

Common Era Sense Worldwide

Reinventing Hebrew School: Research Summary
for the Jim Joseph Foundation

San Francisco

5th December 2024

UK: 71-79 Aldwych, London, WC2B 4HN
US: 135 W41 St, 5th Floor, NYC, 10036
hello@senseworldwide.com
senseworldwide.com

* Confidential for commercial purposes.
Sense Worldwide operates on a basis
of trust. Please treat these materials
as you would treat your own.

sense
worldwide



Meeting Agenda

1

Introduction

2

Research Approach and Methodology

3

Insights Immersion

4

Strategic Hypothesis

5

Discussion

Welcome and Introduction

Four months ago, we set sail with the following challenge:

To reinvent Hebrew School, and explore new supplemental learning experiences for children of the 70% between the ages of 5-13 years old.

The Challenge Statement

How might we reinvent and/ or supercharge the supplemental, elementary age Jewish learning experience so that it deeply resonates with, and is widely adopted by, “the 70%”?

The 70% are defined as those North American, non-orthodox, self-identifying Jewish and Jewish+ families who currently choose not to affiliate with traditional Jewish institutions or enrol in traditional supplemental Jewish education.

What we have uncovered is an opportunity bigger than elementary-age education alone.

By engaging with parents and children of the 70% on a deeply personal level, and understanding their needs both as families and Jews, it has become clear that we can have more meaningful and wider impact than rethinking Hebrew School on its own.

Rather than focusing on reinventing Hebrew School - an education strategy - the real opportunity is for an **integrated family strategy.**

This shift directly reflects the diversity of the needs, desires and pain points of the 70%.

Research Approach and Methodology

Strategy Development Journey

18 Unaffiliated Families

49 Diverse Consumer Perspectives

34 Children of the 70%

7 Category and Cultural Experts

10 States in the US

12 Countries

36 Hours w/ Families

26 Collaborative Workshop Hours

Strategy Development Journey



The Jewish Education Landscape

- Built on your existing research to develop a comprehensive picture of the state of Jewish supplementary education in the US.
- Identified and analyzed macro-economic, socio-religious, and socio-cultural trends contributing to declining Hebrew School enrolment.



The 70%: Barriers and Pain Points

- Mapped attitudinal and behavioral challenges affecting families within the 70%.
- Explored reasons for growing disengagement, including systemic and cultural hurdles.



Diverse Global Perspectives

- Hosted a Global Mind Expansion Sprint with 49 members of The Sense Network to widen the aperture on our challenge.
- Explored broader themes around impactful childhood experiences and innovative learning models.



Meaningful Childhood Experiences

- Unpacked the state of play and established the foundational building blocks for meaningful childhood experiences.
- Identified and defined modern values and parenting principles.
- Started to align this shift in values with Judaism's operating principles.



Hypothesis Development

- 4 hours collaborative framing workshop to develop early solution hypotheses.
- Began to rethink how Judaism might evolve and show up in the lives of parents and children on the 70%.



Early Ideation

- 6 hours collaborative ideation workshop to generate early stage concepts and low-fidelity solutions to gauge relevance, desirability and gravitational pull among the 70% (e.g. Common Ground)

Situational Analysis and Ideation Toolbox

- Identified 7 Cultural Themes to provide contextual picture and situational framing.
- Developed 4 preliminary ideation briefs to guide early solution hypotheses.

7 Experts and Cultural Leaders

- Conducted interviews with category, cross-category and cultural experts and change-makers to stretch our thinking on how to engage parents and children of the 70% in new ways.
- Experts perspectives spanned Jewish education, toys, play and inclusion, childhood development and the impact of digital technology and brands that successfully harness subcultures in building relevance.

Learnt from 18 Unaffiliated Families across the US

- Spent a total of 36 hours with 18 truly unaffiliated families to hear their stories and feel their experiences.
- Ethnographic deep dives enabled us to gain a first-hand understanding of their parenting philosophies and daily routines.
- Learnt about family rhythms, protected family moments, their children's interests, and after-school activities.
- Explored families' attitudes towards Judaism, and their challenges, needs and desires for Jewish education.

Developed 5 Opportunity Spaces to Reach the 70%

- Developed five opportunity spaces to reimagine Jewish learning for unaffiliated families.
- Proposition territories are grounded in a deep understanding of the 70%, all with the potential to impact parents and children in meaningful ways.

NOLA Insights Immersion and Opportunity Workshop

- Met for a full day collaborative workshop and insights immersion in New Orleans, to stress-test, discuss and build on the opportunity spaces.
- Generative exercises to ideate strategic hypotheses, early ideas, solutions, and experiences.
- Began to align on a direction of travel as we develop a strategic roadmap...

We spoke to families of the 70%. Met parents and children. Heard their stories. Felt their experiences.

Diverse Sample

- Double parent, single parent, dual working parents, stay-at-home parents, divorced.
- Only child. Multiple children. Step-children.
- LGBTQIA+. Transgender.
- African American. Mixed race. White.
- Interfaith.

Truly Unaffiliated

- Over 80% have never been a member of a Synagogue, Temple, or Jewish Community Center as an adult.
- The remaining are lapsed.

Learnt About Them As People, Not Just Jews

- Parenting Philosophy & Approach
- Family Rhythms & Moments
- Child Interests & Routines
- After-School Activities
- Judaism
- Jewish Education

7 Leading Experts

To Stretch Our Thinking

Alongside the ethnographic family interviews, we also conducted interviews with a number of subject matter experts and inspiring individuals with interesting backgrounds and experiences.

To truly create something groundbreaking for the families of the 70%, we need to see, think and act differently to what is currently happening in the Jewish education space. This challenge is greater than Judaism alone. It is also about childhood, parenting, complex cultural identities and the wider cultural relevance of Judaism. Limiting ourselves to purely Jewish perspectives could mean risking cognitive entrenchment and limiting our thinking.

We spoke to a diverse mix of experts to introduce unusual and unexpected perspectives into the project. This allowed us to look at our challenge differently, consider alternative points of view and challenge our assumptions to unlock new possibilities for what our solution could be.

1. **Category Experts** provided insight into the reality of executing a Jewish cultural and education initiative that is steering away from tradition to serve the evolving needs of the unaffiliated.
2. **Cross Category Experts** allowed us to take a step back from Judaism and explore universal childhood themes such as play, edutainment and diversity & inclusion.
3. **Adjacent Experts** pushed us to think entirely outside the boundaries of Judaism and childhood; how can we look at Judaism as a brand, how do we build cultural relevance, how might we leverage the power of storytelling?

Insights Immersion

3.1

Judaism and the 70%

3.2

Modern Parenting

3.3

Childhood

3.4

Time and Activities

3.1 | **Judaism and the 70%**

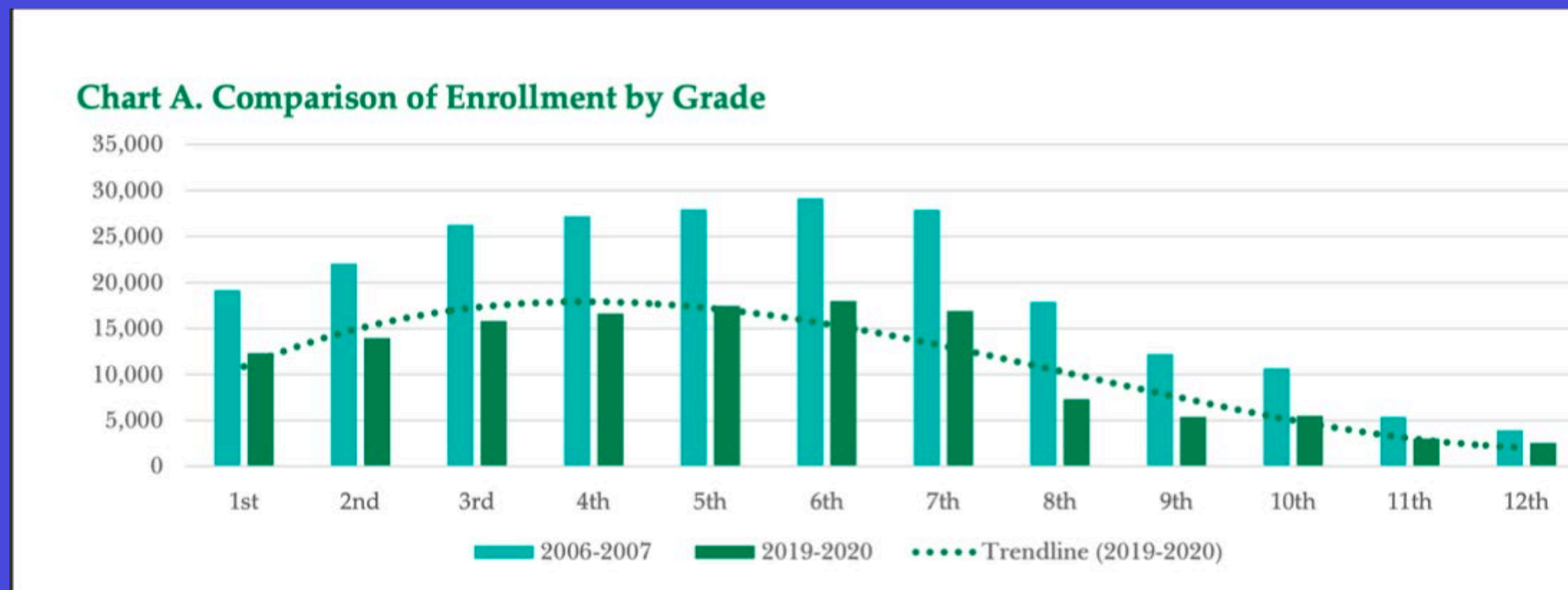
The 70%'s attitude towards Judaism

Proposing a new segmentation

What do the 70% want from Judaism

The evolution of Judaism

Enrolment in Hebrew School is in sharp decline.



Source: A Census of Jewish Supplementary Schools in North America 2019-2020 (2023); pg 23

Most common reason offered by those who rarely or never attend religious services? 'I'm not religious'

Among U.S. Jews who attend synagogue a few times a year or less, % who say _____ is a reason they do not go more often

| | Total % | Jews by religion % | Jews of no religion % |
|--|---------|--------------------|-----------------------|
| I'm not religious | 67 | 57 | 86 |
| I'm just not interested | 57 | 49 | 74 |
| I express my Jewishness in other ways | 55 | 63 | 41 |
| Don't think I know enough to participate | 23 | 19 | 29 |
| It costs too much | 17 | 24 | 5 |
| There aren't any synagogues where I live | 11 | 12 | 9 |
| I feel pressured to do more/give more | 11 | 12 | 8 |
| I don't feel welcome | 7 | 8 | 7 |
| I fear for my security | 6 | 8 | 3 |
| Poor health/difficult to get around | 5 | 5 | 4 |
| People treat me like I don't belong | 4 | 4 | 4 |

Source: Survey conducted Nov. 19, 2019-June 3, 2020, among U.S. adults. "Jewish Americans in 2020"

PEW RESEARCH CENTER

Source: Pew Research Center report. Jewish Americans in 2020; pg 83

Insight One: There is a growing sentiment among families of the 70% that traditional Hebrew School is “not for us.”

Many parents of the 70% experienced a more traditional Jewish upbringing. Taken to Temple. Forced into Hebrew School. Memorized Hebrew but didn't understand it. This is not something that they want for their children.

Because of this past experience, a lot of unaffiliated parents fundamentally reject Jewish institutions, and what they represent.

But...

What emerged from speaking to families of the 70% is, that unaffiliated American-Jewish parents have not rejected Judaism.

Insight Two: Unaffiliated Jews have rejected religion, but not their sense of Jewish identity.

You do not have to be affiliated to feel proudly Jewish. The majority of families expressed a strong sense of Jewish identity even though they were not religious: These families don't believe in God, they are not observant, don't live by Jewish rules, but in many ways feel connected to their Jewishness. For the 70%, the notion of "I am Jewish" is simply a part of who they are; and one they wish to pass on to their children.

“

Being Jewish is the same as being a woman.

It is a part of who I am.

Parent of the 70%

“

I am Jewish, my heritage is Jewish, but I don't want to feel the need to expand on that.

I identify, but I don't need to practice.

Parent of the 70%

“

I grew up secular, but I think we have an obligation to pass it [Judaism] on to the next generation.

Parent of the 70%

“

We are Jewish. We raise our kids Jewish. But being Jewish is not about religion.

We are not part of a Synagogue. Neither do we practice Shabbat. We do observe the main holidays. We are culturally Jewish.

Parent of the 70%

“These families are looking for something different. The under-engaged Jewish families I work with feel defeated by current institutions. They really feel there is nothing for them. They are looking for something that is engaging, not miserable. They want their kids to have a positive Jewish experience that sticks with them for the rest of their lives.”

Category Expert

Insight Three: The 70% are not questioning their Jewishness. Instead they view themselves as culturally Jewish, and are looking for more meaningful ways to connect with Judaism.

- For unaffiliated Jewish families, Judaism is a lived experience (not a practice) that is grounded in culture, not religion.
- Although these individuals and families have a looser connection and a more flexible approach to Judaism, they all view Judaism as an important system of cultural identity, values, heritage, family and community that they want to pass on to their children (to varying degrees).
- The majority are looking for (or are open to) different and more meaningful ways to engage with and participate in Judaism: less formal, less rigid, less structured, less commitment.

“

I am Jewish. I resonate with the Jewish people. Honour my heritage/ ancestry. Celebrate Hanukkah. But in practicality [prayer and worship], I don't engage.

Parent of the 70%

“

We raise our kids Jewish. We celebrate major holidays. They know about Sukkot, and Hanukkah – we want them to be proud of their Judaism. But more in a cultural way.

Parent of the 70%

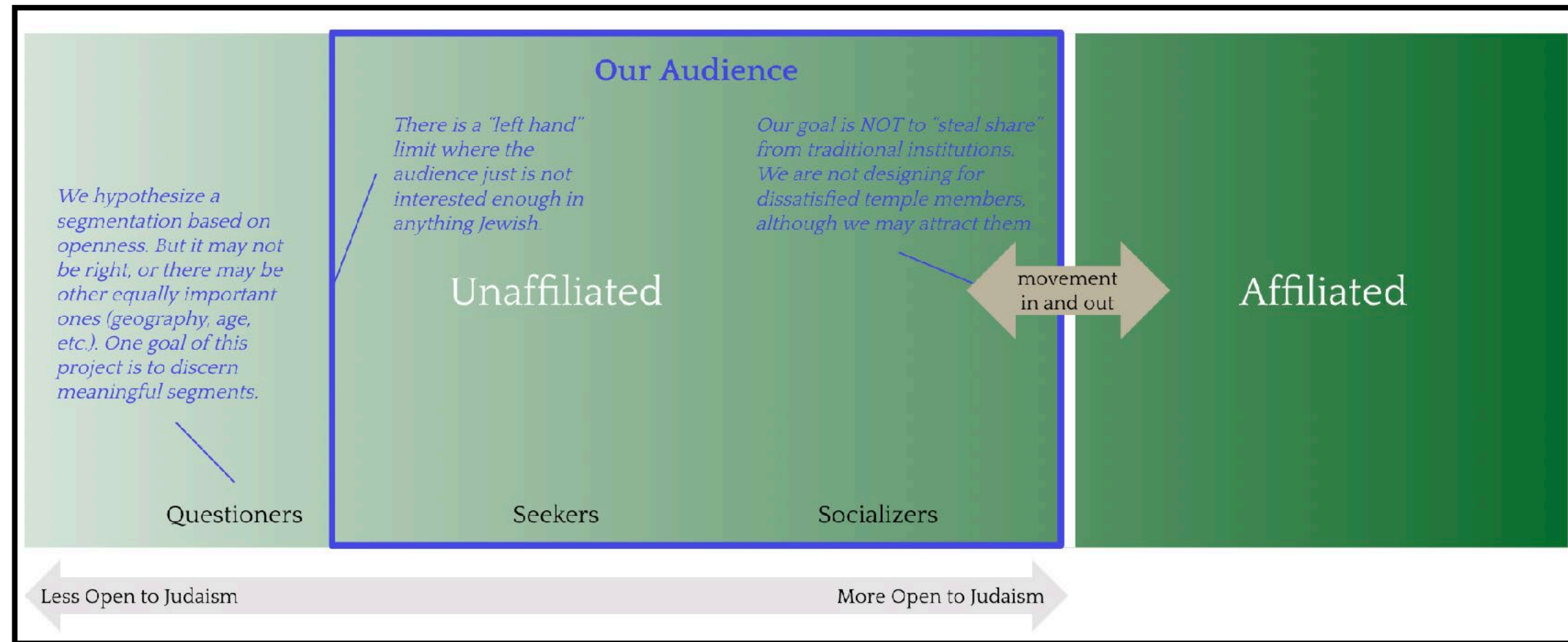
Insight Four: For the vast majority of the 70%, it is not about being *more or less* open to Judaism, but being able to engage with Judaism in a *different* way to religious versions, regardless of where they sit on the spectrum.

As a result, we are proposing an evolution of our segmentation to reflect who they are as Jews.

Breaking down the 70%: A hypothesis.

Questioners

- Definition*: *Questioners exhibit **little to no connection to traditional Jewish organized communities** and are skeptical about the relevance of Jewish life in their personal journeys.*
- We were right in hypothesizing that Questioners sit much further left on the spectrum. They are highly skeptical of Judaism. To the extent, where they would probably 'fall out' of the 70% considering their disengagement and disinterest.
- If 'Questioners' do form a core part of the 70%, then their label/ descriptor may need to be reframed. Unaffiliated individuals are not questioning their Jewish identity. Referring to them as Questioners signifies a 'non believer' framing of people who have rejected the religious aspects of being Jewish.



Seekers

- Definition*: *Feel **moderately Jewish (Jewish)**, with culture, friends, and family providing their main source of Jewish connection, while they seek to know if Jewish life can be more relevant in their lives.*
- Our research does not suggest that the 70% differ in how Jewish they feel. In fact, everyone we spoke to strongly self-identifies as Jewish.

Socializers

- Definition*: *Maintain numerous other dominant cultural and communal ties, in addition to their strong **Jewish identity, which does not come through Jewish institutions or traditional channels.***
- This definition applies to all unaffiliated individuals we spoke to. All 'archetypes' have various cultural ties and reject traditional Jewish institutions.

Unifying Principles

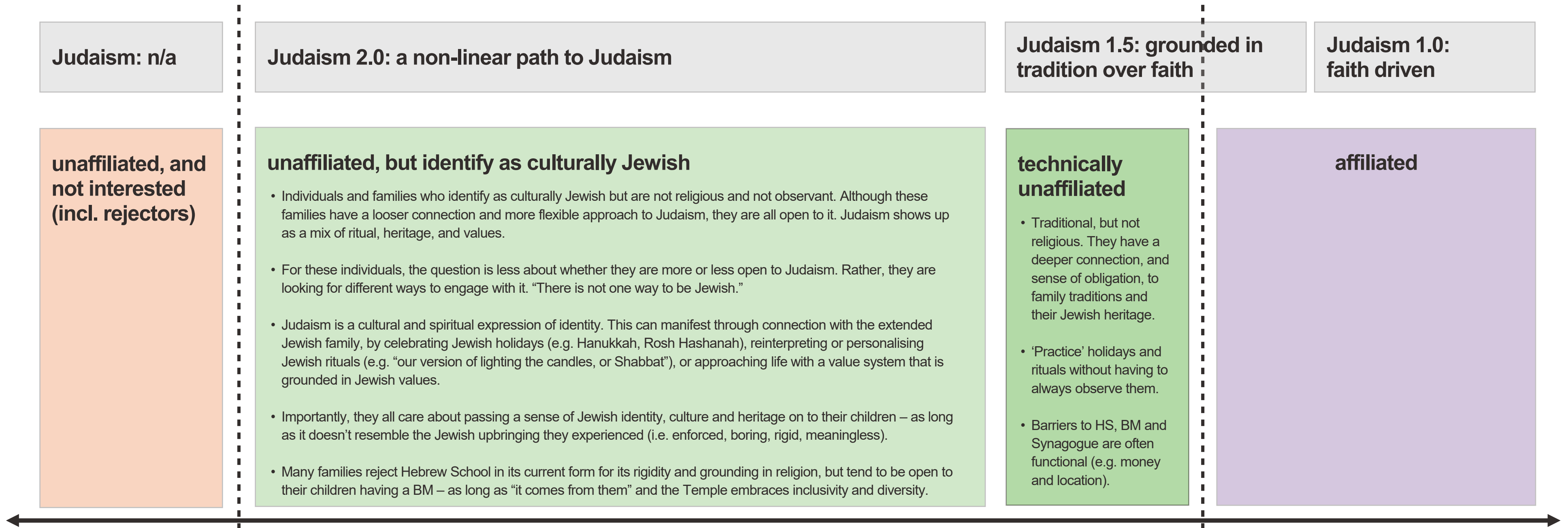
- As hypothesized, the research confirmed the importance of inflection points in their lives, and that a person's Jewish educational background does not necessarily predict where they fall on the spectrum.
- The research has also shown that the differentiation between Seekers and Socializers is too nuanced to compare them based on their openness to Judaism.
- In fact, Seekers and Socializers are more alike than we believe – to distinguish them based on communal and cultural ties does not paint a true picture of how they choose to engage with Judaism.
- Opportunities to engage the 70% are less about their openness or proclivity to Judaism (i.e. they are all open to it), and more about how Judaism is contextualised in their lives.

*Source: Audience Differentiation – DRAFT

Blue: applies to all.

Red: applies to none.

Breaking down the 70%: Proposing a new framing.



The degree to which a family feels connected and committed to Judaism, and the level, and ways, in which it manifests in their lives changes over time. Often based on the context of their lifestage (e.g. getting married, expecting a child, early parenthood, transitional ages). Trying to segment the 70% based purely on their openness towards Judaism is extremely complex and nuanced. Especially, when we think about the 70%'s path and experience of Judaism as non-linear, inclusive and 'unwalled' (e.g. dipping in and out of Judaism).

“There is not one way to be Jewish.”

Parent of the 70%

Insight Five: The 70% are looking for a personalized, non-linear path to Judaism.

- **They are dabbling.** The easiest entry points to Judaism for unaffiliated Jewish families are food and the celebration of major holidays like Hanukkah and Rosh Hashanah. They are seen as enjoyable and meaningful bridges and connection points to (extended) family, heritage and/or ancestry.
 - Interestingly, holidays like Hanukkah and Rosh Hashanah are not seen as 'religious', while other forms of 'practice' (e.g. Kosher, Shabbat rules) are.
- **They are personalizing.** Based on the belief that there is “no right way to be Jewish”, and “not one version of Judaism”, parents are trying to find their own versions that work for them:
 - “Being religious means following rules. The Seder of our relatives takes forever, ours is 15 min.”
 - “We like the idea of Sabbath – the coming together, and putting our phones away. But it doesn't have to be on a Friday.”
 - “For me, Rosh Hashanah can be a hike in nature. Yom Kippur can be dinner with friends where we take time to reflect on the year.”

“I don't know how to begin the process. I want to incorporate it, but I didn't grow up like this. I can't even explain Judaism properly.”

Parent of the 70%

Insight Six: The 70% are trying to create their own versions of Judaism.

Families are mixing and matching based on what feels right to them.

Being Jewish with God (religion)

- Faith
- Prayer
- Services
- Religious Observance of rules (Kosher, Shabbat)
- Studying Torah

Being Jewish with family and friends (customs/ rituals)

- Holidays
- Food
- Celebrating / joy
- Some religious practice
- Passing down traditions
- Connecting to ancestry

Being Jewish with the Jewish people (tradition)

- Telling stories / preserving memories
- Experiencing culture
- Heritage
- Studying history
- Israel (for some)
- Recognizing trauma (for some)

Being Jewish with your community (belonging)

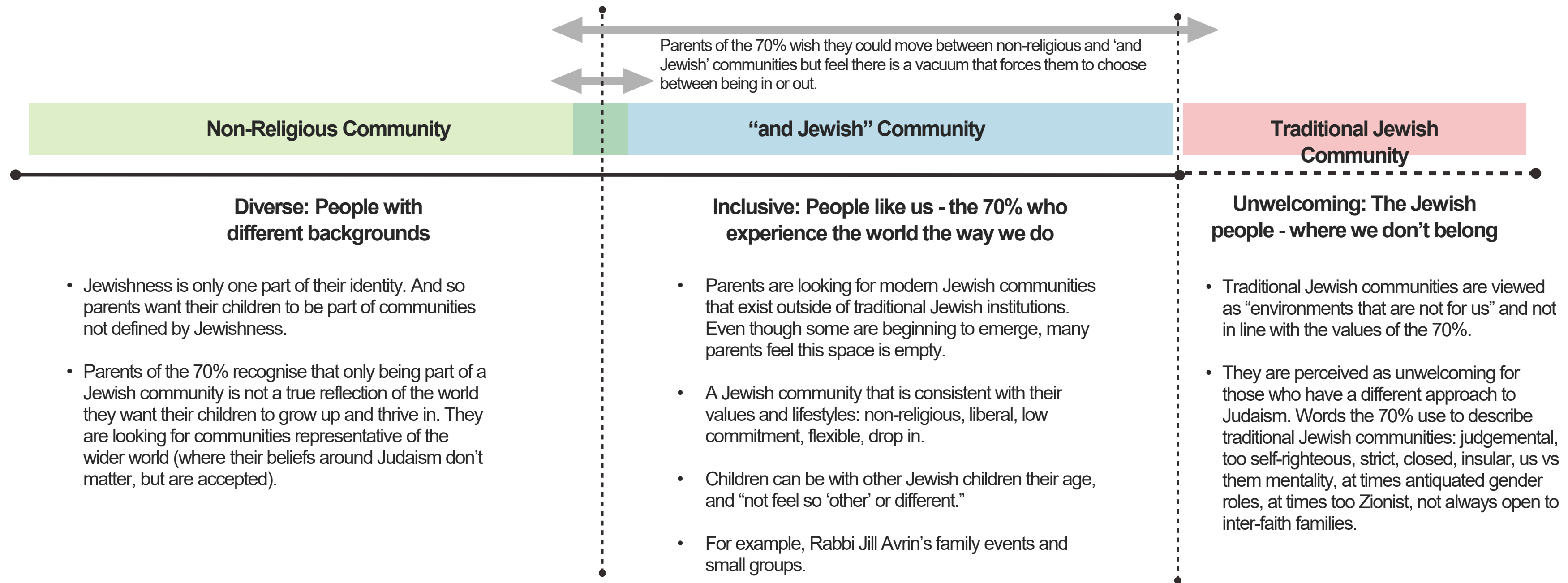
- Safety
- Holidays
- Song
- Experiencing your locale
- Making friends
- Deepening relationships

Being Jewish with the world (values/meaning)

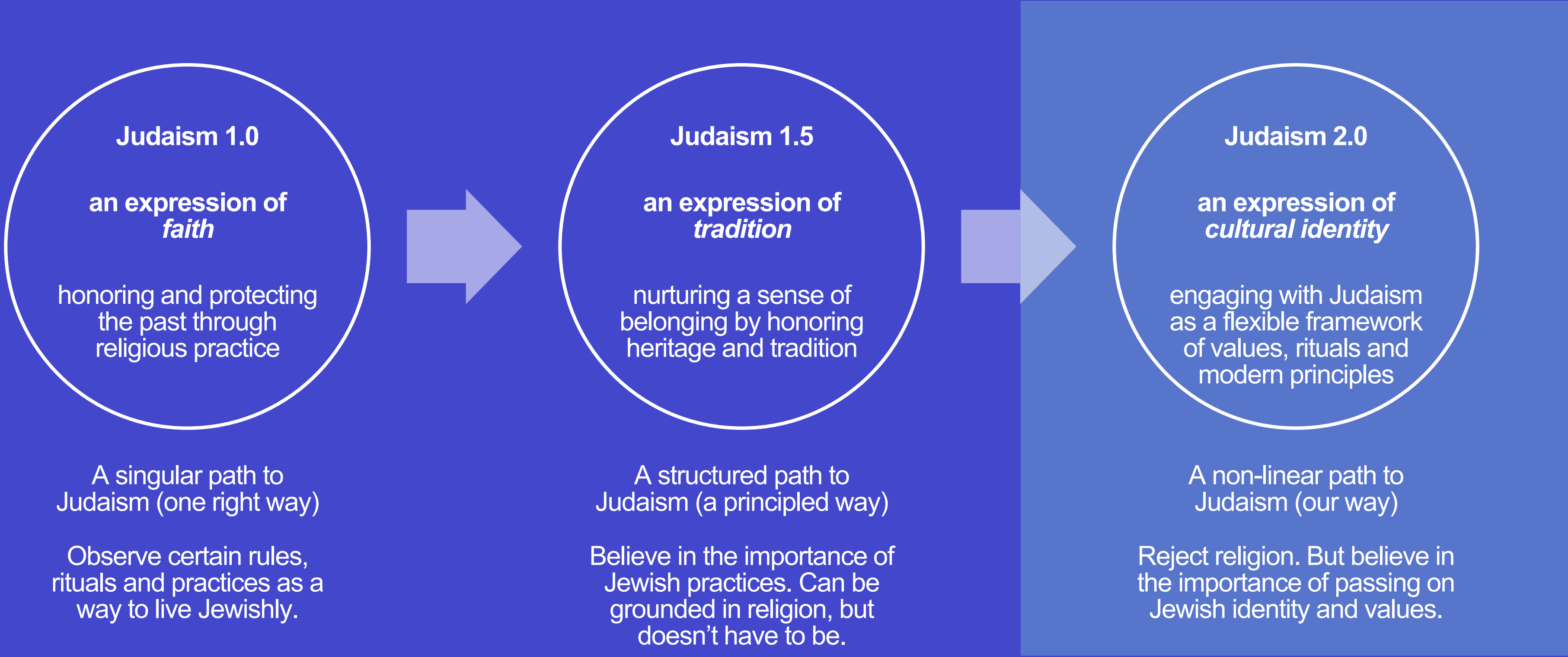
- Giving/ charity
- Repairing the world
- Welcoming the stranger
- Forgiving
- Learning
- Discoursing
- Appreciating nuance
- Wonder
- Bad Assery

Insight Seven: Parents of the 70% want their children to be exposed to diverse and inclusive communities.

Parents of the 70% want their children to be exposed to environments that nurture and celebrate diversity, and that reflect the reality of the world they inhabit. Openness, appreciation and respect for other people, backgrounds and cultures. Yet, they also want them to be surrounded by other Jewish children who share the same cultural identity, values, heritage and rituals.



Judaism 2.0 for Families of the 70%: Helping families build their own path to living Jewishly.



What Has to Be True: The 6 Hallmarks of Judaism 2.0 for Families of the 70%.

Based on the research, this is how Jewishness needs to show up and be experienced to resonate with families of the 70%.

01

Cultural, not religious

02

“and Jewish”, not “Jewish and”

03

Choice, not obligation

04

Flexible, not prescriptive

05

Inclusive, not insular

06

Positive, not painful

The reality is, for the 70% their Jewishness is only one part of their identity – and not their top parenting priority. They are partners, parents and families first.

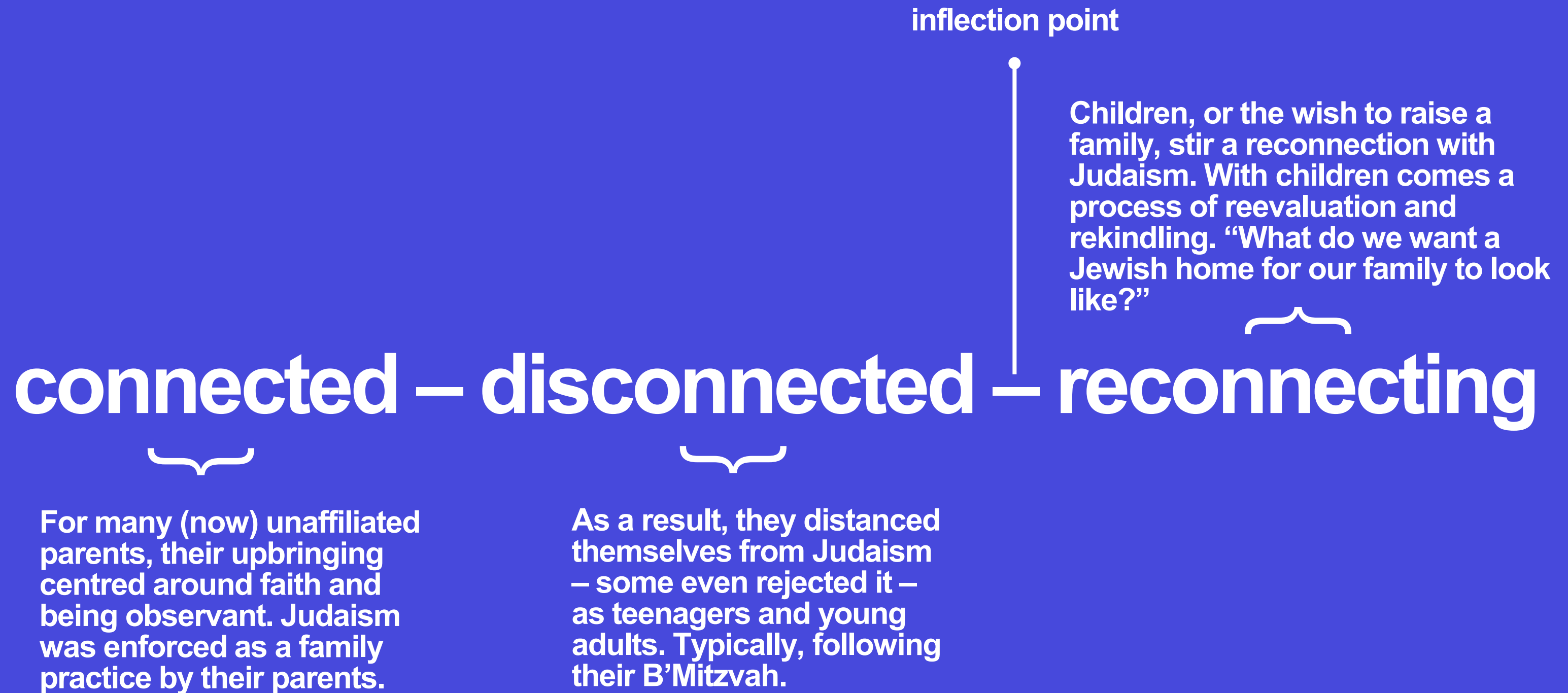
Their strong sense of Jewish identity means that they are looking for ways to ‘leave the door open’ for their children to explore their own Jewish identity, and engage with Jewish culture, values, and heritage.

“and Jewish”

Jewishness is a second priority for the 70%.

They are American citizens, individuals, partners, families and parents first.

The Parental Journey of the 70%.



To be successful, we need to serve them as:

01

Parents

02

Children

03

Consumers
of activities

04

Jews



And we need to get each of these right to win these families over and compete with other after-school activities.

3.2 | Modern Parenting

Parents of the 70% face the same challenges as any other parent

Four foundational goals that unify today's parents

Parenting style and approach is fluid

Modeling behaviour is a ubiquitous tool across all parents

Insight One: Parents of the 70% are, first and foremost, parents. They face the same challenges and want the same things for their children as any other parent.

1. Demanding schedules and increased time pressure.

Time-poor parents juggle an immense load to keep everything on track.

Modern parents must balance demanding schedules that include work, school runs, and a lineup of extracurriculars. This often leaves little room for dedicated family time, which parents squeeze in whenever possible.

2. A backdrop of violence, especially for Jewish families.

Gun violence in schools, public spaces, and even places of worship shapes their daily experiences and the choices they make for their children. For Jewish families, this concern is especially poignant. Anti-Semitic incidents have been on the rise and this has really been felt by families of the 70%.

3. Technology, media influence and digital nativity.

Navigating screen time, online safety, and digital literacy is a fundamental part of modern parenting. Parents feel like they are fighting a battle against screen time. After-school activities are even used as a tool to reduce the time children spend with screen.

Some are equipped, some are not. All are concerned.

4. Economic and work-life pressures.

Life is busy and full. Many parents are financially, emotionally and physically exhausted.

Rising costs, work demands, and attempts to balance family time impact parental engagement.

This is shaping decisions about extracurriculars and how family time is spent.

5. Rising concerns for mental health of children.

Children these days are under enormous pressure at and outside of school and as a result, are developing anxiety at a much younger age.

Increased awareness of mental health has led parents to prioritize emotional resilience, and more open communication with their children.

6. Changing family structures and social norms.

Diverse family compositions (e.g. blended, single-parent, and LGBTQ+) along with evolving gender roles are influencing parenting approaches.

Parents are adapting to diverse value sets, cultural expectations, and family roles.

7. More emphasis on values-based parenting.

The overt placement of values at the heart of parenting has become more apparent in the digital age, as tech platforms have enabled parenting views to be more widely expressed.

A greater focus on the fostering of tolerance, respect, social justice, and ethics is shaping values-driven parenting.

Insight Two: There are four foundational goals that unify today's parents - including those of the 70%. These shared parental goals represent important design considerations.

Emotional well-being

- Emotional well-being speaks to a child's ability to experience, understand, and express a full range of emotions in healthy ways.
- It often includes aspects like happiness, resilience, self-esteem, and secure relationships.

Positive social relationships

- Parents universally value their children's ability to form healthy relationships with peers and navigate social settings.
- Building a support system of friends, and community is a key trait that each parenting approach incorporates in its own way.

Respect, kindness and diversity

- Parents want their children to grow into respectful, kind individuals who are considerate of others.
- Exposure to a diverse range of people is important for many parents as it allows their children to think critically and to learn tolerance.

Physical and mental health

- Ensuring children are physically active and mentally healthy is a priority that crosses all parenting approaches.
- Across the board, parents understand that physical activity and mental health are interconnected, and they make efforts to provide environments that support both.

Insight Three: Parents move between six different parenting modes that help shape their decisions. These are not rigid but fluid and allow parents to utilize different styles in different situations.

| | | |
|--|---|---|
| <p>Holistic Growth Mode This parenting mode focus on holistic growth rather than singling out one performance area. Parents in this mode emphasize life experiences that teach a variety of skills.</p> | <p>Child-led Mode This parenting mode prioritizes the child's interests and preferences in, allowing them to lead the way in what they want to pursue.</p> | <p>Physiological Safety Mode This parenting mode places a high value on children's emotional well-being and personal boundaries.</p> |
| <p>Skill Building Mode This parenting mode prioritizes skills they see as essential for their children's development, such as collaboration, motor skills, or practical life skills (e.g. cooking).</p> | <p>Future Success Mode This parenting mode values future success and achievement and often involves children participating in activities that may support future academic or career success (like math club or sports for potential scholarships).</p> | <p>Independence Mode This parenting mode stresses the importance of independence, self-sufficiency, and acknowledging your place in wider society.</p> |

Insight Four: Modeling behavior is a ubiquitous tool across all parents; both in and outside of the home.

- Modeling behaviors and values is a powerful tool in parenting and plays a crucial role in shaping children's development.
- Children learn by observing the actions, attitudes, and habits of those around them, especially their parents.
- As parents model key behaviors, they also look for great mentors to continue this approach outside of the home. The role of mentors or great activity leaders and the trust parents place in them is crucial, both for parental reassurance and to keep children engaged and excited to return.
- For parents, it's about finding role models who inspire, guide, and foster positive growth in new environments.

Whatever solution we end up designing, there should be special attention given to whom we engage as 'role models' in the program or experience.

3.3 Childhood

Themes impacting childhood today

There are multiple paths to meaningful play

Child development stages

The balance of power starts to shift at age 7

Designing for child core need states

Insight One: The world is changing rapidly and the experience of childhood has changed along with it. There are a number of pressures and cultural shifts that impact childhood today.

1. Children have a different relationship to technology.

Although there are valid concerns for over dependence on tech, children have a different relationship to it than their parents. Their digital fluency means that they are not just using tech for entertainment but also for learning and socializing.

Platforms like Roblox, YouTube, and Minecraft are spaces where they play, create, and connect with friends.

2. Children require a strong family and social circle.

Modern children have two main networks that impact them; the family and social circle. Both circles are crucial.

The family circle provides stability, values, and foundational support.

While the social circle - friends, peers, and mentors - offers spaces for independence, exploration, and identity formation.

3. Role models are more important than ever; every child needs a hero.

Role models play a vital role in modern childhood, bridging the family and social circles by inspiring kids and guiding their growth.

As children get older, they aspire to people closer to their own age. The camp counsellor is oftentimes a great facilitator for the children as they fill a “cool older cousin” role. Aspirational and yet attainable too.

4. Rituals bring meaning and security to modern children.

With busy schedules and constant changes, rituals—like family dinners, bedtime routines, or weekend outings—provide a consistent rhythm that helps children feel secure and grounded. They offer anchor points of stability for children.

They also allow families to create meaningful moments together, which build connection between family members.

5. The changing state of play: Balancing structured and free play.

There is a general opinion that children have lots of opportunity for free play at home that is protected and prioritized.

Whilst this might be true, it is also important to know that structured, organized activities, designed in the right way, can also be play - with all the valuable benefits for children.

Insight Two: Play is critical for a healthy childhood. There are five defining aspects of play - and they don't all need to be present for an activity or experience to achieve meaningful play.

1. Play is self-chosen and self-directed.

2. Play is intrinsically motivated—means are more valued than ends.

3. Play is guided by mental rules, but the rules leave room for creativity.

4. Play is imaginative.

5. Play is conducted in an alert, active, but relatively non-stressed frame of mind.

Kids Industries: Five defining aspects of Meaningful Play.

Insight Three: The ways in which to reach children evolve over time. Any solution needs to be in line with their developmental needs and capabilities in order to be truly rewarding.

| Pre-Operational Stage (3 - 5 years) All about natural curiosity and wonder. | Concrete Operational Stage (6 - 10 years) The world expands beyond home and family. | Formal Operations Stage (11-13 years) Tech-connected, peer-focused and selective. |
|---|--|--|
| Vivid imaginations with a love for sensory play. Imaginary friends. Play pretend. Dress up. Act out different roles. | Physical play evolves More coordinated and goal-oriented activities Challenges that test growing strength and skills. | Know their strengths and when to quit. Naturally competitive. Know where to put effort. Narrowing hobbies. |
| Absorbing the world through play. Most of what they do is play and this is how they learn about the world. | Keen adventurers Every day is a chance to explore new skills, and test boundaries. | More connected to devices. Technology is central for connecting with friends to immersive games, where creativity and social interaction meet. |
| They like a mix of familiar and new. Familiarity makes them feel safe. It helps make transitions to the new and the exciting. | Peers grow in importance Social development is skyrocketing. Start to gently push away from their parents. They begin to realize it's OK to be without them. | Peers hold great weight. Friendships take on greater importance. Sometimes dictates activity participation and how they identify. |

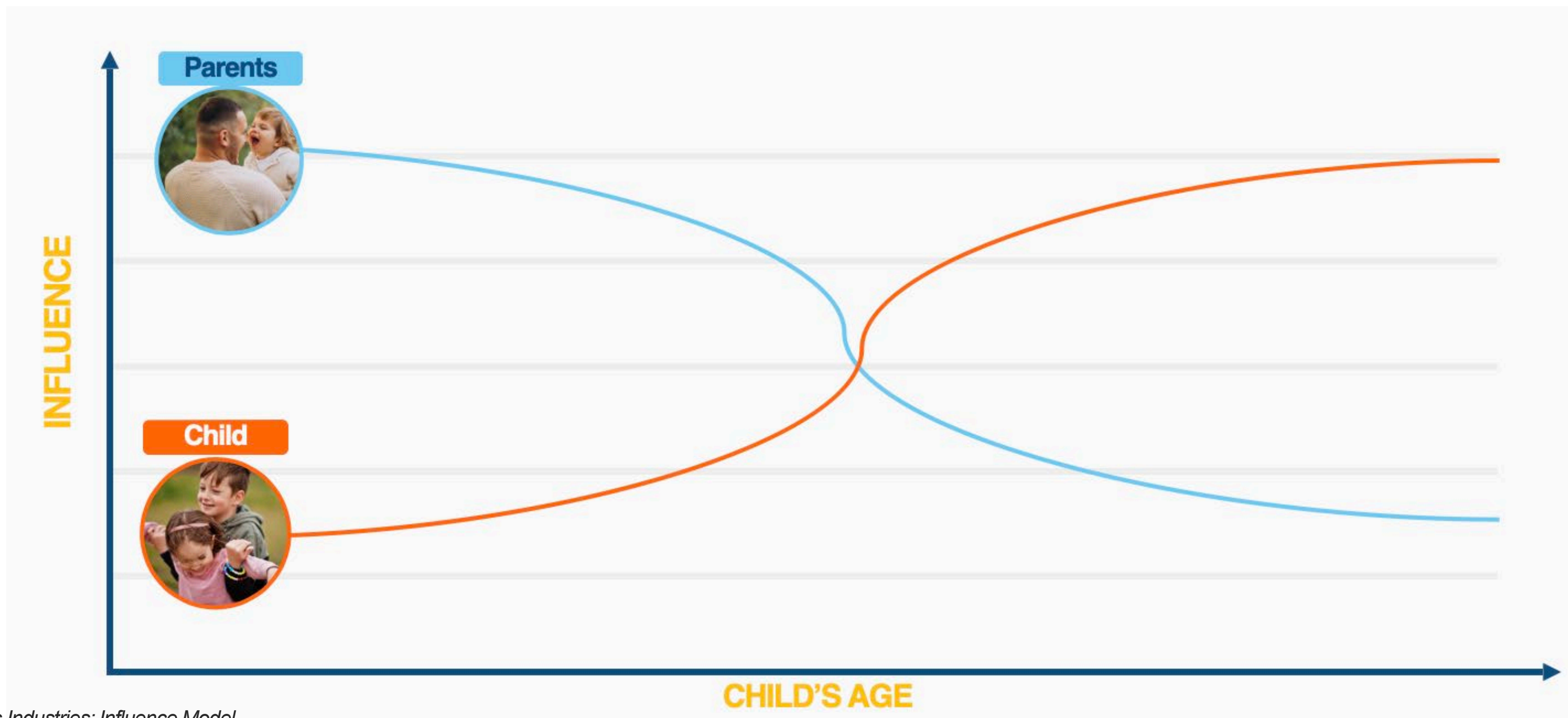
Piaget's Theory And Stages Of Cognitive Development: Piaget, J. (1952). The origins of intelligence in children. New York: International Universities Press

These developmental stages are reflected in a child's understanding of their Jewish identity.

| Developmental Stage | Jewishness | In Their Own Words |
|--|--|---|
| <p>Pre-Operational (3-5 years old) Natural curiosity and wonder. The world is all about me.</p> | <p>Little to no real understanding other than what they are told or experience in the moment</p> | <p>“Yes... Maybe.. No... I’m not (Mom: well your grandpa is Jewish)... I’m not.” - Boy, 5 years</p> |
| <p>Concrete Operational (6-9 years old) The world expands beyond home and family. I’m starting to understand my place in the world.</p> | <p>High Holidays, festivals and food - elements of the Jewish experience that have significance because they are part of family ritual</p> | <p>“We do Hanukkah because we’re Jewish, and we get chocolate coins” - Girl, 9 years</p> |
| <p>Formal Operations* (10-13 years old) Tech-connected, peer-focused, and selective. I know who I am and my place in the world.</p> | <p>A potential connection to something bigger and a growing comprehension of meaning</p> | <p>“I like representing my ancestors, I guess. It’s nice to be part of it. I like celebrating the holidays and stuff, but I’ve never really gone to Hebrew school. I might do it because I might want to have a Bar Mitzvah.” - Boy, 12 years</p> |

Insight Four: The balance of power in decision-making begins to shift at around 7 years old.

Decisions as to what children do and how they spend their time are generally negotiated but the influence that either the parents or child have on those decisions shifts as the child gets older.



Kids Industries: Influence Model.

The Magic Number 7
Thinking about designing experiences for children, the focus of marketing and communications should be on parents until their children are around 7 years old. At that point, the focus should shift more on to the child. But it's a sliding scale.

Insight Five: There are four core need states that are fundamental in the development of products, services and experiences that connect meaningfully with children.

Dependent Exploration

The balance between a child's desire for autonomy and their need for safety.



Power & Control

A child's natural need to assert influence over their world.



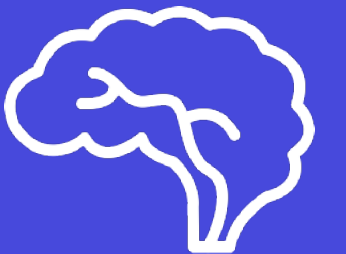
Effective Socialisation

The importance of developing social skills.



Knowledge & Learning

The innate need to acquire new information and learn skills.



Kids Industries: Core child need states

3.4 Time and Activities

Family life is busy

Competition for children's scheduled time is intense

New solutions need to enhance, replace or add new to current schedules

Jewishness can be a differentiator in the sea of after-school activities.

Insight One: Modern circumstances and lifestyles create constant pressure on the time and attention of both parents and children.

01 Weekdays

- Children are very busy.
- Parents already struggling to manage logistics and scheduling.
- Limited free time to compete for
- High level of competition from current activities.

02 Weekends

- Precious time for families - protected by parents
- Already under pressure from other organized activities.
- More time available for the right solution
- Less challenging for logistics and scheduling

03 Events

- Lower perceived commitment due to limited timeframe
- Significant impact on children
- Parents are open to invest
- Less challenging for logistics and scheduling

During the week, modern families operate on meticulously managed schedules, balancing work, school, activities, and family time.

1. Morning Routine

2. Formal Learning

3. A. Unstructured Time
B. After-School Activities

4. Family Dinner

5. Bedtime Routine



“

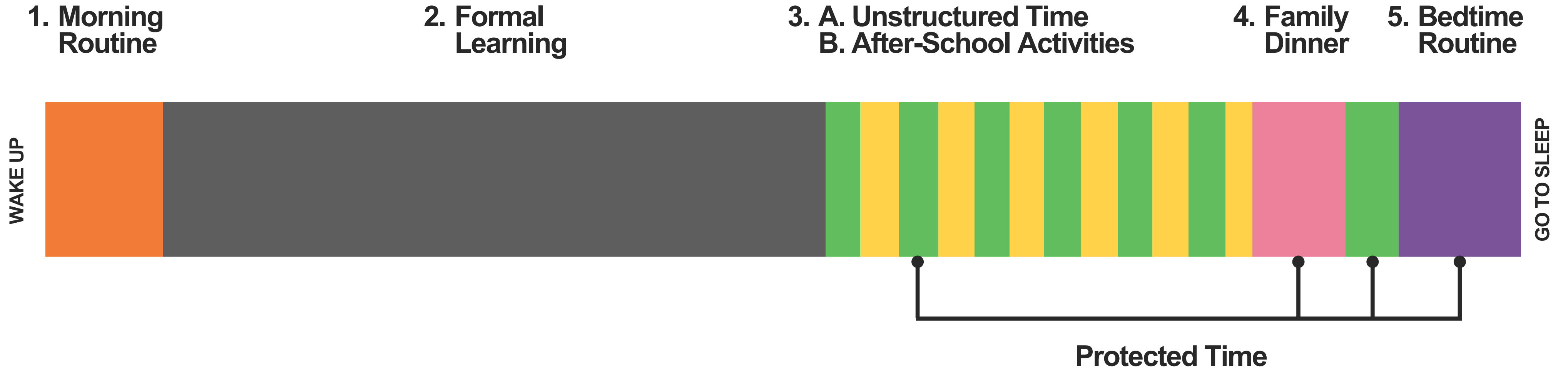
Time is a huge problem. Especially in the context of joining things. Our time is precious, and there's a lot going on. I always want to join things but I just don't have the time. And LaRue is also pretty busy with her schedule so I'm also trying to prioritize and balance her time. Time is probably the biggest pain point.

Parent of the 70%



Parents ring fence parts of their children's day.

Parents seek to protect certain moments in the day that are considered sacred or critical to the overall well being of their children. These moments provide opportunities for self-discovery, exploration and social and familial connection.



Insight Two: Competition for scheduled time is intense. Children today participate in a wide range of after-school and supplemental activities.

01 Physical

- Sports: Tennis, Soccer, Basketball, Gymnastics, Karate, Swimming
- Energetic Exploration: Ninja Classes, Trampoline Parks

02 Creative

- The Arts: Music, Theatre, Dance, Art
- Creation: Podcast Club, Art Projects, Jewelry Making

03 Academic/ Intellectual

- Clubs: Math, Typing, Chess
- Reading
- Foreign Language

04 Varied / Associative

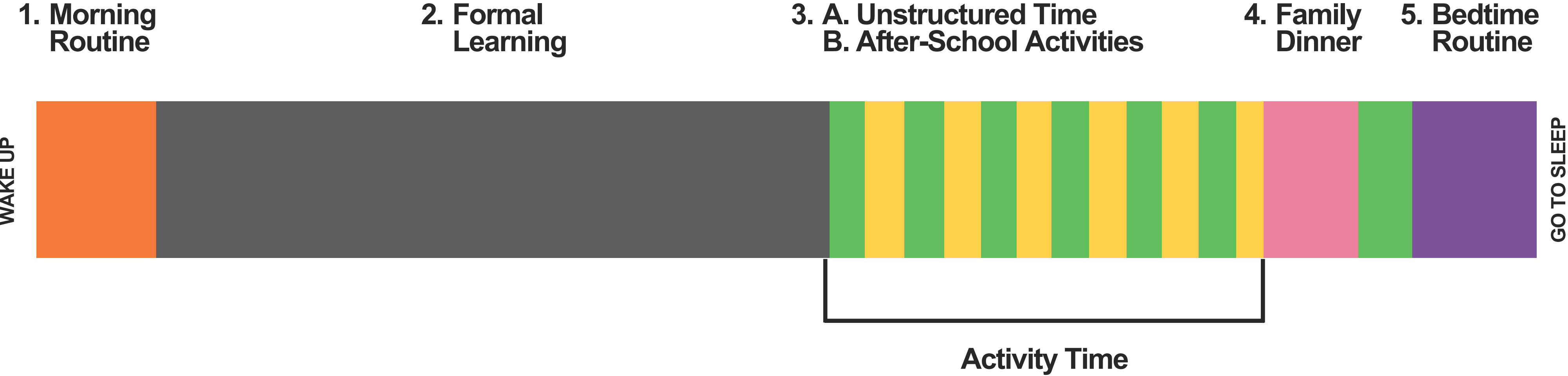
- Clubs & Associations: Scouts, Girl Guides, Service Club, YMCA

05 Digital

- Video Games

The actual time available for activities is slim.

The competition for this time is fierce. After-school activities - sport, dance classes, music lessons and clubs - while competing with each other, also need be balanced with other demands, such as homework and chores (when children get older).



Insight Three: We are competing for finite time in their schedules. A new solution needs to enhance or replace something they are currently doing or be so good that they will fit something new into their packed family routine.

Enhance

Our solution integrates into an existing experiences / activity that families are engaging in and enhances it.

Replace

Our solution replaces an existing experience / activity that families are engaging in.

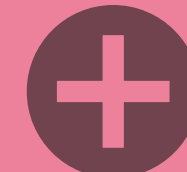
Add

Our solution offers something new and is added to the schedule alongside current experiences / activities families are engaging in.

Enhance.

Our solution integrates into an existing experience / activity that families are engaging in and enhances it.

Family Dinner

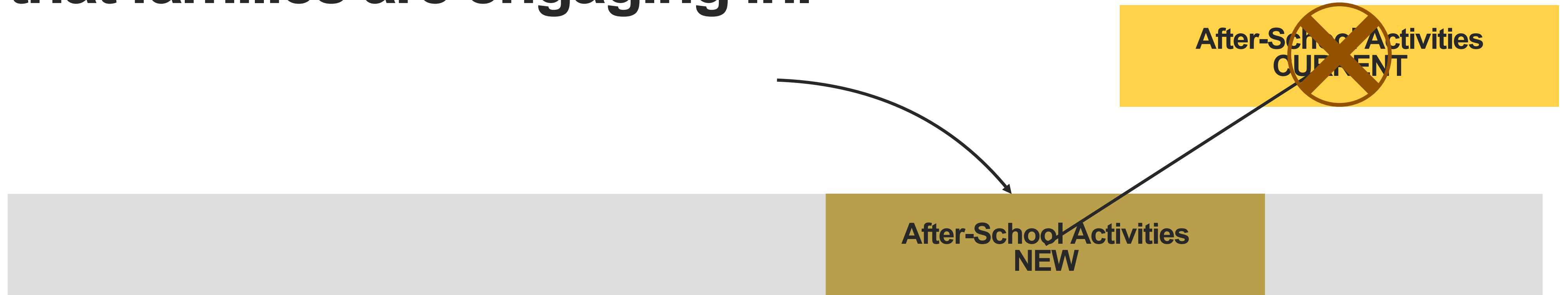


For example:

Dinner time in Hannah's household is an important ritual. Her daughter, Briony, helps her in the kitchen - creating space to connect through conversation. Let's say our solution is a Jewish meal kit with recipe cards that include conversation starters and talking points linked to the dish. Hannah and Briony still engage in the same ritual but our solution has enriched this experience.

Replace.

Our solution replaces an existing experience / activity that families are engaging in.



For example:

Monica has her daughter, Georgia, currently enrolled in dance class. Let's say our solution is a dance class that merges Krav Maga and interpretive dance. Monica decides to pull Georgia out of her old dance class and send her to this new class instead. Our solution is out-competing an existing after-school activity for this time in Georgia's schedule.

Add.

Our solution offers something new and is added to the schedule alongside current experiences / activities families are engaging in.

After-School Activities
CURRENT



For example:

Ellie's son Bryan currently plays basketball, is in the school band, has joined a podcast club and is a member of the local YMCA. Let's say our solution is a service program that connects children with elderly Jewish locals with the task of documenting their life story. Bryan signs up and participates in this program alongside his other activities.

Jewishness can be a differentiator in the sea of after-school activities.

- A Jewish after-school activity will still compete for same time and attention as non-Jewish activities, like soccer and dance class.
- But the Jewishness of an activity will narrow the consideration set by which it is judged.
- The assessment criteria and decision-making of a Jewish activity is mainly judged against other Jewish offerings.
- And this research has shown us that the level of satisfaction that the 70% have with current Jewish education offerings is relatively low.
- Parents of the 70% want their family to engage more with Jewish experiences. If the right Jewish after-school activity was available, parents are prepared to set time aside.
- Meaning that Jewishness can act as a key differentiator for after-school activities - if executed in a way that is meaningful for the 70% and their relationship with Judaism.

“

If its too Jewish, I'd think 'what's the point?'

But if its not Jewish at all then also, what's the point?

Parent of the 70%

Strategic Hypothesis

Rather than focusing on reinventing Hebrew School - an education strategy - the real opportunity is for an **integrated family strategy.**

This shift directly reflects the diversity of the needs, desires and pain points of the 70%.

The research reveals a diverse set of needs and pain points for the 70% which are distributed over the life cycle of a family unit.

01

02

03

04

05

Expecting and new parents need guidance at a time when they are reevaluating the role of Judaism in their home.

Families with young children need options to connect with Judaism beyond PJ Library and holiday celebrations that are in line with their version of Judaism and fit into their lives.

Parents are looking for inspiring stories and content to share with their children that makes Judaism modern relevant and cool.

Parents need convenient, high quality after-school care - with the Jewish element being an added bonus.

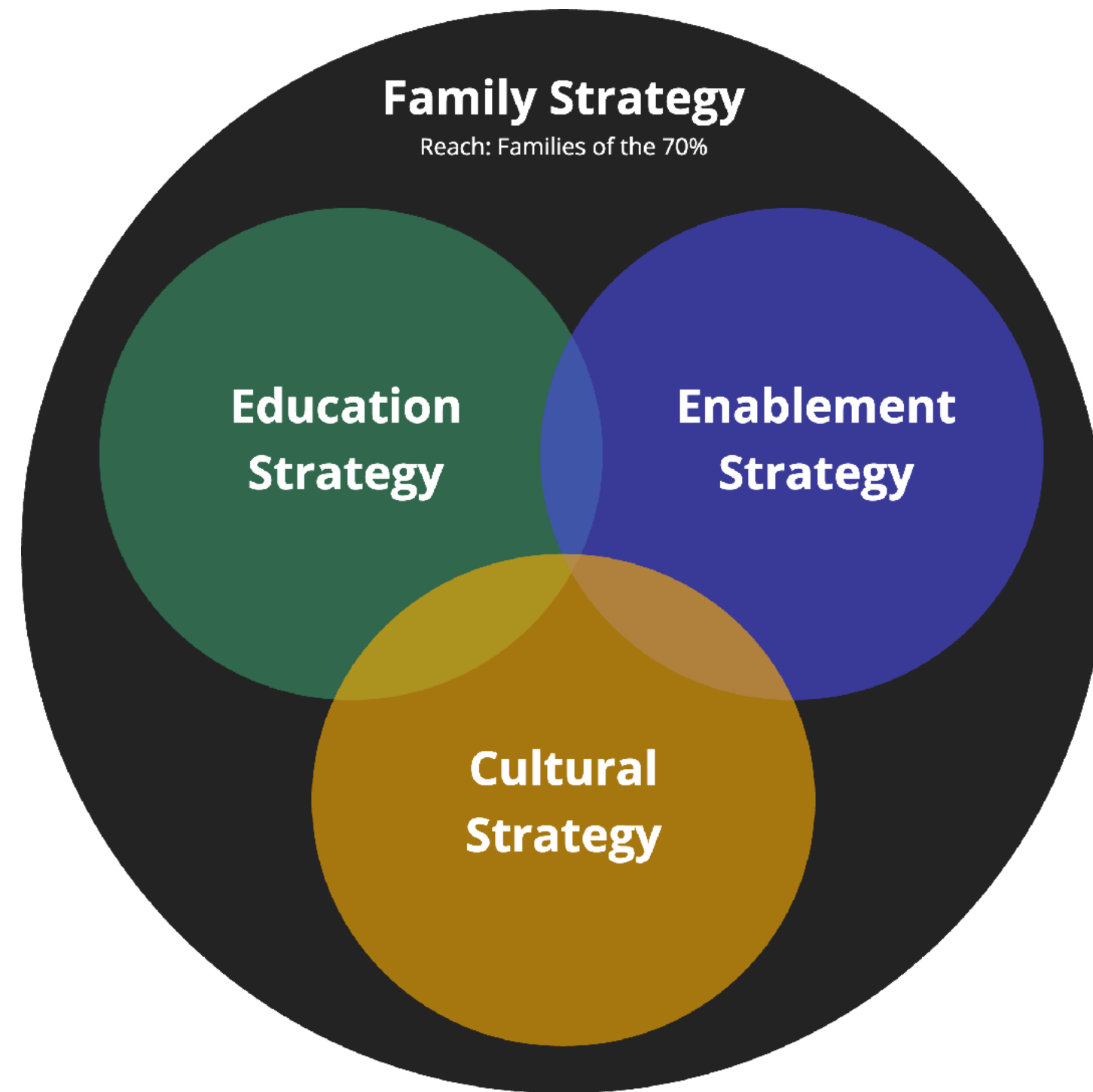
Families are looking for a more relevant and meaningful B'Mitzvah experience that sits outside of the institutional framework - that is still legitimate.

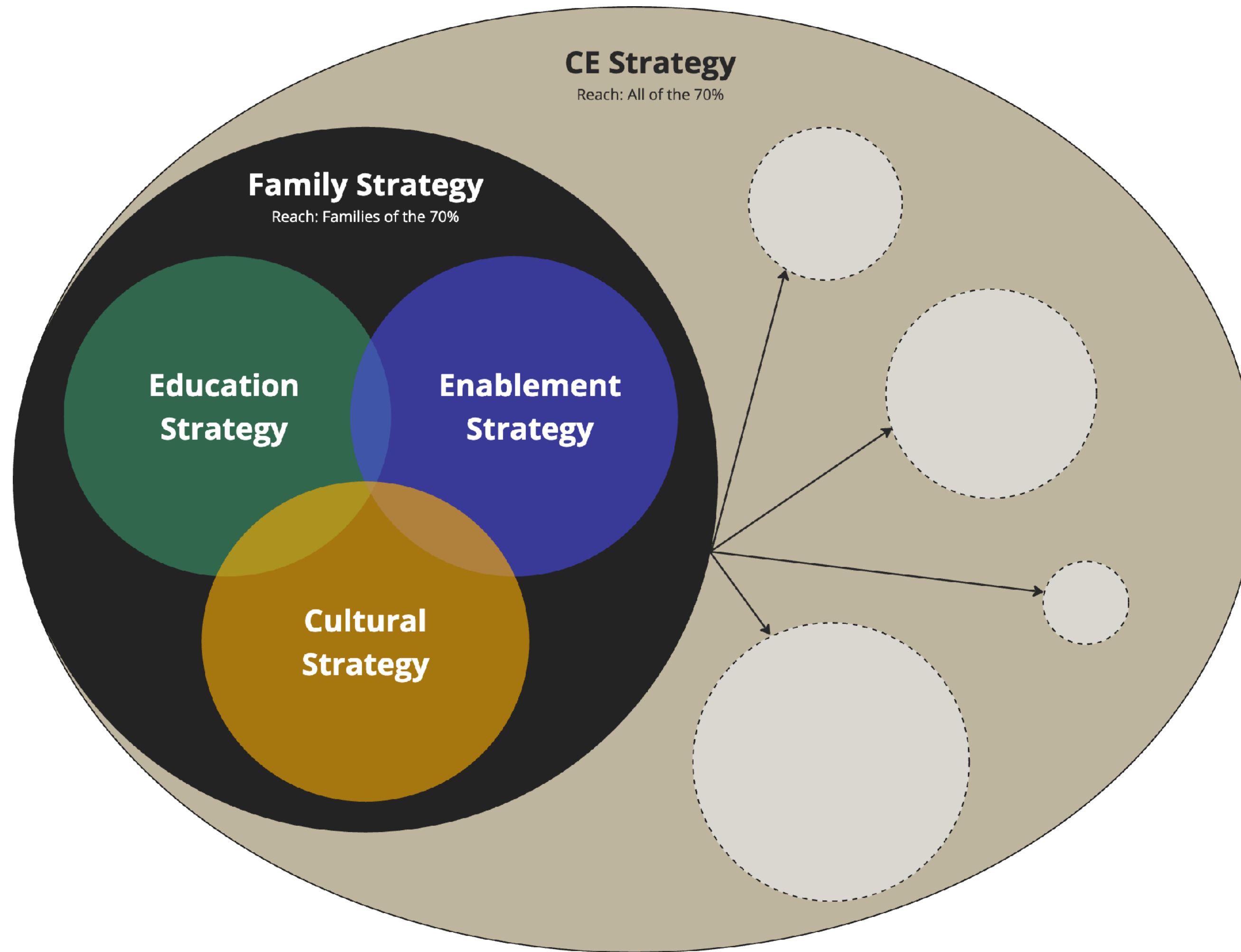
Reinventing Hebrew School

Where we started



Integrated Family Strategy

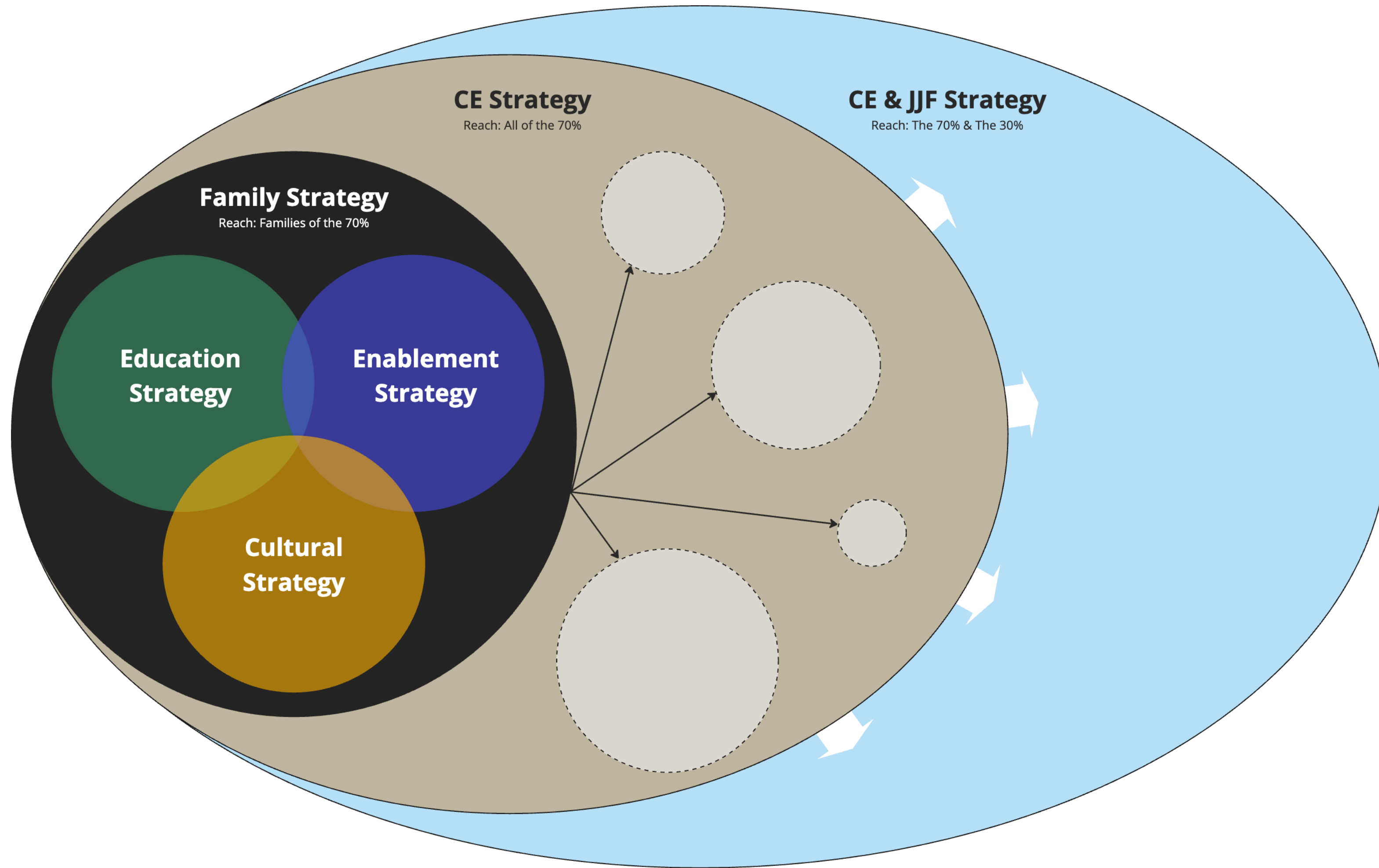




Permeability of Family Strategy into CE Strategy

The Family Strategy needs to work in conjunction with Common Era’s existing initiatives.

Reaching families of the 70% in relevant ways will likely have a positive knock on effect on the wider 70% community, and the broader ambition to make a meaningful difference to as many lives of the 70% as possible.



Synergies w/ Wider JJF Strategy

If done right, the education and enablement solutions can act as a valuable testing ground to inspire how we might reach families of the 30% in new ways.

Treating the Cultural Strategy as a foundational rebuilding of Judaism in the US means there is an opportunity much bigger than engaging children of the 70% alone.

Using the cultural power and creativity of Jewish people can have a deep impact beyond the Jewish population, and can contribute to how Judaism is perceived in wider American society.

Contact:
hello@senseworldwide.com

Join The Sense Network:
thesensenetwork.com
Instagram: @thesensenetwork

LinkedIn: /senseworldwide
senseworldwide.com

UK: 71-79 Aldwych, London, WC2B 4HN
US: 135 W41 St, 5th Floor, NYC, 10036
hello@senseworldwide.com
senseworldwide.com

* Confidential for commercial purposes.
Sense Worldwide operates on a basis
of trust. Please treat these materials
as you would treat your own.

sense
worldwide