# **Self-Organizing & Jewish Wisdom**

Imagining opportunities for Lippman Kanfer Foundation for Living Torah to catalyze self-organizing movements around Jewish wisdom.

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Lippman Kanfer
Foundation For Living
Torah





### **MISSION**

How might we catalyze self-organization to start a Jewish wisdom movement for Jews and fellow-travelers?

# **KEY LENSES**

- → What are the critical entry points and forces at play?
- → **Who** are the critical activators and what support do they need?
- → **How** will the foundation take action?

# **Methodology: Overview**

1. **Socio-cultural analysis**: Review of social movement literature, religion & cultural theory, and community theory.

2. **Stakeholder Discussion**:
Conversations with 5 core team members and 7 internal stakeholders to understand Foundation mission, goals, and context.

- 3. **Fieldwork**: Interviews with 21 engaged, non-engaged, and recently converted participants and 13 grantees/advisors.
- 4. **Case Study Analysis**: 20 case studies that demonstrate the entry points and mechanisms of engagement in self-organized groups.

- 5. **Competitive Analysis**: Review of key players in the "Wisdom" marketplace (spiritual & secular) to understand how offerings are positioning themselves.
- 6. **Synthesis**: Holistic analysis of all sources to develop actionable strategy.





# Methodology: In the field

It was critical to speak to a wide range of 'traveler types' (affiliated Jewish, non-affiliated Jewish, and non-Jewish) across a range of geographies.

During our one-on-one conversations, we spoke about personal ideas of faith, spirituality, meaning-making, and self-organizing.



People actively involved in spiritual practices & life.

David, Rachel, Adina, Casper, Aliza, Sara, Amichai, Eleyna, James, Jericho, Sarah, Benay, Zvika, Daniel, Becca, Salvador, Deanne, David, Timmy

# **7** Free-Floaters

People without strong commitments, but actively seeking.

Staci, Danny, Janie, Noah, Gabrielle, Andrew, Lauren

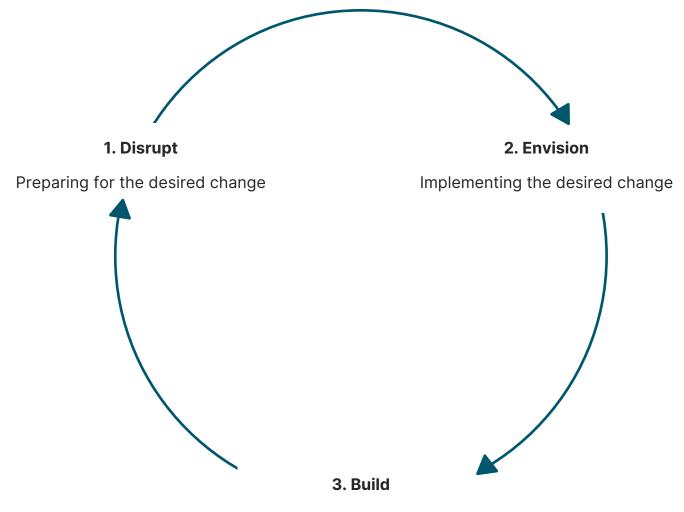
# 8 Engaged Seculars

Self-organizers who aren't into religion or spirituality.

Jim, Gaia Music Collective Participants (Dave, Alexa, Steve, Matt), Climate Cafe Participants (Rachel, Tony, Michael)

# Social theories of selforganization & change-making were critical in guiding our work.

Lewin's <u>Model of Change</u> became a critical lens of us as we move from a world of disruption towards exploration and ultimately rebuilding.



Solidifying the desired change

# **Table of Contents**

# Chapter 1:

# **Disrupt**

**Preparing** for the desired change

- → A theory of change
- → Emergent needs
- → Opportunity for Jewish wisdom

# Chapter 2:

# **Envision**

**Implementing** the desired change

- → Wisdom marketplace analysis
- → Self-organization & small groups
- → Jewish wisdom ecosystem

# Chapter 3:

# **Build**

**Solidifying** the desired change

- → Ecosystem of transmission
- → Traveler's journey
- → Open questions



Identifying critical shifts and unmet needs of today.

"People come to me saying they are thirsty—but they don't know what for."

Sarah Waxman

At The Well

As we look back over time, we can see critical dislocations that have given rise to the social alienation we are experiencing today.

Shift 1



INSTITUTION

Centralized authority structures moral & social life

Shift 2



INDIVIDUAL

Individual optimization & success is primary goal

Shift 3



INTUITION

Growth happens by relating to others in a deeply intimate way

Shift 1: Institution

Shift 2

Shift 3

# The decline of rationalism led to distrust in institutions and a loss of faith.

The institutions built on rationalism and <a href="mailto:matter-mailto:



"Americans' confidence in institutions in 2023 represents the continuation of the historic confidence deficit recorded a year ago. None of the 15 institutions rated annually managed to repair their images, with many remaining at or near their all-time lows."

Lydia Saad, GALLUP

Shift 1

♣ Shift 2: Individual

Shift 3

# Many turned towards individual pursuits and the material world, making them spiritually poor.

As faith in collective institutions declined, what remained was the individual and the pursuit of their pleasure. The culture became one of individual fulfillment and optimization. Yet through this, many lost the ability to self-transcend— to learn how to ground themselves in an understanding of their place in the world and cosmos.



"There is all around us today a kind of fantastic conspicuousness of consumption and abundance... and this represents something of a fundamental mutation in the ecology of the human species. Strictly speaking, the humans of the age of affluence are surrounded not so much by other human beings, as they were in all previous ages, but by objects."

Jean Baudrillard, *The Consumer Society* 

Shift 1

Shift 2: Individual

Shift 3

# To cope, many now float and aim to disassociate from an unrelatable world.

Communities that grounded people <u>eroded</u>. We became <u>highly mobile</u>, fluid. <u>People moved</u> for schools, jobs, life, and became isolated. The "<u>epidemic</u>" of loneliness skyrocketed. People struggled to relate to each other, or even <u>their own bodies</u> and minds as they became <u>beholden to the technologies</u> and systems they had created. Many people began responding to this condition by <u>disassociating</u> from the world, through screens, nihilistic apathy, or retreats into identity.



"The most frequent complaint teachers hear is that it's boring... To be bored simply means to be removed from the communicative sensation-stimulus matrix of texting, YouTube and fast food; to be denied, for a moment, the constant flow of sugary gratification on demand."

Mark Fisher, Capitalist Realism

Shift 1

♣ Shift 2: Individual

Shift 3

# We have been deprived of a sense of "home"— where promises of arrival or salvation can feel forced or ring hollow.

Many people no longer buy it when people say that they have a fix for this crisis. Donna Haraway says that we currently <u>sit between</u> "sublime despair" and the "comic faith in techno-fixes." Elon Musk talks about <u>going to Mars</u>, but what about the rest of us? There are people beginning to delay the process of <u>having children</u> because of climate anxiety.



"We live in an increasingly anonymous world, where people have moved away from the towns that they've grown up in."

Jim, Engaged Secular

Shift 1

Shift 3

Shift 3: Intuition

# The world is diasporic. We are out in the wilderness, but we don't know how to live in it.

People feel that we have left the old home, and no new one is forthcoming. For many, the <u>communities</u> they grew up in are no longer accessible; people feel that the world they were born into <u>is dying</u>; the <u>identities</u> that grounded us are crumbling and becoming polarized. Even the <u>futures</u> that have been promised are unable to offer the comfort they once did.



"Neo-diaspora locates the... diaspora's origins in the modern period and highlights its embeddedness in the three major world-historical forces that have shaped global modernity: capitalism, colonialism and nationalism."

Susan Koshy, "Theorizing a Neo-Diaspora"

# Many have devised snackable ways to self-help— but they feel like products: unbundled ways to 'spiritually cope.'

### **HALLOW X MARK WAHLBERG**



The Christian prayer app models itself after popular meditation apps—giving people quick, bite-sized practices they can do throughout the day to "invite God's peace into [their] life."

# **HEADSPACE**



Popular meditation apps like Headspace reduce a spiritually rich practice into a frictionless activity geared towards "individualistic pursuit" and productivity.

### **AI THERAPY**



Ongoing attempts to apply Al to therapeutic use cases risk commodifying this practice and depriving it of the "genuine human empathy" that is core to it.

### SKINCARE AS PROTECTION



The science writer Eleanor Cummins notes the ways in which skincare products are explicitly speaking to our climate anxiety by being marketed as "anti-pollution" solutions.

# **THE VOID**

We seem to be 'consuming' spirituality rather than living it, missing a larger, compelling sense of the good life.

### THE NEED

A life-affirming ideology, supported by inspiring visionaries, like-minded peers, relevant content, and self-help tooling.

This is a critical moment. Jewish wisdom is rooted in navigating the wilderness – helping us learn to thrive amidst alienation.

Jewish wisdom guides us by helping us refine our intuition to meet the times we are in. Rather than rigid rules, Jewish wisdom can serve as a set of life-affirming sensibilities, supported by a dynamic but ancient framework.



# **Open Ended**

Elu va'elu, for example, shows us how to orient ourselves in this inbetween— it doesn't promise an end goal or final truth, but helps us find our way through the unknowing space of the wilderness.

# **Dialogical**

Judaism understands that existence is change— an ever-evolving discourse that helps you live in a condition where the world around you is constantly changing. All interpretations of the Talmud can be seen as one ongoing conversation.

# Regenerative

Rituals like shabbat offer fractals of time to recharge our commitments, help us create a sense of place, and carve off a pocket of time where we can reflect, rest, and articulate an idea of home— no matter where we may be.

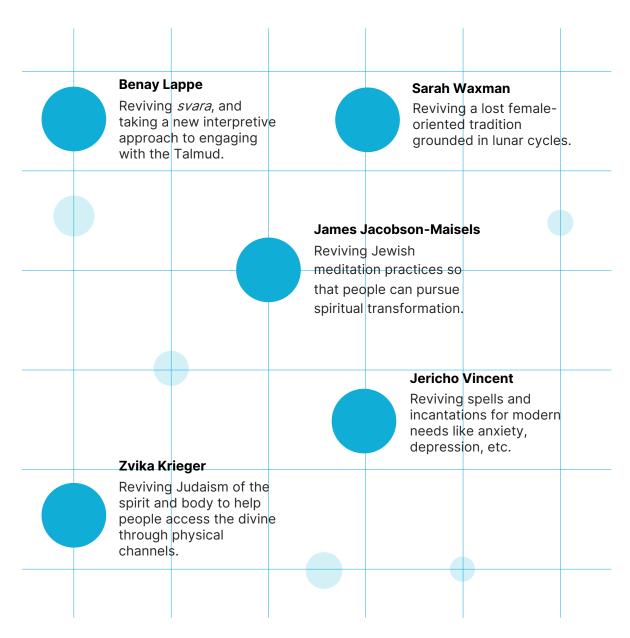
# **Joyous**

Dancing, eating, drinking, loving thy neighbor are essential to combating an alienating world. But it's also part of a greater 'vibe' – propagated in culture by comedic legends. Jewish wisdom is life-affirming, even amidst tremendous pain and sorrow.

### Collective

Jewish study and prayer demands the group— it is not a solo endeavor, there is no I without the other. We can also look at key practices like sitting shivah, chavurah, and Rosh Chodesh.

Revivals of Jewish wisdom are taking place—proof that ancient intuition is not only relevant today, but actively sought after.



# Yet Judaism as an institution remains in a recessive paradigm, focused on identity rather than wisdom.

At the broad level, a focus on identity has led to institutions trying to "keep" people Jewish in superficial ways through mechanisms that can feel like bribery. Many respondents also spoke about not feeling "Jewish enough" because they felt like they were constantly being defined in relation to Orthodoxy. Even within Orthodoxy, identity constrained opportunities for spiritual engagement. One respondent spoke about the frustration of being a woman and not being able to study the Kabbalah because it was only reserved for men who are "40, married, and have a belly full of Talmud."

A **new cultural discourse** is needed, one that sheds these preconceptions and positions Judaism in a way that meets the needs of today— where wisdom, intuition, and inclusivity reign.

"

The middle-aged progressives think the kids have failed to learn how important Israel should be for them as Jews. The kids think the old folks are mired in a discredited ideology."

Noah Feldman, Washington Post

# As a result, those we spoke to are searching for three core needs.



### To connect with our inner worlds

Methods for experiencing a sense of the divine firsthand.

SUPPORTED BY: Self-Love, Purpose, Discovery

"The people I've worked with are on a personal journey of spiritual transformation, but they're skeptical of larger institutions because of the wounding that's happened."

— Daniel, Engaged Spiritual



# To connect with the inner worlds of others

Spaces and groups where meaningful "discourse" can take place.

SUPPORTED BY: Love, Belonging, Creativity

"In college, I was really looking for spaces where I could connect with other people in intentional ways, without the riff raff."

— Danny, Free Floater



# To share a way of living the good life

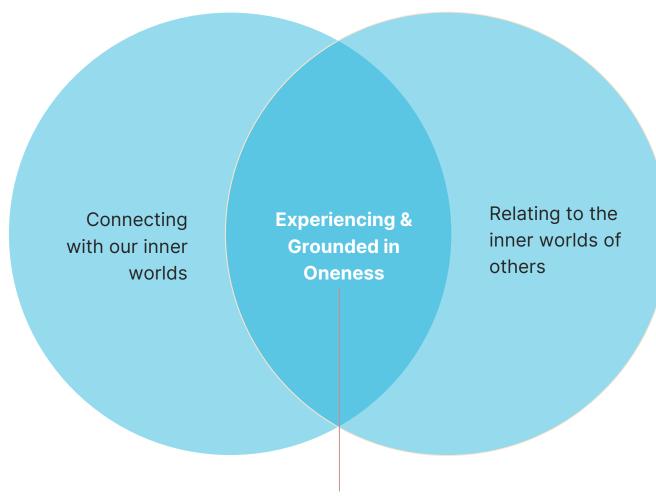
Tools, acts, inspiration and guidance in developing 'better' habits.

SUPPORTED BY: Inspiration, Clarity, Agency

"There is a weight on us, as being the chosen ones, the educated ones, we should be using that power for good and sacrifice."

— Staci, Free Floater

We have a clear mission ahead of us – one uniquely suited for the foundation: to revive Jewish Wisdom in a way that demonstrates a new "way" forward.



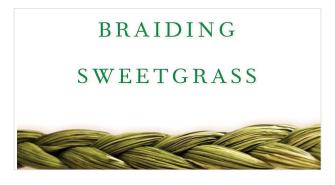
Jewish Wisdom that binds us by a common, life-affirming "way" and helps us build a better world.

# When we look at the Wisdom traditions popular in the US, we can see that different "brands" of oneness resonate for specific reasons.



# **Buddhist wisdom &** mind-body oneness

Buddhism succeeded in making inroads into the West in large part because it appealed to the desire for oneness between mind & body in our disembodied culture.



# Indigenous wisdom & ecological oneness

Indigenous spirituality is currently gaining traction because it shows us the oneness between <a href="https://www.humans.nd.the.natural.world">humans.nd.the.natural.world</a> in a moment of ecological anxiety.

# Jewish wisdom & diasporic oneness

Jewish Wisdom articulates a oneness that helps us meet the paradoxes of the wilderness. It tells us that though we have left home, home can be made wherever we are; that the past is alive today; that loss and joy can coexist; that there is no I without We; that transformation is the only constant, and that we must learn to live within it.

Articulating a vision of Jewish wisdom to rally behind:

# The foundation can help define a new form of life-affirming Jewish wisdom and authoritative alternative theology rooted in diaspora.

There is no other wisdom tradition that has grappled so substantively with the idea of diaspora.

# Jewish wisdom can teach us how to:

- Live within times of profound ungrounding
- Carve out an idea of community and home no matter where you are
- Stand in the in-between spaces of ideas, arguments, and thought
- · Find joy amidst loss and departure
- Adapt old ideas to new contexts
- Use difference as a starting point for democracy



# 2

# **ENVISION**

Meaning Making & Small Groups

To understand what the foundation should do in this moment, we cast a broad net to understand how people are searching for meaning.

### **COMPETITIVE ANALYSIS**

We looked at institutions, products, and programs— both in the spiritual and non-spiritual spaces— that were geared towards meaning-making or transmitting wisdom.

# **INTERVIEWS**

During interviews with grantees & respondents, we probed for the mental models they used to assess the current meaning-making product landscape.

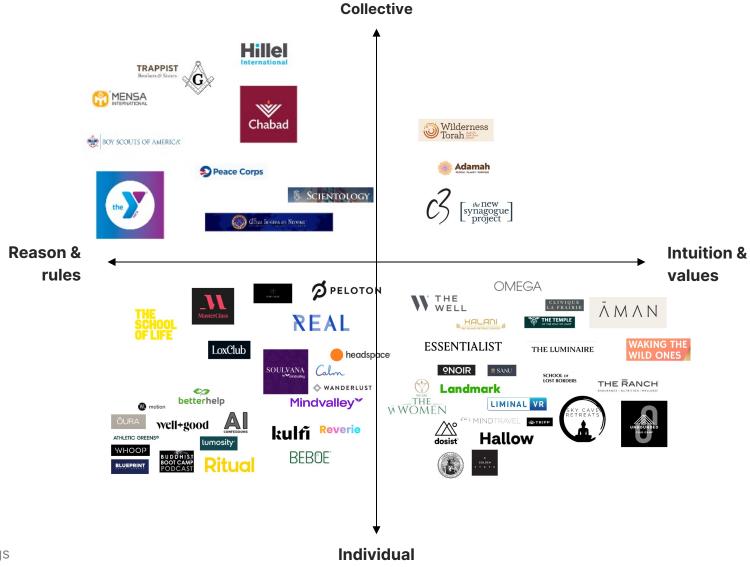
# **SELF-ORG ANALOGS**

We looked at self-organized contexts— ranging from protests to fandoms— to see how people were congregating together and forming community.

# **SEMIOTICS**

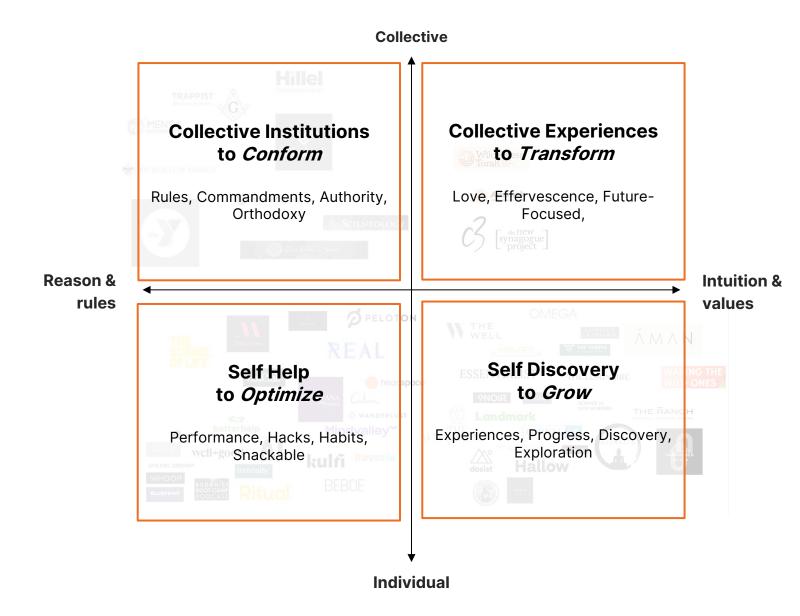
We looked at the language and signs that companies/institutions were using in their messaging to understand how they were trying to situate themselves within a broader cultural landscape.

When we look at the landscape of the Wisdom "marketplace" outside of what the Foundation is already supporting, we see a range of offerings trying to meet this need.

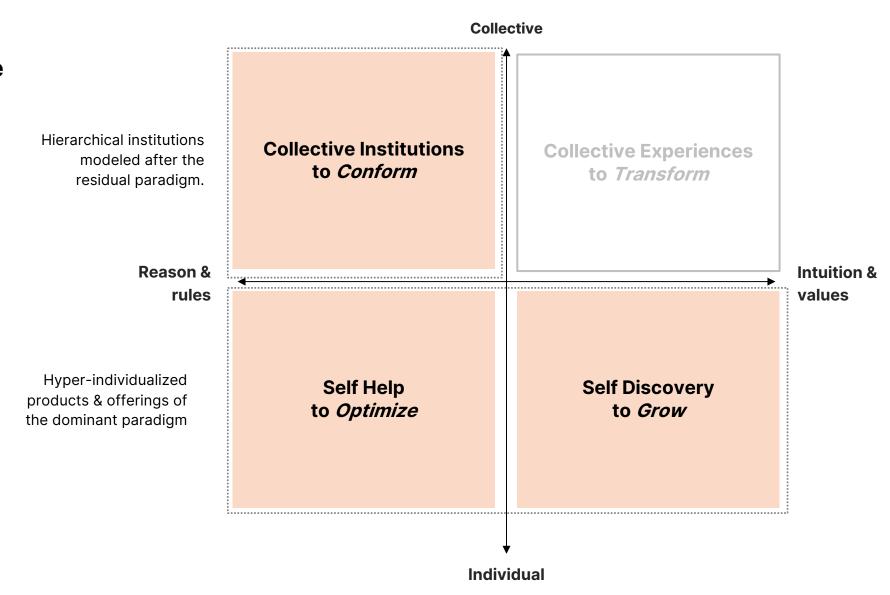


<sup>\*</sup>Examples here include both spiritual & non-spiritual offerings

Broadly, we can categorize this landscape into four genres of meaning-making offerings.



Notably most of these offerings are stuck in the residual or dominant paradigms.



# While these recessive approaches still had value, there were critical dimensions that were left wanting.

### Institutional intimidation



Respondents like Danny (Free Floater) noted that institutional spaces like Hillel or Chabad often felt too regimented— and that it was easy to not feel "Jewish enough" in those spaces.

# **Limits of self-help**



Timmy (Engaged Spiritual) noted that although he loved the world of personal development— upon moving to a more rural area, he realized that what he really missed was community, which he wasn't getting from his existing self-help approach.

# **Reckoning with isolation**



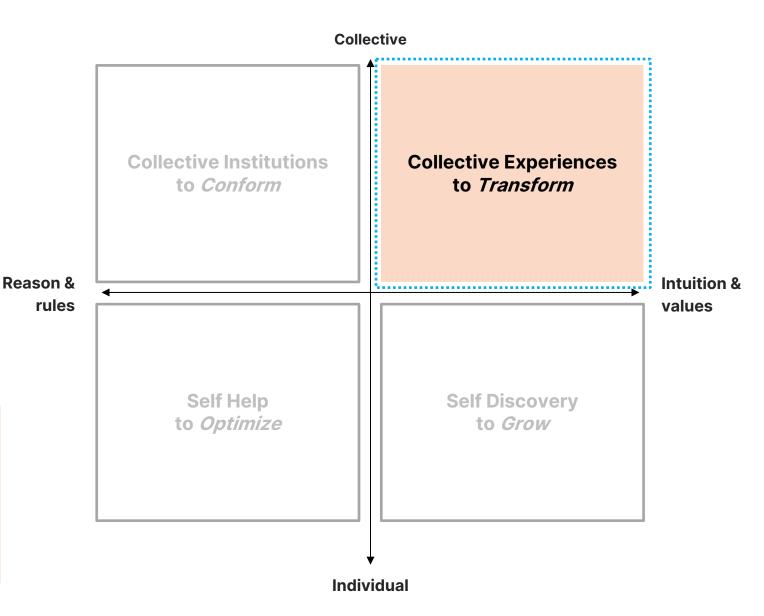
Lauren (Free Floater) described feeling isolated and at a loss as a new mom who had recently lost her own mother. She wanted more than advice— she wanted a community she could commiserate with.

It was in the emergent space that we saw the most energy— and critically, where meaningful small groups were also emerging.

The most meaningful groups were ones where there was a collective sense of transformation. Because a lack of offerings in this area, small groups were an essential way that people were seeking and creating this experience.

# **Participant Story**

Daniel (Engaged Spiritual) told us that when things were going well, "each session was like a descending spiral— where we'd go deeper and deeper every time. There was this sense of spiritual and personal transformation."



# We see this occurring outside of the spiritual space as well; brands are also taking on narratives of collective transformation.

### **Good Inside**



Good Inside is attempting to reinvent parenting help through coaching and community. It <u>aims to</u> "help families heal—bringing out the good inside everyone."

# Wedgewood



This heritage brand is reimagining itself as a collective "Creative Hub for Artists." The goal is to create work that "challenges preconceptions" while evolving the brand.

# **Vogue UK**



The magazine worked to transform the idea of beauty by drawing on collective ideals and taking a "gutsy approach to diversity and inclusivity."

# However, we shouldn't overlook these recessive spaces, since most small groups emerged from them.

Closer analysis revealed:

- Most small groups emerged from recessive paradigms because a majority of existing spaces/people still sit there.
- The self-interested desires (e.g. to grow or self-optimize) that first drew people into these settings remained an important part of retention. It was often a necessary but not sufficient condition for deeper meaning-making.
- Regardless of where they started, the groups that were particularly meaningful were those able to work up to a sense of shared transformation and growth.

# Collective

# **Collective Institutions** to Conform

Though Deanne (Engaged Spiritual) had a complicated relationship with her synagogue, her Talmud reading group emerged from people she had originally met there.

# **Collective Experiences** to Transform

# Reason & rules

# Self Help to *Optimize*

Timmy (Engaged Spiritual) came to church from the world of selfoptimization—but he tells us that it's moments of group prayer and community connection that led him to ultimately stay involved.

# **Self Discovery** to Grow

Daniel (Engaged Spiritual) thought that the main draw for his regular gatherings would be the individual presentations and practices that people put on, but it was power."

"connection where we felt the most

Individual

Intuition &

values

**Self-organized groups tended to orient** themselves around a progressive set of needs that led to deeper forms of engagement.

By creating a sense of shared vulnerability and intimacy, small groups were able to serve as ideal settings to go beyond mere interest and achieve a transcendent sense of growth.

INTEREST	FEELING	BELONGING	TRANSCENDENCE
Deepening passions through kinship.	Discovering oneself through shared experiences.	Building community through shared lived experience.	Growing through deep, transformational relationships with others.

# Small groups were particularly effective at meeting this need

As Amichai notes, broad categories like "nation, city, or congregation" won't get us to meaning-making alone. Instead, it requires an "infrastructure where people have the ability to co-create more intimate settings on a more regular basis."

# Small groups that were able to become transformational in this manner were generally able to deliver on a range of needs.

# Fit into Rhythm of Life

A regular cadence ensures that the event becomes ingrained into the rhythm of people's lives— if they miss one, they know they can make it to the next one. Different small groups had different cadences (some were weekly, others biweekly, in rare cases like Sarah Waxman, monthly), but nothing was less frequent than monthly. It needed to be frequent enough so that missing one wouldn't detract from the overall experience.

## **Delivers a Sense of Growth**

Participants need to feel like they're getting something from these settings. Sometimes, it's felt immediately. But other times, it takes some reflection to identify the event as the source of positive feeling and growth. Timmy (Engaged Spiritual) spoke about how going to church felt like "microdosing," because in the days that followed he always felt better. He only made this connection, however, after journaling and tracking his mood across the week.

### **Low Friction & Convenient**

Logistical barriers of convenience can be a big deal. Andrew (Free Floater) noted that he didn't go to his Synagogue because it was a 20-minute walk away. Though he was happy to organize volunteer efforts and coordinate between families, barriers like proximity were friction points for him.

# **Grounded in Personal Relationships**

In the small groups that have endured, personal relationships prove important in maintaining the cohesion of the group. This doesn't mean that the group should revolve around these relationships— but having space to bond was important. Deanne (Engaged Spiritual), for example, noted that while her reading group generally stuck to study, they always dedicated their learning to something, which gave members a chance to share what's been on their mind.

# **Aligned with Aesthetic & Self-Perception**

Brand and aesthetic were also key to retention (and loss). Respondents like Danny, Noah, & Gabrielle (Free Floaters), spoke about not wanting to be associated with institutions like Hillel because they felt like "too much" and were off-putting. Meanwhile organizers like Eleyna (Engaged Spiritual) noted how important it was to have leaders that "you saw yourself in" to help draw people in. The brand of the group needs to align with people's self-perception of themselves.

# **Fulfills Lower Level & Higher Desires**

For many, even those practices that became collectively meaningful and fulfilled the higher-order need for self-transcendence (i.e. feeling at one with those around you and the world), emerged from less lofty beginnings. The desire to share one's feelings, reflect on the week together, or get back into the practice of singing were all sparks that ultimately ignited this deeper practice.

Key to success was the group's ability to set the right conditions for the transmission of Wisdom through key pillars.

# **Participant Story:**

Gabrielle (Free Floater) noted that it could often be difficult to intention-set during the Shabbats she would host. She said that place-making objects like candles and content driven practices like poem readings were an important part of setting the right "atmosphere" for deeper engagement.

Four "pillars" helped establish the shared intentions necessary for sustained growth and transmission.

# نگن PEOPLE

Facilitators, leaders, and organizers who could help create and hold space for a group.

# **PRACTICE**

Practices that enable people to connect to others through mind, heart, body, or spirit.

# **⋒ PLACE**

A space that that breaks us away from the mundane and puts us in a receptive state.

# **CONTENT**

A breadth of content types from canon to digestible memes to ground discourse.

# For these small groups to truly thrive long term however, it helped to have a broader ecosystem that reinforced these pillars and provided support.

Amichai describes the relationships between small groups and larger ecosystems as "a backwards-forward feeder system," where small groups can help animate broader communities, and larger communities can provide critical support to small groups.



# **Training People**

Zvika (Engaged Spiritual) noted that the trainings offered for different kinds of Jewish leaders is lacking. "The current model for Jewish leadership is almost exclusively through rabbinical school."

# **Providing Place**

Becca (Engaged Spiritual) noted the importance of having accessible spaces to congregate. She loved The Center in SF— a teahouse that has classes— because it was "a place where your nervous system can actually unwind."

# **Developing Practice**

Casper (Engaged Spiritual) noted that he provides rigid, structured practices to small groups to get them going initially—though over time, these practices will be adapted by the needs of the specific group.

# **Uncovering Content**

Sarah (Engaged Spiritual) noted that she didn't have the time—or necessarily the background— to delve back into source texts and reinterpret them for the needs of today.

# **Example spotlight: Climate Cafe**

<u>Climate cafes</u>—which are modeled after the idea of "death cafes" where people would meet to discuss mortality— are emerging across the world as people reckon with climate change. A network of individuals, institutions, and evolving practices makes these grassroots events possible.



# **Training People**

The Climate Psychology Alliance has trained hundreds of people across the US to facilitate and run their own climate cafes.

# **Providing Place**

The network of facilitators helps provide space for these events, which are often hosted in people's apartments and homes.

# **Developing Practice**

Rules and guidelines help set the tone of the evening and make it clear that it's not a substitute for clinical therapy, but a space to collectively grieve.

# **Uncovering Content**

Connecting the cafe to ongoing research or activism programs helps develop the sense of a broader movement.

2 | ENVISION

Without a broader ecosystem or community, these groups often fell apart, remained siloed, or weren't able to successfully "stick."

"I've joined this grieving group in Greenwood, but I'll only be part of this for a few weeks. It felt too isolated from everything else."

— Lauren, Free Floater

"Gay Shabbat came from a broader community of queer people in NYC. Over the years, the event has been growing because of its relationship to that scene."

— **Noah**, Free Floater

This broader movement will not only require small groups—but an ecosystem of ideas, leaders, spaces, and practices organized under a vision of Jewish wisdom that speaks to current needs.

# **THE QUESTION**

# So, should LKFLT fund small group organizing?

### **AN ANSWER**

YES, small groups are meaningful spaces that are serving an unmet need—helping people transform through collective experience.

**BUT,** longevity will require the formation of a broader ecosystem in which these small groups can flourish. The Foundation must work to create these in parallel.



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# **BUILD**

The Playbook

# The Foundation's task is twofold.

# **CULTIVATE AN ECOSYSTEM OF TRANSMISSION**

By nurturing small groups and developing broader networks/infrastructures of support, the foundation can help create a robust ecosystem of Jewish Wisdom that holds relevance and meaning today.

# **ENSURE TRAVELERS ARE FINDING THAT ECOSYSTEM**

Ensuring that we're meeting the traveler at the stage they're currently in— and developing messaging/offerings that speak to that stage— will be critical in drawing people into the world of Jewish wisdom.

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3 | BUILD

# **Previously we identified** critical infrastructural needs for selforganization to occur.

Next, we'll define critical strategies the foundation can implement across them all to develop this broader ecosystem.

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3 BUILD

# نگ PEOPLE

There is a diverse array of people that drive and sustain small groups (and self-organized activities more broadly). These roles aren't mutually exclusive—so you can play multiple at the same time, but each role can be resource intensive, so people tend to focus when possible.

There were unique roles based on whether the aim was to start a small group, or to nurture the broader ecosystem of leaders and ideas within which that small group could be situated. All of these roles must be fulfilled if we hope to create a broader community driven approach to Jewish wisdom.

We observed 4 core roles that upheld self-organized small groups & movements.

# **Small Group**

#### THE FACILITATOR

Leaders who guide conversation and manage group dynamics in a small group. Their work isn't to platform themselves, but to set intention and cultivate an atmosphere of safety and openness.

#### THE ORGANIZER

Project managers who define roles, action items, and help ensure that meetings run smoothly. These logistics can be both operationally oriented, or people-oriented.

# **Movements**

#### THE BROADCASTER

Communicators who perpetuate the group's defining characteristics. Figures in which a movement's ideas and ethos become incarnate in a particular person and aesthetic.

#### THE ARCHAEOLOGIST

Pioneering thinkers who generate the guiding ideas that define the group by uncovering and engaging directly with the text.

Front Facing

# **THE FACILITATOR**

Leaders who guide conversation and manage group dynamics in a small group. Their work isn't to platform themselves, but to set intention and cultivate an atmosphere of safety and openness.

# Where to look & how to recognize them:

Many facilitators don't consider themselves "leaders," meaning the most effective way to find them isn't to search for people who self-identify as such, but to draw them in by offering to help them develop a given group or specific practice. These are people deeply committed to their spiritual community and practice, who would be doing what they're doing regardless of whether two or twenty people show up. Leading with the practice, rather than the self, will be important.

# Consistent

Some small groups had consistent facilitators (who were often experienced) meaning the same person facilitated each session.

# **Example:**

In the sharing gatherings hosted by Daniel (Engaged Spiritual), he and his friend would always serve as the facilitators of the events, leading people through the day's practice.

**Create specific trainings** based on the specialized practice (healing, study, difficult conversation, grieving) they want to facilitate.

# **Fluid**

Other small groups had fluid models, where facilitation duties would rotate between sessions— or within the session itself.

# **Example:**

The small groups hosted by Casper (Engaged Spiritual) are peer-facilitated, so it will be a rotating array of group members (rather than a designated facilitator) that leads each session.

# **Develop content and practices**

that can give amateur facilitators guardrails, best practices, and guidance on how to best facilitate.

# **THE ORGANIZER**

Project managers who define roles, action items, and help ensure that meetings run smoothly. These logistics can be both operationally oriented or people focused.

#### Where to look & how to recognize them:

Because the organizer is often a background role, the best way to reach them would be to offer the specialized resources and systems they require to do their work to draw them in. Organizations like OneTable are highly effective at this method of "pull" marketing by specializing in a particular dimension of planning.

# **Operational**

These organizers took care of the logistical needs of a small group. They sent calendar invites, picked up groceries, booked spaces, etc.

# **Example:**

Respondents like Gabrielle (Free Floater) didn't love facilitating her shabbats, but she was more than happy to pick up groceries, do the cooking, and help set up the space.

**Build systems** like OneTable that help people manage logistics and juggle everything they need to before an event.

**Curate resources** that take stress off the logistics they dislike (e.g. finding a space), so they can focus on what they do like.

# **People Focused**

Other organizers were focused on cultivating the social environment of the group. They'd greet new members, make introductions, etc.

# **Example:**

Noah (Free Floater) noted that while he wasn't a "leader" of the Gay Shabbats, he would go out of his way to say hi to new members and incorporate them into the social fold.

Make content that can be used to invite people to events, give information about the event, etc. and provide a common ground to spark conversation and connection.

# **THE BROADCASTER**

Communicators who perpetuate the group's defining characteristics. Figures in which a movement's ideas and ethos become incarnate in a particular person and aesthetic.

# Where to look & how to recognize them:

These people will likely already have a presence (either online or in-person)— they'll have small followings, congregations, or communities forming around them. The foundation should look for the voices & people with notable gravitational pulls or buzz in the emergent paradigm.

# The Voice

These leaders serve as the voice of a movement. They focus on getting their message compellingly across to a wide range of audiences.

# **Example:**

People like Zvika and Jericho (Engaged Spiritual) fit into this archetype. They sought to spread the ideas that they were passionate about to a wide audience.

**Platform voices** to reach wider audiences.

**Provide logistical support** on running day-to-day operations.

**Share content/research** that positions them at the cutting-edge of thought leadership.

# The Role Model

These people influence through example. They don't *tell* you how to live as much as they show you by living a beautiful life themselves.

# **Example:**

Timmy (Engaged Spiritual) spoke about the people in his congregation as sources of inspiration— they were spiritually fulfilled, had thriving careers, and had an undeniably "cool" aesthetic he hoped to emulate.

**Platform** these figures and their lifestyles, and help them construct a cohesive aesthetic for the movement.

3 | PEOPLE

# **THE ARCHAEOLOGIST**

Pioneering thinkers who generate the guiding ideas that define the group by uncovering and engaging directly with the text.

#### Where to look & how to recognize them:

These thinkers are likely considering (or already in) rabbinical school but may be struggling with the dominant institutional approach. Many we saw operating in this space were women, members of the LGBTQ community, BIPOC, etc. Look for people who are interested in examining old, overlooked ideas and breathing new life into them.

# **Uncovering and Refining Ideas**

These are people going back into the source text and unearthing traditions, perspectives, and Wisdoms that are relevant to the modern day. This requires a great deal of education, training, and time for reflection.

# **Example:**

Benay's (Engaged Spiritual) approach to Talmudic texts is exemplary of this approach. She tells us that she aims to reappropriate the core canon of Jewish thought and train others so that they can apply "their outsider insights to make the tradition better." She is interested in creating new discourse, ideas, and interpretations of the Wisdom tradition.

**Connect to publishers** who they can partner with to get their work out there to a broader audience.

**Create new forms of education** so that emergent archeologists can be immersed in existing approaches and discourses.

**Develop communities of scholars** with whom they can develop lines of inquiry.

# Overall, we recommend reaching these figures through a "pull" approach.

# Draw people in, rather than seeking them out.

Outside of the "archaeologist" archetype, these figures were found in a broad range of settings and contexts. As such, individually trying to identify them will be labor intensive. Instead, we suggest a "pull" approach— where you create the right sorts of products and messaging to draw them in by speaking to their mental models and needs. These people are often already in the act of searching for ways to develop their practice, so meeting their roaming attention with offerings that resonate with them will be more effective than trying to seek them out one-by-one.

3 BUILD



Having a place where intention can be set was critical for the success of small groups. People needed a space outside of the mundane where they felt like they could truly escape the frenetic demands of the day-to-day and be safe, reflect, and grow.

Critically, respondents noted that while online spaces were useful during the pandemic, there was nothing that could replace the intimacy and vulnerability that could be opened by in-person engagement.

A range of places were used to support small groups, each with their own opportunity areas:

# **PUBLIC**

Spaces that are accessible to everyone. High reach, low barriers to accessibility.

# **SEMI-PUBLIC/PRIVATE**

Spaces that require a base level of commitment and come with expectations for engagement.

# **PRIVATE**

Spaces with high barriers to entry, which have a built-in sense of intimacy.

3 | PLACE



# **PUBLIC**

Spaces that are accessible to everyone. High reach, low barriers to accessibility.

# **Established**

Public spaces could be defined by the built aspects of the environment, revolving around installed features that aren't going anywhere.

# **Example:**

Built spaces like parks, playgrounds, etc. where no specific role is demanded.

# **Temporary**

New spaces could "emerge" within the public in cases where people are able to reimagine the possibilities of what is already there.

# **Example:**

"Takeovers" of public spaces like protests, silent discos, etc. that momentarily transform a mundane space into an exceptional one.

**Build a playground** where the architecture itself is designed to facilitate a sense of open exploration in line with Jewish wisdom.

Install public art driven by mystic tradition to engage wide audiences.

Foster practices that reconfigure our relationship to nature through activities like group ocean/lake mikveh dips.

**Create pop-up spaces** where people can have philosophical discourse in unexpected places.

3 | PLACE



# **SEMI-PUBLIC / PRIVATE**

Spaces that require a base level of commitment and come with expectations for engagement.

# **Established**

Semi-public/private spaces are the dominant spaces that we engage with day-to-day. While anyone can walk in, there are often requirements to stay.

# **Example:**

Synagogues and churches generally fit into this form of space. This also includes places like restaurants, bookstores, etc.

# **Temporary**

These spaces can often deviate from their intended function during special events, partnerships, or collaborations.

### **Example:**

<u>Gaia Music Collective</u> used an existing art space in Brooklyn to host their one-night instrumental event.

**Partner with institutions** to create specific programs for small groups to "spin off" from.

**Convert a building** into a communal space small groups can use to meet.

Subsidize pop-ups and collaborations like Gay Shabbat or singing groups that leverage the larger capacity of these spaces to grow community.

**Develop a platform** where people can "schedule" to use partner spaces.

3 | PLACE



# **PRIVATE**

Spaces with high barriers to entry, which have a built-in sense of intimacy.

# **Established**

Spaces that exist outside of the flow of daily life, time, and experience.

# **Example:**

Clubs and retreats where there is a high barrier to entry. These exist outside of mundane space by virtue of their exclusivity.

# ıp

**Create a retreat** for small group facilitators to meet and learn more about new practices, methods, and approaches.

# **Temporary**

Transformations of domestic settings that allow people to carve out a space of reflection away from the mundane in their own homes.

# **Example:**

Shabbats in which people light candles to establish the atmosphere of the event; athome Yoga where a simple mat transforms a space.

Provide people with the material infrastructure to transform their homes for practices like shabbat.

**Teach practices** that allow people to transform their home into a space of contemplation (e.g. meditation).

3 BUILD



Content can play a key role in helping a small group connect. They ground discourse and can serve as an effective vehicle through which varied people, conversations, and topics can be mediated. A range of content needed to be present in an ecosystem to provide both conceptual depth and substance while ensuring that there were accessible and relevant ways in.

A broad content ecosystem supports both small groups & movements.

# **CANON**

Source material that serves as a grounding textual foundation for the group.

# INTERPRETATION

Interpretations of canon to draw out dimensions that are most relevant to contemporary life.

# **APPLIED**

Content that helps apply lessons from canon & interpretations to the everyday.

# **USER GENERATED**

Bottom-up content that individuals are empowered to craft themselves and share with others.



Source material that serves as a grounding textual foundation for the group.

# **A Source of Wisdom**

Canonical texts are what provides the substance for a given discussion— it is the general axioms and media around which a community revolves. However, it can be the hardest to engage with since people often feel that they aren't educated enough to grapple with canonical materials, and it can be difficult to figure out where to start.

# **Example:**

Though Jewish wisdom is replete with these texts, other communities (ranging from K-pop fandoms to Trekkies) also revolve around texts that are "canon" to discourse and culture.

**Create syllabi** that people can use to make aspects of the canon accessible by given topic.

**Develop discussion guides** that empower people to approach the canon in their own way.



# INTERPRETATION

Interpretations of canon to draw out dimensions that are most relevant to contemporary life.

# **Redefining Relationship to Canon**

These interpretive texts take the canon and draw out aspects of the canon that may have been overlooked. Critically, it's at this level where we've noticed grantees struggling, since these interpretations often require scholarly rigor and time to develop.

# **Example:**

Outside of the Jewish world, we can see figures like Jordan Peterson substantively engaging with the Christian tradition through the lens of psychology. This has garnered mass appeal because of the way it inflects the canon through the dominant models and needs of today.

Fund "incubators" around given topics (e.g. Jewish wisdom & the body; history of Jewish thought around sex) to develop thoughtful engagement and interpretations of canon that resonate with emergent needs.



Content that helps apply lessons from canon & interpretations to the everyday.

# **Easy Ways Into Wisdom**

This is easy, accessible, and applicable enough to be consumed on one's own time. It creates a broader culture of references & signs that help a small group/community cohere. However, within Jewish wisdom, there's currently a dispersed ecosystem of voices and perspectives.

# **Example:**

Podcasts like NPR's <u>Planet Money</u> have gained mass appeal for the way that it translates abstract economic ideas and applies them to real-life situations that people are familiar with.

**Create models and heuristics** for how Jewish wisdom can be applied to domains like work, life, relationships, and pleasure.

**Launch a media network** dedicated to covering various topics through the lens of Jewish wisdom.

Platform voices & creators on TikTok and other popular channels.



# **USER GENERATED**

Bottom-up content that individuals are empowered to craft themselves and share with others.

# **Participating in Discourse**

This content generated by everyday folks helps people feel like they're participating in a larger conversation or discourse that extends beyond the small group. However, it can be difficult to cut through the "noise" of online spaces—meaning this content often doesn't travel far.

# **Example:**

Forums like Reddit create the sense of a broader discourse being composed bottom-up by individual users. This helps them cultivate a sense of communal ownership of the platform at large.

Create platforms that people can use to easily share. Imagine an app like Strava, but for Jewish practice.

Take inspiration from comedy, Jewish meme accounts, Jewish satire, etc. when developing content to help cut through the noise.

3 BUILD



Practices are critical to helping people intention-set. From the participants we spoke to, these practices helped mark time and space as a sacred one—one that enabled a deeper form of communing both with themselves and with others.

The practices that people pursued together fell into four primary modes:

# **MIND**

Philosophy, debate, reading, discourse, psychedelics.

# **BODY**

Exercise, dance, music, breathing exercises.

# **HEART**

Uninterrupted space to talk, guidance on life matters.

# **SPIRIT**

When all of these practices come together to create a moment of transcendence.

3 | PRACTICE



# **HIGHER ORDER LEARNINGS**

Though the practices that we observed were varied and multi-modal, there were a few higher-order principles that can guide our approach to them.

#### Infrastructure

It was hard to create a practice for themselves and implement it in small group settings if they'd never done it before— people often felt like they were cosplaying or making things up.

# **Examples:**

Gabrielle (Free Floater) told us that she wished that she had optional prompts provided by OneTable for her shabbats so that she could spur deeper conversation without feeling like she was ruining the vibe.

# **Models to Learn & Iterate**

Activators spoke about how radically their practices evolved over time— what they thought would be successful wasn't always what worked, and it took time to land on something meaningful.

# **Examples:**

Daniel (Engaged Spiritual) noted that his spiritual practice was initially geared towards prepared presentations, but he shifted towards heartfelt sharing when he sensed that's where the momentum was.

# **One Primary Practice**

Though participants often drew on various modalities, small groups tended to focus or lean more heavily on one. This helped ensure common intentions, expectations, and goals.

# **Examples:**

Andrew (Free Floater) noted that the practices he was a part of tended to have a specific focus: volunteering, reflection, etc. This made it clear what the primary aim of the event was going to be.



#### Infrastructure

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# **Examples:**

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Flexible templates that can structure practice. Though these shouldn't be too rigid, they should equip people with components they can use to guide their time together.

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Training to adapt. Training facilitators how to adapt programming to emergent needs and develop the practice together with the group will be key to success.

# **One Primary Practice**

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Identifying affinities. Creating programs that supplement a primary practice with a secondary one (e.g. by starting a listening session with a breathing exercise) will help participants get the most out of their sessions.

# Taken together, we can develop a roadmap of strategies for the foundation to nurture this ecosystem of transmission.

#### **SHORTER TERM**

# People

to support intention setting

# Create quides & tools to make peer-facilitation

- · Provide logistical and managerial expertise for movement voices.
- Platform movement voices and leaders.

less intimidating.

# Content

to spur attention & relevance

**Place** 

to create a

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- Create syllabi that people can use to make aspects of the canon accessible.
- Develop discussion guides that empower people.
- Platform voices & creators on TikTok and other popular channels.

# Equip people with the tools to transform their **homes** and make it a sacred space where they

retreat from the . **Encourage practices that reconfigure our** relationship to the space we already have.

can transmit & receive wisdom.

# Create flexible templates that can structure practice based on desired modality and make it accessible to practitioners.

Develop 'best-practices' for adapting practices to the needs of a specific group.

#### **MEDIUM TERM**

- Create training programs for facilitators based on specific practices (death, grief, body).
- Develop digital tools to organize and project manage small group events.

# Create platforms that people can use to easily share their practices and own content. Imagine an app like Strava, but for Jewish practice.

- Develop a brand & tone of voice that cuts through the noise.
- **Develop partnerships with institutions** to help people form "spin-off" groups of their own.
- Subsidize pop-ups and collaborations that leverage existing spaces to grow community.
- · Partner with existing spaces to host groups, and create a platform that makes it easy to schedule.
- Investigate synergies of practices that work well together and develop a bottom-up understanding of, e.g. how embodied practices can open up the mind.

# **LONG TERM**

- **Establish incubators** that work together to create a cohesive "school of thought."
- Launch a media network dedicated to covering various topics through the lens of Jewish Wisdom.
- · Establish a publishing wing that can help new, provocative ideas and interpretations circulate.
- · Invest in fixtures that make the your brand of Jewish Wisdom visible in public space.
- Build spaces where small groups can gather. Become a 3<sup>rd</sup> space.
- Create a retreat for facilitators, voices, etc.
- Uncover old practices currently overlooked by the tradition and find ways to make it relevant to the needs of today.

# **Practice**

to open up to transmission

GEMIC

# We recommend focusing on key Shorter Term initiatives as the Foundation—and partnering with others for Medium & Long Term initiatives

#### **SHORTER TERM**

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to support intention setting

#### SHOKIEK IEKW

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# **Practice**

to open up to transmission

# The foundation must also guide people into that ecosystem.

# **CULTIVATE AN ECOSYSTEM OF TRANSMISSION**

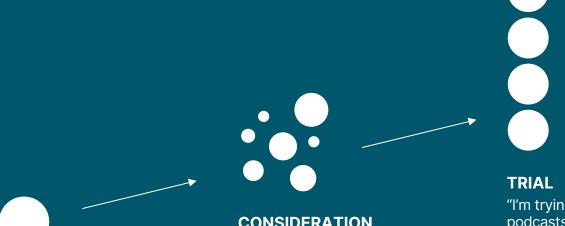
By nurturing small groups and developing broader networks/infrastructures of support, the foundation can help create a robust ecosystem of Jewish Wisdom that holds relevance and meaning today.

# **ENSURE TRAVELERS ARE FINDING THAT ECOSYSTEM**

Ensuring that we're meeting the traveler at the stage they're currently in— and developing messaging/offerings that speak to that stage— will be critical in drawing people into the world of Jewish wisdom.

# The Foundation must anticipate the journeys of individual participants and organizers to ensure that it meets people where they are.

The Traveler's Journey gives us a framework by which we can understand how people come to the world of meaning-making.

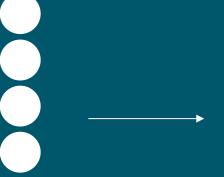


# **AWARENESS**

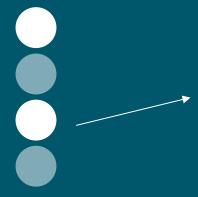
"I saw or felt something that piqued my interest in exploring something more meaningful."

# **CONSIDERATION**

"I'm open to good advice— and am looking for places to access it."



"I'm trying out books, podcasts, burning man, groups to try to find out what resonates with me."



# **CONVERSION**

"A few things hit home—I'm finding community in a reading group and a music session."



#### LOYALTY

"These methods aren't just habits, but a way of life— and I need to tell others about it."

#### **TRIAL AWARENESS** CONSIDERATION CONVERSION LOYALTY Learning to embody and Actively searching for Trying on different Incorporating a new Being in a space where STAGE you're broadly aware of offerings, experimenting, practice into the rhythm of Wisdom or places for live Wisdom. Wisdom offerings. meaning. Seeking advice. and seeing what fits. your life. "I saw or felt something "I'm open to good advice— "I'm trying out books, "A few things hit home— "These methods aren't just that piqued my interest in and am looking for places I'm finding community in a podcasts, burning man, habits, but a way of life— **NEED** to access it." and I need to tell others exploring something more groups to try to find out reading group and a music meaningful." what resonates with me." about it." session."

# No story beyond identity and polarizing narratives.

Currently, the dominant narratives many travelers come across with have to do with reductive notions of identity or political positions they find hard to support. They feel that there aren't more nuanced perspectives and voices that speak to their experience and the complexity of life.

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# Lack of centralized spaces and platforms for discovery.

There is what Amichai calls a "packaging/distribution challenge" in the space of Jewish wisdom & community. Many travelers don't know where to start looking— particularly if they're not already involved to some extent within the existing community. Offerings can feel piecemeal and isolated from one another.

	AWARENESS	CONSIDERATION	TRIAL	CONVERSION	LOYALTY
STAGE	Being in a space where you're broadly aware of Wisdom offerings.	Actively searching for Wisdom or places for meaning. Seeking advice.	Trying on different offerings, experimenting, and seeing what fits.	Incorporating a new practice into the rhythm of your life.	Learning to embody and live Wisdom.
NEED	"I saw or felt something that piqued my interest in exploring something more meaningful."	"I'm open to good advice— and am looking for places to access it."	"I'm trying out books, podcasts, burning man, groups to try to find out what resonates with me."	"A few things hit home— I'm finding community in a reading group and a music session."	"These methods aren't just habits, but a way of life— and I need to tell others about it."

# **High intimidation factor.**

It is hard for people to go from thinking about doing something to *actually doing* it. This is compounded by the fact that many people feel that they might not be "Jewish enough" for the offerings available, or lack the prerequisite knowledge to meaningfully engage. Critical here will be leaning into joy, discovery, and application.

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# Need for forms of initiation and recognizable/felt growth.

For travelers to successfully incorporate a practice into their life, they need to have moments that help them reflect on and realize the profound value of it. This doesn't always come quickly or easily— and it often works best when the people running the group are experienced and have the resources they need.

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# Requires networks of advocacy and community.

At this stage, the traveler becomes an advocate for the practice— a living and breathing example of its value. There needs to be spaces and vehicles through which they can share what they've learned.

# In the long run, the foundation can tackle each of these challenges to guide travelers into the world of Jewish wisdom.

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CHALL	ENGE				
	Broadcasting nuanced ideas that voice unarticulated concerns	Creating centralized, navigable avenues for discovery	Decreasing barriers to entry and speaking to relevant needs	Creating spaces of transformation and reflection	Developing a broader network that people can be a part of

# Different levers within the ecosystem will be most relevant to travelers at distinct phases of their journey.

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# STAGE Being in a space where you're broadly aware of Wisdom offerings.

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#### **CHALLENGE**

Broadcasting nuanced ideas that voice unarticulated concerns

#### **LEVERS**

- Platforming charismatic voices to push critical ideas
- Public or semi-public spaces that are regularly seen
- User Generated Content that engages

# CONSIDERATION

Actively searching for Wisdom or places for meaning. Seeking advice.

"I'm open to good advice and am looking for places to access it."

# Creating centralized, navigable avenues for discovery

- Relevant applied content that speaks to a particular need
- Trusted sources that provide guidance and direction
- Platforms that make it easy to discover what's out there

# **TRIAL**

Trying on different offerings, experimenting, and seeing what fits.

"I'm trying out books, podcasts, burning man, groups to try to find out what resonates with me."

# Decreasing barriers to entry and speaking to relevant needs

- Facilitators that help them experience something new
- Interpretations that draw out salient features of Wisdom
- Unintimidating spaces that they can physically go to and access

# **CONVERSION**

Incorporating a new practice into the rhythm of your life.

"A few things hit home— I'm finding community in a reading group and a music session."

# Creating spaces of transformation and reflection

- First-hand experiences of growth and development
- Small groups & peers that they can feel connected to
- Tools of habituation that enable them to incorporate practices into daily life

# **LOYALTY**

Learning to embody and live Wisdom.

"These methods aren't just habits, but a way of life— and I need to tell others about it."

# Developing a broader network that people can be a part of

- Networks & movement that help them sustain a lifestyle
- Training & lifelong learning that enable a sense of mastery over time
- Ability to pay it forward by introducing others into the group

# The most pressing needs now involve making an alternative form of Jewish wisdom visible— and helping people access it in non-intimidating ways.

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**NEED** 

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- **Trusted sources** that provide quidance and direction
- Platforms that make it easy to discover what's out there

### **TRIAL**

Trying on different offerings, experimenting, and seeing what fits.

"I'm trying out books, podcasts, burning man, groups to try to find out what resonates with me."

# **Decreasing barriers to** entry and speaking to relevant needs

- Facilitators that help them experience something new
- Interpretations that draw out salient features of Wisdom
- Unintimidating spaces that they can physically go to and access

# **CONVERSION**

Incorporating a new practice into the rhythm of your life.

"A few things hit home— I'm finding community in a reading group and a music session."

# **Creating spaces of** transformation and reflection

- First-hand experiences of growth and development
- Small groups & peers that they can feel connected to
- Tools of habituation that enable them to incorporate practices into daily life

# LOYALTY

Learning to embody and live Wisdom.

"These methods aren't just habits, but a way of life and I need to tell others about it."

# **Developing a broader** network that people can be a part of

- Networks & movement that help them sustain a lifestyle
- Training & lifelong learning that enable a sense of mastery over time
- Ability to pay it forward by introducing others into the group

# This isn't just about supporting the organizations you're already working with— it's about becoming an infrastructure that guides people into the world of Jewish wisdom.

#### **AWARENESS**

# Being in a space where

STAGE being in a space where you're broadly aware of Wisdom offerings.

NEED "I saw or felt something that piqued my interest in exploring something more meaningful."

#### **CHALLENGE**

# Broadcasting nuanced ideas that voice unarticulated concerns

#### **LEVERS**

- Platforming charismatic voices to push critical ideas
- Public or semi-public spaces that are regularly seen
- User Generated Content that engages

# CONSIDERATION

Actively searching for Wisdom or places for meaning. Seeking advice.

"I'm open to good advice and am looking for places to access it."

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# Going beyond piecemeal ways in and building a comprehensive infrastructure:

Most existing institutions offer piecemeal ways into the world of Jewish Wisdom— or speak to narratives that aren't resonant in the current moment. The Foundation must not only continue to platform partners it works with, but begin to create an infrastructure by which people can learn more about, and enter the world of Jewish Wisdom in a way that feels comprehensive, interconnected, and substantial.

This requires it to go beyond individual offerings and partners— and establish the connective tissue that will allow Travelers to enter this space and discover the offerings that are right for them.

# How the journey might look:





**AWARENESS** 

Annie, a facilitator type, saw a TikTok of some friends hosting a shabbat dinner series and was inspired to try for herself.

### **CONSIDERATION**

She wasn't sure where to start, so she did a Google search and came across LKFLT— which directed her to Onetable, along with some other partners.

# TRIAL

# She gets some resources to set up her first shabbat, and some practices she can use to set the ambiance of the event: the theme is around friendship & community building.

# In the days follow

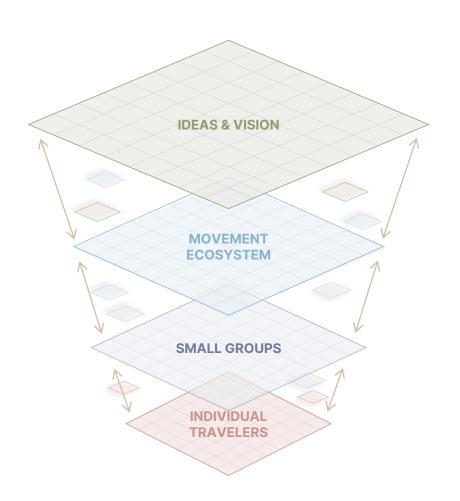
In the days following her shabbat, she realizes she feels lighter. She goes back to LKFLT to figure out how she can evolve her practice and discovers tips, rituals, and easy ways she can transform her home to intention-set.



#### **LOYALTY**

Eventually, she becomes an advocate for the practice—and uses the LKFLT network to connect with others interested in Jewish wisdom. A friend who's been coming regularly to her shabbat expresses interest, so they decide to try out something new together: a Rosh Chodesh ritual.

# Ultimately, it's only by adopting a holistic approach that the Foundation can help people live more meaningful lives through Jewish wisdom.



First, the foundation must define a new form of Jewish wisdom and authoritative alternative theology rooted in diaspora.

Further work can be done to reveal the textual & theological architecture for this vision.

Second, it can help small groups & broader movements mutually flourish by aiding in the formation of people, places, content, and practices critical to both.

LKFLT can look further into which pillars need the most support, and pursue short term, low-lift solutions to help develop that part of the ecosystem.

Finally, it can ensure that it is giving travelers relevant resources at the right moments.

The foundation can quantitatively analyze where most people are in this progression to understand where it can be most effective.

# The foundation is uniquely suited to build the infrastructure necessary for the flourishing of Jewish wisdom.

Only an organization operating at the Foundation's scale is equipped to build this broader ecosystem. Just as the physical infrastructure of roads and highways requires institutional players, so too will developing the spiritual infrastructure critical to the transmission of wisdom.

# What's next:

# Establish a new type of organization:

Work with key decision makers to create an entity that can take on the operational task of building this infrastructure— with an aesthetic and vision to rally behind. This will sit somewhere between a traditional foundation and the smaller organizations exemplified by your grantees.

# Develop content, programs, trainings, and technologies:

Create the resource infrastructure for small groups to succeed by identifying critical gaps and developing scalable spiritual/organizational technologies that facilitate the transmission of wisdom. Do this by partnering with existing grantees and trialing your own groups.

# **Build structures that connect isolated offerings:**

Connect elements and offerings within the emergent wisdom landscape so that travelers can easily discover something that works for them. Develop a "platform" through which one might enter this world and navigate it effectively.