

**Serving a Complex Israel:
A report on Israel-based Immersive
Jewish Service-learning**

Submitted by Rosov Consulting
to Repair the World and The Jewish Agency for Israel
January 2013

WITH THANKS

Repair the World gratefully acknowledges the Jim Joseph Foundation and The Morningstar Foundation for helping make this report possible and for their generous support of Repair the World's efforts to build the field of Israel-based Jewish service-learning for North American young adults.

The Jewish Agency for Israel's support for this project is made possible by The Jewish Federations of North America, Keren Hayesod, major Jewish communities and federations, the International Fellowship of Christians and Jews, and foundations and donors from Israel and around the world.

Repair the World and The Jewish Agency for Israel both gratefully acknowledge:

Our colleagues at Rosov Consulting whose tireless efforts in research, analysis and guidance brought this project to fruition, including: Dr. Wendy Rosov, Dr. Alex Pomson, Luba Yusim, and Matthew Fitzgerald.

The staff at both organizations who worked on this report: Ilana Aisen, Maital Friedman, Anya Manning, and Mordy Walfish from Repair the World, and Dyonna Ginsburg, Jeffrey Jablansky, Jason Shelowitz and Dr. Aviva Zeltzer-Zubida from The Jewish Agency for Israel.

Masa Israel Journey for its role in the creation of this report.

The program providers that supported the development and implementation of the study, including those from:

Counterpoint Israel - Yeshiva University's Center for the Jewish Future

Galilee Fellowship – Livnot U'Lehibanot

Habonim Dror Workshop in Israel – Kaveret Portion

ITF – Israel Experience

ITF – Israel Pathways

ITF – Israel Way Oranim

ITF – Ma'ase Olam

ITF – OTZMA

Ma'ase Olam – New Israel Fund

OTZMA – The Jewish Federations of North America

Tikkun Olam in Tel Aviv-Jaffa

Yahel Social Change

TABLE OF CONTENTS

I. Executive Summary	4
II. Study Background	9
III. Methodology	11
IV. About the Respondents	17
V. Motivations to Participate in Israel-based IJSL Programs	23
Desire to Make a Difference in People's Lives	23
Desire to Do Service as an Expression of Jewish Identity	24
Desire to Travel to Israel	26
Additional Motivations and Considerations	30
VI. Outcomes of Participating in Israel-based IJSL Programs	33
Development of the Service Person	34
Development of the Jewish Person	37
Development of the Jewish Person's Connection to and Nuanced Understanding of Israel	47
Development of the "Jewish Service Person"	55
Development of Leadership Abilities and Impact on Life Trajectory	57
Meeting Program Goals	58
VII. Current Perspectives on Service, Volunteering and Jewish Values	61
VIII. Insights and Their Limitations	71
<i>Appendix 1: Israel-Based IJSL Survey Instrument</i>	72
<i>Appendix 2: Participating Program Information</i>	91
<i>Appendix 3: Repair the World's IJSL Standards of Practice</i>	96



הסוכנות היהודית
לארץ ישראל
THE JEWISH AGENCY
FOR ISRAEL

REPAIR
THE WORLD

I. EXECUTIVE SUMMARY

This paper reports on an exploratory study of 332 North American alumni of 12 different Israel-based immersive Jewish service-learning (IJSL) programs who participated in programs from August 2009 to June 2012. All those who took part in programs during this period were invited to complete the survey. The final response rate was 62.5%.

This study was designed to address the following primary research questions:

1. Who participates in Israel-based IJSL programs?
2. Why do they choose to participate? (i.e., what are participants' primary motivations for choosing (a) to do service; (b) to do so abroad; and (c) to do so in Israel?)
3. What happens for participants as a result of the programs? (An open-ended inquiry looking at what participants perceive to have been the consequences – for them – of having participated in programs).
4. What are the implications of these learnings for funders and providers of Israel-based IJSL programs?

1. WHO PARTICIPATES IN ISRAEL-BASED IJSL PROGRAMS?

At the time of application one-quarter of the study participants were pre-college, high school graduates, while just over one-third were enrolled in college programs. **Although the majority of respondents had previously been to Israel, for the great majority their IJSL program was a first experience of immersive service-learning of any sort and of living in Israel over an extended length of time.**

This was the first time that most respondents had spent time in Israel while not just getting on and off a tour bus. This finding – supported by additional data – suggests that programs were less an initial gateway to Israel for participants than they were a portal to an experience of service. This experience provided participants the opportunity to deepen their relationship to Israel and engage with it in new and meaningful ways.

2. MOTIVATIONS: WHY DO THEY CHOOSE TO PARTICIPATE?

A multitude of motivations drew respondents to apply to and then participate in their respective IJSL programs. These include the desire to pursue service work, express Jewish identities, and spend a significant amount of time in Israel – all while learning new skills and having fun.

Respondents indicated that **Israel-based IJSL programs allow participants to “have it all:” they can fulfill a set of expansive goals while satisfying their own personal needs**, such as mastering new skills or learning a foreign language.

At the same time, **participants did seem to have a special interest in the Israel-aspect of these programs.** They did not choose to pursue one of the many other opportunities to engage in similar kinds

of experiences elsewhere in the world; they chose to be in Israel. This pre-program motivation appears to impact program outcomes.

3. OUTCOMES: WHAT HAPPENS AS A RESULT OF THE PROGRAM?

The analysis of program outcomes was structured around three core constructs developed by Repair the World. These constructs are: what being a “service person” means to participants, what being Jewish means to them, and developing as a “Jewish Service Person.” Changes in respondents’ attitudes and behaviors related to all three of these constructs were examined. In addition, the analysis examined the extent to which particular items within these constructs were strongly affected and whether, in turn, sub-populations of participants were especially affected by their time in their respective programs.

Overall, regardless of profile, participants generally **reported positive changes in attitudes and behaviors related to service**. They also reported that their Jewish attitudes were positively impacted, although this was less evident among those who came to the programs focused primarily on doing service rather than on spending time in Israel.

Regardless of the length of time since they completed the program, it seems that the respondents’ ritual- or community-focused Jewish behaviors were moderately impacted. The respondents who reported **the most frequent, positive change in Jewish behaviors were those who came to the program with fewer prior Jewish experiences**: an outcome that may reflect a kind of ceiling effect among those who came into programs with already high levels of prior engagement. Just 2% of the ‘least engaged’ reported no change in behaviors related to being Jewish.

Among the sub-population of those who were most impacted, the Jewish behaviors that were most often changed were those that were more readily realized, such as involvement in Jewish organizations in North America, rather than those that called for greater personal change, such as attending a synagogue or independent minyan.

Across the whole sample, the greatest and most consistent reports of change occurred with respect to Israel-related attitudes and behaviors, which can be called nationally-focused Jewish attitudes and behaviors. Indeed, the high level of reported impact in this respect suggests that **exposure to Israel’s challenges and problems in the context of service work did not weaken participants’ commitment to and interest in the country. On the contrary, connection to the country and its people seems to have been consistently intensified by exposure to some of its most challenging realities.**

Finally, there is evidence across all sub-populations of modest increases in respondents' ability to articulate the connections among Jewish values, social justice and volunteerism.

Although this study's examination of program outcomes depends entirely on participant self-report, strong and important patterns do surface. These echo both the particular context and content of Israel-based IJSL programs.

The **attitudes and behaviors that have been most consistently and most strongly impacted across all sub-samples of participants are those tied up with Israel-related concerns**, such as feeling a connection to Israel and following news about the society. This is a finding that reflects both the special context and content of these programs, and the opportunity they provide for a deep and authentic encounter with challenging issues in contemporary Israeli life.

Although fewer survey items were available to examine programmatic impact on the service person construct, there is evidence here, too, of consistent and positive impact on attitudes and behaviors. This finding reflects the experiential content of all the programs examined. The *raison d'être* of all of these programs was to engage their participants in service, unlike many other programs in Israel aimed at this age-cohort.

Where outcomes seem to have been less consistent and relatively less powerful is in relation to particular ritual- and community-focused Jewish attitudes and behaviors. It seems that the participants most impacted were those who came to the programs from the lowest threshold of Jewish engagement. **For individuals systematically experiencing Jewish rituals and rhythms for the first time in their lives, Israel-based IJSL proved to be a significant Jewish experience.**

4. PERSPECTIVES ON SERVICE, VOLUNTEERING, AND JEWISH VALUES

As part of this study, respondents were surveyed about their current attitudes and perspectives on service, volunteering, and Jewish values, as well as about their perspective on doing service in Israel specifically. On the whole, **respondents reported identifying more strongly with universalistic reasons for volunteering** (such as “working to make the world a better place is my responsibility as a human being”) **than they did with particularistic reasons rooted in Jewish values or ideology** (such as “I consider working to make the world a better place to be a Jewish act”).

After participating in an Israel-based IJSL program, most respondents conceived of service in strongly universalistic terms. When they reflected on the relationships between service and Jewish values, it is only Orthodox respondents who strongly associated their understanding of service with Jewish sources and applications. Absent pre-intervention data with which to compare these responses, such a conclusion cannot be stated with complete certainty.

At the same time, **respondents expressed an enlarged sense of the meaningfulness and possibilities of service in Israel.** This sense is narrowed only when translated into particularistic Jewish terms, such as the idea that Ancient Israel gave birth to social justice values.

5. IMPLICATIONS

Israel-based IJSL programs offer an instructive case of the power of context and content. Based in Israel, they draw individuals back to the country who have had at least some experience of the place and want now to develop or give stronger expression to their connection.

These programs are a **second or third ‘rung’ along a continuum of Israel experiences**, and provide respondents with the opportunity to deepen their relationship to Israel and engage with it in new and meaningful ways. These programs bring a particular market segment back to Israel and **their special appeal comes from being at the confluence of a service and an Israel experience.**

The context of the programs in Israel surely accounts for the strong and consistently positive impact on Israel-related attitudinal and behavioral outcomes that participants report, whatever their motivations or profile when they came to the program. In this respect, **this study allays concerns that exposure to Israel’s social problems and difficulties will alienate emergent North American Jewish adults.** On the contrary, exposure to Israel’s challenges within the framework of service seems to have intensified participants’ connection to the society and their appetite to learn more. Of course, a full appreciation of this effect will only be possible through further comparison with other Israel-based, non-IJSL programs that serve similar populations, and through conducting pre and post-program analysis in order to assess impact through means other than respondent (alumni) self-reporting.

Content is highly important, too, when it comes to Israel-based IJSL programs. These programs provide a deep and authentic encounter with challenging issues in contemporary Israeli life, and, of course, they provide a gateway to an intensive experience of service that – as far as our data enable us to know – only a minority of participants have previously tasted. **The programs’ location in Israel is a decisive draw in attracting participants. At the same time, their geographic location – involving service work with an almost exclusively Jewish population - does not seem to have diminished the expansive humanistic values with which participants conceive of service and its applications.** Since alumni continue to think of service in strongly universalistic terms after having been in programs, it suggests that new recruits might be persuaded to enroll by a marketing approach that employs similar language.

Evidently, these programs provide a transformational and meaningful experience of service. But, again, a full sense of their impact will only be possible through comparison with other programs– in this instance with other IJSL programs around the world.

While the programs seem to have been quite successful in cultivating positive Jewish attitudes, they are less effective in cultivating Jewish behaviors, especially those that take participants outside the norms within which they usually act. This might be because most participants have limited interest in developing such outcomes, or because some participants actually come into programs having reached a ceiling of engagement.

This research hints at the challenges involved in cultivating the “Jewish Service Person” identity. An individual who embodies such an identity – someone who conceives of service in Jewish terms and engages in service because they see it as a Jewish value – does not directly emerge from the experience of a Jewish service program in the Jewish state, especially when service is a value so readily appreciated in universalistic and humanistic terms by Jewish young adults.

6. CONCLUSIONS

This exploratory study provides a great deal of insight into the appeal and the outcomes associated with participation in Israel-based IJSL programs. In terms of appeal, the data demonstrate how these programs offer participants the opportunity to “have it all.” They can fulfill a set of expansive goals while satisfying their own personal needs.

In terms of outcomes, participation has proved greatly to impact the quality of respondents’ connection to and understanding of Israel, and their connection to other Jews. It has impacted the development of their identities as Jewish individuals, and particularly as young Jews committed to service and volunteerism.

While this study reveals that Israel-based IJSL holds great potential for building the constructs of being a “service person,” being Jewish, and developing as a “Jewish Service Person,” it demonstrates the challenges in fulfilling all of the elements of that mission. The results of this study unequivocally point to the potential of Israel-based IJSL serving as a core strategy for Israel engagement, demonstrating significant positive gains in connection to Israel and an enhanced sense of connection to other Jews.

II. STUDY BACKGROUND

A COLLABORATIVE STUDY

Repair the World and The Jewish Agency for Israel came together to commission this study. Israel-based immersive Jewish service-learning (IJSL) programs were critical participants in the development of the survey instrument and the fielding of the study.

Repair the World is building a movement to make service a defining element of American Jewish life, learning and leadership. Headquartered in New York City, Repair the World connects individuals with meaningful service opportunities to help their local, national and global communities. It enables individuals and organizations to run effective programs rooted in Jewish values.

Established in 1929, The Jewish Agency for Israel was instrumental in founding and building the State of Israel. Today, The Jewish Agency for Israel secures the Jewish future by confronting the critical challenges of our time: growing detachment of young Jews around the world from Israel and the global Jewish family; increasing social gaps in Israel; and Jews at risk in the Diaspora and Israel.

STUDY GOALS AND CENTRAL RESEARCH QUESTIONS

Repair the World and The Jewish Agency for Israel jointly commissioned this exploratory study out of a shared commitment to: a) better understanding of the demographics, motivations and outcomes for participants on Israel-based IJSL programs within the aegis of Repair the World and / or The Jewish Agency for Israel, b) developing a body of knowledge that can inform future IJSL field-building efforts, and c) generating public interest in the unique potential of Israel-based IJSL.

This study was designed to address the following primary research questions:

1. Who participates in Israel-based IJSL programs?
2. Why do they choose to participate? (i.e., what are participants' primary motivations for choosing (a) to do service; (b) to do so abroad; and (c) to do so in Israel?)
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DEFINITION OF IMMERSIVE JEWISH SERVICE-LEARNING

Service-learning is a methodology that incorporates learning and reflection with meaningful community service. Jewish service-learning flows directly from service-learning, with the learning framed in the context of Jewish text and values. IJSL engages participants in full-time, direct service for periods of at least seven days, with participants usually leaving their home communities to travel to another community to learn and serve. All high quality Jewish service-learning experiences share the following elements (regardless of whether or not they are immersive):

1. Service is the central activity and service activities are rooted in strong partnerships with the community or individuals who are hosting the service.
2. There are at least three kinds of educational activities: i) contextual learning about the service and host agency/community; ii) Jewish learning that is robust and relates to the service; iii) reflection activities that enable participants to make meaning of their experience.
3. The content of the learning emerges from and is woven into the specific service activities/issues.

IMMERSIVE JEWISH SERVICE-LEARNING STANDARDS OF PRACTICE

Together with IJSL programs, Repair the World developed and promulgated standards of practice for IJSL programs, which identify best practices in program design and implementation. Since their development in 2010, the standards have been adopted widely throughout the field. See Appendix 3 for the complete list of standards and full background on this document.

III. METHODOLOGY

STUDY DESIGN

In consultation with Repair the World, The Jewish Agency for Israel, and participating program providers, Rosov Consulting undertook a multi-stage study and instrument development process that included:

- Consultation and interviews with Israel-based IJSL program providers to gather feedback on the study and its goals.
- Purposive sampling and subsequent cognitive testing with a pilot sample of alumni from 2009-2010 and 2010-2011 program cohorts.
- Multiple rounds of instrument review with Repair the World, The Jewish Agency for Israel and program providers.

This process resulted in the creation of the Israel-based IJSL survey instrument (included in Appendix 1) fielded to the 2009-2010 and 2010-2011 program alumni between April 25 and May 13, 2012, and to the 2011-2012 program alumni between July 2 and 16, 2012.

To incentivize program provider participation in the study, and to encourage programmatic reflection, participating providers were encouraged to submit up to three of their own survey items for administration to their alumni.

FRAMEWORKS FOR ANALYSIS

The data analysis employed three primary frameworks:

1. Constructs for IJSL Participant Outcomes

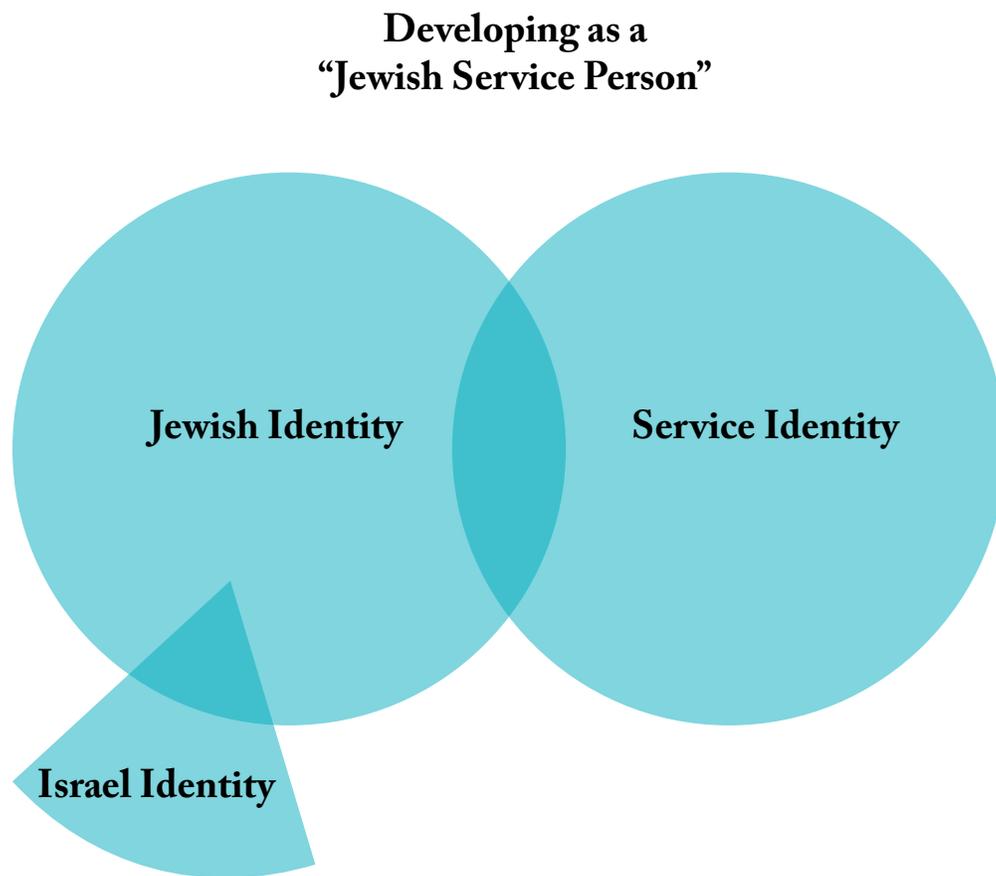
The analysis of the survey data utilized three constructs with which to examine participant outcomes for IJSL programs. Repair the World developed these constructs in collaboration with IJSL program providers and researchers in relevant fields. The first two constructs are deliberately framed from the perspective of the participant. They are:

1. What “being a service person” means to me: It is hoped that as a result of their experiences, participants would deepen their attitudes toward service, would recognize and respond to opportunities to service, and would see the value of service in their own lives.
2. What being Jewish means to me: It is hoped that as a result of their experiences participants will have

greater pride, connection to and understanding of what being Jewish means to them. Being Jewish was conceived as composed by three different foci: ritual/tradition-focused; community-focused; and nationally-focused. In these terms, connection to and understanding of Israel is conceived as a special expression of Jewish identity. Changes in respondents' attitudes and behaviors concerned with Israel are therefore examined as a component of this specific construct.

3. Developing as a "Jewish Service Person:" This third construct is the participant's synthesis of the first two constructs, resulting in deepened "Jewish" and "service" identities, and a merging of the two.

Figure 1: Constructs for IJSL Participant Outcomes



Several key assumptions underlie these constructs and they include:

- **The importance of individual measures will vary within a given construct:** The constructs do not espouse a normative conception of which measures of Jewishness or service – that is, which behaviors and attitudes – are more important than others. This reflects a pluralist conception of the constructs.
- **Individual programs are designed to achieve different outcomes, so no set of constructs will be fully applicable to all programs:** Each IJSL program has a unique philosophy, set of goals and areas of emphasis. This is another reason for the expansiveness about individual measures within a construct. At the same time, the constructs will not be fully aligned with each IJSL program.
- **Lower likelihood of changes in behavior in the short and medium term following IJSL programs:** While we do expect to see some short-term program outcomes expressed as changes in behavior, the particularities of the life stage of participants make strong attitudinal changes more likely in the short-term than strong behavioral changes. Behavioral changes might only be exhibited when the personal or professional circumstances of an individual provide opportunities for different life choices.

2. Respondent Sub-groups: Lenses of Examination ¹

- **Denominational affiliation:** It has consistently been found in the social scientific study of North American Jewry that those who identify as Orthodox exhibit different behaviors and commitments from those who identify with other Jewish denominations or with no denomination at all (seeing themselves as “Just Jewish”). We sought to corroborate or disconfirm whether such patterns were evident among our sample. Our analysis examined the extent to which the 14% of respondents who identified as Orthodox reported different motivations for participation, and whether, in turn, denomination was correlated with different reported programmatic outcomes.
- **Prior Engagement:** Employing another conventional distinction, we analyzed the extent to which different motivations for participation and reported program outcomes were correlated with participants’ prior participation in Jewish educational and social experiences. Such experiences have generally been found to predetermine certain kinds of behaviors and commitments. We sought to corroborate or disconfirm whether such patterns were evident among our sample. For these purposes, we distinguished between the 15% of respondents who reported having participated in the Taglit-Birthright program and as having received some supplementary Jewish education but as not having participated in any additional experiences, such as overnight camp, youth group, teen travel to Israel or day school.

- **Primary Motivations for Participating:** Respondents were directly asked what their primary motivations were when applying to their respective programs. Sixty-one percent (61%) answered that their primary interest was coming to Israel and that participating in a volunteer or service-learning program was secondary. By contrast, 39% said that their primary interest was in participating in a volunteer or service-learning program, and that coming to Israel was secondary. Analysis was conducted through these lenses in order to assess if participation in an IJSL program had a different set of outcomes for those who cited one of these two overarching motivations.

3. Volunteering + Values Survey Instrument

Among other things, the survey explored participants' current attitudes toward and behaviors associated with volunteering and service. To this end, items from Repair the World's 2011 "Volunteering + Values"² study instrument were included in the survey instrument for this study in order to enable comparisons between the general young adult North American Jewish population and the specific population of participants in Israel-based IJSL programs. Where possible and relevant, these comparisons are discussed in this report.

HOW PROGRAMS WERE CHOSEN FOR THE ISRAEL-BASED IJSL STUDY

The programs included in this study range in length from four weeks to ten months and are based exclusively in Israel. They are either grantee-partners of Repair the World or are part of the Israel Teaching Fellows program, launched by Masa Israel Journey, a joint venture of the Government of Israel and The Jewish Agency, together with Israel's Ministry of Education.

Twelve programs were chosen to be included in this study:

- Counterpoint Israel - Yeshiva University's Center for the Jewish Future
- Galilee Fellowship - Livnot U'Lehibanot
- Habonim Dror Workshop in Israel – Kaveret Portion
- ITF – Israel Experience
- ITF – Israel Pathways
- ITF – Israel Way Oranim
- ITF – Ma'ase Olam
- ITF – OTZMA
- Ma'ase Olam – New Israel Fund
- OTZMA – The Jewish Federations of North America
- Tikkun Olam in Tel Aviv-Jaffa (both semester and year-long programs)
- Yahel Social Change (both semester and year-long programs)

Please see Appendix 2 for more information on each of the programs included in this study.

¹ In addition to the subgroups of analysis presented here, additional analysis was conducted to test for differences between respondents who participated in different program cohorts (2009-2010, 2010-2011, or 2011-2012). No significant differences were found among these cohorts.

² Chertok, F., Gerstein, J., Tobias, J., Rosin, S. & Boxer, M. (2011). *Volunteering + Values: A Repair the World Report on Jewish Young Adults*, Technical Report. New York: Repair the World.

SAMPLE

Each of the participating program providers was asked to submit a list of the individuals who participated in their programs in the 2009-2010, 2010-2011, and 2011-2012 years. In total 531 program alumni were sent individual emails in which the study was described to them and their participation was requested. Respondents were sent several reminder emails and were provided approximately two weeks to respond.

To incentivize alumni participation, an iPad was offered as a prize in a drawing for all survey respondents. A second iPad was offered to the program provider with the highest alumni response rate. Please see Table 2 for the response rate by program.

Survey Response Rate

From a potential pool of 531 individuals, 332 alumni responded to the survey. Of these 332 respondents, 299 submitted complete responses and 33 submitted partial responses. The overall response rate was 62.5%. Based on gender and age the respondent group is representative of the overall pool of program participants.

Table 2: Israel-based IJSL Survey Totals & Response Rate

RECIPIENT RESPONSE RATE	
Total Count	531
Opted-out or Bounced	8
Subtotal	523
Responded	332
Complete	299
Partial	33
Response Rate (Responded/Subtotal)	62.5%

Figure 2: Response Rate by Year of Programs

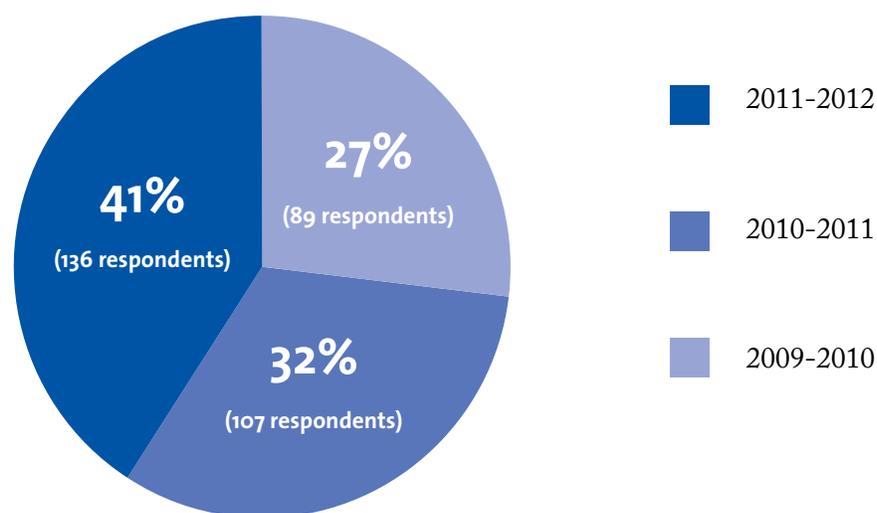


Table 3: Response Rate by Program

PROGRAM NAME	TOTAL POOL OF POTENTIAL RESPONDENTS	NUMBER OF RESPONDENTS	RESPONSE RATE PER PROGRAM	RESPONSE RATE AS PART OF TOTAL
Counterpoint Israel, Yeshiva University's Center for the Jewish Future	60	44	73%	13%
Galilee Fellowship, LivnotU'Lehibanot	35	22	63%	7%
HabonimDror Workshop – Kaveret Portion	130	88	68%	26%
ITF – Israel Experience	15	10	67%	3%
ITF – Pathways	26	18	69%	5%
ITF – Israel Way Oranim	14	8	57%	2%
ITF – Ma'aseOlam	7	3	43%	1%
ITF – OTZMA	9	6	67%	2%
Ma'aseOlam – New Israel Fund	4	4	100%	1%
OTZMA – The Jewish Federations of North America	98	51	53%	15%
TikkunOlam in Tel Aviv-Jaffa – Semester Program	87	44	51%	13%
TikkunOlam in Tel Aviv-Jaffa – Year Program	31	26	84%	8%
Yahel Social Change – Semester Program	8	3	38%	1%
Yahel Social Change – Year Program	7	5	71%	2%
Total	531	332		100%

DATA ANALYSIS

Descriptive statistics, qualitative data, t-tests and Pearson correlations were utilized to analyze survey data. These various analyses make it possible to examine: the profiles of those who participated in programs; what participants recount as having been their motivations for taking part; and what they report to have been the impact of programs on their attitudes and behaviors in relation to Israel, Jewish life and service.

IV. ABOUT THE RESPONDENTS

INTRODUCTION

At the time of application, one-quarter of respondents were pre-college, high school graduates while just over one-third was enrolled in college. Almost two-thirds report a prior denominational affiliation. On the whole, respondents had a high level of prior Jewish and Israel experiences. Almost all had spent time in Israel prior to their participation in their programs; over one-half had attended Jewish overnight camps and one-third had attended a Jewish day school.

By contrast, only a minority (just one-fifth of survey respondents) had participated in an immersive service experience prior to their Israel-based IJSL experiences. While the great majority of participants were not first-time visitors to Israel, for most this was the first experience of service-learning of any sort. This finding encourages us to suggest that programs were a portal to a first experience of immersive service-learning, a second or third “rung” along a continuum of Israel experiences, and provided respondents with the opportunity to deepen their relationship to Israel and engage in it in a new way.

GENDER AND AGE

The majority of survey respondents (69%) identify as female, and 30% responded as male. Two respondents selected “other.” Respondents completed the survey at different lengths of time after they completed their respective programs. At the time they completed the survey, they ranged in age from 18 to 31 years and had a median age of 23.

The data we received from individual programs indicates that the overall pool of potential respondents (i.e. alumni from 2009-2012 of participating programs) included 63% who identified as female and 37% as male, and that their median age was 24.

EDUCATION AND WORK STATUS

Data was collected about the education and work status of respondents at the time that they completed their applications to their IJSL programs, but it was not collected with regard to their education or work status at the time that they participated in their programs.

Respondents indicated that, at the time of application, 36% were enrolled in college. Of those, 2% were freshmen, 6% were sophomores, 7% were juniors, 18% were seniors, and 3% were in their fifth year. Nine survey respondents (3%) were pursuing a Master’s or doctoral degree at the time of application.

Just less than one-quarter of survey respondents (24%) were pre-college, high school graduates at the time of application.

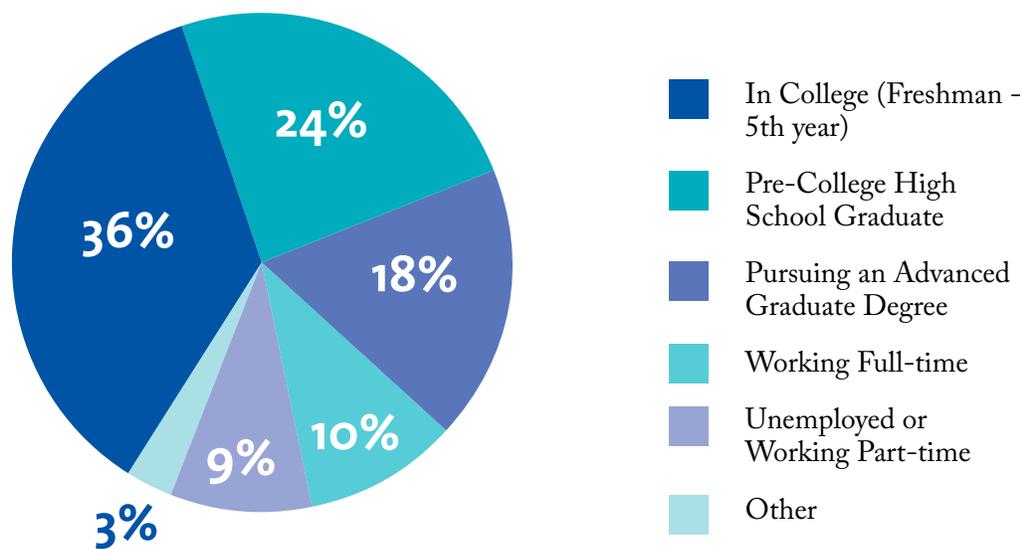
Eighteen percent (18%) of respondents were working full-time, and 10% were either working part-time or were unemployed when they applied to their service-learning programs.

JEWISH EXPERIENCE, EDUCATION, AND ENGAGEMENT

When asked to identify their denominational affiliation, over one-quarter of respondents (27%) identified as “Just Jewish,” 21% identified as “Reform,” 20% as “Conservative,” 14% as “Orthodox,” 5% as “Reconstructionist” and 4 respondents (1%) identified as “Renewal.” Just over 12% of survey respondents identified as “Something Else,” a category that included an option to include an open-ended response. Some of these responses include: “Conservadox,” “Egalitarian Humanist Jew” and “Culturally Jewish.”

As we will see below, those who identified as Orthodox exhibited a different balance of motivations in participating in programs and reported a difference balance of outcomes.

Figure 3: Education and Work Status at Time of Application

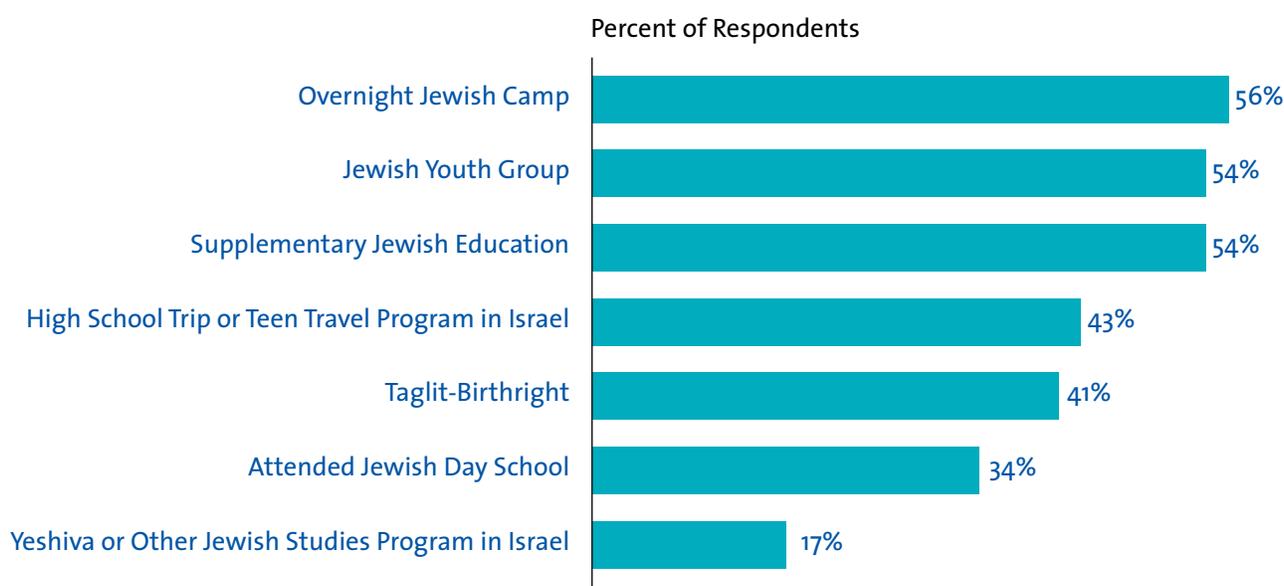


With regard to prior Jewish experiences, over one-half of survey respondents (56%) had attended a Jewish overnight camp, one-third (34%) attended a Jewish day school and over one-half (54%) had participated in a Jewish youth group. Over one-half had received supplementary Jewish education. Forty-three percent (43%) of respondents participated in an Israel high school trip or teen travel program, and 41% participated in the Taglit-Birthright program.

Table 4: Jewish Denominational Affiliation

Just Jewish	27%
Reform	21%
Conservative	20%
Orthodox	14%
Something Else	12%
Reconstructionist	5%
Renewal	1%

Figure 4: Prior Jewish Education and Extra-Curricular Activity Participation ³



³ Note that these numbers may be duplicative as respondents may have participated in more than 1 of these options. (E.g. respondents may have received supplementary Jewish education and may have attended a Jewish day school).

Just over three-quarters of respondents (78%) participated in two or more of these options and just under two-thirds (63%) participated in three or more. Forty-two percent (42%) of respondents participated in four or more of these options, and 15% in five or more.

On the whole, this group of respondents is highly Jewishly engaged. However, 15% of this group can be considered as ‘least engaged.’ This characterization applies to respondents who never attended a Jewish overnight camp or a Jewish day school. All of the individuals labeled in this way participated in a Taglit-Birthright trip. Some of these individuals also received a supplementary Jewish education. (We assume that because participation in Taglit-Birthright is so widespread today, participation in this program can no longer be viewed as a proxy for engagement in Jewish education.)

As we see below, the individuals identified as ‘least engaged’ participated in IJSL programs with a noticeably different balance of motivations and outcomes when compared with their peers.

PRIOR ISRAEL EXPERIENCE

The vast majority of respondents were not first-time visitors to Israel. 91% had traveled to Israel prior to participating in their IJSL programs.

The most common types of visits included coming to Israel as part of a family trip (50%), participating in a high school trip or teen travel program (43%), and participating in the Taglit-Birthright program (41%).

Although the majority of respondents had previously been to Israel, for the great majority their IJSL program was a first experience of living in Israel over an extended length of time. Nearly two-thirds had spent three months or less in the country: 34% had been to Israel for a period of less than a month, and 37% for a period of one to three months. Just under one-third had spent longer lengths of time in Israel: 13% for a period of three to 12 months, and 16% for longer than a year. One could say that this was the first time that most respondents had spent time in Israel while not just getting on and off a tour bus.

PRIOR IMMERSIVE SERVICE EXPERIENCE

Twenty-nine percent (29%) of respondents reported that they participated in an immersive service-learning program of any sort prior to the IJSL experiences. (This includes participation in either a one-to-two-week, two-to-12-week or 12+ week immersive service or volunteer program.) Of this number, just over one-half (that is 15% of the total) participated in a program under the auspices of a Jewish organization.

Figure 5: Prior Israel Experience ⁴

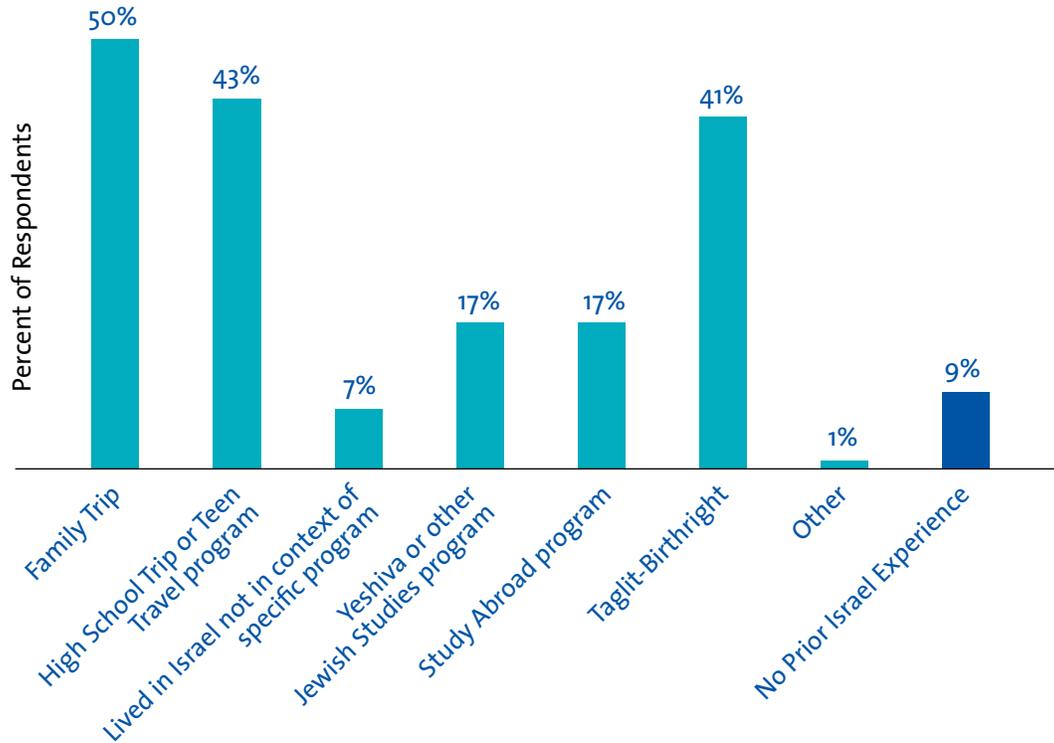
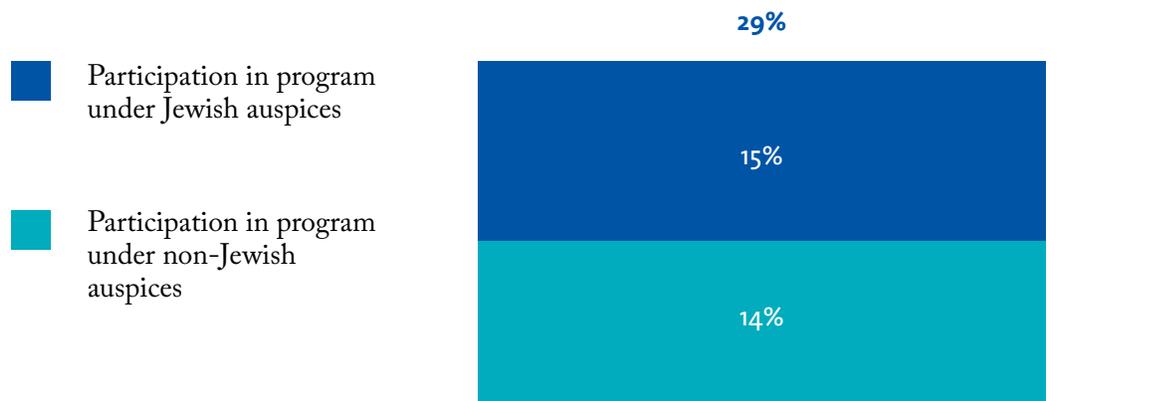


Figure 6: Prior Participation in an Immersive Service-learning or Volunteer Program: Breakdown by Participation in Programs under Jewish and non-Jewish Auspices



⁴ Note that these numbers may be duplicative as respondents may have participated in more than 1 of these options. (E.g. respondents may have been on a family trip AND traveled to Israel on the Taglit-Birthright trip).

Just less than one-fifth of survey respondents (19%) had previously participated in a one-to-two-week immersive volunteer program, 14% of respondents participated in a 2 – 12 week immersive volunteer program, and 5% had participated in a 12 week or longer immersive volunteer program.⁵

The data allow us to estimate that less than one-half of survey respondents had ever participated in an immersive-service volunteer program, but they do not allow us to know if respondents were not involved in non-immersive service work.

CONCLUSION

The profile of participants suggests that IJSL programs were not so much a gateway to Israel for those with no previous experience of the country. Instead, these programs provided participants with an opportunity to encounter Israel at a pace and intensity different from anything that most had previously experienced.

At the same time, with so few participants having previously taken part in an immersive volunteer program, these Israel-based programs have acted as a portal to immersive service. Indeed, we wonder whether the opportunity to spend extensive time in Israel introduced many participants to an experience of service that they might not otherwise have explored.

This interpretation is explored in the next section where we examine the motivations of participants.

⁵Note that these numbers may be duplicative as respondents may have participated in more than one of these options.

V. MOTIVATIONS TO PARTICIPATE IN ISRAEL-BASED IJSL PROGRAMS

Four broad kinds of motivations drew respondents to apply to and then participate in their respective programs. These motivations are neither discrete nor mutually exclusive. Rather, they complement one another in how respondents are drawn to particular programs. These motivations include: (i) the desire to make a difference in peoples' lives and work on issues they care about; (ii) the desire to pursue service work as an expression of Jewish identity; (iii) the desire to travel to and spend a significant amount of time in Israel; and (iv) the desire to learn new skills and have fun. As will be seen, voluntaristic or idealistic aspirations – the desire to be “part of something larger than themselves”- could be fully compatible with more utilitarian motivations, such as acquiring new skills and learning a foreign language.

“[Giving] Jewish young-adults the opportunity to live in Israel to work to make change for underprivileged populations, at a minimal cost, while learning the language and being immersed in the Jewish State, is a really amazing thing.”

– Sarah, age 28⁶

It seems that IJSL programs in Israel allow participants to “have it all:” participants can fulfill a set of expansive or altruistic goals (both universalistic, that is, related first and foremost to the act of service as a way to do good in the world, and particularistic, being related to Israel or to Jewish concerns) while satisfying their own personal needs. At the same time, participants do seem to have a special interest in the Israel-aspect of these programs. They have not chosen to pursue one of the many other opportunities to engage in similar kinds of experiences, elsewhere in the world; they have chosen to be in Israel. As we will see, this motivation for selecting the program– choosing to spend time in Israel - appears to have impact on the outcomes that participants report.

DESIRE TO MAKE A DIFFERENCE IN PEOPLES' LIVES AND WORK ON ISSUES THEY CARE ABOUT

Respondents expressed a strong desire to work on issues which they cared about while making a difference in the lives of others. When asked to rank how important making a difference in people's lives was in their decision to apply to their programs, 95% of respondents answered that it was either “very” (71%) or “somewhat” (24%) important. When asked with regard to working on issues that they care deeply about, 90% answered that it was either “very” (61%) or “somewhat”(29%) important.

⁶ Please note that in order to respect the anonymity and privacy of respondents, all names utilized are pseudonyms.

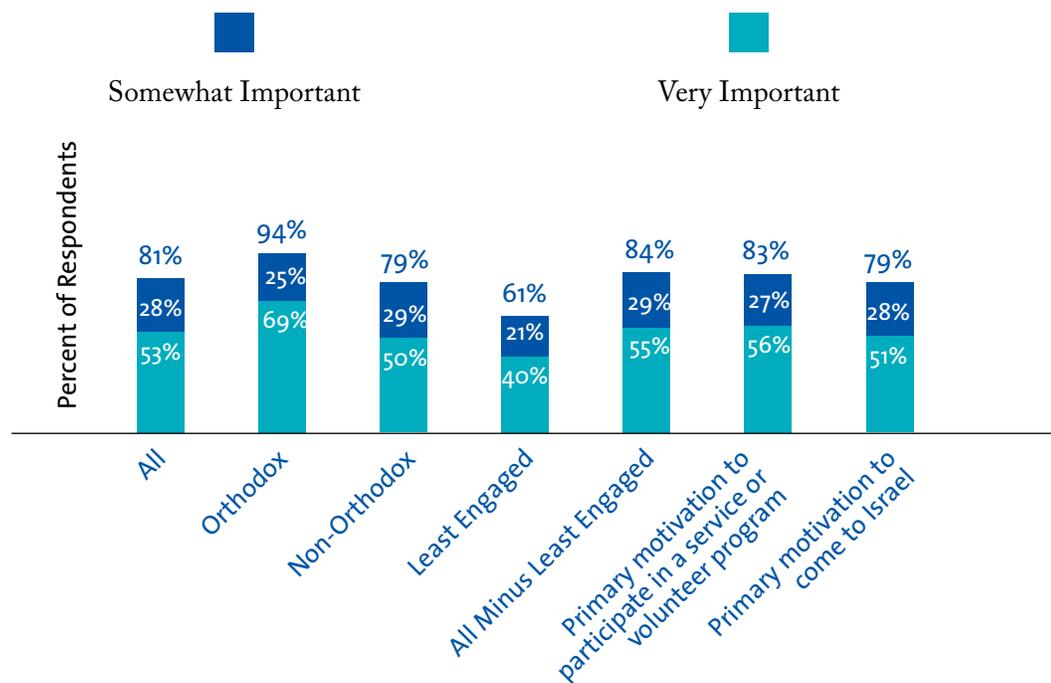
DESIRE TO DO SERVICE AS AN EXPRESSION OF JEWISH IDENTITY

For the majority of survey respondents, pursuing service work as an expression of their Jewish identities was an important motivating factor when deciding to apply to their programs.

Eighty-one percent (81%) of respondents reported the belief that working toward social justice because it is a Jewish value had been either “very” (53%) or “somewhat” (28%) important when deciding to apply to their respective programs. As seen below, in figure 7, for the sub-group of respondents who identified as Orthodox, this had been an especially important consideration, while for those considered ‘least engaged’ this was not as important.

Figure 7: Importance of Belief that “working toward social justice is a Jewish value” When Deciding to Apply: Very Important and Somewhat Important Totals

I believe that working toward social justice is a Jewish value.



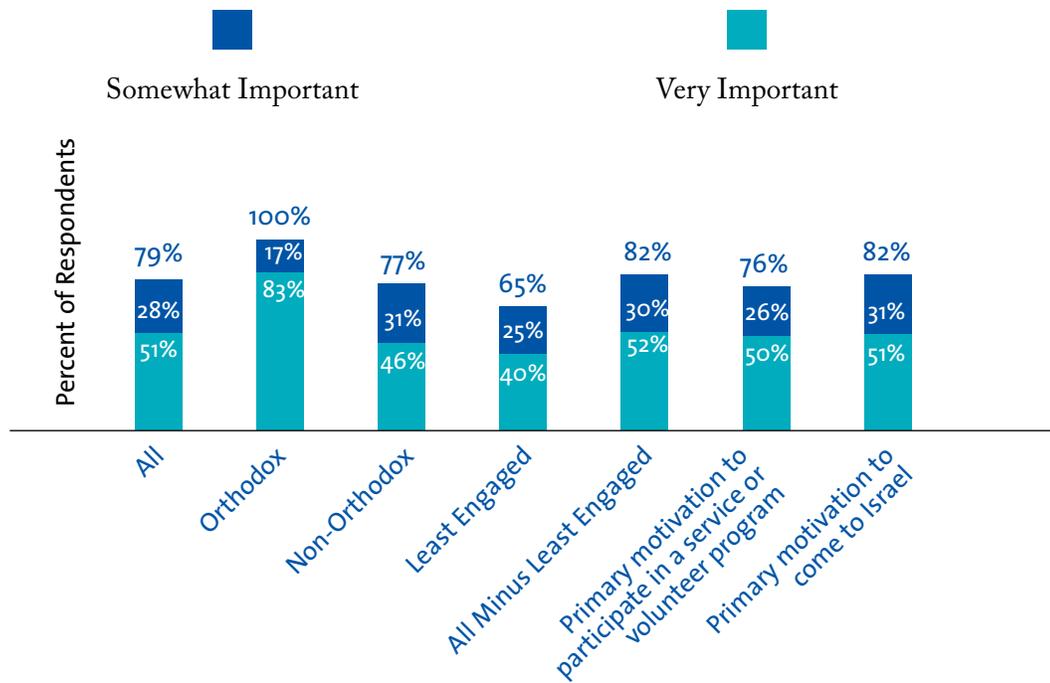
In a similar manner, while, overall, 79% of respondents answered that believing that it is a Jewish value to help those in need was either “very” or “somewhat” important when deciding to apply to their programs, there was a difference between those who identified as Orthodox, with 100% answering that it was either “very” or “somewhat” important, and only 65% of those identified as ‘least engaged’ answering that it was either “very” or “somewhat” important.

“I wanted to be engaged in meaningful social activism work that affects society [rather] than just hang out in Israel.”

– Nat, age 22

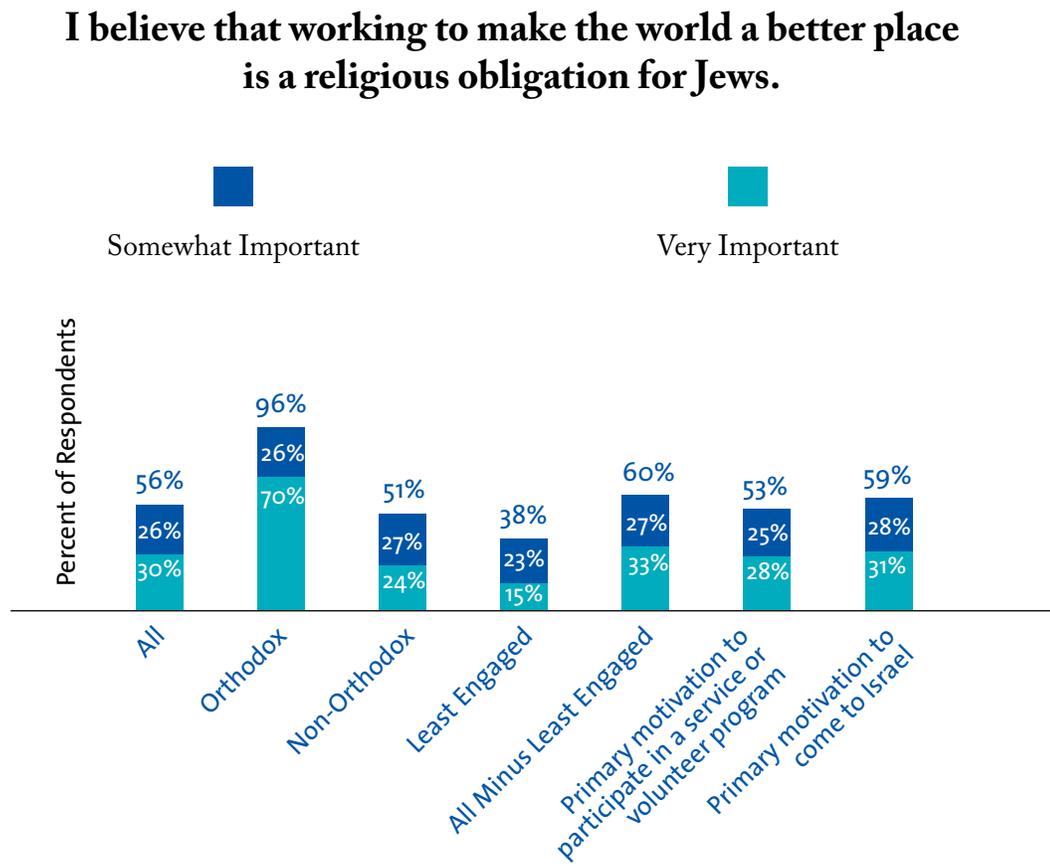
Figure 8: Importance of Belief that “it is a Jewish value to help those in need” When Deciding to Apply: Very and Somewhat Important Totals

I believe that it is a Jewish value to help those in need.



The same patterns are observable in relation to other questions about “Jewish” motivations for participating in programs. For example, seeing work to make the world a better place as a “Jewish act,” or seeing it as a “religious obligation”— as seen in figure 9— were much more important for participants who identified as Orthodox and much less important for those identified as ‘least engaged.’

Figure 9: Importance of Belief that “working to make the world a better place is a religious obligation for Jews” When Deciding to Apply: Very and Somewhat Important Totals



DESIRE TO TRAVEL TO ISRAEL

“I wanted to be in Israel. I wanted to not be [a] relocated American but living as the people do.”

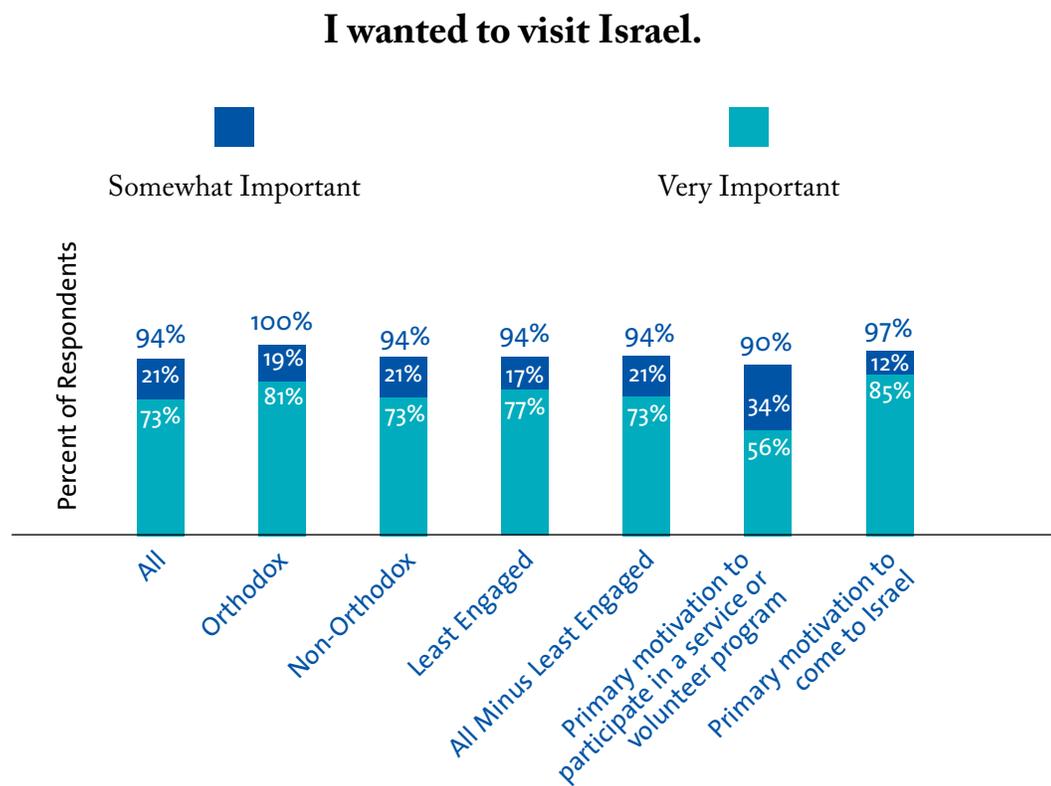
– Meghan, age 25

“I was interested in a social justice-oriented program, particularly volunteering in some capacity with underserved populations, and looked at programs in several different countries. I chose [my program] because it sounded the most applicable to what I was interested in doing, had a range of volunteer opportunities, and seemed to take a balanced approach to living, volunteering, and studying within the community. After going on Birthright I had really wanted to go back to Israel to spend some more time there and get a better sense of what normal, daily life is like for people there as opposed to the perceptions that people often put out about it.”

– Valerie, age 29

For survey respondents, coming to Israel acted as the most compelling motivation for applying to their respective programs. Ninety-five percent (95%) of respondents reported that wanting to visit Israel was either “very” important (74%) or “somewhat” important (21%) when deciding whether to apply to their programs.

Figure 10: Importance of “want[ing] to visit Israel” When Deciding to Apply: Very and Somewhat Important Totals

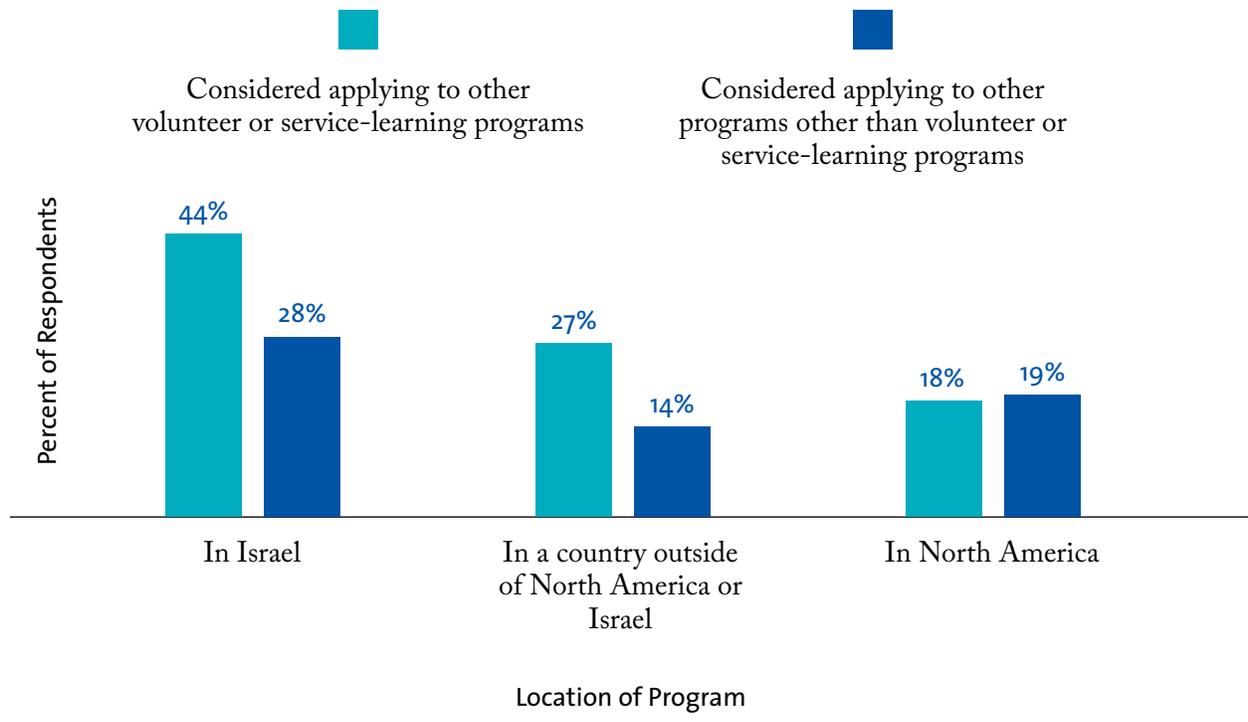


Evidently, participants very much wanted to spend time in Israel regardless of their denominational affiliation or prior experience. Such consistently strong responses may reflect the fact that if participants had not been somewhat or very interested in coming to Israel, they could have found many opportunities to engage in service elsewhere in the world.

Commonly, respondents explained that they wanted to come to Israel because they either already felt or now sought a deeper “connection” with the place. “Connection” was a term that appears in many of their comments, both as a stimulus and a goal. Such motivations saw expression in their enrollment in a service program rather than in some other kind of Israel experience. As further responses indicate, they saw this experience as an opportunity to learn more about the society and its people. Thus, 91% of respondents reported that wanting to learn more about Israeli society was either “very” important (63%) or “somewhat” important (28%) when deciding to apply to their programs. Likewise, 85% of respondents reported that wanting exposure to a different side of Israel than what is normally portrayed in the media was a “very” important (61%) or “somewhat” important (24%) motivation.

These Israel-connected motivations help explain why, as seen in figure 11, respondents were both much more inclined (about twice as likely) to consider either service-learning or non-service-learning programs in Israel than in North America or elsewhere, and were also more inclined to consider service-learning programs than non-service-learning programs in Israel, North America, or in another location. This mix of motivations came together through participating in a service-learning program in Israel.

Figure 11: Respondents’ Consideration of Other Volunteer or Service-learning Programs



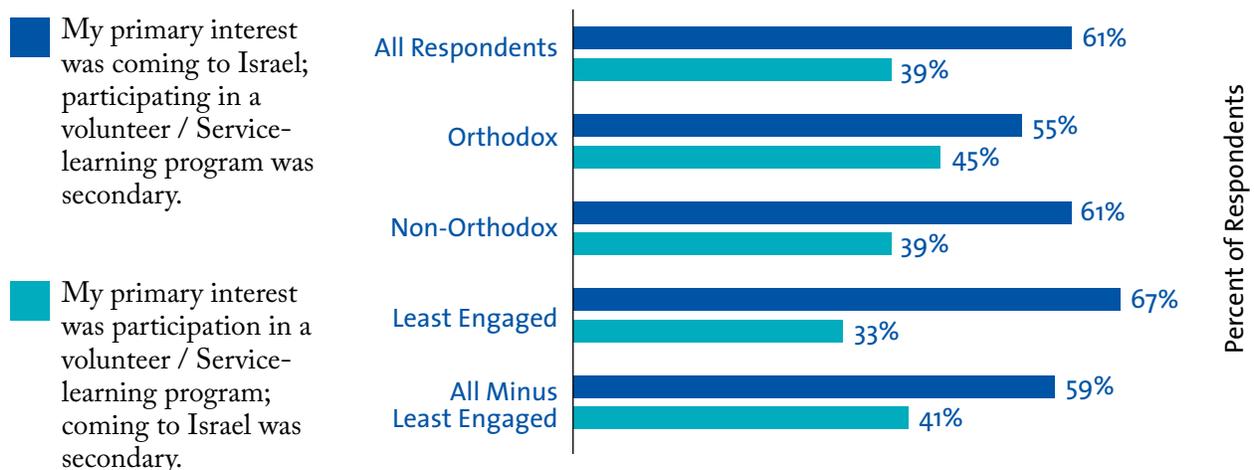
“I was one of these North American Jews considering volunteering in many places around the world and finally settled on Israel only because I was Jewish and it was the only connection I had to any of the particular places. It was the best decision I ever made. Here volunteering and service becomes so much bigger than yourself—you have your own stake in the community, you are Jewish and therefore no matter how hard you try not to, you have a connection to Israel.”

– Joanna, age 23

With such a large percentage of respondents having been to Israel before (91%) and a similarly high proportion considering both service and non-service-learning programs in Israel specifically (72%), it becomes evident that, although going abroad was a motivation, purposely going to Israel was an even more important motivating factor. This is supported by respondents’ own explanation of what caused them to choose their specific programs.

As seen in figure 12, when respondents were directly asked what their primary motivations were when applying to their respective programs, 61% answered that their primary interest was coming to Israel and that participating in a volunteer or service-learning program was secondary. By contrast, 39% said that their primary interest was in participating in a volunteer or service-learning program, and that coming to Israel was secondary. A greater percentage of those who identified as Orthodox reported that their primary motivation was to participate in a volunteer or service-learning program while a greater percentage of the ‘least engaged’ reported that their primary interest was coming to Israel.

Figure 12: Considering Motivations: Primary Interest Coming to Israel vs. Primary Interest Participating in a Volunteer or Service-learning Program



As we will see below, these different motivations – coming to Israel or participating in a volunteer or service-learning program – likely produced a different balance of outcomes for respondents.

ADDITIONAL MOTIVATIONS AND CONSIDERATIONS

In addition to the items discussed above, respondents had utilitarian or circumstantial motivations. It is important to note that these motivations did not contradict with more altruistic aspirations, whether to do service or to connect with a broader set of values. Participants could fulfill a set of expansive goals while satisfying their own personal needs.

EXPANSIVE AND IDEALISTIC MOTIVATIONS

Ninety-one (91%) of respondents reported that wanting to be part of something larger than themselves was either “very” important (66%) or “somewhat” important (25%) when deciding to apply to their programs. The sense of being part of something larger than themselves may have been connected to the act of serving others, to an appreciation for Jewish values and/or the Jewish people, or simply to the desire to do something that was not focused on their own personal needs.

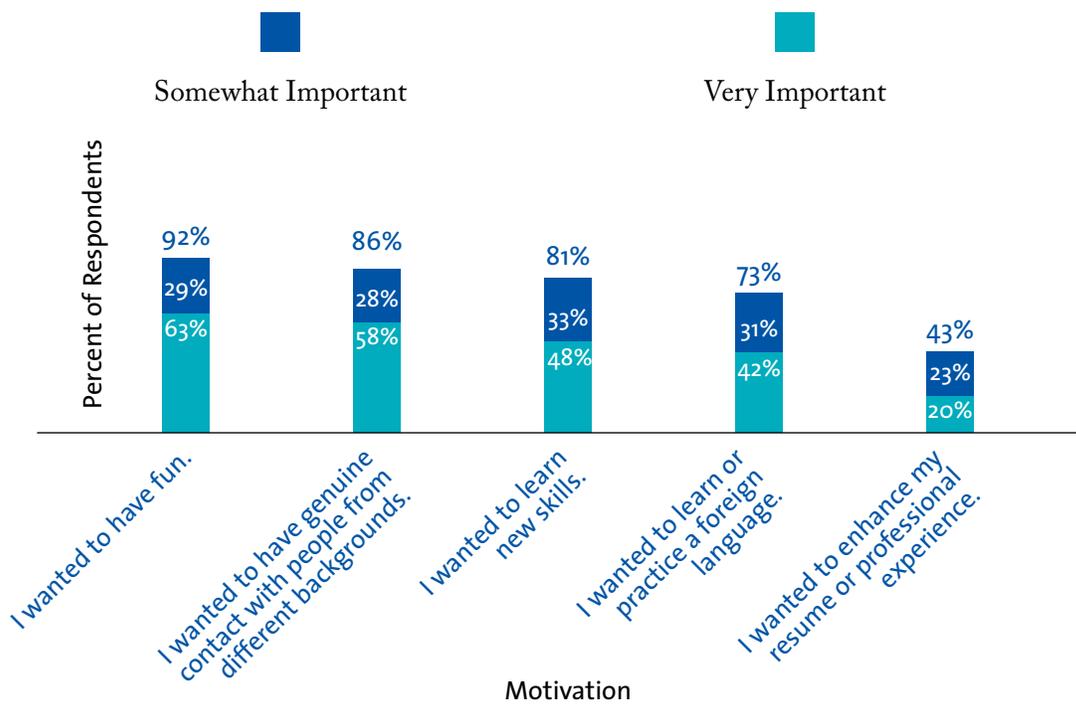
UTILITARIAN MOTIVATIONS

At the same time as satisfying what might be called a higher-calling, respondents made clear that their programs enabled them to satisfy their own needs for fun or skill-building. There was no contradiction between one and the other.

Thus, 92% of respondents reported that wanting to have fun was either “very” important or “somewhat” important. Seventy-three percent (73%) reported that wanting to learn or practice a foreign language was either “very” important or “somewhat” important; and 86% reported that wanting to have genuine contact with people from different backgrounds was either “very” important or “somewhat” important.

An interesting contrast emerges in relation to the following connected items: 81% of respondents reported that wanting to learn new skills was either “very” important or “somewhat” important while only 43% reported that wanting to enhance their resume or professional experience was either “very” important or “somewhat” important. We see this difference as marking the boundary between finding personal benefits in a program (learning new skills) and using a program to advance one’s own needs (enhancing one’s resume). Respondents seem to view the former as socially desirable– the latter less so.

Figure 13: Utilitarian Motivations to Apply: Very and Somewhat Important Totals



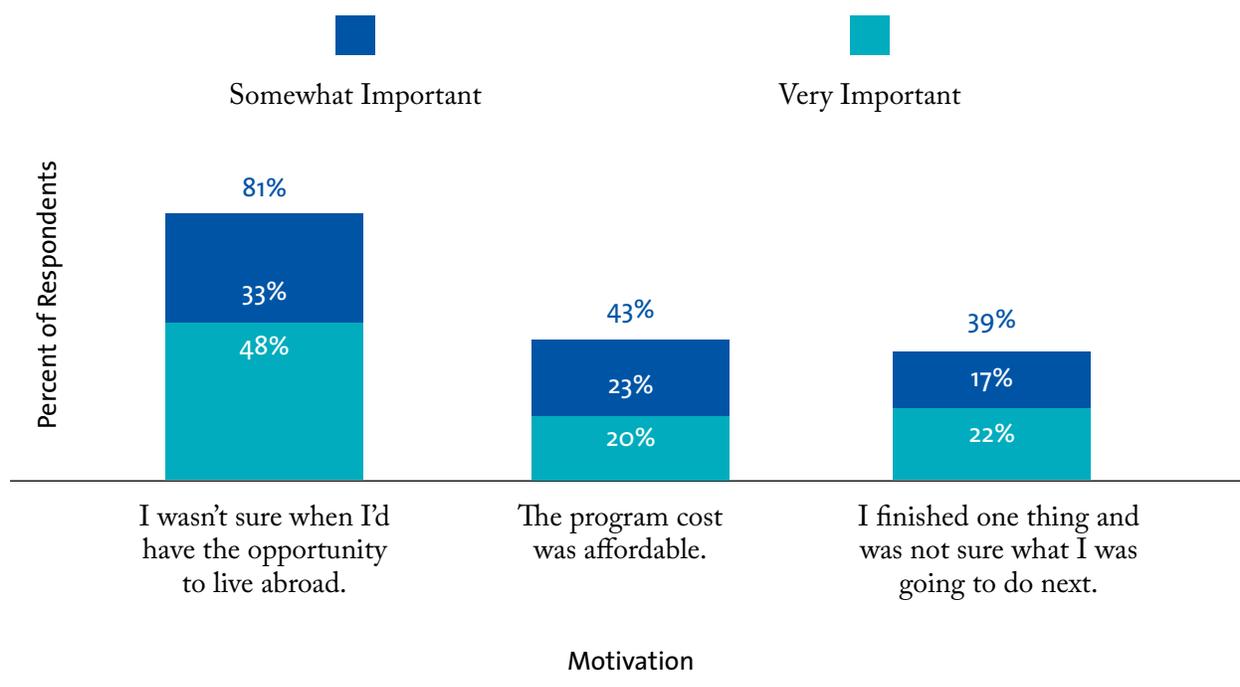
CIRCUMSTANTIAL MOTIVATIONS

“I [participated in the program] after finishing my Master’s degree. I knew exactly what I wanted to do with my life; my trip was by no means to “find myself”. I just felt I owed Israel some of my time and knew once I started climbing the corporate ladder and having a family, that I would not have the time. I don’t regret for a second that I postponed my career and spent my savings to volunteer for the Jewish people and my homeland.”

– Eliana, age 27

Sometimes, programs come around at just the right moment. Being at a point of transition might not be a primary reason for participating, but it explains why someone might participate when they did. A related consideration was expressed by the 81% of respondents who reported that not being sure when they would have the opportunity to live abroad was either “very” important (48%) or “somewhat” important (33%). Finding the program to be affordable – important for 43% of respondents – is another such consideration. It enhances the likelihood for participation, but is not, for most people, a primary reason to participate.

Figure 14: Circumstantial Motivations to Apply: Very Important and Somewhat Important Totals



CONCLUSION

The participants in this study all participated in Israel-based programs. This is a circumstantial condition that, for most, underpins all other considerations. Qualitative data suggests that being in Israel provided an opportunity to express or to deepen a connection with the place and the people. Coming to a program in Israel also gave special meaning to the work of service. When we explore program outcomes, we will see that these circumstances have shaped what participants report to have been the programs' impact – whatever the particular balance of their motivations when they enrolled.

In theoretical terms, motivations are neither discrete nor necessarily incommensurable; being driven by one set of motivations need not mean that other motivations are unimportant. Thus, for significant numbers of participants an IJSL program was an opportunity to express their Jewish identities through doing service in Israel; all components of this proposition are meaningful and relevant. Moreover, such aspirations do not conflict with seeing the possibility of personal gain in participation. IJSL programs provide opportunities to express important values, to derive personal benefit, and also to have fun.

From a marketing perspective, these findings point to important implications. IJSL programs enable participants to “have it all.” Messages that indicate how such programs make it possible to “get to know a deeper side of Israel,” “make a difference” and “have fun” all have potential resonance. Marketing programs as an opportunity to build one's résumé would resonate much less.

VI. OUTCOMES OF PARTICIPATING IN ISRAEL-BASED IJSL PROGRAMS

INTRODUCTION

A large part of the study was devoted to examining the impact of an IJSL program on the following core constructs: being a service person, being Jewish, and being a “Jewish Service Person.” Changes in and the relationships between attitudes and behaviors related to all of these constructs were examined. In addition, the analysis examined the extent to which particular items within these constructs were strongly influenced and whether, in turn, sub-populations of participants were especially affected by their time in the program.

As will be seen, overall, regardless of profile, participants generally reported positive change in attitudes and behaviors related to service. They also reported that their Jewish attitudes were positively impacted, although this was less evident among those who came to the programs with service-focused rather than Israel-focused motivations.

Regardless of the length of time since they completed the program, it seems that ritual- or community-focused Jewish behaviors were moderately impacted. In this instance, the respondents who reported the most frequent positive change were those who came to the program with fewer prior Jewish experiences: an outcome that may reflect a kind of ceiling effect among those who came into programs with already high levels of prior engagement. Among the sub-population of those who were most impacted, the Jewish behaviors that were most often changed were those that were more readily realized, rather than those that called for greater personal change.

Across the whole sample, the greatest and most consistent reports of change occurred with respect to Israel-related attitudes and behaviors, which can be called nationally-focused Jewish attitudes and behaviors. Indeed, the high level of reported impact in this respect suggests that exposure to Israel’s challenges and problems in the context of service-work did not weaken participants’ commitment to and interest in the country. On the contrary, and even counter intuitively, connection to the country and its people seems to have been consistently intensified by exposure to some of its most challenging realities.

Finally, there is evidence of modest increase in the “Jewish Service Person” construct and in leadership skills across all sub-populations. The “Jewish Service Person” construct is investigated further in a later section on perspectives and attitudes toward service.

DEVELOPMENT OF THE SERVICE PERSON

“...And here volunteering doesn’t just include giving back to a community; it involves delving into your own identity, understanding your upbringing, giving you clearer focus in which direction your life is headed. These conversations you will have with your peers and with yourself won’t just be about the community you’re helping, but how you fit into the community or how you don’t.”

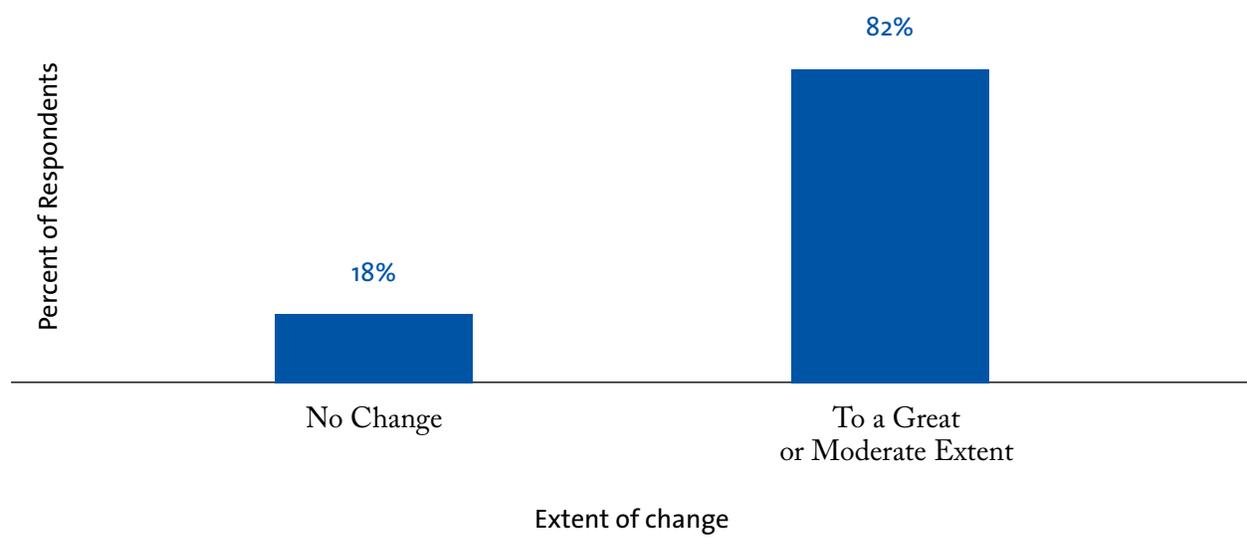
– Avital, age 25

Attitudes

Although the survey instrument did ask respondents about their current attitudes and perspectives on service and volunteering, there was only one specific attitudinal outcome that can be tied directly, through respondents’ self-reporting, to their participation in their programs.

In this instance, 82% of respondents reported that they have strengthened their commitment to social justice (either to a great extent or to a moderate extent) as a result of their participation in their program. Eighteen percent (18%) of respondents reported no change. There were no differences among sub-samples of respondents with respect to this survey item.

Figure 15: Development of the Service Person: A Strengthened Commitment to Social Justice



“[My participation in the program] helped reinforce my values by being surrounded by like-minded people who felt the same obligation to social justice.”

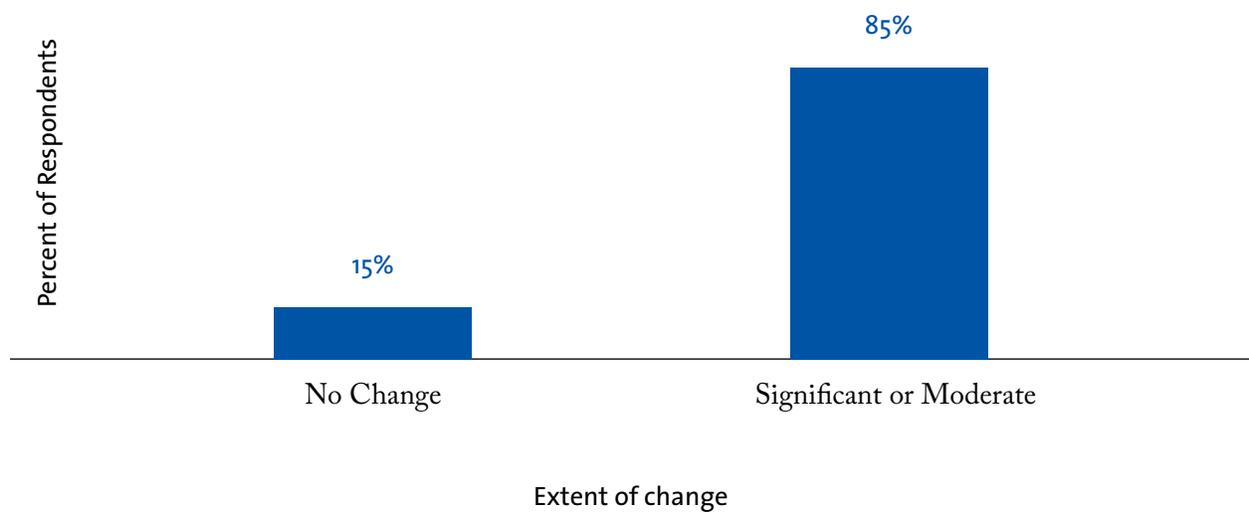
– Jonah, age 27

BEHAVIORS

With regard to specific service-related behaviors, the survey instrument also included one item related to behavioral outcomes that can be attributed to participation in an IJSL program.

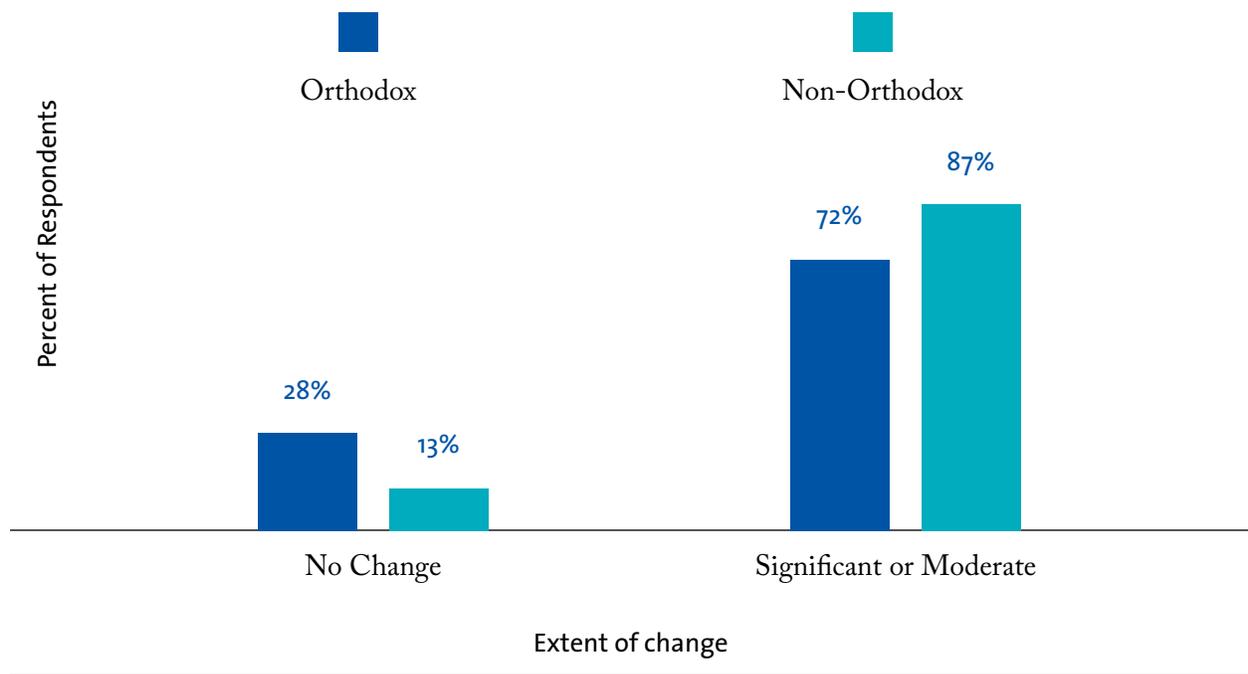
Eighty-five percent (85%) of respondents reported that their conversations about social justice have increased (either significantly or moderately) since the completion of their programs. Fifteen percent (15%) reported no change.

Figure 16: Development of the Service Person: Conversations about Social Justice



With respect to this survey item, there was a difference when comparing respondents who identified as Orthodox with all other respondents. Fifteen percent (15%) more non-Orthodox respondents reported a positive shift in behaviors related to the service person construct. There were no further differences between other subsamples.

Figure 17: Development of the Service Person: Comparing Orthodox and Non-Orthodox Respondents' Conversations about Social Justice



Relationship between Commitment to and Conversation about Social Justice

Statistical analysis – using the Pearson correlation – was conducted in order to assess the strength of the relationship between the service-specific attitude and behavior described above in order to determine if one has influence on the other. The higher the number, between 0 and 1, the greater the positive relationship is, and the less likely the relationship exists due to coincidence or chance.⁷

With a Pearson correlation of .606 at the .01 significance level, the analysis has determined that there is a strong positive relationship between the attitudes of having an increased commitment to social justice with the behavior of increasing conversations about social justice. This finding suggests that this specific attitude acquired through participation in IJSL programs is translated into the interactions between participants and others.

Table 5: Pearson Correlation: Service-Specific Attitude and Behavior

ATTITUDE	BEHAVIOR	PEARSON CORRELATION
Increased commitment to social justice	Increased conversations about social justice	.606**

**Correlation is significant at the 0.01 level

⁷The Pearson correlation takes into account respondents' mean answers, the distribution of responses, and the number of responses. If the number is between -1 and 0, there is a negative correlation or relationship, and if it is between 0 and 1, there is a positive correlation.

DEVELOPMENT OF THE JEWISH PERSON

“The program provided me with a deep sense of interconnection to the land of Israel and the Jewish people. I learned about history, religion, and cultural identity. Through learning and experience, I strengthened and defined my own identity. The experience was so profound that I would do anything to seek out that level of fulfillment and joy again such as volunteering with Jewish organizations.”

– *Shalva, age 25*

A Philosophical and Analytical Orientation

Since the Jewish Enlightenment (the Haskalah) in the eighteenth century, there have been numerous possible ways of conceiving what it means to be Jewish. These conceptions have continued to proliferate over the years.

Strong patterns within our findings encourage us to distinguish among three broad conceptions of the Jewish person: ritual- or tradition-focused conceptions; community- or socially-focused conceptions; and nationally-focused conceptions. These three foci all contribute to a sense of an emerging Jewish person, and indicate the generally positive impact of IJSL programs on Jewish attitudes and behaviors. When disaggregated, and analyzed discretely, important differences come in to view in terms of which particular Jewish attitudes and behaviors have been most strongly impacted. Distinguishing such outcomes from one another will aid in the application of this study to future program development.

Attitudes

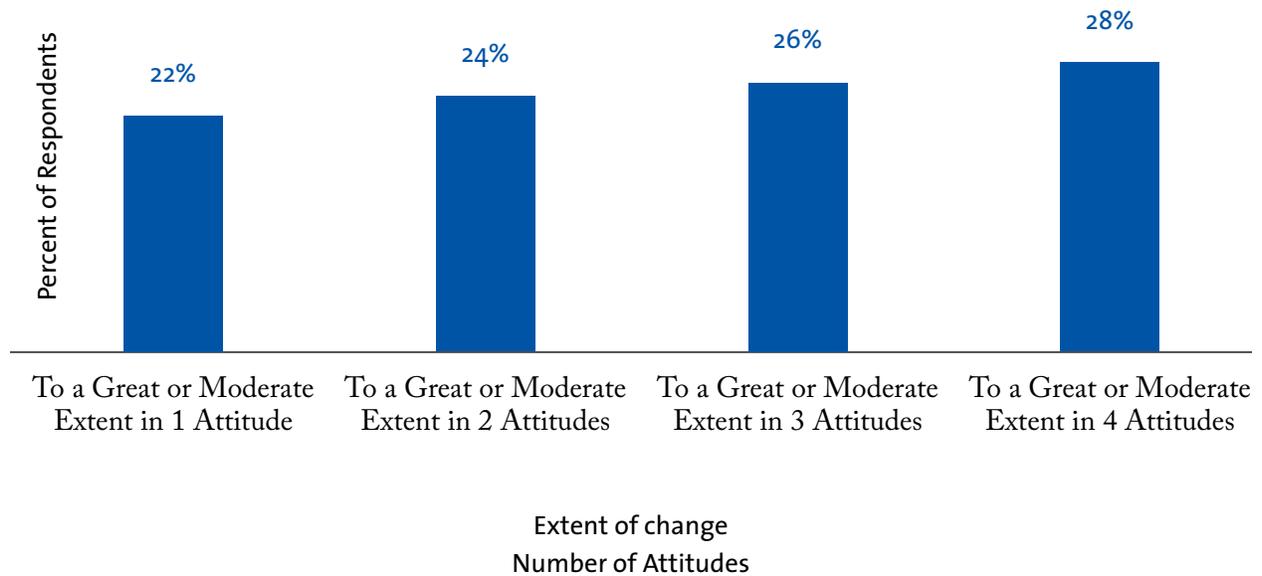
The survey instrument included four items that asked respondents to self-report the extent of changes in their attitudes in relation to the Jewish person construct as it related both to ritual/tradition-focused and to community-focused outcomes. As will be seen in a later section, a further set of items explored national-focused, that is Israel related, attitudinal outcomes.

The four items were as follows:

1. Connection to Jewish heritage and identity [a ritual/tradition-focused outcome]
2. Connection to Jewish customs and traditions [a ritual/tradition-focused outcome]
3. Connection to one's local Jewish community [a community-focused outcome]
4. Connection to other Jews around the world [a community-focused outcome]

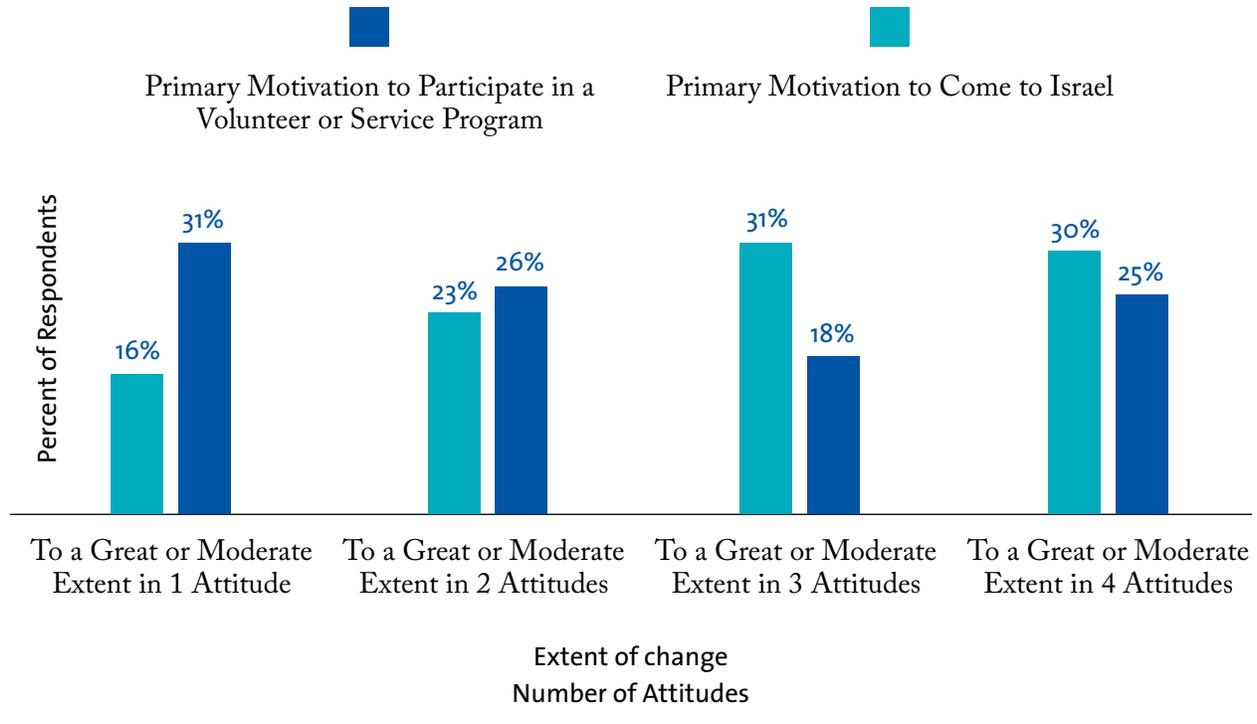
All respondents self-reported positive movement on at least one of these items. Twenty-two percent (22%) reported a positive shift on one item, 24% on two items, 26% on three items and 28% on all four items.

Figure 18: Development of the Jewish Person: Positive Change in Attitudes



When comparing the responses of subsamples of respondents, differences were evident when comparing (i) respondents who reported that their primary motivation for participation had been to take part in a service or volunteer-learning program and (ii) those who reported that their primary motivation had been to come to Israel. As seen below in figure 19, only 43% of the former showed positive movement in three or four of the Jewish Person attitude-items while 61% of the latter showed positive movement in three or four items. This seems to suggest that those whose primary motivation was coming to Israel rather than going on a service program exhibit higher rates of self-reported positive change with respect to Jewish outcomes; this is a pattern repeated, we will see, when behavioral outcomes are examined.

Figure 19: Development of the Jewish Person: Positive Change in Attitudes: Comparing Respondents whose Primary Motivation had been to Participate in a Service or Volunteer Program with Respondents whose Primary Motivation had been to Come to Israel



Higher Incidence of Impact

There was a high incidence of impact on respondents' feelings of connection to their Jewish heritage and identity as well as on their feelings of connection to other Jews around the world. Seventy-nine percent (79%) of respondents reported a positive shift with regard to their feelings of connection to their Jewish heritage and identity. Seventy-eight percent (78%) of respondents reported a positive shift when asked if they felt a stronger connection between themselves and other Jews around the world.

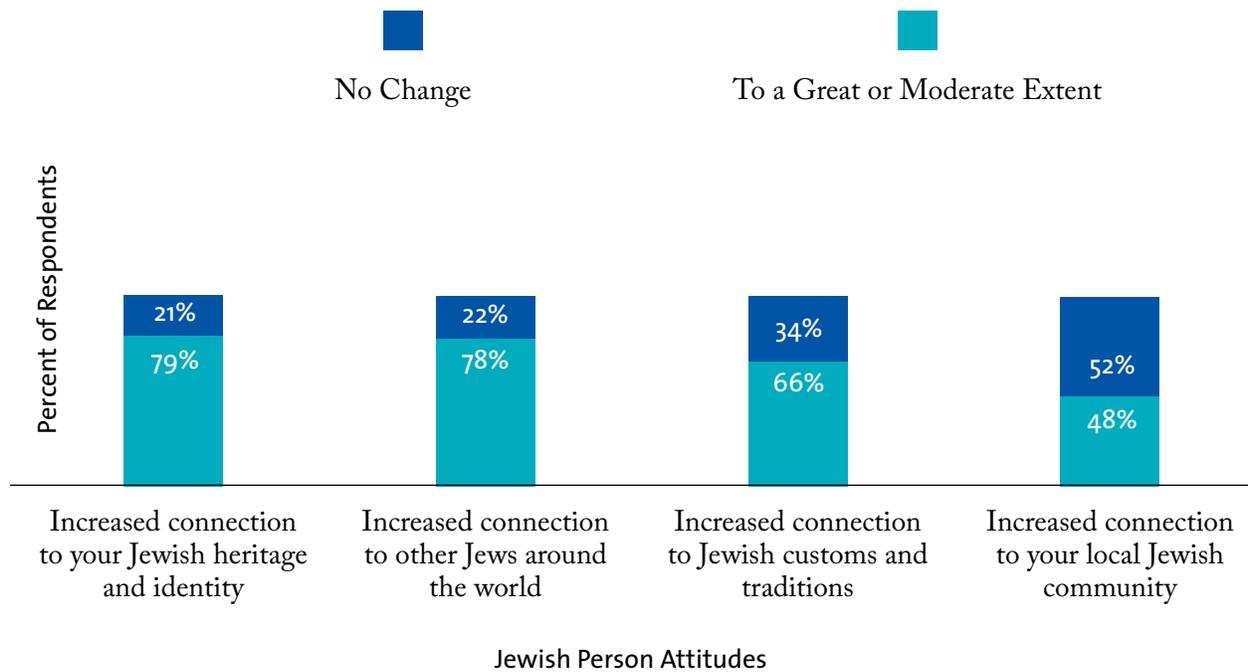
“It is important to me to give back to the Jewish community because my experiences on my program made me appreciate my Jewish heritage and roots immensely.”

– Leah, 27

Lower Incidence of Impact

There was a lower incidence of impact on respondents’ feeling connected to Jewish customs and traditions as well as on their feeling connected to their local Jewish communities. Sixty-six percent (66%) of respondents reported that their experiences in their programs increased their connection to Jewish customs and traditions. Forty-eight percent (48%) of all respondents reported that they felt a stronger connection to other Jews at home as a result of their participation in their programs.

Figure 20: Development of the Jewish Person: Change in Specific Attitudes



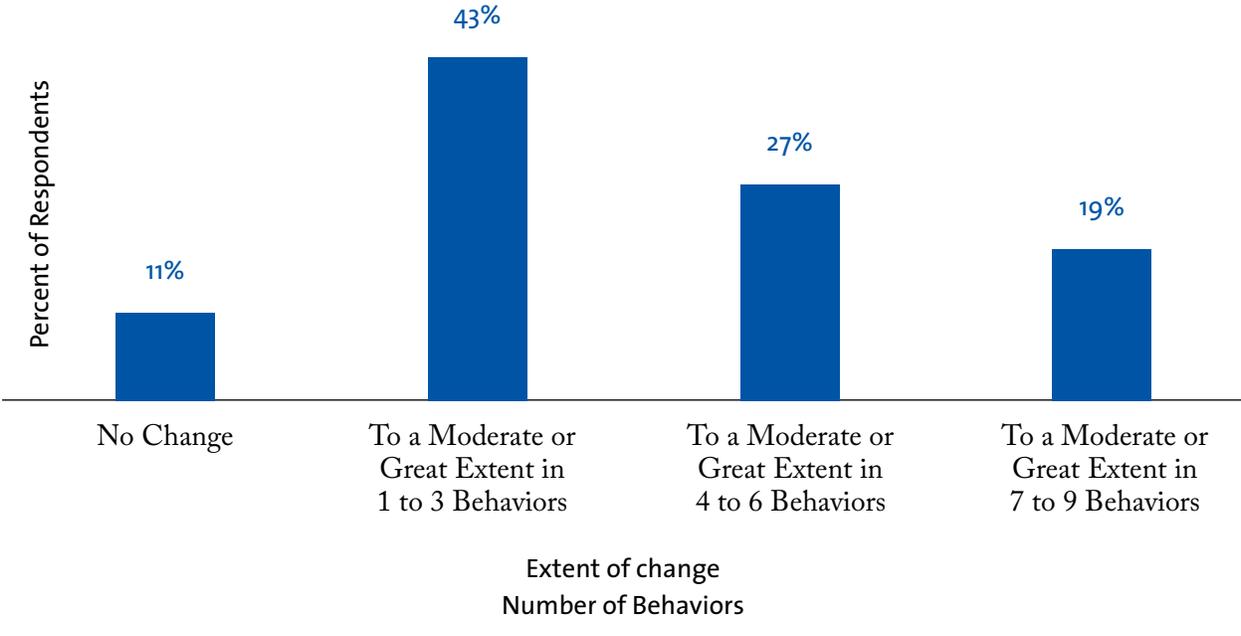
Behaviors

The survey instrument included nine items that asked respondents to self-report the extent of changes in behaviors associated with Jewish customs and traditions, Jewish practices, and their relationships with both the global Jewish community and with local Jewish communities. [It is understood that changes in such behaviors may be displayed less rapidly than changes in attitudes.]

The survey instrument explored changes in many behaviors – some of which, it was recognized, would be more susceptible to change such as greater “involvement in Jewish organizations in North America,” and some as less susceptible to change such as “visiting Jewish communities in other parts of the world”, due to the great effort involved in enacting them.

Overall, just 11% reported no change in any of these nine behavioral items. The largest percentage of respondents, 43%, showed positive movement in one to three items; 27% in four to six items; and 19% in seven to nine items.

Figure 21: Development of the Jewish Person: Positive Change in Behaviors: All Respondents



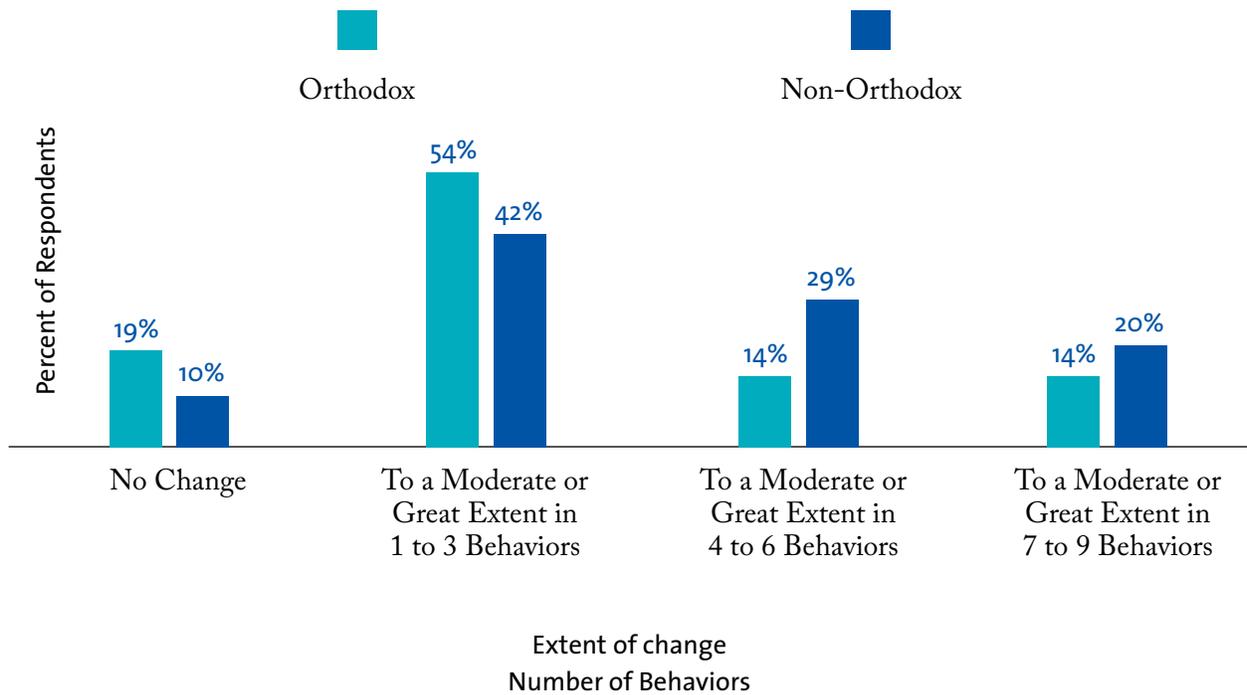
Differences among Subsamples

With respect to self-reported change in behavior, there were differences between some subsamples of participants. These differences help to clarify how it is that, overall, only modest proportions of participants report high frequencies of positive behavioral change.

Comparing Orthodox with Non-Orthodox

As seen in figure 22, overall, a higher proportion of the non-Orthodox reported change among a greater number of behavioral items than did the Orthodox. This difference may reflect the ceiling effect among some of the Orthodox who may have come into their respective programs already highly engaged in Jewish life.

Figure 22: Development of the Jewish Person: Positive Change in Behaviors: Comparing Orthodox and Non-Orthodox Respondents

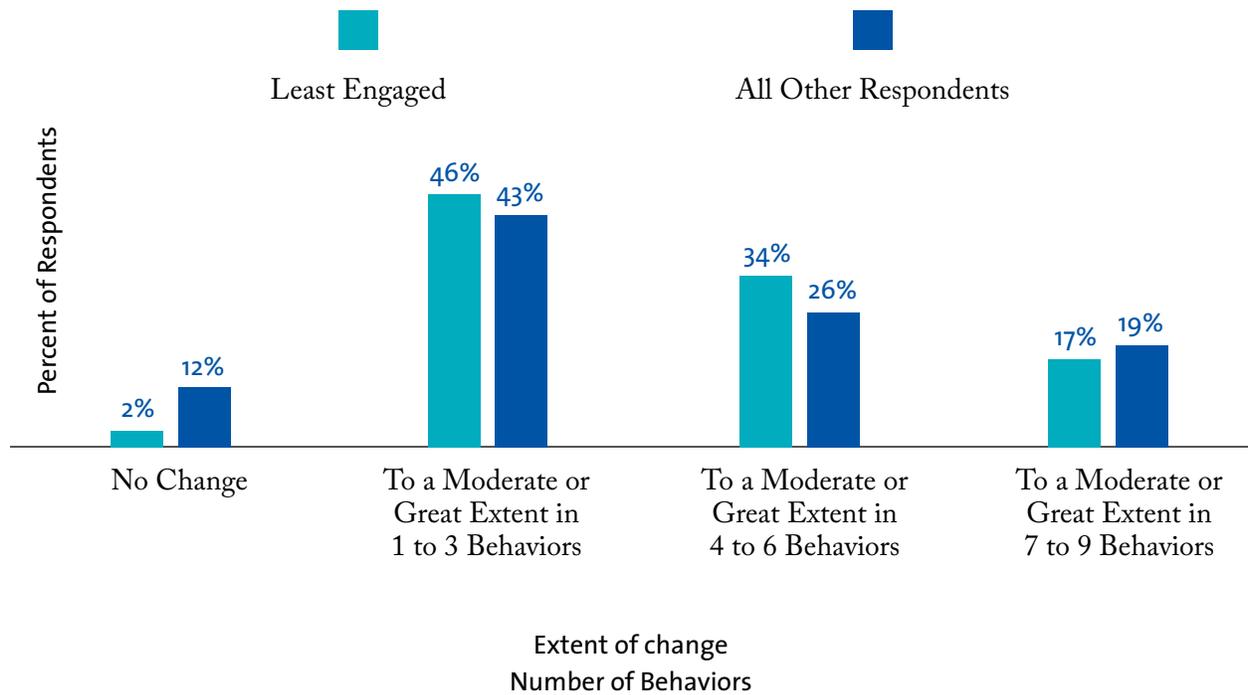


As a consequence of rounding sub-items to the nearest whole number, the total combined is slightly more than 100%.

Comparing the ‘Least Engaged’ with All Other Respondents

Although – as seen above – there were no differences with regard to changes in Jewish-specific attitudes between respondents who were ‘least engaged’ and everyone else, there were differences with regard to positive change in behaviors relevant to the development of the Jewish Person. As seen in figure 23, only 2% of the ‘least engaged’ reported no change in behaviors related to being Jewish, while 12% of all other respondents reported no change at all. Thirty-four percent (34%) of ‘least engaged’ respondents reported a change in four to six items compared with only 26% of all other respondents. Again, there is evidence of greater behavioral change among those who came in to the program with less previous experience of Jewish engagement than among those starting from a higher threshold of prior engagement.

Figure 23: Development of the Jewish Person: Positive Change in Behaviors: Comparing 'Least Engaged' and All Other Respondents



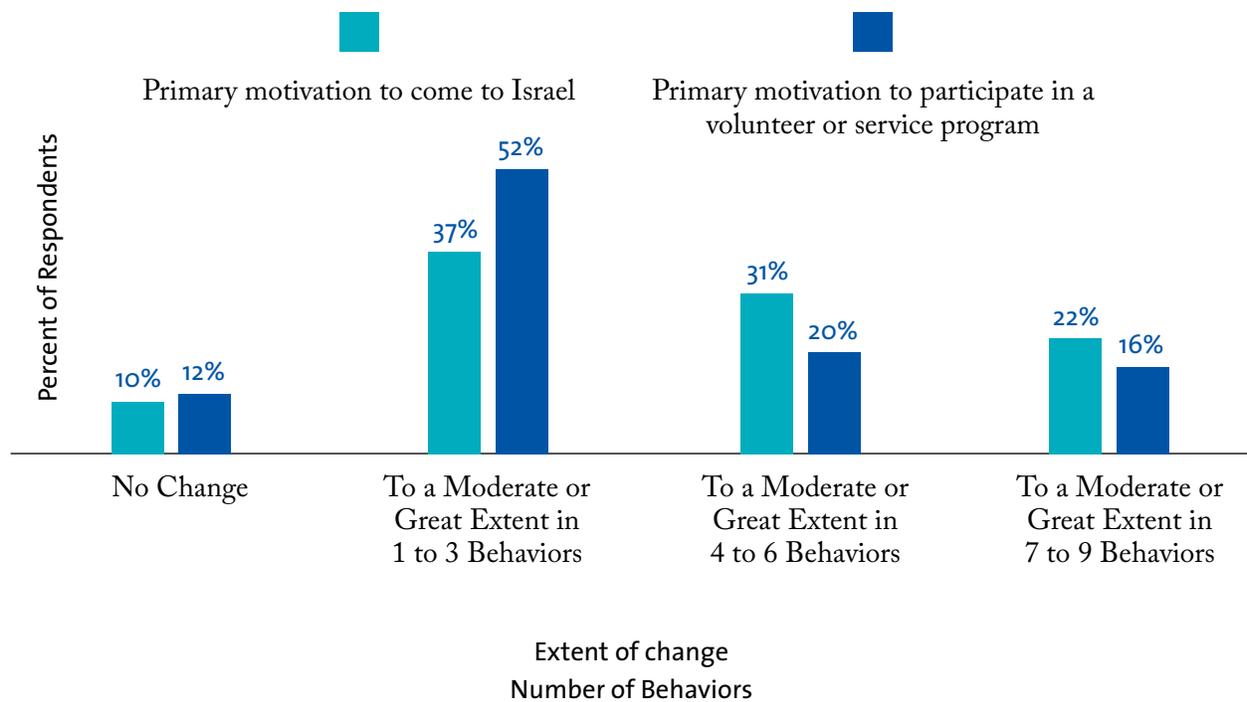
As a consequence of rounding sub-items to the nearest whole number, the total combined is slightly less than 100%.

Comparing Samples with Different Motivations for Participation

As was the case in relation to attitudes concerned with the Jewish person, there were also differences in reported positive behavioral change when comparing (i) respondents who reported that their primary motivation for participation had been to take part in a service or volunteer-learning program and (ii) those who reported that their primary motivation had been to come to Israel.

As seen below in figure 24, a higher proportion of the latter reported change among a greater number of behavioral items than did the former. Again, this suggests that those who enroll in programs with Israel-focused, rather than service-focused, motivations exhibit higher rates of self-reported positive change with respect to Jewish outcomes.

Figure 24: Development of the Jewish Person: Positive Change in Behaviors: Comparing Respondents Whose Primary Motivation was to Participate in a Volunteer or Service Program with Respondents Whose Primary Motivation was to Come to Israel



Examining Individual Behavior Items

Although the self-reported impact of programs on positive behavioral change was relatively modest, some individual outcomes were more strongly impacted than others. Furthermore, when these individual items are examined in relation to different population subsamples, the pattern previously observed was repeated, with reports of highest impact being more common among the non-Orthodox and among those identified as ‘least engaged.’ (In our analysis, no judgment is made about which of these items are most important than others. As indicated in this report’s introduction, we have not espoused a normative conception of which measures of Jewishness or service – that is, which behaviors and attitudes – are more important than others.)

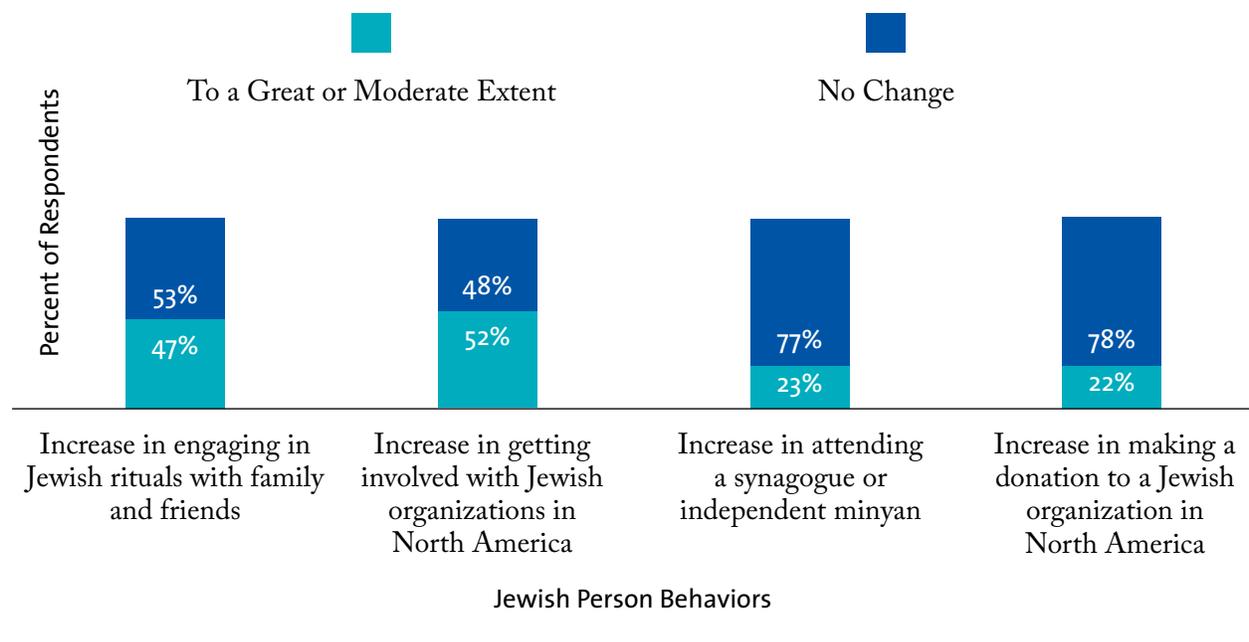
Higher Incidence of Impact

The individual behavioral item for which the highest proportion of respondents report greatest positive change was “getting involved in Jewish organizations in North America,” with 52% of respondents reporting great or moderate change (this is similar to the proportion of respondents who reported that they felt a stronger connection to other Jews at home as a result of their participation in their program). The items with the next-highest proportion of respondents reporting greatest positive change was “engaging in Jewish rituals with family and friends” with 47% of respondents reporting great or moderate change. We note that these two items share a social dimension that seems to be attractive to respondents.

Lower Incidence of Impact

The individual behavioral item about which the lowest proportion of respondents report positive change was “Making a donation to a Jewish organization in North America,” with just 20% of respondents reporting great or moderate change. This could, however, be a result of the age of respondents of this study. The items with the next lowest proportion of respondents reporting greatest positive change was “attending a synagogue or independent minyan” with 23% of respondents reporting great or moderate change. As we will see below, these two behaviors – perhaps because they are so far outside the norms of most participants’ lives – seem highly resistant to change among the great majority of participants.

Figure 25: Development of the Jewish Person: Most and Least Impacted Behaviors



Relationships between Attitudes and Behaviors

Statistical analysis was conducted to assess the strength of relationships between Jewish-specific attitudes and Jewish-specific behaviors. A number of strong correlations were found, that is, where positive changes in attitudes were aligned with increases in associated behaviors.

Table 6: *Development of the Jewish Person: Relationships between Attitudes and Behaviors*

ATTITUDE	BEHAVIOR	PEARSON CORRELATION	PEARSON CORRELATION WITHOUT ORTHODOX
Increased connection to Jewish heritage and identity	Increased learning about Jewish arts and culture	.515**	.523**
	Increased conversations about the Jewish community	.515**	.457**
Increased connection to Jewish customs and traditions	Increase in celebrating Shabbat and other Jewish holidays	.616**	.655**
	Increase in engaging in Jewish rituals with friends and family	.603**	.623**
	Increase in attending a synagogue or independent minyan	.486**	.472**
	Increase in studying Jewish texts	.448**	.379**

**Correlation is significant at the 0.01 level

Of these relationships, the strongest are between “increased connection to Jewish customs and traditions” and both “an increase in celebrating Shabbat and other Jewish holidays” (.616) and “an increase in engaging in Jewish rituals with family and friends” (.603). In both instances these relationships become even stronger when the Orthodox population is removed, highlighting again how the size of programmatic impact may be as much a consequence of the relative Jewish-behavior “starting point” at which a participant came in to the program as the program’s actual impact. In a couple of instances, the strength of the correlation declined when the Orthodox population was removed (attending synagogue, and studying Jewish text) suggesting that these are not readily assumed behaviors for the non-Orthodox even if they were inspired by their programs to become more Jewishly engaged. To adapt Vygotsky’s well-known educational term, these behaviors seem to be beyond their zone of Jewish personal development⁸. They call for greater behavioral change than most of these participants are ready to undertake.

⁸ Vygotsky, L. S. (1978). *Mind in society*. (14 ed.). London, England: Harvard University Press.

An Illuminating Case: Increasing Connection to Other Jews around the World and to Local Jewish Community: Relationships between Attitudes and Behaviors

A similar pattern is observed when examining correlations between increased attitudinal connection both to Jews around the world and the local Jewish community, and associated behavioral outcomes. The correlations are weakest for behaviors that are difficult to realize (increased visits to Jewish communities around the world [.363]) or simply not readily assumed (making increased donations [.438]). They are strongest when involving behaviors that fall within what we previously called the participants' zone of personal development (increased involvement in Jewish organizations in North America [.572]).

Table 7: Development of the Jewish Person: Relationships between Attitudes and Behaviors

ATTITUDE	BEHAVIOR	PEARSON CORRELATION
Increased connection to other Jews around the world	Increase in visiting Jewish communities in other parts of the world	.363**
Increased connection to local Jewish community	Increased involvement in Jewish organizations in North America	.572**
	Increase in making a donation to a Jewish organization in North America	.438**

**Correlation is significant at the 0.01 level

A SPECIAL COMPONENT OF THE JEWISH PERSON CONSTRUCT: DEVELOPMENT OF THE JEWISH PERSON'S CONNECTION TO AND NUANCED UNDERSTANDING OF ISRAEL

“...I absolutely think that it is important for North American Jews to come volunteer in Israel. They will be exposed to elements that they certainly will not see on Taglit, or even most MASA programs. Understanding what issues are swept under the rug, and why, is very important to both understanding Israel, and understanding Judaism...”

– David, age 27

As explained above, since the late 18th century, a nationally-focused conception of Jewishness has provided a sufficient basis for giving meaning to Jewish life. In our analysis, we therefore examine attitudes and behaviors concerned with Israel as a component of the being Jewish construct. Indeed, as will be seen below, measures concerned with Israel were much more greatly impacted than were ritual/traditional- or community-focused Jewish measures—a not unexpected phenomenon given the context and content of the programs examined here.

“One of the great things about the program is they take you to all sorts of places to meet with people from various backgrounds, political opinions, etc. I really appreciated our trip to Sderot.... Meeting someone from Sderot who works toward building bridges with people in Gaza was just beyond words. Hearing her stories was incredible. At the time, I considered myself anti-Zionist but she was one of the first people to really open my eyes and see that Zionism is not necessarily equated to racism, being entirely pro-Israel, believing that only Jews deserve to live in Israel, etc... Walking around and seeing the bomb shelters and also being able to see Gaza just over that way had a huge impact on me. It’s one of those moments where I feel so much love and pain at the same time.”

– Valerie, age 31

Attitudes

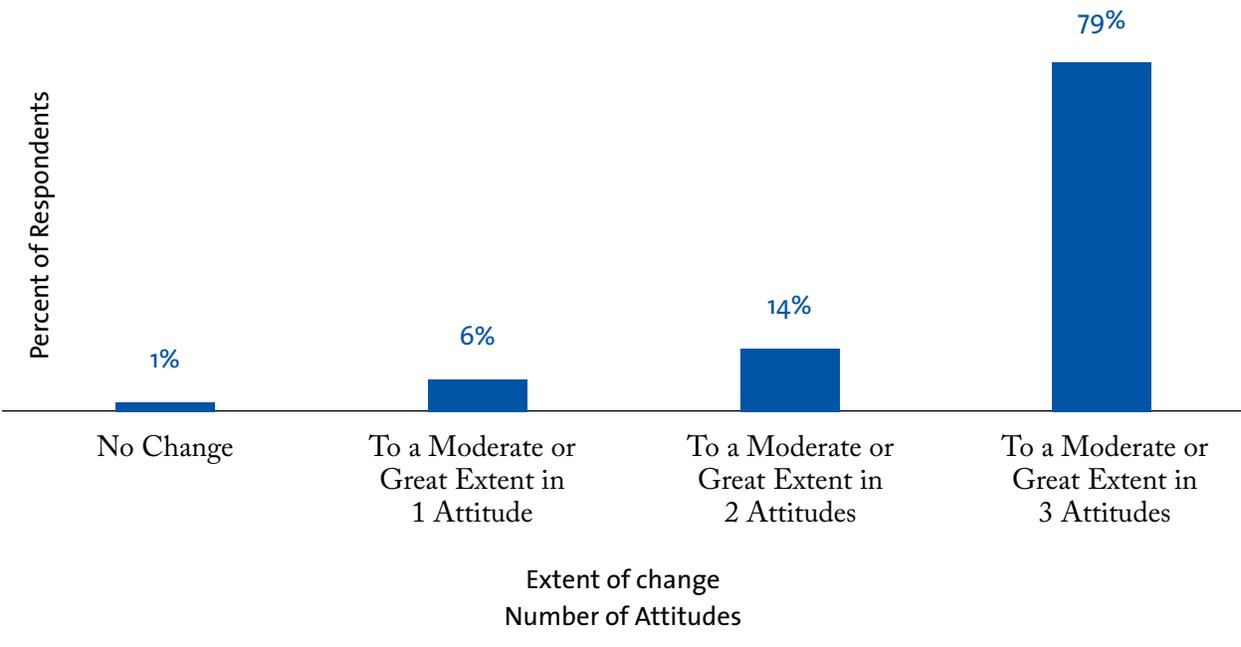
The survey instrument included three items that tested for respondents’ self-reported change in attitudes related to feelings of connection to and understanding of Israel.

These items were specifically relevant to the following:

1. Increased sense of connection to Israel
2. More nuanced understanding of Israel
3. Interest in learning more about Israel

The majority of respondents, 79%, reported movement in all three of these attitudes. Fourteen percent (14%) reported positive movement in two, 6% in one, and 1% did not report any positive movement.

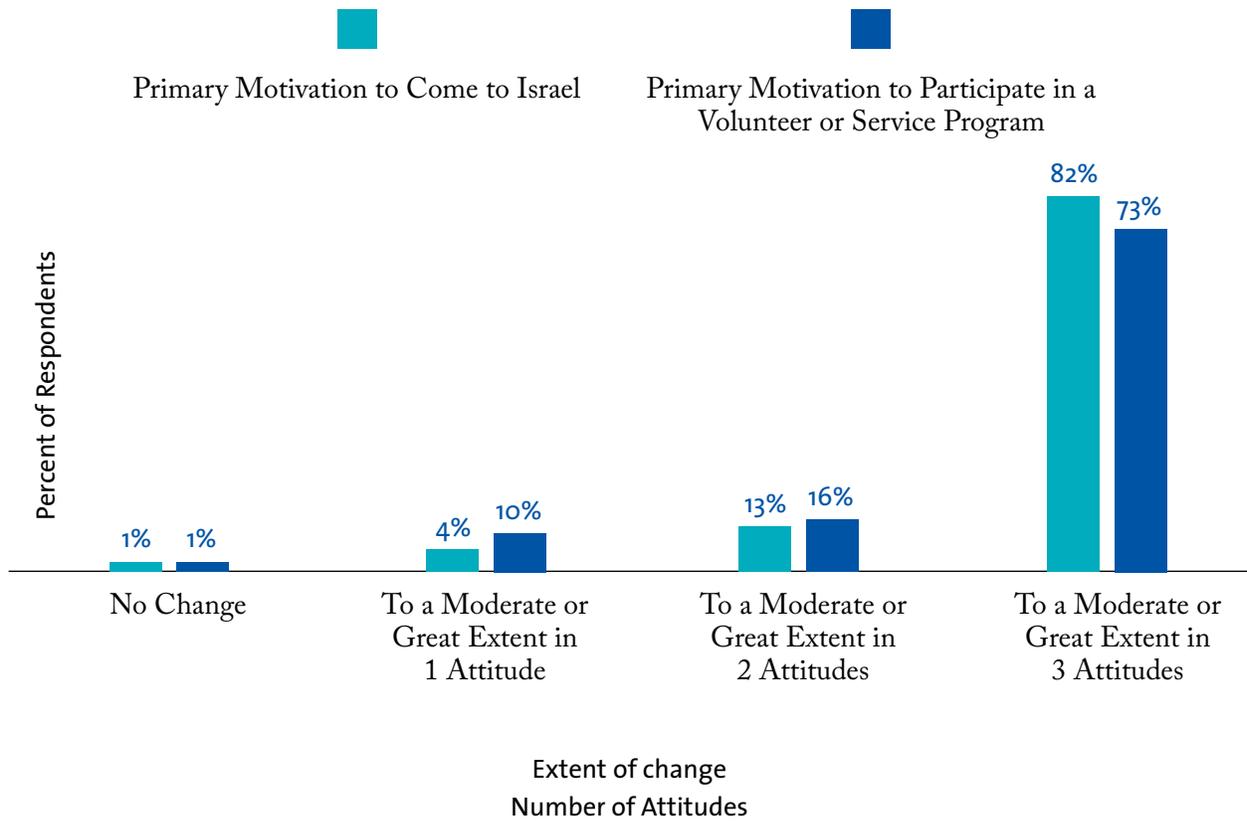
Figure 26: Israel-Related Positive Shift in Attitudes: All Respondents



When comparing subsamples of respondents, only limited differences were observed. This lack of difference is an important phenomenon to note: it suggests that no matter the participant’s profile or motivations coming in to an Israel-based service program, the program’s location in Israel produces an even and consistent effect in relation to attitudes and behaviors concerned with Israel.

Not surprisingly, the most observable differences, where there were any, were between those who reported that their primary motivation was participating in a service or volunteer program and those who reported that their primary motivation was to come to Israel. Even in this instance, the difference is less than might have been expected. Eighty-two percent (82%) of those who reported that their primary interest was to come to Israel reported shifts in all three of the Israel-specific attitudes, while 73% of those who reported that their primary motivation was participating in a service or volunteer program reported shifts in all three of the Israel-specific attitudes.

Figure 27: Israel-related Positive Change in Attitudes: Comparing Respondents Whose Primary Motivation was to Participate in a Service or Volunteer Program with Respondents Whose Primary Motivation was to Come to Israel



Examining Individual Attitudinal Outcomes

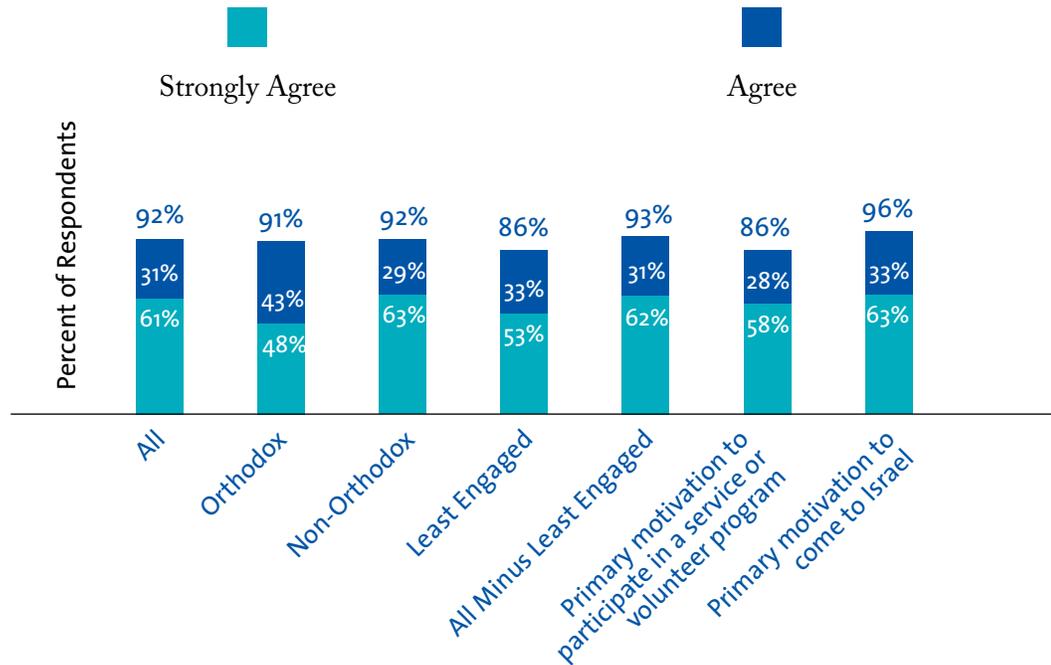
All of the survey items concerned with Israel-related attitudes were strongly impacted.

- 96% reported that they felt that they had a more nuanced understanding of Israeli society as a result of participation in their programs [“strongly agree” (64%) or “agree” (32%)].
- 92% reported that they felt a stronger sense of connection to Israel [“strongly agree” (61%) or “agree” (31%)].
- 85% reported that as a result of their participation they had increased their interest in learning more about Israel [“to a great extent” (55%) or “to a moderate extent” (30%)].

These positive responses challenge any fears that exposing young adults to Israel’s challenges and flaws might distance them from Israel or make their connection to the country more ambivalent. Instead, respondents report high levels both of understanding and connection, a pattern that plays out across all sub-groups of participants, as seen in figure 28.

Figure 28: Comparison of all Sub-groups: Development of the Jewish Person: As a result of my participation in this program, I feel a stronger sense of connection to Israel: Strongly Agree and Agree

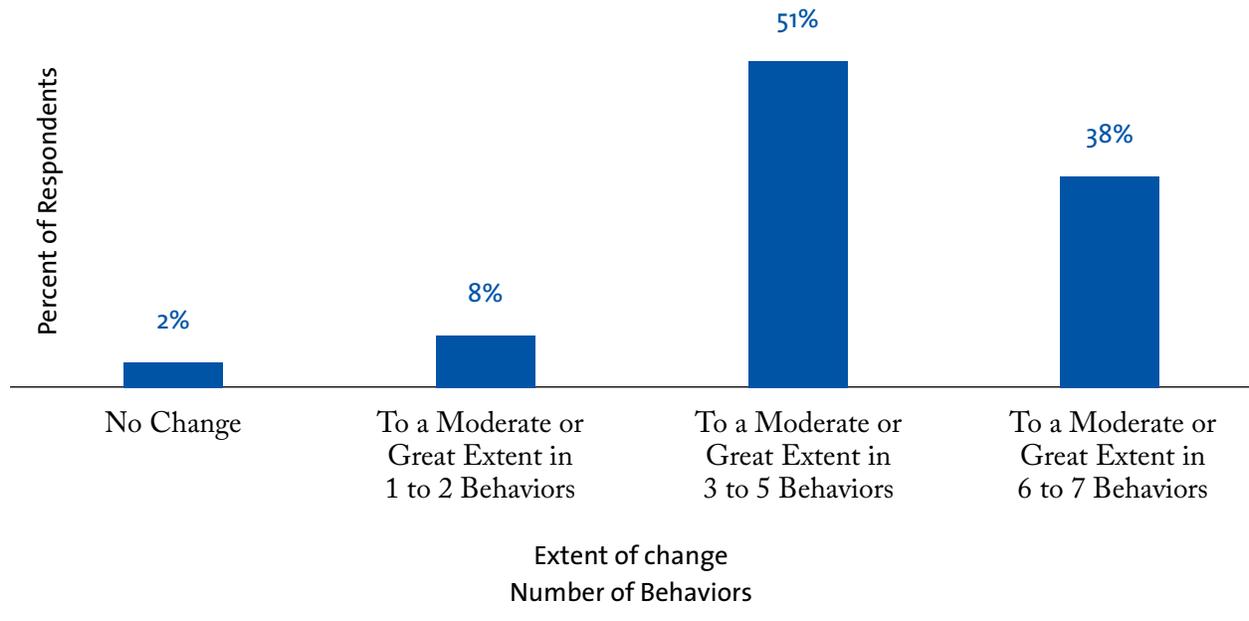
As a result of my participation in this program I feel a stronger sense of connection to Israel



Behaviors

Program respondents were asked to report if their participation in their respective programs had positively influenced seven Israel-specific behaviors. Two percent (2%) of respondents showed no movement in any Israel-specific behaviors, while 8% showed positive movement in one to two, 51% in three to five, and 38% in six to seven. Again, this is a positive and strong pattern of movement.

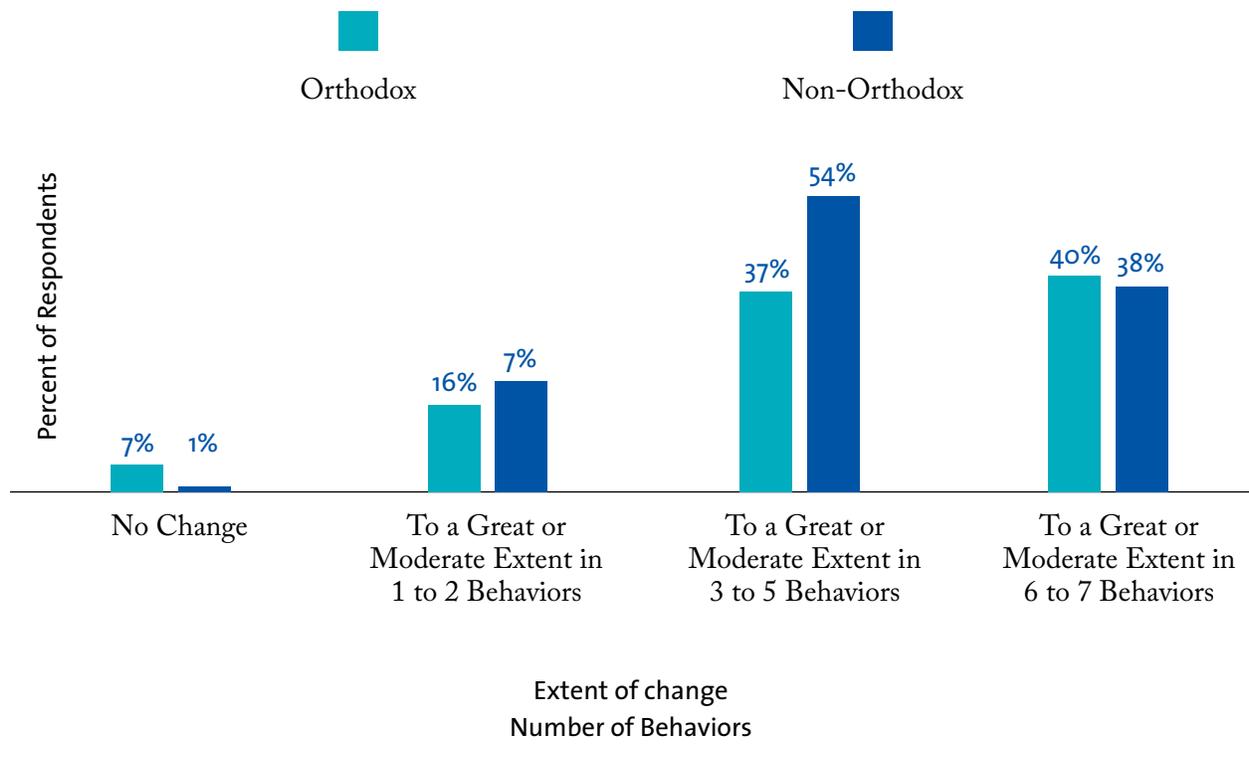
Figure 29: Israel-related Positive Shifts in Behaviors: All Respondents



As a consequence of rounding sub-items to the nearest whole number, the total combined is slightly less than 100%.

When comparing the responses of subsamples of respondents, differences were evident only when comparing those who identified as Orthodox and those who did not. A greater number of Orthodox respondents showed either no movement or movement on one to two items when compared with non-Orthodox respondents, while non-Orthodox respondents showed greater positive movement in three to five items when compared with Orthodox respondents. This repeats what we saw before where those who came in to programs with a background of less intense Jewish involvement exhibited greater behavioral change as a result of their IJSL experience.

Figure 30: Israel-related Positive Shifts in Behaviors: Comparing Orthodox and Non-Orthodox Respondents

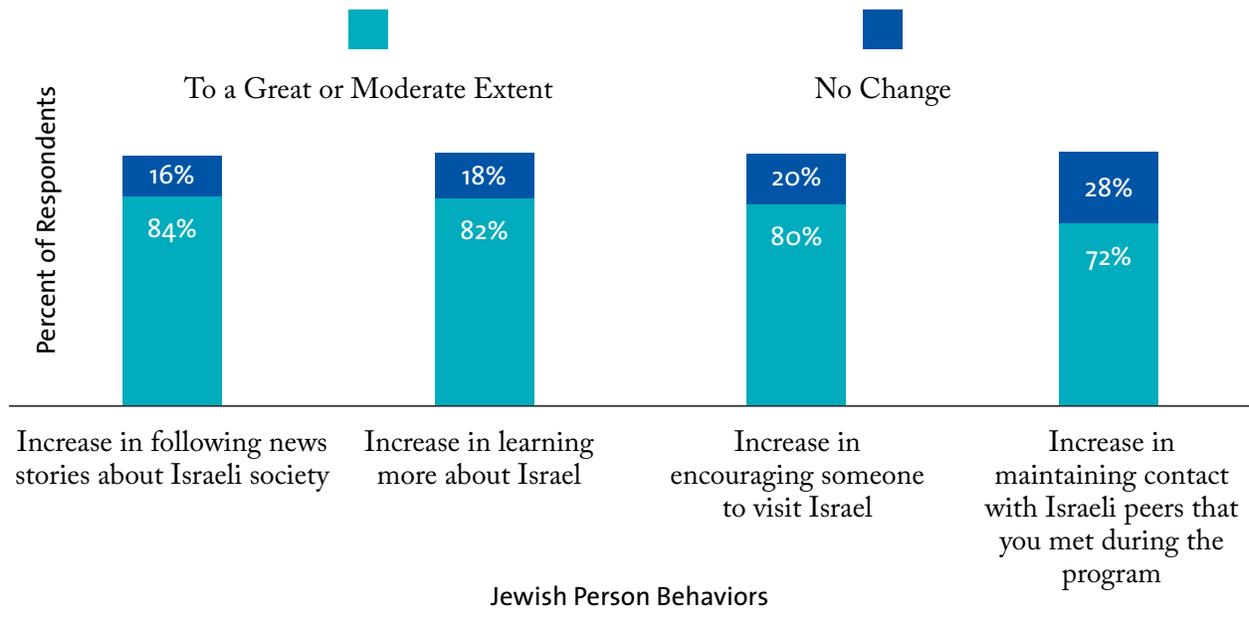


Higher Incidence of Impact

Participants reported great or moderate increases in relation to most items concerned with Israel-related behavior. It is noteworthy that the two items with the highest rates of increase, “Increased conversation about Israeli politics” (89%), and “Following news about Israel” (85%), involve behaviors concerned with becoming more knowledgeable and informed about the country. These are behavioral changes that do not call for much investment of effort.

At a slightly lower levels, 80% of respondents reported that their encouraging someone to visit Israel has increased as a result of their participation in their program. Seventy-two percent (72%) reported that they are maintaining contact with Israeli peers whom they met during the program. The slightly lower reported increases may reflect the fact that these items are concerned with behaviors that may involve more investment of effort.

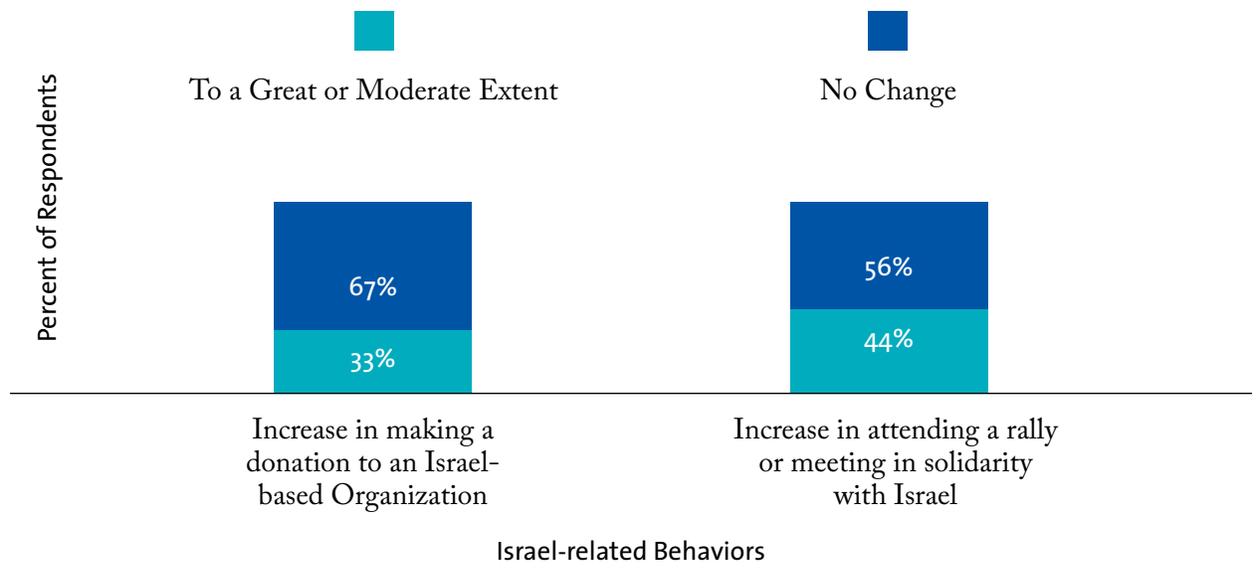
Figure 31: Development of the Jewish Person: Most Impacted Israel-related Behaviors



Lower Incidence of Impact

Those behaviors that exhibit the lowest levels of impact are consistent with other findings reported above. Participants' interest in Israel, like their interest in other Jewish concerns, is not translated into making financial contributions (only 33% reported increases in donating to an Israel-based organization), and their interest is also not expressed in behaviors that can be characterized as advocacy-oriented. Only 44% reported an increase in attending a rally or meeting in solidarity with Israel, a proportion that increases to 48% among those not defined as 'least engaged.'

Figure 32: Development of the Jewish Person: Least Impacted Israel-related Behaviors



Israel-specific: Relationships between Attitudes and Behaviors

Statistical analysis was conducted in order to assess the strength of relationships between Israel-specific attitudes and behaviors. With regard to the relationship between feeling an “increased connection to Israel” with related behaviors, the strongest relationship exists with the behavior of “increasing following news stories about Israeli society” with a Pearson correlation of .440 at the 0.01 significance level. The weakest relationship exists with the behavior of “maintaining contact with Israeli peers met during the program” with a Pearson correlation of .261 at the 0.01 significance level. These differences are to be expected, reflecting the relative ease and/or difficulty with which such behaviors can be undertaken.

As would be expected, there is a strong positive correlation between the attitude of “increased interest in learning more about Israel” with the behaviors of “increasing learning about Israel” and “increasing following news stories about Israeli society” with Pearson correlations of .604 and .507, respectively. The relationship between “increased interest in learning more about Israel” with “increasing conversations about Israeli politics” had a weaker correlation, though still positive, of .401 at the 0.01 significance level.

DEVELOPMENT OF THE “JEWISH SERVICE PERSON”

“The program helped to strengthen my connection to the idea of Jewish values guiding service.”

– Hannah, age 25

Although in previous sections we distinguished between findings concerned with attitudes and with behaviors, when it comes to the “Jewish Service Person construct,” the relevant items are focused specifically on the respondents’ ability to articulate the connections among Jewish values, social justice and volunteerism.

“Participating in [the program] and being exposed to a society that acts morally and justly because they believe it is a part of their religious commitment has increased my awareness and allows me to reflect on my actions in a Jewish lens.”

– Barbara, age 23

As seen in figure 33, when asked if they could better articulate the connection between social justice and Jewish values as a result of participation in their programs, 60% of respondents reported that they either strongly agree (24%) or agree (36%). Forty percent (40%) reported no change at all. When asked if they could better articulate for themselves how their Jewish values drive their commitment to service and volunteerism, 57% of respondents reported that their either strongly agree (20%) or agree (37%). 43% reported no positive change at all.

Figure 33: Development of the “Jewish Service Person:” Related Skills

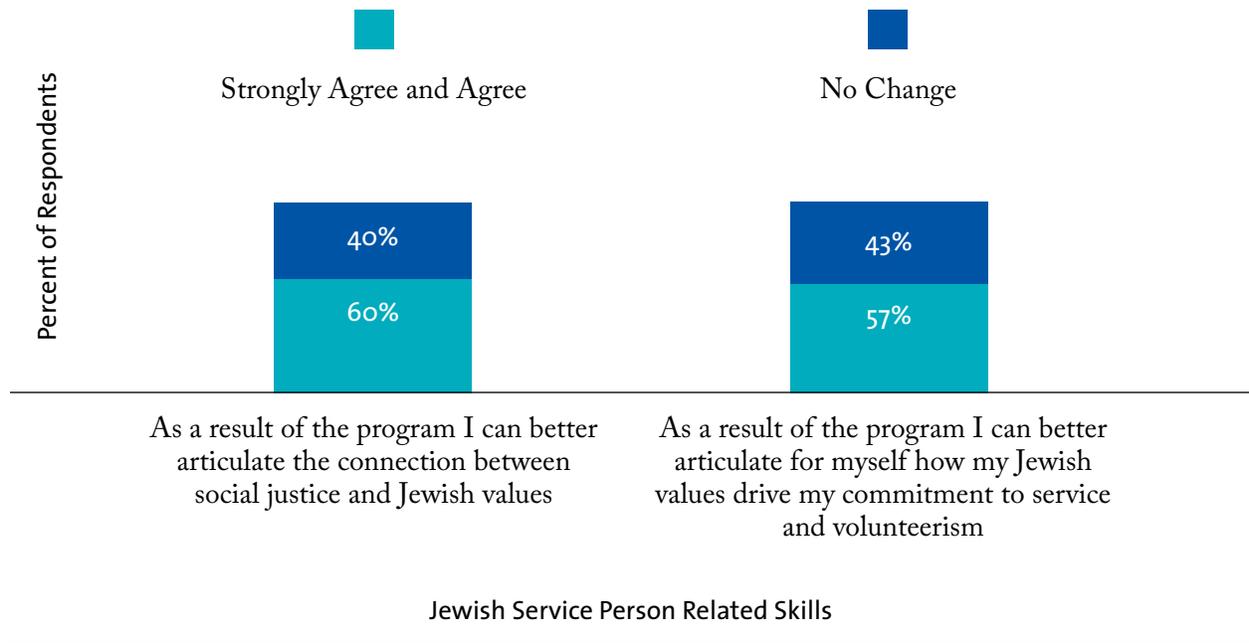
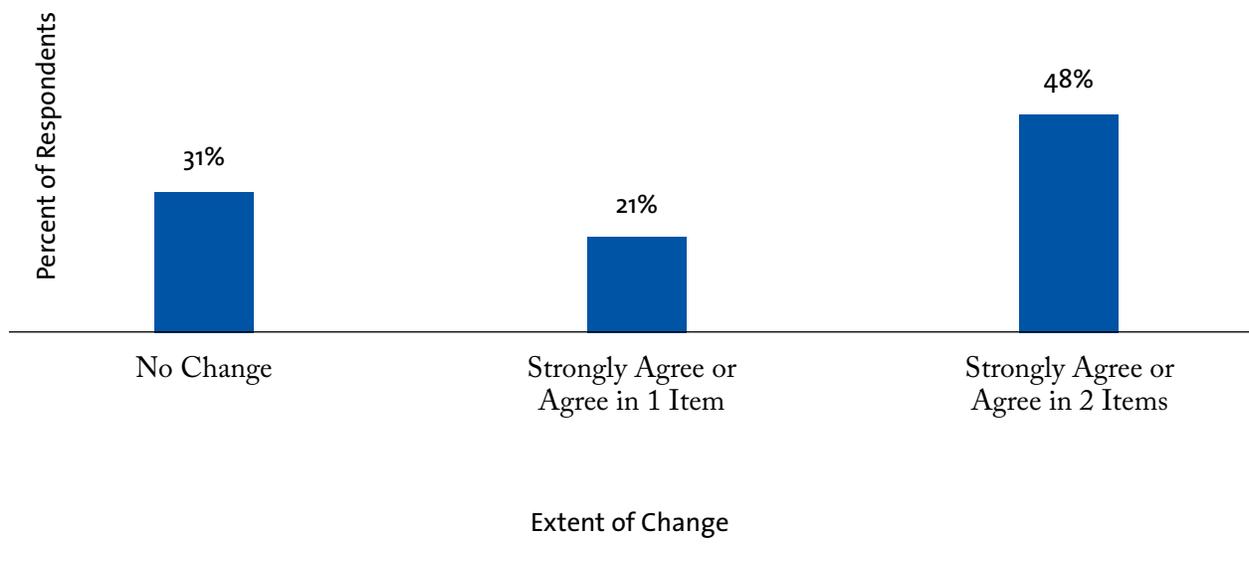


Figure 34: Development of the “Jewish Service Person:” Positive Change in Items



When looking at changes in both of these items, just less than one-half (48%) of all respondents showed positive movement in both of these items. Just over one-fifth of respondents (21%) showed movement in one item and just under one-third (31%) showed no movement at all.

Comparing Orthodox and Non-Orthodox Respondents

When comparing the responses of different subsamples of respondents, Orthodox respondents showed greater movement in both items (58% compared with 47%). The non-Orthodox respondents were more likely to show movement in just one item (22% compared with 12%).

In parallel fashion, all respondents not including those considered ‘least engaged’ showed greater movement in both items (50% compared with 33%). Those considered ‘least engaged’ were more likely to show movement in just one of the items (34% compared with 19%).

DEVELOPMENT OF LEADERSHIP ABILITIES AND IMPACT ON LIFE TRAJECTORY

“I never thought I wanted to teach, but now I do. I am currently working with American teenagers--as opposed to the 7-11 year olds I was teaching in Israel--and my experience has allowed me to think differently not just about teaching but about cultures, people, America, and of course Israel. I look forward to more and more teaching experience, perhaps I will even decide upon it as a livelihood. It is all because of the program I partook in this past year.”

– Jonathan, age 24

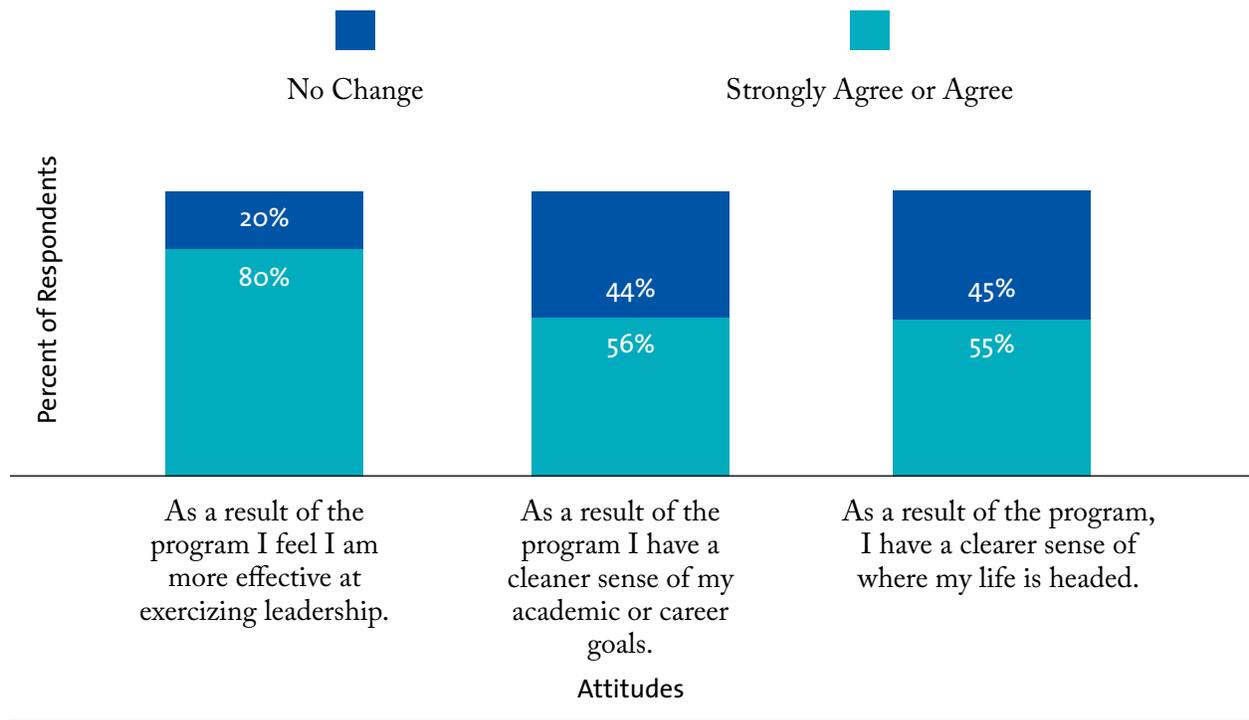
In addition, to the Jewish and service-related outcomes reviewed above, respondents also report that participation in an IJSL program had a significant impact on developing their leadership skills, but only a moderate impact on clarifying academic, career or life goals.

When asked if they felt that they were more effective at exercising leadership as a result of their participation in their programs, 80% reported that they either “strongly agree” (34%) or “agree” (46%).

When asked if they felt that they had a clearer sense of their academic or career goals as a result of their participation in their programs, 56% of respondents reported that they either “strongly agree” (24%) or “agree” (32%).

When asked if they have a clearer sense of where their life is headed as a result of their participation in their programs, 55% reported that they either “strongly agree” (23%) or “agree” (32%).

Figure 35: Development of Leadership and Impact on Life Trajectory: Attitudes



There were no significant differences between sub-populations of respondents with respect to these items.

MEETING PROGRAM GOALS

In order to understand the effect of specific programmatic elements, respondents were asked to rate the extent to which they believed specific programmatic components contributed to them meeting the goals that their respective programs had for them. The highest-rated elements included the nature of service work, program staff/madrachim, communal living with a cohort and the level of group cohesion and bonding. The lowest-rated elements included living with local community residents, learning and reflection sessions facilitated by peers and/or group leader(s), and Jewish practice and celebration.

Table 8: Contribution of Programmatic Elements in Meeting Program Goals

PROGRAMMATIC ELEMENT	PERCENTAGE OF RESPONDENTS HIGH POSITIVE CONTRIBUTION
Program staff/madrichim	68%
Communal living with my cohort	66%
The level of group cohesion/bonding	66%
Volunteering and/or performing service alongside local community members	60%
Nature of service work	59%
General interactions with local community members (during the program)	53%
Learning and reflection sessions facilitated by peers and/or group leader(s)	50%
Living with local community resident	48%
Jewish practice and celebration	40%

Because of the small sample sizes and because of profound differences among the contents of different programs, service-related specific outcomes cannot be directly attributed to service-specific program components because we would not be comparing like with like. This is a possible area for future research.

CONCLUSION

Although our examination of program outcomes depends entirely on participant self-report, strong and important patterns do surface. On reflection, these can be said to echo the particular context and content of IJSL programs.

The attitudes and behaviors that have been most consistently and most strongly impacted across all sub-samples of participants are those tied up with nationally-focused Jewish concerns, such as feeling a connection to Israel and following news about Israel. This is a finding that reflects both the context and

content of these IJSL programs, and the opportunity they provide for a deep and authentic encounter with challenging issues in contemporary Israeli life. Contrary to expectation, connection to Israel and its people seems to have been consistently intensified by exposure to some of its most challenging realities.

Although fewer survey items were available to examine programmatic impact on the service person construct, there is evidence here too of consistent and positive impact on attitudes and behaviors. This is a finding that reflects the programmatic content of all the programs examined. The *raison d'être* of all of these programs was to engage their participants in service, unlike many other programs in Israel aimed at this age-cohort.

Where outcomes seem to have been less consistent and relatively less powerful is in relation to a particular band of ritual- and community-focused Jewish attitudes and behaviors. It seems that in terms of these outcomes, the participants most impacted were those who came to the programs from the lowest threshold of Jewish engagement. For these individuals in particular, those systematically experiencing Jewish rituals and rhythms for the first time in their lives, Israel-based immersive Jewish service-learning proved to be a significant Jewish experience.

VII. CURRENT PERSPECTIVES ON SERVICE, VOLUNTEERING, AND JEWISH VALUES

“I feel strongly that social justice and altruism are fundamental Jewish values, though they do not have to necessarily be directed only to Jews. Tikkun Olam speaks to all humans.”

– Joshua, age 25

As part of this study respondents were surveyed on their current attitudes and perspectives on service, volunteering, Jewish values, as well as their perspective on doing service in Israel specifically. Although these questions were posed after the respondents had participated in programs, their responses cannot be directly tied to program outcomes without comparative data provided by the same respondents before they participated in programs or from control groups of individuals who did not participate in programs at all. Nevertheless, the answers provided shed light on the texture of the “Jewish Service Person” construct, as expressed by alumni of IJSL programs in Israel, and reveal those aspects of the construct that resonate more and less strongly with participants.

Respondents were provided with a list of reasons for volunteering and were asked to rate them on a seven-point scale where 1 was not at all a reason and 7 was a major reason.

On the whole, respondents reported identifying more strongly with universalistic reasons for volunteering than they did with particularistic reasons rooted in Jewish values or ideology. The highest-rated reasons include: “[b]ecause working to make the world a better place is my responsibility as a human being” with a mean score of 6.28; “[t]o make a difference in people’s lives” with a mean score of 6.28; and “[t]o meet new people who share my interests and values” with a mean score of 5.32. With regard to these items specifically, there was little difference between the different sub-populations of respondents.

Reasons for volunteering rooted in Jewish values or ideology were rated lower than explicitly humanistic reasons, and received a wide range of differing responses depending on respondents’ backgrounds and preferences. The greatest differences were between respondents who identified as Orthodox and those who were ‘least engaged’ prior to their participation in their IJSL programs. ‘Least engaged’ respondents rated these reasons lower than the remaining group of respondents. There were also differences between those whose primary motivation was to come to Israel and those whose primary motivation was to participate in a volunteer or service program.

Reasons that specifically referred to social justice as a Jewish value resonated more strongly for respondents than reasons that referred to social justice or volunteerism as a Jewish act or religious obligation.

Table 3: Response Rate by Program

STATEMENT	ALL	ALL MINUS ORTHODOX	ORTHODOX	LEAST ENGAGED	ALL MINUS LEAST ENGAGED	PRIMARY MOTIVATION ON TO PARTICIPATE IN A SERVICE OR VOLUNTEER PROGRAM	PRIMARY MOTIVATION TO COME TO ISRAEL
Because working to make the world a better place is my responsibility as a human being	6.28	6.31	6.09	6.17	6.30	6.56	6.10
To make a difference in people's lives	6.28	6.27	6.38	6.15	6.31	6.48	6.15
To meet new people who share my interests and values	5.32	5.36	5.02	4.97	5.37	5.39	5.27
Because I believe it is a Jewish value to help those in need	4.48	4.26	5.88	3.28	4.30	4.25	4.63
Because I believe that working towards social justice is a Jewish value	4.33	4.16	5.40	3.11	4.54	4.20	4.42
Because I consider working to make the world a better place to be a Jewish act	4.08	3.88	5.35	3.00	4.27	3.82	4.25
To act as an ambassador for the Jewish community	3.60	3.34	5.20	2.73	3.75	3.23	3.83
Because working to make the world a better place is a religious obligation for Jews	3.23	2.90	5.30	2.35	3.39	2.91	3.45

PERSPECTIVES ON SERVICE AND VOLUNTEERISM WITHIN A JEWISH CONTEXT

While, as we have shown, the items in the previous section can be examined in relation to one another so as to indicate the extent to which individuals conceive of service as an act grounded in Jewish values, one survey item employed a cruder measure by directly asking respondents whether, when they take action to make the world a better place, they consider it an action based on Jewish values. In this instance 59% of respondents reported that they did. Forty-one percent (41%) reported that they did not.

Differences did emerge between respondents of different backgrounds and between respondents with different motivations for participation in their IJSL programs. The biggest differences are evident between those who identified as Orthodox (who valued particularistic Jewish values most highly), and those who were considered 'least engaged' prior to their participation in their IJSL programs (who valued universalist values most highly). Thus, 91% of Orthodox respondents considered taking action to make the world a better place to be an action based on Jewish values. This is compared with 37% of the 'least engaged.'

Figure 36: "When I take action to make the world a better place, I usually consider it an action based on Jewish values." Strongly and Somewhat Agree

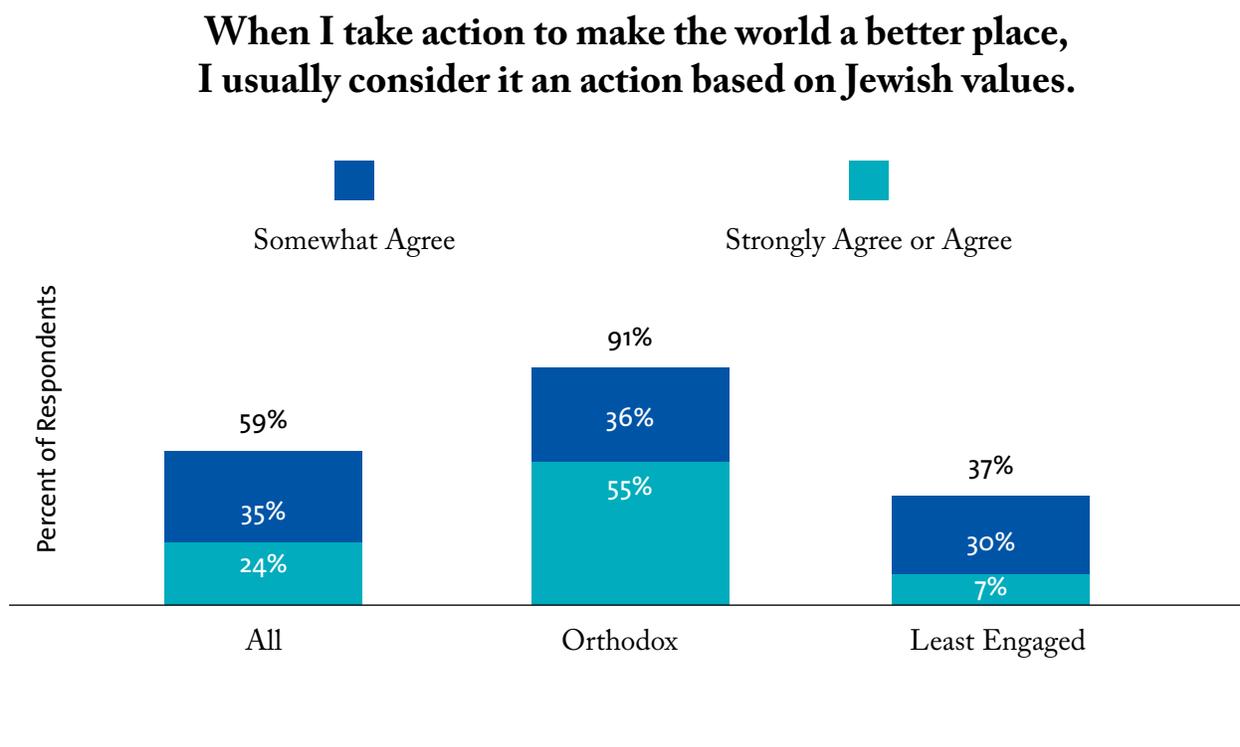
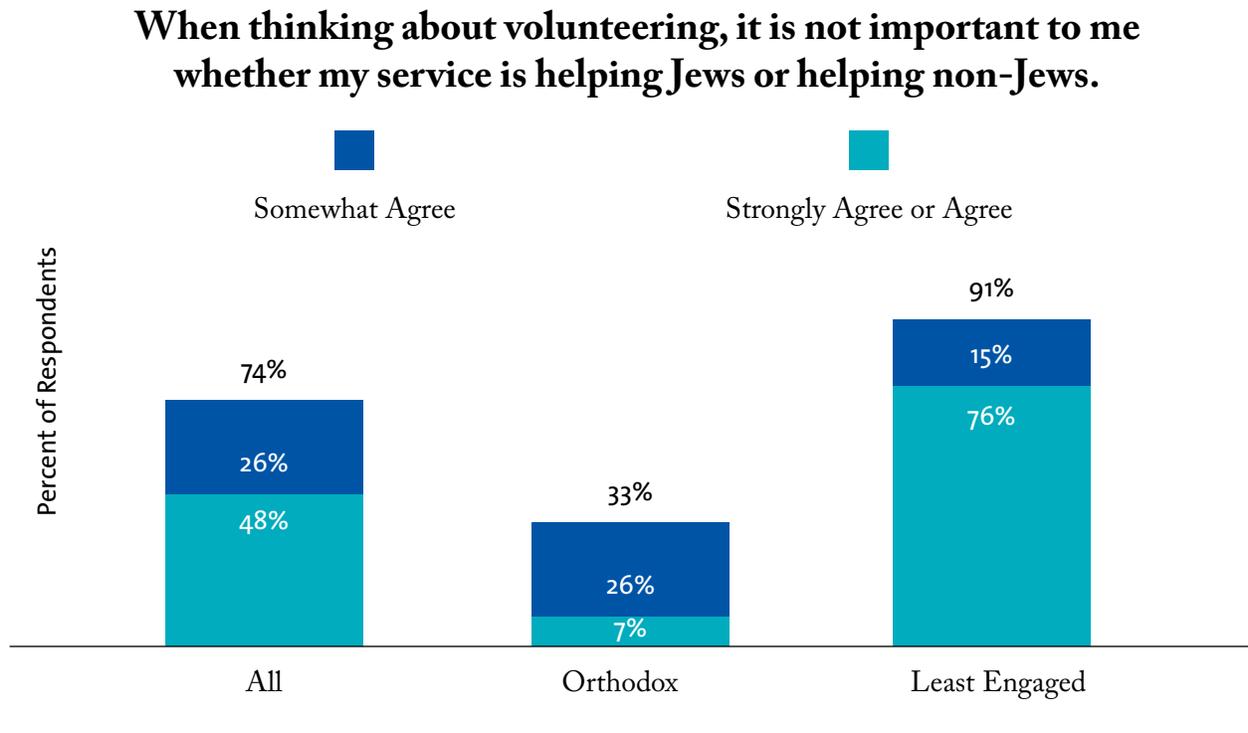


Figure 37: Comparing All Respondents, Orthodox and the Least Engaged: “When thinking about volunteering, it is not important to me whether my service is helping Jews or helping non-Jews.” Strongly Agree and Somewhat Agree



Just over one-quarter of all respondents (26%) reported that they preferred to do service that primarily helps Jews. Again, the biggest differences were evident between Orthodox and those considered ‘least engaged.’ 67% of the Orthodox and only 9% of those ‘least engaged’ reporting that they preferred to do service that primarily helps Jews.

Figure 38: “When I think about volunteering, I primarily prefer to do service that helps other Jews.” Strongly and Somewhat Agree Totals

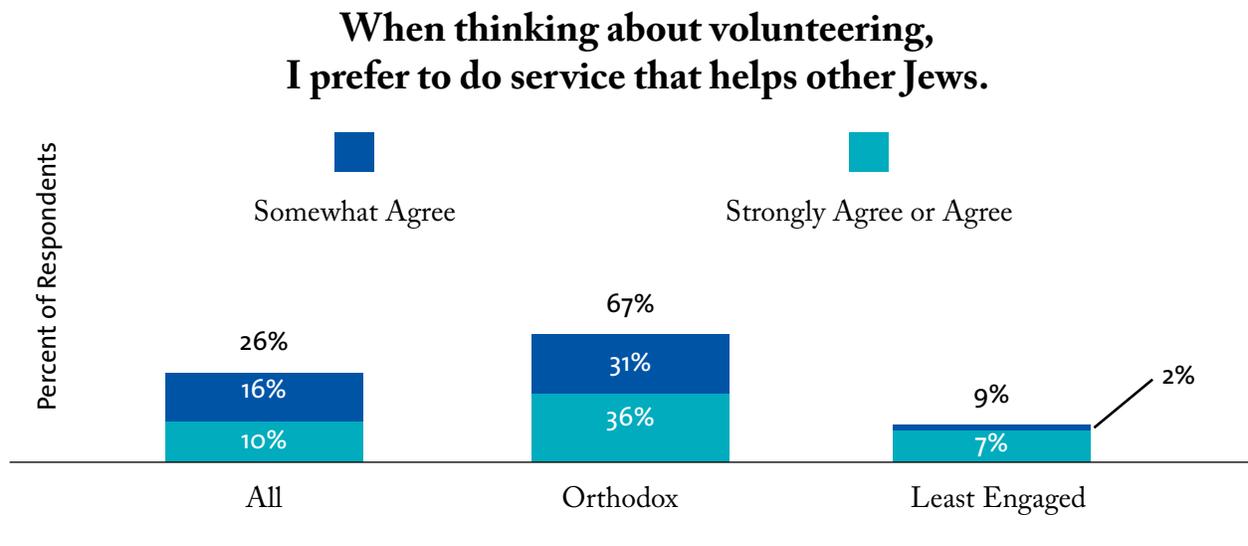
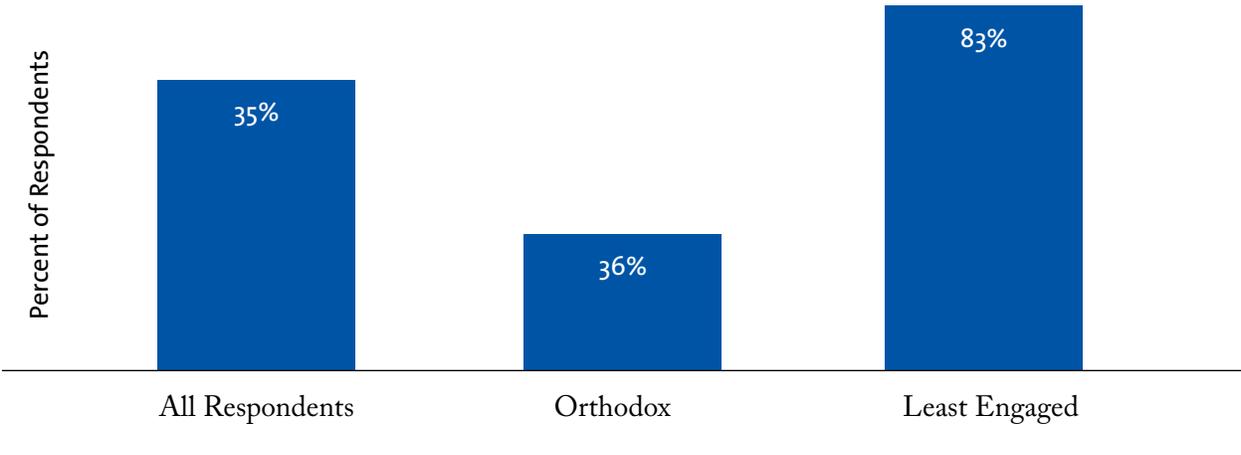


Figure 39: “When thinking about volunteering, which of the following statements comes closest to your point of view?” Strongly and Somewhat Agree

It does not matter to me whether I am volunteering with a Jewish or non-Jewish organization.



THINKING ABOUT SERVICE AFTER IJSL IN ISRAEL

We have presented data about a number of items concerned with the “Jewish Service Person” construct because of the consistent fashion in which these items demonstrate how, even among alumni of Israel-based IJSL programs, where generally they have been working alongside Jews to serve other Jews, there is a strong universalistic tendency underpinning their understanding of the sources of service and its application. Service, they indicate, does have some Jewish sources and can be applied to Jews, but this remains at best an incomplete expression of its meaning and significance.

We do not know if this universalistic tendency has been moderated by having spent time in Israel, since we have no pre-program data on which to draw, but it is striking how even after (despite) spending time in Israel – a strongly particularistic Jewish context – this tendency remains strong. It suggests that if this is how respondents think about service even after they have been in Israel, they may be persuaded to enroll in programs by a marketing approach that depicts these experiences in similarly universalistic terms.

EXPERIENCING ISRAEL THROUGH THE PRISM OF SERVICE-LEARNING

“Doing service in Israel as a Jew, you have an immediate connection. It’s a jumping off point that leads to so much more.”

– Shaina, age 25

On the whole, survey respondents felt that there were many additional benefits from doing service specifically in Israel. Indeed, while their views of service have not been narrowed by participating in an Israel-based program, their appreciation of the opportunities for and meaning in doing service in Israel has been greatly expanded.

- 79% of all respondents reported that they felt that young North American Jews can learn more about the nuances of life in Israel by doing a volunteer or service-learning program than by participating in a different Israel program for a similar length of time.
- 69% of all respondents reported that they felt that young North American Jews can learn more about the nuances of life in Israel by doing a volunteer or service-learning program than they can through any other means of Israel education or engagement.
- 78% of respondents agreed that Israel is home to many social change agents.

With respect to all three of these items, there were no major differences between subsamples of respondents. Again, this offers evidence of the consistent impact of experiences in Israel on perceptions of Israel, regardless of the profile or original motivations of respondents before they started programs.

“Israel is the country of the Jewish people, where Jewish values, lifestyles, and practice come to life in many ways. Although a person can feel that they understand Israel, being a tourist in Israel enables you to see Israel from a superficial lens. Being immersed in Israeli society changes perspectives completely. For example, although I had spent a year and a half studying in Jerusalem, I had no idea until my experience on [my program] how differently the periphery is treated.”

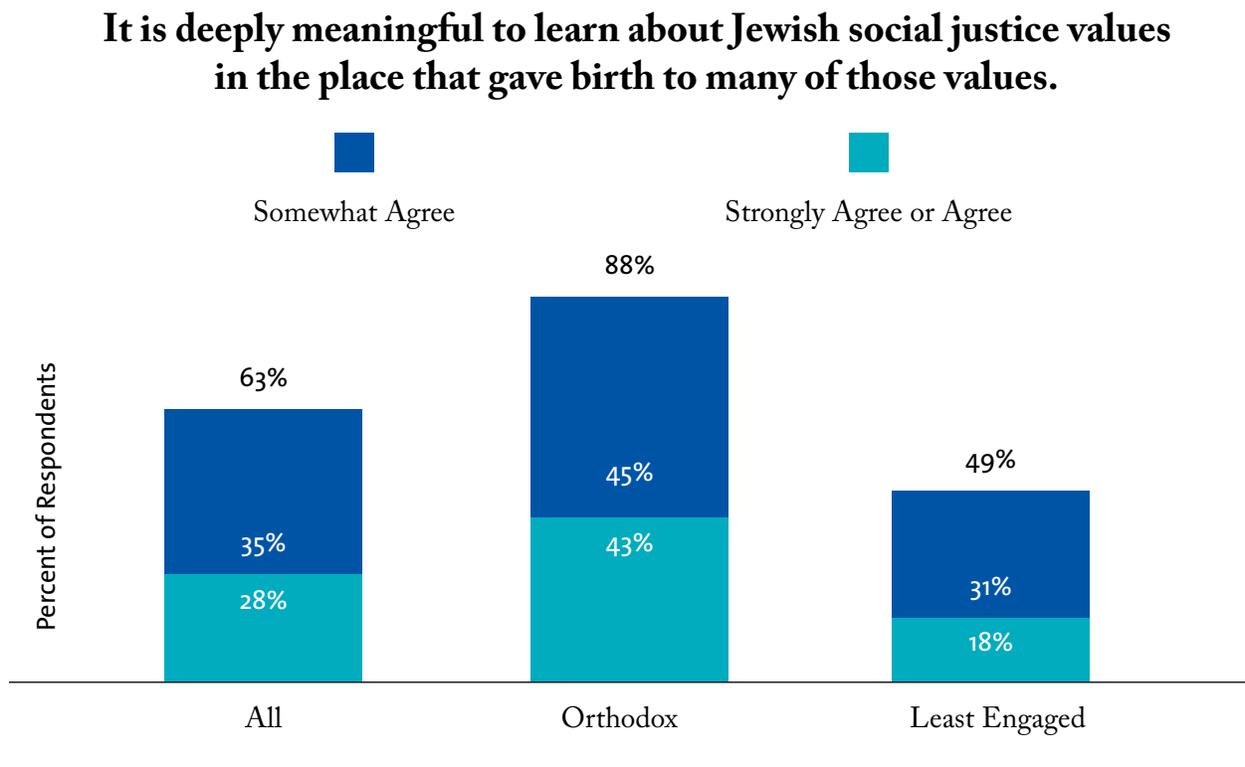
– Orit, age 21

It is noticeable that differences between how subsamples think about doing service specifically in Israel surface only when respondents were asked to think about such questions through the prism of particularistic values (for example, the notion that social justice values originated in Ancient Israel). Thus, close to two-thirds (63%) of all survey respondents reported that it is deeply meaningful to learn about Jewish social justice values in the place that gave birth to many of those values. In this instance, while 88% of Orthodox respondents reported that they agree with this statement, only 49% of the ‘least engaged’ did so.

“Israel is the manifestation of the Jewish people. It should be the place where Jewish values are expressed and actualized at their best, and it should be a moral light unto the nations. Doing service work in Israel is one of the best and purest ways to take responsibility for the plight of the Jewish people and to make sure that the Jewish people are a moral, just nation.”

– Rena, age 20

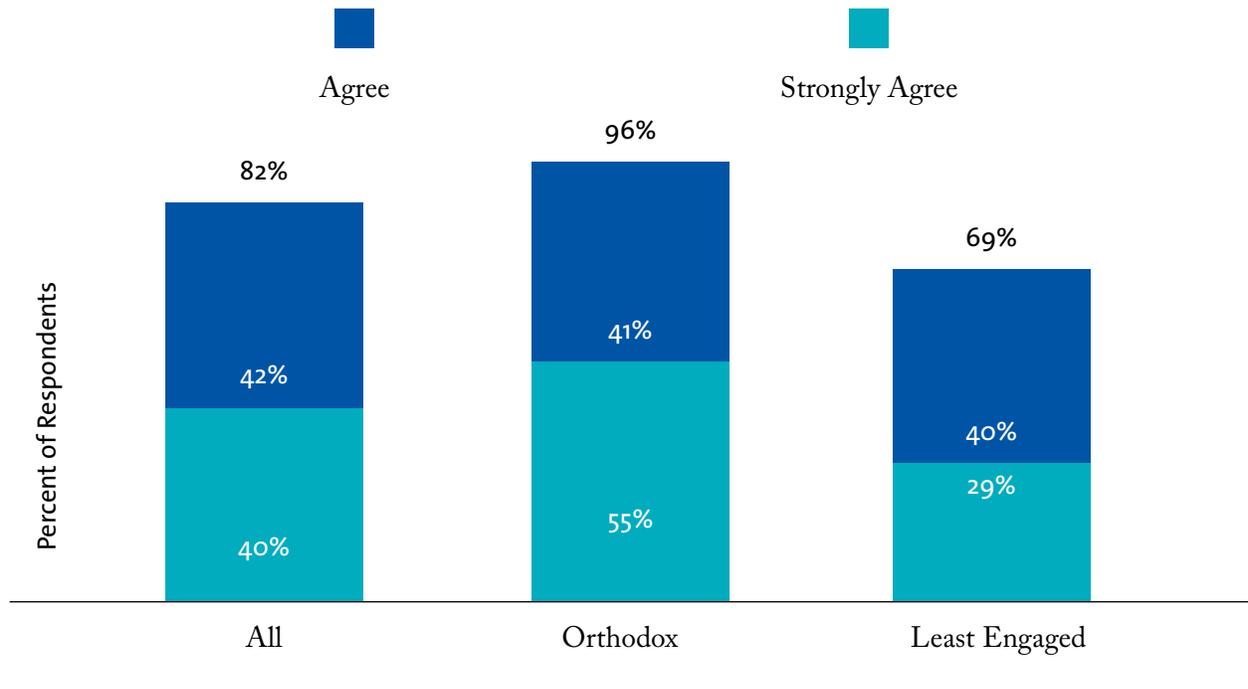
Figure 40: “It is deeply meaningful to learn about Jewish social justice values in the place that gave birth to many of those values.” Strongly and Agree: All Respondents, Orthodox and Least Engaged



A mirror image of these patterns is observed when respondents were asked to consider whether Jews around the world, and not just Israelis, have a responsibility to promote social justice in Israel. Eighty-two percent (82%) of respondents strongly agreed. Again, the biggest differences were evident between respondents who identified as Orthodox (96%) and those who are considered ‘least engaged’ (69%).

Figure 41: “Jews around the world, and not just Israelis, have a responsibility to promote social justice in Israel.” Strongly Agree and Agree: All, Orthodox and Least Engaged

Jews around the world, and not just Israelis, have a responsibility to promote social justice in Israel.



“Israel is one of the only things that the world Jewish community has as a common ground and if you want to take responsibility for the Jewish people, that can only be done completely and holistically in Israel. In addition, what happens in Israel affects Jews everywhere and it’s important to be an active part of this narrative.

– Talia, age 21

Two items asked respondents to consider the special benefits of a service or volunteer experience in Israel in terms of their educational impact for the participant. In this instance – absent any strongly particularistic dimension like those in the previous items – there are minimal differences between population sub-samples. Thus, 82% of all respondents reported that Israel provides an opportunity for a holistic Jewish experience in ways that other countries do not. Sixty-nine percent (69%) reported that working with non-Jewish minorities takes on a different meaning in the Jewish state than it does in other parts of the world.

“My work on Arab-Jewish co-existence in the program has enriched and strengthened my belief that helping non-Jews in Israel is a positive Jewish act, and is something that is good and important for Israel.”

– Nir, age 29

“Doing service in Israel provides a concrete connection to the Jewish people. It enabled me to feel more connected to both Israel and the Jewish people. If I were to have done this service learning in another country, I would have connected to that group of people but the connection would not have been as wide.”

– Charlie, age 21

CODA: COMPARISON WITH VOLUNTEERING + VALUES STUDY

Items from Repair the World’s “Volunteering + Values”⁹ (V+V) survey instrument were included in the Israel-based IIJSL survey instrument in order to allow comparisons between the general young adult, North American Jewish population and the specific population of participants of IIJSL programs.

Respondents were provided with a list of reasons for volunteering and were asked to rate them on a seven-point scale where 1 was not at all a reason and 7 was a major reason. Statistical analysis was conducted and it was determined that these two groups (more than 850 respondents in the V+V study, and more than 300 respondent in the IIJSL study) are similar to one another to such a degree that they can be directly compared with one another.¹⁰

⁹ Chertok, F., Gerstein, J., Tobias, J., Rosin, S. & Boxer, M. (2011). Volunteering + Values: A Repair the World Report on Jewish Young Adults, Technical Report. New York: Repair the World.

¹⁰ A t-test was utilized to examine the difference in mean values across these two groups with different sizes of respondents.

Figure 42: Reasons for Volunteering: Comparison of Mean Scores: Israel-Based IJSL and V+V Respondents



On the whole, respondents of the IJSL rated all reasons higher than did respondents of the V+V. The difference between them was greatest in relation to the item “to meet new people who share [their] interests and values,” with IJSL respondents scoring a full 1.00 point higher. Neither group related strongly to the notion of “Acting as an ambassador for the Jewish community,” but IJSL survey respondents rated this reason for volunteering 0.71 point higher than did respondents of the V+V.

CONCLUSION

Participating in an IJSL program located in Israel does not seem to have diminished the universalistic perspective with which most respondents think about such matters, although, absent pre-program data with which to compare these responses, such a conclusion cannot be stated with complete certainty. When they reflect on the relationships between service and Jewish values, it is only Orthodox respondents who strongly associate their understanding of service with Jewish sources and applications.

At the same time, after having participated in an Israel-based program, respondents do express an enlarged sense of the meaningfulness and possibilities of service in Israel. This sense is narrowed only when translated in to particularistic Jewish terms, such as the idea that Ancient Israel gave birth to social justice values.

VIII. INSIGHTS AND THEIR LIMITATIONS

Israel-based IJSL programs offer an instructive case of the power of context and content. Based in Israel, they draw back to the country individuals who have had at least some experience of the place and want now to develop or give stronger expression to their connection. These programs are not vehicles for bringing first-time visitors to Israel. If funders are interested in Israel-based IJSL programs playing such a role, then market research is needed to see whether there are indeed prospective participants who fit such a profile. However, as the total number of Birthright alumni increases, it is possible that there will anyway be increased demand – if appropriately cultivated –for returnee-oriented programs that provide a more nuanced perspective on life in the Jewish state.

The context of the programs in Israel surely accounts for the strong and consistently positive impact on Israel-related attitudinal and behavioral outcomes that participants report, whatever their motivations or profile when they came to the program. In this respect, our study allays concerns that exposure to Israel's social problems and difficulties will alienate emergent North American Jewish adults. On the contrary, exposure to Israel's challenges within the context of service seems to have intensified participants' connection to the society and, their appetite both to learn more and to play a role in addressing Israel's challenges. Of course, a full appreciation of this effect will only be possible through further comparison with other Israel-based, non-IJSL programs that serve similar populations, and through conducting pre- and post-program analysis in order to assess impact through means other than respondent (alumni) self-reporting.

Context is only part of the story when it comes to Israel-based IJSL programs. Content is highly important too. These programs provide a gateway to an intensive experience of service that – as far as our data enables us to know – only a minority of participants have previously tasted. (Our study actually reveals that more precise data is needed about the volunteer and service experiences of Jewish young adults before they embark on such programs.) As far as we can tell, Israel-based IJSL programs serve as a portal to the experience of service. The programs' location in Israel is a decisive draw in attracting participants, but their geographic location does not seem to have diminished the strongly universalistic values with which participants conceive of service and its applications. Evidently, these programs provide an intense experience of service. But, again, a full sense of their impact will only be possible through comparison with other programs; in this instance comparison with other IJSL programs around the world.

As indicated in a number of places above, while the programs seem to have been quite successful in cultivating positive Jewish attitudes, they are less effective in cultivating Jewish behaviors, especially those that take participants outside the norms within which they usually act. This might be because most participants have limited interest in developing such outcomes, or because some participants actually come into programs having reached a ceiling of engagement.

If producing such outcomes is a desired consequence of these programs, then funders and program providers will need to develop ways to stimulate appropriate program components that can produce such effects. This effort should also be linked to more systematic research on individual program elements and components, and their consequent effect.

This research hints at the challenges involved in cultivating the “Jewish Service Person” identity. An individual who embodies such an identity – someone who conceives of service in Jewish terms and engages in service because they see it as a Jewish value – does not directly emerge from the experience of a Jewish service program in the Jewish state, especially when service is a value so readily appreciated in universalistic and humanistic terms by Jewish young adults.

A last outcome not touched by the remit of this study relates to the impacts of such programs on host communities in Israel. A further way to confirm the programs’ value is to examine not only their impact on North American participants but also on those with whom participants come to work. Determining such effects would be fully aligned with the ethos of the programs at the heart of this study and their mission of service.

APPENDIX 1: ISRAEL-BASED SERVICE PROGRAM ALUMNI SURVEY INSTRUMENT

Introduction

This survey is part of a first-of-its-kind study exploring the experiences of North American young Jewish adults who participate in volunteer/service-learning programs based in Israel.

The study has been commissioned by Repair the World and The Jewish Agency for Israel and is being carried out in consultation with the leadership of a wide array of Israel-based volunteer/service-learning programs. For more information about Repair the World, please visit weRepair.org. For more information about The Jewish Agency, please visit www.jafi.org.

Your candid feedback is extremely important. Rest assured, nothing you share will be attributable to you personally and the information you provide will only be summarized by the research team in the aggregate.

This survey is expected to take approximately 15-20 minutes of your time.

Completing the survey will enter you into a drawing for an iPad 2.

If you have any questions or concerns, including any difficulty in accessing or completing the survey, please contact Brittany Waxman at bwaxman@rosofconsulting.com or 510-848-2502. Additional information about Rosov Consulting may be found online at rosofconsulting.com.

Thank you again for your participation.

*** 1. Please indicate the Israel-based service program in which you participated. If you have participated in more than one such program, please select the most recent program in which you participated.**

- HabonimDror Work Shop - Kaveret Portion, HabonimDror
 - Galilee Fellowship, LivnotU'Lehibanot
 - Ma'aseOlam - NIF, Ya'adimL'Tzafon
 - Otzma, United Jewish Communities & The Jewish Agency Dept. of Jewish-Zionist Education
 - TikkunOlam in Tel Aviv-Jaffa - Year Program BinaMerhavim
 - TikkunOlam in Tel Aviv-Jaffa - Semester Program BinaMerhavim
 - Yahel Social Change - Semester Program
 - Yahel Social Change - Year Program
 - Counterpoint Israel, Yeshiva University Center for the Jewish Future
 - ITF - Israel Pathways, Tlalim Conference, Events & Recreation Ltd.
 - ITF - Ma'aseOlam, Ya'adimL'Tzafon
 - ITF - Israel Experience, The Israel Experience- Educational Tourism Services Co. LTD
 - ITF - Otzma, Jewish Federations of North America
 - ITF - Oranim, Oranim Educational Initiatives
 - Other (please specify)
-

*** 2. When did you participate in this program?**

- 2009-2010
- 2010-2011
- 2011-2012

***3. At the time you applied to the program, were you**

- a high school graduate attending college in the fall
- a high school graduate on a "gap year" before college
- a college freshman (1st year)
- a college sophomore (2nd year)
- college junior (3rd year)
- a college senior (4th year)
- a college student (5th year or beyond)
- studying for a Master's degree (e.g. MA, MBA, MSW, MS)
- studying for a Doctoral degree (e.g. PhD, EdD)
- studying for a professional degree (e.g. MD, JD)
- working full- or near full-time (primarily career-focused, e.g. a non-student)
- unemployed or working part-time (primarily career-focused, e.g. a non-student)
- Other (please describe)

***4. If you were in school when you applied to the program, what was your major or academic focus, if any?**

SECTION II: MOTIVATION TO PARTICIPATE

***5. Prior to the program, had you participated in any of the following? (check as many as apply)**

	No	Yes	Check the box if the program was under Jewish auspices
A 1-2 week immersive volunteer program	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
A 2+ week to 12 week immersive volunteer program	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
A 12+ week or longer immersive volunteer program	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

If you participated in any type of program described above, regardless of whether under Jewish auspices, what was the name of the program, and where did you volunteer/serve (i.e. in North America, Israel, or Other)?

***6. Prior to the program, had you been to Israel before? [If No, SKIP to Q9; If Yes, proceed to Q7]**

- Yes
- No

***7. Please check all that apply (regarding your pre-program visits to Israel):**

- I went on a family trip or trips
 - I participated in a high school trip or teen travel program
 - I lived in Israel on my own, not in the context of a specific program
 - I went on Taglit-Birthright Israel
 - I studied in a yeshiva or other Jewish studies program
 - I did a study abroad program
 - Other
-

***8. Prior to the program, how much time, in total, had you spent in Israel?**

- None, I'd never been there before
- Less than a month
- 1 to 3 months
- More than 3 months, less than a year
- More than a year

The next two questions ask you to reflect on other programs that you may have considered, applied to, and/or been accepted to and decided not to attend.

***9. In and around your application to the program, did you... (Check all that apply)**

	in Israel?	in North America	in another country (outside of Israel or North America)	Not applicable
consider applying to other volunteer/service-learning programs...	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
actually apply to other volunteer/service-learning programs...	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
turn down an acceptance to other volunteer/service- learning programs...	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

***10. In and around your application to the program, did you... (Check all that apply)**

	in Israel?	in North America	in another country (outside of Israel or North America)	Not applicable
consider applying to any program other than a volunteer/service-learning program?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
actually apply to any program other than a volunteer/service-learning program...	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
turn down an acceptance to any program other than a volunteer/service-learning program...	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

If you selected any boxes above in Q9 or Q10 (other than 'Not applicable'), please tell us the reason(s) why you ultimately chose to participate in your (Israel-based volunteer/service-learning) program:

This next series of questions focuses solely on the Israel-based volunteer/service-learning program in which you most recently participated.

***11. How important were each of the following in your decision to apply to the program? [RANDOM]**

	Not at All	A Little	Somewhat	Very Much
I wanted to have genuine contact with people from different backgrounds	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I finished one thing and wasn't sure what I was going to do next	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The program cost was affordable	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I wasn't sure when else I would have the opportunity to live abroad	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I wanted to enhance my resume or professional experience	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I wanted to learn more about Israeli society	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I knew other people who had done the program and liked it	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I wanted to learn or practice a foreign language	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I wanted to learn new skills	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I wanted to have fun	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I wanted exposure to a different side of Israel than what is normally portrayed in the media	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Other (please specify)

***12. I received (or will receive) academic credit for participating in the program [If No, SKIP to Q14; If Yes, proceed to Q13]**

- Yes
- No

***13. When you were deciding whether or not to apply to the program, how important a factor was receiving academic credit?**

- Not at All
- A Little
- Somewhat
- Very Much

***14. How important were each of the following in your decision to apply to the program? [RANDOM]**

	Not at All	A Little	Somewhat	Very Much
I wanted to visit Israel	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I wanted to be part of something larger than myself	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I consider working to make the world a better place to be a Jewish act	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I believe that working to make the world a better place is a religious obligation for Jews	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I wanted to act as an ambassador for the Jewish community	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I wanted to make a difference in people's lives	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I believe that working toward social justice is a Jewish value	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I believe it is a Jewish value to help those in need	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I wanted to work on issues about which I care deeply	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

***15. When considering your motivations to participate in the program, which of the following two statements more accurately reflects your feelings at the time? [RANDOM]**

- My primary interest was coming to Israel; participating in a volunteer/service-learning program was secondary
- My primary interest was participating in a volunteer/service-learning program; coming to Israel was secondary

SECTION III: IMPACT OF YOUR EXPERIENCE

The following questions ask you to reflect upon the impact of your participation in the program.

***16. Please rate the following program elements based on their contribution (negative, none, or positive) to meeting the goals that the program had for you as a participant:**

	Negative contribution	No contribution	Minimal positive contribution	Moderate positive contribution	High positive contribution	N/A Not a component of the program
Your program staff/madrichim	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Living with local community residents	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Communal living with my cohort	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The level of group cohesion/bonding	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Nature of service work	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Volunteering and/or performing service alongside local community members	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
General interactions with local community members (during the program)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Learning and reflection sessions facilitated by peers and/or group leader(s)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Jewish practice and celebration	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

***17. Since the program, have you participated in any of the following? (check as many as apply)**

	No	Yes	Check the box if the program was under Jewish auspices
A 1-2 week immersive volunteer program	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
A 2+ week to 12 week immersive volunteer program	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
A 12+ week or longer immersive volunteer program	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

If, since the program, you have participated in any type of program described above, regardless of whether under Jewish auspices, what was the name of the program, and where did you volunteer/serve (i.e. in North America, Israel, or Other)?

***18. Since the program, how much time, in total, have you spent in Israel? [If None, SKIP to Q20; Otherwise, proceed to Q19]**

- None
- Less than a month
- 1 to 3 months
- More than 3 months, less than a year
- More than a year

***19. Was that time in Israel...?**

- an immediate continuation after your program?
- a return trip to Israel at another time?
- all of the above?

***20. To what extent, if any, did participating in the program increase your activity level in any of the following (in the time since you completed the program)?**

	Not at All	To a small extent	To a moderate extent	To a great extent
Encouraging someone to visit Israel	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Making a donation to an Israel-based organization	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Maintaining contact with Israeli peers that you met during the program	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Following news stories about Israeli society	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Learning more about Israel	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Attending a rally or meeting in solidarity with Israel	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

***21. To what extent, if any, did participating in the program increase your activity level in any of the following (in the time since you completed the program)?**

	Not at All	To a small extent	To a moderate extent	To a great extent
Celebrating Shabbat and Jewish holidays	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Visiting Jewish communities in other parts of the world	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Engaging in Jewish rituals with family and friends	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Studying Jewish texts	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Making a donation to a Jewish organization in North America	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Getting involved in Jewish organizations in North America	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Learning more about Jewish arts and culture	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Attending a synagogue or independent minyan	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

***22. To what extent did your experience in this program in Israel strengthen your... [RANDOM]**

	Not at All	To a small extent	To a moderate extent	To a great extent
Connection to your Jewish heritage and identity	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Commitment to social justice	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Connection to your local Jewish community	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Interest in learning more about Israel	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Connection to Jewish customs and traditions	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Connection to Israel	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Connection to other Jews around the world	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

***23. Since you completed the program, to what extent have your conversations about the following topics increased?**

	Not at All	Increased Moderately	Increased Significantly
Israeli politics	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Religion	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The Jewish community	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Social justice	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Places you visited as part of the program	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Issues you were exposed to as part of the program	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

***24. As a result of the program, would you say that your Hebrew proficiency has**

- N/A, I don't speak Hebrew
- Stayed about the same
- Somewhat increased
- Greatly increased

The following two questions present different pairs of statements. For each pair, please indicate which statement comes closer to your own point of view, and whether you strongly or somewhat agree with the selected statement.

***25. When I take action to make the world a better place, I usually consider it an action based on Jewish values.**

OR

When I take action to make the world a better place, I do not usually consider it an action based on Jewish values.

- Strongly agree with the first statement
- Somewhat agree with the first statement
- Somewhat agree with the second statement
- Strongly agree with the second statement

Would you say that your answer has at all been influenced by your experience on the program?

Why or why not? Please explain:

***26. When thinking about volunteering, I prefer to do service that primarily helps other Jews.**

OR

When thinking about volunteering, it is not important to me whether my service is helping Jewish or helping non-Jews.

- Strongly agree with the first statement
- Somewhat agree with the first statement
- Somewhat agree with the second statement
- Strongly agree with the second statement

Would you say that your answer has at all been influenced by your experience on the program?

Why or why not? Please explain:

***27. When thinking about your preferences for volunteering, which of the following statements comes closest to your point of view?**

- I prefer to volunteer with Jewish organizations or synagogues
- I prefer to volunteer with non-Jewish organizations
- It does not matter to me whether I am volunteering with a Jewish or non-Jewish organization

Would you say that your answer has at all been influenced by your experience on the program?

Why or why not? Please explain:

***28. Here are some reasons that people give for volunteering. For each reason, please indicate how much of a reason it is to you for volunteering. Using a scale from 1-7 where 1 means not at all a reason and 7 means a major reason. [RANDOM]**

	Not at all a reason	1	2	3	4	5	6	Major reason
To meet new people who share my interests and values	<input type="radio"/>							
Because I believe that working toward social justice is a Jewish value	<input type="radio"/>							
Because I consider working to make the world a better place to be a Jewish act	<input type="radio"/>							
To make a difference in people's lives	<input type="radio"/>							
To act as an ambassador for the Jewish community	<input type="radio"/>							
Because working to make the world a better place is my responsibility as a human being	<input type="radio"/>							
Because I believe it is a Jewish value to help those in need	<input type="radio"/>							
Because working to make the world a better place is a religious obligation for Jews	<input type="radio"/>							

***29. To what extent do you agree or disagree with the following statements?**

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Jews around the world, and not just Israelis, have a responsibility to promote social justice in Israel	<input type="radio"/>				
Young North American Jews can learn more about the nuances of life in Israel by doing a volunteer/service-learning program than by participating in a different Israel program for a similar length of time.	<input type="radio"/>				
Israel provides an opportunity for a holistic Jewish experience in ways that other countries do not	<input type="radio"/>				
Working with non-Jewish minorities takes on a different meaning in the Jewish State than it does in other parts of the world	<input type="radio"/>				
Israel is home to many inspiring social change agents	<input type="radio"/>				
Young North American Jews can learn more about the nuances of life in Israel by doing an immersive volunteer/service-learning program than they can through any other means of Israel education or engagement (that you have experienced)	<input type="radio"/>				
It is deeply meaningful to learn about Jewish social justice values in the place that gave birth to many of those values	<input type="radio"/>				

***30. To what extent do you agree or disagree with following statements.**

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
As a result of the program I feel I am more effective at exercising leadership	<input type="radio"/>				
As a result of the program I have a clearer sense of my academic or career goals	<input type="radio"/>				
As a result of the program I have a clearer sense of where my life is headed	<input type="radio"/>				
As a result of the program I can better articulate the connection between social justice and Jewish values	<input type="radio"/>				
As a result of this program I can better articulate for myself how my Jewish values drive my commitment to service and volunteerism	<input type="radio"/>				
As a result of this program I feel a stronger sense of connection to Israel	<input type="radio"/>				
As a result of this program I have a more nuanced understanding of Israeli society	<input type="radio"/>				
As a result of this program I feel a stronger connection between myself and other Jews around the world	<input type="radio"/>				
As a result of this program I feel a stronger connection to other Jews at home	<input type="radio"/>				

***31. If you had to make the case for why it is critical to bring young North American Jews to Israel, to engage in service, what would you say? And if you don't think that there is any special reason why this should happen, help us to understand why not. In other words, what, if any, is the unique value-add of doing service in Israel, as opposed to doing it somewhere else?**

***32. What, if anything, do you wish we had asked you about in order to more fully understand your experience during and since the program? Why?**

***33. If there's a specific highlight from your experience or story that you'd like to share, please include it here.**

ABOUT YOU

***34. Date of Birth (MM/DD/YYYY):**

***35. Gender- I identify as:**

- Female
- Male

***36. Which of the following best describes your Jewish denominational identity?**

- Not applicable, I'm not Jewish
- Conservative
- Orthodox
- Reform
- Reconstructionist
- Renewal
- Just Jewish
- Something else (please specify):

***37. How would you describe your racial identity?**

***38. How would you describe your ethnic identity?**

***39. Are you CURRENTLY... [select one]**

- a high school graduate attending college in the fall
 - a high school graduate on a “gap year” before college
 - a college freshman (1st year)
 - a college sophomore (2nd year)
 - a college junior (3rd year)
 - a college senior (4th year)
 - a college student (5th year or beyond)
 - studying for a Master’s degree (e.g. MA, MBA, MSW, MS)
 - studying for a Doctoral degree (e.g. PhD, EdD)
 - studying for a professional degree (e.g. MD, JD)
 - working full- or near full-time (primarily career-focused, e.g. a non-student)
 - unemployed or working part-time (primarily career-focused, e.g. a non-student)
 - Other (please describe)
-

40. Current school (if applicable):

41. Current major or academic focus (if applicable):

***42. If not currently in school, please list the school you most recently attended:**

***43. Which of the following best describes your primary employer?**

- A for-profit company
- A local, state or national government organization
- A not-for-profit organization
- Self-employed

***44. (If your primary employer is a for-profit company or a not-for-profit) Is that company or organization specifically Jewish or engaged in specifically-Jewish arenas?**

- Yes
- No

***45. Growing up, did you attend, work at or participate in any of the following:**

	No	Yes
An overnight camp that had Shabbat services and/or a Jewish education program	<input type="radio"/>	<input type="radio"/>
A Jewish Day School	<input type="radio"/>	<input type="radio"/>
A supplementary Jewish school, like Hebrew or Sunday school	<input type="radio"/>	<input type="radio"/>
A Jewish youth group	<input type="radio"/>	<input type="radio"/>
A Jewish teen service-learning program	<input type="radio"/>	<input type="radio"/>

***46. If you answered YES in the previous question, how many total years did you participate (i.e. work or attend)? (For seasonal activities, such as summer camp, please count each season as one year).**

	1 - 3	4 - 6	7 or more	N/A
An overnight camp that had Shabbat services and/or a Jewish education program	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
A Jewish Day School	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
A supplementary Jewish school, like Hebrew or Sunday school	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
A Jewish youth group	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
A Jewish teen service-learning program	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

***47. If you participated in Yeshiva University's Counterpoint Israel program, please check Yes. If you did not, check No. [If No, SKIP to Q55; If Yes, proceed to Q48]**

- Yes (I participated in Counterpoint Israel)
- No (I did not participate in Counterpoint Israel)

COUNTERPOINT ISRAEL ALUMNI QUESTIONS

Counterpoint hopes that its participants ultimately commit themselves to the fields of education and/or communal service -- either as volunteer lay leaders or professionals. Please answer the following questions in this regard.

48. Are you...

	No	Yes
Currently working in the field of education	<input type="radio"/>	<input type="radio"/>
Currently volunteering in the field of education	<input type="radio"/>	<input type="radio"/>

49. If YES to either of the above (in Q48), to what extent, if any, was your participation in the field of education influenced by Counterpoint?

- To no extent
- To a slight extent
- To a moderate extent
- To a great extent

50. Are you...

- currently working in the field of communal service
- currently volunteering in the field of communal service

51. If YES to either of the above (in Q50), to what extent, if any, was your participation in the field of communal service influenced by Counterpoint?

- To no extent
- To a slight extent
- To a moderate extent
- To a great extent

52. For the statements below, please indicate the extent to which you agree or disagree with the statement.

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Playing a role in Jewish education is more important to me than playing a role in general education	<input type="radio"/>				
Playing a role in Jewish communal work is more important to me than playing a role in general communal work	<input type="radio"/>				

53. The items below are intended to assess your interest in further Counterpoint-related opportunities. Please check 'Yes' if the statement applies to you, 'No' if the statement does not apply to you.

	No	Yes
I would consider spending another summer on Counterpoint Israel	<input type="radio"/>	<input type="radio"/>
I would consider going on a yearlong Counterpoint Israel-style program	<input type="radio"/>	<input type="radio"/>
I am currently seeking more Counterpoint Israel-style opportunities	<input type="radio"/>	<input type="radio"/>

Comments

54. In your opinion, which of the following is the strongest factor preventing other students from applying to Counterpoint?

- Needing to enroll in summer school
- Other summer camp opportunities
- Jobs
- Internships
- Needing a break / vacation
- Other (please specify)

55. Please use this space to share any other comments or feedback you might have:

56. If you're interested in learning more about the study, please provide your full name in the box below.

iPad Drawing Information

Rules: Eligibility is limited to alumni of Israel-based Jewish-service programs who complete the survey between April 25 and May 6th, 2012 (inclusive) and current program participants who complete the survey between May 28 and June 30, 2012. No purchase is necessary. Employees of Repair the World, The Jewish Agency for Israel and Rosov Consulting are excluded from participating. Individuals may enter the drawing only once. Your odds of winning are approximately 1 in 549 or about 0.18%. The iPad is estimated to have a value of \$499. There are no exchanges or cash awards: only a single iPad will be awarded to one program alum. Repair the World, The Jewish Agency for Israel and Rosov Consulting are not responsible for the condition of the iPad. Rosov Consulting will select the winner by random drawing shortly after the survey is closed and notify the winner by email. Only those who opt in can receive the prize. The iPad will be sent to the winning entry by mail by Repair the World. The sponsor of this incentive is Repair the World at 555 8th Ave, Ste. 1703, NY NY 10036 and 646.695.2700 and The Jewish Agency for Israel at 633 Third Avenue, 21st floor, New York, NY 10017. One additional iPad will be awarded to the program that has the highest response rate among the alumni who are invited to complete the survey.

By entering your email address below, you agree that you have read, understand, and agree to these rules.

57. Enter your email address in the box below if you agree that you have read, understood and agreed to these rules.

You've reached the end of the survey. Congratulations!

Your survey will be complete once you click the [Done] button.

APPENDIX 2: PARTICIPATING PROGRAM INFORMATION

Please note that the following chart is reflective of the 2011-2012 program year and does not necessarily reflect the programs' plans moving forward into 2012-2013, nor does it necessarily reflect the programs in 2009-2010 and 2010-2011, which were included in this research.

PROGRAM NAME	PROGRAM DESCRIPTION	PROGRAM LOCATION	PROGRAM LENGTH	YEAR PROGRAM FOUNDED	AGE OF PARTICIPANTS	DENOMINATIONAL AFFILIATION OF PROGRAM
Counterpoint Israel - Yeshiva University's Center for the Jewish Future	Yeshiva University (YU) is dedicated to melding the ancient traditions of Jewish law and life with the heritage of Western civilization through education. Counterpoint Israel offers Yeshiva University students a six-week summer service-learning course in Arad, Beer Sheva, Dimona, Kiryat Gat, and Kiryat Malachi. Students couple Jewish studies with direct service work, running a summer camp for underprivileged Israeli teens. The camp aims to empower the next generation of Israeli youth via exciting, Jewish values-driven activities. Beginning this year the program is becoming an accredited YU course.	Arad, Be'er Sheva, Dimona, Kiryat Gat, and Kiryat Malachi	6 weeks	2006	college and post-college (19-22)	Orthodox
Galilee Fellowship – Livnot U'Lehibanot	Livnot U'Lehibanot is a non-profit organization that has been running Israel programs for young Jewish adults with little Jewish background since 1980. Since 2011, Livnot U'Lehibanot has provided a four-week Israel summer program, known as the Galilee Fellowship, which includes four program components: experiential Jewish learning, community-service, hiking, and group building activities.	Galilee and Golan	4 weeks	2011	college and post-college (21-30)	Unaffiliated

PROGRAM NAME	PROGRAM DESCRIPTION	PROGRAM LOCATION	PROGRAM LENGTH	YEAR PROGRAM FOUNDED	AGE OF PARTICIPANTS	DENOMINATIONAL AFFILIATION OF PROGRAM
Habonim Dror Workshop in Israel – Kaveret Portion	Habonim Dror North America is the American Youth Movement of the Labor-Zionist Movement and has historically been involved in the struggle for an egalitarian and just society in Israel and in America. Habonim’s gap-year Workshop in Israel program focuses on learning about Israeli society and working with partners to develop communities based on values of equality, compassion and cooperative economics. In the second half of this year-long program, known as “Kaveret,” young adults engage in service-learning in partnership with Habonim’s partner, the Israeli youth group Ha’NoarHa’Oved V’Halomed (NOAL).	Akko, Haifa, Kibbutz Eshbal, Sahnin, Tamra, and Tiberias	4 months	2001	pre-college gap year (18-19)	Unaffiliated
ITF – Israel Experience	In 2011, Masa Israel Journey, a joint venture of the Government of Israel and The Jewish Agency for Israel, together with Israel’s Ministry of Education, launched Israel Teaching Fellows (ITF). ITF provides exceptional Jewish college graduates with the opportunity to address Israel’s educational achievement gap and the widespread underperformance of youth in low-income communities on a 10-month English teaching, service-learning program. Following an initial training period, Fellows live in small groups and teach for a minimum of 20 hours a week in schools. Fellows choose or design secondary volunteer projects in their communities. ITF works with a variety of program providers in different locations throughout Israel.	Ashkelon and Rishon-Le’zion	10 months	2011	post-college (ages 21-30) post-	Unaffiliated

PROGRAM NAME	PROGRAM DESCRIPTION	PROGRAM LOCATION	PROGRAM LENGTH	YEAR PROGRAM FOUNDED	AGE OF PARTICIPANTS	DENOMINATIONAL AFFILIATION OF PROGRAM
ITF – Israel Pathways	ITF - Israel Pathways, which is operated by the Tlilim-Authentic Israel organization, is based in Netanya. (See above for more information about the overarching ITF framework).	Be'erSheva and Netanya	10 months	2011	college (ages 21-30)	Unaffiliated
ITF – Israel Way Oranim	ITF - Israel Way Oranim is based in Ashdod and Ramla-Lod. (See above for more information about the overarching ITF framework).	Ashdod and Ramla-Lod	10 months	2011	post-college (ages 21-30)	Unaffiliated
ITF – Ma'aseOlam	ITF - Ma'aseOlam is based in Rehovot. Ma'aseOlam connects its Fellows with Israeli peers, allowing them to truly immerse themselves into Israeli society through joint programming and volunteer service, setting the stage for a deep and meaningful cultural exchange. Ma'aseOlam ties its program with the movement for social justice in Israel through professional volunteer and leadership development training, including: holistic pre-departure educational programs, Hebrew language classes, ongoing educational seminars, and guided tours throughout Israel. (See above for more information about the overarching ITF framework).	Rehovot	10 months	2011	post-college (ages 21-30)	Unaffiliated
ITF – OTZMA	ITF - OTZMA is based in Petach Tikvah. (See above for more information about the overarching ITF framework).	Petach Tikvah	10 months	2011	post-college (ages 21-30)	Unaffiliated

PROGRAM NAME	PROGRAM DESCRIPTION	PROGRAM LOCATION	PROGRAM LENGTH	YEAR PROGRAM FOUNDED	AGE OF PARTICIPANTS	DENOMINATIONAL AFFILIATION OF PROGRAM
Ma'aseOlam – New Israel Fund	Ma'aseOlam, a program within Ma'ase, a large established Israeli volunteer organization, is designed for Israelis and North Americans to volunteer together for 10 months in the social periphery of Israel, with an accompanying Jewish-values based educational program focused on identity and leadership. Ma'ase partnered with the New Israel Fund (NIF), which aims to advance democracy and equality for all Israelis, without regard to religion, race, gender or national identity on the post-college group.	Akko	10 months	2011	post-college (ages 21-30)	Unaffiliated
OTZMA - The Jewish Federations of North America	OTZMA is a service-based leadership development program that includes three components (revised model since 2009): 1) Immersion & Hebrew Studies (Ulpan, educational sessions and community service assignments); 2) community service in partner communities (three-month residential service assignments with related professional-level training); and 3) an unpaid internship at a nonprofit or on a kibbutz.	Part 1: Carmiel Part 2: Various communities around Israel Part 3: Tel Aviv or Jerusalem	5 or 10 months	1986	post-college (ages 20-30)	Unaffiliated

PROGRAM NAME	PROGRAM DESCRIPTION	PROGRAM LOCATION	PROGRAM LENGTH	YEAR PROGRAM FOUNDED	AGE OF PARTICIPANTS	DENOMINATIONAL AFFILIATION OF PROGRAM
Tikkun Olam in Tel Aviv-Jaffa	Tikkun Olam Tel Aviv-Jaffa aims to “generate a wave of social action in Southern Tel Aviv and Jaffa by strengthening existing social organizations and the local municipality, creating social change from within.” Participants live in low-income neighborhoods where they serve, volunteer and study. Participants choose to participate in either a Coexistence Track (Jewish-Arab dialogue and challenges) or Social Action Track (improving the quality of life for immigrants, refugees and minority populations in Israel). Tikkun Olam in Tel Aviv-Jaffa is a partnership between the Bina Center for Jewish Identity and Hebrew Culture, The Daniel Centers for Progressive Judaism and the Union for Reform Judaism.	Tel Aviv-Jaffa	5 and 10 months	2004	college and post-college (age 21-29)	Secular and Reform
Yahel Social Change	The Yahel Social Change Program combines hands-on volunteer work with in-depth learning and immersion. Yahel participants explore Israel by living, learning and volunteering alongside their peers from the local Ethiopian Israeli community. Yahel and its participants make meaningful contributions to Israeli society by working in collaboration with Friends by Nature - an Israeli grassroots organization working in the Ethiopian community in the fields of community empowerment and education.	Gedera	5 and 9 months	2010	college and post-college (ages 21-27)	Unaffiliated

APPENDIX 2: REPAIR THE WORLD'S STANDARDS OF PRACTICE

Introduction

Repair the World developed standards of practice for immersive Jewish service-learning(IJSL) programs to identify best practices in program design and implementation. These standards were developed using precursor documents and with significant input from practitioners and other stakeholders. (For background, please see page 4.)

1. Authentic Service: Participants engage in service that addresses genuine and unmet community needs.

Indicators:

- The program works in collaboration with community partners to establish a shared vision and set common goals to address community needs
- Service has demonstrable positive impact on communities and/or individuals served
- Service outcomes are valued by those being served
- Service is appropriate for participants' skills
- Sufficient service work is available to involve all participants throughout the program.

2. Integrated Jewish Learning, Contextual Learning and Reflection: The program has an educational framework that includes activities that (1) root the service that takes place during the program in Jewish learning and (2) deepen participants' understanding about the social, economic and historical context in which the service occurs.

Indicators:

- The learning (curriculum) is about the same subject matter and issues as the service and deepens participants' understanding of the need for and impact of the service activities
- The educational framework is articulated in writing ¹²
- The program combines reflection and learning in a way that is appropriate to the program model and service context
- The program incorporates multiple challenging reflection activities about the service and learning experiences and that prompt deep thinking and analysis about oneself, one's Jewish identity and one's relationship and responsibilities to the Jewish community and to society.

3. Program Design: Through its design and execution, the program achieves clearly articulated outcomes for participants and service recipients.

¹² There is not (yet) consistency across the field about the format in which the educational framework is articulated. The educational framework should include the underlying educational philosophy and assumptions and an overview of the educational content. Formats currently in use in the field include a combination of the following: overview of the program's educational philosophy; curriculum outline; syllabus; participant curriculum edition; facilitator curriculum edition; etc.

Indicators:

- Service is the central activity of the program and short-term programs include at least 25 hours of service per week
- Programs are focused on a particular community or issue in a way that enables participants to develop a nuanced understanding of the service activity and its context (e.g. there should not be a different service project in a different place every day)
- The program has sufficient duration and intensity to address community needs and meet specified participant outcomes
- Program activities directly relate to the program's intended outcomes

4. Diversity: The program develops understanding of diversity and mutual respect among and between participants and community members.

Indicators:

- Service and learning activities encourage participants to identify and analyze different points of view
- Participants are actively encouraged to understand and value the diverse backgrounds and perspectives of those offering and receiving service
- The program fosters cultural understanding through explicit cross-cultural training or another effective approach.

5. Progress Monitoring: The program assesses the quality of implementation and progress toward meeting goals and uses the results for improvement.

Indicators:

- The program collects evidence of the quality of service-learning from multiple sources throughout the service-learning experience and afterwards
- The program uses the evidence to improve the service-learning experience, both for participants and for those served, in the future.

6. Orientation: Preparation for the immersive program ensures that participants are well-prepared to engage fully in the immersive experience.

Indicators:

- Methods for participant recruitment and selection ensure that program requirements are clear to prospective participants and that their motivations for applying to the program are aligned with the program's design and objectives

- Before the service experience begins, participants are oriented to the mission and objectives of the program and any host agency or organization with which they will be working
- Before the service experience begins, participants are provided with training that enables them to perform the service effectively and respectfully

7. Reorientation

Indicators:

- Participants engage in activities to extend the impact of their experience on themselves, their peers and their home communities after the immersive experience ends. (For short-term programs this will typically take place after the immersion experience while for long-term programs, this may take place toward the program's conclusion.)
- Reorientation activities are aligned with the program's design and intended participant outcomes.

8. Well-Trained Facilitators: Educators/program leaders have formal training that is appropriate for their roles.

Indicators:

- Educators/program leaders are formally trained in relevant program areas such as facilitation of service projects; integrating Jewish learning, contextual learning and reflection; group dynamics and health and safety
- Program uses methods for evaluating and providing feedback for educators/program leaders.

Background

The Immersive Jewish service-learning Standards of Practice were developed in October, 2010 (as interim standards) and revised in October, 2011. While no longer titled, "interim," the standards will be informed in an ongoing way by the experiences of IJSL programs and of Repair the World and by work led by Repair the World across the programmatic field to evaluate program design and outcomes.

The standards were developed by Repair the World, IJSL practitioners and other experts. They are based on precursor documents, including:

- "K-12 Service-learning Standards for Quality Practice" developed by the National Youth Leadership Council
- "Educational Goals and Standards for Jewish-service Trips" developed by Rabbi David Rosenn for UJA-Federation of New York's Break New Ground initiative
- "Standards of Practice for Short-Term Service Programs" developed by the Charles and Lynn

Schusterman Family Foundation and supplemented by the Universal Jewish-service Vision developed for the May 2007 conference, From the Ground Up, Advancing Jewish-service

- Break Away's "The Eight Components of a Quality Alternative Break."

Standards of Practice for this young and diverse program field have some inherent limitations: First, because of the program field's diversity, full consensus on elements included in these standards is not yet possible. Second, many programs hold themselves to additional standards that they believe are very important but that do not reflect current practice across a broad range of programs. Both of these limiting factors mean that some programs will feel that some standards are too stringent and others are not stringent enough. Despite these limitations, we believe that the standards of practice will help to further develop a more clearly defined and unified program field in which programs are consistently of high quality and have significant positive impacts.

Repair the World anticipates that these standards will serve as a communication and assessment tool in several ways, including:

- As a criterion to inform Repair the World's IJSL grant-making and technical assistance offerings
- As a resource for IJSL programs to share with participants, community-based partners, funders and other stakeholders
- As a reference for Repair the World in its communication with current and emerging IJSL providers, secular service-learning providers, funders and other stakeholders.

Serving a Complex Israel: A report on Israel-based Immersive Jewish Service-learning

Submitted by Rosov Consulting
to Repair the World and The Jewish Agency for Israel
January, 2013

