



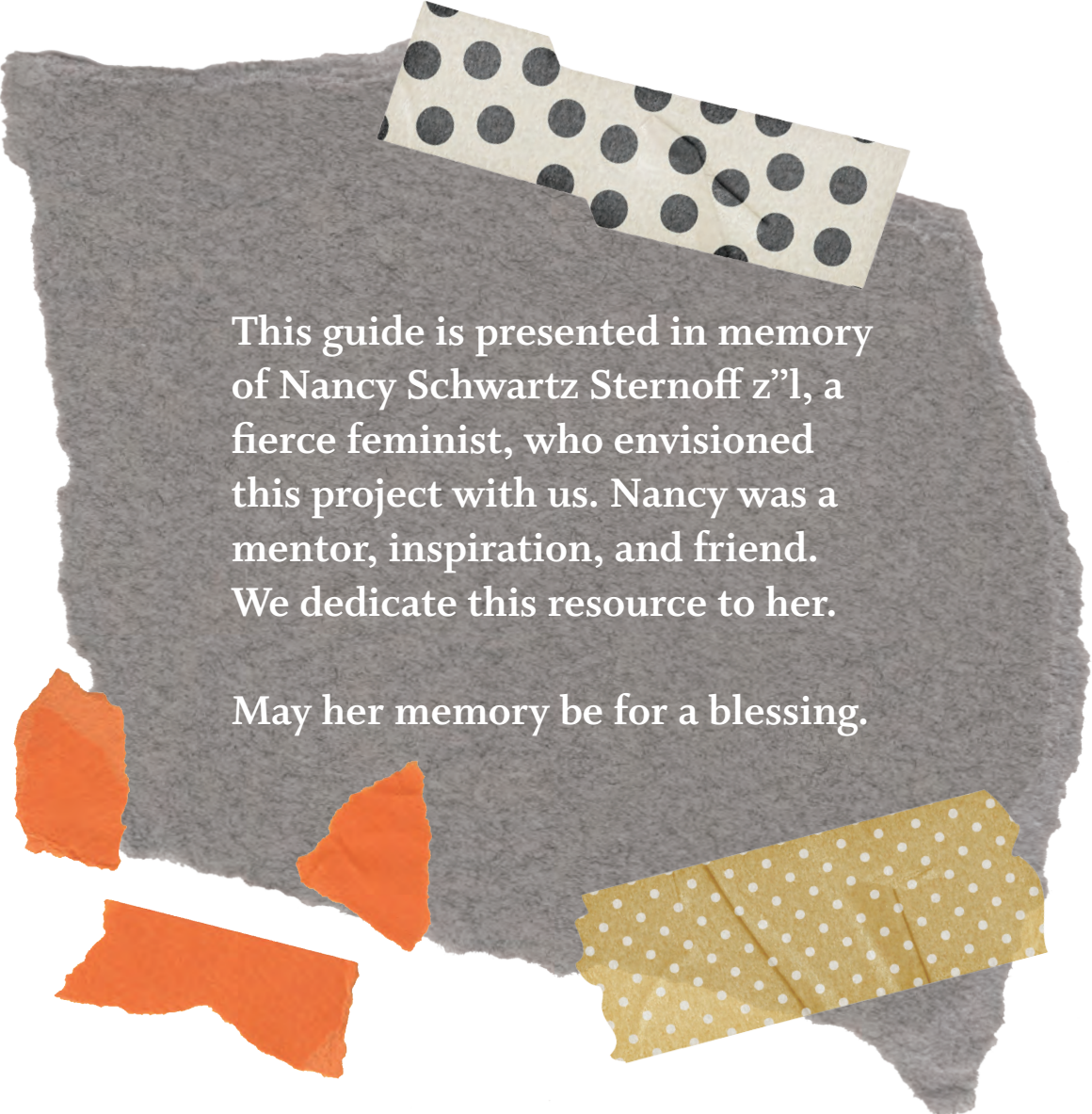
MONEY, GENDER AND POWER

A Guide to Funding With a Gender Lens



Tuti B. Scott & Slingshot

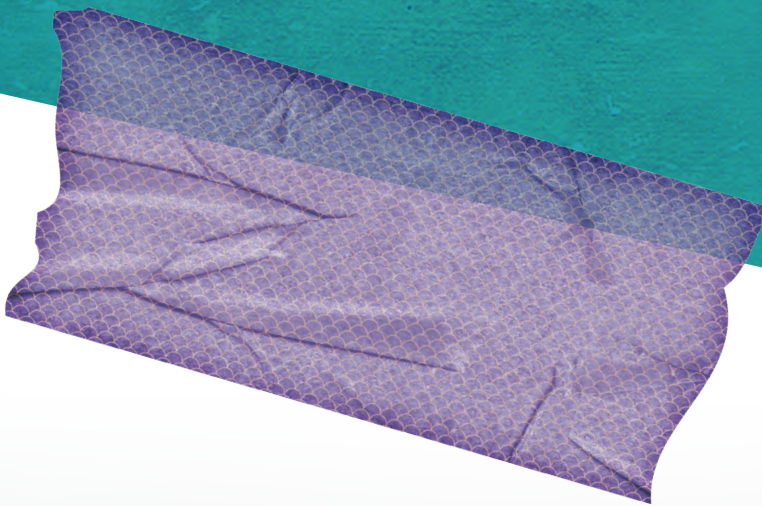
With Jewish Wisdom by Rabba Sara Hurwitz



This guide is presented in memory
of Nancy Schwartz Sternoff z”l, a
fierce feminist, who envisioned
this project with us. Nancy was a
mentor, inspiration, and friend.
We dedicate this resource to her.

May her memory be for a blessing.

TABLE *of* CONTENTS



I	Introduction page 8
II	Moving Money to Change the World page 10
III	The Jewish Mandate for Social Change Philanthropy page 16
IV	Gender Lens Philanthropy in Action page 26
V	Identity and Values page 36
VI	Power and Identity page 42
VII	Intentionally Invest in Women page 48
VIII	Money, Gender, and Power page 54
IX	Investing in the Capital Markets page 58
X	Conclusion with Action Steps page 64
XI	Jewish Wisdom Supplement page 70
XII	Exercises page 100
XIII	Sources page 122
XIV	Acknowledgments page 124





WE ARE HUMBLLED to be working in partnership to bring this new resource to the Jewish community. This is a tool whose time has come in a moment that demands we do things differently. That we take up the issues we care about in more thoughtful and strategic ways, and with a deep understanding of the new world we are living in. It pushes us to be creative in our philanthropy and our activism and calls on us to apply a new lens to all that we do. These issues are at play in all of our work, whether we identify as a feminist or not. As a funder, you have the ability to impact change on gender issues even if gender isn't your focus. And, if for no other reason, paying attention to these issues and incorporating them into your giving will allow your philanthropic investments to have the greatest possible impact.

For us, the inspiration for this work was truly driven by Slingshot's constituents. Between the #MeToo movement, Time's Up, and the Women's March, we saw that safety, respect, and equity were on the minds of young Jewish philanthropists, who were looking for ways to leverage their time, talents, treasures, and ties to impact the myriad of issues in Jewish life and beyond. Committed to shifts in the landscape—political, social, and philosophical—young Jews are seeking tools to drive change within their family's philanthropy and on their own. This “Guide to Funding with a Gender Lens” and accompanying training will help us all channel our desire for impact through a salient framing of gender issues and Jewish wisdom.

We feel the urgency of the moment to advance justice and seek activists and partners to work alongside us. Our vision is that this work will seed culture change in the funding community, fundamentally altering how individuals view their grantmaking and their ability to affect change. We will directly impact the emerging generation of Jewish leadership and the organizations they support, as well as the movement that is gaining strength from across every spectrum of Jewish life. In an age when many of us are focused on gender issues and identity as a civil right, we hope this tool will increase the number of people using a gender lens in their philanthropy. We hope this resource will change the hearts and minds of readers around philanthropy and Jewish and gender lens pedagogy, and awaken them to the opportunity, necessity, and responsibility to shift toward Jewish funding, and perhaps investing their endowed funds or portfolio, with a gender lens.

We are grateful for the leaders, experts, and organizations whose materials and wisdom are cited throughout this book. The 15 people we spoke with have more than 300 combined years of experience in philanthropy as program officers, consultants, authors, donors, and more. We offer their insights and knowledge in this workbook to help inform and share actionable methods to engage more deeply in your own journey around the topics of power, money, Judaism, and gender equity, among others.



Slingshot's mission is to mobilize young Jewish philanthropists as funders and active change agents who, with their partners, shape the Jewish community to be vibrant and continuously evolving.

We are also grateful to the amazing Rabba Sara Hurwitz, who lent her wisdom and guidance as we sought to understand these issues through a Jewish lens. We hope that the texts and teachings we've included help you further contextualize funding with a gender lens as not only a feminist calling but a Jewish one as well. You will find nuggets of this Jewish wisdom sprinkled throughout this tool. In the back of the guide, there is a supplement of texts that are a sample from Jewish tradition. These texts are meant to be studied out loud and the guiding questions used to flesh out your own ideas. The thoughts and summaries included by Rabba Sara are among the many perspectives and interpretations that one could draw from these texts. They may differ from your conclusions, which are shaped by your own wisdom and experience. Hopefully, you will be able to see, like we did, that our tradition can and does offer a gender lens that shapes our identities and actions. It takes a village to do social justice work, and we all have the opportunity to be better informed in our constantly evolving society about how to do this well, while utilizing and deploying resources wisely. We welcome you to join our village of gender avengers.

We dedicate this guide to our beloved friend and mentor, the gender avenger Nancy Schwartz Sternoff z"l, who envisioned this project with us. Today, it becomes part of her legacy of work in feminist philanthropy, Jewish giving, mentorship, and consulting. Nancy's passing in January 2019 intensified our resolve to move forward and

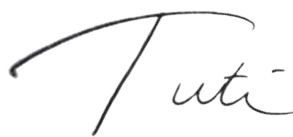
amplify her unwavering commitment to mobilizing more voices and resources across generations to bring gender equity to the forefront of philanthropy in the Jewish community and beyond.

Read on! Ask the powerful questions! Share with your family and colleagues! Start by crafting a CARE story, which offers prompts to help you examine the challenges, actions, and results you want to see with your investments and giving. We hope that when you are done, the conviction and passion for this work as Jewish feminists (all genders included) can be embedded in the hearts and minds of each of you. Here's to cocreating a beloved community and a powerhouse of gender-aware Jewish citizens.

In solidarity,



Stefanie Rhodes, Slingshot



Tuti B. Scott, Changemaker Strategies



INTRODUCTION

TODAY, MORE THAN EVER, the world needs us to challenge traditional gender norms; the world needs more gender avengers. We welcome you to join us as an advocate for equity from whichever seat you occupy—as a philanthropist, an advisor, a board member, a Jewish communal professional, an investor, an activist, or simply as a human being who seeks to live in a more just world.


Since the 1970s, U.S. philanthropy awarded to women and girls of all backgrounds and faiths has been less than 7 percent.¹ At the same time, we know that investing in women has a profound ripple effect. Women invest 90 percent of their income in family or community while men invest 30 to 40 percent.² The Food and Agriculture Organization of the United Nations estimates that if women had the same access to productive resources as men, they could increase yields on their farms by 20 to 30 percent and reduce the number of people living in hunger by 100 to 150 million.³

The World Bank, USAID, Calvert Foundation, and other global agencies have been incorporating a gender lens in their programmatic work for over a decade. Financial firms such as State Street, Barclays, Morgan Stanley, and Pax have initiated investment vehicles using a gender lens. Leading international organizations like HeForShe, Catalyst, The Representation Project, and the Geena Davis Institute on Gender in Media have mobilized a growing movement to bring a gender equity platform to all sectors. All this work has contributed to noted progress, but there is much more learning and work to be accomplished.

Public exposure of the abuses of power by cisgender men (#MeToo and Time's Up) has opened the door for empathy across identities. The term *toxic masculinity* has permeated our culture, building a deeper understanding of the social traits that devalue women and foster domination and violence. There is an outpouring of compassion for and growing awareness of what millions of women of color, gender-nonconforming people, and white women have endured in the home and workplace. For women, this is a moment to own our agency and dismantle the exploitative power system.

Cisgender (cis) is a term used to describe a person whose gender identity aligns with the sex assigned to them at birth and in this guide, the term *man/men* refers to cisgender men. “Toxic masculinity is a narrow and repressive description of manhood, designating manhood as defined by violence, sex, status, and aggression. It’s the cultural ideal of manliness, where strength is everything while emotions are a weakness; where sex and brutality are yardsticks by which men are measured, while supposedly ‘feminine’ traits—which can range from emotional vulnerability to simply not being hypersexual—are the means by which your status as ‘man’ can be taken away.”⁴

We present this work with the core beliefs that (1) gender equity is fundamental to achieving a more equitable and sustainable society and world, and (2) using a gender and social justice lens helps achieve greater impact in our work as philanthropists and as social sector investors.



When we apply a gender lens to philanthropy, we can begin to see clearly how perceptions of gender affect our own decision-making.

Millennia of living in a world where male domination is the norm have created unhealthy, oppressive social structures and attitudes. In addition, a binary system of gender—the idea that gender exists in two distinct, disconnected forms of masculine and feminine—limits how we can express ourselves and/or be in partnership. This workbook offers you the opportunity to stretch your thinking beyond the gender conventions of traditional media, literature, religion, and pop culture.

Our task is to engage as many people as possible with this material. We realize that many philanthropic families face an enormous divide along generational lines in understanding gender. We hope that we are presenting accessible material that sparks meaningful family dialogue.

Our intent is for readers of this workbook to become more aware of the opportunity, necessity, and responsibility to deploy Jewish funding (primarily philanthropy but also venture capital and impact investing dollars) using a gender justice lens. Once there is awareness of what assumptions and systems are embedded in their choices of their giving, there will be expanded potential for all of us to shift our dollars with new methods and to new spaces. This shift will be catalyzed by exploring our own values, attitudes, and behaviors that have to date informed how, where, and why we give and invest.

We know that biases are endemic to our society. Norms and assumptions about gender have shaped our culture, behaviors, and attitudes. With a gender lens, we start to understand how structural and systemic discrimination continues to leave

underrepresented people (often women of all backgrounds and identities) out of power structures where decision-making occurs. *(A racial lens can also be used in philanthropy. We are using this guide to focus on a gender lens and encourage highly effective philanthropy, which beckons the world to invest in brown, Black, and trans/queer/lesbian women.)*

In her book, *Gender Lens Investing: Uncovering Opportunities for Growth, Returns, and Impact* (2016), Jackie VanderBrug, a gender lens investing pioneer, writes that a gender lens creates a “viewfinder” for people to realize that societal and cultural norms have not put women in decision-making positions, in solution spaces, or anywhere near access to capital.

By simply asking questions about gender, we can clearly see the implicit gender bias that negatively influences everyday decisions in hiring, leadership, housing, and health, among other areas. Without understanding this dynamic, it is impossible to break systemic patterns that have far-reaching negative economic and political implications, not just for women but for the health of all our communities and our world.

We invite you to expand your vision of equity. Try a new perspective. When we apply a gender lens to philanthropy, we can begin to see clearly how perceptions of gender affect our own decision-making. And we also see how addressing gender justice makes us more effective in achieving our desired impact inside and outside of Jewish life.



MOVING MONEY TO CHANGE THE WORLD



“By supporting the work of our grantees in the field, delivering training that builds stronger, more effective leaders, organizations and campaigns, fighting for policy change, and speaking out on the issues that matter most to women, we are continuing to make change that will last for generations.”

— Teresa Younger, CEO, Ms. Foundation

THE ORIGIN OF the word *philanthropy* means “the love of mankind,” and the term is often seen as a benevolent act to shift an issue, resolve a problem, or fulfill a need. The roots to philanthropy often extend from one’s family, are encouraged in faith-based environments or education, or evolve via an activist social media campaign. High-net-worth donors across generations break out into six behavioral segments. The common thread among the behavioral segments is values-based and demonstrates the source of how decisions are made about where and how to give often come from family, parents, grandparents, spouse, faith, education, etc. Jewish values of repairing the world, education, community, and respect for people, among others, can all be expressed through philanthropy.



Chapter 15 in the Book of Deuteronomy sets forth a vision for how to support individuals in need.

Turn to page 73 to go deeper.

Donor are not alike. We found that, statistically, donors across generations break out into six behavioral segments:

<p>Repayer</p> <p><i>“I give to my alma mater”</i></p> <p><i>“I support organizations that have had an impact onn me or a loved one</i></p>	<p>Casual Giver</p> <p><i>“I primarily give to well-known nonprofits through a payroll deduction at work”</i></p> <p><i>“I donated \$1,000 so I could host a table at the event”</i></p>	<p>High Impact</p> <p><i>“I give to the nonprofits that I feel are generating the greatest social good”</i></p> <p><i>“I support causes that seem overlooked by others”</i></p>
<p>Faith-Based</p> <p><i>“We give to our church”</i></p> <p><i>“We only give to organizations that fit with our religious beliefs”</i></p>	<p>See the Difference</p> <p><i>“I think it’s important to support local charities”</i></p> <p><i>“I only give to small organizations where I feel I can make a difference”</i></p>	<p>Personal Ties</p> <p><i>“I only give when I am familiar with the people who run an organization”</i></p> <p><i>“A lot of my giving is in response to friends who ask me to support their causes”</i></p>

Copyright: Hope Consulting (2010)

Historical knowledge regarding the impact of philanthropy and the execution of granting funds has been passed around in settings predominantly led by white cis men for centuries. Today, a variety of donor communities and resource spaces (21/64, Amplifier, Foundation Center, Jewish Funders Network, Jewish Women's Funding Network, Resource Generation, Slingshot, Toniic, United Way, Women's Donor Network, etc.) help provide places for conversation, learning, and resource sharing. In addition, family members often deeply influence perspectives around money, service, community, and how to approach the intersection of all three when actualizing philanthropy and investing.

In an ideal setting, philanthropic decisions would incorporate data and knowledge around whether there is equity of access, equity of treatment, and/or equity of outcome. Programs cannot achieve equity for any group without intentionality and asking powerful and critical questions around who is missing and why. Yet we also must be attentive to who is asking those questions. For example, if 98 percent of Jewish philanthropies and federations are led by white cis men, what questions will they be posing? What questions might they be missing?

Philanthropy will not change if the individuals sitting in seats of power don't start asking questions of themselves first and their grantee partners second. Although women comprise roughly two-thirds of the Jewish professional sector, they occupy only about 30 percent of senior executive positions.⁵ Executive leadership is not the only site of gender disparity. Consider, for instance, organizational budgets. Data shows that male-led organizations in the Jewish community have an average budget size almost three times that of female-led organizations.⁶ In addition, a growing body of research reveals that people assume the competence of male leadership but scrutinize or question women leaders until they prove themselves.

Resources held by Jewish individuals and institutions (federations, foundations, endowments, pensions, and nonprofits) are substantial. The Jewish Funders Network estimates that its 1,800-plus members give over \$1 billion annually. Imagine if that capital was all channeled through a gender lens. Imagine how much more impact we could have on the issues of poverty, protecting the environment, providing access to healthcare, education, etc.

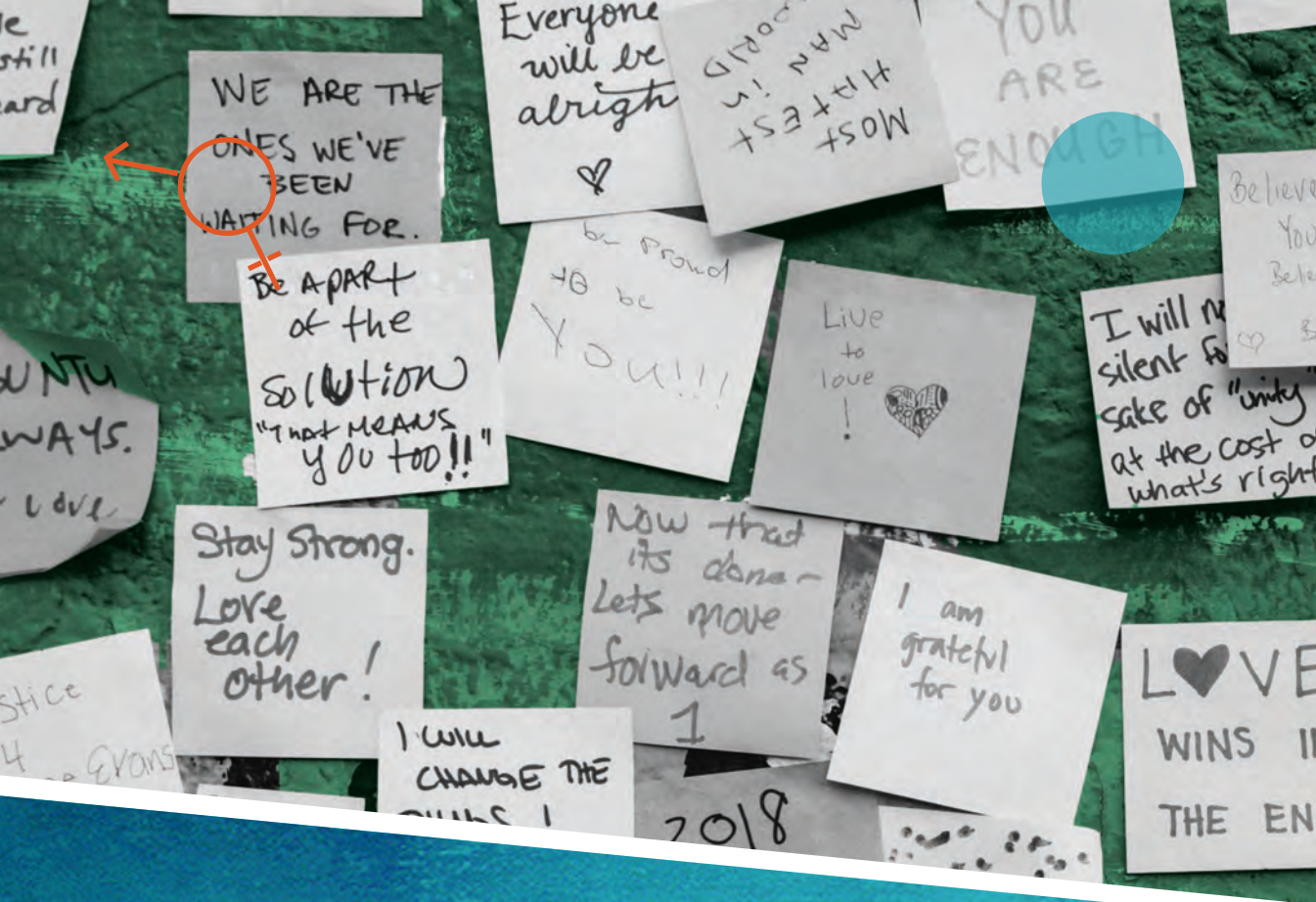
Additionally, at what point do we, as philanthropists, want to step into a more intentional approach and consider other communities and identities? Third Wave Fund has created a visual imagery showing how gender intersects with racial, economic, health, and immigrant rights. As well, the World Bank demonstrates that the issues intersect with gender as well as women's economic security.^{7,8} Our understanding of climate justice is increasingly gendered, as well, as people learn more about the influence of clean water and land rights on women's mobility and women's economic well-being. Clearly, a gender justice focus in philanthropy is not optional; it is a mandate for anyone seeking to build an equitable world.





THIRD WAVE FUND

Notes...



The JEWISH ~~~ MANDATE *for* SOCIAL CHANGE PHILANTHROPY



“As a Jewish funder, AJWS is grounded in the belief that all people are made in the image of one gender-neutral creator and guided by values that demand we seek justice by fighting for gender equality.”

— Robert Bank, president & CEO, American Jewish World Service



PHILANTHROPY FOR SOCIAL CHANGE

mirrors the Jewish value of tikkun olam (“repair the world”). The great Jewish sage Maimonides explained in the 12th century that the highest level of tzedakah (“charity”) is providing sustainability through a gift, a loan, a partnership, or a job to establish someone in business so they are no longer dependent on others. But Maimonides did not explain how to engage in equitable philanthropic giving using a gender lens. That is the question for our philanthropic generation: What does philanthropy with a focus on justice look like?

Resource Generation, a multiracial membership community of young leaders working towards the equitable distribution of wealth, land, and power, defines social justice philanthropy as including the following components

1. **Social justice philanthropy focuses on the root causes of social, economic, and environmental injustices.** This means that social justice philanthropy supports organizations that are getting to the roots of problems instead of addressing only the symptoms.
2. **It strives to include the people who are impacted by those injustices as decision makers.** In social justice philanthropy, the process of giving is as important as where the money goes. Asking those who are directly affected by and working on an issue what to fund is a key part of this process.
3. **It also aims to make the field of philanthropy more accessible and diverse.** Because right now this isn’t the case. For example, a study done by the Joint Affinity Groups shows that 10 percent of foundation board members and only 2.2 percent of family foundation board members are people of color.
4. **In social justice philanthropy, foundations are accountable, transparent, and responsive in their grantmaking.** When foundations and donors are transparent about their process and goals, it can open up the possibility for conversations about whether the grantmaking is responsive and the ways in which foundations and donors can be accountable to the communities they impact.
5. **Donors and foundations act as allies to social justice movements by contributing not only monetary resources but their time, knowledge, skills, and access.** There are many concrete ways donors and foundations can be allies to social justice groups, from helping an organization fundraise and sharing their access and powerful connections to hosting an organization’s event at the foundation’s office.
6. **Foundations use their assets and investments, alongside grantmaking dollars, to support their social justice missions.** Social justice philanthropy employs investment dollars in alignment with the foundation’s larger social justice mission. This is often called mission-related investing, impact investing, or program-related investing.⁹

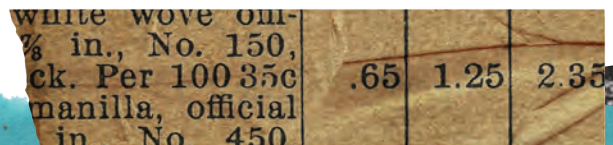


Feminist philanthropists have been first to the table, mobilizing funds that showcase these actions and values of justice and equity. “In 1984, women from several funds discussed the creation of an organization of women’s funds at a joint meeting of the National Black United Fund and the National Committee for Responsive Philanthropy. In 1985, 20 funds gathered for the first conference of women’s funds in Washington, D.C., supported by grants.”¹⁰ From there, funds grew in major cities and globally to build community, convene and share strategies, and make grants to address women’s rights. Today, the Women’s Funding Network has worked with more than 150 funds that have collectively disbursed more than \$500 million in grants. Partnerships and collaborations have been established, addressing issues around young girls, economic security, human trafficking, and more.

Giving circles, Slingshot, Natan, women’s funds, and collaborations among gender lens activists and funders are spaces where more intentional conversations can occur because people are willing to sit in community and talk about differences. Oftentimes in these discussions, funders begin to discern whether people’s identities around race, gender, sexual orientation, and/or gender

identity are included in the grantmaking approach. Women’s funds and feminist organizations often work with both parents and children—a two-generation strategy to resourcing a woman and her family—building in support systems, skills trainings, educational success, and showcasing role models, alongside the proven policy strategies of paid leave, childcare, tax credits, and equal pay.

How to ensure equal pay and economic security for all is a timely conversation that is prominent in many philanthropic agendas, especially those with a social justice lens. People often make assumptions based on bias or misinformation about the types of people who live without resources to cover emergencies. Forty percent of Americans can’t cover a \$400 emergency expense,¹¹ and without this safety net they are on the edge. Ideas around who is living without a safety net often put Jewish women far outside the sphere of poverty. As research from the Weinberg Foundation demonstrates, “women’s ability to participate fully in Jewish life is critical to building a vibrant Jewish community. Therefore, Jewish women’s experience of economic disempowerment is an issue to which our community must devote attention and thoughtful resources.”¹²



“Women’s ability to participate fully in Jewish life is critical to building a vibrant Jewish community. Therefore, Jewish women’s experience of economic disempowerment is an issue to which our community must devote attention and thoughtful resources.”

— Naomi Tucker



This research further helps us examine how gender influences poverty in the Jewish community, as well as the varied impacts of poverty on Jewish women.¹³ Key takeaways from this study include:

- There are two important, interrelated ways to examine the intersection of gender and poverty: first, the poverty risk factors that are unique to or more prevalent among women (e.g., trauma and abuse, gender pay gap, overall gender discrimination), and second, the different ways women are impacted when facing poverty (e.g., it is harder for women to escape poverty than men because of children, childcare barriers, lower-wage job opportunities).
- Six common causes of poverty among Jewish women include: trauma and abuse, divorce, single parenting, undervalued/unpaid traditional roles of women, the wage gap for women, and workplace discrimination.
- One in four Jewish women will experience abuse from an intimate partner in her lifetime. One-third of all women experience sexual assault, and a majority of all women experience sexual harassment. The trauma of sexual violence and domestic abuse can lead to poverty among women in several ways. For instance, domestic violence is the leading cause of homelessness among women in the United States. Financial abuse is prevalent in 99 percent of domestic violence cases. There are many more direct and indirect ways that violence against women impacts women's financial well-being.

Some things we can do to address economic insecurity among Jewish women include: prioritizing abuse prevention as a poverty prevention strategy; adopting gender equity policies in all Jewish institutions; offering free or low-cost childcare, healthcare, and legal services for divorce/child custody for victims of abuse; providing affordable housing for single mothers; and offering free or affordable Jewish activities/education for single parents.

Finally, Jewish community studies and poverty research should ask direct questions about how women may experience and be impacted by poverty and abuse differently.



**Jewish wisdom provides
some visionary leaders for us
to learn from.**

Turn to page 80 to learn more.



Notes...

CASE STUDIES OF
VISIONARY LEADERS IN
JEWISH PHILANTHROPY



Sally Gottesman

Sally Gottesman's bat mitzvah experience shaped her life. At 12, she saw inequities in Judaism, and with the help of her parents and the rabbi of her conservative New Jersey synagogue, she successfully advocated to become the first girl to have a Saturday morning bat mitzvah at that congregation. This early experience of being a "change maker" taught Sally many lessons, including the importance of using one's voice, finding allies, telling a compelling story, using one's position and influence (her parents were active in the synagogue as volunteers and donors), and perseverance.

Twenty-five years later, while in her thirties, still believing in the power of Judaism and feminism, Sally cofounded Moving Traditions, which "brings together people who are thinking about how Judaism influences Jewish women and men to express—or limit—their full humanity, based upon their gender." Sally has always seen lenses in society. "Denominations, like gender, are simply one lens, or construct, through which we can view the Jewish community. When sitting at the Moving Traditions table, and at any Jewish table, the glasses I want people to be wearing must have a gender lens if we are to make our community stronger."

Over the years, Sally's understanding of the role of donors and how women donors are seen—or not seen—has evolved and become increasingly important to her.

Here is an excerpt from her article
“Mega Does Not Equal Male” about
Jewish women’s philanthropy in *Contact*
Magazine (Winter 2006):

Two years ago, walking through old Jewish graveyards in Poland and Ukraine, I was struck by the fact that women’s tombstones, far more than men’s, were illustrated with etchings of giving tzedakah. A feminine hand. A coin. A grush being dropped into a box. Men’s graves had books and Torah scrolls and occasionally a tzedakah box etched onto theirs; women’s graves had Shabbat candlesticks and tzedakah boxes galore. I came to understand it this way: While women and men were both expected to perform acts of chesed and tzedakah, women did not pray regularly in shuls; nor did they generally learn Torah. Consequently, philanthropy was a woman’s principal vehicle for religious expression.

Why, then, with this legacy—and after women in the USA have developed Hadassah, National Council of Jewish Women, Sisterhoods across the nation, Women’s Divisions of Federations and, most recently, Jewish Women’s Foundations—am I often asked to write about “the challenge of getting more women to be philanthropists in a field that has been dominated, historically and even today, by men?”

Why? Because women are not the “mega-givers,” and the way our community works, the “mega-givers” or even “major givers” hold the most power. Even if more women are donors, these men are “The Givers.” And

indeed, because of how wealth is distributed in our country—and because these men are generous and because they do care and they do give—these men do have enormous influence. Unfortunately, though, as Gary Tobin reported after studying the 200 most generous Jewish philanthropists in 2003, there are not enough women on the lists of mega-donors to warrant gender-based sampling” (*Portraits of Jewish Women Philanthropists*, Joan Kaye).

Before answering “what can be done,” I have to ask what is behind this question people ask. Is it a desire to get women’s money to support the community “as is”? Or is there a belief that if women were major philanthropists something would be different? If women were present at the table as major donors the issues raised would differ, would the creation of community-changing projects would shift, would the criteria for funding be altered?

If the answer is the latter, then the prospect of change might be intimidating, both to those who are at the table and to those who are not. But they—and by this, I mean we—need to internalize the idea that women must be at the mega- and major donor tables if we are to build a stronger Jewish community than we have now.

In addition to Moving Traditions, where Sally served as the founding chair, she also served on the board of the Jewish Women’s Archive, another organization working at the intersection of gender and Judaism, as well as many other progressive organizations. Currently, Sally serves as the board chair of Encounter, an organization founded by women rabbis and of which a woman serves as

the executive director. Encounter, an educational organization cultivating informed and constructive Jewish leadership on the Israeli-Palestinian conflict by American Jewish leaders, works with men and women from across the political, denominational, and organizational spectrums.

CASE STUDIES OF VISIONARY LEADERS IN JEWISH PHILANTHROPY



Barbara Dobkin

Growing up in the 1950s, Barbara Dobkin was no stranger to gender inequities. Barbara once wrote, “I use my voice, my influence, and my money to benefit Jewish women and girls. To me this is a sacred mission.” A pioneer in the Jewish community as a donor-activist for programs that empower Jewish women and girls, Barbara is one of the most visible and committed advocates for social change. She was the founding chair of Ma’yan, the Jewish Women’s Project at the JCC Manhattan, the Jewish Women’s Archive in Boston, and the Hadassah Foundation. She served as chair of American Jewish World Service as well as chair of the Dafna Fund, the only feminist foundation in Israel.

She helped found Advancing Women Professionals and the Jewish Community and is a former board member of the New Israel Fund, the Women’s Funding Network, The White House Project, *Lilith Magazine*, and UJA-Federation New York. Currently, she serves on the executive committee of the Safety, Respect, Equity coalition, addressing the issues of sexual and gender abuse in the Jewish community.

Recognizing the important role film plays in social change, Barbara has been a producer-investor in documentaries, several of which have garnered awards, including the 2017 Oscar for Best Documentary Feature for *Icarus*. A frequent speaker on women’s philanthropy and leadership, she is a significant supporter of and advisor to a variety of not-for-profits, both Jewish and secular in the United States and internationally. Barbara has been recognized by several organizations, including the New York Women’s Foundation, the Jewish Funders Network, and the Council on Foundations for her innovative philanthropic work.

A excerpt from Barbara's eJewish Philanthropy article posted on March 21, 2019, "Fighting for Gender Equity on Purim," showcases her belief on the issue of power, money, and gender:

How can Jewish philanthropists model holistic change that goes beyond allocating money? What will it take to create communal conditions in which funding gender equity is not treated as window dressing, but as a serious commitment to equity and accountability in decision-making processes, including those that involve powerful donors?

The narrative of money reinforcing power is an age-old, familiar one. But Purim is about flipping the narrative and turning the world upside down; it is an invitation to speak up and do what feels scary and impossible. As we celebrate Purim this year, I hear the voices of Vashti and Esther calling to us more loudly than ever, and urging us to add our voices to their own.

Sally Gottesman and Barbara Dobkin are two leading feminist philanthropists in a growing pool of funders who use a gender lens for their giving. We urge you to join them in speaking and acting boldly for a more just world. Here are questions you can explore to ascertain whether your philanthropy

can model the type of social change that Barbara and Sally have led with in their giving. These may also be sample questions you include as a yes/no checklist for a grant application or for your foundation's approach to grantmaking.

Checklist for Current Grantee Partners and Grantee Applicants

☐

Do you plan and implement programs that encourage active participation, leadership, and nontraditional roles for women and girls?

☐

Are women adequately represented in staff, board, and other leadership positions?

☐

Are the images and language used representative of our diverse society?

☐

Do you advertise and promote your work in places that ensure you reach all genders?

☐

Can you identify any other possible barriers to participation by women or girls?

☐

Do meetings, gatherings, or events happen at a time that meets the needs of all people, especially caregivers?

☐

Are board and staff members trained on bias so they are able to recognize and address discrimination, equity, and language bias regarding gender, race, age, disability, and sexual orientation?



GENDER LENS PHILANTHROPY *in* ACTION



“To me, a gender lens should exist in a context and that context should be behaviors that change the culture, behaviors that change the realities on the ground about the biases we experience.”

— Shifra Bronznick, founder and president,
Advancing Women Professionals



GENDER LENS PHILANTHROPY is not only a matter of justice; nor is it a niche approach that appeals only to women. The fundamental aspiration of gender lens philanthropy is both the promotion of parity and embedding a gender lens construct as a core value. A racial lens and a class-based lens, among others, are also used in philanthropy. We acknowledge these lenses and are using this guide to focus on a gender lens. We identify the fact that just 2 percent of venture capital goes to women of color¹⁴ as a key data point to insure that the social impact of our philanthropy focusing on people on the margins embraces inclusion beyond gender.



**Jewish wisdom
has a lot to say on
the origin of gender.**

**Turn to page 85
to learn more.**

Women are key assets in building their communities and creating new pathways to a more just and sustainable world. Investing in women's education, economic welfare, health, and overall well-being produces powerful results that benefit families, communities, and entire societies.¹⁵

Applying a gender lens to our work as funders:¹⁶

- Allows us to identify and anticipate how gender impacts us differently.
- Demonstrates how people's gender identity and expression determine their opportunities, access to resources, and capacity to access human rights.
- Explains individual's roles and positions in society, power dynamics, and division of labor within a household, workplace, and wider community.
- Helps analyze how people are affected by laws, policies, cultural values, norms, and practices.
- Illustrates how different forms of inequality intersect.

“When women are free to vote and run for public office, governments are more effective and responsive to their people. When women are free to earn a living and start small businesses, the data is clear: They become key drivers of economic growth across regions and sectors. When women are given the opportunity of education and access to healthcare, their families and communities prosper. And when women have equal rights, nations are more stable, peaceful, and secure.”

— Hillary Clinton, 2016 Democratic nominee for president and former United States secretary of state

Research shows that if we aim to create stronger community structures for our families and more viable, profitable companies for our economy, we must invest in women's participation and leadership.¹⁷ In the words of former Secretary of State Hillary Clinton at the UN Commission on the Status of Women in 2010:

When women are free to vote and run for public office, governments are more effective and responsive to their people. When women are free to earn a living and start small businesses, the data is clear: They become key drivers of economic growth across regions and sectors. When women are given the opportunity of education and access to healthcare, their families and communities prosper. And when women have equal rights, nations are more stable, peaceful, and secure.

When you're looking to make bold change around gender, it helps to start by asking questions. What's about to happen that may affect your change effort? What connections or adjustments should you make based on what is happening inside your foundation, in the wider Jewish community, in the broader nonprofit community, or in the world?¹⁸

Gender equity needs to be addressed because of the gap between what people say and what they do—what the community says it stands for and its actual behaviors. As a social sector strategist and consultant Shifra Bronznick writes in her book, *Leveling the Playing Field: Advancing Women in Jewish Organizational Life*, there are several cultural attitudes that rank high in Jewish life that inhibit gender equity:

We're one big Jewish family. The family atmosphere that permeates public and communal Jewish life allows gender stereotypes to flourish. The influence of patriarchy and older male leaders creates a pattern in which “good daughters” find it hard to demand portions of power. Additionally, keeping family “issues” inside the family is a frequent characteristic of people of wealth.

This is MY Jewish life. Commitment to the Jewish people feels ideologically sound and personally fulfilling. However, this commitment sometimes influences women to set aside their own needs and aspirations. For many women, this translates into a willingness to live with many forms of discrimination.

We are saving the world. We save others by fundraising, social action, and fighting anti-Semitism. We build community and Jewish identity here at home and around the world. With such noble and altruistic aims, the personal and internal work of examining biases and addressing inequity is seen as a distraction.

There are many case studies of Jewish organizations that have addressed these challenging cultural biases head on to bring about positive change. We examine a few of them on the next page.

HEBREW FREE LOAN SOCIETY

Entrepreneurship Training for Haredi Women

hfls.org

From the Jewish Women's Foundation of New York *jwfnny.org/about/genderosity*

Poverty is endemic in the Hasidic community, with more than 40 percent of families qualifying as poor. Low rates of higher education make it difficult for members of the community to attain the level of income needed to sustain traditionally large Orthodox families.

Take Pearl. After completing a religious high school, Pearl took a job in a furniture store. After several years, she realized that if she was going to support her growing family she would have to strike out on her own. She had dreams of opening a children's clothing store but was not sure how to go about it. "I spent about eight years working in a store, but I knew that I needed to learn a lot more about business to become a business owner," said Pearl, a 29-year-old mother of three.

Pearl enrolled in the Haredi Women's Business Training Course and received the education she needed to start her own business. Besides attaining hard skills in topics ranging from marketing to business financials, Pearl also developed the soft skills needed for tasks such as managing customer and vendor relationships.

As the owner of Le Bambini, a home-based children's clothing store, Pearl now enjoys a great deal of success. Her store is popular, and she is generating more revenue than she anticipated. "If it hadn't been for the training it would have taken me much, much longer to get my business off the ground and I would have made a lot of mistakes," Pearl said. "Today, I feel confident in what I am doing and I just keep looking forward."

LEEWAY FOUNDATION

leeway.org

From *TransForming Inclusion: An Organizational Guide*, 2018

Leeway was founded as a woman-artist-focused organization. This vision of what makes a "woman" has always been open-ended, according to Lee Alter, the founder of Leeway. Created with a second-wave feminist lens, the organization initially catered primarily to cisgender women artists in traditional disciplines. In the early 2000s, the organization shifted its focus to women artists who worked at the intersection of art and social change. Soon after this shift, the organization began engaging in conversations to rethink Leeway's definitions of gender and gender justice. These conversations included community outreach to

local LGBTQ organizations and trans and gender-nonconforming community (TGNC) members, who were paid to provide their opinions and feedback on the process. Staff and board members worked closely with local community and organization representatives to shift Leeway's mission, vision, and materials. They also prioritized letting local community members know that Leeway grants and programs were available to TGNC communities. Today, Leeway is known among queer and TGNC-identified artists in Philadelphia as a crucial resource for personal and artistic support.




THIRD WAVE FUND

thirdwavefund.org

Third Wave Fund was born out of conversations in the mid-1990s that focused on questions of access and lack of funds for women and girls, specifically, emergency abortion funds, scholarships, reproductive rights organizations, and young-women-led groups and projects. Beginning in the early 2000s, the organization's board and staff underwent an important shift to focus primarily on gender justice, producing a "gender justice plan," which involved internal training and discussions

with foundation peers, along with plans to produce a comprehensive report that documented the process in its entirety. This process led the organization to focus all grantmaking on gender justice. This focus allows Third Wave to support issues such as environmental justice, prison reform, living-wage campaigns, and trans justice, alongside its longtime commitments such as reproductive rights. Today, over one-third of Third Wave's total funding goes toward trans-led grassroots organizing.



As philanthropists, we have choices in how we show up. We can be witnesses—like fans at a sporting game, passively watching and having no effect on the outcome. We can be allies, educators, and disruptors of places dominated by the historically privileged. As social change philanthropists, we must be accomplices¹⁹ alongside communities that have been marginalized—to challenge institutionalized racism, sexism, homophobia, xenophobia, white supremacy, and all of the elements that perpetuate oppression. Read on for what and how an ally can show up for oppressed people.

As a result of millennia of patriarchy, women, girls, femmes, and gender-nonconforming and nonbinary individuals are conditioned from birth to act small, ask for permission, and over-apologize. We live in a world in which over 50 percent of the population have internalized the message that they must not shake things up.

Each of us has the opportunity—and the power—to disrupt this pattern and communicate a new message. We can speak up and take action when we do any of the following items listed on this Take Action for Equity checklist:

- ☐ Witness a boardroom presentation where the dominant voices are men and women (and/or minority group members present) are not invited to speak.
- ☐ Know a woman who would make a great civic or organization leader. (Women need to be asked more times than men to run for office.²⁰)
- ☐ Hear ourselves or others using *he* or *him* when we could easily use *they* or *them* or *all people*.
- ☐ Read a grant application that does not include questions about the applicant organization's antidiscrimination or sexual harassment policies. (*Read about Slingshot's policy on page 120.*)
- ☐ Hear ourselves or others using ableist language that diminishes others, such as "gender blind."
- ☐ Notice that translation services are not offered for people who aren't fluent in the primary language of a community.
- ☐ Serve on a board in which there are open seats to fill and no people of color are presented on the candidate slate.
- ☐ Are invited to be part of a panel or other forum for conversation where no women are present as experts.
- ☐ Find ourselves reading articles written only by white cis men.



Jewish wisdom teaches us about the daughters of Tzelofehad, who when they heard that land was being divided among tribes, but only to males, did something about it.

Turn to page 81 to learn more.

We can also take action as funders when we see how access to capital or products, parity, or leadership is not equally serving all genders, such as:

- ☐ A company that has no women on its board or in the C-suite, as we know this affects the company's return on investment
- ☐ Missed opportunities to perform neutral hiring practices and do gender-neutral résumés and applications
- ☐ Investments in companies that are below a C rating on the Equileap analyzed public data platform²¹
- ☐ Pay disparity among genders
- ☐ Boards that appoint a search committee of only white cisgender men
- ☐ Purchases made without examining the companies' practices for women and families (Gender Fair/Purse Power)²²
- ☐ Inactive shareholders who don't do proxy voting on key issues

The following Gender Lens Question List is adapted from the Gender Wise Toolkit, published by the Australian Women Donor Network and its CEO Julie Reilly, one of the top voices in philanthropy. We can utilize it to assess the grantee partner's or applicant's approach to gender. (It can even be used for assessing companies we work with or for.) Start first with a look into the cultures of the organizations by asking questions such as:

- ☐ Are they doing training on gender?
- ☐ How are they addressing issues that affect women more than men (i.e., harassment and domestic violence and what protections are offered)?
- ☐ What are their policies around paid leave, childcare, and professional development?
- ☐ What resources are available to do implicit-bias training as part of the program or grant?

21. Since 2011, Equileap has gathered data on over 3,000 companies in 23 developed countries. Companies are then ranked on gender equality based on 19 criteria.

As funders, we can also bring a gender lens to leadership and governance. We can ask an organization that we are considering for support or currently fund questions such as:²³

- ☐ What is the diversity of voices and experience in the boardroom?
- ☐ What financial decisions are being made that influence gender?
- ☐ How does every budget decision affect gender? For example, people often don't think about who's using public transportation, which is frequently female wage workers trying to get to their jobs to feed their families.
- ☐ Who is the treasurer and chief financial officer?
- ☐ Who is making decisions around budgets and how does that shape how money is spent?

It is also key to encourage grantees or potential grantees to consider and write gender into program targets, design, and measurements. This checklist of questions helps assess program outcomes and evaluation of impact with a gender lens.

- ☐ Does the project consciously reflect and take account of the possibly different needs, interests, and circumstances of people of all gender identities?
- ☐ Is there a satisfactory gender representation in the project management and governance group?
- ☐ Does the project provide a climate and a capacity in which both girls/women and boys/men, people of other identities or trans, gender- nonconforming, and nonbinary people are able to voice their opinions?
- ☐ Are there adequate accountability structures for reporting on outcomes and impacts?
- ☐ What are the impacts and outcomes for the people involved and do these differ for particular groups?

Devise a way to evaluate and measure how your project addresses gender inequality. This may incorporate participants' views of their own empowerment, rather than relying on an accepted norm or outcome.

Remember that feminism is the belief in and commitment to equality between the sexes. Let's envision together what our world would look like if we achieve full equality. How can you and your family be a part of helping us get there? How will a commitment to gender justice impact your family, your conversations about money, and your philanthropy? If you are in a position of leadership in philanthropy, consider taking action as a leader and follow any of these steps to bring gender into the conversation.

Note: All of these checklists can also be found in the exercise section of the appendix.

As a result of millennia of patriarchy, women, girls, femmes, and gender-nonconforming and nonbinary individuals are conditioned from birth to act small, ask for permission, and over-apologize. We live in a world in which over 50 percent of the population have internalized the message that they must not shake things up.





IDENTITY *and* VALUES





“Philanthropy is really out of touch with the fact that, actually, this is a growing movement and that gender is, fundamentally, becoming more important in every single movement context, that leadership of women of color is growing in every single movement, that trans women’s leadership is growing across every movement.”

— Rye Young, former executive director, Third Wave Fund



AS A SOCIETY, we are becoming more and more aware of the inequities that are embedded in institutions and policies. But the cultural force of patriarchy and its commitment to hierarchy need our consent to stay on top. Many people have the opportunity to say no or create a new paradigm by not supporting systems that don't serve all. The tools that are available to you—money and power and agency in using these tools—can have profound effects on shifting society.

No matter what industry you are in, getting into the game of money and power is first about understanding the culture, environment, and systems you are living in.

This requires time for self-reflection to build awareness and become curious about where you “sit” in that ecosystem. Finding time and a safe environment to tune into your own sense of self, how identities and biases give you more or less power in the ecosystem, and examining what you need to flourish are critical as a human and especially as a philanthropist.

A first step on the journey includes defining what values we want to advance in the world. Pause and review the Values and Giving Assessment worksheet, on the next page, to see where you land. Ideally, we bring our values to the work we want to manifest in the world. Philanthropy can include showcasing the values we want to create for ourselves, our family, and community. To mobilize our values, we first need to have the courage to look at our personal beliefs around power, how it works, and how we might reframe it based on new knowledge or ideas.

Any journey examining wealth, assets, and income, and how we choose to move these for good starts with our personal reflection on money and privilege. When we challenge our internal compass, our personal story, we can then choose to create a new narrative around money and power. One can examine where to say no more to lack of diversity in leadership or dismiss practices that harm the planet with the choices we make around our investments, giving, and consuming. However, if we are not even willing to go deeper and examine our buttons, triggers, or negative beliefs, biases, or orientation around gender and power, how will we ever bring a new power to bear?

Values and Giving Assessment

This step-by-step worksheet provides clarity for an individual around values and the deployment of resources.

Directions: Answer each section according to your ideas and ideals of how you want to show up as a social justice giver. Be aspirational!

A. What do you care about?

Put a check mark beside the issues below that resonate with you.
Then circle the three that are most important to you.

Aging	Faith-based service	Nutrition
Animals	Gay, lesbian, bisexual	Parks and land preservation
Anti-racism	transgender rights	Peace and conflict resolution
Arts	Global climate change	Philanthropy
Children or childcare	Gun control	Poverty solutions
Civil rights	Healthcare and prevention	Prison reform
Domestic violence	HIV and AIDS	Reproductive rights
Drug and alcohol abuse	Human rights	Sports and recreation
Economic justice	Immigrant and refugee rights	Sustainability
Education	and services	Volunteerism
Employment training	Legal aid and services	Women's leadership
and job creation	Libraries	Youth development
Environment	Literacy	Other: _____
	Media	

Put a check mark beside the issues below that resonate with you.
Then circle the three that are most important to you.

Community	Freedom	Leadership	Service
Compassion	Generosity	Love of comfort	Simplicity
Courage	Hard work	Love of others	Spirituality
Creativity	Good sense	Loyalty	Stability
Determination	Healing	Patience	Teamwork
Diversity	Honesty	Peace	Thrift
Empathy	Humility	Preservation	Tradition
Equity	Integrity	Respect	Other: _____
Faith	Justice	Self-discipline	Other: _____
Family	Knowledge	Self-respect	Other: _____

Do you see a relationship between your top values and your top interest areas?
Write down any relationships that you see.

.....

.....

.....

B. What have you received and how might you “pay it forward”?

.....

.....

.....

- Who has most deeply touched your life or the life of your family?

.....

.....

- What did this person pass on to you that you most treasure?

.....

.....

- What are you most grateful for?

.....

.....

Rate yourself below using a scale of 0 to 5, with 0 meaning you spend little time on this activity or you are not interested in this activity, 1 meaning you are not doing enough, and 5 meaning you are very active in this activity.

Parenting
Lend name/image to nonprofit
Teaching
Service on nonprofit board
Coaching

Mentoring
Volunteering
Giving memorabilia or an
experience to a fundraiser
Giving money to a non-profit

Service through religion/
prayer
Inspiring others
Promote on Social media
Other:_____

- Looking at the ratings above, in what areas are you active and satisfied with your action and what areas would you like to become more active in?

.....

.....

- In the next three months I will extend my gifts to others in these ways:

.....

.....

C. Giving: Time, Talents, and Treasures

In the list below put a check mark next to each characteristic or item that is true for you. These may stimulate you to think of specific ways you want to share your abilities in the second part of the exercise.

I can donate my professional skills to a nonprofit
I'm good at motivating people
I like to teach what I know
I like to raise money

I am a good listener
I am a passionate public speaker
I like to inspire others
I am a supportive person to work with

I feel passionately about lending my name and voice to organizations that share my values and passions

Now look back at the top three values and issue areas you circled. Think about the time, talents, and resources unique to you and your community and life that you can offer in working on those issue areas. For example, if you're a breast cancer survivor and one of your issue areas is breast cancer, you might write, *"I have been through diagnosis and treatment and could help others know what to expect or simply provide support."*

Write a statement here of how you can offer your time, talents, and treasures.



POWER *and* IDENTITY





“Power shifts in two ways: when those who have less power are able to access more of it and when those in power act responsibly.”

— Idit Klein, president and CEO, Keshet



During the Jewish holiday of Purim, we tell the story of Queen Esther. Queen Esther is often praised for her beauty and courage, but she made the bold decision to step into her role as a leader to save the Jewish people. She recognized her power, and she stepped into it, learning to actively lead.

Turn to Page 94 to go deeper.

FROM PRIMARY EDUCATION through college, and on into banking, media, sports, and politics, nearly all of our major institutions and industries have been designed without participation from women of any background and are based on old-fashioned ideas around power that are not working. The standard for “power” is still white heteronormative men. Anyone outside of that standard doesn’t have power to participate, power to influence, or power to act. From this we start to understand that gender, money, and power are all interrelated and we need to address our biases and work internally as well as externally to reframe power for the greater good.

“There are two types of power. One is the ability to dominate, or control, people and things. An alternative type of power is liberatory power—the ability to create what we want. Liberatory power requires the transformation of what one currently perceives as a limitation.” Cyndi Suarez, The Power Manual: How to Master Complex Power Dynamics

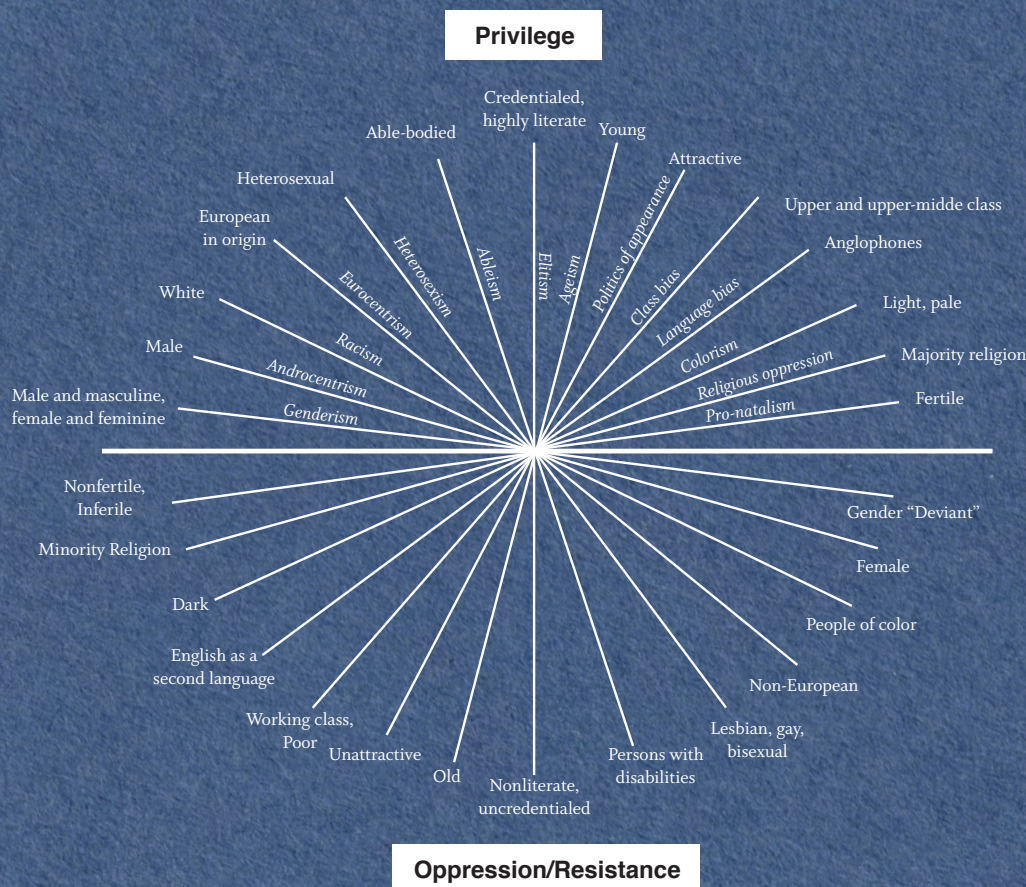
How will we use our liberatory power—in this context it would be our funding and influence—to uphold or disrupt systems?

Once we understand our social powers and have some shared understanding of power and privilege, we can better leverage our assets and influence for a more just world. The Social Power Assessment tool located in the Exercises can help you identify

where you see your personal relationship to social powers. For every identity, we get to acknowledge the power and biases our culture has assigned to these identities. When we can understand our own relationship to an issue (racism, sexism, homophobia, etc.), we can be a better ambassador for and *accomplice* in a just world.

In examining our identities, we become aware that there is a simultaneous and interweaving expression of multiple identities. Thanks to the work of Kimberlé Crenshaw,²⁴ a leading authority in the areas of civil rights, Black feminist legal theory, and race, racism, and the law, we know that our work for justice must be intersectional and aware of class, sexuality, gender identity, education, and more in our requests of grantees and our process of funding for change.

In philanthropy, often there is an interpretation of intersectionality as needing to fund in each area rather than considering going deeper to fully comprehend how being a Black or Jewish woman influences one’s success in the economy or healthcare system. When a funder or philanthropic organization has this approach, we will witness their awakening to the importance of addressing structural discrimination and funding true policy and systems change.



Patricia Hill Collins, Ph.D. an academic known for her research on the intersection of race, gender, class, sexuality, and nationality, named the term “matrix of domination”—showcasing the interlocking levels of domination that stem from the social configuration of race, class, and gender relations. The matrix of domination and the structural patterns it presents affect our own individual consciousness and group interactions as well as a group’s access to institutional power and privilege.

This is the exciting part—recognizing the systems of power that mark different groups’ experiences. We can then ask ourselves how we can be more mindful of the “system” we are reinforcing. And we can start looking at changing the system, not just at documenting the effects of that system on different people.

Coined by Elisabeth Schüssler Fiorenza, a pioneer of biblical interpretation and feminist theology, in the early ’90s, *kyriarchy* means looking at all

the oppressions on the power spectrum—not just economic or gender oppression and the negative role of patriarchy but also the multiple and interdependent sets of additional oppressions that diminish the nondominant group of people from access and/or opportunity to thrive (*see the diagram above.*) In an ideal world we would dismantle the kyriarchy, knowing that patriarchy is just one stop on the continuum of the whole that keeps us all from full access, opportunity, and influence.

In any conversation about a power dynamic there is dominance and “othering”—which manifests often as a projection of images onto another group to define or promote that group as subordinate or inferior to one’s own group. Specifically, in philanthropy, there is an opportunity to engage in power *with* versus power *over* with grantees.²⁵ The National Committee for Responsive Philanthropy has created the *Power Moves* workbook²⁶ and guide for individuals and foundations to help them examine how they build, share, and wield power.

Here is a sampling of questions for funders who want to engage in a dialogue with grantees with the framing and perspective of #PowerWith

(exercise is also found in the appendix):

- ☐ **What is the greatest strength of your organization?**
- ☐ **Why do you do the work you do?**
- ☐ **What are the most pressing needs of the group you serve?**
- ☐ **How can we as a funder do more in the community to further your mission?**
- ☐ **How did this issue become your passion? What motivates you?**
- ☐ **How is your organization measuring success? What impacts have you seen from your work?**
- ☐ **What are you working on that keeps you up at night?**
- ☐ **What would it take to help you realize your dream?**
- ☐ **Is there anything we can do to help you with your professional expertise?**
- ☐ **How can we help you solve your marketing/communication challenges?**
- ☐ **What else can I do to be a good partner for you?**
- ☐ **How do you feel supported?**
- ☐ **What is a challenge I can help you or the organization work through?**

We must think about the design of our policies and programs with extra effort. Who are we leaving behind or excluding, knowingly or unknowingly? How are we helping address cultural and structural discrimination? And in order to do that, it helps to understand our own relationship to our social identities and which give us power or not.

Notes...



Jewish wisdom tells us
“if we see the less fortunate as our
siblings, as our own flesh and blood, it
becomes impossible to see ourselves
as inherently different from the poor.”

Turn to page 75 to learn more



INTENTIONALLY INVEST *in* WOMEN



“We need to support local activism led by and for young women and girls of color who are most affected by these issues. You are allowed to be considered a social justice funder without a gender lens. We’re not allowed to be considered a social justice funder without a race and/or a class lens.”

—Rye Young, former executive director, Third Wave Fund



THE UNITED NATIONS, the World Economic Forum, and the World Bank have slowly begun realizing that women are economic solutions. The Sustainable Development Goals (SDG) include a specific goal, number five, that addresses gender equality. Many investors and philanthropists are aligning their work with at least one of the goals. Girl Up, which was founded by the United Nations Foundation in 2010, is a global organization of empowered young women leaders who defend gender equality. Through leadership development training, Girl Up gives girls the resources and platform to start movements for social change wherever they live. The aim of the gender equality goal is to prioritize gender in programmatic work.²⁷ Specifically, the World Economic Forum has written pieces supporting impact investing as a mainstream activity and has written an action plan to bring gender parity into the field of private equity.

Within the Jewish community several organizations are advancing the ecosystem of impact investing with Jewish values. LAVAN is a not-for-profit organization leading this field as it builds local

communities of impact investors and facilitates meaningful dialogue at the nexus of financial decisions and Jewish values. JLens is an investor network that explores a Jewish lens on impact investing, an increasingly popular investment discipline that considers social and environmental impact in addition to financial return. And finally, Elie Hassenfeld and Holden Karnofsky left the hedge fund industry and started GiveWell and the Good Philanthropy Project to help people assess the impact the dollars one donates will have on a cause.

In business, there is more than enough substantial data confirming “the woman effect.”²⁸ It shows that when women become leaders and economic agents—and are supported along the way—social change accelerates and returns multiply. More and more people and companies are paying attention to gender and seeing the material difference it makes when they do so with their money.

Field builders Suzanne Biegel and Joy Anderson have been educating the world about this for decades. With their knowledge, networks, reports, and convenings, Suzanne, Joy, and other fierce leaders in the gender lens movement are

Notes...

transforming the conversation around finance and working to increase the flow of global capital to gender-smart investments and initiatives. Supporting the field builders who work to forge catalytic relationships, build collaboratives, equip leaders to engage in finance, and transform the entire system of global capital is philanthropy well spent!

Savvy companies like Goldman Sachs and Nike are even now waking up to lifting up and funding women. When a girl is educated, she's more likely to plan for the family size she desires, have healthier babies, and educate her children. For every additional year of secondary education, a girl's future wage increases by 15 to 25 percent.²⁹

When Catalyst began doing its groundbreaking research into leadership roles and women in corporate settings, its inquiry showed that women in leadership increased companies' returns on investment and bottom lines.³⁰ Many more years of data from Catalyst and now Credit Suisse, Kauffman Foundation, and others confirm the ongoing higher ROI when women are in leadership.³¹ The data is clear: When there is diversity in management and in general, an organization performs better.³²

Research by Pamela Ryan, Ph.D., educator, humanitarian, and entrepreneur, and others demonstrates a blending of the labels of philanthropist, investor, donor, and funder.³³ Futurist thinkers talk about blended capital and how people are examining impact and returns in their grantmaking and in their investment portfolios. As one starts doing due diligence around gender and its impact, there is an opportunity to examine this within one's entire range of assets.

"Powering Potential," a report released earlier this year from BNY Mellon and the UN Foundation, found that bringing women's access to financial services to parity with men's could generate \$40 billion a year in new revenue. Women-run small and growing businesses make up 30 percent of registered global businesses, yet only 1 in 10 has access to the credit it needs, suggesting a \$285 billion opportunity. The portfolios of all investors—including institutions, families, philanthropists, and people—benefit when a gender lens is applied to investing and/or grantmaking.

Smart funders, members of investment committees, and stewards of resources ask:

- What is this company's environmental, social, and governance impact and what is its impact (and views) on women, including values stated, policies enacted, outcomes measured by gender, etc?
- How does this company support or not support women in leadership? What is the impact, positively or negatively, on the organization because of this deficit or asset?
- How are women who work for the company affected by company policies and practices, including advertising?
- What is the impact on women and workers in the company's supply chain; all the businesses that serve the production or service provided?

The appendix offers resources and exercises for you to bring to your family and colleagues a chance to start exploring your understanding of power and privilege, and the opportunity to examine your own ideas and perspectives around identity and money.

When a girl is educated, she's more likely to plan for the family size she desires, have healthier babies, and educate her children. For every additional year of secondary education, a girl's future wage increases by 15 to 25 percent.

—“Engendering Macroeconomics and Macroeconomic Policies,”
United Nations Development Programme

Notes...



MONEY, GENDER, *and* POWER





“What is the wealth gap between men and women? And what will it take to fix it? And who is going to be held accountable to fix it? I believe if women were knowingly paid equitably, then they’d feel a lot better about themselves and have more money in their pockets to be their own philanthropists, to take care of themselves, and to take risks because they wouldn’t be so afraid about what was going to happen to them. When you are undervalued, it affects how people see you and how you see yourself.”

— Shifra Bronznick, founder and president,
Advancing Women Professionals and the Jewish Community



If women have so much money and purchasing power, then why doesn't our world reflect that? Why aren't women getting equity in funding and financial support? Why aren't women and feminists using their financial resources and influence to change both laws and workplace norms to create a more level playing field? Why aren't more people broadly promoting and acting on impact investing and B Corp business values?



FORTY-FIVE PERCENT of American millionaires are women. By 2030, two-thirds of U.S. wealth will be under the control of women. Women will also inherit 70 percent of the \$41 trillion in intergenerational wealth expected to transfer over the next four years. Women make 80 percent of the purchasing decisions, 85 percent of healthcare decisions, and increasingly more of the investing decisions. Women dominate the workforce, and women's businesses in the United States alone contribute billions to the gross domestic product.³⁴

U.S. culture has been jolted awake by the onslaught of stories of abuse in the wake of the #MeToo and Time's Up movements. More people are getting comfortable—or pushing themselves bravely through their discomfort—addressing these abuses of power. The courage of speaking truth to power has propelled an increasing number of women to demand equal pay, run for office, fund the causes they care about, and build the businesses of the future.

And yet, compared with men, white women still make 80 cents on the dollar; Black women earn only 61 cents on the dollar and Latina women 53 cents on the dollar.³⁵ The National Transgender Discrimination Survey in the United States found that trans people experience double the rate of unemployment compared with the general

population.³⁶ And while some female-to-male transgender workers earn more after their transition, male-to-female transgender workers can see their earnings drop by nearly a third, according to research published in the *B.E. Journal of Economic Analysis & Policy*.³⁷ Compared with men, all women are capturing only 2 percent of venture capital money to start new businesses; Black and Latina women get 0.2 percent.³⁸ Add to these data points the dearth of female CEOs and board members across corporations as well as representation in politics (U.S. federal positions: 18 percent) and media (executive positions: 14 percent); all numbers are far below parity.

If women have so much money and purchasing power, then why doesn't our world reflect that? Why aren't women getting equity in funding and financial support? Why aren't women and feminists using their financial resources and influence to change both laws and workplace norms to create a more level playing field? Why aren't more people broadly promoting and acting on impact investing and B Corp business values?

Very few resources currently offer women leaders (and feminist leaders of all genders) access to spaces and tools that will embolden them to take healthy risks around money and power. In providing resources around money, financial risks, and opportunities, we can all both inhabit the world

as it is now and create the world we want to live in. When we examine owning and moving money within the context of the negative association women have with power, we must start with a new definition of resources and privilege. Most people generally associate poverty with low economic status. However, Ruby Payne, Ph.D., an expert on the mind-sets of economic classes and overcoming the hurdles of poverty, defines understanding poverty as comprehending the varying degrees to which a person lacks any one of the following nine resources.³⁹

- **Financial**—money to purchase goods and services
- **Language**—ability to speak in formal register with complete sentences, word choice
- **Emotional**—choose and control responses
- **Mental**—intellectual ability, skills
- **Spiritual**—guided by some higher purpose
- **Physical**—health and mobility
- **Support systems**—friends, family, backup resources
- **Relationships/role models**—frequent access to adults who nurture and support
- **Knowledge of hidden middle-class rules**—knowledge of unspoken cues and habits

These resources (or the lack of them) have a direct impact on a person's ability to handle stressful situations. A financially challenged person with an abundance of all the other resources is more apt to improve their financial situation. As Equity and Inclusion expert Gwendolyn VanSant says: “Race and class are intertwined, and it has been designed this way in policy, law, and practice since the founding of this country. Dr. Payne has focused her career on understanding socioeconomic class. As a consultant on equity and inclusion for nonprofits and

corporations and the cofounder of BRIDGE, I use Dr. Payne's work as a tool to unpack gender identity and race bias associated with what Dr. Payne calls 'hidden rules' within systems of oppression. While Dr. Payne offers the inclusive definition of poverty as a 'lack of adequate resources for thriving,' I pair this with a new companion definition of privilege, which is 'earned or unearned benefits that afford an individual or group access to resources, power, and wealth.’⁴⁰

With this intersectional analysis of race and gender, I also use the Actor-Ally-Accomplice⁴¹ model to equip leaders with ways that they can leverage their resources and influence toward greater equity. I also use PolicyLink's Equity Manifesto⁴² to teach this poverty and privilege analysis, which shows a national commitment toward resourcing individuals and communities that have been historically oppressed. It also calls for structural changes through policy and practice to dismantle systems that create barriers of access to thriving communities.”

Specifically, in women's philanthropy the research done on women's giving demonstrates that there is a need for women to feel more control, courage, and confidence with money to be bolder or more powerful with their giving. The demeaning messages of a sexist society have diminished women's potential and self-worth. Additionally, it has kept many women back from exerting themselves with confidence in the halls of finance or even within conversations around money. Despite their financial wealth, women of affluence are impoverished in other ways as we see in Dr. Payne's model. Effective gender lens philanthropy must not only give women access to dollars, it must also dismantle the structures that degrade and belittle women and open the way for women to use their wealth for good.



Rabba Sara says, “Charity is not merely a mandate of the Torah; it is the ethical basis for the manner that we live our lives. Caring for others is the way in which we strive to achieve joy. For there cannot be authentic simcha, real happiness, when those in need are left outside our gates, and shut out of our communities.” Turn to page 78 to learn more.

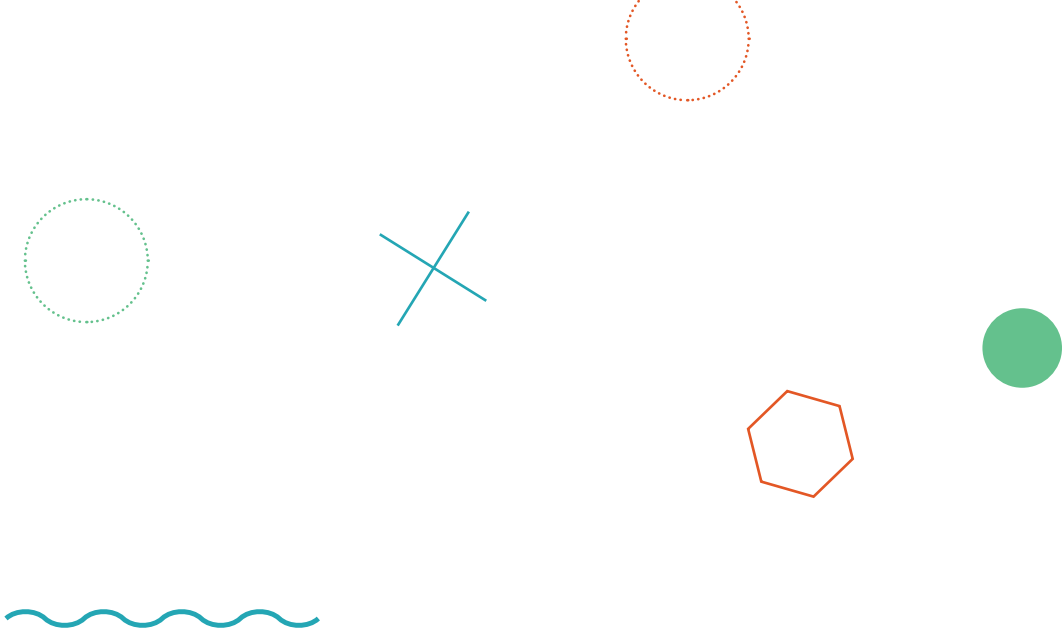


INVESTING *in* CAPITAL MARKETS



“Generational perspective isn’t only about what they’re funding, it’s about how they’re funding. The next generation of donors are using all kinds of tools, not just writing checks: including impact investing, ESG screens on investments, C4s, LLCs, crowdsourcing, and so on. Innovation is in the tools deployed by the next generation to tap and mobilize all forms of resources to make an impact.”

—Sharna Goldseker, executive director, 21/64




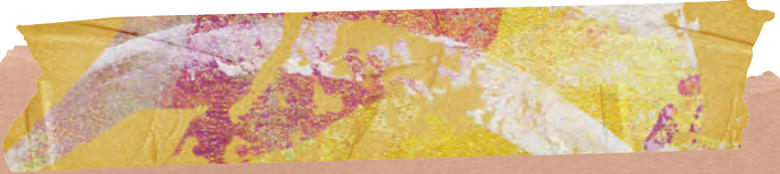
HOW YOU CHOOSE to utilize a gender lens in a project or program that is a 501c3 charitable organization is very similar to how you evaluate any for-profit investment for impact. A blended capital approach allows you to integrate a gender lens similarly with questions and insights into how a company will approach governance, marketing, and product. Grades and rating information can be found on Equileap, where you can search for publicly traded companies and see how they are rated based on policies and leadership composition. From here you can gather insights into the following key questions:

- What is this company's environmental, social, and governance impact and what are its views of and impact on women?
- To what extent does this company support women's leadership and how does this deficit or asset impact the organization, whether positively or negatively?
- What is the impact on women and workers in the company's supply chain or in their advertising?

Dennis Price, editor and author of *ImpactAlpha*, which provides investment news for a sustainable edge, explains with data and reasoning the business case for resourcing women and investing in women's leadership:

*"Women, for example, hold only 16 percent of board seats and 4.4 percent of CEO roles at Russell 3000 companies. Yet in the next few years, women are likely to control \$72 trillion in assets, or 32 percent of global wealth. Research is mounting to demonstrate the 'impact alpha' in 'gender lens' investing. Companies with women in at least half of leadership positions deliver higher sales growth, earnings-per-share growth, and return on assets. Higher gender diversity at companies reduces stock price volatility. Startups founded by women generate more revenues than those founded by men, while VC returns improve as the ratio of investments in women-led firms rises. Female investors also seem to outperform. Portfolio churn rates of female fund managers are lower, boosting net returns. Female hedge fund managers have outperformed a general sample over 10 years. The 'gender equity' opportunity is increasingly clear. Investment products across asset classes are proliferating, and the performance track record is getting longer. Excuses not to invest in women are vanishing."*²⁴³

In the United States, social impact investing didn't come out of the business world or Silicon Valley. It came out of philanthropy. Impact investing includes investments made with the intention to generate positive, measurable social and environmental impact alongside a financial return. It started in the space of "love of humankind" with a core group of people who wanted a way to



As much progress as we've seen in the impact-investing space, it will never be as transformative of the financial markets as it needs to be without integrating the soul and conscience of the philanthropic community.

integrate their commitment to social justice and their capitalism or bring a new set of values to their money in the capital markets. If we look further back in history, we find the Quakers, who chose not to invest in slavery, and Methodist preachers, who challenged people not to invest in companies that were corrupt.

“Deuteronomy (16:18) says, ‘You shall appoint magistrates and officials,’ and Maimonides details those civil officials’ responsibilities: ‘They stand before the judges; they make their rounds to the markets, squares, and shops, fixing prices, regulating weights, and correcting abuses.’ The primary task of government, one may surmise, is to enforce regulations that protect customers from being taken advantage of in daily commerce. In a community with corrupt marketplaces, the foundations of justice are weak.”⁴⁴ Here you can find the origins of matching your values with your money. These examples of ethical commitments in business are the roots of the current growing B Corp movement, which has at its core the principle that businesses should serve humanity.

Social impact investing came to public consciousness and the broader market in the United States out of the hard work of bold leaders in social justice philanthropy like Grameen Bank founder Muhammad Yunus; Jacqueline Novogratz

of Acumen; Joan Bavaria, founder of Trillium Asset Management; Joel Solomon of Renewal Funds; and many others.

As much progress as we've seen in the impact-investing space, it will never be as transformative of the financial markets as it needs to be without integrating the soul and conscience of the philanthropic community. At its best, social impact investing should be about long-term systems change and addressing structural discrimination.

In an ideal world, impact investors would act in ways to actually create the conditions for equity and all people's access to capital. Social impact investing requires #PowerWith relationships with the communities it seeks to help. Adding a gender lens allows impact investing to be at full strength, with women playing an equal role in driving new experiments in the field.

Women's leadership, funding, and participation in the entrepreneurial space continue to have room to grow. Current funding by gender in the venture capital community is dismal, with only 9 percent going to women-led ventures.⁴⁵ The data for women of color and trans people is less than 0.05 percent. Venture capital funds are invested funds that manage the money of investors who seek private-equity stakes in startups and small- to medium-sized enterprises with strong growth

potential. The venture capital industry has four main players: entrepreneurs, who need funding; investors, who want high returns; investment bankers, who need companies to sell; and venture capitalists, who make money for themselves by making a market for the other three. In essence, the venture capitalist buys a stake in an entrepreneur's idea, nurtures it for a short period of time, and then exits with the help of an investment banker.

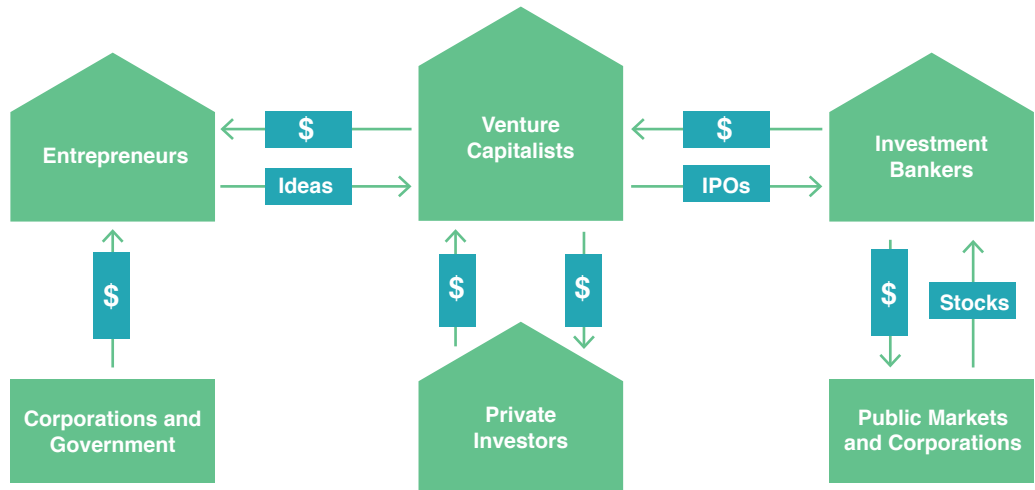
Venture capital's niche exists because of the structure and rules of capital markets. Someone with an idea or a new technology often has no other institution to turn to. Usury laws limit the interest banks can charge on loans—and the risks inherent in startups usually justify higher rates than allowed by law. Thus, bankers will finance a new business only to the extent that there are hard assets against which to secure the debt. And in today's conceptual

age and information-based economy, many startups have few hard assets. Putting a gender lens on how limiting it has been for women to participate in the toxic masculinity of finance is important.

Many opportunities are springing up for women to participate in their own space and community of investing, including SheEO and Pipeline Angels. Being an investor and learning with others is appealing to people who have not had direct exposure to the markets. Learn to explore and dialogue around risk and being courageous and confident in your financial decisions. Finally, finding ways to be financially inclusive with your choices and angel investments is strongly encouraged.

How the Venture Capital Industry Works

The venture capital industry has four main players: entrepreneurs who, need funding; investors who, want high returns; investment bankers who, need companies to sell; and venture capitalists who, make money for themselves by making a market for the other three.



From Harvard Business Review, November-December 1998 Issue

Notes...




CONCLUSION





“If you look at the work and ask about gender, it’s everywhere. It’s a question of board leadership, it’s the executive staff, it’s the overall staff, it’s the communities we serve, it’s about who’s involved in decision-making, it’s parity of pay, parity of service delivery. In so many ways these issues are both internal facing to everybody at the foundation and external connected to all partners or grantees. It’s external for the companies that we invest in or the strategies that are chosen, it’s even an issue in how we put together the list of strategy questions. Just asking questions about gender—as we are living in such a patriarchal society—is revolutionary in and of itself.”

—Jason Franklin, W. K. Kellogg Community Philanthropy chair,
Grand Valley State University



Social impact work is hard, slow work even when we bring a spirit of play to it. The data is clear on the universal benefits of investing with a gender lens. Yet girls, women, and marginalized people of all genders still face enormous obstacles and gaps in access. We all must fill this gap with our voices and actions.

PERHAPS THE MOST IMPORTANT thing to remember about gender, money, and power is this: Whatever your gender identity and experience, it gives you your own unique perspective on the world. How we identify and present in terms of gender affects how we move, and often how we are treated, in the world. To be sure, millennia of men in positions of power and influence in every sector have prevented our society from reaching its full potential. Clearly, it is time to start questioning the assumptions we have about gender and look at our biases and behavior patterns alongside how we move our money and resources. While we

continue to learn, explore, inquire, and more deeply understand our own orientation to gender, money, and power, we must still take action to bring about a more gender just and humane world.

Social impact work is hard, slow work even when we bring a spirit of play to it. The data is clear on the universal benefits of investing with a gender lens. Yet girls, women, and marginalized people of all genders still face enormous obstacles and gaps in access. We all must fill this gap with our voices and actions. The following pages offer tools to do just that.

Here are 11 concepts to consider embracing and acting upon to shift current approaches to gender in your life:

1. **Give with intent of #PowerWith versus #PowerOver.** Rather than continue a model of giving with a benevolent, patronizing manner, try on the frame of a shared project or investment where BOTH parties are giving resources, including and far beyond money. Use the list of #PowerWith grantee questions on page 114.
2. **Challenge dominance or “othering.”** When you witness demeaning behavior or hear marginalizing language, speak up. Try mixing *her* or *she* or *they* or *all people* in songs, speeches, or texts that speak about men or all people. The use of intentionally inclusive language works well in any context. Take time to review what you need to be an actor for equity and justice here.⁴⁶
3. **Build lists in your sector or industry of people who are not like you.** Every time people ask about speaking, boards, or leadership roles, share these lists. When you are invited to speak on a panel or at a conference, ask for the gender composition of speakers. Get engaged online with the community of theBoardlist.⁴⁷
4. **Ask questions.** For every investment, think about intentionally reviewing the leadership and asking, “Where are the women?” “Where are the people of color?” “Where are our LGBTQ community members?” Make an inquiry and take a stand if you do not see representation. Offer solutions. Use the in-depth Checklist for Current Grantee Partners and Grantee Applicants on page 25 in your grantmaking.
5. **Be an activist.** Participate in the GenderAvenger⁴⁸ online activism or be an active shareholder on platforms such as As You Sow. Speak up about companies not acting in humane ways.
6. **Assess where your money goes.** Make a list of all places at which you bank or shop, invest, etc., and see how they rate according to Equileap⁴⁹ or Gender Fair.⁵⁰
7. **Write your own money story.** Find ways to showcase how and why you are using your resources and to what end. Explore what your earliest money stories and memories are and what beliefs they instilled in you about money and how it moves in the world. For an introduction to storytelling around money, utilize Christian McEwen’s writings and Legal Tender resources.⁵¹
8. **Do your own gender audit of the organizations you are involved with or want to be involved with.** Consider using the Take Action for Equity questions as you review companies and organizations you are in relationship with via your money. Hold a family meeting and conduct a family gender audit around your budget decisions for the year.
9. **Take a self-evaluation for implicit bias.** The tool Gender by Us⁵² is effective to start family or team conversations about assumptions we make around gender.
10. **If you are a parent, learn about your children’s schools and extracurricular activities** and explore their distinct approach to gender and how it is incorporated into policies, professional development, and signature events.
11. **Review and possibly amend the CARE story** we invited you to do in the introduction. See where you land now on articulating what actions you may want to consider to address your challenge.



We may not find the term *gender avengers* in our traditional Jewish texts, but the values represent the best of Jewish ethics. Perhaps you can consider embracing some of these 10 guidelines from “A Contemporary Weave of Jewish Perspective and Practice”, written by Ellen Landis, Ph.D a leader in family and organizational health and healing.

1. We recognize we have allies.
2. We listen without talking at the same time.
3. We finish what we have to say before engaging the points others have made.
4. We embrace our covenantal belief that we have both relationship and place.
5. We choose an individual and collective attitude, which may be helpful toward tikkun olam.
6. We choose a personal attitude that is similarly positive as the mission of our organizations.
7. We focus on accomplishments of our unity—for example, walking away from slavery and encouraging women’s leadership.
8. We return to an attitude of abundance after we slip into scarcity thinking.
9. We celebrate our efforts to eliminate droughts of kindness and our commitment to abundant respectfulness.
10. We enjoy being builders of equity.

Checklist for Current Grantee Partners and Grantee Applicants

- ☐ Do you plan and implement programs that encourage active participation, leadership, and nontraditional roles for women and girls?
- ☐ Are women adequately represented in staff, board, and other leadership positions?
- ☐ Are images and language representative of our diverse society?
- ☐ Do you advertise and promote your work in places that ensure you reach all genders?
- ☐ Can you identify any other possible barriers to participation by women or girls?
- ☐ Do meetings, gatherings, or events happen at a time that meets the needs of all people, especially caregivers?
- ☐ Are board and staff members trained on bias so they are able to recognize and address discrimination, equity, and language bias regarding gender, race, age, disability, and sexual orientation?

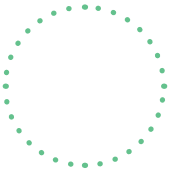


Jewish Wisdom Supplement



The background features a collage of elements. On the left, there is a textured grey area with faint, overlapping Hebrew text. To the right, a white area contains a small orange dotted circle at the top, a solid green circle further down, and a larger orange circle with an arrow pointing towards it from the left. A blue patterned banner with a repeating geometric design is positioned at the bottom, serving as a backdrop for the title.

GENDER, POWER, *and* PHILANTHROPY



THE JEWISH TRADITION provides a road map of how to live ethical and moral lives. Indeed, there are 613 commandments to draw upon. But nowhere does it explicitly say, “Thou shalt give money through a gender lens.” Yet from the moment the Torah tells us that we are “created in God’s image” (Genesis 1:26), we are charged with the responsibility to create a world that represents our values; a world that is shaped by dignity, respect, and equity.

The texts below are a mere sample from our rich tradition, made accessible to you. Like the sages who came before us, we are meant to study them out loud. So grab a learning partner or two or three, and utilize the guiding questions to flesh out your own ideas. The thoughts and summaries included here are among the many perspectives and interpretations that one could draw out from these texts. They may differ from your conclusions, which are shaped by your own wisdom and experience. Hopefully, you will be able to see, like we did, that the Jewish tradition can and does offer a gender lens that shapes our identities and actions.



The **BASIC COMMANDMENT** *of* **PHILANTHROPY**

Economic instability has existed since biblical times. The Torah attempts to put systems into place to try to prevent poverty, such as forgiving debt, not charging interest, and letting the land lie fallow for a year so that those in need can take freely from anyone's property. Chapter 15 in the Book of Deuteronomy sets forth a vision for how to support individuals in need, but the verses raise many questions. Do a close read of the text, and consider the following questions.

1. *Who is "your brother"?*
2. *What would you consider to be "sufficient for his needs"?*
3. *How do you understand the inherent contradiction in going from "there will be no needy" to "needy will never cease in the land"?*
4. *According to Maimonides, the highest form of charity is not only to sustain a person professionally but to do so with a smile. Do you agree with this sentiment?*

Deuteronomy 15:4, 7–11

ד אָפּס, פֿי לאַ יִהְיֶה-בֶּךָ אֲבִיּוֹן: פֿי-בֶּרֶךְ
יִבְרַכְךָ, יי, בָּאָרֶץ, אֲשֶׁר יי אֱלֹהֶיךָ נָתַן-לָךְ
נַחֲלָה לְרִשְׁתָּהּ. ...
ז פֿי-יִהְיֶה בֶּךָ אֲבִיּוֹן מֵאַחַד אַחֶיךָ, בָּאֶחָד
שְׁעָרֶיךָ, בָּאָרֶץ, אֲשֶׁר-יי אֱלֹהֶיךָ נָתַן
לָךְ--לא תֹאמֵץ אֶת-לִבְּךָ, וְלֹא תִקְפֹּץ
אֶת-יָדְךָ, מֵאַחֶיךָ, הָאֲבִיּוֹן. ח פֿי-פָּתַח
תִּפְתָּח אֶת-יָדְךָ, לוֹ; וְהַעֲבֹט, תַּעֲבִיטָנּוּ, דִּי
מַחֲסָרוֹ, אֲשֶׁר יִחְסֹר לוֹ. ט הִשְׁמַר לָךְ
פֶּן-יִהְיֶה דְבָר עִם-לִבְּךָ בְּלִיעַל לֵאמֹר,
קִרְבָּה שְׁנַת-הַשְּׂבַע שְׁנַת הַשְּׁמִטָּה, וְרָעָה
עֵינֶיךָ בְּאַחֶיךָ הָאֲבִיּוֹן, וְלֹא תִתֵּן לוֹ; וְקִרְאָה
עָלֶיךָ אֶל-יי, וְהָיָה בֶּךָ חֲטָא. י נָתַן תִּתֵּן
לוֹ, וְלֹא-יָרַע לִבְּךָ בְּתַתֵּךְ לוֹ: פֿי בְּגִלְלֵי
הַדִּבָּר הַזֶּה, יִבְרַכְךָ יי אֱלֹהֶיךָ, בְּכָל-מַעֲשֶׁךָ,
וּבְכָל מְשֻׁלַּח יָדְךָ. יא פֿי לאַ-יִּחַדֵּל אֲבִיּוֹן,
מִקֶּרֶב הָאָרֶץ; עַל-כֵּן אֲנֹכִי מֵצֹוְךָ, לֵאמֹר,
פָּתַח תִּפְתָּח אֶת-יָדְךָ לְאַחֶיךָ לְעִנִּיךָ
וּלְאַבְיֶיךָ, בָּאָרֶץ.

There shall be no needy among you—since the LORD your God will bless you in the land that the LORD your God is giving you as a hereditary portion. 7. If, however, there is a needy person among you, one of your brothers in any of your settlements in the land that the LORD your God is giving you, do not harden your heart and shut your hand against your needy brother. 8. Rather, you must open your hand and lend him sufficient for whatever he needs. 9. Beware lest you harbor the base thought, “The seventh year, the year of remission, is approaching,” so that you are mean to your needy kinsman and give him nothing. He will cry out to the LORD against you, and you will incur guilt. 10. Give to him readily and have no regrets when you do so, for in return the LORD your God will bless you in all your efforts and in all your undertakings. 11. For there will never cease to be needy ones in your land, which is why I command you: open your hand to the poor and needy kinsman in your land.

1. Who is “your brother”?

Rabbi Jill Jacobs, *There Shall Be No More Needy*

The overarching Jewish attitude toward the poor is best summed up by a single word of the biblical text: achikha (your brother). With this word, the Torah insists on the dignity of the poor, and it commands us to resist any temptation to view the poor as somehow different from ourselves. The concept of human dignity is well-ingrained in Judaism. The Book of Genesis describes human beings as created “b’tzelem elokim” in the image of God (1:26). At least one early rabbi considers one of the verses expressing this idea to be the most important verse in the Torah (Sifra K’dosbim 2:4). The insistence that human beings are creations in the divine image implies that any insult to an individual, by extension, is an affront to God. In reminding us that the poor person is our sibling, the Torah emphasizes that, like us, this person is a manifestation of the divine image and should be treated as such.

Rabba Sara says:

The word *achikha*/“your brother” repeats itself over and over again, and sums up the general attitude we must strive for: Resist any temptation to view the poor as somehow different from ourselves. If we see the less fortunate as our siblings, as our own flesh and blood, it becomes impossible to see ourselves as inherently different from the poor.

2. What would you consider to be “sufficient for his needs”?

Ketubot 67b

Our rabbis taught “sufficient for his needs” implies you are commanded to maintain him but are not commanded to make him rich.

Rabba Sara says:

We are compelled to treat everyone with dignity, but in the process of supporting those in need, we must consider our own needs as well. We are encouraged to help sustain others only as much as they need and not to our own detriment. We cannot feel the ultimate responsibility to sustain others beyond what they need.

3. How do you understand the inherent contradiction in going from “there will be no needy” to “needy will never cease in the land”?

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Maimonides on Deuteronomy 15:11

“For the poor will never cease from the land” means it is impossible that the poor will permanently disappear.

Rabba Sara says:

This is indeed one of the most ironic contradictions in the Torah: the vision that there will be no needy in the land and then the reality, just a few verses later, that the needy will never cease in our land. Maimonides shatters our hope that we can permanently eradicate hunger and poverty, but we must not desist from trying, person by person, dollar by dollar, to fulfill the utopian dream that suffering will desist.

4. According to Maimonides, the highest form of charity is not only to sustain a person professionally but to do so with a smile. Do you agree with this sentiment?

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Maimonides Laws of Gifts to the Poor 10:4,7

Anyone who gives tzedakah to a poor person with a scowl and causes him to be embarrassed, even if he gave him a thousand zuz, has destroyed and lost any merit thereby. Rather, one should give cheerfully, with happiness [to do so] and empathy for his plight. ...There are eight degrees of charity, one higher than the other. The highest degree, exceeded by none, is that of the person who assists a poor Jew by providing him with a gift or a loan or by accepting him into a business partnership or by helping him find employment—in a word, by putting him where he can dispense with other people's aid. With reference to such aid, it is said, "You shall strengthen him, be he stranger or a settler, he shall live with you" (Leviticus 25:35), which means strengthen him in such manner that his falling into want is prevented.

Rabba Sara says:

Charity is not merely a mandate of the Torah; it is the ethical basis for the manner that we live our lives. Caring for others is the way in which we strive to achieve joy. For there cannot be *authentic simcha*, real happiness, when those in need are left outside our gates and shut out of our communities.

Summary

The Torah insists on the dignity of the poor and commands us to resist any temptation to view the poor as somehow different from ourselves. If we see the less fortunate as our siblings, as our own flesh and blood, it becomes impossible to see ourselves as inherently different from the poor. And yet the Torah is not a socialist document. There is no expectation to divide land equally among all residents. Furthermore, poverty will remain a reality that we cannot escape. A driving principle behind all of the Torah's solutions ensures that there is direct contact between the wealthy and the poor. And so Maimonides mandates that we should strive to help someone support themselves, rather than just give them money. And when we do give, it is better to give with a friendly countenance than give at all. We must recognize that we are all created in God's image; no matter what we have, we are no better than anyone else.





Models for Women in Philanthropy: **JUSTICE**

In the Book of Numbers (chapter 27) the daughters of Tzelofehad (Mahlah, Noa, Hoglah, Milcah, and Tirzah) realized that after their father passed on and being without male siblings, they would stand to lose their father's inheritance, as land was passed down from father to son. The daughters stepped forward and voiced their concern to Moses, who in turn took their inquiry to God. God answered: "The plea of Tzelofehad's daughters is just" (Numbers 27:7).

Numbers 27:1-7

א וַתִּקְרַבְנָה בָּנוֹת צִלְפַּחַד, בֶּן-חֶפֶר
בֶּן-גִּלְעָד בֶּן-מָכִיר בֶּן-מְנַשֶּׁה, לְמִשְׁפַּחַת
מְנַשֶּׁה בֶּן-יוֹסֵף; וְאֵלֶּה, שְׁמוֹת
בָּנֹתָיו--מַחֲלָה נֹחַ, וְחֹגְלָה וּמִלְכָּה וְתִרְצָה.
ב וַתַּעֲמִדְנָה לִפְנֵי מֹשֶׁה, וּלְפָנֵי אֱלֶעָזָר
הַכֹּהֵן, וּלְפָנֵי הַנְּשִׂאִים, וְכָל-הָעֵדָה--פָּתַח
אֱהֵל-מוֹעֵד, לֵאמֹר. גָּאֲבִינוּ, מֵת בְּמִדְבָּר,
וְהוּא לֹא-הָיָה בְּתוֹךְ הָעֵדָה הַנּוֹעֲדִים
עַל-יִי, בְּעֵדַת קֶרַח: כִּי-בִחָטָאוֹ מָת,
וּבָנִים לֹא-הָיוּ לוֹ. ד לָמָּה יִגְרַע
שֵׁם-אֲבִינוּ מִתּוֹךְ מִשְׁפַּחָתוֹ, כִּי אֵין לוֹ בֶּן;
תִּנֶּה-לָנוּ אֲחֻזָּה, בְּתוֹךְ אֲחֵי אֲבִינוּ. ה
וַיִּקְרַב מֹשֶׁה אֶת-מִשְׁפָּטָן, לִפְנֵי יְיָ.
וַיֹּאמֶר יְיָ, אֶל-מֹשֶׁה לֵאמֹר. ז בְּנוֹת
צִלְפַּחַד דְּבָרָת--נָתַן תָּתֵן לָהֶם אֲחֻזָּת
נַחֲלָה, בְּתוֹךְ אֲחֵי אֲבִיהֶם; וְהִעֲבַרְתָּ
אֶת-נַחֲלַת אֲבִיהֶן, לָהֶן.

1. Then drew near the daughters of Zelophehad, the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph; and these are the names of his daughters: Mahlah, Noah, and Hoglah, and Milcah, and Tirzah. 2. And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, at the door of the tent of meeting, saying: 3. 'Our father died in the wilderness, and he was not among the company of them that gathered themselves together against the LORD in the company of Korah, but he died in his own sin; and he had no sons. 4. Why should the name of our father be done away from among his family, because he had no son? Give unto us a possession among the brethren of our father.' 5. And Moses brought their cause before the LORD. 6. And the LORD spoke unto Moses, saying: 7. **The pleas of the daughters of Zelophehad is just:** thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them.

According to this midrash (below), God’s justice extends to everyone. What steps should we, as a community, take to achieve compassion for all humans?

Sifrei Bamidbar Pinchas 133

“The daughters of Tzelofehad came forward”—Once the daughters of Tzelofehad heard that the Land was being divided among tribes, but to males, and not to females, they got together to seek each other’s counsel. They said to one another, ‘God’s mercy is not like the mercy of human beings. For human beings have more compassion for males than for females. But the Holy Blessed One is not like that; God’s compassion extends to both males and females. God’s compassion extends to everyone, as it is written, “The Lord is good to all, and His mercy is upon all His works.”’ (Psalms 145:9)

Rabba Sara says:

Moses did not know how to handle such a request. Speechless, he turned to God, who, without pause, determined that the daughters’ request was just. We as humans are sometimes limited. We must be open to the possibility that sometimes we may be wrong or not know. In times of uncertainty, let compassion and justice be the driving ethics that help us strive for ultimate equity.

Summary

God is the model for “being good to all” and not discriminating based on gender. This is the ethic that we strive to imitate, and in the Torah, God set us up for success to do so. In Genesis (18:19), God says about Abraham: “For I have singled him [Abraham] out in order that he will instruct his children and his household after him to keep the way of God by doing what is just and right.” At the beginning of the story of the Jewish people, God gave us (through Abraham) the charge to live a life that is shaped by justice. Today, we must simply fulfill that charge and embody God’s ethic of compassion, justice, and equity.

Notes...



Models for Women in Philanthropy: **PARTNERSHIP**

Genesis offers two creation stories. The second narrative describes that woman was created from the bone of Adam, of man. But the first creation story imagines that men and women were created equally at the exact same time.

Genesis 1:27

וַיִּבְרָא אֱלֹהִים אֱדָם וְאִשָּׁה בְרֵאשִׁית וַיְבָרֶכְהֶם וַיִּקְרָא אֶת־שְׁמֵם
אָדָם בְּיוֹם הַבְּרָאָה: (ס)

Male and female God created them. And when they were created, God blessed them and called them Man.

*How do we know man and woman were created equally?
Who does “them” refer to?*

Rabba Sara says:

The verse could have said: God created male and female. It could have said that God blessed man and then blessed women separately. But the verse states that God blessed “them” as one unit, placing all humans on par with one another. They were created equally and both considered to be “man” or perhaps a more accurate translation: God called them humans.

Is it possible that the essence of every human has both “male characteristics and female characteristics” as imagined in the midrash below?

Midrash Genesis Rabbah 8:1

Said R' Yirmiyah ben Elazar: In the hour when the Holy One created the first human, God created him [as] an androgyne/androgynos, as it is said, “male and female God created them.” Said R' Shmuel bar Nachmani: In the hour when the Holy One created the first human, God created [for] him a double-face...

Rabba Sara says:

This is a strange image, but one that envisions man and woman as part of one entity, further solidifying the notion that men and women must be treated equally. Furthermore, the midrash supports the idea that gender does not have to be binary and that every human has unique characteristics—some that may be identified with male characteristics and some that at other times may be more feminine in nature, all wrapped in one body and soul.

Is it possible that Rabbi Kook, a wise and learned rabbi, found himself on the wrong side of history on this issue? What does this say about the inevitability of progression and inclusion?

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It wasn't so long ago that a woman's worth was valued only through her husband. One manifestation was that in Israel women had no right to vote until 1926. In January 1926, the second Constituent Assembly declared "equal rights for women in all areas of civil, economic, and political life in the Jewish Yishuv in Erez Israel." But before then, the battle of the suffrage movement was hindered by rabbis, who believed that women should have no public role; even respected leaders like Rabbi Abraham Isaac Kook, who became first Chief Ashkenazi Rabbi in Israel (Palestine at that time), in 1921, rallied against women's right to vote.

Rav Kook, Iggrot ha-Reiyah 1:24

Our families are the centerpiece of our holiness...more so than anywhere else in the modern world. ...To permit a woman to vote [is forbidden]...as it may destroy peace in the house [as the wife may come to disagree with her husband]. And through this breakdown there will be a serious decay in our lives, which will have national consequences.

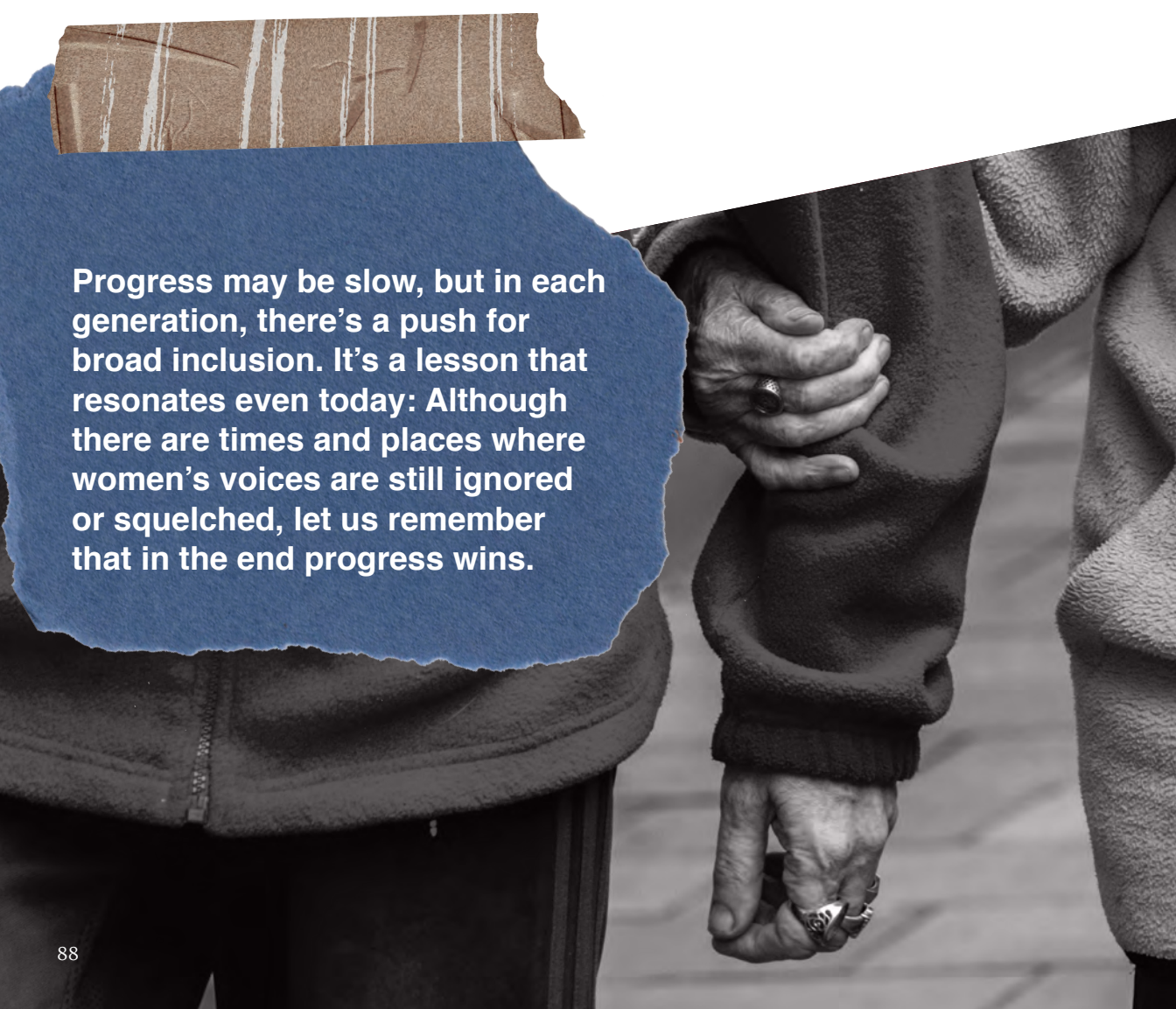
And when we ask a woman to go out into the realm of public policy, and she will become entangled in expressing her own opinion concerning matters of politics, then...she will learn from this obsequiousness, to be dishonest and vote in accordance with the man, against her own opinion, and by doing this we are ruining her morality and her inner freedom.

Rabba Sara says:

Rav Kook was a product of his time. Like many, he feared a world that would give women greater autonomy. He was afraid that husbands and wives might disagree, leaving to the dissolution of his notion of the sacred union of marriage. He could not imagine a world where men would respect and honor their wives' opinions, especially when they disagreed. But the fact was that Rav Kook was wrong. Women gained the right to vote, and marriages continued to thrive.

Summary

The vision of Genesis is that women and men are equal partners, that each human has infinite value, especially if they are drawing wisdom from a deep and diverse well. But throughout history women have encountered resistance to being fully counted and recognized as equal contributors to society. And yet history also shows that there is a natural progression toward liberal ideals. Progress may be slow, but in each generation, there's a push for broad inclusion. It's a lesson that resonates even today: Although there are times and places where women's voices are still ignored or squelched, let us remember that in the end progress wins.



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Notes...



Models for Women in Philanthropy: **EDUCATION**

In a *New York Times* editorial (May 10, 2014), Nicholas Kristof asks: “Why are fanatics so terrified of girls’ education?” The answer, he suggests, is “because there’s no force more powerful to transform a society. The greatest threat to extremism isn’t drones firing missiles but girls reading books.” Jewish tradition has also come a long way in recognizing the value of women. Women’s primary value was at home, out of the public eye, and therefore less was invested in women and their education. Yet throughout history there have always been exceptions. In every generation women have found a way to learn and teach and lead. Devorah, Beruriah, and Marat Osnat are just a few examples.

1. *Can you imagine the ways in which Devorah’s, Beruriah’s, and Marat Osnat’s contributions affected the societies they lived in?*
2. *Each woman lived in a different era. What do they have in common?*
3. *Was their status as educated leaders and teachers precedent setting or relevant for their time?*

Book of Judges, Chapter 4: 4-5 (living circa 1000 BCE judged from 2654 to 2694)

ד. ודבורה אשה נביאה אשת לפידות היא
שפטת את-ישראל בעת ההיא: ה והיא
יושבת תחת-תמר דבורה בין הרמה ובין
בית-אל בהר אפרים ויעלו אליה בני
ישראל למשפט:

4. And Deborah, a prophetess, the wife of Lapidoth, judged Israel at that time. 5. And she lived under the palm tree of Deborah between Ramah and Beth-El in Mount Ephraim; and the people of Israel came up to her (Deborah) for judgment.

Rabba Sara says:

Devorah is considered to be one of seven prophetesses in our tradition, a woman who was sought out for her wisdom and leadership. In fact, as the story continues, it becomes clear that the general Barak could not go into battle without Devorah's consent and support. However, some in our rabbinic tradition suggest that Devorah was only a judge "at that time" and we cannot draw any precedent from her position as an authority figure. Some rabbis even go as far as to say that she was like a "hornet," not to be trusted. Yet, like the women who came after her, people considered her to be an impactful leader.

Talmud Bavli Pesachim 62b (living in 2nd century CE)

If Beruriah, wife of R. Meir [and] daughter of R. Hanina b. Teradion, who studied three hundred laws from three hundred teachers in [one] day, could nevertheless not do her duty (i.e., study it adequately) in three years, yet you propose [to do it] in three months

Rabba Sara says:

Beruriah is one of the few named women in the Talmud. She too was seen as a scholar with an intellect that was superior to her male colleagues. In other Talmudic stories, she is quoted as correcting her husband's understanding of a biblical passage. Her interpretation was better. And yet the rabbis tried to vilify Beruriah, denigrating her as "licentious," and Beruriah and her stories abruptly disappear from the Talmud, leaving us to wonder what happened to her. Still, we cannot deny that a wise and learned woman existed in the study halls in the Talmudic era.

From the writings of Marat Osnat, Uri Melamed, and Rina Levin Melamed, “The Rabbanit Osnat—The Religious Head of the Yeshiva from Kurdistan,” Pe’amim 82, pages 163–178 (Hebrew), 16th century

I remained teaching Torah and preaching and giving direction concerning immersion in Mikvah, Shabbat, Niddah, Tefillah, etc. I was raised amongst scholars and was loved by my father. He taught me no trade or work except for service of Heaven. To fulfill what it says, “you shall meditate on this diligently day and night.” (Joshua 1:8)...He made my husband promise that I should do no other work except holy work. And he fulfilled my father’s command.


Rabba Sara says:

It was unheard of that women were heads of the learning centers in the 16th century. Yet here once again, we see an anomaly—another woman who gained access to Torah study and became an expert in our tradition. And when her father, the head of the yeshiva, passed away, it was his daughter, not son-in-law, whom he designated as head of the institution. The male rabbinic students of Kurdistan in the 16th century would learn about our tradition from a woman.

Summary

Today, women have equal access to education on a high level. Yet there are still more subtle ways in which women are undercut, undermined, and held back. Female scholars are not widely featured in scholarly journals; women are not as readily invited to speak on public, mainstream panels. There is a paucity of women in major leadership roles as heads of schools or in large organizations. And in the world of philanthropy, women are also underrepresented. We have to acknowledge this reality, then ask the tough question of why: Why are women more hidden? Education is the great equalizer. But as women move upward, are there self-imposed limits? Or do women inevitably bump up against society’s proverbial glass ceiling?





We have to acknowledge this reality, then ask the tough question of why: Why are women more hidden? Education is the great equalizer. But as women move upward, are there self-imposed limits? Or do women inevitably bump up against society's proverbial glass ceiling?



GENDER *and* POWER

Queen Esther is often praised for her beauty and courage. But she must also be seen as a leader who embraces her power. At this point in the story (chapter 5), Esther has married King Achashverosh, and her uncle Mordechai has told her about the plot to kill the Jews and asked her to step forward to intervene on behalf of the Jewish community. Esther is at first hesitant but then understands that she is called to step up and lead.

Esther 5:1

וַיְהִי בַיּוֹם הַשְּׁלִישִׁי, וַתִּלְבַּשׁ אֶסְתֵּר מַלְכוּת,
וַתַּעֲמֹד בְּחֶצֶר בֵּית-הַמֶּלֶךְ הַפְּנִימִית, נֹכַח בֵּית
הַמֶּלֶךְ; וְהַמֶּלֶךְ יוֹשֵׁב עַל-כִּסֵּא מַלְכוּתוֹ, בְּבֵית
הַמַּלְכוּת, נֹכַח, פֶּתַח הַבַּיִת.

On the third day, Esther put on royalty (kingship) and stood in the inner court of the king's palace, facing the king's palace, while the king was sitting on his royal throne in the throne room facing the entrance of the palace.

In this verse, Esther has fasted for three days and is about to ask King Achashverosh for his help in saving the Jewish people. You would think the verse should say Esther donned "royal clothing," but it says she donned "kingship." What is the verse implying?

Rabba Sara says:

Esther stepped into her role as a leader the moment she made the courageous decision to save the Jewish people from Haman's destruction. It was at that moment that she didn't just put on royal clothing, but she stepped into power, accepted her authority, and chose to use it to help her fellow Jews.

Malbim on Esther (Igeret HaPurim) 5:1

“And Esther put on royal apparel...” (Esther 5:1)

She wore “royalty” and it became an attribute (מידה), such that all who saw her recognized how suitable the monarchy was [on her], as it says, “I clothed myself in righteousness and it robed me” (Job 29:14).

What does stepping into leadership achieve? What are the ways in which women must don/embrace their power?

Rabba Sara says:

Imposter syndrome plagues so many women today. Rather than stepping up into leadership roles, we often retreat. Yet Esther overcame her fear and instead chose to wear her confidence boldly. In doing so, faith in herself became baked into her character.

Summary

At the beginning of Esther's story, she was a passive antagonist, a pawn in someone else's narrative. However, she had the moral courage to realize that her stepping up, at great risk to her life and status, was imperative to the future of the Jewish community. One could imagine all the excuses she might have made to remain passive. But she didn't. She recognized her power, and she stepped into it, learning to actively lead. The story is named for her—"the Book of Esther," not Achashverosh or even Mordechai—as it was this very moment, when she saw herself as a leader, that shaped the destiny of this tale. What are the things that hold you back from leading, and what are you doing to overcome them, shatter your inhibitions, and assert your leadership to help make our world better?





WHERE DO WE GO FROM HERE: CONCLUDING IDEA

A Yiddish Folktale: Here Comes Skotsl, Beatrice Silverman Weinreich

Once upon a time, women began to resent that men seemed to own the world. Men got to read from the Torah and had all the interesting mitzvot and all the privileges. The women decided to present their grievance directly to God. They appointed Skotsl, a clever woman and a good speaker, as their representative. But how was the messenger to be dispatched? They decided to make a human tower. Skotsl was to scale the tower and then pull herself into heaven. They scrambled up on one another's shoulders, and Skotsl began to climb. But somebody shrugged or shifted, and women tumbled every which way. When the commotion died down, Skotsl had disappeared. Men went on ruling the world, and nothing changed. But still, the women are hopeful, and that is why, when a woman walks into a house, the other women say, "Look, here comes Skotsl." And someday, it might really be she.

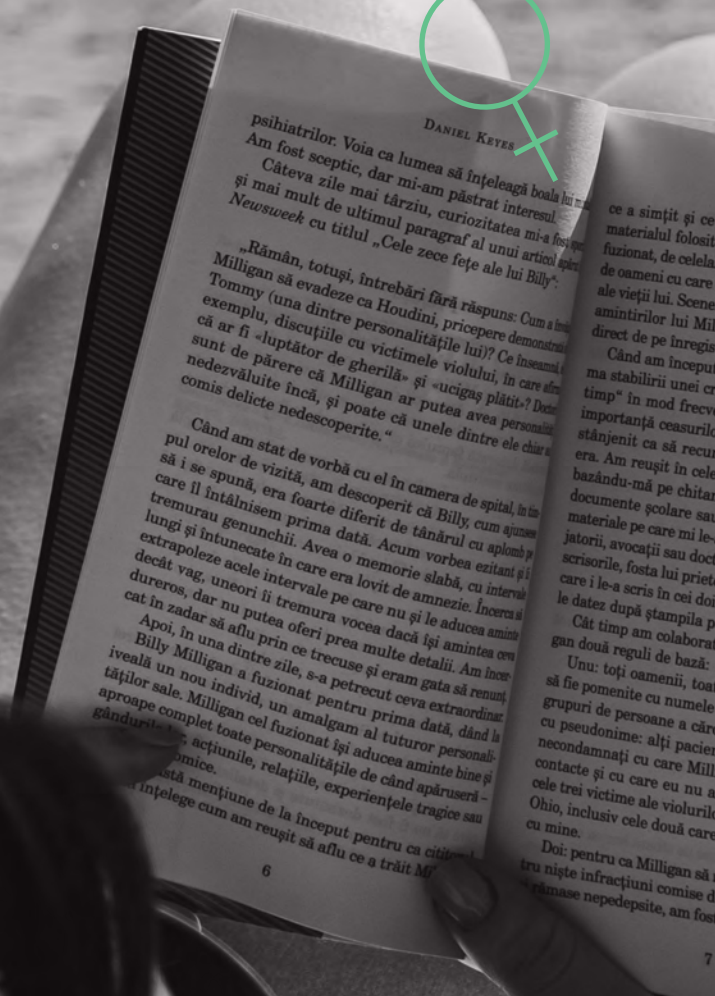
Rabba Sara says:

Although the highest and hardest ceilings have not yet been broken, there have been many cracks when it comes to women's equality and power. A woman ran for president on the ticket of a major party. There was an upswing in female political leaders in politics. There has been more conversation about equity, about workplace harassment, and respect.

Yet no matter how high women have climbed, that glass ceiling has not been fully shattered. Men still go on and rule the world. Women, with some exceptions, are still not running major Jewish organizations, women are still getting paid less, and women victims are still not completely believed.

So perhaps we need a new model—not a vertical one, where we are climbing over and on top of one another. Rather, a horizontal one, where we walk arm in arm all together and seek partners to help create a new way of being. Where men and women, together, build a community that expands the communal walls to make sure that women's voices, scholarship, and contributions are on equal footing with one another to change the status quo. So that women don't make less on the dollar, women are not sexualized, women have equal opportunity for upward mobility in politics, in business, and in law. If we walk together, then perhaps we can widen the path, to create a community where everyone, men and women, have a place, a voice, and can be equal contributors to our communal conversation.







Prefață

conversații a avut cu sine însuși. Tot în carte mi-a fost oferit de Milligan cel multe personalități ale lui și de șizeci și doi și-a intersectat drumul în diferite etape și dialogurile au fost recreate pe baza ligan. Ședințele de terapie sunt luate trările video. Nu am inventat nimic. t să scriu, m-am confruntat cu proble- onologii. Întrucât Milligan „pierduse ent încă din copilărie, dădea puțină or și calendarelor și era deseori prea noască că nu știa în ce zi sau lună e din urmă să aranjez evenimentele e, facturi, rapoarte de asigurare, i de angajare și o mulțime de alte au furnizat mama și sora lui, anga- orii. Deși Milligan își dădă rareori enă a păstrat sutele de epistole pe ani de închisoare și am reușit să oștei.

, am stabilit împreună cu Milli-

te locurile și instituțiile urmau lor adevărat, cu excepția a trei or intimitate trebuia protejată și bolnavi mintal; infractorii igan, copil sau adult, avusese m avut voie să discut direct; or de la Universitatea de Stat au acceptat să stea de vorbă

nu se incrimineze singur pen- e diversele sale personalități t de acord să folosesc „licențe

EXERCISES



“For me, 2018 was a year of channeling the rage I felt observing #MeToo into something productive. Luckily, I work at a place that was looking to do the same thing. Slingshot felt a responsibility to proactively lead in this moment—to publish this guide and put policies and procedures into place to protect employees, volunteers, and leadership and begin to change the culture in a positive way.”

— Rachel Hodes

Values and Giving Assessment

This step-by-step worksheet provides clarity for an individual around values and the deployment of resources.

Directions: Answer each section according to your ideas and ideals of how you want to show up as a social justice giver. Be aspirational!

A. What do you care about?

Put a check mark beside the issues below that resonate with you.
Then circle the three that are most important to you.

Aging	Faith-based service	Nutrition
Animals	Gay, lesbian, bisexual	Parks and land preservation
Anti-racism	transgender rights	Peace and conflict resolution
Arts	Global climate change	Philanthropy
Children or childcare	Gun control	Poverty solutions
Civil rights	Healthcare and prevention	Prison reform
Domestic violence	HIV and AIDS	Reproductive rights
Drug and alcohol abuse	Human rights	Sports and recreation
Economic justice	Immigrant and refugee rights	Sustainability
Education	and services	Volunteerism
Employment training	Legal aid and services	Women's leadership
and job creation	Libraries	Youth development
Environment	Literacy	Other: _____
	Media	

Put a check mark beside the issues below that resonate with you.
Then circle the three that are most important to you.

Community	Freedom	Leadership	Service
Compassion	Generosity	Love of comfort	Simplicity
Courage	Hard work	Love of others	Spirituality
Creativity	Good sense	Loyalty	Stability
Determination	Healing	Patience	Teamwork
Diversity	Honesty	Peace	Thrift
Empathy	Humility	Preservation	Tradition
Equity	Integrity	Respect	Other: _____
Faith	Justice	Self-discipline	Other: _____
Family	Knowledge	Self-respect	Other: _____

Do you see a relationship between your top values and your top interest areas?
Write down any relationships that you see.

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B. What have you received and how might you “pay it forward”?

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- Who has most deeply touched your life or the life of your family?

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- What did this person pass on to you that you most treasure?

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- What are you most grateful for?

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Rate yourself below using a scale of 0 to 5, with 0 meaning you spend little time on this activity or you are not interested in this activity, 1 meaning you are not doing enough, and 5 meaning you are very active in this activity.

Parenting
Lend name/image to nonprofit
Teaching
Service on nonprofit board
Coaching

Mentoring
Volunteering
Giving memorabilia or an
experience to a fundraiser
Giving money to a non-profit

Service through religion/
prayer
Inspiring others
Promote on Social media
Other:_____

- Looking at the ratings above, in what areas are you active and satisfied with your action and what areas would you like to become more active in?

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- In the next three months I will extend my gifts to others in these ways:

.....

.....

C. Giving: Time, Talents, and Treasures

In the list below put a check mark next to each characteristic or item that is true for you. These may stimulate you to think of specific ways you want to share your abilities in the second part of the exercise.

I can donate my professional skills to a nonprofit
I'm good at motivating people
I like to teach what I know
I like to raise money

I am a good listener
I am a passionate public speaker
I like to inspire others
I am a supportive person to work with

I feel passionately about lending my name and voice to organizations that share my values and passions

Now look back at the top three values and issue areas you circled. Think about the time, talents, and resources unique to you and your community and life that you can offer in working on those issue areas. For example, if you're a breast cancer survivor and one of your issue areas is breast cancer, you might write, *"I have been through diagnosis and treatment and could help others know what to expect or simply provide support."*

Write a statement here of how you can offer your time, talents, and treasures.

This form has been adapted with permission from
Inspired Philanthropy: Your Step-by-Step Guide to Creating a Giving Plan and Leaving a Legacy

www.inspiredphilanthropy.com | www.we-are-changemakers.com | www.tutiscott.com

CARE Story

This is a core tool to articulate an individual’s personal statement of intent for change. Individual should focus on being as specific in purpose as possible. The use of core value statements is recommended, as well as clarity of outcomes.

Directions: Reflect on what efforts you are working on personally and/or professionally. Fill in each blank that follows the “I statements” to create a succinct 5- to 8-sentence story that can guide your focus and presentation of your social change work in the world.

Challenge you are working on	
Action you are taking and/or want others to take	
Results you hope to attain and/or already have	
Economic impact the work could or has had	

I am working on...

I am helping by...

You can help by...

My impact has been...

Results I imagine...

Case is compelling when people
Can easily act on it—Head
Remember it—Heart
Get it—Gut

What Is an Ally in a World of Multiple Identities?

This is an effective handout to be used as an introductory discussion around identity and where power may be held and/or mobilized.

Read and review the three levels of identity as a group. A facilitator may ask the group if anyone would like to share experiences they have had in each category, or if anyone needs any clarification. Then members of the group can reflect on what role they each play now in the different facets of their lives and maybe where they may need to play a different role. As a funding organization, there can also be a conversation of how they are providing funding and if that approach needs to change in order to optimize impact.

Actor

The actions of an Actor do not disrupt the status quo, much the same as a spectator at a game. Both have only a nominal effect in shifting an overall outcome. Such systems are challenged when actors shift or couple their actions with those from Allies and/or Accomplices.

The actions of an Actor do not explicitly name or challenge the pillars of oppression, which is necessary for meaningful progress towards equity and justice.

There is an excellent quote by Lilla Watson on need for Actors to shift to Accomplices: “If you have come here to help me, you’re wasting your time. If you have come because your liberation is bound up with mine, then let us work together.”

Ally

Ally is typically considered a verb—one needs to act as an ally and cannot bestow this title on themselves. The actions of an Ally have a greater likelihood to challenge institutionalized racism, sexism, and other oppressions. An Ally is a disruptor and educator in spaces dominated by whiteness and the historically privileged.

- An Ally might find themselves at a social gathering in which something inappropriate is being talked about. Instead of allowing that space to incubate whiteness and other privileges, the Ally wisely disrupts the conversation and takes the opportunity to educate those who are present.
- Being an Ally is not an invitation to be in historically oppressed groups’ spaces to gain credibility or brownie points, lead, take over, appropriate, or explain.
- Allies constantly educate themselves and do not take breaks.

Accomplice

The actions of an Accomplice are meant to directly challenge institutionalized sexism, racism, colonization, homophobia, and White supremacy by blocking or impeding oppressive behaviors, policies, and structures. Realizing that our freedoms and liberations are bound together, retreat or withdrawal in the face of oppressive structures is not an option.

- Accomplices' actions are informed by, directed, and often coordinated with historically oppressed leaders who are, for example, LGBTQ+, women, black, brown, First Nations/indigenous peoples, and/or other People of Color or identities.
- Accomplices actively listen with respect and understand that oppressed people are not monolithic in their tactics and beliefs.
- Accomplices aren't motivated by personal guilt or shame. They are not emotionally fragile.
- Accomplices build trust through consent and being accountable—this means not acting in isolation, where there is no accountability.

Personal Relationship to Social Power

This is an exercise to be done individually as an opportunity to examine the experience of power in society.

For each of the following types of social power, circle the number that you believe best represents how much of that type of power you as an individual hold compared with others who identity differently. For this activity, 1 represents very little of that type of power while 5 represents a lot of that type of power.

Gender				
1	2	3	4	5
Race				
1	2	3	4	5
Age				
1	2	3	4	5
Sexual Identity/Orientation				
1	2	3	4	5
Access to Financial Resources				
1	2	3	4	5
Access to People with Power/Authority				
1	2	3	4	5
Total <div></div> out of 30				

Sharevision Guidelines

This communication tool is helpful in small group meetings of 3 to 6 people when there is ample opportunity to ensure every voice is heard. Additionally, it offers the opportunity for strengthening the articulation around one's point of view or insights by individual members of the group.

Directions: Spelled out in the guidelines. This tool can be helpful in building an inclusive environment where all perspectives are heard.

Format

1. Moment of silence
2. Check-in
3. Create the agenda together.
4. Divide up the time for each agenda item.
5. Choose a timekeeper.
6. First person presents her question.
7. The time she uses leaves the amount of time remaining for others' input. For example, if the presenter has 15 minutes and introduces her question/situation in 3 minutes, the group has 11 minutes to divide equally between them. The presenter always gets a minute or 2 to make a final statement.
8. If there is time left over, divide up the time for a second go-round about the same question.
9. Next person with an agenda item presents her question, and gets reflections (same as above) until all agenda topics have been presented and everyone in the meeting has shared their ideas, reflections, feelings about each topic, given the agreed-upon amount of time.

Guidelines

1. Be consistent about the time. (*Timekeeper gives a warning, sharing time equally allows everyone a chance to be heard.*)
2. Talk about yourself, tell a story, or describe your own experiences or thoughts.
3. Give examples of what you have tried and found rather than give advice.
4. Give each person her full time, rather engage in back-and-forth talk.
5. Focus on listening, not rehearsing what you are going to say ahead of time.
6. Focus on understanding what others are saying while listening.
7. Be brief, concise with what you have to say, practice saying things simply.
8. The person who puts the topic on the agenda and/or presents the question is in charge of her section of the meeting and the process.

Variations

1. When there is time left over, feel free to suggest a dialogue (*if it is your time*).
2. If someone else's question is similar to yours, feel free to suggest that you combine the time and have longer go-rounds. (*Be sure both people have a chance to have a final word after the group has each shared their thoughts.*)

Gender Justice Overview

This is an easy way to initiate a conversation around philanthropic issue areas and where gender may or may not be incorporated into a grantmaking or program strategy around that issue.

Read through as a group at a board meeting, professional session or community convening to understand how a gender lens is integrated into your work or not. The conversation can turn into an actionable strategy or it may become a philosophical conversation around priorities. Be sure to engage a knowledgeable facilitator both from an organizational perspective and a gender perspective.

Commonly Associated with Gender...					
Reproductive Justice		Women's Liberation		Anti-Violence	Trans & Queer Liberation
Gender Is Also a Part of...					
Racial Justice	• School-to-prison pipeline affects women, queer, trans, POC				
	• Black women murdered 25x rate of white women				
	• Sexual violence disproportionately affects WOC				
	• Incarceration of Women of Color				
	• Children taken from Women of Color				
Economic Justice	• Black women most likely to work for poverty-level wages				
	• Eroded welfare system harms parents and DV survivors				
	• Employment discrimination of queer and trans people				
	• 43 percent of homeless identify as LGBT				
	• Criminalization of sex work				
	• Gender wage gap especially for WOC				
Immigrant Rights	• Lack of affordable healthcare				
	• Exploitation of domestic workers				
	• Xenophobic anti-teen-pregnancy programs				
	• Lack of safe resources for domestic and sexual violence				
	• Only 27 percent of employment visas go to women				
Education Justice	• Awful detention conditions for trans, queer, and pregnant women				
	• Sex ed excluded LGBTQI experiences				
	• Curriculum excludes women, trans and queer people				
	• Lack of resources for sexual violence and rape				
	• Lack of safer-sex materials and birth control				
	• Push-out of mothers, queer, and trans people				
Health Justice	• Black girls suspended 6x more than white girls				
	• Forces/coerced sterilization				
	• HIV/AIDS within trans, WOC community				
	• Insurance exclusion for reproductive health & trans health				
	• Coerced surgery of intersex people				
	• Criminalization of HIV/AIDS & drug-using parents				

Ten Steps Donors Can Take to Be Gender Aware

Developed by Matt Barnes, The Houston Endowments, and Rahsaan Harris, Atlantic Philanthropies

This list of actions serves as a motivation for donors to examine their decision-making and their action plans. The list can also be used by a funder to determine specific steps they can take to activate others to advance along a continuum of learning and awareness of gender.

Review the list and see if you can commit to minimally one action item/year to do within your foundation and/or community.

1. **Improve your understanding of the issue.** Speaking to national experts is the best start.
(A list of TrueChild's national advisors can be found at: turechild.org/ourexperts)
2. **Bring in a representative from groups doing work on gender equity and gender norms:**
 - *Futures Without Violence*
 - *International Center for Research on Women*
 - *Men Can Stop Rape*
 - *Ms. Foundation for Women*
 - *Promundo/US*
 - *Thinking Man Consulting*
 - *True Child*
3. **Elevate awareness of the issue by hosting a local convening on the gender lens.**
4. **Organize a workshop on the impact of gender norms and inequalities at a conference.**
5. **Ask a question about gender norms during site visits and how those codes may affect educational and social outcomes.**
6. **Ask grantees how codes of manhood and womanhood affect young people in their community.**
7. **Invite grantees to include a gender analysis as part of funding guidelines.**
8. **Ask grantees to incorporate gender content in their programs, materials, and websites.**
9. **Consider funding the development of programs that include content that specifically challenges young people to think critically about gender norms.**
10. **Familiarize yourself with findings of some of the latest studies.**
(A list can be found at truechild.org/readtheresearch.)

#PowerWith Grantee-Grantor Worksheet

Use these questions in an interview format or conversation with a grantee in lieu of an evaluation or assessment report.

Directions: Consider inviting grantees to create short videos where they answer any number of the questions posed. The intent is to move toward trust and partnership by asking questions around the work from a new perspective.

- 1. What is the greatest strength of your organization?
.....
.....
- 2. Why do you do the work you do?
.....
.....
- 3. What are the most pressing needs of the group you serve?
.....
.....
- 4. How can we as a funder do more in the community to further your mission?
.....
.....
- 5. How did this issue become your passion? What motivates you?
.....
.....
- 6. How is your organization measuring success? What impacts have you seen from your work?
.....
.....

7. What are you working on that keeps you up at night?

.....

.....

8. What would it take to help you realize your dream?

.....

.....

9. Is there anything we can do to help you with your professional expertise?

.....

.....

10. How can we help you solve your marketing/communication challenges?

.....

.....

11. What else can I do to be a good partner for you?

.....

.....

12. How do you feel supported?

.....

.....

13. What is a challenge I can help you or the organization work through?

.....

.....

Gender Lens Question List

The following Gender Lens Question List is adapted from the Gender-Wise Toolkit, published by the Australian Women Donor Network and its CEO Julie Reilly, one of the top voices in philanthropy. We can utilize it to assess the grantee partner's or applicant's approach to gender. (It can even be used for assessing companies we work with or for.) Start first with a look into the cultures of the organizations by asking questions such as:

-
- ☐ Are they doing training on gender?
 - ☐ How are they addressing issues that affect women more than men (i.e., harassment and domestic violence and what protections are offered)?
 - ☐ What are their policies around paid leave, childcare, and professional development?
 - ☐ What resources are available to do implicit-bias training as part of the program or grant?

As funders, we can also bring a gender lens to leadership and governance. We can ask an organization that we are considering for support or currently fund questions such as:

- ☐ What is the diversity of voices and experience in the boardroom?
- ☐ What financial decisions are being made that influence gender?
- ☐ How does every budget decision affect gender? For example, people often don't think about who's using public transportation, which is often female wage workers trying to get to their jobs to feed their families.
- ☐ Who is the treasurer and chief financial officer?
- ☐ Who is making decisions around budgets and how does that shape how money is spent?

It is also key to encourage grantees or potential grantees to consider and write gender into program targets, design, and measurements. This checklist of questions helps assess program outcomes and evaluate the impact of a gender lens.

- ☐ Does the project consciously reflect and take account of the possibly different needs, interests, and circumstances of people of all gender identities?
- ☐ Is there a satisfactory gender representation in the project management and governance group?
- ☐ Does the project provide a climate and a capacity in which both girls/women and boys/men, people of other identities or trans, gender-nonconforming, and nonbinary people are able to voice their opinions?
- ☐ Are there adequate accountability structures for reporting on outcomes and impacts?
- ☐ What are the impacts and outcomes for the people involved and do these differ for particular groups?

"Gender-Wise Toolkit." Australian Women Donors Network, womendonors.org.au/gender_wise_toolkit.php.

Notes...

Take Action for Equity Checklist

This checklist is a call to action for individuals (at all levels of resources) to use their personal power for gender equity in both simple and complex ways.

Directions: Review and see where you can mobilize your voice or actions. Discuss in a group setting with a focus on how and where you can support one another to be accountable to an action.

- ☐ Witness a boardroom presentation where the dominant voices are men and women (and/or minority group members present) are not invited to speak.
- ☐ Know a woman who would make a great civic or organization leader. Women need to be asked more times than men to run for office.
- ☐ Hear ourselves or others using *he* or *him* when we could easily use *they* or *them* or *all people*.
- ☐ Read a grant application that does not include questions about the applicant organization's antidiscrimination or sexual harassment policies.
- ☐ Hear ourselves or others using ableist language that diminishes others, such as "gender blind."
- ☐ Notice that translation services are not offered for people who aren't fluent in the primary language of a community.
- ☐ Serve on a board in which there are open seats to fill and no people of color are presented on the candidate slate.
- ☐ Are invited to be part of a panel or other forum for conversation where no women are present as experts.
- ☐ Find ourselves reading articles written only by white cis men.

Checklist for Grantee Partners/Applicants

Use: This is a tool for funders to share with grantees to raise awareness around gender lens and equity practices. Foundations and funding groups have the ability to influence all of their grantees by educating them around best practices.

Directions: Disseminate the checklist to all grantee leadership. You can also offer to bring in a facilitator for both professional and lay leadership. Collect the checklist from grantees and, if necessary, create action plans with them to address gaps in gender lens and equity practices.

- ☐ Do you plan and implement programs that encourage active participation, leadership, and nontraditional roles for women and girls?
- ☐ Are women adequately represented in staff, board, and other leadership positions?
- ☐ Are the images and language used representative of our diverse society?
- ☐ Do you advertise and promote your work in places that ensure you reach all genders?
- ☐ Can you identify any other possible barriers to participation by women or girls?
- ☐ Do meetings, gatherings, or events happen at a time that meets the needs of all people, especially caregivers?
- ☐ Are board and staff members trained on bias so they are able to recognize and address discrimination, equity, and language bias regarding gender, race, age, disability, and sexual orientation?

Slingshot's Commitment to Respectful Workplaces

Rachel Hodes

On November 10, 2018, the Slingshot Board of Directors passed a policy on “Board Misconduct” outlining standards for moral, ethical, and respectful behavior; detailing the procedure for when those standards have been breached; and espousing a commitment to a safe and respectful workplace for employees, volunteers, and leaders alike. (You can view the policy on our website, slingshotfund.org.)

This policy is among the first of its kind in the Jewish community, or beyond. Most harassment and discrimination policies are for staff. In our research for assembling our policy, we were unable to find a single other policy that addressed board members. Too often these days we hear stories of individuals in positions of power wielding that power in often heinous ways, demonstrating painfully unethical behavior.

Our community has turned a blind eye for way too long. We know, as Insider Philanthropy, wrote, “*One reason charities look the other way when wealthy donors and trustees harass fundraising staff is doubtless the money and influence such people wield, critical support that organizations stand to lose in correcting problematic behavior.*” Therefore, a major way to make real, substantive, lasting change in our community is to begin to address this issue with both staff and funders, in conversation with one another.

As Slingshot was beginning to develop a new strategic plan, just as the #MeToo and #GamAni movements were emerging, Slingshot's Executive Director, Stefanie Rhodes, and Board Member, Jenna Weinberg wrote:

“We [found] ourselves asking, what would it mean for funders to adopt formal, public policies of ethical conduct? [Could] we promote safety for Jewish professionals and strengthen organizations by garnering commitments from each of their funders?”

Over the past year, as Slingshot developed a new strategic plan, we have sought to intentionally create the beginnings of a new culture and structure of philanthropy within Slingshot. This work should help to preemptively ensure that funders and board members engage safely and respectfully with the staff of the organizations they support.”

Led by our Board of Directors, we developed a formal policy for ethical behavior. As a staff member assigned to this task, I was, frankly, a bit daunted. This was not easy. There wasn't good precedent or a high standard for us to emulate or adapt. We had to start from scratch.



Through a training led by Martin Kaminer, we were introduced to Fran Sepler, a pioneer in harassment prevention and workplace investigations. In the absence of any substantive model policy, Fran provided us with a template for a comprehensive ethical behavior staff policy. Working together with the Slingshot Board's Governance Committee, we refined the policy to ensure we were clear about expectations of Board Member behavior and the procedures for violations of the policy. We made sure that the policy sets expectations for our leadership when as they represent Slingshot out in the world, protects our lay leadership from misconduct, and empowers board members to speak out should they experience, or witness, something unethical.

After much work, a lot of questions, and significant bravery, Slingshot's board adopted the policy.

Our forward thinking, risk-taking, fearless board of directors is the main reason we achieved this. Each board member was committed to making a change to protect every individual who works or volunteers with our organization. This brave group of people decided to lead our community, to show their peers how to lead with their values, and what's necessary to make substantive change.

The policy we ended up with is not perfect. We know there are things missing and we look forward to updating it as best practices in this space evolve. It is a living document and will, no doubt, grow and change over time.

But for today, I feel proud, safe, and grateful.

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JEWISH WOMEN'S FOUNDATION OF NY

At the Jewish Women's Foundation of New York we are raising up the leaders we need right now. These inspiring women will guide us into a future in which every woman, man, and child in the Jewish community and beyond are treated equitably and are empowered to pursue their dreams eagerly, fearlessly, and joyfully. We are leaders, problem-solvers, and visionaries who strive to achieve gender equity and enhance the well-being of communities in bold and imaginative ways. We engage innovative leaders who use their Jewish values and a gender lens to solve some of the most intractable issues facing women and girls. We amplify our philanthropy to drive social change, the impact of which is multiplied today into the future.



SAFETY RESPECT EQUITY COALITION

The Safety Respect Equity Coalition works to ensure safe, respectful, and equitable Jewish workplaces and communal spaces by addressing sexual harassment, sexism, and gender discrimination.

We believe we are called upon by the ethical standards of our tradition to address these issues within our community, as well as to lend our voices and action to the national movement seeking a culture shift in our country.

To that end, the coalition brings together organizations, funders, individuals, and experts to help create lasting, systemic change. The role of the coalition is to serve as catalyst and resource: We aim to support, coordinate, and amplify change in individual organizations as well as accelerate a broader cultural shift.

ANONYMOUS DONOR

Notes...