

This week,

Miriam Steinberg-Egeth and Warren Hoffman are co-editors of a new book titled “Warm and Welcoming,” billed as the first book to address inclusion issues in the Jewish world. So I talk with them about the book and the sometimes precarious nature of striving to be truly diverse and inclusive.

I’m Lev Gringauz, and welcome to The Jews Are Tired, your podcast about Jewish news.

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Now to the main focus of this episode: The new book “Warm and Welcoming: How the Jewish Community Can Become Truly Diverse and Inclusive in the 21st Century.” Co-editors Miriam Steinberg-Egeth and Warren Hoffman have known each other for many years, both with an extensive resume of Jewish and nonprofit work in the Philadelphia area.

Hoffman is now the executive director for the Association for Jewish Studies in New York. And Steinberg-Egeth now works as the strategic manager at Hadar, a Jewish educational institute in New York. She was also a guest on episode four of Jewfolk’s LeaderFolk podcast, and a link to that is in the podcast notes.

But their overwhelming Jewish involvement hasn’t stopped them from having frustrating and alienating experiences in the Jewish community. And they’ve noticed that many Jewish organizations talk the talk about being warm and welcoming as a value, but don’t necessarily walk the walk.

So, that’s where this book comes in, with 15 chapters from a large variety of different contributors discussing many aspects of inclusion in the Jewish world — from welcoming interfaith families, Jews of Color, and LGBTQ Jews, to navigating fundraising, marketing, and education. Given that inclusion and diversity are among the most talked about aspects of the Jewish community right now, particularly given the societal upheaval we’ve seen over the past two years involving race and equity, this book is incredibly relevant.

In their own words, this book is about “offering practical and concrete advice that Jewish institutions can implement right away.” If you find the book and our conversation interesting, a link to the book’s website is available in the podcast notes to learn more. And, if you go to the Rowman and Littlefield link in the podcast notes, you can use the promo code RLFANDF30 for 30% off of the book. The code is in the podcast notes.

Our conversation has been edited for length and clarity. Enjoy.

Lev Gringauz 00:00

Hi, I'm Lev Gringauz.

Warren Hoffman 00:02

Hi, I'm Warren Hoffman.

Miriam Steinberg-Egeth 00:03

Hi, I'm Miriam Steinberg-Egeth.

Lev Gringauz 00:05

So to get right down to business on warm and welcoming how the Jewish community can become truly diverse and inclusive in the 21st century, why this book and why now?

Warren Hoffman 00:17

it seems like it's the timing of the book is very much of the moment right now, and has become only more so in the in the last few months and years over the COVID pandemic. But the idea for the book began before that. So it's just been interesting to see how it's developed. And it's really speaking to the moment as many Jewish organizations are trying to figure out how to really engage a variety of audiences that they haven't done such a good job of addressing before.

Miriam Steinberg-Egeth 00:48

Warren and I have both worked in many different Jewish organizations over many years, sometimes together, sometimes separately. And we have seen in action, some of the best and the not so best that organizations provide and carry out in terms of their mission. And we've both seen organizations want to grow in these particular ways wants to be more inclusive. And this book provides resources for the organizations that are really hungry to make these changes.

Lev Gringauz 01:21

Could you get a little more specific, just for a moment? What are some of the examples of things you've seen over the course of your work and gone *UGH*?

Warren Hoffman 01:29

So many, I make Australia very quick anecdote, and I'm sure Miriam, you've got a bunch. But I remember being at one, at a meeting at a Jewish communal organization, a large community meeting where an individual was standing up and giving a report. And the person then began to talk about the goyim. And my whole body tense, because this word which has, it means more than just non Jews, it has a sort of negative connotation to it. And my body tense because I'm sitting there in this room with a number of colleagues who were not Jewish, knowing that we served a number of constituents who are not Jewish, and hearing a prominent Jewish communal, individual, a board member, use this term multiple times without even thinking about how it might be perceived was very upsetting. And this type of action happens all the time.

Miriam Steinberg-Egeth 02:26

One story that comes to mind, for me, pretty often when this topic comes up is when my kids were much younger, we walked into a synagogue, and we walked in at a quiet part, my kids were not quiet, and everyone turned around and just stared at us. And those stares were not followed up by smiles. They were not followed up by anyone coming over and saying hello. It was just stares. And I was working in the Jewish community at the time. And I remember thinking and have thought many times since if I had been someone else, that could have been it for me, right? I could have felt so alienated in that moment. But I wouldn't have walked back into a Jewish institution. And I thought, you know, for me, working in the Jewish community committed professionally and personally to the Jewish community, it could roll off my back a bit. But I really have thought a lot. And through the course of this book, how that kind of experience could really make or break someone's idea of feeling connected, feeling welcomed, feeling like they want to walk through those doors a second time.

Lev Gringauz 03:29

So over the course of you know, working on editing and compiling this book, what is it you know, I'm sure you've learned a lot of things. But what's the most important thing if you can draw from that, that you've learned about where the Jewish world is at right now and where we should be at?

Miriam Steinberg-Egeth 03:46

The most important thing for me is that there is not going to be an end point where we can say, congratulations, you've made it, you are now inclusive. And we say this a

bunch of times in the introduction and conclusion to the book, really making sure that organizations approach the idea of inclusion, not from a mindset of here are the boxes, we're going to tick so that we can say, alright, we did it. But rather that this is really a mindset that we want organizations to have in all of their work moving forward. How can we be more inclusive? How can we be better about these things? How can we live up to the values that we espouse to teach to our congregations and constituents and really making sure that this idea of inclusion is infused into Jewish communal life, rather than being sort of a goal that you reach and then move on from this needs to be the reality that all Jewish institutions approach their work with their community building with from now on? And I would say that's both the most important thing that I learned through this process and also the most important thing I want readers of the book to take away

Warren Hoffman 05:00

I couldn't agree with Miriam more, I would also add that something that will be, I think, hard for some readers to maybe understand and work through. And the times I know, for me is to understand that to be inclusive, means that there may actually might be competing values and things happening at the same time that work against each other a great example is, you may have an organization that wants to become more inclusive and equitable by using microphones to make sure that everybody can hear something, let's say if the synagogue in the sanctuary. But if you're a synagogue that also observes sort certain terms types of, you know, how macabre using electricity and other things on Shabbat, then maybe you can't do that. And you would be alienating those observant members of your congregation. So certain things can actually not always fit together. And it's about learning how to live and work with those seeming contradictions and challenges when those things butt up against each other. The other quick thing I would say, is actually about the word inclusion itself, which, you know, on one hand, and even some of the writers in the book talk about this, you know, I think we want to be clear that when we talk about inclusion, what we did learn even though it isn't the title of the book, this is a lot more than just making space, we're just sort of inserting space for, you know, a handful of people who weren't there before, we really want organizations to think about what does it actually mean to totally redesign and we think that space, to not just change, who's at the table, maybe even change, like, what that table is made of what the shape is, and all those different things. So it's really about rethinking things on a very broad level. And it that's really hard work to do.

Lev Gringauz 06:49

What was the broader vision with this book? Just from looking at the contents and contributors, it feels like this was an effort to be comprehensive in the sense that, you know, instead of telling people to, you know, Google a million articles, or find all the

different speakers out there on the subject of inclusion and diversity, you can now put this one book on their table and say, just start here.

Warren Hoffman 07:09

I think that's a yes. And a No, I mean, I like it. Yes, just starting here. This is a starting point. Like Miriam said before, this is not about checking your ticking boxes. And one thing around, especially doing let's say, diversity, work, and inclusion work, anything that anybody writes, even if so, if somebody is writing a chapter about, let's say, LGBTQ Jews, or Jews of color, even though the chapter sort of made felt like it is comprehensive, in some ways, any chapter especially one in which the person is writing from personal experience can only really reflect their own point of view. And while they can, of course, draw on what they know from others, and things that they've witnessed, Jews of color is a very particular example, each individual would have their own experiences about what it means to be a Jew of color within the the Jewish world. And so, each chapter has to be taken as a starting point. But also and within understand that it is just, you know, it is a particular window into this issue. And you can jump from there.

Miriam Steinberg-Egeth 08:12

That chapter I wrote for the book is called almost everything else. And I want to highlight that response to your question, because it's really crucial to point out, in fact that this book is not comprehensive. And no book about inclusion could be because even if we had a book that was 100, chapters long and included, every marginalized group that we could think of, there would be someone out there who still had an experience of feeling excluded from the Jewish community who couldn't necessarily say it was because of falling into any particular category. But because of how someone treated them or because of the way a topic was handled, or because of some unable to identify factor. And that person deserves to be included just as much as someone who falls into one of these categories. And so even in the everything else chapter where we say we couldn't devote an entire chapter to these issues. But here are some more that we want to make sure that you're thinking about, really even that approach is in service of getting organizations to think about who else is out there. I will say, since the book came out, I have been approached asking about, I think, four or five different categories of people as it were saying, Is there a chapter about this, and there's not. And I want to be really clear, again, no book can be entirely comprehensive on this topic. And there are lessons from each of these chapters that can be applied to other kinds of inclusion. And just because someone is not included categorically in this book doesn't mean that the issues that they've experienced and any potential exclusion that they've felt is not just as valid and just as worth an organization thinking about as the ones that do have a chapter heading.

Lev Gringauz 09:57

Just to sort of zoom out a little bit. Can you talk about sort of the genesis of this whole project, like Did one of you bring this idea to the other was this did this evolve as you were talking over the course of sort of your regular jobs like what? What led to this for you to, to specifically be working on this project.

Warren Hoffman 10:15

So the initial idea started with me. And it came from just ideas, I was writing small pieces around this, this topic on and off for years. But as a person who worked and volunteered and lived in the Jewish, communal world, I was always seeing both experiencing myself but also seeing with others sort of what I was calling failures in which these organizations with and and this is actually where the title of book comes from, who are claiming to be warm and welcoming. I was seeing we're sort of failing at this. And I couldn't help notice that the the, I don't know the unintended irony, maybe of of, of what let's say the website was saying what I was seeing firsthand. So the idea of putting something together to really address these issues, appealed to me, in part, because there really wasn't anything on the on the bookshelves at that moment that dealt with this topic. And it was also very important to me, as I got thinking that even though I had done some writing on multiple topics, that I am not an expert in everything. And if and if anything, part of the success of what this book is about, it's about having multiple voices of people come to the table to reveal different perspectives. But once all that sort of came into focus, and began putting a book proposal together, it became very clear to me that I would need help, because there was a lot to deal with. And if you've never helped to curate a collection of essays it is challenging was not to say anything terrible bad about any of the wonderful contributors. But it's a lot of people to manage with, with deadlines and going on. And I wanted to work with somebody who I knew knew the Jewish communal world had a great writing background. And Miriam has been such a long friend, we've worked together for so many years. And we've actually talked about doing projects on and off. And this is the one she can maybe talk about other ideas we've had. But this is the one that came to fruition.

Miriam Steinberg-Egeth 12:17

I will say from my perspective, Warren called me up, must have been made 2020. And said, I'd like to bring you on to this project. And I said, that sounds great. Sounds really important. It sounds like a continuation of a lot of the work that I've done as well. And I'll do it if my kids go back to school in the fall, Warren needed an answer sooner than that. And spoiler alert, my kids did not go back to school in the fall of 2020, our school district was virtual almost all of last year. And so this book was really not only of the moment in the sense of all of the issues that have been coming up around inclusion and racial justice, and disability, justice and all of the other, you know, issues in the book, but also

really, of the pandemic. And at a moment where so many institutions have had to and are continuing to have to redefine themselves because of the pandemic. This is another layer of that opportunity to really think about who those organizations are. So that sort of goes back to your previous question about why now, but I did want to throw that in. And and I'll say also from, from my perspective, just to add kind of the behind the scenes piece. Warren has published books before and has extensive experience with, you know, publishers and contracts and those sorts of things that were newer to me. And that allowed me both to learn that process from working with Warren, and also allowed me in some ways to focus more directly on the contributors and their writing, because I wasn't dealing as much with some of the backend publishing pieces. And so it was also an incredible education for me to be able to work on this project with Warren who had a different level of experience than I did with this. And so that's something I really value. We say this in the book, but one of the projects that we never did was setting up an advice booth in Rittenhouse Square in Philadelphia where I still live in Warren used to live where I would give relationship advice and Warren would give style advice that may still yet someday happen and we'll add a third category where people can come up and get Jewish communal institutional advice. You know, in some ways this book feels very much like an extension of conversations that we're in I have been having both as friends and as colleagues for over a decade.

Warren Hoffman 14:32

And we should add that the other reason I thought of Miriam for this project is that for many years we have you should fill in but the number is you've been writing Miriam's advice well, which is the a weekly column for the Jewish exponent to Philadelphia, in which people are writing in with all of their questions, some very Jewish communal nature some more personal but, but offering advice and thinking through a variety This is something that Miriam has been doing for many, many years. And I knew that would be a major asset to this book as well.

Miriam Steinberg-Egeth 15:06

Thank you. Yes. I have never met a question I wasn't willing to at least try to tackle. So you know, the process of, of answering the question, How could our Jewish institutions be better just falls into that along those lines? I'm happy to answer that for anyone who wants to ask because if anyone's bothering to ask that question, I want to provide a really tangible set of resources for them to be able to implement what they're looking for.

Lev Gringauz 15:31

So I want to come back to and part of me hates coming back to this because for obvious reasons, but the COVID point about how the pandemic changed a lot of sort of the calculus that Jewish organizations are doing, how in terms of when you were, you

know, contacting contributors and bringing in their work and compiling the book, you know, if you can say at all, what did you see in terms of how COVID changed the way sort of some of these issues were presented or talked about or discussed in the Jewish context that maybe we wouldn't have thought about or been so aware of before.

Miriam Steinberg-Egeth 16:03

From people's first drafts to third drafts, things changed in the pandemic were things that didn't need to be said maybe in the first draft, where it felt like the pandemic was going to come and go, by the third draft really needed to be explicit. One place is in the chapter about music, and how for many people singing together is a crucial part of their Jewish experience. And for a long time, COVID to Pettaway, you know, to be able to think, in a lot of ways about how, and this actually ties directly into the chapter about disabilities as well. Many people with disabilities have, have spoken really eloquently and written really eloquently about how virtual events have increased their access to Jewish communal life. And that's a hugely important point. And so as Jewish institutions think about inclusion, moving forward, both during the pandemic and coming out of it, providing that kind of hybrid experience is a really crucial point. Now, the way so that that is speaks to the disability chapter, the way it ties back into the music chapter is musicians struggled deeply with Zoom, and not being able to perform not being able to sing and lead rabbis and cantors and music leaders not being able to sing with their congregations. And so again, the sort of zoom issue, which has been so widely talked about during the pandemic, and all sorts of ways increased access for people with disabilities, and decreased access for people whose main point of connection with the Jewish community is communal sinking. And so in some ways, the chapters are in conversation with each other and saying, there are trade offs, there are always trade offs. One thing that's a benefit here may be a conflict over here, some of the other chapters, just about how people gather, how people come together. Some of those needed, you know, footnotes or parenthetical responses saying, this changed, and we don't know what it's going to look like moving forward. Certainly the question about how our Jewish institutions are going to respond to COVID, specifically, or have responded are going to continue to respond is a topic for another book. But also, we could never, ever have written this book and left COVID out of it, it became too relevant to the way institutions function, you know, from the smallest startup all the way up, I'll just share one other example, which is in the marketing and communications chapter. There's a few examples of how organizations used social media during the pandemic, to communicate with their constituents. And I think that some of that information about the really kind of personal outreach and personal appeals that organizations did, because that was the only way of reaching people for for many months are also things that people are going to need to learn from and take with them in terms of the kinds of communications and the kinds of even what marketing means necessarily for a program

that may be a lesson that started with COVID, but is a lesson that is really valuable to internalize and take with us moving forward.

Lev Gringauz 19:09

In the introduction, which is quoted, in part on the website that you have, Warren, you've got this line, until everyone is fully welcomed and embraced into the Jewish community and made to feel truly at home. Every individual Jewish or not, who walks through your doors is a stranger. Can you talk more about that perspective, because that feels like a shift away from how we normally talk about inclusion, that there's an in group and we sort of want to get better bringing everyone into the in group versus saying if we're alienating one person, then we're alienating everyone, even those who consider themselves part of the group of you know, the synagogue or Jewish organization.

Warren Hoffman 19:47

You know, some of this this idea of inclusion, exclusion in groups and outside. Some of this thinking is some of my thinking actually comes from one of our contributors Mike urine, Rabbi MACURA, who breaks a chapter in this book and his previous book, which is about how how we can sort of move away from this sort of thinking about sort of either you're in or you're outside of the Jewish community, but rather, how do we sort of think of multiple communal units happening at the same time. And as someone, even as someone who's worked in the Jewish community and have spent a lot of time in it, there are multiple times where I felt like I didn't fit in for any number of reasons. I mean, identify me, I'm a gay Jew. And there are numerous times where I felt like that I part of my identity was not seen or a place where it was not made. But also places where I didn't see other people either at the table or feeling part of what was happening. And that didn't make me feel good. Why would I want to be part of an organization or a group of people where, you know, some people are in and some people are out and knowing what it feels like in a very deep and personal level to sort of feel like you're not welcomed, or you can't bring your full self to the table. I don't know, I live by my life by the golden rule, I do want to, you know, treat others as I myself like to be treated. And that's something that I think really a forms a lot of what's happening in this book,

Miriam Steinberg-Egeth 21:16

Forcing this perspective, which you're right is not perhaps the typical way that the kind of inclusion and exclusion is talked about forces, people who in fact, are on the inside, to think differently about what that means for their own experiences. If I know that even though I'm having the best experience possible for me, in some Jewish institution, actually, if I can hear that other people are not that will force me to think about my own participation in a different way. And hopefully, and one of the goals with this book is to push that to make people have a shift in their in their understanding of of how these how

institutional life works in that way. The other piece, I want to say, comes from our chapter on interfaith families, where one of the things that that contributor Jodie Bromberg from 18 doors says is that it's actually really important for interfaith families to have their own spaces. And this actually comes up also in the Jews of color chapter, and a couple other places. And so just to point out that inclusion doesn't mean that everyone has to be at the same table all the time. Part of what our institutions have to get to, to be more inclusive writ large is to have places where people can be in the groupings that make them the most comfortable. And so just to point out that the goal of inclusion, the goal of saying we don't want anyone to be a stranger, doesn't mean that everyone always has to be in the same place at the same time.

Warren Hoffman 22:45

I'll add that there's a book, one that either Biermann or I wrote the big fan of I was like, I want to pitch to people. It's Priya Parker's book, The Art of gathering. And it's, it was a transformative book for me. And I always give it to colleagues who read it and then their minds are blown. But it's all about how how do we gather? Why do we gather? And how do we build community and to Aaron's point, Parker talks in her book about that there are times when you actually have to exclude some people from the room. And actually, in order to create the second it seems contradictory or paradoxical to create the sense of inclusion. And it's a very fine line or a fine line, it's it can be like walking a tightrope at times, and figuring out how to find that that balance. And you know, I feel, for me, I often see the world in which we're living in for some people that many people want the world to be sort of like, black or white, it's either, you know, everything is perfectly inclusive, and we can wave a wand and the community will change overnight, but there's a lot of gray and challenge to what's going on. And so the sorts of things where, you know, maybe there are multiple spaces, maybe everybody can't be in the exact same space at the same time, these sorts of sort of gray areas, we have to sort of wrestle with them do jazo you know, where we wrestle with God will have to serve wrestle with ourselves with wrestle with our community. And this book is not about shaming Jewish communal organizations, we want to be super, super clear about that. This is a calling in and say how do we work together? How can we all have places to learn and grow none of us is, is perfect in the work that we're doing. And, and we want to encourage all of us as a community, so as a large community with different spaces and hats, to to try and move forward together, as complex and challenging as that will be.

Lev Gringauz 24:35

So I want to ask kind of a weird question about the utility of this book. There's always a dilemma of you know, there's so much important information to absorb, learn and utilize as Jewish professionals, lay leaders and clergy. But Jewish professionals are also

generally overworked, underpaid, and juggling a million things a minute, particularly during the pandemic. So what's your thought here about you know, how many eyes do you think will actually sort of see this book and be able to apply its lessons. And what's the strategy and getting information in this book out there is an actionable resource that Jewish professionals can quickly and easily make use of,

Miriam Steinberg-Egeth 25:11

First of all, shout out to Jewish professionals because you are some of the hardest working people out there in a profession that is really often misunderstood, and, as you said, often underpaid and underappreciated. So thank you, I count myself among you, and really, really appreciate the work that goes into making our Jewish institutions thrive. And as Warren said, this book is not to make anyone feel bad about what your organization has or hasn't done, it is really about moving forward with that kind of mindset about inclusion. So that being said, we really hope that staff of Jewish organizations, boards of Jewish organizations, so both professionals and lay leaders will read this will read this in conversation with each other so that they can say, you know, I really identified something about my experience, or I really identified something that has happened in our organization through this chapter, or this chapter, people reading it on their own, it's going to be, frankly, less helpful than people reading it in conversation with their communal partners. So we are reaching out to major Jewish organizations and, you know, and small, local regional organizations and saying, We want to help you get this to the relevant people, we want to encourage you to read it in book clubs, board meetings, all of those sorts of places. So you know, podcasts like this are an opportunity for us to help people know about this, we're making discounts available on bulk purchases, we're available to speak, many of our contributors are also interested in speaking we want to be there to help put those resources into action. And also, the book is not that long. It's really conversationally written, it is user friendly. And that sense, you know, you can pick it up and read a chapter and not very long and be able to absorb it and come back to it. It doesn't have to be read all the way through, it doesn't have to be read in a short amount of time. And it's constructed in that way to make it easy and accessible for people to be able to read and digest and put into practice.

Warren Hoffman 27:14

While Jewish, communal professionals and lay leaders are extremely busy and hardworking. I've spent my whole life work in the nonprofit world, I know how challenging it is, organizations, I'll set the center can't afford not to do this work, not because it's just happens to be what people are talking about right now. It seems like everything's about diversity inclusion, it goes way beyond that. So many organizations, their strategy, unfortunately, is we've been doing this thing for years and years. We know deep down, that doesn't work. But we're just going to continue doing it anyway.

And God knows I've been at organizations that have done that. And the thing is it at some point, it just that that strategy, what doesn't work, but the strategy just will cease to work at all, if it ever did to what Miriam was talking about in terms of you know, how things are changing with COVID organizations are beginning communities are beginning to come back a person now this is actually a great moment, as people are physically coming back together to sort of rethink, how are we are we coming together? How are we talking to people? How are we building community. And, as Miriam said, and it's also in the introduction, this cannot be the work of one person, you can have a great Executive Director or president. But it's, even if they're excited about it, if you do not have essentially, the whole organization coming together and saying we're going to work and make change, even in a few of these areas, and we're very clear about that. No one should come to this book thinking I'm going to be able to address every single thing that we talked about in this book, you just can't start at one place that makes sense to you, wherever your organization is, and work on that because everyone has limited time and financial resources. And that's the other thing that, you know, we acknowledge that even our writers acknowledge that, you know, resources, in many ways are limited. And not everything can be accomplished overnight. But that doesn't mean we should try. That's really important. We need to sort of have some steps forward. And not just Oprah hands and said, it's too much I can't, that doesn't serve anybody.

Lev Gringauz 29:15

To wrap up, I actually wanted to come back to Maryam your chapter, almost everything else and sort of this concept of you know, you can't quite cover everything. I just kind of wanted to ask more specifically, how did you decide, you know, what stayed and what was left out of the book? How do you account, you know, again, if you can get more into the daunting nature of trying to capture a snapshot of all this, and then to throw an added layer on top just to see where this goes? What are some of the things that may not be so present in the book that you're sort of looking out for in the future of these issues? Originally, we

Miriam Steinberg-Egeth 29:51

We weren't entirely sure actually how that last chapter was going to come together. And this was one of the first things that Warren and I talked about when he brought me on as the CO editor and he sort of told me some of what he had been thinking about. And one of the first things I remember saying is I need to write a section about parents of young children. That was, you know, the story that I told at the, at the very beginning, right? There were a lot of times when I was when my kids were much smaller, it was very, very hard for me to access Jewish community in the way I wanted to. So I really wanted to write, to write that section. I can't remember exactly where, where and when every other

piece fell into place. But we picked some that that felt relevant, that felt like we could do it justice in a short number of pages that felt like it got at a category of things that wasn't covered elsewhere. And, you know, I try not to be repetitive in my writing, right. But I must say, three or four different times in that conclusion, we know not everything is here. Like really, really wanted to drive that point home, we know not everything is here, if the thing that feels the most pressing what your identity is not here. It doesn't mean that your identity is not important. It's not worthy and does not deserve to be included in the Jewish community. You know, if one book could fix every issue about inclusion in the Jewish community, that book would have already been written and things would be fine. Now, no one book can do that, including this book. And we hope that many more pieces of writing, and many more volumes, will continue to elevate the voices of people who are underrepresented, people whose voices haven't been heard as strongly in the Jewish community as others. And we are only two people and the contributors are only an additional 16 people, right? We can't cover everything, we do not have the range of experience of every person who wants to access Jewish community. And so I say I say all this not as an excuse for things that people may be disappointed to see that are left out. But as a way of saying, This is what's included. This is what is here. We hope you can make use of it. We hope you find it uplifting and usable and accessible in all of those ways. And we hope that it inspires more people to say this didn't do what I needed it to do. So I have to keep doing the work myself. Right. It really feels very Jewish in that way to say it's not up to us to finish it. We're not responsible for resolving every issue of inclusion in the Jewish community, we've taken a step in that direction, we hope the readers who pick up the book will take a step in that direction. But but there's no there's no all comprehensive, I will say one piece that were in my talks about, it's very important to me that doesn't get even its own section in the everything else chapter is specifically about gender. While gender is covered in the LGBTQ chapter, there's nothing specifically about how women are treated in Judaism in this book. And that may or may not feel like an omission to people, I want to say that we talked about it and decided that that wasn't where our focus of this book was going to be. There is a section that I also do want to highlight on single people. Many, many of the people who are quoted in that section are women, but not all of them. And in that sense, I thought it was also really important that single men spoke up to and said, Here are some of the ways in which I have felt excluded because of my singleness, that it isn't in fact, only a women's issue, even though that's often the way that it's presented, especially as sort of pop culture representations there. So I just want to say to anyone who's listening, who's that type, anyone who's read the book and has felt a lack or a disappointment of what hasn't been mentioned, you know, we hear you, we see you, we want that feedback. We appreciate that feedback. We want to help connect people with the resources and we want other people to continue doing this work to lift up other voices and other experiences.

End:

This has been this week's The Jews Are Tired podcast, I'm Lev Gringauz, don't forget to subscribe and share, and hopefully next week, the Jews will get some rest.

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