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LECTURE FOR WASHINGTON, D.C. - ATLANTA - BOCA RATON

June 4 - 6, 1991

"LEADERSHIP"

I. ANALYSIS OF AMERICAN JEWISH COMMUNITY TODAY

A. LAMM SAYS - there are two loves

Ahavat Torah and Ahavat Yisrael

Which is more important? Saadia Gaon says Torah
Yehudah HaLevi says Israel. Both are right and both
are wrong.

We have done very well with Ahavat Yisrael - both
people and land.

Now we must concentrate on learning, knowledge, Torah.

B. NEUSNER SAYS - The Third generation (his) built the
institutions - now the Fourth generation (yours) must
come up with the ideas which will guarantee continuity.
He doesn't specify.

C. RIESMAN, as sociologist, looks at all data as to
assimilation and disappearance vs. continuity and
comes up with guarded optimism, if certain adaptations
and improvements are made. We must have:

- a. Pluralism in Jewish life.
- b. Lay leadership.
- c. Professional executives.

- d. Unified professions of communal service.
- e. Education.
- f. Synagogue relevance.

II. So, WHAT IS LEADERSHIP?

A. One of our students wrote:

"Leadership means having a vision of the future; empowering others to make real contributions of thought and effort; doing the right thing, not just doing things right. Leadership means solving problems, not just implementing programs; opening your mind and thinking creatively; being responsible to your constituency.

For many years I was not much of a risk taker. I did not have a Bat Mitzvah, did not accept a scholarship to Camp Ramah, did not participate in a summer-in-Israel program. Getting involved with my future husband was a big risk. He is much older than I, divorced, has a child, is a strongheaded man. But I swallowed my fear and plunged in. The biggest risk I ever took paid the highest dividend - a wonderful husband and the Jewish life I dreamed of.

My vision of the future includes a generation of Jewish children who grow up embracing their Judaism - loving it for what it can give to them and to the world. My

vision includes a whole Judaism that has overcome its fracturing and splintering from within. My vision includes an Israel that is strong and at peace. I truly believe that one person can make a difference in that future. I am one person."

B. One of our full class seminars worked out the following rules for leadership conduct which can bring real benefit to a community:

1. TO HAVE A VISION

This means concentrating on what is seminal, what will really change the future. This means having a sense of priorities, distinguishing between major and minor, realizing that all projects and programs are not equal in importance. No leader can or should work on everything, because this spreads him/her too thin. Vision involves the largest dreams, which usually take the longest time to bring into activity. Vision inevitably means taking risks. Vision demands persistence, patience, and exquisite articulation.

2. TO ARTICULATE THE VISION AND COMMUNICATE IT

This means thinking it through first by yourself; writing it down very carefully in short form; testing it on a small group whose brains and experience you value; expanding it into a document and testing it on a

larger group; then putting it into the cumbersome "process" which moves it widely through the committees and sub-committees, boards and agencies, etc., saturating the broadest possible number of decision makers in the community.

It also means developing other means of communication in addition to a basic document, such as, a speech version (both long and short); possibly a videotape version; a written version for a one-page advertisement in the local Anglo-Jewish paper; a question-and-answer version for quick, easy consumption; a brochure, with pictures, if possible; and any other forms you can think of. Your articulation must sell the vision.

3. TO TRANSLATE THE VISION INTO SPECIFIC GOALS

This means taking the central theme of the vision and breaking it up into separate pieces or modules, each one of which might be a useful goal, in and of itself, so that the individual parts can be beneficial even if the total mosaic takes a longer time to achieve. For example, suppose the total vision encompasses an educational network from pre-kindergarten to junior college. Each individual piece of such a totality can be useful by itself, even as the total plan proceeds toward completion, over years or decades.

The specific goals must be carefully crafted; thoroughly thought out; rationalized in detail as to benefits gained; dovetailed with existing institutions in the community.

4. TO DEVELOP A PLAN OF EXECUTION

This means creating a total blueprint for action, including:

1. Costing the project, in whole and in parts.
2. Planning a fund-raising strategy.
3. Describing the personnel required, both staff and volunteers, for all aspects; as well as a method for recruiting them.
4. Selling the whole package to the community.

5. TO LEARN THE NECESSARY FUND-RAISING SKILLS

(See Section IV below)

6. TO KEEP A THIRD EYE ON THE IN-PLACE PROGRAMS

This means devoting some time and energy on the maintenance and fine-tuning of all the good programs and projects going on. While the leader is pre-occupied with vision (i.e. future), the present must not be totally ignored. Most of the on-going supervision can be delegated to others, still the leader must be supplied with a constantly updated overview.

III. TEN COMMANDMENTS FOR LEADERS AND ATTRIBUTES REQUIRED

A LEADER MUST BE ABLE TO:

1. Provide direction (vision and goals)
2. Articulate views clearly, (both orally and written)
3. Involve others
4. Raise money
5. Exemplify many traits: moralist, jurist, teacher, steward, philosopher
6. Also play role of manager: creating strategy, structure and systems
7. Rely on: skills, style, staff, shared values
8. Handle basic dilemmas
 - a. Is the leader the bearer of his own vision, or is he/she the peoples' representative? Leader must be former, and will then serve the future needs, not only the present wishes.
 - b. Does the leader take decisive action, even in the absence of consensus, or should he preserve unity, even at the cost of indecision?
 - c. Does the leader fulfill the task of daily husbandry, or concentrate on major initiatives?
9. Handle fund-allocation decisions with a sense of history, and without anger
10. Handle capital fund decisions with a sense of his priorities, not surrendering to temporary hysteria or pressure.

IV. FUND-RAISING SKILLS

A LEADER MUST LEARN THE FUND-RAISING SKILL

1. How to arrive at a campaign goal. (One-day retreat)
2. How to segment that goal into workable sub-divisions.
3. How to create a campaign calendar.
4. How to package the campaign in an advertising program.
5. How to select division and trade leaders (solicit simultaneously with invitation to serve).
6. How to monitor achievement - i.e. know where you are succeeding or failing.
7. How to create special events for stimulation - (use scenario below as bad example).
8. How to use his/her own gift as stimulation (early and maximum is price of leadership).
9. How to solicit a gift.
10. How to close a campaign (re-solicit at end, if you are close to goal).

BAD EXAMPLE OF SPECIAL EVENT

A large suburban congregation has for decades had the same Friday night format: Services from 8:00 to 9:15 followed by an Oneg. Occasionally, a guest will give a talk in place of the sermon. The only time that there has been any overt fund-raising was during the Yom Kippur War (when everyone was there anyhow as the events unfolded).

The crowd, too, is fairly consistent from week to week, swelling only for holidays and bar-mitzvahs. For a month preceding this particular Shabbat, it was announced from the pulpit that this would be a special Shabbat to focus on Soviet Jewry and Operation Exodus, and that the format of the service would be different: first, the service would be slightly shorter, and secondly, after the service, a well-known speaker would talk about her personal story of redemption from Russia, before the Oneg. Several notices were sent to the congregation highlighting the evening's specialness, but, aside from the mention of the speaker and Operation Exodus, they did not indicate that anything unusual would occur.

After the service, the speaker told her dramatic and moving story for 45 minutes. Then the campaign director of the Federation, a member of the congregation, announced from the pulpit that now was the time for the congregation to reply to the speaker by stating what they would do. The procedure to fill out pledge cards, which had been handed out on the way in, was discussed. The director then announced her own gift, and asked others to do the same.

At this point, a handful of people, some of whom were elderly, some of whom were not members of the congregation, and some of whom were not regular attendees, quietly left. The campaign director, caught in the emotion of the moment, lashed out at

them, saying to their backs that she hoped they had made a gift, but probably hadn't, and that those sort of people were the cause of inaction during the Holocaust. The people, unable to respond, walked faster, and the rest of the congregation shifted uncomfortably.

Slowly, people stood up to speak. These were primarily big givers who were part of the Federation elite, announcing large increases. The rabbi emotionally raised his gift. After half an hour, the campaign director announced that she had been to many of these caucuses, and they never lasted less than two hours, and this one might go longer, so "fasten your seat belts." A mass exodus ensued, and the comment from the campaign director was that she hoped everyone who was leaving had made a gift. After another half-hour, the rabbi cut off the session, and the remnant, about one-tenth of the original group, adjourned for the Oneg. There were audible sighs as the congregation, many of whom were elderly, rose to leave. Many whispered that they had wanted to leave much earlier, but were afraid of being humiliated. The President of the congregation told the rabbi privately that he thought the process had been handled badly, and was told that the need was so great that it was necessary.

The Federation campaign in this community has been declining for several years.

The Jerusalem Post Friday, May 11, 1990

A lion at Number 10

Fifty years ago this month, Winston Churchill became prime minister and began his walk with destiny, feeling 'profound relief' that he could finally 'give directions over the whole scene.' Martin Gilbert, Churchill's official biographer, examines the events that placed the once-belittled leader in charge of war-torn Britain

FIFTY YEARS ago, in the early hours of May 10, 1940, Hitler's armies broke into Holland, Belgium and France. That same evening, Winston Churchill became prime minister of Britain. Yet when World War II broke out eight months earlier, Churchill was not even a member of the government.

At the time of the outbreak of the war, 10 years had passed since Churchill had last held public office. He was almost 65 years old. To many people, he seemed a figure of a bygone age.

In the final weeks of peace, Churchill's judgment had been publicly belittled in the House of Commons by none other than the prime minister himself, Neville Chamberlain.

A series of political episodes and military disasters, going back 30 years, had long been associated with Churchill. The names of the places where they had taken place – Tony-pandy, Antwerp, the Dardanelles and Chanak – were spoken of as proof of his defective judgment.

And yet, as the very name "Winston" – by which he was universally known – suggested, he was no remote figure, no forgotten has-been. Dozens of aspects of his life and career had caught the public imagination.

His cigars, his hats, his grin, his dramatic escape from a prisoner-of-war camp in South Africa in 1899, his delightful memoirs *My Early Life* (published in Tel Aviv in Hebrew in 1933), his humour, his quips – all these had made him exceptionally well known, often quoted and, by many, much loved.

SINCE HE first entered the House of Commons in 1900, Churchill had often been at the centre of controversy. At the same time, he had always believed in the moral strength of Britain at times of uncertainty and crisis. At a crisis moment in World War I, he had electrified an audience at London's Guildhall with the rallying cry: "We have only to persevere to prevail."

Why then, as war clouds loomed in 1939, had critics been so scathing of Churchill's judgment? Why did so many dislike him so much?

Churchill's "offence" was to have told the truth. Even before Hitler's rise to power in Germany in 1933, he had declared that a Nazi government would mean war. From the first months of Hitler's chancellorship, he had protested publicly about the racial persecution of the new regime.

He had also supported the right of the Jews outside Germany to use what pressure they could to isolate and boycott the Nazi regime.

From the moment that Hitler took his first steps to rearm Germany in the air, Churchill had warned that air power would become Hitler's main weapon of conquest – unless all the threatened states were to group together in an alliance, and to build up their own armaments.

The more Churchill spoke in Parliament in favour of alliances and rearmament, the more the government sought to undermine his credibility. Suddenly, in the summer of 1939, Churchill's warnings did not seem so foolish. He had been 10 years in the political wilderness, but he clearly had his finger on the pulse of events. "Bring back Winston," became the cry.

On Sunday September 1, 1939, German troops crossed into Poland. Churchill was invited into the cabinet – as first lord of the Admiralty. The Admiralty telegraphed to all British ships: "Winston is back."

In April 1940 Hitler's forces invaded Norway. For several months, Churchill had argued in the secrecy of the war cabinet that Britain should not be caught out by indecision and delay.

Too late, Britain tried to eject the Germans from the port of Narvik. As the battle for Norway went against Britain, it looked as if a new word, "Narvik," was going to be added to the earlier list of alleged Churchillian failure.

But the public no longer looked at episodes or allegations. It wanted real leadership. Many believed that only Churchill could provide it.

It was at 10 Downing Street on April 26, 1940, that one of Chamberlain's private secretaries described Churchill's position in the country as "unassailable." Yet as a member of the government that was being widely criticized, Churchill was vulnerable.

As first lord of the Admiralty, the very visible failures in Norway could have been laid at Churchill's door, however much, in the secrecy of the war cabinet, he had tried to avert them.

Among the Conservatives in the House of Commons, however, the German successes in Norway were creating pressure for a change of prime minister. One party loyalist wrote in his diary on April 30 of how many members of Parliament were saying "that Winston should be prime

minister as he has more vigour, and the country behind him."

On May 1, Chamberlain told a member of his cabinet that Churchill's reputation was "inflated." Another minister, Samuel Hoare, complained about what he called Churchill's "pro-Zionist attitudes" – Churchill had angered many of his colleagues that spring by his persistent arguments in the cabinet against restricting Jewish land purchase in Palestine.

In both the Labour and Liberal opposition parties, there were those who wanted Churchill to lead a Parliamentary revolt against Chamberlain. This Churchill refused to do. He was a loyal Conservative, a loyal member of the war cabinet, and would work as part of a team, without conspiracy.

On May 7, members of Parliament began to debate the Norwegian failure. Churchill, as the minister responsible for the Royal Navy, was one of the main targets of criticism during the debate. Loyally, he prepared to defend the government's actions, even those which he had opposed in the secrecy of the war cabinet.

That night one member of Parliament noted in his diary: "The atmosphere was intense, and everywhere one heard whispers: 'What will Winston do?'"

When Churchill spoke on the second day of the Norway debate, on May 8, he not only defended the policies he was responsible for – the Navy's conduct off Norway – he also defended the government's efforts to try to drive the Germans from the Norwegian coast. "One saw at once," one MP wrote in his diary, "that he was in a bellicose mood, alive and enjoying himself..."

In a normal vote, the government could count on a majority of more than 200, but that night they secured a majority of only 81. It was a hollow victory, but a victory nevertheless. Chamberlain still had a substantial parliamentary majority.

ON THE evening of May 8, Chamberlain went to Buckingham Palace to see King George VI. He had no intention of resigning. Instead, he told the king that he would try to form an all-party government, bringing in senior Labour and Liberal politicians.

In confidence, Chamberlain told a friend that if the Labour politicians refused to serve under him, he would resign.

On the afternoon of May 9, Chamberlain asked the Labour Party leaders to come to Downing Street. Would they, he asked, be willing to enter a government of which he, Chamberlain, was prime minister? If not, would they be willing to serve under another Conservative? They replied that they must consult their fellow MPs, who were then at the annual party conference in Bournemouth, on the Channel Coast.

On the evening of May 9, the government chief whip told Chamberlain that opinion in the House of Commons was "veering towards Churchill." That night, Churchill received a telephone call from his son Randolph, in an army camp in northern England. What, asked Randolph, was the latest news? To which his father replied: "I think I shall be prime minister tomorrow."

When he went to bed that night, Churchill expected to be woken up on the following morning with a summons to go to Buckingham Palace to be asked by the king to form a government. But no such thing happened. That same night, as Churchill slept, Hitler's forces struck at Holland, Belgium and France.

Early on the morning of May 10, Chamberlain was told of the German attack on the Low Countries and France. He at once decided that this was not the time for a change of prime minister. He would remain at the helm.

Churchill did not disagree. If Chamberlain intended to stay on as prime minister at that moment of supreme trial, he was willing to serve him in whatever way possible to fight the widening war.

At six o'clock on the morning of May 10, Churchill met the secretary of state for war and the secretary of state for air. They discussed the emergency measures to be taken that morning by the three services. One of

the ministers later wrote: "Churchill, whose spirit, so far from being shaken by failure or disaster, gathered strength in a crisis, was ready as always with his confident advice."

The three men had breakfast together. "We had had little or no sleep," one of them later recalled, "and the news could not have been worse. Yet there he was, smoking his large cigar and eating fried eggs and bacon, as if he had just returned from an early morning ride."

At seven o'clock that morning, Randolph telephoned his father again. He had just heard on the wireless the news of the German offensive. "What's happening?" he asked. "Well," replied Churchill, "the German hordes are pouring into the Low Countries."

"What about what you told me last night," Randolph asked, "about you becoming prime minister today?"

"Oh, I don't know about that," Churchill replied. "Nothing matters now except beating the enemy."

During the morning, Conservative members of Parliament learned that Chamberlain was staying on. Many of them were angry. A senior Conserva-

tive, on being asked his opinion, told the discontented members "that we must maintain our point of view, namely that Winston should be made prime minister during the course of the day."

When the war cabinet met at 10 Downing Street at four o'clock that afternoon, Chamberlain was still in the chair. During the meeting, a messenger came in. With him was the Labour Party's answer to Chamberlain's two questions of the previous afternoon. The answer was unambiguous: no members of the Labour Party were prepared to serve under him.

Within an hour, Chamberlain went to Buckingham Palace to tender his resignation. That night the king wrote in his diary: "I asked Chamberlain his advice, and he told me Winston was the man to send for."

Thus it was that in the early evening of May 10, Churchill found himself with the king. The two men were alone.

"I suppose you don't know why I have sent for you?" the king asked with a smile.

"Sir, I simply couldn't imagine why," was Churchill's reply.

The king laughed. Then he said to Churchill: "I want to ask you to form a government."

Churchill's wilderness years were over. So too were eight months of frustration. When he went to bed that night, he had achieved his life's ambition. "I was conscious of a profound sense of relief," he later recalled. "At last I had authority to give directions over the whole scene. I felt as if I were walking with destiny, and that all my past life had been but a preparation for this hour and for this trial."

At the age of 65, Churchill was now prime minister. No national election, not even a vote in Parliament, and no violent revolution had brought him there, but the Conservative Party's conviction that the best man was needed for the job, and the refusal of the Labour opposition – the Labour minority – to serve under the man to whom Churchill himself had been loyal to the very end.

"It was a nation and a race dwelling all around the globe," Churchill later commented, "that had the lion's heart. I had the luck to be called upon to give the roar. I also hope that I sometimes suggested to the lion the right place to use his claws."



Prime minister Winston Churchill, accompanied by Turkish ambassador Rauf Orbay, inspects British troops.

LEADERSHIP FUNCTIONS: A PRACTICUM

Snowbird
Utah 1990

A Course of Five Seminars

Given at The Summer Institute

July 1-8, 1990 at Snowbird, Utah

by Rabbi Herbert A. Friedman

INTRODUCTION

Five fundamental functions of leadership will be offered, for analysis and discussion, on five successive days. In pursuing these functions, the leader is cast in a variety of roles. The five roles display the leader's abilities as Politician, General, Fund-raiser, Manager and Visionary.

As Politician, leaders must learn how to elevate themselves, through winning followers, into the top positions.

As General, leaders must learn the causes for which they are crusading, and the skills of strategizing large campaigns to achieve those causes.

As Fund-Raiser, leaders must learn how to raise money, which is an art more than a science.

As Manager, leaders must develop an intuitive sense in picking people for key positions, shaping budgets to sustain the enterprise, and taking necessary risks.

As Visionary, leaders must conceptualize new programs, determine priorities, and communicate these to the wider audience.

Most books, lectures and academic courses dealing with leadership are earnestly prepared and well intentioned, with a real desire to inspire and motivate the reader and auditor toward performing successfully as leaders.

However, the instructions are largely filled with exhortations, clever epigrams and cloudy generalizations. No one really tells you in specific terms how to become a leader, or how to act once you have gained the chair. You are not told in clear language exactly how to do what a leader must do.

My course is designed to give you the practical a-b-c's. My ideas and suggestions derive from a lifetime of experience. There are no readings for this course, since you have already read enough generalities, and there are no practical manuals. If you take good notes in this course, you will write your own manual.

I. POLITICIAN

A. How to Reach the Chair.

1. Understand the political structure of your Federation and work your way through it.
 - a. Committee work (choose a significant committee).
 - b. Committee chair.
 - c. Board
 - d. Executive Committee
 - e. Chairman's kitchen cabinet (informal, but most powerful).

2. Role of agency or synagogue or local chapter of national organization.
 - a. Become lay head, through gradual promotions.
 - b. This will bring you to the attention of the Federation powerbrokers.
3. Attracting attention to yourself, by:
 - a. Unexpected monetary contributions.
 - b. Any creative piece of work - camping, teenage students to Israel, absorbing Russians, etc.
 - c. Publishing, in local Jewish or general paper.
 - d. Achieve a position in a national organization - Y.L.C. or UJA.
4. Develop close relationships with top professional staff.

B. How to Build an Organization Around Yourself

1. Make friendships and working relationships with other lay people or the leader who seems to have similar ideals and goals to yours. These are ideological allies.
2. Make friendships with those who are at or close to the top of the hierarchy - so that, when you get there, others already there will be familiar faces.
3. Draw people to yourself by the power of your ideas. Win people over, one by one to your long-range "platform".

4. Create small discussion group - meet on social basis in your home - to brain storm new projects and how to implement them. This is displaying vision.

II. GENERAL

A. Learning the Cause

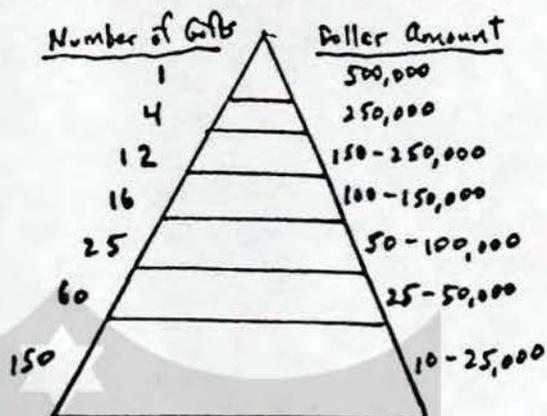
1. Extensive reading
2. Extensive travel abroad - Israel, the entire Jewish world, including Holocaust sites.
3. Viewing many tapes by other leaders
4. Hearing many key speakers

B. How to Strategize a Whole Campaign

1. Arrive at a goal
2. Segment goal into workable sub-divisions
3. Create a campaign calendar
4. Create an advertising program
5. Select divisional officers, soliciting each one's gift simultaneously with the invitation to serve.
6. Set up a monitoring system, to know weekly where campaign is heading.
7. Create special events.
8. Leader solicits gifts also.
9. Closing a campaign.

C. A Typical Campaign Plan

1. Make a Pyramid of last year's campaign



Whatever this diagram showed, you must upgrade the numbers in each category for next year.

2. Goal of this year's campaign
- Hold one-day retreat of top givers and campaign divisional chairpeople. At least 100-150 people must be present. Do this mid-August or early September at latest.
 - Determine goal - and show the breakdown of gifts needed according to pyramid.
 - Make major presentation of theme and needs. Bring powerful and impressive speakers - prepare charts, etc.
3. Select divisional leaders only after each person's gift has been established - i.e. send high-powered delegation after each leader, and at same time as you ask him/her to take a particular job, solicit the gift. Or get it yet, solicit the gift first, then offer the job.
4. All major gifts (over \$5000) are to be rated. Every solicitation is made by asking for a rating. The easiest method is to rate the card in writing with the new figures in red felt pen (example of card appended. Give the card to the prospect at the start of the solicitation. He sees physically what is expected, and after that it is only a matter of negotiation.
5. Calendarize major events with chairperson, speaker, location, publicity, etc.

6. Decide on opening and closing dates.
Compress everything into 60-90 day period.
Don't drag. Have opening and closing function.
7. Hold opening function only after several small parlor meetings have produced at least half of all major gifts.
8. Hold closing function at pre-set date, even if goal has not been reached - but you are close to it. Announce a three day telephone re-solicitation, in order to reach goal. Give awards at this function.
9. A publicity campaign has to be prepared by calendar, with a major newsworthy story to open every week during the 8-12 week campaign period.
10. Don't waste time on peripheral matters.

AMERICAN JEWISH
ARCHIVES

PLEDGE CARD JUNE 6, 1990

FEDERATION OF ANY CITY, U.S.A.

1989 GIFT - \$5000

1990 RATING \$6000

SIGNATURE _____

RATING FOR OPERATION EXCUS \$15,000
(PAYABLE OVER
3 YEARS)

SIGNATURE _____

III. FUND-RAISER

- A. Setting the Community Goal. Take part in that process - this will increase your credibility in later solicitations. You will have full knowledge of how and why the goal was established, and can answer all questions.
- B. Deciding your own gift - i.e. your "fair share" of that goal, and announcing it at the earliest opportunity. Your gift must be the maximum you can manage.
- C. Participate in the rating process, especially for those cards you plan to solicit yourself. This also increases your ability to solicit. Know the traditional experience of rating by "minyan" and soliciting in pairs.
- D. Make an appointment - don't solicit by telephone. simply refuse to do so. Keep repeating that it is too important a transaction to do by phone.
- E. Ask for the rated amount in the first sentence. Then the ball is in the solicitee's court. He must respond, and you have entered the negotiating phase.
- F. Decide at what gift level to close.
- G. Learn the answers to the most common blocking attempts on part of solicitee. (See list next page).

PROSPECT PUT-OFFS AND TURNAROUNDS

1. PO: I SHOULDN'T HAVE TO BUY MY JUDAISM.
- TA: The local campaign is not Judaism, but an expression of caring and concern -- oneness with your brothers and sisters. It's part of a project pledged to the world-wide renewal of Jewry through improvement of the lives of individual needy Jews. In joining with us you are displaying tzedakah, a quality which is as old as Jewish tradition itself.
2. PO: ALL THEY WANT IS MY MONEY.
- TA: On the contrary, the Federation's local campaigns devote much time and effort to getting people like yourself involved. We need your input. We need your energy. We want you with us.
3. PO: I AM JEWISH BY ACCIDENT OF BIRTH.
- TA: You may not feel strongly committed to organized Jewry or religious observance, but whether you wish it or not you're a link in a chain that stretches back 3,500 years, and hopefully, we'll continue for several millennia. Life was something precious and unique for your ancestors because they were Jews. If you will it, and you accept that heritage, it will be something

precious for you and if you have children, your children as well.

4. PO: I'M JUST YOUR AVERAGE ASSIMILATED MIDDLE-CLASS PERSON: WHAT DIFFERENCE COULD MY LITTLE BIT OF MONEY MAKE?

TA: A real difference. Your gift has a ripple effect, a spreading outward of encouragement to give -- in both your business and social worlds. In addition, the concrete fact of your gift is important; it meets human needs.

5. PO: I DON'T BELIEVE IN CHARITY.

TA: The UJA is not a charity, but a fund raising organization structured around the fact that Jews have a historical responsibility for helping other Jews. It's not charity, it's self-taxation.

6. PO: IF I GIVE NOW, YOU'LL ONLY BE BACK NEXT YEAR FOR MORE.

TA: The situation of World Jewry is critical. Russian Jews are migrating to Israel and America by the hundreds of thousands. Human needs are greater than ever before. The time to give is now. We have to go on the bet that next year will be better -- for all of us. The time is now. The time is right now.

7. PO: I JUST HAVE DIFFERENT PRIORITIES THAN YOU. I'D RATHER GIVE MY MONEY TO THE SIERRA CLUB.

TA: Your interest in humanitarian causes is wonderful. I just ask that you look back a bit at the wellspring of that interest. It comes from a Jewish heritage and a Jewish attitude toward life. Let's both join the fight to keep that heritage alive.

8. PO: I NEVER MAKE PLEDGES. WHEN I HAVE THE MONEY, I PAY CASH. I CAN'T LIVE WITH DEBT.

TA: We can understand your reservations, but ask that you overlook them for two reasons: the urgency of the plight of World Jewry, and the fact that your debt, on a day to day basis, is minimal. Think of it as an essential mortgage.

9. PO: IT'S GREAT THE UJA SUPPORTS ISRAEL, BUT THAT'S TOO ABSTRACT TO ME HERE IN MY CITY.

TA: All communities run "joint" campaigns to meet both local and overseas needs. Through your local agencies, the Jewish Community is provided with a wide range of services: day care programs, Community Center activities for the elderly and retarded, counselling and schooling for our youth; concrete programs to help needy Jews in your area.

10. PO: WHAT ISRAELI POLITICIANS ARE DOING OVER THERE IS INSUPPORTABLE.

TA: UJA money goes directly to needy people, not political groups. Your money supports concrete social services, which individuals need, regardless of who runs the country.

11. PO: I WON'T GIVE MONEY TO BUY ARMS OR SUPPORT WAR IN THE MIDDLE EAST.

TA: UJA funds are not spent on arms or any military equipment. The UJA has been granted tax exempt status as a charitable organization devoted to humanitarian needs; e.g. "rescue, relief and rehabilitation." Therefore, in Israel, funds go directly to the Jewish Agency which handles only social welfare needs, such as absorption centers, immigrant housing and the like.

12. PO: JUST SEND ME THE PLEDGE CARD. THERE'S REALLY NO SENSE IN US GETTING TOGETHER.

TA: We hesitate to do that, both because the issues are important and should be discussed in person, and because we'd like to get to know you face to face.

13. PO: I'LL GET BACK TO YOU WITH AN ANSWER.

TA: I can appreciate your desire to think it over.

But the situation is urgent and we can present your pledge to a bank right now as collateral on a needed loan. I'm here, and I'd like to leave having your support.

14. PO: I'VE GOT A CHILD IN COLLEGE -- DO YOU KNOW HOW MUCH THAT COSTS?

TA: A lot perhaps, but not as much as the cost of supporting your family when you're new to a country and don't even speak the language. This is the plight of thousands of immigrant Jews a year.

15. PO: THERE'S NO NEED TO TALK TO ME NOW. I HAVEN'T PAID OFF LAST YEAR'S PLEDGE.

TA: The Jewish Agency hasn't paid off last year's debt and they're already budgeting for next year. They're doing this because they have to -- they have no choice. A renewed pledge from you now would only mean a continuation of your weekly/monthly payments.

16. PO: ALL UJA MONEY GOES FOR ADMINISTRATION -- TOO LITTLE GOES TO ISRAEL.

TA: On the contrary, the UJA is a model of bureaucratic efficiency. Our national overhead is 3%, which ranks among the lowest in the world for

institutions of our kind, and the average local community overhead is between 5-10%; therefore, the total of both averages 8-13%, which is much less than the Red Cross, United Way or other major philanthropies.



IV. MANAGER

A. How to Pick People for Boards

1. You need some intellectuals, who can conceptualize from an abstract idea, and create new ideas.
2. You need some pragmatists, who can subject ideas to the tests of reality - political, financial, organizational, etc.
3. You need some fund-raisers, who will carry the main load of that burden.
4. You need some compromisers, whose mediating skill will help find solutions to seemingly intractable conflicts.
5. You need some "powerbrokers" whose support will almost automatically put a stamp of approval upon a particular project or decision.

B. How to Run an Agency

1. Determine whether your professional executive and staff are good.
 - a. Learn what is good by travelling and observing in action an executive who is accepted as good.
2. Enter the job with your ideas of goals to be accomplished - i.e. which ongoing programs are worth continuing, and new ones to be introduced.
3. Reconcile your ideas with those of your professionals.

C. How to Prepare a Budget and Live Within It

1. This must come from your sense of priorities, what you think is most important to be done at any given time.
2. Appoint committees by area of service, to make allocations, the total of which must fall within the budget's constraints.

V. VISIONARY

A. Definitions of Vision

1. Jonathan Swift said: "Vision is the art of seeing things invisible".
2. Toshiba Corporation says: "The future is composed of insights reflected by what we learn today, with a unique perspective that helps us imagine a better tomorrow".
3. Mr. Bush calls it "the vision thing" and cannot seem to get a grip on it.
4. Mr. Gorbachev does not have a fixed blueprint, but rather a sense of direction, with an evolving sense of the possible.

B. Concentrating on the Seminal

This means thinking of what will really change the future. This means having a sense of priorities, distinguishing between major and minor, realizing that all projects and programs are not equal in importance. Leaders should not work on everything, because this

spreads them too thin. Vision involves the largest dreams, which usually take the longest time to bring into activity. Vision inevitably means taking risks. vision demands persistence, patience, and exquisite articulation.

C. Articulating and Communicating

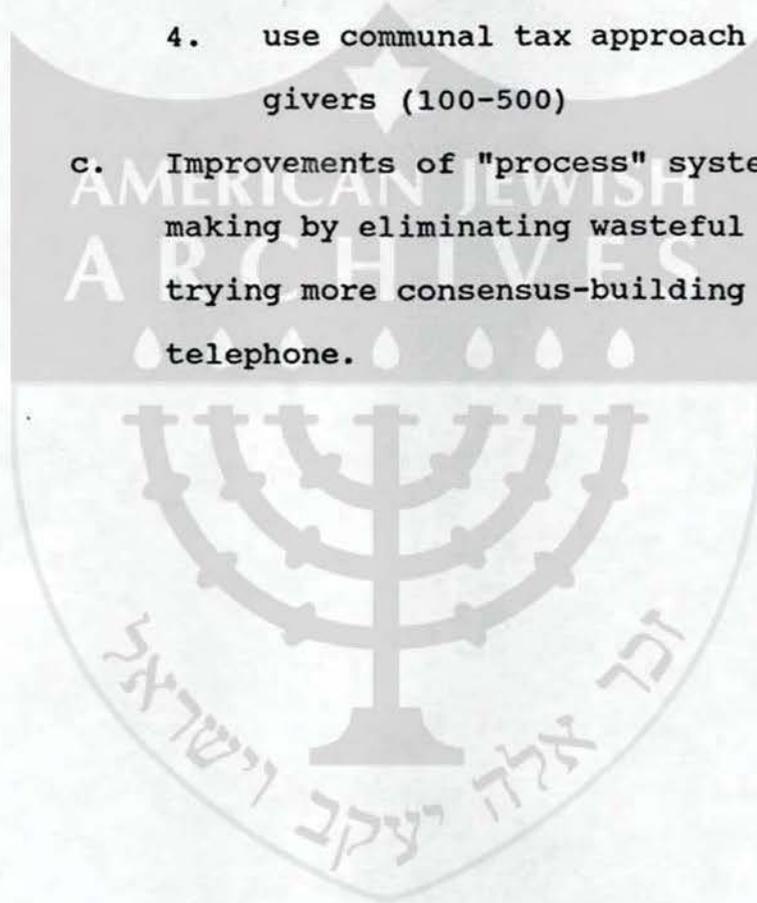
This means thinking it through first by yourself; writing it down very carefully in short form; testing it on a small group whose brains and experience you value; expanding it into a document and testing it on a larger group; then putting it into the cumbersome "process" which moves it widely through the committees and sub-committees, boards, and agencies, etc., saturating the broadest possible number of decision makers in the community.

It also means developing other forms of communication in addition to a basic document, such as, a speech version (both long and short); possibly a videotape version; a written version for a one-page advertisement in the local Anglo-Jewish paper; a question-and-answer version for quick, easy consumption; a brochure, with pictures, if possible; and any other forms you can think of. Your articulation must sell the vision.

D. A Visionary Idea

1. Objective: Create an over-all communal educational complex, for every person, from pre-school child to mature adult, in every community containing 10,000 Jewish population and/or a \$7 million annual non-emergency campaign.
2. Elements required:
 - nursery schools
 - elementary, K to 8
 - high school, 9 to 12
 - junior college, grades 13 and 14
 - lehrhaus
 - community center classes
 - synagogue classes
 - havurah classes
3. Basic languages: English, Hebrew, Russian (where necessary)
4. Curricular goals: Basic texts to be read in both English and Hebrew:
 - Bible
 - Mishna
 - Talmud
 - Maimonides
 - Spanish period poetry

5. Basic strategies necessary:
- a. Land acquisition
 - b. Refined fund-raising methods
 - 1) lower the profile
 - 2) do it in smaller groups
 - 3) more individual solicitations, based on rated cards
 - 4. use communal tax approach for smaller givers (100-500)
 - c. Improvements of "process" system of decision-making by eliminating wasteful meetings and trying more consensus-building via mail and telephone.



SOME DEFINITIONS OF LEADERSHIP

- 1. Leadership is essentially a philosophical activity that must deal with values, because they "impinge upon every phase of the administrative process."

C. Hodgkinson, "The Philosophy of Leadership"
1983, St.Martins, N.Y.

- 2. The leader's job is to provide direction as well as to be considerate of his subordinate's needs. The most effective leader is one who uses participatory management.
- 3. An effective leader must be able to act as a moral agent to persuade others to follow the leader's moral point of view. The leader must be able to articulate his view and only during "moral dispute" can conflict over ethical dimensions be resolved.
- 4. It is impossible for an individual to be both a manager and a leader. If an individual tries to be too much of one, the other will suffer. The individual who understands the distinction between manager and leader will have greater success in achieving the goals for the organization.
- 5. An effective leader should possess five traits. He should be a moralist, a jurist, a teacher, a steward and a philosopher.
- 6. Managers and leaders are basically different types. The manager is seen as (over)relying on the "hard" S's (strategy, structure and systems), while the leader's mastery of the "soft" elements (style, skills, staff and shared values) helps to galvanize his organizations into superior performance.

PRIME MINISTER SHIMON PERES

writes on

"GENERAL PRINCIPLES OF LEADERSHIP"

1. Creative genius is not necessarily leadership.
Do not be fooled by the number of Jewish Nobel Laureates.
2. Leadership contains dilemmas and challenges:
 - a. The leader as bearer of his own vision, or the leader as his people's representative.
You must choose the former - and then you will serve tomorrow's constituency as well as today's.
 - b. The leader's desire to take decisive action, even in the absence of consensus, or the leader's desire to preserve unity, even at the price of decision. You must choose the latter.
 - c. The leader's need to fulfill the tasks of daily husbandry, or the leader's need to undertake major initiatives. You must choose the former, except in case of war.
3. The leader must beware of thinking of himself as a historic figure. Beware of history - you are not a page or a paragraph or a footnote.

FRANK PACE

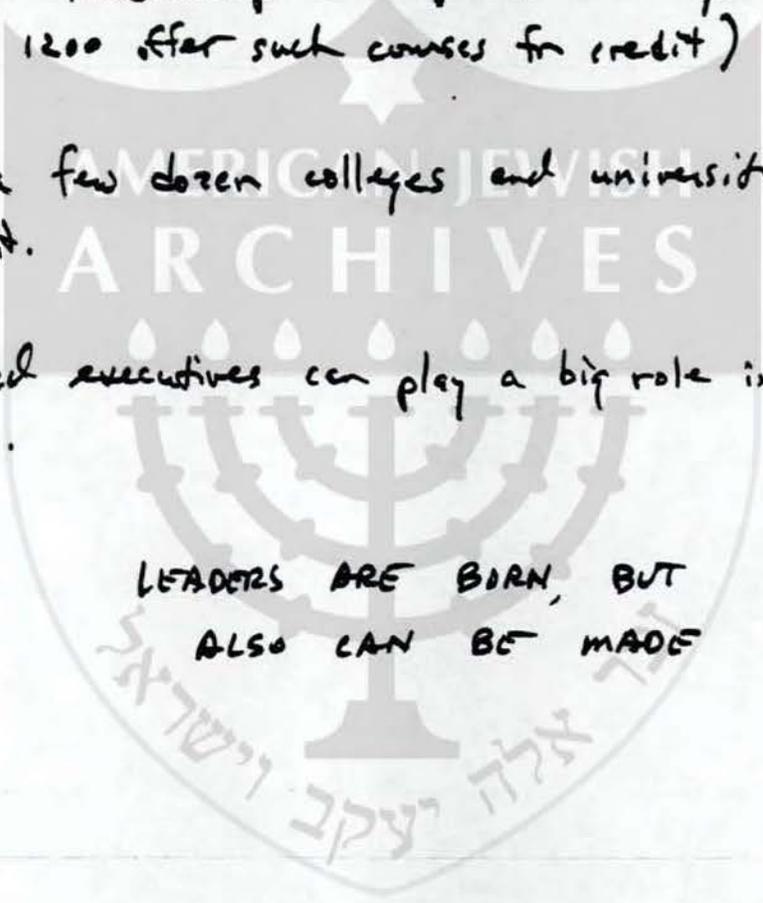
former Chairman of General Dynamics

" " " Corporation for Public Broadcasting

"HOW TO MAKE LEADERS"

1. Teach leadership development in high schools
(only 1200 offer such courses for credit)
2. Only a few dozen colleges and universities offer it.
3. Retired executives can play a big role in such courses.

LEADERS ARE BORN, BUT ALSO CAN BE MADE



HUGH SIDNEY - Time Magazine
Specialist on Presidents - has closely observed
Reagan, Carter, Ford, Nixon, Johnson

"Physical stamina, emotional intensity, and
mental acuity are the three qualities
inseparable in leadership."

AMERICAN JEWISH ARCHIVES
PROF. MICHAEL SIGNER, H.U.C.-J.I.R., Los Angeles
speaking to the General Assembly of the AJAF

"The leader today participates in the
decision-making process of establishing the priorities
and therefore the values of the community.

To do this the leader must know something
of the Jewish tradition. This knowledge is not a
luxury, rather a necessity."

A community of leaders must be a community
of learners."

An effective leader should possess five
traits:
moralist
jurist
teacher
steward
philosopher

RABBI NORMAN LAMM
President, Yeshiva University

" A STORY OF TWO LOVES "

Ahavet Torah - Love of Torah

Ahavet Yisrael - Love of Israel (people and land)

Once these two loves were integrated
Today they are often in conflict.

Today's leaders do very well in the letter sphere - not very well in form. The reason for this is that they themselves are not very well educated. You must become more knowledgeable.

" Just as you cannot ask for money until you yourself have given - a cardinal rule of communal leadership - so you cannot effectively plead and work for more Jewish education in your community until you yourself have opened yourself up to Jewish learning. You cannot be a general unless you are a soldier, you cannot be a leader unless you are a participant. "