



The Jewish Innovation Economy

An Emerging Market for Knowledge and Social Capital

BASED ON THE 2010 SURVEY OF NEW JEWISH INITIATIVES IN NORTH AMERICA

Jumpstart

The Natan Fund

The Samuel Bronfman Foundation

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EXECUTIVE SUMMARY

In every era the Jewish community seeks to create the institutions it requires, often forcing existing structures to adapt to new realities or risk marginalization. Despite the economic downturn and its effect on Jewish philanthropies and nonprofits, the number of new Jewish initiatives—Jewish startups—continues to rise dramatically. Thousands of entrepreneurs and volunteers are powering this resilient sector of Jewish life: across North America, at least 600 ventures engage more than half a million people per year.

The tenor, flavor, and content of new Jewish initiatives mirror broader cultural shifts in individual and collective identity. Building both Jewish identity and deepening Jewish identification (including religious expression) are core to the work of Jewish startups. The top five areas of focus for North American Jewish startups are Jewish education, community building, spirituality, ritual, and 20s/30s engagement/development. These diverse and engaging initiatives, themselves working both within and beyond the Jewish world, attract individuals from a variety of backgrounds, both Jewish and non-Jewish.

Beyond funding—nearly \$200 million flows to Jewish startups each year—a robust portfolio of education, leadership, and organizational development programs and networks is fueling the startup sector and its leaders, who are among the most highly educated and engaged Jews in recent history. Furthermore, Jewish incubators and capacity building programs significantly strengthen organizational efficiency and reach. These programs also are well positioned to create and catalyze transnational organizational networks across the global Jewish community.

The Jewish startup sector attracts seasoned and mature talent with significant real-world experience. Many startup leaders, both lay and professional, are progeny of the core of the North American Jewish community. However, while the Jewish startup sector appears to be somewhat more gender balanced than the Jewish nonprofit sector overall, diversity within the leadership of Jewish startups remains mixed relative to initiatives' specific attention to diversity issues.

The Jewish startup sector runs lean and burns hot with the twin fuels of knowledge and social capital. Long-term investment in Jewish education and leadership has created a workforce well prepared and highly motivated to shape its own communal destiny. New Jewish initiatives complement existing communal institutions and in many cases achieve results and impacts that extend those institutions' core missions. These are not potential resources; they are current, sustainable, even renewable sources of communal energy.

PREFACE

Jumpstart, The Natan Fund, and The Samuel Bronfman Foundation first mapped the Jewish startup sector with the 2008 Survey of New Jewish Organizations, the first-ever survey of Jewish nonprofit startups, defined as autonomous or independent non-commercial initiatives ten years old or younger. In *The Innovation Ecosystem: Emergence of a New Jewish Landscape* (2009), we described the dramatic growth of new Jewish initiatives as a flourishing ecosystem of interdependent and organically occurring new projects.¹ Within the broader Jewish ecosystem (encompassing both established and new institutions), the term “Jewish innovation ecosystem” describes the network of organizations, people, ideas, publics, media, organizational incubators, and funders that develops, promotes, and diffuses new ideas, technologies, products, and services.²

The Jewish Innovation Economy: An Emerging Market for Knowledge and Social Capital is based on the 2010 Survey of New Jewish initiatives, the second such survey of its kind. The results of this survey emphasize the importance of knowledge and human capital, which are core to theories of innovation economics. The new data leads us to introduce another lens—alongside, rather than instead of, the first—through which to consider the phenomenon. First articulated by Austrian economist Joseph Schumpeter, innovation economics rests on the premise that the modern economy is driven by innovation (especially technological innovation) and productivity rather than by monetary policy or by pre-existing market supply and demand.³ Innovation includes new products, methods of production, sources of raw materials, markets, and organizational forms.

Schumpeter also believed that economies changed over time to incorporate new ideas and technologies. So, too, the Jewish innovation economy might help the broader Jewish community face current and future economic challenges, nurture its most creative leaders, and advance its competitiveness in the global marketplace of ideas and commitments.

¹ The application of biological and ecological metaphors to economic systems dates to the mid-1990s, and the term “innovation ecosystem” originally appeared in the early 2000s. See *The Innovation Ecosystem* (2009) for a reference list.

² See *Haskalah 2.0* (Aviv 2010) for a more complete explanation of these concepts and issues.

³ Schumpeter 1942.

INTRODUCTION

OVERVIEW

In every era the Jewish community seeks to create the institutions it requires, often forcing existing structures to adapt to new realities or risk marginalization. Periods of “creative destruction” are often profoundly disruptive to the system while they unfold, but they are critical to ensuring the continuing relevance and resonance of Jewish life and the organizations that make Jewish collective action possible. The shift from temple-based to rabbinic Judaism, the blossoming of the *Haskalah* (Jewish Enlightenment) as the modern era was born, and the surge of Jewish innovation now under way are all examples of this punctuated evolutionary process. The current cycle of reinvention and creation within Jewish life is an adaptive response to a rapidly changing world. This global transformation is a rich and complex shift of strategies, programs, and organizational forms. One of these forms, the Jewish startup, is assuming an increasingly influential role – perhaps even a leading one – in defining Jewish life for the new century.

There are now at least 600 Jewish startups in North America, more than 200 in Europe, and many more around the world. Collectively they report engaging well over a half a million people in North America alone. Despite a struggling private sector economy and strong competition for limited funds from within Jewish philanthropy, a rich landscape of Jewish startups continues to survive, multiply, evolve and in some cases, thrive. Low operating costs, clever social marketing, and perhaps most importantly, thousands of well-trained and highly motivated entrepreneurs and volunteers, are powering a resilient Jewish startup sector.

Many of the sector’s leaders are among the most highly educated and engaged Jews in recent history, but despite being products of the movement system and the Jewish establishment they also are inhabitants of contemporary global cultures. They embrace hybridity, eschewing denominational labels and institutional affiliations in favor of more fluid approaches to Jewish practice and identity. The programs and communities they build, and the causes around which they organize, attract Jews and non-Jews from a variety of backgrounds. Their initiatives are appearing in increasingly diverse locales and their missions reflect the variety of modern Jewish life and go beyond it to address global issues as well. Some startups

creative destruction

A process of industrial mutation that incessantly revolutionizes the economic structure from within, incessantly destroying the old one, incessantly creating a new one.

Joseph Schumpeter
Capitalism, Socialism and Democracy (1942)

explicitly position themselves as alternatives to the established Jewish communal infrastructure, while others complement and sometimes even extend it. But whether their goal is evolution, revolution or simply re-invention, they are increasingly regarded as the most dynamic and exciting sector of Jewish life.

AN INNOVATION ECONOMY

The current wave of innovation, both within the established Jewish world and outside it, has been fed by a number of factors, including advances in technology, changes in identity and shifts in communal priorities. That confluence of conditions and resources has sparked a Jewish startup sector that in North America has a combined economy consisting of nearly \$200 million per year.

An innovation economy is defined as one in which knowledge, technology and entrepreneurship are the core engines of change and growth.⁴ These economies are frequently presaged by and predicated upon sustained investment in research and development coming to fruition. For example, the Silicon Valley innovation economy, which burgeoned at the end of the 20th century, had been fueled by decades of post-war investment in regional universities and converging technological innovations. The intentional synergy of knowledge, talent, and resources—underpinned by a highly educated labor force rewarded for creativity and invention—catalyzed a powerful engine for dynamism and change.

As in other innovation economies, the major drivers of economic growth in the Jewish innovation economy are efficiency in production and adaptation rather than pure monetary policy or supply/demand considerations. That is, innovation and productivity are better predictors of the growth of the Jewish innovation economy than is the availability of funding or pre-existing markets for products and services. Although funding plays a major role in determining which new Jewish ideas take off and which ones fizzle, the overall output of the Jewish startup sector is also substantially reliant upon two factors that dramatically lower the cost of doing business. Those two factors are the efficiency provided by technology, and the leverage provided by knowledge and social capital. Still, while the barriers to market entry have been radically lowered by Internet technologies and social networking, new projects still

social capital

Connections among individuals – social networks and the norms of reciprocity and trustworthiness that arise from them.

Robert D. Putnam
*Bowling Alone: The Collapse and Revival
of American Community (2000)*

⁴ See Schumpeter 1942.

face significant obstacles growing to scale and sustainability. Momentum from social capital and expert volunteers can only go so far: securing ongoing, diversified and growing funding is still the key to long-term survival for the larger projects in the new Jewish economy.

DECADES OF INVESTMENT IN EMERGING GENERATIONS

Many startup leaders, both lay and professional, are progeny of the core of the North American Jewish community. Some of them may have been groomed to succeed their parents as leaders of established Jewish organizations. Those who grew up within the mainstream of Jewish life have had a close-up look at the community's strengths and weaknesses. They have taken an insider's view combined with strong Jewish and organizational skills to create programmatic and structural alternatives and complements to the Jewish communal mainstream.⁵

A long-term investment in Jewish education and leadership has created a workforce that is both well prepared and highly motivated to shape its own communal destiny. Many startup leaders have been the beneficiaries of the investment in Jewish education and identity that has happened over the past twenty-five years.⁶ An influx of funds for day schools, supplementary schools, summer camps, Israel trips, fellowships and leadership programs over several decades has resulted in a cadre of knowledgeable, skilled, passionate and entrepreneurial leaders. These philanthropic investments have created a generation of passionate, trained leaders who are experts at attracting masses of people to Jewish life through a multiplicity of new access points.⁷ While many of the beneficiaries and alumni have become organizational innovators within existing institutions, significant numbers of others have chosen to pursue their Jewish futures by launching a new institution. Rabbi Elie Kaunfer, one of the exemplars of this new cadre of leaders, coined the phrase “empowered Judaism” to describe the contemporary moment: “a Judaism in which people begin to take responsibility for creating Jewish community, without waiting on the sidelines.”⁸ Through formal and informal education, emerging leaders have accumulated the

knowledge capital

Knowledge capital is a concept which asserts that ideas have intrinsic value which can be shared and leveraged within and between organizations.

en.wikipedia.org/wiki/Knowledge_capital

⁵ See also Wertheimer 2010, which explores these issues beyond the Jewish startup sector.

⁶ Wertheimer 2010.

⁷ Herman 2009; Kelner 2010, forthcoming; Wertheimer 2010.

⁸ Kaunfer 2010.

social and knowledge capital that they are using to reimagine Jewish life and build new organizations.

THE RISE OF CREATOR-CONSUMERS

Part of why the passion of the leaders resonates with the participants is that many Jewish startups are created both *by* and *for* the same population. Many volunteer leaders in Jewish startups are demographically indistinguishable from the professionals who run the organizations. They have educational, employment and religious backgrounds similar to the populations they serve. This potentially signals a profound shift away from a transaction-based provider/consumer model of social service provision. In the new Jewish economy, stakeholders can be both creators and consumers not only of their own individual Jewish identities, but also of their collective Jewish communities.

This also means that roles of leaders in the innovation economy are more fluid than in the established Jewish world. Unlike a conventional third sector model with funders, professionals, lay-leaders and participants neatly aligned into a vertical chain, each group distinct and interacting only at defined points, the Jewish innovation economy exhibits a radical blurring of roles. Individuals are far more likely to occupy several of these roles for different initiatives, and sometimes even within a single organization. While this is typical of synagogues, for example (where funders, leaders and participants are all drawn from the same population), it is far less common in other types of nonprofit organizations that are not always constructed as communities *per se*. The role blurring in Jewish startups has two primary effects. The first is to create a more a flattened structure for community, with hierarchy giving way to more fluid and non-linear systems of influence. The second is that new Jewish initiatives are far more responsive to the needs of their constituents for the simple reason that their benefactors and beneficiaries are the same people. This makes conceiving programs and marketing strategies a very different proposition—by definition everything is run through a collaborative filter before it hits the street; most ideas are crowd-sourced—or at least rapidly prototyped and refined—by end users from inception.

NEW IDEAS, NEW APPROACHES AND A NEW MARKET

The global rise of social entrepreneurship is legitimizing, indeed encouraging, the efforts of those who act independently of established structures and processes to develop creative responses to systemic problems and seize new opportunities for transformative change. As one leading social entrepreneurship support

organization puts it, social entrepreneurs create “system changing solutions for the world’s most urgent social problems...demonstrating to all citizens that they too have the potential to be powerful changemakers.”⁹ Furthermore, social entrepreneurship requires specific kinds of new investment: nimble, risk-tolerant and one step ahead of the market. New Jewish startups are benefiting from the support of philanthropists and funding institutions that themselves are acting independently of the traditional federated systems of joint fundraising and communal allocation.

Jewish startup leaders’ motives for forming new projects span the universal—such as one leader’s “desire to see the Jewish world continue to flourish, innovate and offer meaning to Jews and the wider world”—to the very particular —“the drive to create a Jewish community that I would want to participate in myself.” They are both opportunists and idealists: “Seeing a need and seeing that I could fill it, and seeing how rewarding it was to provide something meaningful for others who were looking for it.” Some acknowledge that the work has enhanced their own communal and professional reputation: “I have gained a wider profile within and perspective on the field of Jewish social entrepreneurship.” Many share the objective of living a Jewish life that is an expression of who they are as humans as much as it does as Jews: “I wanted my professional life to reflect my deeply held personal values.” And most say that they are driven by a passion for the work: “I feel that doing the work I am doing—following my passions—allows me to live a fully integrated life in which I never feel that I am doing something that has no meaning to me.”

The tenor, flavor, and content of new Jewish initiatives mirror broader cultural shifts in individual and collective identity. Where 20th-century Jewish organizations typically operate in the sphere of social services and traditional charities, the newer organizations are disproportionately invested in building Jewish identification and activism through self-expression, whether cultural, social, or political. Even when it comes to Israel, there are twice as many Israel “education and engagement”-related initiatives as there are “advocacy”-related ones, suggesting the increasing importance of personal connections.

Many Jewish innovators now reject denominational movement labels both personally and for their organizations. Reflecting global trends, their projects often create diverse and engaging communities with individuals from a variety of backgrounds, Jewish and non-Jewish. Indeed not only are their Jewish enterprises increasingly diverse, but leaders and participants of Jewish startups also frequently

⁹ Ashoka 2011.

are involved in a variety of projects both within and beyond the Jewish world. Growing numbers of projects focus on the most permeable aspects of Jewish life such as arts and culture, as well as broad approaches to community building. They make for more accessible Jewish experiences that do not necessarily require participants to have high levels of Jewish ritual or textual literacy.¹⁰

KNOWLEDGE AND SOCIAL CAPITAL

Leadership, so critical to the success of any new venture, is one resource in which the Jewish innovation economy is not lacking. The confluence of social capital and knowledge capital gives many of these organizations their appeal and strength. Their leaders are uniquely qualified and empowered to envision and produce Jewish experiences because of their depth of Jewish literacy and organizing skills. They complement the established leadership of existing communal institutions and in many cases achieve results and impacts that extend those institutions' core missions.

In other words, typical Jewish innovation economy leaders—like many other contemporary entrepreneurs—are not neophytes who have naïvely or ignorantly rejected existing institutions and impetuously decided to start their own projects. Many are experienced organizers and educators who have deliberately chosen the difficult path of starting something brand-new rather than the safer and easier path of participating in the organizations within which they grew up. Despite the limited funding available for new Jewish organizations and the difficulties and sacrifices of running a startup, not to mention the daunting odds that any one organization will succeed and grow to sustainability, the leaders of the Jewish innovation economy are skillfully shaping a new Jewish communal destiny for themselves and for their constituents. Many claim their decision to follow an alternative path in their careers has been one of the most rewarding choices of their lives. The combination of years of investment in Jewish learning, and in the creation and support of networks of highly engaged Jews, as well as the entrepreneurial spirit these emerging leaders bring to their work, has built a Jewish startup sector that runs lean and burns hot with the twin fuels of knowledge and social capital.

¹⁰ Hoffman 2006 and Wolfson 2006 connect these approaches with theories of religious/spiritual and sacred capital as measures of the depth of existing community connections. Hoffman defines "religious/spiritual capital" as "the extent to which people invest themselves personally in the skills and experiences of their religion with the purpose of providing religious opportunity for others" (Hoffman 2006, 144).

ABOUT THE SURVEY

The 2010 Survey of New Jewish Initiatives was conducted in both Europe and North America simultaneously—the first-ever transatlantic census of innovative and entrepreneurial Jewish ventures. The questionnaire (available online at innovation.jewisheconomy.org) collected data about organizational age, location, constituents and participants, structure and governance, income and expenditures, staffing, volunteer leadership, and self-assessment of their organizational strengths and weaknesses (not all questions were asked of both European and North American respondents, and in some instances questions were adapted to reflect region-specific characteristics). Recognizing that the grassroots energy of “do-it-yourself Judaism” has surged as broad and deep philanthropic investment has sparked the creation and growth of intensive Jewish learning programs, service and travel experiences, and other leadership development fellowships, we also sought information about the background and practices of the initiatives’ founders and leaders. The rapid global growth of the Jewish startup sector only magnifies the importance of this data, which we hope will help nonprofit leaders and funders craft strategies to enable these new initiatives grow to scale and sustainability.

KEY FINDINGS

KEY FINDING 1

Despite the severity of the economic downturn, the Jewish startup economy is both resilient and growing overall. Most individual initiatives have relatively low budgets and many are volunteer-driven operations.

KEY FINDING 2

The North American innovation landscape is more focused on Jewish identity and belonging, along with religious expression, than on social services and large-scale institutional action.

KEY FINDING 3

Across the North American Jewish startup landscape, initiatives with different areas of focus vary widely in their patterns of occasional and regular attendance, the extent of their appeal to younger people, and their engagement of otherwise unaffiliated participants.

KEY FINDING 4

Most Jewish startup founders and leaders exhibit high levels of Jewish social capital, deploying it in ways that challenge familiar labels and categories.

KEY FINDING 5

Most Jewish startups have been founded by well-educated volunteer or volunteer/professional teams with previous non-profit experience.

KEY FINDING 6

The demographics of startup leaders resemble those of leaders in the broader Jewish communal sector, with somewhat more gender balance.

KEY FINDING 7

A robust portfolio of education, leadership development, and service learning programs is fueling, nurturing, and strengthening the leaders of the startup sector—and in turn, broadening the reach of their startup initiatives.

KEY FINDING 8

Jewish incubators and capacity building programs increase the efficiency and reach of new Jewish initiatives. They also are well positioned to catalyze transnational organizational networks across the global Jewish community.

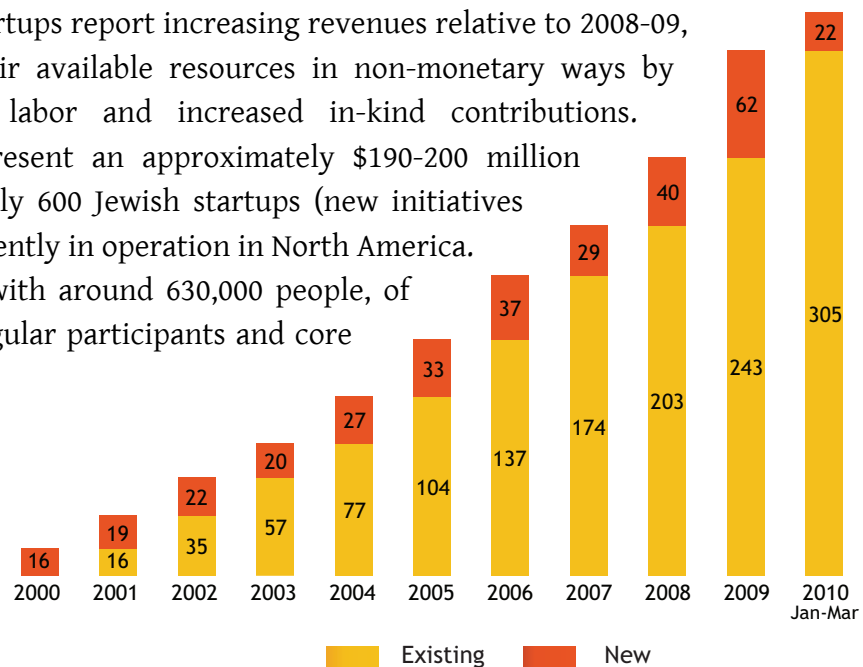
KEY FINDINGS

KEY FINDING 1

DESPITE THE SEVERITY OF THE ECONOMIC DOWNTURN, THE JEWISH STARTUP ECONOMY IS BOTH RESILIENT AND GROWING OVERALL. MOST INDIVIDUAL INITIATIVES HAVE RELATIVELY LOW BUDGETS AND MANY ARE VOLUNTEER-DRIVEN OPERATIONS.

The Jewish startup sector is demonstrating not only resilience but also capacity for growth. Jewish startups have a reach that belies their financial or organizational size: they engage more than 9% of the North American Jewish population with less than 2% of the roughly \$10 billion spent annually in the Jewish nonprofit sector.¹¹ Despite having slowed slightly in 2008, the Jewish startup sector appears to have accelerated its expansion in 2009 (up 16%) and 2010 (up 20% in the first three months alone). More than one quarter of survey respondents reported that their initiatives launched in the sixteen months between the 2008 and 2010 Surveys.¹²

Not only did a plurality of startups report increasing revenues relative to 2008-09, but most also increased their available resources in non-monetary ways by attracting more volunteer labor and increased in-kind contributions. Together their budgets represent an approximately \$190-200 million economy across approximately 600 Jewish startups (new initiatives founded in 2000 or later) currently in operation in North America. Overall they are in contact with around 630,000 people, of whom around 115,000 are regular participants and core members.¹³

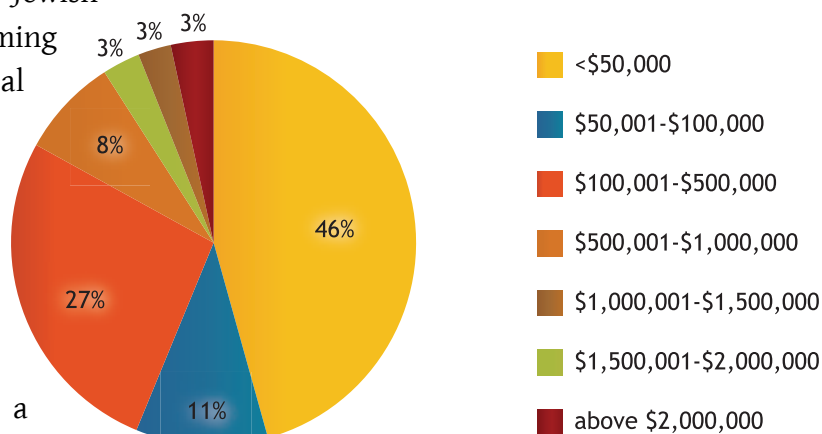


¹¹ Pearlman 2009.

¹² A few high-profile initiatives suspended operations in 2009 and early 2010 (and a number of mergers among startups were announced after the 2010 Survey closed). However, because the 2010 Survey of New Jewish Initiatives sought responses from currently operating initiatives, we do not have a way to estimate the total number of closures per year.

¹³ Our 2010 Survey estimate is nearly double our previous estimate of the number of initiatives and almost double our previous participation estimates. Around one quarter of initiatives appear to have existed even in 2008 but were not reached by the previous Survey.

Startup activity remains concentrated in a few places where there are large Jewish populations (and especially larger populations of younger Jews). For the first time, only a minority of Jewish startups is located in New York and California—but nearly three quarters of all startups are located there along with Massachusetts, Illinois, Pennsylvania, and the District of Columbia. The rest are in at least 18 other states; a notable newcomer to the list is Louisiana, home to at least three new initiatives. The 2010 Survey extended to Canada, where all but one of the responses came from Ontario; the other came from Quebec. However, geography is decreasingly an indicator of programmatic or even participant location: more Jewish startups have no local programming (44%) than do only local programming (30%). 42% report interacting with their constituents online in some form, and 16% are exclusively or almost exclusively web-based.



The typical Jewish startup is a mostly volunteer operation with a small budget and limited expenses, and most are not engaging large numbers of people.¹⁴ Although the largest reported budget was \$6.5 million, half of all U.S. initiatives with independent budgets of \$100 or more (some have no budget at all) have annual budgets of \$80,000 or less, and three quarters have budgets of \$300,000 or less.¹⁵ There are a considerable number of very small initiatives; fewer than a quarter of these are low-budget volunteer-led independent *minyanim*.

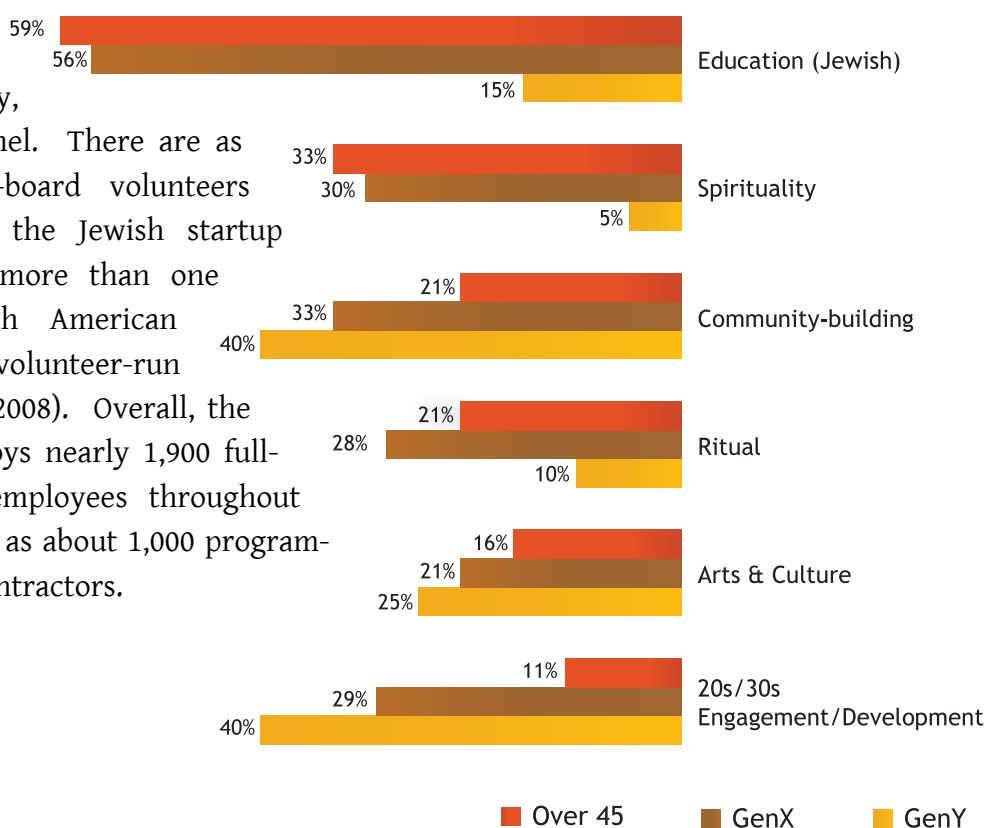
Although the Jewish startup sector attracted around 170,000 individual charitable donations in 2009 (in addition to program service fees, foundation support, and

¹⁴ Half claim fewer than 300 participants/attendees and fewer than 78 core members—but the largest claims nearly 75,000 people per year. The sharp difference between the median and the average participation rates—1,839 participants and event attendees per startup, 340 core participants per startup—reflects our finding that there is a small number of startups with very high levels of participation.

¹⁵ There are a small number of large organizations (3% have budgets exceeding \$2 million and 5% have budgets of between \$1 and \$2 million). As a result of this lopsided distribution, the overall average reported budget was \$324,058. (Among U.S. initiatives with paid staff, half have annual budgets of \$175,000 or less; the average reported budget is \$507,065.)

other revenue) most individual startups have small donor bases. Among U.S. initiatives reporting any donors at all, 88% reported fewer than 400 donors, and half had fewer than 45 donors. More than three-quarters of all respondents reported either increased or stable revenues relative to the previous fiscal year (2008-09).¹⁶ For most initiatives whose revenues either grew or shrank, individual donors and gifts accounted for the change. Growth typically was associated with new (rather than larger) gifts or grants; shrinkage tended to be attributed to smaller (rather than fewer) gifts and grants.¹⁷ Most also reported stable or somewhat higher revenues from fees for program services. In addition, there were modest year-on-year increases in revenue equivalents of volunteer labor (from non-board members), in-kind contributions (*e.g.*, meals/food, free use of space, etc.), and pro bono professional services (legal, accounting, consulting, etc.).

Unpaid labor is a critical piece of the start-up labor supply, alongside paid personnel. There are as many as 8,600 non-board volunteers giving their time in the Jewish startup sector,¹⁸ and slightly more than one quarter of all North American initiatives are entirely volunteer-run (up from one fifth in 2008). Overall, the sector currently employs nearly 1,900 full-time and part-time employees throughout North America, as well as about 1,000 program-related independent contractors.



¹⁶ Comparison with findings from the 2008 Survey of New Jewish Organizations is difficult due to the changes in the sample; among initiatives with budgets below \$2 million, the overall average budget fell slightly, although many individual organizations reported year-on-year increases.

¹⁷ Overall, of all respondents reporting an increase, 50% reported that more individuals gave to their initiatives, 42% reported receiving new private/independent foundation grants, and 31% reported receiving larger individual gifts. 24% of initiatives reported a decrease in revenues over the past year, which they attributed to smaller gifts from individuals (55%), smaller private/independent foundation grants (53%), and fewer individual gifts (48%).

¹⁸ This figure does not take into account the possibility of the same person volunteering for more than one startup.

KEY FINDING 2

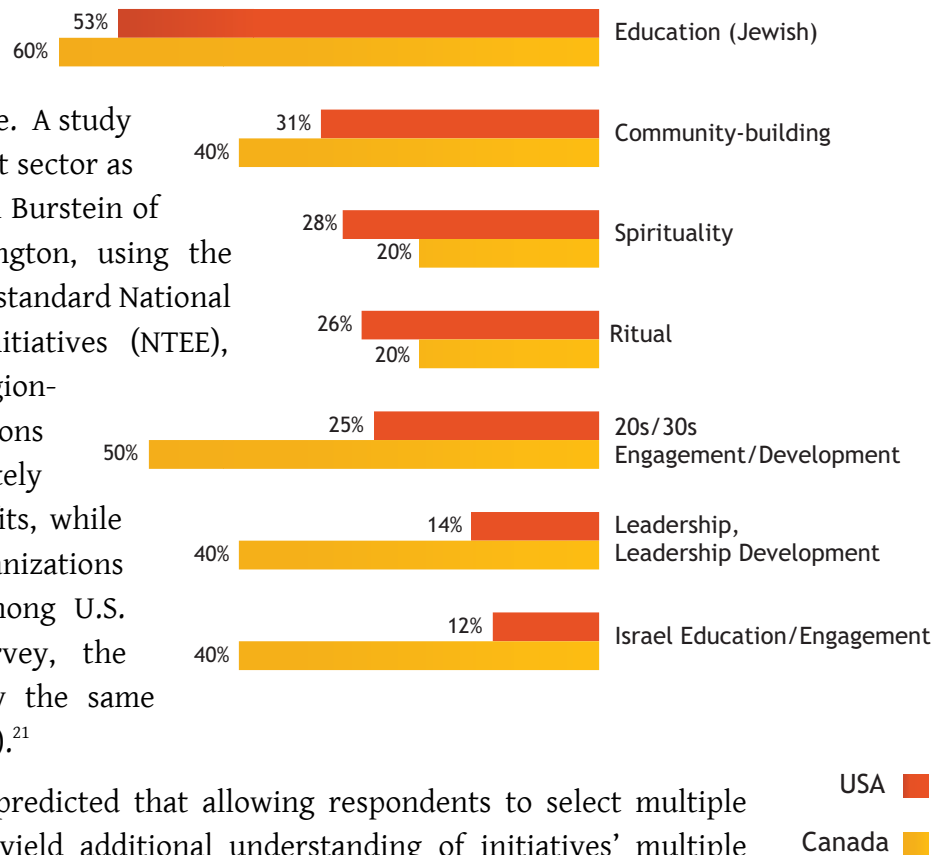
THE NORTH AMERICAN INNOVATION LANDSCAPE IS MORE FOCUSED ON JEWISH IDENTITY AND BELONGING, ALONG WITH RELIGIOUS EXPRESSION, THAN ON SOCIAL SERVICES AND LARGE-SCALE INSTITUTIONAL ACTION.

Building both Jewish identity and deepening Jewish identification (including religious expression) are core to the work of Jewish startups.¹⁹ Consistent with results we first reported in 2009, about 57% of U.S. Jewish startups classify themselves as religion-

related or educational—just like the organized

Jewish community as whole. A study of the U.S. Jewish nonprofit sector as a whole conducted by Paul Burstein of the University of Washington, using the umbrella categories in the standard National Taxonomy of Exempt Initiatives (NTEE), determined that religion-related organizations accounted for approximately 37% of all Jewish nonprofits, while educational organizations accounted for 20%.²⁰ Among U.S. respondents to our survey, the proportions were roughly the same (36% and 21%, respectively).²¹

In our 2008 analysis, we predicted that allowing respondents to select multiple mission categories could yield additional understanding of initiatives' multiple overlapping commitments, and we speculated that groups' primary missions in religion or education might pursue human services programming and other less commonly reported categories of activity as secondary or tertiary activities. In addition, our questions did not permit a count of the proportion of initiatives working on Israel-related issues, whether Israel advocacy, Israel education and



¹⁹ The 2010 Survey asked respondents to select up to five areas in which their initiatives do the most work, in order to provide a better understanding of initiatives' multiple overlapping commitments. The 2008 survey only permitted respondents to select one area.

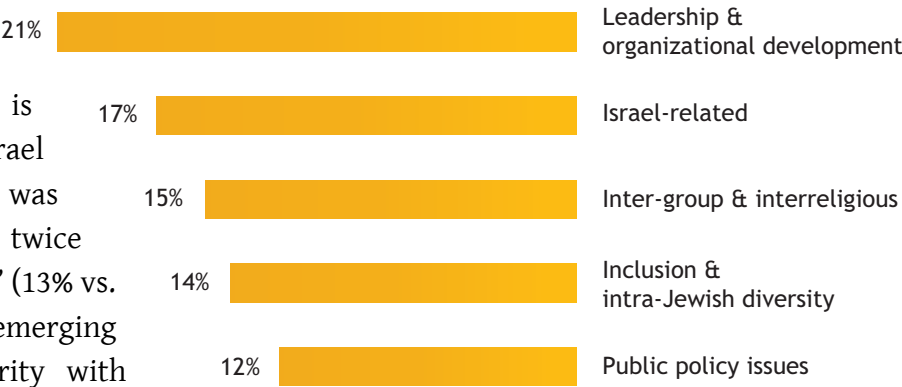
²⁰ Burstein 2010.

²¹ Among the 84 respondents whose initiatives launched in 2009 and 2010: the proportion of religion-related ventures dropped to 28%.

engagement, or Israeli-Palestinian issues. Therefore, in 2010, we asked respondents to indicate up to five areas in which their initiatives do the most work.²²

The top five areas of focus for North American Jewish startups are Jewish education (53%), community building (31%), spirituality (28%), ritual (26%), and 20s/30s engagement/development (25%). Overall, religious groups make up one fifth of the total;²³ 11% of the total are lay-led independent *minyanim* and 6% of the total are rabbi-led congregations. Israel-related activities tied with “social justice” (17% each) as the seventh most frequently mentioned areas of work among Jewish startup initiatives.²⁴ These trends hold across North America, although initiatives working in arts & culture and Israel education/engagement are more prominent in the highest-population regions of New York, California, and Ontario, while there are more social justice-related organizations in the rest of North America.

Certain focus clusters also emerged.²⁵ Among the Israel-related initiatives, 13% have a primary focus on Israel advocacy or Israel education and engagement, and the other 4% address Israeli-Palestinian issues. Although all respondents but one who selected “Israel advocacy” also selected “Israel education and engagement,” the reverse is not the case: overall “Israel education and engagement” was selected slightly more than twice as much as “Israel advocacy” (13% vs. 6%). This may reflect the emerging leaders’ increasing familiarity with



²² Identification and classification of these areas of work were based on existing classification schemes developed by the Slingshot Fund for use in its annual Slingshot guides, the Joshua Venture Group for use by its applicants, and by Steven M. Cohen and Dasee Berkowitz for their analysis of the priorities of Jewish funder (Cohen and Berkowitz 2009).

²³ This figure may not include the still small but increasing number of religious groups voluntarily registering as 501(c)(3) organizations, rather than as non-filing “churches,” in order to demonstrate transparency and gain eligibility for more types of funding.

²⁴ In contrast to social justice, only 6% of respondents indicated an organizational focus on service (whether service-learning or volunteering).

²⁵ In the Focus Clusters chart, “leadership and organizational development” indicates the proportion of respondents who selected building new collectives/organizational forms, infrastructure for social entrepreneurship, leadership/leadership development, or organizational development. “Inter-group and interreligious concerns” includes Christian-Jewish relations, coexistence/inter-group relations/pluralism, cross-border collaboration/exchange, interfaith/interreligious, Israeli-Palestinian issues, Muslim-Jewish relations, and peacemaking. “Inclusion and Jewish internal diversity” includes feminism/women’s issues, gender, gay/lesbian/LGBT issues, intermarriage, Jews of color, and/or special needs (the category of men’s issues was not selected by any respondents). “Public policy issues” refers to anti-genocide advocacy, energy, environment, gay/lesbian/LGBT issues, human rights, and/or immigration.

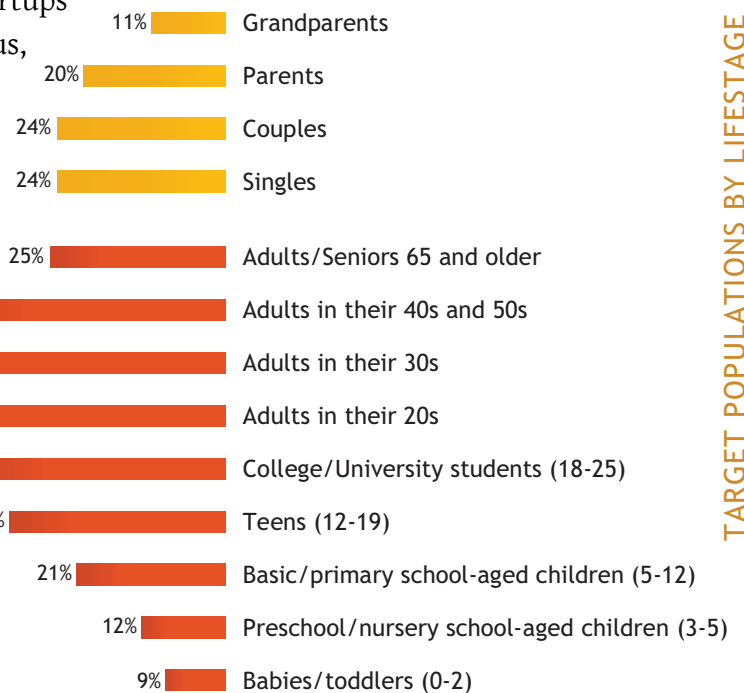
Israel and desire to build connections with Israel that go beyond conventional forms of advocacy. Indeed, nearly two thirds of the founders of Israel education and engagement-related initiatives reported having spent more than four months at one time in Israel on a work, study, or service program, whereas the same was true for fewer than half of the founders of Israel advocacy-related initiatives.

As in the 2008 Survey, only a tiny proportion of startup respondents opted for the official nonprofit classifications used by most Jewish community support agencies. Only 10% of respondents selected a human services/social services category²⁶ as a top-five area of work, and no groups selected “social services” as one of their top-five areas of work. Consistent with our speculation following the 2008 survey, it appears that groups with other primary missions (religion, education, etc.) do not pursue secondary or tertiary human services programming.

KEY FINDING 3

ACROSS THE NORTH AMERICAN JEWISH STARTUP LANDSCAPE, INITIATIVES WITH DIFFERENT AREAS OF FOCUS VARY WIDELY IN THEIR PATTERNS OF OCCASIONAL AND REGULAR ATTENDANCE, THE EXTENT OF THEIR APPEAL TO YOUNGER PEOPLE, AND THEIR ENGAGEMENT OF OTHERWISE UNAFFILIATED PARTICIPANTS.

Understanding the landscape of Jewish startups requires distinguishing among areas of focus, participant levels of affiliation, and both founder and participant generation. Generational shifts in interest clearly are visible among the founders of new Jewish initiatives. In the United States, analysis of NTEE categories shows sharp decreases in the numbers of religion-related and education initiatives with younger founders, and equally striking increases in other categories, especially those



TARGET POPULATIONS BY LIFESTAGE

²⁶ Employment/vocational services, family services, health/medicine, housing/shelter, poverty, disaster/catastrophe relief & recovery, or social services. The category of finance/loans was not selected by any respondents.

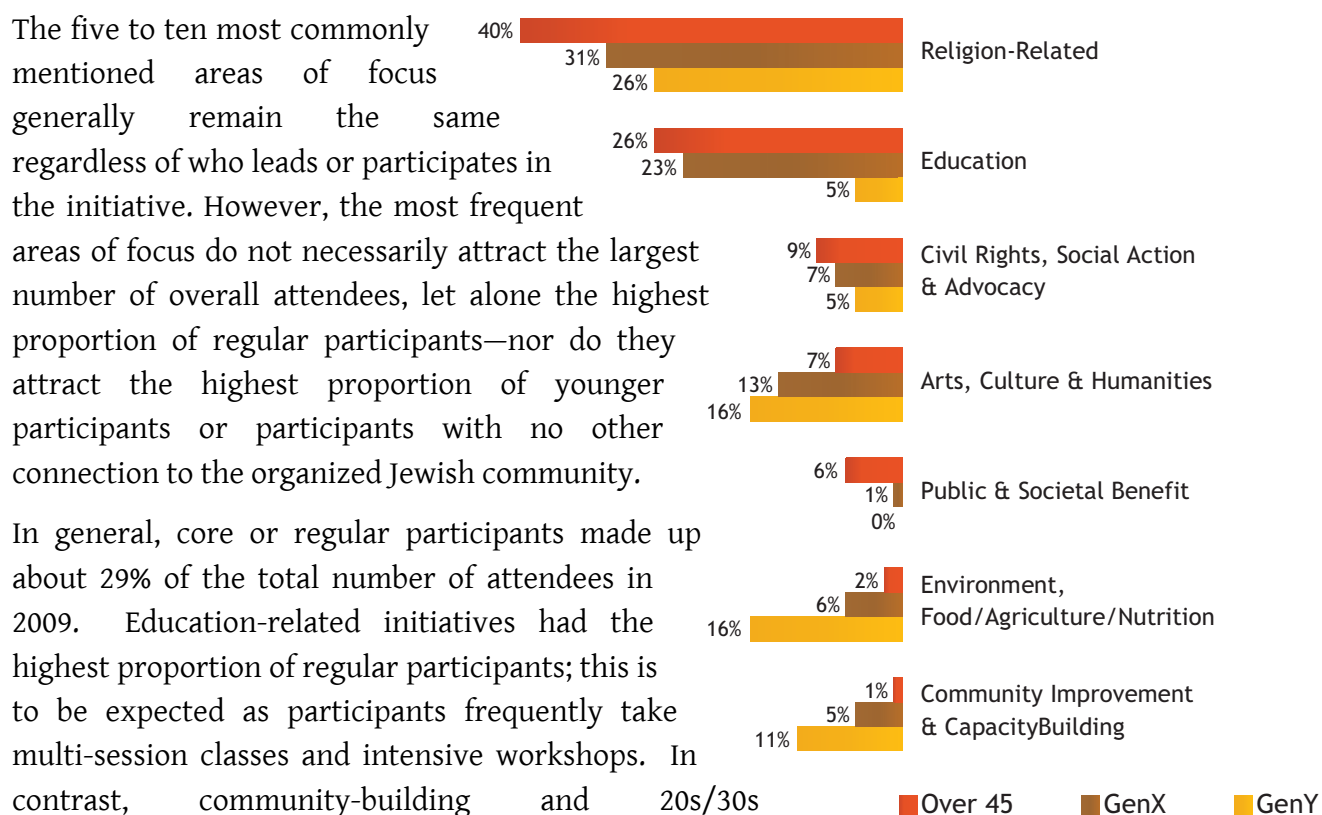
related to the arts and the environment & food.²⁷ Similar patterns—especially related to the decline in spirituality/ritual and the rise in community building and arts & culture—are visible among initiatives’ top areas of focus.

In general, Jewish startups are at least as likely to take an explicitly multigenerational approach to engaging participants and beneficiaries as they are to target emerging adults.²⁸ Only 13% focus exclusively on adults in their twenties and thirties. Even among Jewish startups with founders currently aged 40 or younger, almost two thirds report having a special focus on at least one population segment outside the 18-40 age group. However, organizational intent may not always be reflected in patterns of participation.

The five to ten most commonly mentioned areas of focus generally remain the same regardless of who leads or participates in the initiative. However, the most frequent areas of focus do not necessarily attract the largest number of overall attendees, let alone the highest proportion of regular participants—nor do they attract the highest proportion of younger participants or participants with no other connection to the organized Jewish community.

In general, core or regular participants made up about 29% of the total number of attendees in 2009. Education-related initiatives had the highest proportion of regular participants; this is to be expected as participants frequently take multi-session classes and intensive workshops. In contrast, community-building and 20s/30s engagement/development-related initiatives seemed to attract vastly larger proportions of once-per-year participants. While initiatives working on Israel advocacy and Israel education/engagement are virtually indistinguishable when it

“Some friends and I wanted to do Judaism in a way that made sense to us. The headaches of starting a new org[anization] from the ground up were preferable to those of joining an established institution.”



²⁷ Additional data visualizations are available online at innovation.jewisheconomy.org. Although Millennial/Generation Y founders are the least likely to start civil rights/social action/advocacy initiatives, social justice is an especially attractive area of focus for younger participants.

²⁸ Emerging adults include college/university students (18-25), adults in their 20s or 30s, singles, and couples.

comes to proportions of younger or unaffiliated participants, the advocacy-related groups had more regular participants (42% vs. 26%). The category reporting the largest annual attendance, arts and culture (nearly 4,800 people per initiative per year) averaged 29% regular participation.

When it comes to participants' levels of Jewish affiliation, arts & culture-, Israel education-, and engagement-oriented initiatives attract the highest proportion of participants with no other connection to the organized Jewish community. Arts & culture-focused initiatives also have the lowest proportion of participants who are deeply involved in the organized Jewish community. The highly affiliated make up 51% of the participants in initiatives with a focus on ritual; these participants also predominate at startups working on spirituality and community-building (47% each).

As in 2008, although a little more than two-thirds of the population engaged by Jewish startups are under 45, nearly a third are Baby Boomers and older. However, the growing influence of Generation Y/Millennial participants on the patterns of Jewish startup initiatives is visible in the primacy of their concerns in the initiatives with the highest proportion of participants under 45. For Generation Xers, 20s/30s engagement/development, ritual, and spirituality appears to be the most attractive areas of focus. However, organizations focusing on leadership/leadership development, environment, and Israel report that more than 50% of their participants are Generation Y/Millennials.

	Percent of constituents, participants, and beneficiaries who are Millennials/Generation Y or younger (early to mid-20s & younger, born 1983-present)	Percent with no meaningful connection to the organized Jewish community other than through the responding initiative
Leadership, Leadership Development	55%	26%
Environment	53%	29%
Israel Education/Engagement	52%	33%
Israel Advocacy	52%	31%
20s/30s Engagement/Development	37%	32%
Arts & Culture	32%	34%
Average across all areas of focus	35%	26%

KEY FINDING 4

MOST JEWISH STARTUP FOUNDERS AND LEADERS EXHIBIT HIGH LEVELS OF JEWISH SOCIAL CAPITAL, DEPLOYING IT IN WAYS THAT CHALLENGE FAMILIAR LABELS AND CATEGORIES.

Many Jewish startup founders and leaders are genuine Jewish insiders and heirs to the Jewish communal system of the 20th century. They tend to have emerged from strong Jewish backgrounds and share many of the educational and experiences of contemporary Jewishness: day school, camp, travel to Israel, and spiritual practice. Many are connected to the Jewish institutions of their parents' generation; many are themselves the children of Jewish leaders. These traits do not vary between the professional staff of Jewish startups and their boards of directors; the governors and managers of these initiatives appear to come from similar backgrounds and share many Jewish practices in common.

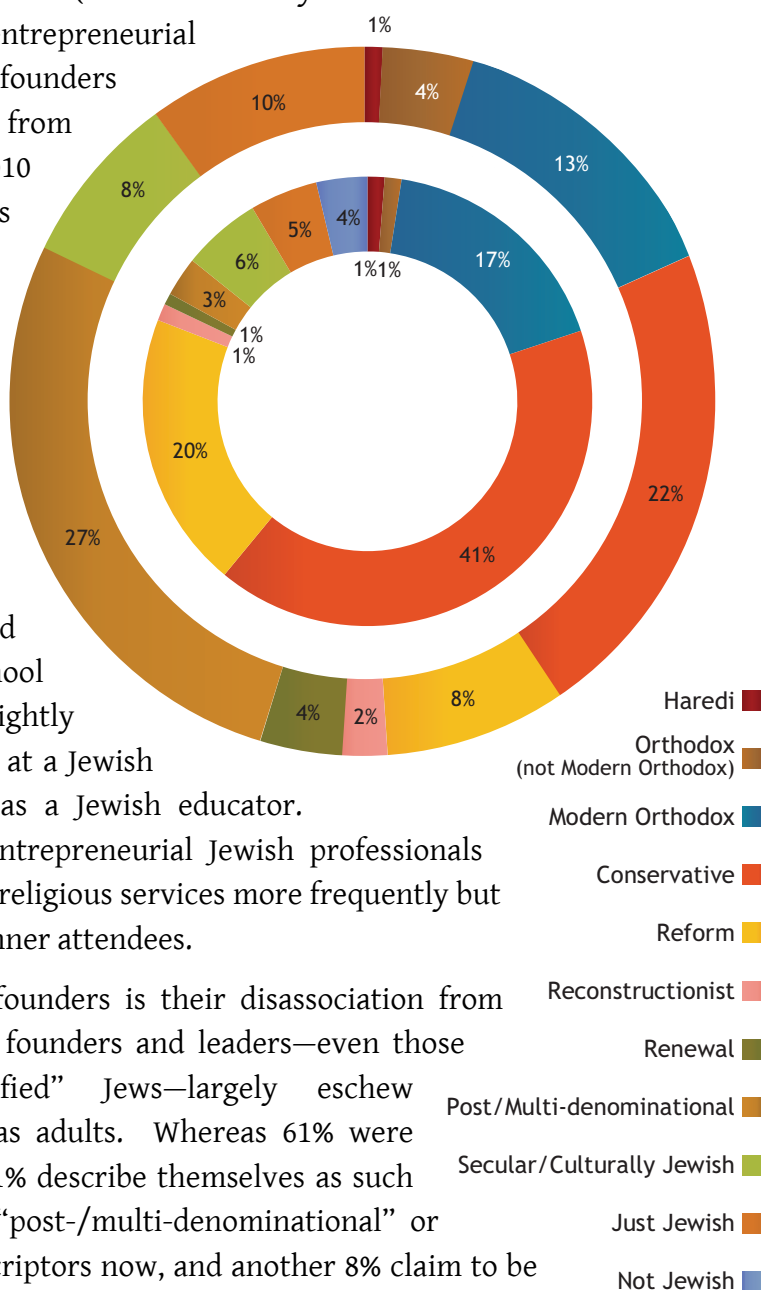
	2010 Survey of New Jewish Initiatives (founders who are senior managers)	2010 JCSA Survey (senior managers aged 55 or younger ²⁹)	2009-10 AVI CHAI Survey (non-establishment professionals)
Attended a Jewish primary day school (grades 1-8) for 4 years or more	42%	23%	31%
Attended a Jewish high school for 2 years or more	25%		16%
Attended or worked at a Jewish overnight camp	68%	64%	
Attended a Jewish overnight camp as a camper	59%		76%
Ever worked as a Jewish educator	63%	61%	84%

²⁹ Restricting the sample of JCSA professionals to senior managers aged 55 or younger ensured maximum comparability with the 80% of our respondents who are 55 or younger; including the entire JCSA sample of senior managers would have made the age bias unmanageable.

These traits also are consistent with the findings of two other major research studies published in 2010. *Generation of Change: How Leaders in their Twenties and Thirties are Reshaping American Jewish Life* (AVI CHAI Foundation) and *Profiling the Professionals: Who's Serving Our Communities?* (Jewish Communal Service Association and the Berman Jewish Policy Archive at NYU Wagner) offer the rare opportunity to make direct comparisons of Jewish startup founding senior managers with other Jewish communal senior managers (not necessarily entrepreneurs) as well as other entrepreneurial Jewish professionals (not necessarily founders of startups). Comparison of select data from these two studies with data from the 2010 Survey of New Jewish Initiatives suggests that founders of Jewish startups have high levels of knowledge and Jewish social capital—especially current, or working, social capital.³⁰

First, professional Jewish startup founders are considerably more likely than other Jewish professionals, even entrepreneurial ones, to have attended Jewish day school (though day school students still are in the minority) but slightly less likely to have attended or worked at a Jewish overnight camp or to have worked as a Jewish educator. Second, relative to established and entrepreneurial Jewish professionals alike, startup founders not only attend religious services more frequently but also are much more regular Shabbat dinner attendees.

Third, the key indicator for startup founders is their disassociation from denominational labels. Jewish startup founders and leaders—even those who grew up as “brand-identified” Jews—largely eschew denominational or movement labels as adults. Whereas 61% were raised Conservative or Reform, only 31% describe themselves as such today. 8% reported being raised as “post-/multi-denominational” or “Just Jewish,” but 37% claim those descriptors now, and another 8% claim to be



³⁰ We are grateful to Steven M. Cohen, principal investigator for both the AVI CHAI and JCSA/BJPA at NYU Wagner surveys, for his insights and observations regarding the comparisons among datasets.

secular or culturally Jewish. These proportions hold regardless of whether they are leaders of spiritual communities (lay-led independent minyanim, rabbi-led congregations, and other spiritual groups) or U.S.-based non-religion-related initiatives.³¹

Consistent with many recent research studies showing a sharp increase in younger Jewish leaders' connections to Israel relative to those of earlier generations of Jewish leaders, the 2010 Survey revealed extremely strong ties to Israel among startup founders and leaders, regardless of age. Fully 95% have been to Israel at least once (compared with 35% of American Jews overall³²), and 55% have spent at least four months studying or working in Israel. Older startup leaders are equally likely to have been to Israel (for any length of time) as younger leaders. For example, 48% of startup leaders born in the 1950s have spent 4 months or more in Israel, compared with 44% of startup leaders born 1979-1988.

	2010 Survey of New Jewish Initiatives (founders who are senior managers)	2010 JCSA Survey (senior managers aged 55 or younger)	2009-10 AVI CHAI Survey (non-establishment professionals)
Have spent 4+ months in Israel at one time	56%	46%	62%
Attend services at least twice per month ³³	67%	48%	59%
Participate in Shabbat dinner at least once per month	88%	80%	85%
Raised Conservative or Reform?	61%	70%	72%
Now Conservative or Reform?	30%	60%	31%

Jewish startup leaders are partnering with other Jews and, even more intensely as adults than as children, actively engaging in Jewish practices. 93% were born to two Jewish parents and 4% were not born Jewish; 96% of those married or partnered have Jewish spouses (89% were born Jewish and 6% converted to Judaism).³⁴ Whereas 70% grew up in homes where someone usually lit Shabbat candles, even greater proportion—88%—reported that they *currently* participate in a Shabbat dinner at least once per month, and 69% reported that they attend services at a congregation, spiritual community, minyan, or havurah twice a month or more.

³¹ 36% of leaders of non-religion-related communities currently identify as “post-/multi-denominational” or “just Jewish”; another 12% identify as “secular/culturally Jewish.” Not surprisingly, none of the spiritual community leaders currently identify as “secular/culturally Jewish.”

³² Ament 2005, 4.

³³ The JCSA survey offered the option of “several times a month or more.”

³⁴ Three quarters of respondents are married/partnered.

Even among startup founders and leaders *not* associated with congregations, religion- or ritual-related initiatives, 82% participate in Shabbat dinners at least monthly and 58% attend services at least bi-monthly.

KEY FINDING 5

MOST JEWISH STARTUPS HAVE BEEN FOUNDED BY WELL-EDUCATED VOLUNTEER OR VOLUNTEER/PROFESSIONAL TEAMS WITH PREVIOUS NON-PROFIT EXPERIENCE.

The Jewish startup sector is attracting seasoned and mature talent with significant real-world experience. They know what they want, know how to get results, and have a long-term view of their involvement. They deploy the skills they gained in multiple nonprofit and community projects, both within and beyond the Jewish community.

More than three quarters of executive directors/CEOs reported that before taking their position at the startup, they were employed or self-employed in nonprofit work, business, government, or professional practice. Overall, 80% are involved in projects other than the ones they lead—both Jewish and non-Jewish—in significant leadership capacities. 7% of North American leaders completing the survey even indicated that they had also completed the survey for another Jewish startup initiative.



Startup founders and leaders are also an extremely well-educated group. 32% report having rabbinic ordination or *smichah*; this rises to 38% among executive directors/CEOs. A majority have master's degrees or higher. Nine percent report a master's degree in Jewish education, and five percent a master's degree in Jewish communal service/Jewish professional leadership. Seven percent claim certificates in those fields and four percent claim a doctorate in Jewish education.³⁵

³⁵ See innovation.jewishecosystem.org for the full list of educational qualifications.

Despite the common use of for-profit business terminology to describe new Jewish initiatives—including the word “startup”—most are not launched by paid professionals nor independent entrepreneurial ventures. 43% of initiatives were founded entirely by volunteers, and 16% were launched at institutions or by independent foundations and funders. As might be expected, religion-related startups (which include all of the lay-led independent minyanim) were much more likely to have been founded by volunteers than education-focused startups.

A group of volunteers decided to work together on a common project. There were no paid staff/employees at the beginning.	43%
A professional founder/CEO (or team of co-founders) initiated the venture first, and then recruited a volunteer board of directors and/or advisory board.	29%
A group of volunteers and professional(s) created the initiative together. There was a board and professional staff from the very beginning.	10%
An existing employee (or team of employees) at an established institution conceived of the program, launched it, and served as the initial leader(s) of the program.	7%
Senior professional management at an established institution developed a program idea and then reassigned and/or hired personnel to staff it. The people who created the program did not staff it from the beginning.	4%
A volunteer/lay leader at an established institution independently conceived of the program and persuaded the organization to launch it.	2%

Startup founders and leaders have leveraged the intense learning experience of starting something new and the professional development opportunities that experience affords to increase their status in the organized Jewish world. Few respondents reported a loss of professional status or credibility in the organized Jewish world as a sacrifice made for leading a startup. Rather, they have expanded professional (and personal) relationships and gained communal recognition of the impact of their work. Some volunteer leaders even reported benefits to their outside professional lives, whether through contacts that generated new business or relationships that contributed to career advancement. Volunteer leaders also reported additional benefits, such as “learn[ing] how to work collaboratively with a committee of people” and “how to accomplish things in non-hierarchical relationships.” Another volunteer reported having “met people I might otherwise never have met, many of whom became my good friends. It restored my interest in the Jewish community. My belief in volunteerism soared.”

Nonetheless, to launch and sustain their startups, these innovators willingly have made difficult personal, family, and professional choices. Nearly one third of responding initiatives had founders who explicitly intended to earn a living through it, but that clearly takes time to achieve: leaders’ most consistently

reported sacrifices were time and money. “Giving more than 100% of myself to launching a new initiative frequently is physically and emotionally exhausting,” wrote one founder. Moreover, founders are demonstrating their willingness and capacity to take the risk of launching their ventures just at the moments when others might be focused on career development and building new families: nearly two thirds were between 25 and 44 at the time of launch (41% were 25-34; 24% were 35-44). Close to three quarters currently are married; and just under half have children under 21 living with them. Success does not resolve the challenges: a number of startup leaders reported struggles managing the professional/personal divide. This is especially true when the leaders are beneficiaries of their own programs, as well when they staff initiatives that must hold frequent evening meetings for volunteers.

Ultimately, the founders and leaders of Jewish startups believe they are making a real difference on issues, people’s lives, and even on the trajectory of Jewish life as a whole. “Unquestionably I am the happiest I have ever been professionally,” wrote one respondent. “I feel creative, purposeful, and motivated. I am also learning as much as I am applying on the job.” “Everything I do contributes to something that I care passionately about,” commented another respondent, “People I respect tell me I am changing Jewish history.”

KEY FINDING 6

DEMOGRAPHICS OF STARTUP LEADERS RESEMBLE THOSE OF LEADERS IN THE BROADER JEWISH COMMUNAL SECTOR, WITH SOMEWHAT MORE GENDER BALANCE.

Despite the diversity of ideas and programs that characterize the Jewish startup sector, its leadership looks very much like the leadership of larger Jewish institutions and the leaders of previous generations. And despite the emergence of initiatives specifically focused on diversity issues—organizations advancing the inclusion of gay, lesbian, bisexual, and transgender Jews and the recognition of Jews of color, for example—that diversity is not yet represented in the sector’s leadership as a whole. If there are shifts—notably around gender and sexual identity—they appear to be gradual, rather than wholesale transformations.

The Jewish startup sector appears to be somewhat more gender balanced than the Jewish nonprofit sector overall. At Jewish startups, 42% of senior staff and 41% of executive directors/CEOs are female. While this represents an advance relative to Jewish community organizations in general, it still lags behind the general (non-

Jewish) nonprofit sector.³⁶ However, gender balance has not been achieved within the rabbinate and leaders of spiritual communities. At Jewish startups founded or led by ordained rabbis, only about a quarter are women; among non-rabbis, slightly fewer than half are women. Among the founders of spiritual communities, 38% are women; this falls to 29% among executive directors/CEOs of spiritual communities. There may be more gender balance in the leadership of volunteer-led spiritual communities, most of which are lay-led independent *minyanim*.

Overall diversity within the leadership of Jewish startups remains mixed relative to initiatives' specific attention to diversity issues. On the one hand, there are more Jewish leaders (6% of senior staff and 14% of board members) who identify as other than heterosexual than there are organizations focused on LGBT Jews (2% of responding initiatives). On the other hand, there seem to be fewer Jews of color in senior leadership positions than initiatives focused on Jewish multiracial and multicultural identity (2%). With respect to intra-Jewish ethnicity, 89% of founders and leaders self-identified as Ashkenazi, 7% as Sephardi, and only one percent as Mizrahi.³⁷

KEY FINDING 7

A ROBUST PORTFOLIO OF EDUCATION, LEADERSHIP DEVELOPMENT, AND SERVICE LEARNING PROGRAMS IS FUELING, NURTURING, AND STRENGTHENING THE LEADERS OF THE STARTUP SECTOR—AND IN TURN, BROADENING THE REACH OF THEIR STARTUP INITIATIVES.

Investments in the leadership training of Jewish startup founders and leaders began well before their involvement in new projects—and those projects are the beneficiaries of the training, resources, and networks that those investments produced. As Professor Shaul Kelner has documented for the AVI CHAI

³⁶ In the broader Jewish nonprofit sector, 52-68% of senior leaders are women, but only 15-40% of executives (Kelner et al. 2005, xi); among federations and Jewish community centers in particular, only 26% of executive directors are women (Schor and Cohen 2002, Cohen 2006). Outside of the Jewish world, women are executive directors at 57% of nonprofits with budgets under \$1 million but head only 24-36% of larger nonprofits. (Nozawa 2010, 8-9).

³⁷ In this chart, "leadership and organizational development" indicates the proportion of respondents who selected building new collectives/organizational forms, infrastructure for social entrepreneurship, leadership/leadership development, or organizational development." "Inter-group and interreligious concerns" includes Christian-Jewish relations, coexistence/inter-group relations/pluralism, cross-border collaboration/exchange, interfaith/interreligious, Israeli-Palestinian issues, Muslim-Jewish relations, and peacemaking. "Inclusion and Jewish internal diversity" includes feminism/women's issues, gender, gay/lesbian/LGBT issues, intermarriage, Jews of color, and/or special needs (the category of men's issues was not selected by any respondents). "Public policy issues" refers to anti-genocide advocacy, energy, environment, gay/lesbian/LGBT issues, human rights, and/or immigration."

Foundation,³⁸ Jewish leadership development programs have proliferated across North America and around the world. These programs, which are not necessarily focused on startups or entrepreneurialism, seek to nurture future Jewish communal leaders (both volunteer and professional), as well as to network and coach existing professionals.

Hebrew University Year Program	12%
Pardes	12%
Drisha	6%
Aish HaTorah Discovery Program	5%
Conservative Yeshiva	4%
Wexner Graduate Fellowship	4%
Bronfman Youth Fellowship	4%
Selah Leadership Program	4%
AIPAC Young Leaders (Saban)	3%
AJC ACCESS	3%
Dorot Fellowship	3%
Livnot Ulehibanot	3%
AJWS Fellowships	2%
Mandel Fellowships	2%
Legacy Heritage Fellowship Program	2%
Kivun Intensive	2%
Panim	2%
Wexner Heritage Seminar	2%
Any local Jewish community-sponsored leadership program	21%
Any other Jewish leadership development programs	14%
Any other medium- or long-term study or work-study program in Israel for university/post-university	14%
Any other short- or medium- term Israel program for high school students	14%
Any national Jewish community-sponsored leadership program for lay/volunteer leaders	10%
A local UJA/Federation-sponsored leadership program	9%
Any other Jewish teen service learning program	5%
Any national UJC/JFNA-sponsored leadership program for lay leaders	2%

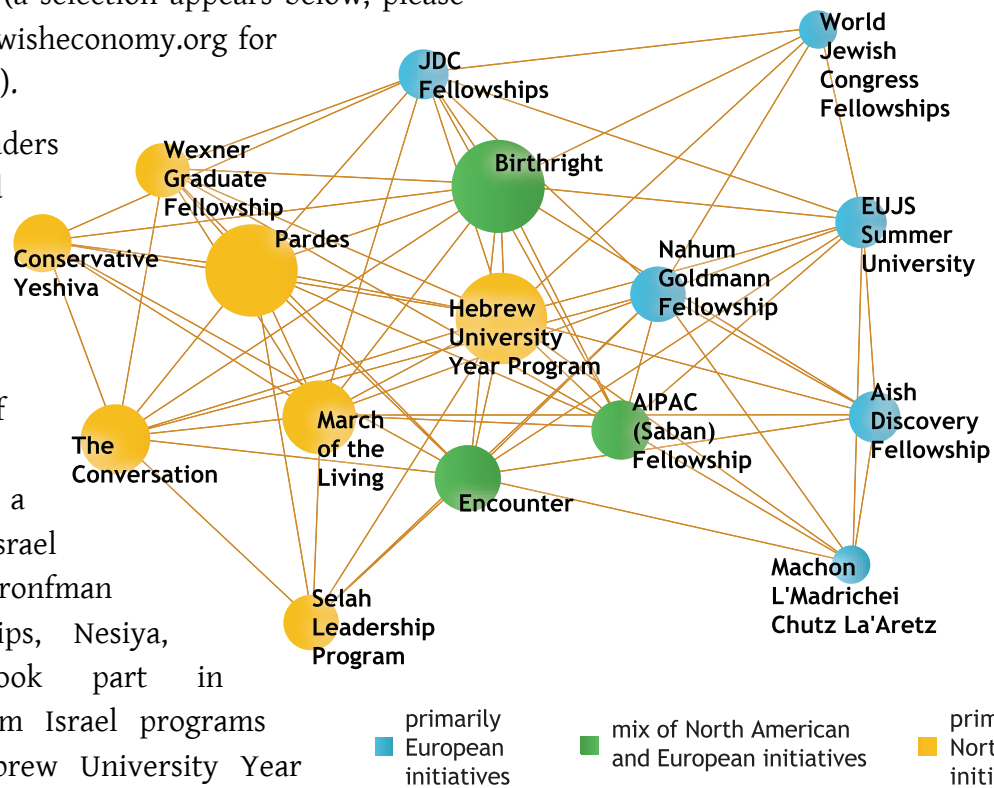
More than half of founders and leaders have participated in at least one—and 37% in more than one—of the many programs aimed at Jewish teens, college students, and recent college graduates focused on service learning, leadership development,

³⁸ Kelner 2010, forthcoming.

and short-, medium-, and long-term trips to Israel. 58% of founders and leaders have participated in adult leadership training, development, and community service programs; almost a third of founders and leaders have participated in more than one such program. About half have participated only in Jewish programs, two percent have participated only in non-Jewish leadership training or community service fellowships, and the remainder has participated in both Jewish and non-Jewish programs (a selection appears below; please see innovation.jewisheconomy.org for a complete listing).

Founders and leaders have participated heavily in the programs that bring young Jews to Israel. Ten percent of respondents participated in a high school Israel program (e.g., Bronfman Youth Fellowships, Nesiya, etc.), 27% took part in medium/long-term Israel programs (e.g., Dorot, Hebrew University Year Program, Kivunim, Livnot U'lehibanot, Oranim, OTZMA, Pardes, etc.), and 7% did both. 7% took part in March of the Living. 32% of those respondents who were eligible to go on a Birthright Israel trip (that is, who were in the appropriate age category and were not disqualified by a previous group trip or by enrollment in an “exclusive Jewish Studies program”) did so; overall, 13% of respondents went on a Birthright trip.³⁹

Having participated in these leadership development programs, many startup founders drew upon those experiences as they were founding their initiatives. Overall, 60% have sought and received advice and mentorship from program staff, while 50% have sought and received referrals and introductions. About one third requested financial support from their programs, and of these, a little more than



MOST CENTRALLY LINKING JEWISH IDENTITY & LEADERSHIP PROGRAMS, NORTH AMERICA & EUROPE

³⁹ By comparison, 26% of eligible “non-established” leaders in the AVI CHAI dataset, and 28% of eligible professionals under 35 in the JCSA dataset, went on a Birthright trip.

two thirds reported receiving funding. Alumni of selective fellowships⁴⁰ were more likely to turn to program staff for advice, mentorship, and referrals/introductions; of those who sought funding, three quarters received financial support. As one rabbi reflected: “I am part of an incredible network of people who are working to build something profound, who do not want Jewish life to be a ‘sell out’ experience...I am deeply aware of how few rabbis can say this and this is something I did not previously have. There is also a group of like minded people around the country, all starting new ideas, [who] inspire me.”

Beyond programs and program staff, startup founders also have turned to their fellow program alumni, mining their multiple networks for resources to support their ventures. They have been especially effective at leveraging their relationships with peer participants in leadership development programs. Half recruited their peers as participants and beneficiaries in their initiatives, 44% recruited volunteer time & expertise (and attracted board members), and 42% received marketing support. Alumni of selective fellowships were somewhat less likely to recruit their peers as participants or volunteers but more likely to receive marketing support. Turning to peers has proven very fruitful for startup founders: indeed, of the roughly 35% who requested financial support from their peers, 81% reported receiving funding from them. Among alumni of selective fellowships, one quarter fundraised from peers, with a 92% success rate.

Perhaps as a result, among initiatives with individual donors, those whose founders participated in a leadership development program average more than twice as many donors (352) as those initiatives whose founders did not (136). These initiatives have mailing lists that are more than twice as large (4,521 vs. 2,088) and tend to attract more attendees overall. However, they do not have substantially larger budgets, nor are they more efficient in terms of budget dollars per attendee. This is an indicator that organizational inputs, such as number of donors or addressable audience size, do not necessarily influence the efficiency of organizational outputs, such as spending.

⁴⁰ Full-time/immersive: AJWS Fellowships, Avodah Jewish Service Corps, Bronfman Youth Fellowships, Dorot Fellowship, Everett Fellowship, Hillel Jewish Campus Service Corps, Hillel Schusterman International Center Fellowship, Insight Fellowship (Schusterman), JDC Fellowships, Jewish Organizing Initiative, Kivunim, Legacy Heritage Fellowship, Mandel Fellowships, Nahum Goldmann Fellowship, OTZMA, Pardes Educators Program, RAC Fellowship, Shapiro Family Fellowship, WJC Fellowship, Yeshivat Hadar Fellowship. Part-time: ADL Salvin/Glass Fellowship, AIPAC Young Leaders (Saban) Fellowship, Bay Area Ti-Ke-A Fellowship, COJECO Fellowships, Foundation for Jewish Camp Fellowships, Kivun Intensive, PJA Jeremiah Fellowship, Selah Leadership Program, STAR PEER Fellows Program, Wexner Graduate Fellowship, Wexner Heritage Fellowship.

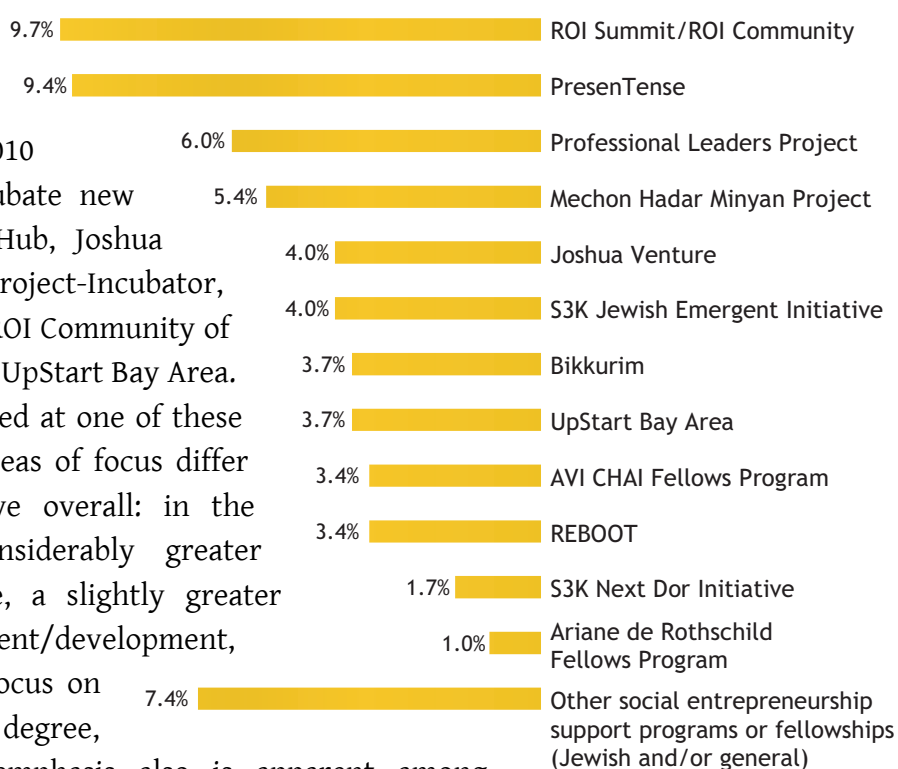
KEY FINDING 8

JEWISH INCUBATORS AND CAPACITY BUILDING PROGRAMS INCREASE THE EFFICIENCY AND REACH OF NEW JEWISH INITIATIVES. THEY ALSO ARE WELL POSITIONED TO CATALYZE TRANSNATIONAL ORGANIZATIONAL NETWORKS ACROSS THE GLOBAL JEWISH COMMUNITY.

Over the past decade, a wave of programs specifically designed to support new initiatives and new leaders has emerged across the globe: 42% of respondents reported that the initiative, or a founder or senior leader, had participated in at least one such program, while almost a fifth reported participation in two or more such programs. (Among respondents reporting participation, 95% took part only in Jewish programs while the remainder participated in both Jewish and non-Jewish programs.)

Overall, about a quarter of respondents reported participation in one of the formal programs extant in 2010 intended to advance or incubate new Jewish projects: Bikkurim, JHub, Joshua Venture, Jumpstart, Paideia Project-Incubator, PresenTense, Project InCITE, ROI Community of Young Jewish Innovators, and UpStart Bay Area. Among the initiatives incubated at one of these organizations, the top five areas of focus differ somewhat from the top five overall: in the incubators there is a considerably greater emphasis on arts & culture, a slightly greater emphasis on 20s/30s engagement/development, and a considerable drop in focus on ritual and, to a lesser degree, spirituality. (This shift in emphasis also is apparent among initiatives listed at least once in the *Slingshot* guide, except that social justice replaces ritual in the top five.)

Initiatives incubated in programs designed to support new initiatives and new leaders, whether fellowships or residencies, appear to reach participants and donors more efficiently than their non-incubated peers on some measures.



Initiatives that have been incubated at a Jewish support organization⁴¹ reported a greater number of participants overall (and a slightly higher proportion under 45), but not necessarily larger budgets or more donors. Initiatives incubated in multiple programs reported higher overall attendance and a greater proportion of participants under 45, but no other significant correlations. This may reflect the types of initiatives that are selected for multiple incubators as much as their ability to attract attendees or engage specific types of participants.

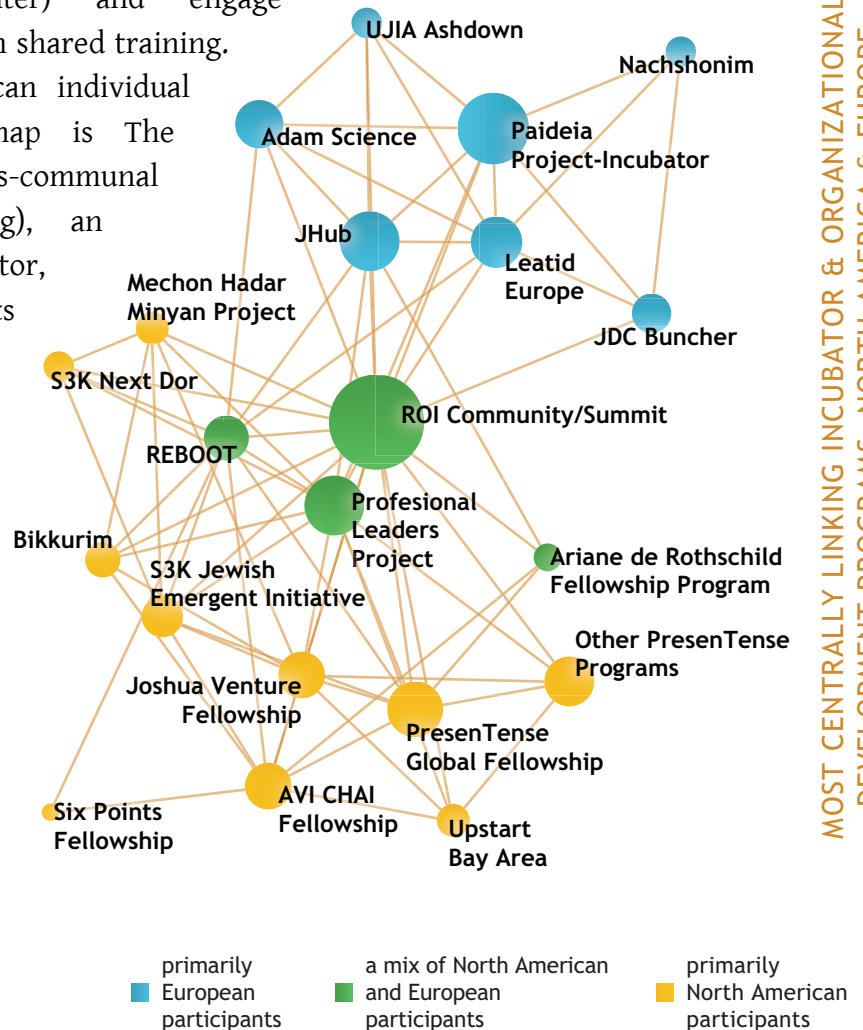
Average	Incubated	Non-Incubated
Total annual attendance	3,164 attendees	1,022 attendees
Core participation	320 core participants	359 core
Participants under age 45	77%	68%
Participants w/ no other connection to organized Jewish community	24%	25%
Annual budget / total annual attendees	\$685/attendee	\$1,423/attendee
Annual budget / core participant	\$3,119/participant	\$2,941/participant
Annual budget / number of Individual donors	\$7,432/donor	\$26,289/donor

While the infrastructure for Jewish leadership and change programs reaches a substantial proportion of startup leaders and initiatives on either side of the Atlantic, there are few programs, other than ROI, that link innovators transnationally through shared experiences. To be sure, identity development and educational programs involving travel to and extended time in Israel - March of the Living, Taglit-Birthright Israel, the Hebrew University one-year program, and Pardes - are at the core of the network of emerging leaders. Although these leaders obviously did not all attend at the same time, the common experiences of the programs provides shared reference points as well as access to alumni networks. For individual leaders, time in Israel not only deepens their Jewish social and cultural capital, giving them common conceptual vocabulary; it also offers networking opportunities that can pay off in organizational terms.

⁴¹ Most incubated initiatives were new independent organizations, rather than startup initiatives operating within existing institutions. Among respondents from initiatives launched within existing institutions, only 18% reported having participated in any other program for new initiatives and new leaders, and only 10% of institutionally-founded respondents reported having participated in one of the specific Jewish incubator programs listed above. While this may reflect the informal incubation provided by host institutions, it also could indicate a selection preference among new leadership and incubator programs for independent startups rather than for initiatives launched from within existing institutions.

Among incubators and organizational leadership development programs, PresenTense, the ROI Community, and the Professional Leaders Project had the greatest participant overlap, with Joshua Venture, and the AVI CHAI Fellowship slightly outside the core. Geography-specific (Bikkurim, UpStart) and issue-specific incubators (Six Points Fellowship, NextDor) had fewer network ties across the core of the system. However, there are few organizational incubation programs that go beyond the *mifgash* (encounter) and engage internationally diverse initiatives in shared training.

The center of the North American individual leadership program network map is The Conversation (the annual cross-communal *Jewish Week*-sponsored gathering), an initiative that while not an incubator, nonetheless selects its participants in part based on their organizational prowess; indeed it may serve as a clearinghouse for existing leaders of successful startups rather than a proving ground for future leaders.



RECOMMENDATIONS

RECOMMENDATION 1

Ensure that startup leaders and successful startup initiatives play an integral, fully vested role in the overall Jewish organizational infrastructure and have both a voice and a vote in communal decision-making.

RECOMMENDATION 2

Planning, funding, and evaluation metrics should distinguish among age, lifestage, lifestyle, and level of affiliation and set distinct, independent benchmarks for each category.

RECOMMENDATION 3

Leverage investments in the most successful changemakers by ensuring a consistent leadership development and capacity building pipeline for new initiatives, from ideas to pilots to startups to scaled and sustainable ventures.

RECOMMENDATION 4

Link existing formal and informal networks in order to harness their social capital and enhance the effectiveness of individual and collective Jewish action.

RECOMMENDATION 5

Build global Jewish knowledge and social capital by creating and expanding transnational networks and shared learning experiences.

RECOMMENDATIONS

The Innovation Ecosystem contained eight specific recommendations for the emerging Jewish startup sector. Some of them have been adapted in different Jewish institutional settings, whether grantmaking or operating, and new resources for innovation are continuing to emerge, among them—

- New philanthropic funds for innovation;
- New microgrant initiatives (both Federation-based and independently funded), many with streamlined application and reporting procedures;
- Increased transparency, through self-reporting and publication of collected data;
- Expanded and new early-stage incubators, many outside major Jewish population centers;
- New Jewish multi-tenant nonprofit centers, offering shared services and collaborative work environments;
- Increased collaboration and coordination among capacity builders and other resource providers within the innovation ecosystem; and
- Increased attention to and conversations about Jewish innovation across a wide variety of Jewish communal and institutional settings.

These all are positive steps to strengthen the sector. However, the work has only just begun, and our original recommendations are still relevant and urgent.

As our findings make clear, this high-growth sector of the broader Jewish economy offers significant reserves of knowledge and social capital which can be leveraged to transform the broader community. These are not potential resources; they are current, sustainable, even renewable sources of communal energy. This report offers five new recommendations for strategies to strengthen the startup sector and connect the Jewish innovation economy to the broader, global Jewish communal framework. They are followed by the eight original recommendations from 2009.

**RECOMMENDATION 1 ENSURE THAT STARTUP LEADERS AND SUCCESSFUL
STARTUP INITIATIVES PLAY AN INTEGRAL, FULLY VESTED
ROLE IN THE OVERALL JEWISH ORGANIZATIONAL
INFRASTRUCTURE AND HAVE BOTH A VOICE AND A VOTE
IN COMMUNAL DECISION-MAKING.**

Jewish innovators are key stakeholders in the contemporary Jewish communal enterprise. Although they have blazed new pathways for Jewish involvement, many innovators come from the core of the Jewish community. Their knowledge, experience, and perspective have earned them both a voice and a vote in communal decision-making. Similarly, it is in the best interest of organized Jewry to ensure that startups with proven track records and documented impact have the support and access they need to integrate their ventures into the broader life of the community.

**RECOMMENDATION 2 PLANNING, FUNDING, AND EVALUATION METRICS SHOULD
DISTINGUISH AMONG AGE, LIFESTAGE, LIFESTYLE, AND
LEVEL OF AFFILIATION AND SET DISTINCT, INDEPENDENT
BENCHMARKS FOR EACH CATEGORY.**

The diversity of new Jewish initiatives is evident not only in what they do, but also in how they do it. Jewish startups use a wide variety of tools to engage their participants, who vary considerably in age, lifestage, lifestyle, and level of connection to the organized Jewish community. For example, initiatives and issues that appeal to the disconnected or unaffiliated (many of whom are baby boomers) do not necessarily appeal to younger participants. “Next-generation,” therefore, is not a synonym for “unaffiliated.” Stakeholders should distinguish among demographics and behaviors when formulating planning, funding and evaluation strategies, and benchmark them accordingly.

**RECOMMENDATION 3 LEVERAGE INVESTMENTS IN THE MOST SUCCESSFUL
CHANGEMAKERS BY ENSURING A CONSISTENT LEADERSHIP
DEVELOPMENT AND CAPACITY BUILDING PIPELINE FOR
NEW INITIATIVES, FROM IDEAS TO PILOTS TO STARTUPS
TO SCALED AND SUSTAINABLE VENTURES.**

Incubation programs enhance the value and extend the impact of direct investments in new Jewish initiatives. Increasing the capacity of existing incubators and support organizations while establishing such incubation programs in new locations (and online) will strengthen the community’s ability to support innovation wherever it occurs. Multiple types of capacity building investments at every stage of organizational development will ensure that new and emerging

initiatives have access to the wide range of resources they need to solidify their impact and grow to the next stage. In particular, funders and capacity builders must begin to focus serious, deep attention on bringing the most successful ventures to scale and sustainability.

RECOMMENDATION 4 LINK EXISTING FORMAL AND INFORMAL NETWORKS IN ORDER TO HARNESS THEIR SOCIAL CAPITAL AND ENHANCE THE EFFECTIVENESS OF INDIVIDUAL AND COLLECTIVE JEWISH ACTION.

Even as new global leadership and training programs create relationships and structures for creative forms of Jewish solidarity and mobilization, Jewish innovators already are connected to one another in a variety of ways. Their formal and informal networks also serve as magnets for younger Jews as well as those with fewer connections to organized Jewish life. Despite the strength of their internal bonds these networks often are isolated from one another. Through mapping and bridging these groupings, resource providers can encourage cross-network social connections and exchanges of information and best practices. This would reinforce the non-financial support structures used by Jewish innovators and extend their impact within and beyond the broader Jewish community.

RECOMMENDATION 5 BUILD GLOBAL JEWISH KNOWLEDGE AND SOCIAL CAPITAL BY CREATING AND EXPANDING TRANSNATIONAL NETWORKS AND SHARED LEARNING EXPERIENCES.

The globalization of the Jewish experience encompasses Israel, North America, Europe, Latin America, Australia/New Zealand, and parts of Africa and Asia. As the barriers distancing Jewish innovators break down, so, too, do their initiatives increasingly reflect transnational influences. However, many international Jewish leadership programs limit their scope to cultural encounters and information exchanges. There are too few opportunities for emerging leaders from around the world to develop the strong bonds needed to facilitate value alignment and mobilize collective Jewish action. New transnational shared learning experiences and issue-based action networks, drawing on a truly global sense of Jewish peoplehood, could nurture global partnerships, spurring cross-border collaboration and accelerating the adaptation of new ideas and successful models. The networks that result would deepen the impact of Judaism and Jewish values not only within the Jewish community but indeed throughout global society.

2009 RECOMMENDATIONS

Please see *The Innovation Ecosystem* (2009) or visit 2009report.jewishecosystem.org for the full text of the 2009 recommendations.

- | | |
|-------------------------|---|
| RECOMMENDATION 1 | INCORPORATE INNOVATION AS AN ESSENTIAL ELEMENT OF PHILANTHROPY AND PROGRAM DELIVERY. |
| RECOMMENDATION 2 | SEEK TO ESTABLISH IDEAS THAT ARE RELEVANT TO AND ADAPTABLE IN THE BROADER COMMUNITY. |
| RECOMMENDATION 3 | BUILD A BROAD AND DIVERSE BASE OF FINANCIAL SUPPORT FOR INNOVATION. |
| RECOMMENDATION 4 | ESTABLISH A CULTURE OF TRANSPARENT GOVERNANCE AND MISSION ACCOUNTABILITY. |
| RECOMMENDATION 5 | CHANGE ACCOUNTABILITY EXPECTATIONS TO ALLOW FOR UNPREDICTABILITY, UNINTENDED POSITIVE CONSEQUENCES, MID-COURSE CORRECTIONS, AND THE POSSIBILITY OF FAILURE. |
| RECOMMENDATION 6 | CHANGE THE WAY SUCCESS IS MEASURED TO ACCOUNT FOR COLLECTIVE IMPACT ACROSS THE ECOSYSTEM. |
| RECOMMENDATION 7 | RECOGNIZE AND MINIMIZE THE COMPLEX CHALLENGES INVOLVED IN APPLYING FOR GRANTS, UNDERTAKING NEW PROGRAMS, AND SATISFYING EVALUATION AND REPORTING REQUIREMENTS. |
| RECOMMENDATION 8 | COLLABORATE AND COOPERATE TO REDUCE COSTS. |

CONCLUSION

A little more than two years ago, the design and analysis of our 2008 survey reflected the threat of the global economic recession and the potential that retrenchment might severely damage what appeared to be a fragile ecosystem, wiping away a decade of philanthropic investment and entrepreneurial effort. Rather than explore the human capital in Jewish startups, our survey instrument focused primarily on the purely financial threats facing the sector, as well as potential organizational survival strategies—because we thought that asking those questions was the best way to learn how best to navigate the lean years.

As it turns out, the 2010 Survey of New Jewish Initiatives has demonstrated the strength and growth of the Jewish startup sector.

So why did we overestimate the threat and underestimate the size and resilience? Because although we knew we were looking at something new, we still were viewing it through an old lens, in which money is the primary indicator of success and in which market share, rather than mindshare, is the strongest indicator of sustainability. Much as the concept of innovation economics challenges dominant models of economic theory, so, too, do the patterns in the Jewish innovation economy challenge the dominant Jewish philanthropic and nonprofit models. Where classical economics holds that market growth is driven by capital investment, innovation economics postulates that knowledge and creativity is what spurs growth. While there is no denying the importance of financial capital, it is clear that social and knowledge capital (themselves the outcomes and by-products of a generation of philanthropic investments) also drive the Jewish innovation economy.

The Jewish startup sector is just as resilient and adaptable as any healthy ecosystem or rapidly growing economy. Still, without serious, sustained investment and resources, Jewish innovation will not reach its full potential. But in our 21st-century global economy, knowledge and relationships have emerged as important, perhaps underappreciated coins of the realm. And we can be certain that the next Survey of New Jewish Initiatives will send us back to the metaphorical drawing board as we ponder new and unexpected explanations for the further evolutions and revolutions in contemporary Jewish life.

QUESTIONS FOR FURTHER INQUIRY

The purpose of the 2010 Survey of New Jewish Initiatives extends beyond pure research to the search for ways to strengthen and extend the investments made by philanthropists, supporting organizations, and, of course, the innovators themselves. There still is much to learn about the patterns of the innovation ecosystem and the dynamics of the innovation economy. A key question is that of impact: what difference do startup founders and leaders believe they are making, and how do they know? We also know little about startups that go out of business, nor what happens to their founders and leaders. Lastly, but perhaps most importantly, beyond the startup sector and across the spectrum of Jewish life, questions of economies and economic patterns deserve significant and sustained attention.

FEEDBACK

We hope these findings and discussion prove useful to you. The overall survey frequencies are available at innovation.jewisheconomy.org. We would welcome your feedback as well as questions for future research. Please join the conversation by sending an email to survey@jewishjumpstart.org or by posting a comment at innovation.jewisheconomy.org.

APPENDICES

SURVEY RESPONSE RATES AND RESPONDENT CRITERIA

Approximately 1,200 invitations were sent to respondents believed to represent initiatives in North America and Europe that had been founded in the late 1990s or later. A self-registration site permitted prospective respondents to identify themselves and their initiatives and request a survey invitation; the site also included a “refer-a-friend” feature to encourage people to invite startup leaders to register. More than 300 such registrations were recorded; at least 30 came from initiatives outside North America and Europe, and many already were in the sample.

A total of 660 responses were received. 430 valid responses were received from among the 750-773 North American initiatives believed to be in the sample; 192 valid responses were received from among the 396-412 European initiatives believed to be in the sample. The remainder came from Israel, Asia and the Pacific, the Middle East and North Africa, and Latin America (including Mexico). Of the 414 responses from U.S.-based initiatives, 349 qualified as autonomous or independent non-commercial initiatives founded 10 years ago or more recently (2000-2010). Of the 16 responses from Canadian initiatives, 15 qualified. Of the European responses, 136 qualified. The response rate to the survey for North American initiatives was 55-57% and 46-48% in Europe; more precise calculations are impossible due to the possibility of duplicate invitations sent to the same organization, as well as the possibility of invitations sent to initiatives that had ceased to exist. The extremely low number of responses from Canada makes it impossible to report certain country-specific data, such as legal form, with any real certainty. However, we have reported certain key findings for Canada where they appear to differ substantially from the U.S. results.

The 2010 Survey of New Jewish Initiatives was completed by one “top leader” at each surveyed initiative, most frequently the senior professional or lay leader. 75% of respondents described themselves as the founder or leading co-founder of the initiative for which they were responding. 63% self-identified as the CEO/executive director (19% were in other professional positions), while 9% self-identified as the board chair/co-chair (9% were other board members, volunteers, or alumni). As such, the findings described here are based on self-reported data, albeit data provided by the most knowledgeable informants. While we caution that the broad implications in the key findings may not be applicable to any particular initiative, given the estimated response rate well above 50%, we are confident that this data is as representative as possible of North American Jewish startups a whole.

ESTIMATING THE NUMBER OF NORTH AMERICAN JEWISH STARTUPS

Our total organizational population estimate falls within a range that takes into account both the overall response rate and the assumed characteristics of non-responding initiatives. Our experience with non-responding initiatives in the 2008 Survey, including follow-up data collection of the founding dates of those non-responding initiatives, suggests that they would have qualified to be included at about three fourths the rate of those initiatives that did respond. In 2010, approximately 320-343 North American initiatives did not respond; we estimate that among them at least 203-218 initiatives that would have qualified to be included—and very likely more, given that the 2010 criteria for inclusion were broader than the 2008 criteria. Thus we estimate that as of April 2010 there were around 600 Jewish startups.

ESTIMATING THE NUMBER OF PARTICIPANTS IN NORTH AMERICAN JEWISH STARTUPS

Because many people are affiliated with more than one initiative and thus may appear in multiple attendee counts, we have developed a rough methodology to account for the potential overlap in participants. In 2008, we estimated, conservatively, that unique individuals accounted for 54%-60% of the combined reported participant figures. This estimate was based on the assumption that the 45% of participants “deeply involved” in the organized Jewish community were, on average, connected to as many as three Jewish startups; the 29% “moderately involved” were connected to up to two startups; and the 26% with no other meaningful connection were involved with one startup. Using the same methodology updated for 2010, we estimate that unique individuals account for 54%-60% of the aggregate reported participant figures, or approximately 630,000 people; around 115,000 are regular participants and core members.

BUDGET ANALYSIS

There is an important difference between the 2008 and 2010 surveys: whereas the 2008 survey included only initiatives with budgets of \$2 million or less, the 2010 survey invited responses from new initiatives of all budget sizes, not just those with budgets of \$2 million or less. Because of the broader reach of the 2010 survey, we believe that the annual budget data for this year is more representative of the Jewish startup sector as a whole than the data reported from the 2008 survey. Nonetheless, we believe that the 2008 data remains broadly representative of the field, not only because the vast majority of Jewish startups have budgets well below

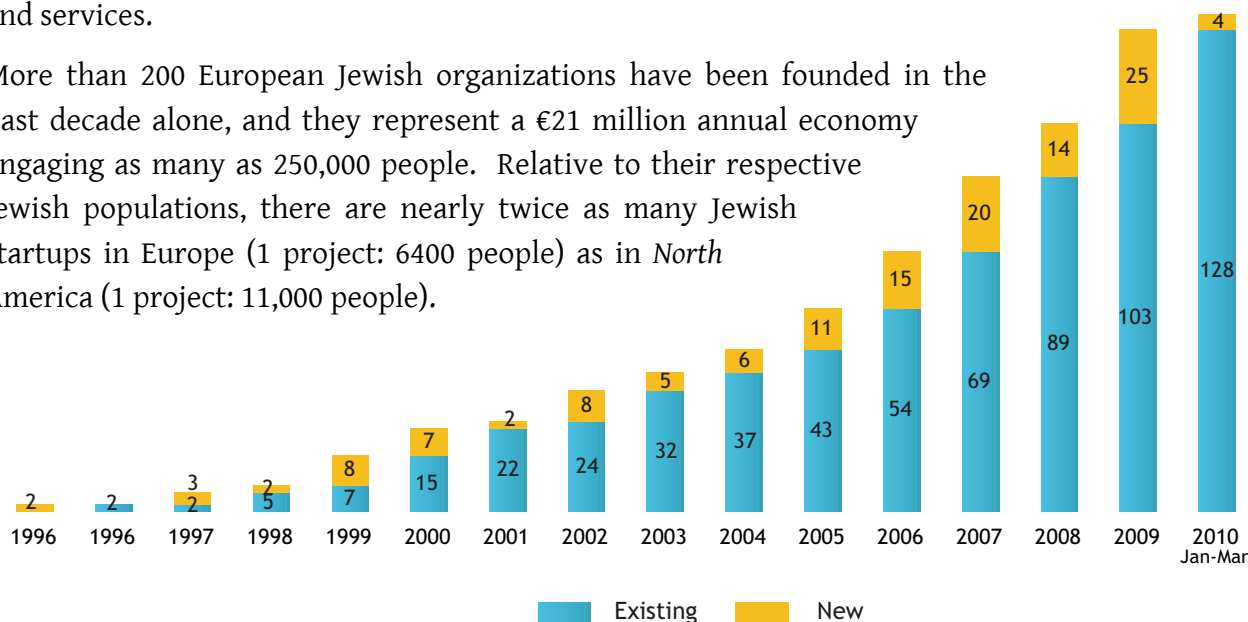
\$2 million, but also because side-by-side analysis of the 2008 and 2010 data shows that the new 2010 respondents have smaller average budgets overall. This is true not only of startups founded in 2009 and 2010, but also of respondents to the 2010 survey which would have been eligible for the 2008 survey but did not participate. This is verified by comparison of the budgets of respondents indicating that they were familiar with the 2008 survey and/or The Innovation Ecosystem with the budgets of those who were not. The budgets of those previously unfamiliar with the survey—irrespective of the initiative’s founding year—were considerably lower.

THE EUROPEAN INNOVATION ECOSYSTEM

Inspired by the collaborative research and policy development model established for the 2008 survey by Jumpstart, The Natan Fund, and The Samuel Bronfman Foundation, we forged a transatlantic partnership to study the Jewish startup landscape in Europe. Working with Pears Foundation (UK) and the ROI Community of Young Jewish Innovators (Israel), Jumpstart extended the 2010 Survey of New Jewish Initiatives to Europe simultaneously with the North American survey. As in North America, the survey results are a snapshot census of the sector's size and reach, and the organizations' funding sources, expenses, structure and governance.

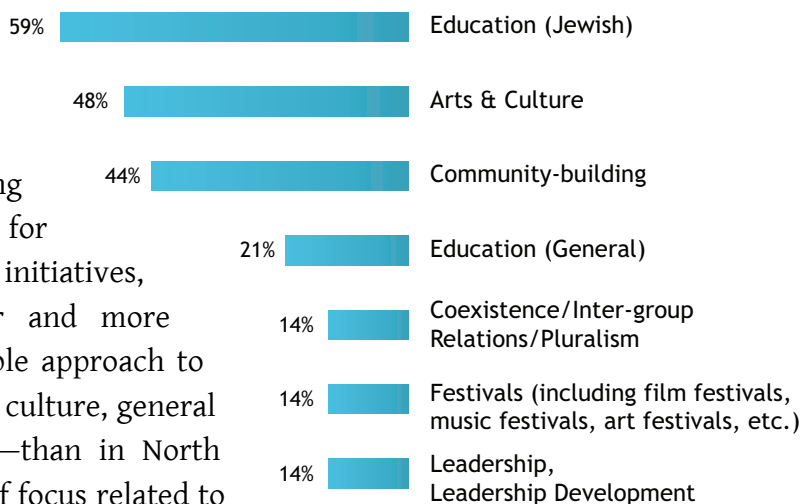
Hundreds of independent Jewish initiatives have been launched across the continent, many dedicated to specific niches and interests within the broader architecture of Jewish life. They vary in size, from large-scale organizations reaching thousands to people to intimate gatherings in private homes. However, their impact does not depend on their size, but rather on their quality and adaptability, and their capacity to embody the values and worldviews of their founders and participants. Together with their funders, supporters, participants and beneficiaries they form a European Jewish innovation ecosystem, a vital network that develops, promotes and diffuses new ideas, technologies, products and services.

More than 200 European Jewish organizations have been founded in the past decade alone, and they represent a €21 million annual economy engaging as many as 250,000 people. Relative to their respective Jewish populations, there are nearly twice as many Jewish startups in Europe (1 project: 6400 people) as in *North America* (1 project: 11,000 people).

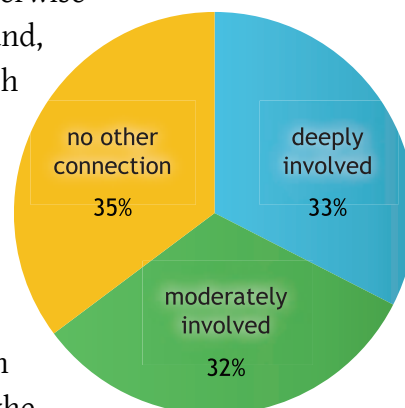


GROWTH OF JEWISH STARTUP SECTOR IN EUROPE

Two key findings from the European study bear comparison with the North American results reported here. While Jewish education and community building are among the top areas of focus for both European and North American initiatives, there appears to be a stronger and more consistent emphasis on an accessible approach to European Jewish life—through arts, culture, general education, pluralism and festivals—than in North America, where the top five areas of focus related to identity expression and development: spirituality, ritual, and 20s/30s outreach and engagement. First, the vast majority of new European Jewish initiatives describe their primary areas of focus as Jewish education, arts and culture, or community building. Inter-group and interreligious relations are a higher priority than diversity issues within the Jewish community. Contemporary Jewish life in multicultural Europe is of greater interest than memory or social services.



Second, when it comes to involvement in the organized Jewish community, the constituents and participants in European startups are a roughly even mix of the deeply involved, moderately affiliated, and the otherwise disconnected (irrespective of participants' Jewish background, which the survey did not address). New European Jewish initiatives reach a higher proportion of the so-called “unaffiliated” than their counterparts in North America, nearly half of whose constituents and participants are deeply involved in organized Jewish life.



The European startup sector is evidence that the reinvention of Jewish life is a global phenomenon. Just as in North America, Jewish startups in Europe are both a reflection of the unique cultural circumstances from which they emerged and part of a broader worldwide revitalization of contemporary Jewish life.

For the complete Key Findings from the 2010 Survey of New Jewish Initiatives in Europe, please visit

europe2010.jewishecosystem.org

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Jumpstart is working across the globe to empower a new generation of Jewish organizations that are creating unique and compelling gateways into Jewish life. Through catalyzing new approaches to building Jewish community and providing hands-on help to Jewish innovators Jumpstart is both an entrepreneurial support system and a research & development laboratory for the Jewish future.



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Guided by the vision of Edgar M. Bronfman, The Samuel Bronfman Foundation seeks to inspire a renaissance of Jewish life. The foundation's work is informed by the following principles: Jewish renaissance is grounded in Jewish learning; Jewish youth shape the future of the Jewish people; vibrant Jewish communities are open and inclusive; and all Jews are a single family. The foundation cultivates long-term relationships with organizations that advance their mission with innovation, depth and meaning, such as the Bronfman Youth Fellowships in Israel, Hillel: The Foundation for Jewish Campus Life, The Curriculum Initiative, MyJewishLearning.com and Kveller.com among others.



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