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OPTIMIZING STRATEGIC COMMUNICATIONS: INTERNAL
GUIDELINES FOR THE JEWISH COMMUNITY OF CHILE

Project submitted to Universidade Católica Portuguesa to
obtain a Master's Degree in Communication, Marketing and
Advertising

By

Ignacia Ventura Orlandini

Faculty of Human Sciences

September, 2024



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Under the supervision of Professor Naíde Müller
(PhD)

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Abstract

Chile is home of a thriving Jewish Community, who is organized and whose main mission is to guarantee that Chilean Jews can practice their Judaism in peace. This study explores the communication dynamics of the Jewish Community of Chile, a nonprofit and faith-based organization representing nearly 17,000 Jews in the country. The events in the Middle East that followed October 7th, 2023, have impacted the community's communication strategies. The research aims to formulate comprehensive internal guidelines tailored to the specific needs of the Jewish Community of Chile, providing a foundation for the development of a strategic communication plan. These guidelines focus on enhancing decision-making processes for communication leaders, promoting rational, strategic thinking, and fostering greater awareness and engagement within the community.

Data collection involved a mixed-method approach, combining a questionnaire distributed among community members and in-depth interviews with key stakeholders and community leaders. The findings were analyzed through thematic content analysis and descriptive statistical methods. The results revealed that the Jewish Community of Chile has made significant efforts to manage its communications in a resource-constrained environment, particularly considering the geopolitical crisis. This study underscores the importance of differentiated messaging channels to address diverse internal and external audiences, and the shift towards a Hope-Based Communication approach, which aims to empower and motivate the community. Additionally, the need for clear role delineation between the community and the Israeli Embassy was highlighted, along with the importance of ongoing feedback mechanisms to evaluate communication effectiveness. This research demonstrates that even in times of crisis, maintaining a strategic vision for communication roles within non-profit and faith-based organizations like the Jewish Community of Chile is essential.

The internal guidelines proposed in this study are expected to support the community's communication leaders in navigating both current and future challenges.

Keywords: Strategic communication, Jewish Community of Chile, nonprofit organizations, faith-based organizations, community engagement, collective action.

Resumo

O Chile é o lar de uma próspera Comunidade Judaica, que está organizada e cuja principal missão é garantir que os judeus chilenos possam praticar o seu judaísmo em paz. Este estudo explora as dinâmicas de comunicação da Comunidade Judaica do Chile, uma organização sem fins lucrativos e de base religiosa que representa cerca de 17.000 judeus no país. Os eventos no Médio Oriente que se seguiram ao 7 de outubro de 2023 impactaram as estratégias de comunicação da comunidade. A investigação tem como objetivo formular diretrizes internas abrangentes, adaptadas às necessidades específicas da Comunidade Judaica do Chile, proporcionando uma base para o desenvolvimento de um plano de comunicação estratégica. Estas diretrizes focam-se em melhorar os processos de tomada de decisão para os líderes de comunicação, promovendo um pensamento estratégico e racional, e fomentando uma maior consciencialização e envolvimento dentro da comunidade.

A recolha de dados envolveu uma abordagem de métodos mistos, combinando um questionário distribuído entre os membros da comunidade e entrevistas aprofundadas com partes interessadas e líderes comunitários. Os resultados foram analisados através de uma análise categorial temática e de estatísticas descritivas. As conclusões revelaram que a Comunidade Judaica do Chile tem feito esforços significativos para gerir as suas comunicações num ambiente com recursos limitados, especialmente tendo em conta a crise geopolítica. Este estudo destaca a importância de canais de comunicação diferenciados para abordar diversos públicos internos e externos, assim como a mudança para uma abordagem de Comunicação Baseada na Esperança (*Hope-Based Communication*), que visa capacitar e motivar a comunidade. Além disso, foi sublinhada a necessidade de uma clara delimitação de papéis entre a comunidade e a Embaixada de Israel, juntamente com a importância de mecanismos de feedback contínuos para avaliar a eficácia da comunicação. Esta pesquisa demonstra que, mesmo em tempos de crise, manter uma visão estratégica da comunicação dentro de organizações sem fins lucrativos e de base religiosa, como a Comunidade Judaica do Chile, é essencial.

As diretrizes internas propostas neste estudo visam apoiar os líderes de comunicação da comunidade a enfrentar os desafios atuais e futuros.

Palavras-chave: Comunicação estratégica, Comunidade Judaica do Chile, organizações sem fins lucrativos, organizações de base religiosa, envolvimento comunitário, ação coletiva.

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I would also like to thank my family and friends, who supported me every step of the way. A heartfelt acknowledgment to Javier, who patiently listened to all my thoughts, even when this thesis was just an idea.

I began developing this project in July 2023, after recognizing several communication challenges that the Jewish Community of Chile was facing. Three months later, October 7th occurred, an event that not only became the most traumatic for Jews worldwide since the Holocaust, but also completely shifted the focus of my investigation, as the communication challenges multiplied. Today, almost a year later, it is still not an easy time to be Jewish.

With that in mind, I truly hope this project offers valuable insights and helps ease the enormous challenges faced by those working in the Jewish Community of Chile. Through this investigation, it became clear to me the immense responsibilities they have been fulfilling with determination in these extremely difficult times, always striving for tolerance and maintaining a strong, united community. I am deeply humbled and touched by their passion and selflessness. This project is a gift to you.

Table of Contents

INTRODUCTION.....	1
PART I - THEORETICAL FRAMEWORK.....	3
CHAPTER 1: STRATEGIC COMMUNICATION AND NONPROFIT ORGANIZATIONS	3
1.1 STRATEGIC COMMUNICATION	3
1.2 STRATEGIC COMMUNICATION IN NONPROFIT ORGANIZATIONS	9
1.3 STRATEGIC COMMUNICATION, COLLECTIVE ACTION AND COMMUNITY ENGAGEMENT	13
CHAPTER 2: STRATEGIC COMMUNICATION PLANNING IN NONPROFIT ORGANIZATIONS 18	
2.1 STRATEGIC COMMUNICATION PLANNING	18
2.2 ENVIRONMENTAL MONITORING IN NONPROFIT ORGANIZATIONS	22
2.3 PUBLIC UNDERSTANDING TO CREATE OBJECTIVES IN NONPROFIT ORGANIZATIONS	30
2.4 MESSAGE DEVELOPMENT AND DISSEMINATION IN NONPROFIT ORGANIZATIONS	34
2.5 STRATEGIC PLAN MEASUREMENT IN NONPROFIT ORGANIZATIONS	40
CHAPTER 3: CHAPTER 3: JEWISH COMMUNITY OF CHILE	46
3.1 JUDAISM IN CHILE	46
3.2 THE JEWISH COMMUNITY OF CHILE	48
3.3 ANTISEMITISM IN CHILE	50
PART II: EMPIRICAL STUDY	65
CHAPTER 4: METHODOLOGY	65
4.1 RELEVANCE OF THE STUDY AND RESEARCH QUESTION	65
4.2 OBJECTIVES OF THE STUDY	66
4.3 RESEARCH DESIGN	66
4.3.1 <i>Data collection method and sampling: Questionnaire</i>	67
4.3.2 <i>Data collection methods and sampling: Interviews</i>	72
4.3.3 <i>Data analysis methods: Interviews</i>	77
4.3.4 <i>Data analysis methods: Questionnaire</i>	79
4.4 ETHICAL CONSIDERATIONS	80
CHAPTER 5: DATA PRESENTATION AND ANALYSIS	81
5.1 QUANTITATIVE DATA COLLECTION: QUESTIONNAIRE	81
5.1.1 <i>Conception and Pretest of the online Questionnaire (Questionnaire Setting)</i>	81
5.1.2 <i>Data Presentation</i>	82
5.2 QUALITATIVE DATA COLLECTION: INTERVIEWS	97
5.2.1 <i>Data Presentation</i>	97
5.3. DATA ANALYSIS	111
5.3.1 <i>Importance of Strategic Communication Planning in the Jewish Community of Chile's case ..</i>	112
5.3.2 <i>Environmental Monitoring</i>	114
5.3.3 <i>Public Understanding and Main Objectives of the Jewish Community of Chile</i>	118
5.3.4 <i>Message Development and Dissemination</i>	129
5.3.5 <i>Strategic Plan Measurement</i>	133
PART III: THE PROJECT	136

CHAPTER 6: OPTIMIZING STRATEGIC COMMUNICATIONS: INTERNAL GUIDELINES FOR THE JEWISH COMMUNITY OF CHILE.....136

6.1 INTERNAL GUIDELINES FOR THE JEWISH COMMUNITY OF CHILE 136

6.1.1 Guideline 1: Clearly Define and Communicate the Roles of the Jewish Community of Chile and the Embassy of Israel..... 137

6.1.2 Guideline 2: Boost volunteering to increase community engagement and tackle the lack of resources 142

6.1.3 Guideline 3: Positive messages, positive community 147

6.1.4 Guideline 4: Foster advocacy with external audience and educating on antisemitism 153

6.1.5 Guideline 5: Enhance internal communications 158

6.1.6 Guideline 6: Enhancing Communication Evaluation for Long-Term Impact..... 159

6.2 CONCLUSION..... 163

REFERENCE LIST166

APPENDIX192

APPENDIX A QUESTIONNAIRE.....192

APPENDIX 1.1 QUESTIONNAIRE ANSWERS 192

Appendix 1.1.1 Demographic information..... 192

Appendix 1.1.2 Communication preferences..... 195

Appendix 1.1.3 Community engagement 197

Appendix 1.1.4 Antisemitism and community engagement 200

APPENDIX B: INTERVIEWS.....203

2.1. INFORMED CONSENTS 203

2.1.1 Spanish Version 203

2.1.2 English version..... 206

2.3. INTERVIEWS.....209

2.3.1 Interview A: Exploratory interview 210

2.3.2 Interview B 214

2.3.3 Interview C 226

2.3.4 Interview D 231

2.3.5 Interview E 240

2.3.6 Interview F 248

2.3.7 Interview G 260

2.3.8 Interview H..... 270

2.4 CODE SUMMARY 281

List of Figures

Figure 1: “The Benchmarking Wheel”28

Figure 2: “Continuum of support for LGBT people” 38

Figure 3: “Relational Framework of Social Impact”43

Figure 4: “Dissected program logic model” 45

Figure 5: Pro-Palestinian Protest In Santiago.....55

Figure 6: Pro-Palestinian manifestation In Santiago.....55

Figure 7: X Statement.....56

Figure 8: Statement From ADL.....57

Figure 9: Statement From American Jewish Committee.....	57
Figure 10: Bicur Jolim Synagogue Vandalized With Pro-Palestinian Slogans.....	58
Figure 11: Statement from Jewish Community of Chile.....	59
Figure 12: Statement from Centro Simón Wiesenthal Latinoamérica.....	59
Figure 13: Testimonial from Berta Breitlin.....	60
Figure 14: Statement from the Jewish Community of Chile.....	62

List of Graphics

Graphic 1: Type of content the Jewish Community of Chile is expected to communicate in social media.....	84
Graphic 2: Type of content the Jewish Community of Chile is expected to communicate in internal channels.....	85
Graphic 3: Most effective communication channels to keep informed about news and events.....	85
Graphic 4: Communication channels for information purposes.....	86
Graphic 5: Preferred communication frequency.....	87
Graphic 6: Factors influencing interaction with social media content.....	88
Graphic 7: Barriers that prevent active participation in community events and activities....	89
Graphic 8: Level of likelihood of volunteering in community activities.....	90
Graphic 9: Reasons for volunteering.....	91
Graphic 10: Level of perception of antisemitism in Chile.....	92
Graphic 11: Perception of antisemitism and community engagement.....	93
Graphic 12: Perception of antisemitism and community participation in events.....	93
Graphic 13: Level of satisfaction with the community's communication efforts to respond to incidents of antisemitism.....	94
Graphic 14: Satisfaction factors with the community's communication efforts to respond to incidents of antisemitism.....	95
Graphic 15: Perceived most effective communication channels to raise awareness on antisemitism.....	96
Graphic 16: Communication initiatives members believe the Community should undertake to address antisemitism more effectively.....	97

List of Tables

Table 1:	25
Table 2:	42
Table 3:	74

Introduction

Chile is home of a thriving Jewish Community, whose main mission is to ensure that Chilean Jews can practice their Judaism in peace. However, the events that followed October 7th, 2023, have significantly impacted the communication strategies of the Jewish Community of Chile. As the crisis in the Middle East intensified, the need for a strategic, well-coordinated communication plan became essential. This study examines the way the Jewish Community of Chile has adapted its communication efforts over the past year to address the complex challenges arising from the global and regional context. A small interdisciplinary team has taken on the great challenge of representing almost 17,000 Jews in Chile, managing internal and external communications in an environment of limited resources and heightened sensitivity.

Nonprofit and faith-based organizations face unique challenges when it comes to communications. Mobilizing the community, securing funding issues and managing volunteerism and activism require a specialized approach. The main goal of this project is the formulation of comprehensive internal guidelines tailored to the specific needs of the Jewish Community of Chile to provide a solid foundation for the creation of a strategic communication plan. These guidelines seek to enhance the decision-making process for communication leaders by offering a methodological approach that emphasizes rational thinking, fosters awareness and engagement, and promotes a deeper understanding among community members.

To achieve these objectives, this project is structured into three main sections: Literature Review, Data Collection and Analysis, and the Development of the Strategic Communication Guidelines.

The Literature review is divided into three chapters. Chapter 1 introduces the key concepts of strategic communication, particularly within nonprofit and faith-based organizations. It explores how strategic communication intersects with collective action and community engagement in these contexts.

Chapter 2 focuses on the importance of strategic communication planning for nonprofit organizations. It outlines essential steps, including environmental monitoring, public

understanding, setting objectives, crafting resonant messages, proper dissemination and how to gather feedback from the effectiveness of this communication strategies.

Chapter 3 provides context for the study, detailing the history of Judaism in Chile and the organizational structure of the Jewish Community of Chile. It also examines significant antisemitic incidents in the country following October 7th, 2023.

The methodological framework is presented in Chapter 4, which describes the study's relevance, objectives, and approach to data collection and analysis. This research is exploratory, aiming to gain initial insights into the current communication dynamics of the Jewish Community of Chile. A mixed-method approach was employed to gather both objective and subjective data. A questionnaire was distributed among community members to understand their communication preferences and needs, while semi-structured interviews with key leaders provided deeper insights into the community's communication challenges, opportunities, and motivations. The interview data was analyzed using a thematic analysis, while the questionnaire responses underwent descriptive statistical analysis.

Chapter 5 presents the results of the data analysis, integrating findings from both the interviews and the questionnaire. This analysis follows the framework outlined in Chapter 2, focusing on the key themes and insights that emerged from the data.

Finally, Chapter 6 outlines six strategic communication guidelines based on the study's findings. These guidelines are tailored to the specific needs of the Jewish Community of Chile and aim to provide a solid foundation for the creation of an effective strategic communication plan.

Part I - Theoretical Framework

Chapter 1: Strategic Communication and nonprofit organizations

1.1 Strategic Communication

Strategy is a discipline of abstract thinking and a practical art, as it requires the person making the decisions to combine systematic thinking to accomplish goals in the face of opposition and conflict (Souchon, 2020). The concept of strategy has been broadly studied in academia and has its origins in the military field. The beginnings of military strategy can be traced back to ancient times when Greek ideals gave way to pragmatic military history and evolution. The roots from the word “strategy” comes from Greek, referring specifically to a general in command of an army (Evered, 1983). The Art of War, written in China in 360 BC by Sun Tzu, is the earliest known declaration on military strategy, and it is also most likely the most important book on military strategy ever published. Later in history, during the Napoleonic Wars, the word became popular across Europe (Evered, 1983).

Thus, the military is no longer the only domain for the notion of strategy. Since the Second World War several civil institutions, companies, organizations, non-military government departments, within other organizations have developed strategies, typically implying policy planning of any kind (Malik, 1999). This said, over time, theories on the creation of strategies have evolved. While contemporary strategy theory is far more emergent, gradual, and focused on continual change, classical strategy theory is primarily concerned with logical long-term planning (Van Ruler, 2018). Following this line of thought, the art of strategy can be described as the careful preparation and development of actions to accomplish goals in a variety of domains, such as corporate affairs, commerce, politics, health care, and communication (Okigbo, 2014).

Greater efficacy in pursuing objectives across a range of life domains is predicted by a strategic mentality, which entails asking oneself questions that prompt strategic mindset (Chen et al., 2020). A mindset can be described as a concept that entails that human capacity is not static but rather can be enhanced through time, and that certain beliefs could shape the behavior of individuals (Dweck & Yeager, 2019). In the same line, a mindset could also be defined as an attitude that influences how one chooses, encodes, and retrieves

information as well as the kinds of assessments and reactions one makes (Rucker & Galinsky, 2016). The development of a strategic mindset and the promotion of strategic learning methods can improve strategy creation in complex situations (Yorks & Nicolaides, 2012). In this sense, goal accomplishment is indirectly predicted by a strategic mindset since it provides insight into the degree to which individuals are likely to act strategically when pursuing their objectives and, consequently, the efficiency with which they do so (Chen et al., 2020). In other words, to enhance effectiveness, one must have a clear understanding of the current position and the desired destination, as well as the possible challenges and constraints that one may encounter along the way. In this sense, a strategic model can be described as a plan created to enhance a process, and its development requires a particular mindset, which necessitates determining the primary objectives of an organization and pinpointing the essential steps for optimizing the process for maximum output for accomplishment of the specified objectives (Nardi, 2021).

The mental process of strategic thinking aids in the development of original, creative plans that have the power to change the rules of a competitive game (Wilbanks, 2007). In that sense, and to directly participate in the strategizing process and to identify delicate organizational and strategic difficulties that defy traditional planning, strategic thinking entails a creative, diverse, and systematic mindset and related techniques (Jacobs, 2016).

There are several authors that have studied the implications of strategic thinking. Liedtka (1998), argues that there are five components to strategic thinking: 1) Intent focused 2) systems perspective; 3) thinking in time; 4) intelligent opportunism, and 5) hypothesis driven (Liedtka, 1998). First, intent focus highlights the need to have a clear goal in mind. It gives organizations guidance on how to devote their attention and energy toward accomplishing a certain goal. Secondly, by adopting a systems perspective, companies are encouraged to comprehend the various systems within which they function. This means looking at how different systems are related to one another, from internal structures to larger societal, cultural, and political settings (Liedtka, 1998).

According to Liedtka, strategic thinkers are prompted to build a bridge between the past, present, and future by the third component, thinking in time. Thus, to achieve a desirable future, this entails determining which elements from the past should be kept, eliminated, or developed in the present. The mindset of a constant SWOT analysis (Strengths,

Weaknesses, Opportunities, Threats)¹ is required for the fourth component, called intelligent opportunism. Since the world is dynamic and ever-changing, with this approach strategic thinkers can recognize and seize new chances with skill. Finally, the scientific method and strategic thinking are compared in the fifth aspect, called hypothesis-driven thinking. To improve their approach, strategic thinkers generate ideas, conduct critical and creative analysis, and draw lessons from past mistakes. This process is similar to a continual cycle of experimentation and adaptation (Liedtka, 1998).

Another author who studied the implications of strategic thinking is Henry Mintzberg. In his article “The Strategy Concept I: Five Ps For Strategy”, published in 1987 he coined the five Ps of Strategy: 1) Plan; 2) Ploy; 3) Pattern; 4) Position, and 5) Perspective. These are five methods that can be applied to create a solid and workable strategy (Mintzberg, 1987).

According to the author, when seen under the scope of plan, a strategy is how leaders attempt to give their organizations a direction and set them on planned paths of activity. This definition states that strategies must possess two fundamental qualities: they must be established deliberately and intentionally, and they must be made before the activities to which they apply. In this way, an organization's chances of achieving its objectives and minimizing risk are higher the more planning it does (Mintzberg, 1987).

On the other hand, strategy as a ploy refers to the tactics, a concept that will be analyzed further in this study. Outwitting rivals by schemes to confuse, deter, or otherwise affect them may constitute a component of the approach (Mintzberg, 1987). The author also refers to a strategy that, whether intentionally or not, can occasionally be drawn from past organizational behavior. This is how he defines strategy as a pattern, which introduces convergence and concentrates on action, adding yet another significant feature in organizations (Mintzberg, 1987).

The fourth description characterizes strategy as a positional tool for situating an organization within a specific environment. According to this concept, strategy takes on the role of an intermediary between the external and internal circumstances. To gain a competitive edge, it focuses on the organization's desired image in the marketplace and

¹ A more detailed explanation on SWOT Analysis will be delivered in the chapter 2.1 of this study, called “Environmental monitoring in the nonprofit sector”

among consumers (Mintzberg, 1987). Finally, the fifth definition of strategy looks inside the minds of the collective strategist, whereas the fourth definition looks out, attempting to place the organization in the external environment. In this context, strategy is a perspective, with substance that includes a deeply established way of seeing the world in addition to a position that has been selected (Mintzberg, 1987).

It's crucial to emphasize that while these definitions may conflict in certain areas, they complement one another in other, possibly more significant ways, as the author recalls. "Not all plans become patterns nor are all patterns that develop planned; some ploys are less than positions, while other strategies are more than positions yet less than perspectives" (Mintzberg, 1987, p.20). In this way, as the author points out, each definition contributes significantly to the comprehension of strategy and encourages the exploration of essential aspects regarding organizations.

As stated previously, the idea of tactics invariably surfaces while attempting to define the concept of strategy. It's relevant to highlight that strategies and tactics are not the same and should be used interchangeably (Benedetti, 1992). The distinction between strategy and tactics was not made by the classical strategists when they wrote about war and strategy (Malik, 1999). Etymologically, and as stated before, whereas strategy is derived from the Greek *stratos* (army) and *agein* (guide), meaning the art of conducting military actions, tactic is derived from the Greek term *taktike* (*tekhne*), which means the art of organization (Ordóñez, 2017).

Carl von Clausewitz (1780-1831), a writer and Prussian general, referred to this dichotomy as he developed a theory that provides a theoretical framework for the growth of strategic thinking and behavior (Souchon, 2020). As a matter of fact, contemporary conflict resolution strategies can still benefit from an understanding of Clausewitz's theory of war (Čajić, 2016). Clausewitz defines strategy by comparing it with the term tactic. As defined in the article "What's in a Name? Clausewitz's Search to Define Strategy" from the *Military Strategy Magazine* (2016), referring to section 20 of *Strategie* by Carl von Clausewitz:

"Tactics is the science of securing a victory through the employment of military forces in battle; strategy is the science of achieving the aim of the war through the linkage of individual battles, or to express it in more elegant terms: tactics is the science of employing military forces in battle; strategy is the science of employing the individual battles to further the aim of the war". (v)

In that sense, Clausewitz distinguished between two levels of warfare in this sense: tactical, which was the skill of winning battles, and strategic, which was the use of battles to accomplish the military and political goal of the war (Echevarria, 1995).

In contrast to tactics, which are focused on the particulars of an engagement, strategy refers to high levels of cooperation. Successful interactions in many aspects of life, including business, communication, corporate affairs, health management, and politics, depend on having a solid strategy that results in efficient operations and tactics (Okigbo, 2014). What the lower-level units within each division must do, how they must accomplish it, and who is responsible at each level are all covered by a tactical plan. In other words, the tools necessary to implement a plan and make it successful are called tactics (Sundnes, 2014).

Thus, the broad concept of strategy and tactic does not only refer to the military world, as it can be also focused specifically on the field of communications. For instance, in the field of public relations, strategies refer to the wide-ranging, extended plans and objectives aimed at accomplishing overarching objectives, while tactics are the targeted, immediate activities employed to put these strategies into motion (Smith, 2020). The competitive and fast-paced environment of today puts additional pressure on organizations to perform well and adapt quickly (Englehardt & Simmons, 2002). The abundance of information, the barrage of messages, the declarations and promotions from media experts, advertising, and commercial and for-profit interests can leave many individuals feeling overloaded (Patterson & Radtke, 2009). Strategic communication plays a key role in this environment, as it is essential for bringing forward societal change. It combines the science of information transmission with the art of concept expression and involves constructing the message to inspire target audiences to take desired action (Patterson & Radtke, 2009).

Strategic communication can be described as a mindset that views communication as a strategic management function that encompasses all the organization's communication efforts (Christensen et al., 2008). It is also a field of study that is expanding and involves the integration of multiple disciplines with the goal of improving communication strategies and organizational performance (Falkheimer & Heide, 2018). In the past, corporate communications departments, communication actors, and communication functions have

been linked to strategic communication. However, modern research approaches strategic communication holistically, blurring the lines between information technology, communications, marketing, and human resources (Falkheimer, 2014).

The term “strategic communications” leads to various definitions according to the specific focus of the researchers. Hallahan et. al (2007, p.4) broadly defines strategic communication as “the purposeful use of communication by an organization to fulfill its mission” (Hallahan et. al, 2007, p.4). Buhmann & Likely (2018) provide an alternative definition, describing it as any communication project, activity, campaign, or program that is a part of a larger planning/evaluation cycle. In this perspective, the strategic communication process is seen as a method of rational decision-making (Buhmann & Likely, 2018)

Zerfass et al. (2018, p.11) offer yet another definition, stating that strategic communications can be described as “the purposeful use of communication by an entity to engage in conversations of strategic significance to its goals” (Zerfass et al. 2018, p.11). In this case, the entity encompasses all varieties of organizations, including nonprofits, social movements, and well-known people in the public eye. The conception, modification, presentation, execution, implementation, and operationalization of strategies can all benefit from effective communication (Zerfass et al., 2018)

Zerfass et al. (2018) state that the term “strategic communication” replaces “integrated communication,” a definition that serves as a catch-all for all goal-oriented communication initiatives undertaken by organizations to reach out to a variety of stakeholders and audiences (Zerfass et al., 2018). In general, strategic communication can refer to the use of communications to influence behavior change (Fink & Barclay, 2013). This is in line with what is stated by Tatham (2008), who agrees that its key to understand strategic communication as a methodical sequence of cohesive and consistent actions carried out at the tactical, operational, and strategic levels that facilitate comprehension of target audiences, identify efficient channels, and develop and disseminate ideas and opinions via those channels in order to sustain and encourage specific behaviors (Tatham et al., 2008).

It is best to think of strategic communication as an agile management process where the main goals are to test strategic decisions through continuous loops of presentation and

negotiation, and to feed areas where meanings are presented, negotiated, constructed, or reconstructed for strategy building and strategy implementation (Van Ruler, 2018)

In this sense, plans and initiatives for strategic communication provide development stakeholders with information and knowledge that they can use to make responsible decisions, mobilize the social and political spheres, encourage positive behavior change, and foster both individual and group development. Therefore, it is essential to employ communication tools and approaches strategically to identify process barriers and make efficient use of information (Mozammel & Schechter, 2005).

1.2 Strategic communication in nonprofit organizations

As defined by Morrell et al. (2012), the term "organization" is used broadly to refer to both human political activities and the social environments in which they take place (Morrell, 2012). This is supported by the definition of organizations provided by Bukhari et al. (2014), who describe them as formal structures designed to achieve goals (Bukhari et al. 2014).

Scholars have long highlighted the intimate connection between organizations and communication. Chester Barnard noted in 1938 that communication is essential to an organization and that there is a strong correlation between communication and leadership (Barnard, 1938). In numerous cases, strategic communication is a valued component of strategic management procedures and a significant organizational resource (Zerfass et.al, 2012).

Advancements in social, political, and economic spheres have led to a surge in interest for organizations in strategic communication. According to Weick (2015), ties between individuals inside organizations are made up of both formal and informal connections, and these relationships need to be always upheld. The author agrees with the fact that all companies and their operations are built on communication (Weick, 2015). Also, the interactions with many stakeholders have grown more intricate and delicate, and they also put societal pressure on businesses to be accepted in a variety of settings (Falkheimer, 2014). In this sense, strategic communications are a matter of interpretation rather than actual decision-making and behavior within an organization. Therefore, there is a direct

relationship between strategic communication and legitimacy, and communicative competencies are crucial for today's organizations (Holmström et al., 2009).

According to Falkheimer, (2014), there are four linked considerations that support the idea that strategic communication is important for organizational development. Organizations utilize strategic communication, first and foremost, because they believe that communication enhances their efficacy, and that efficiency depends on credibility and trust. Second, strategic communication is associated with the significance of upholding, enhancing, or modifying an organization's reputation among its constituents. Third, companies use strategic communications as a tool to improve, reinforce, or alter the organization's identity among its staff and the corporate culture. It is considered that effective communication fosters a supportive community centered upon fundamental values, hence supporting the organization's vision and strategy. Lastly, the case for strategic communications is made that it might encourage honesty and openness within the company as well as between it, its stakeholders, and the public. The argument is predicated on a deliberative understanding of society and organizations, which holds that information withholding, hierarchy, and secrecy are detrimental to organizational growth (Falkheimer, 2014).

In keeping with this line of reasoning, the responsibility of those in charge of communications within companies is pertinent. Managers nowadays are expected to be both strategic communicators of visions, values, and goals and facilitators of organizational change (Heide & Simonsson, 2011). An efficient management tool for creating and putting into action the policies required to accomplish community goals is communication. As a result, communication efforts should be used deliberately, thoughtfully, methodically, consistently, and under close supervision (Polozheshna, 2022).

Formal organizations are divided into three sectors: the public, private, and third sector (Bukhari et al. 2014). The last category, frequently referred to as the third sector, is a rapidly expanding global domain that includes voluntary organizations, cooperatives, non-profits, non-governmental organizations, people's groups, community-based organizations, and civil society organizations (Bukhari et al., 2014). Corry (2010) addresses the illusive character of the Third Sector, characterized by groups that resist categorization as public or private.

Cordery & Sinclair (2013) broaden this spectrum, incorporating non-government organizations, social enterprises, charities, volunteer organizations, not-for-profit organizations, membership organizations, and professional associations under the banner of third sector organizations (Cordery & Sinclair, 2013). Particularly, Nyssens (2008) underscores the third sector's overarching aim to serve its members and the broader community rather than generating profits for investors. This multifaceted context characterizes the landscape in which the nonprofit sector thrives.

For Anheier (2014), the third sector offers a comprehensive understanding of the nonprofit sector as a composite of private, voluntary, and nonprofit organizations and associations. It encompasses a variety of organizations and activities that set it apart from the public or governmental sector on the one hand and the corporate or for-profit sector on the other. The nonprofit sector has grown significantly, contributing to many fields including social services, education, international relations, community development, the environment, and the arts and culture.

Compared to the corporate sector, nonprofit organizations' communication requires considerably more complexity in terms of goals, audiences, and resources. For instance, nonprofit organizations frequently must balance goals that seem to be at odds with one another because of demands from management. Like any other company, nonprofits must make strategic decisions and communicate effectively to garner attention, build stakeholder trust, and speak about the issues they advocate for while preserving connections (Gonçalves & Oliveira, 2022).

Gonçalves & Oliveira (2022) defined communication in the context of nonprofit organizations. According to them, “nonprofit communication is all the communicative processes enacted by an actor on behalf of a communicative entity in the public sphere and inside the collective, framed and governed polyphonically and according to formal and informal strategies” (Gonçalves & Oliveira, 2022, p.7). According to this definition, an actor's communicative processes involve four fundamental communication pillars. First, the actor is speaking on behalf of some entity, which could be a movement, an official organization, or another group of people. Next, the communication is framed and controlled in a polyphony manner, considering the various viewpoints and ideas held by the group while keeping the collective's primary goal in mind. The formal strategy also

covers the objectives, targets, and accomplishment of the established mission. Lastly, the term "informal strategies" refers to the aims, statements, and goals that are determined by spontaneous groups that take part in the continuous process of organizing in the public realm (Gonçalves & Oliveira, 2022).

Also, and as it will be explained in detail following this review, nonprofit communication functions on multiple levels when it comes to the public, considering a wide range of stakeholders such as volunteers, donors, minority groups, activist organizations, regulatory agencies, and other nonprofits. In the same line, the validity of the nonprofit at the social level is largely reliant on its communication efforts to uphold the highest moral standards as "servants of society" (Jeavons, 2016).

In that line, religious organizations represent a significant segment of the nonprofit sector, encompassing a diverse array of faiths, including Lutheran, Baptist, Protestant, Hindu, Buddhist, Jewish, Muslim, and Islamic congregations, alongside institutional networks like the Catholic Church (Anheier, 2014). Religious entities play a pivotal role in the nonprofit landscape (Powell & Bromley, 2020). Powell and Bromley's work further delves into the distinction between secular and religious organizations, highlighting the effectiveness of religious organizations in galvanizing communities toward shared missions.

According to Edwards-Neff (2021), religious and belief-based organizations use strategic communications for a variety of purposes, just like other nonprofit organizations. Serving constituents, promoting causes, maintaining connections with members, guaranteeing sustainability, handling emergencies, and controlling reputation are all included in these objectives (Edwards-Neff, 2021).

The future projection, as per the Pew Research Center (2021), serves as a compelling backdrop for understanding the importance of strategic communications in religious organizations. The anticipation that by 2030 8.3 billion people worldwide will have affiliations with a faith shows the need to adapt communication strategies to connect with stakeholders on religious matters (Spaulding, 2021). In comparison to research on strategic communications in corporate contexts, the intersection of faith, religion, spirituality, and strategic communications remains an underexplored field. This context demands the attention of religious communicators across corporate, nonprofit, and philanthropic sectors.

Understanding the motivations and demands of religious stakeholders is imperative (Spaulding, 2021), as it will be deepened further in this review.

Internal communication is vital in non-profits as it aligns staff and volunteers with the mission, enhances motivation, and promotes collaboration. It ensures consistent messaging, which is crucial for building trust with donors and sustaining volunteer engagement, making it a core element of successful communication strategies (Dhanesh, 2017).

1.3 Strategic communication, collective action and community engagement

Traditionally, people have united to pursue common objectives that are impossible for one individual to accomplish alone. These individuals working together toward common objectives are typically organized into official organizations, which can be non-profit or profit-making (Cardoso et al., 2019). This participation can be framed within a sociological perspective, which encompasses empowerment and civic engagement. This viewpoint emphasizes the notion that this kind of engagement and group participation is how citizens acquire citizenship. In this sense, participation is significant since it results in citizens who are actively involved in society (Carpentier et al., 2019).

Intentional and coordinated acts conducted by people or organizations with a common goal in achieving a collective good are commonly referred to as collective action (Marwell & Oliver, 1993). Collective action has the potential to bring about social change when observers, protagonists, and opponents are inspired, encouraged, and impacted by a sense of belonging, norms, goals, and support (Louis, 2009). Social change is influenced by evolving social dynamics and actors prioritizing collective action as a strategy from the combination of social, political, and economic changes (Obregón & Tufte, 2017).

One of the first and classic authors in studying collective action is the prominent American economist and sociologist Mancur Olson (1932-1998), whose theory is still valid nowadays. According to Olson's theory of collective action (1965), groups generally

struggle to provide collective goods because people have a propensity to free ride. In other words, a lot of people usually prefer to let other people pay the expenses associated with supplying these commodities while they still get to reap the rewards alongside everyone else. Because they can coordinate individual acts and shield the group interest from the free-ride tendency, formal organizations are therefore essential (Olson, 1965).

Following that line of thought, it is frequently demonstrated that individuals with strong affiliations to organizations engage in more community action activities than those without such ties (Rubin & Rubin, 2001). The shift towards empowerment and engagement underscores the evolving nature of participation, as it is believed that we are moving "to a means for empowerment and the basis for engagement with reality in order to change it, in the twenty-first century" (Thomas, 2014, p. 10). Organizing, distinct from mobilizing, involves activating an existing support base and strategically developing resources for change (Holgate et al., 2018). In other words, organizing starts with determining where the power necessary to effect change is and then works backwards to develop a methodical strategy to develop the resources required to produce change.

Control and self-determination serve as a strong incentive for community participation to attract in and keep outstanding participants as well as to encourage ongoing engagement (Moser, 1989). Research has indicated that there are wide variations in the ability of communities to participate in community mobilization initiatives and the kinds of individuals who are most likely to get involved (Xu, 2007).

When it comes to effective social transformation and behavioral change, strategic communication is crucial. Communication, in this context, is more than information dissemination; it is a tool for fostering transformation (Balonas, 2021). For instance, merely launching information campaigns or raising awareness about a certain issue is insufficient, as it will be explained in the following paragraphs.

As it will be seen in depth further in this review, one of the essential components of strategic communication planning in various disciplines is the establishment of specific, quantifiable goals that must serve as the foundation for social change initiatives (Balonas,

2021). Also, it's pivotal to determine the desired response and establish appropriate behavioral goals.

In this sense, communication refers to the capacity to affect a particular audience in a particular social, political, and economic setting to impact the audience's behavior. This suggests the ability to motivate and persuade. The values of cultural identity, trust, commitment, voice, community involvement, and empowerment are central to communication for social transformation (Balonas, 2021).

In this situation, altering people's behavior is, perhaps, the most difficult endeavor, requiring a nuanced approach (Balonas, 2021). As the author explains, communication planners must avoid creating programs based solely on institutional perspectives, missing opportunities for persuasive arguments. In this sense, there are two potential outcomes if a communication planner is unable to understand it: the first is to create a communication program based on the audience as perceived by the professionals. In this case, the information provided by the institutions involved in the social project informs communication decisions rather than studies of attitudes and behaviors of segments in connection to social problems and their context. Since that communication is about more than just disseminating information, they frequently miss the opportunities to present arguments that can result in adherence and behavioral change, considering that effective communication aims to persuade as well as inform while also gaining attention (Balonas, 2021). This could relate to what was stated by Dagrón & Tufte (2006), who agree that "affected people understand their realities better than any 'experts' from outside their society, and they can become the drivers of their own change" (Dagrón & Tufte, 2006, p. xix)

If a communication planner is unable to understand the use of communications for social change, the second output could be to create an informational and instructional strategy for a communication program that focuses on raising awareness and providing information through websites, films, brochures, and social media campaigns. In the hope that the audience would respond to the message if it were aware of the associated dangers, challenges, opportunities, and advantages, this technique focuses on increasing literacy

about the issue. Numerous organizations use this communication strategy, yet frequently there is no proof of its effectiveness (Balonas, 2021).

Consequently, social strategists require more than simply observation and technical proficiency. To achieve effective results, strategists must first comprehend why individuals respond or do not respond to good messages or notifications (Balonas, 2021).

Thus, a thorough understanding of the intricate web of attitudes and behaviors is essential for strategic communication aimed at social change. Human behavior varies across situations, cultures, and times, necessitating unique plans for each circumstance (Balonas, 2021). Every circumstance that calls for communication to bring about social change must have a unique plan created. Even though the audiences are the same, human behavior varies (Balonas, 2021).

Thomas (2014) emphasizes the role of media, communication, and information in intentional and undirected social change, particularly in the modern era where participation is a growing challenge. The significance of communication and media in movements is more evident than ever thanks to the rise of social media, the development of digital social networks, and the quick rise of social movements worldwide (Polletta, 2016). Information and Communication Technologies (ICTs) play a crucial role, altering the creation, involvement, and organization of collective actions. ICTs are being used in social interactions more and more, which has altered the creation, involvement, and organization of both consensual and conflictual collective actions as well as informal modes of organizing (Cardoso et al., 2019). Individual capacities to observe behavior and provide targeted rewards or penalties in both small and large groups are enhanced using these technologies (Lupia & Sin, 2003).

ICTs, such as messaging and information sharing services, email, blogs, VoIP services, websites, and social media platforms, are primary tools in collective action scenarios (Cardoso et al., 2019). Formal collective action organizations leverage ICTs to adopt various participatory modalities (Bimber et al., 2012).

ICTs give organizers the ability to work with purpose to plan collective action, but their ability and intentions ultimately determine how successful they are in making collective action a reality. Consequently, the authors contend that human elements play a major role in the effectiveness of collective action that is aided by ICTs. Additionally, the use of ICTs may lessen the relative disadvantage that huge organizations face when it comes to organizing collective action (Cardoso et al., 2019).

According to Johnston (2010), community engagement is the process of preserving and strengthening ties between organizations and the community through dialogue and involvement. It also aids in solving challenging issues involving a variety of community groups and contexts. To "build social capital and enhance social outcomes through decision-making," engagement with communities thus seeks to facilitate "understanding and evaluation, involvement, exchange of information and opinions, about a concept, issue, or project" (Johnston et al., 2018, p. 173).

One of the fundamental goals of community engagement is to offer voice to varied community groups in addressing socially situated problems and to preserve and strengthen ties between organizations and these groups in complicated environments (Johnston & Lane, 2019). To be effective, members of the community must also feel empowered and able to freely express their ideas to professionals who are both qualified and driven to help them do so in a way that will lead to positive social results (Willis, 2012). Therefore, the potential of community engagement to link organizations with a variety of stakeholder voices that represent community viewpoints on a particular topic is implicit in these functions. The procedures and results of community participation are made legitimate by the voices' purported representational status. Thus, the practitioners' job in community involvement is to find and include genuine voices (Johnston & Lane, 2019).

According to Molleda (2010), an authentic person or item is one who is truthful and sincere. The openness and transparency of the communication participants as well as the communication procedures they engage in serve as examples of these qualities (Rawlins, 2008).

According to the belief that an authentic organization would fulfill its commitments and act in a manner consistent with the standards it has established for itself among its stakeholders, authenticity has also been seen as a crucial component of organizational reputation (Edwards, 2010).

Chapter 2: Strategic Communication Planning in nonprofit organizations

2.1 Strategic communication planning

The definitions given when characterizing strategic communications have a similar theme that is centered on the core idea of a well-thought-out plan. Over time, theories on the creation of strategies have evolved. While contemporary strategy theory is far more emergent, gradual, and focused on continual change, classical strategy theory is primarily concerned with logical long-term planning (Van Ruler, 2018).

Sundnes (2014) studied the implications of strategic planning and agreed that a plan is an organized, step-by-step process that outlines how something is to be done. The strategy that emerges from the planning process recaps the goals and some of the objectives that must be reached in order to address the needs that have been identified, as well as the interventions that must be put into practice (Sundnes, 2014). In the same line of thought, more classic authors such as Cook (1990) emphasizes that strategic planning is crucial because it summarizes an organization's intended purpose, specifies quantifiable objectives, and provides the tools and methods required to achieve these objectives (Cook, 1990).

Van Ruler (2018) draws the conclusion that strategic communication should not be limited to presenting, promoting, and achieving organizational goals and to view strategy as a one-way process from the organization to its audiences. Rather, it ought to center on the combination of continuous communication activities within the framework of developing, presenting, actualizing, negotiating, and reconstructing strategies (Van Ruler, 2018). Therefore, the author claims that strategic communication should be conceptualized as an agile management process that would entail feeding the environments where meanings are constructed, negotiated, presented, and reconstructed for the purposes of building and

implementing strategies, as well as testing those decisions by presenting and negotiating them in a continuous loop (Van Ruler, 2018).

In the same line, a study conducted by Spee and Jarzabkowski (2011) envisioned strategic planning as a communicative process that involves increased discussion and text interpenetration resulting in the formation of a final strategic plan. Their findings also demonstrated that a strategic plan is a dynamic document that organizes interactions at work rather than being a static document that promotes inflexibility (Spee & Jarzabkowski, 2011).

This goes in line with Blair (2004), who states that strategic planning is a collection of analytical tools typically used to help a business position itself favorably in an environment that is both competitive and dynamic. Planning, so, offers a framework that enables an organization to assess its surroundings, set missions and objectives, pinpoint stakeholders, evaluate its advantages and disadvantages, and create implementation plans that are focused on taking concrete action in these dynamic environments (Blair, 2004).

According to Sundes (2014), the planning process is complex and requires qualifications, and any plan should be preceded by adequate, inclusive coordination and assessment of its strategic, operational, and tactical factors. It is imperative to emphasize that suitable strategic plans should always take into account the resources that may be needed for the plan's implementation (Sundnes, 2014). Also, determining the course of an organization and the tactics to take it there should be a methodical, objective process (Bischoff-Turner, 2008).

In that sense, strategic planning must address queries such as: is the organization doing appropriately right now? Or is the company squandering time and resources on objectives that benefit neither their clients nor their partners in business? Where is the organization in comparison to the competitors? Does the company know exactly how it wants to be perceived? All these questions should be able to be answered through the strategic planning process (Reuninger, & Hackos, 1997).

Strategic planning, while a practical and effective management tool for nonprofit organizations due to its reliance on objective data and methodical decision-making, may

fall short in today's complex and competitive environment. In that sense, while establishing a mission, vision, and goals statement is enough to keep or expand an organization, it may not always take advantage of new possibilities or make the most use of its resources (Bischoff-Turner, 2008).

This is when the concept of strategic positioning emerges, helping an organization more thoroughly understand the competitive context it operates in. Effective strategic planning is enhanced by strategic positioning (Bischoff-Turner, 2008), as it is a tool to help an organization grow and to greatly increase the potency and sustainability of assets and success. In addition to achieving the goal, strategic positioning meets stakeholder expectations and environmental requirements (Bischoff-Turner, 2008).

Jack Trout (1935-2017), who first coined the term "strategic positioning" in the 70's noted that what matters is where the company stands in the eyes of their audience, not the product. As cited in the article "Is it time to reposition positioning?" by Jowitt, H. and Lury, G (2012), referring to "*The Battle for Your Mind*" by Al Ries and Jack Trout (1980), positioning is "To succeed in an over-communicated society, a company must create a position in the prospect's mind, a position that takes into consideration not only a company's own strengths and weaknesses, but those of its competitors as well" (Jowitt & Lury, 2012, p.97). Thus, in a competitive market, positioning aids in differentiating an organization and provides a more comprehensive definition of its identity. Well-positioned organizations have a presence that makes it look easy for them to accomplish strategic goals (Bischoff-Turner, 2008).

However, in today's fast paced environment non-profit organizations, such as the Jewish Community of Chile, confront a special and formidable challenge in their efforts to garner awareness for their causes and messages (Patterson & Radtke, 2009). The nonprofit organization's communications environment is constantly changing, thus the communications plan should too, as stated by Spee & Jarzabkowski (2011). When it comes to revenue streams, stakeholders, mission, and performance evaluation, nonprofits have different difficulties than for-profit organizations (Akingbola, 2006). Compared to profit sectors where managers are required to earn revenue, strategic planning in nonprofit organizations is more complicated (Giffords & Dina, 2003). Due to these distinctions, the literature on strategic planning in for-profit companies is not often directly applicable to

non-profit organizations, which makes research on strategic planning in nonprofit organizations essential and significant (Gratton, 2018).

Creating a strategic plan is a great way for nonprofit leaders and staff to better meet the organization's mission, clarify member's needs, and adapt to the changing environment. It's a continual process that helps nonprofit organizations meet their mandate to serve their constituency with ever-improving quality services and prove to funders and the community that their organizations are making a positive difference in the lives of those who engage with their services (Giffords & Dina, 2003). In this sense, the goal of guidelines is to offer well-thought-out, reliable, and useful suggestions for getting the best possible outcomes (Horvath, 2009).

In light of the endeavor to establish comprehensive guidelines for a strategic communication plan for the Jewish Community of Chile, this review will rely on the insights and methodologies outlined in Patterson and Radtke's (2009) study, "Strategic Communications for Nonprofit Organizations: Seven Steps to Creating a Successful Plan," as it provides a conceptual framework and a structured approach specifically designed for the creation of strategic communication plans within nonprofit organizations. Nevertheless, to guarantee a thorough and up-to-date study, it will be necessary to supplement and contrast the ideas put out by Paterson and Radtke with more recent studies.

The steps outlined in Patterson and Radtke's (2009) study also match with what was stated by Smith (2013), who views planning as a process with multiple stages that must be completed. The first phase of Smith's public relations planning model is to analyze the environment, the organization, and the engaged public. Establishing goals and objectives, creating action and reaction plans, and creating a communication strategy comprise the second phase, which is referred to as an action plan with objectives and strategy. The third phase is tactics, which entails first choosing and then putting into practice communication strategies, and the fourth phase is planning review (Smith, 2013) .

In the same line, according to Patterson and Radtke (2009), the organization's strategic plan is supported in its implementation by a strategic communications plan that includes targeted audiences, precise communications objectives, well-crafted messages, and suitable methods and vehicles. In succinct summary, according to the study (2009), the

steps that are outlined in the process for creating the strategic communication plan include analyzing the context, defining the target audience for the plan, outlining the communication goals, crafting the message to be communicated, distributing the created plan, and then assessing and evaluating the results (Patterson & Radtke, 2009). All these steps will be detailed in the next chapters of this literature review.

2.2 Environmental monitoring in nonprofit organizations

This subchapter intends to look in detail at how crucial context is when developing a communication strategy for nonprofit organizations. It will also review the tools that these types of organizations usually utilize to research the environment. Additionally, the concepts of mission and vision will also be covered.

As Patterson and Radtke (2009) agree, strategic communication manifests when coordination, continuity, and integration coalesce into a cohesive framework. In that sense, an organization's ability to draw in volunteers, funders, supporters, and community partners depends on how well its mission, vision, and values are communicated.

The organization's mission and vision are essential for directing its operations and guaranteeing its ongoing advancement (Eryomenko & Kolesnikov, 2020). At the heart of a strategic communications plan lies the imperative alignment with the fundamental goals and values intrinsic to the organization. These foundational elements, encapsulating the reason for existing and mission, serve as a lighthouse for its strategic communication efforts (Patterson and Radtkes, 2009).

Since a mission statement outlines a company's existing operations, developing one is the first step in determining its strategic direction. It defines "what they do" and "who they are" (Bora et al., 2017). Already in the 70's, Drucker (1974), known as the father of modern management, defined a mission statement as "the foundation for priorities, strategies, plans, and work assignments. It is the starting point for the design of jobs and organizational structures. (...) But 'What is our business?' is almost always a difficult question and the right answer is usually anything but obvious. The answer to this question is the first responsibility of strategists." (Drucker, 1974, 57)

As stated above, a mission statement is a declaration of an organization's purpose that outlines the fundamental values, goals, aspirations, and philosophical principles of the organization in question (David, 1989). It can also assist an organization in concentrating on the things that are most important to both its stakeholders and it. In addition, mission statements are meant to give direction, inspiration, a sense of the company's personality, and a set of values that serve as a framework for behavior. Furthermore, mission statements are frequently inspirational since they capture the essence of an organization (Ireland & Hirc, 1992). They also act as a roadmap for all strategic planning procedures and provide an explanation of an organization's goals and intended audience (Ozdem, 2011). In this sense, an organization should make sure that its mission statement is up to date and accurately represents its goals and values before starting the strategic communications planning process (Patterson and Radtke's, 2009).

Nonprofit organizations have almost routinely developed mission statements. Their widespread use stems from the assumption that a well-crafted mission statement improves organizational performance by acting as a framework for decision-making, a source of inspiration for employees and volunteers, and a means of establishing the legitimacy of the organization with stakeholders (Kirk & Nolan, 2010). In nonprofits, the organization's mission aligns with the original idea that spurred its founding, representing the community's needs from the first (Patterson & Radtke, 2009). According to research, developing and putting into practice a mission statement contributes to organizational success, particularly in the third sector. "Passion for a cause is crucial, however passion alone cannot build and sustain organizations," according to Pandey et al. (2017, p. 389).

A study by Patel et al. (2015) found that since a mission statement is essential to an organization's commitment and success, nonprofits might need to focus more on it. The study discovered that organizational purpose statements significantly affect organizational performance and that the link between the two is positively moderated by organizational commitment. Furthermore, the nonprofit sector places a high value on the affective commitment component of organizational commitment (Patel et.al, 2015).

Also, mission statements should be regularly reviewed and examined to make sure they continue to be relevant and in line with the organizational culture and operational realities (Patterson & Radtke, 2009)

As seen hereafter, Berbegal-Mirabent et al. (2019) created a table that summarizes pertinent findings about the significance of mission statements, particularly for nonprofit organizations.

References	Title	Journal	Sample	Conclusions
Bart and Tabone (1998)	Mission statement rationales and organizational alignment in the not-for-profit health care sector	Health Care Management Review	103 Canadian hospitals	Some of the rationales for developing mission statements are indeed more important than others. Mission statement alignment with organizational structures is central to the mission's success
Bart and Tabone (1999)	Mission statement content and hospital performance in the Canadian non-profit health care sector	Health Care Management Review	103 Canadian hospitals	There is a positive relationship between selected mission statement components and some performance indicators
Bart and Tabone (2000)	Mission statements in Canadian not-for-profit hospitals: Does process matter	Health Care Management Review	103 Canadian hospitals	There is a relationship between selected mission process characteristics and measures of performance
Bart (2007)	A comparative analysis of mission statement content in secular and faith-based hospitals	Journal of Intellectual Capital	130 Top managers from 515 Canadian hospitals	Dissimilarities in mission content exist between different types of hospitals. These differences form a pattern of sorts within each type
Kirk and Nolan (2010)	Non-profit mission statement focus and financial performance	Nonprofit Management and Leadership	138 women's rights non-profit organizations (WNPOs)	Mission statements with a more focused geographic scope are associated with lower overhead ratios. In contrast, mission

				statements with different target client groups have larger one-year increases in contribution
Patel et al. (2015)	Mission statements and performance in non-profit organizations	Corporate Governance	117 Respondents of non-profit organizations from 30 countries	For non-profit organizations there is a positive relationship between performance and mission statements
Macedo et al. (2016)	Revisiting the link between mission statements and organizational performance in the non-profit sector: The mediating effect of organizational commitment	European Management Journal	112 Portuguese non-profit health care organizations	The relationship between mission statements and organizational performance is better understood if the influence of organizational commitment, as a mediating variable of the aforementioned relationship, is taken into account
Pandey et al. (2017)	Do mission statements matter for non-profit performance?	Nonprofit Management and Leadership	US Performing arts organizations	Mission statement attribute activity is associated with improved performance for both instrumental and expressive function

Table 1: Relevant research examining the relationship between mission statements and performance in non-profit organizations (Berbegal-Mirabent et al., 2019, p.710).

The table's conclusions show that mission statements play a big part in nonprofits. First, it becomes clear that one of the most important success factors is the alignment of mission statements with organizational structures, which guarantees that the mission is successfully incorporated into operational frameworks. Furthermore, a growing body of research indicates that mission statements improve organizational performance, highlighting their importance as guiding concepts that improve results. In addition, the fact that different organizational types have diverse purpose statements emphasizes how mission statements are customized to meet certain identities and objectives. Lastly, performance progress is

linked to active engagement with mission statement attributes, highlighting the significance of continuous alignment with organizational goals. When taken as a whole, these findings illustrate the complex relationship that mission statements have with nonprofit organizations and the significance of having mission statements that are compelling, coherent, and unambiguous to contribute to organizational success.

As underlined by Bora et al. (2017), a vision statement typically projects the status of the company five years or more into the future and offers a path forward for organizational progress. Bolland (2017) emphasizes that vision is critical to guiding any business, regardless of whether it prioritizes profitability or public service. In fact, determining an organization's course is a fundamental component of vision; in the absence of such guidance, divergent paths frequently ensue. As Bolland (2017) points out, the responsibility for developing a vision statement ultimately lies with people in leadership positions within the company, with nonprofits leaders being particularly significant in this regard.

After establishing a mission and vision statement, the process of assessing the environment is crucial as an organization may effectively manage its resources and adjust to change if it can appraise its current situation, decide where it wants to go, and decide how to get there (Cook, 1990). Having a thorough awareness of the context in which the organization operates is also essential for effective communication. Furthermore, as Patterson and Radke (2009) point out, a thorough comprehension of the working context is essential for effective communication. Organizations can better define their environment and comprehend the aspects driving their communication strategy by periodically conducting environmental scans or situational studies. (Patterson & Radtke, 2009).

Alterations in the surrounding environment are another factor that holds strategic importance, comparable to and even enhancing competition. The operational methods and tactical precepts created by entities, as well as their niches, are at risk due to environmental change (Zerfass et al., 2018). An extensive environmental analysis examines both the organization's internal and external environments. The internal study looks at how the company runs and finds its advantages and disadvantages. The external analysis searches for opportunities and risks by examining forces that impact all organizations (Patterson & Radtke, 2009). Decision-making and planning in management require knowledge of an organization's operations and their external environment. These kinds of data serve as the

foundation for company choices. It is feasible to obtain insight into the market and the competitive standing of the company by keeping an eye on the business environment. Organizations raise the risks to the point where their very survival may be threatened if such an action is not carried out (Pickton & Wright, 1998). In that line, according to Macnamara and Gregory (2018), strategic listening gives firms a significant strategic edge by enabling them to understand fundamental changes in the environment more quickly than other organizations.

Benchmarking as a management tool can also help the organization find and improve important marketing skills that could provide an ongoing competitive advantage (Vorhies & Morgan, 2005). In the same line, the process of benchmarking involves regularly evaluating goods, services, and operational procedures to assess how well an organization is performing in relation to a chosen sample group (Tölösi & Lajtha, 2000).

Full nonprofit benchmarking techniques should be considered, in addition to the resources they use. They ought to be ongoing, process-focused, and prioritize picking up knowledge from other organizations (Ammons & Roenigk, 2014). In voluntary non-profit organizations, benchmarking is a management strategy that improves learning outcomes and fosters organizational learning (Buckmaster, 1999).

Benchmarking is neither the same as stealing, espionage, or competitive analysis, nor is it merely number crunching or analysis. It's a method to lay the foundation for innovative discoveries. While many firms take pride in their accomplishments, it is uncommon for them to be transparent about the more menial details of how this transformation came to be (Bhutta & Huq, 1999). When the study is done correctly, it compels the company to concentrate on its competitive advantage while bringing the other procedures up to par with those of its rivals. Stated differently, benchmarking increases the industry's standard of competition and eliminates businesses that are unable or unwilling to sustain a competitive advantage (Bhutta & Huq, 1999).

A five-step benchmarking model was presented by Bhutta & Huq (1999) as a methodology to be utilized while conducting benchmarking research.

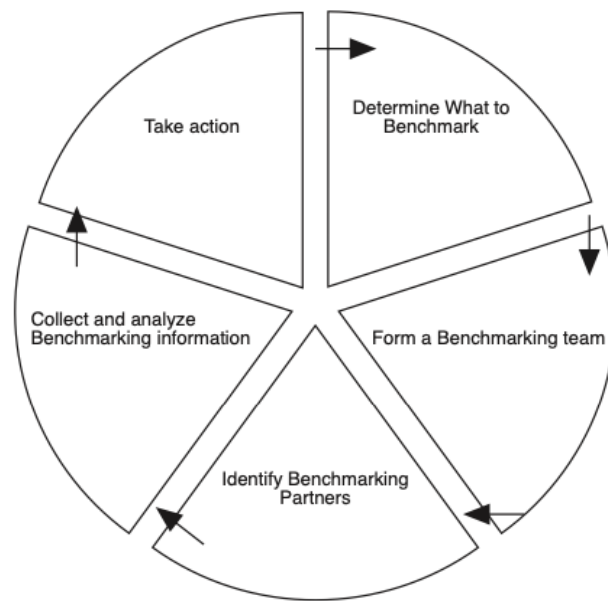


Figure 1: “The benchmarking wheel” (Bhutta & Huq, 1999, p.258).

As Bhutta & Huq (1999) explain, there are five essential phases in the benchmarking process. Firstly, the study needs to be prepared, with an emphasis on matching the organization's strategic direction with the benchmarking objectives. After that, a thorough plan is created, a benchmarking team is assembled and trained, and roles and responsibilities are delegated. The group decides which processes need to be benchmarked, gives them a full knowledge, and establishes performance metrics and crucial success elements. Next, agreements about data sharing are formed with possible benchmarking partners, which are usually top businesses in the sector. Data is then gathered and analyzed with the goal of identifying high performers and figuring out what makes them successful. Ultimately, the company adjusts and enhancements in response to the knowledge acquired, making sure that best practices are customized to suit its situation. Setting objectives and creating an action plan are part of this adaptation phase. Improvements can range from short-term adjustments to long-term ambitious initiatives (Bhutta & Huq, 1999).

Organizations use several tools to determine their status. One of the earliest and most extensively used strategy tools in the world is the SWOT analysis (Puyt et al., 2023). Although its creation and proliferation in theory and practice cannot be traced to a single person, since its development largely after the mid-20th century, SWOT analysis has become one of the most widely used methodologies in the strategic management of

businesses (King, 2004). In accordance with Gürel & Tat (2017), an organization can identify the important opportunities and threats in its competitive environment by performing an external analysis. It also looks at how competition is likely to change in this climate and how it changes the opportunities and risks that an organization faces. On the other hand, an organization can identify its organizational advantages and weaknesses with the use of internal analysis, whereas external analysis concentrates on the environmental challenges and opportunities that the business faces. It also aids in an organization's comprehension of which of its assets and competencies are most likely to provide it a competitive edge and which are less likely to do so. Using SWOT analysis, organizations may select the best course of strategy (Gürel & Tat, 2017).

Given that SWOT analysis can successfully identify and clarify strategic concerns while including both internal and external facets, it is a useful instrument for nonprofit organizations (Kearns, 1992). Thus, nonprofits often grapple with structural and strategic complexities, such as governance, role delineation, partnership intricacies, and organizational structures (Babiak & Thibault, 2007). Also, the utilization of SWOT analysis within nonprofit contexts can present challenges, given their unique values and missions (Helms & Nixon, 2010). As a result, nonprofits could find it difficult to use SWOT analysis to identify their strengths and convert them into real value (Coman & Ronen, 2009). However, by highlighting internal strengths, weaknesses, opportunities, and threats, nonprofit organizations can modify SWOT analysis to meet their unique objectives and use these insights to gain a competitive edge (Barney, 1995).

Significant objections of the traditional SWOT analysis have been made, primarily in the previous 20 years (Vlados & Chatzinikolaou, 2019). In the same line, conventional SWOT analysis could be biased and fail to rank the components according to importance, which could result in poor strategic decisions (Phadermrod et al., 2019). In addition, to address the objectives of strategic planning, a traditional SWOT analysis that presents lists of strengths-weaknesses and opportunities-threats in an absolute and non-correlational manner is generally inadequate (Vlados & Chatzinikolaou, 2019).

As Vlados & Chatzinikolaou (2019) agree, ultimately, these critiques of the conventional SWOT analysis show that there is a propensity to rearrange the theoretical foundation of the analysis. Specifically, most criticisms of the conventional SWOT analysis point out the

necessity of deepening the analysis in terms that are more systematic and dynamic (Vlados & Chatzinikolaou, 2019).

Considering this, the writers suggest an alternate SWOT analysis that is consistently organized in an evolutionary and correlative manner. Accordingly, no organization has "absolute" strengths and weaknesses or "general" opportunities and threats; rather, these always result from the unique historical and evolutionary trajectory of each one, based on its managerial dexterities, technological aptitudes, and strategic capabilities, all seen from a single, cohesive perspective (Vlados & Chatzinikolaou, 2019). In this approach, the dynamic reality of organizations lacks set strong and weak areas. The organization's strengths and weaknesses are invariably compared and linked to the progress of both its internal and external environments. A unique internal environment strength might open a specific opportunity, just as a certain weakness can serve as the foundation for a threat. Successful strategic syntheses ultimately stem from a co-evolutionary awareness of relative strengths and weaknesses as a basis for the formation of opportunities and dangers, respectively (Vlados & Chatzinikolaou, 2019).

2.3 Public understanding to create objectives in nonprofit organizations

This research review's title will go into detail about the different audiences and stakeholders that religious organizations nonprofit, like the Jewish Community of Chile, may have, as well as how to communicate SMART objectives and goals in these organizations.

Detailed understanding of the intended audience is the cornerstone of the most successful strategic communication (Fink & Barclay, 2013). In this sense, planners of strategic communication campaigns can be provided with options via audience analysis that maximize the likelihood of achieving the organization's objectives. According to the authors, the ideal audience analysis would be able to: determine the target audience's behavioral traits; pinpoint the stages at which attitudes are formed as information circulates within a community; determine the traits of messages that successfully sway attitudes; recognize the attitudes, beliefs, and incentives and motives that affect the target audience's behavior; determine the issues, influencers, and messages vying for the target audience's attention; determine the barriers to behavior change that need to be overcome; and evaluate

the channels of communication that are available and offer suggestions based on the legitimacy and reach of each (Fink & Barclay, 2013).

Organizations need to sculpt their image to be totally appealing to their intended audiences as the nonprofit industry gets more competitive. As a result, it is critical that nonprofit organizations gain a deeper comprehension of how to establish and preserve a good brand image (Tuneva, 2020).

Patterson & Radtke, (2009), divide the audience an organization should be more focused on into three different groups. The first one is the Active Public, or those already associated with the organization. The Engaged Public are already interested in the issue the organization addresses. Additionally, there is the Aware Public, which consists of those who are already concerned about the issue and are also easily convinced to do so. Strategically concentrating on these groups increases an organization's likelihood of making efficient use of its limited resources (Patterson & Radtke, 2009).

The relationship between faith, religion, spirituality, and public relations is an understudied area of scholarly inquiry as compared to studies on public relations in corporate contexts. Understanding religious stakeholders, their goals, and their needs is crucial for religious communicators working in the corporate, nonprofit, and philanthropic sectors (Spaulding, 2021).

According to the 1998 Eden and Ackerman study (Bryson, 2004), in the context of public and non-profit organizations stakeholders are people or groups that can directly affect an organization's destiny. In the case of the Jewish Community of Chile, the stakeholders may include the community members (families, individuals, leaders), the local Jewish organizations around the country (such as charitable groups and synagogues), the Government (as it is going to be explained in the following paragraphs, the Jewish Community of Chile has presence in the Senate), donors, activist and advocacy groups and academic and educational institutions. These varied stakeholders demand a carefully thought-out communication strategy that is adapted to meet their unique requirements and expectations.

For instance, when an organization is in charge of overseeing a community relationship, as the Jewish Community of Chile does, it is crucial that the organization maintain open lines of communication with its members, support and sponsor community-oriented events, engage in initiatives that can enhance the social and economic well-being of the members, and actively participate in the development of the community (Bruning et al., 2004).

Nonprofit organizations market their goals and ideals rather than goods or services. Their goals include increasing volunteerism, promoting awareness, improving fundraising, and receiving corporate assistance (Blery et al., 2010). The primary goal of religious organizations' strategic communication efforts may be to maintain their public image today by fostering and broadening discourse with the public (Andrade, 2021).

The definitions and redefinitions of public relations continue to spark heated debates, even though communication with the intention of influencing actions and points of view has existed since the earliest civilizations (Cutlip, Center, & Broom, 2001:200) and the three guiding principles of public relations activity—inform, persuade, and establish relationships—are as old as society (Bernays, 1955:11–17). In the process of planning, the alignment of communication goals and objectives with the organization's overarching goals is vital. These communication objectives should be developed once the company's goals are crystal clear (Tennyson & Ray, 2005). George Doran (1981) coined the concept of “SMART objectives”, which are those who are specific, measurable, attainable, relevant, and time-bound (Doran, 1981) and should be customized to the evaluation environment (Bjerke & Renger, 2017). Also, in nonprofits, the SMART approach can support organizational capacity building and autonomously track advancement toward process and outcome objectives (Bjerke & Renger, 2017). Even though the SMART criteria is now widely acknowledged in the management field as the gold standard for creating efficient, quantifiable goals and objectives (MacLeod, 2012), some authors state that it should be used with caution, as some users who may not completely comprehend the rationale behind each SMART criteria (Bjerke & Renger, 2017; MacLeod, 2012).

Edwards-Neff (2021) provides a comprehensive view of how religious and belief-based groups, akin to other nonprofit organizations, employ Strategic Communication for a myriad of objectives. These encompass serving constituents, advocating for issues, managing relationships with members, ensuring viability, and addressing crises and

reputation management. Religious and belief communities depend on the participation and financial support of their adherents, leveraging Strategic Communications in these pursuits. Edwards-Neff's (2021) categorization of religious organizations into congregations, international and national networks, and freestanding entities delineates their diverse functions, including advocacy, service, and community building.

Of relevance to the Jewish Community of Chile, Edwards-Neff (2021) touches upon the significance of activism within these organizations. Activism, defined as the generation of new collective enunciations and structural transformations, which erode good and common sense and cause structures to swing away from their sedimented identities (Svirsky, 2010), holds a central role within this community's dynamics. Müller (2021a) asserts that strategic communication is essential for bringing about social change and that its application in an organizational setting is pertinent to activist movements because it makes it easier to organize collective action, advocate for civic engagement, and engage with other social and political institutions. In that sense, today's activist groups may find it easier to organize, connect with their followers, and try to sway political outcomes by implementing strategic communication techniques in an organizational setting. In this approach, gaining a voice and the right to function in the public domain can be facilitated by thinking things out and making plans before acting or responding (Müller, 2021a). As Pointer et al. (2016) agrees, through art, education, and other means of swaying public opinion, cultural or social activism aims to change society. Since strategic communication is essential to influencing social change, activist movements can benefit from its application in an organizational setting as it makes it easier to organize collective action, advocate for civic engagement, and engage with other social institutions (Ciszek, 2017).

The lack of funding that activist groups have access to is one of their biggest problems. The public interest lobby relies on low-cost solutions and voluntary initiatives, in contrast to the professional lobby. In this case, the plan necessitates a thorough expense identification to make the fundraising goals evident. Finding pro-bono counsel may be necessary to keep expenses under control (Müller, 2021a). As stated by Müller (2021a) when quoting Alemanno (2021) "Lobbying for change: Find your voice to create a better society", the quick growth of this type of cooperation makes it easier and easier to find

experts who are willing to provide guidance and advice on a range of situations and methods.

The 20th-century historical context, marked by the Holocaust and the creation of the state of Israel, catapulted political engagement as a core element of Jewish life (Ehrenberg, 2004). Nonprofit organizations have been instrumental in local community development and empowerment, reflecting the essence of the Jewish Community's commitment to their cultural heritage and political objectives.

Ehrenberg (2004) highlights the ongoing threats faced by Israel, referring to the unresolved cases of bombings targeting the Argentinian Jewish Community Center in 1994 and the Israeli Embassy in Buenos Aires in 1992, geographically near to Chile. This historical backdrop underscores the unique position of Jews, tasked with the preservation of endangered communities and the defense of their safety. Their role in participatory democracies influences the shaping of public policy that impacts Jewish life.

Given that audiences are no longer passive agents but rather active participants in the formation of communities, people who produce religious content should have a strong understanding of contemporaneity in their strategic communication of religion. Therefore, strategic communication needs to play a part in forging its own unique identity. This identity must be based on values that assist both adherents and the globalized society in learning the principles of a particular religion (Andrade, 2021).

2.4 Message development and dissemination in nonprofit organizations

After the environmental assessment, goals and audience are clear, this literature review's title will go into detail on how nonprofits might develop logical methods and strategies to disseminate their messages. Additionally, on how to create messages that make sense in terms of what they say and where they are distributed.

Patterson & Radtke, (2009), characterize the process of crafting a message as an art form. While audience research can be used to determine an audience's trigger points, for instance, what will be persuasive, what won't work, and what is most likely to elicit a negative reaction, effective messaging also requires an awareness of the language, imagery, and motivational factors (Patterson & Radtke, 2009). Within the field, there is a general

understanding that “identities are expressed, negotiated, formed, and defined through discourse” (McNamee, 2011, p.424).

Patterson & Radtke, (2009) assert that effective messaging strikes a balance between the audience's attitudes, beliefs, and views and the organization's principles, aims, and objectives. It is far more probable that the audience will pay attention to the message and accept the way the issue has been presented if the problem and the solution are stated within the context of their viewpoint and beliefs.

Akilandewari et al. (2015) emphasize the importance of clear, unambiguous communication, coupled with receptive feedback mechanisms and a willingness to adapt future messages based on received feedback, as essential components of effective communication. This entails both understanding and being understood. Additionally, crafting messages tailored to understanding motivators and testing them with target audiences are imperative for producing impactful communication messages (Henley et al., 2007). Effective communication also relies on strong interpersonal skills, adept utilization of information and communication technology, and a balanced approach to gathering both "soft" and "hard" information (Nwabueze & Mileski, 2018). Furthermore, tailoring persuasive communications to the personality attributes of the target audience can significantly enhance their impact and underscore their potential value (Hirsh et al., 2012).

While there isn't a singular correct approach to crafting impactful communications and the process is not linear, Patterson and Radke (2009) propose four practical steps. The first one is to list the main topics to address, perhaps three or four. The second is to select the messaging framework. The third one is to write an "umbrella message" or summary of the organization for the public. The authors use the term “message triangle” which is made of three main components: 1) The issue; 2) the reasons it matters to the audience, and 3) a call to act. Finally, using the message triangle, the fourth step is to create compelling messages that are aimed at the priority audiences. (Patterson & Radtke, 2009).

Emotional appeal, practical interaction, and cause involvement are the three main components of effective nonprofit social media messaging. These components work together to promote positive public behavioral outcomes including information sharing and donation intentions (Tao et al., 2021). Moreover, Steimel (2013) underscores the

significance of nonprofit organizations delivering pertinent messages to greatly influence volunteers' identification and strengthen their sense of belonging (Steimel, 2013).

Thomas Coombes is a global communications strategist who created a communication approach known as Hope-Based Communications to assist the human rights movement in creating fresh stories that would lead to societal transformation. Hope-based communications, according to their website, operates under the principle that organizations ought to be concentrated on creating the world they desire by establishing the direction with their values, objectives, and mission. Hence, the hope-based communications approach provides suggestions for delivering narratives that support the long-term shifts in beliefs, attitudes, and behavior that organizations seek to bring about, despite the temptation to respond to the opponent's frames and actions (*About: Hope-based Comms a Strategy for Change*, n.d.).²

As to a guide³ released by Open Global Rights, an autonomous platform for viewpoints and evaluations on global human rights matters, in collaboration with Thomas Coombes, a hope-based communications approach entails implementing five fundamental changes in the discourse surrounding human rights (Open Global Rights, n.d.). "Talk about solutions, not problems" is the first suggestion. The guide explains that if the worst situations receive all the attention, there's a risk that people would grow numb to it. For this reason, those in charge of communication must persuade individuals that there is another world out there. For example, the LGBT movement moved from anti-discrimination campaigns to shared values by emphasizing equal marriage, a call to love and compassion that resonated with all people, as one of many potential legislative answers. Innovative concepts transform the world, and those who propose them establish the agenda rather than put others on the defensive (Open Global Rights, n.d.).

"Highlight what we stand for, not what we oppose" is the second shift. Rather than characterizing rights as non-violable, the human rights movement should demonstrate how human rights are a practical application of universally held principles. For instance, saying "journalism is not a crime" stirs up discussion over whether journalists are criminals by

² Retrieved July 28th, 2024. From <https://www.hope-based.com/about>.

³ Retrieved July 28th, 2024. From <https://www.openglobalrights.org/hope-guide/#one>.

fusing the ideas of criminality with human rights in the minds of the public. Human rights advocates typically take this action because they think that simply increasing awareness is sufficient. Instead, communication specialists need to address a shared, global perspective and focus conversations on the characteristics that bring people together rather than dividing them (Open Global Rights, n.d.).

"Create opportunities, drop threats" is the third shift. The guide claims that discussing options gives the audience a chance to contribute to improving the situation rather than pressuring them into acting through threats or guilt. Enthusiasm and passion drive successful movements, with group action serving as the primary characteristic. Hence, symbols of belonging foster a feeling of community that raises a cause to the status of something historic, significant, and necessary. To inspire leaders with enduring passion and excitement by showcasing the organization's values through upbeat and motivational content. In that sense, the audience must see the organization as one that brings people together and creates positive solutions for them to receive the messages (Open Global Rights, n.d.).

"Emphasize support for heroes, not pity for victims" is the fourth shift. This advice is especially crucial given the current state of crisis that the Jewish Community of Chile is situated in, as it will be explained in detail further in this study. In this approach, portraying individuals in a way that arouses compassion, terror, or rage may unintentionally lead to dehumanization. For this reason, the organizations ought to give the audience the chance to support heroes and contribute to the process of bringing about change, rather than evoking sympathy for the victims. By emphasizing the small aspects that everyone can relate to, they can assist their audience in connecting with individuals rather than groups. Show them examples of compassionate people if you want others to follow suit. Plenty of members of the audience might have preconceived notions about "other" individuals, which occasionally cannot be altered by learning about their experiences (Open Global Rights, n.d.). Thus, a new long-term strategic objective for human rights communicators is provided by the HeartWired guide for change-makers, written by communication strategists Amy Simon and Robert Perez. The guide centers on campaigns that result in long-term changes in attitudes toward other groups of people. Organizations must share

narratives of kindness and humanity to further the notion that defending one another's rights is a fundamental aspect of human rights (Simon and Perez, n.d.).

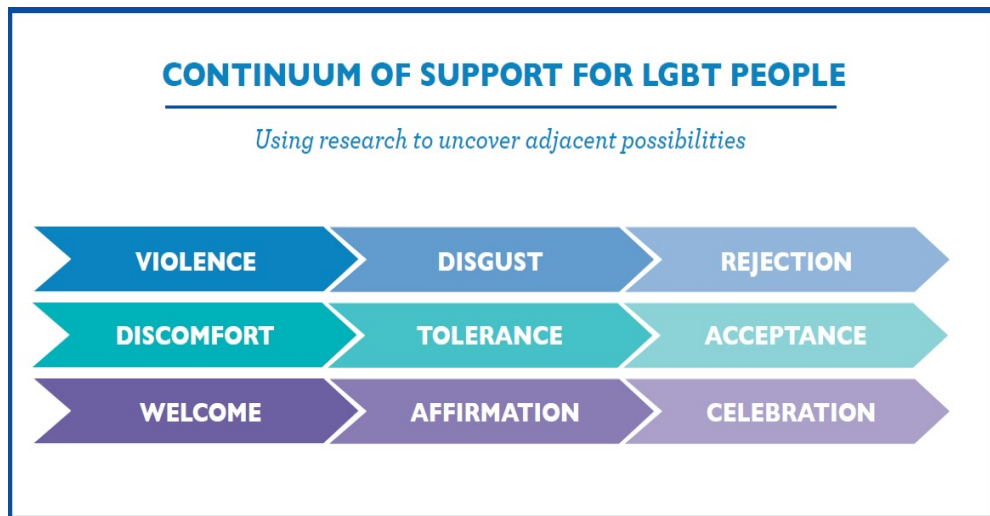


Figure 2: “Continuum of support for LGBT people”. Simon and Perez (n.d.), pp. 57

The last change, "Show that 'we got this!'" involves characterizing human rights as actions that require ongoing decision-making to develop and expand. Therefore, the work requires a narrative of transformation, demonstrating that human rights are not something we are born with or something we obtain passively from governments, but rather that they are something we do, a means of improving our societies or a method of coexisting (Open Global Rights, n.d.).

Nonprofit organizations may now reach constituents and stakeholders through new channels thanks to advanced technology and the expansion of the Internet, which is why it is now an essential component of contemporary communication strategies (Suh et al., 2021). This type of organizations adopts and use social media based on organizational strategies, capacities, governance features, and external influences, which affect the frequency and kind of communication (Nah & Saxton, 2012). In addition, higher levels of social capital for nonprofit organizations are expected by stakeholder participation on social media through intersectoral stakeholder targeting and multifaceted messages (Xu & Saxton, 2018).

The 2023 Nonprofit Communications Trends Report (NPTR) reveals the prominence of social media in the nonprofit sector's communication strategies. After email and websites, social media is the third most crucial communication route for nonprofits. Social media is mostly used by nonprofits to encourage involvement and shift public perception (NPTR, 2023). Increased involvement levels (57%) changes in knowledge or understanding (52%) and increased levels of influence / thought leadership (40%) were the most common goals for using social media overall.

Through social media, nonprofit organizations can interact with their constituents; yet the public reacts to stimuli differently on different platforms (Smith, 2018). The same report states that over half of organizations (52%) cited Facebook as the social media that helps them most consistently achieve their objectives. LinkedIn came in third with 15%, Instagram came in second with 22%. Only 7% of respondents identified Twitter (X) as the social media channel that consistently assisted them in achieving their goals. It's noteworthy to consider that 95% of organizations currently create video material that is shared to Facebook or YouTube. Specifically, Public engagement is positively impacted by organizations using Twitter to establish dialogic ties with their audiences, emphasizing the value of information and visitor conservation (Wang & Yang, 2020). Also, according to Guo and Saxton (2013), nonprofit organizations use Twitter (X) to carry out advocacy work, showcasing the distinct characteristics and dynamics of social media-based advocacy and recognizing novel organizational procedures and communication formats.

Even though a lot of nonprofits are active on social media, there are differences in the ways that different organizations use these platforms to interact with stakeholders. Using longer Facebook posts, avoiding excessive posts, and boosting advertising spending as a percentage of overall budget are all important components of effective social media engagement for nonprofit organizations (Carboni & Maxwell, 2015). For nonprofit organizations to build social networking interactions with their stakeholders, careful planning and research are essential (Waters et al., 2009). In the same line, planning communication strategies, such as positioning, connecting with audiences, and branding, and successfully implementing them through copy and visual components are important for nonprofit organizations (Henley, 2001).

By duplicating, adapting, or creating fresh information and communication technologies tactics, nonprofit organizations can use social media to accomplish promotion objectives (Vedel et al., 2019).

For instance, nonprofit organizations notice high levels of engagement when they engage in two-way symmetrical communication on social media (Cho et al., 2014). On the other hand, mostly through one-way communication, nonprofit advocacy groups utilize social media to morally influence individuals to agree with their points of view. Additionally, businesses use social media for a variety of objectives. For example, they use Twitter to express gratitude and acknowledgment and Facebook to ask stakeholders for input and engage in other two-way communication (Auger, 2013). Thus, to engage in social media effectively, posting regularly and allocating funds are essential tactics (Sun & Asencio, 2018). This highlights the need for the Jewish Community of Chile to consider leveraging social media channels to engage its stakeholders effectively

2.5 Strategic Plan measurement in nonprofit organizations

This final section of the chapter will discuss how nonprofits assess and measure their communication plans.

A more recent necessity for nonprofit organizations' communications operations is performance evaluation. Nonprofits used to be able to spread goodwill by sharing the progress they were making in the community. Now-a-days, constituents confront the difficulty of reporting the results of their work as funds are tighter and foundations look to confirm the worth of the programs they support. In exchange, organizations gain external benefits such as increased community credibility, additional financing opportunities, and stronger support from constituents by showcasing results (Patterson & Radtke, 2009).

Based on both retrospective and future perspectives on failure, nonprofit organizations can develop strategy options that emphasize either identifying and fixing the reasons of failure or taking use of it to seize new possibilities (J. Lee, 2016). Similar to any other business sector, communication must demonstrate outcomes, optimize value, and allocate resources wisely. Stated differently, safeguarding, and maintaining the area's worth mostly involves planning and measuring (Guadain, 2019).

A study conducted by Polonsky et al. (2016) aimed to investigate the perspectives of Australian and US management of nonprofit organizations and foundations about the assessment of their social impact, where social impact was defined as the entire effect that the nonprofit organization has on all of its stakeholders (Dillenburg et al., 2003; Polonsky and Grau, 2011). The findings (Polonsky et al., 2016) showed that while respondents in both nations largely agreed that objective effect measurements are desirable, they also acknowledged the challenges in creating objective evaluation frameworks that allow for cross-sector comparisons in the non-profit sector.

In this way, five major themes and numerous secondary themes associated with each were identified. The key themes were the following: the necessity of shared accountability amongst entities in the cause sector; the significance of enhancing nonprofit organizations' capacity to carry out their missions in a sustainable manner; the significance and difficulties of measurement, including costs and expertise; the absence of a unified set of instruments for conducting social impact assessments; and the difficulties in gathering data and establishing benchmarks. All the findings are summarized in the following table.

Core theme	Summary of key findings
Shared responsibility	Shared responsibility is the collaborative effort between organisations. The core idea assumes that no single organisation has sole responsibility for providing a solution for a societal problem and therefore a collective organisational effort is required
Building capacity	Building capacity describes the importance of building resources and sustainable NPOs to enable them to meet their long-term objectives
Measurement	Measurement takes account of what can be measure in a quantitative manner vs a qualitative approach, the value of outputs and outcomes and the longer term effects or impact that can be assigned

Tools	Tools represent the range of measures and reporting tools available to NPOs but also addresses the absence of a common system
Capturing data and setting benchmarks	While standardisation of data collection and reporting would assist in creating benchmarks and demonstrating progress, there is variability across NPOs, the types of data they can collect and the expectations of their audiences

Table 2: “Summary of key findings”, Polonsky et al., 2016, p.93.

Polonsky et al. (2016) suggests that a comprehensive perspective of social value should be established, enabling organizations to present their achievements through stories and data. The authors agree that even though nonprofit organizations operate in a competitive context, their study shows that they appreciate cooperation, especially when it comes to sharing successes and failures and advancing the sector, which may be used to creatively address social concerns (Polonsky et al., 2016).

In the same line, Hurst et al. (2023) agree that, to understand social impact, one needs to first comprehend the actual or perceived, intentional or inadvertent, relational and agentic effects on people, communities, and societies that result from organizational behaviors and decisions. Thus, social impact can be defined as modifications to people's lives, experiences, and social functions, whether positive or negative, planned or unplanned, and brought about by organizational decisions and ensuing behaviors that are jointly decided by organizations and their stakeholders (Hurst et al., 2023).

Accordingly, the authors propose that public relations practitioners collaborate with stakeholders in order to: (1) suggest decisions and/or behaviors; (2) identify the people who will be affected by organizational decisions and actions; (3) forecast the intended and unintended social impacts; (4) measure the actual social impact; (5) manage the social impact; (6) report on the social impact; and (7) carry out continuing monitoring, assessment, and management. This can be illustrated in the proposed seven-step Relational Framework of Social Impact, as it is shown in the following Figure.



Figure 3: “Relational Framework of Social Impact” (Hurst et al., 2023, p.4)

The first step is understanding that organizational decisions and behaviors have consequences and that these should be made in a way that ultimately seeks to contribute to a fully functioning society rather than organizational self-interests is the first step towards adopting a relational approach to social impact. This means that, as opposed to an instrumental or consumer strategy, the organization must have a basic orientation that recognizes a relational approach to the impact in society (Hurst et al., 2023).

After a decision has been made, those in charge of making decisions must predict and determine who will be affected, and who will perceive that they could be affected. Said differently, the organization must consider not just the individuals who they expect to be directly impacted but also the people they do not expect to be directly influenced and/or the people who are indirectly affected. The emphasis on authenticity of voice makes it necessary to consider a variety of viewpoints, particularly those of mute or disempowered stakeholders. Organizations can gain a better understanding of the entire range of possible effects by adopting a broad perspective of stakeholders (Hurst et al., 2023).

Step three, which entails predicting social impact necessitates in-depth information and comprehension of the social environment, which includes the range of stakeholders who may be impacted and their interpersonal relationships. This involves using a co-orientational strategy to involve stakeholders in the process of outlining possible effects. This kind of approach not only improves accuracy but also helps judgments made by organizations to be in line with society values (Hurst et al., 2023).

The framework then recommends assessing the actual social repercussions. This means considering effects from a variety of angles, such as subjective, qualitative, and quantitative. Various data sources are utilized to obtain an in-depth understanding of the repercussions, enabling organizations to evaluate their practical implications (Hurst et al., 2023).

It is crucial to manage societal effect by being proactive, which is Step 5. It is recommended that organizations give priority to measures that mitigate adverse effects and augment favorable outcomes. Discussion and response prioritization based on shared value are facilitated when stakeholders are involved in comparing anticipated and actual impacts (Hurst et al., 2023).

Reporting on the social effects of an organizational decision, service, good, or behavior is the sixth step. Although there is little doubt that reporting on good social impacts can help the company, the relational approach places more of a focus on accountability and openness (Hurst et al., 2023).

Ultimately, the framework emphasizes how crucial it is to continuously assess, manage, and report on social impacts. Organizations are urged to adopt a long-term view in recognition of how social norms and stakeholder expectations change over time. This entails keeping lines of communication open with stakeholders while regularly evaluating and addressing social repercussions (Hurst et al., 2023).

Macnamara (2023) emphasizes that in order to get past erroneous reasoning and enhance the usefulness and efficacy of evaluation, strategic communication practices must reconfigure their evaluation models. It highlights the significance of emphasizing real results and impact as opposed to merely reporting outputs that are media-centric and artificially created impact scores.

The author introduces and discusses the concept of a "dissected logic model" as a tool to help those in charge plan strategic communication campaigns. The dissected logic model aids in the understanding of the distinctions between inputs, activities, outputs, results, and effect by classifying these elements. It also emphasizes the significance of formative assessment, comprehending the interests and concerns of the audience, and establishing benchmarks for reaching goals (Macnamara, 2023).

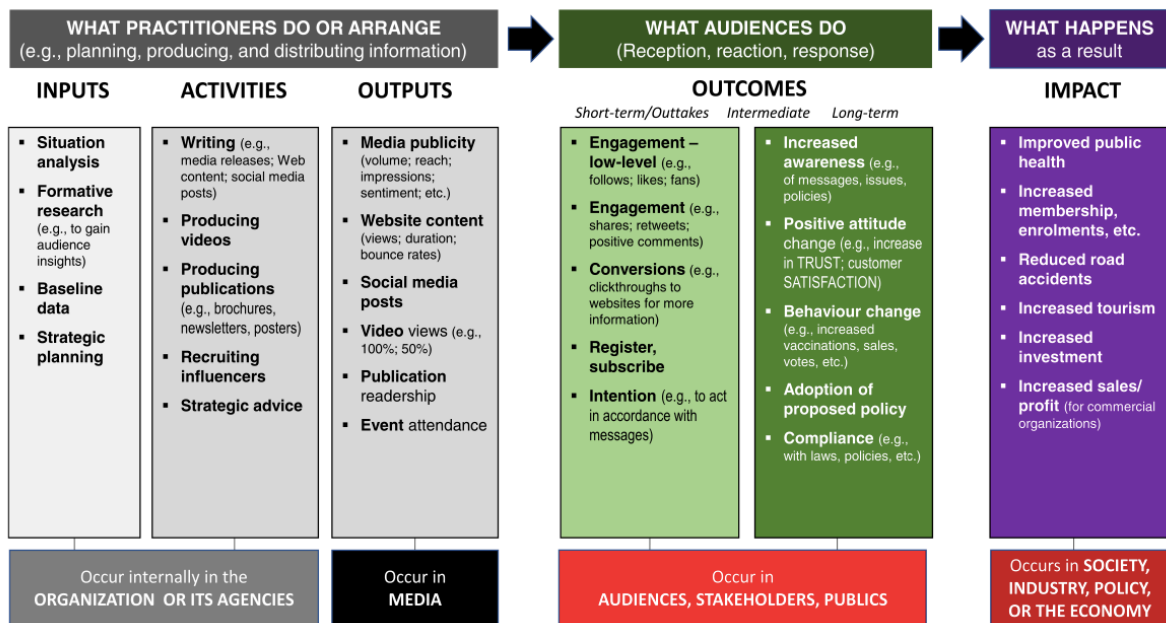


Figure 4: Dissected program logic model for planning and evaluating strategic communication with sample inputs, activities, outputs, outcomes, and impacts (Macnamara, 2023, p.4).

The model can be readily adaptable to various goals and forms of interaction and communication. As a result, it can be used extensively in the field of strategic communication (Macnamara, 2023). This model's primary contribution to the current study is to highlight the idea that, on its own, neither the quantity of interactions on digital social networks nor the quantity of news gleaned from traditional media is a reliable indicator of the medium- and long-term effects and changes that can be achieved on an individual and social level. Even if it will cost more money, evaluating communication initiatives with a different kind of logic must consider more factors and indications than only the quantitative ones that are currently employed.

Chapter 3: Chapter 3: Jewish Community of Chile

3.1 Judaism in Chile

Despite the geographical dispersion of its members, community is a key idea in Judaism, where each Jew sees themselves as a member of a human group with a shared origin and history. Findings of Markstrom et al. (1998), state that for Jewish students, their community of origin gave them their ethno-religious identity. For example, if a Jew reared in a neighborhood with a high concentration of Christians is exposed to Jewish ethno-religious activities, they may feel more positively about their Jewish identity. In the same line, residents of neighborhoods with a higher concentration of Jews had greater access to ethno-religious activities and may feel more strongly that they are Jews.

Communities are the colonies of Jewish immigrants and their descendants in various nations, connected by a variety of institutions and organizations. This group of individuals and resources assemble for the defense, promotion, and expression of Jewish identity around the world. Jewish identity is closely associated with involvement in community organizations (Lazerwitz, 1978), and it is shaped by national and religious components, the Holocaust, and the creation of Israel. In that sense, antisemitism and Israeli politics can both strengthen and weaken Jewish identity, as it will be explained further in this review (Binderman & Herman, 1977).

Over time, Jewish identity has changed according to ethnic, religious, and political movements (Gitelman, Z, 2010), as they have scattered over the world and absorbed various sociocultural behaviors and traditions (Shilhav, 1993). According to Sheskin and Hartman (2015), there are notable variations depending on the religious makeup of the community where an individual inhabits. Data from the Jewish Agency of Israel (JAI) (2022), indicate that out of the 15.3 million Jews worldwide, 8.25 million reside outside of Israel. Six million of them live in the United States. France (446.000), Canada (393.500), Great Britain (292.000), Argentina (175.000), Russia (150.000), Germany (118.000), Australia (118 000), or smaller communities, such as the Netherlands (30.000-50.000), are other nations with Jewish diaspora populations (2022).

As it was mentioned previously in this research, context plays a pivotal role when designing an effective strategic communication plan (Cook, 1990; Patterson and Radke 2009). In that sense, organizations can better define their environment and comprehend the aspects driving their communication strategy by periodically conducting environmental scans or situational studies (Patterson & Radtke, 2009), hence the importance of making a thorough full review on the context in which the Jewish Community of Chile is set. In this sense, after Argentina and Brazil, Chile has one of the largest Jewish populations in South America. It represents about 16,000 Jews, or 0.11% of Chile's total population, according to information provided by the World Jewish Congress⁴ (*Communities: Chile*, n.d). Though, estimating the real size of the population is a hard task. For instance, Sergio Della Pergola (2000), considered one of the most prominent demographers in the Jewish field, estimated that, in the beginning of the century, the Jewish community in Chile numbered around 21,000 people.

As the World Jewish Congress narrates, the history of Judaism in the country goes back to the year 1535, when the Spanish conquistadors brought the first Jews to Chile. As a result of religious persecution in Spain, most of this immigration took place in the early years of the conquest. They were Jewish Catholics who had converted under the Inquisition (*Communities: Chile*, n.d).

It was in the port city of Valparaiso where the first Jews from Europe settled. Then, as the mining and trading industries drew them, the Jewish population expanded all over the country, through Santiago, Valdivia, Osorno, Puerto Montt, Temuco, La Unión, and the Atacama Desert (*Communities: Chile*, n.d).

The Jewish community as a collective began with the significant immigration of Sephardic Jews from the fragmented Ottoman Empire from the end of the nineteenth century through the 1930s. Jews who had fled Tsarist Russia's anti-Semitic laws also started to immigrate and settle in Santiago and the south of the country (*Communities: Chile*, n.d). The last wave of Jewish immigration to Chile came after the end of World War II, when Italian troops freed a small group made up of former prisoners of concentration camps (*Communities: Chile*, n.d).

⁴ Retrieved April 3rd, 2024, from <https://www.worldjewishcongress.org/en/about/communities/CL>

Today, most Jews in Chile have become firmly ingrained in national life and have become somewhat laicized, meaning that a vast group does not practice the religious aspect of Judaism. Members of the community include national award winners, doctors, businessmen, artists, lawyers and politicians. Every year, the Government, no matter their political color, participates in activities organized by the Jewish Community of Chile, such as the celebration of Rosh Hashanah (Jewish New Year) and Hanukkah. The community also has legislative representation, as there is a Chile-Israel Parliamentary Friendship Group in the Senate (*Se activa diálogo con Grupo de Amistad del Senado*, 2022).

As stated, on the website⁵ of the Embassy of Israel in Chile, nearly since the State of Israel's declaration of independence in May 1948, diplomatic ties have existed between Chile and Israel (*Relación Israel-Chile*, n.d.).

There have been 20 Israeli ambassadors to Chile over the course of the two countries' more than 50-year relationship, and there have been significant turning points like the trips to Chile by Prime Minister Golda Meir and Foreign Minister and Nobel Peace Prize recipient Shimon Peres (*Relación Israel-Chile*, n.d.).

Sebastián Piñera was the first Chilean president to travel to Israel on official business in the beginning of 2010 (*Relación Israel-Chile*, n.d.).

3.2 The Jewish Community of Chile

The Jewish Community of Chile is an organization that serves as both the political representative and umbrella institution for Chilean Judaism (*Communities: Chile*, n.d). The foundation of the most effective strategic communication is a thorough understanding of the intended audience (Fink & Barclay, 2013). Ackerman and Eden's 1998 study (Bryson, 2004) defines stakeholders as individuals or groups with the power to actively influence an organization's course in the context of public and non-profit organizations. These diverse stakeholders require a well-considered communication strategy that is tailored to their needs and expectations. In the case of the Jewish Community of Chile and according to their website⁶, the community is made up of more than fifty institutions. Santiago, the

⁵ Retrieved October 15, 2023, from <https://embassies.gov.il/santiago/Relations/Pages/Relación-Chile-Israel.aspx>

⁶ Retrieved October 2, 2023, from <https://www.cjch.cl/quienes-somos/>

capital of Chile, has the highest concentration, with cities across the provinces having varied levels of organization (*Comunidad Judía de Chile: Quiénes Somos*, n.d).

Several orthodox, progressive, and reform communities, Jewish schools, a social assistance program that makes a significant contribution to the most vulnerable citizens of the nation, a service organization that encourages fraternity and supports human rights, an organized youth, two fire companies, a group whose goal is to gather, preserve, and spread the memory of the Holocaust, nursing homes, and community centers are just a few examples of the institutions that made up the Jewish Community of Chile (*Comunidad Judía de Chile: Quiénes Somos*, n.d).

A strong mission statement serves as a foundation for decision-making, a motivation for staff and volunteers, and a way to establish the organization's legitimacy among stakeholders, all of which help nonprofits run better as an organization (Kirk & Nolan, 2010). These organizations' missions should reflect the needs of the community from the outset and be in line with the initial concept that inspired its establishment (Patterson & Radtke, 2009). In the case of the Jewish Community of Chile, their mission is to represent Chilean Jews, both in Chile and internationally (*Comunidad Judía de Chile: Misión*, n.d). According to an interview specifically held for this investigation with a member of staff from the Jewish Community of Chile, another mission of the organization is to generate links with other communities and Jewish institutions worldwide⁷.

Since March 2023, the community has been presided over by Ariela Agosín, the first woman to hold this position.

Hence the importance of context to create an effective communication plan (Cook, 1990; Patterson and Radke 2009), it is important to note that the largest Palestinian community outside of the Middle East, which has its own institutions and political representation in the country, is located in Chile. The Chilean Palestinian community numbers around 500,000 people, nearly 30 times as many as the Chilean Jewish population, and are all descended from Palestinians who fled the Middle East over the course of five generations, successfully assimilating into all facets of Chilean life (Silva, 2023).

⁷ See Interview EA (Appendix 2)

The Palestinian Liberation Organization (PLO), which was acknowledged as the official representative of the Palestinian people, initially established diplomatic ties with Chile in 1994, the first nation in Latin America to do so (Biblioteca del Congreso Nacional, 1994.). Also, Chile recognized Palestine as a “as a free, independent and sovereign state” in 2011 (*Declaración del Gobierno de Chile sobre el reconocimiento del Estado de Palestina*, 2011), becoming the fifth Latin American country in doing so.

The relationship between the two communities in Chile is tense, especially in times of war in the Middle East. The local communities face accusations of apartheid and antisemitism, which makes intercommunity communication challenging. Isaac Caro, a Chilean sociologist of Jewish descent, stated in an interview with the German media outlet Deutsche Welle that although relations between the two communities were positive at one point, particularly in the 1990s, due to of the agreements between Israel and the PLO, they gradually deteriorated, particularly after the second Intifada in 2000 (Dannemann, 2017). In keeping with this, the sociologist argues that even though they are third or fourth generation Jews and Palestinians now, they have often maintained these ancestral ties—historical, religious, territorial, and geographic—with their homeland and have always been acutely aware of what is happening there, particularly in an increasingly globalized world. The same news outlet claims that despite past attempts by the Chilean government to foster communication between the two communities—such as the Ministry of Foreign Affairs' organizing of a meeting between Jewish and Palestinian leaders—tensions and disagreements have prevented the development of a more organized approach (Dannemann, 2017).

3.3 Antisemitism in Chile

Jewish communities all throughout the world are substantially impacted by antisemitism, a prevalent issue. Its intensity is often exacerbated during periods of heightened conflict in the Middle East, such as the ongoing war between Israel and Hamas.

Wilhelm Marr coined the term "antisemitism" in Germany in 1879 to give the crude and outspoken "hatred of Jews" a more respectable academic appearance. Jew-hatred is still referred to as "antisemitism" today, and it is important to note that those who harbor

antisemitic views target all Jews collectively, failing to take into account the unique traits of individual Jewish communities (Abady, 2019).

The intensity of antisemitic prejudice varies according to the situation. According to Abady (2019), who cited Dee's (2013) article "There is no discrimination here, but the committee never elects Jews: Antisemitism in British Golf, 1894–1970," discriminatory and antisemitic behavior can be as basic as a person being turned away from an exclusive golf club because they are unattractive candidates. On the other hand, and on the extreme end of the spectrum, antisemitism is present in historical events like the Crusades, the Inquisition, and the Holocaust that resulted in Jews being tortured, expelled, and mass murdered simply because they were Jews, as narrated by Abady (2019) citing "The Evolution of Anti-Semitism: Historical and Psychological Roots" by Mohl (2013)

On the same line, Cotler (2009) believes that the prejudice, denial, or violation of Jews' rights to live as equal members of the host community they inhabit is known as classic or traditional antisemitism. The prejudice against the Jewish people's right to exist as an equal member of the international community, represents the new antisemitism (Cotler, 2009).

Antisemitism has evolved over the years, especially after World War II, and it is on the rise in today's modern cultures. Antisemitic beliefs, attitudes, and hate speech have crept into all spheres of politics, and antisemitic hate crimes have surged in recent decades (Mayerhofer & Lange, 2021). Antisemitic attitudes can be found on both the right and the left of the political spectrum, as well as in the middle of society (Confronting Anti-Semitism in Modern Media, the Legal and Political Worlds, 2021).

Heni (2017) argues that the three main forms of antisemitism that exist today are (1) "traditional" antisemitism, which can be racial or religious and includes, among many other tropes, anti-Judaism, blood libels, and conspiracy theories; (2) Holocaust denial, distortion and obfuscation, relativization, and universalization; and (3) antisemitism against Israel or Zionist hatred (Heni, 2017).

In the same line, Per Ahlmark, former Leader of the Swedish Liberal Party, Deputy Prime Minister of Sweden and Founder of The Swedish Committee Against Antisemitism, stated in a presentation at the conference on "The Legacy of Holocaust Survivors" held at Yad Vashem (The Holocaust Museum of Jerusalem) in April 2002 that in contrast to the

majority of earlier anti-Jewish uprisings, the new antisemitism frequently targets the State of Israel rather than specific Jews as its object of attack. These assaults subsequently trigger a series of attacks on Jewish people as well as Jewish institutions. The most dangerous anti-semites in the past were those who wished to "free the world of Jews". According to Ahlmark, those who want to rid the world of a Jewish state may be the most dangerous anti-Semites today ("Combating Anti-Semitism Now and in the Past," 2002).

In the same line, Abady (2019) explains that explicit antisemitism can be quickly identified: Verbal insults, physical assaults on people and property, and discrimination all demonstrate evident bias. Although there has always been prejudice against Jews throughout the diaspora, it was thought that this kind of discrimination would have decreased after World War II. Nevertheless, Abady argues that antisemitism is not extinct, and Jews are once more victims of widespread, egregious antisemitism. The author states that, in fact, antisemitism may be at its peak right now, and that understanding its psychology is essential to tackling its effects on Jews and other minorities around the world (Abady, 2019).

The International Holocaust Remembrance Alliance has a Working Definition of antisemitism that has been broadly accepted worldwide. According to the institution "antisemitism is a certain perception of Jews, which may be expressed as hatred toward Jews. Rhetorical and physical manifestations of antisemitism are directed toward Jewish or non-Jewish individuals and/or their property, toward Jewish community institutions and religious facilities"⁸ (*What Is Antisemitism?*, n.d.).

The institution exemplifies several examples of antisemitism, such as calling for, supporting, or defending the murder or harm of Jews in the name of a radical ideology or an extreme religious viewpoint; accusing Jews collectively of being accountable for actual or fictitious wrongdoing committed by a single Jew or group; accusing Jews collectively, or Israel as a state, of fabricating or exaggerating the Holocaust; accusing Jewish residents of being more loyal to Israel, or to the alleged priorities of Jews worldwide, than to the international community; equating the policies of the state of Israel today with those of the Nazis; and blaming all Jews for the state of Israel's conduct (*What Is Antisemitism?*, n.d.).

⁸ Retrieved October 21, 2023, from <https://www.holocaustremembrance.com/resources/working-definitions-charters/working-definition-antisemitism>

In the brief time since this definition was established in 2016, 45 governments—including the United States and 25 of the 27 European Union members—have endorsed it. In 2023, a total of 97 new adoptions and endorsements were recorded; an additional 3 were added by retrospective data collection from prior years. According to the institution, this working definition not only helps establish a shared language and approach for identifying and dealing with hatred against Jews but also provides a clear and simple explanation of antisemitism as experienced by Jews today. It recognizes the diverse ways in which this prejudice manifests across different ideologies and cultures, encompassing both blatant acts and more subtle forms of expression (Combat Antisemitism Movement & Center for The Study Of Contemporary European Jewry at Tel Aviv University, 2024).

The most recent ADL Global 100⁹ (2014), which polled people in 102 countries and territories about their antisemitic attitudes, found that 26% of people openly express their prejudice against Jews and have anti-Israel sentiments that are motivated by politics. This translates to 1 billion people. Greece (69%), Malaysia (61%) and Armenia (58%) are the three nations outside of the Middle East and North Africa with the highest antisemitism index scores. On the contrary, Laos (0.2%), the Philippines (3%) and Sweden (4%), which have the lowest antisemitism index scores, are the top three nations (*Global Results*, n.d.).

Some of the results of the poll include that one-third of those polled either had never heard of the Holocaust or didn't think the historical accounts were accurate. Also, in 48 of the 102 countries and territories polled, most respondents believe Jews hold too much power in the corporate sector. According to 41% of survey participants, Jews are more devoted to Israel than to the nations in which they reside. Of all the antisemitic stereotypes examined, this is the one that is most embraced (*Global Results*, n.d.).

As was previously mentioned in this research, evaluating the environment is an essential activity for an organization because it allows to evaluate its current condition, determine its goals, and choose the best course of action for getting there (Cook, 1990). This allows the organization to manage its resources and adapt to change. Effective communication also requires a deep understanding of the environment in which the organization functions.

⁹ Retrieved October 23rd, 2023, from <https://www.adl.org/adl-global-100-index-antisemitism>

According to the Chilean data of the ADL Global 100 Poll¹⁰, 4.6 million individuals have antisemitic beliefs. Among the stereotypes, 65% of respondents believe that Jews have too much influence in the business world, 32% think Jews control too much of the world's media, and 51% believe that Jews are more loyal to Israel than to Chile. Finally, 46% believe that Jews still discuss what happened to them during the Holocaust too much (*Chile*, n.d.).

Since the start of the most recent conflict between Israel and Hamas, there have been several public demonstrations of antisemitism in Chile, some of which have caused both international and national concern. In the following paragraphs, some of these incidents will be addressed.

On November 4 of 2023 almost a month after the new stage of the Middle East conflict, a demonstration was held in downtown Santiago in support of Palestine, organized by the “Coordinadora por Palestina”, which brings together more than 20 social organizations and the Palestinian Community in Chile (*Chilenos Se Manifiestan Contra “El Genocidio En Gaza” En la Protesta Más Multitudinaria*, 2023). In this demonstration, in which thousands of people participated and that took place without incidents, a series of antisemitic posters could be glimpsed, which not only called the attention of the local Jewish community but of international Jewish organizations worldwide.

¹⁰ Retrieved October 23rd, 2023, from <https://global100.adl.org/country/chile/2014>



Figure 5: Pro-Palestinian manifestation in Santiago, Chile. November 2023. Sign reads "Fuck the Jews".



Figure 6: Pro-Palestinian manifestation in Santiago, Chile. November 2023. Poster comparing Israel and "Jewish supremacy" to Nazi Germany.

The Jewish Community of Chile posted a declaration via X, which noted “Today's antisemitic expressions at the March for Palestine are unacceptable. Gathering to ask for the rights of the Palestinian People is totally legitimate, however, calls like "Death to Israel, fuck the Jews", Stars of David crossed with the word "murderers" and in other cases being replaced by swastikas, are unmistakable signs of [#antisemitism](#). These contribute nothing to the Palestinian cause, the 2-state solution and peaceful coexistence between Palestinians and Israelis...”



Figure 7: X statement. Statement shared via the X account of the Jewish Community of Chile, where they refer to the antisemitic posters. November 4, 2023¹¹.

The statement was reposted by several accounts of international organizations and entities dedicated to combating antisemitism, including the Anti-Defamation League and the American Jewish Committee.

¹¹ Retrieved April 5th, 2024. From <https://x.com/comjudiachile/status/1720940180381577453?s=20>



Figure 8: Statement from ADL, shared via X. November 5th, 2023¹²



Figure 9: Statement from American Jewish Committee, shared via X. November 5th, 2023¹³

On December 22nd, 2023, the Bicur Jolim Synagogue, one of the oldest in Santiago inaugurated in 1930 was also vandalized with pro-Palestinian slogans. Once again, this fact

¹² Retrieved April 5th, 2024. From <https://twitter.com/ADL/status/1721195811034333393>

¹³ Retrieved April 5th, 2024. From <https://twitter.com/AJCGlobal/status/1721590923476271160>

provoked both the Jewish Community of Chile and international entities to refer to the case, reproaching it.

The Jewish Community of Chile stated the following in their X account: “The vandalization of the Bicur Joilim synagogue, the first one in Santiago (1930) is a demonstration of unacceptable [#antisemitism](#). This phenomenon has increased worldwide due to the conflict between Israel and Hamas and the positions taken by authorities and opinion leaders, who naturalize [#Judeophobia](#) in society.”

The Latinamerican Simon Wiesenthal Center –which is the Latin office of the international Human Rights organization that combats antisemitism, terrorism, discrimination, xenophobia, and racism– also referred to the case. They posted the following in their X account: “Again manifestations of Antisemitism that state administrations will deny its existence. Chile must take charge of Judeophobia once and for all and seriously. Its denial or its maintenance speaks of a poor democratic quality.”



Figure 10: Bicur Jolim Synagogue vandalized with pro-Palestinian slogans. December 2023.



Figure 11: Statement from Jewish Community of Chile, shared via X. December 22nd, 2023¹⁴



Figure 12: Statement from Centro Simón Wiesenthal Latinoamérica, shared via X. December 22nd, 2023¹⁵.

¹⁴ Retrieved April 5th, 2024. From <https://twitter.com/comjudiachile/status/1738203902145671409>

¹⁵ Retrieved April 5th, 2024. From <https://x.com/CSWLatAm/status/1738259498974740620?s=20>

The most severe antisemitic incident in Chile since October 7 took place on March 28, 2024. That day, protestors outside two of the Chilean Jewish Community institutions staged a demonstration in favor of the Palestinian cause, which resulted in a group verbally and physically abusing individuals who were there for a wedding and to practice sports.

Berta Breitling was one of the people affected by the incident. In a declaration posted on her Facebook page she stated the following: "Yesterday afternoon, Thursday, March 28, 2024, my cousin was married. A beautiful celebration at the Estadio Israelita (in Santiago), which is for many of us our second home. When we arrived at the stadium, at the gate to enter the parking lot, there was a mob of people with Palestinian flags, signs with all kinds of insults, shouting and intimidating the cars that were trying to enter the stadium, including us. My son, 7 years old, was with us. These people would approach the car with their faces full of anger, and yell things like "genocidal murderer" at my son, or move the car, or yell at me "pregnant! You have a genocidal murderer inside you!". My son was terrified. Obviously, he had never experienced anything like that in his life. With my husband we tried to calm him down and he just asked: "Why do they hate us so much?!?..."

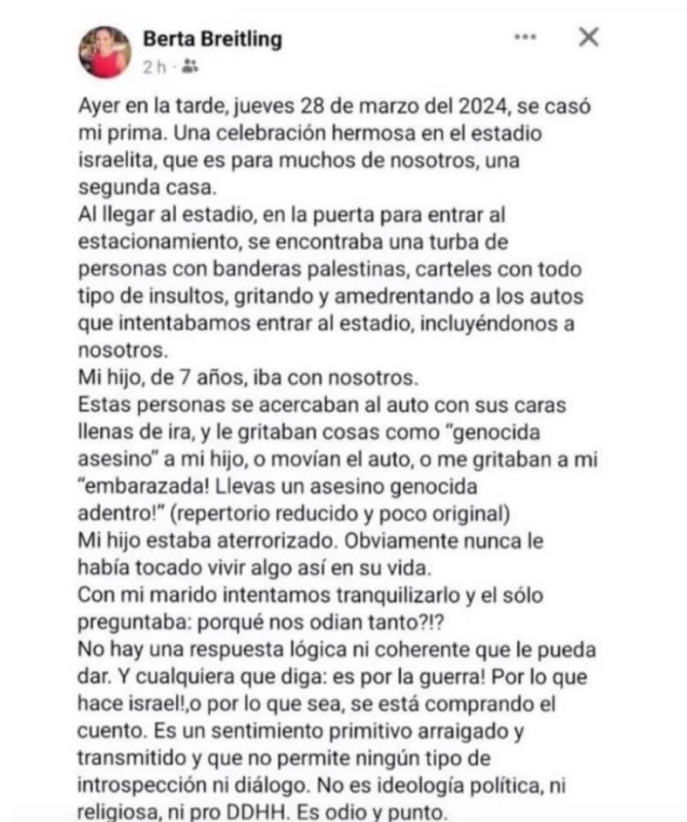


Figure 13: Testimonial from Berta Breitling, March 29, 2024.

In this regard, the Jewish Community of Chile published an extensive statement, where they also declared that the institution does not rule out seeking legal repercussions against those involved. Part of the statement reads: "The Jewish Community of Chile is dismayed by the violent acts that occurred yesterday outside two institutions of our community, where people who were attending sports and entering a marriage, were verbally and physically assaulted, causing fear especially in the youngest and children..." and continues "As we have been saying for a long time, these are the consequences of importing a conflict that occurs thousands of miles away and has brought enough misfortune to the Middle East. We cannot allow this type of hateful manifestations to be normalized in our country...". The statement goes on to say that "We find it even more serious that this aggression is directed against religious organizations, men, women and children who daily attend our institutions and who have nothing to do with the Middle East conflict, apart from being Jews...". The statement concludes with "Yesterday it was verbal aggression and public harassment, but tomorrow it could have much more serious consequences. It is the responsibility of those who lead the country and the different collectives to prevent this type of actions and their escalation. As the Jewish Community of Chile, we are studying the actions that the law confers, both against those who carried out the acts, as well as those who will do so in the future, and against organizers, promoters, instigators and all those who are responsible for exercising violence as a means of expression", concludes



Comunidad Judía de Chile @comjudiachile · 29 mar.

Declaración pública de la Comunidad Judía de Chile, sobre actos de violencia en instituciones comunitarias

@ArielaAgosin @DafneEnglander

DECLARACIÓN PÚBLICA

La Comunidad Judía de Chile se encuentra consternada por los actos violentos acaecidos el día de ayer en las afueras de instituciones de nuestra comunidad, donde personas que iban a encontraban concurrendo a realizar deportes e ingresando a un matrimonio, fueron agredidas verbal y físicamente, causando un dolor sobre todo en los más jóvenes y niños.

Condenamos tajantemente y con la mayor vehemencia estas agresiones promovidas e instigadas por grupos y organizaciones vinculadas a la causa palestina.

Como venimos adelantando desde hace ya un largo tiempo estas son las consecuencias de importar un conflicto que ocurre a miles de kilómetros y que ha traído suficiente desgracia al Medio Oriente. No podemos permitir que en nuestro país se normalice este tipo de manifestaciones de odio, especialmente considerando las dificultades en seguridad que atraviesa Chile. Más grave aún nos parece que esta agresión sea dirigida contra organizaciones religiosas, hombres, mujeres y niños que...

Como Comunidad Judía de Chile, nos encontramos estudiando las acciones que conlleva la ley tanto en contra de quienes protagonizaron los hechos de ayer, como de quienes lo hagan en el futuro y de organizadores, promotores, instigadores y todos los que resulten responsables de ejercer la violencia como medio de expresión.

Es momento que de una vez por todas nos unamos como sociedad y construyamos un país en el que la convivencia pacífica sea el valor supremo y donde las generaciones futuras puedan crecer libres y seguros.

Comunidad Judía de Chile

320 453 71 mil

Figure 14: Statement from the Jewish Community of Chile shared on X. March, 2024¹⁶

As previously mentioned in this review, when observers, protagonists, and opponents are motivated, inspired, and influenced by a feeling of community, norms, objectives, and support, collective action can result in social change (Louis, 2009). In that sense, members of disadvantaged groups have long been known to be highly motivated to take collective action when they perceive that their group is being treated unfairly (Dion, 2003; Wright & Tropp, 2002). Accordingly, the more disadvantaged groups believe that their group is being treated unfairly, the more likely they are to take collective action to support their group (Uluğ et al., 2020; van Zomeren et al., 2008).

In the same line, Uluğ and Tropp's (2020) study revealed that individuals from privileged ethnic backgrounds are more likely to engage in collective action for racial justice when they observe instances of prejudice based on race. Therefore, it is plausible that members of privileged groups will perceive racism as a structural issue rather than something that is

¹⁶ Retrieved April 5th, 2024. From <https://x.com/comjudiachile/status/1773800053255069769>

primarily seen as an interpersonal matter the more instances of racial discrimination they witness (Uluğ & Tropp, 2020).

Strategic communication is essential for successful social transformation and behavioral change. In this situation, communication serves as a tool for promoting transformation rather than just disseminating information (Balonas, 2021). Also, Edgett (2002) argues that in today's fragmented society, public advocacy of significant social and political issues necessitates communication that goes beyond consensus-driven thinking. A comprehensive understanding of the complex network of attitudes and behaviors is necessary for strategic communication with the goal of bringing about social change. Since human behavior changes depending on the environment, culture, and historical period, each situation requires a different approach (Balonas, 2021). Every situation that necessitates communication in order to effect social change needs a special strategy developed. (Balonas, 2021).

Intentional and unintentional social change are influenced by media, communication, and information, as highlighted by Thomas (2014). This is especially true in the current period of time, when involvement is becoming increasingly difficult. Research has indicated that social media can impact collective action through various ways, including news and information that mobilizes users that cannot be found in other media, helping to organize protests, enabling users to support political causes, and offering forums for opinion sharing (Bennett & Segerberg, 2011; Chadwick & Howard, 2008; De Zúñiga & Valenzuela, 2011). Also, as quoted by Müller, (2021b) when referring to Daphi (2017), stories and narratives may facilitate the mobilization of activists and strengthen resonance of their claims within public discourse and institutional politics, helping them to achieve public legitimacy. In this sense, Müller (2021b) asserts that an organization can be strategically positioned by using social media to develop a collective identity based on particular narratives, starting at the grassroots level. Müller (2022) adds that communicators can address future communicative problem-solving by applying the ethics of care principles to foster dialogue rather than necessarily aiming for consensus. This will help them to foster meaningful engagement in a digital context, as well as when they must intentionally take positions on contentious issues. Also, effective intercultural communication, according to Velasco (2015), can help reduce racism and prejudice while encouraging varied perspectives and advancing global understanding.

Thanks to the emergence of digital social networks, social media, and the rapid globalization of social movements, the role of communication and media in movements is more important than ever (Polletta, 2016). ICTs, or information and communication technologies, are essential because they change how collective actions are created, participated in, and organized. The increasing use of ICTs in social interactions has changed how informal modes of organization and both consensual and conflictual collective actions are created, participated in, and organized (Cardoso et al., 2019). In that sense, the Internet has an ability to connect and mobilize politically inclined people who seek to speak out for a shared cause for political involvement and mobilization. Also, the association between total social media use and protest behavior is mediated by the use of social media for activism and opinion expression (Valenzuela, 2013).

Rather than promoting products or services, nonprofit organizations market their objectives and values. Getting corporate support, expanding awareness, enhancing fundraising, and encouraging volunteerism might be some of their objectives (Blery et al., 2010). In that sense, the communication plan must ensure that communication goals and objectives are in line with the organization's overall objectives (Tennyson & Ray, 2005). In the specific case of antisemitism, local communities have tools at their disposal to counteract antisemitism as an organizational goal, including outreach and education programs (Whine, 2014). Thus, Lange et al. (2019) claim that it will take generations to completely eradicate antisemitism and that global cooperation from cultural and religious institutions is the only way to achieve this goal. Raising awareness among society's members about antisemitism in their nation, society, culture, or religion is one strategy to resist it. In this sense, according to Oboler (2021), responding locally to antisemitic remarks is one way to combat antisemitism on social media. Examples of this include counter speech that exposes hate speech, counter speech that promotes alternative, positive narratives, and education efforts.

Parallel to this, the Anti-Defamation League (ADL) put forth a four-pillar plan to combat antisemitism. This includes raising awareness and understanding of antisemitism, enhancing safety and security for Jewish communities, reversing the normalization of antisemitism and fostering intercommunal solidarity and group action to battle hate (*The National Strategy to Counter Antisemitism*, n.d.)

Part II: Empirical Study

Chapter 4: Methodology

4.1 Relevance of the study and research question

This chapter concentrates on the methods related to the empirical study that will be conducted, following the categorization of the Jewish Community of Chile in Chapter 3. As stated previously in this review, strategic communications play a pivotal role in nonprofit organizations, specifically when understanding the environment, assessing goals, crafting appealing messages and managing relationships with stakeholders. The focus of this study is to be able to understand the way the Jewish Community of Chile is managing their strategic communications, to assess if it is necessary to advise them into adopting a strategic approach, by creating guidelines to develop a future strategic communication plan. In accordance with the goals of the study, the theoretical and empirical work will be arranged to provide a response to this research question:

What internal guidelines can best contribute to the creation of a strategic communication plan that improves the communicative dynamics of the Jewish Community of Chile?

The importance of completing an exhaustive study on this topic is significant. There is a noteworthy lack of research on the integration of public relations and strategic communications in the setting of cultural and religious organizations, the subject of this study. As Spaulding (2021) suggests, compared to the substantial data of research devoted to public relations in for profit contexts, academic work on the intersection of faith, religion, spirituality, and public relations is still lacking.

Furthermore, as shown in the previous chapter, since October 7th, 2023, as Middle East tensions have increased, the Jewish Community of Chile has faced communication difficulties exacerbated by the urgency of crisis management. Thus, there's a chance to tackle these issues by creating internal guidelines that give strategic planning precedence over reactive crisis management, which will strengthen the communication system's resilience.

This investigation should provide fresh viewpoints and ideas regarding communication strategies. Its conclusions could have a positive influence, especially on the Chilean Jewish Community, while also advancing the larger goal of fostering intercultural understanding and celebrating variety in society.

Finally, the researcher's connection to the Jewish Community of Chile offers an in-depth understanding of its complexities and difficulties. Acknowledging the possible benefit of an outside viewpoint, the researcher hopes to use her position to provide advice and insights that might not be immediately evident to people who are heavily involved in daily community issues.

4.2 Objectives of the study

This project intends to formulate comprehensive internal guidelines for the Jewish Community of Chile, aimed at facilitating the creation of a strategic communication plan. Within this framework, the primary objectives of this project are as follows:

- Formulate comprehensive internal guidelines tailored to the specific needs of the Jewish Community of Chile to provide a solid foundation for the creation of a strategic communication plan.
- Enhance the decision-making process for those in charge of community communication by offering a methodical approach through the implementation of the established internal guidelines.
- Emphasize the importance of rational thinking behind adopting a strategic communication approach within the Jewish Community of Chile, aiming to enhance awareness, and understanding among people in charge of communications.

4.3 Research Design

The purpose of this research is exploratory, as it seeks to gain initial insights, ideas, and a better understanding of the general image of the current situation of the Jewish Community of Chile. The preceding, with the objective of establishing comprehensive internal

guidelines for the Jewish Community of Chile, which will assist the development of a future strategic communication plan.

Regarding the strategy used to carry out this study will consist of a mixed method approach to obtain both objective and subjective data that may be useful to carry out this objective. A mixed method is “an approach to research in which the investigator gathers both quantitative and qualitative data, integrates the two, and then draws interpretations based on the combined strengths of both sets of data to understand research problems” (Creswell, J.W., 2014, p.2).

In this sense, qualitative research methods offer in-depth and detailed insights into complex phenomena (Sofaer, 1999) and also this approach facilitates systematic examination and connection of qualitative data, enabling the categorization of content that leads to the identification of interrelated themes (Lindgren et al., 2020). On the other hand, mathematics is used in quantitative research to gather data objectively and produce an extensive amount of information (Gnawali, 2022). Also, quantitative approaches reduce bias and mistake by using objective data to explain behavior (Firestone, 1987). In this sense, a mixed methods approach combines quantitative and qualitative techniques within a single study to match the complexity of organizational phenomena with empirical rigor and intricacy (Molina-Azorín et al., 2017).

4.3.1 Data collection method and sampling: Questionnaire

As stated previously, Blair's (2004) asserts that strategic planning is an assortment of analytical instruments often employed to assist an organization in positioning itself advantageously in a dynamic and competitive environment. Thus, planning provides a framework that allows an organization to analyze its external environment, establish goals and objectives, identify key players, weigh pros and cons, and develop plans for implementation that center on taking decisive action in these dynamic environments (Blair, 2004). In this sense, the data collection methods chosen for this study will help the Jewish Community of Chile to gain insights from both people who are part of the community and people that work within the community, in order to create strategic guidelines to implement a strategic communication plan. The data for this study was collected in two ways.

Firstly, a questionnaire was sent to members of the Jewish Community of Chile to understand their communication preferences and needs. A questionnaire is a data collection tool commonly used in quantitative methods, which is the process of acquiring and evaluating numerical data in relation to the research process (Clark et al., 2019). The purpose of a questionnaire survey is to gather information from a representative sample of individuals in order to analyze attitudes, opinions, and trends. In this type of data collection tool, the variables are measured independently and compared to determine any correlations or causal linkages between them. The objective is to arrive at a generalizable numerical representation of a significant parameter (Saunders et al., 2019).

The study's sampling methodology aims to gather a wide range of viewpoints and insights from the Jewish Community in Chile. This will help to develop a thorough understanding of communication dynamics and guide the creation of customized strategic communication initiatives that align with the goals of the community. In the case of the questionnaire, the concept of stakeholder will be crucial. As per the research done in 1998 by Eden and Ackerman (quoted by Bryson 2004), stakeholders in the context of nonprofit organizations are people or groups who could directly affect the direction and results of an organization. As stated previously in this research, according to Fink and Barclay (2013), a thorough comprehension of the intended audience is essential for strategic communication initiatives to be effective, which emphasizes the need of gathering feedback from a representative sample of the community. As the nonprofit sector becomes increasingly competitive, organizations must shape their image to be completely appealing to their intended audience. Nonprofit organizations must therefore develop a greater understanding of how to create and maintain a positive brand image (Tuneva, 2020). Furthermore, in line with the assertions made by Spaulding (2021), it is imperative that religious stakeholders, their goals, and their needs be fully comprehended.

In this sense, the questionnaire was distributed to community members, covering a wide range of possible responders that are representative of the community's varied demographic composition.

Following Huot's (2002) methodological approach, the aimed sample under consideration in this questionnaire comprised 350 people, as the Jewish Community of Chile is projected to have a population of approximately 17,000 individuals. All the people who answered the questionnaire were anonymous, therefore there were no questions regarding contact information and name.

Regarding the content of the queries asked in this survey, they were divided into five sections, all which may give important background and insights to formulate comprehensive internal guidelines for the Jewish Community of Chile, aimed at facilitating the creation of a strategic communication plan. The sections and questions are as follows:

1) *Demographic information*: This section of the questionnaire is intended to facilitate a deeper understanding of the demographics and characteristics comprising the Jewish Community of Chile. The questions asked comprise gender, age, time being part of the Jewish Community of Chile and geographical region where the respondent primarily resides.

2) *Communication preferences*: This section of the questionnaire is designed both to craft guidelines tailored to the creation of messages that resonate effectively with the intended audience, and that are also disseminated in the correct channels accordingly. According to Patterson & Radtke (2009), creating a message is a form of art. Effective messaging calls for an understanding of the language, imagery, and motivational factors in addition to using audience research to identify an audience's trigger points, such as what will be persuasive, what won't work, and what is most likely to elicit a negative reaction (Patterson & Radtke, 2009). Also, the platform where these messages are disseminated plays a pivotal role. Thanks to advancements in technology and the growth of the Internet, nonprofit organizations can now connect with constituents and stakeholders through new channels. For this reason, communication plans must pay attention to them (Suh et al., 2021). In this context, the questions to be posed in this section of the questionnaire encompass the respondents' preferences regarding communication channels, the frequency of the messages, and the communication channels they consider most effective for remaining informed about community news and events.

3) *Community engagement*: Rather than promoting products or services, nonprofit organizations market their objectives and values. Getting corporate support, expanding awareness, enhancing fundraising, and encouraging volunteerism are some of the objectives in nonprofit organizations (Blery et al., 2010), such as the Jewish Community of Chile. According to George Doran's (1981) definition, these objectives should be SMART (specific, measurable, attainable, relevant, and time-bound), and they should be tailored to the evaluation environment (Bjerke & Renger, 2017). Additionally, the SMART approach can help nonprofit organizations develop their organizational capacity and independently monitor their progress toward their process and outcomes (Bjerke & Renger, 2017).

Religious organizations, in particular, use strategic communications to achieve a number of goals, including managing connections with members, servicing constituents, advocating for causes, addressing crises, and reputation management (Edwards-Neff, 2021). In this type of organizations, activism and community engagement plays a pivotal role, which is described as the creation of new communal enunciations and structural alterations that undermine morality and common sense and force structures to deviate from their entrenched identities (Svirsky, 2010).

Studies have shown that the ability of communities to engage in community mobilization programs varies greatly, as do the types of people who are most inclined to do so (Xu, 2007). Research has also shown that people who have strong relationships to organizations participate in more community service activities than people who don't (Rubin & Rubin, 2001). To draw in and retain exceptional individuals and to promote continued engagement, control and self-determination work as powerful incentives for community involvement (Moser, 1989). In the specific case of Jewish communities, political engagement has become a vital aspect of Jewish life in the wake of the Holocaust and the establishment of the state of Israel in the 20th century (Ehrenberg, 2004).

Considering what was mentioned before, the questions in this section of the questionnaire are intended to determine the degree and way of interaction that the people in the sample have with messages that are distributed by the Jewish Community of Chile. Additionally, the questions seek to understand the effectiveness of current communication strategies in fostering and encouraging participation.

In light of the aforementioned points, the questions in this section of the questionnaire aim to determine the extent and manner of interaction that the individuals in the sample have with messages distributed by the Jewish Community of Chile. Additionally, these questions aim to evaluate the effectiveness of the current communication strategies in fostering and motivating such participation. For example, the questions include assessments of the likelihood of respondents actively participating in community events and activities if they receive timely and relevant communication, the likelihood of engaging with content shared by the community on social media (e.g., liking, commenting, sharing), the factors influencing these ratings, any barriers that may prevent respondents from engaging more actively in community events and initiatives, and the likelihood of volunteering in community activities.

4) *Antisemitism and community engagement*: Collective action can lead to social change, as this review has previously shown, when observers and protagonists are inspired, motivated, and influenced by a sense of community, norms, objectives, and support (Louis, 2009). In this way, effective social change and behavioral modification depend on strategic communication. Instead of only spreading information, communication in this case is a tool for fostering transformation (Balonas, 2021). Thomas (2014) has highlighted the impact of media, communication, and information on both deliberate and inadvertent societal transformation. This is particularly true given the current circumstances and the ongoing Middle East crisis, where participation and community involvement might become increasingly more difficult.

The questions in this section of the questionnaire encompass the following aspects: rating the level of perception of antisemitism as a problem within Chile, rating the level of satisfaction with the community's response to incidents of antisemitism, rating the level of concern about antisemitism affecting the willingness to participate in community events and activities, identifying the communication channels or platforms respondents believe are most effective for raising awareness and combating antisemitism, and suggesting specific measures or initiatives the community should undertake to address antisemitism effectively.

5) *Feedback and Suggestions*: Nonprofit organizations can create strategy options that focus on either figuring out and correcting the reasons behind failure or using it as a chance

to grab new opportunities based on both retrospective and future perspectives on failure (J. Lee, 2016). Like any other area of business, communication needs to show results, maximize value, and use resources carefully. The reason for requesting feedback from community members who complete the questionnaire comes from their direct influence on and participation in the choices made by individuals occupying leadership roles. This is in line with what is stated by Hurst et al. (2023), who agree that understanding the real or perceived, deliberate or unintentional, relational and agentic consequences on individuals, communities, and societies that follow from organizational behaviors and decisions is an essential component to understanding social impact.

Because Spanish is the native tongue of the members of the community to which the questionnaire was aimed at, the instrument was written in that language. After the questionnaire was closed, it was translated into English for analysis in accordance with the university's requirements and the project's general framework, which is carried out in English.

The tool used to translate the instrument was DeepL, a translation site free of charge available online.

4.3.2 Data collection methods and sampling: Interviews

Secondly, in-depth semi structured interviews with key stakeholders were conducted, in order to complement the quantitative information from the survey, and to gain a thorough comprehension of the community's communication requirements, such as what are their motivations regarding communication, difficulties, and opportunities.

Semi-structured interviews help uncover information about people's decisions, actions, attitudes, beliefs, and the effects of events or policies by focusing on particular themes in a conversational manner (Adams, 2015). Saunders (2018) argues that semi-structured can be beneficial in situations when building a personal connection is crucial and when the questions that need to be answered are complex, extensive, and challenging. In the same line, semi-structured interviews are helpful for tackling difficult issues and enabling participants to raise new topics since they blend structured queries with unstructured research (Wilson, 2014).

As stated previously, stakeholders in the context of nonprofit organizations are people or groups who can directly affect the direction and results of an organization. Also, the best way to conceptualize strategic communication is as an agile management process, with the primary objectives being to feed areas where meanings are constructed, negotiated, presented, or reconstructed for strategy building and strategy implementation, as well as to test strategic decisions through continuous loops of presentation and negotiation (Van Ruler, 2018). According to this logic, it is important to consider the accountability of individuals who oversee the organization's communications, which was essential when choosing the sample to be interviewed. These days, administrators are expected to facilitate organizational transformation in addition to serving as strategic communicators of visions, values, and goals (Heide & Simonsson, 2011). Also, when an organization, like the Jewish Community of Chile, is in charge of managing a relationship with the community, it is essential that it keep channels of communication open with its members, support and sponsor community-oriented events, take part in projects that can improve members' social and economic well-being, and actively contribute to the community's development (Bruning et al., 2004).

A convenience sample is, according to Denscombe (2003, p.16) a sample “built upon selections which suit the convenience of the researcher, and which are ‘first to hand’” (Denscombe, 2003, p.16). For these reasons, the primary stakeholders to be interviewed encompass a diverse group of individuals closely associated with the Jewish Community of Chile, each representing various professional backgrounds, including journalism, law, political science, and political roles. This group includes all contracted personnel within the community, two volunteer advisors serving on the Directory, and a former contracted individual who continues to provide communication assessments, as shown in the following table.

R	Code	Name	Interview duration	Interview date	Information
1	EI	Exploratory interview	17:03	20-3-2024	Appendix 2.3.1; Interview A
2	S1	Member of Staff 1	35:54	22-5-2024	Appendix 2.3.2; Interview B
3	S2	Member of Staff 2	25:42	23-5-2024	Appendix 2.3.3; Interview C
4	S3	Member of Staff 3	29:52	23-5-2024	Appendix 2.3.4; Interview D
5	S4	Member of Staff 4	26:26	31-5-2024	Appendix 2.3.5; Interview E
6	D1	Directory Member 1	17:50; 34:10	23-5-2024; 29-5-2024	Appendix 2.3.6; Interview F
7	D2	Directory Member 2	36:13	29-5-2024	Appendix 2.3.7; Interview G
8	A1	Advisor	45:10	4-6-2024	Appendix 2.3.8; Interview H

Table 3: Details of interviewees and interviews conducted

The total number of interviews, therefore, comprises the sum of the contracted personnel (4), the members of the Directory (2), and a former staff member. Additionally, an exploratory interview was held, comprising a sum of 8 interviews (please refer to Appendix

2; from Interview A to H for the full transcriptions of the interviews). All interview participants engaged voluntarily, informed and anonymously.

Semi structured interviews were held with the help of an interview guide. This guide was divided into six sections:

- a) *Current Context of the Jewish Community of Chile*: Description of the social, political and cultural environment, evaluation of the mission and vision of the community and its fulfillment in communications.
- b) *Communication Objectives*: Identification of the main communication objectives, methodology to prioritize and fulfill goals, and strategies to adapt messages to different audiences and channels.
- c) *Communication Strategies and Practices*: Key strategies and practices employed, including campaign workflow and collaboration with leaders and community members.
- d) *Communication Channels and Community Engagement*: Analysis of the effectiveness of communication channels to engage members and promote their participation, and evaluation of the types of messages and their effectiveness.
- e) *Antisemitism and Community Engagement*: Analysis of content that generates interaction in social networks, satisfaction with interactions, and communication efforts related to the perception of antisemitism.
- f) *Challenges and Feedback*: Key communication challenges, examples of successful initiatives and lessons learned, methods for gathering feedback from members, and suggestions for improvements in communication strategies or practices.

To each group, different questions and matters were addressed, specifically to tackle the path behind decision making processes within communication efforts (please refer to Appendix 2; from Interview A to H for the full transcriptions of the interviews).

In the case of the people currently employed by the Jewish Community of Chile, it is important to ask queries that may give a glimpse on how the internal team works, and what are the dynamics behind the decision-making processes. This is why the questions to this group were be focused on an analysis of the environment the employees of the Jewish

Community of Chile perceive the organization is set in, the current communication situation and the challenges that the Jewish Community of Chile faces

In the case of the Directory Members, these people play a fundamental role in the communication process, since they act as consultants and volunteers. At the same time, given their position, they are exposed to different tasks, such as making strategic decisions that may affect the community as a whole and as public spokespeople of the community. Thus, these people are able to provide insights that those who work as employees of the community do not have. That is why the questions asked were regarding their role in the decision-making processes and how they can balance their position and role as volunteers when participating in community communications (refer to the Appendix 2 for a detailed view of the questions specific to each case).

Finally, the former staff member interviewed currently serves as an advisor, providing guidance on social media and digital communications. The questions posed to this individual focused on their perception of changes in the community's communication efforts and an assessment of the current situation, given their tenure both prior to and shortly after the recent tensions in the Middle East, which impacted the community's communication strategies. Additionally, the questions concentrated on digital communication efforts (please refer to Appendix 2; from Interview A to H for the full transcriptions of the interviews).

All the interviews were held between May 21st and June 5th, 2024. A brief explanation and an assurance of the research's confidentiality and aim were given at the beginning of each interview. Prior to the interview, each respondent was provided with an Informed Consent form (refer to Appendix 2), which included information on the topics, the interview's purpose, the option to end the interview at any time, and the fact that participation was entirely voluntary. The average duration of each interview was thirty minutes; thus it was expected that each interviewee would need as much time.

Because Spanish is the native tongue of both the interviewees and the researcher, the interview took place in that language. Each interview was recorded, transcribed as a whole and then translated into English for analysis in accordance with the university's requirements and the project's general framework, which is carried out in English in accordance with this master's program specifications.

The tool used to translate the transcribed data was Deepl, a translation site free of charge available online.

4.3.3 Data analysis methods: Interviews

In the case of the interviews, this study will employ a thematic analysis approach with the aim of identifying recurrent themes, patterns, and significant topics that come up during the interviews (Oliveira et al., 2015). Content analysis is a qualitative research method used to extrapolate meaning from text data's content (Hsieh & Shannon, 2005). It is generally used by organizational researchers as a form of textual analysis, both written and spoken (Insch et al., 1997).

According to Clarke and Braun (2016), thematic analysis is a versatile technique that may be used to find, examine, and interpret meaningful patterns in qualitative data. These patterns can then be reported as themes created by the researcher (Braun & Clarke, 2006). It organizes the data set minimally and provides detailed descriptions. Thematic networks are therefore a powerful tool for systematizing and presenting qualitative analyses, improving the social sciences' disclosure and presentation of findings (Attride-Stirling, 2001).

Three stages make up thematic content analysis, according to Bardin (1977), fundamental author in content analysis: pre-analysis, exploration of the material, and treatment and interpretation.

Pre-analysis is highly intuitive and has three main tasks. The first is to choose the documents to be analyzed, in the case of this research, the interviews. Then, the formulation of hypothesis and objectives. Finally, the drawing of indicators to support the interpretation (Bardin, 1977).

On the other hand, the exploration phase itself is the systematic administration of the decisions made, which consists of coding, discounting or listing operations. In this step, coding is essential, which is the transformation of the raw data of the text. According to Bardin (1977), through cutting, aggregation and enumeration, this transformation makes it possible to achieve a representation of the content. When coding, the researcher is determining the unit of analysis, or the section of text that the code is connected to, which

can be a word, paragraph, or theme as the analytical unit. The codes ought to be: comprehensive, enabling the classification of all the content; uniform, adhering to a principle; exclusive, falling under a single code; relevant, having bearing on the subject matter being examined; productive, permitting deductions; and objective, guaranteeing that several individuals can achieve the same outcome (Bardin, 1977).

Another stage of the exploration stage is the categorization of these codes. In this sense, categorization is an operation of classifying the constituent elements of a set by differentiating them and then regrouping them according to genre, using previously defined criteria. These categories are headings which bring together a group of elements (Bardin, 1977).

The final phase, known as treatment and interpretation, involves coding the content according to the guidelines established during the exploration phase so that conclusions can be made from it (Bardin, 1977)

This study will use the thematic analysis method described by Braun & Clarke (2006), considering that since their initial publication in 2006, their methodology has undoubtedly evolved into one of the most well-defined approaches to conducting thematic analysis (Byrne, 2021). Also, because of the similarity with the method provided by Bardin (1977).

In this sense, according to Braun & Clarke (2006), the first step is to familiarize with the data, which, according to the authors, involves “‘repeated reading’ of the data, and reading the data in an active way, /searching for meanings, patterns and so on” (Braun & Clarke, 2006, p.87). This step also involves transcribing the audio of the interviews and reading through the notes

The following phase is to generate initial codes, which are “‘identify a feature of the data semantic that appears interesting to the analyst” (Braun & Clarke, 2006, p.88). To do so, it is necessary to work methodically through the whole set of data, giving each item complete attention. In this phase, it is necessary to look for intriguing features in the data that could serve as the foundation for recurring patterns (themes) in the data. The authors explain that a way of doing so is to highlight textual excerpts and create labels to explain their contents. This process will provide a summary of the key ideas and recurring themes that appear throughout the data.

The next stage after creating the codes is to find patterns in them and begin developing themes, which are broader than codes. According to the authors, the analyst should have a list of potential themes, together with a subset of those topics and all coded data extracts related to them, at the end of this phase (Braun & Clarke, 2006).

Next is to go over the themes to make sure they accurately and usefully portray the data in question. By the time this phase is over, the analyst ought to have a decent understanding of the various themes you have, how they relate to one another, and the overall narrative the data tells (Braun & Clarke, 2006).

The following procedure is to define and name the themes. This comprises precisely describing each theme, determining how it contributes to the understanding of the data, and naming it by giving each theme a brief, understandable name.

Finally, it's the turn of analyzing the data by going over each theme, explaining how frequently it appears and what it means, and providing examples from the data to support the arguments. It is crucial that the analysis tells the story the data reveal both within and between themes in a clear, cohesive, logical, engaging, and non-repetitive manner. The analysis must offer adequate proof of the patterns found in the data as well as enough sample data to show how common the theme is (Braun & Clarke, 2006).

In the case of the interviews, the focus was on finding commonalities and discrepancies in viewpoints and opinions by examining the tone, language, and sentiments presented by the stakeholders.

4.3.4 Data analysis methods: Questionnaire

After the interviews are analyzed, the data will be analyzed using an exploratory and descriptive statistics analysis of the questionnaire. A descriptive statistics analysis is the gathering, examination, interpretation, and display of numerical data, often using descriptive statistics and displaying the results in tables or graphs (Larson, 2006). In a way that is easy to comprehend, descriptive statistics are utilized to convey an overview of the features of sample data (Turner & Houle, 2019). This type of data analysis also helps to describe, display, or create a summary of the data (Walters, 2016).

The information provided by the answers of the questionnaire should give relevant information to compute frequencies, percentages, and standard deviations to depict the survey participants' demographic attributes and their answers to various inquiries concerning channels, preferences, and satisfaction within the communication efforts in the Jewish Community of Chile.

Following the analysis of the questionnaire and interview data, the study will provide a correlation analysis, which is a descriptive statistical method for examining the correlations between variables in bivariate and multivariate data (Rodrigues & Mahmoudvand, 2016), and to understand patterns and correlations between both instruments. In this analysis, qualitative and quantitative triangulation analyses will be combined to provide a thorough understanding of the dynamics of communication within the Jewish Community of Chile. In this sense, the findings of the surveys and interviews were utilized to confirm and deepen the understanding of the requirements and difficulties of communication, as well as to pinpoint areas of agreement and identify complementary insights offered by qualitative and quantitative data.

4.4 Ethical considerations

Ethical issues need to be carefully considered when conducting research within the Jewish Community of Chile, particularly considering the researcher's identity as a member of the community and personal connections with individuals who will be involved in the research process.

First and foremost, it's critical to walk a fine line between impartiality and bias. Maintaining neutrality is crucial to ensuring that study findings adequately reflect the different opinions within the community, despite personal affiliations with the group. It is imperative to acknowledge the potential biases arising from personal experiences and relationships to minimize their impact on the research process and its results. For this, seeking transparency is imperative.

Given familiarity with some of the participants, confidentiality and anonymity are equally important factors, the reason behind both the questionnaire and the interviews were anonymous. Participants must have complete confidence that their answers will be handled with the highest secrecy and that their privacy and confidentiality will not be jeopardized.

Establishing explicit protocols for data management and storage is necessary to protect participant confidentiality. In the same line, it was imperative to acquire informed consent from every participant (in both the questionnaire and the interview) by providing a clear explanation of the research's goal and the voluntary nature of participation. Special emphasis needs to be taken to ensuring that consent is freely given without compulsion or undue influence, given personal relationships with some participants.

When conducting research in a varied community such as the Jewish Community of Chile, cultural sensitivity was also crucial. It is vital to approach the research with cultural sensitivity and respect, to avoid drawing conclusions from preconceptions, and to act respectfully when interacting with participants.

Respecting these ethical guidelines helped to maintain the integrity of the research process, protect participant welfare, and responsibly and ethically contribute to the advancement of understanding within the Jewish Community of Chile.

Chapter 5: Data presentation and analysis

5.1 Quantitative Data Collection: Questionnaire

5.1.1 Conception and Pretest of the online Questionnaire (Questionnaire Setting)

The data collection was done from the dates between May 9th and June 28th, 2024. In accordance with Huot's (2002) methodological approach, this study aimed to survey a sample of 350 individuals, reflecting the estimated population of approximately 17,000 within the Jewish Community of Chile. Ultimately, the actual number of respondents totaled 198. This outcome was achieved through the researcher's utilization of personal networks, secondary connections, and outreach efforts via online social platforms. A few possible explanations for the lower-than-expected response rate are the researcher's geographic distance from Chile and community member's' lack of enthusiasm to take part despite multiple calls to action, a situation to be analyzed further in this review.

The questionnaire was shared via the platform Google Forms. This decision is supported by the platform's many uses, which include speeding up the distribution procedure and

providing a range of analytical tools that enable efficient data interpretation and analysis after collecting.

In the context of this study, it is essential to clarify that the questionnaire primarily comprised closed-ended questions. However, an optional open-ended question was included in the final feedback section. This approach aimed to gather additional insights that participants might wish to share, thereby enriching the data collected. The strategic choice behind comprising mainly closed-ended questions is predicated upon the imperative considerations of time allocation and the logistical challenges inherent in effectively managing participant responses during data analysis.

According to Saunders et al. (2019), when a question in a questionnaire is closed, all possible answers are provided, and participants must choose within the options. Scale questions and multiple-choice questions are two examples of these types of queries. They offer responses that are simpler to understand (Saunders et al., 2019).

When referring to scales, the one used was from 1 to 7, with 1 representing the lowest level and 7 representing the highest. This scale aligns with the measurement commonly utilized in Chilean contexts, wherein respondents are accustomed to utilizing this scale for rating satisfaction levels.

As stated in chapter 4.3.1 of this study, the questionnaire was divided into five sections (see Appendix 1.1), which are Demographic information; communication preferences; community engagement; antisemitism and community engagement; comments and suggestions.

Prior to the general distribution of the questionnaire, a pre-test was conducted. This preliminary evaluation involved sending the questionnaire to three community members and the overseeing professor, who is not a community member. The rationale for this decision was to obtain feedback from individuals both within and outside the community. This dual perspective aimed to ensure the relevance of the questions and to confirm that all respondents would comprehend the queries effectively.

5.1.2 Data Presentation

The questionnaire was divided into five categories, which will be presented in the following paragraphs:

A) Demographic information

The study involved 198 participants, with a diverse age range: the biggest portion were over 65 years old (22,5%), while others were evenly distributed among the 55-64, 35-45, and 45-54 age groups (20,2%, 19,2% and 20,2% respectively). A smaller percentage were between 25-34 years old (11,6%), and the smallest portion was the youngest group, between 18-24 (6,6%) (refer to Appendix 1).

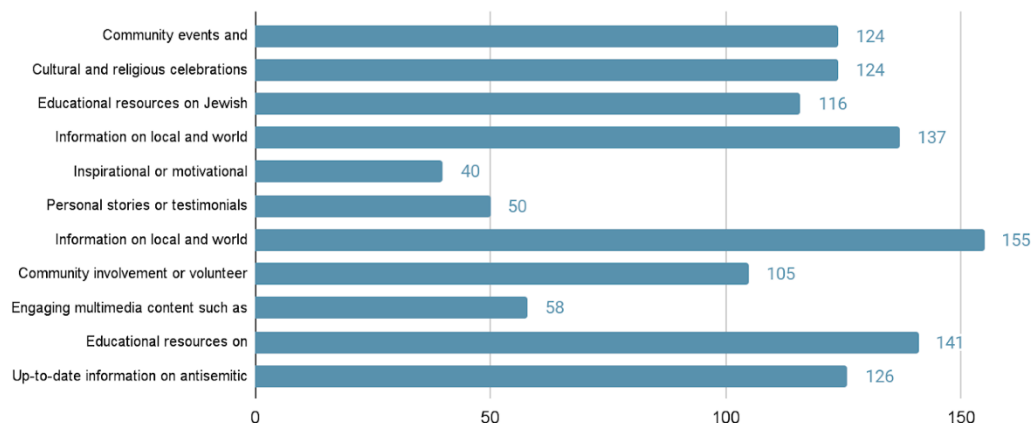
The majority of respondents were female, comprising nearly two-thirds of the sample, while males made up just over a third, with 62,1% and 37,9% respectively (refer to Appendix 1).

Also, most participants have been long-term members of the Jewish Community of Chile, with over 95% having been involved for at least five years. Additionally, the vast majority, over 90%, reside in Santiago de Chile (refer to Appendix 1 for the detailed information).

b) Communication preferences

When asked about their content preferences for the Jewish Community of Chile's social media platforms, participants expressed a clear desire for a variety of informative and engaging content. As it is exposed in Graphic 1, they express a strong interest in staying informed about local and global Jewish news (78,6 %), highlighting a need for current and relevant updates. Additionally, there is significant demand for educational resources on antisemitism (71,2 %). Cultural events and religious celebrations are also highly valued (both 62,6 %). Multimedia content (29,3 %) and personal stories (25,3 %) are less emphasized but still contribute to fostering community connection.

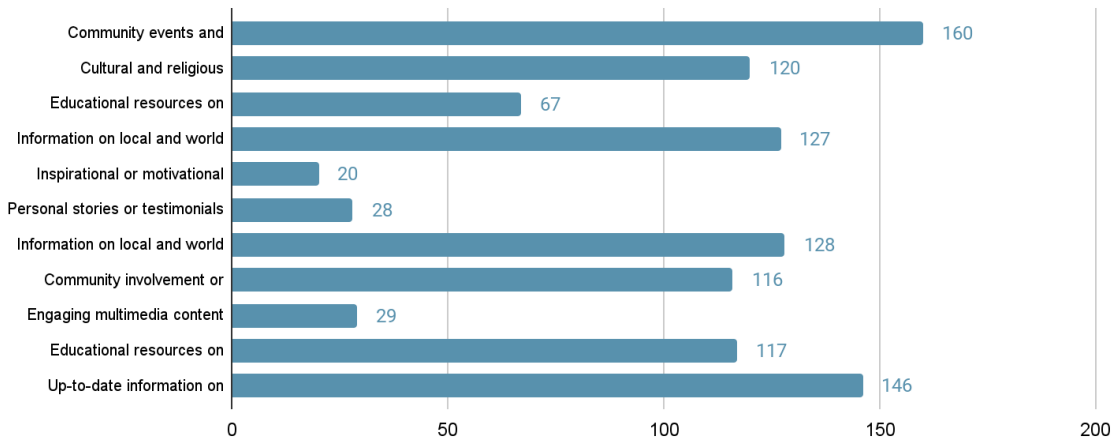
What type of content do you expect the Jewish Community of Chile to communicate on its social media platforms?



Graphic 1: Type of content the Jewish Community of Chile is expected to communicate in social media

When referring to the content in the internal communication channels, community members prioritize communication that directly impacts their participation and engagement, as exposed in Graphic 2. Community events and announcements rank highest (82,5 %). Similarly, up-to-date information on antisemitic acts and community responses is crucial (75,3 %). Educational resources on both antisemitism and Jewish heritage maintain relevance (60,3 %), while inspirational messages receive less attention (10,3 %), which may suggest a preference for practical and informative content in internal channels.

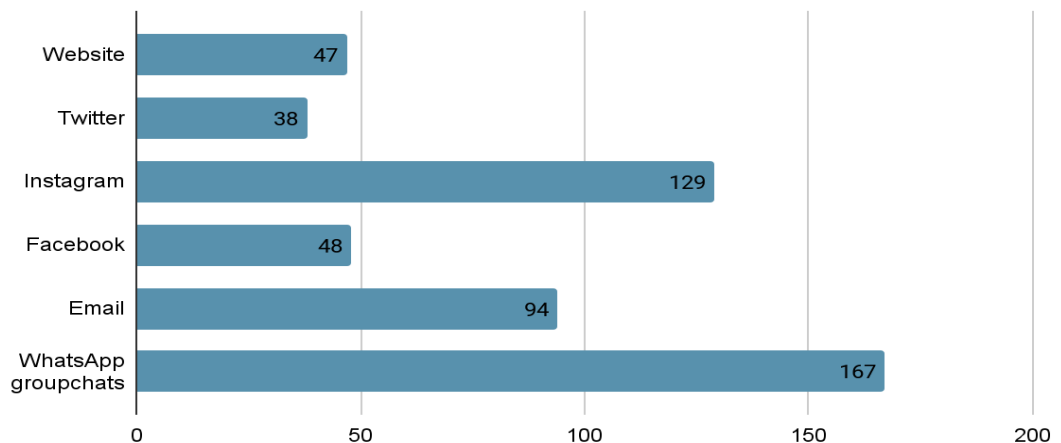
What type of content do you expect the Jewish Community of Chile to communicate in its internal communication channels



Graphic 2: Type of content the Jewish Community of Chile is expected to communicate in internal channels

Graphic 3 shows that WhatsApp group chats emerge as the preferred channel for receiving news and updates (84,3%), reflecting a preference for instant and interactive communication among community members. Instagram follows closely (65,2%). Email remains a reliable medium (47,5%), though traditional social platforms like Facebook (24,2%) and Twitter (X) (19,2%) are less favored for community communications.

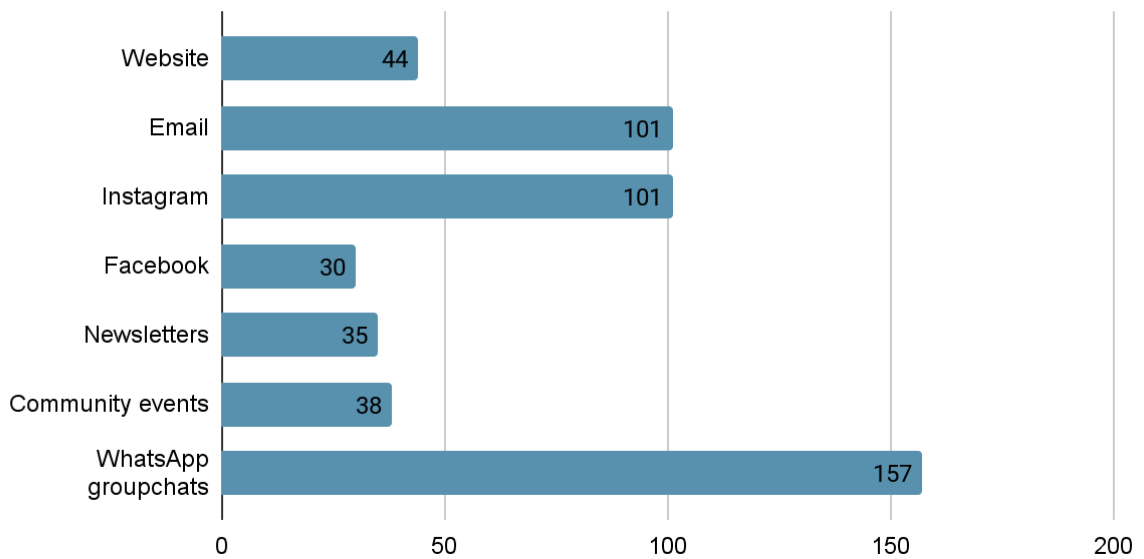
Which communication channels do you find most effective in keeping you informed about news and events



Graphic 3: Most effective communication channels to keep informed about news and events

On the other hand, Graphic 4 shows that, when receiving information, community members favor direct and immediate channels. WhatsApp group chats lead as the preferred method (79,7%). Email (51,3%) and Instagram (50,8%) are almost equally valued, catering to different communication styles and content formats. The website (22,3%) and newsletters (17,8%) are less preferred.

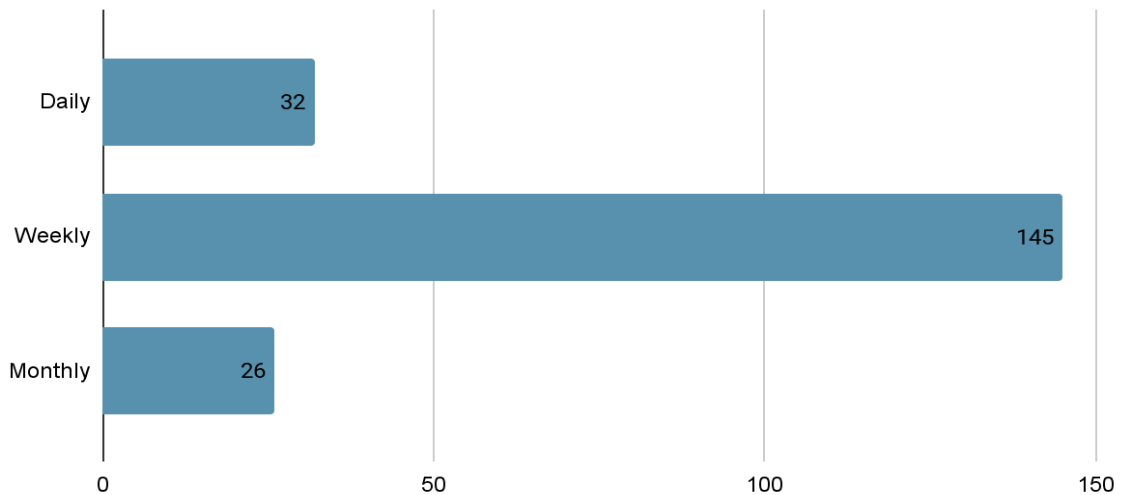
Figure 21: How would you prefer to receive information from the Jewish Community of Chile?



Graphic 4: Communication channels for information purposes

In terms of frequency for this communication, Graphic 5 exposes that most respondents prefer weekly updates (73,6%), indicating a balanced desire for regular community communications without overwhelming frequency. Daily updates are less favored (16,2%), while monthly updates are the least preferred (13,2%).

How often would you like to receive community updates and communications?



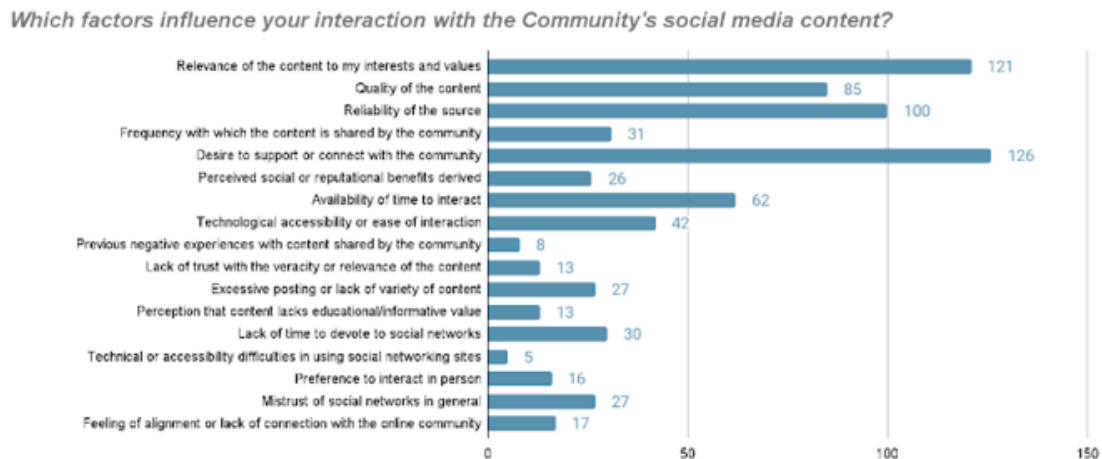
Graphic 5: Preferred communication frequency

c) Community engagement

The community shows varying degrees of engagement with social media content, with an average of 5,3 when asked to rank the level of likelihood to interact with content shared by the community on social networks, where 1 represents the lowest level of likelihood and 7 the highest (refer to Appendix 1). A notable segment is highly likely to interact with posts (6-7; 32,1% and 22,4% respectively), indicating a strong interest in community-related content. Moderately high levels of engagement are also evident, suggesting that many members are willing to engage but may need compelling content to do so (5-4; 15,8% and 10,2% respectively). Lower engagement levels are less common (refer to Appendix 1 for the detailed information).

Graphic 6 illustrates that factors influencing interaction with social media content include a strong desire to support and connect with the community (64,6%), which is the most significant motivator for engagement. The relevance of the content to members' interests and values (62,1%) also drives many members to interact with posts. Trustworthiness (51,3%) and quality (43,6%) are crucial, as reliable and well-crafted content helps maintain engagement. Practical considerations, such as time availability (31,8%) and ease of

interaction (21,5%), play important roles but to a lesser extent. Additionally, some members are discouraged by a feeling of lack of connection with the community (8,7%), past negative experiences (4,1%), lack of trust in social media in general (13,8%) and excessive posting (13,8%), highlighting areas for improvement.

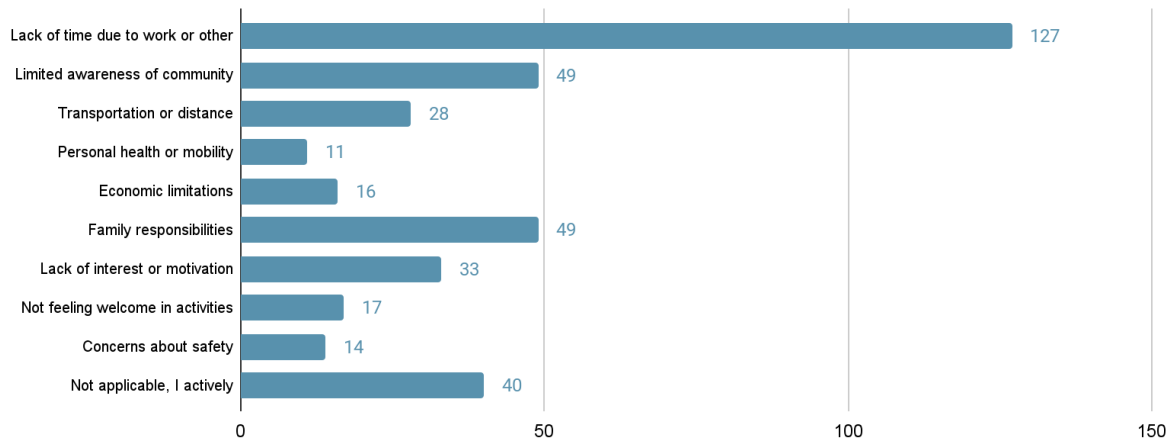


Graphic 6: Factors influencing interaction with social media content

Regarding participating in community events, the average is slightly less than when asked the level of interaction in social media, with a 5,1 when asked the level of likelihood to actively participate in community events and activities if timely and relevant communication is received, with 1 representing the lowest level of likelihood and 7 representing the highest. Most members marked level 4, 5, 6 and 7 (18,9%, 61,1%, 19,9% and 18,9% respectively) (refer to Appendix 1 for the detailed information).

According to Graphic 7, barriers to participation include time constraints, with work and other commitments being primary obstacles to active involvement (65,1%). Limited awareness of events (25,1%) and logistical challenges such as transportation (14,4%) are significant hurdles that affect accessibility. Balancing family responsibilities also limits participation for 25.1% of the respondents. Additionally, 8,7% of the respondents feel unwelcome and 7,2% have safety concerns.

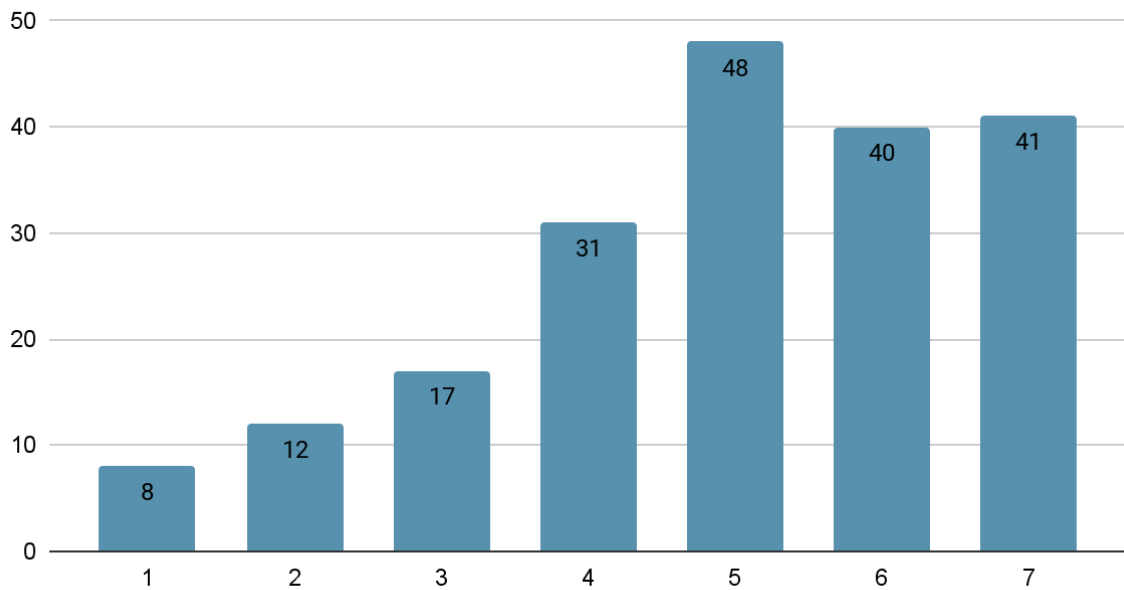
What barriers, if any, prevent you from participating more actively in community events and initiatives?



Graphic 7: Barriers that prevent active participation in community events and initiatives

As Graphic 8 illustrates, there is a moderate willingness to volunteer within the community, with an average of 4.94. when asked to rate the level of likelihood of volunteering in community activities, with 1 representing the lowest level of likelihood and a 7 representing the highest.

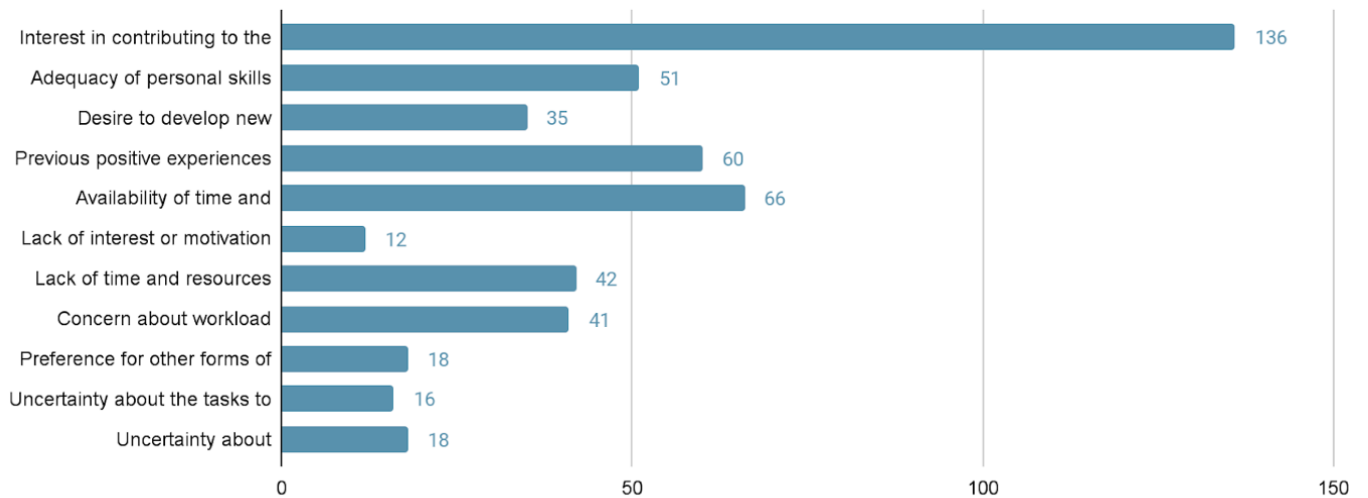
Please rate your level of likelihood of volunteering in community activities. With 1 representing the lowest level of likelihood and a 7 representing the highest



Graphic 8: Level of likelihood of volunteering in community activities

As seen in Graphic 9, reasons for volunteering include a strong desire to contribute to the community's well-being (69 %), which serves as a primary motivator. Previous positive experiences (30,5 %) and time availability to be a volunteer (33,5 %) are also highly ranked. Opportunities for personal growth, such as developing new skills and gaining experience (17,8 %), are also important. However, barriers such as concerns about workload (20,8 %), limited time and resources (21,3%), lack of clarity on tasks (8,1 %) and the volunteer options (9,1%), need to be addressed to enhance volunteer participation.

What is the reason for your answer above?

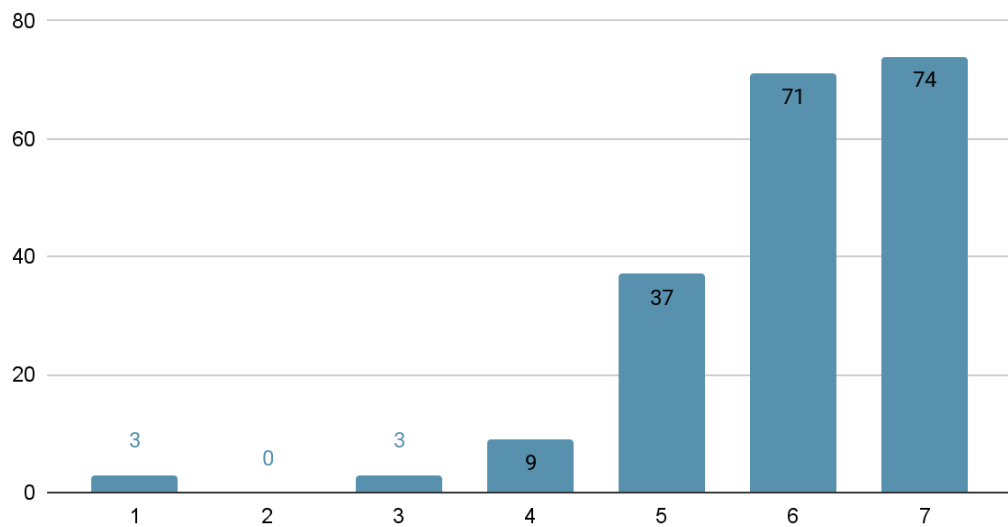


Graphic 9: Reasons for volunteering

d) Antisemitism and community engagement

As shown in Graphic 10, a significant portion of the community views antisemitism as a serious issue in Chile, with most rating their concern at the two highest levels when asked to rate the level of perception of antisemitism as a problem in Chile, with 1 representing the lowest level of perception and a 7 the highest. (71 members marked 6; and 74 members marked 7, which translates into 73,6 % of the respondents selecting the highest levels).

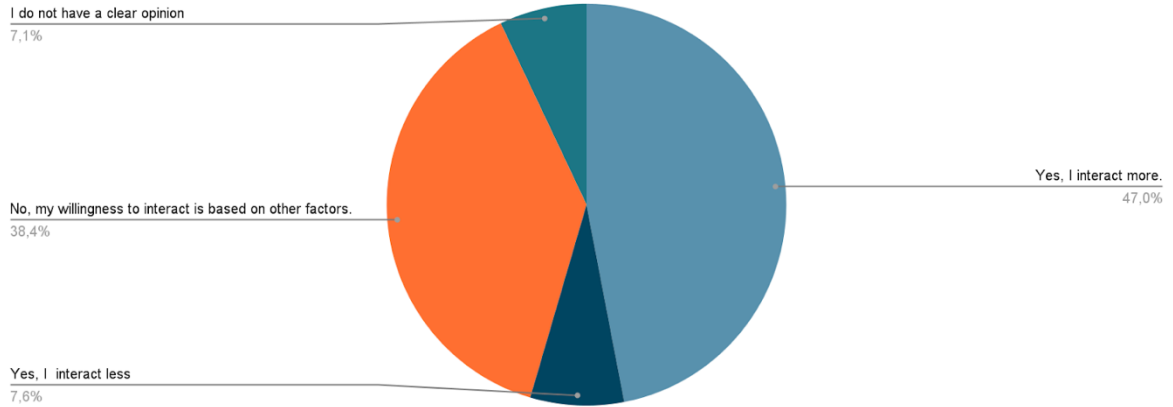
Please rate your level of perception of antisemitism as a problem in Chile, with 1 representing the lowest level of perception and 7 the highest.



Graphic 10: Level of perception of antisemitism in Chile

Graphic 11 indicates that in terms of community engagement, nearly 50% of the participants agree that their consciousness of antisemitism drives them to interact with community material on social media more frequently. This indicates a proactive approach to countering antisemitism online. While a significant portion of the population bases their engagement on other considerations (38,4 %), a smaller share feels less inclined to contact because they perceive antisemitism (7,6 %), demonstrating that not all engagement is directly tied to antisemitism concerns.

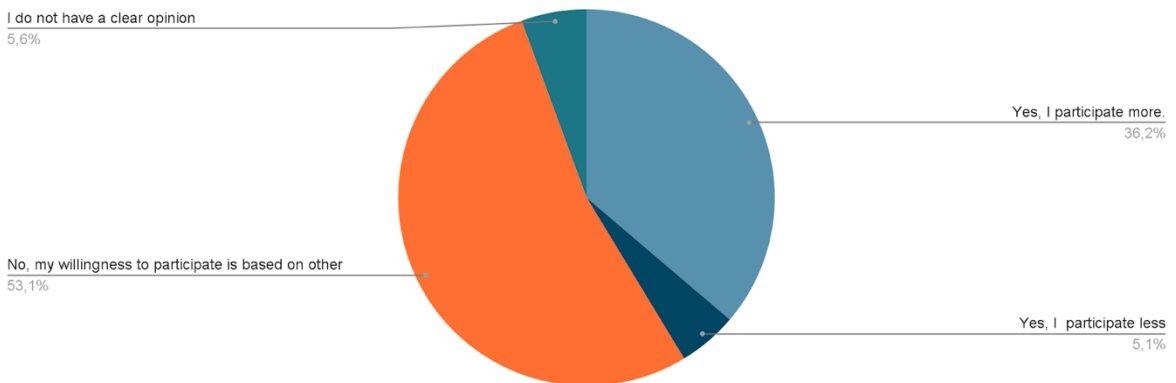
Do you consider that your perception of antisemitism in the country influences your willingness to interact with content shared by the Community on your social networks?



Graphic 11: Perception of antisemitism and community engagement

On the other hand, Graphic 12 illustrates that perceptions of antisemitism also affect participation in community events, with over a third stating that it prompts them to be more involved (36,2 %). However, the pattern repeats, with a significant number of respondents driven to participate by other factors (53,1 %), suggesting that antisemitism, while important, is not the sole motivator for community engagement.

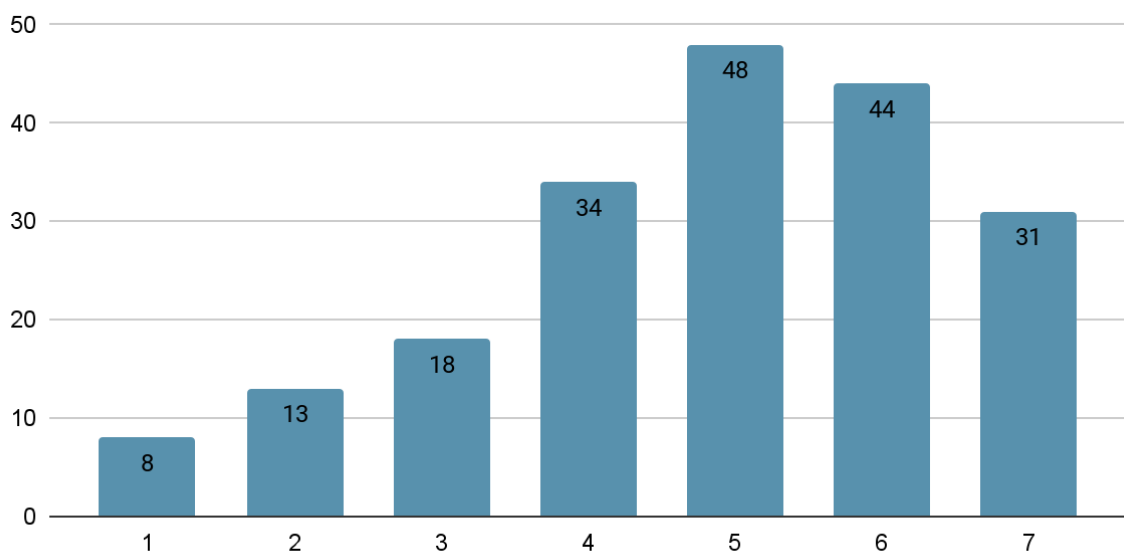
Does your perception of antisemitism influence your willingness to participate in community events and activities?



Graphic 12: Perception of antisemitism and community participation in events

Community members have mixed feelings about the effectiveness of the community's communication in response to antisemitism, as seen in Graphic 13. Satisfaction levels range widely, highlighting both strengths and areas needing improvement in how the community addresses and communicates about antisemitism incidents.

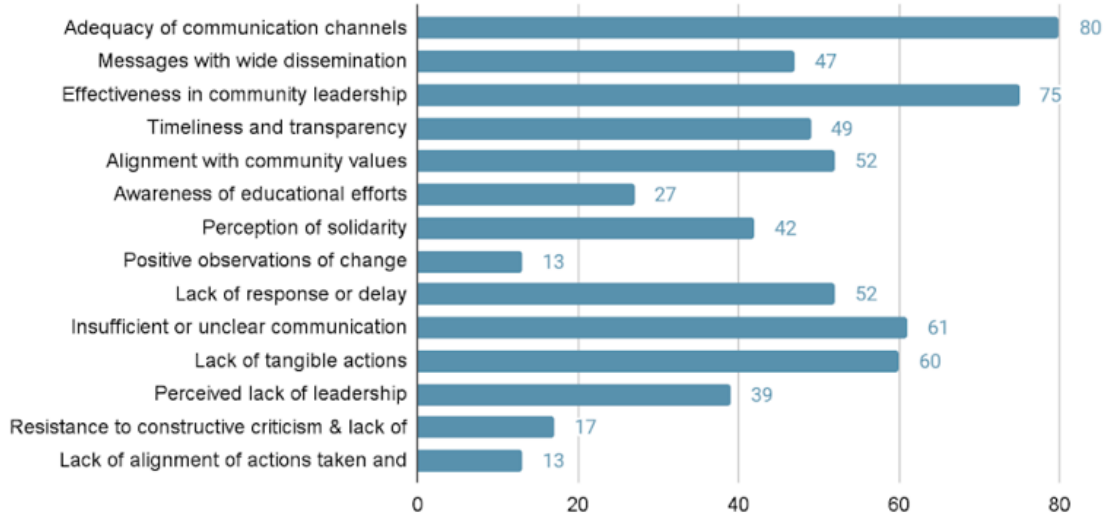
Please rate your level of satisfaction with the community's communication efforts to respond to incidents of antisemitism. A 1 represents the lowest level of satisfaction and 7 the highest



Graphic 13: *Level of satisfaction with the community's communication efforts to respond to incidents of antisemitism*

According to Graphic 14, satisfaction with the Jewish Community of Chile's communication efforts hinges on several key factors. Effective use of communication channels receives positive feedback (43 %), as does perceived leadership effectiveness (40,3 %) and the transparency of messages (26,3 %). Aligning communications with community values (28 %) and demonstrating solidarity (22,6 %) are also crucial for fostering satisfaction among members. However, there are notable areas for improvement, including clearer communication (32,8 %), more tangible actions (32,3 %), and faster responses to community concerns (28 %). Perception of lack of leadership was also addressed as feedback (21 %)

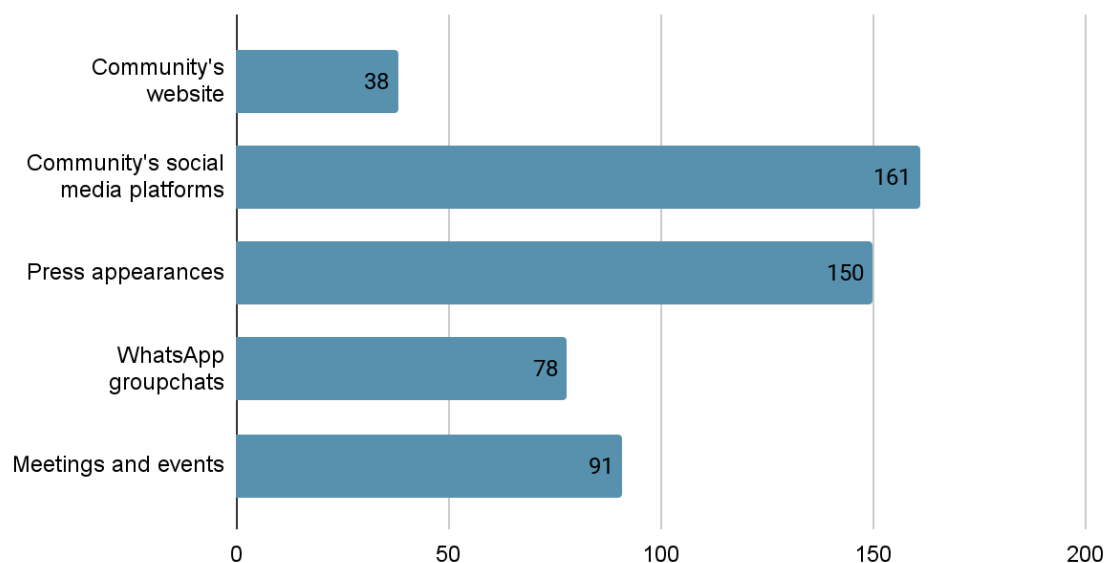
What factors influenced your assessment in the previous question?



Graphic 14: Satisfaction factors with the community's communication efforts to respond to incidents of antisemitism

Graphic 15 indicates that social media platforms are considered the most effective channels for raising awareness and combating antisemitism (81,7 %), followed by press appearances (76,1 %) and community events (46,2 %). WhatsApp group chats (39.6 %) and the community's website (19,3 %) are also valuable but less prominent.

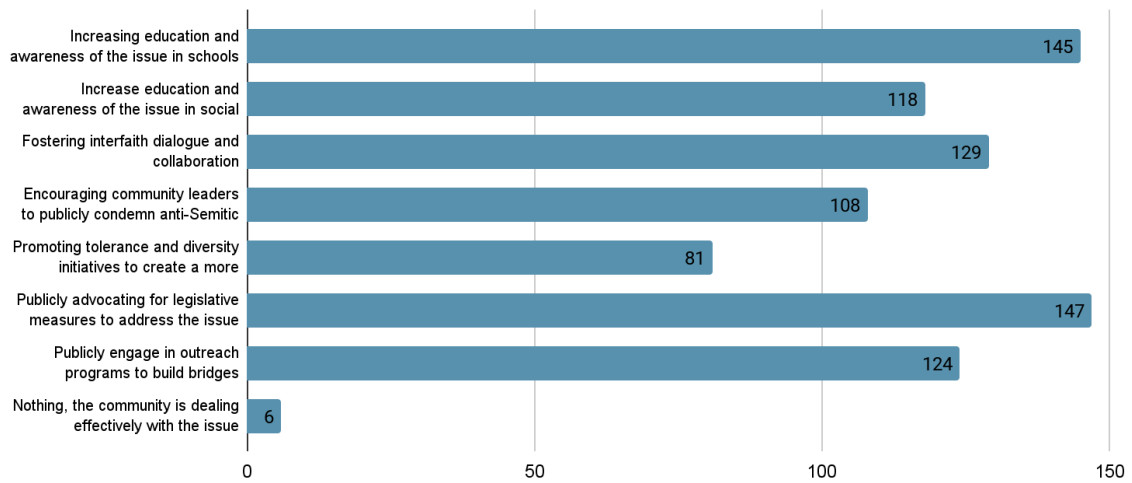
Please check the communication channels or platforms that you consider most effective in raising awareness and combating antisemitism



Graphic 15: Perceived most effective communication channels to raise awareness on antisemitism

Finally, as shown in Graphic 16, to counter antisemitism more effectively, community members emphasize the need for educational initiatives targeting schools and social networks (73,2 % and 59,6 % respectively), promoting interfaith dialogue and tolerance (65,2 %) and advocating for legislative measures against antisemitic acts (74,2 %). Publicly engaging in outreach programs to build bridges (62,6 %) and encouraging community leaders to publicly condemn antisemitic acts (54,5 %) are also highly ranked.

What are some specific communication initiatives that you believe the Jewish Community of Chile should undertake to address antisemitism more effectively?



Graphic 16: Communication initiatives members believe the Community should undertake to address antisemitism more effectively

5.2 Qualitative Data Collection: Interviews

5.2.1 Data Presentation

A general summary of the research methodology, including the qualitative research design and interview sample size, was provided in the preview chapters. The information obtained from the interviews was examined following the methodology proposed by Braun & Clarke (2006).

As it is stated by Braun & Clarke (2006), firstly all the eight interviews were carefully and actively reviewed, resulting in the identification of 40 different codes (please refer to Appendix 2 for the Code Summary). These codes were subsequently organized into five themes, which will be elucidated in the following sections. It is important to note that all the interviews can be found in Appendix 2.3.

5.2.1.1 The current communication context of the Jewish Community of Chile

- *Communication after October 7th 2023:*

The ongoing conflict in the Middle East is something that is repeated in every interview, and that is essential to describe the context in which the Jewish Community of Chile is managing their communications. “Before October 7th, we had our agenda defined. We had objectives for the year (...). Since October 7th, that entire agenda has been completely wiped out and replaced by day-to-day contingencies” (S2). “Well, everything changed on October 7, it’s like another reality. Before October, I would say we had a more proactive agenda, where we wanted to introduce topics ourselves. We wanted to somewhat distance ourselves from Israel—not the right word—but to mark that they are two different things: Israel and us as a Jewish community” (S4) “Well, everything changed for us after October 7. When I assumed the role, one of our main objectives was not to talk so much about Israel, letting the embassy handle that, and focusing on Judaism, philosophy, history, traditions, etc. However, the events of October 7 changed everything because our red line was talking about Israel only when it became an issue of antisemitism. The events of October 7 immediately turned into antisemitism. The same day, and it has worsened since. Although we wanted to distance ourselves, it’s not possible” (D2)

- *Increase in the perception of antisemitism in the country:*

In addition, after October 7th, all the interviewees argue that there was an increase in the perception of antisemitism, which affects and unsettles the members of the community and also undermines the main mission of the organization, which is that the Jews of Chile can exercise their religion in peace. “Now, since October 7, everything has changed because antisemitism has skyrocketed on the agenda. The delegitimization, denial of what happened (...). So, the agenda has changed, and now we are combating numerous manifestations of antisemitism, like graffiti, incidents happening to people, issues at universities” (S4). “Antisemitism is an issue today because we’re experiencing things that we didn’t before, like antisemitic incidents and attacks on synagogues, which were not common in Chile before and now are part of our agenda. We need to highlight and address them” (S1). “Our mission is for people to live their Judaism in peace, and antisemitism clearly undermines this, making people afraid to wear their Star of David or school uniforms.... So we always address it” (S3). “(There is) an avalanche of antisemitism and anti-Israel sentiment. And “avalanche” doesn’t even begin to cover it. The amount of hatred against Israel and Jews on social networks is incredible (...) For example, when we wanted to do campaigns with screens, some directly called companies to tell them that if they worked with the Jewish

Community, they would never hire them again. That level of violence. Or communication agencies... you don't know how hard it was to find one...." (D2)

- *Criticism of Israel transformed into antisemitism:*

"Today, more than ever, the Jewish issue is mixed with Israel. The attacks we receive as Jews are all related to that; it is modern antisemitism. Our mission is for Jewish life in Chile to be possible, full, and peaceful, and obviously, all this goes against that objective" (D2). "We always defend Israel's right to exist. We do not comment on the government of the day, which is a crucial difference because we don't vote in Israel; we are Chileans, we vote in Chile, and Israelis elect their governors. We neither criticize or defend the current government, but we do defend Israel's right to exist (...) When Israel is attacked and its right to exist is delegitimize, we intervene because the demonization of Israel quickly turns into antisemitism in Chile" (S4) "There is enormous antisemitism in Chile, especially on social networks. And there's also an assimilation that what happens in Israel, we could be responsible for. The view of Israel is extremely subjective, not just in Chile, but worldwide" (D2).

- *Passiveness from the Government in the increase of antisemitism:*

"As you know, we have a very anti-Israel government that is constantly taking actions against Israel, which in turn increases antisemitism. So, we've taken a vigilant role in keeping an eye on what's happening" (S3). "The governments (in Chile) have usually been neutral. By this, I mean all governments—Bachelet, Sebastián Piñera...—haven't taken sides in the conflict, maintaining some distance. (...) We've always said that being pro-Palestinian doesn't mean being anti-Israeli, but unfortunately, these two aspects are confused here. Moreover, now we have a government that, in our opinion, has a certain bias and capriciously participates in this agenda. Beyond what happens with other countries in our multilateral relations, the President himself repeatedly addresses this issue from his personal (social media) accounts. These are not political or international relations but rather a personal agenda of the President, which gets mixed up with the country's international agenda, creating a hostile environment towards Israel and a distant one towards the Jewish community. The most serious part is that this ends up importing the conflict into our

country when a leader should take a step back and aim to avoid conflicts between the Jewish and Palestinian communities” (S2).

5.2.1.2 The main communication objectives currently pursued by the Jewish Community of Chile

- *To live Judaism in peace:*

The mission and main objective of the Jewish Community of Chile, which is repeated in all the interviews, is to strive for Chilean Jews to live their Judaism with peace of mind. “Our main concern is that the Jews of Chile can live well. That’s our number one concern, and everything points in that direction” (S1). “Our mission boils down to one point: ensuring that Jews live peacefully in Chile, able to practice their Judaism freely. This is achieved through knowledge, education, communication, etc” (D2) “We often joke that we (Chilean Jews) celebrate on the 18th of September (Chile’s national day), we vote in Chile, not in Israel (...) We are an integrated community contributing to the country with our professionals, writers, artists, entrepreneurs, academics. We are always there in national emergencies. So we had a very proactive agenda, showing how we contribute to the country, how we are Chileans, beyond what happens in Israel, we are Chileans and we contribute to the country” (S4)

- *To represent different Jewish institutions in the country:*

“The ultimate mission of the Jewish community here in Chile is for Jews to be able to live their Judaism peacefully. We are not a news agency, nor are we a mouthpiece for the embassy, so to speak. We are the umbrella organization for all the community's institutions, so our ultimate mission is to safeguard this” (S3)

5.2.1.3 The main communication challenges currently faced by the Jewish Community of Chile

The interviews show that the Jewish Community of Chile has a series of challenges that hinder its communication management efforts.

- *Role from the Embassy of Israel vs Role from the Jewish Community of Chile:*

It is repeated that there is a problem of placement about the real role of the community, which is to ensure that Chilean Jews live their Judaism in peace and represent the different Jewish institutions in the country. In this sense, there is a blurred line between the communicational tasks that correspond to the Embassy of Israel in the country and those that correspond to the Jewish Community of Chile.

“The thing is, we have different perspectives. The embassy represents Israel, and we represent Jews in Chile, so our interests differ. However, many interests overlap. We have a love and affection for Israel, and we know that anti-Israel sentiment turns into antisemitism (...). It’s true; you only need two eyes to see that attacks on Israel on social media also target Jews. Moreover, Jews in Chile are Zionists, so it’s impossible to separate the issues. But we do have different perspectives and understand that. For starters, we don’t have to defend the Israeli government, and within our community, there are people who support and oppose it. We don’t represent a government; they (the embassy) represent a government and a country” (D2)

“We have always faced crises due to situations that happen in Israel, which indirectly affect the Jewish community in Chile. Although the primary responsibility and spokesperson role belongs to the embassy, we somehow feel co-responsible for situations that ultimately impact our communities regarding antisemitism and Judeophobia” (S2) “We, as the Jewish community, represent Jews in Chile; we are not the ambassadors of Israel. We are not the defenders or representatives of Israel in Chile. So we always have this blurred line about where our work ends or where we stop speaking or representing. This depends a lot on coordination with the embassy’s communications, with the Ambassador, who exists but doesn’t always align or isn’t always efficient. So sometimes, they (the embassy) call us to ask ‘what do you think?’ or for a statement, and we wonder if we should respond or not, whether it is our responsibility. And sometimes we do respond when it isn’t entirely our place because there is a gap on the other side, so we have to step in” (D1)

This situation causes the community members to ask the organization for tasks that are outside its mandate, which is a problem, since the members feel unprotected. “People complain. ‘Why don’t you put news (in the social media networks)’ and ‘why don’t you defend Israel’ and you want to tell them that the embassy of Israel exists, because in their minds it no longer exists. Then the community has to do that job (...) As (the embassy)

doesn't do it as they should, then people are dissatisfied. We are super criticized, but it's because people still don't understand the mission of the community. The cable crosses with the embassy, and as there is no embassy in rigorous communication, so members expect the community to do things (...) We cannot become the embassy” (A1)

- *How to communicate the “invisible work”:*

In this sense, it is often repeated that it is challenging to define how to communicate the invisible work, which cannot be openly transmitted on social networks, such as meetings with different political and national security actors. “Internal communication. That's a very strong challenge because people say, ‘the community doesn't do anything’... (...) On the other hand, there are many things we can't say (publicly). For example, we are currently having meetings with all the deans of all the main universities, but several asked us to keep it confidential because we are negotiating (...) Sometimes we publish (...) But many negotiations cannot be published because it backfires (...) So the challenge is how do we communicate internally everything we do. Because we've been told to send WhatsApp messages, but they may get leaked.... we have to be very careful (...). If (the internal audience) thinks that we are not doing anything, the community feels unprotected” (S4). “Internal communication is more about reassuring people about what is being done, to be able to communicate efficiently, adequately, and promptly internally about what is being done and everything that is done to achieve this objective we discussed” (D1). “Returning to communication challenges, there's also an internal communication challenge. We've focused on external strategy during the crisis and for the future, but we need to look at our internal communication channels, whom we are reaching, and those we aren't. We have monthly meetings with community presidents, reporting all actions, which they support and approve. But they don't always pass this information to their communities, so we have to do it.” (D1). “For example, we have meetings once a month with the presidents of the institutions and we tell them everything we've done. After the meeting, they say, ‘Oh, the amount of things you've done...’ but they don't pass that information to their institutions or their members” (S4)

- *Challenge communicating to the 18-35 age group:*

Also, a repeated challenge is how to communicate to the 18-35 age group and how to reach non-Jewish external audiences. “People following our social media or in our information chats stay informed. However, those who are not institutionalized, don’t follow our networks, or aren’t in the chats remain uninformed (...) A significant group in schools gets informed through the (Jewish) school chats. But those who have left the (Jewish) school until they have children and return remain disconnected. Engaging and communicating with this group is a challenge. We don't know how to reach them. Your input, being part of that group, would be fantastic. They pause from community activities and return when they have kids in the (Jewish) school. Except for a few who stay involved (...) They're not in institutions, they're not in school, they're not in any place where they could stay connected (...) They're not involved in the institutional part (...) A few years ago, we included a Youth Director precisely to bring that world closer, and significant work has been done with the FEJ (Jewish Students Federation), which is becoming increasingly active, at least to follow them during their university years” (D1)

- *Low participation of members of the community in activities:*

“We are lacking in terms of youth participation in demonstrations and activities, where we've had little success compared to other communities” (S2). “Every time I talk to someone, they say ‘count on me’, ‘we are available’... When the war started, they said, ‘how can I help?’ But when the time comes, it’s very complex. Everyone gives ideas and suggestions, but what we need are hands because we are overwhelmed. Obviously, there are a billion things to do and that could be done better or more, but it's complex because people find it difficult to work voluntarily (...) And from the point of view of the events we do have problems because few people show up (...). So it’s complicated. It’s very hard to mobilize” (D2)

- *Significant lack of personnel:*

Finally, there is a significant lack of personnel, which hinders communication management. “On a day-to-day basis, the problem is that we have few hands... We have a lot of work to respond to a much larger community (...) We are demanded a lot in terms

of activities, a lot of response, when maybe the hands don't give that amount of response” (EI). “(The team) works very intensely because there are many tasks. It is not a large team; it is just the right size for the tasks they need to accomplish. So, in essence, I would say that the Board also has quite executive roles” (D1)

5.2.1.4 The main communication strategies that the Jewish Community of Chile is attempting to implement

To aid in data analysis, the strategies the community is attempting to implement will be further divided into specific tactics to address each strategy.

- *How is the team structured (strategy):*

a) *Small interdisciplinary team (tactic):*

The Jewish Community of Chile works in a small interdisciplinary team, a characteristic that was repeated in all the interviews. “We have a well-cohesive team where each person has their functions, but our way of working is very systemic. It's not that each person works separately; we are constantly communicating. When situations like these arise, each person moves within their area, and we discuss who will do what and create a plan on the spot” (S3).

b) *Use of internal WhatsApp group chats (tactic):*

“We generally have several WhatsApp groups, like a daily workgroup, a communications group, and a public affairs group. In practice, we work a lot via WhatsApp. We make key decisions as a team, generally with the President and Executive Director leading the way. Usually, the message is communicated by the communications team, and we adapt it based on feedback from Public Affairs (S1)”.

- *Communicative content strategies and public affairs efforts (strategy):*

In terms of strategies that the organization is carrying out, the interviewees refer to both communicational and content tactics, as well as public affairs efforts.

a) Avoid publishing negative pieces (tactic):

In terms of content, it is repeated in several interviews that when negative pieces have been published (for example, bloody, crude pieces related to the war), this content has had a poor performance. On the contrary, three interviewees state that the right way to go is to change the communication efforts to hopeful and positive content. “People are tired of hatred and anger. This isn't unique to Jews. Today I heard about decreased political participation among university students because even young people are tired of hostility. It's a general phenomenon” (D2); “People don't want to see bloody images. I don't know if you remember that video published by the (Israeli) Embassy, simulating a kidnapping; I feel it was a mistake to retweet it, and we received a lot of criticism. People know our community isn't like that. (...) Our community prefers content aligned with our values as Jews. About life, advocating for peace, remembering the kidnapped... (...) Such (bloody) images shock people. Jews know the situation (in the Middle East); we don't need to be shown it visually” (S3); “The communications team laughs at me because when they ask me to approve a post, I reply ‘that same thing but positively’. I think we need to make that change. Although advertisers say that negative publicity is much more memorable and impactful (...) I would like (our communications) to be more joyful, more positive, brighter, more sharing” (S4) “When we did one of the manifestations for the hostages, we made a very nice video, ‘love is stronger’, which was all positive and had a huge reach” (A1).

b) Content that shows the organization in action (tactic):

On the other hand, other content that has a positive impact according to interviewees is that which shows the organization in action, such as active condemnation of antisemitism and meetings with relevant actors in the country. Also, content that shows a united and strong community. “We know there are topics that people are concerned about or interested in. Generally, when they see the community taking actions or, for example, public statements, they do very well. Or when it is seen that the community acted, like with the pharmacy

incident¹⁷ where the community spoke with the pharmacy management, and the pharmacy sent an apology letter, we published it, and people were very interested. The community needs to know they have a protective umbrella that defends and cares for them and makes the best efforts, even if they don't always agree. Generally, these types of actions are what resonate best with people” (S3); “I think we have to show a powerful, strong, organized community with the capacity to take action. That people see that the Jewish community is not quiet and will not remain silent. That is what is important” (S1); “Sometimes more than saying ‘we are this’, doing things where you get to know each other and share with other people. In the end, communicating through action. I think we need to be more capable of creating spaces where actions speak for us” (S4)

c) Timeless content (tactic):

Lately it has also opted to generate a line of content that does not have to do with the day-to-day and crisis management, but is more timeless, with a focus on education. “You need a content grid that doesn't just respond to things... it should be proactive, propose topics that really matter to us at a deeper level. The declaration they'll make today won't matter tomorrow, but explaining that antisemitism is as ridiculous as people believing Jews eat children during Passover might make someone think” (A1).

d) Education on antisemitism (tactic):

Along these lines, all interviewees speak of the importance of generating content related to educating about antisemitism, Judaism and Jewish contributions to the country. “We have a permanent line on social media that is like ‘educational’ content, for example, why Jews put stones on graves, what a kippah is... We have an educational line that is fed regularly (...). This is a permanent line, more proactive in terms of sharing who we are with the rest of society. Because most Chileans have never met a Jew, so there's that line” (A1) “We can't prevent people from talking or expressing their opinions about the conflict, but we can, for example, respond when media outlets invite international analysts who spread

¹⁷ An employee of a large drugstore chain hung a sign on a store that said, "We do not serve Zionists". A Jewish woman confronted him and denounced him to the owner of the chain, who publicly apologized to the Jewish Community of Chile and fired the employee.

falsehoods about Zionism or Judaism, which clearly distorts people's perceptions and increases antisemitism” (S3) “The external issue is how to reach non-Jewish people who might be interested in the topic to learn more about... not about our activities because that might interest them, but the more educational posts. I think we would like that to reach more people” (S4); “Another axis is education. Educating about Judaism, Israel, traditions, and milestones through social media, academic, educational, or cultural initiatives is important. The theme of Education and Culture is a vital axis. Another important axis is highlighting the contributions of Jews in Chile, showing how Jewish people contribute daily to various fields—academia, sports, culture, law, medicine, gastronomy, education. It’s about emphasizing that we are Chileans who also happen to be Jewish, contributing positively to this country, not just as settled foreigners” (D1)

e) Direct engagement with government authorities for advocacy and safety (tactic):

“(The community’s mission is) Representing the Jewish community both nationally and especially in front of government institutions” (E1). “If there is a problem that we have to let the government know and that the government is being passive and that we need some action, we are going to make it known on social networks. And if there is an action that was ours and that we can show that something was done about it, we are going to do that as well” (S1). “We also engage with government authorities, holding meetings with the Minister of Interior to address violence against community members, institutions, and coordination with police for community safety” (S2)

f) Maintain fluent relationship with the media (tactic):

There is an important management with respect to the media and about trying to position the Jewish Community of Chile as a cohesive organization that provides truthful information. “We have to do a lot of network and media monitoring, dedicating much time to working with editors due to the media crisis in Chile. The traditional media barely investigate or verify the information they replicate, often copying from agencies and spreading fake news. From a communication perspective, we spend much time contacting the press, editors, and verifying information (...). Today, we have a journalist dedicated to media relations, meeting with editors, publishing columns, and managing traditional and new spokespersons both in Israel and Chile. This requires quick, real-time responses and coordination with journalists (...). Despite occasional differences, we've maintained a

single spokesperson strategy, representing the Jewish community effectively in the media.” (S2).

“I would say, well, there are things we have been advancing on, like the relationship with the media (...) This crisis has helped in that sense because you naturally start to relate more, have more contact, and they seek us out, and we generate a closer bond as they require interviews, statements, public declarations. So, this means today we have a network of media contacts that has grown and strengthened. This is something somewhat ‘good from the bad’ so to speak. Some have direct contact with the President (of the community), there are journalists who have gone to Israel during this period (...). This also means that being there, seeing things firsthand, and being able to interview people directly there allows them to have a more real or personal view of the issue. It also creates a more permanent bond with them over time. One challenge is to maintain it, not lose it, and generate value from this database and these links that have been established, so that they can count on us as a valid, credible institution. To say, looking at it objectively, the information they are providing is correct, verified. So, in essence, we need to provide information, educate on this, advance, grow these links, maybe add more people to this close contact network, and maintain and promote it. Use it and utilize it for mutual benefit, so they have access to verified, correct, relevant information, and we can have access when we need to spread information or need a rectification, have the right to reply, etc. I think this is something we gained during this period that we need to care for and enhance, it is a challenge” (D1).

- *Social media multi-platform strategy (strategy):*

a) *Generate different content depending on the platform to be disseminated (tactic):*

Different tactics have been used in terms of communication management. On the one hand, generating different content depending on the platforms to be disseminated, considering that the levels of reach in social networks of the community are very high¹⁸. “On Twitter, the reach is 173,900 (15.8k followers). On Instagram, we have 140,000 (9.7k followers).

¹⁸ This is a misleading figure, because most of the comments in the community’s social networks are negative, mainly from external parties. For more details, see the Analysis section.

On Facebook, we have 68,000 (14,000 followers). And on TikTok, we have 56,000 (1156 followers), but it's super disproportionate because we put very little effort into TikTok and the growth has been huge. That's why we're going to add this other strategy¹⁹” (A1); “We have a base of more than 3000 on mail. The opening rate is about 80%. It depends a lot on what we send. If it's something more contingent it's over 90. We sent two newsletters. A weekly one that is the activities of all the institutions that has in general between 80% and 90%. The community newsletter that is sent every two weeks is closer to 90%. Public statements or contingent or emergency information is close to 95%” (S3).

b) Use of Instagram as the primary social network (tactic):

It has opted to use Instagram as the primary social network and to adapt content to other platforms. “Today our main base is Instagram, and we spread communications from there. We differentiate between Twitter and other networks, using Twitter more formally for official communications from the Jewish Community of Chile... But in practice, everything is mirrored from Instagram, including Twitter. We focus more on visuals in one and content in the other, but practically they're mirrors” (S1); “Instagram, it's more for our followers (...). In the end, the conclusion is that public opinion resides on Twitter (...) On Instagram, it's more about your supporters and followers” (A1).

c) Twitter being the "official" social network (tactic):

“Statements get the most views and reach on Twitter. That's very telling because that's where opinion leaders, media, stalkers, haters, followers, everyone goes. So, the reach of each statement is immense (...) Overall, on Twitter, the posts about Israel tend to have a lot of engagement, but Twitter also has a problem — haters. You put out a statement, you think, ‘Oh, great engagement’, but then you look at the replies and they tear you apart (...). So, analyzing these metrics with a double-click is crucial (...). In fact, since October 7th of last year, journalists and media have been going straight there, even before calling us. Now they go and see the statement first because they know an official statement will be made,

¹⁹ It seems that the interviewee confuses the concept of strategies with communication tactics. As it was explained in the Literature Review, in the field of public relations, strategies refer to the wide-ranging, extended plans and objectives aimed at accomplishing overarching objectives, while tactics are the targeted, immediate activities employed to put these strategies into motion (Smith, 2020).

and they request comments based on that. Twitter is the official source for the community (A1)

d) WhatsApp as the main platform for internal communication (tactic):

Regarding internal communication, they have opted to use WhatsApp as the main medium. But they are not satisfied since there is a lack of people to join. “We do not have a broadcast group. We have a community on WhatsApp with 1500 subscribers” (S3); “WhatsApp. It’s much more personal, like a personalized invitation” (S1)”; “We use it mainly as a more internal medium for our internal audience. So, we take advantage of it to publish activities or information that we don't want to be seen outside or on social media. We use it primarily for that. The rest of the people find out through social media” (S3); “We try to send everything via WhatsApp, without overusing the group, as people leave if we send too much. We try to keep the most important things on WhatsApp” (S1).

5.2.1.5 The methods by which the Jewish Community of Chile currently gathers feedback on its communication efforts

- Lack of formal measurement of KPIs:

With respect to how the community receives feedback on their communication efforts, there is a recurring theme that there is no formal measurement, as they are focused on the crisis. Previously it was done (public surveys were requested), but not anymore. “I’d say we’re not measuring it specifically. Today we’re mainly measuring social media growth, like knowing how much we’ve grown, in which age groups, and which posts work best. But having a KPI like ‘we need to increase by X amount in a month’ doesn’t exist. Our goal is to grow and ensure people know about us” (S1). “Previously, we requested formal studies of opinion from entities like Cadem and the Latin American Jewish Congress, which measure our efforts. During the current crisis this hasn't been possible, but we plan to audit our actions after the conflict to learn institutionally from the crisis” (S2)

- *Feedback from community members and leaders:*

It is said that metrics are followed, but there is a lack of more accurate feedback, since the feedback they get is mainly through the meetings that the organization holds periodically with the presidents of the institutions that the community represents. “There are two stable groups that function. One is the Assembly of Presidents, which meets once a month with all institution presidents and ideally the board and staff. Normally, it’s me, the Executive Director, and the Assembly of Presidents, but usually, the entire board and staff attend. The other is the level of executive directors, essentially general managers. This group also meets once a month, focusing more on day-to-day work, while the other is more political, dealing with political decisions and follow-ups. The directors' group handles daily operations, how each community’s activities create synergy, etc. There’s also a youth committee where FEJ and Derej, formed by different youth groups, work. All those involved in youth activities are now part of this committee. (...) Various instances exist, and there’s a constant, ongoing flow of chats, calls, etc” (D2); “No, organically, maybe we should do it (measure the KPI’s and feedback), but it’s very inorganic. I mean, we get feedback from everyone, each one personally. It’s a direct thing, calling, sending WhatsApps. Our principals are the institutions, not the Jews, the public institutions, so through the presidents, at each assembly, and once a month, we talk about everything that has been done, it’s discussed, and each one gives their opinions” (D2).

5.3. Data analysis

Before delving into the data analysis, it's important to revisit the core research question guiding this study:

What internal guidelines can best contribute to the creation of a strategic communication plan that improves the communicative dynamics of the Jewish Community of Chile?

The objectives of this study are:

- Formulate comprehensive internal guidelines tailored to the specific needs of the Jewish Community of Chile to provide a solid foundation for the creation of a strategic communication plan.
- Enhance the decision-making process for those in charge of community communication by offering a methodical approach through the implementation of the established internal guidelines.
- Emphasize the importance of rational thinking behind adopting a strategic communication approach within the Jewish Community of Chile, to enhance awareness and understanding among communication leaders.

The following analysis follows the framework established in the Literature Review.

5.3.1 Importance of Strategic Communication Planning in the Jewish Community of Chile's case

The ongoing conflict in the Middle East and its impact on the Jewish Community of Chile's communications, particularly after October 7, 2023, underscores the necessity for a crisis-focused communication plan with a strong emphasis on crisis communications. This situation demands an integration of various concepts and definitions to enhance the strategic communication planning for the community.

Organizations use strategic communication primarily because they believe it enhances effectiveness, grounded in credibility and trust (Falkheimer, 2014). Gonçalves & Oliveira's (2022) definition of nonprofit organization's communication is pivotal for this analysis. They describe it as "all the communicative processes enacted by an actor on behalf of a communicative entity in the public sphere and inside the collective, framed and governed polyphonically and according to formal and informal strategies" (Gonçalves & Oliveira, 2022, p.7).

For the Jewish Community of Chile, this means leveraging strategic communication to maintain, improve, or change their reputation among key constituents, which aligns with the need to address the confusion about the roles of the Jewish Community and the Israeli Embassy. Strategic positioning plays a crucial role in the successful execution of strategic planning (Bischoff-Turner, 2008). For the Jewish Community of Chile, this means using

strategic positioning to enhance success and asset effectiveness. This positioning should satisfy stakeholder expectations, which can be particularly challenging during crises but remains crucial for maintaining the community's strategic vision. Misunderstandings about these roles have led to unrealistic expectations among community members, affecting the organization's communication management, as evidenced by data collected from questionnaires and interviews.

In nonprofit organizations, strategic choices and effective communication are essential to attract attention, gain trust, and discuss causes while maintaining bonds (Gonçalves & Oliveira, 2022). This is evident in the Jewish Community of Chile, where data indicates a moderate level of engagement with social network content (average score of 5,3 out of 7) and participation in community events when communication is timely and relevant (average score of 5.1 out of 7). These levels, also currently reflected in lower-than-expected questionnaire responses, highlights the need for improved planning to boost participation and engagement.

Religious and belief-based organizations, including the Jewish Community of Chile, adopt strategic communications for various objectives, such as serving constituents, advancing issues, preserving member relationships, ensuring sustainability, managing crises, and managing reputation (Edwards-Neff, 2021). The current conflict necessitates a robust crisis communication framework to be activated during heightened tension and antisemitic incidents.

For this, clarifying the distinction between strategies and tactics is also crucial. Strategies refer to wide-ranging, long-term plans aimed at overarching objectives, while tactics are targeted, immediate activities employed to implement these strategies (Smith, 2020). This distinction is vital for the Jewish Community of Chile to understand and apply in their strategic communication planning.

The data reveals that societal and political events significantly influence communication planning. Despite these influences, maintaining a strategic vision for communication roles within the community is essential. This involves continuously updating communication strategies to reflect current events and their impact on the community, and clearly articulating the organization's roles and responsibilities to manage member expectations effectively.

Considering the aforementioned, a comprehensive analysis will be conducted at every stage of the strategic communication planning process in nonprofit organizations to ensure the strategic communication plan is effective and responsive to the unique needs of the Jewish Community of Chile. This approach should facilitate better engagement in social media content, event participation and volunteering, clearer role definitions, and more robust crisis communication, thereby enhancing the overall strategic communication efforts of the community.

5.3.2 Environmental Monitoring

It is clear that the mission and main objective of the Jewish Community of Chile, consistently emphasized across interviews, is to ensure that Chilean Jews can live their Judaism with peace of mind. This declaration aligns with David's (1989) definition of a mission statement as a declaration of an organization's purpose that summarizes its core beliefs, aspirations and guiding concepts.

Furthermore, the Jewish Community of Chile's mission to ensure peaceful and free practice of Judaism demonstrates the importance of mission statements in guiding organizational activities and progress (Eryomenko & Kolesnikov, 2020). The organization's mission serves as a framework for decision-making and inspires both staff and volunteers, which is a crucial function of mission statements in enhancing organizational performance (Kirk & Nolan, 2010).

The alignment of the Jewish Community of Chile's mission as seen in their proactive agenda and contribution to the country, underscores the critical success factor identified by Berbegal-Mirabent et al. (2019). This alignment ensures that the mission is effectively integrated into operational frameworks, leading to better outcomes. Their focus on integration within the Chilean society, highlighted by statements such as, "We are an integrated community contributing to the country with our professionals, writers, artists, entrepreneurs, academics" (S4), demonstrates how their mission is tailored to their unique identity and goals, further emphasizing the diversity of mission statements among different organizational types.

Moreover, the Jewish Community of Chile's role as an umbrella organization for various Jewish institutions, with the ultimate mission to safeguard peaceful living for Jews,

illustrates the role of strategic communication in alignment with organizational values and goals (Patterson and Radtke, 2009). By clearly communicating their mission, "We are not a news agency, nor are we a mouthpiece for the embassy, so to speak. We are the umbrella organization for all the community's institutions, so our ultimate mission is to safeguard this" (S3), they reinforce their commitment to their core purpose and ensure cohesion across the community.

Regarding the specific environment in which the Jewish Community of Chile must perform its communications, the significant increase in the perception of antisemitism post-October 7, 2023, profoundly impacts the Jewish Community of Chile's mission, as it can be reflected by the answers in the questionnaire and the interviews. Zeffass et al. (2018) emphasize that environmental changes can significantly threaten organizational sectors, highlighting the importance of adaptive strategies. The Jewish Community of Chile's current reactive approach underscores the need for more proactive environmental scanning or situational studies, as recommended by Patterson and Radtke (2009).

Organizations assess their current situation using a variety of methods, being the SWOT analysis one of the oldest and most widely utilized (Puyt et al., 2023). For non-profits, SWOT analysis is a helpful tool since it can effectively uncover and define strategic concerns while considering both internal and external components (Kearns, 1992). Gürel & Tat (2017) state that internal analysis helps an organization determine its strengths and shortcomings, whereas external analysis focuses on the opportunities and environmental difficulties the organization encounters. Additionally, it helps the organization understand which of its skills and resources will give it a competitive advantage and which won't.

In that sense, and to perform a complete SWOT analysis, the Jewish Community of Chile faces several challenges and opportunities, both external and internal. The lack of financial and personnel resources may be the primary internal obstacle, which hinders their ability to address emerging issues effectively and fulfill their mission. Addressing this weakness requires strategies to get financial support and more hands on working in communications, with one option being attracting more volunteers, possibly by leveraging internal strengths and external opportunities. In that sense, mobilizing community members for activities and volunteer work is a persistent challenge. There is a need for more effective strategies to engage the 18-35 age group and enhance participation in community events. Addressing

logistical challenges, such as transportation and time constraints, is also crucial, as shown in the data collected. The community, thus, may be in the need of exploring new ways to communicate and engage with younger members and those not actively involved in institutional activities.

There is also a challenge in communicating behind-the-scenes efforts, leading to perceptions of inaction from community members, as stated in both the questionnaire and the interviews.

On the other hand, the community must balance its focus on local Jewish welfare with avoiding political advocacy for Israel, a role that belongs to the Embassy of Israel. This distinction is critical to maintaining the organization's core mission and effectively managing member expectations. Also, for the Jewish Community of Chile, understanding the political climate and government stance is crucial for developing effective communication and advocacy strategies. Clear communication about the organization's mandate and boundaries can help manage expectations and reinforce the community's focus.

Finally, the government's perceived passiveness and anti-Israel stance exacerbate the challenges faced by the community. In this context, keeping the current engagement with government officials and advocating for policies that protect the Jewish community are essential steps.

Presented below is a SWOT analysis conducted for the Jewish Community of Chile.

Strengths:

- **Commitment to Core Mission:** Strong dedication to ensuring the peaceful and free practice of Judaism in Chile.
- **Community Integration:** Proactive agenda showcasing community's contributions to Chilean society.
- **Solidarity and Support:** Strong sense of community and willingness to support each other, particularly in times of crisis.
- **Historical Legacy:** A rich historical context that strengthens Jewish identity and community solidarity.

- **Active Leadership:** Engaged leaders who are proactive in addressing antisemitism and promoting community welfare.
- **Professional and interdisciplinary team:** Even though the team working for the Jewish Community of Chile is small, it is composed of professionals with several backgrounds such as political science, communications and law, fostering interdisciplinary responses.

Weaknesses:

- **Resource Constraints:** Lack of financial and personnel resources, limiting response capacity.
- **Volunteer Mobilization:** Difficulty in mobilizing community members for activities and volunteer work.
- **Internal Communication:** Challenges in communicating behind-the-scenes efforts, leading to perceptions of inaction by community members.
- **Outreach to Younger Demographics:** Difficulty in reaching and engaging the 18-35 age group and non-Jewish external audiences.

Opportunities:

- **Volunteer Engagement:** Potential to increase volunteer involvement, especially from individuals with communication skills.
- **Clarification:** Educate community members about the organizational mandate to manage expectations.
- **Internal Communication:** Utilize internal communication media to update and reassure members about ongoing efforts.
- **External Collaboration:** Engage in partnerships with other organizations and stakeholders to amplify efforts against antisemitism.

- **Fluent Relationship with the Media:** The crisis has nourished the relationship the community has with media outlets, working as a two-way road.
- **Educational Initiatives:** Opportunities to develop and promote educational content about antisemitism, Judaism, and Jewish contributions to Chile.
- **Activism and Advocacy:** Using strategic communication to support activism and advocate for issues affecting the Jewish community.

Threats:

- **Rising perception of Antisemitism in Chile:** Increasing perception of antisemitism post-October 7, 2023, affecting community's security and mission.
- **Misalignment of Roles:** Confusion and overlap between the roles of the Jewish Community of Chile and the Embassy of Israel, leading to unmet expectations and criticism.
- **Government Stance:** Government's perceived passiveness and anti-Israel stance, potentially exacerbating antisemitism.
- **Public Perception:** Negative public perception and misinformation about the Jewish Community of Chile, particularly on social media, contributing to the rising perception of antisemitism in the country.

5.3.3 Public Understanding and Main Objectives of the Jewish Community of Chile

The cornerstone of the most effective strategic communication is a thorough understanding of the intended audience (Fink & Barclay, 2013). In this way, audience analysis can offer planners of strategic communication campaigns options that optimize the chances of accomplishing the goals of the organization. In the case of the Jewish Community of Chile, this audience entails different constituents, such as members and community leaders from the several institutions the Jewish Community of Chile is umbrella from.

According to the data collected from the questionnaire, different insights were gained into the characteristics and preferences of the Jewish Community of Chile's audience. First, it is important to remember that most participants have been long-term members of the Jewish Community of Chile, with over 95% involved for at least five years, and with over

90% residing in Santiago de Chile, which is the place where most activities take place. Content preferences among community members highlight a clear demand for a variety of informative and engaging content on social media. Participants expressed a strong interest in staying informed about local and global Jewish news (78.6%) and educational resources on antisemitism (71.2%). Cultural events and religious celebrations are also highly valued in social media (both 62.6%). For internal communication, members prioritize content that impacts their participation and engagement, with community events and announcements ranking highest (82.5%). Up-to-date information on antisemitic acts and community responses is crucial (75.3%), along with educational resources on both antisemitism and Jewish heritage (60.3%). For internal communications, WhatsApp group chats emerge as the preferred channel for receiving news and updates (84.3%), reflecting a preference for instant and interactive communication among community members. Instagram follows with 65.2% of the preferences.

Engagement with social media content shows a medium likelihood of interaction, with 32.1% of respondents marking level 6 and 22.4% marking level 7 on a 7-point scale. This indicates interest in community-related content. Factors influencing interaction with social media content include a strong desire to support and connect with the community (64.6%), the relevance of the content to members' interests and values (62.1%), trustworthiness (51.3%) and quality (43.6%) of the content crucial, as reliable and well-crafted content helps maintain engagement.

However, participation in community events is slightly lower, with an average likelihood score of 5.1 on the same scale. Several barriers to event participation were identified. Time constraints due to work and other commitments are the primary obstacles to active involvement (65.1%), followed by limited awareness of events (25.1%) and logistical challenges such as transportation (14.4%).

There is also a moderate willingness to volunteer within the community, with an average likelihood score of 4.94 out of 7. In terms of volunteering, concerns about workload (20.8%), limited time and resources (21.3%), and lack of clarity on tasks (8.1%) need to be addressed to enhance volunteer participation.

Antisemitism is viewed as a serious issue by community members, with 73.6 % of the respondents selecting the two highest levels. This issue impacts community engagement.

In this sense, nearly 50% of participants indicated that their awareness of antisemitism drives them to interact more frequently with community material on social media. However, while antisemitism is a major factor, it is not the sole motivator for community engagement, as 38.4% of respondents base their engagement on other considerations. Antisemitism also affects the willingness to participate in community events, with over a third stating that it prompts them to be more involved (36,2 %). However, the pattern repeats, with a significant number of respondents driven to participate by other factors (53,1 %), suggesting that antisemitism, while important, is not the only motivator for community engagement in activities.

Community members have mixed feelings about the effectiveness of the community's communication in response to antisemitism, with satisfaction levels ranging widely and with several feedback on how the community addresses and communicates about antisemitism incidents. Effective use of communication channels receives positive feedback (43 %), as does perceived leadership effectiveness (40,3 %) and the transparency of messages (26,3 %). Aligning communications with community values (28 %) and demonstrating solidarity (22,6 %) are also crucial for fostering satisfaction among members. However, there are areas for improvement, including clearer communication (32,8 %), more tangible actions (32,3 %), and faster responses to community concerns (28 %). Also, social media platforms are considered the most effective channels for raising awareness and combating antisemitism (81,7 %), followed by press appearances (76,1 %) and community events (46,2 %).

To counter antisemitism more effectively, community members emphasize the need for educational initiatives targeting schools and social networks (73.2% and 59.6%, respectively), promoting interfaith dialogue and tolerance (65.2%), and advocating for legislative measures against antisemitic acts (74.2%). Publicly engaging in outreach programs to build bridges (62.6%) and encouraging community leaders to publicly condemn antisemitic acts (54.5%) are also highly ranked.

It is also important to emphasize that, even though it is not their primary intended audience, the Jewish Community of Chile also seeks to reach non-Jews. Due to their possible lack of knowledge about the different subjects relating to Judaism, this group is particularly crucial when attempting to educate them about antisemitism and Jewish culture. Also, most of the

negative comments in the community's social networks are negative, mainly from external parties.

It's critical to keep in mind that nonprofit organizations promote their values rather than products or services. Examples of these objectives involve raising awareness, boosting corporate support, improving fundraising, and growing volunteerism (Blery et al., 2010). By encouraging and expanding public discourse, religious organizations may be aiming to preserve their public image today as their key objective when it comes to their strategic communication efforts (Andrade, 2021). Considering this and the data revealed both by the interviews and survey data, there is a critical need for content that educates about antisemitism, Judaism, and Jewish contributions to Chile. In this sense, the focus on aligning communication with community values and demonstrating active leadership resonates strongly with both interviewees and survey respondents.

To achieve these objectives, it is essential to employ SMART (Specific, Measurable, Attainable, Relevant, Time-bound) goals (Doran, 1981). These communication objectives should align with the organization's overarching goals, ensuring coherence and clarity in messaging (Tennyson & Ray, 2005).

Considering both the intended audience the SWOT analysis stated above and resulted from the analyzed data, seven main objectives arise:

Objective 1: Clarify Roles Between the Jewish Community of Chile and the Embassy of Israel

The Jewish Community of Chile has faced challenges in defining its own role since there is often confusion about its responsibilities versus those of the Embassy of Israel. As repeatedly highlighted, there is a misperception among community members about the real purpose of the Jewish Community of Chile, which is to represent different Jewish organizations in Chile and to make sure that Jews there can practice their religion in peace. The responsibilities of the Jewish Community of Chile and the Israeli Embassy in terms of communication, however, are not clearly defined. Due to this ambiguity, community members feel unprotected and unsatisfied and demand actions from the organization that are outside of its scope.

Strategic positioning enhances effective strategic planning by fostering organizational growth and greatly boosting the potency and sustainability of an organization's resources and success (Bischoff-Turner, 2008). To effectively build communication and advocacy strategies, it is imperative to comprehend the political climate and government position in the context of the Jewish Community of Chile.

Patterson and Radtke (2009) suggested more proactive environmental scanning and situational investigations, which are necessary given the Jewish Community of Chile's existing reactive approach. By taking a proactive approach, the community may better anticipate and adapt to changes in the external environment. Environmental changes may represent a danger to organizational sectors, as noted by Zerfass et al. (2018), highlighting the significance of adaptation strategies.

Clearly defining the roles and responsibilities between the Jewish Community of Chile and the Israeli Embassy should be one of its primary objectives. This may entail creating and sharing various distinctions via educational materials, organizing collaborative meetings with community and diplomatic leaders, and distributing this information via digital media. This strategy guarantees the effective operation of both organizations while addressing the risk of role misalignment, which frequently results in unfulfilled expectations and criticism.

In the same line, for the Jewish Community of Chile, establishing a balance between local Jewish welfare and refraining from political support for Israel is essential. To effectively manage member expectations and uphold the organization's fundamental objective, this difference is necessary. Managing these expectations and reiterating the community's focus can be facilitated by open communication regarding the organization's mission and boundaries. As mentioned, the community needs to exercise caution when implementing its communication initiatives, particularly given the rise in antisemitism after October 7, 2023.

The community can guarantee the more effective operation of both the Jewish Community of Chile and the Israeli Embassy by creating and disseminating clear divisions between their respective tasks. This will assist in controlling expectations, resolving the possibility of role misalignment, and keeping the community's primary goal front and center. Moreover, it will facilitate the community's use of strategic positioning to strengthen its

planning and response capacities, consequently cultivating an organization that is more robust and efficient.

Objective 2: Increase Engagement with the 18-35 Age Group

It is also repeated within the interviews that one of the biggest challenges is to target both the non-institutionalized 18-35 age group and the non-Jewish external audience. This audience is crucial not only because of their social media participation, but because it may become the biggest volunteer force. In that sense, this objective addresses the weakness of outreach to younger demographics and leverages the opportunity to engage potential volunteers.

To perform this, partnering with youth organizations, utilizing social media platforms, and creating engaging content that resonates with this age group will be crucial.

Objective 3: Enhance Internal Communication

As it is stated in the interviews, it is often repeated that it is challenging to define how to communicate the invisible work, which cannot be openly transmitted on social networks and internal channels due to leaking and backfiring, such as meetings with different political and national security actors. Also, the level of satisfaction in the Jewish Community of Chile communications efforts hinges on the perceived leadership effectiveness (40,3 %) and the transparency of messages (26,3 %). This is important in times where there is a strong perception of antisemitism in the country, which affects the main mission of the organization, which is to strive for Chilean Jews to live their Judaism with peace of mind.

For this, the development of a comprehensive internal communication strategy to update members about ongoing efforts and behind-the-scenes activities is crucial. This objective directly addresses the weakness of perceived inaction and strengthens the sense of community and support.

Objective 4: Promote Educational Initiatives

The development and promotion of comprehensive educational content is vital in minimizing the negative public perception and misunderstanding surrounding Judaism and Jewish contributions in Chile. Jewish political participation and the community's

dedication to maintaining its cultural heritage have been greatly impacted by the historical backdrop of the 20th century, which was defined by events like the Holocaust and the creation of the state of Israel (Ehrenberg, 2004). Strategic communication is essential for creating a positive identity and teaching the public about Jewish values and contributions in the face of growing antisemitism and misunderstandings (Andrade, 2021).

It is challenging to undervalue the importance of nonprofit organizations conveying relevant messages to enhance volunteers' sense of identity and belonging (Steimel, 2013). The notion is particularly pertinent for the Jewish community in Chile, where it is crucial to educate the public about antisemitism and Jewish culture. Focused educational programs are in great need, as seen by recent instances including an increase in antisemitic graffiti, attacks on synagogues, and problems at universities (S1; S4).

Furthermore, contemporary antisemitism frequently results from the confusion of Jewish identity with the state of Israel, linking attacks on Jews to political differences (D2). This emphasizes how important it is to inform the public about the unique aspects of Jewish life in Chile and the beneficial contributions made by Jews to a variety of disciplines (D1).

Community members have expressed a clear desire for informative and engaging content on social media platforms. They place a high priority on keeping up with local and international Jewish news, and they have a significant demand for antisemitic education materials. The Jewish Community of Chile can effectively refute disinformation and promote a deeper awareness of Jewish culture and contributions by addressing these desires.

As a result, creating and disseminating instructional materials is a strategic goal that tackles misinformation and public perception. The effort can involve working with academic institutions to gain legitimacy, using digital platforms to reach a wider audience, and increasing the open forums and workshops to encourage direct participation from the public²⁰. By means of these initiatives, the Jewish Community of Chile aims to enlighten

²⁰ Periodically, the Jewish Community of Chile hosts workshops and public seminars aimed primarily at community members. This may vary, hence some of the activities could be designed especially for intrigued non-Jewish audiences interested in learning about Jewish affairs.

and elucidate its contributions, cultivating a more knowledgeable and comprehensive community.

Objective 5: Strengthen Volunteer Mobilization

Maintaining a positive public perception and encouraging active community involvement are two major goals of strategic communication for nonprofit organizations like the Jewish Community of Chile (Blery et al., 2010; Andrade, 2021). The importance of activism inside these groups is emphasized by Edwards-Neff (2021), where activism entails creating new collective enunciations and structural alterations (Svirsky, 2010). In that sense, today's activist groups may find it easier to organize, connect with their followers, and try to sway political outcomes by implementing strategic communication techniques in an organizational setting (Müller, 2021a).

Is within this context that creating a thorough plan for volunteer recruitment and engagement is essential to raising community members' involvement in events and volunteer activity. As stated previously in the review, one of the fundamental goals of community engagement is to offer voice to varied community groups in addressing social problems and to strengthen ties between organizations and these groups in challenging environments (Johnston & Lane, 2019). This could relate to what was stated by Dagron & Tufte (2006), who agree that "affected people understand their realities better than any 'experts' from outside their society, and they can become the drivers of their own change" (Dagron & Tufte, 2006, p. xix). In that sense, to attract and retain volunteers, this strategy should include training courses, awards programs, and flexible volunteer options. By using the chance to involve competent individuals and improve community activity, this strategy addresses the weakness of volunteer mobilization.

When collective action cultivates a sense of belonging, shared values, goals, and support, it inspires and affects observers, protagonists, and opponents in the most powerful ways (Louis, 2009). Also, studies indicate that people who have close relationships to organizations are more likely to participate in community action activities (Rubin & Rubin, 2001). Moreover, Jewish identity is closely associated with involvement in community organizations (Lazerwitz, 1978). Thus, the Jewish Community of Chile can take advantage

of this by creating volunteer programs that motivate group action in addition to meeting present needs. Consequently, it is essential to cultivate a strong sense of unity and belonging. To attract and keep volunteers who are driven by the chance to have a significant impact on society, the Jewish Community of Chile can provide training programs, recognition initiatives, and flexible volunteer options.

Increasing the number of volunteers will also help address the issue of resource constraints, in which the lack of financial and personnel resources, limiting response capacity. As one interviewee said, “On a day-to-day basis, the problem is that we have few hands... We have a lot of work to respond to a much larger community (...) We are demanded a lot in terms of activities, a lot of response, when maybe the hands don't give that amount of response” (D1).

Objective 6: Address Government Stance and Public Perception

Developing a strategic communication plan to address the government’s perceived passiveness and improve public perception of the Jewish community is crucial. Press releases, media appearances, social media campaigns, and public relations initiatives should all be a part of this strategy to reframe narratives and refute false information. This strategy openly tackles the threats that the government's current position and the public's unfavorable perception openly.

As stated previously, nonprofit organizations like the Jewish Community of Chile focus on marketing their goals and ideals rather than goods or services. These goals often include promoting awareness (Blery et al., 2010). In the same line, for religious organizations, a primary goal of strategic communication is to maintain their public image by fostering and broadening discourse with the general public (Andrade, 2021). Given the current circumstances, when misinformation and antisemitism are on the rise, this is particularly pertinent.

On the other hand, community members have highlighted the significance of educational initiatives aimed at schools and social media platforms (73.2% and 59.6%, respectively), encouraging interfaith communication and understanding (65.2%), and pushing for laws to prevent antisemitic incidents (74.2%). Such initiatives have the potential to significantly influence public opinion and counter misinformation.

The interviews also provided insight on the complicated relationships between the Jewish community and the public and governmental authorities. “Today, more than ever, the Jewish issue is mixed with Israel. The attacks we receive as Jews are all related to that; it is modern antisemitism. Our mission is for Jewish life in Chile to be possible, full, and peaceful, and obviously, all this goes against that objective” (D2). Also, "the governments in Chile have usually been neutral... We've always said that being pro-Palestinian doesn't mean being anti-Israeli, but unfortunately, these two aspects are confused here. Moreover, now we have a government that, in our opinion, has a certain bias and capriciously participates in this agenda... creating a hostile environment towards Israel and a distant one towards the Jewish community".

This emphasizes the necessity of strategic communication that keeps Jewish identity distinct from geopolitical disputes in order to support the general public to develop a more nuanced perspective. Regarding the government, statements such as these expose the government's apparent prejudice, underline the difficulty in altering the government's position, and underscore the significance of a communication plan that prioritizes objectivity and impartiality.

For this, the relationship between the media and the Jewish Community of Chile will be vital. The Jewish Community of Chile has developed a strong reputation as a unified group that offers accurate information, thanks to major advancements in media management. one interviewee mentioned, "There is an important management with respect to the media and about trying to position the Jewish Community of Chile as a cohesive organization that provides truthful information... This crisis has helped in that sense because you naturally start to relate more, have more contact, and they seek us out, and we generate a closer bond as they require interviews, statements, public declarations" (D1). This suggests the possibility of establishing and preserving solid media ties in order to guarantee truthful representation and prevent misleading data.

Objective 7: Foster External Collaboration and Advocacy

In order to address the increasing trend of antisemitism and improve community advocacy, the Jewish Community of Chile may require putting a high priority on developing outside cooperation and strategic partnerships. This entails collaborating with other groups and interested parties to strengthen prejudice toward Jews campaigns and highlight community

concerns. To effectively handle these difficulties, coordinating collaborative actions and identifying possible partners might help maximize the collective resources.

Nonprofit organizations frequently concentrate on raising awareness and obtaining corporate support (Blery et al., 2010). Keeping an appropriate public image is crucial for religious groups, and this is accomplished by encouraging understanding and increasing public dialogue (Andrade, 2021). According to Edwards-Neff (2021), religious and belief-based organizations employ strategic communication to manage relationships, assure viability, serve their people, advocate for causes, and handle crises. This comprehensive strategy is necessary to protect the community and counter external threats. Through activism, the community may impact political outcomes through strategic communication strategies, better engage with followers, and gather support (Müller, 2021a).

The community's objective of enabling Jews in Chile to peacefully practice their faith has been undermined by the rise of antisemitism that has followed the events of October 7. The well-being of the community is negatively impacted by this widespread animosity, which also makes it difficult for them to advocate for public causes.

As it is stated in the questionnaire, to counter antisemitism more effectively, community members emphasize the need for educational initiatives targeting schools (73.2%), promoting interfaith dialogue and tolerance (65.2%), and advocating for legislative measures against antisemitic acts (74.2%). Publicly engaging in outreach programs to build bridges (62.6%) and encouraging community leaders to publicly condemn antisemitic acts (54.5%) are also highly ranked. Thus, encouraging outside cooperation is crucial to overcoming these obstacles. Through collaboration with like-minded groups, such as non-Jewish educational institutions like schools and universities, cultural organizations like museums and other advocacy organizations, the Jewish Community can present a cohesive front in their struggle against antisemitism. Such partnerships can support legislation that guards against antisemitic crimes, educate and foster tolerance, and stop false information.

Furthermore, external cooperation can aid in resolving resource shortages. Collaborating with other organizations can yield supplementary resources and assistance, augmenting the community's ability to address obstacles efficiently. This goal guarantees the community's mission of freedom to practice their religion in peace, in addition to improving public opinion.

5.3.4 Message Development and Dissemination

Strategic communication is crucial for successful social transformation and behavioral change. Communication serves as a tool for promoting transformation rather than just disseminating information (Balonas, 2021). A comprehensive understanding of the complex network of attitudes and behaviors is necessary for strategic communication with the goal of bringing about social change. Since human behavior changes depending on the environment, culture, and historical period, each situation requires a different approach (Balonas, 2021). Social strategists then require more than simply observation and technical proficiency to achieve effective results, the reason behind why they must first comprehend why individuals respond or do not respond to good messages or notifications (Balonas, 2021).

As previously mentioned in this review, when observers, protagonists, and opponents are motivated, inspired, and influenced by a feeling of community, objectives, and support, collective action can result in social change (Louis, 2009). Moreover, Steimel (2013) underscores the significance of nonprofit organizations delivering pertinent messages in order to greatly influence volunteers' identification and strengthen their sense of belonging (Steimel, 2013). Thus, by carefully crafting messages that speak to the values and cultural identities of the intended audience, effective strategic communication promotes social transformation, persuasion and behavioral change in addition to information dissemination (Balonas, 2021). This relates to what was stated by Dagrón & Tufte (2006), who agree that "affected people understand their realities better than any 'experts' from outside their society, and they can become the drivers of their own change" (Dagrón & Tufte, 2006, p. xix).

In this way, the information disseminated by the Jewish Community of Chile needs to empower, motivate, and engage those it serves in addition to providing information.

Evidence from the data collected points to the higher effectiveness of positive and optimistic messaging over negative or crisis-related ones. In this sense, satisfaction with the Jewish Community of Chile's communication efforts hinges on several key factors. As it was shown before, effective use of communication channels receives positive feedback (43 %), as does perceived leadership effectiveness (40,3 %), aligning communications with

community values (28 %) and demonstrating solidarity (22,6 %). This is supported by the data acquired from the interviews, which revealed that unsettling content has performed poorly when it has been published, for instance, graphic, war-related pieces. Conversely, interviewees claim that content that presents the organization in action—such as outspokenly denouncing antisemitism and holding meetings with influential figures in the nation—, and the content that demonstrates a robust and cohesive community, has a positive impact.

This realization is in line with the ideas of Hope-Based Communication, which promotes changing the focus of the exchange from problems to solutions and emphasizing the community's values rather than its oppositions (Coombes, n.d.). By adopting this approach, the community might develop a more engaging and optimistic environment, which is likely to lead to increased involvement and participation, by highlighting accomplishments, landmarks, and positive achievements.

The Hope-Based Communications approach provides a practical approach to implementing positive messaging by recommending five shifts in communication strategies, all of which may be relevant to the Jewish Community of Chile's message development (Open Global Rights, n.d.):

1. **"Talk about solutions, not problems":** According to the approach, if the worst situations receive all the attention, there's a risk that people would grow numb to it. For this reason, those in charge of communication must persuade individuals that there are solutions to the problems affecting the organization. In the case of the Jewish Community of Chile, this could translate into not only highlighting the rise in the perception of antisemitism in the country but referring to ways to counter it such as educational initiatives. According to the guide, innovative concepts transform the world, and those who propose them establish the agenda rather than put others on the defensive (Open Global Rights, n.d.).
2. **"Highlight what we stand for, not what we oppose":** According to the approach, advocates think that simply increasing awareness is sufficient. Instead, communication specialists need to address a shared, global perspective and focus conversations on the characteristics that bring people together rather than dividing them (Open Global Rights, n.d.). In that sense, for the specific case of the Jewish

Community of Chile, this translates into emphasizing its core values, such as unity, cultural heritage, and mutual support in times of crisis, rather than focusing on what it is against.

3. **"Create opportunities, drop threats"**: Enthusiasm and passion drive successful movements; hence, symbols of belonging foster a feeling of community that raises a cause to the status of something historic, significant, and necessary. In that sense, according to the approach, it is necessary to inspire leaders with enduring passion and excitement by showcasing the organization's values through upbeat and motivational content, rather than pressuring them into acting through threats or guilt (Open Global Rights, n.d.). In that sense, following this approach and applicable to the case of the Jewish Community of Chile, the members must perceive the organization as one that brings people together and creates positive solutions in order for them to be impacted by the messages disseminated more effectively (Open Global Rights, n.d.).
4. **"Emphasize support for heroes, not pity for victims"** is the fourth shift. The approach explains that portraying individuals in a way that arouses compassion, terror, or rage may unintentionally lead to dehumanization, similar to what may happen when talking only about problems instead of showcasing solutions. For this reason, organizations must give the intended audience the chance to support heroes and contribute to the process of bringing about change, rather than only evoking sympathy for the victims (Open Global Rights, n.d.). In the same line, organizations must share narratives of kindness and humanity in order to further the notion that defending one another's rights (Simon and Perez, n.d.).

Considering the current context in which the Jewish Community of Chile is managing their communications, this shift is very tricky to implement. After October 7th, the communication regarding the war has been focused on the victims, specially the kidnapped, killed and people currently living in the zone of conflict. Also, there has been a special emphasis in highlighting the cases of antisemitism that some members have been involved in. These responses and approaches are understandable, due to the magnitude of the crisis. However, the communication manager might find it useful to convey a more appealing message by shifting the

narratives from portraying the community as victims to highlighting the resilience and achievements of its members in the current times of crisis.

5. **"Show that 'we got this!'":** The last switch involves conveying messages of confidence and capability to the members of the community (Open Global Rights, n.d.). In that sense, prioritizing communication reassures members that they are part of a strong, proactive community that is effectively addressing challenges and building a positive future. This makes also sense considering the data in both the questionnaire and the interviews, in which the content that showed a united and resilient community had better performance in social media.

In order to increase participation and engagement, the data from the survey and interviews highlights that the content is not the only variable that matters when crafting a message, but that the Jewish Community of Chile must also prioritize communicating in a timely and relevant manner. In this regard, the information gathered from both the questionnaire and the interviews suggests that the content should be strategically tailored for different platforms: As of right now, WhatsApp is utilized for internal communications and event announcements, Instagram is the main platform for visually appealing and widely shared information among community members and Twitter (X) is the "official channel" for interacting with opinion leaders, the media, and non-Jewish audiences. The significance of this platform-specific strategy is consistent with the strategic communication theory, which highlights the need to comprehend the intended audience in order to influence their behavior (Balonas, 2021).

In that sense, and considering the analysis done so far in this study, different messages should be portrayed depending on the platform that is disseminated. Instagram is ideal for visually driven content that celebrates community milestones, showcases cultural events, and shares uplifting stories, with focus on the Jewish audience and community members.

On the other hand, X is the favored platform for the Jewish Community when interacting with opinion leaders, media outlets, and the non-Jewish population. Because of this, it is important to be vigilant in disseminating information that is trustworthy, can be easily fact-checked, and is written in a more serious tone. This form of writing is in contrast with

messages shared on platforms such as Instagram, which is more focused on building community among existing members. For instance, tweets can highlight successful collaborations, impactful initiatives, press releases with clear information when needed, or responses to challenges that demonstrate resilience and unity.

Finally, in the case of WhatsApp and mail, the focus must be to address internal communications. According to the questionnaire, when receiving information, community members prefer direct and immediate channels, where WhatsApp group chats lead as the preferred method (79,7%). In terms of frequency for this communication, the majority of respondents prefer weekly updates (73,6%), indicating a balanced desire for regular community communications without overwhelming frequency. This content could also help to tackle another challenge from the community communication efforts, which is to communicate the community's "invisible" work, such as high-level meetings and strategic discussions. In that sense, WhatsApp can be used to share positive news and updates with community members, reinforcing a sense of belonging and keeping them informed about the good work being done behind the scenes.

This information suggests that the community's communication should be focused on creating and disseminating positive, hopeful content that aligns with community values and fosters engagement. Also to prioritize content that is educational. In this sense, to move from predominantly negative or crisis-focused content to more hopeful and positive narratives, highlighting achievements, community milestones, positive developments and regularly featuring the organization's proactive measures.

5.3.5 Strategic Plan Measurement

As it was explained previously in the review, organizations might gain community credibility, additional financing opportunities, and stronger support from constituents by showcasing results (Patterson & Radtke, 2009). In that sense, similar to any other business sector, communication must demonstrate outcomes, and allocate resources wisely, for which planning and measuring is key (Guadain, 2019).

Polonsky et al. (2016) refers to the importance of shared accountability amongst entities, the significance of enhancing nonprofit organizations' capacity to carry out their missions in a sustainable manner; the importance and difficulties of measurement in these

organizations, the absence of a unified set of instruments for conducting social impact assessments; and the difficulties in gathering data and establishing benchmarks (Polonsky et al., 2016).

Similar, Hurst et al. (2023) agree that organizations need to first comprehend the actual or perceived, intentional or inadvertent, relational and agentic effects on people, communities, and societies that result from organizational behaviors and decisions. For this, the concept of social impact is crucial, which can be defined as modifications to people's lives, experiences, and social functions, whether positive or negative, planned or unplanned, and brought about by organizational decisions and ensuing behaviors that are jointly decided by organizations and their stakeholders (Hurst et al., 2023).

Very relevant for this study is Macnamara's (2023) approach, who emphasizes that in order to get past erroneous reasoning and enhance the efficacy of evaluation, strategic communication practices must reconfigure their evaluation models. Under this approach, the author highlights the significance of emphasizing real results and impact as opposed to merely reporting outputs that are media-centric and artificially created impact scores. Stated differently for the purpose of this study, the author agrees that, on its own, neither the quantity of interactions on digital social networks nor the quantity of news gleaned from traditional media is a reliable indicator of the medium- and long-term effects and changes that can be achieved on an individual and social level. Thus, evaluating communication initiatives with a different kind of logic must consider more factors and indications than only the quantitative ones that are currently employed.

Currently, the Jewish Community of Chile gathers feedback primarily through informal channels, such as monthly meetings with various community leaders and direct personal communication, rather than through systematic surveys. Additionally, there is a misalignment in the interpretation of social media KPIs. As highlighted in this study, the community's social media reach significantly exceeds its actual follower count on each platform: "On Twitter, the reach is 173,900 (with 15.8k followers). On Instagram, we have 140,000 (with 9.7k followers). On Facebook, we have 68,000 (with 14,000 followers). And on TikTok, we have 56,000 (with 1,156 followers)" (A1). Despite these impressive reach metrics, the engagement is predominantly negative, which has led to the disabling of comments on both Twitter and Instagram. This underscores the need for more accurate and

long-term feedback mechanisms to gain deeper insights into communication effectiveness and social impact as consequence of the organization's actions.

Macnamara (2023) introduced the "Dissected Program Logic Model", a tool to help those in charge plan strategic communication campaigns. This model aids in the understanding of the distinctions between inputs, activities, outputs, results, and effect by classifying these elements. It also emphasizes the significance of formative assessment, comprehending the interests and concerns of the audience, and establishing benchmarks for reaching goals (Macnamara, 2023). As stated previously, the author highlights the necessity of focusing on comprehending actual outcomes and impacts rather than merely surface measures like social media participation or media coverage. In that sense, engagement impact and quality, rather than just quantity, should be considered when assessing communication efficacy. Stated differently, the author's main argument is that communication professionals often consider news in the media and many followers and interactions on social networks as, by themselves, reliable indicators of impact. But communication practitioners must understand through other more sophisticated forms of evaluation whether the campaigns have produced any effective social change.

In the specific case of the Jewish Community of Chile, the Dissected Program Logic Model for strategic communication involves using inputs like the staff available and budget to perform activities such as content creation and media outreach, which produce outputs like social media posts, media coverage and above all, quality online community engagement. These outputs lead to outcomes like increased audience awareness and behavior change, ultimately contributing to impacts such as social change and organizational growth.

The model emphasizes the importance of systematically linking resources (inputs) to activities, and measuring their effectiveness through outputs, outcomes, and impacts, thereby ensuring that communication strategies are purposeful and contribute to meaningful, long-term change.

Part III: The Project

Chapter 6: Optimizing Strategic Communications: Internal Guidelines for The Jewish Community of Chile

6.1 Internal Guidelines for The Jewish Community of Chile

The Jewish Community of Chile has been severely impacted by the ongoing Middle East conflict, especially on the events that occurred after October 7, 2023. This study reveals that the organization has taken several steps over the past year to deal with the crisis caused by the war in the Middle East, which has radically transformed the way they manage its communications. These efforts include both external and internal communications in several fronts, coordination with the Israeli Embassy on placement issues, and management of scarce resources and staffing shortages. In addition, there have been internal efforts that, due to their sensitive nature, must be kept confidential to protect the community from public scrutiny. All of this reflects the hard work of those working in the community to overcome this year's exceptional challenges.

In this regard, the data gathered in this study emphasizes how much socioeconomic and political events influence the community's communication strategies, and how essential it is to have a strategic vision that is flexible and sensitive to current events, by implementing a crisis-responsive communication plan. In the same line, the organization's capacity to preserve, improve, or modify its image with significant stakeholders is dependent on the implementation of a strategic communication plan. In other words, the ongoing conflict in the Middle East and its impact on the Jewish Community of Chile's communications, particularly after October 7, 2023, underscores the necessity for a crisis-focused communication plan with a strong emphasis on crisis communications.

In this sense, to effectively manage expectations and prevent disruptions in communication, this strategic vision needs to be supported by an in-depth comprehension of the roles and obligations of the community, especially during times of heightened tension where the tasks of those in charge of communications might blur, when stakeholder

expectations are high, and miscommunication is more likely. In addition to increasing efficacy, the community's ability to effectively position itself at these times guarantees that its communication efforts are in line with more general organizational objectives.

Given today's geopolitical context, having such a framework is more important than ever. It is crucial that the community's reputation is safeguarded, public perception is managed, and consistent communications are provided to reassure both internal and external stakeholders.

The creation of internal guidelines suited to the unique requirements and difficulties faced by the Jewish Community of Chile represents the goal of the study. The following suggestions are meant to be used as a starting point for developing a dynamic and adaptable strategic communication plan. The guidelines were developed through a rigorous process, incorporating data from interviews, questionnaires, and information provided by the literature review. They are intended to offer an organized method of communication, empowering leaders to decide in a way that is consistent with the strategic goals of the community.

Almost a year following the significant events of October 7, these guidelines ought to represent the evolving objectives and approaches in communication and are supposed to be flexible to accommodate the constantly evolving communication environment within the community. Although they provide a systematic structure, it's critical to acknowledge that they are only guides that should be periodically reviewed and revised considering new developments and insights.

6.1.1 Guideline 1: Clearly Define and Communicate the Roles of the Jewish Community of Chile and the Embassy of Israel

The Jewish Community of Chile is in the necessity of leveraging its strategic communication to maintain, improve, or change their reputation among key constituents, and using strategic positioning to enhance success and asset effectiveness. This positioning should satisfy stakeholder expectations, which can be particularly challenging during crises but remains crucial for maintaining the community's strategic vision.

As evidenced by data collected from questionnaires and interviews, there is confusion and overlap between the roles of the Jewish Community of Chile and the Embassy of Israel, leading to unmet expectations and criticism among community members, which affects the organization's communication management,

As repeatedly through the analysis, even though those actively working in the community have a clear understanding about the mission of the organization, there is a misperception among community members about the real purpose of the Jewish Community of Chile, which is to represent different Jewish organizations in the country and to make sure that Chilean Jews can practice their religion in peace. Members often confuse this leading purpose to the one of the Embassy of Israel in the country, which is to represent Israel, defend the country's Government and give updates about the war. This can be reflected in two statements from interviews:

“The thing is, we have different perspectives. The embassy represents Israel, and we represent Jews in Chile, so our interests differ. However, many interests overlap. We have a love and affection for Israel, and we know that anti-Israel sentiment turns into antisemitism (...). It's true; you only need two eyes to see that attacks on Israel on social media also target Jews. Moreover, Jews in Chile are Zionists, so it's impossible to separate the issues. But we do have different perspectives...” (D2)

“We, as the Jewish community, represent Jews in Chile; we are not the ambassadors of Israel. We are not the defenders or representatives of Israel in Chile. So, we always have this blurred line about where our work ends or where we stop speaking or representing. This depends a lot on coordination with the embassy's communications, with the Ambassador, who exists but doesn't always align or isn't always efficient. So sometimes, they (the embassy) call us to ask, ‘what do you think?’ or for a statement, and we wonder if we should respond or not, whether it is our responsibility. And sometimes we do respond when it isn't entirely our place because there is a gap on the other side, so we have to step in” (D1)

Due to this ambiguity, community members feel unprotected and unsatisfied and demand actions from the organization that are outside of its scope, such as publicly supporting Israel and giving news about the war. This situation is trickier in the current context, with an increased perception of antisemitism in the country and Government's perceived passiveness and anti-Israel stance, potentially exacerbating antisemitism. The data also suggests a negative non-Jewish public perception and misinformation about the Jewish

Community of Chile, particularly on social media, contributing to the rising perception of antisemitism in the country, leaving community members feeling even more unprotected.

Thus, clear communication of the organization's mission and boundaries is essential, especially considering increased perceived antisemitism after October 7, 2023. In this sense, defining the roles and responsibilities between the Jewish Community of Chile and the Israeli Embassy is crucial to avoid role misalignment. Additionally, the Jewish Community of Chile must balance its focus on local Jewish welfare while avoiding explicit political support for Israel. This can be achieved through educational materials, collaborative meetings, and digital communication, as it will be explained in the following paragraphs, where the guideline will be explained.

In order to clarify the distinct roles and responsibilities between institutions, one tactic is to create and disseminate educational materials that are suited to different communication channels. These resources will guarantee that the public and other stakeholders are aware of the unique roles that each organization plays.

To get started, the specific roles within each organization may be outlined in simple and educational infographics. Infographics are a powerful tool for communicating complex information in an understandable and interesting way because of their visual style. These infographics can be shared primarily on Instagram, which is widely followed by community members. On the other hand, internal newsletters could also be sent out to community members in order to further emphasize these roles' disparities. These newsletters are essential for preserving clarity in the community since they provide a direct channel of communication. Lastly, to make information about organizational tasks easily accessible, FAQs can be posted to the institution's website. This will guarantee that anyone looking for information on the functions of the Jewish Community of Chile can do so with ease and speed.

Apart from creating these educational resources, it's critical to keep all communications consistent across all platforms. This entails emphasizing mission-centric communication that distinguishes the Jewish Community of Chile's role from that of the Israeli Embassy and highlights the community's primary mission. Regardless matter the channel chosen, this structure will assist maintain a consistent tone and content.

It's also crucial to employ various communication channels strategically. As Instagram is largely followed by members of the community, this platform could be utilized to provide visually appealing content, such as infographics, that highlights the distinctions between the two organizations. Since, according to the data, email and WhatsApp are the preferred channels to disseminate internal information, they should be utilized frequently to define responsibilities and make sure that everyone is receiving appropriate information. Finally, any external party looking to learn more about organizational duties of the community can easily consult the FAQs on the institution's website or in X.

Lastly, it is imperative to inform and educate the media regarding the role of the community. By doing this, there will be a smaller chance of the media erroneously contacting the Jewish Community of Chile regarding issues pertaining to the Israeli Embassy. By taking a proactive stance, the organization may control public opinion and make sure that each entity is held accountable for its particular duties.

Examples of messages:

a) Instagram Post

- **Message:** “Did you know? The Jewish Community of Chile focuses on representing Jewish organizations and supporting local Jewish life. Learn more about our mission in the link in our bio.”, with link to the FAQ questions in the website.

b) Internal Newsletter

- **Include the following disclaimer in any internal communication:** “Reminder: The Jewish Community of Chile is dedicated to supporting Jewish life within Chile. For matters concerning the State of Israel, please reach out to the Israeli Embassy. Stay informed and help us spread the word.”

c) Website Banner or Pop-up

- **Message:** “Understanding Our Role: The Jewish Community of Chile supports Jewish organizations and local Jewish life. For diplomatic or political matters, please contact the Israeli Embassy. Click here to learn more.”

d) Social Media Bios

- **Include the following message in X, which is intended for the external non-Jewish audience:** “The Jewish Community of Chile is focused on local Jewish welfare and cultural preservation. Diplomatic matters are handled by the Israeli Embassy. Know the difference and stay connected with the right organization for your needs.

e) Press Release Introduction

- **Reinforce this message in every press release:** “As the Jewish Community of Chile, our role is to foster and support Jewish life within Chile. Diplomatic and political matters fall under the jurisdiction of the Israeli Embassy. Please direct inquiries accordingly to ensure they are handled by the appropriate organization.

By clearly defining and communicating the distinctions between the responsibilities of the Israeli Embassy and the Jewish Community of Chile, the community may ensure that both organizations operate more efficiently. This will help maintain the community's main objective front and center, manage expectations, and address the potential for role inconsistency. It will also make it easier for the community to employ strategic positioning to improve its reaction and planning capabilities, which will build a stronger and more effective organization.

f) Role Clarification Handout

Title: Understanding Our Roles: The Jewish Community of Chile vs. The Israeli Embassy

Jewish Community of Chile:

Mission: To represent Jewish organizations in Chile and ensure that Jews can practice their religion in peace.

Key Responsibilities:

- Supporting local Jewish welfare and cultural events.
- Advocating for the Jewish community within Chile.
- Promoting Jewish education and religious activities.
- Addressing antisemitism within the Chilean context.

Israeli Embassy:

Mission: To represent the State of Israel and manage diplomatic relations with Chile.

Key Responsibilities:

- Handling diplomatic and political matters related to Israel.
- Facilitating Israel-Chile relations.
- Providing consular services to Israeli citizens.
- Promoting Israel's interests and policies in Chile.

g) Quick Reference FAQ to be posted in the community's website

What is the primary role of the Jewish Community of Chile?

Our primary role is to represent Jewish organizations in Chile and support Jewish life, focusing on cultural, religious, and community matters.

What issues does the Israeli Embassy handle?

The Israeli Embassy is responsible for diplomatic and political matters related to Israel, including Israel-Chile relations.

Who should I contact if I have concerns about antisemitism in Chile?

You can contact the Jewish Community of Chile for support and advocacy related to antisemitism within Chile.

Who do I reach out to for consular services or diplomatic issues?

For consular services or diplomatic issues, please contact the Israeli Embassy.

Can the Jewish Community of Chile assist with political matters related to Israel?

No, political matters related to Israel are handled by the Israeli Embassy. Our focus is on supporting the local Jewish community.

6.1.2 Guideline 2: Boost volunteering to increase community engagement and tackle the lack of resources

The data from the questionnaire reveals a moderate willingness to volunteer within the community, with an average of 4.94. When asked to rate the level of likelihood of volunteering in community activities, with 1 representing the lowest level of likelihood and a 7 representing the highest. According to the same instrument, the main barriers comprise several reasons that need to be addressed to enhance volunteer participation such as concerns about workload, limited time and resources, lack of clarity on tasks and the volunteer options. On the other hand, there are reasons behind the motivation to volunteer, such as a strong desire to contribute to the community's well-being, previous positive experiences, opportunities for personal growth, such as developing new skills and gaining experiences.

This information is consistent with the data gathered in the interviews, where it is indicated that even though there is a strong sense of community and willingness to support each other, particularly in times of crisis, volunteer mobilization often falls short. One interviewee expressed this sentiment by stating,

“Every time I talk to someone, they say ‘count on me’, ‘we are available’... When the war started, they said, ‘how can I help?’ But when the time comes, it’s very complex. Everyone gives ideas and suggestions, but what we need are hands because we are overwhelmed. Obviously, there are a billion things to do and that could be done better or more, but it’s complex because people find it difficult to work voluntarily (...) And from the point of view of the events we do have problems because few people show up (...). So, it’s complicated. It’s very hard to mobilize”
(D2)

Mobilizing more volunteers could help address the challenge of resource constraints, particularly the lack of financial and personnel resources that limit the community’s response capacity. As one interviewee said:

“On a day-to-day basis, the problem is that we have few hands... We have a lot of work to respond to a much larger community (...) We are demanded a lot in terms of activities, a lot of response, when maybe the hands don't give that amount of response”
(D1).

As it was stated in the analysis, maintaining a positive public perception and encouraging active community involvement are two major goals of strategic communication for nonprofit organizations like the Jewish Community of Chile (Blery et al., 2010; Andrade, 2021). In that sense, today's activist groups may find it easier to organize, connect with their followers, and try to sway political outcomes by implementing strategic communication techniques in an organizational setting (Müller, 2021a).

Is within this context that creating a thorough plan for volunteer recruitment and engagement might be essential to raise community members' involvement in events and volunteer activity, especially in times of crisis such as the one the Jewish Community of Chile is facing. As stated previously in the literature review, Dagrón & Tufte (2006), agree that "affected people understand their realities better than any 'experts' from outside their society, and they can become the drivers of their own change" (Dagrón & Tufte, 2006, p. xix). Thus, when collective action cultivates a sense of belonging, shared values, goals, and support, it inspires and affects observers, protagonists, and opponents in the most powerful ways (Louis, 2009). Moreover, Jewish identity is closely associated with involvement in community organizations (Lazerwitz, 1978).

To effectively mobilize volunteers within the Jewish Community of Chile, it's essential to develop a comprehensive strategy that not only meets immediate needs but also fosters long-term engagement and it is realistic given the resource constraints the organization currently faces. Following, some key insights and ideas to achieve this goal.

- a) **Maintain clear expectations:** According to the questionnaire, one of the barriers to be addressed to enhance volunteer participation are member's concerns about workload and the tasks in the volunteer work. This is why any person willing to volunteer ought to be aware of the expectations placed upon them, including the duties, deadlines, and objectives of their involvement. This clarity can result in a more devoted and productive volunteer base by avoiding misunderstandings and ensuring that volunteers feel secure in their roles.

- b) **Career development to engage with the younger audience:** Creating opportunities for meaningful engagement beyond social media is essential to appeal to the younger members of the organization. In this context, it is crucial to offer volunteer activities that directly benefit their professional growth, such as leadership development programs and networking with community leaders. These initiatives can attract young people who are eager to advance their careers while also contributing to the community.

Example of messages:

- *Social media post:* "Join our volunteer leadership program and connect with community leaders who are making a difference. Expand your professional network while giving back to the community.
- *Social media post:* "Interested in building your professional network? Our volunteer opportunities connect you with influential leaders in our community. Sign up now to make a difference and advance your career!"
- *Internal newsletter:* "We're excited to announce our new volunteer initiative focused on professional growth! Take part in our volunteer programs and gain invaluable connections within the community. Sign up today and boost your career while supporting the community"

- c) **Recognition Initiatives:** An effective motivation is recognition. It is possible to express appreciation for the effort and commitment of volunteers by creating award programs or holding regular recognition ceremonies. Recognizing volunteers' efforts can improve morale and motivate them to continue volunteering, whether through official awards or more casual mentions in newsletters and social media posts like those on Instagram and WhatsApp.

Example of messages:

- *Social media post:* "We value our volunteers! This September, the Volunteer of the Month is [Volunteer member/team], who contributed to creating..."
- *Social media post:* "Meet [Volunteer Name/team], one of our amazing volunteers who has gone above and beyond to support our community. We're so grateful for your dedication and hard work!"
- *Social media post:* "Our volunteers are the heart of our community. We're proud to recognize their hard work and dedication. Thank you for making a difference"
- *Internal newsletter:* "Internal Newsletter: "We're thrilled to celebrate our volunteers with a new recognition program! Outstanding contributions will be honored with

awards and public recognition at our annual community events. Thank you for your commitment.”

- d) **Flexibility is key:** Being flexible is essential to boosting volunteer work, particularly for members who have demanding schedules, such as those who work or study full-time. Providing a variety of volunteer opportunities enables people serve in ways that work for their schedules, from one-time activities to continuous commitments. This include weekend tasks, short-term assignments, or online volunteer opportunities that may be completed from home.

Example of messages:

- *Social media post / Internal newsletter:* "Busy schedule? No problem! We offer various volunteer opportunities that fit your life—get involved on your own terms."
- *Social media post / Internal newsletter:* "Volunteering with the Jewish Community of Chile is all about flexibility! Choose opportunities that fit your schedule—whether it's a one-time event or ongoing support. Contribute in a way that works for you!"
- *Social media post / Internal newsletter:* "We know you're busy! That's why our volunteer opportunities are designed to fit your schedule. Whether you can commit to an hour or a day, your help is invaluable. Explore our flexible options and get involved at your convenience."
- *Social media post / Internal newsletter:* "Busy schedule? No problem! Our volunteer programs offer flexible options to fit your time. Make an impact whenever it works for you—sign up today!"

- e) **Training and capacity building:** Finally, offering training for community leaders is crucial, specially to the ones in the Directory Board or those who have a more active and public role in communications. This can include crisis management, media relations, and public speaking workshops, all of which are advantageous for the organization and give volunteers useful skills. By providing these training, the

organization will encourage engagement, particularly from newer members who want to expand their skill sets.

6.1.3 Guideline 3: Positive messages, positive community

The Jewish Community of Chile is currently faced with opportunities as well as challenges in its communication efforts. The community's strengths, as identified by the SWOT analysis, include active leaders who take the initiative to counter antisemitism and advance community welfare as well as a rich historical background that fortifies Jewish identity and communal cohesion. Using strategic communication to back activism and promote causes that impact the Jewish community presents an opportunity.

It is more important than ever to be able to enlighten, motivate, and involve community members in an effective manner. Thus, the necessity of strategic communication that not only conveys information but also connects with the values and goals of the audience is highlighted by recent insights obtained from community members through the questionnaire and interviews.

This data resulted in the questionnaire and interviews indicates that there is a distinct preference for communication that is in line with the community's values and identity, even while there is considerable demand for content relating to local and international Jewish news, antisemitic education resources, and updates on community activities. The current communication strategies, though effective in certain areas, have shown limitations, particularly when they focus on negative aspects. Content that features vivid depictions of conflict or violence, for instance, has drawn criticism and hasn't really engaged the community. As one interviewee stated:

“People don't want to see bloody images (...) People know our community isn't like that. (...) Our community prefers content aligned with our values as Jews. About life, advocating for peace, remembering the kidnapped... (...) Such (bloody) images shock people. Jews know the situation (in the Middle East); we don't need to be shown it visually”
(S3)

In the same line, content that shows the community in action—like campaigns against antisemitism or ones that show strength and unity—has had a far greater positive effect. This feedback points to the pressing need for a change in communication approach—one that places more emphasis on optimism, resiliency, and group accomplishment.

Collective action can lead to social change, as this review has previously shown, when observers, protagonists, and opponents are inspired, motivated, and influenced by a sense of community, goals, and support (Louis, 2009). Furthermore, Steimel (2013) emphasizes how important it is for nonprofits to provide relevant messages in order to significantly impact volunteers' identification and fortify their sense of belonging (Steimel, 2013). Effective strategic communication, therefore, not only disseminates information but also fosters social transformation, persuasion, and behavioral change by carefully developing messages that respond to the values and cultural identities of the intended audience (Balonas, 2021).

Within this framework, the Jewish Community of Chile's messaging can be effectively reframed using Hope-Based Communications. The foundation of Hope-based communications is the idea of changing the focus of the narrative from issues to solutions, and from our differences to our similarities (Coombes, n.d.). It aims to celebrate the community's accomplishments, draw attention to its advantages, and advance a constructive outlook for the future. This strategy not only fits in with the community's ideals but also could increase involvement overall, encourage action, and strengthen a sense of belonging.

By suggesting five shifts in communication strategies, the Hope-Based Communications approach offers a workable method for putting positive messaging into practice. All these changes may be pertinent to the message development of the Jewish Community of Chile (Open Global Rights, n.d.). Therefore, the goal of this guideline is to offer a thorough framework for incorporating Hope-Based Communications into the overall communication framework of the Jewish Community of Chile. By focusing on positive messaging, this approach seeks to create a narrative that is both empowering and inclusive, encouraging community members to engage more deeply with the content and to take an active role in the community's activities. The guideline will provide helpful guidance on how to apply these tactics across a range of media, guaranteeing that all communication is coherent, motivated by values, and successful in reaching the objectives of the community.

a) Hope-Based communications:

The Hope-Based Communications strategy provides a practical way to implement positive messaging by proposing five shifts to communication tactics. In the paragraphs that follow, these five shifts will be explained in full, with examples.

- **"Talk about solutions, not problems"**: The approach states that people run the risk of becoming indifferent to negative information. Because of this, communication managers need to convince people that there are answers to the issues facing the organization (Open Global Rights, n.d.). Regarding the Jewish Community of Chile, this may mean pointing out how antisemitism is becoming more widely perceived in the nation as well as suggesting strategies to counter it.
- *Instagram and X*: "Antisemitism is on the rise, but so are our efforts to combat it. Discover how our new educational programs are equipping the next generation to counter hate"
- *WhatsApp and Newsletter*: "Antisemitism is on the rise, but so are our efforts to combat it. Discover all the actions we are leading to counter hate"; "Concerned about antisemitism? We're tackling it head-on with educational initiatives and community outreach. Let's work together to make a difference. Check out our upcoming events to get involved!"
- **"Highlight what we stand for, not what we oppose"**: Supporters of this strategy believe that raising awareness alone is not enough. Communication experts must instead speak from a common, global viewpoint and center discussions on the characteristics that unite people rather than divide them (Open Global Rights, n.d.). This means that, in the case of the Jewish Community of Chile, highlighting its basic principles of Judaism, such as solidarity, cultural legacy, and helping one another through difficult times.
- *Resilience and survival*: Jewish history abounds with stories of perseverance in the face of hardship. The narrative of the Exodus, the ability to endure centuries of exile, and the resurgence of the Hebrew language are all potent representations of Jewish resilience.
Example of message: "From the Exodus to modern-day challenges, our history is a testament to resilience. Together, we continue to rise, learn, and grow";

“The teachings of our ancestors continue to guide us today. Justice, compassion, and integrity are not just ideals—they’re our way of life”; “Family is where our story begins and where traditions are passed down. Let’s celebrate the bonds that hold us together, generation after generation”.

- *Dedication to Education and Learning*: It is possible to emphasize the Jewish importance on education. This dedication to education has been essential to Jewish success and survival throughout history.

Example of message: "For centuries, education has been our guiding light. From ancient texts to modern discoveries, the pursuit of knowledge is at the heart of who we are"

- *Community and mutual support*: Two fundamental principles of Jewish life are tikkun olam, or mending the world, and tzedakah, or charitable giving. Embodying the positive ideals of solidarity and communal responsibility can be reinforced by showcasing the ways in which the Jewish community helps one another, particularly during times of crisis.

Example of message: “In times of need, we come together. Our commitment to tzedakah and tikkun olam drives us to support one another and make the world a better place”.

- *Religious and cultural festivities*: Occasions such as Hanukkah, Passover, and Purim commemorate significant historical dates while also highlighting ideals like as joy, independence, and gratitude. These celebrations can be utilized to highlight the depth of Jewish culture.

Example of message: "Hanukkah serves as a reminder that light may shine through even the darkest of circumstances. Let's rejoice in the small and large miracles that brighten our lives throughout difficult times"

- *Social Contributions and adaptability*: Jews have made major historical contributions to philosophy, science, technology, and the arts. By highlighting these contributions, the community's continued influence on the larger world is highlighted, supporting a narrative of innovation and advancement. Furthermore, Jews' exceptional capacity for cultural adaptation is demonstrated by their ability to preserve their identity while assimilating into a variety of

global communities. This can be emphasized as a positive, showing how the Jewish community enhances and adds to society's multicultural fabric.

Example of messages: "The world has been altered by Jewish innovators in fields like technology and medicine. We carry on that legacy of changing the world today"; "We have honored the cultures surrounding us while preserving our identity for millennia. Our diversity is our pride, and our ability to adapt is what makes us strong."; "Today we remember [x], historic member from our community who contributed the Chilean society by [x]".

- **"Create opportunities, drop threats"**: The strategy states that rather than forcing leaders into behaving through threats or guilt, it is important to inspire them with persistent passion and excitement by demonstrating the organization's principles through positive and motivational material (Open Global Rights, n.d.).

Example of message: "Opportunities abound! From leadership programs to community events, we're continuously creating spaces where you can grow and contribute. Join us and be part of something historic and impactful"; "Together, we can shape the future. Our community is a place where every contribution counts, and every voice is heard. Let's create lasting change—your passion is the key!"; "Our future is bright, and it starts with you. Join our youth initiatives to gain skills, build connections, and be part of a movement that's shaping tomorrow".

- **"Emphasize support for heroes, not pity for victims"**: This strategy argues that depicting people in a way that incites fear, anger, or compassion can inadvertently result in dehumanization, much like when issues are discussed without offering solutions.

Considering the sensitive context of the Jewish Community of Chile's communications, particularly after the events of October 7th, it is a complicated task to change the narrative from emphasizing victimization to resilience and accomplishments. Here some examples of messages.

Example of messages: "In the face of adversity, our community stands strong. From acts of bravery to everyday resilience, we are inspired by the courage and determination of our members. Together, we rise above challenges."; "Meet the

heroes within our community—those who lead with compassion, act with courage, and inspire us all. Their stories remind us that even in the darkest times, there is light"; "Our strength lies in our unity. Together, we support one another, overcome obstacles, and continue to build a future rooted in our shared values and unwavering spirit"; "Our community's response to adversity has been nothing short of heroic. From organizing support efforts to standing up against antisemitism, we are united in our commitment to each other and to a brighter future".

- **"Show that 'we got this'!":** The final switch entails sending the community members messages of strength and capacity (Open Global Rights, n.d.). Prioritizing communication in this way gives members confidence that they are a part of a robust, proactive community that is successfully tackling obstacles and creating an exciting future. This also makes sense considering the data from the interviews and the questionnaire, which demonstrated that social media content that portrayed a strong, cohesive community performed better.

Example of messages:

Adding this message in the internal newsletter that is broadcasted every week: "Our community is strong, resilient, and capable. Together, we're ready to take on any challenge. Stay informed and stay involved" / "Community in action! Look on the activities and news regarding our community this week".

b) The role of each channel is essential:

It's not only about the content of the message, but where this is disseminated. In this sense, not all channels have the same function. The data collected from the questionnaire and the interviews points to the need for the content to be carefully adapted for various platforms. The strategic communication theory, which emphasizes the necessity of understanding the intended audience to influence their behavior, is in line with the significance of this platform-specific strategy (Balonas, 2021).

In this sense, utilizing internal channels, or those that are primarily followed by community members—like Instagram and WhatsApp—is crucial to promote unity and present the community as robust and engaged, as was mentioned in the analysis section of this study.

For example, maintaining this image will require keep sharing updates on significant events and activities involving community leaders, as it is already done.

In the specific case of Instagram, is an ideal platform to highlight cultural events, and commemorate significant community milestones—all while targeting the Jewish community and audience.

Conversely, when it comes to connecting with non-Jews, the media, and opinion leaders, X is the preferred medium. For this reason, it is critical to spread reliable information that can be readily fact-checked. This type of writing contrasts with posts made on social media sites like Instagram, where the emphasis is mostly on fostering a sense of community among current followers. Tweets, for example, might showcase effective teamwork, noteworthy projects, press releases that provide essential details when needed, or reactions showcasing a united and strong community, as it will be explained in guideline number 4.

Lastly, internal communications need to be the main priority when it comes to WhatsApp and mail. Disseminating the community's "invisible" work, like high-level meetings and strategic debates, is another issue that the community communication efforts may face. As will be discussed in Guideline number 5, WhatsApp can be utilized to disseminate encouraging news and updates with community members, fostering a feeling of community and keeping them updated on the job being done behind the scenes.

c) Keep posting timeless content, not war related:

The community has made the prudent decision to concentrate beyond day-to-day updates and crisis management, focusing instead on timeless, educational topics. This is a proactive decision since it highlights themes that are deeply rooted in Jewish tradition while simultaneously responding to current events and promoting unity.

6.1.4 Guideline 4: Foster advocacy with external audience and educating on antisemitism

As stated in the Literature Review, nonprofit organizations, such as the Jewish Community of Chile, frequently concentrate on raising awareness and obtaining support (Blery et al., 2010). Thus, keeping a positive public image is crucial for religious groups, and this is accomplished by encouraging understanding and increasing public dialogue (Andrade,

2021). This can be done through activism, where organizations may impact political outcomes through strategic communication strategies and gather support (Müller, 2021a).

According to the data gathered, the community's main mission of enabling Jews in Chile to peacefully practice their faith has been undermined by the rise in the perception of antisemitism that has followed the events of October 7. This affects the members, whose well-being is negatively impacted by this widespread animosity, which also makes it hard for them to advocate for public causes.

On the other hand, the interviews also provided insights on the complicated relationships between the Jewish community and the public and governmental authorities. This also undermines the community's main mission. As one interview stated:

"The governments in Chile have usually been neutral... We've always said that being pro-Palestinian doesn't mean being anti-Israeli, but unfortunately, these two aspects are confused here. Moreover, now we have a government that, in our opinion, has a certain bias and capriciously participates in this agenda... creating a hostile environment towards Israel and a distant one towards the Jewish community" (S2).

The relationship between the media and the Jewish Community of Chile will be vital to foster advocacy with the external audience. As a result of the crisis, the Jewish Community of Chile has developed a strong reputation as a unified group that offers accurate information, thanks to major advancements in media management. This suggests the possibility of establishing and preserving solid media ties to guarantee truthful representation and prevent misleading data. As one interviewee mentioned:

"There is an important management with respect to the media and about trying to position the Jewish Community of Chile as a cohesive organization that provides truthful information... This crisis has helped in that sense because you naturally start to relate more, have more contact, and they seek us out, and we generate a closer bond as they require interviews, statements, public declarations" (D1).

These are the reasons behind why, to address the increasing trend of antisemitism, stand against the government stance and improve community advocacy, the Jewish Community of Chile may require putting a high priority on developing a strategy to improve public perception of the Jewish community. For this, several actions can be taken, such as developing strategic partnerships with outside parties, this means collaborating with other

groups to strengthen prejudice toward Jews campaigns and highlight community concerns. Also, prioritizing the dissemination of educational content in X, the channel that is followed mostly by non-Jews. And finally, taking advantage of the own rich cultural heritage to engage with this external audience. Examples of messages in each case will follow:

a) Promotion of educational content in X:

Strategic communication is essential for creating a positive identity and teaching the public about Jewish values and contributions in the face of growing antisemitism and misunderstandings (Andrade, 2021). Furthermore, as stated in the interviews, contemporary antisemitism frequently results from the confusion of Jewish identity with the state of Israel, linking attacks on Jews to political differences. This emphasizes how important it is to inform the public about the unique aspects of Jewish life in Chile and the beneficial contributions made by Jews in the country.

As a result, creating and disseminating instructional materials, such as the ones that are already been disseminated in social media, mainly in Instagram, could assist in minimizing the negative public perception and misunderstanding surrounding Judaism and Jewish contributions in Chile.

It is critical to communicate this educational material through X, which is the “official” channel, mostly followed by non-Jews, the media and opinion leaders. This information should always be reliable, that can be readily fact-checked. Tweets, for example, might showcase explanations about antisemitism, teamwork efforts made by community leaders to showcase a strong community, noteworthy projects and press releases that provide essential details when needed in cases of antisemitism.

Additionally, sharing information about internal community organizations that positively impact the broader country, but may be less known outside the Jewish population, can help engage an external audience. Examples include the Jewish Museum of Chile, which is open to the public and contributes to education, or the Bomba Israel (the organization’s Firefighter Brigade), which is highly active and consistently involved in public service. Highlighting these efforts can strengthen external perceptions of the community’s contributions.

Furthermore, utilizing the rich cultural legacy of the Jewish community can be a potent strategy for engaging outside audiences. Campaigns that encourage friends who are not Jewish to observe Shabbat or participate in other cultural events, for example, may promote mutual understanding and a stronger sense of community. These programs not only demonstrate the friendliness and inclusivity of the community, but they also foster cross-cultural exchanges that highlight the virtues of unity, hospitality, and tradition. By building connections between the Jewish community and the non-Jewish public, such initiatives can promote mutual understanding and interaction.

b) Social media campaign with Non-Jewish actors to promote unity

Another tactic is to design and implement a social media campaign, mobilizing public opinion leaders and non-Jewish influencers that advocates for peace, understanding, and solidarity between Jews and Palestinians. The campaign should prioritize encouraging communication, compassion, and unity while avoiding divisive language and reinforcing values of integration. To raise awareness of the need for healing and reconciliation, this campaign might be expressly scheduled to occur on October 7, one year after the conflict resumed.

The campaign's central theme needs to be one of peace and unity between Jews and Palestinians, demonstrating that supporting one is not automatically equivalent to hostility toward the other. Emphasizing shared humanity, shared difficulties, and the necessity of coexistence is crucial.

The external, non-Jewish audience will be the campaign's main intended audience, as it seeks to interact with those who might not be directly connected to the Jewish community but who have the power to shape public opinion, particularly on delicate subjects like the Middle East conflict.

Reaching out to opinion leaders, journalists, activists, and influencers in the social justice, cultural, and educational domains who share the campaign's values will be essential to achieving this campaign.

Videos and infographics, shared on X, and Instagram can all be used for the campaign. These platforms facilitate the mass distribution of messages emphasizing unity.

Also, it will be crucial to develop a hashtag, such #UnityForAll, #PeaceOverDivision, #TogetherInChile, or #OneChileForAll, that captures the spirit of harmony and peace. This will aid in campaign branding and help it become instantly identifiable.

Some messages to be disseminated can be the following:

- “Standing together for peace. Jews and Palestinians deserve dignity, safety, and unity.
- "Unity over division: Supporting peace means standing with all communities."
- "You can be pro-humanity without taking sides. Let’s stand together for understanding."
- "Choose empathy, not hate. Unity builds bridges, not barriers."
- "Being pro-peace means embracing all communities, not choosing sides."
- "Unity over division: You can support both Jews and Palestinians by standing for peace."
- "Being pro-Palestinian doesn’t mean being anti-Jew. Let’s unite for humanity."
- "Choose empathy, not hate. Chilean Jews and Palestinians both deserve peace and understanding."
- "Being pro-peace means embracing both Jews and Palestinians, not choosing sides."
- “Did you know that Chile is home to the largest Palestinian community outside of Palestine and the third largest Jewish community in South America? Let’s build unity, not division.”
- “Pro-Peace means standing for both Jews and Palestinians. Unity over division. Chile is proof that coexistence is possible with two vibrant communities sharing the same space”
- “Influence change with peace, not conflict. Jews and Palestinians can coexist. Chile is a place where both communities thrive together – let’s promote unity beyond borders”

c) Strengthening Media Relationships:

In times of crisis, the Jewish Community of Chile has effectively established close relationships with the media. These connections are essential to maintaining the community's voice's visibility and credibility as well as encouraging outside advocacy.

Maintaining and strengthening these ties will aid in influencing public opinion and preventing the dissemination of false information.

When speaking with the media, the Jewish Community of Chile should continue to speak with one voice, keeping clear of contradicting comments that can mislead readers or weaken the message.

X has established itself as the preferred medium for official announcements and updates from the community. This must be carried on since it makes it possible to communicate with the public and the media in a clear and timely manner.

6.1.5 Guideline 5: Enhance internal communications

It is difficult to define how to communicate the invisible work, which cannot be freely transmitted on social networks and internal channels because of leaks and backfires, such as meetings with various political and national security actors, as it was often brought up in the interviews. Also, according to the questionnaire, the level of satisfaction in the Jewish Community of Chile communications efforts hinges on the perceived leadership effectiveness (40,3 %) and the transparency of messages (26,3 %). This is crucial at a time when antisemitism is present throughout Chile and has a negative impact on the organization's primary goal of enabling Chilean Jews to practice their Judaism in peace. Creating a thorough internal communication strategy is essential to this in order to inform members about ongoing initiatives and behind-the-scenes operations by strengthening the sense of support and community while directly addressing the weakness of perceived inaction.

Regarding the channels to be utilized to disseminate these messages, both WhatsApp and mail gain importance regarding internal communications. These platforms can be used to share positive news and internal updates with community members, building a sense of belonging and informing them about the work being done behind the scenes.

Several tactics arise. It is important to acknowledge that the following messages are meant to be disseminated by both WhatsApp and mail.

a) Crafting Non-Specific but Reassuring Messages:

The creation messages that acknowledge the challenges the community faces without going into specifics could be a positive tactic to enhance internal communications. These messages ought to highlight the values guiding these efforts, such as unity, resilience, and proactive engagement, to foster a sense of trust and solidarity.

These messages can be shared in the weekly newsletter disseminated by WhatsApp.

Example of messages:

- “Our leadership is actively engaging with key stakeholders to address the pressing issues that affect our community. While we cannot share all the details, please know that your safety and well-being are our top priorities.”
- “Behind the scenes, our team is working diligently to navigate complex situations that impact our community. We stand united, committed to ensuring a strong and secure future for all of us”
- “While some of the important work we do can't always be publicly discussed, know that it is driven by our commitment to keeping our community safe and empowered. Your trust and support fuel our efforts”
- “Even in challenging times, we remain proactive and focused on solutions. Although we cannot share all the specifics, we want you to know that the community's well-being is always at the forefront of every action we take”

b) Transparency Through Leadership Presence:

While this action is already under way, it is critical to stress how vital it is to keep community leaders visible and reachable. They should continue to hold regularly planned meetings, in person or virtually, with other leaders from organizations within the Jewish Community of Chile, so that they can give a monthly report on their projects and activities. It's also critical to regularly feature these leaders' faces in press appearances and social media posts. This not only reassures community members that ongoing efforts are being made, but it also demonstrates the community leaders' dedication to actively supporting the entire community.

6.1.6 Guideline 6: Enhancing Communication Evaluation for Long-Term Impact

Effective communication for organizations like the Jewish Community of Chile requires a deeper level of analysis than simple KPI's, given today's complex and quickly changing media landscape. Even though these results offer insightful information, they frequently fall short of accurately describing the full impact of communication initiatives, particularly regarding long-term social change and community involvement.

Instead of using official surveys the Jewish Community of Chile currently collects feedback mostly through informal means like direct personal connection and monthly meetings with various community leaders. Furthermore, there is a discrepancy in how social media KPIs are interpreted. As one interviewee stated:

“On Twitter, the reach is 173,900 (with 15.8k followers). On Instagram, we have 140,000 (with 9.7k followers). On Facebook, we have 68,000 (with 14,000 followers). And on TikTok, we have 56,000 (with 1,156 followers)” (A1)

Thus, most of the engagement is negative, even with these outstanding reach stats, which is why comments on Twitter (X) and Instagram have been disabled. The Jewish Community of Chile also faces the extra difficulty of optimizing the effectiveness of its communication tactics while preserving a positive public image and fostering trust within the community due to limited staff and financial resources. This emphasizes the requirement for longer-term, more precise feedback mechanisms to acquire a deeper understanding of the societal impact and efficacy of communication because of the organization's actions.

This guideline is based on Macnamara's (2023) Dissected Program Logic Model method of evaluating strategic communication which, as explained in both the Literature Review and the analysis, promotes a change in attention from outputs that are media-centric to outcomes that quantify significant influence. Through a methodical relationship between resources (inputs) and actions and outputs, this approach offers a more comprehensive and intentional framework for assessing communication initiatives. To ensure that every activity supports the Jewish Community of Chile's mission of representing different Jewish organizations in the country and making sure that Chilean Jews can practice their religion in peace, this guideline is important. Hence, systematically linking inputs to activities, and measuring the effectiveness through outputs, outcomes and impacts, thereby assuring communication strategies are purposeful and contribute to societal change (Macnamara, 2023).

- **Inputs:**

It's crucial to manage resource allocation when working with a small team and a limited budget. The staff and budgetary resources available need to be wisely allocated to the communication initiatives with the greatest potential for effect. This entails giving priority to projects that demand few resources but result in high levels of visibility and interaction.

Through a shift in focus from short-term quantitative results to long-term social impact and significant community involvement, the Jewish Community of Chile may optimize its scarce resources and accomplish its strategic objectives. In addition to guaranteeing that communication initiatives support long-lasting societal change, this will assist in addressing community concerns regarding the efficacy and transparency of leadership. Some inputs are:

- **Staff Time:** Assign team members to duties that fall within their scope, such as creating content, coordinating events, and keeping an eye on social media.
- **Budget Allocation:** Invest mostly in low-cost but high-impact communication channels, like press partnerships, social media campaigns, and community newsletters.

- **Activities:**

To accomplish numerous communication objectives, each activity must be carefully planned considering the limits. As stated in the previous guidelines, the goals of these events should be to both engage the community and raise the Jewish Community of Chile's public visibility.

- Social media posts
- Educational campaigns
- Social media campaigns
- Volunteer mobilization programs
- Leadership programs
- Press relationship efforts
- Internal communication efforts
- Press releases

- Internal meetings

- **Outputs:**

The outputs of these operations that are measurable and monitorable are their immediate results. These are concrete measures of how well the initiatives are reaching and engaging the target audience, as well increasing awareness.

Among the outputs are examples of:

- **Media Coverage:** National and international press outlets have written on, conducted interviews with, and mentioned the Jewish Community of Chile.
- **Social media engagement** is the quantity of likes, shares, comments, and impressions that a post receives on several social media sites, including Facebook, Instagram, X and TikTok.
- **External Cooperation:** Collaborations or recommendations, particularly during public campaigns, with non-Jewish public figures, influencers, or organizations that support the community's message.

- **Outcomes:**

The outcomes show the medium to long-term modifications that the communication efforts brought about. Thus, outcomes serve as qualitative indicators of changes in awareness, perception, and engagement.

Among the desired outcomes are:

- **Increased awareness:** A wider comprehension of Jewish culture, history, and the community's contributions among the Chilean populace.
- **Positive Public Sentiment:** A decline in unfavorable opinions and a move in the direction of a polite, encouraging conversation about Jewish identity.
- **Community Empowerment:** The public recognition of a community's culture and contributions, which fosters a sense of pride and unity among its members.
- **Social Change:** A decline in antisemitic incidents and a rise in compassion and understanding for Chile's Jewish population. Surveys of the general public's opinions or a decrease in instances of discrimination may show this.

- Improved Community Standing: The Jewish Community of Chile enjoys a more prestigious status in Chilean society and is acknowledged as a significant voice in the country's social, cultural, and political debates.
- Institutional Growth: An increased number of supporters, partners, and allies who are open to working together on upcoming projects and endeavors, including both Jewish and non-Jewish actors.

6.2 Conclusion

This study's main objective was to determine which guidelines can best contribute to the creation of a strategic communication plan. After extensive analysis based on data collected by a questionnaire and interviews with staff and community leaders, this project formulated comprehensive internal guidelines that responds to the community's specific needs, facilitating communication leaders' decision-making processes and encouraging reasoned thinking in communication strategies.

The Jewish Community of Chile has taken several steps over the past year to address the crisis generated by the war in the Middle East. This has profoundly transformed the way the community manages its communications. A small interdisciplinary team has taken on the great challenge of representing almost 17,000 Jews in Chile, facing significant obstacles in an environment of limited resources and reduced staff. These efforts range from external and internal communications to coordination with the Israeli Embassy, as well managing the resources available. Some of the more sensitive actions, especially those carried out internally, have had to be kept discreet due to the sensitive nature of the information and the risk of being exposed to public scrutiny. This reflects the hard work and dedication of the team that sustains the community during difficult time and underscores the importance of a strategic approach to communication, rooted in clear objectives and a long-term vision.

The guidelines developed in this study offer a methodological framework to enhance the decision-making process for communication leaders, aiming to enhance awareness and engagement, and foster understanding among community members. The study also emphasizes the importance of implementing differentiated messaging to meet a myriad of objectives, such as using Instagram and WhatsApp to strengthen community cohesion,

while platforms like X serve external purposes by portraying a unified and strong community to non-Jewish society and the media.

The study also highlighted the shift to a more positive tone in the communication efforts. As it was shared in the analysis, the information disseminated by the Jewish Community of Chile needs to empower, motivate, and engage its members. For this, the Hope-Based communication approach is key. By adopting this approach, the community can foster a more optimistic environment, which is likely to lead to increased involvement and participation by highlighting accomplishments, landmarks, and positive achievement.

Another important finding is the need for more accurate and long-term feedback mechanisms to gain deeper insights into communication effectiveness and social impact. To evaluate this, Macnamara's (2023) Dissected Program Logic Model method was employed, focusing on shifting attention from media-centric outputs to outcomes that quantify meaningful influence.

In conclusion, this study demonstrates that in times of crisis, communications for non-profit and faith-based organizations like the Jewish Community of Chile must be strategic. The research has revealed that societal and political events significantly influence communication planning and that, despite these influences, maintaining a strategic vision for communication roles within the community is essential. This involves continuously updating communication strategies to reflect current events and their impact on the community, and clearly articulating the organization's roles and responsibilities to manage member expectations effectively.

The social and academic relevance of this work lies in its exploration between public relations and strategic communications, specifically in the case of religious and cultural organizations, a context that remains understudied. As Spaulding (2021) suggests, the intersection of faith, religion, spirituality, and public relations is still lacking. This study aims to contribute to filling that gap while providing insights that not only benefit the Jewish Community of Chile but also encourages future research in this context.

This research provides fresh perspectives and insights on communication strategies, with the potential to positively influence the Chilean Jewish community and contribute to the broader goal of fostering intercultural understanding and celebrating diversity in society.

The study does, however, have certain limitations. Since staff and leadership provided most of the data, sampling bias may have affected the results by restricting the representation of the opinions of the larger community. On the other hand, given how quickly the Middle East crisis evolves, it was difficult to predict how future events would impact the community's communication plan. This erratic political environment may influence the suggested guidelines' long-term efficacy. Furthermore, the absence of comparative data may have limited the findings' wider applicability and missed potential best practices from other contexts because the study only examined the Jewish Community of Chile's communication practices without comparing them to those of other Jewish communities or faith-based organizations. However, this offers an opportunity for additional investigation into these comparative aspects, which may provide insightful information and improve communication tactics in comparable cultural and religious contexts.

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Appendix

Appendix A Questionnaire

Appendix 1.1 Questionnaire answers

Appendix 1.1.1 Demographic information

Figure 14: How old are you?

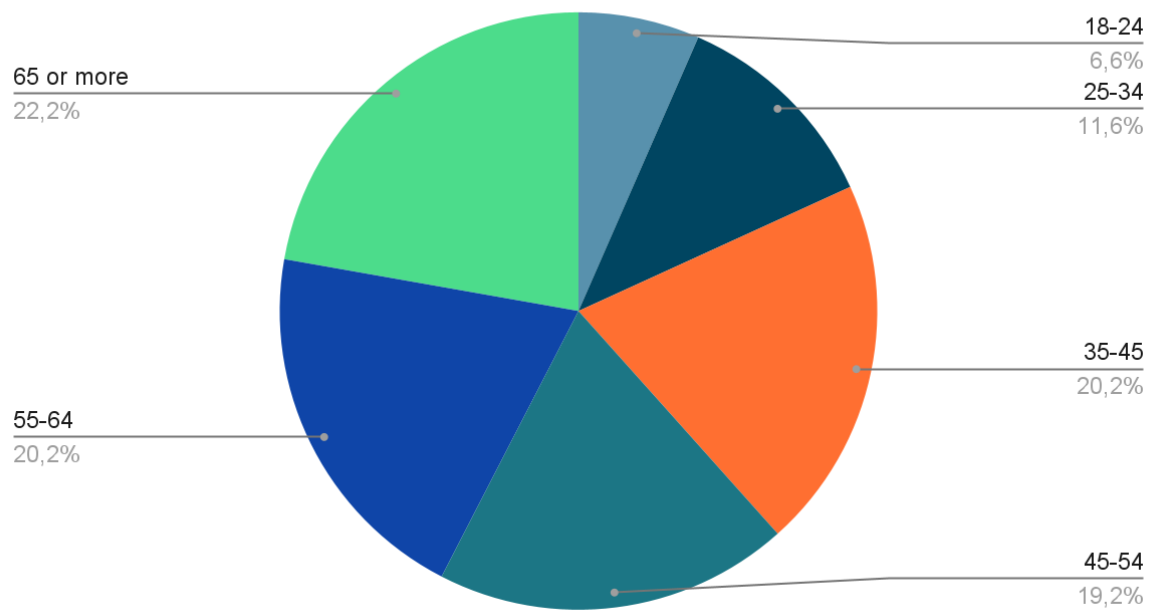


Figure 15: What is your gender?

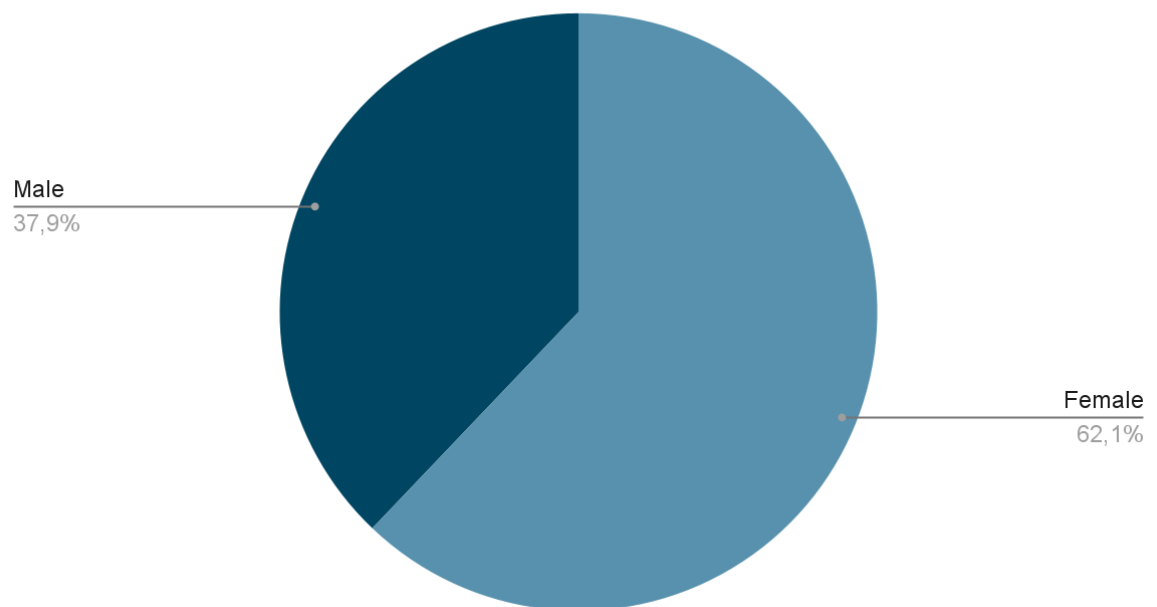


Figure 16: How long have you been a member of the Jewish Community of Chile?

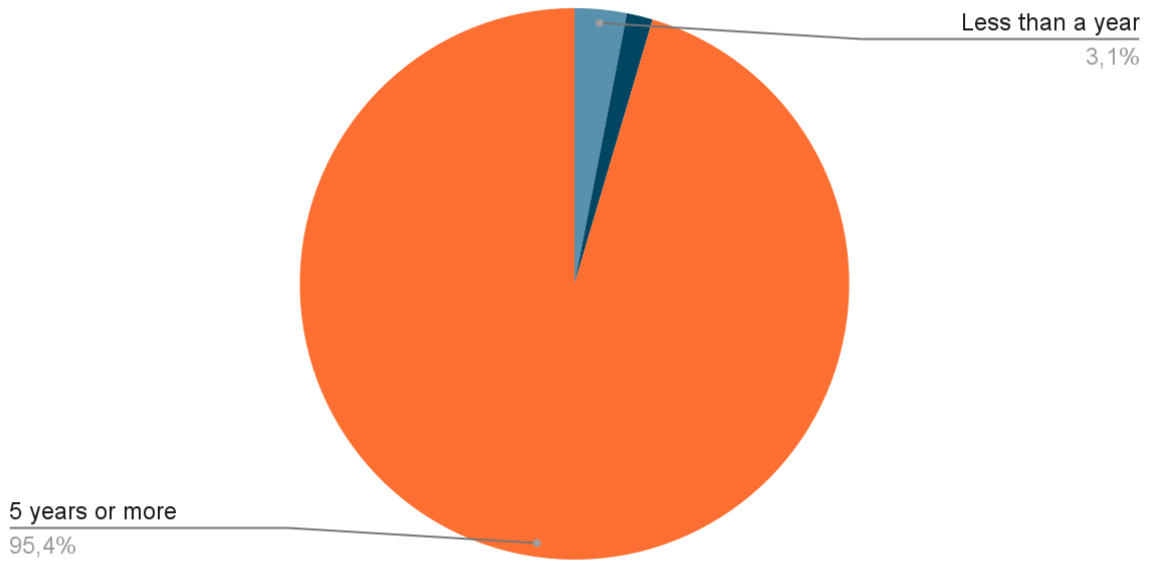
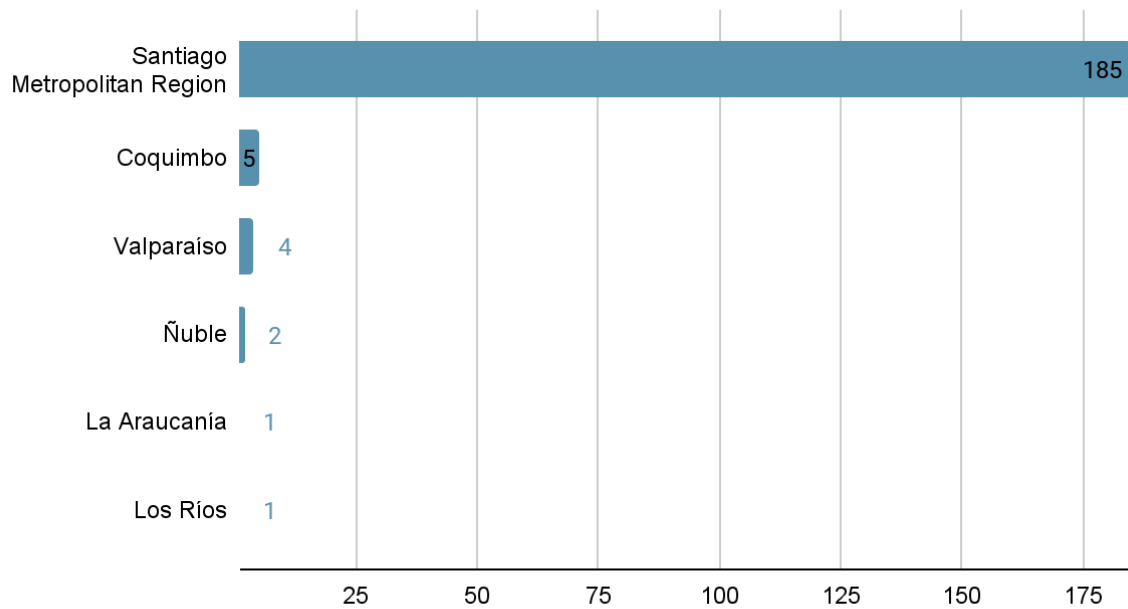
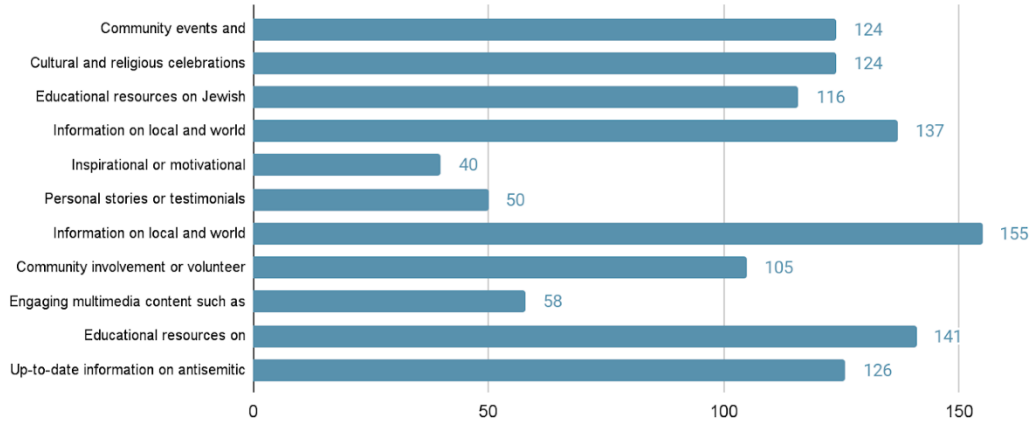


Figure 17: In which region do you mainly reside?

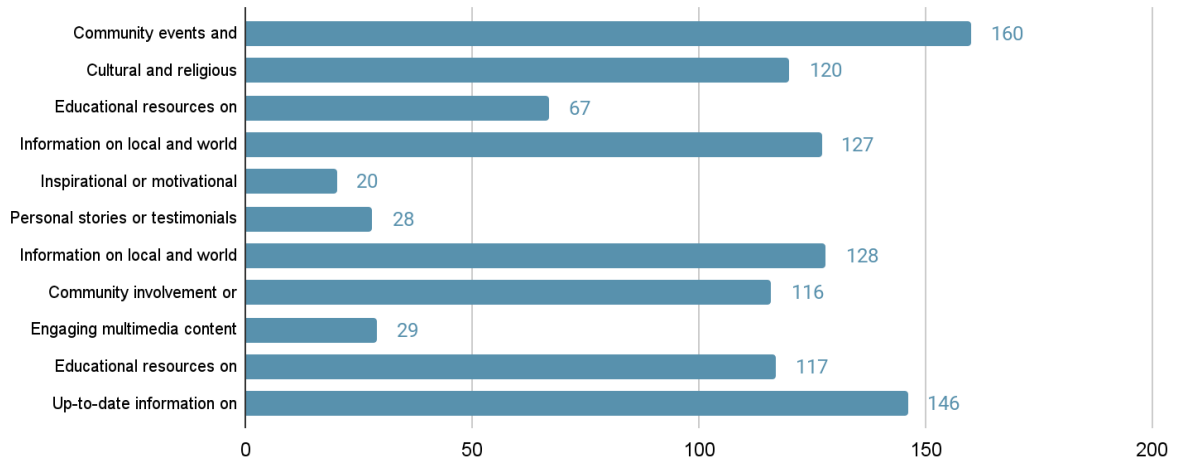


Appendix 1.1.2 Communication preferences

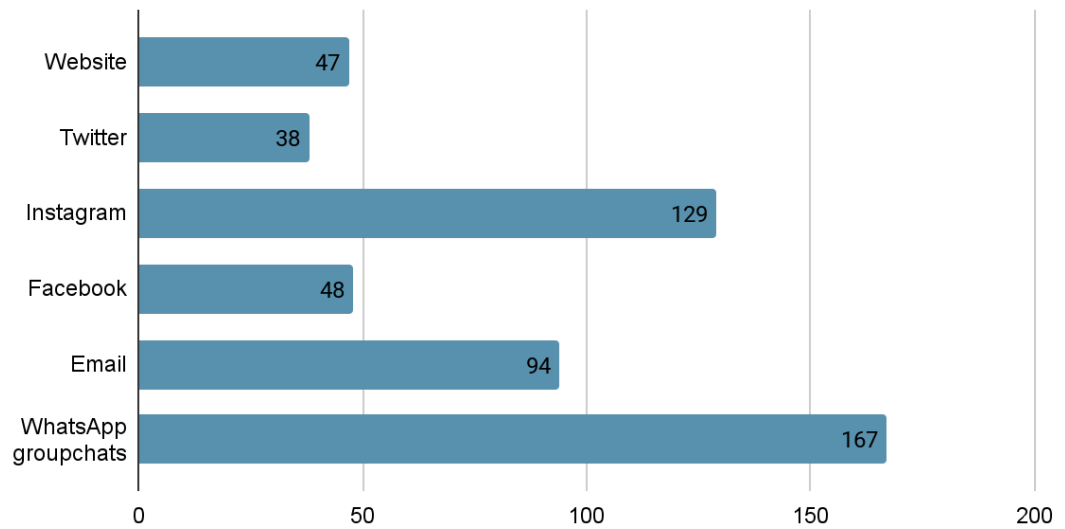
What type of content do you expect the Jewish Community of Chile to communicate on its social media platforms?



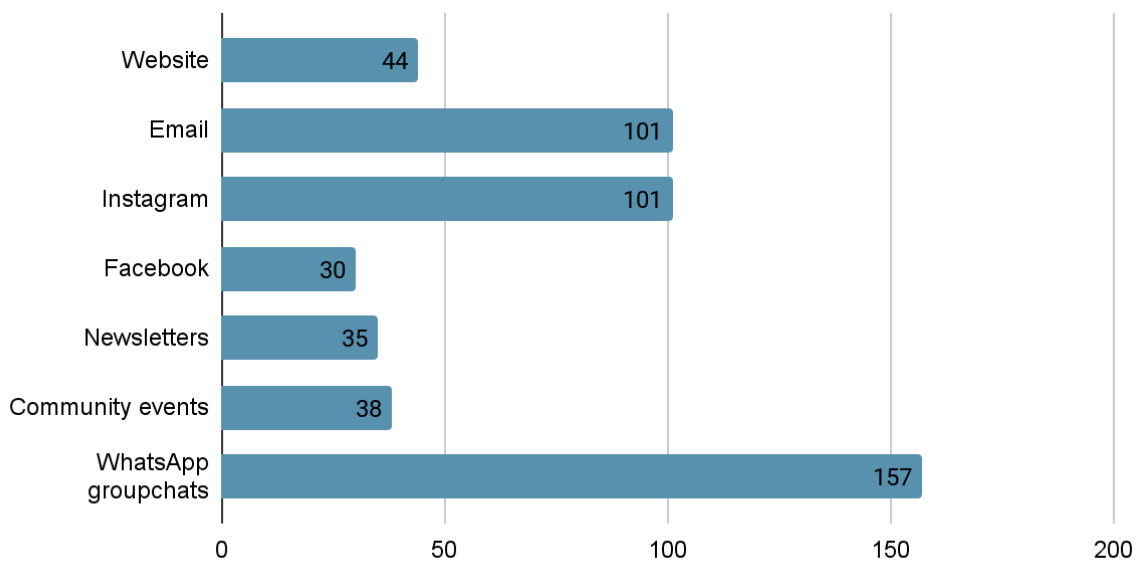
What type of content do you expect the Jewish Community of Chile to communicate in its internal communication channels



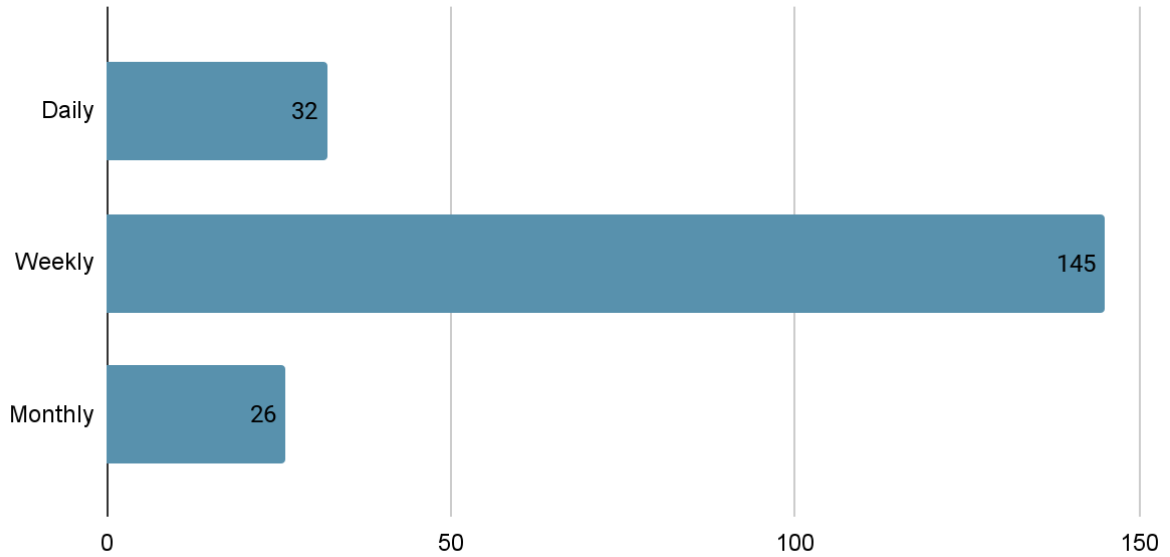
Which communication channels do you find most effective in keeping you informed about news and events



How would you prefer to receive information from the Jewish Community of Chile?

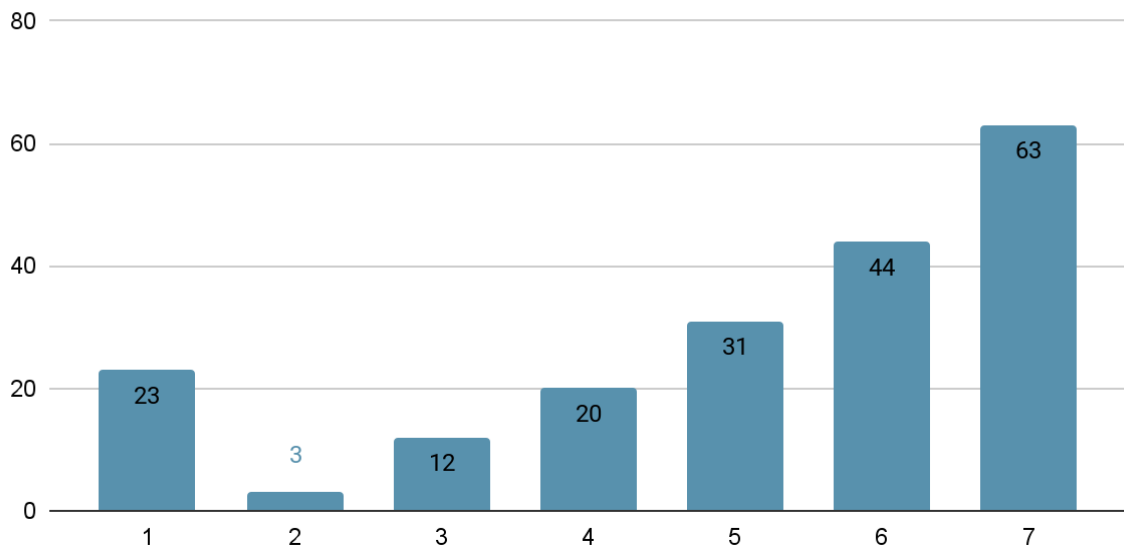


How often would you like to receive community updates and communications?



Appendix 1.1.3 Community engagement

Figure 23: Rate your level of likelihood to interact with content shared by the community on social networks, where 1 represents the lowest level of likelihood and 7 the highest.



Which factors influence your interaction with the Community's social media content?

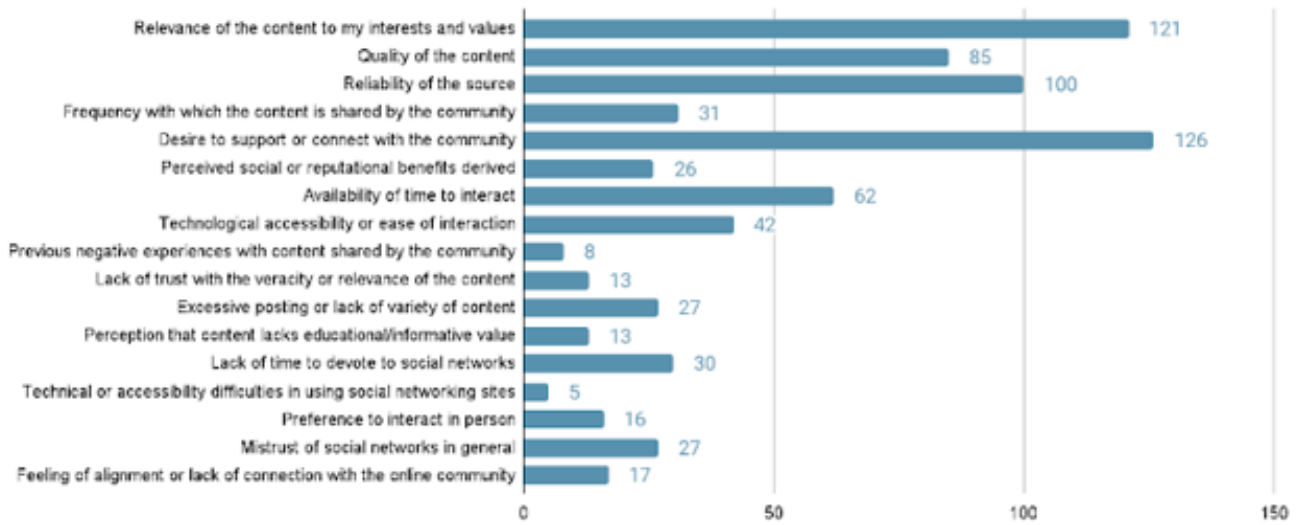


Figure 25: Please rate your level of likelihood to actively participate in community events and activities if you receive timely and relevant communication, with 1 representing the lowest level of likelihood and 7 representing the highest

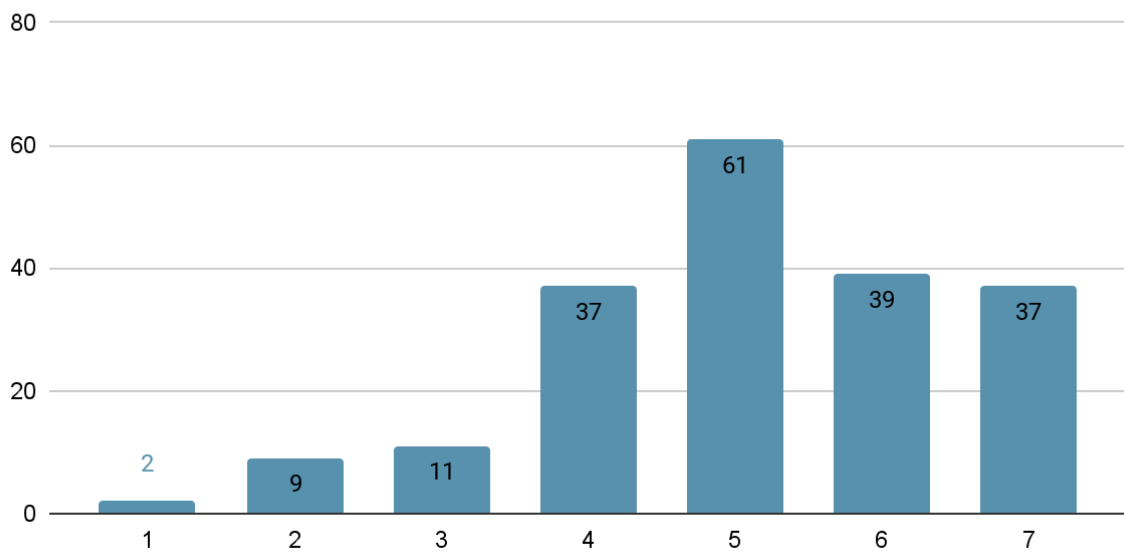


Figure 26: What barriers, if any, prevent you from participating more actively in community events and initiatives?

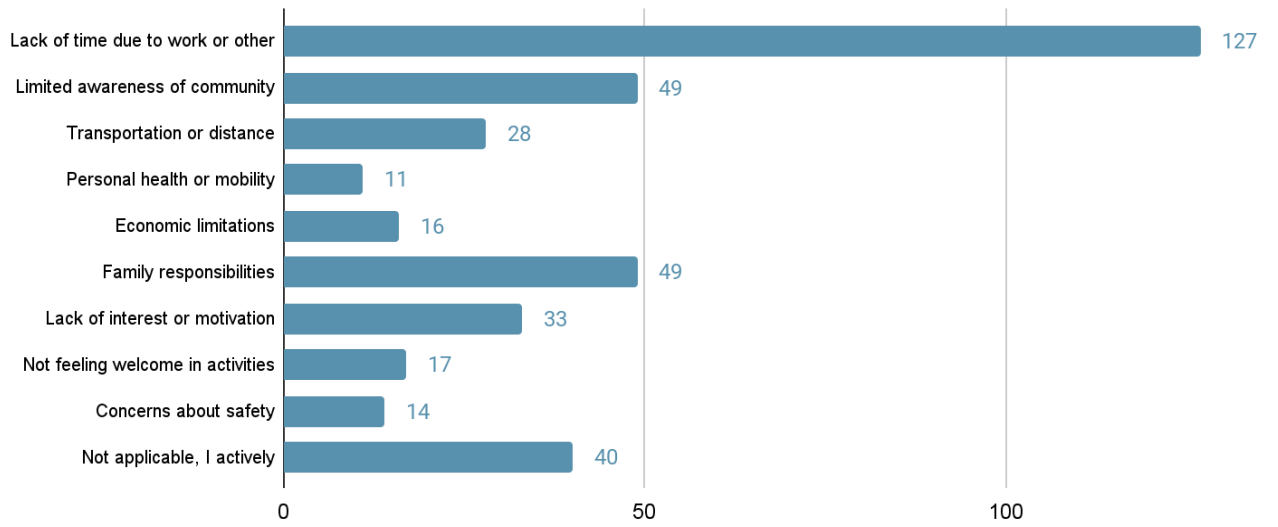


Figure 27: Please rate your level of likelihood of volunteering in community activities. With 1 representing the lowest level of likelihood and a 7 representing the highest

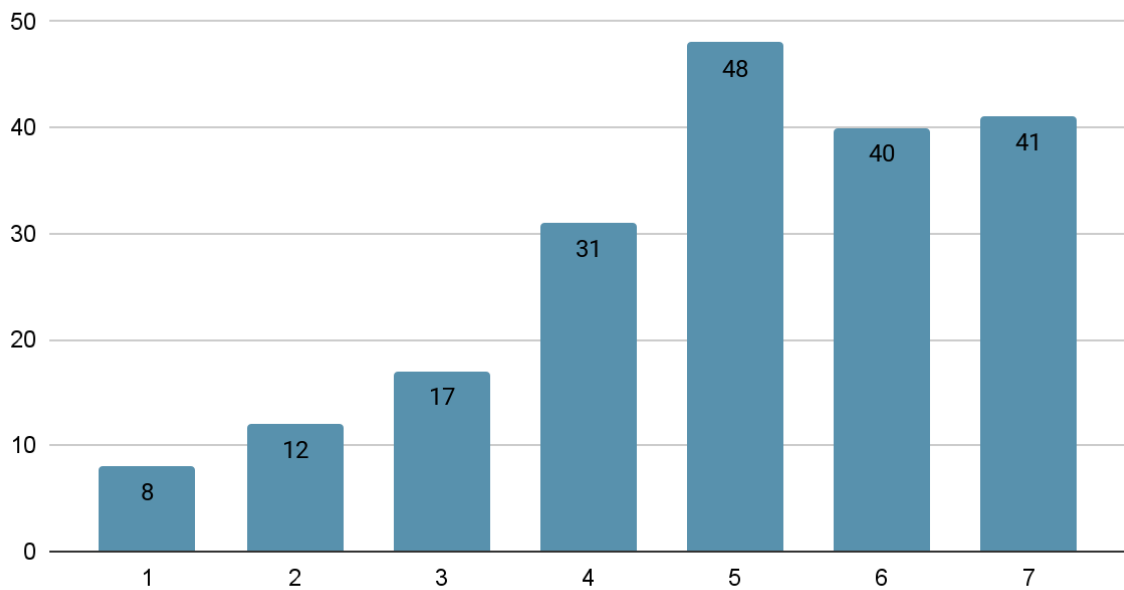
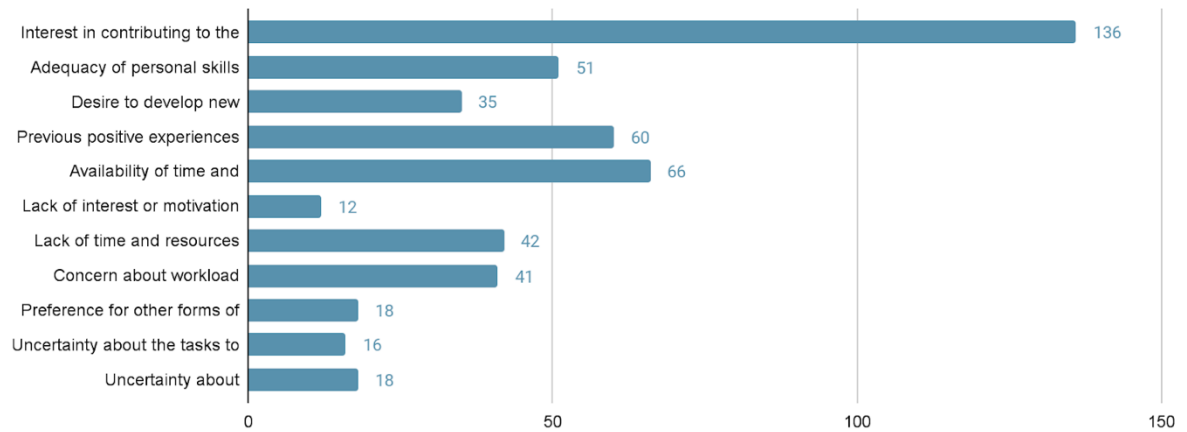


Figure 28: What is the reason for your answer above?



Appendix 1.1.4 Antisemitism and community engagement

Figure 29: Please rate your level of perception of antisemitism as a problem in Chile, with 1 representing the lowest level of perception and 7 the highest.

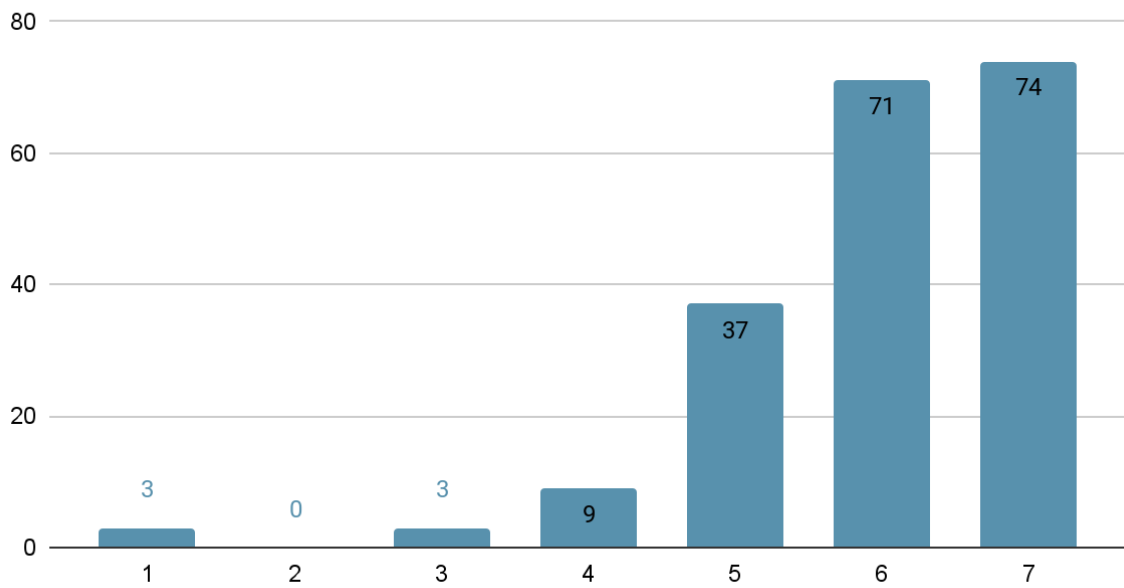


Figure 30: Do you consider that your perception of antisemitism in the country influences your willingness to interact with content shared by the Community on your social networks?

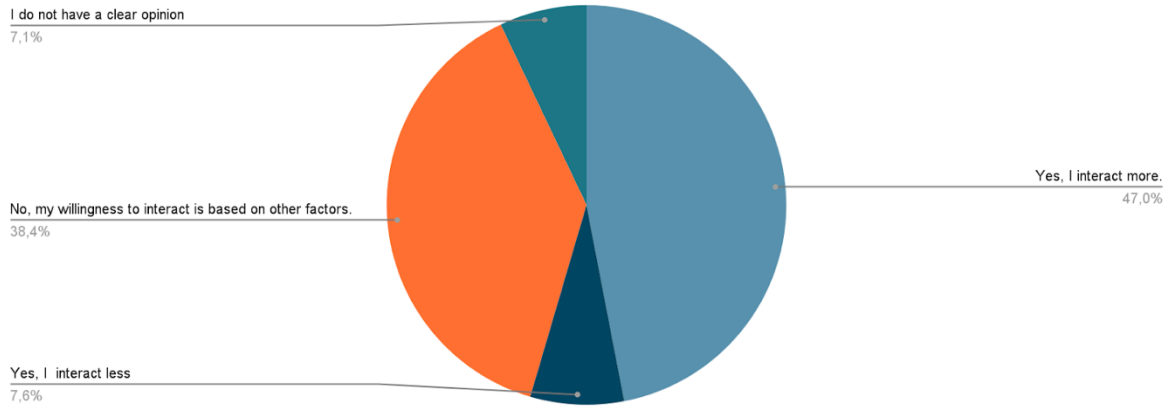


Figure 31: Does your perception of antisemitism influence your willingness to participate in community events and activities?

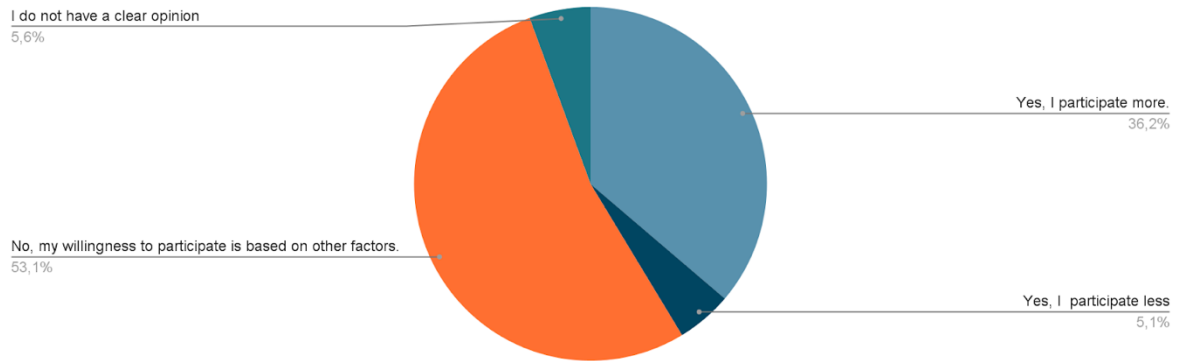


Figure 32: Please rate your level of satisfaction with the community's communication efforts to respond to incidents of antisemitism. A 1 represents the lowest level of satisfaction and 7 the highest

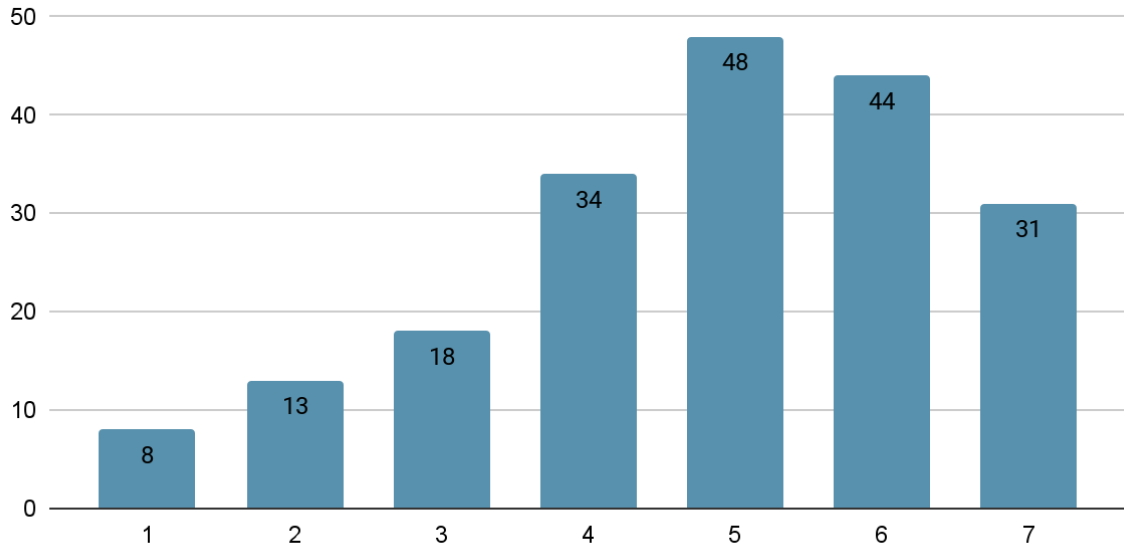


Figure 33: What factors influenced your assessment in the previous question?

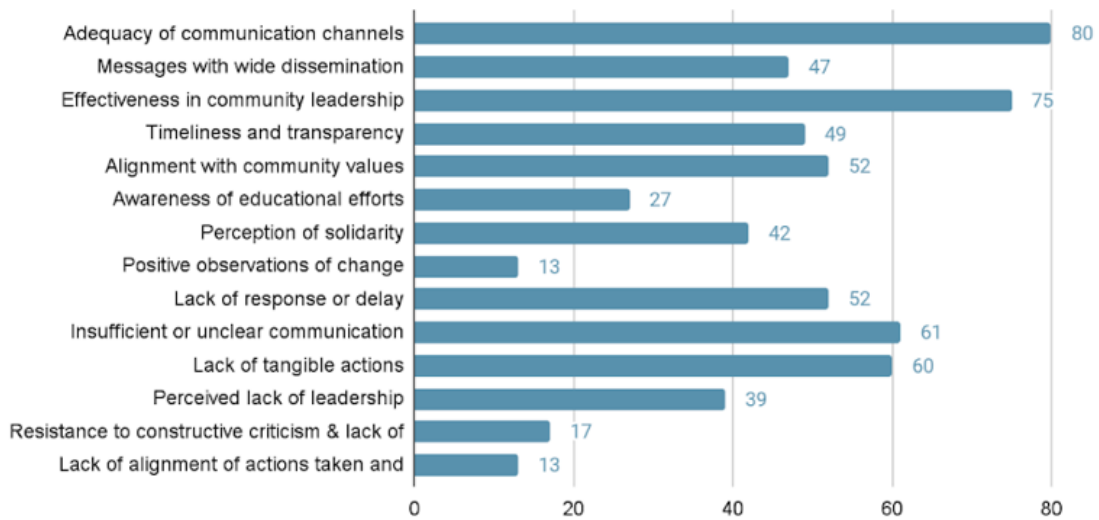


Figure 34: Please check the communication channels or platforms that you consider most effective in raising awareness and combating antisemitism

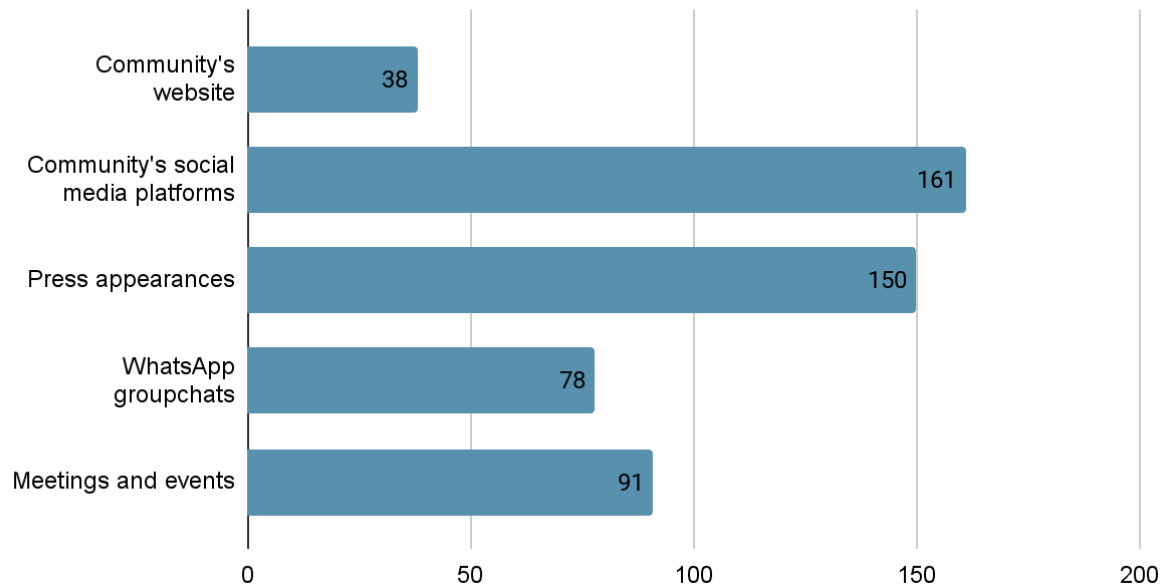
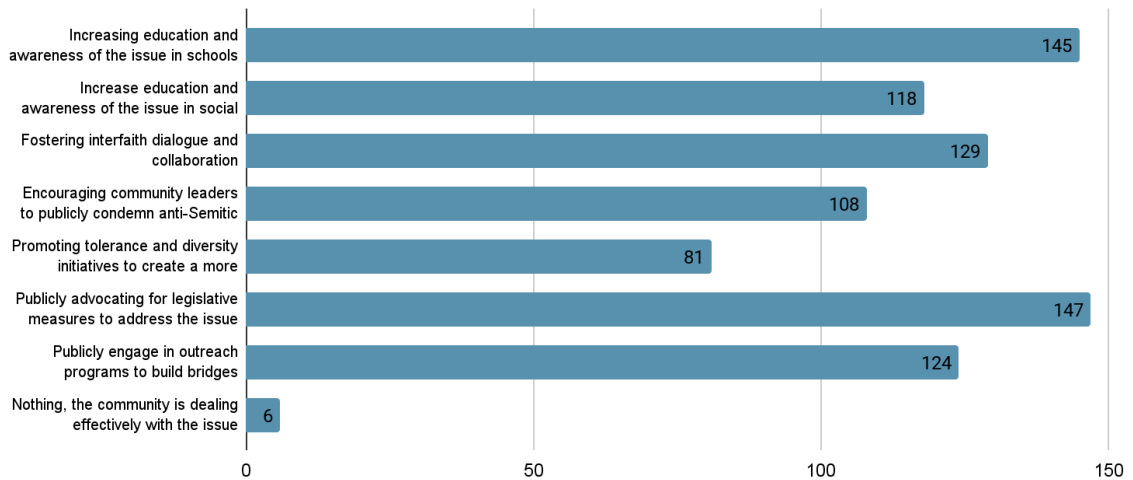


Figure 35: What are some specific communication initiatives that you believe the Jewish Community of Chile should undertake to address antisemitism more effectively?



APPENDIX B: Interviews

2.1. Informed Consents

2.1.1 Spanish Version

FORMULARIO DE CONSENTIMIENTO

Acerca del estudio:

Este estudio se enmarca dentro del proyecto de tesis exigido por la Universidad Católica Portuguesa a los alumnos del máster en Comunicaciones, Marketing y Publicidad que acaban sus estudios en septiembre del 2024. Los fines de esta tesis de grado son puramente académicos, en donde la alumna Ignacia Ventura Orlandini deberá plasmar dentro de una investigación académica alguna de las áreas de estudio abarcadas durante el desarrollo de su programa. La selección de la temática fue aprobada por el consejo académico de la UCP y su supervisión se encuentra a cargo de la profesora Naíde Muller ncaldeira@ucp.pt.

Consentimiento Informado para Participar en Estudio Académico

Objetivo del Estudio:

El proyecto titulado “Optimizing Strategic Communications: Internal Guidelines For The Jewish Community Of Chile” busca facilitar el establecimiento de directrices internas integrales que resulten en el desarrollo de un plan de comunicación estratégico adaptado a las necesidades de la Comunidad Judía de Chile.

Procedimiento:

El participante será entrevistado telemáticamente en un formato semi estructurado, es decir, sin una pauta de preguntas cerradas. La entrevista será grabada y luego transcrita para facilitar su análisis. Posteriormente, será traducida a inglés y analizada en ese idioma, siguiendo las directrices del magíster.

Las temáticas por abordarse durante la entrevista serán las siguientes:

1. Contexto Actual de la Comunidad Judía de Chile: Descripción del entorno social, político y cultural actual en el que se encuentra la Comunidad Judía de Chile. Además, incluye una evaluación de la misión y visión de la Comunidad Judía de Chile y cómo se cumple esta misión en sus comunicaciones.

2. **Objetivos Comunicacionales:** Identificación de los principales objetivos de comunicación dentro de la comunidad. Se analiza la metodología utilizada para priorizar y asegurar el cumplimiento de metas y objetivos, así como las estrategias para adaptar mensajes a diferentes públicos y canales de comunicación.
3. **Estrategias y Prácticas de Comunicación:** Principales estrategias y prácticas de comunicación empleadas en la comunidad. Se incluye una descripción del flujo de trabajo en la implementación de campañas de comunicación y la colaboración con líderes comunitarios y miembros de la comunidad.
4. **Canales de Comunicación y Participación Comunitaria:** Análisis de la eficacia de diferentes canales de comunicación para involucrar a los miembros de la comunidad y promover su participación en actos y actividades. También se examinan los tipos de mensajes que se distribuyen y su efectividad.
5. **Antisemitismo y Engagement Comunitario:** Análisis de contenidos que generan más interacción en redes sociales y la satisfacción con el nivel de interacciones que la Comunidad Judía de Chile tiene en sus redes sociales. Se discuten los esfuerzos comunicacionales relacionados con la percepción del antisemitismo y los niveles de interacción con este tipo de contenidos.
6. **Desafíos y Feedback:** Descripción de principales desafíos en materia de comunicación que enfrenta la comunidad. Se presentan ejemplos de iniciativas o campañas exitosas, así como ejemplos de desafíos y lecciones aprendidas en comunicación. Además, se discuten los métodos para recopilar opiniones de los miembros sobre la eficacia y satisfacción de la comunicación y se sugieren mejoras o cambios en las estrategias o prácticas de comunicación.

Confidencialidad:

Toda la información proporcionada durante el estudio será tratada de forma confidencial y se utilizará únicamente con fines de investigación.

Voluntariedad y Derecho a Retirarse:

La participación en este estudio es completamente voluntaria y los entrevistados tienen todo derecho a retirarse en cualquier momento sin penalización alguna y sin necesidad de proporcionar una razón.

Contacto:

Si tengo alguna pregunta sobre el estudio o mis derechos como participante, puedo contactar a Ignacia Ventura Orlandini en la dirección de correo electrónico iventuraorlandini@gmail.com o a la supervisora Naíde Muller, cuya dirección de correo electrónico es ncaldeira@ucp.pt.

Aceptación del Participante:

Yo,, comprendo y acepto voluntariamente participar en el estudio titulado "Optimizing Strategic Communications: Internal Guidelines For The Jewish Community Of Chile", llevado a cabo por Ignacia Ventura Orlandini en la Universidad Católica Portuguesa.

Al firmar este formulario, confirmo que:

1. He leído y comprendido la información proporcionada anteriormente.
2. He tenido la oportunidad de hacer preguntas y se me han proporcionado respuestas satisfactorias.
3. Entiendo que mi participación es voluntaria y que puedo retirarme en cualquier momento.
4. Consiento participar en este estudio.

Firma del Participante: _____

Fecha: _____

Ignacia Ventura Orlandini

iventuraorlandini@gmail.com

2.1.2 English version

INFORMED CONSENT

About the Study:

This study is part of the thesis project required by the Portuguese Catholic University for students in the Master's program in Communications, Marketing, and Advertising who are finishing their studies in September 2024. The purposes of this thesis are purely academic, where the student Ignacia Ventura Orlandini must conduct academic research in one of the areas covered during the program. The selection of the topic was approved by the UCP academic council, and it is supervised by Professor Naíde Muller (ncaldeira@ucp.pt).

Informed Consent to Participate in Academic Study

Study Objective:

The project titled “Optimizing Strategic Communications: Internal Guidelines For The Jewish Community Of Chile” aims to facilitate the establishment of comprehensive internal guidelines that will result in the development of a strategic communication plan tailored to the needs of the Jewish Community of Chile.

Procedure:

The participant will be interviewed telematically in a semi-structured format, meaning there will be no set list of closed questions. The interview will be recorded and then transcribed to facilitate analysis. It will subsequently be translated into English and analyzed in that language, following the master's program guidelines.

The topics to be addressed during the interview are as follows:

1. Current Context of the Jewish Community of Chile: Description of the current social, political, and cultural environment in which the Jewish Community of Chile finds itself. This includes an evaluation of the mission and vision of the Jewish Community of Chile and how this mission is fulfilled in its communications.

2. **Communication Objectives:** Identification of the main communication objectives within the community. The methodology used to prioritize and ensure the achievement of goals and objectives is analyzed, as well as strategies to adapt messages to different audiences and communication channels.
3. **Communication Strategies and Practices:** Main communication strategies and practices employed in the community. This includes a description of the workflow in the implementation of communication campaigns and collaboration with community leaders and members.
4. **Communication Channels and Community Participation:** Analysis of the effectiveness of different communication channels to engage community members and promote their participation in events and activities. The types of messages distributed and their effectiveness are also examined.
5. **Antisemitism and Community Engagement:** Analysis of content that generates the most interaction on social media and satisfaction with the level of interactions the Jewish Community of Chile has on its social networks. Communication efforts related to the perception of antisemitism and interaction levels with such content are discussed.
6. **Challenges and Feedback:** Description of the main communication challenges faced by the community. Examples of successful initiatives or campaigns are presented, as well as examples of challenges and lessons learned in communication. Additionally, methods for collecting members' opinions on the effectiveness and satisfaction with communication are discussed, along with suggested improvements or changes in communication strategies or practices.

Confidentiality:

All information provided during the study will be treated confidentially and used solely for research purposes.

Voluntariness and Right to Withdraw:

Participation in this study is entirely voluntary, and interviewees have the right to withdraw at any time without any penalty and without providing a reason.

Contact:

If I have any questions about the study or my rights as a participant, I can contact Ignacia Ventura Orlandini at iventuraorlandini@gmail.com or the supervisor Naide Muller at ncaldeira@ucp.pt.

Participant's Acceptance:

I,, voluntarily agree to participate in the study titled "Optimizing Strategic Communications: Internal Guidelines For The Jewish Community Of Chile," conducted by Ignacia Ventura Orlandini at the Portuguese Catholic University.

By signing this form, I confirm that:

1. I have read and understood the information provided above.
2. I have had the opportunity to ask questions and have received satisfactory answers.
3. I understand that my participation is voluntary and that I can withdraw at any time.
4. I consent to participate in this study.

Participant's Signature: _____ Date: _____

Ignacia Ventura Orlandini

iventuraorlandini@gmail.com

2.3. Interviews

2.3.1 Interview A: Exploratory interview

Code: E1

Date: March 20th, 2024

Role: Member of Staff (Code: EI)

Duration: 17:03

Transcription (translated to English from Spanish):

How many people are currently working actively within the contracted community, versus how many people are doing more voluntary work?

Normally, we are a team of 5 people. Today, the team is not complete, but we are 5. And volunteers would be on the board, which would be between 9 and 10 people. There are also people who are close and are constantly working. For example, the former presidents (of the community) are always around and there are also more people who are closely working. But the active team is five.

And what positions do these five people hold?

There is an executive director, two people in the political team, one in communications, and one in internal community affairs. There is also a designer who is hired externally. The model changes. Sometimes it's an agency and sometimes it's a designer, it changes. It depends on the time and who is in charge.

And do these people who work regularly within the community, do they change or do they remain?

They all have indefinite contracts, but there is still some turnover. For example, crises trigger some turnover. Now, for example, a large part of the team has changed.

Have there been changes in communications, right?

Of course, I mean, in the end, there is also internal wear and tear. One ends up tired and ends up causing some to leave.

And in communications, is there only one person in charge?

Yes, one person in charge in the professional team. But still, all this works as a team. For example, the executive director is part of that team, I as Public Affairs also work with her... So in the end, we are all there, she doesn't work on communications alone.

And what is the organizational chart like? For example, when they have to make a decision about what is published or not, or a broader communication strategy.

The general guidelines are generally established by the board, but the political team also has a lot of decision-making power in that. Former presidents (of the community) are also consulted a lot to have the experience of the past and see what things have happened to see what reactions we could have now. But, the political team is consulted a lot. And that political team on a day-to-day basis is composed of the people from the contracted team and the directors of the board who are related to the political area. Whether it's the external Vice president, the president, the communications director, and so on.

What kind of challenges have you had lately?

On a day-to-day basis, the problem is that we have few hands... We have a lot of work to respond to a much larger community. In practice, we don't seek daily conflict, it's more about providing solutions than importing conflicts. I don't think it happens like on the other side, where maybe their tactic is more to import the conflict because in the end they see

themselves in a different position than ours. So, we find ourselves needing to defend, and you need more hands than we really have for that. So we are demanded a lot in terms of activities, a lot of response, when maybe the hands don't give for that amount of response.

I would say that is the main challenge, the number of hands available.

And do you rely on volunteers? Communication-wise, do you think it would be better if you had more people willing to volunteer to support?

Look, I would say that outside of volunteering as such from the board, it's still difficult to count on volunteers on a day-to-day basis. One understands that people still have their jobs, and except for a very big crisis where you really have available people, you count on minutes from the volunteers. In practice, counting is always very difficult. That's why it's the professional team plus the volunteers from the board. In the end, I believe we need something more professional.

To hire more people dedicated professionally to the community?

Yes.

And why isn't that done?

Yes. In the end, the community is financed by the internal contributions of the different communities. That is, the Jewish Community of Chile represents the different institutions of the Jewish community. So it is directly financed by their contribution. In the end, it depends on that and it's a very limited budget. It's directly the institutions that pay for the Jewish community to function.

And regarding the issue of participation within the community, I have seen that there is also a lot of calling to participate and to carry out activities. How do you manage it?

The community had a role of pure external political representation. And out of necessity, in fact in Argentina for example, there are two separate institutions that work, the Daya as external representation and the Amia which is like internal community work. But in Chile, the two institutions converged into just one. And the community has that role of bringing together all the community institutions and generating internal instances within the community. It seeks to generate them to work together, not to clash in different main activities, so that if synergy can be generated between different institutions, it is done.

Previously, I had been told that one of the reasons why it had been difficult to generate a long-term communication plan is because they are "eaten a lot" by contingency. Do you think that's the case?

Yes, I believe that in the end one still follows certain plans and strategic lines that set the pace. But, in the end, since we are few, we still have to respond to contingency. In the end, it inevitably eats up a bit of the day-to-day, the contingency. For example, if something like FIDAE happens (International Air and Space Fair. Scandal where at the last minute the government asked Israeli companies not to participate) you have to respond and the rest takes a back seat. Historically, we used to work with communication pillars and it was very clear that we had a pillar about the Holocaust, about Judaism, and about the community, about the contributions of the different Jews. But since October 7th it's difficult to follow because today you have to be more available to respond to the contingency. So you have to abandon those projects. It also has to be malleable (the plan), otherwise, it's impossible.

On the community's website, it says that its mission is to "represent the Jews of Chile." What do you think is the most fundamental role the community currently has?

Totally. Representing the Jewish community both nationally and especially in front of government institutions. Whether public or NGO. And abroad with the main community

institutions globally, which is also a topic. Generating links with other communities and institutions.

What do you think is crucial to include in a communication plan?

The ability to be malleable. It has to have this space to respond to contingency. In the end, I think we can maintain certain pillars and be showing things that the Jewish Community does in its day-to-day, but it has to have the ability to change in relation to contingency. It depends on leadership and staying in a certain line that always shows other different things, different from conflict, that we are not just conflict, when it clearly makes sense. For example, today it doesn't make sense to talk about festivities and joy, but somehow one can turn the issue around.

2.3.2 Interview B

Code: S1

Date: May 22nd 2024

Duration: 35:54

Role: Member of Staff

Transcription (translated to English from Spanish):

Your day-to-day tasks, what do they basically consist of?

The day-to-day is very variable because we have a lot of meetings. There's also a lot of planning and thinking about how we're going to work, but there are also many things that take up our time, such as the daily affairs of the community, which also consume a lot of our time. In general, we spend a lot of time in meetings, both with people at the national level and with international people from other Jewish organizations. So, it's either meetings

or thinking about how to achieve those meetings to establish relationships. There's also a lot of communication work. For example, what we communicate and how we communicate it. I think I'm also part of the communication team in that sense. So in the end, that also takes up a lot of time each day, as it's very important and closely related to public affairs. You mentioned that the team functions more as a group, not that there's one person in charge of communications, but that everyone does a bit of everything. Well, legally there is, but we still work as a team in the end, and we each contribute our comparative advantages. So in the end, as it is a team, we work very much as a team. In practice, if I need help with something, they'll help me, and in the end, we all work together. But yes, there is a person in communications, but we generally work together.

Regarding the context, how would you describe the current context in which the Jewish community of Chile has to generate communications?

Originally, at first, we tried to make a clear distinction between the Jewish community and Israel, between the actions of the Israeli Government and the daily life of the Jewish community. I think it ultimately translates a lot into thinking about the issue of antisemitism, i.e., public communication in relation to such themes, but after October 7, it has become almost impossible to make that distinction. The world has pushed us a bit to stop trying to make that separation. It was already difficult for us to establish such a distinction because we all clearly have this relationship with Israel, and it's not easy to separate it, but the world has forced us to make it more evident. Our work is really closely related to what happens in Israel on a daily basis. We seek to communicate a lot about Israel. In fact, if you look at our social networks today, it's mainly about the war. This has taken up a lot of our agenda. And the various meetings we have are also part of that.

Sure, and this wasn't the case before October 7, or it was less so?

It was much less so, I'd say. Unless there was a major problem in Israel, we tried to avoid it in general. We divided the work well with the embassy, but today it's impossible. It puts more pressure on you... Exactly, the world forces you to acknowledge that the concept of

the Jewish people is a reality, and people can't divide between Israel and the Jewish people, so we end up addressing these issues.

In this post-October 7 context, how would you define the mission and vision of the Jewish community of Chile?

They remain the same, which is to protect the Jews of Chile and ensure they can practice their Judaism peacefully. We also maintain our Zionist base, which I think is stronger than ever. Our main concern is that the Jews of Chile can live well. That's our number one concern, and everything points in that direction. We haven't changed that at all. And is this focus something you keep in mind when creating content and communications, whether on social networks or media appearances? I don't think it's on our minds daily, but it's clearly something always in the subconscious. I don't think anyone doubts that our representation is for the Jews of Chile and that we want them to live well. So, although we may have focused more on Israel recently, it's because, as a Zionist institution, we believe that without Israel, there wouldn't be a safe Jewish community in the diaspora. One leads to the other, and both are necessary.

What do you think are the main communication objectives within the community? You mentioned working with pillars, right?

In practice, it remains somewhat the same: addressing antisemitism, showcasing Israel's contributions to the world, and highlighting the Jewish community in Chile. However, today it's more centered on Israel, and our local actions in public relations are also significant. About 90% of our social media content is about Israel. Antisemitism is an issue today because we're experiencing things that we didn't before, like antisemitic incidents and attacks on synagogues, which were not common in Chile before and now are part of our agenda. We need to highlight and address them.

In that sense, is the objective to highlight these issues or to explain what's happening in Israel? What do you think the objectives are?

I think we need to balance our image of what's happening in Israel, knowing that the media also has an agenda and no one is entirely impartial. Right. So we need to show our perspective and what's happening. Defending the right of the Jewish people or Israel to defend themselves is fundamental because it's the same thing we do here on a different scale. It's part of the war being fought there, and the same fight against antisemitism is what we're doing here. We're fighting for the same cause.

And how do you ensure that these communication objectives are met within this strategy?

I'd say we're not measuring it specifically. Today we're mainly measuring social media growth, like knowing how much we've grown, in which age groups, and which posts work best. But having a KPI like "we need to increase by X amount in a month" doesn't exist. Our goal is to grow and ensure people know about us.

And how do you prioritize the communication goals and objectives in this volatile day-to-day environment?

The day-to-day takes over. We're always fighting against time, which makes it hard to maintain our original focus. For example, just an hour or two ago, the mother of one of the hostages passed away, and that will definitely take part of our agenda as it aligns with our communication strategy of the Jewish people's struggle against terrorism. So, the day-to-day inevitably takes over, despite prior planning, because it's very volatile, very, very volatile.

What are the main channels you use to disseminate these messages?

Today our main base is Instagram, and we spread communications from there. We differentiate between Twitter and other networks, using Twitter more formally for official communications from the CJCH. But in practice, everything is mirrored from Instagram, including Twitter. We focus more on visuals in one and content in the other, but practically they're mirrors. We're also trying to build a strong WhatsApp group for sending notifications.

Right. In the questionnaire I sent out, most people preferred the WhatsApp group.

Yes, but I'm not sure if you've analyzed it by age. For our age group (28 years old), it's harder to reach people through WhatsApp. They find it more invasive and prefer to see it on social networks.

Sure, I haven't done the analysis yet, but it's something I've noticed. Once I have the analysis, I'll share more.

It's a good indication. We try to send everything via WhatsApp, without overusing the group, as people leave if we send too much. We try to keep the most important things on WhatsApp, but it's practically a mirror.

Regarding these messages, the Jewish community of Chile has very heterogeneous members, with people who are very religious, atheistic, and with different viewpoints. How do you ensure the messages make sense to this diverse community? Do you use different channels to reach different people or send everything out broadly?

We avoid posting on days when it's not allowed, like Shabbat, unless it's an emergency. So, we address the religious side by not posting on Shabbat or holidays. There are clearly more controversial topics, like support for the LGBTQ+ community, which is generally

accepted but may upset a religious sector of the community. I think they understand it's part of our public relations work. On political issues, we are generally very careful, trying not to disrupt the balance. There are a few Jews, a minority, who are against Israel today, but in practice, the majority of Jews are represented by the Jewish Community of Chile.

So, you mostly post with the majority in mind rather than using different channels for different audiences, right?

Yes, considering the small team, we can't segment the publications too much. Recently, we've tried to focus more on reaching a harder-to-reach segment, like teenagers/young adults. Adults usually get the information, but reaching young adults is more challenging. So, we're focusing more on them, and we've seen significant growth in that segment on our social networks.

Is this audience always intended to be Jewish, or do you plan to reach other people in the Chilean population?

Our social media content, excluding WhatsApp, is mainly heterogeneous. We don't think about whether it's internal or external; it's more public. Everything on Instagram is for the general public, and it generally meets the needs of Jews but is also meant for outsiders. WhatsApp is sometimes used for more internal communications, like security matters, but social networks are very public.

Could you describe the workflow for developing a communication campaign?

We generally have several WhatsApp groups, like a daily workgroup, a communications group, and a public affairs group. In practice, we work a lot via WhatsApp. We make key decisions as a team, generally with the President and Executive Director leading the way. Usually, the message is communicated by the communications team, and we adapt it based on feedback from public affairs. Practically, we work a lot via WhatsApp and social media, but we also collaborate in person at the office.

Do you have a community manager who handles social media?

Yes, although the focus is more on timeless content rather than the immediate daily issues. We haven't completely transitioned to this system, but we aim to create timeless content and not just react to the war.

How do you involve other community leaders and members in these processes?

There's trust in each board member's role, knowing we are the political representation of the Jewish Community of Chile. The presidents and directors of each institution communicate with us, trusting that we handle public affairs effectively.

In your experience, what are the most effective channels to promote participation in events?

WhatsApp. It's much more personal, like a personalized invitation.

And for events with physical participation?

WhatsApp too, because it feels more direct.

And for online engagement?

Emotional content works best, especially related to the war. Local actions against antisemitism also generate significant engagement.

Do these communications work better on Instagram or Twitter?

Instagram, although Twitter can have a broader reach for some topics.

Are you satisfied with the level of interaction you get on social networks?

Considering our size, yes. Our engagement rates are excellent, often outperforming larger groups.

What are you doing to address antisemitism communicationally?

The main thing is not to let any anti-Semitic action pass, the ones that are clearly publishable. For example, attacks to synagogues or things like that, which in the end are like things that one can fight in public, we have to attack them directly and people have to feel that we are attacking them because in the end it is the only way to keep the Jew as quiet in Chile.

I think that yes or yes since Boric's arrival to the government there was a big change. I believe that the feeling is greater than the real anti-Semitic attacks and I believe that it is also related to what is happening in the world. I mean, all over the world there is an important increase in anti-Semitism and Chile is not going to be alien to that and we have to add also Boric. What was the question?

What communication efforts are being made to address this issue?

We publish, we make it known what is being worked on at the end, we are not quiet and silent in the face of the problem. If there is a problem that we have to let the government know and that the government is being passive and that we need some action, we are going to make it known on social networks. And if there is an action that was ours and that we can show that something was done about it, we are going to do that as well. For example, recently there was a problem in a pharmacy, with a clerk who said a significant amount of anti-Semitic sayings against people who are shopping there and direct action was taken. It was published in social networks and in the end it had a high reach because people feel that they are working and doing the same things. In the end people are more engaged and I would say that they feel more confident to see that they are working and doing the necessary things.

And what is the specific content? for example, if a synagogue is vandalized, are photos or videos published?

Of course, that is, many times a communiqué, many times photos, many times responses as well, for example, in this particular case, from the pharmacy, the response letter that we received was made public so that people could see that we are taking action on the matter.

It is also important to see the results. But many times they are communicated, many times they are also the actions themselves to never let these things pass.

And do you have an example of a campaign that has been very good and why do you think it was successful in social networks or not only in social networks, but as a communicational campaign in general?

Now this means that we are trying to reach with onion content, which has been quite successful and in fact, it has been successful reaching a younger audience, which we have managed to reach a certain audience and who is difficult to reach and who also tends to make you more viral in the content. So, for example, we have created a couple of posts in which a couple of weeks ago there was a commentator from Argentina who came out talking about the kidnapped, that was very high engagement. We also had a couple of other easy viral content such as "Jerusalem under Iranian attack" or Iran's attack on Israel, which reached a lot of people with almost no effort. So it's content that goes straight to the heart in the end and who better off we are.

And, on the other hand, which do you think have had some kind of content or some kind of campaign that said, "Oh, no, we don't have to do it again or we made a mistake in this"?

We used to have, for example, the Book Day, we were doing well, Pesach messages that worked with rabbis. But the truth is that today it is not reaching people. I think people are looking for more sentimental content, less direct. I would say that it's like the end, looking to feel represented more than trying to learn through the CjCh.

And what do you think are the main communication challenges you are facing today?

Reaching the audience. In the end we have to reach both a 15-year-old and a 70-year-old person, both users of social networks, and try to reach everyone with the same content. Then we have to look for what is the specific content for each one and in the end also reach them with our message and I think it is complicated.

What improvements or changes would you like to see in communication strategies or practices within the community?

I think we are slow to upload things like we don't take advantage of the immediacy of social networks. We should live more in the day to day rather than so planned, because I think we can plan perfect some things, but in the end we need to be in the day to day rather than have so planned what we are doing.

We can keep talking about Book Day, but in practice it's not going to work for us. We can keep talking about Pesach, but a greeting is enough and a basic explanation is enough. In the end people today want to feel represented by the war issue, to see that the community is caring and that I think in the end we have to focus on that.

And, what features should be included in this strategic communication plan?

In what sense?

Do you put the issue of it being a plan that is malleable or that does or does not have a specific pillar on Israel or another specific pillar on combating anti-Semitism.

I think they have to be very malleable. As I was saying, we will always have pillars, for example, anti-Semitism and Israel's fight against terrorism is still an attack on the largest Jewish community in the world. So in the end it remains the same. In practice we defend Israel because it is a Jewish community, just as we would defend Argentina, Peru or the United States. Clearly keeping the difference that Israel has a certain special emotional charge because it is Israel itself. The fight against Semitism will always be fundamental. I

believe that today teaching has taken a back seat and that it is good that it has happened. But I think we have to show a powerful, strong, organized community with the capacity to take action. That people see that the Jewish community is not quiet and will not remain silent. That is what is important.

But it has to be a plan that is malleable enough to be able to achieve that. In other words, one day a week and Semitism, another day plus Israel, but you have to have enough capacity for that.

And finally, how are you collecting the opinion of the different members of the community on the effectiveness or satisfaction they are having with respect to communications?

I don't think there is a way in which we measure it directly. It is one of the shortcomings that in the end we do not know exactly how we reach people, if people like it. In the end it is something more of a "cachativa" and how one is testing the waters. Yes or yes there are groups where one consults more, such as the executive directors of the different institutions, the presidents, and one trusts that they are more representative. But there is no such thing as a measurement.

Is that something that you think should be included in this plan?

I think more than those satisfaction we have to measure it in KPIs. I mean, in the end if we are reaching enough people, we have to have a goal of we want to grow x and we want to do it this way. We need to have goals to measure it rather than asking people. You have to rely more on numbers than on people.

People care much, much more about what you say than where you say it, how many people you reach.

No obviously, the point is that I still have to reach people. I mean, I can have a very good message, but if I don't have anyone to listen to it, it doesn't make sense either. So in the end I have to try to increase that number, yes or yes. Today, for example, still checking just

now, we have 9600 people on Instagram, it is low. In other words, we are 15,000 Jews in Chile. At least if they think they are all Jews they clearly are not. There is no lack of 5000 people that we are not reaching through Instagram, so we have to see how to increase those numbers. In the end maybe they had to see one follower to one at least as a base, but you have to establish some measurement, otherwise in the end like growing for the sake of growing doesn't make that much sense either.

For example, the Palestinian community is 500,000 in Chile.

There is no clear number.

But do they have more than 500,000 followers in their networks?

They have like 60,000 on Instagram, so it's low if you compare it. I would say it's pretty similar to the Jewish community. They have 67,000 followers. If you compare it the ratio of us we have 2/3 of our community, but in the end it's worse their number, but they still have more reach.

They have different lines where they arrive. They also reached the public from the left, other than one, we reached them. While the right is still reflected in the message of the community many times and today for reasons as I would say more political as we are very much in that line is more difficult to reach the end. People on the left are more active in social networks, they have more followers and it's called a cause.

And do you think that's a problem, like people following you the more right-wing community, being that there's everything?

Pre October 7 I would have given you an answer, post October 7, it is different. October 7th is a problem because I think people perceive it as "I am not a right-wing person", in relation to the struggle for the right of self-determination of the Jewish people. So that abandonment kind of caused people to start to feel more identified with a certain right wing.

And, I think that for the political games, the end will eat us a little bit. In other words, it is easier to have a more unified message, it is easier for people to reach this message and it is easier to think about it.

So having a unified message, thinking only of the Jewish right wing, which today I will tell you is a majority in relation to Israel or in relation to what needs to be done as tougher actions, in the end is simpler than thinking of a message for everybody.

Ultimately the more you focus your communicational message, the more effective your message is going to be the more you target it.

Of course, but there is also the difficulty that you have to have more hands to do it, which is not the reality. In the end with a small hand, you had to try to maximize the amount of things you could do.

That's another problem, that there are few people working on this subject.

Of course. I mean, for example, if we had a full time designer and he worked in CjCh, if we had the social networks person all day long, it would be totally different and we would work in a different way as we do today. Today in practice we are designing in Canva online two people at the same time, taking it out remotely, one is a political scientist, it doesn't make sense.

Like in practice we should have a team and we should maybe invest more in a stronger communications team.

2.3.3

Interview

C

Code: S2

Date: May 23nd 2024

Duration: 25:42

Role: Member of Staff

How would you describe the current context in which the Jewish community operates communicationally?

Unfortunately, we have always faced crises due to situations that happen in Israel, which indirectly affect the Jewish community in Chile. Although the primary responsibility and spokesperson role belongs to the embassy, we somehow feel co-responsible for situations that ultimately impact our communities regarding antisemitism and Judeophobia. We've indicated that the antisemitism of the 21st century effectively hides under anti-Zionism, which is the most complex phase we've endured in the Jewish community of Chile. We have always had crises due to local situations that we've reported or situations in Israel, such as military conflicts, but perhaps in terms of prolonged crises, this has been the deepest and most ingrained in our society. Sometimes we've had different political scenarios and managed to reconcile with different fronts. For example, in the Chilean Congress, the Palestinian community has done significant lobbying, creating a less friendly environment. However, the government has usually been neutral. By this, I mean all governments—Bachelet, Sebastián Piñera—haven't taken sides in the conflict, maintaining some distance. However, here we have a Congress that has been very militant regarding the Palestinian cause. We've always said that being pro-Palestinian doesn't mean being anti-Israeli, but unfortunately, these two aspects are confused here.

Moreover, now we have a government that, in our opinion, has a certain bias and capriciously participates in this agenda. Beyond what happens with other countries in our multilateral relations, the President himself repeatedly addresses this issue from his personal account. These are not political or international relations but rather a personal agenda of the President, which gets mixed up with the country's international agenda, creating a hostile environment towards Israel and a distant one towards the Jewish community. The most serious part is that this ends up importing the conflict into our country when a leader should take a step back and aim to avoid conflicts between the Jewish and Palestinian communities. When you have a government and a Congress that fuel this fire being ignited in our country or the world, it creates a more complex scenario. In addition to the months we've been living through this process since October.

Thirdly, we also have a social scenario developing in universities and other organizations like CUT and ANEF, which were initially distant from this issue. This conflict, far from subsiding, is escalating with these three fronts we've always managed as a community—issues with Congress, certain politicians, etc. Today we face three simultaneous scenarios that the Jewish community must address.

In this complicated context that becomes even more complex after October 7th, how are the communication objectives of the community prioritized? Are certain objectives prioritized over others?

First, obviously, before October 7th, we had our agenda defined by Ariela Agosin, who had only recently taken office. We had objectives for the year. We wanted to declare Chile free from antisemitism, work on anti-discrimination, and integrate the Jewish community into Chile. Since October 7th, that entire agenda has been completely wiped out and replaced by day-to-day contingencies. We have to do a lot of network and media monitoring, dedicating much time to working with editors due to the media crisis in Chile. The traditional media barely investigate or verify the information they replicate, often copying from agencies and spreading fake news. From a communication perspective, we spend much time contacting the press, editors, and verifying information.

Secondly, from a political and parliamentary perspective, we've had to intensify our presence in Congress, informing parliamentarians about our committee's viewpoint. We've arranged visits for journalists and parliamentarians to Israel, not to impose a truth but to provide a broader understanding of the situation on the ground without prejudice, which seems to be the norm in Chile.

And how does the workflow operate? Are there specific people in charge of monitoring versus those managing social networks, for example?

We had to reallocate logistical and human efforts, strengthening our communications team. Previously, we had only one person and another external individual handling networks,

mainly focused on Jewish calendar events. Today, we have a journalist dedicated to media relations, meeting with editors, publishing columns, and managing traditional and new spokespersons both in Israel and Chile. This requires quick, real-time responses and coordination with journalists.

Regarding social networks, which demand rapid reactions, we've also had to reinforce our efforts in an area that used to be more leisurely and programmed compared to today's dynamics. Writing columns, letters, and public statements is a significant effort, as it is urgent and requires constant media monitoring.

Are there efforts among community leaders, not just those working within the community, but other volunteers and leaders?

For the role of spokespersons, yes. Media outlets often request new faces after a few interviews, so we rely on volunteers who are capable of debating. We've included other relevant actors from the Jewish community and the Chilean-Israeli community to represent us. We continuously check in with them because journalists in Chile need engaging content for their interviews. When tragedies like the one on October 6th happen, we contact the victims' families and provide new content for national media.

You mentioned at the beginning that the community is heterogeneous, with not all members being religious. Are there efforts to generate messages aimed at specific community members, or is the communication more general?

We operate on two levels: public affairs, which is our core responsibility representing the Jewish community to society, and the role of each community with its mission, whether religious or secular. We hold regular meetings and ensure we have a unified public voice. Despite occasional differences, we've maintained a single spokesperson strategy, representing the Jewish community effectively in the media.

What are the biggest communication challenges the Jewish community in Chile currently faces

Currently, the challenges faced by Jewish communities worldwide are exacerbated in Chile because we are a minority compared to the larger Palestinian community in terms of resources, political presence, communication, and activism. The main issue is the asymmetry, constantly having to respond communicationally to various media without the capacity to set our own agenda. With limited resources and faced with large organizations, political parties, and activist media, we need to focus on what is important amidst the information overload.

What efforts is the Jewish community in Chile making to address antisemitism in the country?

We are vigilant about any antisemitic actions within the community. We've increased our tone and started to judicially address severe situations, actively making public denouncements for educational purposes. For instance, we recently confronted a situation in a pharmacy both formally and publicly to illustrate antisemitism clearly and pedagogically. We also engage with government authorities, holding meetings with the Minister of Interior to address violence against community members, institutions, and coordination with police for community safety.

What tone do you think works best when addressing antisemitism?

We aim for a mix of formal actions and public condemnation. Some severe situations are judicialized, while others are made public to educate and socially condemn antisemitism. This approach helps prevent future incidents and serves as a deterrent.

Do you have a way to gather feedback on the communication efforts being carried out?

Previously, we requested formal studies of opinion from entities like Cadem and the Latin American Jewish Congress, which measure our efforts. During the current crisis since October 6th, this hasn't been possible, but we plan to audit our actions after the conflict to learn institutionally from the crisis.

In a future strategic communication plan, what elements do you think should be included?

In a strategic plan, it's important to focus on public affairs, which is our main role, and prioritize resources towards it. Additionally, emphasizing digital media, social networks, and other platforms is crucial. We should institutionalize our presence in these areas more aggressively and audaciously.

Currently, the community is present mainly on Instagram, correct?

Yes, mainly on Instagram and Twitter, which mirrors our efforts. I believe we should expand, including having parallel media for the Jewish community and possibly paying for campaigns. We need to work more on this front.

How do you see the volunteer situation? Has there been an increase in volunteers willing to help post-October, or is it about the same?

Regarding spokesperson volunteers, we have people ready, but we need to prepare them for public roles and debates. There is interest in this. However, we are lacking in terms of youth participation in demonstrations and activities, where we've had little success compared to other communities.

2.3.4 Interview D

Code: S3

Date: May 23rd 2024

Duration: 29:52

Role: Member of Staff

How would you describe the context in which you currently have to perform this communications role and what are the challenges within this context?

After October 7th, the context changed completely, so our communication strategies had to quickly adapt to what was happening here in Chile. As you know, we have a very anti-Israel government that is constantly taking actions against Israel, which in turn increases antisemitism. So, we've taken a vigilant role in keeping an eye on what's happening. While we're not reactive in dancing to their tune, we are very alert because our main mission is to ensure that Jews here can live their Judaism fully and without being attacked. So, I think it's been more of a vigilant role and focused on what's been happening since October 7th.

And does this change from pre-October 7th to now? What kind of strategies were used before October 7th and how has it changed?

Honestly, I've been in this position for a short time. There was someone else before me. I came in already within the context of October 7th. The ultimate mission of the Jewish community here in Chile is for Jews to be able to live their Judaism peacefully. We are not a news agency, nor are we a mouthpiece for the embassy, so to speak. We are the umbrella organization for all the community's institutions, so our ultimate mission is to safeguard this. Our strategies were obviously focused on that before, on showcasing Judaism here in Chile, building bridges with the media, but that was radically affected by October 7th.

How do you prioritize these communication objectives? I've been told in other interviews that you operate more reactively day-to-day since this crisis. How do you prioritize what is communicated and how it's communicated regarding the different issues that arise?

Regardless of being more reactive, there are always guidelines. We set certain boundaries and limits on what to publish, what not to publish, and we know, for example, what message we want to convey with each publication. So, even though we're reactive, it's not like we publish anything or rush to defend everything because it still falls within the framework of what we want to communicate or achieve as a community. So based on that,

we prioritize and assess what's happening. We conduct a quick analysis because it's day-to-day; it's not something that can be extensively discussed in meetings, but we already have our guidelines. So based on that, we prioritize and decide what to do, what not to do, what to publish, and what not to publish.

What are those guidelines?

Obviously, what interests us, as I mentioned, is always preventing the rise of antisemitism, stopping lies. We can't prevent people from talking or expressing their opinions about the conflict, but we can, for example, respond when media outlets invite international analysts who spread falsehoods about Zionism or Judaism, which clearly distorts people's perceptions and increases antisemitism. In those cases, we respond by setting the record straight. Regarding universities, we do a lot of internal work to prevent issues from escalating. So, as I mentioned, there are different guidelines on what to publish, what not to publish. We also try to avoid using very graphic images; we believe that's not the goal and it aligns with Israel's communication strategy.

So, our main interest is that people here in Chile don't forget what happened on October 7th, that they don't forget who started the issue. We try to emphasize the issue of the kidnapped, to focus precisely on that aspect because our main intention is that the conflict shouldn't have been imported here, so we try not to bring in too much from Israel or what's happening in terms of current events in that respect, because it's not our mission. But we do see it from the human side.

Considering everything that's happening in Israel and all the war-related issues, are communications focused on this? Have you thought about guidelines or themes or pillars that you want to start communicating once the conflict is over?

There's always a focus on Jewish life, which is Jewish life a bit here in Chile. Antisemitism is also very important. Israel, but from a positive perspective to show, in essence, what Israel contributes, especially in relation to our country. So those guidelines have been tried to be maintained obviously within what's possible. They were there before and we've been trying to incorporate them as much as we can in this context.

In terms of the messages themselves, the community is very heterogeneous, and you function as an umbrella for different institutions and communities. In that sense, do you think about the messages that are published or that come out of the Jewish community's networks in Chile thinking about the different types of audiences, or is it more about a broad message that reaches as many people as possible?

Yes, but obviously it also depends a lot on the medium we focus on because we know, for example, that Facebook has one profile, Instagram has another profile, TikTok has a much more youthful profile. So, in quotes, we try to adapt more or less the same messages to these profiles.

Now we know we have a certain captive audience, which is older people who follow, so we try perhaps not to focus on capturing those types of people who are already here, but we are trying to focus on younger people who are the ones that are harder to integrate and are in essence the strategy that we have been doing which has resulted in a great success. We have managed to attract an audience between 25 and 45 to 50 years who before were not so captive

And what are the platforms you are using that are working best for this strategy?

I believe the ones that work best are Instagram, Twitter, and now we are starting to work more with TikTok.

And why do you think these platforms work better than others?

Well, as I said, I believe that nowadays in the digital age, youth are the ones who benefit the most from these social networks, while older people are already more captive and receive what comes to them. It wasn't their choice; their children opened Instagram for them, or they already have Facebook, so it reaches them, but they are not necessarily people who interact with these networks.

And in the case of WhatsApp, which is also a widely used platform in the community, how do you segment the messages or decide what to publish on social media and what to publish on WhatsApp?

We use it mainly as a more internal medium for our internal audience. So we take advantage of it to publish activities or information that we don't want to be seen outside or on social media. We use it primarily for that. The rest of the people find out through social media. We don't constantly send information via WhatsApp; we don't do that.

I wanted you to tell me, for example, if something happens, like the pharmacy situation a couple of weeks ago, how is the step-by-step process of handling the situation?

Sure, what happens is that we have a well-cohesive team where each person has their functions, but our way of working is very systemic. It's not that each person works separately; we are constantly communicating. When situations like these arise, each person moves within their area, and we discuss who will do what and create a plan on the spot. But we understand that we are a team that works well-connected daily, so there's no need to specially meet for this; it happens naturally, and these comments and actions arise. We already have certain guidelines, so it's not about stopping and asking what to do. Each person more or less knows what they should do in such situations or any other emergency.

And what do you think are the main communication challenges that you have to overcome as the Jewish community in Chile?

I think there are several. The first is, as you said, that internally there are many groups. The community is very heterogeneous in terms of age, thought, and opinions, and everyone likes to express their opinions. So it's challenging to reach everyone or a large mass. We try to segment the messages or see what interests the community the most.

One challenge is that. Externally, it's about breaking stereotypes because there's a very strong Palestinian movement here that isn't afraid to lie or say anything, and they have ten

times more resources than we do. So it's a bit like David and Goliath. We do what we can. Despite being a small entity compared to them, our reach is much greater.

But still, in terms of demonstrations and organization, they have more people, so in media terms, we are always a bit behind. It's hard to break stereotypes, like the issues of genocide and occupation, which are terms used like “world peace” or “end world hunger,” but are lies.

I think those are the major communication challenges.

And in terms of volunteers, do you have people who act as volunteers or support in communications or, in general, give more hands to carry out this strategy?

Not volunteers in terms of communications. There are always groups within the community that do volunteer work or support us in certain tasks, but there isn't a group of volunteers that helps in the communications area as such.

And do you feel that after October 7, people have interacted more with content, are more willing to respond, volunteer, or support the community?

More than volunteering, people interact much more, but that can work for and against us. There is also a lot of information that isn't true, and people start retweeting, or some people lack enough discretion and post inappropriate things that end up working against us, not just us but the entire community. So, the issue with volunteering is that it's something you can't really control, or if they are individual people posting, you might be lucky to get support or something very good and intelligent.

There aren't volunteers as such, but WhatsApp groups are formed, people get added and repeat everything. That can be very helpful, but it can also be very harmful because you can't guide those people since they don't work for you.

And in terms of communication campaigns specifically, do you have an example of a campaign that went very well, something that should be replicated?

We know there are topics that people are concerned about or interested in. Generally, when they see the community taking actions or, for example, public statements, they do very well. Or when it is seen that the community took action, like with the pharmacy incident where the community spoke with the pharmacy management, and the pharmacy sent an apology letter, we published it, and people were very interested. The community needs to know they have a protective umbrella that defends and cares for them and makes the best efforts, even if they don't always agree. Generally, these types of actions are what resonate best with people.

And conversely, are there contents that you think people interact with less or are less interested in, or perhaps the opposite of what you were telling me before?

Yes, anything too aggressive. People don't want to see bloody images. I don't know if you remember that video published by the embassy, simulating a kidnapping; I feel it was a mistake to retweet it, and we received a lot of criticism. People know our community isn't like that. Unlike the Palestinian community, where their social networks are full of such images, our community prefers content aligned with our values as Jews. We are about life, advocating for peace, remembering the kidnapped, but if you look at our networks, they are more focused on lives than bloody scenes. Such images shock people. Jews know the situation; we don't need to be shown it visually.

And regarding antisemitism, what communication efforts are currently being made on this issue?

Antisemitism has always been an issue the community addresses. You may see more or fewer publications depending on the context, as sometimes there are more pressing issues. But whenever we can, we address this topic because it is a line that is transversal to everything we do. Our mission is for people to live their Judaism, and antisemitism clearly undermines this, making people afraid to wear their Star of David or school uniforms. So we always address it, either through collaborative publications with institutions like the ADL or the museum or through our own posts. It's a constantly addressed topic and always will be because it is transversal.

Are the messages more about educating on what antisemitism is, or are they more reactive or informative about what is happening, for example, at universities? What's the tone and type of message generated on this topic?

More than reactive, it's about educating and showing what's happening. For instance, with the pharmacy or the stadium incident, we try to differentiate that you can oppose a country's policies without attacking its people or those who follow a certain religion. We focused a lot on the stadium incident because it wasn't appropriate for people to mess with others' cars just because they opposed something. So, we show these situations with everyday and concrete examples that people can identify with and understand.

Do you perceive more interaction with content related to this topic compared to other content published on the community's networks?

Yes, there's more interaction, but it's more internal. Like any community, except for the Palestinian one which has a cause adopted by the left, our audience on social media is mostly internal, with 90% being community members. So, this topic resonates with them. Reaching people outside the community is a challenge, but it's understandable that most Chileans aren't interested in this issue. What you see on networks are leftist groups making noise, but they don't represent the majority of Chilean society, as shown by surveys and comments on posts. Except for a few extremists, people want the president to focus on Chile. Attracting people outside the community is a challenge, but it's understandable they're not very interested in this topic.

In that sense, are the communication efforts more focused on people within the community, or is the goal to reach as many people as possible?

Our goal is to reach as many people as possible, but we try not necessarily through social networks but through internal communication efforts or through actions where people close to our community speak in the media. Often these are internal actions that aren't visible because we can't say we asked someone to speak, but many times parliamentarians, writers,

or columnists are managed by the CJ. We feel this is a quicker way to reach an external audience than through social media.

So, internal efforts are to reach more people, and social networks are more for people within the community?

That's the logic. It's not that the publications are made thinking of the community, but that's where we reach the most. Except when things like the pharmacy or stadium incidents happen, we immediately see interaction from people who aren't regularly on our social networks.

Do you have a way to gather feedback on all the community communication efforts?

Yes, we have all the social media metrics, plus feedback from working with institution presidents and directors. We constantly analyze the metrics to see what works, what interests people, what we're doing well, and what we need to improve.

To conclude, what do you think should be included in a strategic communication plan?

The community's communication plan is quite comprehensive. Today, if there's something we're lacking, it's people. Communications cover many areas, both internally and externally, and as a small community, we're constantly working to get by. This department, established just over a year ago, already sees the results. We need to keep consolidating it, implementing what's been achieved, but there's little to correct. Perhaps reviewing the internal website is crucial for information and clarity for the community and outsiders, including the relationship with the embassy.

Additional information collected outside of the interview via phone call to complement data provided in other interviews:

- We do not have a broadcast group. We have a community on Whatsapp with 1500 subscribers.
- We have a base of more than 3000 on mail. The opening rate is about 80%. It depends a lot on what we send. If it's something more contingent it's over 90. We send two newsletters. A weekly one that is the activities of all the institutions that has in general between 80% and 90%. The community newsletter that is sent every two weeks is closer to 90%. Public statements or contingent or emergency information is close to 95%.

2.3.5 Interview E

Code: S4

Date: May 31st 2024

Duration: 26:26

Role: Member of Staff

How is the workflow between the board's voluntary work and the staff function?

Well, I am precisely that, the link. Every two weeks there are board meetings. Decisions are made there, guidelines are defined, and I have to connect with the team to implement these decisions; that's the dynamic. Also, board members obviously have direct contact because the idea is for board members to take on concrete projects. So they also link directly with team members; it's not that board members don't talk to the team or that everything goes through me. Generally, I am the link, but there is a lot of interaction between board members and team members for specific projects or requirements.

How would you describe the current context in which the Jewish community needs to exert its communication efforts?

Well, everything changed on October 7, it's like another reality. Before October, I would say we had a more proactive agenda, where we wanted to introduce topics ourselves. We wanted to somewhat distance ourselves from Israel—not the right word—but to mark that they are two different things: Israel and us as a Jewish community. Obviously, we have an unbreakable, ancestral bond with Israel; it's our land, the land of the Jewish people. But we are Chilean Jews. There is an ambassador who defends the State of Israel, and we are Chilean Jews. We often joke that we celebrate on the 18th, we vote in Chile, not in Israel, and that's what we make clear. We are an integrated community contributing to the country with our professionals, writers, artists, entrepreneurs, academics—there are many academics. We are always there in national emergencies, providing quick aid during fires, floods. So we had a very proactive agenda, showing how we contribute to the country, how we are Chileans, beyond what happens in Israel, we are Chileans and we contribute to the country. In that sense, we organized activities to showcase Jewish culture, traditions, festivals, values.

We always defend Israel's right to exist. We do not comment on the government of the day, which is a crucial difference because we don't vote in Israel; we are Chileans, we vote in Chile, and Israelis elect their governors. We neither criticize nor defend the current government, but we do defend Israel's right to exist. When Israel is demonized or its right to exist is delegitimized, we come to its defense. Generally, the logic was that the ambassador defends Israel, and we step in only if the ambassador takes too long or doesn't respond, which sometimes happens. When Israel is attacked and its right to exist is delegitimized, we intervene because the demonization of Israel quickly turns into antisemitism in Chile. This was our pre-October logic, trying to promote a pro-Jewish agenda. We also frequently take politicians and journalists to Israel because we see ourselves as a bridge between Chile and Israel, trying to bring the best of Israel to Chile, like water management, technology, and many other things. And Chile also has much to offer Israel. So in that sense, it was very strong.

Now, since October 7, everything has changed because antisemitism has skyrocketed on the agenda. The delegitimization, denial of what happened—because we always defend against Holocaust denial, and this denial must also be defended against. So the agenda has changed, and now we are combating numerous manifestations of antisemitism, like graffiti, incidents happening to people, issues at universities. Now we have to meet with all the

rectors of all universities to ensure the problem doesn't worsen in Chile. You can say "break ties with Israel," but Jewish students feel very intimidated, very uncomfortable. We just received a harsh letter from UMCE, which is on strike, and one of their demands is to expel two professors who are "Zionists."

So, the agenda today is unfortunately... It was somewhat before too, in the sense of "defending ourselves." We face the problem that Palestinian activism here is intense. Intense not just because they are active and prolific, but because their strategies are very... All the time, for example, we meet with someone in the Foreign Ministry, and they call the next day. "Why don't you meet with us?" They always try to even things out or block us. For instance, we tried to run a campaign for the hostages, showing their photos on giant screens. They called the companies and threatened them until they canceled our campaign, even though we were paying for it. We were paying for advertising. We didn't show any blood or violence, just the photos of the hostages with the phrase "return them now." It wasn't violent or political, it was humanitarian.

So unfortunately, their level of aggression and toxicity and their presence in universities and media forces us to follow their agenda to defend ourselves. We have a policy of stopping any violent or antisemitic message immediately. Some say, "What does it matter, it's just graffiti..." but we are in a mode of not letting things pass and reporting all acts of discrimination and antisemitism. So today's agenda is about stopping antisemitism. As I said, addressing universities, graffiti, and the president who often provides material...

We continue with the security agenda. That's a permanent issue. We have a connection with the Ministry of Interior for the security of our institutions. We have continued some of our activities, like Hanukkah at La Moneda. But some have had to be reconsidered or reformulated. So everything was disrupted on October 7.

And when you decide to generate content regarding antisemitism, how do you determine what type of message it will be, for example, a post, a press release, or an Instagram post or something more educational? How is it decided how to handle it communication-wise?

We have a permanent line on social media that is like "educational" content, for example, why Jews put stones on graves, what a kippah is... We have an educational line that is fed

regularly... what antisemitism is... This is a permanent line, which is based on what I mentioned earlier, more educational, proactive in terms of sharing who we are with the rest of society. Because most Chileans have never met a Jew, so there's that line.

This is also complemented by reactions when things happen. We issue statements when there is a significant antisemitic incident. We regularly have opinion columns on topics that interest us. When necessary, we write letters to the editor of *El Mercurio*, which are published often.

We also show antisemitism in other parts of the world on social media, for instance, when presidents of other countries condemn antisemitic acts. So, "the president of Canada condemns antisemitism" or international leaders or relevant people who speak out against it, we also post that as positive examples.

So, explaining what antisemitism is, educationally, what the myths are... There is a whole line of ADL content about "what is antisemitism," but another part is generally what I mentioned, for example, what a kippah is... When a Jewish holiday comes, we make videos of rabbis explaining what Passover is... So we put out proactive content and then deal with denunciations in day-to-day activities.

Do you think or perceive that this content generates more interaction on social media? For instance, is there more conversation when a letter is published? What is the institution's perception of this type of content specifically?

I think statements generally, in more critical situations, have a greater reach.

Look, for example, the communications area, we see the strategic lines as a team. But everyone has their expertise, so I trust the team a lot. The communications people know what content works. From the conversations we've had, my impression is that statements in critical situations have a greater reach. When critical situations happen, Jews don't like things to go unpunished, so Jews themselves spread it. My impression is that what has the most reach are statements in terms of addressing critical situations... because we also post notes from important opinion leaders. So, for example, posting Peña's note on the university issue has a significant impact because Peña has his own readers... So we try to

feature important people. Or the rector of the Catholic University, we published his letters. That has a big reach.

Also, more positive things, like when we did one of the manifestations for the hostages, we made a very nice video, "love is stronger," which was all positive and had a huge reach.

And separating somewhat from what the Palestinian community does...

Before October 7, and this is a change from Israel, we never posted dramatic things. For example, when there was an attack in Israel and people died, we posted a candle with the message "baruch dayan haemet" (blessed be the true judge), because we wanted to show that terrorism is an important issue in Israel. But we never showed dead bodies or anything. Palestinians always show dead children, pure drama... Israel made a significant shift. Since October 7, it started showing things it had never shown before, like all the images of the massacre... Israel had never done that, so when Israel did, we realized the background was that if it wasn't shown, everything would start to be denied. We crossed that line with care, without showing blood and children, but we did show what happened. If we don't show it, they will say it didn't happen, and it is already being said that it didn't happen. Now, we try to show more positive things, as I said, the hostages... but that's something that has changed a lot since October 7.

Sure, and what do you consider to be the main communication challenges the community is facing now?

Look, one is internal communication. That's a very strong challenge because people say, "the community doesn't do anything"... and lazy people, they don't engage with social media.

On the other hand, there are many things we can't say. For example, we are currently having meetings with all the rectors of all the main universities, but several asked us to keep it confidential because they are negotiations, and like those, many other negotiations we do cannot be published. Sometimes we publish, "We met with Minister So-and-so" or with a

deputy, we post that. But many negotiations cannot be published because it backfires, and then the Palestinians go to complain that they also want to meet with the rectors... So the challenge is how do we communicate internally everything we do. Because we've been told to send WhatsApp messages, but they don't get leaked, but we have to be very careful.

So, how do we communicate what we do to our community? Because we have an internal audience and an external audience, but the internal audience is also very important because if they think we are not doing anything, the community feels unprotected. For example, with the universities, they need to know that we met with all the rectors and the issue hasn't escalated more because we've been handling it, but how do we communicate this to the internal audience... That's a very important issue.

In fact, in other interviews I've had, they've mentioned the issue of community members who don't participate actively on social media or WhatsApp groups, making it very hard to reach them because they aren't institutionalized. For example, they leave school and are lost for 10-15 years until their children go back to school, and then they become institutionalized again, but we lose 10-15 years where these people don't receive communications because they aren't institutionalized under any community institution.

For example, we have meetings once a month with the presidents of the institutions and we tell them everything we've done. After the meeting, they say, "Oh, the amount of things you've done..." but they don't pass that information to their institutions or their members.

And for example, a newsletter... It was suggested that we used to have a newsletter...

We stopped it during the war, but today Yael is going to relaunch it. We release a weekly newsletter with the top three news of the week, the things we've done, and now we are indeed resuming it. I think it was wrong to stop it for so long.

But for example, if the community has 20,000 people, how many people are subscribed or in the WhatsApp groups?

I couldn't say for sure, because it changed recently. But I think there are no more than 2,000 people in that WhatsApp group we have. I would have to ask for the updated number, but I think the last time we talked about it, there were about 2000.

And the newsletter database, is it also around that number or more?

No, the newsletter has more.

Yael should know...

Yes, you can ask her. But I remember it was also a topic of the open rate, how many people open the email. I don't remember the number, but it's not 100%.

But now in the emergency and after October 7, hasn't there been more interaction? Like people wanting to participate more or opening emails more, for example?

That's what we were talking about with Yael recently, that for example, on Instagram, followers increased a lot in the last two months. So this is the internal issue. The external issue is how to reach non-Jewish people who might be interested in the topic to learn more about... not about our activities because that might interest them, but the more educational posts. I think we would like that to reach more people. Our social media always tries to be positive. Highlight Jewish writers... It's not like the Palestinian community which is all about blood. Quite the opposite.

And in that sense, what changes would you like to see in the communication strategies that will be employed, perhaps thinking about when the events of October 7 are more resolved?

More modern in terms, for example, like... Look, yesterday we were at an event at the US embassy. The ambassador has incredible charisma and there was much more celebration, it was a more fun event, with music, she made her presentation with, quote, "jokes" because

she talked about the ties between the US and Chile and as she talked, they were showing funny photos, like her eating a completo... That's what we lack.

It happened to me yesterday that I think we need to convey a less "Jewish suffering" image in general, less about the Holocaust, the suffering. Like less victim, but less war, less victim. But more joy, more energy, music, culture. I think we need to convey light. And perhaps less heavy, our social media is serious.

They are very institutional...

And it's fine that they are institutional. But I swear yesterday was a great lesson with the ambassador, because it was super institutional, she explained all the ties between the US and Chile, but she showed it in an entertaining way. I think especially on social media, being dense is a disadvantage. I think there should be images, music, more joy.

And also take advantage of the fact that the community has many traditions and maybe, I don't know, for example, invite non-community members to Shabbat to show, I don't know, or not? There are so many beautiful cultural things that could perhaps be used more in the educational pillar so that people who have never met a Jew can see...

Totally, that's why I say, in a positive light. The communications team laughs at me because they post something, and I say, "that same thing but positively." I think we need to make that change. Although advertisers say that negative publicity is much more memorable and impactful. I know people who say it has to be negative because if there are 10 news items and one is negative, you'll remember that one. But I would like it to be more joyful, more positive, brighter, more sharing. So that in the end, we are seen as "the light of the nations." To be seen that way. That's what I think, fundamentally.

And to wrap up so you can go to your meeting, if you had to make an ideal strategic communication plan, a dream plan that must be included, what would it be?

Well, obviously there has to be significant work on social media. I think we need to be able to address different audiences. So, for example, social media is important... even though a letter to El Mercurio might seem like "no one reads it," opinion leaders do read it. So I think we need to know how to reach different audiences. The plan should include reaching young people with something lighter, more entertaining, perhaps even with a much younger spokesperson. It's not that I will do a TikTok, but someone aged 20 to 30 who does fun things.

I think we need to know how to reach opinion leaders too, with more letters and columns. Be forceful.

And reach young people and non-Jews. How to reach Jews more with the educational part, I would like that. We tried podcasts for a while, but I don't think it worked much...

And generate activities, because sometimes more than saying "we are this," doing things where you get to know each other and share with other people. In the end, communicating through action. I think we need to be more capable of creating spaces where actions speak for us.

2.3.6 Interview F

Code: D1

Date: May 23rd 2024

Duration: 17:50

Role: Directory Member

What does your advising consist of? Because there is also the communications team.

Well, board positions are more advisory. Directors are ad honorem; it is not a paid job. So, one gives their time, energy, and everything to the extent possible.

I would say that within the community, the team is very professional and very committed. They work very intensely because there are many tasks. It is not a large team; it is just the right size for the tasks they need to accomplish. So, in essence, I would say that the Board also has quite executive roles. We generate projects, develop ideas, advise, approve or reject proposals, and the more strategic matters that are proposed.

But specifically in communications, it is about being able to accompany, advise, and provide the expertise one has for different actions. This year has also been particular because after October 7, we have been in a state of ongoing communication activity, especially outward. And internally too, but it has been like a state of permanent crisis that somehow ceases to be a crisis, if you will, and becomes a standard, but that has been the main focus. Normally, in times of peace, one has more possibilities to develop communication strategies towards all CJ's audiences, be they political, institutional, governmental, alliances, municipalities, media, universities, academia, etc. There are many audiences. And internally as well, within the community.

So, I would say that this year the strategy paused, so to speak, and a crisis-oriented strategy was established.

Yes, I remember, I remember that the first time we talked was before October 7, and you mentioned that you worked... Am I still audible?

Yes.

Oh yes, sorry, I don't know why. Yesterday I talked with Barto at this same time and Meets crashed too. Yes, I think it collapses at this time. You mentioned that I remember the first time we talked was before October 7, and back then you mentioned having communication pillars, and now I imagine everything changed.

Exactly, we had to focus. And yes, the main axis today is that because everything is focused there. Besides, things happen every day both there and here, whether statements, actions, now with the universities, so it has evolved over these six or seven months, and we are

almost 100% focused on that in communications. Internally, many things are still being done at the institutional level and with all the organizations that are part of CJ, but communication-wise, we are fully on this.

In terms of public affairs, I would say the same. So it has changed a bit, but in theory, the idea was, we had already advanced a strategy with priority pillars identifying our target audiences and generating actions. Seeing what our field is, what actions to take with which audience, with what objective, etc.

So yes, it has changed a bit.

Yes, and what would you say are the main communication objectives now in this context?

Well, I think they somewhat overlap with the objectives we have set as CJ, which is that the community has a primary interest or objective to ensure that Jews in Chile can live peacefully and normally like everyone else. That they can practice their worship, traditions, have security, respect, tolerance, etc. Like any other group and have a peaceful, secure life where we can contribute to the country.

So I would say that, indeed, it overlaps there, and I would say that today, communication-wise, this is more important than ever. It has never had more value than now. If before one might take it for granted, like "Oh, well, yes, it's obvious," it's no longer so obvious.

So I would say the main objective, though there are several others, the main one today is that. And the best example this week is that our young people can go to universities peacefully and study peacefully without being exposed to potential situations of violence, aggression, or hate speech.

Are the messages the community shares, both on social networks and internally, intended only for the Jewish community, or are they also meant to reach the broader Chilean public?

I would say more for the broader public than internally. Today, the focus is very much outward because to achieve this objective I mentioned, strong work needs to be done with the media, social networks, especially today, where another tough battle is fought. But also at the institutional level. Public institutions, ministries, the security ministry, the foreign ministry, the government, etc.

So yes, the internal message is also more about reassuring people about what is being done, to be able to communicate efficiently, adequately, and promptly internally about what is being done and everything that is done to achieve this objective we discussed.

Now, sometimes not everything can be communicated because there are more strategic matters, meetings, or activities related to relationships with people, institutions, contacts, politicians, all that world that cannot necessarily be openly shared on social networks, but it is done continuously and is a silent but very valuable work.

Often what happens is that the communication issue we need to improve is being more proactive rather than reactive. I feel we have been more reactive than proactive. And that is an issue today due to the context, which involves many new things all the time related to the situation there that we do not control or manage, or actions by other groups that also affect us. So there is a certain reactivity that catches up with us, and I think that is an area for improvement.

And what do you consider to be the main communication challenges for the community currently?

There could be more, but I would say, well, there are things we have been advancing on, like the relationship with the media.

And unfortunately, it's heavy, but crises help with that. This crisis has helped in that sense because you naturally start to relate more, have more contact, and they seek us out, and we generate a closer bond as they require interviews, statements, public declarations. So, this means today we have a network of contacts, a network of media contacts that has grown and strengthened. This is something somewhat "good from the bad," so to speak. Some have direct contact with Ariela; there are journalists who have gone to Israel during this period, we have arranged trips, visits, it is also political and media work. This also means that being there, seeing things firsthand, and being able to interview people directly there allows them to have a more real or personal view of the issue. It also creates a more permanent bond with them over time.

One challenge is to maintain, not lose, and generate value from this database and these links that have been established, so that they can count on us as a valid, credible institution. To say, looking at it objectively, the information they are providing is correct, verified, etc. So, in essence, we need to provide information, educate on this, advance, grow these links, maybe add more people to this close contact network, and maintain and promote it. Use it and utilize it for mutual benefit, so they have access to verified, correct, relevant information, and we can have access when we need to spread information or need a rectification, have the right to reply, etc. I think this is something we gained during this period that we need to care for and enhance, it is a challenge.

As I said, the reactivity and proactivity issue, we need to be able to set topics independently of the external agenda, and there the machinery catches up with us.

Well, it also depends on whether we look at it here or abroad because a dilemma we always have, which is also a challenge to resolve but doesn't depend 100% on us alone, is this distinction about whether we, as the Jewish community, represent Jews in Chile; we are not the ambassadors of Israel. We are not the defenders or representatives of Israel in Chile. So we always have this blurred line about where our work ends or where we stop speaking or representing. This depends a lot on coordination with the embassy, with embassy

communications, with the Ambassador, which exists but doesn't always align or isn't always efficient. So sometimes, they call us to ask "what do you think?" or for a statement, and we wonder if we should respond or not, whether it is our responsibility. And sometimes we do respond when it isn't entirely our place because there is a gap on the other side, so we have to step in. That is a topic of defining objectives. This is a permanent issue.

Finally, we address it case by case. Our official strategy is that we represent the Jewish community in Chile, not Israel in Chile, and we try to maintain that distinction, but it isn't always possible.

Date: May 29th, 2024

Duration: 34:10 seg

Last week we talked about communications in general, what the community is doing, and we still need to talk specifically about challenges and antisemitism. So, I wanted to ask you in that regard, I don't know if you received a questionnaire that I'm circulating.

Thank you. In that questionnaire, there is a section about antisemitism and the perception of antisemitism in Chile and if that makes people interact more or less with community content, and also what their perceptions are of how the community has handled this issue. So, in that sense, I wanted to ask what specific actions the community is taking in terms of communications to address the issue of antisemitism.

Well, I believe the issue of antisemitism is transversal. Within our communications strategy, it is established that in any situation related to antisemitism, we get involved.

Last time, I talked to you about this somewhat blurred line between defending Israel, the role of the embassy, and the role of the community, that is, the CJCH, at the communications level. Sometimes, we are obliged to respond either publicly or internally, or take a stance in relation to Israel, especially in the current conflict in the absence of the embassy's presence. So, while our strategy states that "we are the representatives of the Jewish community in Chile and our public positioning is related to that," the number one issue that concerns us is antisemitism.

The CJCH's objective as an institution is to ensure that all Jews in Chile have the same opportunities, rights, and duties as any Chilean citizen and can practice their religion, traditions, study, anything. Antisemitism is what immediately triggers us to act publicly, to denounce it, defend those involved, or promote actions in that sense, whether publicly through letters, columns, interviews, or internally in meetings with ministers or relevant secretaries, or through legal actions. Everything that can be done communicationally, in terms of what is shared and disseminated, but also in terms of public affairs actions.

So, I believe this is a transversal and highly prioritized axis. In terms of antisemitism, we have been very engaged in this sense, and it has been a very important axis since the start of the conflict. I would say that the key communication axes have been the issue of hostages and antisemitism. These have been the important content axes around this crisis.

Was this already a communication axis before the conflict? And do you feel that now you are addressing the issue more?

What happens is that now there have been more concrete, real situations of antisemitism. Clearly, since it is an established axis for us, in any situation of antisemitism, we will speak out, denounce, condemn, and take other actions that, as I mentioned, could be legal or involve generating public affairs actions with institutions, ministries, the government, or parliamentarians. Mobilizing whatever is necessary communicationally is indeed something we do because the situation, at least for those of us on the board now, has been very challenging. People like Dafne, who have been involved much longer, might have experienced other conflict situations, but this has been the toughest and most intense regarding the level or perception of antisemitic actions or threats. There are various factors such as street protests, graffiti, direct actions against individuals, like the case of a lady being refused service in a pharmacy, or other incidents like flags placed on public institutions.

A series of situations are happening with more intensity and threat than we had experienced before. This is happening worldwide, but particularly in Chile, we also have a government that is not especially pro-Israel. With the government's statements combined with a strong, mobilized Palestinian community that is active on social media and institutionally, these narratives promote even more such actions here than perhaps in other parts of the world. In Europe, for instance, there are large Arab and Muslim populations, like in France and England, which pose a permanent threat, even of terrorism. Despite being far from the center of the Middle East conflict, in Chile, we have a context where government and Palestinian community narratives significantly contribute to these actions. Thus, we have seen more antisemitic mobilizations and actions in Chile than at other times, particularly since the conflict started. It has indeed been a mobilizing axis for communication.

How do you decide what type of communicational action to take in each situation? For example, condemning what happened outside the stadium or at the pharmacy, or other posts that might be more educational or share news, like the mobilizations in the US. How do you handle each situation?

I think it's very case-by-case because the context influences a lot. There are many chats about what to do here and there. We have gained experience over time, and from that experience, we have a know-how of how to act. We have media contacts and a person helping us with media diffusion and press management, so we have been training ourselves.

Ideally, we should have protocols for crisis management, outlining how to operate in a crisis, a crisis manual, action protocols, and a crisis committee. In practice, we do this, but we may lack written and established action guidelines for future authorities and board changes. We've developed a format in everyone's heads, which needs to be put on paper. Even with experience in communication crises, one should have pre-established communication protocols, identifying potential crises, involved persons, and preliminary statements. Although always evaluated case by case because the context and actors change, influencing whether a situation needs legal action or is just internal.

In communication chats, we discuss opinions and execute quickly because the longer it takes, the more it spreads on social media. Depending on the situation, it may require an interview in a medium or not. It's about who is involved, the audiences, and the legal or institutional framework.

Do you think there is more interaction on social media when content related to antisemitism in the country is shared?

More interactions on our own networks?

Right.

Regarding antisemitic hate speech on our networks or in general?

On the community's networks.

Grace and Yael can help more with analytics details. I don't know much about that. But I believe that when a public declaration or statement is made, it reassures the community that we are doing something, marking a stance externally. This has an internal and external effect, with media potentially using it or not.

There may be an infinite demand from some community members for constant public visibility. Criticisms like "CJ doesn't do anything" arise because not everything is public. We do things that can't be shared. We're not a bot to respond to every "Free Palestine" post on social media. We can't stop or edit them. Some people mistakenly expect that, thinking CJ should do more.

Returning to communication challenges, there's also an internal communication challenge. We've focused on external strategy during the crisis and for the future, but we need to look at our internal communication channels, whom we are reaching, and those we aren't. We have monthly meetings with community presidents, reporting all actions, which they support and approve. But they don't always pass this information to their communities, so we have to do it.

People following our social media or in our information chats stay informed. However, those who are not institutionalized, don't follow our networks, or aren't in the chats remain uninformed.

We used to have a weekly or bi-weekly newsletter summarizing community actions, which worked well but was interrupted by the crisis. This will be resumed soon. The information is sent by email and replicated on WhatsApp, though not everyone is in those groups.

A significant group in schools gets informed through school chats. But those who have left school until they have children and return remain disconnected. Engaging and communicating with this group is a challenge. We don't know how to reach them. Your input, being part of that group, would be fantastic. They pause from community activities and return when they have kids in school. Except for a few who stay involved, like in the FEJ, but they are few.

About reaching everyone, how many people are in the MailChimp or WhatsApp groups if the community is 20,000 strong?

Ask Dafne or Yael, who handle operations and have the exact numbers.

But what you say is very important and true, that there are like 10 or 12 years of people who are lost. Do you think that perhaps it's because there isn't as much active participation within institutions or other communities within the community, which means they don't get that information because they don't participate?

They're not in institutions, they're not in school, they're not in any place where they could stay connected or communicated. Some continue with the stadium for sports, but they have other interests, they're not involved in the institutional part.

A few years ago, we included a youth director precisely to bring that world closer, and significant work has been done with the FEJ, which is becoming increasingly active, at least to follow them during their university years. But yes, there's another challenge in internal communication, the issue of reaching those groups that are somewhat left out.

Thinking out loud, do you think it would be a good idea to perhaps encourage more participation from this age group in these other institutions rather than just pushing the community's social networks?

I think both things are important. But effectively, when you're connected to an institution or organization, you have actions, activities, and everything, you're more linked. But I also think, "If I were your age, I wouldn't join an institution of old people." Which institutions could you join? There's also a challenge within the institutions themselves to create or open spaces for young people. In this sense, I think the more orthodox world has done a great job. They are incorporating more young people; they are very good at marketing, they organize fun activities, trips to Israel. They identified that niche and developed many things for young people, doing it very well.

On the other hand, the other institutions haven't done it and haven't opened those spaces.

Do you think there's competition within these institutions?

I don't think it's competition; I think there's a bit of resentment, who leads, egos. I think that's another challenge, but I don't know how much the CJ has the role to address it. The CJ has to deal with it, and it's complex because, among rabbis, there are different opinions, each with their restrictions and views. For instance, when we hold the Yom Ha'atzmaut event, if it falls during the Omer, you can't sing and dance, so to include the more religious institutions or rabbis, we must avoid music at an event that is typically joyful. We want everyone to attend, so we have to make concessions. We now do it on Sundays in a fair format, but next year we might do it on the actual day of Yom Ha'atzmaut, when music and celebrations are permitted due to a religious exception.

There are also limitations on where to hold activities, which sometimes complicate matters. For example, this year it's at Mercaz, not at NBI or the stadium.

Looking on the bright side, which is difficult, do you think that after this crisis post-October 7, the community might unite more and increase participation?

It has happened. These crises create unity, but I have the impression that once things return to normal, those divisions might also return. I'm not sure it will last, but it's an opportunity, and maybe the institutions and the CJ should turn it into one.

How do you envision the strategic communication plan once the crisis is over?

I think one aspect is defining these strategic axes at the level of public positioning, maintaining the separation within CJ's messages as much as possible. Topics related to Israel or its defense should be represented by the entity representing Israel in Chile, while CJ represents the Jewish community in Chile and its institutions. This separation should continue. The antisemitism axis is crucial and an absolute role of the CJ.

Another axis is education. We had this but had to put it aside. Educating about Judaism, Israel, traditions, and milestones through social media, academic, educational, or cultural initiatives is important. The theme of Education and Culture is a vital axis.

Another important axis is highlighting the contributions of Jews in Chile, showing how Jewish people contribute daily to various fields—academia, sports, culture, law, medicine, gastronomy, education. It's about emphasizing that we are Chileans who also happen to be Jewish, contributing positively to this country, not just as settled foreigners.

And then, there's public affairs. The relationships with institutions, deputies, parliamentarians, international organizations, and communities from other countries are essential. Maybe we should think beyond Chile, considering Latin America as a whole since we are not many—15,000, 18,000, 20,000. Thinking on a larger, Latin American scale might be beneficial.

Based on these axes, we would need to outline action plans. For example, organizing Shabbat dinners in different homes every month or week combines education and culture. There are many actions you can take, not just through social media or press but at different levels to promote and advance these areas, which I see as the communication priorities.

Also, advancing in creating a crisis manual and protocols is essential, making it official for future leaders.

2.3.7 Interview G

Code: D2

Date: May 29th 2024

Duration: 36:13

Role: Directory Member

I've seen you quite a lot in the media, going to interviews on TV or radio. Is it something you had any training for, or did you just dive in?

I just dived in. I did have some training at one point when the community itself called different potential leaders for media training, but it was very basic. In the end, it's a coincidence, a bit of "when you're asked if you want to be president," which isn't an easy decision, you know this is part of the job, but no one really prepares you for it. Some people might be more prepared; I had some basic media training, and my legal profession sometimes involves speaking to the press. The rest has been on-the-job training. Fortunately, I took on the role a few months before October, which has been intense, and I had two years of experience as vice-president, where I also dealt with some aspects.

When I started this research last August, I had a preliminary interview about communications, and I was told you worked with pillars, always trying to adhere to these pillars in communications. Now, post-October 7, everything has changed.

Totally. Communications have clearly focused on the emergency and crisis. How would you describe the current context in which CJCh has to generate communications?

Well, everything changed for us after October 7. When I assumed the role, one of our main objectives was not to talk so much about Israel, letting the embassy handle that, and focusing on Judaism, philosophy, history, traditions, etc. However, the events of October 7 changed everything because our red line was talking about Israel only when it became an issue of antisemitism. The events of October 7 immediately turned into antisemitism. The same day, and it has worsened since. Although we wanted to distance ourselves, it's not possible. Today, more than ever, the Jewish issue is mixed with Israel. The attacks we receive as Jews are all related to that; it is modern antisemitism. Our mission is for Jewish life in Chile to be possible, full, and peaceful, and obviously, all this goes against that objective. Moreover, the large, active Palestinian community, joined by the left, has adopted this cause as their own.

So, within this framework, we are somewhat compelled to get involved in this very complicated issue. It's hard for non-Jews to understand, but it's really complicated because we have no influence over what happens in Israel. We don't even vote in Israel or protest. We just receive the consequences of what happens, whether good, bad, or in between. It's a complex situation, and we try not to lose our humanity. For example, we expressed our regret over what happened in Rafah and received a lot of criticism because some believe there is nothing to apologize for. But we try because we cannot lose our humanity and because we understand the country we live in, where the Palestinian issue is very significant and touches an important nerve.

So within this framework, we still try to follow our lines of sharing about holidays, traditions, showing many photos of happy things, etc., but it's complicated because the war dominates the agenda.

And how do you draw that line? I discussed this with Andrea the other day, about how the embassy's communication differs from that of the Jewish community, which is something that needs to be separated. How do you draw that line? It seems very complicated

It's very complicated. The thing is, we have different perspectives. The embassy represents Israel, and we represent Jews in Chile, so our interests differ. However, many interests overlap. We have a love and affection for Israel, and we know that all anti-Israel sentiment

turns into antisemitism, even if they try to justify it otherwise. It's true; you only need two eyes to see that attacks on Israel on social media also target Jews. Moreover, Jews in Chile are Zionists, so it's impossible to separate the issues.

But we do have different perspectives and understand that. For starters, we don't have to defend the Israeli government, and within our community, there are people who support and oppose it. We don't represent a government; they represent a government and a country.

We have different interests and try to let the embassy take the lead when things are complex. Sometimes the official information isn't clear. It's difficult for us to speak out, and sometimes we don't have to. We always decide if we should make a statement, if we have something to say, and if we do, what we should say. This differs from the embassy, which definitively represents Israel and must speak accordingly.

And how do you decide to release a statement or make a post?

We have a communications group where... Well, within the board, each director has a function, right? You've already spoken with Andrea, who is our volunteer director in charge of communications, our advisor on communications. So Andrea is involved, as am I as president, the vice president of external or political affairs, Dani Hasson in this case, Yael as head of communications, Gabriel Silber as a political advisor, and Michelle, our external communications advisor, a paid external agency. This group makes urgent or clear decisions. For very specific issues like Rafah, I take it to the board. I cannot overlook the fact that I also represent a board that, in turn, represents the institutions. For very specific and complicated cases, we've even involved institution presidents, like deciding whether to attend the Hanukkah event at La Moneda. We brought that to the Assembly of Presidents. But for complex day-to-day matters like Rafah, we discuss it at the board level. Daily matters are handled by the communications group.

How do community leaders, both board and staff, collaborate with leaders of other institutions within the Jewish community? Is there continuous collaboration?

Yes, there are two stable groups that function. One is the Assembly of Presidents, which meets once a month with all institution presidents, myself, and ideally the board and staff. Normally, it's me, Dafne, and the Assembly of Presidents, but usually, the entire board and staff attend.

This is a permanent working level, and the other is the level of executive directors, essentially general managers. This group, called Yaja, also meets once a month, focusing more on day-to-day work, while the other is more political, dealing with political decisions and follow-ups. The directors' group handles daily operations, how each community's activities create synergy, etc.

There's also a youth committee where FEJ and Derej, formed by different youth groups, work. All those involved in youth activities are now part of this committee. We have a director, Yael Flores, though she's leaving for Spain soon. She was in charge of youth and overseeing these communications.

Various instances exist, and there's a constant, ongoing flow of chats, calls, etc.

What would you say are the main communication objectives the Jewish community should pursue now?

Our mission, I always say, boils down to one point: ensuring that Jews live peacefully in Chile, able to practice their Judaism freely. This is achieved through knowledge, education, communication, etc.

Currently, the war generates much antisemitism, causing much unease in our community. Communications aim to present a different image, continuing to show holidays and community activities while not losing our identity. Our focus within the war context is on the hostages; we have a moral duty. Additionally, we clarify some issues about the war when necessary. We are not a news agency.

Sometimes people say, "But you didn't publish this." We don't have to publish everything. We could perhaps create a parallel medium and leverage it. But our community's goal is to showcase our political work, community activities, and normal life. We also clarify important issues through columns.

We work a lot on publications, columns, and articles in the press, which allows for more explanation than social media.

Not sure if you received it, but alongside these interviews, I'm conducting a survey on communication preferences within the community, asking about perceptions of antisemitism and if it motivates more or less interaction. Most people see it as very relevant. What specific actions are you taking to communicate about antisemitism?

We support and help with important work done by the museum, which brings in various speakers to discuss antisemitism, the Shoah, and Jewish history.

Our work focuses on educating through social media, which is not easy, especially now. We publish columns, articles, and hold many meetings with political leaders, university deans, senators, deputies, mayors, and candidates, explaining the implications for us. We show them the daily antisemitic acts in Chile because they often think antisemitism is a myth we invented.

Which channels do you consider the most effective for communicating this issue?

We've been studying this. Television remains the most important medium. We try to ensure news is as objective as possible, meeting with editors and journalists. This week we met with CNN; I'll meet with La Segunda. We've met with various radio stations. Radio is also crucial; we participate in interviews and discussions when given space. Online, there are key sites like BioBio, which has been difficult to shift, and Emol. We met with El Mercurio's director.

Social media is important too. We try to build networks of tweeters who help with this. However, Jewish people are less active on social media due to the rejection and aggression felt there.

Indeed, in the survey responses, there's a question about whether antisemitism in the country leads to more or less interaction with community content, and I thought it would be more, but people interact less...

People are tired of hatred and anger. This isn't unique to Jews. Today I heard about decreased political participation among university students because even young people are tired of hostility. It's a general phenomenon. There's a generation that lived through the pandemic and now seeks to coexist peacefully, very different from the pre-pandemic generation. Young people must participate in social media as they are the ones who manage it.

And speaking of volunteerism and participation, how do you see the issue of volunteers? Maybe not as volunteers for communications but in participating in activities organized by the community.

Look, every time I talk to someone, they say "count on me," "we are available"... When the war started, they said, "how can I help." But when the time comes, it's very complex. Everyone gives ideas and suggestions, and I tell them, "look, fantastic," but what we need are hands because we are overwhelmed. Obviously, there are a billion things to do and that could be done better or more, but it's complex because people find it difficult to work voluntarily. But when the time comes, as I said, we lack hands. And from the point of view of the events we do, we have problems because few people show up. At closed events with parking, yes, they come. But if we want to do something in public, few people come. Out of boredom, fear, cold, whatever. So it's complicated. It's very hard to mobilize.

And do you consider that a problem...

It's a problem because obviously if we could show much more strength in the street, more Israeli flags... This policy of retreating to avoid aggression is very human, but it doesn't work. History shows us that the worst policy Jews have had is staying silent. And on the other hand, there are a million things to do. We need two million volunteers, and people tell you they are available and all, but when you ask for something concrete, they don't come through, so it's complicated.

And in that sense, what do you think are the main challenges you are facing now in communication terms?

Well, an avalanche of antisemitism and anti-Israel sentiment. And “avalanche” doesn’t even begin to cover it. The amount of hatred against Israel and Jews on social networks is incredible. On newscasts... Additionally, the Palestinian community has convinced the political world that they are 500,000, which is a lie. But they have them convinced that they are 500,000 votes. So people in elected positions fear being very pro-Israel because they are directly threatened. “Forget it, we will blacklist you in the community,” “no one will vote for you,” “forget about our money.” Or businesses... When we wanted to do campaigns with screens, some directly called companies to tell them that if they worked with the Jewish community, they would never hire them again. That level of violence. Or communication agencies... you don’t know how hard it was to find one. Well, in the end, we worked with Michel, who is Jewish, but communication agencies told us no.

How heavy...

That’s the reality we live in, so the challenge is enormous, it’s titanic, and one does everything humanly possible with head held high and tries to find resources and professionals. Fortunately, in the community, we have very good professionals, so usually, when we are told no in the market, there’s always some Jew willing to do it, but in the end, everything shows that we only help each other. Then they ask why we are closed off, well, because of things like this.

Sure...

The challenge is very big. There is enormous antisemitism in Chile, especially on social networks. And there’s also an assimilation that what happens in Israel, we could be responsible for. The view of Israel is extremely subjective, not just in Chile, but worldwide.

But trying to see the glass half full, Chile at this moment is in a sort of “Anti-Octubrismo,” and Octubrismo has a lot of connections to Palestine, and Palestine is closely tied to

Octubrismo. So, from that point of view, it is very linked to the left, and the left is not well-positioned now. The president has taken a stance like no other president before, and he is also poorly evaluated. And, on the other hand, people are very concerned about violence. So, they don't mind people being harsh on violence; they want it to end, and that somehow translates to what Israel does with Hamas.

So, there we have a little positive window.

And regarding antisemitic acts, like the pharmacy incident or the protest outside the stadium, what actions have been taken communication-wise, aside from press releases or social media posts? Is it just about publishing on social networks, or is there also an internal effort to appear in the media?

The thing is, we always decide whether to communicate or not, how much to communicate. For example, with the pharmacy, we concluded that the more we communicated it, the worse it was because it motivated others to do the same and that this guy's action would spread. We always have to be careful about how much we give ideas or motivate. On the other hand, the pharmacy immediately reacted and fired the guy the same day they found out, sent us an apology letter, and called me. Because if we continued promoting this as an attack on the pharmacy, no company would be interested in helping us in such cases because it would backfire. So what we did was publicly thank the pharmacy for their attitude.

We could have made a big deal out of it like some wanted, but we concluded that it was worse because it could quickly backfire and also cause "pro-worker" movements to arise, arguing that he was fired for a matter of freedom of expression. There was a specific handling for that case.

The stadium incident, yes, we communicated a lot, moved a lot on social networks. We also used it as an example. We immediately had a meeting with Carolina Tohá, Minister of the Interior, explaining that this matter was crossing a line with various security-related entities, and we made a big deal out of it.

And it also had a lot of international repercussion...

We are well-regarded by the rest of the international Jewish community for having this large Palestinian community and being relatively a small community. I mean, we are not tiny, but we are 20,000, a small community compared to other communities worldwide, and we face this monster head-on. They are always watching us, for example, now there is the American Jewish Committee meeting in Washington, and I am the main panelist. They always look at us, not as an example, but as a symbol.

I would say it had an impact (the stadium incident) because it happened in our home. They really crossed a line, and they are not protesting in front of La Moneda but came to our home to shout, not throw stones, so it's bigger.

To conclude, how do you gather feedback from community members about the communication efforts being carried out?

No, organically, maybe we should do it, but it's very inorganic. I mean, we get feedback from everyone, each one personally. It's a direct thing, calling, sending WhatsApps.

In reality, our principals are the institutions, not the Jews, the public institutions, so through the presidents, at each assembly, and once a month, we talk about everything that has been done, it's discussed, and each one gives their opinions.

And in a dream strategic communication plan, what do you think must be included?

We would like to have an international communications agency because nationally we are sure they don't want to work with us. It's a reality, and there are better ones abroad too. An agency that helps us produce pieces, I mean, elements to communicate with strategy, with everything, so a much more organic job could be done. For example, what Michel does as an external advisor are the relations with editors, journalists, media, etc. But she doesn't help prepare the advertising pieces, the pieces to publish. And we haven't found any agency that can do it, and we don't have the means either because hiring someone very, very good and hopefully powerful obviously means money, which we don't have at the moment. But

evidently, it would be much better, and also from abroad, it could be something for everyone.

There are people who produce pieces, but they are not well adapted to the Chilean reality. And besides, there is nothing organic because, of course, there are those who work with the young, the Fej has its community manager, we work on one side, we have a community manager, but on the other hand, we have Michel who handles external matters. I forgot to mention Grace, the former communications director, who now handles social networks.

But there is no strategic plan. There is one written, but since October 7, it's not an organic thing. Someone who reviews everything editorial. We review it, but several different people review it. That would be ideal for me... to have an agency that handles everything, that is strategic...

And it makes a lot of sense, being such a heterogeneous community, doesn't it?

And hopefully, they also manage social networks. I don't like how our social networks are. Grace is good, but for me, it's not the standard we should be at.

Why? What do you think should improve?

The communication pieces, I mean, I would like them to be better visually. Also active from the point of view of... more video, less static. I don't know, a clear message, a clear image. I would like to develop TikTok more, which reaches a different audience. I would like to target things better, have more strategies behind algorithms, that kind of thing.

As a side note, now I see many accounts of American activists who do their activism more indirectly, like through humor... showing other views, ultimately showing that the Jewish community is not just about the problem with Palestine but much more...

I think we need to do something like that, more creative, more luminous, happier. In the emergency, in the crisis, it's been very difficult to sit down and build a strategy, and that's

why you want to hire a good agency that can lay out the visual stuff, that would be great. An international agency, because in Chile, no one wants to work with us. It hurts a lot.

The community is funded by contributions from different mini-communities, right?

The community is funded by the institutions that have their annual fee, and with that, the normal functioning is paid. If you have a special project, you have to raise money from other sources or other donors from the community, so it's more complicated.

2.3.8 Interview H

Code: A1

Date: June 4th 2024

Duration: 45:10

Role: Advisor

In assembling this structured content grid, did you base it on pillars? I remember before starting this research, we did a mini interview where you mentioned managing communication pillars...

More or less, yes. It's quite similar; we've adapted it. For example, yesterday on antisemitism, we decided not to cover daily antisemitic incidents because our audience will see those and decide whether to publish them. However, from a social media and structural perspective, if antisemitism serves an educational purpose, then yes. For instance, I oversee advice on antisemitism and myths about antisemitism. That's one branch. Another is Shoah, where we make references to Shoah whenever possible, explaining it in a pedagogical manner.

Topics related to Judaism are also crucial. For example, explaining what the Western Wall is, discussing what happened during the Shoah, or explaining why we eat matzah during Passover. There are many ways to approach it.

We also cover national and international commemorations. For instance, it could be Holy Week, which still needs to be mentioned... because ultimately, we live in a world where we, being Chileans, celebrate Holy Week...

Then there are Jewish commemorations like all the holidays. Today is Yom Yerushalayim (Jerusalem Day). Also, well, this connects to other things, but for example, commemorations that remember terrorist acts. We're focusing on remembering terrorist acts. For instance, if you look, on Sunday there was one, and now this week there's another — a nightclub in Orlando — to underscore that terrorism isn't just about the World Trade Center or October 7th; jihadist terrorism has been going on for decades. Obviously, in July, Amnia comes on strong with this; so there's also a commemorative and terrorism-related aspect there.

Next, it's also about highlighting Jewish personalities. If you notice, there's a trend with Nobel Prize winners. If you look at our social media, you'll easily spot these posts...

If you want, I can send them to you.

But what are the posts that fit into this category? So, Shoah/antisemitism, Judaism, national and Jewish commemorations, terrorism... Oh, and topics related to Israel, but not about what's happening in Israel today. For example, not that Lebanon is attacking, but about Israel's support, like last week's support from Trudeau for an antisemitic attacker or the French prime minister's attack... At a time when we don't have many allies, it's important to highlight the ones we do have.

Your work is crucial. That is, thinking about everything that isn't related to current events, which, according to the interviews I've had, most communications are heavily focused on. So, your request will also be very important afterward, once the conflict is "over"...

Yes. But the thing is, the idea is that since there's so much focus on current events... This arose because the person now in charge of the Community can't address these topics. Even before October 7th, it was difficult; now it's impossible. You need a content grid that doesn't just respond to things... it should be proactive, propose topics that really matter to us at a deeper level. The declaration they'll make today won't matter tomorrow, but explaining that antisemitism is as ridiculous as people believing Jews eat children during Passover might make someone think.

So, it's more about educating, right?

Yes.

Also, shifting gears, I've been told that one of the biggest challenges in communication, apart from the crisis itself, is community engagement, especially among 18-30-year-olds. So, how do you address this in your strategy? Have you found it challenging?

Yes, it's a challenge, but I think some take it more seriously than others. Obviously, growth is always good. But just yesterday, we were discussing... because a few weeks ago, they told me to look into how to approach TikTok, so I researched it, attended a few masterclasses, and found a strategy. Yesterday, we defined how it will work. We're going to gather a group of young people to whom we can provide content, and they'll help us develop it. Basically, it will be specific to TikTok. We have this deficiency, and we're addressing it now.

Oh, great, so you'll have more people helping...

The idea is for me to continue generating what needs to be said, but have young people deliver it, because otherwise, it doesn't make sense. Obviously, the content that's already been created will be used on other platforms. We might not even remove it from Twitter, but it's specifically designed for TikTok.

And if it's for TikTok, was it also considered for Instagram, not as a video format...

Yes, it's ready. Obviously, we'll also post it on Instagram and Facebook. But it's specifically designed for TikTok. There are other platforms that interact in terms of age as well, but there's a different strategy... For example, it won't go on Twitter because we know it won't do well.

Do you think it will be educational content or following trends... How do you imagine this content?

It's following the same line, but instead of, for example, posting an animation or a reel or a video about what this blood libel myth is — that Jews drink the blood of children during Passover — it's transforming that into a script for a young person to deliver. The core messages remain, but the medium changes, the communicator changes, the format changes...

What do you consider to be the most engaging content currently within the community's social media?

Well, I actually have some metrics here. I can tell you with the data at hand...

It varies across platforms, obviously.

Statements get the most views and reach on Twitter. That's very telling because that's where opinion leaders, media, stalkers, haters, followers, everyone goes. So, the reach of each statement is immense. For example, the last one about UMCE dismissing Zionist professors...

Yes, exactly.

The last statement had 100,000 impressions and 436 retweets. The following tweet had 5,000.

That's a big difference. What was that tweet about?

What comes next is quite interesting because we posted something on Times Square with people singing "Am Israel Chai" and stated, "That's the energy we need right now." That's the second most engaging because things were so bad that people really needed that.

I see.

Overall, on Twitter, the posts about Israel tend to have a lot of engagement, but Twitter also has a problem — haters. You put out a statement, you think, "Oh, great engagement," but then you look at the replies and they tear you apart, "Oh, murderous Jews"... So, analyzing these metrics with a double-click is crucial. You might think, "We have incredible engagement," but it's not. 80% are replies saying, "Oh, these damn Jews complaining again"...

That's Twitter for you. It's a public eye. In fact, since October 7th of last year, journalists and media go straight there, even before calling us because they used to call us. Now they go and see the statement first because they know an official statement will be made, and they request comments based on that. Twitter is the official source for the community.

Let me check the other platforms. If you have any questions, feel free to interrupt...

Sure, sure, of course, please. In fact, everything you're telling me is incredibly important.

On Instagram, it's more for our followers. And the one that gets the most likes — look at the radical change — is the one that ranked second on Twitter, the one about the energy...

That one about the energy we need right now — we were in such a bad place. I swear, the thing about Jewish professors really brought us down...

And after that one, there's the one I mentioned about the French prime minister blaming Hamas. So, again, the likes shoot up because it's not the general public on Twitter; it's more the followers or sympathizers.

Right, right. It might also have to do with Instagram being much more visual, right? So, having a video of people singing would grab much more attention on Instagram than on Twitter, which is more for the media and statements...

Yes, we've noticed something strange where videos that go viral are generally performing much worse on the graphs. It's quite bizarre because I love videos and reels, but people aren't even pressing play or watching them. On the other hand, the graphic that ranked second on Instagram is hugely successful because it's simple and impactful. We're still studying this phenomenon.

I'm going to send you the one I did last week about the blood libel myth so you can see the core themes.

And the one about the French incident was leading on Instagram.

It's eighth on Twitter and second on Instagram, but the Times Square one is second on Twitter and first on Instagram.

In the end, the conclusion is that public opinion resides on Twitter, which is super hostile and takes the time to repost and say, "Jews, murderers." On Instagram, it's more about your supporters and followers.

Facebook is very unique because it obviously has a very diverse age group, but it has an incredible level of engagement. On Instagram, very few people generally share in their stories. But in May, we had 534 shares on Facebook, with a publication reach of almost 70,000.

Heavy... What does that mean?

It means they share, as it's very easy... In contrast, it might be more difficult on Instagram. I don't know why this happens. If you want, I can tell you the reach of all the networks so you have an idea.

Yes please

On Twitter, the reach is 173,900 (15.8k followers). On Instagram, we have 140,000 (9.7k followers). On Facebook, we have 68,000 (14,000 followers). And on TikTok, we have 56,000 (1156 followers), but it's super disproportionate because we put very little effort into TikTok and the growth has been huge. That's why we're going to add this other strategy.

Actually, what you were telling me before about Facebook versus Instagram, about people not sharing as much. I don't know if you received the survey I'm circulating on communication preferences.

Yes, yes, I filled it out later.

Thank you very much. Well, one of the questions was about the type of content you interact with and if your perception of Alsa's anti-Semitism leads you to interact more or less with community content. And I thought people would say they interact more because they're more concerned, but that's not the case. Most people say their perception of anti-Semitism in the country doesn't affect how much they interact with community-posted content.

The thing is, you know what underlies all of this a lot, there's a survey on anti-Semitism on social media from the Latin American legal Congress.

Today, one thinks you're going to go out on the street and they're going to do something to you because you're Jewish. That can be because the Latin American Congress survey is only on the Internet and there are no measurements of anti-Semitism. But one believes that the Internet reflects reality and that therefore, as there is a lot of anti-Semitism, there are also many anti-Semites on the streets. The North American Congress report says that anti-Semitism is not as deeply rooted or as huge as we see it. I think that survey would be very useful for your study because maybe there's a very strange dissonance. Maybe people who are not seeing social networks know deep down that they are not being persecuted for being

Jewish, that there are very limited groups, like at UMCE, or that there are some idiots at the University of Chile who are even infiltrators because they are not even students, who scale that. Now, those who are always on social networks believe that they will indeed be killed tomorrow, but the hatred on social networks is not as much as we think. It has grown since October 7th, yes. But maybe people's perception is that there is not as much anti-Semitism as it seems. But don't give up because there are also sectors of people. I mean, there are those who believe they are being persecuted and believe there is a permanent threat, so they are very active on social networks. Those guys do react to what happens at UMCE or at Chile, they are very noisy.

There is the other, it has the background that believes that the thing is more weighed and that does not react.

Right.

But they are different groups that interact. And there, probably you have found the result, which is very striking, that in the background it's like "Why don't you react when there is more anti-Semitism?" It is that maybe they do not see it, or they weigh it, or they do not want to see it. Or there is a dissonance that what is happening on social networks and what is happening in reality actually responds to these shitty logics of the communists, the little children who have nothing to do, the left, I don't know. There are so many elements... that's why this work is so difficult, because there are too many elements to know how a person reacts. You have to double-click on each group of people, Gabriel Saliasnik, on the young people, on the Fej. You have to identify the leaders to know how each group thinks.

Sure, it's very complicated. I'm going to ask Barto for the study. I was going to ask you if the number of followers on social networks has increased since October 7th or has it remained stable?

Look. They have increased, but since I took over the networks in April. But I could see. But look, in the last two months we increased by 900 followers, but since October 7th... I don't know, look, I don't know if hootsuite as I wasn't a user before is going to let me. But

it's a good exercise to see if we went up on October 7th. If he gives it to me, I commit to pass it on to you.

Thank you yes because even 900 followers, for organic content...

In one month. And organic, zero pesos.

I also work in networks, with brands and that's what we upload if we have advertising and contests, influencers... I mean having this level of followers and organic growth... I mean that also speaks of posting, communicating interesting content.

I believe so. I seriously believe so, because there is a good complement. I mean, after October 7th, I mean, we could barely post how many new dead we had. Images that were not so violent, but that ultimately gave an account of reality. It was just day to day. But you had no chance, not even for space, because we could have had an agency, but there was so much information... You had ten posts a day just about what was happening. Between October and January.

We posted 10 nonsense and said we didn't want to post so much. Because there were also these other things happening, which told us murderers and we were like "but if they just killed us 1200 people...". So we had to adapt the contents, but there were 10 posts, we didn't have the space either for what we are doing now, It was responding to the crisis, that now the crisis is already status quo, I mean it's still a crisis, but you have to start complementing, now you can only give other contents that are giving you the more ideological support of who you are.

So there's that balance, I think that capturing people. For example, on Facebook, last month's post that had the most likes is that of a Jewish woman, Nobel Prize-winning writer from South Africa, that on the other hand, nobody took into account. But on Facebook, like an older and very community audience, the Nobel Prize in Jewish Literature broke it. Ultimately, there is content for everyone, on all networks, and somewhere they'll get caught. But I think that the complement of topics and formats, there we've made a super important progress.

And how do you put together these pieces? Do you have a designer

I put them together... well, in general the Reels, I steal them from other accounts, for example things that are being done. And nothing, I edit it in Canva and I take it out.

The other are like templates. I'm a super bad designer and we don't have a designer but we're going to have one now. So the design templates were put together at some point. I didn't put them together. But what I do is identify the theme, for example, the Prime Minister of France said bla bla, then I grab it and say, "this question is important and I adapt it to the template. So there are some templates of format, such as reel, press, carousel, and we all identify the themes. The people who are there day by day identify the theme of the day and I identify the theme as of the month and say yes, this is going to go in this support, in this graphic, with this template. Now we're going to have a designer, who is someone we needed urgently, we couldn't go on like this.

And does it only touch the theme content or also answer messages, interact on networks... because it's a cut-off as far as you know they have the comments disabled or no. On Instagram at least.

Yes, yes, because they didn't do shit all the time. It was awful... I see the messages internally. There are some that I answer. At the hater, I block it on top. Because we said in the end we're going to have him bothering you all year long.

Before, we weren't so drastic with the hater, because there were already so many people who hated us that it didn't matter. But now it makes a lot of noise, so the best thing now is to block it so that he doesn't have access to your content and doesn't replicate you.

And then there are the people who support us and then those who ask questions, those are answered with automatic answers. For example "hello, I want to become a Jew", thousands of those. And there's an automatic response "if you want, I don't know what to consult for conversion, contact, I don't know what".... And the rest are few questions or things that have to be answered.

All the comments are disabled, because the level of hater reached an inapproachable limit. I mean, we could have 2000 bad comments and one good one, then we wouldn't be deleting 1999.

And what happens when there is a crisis in the Middle East? I don't know what happened with Rafah last week that was super busy. Do you get more internal messages?

Yes, totally proportional. I mean, there's a crisis in Rafah and we get a lot more messages like "murderers" and all that.

And how many on average? So you can't answer the number they are or more manageable?

No, no, because blocking has been very good, because that's what allows you to block, that you no longer have to wear yourself out with the idiot who's going to bother you all the time for anything you're doing. So now, for example with Rafah, we receive, I don't know, 15 hate messages internally. But before it was 50.

And to close, could you tell me a bit, perhaps as lessons you have learned in this time working in networks?

You know what? It's like every month you learn. But in general I can tell you that the basic learning of these last two months is that you have to make a good mix, nothing else. It's the key because being only day by day does not contribute to the formation, for example, of a public opinion.

For me, the mix is the most important thing. And true learning is every day, because what I tell you... I mean April, we did 3000 reels and suddenly it started like falling... and it's like that the reel costs a lot to make, you have to edit it and stop seeing it. But on the other hand, the simple photo with a text is sticking a lot, and next month I don't know how it will be.

Everything is so dynamic and able and this month it goes wrong with the graphics and we have to return to the Reel. So every month you have to be evaluating and following in the mix.

And in those messages that obviously have more reach and more likes... For example, now we're going to take out a post about the march for Israel, which went to New York and that the images are super nice and I assure you that that's going to have a good reach and engagement. Follow that line. We were never much with the line of the murdered, decapitated person, that we never went for that. And at first it worked, but not anymore.

In fact, something that they told me in other interviews is that it's about not posting things that are too violent and not so much about the day-to-day in Israel, because the community

is not a news agency. In the end, it's more like that and that also has a lot to do with expectations. Also from what the community has to do versus the embassy, for example.

Look, since this is anonymous... But you forget that I told you this. But I always said in the community that we're all doing a job that's not our job and that's going to bring negative consequences.

Today they tell us that we are the ones defending the "Zionist and murderer government of Netanyahu" instead of telling the ambassador, who is sitting there, in a chair.

So once in my course, in the typical Hebrew Institute course chat, there was a poaching that Boric had done to change with Israel and someone said "I hope the community responds to this firmly" and I was like "hello, I understand perfectly, but I think we could also ask the embassy to respond firmly. Because they are the representatives of the State of Israel here." So that what you're finding is a pain that the community won't be able to get rid of.

Because besides when you have an ambassador who is not very active, you load all the hand to you, because you can't leave Israel unprotected. You can't act as if it doesn't exist. We have to leave, because we are Jews and we have to defend. I mean, they killed us people, there are people kidnapped, and if it's not the embassy of Israel and you have to say it and if they say "the community is Zionist and genocidal", you lost. In rigor the community is carrying all the burden of that judgment, instead of making the balance that corresponds, we should be talking about the contribution of Chile's Jews, about what Judaism is, about what was anti-Semitism, about what is the Interactive Jewish Museum and how it contributes to tolerance, about how many school children come to the Jewish museum to learn about intolerance and bullying.

There we got an extra job that is not for making or not the job, it's for how to stop doing things what you start transmitting to public opinion. You start transmitting that our job is to defend the State of Israel when today in rigor, and we all know it, Israel is super questionable what it's doing. I mean, there are 25 thousand deaths... Although you want to be super defender, you're throwing a judgment that the Israeli Embassy doesn't.

But the community has constant contact with the embassy, right?

All the time. That's the problem, because people complain. And then come the complaints of "ahh why not put news (in the social media networks)" and "why not defend Israel" and you want to tell them that the embassy of Israel exists, because in their minds it no longer exists. Then the community has to do that job, so as not to do it, because we are not the embassy. But as (the embassy) doesn't do it as they should, then people are dissatisfied. We are super criticized, but it's because people still don't understand the mission of the community. But the cable crosses with the embassy, and as there is no embassy in rigorous communication, he expects the community to do things, and as he is not at that level, because he cannot become the embassy... There is work.

2.4 Code Summary

Code	Number of times the code repeated in each interview								TOTAL
	EI	S1	S2	S3	S4	D1	D2	A1	
7 oct	1	2	1	1	4	1	7	3	20
Diffuse line with embassy work			1	2	3	4	3	5	18
Educate			2	4	4	2	1	4	17
Antisemitism on the rise		1		3	5	6		1	16
Invisible work			2	3	4	3	4		16
Responding to crisis	1	1	3		5			4	14
Positive content		2		2		2	8		14
Asking for things out of turn			1	1	3	2	2	4	13
Teamwork	1	1			1	4	5		12
Quiet Jews	1	1		2	2	3	2		11
Media		1	3	1	1	3	2		11
Separate content by networks						1		10	11
Condemn antisemitism		3	1		1		5		10
Representing Chilean Jews		2	2	2	1			1	8
Lack of personnel	1	2	1	2	1				7
Reaching a heterogeneous audience		2	1	2				2	7
Participation						4	2	1	7
Arrival Boric/Gob		1	1	1	2	1			6
WhatsApp announcements		4		1					5
Reach 18-35		1		1	2		1		5
Case by case					3	2			5
Internal communication					3		2		5
Content of actions		2		1	1				4
Lack of formal measurement		2	1						3
Avoid negative content				2		1			3