You Shall Tell Your Children: An Evaluation Of The ICHEIC Service Corps

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Acknowledgements

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**Introduction**

_A survivor sees himself or herself as a messenger and guardian of secrets entrusted by the dead. A survivor fears he or she may be the last to remember, and the last to warn, the last to tell the tale that cannot be told, the tale that must be told in its totality, before it is too late, before the last witness leaves the stage and takes his awesome testimony back to the dead._

- Elie Wiesel, Report of the President’s Commission on the Holocaust, 1979

In spring 2004 the Sue and Leonard Miller Center of Judaic Studies and Weinberg Tzedek Hillel, a division of the Hillel Foundation for Jewish Campus Life, launched the ICHEIC Service Corps (ISC). Funded by the International Commission for Holocaust Era Insurance Claims (ICHEIC), the program was offered to students at the University of Miami and five New York City colleges, including both public and private institutions. During the 2005-06 academic year, the program continued at the University of Miami and at four of the original New York schools.

By providing support to elderly Nazi victims through the use of college-age friendly visitors, the ISC sought to address two concerns of the Jewish community. One goal was to provide companionship to Nazi victims as they age. Many elderly Nazi victims are approaching old age with fewer social and health resources as compared with other Jewish seniors. It is estimated that between 122,000 and 142,000 Nazi victims reside in the United States (NJPS, 2000; see also, Hahn et al., 2004). They have generally been characterized by their strength and adaptive success (Sadavoy, 1997; Danieli, 1994), but the aging of this population now presents a new set of challenges. Many of the normative aspects of old age (e.g., loss of loved ones, illness, and impaired functioning) may prove to be especially difficult for Nazi victims, who are vulnerable to re-traumatization and its attendant feelings of anxiety, panic, and depression (Levine 2001; Davidson, 1980; Sadavoy, 1997). According to NJPS 2000, a larger percentage of Nazi victims are below the poverty level (36% of Nazi victims vs. 6% of Jewish elderly), and a disproportionate number report that they cannot work due to disability (24% vs. 5%). Physical disability, in turn, is linked with weaker social networks and fewer contacts with friends and family (Newsom & Schulz, 1996).

The second goal of the ISC was to engage Jewish college students in an experience with the potential to strengthen their Jewish identity, their capacity to serve in leadership positions, and most importantly, their personal connection to and knowledge of the Holocaust. The need for such work is clear. Recent research (Sales and Saxe 2006), for example, shows that formal Jewish activities on college campuses capture only a minority of Jewish undergraduates, only 20% overall.

This report provides a summary of the findings of research conducted by the Cohen Center for Modern Jewish Studies (CMJS) on the 2005-06 ISC program. The purpose of the research was multifold: to understand the impact of the ISC on both students and survivors, to provide program administrators with feedback related to the continued development of the program, and to understand the potential to export the program to other sites in the U.S. and abroad. The research was designed to answer five interrelated questions.

- **Which students are attracted to the program?** To what extent does the program serve as an outreach tool, engaging Jewish students who have not otherwise been reached by Jewish organizations on campus? How do background factors such as religious identity or experience relate to the outcomes of the program?
• **What is the impact of different program elements on student participants?** The ISC program consists of several formal elements, including educational and reflection components, as well as the visits themselves. In addition, there are informal aspects of the program, including the development of camaraderie among the student visitors on each campus. How do students perceive different program elements and what types of change, cognitive or emotional, do the different program elements elicit?

• **What are the outcomes for student volunteers?** Two different but related types of outcomes might be expected for college student participants. Similar to other service learning opportunities, the ISC may lead to greater tolerance for people who are different, greater understanding of and sensitivity to the elderly, a heightened sense of civic responsibility, and personal satisfaction. In addition, the programmers explicitly intend for ISC to strengthen participants’ personal connection to and knowledge of the Holocaust.

• **How does participation affect Jewish identity and communal connections?** Does participation in the ISC lead Jewish students to stronger Jewish identities or to greater involvement in Jewish religious, social or academic connections on campus?

• **What is the impact on elderly participants?** One of the major goals of the ISC was to improve the quality of life of elderly survivors and, in particular, to address their social isolation. How does the development of an ongoing relationship with a college age visitor influence the lives of these seniors?

• **What are the implications of these findings for the expansion of the program to different sites and environments?** As ICHEIC begins to consider the dissemination of the ISC to other sites, both in the U.S. and abroad, it is important to identify and articulate the critical features of the program.
The ISC program was developed in parallel at two pilot sites. In both sites students were required, in addition to their visits with survivors, to attend reflection/enrichment classes and to maintain a journal describing their visits and a log documenting visit dates. Both programs also developed partnerships with outside social service organizations responsible for identifying and recruiting survivors as well as training and matching students. While these two pilot programs employed many similar strategies, they also represent different administrative and educational models.

The University of Miami program, housed in and administered by the Sue and Leonard Miller Center for Contemporary Judaic Studies and the George Feldenkrais Program in Judaic Studies, is academically integrated within the fabric of the larger university. The New York program represents a communally connected model. The New York office of Hillel: The Foundation for Jewish Campus Life, the umbrella organization that provides most of the Jewish social and religious programming on college campuses, sponsors and staffs the program. An overview of the differences between the Miami and New York versions of the program is presented in Table 1.

Table 1: Comparison of Miami and New York Program Models

<table>
<thead>
<tr>
<th>Administrative Agent</th>
<th>Miami Academically Integrated Model</th>
<th>New York Communally Connected Model</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Miller Center for Judaic Studies: Academic institute within University of Miami:</td>
<td>Hillel Foundation for Jewish Campus Life: umbrella organization for Jewish college students</td>
</tr>
<tr>
<td>Recruitment Strategies</td>
<td>• Hillel</td>
<td>• Hillel and Judaic Studies listserv</td>
</tr>
<tr>
<td></td>
<td>• University wide listserv</td>
<td>• Announcement in Judaic Studies courses</td>
</tr>
<tr>
<td></td>
<td>• Faculty advisors</td>
<td>• Ads posted on campus and in campus newspaper</td>
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<td></td>
<td>• Greek chapters</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Campus chaplains</td>
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<tr>
<td></td>
<td>• University Committee on Volunteering</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Multi-Cultural Student Association</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Announcements in classes from several departments</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Stories in campus newspaper</td>
<td></td>
</tr>
<tr>
<td>Credit Option</td>
<td>Students register for two semesters of academic course credit</td>
<td>• NYU and Columbia: No credit</td>
</tr>
<tr>
<td>Supervision and Enrichment course instruction</td>
<td>Primary instructor is adjunct faculty</td>
<td>• Queens College: one semester of academic course credit</td>
</tr>
<tr>
<td>Expected # Visits</td>
<td>Twice per month</td>
<td>• Hunter College: one semester of academic course credit with option of second semester of internship credit</td>
</tr>
<tr>
<td>Course requirements</td>
<td>• Attendance at enrichment class for two semesters Class meets every 2-3 weeks</td>
<td>• NYU and Columbia: Attendance at monthly enrichment class for two semesters</td>
</tr>
<tr>
<td></td>
<td>• Log and journal of visits</td>
<td>• Hunter and Queens College: Attendance at twice monthly enrichment class for one semester</td>
</tr>
<tr>
<td></td>
<td>• Legacy project</td>
<td>• Hunter College: Final paper</td>
</tr>
<tr>
<td>Supervision</td>
<td>Class instructor has...</td>
<td>Hillel Coordinator...</td>
</tr>
<tr>
<td></td>
<td>• E-mail contact with each student every week.</td>
<td>• Monitors journal of each student and contacts as needed</td>
</tr>
<tr>
<td></td>
<td>• 2-3 Individual supervision sessions with each student</td>
<td>• Is available to students seeking advice/support</td>
</tr>
<tr>
<td>Course Pre or Co-requisite</td>
<td>Course in Holocaust Studies</td>
<td>None</td>
</tr>
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Method

The research employed a multi-method strategy including, key informant interviews with various stakeholders in both New York and Miami, in depth interviews with a sample of student participants, brief interviews with elderly survivors, and an online survey of students at the conclusion of the academic year.

**Key Informant Interviews:** A total of 23 interviews (6 in Miami and 17 in New York) were conducted with key informants including ISC program staff, social service agency personnel involved in the pairing of student visitors and survivors, Hillel personnel involved in recruitment of student participants, and faculty sponsors. See Appendix A for the complete interview protocol.

**Student Volunteer Interviews:** A total of 80 interviews were conducted with students participating in the program. Forty-three interviews were conducted at the University of Miami and 37 were conducted with participants from Hunter College, Columbia University, NYU, and Queens College. Across the two pilot sites about half of the interviews (38) were conducted at the midpoint of the academic year (January-February 2006), with the remainder conducted at the end of the year (April-May 2006). Interviewers asked students about the sources of their initial interest in the program, their reactions to different program elements, the evolution of their relationship with their senior partners, and the impact of the experience on their religious, ethnic, and civic identities. See Appendix B for the complete interview protocol.

**Elderly Participant Interviews:** Fourteen interviews were conducted (8 in Miami and 6 in New York) with elderly survivors involved in the ISC. Where possible, interviews were conducted in the person’s home with the remainder conducted by phone. The focus of the interview was the senior’s experience as the recipient of visits, and the impact of this relationship on his/her sense of connection to the next generation, his/her feelings of social isolation or integration and on his/her overall quality of life. See Appendix D for the complete interview protocol.

**Student On-Line Survey:** E-mail invitations to participate in an end of year survey were sent to 88 students for whom e-mail addresses were available. Of those invited to participate, 75 responded for an overall response rate of 85%. There was no appreciable difference in the response rates for the two pilot programs. The survey inquired about religious background, relevant prior experience with the elderly or survivors, motivations for participation, satisfaction with the elements of the program and with their overall experience, as well as questions about the impact of participation on their connection to the Holocaust, involvement in Jewish and/or secular campus life, self identity, and sense of civic and community responsibility. The complete text of the on-line survey is presented in Appendix C.
Student Participants

Overall, 108 students participated in the ISC during the 2005-06 academic year. Sixty of these were in New York and 48 were enrolled in Miami. There was a tendency for participants to be upper level undergraduates, with 63% indicating that they had at least junior standing. Looking across all participating schools, the majority of ISC student participants were female (79%). However, this gender disparity was more pronounced in New York where male students represented only 14% of program participants as contrasted with Miami where almost one third (29%) were male. In Miami, program administrators reported that one-third of ISC students were non-Jewish (33%). While comparable data is not available for New York, survey responses indicate that a much smaller proportion of students came from non-Jewish backgrounds (14%).

Previous Experiences

Even before enrollment, many students, regardless of their religious identity, were exposed to elements of the Holocaust as a historical event and were well aware of its tragic consequences for the Jewish people (see Figure 1). They studied and discussed the Holocaust in school, as part of religious education and in their own reading. While less than a quarter (23%) had performed volunteer work with survivors, slightly more than half (55%) had a family member with personal Holocaust experience and, well over half (69%) knew someone outside their family who had been personally touched by the Holocaust either as a victim, survivor or as a member of the armed services stationed in Europe.

Figure 1: Prior Knowledge of the Holocaust
It appears that even before they enrolled, Jewish students interested in the ISC had more Jewish connections and involvements than is typically found for college students. For example, these students were overwhelmingly from households with two Jewish parents—90% had a Jewish mother and 92% had a Jewish father. The Jewish participants also had a history of involvement in Jewish educational and social settings. Over half (58%) were connected to Jewish youth groups during high school and almost three-quarters (74%) either attended or worked at a Jewish summer camp. In addition 69% had taken a college level course with Jewish content before enrolling in the ISC. In the year prior to their involvement in the ISC, many of these Jewish students were actively involved in Jewish life either on their campus on in the surrounding community (see Figure 2).

Motivations for Participation

There are many reasons why students choose to enroll in one class over another or select among the available array of community service options. Their decision making included consideration of the program content, the commitment of time required and the relevance of the topic to the student’s course of study, projected career, and personal values.

In examining the pro-social reasons for participation, it is apparent that students were strongly motivated by the desire to gain a personal perspective on the Holocaust, by humanitarian concerns for elderly survivors, and by their sense of civic responsibility (see Figure 3).
Both Jewish and non-Jewish students told us of their long-standing interest in the Holocaust and their need to understand this horrific series of events. For many, it was this abiding interest in the Holocaust and the desire to put a personal face on the historical facts that motivated their applications to the program.

Before, I only knew the ‘logistics.’ I wanted to know how peoples’ lives were impacted. (Columbia)

Many were also keenly aware of the impending loss of the entire generation of survivors. Several students from New York commented that they were particularly struck by promotional materials that mentioned the average age of a survivor.

The majority of Jewish students felt that it was especially important to participate because they wanted to learn more about their Jewish identity (58%), and because they specifically wanted to give back to the Jewish community (60%). In interviews, a number of Jewish students told us that their own relatives (parents or grandparents), who were survivors, had been unwilling to share their stories of the Holocaust. For these students, the ISC represented an opportunity to hear another survivor’s story as a substitute for their own hidden family history. For Jewish students whose family roots were in areas not directly affected by the Holocaust, such as Persian, Bukharian, and Georgian Jews, this was a way to connect their story to the larger Jewish narrative.

Being Jewish, the Holocaust is in my life. My grandmother, in America, changed her name ... because she was scared, so [the Holocaust has] personally affected me. (Miami)

For non-Jewish students, an interest in peace and conflict resolution or their own religious convictions and personal experiences of racism or intolerance often prompted the decision to join the ISC. One African -
American student described her decision to participate following a realization that the experience of Jews was similar to her own people’s struggle with oppression.

In contrast to the strength of their ethical and humanitarian reasons for participating, most students indicated that utilitarian motivations played only a small role (see Figure 4). For example, the majority of students indicated that reasons such as enhancing their resume, securing a field placement or internship, or taking an “easy” course were “not at all important” to their decision.

Figure 4: Instrumental Motivations for Participation in ISC
Perceptions of the Program

Analyses of both interview and survey responses reflect the attitudes of students in both pilot programs that the ISC was a significant, meaningful and positive experience. Almost universally (90%) students reported that their participation in the ISC measured up to their hopes and expectations either “very much” or “completely” and that they had already recommended the program to friends (89%). Almost as many (85%) described the match with their senior as either “very good” or “extremely good.”

Developing a Relationship

Sabine and Andree are on their way to the movies chatting together in French. Gertrude is teaching Tina how to bake a cake from scratch. Mark and Murray are at the baseball game eating hot dogs and cheering their favorite team. Jeff is reading short stories from the New Yorker to Alex. Susannah and Terry are playing a very close match of tennis.

What is striking about this description of friends enjoying time together is that each pair includes one college student and one senior survivor or victim of the Holocaust. The clear message, in both interviews and survey responses, was that for the majority of students and seniors, the ISC was about making a good friend. Indicative of this sentiment, the overwhelming majority of students (83%) felt that just getting to know each other as people was an especially important aspect of the program.

Across schools, 41% of students indicated that they typically visited about once a week with another; 26% making two visits each month. New York students were more likely to visit on a weekly basis (63% vs. 22%). Over half of the University of Miami cohort (57%) indicated that they tended to visit every other week. This variation in the frequency of visits reflects differences in course requirements for the two cities. It is interesting to note that although New York students were required to visit more often than Miami students, this higher absolute number of visits did not lead to significantly greater impacts on students.

For many students the ISC was their first encounter with an elderly non-relative. Most had never discussed issues of aging in either high school or college (74%) and had neither worked (97%) nor volunteered (51%) in programs for the elderly. While many reported regularly spending time with their own older relatives (62%), visiting an elderly stranger presented a new and sometimes unsettling challenge. However, even those students who were nervous or apprehensive about meeting their senior matches were relieved and reassured by orientation training and by the warm welcome they received during their initial visits.

When asked what it was like to have a young person visit, one Miami senior emphatically told us that it was a “success for young and old.” This sense that the relationships were reciprocally beneficial was repeated in many of our interviews with seniors and students alike. Almost three-quarters of students (72%) felt that they received as much as they gave to the relationship and almost as many (68%) felt that the warmth and support shown to them by their senior was especially important. Seniors described their enjoyment at having someone new with whom they shared interests such as quilting or going to movies. Most students characterized their relationship with their senior match either “somewhat” or “completely” as a friendship (89%), as opposed to a relationship based on care giving (7%). Students routinely expressed surprise at how much they had in common with their senior match, and almost half (46%) indicated that sharing interests and having another adult with whom to talk about life issues was especially important to them. Together, students and seniors quickly settled into comfortable, reciprocal and often cherished relationships.

1. All names are fictional. Names of actual students or seniors are not used in this report
Student visitors and seniors often came to see each other as family. Many seniors likened their relationship with their student visitor to having another cherished grandchild. As one Miami senior told us, “they get to be like my granddaughters and I feel much better when they come.” Seniors described students, in turn, treating them like members of their own families, visiting them in the hospital, bringing gifts of flowers on holidays such as Mother’s Day, and inviting them to attend Shabbat dinners and other Jewish holidays. In Miami, seniors were particularly touched when students called to see how they were doing in the aftermath of a major hurricane.

Well over half (62%) of students indicated that their relationship either “somewhat” or “completely” felt like that of a grandchild and grandparent. In many cases, senior friends shared family events and marked milestones together with their friendly visitors. One student proudly told us that her senior friend was coming to her college graduation and a New York senior, who did not have children of his own, happily recounted his plans to celebrate his student’s 21st birthday. Many students told stories of introducing their parents and friends on campus to their senior friends as a way of bringing together the different elements of their “family.” For example, one University of Miami student told us that she had made a point of taking her parents to visit her senior friend during parents’ weekend, while a New York student brought her college roommates over to her older friend’s apartment to light Hanukkah candles.

Many told us that they confided in their older friend as they would any trusted older relative, and for almost half (47%) it was especially important to have another adult to talk with about life issues. For many female students this included talking about their social and romantic relationships with their female senior friends. One Queens College student, describing her relationship with her senior friend and the friend’s spouse told us “they don’t shoot me down without listening to me. ‘They’re always there if I want to talk about anything.’”

Students and seniors felt proud of the ways that they had been helpful or able to teach each other. Almost half (48%) of students indicated that it was particularly important to be able to help their senior friend. Seniors, in turn, enjoyed passing on their skills and knowledge in areas as widely varied as knitting and Talmud. One senior was particularly moved by the time her student spent teaching the senior internet skills. That newfound proficiency enabled her to locate and reconnect with other child victims with whom she was hidden during the Holocaust. Another student emotionally recounted how important it was for him to bring a shofar to blow in his older friend’s home. This religiously observant senior had been too ill to attend Rosh Hashanah services at his synagogue. His young friend made it possible for him to fulfill this important religious obligation marking the Jewish New Year.

**Hearing the Story**

Having just been asked how her senior friend shared her story of the Holocaust, Katherine takes a thoughtful pause and then smiles. She tells us that she sensed that her older friend was a very reserved and private person, something that they had in common, and felt that it would be too blunt and insensitive to just come out and ask. Instead,
Students often made a point of telling us that their survivor’s “story” was not the most important part of their relationship. Yet at the same time, most (61%) indicated that having the story shared with them was an especially important part of the experience.

Discussions about the Holocaust took place at different times for each student and their senior. Some students heard their senior’s Holocaust stories on the first visit and felt that their senior friend was relieved to “get it out of the way.” Other revelations were generated more naturally, as students and seniors established relationships based on trust and familiarity. For example, one New York student recounted that her survivor initially told her a very “practiced” version of her story. However, once this senior realized that the student was there to really get to know her, she gradually began to share more of the distressing details of her experience. In several cases seniors did not directly tell the students of their experiences but instead found “safer” ways to communicate. For example, one student told us that during an early visit her senior friend handed her a type-written copy of his memoirs and asked her to help him with editing. Another told us that her senior partner asked her to help him e-mail a response to the questions of a relative.

While students were usually interested to learn their partner’s story, they also understood the hesitation of their older friends to delve into distressing and painful memories. When they did not feel comfortable discussing the Holocaust, seniors felt that their reticence was treated with sensitivity and respect.

Over three-quarters (78%) of students indicated that their senior shared their personal story of the Holocaust. While students who did not learn their senior friend’s Holocaust story still found the experience meaningful, those that did were almost twice as likely to feel that their participation measured up to their expectations and hopes completely (41% vs. 19%). While hearing a survivor’s personal story was not the only way for students to create a personal connection to the Holocaust, students themselves told us that it was a very powerful tool. Even students who had extensive academic knowledge of the Holocaust told us that hearing the personal story of their senior friend affected them deeply and in ways that other Holocaust education efforts had not.

Dealing with Difficulties

Sarah is describing her growing concern about her senior friend’s difficulty getting to medical appointments. He was recently diagnosed with a life threatening condition and the treatment will require him to visit the doctor every week. Sarah knows that he cannot physically manage the trips alone by public transportation and that he does not have the funds to take a taxi every time. The worry and frustration are visible on her face as she talks about the possibility of giving up her own paid employment so that she will be able to accompany him to appointments.

Just as they were surprised by the reciprocal friendships they created with survivors, students were also jarred by the sometimes significant physical and health concerns of their friends. Many told us that the
most difficult thing was visiting their partners in the hospital or seeing them in pain or distress. Students often were not sure how to talk with seniors about their deteriorating health and like Sarah they did not know where or how to draw boundaries around their own feelings of responsibility. For example, one student told us that when her senior had a stroke, his only family was out of town. She visited him every day for over a week bringing him food while he was in the hospital. While she was happy to be able to help her senior friend, this student also felt somewhat overwhelmed by the experience and did not know what to do.

When asked where they sought help with difficulties, about half of the students indicated that the training they received at the beginning of the class (54%), the social service agency staff (50%), other students (49%), and printed resource materials (41%) were somewhat or very helpful. By contrast, almost three-quarters of the students in both pilot sites (71%) found the program or class coordinator to be at least somewhat helpful and 38% found this person to be very helpful. In interviews students commented that while most of the training on how to relate to a senior was given at the beginning of the program, they would like that guidance to be an ongoing part of enrichment classes, especially once they completed initial visits and faced more complex issues.

While students encountered only minimal difficulties due to differences in background or the reticence of seniors to meet them, they did find that scheduling, communication difficulties, working around health issues and the weather (in Miami) presented obstacles (see Figure 5).

Figure 5: Difficulties Encountered by Students

<table>
<thead>
<tr>
<th>Difficulty</th>
<th>% Indicating “Somewhat” or “Great Extent”</th>
</tr>
</thead>
<tbody>
<tr>
<td>Senior’s health issues</td>
<td>21%</td>
</tr>
<tr>
<td>Communication impairments</td>
<td>29%</td>
</tr>
<tr>
<td>Hurricanes (Miami only)</td>
<td>41%</td>
</tr>
<tr>
<td>Senior’s busy schedule</td>
<td>46%</td>
</tr>
<tr>
<td>Student’s busy schedule</td>
<td>53%</td>
</tr>
</tbody>
</table>
For the overwhelming majority of students (87%) visiting their senior partner was an “especially important” aspect of the program. Although many felt that visits to Holocaust museums associated with the class and the Legacy Project (for University of Miami students) were especially important (41% and 44% respectively), no element of the program came close to the perceived impact of the visits themselves. Only about one-quarter of students felt that the training they received on how to relate to senior survivors or the enrichment classes themselves were “especially important” and only about one-tenth (12%) felt this way about their journal. While these elements may be necessary for the preparation of students and the consolidation of what they learn, the students perceived them as overshadowed by the immediacy of the visits.

Overall, about two-thirds of students (68%) reported attending almost all of the enrichment/reflection classes. When asked about the impact of different aspects of enrichment sessions, many students felt that they gained a great deal from outside speakers (51%), the advice and support of the program coordinator (41%), the encouragement and camaraderie of other students (40%), the information taught about the historical context of the Holocaust (40%) and the opportunity to share how they felt about visits (36%).

Our interviews with students revealed more about the diversity of perspectives and the mixed attitudes towards the enrichment classes. Many students told us that they felt very positive toward the instructors. Some appreciated the opportunity to get to know classmates and to learn about the emotional aspects of relating to a survivor. Others, with a less psychological bent, did not see the point to “rehashing” visits and did not feel comfortable “sharing how they felt.” For those students with extensive personal and academic knowledge of the Holocaust, these classes often felt redundant and boring.

I went to Hebrew school, I’ve been to Israel, my grandparents are survivors, and I didn’t need the background. (Miami)

When students expressed the desire to spend more time discussing the development of their individual relationships it was often because they were facing new or unexpected difficulties or because their actual experience with a survivor did not match up to what they had expected. For example, one New York student told us that she was expecting her friend to show visible signs of “suffering” and did not know how to reconcile her expectations with her observation that her older friend was living a perfectly normal life.
Impacts on Students

Gaining New Perspectives
Over and over again students told us that involvement in the ISC was a life changing and life affirming experience, and that their relationships with survivors profoundly changed their perspective on their own lives. Students indicated that being in the program was especially important in that it gave them a new appreciation for their own lives and opportunities (60%) or caused them to think about their own religious beliefs and identity (45%). Students described how struck they were by the resilience and courage of survivors in the face of the loss of family, friends and the whole world in which they had grown up. For the majority of students (79%), learning about their senior’s world view was an especially important part of their visits, and almost half (42%) felt that having this person as a role model had a significant impact on their lives. Confronted with these role models, many of whom were the age of the student participants at the time of the Holocaust, students felt compelled to reexamine how they approach their own challenges.

Developing Sensitivity to the Elderly
Like similar service learning opportunities, participation in the ISC led to greater tolerance for people who are different, and more specifically to greater understanding of and sensitivity toward the elderly (see Figure 6).

Figure 6: Impact of ISC on Attitudes toward the Elderly

I have the courage to do things I was afraid of before… I look up to her for standards of courage and strength. The experience changed my life. (Miami)

I think about making decisions that impact my life… The fear of the unknown…. It is hopeful to look at a woman who had been through so much good and bad. It makes you stronger. (Columbia)

You are your own person and you need to trust your own decisions. Don’t always run to someone for help. (Queens)
Students expressed growing awareness of the aging process and often said that they had become more patient in their everyday lives, a skill they had learned with their older friends.

*This morning I was getting off the subway and I was walking behind an old man, and I was patient, and I am not a patient commuter. Instead of barging ahead of him, I waited and slowed down. This is not a society that respects the elderly – I’ve seen an improvement of that in myself. (Columbia)*

Having developed a reciprocally rewarding friendship with a senior, many students found themselves with a more positive image of older people. As one student from Columbia put it, “I never would have imagined that I would have a friend who is 75 who I visited regularly.” For many students this growing concern with the elderly found an immediate outlet with their own older relatives, and they recounted the increased efforts they were making to visit or stay in contact with their own grandparents.

### Building Personal Connection to the Holocaust

As the developers of the program intended, participation in the ISC left students with an intimate understanding of the events surrounding the Holocaust and a very personal sense of responsibility for preserving the stories of their survivor friends. These impacts were observed among both Jewish and non-Jewish student participants.

Over time, many students came to realize that they knew more about their senior friends’ story than did the seniors’ own children. It is not an overstatement to say that most students felt passionately committed to preserving and sharing the legacy with which they felt they had been entrusted. One student told us “I will be a courier for the information.” In fact over two-thirds (64%) have already shared information gained in the ISC in other classes.

Based on their own experiences, students expressed their belief in the importance of hearing stories first hand and their sense of personal responsibility for acting as the link between survivors and future generations.

*It’s scary because this is the last generation of survivors, and I hope to be able to share this with the next generation. (Miami)*

*Our duty is to pass on the story to others. We have to make others learn about it – to talk to people so that history won’t repeat itself. (Queens)*

*I’ve taken it upon myself to talk to my friends and family about these experiences. (Columbia)*

Armed with this sense of purpose, many students told us of their growing involvement in Holocaust remembrance activities and their intention to continue their personal education about the Holocaust through courses and books. Over half (56%) have already participated in a Holocaust remembrance activity since joining the ISC. One non-Jewish participant even indicated her desire to participate in the “March of the Living” program as a testament to her older friend’s survival.

### Enhancing Individual and Communal Identity of Jewish Students

While the direct focus of the ISC was on the Holocaust, the program was also explicitly intended to strengthen the communal identity and involvement of Jewish college students. As Figure 7 indicates, involvement in the ISC seems to have succeeded in increasing emotional connections and concern for the Jewish community. A substantial portion of Jewish participants indicated that the program had “especially” increased their concern with Jewish continuity and connection with their Jewish heritage and identity. While only about one-quarter (26%)
indicated that the program strongly influenced their attendance at Jewish religious services, many (40%) Jewish participants indicated that involvement in the ISC was an important factor leading to their increased participation in the local Jewish community.

Many Jewish participants came to the program with extensive academic knowledge of the Holocaust but left with a new or renewed sense of pride in the Jewish people. For these students, the Jewish aspect of their self identity has taken on a new salience.

I also know more about Jewish life in general – things I wouldn’t get from a history book or textbook. There are 10 different ways to interpret a text in Judaism. I wouldn’t know that without [name of survivor]. (Miami)

I have more pride in my religion... in being Jewish, after seeing someone who witnessed the Holocaust and who has excelled. (Miami)

Strengthening Civic Responsibility

In addition to the specific lessons that students learned about the elderly and the Holocaust, students also gained a more global sense of personal responsibility for the welfare of the larger community. As shown in Figure 8, they felt a greater calling to become involved in social justice activities and more empowered to make changes in both the local and national political arenas. One student proudly told us that as a result of being in the program she regularly e-mails her senators about human rights and political issues that concern her. Others told us that they were more aware of and involved in human rights issues in general, attending university programs on Rwanda and Darfur, or using class assignments as an opportunity to learn more about the plight of refugees.

Because of this class, human rights and global issues are coming together – it’s one of my big interests. (NYU)
Figure 8: Impact of ISC on Civic Responsibility

<table>
<thead>
<tr>
<th>Percentage</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>78%</td>
<td>Strengthened sense of social responsibility</td>
</tr>
<tr>
<td>61%</td>
<td>Increased belief in ability to “make a difference”</td>
</tr>
<tr>
<td>50%</td>
<td>Increased intention to do community service</td>
</tr>
<tr>
<td>47%</td>
<td>Strengthened interest in influencing social values</td>
</tr>
<tr>
<td>46%</td>
<td>Greater involvement in social justice work</td>
</tr>
</tbody>
</table>
Impacts on Survivors

Analysis of interview data suggests that the seniors who participated in the ISC found it to be a deeply satisfying experience. Seniors indicated that their connections with student visitors not only improved their quality of life but also gave them the opportunity to pass on their Holocaust memories. Three overall themes emerged from interviews with seniors.

**Feeling Cared About**

Seniors felt cared about and less lonely as a result of their visits with students. They often recounted that they were the sole surviving members of their families of origin, and that their own nuclear families and circles of friends continued to diminish with time. While many had grown children and grandchildren, these relatives were likely to live at a distance and visit only infrequently. Having a student who visited on a regular basis relieved their sense of isolation and gave them something to look forward to. Echoing the sentiments of many of the seniors we spoke to, one Miami senior told us “they make my day” and another described her visitors as “tzadikay olam-angels.”

**Valuing the Opportunity to Connect with the Younger Generation**

Many seniors described their delight at being able to develop a relationship with a younger person. For those without their own children or grandchildren, this was a unique opportunity to develop an intergenerational relationship. Another told us that he felt renewed and invigorated by his discussions with his student visitor about contemporary arts—a topic that he found difficult to discuss with age peers who lack an interest in new frontiers in art and performance.

**Fulfilling the Imperative to Pass on Their Stories**

Seniors often told us that while their memories of the Holocaust were painful and difficult to recall, they felt compelled to pass them on to the next generation. As one New York senior put it, “My existence now is to share my experience so it will not die with me.”

While many of these same seniors provided testimony to oral history projects such as the Shoah Foundation Institute, they felt that it was still critically important to communicate with young people individually. A New York senior told us, “Americans don’t really understand how Jews were treated like animals,” and a Miami senior voiced a similar sentiment when she told us, “If you read a book you don’t know if it’s true. They see it’s true because they hear it right from a person—me!” Those seniors who were paired with non-Jewish students told us that as a result of this relationship they had come to believe that it was particularly important for them to share their story with young people outside of the Jewish community. The seniors were heartened at the interest shown by their young visitors. Some even recounted that talking about their experiences became “a kind of healing process.”
Comparison of Program Models

In many ways the New York and University of Miami versions of the ISC were similar. Both required students to visit elderly survivors or victims of the Holocaust and both supplemented this experience with enrichment/reflection sessions and with journal writing. However, there were also policy, structural and cultural differences between the programs that had important impacts on both the kinds of students attracted to the program and their overall experience.

Reaching the Target Populations

Participants in New York and at the University of Miami differed on several dimensions that are important to achieving program goals- prior Jewish communal involvement and gender.

A review of the Jewish connection of participants suggests that students at New York schools were more religiously and socially involved in Jewish life prior to enrollment in the ISC. While over half (52%) of all Jewish ISC students identified themselves as Orthodox or Traditional, this overall statistic masks substantial differences between New York where 63% identified with these denominations and Miami where only 28% identified in this manner. As Figure 9 suggests, in the year prior to their enrollment in the ISC Jewish New York participants were substantially more likely to have participated in social or religious programming at their school’s Hillel. Perhaps even more telling, over half (59%) of the University of Miami participants said that prior to the ISC they had “never” attended a Hillel educational or social program, while only 19% of New York students had this same lack of prior exposure.

This disparity in the connections of students to Jewish life on campus may, in large part, be attributable to the different recruitment strategies employed in the two schools. In New York, ISC recruited participants primarily through Hillel related venues. For example, program information was distributed through the local Hillel listserv, at Hillel sponsored events such as intergenerational luncheons for students and survivors, and through posters and postcards.

Figure 9: Prior Involvement of Jewish Students in Hillel Programming

![Figure 9: Prior Involvement of Jewish Students in Hillel Programming](image-url)
displayed in and around Hillel or Judaic Studies buildings or offices. For the two New York schools offering the course for credit, announcements were also made in select courses within the Judaic studies program. Students who were not involved in Hillel or Jewish campus life in New York often described themselves as literally “stumbling” onto the program or learning about it only through serendipity.

By contrast, University of Miami students learned about the ISC through lectures or programs at the Miller Center, announcements in a broad range of classes including but not limited to Judaic Studies, Geography, History, and Literature as well as through the Hillel listserv, campus chaplains, fraternities and sororities, the University Committee on Volunteering and the Multi-Cultural Student Association. The broad advertisement/recruitment efforts employed at the University of Miami resulted in a broader diversity of students enrolled in the program in terms of Jewish identity and connections.

Gender is another area where enrollment differed between the two pilot sites. While participation in the University of Miami program was relatively gender-balanced, in New York male students comprised only 14% of participants. While the available data provide no conclusive understanding of the cause of this gender imbalance, it is possible that differences in recruitment strategy may have inadvertently contributed to it.

While the participation of primarily female students and those already involved in Jewish life on campus is not antithetical to the program’s goals, it also does not further the intent of the program to attract a broad diversity of students to active engagement with the Jewish community.

The two programs also differed in their ability to attract non-Jewish students. At the University of Miami, one-third of ISC students were non-Jewish (33%); a smaller percentage (14%) of students in New York indicated that they came from other religious backgrounds. While attracting non-Jewish students was not part of the original mandate of the ISC, our data suggest that the impacts of the program on this population were equal to if not greater than for Jewish students. By including non-Jewish students as a target population, the ISC creates the potential to increase the number of personal connections to the Holocaust and spread a sense of responsibility for the preservation of survivors’ stories beyond the boundaries of the Jewish community.

**Giving Students a Personal Connection to the Holocaust**

Survey results indicated that students at the University of Miami were somewhat more likely to hear their senior’s story as compared to students at New York universities (83% vs. 75%). A more finely grained analysis suggests that within the New York cohort, whether or not a student learned their friend’s story was strongly associated with the social service agency that orchestrated their match. As Figure 10 shows, New York students who were matched with their senior by Selfhelp as compared with those who were matched by Dorot were far less likely to have the experience of hearing their senior’s story.

![Figure 10: Sharing of Holocaust Story and Social Service Agency](attachment:image.png)
Discussions with both social service agency and program staff suggests that whether or not most students “hear the story” may be an indicator of a more general lack of clarity on program goals. It was not the understanding of the Weinberg Tzedek Hillel ISC administrators that hearing the story was a primary goal of the ISC. Classroom speakers, including survivors, were expected to fulfill the goal of exposing students to a personal perspective on the Holocaust. Publicity materials focused on the service learning aspects of the ISC and the opportunity to “brighten the life of a Holocaust survivor or Nazi victim.”

The exclusion of the telling of the story as an integral feature of the program resulted in policies regarding senior participant selection and student training that made it even less likely that students would learn about their senior friend’s Holocaust experience. Selfhelp, taking its lead from Hillel, based the selection of seniors suitable for matching primarily on their need for companionship. Seniors approached by Selfhelp to be in the ISC were not screened for their emotional or cognitive ability or comfort with talking about their Holocaust experiences, nor were they told that this was one of the program’s expectations. By contrast, Dorot and Jewish Social Services of Southern Florida, both of which had extensive prior experience with friendly visiting programs, clearly had the senior’s ability to share his or her story in mind as they targeted seniors to participate.

Student training in New York also reflected Hillel’s interpretation of program goals. New York participants repeatedly told us that they were instructed neither to expect to hear the story nor to directly solicit this information. When these students revealed in interviews that they had learned their senior friend’s story, they were often quick to reassure us that their older friend had volunteered the information and, by implication, that they had not “broken the rules.” Interviews with these students gave the impression that they believed that they were not “allowed” to directly talk about the Holocaust at all because any mention would be too painful for their senior partners. While the New York program coordinator did not intend to communicate that discussions of the Holocaust were “taboo,” repeated cautions about safeguarding the emotional health of survivors may have led to this interpretation by students.

Hearing a personal story of the Holocaust from a senior with whom you have an ongoing relationship is one of the hallmarks of the ISC program and the feature that distinguishes it from other Holocaust education programs. The opportunity to make a personal connection to this historical event is also the motivator for many students, and its absence may be a source of disappointment. A case in point, one New York student decided to participate in the program because she really wanted to learn about the Holocaust first-hand. She was matched with a frail woman experiencing memory and cognitive losses, and their discussion of the senior’s past was very limited. Though the student does not regret taking part in the program and did not ask for a new match, she also did not feel that she gained the personal perspective she was seeking.

The Implications of Earning or Not Earning Credit

Two of the New York schools (Hunter College and Queens College) as well as the University of Miami offered at least one, if not two, semesters of academic credit for the program. In the remaining two New York schools, NYU and Columbia, the program was offered as a volunteer experience. Regardless of whether or not they had the opportunity to earn credit for their participation in the ISC, students from all of the participating schools felt that they gained a meaningful experience. That being said, having the option to use this program to fulfill academic requirements may have had unintended impacts on students’ fulfillment of program requirements in terms of attendance at enrichment/reflection sessions and continuation of visits over two semesters.
At the University of Miami, students were expected to attend weekly enrichment/reflection sessions for both semesters of ISC participation. In two of the New York schools, monthly attendance was required for two semesters while at Hunter College and Queens College students were expected to attend sessions held every other week for only one semester. In Miami and in the two New York schools offering the course for credit, a substantial percentage (87% and 92% respectively) said that they attended “most” or “almost all” of these meetings. However, at NYU and Columbia, where the ISC was a volunteer experience and no course credit was available, only 54% indicated that they attended at least most of the sessions. Attendance dropped off precipitously after spring break.

In both cities, enrichment/reflection sessions were designed to fulfill important program goals: expanding students’ knowledge of the Holocaust as a historical event, exploring personal and cultural attitudes toward the elderly, providing suggestions and consultation on how to develop a relationship with an older person, and drawing implications of the Holocaust for current human rights and social justice issues. When students failed to attend many of the sessions, it not only limited the impact of the program on them individually, but it also detracted from the camaraderie among participants. Several students at Columbia and NYU commented on the demoralizing effect of having only a small portion of their school’s participants show up at any given reflection session. The absence of course credit also seems to have influenced the duration of students’ participation. While each of the participating schools experienced the loss of a small number of students prior to the end of the program, in most cases these were students who were appropriately asked to leave the program due to concerns about their emotional maturity or reliability. The notable exception to this overall negligible drop out rate was Queens College in New York where over 62% of the students enrolled in the fall left the program in the spring. Students from Queens College were in a unique position because they had the opportunity to earn course credit only for the fall semester. At the same time, they were expected to continue their visits, though not their enrichment class, in the spring semester. This arrangement proved hard for ISC staff to monitor or enforce.

Survey responses indicate that students did not leave the program due to difficulties with their match or because visits were too emotionally draining, but instead many felt that they simply became too busy due to changes in their course load or their family or work life (see Figure 11). While most did not directly attribute their departure from the program to the change from a credit course to a volunteer experience, interviews with these Queens College students indicated that without the option of earning credit, the program’s time commitment seemed incompatible.

Figure 11: Reasons for Leaving the ISC Prematurely
with the fulfillment of their other responsibilities. While some of these students told us that they had continued contact with their senior friend, it was usually by phone and/or infrequent.

In order to fulfill the needs of both students and seniors, the ISC was designed as a two semester program. Without this length of time to develop and reflect on their relationship with a survivor, students may have a more superficial experience. In fact, those who left the program early were only half as likely as those who completed the two semesters to indicate that their participation “completely” met their expectations (18% vs. 39%). The premature departure of students is clearly also a problem for seniors, who are left without a regular visitor.

The New York program illuminates the difficulty in casting the ISC as a purely volunteer experience for college students. While students’ intentions are to fulfill program expectations, without the leverage of two semesters of course credit, other aspects of their busy schedules take precedence. This is especially true for public college students, many of whom maintain arduous schedules of paid work to support their educational expenses.

**Bringing the Experience to a Close**

It is perhaps a testament to the power of the relationships formed that over two-thirds (67%) of the students indicated that it is “very likely” or extremely likely” that they will continue to see their older friend even after the official program ends. That being said, it is still important for students to be able to discuss with their senior friends how these relationships will change, when they will be unable to continue and how they will say good-bye. At the University of Miami, the Legacy Project assigned to students served not just as a capstone to the course but also as a tangible reminder to both students and seniors that the course and their visits would come to an end. As the Miami course syllabus stated, “The Legacy Project serves to give focus and purpose to your friendly visits in the later stages of the internship and also becomes a tangible gift you can leave with your survivor when the time comes to say good-bye.” Legacy projects included video diaries, photo albums, scrapbooks, and quilted memory pillows. At the luncheon held at the end of the academic year students displayed their Legacy Projects and presented them to their senior friends.

Even though interviews were conducted in the final few weeks of each school’s calendar, most New York students had yet to directly discuss with their senior friends whether their visits would continue, change or end with the termination of the course. While the New York ISC coordinator had intended to discuss closure issues at enrichment session in the winter, students at two of the area schools had already fulfilled their course requirements and did not attend these sessions. Students at the other two schools, who were not earning credit, attended only sporadically. Just as students need guidance and support in the initial development of their relationship with seniors, it is critical that they receive training and encouragement as they bring that relationship to a close.

For survivors, who have already lost too many close ties without warning, it may be even more important to have appropriate expectations of the duration of the relationship and be able to anticipate its end. One New York student sadly recounted that her senior match is still waiting for her student visitor from last year’s ISC cohort to return and visit – she doesn’t understand why she left.

**Addressing Logistical Issues**

Both interview and survey data point to transportation difficulties experienced in Miami. In southern Florida the survivor population lives some distance from the University of Miami. This geographic reality coupled with the absence of
adequate public transportation made it difficult for students to physically get to survivors. In Miami, 60% of students indicated that public transportation was not available to reach their older friend’s home. In New York, only a very small segment (8%) faced this obstacle. While the University of Miami arranged to reimburse transportation costs, students were still faced with logistical problems associated with arranging for private forms of transportation in both directions as well as scheduling necessary time for travel. Almost one half (44%) of the University of Miami students spent 30-60 minutes traveling to their seniors with another 35% in transit for more than one hour in each direction. The amount of time and the difficulties surrounding travel arrangements were the only area of dissatisfaction voiced by University of Miami students. Several noted that their initial orientation to the program led them to expect that car pools or ride sharing would be organized. When this did not happen, they felt that they were left on their own to make arrangements.
Implications for Program Exportation

As ICHEIC begins to consider the dissemination of the ISC to other sites, both in the U.S. and abroad, it is important to articulate the critical features of the program and identify the issues to be considered in the selection of new program sites and program partners. Interviews with key informants in both Miami and New York suggest several considerations that will be critical to the successful dissemination of the program.

Implications for Selection, Training and Supervision of Students

- **Recruitment must involve casting a wide net and getting the “right” students.** Reliance on Hillel or other Jewish student organizations for recruitment limits the potential pool of participants to those who are Jewish and already involved in Jewish life on campus. Recruitment through a variety of academic departments and through diverse on-line and print forums increases the likelihood that uninvolved Jewish students as well as non-Jewish students will participate.

- **Student training should occur throughout the program.** Rather than being focused at the beginning of the program, student training needs to be spaced over the course of the year to coincide with developmental points in the relationship (e.g. what to do after you have heard your survivor’s story) or to prepare students for possible scenarios (e.g. how to continue contact if your survivor is hospitalized or ill). Experiential training, conducted during enrichment/reflection sessions can also be supplemented by on-line resource units that students can access as a refresher or to help them address emerging issues.

- **Closure issues should be addressed before the end of the semester.** Course instructors and social workers need to focus students’ attention on closure as a process that begins weeks or months before the end of the semester. Course activities or assignments such as the Legacy Project designed by Miami, provide a tangible focus for these discussions.

Implications for Site Selection and Program Administration

- **Clarification of goals underlies program success.** One of the critical ways in which the ISC is distinguished from other Holocaust education programs is that students learn about the experiences of a survivor within the context of an ongoing and trusting relationship. This goal needs to be clarified with all program partners and manifest in the selection of seniors as well as the recruitment and training of students.

While life review may be unmanageably stressful for some Holocaust survivors, recent research (Lifton, 1988; Kay, 1998) suggests that for many it can provide a source of meaning and even symbolic reparation. Building on the concept of generativity developed by Erikson (1963), Kotre (1984) proposed the idea of universal generative behaviors. These actions allow survivors to fulfill an important need to guide the next generation by sharing lessons about the Holocaust that are rooted in their personal experience. Telling one’s story to a young friend, while fraught with painful memories, is a potent means to accomplishing this important goal.

Providing companionship to survivors is a worthy goal for the ISC. However, it is in balancing the needs of students and the needs of seniors that the ISC has its greatest potential to affect both groups.

- **Social service partners must have a commitment to volunteer visitors.** As one social service executive told us “volunteers are not truly free.” It costs money and time to select, match, train, and follow volunteer visitors. In the
best case scenario, the social service partner would already have in place a strong philosophy of friendly visiting and a fully developed understanding of the role and development of volunteers.

It takes knowledge and careful consideration of both seniors and students to create the kind of “win-win” matches that best serve the needs of both populations. This means that the organization responsible for matching must know the senior population and target their recruitment efforts toward those survivors and victims who have the emotional and cognitive capacity to share at least some portion of their story. It is also critically important that those making the matches take the time in individual interviews to get to know the personal interests and temperament of student participants.

• **Where possible, the program should award academic credit.** While the New York pilot demonstrated that students will participate even without earning academic credit, offering the program for credit allows a wider range of students, including those who work to support their education, to fit the program into their already busy schedules and to fulfill program requirements. In order to establish and secure the academic legitimacy of the program, close ties will need to be developed between program administrators and faculty so that the latter can serve as ongoing advocates within the college or university. When faculty partners are only marginally involved in the selection, teaching and supervision of students their support may become tenuous. The full support of faculty is dependant on their perception that they are equal partners as opposed to “sponsors” of the program.

• **Resolution of logistical issues is critical.** In situations where the survivor population lives at some distance from students and/or where an adequate public transportation system does not exist, the difficulty of physically getting to survivors may dissuade or limit the participation of many students. Simply reimbursing students still leaves them with the logistical problems associated with arranging for private forms of transportation as well as scheduling necessary time for travel. Resolution of this issue might involve arrangement of regularly scheduled bus/van transport to neighborhoods where senior partners reside.

• **Forums are needed for ongoing communication and consultation.** As the ISC continues to develop and expand into different communities, there is the growing potential for continued program development and refinement. Toward this end, communication and consultation between program sites, both new and pilot, would be facilitated by on-line, teleconference and in person forums for collaborative problem solving and by procedures that document the evolution of best practices.

The New York and University of Miami pilot programs now have two years of experience in the successful implementation of the ISC. In addition to continuing their own programs, staff from these pilot sites should also be enlisted to serve as mentors and consultants to emerging ISC programs.
Conclusions

Ray Bradbury’s futuristic book *Fahrenheit 451* describes a dystopia in which all books are burned. It is a society in which the stories of the past are considered dangerous and subversive. In the closing chapters of the book, the protagonist comes upon a small group whose communal resistance takes the form of preserving books by memorizing them. Each member of the group is responsible for the preservation of one book and for passing it on to the next generation. In essence they become their book. In much the same way, the ISC has ensured the continuation of Holocaust stories from one generation to the next, and a new generation has taken on the responsibility of preserving the story of their senior partner. They have become the living repository of one survivor or victim’s story. As one student said, “Now it is my memory of the Holocaust.”

The demonstrated potential of the ISC to both significantly influence hearts and minds and to continue the preservation of Holocaust memories across generations, suggests that it is an appropriate use of ICHEIC funds. The impacts of the ISC on both students and seniors are clear and suggest that every effort should be made to continue the program in its current sites and to disseminate it to a wider number of communities.
References


Appendix A: Key Informant Interview Protocols

**University/Hillel Staff**

1. What is your background? Do you have prior experience with volunteer/friendly visiting/holocaust programs?

2. How did you come to be involved in this program? What role did you have in the development of ISC?

3. What is your role in the program?

4. What were your expectations/hopes as you started working on this program?

5. How does the program as it is today compare with those initial hopes/expectations?

6. What impact do you think the program has on the students who participate? Does the program affect different types of students differently?

7. What is your working “theory” of how the program achieves its impacts? What are the critical elements or stages in the development of a successful relationship?

8. How would you characterize your working relationship with Social Service Agency?

9. What did you learn from the first year of the program? What changes were made in response to these lessons?

10. What are the challenges that still face the successful implementation of the program?

11. As ICHEIC begins to think about the dissemination of this program, what are the key aspects of the program that would need to be maintained in new sites? What would characterize settings or organizations that would be successful in implementing this program? What would characterize settings or organizations that would have difficulty with this program?
Social Service Agency Staff

1. What is your background? Do you have prior experience with volunteer/friendly visiting/holocaust programs?
2. How did you come to be involved in this program? What role did you have in the development of ISC?
3. What is your role in the program?
4. What were your expectations/hopes as you started working on this program?
5. How does the program as it is today compare with those initial hopes/expectations?
6. What impact do you think the program has on the students who participate? Does the program affect different types of students differently?
7. What impact do you think the program has on the senior survivors? Does the program affect different types of seniors differently?
8. How does the ISC fit into the other programming you offer these seniors?
9. How would you characterize your working relationship with The Miller Center (or Hillel)?
10. How do you go about making matches between seniors and students?
11. What is your working “theory” of how the program achieves its impacts? What are the critical elements or stages in the development of a successful relationship?
12. What did you learn from the first year of the program? What changes were made in response to these lessons?
13. What are the challenges that still face the successful implementation of the program?
14. As ICHEIC begins to think about the dissemination of this program, what are the key aspects of the program that would need to be maintained in new sites? What would characterize settings or organizations that would be successful in implementing this program? What would characterize settings or organizations that would have difficulty with this program?
Appendix B: Student Interview Protocols

New Participant Interview Protocol

Background

1. Tell me a bit about yourself.
   • Are you a Sophomore, Junior, Senior?
   • What is your major?
   • What is your family background? (religious or ethnic identity) Where did you grow up?
   • Aside from classes and studying, where do you put most of your time/energy?
   • For Jewish Students — What, if anything have you done this year in terms of Jewish activities, events, or practices (make clear that these don’t necessarily refer to Hillel or anything formal). How involved are you with the Jewish community on campus or locally?
   • For non-Jewish Students — What, if anything have you done this year in terms of religious activities, events, or practices (make clear that these don’t necessarily refer to anything formal). How involved are you with the religious community on campus or locally?

2. This is your first semester in the Service Corps program. What led you to take part in this class? What are your expectations or hopes for what you would learn or experience in this program? How does participation in this program fit into your academic or personal goals?

3. What have been your previous experiences with seniors? With survivors?

4. What, if anything had you heard about the program before your enrolled? How did you hear about the program?

5. Other than through this course or through coursework at name of school, how familiar were you with the Holocaust before you started this program? Did you know any survivors? Had you learned about it in school or as part of your religious education?

Expectations about Visits

6. As you think about meeting the senior you will be visiting, what do you expect she or he will be like?

7. What, if any, are your concerns about your first visits with your senior? What do you think will be the challenges of developing a relationship with this person?

8. At the end of the semester, what do you hope you will be able to say about your relationship with this senior?
Midpoint Interview Protocol

Background

1. Tell me a bit about yourself.
   - Are you a Sophomore, Junior, Senior?
   - What is your major?
   - What is your family background? (religious or ethnic identity) Where did you grow up?
   - Aside from classes and studying, where do you put most of your time/energy?
   - For Jewish Students — What, if anything have you done this year in terms of Jewish activities, events, or practices (make clear that these don’t necessarily refer to Hillel or anything formal). How involved are you with the Jewish community on campus or locally?
   - For non-Jewish Students — What, if anything have you done this year in terms of religious activities, events, or practices (make clear that these don’t necessarily refer to anything formal). How involved are you with the religious community on campus or locally?

2. This is your second semester in the Service Corps program. What initially led you to take part in this class? What were your expectations or hopes for what you would learn or experience in this program? How does participation in this program fit into your academic or personal goals?

3. What, if anything had you heard about the program before you enrolled? How did you hear about the program?

4. Other than through this course or through coursework at [Name of school], how familiar were you with the Holocaust before you started this program? Did you know any survivors? Had you learned about it in school or as part of your religious education?

Development of Relationship with Senior

5. How many visits have you had with your senior partner?

6. Tell me about your initial contacts with your senior partner. What did you do together in your first few visits? What did you think about the relationship and about your senior partner at that time?

7. What was your biggest concern in those early visits?

8. Has your relationship with your senior partner changed since those early visits? How would you describe your relationship now? What is most different about how you see and relate to this person now and how you perceived and related to him/her in the beginning? Did anything surprise you about how that relationship has evolved over time?

9. Were there any points when you realized that your relationship with your senior partner had changed or evolved? Can you tell me about one of those points?

10. What have been the challenges or difficulties of developing this relationship? How did you deal with those challenges?
11. What kinds of advice or help did you receive for dealing with those challenges (from other students in the program, from enrichment classes, from individual consultation from program staff)? Are there any kinds of advice or knowledge or help that you wished you had access to last semester?

12. When you wanted to just talk about or process your experience at a visit to whom did you turn (other students in the program, other students not in the program, program staff, etc.)?

13. What do you most enjoy about your relationship with your senior partner? If your contact with him or her were to stop now, what would you miss most about that relationship?

Impacts

There are certainly many ways that being in a program such as the service corps can affect you.

14. So far, how has your participation in this program measured up to the hopes and expectations you had as you entered? Are there any ways in which it has fallen short of those expectations?

15. Thinking about yourself today and how you were at the start of the program, what changes have you seen in yourself that you think were influenced by your involvement in the service corps?

16. Has your participation changed how you think about yourself or your goals?

17. Do you find yourself getting more involved in activities related to the elderly? To Holocaust awareness? To Human rights?

18. Do you find yourself getting more involved in faith based activities on campus? Please describe these.

19. Has it changed how you think about or relate to others? to older people? to survivors?

20. Do you find yourself bringing the knowledge and attitudes you have gained in the program to your interactions with others in or outside of classes. Can you give me an example of that happening?
End of Program Interview Protocol

Background [this section can be skipped if the student was interviewed at the midpoint]

1. Tell me a bit about yourself.
   • Are you a Sophomore, Junior, Senior?
   • What is your major?
   • What is your family background? (religious or ethnic identity) Where did you grow up?
   • Aside from classes and studying, where do you put most of your time/energy?
   • For Jewish Students — What, if anything have you done this year in terms of Jewish activities, events, or practices (make clear that these don’t necessarily refer to Hillel or anything formal). How involved are you with the Jewish community on campus or locally?
   • For non-Jewish Students — What, if anything have you done this year in terms of religious activities, events, or practices (make clear that these don’t necessarily refer to anything formal). How involved are you with the religious community on campus or locally?

2. What initially led you to take part in this class? What were your expectations or hopes for what you would learn or experience in this program? How does participation in this program fit into your academic or personal goals?

3. What, if anything had you heard about the program before your enrolled? How did you hear about the program?

4. Other than through this course or through coursework at name of school, how familiar were you with the Holocaust before you started this program? Did you know any survivors? Had you learned about it in school or as part of your religious education?

Development of Relationship with Senior

5. How many visits have you had with your senior partner?

6. Tell me about your initial contacts with your senior partner. What did you do together in your first few visits? What did you think about the relationship and about your senior partner at that time? (skip if student was previously interviewed)

7. What is most different about how you see and relate to this person now and how you perceived and related to him/her in the beginning? Did anything surprise you about how that relationship has evolved over time?

8. Were there any points when you realized that your relationship with your senior partner had changed or evolved? Can you tell me about one of those points?

(skip if student previously interviewed)

9. What have been the challenges or difficulties of developing this relationship? How did you deal with those challenges?
10. When you wanted to just talk about or process your experience at a visit to whom did you turn? (other students in the program, other students not in the program, program staff, etc.)?

11. As your involvement in the ISC draws to a close how, if at all, have you worked on closure issues with your senior? Do you have any intentions or plans to continue contact?

12. What will you miss most about the relationship you have with your senior?

**Impacts**

There are certainly many ways that being in a program such as the service corps can affect you.

13. How has your participation in this program measured up to the hopes and expectations you had as you entered? Are there any ways in which it has fallen short of those expectations?

14. Thinking about yourself today and how you were at the start of the program, what changes have you seen in yourself that you think were influenced by your involvement in the service corps?

15. What do you think the lasting impact of being in the ISC will be for you?

16. Has your participation changed how you think about yourself or your goals?

17. Are there ways in which you have become more involved or interested in activities related to the elderly? To Holocaust awareness? To Human rights?

18. Since becoming involved in the ISC have you become more involved in faith based activities on campus? *For Jewish students* Has being in the ISC and knowing your senior impacted on your own Jewish identity or involvement?

19. Has it changed how you think about or relate to others? to older people? to survivors?

20. Do you find yourself bringing the knowledge and attitudes you have gained in the program to your interactions with others in or outside of classes. Can you give me an example of that happening?
Appendix C: Student Survey

Welcome to the ICHEIC Service Corps Survey.

The web based survey that you have been invited to complete is an important part of our efforts to understand the impact of the ICHEIC Service Corps program. The survey will take approximately 15 minutes to complete.

The information you will provide is anonymous. All information obtained through this survey will be kept confidential by the Cohen Center for Modern Jewish Studies of Brandeis University. Information from this study will be reported in ways that do not identify individuals.

Participation in this survey is completely voluntary. We hope that you will participate fully and honestly, but you are also free to skip any questions that you choose not to answer.

If you have any questions or concerns at any time, you are welcome to contact Fern Chertok or Len Saxe, the co-principal investigators on this project, or the Brandeis Committee for the Protection of Human Subjects (781-736-7596). This committee works to safeguard the interests of individuals who participate in Brandeis-sponsored research.

Fern Chertok
fchertok@brandeis.edu
781-736-2079

Professor Len Saxe
saxe@brandeis.edu
781-736-3952

Please press next to continue with the survey

Informed Consent

By pressing "next" at the bottom of this page, you indicate that you have read and understand the contents of the previous page about the survey conducted by the Cohen Center for Modern Jewish Studies in their evaluation of the ICHEIC Service Corps. You are also acknowledging that you are 18 years of age or older, understand the rights of participants in this study, and willingly agree to take part.

Please press next to consent to participate and begin the survey.
S. Directions

To complete the survey, mark your answer to each question by clicking on the button that best represents your response or by filling in blank spaces. As you finish each part of the survey, click on the button that says “next” and the computer will forward you to the next section. When you click the “Submit Survey” button at the end of the last page, your responses will be automatically sent to the Cohen Center at Brandeis University. At any time, you may stop and come back to the site later. Your responses up to that point will be saved. This is your personal response site which will be available to you until you submit your completed survey.

S. Section I: Background

Q. sch (Hidden question- responses precoded)
What school did you attend this year?
- NYU
- Columbia/Barnard
- University of Miami
- Hunter College
- Queens College
- Yeshiva University/Stern College
- Jewish Theological Seminary

Q. ssa (Hidden question- responses precoded)
Which social service agency did your match?
- Dorot
- Selfhelp
- Jewish Community Services of Southern Florida

Q. when: When did you enter the ICHEIC Service Corp program?
- Fall Semester 2004
- Spring Semester 2005
- Fall Semester 2005
- Spring Semester 2006

Q. sprg: Did you participate in the ICHEIC Service Corps during the Spring 2006 semester?
- Yes
- No

Q. Jsub: Before participating in the ICHEIC Service Corps had you taken any college level course on Jewish subjects, such as Jewish history, the Holocaust, or Hebrew?
- Yes
- No
Q. rel: What is your religion?

- Buddhist
- Catholic
- Hindu
- Jewish
- Muslim
- Protestant
- Other. Please specify: _____________________
- None
- Don’t know

Q. Bef1: Before participating in the ICHEIC Service Corp had you...

- Yes
- No

a. Visited a Holocaust museum or memorial in the United States?
b. Visited a Holocaust museum or memorial in Israel?
c. Visited a Holocaust museum, memorial, or historical site in Europe or the Former Soviet Union?
d. Participated in Holocaust remembrance event(s)/program(s)?

Q. Bef2: Before participating in the ICHEIC Service Corp did you...

- Yes
- No

a. Study or discuss the Holocaust in a middle school or high school class?
b. Study or discuss the Holocaust in a college course?
c. Study or discuss the Holocaust as part of your religious education?
d. Do volunteer work with survivors/victims?

Q. Bef3: Before the ICHEIC Service Corp did you...

- Yes
- No

a. Watch film(s), documentary(s), or TV programs on the Holocaust?
b. Know a family member who had a personal Holocaust experience?
c. Read about the Holocaust on your own?
d. Know someone outside your family with personal Holocaust experience?
Q. Bef4: Before participating in the ICHEIC Service Corps, what experience, if any, did you have with older people?

At any time did you... ○ Yes ○ No
a. Live with an elderly relative?
b. Do volunteer work with the elderly?
c. Study or discuss aging issues in a high school class?
d. Regularly spend time with elderly relatives or neighbors?
e. Study or discuss aging issues in a college course?
f. Work for pay in a facility or program for the elderly?

There are many reasons why you may have participated in the ICHEIC Service Corps.

Q. ImNJ (for non-Jewish students)
When you were deciding to participate how important was the opportunity to...

a. Gain a personal perspective on the Holocaust ○ Not at all important ○ A little important ○ Somewhat important ○ Especially important
b. Learn new skills

c. Learn about the community outside of campus
d. Help a survivor or Nazi victim
e. Learn more about the Holocaust as a historical event
f. “Give back” to the community
g. Explore career options
h. Enhance your resume
I. Help an elderly person
j. Have an inter-generational experience

Q. ImJ (for Jewish students)
When you were deciding to participate how important was the opportunity to...

a. Gain a personal perspective on the Holocaust ○ Not at all important ○ A little important ○ Somewhat important ○ Especially important
b. Learn new skills
c. Learn about the community outside of campus
d. Help a survivor or Nazi victim
e. Learn more about the Holocaust as a historical event
f. “Give back” to the community
g. Explore career options
h. Enhance your resume
I. Help an elderly person
j. Have an inter-generational experience
k. Learn more about your Jewish heritage or identity
L. Give back to the Jewish community
Q. ImC: **How important was it to participate because...**

a. you needed it for your major
b. of your interest in human rights issues
c. it is consistent with your religious beliefs
d. you were looking for a field placement/internship
e. you needed the course credit
f. it seemed like an easy course

Q. ImNC: **How important was it to participate because...**

a. you needed it for your major
b. of your interest in human rights issues
c. it is consistent with your religious beliefs
d. you were looking for a field placement/internship

S. **Section II: Your experience in the ICHEIC Service Corps**

Q. left: **To what extent does each of the following reasons explain why you left the ICHEIC program after one semester?**

a. Too busy - not enough time
b. The transportation to visits was difficult
c. Change in your family or work made it difficult
d. Change in your course load made it difficult
e. No credit for the second semester
f. Did not enjoy the experience
g. Did not get along with your senior
h. Too difficult to schedule visits
i. The experience was emotionally difficult

S. **Section II: Your experience in the ICHEIC Service Corps**

Q. atnd: **How many of the Enrichment class/reflection meetings did you attend since starting the program?**

- Almost none
- A few
- About half
- Most
- Almost all
Q. valu: Thinking about the Enrichment class/reflection meeting, how much value did you from...

a. The opportunity to express how you felt about visits
b. Outside speakers
c. The advice from other students
d. Advice/support of the program coordinator
e. Information about the Holocaust as an historical event
f. The support and camaraderie of others in the program

Q. ElmM (for Miami students)
The ICHEIC Service Corps program had many elements. How important was each of the following in your overall experience?

a. Enrichment class/reflection meeting
b. Journal
c. Visits to your senior partner
d. Training on how to relate to senior survivors/victims
e. Visits to Holocaust museums or memorials
f. Legacy Project

Q. ElmA (for New York students)
The ICHEIC Service Corps program had many elements. How important was each of the following in your overall experience?

a. Enrichment class/reflection meeting
b. Journal
c. Visits to your senior partner
d. Training on how to relate to senior survivors/victims
e. Visits to Holocaust museums or memorials

Participating in a program like the ICHEIC Service Corps affects people to different degrees and in different ways.

Q. ext1: To what extent has your experience in the ISC...

a. Increased your ability to relate to people from diverse backgrounds
b. Given you insights into the aging process
c. Caused you to think about you religious beliefs or identity
d. Caused you to rethink your career goals
e. Given you a more positive image of the elderly
f. Given you a new appreciation for your own life an opportunities
g. Caused you to rethink your relationship with your own older relatives
h. given you a more negative image of the aging process
Q. ext2: **To what extent has your experience in the ISC...**

a. Expanded your knowledge of the Holocaust as a historical event?  ○ Not at all
b. Increased your frustration or despair about the course of history  ○ A little
c. Helped you make a personal connection to the Holocaust  ○ Somewhat
d. Increased your understanding/appreciation of Jewish culture and history  ○ Especially

Q. ex3J: **To what extent has being in the ICHEIC Service Corps strengthened your...**

(For Jewish students)

a. Sense of personal responsibility for preserving the history of the Holocaust  ○ Not at all
b. Belief that helping others is one's social responsibility  ○ A little
c. Belief that one can make a difference in the world  ○ Somewhat
d. Concern with combating Anti-semitism and other forms of discrimination  ○ Especially
e. Intention to seek out other inter-generational experiences  ○
f. Connection to the Jewish people  ○
g. Concern with Jewish continuity  ○
h. Connection to your Jewish heritage and identity  ○

Q. ex4J: **To what extent has being in the ICHEIC Service Corps increased your...**

(For Jewish students)

a. Interest in advocating for the needs of the elderly  ○ Not at all
b. Intention to be involved in community service  ○ A little
c. Involvement in disaster or refugee relief efforts  ○ Somewhat
d. Interest in advocating for the needs of survivors/victims  ○ Especially
e. Involvement in human rights or social justice activities  ○
f. Interest in influencing social values  ○
g. Involvement in the Jewish community on campus or locally (for Jewish students only)  ○
h. Participation in organized Jewish religious services  ○

Q. ex3N: **To what extent has being in the ICHEIC Service Corps strengthened your...**

(For non-Jewish students)

a. Sense of personal responsibility for preserving the history of the Holocaust  ○ Not at all
b. Belief that helping others is one's social responsibility  ○ A little
c. Belief that one can make a difference in the world  ○ Somewhat
d. Concern with combating Anti-semitism and other forms of discrimination  ○ Especially
e. Intention to seek out other inter-generational experiences  ○
f. Connection to the Jewish people  ○
Q. ex4N: To what extent has being in the ICHEIC Service Corps increased your...
(for non-Jewish students)

a. Interest in advocating for the needs of the elderly
b. Intention to be involved in community service
c. Involvement in disaster or refugee relief efforts
d. Interest in advocating for the needs of survivors/victims
e. Involvement in human rights or social justice activities
f. Interest in influencing social values

Q. ext5: Since you became involved in the ICHEIC Service Corps have you...

Yes  No

a. Shared what you learned with your family or friends
b. Shared what you learned in other classes
c. Helped organize a Holocaust remembrance activity
d. Sought out information about current human rights violations
e. Participated in a Holocaust remembrance activity
f. Recommended the ICHEIC Service Corps to another student
g. Helped organize an ISC program on campus (e.g. luncheon)

S. Section III: Your Relationship

Q. Date: When did you start visiting your senior?

Prior to September 2005
September 2005
October 2005
November 2005
December 2005
January 2006
February 2006
March 2006
Never met

Q. schd: Which of the following describe your usual schedule of visits with your senior?

About once a week
About twice a month
About three times a month
About once a month
Less than a month

Q. cont: Which of the following describe your usual contact other than in person?

Weekly phone call
Phone call every other week
Phone call about once a month
Phone call less than once a month
Never phone him/her

Q. shar: Did your senior share their personal story of the Holocaust with you?

Yes  No
Q. vist: **When you think about your visits to your senior, how important was...**

a. Being able to help him/her
b. Having another adult to talk about life issues with
c. Sharing common interests
d. Teaching him/her new skills
e. Having him/her as a role model
f. Learning new skills from him/her
g. Hearing his/her personal story of the Holocaust
h. Receiving his/her warmth
I. Learning about his/her world view
J. Getting to know each other as people
k. Having his/her support

Q. Rela: **How well does each of the following phrases describe your relationship with your senior partner?**

a. Younger friend and older friend
b. Interviewer and subject
c. Grandchild and grandparent
d. Student and teacher
e. Care-giver and client

Q. match: **Overall, how good was the "match" between you and your senior?**

Q. feel: **When you think about your relationship with your senior do you feel...**

- You gave **more** than you received
- You gave **less** than you received
- You gave **the same** as you received

Q. ctct: **How likely is it that you will continue to have contact with your senior after the program is over?**

- Not likely at all
- Somewhat likely likely
- Very likely
- Extremely
Q. dif (For New York students)

To what extent did you experience the following difficulties visiting or interacting with your senior?

a. Communication impairment (e.g. hearing, speech, language)  
   - Not at all important  
   - A little important  
   - Somewhat important  
   - Great Extent  

b. Difficulty fitting visits into your schedule  
   - Not at all important  
   - A little important  
   - Somewhat important  
   - Great Extent  

c. Transportation problems  
   - Not at all important  
   - A little important  
   - Somewhat important  
   - Great Extent  

d. Difficulty fitting visits into the senior’s schedule  
   - Not at all important  
   - A little important  
   - Somewhat important  
   - Great Extent  

e. Cognitive impairment (e.g. memory)  
   - Not at all important  
   - A little important  
   - Somewhat important  
   - Great Extent  

f. Reticence on the part of the senior to meet with you  
   - Not at all important  
   - A little important  
   - Somewhat important  
   - Great Extent  

g. Not knowing how to respond when discussing their Holocaust experiences  
   - Not at all important  
   - A little important  
   - Somewhat important  
   - Great Extent  

h. Being unclear about what kinds of help you should and should not provide  
   - Not at all important  
   - A little important  
   - Somewhat important  
   - Great Extent  

i. Difficulty making contact due to your senior’s health issues  
   - Not at all important  
   - A little important  
   - Somewhat important  
   - Great Extent  

j. Problems due to differences in your backgrounds  
   - Not at all important  
   - A little important  
   - Somewhat important  
   - Great Extent  

k. Knowing how to end the relationship  
   - Not at all important  
   - A little important  
   - Somewhat important  
   - Great Extent  

Q. difM (For Miami students)

To what extent did you experience the following difficulties visiting or interacting with your senior?

a. Communication impairment (e.g. hearing, speech, language)  
   - Not at all important  
   - A little important  
   - Somewhat important  
   - Great Extent  

b. Difficulty fitting visits into your schedule  
   - Not at all important  
   - A little important  
   - Somewhat important  
   - Great Extent  

c. Transportation problems  
   - Not at all important  
   - A little important  
   - Somewhat important  
   - Great Extent  

d. Difficulty fitting visits into the senior’s schedule  
   - Not at all important  
   - A little important  
   - Somewhat important  
   - Great Extent  

e. Cognitive impairment (e.g. memory)  
   - Not at all important  
   - A little important  
   - Somewhat important  
   - Great Extent  

f. Reticence on the part of the senior to meet with you  
   - Not at all important  
   - A little important  
   - Somewhat important  
   - Great Extent  

g. Not knowing how to respond when discussing their Holocaust experiences  
   - Not at all important  
   - A little important  
   - Somewhat important  
   - Great Extent  

h. Being unclear about what kinds of help you should and should not provide  
   - Not at all important  
   - A little important  
   - Somewhat important  
   - Great Extent  

i. Difficulty making contact due to your senior’s health issues  
   - Not at all important  
   - A little important  
   - Somewhat important  
   - Great Extent  

j. Problems due to differences in your backgrounds  
   - Not at all important  
   - A little important  
   - Somewhat important  
   - Great Extent  

k. Knowing how to end the relationship  
   - Not at all important  
   - A little important  
   - Somewhat important  
   - Great Extent  

l. Difficulty related to the hurricanes  
   - Not at all important  
   - A little important  
   - Somewhat important  
   - Great Extent  

Q. help:

When you encountered difficulty visiting or interacting with your senior, how helpful was...

a. Social service agency staff  
   - Not at all important  
   - A little important  
   - Somewhat important  
   - Great Extent  

b. Program/class coordinator  
   - Not at all important  
   - A little important  
   - Somewhat important  
   - Great Extent  

c. Training provided at the beginning of the program  
   - Not at all important  
   - A little important  
   - Somewhat important  
   - Great Extent  

d. Resource materials provided at the beginning of the program  
   - Not at all important  
   - A little important  
   - Somewhat important  
   - Great Extent  

e. Other students in the program  
   - Not at all important  
   - A little important  
   - Somewhat important  
   - Great Extent  

Q. trvl: About how long did it take you to travel for visits with your senior?

- Less than 30 minutes  
- 30-60 minutes  
- More than one hour  
- More than 90 minutes
Q. tran: **Could you take public transportation to visit your senior?**  ○ Yes  ○ No
Q. use: **Did you take public transportation to visit your senior?**  ○ Yes  ○ No
Q. car: **Did you have a car to use?**  ○ Yes  ○ No
Q. hope: **Overall, to what extent has your participation in the ICHEIC Service Corps measured up to your hopes and expectations?**
   ○ Not at all
   ○ A little bit
   ○ Very much
   ○ Completely

S. **Section IV: A Bit About You**

Q. gen: **Are you...?**  ○ Female  ○ Male
Q. ethn: **How would you describe yourself?**  ○ Yes  ○ Partly  ○ No
   - Asian/South Pacific Islander
   - Native American
   - Hispanic
   - African-American
   - White
   - Other
Q. prnt (for Jewish students only): **Do your parents consider themselves Jewish?**  ○ Mother, Father ○ Yes  ○ Partly  ○ No  ○ Don’t know
Q. teen (for Jewish students only): **As a child or teenager (before college) did you ever...**  ○ Yes  ○ No
   a. Participate in an organized travel or study program to Israel
   b. Have a bar or bat mitzvah
   c. Attend a part time Hebrew school that met several times a week
   d. Attend a part time Hebrew school that met only once a week
   e. Participate in a Jewish youth group (USY, NFTY, NCSY, BBYO)
   f. Attend/work at a summer camp or program with Jewish content
Q. bri (for Jewish students only): **Have you been on a birthright israel trip?**  ○ Yes  ○ No
Q. isrl (for Jewish students only): **Have you ever been to Israel?**  ○ Yes  ○ No
Q. grk (for Jewish students only): **Do you belong to a "Jewish" fraternity or sorority?**  ○ Yes  ○ No
Q. tran: Could you take public transportation to visit your senior?  ○ Yes  ○ No
Q. use: Did you take public transportation to visit your senior?  ○ Yes  ○ No
Q. car: Did you have a car to use?  ○ Yes  ○ No
Q. hope: Overall, to what extent has your participation in the ICHEIC Service Corps measured up to your hopes and expectations?
 ○ Not at all
 ○ A little bit
 ○ Very much
 ○ Completely

S. Section IV: A Bit About You
Q. gen: Are you...?  ○ Female  ○ Male
Q. ethn: How would you describe yourself?  ○ Yes  ○ Partly  ○ No
   Asian/South Pacific Islander
   Native American
   Hispanic
   African-American
   White
   Other
Q. prnt (for Jewish students only):
Do your parents consider themselves Jewish?  ○ Mother, Father  ○ Yes  ○ Partly  ○ No  ○ Don’t know
Q. teen (for Jewish students only):
As a child or teenager (before college) did you ever...  ○ Yes  ○ No
   a. Participate in an organized travel or study program to Israel
   b. Have a bar or bat mitzvah
   b. Attend a part time Hebrew school that met several times a week
   c. Attend a part time Hebrew school that met only once a week
   d. Participate in a Jewish youth group (USY, NFTY, NCSY, BBYO)
   e. Attend/work at a summer camp or program with Jewish content
Q. bri (for Jewish students only): Have you been on a birthright israel trip?  ○ Yes  ○ No
Q. isrl (for Jewish students only): Have you ever been to Israel?  ○ Yes  ○ No
Q. grk (for Jewish students only): Do you belong to a “Jewish” fraternity or sorority?  ○ Yes  ○ No
Q. famd (for Jewish students only)

What denomination of Judaism, if any, did your family identify with while you were growing up?

- Orthodox
- Traditional
- Conservative
- Reform
- Reconstructionist
- Secular/cultural Jew
- Just Jewish/no denomination
- Don't know
- Other. Please specify: ___________________

Q. slfd (for Jewish students only)

What denomination of Judaism, if any, do you currently identify with?

- Orthodox
- Traditional
- Conservative
- Reform
- Reconstructionist
- Secular/cultural Jew
- Just Jewish/no denomination
- Don't know
- Other. Please specify: ___________________

Q. attb (for Jewish students only)

In the year before you participated in the ICHEIC Service Corps how often, if at all, did you attend the following events?

a. Hillel social or educational program
b. Israel related program or event
c. Organized Jewish religious services at Hillel
d. Organized Jewish religious services at Chabad
e. Organized Jewish religious services at a local synagogue
f. Chabad educational program
g. Judaic Studies lecture/program outside of a class
h. Tikkun Olam/Social Justice program or project

- Never
- Once a Year
- Once a Semester
- Once or Twice a Month
- Weekly
Q. atta (for Jewish students only)

Since becoming involved in the ICHEIC Service Corps how often, if at all, have you attended the following events?

a. Hillel social or educational program
b. Israel related program or event
c. Organized Jewish religious services at Hillel
d. Organized Jewish religious services at Chabad
e. Organized Jewish religious services at a local synagogue
f. Chabad educational program
g. Judaic Studies lecture/program outside of a class
h. Tikkun Olam/Social Justice program or project

Q. year: Based on the number of credits you've completed, are you a... [check only one]

- Freshman
- Sophomore
- Junior
- Senior
- Graduate Student
- Other. Please specify: ____________________

Q. stat: Are you a...

- Full time student
- Part time student

Q. maj: What is/are your major(s)? ______________________________________________________________
Appendix D: Senior Interview Protocol

Background

1. Tell me a bit about yourself.
   • Who lives with you?
   • If no one lives with senior—Have you ever been married?
   • Do you have children or other family living in the area?
   • How often do you see your family?
   • Do you have friends living in the area?
   • How often do you see your friends?
   • How long have you lived here?
   • What kinds of activities are you involved in?
   • About how many days of a typical week do you get out or have people visit you?
   • What is the first name of the student who visits you?

Expectations of Program

2. Is this your first experience with having a friendly visitor? If NO, what was your previous experience like? Was that visitor also part of the ICHEIC Service Corps?

3. How did you hear about the ICHEIC Service Corps? What about it interested you?

4. When you first agreed to participate what did you expect it would be like to have a college student visit you? What did you hope the experience would be like for you, for the student?

5. Before you met__________ did you have any concerns?

Relationship with Student Visitor

6. About how many times (how long) has ________ been visiting you?

7. Tell me about your first visits with ___________. What did you do together in your first few visits? What did you think about the relationship then?

8. How has your relationship with __________ changed since those early visits? How would you describe your relationship now? Did anything surprise you about how that relationship has evolved over time?

9. Tell me about a typical visit.
10. Were there any points when you realized that your relationship with ______ had really changed or evolved? Can you tell me about one of those moments?

11. What did you most enjoy about your visits with ________?

12. What, if anything, was difficult about your visits with ________?

13. As you know, ________ is just about to finish the program. Do the two of you intend to stay in contact? (How?)

Impacts

14. How has your participation in this program measured up to your hopes and expectations?

15. Are there any ways in which it fell short of those expectations?

16. Thinking about yourself today and how you were at the start of the program, are there any changes you’ve seen in yourself that you think were influenced by your relationship with ________?

17. Are there any experiences that you would not have had if ________ had not visited?

18. What did you and ________ learn from each other?

19. Has being visited by ________ changed your attitudes or impressions of the younger generation?

20. How do you think visiting you has changed or influenced ________?

Do you think it has changed ________’s understanding of the Holocaust?
Do you think it has changed ________’s ideas about older people?

21. Have you told any of your friends about the program?

22. If you had a friend who was trying to decide whether they wanted to have a student visit them, what would you tell them?
About the Cohen Center for Modern Jewish Studies

The Maurice and Marilyn Cohen Center for Modern Jewish Studies at Brandeis University is a multi-disciplinary research institute dedicated to the study of modern American Jewry. Our mission is to enhance understanding of the Jewish community and the development of religious and cultural identity. The Center’s faculty and staff include psychologists, sociologists, and Jewish studies scholars, whose interests include Jewish identity, Jewish culture, family life, religious expression, and Israel-Diaspora relations. A broad range of research is conducted by Center faculty, spanning studies of individuals and institutions. Our research applies cutting-edge methods and theories to the study of modern Jewry and our work is disseminated to both public and academic groups.

To view our research and find more information about who we are and what we do, please visit our website at www.brandeis.edu/cmjs.

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