

# CELEBRATING DISTINCTIONS

A Strategic Plan for the LGBT Alliance

2010 - 2015

# What is inside?

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# Acknowledgements

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# A note from the writers...

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After marching with an estimated 700 Jews in the 2009 San Francisco Pride parade, four-year-old Raffi Cannon, the son of LGBT Alliance Planning and Advisory Group Member Ali Cannon and his wife, Jessica, looked up at his parents and smiled. "Mama, I get it!" Raffi exclaimed. "Daddy is Trans and Mommy is Bi! We are all Jewish! Everyone here is Jewish!"

This was a moment of *kedusha*, or holiness, for Raffi and his parents. Ali and Jessica were teary-eyed as they listened to their son validating their family, their individual identities and their community as a whole. Raffi's statement is emblematic of the rich and joyful Jewish experience that is possible. Through our work, we must seek to replicate and leverage these types of experiences in order to engage Jewish individuals and families around issues of diversity. We are not seeking mere inclusion – we are seeking a Jewish world that embraces the complexity and totality of who we are.

For the estimated 36,000 Bay Area Jewish Lesbian, Gay, Bisexual, and Transgender (LGBT) individuals, the principles of *tikkun olam*, or repairing the world; *b'tzelem elochem*, the idea that we are all created in the image of the divine; and *tzedek*, or justice, inspires engagement in the greater Jewish community. At this moment, the LGBT Alliance has a unique opportunity to enhance that engagement and build on it. But if that is to happen, we must change the approach that the LGBT Alliance has taken in recent years. We have heard a call to action, and it is incumbent upon us to respond.

**The LGBT Alliance Strategic Plan addresses the core challenges in our community by focusing on seven key strategies or approaches. These strategies are to focus on specific sub-populations; provide tools for deeper inclusion; organize with the community; promote enhanced leadership development; foster greater engagement with Israel; enhance online content and access to resources, and cultivate giving.**

We are pleased to present this plan as a means of furthering our work on behalf of the LGBT Jewish community and the Jewish community in general. This plan is based on local and national research, and comes as the result of a broad-based community planning effort. Hundreds of leaders were actively involved in this process, including lay leaders, academic researchers, parents, nonprofit professionals, Jewish educators and rabbis.

The Bay Area has the potential to serve as a national model for LGBT celebration and inclusion in the Jewish community. The time is now!

*Arthur Slepian*, Chair, Planning and Advisory Group Core Strategic Planning Team

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# Introduction

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In 21<sup>st</sup> century America, being Jewish can mean many things. From those who maintain strong cultural Jewish identities but rarely step foot in a synagogue to those who incorporate Jewish prayer and ritual into their daily lives, contemporary Judaism encompasses a diverse spectrum of practices, politics, levels of observance, and organizational affiliations. As such, American Jews are increasingly choosing whether, how, and why they want to participate in any form of organized Jewish life. The San Francisco Bay Area Jewish community is not out of step with this trend<sup>1</sup>.

What does seem to make the Bay Area Jewish Community unique is how individuals and families that dual-identify as Lesbian, Gay, Bisexual, Transgender (LGBT) and Jewish are not only understood, celebrated and accepted, but how and why they choose or want to participate in organized Jewish life<sup>2</sup>. Nationally, according to the LGBT Movement Advancement Project (MAP)<sup>3</sup>, about 15 million American adults identify as Lesbian, Gay, Bisexual, or are in some type of intimate relationship with a same-sex partner. The Williams Institute<sup>4</sup> suggests that perhaps 500,000 American adults identify as Trans<sup>5</sup>. The Bay Area, recognized in the most recent Bay Area Jewish Community Federation Study as the third largest metropolitan Jewish community in the United States<sup>6</sup>, exceeds LGBT community population national averages. With these assumptions, the LGBT Alliance considers that the Bay Area LGBT Jewish community population, dispersed across the Bay Area Jewish Community Federations' service areas (FSA) of San Francisco, San Mateo, Santa Clara, Marin, Sonoma, Alameda and Contra Costa Counties is likely at 36,000 people, or an estimated 8% to 11% of the total Jewish population.

In the most recent Bay Area Jewish Community Federation Study<sup>7</sup> (which did not include the Greater East Bay or the San Jose metropolitan area), LGBT Jews were not only recognized as a significant portion of the Jewish community, but they were also noted as the least affluent, the most impacted by poverty, and in general, the most underserved by the organized Jewish community<sup>8</sup>. Demographic facts on the ground were established by that 2005 study, but the study did not address deeper questions, assess communal needs, or provide direction as to how to meet them.

Recognizing the need for a more thorough understanding of Bay Area LGBT Jews, the Jewish Community Federation of San Francisco, the Peninsula, Marin and Sonoma Counties (JCF) joined together with the Jewish Community Federation of the Greater East Bay (JFED) to explore how we could learn more about our community's needs, as well as better serve them. In early 2008, the LGBT Alliance, having been an affinity group of JCF's Development Department since 1996, transitioned into the Planning and Programs Department and began managing the strategic planning process in conjunction with lay leaders from both JCF and JFED. The lay leadership group, aptly named the LGBT Alliance PAG,<sup>9</sup> began an unprecedented and ambitious Bay Area-wide initiative designed to research and strategically plan for meeting the needs of LGBT Bay Area Jews. In addition to commissioning a Bay Area LGBT Jewish community needs assessment study with Jewish Mosaic: The National Center for Sexual & Gender Diversity,<sup>10</sup> the LGBT Alliance staff collected basic psychographic information from the community in 45 small group and one-on-one interviews, as well as published<sup>11</sup> a report of recommendations for Trans inclusion collectively designed to complement and diversify the findings. This process deepened our understanding of the particular needs, issues, and concerns of the LGBT population that emerged from the results of the 2005 study.

What is clear from our work is that in some respects, Bay Area LGBT Jews are simply a microcosm of the larger Jewish community. Views and practices when it comes to pluralism, interfaith relationships, and Jewish identity are as diverse as those reflected in the larger Jewish community. However, among LGBT Jews,

many of these issues are amplified and can lead to marginalization from the Jewish community due to the multiple barriers that need to be broken down before we get to questions of involvement.<sup>12</sup>.

As is the case in the general Jewish population, among Bay Area LGBT Jews, the younger generation participates and affiliates less than the older generation; many of us are in interfaith relationships; we comprise an economically diverse group, and we have a wide range of opinions on and sense of connection to Israel.

The primary intention of the strategic plan is to utilize the following key findings in driving our future work with the Bay Area LGBT Jewish community:

- Bay Area LGBT Jews are highly diverse in terms of age, gender, geography, family status, spiritual connections, identities, health status<sup>13</sup>, interests, social networks, and commitments. There is no singular LGBT Jewish community in the Bay Area. Rather, Bay Area LGBT Jews often identify with specific subpopulations as defined by many of the characteristics just listed.
- Some Bay Area LGBT Jews are *already* deeply engaged in Bay Area Jewish life and have helped to transform Jewish organizations from within as staff, board members and clients or members.
- Bay Area LGBT Jews lack accessible ways of sharing and receiving comprehensive Jewish LGBT-related information, referrals, and resource materials about involvement in the Jewish community. Such involvement might include leadership options, economic support, networking, group travel, philanthropic contributions, volunteer experiences, or spiritual care. Some Bay Area LGBT Jews want more identifiable pathways to involvement.
- Lack of engagement with the Jewish community does not mean lack of a deep Jewish identity. Bay Area LGBT Jews want to, and often do, incorporate aspects of their Jewish identities and Jewish culture into their lives, outside of and beyond synagogue life. Additionally, having a strong Jewish identity *does not* necessarily translate into mainstream Jewish community engagement.
- The factors influencing the level of engagement among Bay Area LGBT Jews mirror other subpopulations within the Jewish world. However, the factors that tend to limit engagement are often present to a greater degree among Bay Area LGBT Jews.
- The majority of the Bay Area's Jewish organizations are, at a minimum, open to welcoming LGBT individuals. However, only a minority of the Bay Area's Jewish organizations are characterized as *pro-actively* and *systematically* inclusive in terms of policies, practices, and programs that signal greater LGBT participation. Many Jewish organizations want help with financial resources, training, marketing and outreach, and program development in order to provide comprehensive support for a range of LGBT programs and events.

While these factors are important to consider, so too are those factors which suggest that there are a number of issues that are unique to our community. Such issues include, among other things, concepts of gender identity and of family that are squarely outside of “the mainstream.” As a result, this strategic plan seeks to address both domains: those in which LGBT Jews are grappling with the same issues as the broader community, but also those that constitute unique and specific challenges/opportunities. At the same time, the work of the LGBT Alliance in the coming years, as directed by this strategic plan, should seek to promote the full integration of LGBT Jews into the Jewish community in ways that celebrate distinctions, rather than promote assimilation. The danger of assimilation is that it might institutionalize more subtle or covert forms of homophobia, transphobia, or heterosexism<sup>14</sup>.

# New Directions: The LGBT Alliance Purpose

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## *Our Mission*

The LGBT Alliance increases opportunities for Bay Area LGBT Jews to fully participate and celebrate in Jewish life.

## *Our Vision*

We envision a future in which increasing numbers of LGBT Jews find that engagement with Judaism and the Jewish community adds meaning and fulfillment to their lives. And we envision a Jewish community that is further strengthened and affected by the unique contributions of LGBT Jews. To this end, we envision a Jewish community:

- that is welcoming and fully inclusive of LGBT Jews, and fosters their sense of Jewish identity
- where Jewish communal lay and professional leadership have a greater understanding of the unique needs of LGBT Jews, and where LGBT Jews comprise a representative part of those leadership groups
- that proactively seeks to serve the needs of LGBT Jews through its robust communal programs and organizations, and where LGBT Jews contribute to the sustainability of those efforts

## *Our Purpose*

- Break down barriers to equality & improve quality of life
- Present welcoming and accessible avenues to worship and spiritual care
- Encourage healthy Jewish families, affirmed by Jewish community organizations
- Invest in the development of Jewish philanthropic sources
- Develop relationships that add value to our counterpart communities in Israel and in Jewish communities around the world

## *Our Values and Focus*

We meet our mission by supporting leadership development, self-advocacy and community organizing. Specifically, the LGBT Alliance: (1) develops and strengthens networks; (2) creates (and/or supports) relevant educational and other programmatic activities for the Bay Area LGBT Jewish community; (3) increases the relevance of the Jewish Community Federations; (4) formulates, interprets and furthers the philosophy and purposes of the Jewish Community Federations; and (5) fosters giving to the Jewish community.

## *Our Name*

The joint effort of advancing our vision and mission throughout the San Francisco Bay Area shall be the "LGBT Alliance of the Jewish Community Federation of San Francisco, the Peninsula, Marin and Sonoma Counties and the Jewish Community Federation of the Greater East Bay." The LGBT Alliance shall operate in accordance with the Articles of Incorporation and the Bylaws of the Jewish Community Federation of San Francisco, the Peninsula, Marin and Sonoma Counties and the Jewish Community Federation of the Greater East Bay.

### *What makes an LGBT Alliance member?*

Our LGBT Alliance members and leaders have a demonstrated commitment to the mission and vision of the LGBT Alliance. Alliance members:

- Participate in outreach, planning, leadership development trainings, partnerships and/or grantmaking committees as a lay leaders
- Contribute a minimum gift of \$36.00 to the Jewish Community Federation's Campaign. Individuals who contribute at least a minimum annual gift of \$500 will be eligible for an enhanced LGBT Alliance affiliation.<sup>15</sup>

### *LGBT Alliance framework*

- The LGBT Alliance Committee (and/or subcommittees) is responsible for coordinating LGBT Alliance activities with the Jewish Community Federation(s) through regular and frequent interactions with the Federation-appointed LGBT Alliance Director(s).
- The policies shall be set and the business of the LGBT Alliance shall be directed by a Committee (and/or subcommittees) consisting of at least five and no more than 40 LGBT Alliance members in good standing.
- The LGBT Alliance Committee (and/or subcommittees) shall set policy for the LGBT Alliance consistent with the mission and values of the Jewish Community Federation(s) and in consultation with the LGBT Alliance Director(s).
- The LGBT Alliance Committee (and/or subcommittees) shall be the operative unit of decision making and responsibility for all The LGBT Alliance programs and activities.
- Any LGBT Alliance Committee (and/or subcommittees) member who fails to participate, either in person or by telephone, in three regularly scheduled LGBT Alliance Committee (and/or subcommittees) meetings in a Federation Annual year shall be considered to be in default, and may be requested to resign from the Committee.
- The LGBT Alliance Director(s) and the Chief Planning and Program Officer(s) of each Jewish Community Federation shall be non-voting members of the LGBT Alliance Committee (and/or subcommittees).
- The Nominating and Governance Sub-Committee shall consist of at least two (2) members of the LGBT Alliance Committee.
- Nominations for the Chair(s) (and/or Vice-Chair) will be made by LGBT Alliance members in coordination with Jewish Community Federation succession planning committees.

# Long-Term Priorities and Outcomes

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*Based on our research, we identify the following long-term priorities and outcomes as central to our work and planning efforts over the next five years.*

## *Long-Term Priority: Targeted engagement & programming*

*Outcome of the Long-Term Priority:* Programmatic offerings are relevant, accessible, and tailored to specific needs, as well as delivered in ways that our constituents find personally meaningful. Specific sub-populations of the LGBT Bay Area Jewish community feel a greater sense of engagement with the Jewish community.

## *Long-Term Priority: Inclusion and welcoming*

*Outcome of the Long-Term Priority:* More Jewish community organizations are truly welcoming to Bay Area LGBT Jewish individuals and families in ways that honor their unique distinctions. Additionally, Bay Area Jewish organizations have the sensitivity and tools to address those issues that present challenges to increased participation in Bay Area Jewish community organizations, including interfaith relationships, LGBT senior lives, blended families, and diverse views on Israel.

## *Long-Term Priority: Access and visibility*

*Outcome of the Long-Term Priority:* There are clearer pathways for involvement and leadership, with more LGBT Jews in visible positions of leadership in the community, both as professional staff and volunteers.

## *Long-Term Priority: Information and connection*

*Outcome of the Long-Term Priority:* Bay Area LGBT Jews have: (1) Easy access to relevant and sophisticated community tools that provide comprehensive information and resources about events, activities and institutions of interest; and (2) The ability to network and communicate with other members of the community.

## *Long-Term Priority: Opportunities for Philanthropy*

*Outcome of the Long-Term Priority:* Potential donors within the LGBT community that have both interest and capacity play a larger and more consistent role in sustaining the efforts of the community.

# Strategy Summary

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*This plan seeks to achieve the long-term priorities and outcomes through the development and implementation of the following seven strategies. Each of these strategies are explored in depth following this summary.*

## **Strategy 1: Targeted Outreach**

*Promote & support targeted, local, engagement opportunities that focus on specific sub-populations.*

## **Strategy 2: Enhance Organizational Capacity**

*Support training programs for Jewish organizations that promote inclusion and welcoming of Bay Area LGBT Jews.*

## **Strategy 3: Build Community Partnerships**

*Organize & collaborate with Jewish groups and organizations to create more social, cultural, community service & spiritually- based programming for Bay Area LGBT Jews.*

## **Strategy 4: Develop Leaders**

*Create, promote and support professional development and networking opportunities that prepare Bay Area LGBT Jews to move into leadership roles within Jewish organizations.*

## **Strategy 5: Foster Engagement with Israel**

*Design and/or strengthen programs that can foster greater awareness of and engagement with Israel among Bay Area LGBT Jews.*

## **Strategy 6: Enhance online content and access to resources**

*Increase the online access points for Bay Area LGBT Jews to develop community.*

## **Strategy 7: Cultivate Giving**

*Develop a philanthropic menu and donor cultivation strategy targeted toward Bay Area LGBT Jews who have both philanthropic interest and capacity.*

# 1. Targeted Outreach

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*"Sometimes the things for queer Jews seem so thrown together. It would be nice to feel like someone was taking care to put together groups that were thematically consistent."*

**-San Francisco lesbian in her 30s<sup>16</sup>**

*"Not that I have anything against young people, but I wouldn't really feel comfortable going to activities where the majority of people were under 30... You know, mixed activities are fine but I'm really way past the hanging out with the young girls. It's kind of hard to find things in common."*

**-Peninsula lesbian in her 50s<sup>17</sup>**

*In some ways there's always the problem of feeling like things are run by folks who are older than me, or like communities are a slightly older demographic."*

**-San Francisco gay man in his 20s<sup>18</sup>**

## Situation

In attempting to answer the core question of how LGBT Jews interact with the Jewish community, we realized that there is no one way to accurately answer this question. In fact, the notion of an "LGBT Jewish community" is in itself misleading. The Bay Area's LGBT Jews are not a single cohesive community, but are members of a complex collection of subpopulations (defined by age, gender, geography, family status, level of Jewish engagement, etc.), which are themselves full of yet more diversity.

Many respondents observed or perceived a tendency of programs to "lump" everyone together, simply because they are LGBT, regardless of demographic diversity and interests. However, instead of a single LGBT Jewish community, there are cohorts of young and middle-aged Jewish lesbians in Oakland and Berkeley; many single and partnered gay men in San Francisco; upper middle-class Jewish couples with children in the Peninsula and the North Bay; under forty, self-identified politically leftist queer Jews all over the Bay Area, and LGBT seniors in San Francisco and the suburbs, among other sub-populations. All of these diverse demographic cohorts have varied interests and needs when it comes to engaging with the organized Jewish community<sup>19</sup>.

Many LGBT Jews outside of San Francisco reported that their lives are busy with work, family and other commitments. They are often aware of LGBT-related Jewish programs and activities in the City, but cite traffic, access, time, and distance as key barriers to participating in those programs. Driving an hour (or sometimes more) each way, just for an LGBT Jewish program or event, seems unappealing and burdensome. These barriers seem particularly acute for East

Bay and Peninsula residents. North Bay residents in Sonoma County in particular have observed a dearth of LGBT-related programs outside of a few Reform synagogues, and wish there were more cultural options for LGBT Jews for whom synagogue engagement is not meaningful. The LGBT Jews we interviewed who do not live in San Francisco said very clearly that they would consider participation in more programs, events, and activities that cater to the LGBT Jewish community if they were local, affordable, fun, relevant, and interesting to them.<sup>20</sup>

LGBT programming and outreach based on a "one size fits all" model does not meet the needs of the many study respondents who expressed preferences for more demographically targeted programming that is local, convenient, and easily accessible by public transportation or short driving distances. Also, across the board, respondents expressed a desire to see more specific marketing from Jewish organizations that identifies *which kind* of LGBT Jews the programs are aiming to attract.<sup>21</sup>

### *Supported statements from our study*

- Many LGBT Jews living outside of San Francisco reported that their lives are busy with work, family and other commitments. They are often aware of LGBT-related Jewish programs and activities in the City, but cite traffic, access, time, and distance as key barriers to participating in those programs.<sup>22</sup>
- Regardless of demographic diversity and interests, many Bay Area LGBT Jews feel that the community has a tendency to "lump" all LGBT Jewish programs together. LGBT programming and outreach based on a "one size fits all" model does not seem to meet the needs of the many study respondents who expressed preferences for more demographically targeted programming that is local, convenient, and easily accessible by public transportation or short driving distances.<sup>23</sup>

### *Strategy*

Create, enhance or collaborate with targeted, local, engagement opportunities focused on specific sub-populations of the Bay Area LGBT Jewish community. A key conclusion of the LGBT Study is that Bay Area LGBT Jews would be best served by targeting the needs of more specific sub-populations of the community. This plan is designed to have a particular focus on the following sub-populations from within the specific geographic region:

- **Seniors:** San Francisco, Marin, Alameda and Contra Costa Counties<sup>24</sup> \*
- **Families with young children:** San Francisco, The Peninsula, Marin, Sonoma, Alameda and Contra Costa Counties<sup>25</sup>\*
- **Single Men:** San Francisco, The Peninsula, Alameda and Contra Costa Counties<sup>26</sup>\*
- **Young Adults:** San Francisco, The Peninsula & Alameda Counties
- **Single Women:** San Francisco, The Peninsula, Marin, Sonoma, Alameda and Contra Costa Counties
- **Trans Individuals & Families:** San Francisco & Alameda Counties
- **Couples with non-Jewish Partner(s):** San Francisco, The Peninsula, Marin, Sonoma, Alameda and Contra Costa Counties
- **Teens<sup>27</sup> and College Students** (both LGBT identified individuals and children of LGBT individuals)<sup>28</sup>: San Francisco, The Peninsula, Marin, Sonoma, Alameda and Contra Costa Counties

### *Activities to support strategy*

- Create, sponsor and/or promote targeted, local LGBT programming throughout the Bay Area.

- For the population of Bay Area LGBT Jewish Seniors (SF, Marin, Alameda and Contra Costa Counties) work to support programming that is "fun" and ensure that facilities which house and/or provide direct services for LGBT seniors have training and access to best practice materials (this is also in support of strategy #2 on enhancing organizational capacity).

#### *Short-Term Outcome*

LGBT Jews within the targeted sub-populations experience more specific programming targeted to their needs. In the short term, given the resources of the Alliance, the first three groups (noted with an \*), will be given the most immediate priority.

#### *Long-Term Outcome*

LGBT Jews within the targeted sub-populations experience an increased sense of welcoming and overall inclusion within the Jewish community.

## 2. Enhance Organizational Capacity

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*"We see many opportunities to expand our programs to address the particular needs of this community, and have a plan for doing so. Our ability to do so is, of course, dependent on funding."*

**-Bay Area Jewish Professional<sup>29</sup>**

*"We currently do not have someone on staff who specifically is addressing outreach to this constituency, and we feel that there is a need to provide more specific programs for the audience in a Jewish context."*

**-Bay Area Jewish Professional<sup>30</sup>**

*"Because of my age, Jewish aging in this city, it's a huge issue to me...How are gay people going to be handled at the Jewish Home? What about the Rhoda Goldman housing? What about Menorah Park?...How is the Jewish community going to help gay seniors grow old with dignity and feel part of the community, and not still be in the closet? If I felt the Jewish Federation, that they were in the forefront of this question, I would be engaged, because that's very important work that affects our community."*

**-Marin gay man in his 50's<sup>31</sup>**

### *Situation*

The Jewish communal landscape is one in which few, if any, LGBT-inclusive programs or services are currently being offered. This conclusion is based on responses from interviewees, focus group participants, and online survey respondents. The online survey did not evaluate the success, impact or effectiveness of programs and services currently provided by communal organizations. Since the survey was anonymous, it does not allow us to identify specific programs or specific organizations. Rather, for this analysis, we have looked at the types of programs and services being offered in the region along with their relative frequencies.<sup>32</sup>

Given that most Bay Area Jewish organizations are willing to pursue LGBT inclusion, one major gap between what exists and what LGBT Jews say they want, concerns the capacity of these agencies to become fully inclusive. The online survey respondents from Jewish organizations say they need help with resources, i.e. funding, training, marketing and outreach, and program development. They also want to ramp up their capacity to *signal* to LGBT Jews (through a variety of channels) that they are welcoming, inclusive, and want LGBT Jews to walk through their doors. This might require on-site technical assistance and consultation to agencies and professionals.<sup>33</sup>

### *Supported Statements from our study*

- Jewish organizations say they need help with resources, i.e. funding, training, marketing and outreach, and program development.<sup>34</sup>

### *Strategy*

Build and enhance organizational capacity by providing training programs and consultation to Jewish organizations and agencies that deliver services to LGBT Jews to empower them to become more welcoming and inclusive.

### *Activities to support strategy*

The LGBT Alliance could provide consultation or commission LGBT Jewish professionals to provide on-site consultation and training to different Jewish community networks, i.e. Jewish educators, rabbis, and agency executives. The LGBT Alliance could also collaborate with Jewish groups and organizations, both mainstream and LGBT-focused, to create more programming for LGBT Jews, with a particular emphasis on the non-religious aspects (social, cultural, community service, spiritual etc.) of Jewish life that might include:

- Workshops on “promising practices” regarding marketing Jewish organizations to LGBT populations. Possible collaborative marketing and pooling of marketing efforts and resources across organizations and/or covering multiple events and programs.<sup>35</sup>
- Trainings and/or workshops on gender identity and transgender topics offered either within individual organizations and customized to those organizations specific needs and trajectories, or as a series of regional sessions pooling multiple organizations.<sup>36</sup>
- Workshops or consulting on performing LGBT-inclusion audits within Jewish organizations – providing Jewish communal leaders with the competency to evaluate their current program offerings toward making them more LGBT inclusive, and giving them “best practices” skills to ensure better planning and implementation of LGBT-inclusive programs in the future.<sup>37</sup>
- A program incubator for smaller and regional organizations to help Jewish non-profits offer LGBT-inclusive events or programs without having to invent new offerings from scratch.<sup>38</sup>

### *Short-term Outcomes*

- An increased number of institutions that provide services to seniors also provide LGBT inclusion and sensitivity training for their staff
- An increase in the number of Jewish community organizations that provide LGBT inclusion and sensitivity training for their boards and staff
- An increase<sup>39</sup> to at least ten annual relevant and accessible programs focused on spiritual care promoted to Bay Area LGBT Jews

### *Long Term Outcomes*

- Of the individuals interviewed in the LGBT Alliance Study, which we recognize were over-representing the moderately- and highly-engaged, close to 50% reported they had minimal or no engagement with the Bay Area Jewish community. Reviewed again, after 2015, our aim is that Bay Area LGBT Jews will report a higher level of engagement within the organized Jewish community by 25%.
- Organizations are eager to adapt or refine existing programs to make them more LGBT inclusive/salient.
- Bay Area Jewish organizations providing services to LGBT people are increasingly empowered to become more welcoming and inclusive by the LGBT specific training and consultation programs they have received.
- Bay Area organizations serving specific sub-populations of LGBT Jews demonstrate an increased sensitivity to and understanding of the needs of Bay Area LGBT Jews by operating with best or promising practices for LGBT inclusion.
- LGBT Jews within the targeted sub-populations experience an increased sense of welcoming and overall inclusion within the Jewish community.

## 3. Build Community Partnerships

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*"I'm not hurting anyone, and we should all love everybody...we love our family, and it extends to me, beyond that, to our Jewish family. It's a commandment, to love all Jews, and love everyone as you love yourself."*

**-San Francisco transgender man in his 20s<sup>40</sup>**

*"They're building this humungous Jewish Life Campus down in Palo Alto and some of it is senior housing. I have seen nothing that says, "we're going to serve the gay/lesbian senior community," and I think they should say that. I don't see anywhere in the Jewish community that that's being addressed, and here's an incredible opportunity to do that, because it's just being put together, and they're not doing any kind of outreach in that way that I'm aware of."*

**-Peninsula lesbian in her 50s<sup>41</sup>**

*"I don't feel comfortable as a Jew in my retirement community. During the (2008) election, there were lots of Yes on 8 and McCain stickers, and so I'm not as comfortable here. I don't think it's an unsafe place as a Jew. I think it's less comfortable as a lesbian".*

**-North Bay lesbian in her 70s<sup>42</sup>**

### *Situation*

An increasing number of American Jews identify as 'just Jewish,' 'secular,' or 'culturally Jewish,' and express little need or desire to participate in the organized Jewish community. There is no consensus about what the categories 'secular' and 'culturally Jewish' mean, but we take our lead from previous studies that suggest a connection to Jewish life through literature, art, dance, music, food, family, or holiday celebrations, but not through religious ritual or affiliation with religious institutions (AJIS 2001)<sup>43</sup>

### *Supported Statements from our study*

- Nationally, LGB Jews are less likely to be members of congregations (39% for straight Jews versus 16% LGB Jews); attend JCC programs during the previous year (30% versus 18%); contribute to a UJA/federation campaign (37% versus 16%); or volunteer for a Jewish organization (27% versus 10%).<sup>44</sup>
- Nationally, only 6% of LGB Jews report that most of their friends are Jewish.<sup>45</sup>

### *Strategy*

- Collaborate with organizations to make existing programs more LGBT<sup>46</sup> relevant and salient and evaluate them.

- Widely disseminate the results of the study and this strategic plan to demonstrate demand.
- Collaborate with Jewish groups and organizations, both mainstream and LGBT-focused, to create more programming for LGBT Jews, with a particular emphasis on the non-religious aspects (social, cultural, community service, spiritual, etc.) of Jewish life.

### *Activities to support strategy*

- Promote targeted cultural Jewish programming taking place outside of exclusively Jewish spaces and evaluate their success.
- Work to develop an LGBT- Jewish-centric presence at social justice and community service events.
- Collect program models that have been proven successful for replication or adaptation.

### *Short-Term Outcomes*

- Pilot efforts demonstrate the value of working with the LGBT Alliance.
- Programming increased to at least 10 annual relevant and accessible programs focused on spiritual care promoted to Bay Area LGBT Jews.

### *Long-Term Outcomes*

- Organizations are eager to adapt or refine existing programs to make them more LGBT inclusive and salient.
- The LGBT Alliance is widely recognized by Bay Area organized Jewish communal professionals as the place to go in the Jewish community for resources, partnerships, and advice on LGBT programming.

## 4. Develop Leaders

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*"Given what we heard in interviews with individual LGBT respondents, we speculate that there might be a sizable number of LGBT Jews in the Bay Area who want to be involved in LGBT Jewish communal leadership, but they don't know where, how, or through what venues to launch that involvement and translate their enthusiasm into leadership. What this suggests is both a challenge and opportunity to identify both clear and manageable pathways to increased involvement, and to identify and encourage the people who might want to participate as emerging LGBT Jewish leaders."*

*-Dr. Caryn Aviv, Bay Area LGBT Jewish Needs Assessment<sup>47</sup>*

### *Situation*

- Throughout the San Francisco Bay Area Jewish Community Federation Service Areas (FSA), organizations already have LGBT people integrated into the life of the organization to a great extent, both as staff and as lay leaders in board positions. 78% of general Jewish organizations and 63% of congregations reported having LGBT people on staff. 65% of Bay Area agencies of all types reported LGBT people on their boards. 35% of general Jewish organizations reported having made specific efforts to recruit LGBT board members, while 15% of congregations reported having done so.<sup>48</sup> However, 57% responded to the survey of 125 Jewish organizations, and we did not hear from 96 organizations (just over 40% of the total) that were contacted, despite repeated attempts and invitations, so these percentages may not reflect the community as a whole.<sup>49</sup>

### *Supported statements from our study*

- For some LGBT Jews in the study, the interest in LGBT Jewish communal engagement is present, but there is a lack of clarity about organizational venues, options, and pathways to make that happen.<sup>50</sup>
- Given what we heard in interviews with individual LGBT respondents, we speculate that there might be a sizable number of LGBT Jews in the Bay Area who want to be involved in LGBT Jewish communal leadership, but they don't know where, how, or through what venues to launch that involvement and translate their enthusiasm into leadership. What this suggests is both a challenge and an opportunity to identify both clear and manageable pathways to increased involvement, and to identify and encourage the people who might want to participate as emerging LGBT Jewish leaders.<sup>51</sup>

### *Strategy*

Create training opportunities and recruitment programs for LGBT Jews to move into leadership roles within Jewish communal organizations. Leadership development is a vital aspect of securing equality for LGBT Jews, and constitutes one aspect of the "human capital" investment that will be necessary to advance the Alliance's overall mission and vision. Leadership development refers to both the professional and volunteer leadership spheres. This strategic direction will focus both on developing new paths to leadership in the Jewish community for LGBT Jews, as well as ensuring that existing paths to leadership (such as Wexner, Club Fed, etc.) are fully inclusive.

### *Activities to support strategy*

- Develop new leadership development programs, possibly in collaboration with other organizations.
- Utilize the Alliance PAG and related Boards as an opportunity for emerging Jewish LGBT leaders to serve the community and gain leadership experience.
- Create network and information sharing to ensure that more LGBT Jews are aware of leadership opportunities that are open in the community, both volunteer and professional.

### *Short-Term Outcomes*

- Increasing numbers of Bay Area LGBT Jews either participate in leadership development training, via existing programs in the Jewish community, or via newly created programs. In addition, greater communal awareness exists about leadership opportunities for LGBT Jews.

### *Long-Term Outcomes*

- We see a substantial increase in the number of LGBT Jews in board and leadership positions in Bay Area Jewish Community Organizations, and there are clear pathways for emerging leaders.

## 5. Foster Engagement with Israel

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*"I actually think that's [the intersection of Israel & LGBT identities] the area where I struggle the most. Because politically I'm inclined to be really suspect of Israel's policies as a western-supported power...But at the same time I feel some allegiance for Israel as a Jewish person, and I feel obligated to defend Israel sometimes in conversation when I don't know if I necessarily want to."*

**-East Bay lesbian in her 20s<sup>52</sup>**

*"[Israel] always has been important to me, because I studied it in Sunday school, and it was always a big part in the service. I was fascinated by geography and other countries all my life and had a special interest. I've never been there and haven't really had an interest in going there, but I've donated to the Federation and after the wars I've earmarked my gifts to go towards Israel causes."*

**-Contra Costa gay man in his 60s<sup>53</sup>**

*"Israel doesn't play much of a role in my life. I never had any desire to go to Israel. I am very much at odds with the political situation, although of course I believe that Israel should exist and people have every right to have a homeland...I don't have a spiritual connection, the way my mother would. I haven't been to any local [Israel-related] events."*

**-San Francisco gay man in his 40s<sup>54</sup>**

### *Situation*

The Bay Area Jewish Community Federations hold a steadfast commitment to enhancing all Jews' engagement with and connection to Israel. The feelings, perceptions, and relationships to Israel are among the most difficult to characterize and understand, because there is simply no consensus among Bay Area LGBT Jews about these issues as they relate to Israel. Across all demographic groups, and regardless of whether people identify as Zionist or not, Bay Area LGBT Jews express confusion and concern about the complexity of Israel's politics. This echoes national studies that find LGBT Jews less connected to Israel and more ambivalent about their relationships to the Jewish state than non-LGBT Jews.<sup>55</sup> Complex relationships and feelings among American Jews regarding Israel are not new<sup>56</sup>. As American Jews have become more integrated into American culture and anti-Semitism plays a less salient role in people's lives, many Jews now see the United States, not Israel, as the center of the Jewish world.<sup>57</sup>

### *Supported statements from our study*

- Few LGBT Jews participate in Israel-related programs, events or activities in the Bay Area Jewish community.<sup>58</sup>
- Many LGBT Jews feel detached from Israel, that it does not play a significant role in their lives, they don't understand the conflict, and they wish they knew more, if only to better comprehend the news, rather than engage with other Jews about the topic.<sup>59</sup>
- LGBT Jews are less connected to Israel and more ambivalent about their relationships to the Jewish state than non-LGBT Jews. While LGBT Jews might express support (sometimes quite strongly) for the right of Israel to exist, some feel embarrassed or angered by the ongoing conflict between Israelis and Palestinians and their fears about politically-motivated violence dampen their potential interest in visiting Israel.<sup>60</sup>
- In the study, ten lesbians, one transgender participant, and five gay men reported having visited and/or lived in Israel.<sup>61</sup> Two lesbians and one gay man report having visited Israel with either synagogue or Federation-sponsored missions. In terms of age demographics, the strongest support for Israel, regardless of whether one had visited or not, was expressed by LGBT Jews over 50.

### *Strategy*

Develop new programs or revise existing ones that will foster greater awareness of and engagement with Israel among Bay Area LGBT Jews.

### *Activities to support strategy*

- The Alliance, through funding and/or collaboration, works to create travel opportunities to Israel for LGBT Jews.
- Support Bay Area programs that hold a steadfast commitment to enhancing all Jews' engagement with and connection to Israel including education programs, travel or trips to Israel
- There is a great opportunity here to work in a "living bridge" model -- encouraging real, "live" interchange opportunities with the Jerusalem Open House and other Israel-based organizations that share a more diverse and divergent set of views on Israel.

### *Short-Term Outcomes*

- An increased number of LGBT Jews engage in Israel related programs or events, including travel to Israel, whether or not on there is a trip that has an explicit LGBT focus.

### *Long-Term Outcomes*

- LGBT Jews have overall greater engagement with Israel, and the gap in awareness and engagement between LGBT Jews and the broader community is narrowed.
- LGBT Jews find themselves welcomed into Jewish community institutions regardless of their opinions about Israel.

## 6. Enhance online content and access to resources

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*"Online changes have had a significant impact on the Jewish world in particular, by changing how Jews find each other to create community, how they mobilize for Jewish issues, events, and ideas, and how they communicate their ideas about Jewishness to the wider world." -Dr. Caryn Aviv, Bay Area LGBT Jewish Needs Assessment<sup>62</sup>*

### *Situation*

- LGBT Jews do not know of an online 'central address' that offers comprehensive LGBT-related information, referrals and resource materials.<sup>63</sup>
- No online calendar currently exists that can provide regional access to events and programs of interest to LGBT individuals.

### *Supported statements from our study*

- Online changes have had a significant impact on the Jewish world in particular, by changing how Jews find each other to create community, how they mobilize for Jewish issues, events, and ideas, and how they communicate their ideas about Jewishness to the wider world.<sup>64</sup>

### *Strategy*

Expand dedicated LGBT Jewish "real-estate" and interactivity within existing Jewish communal websites, including the newly developed LGBT Alliance site. Providing LGBT Jews with improved information and communication tools is an important part of achieving the overall vision of this plan. Communication tools needs to provide a way of connecting both within and outside of the LGBT community. LGBT Jews need access to the right information and networking, but also need not be isolated and "siloeed" away from the broader community.

### *Activities to support strategy*

- Development of the LGBT Alliance website as a subset of the Federation website, but with a unique image and standalone web address.
- Development of regional online social networking opportunities for LGBT Jews via Facebook and other sites.
- Develop regional e-lists of organizations offering services and programs targeting LGBT populations, including lists of LGBT-inclusive synagogues.
- Provide information about the legal and social services network relative to LGBT issues, including adoption, estate planning, marriage, aging and family formation.

### *Short-Term Outcomes*

A website is created or enhanced in order to provide useful and comprehensive information about activities and issues affecting LGBT Jews. The LGBT Jewish community relies on the website as a frequent source of information. This website will serve as a portal to enable LGBT Jews to connect with each other and to interact in discussing key issues of the day. The website should also serve to enhance communication between LGBT Jews and the broader community.

### *Long-Term Outcomes*

LGBT Jews feel better informed about and connected to the Jewish community in a way that also acknowledges their unique information and networking needs.

## 7. Cultivate Giving

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*"Given their multiple identities and potentially competing priorities, LGBT Jews face complex choices about where and how they want to spend their time, money, and energy and in which community. For some LGBT Jews, their primary identity revolves around being LGBT, and that commitment shapes their investment of time, energy, and money."*

*-Dr. Caryn Aviv, Bay Area LGBT Jewish Needs Assessment<sup>65</sup>*

### *Situation*

Given their multiple identities and potentially competing priorities, LGBT Jews face complex choices about where and how they want to spend their time, money, and energy, and in which community. For some LGBT Jews, their primary identity revolves around being LGBT, which shapes their investment of time, energy, and money.<sup>66</sup>

### *Supported statements from our study*

- Joining a JCC or synagogue, identifying with a particular denomination, or giving money to a Jewish Federation, are no longer primary ways that younger Jews define themselves Jewishly. Indeed, young Jewish adults are not even particularly aware of established Jewish organizations in the community.<sup>67</sup>
- Jewish gay men, when they are engaged in the Jewish community, tend to report that they're involved in philanthropy and social/cultural activities.<sup>68</sup>

### *Strategy*

Develop a philanthropic menu and donor cultivation strategy targeted for LGBT Jews who have both philanthropic interest and capacity. This menu should allow donors to target a portion of their gifts towards LGBT specific initiatives within the Jewish Community. This strategy could also focus on harnessing philanthropic interest in Israel and/or in specific sub-populations outlined in this plan. This strategy must acknowledge the vast economic disparities among Bay Area LGBT Jews (as is the case among Jews in the Bay area more generally).

### *Activities to support strategy*

- Collaborate with the Jewish Community Federation development departments to ensure Bay Area LGBT Jews are being cultivated and solicited for funds.
- Partner with Jewish Community Federation development department colleagues to help solicit Bay Area LGBT Jewish prospects.

### *Short-Term Outcomes*

- Fund development is targeted toward Bay Area LGBT Jews with philanthropic interest and capacity.

### *Long-Term Outcomes*

- LGBT Jews come to represent a larger and more consistent source of fund development within the Jewish community.

# Implementation

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This Strategic Plan serves as a programmatic map for the LGBT Alliance. To achieve the communal vision for the LGBT Alliance with the desired outcomes, attention must now turn to the development and implementation of detailed action plans and evaluation plans. In taking these next steps, the LGBT Alliance will continue to engage funders, professionals and lay leaders in the collaborative processes established during the initial planning phase.

Special attention will be directed toward:

- Making the case for the LGBT Alliance throughout the Bay Area Jewish community
- Securing funding from institutional and individual sources for the execution of these strategies

# Evaluation

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The LGBT Alliance strategic plan is a complex, multi-year undertaking with ambitious regional objectives. Planning for the LGBT Alliance, including this Strategic Plan, incorporates the following theory of change:

*By increasing opportunities for Bay Area LGBT Jews to fully participate and celebrate in Jewish life, LGBT community members participate in shaping, enriching and strengthening our Jewish community.*

A comprehensive evaluation of the LGBT Alliance will be developed and undertaken over time in order to:

- Inform and aid decision-making by funders, educators, lay leaders and community members
- Assess performance and progress over time
- Identify and replicate successes
- Address problems early with effective changes

The comprehensive evaluation will be designed to provide findings, insights and recommendations regarding the efficacy of the plan's implementation. It will be comprised of four components:

- Strategic Priorities Baseline Assessment
- Development of a Comprehensive Evaluation Plan
- Evaluation of LGBT Alliance Programs and Projects
- Meta-Evaluation of the LGBT Alliance

The comprehensive evaluation will be overseen by an evaluation team that includes experts in LGBT community empowerment and Jewish community evaluation, as well as agency, funder and lay representatives. The evaluators and methodologies employed will generate rigorous qualitative and quantitative results.

# Conclusion

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The LGBT Alliance seeks to play a pivotal role in making the Bay Area Jewish Community one that is truly welcoming and inclusive of LGBT Jews, and one in which LGBT Jews find meaning, fulfillment, as well as the ability to lead and make significant contributions of all types: spiritual, cultural, social, political, and financial. In this strategic planning process, we have laid out our vision, and used research to better understand the gaps that separate the current reality from the future we seek to create. Based on that work, we have outlined the long-term strategic outcomes that need to be achieved, and the strategies that will lead us to those outcomes.

*We now look forward to the implementation of this plan, and to bringing our vision closer to reality.*

# Glossary: terminology<sup>69</sup> and abbreviations<sup>70</sup>

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## *Ally*

A person who actively supports and advocates for people who belong to marginalized group(s) without being a member of that group(s).

## *Bay Area*

The San Francisco Bay Area, known as the Bay Area, is a metropolitan region that surrounds the San Francisco and San Pablo estuaries in Northern California. The region encompasses large cities such as San Francisco, Oakland, and San Jose, along with smaller urban and rural areas. Overall, the Bay Area consists of nine counties, 101 cities, and 7,000 square miles. The nine counties are Alameda, Contra Costa, Marin, Napa, San Francisco, San Mateo, Santa Clara, Solano, and Sonoma.

## *Bisexual*

An individual who is emotionally, spiritually, physically, and sexually attracted to more than one gender and/or sex.

## *Community Organizing*

Communities and key community stakeholders organize to stimulate social change and to influence decision-makers.

## *ECJE*

Early Childhood Jewish Education

## *FSA*

Federation Service Area

## *F2M/FTM*

Female to male

## *Gay or Lesbian*

An individual who is emotionally, spiritually, physically, and sexually attracted to members of the same gender and/or sex.

## *Gender Identity*

A person's inner understanding of what gender(s) they belong to or identify with. This is each person's unique knowing or feeling, and is separate from a person's physical body or appearance (although often related).

## *Gender Expression*

Regardless of one's sex or gender identity a person's presentation of gender is often articulated with style or mannerisms associated with gender.

## *Genderqueer & Gender nonconforming*

A colloquial term used in the LGBTQIQQ vernacular for someone who transgresses set social standards of male and female in either or both sexual and gender identity or expression.

## *Heterosexism, Heteronormative Behavior, Homophobia, biphobia & Transphobia*

A social norm experienced in covert, overt, internal and external ways as well as that creates a feeling or understanding of invisibility to those outside of a majority or social norm experience.

- Presenting heterosexuality as the natural, normal sexual orientation is heteronormative behavior that presents disproportionate experiences of opportunity for those that are not within the majority or social norm experience of heterosexuality.
- Presenting a fear or hatred towards LGBTQIQQ people and encouraging misinformation and perpetuation of stereotypes is biphobia, homophobia or transphobia.

These terms and experiences exist in both the heterosexual and LGBTQIQQ communities. Unfortunately, little data exists regarding the prevalence of covert forms of heterosexism, transphobia and homophobia in the Jewish community. In a conversation with feminist & queer activists committed to fostering change within the Jewish community, Judith Plaskow, professor of religious studies at Manhattan College, stated<sup>71</sup>, "Progress toward equality is stalled. It's rare not to find lip service to the concept of equality, but there are often significant gaps between theory and reality. And that means that we are dealing with an aura of obfuscation around these issues that was not the case 30 years ago, when the opposition was more blatant and, in some ways, easier to deal with."

### *Homosexuality*

A description of sexual or romantic behavior between members of the same gender or sex.

### *Intersex*

One whose sex parts or sexual development do not totally match the sex assigned at birth.

### *JCF*

Jewish Community Federation

### *JFED*

The Jewish Community Federation of the Greater East Bay

### *JVS*

Jewish Vocational Service

### *LGBT Movement*

With a collective goal of achieving full social and political equality for LGBT people the movement encompasses community-based organizations and individuals that work to end discrimination, promote recognition of LGBT families, protect LGBT individuals from hate crimes, promote a safe and accepting school climate for LGBT youth and achieve societal acceptance of LGBT families and individuals.

### *LGBT/LGBTQ/GLBTQ/ LGBTQIQQA*

Lesbian, Gay, Bisexual, and Transgender. This acronym is one of the most commonly used terms for identifying the non-heterosexual or straight community. Occasionally the term will be expanded to read LGBTQ I QQA. In this case, people who identify as Intersex, Queer, Questioning, and Asexual and/or Allied have been included in the term. By using LGBT in our name or title the LGBT Alliance intends to be inclusive of the spectrum of identities within the LGBTQIQQA.

### *M2F/MTF*

Male to female

### *MSM*

Men who have sex with men

### *Out*

A colloquial term used in the LGBTQIQQA vernacular to be open about one's sexual orientation & gender identity

### *Sexual Orientation/Sexual Identity*

A person's sexual and romantic attractions to others

### *SFJCF*

Jewish Community Federation of San Francisco, the Peninsula, Marin and Sonoma Counties

### *Straight*

A colloquial term used in the LGBTQIQQA vernacular for heterosexual.

### *Transgender or Trans*

A person whose gender identity does not match their born biological sex. Transgender is often used as an umbrella term. Transgender people may or may not choose to alter their bodies hormonally and/or surgically. 72

### *Transition*

The period of time when a person begins to live as the gender that is in accordance with their internal gender identity. Transition may include some or all of the following: changing one's name and/or sex on legal documents, hormone therapy, and possibly some form of chest and/or genital alteration. This complicated, multi-step process may take years and many folks choose not to transition although they may identify or have identified in the past as Trans.

### *Transsexual*

A person who feels that his or her gender identity does not match his or her assigned biological sex. Some transsexuals, though not all, have sex reassignment surgery (SRS) and/or take hormones to transition their bodies or make their bodies look and feel more traditionally male or female.

### *Queer*

A historically derogative slur that was used as to describe people that identify as or as are perceived as LGBTQIQQ, and has since been reclaimed in the LGBTQIQQ community as a description of identity.

### *Questioning*

A colloquial term referring to people who are uncertain as to their sexual orientation, gender identity, or both.

# Thank you

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Martin Fox

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*Keshet*: Working for the full inclusion of GLBT Jews in Jewish life, Boston

*Jewish Mosaic*: The National Center for Sexual & Gender Diversity, Denver

*JQ International*: a GLBT Jewish movement, Los Angeles

*The Institute for Judaism and Sexual Orientation at Hebrew Union College-Jewish*

*Institute of Religion (HUC-JIR)* Los Angeles

*Nehirim*: GLBT Jewish Culture & Spirituality, New York & Oakland

*Agudah*: Association for LGBT civil rights, Israel

*The National Union of Jewish LGBTQI Students (NUJLS)* Washington, DC

*Keshet*: Celebrating LGBT Jewish holidays, Portland, OR

*The Israeli Gay Youth Organization (IGY)*: Providing LGBT Jewish Youth support, Israel

*The Jerusalem Open House (JOH)* Jerusalem

*JPride*: Encouraging LGBT individuality & Jewish identity, San Diego

*The World Congress of GLBT Jews*: Representing the interests of LGBT Jews

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Charles and Lynn Schusterman Family Foundation  
Evelyn and Walter Haas, Jr. Fund  
Gill Foundation

Jewish Funds for Justice  
Richard and Rhoda Goldman Fund  
Rita and Harold Divine Foundation  
Roots & Branches Foundation

Rose Community Foundation  
The Walter & Elise Haas Fund

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Alix Sabin  
Sharyn Saslfsky  
Judy Schwartz  
Scott Shafer  
Fred Sonenberg

Howard Steiermann  
Sam Tucker  
Rabbi Eric Weiss

# Appendix One: 10-Step Planning Process

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## *Step one: the task*

Bay Area LGBT Jewish leaders have helped to transform Jewish organizations from within, as staff, board members, members or clients. And many LGBT Jews are already deeply engaged in Jewish life, whether through mainstream institutions, “alternative” institutions, and/or the “queer-normative” Jewish institutions that have developed in the Bay Area. At the same time, Bay Area LGBT Jews anecdotally report an overall lower level of engagement/affiliation with Jewish community organizations, spiritual care centers, synagogues and agencies than that of the broader Jewish population. The reasons for this are unverified and assumed to mirror the challenges in the broader community but need verification of distinct need. The LGBT Alliance was tasked in 2008 by the Jewish Community Federation's "Educating and Engaging Commission" with learning how best to meet the needs of the Bay Area LGBT Jewish population. The LGBT Alliance, established in 1996 to help foster greater Jewish engagement among LGBT Jews, looked to this process to create a new strategic focus for its efforts and to guide Federation grantmaking in this arena.

## *Step two: collaborate*

The LGBT Jewish population is very diverse geographically, and in terms of age, gender, relationship status, identities, interests and social networks. In order to assess the needs of the Bay Area Jewish community the LGBT Alliance sought to collaborate with the Jewish Community Federation of the Greater East Bay (JFED) and the Jewish Community Federation of Silicon Valley. The LGBT Alliance chose to work with one partner in order to maximize limited resources and lay leader interest. JFED agreed to the partnership.

## *Step three: demonstrate why this work is important*

The LGBT Alliance applied for funding with the support of JFED & SF JCF to commission research, participate in a planning effort concluding with a new strategic plan for the LGBT Alliance and staff community organizing & event planning while participating in the strategic planning process. The LGBT Alliance was rewarded with funding based on the following statements on how this work is valuable to the Bay Area Jewish community as a whole:

- **Welcoming and Inclusion** – In and of itself, better meeting the needs of a community that has historically been marginalized and excluded is consistent with our highest Jewish values. LGBT Jews represent a significant portion of the broader Bay Area Jewish community, across all geographies, age groups, and income levels. Working toward greater inclusion that celebrates our diversity is a mitzvah!
- **The power of change** – While many LGBT Jews remain at the margins and unaffiliated with Jewish communal life, those LGBT Jews that have found a path in have made an enormous impact. They have worked to create new vibrant institutions and have contributed to the vitality of existing ones. Every aspect of Jewish communal life, from how we pray to how we work for social justice has been strengthened by the contributions of LGBT Jews over the past three decades. Finding ways to serve this community should only serve to make the broader Jewish community a stronger, more vibrant community in the decades to come.
- **A bellwether for the future** – In many ways, the LGBT community represents a microcosm of the broader community. Many of the challenges to greater engagement are either the same as those faced in the community at large, or are issues that will likely be at the forefront in years to come. Therefore, in

working to meet the challenges of the LGBT community, we will be seeking solutions to issues of great relevance to the community as a whole, both now and in the future. To the extent that we succeed, the benefit will rebound far beyond the LGBT Jewish population whose needs this plan seeks to serve.

#### *Step four: assemble Leadership*

The LGBT Alliance engaged a broad-based group with an interest and expertise in the work of the LGBT Alliance to work together to create this plan. Our goal was to recruit up to 30 Jewish Lay Leaders from across the Bay Area to take part in the PAG. These leaders embodied a wide range of perspectives and experiences within the Lesbian, Gay, Bisexual, Transgender, Gender Variant, Intersex and Queer identified continuum. Specifically, within the planning process PAG members were asked to:

- Act as community advocates/ambassadors helping others understand the importance of the needs assessment study and encouraging full participation
- Provide feedback and input when reviewing the findings to derive meaningful conclusions that will inform the strategic planning process
- Advise the LGBT Alliance Lay Leadership Outreach Committee (a separate committee) to ensure our continued impact directly related to Jewish life during the strategic planning process.

#### *Step five: determine the community to focus on*

The formed PAG's first step together was to understand and decide how to characterize our target population. The JCF's 2004 Community Study findings stated that more than 8% of the Jewish households in San Francisco, the Peninsula, Marin and Sonoma Counties identified as LGBT, representing over 21,000 individuals. Although the 2004 Jewish Community Study<sup>73</sup> shed light on the basic demographics of the LGBT<sup>74</sup> Jewish community, it was not designed to delve deeper. The 2004 Jewish Community Study also did not study or involve the Jewish Community of the Greater East Bay. The LGBT Alliances PAG voted in January 2008 that we can assume that 36,000, or one in ten Jews in the greater Bay Area, self-identify as LGBT. This important vote was based<sup>75</sup> on assumptions and general demographic estimates.

#### *Step six: create a logic model to describe assumed community challenges*

The formed PAG's second step was to understand and decide on how to create a logic model that incorporated our anecdotal or *unverified assumed challenges* that led to our key strategies, and outcomes. The PAG agreed upon the following statements to list as challenges:

- Many of the LGBT Jews who identify as secular or cultural Jews are not interested in programs that are connected to Judaism as a religion or Jewish ritual.
- Women are more involved in the Jewish community than men.
- Many of the LGBT Jews who identify as secular or cultural Jews say they do not need or want anything<sup>76</sup> from the organized Jewish community. While they might be interested in intellectual or cultural programming with LGBT-related content that brings LGBT Jews together, they are not interested in programs that are connected to Judaism as a religion or Jewish ritual.
- There is also not a comprehensive source of information that LGBT Jews in the Bay Area can rely on to guide them in finding the programs, resources and connections that are right for them.
- Adults without children are more prevalent in the LGBT community and these adults must be engaged on their own terms; wanting to provide a Jewish education for a child will not be the draw that brings this group back to Jewish institutions.

- While Israel is a challenging issue for many heterosexual Jews, LGBT Jews feel much less attached and more alienated from Israel compared to heterosexual Jews.
- Individuals who identify as transgender, intersex, or “gender-queer” feel less welcomed and less included within Jewish institutions.
- LGBT Jews have family structures that more frequently involve aspects such as: more than two adults actively involved in raising a child, adopted children, multi-racial families, single parent families, or simply same-sex parents.
- While there are many fine organizations in the SF Bay area that serve the needs of Jewish seniors, including assisted living facilities, LGBT seniors express concern about whether these institutions will have the sensitivity, training and culture to effectively meet their needs.
- LGBT Bay Area Jews are primarily involved and seek to be involved in the Jewish community to meet spiritual care needs, participate or attend cultural or religious programming, find a partner, have fun with like-minded people, learning about Jewish tradition and history, learn or speak Hebrew, make friends, network, have an avenue for social justice or community activism, donate money or participate philanthropically, have pride in self or family identity, business networking, volunteer...

### *Step seven: examine community needs and evaluate organizational capacity*

In consultation with the PAG, Dr. Caryn Aviv, Director of Research for Jewish Mosaic: The National Center for Sexual and Gender Diversity, developed the survey protocol and methodology to conduct the Bay Area LGBT Jewish Needs Assessment or Study. As part of the Study, we attempted to evaluate the capacity of Jewish community organizations to serve the needs of LGBT Jews. As part of this study, an online organizational survey was sent to Executive Directors and Rabbis at all of the Bay Area Jewish community organizations. We sought to gather information regarding LGBT-outreach and inclusion efforts, and LGBT-related programs, policies, and practices.

### *Step eight: interpret the findings*

The Bay Area LGBT Jewish Study proved to the PAG that Bay Area LGBT Jews are highly diverse in terms of age, gender, geography, identities, interests, social networks, and commitments. We learned that while many Bay Area LGBT Jews are *already* deeply engaged in Bay Area Jewish life we found many others that although they lack engagement with Jewish community they do not lack Jewish identity. LGBT Jews want to, and often do, incorporate aspects of their Jewish identities and Jewish culture into their lives, outside and beyond synagogue life, and they want more identifiable pathways to involvement and leadership opportunities.

### *Step nine: make recommendations and craft strategies based on need*

To create the LGBT Alliance strategic plan, the LGBT PAG utilized data from the Needs Assessment, feedback from small group discussions based on the findings from the study and the August 2008 LGBT Alliance logic model<sup>77</sup>. From our key findings, the PAG voted that the key areas to prioritize for our strategic planning are:

- Acknowledge the diversity of identities and needs among LGBT Jews.
- Support regionally and demographically targeted programming that reaches every Federation Service Area (FSA)
- Provide comprehensive support for Bay Area Jewish organizations to become fully LGBT-inclusive

- More identifiable pathways to involvement and leadership
- Senior options for LGBT Jews

### *Step ten: Review outcomes of the planning process*

The strategic planning process was guided by project consultant Dr. Wendy Rosov and led by Lisa Finkelstein and Samuel Strauss, who worked under the management of Rabbi James Brandt, Karen Bluestone and Julie Golde. The consensus-based planning was designed to empower the PAG to jointly recreate the LGBT Alliance. By incorporating research into new strategies, PAG members became increasingly recognized leaders in the LGBT Bay Area Jewish community. The outcomes of the planning process include:

- A shared understanding of the LGBT Alliance
- Decisions informed by good data, best practices and communal priorities
- A shared LGBT Alliance vision and data-based inputs and community preferences to create the LGBT Alliance Logic Model
- An increase in the status of LGBT Bay Area Jewish leadership
- People coming together from diverse points of entry

Throughout the process, the PAG and associated committees, task forces<sup>78</sup> and professional groups<sup>79</sup> worked with each other in quarterly meetings. Additionally, the JCF LGBT Alliance Director, Lisa Finkelstein, and the JFED staff member assigned to the process, Samuel Strauss, met bi-weekly. Finkelstein and Strauss also maintained proactive communication with all the major stakeholders of the project during the planning stages.

# Appendix Two: Studies, Findings & Research

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## *LGBT Alliance Study*

This needs assessment of the Bay Area LGBT Jewish Community was conducted by Jewish Mosaic: The National Center for Gender & Sexual Diversity. The work and the research was directed by Dr. Caryn Aviv and overseen by Dr. Wendy Rosov, the strategic planning project consultant, and the LGBT Alliance PAG of the Jewish Community Federation of the Greater East Bay and the Jewish Community Federation of San Francisco, The Peninsula, Marin and Sonoma Counties between 2008 and 2009. The published 2010 LGBT Alliance Study is online at [www.jewishfed.org/community/lgbt](http://www.jewishfed.org/community/lgbt).

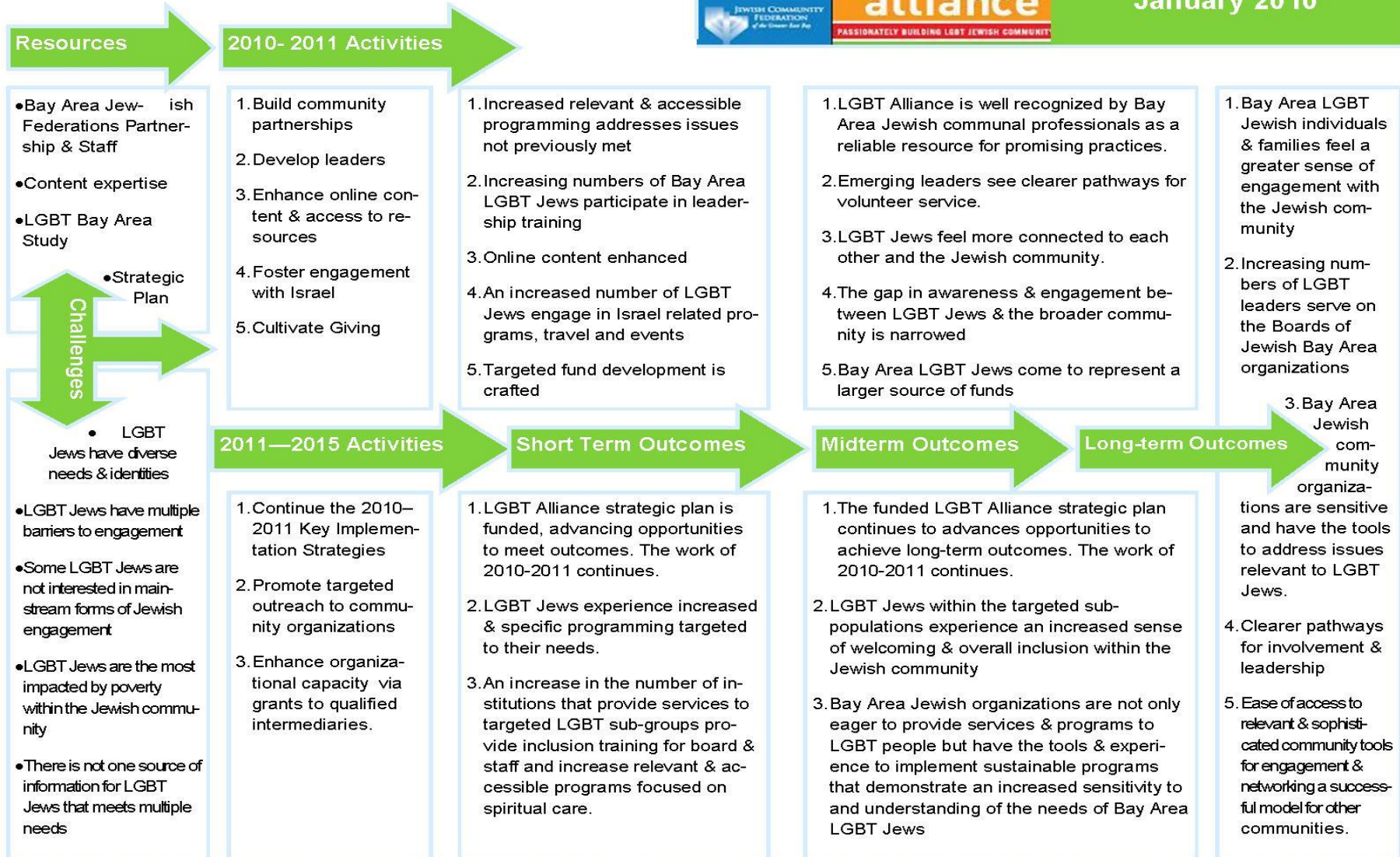
## *Transgender Inclusion*

Kol Tzedek, a coalition of LGBT Jewish organizations working as a catalyst for justice and LGBT rights in the San Francisco Bay Area published a recommendation report for the Bay Area Jewish community. The writers of this report, Rachel Biale, Ruby Cymrot-Wu, Noach Dzmura, Karen Erlichman, Lisa Finkelstein & Rebecca Weiner, are the founding members of Kol Tzedek. The published 2009 Transgender Inclusion report is online at [www.jewishfed.org/community/lgbt](http://www.jewishfed.org/community/lgbt).

## *Key Community Stakeholders*

The LGBT Alliance staff, Lisa Finkelstein & Samuel Strauss, collected basic psychographic information from the community in 45 small group and one-on-one interviews in the summer of 2009 designed to complement and diversify the findings in the LGBT Alliance study. What resulted in this process deepened our understanding about the particular needs, issues, and concerns of the LGBT population as understood by key community stakeholders. Due to the confidentiality of these findings, the conclusions have not been published in full.

# Appendix Three: LGBT Alliance Logic Model



## Endnotes

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<sup>1</sup> LGBT Alliance Study, A Bay Area Jewish LGBT Needs Assessment conducted by Jewish Mosaic Dr. Caryn Aviv, Director of Research. January 2010. (LGBT Study) Page six (Phillips 2005)

<sup>2</sup> LGBT Study Pages five & six, two national (Cohen, Aviv and Kelman 2009, Aviv and Cohen 2009) and one local (Phillips: conducted in 2004, published in 2005) some of those demographic trends dovetail and reinforce important demographics, patterns, and policy implications discussed in this report. Two important caveats: one national study (Cohen, Aviv and Kelman 2009) only included lesbian, gay, and bisexual respondents (no transgender respondents). The local Bay Area study (which did not include the East or South Bay) simply collected information among *all* LGBT respondents. It did not break out any demographic data by gender among participants within that LGBT sample.

<sup>3</sup> The LGBT [Movement Advancement Project](#) (MAP) & [Williams Institute](#) provided a seminar, *Outlook on the LGBT Movement*, during the 2009 International Gay & Lesbian Leadership Conference in December 2009. Stated by the presenters that community perceptions continue to assume that 10% is the given LGBT demographic number simply based on Alfred Kinsey's 1948 *Sexual Behavior in the Human Male* revealing that homosexuality is far more widespread than commonly believed at that time. Homosexuality at that time may or may not have included the LGBT population continuum, as we understand it today. Most likely, it was an estimation (rather than a census of LGB individuals) of LGB behavior within a population. This estimation translates to what we understand today as 7% from Gary Gates, *Same-Sex Couples and the Gay, Lesbian, Bisexual Population: New Estimates from the American Community Survey*, released by the Williams Institute at UCLA in October 2006. Additionally, data are based in part on information about same-sex couples, which means the bisexual population is likely undercounted and the transgender population is not included, which is why "LGB" is used, rather than "LGBT". According to current & live data compiled for California with the LGBT MAP project there are 1,338,164 LGB Californians (5.2% of the total population). In contrast, the New York state LGB Population is 592,337 or 4.2% of the total population. Total LGB population per state ranges from 11,000 in North Dakota to the 1.3MM (CA) LGB population density varies from 2% in South Dakota (10,554) to 8% in Washington D.C. (32,599) of a state's total population. Funding for LGBT community in North America is about 16% in DC, 23% in NY, 25% in California & 36% in all other states.

<sup>4</sup> The LGBT [Movement Advancement Project](#) (MAP) & [Williams Institute](#) provided a seminar, *Outlook on the LGBT Movement*, during the 2009 International Gay & Lesbian Leadership Conference in December 2009.

<sup>5</sup> Data related to gender identity and expression—and the overall health and wellness of the transgender population—are essentially non-existent on a national scale. A serious effort is needed to collect reliable data that more accurately assesses the current state and needs of the transgender community.

<sup>6</sup> LGBT Study Page 6 (Phillips 2005)

<sup>7</sup> LGBT Study Page 6 (Phillips 2005)

<sup>8</sup> *Jewish Community Study Full Findings*, Published August 2005, Dr. Bruce Phillips, Hebrew Union College includes the following statements that directly reference LGBT Jews:

- "In the Bay Area, two-thirds of the LGBT households are headed by a single person, split evenly between young (under age 40) singles and older (age 40+) singles. Low income is more common in the North Peninsula and San Francisco County among single, younger and LGBT households; in households with an immigrant from the Former Soviet Union (FSU); and in households where the respondent or spouse is unemployed." {Phillips 28}
- "A majority of Jewish LGBT households have incomes below the Jewish median income." {Phillips 28}
- "Households that identified as gay, lesbian, bisexual or transgender (LGBT) are the poorest. Of all LGBT households, a third are low income." {Phillips 42}
- "LGBT households are also relatively less affluent, with 78% earning less than the Jewish median income. There are only 83 LGBT identified households in the sample, so these findings must be interpreted with some caution. Nonetheless, they are consistent with other indicators of lower income. Half of the respondents in LGBT households have one Jewish parent or are of Jewish ancestry only, and interfaith parentage is associated with lower income for the population as a whole. Second, women LGBT respondents are less likely to be working full time than non-LGBT single women. Third, LGBT respondents are more likely than non-LGBT respondents to be employed as teachers and social workers, occupations that typically do not come with high salaries. They are also more likely than non-LGBT respondents to be employed as nurses, health technicians and health aides." {Phillips 43}
- "LGBT households are the least affluent and the most impacted by poverty. Efforts to include LGBT households in the communal system should bear this in mind as an obstacle." {Phillips 47}
- "Just over 8% of Jewish households—13,000 Jews— identify as LGBT, which is virtually identical to the 9% who identified this way in 1986. An additional 2,000 children live in LGBT households, as do another 2,000 non-Jewish partners and spouses. Over half of LGBT households now reside on the Peninsula, reflecting the general movement of FSA Jews south of the city. A single person heads more than two-thirds of LGBT households. 12% of LGBT households have children. There are more single parents than couples with children among these households." {Phillips 92}
- "Just over 8% of Jewish households (about 10,000) identify as LGBT, nearly identical to the 9% who identified this way in the 1986 study. These 10,000 LGBT-identified households include 13,000 Jews, 2,000 non-Jewish partners and spouses, as well as 2,000 children under the age of 18. It is interesting to note that in 1986 two out of three LGBT-identified households (66%) resided in San Francisco County, as compared with only 21% in 2004. In addition, over half (57%) of the LGBT households now reside on the Peninsula, reflecting the general movement of FSA Jews south of the city. More than two-thirds (69%) of the LGBT households are headed by a single person who does not share his or her residence with a same-sex partner. These households are split evenly between young (under age 40) and older (age 40+) singles. LGBT households are less likely to have children than the Jewish population overall, but 12% of LGBT households do have a child or children. Most importantly, there are more single parents with children than couples with children among LGBT households LGBT respondents were asked about their interest in Jewish-sponsored programs and services designed specifically for them. Overall, 60% indicate it is very or somewhat likely that they would attend a Jewish-sponsored LGBT program. Conversely, however, 40% say they are unlikely to attend a Jewish-sponsored LGBT program." {Phillips 107 -108}
- "LGBT Jews have become more geographically dispersed and perhaps better integrated into the larger Jewish population. The demand for Jewish programs designed specifically for this LGBT population may start to decline, given 40% of LGBT individuals do not express an interest in Jewish-sponsored programs. There are more single parents among LGBT households than couples with children. Services to this population, therefore, should include single parents." {Phillips, 110}

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<sup>9</sup> In spring 2007, the Bay Area Jewish community began an unprecedented and ambitious collaborative initiative to research the needs of, and strategically plan for, the Bay Area LGBT Jewish community. Together, the Jewish Community Federation of San Francisco, the Peninsula, Marin and Sonoma Counties (SF JCF) and the Jewish Community Federation of the Greater East Bay (JFED) developed a PAG to oversee this Bay-Area-Wide initiative. The LGBT PAG members were selected seasoned community leaders, rabbis, LGBT experts, social scientists and communication professionals across a diversity of age, gender identity, socio-economic status, sexual orientation, geographic region and Jewish community affiliation. The LGBT Alliance set out to engage a broad-based group with an interest and expertise in the work of the LGBT Alliance to jointly work together to create this plan. Our goal was to recruit up to 30 Jewish Lay Leaders from across the Bay Area to take part in the PAG. These leaders embody a wide range of perspectives and experiences within the Lesbian, Gay, Bisexual, Transgender, Gender Variant, Intersex and Queer identified continuum. PAG participants in this process include a diverse sampling of the following: From all of the geographic regions of the Bay Area; Seasoned volunteer and professional leadership from the organized Jewish Community ; Various affiliation styles and levels of involvement with the Jewish and/or LGBT community; Communal funders; various sexual orientations (including heterosexual), gender identities, gender presentations, economic class, health status, family styles and age; various political ideologies; Rabbinic and spiritual leaders in our community.

<sup>10</sup> The LGBT Study used one-on-one interviews and focus groups with a diverse sample of 100 LGBT Jews. For interviews and focus groups, Jewish Mosaic developed a diversity matrix, using previous community studies and Census data, to select a broad and diverse sample of participants. Jewish Mosaic also developed an online survey, sent to 221 Bay Area Jewish communal organizations, which gathered information about LGBT Jewish programs, policies, services, staff, and lay leadership. 125 agencies completed the survey. 79 of those agencies were classified as general Jewish organizations and 46 were synagogues. 45 general agencies and 51 congregations did not respond to the survey.

<sup>11</sup> Kol Tzedek, March 2009, Gender Variant People in the Bay Area Jewish Community Rachel Biale, Ruby Cymrot-Wu, Noach Dzmura, Karen Erlichman, Lisa Finkelstein & Rebecca Weiner

<sup>12</sup> For example, Bay Area LGBT Jewish families that are interfaith have a bigger percent of interfaith couples and while a heterosexual interfaith couple may have one issue to worry about, an LGBT interfaith couple now is different from the "norm" in at least two key ways, which may make being "welcomed" that much harder. Bay Area Jewish LGBT Needs Assessment June, 2009 Pages 5 & 6, two national (Cohen, Aviv and Kelman 2009, Aviv and Cohen 2009) and one local (Phillips: conducted in 2004, published in 2005) Some of those demographic trends dovetail and reinforce important demographics, patterns, and policy implications discussed in this report. Two important caveats: one national study (Cohen, Aviv and Kelman 2009) only included lesbian, gay, and bisexual respondents (no transgender respondents). The local Bay Area study (which did not include the East or South Bay) simply collected information among *all* LGBT respondents. It did not break out any demographic data by gender among participants within that LGBT sample.

<sup>13</sup> Health status often refers to folks living with compromised immune systems. According to the 2007 San Francisco Department of Public Health, HIV Epidemiology HIV/AIDS Epidemiology Annual Report of the 27,592 cumulative AIDS cases in San Francisco, 95% were among males, 4% were among females and 1% among transgender persons. Three-quarters of HIV/AIDS cases were among men who have sex with men (MSM). Non-Hispanic whites accounted for 54% of cumulative HIV/AIDS cases followed by African Americans (13%) and Latinos (12%). In 2007, there were 467 newly diagnosed HIV cases in San Francisco (a new "diagnosis" does not necessarily mean a new infection) -- 89% among men, 8% among women and 3% among transgender persons. 78% of these cases were among individuals 25-49 years of age. Among the MSM persons age 20-29 had the greatest percentage of unmet need.

<sup>14</sup> The covert & overt: "isms" & "phobias" that mark heterosexism are social, cultural, institutional, and individual beliefs and practices that present heterosexuality as the natural, normal sexual orientation. This heteronormative behavior is a system of privilege and provides disproportionate experiences of opportunity for those that are not within the LGBT, queer, homosexual and gender nonconforming communities. Covert forms of this behavior exist through the neglect of LGBT experiences versus the overt forms of heteronormative behaviors that encourage misinformation and perpetuation of stereotypes. We learned in the Bay Area LGBT Needs Assessment that overt forms of homophobia and transphobia are not "significant barriers that preclude or prevent interest or involvement in the Jewish community." Unfortunately, little data exists regarding the prevalence of covert forms of heterosexism, transphobia and homophobia in the Jewish community. While we did not specifically study the experiences and detrimental effect of covert forms of heterosexism, transphobia and homophobia on LGBT individuals, families and communities, we understand it exists and it is in our own community-interests & self-interests to interrupt this system of covert oppression. Just as anti-Semitism created a 'survival ethic' amongst Jews for many generations, and created a strong sense of solidarity, homophobia and transphobia have played similar cohesion-building roles among LGBT communities since the emergence of the modern LGBT-rights movement in the late 1960s. LGBT people often become galvanized and mobilize in the face of violent threats to physical and personal safety, and combating hate crimes against LGBT people is an enduring issue on the movement's civil rights agenda.

<sup>15</sup> An annual LGBT Alliance networking event created and led by members in Sonoma County at a members home along a river or an exclusive networking reception with sought-after speakers are two examples.

<sup>16</sup> LGBT Study Page 26

<sup>17</sup> LGBT Study Page 26-27

<sup>18</sup> LGBT Study Page 27

<sup>19</sup> LGBT Study Page 27

<sup>20</sup> LGBT Study Page 33

<sup>21</sup> LGBT Study Page 34

<sup>22</sup> LGBT Study Page 33

<sup>23</sup> LGBT Study Page 34

<sup>24</sup> After reviewing the LGBT Bay Area Needs Assessment Study the LGBT PAG September 2009 member-vote determined that these demographic areas (the geographic and sub-populations within the San Francisco Bay Area LGBT Jewish Community Federation Service Areas) need to receive the most immediate priority. Seniors received the highest amount of votes.

<sup>25</sup> After reviewing the LGBT Bay Area Needs Assessment Study the LGBT PAG September 2009 member-vote determined that these demographic areas (the geographic and sub-populations within the San Francisco Bay Area LGBT Jewish Community Federation Service Areas) need to receive the most immediate priority. Families with young children received the second amount of most votes.

<sup>26</sup> After reviewing the LGBT Bay Area Needs Assessment Study the LGBT PAG September 2009 member-vote determined that these demographic areas (the geographic and sub-populations within the San Francisco Bay Area LGBT Jewish Community Federation Service Areas) need to receive the most immediate priority. Single Men received the third amount of most votes.

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<sup>27</sup> The LGBT Movement Advancement Project (MAP) & Williams Institute seminar, *Outlook on the LGBT Movement*, during the 2009 International Gay & Lesbian Leadership Conference in December 2009 it was stated by the presenters, "Today's youth are coming out at a more vulnerable age than previous generations. The climate for coming out has changed but according to a study of young people and behaviors in the state of Massachusetts: young people that are non LGB are less likely to partake in drugs, smoking and commit suicide than their LGB peers. 28% of Non LGB young people said they used drugs in the past 30 days versus 53% of LGB peers. 19% of Non LGB young people said they smoked in the past 30 days versus 50% of LGB peers. Currently data collected on LGBT youth harassment rates compared to their heterosexual peers is only in a handful of states, but are not analyzed consistently from year to year. This missing information is key to understanding how LGBT youth are faring, what support services they might need, and how supportive of LGBT equality future generations might be."

<sup>28</sup> After reviewing the LGBT Bay Area Needs Assessment Study the LGBT PAG September 2009, member-vote determined that although this specific sub-population (not studied) is a community that needs support.

<sup>29</sup> Communal professionals comments, LGBT Study Page 44

<sup>30</sup> Communal professionals comments, LGBT Study. Page 44

<sup>31</sup> LGBT Study Page 23

<sup>32</sup> LGBT Study Page 44

<sup>33</sup> LGBT Study Page 45

<sup>34</sup> LGBT Study Page 44

<sup>35</sup> LGBT Study Page 45

<sup>36</sup> LGBT Study Page 45

<sup>37</sup> LGBT Study Page 45

<sup>38</sup> LGBT Study Page 45

<sup>39</sup> Within 2008 & 2009, the LGBT Alliance has promoted the Bay Area Jewish Healing Centers Camp Tawonga summer Grief & Growing weekend and Nehirim: GLBT Spirituality Retreat in Marin.

<sup>40</sup> LGBT Study Page 21

<sup>41</sup> LGBT Study Page 23

<sup>42</sup> LGBT Study Page 23

<sup>43</sup> LGBT Study Page 22

<sup>44</sup> LGBT Study Page 6

<sup>45</sup> LGBT Study Page 6

<sup>46</sup> "The 2008 elections showcased both the power that the LGBT movement can achieve at the state level and the difficulties of building that power in short-term contexts. Clearly, we come closest to achieving equality when we have long-term, sustained efforts to educate the public and legislators and to build the political credibility and power of the LGBT community. Although national efforts are a critical component of this work, state-focused efforts are an absolute necessity. Every state should have a strong, sustainable organization blazing a path to equality for that state's LGBT citizens. While state-based advocacy organizations have grown steadily in recent years, they are still, for the most part, small organizations with few full-time paid staff members. With so much LGBT-related legislation – both pro and anti – being considered in state legislatures, the advancement of LGBT equality hinges on the capacities of these organizations. In most states, the important role these groups play in the LGBT movement has not been matched by investments in their operations and programs. As the economy shrinks and new grassroots energy for LGBT equality emerges, now more than ever is the time to give these groups the support they need." *LGBT Nonprofits and their Funders In a Troubled Economy*, April 2009, a report of the LGBT MAP

<sup>47</sup> LGBT Study Page 35

<sup>48</sup> LGBT Study Page 37

<sup>49</sup> LGBT Study Page 14

<sup>50</sup> LGBT Study Page 35

<sup>51</sup> LGBT Study Page 35

<sup>52</sup> LGBT Study Page 24

<sup>53</sup> LGBT Study Page 25

<sup>54</sup> LGBT Study Page 25

<sup>55</sup> LGBT Study Page 25 Cohen, Aviv, and Kelman 2009

<sup>56</sup> LGBT Study Page 26 Cohen 1985, 1989, Liebman and Cohen 1990, Waxman 1992

<sup>57</sup> LGBT Study Page 26 Cohen and Kelman 2008, Aviv and Shneer 2005

<sup>58</sup> LGBT Study Page 26

<sup>59</sup> LGBT Study Page 26

<sup>60</sup> LGBT Study Page 25

<sup>61</sup> LGBT Study Page 26

<sup>62</sup> LGBT Study Page 5, Reboot 2007

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<sup>63</sup> LGBT Study Page 46

<sup>64</sup> LGBT Study Page 5, Reboot 2007

<sup>65</sup> LGBT Study Page 15, Cohen, Aviv and Kelman 2009

<sup>66</sup> LGBT Study Page 15, Cohen, Aviv and Kelman 2009

<sup>67</sup> LGBT Study Page 27

<sup>68</sup> LGBT Study Page 29

<sup>69</sup> Adapted from Dr. Andrea Jacobs, "Seven Jewish Values for Inclusive Jewish Community" in the 2009 Hineini Education Project Facilitator Training Manual, produced of Keshet, Inc.

<sup>70</sup> D'ror Chankin-Gould, Editor in Chief, Hillel LGBTQ Resource Guide, Senior JCSC Fellow, Columbia/Barnard Hillel, 2 August 2007, 18 Av 5767 and adapted directly from Dr. Andrea Jacobs, "Seven Jewish Values for Inclusive Jewish Community" in the 2009 Hineini Education Project Facilitator Training Manual, produced of Keshet, Inc.

<sup>71</sup> [http://www.barnard.edu/sfonline/jewish/panel3\\_03.htm](http://www.barnard.edu/sfonline/jewish/panel3_03.htm) *Scholar and Feminist Online* - Issue 5.1 - Jewish Women Changing America: Cross-Generational Conversations- ©2006

<sup>72</sup> D'ror Chankin-Gould, Editor in Chief, Hillel LGBTQ Resource Guide, Senior JCSC Fellow, Columbia/Barnard Hillel, 2 August 2007, 18 Av 5767 Adapted from: 1. Blumenfeld, Warren. Looking at Gay and Lesbian Life and Homophobia: How We All Pay the Price 2. The Bisexual Resource Center: [www.biresource.org/pamphlets/glossary.html](http://www.biresource.org/pamphlets/glossary.html) 3. [www.glaad.org](http://www.glaad.org) 4. [www.trans-academics.org](http://www.trans-academics.org) 5. [www.nyu.edu/lgbt](http://www.nyu.edu/lgbt) [www.hillel.org/LGBTQ](http://www.hillel.org/LGBTQ) or adapted directly from Dr. Andrea Jacobs, "Seven Jewish Values for Inclusive Jewish Community" in the 2009 Hineini Education Project Facilitator Training Manual, produced of Keshet, Inc. [www.keshetonline.org](http://www.keshetonline.org)

<sup>73</sup> 2004 Jewish Community Study of San Francisco, the Peninsula, Marin and Sonoma Counties Phillips, Bruce A. (2005)

<sup>74</sup> The LGBT Alliance PAG recognizes that language and identity evolve over time. By the term "LGBT", the PAG intends to be inclusive of all those who identify as part of the entire "LGBTQQI" or Lesbian, Gay, Bisexual, Transgender, Queer, Questioning & Intersex identities & community.

<sup>75</sup> Jasmine Blanchard, Lisa Finkelstein, Bab Freiberg, Sean Mandell, & Samuel Strauss are in part responsible for the statistical estimates stated in the LGBT Alliance documents. This team utilized baseline data of the 1986 Bay Area population study showing the JCF FSA population at 119,000 and the JFED FSA population in 1986 at 54,500. Based on these same numbers and regional estimates from 1986 the team stated that in 2004 the JCF FSA populations were at 228,000 and the JFED FSA population in 2004 at 110,000. Additionally with the analysis of the Urban Institute of U.S. Census 2000 numbers that the City of Oakland is where the nation's largest percent per capita of Lesbian communities in the world resides and the city of San Francisco is home to the two densest concentrations of same-sex couples in the country, and six of the top 10. At this time, demographic studies had not measured or made official estimates of the Transgender community. The PAG voted in favor of these recommendations.

<sup>76</sup> "There isn't a lot of research into what, if anything, works to reach religious audiences. We do know that America is a very religious nation. Of religious Americans, 96% identify as Christian. Only 1.5% of religious Americans identify as being non-secular Jews, while less than 1% identify as being Muslim. Of these three faith traditions, Judaism tends to be the most supportive on gay and transgender issues. Of the four Jewish denominations, only Orthodox Judaism opposes (short-hand for religious doctrine that: takes an official stance that homosexuality is sinful or unholy; and/or won't ordain openly gay clergy, and in some cases, won't accept openly gay adherents) homosexuality, while Conservative Judaism offers mixed support, and Reform and Reconstructionist Judaism are quite supportive. By contrast, the Muslim faith tradition on the whole opposes homosexuality, though many Muslim individuals and some mosques are supportive. Christianity offers mixed support, though official church doctrine mostly opposes homosexuality." The LGBT MAP report, *Responding to Anti-Gay Religious Activists*, published in December 2006

<sup>77</sup> Describing the challenges, key strategies and the outcomes anticipated

<sup>78</sup> A Transgender Task Force met several times in 2008 and 2009 leading to a report addressing needs of trans & gender variant Jews in the Greater San Francisco Bay Area.

<sup>79</sup> Kol Tzedek created in 2008 is a San Francisco Bay Area coalition of Jewish organizations working together as a catalyst for justice and LGBT rights.