

The Hope Study:

What Jewish Professionals Told Us About Hope in a Time of Crisis

October 2025

Executive Summary

In Fall 2025 the Hope Study finds that Jewish community professionals are experiencing a crisis of hope, at the same time as they exhibit strong expressions of resilience, bolstered by the restorative power of community belonging and meaningful work. They express a clear need for principled leadership, authentic peer community and practical tools to navigate threats, particularly internal community divisions.

The story we discovered

The Hope Study was launched in the difficult summer of 2025. Between July and August, just following the 12-Day war between Israel and Iran, and before the worst reports of humanitarian disaster in Gaza made headlines around the world. There were hostages still languishing in Gaza and American society was severely polarized around responses to the actions of President Trump and his administration. In these tumultuous times we discovered a complex reality for Jewish community professionals; a story of crisis and resilience with much to learn from about our present and our communal future. Even now (in the Fall of 2025), since all the live hostages have returned home and there is a ceasefire in the war in Gaza (at least as of this writing), we believe that our message remains relevant and timely. With this report about the Hope Study we will share what we learned about a field of nearly 950 Jewish communal professionals demonstrating remarkable resilience while navigating unprecedented challenges, and offer a roadmap for how organizations can nurture their professionals and cultivate hope, even during the darkest times.

A crisis, but not the one we expected

Jewish community professionals are indeed dealing with a crisis of hope, and this situation is particularly acute when viewed against the broader population; **in a year when 82% of U.S. adults reported feeling hopeful¹ about their personal future, only 24% of Jewish professionals felt hopeful more than "sometimes."** Nearly two-thirds report that the Israel situation significantly impacts their personal well-being, and 59% worry extensively about rising antisemitism. These aren't abstract concerns, they represent the daily emotional reality of the people whose job it is to hold Jewish community together during crisis.

However, the Study also finds that personal concerns are not translating into professional dysfunction. Despite diminished personal hope and concerns about Israel and antisemitism, 55% of the Jewish community professionals surveyed still feel energized by their work, and 73% maintain strong connection to the Jewish People. The overall picture is that **Jewish communal professionals are demonstrating workplace resilience as they separate personal distress from professional functioning.**

¹ Human Flourishing Lab (2024). Hope in America: Visions of the Future.
<https://humanflourishinglab.org/hope-in-america-2024/>

Five professional types

Advanced analysis revealed that professionals aren't experiencing this crisis uniformly. Instead, they cluster into five distinct types, with varying levels of hope and feelings of belonging to the Jewish collective. Some are maintaining their motivation and professional purpose, while others are struggling. This diversity reveals that **one-size-fits-all approaches to supporting professionals will fail**. Different groups need different interventions, based on their own roles, professional experience and commitments.

The internal challenges: Divisions within

A striking finding of the Hope Study challenges assumptions about what threatens professional hope. When asked about the greatest professional challenges, **internal communal division emerged as the overwhelming concern**, cited by 20% of professionals, nearly twice as often as external antisemitism. Staff describe feeling "caught between competing expectations," "unable to navigate diverse constituency viewpoints," and "paralyzed by competing community expectations."

What professionals really want: Empowerment, not just support

Another actionable finding contradicts common assumptions about crisis support. When professionals identified what gives them hope, "moral clarity and advocacy" from leaders topped the list, mentioned by 11% of respondents. When they rated helpful organizational supports, 63% wanted "clear guidance for navigating sensitive conversations" and 48% wanted "forums to process current events with colleagues", both significantly exceeding requests for individual mental health resources (42%). **Professionals tell us they aren't primarily seeking therapy, they're asking for empowerment**. They want leaders who combine strong public stances with personal care, practical tools for difficult conversations, and structured opportunities to process challenges collectively. They need organizations that help them do their jobs with integrity and impact, and help them feel part of something bigger.

The Hope Study reveals a field that, despite being tested by unprecedented challenges, remains committed to its mission and seeks the kind of leadership and organizational culture that can sustain both personal meaning and collective impact. **The story that emerges is ultimately one of possibility, a roadmap for how organizations can move beyond crisis management toward building a community infrastructure that allows hope to emerge even in the most challenging times.**

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Introduction: Finding Hope in a Time of Crisis

In the two years since the rupture and tragedy of October 7th 2023, Jewish communities around the world have found themselves dealing with new and unexpected challenges; antisemitism has surged to levels unexperienced in recent memory and Israel has been engaged in ongoing military conflict on multiple fronts. In this reality, Jewish communal professionals find themselves in an unprecedented position, experiencing their own profound grief, fear, and uncertainty while simultaneously being required to hold space – and lead - communities grappling with the same emotions and challenges. From synagogue school teachers to Federation executives, from Hillel directors to JCC program coordinators, these professionals face a unique challenge: How do you enable and sustain hope for others when your own sources of strength feel shaken?

The Hope Survey emerged from a deep curiosity about the professional experiences of the thousands of dedicated people who serve Jewish community organizations and their constituents, recognizing that this moment demands more than assumptions about what they need. Conducted by M²: The Institute for Experiential Jewish Education, this research represents an effort to understand the inner landscape of Jewish communal work during crisis. Rather than focusing solely on burnout or trauma, important as those concerns are, we chose to center our inquiry on Hope, or *Tikvah*, the Jewish concept of hope that encompasses both expectation and action, both vision and determination.

Understanding Hope: Theoretical Frameworks and Jewish Wisdom

Before examining what Jewish professionals told us about hope during this period, it is valuable to establish a theoretical foundation for understanding the concept of hope itself—both as a psychological construct and as a central concept in Jewish tradition. These frameworks help us interpret the patterns that emerged in our data and validate the findings.

Hope as Psychological Process: Agency and Pathways

The most influential contemporary psychological model of hope comes from psychologist C.R. Snyder², who defined hope as "a positive motivational state based on an interactively derived sense of successful agency (goal-directed energy) and pathways (planning to meet goals)." This theory posits that hope consists of two essential components:

Agency represents an individual's belief in their capacity to initiate and sustain action toward achieving their goals. This captures the motivational force that propels people forward even when facing obstacles.

² Snyder, C. R. (2002). Hope theory: Rainbows in the mind. *Psychological inquiry*, 13(4), 249-275.

Pathways involve the perceived ability to generate workable routes to desired goals, including the crucial capacity to develop alternative strategies when original plans are blocked.

Critically, Snyder's hope is not passive wishful thinking but an active, dynamic process that fuels problem-solving and constructive action. However, critics note that this empirically-focused model can struggle to account for sources of hope that transcend individual agency and material pathways—particularly faith-based or transcendent sources of hope that may be crucial for religious communities. This limitation points toward the need for a broader understanding that incorporates cultural and spiritual dimensions of hope.

In general, research on hope has consistently demonstrated strong connections between dispositional hope, resilience, and psychological well-being, with hope serving as a protective factor against stress, anxiety, and burnout—all particularly relevant for professionals navigating crisis conditions.

Tikvah: Hope and Optimism

Jewish tradition also offers a rich understanding of hope, embodied in the Hebrew word *Tikvah* (תִּקְוָה). The etymology of *Tikvah* comes from the root *qavah* (קָוָה), meaning "to gather together, wait for, or bind (by twisting) together." This linguistic origin suggests a powerful metaphor: hope as an ever-strengthening rope, constructed from many intertwined fibers—tradition, community, covenant, and collective memory—each strand adding to its resilience.

Rabbi Jonathan Sacks distinguishes hope from optimism, noting that hope can legitimately exist for highly unlikely outcomes where optimism would be inappropriate. He also notes, "Optimism and hope are not the same. Optimism is the belief that the world is changing for the better; hope is the belief that, together, we can make the world better³." Rabbi Sacks' approach echoes Snyder's definition; they both see hope as a quality which goes beyond the positive feeling (perhaps more accurately defined as "optimism") to refer to an active capacity to make change in the world. Thus, lack of hope implies much more than a feeling of sadness, but an understanding that it is impossible to change the current situation or find a way to overcome obstacles.

Implications for Understanding Hope in a Jewish Professional Context

These (brief) theoretical frameworks suggest several important considerations for interpreting our survey findings:

Hope as Active Process: Both psychological theory and Jewish tradition emphasize hope as inherently active—requiring agency, pathway generation, and engagement in meaningful action. We should therefore expect to find connections between hope and professionals' sense of impact and effectiveness.

³ Sacks, Jonathan, "To Heal a Fractured World".

Communal Sources: The emphasis in Jewish tradition on communal responsibility may lead us towards the significance of community belonging, collegial support, and collective purpose - in contrast to individual spiritual practices or abstract optimism.

The Role of Meaning: Hope sustained by deep purpose, values, and connection to something larger than oneself may prove more resilient than hope dependent solely on favorable circumstances. The meaningful nature of Jewish communal work itself may provide protective factors.

Navigating Without Pathways: Spiritual or transcendent sources of *Tikvah* can provide hope even when clear pathways are obscured—when professionals face overwhelming external obstacles or when individual agency feels insufficient. This faith-grounded hope may function differently than Snyder's pathway-dependent hope.

With these theoretical foundations established, we now turn to examining how Jewish professionals understand, experience, and sustain hope during one of the most challenging periods in recent Jewish history.

The survey gives voice to nearly 950 professionals across North America and beyond, representing a wide spectrum of Jewish organizational life. We believe that the story they tell is ultimately one of possibility, a roadmap for how organizations can move beyond crisis management toward building the authentic community infrastructure that enables hope to flourish even in the most challenging times.

The Hope Study: When and What

The survey was fielded in July and August 2025, with responses collected in a four-week period following the twelve-day Iran–Israel War (June, 2025) and just before major international media outlets began running headline reports of famine and starvation in Gaza. It is hard to know the exact impact of the specific timing of the survey; it was launched as Israel was still involved in a long war, together with the ongoing campaign to free the hostages and during a period of significant polarization in the US political arena. However, the worst of the media accounts with painful images of suffering in Gaza (and the accompanying political debates about accuracy, anti-Zionism and antisemitism) were still to come, which would have presumably deepened the feelings of hopelessness among many. We assume that, despite the spikes and dips that might result from specific news events, the overall picture gathered here is generally reflective of the ongoing reality of the past two years, since October 7th 2023.

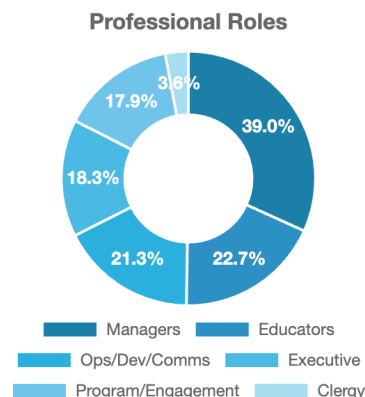
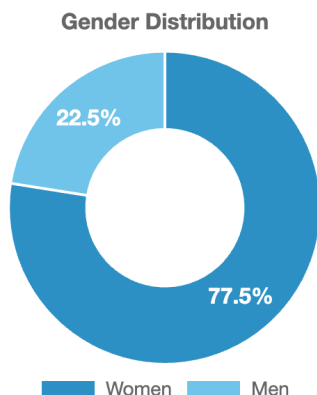
The survey was publicized through a wide range of online channels, including the M² alumni network, and with cooperation from the Jewish Federations of North America, the Jewish Community Center Association and Hillel International. We also used paid advertising in the Jewish media. The survey was open to all professionals serving Jewish organizations, and reached beyond North America to Israel and ten other Jewish communities.

The survey was developed, administered and analyzed by Dr Maor Shani, Director of Research and Evaluation at M², together with Clare Goldwater, M²'s Chief Strategy Officer. The full survey questions are included in Appendix I.

Who Responded: A Portrait of the Field

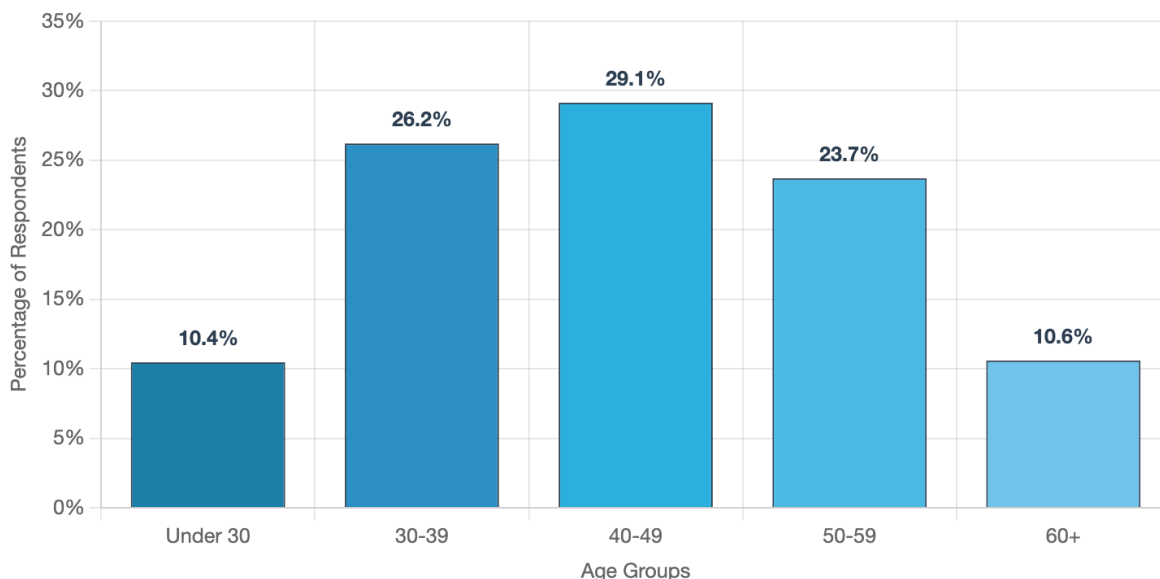
The voices collected in the survey represent a diverse cross-section of Jewish communal life. Nearly 950 professionals from across North America and beyond shared their experiences, painting a comprehensive picture of who is actually doing the work of building and sustaining Jewish communal life today. One significant demographic finding from this survey is that women comprised nearly 78% of respondents. While we cannot assume these survey results represent the entire population of Jewish communal professionals, this finding may indicate important shifts worth further investigation regarding compensation, advancement, and work-life balance for women in the field.

The survey data also reveals that respondents were drawn from all levels of communal work, with 18% in executive roles and 27% in senior roles. These are not entry-level voices; these are people who have made Jewish communal work their career. Respondents also included clergy (3%), as well as those in supporting and administrative roles.



Age Distribution

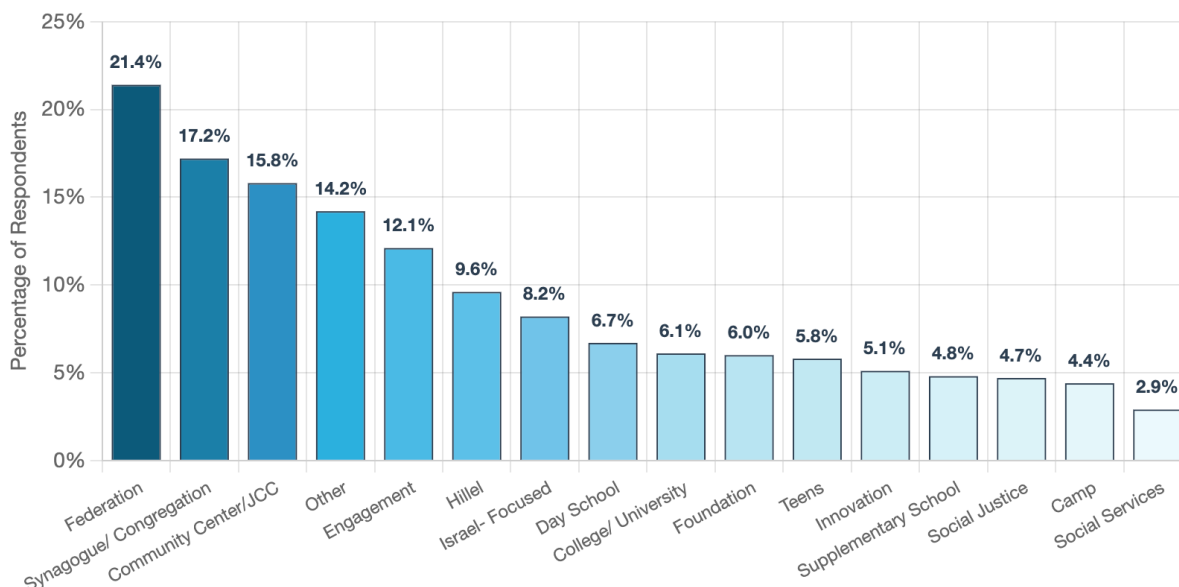
Age groups of survey respondents



The organizational landscape represented is broad. Federation professionals make up the largest single group (21%) of respondents, followed closely by synagogues (17%) and JCCs (16%), but we also hear from professionals across Jewish engagement organizations, Hillels, Israel-focused groups, and many others. While there is a broad range of representation, day school professionals are clearly underrepresented (only 7% of respondents), as are camp professionals. The timing of the survey – during the summer vacation – made it challenging to reach these professionals and even though the findings about day school and camp professionals appear to mirror the rest of the Study, we are definitely missing some of the story in this regard.

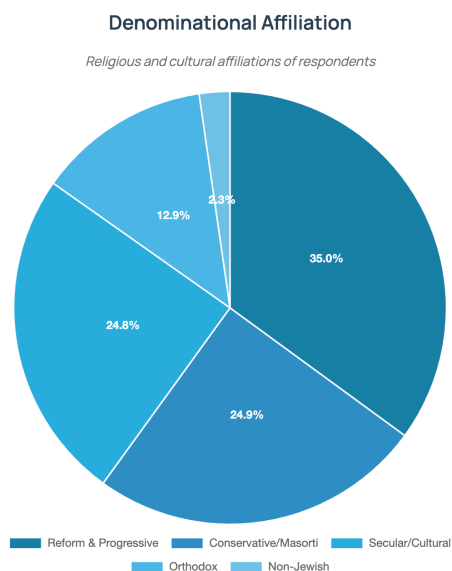
Organizational Affiliation of Respondents

Broad representation from federations to synagogues to specialized organizations



A Denominationally Diverse Community

While Reform and Progressive movements claim the largest share (35%), we see nearly equal representation from Conservative (25%) and secular/cultural Jews (25%). Orthodox professionals make up 13% of the field, and 2% of respondents identify as non-Jewish.

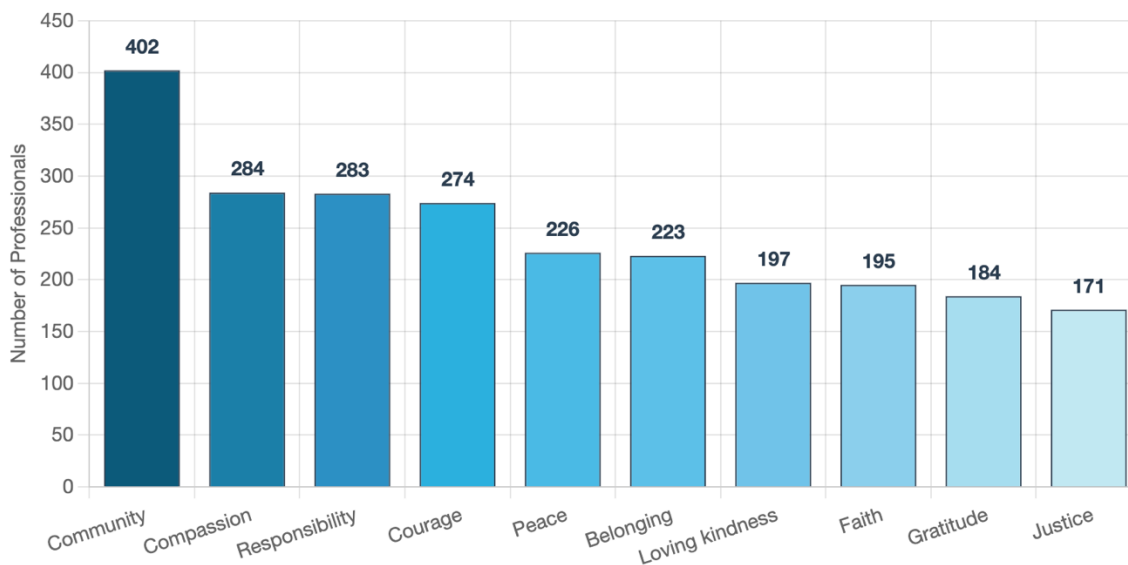


Understandings of Hope

Hope is a multi-faceted, even slippery, concept. We have already referred to a psychologically-focused definition and a Jewish approach that helped form our assumptions underpinning the survey design. At the same time we did not provide respondents with a single definition of Hope for this study; rather, we asked them to provide their own meanings. They were asked to select the values they most strongly associate with Hope, from a range of choices, with an option to add their own. With their answers Jewish professionals revealed something profound about what sustains them during crisis; their choices paint a picture of Hope that is fundamentally relational, community-centered, and grounded in collective responsibility rather than individual spirituality. All of this echoes the earlier theoretical understandings that we have described.

Top 10 Values Associated with Hope

Number of professionals who selected each value (out of 950 respondents)



Community reigns supreme

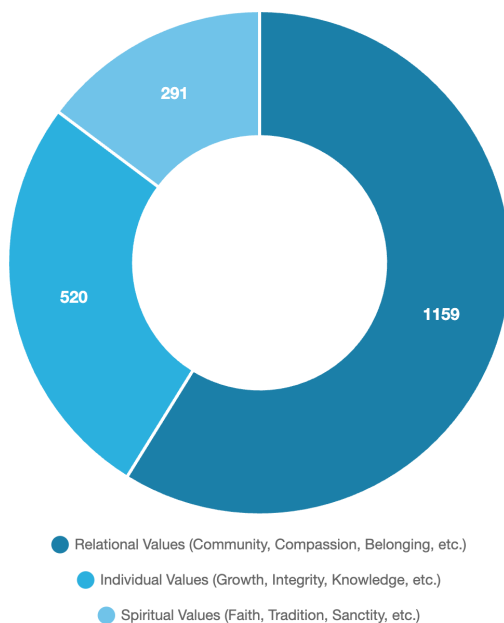
The value of "Community" towers above all other values with 402 selections, nearly 43% of all respondents. The message is that for Jewish professionals, Hope is fundamentally associated with collective identity, it emerges from and lives within relationship and belonging. This finding becomes even more powerful when combined with "Belonging" (223 selections), which ranks sixth overall. Together, these community-focused values represent a foundational approach to hope that is borne out in other parts of the Study also.

The relational foundation of resilience

The next tier of values associated with Hope reveals its interpersonal character. Compassion (284), Responsibility (283), and Courage (274) cluster together, suggesting that hope emerges from concrete ways of being with others. Add "Loving kindness" (197) and "Menschlichkeit/Decency" (139) to this mix, and we see professionals locating hope practices of care, accountability, and moral courage.

Value Categories Associated with Hope

Hope emerges more from relationship and community than from individual or abstract concepts

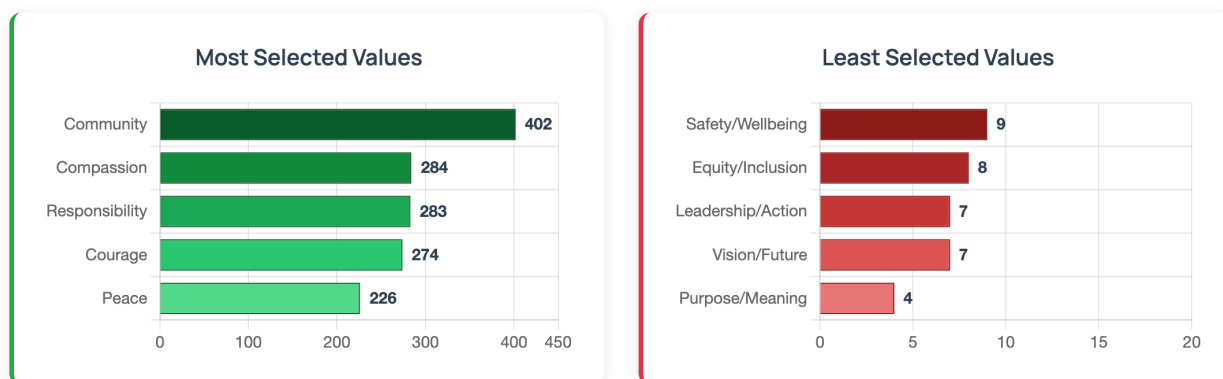


The spiritual-secular balance

While "Faith" appears solidly in the top ten (195 selections), it doesn't dominate the landscape the way community and relational values do. "Tradition" ranks much lower (96), and spiritual concepts like "Sanctity" barely register (12).

Most vs Least Selected Values

Contrasting the values most and least associated with hope reveals professional priorities



How Hopeful Are We?

A community under genuine stress

The numbers paint a picture of a community experiencing crisis. Nearly two-thirds (65%) report that the situation in Israel has significantly impacted their personal well-being, while 59% worry extensively about rising antisemitism, reflecting the daily emotional reality of Jewish professionals across North America.

Perhaps most telling, when asked about their emotional state over the four weeks before the survey, only 23% report feeling hopeful about the future "often," while 52% feel hopeful only "sometimes" and 25% rarely feel hopeful at all. The Hope/Despair factor scores 2.8 out of 5, below the midpoint and indicating a field genuinely struggling with feelings about what lies ahead. When set against broader national surveys, the contrast is stark. For example, a 2024 study from the Archbridge Institute's Human Flourishing Lab found that 82% of U.S. adults feel hopeful about their personal future⁴. These figures highlight the specific and heavy emotional toll of the current crisis on the Jewish professional community, and this struggle with hope makes the resilience they demonstrate elsewhere even more profound.

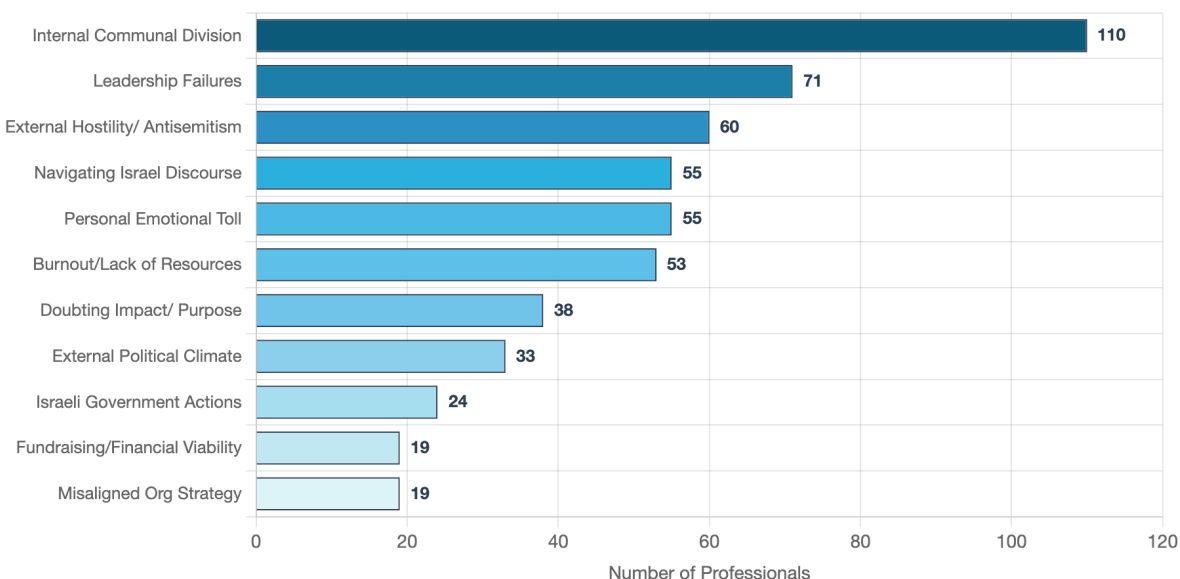
⁴ Human Flourishing Lab (2024). Hope in America: Visions of the Future. <https://humanflourishinglab.org/hope-in-america-2024/>

The Greatest Challenge – Internal Divisions vs External Threats

When professionals identify their greatest **professional** challenges to hope and purpose, a striking pattern emerges, revealing that the single largest threats to feeling hopeful in their professional life are not coming from outside the Jewish community, they are emerging from within it.

Professional Challenges Cited by Respondents

Most frequently cited challenges to professional hope and purpose (N=548)



Internal division as the primary professional obstacle

"Internal Communal Division" dominates the responses to the question of what is the greatest challenge to maintaining hope, with 110 mentions (20%), representing one in five professionals citing this as their primary **professional** challenge. This response is nearly twice as common as any other concern. Professionals describe feeling "caught between competing factions," "unable to navigate constituency expectations on Israel," and "watching our community tear itself apart over politics." They report being "exhausted by the constant conflict within our own walls" and feeling like "referees in a fight we never wanted to moderate." Internal community dynamics directly interfere with professionals' ability to lead programs, facilitate conversations, make decisions, and maintain organizational cohesion.

This finding powerfully validates other findings in this Study that indicate that Israel is a polarizing source of hope, but it extends far beyond Israel discourse to encompass broader ideological and political fractures that are making daily professional work extraordinarily difficult to execute effectively.

Leadership failures: Looking to others for support

"Leadership Failures" ranks second (71 mentions, 13%), creating a mirror of other findings (described later in this report) that point to the pivotal role of leadership in creating a culture of hope and support. Whereas moral clarity and supportive management can generate hope, professionals describe their challenging experiences with leaders who "refuse to take clear stands," "communicate inconsistently," "demonstrate hypocrisy," or "fail to support staff during difficult moments."

The contrast is stark: the same leadership qualities that generate hope when done well become the most destructive forces to professional functioning when absent. Leadership either actively enables hope or actively prevents it.

External threats: Personally challenging, professionally manageable

"External Hostility/Antisemitism" ranks third (60 mentions, 11%), despite the survey being conducted during a period of unprecedented antisemitic incidents. This positioning becomes even more significant when we remember that earlier data showed 65% report Israel significantly impacting their **personal** well-being and 59% worry extensively about antisemitism **personally**.

These external threats appear to be concerning at a personal level, but they do not necessarily translate into professional life. When combined with "External Political Climate" (33 mentions, 6%), all external threats together still don't match the frequency of internal communal division alone. This suggests that while external antisemitism creates personal distress, most professionals have found ways to continue functioning in their roles despite these external pressures. We will speak more about this finding later in this report.

Additional challenges to professional hope

"Navigating Israel Discourse" appears as a distinct professional challenge (55 mentions, 10%), separate from broader communal division. Professionals describe "fear of saying the wrong thing in professional settings," "pressure to adopt specific positions at work," "self-censorship about personal views during programs," and "professional consequences for authentic expression."

"Personal Emotional Toll" ties with Israel discourse (55 mentions, 10%), but notably, despite overall high work resilience, many responses describe how personal impact interferes with professional effectiveness. Professionals describe feeling "overwhelmed by others' emotions during programming," "burned out from holding space for community grief as part of my job," and "isolated in my own struggles while professionally supporting others." This connects directly to the findings about diminished hope and high well-being impacts, showing how personal and professional challenges interweave in ways that affect job performance.

"Burnout/Lack of Resources" (53 mentions, 10%) reveals that the field's sustainability challenges extend beyond emotional exhaustion to include practical concerns about staffing, compensation, and workload

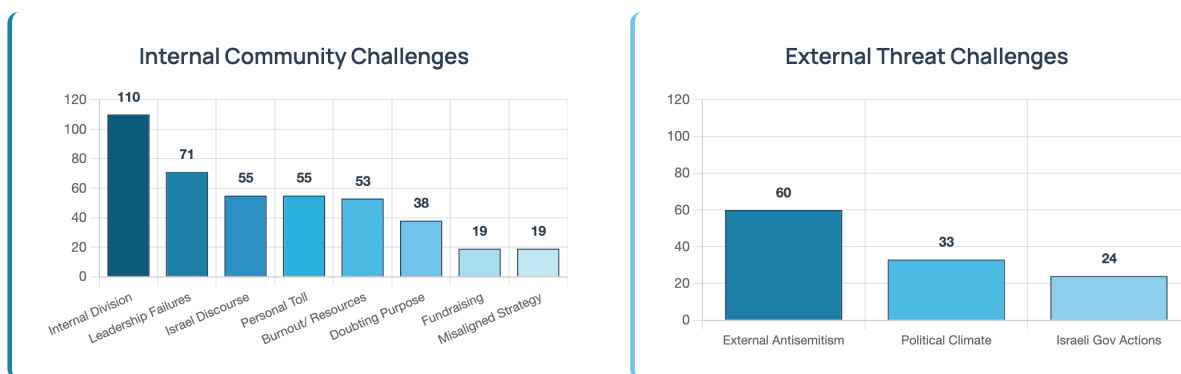
that directly impact professional capacity. Professionals describe "doing three jobs with one salary," "impossible work expectations with inadequate support," and "questioning whether I can afford to stay in Jewish communal work." These barriers to effective professional functioning have been present for many years and are the result of long-documented structural and financial issues.

In addition to the professional challenges mentioned above, several findings emerge from what professionals *don't* frequently cite as professional challenges:

- **Israeli Government Actions** ranks relatively low (24 mentions, 4%), suggesting that professional challenges around Israel are more about discourse management and community division than specific policy disagreements affecting work.
- **Fundraising/Financial Viability** appears less frequently than expected (19 mentions, 3%), indicating that while resources may always be tight, the bigger **professional** challenge is community cohesion rather than fundraising challenges.
- **Doubting Impact/Purpose** affects only 7% despite the crisis, suggesting that most professionals still believe in their work's value; they're struggling with **professional context**, not mission.
- Only **0.9% report "No Challenge,"** confirming this is a genuine field-wide crisis affecting professional functioning, not isolated complaints.

Internal vs External Challenges

Comparing challenges from within the community versus external threats



Internal challenges (382 mentions) significantly outnumber external threats (117 mentions) in affecting professional hope and purpose

Sources of Hope: Where Professionals Find Support

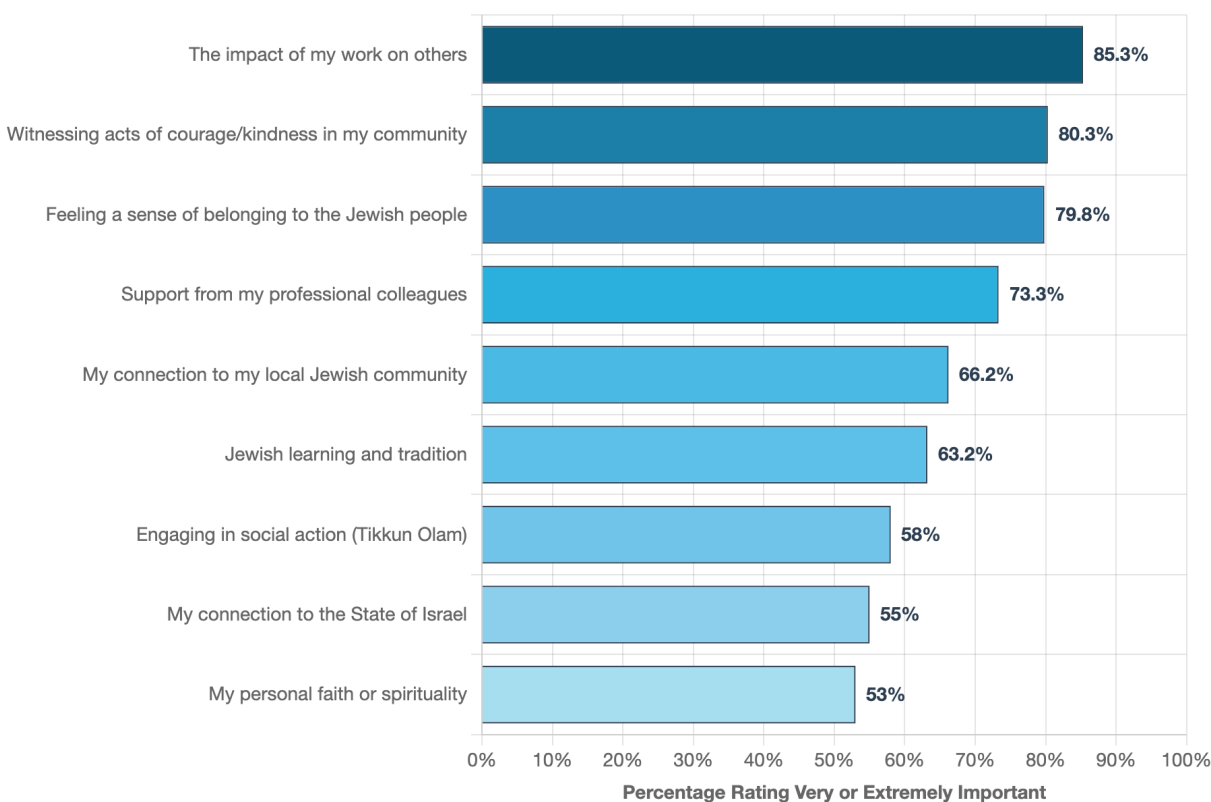
The picture of challenge and hopelessness is only part of the picture, however. The data on what gives Jewish professionals hope reveals a hierarchy of meaning-making, with some insights about the relative importance of different sources of support during difficult times.

Professional impact is powerful

In a finding that speaks to the deep purpose-driven nature of Jewish communal work, "the impact of my work on others" emerged as the top source of hope, with 85% of professionals rating it as very important. This isn't just about job satisfaction, it's about seeing tangible results from one's efforts to build and sustain Jewish life. This finding becomes even more powerful when combined with "support from professional colleagues" (73% very important), forming a broader category that we call "Professional", as it refers to the support that professionals draw directly from the power of their daily work.

Importance of Different Sources of Hope

Survey of Jewish communal professionals (N=800; % based on valid responses)



The power of witnessing goodness

80% find "witnessing acts of courage and kindness in my community" very important for hope. This suggests that hope is renewed through observing the very best of human nature in action. Combined with the high ratings for professional support, we see that hope emerges from relationship and shared witness to meaningful work.

Jewish belonging as bedrock

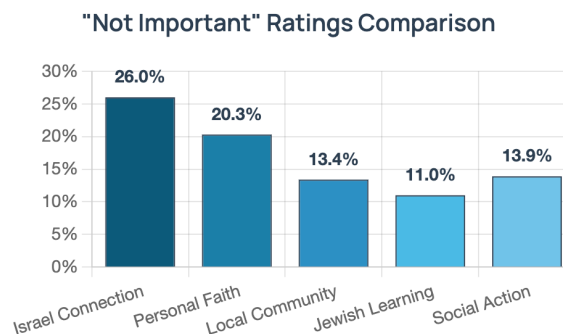
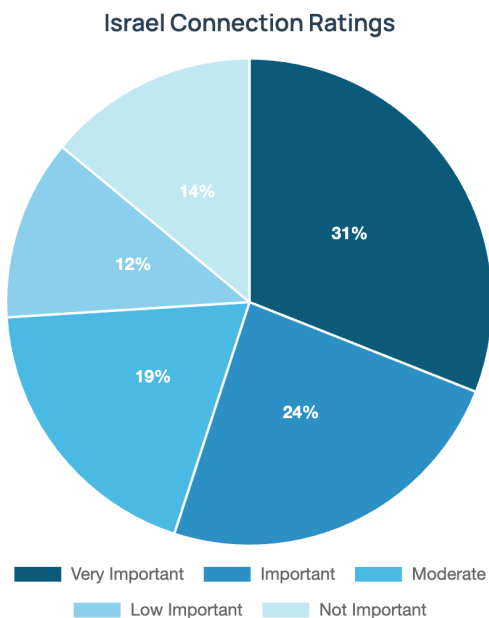
Nearly 80% rate "sense of belonging to the Jewish People" as very important, ranking third overall. This creates what our analysis identifies as a "Community/Peoplehood" factor that, while slightly lower than professional sources, remains foundational. Interestingly, this broad peoplehood connection rated higher than more localized community ties, suggesting that hope draws from the largest possible sense of collective identity.

Israel as polarizing source of hope

A telling finding relates to connection to Israel as a source of hope. While 55% still rate it as very important, this represents almost the lowest percentage of any factor that is "very important". More significantly, 26% rate Israel connection as "not important" for their hope. This is by far the highest "not important" rating for any source. This polarization reflects the broader communal divisions that professionals report as their greatest challenge, showing how Israel discourse creates not just professional difficulties but actually undermines hope for a substantial minority.

Israel Connection as Source of Hope

Connection to Israel shows highest "not important" ratings while maintaining strong support among others



Faith and tradition: Important but not dominant

Jewish learning and tradition (62% very important) and personal faith/spirituality (53% very important) form a "Faith/Tradition" factor that, while meaningful, ranks lower than professional and community sources. This pattern holds across the sample, suggesting that hope in Jewish communal work draws more from active engagement and relationship than from more traditional religious components.

Four pathways to hope

Our factor analysis reveals that these nine sources of hope cluster into four distinct pathways:

1. **Professional** (4.06/5): Impact of work + support from colleagues
2. **Acts/Social** (3.89/5): Witnessing kindness + social action engagement
3. **Community/Peoplehood** (3.81/5): Local community + Jewish belonging + Israel connection
4. **Faith/Tradition** (3.63/5): Learning/tradition + personal spirituality

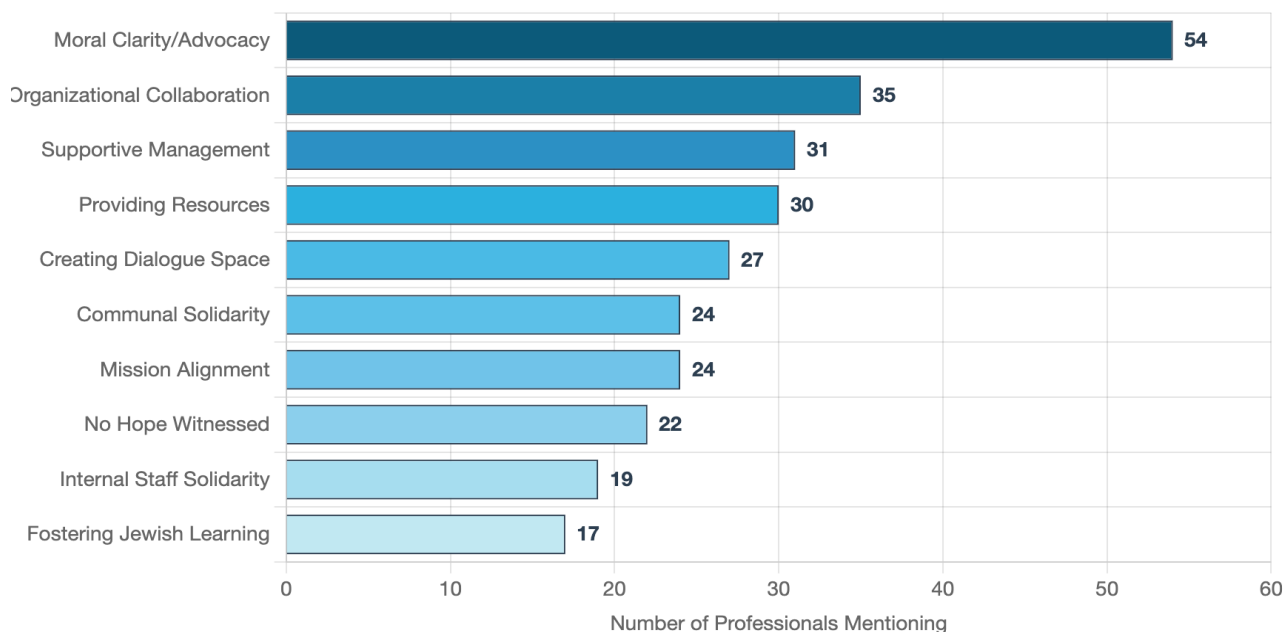
The clear message from this analysis is that hope emerges most powerfully from seeing one's work make a difference and feeling supported by colleagues in that work. The relational and active dimensions of Jewish life: witnessing goodness and belonging to community provide a second and third strong foundation, while traditional religious sources, though important, play a supporting role.

Hope in action

When professionals were asked to identify specific leadership actions or organizational practices that sustained them, their responses reveal a roadmap for what can help during crisis. The patterns that emerge reinforce and extend the findings from earlier questions that emphasize the key role played in leaders in cultivating a culture that is supportive and nurturing, as well as clear and focused.

Top 10 Leadership Actions and Organizational Practices

Most frequently mentioned sources of hope (N=499)



Moral clarity emerges as the top generator of Hope

"Moral Clarity/Advocacy" from leaders taking strong, clear, often public stances on difficult issues, stands alone as the most frequently cited example of hope in action, mentioned by 54 professionals (11% of responses) - nearly twice as common as the next most frequent response. Professionals describe hope emerging when leaders "took a clear stance against antisemitism," "made strong public statements supporting Israel," or "advocated forcefully for our community's safety."

This finding validates the earlier quantitative data showing professionals' desire for "stronger public statements from leadership." But the qualitative responses go deeper, revealing that hope emerges not just from any public statement, but from leaders who demonstrate moral courage and conviction during uncertain times.

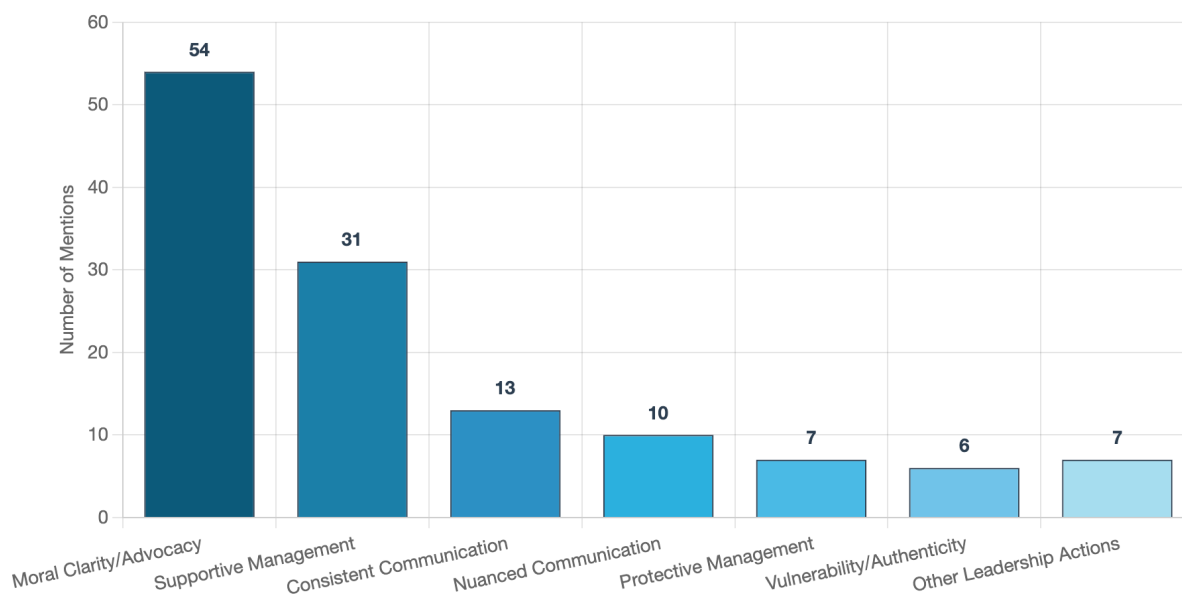
The leadership-support combination

The second tier reveals an important insight: professionals need leaders who combine public moral clarity with personal care. "Supportive Management" ranks third (31 mentions), with professionals describing hope from leaders who "checked in personally during difficult weeks," "offered flexibility during Jewish holidays," or "validated our emotions while maintaining organizational direction."

Together with "Consistent Communication" (13 mentions) and "Nuanced Communication" (10 mentions), we see that effective leadership requires both conviction and compassion. This suggests that professionals notice – and are potentially asking for - both the strong convictions of their leaders as well as their ability to offer personal support and thoughtful communication.

Types of Leadership Actions

Breakdown of the 128 leadership-related mentions by specific action type



Dialogue as infrastructure for hope

The prominence of dialogue-related practices strongly reinforces the findings about organizational support needs. "Creating Dialogue Space" appears 27 times, with "Fostering Dialogue" adding another 15 mentions. Professionals describe hope emerging from "safe spaces to process October 7th together," "facilitated conversations about Israel that honored multiple perspectives," and "regular staff meetings where we could share our fears openly."

This interest in structures for dialogue validates professionals' earlier requests for "forums to process current events with colleagues" and "clear guidance on navigating sensitive conversations."

Collaboration as antidote to division

"Inter-Organizational Collaboration" ranks second overall (35 mentions), suggesting that one antidote to internal division is witnessing organizations working together despite differences. Professionals describe hope from seeing "Orthodox and Reform organizations coordinating response to antisemitism," "Jewish and interfaith groups collaborating on safety initiatives," and "competing organizations putting aside differences to support Israel."

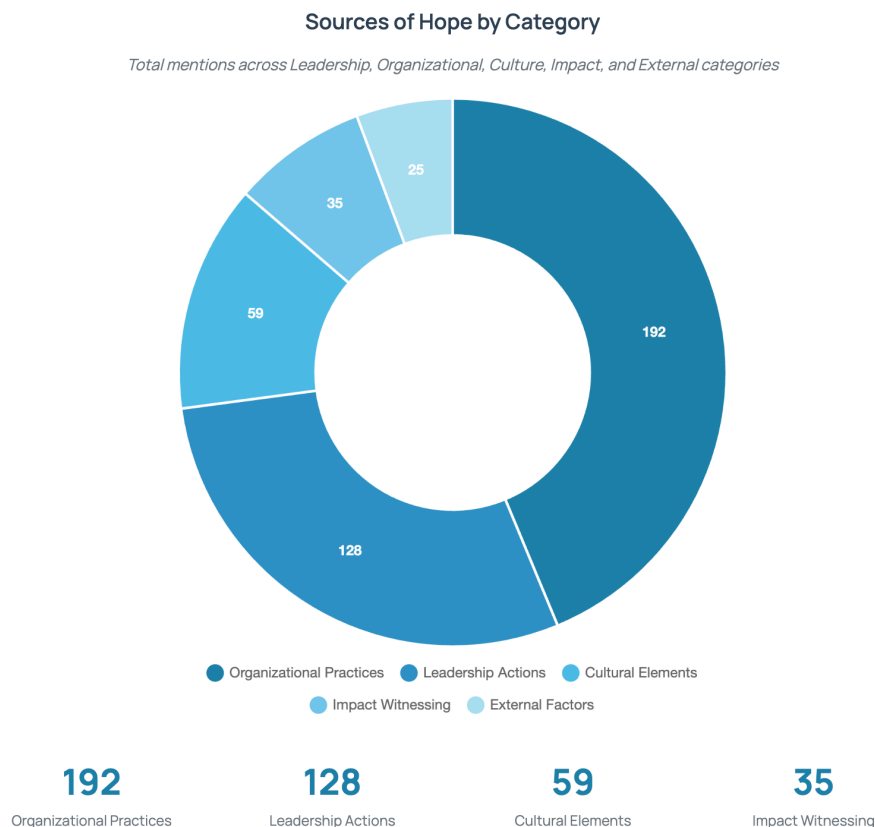
This finding is particularly significant given the earlier data showing internal communal division as the top professional challenge. When professionals see organizations modeling unity despite disagreement, it provides concrete evidence that community cohesion remains possible and functions as a strong source of hope.

Community solidarity in multiple forms

The data reveals that hope emerges from solidarity at multiple levels: "Communal Solidarity" (24 mentions) describes hope from broader community coming together, while "Internal Staff Solidarity" (19 mentions) focuses on colleagues supporting each other. Combined with "Mission Alignment" (24 mentions), we see that hope emerges when professionals witness authentic community, whether at the organizational, field, or broader communal level.

The minority who see no hope

Importantly, 22 professionals (4.4%) explicitly stated they "witnessed no hope" or could identify no helpful leadership actions. While this represents a small minority, it is a reminder that some professionals feel genuinely unsupported by their organizational leadership during this crisis. Their voices underscore the importance of the specific practices identified by the majority.



Pathway to Resilience: Hope, Belonging and Purpose

Some of the most revealing findings in the Hope Study emerge from examining how Jewish professionals experience the intersection of crisis, their Jewish identity, and their professional purpose. We believe that the data reveals a complex but ultimately hopeful story about resilience and the protective power of meaningful work and community belonging.

The protective power of purpose

Despite the personal distress that Jewish professionals describe in the survey (as described above), 55% also report feeling energized by their work "often," and this score (3.12/5) sits above the midpoint. In other words, more than half of the respondents maintain their motivation and energy for their work, and seem to be able to avoid being dragged down by the forces impacting their personal life. Further, while 65% say that the crisis in Israel significantly impacts their well-being (negatively) and 59% worry extensively about antisemitism, only 26% report that antisemitism significantly affects their work effectiveness. Nearly half (49%) say antisemitism impacts their work "not at all" or only "a little." The energy they gain from their work can be maintained.

We believe that this pattern reveals a professional resilience. Jewish professionals maintain their work effectiveness despite fears for their safety and low feelings of hope, likely drawing strength from the nature of their work and serving others. They are maintaining their professional energy even when personal hope feels elusive.

Jewish belonging as bedrock

The foundation supporting this resilience appears to be Jewish collective belonging. "Strong connection to the Jewish People" emerges as the highest-scoring emotional state (4.05/5), with 73% feeling this connection "often" or "very often." This stands out as the strongest element in professionals' emotional landscape, significantly outpacing both work energy and hope levels.

Pathway to resilience

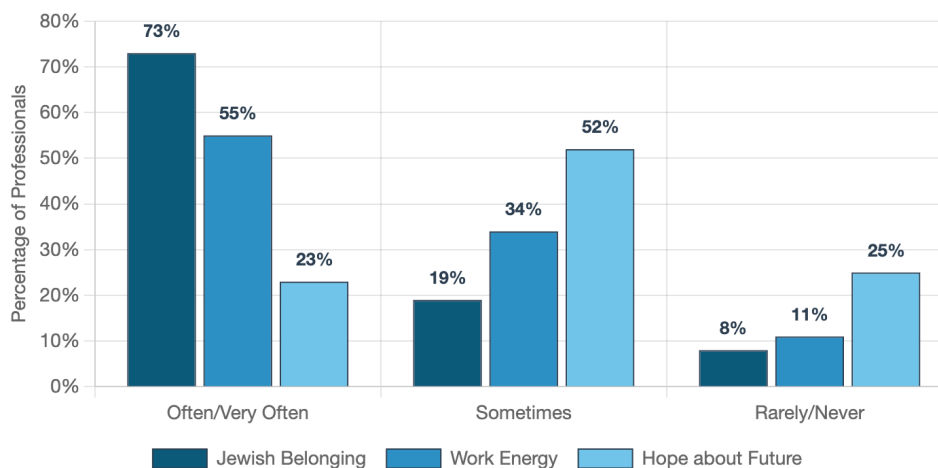
In the chart below we believe we see a demonstration of how resilience can be found, even when levels of hope are relatively low, through the intersection of three components; a sense of belonging to the Jewish People (Jewish Belonging), the energy maintained or generated by meaningful professional work (Work Energy) and Hope. Our hypothesis for how it works is as follows:

- **Jewish Belonging (4.05/5)** serves as the foundation, providing the deepest source of meaning and connection.
- **Work Energy (3.12/5)** draws strength from that collective power, allowing professionals to find purpose in their daily contributions to Jewish life.
- **Hope/Despair (2.8/5)**, while the most vulnerable element, is sustained – to the extent that it is - by the combination of collecting belonging and meaningful work.

The statistical significance of differences between these factors confirms this hierarchy: belonging significantly exceeds work energy, which in turn significantly exceeds hope levels. Yet all three remain interconnected, professionals who feel more connected to Jewish Peoplehood also tend to feel more energized by their work and more hopeful about the future.

Frequency of Feelings Over Past Four Weeks

Percentage reporting each frequency category (N=770-780)



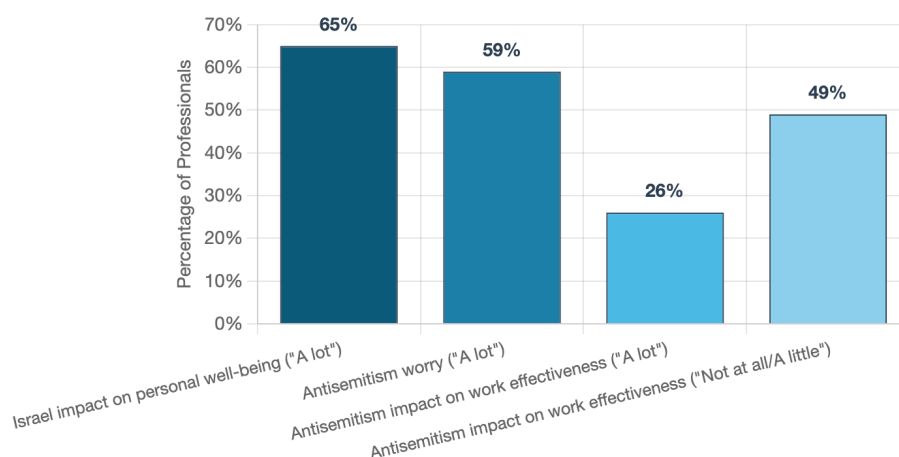
Professional resilience despite personal struggle

This interaction between belonging, work and hope reveals something important about how Jewish professionals are navigating crisis. They're not immune to the broader community's struggles. Indeed, their personal hope is diminished and their well-being affected. But their connection to Jewish belonging and the nature of their work create a protective buffer that maintains professional effectiveness even during personal difficulty.

The data suggests that for many professionals, their work isn't just a job during this crisis, it's a lifeline. It provides structure, purpose, and the opportunity to contribute to something larger than their individual concerns. Their Jewish commitments may not shield them from worry about antisemitism or distress about Israel, but it gives them the professional resilience they need to continue functioning and serving others.

Impact of Current Events on Well-Being and Work

Israel situation affects personal well-being more than antisemitism affects work effectiveness (N≈750-760)



Professional Needs: A Call for Practical Guidance and Collective Support

When asked what forms of organizational support would be most helpful, Jewish professionals revealed a preference for practical, skill-building resources over individual therapeutic interventions, a finding that challenges common assumptions about crisis support.

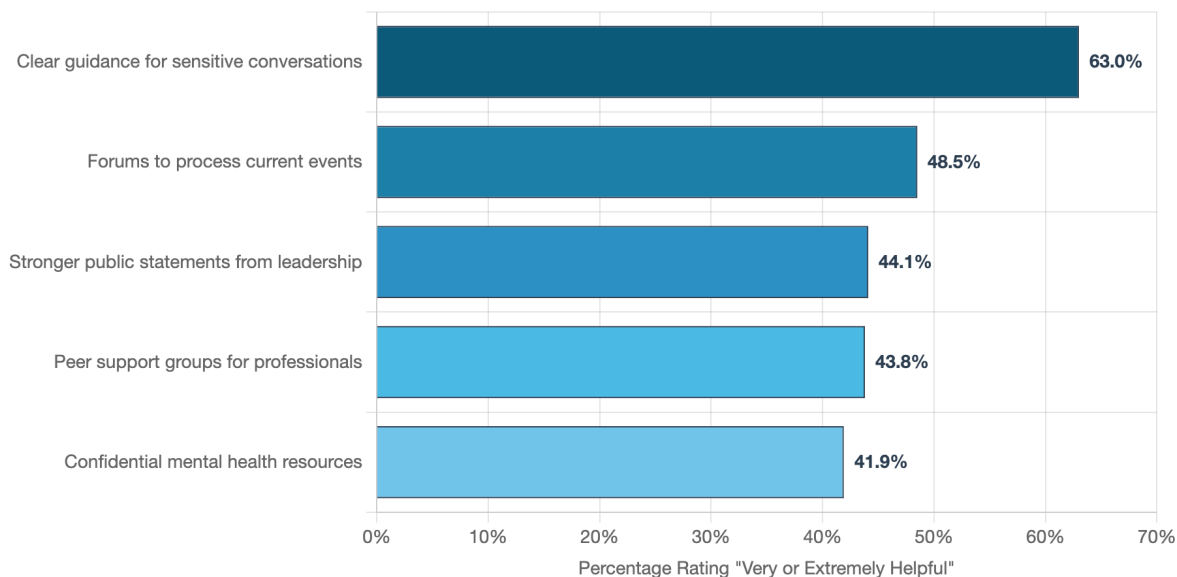
Clear guidance emerges as the top priority

"Clear guidance on navigating sensitive conversations" stands alone as the most desired form of support, with 63% rating it as very helpful and earning the highest mean score (3.75 out of 5). This isn't just incrementally higher than other options, the statistical analysis shows it significantly outperforms every other form of support offered. The message is clear: professionals feel unprepared for the complex conversations they're facing and are seeking practical frameworks to handle them effectively.

The emphasis on "navigating sensitive conversations" particularly reflects the Israel polarization and internal division challenges identified elsewhere in the survey. Professionals feel caught between competing community expectations and need concrete tools to handle these situations with integrity and skill.

Helpfulness of Different Organizational Supports

Percentage rating each organizational support as "very or extremely helpful" (N=800)



Collective processing over individual counseling

The second tier reveals professionals' preference for group-oriented solutions. "Forums to process current events with colleagues" ranks second (48% very helpful), while "peer support groups for Jewish professionals" ties for third (44% very helpful). In contrast, "confidential mental health resources," despite being a common organizational response to crisis, ranks lowest at 42% very helpful with a mean of just 3.17.

This pattern suggests that professionals aren't primarily seeking individual therapy or counseling. Instead, they want structured opportunities to make sense of current events together and learn from each other's experiences. The crisis has created shared challenges that require collective meaning-making, not just individual coping strategies.

Public leadership clarity matters

"Stronger public statements of support from leadership" also ranks in the middle tier (44% very helpful), reinforcing findings from the open-ended questions about the importance of moral clarity from organizational leaders. Professionals want to know where their organizations stand and feel supported by clear, principled leadership during uncertain times.

Three distinct support needs

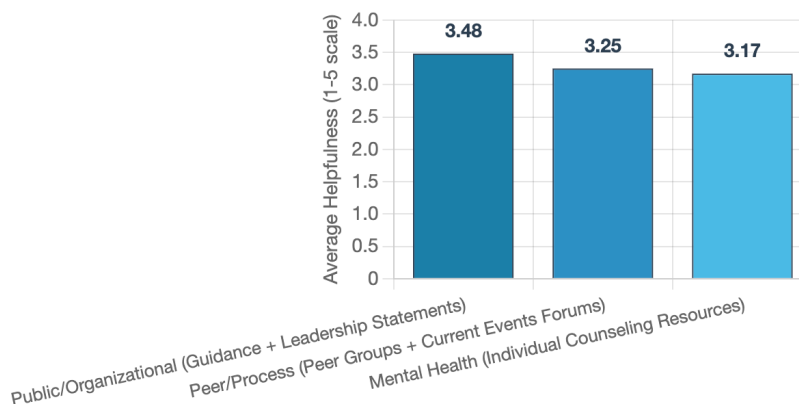
Factor analysis reveals that these preferences cluster into three distinct categories:

1. **Public/Organizational Support** (3.48/5): Guidance for conversations + public leadership statements
2. **Peer/Process Support** (3.25/5): Peer groups + current events forums
3. **Mental Health Support** (3.17/5): Individual counseling resources

The clear hierarchy shows that organizational and peer-based supports outrank individual mental health interventions. This doesn't mean mental health resources are not important, but rather that professionals are primarily seeking empowerment tools and community connection rather than individual therapeutic support.

Three Categories of Organizational Support

Factor analysis reveals support needs cluster into organizational, peer, and mental health categories (1-5 scale, N=800)



Differentiated Experiences: Five Distinct Professional Types

While survey averages tell us important stories about the field overall, they can mask differences in how individual professionals are experiencing this crisis. To uncover these hidden patterns, we conducted a latent profile analysis, a sophisticated statistical technique that identifies naturally occurring subgroups within our respondent population based on their response patterns across multiple key variables.

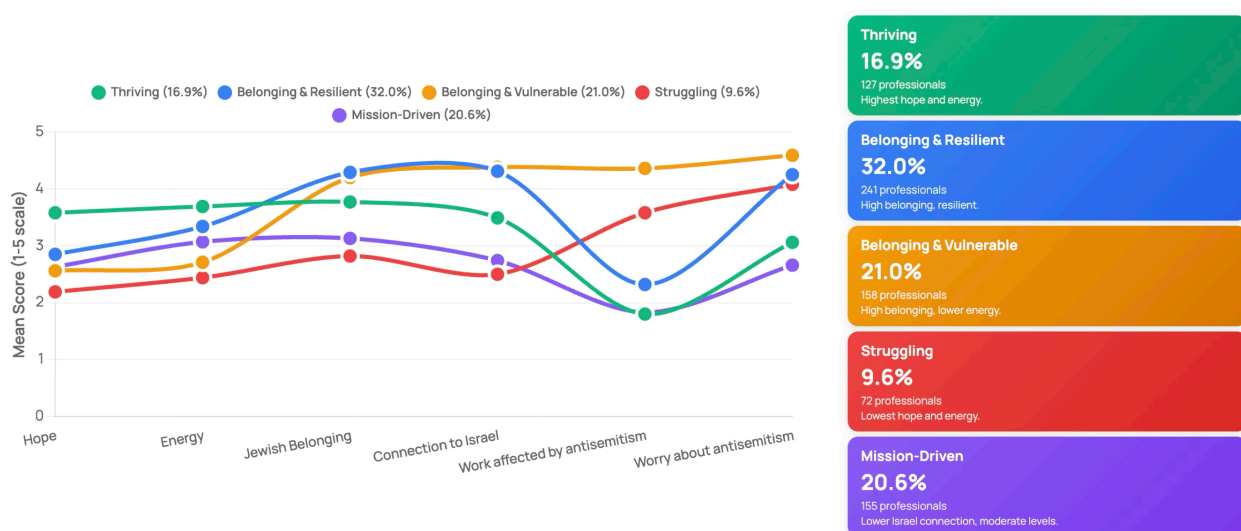
An analogy to explain a latent profile analysis is the following: if we were studying how people respond to cold weather, we might find that the average person wears a medium-weight jacket. But latent profile analysis would reveal that some people bundle up in heavy coats while others brave the cold in light sweaters, and these aren't random differences, they cluster into patterns based on factors like where people live, their age, and their cold tolerance. Similarly, Jewish professionals aren't responding to the current

crisis uniformly. Instead, they're clustering into distinct "types" based on how they experience hope, belonging, work energy, and the impact of current events.

This analysis is valuable for understanding how the Israel polarization we identified earlier plays out in professional lives. Rather than knowing that Israel connection is controversial, this analysis reveals how different levels of Israel connection combine with other factors to create different experiences of hope and crisis within the survey responses.

Five professional types: A community divided and united

Our analysis revealed five distinct professional types, each representing a different way of navigating Jewish identity, professional purpose, and current crises. These types are fairly evenly distributed across the field, suggesting that this isn't about a few outliers, it's about fundamental differences in how substantial portions of our professional community are experiencing this moment.



Profile 1: Thriving (127 professionals, 16.9%)

This group reports the highest levels of all positive factors: highest hope (3.58), highest work energy (3.69), and highest Jewish belonging (4.60), while maintaining moderate-high Israel connection (3.87) without allowing current events to overwhelm them personally or professionally. They show the lowest antisemitism impact on work (1.80) and moderate worry levels (3.06).

Interestingly, this is the only profile with a substantial male presence (33.9% vs. 17-22% in other profiles), more likely to be in executive roles (23.6%), and has the highest Orthodox representation (20.5%). This suggests that either traditional Jewish frameworks provide particular resilience benefits, that leadership positions offer protective factors, or that gender differences play a role in crisis navigation.

Profile 2: Belonging and Resilient (241 professionals, 32.0%)

The largest single group, this profile shows what resilience looks like when strong Jewish connections work as intended. They have the highest Jewish belonging scores (4.53), high Israel connection (4.31), and worry significantly about antisemitism (4.25), but they've managed to prevent these concerns from severely impacting their work effectiveness (2.32) or completely crushing their hope (2.85).

This group is more likely to work in day schools (11.6%) and teen organizations (10.0%), and skews older, suggesting that either educational settings provide protective factors or that experience helps professionals maintain perspective during crisis. They represent a positive example of how strong Jewish identity can provide resilience rather than vulnerability.

Profile 3: Mission-Driven (155 professionals, 20.6%)

This group is defined by somewhat contradictory characteristics; they appear to be disconnected from Israel as a source of hope (averaging just 1.63 out of 5) and also from traditional Jewish community structures yet they maintain moderate Jewish belonging (3.12), and show the second-lowest hope levels (2.63). However they also appear relatively insulated from crisis impacts; antisemitism barely affects their work effectiveness (1.83), and they worry less about antisemitism generally (2.66).

This profile is notable in its composition: 8.4% are non-Jewish professionals working in Jewish organizations, and they're significantly more likely to work in social justice organizations (7.7% vs. 2-4% in other profiles) while being almost entirely absent from Israel-focused organizations (only 1.3%). They're also more concentrated in program and engagement roles rather than leadership positions.

Profile 4: Belonging but Vulnerable (158 professionals, 21.0%)

This group embodies a concerning trajectory: they have very high Jewish belonging (4.21) and see Israel as a major source of hope (4.38), but these same strong connections make them vulnerable to current events. They show the highest levels of antisemitism impact on their work (4.36), the highest worry about antisemitism (4.59), and among the lowest hope levels (2.56) and work energy (2.71).

These are professionals whose deep Jewish identity connections, rather than providing resilience, are creating professional stress. The very things that should sustain them, belonging and Israel connection, are overwhelming them during crisis. They also show the highest need for all forms of organizational support, particularly public leadership statements and peer processing opportunities.

This profile challenges our claim about Jewish identity as a protective factor and highlights how belonging can become a source of vulnerability during polarized times.

Profile 5: Struggling (72 professionals, 9.6%)

The smallest but most concerning group, these professionals show the lowest hope (2.19) and work energy (2.44) despite having only moderate Jewish belonging (3.14) and low Israel connection (2.14). Unlike the mission-driven profile, which maintains some equilibrium through detachment, the Struggling profile feels significantly impacted by current events despite weaker traditional Jewish connections.

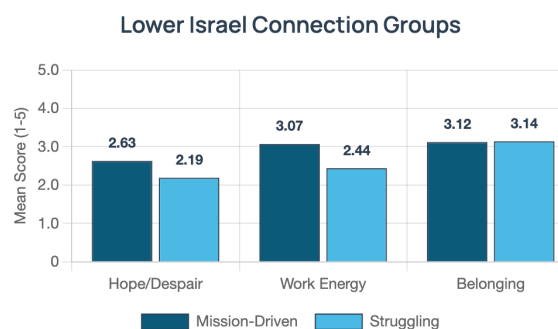
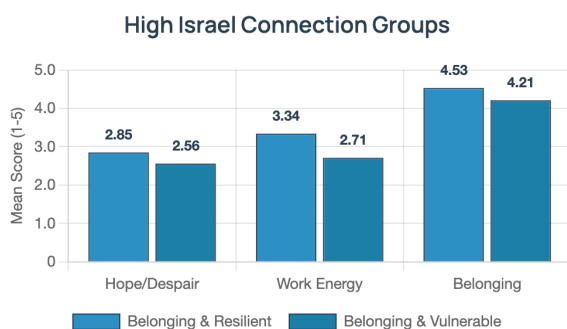
This group is disproportionately secular/cultural Jews (41.7%), concentrated in the 40-49 age range, and absent from day schools (0%). They may represent professionals who chose Jewish communal work for social or cultural reasons – or perhaps by chance - but are now struggling with the intensity of current Jewish communal conflicts without the anchoring provided by stronger traditional Jewish connections.

The role of Israel

It is important to note that a professional's relationship Israel creates different outcomes depending on other factors. High Israel connection can lead to either high resilience (Belonging and Resilient, Thriving) or high vulnerability (Belonging but Vulnerable), while low Israel connection can result in either stable detachment (Mission Driven) or profound struggle (Struggling). This suggests that Israel connection itself isn't inherently protective or harmful, its impact depends heavily on other organizational, demographic, and personal factors.

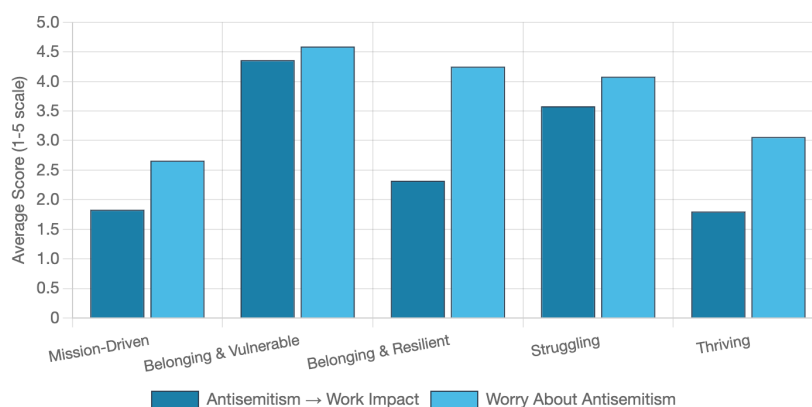
Comparing High and Lower Israel Connection Groups

High Israel connection appears in multiple profiles with different outcomes (N=753)



Impact of Antisemitism on Work by Professional Type

Antisemitism impact on work effectiveness and worry levels vary significantly (N=753)



Implications for field intervention

These profiles reveal that a differentiated approach to the varying needs of Jewish community professionals is likely to be a more effective strategy than a one-size-fits-all approach. The Belonging and Vulnerable group needs support around managing the intersection of personal identity and professional functioning. The Struggling group may need help reconnecting with sources of meaning and purpose. The Mission-Driven group might benefit from alternative frameworks for engagement that don't rely on traditional Jewish identity connections. Meanwhile, the Belonging and Resilient and Thriving groups can serve as models for what works.

The Centrality of Leadership

One of the most important findings that emerge from the Hope Study overall is that of the central role played by leaders in Jewish organizations. Respondents frequently cited leadership actions as sources of hope, while simultaneously naming leadership failures as major professional challenges. It is clear that leaders – at all levels – play a critical role in navigating crisis, and that they have the ability to intervene for the good, to strengthen hope and to address some of the internal divisions that are causes of concern for their staff.

A blueprint for hope-generating leadership

Respondents to the survey clearly asked for their leaders to respond to challenges with moral clarity, clear communication and collaboration between institutions. The qualitative data confirms that professionals find hope in leaders who demonstrate moral courage, facilitate authentic community dialogue, and provide both institutional direction and personal support. These findings offer concrete guidance for how Jewish communal leaders can move beyond crisis management toward nurturing the hope their professionals

desperately need. The survey responses provide guidance for organizational leaders seeking to sustain their professionals during crisis:

1. **Take clear moral stands** on difficult issues while communicating thoughtfully about complexity.
2. **Combine public advocacy with personal care** for individual staff members.
3. **Create structured dialogue opportunities** for processing current events and difficult conversations.
4. **Foster collaboration** with other organizations, especially across difference.
5. **Provide concrete resources** while maintaining focus on mission and values.

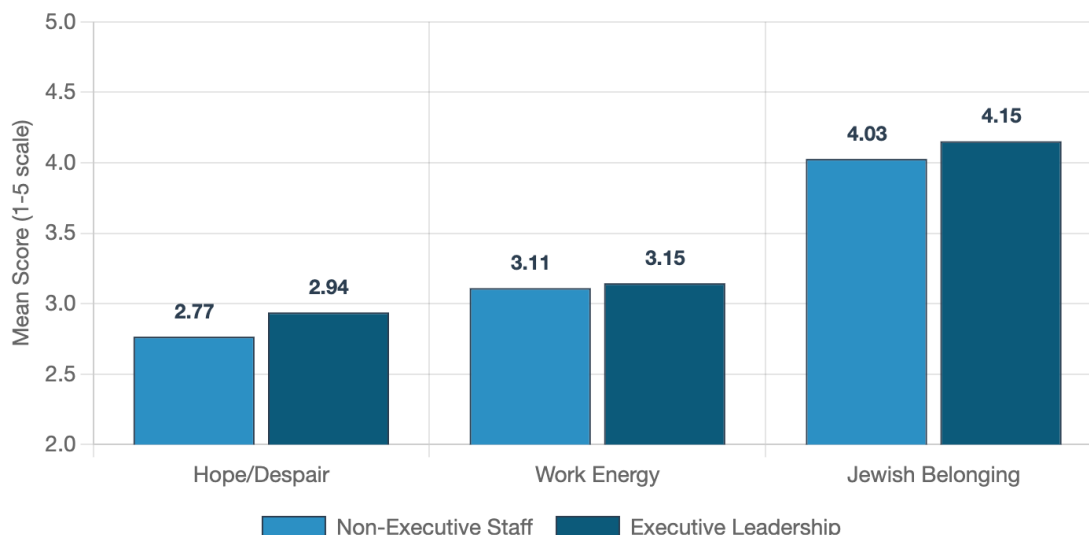
Executives are slightly but significantly more hopeful

Despite bearing ultimate responsibility for navigating organizational challenges during an unprecedented crisis, the survey shows that executive-level professionals report slightly higher hope levels than their staff (2.94 vs 2.77 on our 5-point scale, $p=0.015$). While this difference is statistically significant, it represents only a modest 0.17-point gap, suggesting that leaders and staff are experiencing this moment quite similarly in emotional terms.

Similarly, executives show no significant differences from staff in work energy, Jewish belonging, or the personal impact of current events. They worry about antisemitism at similar levels and report similar impacts on their well-being from the Israel situation. The difference lies specifically in their capacity to maintain hope about the future despite these shared concerns.

Hope, Work Energy, and Belonging by Leadership Role

Mean scores on key professional experience measures (1-5 scale, N=753)



Different sources of sustenance

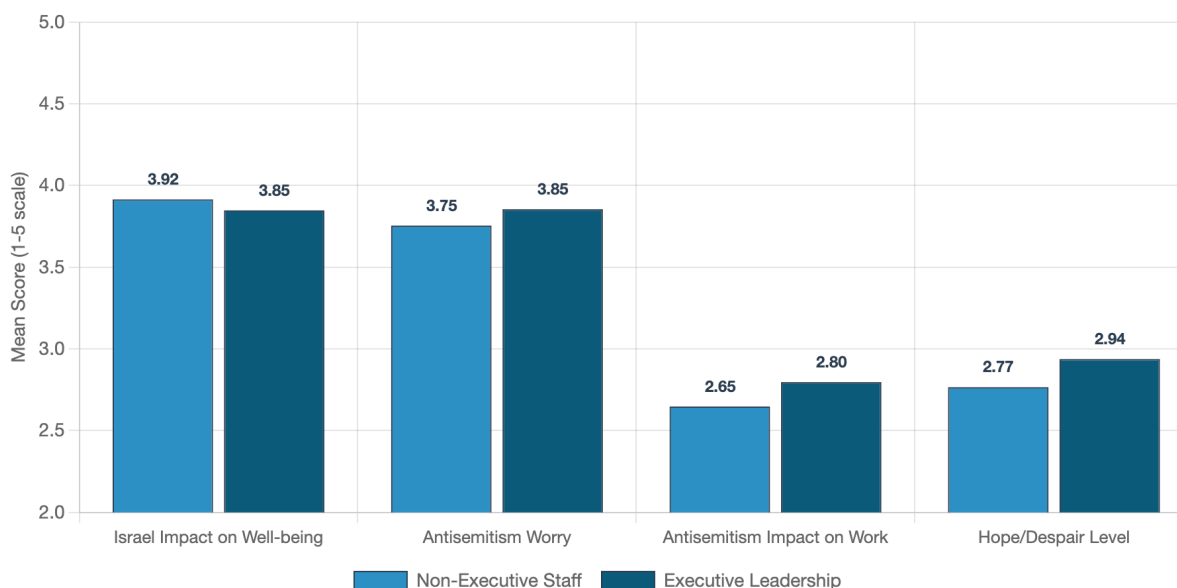
What's driving this leadership hope advantage? The data suggests two key factors:

First, executives draw significantly more hope from professional sources, particularly the impact of their work and support from colleagues (4.19 vs 4.02, $p=0.009$). Leaders often have clearer visibility into organizational impact and stronger peer networks within their roles. They can see how their decisions affect outcomes in ways that front-line staff may not experience directly.

Second, executives show significantly stronger connection to Israel as a source of hope (3.80 vs 3.40, $p<0.001$). Given that we identified Israel connection as highly polarizing across the field, this suggests that executive ranks may be skewed toward those with stronger relationships to Israel, a pattern that could have important implications for organizational decision-making and staff relations.

Impact of Current Events on Well-Being and Work

Executives and staff experience similar impacts with small differences in hope levels (N=753)



Leaders need less organizational support

Executives express significantly **lower need for organizational support** across multiple categories. They want less help with public statements and guidance (3.33 vs 3.53, $p=0.033$) and less mental health support (2.94 vs 3.23, $p=0.015$). This creates a potential blind spot: leaders who are personally more resilient may underestimate their staff's support needs precisely because they are not experiencing the same level of distress.

The demographics of leadership resilience

The executive advantage becomes more complex when we examine demographics. Executive ranks are dramatically different from staff in two key ways:

- **Gender:** 35% of executives are men compared to only 20% of staff
- **Age:** 44% of executives are in their 40s and 38% in their 50s, compared to 26% and 20% of staff respectively

These patterns align with our earlier finding that the "Thriving" professional profile had the highest proportion of men and was more likely to hold executive roles. This raises important questions: Are men and older professionals inherently more resilient during this crisis, do executive roles provide protective factors, or do organizations select leaders who already possess certain resilience characteristics?

The empathy gap dilemma

This creates a challenging dynamic for Jewish organizations. Staff report that leadership actions, particularly moral clarity, supportive management, and creating dialogue opportunities, are among their most important sources of hope. Yet the leaders they are looking to for this hope are experiencing higher hope levels themselves and expressing lower need for the very types of organizational support that staff want.

This is not necessarily a criticism of leadership, executives may be more hopeful precisely because they have more agency to create change, better visibility into organizational direction, and stronger professional networks. But it does suggest a potential empathy gap that could affect how leaders respond to staff needs.

The risk here lies in leaders inadvertently projecting their own resilience onto their staff. An executive who maintains hope through clear vision and professional impact might assume that providing more organizational clarity will similarly sustain staff hope, while underestimating staff needs. The data suggests that effective crisis leadership requires executives to consciously bridge this experience gap, recognizing that their own higher hope levels and lower support needs do not necessarily reflect their staff's reality. The most effective leaders during this period may be those who can leverage their own resilience to provide exactly the kinds of support they personally don't need but their staff do.

Implications for organizational strategy

This analysis suggests several key strategies for Jewish organizations:

1. **Executive Self-Awareness:** Leaders need to recognize that their personal resilience may create blind spots about staff needs.
2. **Systematic Staff Assessment:** Rather than assuming staff experience mirrors leadership experience, organizations need regular, structured ways to assess staff well-being and support needs.
3. **Intentional Support Investment:** Leaders should invest in support systems they may not personally need but that data shows staff require.

Additional Findings

Beyond the findings described above, several other relationships between variables reveal a complex architecture of hope that helps explain why some professionals thrive while others struggle. These patterns both validate earlier insights and add crucial nuance to understanding professional resilience in Jewish communal work.

The educational advantage: Day schools as hope generators

The organizational differences data seems to provide validation for our profile analysis findings. Day school professionals consistently score highest across nearly every positive measure: Community/Peoplehood sources of hope (4.26 vs. field average of 3.81), Hope/Despair (3.01 vs. 2.8), Work Energy (3.42 vs. 3.12), and Jewish Belonging (4.53 vs. 4.05). This isn't coincidental, day schools appear to create an organizational environment that actively cultivates the very factors our analysis identified as protective during crisis. However, because we know there is under-representation of day schools in this Study any findings and analysis of this sector should be taken with caution.

Conversely, social justice organizations, while scoring highest on Acts/Social engagement (4.57), show some of the lowest Community/Peoplehood as sources of hope's scores (3.18) and Hope/Despair levels (2.3). This suggests that mission-driven work focused on broader social change may not provide the same hope-sustaining benefits as work that directly strengthens traditional Jewish community connections.

The gender-hope gap: A hidden crisis

A sobering finding is the significant gender difference in hope levels: men average 3.01 compared to women's 2.75 on our hope scale ($p < 0.001$). Given that women comprise 78% of the field, this means the vast majority of Jewish communal professionals are experiencing significantly lower hope levels than their male colleagues.

This gap becomes more complex when we examine related patterns. Women show higher engagement with acts of social action and kindness (3.97 vs. 3.69) and higher worry about antisemitism (3.92 vs. 3.37), suggesting they may be more emotionally invested in both the positive mission and the threats facing the community. They also express higher need for mental health support (3.30 vs. 2.81), while men show patterns similar to the executives we analyzed earlier, higher hope, lower support needs.

This reinforces our earlier finding about potential empathy gaps between those with higher resilience and those needing more support, but now reveals it as potentially gendered dynamic affecting the vast majority of the workforce.

The denominational divide

Denominational patterns reveal interesting differences in crisis resilience. Orthodox professionals show the highest hope levels (3.12), strongest Jewish belonging (4.47), and highest faith/tradition as a source of hope scores (4.17), while secular/cultural Jews, representing 25% of the field, show the lowest hope levels among Jewish denominations (2.72) despite maintaining moderate belonging scores.

This finding is particularly significant given our profile analysis: the "Struggling" profile was 42% secular/cultural, while the "Thriving" profile was 21% Orthodox despite Orthodox Jews comprising only 13% of the overall field. The data suggests that traditional Jewish frameworks may provide particular resilience resources during communal crisis, even as the field increasingly includes professionals from diverse Jewish backgrounds.

Recommendations

Across all our findings, a clear architecture of hope emerges, built on four interconnected foundations:

Authentic Belonging to Purposeful Community

We have seen that Hope is fundamentally relational. When asked what values they associate with hope, "Community" dominated with 42% of selections, nearly twice the next highest value. Jewish belonging serves as a protective factor: those strongly connected to Jewish peoplehood show higher work energy, greater hope, and less despair. But this belonging must be authentic, fear of self, censorship around Israel and other divisive issues directly threatens the very connections that should sustain professionals. Strengthening belonging can be done in multiple ways, and is a critical step in acting on the findings in this Study.

- **Reinforce Jewish Belonging and Connection:** Create opportunities for learning, ritual, celebration, and community storytelling that strengthen professionals' sense of belonging to the Jewish People.

Visible Impact and Professional Purpose

"The impact of my work on others" received the highest ratings among hope sources, with 85% considering it critically important. This measure correlates most strongly with feeling energized and hopeful, suggesting that seeing tangible results provides the clearest pathway to sustained motivation during crisis. Organizations that systematically help staff see and celebrate their impact may be investing in their most powerful hope-generating tool.

- **Amplify Work Impact Visibility:** Help staff see clearly how their contributions matter and connect their daily tasks to larger Jewish communal goals.

- **Provide Practical Support:** Offer the conversation guidance and collective processing opportunities that help professionals navigate challenges while maintaining their sense of purpose.

Practical Tools and Support to Build Cohesion and Communication

This data challenges the common organizational impulse to respond to professional stress primarily through Employee Assistance Programs or individual counseling referrals. While these remain important, professionals are asking for practical training on difficult conversations, regular forums to process events together, clear leadership communication, and structured peer support.

- **Address internal division proactively** through modeling and teaching dialogue facilitation, conflict resolution, and community bridge-building.
- **Create safe frameworks for Israel conversations** that allow authentic professional expression without career risk.
- **Provide emotional support systems** that help professionals process personal impact while maintaining **professional** boundaries and effectiveness.

Principled Leadership

Staff consistently cite leadership actions, both positive and negative, as primary sources of hope or challenge. Effective crisis leadership requires leaders who can leverage their own resilience to provide exactly the kinds of support they personally don't need but their staff do.

- **Invest in leadership development** that emphasizes both moral clarity and interpersonal skills that support staff effectiveness

Conclusion

The Jewish professionals who serve our communities every day have shown us they possess remarkable resilience. They are asking for tangible support in the form of leadership, community unity and practical skills. By investing in this internal infrastructure, organizations and leaders have a direct and powerful opportunity to renew hope and ensure the long-term vitality of their most valuable asset – their people.

Appendix I

Hope Survey Questions:

The Hope Survey: Hearing the Voices of Jewish Communal Professionals

Thank you for participating in this important project. Below is a brief explanation of the survey and your rights as a participant.

What is this survey about?

In this moment of profound challenge and opportunity for the Jewish world, this brief "pulse check" seeks to understand the sources of hope (Tikvah) and resilience that sustain Jewish communal professionals like you.

Your anonymous reflections on your professional experience and the challenges you face will help guide strategic decision-making and support for the entire field.

What will I be asked to do?

You are being asked to complete a short, 10-minute anonymous survey that includes rating-scale questions, open-ended responses, and standard demographic questions.

How will the results be used?

The anonymous findings will be shared in a public report to equip Jewish communal leaders with insights on how to better support professionals across the field.

Your Participation

Your participation is completely confidential and voluntary. We will not collect any identifying information, and you may skip any question or exit the survey at any time.

If you have any questions about this research, please contact Maor Shani, Director of Research and Evaluation at M² (maor@ieje.org).

- * By clicking "I Agree" below, you are confirming that:
- You have read and understood the information above.
 - You are at least 18 years old.
 - You voluntarily agree to participate in this anonymous survey.

- ☐ I agree, begin the survey
- ☐ I do not agree to participate

The Hope Survey: Hearing the Voices of Jewish Communal Professionals

Are you currently employed in an organization serving the Jewish community?

- ☐ Yes
- ☐ No

Which of the following best describes the primary focus of your organization? (Please select all that apply)

- ☐ Community Center (JCC)
- ☐ Synagogue / Congregation
- ☐ Camp
- ☐ College/University
- ☐ Day School
- ☐ Federation
- ☐ Engagement
- ☐ Foundation
- ☐ Hillel
- ☐ Innovation
- ☐ Israel focused
- ☐ Social Justice
- ☐ Social Services (e.g., JFS)
- ☐ Supplementary School
- ☐ Teens
- ☐ Other (please specify):

What is your primary role at your organization? (Please select all that apply)

- ☐ Executive Leadership (CEO, ED, C-Suite)
- ☐ Senior Leadership (Department Head, Director)
- ☐ Program Staff (Social Worker, Coordinator)
- ☐ Jewish educator/teacher
- ☐ Administrative / Operations Staff
- ☐ Development / Fundraising Staff
- ☐ Marketing / Communications Staff
- ☐ Other (please specify):

To what extent do you feel your personal values align with the values demonstrated by your Federation in its work and decision-making?

- ☐ Not at all
- ☐ Slightly
- ☐ Moderately
- ☐ Very much
- ☐ Completely

Thinking specifically about your Federation's leadership, what is the most important thing you need from them right now to help you feel sustained and hopeful in your work?

* **The Values of Hope.** From the list below, please select the 3 to 5 values you most strongly associate with the concept of hope or Tikvah in this moment (or add other values you associate with hope)

- ☐ Belonging
- ☐ Community
- ☐ Compassion
- ☐ Courage
- ☐ Curiosity
- ☐ Growth
- ☐ Family
- ☐ Faith
- ☐ Freedom
- ☐ Friendship
- ☐ Gratitude
- ☐ Humility
- ☐ Integrity
- ☐ Justice
- ☐ Knowledge
- ☐ Loving-kindness
- ☐ Menschlichkeit/ Decency
- ☐ Peace
- ☐ Responsibility
- ☐ Tshuva/ Repentance
- ☐ Sanctity
- ☐ Tradition
- ☐ Truth

Other values (not in the list):

1	
2	
3	

Please rate the importance of the following as sources of hope for you personally in the current climate:

	Not at all important	Slightly important	Moderately important	Very important	Extremely important
The impact of my work on others	☐	☐	☐	☐	☐
Support from my professional colleagues	☐	☐	☐	☐	☐
Jewish learning and tradition	☐	☐	☐	☐	☐
My connection to my local Jewish community	☐	☐	☐	☐	☐
Witnessing acts of courage/kindness in my community	☐	☐	☐	☐	☐
My connection to the State of Israel	☐	☐	☐	☐	☐
Engaging in social action (Tikkun Olam)	☐	☐	☐	☐	☐
My personal faith or spirituality	☐	☐	☐	☐	☐
Feeling a sense of belonging to the Jewish people	☐	☐	☐	☐	☐

Other sources of hope you consider important for you personally (please specify):

Please rate how helpful you believe the following forms of support from your organization would be for you right now:

	Not at all helpful	Slightly helpful	Moderately helpful	Very helpful	Extremely helpful
Peer support groups for Jewish professionals	☐	☐	☐	☐	☐
Access to confidential mental health resources	☐	☐	☐	☐	☐
Stronger public statements of support from leadership	☐	☐	☐	☐	☐
Forums to process current events with colleagues	☐	☐	☐	☐	☐
Clear guidance on navigating sensitive conversations	☐	☐	☐	☐	☐

The Hope Survey: Hearing the Voices of Jewish Communal Professionals

Thinking about your own organization or the wider community, what is one example of a leadership action or organizational practice you have witnessed that has sustained you or given you hope?

What is the greatest professional challenge to your sense of hope and purpose right now?

The Hope Survey: Hearing the Voices of Jewish Communal Professionals

Thinking over the past four weeks, how often have you felt...

	Never	Rarely	Sometimes	Often	Very Often
...hopeful about the future?	☐	☐	☐	☐	☐
...a sense of despair or helplessness?	☐	☐	☐	☐	☐
...energized by your work?	☐	☐	☐	☐	☐
...emotionally drained by your work?	☐	☐	☐	☐	☐
...a strong sense of connection to the Jewish people?	☐	☐	☐	☐	☐

To what extent has the ongoing situation in Israel impacted your personal sense of well-being?

- ☐ Not at all
- ☐ A little
- ☐ A moderate amount
- ☐ A lot
- ☐ A great deal

To what extent has the rise in antisemitism negatively affected your ability to do your work effectively?

- ☐ Not at all
- ☐ A little
- ☐ A moderate amount
- ☐ A lot
- ☐ A great deal

To what extent do you personally worry about the rise of antisemitism?

- ☐ Not at all
- ☐ A little
- ☐ A moderate amount
- ☐ A lot
- ☐ A great deal

The Hope Survey: Hearing the Voices of Jewish Communal Professionals

Your age (in numbers):

How do you describe your gender?

- ☐ Man
- ☐ Woman
- ☐ Transgender
- ☐ Non-Binary
- ☐ Gender-Neutral
- ☐ Genderfluid
- ☐ Prefer not to say
- ☐ Other (please specify):

Your current country of residence:

- ☐ United States
- ☐ Canada
- ☐ Israel
- ☐ Other (please specify):

How do you best describe your Jewish denomination or beliefs?

- ☐ Ultra-Orthodox
- ☐ Orthodox
- ☐ Conservative
- ☐ Reform
- ☐ Reconstructionist
- ☐ Humanistic
- ☐ Secular/ Cultural
- ☐ Just Jewish
- ☐ Other (Jewish or non-Jewish, please specify):