

**The Roles of Women and Men on the Boards of
Major American Jewish Organizations:
A Research Report**

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EXECUTIVE SUMMARY

Research Objective: This research examined the role women played on the boards of the 48 most important national American Jewish organizations which were identified in 1994 as “key players on the American Jewish scene.”

The Score Card: How Many Women? National Jewish voluntary organizations were by and large no different from other national American voluntary organizations. In 1994, 25% of the Jewish board members were women, compared to 24% of board members of general American non-profit organizations. When boards which have all women members were omitted (such as Hadassah) together with boards which were almost exclusively men (such as Agudath Israel of America), 26% of the members of these “coed” boards were women. The equivalent figure for general American non-profit boards was 24%.

Power and Influence on the Boards. Women’s power relative to men was measured in three ways: Do they serve on multiple boards? Do they become officers on these boards? Do they consider themselves influential on the boards? Although women were underrepresented on the boards, the study found that once women were on the boards, that they did not differ greatly from men in terms of the power and influence that they wielded. This finding is mostly attributable to the full time volunteer women serving on these boards. Overall, male and female board members were equally likely to be officers on their boards and to hold multiple board memberships. Women sometimes exceeded men in “centrality,” which reflected their presence on multiple boards and their brokerage potential as go-betweens. However, men were more likely than women to say that they were “very influential.” In turn, self-rated influence was related to household income: those with higher incomes claimed to be more influential. Self-rated influence may also be related to self-confidence, fundraising, and ability to dominate a discourse—all concerns that women voiced in qualitative interviews.

The Decline of the Full Time Volunteer and the Rise of Employed Women. Of major concern to observers of the American voluntary organizational scene has been the declining availability of full-time women volunteers, many of whom constituted the backbone of the organizations. On Jewish coed national boards the study found major generational differences in the employment status of women: about 40% of the women over age 52 were full-time volunteers while only about 20% were employed full time. Among women age 52 and younger, 10% were full-time volunteers while 65% worked full time.

The study showed that full-time women volunteers have wielded influence equal to or exceeding that of full-time employed men in terms of sitting on multiple board, holding officerships and feeling influential. The full-time volunteer women were able to devote significant time and they were more likely to serve on multiple boards than the full-time employed women.

In contrast to the high attainment of the full-time volunteer women, the full-time employed women scored the lowest of any occupational group on these measures of power and influence.

The implications of this changing occupational picture have yet to be played out. Will full-time employed women pressed for time while they try to work three shifts -- the job, the home and volunteer work -- be less likely to serve on multiple boards, resulting in a decline in their overall power? Or, will full-time employed women come to the table with more financial resources, and thus follow the pattern and accrue the power of the older male board members who have considerable resources?

Gender Differences. In terms of social values, gender differences on Jewish boards were no different from those of American boards in general. Women were more likely than men to be concerned with equity issues and social change in America, which has been true since the 19th century. Women were also more likely to identify as politically liberal. On Jewish coed boards almost 60% of the women but fewer than 25% of the men thought there was too little funding for women's causes. Fewer than one-third of the men, as compared with a majority of the women members, thought gender balance was a "very important" criterion for board membership.

There were some differences between men and women members of coed boards on Jewish issues. While generally similar in their religious practices and knowledge of Hebrew, women were much less likely than men to have had a formal Bat/Bar Mitzvah ceremony. There were denominational differences between men and women: 52% of men reported their current denomination as Orthodox or Conservative as compared with 38% of the women. Men were more likely to focus on perceived anti-Semitism as a serious problem.

There were also areas of agreement. Approximately 60% of both male and female board members either agreed somewhat or agreed strongly with the statement "Jewish organizations pay too much attention to fundraising and not enough to substantive issues." Furthermore, 85% of the board members believed that "the missions of most Jewish organizations need to be re-evaluated."

Most of the differences found between men and women were largely accounted for by the gender differences in the oldest (age 64+) age group.

What Men and Women Bring to the Table. Women board members were less likely to hold professional degrees and specifically, were much less likely than the male board members to be lawyers. Although the conventional wisdom is that men have more control over financial resources, and this may be supported by the finding that men were more likely to be self-employed and to describe themselves as "active" in the business community, the study revealed no differences in household income between men and women board members. Men were significantly more likely than women to possess financial, budgeting and accounting skills. Furthermore, in qualitative interviews, women tended to express reluctance about fundraising.

Board Members Compared with the Average American Jew? Regardless of differences between men and women board members, as a group they differed from American Jews who claimed some Jewish identity (based on the 1990 National Jewish Population Survey). The board members were better educated, considerably wealthier, more likely to be married, and more likely to be married to a Jewish spouse. Board members were much more likely than the national sample to be active synagogue-goers and to be engaged in Jewish study. Board members were also much less likely than other American Jews to be worried about anti-Semitism in the United States. In short, the study showed that the board members of major national Jewish organizations are more actively Jewish than the Jewish population at large.

Top Level Paid Staff in Jewish Organizations. Over one-half of the 38 organizations responding to our organizational survey reported *not having any women* in any of the top five highest salaried positions. Only one organization had a woman in the highest salaried position. However, a larger number of women occupied the second, third and fourth most highly paid positions (27%, 29% and 35% of position holders, respectively), indicating that there are a substantial number of “women in the wings” who are possibly in line for top paid positions. On the other hand, this may simply be an example of another glass ceiling. Almost every one of the board members we interviewed said that the major gender inequality problem was not with board members but with the professional staff.

The Study

The study, commissioned by Ma’yan: The Jewish Women’s Project of the JCC on the Upper West Side, presents the most comprehensive and systematic analysis to date about the status of American Jewish women in the Jewish voluntary sector. The study is also unusual in its multi-method approach and in its application of “network analysis” to the study of board members in American Jewish organizations.

The analysis drew on five data-sets developed especially for this project. (1) a composite picture of 48 American Jewish organizations, identified by experts as “key players on the American Jewish scene;” (2) a database comprising the names of the board members of 45 of these 48 organizations; (3) a survey sent to all of the organizations (and completed by 38); (4) an analysis of the responses of 282 board members (selected because they served on a coed board which represented their “most important board”). The survey was completed by 720 board members, representing a 48% response rate. (5) in-depth, face-to-face interviews with 15 particularly active board members—nine women and six men.

Drs. Bethamie Horowitz, Pearl Beck and Charles Kadushin were co-principal investigators of the study. The project was based at the Center for Social Research and the Center for Jewish Studies of The Graduate School and University Center, City University of New York.

Recommendations

- 1. Recruit More Women to the Boards** to achieve greater gender parity. We have found that once women are on the boards, their power and influence is generally comparable to that of the male board members.
- 2. Broaden the Talent Pool to Include Women from Outside the Jewish Organizational World.** Recruitment to Jewish boards should be opened to include the numerous Jewish women who have achieved influential positions within academic, cultural and non-profit institutions. According to the study's findings, full time employed women are least likely to assume multiple board positions. However, these women have the potential of making valuable contributions to the Jewish organizational world.
- 3. Encourage Jewish Organizations to Institute Job Specifications for Board Positions.** This will improve the caliber and functioning of the board as a whole as well as decrease bias against women by instituting a high degree of clarity regarding task requirements.
- 4. Acknowledge Women's Role in Household Decision-making about Charitable Giving:** Women play a much larger role in family philanthropic decision-making than previously assumed. Publicly acknowledging women's role will increase their chances of recruitment to board positions.
- 5. Establish Programs that Link Jewish Board Members:** These programs will help female board members develop new skills, identify new female board members and create a recruitment pool for new talent.

I. Introduction and Overview

One of the most remarkable features of American Jewry is its organizational structure. The sheer number of organizations and their associational, voluntary and federated character are exceptional in comparison to Jewish communities elsewhere in the world, and to other ethnic and religious groups in America. However, the social analysis of American Jews has largely ignored this aspect of American Jewry. Instead, it has emphasized a different story altogether -- that of the transformation of individual American Jews in terms of their assimilation, their socio-economic achievement and their integration into America. This report begins to address this omission by taking a systematic look at the structure and workings of the Jewish communal world in terms of the comparative roles of women and men, and the nature and extent of their relative power within the Jewish organizational world.

This study comes at a particularly appropriate time. It is generally acknowledged that the American Jewish community is in a period of transition in many different ways. Indeed the American Jewish organizational leadership is beginning to recognize that many of its basic assumptions are being challenged, including the assumption of Jewish continuity. Similarly, the American Jewish relationship to Israel is also changing in the face of the unfolding peace process. Furthermore, numerous organizations are redefining their missions and are involved in strategic planning efforts in light of the new demographic and socio-political realities. Clearly the shifting roles and expectations about women in American life and the attendant issues of access to power are also part of the current climate.

Although only negligible differences have been found in the Jewish practices and experiences of men and women in the Jewish population of New York (Horowitz, 1993), men have traditionally dominated Jewish organizational life. This research aims to discover what leadership roles Jewish women play in major national Jewish voluntary organizations. Some specific concerns are:

- How *many* women serve on the boards of what kinds of Jewish organizations, and what proportion of board members does this represent? To what extent are these women functioning outside of organizations traditionally reserved for women? To what extent are the organizations on which they serve more peripheral or less powerful?
- What power do women board members have relative to that of men? Do they exercise positions of leadership or are they mainly "workers in the field?" Do they serve on just one board or are there women who serve on several boards, thereby multiplying their potential power and influence? To what extent are women board members as compared to men connected to the political, professional, corporate or financial worlds, as well as to the world of non-Jewish voluntary organizations?
- Are there typical *careers* within Jewish organizations for women as compared to men? Given the traditional voluntary organization "unpaid career" for women of substantial means, does this pattern translate into different roles for women board members as compared with those of men? Now that the majority of women have entered the labor force, are these patterns changing? Does the nature of involvement in the voluntary sector differ for women from different generations?

- What *difference* does any of this make? Do women board members function differently from men in Jewish organizations? Are there differences between men and women in policies and attitudes? To what extent is there a "gender gap" between men and women such that women are more "dovish" and to what extent do they support more "humanitarian" and more "universalistic" values than men?
- Finally, what does the current state of affairs suggest about the future? What are the trends and issues going forward?

The Organization and the Individual

Telling the story of women's progress, or lack thereof, in the Jewish communal organizations involves assembling several pieces of a complex picture. The first element to be considered is the *organizational context*. The Jewish organizations themselves form a sprawling system which will be described in terms of its structure and dynamics. We pay particular attention to the pecking order of the major American Jewish organizations, because this affects the power and influence of individuals within the system. For instance, consider the difference between someone who is powerful within an organization that is more peripheral, compared to a leader of one of the most powerful or central organizations.

We will look at the organizational indicators we consider particularly relevant to the status of women in the Jewish communal world. Among these are the presence or absence of women among board members, officers, and top professionals.

A second element essential for a study of women's status in the Jewish organizational world are two types of *individuals* who populate the Jewish communal institutions. First, the board members themselves are a central component of our story. We describe them both in terms of their individual characteristics such as gender, background characteristics (e.g. age, income, education, Jewish experiences, attitudes and values), and in terms of how men and women compare in terms of achieving power and influence within the Jewish organizational world. In addition, we will take a modest look at the *status of paid professionals* in the major Jewish organizations, at least the top five highest paid professionals from each organization.

Thus we have two levels of analysis – the *organizational* level and the *individual* level -- which need to be examined in order to determine the power and influence wielded by men and women in the Jewish communal world. We can think of these two levels of analysis as lenses between which we will move back and forth throughout the report.

II. Method

The study was conducted in stages. Beginning in November, 1994, we contacted 20 individuals who are considered experts about the American Jewish organizational world and asked them to identify the 50-70 organizations which could be deemed the “key players on the American Jewish scene.” Their responses were mapped; there was considerable consensus about 48 organizations.

Next we attempted to contact each of the 48 organizations to gather basic information about them. During the fall of 1995, we mailed a 6-page survey to the 48 organizations identified by our expert informants. The goal of the survey was to obtain some basic information about the organizations’ size, governance policies, board positions, size of board, funding, staffing and staff policies. To obtain their cooperation we personally called most of the organizations to convince them to participate in the study. A high level staff person, typically the executive director or the executive vice-president, completed the survey. Thirty-eight organizations (79%) responded to the survey of the original 48 organizations.

We then attempted to find the names and addresses of the board members of these top 48 organizations. Having the list of board members enabled us to analyze how organizations were related to one another by virtue of sharing board members. Eventually we were able to obtain lists of board members for all but three organizations: the Conference of Presidents of Major Jewish Organizations (which has no board), Lubavitch/Chabad, and the Religious Action Center for Reform Judaism.

Some organizations had hundreds of board members. We defined the core of our study to be the members of the executive committee in the case of the very large boards, and all board members for smaller boards. This netted 2,315 board members of 45 of the 48 organizations.*

We studied the board members directly via questionnaire. Between January and May of 1996 we mailed a four-page survey to the 1,503 board members residing in North America for whom we had usable addresses. Nearly half of the surveys were completed and returned to us. We followed up non-respondents by telephone with a short interview. The goal of the survey was to develop a profile of the board members of the American Jewish organizations, including an overview of their attitudes about Jewish organizations, board membership, funding priorities, background characteristics.

Finally, we conducted a series of in-depth interviews with 15 high ranking female and male board members, who were selected on the basis of their centrality scores from the network analysis. The purpose of these interviews was to learn more about the career paths -- the obstacles and opportunities -- of individuals who rank among the more powerful board members.

* In addition to this “limited data-set” we collected the names of all board members, irrespective of board size. This “full data-set” contains 3,708 names of 45 of the 48 organizations.

Data Sources

To summarize, in telling the story of women and men who comprise the boards of the major American Jewish organizations, we drew upon data from five separate sources:

- 1) the composite picture of the 48 major American Jewish organizations, as defined by 20 expert informants.
- 2) the database about the major Jewish organizations, which included the names of board members (from 1994) from 45 organizations.
- 3) the survey of the organizations (which was completed by 38 organizations).
- 4) the board member survey was completed by 720 out of 1,508 (48%) locatable board members living in North America (282 board members were selected as the focus of the analysis because they belonged to a primarily coed board and because they considered one of the 45 "key player" organizations to be their "most important board").
- 5) the in-depth interviews with 15 board members -- 9 women, 6 men.

Organization of This Report

In the next section (Chapter III) we start by describing the major American Jewish organizations: the number of organizations, who they are, how they fit into an overall organizational system, and some important ways of differentiating among them -- a perceptual map as seen by the experts, how powerful they are (being central versus peripheral), and whether the organizational board could be termed "coed" (i.e. it includes both men and women on the board) or "single sex." Then we examine how the organizations stack up in terms of key indicators related to women -- composition of the boards in terms of gender and professional staffing patterns.

In Chapter IV, we look at the population of board members within a subset of the American Jewish organizations -- the boards which are clearly coed -- neither entirely women's organizations, nor nearly completely male. What characterizes these board members? Do the men and women board members differ from one another in any notable ways? Do they have different values or outlooks? Do younger cohorts of board members differ from their older counterparts?

In Chapter V, we turn to the issue of power and influence as these play out for men and women. In particular, we will examine the *two career patterns characteristic of women board members* - the professional volunteer, and the woman who is employed full-time. Finally, given all the things we have learned about women's current status and power on the boards, what difference does it make? *Do women board members function differently from men in Jewish organizations?*

III. The Organizational Context: Which are the Major American Jewish Organizations?

For this study, we focused our research on the *major national American Jewish organizations*. We chose the national arena because it offers the strictest test of women's progress within the American Jewish organizational world. If we are interested in learning about the status of women in terms of power and influence within the Jewish organizational world, we get the sharpest assessment of this issue by examining women's status among the top-ranked most powerful national organizations. Women's representation on local boards is depicted in a study by the Council of Jewish Federations, '*The Status of Women in Lay and Professional Leadership Positions of Federations*' (1994) and a study by Abzug and Beaudin (1994) which examined the position of women on the boards of 287 charities in 5 major American cities from 1931-1991.

How we selected the organizations

The *American Jewish Yearbook* (AJYB) lists over 500 organizations in its listing of "national Jewish organizations." These range from large, well-known Jewish organizations such as The American Jewish Committee, The Anti-Defamation League, the major synagogue bodies, and Hadassah, to smaller more specialized organizations such as The Association of Jewish Genealogical Societies, and The American Guild of Judaic Art. The list is quite broad, but the criteria for inclusion do not differentiate among organizations of greater and lesser influence or importance on the broader American Jewish scene. Some local organizations are included in the AJYB list, as are international and Israel-focused institutions. We also considered using the 52 members of the Conference of Presidents of Major Jewish Organizations. However, since this organization has specific criteria for inclusion, many relevant non-membership organizations might have been omitted.

We defined the universe of organizations to be studied by relying on the views of twenty "experts," people who are either high level actors or observers of the American Jewish organizational system (*see appendix for list of key informants*). These experts were asked to identify the "organizations which are key players on the American Jewish scene." Each informant received a list of 135 organizations which were candidates for inclusion in the study, from which they were asked to select the approximately 50-70 of the most important organizations. Some informants added organizations which they felt belonged on the list. Each informant was asked to put cards representing the 135 organizations into piles of their own choosing. They could create as many piles as they wished and could involve as many organizations as they felt appropriate. An organization could be placed into more than one pile. The 48 organizations most frequently selected, about 90% of which were concurred with by the 20 experts (See Table 1), were chosen for further analysis.*

* Two of the organizations included here -- Brandeis University and the United States Holocaust Memorial Museum -- did not label themselves as "Jewish organizations." However, both agreed to be part of a study about "organizations important to American Jews". In addition, although the experts identified "Wexner" as a "key player", they did not specify which Wexner -- the Wexner Foundation or the Wexner Heritage Foundation (or Leslie Wexner). Therefore, we included the board members of both organizations in the survey.

Overall Characteristics of the Major American Jewish Organizations

Organizational Characteristics

There were many differences among the 38 organizations which responded to our organizational survey (79% of the 48 organizations).^{*} Based on our survey of the organizations 63% of the organizations included in the category of major American Jewish organizations were at least 50 years old. The great diversity that characterized these organizations was reflected in their wide range of operating budgets from a minimum of \$441,000 to a maximum of \$141,000,000 per year. Forty-two percent of the organizations were dues paying membership organizations. In nearly 80% of the membership organizations, the members elect the officers. Nine organizations described themselves as “umbrella” organizations while two organizations described themselves as “primarily foundations.” Eighty-six percent of the organizations have mission statements.

These organizations were active in national and international Jewish affairs. Eighty-seven percent have sent a representative to the General Assembly (“GA”) during the past 3 years and 81% had an organizational presence in Israel.

Board Characteristics

Board size ranged from 3 to over 400 individuals; the median size was 69. The boards were quite formal in the manner in which they were organized. Boards met from once a year to as many as 11 times a year. Four times a year was the median frequency of board meetings per year. Three-quarters of the boards had instituted term limits. These term limits ranged in duration from 2 to 16 years. The median term length was 4 years. Almost every organization (97%) that responded to this survey functioned with an executive committee that met 4 times a year and has 16 members (median). Nearly three-quarters (26) of the organizations reported having budget committees whose average size was 12. Two-thirds of the organizations (24) had finance committees which had 10 members (median). Eighty-six percent (31), of the organizations reported having nominating committees, averaging 9 members.

Professional Staffing Patterns

The number of full-time staff ranged from 4 to 400, with the median being 21. While two-thirds of the paid staff are female, women constitute only 21% of the five highest salaried professionals (Table 6).

Over one-half (53%) of the responding organizations do not have any women in any of the five highest salaried positions. Over one-quarter (27%) of the organizations had one woman in one of the top positions, 13% had two women and 7% had three women in one of these positions. We can compare this to the CJF findings regarding Federations: Women made up 61% of the

^{*} Not all organizations responded to every question so the actual number on which responses are based varies from question to question.

professional staffs of local Jewish Federations across America in 1993, yet only 18% of the executive directors were women, the vast majority of them in the smaller localities.

When the top positions are ranked from highest paid to fifth highest paid (Table 7), another perspective emerges regarding both the gender discrepancies and the possibilities for women. Although there is only one woman who occupies the highest paid position in any of the responding organizations (3% of the sample), women occupy 27% of the second most highly paid positions, 29% of the third most highly paid positions and 35% of the fourth most highly paid positions. These figures may indicate that while few women are currently found in the executive suite, there are a substantial number of “women in the wings”. Alternatively, given the paucity of women in the highest salaried positions, this may simply represent another example of a “glass ceiling”.

Differentiating Among the Organizations

In order to compare men and women board members, we first have to understand the organizational context in which they are operating. Organizations were examined in the following ways:

- in terms of the perceptual map of the organizations as seen by our experts
- in terms of power (being central versus being peripheral)
- in terms of each organization’s orientations toward women, reflected by their mandates and by the make-up of the boards (i.e. proportions of women to men -- exclusively women, exclusively men, both men and women)

Perceptual Map of the Organizations

The experts who identified the major American national Jewish organizations sorted the organizations into discrete piles. A proximity matrix of these 48 organizations was then created showing the number of times an informant put two organizations into the same pile divided by the number of times this might have happened. When the twenty matrixes were added together the result consisted of the average number of times two organizations were put together by the twenty raters. Implicit in the experts' ability to sort the organizations (putting “like with like”) were underlying, unarticulated dimensions. Chart 1 represents a *perceptual* map of the organizations as seen by our experts. The map represents the implicit views of our experts; it does not represent the actual functions of the organizations.

As we observe the chart, there is considerable clustering of organizations. *Powerful, traditional but secular* organizations are seen in the upper right quadrant. In the upper left quadrant we find organizations with a *religious bent*. The lower left quadrant includes organizations which can be described as *educational and cultural* organizations. The lower right quadrant includes organizations *concerned with Israel*.

Centrality

A second way of differentiating among the organizations is to determine how central or peripheral the organizations are in terms of shared board members. Organizational power is important in assessing the relative position and power of women and men in this arena. A female president of a peripheral organization may be less significant than a female board member of a powerful organization.

We analyze the ways that organizations are interconnected through the sharing of board members, and we also look at how board members are interconnected by sitting on the same boards. We found that 405 individuals belonged to more than one board.* Of the 45 organizations, two boards—The Coalition for the Advancement of Jewish Education (CAJE) and The Nathan Cummings Foundation had no members on any other boards. (The Cummings Foundation is peripheral because it does not consider itself a mainstream organization. CAJE, is a organization comprised of professionals and such professional organizations tend to be on the periphery.) Table 2 shows the number of members of each of the 43 boards which had links to at least one other board.**

Board overlap does have something to do with the nature of the organization, as perceived by the informants. We learned this by examining the relationship between our informants' views of which board belongs with which, and the structural overlap created by entering the names of all board members to check for their common membership. Considering the 43 boards which had at least one member serving on another board, the association between informants' views and the board member overlap is highly significant statistically.***

In Chart 2 we see the actual patterning of relations between boards. The chart was derived by performing the same kind of multidimensional scaling on the board member overlap as we did on the co-occurrence of a specific board in our informants' piles.

Chart 2 shows a somewhat different configuration than presented in Chart 1. Here, the organizations with many representatives to other organizations are more central in the diagram; those with fewer representatives are more peripheral. This chart also shows some of the topical divisions seen in Chart 1. While the secular "power" organizations are grouped together, as are some of the Orthodox religious organizations, the chart also shows that the pattern of representation on boards is less directly related to the "sector" of the organization than one might think.

* For this analysis we used the "full data-set" of all 3,708 board members of the 45 of the 48 organizations for which we were able to obtain board lists. Missing are the Conference of Presidents of Major American Jewish Organizations, which does not have a board, Lubavitch/Chabad, and the Religious Action Center of Reform Judaism (whose members are a subset of the boards of the Union of American Hebrew Congregations and the Central Conference of American Rabbis).

** The CRB Foundation had only one link to another board and it was removed from the analysis since its presence distorted the findings. This left us with 42 boards which had links to other boards. We then looked at the overlap of boards created by their having in common. (For example, of American Israel Public Affairs Committee's 94 members, five were also on the boards of the American Jewish Committee, 19 were on the board of the American Jewish Joint Distribution Committee, 3 on Peace Now, but none on the B'nai Brith Hillel Foundation).

***The correlation was .20, significant at the .0001 level. Quadratic Assignment Procedure, a correlation technique appropriate to network data, was used.

Given the data on overlapping membership, the organizations are ranked in descending order, according to an index which measures the degree to which they share members with other boards which are the most central. Table 3 shows that the UJA is the most central in this respect while the Rabbinical Assembly is the most peripheral.

Centrality of Women's Organizations

A casual inspection of the chart above might suggest that women tend to sit on boards which are more “peripheral.” For example, the National Council of Jewish Women, a board wholly composed of women is quite peripheral. While Hadassah is more central, it is still not as central as the Anti-Defamation League which has five women on a board of 42 persons. On the other hand, the boards of some Orthodox organizations and the rabbinical associations have no women on them at all, and they are also peripheral. In fact, a statistical analysis which compared the centrality of organizations (using a variety of measures of centrality) with the percentage of women on the board showed absolutely no correlation.

Although we have described in some detail the organizations included in this study, this report is not about the intricacies of the Jewish organizational world. We now know which organizations are considered most powerful, or at least most central, operating in which domains. We turn to the central question of this study -- given an arena in which both men and women are board members, what is the relative role of women and men?

Coed Organizations, Women's Organizations and Men's Organizations

The first and simplest thing to look at about the Jewish organizations is the board composition in terms of gender. How many women are on each of the boards?

To ascertain the number of women in the structure of Jewish organizational boards, it is first necessary to discover which members are women. Table 4 arrays the 45 organizations (for which we had board lists) in order of presence of women on the boards, from highest (Hadassah, National Council for Jewish Women --100%) to lowest (Rabbinical Council of America, Torah Umesorah -- 0). Looking at all 45 boards using the “limited” database, which together contain 2,315 board members, 577 (25%) are women. How are we to evaluate this number? With women comprising only one-quarter of the board slots when women are roughly half the population, there is a lack of gender parity which is highly statistically as well as practically significant.

The percentage of women on the boards of these coed organizations ranges broadly from a low of 12% (Wiesenthal Center) to a high of 62% (Coalition for the Advancement of Jewish Education). Only the Jewish Reconstructionist Federation and The New Israel Fund achieve the 50% representation that one would naturally expect for women on the boards. (Not coincidentally, the Reconstructionist case is mandated in its bylaws.) Otherwise the range is from women being over-represented in the case of CAJE to varying degrees of women's under-representation. (CAJE, an organization comprised mainly of teachers and other educators, who

tend to be female, is peripheral in terms of centrality -- it has no board member overlap with other major national Jewish organizations).

Although the women on the boards of the national Jewish organizations are clearly in the minority, the situation is generally comparable to that which exists among general, national, American non-profit organizations, where the presence of women trustees is 24% (Whitt, 1996). On the other hand, our figures about *national* Jewish organizations are slightly lower than the statistics from the Council of Jewish Federations study (1994). That study reported that women comprised approximately one-third of the officers and board members among the volunteer or lay leadership of the *local* Jewish Federations.

A second finding shown in Table 4 is the substantial variation by organization (and by type of organization) in women's presence on the boards. Of the 45 organizations, two are chartered as female only and two are Orthodox male organizations. Six organizations have only a token female representation (less than 6% of the board members are women). In the further analysis of our survey, which tries to understand how men and women balance on coed boards -- that is, when they play in the same arena, we will omit same sex organizations as well as those with only a token female representation. Five out of eight of the entirely or predominantly *men's* organizations are also religious and Orthodox organizations -- Agudath Israel of America, Rabbinical Council of America, Torah Umesorah, Union of Orthodox Jewish Congregations, and Yeshiva University. The remaining three men's organizations are: B'nai B'rith, Zionist Organization of America and the Rabbinical Assembly, the rabbinical organization of the Conservative movement.

We call the remaining organizations "*coed*", because their boards included both male and female members. Throughout the remainder of the report (except for the next section about organizational products) we will limit our analysis to the organizations which, in 1994, could be considered coed (listed in Table 5).

How do women fare within the Jewish communal world? We evaluate this according to several dimensions of the issue. We also consider organizational centrality: are women's (single sex) organizations more or less powerful than other (coed) organizations?

IV. The Individual Context: Who Are The Board Members?

The profile of board members is drawn from the survey. We received responses from 712 board members. How representative are the respondents who completed the questionnaire? We know that women represented 25% of the 2,315 board members in the "limited database" but that women constituted 36% of survey respondents and thus are over-represented in our sample. Board members with four or more board memberships are evenly represented (1.1% compared to

1.5% in the database). We believe that our findings are skewed in the direction of possibly omitting those whose yearly incomes exceeded one million dollars. This was confirmed through our follow-up phone calls where we learned that the extremely wealthy (e.g. those with family incomes of one million dollars or more) were less likely to reply to the survey. Despite these shortcomings, no other systematic profile of board members exists.

The subgroup of 282 board members that we chose to focus on for our core analysis consisted of people who served on the board of at least one coed board from among the major American Jewish organizational boards and who cited one of the 45 organizations (from whom we obtained board lists) as their “most important board.” When those on this subgroup of 282 board members were compared with the 330 (from the list of 712 responding board members) we found few differences except on the variables used to differentiate them in the first place. In fact, almost every organization that was in the survey has at least some representation among these 282.

Demographics

Approximately one-quarter of these “coed” board members were 49 years old or younger. Another third (32%) were between 50 and 59. Twenty-three percent were 60 through 69, and 19% were 70 years old or older. Female board members were significantly younger than male board members. The average age for female board members was 56, while for males the average age was 59 (Table 8).

Ninety-six percent of all respondents, regardless of gender, were born in the United States or in Canada, while 4% emigrated from elsewhere. Male board members were twice as likely to be the children of two immigrants (27%) than were female board members (12%).

A significantly larger percentage of male than female board members were married (92% versus 81%). The female board members were more likely than the males to be widowed (10% versus 2%). Only 7% of the entire sample had children under 6 years old. (No gender differences were found on this variable).

Significant gender differences in educational attainments were found. Over one-quarter (28%) of the entire sample achieved bachelors degrees, while another 20% held masters degrees. Women were less likely than men to have graduate degrees. Fully one-third (34%) of all male board members have law degrees, while this degree is held by only 6% of the female board members.

As elites, the board members were more highly educated than the overall American Jewish population (NJPS, 1991).

Employment status is another variable that sharply distinguishes between the males and females in this sample. The largest proportion of the male respondents -- 67% -- were either full-time salaried workers (29%) or self-employed (38%). In contrast, female board members were equally likely to describe themselves as “full-time volunteers” (27%) or as full-time salaried workers (27%).

Only 13% of the women reported that they were full-time self-employed. The differences between the percentage of self-employed men and women essentially reflect differences in resource control. From the much larger number of self-employed men, we can infer that the women are much less likely than the men to control their own discretionary incomes. Although nearly 14% of the men reported that they were retired, fewer than 2% of the men described themselves as “full-time volunteers” -- which is regarded by society as “woman’s work.” The spouses of female board members were more likely to be full-time employed men (77%), while the spouses of male board members were significantly less likely to be employed full-time (33%).

We found a wide range of family incomes among the surveyed board members. Eleven percent reported yearly incomes in excess of one million dollars while another 11% reported yearly incomes in the \$500,000 to \$999,000 range. One-quarter of the respondents reported yearly incomes in the \$250,000 to \$490,000 range and 36% were in the \$100,000 to \$249,000 range. Only 17% reported yearly household incomes that were less than \$99,000, including less than 2% whose yearly income was less than \$50,000. Despite the wide ranges in income, there were no household income differences between male and female board members. In contrast, the 1991 National Jewish Population Survey (NJPS) found that 48% of comparable American Jewish households* had yearly incomes of \$50,000 or less.

Jewish Background

Nearly half of these "coed" board members (47%) were raised as Conservative Jews, 20% as Reform, 18% as Orthodox and 4% as Reconstructionist. Another 7% reported that they were raised as “other Jewish” and 2% (5) reported that they were raised “non-Jewish.” In this group of board members of the coed organizations, significant gender differences were found regarding the denomination during upbringing (Table 9).

Men were significantly more likely than women to have attended a part-time Jewish school (67% versus 51%). Few women (34%) celebrated becoming bat mitzvah, compared to the vast majority (86%) of men who became bar-mitzvah. Only a minority of both men and women (12-13%) attended Jewish day school.

Approximately one-half of the male and female board members had participated in a Jewish or Zionist youth group, 41% had attended a Jewish summer camp and 43% had been involved in Hillel or other college level Jewish activities. No gender differences were found on these three background measures.

Current Jewish Affiliation and Practices

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In terms of their current denominational identification, 30% of the respondents identified themselves as currently Reform, 42% as Conservative, 15% as Orthodox and 15% as

* Throughout this section comparisons are between board members and the American Jewish population that is “Jewish by Religion” (JBR), from the 1990 National Jewish Population Survey. In some places, comparisons are made with the 1991 New York Jewish Population Study, for items which did not appear in the national survey.

Reconstructionist.* While no gender differences in denominational identification were found among the Orthodox or Reform respondents, women were somewhat more likely than the men to identify themselves as Conservative Jews (36% versus 46%) and were also somewhat more likely to identify as Reconstructionist (22% versus 11%).**¹ In contrast, the comparable American Jewish population (NJPS, 1991) comprises 45% Reform, 41% Conservative, 7% Orthodox and 2% Reconstructionist (Table 10).

Intermarriage is practically nonexistent within this elite Jewish population: fully 98% of the board members had Jewish spouses. A contrasting figure is presented by the 1991 NJPS, which documented that 72% of the comparable American Jewish population is married to Jews.

On the whole, the current Jewish lifestyles of the men and women in our sample were remarkably similar. A very large percentage (86%) of both male and female board members had participated in a Jewish educational program during the past year. This high level of recent Jewish learning experience probably reflects the activities of Wexner and CLAL and other organizations that are actively targeting Jewish leaders for intensive educational programming. [Once again this compares with a much lower figure, 52%, for the Jewish population as a whole (1991 New York Jewish Population Study).]

Three-quarters of the survey respondents reported having friends or immediate family who reside in Israel, two-thirds (65%) have visited Israel at least five times, and two-thirds reported that “Israel is very important” in their lives. In contrast, according to the NJPS, only 31% of American Jews have ever visited Israel, 35% have close friends or family residing in Israel and 36% reported being “very” or “extremely” attached to Israel. Approximately one-quarter (26%) reported that the quality of their spoken Hebrew was either “excellent”, “good” or “fair,” the same percentage obtained by the 1991 New York Jewish Population Study.

Approximately 30% reported that “all or almost all” of their closest friends are Jewish and 92% said that being Jewish is “very important” in their lives. Interestingly, 45% of the American Jewish population reported that “all” or “almost all” of their closest friends were Jewish, while only 52% reported that “being Jewish is “very important” in their lives. So while being Jewish is much more important to board members than to their non-elite counterparts, the board members are more cosmopolitan in their social circles.

Fully 90% of the responding board members indicated that they are synagogue members (compared to 41% of core American Jews), and nearly half the sample said that they attended synagogue at least once a month. While nearly one-quarter (23%) of our respondents said that they attended synagogue weekly, this was true for only 11% of the national sample. Nearly three-quarters of the men and women surveyed said that “someone in their household lights candles on Friday night” which compared to 44% of the national sample. Regarding “handling money on Shabbat”, a relatively small difference was found between our board member sample

* Orthodox organizations, whose members are almost always Orthodox (and male), were excluded from this analysis. Even so, both past and current denomination shows a significant Orthodox representation on these “coed” boards.

** The higher percentage of Reconstructionist Jews in our sample is attributable to the two Reconstructionist organizations, with relatively large boards, included in this study.

(11%) and the national sample (7%). Over one-third of the board members surveyed (36%) used separate dishes for meat and for milk, compared to 27% of those surveyed by the New York population survey. Nearly 40% of both female and male board members had either children or grandchildren enrolled in Jewish day schools.

Attitudes and Values About Jewish and General Issues

In terms of their location on a political scale, female board members were significantly more likely than the males to identify themselves as “very liberal” (30% of women versus 12% of the men). Women consistently rated “social justice” values significantly more highly than men did (Table 11). For example, 81% of the females as opposed to 66% of the males agreed strongly with the following statement: “being a good American Jew means advocating Jewish values of social justice and concern for the poor.” In a similar vein, 47% of the female respondents as compared to 29% of the men indicated that there is currently inadequate funding for “social change in America.”

Women's Issues

Significant gender differences were found on every item that dealt with women’s issues. Nearly 60% of the women compared to 24% of the men believed that funding was too low for women’s causes. While nearly half (48%) of the women board members disagreed strongly that “women are adequately represented on boards of American Jewish organizations,” only 16% of the male board members disagreed with this item.

However, there were many areas where no gender differences were found. For example, in response to the item “Israel is essential to the survival of American Jews,” 54% of the respondents agreed strongly and another 32% agreed somewhat. General agreement existed that “Jewish organizations should reach out to the intermarried” (55% agreed strongly and 36% agreed somewhat). Furthermore, both men and women agreed strongly (18%) and somewhat (43%) that “Jewish organizations pay too much attention to fundraising and not enough to substantive issues.” Agreement also existed that “the missions of Jewish organizations need to be re-evaluated” (85% agreed).

Board Careers

Women were significantly younger than men when they launched their board member career paths. Fifty-eight percent of the women, as compared to 44% of the men, were 32 years old or younger when they first assumed a board position. One explanation for this is that it reflects the growing pressure during the past twenty years to recruit women for board of director positions. An alternative explanation is that women are recruited as “workers” while men get on boards for their resources. The latter tend to come when one is older.

Abilities and Level of Activity in Different Spheres

Males and females in our sample differed significantly in the extent to which they possess financial skills (Table 12). While 60% of the men reported having expertise in finance, budgeting and accounting, only 28% of the women claimed these types of expertise.

Board members were queried regarding how active they were in various domains -- in politics, the business community, the professional community, in Jewish charities and in other charities. Respondents reported to be most active in Jewish charities, where 57% said that they were “very active.” Thirty percent of the respondents said that they were “very active” in their professional communities and 10% reported this level of activity for their “business community.” Significant gender differences were found for activity within the business community. Whereas 40% of the men said that they were either “somewhat” or “very” active in the business community, only 16% of the women reported this, once again indicating that women may have less control of resources than the men.

Criteria for Board Member Selection

Respondents were asked to rate the importance of a list of 16 factors that could be related to selecting board members for the board that they considered to be most important to them. When the five board selection factors that most reflected achievement (“special expertise,” “outstanding leadership abilities,” “good judgment and clear thinking,” “willingness to solicit contributions,” and “willingness to devote time to the board”) were combined into an index, women were significantly more likely than the men to value this “achievement” dimension. Similarly, women valued “leadership abilities” more highly than the men did, underscoring women’s tendency to place more weight on achieved characteristics rather than acquired (such as “family connections”).

The findings indicate that although women do not excel in financial areas, they regard the possession of financial skills as a very important criterion when it comes to choosing new board members (Table 13). In fact, women were significantly more likely than men to value “willingness to solicit contributions” as a criterion for board member selection. One-third of the women (as compared to 17% of the men) rated this as a “very important” selection criterion. Similarly, women were more likely than men (47% versus 33%) to value “special expertise relevant to the organization” as a criterion for board member selection.

Some striking differences were also evident in the values endorsed by our male and female survey respondents. In general, female respondents were more likely than males to endorse values that supported equity. For example, when composing a board, women were significantly more likely than men to value age balance (36% of the women compared to 23% of the men), racial balance (18% of the women compared to 10% of the men) and gender balance (51% of the women compared to 30% of the men (Table 13).

Is This Picture Changing?

When we analyzed the major male and female differences by three age categories, we discovered that most of the differences were attributable to the people in the oldest, that is the 64 and over, age category (Tables 14-17). What particularly distinguishes this age group from the other groups is that the men in this group are significantly more likely to be immigrants or the children of immigrants, whereas the women are more often American-born. This helps account for some of the older men's more traditional values. Among those 64+, 65% of the men compared to 32% of the women received part-time Jewish education. This deficit in Jewish education among the older women might explain some of their negative attitudes regarding the desirability of Jewish schooling for children.

There are also several counter-trends worth noting. Younger women (e.g. age 52 and under) though quite Americanized, were much more likely to have attended Jewish school. With this enhanced Jewish education, we find an espousal of more traditional Jewish values. For example, support for "Jewish organizations reaching out to the intermarried" shrank from 81% among oldest female board members (age 64 and older) to 61% among the middle category (age 53-63 years), to 40% among the youngest age group (under age 52).

Of the greatest relevance are the areas where a pattern of gender differences has persisted across three different age groups. For example, compared to men from each of the age categories, women were significantly more likely to describe themselves as "very liberal." Similarly, women in all three age categories were more likely than men in all three age categories to believe that the Jewish community should provide more funding for women's issues. It appeared that the significant gender difference in valuing "age balance" as an important criterion in board selection was attributable to the large gap among the oldest group, where nearly half (48%) of the women, compared to only 19% of the men, stated that "age balance was very important when composing a board". (These women were possibly concerned about age bias).

Finally, we expected that these strong differences in "financial expertise" would decrease or disappear among the younger cohort. This was not the case. Instead, we found that significant gender differences persist across all three age groups.

What Impact Do These Trends Have Upon Women's Participation on the Boards of Major National Jewish Organizations?

Demographic trends as well as the persistence of certain gender differences can be expected to effect the extent to which women exert power and influence on Jewish boards. Changing patterns of workforce participation can be expected to have a tremendous impact on the role women play on lay boards both in the general and in the Jewish world. It is apparent from our data that the era of the full-time female volunteer is on the wane. While the percentage of women claiming this work status remains completely unchanged (38%) across two age groups (53-63 and 64+), the percentage plummets to a mere 8% among the youngest women.

V. The Interface Between the Individual and the Organization: Power and Influence

How do these gender differences relate to power and influence in the Jewish organizational world? To answer this we will need to first look at the nature and dynamics of power and influence in that world. We define power as *the ability to effect an outcome*. Influence is defined as the *ability to sway others*.

Since we have defined our universe as the most important organizations, the mere presence or absence of women is in itself significant. Women need to be “sitting at the table” to be eligible to “play the game.” We found women comprise 25% of the board members and are therefore underrepresented. But presence alone does not define power, particularly if there is a concern that the presence of women board members is merely token.

How do we measure power and influence?

Since there is no single indicator of power and influence which tells the full story, we look at three key measures:

- a. Holding multiple board memberships. Overlapping board memberships in the Jewish organizational world allow some people to amass the power that comes with information and connections. By serving on the boards of several organizations, individuals can use their knowledge and networks from one organization to help guide policy in another. The more boards a person sits on and thus the more links one has, the more central she or he is said to be. In our study we can compare those who are board members of only one major American Jewish organization to those who serve on more than one board. Later on, we will take into account the importance of the boards (i.e. organization’s centrality or peripheralness) on which a person serves.
- b. Being an officer of at least one of the most important American Jewish organizations. This measure is of status attainment or depth of experience within one organization. We compare people who serve as officers on one or more boards to those who do not serve as officers.
- c. Having a sense of being/feeling influential. This is a psychological variable based on the respondents’ ratings of how influential they are on the board that they consider to be most important to them.

The three measures are somewhat interrelated. We found that those who sit on multiple boards, which enhances their visibility, are more likely to serve as officers. Those who are officers also feel influential: 68% of the officers rate themselves as influential, compared to less than half that percentage (32%) among non-officers. However, holding multiple board memberships is not related to feeling influential.

What Factors are Related to Power and Influence?

The conventional wisdom is that power or influence in the contemporary American Jewish organizational world are related to three key factors known as the “three W’s:” 1) Wealth, preferably one’s own; 2) Wisdom, which involves possessing knowledge and skills, being smart and having new ideas; 3) Willingness or motivation to work. We will explore the relationship between each of these and the various measures of power and influence (Table 18), and then contrast the situations of women and men.

Wealth

Wealth was measured directly -- by annual family income -- and indirectly, by whether or not a person listed their work status as “self-employed”. (The underlying assumption was that self-employed individuals have more control over their resources and can therefore make larger “quality gifts”).

Our demographic findings indicated that wealth clearly characterizes the population of board members as a whole compared to the overall American Jewish population. However, among the board members of the coed organizations, **relative wealth** is not related to structural power: people from households earning less than \$100,000 are as likely to hold multiple board memberships and to be officers as are wealthier people. (This goes against the conventional wisdom. One caveat here as was previously mentioned is that the “super wealthy” people are probably underrepresented in the survey sample.)

However, wealth *is* related to feeling influential: 38% of those households with annual incomes of \$250,000 and over feel influential, compared with only 18% among those with household incomes under \$250,000.

Wisdom

The survey measured **wisdom** in several ways. First, there are two demographic characteristics that could be said to be related to wisdom: age (i.e. years of experience supposedly lead to wisdom) and education (i.e. highest degree earned). Older people are *more likely* than younger people to be board members and, among board members, the middle and older groups (52 and older) are *more likely* to have both multiple board memberships and to be officers. However, age is *not* correlated with feeling influential.

Surprisingly, there *is* a relationship, but an inverse one, between educational attainment and the two measures of structural influence -- number of board memberships and being an officer. The less extensive the schooling, the greater the power. This may be attributable to the fact that the cohort of older people which now occupies many of the officer positions was less likely to have continued schooling beyond college. However, schooling *is not related* to feeling influential.

Regarding specific skills and expertise, respondents indicated whether or not they possessed expertise in the areas of finance, budgeting or accounting. In addition respondents were asked to indicate the extent of their activity in several spheres: politics (national/local), professional

community, business community, Jewish charities and other charities. Possessing skills such as financial expertise, and being active in the business community or in one's professional community *are related* to a person's feeling influential. However, these forms of wisdom *are not* translated into power as measured by holding multiple board memberships or by being an officer.

Only being active in Jewish charities is related to all three measures -- being an officer, holding multiple board memberships, and feeling influential. In contrast, no other measure of "activity" was related to the measures of (structural) power, although they were related to "feeling influential." This suggests that a closed circle of people who are already experienced in the world of Jewish charities are those who continue to be called upon to be involved.

Although having strong ties and connections to Israel is related to both having multiple board memberships and to feeling influential, other measures of Jewish involvement included in the survey *do not* correlate with the power and influence measures. Therefore it does not seem that the strength of Jewish identity or practice relates to power and influence among the members of coed boards.

Willingness to work

Willingness to work involves not only *willingness* but also *availability* to work for an organization. Giving time depends on having time to give. Among the "three W's" this hypothesis was borne out most clearly. *The extent to which the board member "devoted time to the board in the past month" is significantly related to all three measures of power and influence.*

In addition, time availability is also captured by work status. The type of employment is related to being an officer, although it is not related to holding multiple board memberships. The full-time volunteer women and the retired men were much more likely to be officers than the employed.

Is gender related to holding positions of power and to feeling influential?

Men and women did not differ in their propensities to either hold multiple board memberships or officer positions. However, men were more likely than women to see themselves as "very influential:" 70% of the men describe themselves this way compared to 58% of the women (Table 19).

The "three W's" play out in several ways for women. Regarding wealth, there were no differences between men and women in terms of family income. Regarding wisdom, first, the female board members tend to be younger than the men, and being older relates to achieving power, so that there appears to be more of a pipeline than a bias problem for the women. Although the women do not differ from men on the two other wisdom-related variables that were related to power and influence-- involvement in Jewish charities and having strong ties and connections to Israel -- *they do report less financial expertise than the men*, a factor that is related to feeling influential.

With respect to being willing and available to work in the Jewish voluntary sector, there were clear rank order differences between men and women. As a group, *women reported devoting more time than the men to charitable work in the past month*: the median number of hours was 15 for women compared to 10 for men (Table 20). Time devoted to the board is of course related to time available for volunteer work. As we have already seen, the women board members showed a different employment pattern than the men: the women were more likely to be full-time volunteers, while men were more likely to be employed full-time. The full-time volunteer women devoted more time to the boards than any of the other board members: they devoted a median of 35 hours per month, compared to a median of 10 hours per month for the full-time employed.

In Table 21 we compare the accrual of power and influence for men and women with different employment patterns and Table 22 rearranges these figures in terms of the rank order of work status. Across all three measures of power and influence *the full-time volunteer women achieved the highest returns: they were more likely than anyone else to hold multiple board memberships, officerships and to rate themselves as influential*. In contrast, *the women who were employed full-time experienced the least gains in power and influence, despite the fact that they devoted the same amount of time to the boards as the men who worked full-time* (a median of 10 hours per month).

Who are the Most Powerful Board Members?

Up to now we have been treating all 48 organizations as equally important, although earlier we described the 48 major American Jewish organizations in terms of how central or peripheral they were. At this point we turn our focus to the small percentage (25%) of board members who are especially active in the most central organizations.

To identify these individuals we calculated centrality scores for people in the sample who serve on more than one coed board. Although most of the scores clustered at very low levels, a small group of people with especially high centrality scores was found. Our results indicate that this group has a distinct demographic make-up, as well as a distinct outlook on policy questions.

There are two different groups of what might be called “super-machers:” the “core elite” and the “broker elite.” A “core elite” is a board member whose multiple memberships come mainly from organizations which were more central on the map of 42 organizations. A “broker elite” is a board member who is more likely to connect a number of different boards. Therefore, the most efficient way of getting a message through to a large number of organizations is to go through a member who is a “broker.”* We found that among the “broker elite,” half are women. This is a dramatic, statistically significant finding about female presence in the top echelon of board members, in comparison to the overall under-representation of women among all board members.

* There are between 29 and 34 “super machers” in the sample, depending on which method is used. Less than one-third of the core elite top 25% appeared in the broker elite top 25%. In fact, the relationship between them was not statistically significant.

Not only are women well represented among the “broker elite,” they are also twice as likely as men to make it into this highest echelon: 9% of all women can be considered brokers, compared to 4% of all men. Limiting our focus to members of more than one coed national board, the women's success becomes even more evident: 37% of these women are brokers, compared to only 18% of such men. Does this represent further confirmation of all women as inherently good “networkers?” Not exactly.

To understand the strong female presence among the broker and core elites, especially given the under-representation of women among all board members, we must consider the role played by work status. One of the most important features of these groups was the overrepresentation of full-time volunteers and retired persons in their ranks. While full-time volunteers and retired persons comprised only 20% of the non-elite board members, they represent 42% of the elite core group. As will be noted, this may augur for women having less power in the future as the number of full-time volunteers declines.

The elite or the “super-machers” among board members is primarily made up of two subgroups – full-time workers and full time volunteers, each comprising about 40%. Controlling for gender suggests that these groups have quite different compositions. The elite full-time workers are about 85% male. In contrast, the elite full-time volunteers are over 60% female. Not only are the majority of full-time volunteers women, but the majority of women are full-time volunteers. While 57% of the elite women are full-time volunteers, only 14% are employed full-time. For men we see the reverse: 70% of the male elite are employed full-time, and only 29% are retirees (the male equivalent of full-time volunteers). Male and female elites are, it appears, being drawn from different pools. Women are rewarded with centrality, but for most, this comes only by making voluntarism a full-time career.

Further evidence that recruitment of central individuals differs for men and women is seen by comparing the work statuses of people who sit on *only one* board and people who sit on *two or more boards* (i.e. non-linkers and linkers). It stands to reason that people who work full-time will have less time to volunteer. We would expect, therefore, to find that people who work more will be less likely to serve on more than board, due to the time commitment it would entail. This relationship is borne out when looking at women. For women, work status is significantly correlated with being a linker. The more time a woman must devote to her job, the less likely she is to serve on more than one board. No such relationship exists for men. Across all the work statuses, about one-quarter of the men are linkers. Full-time volunteer women far surpass this: 41% of them serve on more than one board. Career women, on the other hand, fall far short: only 16% serve on more than one board.

It seems that men have the time available to be involved in the voluntary sector, because typically in this population their spouses are not employed full-time. In contrast, the full-time working women's spouses are also working full-time. If we think about three “shifts” -- work, home/family and the voluntary sector -- no one seems to do more than two shifts. The male board members are typically involved with work and with the voluntary sector. The volunteer women are engaged with the voluntary sector and with family. The paucity of full-time working women among the most powerful board members could be related to this shift problem, as well as to the younger age of the working women.

The Glass Ceiling

Overall, women's achievements as board members were generally comparable to men's, with some variations in terms of career paths and the amount of time they devoted to the Jewish voluntary sector. But there is one arena in which we may be seeing a "glass ceiling."

In 1994, women were the presidents of 7 (15%) of the 45 organizations who were viewed as 'key players' and who sent us their board lists. (Two of these 7 organizations were women's organizations and another one had a man and a woman serving as co-presidents). Given that women constituted 25% of the boards, we would have expected approximately 11 women presidents.

VI. What Factors Limit Women's Access to Power and Influence?

The purpose of the current study was to explore the status of women at the board level within the American Jewish organizational world. One question raised by the research so far is: Although women are meeting the *minimum* requirements of becoming board members and officers on those boards, are there organizational aspects that create blockages to advancement to the very top? Are there *individual characteristics* that impede their ascent to higher office? Are women missing the key ingredients? Although the conventional view is that board members need to have wealth, wisdom, and willingness to work to get on a board, is there an additional set of qualifications for becoming president? Below we posit a few of the possible obstacles that were identified through the survey results as well as through our interviews with board members.

Lack of Resource Control

Men have traditionally been the key decision-makers when it came to household-level charitable contributions. This in turn was undoubtedly related to men's status as the primary breadwinners. Major donors in the Jewish world have tended to be self-employed "businessmen." In return, the Jewish organizational world has accorded much honor and respect to these highly charitable men. It is well known that many organizations recruit board members, and also board presidents from the ranks of these self-made moguls. Since women are largely absent from this group, they are less likely to be recruited.

Structural Constraints

There are also some structural constraints, intrinsic to the Jewish organizational world, that serve to limit recruitment of new members in general -- regardless of gender -- to the boards. One such constraint is the overlapping nature of some of the major national Jewish boards. Because of "interlocking directorates," more positions are tied up and are therefore unavailable to new people. Many people sit on more than one board and therefore there are fewer positions available than there are people. This inevitably decreases the number of available positions.

Attitudinal Bias

There were some indications from the interviews, that “opening up” these national Jewish boards to include more women, would not be greeted with enthusiasm on the part of the male members. In fact, one male board member expressed concern that this type of inclusiveness could result in the “watering down of expertise” on the boards.

A female board member provided an example of another possible reaction. She recounted a discussion on a board that was headed by a female president. When a woman was mentioned as a possible successor, a (male) board member reportedly stated “but we’ve already had a female president!”

One of the female board members whom we interviewed said that she believed that Jewish organizations tend to be characterized by traditional gender roles that function as a vestige of traditional cultural norms even though they are not necessarily supported by the members’ personal ideologies. These roles become structurally reinforced, and consequently, deeply embedded and difficult to dislodge from the organizational culture.

There is also some evidence from our survey that the oldest group of women, those who are 64 years and older, are less concerned than the younger women about gender imbalance on the boards. For example, among the three age groups, only the women over 63 years old resembled the men in their responses to the statement “women are adequately represented on boards.”

Age

We found that female board members were younger than male board members. It is therefore possible that some of the observed gender differences are related in some way to the women’s younger ages.

Status and Skill Deficits

Our analysis indicated that males were more likely to possess advanced professional degrees, especially law degrees. Over one-third (36%) of the male board members had law degrees, compared to 6% of the female board members. Furthermore, men were more likely to be engaged in full-time self-employed work (38%) or full-time salaried work (29%), while women were more likely to be either working full-time (27%) or to be full-time volunteers (27%).

It is notable that in the area of fiscal, budgeting and accounting skills, significant differences exist between men and women. We found that these differences continue to exist even among younger women. As one younger board member with an MBA stated: “Women do not enter boards or the workplace with the same basket of skills as the men.” To the extent that boards are looking for people with specific business skills, this deficit can place women at a clear disadvantage.

The pattern for women to be less involved with the business community and to possess fewer fiscal skills than men should also be of concern. As the non-profit sector begins to resemble the for-profit sector, fiscal skills will become even more important in board recruitment and for assuming powerful board positions.

Lack of Strong Fund-Raising Skills and Fund-Raising Visibility

Women were significantly more likely than men to say that “willingness to solicit contributions” is “very important” when it comes to selecting new board members. Anecdotal information gleaned from the interviews however, indicated that women were much less comfortable than men in soliciting contributions.

One female interviewee admitted that she is uncomfortable asking for money because it involves pressuring which is perceived as “not nice.” Another woman board member said that she prefers to give a large gift rather than to ask others to contribute. Yet another woman whom we interviewed remarked that asking for contributions is really embedded in a larger web of reciprocity. She believed that men can more comfortably request favors such as selling large blocks of tickets for a benefit because they are involved in this relational web through business and professional relationships. Lacking this professional context, women are more reluctant to “ask for their chits.”

“Rainmaking,” or the ability to solicit large contributions from others, is also an area where women were perceived as lacking. Grooming or mentoring will possibly serve to help women overcome their deficiencies in this area.

Weak Political Skills

Many of those interviewed asserted that a strategic orientation is a requisite for success in the lay world, as it is in the professional world. One respondent said “to propel a lay career, a person needs to get on important committees by knowing the right people, making connections, and asking in the right way.” Several female interviewees mentioned that women often lacked leverage when negotiating because they tended not to use certain effective bargaining and negotiating strategies. For example, men are known to “threaten their gifts” when they are denied positions. A consensus exists that women were less likely to do this, either because of women’s different enculturation or because, as one respondent suggested, women were more intrinsically concerned about the causes.

Behavioral Barriers

Several of those interviewed mentioned that Jewish boards actually conduct themselves differently than general (non-Jewish) boards. One female board member said that because of the higher “comfort level” experienced by Jewish boards, they have a tendency to “shoot from the hip.” Some women reportedly experience the ensuing “decibel level” as somewhat intimidating.

In a similar vein, several female board members reported that they were reluctant to speak up in meetings. One woman appeared to justify this reluctance to speak up by saying that she often felt that what she wanted to say “had been said already.”

Deterrents to Board Membership Acceptance

We did not ask survey respondents or the people whom we interviewed whether they have ever rejected board recruitment overtures. However, we were repeatedly told that compared to non-Jewish boards, Jewish organizational board work involves more time away from home and away

from family. These time demands can be problematic for women who are attempting to balance family, career and philanthropic activities. Furthermore, because of the Israel connection, active Jewish board members often travel to Israel several times a year (at their own expense).

VII. Recommendations

1. Recruit More Women to the Boards

To achieve greater gender parity on the boards, active efforts need to be undertaken to recruit more women. This is especially important in light of our finding that once women are on the boards, their power and influence is generally comparable to that of the male board members.

2. Broaden the Talent Pool to Include Women from Outside the Jewish Organizational World

Many Jewish women have attained powerful and well-respected positions within academic, cultural and non-profit institutions, for example. Given the changing work status among female board members documented by this research, qualified women can now be found outside the Jewish organizational world. Their contributions would be valued by many Jewish boards and should actively be sought. (This type of orientation will also serve to “open-up” the recruitment process.)

3. Create Expectations Among Board Members of Jewish Organizations that Women will be Well Represented Among Board Candidates

Board members as well as members of Jewish organizations should be provided with the information obtained from this study regarding gender imbalance on the boards. This information will hopefully be used to increase the expectation among the Jewish organizational leadership and their constituents that women will be well represented among the pool of candidates for board positions.

4. Establish Resource Center for Jewish Organizational Board Positions

To facilitate the recruitment of women, we recommend the establishment of a national data base consisting of the names and qualifications of women who possess the experience and expertise to sit on national boards. This list can be made available to organizations when they are undertaking a board search. Having such a list at their disposal will also make it harder for organizations to claim that they “did not know any women” for a given position. (A precedent for this type of resource center “Corporate Board Resource” was created by Catalyst in 1977.)

5. Hire A Professional Executive Recruiter

Staffing for this resource center should include a head-hunter whose responsibilities will extend beyond merely board-position finding. This individual, who should be extremely familiar with the Jewish organizational world, will first recruit and place qualified women in appropriate board positions. After a candidate is accepted to a board, this professional will serve as a coach and mentor so that the board member can be maximally effective on the board. This “professional mentor” will also help women board members acquire more effective styles.

6. Encourage Jewish Organizations to Institute Job Specifications for Board Positions

We support the attempt, already underway in several Jewish organizations, to “professionalize” board member positions by instituting specific “job requirements.” These job requirements serve to improve the caliber and functioning of the board as a whole. Research indicates that bias against women decreases when there is a high degree of clarity regarding task requirements. In the corporate world many directorships now entail job descriptions and specific candidate qualifications.

7. Acknowledge Women’s Role in Household Decision-making about Charitable Giving

Women play a much larger role in family philanthropic decision-making than previously assumed. Publicly acknowledging women’s role will increase their chances of recruitment to board positions. Given the important role resource control appears to play in determining power and influence in the Jewish organizational world, women need to receive more credit for household charitable contributions

8. Establish Management Institute to Provide Accounting, Budgeting and Fundraising Skills to Female Lay Leaders

Our findings indicate that a significant gap in fiscal management skills persists across three generations of female board members in the Jewish organizational world. Given the importance accorded to financial, budgeting and accounting skills in the corporate and also general non-profit world, we believe that it would be beneficial for the women board members to strive for parity in this area. To compensate for their lack of formal training in fiscal management, we recommend that courses for women be offered in accounting, budgeting and fundraising, possibly in the context of a management institute.

9. Help Female Lay Leaders Improve their Fundraising Skills

Our quantitative and qualitative findings point to an interesting contradiction: although women were significantly more likely than men to value the importance of fundraising skills when selecting new board members, they personally experience considerable discomfort with the actual endeavor of fundraising. We therefore recommend that female lay leaders be provided with formal fundraising training.

10. Encourage Women to Seek Positions on Powerful Board Committees

It is well known that board members who serve on several powerful committees yield more influence on the board. Although our methodology did not permit us to analyze committee membership by gender, other research (Catalyst, 1993) has found that women tend to be disproportionately represented on the “softer” committees, such as policy and public affairs and to be under-represented on the key decision-making committees.

VIII. Conclusion

Our findings reveal considerable parallels between the Jewish organizational world and the general, American non-profit organizational world. In both of these organizational contexts, women are under-represented on Boards of Directors. However, the extent of their under-representation is generally comparable across the two domains. In fact, for the past 60 years, women have consistently represented only 25-35% of the boards of general, American, non-profit organizations. Jewish organizations are no exception to the pattern of other American non-profits.

Similarly, we also found consistencies in the values endorsed by the women in both Jewish and general, American arenas. American Jewish women, like generations of American women since the 19th century, seem animated by a more liberal social agenda compared to the men. Our study's female board members were significantly more likely than the male board members to label themselves "liberal" and correspondingly, to endorse values related to equity and social justice.

Work status was an important area where we found both gender differences and changing patterns. In our sample of board members, the full-time female volunteers wielded much influence -- whether measured by structural centrality, serving on the boards of several organizations or being officers on the boards. In fact, our study as well as other studies found that women sometimes exceeded men in "centrality" reflecting their presence on multiple boards and imply brokerage potential on the boards. Overall, these findings are consonant with the revered and socially supported status of "full-time women volunteers" within the Jewish world.

Once women are on the boards, we found that they did not differ greatly from men in terms of the power and influence they wielded. On these dimensions, female board members who are full-time volunteers most resemble the full-time employed men and least resemble the full-time employed women. The full-time volunteers are typically women of privilege with full-time working spouses. Therefore, full-time volunteer women can devote significant time to their lay careers and are, subsequently, in the position to reap the corresponding rewards. In contrast, the male powerhouses in the Jewish world are more likely to be self-employed individuals who control substantial resources. A completely different picture emerged for the female board members who are employed full-time. Although they comprised a growing proportion of the women board members, they scored lowest on power and influence.

Given the increasing number of women in the full-time labor force, and in the absence of major societal shifts in the allocation of "second-shift" (e.g. family and household) tasks, what implications do these findings have for women in the Jewish organizational world? Furthermore, what leveraging mechanisms exist for women when they do not have at their disposal a significant block of time, the traditional women's passport for attaining power and influence?

We propose several strategies to help women attain equitable representation and high level positions on the boards. To accomplish the first goal, the directive to the organizations is to recruit more qualified women to the boards. We have provided specific recommendations concerning identifying and grooming appropriate candidates.

To achieve the second goal, the directive is to the women themselves. Women who aspire to break through the “glass ceiling” and to attain leadership positions need to wield, in a visible way, whatever resources they control or can access. They must recognize the importance of direct or indirect resource control for attaining high level positions in the Jewish world. In this way, they will be able to obtain the type of visibility and influence that women have traditionally achieved, as was demonstrated in this study, by devoting large numbers of hours to volunteer work.

Acknowledgments

We want to thank Barbara Dobkin and Eve Landau and the Executive Committee of Ma'yan: The Jewish Women's Project for their courage in commissioning and supporting this unusual study. It presents the most comprehensive and systematic analysis to date about the status of American Jewish women in the voluntary sector. The study is also unusual in its multimethod approach, and in its application of the latest techniques of "network analysis" to the study of board members in American Jewish organizations.

We are also deeply grateful for Ma'yan's patience and good cheer in seeing this project through from its conception during the many planning meetings which took place in 1993-94, to the delivery of this final report. Ma'yan also commented on the first draft of the report and gave many helpful suggestions. The authors of the report, however, are entirely responsible for the analysis of the data and the interpretation of the results.

Jerome Chanes has been a fellow traveler with us regarding the study of the American Jewish organizational world. He developed the initial list of 135 organizations, he conducted several interviews with organizational experts, and finally, he helped us persuade the executive directors of the many organizations to participate in the study. J.J. Goldberg also gave us advice and information about the organizations in the study. We are grateful to them both.

Leonard Saxe gave cogent comments on an earlier draft.

We have listed the 20 organizational experts (Appendix C) whose views helped us define the 48 major national American Jewish organizations. We hope the task was fun and the results worthwhile.

Fifteen board members agreed to speak with us in detail about their experiences in the voluntary sector. Though anonymous, we thank them for their invaluable insights and hope they find this report illuminating.

Joanna Garfield assisted us during the first year of the project. A.B. Data carried out the field work for the survey of board members.

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Dina Pinsky was the chief research assistant of this study. She was joined more recently by Shaul Kelner, who assisted us with the network analysis. We are grateful to them both for their help and clear thinking.

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APPENDIX A: TABLES AND CHARTS

Table 1
Organizations Included in Study

| |
|---|
| Agudath Israel of America |
| American Friends of Peace Now |
| American Israel Public Affairs Committee |
| American Jewish Committee |
| American Jewish Congress |
| American Jewish Joint Distribution Committee |
| Anti-Defamation League |
| B'nai B'rith |
| B'nai B'rith Hillel Foundation |
| Brandeis University |
| Central Conference of American Rabbis (Reform) |
| CLAL—National Jewish Center for Learning and Leadership |
| Coalition for the Advancement of Jewish Education (CAJE) |
| Conference of Presidents of Major American Jewish Organizations |
| Council of Jewish Federations |
| CRB Foundation |
| Hadassah, The Women's Zionist Organization of America, Inc. |
| Hebrew Immigrant Aid Society (HIAS) |
| Hebrew Union College—Jewish Institute of Religion |
| Jewish Community Centers of North America (formerly JWB) |
| Jewish Educational Services of North America |
| Jewish National Fund |
| Jewish Publication Society |
| Jewish Reconstructionist Federation |

* significance $\leq .05$

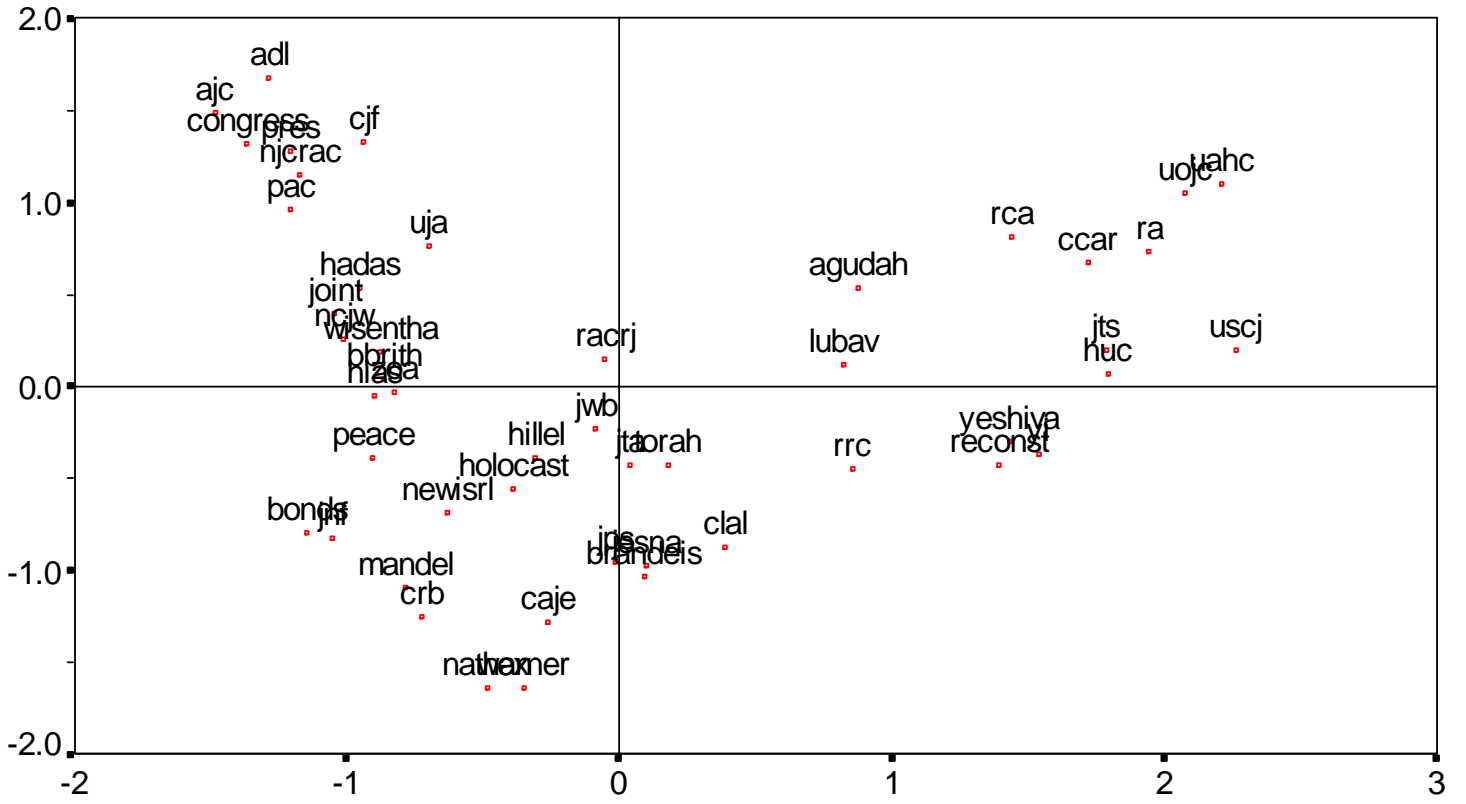
Organizations Included in Study, Continued

| |
|--|
| Jewish Telegraphic Agency |
| Jewish Theological Seminary of America |
| Lubavitch/CHABAD |
| Mandel Associated Foundations |
| National Council of Jewish Women |
| National Council of Young Israel |
| National Jewish Community Relations Council |
| New Israel Fund |
| Rabbinic Council of America (Orthodox) |
| Rabbinical Assembly (Conservative) |
| Reconstructionist Rabbinical College |
| Religious Action Center |
| State of Israel Bonds |
| The Nathan Cummings Foundation |
| Torah Umesorah - National Society for Hebrew Day Schools |
| Union of American Hebrew Congregations (Reform) |
| Union of Orthodox Jewish Congregations |
| United Jewish Appeal |
| United States Holocaust Memorial Museum |
| United Synagogue of Conservative Judaism |
| Wexner ³ |
| Wiesenthal Center |
| Yeshiva University |
| Zionist Organization of America |

³ Our experts did not differentiate between the Wexner Heritage Foundation and the Wexner Foundation.

* significance $\leq .05$

Top 48 Major Jewish Organizations



* significance $\leq .05$

Table 2
Number of Links Between a Given Board and Any Other Board of the Major American Jewish Organizations

| Organization | # of Links |
|---|-------------------|
| American Israel Public Affairs Committee | 94 |
| Jewish National Fund | 78 |
| American Jewish Joint Distribution Committee | 71 |
| Hebrew Immigrant Aid Society (HIAS) | 65 |
| National Jewish Community Relations Council | 44 |
| United Jewish Appeal | 44 |
| Anti-Defamation League | 42 |
| Union of American Hebrew Congregations (Reform) | 35 |
| Council of Jewish Federations | 34 |
| Hebrew Union College—Jewish Institute of Religion | 32 |
| CLAL—National Jewish Center for Learning and Leadership | 31 |
| B'nai B'rith | 30 |
| Jewish Educational Services of North America | 30 |
| Hadassah, The Women's Zionist Organization of America, Inc. | 26 |
| American Jewish Committee | 25 |
| Jewish Telegraphic Agency | 24 |
| Jewish Community Centers of North America (formerly JWB) | 23 |
| Union of Orthodox Jewish Congregations | 23 |
| Agudath Israel of America | 15 |
| Jewish Theological Seminary of America | 15 |
| United Synagogue of Conservative Judaism | 13 |
| B'nai B'rith Hillel Foundation | 12 |
| Wiesenthal Center | 12 |
| Torah Umesorah—National Society for Hebrew Day Schools | 11 |

* significance $\leq .05$

**Number of Links Between a Given Board and Any Other Board of the Major
American Jewish Organizations, Continued**

| | |
|--|----|
| United States Holocaust Memorial Museum | 11 |
| Zionist Organization of America | 11 |
| Reconstructionist Rabbinical College | 11 |
| Jewish Publication Society | 10 |
| Jewish Reconstructionist Federation | 9 |
| Brandeis University | 9 |
| American Jewish Congress | 8 |
| American Friends of Peace Now | 8 |
| Yeshiva University | 8 |
| National Council of Jewish Women | 6 |
| Rabbinic Council of America (Orthodox) | 6 |
| National Council of Young Israel | 5 |
| State of Israel Bonds | 5 |
| New Israel Fund | 3 |
| Mandel Associated Foundations | 3 |
| Central Conference of American Rabbis (Reform) | 2 |
| Rabbinical Assembly (Conservative) | 2 |
| Wexner ⁴ | 2 |
| CRB Foundation | 1 |

⁴ Our experts did not differentiate between the Wexner Heritage Foundation and the Wexner Foundation.

* significance $\leq .05$

Table 3
Major American Jewish Organizations Ranked By Centrality Scores⁵

| Organization | Power |
|--|-------|
| United Jewish Appeal | 2.50 |
| Council of Jewish Federations | 2.46 |
| Central Conference of American Rabbis (Reform) | 2.02 |
| Hebrew Immigrant Aid Society (HIAS) | 1.98 |
| American Jewish Joint Distribution Committee | 1.94 |
| American Jewish Committee | 1.87 |
| National Jewish Community Relations Council | 1.80 |
| B'nai B'rith Hillel Foundation | 1.79 |
| Jewish Telegraphic Agency | 1.78 |
| American Israel Public Affairs Committee | 1.70 |
| Wexner ⁶ | 1.69 |
| CLAL—National Jewish Center for Learning and Leadership | 1.68 |
| Jewish Educational Services of North America | 1.63 |
| American Jewish Congress | 1.57 |
| Jewish Community Centers of North America (formerly JWB) | 1.48 |
| Brandeis University | 1.42 |
| Jewish National Fund | 1.42 |
| Union of American Hebrew Congregations (Reform) | 1.40 |

⁵ Bonacich's Power Index

⁶ Our experts did not differentiate between the Wexner Heritage Foundation and the Wexner Foundation.

* significance $\leq .05$

Major American Jewish Organizations Ranked By Centrality Scores Continued

| | |
|---|------|
| Jewish Theological Seminary of America | 1.39 |
| Hebrew Union College—Jewish Institute of Religion | 1.38 |
| Anti-Defamation League | 1.27 |
| B'nai B'rith | 1.27 |
| Hadassah, The Women's Zionist Organization of America, Inc. | 1.27 |
| New Israel Fund | 1.27 |
| United Synagogue of Conservative Judaism | 1.23 |
| Union of Orthodox Jewish Congregations | 1.18 |
| Zionist Organization of America | 1.18 |
| Yeshiva University | 1.12 |
| Jewish Reconstructionist Federation | 1.11 |
| Jewish Publication Society | 1.10 |
| Reconstructionist Rabbinical College | 1.09 |
| American Friends of Peace Now | 1.01 |
| United States Holocaust Memorial Museum | 1.01 |
| Mandel Associated Foundations | 1.01 |
| National Council of Jewish Women | 1.01 |
| Rabbinic Council of America (Orthodox) | 1.01 |
| Wiesenthal Center | 1.01 |
| Agudath Israel of America | 0.94 |
| Torah Umesorah—National Society for Hebrew Day Schools | 0.92 |
| State of Israel Bonds | 0.84 |
| National Council of Young Israel | 0.84 |
| Rabbinical Assembly (Conservative) | 0.67 |

* significance $\leq .05$

Table 4
Percent of Board Members Who Are Women by Organization

| ORGANIZATION | <i>N</i> ⁷ | % OF BOARD MEMBERS WHO ARE WOMEN |
|---|-----------------------|---|
| Hadassah, The Women's Zionist Organization of America, Inc. | 37 | 100% |
| National Council of Jewish Women | 86 | 100 |
| Coalition for the Advancement of Jewish Education (CAJE) | 26 | 62 |
| Jewish Reconstructionist Federation | 47 | 51 |
| New Israel Fund | 37 | 49 |
| Americans for Peace Now | 66 | 41 |
| American Jewish Congress | 55 | 40 |
| The Nathan Cummings Foundation | 13 | 39 |
| Jewish Education Service of North America (JESNA) | 77 | 38 |
| National Jewish Community Relations Advisory Council (NJCRAC) | 111 | 34 |
| CLAL - National Jewish Center for Learning and Leadership | 40 | 33 |
| Mandel Associated Foundations | 3 | 33 |
| American Jewish Joint Distribution Committee | 80 | 30 |
| B'nai B'rith Hillel Foundation | 66 | 30 |
| Hebrew Immigrant Aid Society (HIAS) | 75 | 29 |
| Brandeis University | 41 | 27 |
| American Jewish Committee | 163 | 26 |
| Reconstructionist Rabbinical College | 50 | 26 |

⁷ These numbers are based on the "Limited Data Set" comparing Executive Board Members of large organizations and complete boards of smaller organizations (45 organizations)

* significance $\leq .05$

| ORGANIZATION | N⁷ | % OF BOARD MEMBERS WHO ARE WOMEN |
|--|----------------------|---|
| United Jewish Appeal | 50 | 26 |
| Union of American Hebrew Congregations (Reform) | 40 | 25 |
| Jewish National Fund | 92 | 24 |
| American Israel Public Affairs Committee | 246 | 23 |
| Jewish Community Centers of North America (formerly JWB) | 46 | 22 |
| Jewish Telegraphic Agency | 70 | 21 |
| United States Holocaust Memorial Museum | 69 | 20 |
| United Synagogue of Conservative Judaism | 84 | 20 |
| Central Conference of American Rabbis (Reform) | 37 | 19 |
| Council of Jewish Federations | 68 | 18 |
| Hebrew Union College - Jewish Institute of Religion | 80 | 18 |
| CRB Foundation | 6 | 17 |
| Wexner ⁸ | 6 | 17 |
| State of Israel Bonds | 19 | 16 |
| Anti-Defamation League | 110 | 15 |
| Jewish Publication Society | 52 | 15 |
| Jewish Theological Seminary of America | 48 | 15 |
| National Council of Young Israel | 61 | 13 |
| Wiesenthal Center | 60 | 12 |
| B'nai B'rith | 17 | 6 |

⁸ Our experts did not differentiate between the Wexner Heritage Foundation and the Wexner Foundation.

* significance $\leq .05$

| ORGANIZATION | N⁷ | % OF BOARD MEMBERS WHO ARE WOMEN |
|--|----------------------|---|
| Yeshiva University | 63 | 5 |
| Zionist Organization of America | 27 | 4 |
| Rabbinical Assembly (Conservative) | 31 | 3 |
| Union of Orthodox Jewish Congregations of America | 85 | 2 |
| Agudath Israel of America | 133 | 1 |
| Rabbinic Council of America (Orthodox) | 76 | 0 |
| Torah Umesorah - National Society for Hebrew Day Schools | 69 | 0 |

Total number of board members = **2315**. Percentage of women among all board members of 45 organizations = **25% (N=577)**

* significance $\leq .05$

Table 5
List of Coed Organizations

| |
|---|
| American Israel Public Affairs Committee |
| American Jewish Committee |
| American Jewish Congress |
| American Jewish Joint Distribution Committee |
| Americans for Peace Now |
| Anti-Defamation League |
| B'nai B'rith Hillel Foundation |
| Brandeis University |
| Central Conference of American Rabbis (Reform) |
| CLAL - National Jewish Center for Learning and Leadership |
| Coalition for the Advancement of Jewish Education (CAJE) |
| Council of Jewish Federations |
| CRB Foundation |
| Hebrew Immigrant Aid Society (HIAS) |
| Hebrew Union College - Jewish Institute of Religion |
| Jewish Community Centers of North America (formerly JWB) |
| Jewish Education Service of North America (JESNA) |
| Jewish National Fund |
| Jewish Publication Society |
| Jewish Reconstructionist Federation |
| Jewish Telegraphic Agency |
| Jewish Theological Seminary of America |
| Mandel Associated Foundations |

* significance $\leq .05$

List of Coed Organizations, Continued

| |
|---|
| National Council of Young Israel |
| National Jewish Community Relations Advisory Council (NJCRAC) |
| New Israel Fund |
| Reconstructionist Rabbinical College |
| State of Israel Bonds |
| The Nathan Cummings Foundation |
| Union of American Hebrew Congregations (Reform) |
| United Jewish Appeal |
| United States Holocaust Memorial Museum |
| United Synagogue of Conservative Judaism |
| Wexner ⁹ |
| Wiesenthal Center |

⁹ Our experts did not differentiate between the Wexner Heritage Foundation and the Wexner Foundation.

* significance $\leq .05$

Table 6
**Major Jewish Organizations with Women in the
 Five Highest Salaried Positions**

| Number of Women in Five Highest Salaried Positions | Number of Organizations | Percentage of Total Number of Organizations |
|--|-------------------------|---|
| Organizations with 0 women | 16 | 53% |
| Organizations with 1 woman | 8 | 27 |
| Organizations with 2 women | 4 | 13 |
| Organizations with 3 women | 2 | 7 |
| Total | 30 | 100% |

Table 7
**Five Highest Salaried Positions of Major Jewish Organizations
 by Gender**

| Position | Total Number of Positions | Number of Women | Percentage of Each Position that is Comprised of Women |
|----------------------------------|---------------------------|-----------------|--|
| Highest Salaried Position | 30 | 1 | 3% |
| Second Highest Salaried Position | 26 | 7 | 27 |
| Third Highest Salaried Position | 21 | 6 | 29 |
| Fourth Highest Salaried Position | 17 | 6 | 35 |
| Fifth Highest Salaried Position | 10 | 2 | 20 |
| Top Five Highest Salaried | 104 | 22 | 21% |

* significance $\leq .05$

Table 8
Who are the Board Members?¹⁰

Demographics by Gender

| N=282 | Male % | Female % | Total % |
|--|-------------|-------------|--------------------|
| Gender | 64% | 36% | 100% ¹¹ |
| Age * | | | |
| <49 | 24 | 31 | 26 |
| 50-59 | 29 | 37 | 32 |
| 60-69 | 26 | 18 | 23 |
| 70+ | 21 | 14 | 19 |
| Total | 100% | 100% | 100% |
| Average Age (in years) | 56 | 59 | 58 |
| Generation in America * | | | |
| Immigrant/Both parents immigrants | 31% | 17% | 26% |
| Marital status * | | | |
| Married/Living with partner | 93 | 83 | 89 |
| Never married | <1 | 4 | 2 |
| Divorced/Separated | 5 | 3 | 4 |
| Widowed | 2 | 10 | 5 |
| Total | 100% | 100% | 100% |
| Has children under age six in household | 7% | 6% | 7% |

¹⁰ The Board members belong to national Jewish co-ed organizations ranked by experts as “key players” and which were designated by respondents as their “most important boards.”

¹¹ The percentages in the tables that follow are based on a total of 282 respondents, 177 men and 99 women; the gender of the remainder is unknown.

* significance $\leq .05$

Table 9
Jewish Background by Gender

| N=282 | Male % | Female % | Total % |
|--|-----------|-------------|------------|
| Denomination of Upbringing | | | |
| Conservative | 47 | 50 | 48 |
| Orthodox | 21 | 12 | 18 |
| Reform | 21 | 24 | 22 |
| Reconstructionist | 3 | 5 | 4 |
| Other Jewish | 8 | 6 | 7 |
| Non-Jewish | 1 | 3 | 2 |
| Total | 101 | 100 | 101 |
| | | | |
| Background and Experiences (% "Yes") | | | |
| Attended full-time Jewish school | 13 | 12 | 13 |
| Attended part-time Jewish school * | 67 | 51 | 62 |
| Had Bar/Bat Mitzvah * | 86 | 35 | 68 |
| Belonged to a Jewish or Zionist youth group | 51 | 52 | 51 |
| Attended or worked at a Jewish camp | 40 | 44 | 41 |
| Participated in Jewish college association like Hillel | 44 | 40 | 43 |
| Attended college-level or adult Jewish Studies course | 69 | 72 | 70 |

* significance $\leq .05$

Table 10
Current Jewish Affiliation And Religious Practices by Gender

| N=282 | Male % | Female % | Total % | NJPS '90 ¹² % |
|---|---------------------|-------------|------------|--------------------------------|
| Current denomination by gender * | | | | |
| Conservative | 47 | 36 | 42 | 41 |
| Orthodox ¹³ | 5 | 2 | 4 | 7 |
| Reform | 29 | 31 | 30 | 45 |
| Reconstructionist | 11 | 22 | 15 | 2 |
| Other Jewish | 9 | 7 | 8 | 5 |
| Non-Jewish | >1 | 2 | 1 | ¹⁴ |
| Total | 101 ¹⁵ % | 100% | 100% | 100% |
| | | | | |
| Spouse's current religion: Jewish | 98 | 97 | 98 | 72 |
| Has participated in adult Jewish education in the past year | 86 | 85 | 86 | 27 ¹⁶ |
| Is a synagogue member | 92 | 88 | 90 | 41 |
| Someone lights Shabbat candles in household | 72 | 76 | 73 | 44 |
| Refrains from handling money on Shabbat | 15 | 17 | 16 | 7 |
| Maintains separate dishes for meat and milk | 34 | 39 | 36 | 27 ^e |
| Has friends and family living in Israel | 73 | 78 | 75 | 35 |
| Children or grandchildren attended Jewish day school | 39 | 41 | 38 | ¹⁷ |
| Attends religious services "weekly" | 24 | 20 | 23 | 11 |
| Has traveled to Israel | | | | |
| Ever | 99 | 99 | 99 | 31 |
| "More than five times" | 66 | 62 | 65 | ^g |
| Quality of spoken Hebrew... "Speaks Hebrew" | | | | |
| Excellent/Good/Fair | 28 | 30 | 26 | 26 ^e |
| All or almost all of closest friends are Jewish | 26 | 34 | 29 | 45 |
| Being Jewish is "very important" | 90 | 95 | 92 | 52 |
| Israel is "very important" | 66 | 68 | 67 | 36 ¹⁸ |

¹² Source: 1990 National Jewish Population Survey (based on "Jews by Religion" category)

¹³ Most Orthodox respondents belonged to Orthodox organizations which tended to be exclusively or predominantly male organizations and were therefore not included in this analysis of co-ed organizations.

¹⁴ not included in total

¹⁵ Due to rounding, percentages do not always total 100%.

¹⁶ Source: New York UJA Population Survey (NY UJA data used when no comparable NJPS data were available)

¹⁷ comparison data not available

* significance $\leq .05$

Demographics, continued

| N=282 | Male % | Female % | Total % |
|---------------------------------|-------------------------|------------------------|-------------------------|
| Educational attainment * | | | |
| Some college or less | 5 | 6 | 5 |
| BA | 22 | 40 | 28 |
| MA | 14 | 32 | 20 |
| Prof. degree (PhD, MSW, etc.) | 15 | 12 | 14 |
| MD | 3 | 0 | 2 |
| JD, LLB | 34 | 6 | 25 |
| MBA | 5 | 1 | 3 |
| Other | 2 | 3 | 2 |
| Total | 100% | 100% | 99%¹⁹ |
| | | | |
| Employment status * | | | |
| Full-time salaried worker | 29 | 27 | 28 |
| Full-time self-employed | 38 | 13 | 29 |
| Part-time self-employed | 10 | 9 | 10 |
| Full-time volunteer | 2 | 27 | 11 |
| Part-time salaried worker | 2 | 7 | 4 |
| Retired | 14 | 8 | 12 |
| Homemaker | <1 | 4 | 2 |
| Other | 6 | 4 | 5 |
| Total | 101%^c | 99%^c | 101%^c |
| | | | |
| Family income | | | |
| Less than \$99,000 | 17 | 16 | 17 |
| \$100,000-249,000 | 31 | 45 | 36 |
| \$250,000-499,000 | 31 | 16 | 25 |
| \$500,000-999,000 | 11 | 11 | 11 |
| \$1,000,000+ | 10 | 12 | 11 |
| Total | 100% | 100% | 100% |

¹⁸ Figure reporting being “very” or “extremely” attached to Israel

¹⁹ Due to rounding, percentages do not always total 100%.

* significance $\leq .05$

Table 11
Attitudes and Values about Jewish and General Issues by Gender

ATTITUDES REGARDING JEWISH ISSUES

| “Agree Strongly” | Male % | Female % | Total % |
|--|-------------------|---------------------|--------------------|
| Being a good American Jew means advocating Jewish values of social justice and concern for the poor * | 66 | 81 | 72 |
| Jewish organizations should reach out to the intermarried | 53 | 57 | 55 |
| Israel is essential to the survival of American Jews | 54 | 55 | 54 |
| The missions of most Jewish organizations need to be re-evaluated * | 34 | 26 | 31 |
| Jewish organizations pay too much attention to fundraising and not enough to issues | 19 | 16 | 18 |
| Being a good Jew means living in accordance with Jewish religious beliefs and practices | 22 | 11 | 18 |
| When in crisis, Jews can depend on other Jews | 18 | 13 | 17 |
| Anti-Semitism is a serious problem in the United States * | 19 | 10 | 16 |
| | | | |
| “Disagree Strongly” | Male % | Female % | Total % |
| Women are adequately represented on boards* | 16 | 48 | 28 |
| Lack of experience hinders women’s access to boards of Jewish organizations | 23 | 31 | 26 |
| Jewish children should go to Jewish day schools | 18 | 32 | 23 |
| | | | |
| | Male % | Female % | Total % |
| “Very liberal” on a Political Scale * | 12 | 30 | 18 |

* significance $\leq .05$

Attitudes and Values about Jewish and General Issues by Gender continued

FUNDING BY THE ORGANIZED AMERICAN JEWISH COMMUNITY

| Funding “too little” for... | Male % | Female % | Total % |
|--|-------------------|---------------------|--------------------|
| Jewish education | 72 | 79 | 74 |
| American Jewish cultural life | 55 | 63 | 58 |
| Health and social welfare in the United States | 43 | 53 | 47 |
| American Jewish religious life | 45 | 49 | 46 |
| The peace process in the Middle East | 37 | 48 | 41 |
| Social change in America * | 29 | 47 | 35 |
| Women’s causes * | 24 | 58 | 35 |
| General education | 34 | 31 | 33 |
| Social needs in Israel | 26 | 33 | 29 |
| Civil rights in America | 26 | 35 | 29 |
| International relief | 24 | 32 | 26 |
| Fighting anti-Semitism | 25 | 14 | 22 |
| American cultural life | 17 | 15 | 16 |
| Defense needs in Israel | 8 | 7 | 7 |

* significance $\leq .05$

Table 12
Abilities and Activity by Gender

| Fiscal Abilities | Male % | Female % | Total % |
|--|-------------------|---------------------|--------------------|
| Has financial, budgeting, or accounting expertise * | 60% | 28% | 49% |

| How active are you in...? (% "Very Active") | | | |
|--|----|----|----|
| * the business community | 14 | 4 | 10 |
| the professional community | 29 | 33 | 31 |
| politics | 14 | 18 | 16 |
| Jewish charities | 56 | 60 | 57 |
| other charities | 12 | 15 | 13 |

* significance $\leq .05$

Table 13
Criteria for Board Member Selection by Gender

| (% “Very Important”) | Male % | Female % | Total % |
|---|------------|--------------|------------|
| Commitment to the mission of the organization | 94 | 89 | 92 |
| Good judgment and thinking ⁺ | 67 | 76 | 70 |
| Willingness to devote time to board work+ | 54 | 55 | 54 |
| Outstanding leadership abilities+ | 44 | 48 | 46 |
| Special expertise relevant to the organization+ | 33 | 47 | 38 |
| Connections in the Jewish community | 27 | 32 | 29 |
| Prior involvement in the work of the organization | 24 | 25 | 24 |
| Performance on other boards | 24 | 24 | 24 |
| Willingness to make financial contribution+ | 23 | 29 | 25 |
| Willingness to solicit financial contribution* | 17 | 32 | 23 |
| Type of occupation | 14 | 19 | 16 |
| Connections in the business community | 14 | 18 | 16 |
| Political connections | 13 | 18 | 15 |
| Personal acquaintance with other board members | 5 | 8 | 6 |
| Tradition of family service to the board | 4 | 9 | 5 |
| Criteria for Board Composition | | | |
| “Very Important” | Males % | Females % | Total % |
| Gender balance * | 30 | 51 | 37 |
| Age balance * | 23 | 36 | 27 |
| Religious balance | 31 | 22 | 27 |
| Racial balance * | 10 | 18 | 13 |

+ These five items were combined to create an “achievement index.”

* significance $\leq .05$

Table 14**Gender Differences in Attitudes, Values, and Abilities
by Three Age Categories**

| | | Males % | Females ²⁰²¹ % |
|---|---|------------|------------------------------|
| Has “financial expertise” | | | |
| <52 | * | 59 | 27 |
| 53-63 | * | 64 | 24 |
| 64+ | | 57 | 35 |
| Self-labeled “Politically very liberal” | | | |
| <52 | * | 14 | 23 |
| 53-63 | * | 10 | 31 |
| 64+ | * | 11 | 45 |
| Funding for women’s causes is “too little” | | | |
| <52 | * | 33 | 61 |
| 53-63 | * | 19 | 52 |
| 64+ | * | 22 | 64 |
| “Funding for American Jewish cultural life is too little” | | | |
| <52 | * | 52 | 73 |
| 53-63 | | 63 | 57 |
| 64+ | | 52 | 47 |
| “Agree Strongly” | | | |
| | | Males % | Females % |
| Being a good American Jew means advocating Jewish values of social justice and concern for the poor. | | | |
| <52 | | 65 | 74 |
| 53-63 | * | 60 | 81 |
| 64+ | * | 75 | 95 |

²⁰ Please see table17 for actual numbers.

²¹ The figures presented in these tables were extracted from tables that were percentaged within gender and therefore rows cannot be totaled. (e.g. The first item presents the % of <52 females who have financial expertise (27%). In the original table the % who do not possess financial expertise (73%) also appears.)

* significance $\leq .05$

**Gender Differences in Attitudes, Values, and Abilities
by Three Age Categories, (Continued)**

| Anti-Semitism is a serious problem in the US | Males | Females |
|--|--------------|----------------------------|
| <52 | 6 | 8 |
| 53-63 | 22 | 14 |
| 64+ * | 29 | 10 |
| Jewish organizations should reach out to the intermarried | | |
| <52 | 56 | 40 |
| 53-63 | 45 | 61 |
| 64+ * | 59 | 81 |
| When in crisis, Jews can depend on other Jews | | |
| <52 | 15 | 5 |
| 53-63 | 23 | 17 |
| 64+ | 15 | 24 |
| | | |
| “Disagree Strongly” | Males | Females^a |
| | % | % |
| Jewish children should attend day schools | | |
| <52 | 24 | 24 |
| 53-63 | 13 | 33 |
| 64+ * | 18 | 50 |

^a Please see table 17 for actual numbers.

* significance $\leq .05$

Table 15
Gender Differences in Background Variables by Three Age Categories

| WORK STATUS | | | |
|--|---|--------------|----------------------------|
| Full-time salaried | | Male | Female^a |
| | | % | % |
| <52 | | 40 | 47 |
| 53-63 | * | 28 | 12 |
| 64+ | | 18 | 19 |
| Full-time self-employed | | | |
| <52 | * | 48 | 18 |
| 53-63 | * | 50 | 12 |
| 64+ | * | 19 | - |
| Full-time volunteer | | | |
| <52 | * | 2 | 8 |
| 53-63 | * | 2 | 38 |
| 64+ | * | 2 | 38 |
| | | | |
| Education: | | Males | Females^a |
| Post-Masters Degree (e.g. PhD, JD, MD) | | % | % |
| <52 | | 54 | 23 |
| 53-63 | * | 52 | 6 |
| 64+ | * | 45 | 10 |
| “Very Active” in the business community | | | |
| <52 | * | 17 | 3 |
| 53-63 | * | 16 | 6 |
| 64+ | * | 8 | 5 |
| One or both parents are immigrants | | | |
| <52 | | 26 | 27 |
| 53-63 | | 40 | 40 |
| 64+ | * | 76 | 60 |
| Did not attend part-time Jewish school | | | |
| <52 | | 30 | 38 |
| 53-63 | | 34 | 50 |
| 64+ | * | 32 | 65 |

^a Please see table 17 for actual numbers.

^a Please see table 17 for actual numbers.

* significance $\leq .05$

Table 16
Criteria for Board Member Selection and Composition
by Three Age Categories

| CRITERIA FOR BOARD MEMBER SELECTION | | | |
|--|---|--------------|----------------------------|
| | | Males | Females^a |
| | | % | % |
| Expertise is “very important” | | | |
| <52 | * | 29 | 50 |
| 53-63 | | 38 | 40 |
| 64+ | | 30 | 52 |
| “Strongly disagree” that women are adequately represented on boards | | | |
| <52 | * | 14 | 61 |
| 53-63 | * | 16 | 37 |
| 64+ | | 18 | 40 |
| CRITERIA FOR BOARD COMPOSITION | | | |
| Believe that gender balance is “very important” when composing a board | | | |
| <52 | | 29 | 46 |
| 53-63 | * | 31 | 58 |
| 64+ | | 31 | 47 |
| Believe that racial balance is “very important” when composing a board | | | |
| <52 | | 17 | 16 |
| 53-63 | | 2 | 16 |
| 64+ | * | 11 | 21 |
| Believe that religious balance is “very important” when composing a board | | | |
| <52 | | 28 | 15 |
| 53-63 | * | 34 | 20 |
| 64+ | | 30 | 36 |
| Age balance is “very important” when composing a board | | | |
| <52 | | 22 | 32 |
| 53-63 | | 27 | 32 |
| 64+ | * | 20 | 43 |

* significance $\leq .05$

Table 17**Number of Respondents for Tables by Gender and Age***

| Age Categories | Males | Females |
|-----------------------|--------------|----------------|
| <52 | 51 | 37 |
| 53-63 | 58 | 33 |
| 64+ | 60 | 20 |

*These are numbers for a typical table. Numbers may vary for each table, depending on the number of people who responded to the specific question.

n.s. = not significant

* significance $\leq .05$

Table 18
The Relationship Between Selected Demographic, Activity and Jewish-Related Variables to Power and Influence

| Variables | Officer ²² | Number of Boards ²³ | Feeling Influential ²⁴ |
|---|-----------------------|--------------------------------|-----------------------------------|
| Gender | n.s. | n.s. | * ²⁵ |
| Family Income | n.s. | n.s. | * |
| Age | * | * | n.s. |
| Education | * ²⁶ | * ²⁷ | n.s. |
| Financial Expertise | n.s. | n.s. | * |
| Hours devoted to Board | * | * | * |
| Work Status | | | |
| Employed full-time | n.s. | n.s. | n.s. |
| Employed part-time | n.s. | n.s. | n.s. |
| Full-time volunteer/retired | n.s. | * | n.s. |
| Connection to Israel (index) | n.s. | * | * |
| How active are you in... | | | |
| national or local politics? | n.s. | n.s. | n.s. |
| the business community | n.s. | n.s. | * |
| your professional community? | n.s. | n.s. | * |
| Jewish charities | * | * | * |
| other charities | n.s. | n.s. | n.s. |
| <u>overall activity index</u> ²⁸ | n.s. | n.s. | * |

²² Number of organizations or which individual is an officer (scale: 0-4 organizations)

²³ Number of top 48 organizations on which person serves as board member (scale: 1-5 organizations)

²⁴ Self rating (1-5 scale where "1" represents "not at all influential" and "5" represents "very influential")

²⁵ Men are more likely to rate themselves as influential.

²⁶ Those with less education are more likely to be officers.

²⁷ Those with less education are more likely to be members of multiple boards.

²⁸ Activity index created by combining activity levels in different spheres.

n.s. = not significant

* significance $\leq .05$

Table 19
Power and Influence by Gender

| Power and Influence Measures | Men % | Women % | Total % |
|--|------------------|--------------------|--------------------|
| Multiple Board Memberships ²⁹ | 43 | 39 | 42 |
| Officer of at least 1 board | 62 | 56 | 59 |
| Influence (% “influential” ³⁰) * | 70 | 58 | 66 |

²⁹ Percent belonging to two or more boards.

³⁰ “Percent Influential” refers to those who rated themselves “4” or “5” on a 1-5 scale where “1” represents “not at all influential” and “5” represents “very influential.”

n.s. = not significant

* significance $\leq .05$

Table 20
Time Devoted to Board Work by Gender and Work Status

| NUMBER OF HOURS DEVOTED TO MOST IMPORTANT BOARD LAST MONTH | | |
|---|-------------|---------------|
| GENDER | Mean | Median |
| Men (n=166) | 21 | 10 |
| Women (85) | 28 | 15 |
| WORK STATUS (N) | | |
| WORK STATUS (N) | Mean | Median |
| Full Time (n=145) | 20 | 10 |
| Men (110) | 20 | 10 |
| Women (32) | 19 | 10 |
| Part Time (n=32) | 31 | 14 |
| Men (19) | 39 | 20 |
| Women (11) | 22 | 7 |
| Retired/Full time Volunteer (n=50) | 32 | 18 |
| Retired Men (24) | 14 | 10 |
| Volunteer Women (26) | 48 | 35 |

n.s. = not significant

* significance $\leq .05$

Table 21
Power and Influence by Gender and Work Status

| Work Status | Officer³¹ | Number of Boards³² | Feeling Influential³³ |
|--------------------|-----------------------------|--------------------------------------|---|
| Employed Full Time | | | |
| Men (N=117) | .76 | 1.61 * | 3.92 * |
| Women (N=38) | .55 | 1.26 | 3.57 |
| Employed Part Time | | | |
| Men (N=20) | .85 | 1.60 | 3.65 |
| Women (N=16) | .63 | 1.50 | 3.67 |
| Volunteer/Retired | | | |
| Men (N=27) | .85 | 1.67 | 3.88 |
| Women (N=26) | 1.15 | 1.92 | 4.12 |
| Other | | | |
| Men (N=11) | .64 | 1.27 | 4.00 |
| Women (N=16) | .56 | 1.31 | 3.36 |

³¹ Number of organizations on which individual is an officer (0-4 scale)

³² Number of top 48 organizations on which person serves as board member (1-5 scale)

³³ Self-rating (1-5 scale where "1" represents "not at all influential" and "5" represents "very influential")

n.s. = not significant

* significance $\leq .05$

Table 22
Rank Order of Three Measures of Power and Influence
by Gender and Work Status

| Officer³⁴ | Number of Boards³⁵ | Feeling Influential³⁶ |
|---------------------------------------|---------------------------------------|---|
| women full-time volunteers 1.15 | women full-time volunteers 1.92 | women full-time volunteers 4.12 |
| men retired .85 | men retired 1.67 | men employed full-time 3.92 |
| men employed part-time .85 | men employed full-time 1.61 | men retired 3.88 |
| men employed full-time .76 | men employed part-time 1.60 | women employed part-time 3.67 |
| women employed part-time .63 | women employed part-time 1.60 | women employed full-time 3.67 |
| women employed full-time .55 | women employed full-time 1.26 | men employed part-time 3.65 |

³⁴ Number of organizations on which individual is an officer (scale: 0-4 organizations)

³⁵ Number of top 48 organizations on which person serves as board member (scale: 1-5 organizations)

³⁶ Self rating (1-5 scale where "1" represents "not at all influential" and "5" represents "very influential")

n.s. = not significant

* significance $\leq .05$

Appendix C
List of Experts

1. Bernice Balter
2. Phil Baum
3. Charney Bromberg
4. Steven M. Cohen
5. Stephen P. Cohen
6. J. J. Goldberg
7. Carolyn Green
8. Leonard Fein
9. Solomon Greenfield
10. Samuel Heilman
11. Lydia Kukoff
12. David Luchins
13. Russell Miller
14. Gary Rubin
15. John Ruskay
16. Susan Weidman Schneider
17. Carl Sheingold
18. Rabbi Shur
19. Gary Tobin
20. David Zwiebel