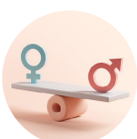
WEXFactor

LEADING CONVERSATIONS

Welcome to the WEXFactor Room

MAY 2024

Welcome to the WEXFactor Room where we invite Wexner alumni from across our network of programs to come together for a Leading Conversation about a pressing topic relevant to the exercising of creative, effective, and joyful leadership. On March 21, 2024, we gathered **Rabba Sara Hurwitz** *(WFF 1)*, **Oshra Friedman** *(Wexner Senior Leader 23)*, **Marc Prine** *(WHP Philly 16)*, and **Tilly Shemer** *(Pilot Field Fellow, WGF/DS 28)* to discuss:



Gender Equity

Framing the Topic

"As the #MeToo movement has grown and spread across industries and sectors, it has laid bare an inescapable truth: the Jewish community is subject to the same kinds of issues, inequities and power dynamics that exist in other communities."

– From the SafetyRespectEquityCoalition

For example, we continue to hear these kinds of reports from leaders in NA Jewish communities and the Israeli public service:

> *"It's not that people don't care, it's just not a top priority here, so we still have nothing in place."*
>
> *"In many government ministries, certainly in mine, people who have served at the highest levels in the most prestigious army units rise to the top. These, by default currently, are almost always men."*
>
> *"I've been on search committees; I've hired staff positions recently and we are having trouble getting women to apply."*
>
> *"Our major donor is known for belittling staff and also making some of our employees feel uncomfortable when they are alone together with off color remarks and other innuendos. Nothing overtly abusive but definitely crossing the line."*

Tragically, the war in Gaza has brought further evidence of denial of violence against women. Hamas has denied **Israel's accusations of sexual violence**. Moreover, as this December 28, 2024 article **"Screams without Words': How Hamas Weaponized Sexual Violence on October 7"** reported, Israeli activists and those around the world have been outraged that the United Nations Secretary General, António Guterres, and the agency U.N. Women did not **acknowledge the many accusations** until weeks after the attacks.

Long before this war, as well, we have known that Canada, Israel and the U.S. are among the highest gender related wage gaps: Israel is ranked 4th, Canada 6th, and US 7th, among the 36 **OECD** (Organization for Economic Co-operation and Development) countries.

Yet, research continues to show that diverse groups lead to stronger and more effective organizations and that we should strive to have the make-up of our organizations reflect our community. Many organizations have now developed sexual harassment policies, handbooks, trainings, etc., but it remains unclear the extent to which these policies and statements or a variety of other initiatives, can effect real change. While greater awareness has been raised, there is still much change work to do to ensure equity in opportunity, pay, and safety in our workplaces and in our boardrooms. By addressing sexual harassment, violence, sexism and gender discrimination, we can work to ensure safe, respectful, growthful, and rewarding spaces for all.

WE ASKED THIS GROUP OF WEXNER ALUMNI:

How do you experience the challenges around gender equity?

"...it was in the largest Hillels where we really didn't see as many women for a long time."

Meet **Tilly Shemer** | tilly.shemer@shalomhartman.org

CLICK TO LEARN MORE ABOUT TILLY

Pilot Field Fellow/Wexner Graduate Fellowship/Davidson Scholar Class 28

I'll focus on the Hillel landscape for this question, since the bulk of my career has been with Hillel. When I started as an executive director, I was leading a very large Hillel with a very large budget and a large number of staff. In the early years, I had several experiences of walking into a space and being the only woman. I realized very quickly that it was not a gender gap, per se, but actually an organizational size gap that was contributing to much of the inequity. For example, at that time, there was an equal number of male and female executive directors in the Hillel movement, maybe even more women. However, **it was in the largest Hillels where we really didn't see as many women for a long time;** those with the largest budgets, the biggest fundraising expectations, more travel, and greater responsibilities of management of a team and stakeholders. Over the 12 years I was executive director, I saw some change. And in the last couple of years, I've been seeing more promising trends. Something else I have noticed is that it was women who were particularly successful in fundraising for their Hillels. By lifting their Hillels up by their own strong management and fundraising abilities, women were taking their Hillel to the next level, so more women got invited around the table. But I wonder, are these larger Hillels just too demanding for anyone?

Tilly is the Senior VP of Wellspring at the Shalom Hartman Institute, overseeing all programs for youth and young adults, and the professionals who support them. She recently moved to the North Shore of Chicago with her wife Or, daughter Maya, and cats Fanny and Kevin.

Meet **Oshra Friedman** | oshraf27@gmail.com

CLICK TO LEARN MORE ABOUT OSHRA

Wexner Senior Leader 23

I have to say, I think that gender gaps begin in early childhood. They can be shaped at a very young age, as early as three years old. If we educate them that they can be what they dream and want, that will change how they grow up and who they are when they go to college and enter the workforce. I had always thought that as women, we don't have a problem, that we can go anywhere and be whatever we want. Before I got to this position, for example, I was working at the Rashi Foundation and The Tebeka Association, where gender was an issue for me. Something else to keep in mind as we talk about gender equity is that if you're female and you're also Black, or Arab, or Haredi, or any other minority, you are disadvantaged probably twice, if not four times.

And then I became a mother and I started to read bedtime stories! I realized that no matter what kind of book I was reading to my kids, **I'm either a witch or the weak woman that the prince is supposed to come save** and kiss and be there because I won't be capable of doing something brave as a woman. I do see how movies and books have slowly been changing. Still, as long as children understand that their father is a "big manager" (no matter what his title actually is) and that their mother "cooks dinner," they are internalizing those limiting gender norms. A big problem is that we – children and adults – don't talk enough or at all about creating or closing the gender gap between men and women. We need to fix the system, by focusing on making sure that people are thinking differently from the very beginning.

Oshra Friedman is Deputy Director General of the Authority for the Advancement of the Status of Women, the most senior position in a government ministry or national authority held by a member of the Ethiopian community.

"...I'm either a witch or the weak woman that the prince is supposed to come save..."

"I see how important real behavioral changes are; there's no quick Ozempic pill that's going to fix this problem overnight."

Meet **Marc Prine** | marc@mipconsultingllc.com

Wexner Heritage Program, Philly 16

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I agree. I've noticed how some organizations have tried to roll out policies for how to do this the "right way," but have completely missed the boat on some of these issues because there's no quick easy quick fix. I think the non-performative piece is so important. I am primarily working in the for-profit space, so when I talk to clients about this, the metrics they care most about are: EBITDA[1], and the bottom line. And I talk about hiring and developing and succession planning, but it's, metaphorically speaking, about good diet and exercise, right? **I see how important real behavioral changes are; there's no quick Ozempic pill that's going to fix this problem overnight.** It starts with what college enrollment looks like right now. College enrollment has a good 10% gap in terms of male and female enrollment right now, so there are going to be more male candidates coming out of school into the labor force. So, how do we change this thing at some of the core sources?

MARC WANTS YOU TO HEAR THIS IDEA | **LISTEN HERE**

[1] *EBITDA stands for earnings before interest, taxes, depreciation, and amortization. It helps evaluate a business's core profitability.*

Marc is an Industrial-Organizational Psychologist and the founder of MIP Consulting, a talent focused management consulting firm, who lives in the Philadelphia suburbs where he and his wife Amanda are raising three curious ladies.

CLICK TO LEARN MORE ABOUT SARA

Meet **Rabba Sara Hurwitz** | shurwitz@yeshivatmaharat.org

Wexner Field Fellowship 1

I'm listening to all of you, and naively, I used to think that all the gender equity problems were located in the Orthodox community, and that we were so many years behind. Obviously, women didn't have a seat at the table and obviously women weren't seen as authorities. And when they were hired, there would be a gap in pay. But I did realize already a few years ago, as I found myself in the position of advocating for Orthodox women to have greater authority and leadership roles and be respected for it, that the questions and issues that I was dealing with are the exact same and aligned with where we all are still struggling.

My life is fighting for gender equity, that's who I am. And I know we're all living it in our own ways. It was a battle that I didn't know I was getting myself into, that I didn't sign up for necessarily. I gravitated towards wanting to be in a religious space and to be part of building community. I loved being in synagogue spaces. Of course, at the same time I was noticing that pit in your stomach that begins to form when you look up and notice inequities. It's confounding to realize that gender is still a charged issue - women are always the "issue" or the "problem;" we haven't arrived yet at a place where people are seen as people.

I'm not just talking about sitting behind a mechitza, a prayer divider; but more about language. I remember a friend's father telling me once, citing the Talmud, that women can't be witnesses. Women are just too emotional. I was 15 at the time. To be told from such a young age - I'm sure in the same way that you're describing those books, Oshra – is just perpetuating ideas that are false. **I was tired of being told that I'm not part of and central to a family. I entered this because I felt like I belonged.** That's a metaphor I use: I felt like I belong, I feel like God felt like I belonged, I felt like I had a right to be here. And I didn't understand how other people could tell me I didn't belong. There are so many spaces I've been in where I was being told over and over again – by votes, or by language – that women don't belong here. I just couldn't stand by and watch that. I think that the evolution of Orthodox women in particular has suddenly grown and expanded. But as I've been advocating for standardizing pay for women in high level positions and looking for data, I'm just shocked over and over again to see that the gender gap is still tremendous in any sector of our community.

Rabba Sara Hurwitz is the President and Co-Founder of Yeshivat Maharat, the first institution to ordain women as Orthodox clergy and also part of the rabbinic team at the Bayit -The Hebrew Institute of Riverdale.

"I was tired of being told that I'm not part of and central to a family. I entered this because I felt like I belonged."

Tilly

Sara, I want to lift up your comments about this being a battle you didn't know that you were going to be taking on. It takes me back to when I realized I was a woman in a significant leadership role and that it had to be something that I was taking on, that I chose. Now, I'm sitting here wondering, does that fall on every woman who winds up in a leadership role? How do we make it so that that sense of responsibility feels shared more broadly? And why is it that we do, and why don't other people, and is it only women?

And how do we get men to also feel that they have a sense of responsibility to take this on when they when they hit a particular leadership level, to realize that it's an issue?

I don't know the answer. But I'm circling with that question.

Marc

Yeah, totally.

Is that an othering that happens when you look around the room and you're the minority in the room?

I sit in many rooms where I'm the only Jew in the room, and I'm thinking the same thing: what will it mean if I make this decision, or if I make that decision. Oshra, you talked about all of the different intersectionalities, if you're this and this and this. I'm thinking about that a lot from different perspectives and wondering if this is a tendency and trait of a process of othering.

Oshra

OSHRA WANTS YOU TO HEAR THIS IDEA | **LISTEN HERE**

The task of narrowing gender gaps is not a problem or task for women only. It is shared by by men and women together. We need partners.

I don't call men allies; I call them partners

because that's the main issue. We are partners in this field. Partnership of men and women in this matter is a difficult but not impossible task. That's a very hard thing to do. But once it happens, it's a game changer, a whole different level of discussion.

Where might you see evidence of improvement and reason for hope?

Tilly

I want to share something that I observed in Sara's worlds. I think a lot about who I did not see in leadership roles growing up, and who I did not see as executive directors as I was rising in Hillel, and how that has changed now in terms of women in leadership roles. Sara, I had the privilege of being at one of your ordination ceremonies for Yeshivat Maharat a couple of years ago, and

I have this image emblazoned in my mind: a row of daughters and nieces and cousins at the back of the ordination ceremony, all standing on their chairs, all female clapping, while their mom, cousin, aunt, was being ordained.

And I was just so struck by the impact that must have had on those young girls in that environment to be able to see to see their mom, their aunt, a woman in that leadership role in your community. And I hear what you're saying about how there are laws and votes that work against gender equity in the Orthodox world. But I also see how the work that you're doing opens up so many opportunities and expands the visibility of women in rabbinic and other leadership roles. I know that it's going to take a while for it to change. But that change is coming because of who people are seeing in those leadership roles today, and how they're growing up with it as a norm.

Sara

I would add that

this is such a game of patience and impatience.

On the one hand, I have to talk myself into the notion that waiting is okay and remember that women haven't had the vote for all that long. 100 years is not that long. Women in America only entered the rabbinate 50 years ago. That isn't that long in the scheme of history. So, when I think about how much the needle has moved in actually such a short amount of time, I'm reminded that I have to be a little bit patient. At the same time, there is plenty of room and necessity for anger and impatience and to know when the time is to stand up and move that needle and make that change happen. So, there has been a lot of change, and there's a lot more change to happen. I'm always having that internal conversation with myself about whether this is a moment where I can be a little more patient and wait for more facts on the ground, and wait for the community to catch up, or, whether this is a moment with leadership and hope that people are going to follow to charge for it and to make the move and change.

Marc

Coming more from the for-profit sector, what I see is that results matter. You can't legislate morals and you can't legislate people to care about things just because it's the right thing to do. When female executive boards and more female presidents on Fortune 500 boards outperform the S&P index, that matters. When you talk about how 50% of the workforce is not being invited to the table equally and the opportunity cost that exists because of that, that matters. When I'm having conversations about particular candidates or talking about particular areas for leadership development or changing other things within an organization, being able to tie it back to results and the what's-in-it-for-me business leaders, these are the things that I see as positive outcomes. I've got a whole treasure trove of data, research, and output that shows that

this isn't just the right thing to do morally; it's the right thing to do for your organization.

Oshra

I agree with you, Mark. Companies love competition. So, if it's working for one, others will follow and be happy to be able to say and show that they are succeeding in these metrics and have the results to show it. Especially since the #metoo movement, I've noticed how much more people are talking, checking, aware, raising questions, and gathering data on various measures, which are open for public review most of the time. Talking about it normalizes the new behaviors which helps make change in the field. So now we can go ask, "why don't you have 50% women on your board?" And if they need help, we can say, "we'll hook you up with others who are really good and can contribute to your organization."

Something else that is changing is discussing salary negotiation and doing it. I started my first job after my military service as second lieutenant, and that was the first time somebody actually asked me how much money I wanted; they wanted to understand how qualified I was and pay me what I was worth. Too often, women compromise, or say it's not a good time to ask for a raise because the company is in a bad situation, or whatever it is. Women haven't been asking, "how come my male colleague is earning more than I am even though we have the same years of experience and qualifications?" But there is reason for optimism because I am seeing more young adult women today who are grabbing the tools and engaging in these conversations.

These younger women are talking about what they want to become, they are talking about money, what their dream is going to be, and how are they going to get there.

Yes, it's happening very slowly, but I'm very optimistic about how awareness and talking about these things create opportunities. Here's a vision I like to share: once my departmental authority will no longer be necessary, once International Women's Day is not necessary, once we no longer need to celebrate because it's obvious that we are equal, then we'll be able to go work on other challenges.

Tilly

I'm most optimistic in two areas. Like Oshra said, one is the next generation that's coming up that feels more confident and has the language to advocate for themselves. There's always chatter about the boldness of Gen Z and how they come in with demands. I'm glad that they're coming in with demands. I want to see them come in with a sense of their own worth and asking questions about mental health, support in the workplace, pay leave policies. These are all things that they feel more empowered to ask about than my generation ever was.

The other area that I've watched really change over the last 20-25 years is around family leave policy. I don't think the Jewish world has caught up with where the standard is today. But there is a new standard in our Jewish community that I give credit to Rabbi Mary Zamore from the Women's Rabbinic Network who has done excellent work to drive this issue and push stronger policies.

What really sets the policies apart today is not just the number of weeks that one has for leave, but that it's 12 weeks of paid leave for any partner in an equitable way, regardless of how one's baby enters their lives.

That is particularly important to LGBTQ+ communities, different types of guardians, and also more accessible for those who are caring for family members that are ill, to allow us to care for parents. It's important for us to recognize that families look differently today, and we need to be responsive to what a Jewish family looks like today. That's an important Jewish value that's been reflected in this policy. Policies like this all help to focus the issue more as a leadership issue - an equitable issue for men and women and non-binary folks - and helps take it away from the realm of being a women's issue. As you know, when I went on family leave two years ago, I benefited from this policy. And I didn't have to deplete all my medical and vacation time in order to get to 12 weeks. Now, my wife is expecting in a couple of months, and I have equal access to 12 weeks of leave. This will allow Jewish organizations to help their employees balance their home and work needs and demands, regardless of their gender, regardless of their sexual orientation.

Marc

I'm really happy that you brought up the leave topic, because there's interesting research that shows the connection between closing the gender pay gap and granting both spouses the opportunity of parental leave. Paternity leave,

granting the non-birth-giving parent the opportunity to take leave, actually minimizes the gap in in pay in some cases.

There's interesting data out there being done in the for-profit industry.

Sara

SARA WANTS YOU TO HEAR THIS IDEA | **LISTEN HERE**

So as a rabbi, I think I have to be an optimist. I think it's part of my job. And I do think that we're entering this time of "z'man nashim," we're in this "time of women." I think Oshra you said at the beginning that the government has to do better. It's hard not to notice how much the presence of women are lacking at the highest levels of government, both here both in America and in Israel. But we did a combined mission to Israel with JOFA (Jewish Orthodox Feminist Alliance) and Maharat, and we decided to do it with a gender lens. I was skeptical at first. Does everything have to be about gender, especially a mission that's meant to bring support to people in Israel? But it was so profoundly beautiful.

Because what we discovered is, whether women are on the home front, or whether it's the grassroots organizations that have evolved and developed overnight, or whether it's women on the front lines, this is the time of women.

We are everywhere battling and fighting on every front, and it was overwhelmingly beautiful to meet with the inspiring women that we did, and to begin to see that change happening slowly. To see that women are being seen and respected for the work that they're doing. Even if it's considered to be women's work like *tatzpaniyot* (surveillance soldiers). The watchers that used to be seen as a lowly job that women do is now being elevated as an important job, that, if people had listened to them, could have saved lives on October 7. So, like Tilly was saying, like we're all saying, change is coming. There are more and more women in senior level positions both in the Orthodox community and beyond. In June 2025 will have 100 Maharat graduates out in the field. That's not to say there's not a lot of work still to be done. It's hard to see the change when you're in the daily grind, but when you can lift up for a second and reflect, the change is in the air.

What entry points do you believe hold the most promise for making continued progress today?

Marc

I'm curious if we think there is a problem in the selection process of who's getting put in those roles, or is it the recruitment piece of it? Or is it about how job descriptions are written in a certain way that favors men? For example, there's some interesting research that

men will apply for a job if they're 40 to 50% confident in their ability to do the role,

whereas women need to have a much higher number there. Tilly, you spoke about the demand of the work, I wonder where does it start? Where do you think the gap is actually being created?

Tilly

This is your area of expertise, Marc! But I would agree with you 100%, in terms of who feels a greater sense of confidence applying to the position. But I'd be curious, and now I'm going to throw the question back to you, what your thoughts are on where it starts. Like, does it go back even to the selection committee that's created and what they're looking for in a role? And what gets in the way of a more equitable applicant pool?

Does it go all the way back to the design of the job itself and the way it's written,

or is it more when candidates are presented, whether it's by the search agency, or done internally? Are there biases that people on the selection committee hold around who should fill that role? Is that where the inequity issues first start? I would think that it's early, but it's also at every stage of the process.

Marc

It probably starts well before people are even invited into that role. It starts with asking why does the gender gap "flip," especially as we see in Jewish nonprofits. In early career entry level roles, there is about a

70:30 ratio, female to male, but as you go higher, that ratio starts to flip in the other direction.

We need to ask, where's the succession planning and where is the leadership development, so that when you get to the point where you're actually inviting candidates in, there is an equitable pool of people there.

Tilly

TILLY WANTS YOU TO HEAR THIS IDEA | **LISTEN HERE**

I also think it's important to wear an additional set of lenses to see where there are pressures on women navigating work and home in ways that are different than others in the Jewish communal world. To a certain extent, we saw during COVID that there was a difference, because we chose to put on those glasses. But for some reason, post-COVID, I feel like we haven't been using those gendered lenses to the same extent. One thing I've been thinking about a lot lately is the Barbie movie, which I loved. And I loved the **America Ferrera speech**. As I was going through notes for this conversation, I was struck imagining

what would an America Ferrera speech be if she was talking about the Jewish professional landscape and the different pressures that Jewish women have had

as both leaders in the Jewish community and as women in the Jewish community? I'm not funny enough to think about what those lines would be. But as a Hillel director, I would think about how I have to be the mom to thousands of students and also figure out how to be a mom at home; how I have to fight antisemitism while also having Shabbat dinner and making it seem like I cooked it, but I didn't actually cook it. Or I'd think about women who are rabbis who have to think about how to both look professional and approachable, and how you have to wear a skirt on the *bima*, but your skirt can't be so long. And does your Tallit fall past your skirt hem, or above your skirt? I'd think about how all these additional demands that women have in the Jewish world play out in these ways. And we can only see them if we are seeing and asking questions of women, and those that represent other minority identities, and understand how the pressures of being a Jewish leader land for them.

Oshra

Oh, that's wonderful! One, I think gender mainstreaming is something that we need to work on in different areas, because I don't think most of us want the gender gap.

I don't think there's someone who wakes up in the morning and says, "if you're a woman, I don't want you in this area."

I don't think that's the case.

Sara

[playfully shaking her head in doubt]

Oshra, I agree with you and I would articulate it a bit differently. It's facts on the ground. Once people see women at every sector, at every level, obviously people understand that women can be and do whatever we put our mind to. Another entry point is that there's all these tropes out in the world, messaging or lies or ideas that have been perpetuated that I think we have to let go of. That's why I say there are people who might think that women are equal or could do X position, but then we hear these tropes. I hear people say, "Well, I sent out a call for a woman on a panel and I couldn't find anybody," or, "there weren't enough women trained," or, "they were busy," or "I put out to call for women to write, and nobody submitted."

Over and over again, there's this assumption that we all want equity and believe that women can do the task, but then there isn't actually a strategic path forward to create that equity.

You can't just sort of put a call out and then assume that tons of female candidates are going to suddenly write articles after having been rejected for so long, or because there isn't time carved out in their day to write. There are so many barriers and challenges that we have to overcome from years and years and years and years of being told, "no," or "we can't." So, it's about changing language and changing expectations. And it's also about - Marc, this is really your area – changing the strategies and the protocols to advocate for women to get into those fields.

Here's a great example I'll share because it overlaps with Tilly's work. We looked around and noticed that very few Orthodox women were serving in Hillels. There were a zillion individual reasons given for why it wasn't working. We heard, "this woman was too young, this one was too old, this one wasn't a good candidate for that community." It wasn't that women weren't applying, they were. But on an individual basis, they were being rejected. And I finally looked up and said, "we need a strategy." Because of course Hillel is not anti-orthodox woman serving, but it's just not happening. So, from the top, there must be not only messaging, but also clear strategy to help figure out how to how to make that change and clear the pathway to allow women to serve in that capacity, because it just hasn't been done. You can't just expect to put out a call for women candidates and that it's all going to change overnight.

Oshra

I know, I'm very optimistic. I know I sound really naive to say that, but I want to believe that deep, deep inside of us, we all want to create equal opportunity for everyone. Let me clarify myself. When I got this position, I began to drive to and from work two hours each way, because my office is in Jerusalem, and I live (or sleep) in Haifa. I got questions from Ethiopian men in the community asking me, "who is going to do the laundry for your husband, who's going to take care of your kids?" etc., etc. But once my husband was traveling for work, nobody asked me if he was going to do the laundry for me. So, I am familiar with traditional societies. I know that I'm so naive, saying that nobody really wants to create this gap. But I believe once you adapt the tools to each society, whether they are Haredi, Arabic, or Ethiopian, or any other minority groups,

we will find the language to bring the reality we want to see.

We need to walk the talk. We have been raised on stereotypes for many years. This is such a holistic issue that touches every aspect of our lives. But if we can change states of mind, slowly helping everyone to understand that if you have gender equity, and you close the gap, then you have equal opportunity. Organizations will not only be doing the right thing, but they will also succeed economically and lift up all of society.

Marc

I agree with everything that you said, Oshra. I really like the way that you put it. And it takes me back to “diet and exercise;” making sure that change-making is not a check-the-box activity. We lost this incredible opportunity that came out of the pandemic. Hybrid work is something that did incredible things for gender equity. And there's some interesting research that found a U-shaped curve for those who want to be working in-person who are early in their career versus people later in their career for whom work is a big part of their social life. It’s recognizing how the “work/life balance” that we’ve talked about is a sham. It's work/life integration. It’s finding ways that people can do the all the things that they want to do, and then we all make sacrifices daily. Oshra spoke about how early this starts, and I’m raising three girls right now.

We talk a lot about how having chutzpah matters.

And how, when somebody doesn't give you something, you just go take it sometimes. I think that's going to be a slow move. The adage is true: you put a good person in a bad culture or environment, the culture is going to win every day. So, it's that diet and exercise of good organizational hygiene. For example, how do you develop succession planning? You can make all the hires that you want to, but if there's no onboarding or integration, your numbers will just leave in turnover. And then we’re going to hear, “Hey, we tried. We tried it once. Why would we do it again? It didn't work.” Well, no, that’s not the whole story.

Tilly

What’s so important to this conversation is being able to pause and see people for the fullness of who they are and how they want to show up. I think, for example, how work/life integration was viewed in Hillel as, “I'm going to wear my baby while leading the Passover Seder,” as a way of integrating my home with my work. That could work sometimes. And it can be cute. But that is not really what integration is supposed to be.

How can an organization and its leadership staff really listen to its people and how they want to show up at home, in their workplace, and meet them where they are?

I agree with you, Marc, that the organizations that hold on to the, “Well, this is just how this workplace works” approach are going to lose the talents that they either have or want, in order to have people conform to the workplace environment that they’re trying to uphold. Some of it is outdated in terms of policies, and some of it is outdated in terms of the landscape. But all of it can be addressed by really seeing the fullness of the person and by creating a culture where people spend the time understanding themselves and what their needs are and feel that they can share that safely in their workplace and advocate for that fully.

Sara

That's why this is a truly communal issue at every level of the community. It's not just up to women to show up, it's up to

every level of infrastructure that all needs to lean in to create that change.

Thank you for joining us in the WEXFactor Room! The participants would be happy to continue the conversation. Please feel free to reach out to them at their emails above.

Expand the room! We encourage you to use this text to continue the conversation about **Gender Equity** with your staff, your boards, your Shabbat tables...