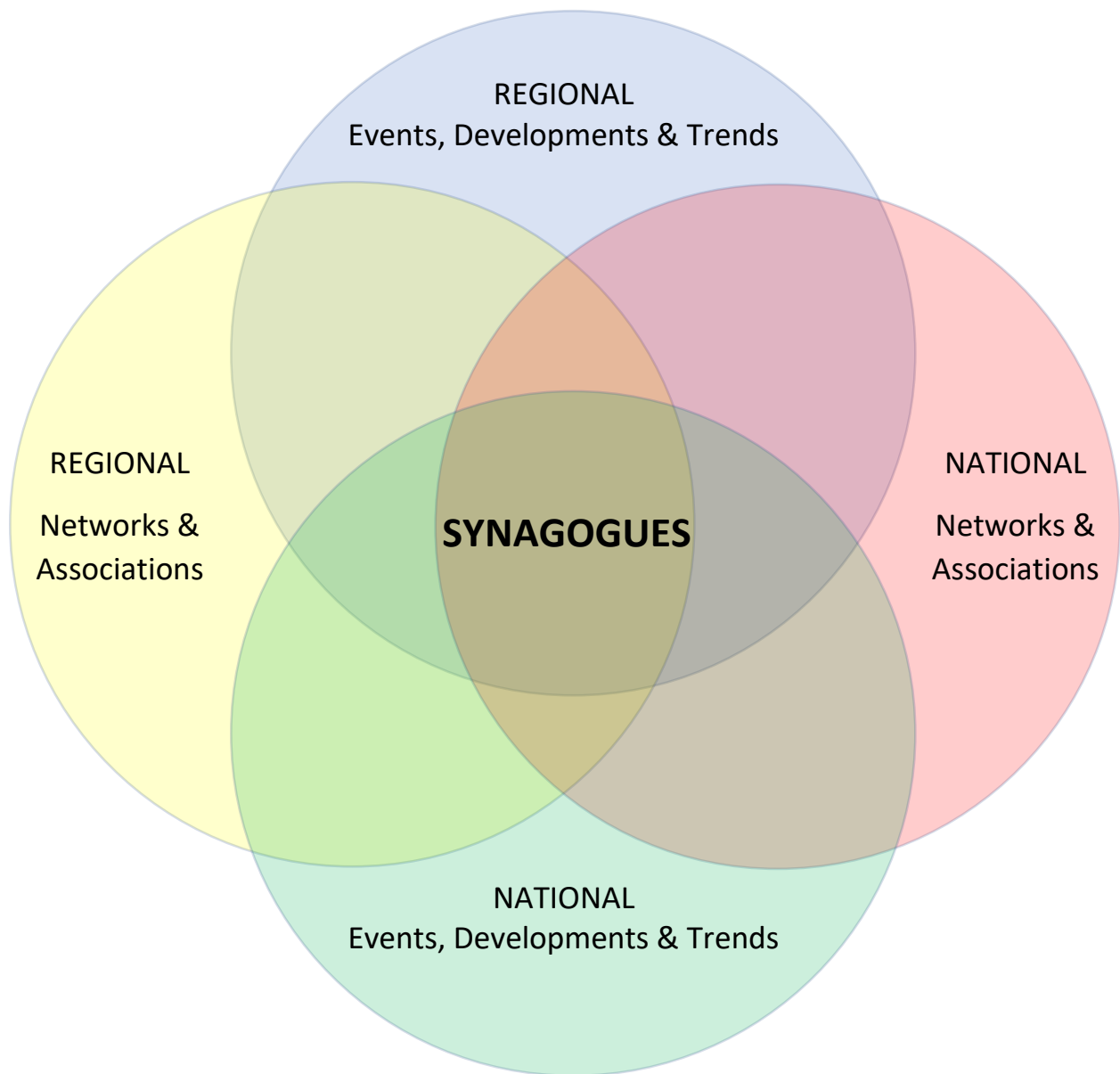


# Current Challenge

## Synagogue Futures: Disrupting the Narrative

The synagogue as the new center of Jewish life: Refocusing its role as the agency for Jewish attraction, retention, and identity of Jewish American generations.

Leading innovation and change to reframing synagogues to stimulate and sustain vital, energized relationships with their active, passive, and uninvolved members and their families and to engage unaffiliated Jews to rediscover their Jewish heritage.





## Models for Transformational Change

Over the years, the years, I conducted numerous student focus groups and individual interviews to fully understand the student experience and the reasons for higher education's massive failure in retaining students. My deep understanding of the forces shaping student enrollment patterns grew out of his work with international students and undergraduate students at the University of Buffalo, with undergraduate and graduate students of color, who were most students at Chicago State University and with the wide range of students attending Eastern Michigan University, as well as students at client colleges and universities.

Parallel focus groups and interviews with Jewish and Christian faith-based leaders and their member groups also provided significant insights and guidance that resulted in the creation and implementation of the assessment and change models for organization-based transformation.

Research shows that viability of faith-based organizations depends upon a deep analysis of what is changing and how it will impact success. At its core, we need to understand how those we exist to serve are also changing. Doing this requires a new approach if there is a desire to survive the current turbulence and prosper.

Recent in-depth interviews confirm that sustaining Jewish identity especially requires a new approach. It also confirms that the synagogue is at the core for leading innovation and change to make this happen. It is becoming more and more apparent that synagogues who want to retain their focus on the present to sustain themselves will be replaced by newly created synagogues designed to thrive in the future.

Subsequent research identified five innovation strategies for shifting culture and performance to flourish: Performance Management; Decision Support Information; and an Attraction/Retention Focused Culture. It also emphasized that the member's experience is a responsibility of the total organization, which includes the need for its members to also own responsibility for their personal success.

To stimulate discussion the attached document provides a sample of a few models that will be helpful to launch an effective foundation for a major transformation. Generational Analysis, **A6Q** persistence: analytics identifies the most important elements for attracting and retaining constituents: **A**pproachability, **A**ccessibility, **A**ffordability, **A**ssociability, **A**pplicability, **A**ttainability and **Q**uality. They provide the building blocks for engaging the PNEEO model (Pride, Network, Experience, Education and Observance. These models will provide the foundation for implementing the Attraction-Affiliation-Holding Model that will be instrumental to shape the synagogue as home-central for its Jewish community.

Two concepts have guided my success over the years: "People support what they help to create" and "The ultimate test of our effectiveness is the positive difference we make in the lives of others."



## **Initial Steps for Creating and Mobilizing an Inspiring Action Plan**

*Inspiring lives and healing the world through powerful Jewish experiences. Soul, Heart, and Mind are powerful values to embrace. For planning purposes, they need to be explored and defined for aligning results-oriented efforts, roles, and outcomes that will help shape synagogues action for creating a vibrant, thriving future.*

### **Introduction**

Building on current efforts, using the information and insights derived from the attached models, and current data, and newly generated new data and insights, will provide the foundation for maintaining focus on the future. It will inspire and activate the different generations comprising the current and future synagogue community by creating initiatives that will insure highly valued Jewish experiences.

Management Guru Peter Drucker noted that “culture eats strategy for breakfast” He elaborated that institutional culture is the enemy of strategy and change. Changing culture requires changing behavior.

Changing behavior to create culture-shift requires novel approaches for leading, innovating and finding new initiatives to stabilize the present and thriving in the future.

This document is based on material from a new book in progress on how synagogues can change to play the critical expanded role as the central force in their community for preserving Jewish identity, culture, and continuity.

This Abstract is based on tested material drawn from a book-in-progress that incorporates findings from my deep involvement in creating Thriving Jewish Community based on research studies, hundreds of Insight (Focus) groups, interviews with Jewish and other faith leaders and their members, consulting and workshops with major Jewish communities and national organizations. The sections on leading innovation and change include my experience as cofounder of New Campus Dynamics, 40 years as a senior university administrator, founder and chair of the NASPA National Academy for Leadership and Executive Effectiveness. As an author and co-author of books, manuals, and articles, I have drawn on these publications for the book-in-progress and this abstract.

#### **Creating a Preferred Future**

Visioning an innovative future is a process that also arouses emotions, involving engaged members as well as disengaged members, and being willing to let go of, or transform, programs, activities, and functions that have or will soon outlive their significance.

“Different strokes for difference folks” require that each generational group needs to be involved in the futuring process. Designing the futuring process requires training and planning with a Leadership Team to conduct the process.

Pascal was correct in noting that you cannot step into the same stream twice and so is the observation that not only does the stream change but the person stepping into does as well. This concept serves as a metonym for our individual lives, our society, and the world around us changes and we also change. What is even more important is to consider is how both individuals and generations change as they interpret, believe, and respond to the dramatic impact emanating from the intricate social, political, intellectual, aesthetic, scientific and technical, as well as religious forces that impact a global platform.



**Phase 1** creates the foundation for determining what the synagogue’s efforts should be to best understand what and how it needs to change to thrive in the future. It is to use this information to determine what changes need to occur and how they will need to reshape its values orientation, mission, vision, goals, and resource allocations. It is not the call to action, but the information and insights to define what the call to action might and should be.

Phase 1 is extremely important for several reasons. The most important reason is most organizations’ decisions are made by its leaders assuming they know more and best what needs to be done, how to do it, and what resources can be committed to support it. This puts the organization in position of “selling” a new idea to drive support for it. The voice of the organization’s community is not heard but interpreted. Phase 1 allows for the voice of the community to emerge and inform the leadership as to what will attract and sustain member and others interest, participation, and funding.

Using the four instruments (Generational Analysis, PNEEO, A6Q, and Attraction-Holding-Communications models) will lead to a deep understanding for leaders and members about what their community needs, wants, and will enthusiastically support.

The Paradigms, Guiding Principles, and Killer Phrases are to stimulate the (formal and informal) organization leadership to take a strong look in the mirror about how they see moving in a community-based effort to ensure its thriving future. The HUB is a way for successfully organizing the effort to maximize impact.

**Phase 2** is the bridge to action. It is the plan to mobilize the synagogue’s community for change that will create the action plan based on hard information that stimulates its members to enthusiastically think in the future and support the change initiatives that emerge.



## PARADIGMS

The following paradigms help illustrate the lens through which each of us and each generation screen the way we see the world through our individual perception, understanding and interpretation.

- It is our thinking that has become crystallized as well as the habit pattern we use in thinking and looking at all kinds of situations and things.
- It is the way we organize our experience to make the world out there manageable.
- It is the tunnel visions that keep us from looking at all the possibilities and options of a situation or opportunity that confronts us.
- It is the stereotypes that we use without ever realizing them.
- It is our “knee jerks” or reflexes on how we see or relate to things.

Paradigms exist separately or as groups of things, or as groups or bundles of paradigms.

Paradigms exist that we have outgrown but continue to use, and others are dysfunctional.

Paradigms exist as contingency paradigms and depend upon each other without necessarily being related or interdependent.

There are facilitating paradigms and blocking paradigms; there are good and bad paradigms as well as useful and non-useful paradigms.

We have paradigms about the way things are and the way things should be embedded in our governing values and interpretation.

How we interpret facts, information, relationships, threats, opportunities, depends upon our perceptions and paradigms—the way we are and how we have been conditioned to see things.



## Guiding Principles

Innovative ideas and strategic agendas change the world in two ways: either by improving the status quo or by disrupting it.

Innovator leaders channel their available time, energy, and creativity by focusing on high value opportunities that cannot be achieved by recycling ideas that have not worked in the past or have had only limited, marginal impact.

Thriving Jewish Life in America requires synagogues to refocus and recenter their roles.

Strategic innovation is the future of viable synagogues and preservation of Jewish continuity.

Synagogue Board members, clergy, teachers, and members must adjust to living simultaneously in the present and future.

Disruption does not mean destruction; it is the core of social evolution.

Culture-shift comes from behavioral-shift.

People support what they help to create.

Widespread involvement is critical to embracing and sustaining innovation and change.

The ultimate test of success is the positive difference we make in the life of an individual.

What we do to innovate that is measurable will be accomplished.

Working harder doing what we do will not achieve new results, doing different, differently does.

If you believe it cannot be done, you are right.

It may not be that the glass is half full or half empty; it might be there is just too much glass.

The nice thing about not creating widespread involvement in creating a future focused strategic agenda and plan is that failure comes as a complete surprise.

The present is not the future, but the future is in the present.

Doing more of the same does not make perfect; it makes permanent.

## Killer Phrases

Phrases we have heard during past consulting engagements on leading innovation and change:

There isn't time for this right now, next year would be better.

We are already doing that or something like that.

That is not how we do things here.

We already have a plan for that.

Our budget is already set

We can't afford it.

People won't understand it

We need to study it more but don't have time right now.

We have so much on our plates that we cannot take on a new project.

We have outlived others who have proposed changes like this.

Our leaders and staff are overburdened with work and don't have time to do more.

Our board won't let us do this.

This is very threatening.

## **Shaping the Future**

### **Unlocking TBA's potential for leading a culture of strategic Innovation**

#### **The Leadership Team**

The focus on thriving in the future requires appointing and training the Leadership Team. Moderating or letting go of undervalued practices to meet the needs of new generations and changes in the Jewish population of both affiliated and unaffiliated is an exciting venture.

It is important to acknowledge that the strategic agenda created by additional data, analysis, and the futuring process will result in the successful transformation process that will establish TBA as a vital, thriving synagogue long into the future.

#### **Three Requisite Leadership Roles**

There are three leadership roles required for strategic innovation to succeed. Leaders must be visionaries, architects, champions of innovation and change, and educators involved in the processes of innovation and change.

Role 1: The Leader as Visionary: Helps those involved to fashion a compelling picture of possible futures that inspire action. The vision will describe in detail what the Temple's future will look like when it is flourishing and meeting the needs of its members families are fully engaged and its outreach to unaffiliated is successful.

Role 2: The Leader as Architect: Help create the roadmap for getting to the vision. This roadmap is designed around diverging and converging meetings, allowing all members and their families to discover possibilities, plan and test concrete actions in small groups and come back together to share discoveries and plan new actions.

Role 3. The Leader as Innovation and Change Champion: This role is critical for keeping teams and membership with advice on how to support ongoing change efforts. It combines being an educator, enthusiastic champion for the initiative and advisor.

#### **Phase 1: Game Changing Infrastructure: The Innovation Hub**

**The Innovation Hub is the most valuable strategic asset; it is the key to innovation success**

##### **Hub Core Leadership Team:**

- Creates processes for success
- Develops strategic goals
- Develops strategic objectives
- Creates Action Plan
- Oversees and provides support to Hub Teams
- Provides training for Hub Teams



## Hub Specialty Teams:

### **EDT Research Team** (Events, Research and Trends)

Provides information and insights about emerging trends, successful practices, and available research, articles, and related resources.

### **Generation Insight Teams**

WW11/Post War; Boomers 1; Boomers 2; Gen X; Millennials; Gen Z and Gen Alfa teams focus on Insight Groups within each TBA generations members who are actively involved, passively Involved and unaffiliated potentials.

### **Documentation Team**

Works with the Hub Leadership Team, Hub Insight teams and general initiatives to make sure there are documented findings of their efforts and outcomes.

### **Communications Team**

Provides the TBA community with information that keeps them informed, interested, and attuned, involved and supportive of the thriving in the future initiative.

## Phase 2: Preferred Futures Leadership Team

Preferred Futuring is a highly successful initiative that will help Generation Teams identify desired outcomes of active and passive Temple members as well as uninvolved/passive Jewish younger generations. This will enable synagogue leadership to prepare a comprehensive, data based inspirational vision and potential action plan for a synagogue community wide Futuring session. It will provide direction and support for what must be done in the next 2 years to impact a 5-7+ year vision.

### **Special Notes:**

All teams need to have permanent members but can also bring others into their efforts as consultants, advisors, and cheer leaders.

The current leadership roles will be undergoing significant changes as organizational decision making is becoming more diffused. Successful leaders acknowledge creating a culture that supports ideas and solutions made and implemented closer to those it impacts are very successful. By doing so, they recognize that all knowledge required for a flourishing organization does not reside in the board and professional staff but in its members as well.

Sometimes a terrific idea, program, or opportunity emerges that implementing it immediately will significantly benefit current Temple operations if the Temple pivots effectively in response. It is



important for the Temple leadership to be open and agile in its willingness to embrace continuous improvement as it plans.

## Generational Analysis & Involvement in Synagogue

	Born	Ages	Population (Millions)	Synagogue Generations	Actively Involved	Passively Involved	Outreach
<b>Gen Z</b>	1997 - 2012	10-25	68.6				
<b>Millennials</b>	1981 - 1996	26-41	72.2				
<b>Gen X</b>	1965 - 1980	42-57	65.8				
<b>Boomers II*</b>	1955 - 1964	58-67	70.2				
<b>Boomers I*</b>	1946 - 1954	68-76					
<b>Post War</b>	1928 - 1945	77-94	19.1				
<b>WWII</b>	1922 - 1927	95-100	0.9				

## Building Blocks for the Engagement Process

*Engagement*



Pride

Network

Experience

Education / Learning

Observance / Living



*Empowerment*

This PNEEO framework was inspired from a thorough reading of the research on conversion theories. The research by Brock Kilbourne and James T. Richardson in their publication *Paradigm Conflict, Types of Conversion, and Conversion Theories* was very helpful in the crystallization of the PNEEO concept.

[*Sociological Analysis*, Oxford University Press, Vol. 50 No. 1 (Spring, 1989), pp. 1-21.]

## **Seeker is an Active Agent Self-Directed**

### **Characteristics of Conversion**

1. Volition
2. Autonomy
3. Search for Meaning & Purpose
4. Multiple Conversions or Conversion Careers
5. Rational Interpretation of Experience
6. Gradual and Continuous Conversion
7. Negotiation Between the Individual and Potential Membership Group
8. Belief Change Follows Behavior Change

## **Passive / Determinism**

### **Characteristics of Conversion**

1. sudden and Dramatic
2. Irrational and Magic in Nature
3. Involving a Powerful External and Impersonal Force
4. Usually a Single Event
5. Negotiation of Old Self;  
Affirmation of a New One
6. Change From One Static State to a New One
7. Typically Occurs in Adolescence
8. Behavior Change Follows Belief Change

## Core Elements for Assessing the Potential of an Engagement Effort

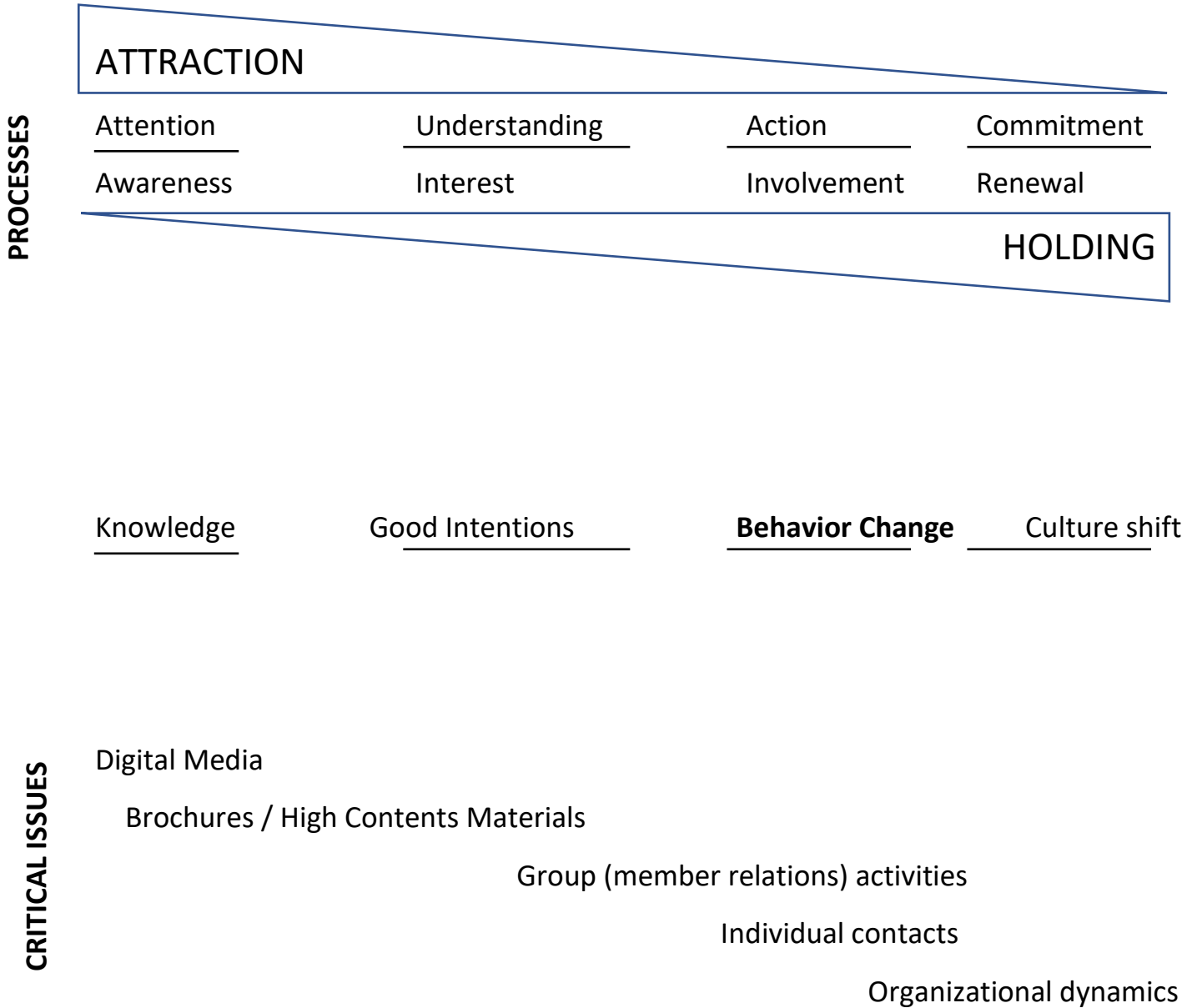
<i>A6Q</i>	<i>Attracting</i>	<i>Holding</i>	<i>Renewing</i>
<i>Approachable</i>	<b>The psychological ease of drawing near</b>		
<i>Accessible</i>	<b>The physical ability to have contact</b>		
<i>Affordable</i>	<b>The ability to bear the expense financially, time wise, psychically</b>		
<i>Associability</i>	<b>Opportunities available to bond with Temple social, cultural and Judaic life</b>		
<i>Applicable</i>	<b>Ability to apply situation to a specific need / relevance</b>		
<i>Attainable</i>	<b>Ability to achieve or accomplish goal / purpose</b>		
<i>Quality</i>	<b>Level of excellence</b>		

## **Characteristics of Successful Engagement Process**

1. Reflects personal choice
2. Is active and self-directed
3. Helps respond to personal meaning and purpose
4. Affords a rational interpretation of experience
5. Provides for multiple interventions (engagements)
6. Is based on a model that provides for gradual and continuous improvement through the pre-contemplation, contemplation, action and maintenance stages
7. Allows for negotiation between the individual and engagement membership group
8. Acknowledges that belief change follows behavior change



## ATTRACTION—AFFILIATION—HOLDING MODEL



## AND THE YOUTH SHALL SEE VISIONS BY DEBBIE FRIEDMAN

Based on Joel 3:1, this song is a call to action, and a depiction of a story that is common for many Jews.

### Lyrics:

Childhood was for fantasies, for nursery rhymes and toys.  
The world was much too busy to understand small girls and boys.  
As I grew up, I came to learn that life was not a game,  
That heroes were just people that we called another name.

### CHORUS:

And the old shall dream dreams, and the youth shall see visions,  
And our hopes shall rise up to the sky.  
We must live for today; we must build for tomorrow.  
Give us time, give us strength, give us life.

Now I'm grown, the years have passed, I've come to understand:  
There are choices to be made and my life's at my command.  
I cannot have a future 'til I embrace the past.  
I promise to pursue the challenge, time is going fast.

### CHORUS

Today's the day I take my stand, the future's mine to hold.  
Commitments that I make today are dreams from days of old.  
I have to make the way for generations come and go.  
I'll have to teach them what I've learned so they will come to know.