



Behavioral Science Consultant / Consultancy

Background

In 2023, Lippman Kanfer Foundation for Living Torah will be conducting its third Lippman Kanfer Prize for Applied Jewish Wisdom. We will be using the 3P Framework for Applying Jewish Wisdom (more information available in the attached document about the Framework) as the primary tool for assessing programs' holistic application of Jewish wisdom. Two main objectives of this Prize are to:

1. Assess the readiness of organizational applicants to further implement the Framework in their programming
2. Collect data to develop tools to facilitate implementation of the Framework

Scope

The behavioral science consultant / consultancy will bring behavioral science know-how to the design and running of the Prize so that the application and Prize process (1) assess the readiness of organizational applicants to further implement the Framework in their work, and (2) collect data to develop tools to facilitate implementation of the Framework. They will work on a project-basis beginning immediately and ending once the analysis of collected data is completed (no later than the end of 2023).

We anticipate a subsequent phase of engagement with the same behavioral science consultant / consultancy that focuses on creating and advising programs in the use of behavioral science tools.

Duties

- Develop a comprehensive understanding of the Framework.
- Serve as subject matter expert to offer advice on translating the Foundation's vision (of applying Jewish wisdom by implementing its Framework) into tactical planning for the Prize application process and analysis of submitted work products by Prize contenders.
- Consult about Prize Application form and process (together with outside firm running the Prize process) to design the Prize application questions to screen for eligibility, how to elicit information about organizational applicants' readiness to implement the Framework in their work, views on Jewish wisdom, expected use of Prize award dollars, etc.
- Provide behavioral science input about Prize selection criteria.
- Provide behavioral science direction about the analysis of data derived from Prize contenders' work products to:
 - distill both (a) general learnings about the Framework, and (b) specific critical success factors (CSFs) for successful implementation of the Framework
 - recommend options for usable tools that help organizations implement the Framework in their work



Competencies

- Strong background and demonstrated experience in behavioral science research design and methodologies, including mixed methods (qualitative & quantitative) to provide information to decision makers
- Behavioral science subject matter expertise and experience in the following areas:
 - individual behavior change and organization change theories and research
 - assessment of organizational change readiness
- Experience in developing usable tools based on behavioral science
- Familiarity with nonprofit organizations, particularly with religious or cultural foci
- Knowledge of learnings from the emerging field of implementation science, a plus

How to Apply

Please send your resume / description of organization / company and requested fee to Ayalon Eliach at ayalon@lippmankanfer.org.

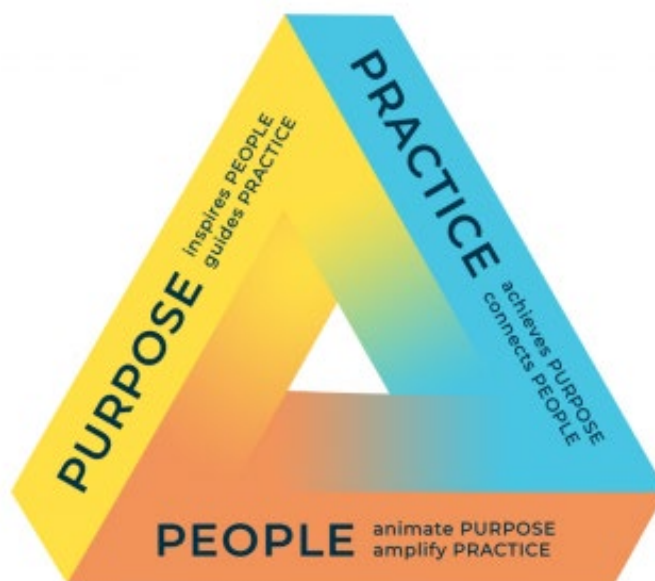
The 3P Framework for Applying Jewish Wisdom: A Holistic Approach

Lippman Kanfer Foundation for Living Torah is committed to helping Jews and fellow travelers live enriched and meaningful lives and shape a better world. Based on our own life experiences, what we've observed in the work of our grantees, our understanding of Jewish history, and insights from behavioral science, we believe that applying Jewish wisdom to important individual, interpersonal, communal, and societal questions can help achieve these goals.

Jewish organizations are investing significant and admirable effort to deepen Jewish Americans' engagement in Jewish life, but the larger trends are clear. Most Jewish Americans are not experiencing meaning in Jewish life – one startling example from a recent Pew survey found twice as many Jewish Americans experience significant fulfillment from their pets as they do from Judaism,¹ and not all even have pets. And many do not think Judaism is directly relevant in shaping a better world – more would rather their grandchildren share their political convictions than be Jewish.²

We are concerned by these trends, so we set out to understand *how* Jewish wisdom has been applied historically to successfully help people live enriched and meaningful lives and shape a better world. We identified a simple framework, which we're calling the “**3P Framework for Applying Jewish Wisdom**” that we believe has been part of the implicit structure that has sustained Jewish life for thousands of years. The 3Ps stand for three mutually reinforcing elements—**PURPOSE**, **PRACTICE**, and **PEOPLE**:

- **PURPOSE**: Core aims and aspirations (for oneself and in service of something larger than oneself) that inspire **PEOPLE** and guide **PRACTICE**.
- **PRACTICE**: Routinized norms, behaviors, and rituals that achieve **PURPOSE** and connect **PEOPLE**.
- **PEOPLE**: Substantive relationships that animate **PURPOSE** and amplify **PRACTICE**.



¹ “Jewish Americans in 2020.” Pew Research Center, Washington, D.C. (May 11, 2021) <https://www.pewresearch.org/religion/2021/05/11/jewish-americans-in-2020/>

² *Id.*

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The Impact of the 3Ps

Each of the 3Ps has played a central role in historical Jewish life, and modern behavioral science helps us understand their impact.

- **PURPOSE:** The most influential Jewish texts and thinkers have almost all posited that Jewish wisdom offers important insights about life **PURPOSE**. Hillel said that the entire Torah could be summarized as not doing to others what you wouldn't want done to you;³ Ben Azzai said that the greatest principle of the Torah is that all humans were created in the divine image;⁴ and Maimonides argued that all of Jewish life aims to perfect the body and the soul.⁵ Contemporary science identifies a strong connection between **PURPOSE** and the experience of meaning.⁶
- **PRACTICE:** From saying *modeh ani* after waking up to reciting the *sh'ma* before going to sleep, from *brit* ceremonies after birth to *shiva* following death, and from sounding the *shofar* on Rosh HaShanah to having a *seder* on Passover, Jewish life has offered countless routinized **PRACTICES**. The implicit wisdom of such **PRACTICES** has now been corroborated by studies that show routines contribute to well-being and meaning in life.⁷
- **PEOPLE:** One of the Torah's first lessons is that "it is not good for humans to be alone"⁸ and Jewish life has stressed the importance of deep connection ever since. Family, tribe, *minyan*, *havruta*, and communal meals are just a few examples of how Jewish life has centered the now growing recognition among behavioral scientists that human connection and belonging are essential elements of living a meaningful life.⁹

While each of these elements is important on its own, when they are integrated holistically, they form a whole that is greater than the sum of its parts. Historically, this integration was a central feature of how Jewish wisdom was applied. An abundance of Jewish texts has explained how **PRACTICE** can help achieve **PURPOSE**. Observing Shabbat can support rest and reflection for oneself and others. Food **PRACTICES** have the potential to promote healthy and ethical eating. Prayer and blessings can cultivate

³ Babylonian Talmud, Shabbat 31a

⁴ Sifra, Kedoshim 4:12

⁵ Guide for the Perplexed 3:27

⁶ "In recent psychological literature, it has been argued that the greatest consensus in defining meaning has centered on two dimensions: coherence, or one's comprehension and sense made of life, and purpose, or one's core aims and aspirations for life." Frank Martela & Michael F. Steger (2016), *The three meanings of meaning in life: Distinguishing coherence, purpose, and significance*, *The Journal of Positive Psychology*, 11:5, 531-545.

⁷ "Living a life characterized by routines was found to be associated with higher [meaning in life]. Life is not only made meaningful through extraordinary experiences but also in its daily living." (Heintzelman SJ, King LA (2019), *Routines and Meaning in Life*, *Personality and Social Psychology Bulletin*, 45(5), 688-699).

⁸ Genesis 2:18

⁹ Meaning and belonging are also mutually reinforcing. "The presence of interpersonal relationships increases the belief that life is meaningful, and the belief that life is meaningful aids in formation of new relationships. Hence, the relationship between meaning and belonging is bidirectional." Stillman T.F., Lambert N.M. (2013), *The Bidirectional Relationship of Meaning and Belonging*. In: Hicks J., Routledge C. (eds) "The Experience of Meaning in Life." Springer, Dordrecht.

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gratitude and focus on what's important in life. And doing **PRACTICES** with other **PEOPLE** not only brings them together, it amplifies collective impact.

Making the Implicit Explicit

For most of Jewish history, Jews didn't generally talk about the holistic integration of the 3Ps explicitly. Instead, they lived in insular communities in which Jewish wisdom was often applied implicitly through the **PURPOSE**, **PRACTICES**, and **PEOPLE** of their all-consuming culture.¹⁰

Once Jews moved into more open societies, many still mimetically inherited "Jewish Sensibilities" – "particularly Jewish ways of thinking about what it means to be human, ways that guide and orient a person's actions and choices"¹¹ – that originated in earlier integration of the 3Ps. The power of these Sensibilities fostered feelings of attachment to Jewishness.

¹⁰ These three elements have been present not only in Jewish communities but also of "thick" communities in general. According to research popularized by David Brooks ("How to Leave a Mark on People," *The New York Times*, April 18, 2017), "thick" communities tend to:

- A. "think in terms of virtue and vice. They take advantage of people's desire to do good and arouse their higher longings. In other words, thin institutions tend to see themselves horizontally. People are members for mutual benefit. Thick organizations often see themselves on a vertical axis. People are members so they can collectively serve the same higher good." (**PURPOSE**)
- B. "have a set of collective rituals — fasting or reciting or standing in formation. They have shared tasks, which often involve members closely watching one another, the way hockey teammates have to observe everybody else on the ice. In such institutions people occasionally sleep overnight in the same retreat center or facility, so that everybody can see each other's real self, before makeup and after dinner."
- C. (**PRACTICE**) "become part of a person's identity and engage the whole person: head, hands, heart and soul. So thick institutions have a physical location, often cramped, where members meet face to face on a regular basis, like a dinner table or a packed gym or assembly hall." (**PEOPLE**)

¹¹ "Ten Jewish Sensibilities," Vanessa Ochs, *Sh'ma* (2003). "Sensibilities authentically emerge from cultural stories, patterns and habits, while at the same time enabling an individual to autonomously perceive-and-respond as himself, not echoing a rote response, but rather acting within a range of responses that all represent legitimate interpretations of that sensibility. How does this work? One might adopt, e.g., a sensibility that we might call '*gerim heyitem* - you were strangers,' perceiving and responding to instances of marginalization through a cultural lens that says, "I was once a slave and stranger in the land of Egypt; therefore, I attempt to always exercise empathy for any person that is being marginalized." How exactly such an individual will respond to seeing an act of marginalization will vary according to other factors that make that person unique -- including personal style, additional cultural mores, etc. She may choose to protest, to empathetically stand alongside the victim of marginalization, to create a new setting where the marginalized individual will be included with dignity. All these are legitimate expressions of the sensibility '*you were strangers*.' By responding to witnessing an act of marginalization in this way, a person can see herself as "acting Jewishly." But, she will still be acting as herself. Perhaps her sense of self will become even stronger because she is able to root her response in a framework of meaning that connects her to a long history of similar situations and similar responses. Embracing sensibilities emanating from one's cultural heritage enables an individual to perceive and respond more similarly to his ancestors' patterns of perceiving-and-responding... but without making specific claims on who he should be, or how he should act. In pre-modern settings, sensibilities were learned mimetically through family life and histories as much as through institutional educational means. Given the loss of our organic mimetic tradition, a critical question is where and how Jews today will encounter a rich set of Jewish sensibilities." "Jewish Sensibilities:

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But surely the soup is thinning, and neither these Sensibilities nor the attendant attachment to Jewishness is likely to survive transmission to many more generations without deliberate cultivation. Borrowing Will Herberg's metaphor, Jewish Sensibilities inherited by happenstance are likely to be "cut flowers." They may retain vitality for a short period of time, but without being connected to the source that nourishes them, they will eventually wither.

Much Jewish programming has tried to cultivate these Jewish Sensibilities by focusing on one or more, but rarely all, of the 3Ps — for example, bringing Jewish **PEOPLE** together, but neither studying Jewish wisdom about **PURPOSE** nor engaging in Jewish **PRACTICES**. We believe that in the open societies we embrace, this is not enough. Applying Jewish wisdom in an impactful way requires integrating a threshold of all three elements, thereby striking a balance between all-encompassing, insular Jewish life, on the one hand, and unanchored Jewish identity, on the other.

Implementing the 3P Framework for Applying Jewish Wisdom Today

We believe that Jewish organizations would be more successful at engaging and retaining participants if their programming were to utilize the 3Ps to help their audiences apply Jewish wisdom holistically in their lives. This would include:

1. Exposing program participants to Jewish wisdom about life **PURPOSE**
2. Introducing program participants to inherited, reimagined, or newly created Jewish **PRACTICES** that help achieve **PURPOSE** and bind **PEOPLE** together
3. Building programming that brings **PEOPLE** together in various configurations to explore Jewish wisdom on **PURPOSE** and engage in Jewish **PRACTICE**

We plan to support this work through:

- I. *Thought Leadership*: Invite thought leaders to create resources that unpack and analyze the historical and behavioral science underpinnings of the Framework.
- II. *Implementation Support*: Offer tools, consulting services, and financial support that help practitioners and organizations implement the Framework in their work.
- III. *Network Building*: Facilitate connections between those applying the Framework so that they can learn from one another and develop relationships and collaborations.