



Request for Proposals

Examples of Historical (Implicit) Usage of the 3P Framework for Applying Jewish Wisdom

Summary

We have identified a simple framework (the “3P Framework for Applying Jewish Wisdom”) that we believe can help practitioners improve program impact, sustain individual engagement, and help individuals live enriched and meaningful lives and shape a better world. The 3Ps stand for three mutually reinforcing elements: PURPOSE, PRACTICE, and PEOPLE. We believe in the usefulness of the Framework in part because we think it has been part of the implicit structure that has sustained Jewish life for thousands of years. To further explore this hypothesis, we are seeking scholars to write papers that identify historical examples of Jewish life that conform or diverge from (implicit) usage of the Framework and analyze whether and how they – in interaction with the circumstances of the larger historical context – led to sustained Jewish life.

Background

We believe that applying Jewish wisdom holistically to the full range of social, emotional, and spiritual human experience can help Jews and fellow travelers live enriched and meaningful lives and shape a better world. We are committed to supporting programs that attract, engage, and retain individuals in pursuit of these goals.

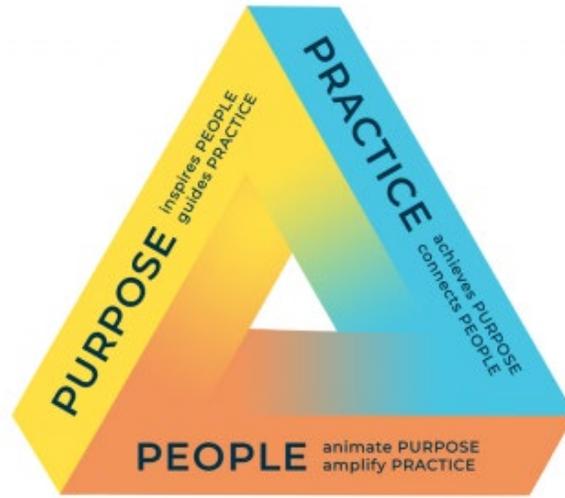
Jewish organizations are investing significant and admirable effort to deepen Jewish Americans’ engagement in Jewish life, but the larger trends are clear. Most Jewish Americans are not experiencing meaning in Jewish life – one startling example from a recent Pew survey found twice as many Jewish Americans experience significant fulfillment from their pets as do from Judaism,¹ and not all even have pets. And many do not think Judaism is very important 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. Drawing on the behavioral sciences, research on contemporary Jewish life, and our understanding of Jewish history, we’ve 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.*



Our hypothesis is that if more organizations and practitioners understand and apply the Framework to guide their work, they will improve program impact, sustain individual engagement, and help individuals live enriched and meaningful lives and shape a better world. To assess some of our theories about the Framework, we are seeking scholars of Jewish history to write papers that identify historical examples of Jewish life that conform or diverge from (implicit) usage of the Framework and analyze whether and how they – in interaction with the circumstances of the larger historical context – led to sustained Jewish life.

Examples of Historical (Implicit) Usage of the 3P Framework for Applying Jewish Wisdom

We believe that much of Jewish life has historically (implicitly) been based on integrated PURPOSE, PRACTICE, and PEOPLE. At different places and times, various configurations of Jewish PEOPLE (e.g., families, the Pharisees, groups of early rabbis, *kehillot*, *yeshivot*, and socialist, Zionist, and other political movements) have centered Jewish understandings of PURPOSE (e.g., Hillel’s summary of the entire Torah, Rabbi Akiva’s “*klal gadol*,” Maimonides’ articulation of the purpose of all *mitzvot*, Zionist and socialist ideals) and been bound together by Jewish PRACTICES that helped achieve these PURPOSES (e.g., shared food norms that embodied their ideals, contemplative practices that focused them on their goals, ways of observing Shabbat and other holidays that actualized their aims and aspirations). But there are also likely examples of historical Jewish life in which there was only some or no usage of the Framework.

We are interested in learning more about both types of examples and understanding how each – in interaction with the circumstances of the larger historical context – either did or did not contribute to sustained Jewish life. For example, if analyzing whether Hassidism or Zionism (implicitly) used the Framework, it would also be important to explain why such usage or lack thereof contributed – in interaction with the circumstances of the larger historical context – to their long term sustainability; while similar analysis of Essenism or Sabbateanism should account for their ephemerality.



Request for Proposals

Proposals should be submitted to the Foundation no later than **December 31, 2022**.

Proposals for papers or projects may be submitted by (a) an individual scholar (e.g., PhD, rabbi, or other advanced degree in Judaic Studies or Jewish history), (b) more than one scholar working together, or (c) the head of an academic program interested in overseeing paper(s) from graduate students.

Lippman Kanfer Foundation for Living Torah will pay a stipend ranging from \$1,000-\$10,000 based on size and scope for each paper approved.

The proposal should be no more than three pages all together and include the following items:

1. Name(s)
2. Current professional status (e.g., professor, rabbi)
3. Summary of academic background / CV
4. Current institutional affiliation (if any)
5. Proposed focus of and plan for the paper, including:
 - a. specific example(s) from or a survey of Jewish history (until the year 2,000 CE) to be addressed
 - b. anticipated sources that will be drawn on
 - c. anticipated length of final paper
 - d. anticipated date of submission of final paper (no later than **August 31, 2023**)
6. Contact information

Proposals should be submitted to Ayalon Eliach at ayalon@lippmankanfer.org.

Papers will be the joint property of the creator(s) and Lippman Kanfer Foundation for Living Torah, either or both of which may disseminate the paper, or not, as they see fit. However, neither party will be able to modify the paper as submitted without the other's permission. Lippman Kanfer Foundation for Living Torah plans to publish all paper(s) either online or in a journal.

Lippman Kanfer Foundation for Living Torah will approve proposals on a rolling basis. However, all final papers will be due no later than **August 31, 2023**. Upon approval of a proposal, the Foundation will send out a contract that will detail the terms of the agreement.

Criteria for Selection

Proposals will be selected based on their promise of:

1. Writing papers that can be easily understood by both scholars and practitioners
2. Drawing on sources (e.g., historical texts and records, archaeological artifacts) other than conjecture
3. Offering clear analysis of the source(s) being drawn upon

Questions

Please address any questions to Ayalon Eliach at ayalon@lippmankanfer.org.