

EXECUTIVE SUMMARY

DEI @ CBH

Diversity, Equity, and Inclusion at Congregation Bet Haverim

A Closer Look – Spring 2022

The following report represents a 16-month endeavor by the Diversity, Inclusion, and Equity (DEI) Working Group to assess the CBH environment and campus through a DEI lens, with the purpose to bring the results to the attention of CBH leadership to enhance the inclusiveness of its partners and visitors. This work was carried out by using URJ Guidelines and Material from their Audacious Hospitality program. Audacious Hospitality is the Reform Jewish Movement's focused effort on Racial Equity, Diversity, and Inclusion (REDI) work. This project focused on four subgroups of the Jewish community - Interfaith Families, LBGTQQ members, Jews of Color, Jews with Disabilities, - as well as the overall practice of 'Audacious Hospitality' (going beyond mere welcoming of the Jewish Diaspora at CBH). This report represents the combined results of the "Self-Audit" with respect to DEI efforts at CBH.

For simplicity, the DEI@CBH Working Group recommends that CBH...

- Publicly endorse and publish a DEI statement, committing CBS to these URJ DEI values.
- Create a Board Committee, DEI @ CBH Committee, to oversee the implementation of recommendations, provided in this report.
- Support creation of a CBH partner database with an eye to maintaining privacy while gaining a clearer view of who is CBH, so we can see our partners more clearly.
- Support creation of a Communications/Outreach Coordinator staff position to help coordinate how partners and CBH communicate with each other, other Jewish organizations and the community at large.
- Create a Library /Books Working Group to manage our current book and resource collections.
- Update all printed/text/visual forms and materials to be gender neutral and inclusive.
- Create an Event Checklist that provides consistent reminders to program leaders, with an eye to DEI.

We propose that the first two items on the above list be voted on promptly by the Board, so that the remainder of the work can begin. This includes the set-up of a DEI committee and the adoption of a "CBH DEI Statement" that can be published and placed on the CBH Website and related locations. While this report contains many suggestions, we propose the DEI Committee use this report as a guide to implement the reforms suggested, within the structure of CBH. By establishing the DEI Committee, the Board will send a strong signal to our community that these issues are important to us, and everyone's voice shall be heard. We suggest that, initially, this DEI committee be Chaired by Cynthia Goldberg and have Mitch Singer as the Board Liaison. Other members of this small committee will be selected from all CBH partners expressing interest in this ongoing DEI work.

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DEI @ CBH

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A Closer Look – Spring 2022

DEI Working Group: Cynthia Goldberg, (Chair), Alexander Watson, Aron Katz, Gail Gutierrez-McDermid, Gil Mohtes-Chan, Laurie Stillman, Mitch Singer, Natalya Eagan-Rosenberg, Roy Kaplan, Rabbi Greg Wolfe

DEI Writing Team: Cynthia Goldberg, Gil Mohtes-Chan, Mitch Singer

INTRODUCTION

The Congregation Bet Haverim Board in January 2020 authorized Cynthia Goldberg, Roy Kaplan, and Mitch Singer to form a Task Force using the Union for Reform Judaism (URJ) Audacious Hospitality DEI Community Assessment to assess the inclusiveness of CBH and to provide specific recommendations in areas where CBH was found lacking. The following report represents a 16-month endeavor by the Diversity, Inclusion, and Equity (DEI) Working Group to assess the Congregation Bet Haverim environment and campus through a DEI lens to enhance the inclusiveness of its partners and visitors.

URJ describes the *“Audacious Hospitality Diversity, Equity, and Inclusion Community Assessment (as) a starting point for reflection, conversation, and action within (our) community. It is intended to help (the CBH) community identify the steps needed to become a community rooted in principles of DEI. . . Think of this as an idea checklist: a vision of the type of community that (we) strive to be.”*

This project focused on four subgroups of the Jewish community - Interfaith Families, LGBTQ members, Jews of Color, Jews with Disabilities as well as the overall practice of “Audacious Hospitality” (going beyond mere welcoming of the Jewish Diaspora at CBH). URJ provided direction for the selection of the DEI Working Group members by invitation only based on specific representation of, or connection to, these often-marginalized groups within the CBH Partnership as well as a few key leaders. The final 10-member Task Force included: Cynthia Goldberg, Chair; Roy Kaplan (Social Justice Committee Chair), Mitch Singer, (Board Co-President) Aron Katz (Board member), Natalya Eagan-Rosenberg, Alexander Watson, Laurie Stillman, Gil Mohtes-Chan, Gail Gutierrez-McDermid and Rabbi Greg Wolfe.

The DEI Working Group met from April through October 2021 completing the 130-item survey about DEI practices at CBH. The discussions also generated many ideas of where change should happen in the next few years to improve the ways in which Interfaith Families, Jews of Color, Jews with disabilities, and Jews who identify as LGBTQ would feel more included in the life of the congregation. In several instances we asked outside members to specifically respond to questions less familiar to Working Group members (educational programs and safety/security/physical plant topics in particular). This report details the analysis and recommendations of the Working Group, provides an Executive Summary, offers many addendums that provide more detail and resources on the topics covered. We see this as a start to an ongoing process of introspection, planning, problem-solving, and growth that will blend with the changes in clergy, leadership, strategic plans, and development that are already in process. [This survey can be found in the Appendices section of this report on page 29.]

What is DEI?

- *Diversity* encompasses the different characteristics that make individuals or groups different from one another.
- *Equity* is the creation of opportunities for everyone, including underrepresented populations, to have equal access to resources and full participation in opportunities.
- *Inclusion* is the process of creating environments for all individuals or groups to be seen, to feel welcomed, respected, supported, and valued ... and to experience a sense of belonging to this congregation.

Why this should matter to us as CBH partners

Judaism is based on justice. Current events are focusing on justice. There is a growing awareness, particularly in the Reform Judaism community, that we need to look at ourselves, asking: “Are we providing our best opportunities to celebrate diversity within our own Jewish community?” Do we have intentional plans, processes, policies, and programs that put our very Jewish value of justice into action in our own home congregation?” We can best hope to heal the world if we are also working on healing ourselves.

American Judaism has been built on an inaccurate stereotype that Jews share one mind, one past, one identity, and that this identity is an Eastern European or Ashkenazi identity. While Jews of Ashkenazi descent may be the majority, there are other members of our Jewish family who have often been underrepresented, unseen, marginalized within the synagogue.

Recent national surveys indicate that about 20% of Jews are Jews of Color, close to 70% of all American Jews are part of interfaith families, 25% of us have disabilities, and about 10% of us identify as LGBTQ. Voices within our congregations are wondering when will there be inclusion of Sephardic Jews from Turkey, Jews of Indian, Chinese, Yemeni or Ethiopian descent, those who live in interfaith families and interracial families, and Jews who come from a hidden identity or those who came to Judaism through conversion or adoption? How well have we done to embrace each other and ourselves? Have we created intentional ways to ensure our flexibility and inclusiveness based on our informal, small organization will be consistently part of our practices and procedures for the long term?

When we listen, we hear some people at CBH telling us that they do not feel fully at home. They may feel welcome when the door has been opened for them to enter, but as guests, not as family members. Our goal is for all our partners and their families to feel that they belong here and that CBH is theirs. This theme of welcoming versus belonging is one we consider often.

The DEI Working Group

In January 2021 three CBH members (Cynthia Goldberg, Gil Mohtes-Chan, Mitch Singer) completed URJ training on the topic of DEI. The Social Justice Committee and the CBH Board supported forming a

working group which would use the URJ toolkit on DEI and Audacious Hospitality to complete an informal “DEI audit” of CBH. A small working group of 10 people met nearly weekly from April to October 2021. They are individuals closely linked to or identified with interfaith families, Lesbian, Gay, Bisexual and Transgender (LGBTQ) families, people with Disabilities, Jews of Color, Youth, Elders, Jewish adjacent folks aka non-Jews involved with the Jewish community, CBH staff and leadership, folks who came to Judaism as adults, as well as traditional Eastern European Jews. Many people represented more than one area of interest.

The DEI Working Group completed this detailed self-survey by addressing what was essentially a checklist of 130 questions that covered five different areas -- Audacious Hospitality, the inclusion of interfaith families, the inclusion of LGBTQ families, the inclusion of people with disabilities, and the inclusion of Jews of Color. In September and October 2021, we broke into small teams where we looked at five areas of attention.

To view a blank version of the URJ Audacious Hospitality Community Assessment and its survey questions, you can go [here](https://urj.org/sites/default/files/ahcommunityassessmenttoolkit_june_2020_form.pdf).

https://urj.org/sites/default/files/ahcommunityassessmenttoolkit_june_2020_form.pdf

Our report focuses on five themes of recommendations, which cross all areas, on which we will be reporting on today. These themed recommendations are listed in ***alphabetical*** order below:

- A. Big Picture Recommendations***
- B. Communications Recommendations***
- C. Facility and Safety Recommendations***
- D. Services and Programs Recommendations***
- E. Training Recommendations***

Our proposals are offered with a three-year timeline and with the knowledge that as we progress, these plans will be modified to fit evolving needs, interests, and scope. We are concerned that this set of proposals have an identifiable advocate to keep things moving forward and so we propose a DEI Committee be created now to keep things on track and provide updates to the CBH Board.

What the Self-Assessment revealed about CBH

- I. CBH is like many reform congregations. We are committed to fairness and equity and justice, but we miss the mark sometimes. This is our opportunity and our challenge...to begin working on our own improvements as we also work to heal the world.
- II. We are more diverse than we may seem and then we may know. However, we lack quantifiable data to fully address some basic questions such as how many interfaith families are at CBH? Or what disabilities or other barriers to participation are represented among our partners?
- III. Occasionally we acknowledge a bit of diversity with a Sephardic recipe or a change in English words to balance gender, but it is not a consistent part of a larger cohesive conversation about

equity, or diversity. We are unsure how well gender, race, and other identities are represented in books, visual images, social media, resource materials, liturgy, music, celebrations, and programming. We can't celebrate or respect what we don't see or know.

- IV. CBH has demonstrated flexibility and openness to new and creative solutions to adapt and modify programming to meet specific partner needs. We seem to value this. However, this is often handled informally and consistency in messaging is missing. Creating procedures to handle requests and to share information that such options may exist will provide consistency, awareness, and equity among CBH partners and will become part of our identity.
- V. This work of inclusion, celebrating and respecting diversity, providing equitable access is happening in hundreds of congregations nationally. This effort is well timed to blend with the start of our new rabbinical team, with the installation of a new CBH Board, with the implementation of a CBH Strategic Plan, staff changes, as well as being in a time of challenge regarding racial and social justice. We are not alone. There is a lot of work to do. Time to start is now.

RECOMMENDATIONS: GENERAL & SPECIFIC

A. CBH "Big Picture" General Recommendations

While completing the Survey, the Working Group came up with seven major recommendations that focus on 'big picture' practices concerning general CBH issues and cutting across all specific themes described in the next section below titled RESULTS & SPECIFIC RECOMMENDATIONS: THE FOUR THEMES. These seven "Big Picture" recommendations are the starting points for the CBH Board.

1. The CBH Board and other leadership is committed to diversity, equity, and inclusion. We would like this commitment to be stated in an endorsement of the concept and activities to promote diversity, equity, and inclusion on a revised CBH website that may come in the near future. (See Temple Israel of Boston, website for one example <https://www.tisrael.org/> or the SF Jewish Federation- bottom of page <https://jewishfed.org/about-us> .) Additional sample synagogue Diversity Statements are in the Appendices section on pages 27 and 28. We suggest that the Disability Rights call to action..."nothing about us, without us" be used as a guidepost in creating this endorsement. DEI work cannot be done without including those most impacted. **YEAR 1**
2. Create a small oversight team (committee), a standing DEI @ CBH Committee, that will oversee implementation of recommendations, provide at least quarterly updates to the Board, and provide input when DEI issues are involved on an as-needed basis. In its third year, this DEI Committee and the Board will reevaluate and plan ahead. **YEAR 1**
3. Support creation of a CBH partner database with an eye to maintaining privacy while gaining a clearer view of who is CBH. **YEARS 1-3**
4. Support creation of a Communications/Outreach Coordinator staff position for providing consistency and oversight to all internal and external formal communications. Begin now to

continue the conversations already begun at the staff and board level regarding staffing to help create a job description and funding plan to recruit and sustain a Communications/ Outreach position in the next budget cycle. Support the DEI Committee in starting to plan for updating and upgrading public facing CBH information including but not limited to website, informational materials about Judaism (outdated brochures displayed in CBH office lobby to be replaced), outreach and marketing materials. **YEARS 1-3**

5. Create a Library /Books Working Group to manage our current book and resource collections. Begin by evaluating the library/book related needs at CBH as well as exploring how other small congregations address this. Create a plan for what “type” of library does CBH want or need. This group recommends that if a library is formed, it should include and represent DEI values of variety of DEI focused material. (See page 12). Seeking synagogue models and discovering ‘best practices’ from similar organizations may provide guidance. One example is from Portland’s Havurah Shalom’s library <https://www.havurahshalom.org/library> which uses the inexpensive online catalog system Librarika <https://librarika.com/spages/plans>. This recommendation intersects with Recommendation 38. **YEARS 1-3**
6. Update all printed/text/visual forms and materials to be gender neutral and inclusive, Ranging from the Yiskor Booklet wording to Restroom signage to translations of songs. **YEARS 1-3**
7. Create an Event Checklist that provides consistent reminders to those leading programs and events to double check on various items that will enhance access and inclusion as well as the basic needs for all CBH events such as contact people, emergency backup contacts and equipment needed. Some items might include soliciting, and addressing adaptive equipment needs, seating plans with room for wheelchairs and walkers, sound/visual adaptive equipment, signage, and large print versions of materials. The checklist would be updated as needed. Consistency and transparency are foundational to equitable engagement. **YEAR 1**

THE FOUR THEMES: RESULTS & SPECIFIC RECOMMENDATIONS

Specific Recommendations for CBH are divided into four themes, presented alphabetically below:

- B. COMMUNICATIONS RECOMMENDATIONS**
- C. FACILITY AND SAFETY RECOMMENDATIONS**
- D. SERVICES AND PROGRAMS RECOMMENDATIONS**
- E. TRAINING RECOMMENDATIONS**

B. COMMUNICATIONS RECOMMENDATIONS

Introduction to DEI Communications

Communication between lay leadership, religious leadership, staff, and partnership is essential for any institution. How CBH communicates with its partnership and the outside community is critical for the well-being of the synagogue. The ability of partners to understand CBH policies, procedures, traditions

and where to go to get information, can generically be called “how the place works”. This approach has worked inconsistently in the past; now, the question is, does it work as well as it can for everyone? Is this an equitable way to communicate to our partnership? Based on our recent self-assessment the answer is no.

From a DEI perspective, communicating the importance of DEI must be continuous and consistent. CBH is incorporating many of the DEI principles into its strategic plan. It is important to communicate this commitment to the staff, CBH membership, and the community as a whole. We need to explain the “why” and the relevance of DEI to staff and the CBH community. It may take some time for DEI to be successful and second nature. DEI messaging needs to be authentic to be effective and lead to a cultural shift at CBH and the community.

8. As there is no CBH DEI statement endorsed by the CBH Board, we should develop and adopt a comprehensive DEI statement and plan. These documents should be posted on the CBH website. We also suggest that CBH create a DEI webpage where appropriate, current links, articles, activities, and programs can be listed and advertised. This statement and plan should have CBH Policy status and be used to advise and aid CBH staff, leadership, and committees as to how to look at issues through a DEI lens. This intersects with Recommendation #1. **YEAR 1**
9. Lack of awareness is cited as a major barrier to advancing DEI programs. In the corporate world, for example, one expert says 70 percent of companies believe they are advanced in DEI but only 11 percent really understand the depth of the problem. Communicating through words and photos can advance CBH’s DEI goals. A Communications Subcommittee and/or staff person would help leadership answer the who, what, when, where, why, and how DEI benefits CBH, its members and the community and put into place practices to support that happening. **YEAR 1**
10. As CBH has no comprehensive communication plan, staff, or committee that oversees CBH communication, we strongly suggest CBH hire a dedicated Communication and Outreach Director. This need is already a topic of conversation among staff and board; we are vigorously supportive of moving this goal to high priority. This individual would be supported by a communication committee and would be responsible for centralizing how CBH communicates with the partnership, the larger Jewish and non-Jewish communities. The DEI Working Group realizes that this recommendation would require specific funding for such a position. This intersects with Recommendation #4. **YEAR 1**
11. We cannot underestimate the power of language. Words do matter and whether its spoken or implied, they can help or hinder DEI efforts. Towards this end, we need to develop a DEI style guide. A report released on November 8, 2021, by The Institute for Public Relations Center for Diversity, Equity and Inclusion and the Wakeman Agency said, “having clear and consistent language is critical for DEI communications to be successful.” Organizations need to ensure staff and leadership understand the terminology and are all on the same page. However, the Wakeman report indicated only 31% of the 400 respondents said their organizations had DEI terms in a handbook or guide.

A CBH DEI Communication Style Guide would address common questions when developing content for writing materials for print or talks to or about groups such as people with disabilities, individuals who are gay, transgender, and non-binary or of various races and ethnicities. This

would be an evolving document. It should be vetted by people knowledgeable about DEI language and approved by CBH leadership. It is crucial the document is reviewed and updated regularly. **Years 1-3**

12. Public branding of CBH in words and images that highlights CBH's commitment to DEI, raises awareness about these values and demonstrates that the congregation is serious about diversity, equity, and inclusion, will require that all the brochures, forms, the e-tone, website, social media platforms, the photo gallery, literature, and other content is presented through a DEI lens. This will be done in phases over time with appropriate staff and a Communications Advisory Committee made up of CBH partners and staff with experience in this area. **Year 2**

C. FACILITY AND SAFETY RECOMMENDATIONS

Introduction to DEI Facility & Safety Recommendations

CBH welcomes partners, staff, and visitors to an open campus featuring multiple buildings with paved pathways, an open Redwood Grove with mulch, and parking areas. We see visitors ranging from infants in strollers to elderly grandparents and from delivery drivers to repair workers. Some are mobile without limitations while others do have limits to their vision, hearing, mobility, or other abilities.

We should strive to create a Jewish-focused space that is welcoming, safe, and accessible to all who visit and use the CBH buildings and facilities. Adaptations, accommodations, modifications, along with general health and safety should be a consideration in facility and security improvements moving forward.

During the Self-assessment, the DEI Working Group found a variety of deficiencies on our campus that are relatively simple and low cost to correct. This concern can primarily be addressed in first year since it is a relatively straightforward and inexpensive ways to address them. In Years 2 and beyond we propose maintaining a DEI review of all new and future plans for the campus, such as making CBH ADA compliant.

13. Update bathroom signage so labels should be gender neutral (not Men's/Women's but All Gender). Signage may need to have graphics or braille. This should be expanded to come up with a "Signage Master Plan" to maintain our signage. **Year 1**
14. Create text and simple low budget signs and maps (i.e., plexiglass holder with paper) for buildings as a temporary measure until permanent signage can be installed. **Year 1**
15. Create a campus map where buildings and bathrooms are marked clearly.
immediately create low budget signs/maps (i.e., plexiglass holder with paper) on a temporary basis.
Plan for permanent signs that may have lights at night(or turn off when sun sets) **Year 1**
16. Add mezuzot to doorframes at wheelchair level for disabled members and children. **Year 1**
17. Make sure the campus Strategic Plan has input by the future DEI Committee to make recommendations with DEI principals in mind. Some may require capital expenditures and will

require long ranging planning to accomplish, while others will be able to be implemented relatively quickly and inexpensively. This practical consideration is not indicative of relative importance. There may be additional costs if an outside ADA expert is needed to ensure regulatory compliance. This is particularly important in review of bathroom and accessibility modifications. Coordination with current proposals is important to ensure these improvements occur quickly. **Year 2**

18. Jewish public spaces are often targets of hate crimes as well as the usual vandalism in any community. In addition, with growing recognition of the often unintended ways in which both Jewish partners and their family members may negatively experience some safety-focused practices (such as bringing uniformed law enforcement staff onto the CBH campus during High Holidays) it will be important to consider how safety protocols many unintentionally make some CBH partners feel unsafe and unwelcomed. The increased role of technology means we also need to look at cyber security and privacy concerns. CBH leadership is actively working to address this complex set of safety issues. We would like to have DEI concerns be part of that discussion. Safety issues intersect with several proposals such as those regarding greeters, accommodation, signage, database related ideas, and general programming and communication/outreach guidelines. **Year 1-3.**

D. SERVICES AND PROGRAMS RECOMMENDATIONS

Religious Services and Educational programming related to our Jewish Community at CBH are central to this congregation. This theme includes both religious events such as Shabbat Services as well as social and educational programs and a vast collection of life cycle and community building events that combine both of these. These are the many ways our partners and their families engage with Judaism at CBH. It is critical that all Jews and their families experience their participation as belonging to the congregation and the larger Jewish landscape. For some, engagement in these activities has not been comfortable and they did not feel as if they belonged at CBH. Please see the Appendix entitled *Real Stories & Concerns from CBH Partners* on pages 24-26 for additional information. As we build our community into the future, we should examine our religious rituals, prayer services, educational offerings, and staffing to encourage a sense of belonging and accessibility for Jews of all variations and to reach out to those who may have previously felt disconnected.

D1 Introduction to DEI Religious/Ritual/Lifecycle Services Recommendations

Ritual and Religious programming is central to Jewish life and identity. Based on our self-assessment, several areas were identified where some underrepresented and marginalized Jews have experienced an increased sense of not being 'seen' and welcomed at CBH religious programs. This begins with how we greet participants prior to services and includes diversifying some liturgy and creating more transparent and consistent messaging to improve access and participation in our services especially by those unfamiliar, hesitant, reserved, Jewish-adjacent, or with an identity not often recognized in current practice.

19. There is a need for a "greeter" role at CBH events to provide welcome and a sense of oversight and security. However, the role of 'greeters' has been addressed on and off over time without a clear, consistent implementation plan. Training is needed for all greeters to ensure consistency, clarity of decision making, and additional understanding of the microaggressions that some may experience if 'greeting' is not handled thoughtfully.

We ask that those Board members who have been involved with the “greeters” discussion to add a DEI “lens.” A job description, training, and procedures for greeters is needed. Recruitment of a pool of greeters from the whole congregation including those underrepresented subgroups as well as gathering information on best practices for faith organization greeters and identifying training options. This may connect with future database information, name tags use, Partnership Committee, as well as Safety Committee. **Year 1**

20. Jews from non-Ashkenazi heritage are part of CBH and the larger Jewish community but are rarely represented in programming, ritual, or educational programming. Interfaith families, LGBTQ families and folks with disabilities are rarely seen or represented in programming. We will create periodic (monthly) Diversity or Social Justice Shabbats and other ways in which to celebrate the wide range of Jews that are part of the Jewish community, including adding a broader representative of Jewish customs, prayers, music, lyrics, rituals, foods at Shabbat and Holiday events. **Year 1**

21. Use images of CBH to promote CBH. Use images in outreach that reflects this diversity without tokenizing individuals. Develop ways to promote diversity with those who represent these marginalized groups at CBH. (For more about Tokenism, refer to the Appendices Section called *DEI Glossary* on pages 17-21.) **Year 1**

22. Honors and recognition at services are seen by some to be limited to a clique of “who knows who at CBH.” Seeing mostly Ashkenazi leadership role holders be honored with Aliyot or leading a blessing or reading makes others feel left out. Perception is critical here. Change and inclusiveness will come through supporting efforts to broaden the range of people to honor at Shabbat services, the High Holidays, and other highly visible events. **Year 1**

23. With over 70% of Jews being part of interfaith families, it is critical to recognize the important role our non-Jewish family members have in supporting our Jewish community. We must broaden and clarify what leadership roles are available at CBH and if these are for only Jewish partners or also Jewish- adjacent family members. This will be an ongoing process done with interfaith families and their non-Jewish members. **Year 1-3**

24. Training for Ritual Committee, Partnership Committee, Rabbis, and others involved in these selections with a revised focus. This intersects with much of **Theme E - DEI Training Recommendations** listed below at #41. **Year 1-3**

25. New families and individuals interested in affiliating with CBH may base their decision in part on our B’nei Mitzvah practices and guidelines. Some B’nei Mitzvah’s may need additional support and/or alternative rituals that families may not be aware of. CBH can offer a variety of services and options for B’nei Mitzvah events than is currently not publicized.

Review the recently updated B’nei Mitzvah Guidebook with a “DEI” viewpoint, covering gender issues for young people celebrating their coming of age in a way that affirms them and include interfaith families, Jews of Color, and youth with disabilities and may help young families select CBH for their affiliation. Publicize B’nei Mitzvah event flexibility on the website. (This may serve as a model for additional lifecycle guidebooks.) **Year 2**

26. CBH lacks either information or processes that identifies accommodation options for an attendee at in-person and virtual CBH services or events with physical and mental health concerns such as vision, hearing, mobility, learning differences, developmental disabilities etc. We need to develop a system for making special accommodation requests and tracking processes. **Year 2**
27. To gain more information about what accommodations are most likely to be needed, we must survey CBH families to gather information about the type of disabilities (and age of person) as well as accommodation needs such as large print prayer books. **Year 2**
28. To provide consistent messaging about serving partners with disabilities, we need to write into all registration forms and marketing materials a fixed statement to let people know they may request accommodation. Identify who will be responsible for watching this process over time. **Year 2**
29. Publish a calendar of events to publicize this more inclusive direction and to recruit participants. (Example Jewish Disability Awareness Month is in February – see <https://JDAM.org>) **Year 2**
30. Look for opportunities to organize forum or panel discussions or to create affinity groups (<https://urj.org/blog/affinity-groups-space-strength-belonging-and-empowerment>) which will provide support for CBH partners who have been marginalized and will offer opportunities for underrepresented partners to share their own experiences with others at CBH who might not be as familiar with these issues. **Year 2-3**
31. Our congregation faces a balancing act to include a wider range of Jewish traditions, especially Conservative and Reform, while recognizing that the Hebrew-centric (and Yiddish-centric) choices of liturgy may be unfamiliar to Jews by choice and Jewish adjacent Interfaith family members as well as partners with a traditional Jewish education who prefer not to use Hebrew and Yiddish. **Year 3**
32. Work towards change in the area of liturgy, prayer books and supplemental materials should be consistently providing Hebrew/Yiddish plus translation plus transliteration. **Year 2-3**
33. Make available resource materials – such as books, websites, and videos – that provide explanations and teaching that are consistent with the Rabbi's leadership. Include prayers, songs, chants from additional languages from underrepresented Jewish groups might also be integrated into practice- Ladino, Amharic, Farsi, and Bukharin. **Year 2-3**
34. Consider including topics or explanations to various practices, structure and meaning of our services and ritual practice (the occasional bow, bended knee or turn to one direction might be unfamiliar). This will help to expand our understanding of the service, liturgical Hebrew, overview of Judaism class, in-depth Introduction to Judaism, reading Torah, chanting Torah, holiday preparation, Life Cycle practices (birth, B'nai Mitzvah, Confirmation, marriage/ wedding/, births, death, mourning and special foods). **Year 3**

D2. PROGRAMMING FOR ADULTS & YOUTH (LIBRARY & ZOOM) RECOMMENDATIONS

Introduction to DEI Programming for Adults & Youth + Library & Zoom Recommendations

Educational programs for youth and adults are full of engagement and outreach possibilities, ways to feel connected and respected, to become more engaged with our Jewish community. But they are also places where partners are likely to feel marginalized, so intentional efforts to include a diverse range of participants is important. Part of this is to reach out and encourage as much diversity as possible on our committees. In addition, educational pamphlets and material in the office should be updated to determine this DEI framework.

35. Use of online videoconferencing such as Zoom may be a barrier to participation for some for whom the technology is a challenge. For others, it may be the invisibility that this format can offer that adds to the sense of being unseen by the group. This might be more common for partners who are new to CBH or less assertive, people with disabilities, those family or friends who are visiting for a specific occasion, as well as underrepresented partners. Videoconferencing event hosts may need support to make these formats feel more participant friendly both on a technology and a human connection level. Staff overseeing services and programs will collaborate on creating a resource and best practices for increasing sense of connection during online events.

There are many resources with recommendations for making 'zoom' work better for disabled attendees. <https://disabilityin.org/resource/creating-accessible-digital-zoom-meetings-resource-from-inclusion-works/> or <https://www.colorado.edu/digital-accessibility/resources/zoom-accessibility-best-practices>

Additionally, the use of a "Zoom Greeter" who is identified and available for welcoming newcomers, answering questions, helping with technology glitches, translating idiomatic, Hebrew or Yiddish phrases that may not be known by all, offer of captioning, offer of recording for later playback, even hosting an after-event chat for follow up discussion are all ways to enhance video conferenced events. Training and processes will help make this a useful option. This may intersect with Recommendation 7. **Years 1-3**

36. When recruiting and hiring/onboarding new staff, volunteers, leadership it is important to remember to begin the process with broad outreach to create a diverse applicant pool. Positions should have clear responsibilities and qualifications with recruiting outreach, and a selection process that is creative and inclusive, not relying on word-of-mouth or local resources alone. Job Boards and social media notifications can include places such as Bechol Lashon and the Jews of Color Initiative as well as the Tent/URJ. Additional networking to put the word out might over time develop a pipeline for recruitment to CBH as a place that takes inclusion seriously. **Years 1-3**

37. Create a Youth/Education focused working group with the leadership for educational and youth programming to identify and present training for addressing youth related issues of diversity and inclusion for Interfaith families, LGBTQ members, Jews of Color and Jews with disabilities. This working group would also create both short- and long-term goals for youth staff training where minimal regularly scheduled youth program staff training regarding the issues raised in this report to improve our educational offerings to be more inclusive in areas such as curriculum, teacher training and program development. **Year 2**

38. Book collections at CBH include a library of donated books, Gan Haverim and Religious School related books, and a sanctuary children's book cart. There is no budget, oversight, staff, or coordinated plan for the CBH book collection and how it might reflect diversity. We support the Board in continuing their exploration of how best to use or change the current library/ book collection situation to better serve CBH's needs. Possible outcomes might include creating a smaller religious reference library plus youth/educational book collection, relocation, or complete elimination. With or without a library, there is a need for a Book Collection Working Group to build a clear intention regarding books and related resource materials available in multiple settings to include books that represent Jews of Color, Interfaith Families, LBGTQ Jews, and Jews with Disabilities while defining what books are desired to be at CBH and where they will be located and how they will be accessed by children and adults. Accessibility for those with visual and mobility concerns also needs to be addressed. This recommendation intersects with Recommendation #5. **Year 2.**

39. Students and other educational program participants with disabilities may need additional accommodation or support to be able to fully participate. This issue is related to students in religious school as well as all people who may attend a program, presentation, celebration, or event sponsored by CBH. Accommodation often is informal and inconsistent where attendees may not be familiar with requesting accommodation or support. Educational Staff may need to survey the types of needs students have and ensure consistent and transparent communication with both students and families about making disabilities and accommodations needs known. Adult education and CBH staff will need to create procedures for accommodation requests. Coordinated efforts and shared resources for both youth and adults will be more effective. The *Jews of Disability Section*, pages 30-34, of the URJ Audacious Hospitality Community Assessment (survey) provides details on the topics of concern. https://urj.org/sites/default/files/ahcommunityassessmenttoolkit_june_2020_form.pdf **Years 2-3**

40. When recruiting and hiring/onboarding new staff, volunteers, leadership it is important to remember to begin the process with broad outreach to create a diverse applicant pool. Positions should have clear responsibilities and qualifications with recruiting outreach, and a selection process that is creative and inclusive, not relying on word-of-mouth or local resources alone. Job Boards and social media notifications can include places such as Bechol Lashon and the Jews of Color Initiative as well as the Tent/URJ. Additional networking to put the word out might over time develop a pipeline for recruitment to CBH as a place that takes inclusion seriously. **Years 1-3**

E. TRAINING RECOMMENDATIONS

Introduction to Training Recommendations

American Jews are becoming more diverse and recent studies indicate successive generations will come from even more diverse racial and ethnic backgrounds. For us to remain relevant to our children and grandchildren, we must train our clergy, staff, leadership, and members to go beyond being welcoming to become fully inclusive and to foster a sense of belonging for all Jews regardless of their race, gender identity. DEI helps everyone become more culturally competent, empathetic, and self-aware.

During the completion of the DEI Community Assessment, DEI Working Group members agreed that CBH embraces the goals of DEI but lacks formal training programs and resources for staff, clergy, leadership,

volunteers, and congregants to provide awareness and skills to ensure these values are translated into action.

41. Develop DEI training workshops and resources to be offered yearly for all staff, including senior staff, Rabbi, teachers, and board members. Madrichim, Shabbat greeters, Youth and Education Committee, Ritual Committee and other committee leaders also would participate in training. Training needs to be delivered on an ongoing basis year in and year out. Training on a minimal budget can begin immediately as there are many resources available, but a CBH budget to ensure training is important for CBH specific needs.

Our recommendation in this area is formatted as a single large recommendation about training topics with **Year 1** participation to focus on staff and leadership with educational programs for the partnership. **Year 2** Expand the training; updating and refining the needs of the training; continue educating the Partnership with focus on staff and leadership and interested partners. Develop assessments for effective measure and evaluate the effectiveness of training and whether objectives were met. **Year 3** Expand the training to All interested partners. Devise protocols and training programs for follow up training. Review progress and plan for ongoing training process.

An extensive Training Matrix of topics can be found at the following link.

DEI Training Topics include, but are not limited to:

- Understanding various Jewish Identities, beyond Ashkenazi-centric perspective
- Goals and Purpose of DEI
- The meaning of diversity, equity, and inclusion
- Stereotyping
- Reducing prejudice
- Cultural awareness and belonging
- Addressing microaggressions
- Anti-harassment

CONCLUSION

The seven Big Picture general recommendations and the additional specific proposals spelled out in the four themes represent an ambitious and long-term effort to ensure diversity, equity and inclusive in our Jewish community. To achieve this goal, we must work together to develop a shared understanding and embodiment of DEI principles and practices. The task ahead won't be easy.

We understand the budgetary and staff limitations as well as time restraints on volunteers. Our proposals are far from exhaustive. However, these proposals represent the most important issues raised by the diversity of voices in the working group. We tried to be realistic in developing the three-year implementation timeline, outlining proposals that can be easily accomplished at a low cost during the first year and others that will take two or more years to implement.

We have seen several changes begin such as Social Justice Shabbats, Leadership Training in February, Implicit Bias Training in May, Name Tags, use of pronouns on Zoom, website changes, and efforts toward diversification of Aliyot and Board recruitment.

We thank members of the Diversity, Equity, and Inclusion Working Group for embarking on this a long introspective journey. In the end, we came away inspired and buoyed by the prospect of a CBH community overcoming its conscious and unconscious biases to ensure everyone will have the opportunity to thrive.

We recognize that our Jewish world is vibrant and complicated and diverse and changing. Here in our house of friendship, we want to celebrate the rich interwoven fabric of all our partners to strengthen our ability to thrive together in our pursuit of justice, community, and healing the world.

APPENDICES SECTION

- A. DEI Related Glossary – page 17
- B. DEI Resource List – page 22
- C. Real DEI Stories & Concerns from CBH partners – page 24
- D. Synagogue Diversity Statement Examples – page 27
- E. URJ Audacious Hospitality Community Assessment (blank survey) – page 29

DEI RELATED GLOSSARY

Words may have different meanings for each individual. To help facilitate discussions about diversity, equity, and inclusion, we are sharing a glossary of common vocabulary.

Ally: Someone who supports a group other than one’s own (in terms of multiple identities such as race, gender, age, ethnicity, sexual orientation, religion, etc.). An ally acknowledges oppression and actively commits to reducing their own complicity, investing in strengthening their own knowledge and awareness of oppression.

Anti-racism: actively fighting against racism. Being anti-racist is being actively conscious about race and racism and taking actions to end racial inequities in our daily lives. Being antiracist is believing that racism is everyone’s problem, and we all have a role to play in stopping it.

Ashkenazi Privilege/ White Ashkenazi Privilege: refers to the 21st century experiences of the predominant segment of the Jewish American community, about 80% of whom have Eastern European ancestry and who are perceived as ‘white’. Currently, this phrase differentiates this experience from the 20% of American Jews of Color- with Sephardi, Mizrahi, and other historically underrepresented identities.

Bias: A form of prejudice that results from our need to quickly classify individuals into categories.

Bigot: A person who is obstinately devoted to their own opinions and prejudices and is intolerant towards other diverse social groups.

BIPoC: An acronym used to refer to black, Indigenous and people of color. It is based on the recognition of collective experiences of systemic racism. As with any other identity term, it is up to individuals to use this term as an identifier.

Cisgender: A term for people whose gender identity, expression or behavior aligns with those typically associated with their assigned sex at birth.

Color Blind: The belief that everyone should be treated “equally” without respect to societal, economic, historical, racial, or other difference. No differences are seen or acknowledged; everyone is the same.

Cultural Appropriation: The non-consensual/misappropriate use of cultural elements for commodification or profit purposes – including symbols, art, language, customs, etc. – often without understanding, acknowledgment or respect for its value in the context of its original culture.

Disability: Physical or mental impairment that affects a person’s ability to carry out normal day-to-day activities.

Diversity: Socially, it refers to the wide range of identities. It broadly includes race, ethnicity, gender, age, national origin, religion, disability, sexual orientation, socioeconomic status, education, marital status, language, veteran

status, physical appearance, etc. It also involves different ideas, perspectives, and values.

Discrimination: The unequal treatment of members of various groups, based on conscious or unconscious prejudice, which favors one group over others on differences of race, gender, economic class, sexual orientation, physical ability, religion, language, age, national identity, religion, and other categories.

Double consciousness: describes the feeling that you have more than one social identity, which makes it difficult to develop a sense of self.

Equity: The fair treatment, access, opportunity, and advancement for all people, while at the same time striving to identify and eliminate barriers that prevent the full participation of some groups. The principle of equity acknowledges that there are historically underserved and underrepresented populations and that fairness regarding these unbalanced conditions is necessary to provide equal opportunities to all groups.

Ethnicity: a social construct referring to a social category of people who share a common culture

Gender bias: the tendency to prefer one gender over another. It is a form of unconscious bias, or implicit bias, which occurs when one individual unconsciously attributes certain attitudes and stereotypes to another person or group of people.

Gender Identity: Distinct from the term “sexual orientation,” refers to a person’s internal sense of being male, female or something else. Since gender identity is internal, one’s gender identity is not necessarily visible to others.

Gender Non-conforming: An individual whose gender expression is different from societal expectations related to gender.

Harassment: The use of comments or actions that can be perceived as offensive, embarrassing, humiliating, demeaning and unwelcome.

Heterosexism: The individual, societal, cultural, and institutional beliefs, and practices that favor heterosexuality and assume that heterosexuality is the only natural, normal, or acceptable sexual orientation. This creates an imbalance in power, which leads to systemic, institutional, pervasive, and routine mistreatment of gays, lesbians, and bisexuals.

Homophobia: a fear, discomfort, anger, resentment, hostility, etc. toward lesbian, gay, and/or bisexual people, often expressed as discrimination, harassment, and violence against anyone not acting within socio-cultural norms of heterosexuality

Implicit Bias: Negative associations expressed automatically that people unknowingly hold and that affect our understanding, actions, and decisions; also known as unconscious or hidden bias.

Inclusion: The act of creating an environment in which any individual or group will be welcomed, respected, supported and valued as a fully participating member. An inclusive and welcoming climate embraces and respects differences.

Individual racism: beliefs, attitudes, and actions of individuals that support or perpetuate racism in conscious and unconscious ways. The U.S. cultural narrative about racism typically focuses on individual racism and fails to recognize systemic racism.

Institutional Racism: Ways in which institutional policies and practices create different outcomes and opportunities for different groups based on racial discrimination.

Internalized Racism: A phenomenon that occurs when a group oppressed by racism supports the supremacy and dominance of a racist system by maintaining or participating in the set of attitudes, behaviors, social structures, and ideologies that reinforce that system. In

Interpersonal racism: racism that occurs between individuals. These are public expressions of racism, often involving slurs, biases, or hateful words or actions.

Intersectionality: A social construct that recognizes the fluid diversity of identities that a person can hold such as gender, race, class, religion, professional status, marital status, socioeconomic status, etc.

“Isms”: A way of describing any attitude, action or institutional structure that oppresses a person or group because of their target group. For example, race (racism), gender (sexism), economic status (classism), older age (ageism), religion (e.g., anti-Semitism), sexual orientation (heterosexism), language/immigrant status (xenophobia), etc.

JOC/Jews of Color. Jews of Color is a pan-ethnic term that is used to identify Jews whose family origins are originally in African, Asian or Latin-American countries. Jews of Color may identify as Black, Latino/a, Asian-American or of mixed heritage such as biracial or multi-racial. Due to several factors, Mizrahi and Sephardi Jews from North African and Arab lands vary in whether or not they self-identify as “Jews of Color.”

LBGTQQIA: An inclusive term for those who identify as lesbian, gay, bisexual, transgender, queer, intersex, and asexual.

Marginalized/Marginalization: The process by which minority groups/cultures are excluded, ignored, or relegated to the outer edge of a group/society/community. A tactic used to devalue those that vary from the norm of the mainstream, sometimes to the point of denigrating them as deviant and regressive.

Microaggression: The verbal, nonverbal and environmental slights, snubs, insults, or actions, whether intentional or unintentional, which communicate hostile, derogatory or negative messages to target persons based solely upon discriminatory belief systems.

Multicultural Competency: A process of embracing diversity and learning about people from other cultural backgrounds. The key element to becoming more culturally competent is respect for the ways that others live in and organize the world and an openness to learn from them.

Multiculturalism: the presence of, or support for the presence of, several distinct cultural or ethnic groups within a society.

Oppression: The systemic and pervasive nature of social inequality woven throughout social institutions as well as embedded within individual consciousness. Oppression fuses institutional and systemic discrimination, personal bias, bigotry, and social prejudice in a complex web of relationships and structures.

Patriarchy: Actions and beliefs that prioritize masculinity. Patriarchy is practiced systemically in the ways and methods through which power is distributed in society (jobs and positions of power given to men in government, policy, criminal justice, etc.) while also influencing how we interact with one another interpersonally (gender expectations, sexual dynamics, space-taking, etc.).

People of Color (POC) : A collective term for men and women of Asian, African, Latinx and Native American backgrounds, as opposed to the collective “White”.

Post-traumatic slave syndrome: a condition that exists when a population has experienced multigenerational trauma resulting from centuries of slavery and continues to experience oppression and institutionalized racism today.

Preferred Gender Pronoun (PGP): a preferred gender pronoun, or PGP, is simply the pronoun or set of pronouns that an individual would like others to use when talking to or about that individual. In English, the singular pronouns “she”, “her”, “he” and “him” are gendered. This can create an issue for transgender and gender nonconforming people, because others may not use the pronouns they prefer when speaking to them or about them.

Prejudice: A preconceived judgement or preference, especially one that interferes with impartial judgment and can be rooted in stereotypes, that denies the right of individual members of certain groups to be recognized.

Privilege: Exclusive access or access to material and immaterial resources based on the membership to a dominant social group.

Queer: An umbrella term that can refer to anyone who transgresses society’s view of gender or sexuality. The definitional indeterminacy of the word Queer, its elasticity, is one of its characteristics: “A zone of possibilities.”

Race: A social construct that artificially divides people into distinct groups based on characteristics such as physical appearance (particularly race), ancestral heritage, cultural affiliation, cultural history, ethnic classification, and the social, economic, and political needs of a society at a given period of time.

Racial battle fatigue: the psychophysiological symptoms—from high blood pressure to anxiety, frustration, shock, anger, and depression—People of Color may experience living in and navigating historically White spaces.

Racism: Prejudice and discrimination based on a person’s racial background, or institutional and cultural practices that promote the domination of one group over another.

Safe Space: Refers to an environment in which everyone feels comfortable expressing themselves and participating fully, without fear of attack, ridicule, or denial of experience.

Sexism: prejudice and discrimination based on a person’s gender, or institutional or cultural practices that promote the domination of one gender over another.

Sexual Identity or Sexual Orientation: A component of identity that includes a person’s sexual and emotional attraction to another person and the behavior and/or social affiliation that may result from this attraction. A person may be attracted to men, women, both, neither, or to people who are genderqueer, androgynous, or have other gender identities. Individuals may identify as lesbian, gay, heterosexual, bisexual, queer, pansexual, or asexual, among others.

Social Justice: Social justice constitutes a form of activism, based on principles of equity and inclusion that encompasses a vision of society in which the distribution of resources is equitable, and all members are physically and psychologically safe and secure. Social justice involves social actors who have a sense of their own agency as well as a sense of social responsibility toward and with others.

Stereotype: A form of generalization rooted in blanket beliefs and false assumptions, a product of processes of categorization that can result in a prejudiced attitude, critical judgment and intentional or unintentional

discrimination. Stereotypes are typically negative, based on little information and does not recognize individualism and personal agency.

Stereotype threat: a socially premised psychological threat that arises when one is in a situation or doing something for which a negative stereotype about one's group applies. This occurs when a person is worried about behaving in a way that confirms negative stereotypes about members of their group. This added stress can end up impacting how they actually perform in a particular situation.

Structural inequality: Systemic disadvantage(s) of one social group compared to other groups, rooted, and perpetuated through discriminatory practices (conscious or unconscious) that are reinforced through institutions, ideologies, representations, policies/laws, and practices. When this kind of inequality is related to racial/ethnic discrimination, it is referred to as systemic or structural racism.

System of Oppression: Conscious and unconscious, non-random, and organized harassment, discrimination, exploitation, discrimination, prejudice, and other forms of unequal treatment that impact different groups. Sometimes is used to refer to systemic racism.

Systemic racism (aka structural racism): the overarching system of racial bias across institutions and society. These systems give privileges to White people resulting in disadvantages to People of Color.

Tokenism: Performative presence without meaningful participation. For example, a superficial invitation for the participation of members of a certain socially oppressed group, who are expected to speak for the whole group without giving this person a real opportunity to speak for her/himself. *** It's quick to go from recognition to tokenizing quickly- per a CBH partner. Avoid photos of people who are not affiliated with CBH on the CBH website just to cover the base of having a Jew of Color at the bimah on a webpage.

Transgender: An adjective that is an umbrella term used to describe the full range of people whose gender identity and/or gender role do not conform to what is typically associated with their sex assigned at birth. While the term "transgender" is commonly accepted, not all TGNC people self-identify as transgender.

White fragility: the defensive reactions so many white people have when their racial worldviews, positions, or advantages are questioned or challenged. It is the tendency among members of the dominant White cultural group to have a defensive, wounded, angry, or dismissive response to evidence of racism.

White privilege: the unearned, mostly unacknowledged social advantage White people have over other racial groups simply because they are White.

White Supremacy: A power system structured and maintained by persons who classify themselves as White, whether consciously or subconsciously determined; and who feel superior to those of other racial/ethnic identities.

The terms contained in this glossary have been reproduced from the following resources:

1. Anti-Violence Project. Glossary. University of Victoria
2. Colors of Resistance. Definitions for the Revolution.
3. Cram, R. H. (2002). Teaching for diversity and social justice: A sourcebook.
4. Equity and Inclusion. Glossary. UC Davis.
5. Potapchuk, M., Leiderman, S., et al. (2009). Glossary. Center for Assessment and Policy Development.
6. Center for Diversity & Inclusion. Glossary of Bias Terms. Washington University in St. Louis.
7. Ontario Human Rights Commission. Glossary of human rights terms.
8. University of Washington
9. Loyola Marymount University
10. <https://rac.org/embracing-racial-diversity-our-synagogues-who-are-jews-color-joc>
11. <https://www.bethisrael-pdx.org/wp-content/uploads/2020/06/Ashkenazi-Awareness-Checklist.pdf>

DIVERSITY EQUITY & INCLUSION RESOURCE LIST

General DEI & Related to DEI & Culture of Belonging

<https://jewishfed.org/how-we-help/culture-of-belonging>

Bay Area Jewish Federation & Bechol Lashon sponsored Culture of Belonging framework offers a language, principles, and step-by-step guidance to drive change for Jewish organizations to change the way we do everything to prioritize belonging.

<https://rac.org/issues/racial-justice>

Religious Action Center (URJ) campaign for racial justice home page.

[https://urj.org/sites/default/files/2021-](https://urj.org/sites/default/files/2021-08/Combined%20Inclusive%20Online%20Program%20Checklist%20In%20Person%20July%202021%20%281%29.pdf)

[08/Combined%20Inclusive%20Online%20Program%20Checklist In%20Person%20July%202021%20%281%29.pdf](https://urj.org/sites/default/files/2021-08/Combined%20Inclusive%20Online%20Program%20Checklist%20In%20Person%20July%202021%20%281%29.pdf)

Creating Inclusive Programs Checklist from URJ

<https://urj.org/sites/default/files/2021-10/ashkenaziawarenesschecklist.pdf>

White Ashkenazi Privilege Checklist – one page pdf

https://urj.org/sites/default/files/communityracialjusticechecklist_final.pdf

Community Racial Justice Checklist & White Ashkenazi Privilege Checklist. – 2 page pdf

https://urj.org/sites/default/files/ahcolorblindness-microaggressionhandout_final.pdf

Racial Microaggression handout

<https://www.reformjudaism.org/beliefs-practices/racial-equity-diversity-inclusion/diversity-inclusion-and-equity-what-are-they-and-why-do-they-matter-us>

Article on why Diversity, Equity, and Inclusion matter to Jews.

Interfaith Families.

****many JOC resources are interfaith focused ****

<https://18doors.org/about-18doors/>

focus on interfaith marriage & families

<https://urj.org/what-we-do/audacious-hospitality>

Union for Reform Judaism's Audacious Hospitality projects are based in inclusion of interfaith families

Jews of Color

<https://urj.org/what-we-do/audacious-hospitality/audacious-hospitality-resources>

starting point for most of the materials regarding Audacious Hospitality Survey, Diversity issues, Jews of Color links

<https://globaljews.org/>

Bechol Lashon – Bay area organization promoting support for Jewish of Color with activities including summer camp for JOC . great newsletter.

<https://jewsofcolorinitiative.org/>

Jews of Color Initiative – leadership development for JOC

https://jewsofcolorinitiative.org/wp-content/uploads/2021/08/BEYONDTHECOUNT_FINAL_8.12.21.pdf

Beyond the Count- Recent report on perspectives & experience of JOC

<https://www.jewsinallhues.org/> supports Jews of Color ...to build a future (for Jews) where intersectional diversity & dignity are normative.

<https://www.jewishmultiracialnetwork.org>

Oakland based organization- offers networking, resources, training “because Jews come in all colors” (check FB)

Jews with disabilities

<https://disabilitiesinclusion.org/>

URJ Disability Inclusion Learning Center (amazing resources – includes exemplary synagogues)

<https://www.respectability.org/faith-inclusion/>

Jews & disability

<https://jewishsac.org/inclusionanddisabilities>

Sac Jewish Federation committee on Inclusion & Disability

<https://reformjudaism.org/beliefs-practices/racial-equity-diversity-inclusion/what-jewish-disability-awareness-acceptance-andinclusion-month>

Jewish Disability Awareness Month (organization link)

<https://jgateways.org/history/>

Boston based community programs for Jews with disabilities- tons of resources & Ideas

Jews who identify as LGBT

<https://www.keshetonline.org/>

for LGBTQ equality in Jewish Life

https://urj.org/sites/default/files/2021-07/Keshet_RAC_Transgender_Inclusion_Guide_July_2021.pdf

Transgender Inclusion Guide from URJ & Keshet

<https://jewishfed.org/how-we-help/leadership-development/lgbtq-pathways-jewish-leadership>

SF area leadership development for LGBT Jews

<https://customandcraft.org/service/prideshabbat>

<https://diners.onetable.org/landing/sacramento>

Pride Shabbat guide from ‘One Table’. – Shabbat dinners for young adults to connect (Sac has program)

REAL DEI STORIES & CONCERNS FROM CBH PARTNERS

During the course of this DEI ‘audit’ we heard several reports of partners and their close associates having an experience that made them feel uncomfortable, unwelcomed, disconnected, confused, distanced, unseen, misunderstood, invisible, excluded...as if a stranger.

We recognize that many of these comments are personal and subjective, but they need to be more widely known. In this appendix we are sharing some of these private moments, gathered from the DEI Working Group and in the February 27, 2022 DEI Training, to provide anecdotal and personal concerns about how CBH handles diversity, equity, and inclusive are happening around us daily. We have edited out identifying information to respect privacy. Remarks are quotes or paraphrases presented in alphabetical order.

1. A CBH child has hearing loss and adaptive equipment that allows them to participate in activities. What could be available to others? Also, are there adaptive print options for visually impaired such as large print prayerbooks and handouts. Several people knew that CBH has large print prayerbooks, but no one knew which ones, where they are stored, or how to request them? There may be smartphone apps to help, but we have no details.
2. At one point in the past, stock photos of families of color were used on the CBH website that did not represent CBH membership. This ignores real CBH families of color and presents inaccurate diversity related messaging in our social media.
3. Bathrooms are not updated, ADA compliant, easy to locate, gender neutral.
4. Concerns re: multi-racial/ bi-racial children & their parents feeling like full members, being accepted as full members
5. Dislike being questioned about being Jewish. Not sure that staff have training to understand and to avoid this type of microaggression.
6. Expressed concern that having Black Lives Matter sign or a single special shabbat is perhaps more ‘inclusion theatre’ rather than an indication of changing views or programming at CBH.
7. Family member with disability feels left out at CBH- not supported in past, feels isolated & unwelcomed here.
8. Family members with ADD/ ADHD, Jew by choice, more observant – not included in past.
9. Friend who is Person of Color felt unwelcomed as visitor at CBH.
10. Gendered language in prayers- need to acknowledge all children, not just boys and girls.
11. Have autistic & LGBT family & friends- unsure of the right language to be supportive.
12. Grandparents and step-parents who are non-Jews do not feel welcomed to participate in holiday celebrations. This is seen as a missed opportunity for inclusion.
13. Have had to speak out assertively for accommodation for family with mental health issues.
14. How to ask questions without creating a microaggression (i.e., Are you Jewish? How are you Jewish?).
15. How to maintain security and be welcoming- not all are made to feel safer by police or armed guards.
16. In the past some CBH hosted programs were not inclusive- need to be clear if message is changed.
17. Inclusion needs to be more than for ‘new’ folks, but for all at CBH.
18. Interfaith partner tries to participate in services but struggles with prayers/chants/songs- would like that to improve as they want to be able to participate- how to change this.
19. Is CBH trying to remain politically neutral? So many CBH partners are engaged in community and political activism, but these involvements are not promoted at CBH. Some of these folks spoke of disconnected and compartmentalized engagement as a result. Is this our congregation’s wish to continue this or to change this?
20. Is there/ can there be a changing table in the men’s bathroom? There is a rocking/nursing chair in the sanctuary, but not well known.
21. It takes 3 years for a new member to feel connected.

22. Jew of Color who is long time CBH partner feel they “do not look Jewish” and when they approach High Holiday services makes sure that they are wearing tallit, Kippah, High Holiday name badge, etc. to be extra sure they will not be questioned by the ushers or sign-in table volunteers.
23. Jewish adjacent family members want family Jewish educational experiences.
24. Jewish adjacent folks at CBH are an untapped potential resource on many levels.
25. Jewish but doesn’t ‘look Jewish” (not eastern European) and has come into CBH space and been treated as a visitor, asked if they know anyone here.
26. Jews by Choice may feel left out.
27. Jews who don’t live in Davis may feel left out, neighboring community.
28. Leadership development needs outreach to the pockets of folks at CBH that are rarely represented.
29. LGBTQ partner felt very insecure with uniformed police officer on CBH campus for ‘security’. Reminder of being targeted by police as LGBTQ person.
30. Lots of assumptions about the level of information partners know about rituals and holidays...we come to Judaism with varied levels of experience and there is rarely basic explanation, instruction, or translation for varied ritual practices and even idiomatic phrases used to praise a good job after an Aliyah, the bending of knees during a certain part of a prayer, or even, the wearing or not wearing of tallit and kippah. This makes some feel as if they were outsiders.
31. Many subgroups feel left out at CBH – will this help? (i.e., divorced adults, widowed adults, Israeli Jews, non-Ashkenazi Jews, Single adults, outside of Davis, more religious Jews).
32. Marginalized people need a voice- we need to talk to those who feel uncomfortable speaking up.
33. Microphones used during large events such as HHD services are not passed to audience when they are speaking so remarks made can be hard to hear. Additional cordless mics would help participants hear speaker and each other if there were additional mics and if mics were used more often.
34. Need to acknowledge diversity by noting we don’t all ‘look Jewish”- make sure everyone can participate in this.
35. New info – trans grandson.
36. Non Jewish family members feel confused about their role at CBH, insecure, unsure where they are welcome and where they are not.
37. Non-binary children – parents concerned how they experience CBH
38. Nothing on website indicates we welcome interfaith families which feels discounting to our many interfaith families.
39. On occasion, a single person from an underrepresented group has been directly asked for input for all in underrepresented groups which felt to this person as ‘tokenism’.
40. Outreach to new members occurs once when they ‘arrive’. Nothing on going.
41. Parent who is person of color was told ‘you can’t wait here” when waiting for child to come out of CBH program. Parent was not recognized nor asked any questions, just told not to loiter.
42. Pay to participate is off putting. Few understand why we have ‘membership’ or ‘dues’. We could be more transparent about this.
43. Perceived lack of diversity in CBH leadership...might not be accurate, but diversity is not noted or celebrated.
44. Print materials in lobby are out of date...some copywritten materials from decades ago. Current topics are not presented in contemporary way.
45. Religious School form asks about learning difference and accommodation...but that information is not known more broadly for program planning with an eye to accommodations for teens or adult programs.
46. Specific remarks regarding confusion as to how, when, and if religious school staff discuss non-Jewish family members in class. Concern that by not giving space to talk about real family dynamics that impact students such as celebrating with non-Jewish grandparents at holidays or identity development in an interfaith family, we are making a big part of their lives invisible.
47. Teachers had training once for working with transgender student. But student is enrolled for many years and there was no ongoing training or support or discussion.

48. Teen partner noted that teens are very active in gender inclusion and aware that at CBH this is inconsistent in this. Some prayerbooks have very gendered language. Nonbinary students and staff at religious school have been welcomed, but the rest of the congregation seems unaware of this.
49. The future of Judaism is browner than it's ever been- need to recognize interfaith families are the lifeblood of our congregation and our future.
50. The phrase "Jews by choice" is offensive to some. If you are Jewish, you are Jewish. No questions asked.
51. Topics in religious school curriculum are including historically such as looking at the Golden Age of Spain in Jewish history, but there is little to discuss Sephardic or Latinx Jews in present day. One CBH partner expressed concern that such important current topic is missing. Same is true for other non-Ashkenazi Jews.
52. Very engaged Jewish adjacent parent is overlooked for formal leadership roles while Jewish spouse who is disengaged with CBH is invited... finally Jewish adjacent partner was asked to take on a role and is delighted.
53. We rarely recognize someone who has newly converted to Judaism. Some feel this would be a welcoming gesture and some congregations do this. Perhaps a quarterly event? Feelings were mixed but strong about this.
54. Website is not easy to navigate and is not always updated.
55. Youth group activities are limited to Jewish youth (friends not Jewish are questioned) and cost may be barrier for some.

SYNAGOUGE DIVERSITY STATEMENT EXAMPLES

(presented with minimal pre-evaluation, just as samples)

Diversity Statement <https://tisbny.org/mission-a-diversity-statements/>

My house shall be a house of prayer for all peoples. (Isaiah 56:7)

Ahavat ger, welcoming the stranger, is among the most important tenets of Reform Judaism and here at Temple Isaiah, as well. We welcome Jews from all backgrounds and denominations, including singles and families, Jews of all races, cultures, and sexual orientations, as well as Jews-by-Choice and interfaith families.

Our congregation reflects the rich diversity that is Jewish life in America today. We have some individuals in interfaith marriages, Jews-by-Choice, those who have children who have intermarried, or who were raised by interfaith parents. Many of Temple Isaiah's members, who are not involved in an interfaith marriage themselves, deal with interfaith issues in their extended families, especially as they are planning life-cycle events.

Temple Isaiah also welcomes non-traditional families, such as gay and lesbian members—single, as well as same-sex couples with and without children. We are sensitive to the changing world and recognize that family means many things to many people. Together we can share stories, successes, struggles, and friendship.

Our congregation is a family, and you are part of that family, too. We want everyone to feel comfortable and welcome at services, at events, in the halls, at committee meetings..always. We welcome your voice.

Statement on Inclusion <https://www.templeshalom.net/announcements/statement-on-inclusion/>

We include and celebrate all: Jews by Choice and by Birth, all LGBTQIA+ Jews, Jews of Color, interfaith families, interracial Jews, adoptive Jewish families, Sephardic, Mizrahi, Ethiopian, Ashkenazi Jews and Jews of all other ethnic backgrounds, Jews from a Reform background or coming to Reform Judaism from another Jewish movement or tradition, Jews of all races, ethnicities, and ages, Jews across the political spectrum, single Jews, Deaf Jewish families, Jews with disabilities, special needs, learning differences and differing physical abilities, and every other person seeking a community to support their Judaism.

We celebrate our community, who identifies across the beautiful gender spectrum and whose love is confirmed in multiple orientations.

We cherish the full individuality of those who enter through our doors so that we can all grow together. Our Jewish community is not whole until Jews from all backgrounds and orientations see their identities reflected within it.

And our Jewish community and families cannot be complete unless all of our beloved non-Jewish spouses, partners, and family members, with their broadly diverse backgrounds, also feel that they are supported and celebrated on their journeys.

We can always do better and are continually working to have these words reflected in our actions to break down barriers, wherever they occur, to ensure a meaningful, enriching, accessible Jewish experience.

Temple Beth Emeth Statement on Racism

<https://templebethemeth.org/>

The Congregation of Temple Beth Emeth affirms that racial justice is a Jewish issue.* We believe in the Jewish value of B'tzelem Elohim, that we are all made in the image of the Divine, deserving of love, safety and respect. Our society is built upon and sustained by racial bias, thus implicating our spiritual home as well. Through education and action, we will examine the impact of our biases on people of color, both within our Jewish community and beyond, and we will work to create a more inclusive community. Our prayer is that we will individually and collectively do our part to eliminate the plague of racism. For more information, please see the Racial Justice Page.

*Racial Justice is a Jewish Issue by April Baskin

Welcome to Temple Kol Ami

<https://tkolami.org/>

Welcome to Temple Kol Ami, a reform congregation in West Bloomfield, Michigan since 1966. We are a participatory community where members actively shape their relationship to Judaism. Active in Tikkun Olam (repairing the world) and learning; every voice matters here and members choose their financial commitment.

Temple Kol Ami is an inclusive community welcoming Jewish families, singles, interfaith families, Jews by choice, and the LGBTQ+ community from all over the Metro Detroit area and the global village.

Welcome to Our Congregation

<https://mkorhayim.org/>

Congregation M'kor Hayim ("*Source of Life*") is a Reform Jewish congregation in Tucson, Arizona, established in the fall of 2008. As our mission statement declares, we are dedicated to building and sustaining a spiritual, religious, intellectual and social home based on Jewish values and practices. We support the Union for Reform Judaism's Audacious Hospitality initiative which advocates a Judaism that is inclusive and reflective of a wide range of identities through a focus on Diversity, Equity, and Inclusion (DEI). Here is our Statement of Commitment to this URJ Initiative.

Our congregation welcomes interfaith families, people exploring Judaism, Jews of Color, and people of all sexual orientations and gender identities.

The following blessing expresses our hopes for the congregation and all the people it serves. The blessing was written by founding member Margo Levine:

May this congregation welcome all who share our purpose, have ideas to express, and hopes to nurture.

May we gather in an atmosphere of support, respect, and friendship.

May we be mindful of our goals and avoid the distractions of self.

May we be kind in our differences and humble in our agreements.

May we be good and wise companions.

May this congregation foster an endeavor that leads to a richer and more meaningful Jewish life.

URJ AUDACIOUS HOSPITALITY COMMUNITY ASSESSMENT

(LINK to blank survey & related materials)

This is the starting point of this self-study of CBH's current status regarding diversity equity and inclusion. To view a blank version of the URJ Audacious Hospitality Community Assessment and its survey questions, you can go here. https://urj.org/sites/default/files/ahcommunityassessmenttoolkit_june_2020_form.pdf
And this is the homepage for all related materials. <https://urj.org/what-we-do/audacious-hospitality>

“Audacious Hospitality is the Reform Jewish Movement's focused effort on Racial Equity, Diversity, and Inclusion (REDI) work. The URJ acknowledges that due to racism, ableism, homophobia, and other forms of oppression, that our communities are not whole until everyone experiences a sense of belonging within the Jewish community. As a movement, we stand for a Judaism that is inclusive and reflective of a wide range of identities and accept the responsibility of dismantling oppression both inside and outside of our communities. Audacious Hospitality is a transformative spiritual practice rooted in the belief that we will be a stronger, more vibrant Jewish community when we fully incorporate the diversity that is the reality of modern Jewish life. We believe that there is more than one authentic way to be Jewish and acknowledge that our diversity is an essential component to making our communities whole.”