

moderate women's "second shift" at home. Sociologist Arlie Hochschild's research shows that women work as much as an extra month of twenty-four-hour days each year.

While the strong norms in Jewish organizations of "working for the common good" and "the work is never done" lead many to give priority to the demands of their work lives, it is done with an element of resentment. Some professionals feel that the worst enemy of the Jewish family is the Jewish community — because of its time demands.

In a recent study exploring the extent to which professionals who work in the Jewish community experience tension between their work and personal lives, and what organizational changes would help them, several issues emerged of particular pertinence to leadership positions. The research, conducted by the Progressive Jewish Alliance, found that, consistent with national trends, Jewish professionals are increasing their working hours — 64 percent of the men and 35 percent of the women work more than 50 hours a week. For women working the "second shift," the long hours required for a leadership position become impossible. Eighty-nine percent of our sample agreed that family responsibilities inhibit the careers of women more than men, and two-thirds agreed that career advancement in the Jewish community is harder for women.

In many ways, traditional role expectations continue to characterize the Jewish community. Implicit both in interview data and in the questionnaire results is the extent to which women still do most of the care-giving and home maintenance, and the extent to which it is assumed that they will continue to do this. The costs to them are both slower career advancement and stress from overwork. There is no similar expectation on the part of women or men

that men ought to bear these costs equally.

Based on this research, both gender roles and the institutional structures of work need to be addressed if women are to take on greater leadership roles.

Here are some questions, the answers to which can facilitate the search for solutions:

What is the profile of the working Jewish family? Are roles changing, and if so, how? Can we measure, specifically for professional women in the Jewish community, the "second shift"?

Control over work time (e.g., comp time, flextime, job sharing) is high on the list of desired accommodations, as are subsidized childcare, particularly for early morning and evening meetings, and on-site conveniences. How can the organization of work be restructured, and how can jobs be redesigned so that we work smarter and not longer? What amount of community resources should be spent on fiscal and organizational support for those who do the community's work?

We will not significantly increase the numbers of women in leadership positions if we regard them as deficient — that is, as more needy of mentoring or further education in time/management, team building, or other skills than are men. We need to address the organizational structure and culture of our institutions.

Judith Glass, Ph.D. is a former Director of the MBA Program at the University of Judaism, and chaired the Jewish Feminist Center in Los Angeles for several years. Currently, she is Vice President for Programming of the Progressive Jewish Alliance, supervised this research project, and authored the analysis. The entire study, "Balancing Work and Family in Jewish Non-Profit Organizations," can be found at: www.pjalliance.org.

Leading by Example: Philanthropy and Transformation

Lynn Schusterman

Charles Schusterman was my husband, my best friend, and my philanthropic partner. We worked together to form our family foundation, to develop our philanthropic agenda,

and to pursue our shared vision of helping to promote a renewal of Jewish life throughout the world. Both of us were intimately involved in every aspect and detail of our foundation from its inception in



1987. Now that Charlie is gone, I have assumed responsibility for maintaining the momentum we built together and for leading our foundation in new directions.

I am acutely aware that very few women, especially Jewish women, have ever been presented with the philanthropic opportunities and challenges that lay ahead of me. Nonetheless, I do not expect my gender to play a determinative role in the decisions I ultimately choose to make. I see myself as a Jewish philanthropist who happens to be a woman, not a woman philanthropist who happens to be a Jew.

Some of my earliest and fondest memories of philanthropy involve the hours I spent with my father helping to care for people I remember calling the "little old ladies." My father never talked in terms of charity. He spoke only of improving lives and, in turn, making the world a better place for all of us. Not being a religious man, he was unfamiliar with the Jewish perspective on *tikkun olam* or *zedakah*.

After my first visit to Israel in 1977, Judaism became an essential aspect of my life rather than simply a means of self-identification. I began to define myself through my philanthropy. The groups I chose to support and the manner in which I decided to give to them became windows to my soul, clear expressions of my innermost convictions and reflections of values and traditions that were of great importance to me.

For the first time in my life, Jewish organizations and Jewish causes became the primary focus of my philanthropy. I started to devote the vast majority of my time and financial resources toward issues of Jewish concern. Today, our foundation allocates a minimum of 75 percent of its resources specifically to Jewish causes and concerns.

During the course of my philanthropic work, I have faced innumerable obstacles and challenges — some for no reason other than I am a woman. There is no question that Jewish women are often treated differently and with less respect than our male counterparts. All too often, policy recommendations I make at meetings are not seriously pursued — much less adopted — until a man speaks on their behalf. This intolerable reality must change, and Jewish

leaders of both genders have a responsibility to level the playing field for everyone as quickly as possible. For some, that means providing direct assistance to organizations dedicated to advancing the cause of women in the Jewish communal world. For others, it means electing leaders based strictly on merit without regard to gender. For me, it means leading by example.

Like my friends and mentors, Shoshana Cardin and Sylvia Hassenfeld, I hope to demonstrate through my philanthropic activities that women can be successful agents of change in the Jewish world without focusing primarily on issues of gender. Shoshana and Sylvia work tirelessly and effectively on behalf of all Jews to strengthen *klal Yisrael* and promote Jewish renewal, the same principles that guide my philanthropy.

Through my funding and personal involvement, I hope to reach out more effectively to Jewish youth, the unaffiliated, and the intermarried. Coming from an assimilated German-Jewish home, one in which we celebrated Easter and Christmas rather than Passover and Hanukkah, I understand the challenges they face. But I chanced upon the joys of Judaism,

and I want to increase the odds that others will make these discoveries as well. Also, I hope my philanthropic efforts will strengthen the ranks of our Jewish educators and communal professionals, improve the way we communicate in the Jewish community, and — most important — help make Judaism more meaningful and fun.

The challenges confronting contemporary Jewish life are so daunting that we have no time to waste on matters that divide us. Instead, we must join hands and direct our attention to issues that unite us. It is time for each of us to become Jewish philanthropists: to contribute whatever time, talent, and resources we can afford to help ensure a vibrant Jewish future.

Lynn Schusterman is Co-founder and President of the Charles and Lynn Schusterman Family Foundation. The Foundation works to enhance Jewish life throughout the world as well as supporting a wide range of secular causes in its hometown of Tulsa, Oklahoma.

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