



#EngageJewish

WORKBOOK

November 10-12, 2019 | 12-14 Heshvan 5780



PROGRAM OVERVIEW

Sunday

All-Conference Opening and Cross Track Learning

LATE AFTERNOON:

#EngageJewish: Shifting Ground (From What – To What?)

Welcome and Diving In

Jewishness Through Our Stories

Case Studies: Attributes of Network Models

All-Conference Maariv

All-Conference Dinner and Keynote

EVENING:

#EngageJewish Beit Midrash

Monday

MORNING:

#EngageJewish: Attributes and Opportunities of Networked Jewish Life

Imagining A New Normal: Permeable Boundaries and Gravitational Pull

All-Conference Lunch and Learning

Cross Track Learning

AFTERNOON:

#EngageJewish: Designing the Engagement Opportunities We Need

Implications and Next Steps

Open Dinner

Cross Track Learning

Tuesday

MORNING:

#EngageJewish: Moving Forward and Making Change

All-Conference Close

Community Meetings and Action Plans

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WELCOME

Setting the Stage

The ground under our feet seems to be continually shifting. That isn't in our imaginations – it's real. The rate and scope of change – social, economic, political and technological – in our world today are breathtaking.

A similar kind of rapid, comprehensive, global change happened in the 14th century with the advent of the printing press. A combination of technical innovations, the printing press catalyzed social, economic, political, and religious revolution. When more people had access to the written word, more people could share their ideas, and that simple act of sharing itself – let alone the ideas – challenged power structures and social strata. The cost of books and newspapers plummeted through mass production, increasing access. But the real impact of the printing press was literacy. With access, people bothered to learn how to read. And those who read became educated. The educated became more engaged in society, and that was revolutionary.

Being in the middle of the revolution felt threatening and scary, but the outcome was more education and engagement in civic life. On the other side of revolution was resolution, and a healthier society.

Today, we face similar questions as leaders in Jewish organizational life. Technology – from the internet to mobile phones, from big data to collaboration tools – has disrupted the status quo, leading to the democratization of information, a privileging of collaboration, a loosening of community boundaries, and widespread empowerment. We already feel the social, generational, economic, and cultural shifts, as well as the changes in religious behaviors and orientations that create and are created by the disruption.

This change is on the scale of many other massive changes our people have been through: the Exodus, the destruction of the Temple, the writing of the Talmud and its subsequent interpretation. The ways that we respond to change, lead through it, and steward Jewish life into its next era are important, energizing, and will be remembered. The stakes are high and the challenge may seem daunting, but the demand for this kind of leadership is not new in Jewish life.

Rabbi Benay Lappe teaches that Jews are really good at these moments. Every people, every society, has its "crash moment," she suggests. When something disrupts the status quo – Rome invades, plague wipes out a population, a long-time political leader is overthrown – the "master story" and the foundation of society are shaken.

Rabbi Lappe teaches there are three possible responses to such a crash:

1. **Deny the crash.** Put your head in the sand and cling to your master story as though nothing happened. Rabbi Lappe notes that this rarely works; it usually means the disruptors take over regardless.
2. **Assimilate.** Reject your master story and join the disruptors. Up to 90% of the Jews after the destruction of the Temple melted into the Roman Empire.
3. **Integrate.** Reinterpret your master story to integrate the new reality into it. After the fall of the Temple, when Jews were forced out of the land, we wrote down the Oral Torah. When we could no longer practice Temple sacrifice, we pivoted to prayer. This is what survived.

Today, the changes in society and the context in which North American Jews live are disrupting our story. It is our responsibility to lead through this change. We get to choose which approach we will take and how we will lead. Given that we have each chosen to come to FedLab, we think each of us has at least a little of the “integrate” option in us.

This is our task: When the assumptions we have made for hundreds (if not thousands) of years no longer hold true, how will we respond, adapt, integrate, and innovate in order to continue our master story? How do tradition and the 21st century meet?

We look forward to exploring the possibilities with you over these next days.

Welcome to FedLab!

Sunday

NOVEMBER 10, 2019 | 12 HESHVAN 5780

Torah of Our Engagement: Guideposts for #EngageJewish

KEY IDEAS

Our society and economy are shifting from a “Hub and Spokes” model to a “Network Model” of organizing. We’ll be exploring what that looks like, what the implications are for Jewish life, and how we can lead through this transition.

Hub and Spokes Model: A lead stakeholder in the center with direct relationships with other stakeholders. Model centralizes control and authority. Often a closed system, with a boundary defining who is “in” and who is “out.”

Network Model: An interdependent web of stakeholders working together toward a common goal or purpose. The core of the network are those with the strongest relationships and most investment in the purpose. Networks are inherently dynamic, with diverse members, who are equally empowered and influential, and roles and responsibilities are able to shift quickly. Networks are characterized by permeable boundaries, where the edges of networks allow people to cross into (and out of) networks fluidly.

ASSUMPTIONS OF #ENGAGEJEWISH PROGRAM DESIGN

We cannot build grassroots Jewish life by doing what we’ve always done. Learning here will be bottom-up, not top-down. We are the texts and the content.

Our small groups will create opportunity for intimate conversations. We will have specific times to come together in larger groups and in our full group do some collective synthesis, helping to reflect on our experience.

The “small group *Halacha*” (protocol) will give your conversations structure. Start with the protocol. We are aiming for a conversation that is actionable, holistic, empathetic and honest, relational, creative, and rigorous. Your energy, creativity, and intention (*kavannah*) will bring this to life.

LEARNING GOALS

We will understand the societal changes taking place in today’s world and how those trends impact Jewish life, learning, and engagement.

We will recognize the insider/outsider dynamic in Jewish life and identify how our system perpetuates this dynamic and impedes evolution of new models.

We will explore, question, and challenge assumptions that have guided our work in the past, related to how decisions get made and who has authority. We will be motivated and empowered to design the future of our Jewish communal infrastructure based on collaboration and integration.

If we represent a Federation, we will be prepared to support the design of Jewish communal infrastructure by gathering stakeholders in our communities and using all of our resources (strategic planning and needs assessments, convening partners, program development, program incubation, vision-driven grantmaking, direct service delivery) to facilitate communal growth.

ASSUMPTIONS OF PARTICIPATION

Everyone here has something to offer and something to learn.

Step in and step back: Contribute, and also make space for others to contribute. Use the structure and prompts we are offering at every step. At the same time, make sure to get what you need out of each conversation to advance your thinking and propel our collective conversation forward.

We all have sacred cows – things we’re holding onto. The best we can do is try to name them, and if possible, allow for alternative perspectives to inform our views.

We’re going to be doing a lot of small group work. Be comfortable, sit or stand, take breaks when you need to. Make yourself at home.

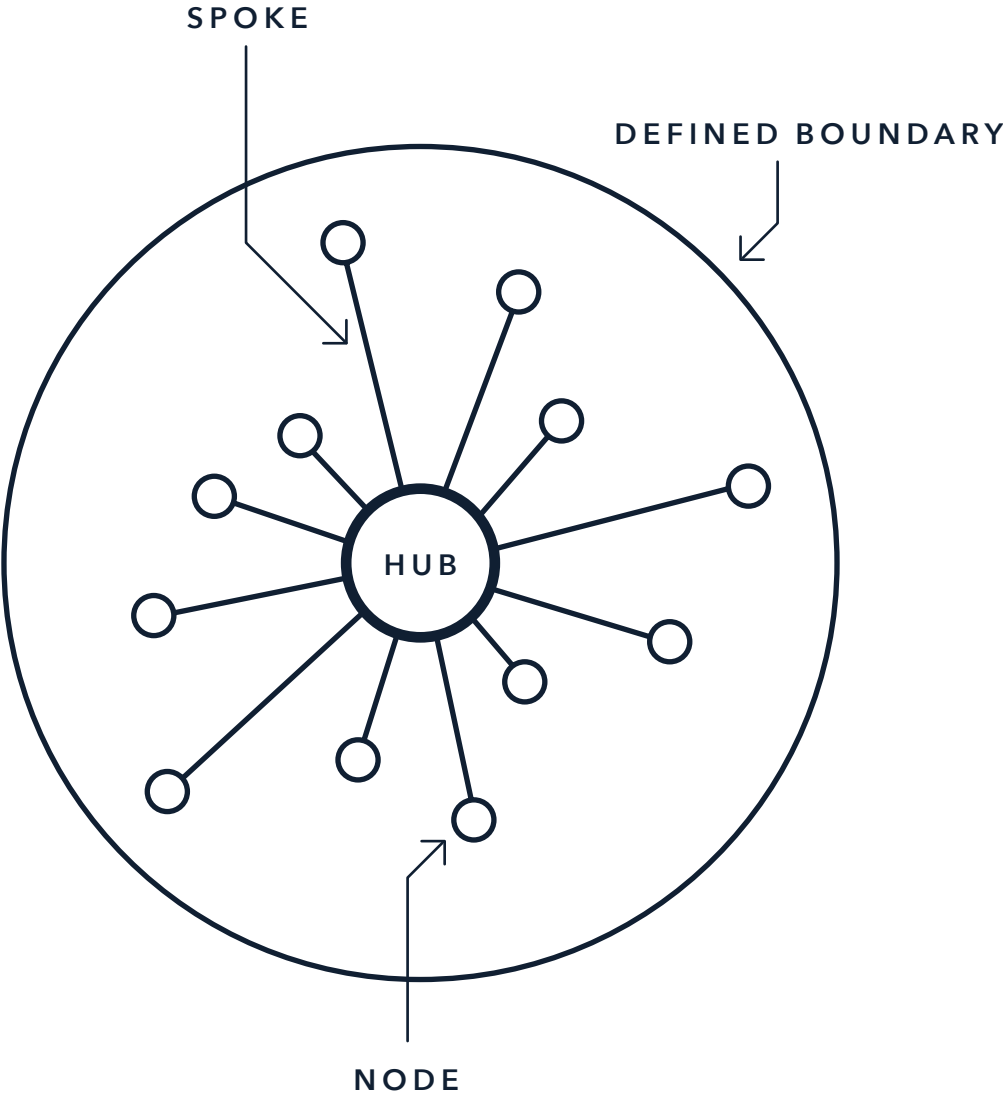
**If it doesn't
scare you, you're
probably not
dreaming big
enough.**

- TORY BURCH

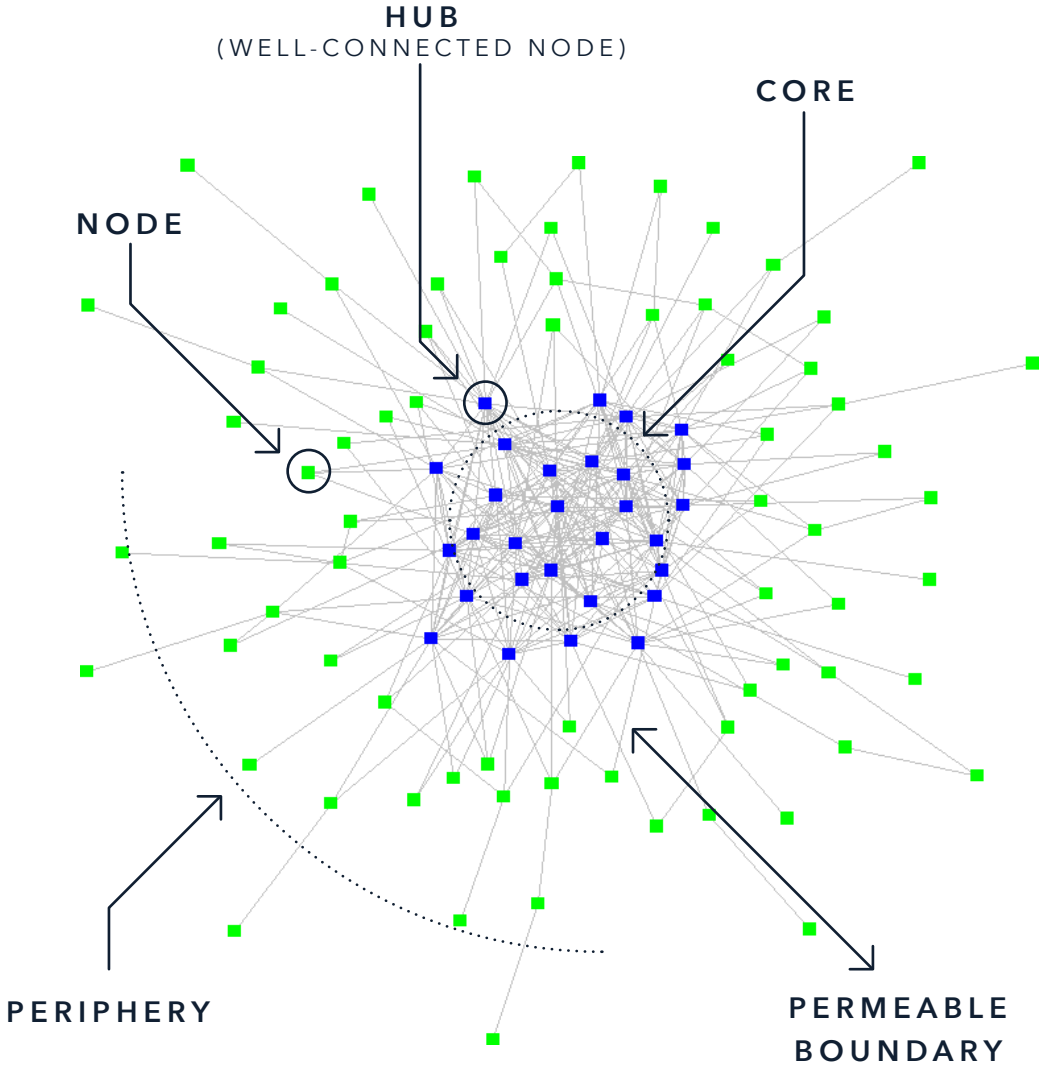
Small Group *Halacha*

1. The groups have been carefully constructed to be balanced across stakeholder groups and to help you interact with many people.
2. Each group has someone with a *. That person has the white board responsibility at the start of a discussion or activity. But feel free to switch people or rotate.
3. When your small group convenes, take a few minutes to get to know each other, sharing your names and communities/organizations, your roles, and also other aspects of your orientation to Jewish life or this work generally.
4. Each exercise is in your workbook or on your white board. You should have the resources you need at every step. Of course, if you have a question, ask!
5. Document your discussion on your white board. It will help you to be reflective and to process, help us all see themes across groups, and help JFNA leaders listen and learn. We will be integrating your notes into the content we take away for analysis and sharing after FedLab.
6. Have fun and make the experience yours: Find your comfortable space, take care of your personal needs, eat chocolate, and ask lots of questions.

Hub and Spokes Model



Network Model



Definitions of Network Terms*

Coalition	Organizations that unite to work together on a consensus basis on an issue or strategy.
Clusters	Sets of individuals who are all similar in some way and tend to interact frequently.
Complex Reciprocity	Giving freely with no expectation of direct reciprocity because the individual knows that the network of sharing means that they will be able to access what's needed from the network.
Core	The center of a network where there are denser ties. Although most people in the core don't know each other, they can access most individuals through their direct connections.
Formal Network	A network that meets regularly and has membership, a governance system, and a clear purpose.
Gravitational Pull	The force(s) that attract individuals further into the network. These might include social relationships and personal invitations, practical or perceived value, relative convenience, and so on.
Hubs	People who are well connected to others. Hubs are usually also influential.
Intentional Network	A network intentionally focused on a particular area, problem, or issue. It may or may not be formally organized.
Leverage Points	The identification of specific places in a system (often called opportunities) where a modest amount of effort appears likely to bring significant change in a short period of time.
Links	Connections between two individuals, represented by lines on a network map.

Network Weavers	People who take responsibility for making networks healthier, by connecting people, coordinating self-organized projects, and facilitating networks.
Nodes	Technical term for entities within a network. Mostly individuals, but can be organizations or other entities.
Periphery	The outer part of a network, consisting of individuals who are only connected to the core through one or two people. A large periphery is important because it is the core's connection to new ideas and resources, and a gateway into many other networks.
Rhizomatic	When the structure of the network contains what is needed to spread the network. Rhizomes are the root structure of ginger and bamboo, where every plant you see above the surface is connected to all others below the surface, such that support and resources can flow easily through the network.
Self-Organizing	Individuals or groups seeing an opportunity to make a difference or experience and initiating collaborative action.
Smart Network	A network with a large core usually consisting of overlapping clusters (representing different types of organizations, geographies, backgrounds, ages, etc.) of dense relationships and a large periphery of resources and new ideas that can be accessed by the core.
Support Network	The systems of communications, evaluation, resources, and training that make a network more effective.

*Definitions adapted from the *Network Weaver Handbook* by June Holley. Used here through a Creative Commons license.

**Growth and
comfort do not
coexist.**

- GINNI ROMETTY, CEO, IBM

Jewishness Through Our Stories

GOALS:

- Get to know each other personally; learn in the context of relationship.
- Explore the assumptions we carry about Jewish life and engagement, influenced by our age and backgrounds.
- Create a collective reflection from our whole track about how society has changed in recent decades.

Take about 40 minutes for this conversation.

INSTRUCTIONS:

- Identify your designated scribe - who has an * on their small group assignment.
- Review the Small Group *Halacha* on page 8 in your workbook and introduce yourselves.
- As you introduce yourselves, also share: What makes you hopeful about our Jewish communal future?
- Go around the circle again. What has influenced your Jewishness? (Influences might be global events, interactions with someone, experiences that you participated in, or something else.) Share as many influences as you'd like.
- Capture these as you can on your white board – and each person should choose one and record it on a GREEN sticky note.
- Are there differences in your group (generational, geographic, gender, racial...)? Talk about them. What are the drivers of these differences? What are the implications? What does the range of experiences say about the last fifty years of (Jewish) history and life?
- Have a group representative post GREEN sticky notes to the large wall boards before you transition to the next conversation.

**When we change
the way we
communicate, we
change society.**

- CLAY SHIRKY

Case Studies: Attributes of Network Models

GOALS:

- Understand the influences on and nature of change in our society, economy and culture by exploring the shifts in various industries.
- Distill key attributes of change, adaptation, and value that might inform how we think about designing for and stewarding Jewish life going forward.

Take about 50 minutes for this conversation.

INSTRUCTIONS:

We are going to take time to learn from how other organizations and companies have navigated evolving business models and product design as a result of new technologies and their influence on society, culture, and behavior. Your group has been assigned a case study to work on. These case studies explore what network-driven businesses and projects look like, giving us a sense of the principles that drive this work.

No case study is a perfect success story or analog to our work. Our goal is to help us explore the texture and nuance of the networked model and the transition to such a model, giving us pictures of what this work can look like that can inform our redesign and point us toward a more effective and compelling presence in the future, and what the process of systemic change can look like. We can acknowledge what's problematic and needs to be redesigned or respectfully let go while holding onto the good and embracing possibility and opportunity with confidence, optimism, and creativity.

Find the case study that your group has been assigned, read it out loud, and use the prompts that follow to guide your discussion. When you've explored the case, use the case to brainstorm attributes of a network organization. Consider what's changed in the marketplace, in consumer interests, in societal culture, in business models, in the nature of the product itself. Keep a list of these attributes (and their definitions, or your notes about them, or connections between them, or other thoughts) on your white board.

Write 5 of these attributes on 5 different YELLOW sticky notes.

When your conversation is finished, bring the sticky notes up to the large wall boards.

We've included all the case studies here so you can read them on your own time, and/or use them with your own teams back home to explore disruption and learn about network shifts in other industries.

Music: The Napster Case Study

The first recording of the human voice was made in 1877 by Thomas Edison. The song was "Mary Had a Little Lamb." From then until 1999, the best way to create a personal music catalog (outside of sheet music) was to buy albums, format aside (record, cassette, or compact disc). Shawn Fanning and Sean Parker challenged that norm and an entire industry when they wrote the computer code that became Napster, the first electronic music file-sharing service. Napster - illegally - provided the peer-to-peer platform that equipped anyone with an internet connection to upload, share, and download music files, creating a radically dispersed ecosystem for consuming audio.

By early 2000, Napster had over 20 million users. The major labels reacted harshly, as did many of the artists they represented who relied on the labels to make a living. All attempted at every turn to shut down Napster and punish those who used its services. (This reaction echoed previous attempts to maintain control over music replication; in the 1970s, for instance, as record sales were slipping, the industry ran an aggressive campaign to curtail home taping on audiocassettes.) Legal battles spurred first by the Recording Industry Associates of America (RIAA) and then led by artists Metallica and Dr. Dre brought Napster down in 2001, but other sites that operated similarly continued to spring up.

Meanwhile, consumers were rapidly "ripping" CDs into MP3 formats on their home computers to put their favorite music on iPods. The scales had actually tipped in favor of digital files, and the question became one of adaptation, not of halting the change. In 2003, Apple launched the iTunes store, providing a legal source to purchase music one song at a time by collaborating with record companies that were desperate to find a paid model for digital music to save their industry. The iTunes store sold 70 million songs at 99 cents each in its first year. This evolution centralized the music market online, but still challenged brick-and-mortar record stores and, perhaps more fundamentally, the album format itself on which much of the music industry relied.

The 2008 launch of Spotify in Sweden marked another turning point from paid downloads to free, legal, ad-supported streaming. Today, Spotify has amassed 232 million monthly active users and 108 million paying subscribers with revenues of \$1.86 billion per quarter (June, 2019). The record industry and its major artists still struggle with the implications of streaming online versus purchasing physical albums, and have shifted their business model to focus more on concerts and events, merchandise, and music licensing to drive revenue. There is more innovation to come, but the precedent has been set and listeners – who were only ever interested in accessing the music itself – no longer have their music curated for them. They can create their own playlists, moving among artists and genres. Listeners have control.

QUESTIONS FOR REFLECTION:

- Play out the story from the perspective of different characters - a music industry executive, a major label artist, a founder of Napster, an average music listener. What does each character want? What drove each of them to take the actions they did? Where do their collective interests align, and where do they diverge?
- At their heart, the music labels were interested in ownership of music. Listeners are primarily interested in access to music; ownership, before Napster, was the best means to gain access. Describe the difference, and what that means for each side's perspective in this debate.
- How might the questions of access vs. ownership arise in Jewish knowledge, education and engagement? How does consumer demand relate to how the system wants to control the product?
- What are the implications of the Napster story for your work in your community?

Using the case study, brainstorm attributes of a network organization. Consider what's changed in the marketplace, in consumer interests, in societal culture, in business models, in the nature of the product itself.

Write 5 of these attributes on 5 different YELLOW sticky notes.

When your conversation is finished, bring the sticky notes up to the large wall boards.

Transportation: The Ride Services Case Study

Ride services - from horse drawn carriages to yellow cabs and black Lincoln Towncars - have always been part of the urban landscape. Technical innovations have fueled the industry at every stage, including taxi meters invented in the 1890s that measure distance and time, and two-way radios for dispatch. In 1999, there were about 241 million passengers riding New York City taxis, generating over \$1 billion in fares for about 12,000 licensed (medallion-holding) drivers.

In 2007, a college student, tired of trying to organize transportation between college campuses in California to see his girlfriend, thought there had to be a better way. Inspired by the crowdsourced carpool networks he observed while traveling in Zimbabwe, Logan Green started coordinating such carpools and networking with investors and others to develop a business. Around the same time, Uber developed as an alternative to black car service, launching in 2010 in San Francisco by selling rides via text message. In 2012 Logan Green and his partner launched Lyft (also in San Francisco, having evolved from that college ride service) with huge, pink, fuzzy mustaches on the fronts of available cars to identify who was willing to give rides. In response, Uber added "UberX" as a lower cost alternative to the black car option. By 2014 Uber and Lyft had each raised hundreds of millions of dollars in venture funding.

Uber and Lyft didn't just challenge the taxi-dispatch system with a new app. They fundamentally changed how people think about, plan for, and budget for transportation. Ease, reliability, and efficiency are paramount to help these services slip into your life, behavior, and decision making patterns as seamlessly as possible. Features include live tracking, knowing your driver's name, paying (including tips) within the app so you don't need to fumble with your wallet, reviews (in both directions), and more. In addition to drivers who use their personal cars to provide transportation, both services have expanded to include bike share and electric scooter programs.

The rise in popularity of these ride sharing services has challenged established systems. Taxi companies (including major investments in medallions, the limited number of licenses to drive a cab) have been threatened and are leaning on city regulators (and port commissioners who manage airport transportation) to limit the rights of these car services. The gig economy – where drivers set their own schedules and are not considered employees – has become a major challenge in labor rights as our legal system determines how to understand the human capital that facilitates these services.

While on the surface Lyft and Uber are fairly similar, they come from different origins (carpooling vs. luxury transport) and have different visions and missions. While Uber sees itself in the logistics business (UberEats food delivery, etc.) and imagines its business model exploding when driverless cars normalize, Lyft is driven by a desire to reform and transform transportation networks, where cities aren't designed entirely around single occupancy cars and communities feel smaller and more connected.

Uber and Lyft have fundamentally changed the way people relate to transportation. Many have given up cars, noting that the cost of ownership, maintenance, parking and insurance is far greater than the cost of using ride-sharing and car-sharing services as needed.

QUESTIONS FOR DISCUSSION:

- Play out the story from the perspective of different characters - the founder of Uber, the founder of Lyft, a taxi driver, an older car owner, a twenty-something who opts not to buy a car. What does each character want? What drives each of them to take the actions they do? Where do their collective interests align, and where do they diverge?
- Before Uber and Lyft, most people would never consider getting into a stranger's car. What elements have these companies put in place in order to foster enough trust to make their rides possible and normative?
- In a world where taxi services exist and many people own cars, how would you describe the need or opportunity Uber and Lyft were capitalizing on?
- Describe the threat that services like Uber and Lyft presented to the established yellow cab industry. What was the industry's response? How else could it have reacted? How might the yellow cab industry evolve to survive and thrive in this new environment?
- The case study notes that while Uber and Lyft may look similar, they have fundamentally different visions and business models. Describe how these different outlooks affect their decision-making. Which vision resonates more with you and why?

Using the case study, brainstorm attributes of a network organization. Consider what's changed in the marketplace, in consumer interests, in societal culture, in business models, in the nature of the product itself.

Write 5 of these attributes on 5 different YELLOW sticky notes.

When your conversation is finished, bring the sticky notes up to the large wall boards.

Media: The Visual Media Case Study

In the span of a few generations, evening entertainment has shifted from centering around a live radio broadcast, to TV media on maybe three channels, to diverse video options on any screen. If families used to gather together to focus simultaneously on one device, they now split in parallel play, together but watching their own media, on their own devices. Many have access to unlimited channels available instantly and on demand, not to mention streaming video live from a mobile phone on the other side of the globe. The technology has changed, and so have the business models and patterns of media production and consumption.

Superficially, the TV studios are in the business of content, but the TV networks are really in the business of selling people to advertisers. The content is primarily the mechanism to earn those people's attention. Netflix has disrupted this model by putting the consumer first. Initially, Netflix customers only had the benefit of no late fees, with 7 million customers in that model.

When Netflix pivoted to streaming content the true disruption took place. For a low monthly subscription, Netflix delivers an unparalleled amount of content – both sourced and created – to any device, anywhere, any time. The cost of a Netflix subscription is about 20% of that of most cable packages. There are no annoying ads. Netflix now has over 160 million subscribers worldwide. Many consumers have cut the cord from cable, and Netflix is forcing cable companies and movie studios alike to change the way they do business.

“Hollywood executives, who are yoked to traditional studio models of production and distribution, have been left floundering,” wrote Arne Alsin in *Forbes* (July, 2018). Netflix now is in a positive cycle: more subscribers means more revenue to create more content (and more data on what those subscribers like to watch), which leads to more satisfied customers who are willing to pay more per month. Furthermore, because they have developed a robust distribution ecosystem, major directors and producers want to work with them. Netflix's success is making the Nielsen television rating system obsolete. Instead, its aggressive use of user data (through data mining) is a key aspect of their success. Initially used to serve customers and help them find content that would appeal to them (“if you liked that, you'll also like this”), Netflix also uses this data to determine where to invest in content creation, minimizing risk and maximizing hits.

The rise of Netflix is changing the way the media industry organizes itself. Whereas movie studios, TV networks, VHS distribution/rentals, cable companies, telephone service, and cellular networks were once distinct, the entire industry has consolidated, reshuffled, and reorganized based on how media are produced, shared, accessed, and consumed. As just one example, AT&T, once a phone company, has repositioned itself as a media company, not only investing in the wireless business but also in Warner Media and DirecTV. Even the Oscars are fumbling trying to determine what movies are eligible for awards (their policy has been that only those screened in theaters are eligible).

Netflix CEO Reed Hastings has suggested that flexibility is pivotal. As industries shift, business leaders need to ask, “What business are we really in?”

QUESTIONS FOR DISCUSSION:

- Netflix was originally in the entertainment distribution business, challenging traditional models of accessing movies (like renting from Blockbuster). How would you describe the business that Netflix is in now? How would you answer the question, “What business are we in”?
- Netflix CEO Reed Hastings has said that he no longer sees linear rivals such as HBO and Disney as competition. Rather, Hastings sees Netflix as being up against the immersive, wildly popular online video game Fortnite (for example). It’s also been said that Netflix’s biggest competition is sleep. How might redefining its own competition help determine Netflix’s next iteration? How would you define the “competition” for Jewish life and organizations, and how might shifting that understanding change the way you think about your work?
- How did refocusing on the customer rather than the advertisers lead to Netflix developing a different and more successful model? What lessons from this might be applicable to our work?

Brainstorm the attributes of a network organization. You might consider what’s changed in the marketplace, in consumer interests, in societal culture, in business models, in the nature of the product itself.

Write 5 of these attributes on 5 different YELLOW sticky notes.

When your conversation is finished, bring the sticky notes up to the large wall boards.

Knowledge: The Encyclopedia Britannica Case Study

If you graduated high school before 2000, you likely wrote research papers in middle school using the Encyclopedia Britannica or one of its competitors. The 15th edition, published between 1974 and 1994, included 32 volumes plus an annual “update” volume with new and updated entries. It was expensive; only well-to-do families had them in their homes. Students and researchers often instead visited libraries to use them. In 1990 the company’s overall business peaked: Over 2,000 salespeople sold more than 100,000 units of the iconic set in the United States.

As home computers began to rise in popularity, there was a race to put the knowledge of the encyclopedia into a digital format. In 1994 Britannica produced its own CD-ROM encyclopedia priced at \$1200, about the same as the print version. But Microsoft started bundling its Encarta product as a loss leader to increase sales of home PCs, and Britannica could not maintain this price point. As people had access to faster and more reliable internet connections, especially in the home, consumers turned to the web instead of CD-ROMs or physical encyclopedias for information. However the quality of information online varied tremendously, and the public still sought a reliable source for the most up-to-date, accurate information.

Wikipedia.org as we know it today started in 2001, just four years after the Google search engine launched. By philosophy and design, Wikipedia is built by a community of users who create, edit, update, and maintain the accuracy of its content. Using policies, technologies, and a team of super users, Wikipedia has managed to create volumes of crowd-sourced knowledge and become the trusted source of information on the internet. It is consistently among the top 10 most visited websites each year. Interestingly, small donors (average gift is \$15) make up the vast majority of the project’s donations. The Wikimedia Foundation, which supports the work of Wikipedia.org, raised \$92 million from over 6 million donors worldwide in 2017. Wikipedia has succeeded in making knowledge bottom-up.

Encyclopedias generally are slow and laborious to create, requiring layers of research, editing, and approval to ensure accuracy. With the popularity of Wikipedia and its crowd-sourced approach to knowledge, questions arose as to its accuracy and reliability. So it was put to the test - many times. “A 2005 study by the journal Nature found Wikipedia roughly as accurate as the Encyclopedia Britannica, and a 2008 study in the journal Reference Services Review pegged Wikipedia’s accuracy rate at 80 percent compared to 95-96 percent among other sources.” Consumers have spoken: They are willing to sacrifice authoritative truth to have easy-to-access, immediately up to date content about many more topics than could be published by a centralized product. In doing so, their understanding of authoritative truth shifted to sitting with the crowd, rather than residing with an external authority.

The Encyclopedia Britannica, the go-to resource since 1768, released its final print edition in 2010. It has since reinvented itself into a K-12 learning platform with curriculum, assessment tools, and differentiation tools for educators.

QUESTIONS FOR DISCUSSION:

- Play out the story from the perspective of different possible characters: for instance, the head of Encyclopedia Britannica, a community manager who oversees Wikipedia entries, a parent in a home with a set of Encyclopedia Britannica as Wikipedia comes on the scene, a high school student in 2019 looking for information to start a research paper, an educator looking to ensure that students receive “accurate” information, a Jew who is curious what Simchat Torah is. What does each character want? What drove or drives each of them to take the actions they did? Where do their collective interests align, and where do they diverge?
- “While a free, text-oriented project like Wikipedia could not compete with the graphics and design of Encarta, that wasn’t important to consumers,” wrote Noam Cohen in the New York Times on March 30, 2000. What was important to people who bought a set of Encyclopedia Britannica? To those who bought a Microsoft computer that came with Encarta? To those who land on Wikipedia’s pages? As you think about the role of information and knowledge accessibility in our lives today, what design attributes are most important if you’re in the knowledge business? How might this apply to Jewish life and learning too?
- Consider Encyclopedia Britannica vs. Wikipedia. What assumptions – about the nature of knowledge and publishing, about the role of expertise, about the end user – are inherent in the design of each? Which of these assumptions best align with your worldview, and why? (If you lean toward one side or another, what is worth exploring in order to understand the other perspective?)
- How do you see these forces at play in the work of Jewish organizations?
- What are the implications of the Wikipedia story for your work with your organizations or in your community?

Using the case study, brainstorm attributes of a network organization. Consider what’s changed in the marketplace, in consumer interests, in societal culture, in business models, in the nature of the product itself.

Write 5 of these attributes on 5 different YELLOW sticky notes.

When your conversation is finished, bring the sticky notes up to the large wall boards.

Travel: The Hotel Case Study

About a decade ago, there were approximately 5 million hotel rooms in the United States, catering to business travelers as well as vacationers. They ranged in price and comfort from Motel 6 to the Four Seasons and were dominated by a small number of major hotel chains, each of which created sub-brands to appeal to various segments of the market (for example, Hilton owns both the Waldorf Astoria and Hampton Inn brands).

As the Millennial generation aged into adulthood, becoming employed and amassing at least some disposable income, they sought more efficient ways of traveling the world. Comfortable with sharing, swapping and renting their possessions, young adults helped each other connect with friends (or friends of friends) in various places to crash on a couch, spare bedroom, or blow-up “airbed” to save a few bucks. In 2007, Joe Gebbia and Brian Chesky, then both 27, who had met five years earlier at Rhode Island School of Design, knew that hotel rooms in San Francisco were at a premium when major conferences were in town, so they offered to rent out space in their apartment. They set up a website and a week later had paying customers. They knew they were onto something.

The idea of renting something that was already in existence – instead of acquiring land, buildings, and managing staff – was efficient. They built a website that, simply put, matches people with space to travelers looking for space to rent. Airbnb provides the matching service (with ratings and reviews from users) and some insurance, and it takes a cut of each transaction. The company is, at its core, based on leveraging the movement of “collaborative consumption” and the sharing economy. They have over 150 million users, over 2 million people staying in Airbnbs per night, and over 6 million listings worldwide. The company is currently valued at \$35 billion.

Resistance has come largely from local regulators, who are under pressure from the hotel industry and other real estate forces. They are cracking down on Airbnb renters whose homes are not zoned for such use. In part, cities don’t benefit from a hotel tax that is applied at mainstream hotels but not to Airbnb rentals. In other cases, where housing is tight, city regulators don’t want available rental units held off the market for short-term Airbnb rentals. Airbnb has started to partner with other real estate companies, such as Century 21, to work around local regulations.

In the meantime, use of Airbnb’s platform is skyrocketing. More people are comfortable listing their homes, guest rooms, backyard cottages, caves, boats, and vacation homes to increase usage of empty spaces and put some cash in their pockets. Airbnb has recently launched “SuperHosts” who are exceptional caretakers (for those who might be drawn to more high-end offerings) and “Experiences” which help users find unique, personalized experiences in the cities they are visiting (such as DIY crafting, horseback riding, classes, tours, etc.). Airbnb has even launched a magazine to feature their unique experiences around the world – it’s no longer only about efficiency, but also about creativity and unique, personalized, otherwise-hard-to-find opportunities.

QUESTIONS FOR REFLECTION:

- Play out the story from the perspective of different characters - a hotel industry executive, a homeowner, an average traveler, a home seeker in a tight rental market. What does each character want? What drove each of them to take the actions they did? Where do their collective interests align, and where do they diverge?
- What do you learn about the priorities of consumers from the Airbnb story? What “problem” does Airbnb solve? On what opportunities does it capitalize? What does Airbnb’s more recent emphasis on curating experiences and cataloguing unique travel opportunities say about their evolving understanding of their business and customer?
- At its heart, the hotel industry is interested in the ownership of space. Travelers are primarily interested in access to space; ownership, before Airbnb, was the best means to gain access. Describe the difference, and what that means for each side’s perspective in this debate. How do you think differently about the purpose and value today of physical space, and especially the investment in physical space, from this case study? Describe how the role of Airbnb as matchmaker plays into this equation.
- How might the questions of access vs. ownership arise in Jewish education and engagement? What about the role of the “matchmaker”?
- What are the implications of the Airbnb story for your work with your organizations or in your community?

Using the case study, brainstorm attributes of a network organization. Consider what’s changed in the marketplace, in consumer interests, in societal culture, in business models, in the nature of the product itself.

Write 5 of these attributes on 5 different YELLOW sticky notes.

When your conversation is finished, bring the sticky notes up to the large wall boards.

Monday

NOVEMBER 11 | 13 HESHVAN

Images of the Possible

Our program starts this morning in groups of about 40-50 people, in a “fishbowl” conversation. Please refer to your small group card to identify in which room you’re starting this morning. We’ll be in our same rooms until lunch.

GOALS:

- Learn about real life shifts and models in Jewish life, and the style of leadership needed to support them.
- Start to explore how network attributes might apply to our communal work.
- Identify obstacles and opportunities inherent in this shift for our own work.

IDEATE! DRAW!

**You are not
obligated to
complete the work;
neither are you
free to abandon it.**

- RABBI TARFON (PIRKEI AVOT 2:21)

Reminder of a Few Key Network Terms*:

Core	The center of a network where there are denser ties. Although most people in the core don't know each other, they can access most individuals through their direct connections.
Gravitational Pull	The force(s) that attract individuals further into the network. These might include social relationships and personal invitations, practical or perceived value, relative convenience, and so on.
Hubs	People who are well connected to others. Hubs are usually also influential.
Leverage Points	The identification of specific places in a system (often called opportunities) where a modest amount of effort appears likely to bring significant change in a short period of time.
Links	Lines on a network map that represent the connection between two individuals.
Network Weaver	People who take responsibility for making networks healthier, by connecting people, coordinating self-organized projects, facilitating networks, and being a network guardian.
Nodes	Technical term for entities within a network. Mostly individuals, but can be organizations or other entities.
Periphery	The outer part of a network, consisting of individuals who are only connected to the core through one or two people. A larger periphery is important because it is the core's connection to new ideas and resources, and a gateway into many other networks.

*Definitions adapted from the *Network Weaver Handbook* by June Holley. Used here through a Creative Commons license.

Imagining A New Normal: Permeable Boundaries and Gravitational Pull

GOALS:

- Understand “permeable boundary” and “gravitational pull” more deeply.
- Explore what it might look like if we worked to design for permeable boundaries and gravitational pull.

INSTRUCTIONS:

Welcome to your Monday morning small group! Use your white board to take notes and collect insights from your discussion. You might identify one person to keep time.

WARMING UP

(Budget your time; take about 10 minutes)

1. Take a moment to review the small group *Halacha* on page 8. Identify your scribe.
2. Introduce yourselves, including noting something that was new, intriguing and/or important to you from the fishbowl conversation.

NETWORKS, PERMEABLE BOUNDARIES AND GRAVITATIONAL PULL

(Budget your time; take about 30 minutes)

This morning, we heard images of the possible, exploring the opportunities and complexities involved in a network approach to Jewish life.

Using the attributes from last night and this morning’s conversation, create your own definitions of:

- a. Network
- b. Permeable boundaries; and
- c. Gravitational pull

What do these concepts mean when executed in organizational life? Share your definitions on the white board.

REDESIGNING FOR NETWORKS

(Budget your time; take about 30 minutes)

What would it look and feel like, conceptually, if Jewish leaders really designed for and brought these attributes to life? Imagine – recording on your white board – the structural, political, financial, and personnel changes we would make.

MAKE IT HAPPEN!

(Budget your time; take about 30 minutes)

In your room you'll find a collection of art supplies. Create a physical model in response to one of the following prompts. Pick a prompt, grab some supplies, and work collaboratively to create a piece of work that represents your response to that prompt in some way.

After you're done, you'll have a chance to walk around to the other projects in your room and hear from each group about their creation. (Be prepared to talk about yours too!)

Choose one of the following prompts:

- A. What is one area of Jewish life (a setting, an agency, a function, an opportunity) that you imagine could look very different in 15 years? What will it look like?
- B. What does the new normal of Jewish life and/or the Jewish organizational landscape look and feel like for future generations?
- C. Design/build a Jewish artifact (mezuzah, Torah, kippah, etc.) that embodies some of the big concepts we've discussed here so far.
- D. Build a leadership toolkit. What does every networked leader need to effectively steward the future of Jewish life?
- E. Design and build a door or on-ramp into Jewish life. What kind of door is it? How is it decorated? How does it open? How does one walk through it?

Around 11:10, come together in your room for a gallery walk. Learn about each team's discussion, reflect on their definitions and changes, and hear what they created and why. Gather around one team for a couple minutes, then circulate through all of the teams in your room to hear more.

**All the world is
a narrow bridge
and the main
thing is not to
be afraid.**

- RABBI NACHMAN OF BRATZLAV

Designing the Engagement Opportunities We Need

GOALS:

- Apply the theoretical principles from this morning.
- Start to design for real situations in our work to identify the path forward and the assets, tools, people, and other supports needed to realize that vision.

To build bottom-up Jewish life, we need to put power, knowledge, and opportunity into more people's hands. How might we do that?

INSTRUCTIONS:

WARMING UP

(Budget your time; take about 15 minutes)

1. Take a moment to review the Small Group *Halacha* on page 8. Identify your scribe.
2. Introduce yourselves, sharing what you created this morning. What ideas were you representing with the model that you created? What changes were you illustrating?

DESIGNING FOR CHANGE

Read through the design scenario assigned on your white board. Discuss the questions posed. Record notes and insights on your white board.

After about 75 minutes, join the other small groups in your room to share insights, reflect and debrief.

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Scenario A: Building Life Stage & Programmatic Transitions

There's a classic business mantra, "It's a lot less expensive to keep a current customer than to acquire a new one."

However, our programs and organizations are often centered around a particular life stage or customer profile, and once you age out, you fall off a cliff. We design for program and organizational success, rather than putting each individual or family at the center and designing for a successful experience for them. Moreover, we recruit as though each individual or family were a "cold" prospect, new to Jewish life, when actually many people have prior experiences with Jewish life. Some of these experiences are negative (participants felt excluded, or somehow turned off), but some are merely neutral (they felt fine about their experiences and haven't had the opportunity to find the next one), and some might have been positive (their childhood experiences were strong but they haven't made a connection as an adult).

As one quite engaged young mom said, "When I was in college and a young adult, I felt like the Jewish world wanted me so badly. Then I got married and had a baby and all I got was a children's book in the mail."

As demonstrated in most of the business case studies we read yesterday, network organizations shift from designing for the product to designing for the consumer. In Jewish life, we have too often been recruiting for programs rather than supporting an individual or family's journey within the network.

IDEATE! DRAW!

How might we better design systems for people, not for programs, to help people transition from one initiative, program or life stage to the next more seamlessly?

Discussion questions you might consider as you explore the “how might we” question above:

- a. List five (or more!) examples of places where audiences fall off a cliff at the end of an experience or life stage.
- b. What aspects of our system reinforce the program over the personal journey? What aspects of our system support the personal journey over the program? What changes might help us systemically recalibrate?
- c. What are the assets that we have in this scenario? That is, what can we build on in order to create transitions and connections?
- d. What classic operating assumptions (sacred cows) would we need to work through in order to do this work? What uncomfortable conversations might we have? How can we approach these conversations?
- e. What new normal does this change lead to? How will Jewish life look different in 20 years if we do this really well?
- f. What can we do *right now* to work toward this change?

Individually, spend a few minutes drawing ideas in the space provided. See if you can use images and diagrams, not just words. Then, share your ideas with each other. Organize your group’s thinking on your white board.



Scenario B: Integrating Social & Cultural Capital

In Nicholas Christakis' and James Fowler's *Connected* (2009), they write, "To truly know ourselves, we must understand how and why we're all connected." Networks and behavior are linked; our networks influence our behavior.

This has critical implications for Jewish behavior, since – as we see in our everyday lives, even in many of our own families – most physical Jewish communities are not nearly as dense as they once were, and increasing numbers of people who identify as Jewish or partly-Jewish have fewer Jewish friends. Jewish networks in North America are growing thinner.

Who we know comprises something called "social capital," the substance and value of our social connections. Jewish "social capital" has a direct relationship to Jewish "cultural capital," the content of what we know, understand, do, and believe, and how we feel a sense of belonging.

If we spend time with Jewish people doing Jewish things, we are more comfortable participating in Jewish community, whether that involves prayer, ritual, or cultural Jewish behaviors. Being part of Jewish networks means we can play Jewish geography and that we know the words to the songs. Conversely, if we have never been part of a Jewish network, it will be very hard to recognize the Hebrew or sing at a PJ Library storytime. Understanding how to participate in a network is what we mean by cultural capital, and that's what helps us feel comfortable enough to keep participating.

It may seem obvious that the more time you spend with Jewish people the more you'll do Jewish things. But there's an important nuance to this: Knowing Jewish people means you learn about more opportunities, practice the words and behaviors more often, and are drawn into a pattern that creates a loop of positive feedback on your Jewishness. Research shows that Jewish social capital is necessary (if not sufficient) for building and maintaining Jewish cultural capital – and cultural capital is necessary for participating at all.

IDEATE! DRAW!

We currently design Jewish education and engagement focused on “tushes in seats,” or mere participation. **How might we design to maximize relationships, focusing on relationships and webs of relationships strong enough to lead to the expansion of Jewish cultural capital?**

Discussion questions you might consider as you explore the “how might we” question above:

- a. How do people make friends? How do they make Jewish friends?
- b. What is the difference between a typical program and a program set up to help people build Jewish relationships?
- c. List friend-building strategies. How else can people build Jewish capital?
- d. What stops us from focusing on these strategies?
- e. What changes – financial, structural, programmatic, personnel – would we want to make in order to help people build Jewish capital?
- f. What new normal does this change lead to? How will Jewish life look different in 20 years if we do this really well?
- g. What can we do *right now* to work toward this change?

Individually, spend a few minutes drawing ideas in the space provided. See if you can use images and diagrams, not just words. Then, share your ideas with each other. Organize your group’s thinking on your white board.



For more about the importance of social capital and how to design for it, see:
Beth Cousens, “A Key to Jewish Engagement” Developing Jewish Social Capital” (bethcousens.com, October 2014)
Dan Smokler, “Social By Design in All We Do” (eJewishPhilanthropy, January 26, 2016)

Scenario C: Geography

American Jews continue to move frequently. Jewish community studies show that about three-in-ten Jewish households moved to their current community in the past four years, and one-in-six Jewish households expect to move out of their community in the next three years.

Religious and cultural connections demand roots and history, loyalty and relationship. Moving is disruptive. Those who move often lose their families' layers of Jewish connection that would have otherwise driven their Jewish engagement. They may find it difficult to find a new community of people who share their interests and cultural norms, and who welcome them as a kind of extended family. Moving puts people, by definition, on the periphery again, starting from scratch.

It takes a lot of initiative (and often financial investment) to walk into a synagogue, JCC, day school, or other Jewish educational organization. And even those who do may have taken a step inside of the periphery, but may not feel like they've really found "their people." Younger generations in particular are looking for people who are "the same kind of different as me." Used to having experiences and products that are specifically tailored to their interests, they want people and community that speak to the various niche interests and needs they have. The one-size-fits-all/hub-and-spokes designed model is no longer sufficient.

IDEATE! DRAW!

How might we design to help Jewish people who are moving “find their people” when they arrive in a new city? How might we help people build roots in their new hometowns and actively “weave” them into a meaningful, relevant, and resonant community?

Discussion questions you might consider as you explore the “how might we” questions above:

- a. What do various audiences who are moving really need and want (beyond Jewish in particular)? Think about singles vs. couples vs. families, for example.
- b. What does having roots (history, family, etc.) contribute to gravitational pull? If one moves away, how might we recreate that sense of gravitational pull?
- c. What do we imagine prevents people from making meaningful, relevant, and resonant Jewish connections? Is it something about what happens when people move? Other reasons?
- d. We’ve spent a long time focusing on being “welcoming” which is really about making an initial connection. What are we welcoming them to? What do they want to think, feel, know, and do? How do you help someone feel a sense of belonging, not just welcomed?
- e. Why do people move to your community? How might those reasons influence a strategy?
- f. What can we do right now to work toward this change?

Individually, spend a few minutes drawing ideas in the space provided. See if you can use images and diagrams, not just words. Then, share your ideas with each other. Organize your group’s thinking on your white board.



Scenario D: Measurement

A design truth: We design for what we measure.

Our systems of measurement are largely designed around things that are easy to measure: number of members or clients, tushes in seats, donors and dollars raised. These are important measures for an organization that's at the center of a hub-and-spokes model, where participant numbers allow the power needed to maintain authority over the system. As we aim to organize by network principles, we need to have measurements that describe the health of the network and its impact on individuals, its highest goals. Only when we have these measurements and we take them as seriously as other measurements will we really evolve our communal system.

The business world answered the measurement challenge through a "balanced scorecard" paradigm, where multiple measures in complementary areas offer a total picture of achievement. Netflix, for example, doesn't only measure the number of subscribers and the hours they watch (or how much they are paying), but also what time of day, on what kind of device, if the show is paused (and resumed), if a subscriber progresses through a series, and so on. This full set of data answers questions about total strategy: about the attractiveness of Netflix programming, about usage patterns, and about each user's satisfaction with their experience. In total, the data help Netflix invest in content creation that they know will be successful.

IDEATE! DRAW!

How might we design a balanced scorecard for our local Jewish engagement infrastructure? What kinds of things would we measure, and how might that full set of measurements influence our overall strategy and design, each organization's role in the local community, and our day-to-day work as leaders?

Discussion questions you might consider as you explore the questions above:

- a. How does your conversation about communal health change when you let go of the hub-and-spokes focus and try to hold the health of the network in mind?
- b. What kind of insights might cross-community network measurements provide that measurements in each organization miss?
- c. What would our organizational work look like if we designed more for Jewish living – knowing that for some, Jewish living will lead to giving, or to membership, or to something more concrete?
- d. Below are some of JFNA's current set of outcomes for engagement. Which of these feel congruous with a network approach and your discussion of measurement design, and which don't? What would you edit, add or drop, and why?

JFNA's Engagement Outcomes (abbreviated)

- People continually engage in Jewish celebration and learning.
- People integrate Jewish and Jewishly-inspired rituals into their lives and into their families' lives.
- People see Judaism as relevant, as bringing meaning into their lives and their families' lives, as provoking and helping them to explore big life questions.
- People continually engage in communal experiences.
- People take responsibility for Jewish life, creating Jewish moments at home for friends and externally with Jewish organizations.
- People support Jewish organizations with time or money.
- People feel connected to the Jewish Federation: They see it positively, they spend their time with the organization, and they give financially to Federation.
- People can articulate the story of the Jewish people.
- People feel a special relationship with Israel, even as they may grapple with aspects of her story.
- People feel connected to the experience of Jews around the world.

Individually, spend a few minutes drawing ideas in the space provided. See if you can use images and diagrams, not just words. Then, share your ideas with each other. Organize your group's thinking on your white board.

Scenario E: The Relationship Between Jewish Education & Engagement

“Education” has never been about filling empty student’s heads – John Dewey’s Experience and Education advocated for education to facilitate personal growth almost 100 years ago. Still, in Jewish communal life (as well as in Western society in general), education is often seen as being about memorizing facts, knowing things.

As the field of Jewish “engagement” emerged, the communal zeitgeist seemed to pit education and engagement against each other. At their most simple, “engagement” seems to advocate for more people to be “inside” the hub-and-spokes model of community, and “education” to refer to how much those people know.

But if Jewish education is only an exercise in swallowing knowledge, in inheriting a tradition, Jewish education is almost irrelevant. What will people do with that information?

And a similar observation can be made about Jewish engagement: When Jewish engagement activities and programs are aimed at only the most basic level, focused on attracting people into Jewish life and community, what we are offering is very thin. “Engagement” isn’t a one-time thing, with someone engaged and then entering into a traditional series of activities. Engagement needs a positive feedback loop: plentiful opportunities to explore Jewish ideas meaningfully, according to the same (network-oriented) rules that engaged them in the first place.


IDEATE! DRAW!

How might we design Jewish education and engagement so that they speak to each other, creating one seamless opportunity for exploration and celebration?

Discussion questions you might consider as you explore the “how might we” question above:

- a. How can we better understand “engagement” and “education” in terms of our network model? How do we use these concepts differently in a network model than in a hub-and-spokes model?
- b. What separations exist in communal life between “engagement” and “education”? When are these separations helpful and when are they counter to our goals?
- c. How does each speak to the other? What is the practice of Jewish exploration if it’s composed of the best of education and engagement?
- d. What personnel would we need if “engagement” and “education” were more blended?
- e. What different approaches to engagement exist, and how do they complement each other? Which are stronger, given our goals, and which can be stronger?
- f. What can we do right now to work toward this change?

Individually, spend a few minutes drawing ideas in the space provided. See if you can use images and diagrams, not just words. Then, share your ideas with each other. Organize your group’s thinking on your white board.



Scenario F: From Passive Consumers to Active Producers

In recent decades, new Jewish communal initiatives have engaged thousands of people, sometimes repeatedly, in multiple, varied activities. Most frequently, leaders and/or philanthropists come up with programmatic ideas, and major donors through and outside of Jewish Federations fund these engagement efforts. Sometimes participants have also paid something, but often these engagement initiatives, as we know, are free to participants.

This dynamic – with insiders as designers and funders, and outsiders as consumers – both reinforces a transactional culture and disempowers the target audience at a time when younger generations want to be more empowered. The desire to engage them as donors, but at the same time limit them as designers and producers, is incongruous with their network culture.

Clay Shirky, NYU Professor and author, posits that there are 4 levels to empowerment in a network model:

1. Aggregating around shared interests;
2. Conversation and dialogue;
3. Collaboration; and
4. Collective action.

Each step increasingly engages people and helps them deepen their roles as co-creators in a shared future that they envision together.

IDEATE! DRAW!

How might we design more effective opportunities that are influenced by the network theory that we've been learning about, to help today's emerging generations contribute in more active ways (both financially as well as through other modes of leadership)?

Discussion questions you might consider as you explore the question above:

- a. What are the ways that engagement initiatives are top down? What would it look like for them to be co-created, expressions of "aggregating around shared interests" (as Shirky articulates)?
- b. More generally, think through Shirky's four stages. How would you approach creating an initiative for/with an audience using those stages? What would the process look like?
- c. How would this kind of collaborative work help participants be co-investors?
- d. What about our current system prevents or impedes collaborative work like this?
- e. What can we do right now to work toward this change?

Individually, spend a few minutes drawing ideas in the space provided. See if you can use images and diagrams, not just words. Then, share your ideas with each other. Organize your group's thinking on your white board.



Scenario G: Network Leadership

In recent decades, new Jewish communal initiatives have engaged thousands of people, sometimes repeatedly, in multiple, varied initiatives. Most frequently, seasoned leaders and/or philanthropists come up with the big ideas of engagement.

In a hub-and-spokes model, leaders are on the inside – part of the hub – and are seeking to engage others as spokes for the benefit of the hub. This model itself is largely incongruous with the emerging network culture, yet the vast majority of the central organizational pillars of our Jewish communities are built – structurally, financial and culturally – on this paradigm.

Here we have a chicken-and-egg challenge: Many of these organizations are increasingly struggling to sustain themselves, yet they lack the internal leadership needed to adapt to our changing world and different generations. Those younger leaders are often not attracted to older-style organizations, and prefer instead to put in the work (and money) to start new initiatives. Sometimes those are full organizations, and sometimes they are lighter DIY (“Do It Yourself”) efforts that are meaningful and authentic in their own right.

We prefer, of course, not to follow our people wandering in the desert for 40 years, when an entire generation needed to die off before we could enter the Promised Land.

Clay Shirky, NYU Professor and author, posits that there are 4 levels to empowerment in a network model:

- Aggregating around shared interests;
- Conversation and dialogue;
- Collaboration; and
- Collective action.

How do we navigate leading in this in-between time of change?


IDEATE! DRAW!

How might we design more effective opportunities for today's emerging generations to lead the future of Jewish life – in a way that is consistent with their generation's models, even if those are very different than today's mainstream Jewish leadership models? What does it mean for those who live in a network model to lead – what does their unique leadership look like, and how do we create a culture of leadership that is appealing to them and leverages their talents, energy and resources?

Discussion questions you might consider as you explore the questions above:

- a. What are the ways that engagement initiatives are top down? What would it look like for them to be co-created, expressions of “aggregating around shared interests” (as Shirky articulates)?
- b. What are the structural, financial, political, and personnel changes we would need to make in order to make progress in this scenario? What might we need to stop, start, and/or do differently?
- c. How do we blend this kind of leadership development with the real need to identify the next generation of major donors? How can we cultivate philanthropic spending on Jewish life according to network principles?
- d. What values would be important for organizational leaders to embody to advance this work?
- e. What new normal does this change lead to? How will Jewish life look different in 20 years if we do this really well?

Individually, spend a few minutes drawing ideas in the space provided. See if you can use images and diagrams, not just words. Then, share your ideas with each other. Organize your group's thinking on your white board.



Implications and Next Steps

YOU MIGHT CONSIDER:

1. What have I heard here that I want to take home and share with others?

2. What change does my community or organization need to focus on?

3. What concrete ideas do I want to help my community or organization implement immediately?

4. What do we need to stop doing, start doing, or change how we do it?

5. What else do I need to learn (or keep learning) to support this change?

Tuesday

NOVEMBER 12 | 14 HESHVAN

Change is hard because people overestimate the value of what they have - and underestimate the value of what they may gain by giving it up.

- JAMES BELASCO AND RALPH STAYER

Moving Forward and Making Change

GOALS

- Apply lessons learned to one’s own personal work and portfolios.
- Brainstorm through obvious challenges in implementation using resources in the group.

We have about 40 minutes for this conversation.

So far, we’ve explored the global shift from a hub-and-spokes to a network model, grappled with the complexities of applying that model to Jewish life, and started to reimagine what Jewish organizational life can look like with a network imprint.

The arc of our conversations looks something like this:

	Conversation	Content
Sunday Afternoon	Case exercises: Jewishness Through Our Stories Attributes of Network Models	For many younger people, operating assumptions have shifted. The rules have changed.
Sunday Evening	Beit Midrash	Engagement is about other people, not us. It asks that we identify our “idols” and be prepared to understand how they work (or don’t work) for others.
Monday Morning	Large and small group conversations: Images of the Possible Permeable Boundaries and Gravitational Pull	Networked Jewish life exists, and offers an image of how network principles meet Jewish tradition and life – and how these principles can expand engagement.
Monday Afternoon	Small group conversations: Engagement Design	Jewish communal infrastructure and operating assumptions need redesign in order to facilitate greater engagement.

In our last few hours together, we want to create an opportunity for us to think concretely about the following:

How do my own operating assumptions need to be reconsidered in order to facilitate greater engagement of people in Jewish life?

After you follow the Small Group *Halacha* on page 8, go around the group and answer these questions:

- What are specific changes I want to make in the way that we do business?
- What things do I want to start? What do I want to stop?
- What new opportunities do I want to see available in our community? How will I pursue those?

Other questions you might consider:

- If I knew it was OK to fail, what would I try? If there was nothing in my way, what would I try?
- What does this (decision, or approach to my work) need to look like? In five years, what should this look like?
- How does my thinking differ from other people on this? Why? How can I better understand their perspective to expand my own thinking and consider new possibilities?
- If I spoke about this change with an old friend (and had to describe to them what I was working on), what might I say?
- How does what I learned here implicate *how* I do my work? What about how I personally celebrate and engage with Jewish life?

Document the changes you want to make on your white board.

When you've finished this first round, go around the circle again and share the challenges that you see in front of you relating to making change. Are they structural, political, financial, or personnel related? Are they about the sacred cows we hold? What's going to be hard about this and why?

Discuss: How will you navigate these challenges? (What have you learned here about working on these challenges that will help you get to your goal?)

Thank you! For the hard work, for the careful study, for the rigorous conversation, for the collaboration and creativity. We hope these words and exercises continue to inspire us all to growth and renewal, particularly as we take this workbook home and share it beyond those at FedLab. We look forward to continued conversation and holy work, always.

Resource List

GENERATIONAL SHIFTS

- "How We Gather," Casper ter Kuile and Angie Thurston (How We Gather, 2016)
- "The Shift: A Discussion on Welcoming and Engaging Gen Z" (Moishe House, 2019)
- "Counting Inconsistencies," Ari Kelman, Aaron Hahn Tapper, Izabel Fonseca, Aliya Saperstein (Jews of Color Field Building Initiative/ Stanford University, 2019)

NETWORKS AND ORGANIZATIONAL STRATEGY

- "Networks: The New Organizational Strategy, Charlie Brown (*Stanford Social Innovation Review*, March 2015)
- "The Most Impactful Leaders You've Never Heard Of," Jane Wei-Skillern, David Ehrlichman, David Sawyer (*Stanford Social Innovation Review*, Spring 2015)
- "The Flight from Conversation," Shelley Turkle (*New York Times*, 2012)
- "The Hidden Influence of Social Networks, Nicholas Christakis (TED Talk, 2010)
- *Community: The Structure of Belonging*, Peter Block (2009)
- "Are Your Friends Making You Fat?" Clive Thompson (*New York Times Magazine*, 2009)
- "The Networked Nonprofit, Jane Wei-Skillern & Sonia Marciano (*Stanford Social Innovation Review*, Spring 2008)

NETWORKS AND RELATIONSHIPS IN JEWISH LIFE

- "From Organization-Centric to Network-Focused Design," Lisa Colton and Miriam Brousseau (*eJewishPhilanthropy*, June 2019)
- "Re-Imagining Jewish Communal Life", Sid Schwarz (*eJewishPhilanthropy*, May 2019)
- "Disruptive Collaboration," Maya Bernstein (*eJewishPhilanthropy*, November 2017)
- "Social By Design In All that We Do," Dan Smokler (*eJewishPhilanthropy*, 2016)
- "Relational Judaism: The Only Experience Left for Jewish Community," Lisa Bodziner (*eJewishPhilanthropy*, 2016)
- "Quality vs Quantity," Rabbi Jonathan Leener (*eJewishPhilanthropy*, 2016)
- "Strengthening Jewish People through Relationships," Rachel Gildiner (*eJewishPhilanthropy*, 2014)

חזק חזק ונתחזק

CHAZAK CHAZAK V'NITZCHAZEK

Be Strong, Be Strong,
Let Us Be Strengthened

