

Appendix 1. Community Forward Planning – Framing the Agenda of Action Items

Connections and Jewish Identity

The overarching theme that appeared in every conversation was the desire for and the challenge of feeling strong connections to the community. Who feels included in the community? A relatively small number of strong-willed individuals who are strong in their Jewish identity.

Who feels excluded? A large proportion of those who are participants and obviously non participants in the community. The range includes the full spectrum of views on Judaism and religious practice, diverse geography, people with challenges from disabilities to financial stress, individuals with diverse political opinions that they feel are not accepted or expressed by community leadership, some who are new to Winnipeg and others whose families have lived here for generations, and some of those who are heavily involved in various Jewish organizations.

Words like connection, belonging, outreach, and inclusion were used frequently.

Winnipeg Jews are friendly but don't easily make new friends.

Significant questions:

- How can we best make Jewish Winnipeg a more welcoming place for everyone where any Jew or their loved one can feel that they belong and have a stake in our community?
- What are the characteristics of an inclusive community? What should we strive for?
- What does it mean to feel included in the community?

The challenges include:

Religious Diversity: *e.g. Responding to a strongly expressed view that the requirement to have expensive kosher food at events inhibited event planning and programming, a religious individual wrote back to "note that I indeed value the fact that food served at Federation events is kosher. It is one of the few places ...where I can just eat..."*

One person used very strong language: *"Winnipeg is where Judaism goes to die."* While other younger Jews expressed the wish that their contemporaries would accept rather than challenge their Jewish practice, e.g. choosing to keep kosher or go to shul.

With references to a "religious/secular divide" the spectrum of views was broad. There are those who look for Jewish society without religious practice to find inclusiveness. The word tradition was used to describe having a Jewish milieu without prayer or religious practice as the primary purpose to be together, e.g. havdallah at a Saturday night social event.

Intermarriage: With more than 150 comments related to acceptance of interfaith/intermarried/mixed couples the challenge of acceptance by institutions and community members was clear and pervasive!

Geography: *Are we “putting an end to the north end”* was one of many comments about North Enders feeling left out. (56 references to the North End)

One Winnipegger who grew up in Transcona commented that other Jews were surprised: *Cocooned to the point of being shocked that he went to Transcona on the bus.*

Inclusion and Integration came up for a wide variety of populations including the above as well as: people with disabilities, mental health challenges, addictions, and health challenges; immigrants; elders; those struggling with poverty; gender differences; single parents; and more.

One participant summed it up with two words. The community needs to be more

adhesive and inclusive,

exhibiting the stickiness of belonging and the warm welcome of inclusion.

The Adhesive and inclusive Task Force

Action one: Present the findings and desires of the community to all so that they can adapt their thinking and planning to community needs.

Action two: Hold think tanks:

"Adhesive and Inclusive" - Developing strategies for Inclusion and Integration of special populations

- North End
- Intermarried/Interfaith/intercultural families
- LGBTQ/Gender fluid
- Religious Jews
- Immigrant integration
- individuals with disabilities, mental health challenges, etc.
- poor families
- single parent families
- isolated geographically
- Middle aged, single adults
- Elders

Action three: Develop an action plan for raising awareness in the community.

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Jewish Education and Engagement Committee

The newly forming Education and Engagement Committee will take on the discussion of and planning for issues that arose through the Community Conversations consultation process. The mandate of the committee is broad and includes all forms of Jewish education and experience as well as outreach and engagement strategy.

The following major areas are priorities for action planning:

1. Programming for the Modern Jewish Community

Conversation participants brought both new and old ideas to renew emphasizing continuity of engagement of youth as well as innovation. Three areas stood out as areas for action planning.

- a. Jewish Social Networking
- b. Jewish Program Innovation
- c. Beyond Welcoming to Friendship

2. Jewish Education Options

As with other aspects of Jewish life, Jewish education has changed. Four areas were repeatedly highlighted by Conversation participants.

- a. Jewish Studies at the university
- b. Adult Education
- c. Supplementary school education
- d. Dayschool concerns

A note about Jewish experience and informal education: Programs with Jewish content, programs that include Jewish traditions, programs that celebrate Jewish holidays, informal educational programs that teach Jewish traditions without the participants even realizing it, spiritual experiences that don't require the rejection or rigidity experienced in denominational life, innovative approaches to Judaism were all described in consultations.

Young Jews and middle aged Jews who have travelled or lived elsewhere bring back experiences of Judaism and Jewish life that strengthen identity, provide a strong sense of community and peoplehood, and facilitate their Jewish practice. Many look for these positive Jewish experiences from all community programs, across a full range of religiosity.

The full gamut of diverse wishes for Jewish life begins with doing things with other Jews (e.g. "a Tango class at the Campus, cuz I want to learn to dance and I feel Jewish when I'm in the building") and works its way through Jewish crafts to more profound holiday celebrations, all the way to a more supportive environment for being religious and educational programs for those who don't attend dayschool.

Additional Materials available:

- Cultural Ideas list
- Dayschool improvement ideas
- Recent articles on innovation:
 - Design Thinking – Harvard Business Review
 - Seeing the Sounds Internalizing Innovation – eJewish Philanthropy
 - The Power of Belonging
 - Millennials Survey by CIJA (Centre for Israel and Jewish Affairs) on Canadian attitudes to Jewish identity and involvement
- Jewish Federations of North America, Jewish Education and Engagement Blogs
- Slingshot catalogue of innovation grants
- Covenant Foundation project grants showcased through their web page
- JOI Mothers Circle cookbook
- Articles and papers from JESNA, RAVSAK, PEJE, and others on day school, supplementary school, relationships with “charter schools”, etc.
- Rabbi Rick Jacobs on “audacious hospitality”: <https://www.youtube.com/watch?v=Yp5fGPOpXrw>

1. Programming for the Modern Jewish Community
a. Jewish Social Networking

In every conversation the observation was made that it was challenging just to meet other Jews and make new Jewish friends. This sentiment was expressed by young and old, born Winnipeggers and immigrants, young couples and middle aged singles (widowed, divorced, never married), teens and the oldest elders, the most socially adept and others struggling with special needs. While praising the variety of programs offered within the Jewish community it was noted that they tend to be transactional in nature, i.e. buy a ticket, come with your friends, and leave. There are few forums and spaces set aside to meet and make conversation and where you can return again and again.

Friday night as the quintessential Jewish social networking time: There were many references to “tradition” and integrating the Jewish context into the milieu. The most significant time and model for achieving both a Jewish context and creating new opportunities to meet is the Friday night dinner. Under the heading of “low hanging fruit” where significant results can be achieved with relatively few resources and in a short time, promoting more and diverse Friday nights is a prime candidate for implementation.

Shabbat dinner theory – glue that retains identity. And tradition (45 references to Shabbat)

- a. Replicate the example of a home hosted chavura for kabbalat Shabbat as a community thing – religious, fun, food, and social..*
- b. Shabbat in My Neighbourhood as modelled by PJ Library in Winnipeg.*

PJ Library’s successful Shabbat in my Neighbourhood home hosted Shabbat dinners with like families (see 2016-2017 Results: IPEG Participant Survey), could be replicated for any special interest or like demographic group. Friday night “Melava malkahs”, receptions after dinner, can be used as business networking mixers or social networking with young or middle aged singles. One participant suggested that the JCC’s Parents Night Out which gathered kids on a Friday night begin with a light Shabbat dinner so families meet each other before the adults go their separate ways for an evening out.

Embracing diversity: There is a desire for acceptance that is clear in the comments that reinforce the Connections and Identity theme. Social networking is a significant part of volunteerism, leadership involvements, and open discussion groups. There is a challenge in that these forms of socialization do not appear to be accepting of diverse views, e.g. divergent views on Israel.

Inclusion and open forum networking: At one point in the history of North American Jewish communities, the synagogue and Womens/Mens groups were the foci for making friends and socializing. With fewer groups that meet monthly and the professionalization of programming, there are fewer opportunities to work on projects with individuals that you will get to know, and who may become close friends.

Book Clubs used to be a group of friends who gathered in someone’s home. As organizational offerings these kinds of special interest activities can go a long way to promote friendships by ensuring that time is built in for socializing, introductions, and empowering participants to shape the group (e.g. book choices, moving into homes, rotating chairs) and form new groups.

New modes of socializing in a Jewish context are required to help Jews meet and befriend each other. While groups of this nature were more organic and natural to the way society operated 50 year ago, they will need to be intentional in their creation and design to achieve the goal in the modern Jewish community.

1. Programming for the Modern Jewish Community
b. Jewish Program Innovation

Community Conversations participants came with ideas and experiences from other places that they wish they could have in Winnipeg, ideas that they think should work here. To understand the value of these ideas, it is necessary to observe the changes in Jewish life of the last 50 years. From congregations forming and building large buildings with thousands of members, liberal Judaism has moved into a time when the children and grandchildren of those founding synagogue and temple members are less inclined even to attend High Holiday services. This diffusion of interest is not restricted to Jewish communities but a reflection of North American society.

The Jewish Education and Engagement field is now focused on innovations that make Jewish education and involvement in Judaism in some way attractive to a generation that is more likely to intermarry and less likely to take out a synagogue membership than the previous 3 generations in North America.

In the Winnipeg Jewish community some of the highlighted requests were practical and doable. However the life cycle for incubating good ideas requires:

- tolerance for failure,
- supporting structures to house programs with services such as web-based registration, handling event finances, graphic design and social media expertise
- pilot funding and/or small program investments on an ongoing basis
- adoption by a larger institution without altering the parameters of the program that made it successful or diffusing the volunteer enthusiasm and ownership

Significant questions:

- Should the action planning on Jewish programming focus exclusively on the suggestions for innovative programs?
- Whose role is it (what is Federation's role) to instigate pilot projects and partnerships to model innovation in Jewish life?
- How can we fund (in small amounts of money) and otherwise empower grassroots projects that promote Jewish life but aren't attached to a charitable corporate entity?
- What about programs that appear in some way competitive to other programs which are ongoing, but where the "new one" may be more effective and may attract new participants?
- What are the criteria for success?
- When programming for the holidays, there are lots of different approaches that are all effective, yet appear to be competitive. How do we foster a culture of acceptance around diverse offerings, rather than encouraging a larger one size fits all activity that in fact is less effective and overall engages fewer people?
- How do we, as a community, revitalize synagogue life as well as support new ways of acting on our Judaism?

Innovative Jewish program Ideas from the community: While the practice of Shabbat offers low barrier Jewish experiences with diverse approaches to traditions, other innovative examples offer providing the Jewish lens in innocuous and attractive ways while acting on personal beliefs and morals.

One comment cut across a variety of issues that need more attention in our programming for children and youth, and indeed for all ages. It hits at the need to facilitate socialization, provide authentic Jewish content in diversely creative ways, and empower volunteers and participants to own the program. Through personal experience in various cities in North America including growing up in Winnipeg, this individual was certain the changes that would improve community programs were entirely achievable!

No heart behind the activities, change the colour and it's the next holiday, not meaningful, couldn't take kids to another Purim carnival that is the same year after year. Too much over stimulation and big events, and not enough small community events with kids they know and recognize.

The following are a sampling of those options and attitudes proposed during consultations. Extensive resource materials and models are available with many more ideas that are scalable and adaptable to the Winnipeg Jewish community.

- **Coordinating the Calendar:** Program staff from Jewish community organizations have been meeting for the last 5 years to consider the calendar and how best to avoid conflicts and look for opportunities to partner. But most of the community is unaware of this history. They are somewhat aware that synagogues are partnering with Federation and the JCC and others on some kinds of programs, but there were frequent references to breaking down silos and building collaboration. Parallel holiday programs are often viewed as “duplication” and more expensive when in reality the offerings are somewhat different and appeal to somewhat different markets. Potential actions:
 - Formalize semi-annual meetings to review the calendar, seek approval from senior management and lay leaders.
 - Publicize the plans and policies/rationale used to decide on program dates regarding multiple programs per holiday.
- **Embracing religious diversity:** Participants identified experiences from other places with post-denominational Judaism, programs that were non-denominational but reinforcing and rooted in tradition. While these various hybrids and non-denominational programs rarely exist in Winnipeg, there is value in embracing this concept and supporting ideas that do not fit the traditional denominational molds.

A simple example is allowing a Shabbat pot luck dinner. Institutions have, of necessity, rules around kashrut and catering that make this challenging or impossible. But chavurot (small groups) overcome these challenges by meeting in homes, agreeing on a menu that satisfies vegetarian as well kashrut needs, and sharing the work to **empower all participants**.

- **Retreats:** Citing experiences as teenagers (Gray Academy High School Retreat with Yeshiva University student leaders, LOL teen retreats, NCSY shabbatons and conclaves, etc.) and family experiences (Aish Hatorah and Chabad shabbatons, family camp) Shabbat retreats came up several times as a transformational, educational and reinforcing experience.

- **Ethical gardening** through a Jewish lens, e.g. *Urban Adamah* and other innovations in society that are practiced with a Jewish lens and teach Jewish values.
- **Moishe House WOW (without walls)**: One example of a program model happening worldwide that could be replicated in Winnipeg is Moishe House.

Founded in 2006, Moishe House launched when four Jewish 20-somethings began hosting Shabbat dinners in Oakland, California for their friends and networks. Fueled by enormous demand for **peer-led, home-based programming from young adults** and their Jewish communities, Moishe House has become the global leader of Jewish life for young adults.

With 102 houses in 26 countries, our model trains, supports and empowers young Jewish leaders as they create meaningful experiences in their local communities for themselves and their peers. Our approach is becoming an increasingly recognized avenue for **young adult engagement that is scalable and easily replicated**. In 2016, our young adult leaders engaged 50,000+ unique participants through 8,500+ programs

See www.moishehouse.org

Moishe House WOW supports young adults running peer led programs without the need to own or run a physical house. With support from the international network, young adults are creating Jewish society for themselves and their peers in much the same way they experienced Jewish society when they went away to university and found Jewish student groups serving Shabbat dinners and holding High Holiday services.

Students who had positive Jewish experiences on campus are challenged to find the same accepting close knit Jewish communities when they move to a new city for work or go back to their home city. The synagogue life they grew up with, if any, often no longer seems as attractive as Jewish life on campus.

Regardless of the campus experience, Jewish young adults, single and couples, are seeking Jewish society and finding it difficult to meet peers as they embark on their careers. Some seek actively. Others take advantage of programs like Moishe House as passive participants. Cuz it's fun!

1. Programming for the Modern Jewish Community

c. Beyond Welcoming to Friendship

Community Conversations highlighted a diverse list of barriers to belonging and inclusion. While many are practical issues of finance and geography and language, a lot of discussion revolved around how hard it is to “break into” established groups. Many Winnipeggers have friends that they’ve known since pre-school. They are friendly in public but aren’t looking for more friends.

Significant Questions:

- Was it easier 50 years ago when sisterhoods and bowling leagues were in their prime?
- Has the revolution in global communications and social media made it harder to behave inclusively? Or harder to make friends?
- How can we re-instill good habits in institutions to create a stronger sense of community and more opportunities to develop friendships?
- There’s the welcome that you get at the door, and then what?
- Friendly Manitoba may be our motto but how do institutions walk the talk?
- You can’t make people be friends.

But can we set ourselves, our community, up for success?

Strategies:

- Make the community aware of the need to befriend as well as welcome.
- Offer assessments and constructive criticism for programmers and organizations.
- Work with institutions to change language, policy, practices. – Create a community of practice around changing the culture of the organization to be inclusive.
- Recruit and train corps of volunteer “Busy bodies”.

Fostering friendships – Attributes of welcoming and inclusive environments. What does a culture of inclusion and **acceptance** look like? No environment is perfect. But some have more inclusive attributes built in.

The camp example:

- When asked, the Director has to think hard about which kids have special needs. But there are actually quite a few. “Oh I know. We have our first special needs counselor, who’s coming with his aid.”
- “Everyone knows that every kid gets an important role in the play. We produce the event as a team.”
- If a small child is unhappy, there is a buddy, a bigger kid, a counselor and eventually a staff member who will work at improving that situation. You can observe it in action at meal times, sing-alongs, games, all the time.
- “Does the kid who’s on a holiday from Ritalin count as special needs?” They can’t make a list of special needs, because it just doesn’t stand out in an environment where everyone’s needs simply have to be met in order to feel part of the camp family, and that’s the basic philosophy.

Facilitating Introductions: Conversation participants from hugely diverse backgrounds spoke of the ways they became involved, even just to come out to the focus group. The invitation went a long way to making the individual feel included and accepted as part of a group.

Who needs/wants/asks for these introductions, and to be made comfortable in Jewish environments?

- Interfaith couples/families
- New immigrants, multiple languages
- All income ranges
- Blended families
- Young families and one parent families
- Middle aged singles

In short, everyone!

Beyond welcoming in shul:

- I need someone to show me the pages and chat with me about what's going on in a place that may be familiar or may be totally foreign. "Bev, come sit next to Sally. She's a regular here." It's Sally's turn to be the helper for new arrivals this week, and a greeter to connect them.
- Someone to introduce me to like congregants, who will voice my desires to them. "Bev is brand new to Winnipeg, on her own, and I bet she'd love to have someplace for Shabbat lunch today. Are you eating at home, no? Going out to Sophie's house? I'm sure she won't mind having one more."
- Everyone knows a "busy body", someone who is unrestrained in asking personal questions and telling other people what they have to do to accept the new person in the room. **How do we institutionalize the role of "busy body"?**

Scripting the increasing stages of welcome and friendship:

Participants who have had high impact experiences can describe what worked!

First contact

- a person who answers the phone, or a call back as promised and in a reasonable time from an answering machine.
- Hebrew or Yiddish words that are also translated to reduce the intimidation of "insider language"
- Answering questions with a yes – "Let me find out and get back to you or have someone call you who can help."
 - E.g. A father calls to ask about how his son can be bar mitzvah'ed when the mother isn't Jewish. The synagogue receptionist answers.
 - Wrong answer: Oh, it takes years for conversion and your son can't start bar mitzvah training until he's Jewish so I guess he'd be about 16.
 - Better answer: I bet the rabbi can help you figure out the best way for your son to embrace Judaism and celebrate his bar mitzvah with the other students his age, but he's not in just now. Can I have him call you back?

- A new arrival to Winnipeg asks the front desk at the JCC “where can I find things for Jewish young adults to do?”
 - Wrong answer: “Well there’s BBYO.” “ But I’m not a teenager.” “Then I guess there isn’t anything. Would you like to buy a full year membership?”
 - Better answer: “ There’s a community phone book with numbers of all the organizations, but I bet our Membership Director would know better than I do the things that might be right for you. Give me a second to call her.”
- Access to normal information: posting service times on the front door, the website, the general voicemail box

Greeters

- A volunteer assigned to the door at an event – Shabbat morning service, new class or program, reception before a performance.
 - “Hi, I don’t think we’ve met. My name is Reva and I’m a regular here.” “Nice to meet you. Why don’t you sit with Sally?”
- Welcoming new people or guests from the pulpit.
- Name tags!

Facilitators

- Conversation leaders at a community table.
- Someone to sit next to you and introduce you.
- Welcoming conversation:
 - “I’m a convert and new to this synagogue.”
 - Wrong answer: “Oh welcome. I bet the bris hurt at your age.”
 - Better answer: “Great. Would you like me to show you around? Are you familiar with our service? Let me introduce you to some other young people over lunch.”

Friendly contacts

- Offer to give someone a ride or go into a program together.
- Invite a new family along with two other families to go to the playground.

Coordinate Shabbat dinner or program attendance matchmaking

- Followup calls after an event.
- Buddy families, host families, etc.

2. Jewish Education Options

Jewish Education has changed as the field of education has changed generally. Schools focus on educational experience and Jewish education is transforming to place more emphasis on experiential education. The promotion and development of camps, youth leadership programs, Israel experiences and the like are educational and transformative.

In Winnipeg there are several areas that arose during consultations that require attention.

- *Jewish Studies at the university:* The last few years have seen a revival of Jewish Studies taught at the University of Manitoba promoted through the Institute for Jewish Studies including religion, history, Yiddish and Hebrew. These courses are not sufficient to constitute a degree program but are parts of other departments. In order to continue, the program needs funding and community support to provide an infusion of energy and encouragement. There are new courses also taught at University of Winnipeg in recent and a potential for collaboration. The key factor to the rise rather than the demise of Jewish studies at the university level at this time is visible community support.

To continue the program in the short term with some stability, a small infusion of funding (\$20,000) is needed. The ideal goal would be to endow or fund a Chair to ensconce the program firmly in the university structure, reducing the vulnerability to university budget challenges.

- *Adult Education:* with academic resources as well as community programs, adults were looking for opportunities for diverse topics and forms of education. From cooking Baba's recipes to Biblical Grammar, wishes for Jewish educational opportunities span the full range of topics and are motivated by the desire to learn as well as the search for a comfortable environment for meeting new friends and discussing relevant issues.
- *Supplementary school education:* Parents of children who are not dayschool students are looking for educational opportunities for their children to learn Hebrew, Jewish tradition, Jewish community and synagogue skills. Each has a particular wish list for their families. In part, these wishes revolve around informal education and Jewish society, particularly for teens. "*Need more convenient opportunity for younger generation to learn about Judaism in a non-religious manner for kids who are not involved in any other Jewish activities.*"
- *Dayschool concerns:* With angst and concern, adults expressed the desire for dayschool education to succeed in Winnipeg as an essential component of vibrant Jewish life. Concerns were raised by parents, graduates, grandparents, and others, who often express gratitude and praise for what they or their families received.

Community Conversation participants often referred to the essential requirement to have a strong Jewish dayschool, raising their worries about sufficient enrolment, financial sustainability, affordability for all, curriculum that builds strong Jews, and academic excellence that would raise the profile and sense of value of the school in the community. The specific comments have been referred to the Gray Academy of Jewish Education.

Significant questions:

- Whose should take the lead in supporting university Judaics? What is the community's capacity to support short term and long term strategies?
- Whose job is Jewish education for kids, teens, adults? Informal, formal, casual?
- What should be the goal in terms of the percentage of children we reach (market penetration) with Jewish education?
- What is the culture change that is expected of community's organizations and institutions?

Specific comments around Jewish Education highlighted several areas of need:

- Strengthen day school;
- Add supplementary primary option;
- Support Jewish Studies at university;
- Add adult ed;
- Make informal adult education and experiences available;
- Make all affordable

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Social Justice Volunteerism

Participants in the community consultation process mentioned the desire to participate as a Jewish community in the Canadian fabric of social justice advocacy as a means of acting on their Jewish values and Jewish identity. The presence of Jews and Jewish community representation in initiatives that improve Canadian society creates pride in the Jewish community and strengthens their individual identity.

There are individuals who can cite a long standing Jewish community response to correcting societal wrongs that led to involvement in politics, intervenor status in Canadian Human Rights cases and presence in local vigils and rallies. This visibility and presence appears to have faded in recent years with the coming of new approaches from CIJA versus the old Canadian Jewish Congress mandate.

The involvements of Jews of past generations were driven by widely understood Jewish values in caring for each other and repairing the world. These values were retained by Jews who rebelled against religious practice and were a large part of Jewish identity for more secular Jews. The Winnipeg Jewish community developed a track record of being involved in standing up for the vulnerable. As a community with strong secular roots, Jews were famously involved in the Winnipeg General Strike, Manitoba politics, and the leadership of Canadian Jewish Congress.

Older members of the community remember this presence and wonder why we aren't visible the way we were 40 years ago. Younger members of the community express the desire to get involved in societal issues as a source of Jewish identity.

These issues include human rights, combatting poverty, supporting the rights and acceptance of others such as indigenous women, responding to racism, etc.

Significant questions:

- How can we satisfy the desire of community members to have a more visible Jewish presence?
- When should the JFW take a position? Is this determined by CIJA on behalf of Federations?
- What would be the process, time commitment, resource required to **empower volunteers** to be involved in various public issues?
- What would be the positive and negative impacts of getting involved and of not getting involved? How should we set policy about when to get involved?

What people said:

Why was there no one from the Jewish community at the vigil for indigenous women?

The Yazidi initiative is the best thing the Jewish community has done in a long time. I am proud of the Jewish community for reaching out to Yazidis.

How does a community set an example? Be proud of our charitable work, care about others – not just caring for our own community, we have a duty to repair the world. Tikkun olam projects resonate with younger donors to CJA.

Spread our Judaism {Jewish values} as a positive thing in the non-Jewish community.

We should do JServe (a North America Jewish teen day of service in the Jewish and general communities) more often.

“One more Candle” is an example of an initiative to remember the children of the Holocaust and keep the consciousness alive in general society that would prevent another genocide. We can’t convince them to light and that they don’t have to give money.

Social justice tourism has become a thing! You can take 10 friends and go do a project or join a group from an established program. There are a number of trips that take young Jews to underserved areas of the world to improve local communities – e.g. service trips to Haiti, building a school in Africa, etc.

Ensure we live in a civil society, play a role in the larger society.

Let’s do more good stuff, less patting ourselves on the back.

We need more progressive consciousness around social justice issues, elevated consciousness as in own tradition.

A poster board in the front hall of the Asper Jewish Community Campus invited anyone to comment on what should be done to improve the community for the future. Here were two responses most likely from children or younger teens.

- o Plant more trees.*
- o Make the world a better place – Respect*

Action Plan:

Federation (Community Relations) is the conduit for community members to access social justice initiatives, providing some administrative support (e.g. sending out emails to larger lists), taking advantage of our collective contacts and network through Federation's national partners, board members, and staff.

1. Pick top 5 issues that community members would like to get involved in. These are issues of local importance (to our community in Winnipeg) and may be informed by but not determined by CIJA's involvement.
2. Consider the approach to involvement in events on Shabbat and dissemination of information about such events. Develop policy on direct representation, providing information to the community, etc.
3. Recruit community members to participate in public forums around these issues. Determine how there can be involvement on an ongoing basis.
4. Create a broad information dissemination method for informing the larger Jewish community about general community events such as rallies and vigils where Jewish presence is desirable.

The long term expectation is that those issues that have significant traction will attract a growing group of Jewish participants, other issues will be addressed while timely and then dropped.

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Caring Community Committee

A new sub-committee of the Community Planning Committee will be formed to gather the appropriate partners to address the Caring Community agenda raised through *Community Conversations*. Some of the issues on the list are more actionable, others require strategic thinking to develop approaches that will make change in the long term.

The following major areas are priorities for action planning:

- 1. Affordable Housing for Seniors and for Adults with various challenges**
- 2. Reducing senior isolation**
- 3. Inclusion of and support for those struggling with:**
 - a. Poverty
 - b. Addictions
 - c. Mental health challenges
- 4. Common Assessment/Access Point for Subsidies**
- 5. Emergent needs and Jewish spirituality – hospice care, emergency shelter**

Additional Materials available in each area from Federation Planning files and public initiatives.

1. Affordable Housing for Seniors and for Adults with various challenges

The need:

As adults age, they may reach a moment when they require some assistance with daily living, such as help with meal preparation, laundry, and other tasks. Those who have created and maintained a Jewish home all their adult lives then face living in circumstances that are not conducive to their Jewish life. In addition there are many seniors in the Jewish community on fixed incomes who can not afford to purchase the necessary support services or move into a supported environment that would suit their basic needs even without a Jewish context. This circumstance also affects younger adults with disabilities, mental health challenges, or financial challenges.

What is needed? Participants' words highlighted the needs succinctly:

- *Close to Campus, easy access to the bus*
- *Support services to meet a range of needs and independence*
- *A Jewish home, With access to Jewish society*
- *Kosher food*
- *Affordable for all incomes*

What is affordable?

One of the most modest priced facilities that provides assisted living services in Winnipeg that include lunch and dinner daily, weekly housekeeping, laundry service for a fee, on site health care and management of home care services, recreation activities and more costs in the range of \$2000 to \$3000 per month.

Consider:

- Seniors on Fixed Incomes
- Younger adults on Social Assistance and other benefits
- Spectrum of need for assistance

2. Reducing senior isolation

Reinvigorate the Coalition for Older Adults to plan with organizational partners address the issues that seniors face as they age, including transportation, loneliness and access to community programs, services where they live, etc.

3. Inclusion of and support for those struggling with:

- a. Poverty – Address increased poverty among elders and children
- b. Addictions – Do more for those struggling with addiction
- c. Mental health challenges - Support those with mental health and cognitive challenges to ensure employability, access to and acceptance in the Jewish community

Working with JCFS, select priorities for action which will improve the circumstances for these vulnerable populations.

Significant questions:

- With such a long list of needs and a strong desire for inclusion what is reasonable, possible, doable?

Who needs to be involved in the planning?

- JCFS
- All other Jewish organizations with the potential to be more inclusive
- Target market participants who can speak for themselves.

4. Common Assessment/Access Point for Subsidies

One approach to addressing affordability of Jewish life is to improve the process by which families receive discounted rates for core community services. This process was mentioned both by those who do or might wish to apply, as well as senior communal professionals who see an opportunity to improve and reduce the burden on each organization to assess financial ability.

While the development of a common application form is relatively straightforward, developing a central decision making process will require some thought and negotiation to achieve the appropriate balance for our community.

With comments from community members about not applying because they “couldn’t take the stress”, or refusing to even try to apply since they are not poor, one goal of a new process is clear: Reduce the indignity and intimidation factors in applying for subsidies.

Other potential messages of such a method are not quite as clear:

- It is in the best interests of the community to have families of all income ranges fully involved in Jewish community life. Therefore, the message to middle income families is: “Please ask! We need you.”
- Which is different than the message that comes through some application processes that expects that a family has exhausted all other resources – including grandparents – before they ask for a break.

Significant questions:

- What should every Jew be able to access? How does affordability relate to overall goals like educating every Jewish child?
- How would the application process reflect the different subsidy policies of each organization? or should they be unified?
- Who should judge what is appropriate payment for an individual or family? How do we overcome the reality that the family feels subjected to indignity through this judgement?
- What are the organizational goals and “quotas”?
- Are there additional resources that can be brought into play through a new approach?

Who needs to be involved in the planning?

- CEO and /or CFOs from each organization
- Board Committee Chairs dealing with subsidy policy.

Models to consider:

<https://www.cjtoronto.com/>
Orange County Passport
Calgary’s single access method

Community Forward Planning - Framing the Agenda of Action Items

Infrastructure and Community Capacity

A new sub-committee of the Community Planning Committee will be formed to strategic and coordination challenges raised through *Community Conversations*.

The following major areas are priorities for action planning:

1. Strategic Thinking

- a. Building Bridges/Breaking down Silos
- b. Volunteer Engagement and Empowerment
- c. Incubating and fostering small group activity
- d. Affordability of Jewish life
- e. Financial sustainability
- f. Youth Program continuity strategy

2. Central Coordination Issues

- a. Communications to the Community
- b. Security
- c. Kashrut
- d. Daycare
- e. Leadership Development
- f. Employment and business networking

3. Community Planning for the long term

- a. Gathering data to better analyze and inform community
- b. Understanding long term Collective Impact of strategies

1. Strategic Thinking

a. Building Bridges/Breaking down Silos– fostering collaboration/coordination/cohesion from the top down

Words like cohesion, coordination, collaboration, leadership, and breaking down silos were used to describe a general desire that there be more leadership shown in various areas, sometimes specifically pointing at Federation as the host of the consultations as being the appropriate entity to take the lead as a coordinating body. These suggestions included:

- building community cohesion
- developing leadership;
- coordinating the calendar;
- bringing together partners for collaboration;
- finding sponsors;
- acting as visionaries.

One of the key thoughts that came up in different contexts was that leadership need to be more diverse and inclusive. A perception of leadership that the same people were recycled from one organization to another was expressed as needing to “break up the old boys club”.

Federation is expected to take the lead in building community cohesion, breaking down silos and developing community wide strategies for many diverse needs, including a few specific strategies:

- Recruiting and retaining Orthodox and traditional Jews
- Jews supporting Jews – There were a number of individuals who expressed the need for the community to support business and employment networking where:
 - Those looking for employment or career opportunities could be connected with other Jews who would help provide opportunities
 - Professionals and entrepreneurs would be supported in their business and professional practice by other Jews who would give preference to patronizing Jews over others in a relevant field.

Significant questions:

- What is Federation’s role as a convener vs visionary leader?
- How do agreements to work cooperatively get transmitted as boards and senior staff change?
- What needs to be in place to ensure that relationships are built and retained for the long term?
- When is competitiveness between organizations healthy?
- What are the compelling reasons to work cohesively?
- Are cohesion and diversity opposites?

Who needs to agree: Start with organizational presidents and CEOs.

b. Volunteer Engagement and Empowerment

There were upwards of twenty specific examples of individuals who had made offers to create/lead/run/help with programs that they thought were being accepted where in the end they experienced rejection. This rejection was seen diversely as ageism, rejection of youth, too innovative, lack of interest in unaffiliated Jews, political ideological rejection (e.g. too left), and a “we don’t do that or do it that way” rejection of ideas.

Volunteerism is the lifeblood of our community but it seems that there is work to do in regaining the habit of accepting volunteer offers.

Baby Boomers, as they have throughout their aging, once again define the needs in this regard to engage the cohort who have time, resources, and dollars. They express the desire to get involved but without the restrictions of the work that is being offered.

- *I’m not just going to usher anymore. I want to do something meaningful.*
- *Too many gatekeepers*
- *One participant had a written proposal to create a program for elders by elders and another proposal to run a series of programs for university students. Both programs used the knowledge and skill of retired individuals to teach art, mentor youth, or create opportunities for learning and debate. All the options were turned down by multiple institutions.*

While a quick solution might be to join forces on recruitment ads, and a medium term solution might be to share a volunteer coordinator, there is a larger overarching issue, i.e. re-instilling the culture of empowering volunteers that was so effective in the 20th Century building of Jewish community.

Significant questions:

- How can we empower volunteers to undertake the programs, services and work that interest them without inhibiting their enthusiasm with the effective message that the volunteer offer does not fit with the organizational vision?
- How do we embrace creative offers without diluting the purpose/vision of the institution?
- Is empowering volunteers to do what they want to do the *magic bullet* that will ensure future sustainability or the *Achilles heel* that will bring down institutions?

c. Incubating and fostering small group activity.

Significant questions:

- **What is Federation's role in supporting new groups and programs? Who should incubate new things? Who should pilot? How can Federation be a conduit to start, facilitate, incubate?**
- **Who and how can the community foster programs that never grow into independent entities?**

d. Affordability of Jewish Life in Winnipeg

Almost every Community Conversation touched on the costs of living Jewishly. When asked about barriers to involvement, cost came up first before discussion dived deeper into less tangible barriers and other issues. More than 130 direct references in conversation notes to affordability, cost, and how expensive Jewish life is were recorded. It should be noted that most often this was not mentioned in the context of affordability for those living with poverty but rather the larger group of families and individuals who find cost to be a barrier to full participation in Jewish community and Jewish life

The solutions are diverse enough to be studied in much greater depth. It is an issue that ever community in North America struggles with! But will require a “made in Winnipeg” strategy that reflects our community’s values and funding base.

Significant questions:

- What should every Jew be able to access? How does this relate to overall community goals?
 - E.g. the Vision for the Koschitzky Centre for Jewish Education in Toronto is:
“We believe that every Jew should have a youth and young adulthood filled with multiple, high impact Jewish experiences.”
which reflects the current intelligence in Jewish Education and Engagement.
- Who should judge what is appropriate payment for an individual or family? How do we overcome the reality that the family feels subjected to indignity through this judgement?
- What does it mean to be affordable? How do we assess what the market will bear?
- What is the goal in terms of engagement of community and market penetration?
- How do we know what the market penetration is?
- What if the price were free but there were still barriers to participation?
- Is it useful to compare ourselves to other communities when developing goals? E.g. If some large communities think it’s good enough to have 10 % of the community’s children in dayschool, does that inform our goal setting for Winnipeg? Don’t we want every child to get a Jewish education?

Approaches to solving the affordability challenge:

- a. Create more grass roots, low cost options for education, recreation, Jewish culture.
- b. Lower the cost of key programs and services.
- c. Increase the pool of dollars available to subsidize.
- d. Improve the subsidy application process to make it more inviting and accessible.

e. Financial Sustainability

There is certain angst over all the needs and desires of the community and the financial sustainability of all the programs and institutions required to satisfy these diverse needs/desires/requests. This was voiced several times by senior community professionals and echoed by lay leadership.

Significant Questions:

- What should be sustained? And who makes the decisions?
 - See Community Planning – analyzing collective impact opposite common goals and priorities is a starting point
- Where is there room for the innovation and transformation that keeps community's engaged and fresh, i.e. how can new programs be integrated and funded? What should be retired?
- Are the established structures prepared for the necessary change? What are the structural changes required?
- With such complex funding sources and sponsorships in each organization what is necessary to achieve sustainability? Where are we most vulnerable as a community?
- Are there risks to be mitigated in depending on more government funding, more agency fundraising, ever increasing user fees?
- Are there new funding models that better reflect sustainability and adaptation?
- Are there systemic changes that can be made to reduce costs and empower volunteers?
- Are there systemic changes that would create an inherently lower cost model to achieve the same goals? What are the goals?
- What are the roles of Federation's annual allocations and Foundation's annual grants in meeting the same needs?
- What assumptions should be made as the starting point?
 - Optimistic or pessimistic views of the economy generally
 - Fundraising limitations – *"We can't do everything."*
 - Fundraising trends and the viability/desirability of central campaigns versus targeted fundraising into the future.

Approaches to minimizing costs and cooperating on fundraising while long term strategy is being developed:

- Examine the potential to share services across Jewish organizations in areas such as:
 - Marketing and design
 - Social media
 - Bulk purchase of supplies (some of this is currently in place)
 - Volunteer management
 - Fundraising campaign administration and consultation
 - Other common functions
- Re-form the Multiple Appeals Commission to be more effective for all
- Create a mechanism for incubating and particularly fostering grassroots, small group programs throughout the community. (Empowering volunteers to minimize staff costs.)

Analyzing the changes in Funding for the same beneficiary agencies from 2010 to 2017

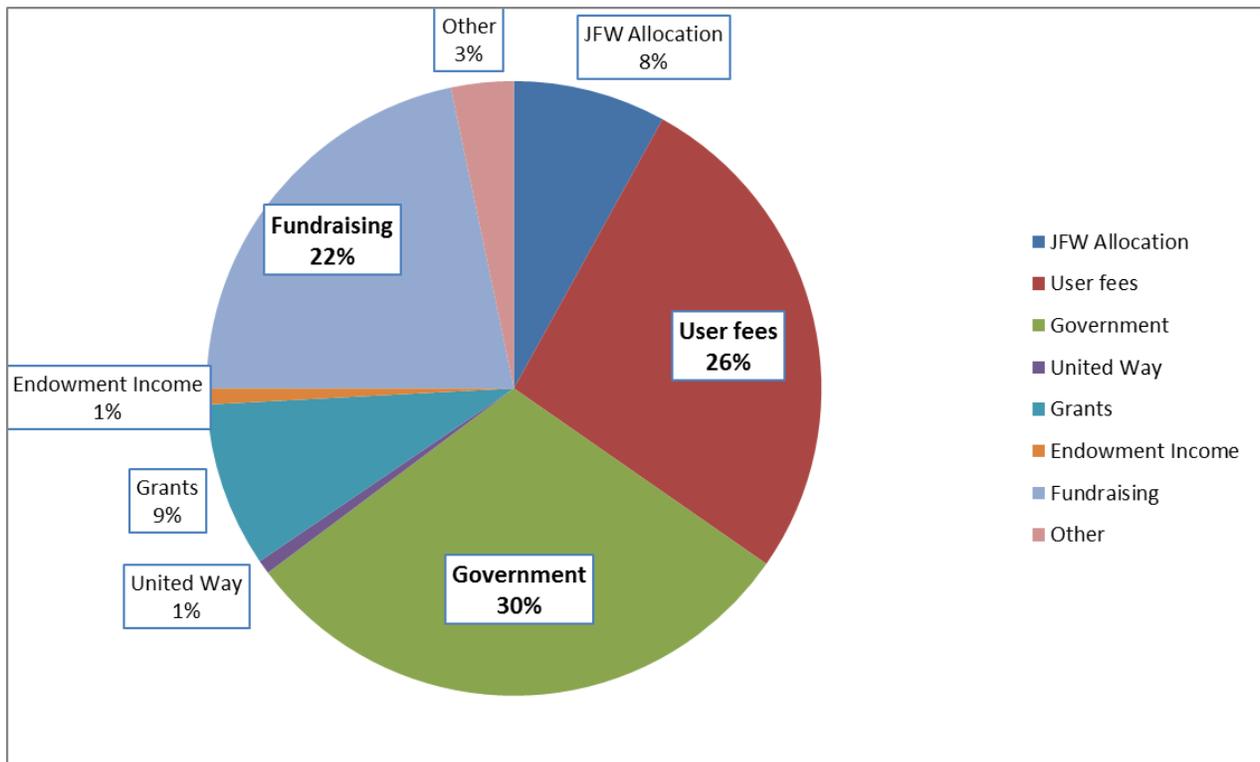
Note that the Simkin Centre and JLI are currently beneficiaries but are not included in total numbers for 2017 to enable comparison.

Material provided for the 2017 Allocations process was used as the source. Revenue was divided or re-divided into the following categories for each agency and then totaled across agencies.

2017 Equivalent agencies to 2010			2010		
Total		Percentage (%)	Total \$	Revenue Type	Percentage (%)
\$2,652,500	JFW Allocation	11%	\$ 2,266,130	JFW Allocation	12%
\$9,865,813	User fees	42%	\$ 8,583,422	User fees	46%
\$7,689,853	Government	33%	\$ 6,241,383	Government	33%
\$458,500	United Way	2%	\$ 423,530	United Way	2%
\$199,000	JFM Grants	1%			
\$619,005	Other Grants	3%	\$ 400,835	Other Grants	2%
\$340,292	Endowment Income	1%	\$ 299,465	Endowment Income	2%
\$1,441,504	Fundraising	6%	\$ 396,989	Fundraising	2%
\$268,769	Other	1%	\$ 110,320	Other	1%
\$ 23,535,236	without Simkin/JLI	100%	\$ 18,722,074		100%

Dollar increase for same agencies \$4,813,162
 % Increase in total funding for same agencies 26%

Where do the new dollars come from?



Given three main sources of new dollars, where are the risks to sustainability?

- What if government policies and funding strategies change, particularly MB funding sources? In fact, Provincial funding streams have decreased and are under stress, resulting in decreases in funding for the 2017-18 fiscal year.
- With Affordability as a major issue, increased User Fees may not be sustainable or may not continue to increase.
- Agencies are successfully fundraising in addition to the CJA Campaign. Are there implications to Campaign?
- Endowments are a significant thrust in community fundraising but not visible in funding operations of agencies. At what point can they be expected to start funding a significant proportion of annual operating?

f. Youth Program continuity strategy

Serious concerns are often expressed by parents, grandparents and other adults about the engagement of and continuity of involving youth and young adults, especially keeping the connection from pre-teen to teen to college to young adult.

Additionally the question is often asked “where are the young people?” This reflects the desire by all to have the next generations planning now for their peers and ensuring the future of the community.

Significant questions:

- What are normal patterns of involvement for teens, students, young adults?
- How can organizations work together to ensure continuity of contact?
- What about teens who aren't involved anywhere?

2. Central Coordination Issues

a. Communications to the Community

The Effective Communications Challenge!

"I want to know what's going on in the community. No, I don't read email anymore and I don't get the Jewish paper anymore!"

"If you want to reach me it better be on Facebook."

"I don't use a computer. That's ridiculous."

"Facebook? That's passé. We mostly communicate by text."

Both individuals and organizational representatives voiced the need to have information available, accessible, and used by community members; information about all the potential programs and events that they might want. But organizations express frustration at the amount of work it would require to reach different target groups with ever changing strategies that would keep up with technology trends, while individuals express frustration over there being too much to read and search and locate.

As an issue that faces everyone, the significant question is how can we work together for everyone's benefit?

b. Security

Questions related to Security were raised a number of times, primarily by individuals who worked for the Jewish community, reflecting concerns that parents and community members raised with them. Security is a challenging subject to discuss in the public sphere. Security measures are often invisible to the untrained eye, achieved through means that minimize disruption and open flow of traffic. Questions regarding security on the Asper Jewish Community Campus are referred to the Executive Director who works with consultants, management of campus organizations, and the board of directors to ensure security is in place and enhanced as needed.

Security in other community institutions is supported through the expertise supplied through CIJA who offer an expert to do audits and assist with access to grants.

While the Community Planning Committee may ask for updates, it will be difficult to report on actual improvements to security over time.

c. Kashrut

Participants in Community Conversations frequently mentioned the availability, accessibility, and affordability of kosher food, particularly kosher meat. They mentioned the desire for fresh kosher meat and poultry but often stressed frustration about the cost of kosher meat in any case. This update is provided through the Jewish Post in August:

“The Vaad Hakashrut Winnipeg (VKW) is dedicated to ensuring the Jewish character of Winnipeg by offering a high standard of Kosher supervision. To date, the VKW supervises a number of Winnipeg establishments that include Schmoozers Café at the Campus, Desserts Plus, Gwen Secter Creative Living Centre including their Kosher Meals on Wheels program, Gunn’s Bakery, The Saul and Claribel Simkin Center, and the RBC Convention Centre.

The VKW has a dedicated and committed staff of Kosher supervisors known as Mashgichim, who spend a minimum of two hours daily supervising each establishment. In addition, there are spot visits at each establishment ensuring an even greater level of reliability.

The VKW works closely with the Jewish Federation of Winnipeg. Members of the Federation, including Chief Executive Officer Elaine Goldstine and Federation President Adam Levene, sit on the VKW board and a task force committee chaired by Bob Freedman was established to help promote and grow Kashrut in Winnipeg.”

The Kashrut Committee will be asked to contribute to the regular reporting to the community that will be undertaken by the Community Planning Committee.

d. Daycare

Over a 25 year period, the need for licensed child care has outstripped the development of childcare spaces in the Jewish community on a daunting scale. Each time spaces were added, waiting lists doubled, reflecting a similar pattern generally in Manitoba.

Early childhood education has proven essential for raising Jewish children in many studies of North American education systems, yet it is hard to satisfy the need. It is proven feeder into dayschools, JCCs, camps, etc.

Significant Questions:

- Is there a means of fostering smaller childcare programs that would enhance the number of spaces available without requiring any one organization to push beyond their capacity?
- What is the Federation’s role in coordinating the development and support of early childhood education?

e. Leadership Development

At one time there were young leadership development programs, and a department of Federation that promoted leadership development and volunteer management. It is timely to re-establish leadership training that will promote good leadership and provide training to increase the capacity of the community to run successful non-profits.

Significant Questions:

- What are the priorities and who would “buy in”?
- What is the Federation’s role?
- How does the community ensure that boards reflect the diversity of the community in age, economic status, culture and language, etc.?

f. Employment and business networking

Immigrants, young adults, adults going through career changes for various reasons and those who are building new businesses and professional practices look to Jewish community to help make contacts for employment, career advancement and business. While various pieces have been tried in various agencies over the years, there is no central coordination to support this process.

Significant Questions:

- Whose role is it to coordinate and access community members as mentors and contacts in particular fields?

3. Community Planning for the long term

a. Gathering data to better analyze and inform community

The ongoing work of Community Planning is informed by information from various sources:

- The Canadian Census, re-issued as the National Household Survey, has provided some data on Jewish community population from the end of decade census in 1991, 2001, and 2011. While some of the data continues to be useful in trend analysis, it is limited to population numbers, ages, geography, household information and income. This depends on data being collected about religion and ethnicity, which may no longer be available.
- North American studies tend to study Jewish community trends in the U.S. but have some significant applicability to Canadian communities. These studies can reach beyond the demographics to ask questions about attitudes and behaviours regarding religion, Israel, etc.
- Large service delivery program centres study the effectiveness of the programs they fund and provide valuable trend data that can inform decision making.
- From time to time it is necessary to study our own community through surveys and other means to get more specific information about Winnipeg's Jewish community. Using student grants, and tailored approaches it is possible to conduct research that adds to our base of information about population and evaluation of the Jewish community programs and services they use or need.

At this time, it is valuable to reach beyond the current data, to analyze meta data available that will create a baseline for looking at our community.

Data Mining Baseline project

Gather data to be analyzed by a third party to determine the **affiliation rate** and more about patterns of connection in Jewish organizations for Winnipeg Jews, data that can be use to inform planning initiatives for Jewish programs in the next 5 years for all participating organizations. This will also provide a base line to use in developing additional research initiatives. By using a third party there is no risk of violating privacy laws, and every opportunity to build up a body of facts and intelligence about the community as a whole.

b. Understanding long term Collective Impact of strategies

Community Planning is “the long game”. The investment of time and effort annually to monitor and examine community issues and develop long term strategies assumes that there is a way to establish long term goals and then determine whether those goals are met.

There are a huge number of methodologies available for establishing goals and evaluating programs. Those tools can be helpful to all our committees discussing strategy and working with other Jewish organizations.

In order to look beyond the one year horizon, the Federation needs to commit to the research and work involved in facilitating the evaluation of long term, collective impact. **How do tell if we are succeeding in reaching our BHAGs – our Big, Hairy, Audacious Goals – the goals that articulately describe the landscape of vibrant Jewish community 10-20 years from now?**