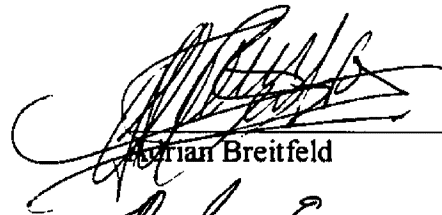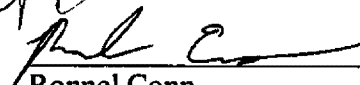# SUBMISSION AND RECEIPT OF COMPLETED THESIS

We, Adrian Breitfeld and Ronnel Conn, hereby submit two copies of our completed thesis in final form, entitled: What Makes Collaboration within the Jewish Community Successful?

Degree Program: Master of Arts in Jewish Communal Service in collaboration with Master of Business Administration and Master of Public Administration.

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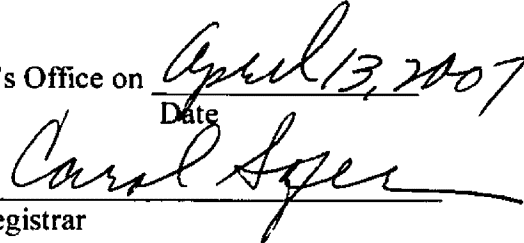Date

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WHAT MAKES COLLABORATION
WITHIN THE JEWISH COMMUNITY SUCCESSFUL?

By

Adrian Breitfeld and Ronnel Conn

Thesis submitted in partial fulfillment of the requirements for the degree of Master of Arts in Jewish Communal Service in cooperation with Master of Business Administration and Master of Public Administration

Hebrew Union College - Jewish Institute of Religion

May, 2007

HEBREW UNION COLLEGE - JEWISH INSTITUE OF RELIGION
LOS ANGELES SCHOOL

SCHOOL OF JEWISH COMMUNAL SERVICE

WHAT MAKES COLLABORATION
WITHIN THE JEWISH COMMUNITY SUCCESSFUL?

Approved By:

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Abstract

This study identified trust and control, knowledge and resource sharing, proximity, organizational culture and the Jewish factor as essential to collaboration in the Jewish community. The five factors were evaluated in two collaborations between Jewish organizations in Los Angeles. Findings from both collaborations suggest that all five factors played a pivotal role in both case studies. This study found that these five elements are not a comprehensive list of factors essential to collaboration, but are the basis for any Jewish partnership. An original finding of this study was the Jewish factor's role in accelerating the development of the two collaborations. The findings in this paper serve as a foundation for future collaborations in the Jewish community.

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Acknowledgements

Thank you to our classmates for their humor, love and support throughout these two incredible years.

CHAPTER 1

INTRODUCTION

The Jewish communal world consists of a variety of different organizations that address a multitude of issues; each organization represents a distinct mission and vision. In some cases, multiple Jewish organizations provide programs and services that overlap. This overlap generates inefficiencies that results in the ineffective distribution of communal resources and the provision of lower quality services. As future Jewish communal professionals, we see the unrealized potential of the Jewish communal world. The preferred method for reducing inefficiencies is the use of inter-organizational collaboration. Through collaboration, organizations can reduce repetition, maximize efficiencies and expand financially, which will translate to more prosperous Jewish organizations.

In this paper we will examine two hypotheses concerning collaboration. The first hypothesis states that trust and control, knowledge and resource sharing, proximity, organizational culture and the Jewish factor each play a central role in the development and implementation of inter-organizational collaborations in the Jewish community. Trust and control, knowledge and resource sharing, proximity, and organizational culture appeared in our background reading as important variables governing the success of collaborations. We thought that the "Jewish factor" would prove an important building block in collaborations involving two Jewish organizations.

The second hypothesis states that all of the above mentioned variables will be present in two Jewish communal collaborations examined herein: Café Europa and March of the Living; and Synaplex. We believe that if both hypotheses are valid, then our findings will provide a foundation for future collaborative efforts and further research.

When examining the Jewish communal world, we identified a variety of ongoing collaborations. Initially we were interested in studying The Combined Jewish Philanthropies of Boston (CJP), because of their proclaimed success in developing partnerships with other Jewish organizations. Due to a lack of response from CJP and our own limited resources, we decided to narrow our research to the Los Angeles area. We identified three collaborations where we could test our hypotheses: the two mentioned above and HaMercaz. These three collaborations were selected because they met our criteria of being diverse organizations working together on a community-oriented program. Each partnership, involved multiple organizations that were distinct in their platform and mission. Other factors that contributed to the selection of these collaborations were the accessibility of the interviewees and their willingness to share information. In order to limit the scope of our study and to meet internal deadlines, we decided to eliminate HaMercaz from our analysis.

Our decision to collaborate on this research was a result of the complexity of the subject matter. Collaborations involve many different facets; each one required a specific skill set in order to understand their effects. The combination of our diverse backgrounds and training helped us undertake this challenge. One of the researchers brought expertise from the private sector and was able to incorporate ideas such as strategy, structure and the pursuit of

excellence in performance. The other researcher brought expertise from the public sector and incorporated elements such as efficiency, effectiveness and equity. Our research and analysis was strengthened by the integration of both perspectives. The experience of collaborating has proven to be fulfilling and rewarding.

The research presented in this paper is structured in order to provide the reader with a comprehensive understanding of collaboration in the Jewish communal world. We begin the paper in chapter 2 with a detailed literature review which examines the five factors identified in our first hypothesis. In chapter 3 we discuss the methodologies used for our research. Chapters 4 and 5 present two case analyses that highlight the characteristics and the rationale behind each partnership. We also include in each chapter an analysis of the role of each factor in the collaborations. The findings from both case analyses are presented in chapter 6 and are further discussed in chapter 7. In chapter 8, we conclude our study with final thoughts, recommendations and suggestions for further research.

CHAPTER 2

LITERATURE REVIEW

Trust and Control

We see collaboration as relying on a combined effort in order to achieve greater good that cannot be achieved otherwise. That combination of efforts is a relationship based on many different elements. Two of those key elements that serve as a bond for the combined effort are trust and control. The information found for this specific topic are from the business world but we later build the necessary bridges to apply these concepts to the non-profit communal world. Please refer to Appendix 1 for a summary of all of the theories presented in the literature review.

While gathering information in order to understand the concepts of trust and control, we were amazed with the quantity and quality of the research done over the past two decades. The fields that have addressed these concepts range from sociology and psychology to management and economics. The whole notion of trust and control and the balance between both of them in inter-organizational collaboration could provide the substance for an entire thesis. The scope of this section is to introduce both concepts and to provide several definitions. We explore the ideas of creating and sustaining trust, several types of trust and the optimal level of trust in a collaboration. One element of trust that we found interesting to explore is the nature of trust between individuals in different organizations and how that trust leads to inter-organizational trust. We also introduce the relationship between trust and control and discuss the nature of that relationship.

Inter-organizational collaboration helps organizations in three different ways. First, collaboration can lead to a "positive sum game" (Dodgson, 1993). That is, partners can obtain mutual benefits that otherwise would be impossible to achieve. According to Dodgson benefits can range from increased scale and scope of activities to reduced costs and increased effectiveness and efficiency. Second, collaboration can increase levels of organizational flexibility. Finally, it helps reduce environmental uncertainty, which is the possibility of unpredictable developments, both internal and external, that may affect the success of an organization. According to the literature these outcomes can be achieved only if measurable levels of trust and control are developed between the organizations involved in the partnerships.

Trust is defined in many different ways, but each definition stresses two major points: first, trust is about dealing with risk and uncertainty; second, trust is about accepting a state of vulnerability (Newell & Swan, 2000). Vulnerability is generally associated with a certain level of environmental uncertainty, and according to Adobor (2005) there is a relationship between the level of uncertainty and the level of trust (this relationship will be addressed subsequently).

Cumming and Bromiley (1996) define trust as an individual or group's belief that another individual or group makes a good-faith effort to behave in accordance with any commitments, both explicit and implicit; is honest in whatever negotiation preceded such

commitment; and does not take excessive advantage of another even when the opportunity is available.

Most authors agree that trust is based on positive expectation. According to Bijlsma-Frsnkema and Costa (2005) we accept a certain level of vulnerability based on the positive expectations that we have of our partners. Furthermore if we engage in collaboration when we lack positive expectations, we are not going to expose ourselves to a state of vulnerability. This behavior is based on the simple but important principle of self-preservation.

Das and Teng (1998) also define trust from a positive perspective. They define trust as "the degree to which the truster holds a positive attitude towards the trustee's goodwill and reliability in a risky exchange situation." They believe that trust and control help build partner's confidence in one another. The authors define confidence as a firm's perceived level of certainty that its partner organization will pursue mutually compatible interests rather than act opportunistically. They clearly state that the concept of confidence is different from trust. First, while confidence deals with the perceived level of certainty that the partner will behave in a desirable manner, trust relates to the expectations about the motives of the trustee. Second, trust is only one component that helps build confidence and the addition of control systems is necessary to build the desired level of confidence. Trust is clearly important, but it is only one element of a more complex equation.

Das and Teng also stress the idea that the benefits of inter-organizational trust in a collaborative model such as strategic alliances include, among other things, reduction of transaction costs, induction of desirable behaviors, reduction of formal contracts and facilitation of dispute resolutions.

Control, on the other hand, is a regulatory process by which elements of a system are made more predictable trough the establishment of standards in pursuit of some desired objective or state (Das and Teng, 2001). For Bijlsma-Frankema and Costa (2005) control aims to establish task reliability by designing a set of rules that specify an actor's work and by enforcing the actor's compliance with these prescribed standards.

Control is based on specification and codification; therefore, tasks and actions from each partner should be predictable and codifiable. Control requires monitoring the actions of all parties in a collaboration to determine if partners are complying with their commitments (Bijlsma-Frankema and Costa, 2005). Finally, control requires an institutional structure (from the environment surrounding the partners and from the partners themselves) that permits enforcement of contracts and rules.

In strategic alliances within the business world, some of the control mechanisms used include goal setting, structural specification and cultural blending. These can be easily adapted to the non-profit sector. According to Das and Teng (1998), goal setting is essential to establishing standards for subsequent performance evaluation and to establishing mutual goals to help partners understand their individual and collective objectives. Goal setting helps to elucidate

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the intentions behind collaboration. The elimination of hidden agendas and information asymmetry is crucial for a successful collaboration.

Structural specification is the basis for formal control, which includes rules and regulations. This type of measure not only helps reduce the possibility of any opportunistic behavior but also protects partners from the negative consequences of such behavior.

Cultural blending seems to be the most challenging of the control mechanisms. Das and Teng (1998) find that implementing social control mechanisms is a challenge but is critical for the success of any collaboration. Organizations should avoid a catastrophic cultural clash and should implement as much socialization and training as possible when developing a collaboration. These mechanisms should be implemented at all levels of the organizations and particularly with those managers and employees that are directly involved in the process.

Control has a very interesting duality at present. While technological developments have helped reduce monitoring costs and have increase the immediacy of corrective actions, the uncertainty and variability of the environment have made it very difficult to establish enduring performance standards between organizations. This challenge enhances the importance of trust in establishing short- and long-term partnerships and collaborations between organizations.

The relationship between trust and control has been discussed extensively in previous studies and many different views emerge from it. Das and Teng (1998) for example, argue that trust

requires a positive attitude about the intentions of others and is not based on influencing or changing behavior of others. Trust entails the belief that a partner will perform in the expected manner, even in the absence of control. Das and Teng strongly disagree with the idea that trust and control can increase only at the expense of one another (a complementary relationship). On the contrary, they emphasize that both trust and control coexist in a supplementary relationship wherein a higher level of trust does not necessitate a lower level of control. High levels of both trust and control indicate high levels of confidence in a partner's willingness to cooperate. Though their findings do not support the idea of a complementary relationship, they do allow for the effects that trust has over control and vice versa. Higher levels of control may affect the level of trust, but the authors find a dependence on the amount and type (formal vs. social) of control. Formal control, they conclude, is "more of a strict evaluation of performance" while social control is about "dealing with people." Formal control may create "stress" and affect mutual trust; however, social control mechanisms (socialization, interaction and training) that allow individuals to ultimately determine their own behavior – "soft measures" as the authors call them, will help increase the confidence level among partners. They conclude that formal control has a negative impact on trust, while social control has a positive one.

Departing from the concept that trust is based on positive expectations, Das and Teng argue that trust levels "exert a moderating effect in a manner so that control mechanism will achieve a greater level of control in high-trust situations than in low trust situations." It is easier to implement control mechanism when partners agree on mutual positive expectations and when they know they can rely on one another.

Bijlsma-Frankema and Costa also discuss the two main perspectives that can be distinguished in the literature in their article "The Trust-Control Nexus" (2005): the supplementary perspective and the complementary perspective. They argue that the relationship between trust and control has not been studied sufficiently and requires further examination, which is beyond the scope of this paper. However, it is important to understand the gravity of this relationship in collaborations and the level controversy this relationship generates within academia.

Creating and sustaining trust is both difficult and costly for organizations (Das and Teng, 1998). Trust development requires an investment of time, which is a scarce resource for organizations and companies. Trust building must be planned and should lead to the development of meaningful relationships. Das and Teng suggest four trust building techniques: shared risk taking, equity preservation, communication and inter-firm adaptation. Three of these methods are germane to the non-profit sector. First, they believe that trust and shared risk taking have a reciprocal relationship. When the trustee sees that the truster has taken considerable measures to be trusting, it encourages the trustee to act in a trustworthy manner. This concept can be applied in the for-profit and non-profit sectors, but with one caveat for the non-profit sector: due to the scarcity of resources, organizations in the communal world need to carefully evaluate the amount of risk they assume when they decide to trust a new partner. An incorrect evaluation of a prospective partner could lead to catastrophic consequences, and therefore endanger the organization's future.

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Second, trust arising from communication seems to be an indispensable characteristic of trusting relationships (Kanter, 1994). Without open lines of communication and frequent exchange of information, any collaborative partnership will suffer. Both trust and control depend on communication and information. Information sharing is necessary to measure performance and evaluate results. The incomplete or asymmetric sharing of information can lead to increases in conflict and distrust.

Lastly, trust can be generated through inter-firm adaptability, which is defined as: "the adjustment of one's own behavioral pattern in order to bring about a fit between the partners or between the alliance and the environment" (Hallen, Johanson and Seyed-Mohamed, 1991). Das and Teng further indicate that flexibility and the avoidance of culture clash are essential to obtaining inter-firm adaptability. Flexibility has become a critical element in today's world. The rapidly changing environment necessitates quick and drastic changes in order to adapt to new situations. If partners are not flexible enough to accommodate challenges presented by the environment or by their own interaction, trust development will be hindered.

According to Bijlsma-Frankema and Costa (2005) trust building can be based on "newly constructed similarities that help create a common ground." Setting aside individual organization interests and having a proactive attitude towards finding commonalities or shared interests can help build a sustainable trust.

According to Sako (1992) there are three "different reasons for being able to predict that another will behave in mutually acceptable manner": first, due to contractual agreement.

Second due to a belief in the competencies of those involved and finally, due to the "goodwill" of those involved. Zucker (1986) established three mechanisms of trust production: process based (recurrent and reciprocal exchange), characteristic based (social similarities) and institutional based (social norms and structures).

Other authors focused their attentions on the circumstances that lead to the creation of trust. As previously discussed, a situation of high risk and uncertainty is one in which there is the potential for trust creation. Meyerson et al. (1996) argue that time constraints and task specificity tend to create trust very quickly by allowing partners to overcome major challenges.

Once relationships are established and the first level of trust is defined, a new process of sustaining that trust must be developed in order to carry on with any joint endeavor. In the literature we found examples of many efforts, ranging from frequent meetings to evaluate the partnership to shared financial results.

In order to understand what measures are necessary to sustain trust, Ring and Van de Ven (1994) provide a very specific classification of trust. They distinguish between fragile trust (easily developed but also easily broken) and resilient trust (hard to develop but also hard to break). Others, like Jones and George (1998) presented the differences between conditional and unconditional trust and its different requirements. Conditional trust is established at the beginning of the relationship and it will last for as long as there is no obvious indication that the other partner has different values and intentions and should no longer be trusted.

Unconditional trust is more "enduring" and is the basis for superior performance and greater outcomes.

Trust can take many different forms and the literature presented three primary types of trust. The classification that we believe was clearest is the one presented by Newell and Swan in their paper entitled "Trust and Inter-organizational Networking" (2000). They stress that their classification is a general and comprehensive analysis of previous classifications made by other authors, including: Sako (1992), Shapiro et al. (1992), Jones and George (1998), Zucker (1986), Ring and Van de Ven (1994) and Meyerson et al. (1996). Newell and Swan were able to identify three types of trust: companion trust, competence trust and commitment trust.

Companion trust is based on "judgment of goodwill and personal friendship." Such trust will develop over time as people get to know each other personally. It rests on the idea that others will behave in a way that will not intentionally harm their partners. To draw a parallel with Ring and Van de Ven (1994) typology, this type of trust would be resilient (hard to develop but also hard to break). Newell and Swan argue that the only problem with this type of trust is that once it is broken, there will likely a great fracture between partners.

Competence trust is based "on the perception of the others' competence to carry out the tasks that need to be performed and will be important where the skills needed to perform a task are not able to be found within one person" (Newell and Swan, 2000). It is clear that competence trust is present in a relationship grounded abilities and technical knowledge. For

example, in the non-profit sector we found that the organization leading a cooperative endeavor is generally the one with more expertise in the field. The authors argue that this type of trust can be further enhanced by other elements such as the institutions' reputations or the status of the professional group involved in the collaboration. Again comparing to Ring and Van de Ven's (1994) classification, this is a fragile trust (easily developed but also easily broken), but it can be developed in a very short period of time.

Finally, commitment trust is based on more formal contractual agreements between partners. According to the authors, this type of trust is "developed on an institutional basis..." where "each party is expected to gain mutual benefits out of the relationship, and so can be relied on to be committed to deliver according to the details of the contract." They further argue that the "contract" will be rarely used in order to solve conflicts between the partners and in case of its usage, it will represent that the commitment trust "has been broken down".

Newell and Swan (1994) developed a study aimed at understanding the relationship between these different types of trust. Their study focused on the collaboration between academics involved in a research network. For the purposes of this paper the conclusions that are most relevant relate to the idea that "simply communication and interaction do not guarantee the development of trust, particularly in situations where the players in the network have very different epistemological perspectives. Rather, increased communication merely helps to highlight these differences." They suggest that different types of trust interrelate in specific ways depending on the purpose and motives of the network. They suggest that in the absence of informal trust generation mechanisms (general communication, social

coordination and interpersonal integration), formal mechanisms are "unlikely to successfully foster such trust development". Finally, they suggest that when a network is formed for the purpose of developing new knowledge, the simple pooling of it will not create trust. In order for the network to create different types of trust and ultimately survive, it is necessary to gather the members' commitment to actually develop new knowledge. This type of success will be possible only when members are willing to accept others' knowledge as relevant as their own.

While Swan and Newell's (1994) research is based only on inter-personal trust, they also addressed inter-organizational trust. They concluded that different types of trust (companion, competence, and commitment) also exist in the framework of inter-organizational trust but that the relationships between them may be very different than the relationship between these types of trust and inter-personal trust.

While studying companies' technological collaborations Dodgson (1993) concluded that in order to have a continuing successful collaboration trust should transcend from a personal level to an institutional level. He based his conclusions on the idea that personal relationships in organizations are "vulnerable to labor turnover and inter-personal difficulties". Applying this concept to the non-profit sector, it appears that these vulnerabilities are a threat to the development of sustainable collaborations. Dodgson suggests that the only solution to such vulnerability is the development of inter-organizational trust, which is characterized by "a community of interest, organizational culture receptive to external inputs and widespread and continually supplemented knowledge

among employees." He argues that over time trust "becomes engrained in organizational routines, norms and values" and that it will survive over time.

A lingering question is how an optimal level of trust can be achieved in a collaboration. Throughout this literature review we mentioned several times how uncertainty affects the level of trust. According to Adobor (2005) the level of trust achieved depends on the level of uncertainty. He starts that paper with the idea that some degree of uncertainty is necessary for the emergence of trust but he proceeds to question how much uncertainty partners can tolerate. He concludes that there is a "curvilinear relationship between uncertainty and trust such that there is some optimal level beyond which higher uncertainty leads to lower levels of trust." Even though his analysis was focused on exchange transactions between partners in the business world, the concept of uncertainty and trust clearly applies to the non-profit sector as well. Furthermore, the scarcity of resources in the communal world can lead to an even more uncertain environment, which may in turn decrease the optimal trust level compared to the business world.

Knowledge and Resource Sharing

Along with trust and control another important variable that is essential to any successful inter-organizational collaboration is the sharing of knowledge and resources. Organizational knowledge is defined as insight gained through an organization's experience. Resources are defined as the supplies (i.e. money, workers or information) available to a given organization. Successful collaborations are highly complex and require multiple variables

operating simultaneously. As highlighted in the previous section, trust and control serve as the foundation and cement of any collaboration. Lasting collaborations require substance beyond trust and control. Knowledge and resource sharing is the substance or bricks that builds collaborations.

The existing research on knowledge and resource sharing is extensive. We found a balance between literature written for the private sector and the non-profit sector. With the exception of current research on IT knowledge sharing, the findings in the private sector are adaptable to the non-profit sector. We decided to exclude the IT research in our study because it is not relevant to collaborations between Jewish non-profit organizations.

Our goal in this section is to provide a clear understanding of the challenges and advantages of knowledge and resource sharing. In this section we will break down the different reasons why organizations share knowledge and resources, the necessary conditions for successful knowledge and resource sharing, and the pros and cons of knowledge and resource sharing.

Why Organizations Share Resources

Organizations often share resources in order to gain resources from their partners. The need to share resources stems from the neoclassical economic concept of 'scarce resources'. According to this theory, scarcity implies that organizations are all vying for the same limited resources, and the only way for organizations to satisfy their objectives is through trade-offs: knowledge and resource sharing. Scholars recognize two primary reasons why organizations share resources: strategic effects and the creation of new knowledge.

The strategy literature stresses that the formation and sustainability of collaborations depends on how organizations share critical resources and knowledge (Hardy, 2003). In order to successfully transfer knowledge across organizations, it is essential that partnering organizations take extra precautions in the initial formation of the collaboration. From the beginning all parties must be clear in their motivations, disclose what they are willing to offer and desired areas for potential growth. Without these conditions in place organizations often fail to transfer knowledge and advance the strategic agenda (Mowery et al., 1996). It is also important to recognize that knowledge transfers must be symmetrical: all parties involved contribute equally do to the co-dependency implied in strategic partnerships (Selsky and Parker, 2005).

In addition to transferring knowledge, organizations strategically seek collaborations in order to acquire resources and skills that they are inherently lacking. For example, an organization that specializes in job training skills but not job placement skills will want to collaborate with an organization that specializes in job placement skills. The necessity to engage another organization in order to obtain missing resources is based on resource dependence (Scott, 1987). Resource dependence is a theory rooted in the belief that every organization must engage other organizations in order to survive (Barringer and Harrison, 2000). Ideally, organizations will participate in a series of exchanges with one another by directly transferring assets with the expectation of receiving essential resources in return (Dyer and Singh, 1998). Unfortunately, resource dependency encourages opportunistic behavior among partners.

In some cases partnering organizations will attempt to acquire control over critical resources in order to reduce dependence on other organizations (Barringer et. al., 2000). Typically organizations will take that approach if they have fewer resources then their partners. By increasing their assets, the smaller partnering organization helps to create a more balanced partnership. Alternatively, according to resource dependence theory partnering organizations will acquire control over resources in order to increase the dependence of other organizations. The organization that increases the dependence of other organizations will have greater leverage and control over the direction of the partnership. Child and Faulkner (1998) argue that resource deficiency is the end result of the struggle for power in strategic partnerships, where all partners fail to achieve their objectives. As a result organizations tend to shift their focus towards creating new knowledge.

The creation of new knowledge depends on the level of willingness by all collaborating parties to share their own knowledge. Before organizations can share knowledge they must go through internal preparations (Kuman and Nti, 1998). The first preparation involves investing in the development of human resources because the sophistication of an organization is dependent on its employees. Partnering organizations must also develop their knowledge base by constantly evaluating their performance. Through constant evaluation, organizations develop an organizational culture that is hungry for new knowledge. Once an organization adapts a culture that understands that success depends on the ability to gain new knowledge, the incentives for sharing knowledge become clear.

Collaborating organizations share knowledge with the hope of creating new knowledge. Powell, Koput and Smith-Doer (1998) argue that knowledge creation can only occur if a community environment is established by the partnering organizations. A community environment means that there is equal access to information for all partners involved. Equal access to information depends on the partnering organizations ability to navigate through inter-organizational bureaucracy. The great political scientist James Q. Wilson (1991) defines bureaucracy as a necessary inefficiency making sure that accountability and transparency are ever present in a transaction. But bureaucracy in collaborations can hinder learning and the transfer of knowledge between organizations. For this reason it is essential that collaborating organizations work though the bureaucracy by developing fluid means for transferring information.

Hardy's study (2003) raises two important points concerning the creation of new knowledge in collaborations. According to Hardy, involvement and embeddedness are two covariate means for knowledge creation. Involvement is defined as an organization's level of commitment to the creation of new knowledge. Involvement is especially important in the creation of new knowledge because it allows for a key contributing factor to knowledge creation: organizational learning. Embeddedness is defined as an organization's level of attentiveness and synergy as a contributing agent in a collaboration. Accordingly, those collaborations that have low levels of involvement and embeddedness will have low levels of knowledge creation. Alternatively, those collaborations that have high levels of involvement and embeddedness will have high levels of knowledge creation.

In addition to gauging the levels of knowledge creation, Hardy's study also points out the inverse relationship between strategic effect and knowledge creation as reasons to collaborate. As indicated previously, organizations that collaborate strategically do so for reasons of survival. Organizations collaborate strategically with one another in order to acquire new resources. Strategic relations require a balancing act where one organization gains resources in order to control their partnering organization. Strategic effect induces a power struggle between partnering organizations which runs counterbalance to the principles of knowledge creation. Creating knowledge requires collaborating organizations to trust one another and share internal knowledge. The lack of trust present in strategic partnerships prevents the creation of new knowledge. Interestingly, Hardy concludes that collaborations based on knowledge creation will limit the desired strategic effects of collaboration.

Conditions for Successful Knowledge and Resource Sharing

Researchers of collaboration agree that there is no one right way to ensure successful knowledge and resource sharing. Lane and Lubatkin (1998) claim that a necessary pre-condition for the transfer of knowledge is an organization's possession of absorptive capacity. According to Lane and Lubatkin, at the onset of any partnership all organizations must have a readiness to learn. If all parties are willing to expand their knowledge base then collaboration will likely succeed. Additionally, prior relations between partnering organizations are essential for guaranteeing a high level of absorptive capacity between partners (Levinson and Asahi, 1995). It is also important that organizations view issues from a similar perspective. The partners who can frame ideas similarly will likely converge whereas partners who frame ideas differently are less likely to successfully share knowledge.

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Along with prior orientation, the partnership must be rooted in trust (Larsson et. al., 1998). Trust ensures that everyone involved in the collaboration is reliable and will equally share their resources, thus guaranteeing a high level of predictability which helps reduce the likelihood of any partner undermining the partnership.

Many researchers turn to London's stage theory, which outlines how partners effectively share knowledge. London (2001) defines the three stages of knowledge sharing as the rational stage, structural preference stage and the performance stage. The rational stage occurs prior to the formation of a partnership. During this stage organizations will conduct an internal evaluation of what resources they need to obtain. These resources generally are difficult to ascertain and are beyond the organization's reach. To decide upon which resources are needed an organization will examine whether or not the resource can be gained through a merger or acquisition. If the organization concludes that the much needed resources cannot be gained through a merger or acquisition then it will evaluate what resources it has to offer potential partners. It is through this process that an organization will identify those resources in their possession that are unique and valuable. Upon identifying areas of organizational value and areas for potential growth, an organization can move on to the structural preference stage of resource sharing.

The structural preference stage requires partnering organizations to build the necessary infrastructure for exchanging resources. First, partnering organizations must establish how the collaboration will be mutually beneficial. This phase requires partners to reveal what valuable resources they have to offer and what they need to gain from their partner. It is also

during the structural preference phase that partners establish trust. The trust established helps to produce a willingness to share resources equally and openly. Also, organizations build the structure of their partnership by clearly identifying which members of each organization will manage the partnership, outlining the logistics of how the knowledge and resources will be transferred and how the newly acquired resources will be used. The structural preference stage is primarily about relationship building. It is not until the third and final performance stage that partnering organizations actually share resources.

There are initial limitations in the performance stage that partners must overcome in order to successfully share resources. The partnering organizations will be inclined to believe that they have the absorptive capacity to share resources. But once the partners realize that they are actually about to share resources they might express initial anxiety. This is where the lessons learned from the structural preference stage become extremely important. The trust and openness developed between the partners encourages partnering organizations to begin sharing small amounts of resources. Over time after sharing restricted amounts of resources, partnering organizations begin to share more resources until the partnership achieves optimal performance. At optimal performance the partnering organizations are constantly increasing the stakes of sharing resources. The ultimate goal of the performance stage is to achieve long-term resource sharing that exists beyond the initial partnership.

The necessary conditions for successfully sharing knowledge and resources vary between collaborations. Researchers outline absorptive capacity, prior relationships, having similar perspectives and trust as necessary preconditions for engaging in knowledge and resource

sharing (Lane and Lubatkin, 1998; Levinson and Asahi, 1995; Larsson et. al., 1998). London's (2001) theory tied together the above mentioned variables through the three structured steps. He argues that knowledge and resource sharing does not happen immediately and requires planning and strategic decision making. The decision to share knowledge and resources depends heavily on whether it will be beneficial. It is with this idea in mind that we shift our focus towards the pros and cons of knowledge and resource sharing.

Pros and Cons of Knowledge and Resource Sharing

Pros of Knowledge and Resource Sharing

The organizational world has seen a punctuated equilibrium of evolution as a result of the lowering of barriers to information. Today, most organizations cannot keep up with the speed of the changes occurring in their external environment. Many organizations are beginning to realize that their relevancy depends on their ability to keep up with the external organizational market. Collaborating and sharing resources has presented itself as a viable solution to the issues surrounding relevancy. It gives organizations the opportunity to share invaluable skills and competencies (London, 2001). By sharing resources partners create new resources that pave the way for future success. The value gained from sharing resources helps to attract new opportunities that were not previously available (Doz and Hammel 1998). Collaborating organizations progress at a faster speed than the greater organizational market. This places partnering organizations in positions of power that were not available if they had acted alone. With the newly acquired power partnering organizations are now in the position to effectively impact their environment.

Cons of Knowledge and Resource Sharing

There are a variety of dangers associated with engaging in a partnership for the sake of sharing resources. Barney (2001) argues that knowledge and resource sharing can create an environment conducive to competitive advantage. Partners have a tendency to turn into competitors who create a negative spill over from sharing resources. The partner that becomes a competitor will likely use the newly acquired resources to boost their own organization. March (1991) adds that collaborations are inherently competitive and often lead to one organization being left behind. Beyond the effects of competition, sharing resources is an expensive venture (Barringer and Harrison, 2000). Most organizations are plagued by scarce resources and sharing them can be dangerous. Organizations run the risk of investing scarce resources into a failed partnership which could be detrimental to its long-term sustainability.

It is important to acknowledge that sharing resources is a highly complex process. Every collaboration involving the sharing of resources is distinct from one another. While there are variations between collaborations, we identified in this section uniform means for evaluating the process and success of any inter-organizational sharing of knowledge and resources. We assert that all collaborations involving the sharing of knowledge and resource can be evaluated based on the measurements defined in this section.

Proximity

Proximity as it relates to collaborative efforts is not a discussion of only physical or geographical distance, but also includes the organizational and technological distances between two collaborating organizations. All these concepts refer to the idea of being close to something as measured on a specific dimension. The role of each type of proximity was important for this study.

Knoben and Oerlemans (2006) question what dimensions of proximity are relevant to inter-organizational collaboration and how they are defined in the literature. They specifically chose this perspective based on the idea that in general, "proximity is viewed as an important pre-condition for knowledge sharing, knowledge transfer and technology acquisition (Gertler, 1995), processes which, in turn, are often seen as the primary goals of inter-organizational collaboration (Hagedoorn and Schakenraad, 1994)." A discussion of other types of proximity is beyond the scope of our research. Throughout our interviews we were able to identify the three major levels of proximity mentioned earlier: geographical, organizational and technological.

Geographical Proximity

Geographical proximity is defined in several different ways, but each definition refers to physical or territorial distance and it is the most commonly discussed type of proximity. In

many cases this notion of proximity is used as a pre-condition for other types of proximity, such as organizational and technological (Gallaud and Torre, 2004, 2005; Torre and Rallet, 2005). Small geographical distances give organizations the ability to have both planned and serendipitous types of interactions. This ease of face-to-face collaboration fosters knowledge sharing, knowledge transfer and innovation (Knoben and Oerlemans, 2006). By taking this idea further and linking it to the discussion of trust and control, we found that geographical proximity enhances the trust between partners and the viability of control mechanisms.

Organizational Proximity

There are many definitions for organizational proximity presented in the literature. Knobe and Oerlemans (2006) classified those definitions into two major categories. The first one involves authors that use a structural perspective and define organizational proximity as "actors that belong to the same space of relations" (Oerlemans and Meeus, 2005). The second category, which is broader than the first one, defines organizational proximity as "actors whose interactions are facilitated by (explicit or implicit) rules and routines of behavior and that share a same system of representations, or set of beliefs." This definition has certain similarities to the concept of organizational culture (a critical factor for successful collaborations which is discussed later in this paper) and its implication for inter-organizational collaborations.

When analyzing sources that describe different inter-organizational collaborations, there is an overwhelming amount of evidence demonstrating that collaborations can be more successful when the organizational context of both interacting partners is similar. "Organizational

proximity generates a capacity to combine information and knowledge from the collaborating parties, to transfer tacit knowledge and other non-standardized resources between collaborating parties (Burmeister and Colletis-Wahl, 1997)."

Technological Proximity

Technology can be defined as those tools, devices and knowledge that mediate between inputs and outputs and/or that create new products or services (Tushman and Anderson, 1986). Technological proximity refers to the knowledge that the partners posses and the similarity of those knowledge bases. A greater level of similarity between partners facilitates technological learning and the anticipation of technological developments (Tremblay et al. 2003; Zeller, 2004).

These different dimensions of proximity can interact and evolve over time. Some authors tend to hastily attribute the failure of an alliance to one dimension of proximity, when in fact all of the dimensions were affecting the alliance at the same time or the real problem had nothing to do with proximity. Furthermore, different dimensions combined over time tend to weaken or strengthen one another. For example, several authors claim that the development of organizational proximity can be facilitated or reinforced by creating (when possible) geographical proximity (Kirat and Lung, 1999). In some other cases, for two geographically dispersed partners that face difficulties, arranging face-to-face interactions and finding themselves with a high level of technological and organizational proximity through the use of technology can help minimize the impact of a lack of geographical proximity. On the other hand, if they are facing low level of technological and organizational proximity, trying to use

technology to minimize the geographical distance can create even more problems (Cramton, 2001).

Knoben and Oerlemans (2006) suggested that partners embarking on an inter-organizational collaboration be prepared to invest in building not only one but all of these dimensions of proximity. Doing so requires investment of time and resources and, according to the authors, even 'several failures' (at least in the beginning of the collaboration) that should be seen as part of the learning process towards a successful collaboration.

Organizational Culture

It has already been established that collaborations are built upon trust and control, are developed through knowledge and resource sharing and are influenced by issues of proximity. The above mentioned factors do not take into consideration the distinctness of every organization involved in a collaboration. Collaborations are made up of a variety of organizations that have different organizational cultures. Partnering organizations are faced with the task of making two or more distinct organizational cultures compatible with one another.

While doing the research for this section, we came across a wealth of literature relating to mergers and organizational culture. The merger literature is adaptable to the subject of collaboration and culture based on the high level of cooperation required for both mergers and collaborations. It is our hope that through a thorough analysis of the literature, this

section will provide a better understanding of how organizational culture is defined, the different types of organizational culture and the criteria for successful integration of multiple organizational cultures.

Organizational Culture Defined

Organizational Culture is a term that emerged in the private sector during the late 1970s and early 1980s. Some scholars suggest that organizational culture is made up of shared beliefs and values which guide the decision making process of an organization (Cooke and Rousseau, 1988; Utaal, 1983). Other scholars place emphasis on the role of language and communication in defining organizational culture (Kecker and Geer, 1970). Martin and Siehl (1983) take an assertive stance by advocating that organizational culture is the foundation of every organization: it is what gives an organization meaning, allows for symmetrical sharing of information and provides a system of rewards for employees. On the subject of rewards, other scholars emphasize the role of organizational culture as a mechanism for shaping group behavior (Swartz and Jordon, 1980; Van Maaenen and Schein, 1979). Organizations utilize their culture to influence group behavior in order to produce optimal results. An organization can be more effective if all of its employee's behavior is similar because it reduces the chances of conflicting agendas. While it is clear that there is no single definition for organizational culture, each definition provides us with a better understanding of workplace dynamics.

Schein (1991) argues that organizational culture exists in layers. The surface layer or artifacts are those aspects of an organization which are most visible. For example, the artifacts of a grassroots organization might be the young complexion of its employees.

Under the artifacts are organizational values which represent the philosophical or strategic nature of how an organization conducts its business. A grassroots organization, for instance, might use its laid back approach in conducting day to day operations. Finally, the third layer of organizational culture is organizational assumptions which are accepted beliefs for how to treat other professionals. The model provides a framework for the multifaceted nature of organizational culture. In order to better understand the challenges of integrating organizational culture in collaborations we shift our focus to explaining the different types of organizational culture.

Types of Organizational Culture

Hatch's ground breaking work in 1993 on organizational culture used case study analysis to define twelve different types of organizational culture. In this section we will be examining eight of the twelve different types of organizational culture; the remaining four types of culture will not be discussed due to overlap between some of the definitions.

An organization with a 'Humanistic or Helpful Culture' will have high levels of interaction between employees and strong networks of support. Conversely an 'Approval Culture' exists in organizations that avoid conflicts and have superficial relationships accordingly. Organizations that are bureaucratic in every way have a 'Conventional Culture' where employees are expected to obey the rules. Similarly, organizations that are hierarchical have a 'Dependent Culture' where all decisions are made only by top leadership. An organization that does not reward success has an 'Avoidance Culture' where employees are punished for the smallest mistakes. Along those lines are organizations with an 'Opposition Culture'

where negative attitudes are rewarded. The 'Power Culture' exists in organizations that welcome authority and encourage superiority among staff. Finally, an organization with a 'Competitive Culture' values performance and encourages competition among employees.

It is apparent that there are some organizational cultures that are more compatible than others. Differences between cultures are important when measuring the successfulness of collaboration. Organizational cultures represent the values and behavior of institutions. If the values and behaviors of one institution do not align with their partnering organizations there can be conflict. When conflict arises in collaboration as a result of the clash of organizational cultures, it causes the other factors to suffer. Thus, it is important for organizations to know how to manage diverse cultures in order to ensure a successful collaborative venture.

Cultural Alignment and Collaboration

Upon entering into collaboration, it is important for all participants to know that organizational culture seldom changes (Ouchi and Wilkins, 1985). Organizations must accept that what they see in their partner's organizational culture is what they get. Often in collaborative efforts partners are willing to overlook cultural differences. It is essential upon entering collaborations that all partners examine the similarities and differences in their cultures. Hardy, Phillips and Lawrence (1998) argue that in order to create sustainable relationships over time, organizations should examine the dynamics of their cultural interactions. If organizations do not examine their dynamics prior to initiating collaboration, they run the risk of culture domination (Bodwitch et al, 1983). Culture domination occurs when one partnering organization's culture becomes the dominant culture in the

collaboration. This idea is different from when cultures conflict. Cultural dominance can bring great strain on a partnership by causing the less dominant organization to regress.

In order to prevent cultural domination, partnering organizations must work towards cultural integration. The first step to solving a problem requires foresight and leadership to identify the problem. This logic applies to the common-culture approach towards collaboration. In the common-culture approach, organizations work towards integration by recognizing their differences and similarities at the inception of the partnership. By utilizing honest communication, the common culture approach prevents incompatible partners from collaborating (Parker and Selesky, 2004). Not all organizations interact through common-culture methods. In most cases collaborating organizations are forced to negotiate their cultural tensions.

Nahavandi and Malekzadeh (1988) created a model for how to navigate cultural negotiations. They outlined four different ways to achieve acculturation: integration, assimilation, deculturation, and separation. Integration is the ideal mode of cultural adaptation and occurs when partnering organizations successfully combine their cultures. Assimilation transpires when one of the two partnering organizations abandons its own culture and welcomes the partner's culture. Deculturation occurs when all partnering organizations allow for the co-existence of multiple organizational cultures. Separation is the least desirable negotiation mechanism. When partnering organizations encounter separation they do not know how to diffuse tensions caused by cultural differences. As a result, some of the partnering organizations are not willing to fully integrate their cultures. Instead each organization holds

onto the dominant characteristics of its own culture while making minor efforts towards cultural integration.

In order to avoid the need to integrate cultures, organizations can take preliminary relationship building steps. Cowing and Moore's 1996 study makes it quite clear that cultural compatibility is not a pre-condition for the development of collaborations. The successful integration of cultures depends on whether partnering organizations develop a shared vision. A unified vision allows for collaborating organizations to mold their cultures together prior to initiating the collaboration. With a shared vision, organizations are less likely to feel threatened by inter-organizational differences. More important then having a shared vision is the development of trusting relationships. Without trust, organizations will be less likely to work through their cultural differences or strengthen their cultural similarities. Trust brings a sense of equity and mutuality in the cultural development process. Successful collaborations start by building trusting relationships and are sustainable due to organizational cultural integration.

The Jewish Factor

The "Jewish factor" brings a unique "flavor" to collaborations in the Jewish community. It was difficult to find scholarly literature addressing this subject; thus, we decided to go to the ultimate Jewish resource: The Torah.

The Torah is full of examples of collaboration between individuals or institutions. An excellent example of collaboration or partnership is the one established between the Jewish people and G-d in the *"Brit Mila"* (the covenant associated with ritual male circumcision), but the example that is most relevant to this paper is the unique relationship or partnership between Moses and Aaron.

According to the Lubavitecher Rebbe, the story of the development of the Jewish nation portrays Moses as the true leader of Israel. It was Moses who took the Jewish slaves out of Egypt and transformed them into a nation. He received the Torah from G-d and taught it to the people of Israel. Moses received the instructions for building the tabernacle, and he was also described as the one who "made" the tabernacle (although the construction efforts were a collaboration, as will be discussed subsequently). He was responsible for taking the people of Israel to the Promised Land. Through reviewing the teachings of the Torah, however, we conclude that the success of Moses was a direct result of his partnership with Aaron.

Although this partnership was commanded by G-d (Exodus 4:10-17) it was Moses who realized his own limitations and his need for a partner. The leadership of Israel became a team effort. As it is written in Exodus 4:16: "And he (Aaron) shall be your spokesman to the people; and it shall come to pass that he shall be to you a mouth, and you (Moses) shall be to him in God's stead." In this partnership, the members had clear roles and a common goal. They distributed responsibilities amongst themselves and knew each person's contribution to the partnership was clear. The common goal was the completion of commanded Holy work, but both men were aware of their inability to complete the task alone. Since the moment

Moses confronted Pharaoh until his death just a few feet away from the Holy Land, Aaron and Moses had a symbiotic relationship. Moses could not achieve his goals without Aaron and Aaron, in turn, was dependent upon Moses for the fulfillment of his role.

Midrash Rabbah mentioned a unique characteristic of both partners in this partnership:

> "Benevolence and truth are met together; righteousness and peace have kissed (Psalms 85:11). "Benevolence"—this is Aaron; "truth"—this is Moses. "Righteousness" is Moses; "peace" is Aaron"

Beyond the holiness of their work and their purpose in life, each one of them had a unique characteristic that brought them together in order to achieve their common goal. This individuality can be easily bridged to the present Jewish community. Each organization that we studied had a unique set of characteristics and skills. The complementary nature of those characteristics was a driver for the success of the collaborations.

Before receiving the Ten Commandments the people of Israel were to build a traveling tent that would house G-d and His law: the *Mishkan* (or Tabernacle). The *Mishkan* would serve as a central meeting place where the Israelites could communicate with G-d. Building the *Mishkan* was no easy task, and completing it required the skills and resources of the entire community. Whether it was providing cloth, carving part of the structure or giving an offering: every member of the community contributed.

The idea that the building of the *Mishkan* served as a collaborative process is stated in Exodus 36:13, "And it came to pass that the tabernacle was one." Rabbi Mordechai Yosef of Izbica comments on this verse by saying,

"In the building of the tabernacle, all Israel were joined in their hearts: no one felt superior to his fellow. At first, each skilled individual did his own part of the construction, and it seemed to each one, that his work was extraordinary. Afterwards, once they saw how their several contributions to the 'service of tabernacle' were integrated—all the boards, sockets, the curtains and the loops fit together as if one person had done it all—then they realized how each one of them had depended on the other. They understood how what all they had accomplished was not by virtue of their own skill alone but that the Holy One had guided the hands of everyone who had worked on the tabernacle. They had only later merely joined in completing His master building plan—so that 'it came to pass that the tabernacle was one'. Moreover, the one who made the Holy Ark itself was unable to feel superior to the one who'd made the courtyard pegs."

The Israelites could not complete the *Mishkan* without overcoming issues of trust, territory, mission alignment, communication and interdenominational lines. But the Israelites saw the bigger picture. They knew that they had to be open to change in order to prosper. In the process of accepting change they needed one another's support. The process of working as a unified supportive body was cathartic for the community: they were able resolve the issues surrounding roaming in the dessert, by creating a collective sense of purpose.

These examples embody a set of Jewish principles that we believe are present in today's Jewish collaborations. As we mentioned before, collaborations in the Jewish community have a unique 'flavor' that makes the outcome of the partnership easier to accomplish. This unique 'flavor' is represented in those Jewish principles that guide the mission and vision of all Jewish organizations. Principles like *klal Y'srael" (Jewish peoplehood),* continuity, and commitment to the greater good are only a sample of shared principles that work as connectors in the Jewish community. Some Jewish organizations collaborate because they find in their potential partners a shared set of principles that guide their work in the community.

To conclude, the Jewish tradition is filled with lessons that show the importance of collaboration. Important aspects of collaboration like combining skills, resources and establishing common goals are evident in Jewish history. All of the principles presented in this section could be used as a starting point for partnerships between Jewish organizations.

CHAPTER 3

Methods

Participants

There was a limited subject pool to interview for our study. We selected each participant because they played a pivotal role in the formulation and development of their respective collaboration. A series of steps were taken in order to determine which participants would be most beneficial to interview. The first step was defining the parameters for selecting an interviewee. Due to time constraints we decided to limit the scope of participants. We decided that only individuals who were key decision makers in their respective collaboration would be desirable candidates. The second step involved consulting key informed players within the Jewish communal world. A total of four individuals were consulted about both collaborations. These individuals were not involved in the two collaborations but they had significant knowledge of their structure. With these individuals help we identified nine potential interviewees. The third step involved contacting the identified key players and scheduling an interview time. All of these steps were completed between September and October of 2006.

We emailed the ten potential interviewees and informed them who we were, the focus of our study and requested to schedule an interview at their convenience. Eight individuals responded positively to our requests, while two individuals did not respond. Follow up emails were sent to those individuals who did not respond back and those emails yielded the same non-response. Meetings were scheduled with the eight individuals who responded

positively. The eight interviews were completed between the months of November and January of 2007. There were no incentives given to the participants for completing the study.

Interview Procedures

The interviews usually took place at the subjects' office. All interviews involved one researcher and one participant. Upon arriving at the subjects' office, we provided the subjects with the necessary background information concerning our study. Subjects were informed that there participation in the study was fully voluntary and they could refuse to complete the interview at any given time. Also, subjects were encouraged to ask questions throughout the interview. Participants were also ensured complete anonymity and were asked to sign a research consent form. Some interviewees agreed to have the interview recorded. Either Apple Recording Software or SONY ICD-SX25 voice recorder were used for those interviews. The subjects were informed that the interview would last one hour. Each interview consisted of approximately 12 questions which the participants were not shown prior to the meeting (Appendix 2). When the interview concluded, subjects were thanked for their participation and informed that the researcher might contact them in the future for any follow up information. Once all of the interviews were completed we proceeded to transcribe each interview.

Design

A qualitative research design was used for this study. We decided to use interviews as our method for gathering information in order to determine the success of the two collaborations. Personal interviews were the best method because the collaborations examined had limited

size. It did not seem logical to use a survey for Café Europa and March of the Living or Synaplex because the relatively small sample size (ten people) could provide more information on their respective collaboration through personal interviews. We also concluded that focus groups were unnecessary given the small amount of key players involved in the two collaborations.

Prior to conducting interviews we created key questions. The questions were designed to address four key factors we deemed essential for any collaboration. The four factors included trust and control, knowledge and resource sharing, proximity and organizational culture. These four factors were identified during our extensive literature review process. We created additional questions for our fifth variable the Jewish factor. We started out with 20 original questions for our interviews. Pre-tests were carried out in order to narrow the scope of our questionnaire. These pre-tests were carried out with two of the four previously identified individuals who helped identify the two collaborations. The interview questions were the same for both collaborations. During the pre tests, the individuals provided us with feedback on which questions were and were not essential to our interviews. After the pre-tests were completed, we narrowed the scope of our survey down to 12 questions (Appendix 1).

Case study analysis are the preferred method for presenting the interview findings from both collaborations. We decided to use two separate case studies because it was the best method for providing the reader with necessary background and contextual information about the two collaborations. Also, it was a great method for integrating the information for all of the

interviews in order move forward with our discussion section. Both case studies followed the same structure which included; introduction and objectives, players, history and background, structure and roles, and outcomes and current situation. All of the case studies were based on information that we gathered from the seven interviews.

We extracted methods from out literature review in order to measure the success of each of the four variables in the two collaborations that were evaluated. Within the literature review we identified that in order to determine successful exchange of trust and control the collaborating organizations must 'manage risk effectively, create common goals, adapt to partners' needs and maintain effective communication. In order to determine if both collaborations "managed proximity" well we examined how location effected the collaboration. In order to determine successful knowledge and resource sharing we determined whether the collaborating organizations shared knowledge and resources, managed resource dependency effectively and created new knowledge. In order to determine if the collaborating organizations were successful at managing cultural issues; we identified each organization's culture and evaluated whether there was cultural integration. There were no identified mechanism for measuring the success of the Jewish Factor. The responses' concerning the Jewish factor was used to identify if there are any Jewish aspects that effect collaboration. All five factors will be evaluated in the discussion section of our study.

Limitations

There are a variety of limitations associated with using the selected research design. First, qualitative studies are difficult to repeat. If other researchers desired to repeat our study they

would not be able to copy our results. Interviews take on a particular dynamic depending on the chemistry of the interviewer and interviewee. Also, every researcher has different interviewing experience when conducting an interview. Those individuals who have more interviewing experience would withdraw the highest depth of information from their subjects. This takes us to our second point which is that qualitative studies are vulnerable to observer bias. No matter how hard an interviewer may try he/she will influence their participants' responses. A researcher's presence in the same room as his/her subjects has been known to affect the subjects' behavior and responses. Unlike qualitative studies, a researcher may skew interview results in order to further prove his/her point.

The third limitation of a small project is that the findings are not sufficiently general that they could be extended to other situations. For example, what might allow for successful knowledge and resource sharing in Synaplex will not necessarily be the case for other collaborations within the Jewish community. Another limitation, related to qualitative studies, was the limited scope of our sample size. We initially considered for our study three collaboration models but had to eliminate one of the case-studies due to limited time and resources. Having a small sample size might limit the accuracy and levels of generalization of our findings, because we cannot draw upon a large sample which could permit our results to represent framework for our recommendations and conclusions. Given these limitations we believe that findings from this study are still of great benefit to those organizations seeking collaboration.

CHAPTER 4

Café Europa and March of the Living

Introduction and Objectives

After several interviews with key players in this collaboration, we were able to conclude that the collaboration achieved its grandiose objective: to bring together Holocaust survivors and Jewish teenagers from Los Angeles and Tel Aviv in order that they share the horrors of the past and the hope for the future.

This collaboration brought together two very different programs from two different partners and the sponsorship of a third one. First, we found the Bureau of Jewish Education of Los Angeles (BJE-LA) with its program March of the Living - an educational and experiential program aimed at connecting young Jews with Holocaust survivors. The culminating activity is a trip to central Europe to visit the remains of several concentration camps and to Israel to observe the post-Holocaust rebirth of the Jewish community there. Through interactions with Holocaust survivors, young participants in March of the Living develop Jewish identity, gain knowledge of Jewish history, grow in their love of Israel and find inspiration to remember the Holocaust and its victims. Our next discovery was the Jewish Family Service of Los Angeles (JFS-LA) with its program Café Europa that gives Holocaust survivors an environment where they find a safe and comfortable space in order to develop supportive relationships and participate in social and educational activities. Through this environment, survivors have the opportunity to find solutions to their current challenges, as well as a space to express their feelings towards their past and their concerns towards their

future. These two agencies were convened and supported by The Jewish Federation of Greater Los Angeles through their Tel Aviv-Los Angeles Partnership.

Each of the participants in this collaboration came with their own goals, yet it was clear from the beginning that this collaboration allowed autonomous growth opportunities. The emotional collaborative objective made any other interests secondary. For one of the partners, curriculum and experiential learning were crucial components, while for another partner, providing a sense of hope and "redemption" was important. For the third partner, its role as a connector within the Los Angeles Jewish community was critical. While each partner had unique objectives, those objectives were complementary and none competed with the overarching objective of bringing together Holocaust survivors and Jewish teenagers from Los Angeles and Tel Aviv.

The emotional impact of this program was evident during our interviews. The number of living Holocaust survivors is decreasing dramatically each year, so all of the participants in the collaboration recognized the importance of acting quickly and with as much effort as possible to ensure that the collaboration could be carried out in the most meaningful way possible. All the partners agreed that this was a successful program beyond all of their initial expectations, and all of them would definitely repeat it, though with modifications to be discussed subsequently.

Players

The March of the Living and Café Europa joint program was a collaborative effort by three major partners: The Bureau of Jewish Education of Los Angeles (BJE-LA), Jewish Family Service of Los Angeles (JFS-LA) and The Jewish Federation of Greater Los Angeles. Each one of these players had a distinct and specific role. For this case study we were able to interview 4 executives. Interviewee 1 is an executive from JFS-LA, interviewee 2 is an executive from BJE-LA, interviewee 3 is a staff member at BJE-LA and interviewee 4 is an executive at The Jewish Federation of Greater Los Angeles.

The Bureau of Jewish Education (BJE-LA)

The Bureau of Jewish Education of Los Angeles (BJE-LA) is dedicated to promoting, developing and enhancing Jewish education in greater Los Angeles. With a budget of over six million dollars (65% of which comes from the Jewish Federation of Greater Los Angeles) BJE-LA has a diverse portfolio of programs dedicated to ensuring the accomplishment of its mission. They provide personnel, best practices, operational guidance and financial aid to schools, students, youth programs and other informal education initiatives. As indicated previously March of the Living is one of BJE-LA's programs. It is an educational and experiential program aimed at connecting young Jews with Holocaust survivors.

According to its mission statement, BJE-LA's goal is "to ensure present and future generations of knowledgeable Jews who are committed to their religious, cultural, and national heritage" (Source: Bureau of Jewish Education of Los Angeles Website). This statement elucidates the importance of organizational collaboration to the mission of BJE-LA. According to interviewee 2, March of the Living has provided teenagers with an

invaluable opportunity to discover their Jewish identities. This program is an important step towards the accomplishment of the BJE-LA's mission. Although traditionally BJE-LA had taken one or two survivors in its journeys to Poland and Israel, it had never before taken a large group of Holocaust survivors that was constantly interacting with the teenage March of the Living participants. The BJE-LA recognized the value inherent in sustained relationships between youths and Holocaust survivors, yet also recognized that its lack of resources needed to carry out a successful program.

The collaboration between March of the Living and Café Europa was ideal for the BJE-LA's staff because it helped fulfill the organization's mission and it achieved a wide variety of goals. On a personal level, those teenagers involved in this program could question critical issues related to what it meant to be Jewish sixty years ago and what it means to be Jewish today. On a communal level, the participants could make the necessary connection to their community and to its history. Furthermore, this program would help them make the survivors' experiences their own experiences.

The BJE-LA has institutional goal of using this collaboration to advertise themselves as the largest provider of the March of the Living in the Los Angeles area, with the eventual goal of being "perceived as the only ones in Los Angeles," according to interviewee 2.

Finally there were serendipitous results that added value to the overall experience. For example, the BJE-LA believes that they were able to change the teenagers' perceptions of the

Holocaust survivors. According to interviewee 3, the teenagers ultimately saw the survivors as role models that were able to endure in the face of adversity.

Jewish Family Service of Los Angeles (JFS-LA)

For over 152 years the Jewish Family Service of Los Angeles (JFS-LA) has been providing social services to the Jewish and non-Jewish communities. Its history and excellence have made JFS-LA one of the largest social agencies on the west coast. With a budget of almost 30 million dollars, over 400 employees and over 65 different programs, they provide a wide range of services to the community.

According to its mission statement JFS-LA is "a multi-service Agency whose goals are to strengthen and preserve individual, family and community life by providing a wide range of needed human services." (Source: Jewish Family Service of Los Angeles Website). As mentioned earlier, Café Europa is a JFS-LA program that gives Holocaust survivors a safe environment to develop supportive relationships. These relationships in addition to a welcoming social environment are different channels that the survivors use to explore their feelings towards the past and their concerns about the future.

The partnership with the March of the Living brought the perfect opportunity to close a cycle of the respective survivor's lives. Interacting with American and Israeli Jewish teenagers in Poland (where they experienced the traumatic events of the Holocaust) gave them the opportunity to understand the significance of their legacy and their survival. In exchange, the

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teenagers gave the elderly a sense of hope and continuity while also providing them with healing and closure.

For JFS-LA the success of this program was critical. Due to logistical restraints and concerns about the well-being of the survivors, every element had to be perfectly coordinated in order to have a "safe" and fulfilling experience.

The Jewish Federation of Greater Los Angeles - Tel Aviv Los Angeles Partnership:

The Jewish Federation serves as the umbrella fundraising organization of the Los Angeles Jewish community. It "seeks to mobilize and integrate financial, human and organizational resources within the Greater Los Angeles Jewish community" (source: The Jewish Federation of Greater Los Angeles website). For over 90 years the Jewish Federation has allocated funds to a variety of partnering agencies, who in turn serve a wide variety of needs within the Jewish and non-Jewish communities in Los Angeles and overseas.

One of the programs funded by The Jewish Federation is the Tel Aviv-Los Angeles Partnership (The Partnership). The Partnership works under the umbrella of The Jewish Federation's Israel and Overseas Department. Established in 1997, it was designed to "create mutually beneficial relationships between Los Angeles and Tel Aviv. The Partnership was developed to strengthen our Shared Jewish identity and destiny" (source: Los Angeles-Tel Aviv Partnership website).

According to its website Israel and Overseas Committee's strategic goals include:

- Promoting shared Jewish identity and destiny among the LA, Israel, and world Jewish communities;

- Creating people-to-people involvement in programs, funding decisions, and resource development;

- Encouraging the involvement of a broad group of institutions in LA and Israel

- Promoting lasting, larger-scale change in Israel, overseas, and LA;

- Transition from charity to partnership

According to interviewee 1, it was the people-to-people connection that made possible the March of the Living and Café Europa collaboration. It started with establishing connections between professionals in Los Angeles and Tel Aviv and it ended up replicating a program that led to even stronger connections between participants and lay leaders.

The Tel Aviv-Los Angeles Partnership is organized around four major committees: Culture, Economic initiative, Education and Health and Human Services. Each one of these committees is addressing specific issues between the cities of Tel Aviv and Los Angeles:

"The Health and Human Services Committee recognizes that Los Angeles and Tel Aviv share more than balmy climates and beautiful coastlines. Their citizens have been victims of cataclysmic disasters both natural, such as earthquakes, and man-made acts of terrorism. Both have citizens that need counseling, but cannot afford it. Both have elderly populations that need care. Both have citizens who are suffering with cancer. Both have large populations of Holocaust survivors. Through the Partnership, they are sharing methods of training, program development and funding,

organizing volunteer deployment, and making connections though in person exchanges, videoconferences, and email".

With this highly specific description, it was evident that the Café Europa and March of the Living collaboration fit the agenda of both the Health and Human Services Committee and the Education and Culture Committee.

History and Background

Through our interviews, we were able to grasp a good idea of how this incredible collaboration came to life. JFS-LA is a Jewish Federation beneficiary agency and through the Los Angeles-Tel Aviv partnership JFS-LA was able to establish strong and meaningful relationships with the city of Tel Aviv. These relationships led to an exchange between professionals from both cities. The Israeli professionals were delighted with the success of the Café Europa in Los Angeles and wanted to replicate the program in Tel Aviv. Given that there are over 30,000 survivors living in Tel Aviv, the opening of Café Europa in Tel Aviv was an immediate success. Participants of the program in both cities insisted in getting to know each other. The first interaction occurred during a video-conference in which two survivors were reunited for the first time since the end of World War II. More survivors were reunited through visits to Tel Aviv and Los Angeles. It was through these visits that Café Europa in Los Angeles and Tel Aviv formed an incredibly strong connection. Participants in both cities developed strong bonds and were excited about all the programs they were experiencing.

All of these trips (to Tel Aviv and Los Angeles) were partially financed by the Tel Aviv-Los Angeles Partnership. According to one of our interviewees, the survivors were so excited that it seemed as though they wanted to be constantly traveling between one city and the other. The survivors realized that their major contribution would be through their legacies. They had two clear goals: first, the survivors wanted to share their experiences with the younger generation and second, they wanted to instill hope for a Jewish future in the minds of future teenage participants.

Interviewee 1 commented:

"I had this idea in mind for days, and in one specific elevator trip I met with interviewee 2. I knew the March of the Living takes survivors with them in each trip, so why not taking a whole group of survivors. I told interviewee 2 about the idea and from that conversation this program came to life".

The group planed two trips (one to Israel and one to Los Angeles) and each time JFS-LA, had to rely on the partnership for funding. Interviewee 1 thought it would be very difficult to find funding for a third trip to Poland and Israel.

When the idea was presented to the Partnership, the emotional content played a huge role in securing funding. It was clear for everyone sitting at that table that this program had to be a

reality. From then on, it was a matter of putting together all the pieces (logistics and curriculum) between the three partners.

To a certain extent, logistics and operations were a problem. BJE-LA, with their experience providing March of the Living for more than ten years, had the capabilities to manage the programs logistics. From a macro perspective, it was a simple, highly emotional and perfect idea, but managing the simple details was difficult for coordinators. Language, time and cultural differences between teenagers from Los Angeles and teenagers from Israel, made formulating the program's logistics a daunting challenge.

Structure and Roles

We will analyze the structure of this collaboration from two different perspectives, first from a general one and then we will delve into details analyzing the role of each one of the partners.

If we look at this collaboration and we imagine it as has been laid out, we see two major Jewish agencies and one umbrella organization. We then see the flow of financial resources from the umbrella organization towards the two agencies, and from the agencies we see the flow of knowledge and operational expertise towards the collaboration. It is important to clarify that this program was a one-time experience. Pulling all these resources from the partners enabled them to incorporate two programs (March of the living and Café Europa), and subsequently create a unique experience for participants.

If we analyze the details of this collaboration, we clearly identify that each one of the partners had a very distinctive and clear role that in some way was related to their particular expertise as well as their interests.

As mentioned before, The Jewish Federation is the umbrella organization and fundraising arm of the Los Angeles Jewish community. It became clear for the executives at the BJE-LA and JFS-LA that this program should be under the Federation's umbrella - more specifically under the Los Angeles-Tel Aviv Partnership's umbrella. For The Jewish Federation, the Partnership was the perfect opportunity to capitalize on the core values of the Los Angeles-Tel Aviv Partnership and use it as a perfect example of the Federation's work.

The Partnership had a dual role. First, they were the financial support for the program and second they provided the bridge between Los Angeles and Tel Aviv (a role that was not minor at all). According to interviewee 4:

> "Our contribution (i.e. financial contribution) was enormous and very complicated to manage. But we wanted more than that. Café Europa never worked with March of the Living and March of the Living never worked with Café Europa, and that is precisely what we wanted to be, we wanted to be the collaborative piece and bring all parts together."

JFS-LA provided the experience of dealing with senior adults and with survivors. They also provided a social worker during the trip to secure the emotional well being of the survivors. Beyond that, interviewee 1 generally dealt with financial matters (budgeting) and specifically

with the partnership. Interviewee 1 was part of the Partnership's advisory committee and had a deeper knowledge of the people (in Los Angeles and Tel Aviv) and the mechanics of the Partnership.

The Bureau of Jewish Education of Los Angeles provided ten years of programmatic experience operating the March of the Living. They were knowledgeable about the logistics involved in planning and executing the trip. The BJE-LA also provided the curriculum for the program in order to increase the quality of the experience.

As is shown, each of the partners had a unique expertise and role, and what we believe is more important is that each one complemented the other. There were no competing forces just differing interests that complemented one another.

Outcomes and Current Situation

According to the three partnering organizations, the program was a complete success for many reasons. For some, the program became the perfect showcase (marketing and public relations) for their mission, and for others the possibility of helping survivors close a cycle in their lives was essential. Each one of the survivors tried to express in words something that we could only see in their faces and expressions. One of them even showed us images of teenagers hugging survivors and crying together at the entrance of one of the concentration camps in Poland.

Following are some partners' comments with respect to the success of the collaboration:

"...First, if the different parties are still talking to each other that means the collaboration was successful. Furthermore if they are willing to work together in the future it is even better"

"...Being with our partners enhanced our goals and something new grew out of it, and that is success"

Following is a thorough discussion of those findings that relate to this case study. We approach this analysis by relating major theoretical lines that were discussed over the literature review and we create a bridge between the theory and the practice.

Analysis

Throughout our interviews we decided to test those principles that we presented in the literature review, and the data we gathered verified the importance of each element. We heard many different voices, and each interviewee provided a unique perspective. Each of the partners agreed that their program was a success.

Trust and Control

One of the definitions that we used in our literature review stressed that trust and control complement one another in successful partnerships (Das and Teng, 1998). Throughout our interviews, we were able to identify elements that helped build trust and confidence. Also, some of our interviews revealed deficiencies related to trust that resulted in conflicting sentiments.

The previous relationship between the interviewees of JFS-LA and BJE-LA was the foundation of trust in the collaboration. Both partners expressed positive expectations and clear goals at the outset of the partnership. The lack of financial resources between JFS-LA and BJE-LA resulted in the incorporation of The Jewish Federation of Greater Los Angeles, who provided the funding for the program. The Jewish Federation also served as a connector for JFS-LA and BJE-LA; they established a network of trust.

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For one of the interviewees, the collaboration between BJE-LA and JFS-LA was a natural alliance where the experience of both could only be enhanced. The interviewee went on explaining that he clearly knew what JFS-LA and BJE-LA were bringing to the table but had his doubts about the Partnership piece. This interviewee believed that the Israel part failed. The common understanding of what each partner was supposed to accomplish (especially the Israel piece) was completely out of synchronization. Although he stated that the collaboration was a total success he indicated that logistics suffered as a consequence of the lack of understanding. On the other hand, interviewee 1 had a more positive perspective about the role of The Jewish Federation and acknowledged how important their role was beyond the financial support. For interviewee 1 it was an easier experience due to the previous relationships with the partnerships and more specifically with the people in Israel.

Establishing clear roles was critical in building trust between all of the partners. As mentioned in the previous section, every organization had a distinct and clear role. What was missing from the collaboration was clear communication of roles. As a result, the BJE-LA had a difficult time understanding that The Jewish Federation provided funding for the program, and served as the connector for Israel and Los Angeles. Without clearly communicated roles, BJE-LA was frustrated with The Jewish Federation. We found that due to the emotional content of the program and the lack of time, some logical steps were missing. This evidently hurt the level of confidence at least between the staff at BJE-LA and The Jewish Federation.

According to Das and Teng, control is a regulatory process where tasks and actions are codified and should be able to be monitored over time (2001). Higher levels of control may affect trust levels, but according to the authors, it depends on whether the partners exercise formal control or social control. We were able to identify high levels of social control (i.e. previous working experiences and personal relationships) which were critical for the collaboration to work. Formal control did not play a significant role in the collaboration. Interviewee 4 mentioned that there was no need for any other type of formal control, beyond the budget.

In our Trust and Control chapter, we introduced several mechanisms that help build trust between partners (Das and Teng 1998, Kanter 1994, Hallen, Johanson and Seyed-Mohamed 1991). This collaboration was based on interpersonal trust, but we identified that even though it was undetected by the partners, many of the mechanisms mentioned in the literature review such as risk taking, communication and the creation of similarities and common ground were used while crafting this alliance.

For JFS-LA, BJE-LA and The Jewish Federation it was a challenge and to a certain extent a risk to be involved in this project. In the process of building trust, it was very important that each partner recognized that every member had something at stake. For The Jewish Federation, future marketing and reputation was the main concern and a bad outcome would jeopardize future projects and funding. JFS-LA had a lot at stake as well. They were responsible for the most vulnerable participants and they needed to secure not only their physical well-being, but also their mental and emotional health. For BJE-LA, delivering a

complete and well-grounded curriculum was crucial. As mentioned before when we described each one of the players it was of utmost importance for BJE-LA to be perceived as the larger provider of the March of the Living in the Los Angeles area. Again each one of these individual risks was perceived by all the players and became part of the collective risk. This awareness of individual and collective risk, contributed to enhance trust between the partners and also engage them in securing the collective success.

Communication is critical for any successful collaboration. The main inefficiency in this collaboration was the partnering organizations' inability to clearly communicate specific roles. Furthermore, we found that communication was managed through conversations among those individuals that had prior experience working together. No formal channels of communication were established. As a result, communication was especially difficult between BJE-LA and their Israeli partners. For interviewees 2 and 3, not being able to properly communicate to their Israeli counterparts the meaning of the March of the Living for the teenage participants, became a major problem once the program started. In particular, BJE-LA had a difficult time coordinating the logistics for the program with their Israeli counterparts, which created problems when finalizing the program's agenda.

Inter-organization adaptability was crucial for this collaboration. In our conversation with interviewee 2, we discussed the extent of compromises that each organization had to make in order to facilitate adaptability. This interviewee clearly stated the extent that BJE-LA was willing to adapt to the other partners' needs. BJE-LA's was primarily concerned with

meeting the educational goals of the March of the Living. In order to achieve their organizational goals, the BJE-LA needed to exercise flexibility throughout the collaboration.

Bijlsma-Frankema and Costa discuss the importance of creating common goals when building trust among partners (2005). All of our interviewees agreed that Café Europa and March of the Living served a common purpose. According to interviewee 3, the collaboration's success was attributed to the unselfish nature of the partnership. For this interviewee, having a shared purpose allowed for the program to bring together survivors and teenagers from Los Angeles and Tel Aviv. Interviewee 1 added that everyone knew the significance of the program, and was inspired by its emotional content. For the Tel Aviv-Los Angeles Partnership, finding a common ground was based on identifying the role of the Partnership. They recognized their role as the connector, and acted in accordance with the programmatic goals of JFS-LA and BJE-LA. Developing a common ground was essential in building trust between the partners, and preventing any unnecessary conflicts.

There are five different types of trust; fragile, resilient, companion, competence, and commitment trust (Ring and Van de Ven, 1994; Newel and Swan, 2000). In the March of the Living and Café Europa collaboration, we identified competence and companion trust. Competence trust exists in partnerships that value organizational abilities and technical knowledge. Each of the partners expressed high regards for their respective partners' abilities and knowledge that they brought to the table. Interviewee 1 commented on BJE-LA extensive experience with programming. Similarly, BJE-LA praised JFS's professionalism and knowledge in regards to providing care to the Holocaust survivors. Both BJE-LA and

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JFS-LA expressed the vital necessity of The Jewish Federation's experience with Israeli organizations. All of the partners brought unique skill sets to the collaboration, which allowed for the development of competence trust.

The foundation for companion trust in this collaboration was the strong interpersonal relationships between the partnering organizations' executives. Almost all of the interviewees were friends, which presented a critical challenge to the partnership. Although this was a one-time program, we believe that the three institutions involved in this collaboration based their trust purely on companionship. Partnerships rooted in companion trust are overly dependent on the involvement of key players. They fail when one of the key players stops working on the collaboration. Organizations should use opportunities to build strong and fruitful inter-organizational trust, which would endure the vulnerabilities of companion trust.

Knowledge and Resource Sharing

In this section we will identify JFS-LA, BJE-LA and The Jewish Federation's resources, examine why the three organizations shared resources and determine if Café Europa and March of the Living's successfully shared resources.

The success of March of the Living and Café Europa depended upon sharing resources between the partnering organizations. The Jewish Federation provided JFS-LA and BJE-LA with financial support to start the program. Without The Jewish Federation's support, the program would not have existed. With the financial backing of The Jewish Federation, BJE-

LA utilized its programmatic experience to create the program. Once the program was created, JFS-LA played a pivotal role in providing social services for the Holocaust survivor participants. They also assisted BJE-LA with the development of the program's curriculum. By further examining the resources contributed by each of the partnering organizations, we will identify why the three organizations shared resources.

Transparency was the most important reason why the partners were willing to share knowledge and resources. The three organizations were clear from the beginning which resources they had and which resources they needed, in order to implement the program (Hardy, 2003). Resource dependence was the primary reason for the collaboration because all of the partners had clearly defined needs (Scott, 1987; Barringer and Harrison, 2000). Without the funding from The Jewish Federation, JFS-LA and BJE-LA would not have been able to develop the program. Conversely, without the programmatic knowledge of BJE-LA and the social service expertise of JFS-LA, The Jewish Federation would not have been able to embark on the March of the Living and Café Europa. A mutual dependency existed among all of the partners.

Surprisingly, the inter-dependency of the partnering organizations prevented the onset of power struggles that are associated with resource dependency (Barringer et. al., 2000; Child and Faulkner, 1998). If a power struggle occurred, it would have been detrimental to the partnership, preventing all of the organizations from achieving their collective goals. According to resource dependency theory, as the funding organization, The Jewish Federation would have been the most likely partner to create a power struggle. Power

struggles create inefficiencies in the transfer of essential resources. The Jewish Federation did not assert its control over BJE-LA or JFS-LA, because the success of the program depended upon sharing resources without inefficiencies. The partners' avoided resource deficiency but were unable to facilitate knowledge creation.

The March of the Living and Café Europa collaboration was not successful in creating knowledge. Without integrated roles, the partners' struggled to create knowledge. The Jewish Federation was interested in contributing financial resources, BJE-LA was interested in contributing programmatic knowledge, and JFS-LA was interested in contributing social service knowledge. The organizations seldom interacted beyond their designated roles, which was not conducive to creating the necessary community environment for knowledge creation (Powell, Koput and Smith-Doer, 1998). According to Hardy's theory of knowledge creation, Café Europa and March of the Living collaboration had low levels of embeddedness and involvement, resulting in limited knowledge creation (2003).

All of the interviewees agreed that Café Europa and March of the Living collaboration succeeded in sharing resources. London's stage theory of successful knowledge and resource sharing confirms the interviewees' sentiments (2001). The transparency shown at the beginning of the partnership indicates that Café Europa and March of the Living achieved the rational stage. By outlining roles and defining how their combined resources will be used to achieve those goals, the collaboration transitioned from the rational stage to the structural preference stage of resource sharing. There was clear openness towards sharing knowledge and resources by all of the partners - openness that was rooted in the trust formed by the key

players during the collaboration. Without trust, Café Europa and March of the Living would not have achieved the optimal performance stage of resource sharing. The desire by the participants to continue sharing resources beyond Café Europa and March of the Living suggests that the performance stage was completed. According to London's stage theory, by completing the performance stage, Café Europa and March of the Living succeeded in sharing resources.

Proximity

In our literature review, we identified three major types of proximity: geographical, organizational and technological. Geographical proximity played an important role throughout this collaboration because three partners were located in the same building, and the other partners located in Tel Aviv, Israel. All of the interviewees commented that having the other partners in the same building was beneficial during the planning stages of the collaboration. As mentioned in the literature review, a small geographical distance allows partnering organizations to communicate with one another effectively.

Interviewee 2 highlighted challenges associated with geographical proximity. Communication was an issue between BJE-LA and its Israeli counterparts. Physical distance between Los Angeles and Israel limited the quality of interactions between the partners. In only two face-to-face meetings the partners were unable to establish common goals. The Israeli counterparts did not understand the meaning of the March of the Living for the Los Angeles teenage participants. This issue remained throughout the partnership due the constraints of geographical proximity.

Organizational proximity helped the partners exchange information and knowledge (Burmeister and Colletis, 1997). Interviewee 1 discussed the importance of organizational proximity in establishing a strong network in the collaboration. But the network suffered as a result of the disparity in organizational proximity between the partnering organizations. As beneficiary agencies, BJE-LA and JFS-LA had stronger organizational proximity with one another, then with The Jewish Federation. This disparity in organizational proximity hindered the relationship between The Jewish Federation and its partners. But by having a strong network, the collaboration was able to work through any organizational proximity challenges that arose.

Technological proximity also played an important role. Tushman and Andreson (1986) defined technological proximity as those tools, devices and knowledge that mediate inputs and outputs and/or creates a new product or service. In this collaborative each one of the players brought a unique set of tools and knowledge that interestingly enough complemented each other. The piece that presented the lower level of technological proximity was the Israel piece; that according to one of our interviewees had such a different way of doing things, and such different requirements from this program that it made things much more difficult.

Organizational Culture

As identified previously, organizational culture means the characteristics that make an organization distinct (Schwartz and Jordon, 1980; Van Maaenen and Schein, 1979). Café Europa and March of the living was a collaboration that involved three organizations with

three different organizational cultures. We will examine the three cultures by using Schein's organizational culture model.

Schein identified three layers of organizational culture: artifacts, organizational values and organizational assumptions (1991). The Jewish Federation's artifacts indicate that is a large umbrella organization, which funds multiple causes within the Jewish community. In order to achieve this goal, The Jewish Federation has adopted a corporate image. Its employees wear business attire, most of their clients are individuals with significant wealth and the organization operates out of its own office building. The artifacts of BJE-LA indicate that it is an organization that funds Jewish education in the greater Los Angeles area. In order to achieve this goal, BJE-LA has adopted an image of an organization that promotes education. Its employees are passionate about Jewish education. Most of their clients are Jewish schools and the organization supports educational initiatives. The artifacts of JFS-LA indicate that it is a service-based organization that provides social services in the greater Los Angeles area. In order to achieve this goal, its employees are predominantly individuals with a background in social work. It has offices located throughout Los Angeles and most of their employees have direct interaction with their clientele. The distinctness of the three organizations' exemplify their cultural differences.

In addition, the organizational values of each organization are very different. Organizational values are defined as the focus of an organization's business. The Jewish Federation conducts its business by allocating its resources toward fundraising for the Los Angeles Jewish community. BJE-LA places its emphasis on enhancing the quality of Jewish

education in Los Angeles, by directing its resources towards developing the quality of Jewish communal educators. JFS-LA focuses on providing social services to its clientele. Although the values of each organization are different, they share the same organizational assumption; the primary purpose of all three organizations is to serve the Los Angeles Jewish community. By having different artifacts and values, each organization implements this shared assumption differently. In order to provide more clarity on how these three cultures differ we will examine each organization's cultural type.

According to Hatch, there are 12 different types of organizational culture (1993). The Jewish Federation has a 'Conventional Culture'. It is a large bureaucratic organization that requires long periods of time before making major decisions. The employees of The Jewish Federation are expected to follow all of the organization's rules. Unlike The Jewish Federation, JFS-LA and BJE-LA share the same 'Humanistic or Helpful Culture'. Both organizations value their employees, and encourage them to interact collaboratively. As a result of their team atmosphere, BJE-LA and JFS-LA employees enjoy a supportive environment. It is important to understand that sharing the same cultural type does not ensure cultural alignment.

According to Cowing and Moore, cultural alignment is not a necessary condition for organizations to collaborate (1996). Despite the fact that BJE-LA and JFS-LA's cultural type differed from The Jewish Federation, the three organizations were still able to achieve cultural alignment. The partnering organizations aligned their cultures by agreeing upon a shared vision for the program. It was through a shared vision, that every organization was

willing to accept their partnering organizations' cultural differences. Through that acceptance, The Jewish Federation, BJE-LA and JFS-LA developed an environment that allowed the three cultures to coexist.

Jewish Factor

Throughout our research, we wanted to identify what factors beyond those already analyzed, are unique to the Jewish communal world. The Jewish element did play a significant role in the development and success of this collaboration.

All the interviewees agreed that the Jewish factor brought the partners together. According to interviewee 2, the positive side of being involved in a Jewish collaboration is that every organization shares a common purpose. This interviewee went on to mention, that the weakness associated with sharing a common purpose, is that organizations make assumptions about one another that are invalid. The Israeli counterparts assumed that they understood the purpose of the March of the Living. This point of contention led to shared frustrations among the American partners. Had the two partnering organizations not shared a common Jewish purpose, they would have taken the extra precautionary steps in order to formulate an understanding of one another's goals.

The Jewish factor enhanced the development of the collaboration. All of the interviewees stressed the importance of *k'lal Yisrael* or Jewish people hood as being the foundation of the program. On the same note, interviewee 4 told us why the Jewish factor played a huge role in this collaboration. For this interviewee, the Jewish factor was the reason the organizations

collaborated. The program was about shared Jewish identities and destinies in a communal setting. Every interviewee emphasized that the bottom line of the Jewish factor was, based not on personal or individual feelings, but a responsibility to ensuring a Jewish future, collectively.

CHAPTER 5

Synaplex Collaboration:

Temple Judea and Temple Aliyah

Introduction and Objectives

Synaplex was a unique collaboration to examine given the dynamics of the partners involved - a Conservative synagogue (Temple Aliyah) and a Reform Synagogue (Temple Judea). Despite their differences in Jewish practices the overarching objective of the collaboration was to organize community wide Shabbat programming. This objective was shared, given that both synagogues suffered from stagnant attendance at Shabbat services and were looking to attract new members. Interviewee 5 specified the objective of Synaplex as attracting "three different populations; early childhood families, empty nesters/seniors and youth group participants." In order to achieve this objective there was a desire among both parties to create stronger bonds between their respective communities.

The synagogues were able to develop strong bonds through the creative processes of developing innovative Shabbat programming. Part of the creative process stemmed from the demand to create a prayer book that would satisfy the requirements of both synagogues' liturgy. Additionally, the synagogues worked towards achieving this objective by compromising on *halakhic* or religious observance. Shared observance space was also another means for creativity. In addition to creating stronger bonds, both synagogues initial objective was to secure grant money to collaborate on Shabbat programming. Many of the

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interviewees agreed that securing the funding pushed the collaboration forward, and allowed for creativity to emerge between both synagogues.

The collaboration was funded by a grant, and all of the above mentioned objectives were to be completed prior to the final allocation of grant money. The time sensitivity of the program created challenges that effected the development of the relationship between the partners. Both synagogues were able to achieve their objectives despite minor setbacks. The majority of the interviewees agreed that Synaplex was a success and felt that they learned many valuable lessons.

Players

The Synaplex collaboration involved four major players; West Valley Rabbinic Task Force (WVRTF), Synagogues: Transformation and Renewal (STAR), Temple Aliyah and Temple Judea.

West Valley Rabbinic Task Force (WVRTF)

The West Valley Rabbinic Task Force started out as an idea of The Jewish Federation of Los Angeles. At its inception, the Task Force's mission was to develop collaborations between clergy in the Valley, in order to create a stronger Jewish community. Every clergy member involved in the Task Force bought into the philosophy that a stronger community could be created if they shared ideas and resources. The collaborative environment of WVRTF ensured that Synaplex would progress from an idea into an innovative partnership.

Synagogues: Transformation and Renewal (STAR)

According to its mission statement, STAR

> "fosters innovation among synagogues in reaching out to all kinds of Jews... focused
> on practical research, exploring such varied topics as the role of technology in
> synagogue life; creative, spiritual, cultural and educational programming in today's
> synagogues; and continuing education for rabbis" (Source: STAR's website).

STAR's innovative grants empower synagogues to utilize their creativity in order to engage

the Jewish community.

One of STAR's most important programs is Synaplex which

> "is a community-building initiative designed to provide people with new reasons to
> make the synagogue the place to be on Shabbat. Synaplex enables people to celebrate
> Shabbat the way they want to; increasing participation on Shabbat thus offering
> synagogues a renewed sense of purpose, pride and vibrancy" (Source: STAR's
> website).

The criterion for receiving a STAR Synaplex grant differs between each community. When

presented to WVRTF, the criterion for the grant was that two or more congregations come

together once a month to create a communal Shabbat experience. The grant was time

sensitive, which meant that all programming had to be completed by a specific date.

Synaplex was introduced to WVRTF by a rabbi from Temple Aliyah who participated in

STAR leadership training program. Temple Aliyah and Temple Judea were the only two

synagogues interested in receiving the STAR grant. STAR provided Temple Aliyah and

Temple Judea with a consultant, whose job was to make sure both synagogues received necessary resources to develop Synaplex. In addition, the consultant's role was to moderate any bumps along the road. The consultant, or interviewee 8, recognized that in order for Synaplex to achieve its goals STAR needed "to get the buy in from leaders, and then everything else will fall through." In response to this demand, interviewee 8 developed an environment that encouraged collective creativity.

Temple Aliyah

According to its mission statement, Temple Aliyah is,

> "...a modern, egalitarian congregation with an innovative approach to traditional Conservative Jewish values. Our goal is to provide a warm and inviting atmosphere celebrating Torah and the traditions of Jewish life through the values of spirituality, education and community" (Source: Temple Aliyah's website).

Their mission promotes inclusiveness and encourages traditional Jewish values. According to one of its rabbis, or interviewee 7, the synagogue has a, "community philosophy of outreach and maintaining community relations." As a member of WVRTF, interviewee 7 actively sought out opportunities to share outreach ideas with other Valley congregations. When Synaplex was presented at one of WVRTF meetings as a potential opportunity, Temple Aliyah responded immediately with great enthusiasm. Their leadership believed that Synaplex provided them with the necessary resources to further implement their mission by collaborating with another synagogue.

Prior to agreeing to partner with Temple Judea, the board of Temple Aliyah had initial doubts that a Conservative synagogue and a Reform synagogue could come together to create Shabbat programming. Initially there were concerns that they would lose members by collaborating with Temple Judea. Additionally, the board members were worried that Temple Judea would respond negatively to Temple Aliyah's stricter observance of *halakhah*. In the end, Temple Aliyah's board was reassured by its rabbis that *halakhic* observance would be respected and that the threat of losing members would be minimal. Interviewee 7 entered the collaboration viewing it, "as a grand experiment of interdenominational joint activities" that provided, "the financial benefit of having funds to explore new programs for each congregation."

Temple Judea

According to its mission statement, Temple Judea is,

> "... a *Bet Knesset*, a community center, we reach inward to ensure that we are meeting the social, spiritual and communal needs of our members. From our youth groups, to our active Havurot and senior programs, Temple Judea is always on the move! As members of the larger community, we turn outward and are involved with the issues of our city, our nation and our world" (Source: Temple Judea's website).

Their mission promotes communal involvement of members across all generations. One of Temple Judea's rabbis, or interviewee 5, was made aware of Synaplex through a colleague at Temple Aliyah.. The Synaplex idea according to another of Temple Judea's rabbis, or interviewee 6, was to build a "vision that they (Valley congregations) could be one

community." It was in this attitude, that Temple Judea was interested in participating in Synaplex.

Temple Judea's rabbis and board were enthusiastic when Temple Aliyah presented Synaplex to WVRTF. When the collaboration began, the board was "concerned and felt threatened." The quick change in attitude stemmed from the board's fear that the collaboration would quickly turn into a competition between the two synagogues. Also, the board was concerned that as a Reform synagogue they would have to compromise on *halakhah* more so than their Conservative partners. The board's initial concerns were alleviated with reassurances from its clergy. Temple Judea entered the partnership with willingness to compromise and found that "the collaboration helped inform both communities that they really were not that different."

Background and History

In 2003, at a WVRTF meeting the idea for Synaplex was presented by a rabbi from Temple Aliyah. The theme for that year's WVRTF was Shabbat. The task force had been circulating ideas for how to create more meaningful Shabbat for their respective congregations. The rabbi from Temple Aliyah introduced Synaplex as a program that would transform Shabbat into a complete family and community experience. There was minimal interest shown by the majority of clergy in WVRTF, with the exception of Temple Judea. They immediately gravitated towards the idea believing that it would allow their, "synagogue to move directions it wouldn't have gone before." Temple Judea and Temple Aliyah both believed the collaboration would fulfill their goal of creating a stronger Shabbat community.

Interviewee 6 and interviewee 7 had interacted with one another in the past and shared mutual trust. The decision for both congregations to collaborate was facilitated by the rabbis' friendship.

The logistics of the collaboration were formulated once the STAR grant had been secured. Working with interviewee 8, the two congregations set forth on the collaboration by creating a shared vision of creating "one" Shabbat community. In the beginning, there was great enthusiasm for the collaboration. Both communities thought that the collaboration was an opportunity to collectively create Shabbat programming that would bring together Reform and Conservative Jews. But particular denominational issues would arise as the collaboration progressed.

Structure and Roles

The resources and communications of Synaplex were managed by Interviewee 8. It was interviewee 8's job to initiate planning meetings, obtain programming resources, and establish goals along with a strategic vision for the collaboration. Interviewee 8 coordinated the schedules of both synagogues in order to make sure Synaplex took place monthly. It was the job of interviewee 8 to evaluate the collaboration and make suggestions accordingly. Most importantly interviewee 8 managed any issues along the way in order to make sure that the vision and goals were accomplished. Interviewee 8 became a member of both synagogues in order to complete the above mentioned goals effectively.

Temple Judea and Temple Aliyah embarked on Synaplex with the idea that they would have shared Shabbat programming once a month. The synagogues were to alternate between locations and the programs were to involve all clergy, regardless of location. Temple Judea has two campuses. The main campus is in the eastern part of the valley and a satellite campus is in the western part of the valley. Temple Aliyah has one campus, which is located in the northern part of the valley, in close proximity to Temple Judea's satellite campus.

It was unclear from the beginning of the collaboration which of Temple Judea's campuses was to be used for Synaplex. Concerns were expressed to interviewee 6 and interviewee 7 by each their boards. For Temple Judea, the main concerns focused on the location of services when they hosted Synaplex. Temple Judea wanted to accommodate Temple Aliyah's needs, but also wanted to use its much larger main campus for Synaplex. The board unanimously voted to use their main campus for the majority of the times they hosted Synaplex. Temple Aliyah's board was concerned with the *halkhah*, or observance ritual Jewish laws concerning Synaplex. The two main issues were the level of *koshrut*, or the observance of Jewish laws regarding food preparation at Temple Judea, and the location of Synaplex when Temple Judea hosted. Temple Aliyah preferred that Temple Judea's services be held at their satellite campus, which was close in proximity to Temple Aliyah's campus.

Temple Judea had no problem accommodating Temple Aliyah's level of *koshrut* but the proximity issue was never resolved. Temple Aliyah believed that the two synagogues *a priori* agreed to hold Synaplex at Temple Judea's satellite campus. From Temple Judea's perspective, they never agreed to host all Synaplex programming at their satellite campus.

Interviewee 8 attempted to moderate the issue of proximity. A compromise was reached where Temple Judea would host Synaplex part of the time at their satellite and campus and most of the time at their main campus.

Both synagogues had multiple rabbis managing the collaboration. The long standing relationship between interviewee 6 and interviewee 7 helped facilitate initial communications between both synagogues. Also, both interviewees were responsible for quelling any concerns put forth by their respective boards. Interviewee 5 and another colleague were responsible for ironing out the details of the collaboration. Details included developing the liturgy for the services, corresponding with interviewee 8 and coordinating Synaplex programming. The music for the services was created collaboratively by the cantors of each synagogue. Clergy decided who would conduct services at each of the synagogues. At some of the Synaplex services, all of the clergy participated, while at other services only the hosting synagogues' clergy participated in the services. Members of each synagogue were encouraged to attend Synaplex services regardless of location.

Outcomes and Current Situation

The nature of Synaplex took on a different life depending on the location. Ultimately, Synaplex had the most attendees when it was hosted at Temple Aliyah. There was limited capacity when Temple Judea hosted Synaplex at their satellite campus, and as a result attendance declined. Some of Temple Aliyah's clergy and congregants did not attend Synaplex at Temple Judea's main campus for reasons of *halakhah*. The initial creativity and enthusiasm surrounding the collaboration suffered as a result of the proximity issue.

According to interviewee 7, "when doing services every other month at a different location they felt that the collaboration lost momentum." In addition to proximity, there were communication issues between interviewee 5 and interviewee 8, which hurt the collaboration.

Interviewee 8 worked hard to coordinate Synaplex. As the collaboration developed, interviewee 8 found creative solutions to any issues that would arise. In order to make sure the collaboration ran smoothly, interviewee 8 requested that both synagogues correspond regularly. Unfortunately the communication between interviewee 8 and interviewee 5 was poor. The relationship between interviewee 8 and Temple Judea suffered as a result of the negative relationship between these two interviewees. Finally, interviewee 8 stopped corresponding with Temple Judea and only corresponded with Temple Aliyah. As a result, Temple Judea hired a separate consultant to help with organizing Synaplex. By not sharing a consultant, the two synagogues found it difficult to resolve issues collectively.

The collaboration was able to continue despite issues of proximity and communication. The two synagogues produced creative services that brought in new families. Both congregations willingly shared resources and organizational knowledge in order to achieve maximum creativity. From Temple Judea's perspective they, "learned that they were able to collaborate with a conservative synagogue." For them creating liturgy was an exciting process. Temple Judea realized through the process of creating liturgy the major differences between a Reform and Conservative synagogue. According to interviewee 6, when planning programming a Reform synagogue is concerned with details, while a Conservative

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synagogue is freer flowing. The success of the collaboration for Temple Judea depended on the collective willingness to recognize one another's differences and compromise. Interviewee 7 shared similar feelings and added that they "could not go at it alone". Temple Aliyah concluded that Synaplex resulted in the creation of meaningful Shabbat services.

All of the individuals interviewed believed that the collaboration was an overall success. Interviewee 7 stated, "It is a success in the sense that the relationship between both congregations was strengthened because of the process, we were able to create successful collaborative programs to transcend denominationalism." Although Synaplex was considered to be a great success, all of the interviewees did not believe the collaboration could have continued beyond the STAR grant; the reason being that the issues of proximity halted the collaboration's creative process. Interviewee 5 said, "Had they been further apart they wouldn't have collaborated at all, and had they been closer together they would have collaborated better." Although the collaboration has ended, both synagogues adopted Synaplex as a regular part of their monthly Shabbat programming.

Analysis

Trust and Control

Trust and control played an important role throughout Synaplex. The collaboration was characterized by compromises, vulnerability and flexibility. As Bhijlsma-Frankema and Costa (2005) mentioned in their paper, when organizations are involved in a collaborative, they assume a certain level of vulnerability based on positive expectations. Synaplex was

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conceived based on positive expectations. Each partner had clear individual expectations that the collaborative would increase attendance, bring new families to Shabbat programming and strengthen their relationship with each other.

Both partners needed to compromise on major decisions in order to achieve the above defined expectations. The key areas of compromise included issues of *halakha* and the liturgy for the services. Temple Judea compromised on issues of *halkhah*, and Temple Aliyah was willing to include Reform liturgy for Shabbat services. The two synagogues were unwilling to compromise on the location of Temple Judea's services. In the end, this issue did not prevent the collaboration from going forward, but it created tension during the process.

One of the theories that we examined in the literature review asserted that confidence is built between partners when trust and control are complementary of one another (Das and Teng, 1998). Confidence grew between both synagogues through their pursuit of common goals. They shared the idea of creating an innovative Shabbat service with the sole purpose of attracting new members to the synagogues. They also shared the vision of using creativity and cutting edge ideas to bring young generations back to their synagogues. The complementary nature of the partnership allowed for trust and control to remain in balance.

Issues of control arise when partners fail to share human or financial costs associated with collaborating (Das and Teng, 1998). STAR provided both synagogues with a consultant who managed resources, planned logistics and established a strategic vision for the collaboration.

Both congregations and their rabbis relied heavily on the consultant's abilities to bring them together and hold them accountable for their responsibilities. The consultant was used by STAR to balance control between both synagogues. As in the other case studies, both synagogues and their representatives relied heavily on strong social control mechanisms and left the exercise of formal control on the hands of the consultant. These mechanisms failed when interviewee 8 stopped working with one of the Synagogues. A balance of control was reestablished when an additional consultant was hired.

As reflected in the previous case study, there were several mechanisms used to build trust that were additionally identified. Mechanisms such as shared risk taking, communication, inter-organization adaptability and the creation of similarities and common ground helped both organizations at an individual and collective level, to engage in the collaborative not only for the shared success, but also for the growth of each individual organization (Das and Teng, 1998; Kanter, 1994; Hallen, Johanson and Seyed-Mohamed, 1991).

This collaboration presented many different challenges and risks. For both congregations, the lack of initial buy in from their respective communities and the lack of initial support from their lay-leadership represented potential risks that were shared by the partners. Yet, what became more important was the recognition by each of the parties that these risks were shared risks, and that both were confronting the same challenges. As we discussed previously, each organization had to make compromises in order to adapt for this collaboration. According to our interviewees, each one of the partners recognized the

challenges and risks that the other was assuming. This, we believe, generated a sense of respect between partners and commitment towards the success of this collaboration.

Clear lines of communication are essential for the success of any collaboration. Synaplex was in many ways a unique collaboration, where two very different organizations came together for a series of specific events. Evidently, having such distinct players working together requires an infrastructure that will promote healthy and clear communication between the partners. In this collaborative, interviewee 8 was the primary mechanism for communication between the two synagogues. Communication became a problem when interviewee 8 stopped working with one of the synagogues. This significantly affected the partnership, until the senior rabbis met and resolved the issue. Even though at the beginning there was an infrastructure for proper communication (i.e. consultant) there was no established formal communication channels and this ultimately affected the level of trust between the parties.

Sharing the goal of creating a Shabbat community was critical for building trust between the partners. Trust was sustained throughout the partnership because both synagogues realized that accomplishing their goal was impossible without the other. Each individual partner did not have the human and financial resources to approach this venture alone successfully. The necessity to share resources required both organizations to depend on their trust throughout the collaboration.

Finally, both synagogues showed a remarkable ability to adapt to each others' demands. This was a clear sign of mutual respect that is reflected on increasing levels of trust. As previously mentioned, *koshrut*, *halakhah* and liturgy were all areas where both partners compromised.

In this collaboration, we identified strong levels of companion trust and to a certain degree a very small level of competence trust (Newell and Swan, 2000). The collaboration was not based on contractual agreements and therefore had no commitment trust. All our sources confirmed that the collaboration formed around the interpersonal trust between the senior rabbis at both Temple Aliyah and Temple Judea. Partnerships built on interpersonal trust are susceptible to the shortcomings of human relations. Synaplex was threatened by the lack of trust between interviewee 5 and interviewee 8. Interviewee 8 stopped working with one of the synagogues, which resulted in asymmetrical sharing of information. The problem further evolved until a second consultant was hired.

Knowledge and Resource Sharing

In this section, we will define Temple Judea and Temple Aliyah's knowledge and resources, evaluate the reasons why Temple Judea and Temple Aliyah shared resources and analyze how successful the two synagogues were at sharing resources.

Organizational knowledge, as previously defined, is the unique insights an organization has through its prior experiences. Resources are the supplies (both human and material) that are available to an organization. In the case of Synaplex, both organizations possessed a great deal of knowledge and resources. Upon entering the collaboration, Temple Judea had a

wealth of programmatic knowledge and experience with marketing, whereas Temple Aliyah had extensive event planning experience. Both synagogues had experienced clergy, staff and boards whose ideas were pivotal in the development of the collaboration. STAR provided the financial support for the collaboration and a consultant who was used by both synagogues. Given that all above mentioned resources were present in the collaboration, we now turn our focus towards identifying why Temple Judea and Temple Aliyah shared knowledge and resources.

The reasons why Temple Judea and Temple Aliyah shared resources were clear from the beginning of the collaboration. All interviewees agreed that the collaboration would never have been able to move forward if it were not for the STAR grant. The money from the grant ensured that both partners were seen as equals upon entering the collaboration. By not providing financial resources, both synagogues were comfortable with sharing resources throughout the collaboration (Selsky and Parker, 2005). Without having to worry about funding, the synagogues focused on establishing common goals (Mowery et al., 1996). Throughout Synaplex, Temple Aliyah and Temple Judea wanted to increase their Shabbat attendance, recruit new families to their synagogues and reinvigorate their Shabbat programming. The STAR grant laid the groundwork for future developments in the sharing of knowledge and resources.

Once funds were secured, both synagogues were dependent on one another for other resources (Scott, 1987). Temple Aliyah and Temple Judea shared programmatic experiences in order to develop the design of the Synaplex program. They also shared their clergy's

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religious knowledge in order to create a unified piece of liturgy, and the location of Synaplex. These examples highlight the fact that resource dependency was one of the key reasons why the collaboration progressed. While resource dependency helped develop the collaboration, it also created tensions.

The primary inefficiency of resource dependency had to do with sharing the STAR consultant. Initially, interviewee 8 was meant to be a shared resource for both synagogues. This individual role was to facilitate the collaboration, bridge communication between both synagogues and evaluate the process. When interviewee 8 stopped working with Temple Judea, Temple Aliayh gained a strategic informational advantage (Barringer et. al., 2000). The issue was quickly resolved when Temple Judea hired a separate consultant. As Synaplex moved forward, its focus shifted towards creating new knowledge.

The creation of new knowledge was identified as one of the most exciting aspects of the collaboration. Having past relations was pivotal for establishing the foundations for knowledge creation (Powell, Koput and Smith-Doer, 1998). Interviewee 6 and Interviewee 7 had a strong bond that existed prior to establishing Synaplex. Through their friendship, the rabbis developed a community environment conducive to knowledge creation (Wilson, 1991). The creation of knowledge in the collaboration can best be understood using Hardy's framework for knowledge creation.

Hardy defines the two necessary conditions for productive knowledge creation as being involvement and embeddedness (2003). Involvement, which was defined previously, is an

organization's level of commitment to the creation of new knowledge. In the case of Synaplex both synagogues showed high levels of involvement. Temple Judea and Temple Aliyah contributed human and financial resources in order to create Synaplex programming. Also, the synagogues were committed to providing the necessary physical space in order to accommodate Synaplex programs.

There were also extremely high levels of embeddedness between both Synagogues. This could be seen in the clergy's dedication to the process of creating a unified piece of liturgy. They worked diligently to create liturgy that embodied the *halakhic* needs of both denominations. The staff from both synagogues shared programmatic knowledge in order to design Synaplex programming that would attract new families. The trust built through past relationships helped strengthen the embeddedness of both synagogues, and by having high levels of involvement and embeddedness, the synagogues created successful Synaplex programming that achieved the collaboration's goals.

All of the interviewees agreed that they were able to successfully share resources. Both synagogues had a high absorptive capacity, or readiness to learn (Lane and Lubatkin, 1998; Levinson and Ashahi, 1995). Ideas were shared freely between the two congregations when they were creating Synaplex programming. Trust was another major factor that helped make the sharing of resources a success (Larsson et. al., 1998). There were no barriers to sharing resources because trust was present. From the beginning of the collaboration and onwards every aspect of the collaboration was mutual.

Issues surrounding the sharing of resources and their subsequent impact upon collaboration are vital towards achieving a thorough analysis. We will refer to London's three stages of resource sharing in order to provide a clear framework for analyzing the issues related to the location of Temple Judea's services. According to London, these issues stemmed from a mutual failure in the management of the partnership during the structural preference stage (2001). In this stage, it is essential for mutual understanding to be established from the beginning of the partnership. Because the logistics concerning the location of Temple Judea's service were not settled early on, it hurt the relationship between the two synagogues throughout the process. As a result, there was resentment felt by Temple Aliyah towards Temple Judea. The collaboration was able to move into London's performance stage despite this logistical shortcoming, but it did create unnecessary tension throughout the collaboration.

The ultimate measurement of successful resource sharing is whether or not it leads to future opportunities that were not present at the outset of the collaboration (Doz and Hammel, 1998). Synaplex continued beyond the collaboration; Temple Aliyah and Temple Judea still use the liturgy they created during the collaboration, and they learned how to create, develop and sustain an innovative program. Synaplex is an example of how two synagogues from different denominations successfully collaborated on sharing resources.

Proximity

Geographical proximity and organizational proximity played an important role throughout the development of Synaplex. As mentioned in the Literature review, geographical

proximity refers to physical or territorial distance between organizations. All of our interviewees commented on issues relating to proximity. For example, the location of services at Temple Judea was a major issue. It effected the collaboration by creating tension between both synagogues. Interviewee 5 emphasized the significance of geographical location by mentioning that had the two synagogues had been closer together they would have collaborated better.

According to Burmeister and Colletis-Wahl, organizational proximity enhances the combination, creation and transfer of knowledge, and other resources between partners (1997). In the present case study, both synagogues belong to different religious streams, yet they share common issues like management, governance, membership and other religious affairs. A constant challenge for both synagogues was finding committed people who would be dedicated to attending Shabbat programming. By sharing this same issue of geographical proximity, both synagogues had a clear understanding of each other's challenges, which became the basis for navigating proximity issues throughout the collaboration.

In conclusion, proximity was of utmost importance for both partners. On the one hand, it became a challenge from a geographical perspective but was overturned thanks to organizational proximity. Common challenges on an individual level helped establish commonalities, thus bringing both organizations even closer to each other.

Organizational Culture

We will examine each synagogues organizational culture in order to determine their compatibility. This section will define Temple Aliyah and Temple Judea's organizational culture, classify each synagogue's cultural type and determine if cultural alignment existed between both synagogues.

In order to define Temple Judea and Temple Aliyah's organizational culture, we will use Schein's model. As *a priori* specified, Schein defines three layers of organizational culture: artifacts, organizational values and organizational assumption (1991). Temple Judea's primary artifact is that it is a Reform synagogue. As a result, the majority of its congregants maintain a liberal perspective on *halkhah*, but they are more traditional in their religious practices than most Reform synagogues. Temple Aliyah's primary artifact is that it is a Conservative synagogue. As a result, the majority of its congregants maintain a more traditional perspective on *halkhah*, but they are more liberal in their practices than most Conservative synagogues.

Organizational values, or the philosophical nature of how an organization conducts its business, were quite different for each synagogue. Temple Judea conducts its business in a very detail oriented fashion - they are concerned with the fine print. Alternatively, Temple Aliyah endorses more free flowing organizational values; they are flexible in how they conduct their business. Despite their differing philosophical values, Temple Judea and Temple Aliyah share similar organizational assumptions. They both value their employees and advocate a welcoming attitude to any individual or institution regardless of background.

By applying Schein's model, we identified two very distinct cultures that have key similarities. To better define the nature of each culture we will attempt to identify each synagogues' cultural type.

Cultural type indicates whether two or more organizations are compatible (Hatch, 1993). Temple Aliyah and Temple Judea have the same type of organizational culture; they have a 'Humanistic or Helpful Culture'. Each synagogue values their employees, develops strong networks of support and operates with limited bureaucracy. Organizations with a 'Humanistic or Helpful Culture' are not hierarchical. In the case of Synaplex, the boards of each synagogue shared their decision making process with their lead clergy. In addition, all of Temple Judea and Temple Aliyah's staff played an integral role in the development of Synaplex programming. Based on our discussion with the leadership of each synagogue it seems that both congregations have the dominant characteristic of a 'Humanistic or Helpful Culture'; they have a positive perspective on all issues. This became apparent especially when the leaders discussed the challenges they faced during the collaboration. Every issue was resolvable, even those concerning *halakhah* or religious observance. Although Temple Judea and Temple Aliyah shared a similar type of culture, we took a deeper look to determine whether they achieved cultural alignment.

In collaborations, cultural alignment plays the single most important factor in enhancing the compatibility between partners. Both synagogues had long-standing organizational cultures that were not likely to change. Although both synagogues had dominant cultures, neither culture became the dominant in the collaboration. The dominant cultures of Temple Judea

and Temple Aliyah balanced each other and prevented cultural domination from occurring (Bodwitch et al., 1983).

Having two dominant cultures involved in collaboration can create tensions between the partnering organizations. The two cultures might clash with one another, causing inefficiencies to develop in the collaboration. Temple Judea and Temple Aliyah were fortunate to have past experiences to measure their cultural interactions (Hardy, Pillips and Lawrence, 1998). In the past, both synagogues found their cultures to be compatible. Most of the interviewees emphasized that despite obvious denominational differences, their organizational cultures interacted well with one another. The rabbis of each synagogue agreed that having past relationships helped with the integration process of the two cultures.

The two synagogues achieved full integration through collaboration. According to Nahavandi and Malekzadeh, integration is the ideal mode of cultural adaptation and occurs when partnering organizations successfully combine their cultures (1988). Throughout the development of Synaplex, both synagogues made particular cultural compromises. Temple Judea was willing to observe laws of *koshrot*. In addition, they became more flexible (or Conservative) in how they conducted business, while Temple Aliyah became more detail oriented (or Reform) in how they conducted business. As the collaboration concluded, both synagogues integrated their partners' cultural characteristics. Temple Aliyah and Temple Judea achieved cultural integration, and as a result accomplished their original goal of creating innovative Shabbat programming.

Jewish Factor

Examining the Jewish factor in Synaplex was a fascinating process. All interviewees agreed that the Jewish factor played a pivotal role in the establishment, development and success of Synaplex. The responses differed depending on the denominational affiliation of the interviewee. For some interviewees the Jewish factor was the reason for collaboration and for other interviewees, the Jewish Factor helped create stronger bonds between the partners. Most respondents indicated that Synaplex's success depended on the strength of the Jewish Factor. In order to provide a better understanding for the range of responses, we will separate those individuals who felt the Jewish factor was pivotal to the creation of the partnership, from those who felt the Jewish factor helped strengthen the collaboration.

Those individuals who felt the collaboration would never have occurred if it were not for the Jewish factor echoed the sentiment of *k'lal Yisrael*. It is a concept often associated with Jewish unity and pluralism. *K'lal Yisrael* stresses the importance of Jews as one people, belonging to the same heritage and commands Jews to act accordingly. Part of the process of acting on behalf of *k'lal Yisrael* is the need to engage Jews across denominational lines. For some of the key players involved in Synaplex, *k'lal Yisrael* gave the collaboration meaning and purpose. Another definition of *k'lal Yisrael* is inclusivity. According to this definition, Jews must create a communal environment that is welcoming to all families. It was with this sentiment that Interviewee 6 entered the collaboration.

Other interviewees stressed that the Jewish factor played an insignificant role in the creation of the collaboration. Instead, these interviewees argued that the Jewish factor assisted in

making the collaboration stronger and helped develop bond as Synaplex developed. Interviewee 7 managed the collaboration from a Buberian perspective. This interviewee made it a priority that their synagogue entered the collaboration from an I-Thou perspective. According to Buber, I-Thou are relationships that have no barriers. I-Thou relationships represent optimal connectedness. This interviewee insisted that by having an I-Thou relationship, Synaplex was able to develop from a transactional collaboration to a transformational collaboration. Transactional collaborations are short lived, whereas those collaborations that are transformational have a long-term impact. According to interviewee 7, Synaplex was a transformational collaboration that helped both synagogues develop their inner-organizational structure. This interviewee believed that Synaplex was a transformational collaboration.

The Jewish factor played an important role throughout the entirety of Synaplex collaboration. All interviewees agreed that Jewish themes were essential to the collaboration's success, but could not agree on one Jewish factor. The variations in each of their answers, indicates that the Jewish factor plays a different role for each interviewee. The Jewish factor was extremely important to the success of Synaplex.

CHAPTER 6

Findings

Our interviews and both case study analyses helped us identify five elements that we categorized as critical for the success of any collaboration. A summary of our findings in relation to each one of these elements follows (Appendix 3).

Trust and Control

Both collaborations presented high levels of trust based mainly upon the previous relationships of the executives of each participating organization. Both also presented a lack of formal control and left the burden to social control (both had a clear tendency towards companion trust and less towards competence trust). The lack of a balance between different control mechanisms later became the cause of a series of problems (mainly logistics) between the partners.

Each organization participating in these collaborations demonstrated a strong commitment toward their partners and held in high esteem the "good faith" exhibited by their collaborator. Everyone expressed strong positive expectations and personal agendas had limited influence on the outcomes of the collaborations.

The collaborations used several methods to build and maintain trust. Café Europa-March of the Living and Synaplex relied heavily on recognizing the risks involved in the collaboration, which ultimately became shared risks. This mentality promoted a sense of mutual respect

and commitment towards the collaborations. Both collaborations succeeded at creating a common ground and using the similarities between the organizations. One partnership used an emotional tie, while the other capitalized on the similarity of the challenges faced by each organization.

Each organization that we analyzed was able to adapt to the needs of the other partners and was flexible without affecting their own interests. We found that even though the collaborations were successful and established strong channels of communication, they failed to establish a formal system by which to resolve problems with minimum impact on the collaboration. With March of the Living and Café Europa, communications were mainly informal but frequent between those with existing relationships. In the case of Synaplex, all formal communication was maintained through the consultant and the organizations only held informal conversations through their Rabbis.

Finally, both cases presented in this paper failed to build the bridge between inter-personal and inter-organizational trust. In order to create a continuing successful collaboration, trust should transcend from a personal to an institutional level (Dogdson, 1993). Inter-organizational trust will endure staffing transitions and the passage of time, providing a stronger basis for a continuing collaboration.

Proximity

Proximity was very important for each of our case studies. Clearly, geographical proximity played a huge role in the Synaplex case. For some of the participating members, geographical

proximity affected even the vision and the creativity. This last element was critical for the goals of the collaboration. For others it became a logistical nightmare. The organizations participating in March of the Living and Café Europa recognized that the distance from the Israeli counterparts affected the program logistically. For the BJE-LA it also affected the collective educational experience.

Organizational proximity on the other hand, increased the strength of common ground between partners. They relied on familiarity as well as the recognition of similarities in their challenges in order to reduce the organizational distance.

Knowledge and Resource Sharing

Both case studies revealed a complete sharing of knowledge and resources that ultimately led to a vast amount of knowledge creation. For example, in the case of Temple Aliyah and Temple Judea, the clergy and staff of both synagogues worked together in order to create a unified piece of liturgy. In the case of March of the Living and Café Europa, staff worked diligently pulling specific knowledge together from each of the partners in order to create an emotional and meaningful program.

The fact that knowledge and resources generated by the partnership were used *beyond* the partnership indicates that the collaboration successfully achieved knowledge and resource sharing, which is critical for the success of any partnership.

The two synagogues involved in Synaplex shared both funding and a professional consultant.

Unfortunately interpersonal tensions were detrimental to sharing the consultant, which resulted in the hiring of a second professional.

The interaction between the different elements mentioned in this paper was evident in the case of Temple Aliyha and Temple Judea. Proximity clearly affected the knowledge and resource sharing mainly due to tensions related to observance of Jewish law and inter-personal conflict.

Organizational Culture

In both of our case studies organizational culture played a major role. Organizations compromise in order to adapt and integrate different cultures. Each one of the organizations that we analyzed showed a strong and dominant culture, but the willingness to integrate and collaborate was clearly stronger and no one culture dominated the others.

Though many of those interviewed for this research agreed that compromises had limits, it was clear that all were flexible enough to accommodate partners' needs. In the case of Synaplex, Temple Judea was willing to meet the Jewish legal concerns of Temple Aliyah and Temple Aliyah was willing to meet the liturgical concerns of Temple Judea. In the case of Cafe Europa and the March of the Living, all of the partnering organizations were willing to each others cultural concerns.

Temple Judea, a reform synagogue with a detail oriented style and Temple Aliyah a conservative synagogue with an-easy going style. However, this difference was not a barrier

to a successful cultural blend. Furthermore, the success of the collaboration's cultural integration could be seen in the fact that both organizations adopted specific cultural norms of the other.

Jewish Factor

Every collaboration among for-profit or non-profit organizations tends to have a unique characteristic that ultimately becomes a distinguishing factor. This paper is being developed in the context of the Jewish community and the Jewish factor was a key element of the partnerships that were analyzed.

In the case of Synaplex, the Jewish factor played a pivotal role in the establishment, development and success of the program. Concepts like *K'lal Yisrael* ("community of Israel") were used to clarify why Jewish organizations should successfully collaborate.

The March of the Living-Café Europa partnership was based on shared Jewish identities and destinies. The Jewish communal aspect of the program as well as its emotional level added strength to the collaborative. One organizer explained that "it generates a sense of already known assumptions that do not need to be discussed in order to understand your partners." Clearly the influence of the Jewish factor can be highly positive, but as in the case of this collaboration, assuming too much may give rise to later problems.

CHAPTER 7

Discussion

The case analyses of both collaborations presented a series of findings concerning the five factors. In this section, we will expand on our findings by analyzing consistencies between both collaborations for each of the five factors. We will conclude this chapter by discussing how the five factors interacted throughout the duration of both collaborations.

Trust and Control

Trust and control was the most important factor effecting both collaborations. Without trust and control, Café Europa and March of the Living, or Synaplex would not have existed. The successes of both collaborations emphasized the importance establishing trust and balancing trust and control.

Trust was developed between the organizations in both collaborations over time. Past relationships between key players from each of the partnering organizations helped to facilitate trust. In both collaborations, the key players indicated that the partnerships were formed as a result of having past relations. By having past relations, the partnering organizations were able to clearly define shared expectations and ensure transparency. A partnership can be undermined by unclear expectations (Das and Teng, 1998). As seen in Café Europa and March of the Living, and Synaplex, the lack of transparency in roles hurt the development of trust between the partners. In one of the cases the shortcomings involving transparency were prevented because the partners' had strong communication

between one another. Transparency was not ensured in the case where there were communication issues.

Trust is developed when strong lines of communication exist between partnering organizations (Kanter, 1994). All of the collaborations examined had high levels of communication. The two synagogues involved in Synaplex met regularly to finalize the details for their monthly Shabbat programming. JFS-LA and BJE-LA communicated regularly to establish the logistics of their program. Clear communication helped develop commonalities between the partnering organizations (Bijlsma-Fankama and Costa, 2005). Both collaborations involved organizations that were completely distinct from one another. In Synaplex there were two synagogues from separate denominations. Café Europa and March of the Living involved a funding organization, educational organization and social service organization. It was through communication that the partnering organizations were able amend their differences and find common ground. The two collaborations we examined highlighted that trust is established through past relationships and strong communication. The case studies also indicated that maintaining trust in the long-term depends on how well partnering organizations compromise.

Interviewees emphasized that trust was sustained throughout their partnership because of a shared willingness to compromise. Throughout Synaplex, Temple Aliyah and Temple Judea made compromises relating to *halakhah* and proximity. For example, Temple Judea utilized its satellite campus for hosting Synaplex in order to allow Temple Aliyah members to participate without breaking *halkhah*. When constructing the liturgy for the service, Temple

Aliyah encouraged the inclusion of Reform prayer. Without shared compromises, Temple Aliyah and Temple Judea would have felt threatened by their partner's decisions. Compromise allows for partnering organizations to create mutually compatible interests (Das and Teng, 1998). By compromising the partners in Café Europa and March of the Living realized that the program's success was a mutual concern. Compromise is a balancing act, similar to managing the forces of trust and control.

Both collaborations successfully balanced trust and control. As Das and Teng state in their study, integrating the forces of trust and control is important for any collaboration's success. Money acts as the primary mechanism for control in the collaboration (1998). In Café Europa and March of the Living, The Jewish Federation provided the funding for the program. By having control over the money, The Jewish Federation had the power in the collaboration. The Jewish Federation counterbalanced their control because they gained the trust of their partners by empowering them to use their programmatic skills.

As expected, the same balance was achieved in Synaplex. Although Synaplex had a similar funding structure as Café Europa and March of the Living, the two synagogues were not frustrated by the fact that STAR controlled the funding. Both synagogues were grateful for STAR's funding and never questioned how the funds were allocated. Control became an issue when the two synagogues stopped sharing the STAR consultant. The synagogue that continued using the STAR consultant had immediate access to information. At first, the synagogue that stopped using the STAR consultant was dissatisfied with their new dependency. In order to balance trust and control, the two synagogues reestablished their

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trust by hiring an additional consultant. Both Café Europa and March of the Living, and Synaplex indicate a positive correlation between trust and control. When one partner increases its level of control, all partners increase their level of trust and confidence.

Knowledge and Resource Sharing

The sustainability of collaboration depends upon how well partners share resources. In order to share resources, partners must establish trust and agree upon common goals (Powel, Koput and Smith-Doer, 1998). As mentioned in the previous section, all of the organizations built trust through their past relationships. In the case of Synaplex, the two synagogues were open to the idea of sharing resources because of the relationship between the two rabbis. Similarly, in the March of the Living and Café Europa, the relationship between the staff of BJE-LA and JFS-LA served as a catalyst for resource sharing. The willingness to share resources is rooted in trust, but the decision to share resources stems from the pursuit of mutual goals.

There are multiple organizations in the field of Jewish communal service; many of them are competing for the same scarce resources. Often, as shown in the two case studies, these organizations are seeking similar agendas. The organizations presented in the case studies, collaborated because they needed their partners' resources in order to create their program. In the case of March of the Living and Café Europa, each partner contributed resources because they wanted to achieve the same desired outcome. As was the case in Synaplex, both synagogues were suffering from declining attendance at Shabbat services and decided to

combine resources in order to attract new members. Once the organizations decided to share resources, they went through a series of steps in order to achieve success.

The initial step involved deciding who would fund each program. In the literature, it was suggested that money is a contentious issue when organizations collaborate (Selsky and Parker, 2005). Given the fact that money is a scarce resource for all of the organizations, it was expected that questions of funding would have a detrimental effect on each partnership. What was shocking in both case studies was the minimal effect money had on either collaboration. In Synaplex, the funding from STAR prevented any issues from arising. The synagogues showed a strong desire to share resources because they did not have to provide their own monetary resources. Café Europa and March of the Living experienced a similar situation because The Jewish Federation provided funding for the program. Issues surrounding money were averted because the funding organizations in both collaborations did not assert control over their partners.

Without funding as an obstacle, all of the organizations were able to share resources successfully. In some cases, organizations, which shared resources successfully, were able to create new knowledge (Powel, Koput, and Smith-Doer, 1998). Knowledge creation occurred during Synaplex when the two synagogues wrote a joint piece of liturgy. This scenario was possible because there were high levels of involvement and embeddedness between both partners (Hardy, 2003). Although the March of the Living and Café Europa had high levels of involvement and embeddedness, they were unable to create new knowledge. Creativity was an essential characteristic that was present in Synaplex, but was not present in Café

Europa and March of the Living. Our analysis suggests that partnering organizations that integrate creativity when sharing resources have a high likelihood of creating new knowledge.

Organizational Proximity

Geographical and organizational proximity effected both collaborations differently. Those partnerships that had clear lines of communication and strong inter-personal relationships were able to manage issues of proximity. In Synaplex, it was the strong relationship between the two clergy members that abated the tensions surrounding the geographical proximity of the services. Without their relationship, the two synagogues would not have reached a compromise, and the program would have eventually failed. Geographical distance had an inverse effect on Café Europa and March of the Living. Minor issues were exacerbated because of the communication challenges presented by geographical proximity. The negative effects of geographical proximity prevented the Israeli counterparts from understanding the purpose of the March of the Living. All of the issues relating to geographical distance were either enhanced or decreased depending upon the strength of organizational proximity.

In both cases, having past relations with a partnering organization helped with organizing the programs. The closeness in geographical proximity allowed for JFS-LA, BJE-LA and The Jewish Federation to partner in the past, and as a result an environment of predictability was established. And being able to predict each others strengths and weaknesses, helped in delegating the appropriate roles for each of the partners. The same conditions were present

in Synaplex. Temple Aliyah and Temple Judea had high levels of organizational proximity because they collaborated in the past. At the beginning of Synaplex, both synagogues were excited about the prospect of the collaboration because they had strong organizational proximity. The findings from both case studies stress the importance of working through issues of geographical proximity by strengthening organizational proximity.

Organizational Culture

Organizational culture played an important role in shaping the relationships in the partnerships we examined. The best relationships were built among organizations that were willing to understand and accept their partners' culture (Schein, 1991). This understanding attitude allowed for organizations with completely different cultures like The Jewish Federation, BJE-LA and JFS-LA, to collaborate successfully. The success of these collaborations supports the belief that organizational alignment is not a necessary condition for successful collaboration (Cowing and Moore, 1996). In the instance where cultural alignment was achieved, like in the case of Synaplex, the partners were able to effectively solve issues as they arose. The case studies reaffirmed that understanding cultural differences with ones partner is an important step in achieving cultural integration.

Jewish Factor

The Jewish factor was present in both collaborations. It had varying effects depending on the nature of the partnership. In both case studies, the Jewish factor expedited the creation of the collaboration. The case studies suggest that the partners' shared belief in *k'lal Yisrael*, or collective responsibility to Jewish peoplehood, was important in developing their partnership.

In Synaplex, the interviewees explained that *k'lal Yisrael* was the reason why their organizations collaborated. Jewish values played an important role in March of the Living and Café Europa. The Jewish Federation, JFS-LA and BJE-LA all collaborated because they wanted to educate teenagers about the Jewish belief of common good. While the Jewish factor was important in the development of each partnership, it was unclear from our study whether or not the Jewish factor effected the success of each collaboration.

Interaction of the Five Factors

The manor in which the five factors interacted could be compared to a wheel. In the center of the wheel is trust and surrounding trust are the other four factors. Trust needed to be present in order for partners to share resources, to overcome issues of proximity and for the belief in *k'lal Yisrael* to exist. The four factors on the outside of the wheel also interacted with one another. For example, in Synaplex the close geographical proximity between the two synagogues allowed for a high frequency of interactions, which helped them to establish a relationship that was conducive to cultural integration. In Café Europa and March of the Living, the geographical distance between the Los Angeles organizations and their Tel Aviv counterparts prevented the partnership from integrating the different organizational cultures. These two examples highlight the apparent interplay of the five factors. Due to the limited scope of our study, we were unable to closely evaluate their relationship and recommend that a further study be conducted examining the interaction of the five factors.

CHAPTER 8

Conclusions and Recommendations

Undertaking this study was an exciting and challenging process. We set out to prove two hypotheses: the first hypothesis stated that trust and control, knowledge and resource sharing, organizational proximity, organizational culture and the Jewish factor plays a central role in the development and implementation of inter-organizational collaborations, in the Jewish community. The second hypothesis stated that all of the above-mentioned variables would be present in two Jewish communal collaborations: Café Europa and March of the Living, and Synaplex. Through our study, we are able to conclude that both hypotheses are valid.

The literature review and case analyses reaffirmed the importance of the five elements identified in this study. Our case analyses showed that these elements serve as the basis for collaborating. The foundation for both collaborations was the establishment of trust. In both cases, inter-personal relationships were the basis for trust. The sustainability of trust depended upon whether the partners were able to transform inter-personal trust into inter-organizational trust. In addition to this transformation, it was also important that the partners developed clear lines of communication, established a clear delineation of roles and found a common ground. We recommend that Jewish organizations place effort in clarifying each of these aspects of trust when collaborating.

As identified in the literature review, both case analyses revealed that trust exists in a supplementary relationship with control. Confidence between partners is enhanced when

trust and control function in an accompanying relationship. In order to form this relationship, partners' must establish social and formal control. In both case studies, the partnering Jewish organizations relied heavily on social control, disregarding the development of formal control. There was an absence of formal contracts or other mechanisms to ensure transparency. We recommend a balance between both types of control, which will in effect increase control and henceforth the confidence between partners. Therefore, organizations should make a conscientious effort to build both social and formal control.

Inter-organizational trust is a necessary precondition for sharing resources and developing new knowledge. The four organizations we examined indicated that having previous interactions with their partners positively influenced their decision to share resources. The incorporation of a central funding organization helped build trust. By relying on a central funding organization, the partnering organizations willingly contributed other non-monetary resources.

In addition to trust, resource dependency played an important role in both case studies. The partners involved in both collaborations needed each other's resources in order to complete their respective program successfully. Resource dependency became an issue when resources were unevenly distributed among partners. With the establishment of a formal contract that clearly states each partner's capacity for sharing resources, future collaborations can avoid the issues related to resource dependency.

An inconsistency was presented when we examined the relationship between resource sharing and the development of new knowledge. In both case analyses, we were able to identify a successful sharing of resources, but the creation of new knowledge was present only in Synaplex. This discrepancy seems to suggest that the creation of new knowledge is not dependent on the successful sharing of resources. We are unable to conclude that this relationship exists and recommend it be examined in a future quantitative study.

In both of our studies, geographical proximity shaped the nature of the relationships between partners. When partnering organizations were geographically closer they enjoyed frequent interactions, which helped build a stronger collaboration. As a result, being close in proximity to one another allows partners to communicate regularly and establish common goals. In one of the cases where geographical distance was greater, the lack of frequent interactions and communication negatively affected the partnership. The same is the case with organizational proximity. The more partners interact, the higher the likelihood that they will understand each other's organizational demands. We recommend that organizations focus on developing mechanisms for communicating, in order to reduce the adverse effects of organizational proximity. By establishing regularly scheduled meetings, formulating an understanding of each other's organizational limitations and valuing honesty organizations will be able to better understand their counterparts.

Our study revealed that organizational culture played a significant role in the examined partnerships. It was important for partners' to understand each others' cultural type. The organizations that collaborated successfully were able to accept their partners' organizational

culture. Once a mutual respect was established, cultural alignment was achieved when organizations accepted their partners' cultural differences. The case analyses indicated that organizations with different cultural types can successfully achieve cultural alignment. Organizational culture should not be an obstacle for organizations that collaborate. We recommend that organizations identify, respect and embrace cultural differences.

The first four factors analyzed in this study are common to all collaborations. It was our goal to identify a fifth factor that would be specific to collaborations between Jewish organizations. The unique contribution of this study is the effect of the Jewish factor on collaboration. This study reveals that the Jewish factor accelerates the development of partnerships between Jewish organizations. This acceleration is based upon a series of shared Jewish principles. One of the key principles that was apparent in both case analyses was *k'lal Yisrael*; a shared destiny of Jewish peoplehood. Another principle includes Jewish continuity, which is a communal responsibility to ensure the future of the Jewish people. A commitment to a greater good was another Jewish principle that was evident in the shared vision behind the collaborations. It is important to remember that neither value alone or together is strong enough to create collaboration. We recommend that Jewish organizations use the Jewish factor as motivation for present and future collaborations.

Research remains to be done regarding effective methods of Jewish communal collaboration. In the process of completing this research, we came across a variety of collaborations that could be examined in future studies including the partnership between Hebrew Union College–Jewish Institute of Religion (HUC-JIR) and University of Southern California

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(USC), HaMercaz, Combined Jewish Philanthropies (CJP) and its Synagogue partners in Boston, Massachusetts. The recent merger between the University of Judaism (UJ) and Brandeis-Bardin Institute (BBI) presents bright possibilities for future collaborations as well. Another possible topic would be a comparative study evaluating the five elements of collaboration between Jewish to Jewish organizational relations, Jewish to non-Jewish organizational relations and non-Jewish to non-Jewish organizational relations. The information provided within this study can act as a catalyst for future studies of collaboration in the Jewish community.

Appendixes

Appendix 1

Summary of Theories

Elements	*Theories*
Trust and control	- Trust and its relationship with risk and uncertainty - Trust, good-faith and the effort to behave in accordance with any commitments - Trust and positive expectations that we have of our partners - Trust and Control help build confidence - Trust and Control coexist in a supplementary relationship - Control mechanisms: Goal setting, structural specification and cultural blending - Mechanism for creating and sustaining trust - Fragile vs. resilient trust - Conditional vs. unconditional trust - Companion trust, competence trust and commitment trust - The transition from inter-personal trust towards inter-organizational trust - Trust and its optimal level
Knowledge and Resource Sharing	- Resources scarcity theory - Formation and sustainability of collaborations - Conditions to transfer knowledge and move forward the strategic agenda (clear motivations, willingness to offer, desired areas of potential growth) - Symmetrical and knowledge transfer - Resource dependence theory - Resource deficiency theory and the creation of new knowledge - Internal preparations for an efficient sharing of knowledge - Community environment and the creation of new knowledge - The effect of bureaucracy in learning and transferring knowledge - Involvement and embeddedness two covariate means for knowledge creation - Inverse relationship between strategic effect and knowledge creation as reasons to collaborate - Absorptive capacity as a precondition for knowledge and resource sharing - Prior relationship between partners to secure a level of

	absorptive capacity
	• Effect of trust in sharing knowledge and resources
	• London's stage theory to effectively share knowledge
	• Knowledge and resource sharing as a source of competitive advantage between partners
Proximity	• Definition: being close to something measured on a specific dimension
	• Three levels of proximity: geographical, organizational and technological
	• Proximity is an important pre-condition for knowledge sharing, knowledge transfer and technology acquisition
	• The different dimension generally interacts and evolve over time
Organizational Culture	• Organization culture as the foundation of every organization
	• Organizational culture as a mechanism for shaping group behavior and achieving best results ·
	• Schein's theory that organizational culture exist in layers
	• Hatch's 12 different types of organizational culture
	• Dynamics of cultural interaction and culture domination
	• Changes in organizational culture
	• Communication and the effect on organizational culture
	• Nahavandi and Malekzadeh's model to navigate cultural negotiations
	• Cultural compatibility and the development of collaborations
The Jewish Factor	• The Jewish factor as a unique "flavor" for collaboration in the Jewish communal world
	• Partnership between Mosses and Aaron. Identification of unique skills and characteristics and a common task
	• The building of the Mishkan (or Tabernacle) and the collaborative aspect of its process
	• Jewish Principles: Klal Yisrael (Jewish Peoplehood), Continuity and Commitment to a Greater Good
	• Jewish principles as a connector between Jewish Organizations

Appendix 2

Interview Questions

1. Please describe your collaborative model:

   a. What were the motivations or reasons that your organization had while considering collaboration with other organizations?

   b. Prior to engaging in the collaborative effort, what was your organizations attitude towards collaboration?

   c. During the collaborative effort, what was your organizations attitude towards collaboration?

   d. Did your organization conduct an internal assessment of available resources prior to committing to the collaboration?

   e. What are the major outcomes from your collaborative model?

   f. What were the defining elements that helped form your collaboration?

   g. What was your organization looking for in this collaboration?

   h. How difficult was the process of finding the right partner? Was it difficult to find a common ground with other organizations? What were the main characteristics that your organization was looking in a partner?

   i. How did the collaboration affects your organizations mission and vision?

   j. Do you forecast that this collaboration will continue to evolve, and in what manor?

   k. What organizational structure were you able to develop in order to support your collaboration?

   l. How was your organization's culture affected by the collaboration?

m. Were there any measures taken to align your organization's culture with that of the other organizations involved in the collaboration?

2. Please describe your experience as a member of that collaborative model

   a. Were your expectation fulfilled?

   b. What were the shortcoming of your organization and those of your partner/s?

   c. What elements of the process would you identify as main cause for shortcomings?

   d. What elements of the process would you identify as critical for your success?

3. What role did proximity play in the development of your collaboration?

4. What role did trust and control play in the development of your collaboration?

5. What role did knowledge and resource sharing play in the development of your collaboration?

6. What are the implications of being in a collaboration with another Jewish organization?

7. Do you think that the Jewish factor plays any role in effecting the development of interorganizational collaboration?

8. What are the implications of being a Jewish communal organization while looking for partners outside the Jewish community?

9. We have mentioned several times the word "successful" how does your organization define success for a collaboration process?

10. Does your organization establish certain parameters before engaging in a collaboration model? What are you control variables that help you measure the outcomes of that collaboration?

11. How do you terminate collaboration? And what are the elements that contribute to termination?

12. Do you believe that in the LA Jewish community there are a large number of organizations duplicating efforts? If so what are the necessary steps to engage different organization to collaborate in order to reduce duplication and increase efficiency?

Appendix 3

Summary of Findings

Elements	*Findings*
Trust and control	• Both case analyses presented high level of trust base on previous relationships • Both case analyses presented lack of formal type of control • Both relied on social control • The Organizations presented strong commitment towards the collaborative that enhanced trust • The partners showed high positive expectation • Methods to build and maintain trust used in the collaborations: Risk sharing, creation of common ground, adaptation to the partners' needs and flexibility • Communication: the collaboration failed to use a formal communication system. March of the living and café Europa relied on informal and unplanned exchanges while Synaplex used the consultant as the main communication mechanism • Failed to build the bridge between inter-personal and inter-organizational trust
Knowledge and Resource Sharing	• Both cases revealed a complete sharing of knowledge and resources, which led to knowledge creation in only one case • In the case of Synaplex, inter-personal tensions affected the use of the consultant; a fundamental resource for the collaboration • Proximity affected knowledge and resource sharing
Proximity	• Proximity played an important role in both collaborations • Lack of geographical proximity affected vision and creativity • Lack of geographical proximity generated logistic problems. • March of the living and Café Europa was affected due to proximity and the inability to communicate frequently with the Israeli partner. This generated problems with the understanding of the expectations of the Los Angeles and the Israeli partners • Organizational proximity enhanced the establishment of common ground. Familiarity between the organizations was crucial
Organizational Culture	• In both case studies organizations made the necessary compromises in order to adapt and integrate with its partners • All the organizations showed flexibility • Compromises had limits, but flexible enough to accommodate every partners' needs
The Jewish Factor	• The Jewish factor is a characteristic that gives a unique "flavor" to collaborations in the Jewish community

	• Principles that are being used by the organizatios: *K'lal Yisrael*, shared destiny, Jewish peoplehood and a commitment to a greater good • The Jewish communal aspect and the emotional aspect of Café Europa and Macrch of the living accelerated and strengthened the successful outcomes • The Jewish factor is represented in a set of already known assumptions that do not need to be discussed between Jewish partners. This could be positive or negative depending on the partners and the nature of the collaboration

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