
**EVALUATION OF THE BOSTON-HAIFA CONNECTION JEWISH IDENTITY AND
EDUCATION SCHOOL PILOT**

FIRST YEAR REPORT

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Executive Summary

School twinning initiatives have emerged as a key paradigm for fostering personal and meaningful Israel-Diaspora connections. The Boston-Haifa Connection, a nearly two decades old partnership between the Boston Jewish community and Haifa, created the Jewish Identity and Education School Pilot (JIESP). The goal is to infuse school communities in Boston and Haifa—students, parents, and educators—with programs that explore Jewish identity and transnational connection. JIESP is also intended to create models of school-to-school collaboration that are effective and suitable for replication. Two partnerships comprised the JIESP; Kehilot Nifgashot included Gann Academy and Ironi Hey and Pirkei Dorot involved Prozdor and the Hebrew Reali School. Both partnerships involved in-person and virtual encounters as part of their program.

This report describes the findings of the first year of evaluation of JIESP and examines the development, implementation, and impact of the initiative on students, collaborating teams of educators, and the broader school communities. To explore implementation of the program in each school pair as well as the quality of the experience for program participants, the study utilized key informant interviews, observation, focus group discussions, and a parent survey. Evaluation of program impact employed start and end of year student surveys. Survey response rates are within an acceptable range to warrant statistical analysis for all schools except Ironi Hey. The two school partnerships constitute a pair of pilot studies and findings on the experience and impact of the program are presented separately for each.

Findings

I Partnership Development

Kehilot Nifgashot: Gann Academy is an elite Jewish day school with a student-teacher ratio of less than one to six. Ironi Hey is a large public high school where class sizes of 40 are not atypical. Kehilot Nifgashot is one of many Israel-related initiatives for Gann Academy but represents a more unique opportunity for international exchange at Ironi Hey. Communications between the two teams in this partnership were not logged, and there is little to indicate that any regular discussions took place between the teams as a whole. Rather, individual team members communicated with their counterparts on an as-needed basis. Each school separately created curricula for their students and for the *mifgash* (encounter) they hosted.

Pirkei Dorot: Reali is an elite, private school involved in a broad array of international exchange programs. Prozdor is a part-time supplementary Jewish education program with a long history of involvement with school twinning. After an initially positive start and intent to design curriculum collaboratively, communication within this partnership devolved to occasional conversations between individuals. Communications between the Pirkei Dorot teams were not logged. Just weeks prior to the Prozdor trip to Israel miscommunications and incomplete planning became apparent. Following a period of mutual recriminations, the teams cooperated and, with help from the Department of Jewish Peoplehood, Shdemot, were able to implement the in-person encounter.

II Impact on Schools

Kehilot Nifgashot: Gann saw success in the intense involvement of a small group of parents. Nevertheless, only a minority of Gann 11th grade families felt that they had adequate opportunities to be involved in the program and at best they perceived modest impact on their families' level of discourse about and interest in Israel. Only a minority of students felt that the program strengthened ties between the schools and there was no significant difference in their perception of the centrality of peoplehood in school culture or curriculum from the beginning to end of the school year. Without adequate student survey data, only limited information is available about impact on Ironi Hey. However, Ironi Hey reported dramatic growth in the number of students expressing interest in the program and parents willingness to host.

Pirkei Dorot: Most parents of Prozdor participants agreed they were given some opportunities to become involved and, compared with parents of uninvolved students, these parents also perceived significantly more impact of the program on their family discussions of and connection to Israel. The majority of Prozdor and Reali participants felt that the program drew their schools closer, but neither group experienced significant increase in perceptions of their school's focus on peoplehood.

III Students' Overall Experience and Impact on Connection to Peers and Partner Country

Kehilot Nifgashot: In spite of language difficulties, students enjoyed getting to know each other especially during informal encounters. Substantial technological and scheduling challenges, however, were experienced in virtual encounters. Students found the program to be a good way to get to know Israeli peers but few continued contact with the Ironi Hey students they had met. Gann students experienced significant increases in their frequency of looking online for information about Israel but decreases in their comfort interacting with Israeli peers. In terms of their emotional connection to Israel, there is very little change from start to end of the year for Gann students.

Pirkei Dorot: The four video conferences held were often characterized by excited anticipation and technological frustration. The majority of Reali and Prozdor students who participated in the in-person *mifgash* felt strongly that it was fun, personally meaningful, and gave them a chance to create friendships with peers. These students reported continued contact with their friends at their partner schools. Reali students show no significant change on comfort with American peers or desire to get to know them while Prozdor participants significantly increased in both of these areas. Prozdor students who travelled to Israel showed significant gains in their connection to both Israel and American Jewry while Reali students did not show significant changes on these attachments.

IV Impact on Students' Exploration of Jewish Identity

Kehilot Nifgashot: Gann participants entered Kehilot Nifgashot with very high levels of awareness and appreciation of their Jewish identities. Nonetheless, substantial portions strongly agreed that the program encouraged them to further explore their Jewish identity and try out new forms of expression.

Pirkei Dorot: Participation in the in-person encounter encouraged substantial portions of Prozdor students to explore their own Jewish identity and try out new ways of expressing their Judaism. Perhaps most impressive is that the majority of Reali students explored their personal Jewish identity

and learned more about what it means to be Jewish in America. In addition, many Reali students agreed that their participation helped them feel more comfortable with religious ways to celebrate Shabbat.

V Impact on Students' Sense of Jewish Peoplehood

Kehilot Nifgashot: Gann participants showed no significant change in their sense of Jewish peoplehood; however, this may reveal a ceiling effect.

Pirkei Dorot: Prozdor students who participated in the in-person *mifgash* significantly increased their sense of connection to the Jewish people but not other aspects of their sense of peoplehood. Reali students did not show any significant changes in their sense of peoplehood.

Summary and Conclusions

The pairing of Israeli and American schools, their students and educators, presents a tremendous opportunity for an educational encounter between Jews from different parts of the world. In their first year, the two JIESP partnerships realized a small measure of this potential. JIESP encouraged students to develop connections with peers and explore their Jewish identity. Individual connections were, however, fleeting. Also, neither program succeeded in fostering significant changes in participants' more global sense of identification with or responsibility to care for the Jewish people.

The impact of JIESP may be depressed by a "ceiling effect" since so many of the students and families involved already had deep and diverse connections to Israel and America. However, it is also true that the structure of encounters within both partnerships limited opportunities for repeated or extended one-to-one contact and made difficult the development of individual relationships or coherent group identity. There also remains a need to develop curriculum and programming to help students translate their connection with individual peers into sentiments toward the larger Jewish community. An even larger issue is that these partnerships may not have given adequate thought and planning to strategies for diffusing the initiative into the broader school community and affecting change in school culture.

Both partnerships experienced difficulties in planning and logistics; they seemed to work in parallel, as opposed to working collaboratively. Teams often failed to model the sense of camaraderie and open communications they were trying to achieve for their students. Some of the difficulties may be attributed to being in a start-up phase although many of the schools have a long history of participation in Boston-Haifa cooperative educational programs. Nevertheless, in order to achieve the next stage of partnership development these twinned pairs of schools will need to explore and acknowledge differences in their philosophy, goals, and practices and work toward a shared understanding of this cross-national initiative.

The coordination problems, it should also be noted, affected the research effort. Researchers encountered difficulty gaining cooperation from most of the schools involved. In at least one school, the administration knew little of the initiative's evaluation component, while in other situations the team was neither positioned nor equipped to assist in planning for data collection. In the most serious instance, this resulted in the absence of usable data from an entire school.

There are also implications for the Boston-Haifa committees. During the first year, the relationship of the committees to the programs seemed ill-defined and engagement was inconsistent. There are differences between the committees in their degree of interventionism and emphasis on goals and outcomes. Thus, partner schools are subject to contrasting and sometimes conflicting pressures and expectations.

As the second year of the initiative starts, encouraging signs of change in the JIESP schools suggest positive movement to overcome the challenges raised in this report. Although these plans are not yet fully realized, they indicate a focusing of attention and willingness to grapple with key issues. They further convey the long term patience required of educational innovators and their funders. The maturation and stabilization of this programmatic innovation will take time to take root and grow.

Introduction

The relationship between American Jews and Israel has taken center stage in Jewish communal discourse both in Israel and the United States. Whether one accepts that attachment to Israel changes over the life course (Sasson, Kadushin & Saxe, 2010) or that we are witnessing a generational downshift in connection (Cohen & Kelman, 2007), the story for adolescents and young adults remains the same: Younger Americans have lower levels of attachment to Israel and their Israeli peers have less sense of connection to the Diaspora than their elders. Although the majority of Israeli Jewish adults believe that Jews in Israel and the Diaspora share a common fate (Levy, 2009) over half of secular Israeli high school students reject this idea (Cohen, 2008). Less than one third of American Jewish adolescents feel that being Jewish for them is strongly related to caring for Israel (Kadushin, Kelner & Saxe, 2000). In addition, recent research on the service commitments and intentions of Jewish young adults found that only a small portion indicated support of Israel as a cause about which they care deeply (Chertok, Gerstein, Tobias, Rosin & Boxer, 2011).

Since the turn of the millennium, school twinning initiatives, most notably Partnership 2000, have emerged as a key paradigm for fostering personal and meaningful Israel-Diaspora connections. These programs seek to involve all members of the involved school communities including leadership, administrators, educators, students, and their families. Among both Israeli and Diaspora student participants, observed outcomes include increased Jewish knowledge, enhanced Jewish identity, and an enlarged sense of connection and belonging to a worldwide Jewish people (Mittelberg, 2011). Research has also demonstrated that educators derive professional development through school-to-school programs and report evidence of immediate impact on their curricula as well as on the broader culture of their schools. American educators involved in school twinning programs report that their encounters allowed them to build powerful personal connections to Israeli peers and influenced their educational vision and practice (Pomson & Grant, 2004).

The Boston-Haifa Connection (BHC) was established in 1989 by Combined Jewish Philanthropies and the City of Haifa with the aim of building “living bridges” between individuals and organizations in the two cities. BHC developed into six committees working in areas such as social services and education. Two of the committees, Living Bridges and the Jewish Identity and Education Committee have sponsored a variety of school-to-school programs. Although anecdotal reports suggest that these initiatives are meaningful to student participants, they are usually short-term in nature, entail limited or no systematic follow-up, and fall short of the mark of transforming students, their families, or their schools or building lasting ties between the two cities.

In the spring of 2009, the Jewish Identity and Education Committee Task Force created a new initiative, the Jewish Identity and Education School Pilot (JIESP) and selected two school partnerships for implementation. Gann Academy was paired with Ironi Hey and Prozdor was paired with the Hebrew Reali School. In September 2010 the program formally launched with students in these four schools.

The goal of JIESP is to infuse entire school communities in Boston and Haifa, including students, parents, and educators, with an exploration of Jewish identities and peoplehood and to create models of school-to-school collaboration that can be replicated throughout the Boston Metro area as well as in other parts of the United States and Israel. Introduced by Mordechai Kaplan (1948), the term “Jewish peoplehood” describes a sense of belonging and connection among Jews that transcends national, political or religious belief differences. The concept of peoplehood has received

increasing attention in the social science literature and has gained prominence as an overarching construct for understanding the dynamic interface between individual and communal Jewish identity (Ehrenkrantz, 2008; Kopelowitz, 2008; Mittelberg 2011; Prell, 2008; Saxe & Phillips, 2009).

This report describes the findings of the first year of a multi-year, multi-level evaluation of the JIESP initiative. The research is a collaborative effort between researchers at the Cohen Center for Modern Jewish Studies (CMJS) at Brandeis University, and Research Success Technologies (ReST) and Oranim, The Academic College of Education in Israel. The research examined the development, implementation and impact of the JIESP initiative on the two pilot school partnerships and explored the following areas of inquiry:

- ***Impact on Students and Families:*** How does involvement over the course of the first year of the JIESP program impact the Jewish identities and connection of students to their peers in the partner school and to Israeli or American Jewry more broadly? To what extent do these student experiences affect their families?
- ***Development of School-to-School Collaboration:*** What challenges were faced in the process of joint planning, curriculum design, and implementation, and what strategies proved most effective for developing good working relationships with physically distant partners? How well does each of the schools feel its needs were met?
- ***Infusion of a Focus on Jewish Identity and Peoplehood into School Organizations:*** In what ways does JIESP result in shifts in the thinking of school administrators, lay leaders, and educators regarding Jewish identity and peoplehood? To what extent does a focus on Jewish peoplehood and identity become integral to the experience of all members of the school community?

The report begins with a description of the research design and methodology. This is followed by discussion of the school partnerships and the impact of JIESP on schools, communities, and students. The report concludes with implications for the further development of this school twinning initiative.

Research Strategies and Methods

The study design included a dual focus on both formative and summative evaluation. The formative component of the study examined implementation of the program in each school pair as well as the quality of the experience for program participants. The summative evaluation focused on the impact of the program on a variety of potential outcomes for students, their families, and schools. This section describes the overall strategy and specific elements of each aspect of the study.

Formative Research Strategy

In order to develop a textured and nuanced understanding of the implementation of the JIESP pilot in each school pair, the research employed a primarily qualitative strategy. In this first year of the pilot, data collection focused on students' reactions to virtual and in-person encounters and the development of the school-to-school collaborative relationship. The formative research data collection included the following:

Key Informant Interviews: Semi-structured interviews were conducted at two points in time with key informants at each school including administrators, lay leaders, and educators. Start of year interviews focused on development of the partnership, expected impact of the project, and anticipated challenges. End of year interviews focused on the process of joint planning and implementation, obstacles encountered, and lessons learned. The end of year interview protocol also addressed the impact of JIESP on the culture of the organization with specific attention to the infusion of a focus on Jewish identity and peoplehood. Interview protocols are presented in Appendix A.

Observation: A sample of virtual and face-to-face exchange programs were observed in each of the two Boston schools. Trained observers noted the context and structure of each event as well as the level of student participation and the overall tenor of the group.

Focus Group Discussions: Boston students who participated in a face-to-face *mifgash* were invited to focus group discussions held at their school. The focus group protocol (Appendix B) included questions about the students' experience of activities during the encounter, interactions with students from their partner school, initial impacts on their sense of connection and identity, high points, and areas for improvement. At Prozdor fourteen students who traveled to Haifa attended focus groups. At Gann Academy ten students who participated in the stateside *mifgash* attended a focus group.

Parent Survey: At the end of the school year a survey was distributed to Gann Academy and Prozdor families whose students were in grades participating in JIESP. This survey, completed by one parent, asked about family involvement in and reactions to JIESP program elements. This survey also asked about parental religious background, student Jewish educational background, and prior family or student experience with Boston Haifa Connection or other Israel/Diaspora education programs. The parent survey is presented in Appendix C. Parents were emailed invitations to the survey using contact information they had provided to their respective schools. Response rates for this survey were acceptable: 55% for Gann Academy and 67% for Prozdor.

The formative research strategy involved a variety of data collection methods, not all of which were implemented in all schools. Due to budget limitations, observation and student focus groups were conducted only in the Boston schools. In addition, the parent survey was fielded only in the Boston schools. The idea of administering a parent survey in Israel was broached but proved to be pragmatically infeasible. Schools were unable to provide an effective means of emailing the surveys to the parents, and schools rarely make direct requests to parents via the internet, particularly concerning programs in which they have no direct involvement. Table 1 summarizes the data collection methods employed in each school as part of the formative evaluation.

Table 1: Overview of Formative Evaluation Data Collection by School

Type of Data Collection	Gann Academy	Ironi Hey	Prozdor	Reali
Key Informant Interviews	✓	✓	✓	✓
Observation	✓		✓	
Student Focus Group	✓		✓	
Parent Survey	✓		✓	

Summative Research Strategy

Measuring the impact of JIESP on school organizations and on individual students requires assessment of changes in attitudes and behaviors and estimation of how participant schools and individuals might have changed had there been no program (Morgan & Winship, 2007). The most effective way to make this determination is to measure and compare the same set of outcomes for participating and nonparticipating schools and individuals in the program. This approach was not possible in this research because both of the Boston schools selected for JIESP are unique institutions with no local equivalents for comparison. Instead, the study employed a pre-post design focused on within-school comparisons at two points in time. The summative evaluation strategy focused on collection of quantitative data through student surveys.

Student Surveys: Students from each of the four schools were invited to complete a pre-program survey in early fall 2010 and a post-program survey in late spring 2011. Start of year surveys collected information about students' understanding of their own Jewish identities, their connections to Israel/American Jewry, their sense of Jewish peoplehood, and their expectations for the JIESP program. End of year surveys asked about involvement in and reactions to JIESP program elements as well as current thinking about Jewish identity and peoplehood. The start and end of year student surveys are presented in Appendix D.

The different nature and size of the schools involved required slightly different sampling strategies. For example, in the two Boston schools each grade is small enough (no more than 110 students), to be included in its entirety for the survey. This is not the case for either of the Haifa schools which have much larger grade sizes. At Gann Academy and Prozdor, all students in the grades targeted for the program and for whom parental consent forms were submitted were invited to complete surveys. Thus Prozdor 9th graders and Gann Academy 10th and 11th graders comprised the survey sample at their respective schools. The rate of parental consent among these groups was good ranging from 72%-75% of students eligible to be surveyed. At Reali four classrooms of 9th graders, encompassing the entire grade and the 10th grade Young Ambassadors group, were invited to participate in the survey. At Ironi Hey, select groups in the 10th 11th and 12th grade who were directly involved in the program were invited to participate in the survey. In Israel surveys were reviewed and authorized by

the Chief Scientist office of the Ministry of Education which in the case of anonymous surveys does not require parent permission.¹

Students at Gann Academy and Prozdor completed paper surveys at their schools. If students were not available on the dates scheduled for data collection they were emailed a unique link to the survey. Students at Haifa schools were either brought into the schools' computer lab where they completed the survey online, or were given paper surveys. The schedule of in-person survey administration was tailored to the school calendar and JIESP timeline at each school (Table 2).

Table 2: Timeline of Student Survey Administration

	Gann Academy	Ironi Hey	Prozdor	Reali
Start of Year Survey	8/25/2010-10/13/2010	9/10/2010-10/17/2010	10/3/2010-10/31/2010	9/10/2010-10/17/2010
End of Year Survey	5/25/2011	5/21/2011-7/1/2011	5/8/2011-5/15/2011	5/21/2011-7/1/2011

As shown in Table 3, for the two Boston schools response rates for both the start and end of year surveys are good (50%-65%) when calculated as the percentage of the total population and very good (75%-86%) when calculated as the portion of those for whom parental consent was obtained. For Reali the response rates are also good at 60% for the start of year survey and 51% for the end of year survey. Surveys administered at Reali included a mechanism for students to assign their own unique identifier which would allow connection between pre and post data. Unfortunately, many did not use the same identifier on the start and end of year surveys or left these fields blank. Therefore change over the course of the year could not be assessed for these students. At Ironi Hey both start and end of year student surveys received a very low response rate precluding any analysis.

Table 3: Response Rates by Survey and School

School	Population	Parental Consent	Start of Year Survey		End of Year Survey	
			% of Population	% of Consent	% of Population	% of Consent
Prozdor	110	72%	54%	75%	57%	80%
Gann Academy	153	75%	63%	83%	65%	86%
Reali	196	100%	60%	60%	51%	51%
Ironi Hey	83	100%	7%	7%	39%	39%

¹ Ministry authorization to conduct all aspects of the research was granted to Oranim Academic College of Education for the projected three years of the study.

Findings

The goals of the JIESP initiative were broad and ambitious, aimed at engendering change at multiple levels including students, families, schools, and the broader community. For students and their families the intent was to encourage personal connections to Jewish peers at the partner school and to move from that to an exploration of personal Jewish identity and enhanced sense of Jewish peoplehood extending beyond national borders. At the level of the school organization the goal was to increase the infusion of a Jewish identity and peoplehood perspective into the culture of the school and to develop models of effective school-to-school collaboration that could be disseminated to other educational institutions. Although not a direct focus of the first year of the initiative, the eventual goal of JIESP was to affect the broader communal landscape. The process of translating these goals into plans for implementation started with a three-day meeting attended by senior educators from all four schools, and facilitated by staff from the Department of Jewish Peoplehood, Shdemot, which serves as the educational branch of the Boston-Haifa Connection.

Within the framework of the overarching goals of JIESP, the two school pairs then separately developed their curriculum and programming. Although both partnerships employed the same basic strategies of encounter—short trips to each other’s schools by relatively small groups of students, virtual exchanges through video conferencing, and staff communications-- the contours of the program differed in emphasis and content across partnerships. These two school pairs essentially constitute two pilots. Acknowledging these differences, findings on experience and impact are reported separately for each school pair.

I Partnership Development

A major goal of JIESP was to create and document models of cross-national school partnership that could be replicated in other communities. In selecting schools for participation in this initiative, the Task Force looked for demonstrable “readiness” in the form of prior experience with, and commitment to school-to-school partnerships, a focus on Jewish identity, and the “ability to conduct respectful, meaningful Israel-Diaspora Jewish conversations.” Requirements included dedicated leadership teams and staff time, investment in and support of educators, collegial and collaborative school cultures, allocation of financial resources, and commitment to sharing best practices. This section describes the school pairs involved and the evolution of their collaborative relationships. Discussion then moves to the common challenges encountered by these pairs of twinned schools.

Kehilot Nifgashot --Gann Academy and Ironi Hey

Gann Academy, an elite Jewish day school founded in 1997, has a student- teacher ratio of less than one to six and charges \$30,000 in annual tuition.² By contrast, Ironi Hey is a large public high school where class sizes of 40 are not atypical. Its diverse population includes Druze and Arab students as well as Ethiopian Jews and new immigrants from the Former Soviet Union.

² School Digger, 2009-10. Accessed 8/23/2011.

Central to Gann Academy's mission is creation of a diverse and "sacred" community of Jewish people, instilling students with a "deep and abiding love for God, Israel and the Jewish people." Leaders at the school believe that their commitment to pluralism forms a natural context for "*mifgash*, the idea of dialogue with—encountering the other." Ironi Hey is decidedly secular, but nonetheless has a strong interest in fostering Jewish identity among its Jewish students and a commitment to pluralism as demonstrated by its participation in the Shalom Hartman Institute's Be'eri program "designed to strengthen pluralistic Jewish identification among non-religious Israeli youth." In recent years Ironi Hey has instituted a Jewish identity curriculum and has eight teachers on staff teaching in that program. Kehilot Nifgashot is one of many Israel-related initiatives for Gann Academy but represents a more unique opportunity for international exchange at Ironi Hey.

In planning documents the goals for Kehilot Nifgashot were described as follows: "To build deeper bonds between the participating students, faculty, and parents of our two schools and explore how being in relationship with each other can enhance our Jewish lives and identities." Both schools indicated the desire to involve families, students, and faculty, so they would gain knowledge of their partner community, appreciation of what it means to live as a Jew in the partner community, and for students, insight into their own Jewish identities.

In the first year of the initiative the Kehilot Nifgashot program involved 10th, 11th and 12th grade students. In the 10th grade twenty-one of the forty students enrolled in Ironi Hey's Pluralistic Judaism class, and ten Gann Academy students in a study group participated in a virtual *mifgash* program using videoconferencing. Although Ironi Hey and Gann ambitiously planned ten monthly meetings, only six took place. These video conferences focused on the celebration of holidays. For Gann 11th graders and Ironi Hey 11th and 12th grade students the program entailed two in-person encounters. Although the same Ironi Hey students could be involved in both encounters, Gann students were each involved in only one in-person *mifgash*.

The Boston in-person encounter took place over the Sukkot holiday (September 29 -October 6 2010) and involved 20 Ironi Hey 11th grade students. Before leaving for the United States, Ironi Hey students participated in 15 hours of preparation in Haifa. The Ironi Hey students arrived just prior to Simchat Torah, and spent the next three days with their host families. On Saturday night, the Ironi Hey and Gann Academy stateside 11th graders assembled for Havdallah and ice cream followed by bowling. The same group participated in a retreat at Camp Yavneh, "exploring Jewish identity from personal to community." Together Ironi Hey and Gann Academy students also toured Boston, visiting the Vilna Shul, the offices of Combined Jewish Philanthropies, and the Brookline community. Ironi Hey students had only one day to experience Gann Academy in session and interact with other Gann Academy students and faculty. The Ironi Hey students made a presentation to the entire school and, together with Gann stateside juniors, presented collaborative art projects.

The Israel in-person encounter took place over two visits and involved 47 11th grade students from Gann Academy studying for the semester at Alexander Muss High School. These students met with 11th and 12th grade students from Ironi Hey. Twenty 11th and 12th grade Ironi Hey students traveled to visit the Gann Academy students over a weekend (October 1-2 2010). Two weeks later the Gann students traveled to Haifa (October 13-16) and participated in a variety of activities including touring the city, visiting Kibbutz Yagur, time at the Ironi Hey school, and learning about Israeli scouts. The Gann students made a presentation about their lives in Boston to the larger Ironi Hey community of students and teachers. Together students from both schools discussed Israel's image in the U.S., public school life in Israel, and the lives of Jewish teenagers in both cities. Gann students spent

Shabbat with their 11th and 12th grade Ironi Hey host families and the program concluded with a Shabbat meal, Havdalah, and a musical talent show. Plans to create a service learning program for 12th graders were dropped from the program for 2010-11.

The Gann Academy planning team was led by the director of Jewish life and consisted of the director of junior and senior programs, the chair of the Talmud department, who also orchestrated the 10th grade video conferencing study group, and an experiential educator. Ironi Hey assembled a planning team of teachers from diverse subject areas including citizenship, biology, Israeli culture, and law. The team was led by a teacher of Jewish pluralism. The Ironi Hey team met internally at least monthly and more frequently as the Israel *mifgashim* approached. These meetings included substantial portions of their personal time.

Communications between the two teams were not logged, and there is little to indicate that any regular discussions took place between the teams as a whole. Rather, individual team members communicated with their counterparts on an as-needed basis and in several instances developed warm collegial relationships. In addition, the team leaders from each school spoke on a regular basis. Rather than developing a joint curriculum for the virtual *mifgash* component of the program, Gann and Ironi Hey teachers coordinated by phone and separately created curricula for their respective groups. In addition, the Boston *mifgash* was planned exclusively by Gann team members.

Pirkei Dorot—Prozdor and the Reali School

Reali is a well-to-do, multi-campus institution with approximately 4000 students. It has a reputation as an elite, secular institution and students must pass entrance exams. Families also pay private school tuition. Reali has a history of international programs including twinning programs with schools in San Francisco, London, and the Young Ambassadors Programs with the Solomon Schechter Day School of Greater Boston and Prozdor.

Prozdor is a part-time supplementary Jewish education program for high school students under the auspices of Hebrew College. The 600 students attend once or twice a week and most faculty members are part-time. Students come primarily from Conservative congregations and day schools. Prozdor has a reputation for Israel programming and in particular for its 9th grade Israel trip. For many years it partnered with Alliance, a public school in Haifa.

The goals described for Pirkei Dorot in the team's work plan were ambitious. The two schools intended their participants to be "proud and confident of their Jewish identity and committed to the well-being of their fellow Jews world-wide." They shared a vision of their students becoming leaders of their generation engaging peers in dialogue on what it means to be Jewish in today's world and developing into future leaders of the Jewish community. Understanding of Israel would be "reframed", and all of this would lead to a "new international Jewish youth community."

In the first year of the initiative the Pirkei Dorot program involved 9th and 10th grade students and included a virtual *mifgash* component and one in-person encounter in Haifa. At Reali a new curriculum was instituted with all 9th graders in four sections of an English subject class. Thirty-two Reali 10th graders, drawn from across the grade also participated in a virtual *mifgash* with Prozdor 9th graders. Although ten video conferences were originally planned, only four were held; two before the Prozdor trip to Israel and two afterwards. There was also an attempt to build a Facebook group for the virtual *mifgash* participants but it was unsuccessful.

The Israel exchange took place over winter break (December 24, 2010 – 1 January, 2011). Prozdor had anticipated that a third of their 9th grade class would travel to Haifa, but only twenty students went and over half of them had been to Israel in the previous year with their day school. This *mifgash* group toured Jerusalem, Haifa, Tel Aviv, and the Golan Heights. In addition they celebrated two Shabbats, volunteered with a medical clowning program, and learned about Jewish diversity, social justice, and the historical bonds that connect Haifa and Boston. Due to limited seats on the buses, a different group of fourteen 9th grade Reali students accompanied the Prozdor students each day. Prozdor students were hosted by Reali families.

The Prozdor planning team consisted of senior administrators including the director of curriculum and the program director. At Reali the planning team consisted of senior staff, primarily from the high school, and was led by the director of international partnership programs also based in the high school. Reali was able to use program grant money to support the extra time team members needed to spend on the project. Only one Reali middle school teacher was involved in development of the 9th grade curriculum which was largely the product of the two Reali high school administrators. The 9th grade classroom teachers received the curriculum but had little to no contact with the Prozdor team.

The Pirkei Dorot partnership got off to a fast start. The two teams met in the winter of 2010 and reported working well together. In interviews in the fall of 2010 they expressed great enthusiasm for each other and for the goals of their program. Although the teams planned to talk often and jointly design the Pirkei Dorot curriculum, communication was described as limited to occasional conversations between individuals. As with Kehilot Nifgashot, communications among the Pirkei Dorot teams were not logged and it is impossible to definitively describe their regularity or nature. It appears that regular communications were interrupted in the fall and did not resume until close to the time of the Prozdor trip to Israel. At this point, just weeks prior to departure, receipt of an incomplete itinerary prompted concern among the Prozdor team. The Department of Jewish Peoplehood, Shdemot, the educational branch of the Boston-Haifa Connection was called in to provide programming for the *mifgash*. However, following a period of mutual recriminations for the dropped communication, the teams cooperated and, with help from the outside consultant, were able to implement the in-person exchange.

Challenges in the Development of JIESP Partnerships

The overarching goal of school twinning initiatives such as JIESP is to build reciprocity and mutuality between schools while accepting the unique identity of each (Mittelberg 2011). However, the literature on inter-organizational partnerships makes clear that effective coalitions are difficult to create and follow a developmental course establishing greater collaborative capacity as they mature (Chinman et al., 1996; Florin, Mitchell, & Stevenson, 1993). In interviews key players from both partnerships reflected on similar challenges, dilemmas and areas of needed collaborative capacity building for the next two years of the initiative.

- ***Working in Parallel vs. Working Together:*** Although both partnerships aspired, especially early in the process, to work collaboratively to develop curriculum and programming, they very quickly fell into patterns of working in parallel. Points of contact were limited to select pairs of teachers or sporadic communications. For example, Gann Academy independently planned the *mifgash* they hosted with little input from Ironi Hey. For

the Pirkei Dorot partnership planning was also largely separate and communication was most notable by its absence without either school appearing to notice until just prior to their *mifgash*.

Specific pairs of educators in each partnership developed positive working relationships and in some cases this extended to the top administration. For example, the heads of school of Gann Academy and Ironi Hey each visited the other's school and tried to model the idea of cross-national communication in their own relationship. Unfortunately, neither of the partnership teams as a whole had adequate contact to allow for the development of a shared identity. Teams did not have a schedule of regular contacts and perhaps most problematic was the absence of the infrastructure to support the process of effective cross-national collaboration. For example, the two partnerships did not develop explicit and shared guidelines and timelines for working together. Also missing were the development of tools and online resources for sharing work in progress.

In general we need more consistent meetings between the educators in both schools.

Team members on both sides attributed some of the difficulties they encountered to not knowing how to work effectively across differences in organizational style yet neither team explicitly explored or planned for these potential problems. For example, the Reali team assumed that any details that were not complete in the itinerary or curriculum would be worked out when the Prozdor group arrived while the Prozdor team found this last minute planning to be stressful.

My primary learning was that building trust and relationships [is] the whole idea of this.

- ***Insufficiently Examined Differences in Goals and Needs:*** Each pair of schools was faced with differences in their organizational structure, needs, goals and the positioning and salience of this initiative in the context of other educational programming. These differences and their implications for implementation of the project were not explicitly explored, if at all, until the latter half of the year. As a result they all too often led to misunderstandings and in some instances resentment that limited partnership development.

There are big differences between the schools. The nature of the lesson structure, teacher student relations etc. are all different. We hadn't prepared ourselves for the extent of the differences.

We are synchronized at the level of desire and mutual interest; but not at the level of the needs of the schools.

[We] talked at cross purposes from July through December

In each pair of schools there were differences in the centrality of the JIESP initiative. For example, Pirkei Dorot was one of many international programs for Reali while it was the flagship enterprise for Prozdor. Prozdor leaders feared it did not have the salience for Reali that it had for them. Reali staff was faced with the reality that the central focus of their work with students is achieving their Matriculation certificate and Pirkei Dorot does not move this

agenda forward. Within the Kehilot Nifgashot partnership, Ironi Hey felt that JIESP was integrated into the core social and values curriculum of the school. At Gann, it was not part of a school-wide process.

The schools involved in each partnership also defined measures of success in slightly different and telling ways. As a large school, it is not surprising that Ironi Hey's objectives were cast in terms of numbers of students and faculty affected. In their planning document, they identified three quantitative measures of success for the partnership: increasing the number of students choosing to participate in a class on pluralistic Jewish identity, growing the number of households willing to host students from Boston, and increasing the number of families from the two schools remaining in touch. Gann Academy's work plan defined its measures of success more qualitatively: for students, to develop relationships with each other and gain a greater insight into what it is to live as a Jew in someplace other than the United States; for parents of students, visiting Ironi Hey and Gann to be in touch with each other; and for faculty, to interact and collaborate. Within the Pirkei Dorot partnership, Prozdor thought in terms of expanding students' cognitive, affective, and behavioral ways of articulating their Jewish identity while Reali sought a sense of increased responsibility in their communities, families, and schools and the capacity to serve as a role model of Israeli-Diaspora relations. Reali team members also expressed their goals in terms of having as many students as possible participate which led to the decision to have a different group accompany the Prozdor students each day. This was a decision that Prozdor did not understand since it limited the repeated contact that they felt was necessary to a successful exchange.

Pairs of schools also differed in their ability to appreciate each other's position and needs. For example, the fact that several Ironi Hey staff had strong educational backgrounds in Israeli/Diaspora studies or Jewish education aided synchronization of programming and expectations between their school and Gann Academy. Reali and Prozdor faced a larger divide between a secular Israeli and religious American program and this led to Reali's difficulty understanding Prozdor's insistence on Kashrut and Shabbat observance. Whether it was religious versus secular orientations or large versus small student bodies, there were substantial differences between the two schools in each partnership that did not seem to be addressed in an explicit and systematic fashion.

Clearly, the JIESP partnerships faced pragmatic challenges such as working in different time zones and balancing this initiative with other organizational needs and goals. Nonetheless, in many ways the planning teams failed to model the sense of camaraderie and open communications they were trying to achieve for their students. As one teacher summed it up, the partnerships faced "the challenge of time, space, culture, and language." These difficulties are not totally unexpected.

Research on the development of coalitions indicates that among the initial tasks are development of a positive and trusting working climate and mechanisms for shared power and decision-making, and articulation of a shared vision (Foster-Fishman, et al., 2001). Participants in the two partnerships realized that the first year was a period of learning, and that achieving the next stage of partnership capacity building will require them to explore and acknowledge differences in their philosophy, goals, and practice. Further, they will need to work toward a shared understanding of the purposes and values of this cross-national peoplehood education initiative. Both partnerships could also

benefit from conceptualizing their joint work as developing a ‘community of practice’ with shared language, goals, and strategies (Wenger, 1999).

II Impact on Schools

One of the primary goals of JIESP was to transform the organizational culture of the participating American and Israeli schools such that an exploration of Jewish identity and peoplehood would become an integral aspect of the experience of all members of the school community. This section explores how successful each pair of schools was in moving toward this goal. For each pair the discussion explores the planning team’s thoughts about their progress, the reflections of parents, and the impact of JIESP on students’ perceptions of the integration of Jewish peoplehood into their school’s culture. However, throughout this discussion it should be kept in mind that it is not possible to clearly separate out the effects of either Pirkei Dorot or Kehillot Nifgashot since in both cases, students, teachers and school units are also involved in other Israel/Diaspora education initiatives and exchanges. Almost half of Reali students (46%) had experience in the Young Ambassadors program and almost 29% had participated in another delegation to a Boston area day school. No doubt the effects of those experiences seep into attitudinal changes reflected in this evaluation of Pirkei Dorot. Even more so, the impact of the three months spent at Alexander Muss High School by over half of Gann Academy’s 11th graders has to be considered in assessing impact on students, teachers, or parents especially as these relate to attitudes toward and connection to Israel.

Kehilot Nifgashot³

The Ironi Hey team was gratified to report that over 70 families volunteered to host Gann students and interpreted this as evidence of the growing popularity of the initiative within the broader community of Ironi Hey families. Families of Ironi Hey 12th graders hosted most of the Gann 11th graders. Faced with the need to find housing for observant Gann students, the Ironi Hey team was also successful at finding B’nei Akiva families to serve as hosts.

The Gann Academy planning team was particularly pleased with the leadership role that a small group of parents assumed. This was necessitated, in part, by the arrival of Ironi Hey students as the Jewish holiday of Simchat Torah began and the school was not in session. Two parents became host captains and recruited other parents to organize and implement several days of recreational events. Much of this was done completely independent of the school and partnership team. Gann host families were all drawn from the 11th grade and they shared their own observance of Simchat Torah, Shmini Atzeret, and Shabbat with the visiting Israeli students and teachers. Many Gann parents noted that the opportunity to host was a highlight of their family’s experience and they recalled fondly getting to know the Ironi Hey students. However, it should also be noted that Ironi Hey was prevented from sending additional students on the *mifgash* due to concerns among the Gann team that it would not be able to find enough host families.

Despite the intense and committed involvement of a small group of parents, only a minority of Gann 11th grade families agreed that they were invited to become involved in planning (22%), to help with activities (36%), or that they even knew what educational programming was part of this

³ At Ironi Hey both start and end of year student surveys received a very low response rate precluding any analysis. Therefore the only quantitative data presented for Kehilot Nifgashot is from Gann Academy.

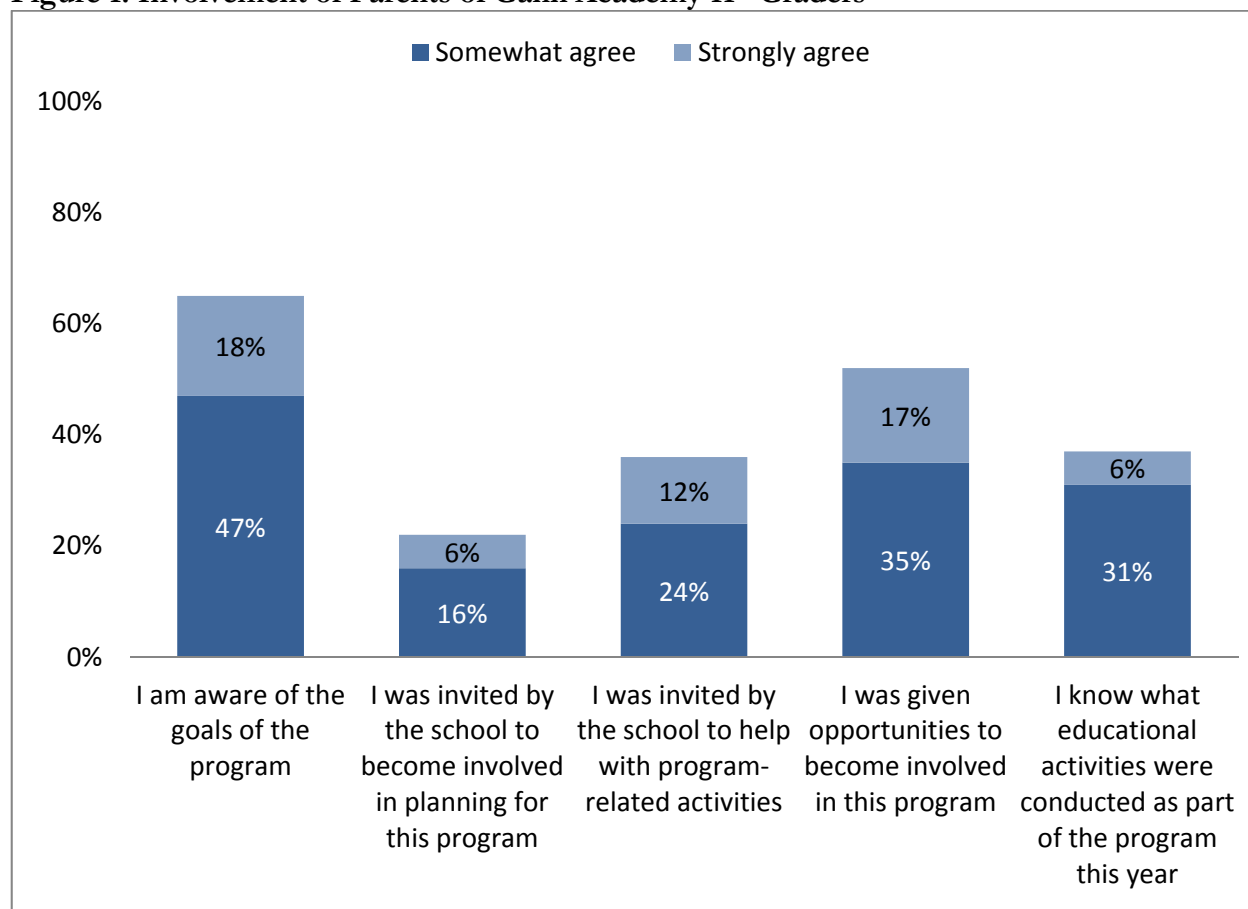
initiative (37%) (Figure1). Only 65% agreed that they were aware of the goals of the school twinning program. When asked what could have been done differently many Gann parents noted that they would have liked to be given more opportunities to be involved. Parents of students that traveled to Israel wanted the opportunity to make contact with and get to know the families hosting their children.

Have a program that included us, even if our kids were in Israel.

If we had the contact information before [daughter] left for Israel, we would have established a connection

Invitations to learn more about the program. Other than being asked to host I don't recall any opportunities

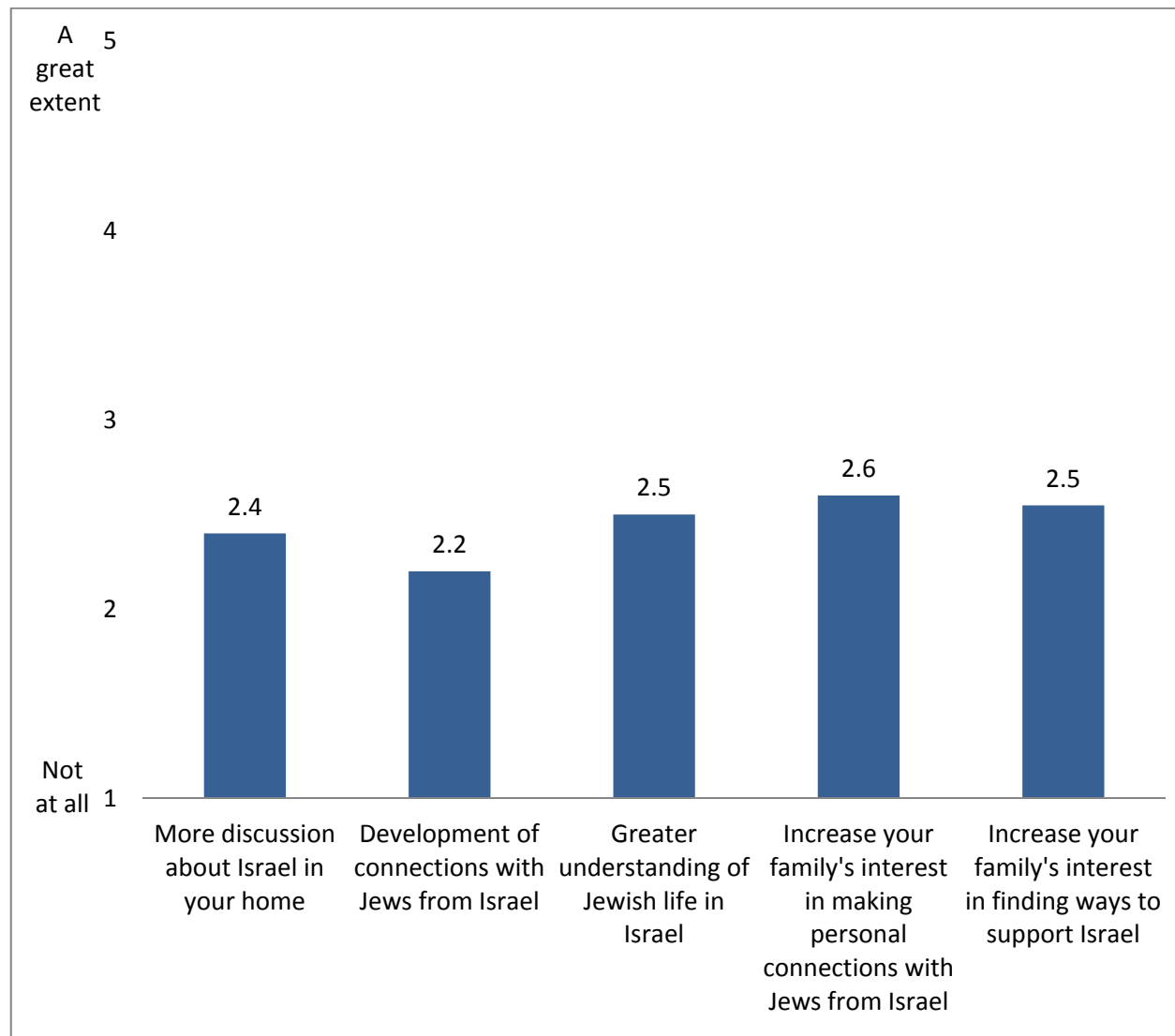
Figure 1: Involvement of Parents of Gann Academy 11th Graders



Gann 11th grade families with participating students only modestly endorsed the program as increasing their discussion of or connection to Israel, understanding of Israeli life, or desire to find ways to support Israel (Figure 2). It should be kept in mind that the impact of the program as perceived by these Gann parents may be depressed by a “ceiling effect.” Many Gann families already had deep and diverse connections to Israel. For example, the majority of parents surveyed reported that they or another parent had traveled to Israel to visit family (56%) or friends (59%), for business

(34%) or on a tour (54%), and 38% had lived in Israel for three months or longer. In addition, 45% of parents indicated that in previous years they had hosted Israeli students and 31% reported that another child in their family previously traveled to Israel as part of a peer tour or a Boston Haifa Connection program.

Figure 2: Perceived Impact on Families of Gann Academy 11th Grade Participants



When asked to reflect on the impact of Kehilot Nifgashot on their school, Gann team members saw success in their students’ response to the fires in Haifa. Students in the virtual *mifgash* group expressed their concerns directly to their counterparts in Haifa through emails or Facebook, and they started a campaign to raise money for a particular children’s daycare center affected by the fire. Gann 11th graders including those who had been to Israel and those who had not, were put in charge of the school’s spring religious celebrations. Team members reported that these students responded with a new fervor telling teachers that they “felt more Israeli now.” For Ironi Hey, school wide impact was evidenced in the growing cohort of educators from a variety of fields involved in the program and their high attendance at the Kaballat Shabbat at the school during the visit by Gann

students. Ironi Hey also reported dramatic growth in the number of students expressing interest in the Pluralistic Judaism class, which doubled from fall 2010 to fall 2011.

In order to assess changes in how students perceived the prominence of Jewish peoplehood in their school, a scale was developed for use in this research. The four items comprising this scale asked students about the emphasis in their school on learning about Jewish communities and Israel and on the connection between themselves and the larger Jewish people (Table 4). The overall scale showed a very good level of internal consistency ($\alpha=.72-.75$).

Table 4: School Peoplehood Scale

Item
There is an emphasis in our school on the connection between Jews from all over the world.
We learn about Jewish communities outside of our area
Israel is an important part of our education.
We are encouraged to think about ourselves as part of a larger Jewish people.

Only 42% of Gann students who participated in an in-person encounter strongly felt that the program strengthened ties between the two schools. This group of Gann students includes all those who travelled to Israel, participated in the stateside *mifgash*, or hosted Ironi Hey students. Comparing survey responses from the start and end of year surveys indicates that these in-person participants showed no significant change in their scores on the School Peoplehood Scale.

Pirkei Dorot

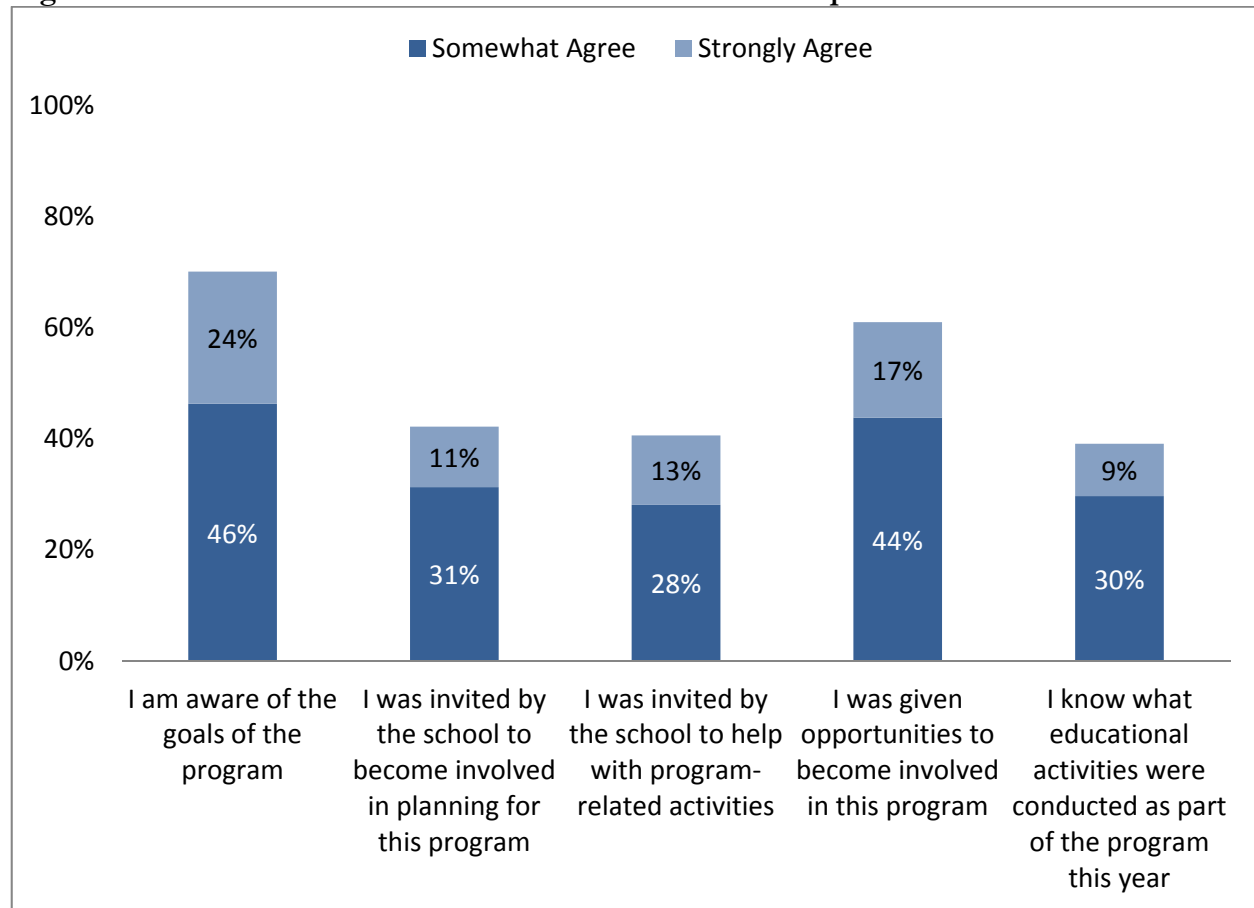
Members of the Reali team saw the development of their new 9th grade curriculum as a major success representing a significant commitment of time and energy. Prozdor was disappointed with the size of the group that traveled to Israel which they attributed to parental concern with their students' eligibility for Taglit-Birthright Israel. They noted, however, that interest in the program was growing among teachers not directly involved this year and several had already asked how they could expand the program into their classes.

This year Pirkei Dorot involved only one in-person encounter (Prozdor students visited Haifa, but the Reali students visiting Prozdor did so as part of the Young Ambassadors program) and therefore Prozdor parents did not have the opportunity to host Reali students. Nonetheless, 61% of 9th grade parents of participants agreed that they were given opportunities to become involved and 70% agreed that they were aware of the goals of the program (Figure 3). However, as was the case with Kehilot Nifgashot, the majority of Prozdor families did not agree that they were invited to become involved in planning, to help with activities, or that they knew what educational programming was part of this initiative. When asked what could have been done differently many Prozdor parents echoed the sentiments of Gann Academy parents noting that they would have liked to be given more opportunities to be involved or to contact the families that were hosting their children.

Establishing opportunities for us to have more contact with Reali families, involving us more in what our children are actually learning in Prozdor.

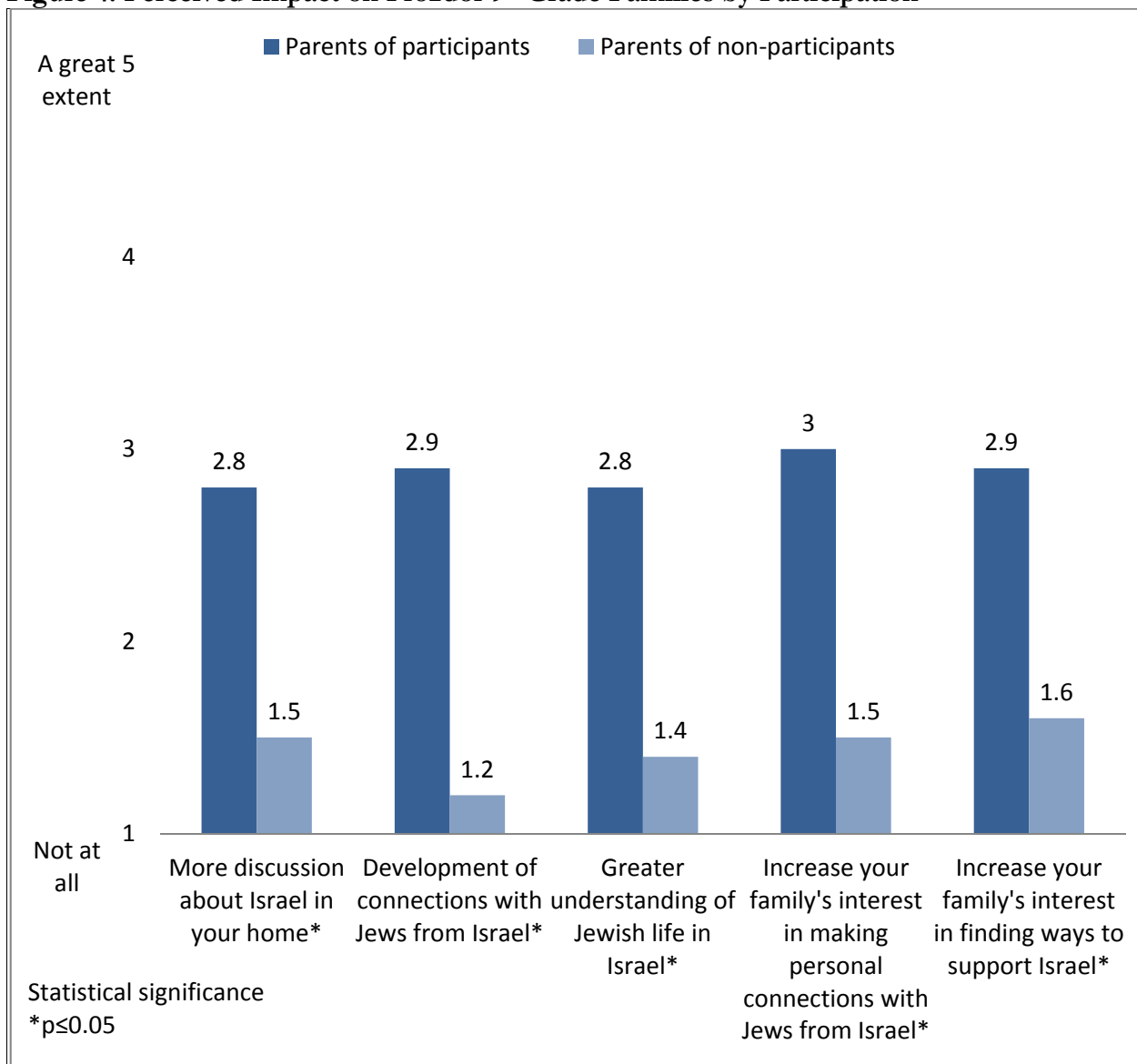
More info should be given to parents about the long term plan for this partnership while at Prozdor, updates, and how it's incorporated into the curriculum.

Figure 3: Involvement of Prozdor Parents of 9th Grade Participants



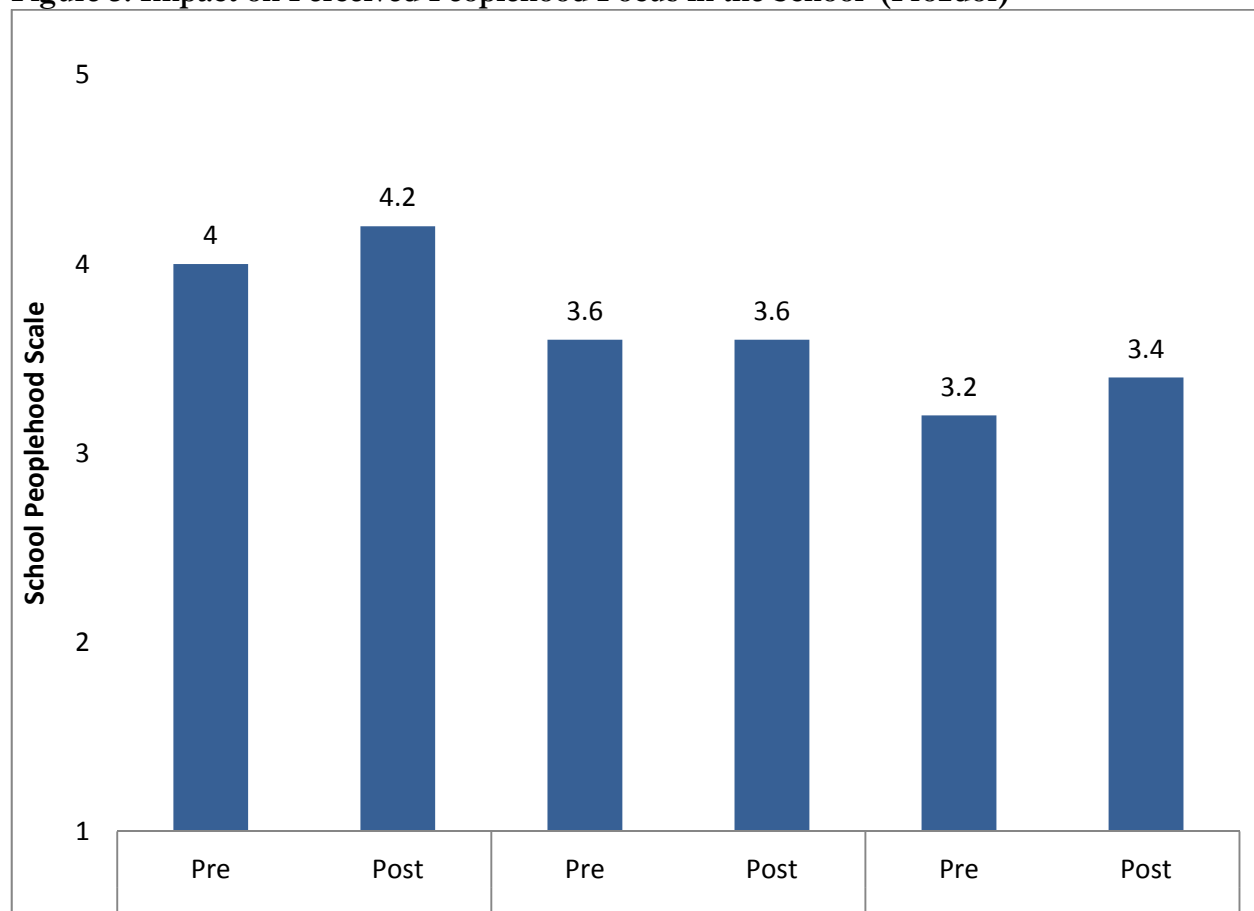
Prozdor parents whose children were directly involved in the program perceived significantly more impact on discussion of Israel in their home, interest in making personal connections with Jews from Israel, understanding of Jewish life in Israel, and interest in finding ways to support Israel as compared with parents whose children were not involved in the program (Figure 4). As with Kehilot Nifgashot, Prozdor parents, even in the best case, perceive only modest gains. Again, findings on Prozdor families need to be understood in the context of their already deep connections to Israel. For example, the majority of survey respondents reported that they or another parent had traveled to Israel to visit family (70%) or friends (59%), for business (33%) or on a tour (58%) and 52% had lived in Israel for three months or longer. Almost one-third (29%) indicated that in previous years they had hosted Israeli students and over one-third (36%) report that another child had already traveled to Israel as part of a peer tour or Boston Haifa Connection program.

Figure 4: Perceived Impact on Prozdor 9th Grade Families by Participation



Over half of Prozdor students (55%) and over two-thirds of Reali students (69%) felt strongly that Pirkei Dorot strengthened ties between their schools. Comparing survey responses from the start and end of year surveys indicates that whether they participated in the virtual or in-person encounters, Prozdor students perceived only modest and not statistically significant increases in their school's focus on peoplehood (Figure 5). It should be pointed out that Prozdor students indicate very high scores on the Peoplehood in the School Scale on the pretest making it very difficult to effect significant changes in the postmeasure. Reali students also appear to have increased scores on the Peoplehood in the School scale.

Figure 5: Impact on Perceived Peoplehood Focus in the School (Prozdor)



In the first year of the JIESP initiative both of the partnerships could point to evidence of emergent changes in how the concept of Jewish identity and connection to the larger Jewish people was integrated into the culture of their school communities, yet this progress was often modest and limited to the accomplishment of specific tasks such as the development of a curriculum or to those parents and students that were directly involved in the program. It is true that both Prozdor and Gann Academy experienced limitations to the potential of in-person exchanges to impact the larger school community. For example, at Gann the timing of the *mifgash* over the Jewish holidays meant that much of the interaction between Israelis and Americans took place outside of the school environment thus limiting the exposure of the larger community of teachers and students. For Prozdor, the absence of the opportunity to host limited the experience to those students and teachers directly involved in the trip to Israel. However, these limitations tell only part of the story. More problematic is that neither partnership was able to integrate the different parts of their plans with each other or into the fabric of their school. There was little evidence of attempts to create synergies between the different elements of their programs such as between the virtual and in-person *mifgash* groups. Planning and implementation was limited to only small segments of the teacher or parent populations with little evidence of efforts to build awareness throughout the rest of their school communities. Teachers not directly involved were often unaware of when visiting students would be in the school or in their classroom. In many ways these partnerships operated largely in an insular manner that resulted in only limited impact on the larger culture of the school.

This year we came to understand that [program] needs to be part of a general school wide agenda having to do with relations with the Diaspora. We need to have greater involvement of [administrators] for this to succeed.

III Students' Overall Experience and Impact on Connection to Peers and Partner Country

Research on students indicates that the opportunity to get to know peers from the partner school is often perceived to be critical and transformative. For each partnership pair the following discussion begins by looking at student reactions to their *mifgash* experience and then considers the impact of that exchange on widening spheres of connection starting with peers from the partner school and moving to peers from the partner country and the partner country as a whole. It is important to keep in mind that these data may reflect a ceiling effect. In other words, students from both Gann and Prozdor have substantial pre-existing ties to and experience with the partner country. On the pre-program survey, one fifth of Gann and Prozdor students reported that they have family or friends in Israel with whom they communicate often or very often. One third (34%) of Reali students have frequent contact with friends living in the US. This section concludes with a discussion of the challenges encountered by the two pairs of schools in trying to create an authentic *mifgash* experience.

Kehilot Nifgashot

It is a Saturday night in early October and 45 students are gathered in the lobby of Gann Academy chatting in small groups. They are all dressed similarly in sneakers and zip up sweatshirts and it is hard to tell by just looking who is Israeli and who is American. After a few attempts to get their attention, a Gann teacher begins an icebreaker saying "I am going to clap my hands a certain number of times and you have to get into groups of that number". He claps his hands three times and everyone in the room starts clapping, not understanding what is going on. Flustered the teacher tries to explain the activity again. It is clear that many of the Israeli students do not understand and they ask their friends for translation before proceeding. Eventually the students move into small groups but most gravitate to the people they were with at the beginning of the evening.

Two days later the Israelis join Gann students for morning discussion groups at school. In one a teacher introduces a magazine article on 'Why Israel Doesn't Want Peace' and asks students what they think. One Israeli teen quietly says to another and asks "Do you understand?" "The answer is "No" Several Ironi Hey students turn to their friends for translation. Straining to understand, several Israelis seem intrigued by the article and listen as the teacher reads excerpts. The Israeli teens are never directly asked their opinions and the conversation that ensues is dominated by Gann students. One Israeli jumps in and states that there are different names in Israel to differentiate between those who want peace and those who don't. But most Ironi Hey students show signs of becoming disengaged and chat with one another.

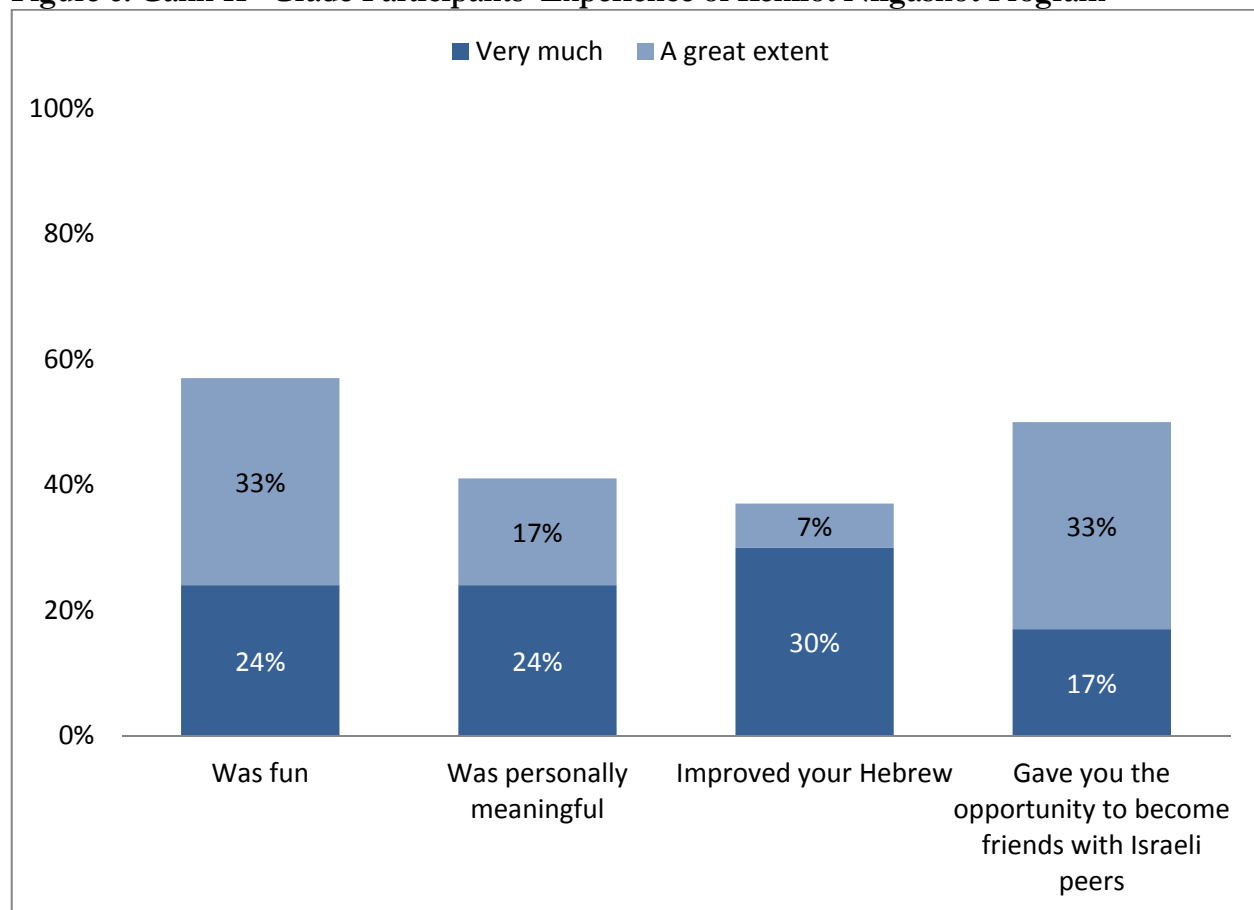
The stateside *mifgash* at Gann Academy was a mixed experience for students and often plagued by the difficulties described in this vignette. The visiting Israeli students often did not have adequate English skills to allow them to follow group discussions or fully understand instructions. This need for translation was not consistently addressed. Most activities were led by Gann teachers and did not make full use of the Ironi Hey faculty present. Nonetheless, students seemed to enjoy getting to know each other and having fun together especially during more casual encounters such as bowling

or walking around Boston. As one teacher noted, “It’s good to relate to Israel in non-political ways, to connect as human beings.”

Kehilot Nifgashot also encountered challenges in their video-conferences. Originally envisioned as an intimate and meaningful exchange over the course of the year between small groups from each school, the reality was that Ironi Hey’s Jewish pluralism class was a much larger group and difficulties in scheduling and technology severely limited the number of exchanges. Video conferencing was a highly problematic technology, Ironi Hey did not have the technological resources needed for their classroom, and Facebook was a poor substitute since Gann students are blocked from using this and other social media venues in school. As one teacher lamented “the technology was bad, and the sound was incomprehensible.”

Over three quarters (76%) of Gann students who participated in Kehilot Nifgashot said that they would recommend the program to their friends. At least half of 11th grade participants strongly felt that the program was fun (57%) or gave them the opportunity to create friendships with Israeli peers (Figure 6). However, less than half strongly felt that the program was personally meaningful (41%) or improved their Hebrew (37%).

Figure 6: Gann 11th Grade Participants’ Experience of Kehilot Nifgashot Program



The impact of Kehilot Nifgashot on the development of personal connections to Israeli peers appears to be positive but modest. Although 62% of Gann 11th grade students agreed that they

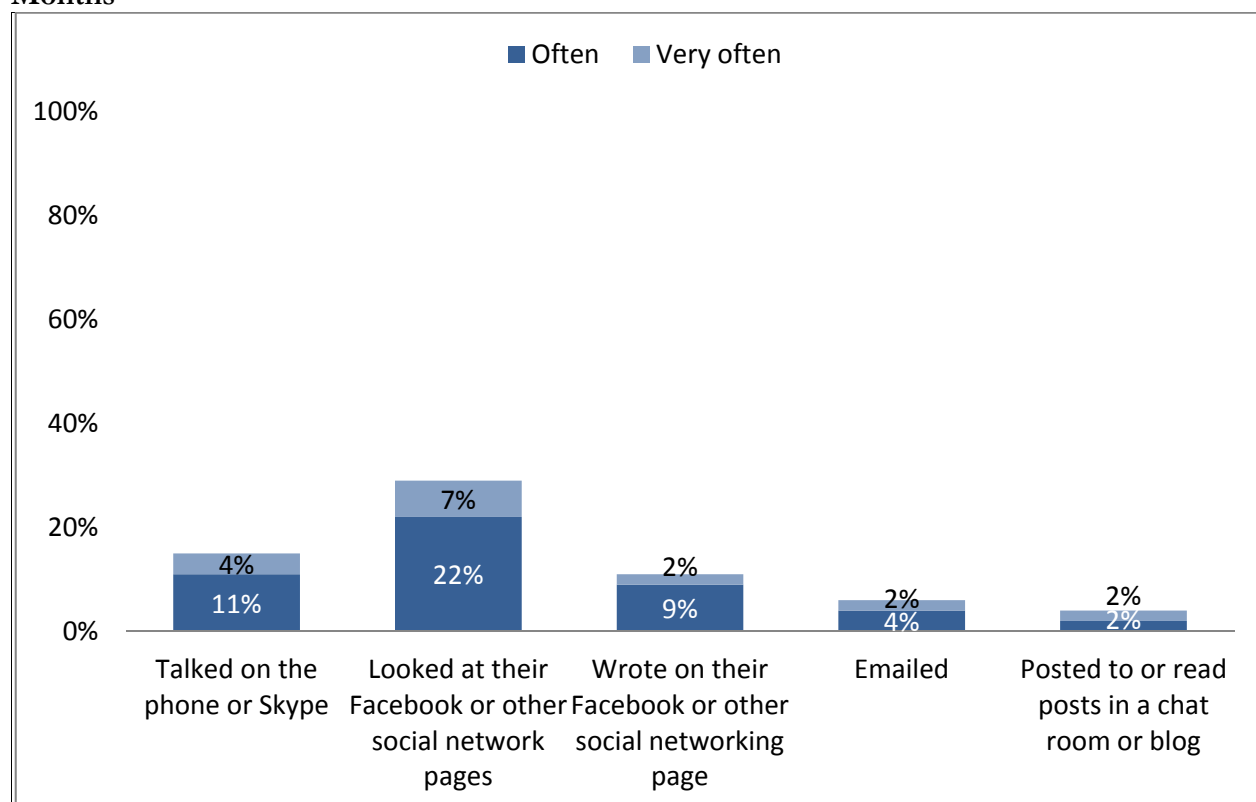
enjoyed their stay with their Ironi Hey host family, less than one third (31%) agreed strongly. In focus group discussions and survey comments both Gann and Ironi Hey students who participated in the stateside *mifgash* talked about how much they enjoyed getting to know each other and were able to identify commonalities and differences between themselves.

I was really surprised at how similar our lives were. I know there's a lot of big differences like the cities or big classes but I think before I had met them I thought that in Israel everything was super religious. (Gann)

The most important thing for me was making friendships with Jewish teenagers in the US. Regardless of the differences in where we live we are the same age and all Jewish. (Ironi Hey)
I made connections with the Americans who I met in Boston and I have kept in touch with them to this day! It was the most enjoyable experience I have ever had and I want to go back there, which I hope will happen again in the future. (Ironi Hey)

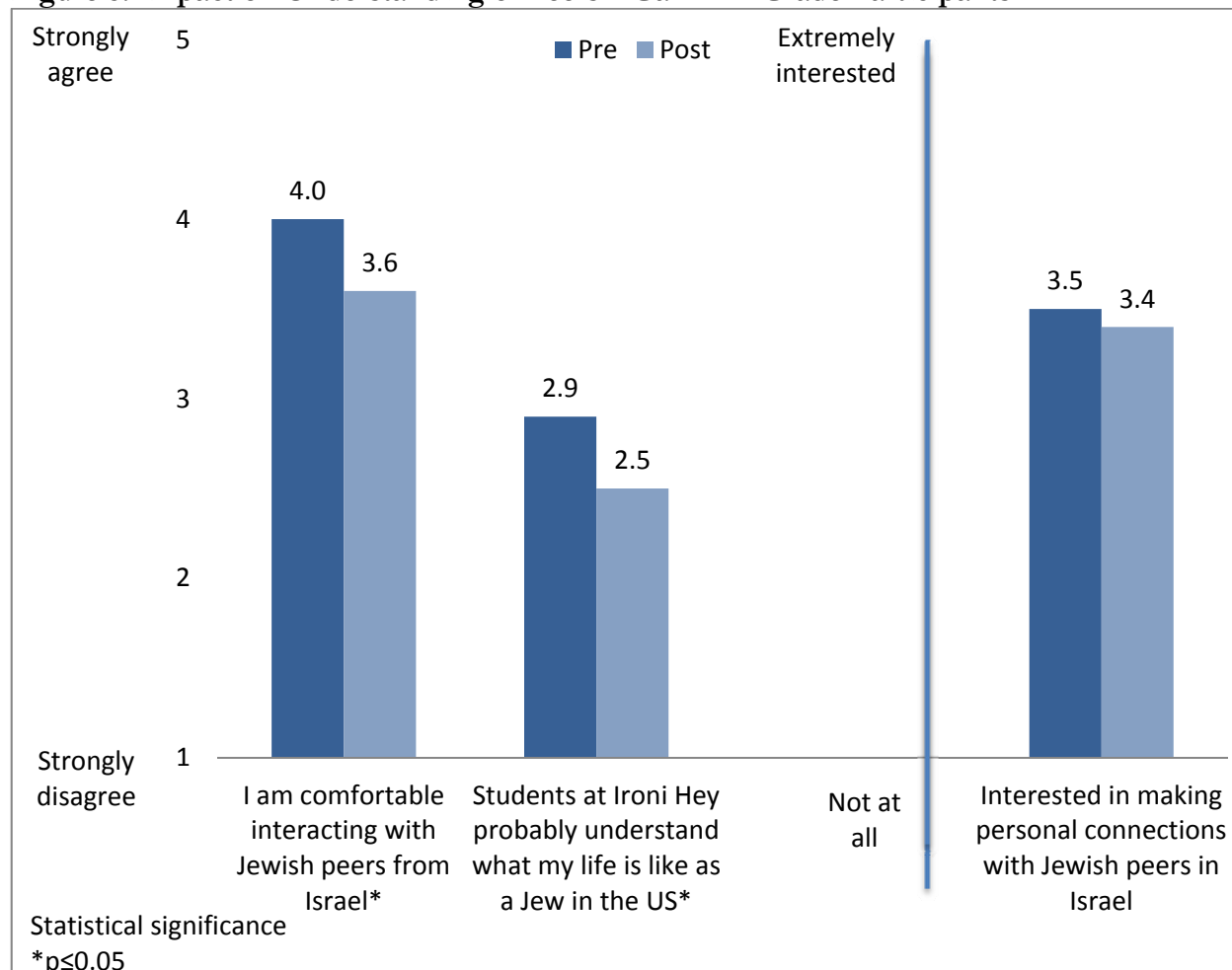
Unfortunately, several months after their shared experience, Gann 11th grade students reported only limited contact with the Ironi Hey students (Figure 7). In the preceding three months, 29% viewed the social networking pages of their partner school peers but only very small portions had more direct exchanges through skype or phone (15%), email (6%), or by posting messages to each other through social networking sites (11%).

Figure 7: Gann 11th Grade Participants Contact with Ironi Hey Peers in Preceding Three Months



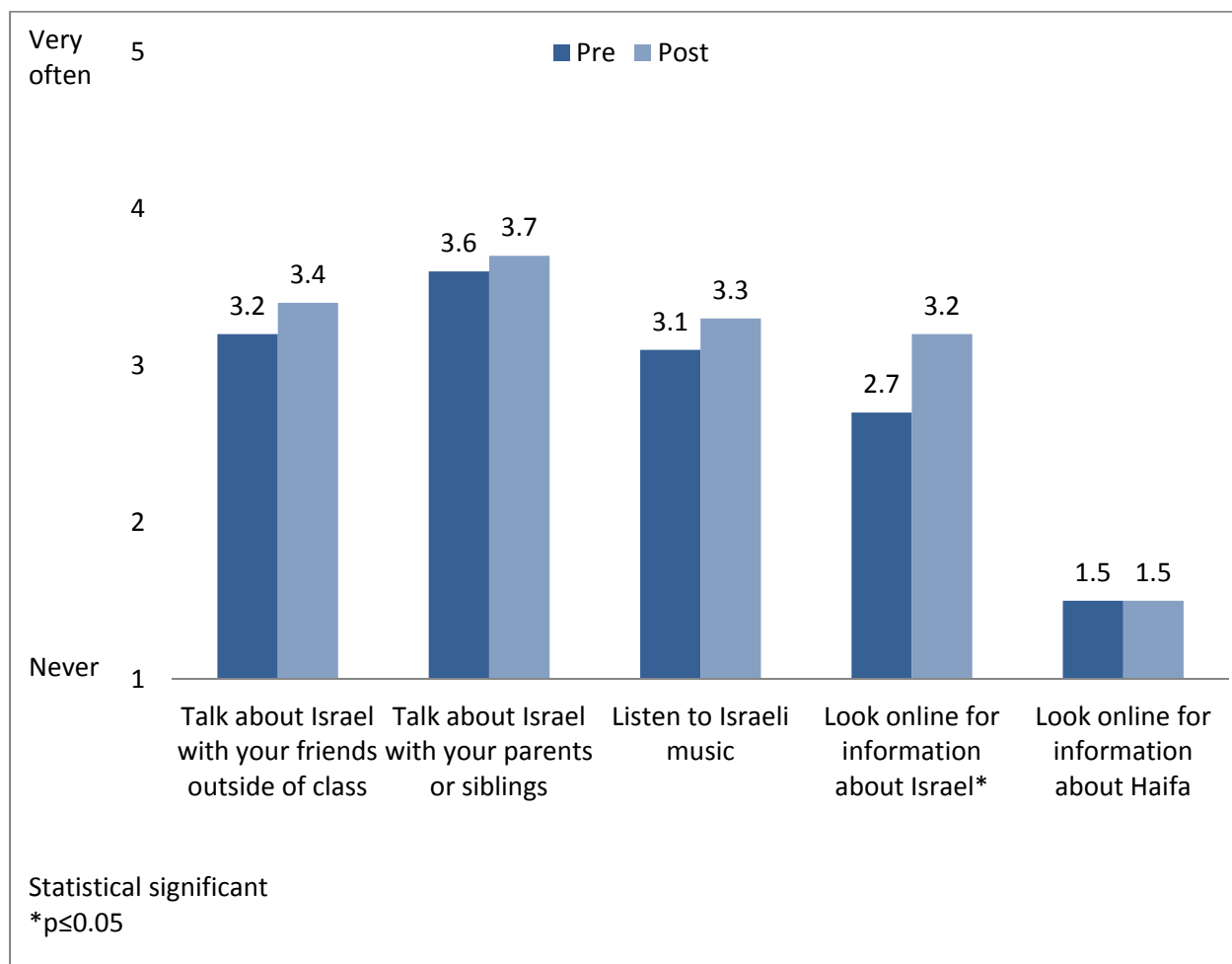
When we look at the outcomes of Kehilot Nifgashot for connections to and understanding of the more abstract referent of “Israeli peers” the findings are also mixed. 60% of Gann participants strongly endorsed the program’s role in educating them about the lives of Israeli teens yet only 19% strongly agreed that Kehilot Nifgashot led to a greater sense of connection to this broader group of Israelis. Comparison of start and end of year data also indicates that Gann students experienced significant decreases in their comfort interacting with Israeli peers and their perception that Ironi Hey students understand what their life is like as Jewish teens in the United States. (Figure 8). By itself the latter finding might be the natural and not necessarily negative outcome of honest dialogue. However, in combination with the former finding these data suggest that the *mifgash* experience may not have allowed participants to transcend their differences and find common ground.

Figure 8: Impact on Understanding of Peers—Gann 11th Grade Participants



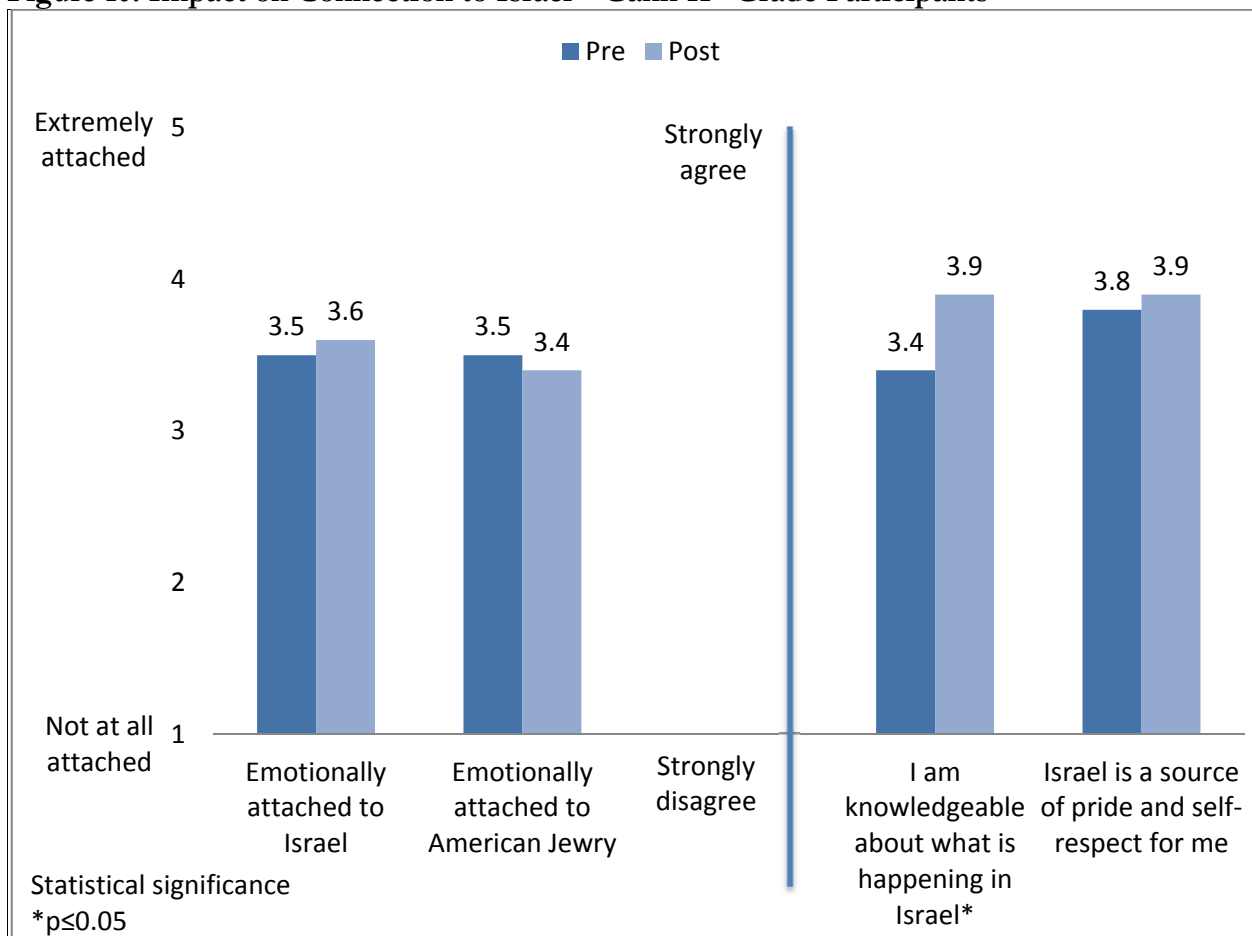
The pre and post surveys also asked students to indicate the frequency with which they talk about Israel, listen to Israeli music, or seek out information on Haifa or Israel. These can all be thought of as behavioral markers of interest in and concern for the state of Israel. Although most of these behaviors showed an increase on the end of year survey, the only statistically significant change is for looking online for information about Israel (Figure 9).

Figure 9: Impact on Behaviors Related to Interest in Israel—Gann 11th Grade Participants



In terms of their emotional sense of connection to Israel, there is very little change from start to end of the year (Figure 10). However, Gann students did make significant strides in their perception of their level of knowledge about Israel.

Figure 10: Impact on Connection to Israel—Gann 11th Grade Participants



Pirkei Dorot

It is 9:40 on a Sunday morning in November and eighty Prozdor 9th graders are sitting on the ground in a large auditorium waiting for technical difficulties to be resolved so their first video-conference with Reali can begin. Twenty minutes later the technology finally works and the students erupt in cheers. Video of a group of Reali students is projected on a large screen and can be seen clearly even from the back of the room. Several girls from Prozdor excitedly point out students they recognize from a program they did last year with Reali through their day school. Between the limitations of the microphone, the klezmer band practicing in the next room, and the shaky sound from Haifa, it is difficult to hear and from time to time students from both groups look frustrated as they try to understand what is being said.

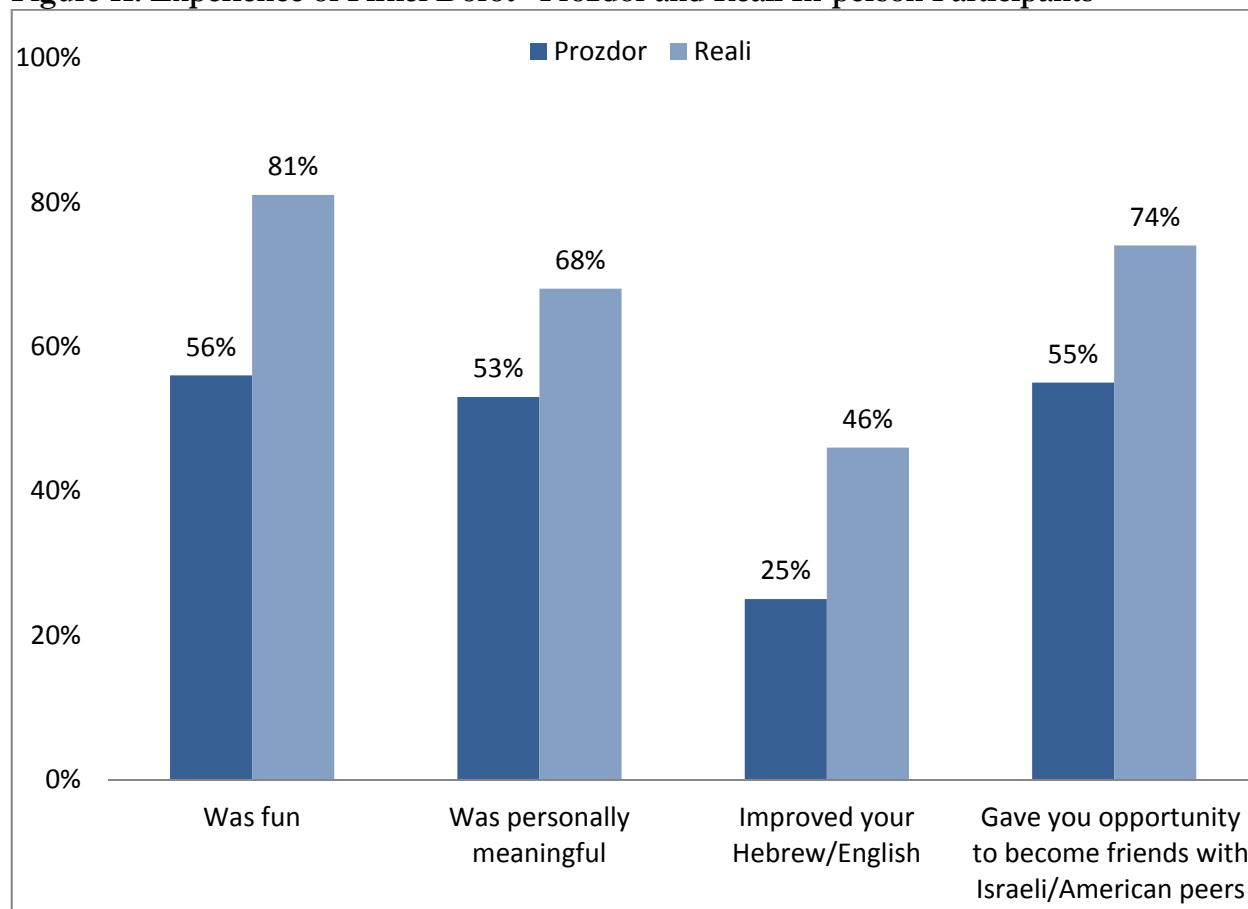
As the lesson progresses students from each group are asked to come to the microphone individually and present items that they feel are Jewish symbols. Prozdor students show a mezuzah, a necklace, a kippah, and a hamsah while Reali students present a Star of David, Jerusalem, the olive branch, and holiday food. In the ensuing conversation the teachers direct follow-up questions to students; do the Israelis think of the symbols as national or religious; is there a difference in symbols between Boston and Israel? The students do not interact directly with each other. Finally a Reali student interjects that they eat matzah in Israel and he is not sure if Americans eat matzah. Laughing, the Prozdor students respond that they eat lots of matzah. A Prozdor student follows up by asking if they eat bagels in Israel. The heightened

interest of the students on both sides is palpable. A Reali student responds that they eat bagels but not as much as Americans do.

The four video conferences between Reali and Prozdor often echoed the excited anticipation as well as the frustrations described in this vignette. In interviews, teachers reported that the video conferences were “a highlight” enabling students to understand the value of connections with other Jews. At the same time teachers in both schools described the technology as “flawed.” For example, one video conference was designed to give students an opportunity to develop a joint play list of songs representing their Jewish identity. The students were greatly excited by this and participated eagerly but were disappointed when the technology failed. A program for Yom HaZicharon was delayed a half hour when the Prozdor microphone failed. The potential of the video-conferences to promote relationships was also limited by the large group format. Rather than allowing pairs or small groups of students to get to know each other or work together, these exchanges felt like alternating presentations with discussion heavily facilitated by teachers.

Student evaluations of their Pirkei Dorot experience were mixed and often differed by school. The majority of Prozdor (86%) and Reali (84%) students indicated that they would recommend participation in the Pirkei Dorot program to their friends. The majority of Reali and Prozdor students who participated in the in-person *mifgash* felt strongly that it was fun, personally meaningful, and gave them a chance to create friendships with peers (Figure 11).

Figure 11: Experience of Pirkei Dorot –Prozdor and Reali In-person Participants



Almost universally (95%) Prozdor students who traveled to Israel agreed that they enjoyed staying with their Haifa host families and almost as large a portion (90%) agreed that they enjoyed the freedom that their peers have in Haifa. In focus group discussions and survey comments Prozdor and Reali students reported that interacting with their peers was enjoyable and helped them to understand what they share in common as well as how their lives are different.

The most important thing is that they gave us the opportunity to meet with the students from Boston and to learn about them and about their way of life and it helped us to understand that the differences between us are not as big as they seem. (Reali)

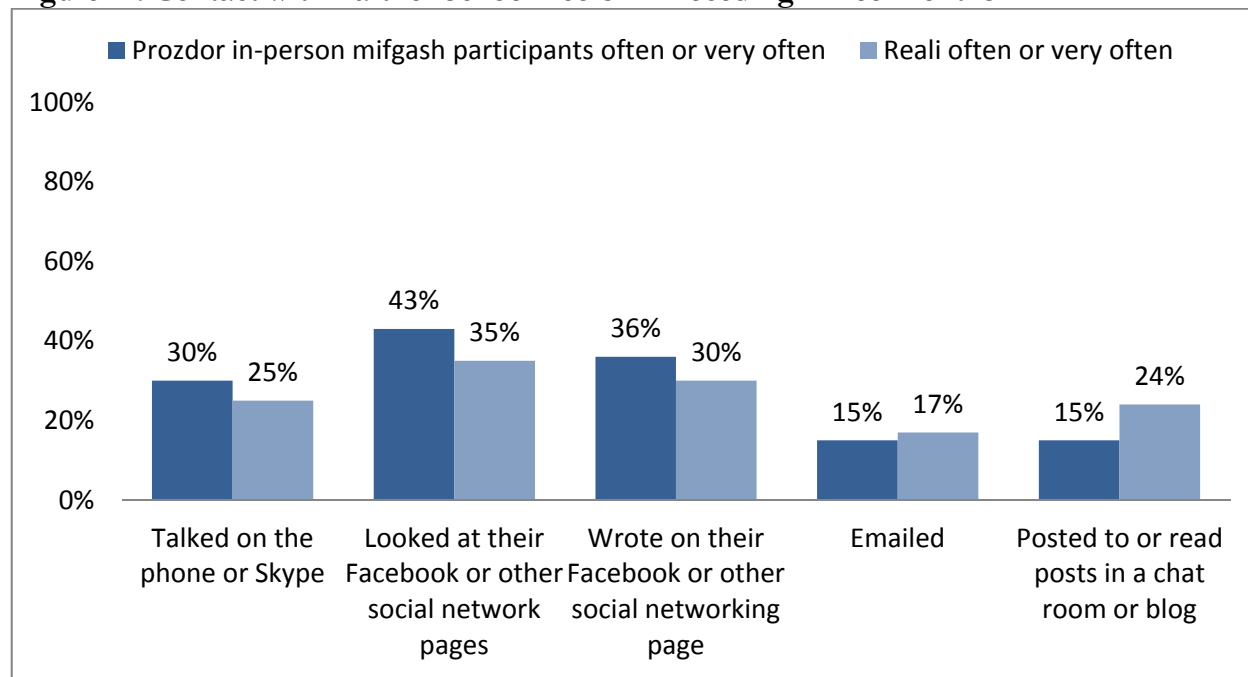
I got to host girls my age and to hear about their lives and the ways that they integrate Judaism into their lives. I really enjoyed getting to host and to build new friends, and I would have been happier if they had stayed longer. (Reali)

It was probably one of the greatest experiences of my life and a lot of it had to do with being in Israel because that was just amazing. It was amazing to be there to and see all the sights and to smell and to touch and all of that. The bonds that we made with each other and with the Israelis were really amazing. (Prozdor)

I think they have more independence and freedom in some ways. On the weekends a lot of time I'm home doing homework on Saturday night where my friend is going to a teen club and partying it up in Haifa. (Prozdor)

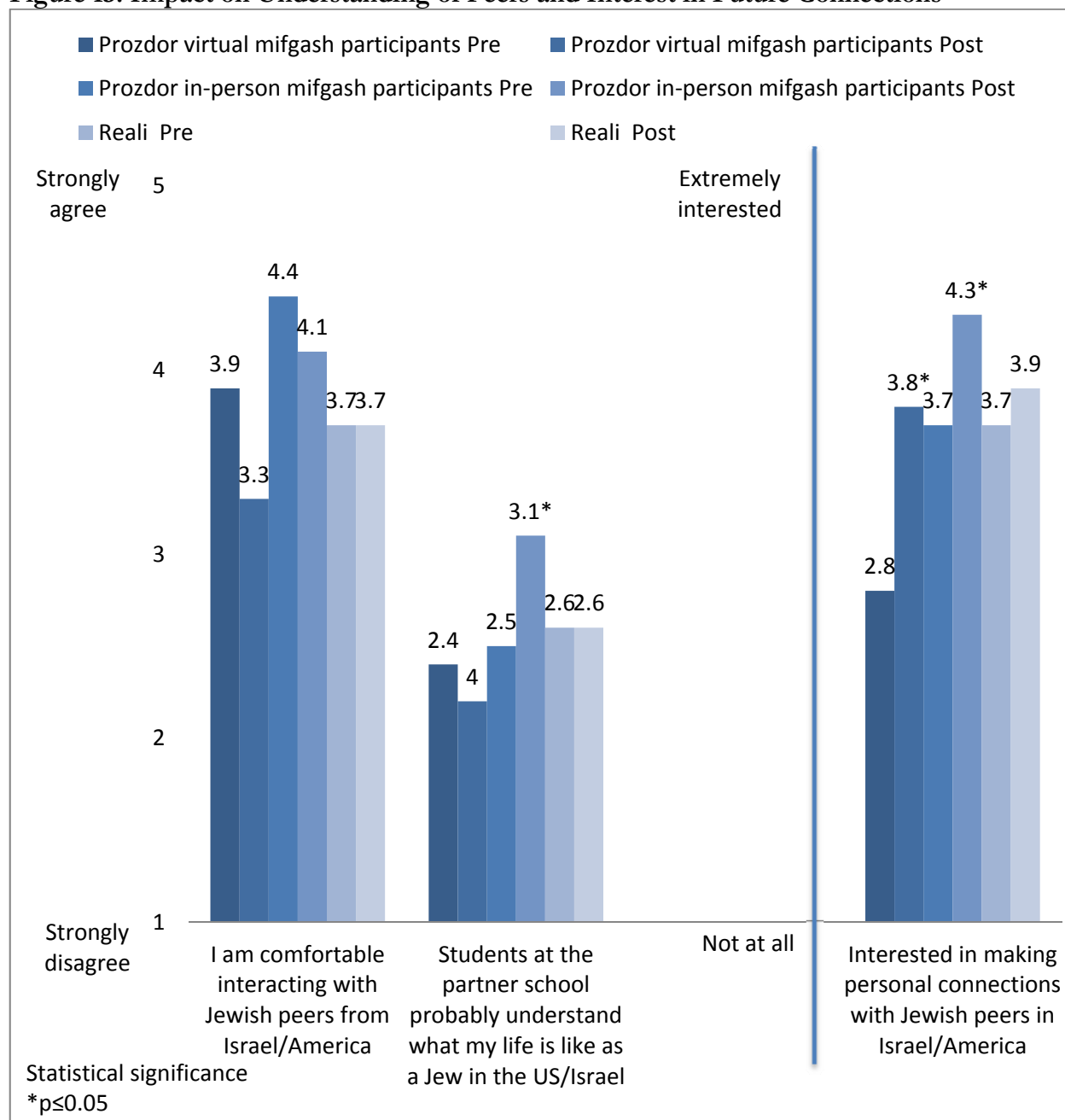
Although not the majority, there does appear to be a group of participants from the in-person *mifgash* who have maintained contact (Figure 12). For example, 25% of Reali students and 30% of Prozdor students report that they speak by phone at least often if not very often. Slightly larger portions continue to communicate by writing messages on each others' social networking pages.

Figure 12: Contact with Partner School Peers in Preceding Three Months



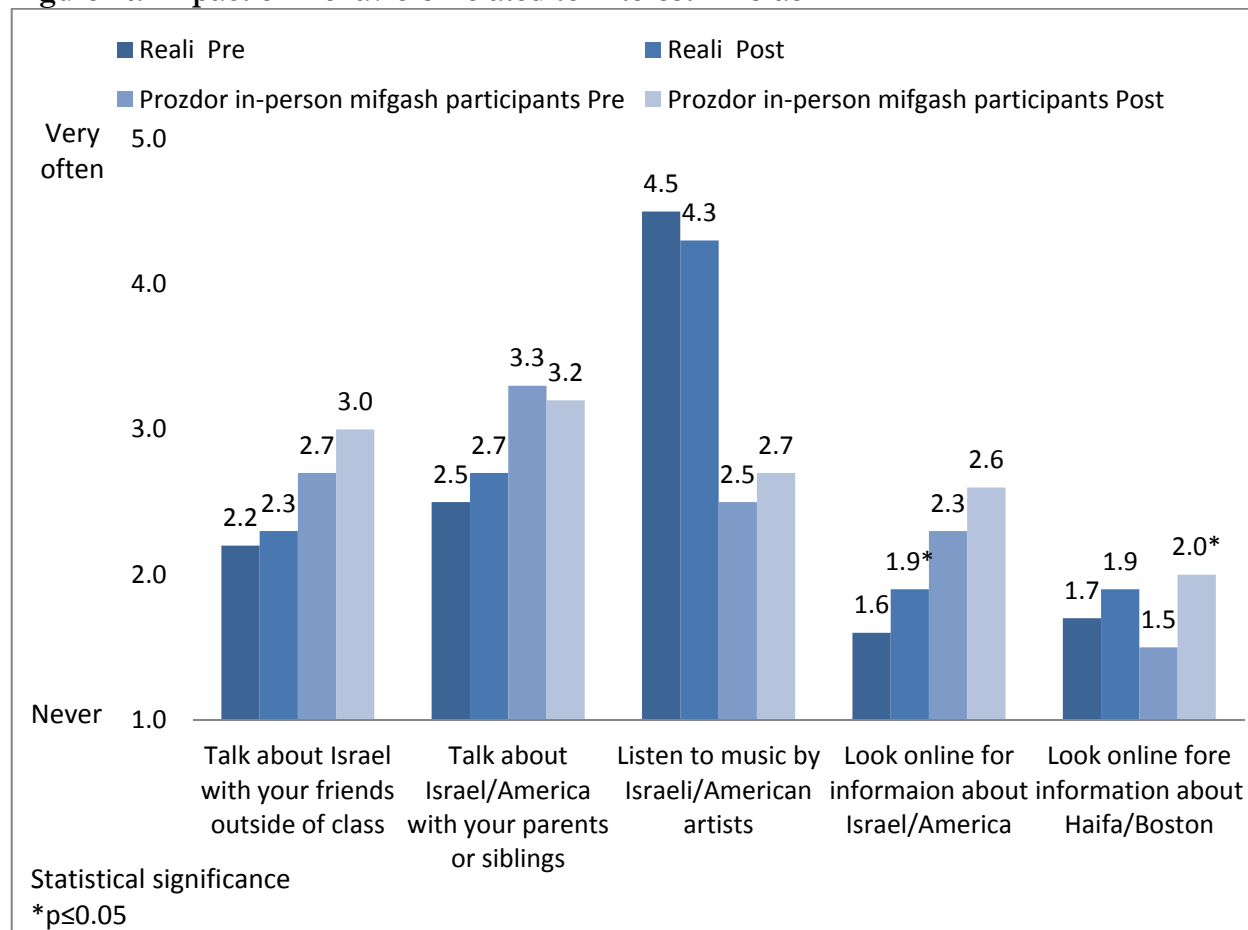
Survey responses indicate that 53% of Prozdor and 59% of Reali students strongly felt that Pirkei Dorot gave them a window into the lives of peers in their partner country. Although under one-quarter (22%) of Reali students strongly agreed that the program led to a greater sense of connection to American peers, 43% of Prozdor students felt this enhanced connection to Israeli peers. Comparison of start and end of year data indicates that Reali students show little to no change on any of the items related to comfort with American peers or desire to get to know them. Prozdor students who participated in any form of *mifgash* significantly increased their interest in making connections with peers in Israel and those who travelled to Israel showed significant gains in their level of comfort with Israeli peers (Figure 13).

Figure 13: Impact on Understanding of Peers and Interest in Future Connections



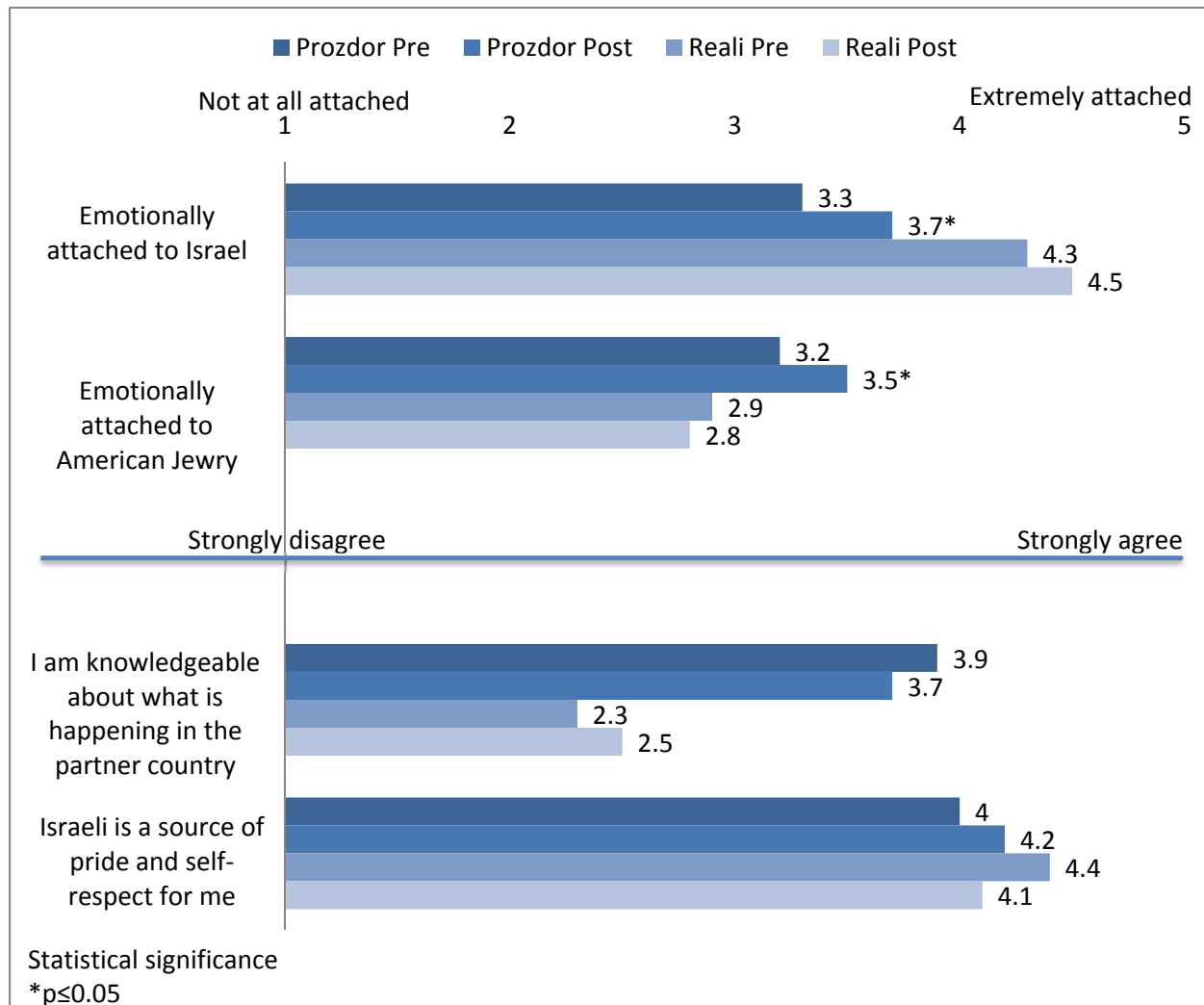
Neither Prozdor nor Reali participants in either the in-person or virtual *mifgash* showed much change from the start to the end of the year on their frequency of talking about their partner country (Figure 14). However, Prozdor students who travelled to Israel significantly increased their online searches for information about Haifa and Reali students increased their on-line searches for information on America.

Figure 14: Impact on Behaviors Related to Interest in Israel



Prozdor students who traveled to Israel become significantly more attached to both Israel and to American Jewry (Figure 15). Neither Prozdor nor Reali students show substantial gains in their knowledge of their partner country.

Figure 15: Impact on Connection to Israel and American Jewry



Challenges to Creating an Effective *Mifgash* Experience

The desire to know the Other from within him. To feel what it means to be another person. To be able to touch, if only for a moment, with the blaze that burns within another human being.
(David Grossman, 2008)

Whether it takes place in person in Israel or Boston, or by videoconference, the facilitated educational encounter or *mifgash* is an essential ingredient of school twinning programs such as JIESP. At the heart of the *mifgash* experience is an authentic encounter with the “other” that has the potential to lead to the kind of deep understanding that Israeli author David Grossman describes. The process of beginning to understand “the other” paves the way for the realization that American and Israeli Jews share a common Jewish cultural language. Particularly powerful are the opportunities to glimpse into others’ lives through home hospitality. But not all *mifgash* experiences have the same potential to create this type of transformative personal exchange. Reflecting on their students’ *mifgash* experience this year teachers from both Haifa and Boston reported “it was not a serious exposure” or “we need to strengthen the direct connection with the kids.” The inaugural

year of the JIESP initiative pinpointed the factors that may enhance the power of encounters to serve as incubators of meaningful dialogue and mutual discovery as well as the obstacles that may inhibit this process.

- ***Importance of Repeated Contact: Size and Time Matter:*** One of the factors emerging from this year's data is the importance of repeated contact in strengthening social ties. On one hand, *mifgash* encounters are not like glue with an easily defined minimum "set up" time in which to adhere. However, it was clear that in both school pairs, pragmatic factors such as group size and time available for interaction often limited the development of strong personal connections. For example, within Pirkei Dorot, Reali's team hoped to give as many students as possible an experience with American peers, however this meant that the visiting Prozdor students interacted with a different group of Reali peers every day. Scheduling posed a problem for the Kehilot Nifgashot program. The Gann 10th grade study group met at the beginning of the school day during the limited time allotted to the morning service while the Ironi Hey students were in the last class of their school day. Gann students were often still arriving ten minutes into the program while Ironi Hey students were already in their seats. The teleconference lasted for only 35 minutes, and Ironi Hey students often left quickly since it was the end of their school day. As well, with one set of Gann 11th grade students hosting the *mifgash* in Boston, and another group visiting in Israel, it was impossible to build on social ties from one exchange experience to the other.

In each of these cases the structure of the *mifgash* limited the opportunity for repeated or extended one-to-one contact and made it very difficult for personal relationships or a coherent group identity to develop. A handful of video-conferences over the course of the year or a single shared day on the bus are not sufficient for building the desired relationships. This situation is similar to that encountered in early Taglit-Birthright Israel programs when the *mifgash* element consisted of brief exchanges lasting just a couple of hours (Kelner, Saxe, & Kadushin, 2000). The lesson here is that transformative encounters provide participants with multiple opportunities to get to know each other and share experiences over time.

- ***Connection Starts with the Personal:*** Observers often noted that students seemed most engaged when they were exploring similarities and differences in their day-to-day life experience or getting to know each other through informal conversation. For example, the timing of the Kehilot Nifgashot in-person *mifgash* in Boston necessitated several days of parent-organized activities. The Israeli and American students that participated in these informal get-togethers often commented on how much fun they had getting to know each other. Both Israeli and American participants enjoyed talking about the music they listen to, what their day is like, and their social networks. By contrast both the size of the groups involved and technological limitations often resulted in virtual *mifgashim* characterized by alternating presentations to a large group and strong teacher facilitation.

The emerging lesson is that effective *mifgashim* allow participants to get to know each other as individuals and use that personal trust and connection as the basis for developing more global and abstract notions of transnational peoplehood. Recent research on the *mifgash* component of Taglit-Birthright Israel programs highlights the critical role of shared activities, informal interaction and the opportunity to explore commonalities such as youth culture and familiarity with Jewish holidays as well as differences in political viewpoint or daily activities (Sasson, Mittelberg, Hecht & Saxe, 2011).

IV Impact on Exploration of Jewish Identity

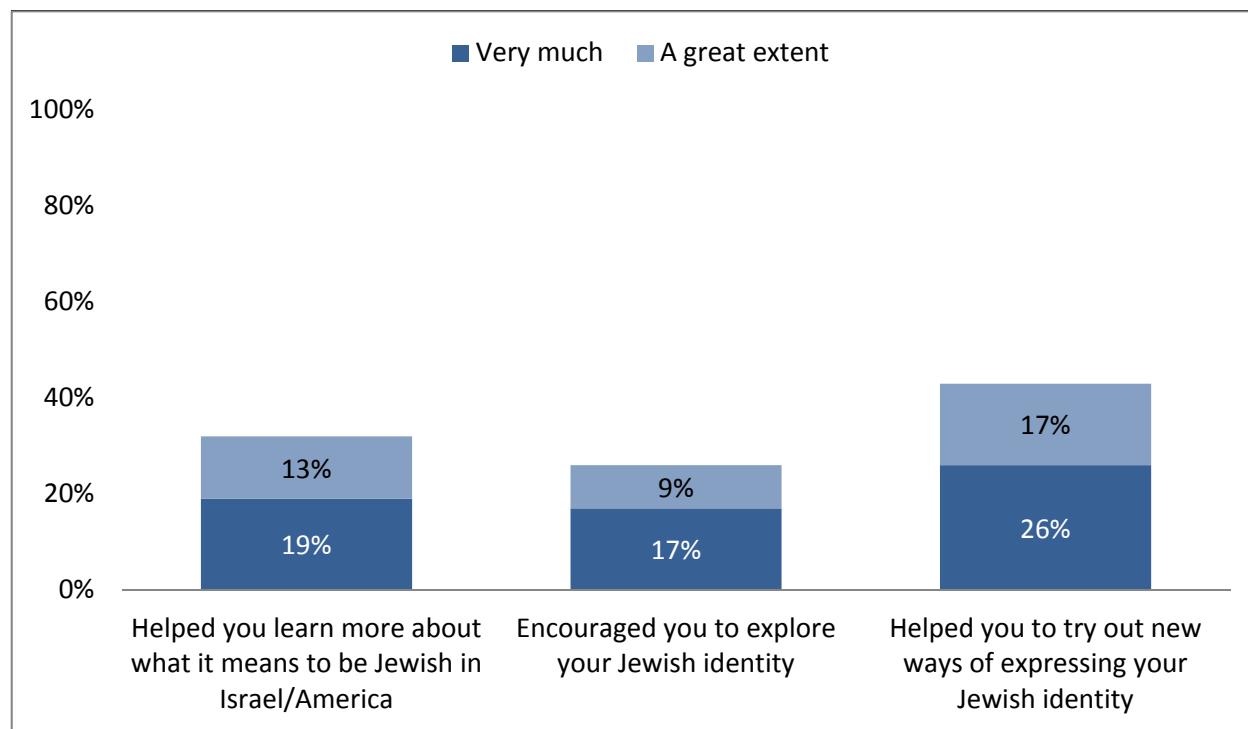
School twinning programs can give students the opportunity to step outside of their day to day routine and see their lives and identity in contrast with those of peers from the partner country. The salience of a particular element of personal identity, such as being Jewish, is often strengthened when it is explored within new and unfamiliar contexts (Ethier & Deaux, 1994). This section considers the impact of JIESP on students’ exploration of Jewish identity.

Kehilot Nifgashot

As students in a full-time Jewish day school, it is not surprising that Gann participants entered Kehilot Nifgashot with very high levels of awareness and consideration of their Jewish identities. Nonetheless, as Figure 16 shows, substantial portions strongly agreed that the program encouraged them to further explore their Jewish identity (26%) and try out new ways of expressing that element of their sense of self (43%). Interactions with Israeli peers also gave them the opportunity to feel pride in being part of a successful American religious minority and to appreciate their own comfort with and mastery of Jewish ritual and liturgy.

In Israel they don't have to work to define themselves as Jewish whereas in America we do because it is a Christian society, we have to like really put in an effort to show our Judaism. I thought that being Israeli they'd be super religious, very observant, but a lot of them asked me so many questions about the siddur and what was going on. And throughout the entire retreat, there were also many times where they had asked me questions about different parts of the service. I guess they weren't quite as observant as I had thought them to be. It was surprising to me. (Gann)

Figure 16: Impact on Jewish Identity Exploration—Gann 11th Grade Participants



Pirkei Dorot

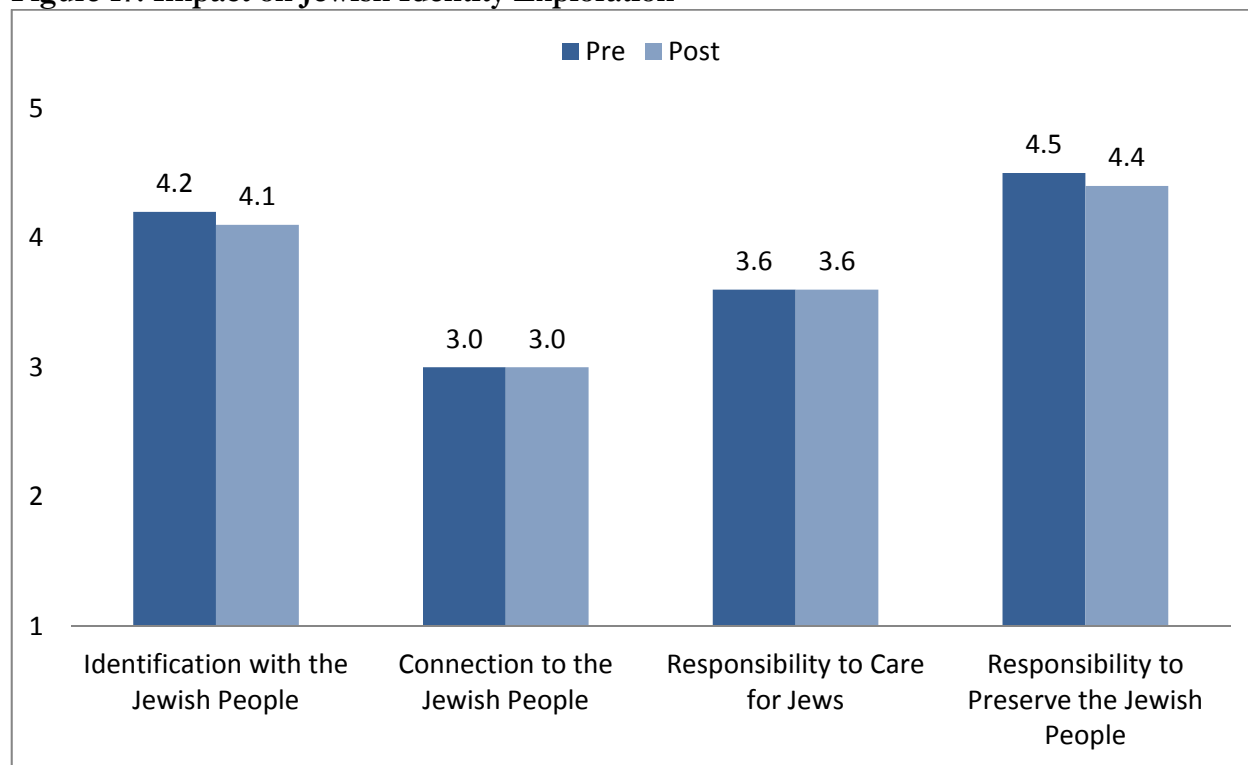
Participation in the Pirkei Dorot in-person *mifgash* program encouraged substantial portions of Prozdor students to learn more about what it means to be Jewish in Israel (53%), explore their own Jewish identity (48%), and try out new ways of expressing their Judaism (43%). As one Prozdor educator noted, “The program exposes students to many aspects of their identity—it is obvious to them that they are Jewish, but now they think about it.” In focus group discussions, Prozdor students often noted that the physical reality of Israel heightened the salience of their Jewish identity and allowed them to have a unique religious experience.

We walked to the Wall at night with some of the Israelis. It was a Friday night and it was a really spiritual experience that I'd never had before, just standing there with Israelis and Americans.

Perhaps the most impressive impact of the program is that two-thirds of Reali students learned more about what it means to be Jewish in America and over half (57%) explored their personal Jewish identity (Figure 17). In addition, one-third of Reali students agreed that their participation helped them feel more comfortable with religious ways to celebrate Shabbat. Reali educators noted how important the experience was in refocusing students on their Jewish as opposed to Israeli identity.

For us it's a major accomplishment that kids want to do things related to Jewish identity. Our kids and staff are first and foremost Israelis. To talk to them in terms of a global Jewish community and Jewish history which emphasizes connections to Jews worldwide and push Jewish identity up the ladder, is mind blowing.

Figure 17: Impact on Jewish Identity Exploration



Both Kehilot Nifgashot and Pirkei Dorot encouraged students to explore their Jewish identity in new ways. This was notable for Gann students because they entered the program with an already strong sense of themselves as Jews and among the Reali participants because it led to a shift in focus to Jewish as opposed to Israeli identity.

V Impact on Sense of Jewish Peoplehood

In order to measure changes in participants' more global sense of Jewish peoplehood a set of questions were developed for this research. Exploratory and confirmatory factor analysis identified four distinct components of Jewish peoplehood; Identification with the Jewish people, Connection, Responsibility to care for Jews, and Responsibility to preserve the Jewish people (Table 5). The resulting Peoplehood Scales showed a very good level of internal consistency ($\alpha=.74-.89$).

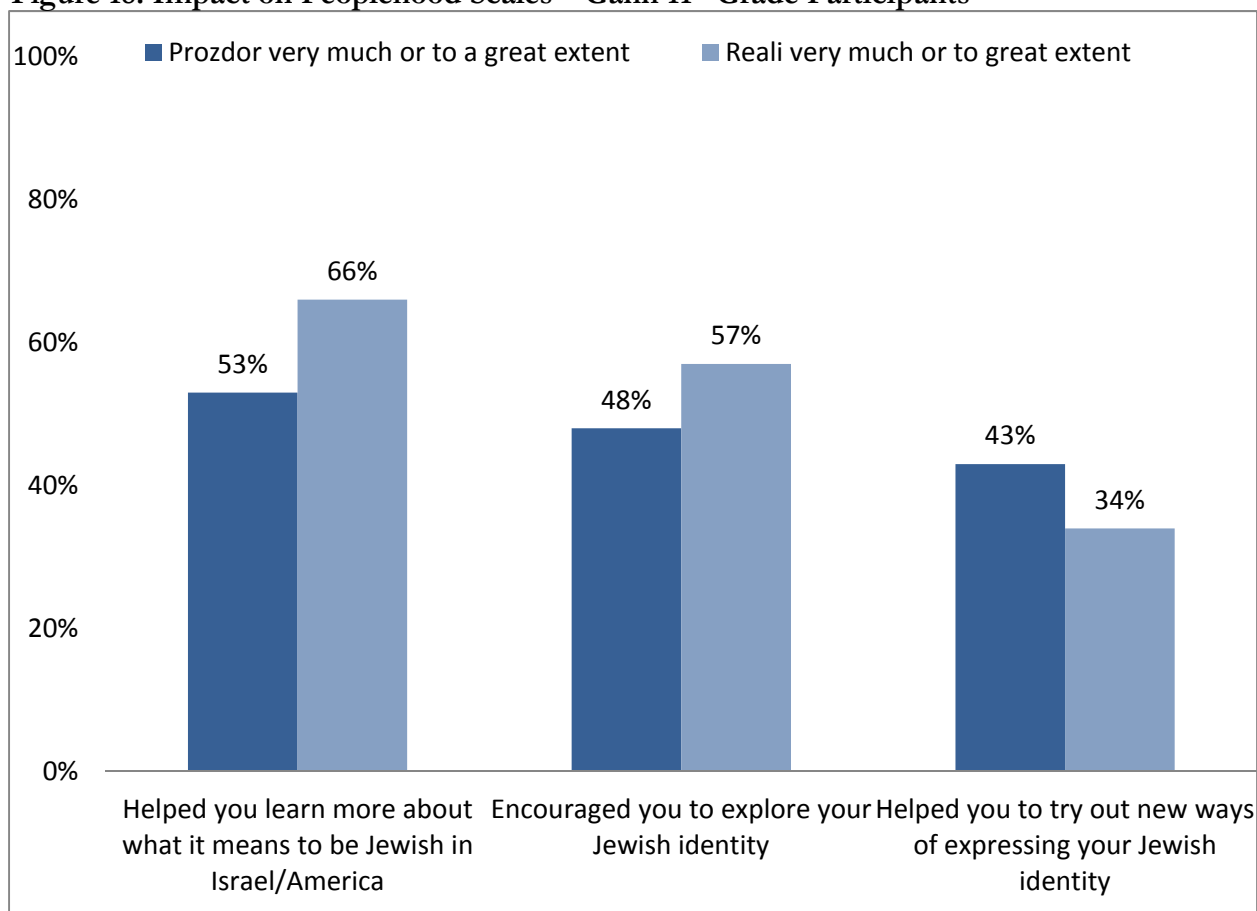
Table 5: Jewish Peoplehood Scales and Items

Scale	Item
Identification with the Jewish People	I have a strong sense of belonging to the Jewish people
	I feel connected to my family's Jewish heritage
	It is important for me to be part of the Jewish people
	It is important for me to have friends with whom I can share the experience of being Jewish
Connection	I consider all Jews around the world like family
	Israeli and American Jews share a common destiny
	I feel a connection to other Jews even when I don't know them personally
Responsibility to Care for Jews	I feel a personal responsibility to take care of...
	Jews in need wherever they live
	Jews in need in [own country]?
	Jews in need who live outside of [own country]?
Responsibility to Preserve the Jewish People	I feel a personal responsibility to....
	Ensure the survival of the Jewish people?
	Combat anti-Semitism?
	Preserve the memory of the Holocaust?

Kehilot Nifgashot

Gann participants overall showed no significant changes on any of the peoplehood measures (Figure 18). However, as the data also demonstrates, with the exception of Connection to the Jewish people, these students began the year with a very high level of each element of Jewish peoplehood. In other words, the data may reveal a ceiling effect.

Figure 18: Impact on Peoplehood Scales—Gann 11th Grade Participants



Pirkei Dorot

Prozdor students who participated in the in-person *mifgash* significantly increased their sense of connection to the Jewish people. Both Prozdor and Reali participants increased their ratings on other aspects of Jewish peoplehood but none of these changes reached statistical significance (Figures 19 and 20).

Figure 19: Impact on Peoplehood Scales—Prozdor Participants

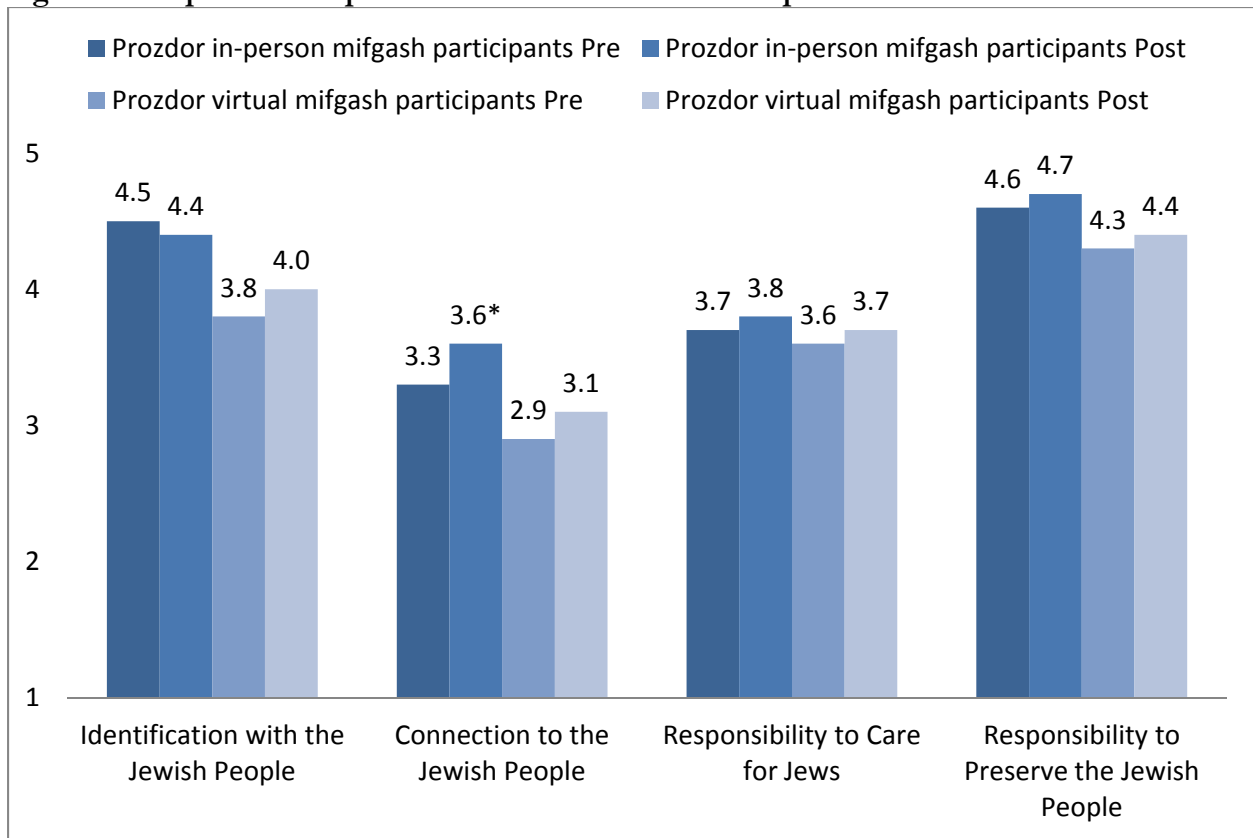
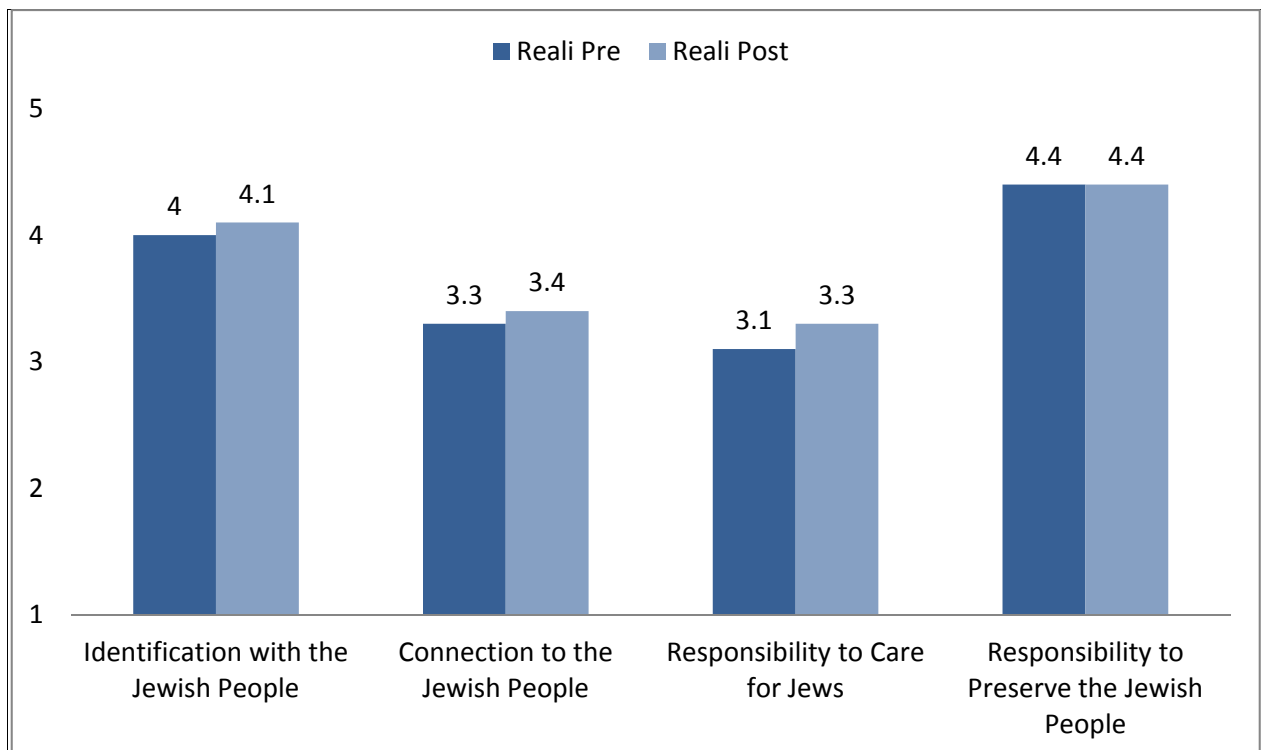


Figure 20: Impact on Peoplehood Scales--Reali



Neither partnership succeeded in fostering significant changes in students' more global sense of identification with or responsibility to care for the Jewish people. It is true that students entered the program with already high scores on some of these scales especially those measuring identification with and responsibility to preserve the Jewish people. Effecting change on these elements of peoplehood may be difficult. However, on other aspects of peoplehood such as connection and responsibility to care for other Jews, students start and remain at a modest level. This may be a function of the universal as opposed to particularistic values fostered in their homes, schools, and synagogue communities, but it also may point to the need to help students see how their growing connection and concern with individual peers translates into sentiments toward the larger Jewish community. Although sophisticated in many ways, adolescents, such as those involved in these JIESP initiatives often have limited ability to move from their knowledge of the specific and immediate to more abstract concepts. One of the lessons of the first year of JIESP may be that this type of generalization requires explicit teaching and guidance.

Summary and Conclusions

The pairing of Israeli and American schools, their students and educators, presents a tremendous opportunity for an educational encounter between Jews from different parts of the world. In their first year, the two JIESP partnerships realized some of this potential and had some notable successes: increases in the numbers of parents willing to host, high demand for the *Pirkei Dorot* and *Kebillat Nifgabot* courses at Israeli schools, Boston parents reporting more discussion about Israel in their homes, a greater understanding of Israel, and an increase in their families' interest in making personal connections with Jews from Israel. In addition, the majority of students would recommend their schools' partnership program to their friends, and many thought it was fun and gave them the opportunity to get to know Jewish peers from another country and to explore their Jewish identity.

Personal connections made by students were, however, fleeting. In each partnership, the structure of the *mifgash* limited opportunities for repeated or extended one-to-one contact and made it difficult for individual relationships or a coherent group identity to develop. Also, neither program succeeded in fostering significant changes in participants' more global sense of identification with or responsibility to care for the Jewish people. Generalizing the concrete, one-on-one relationships that students developed into greater appreciation of the Jewish people as a whole is a daunting prospect and one that was not fully realized in the first year of JIESP. There is a need to develop curriculum and programming to help students translate their connection with individual peers into sentiments toward the larger community.

Several factors may have limited the impact of these JIESP initiatives. Both partnerships experienced difficulties in planning and logistics. Details of planning aside, perhaps the most difficult problem is that they seemed to work in parallel, as opposed to working collaboratively. Many times, they failed to model what they were trying to achieve for their students. Some of the difficulties may be attributable to start-up difficulties, although many of the schools have a long history of partnership and participation in Boston-Haifa cooperative educational programs. Nevertheless, in order to achieve the next stage of partnership development these twinned schools will need to explore and acknowledge differences in their philosophy, goals, and practices and work toward a shared understanding of this cross-national initiative.

The impact of JIESP may be also depressed by a "ceiling effect" making it harder to effect change in Jewish identity and peoplehood. Many of the students are already among the most involved members of their generation as evidenced by their participation in Jewish education during their high school years and their family's pre-existing and sometimes extensive Israel experience. However, the larger issue is that these partnerships may not have given adequate thought and planning to how to diffuse the initiative into the broader school community and effect change in school culture. The "theory in action" was that the highly personal formation of friendships would translate into more generalized school effects but the impact of these programs was largely limited to the small numbers of students and families immediately involved.

The coordination problems, it should also be noted, affected the research effort. Researchers encountered difficulty gaining cooperation from most of the schools involved. In at least one school, the administration knew little of the initiative's evaluation component, while in other schools the team was neither positioned nor equipped to assist in planning for data collection. In the most serious instance, this resulted in the absence of usable data from an entire school.

There are also implications for the Boston-Haifa committees. During the first year, the relationship of the committees to the programs seemed ill-defined and engagement was inconsistent. There are differences in degrees of interventionism and emphasis on goals and outcomes so that a single pair of schools is subject to contrasting and sometimes conflicting pressures and expectations. In Israel, the board is involved programmatically, and in one of the two schools that involvement was deeply appreciated from the outset. The other school learned to appreciate the consultation and programmatic support of the Haifa committee when its leadership stepped in to salvage planning and reestablish communications between the partner schools. In Boston, a team member from one school called CJP's "hands off approach" just the right amount of support while the other school would have appreciated more facilitation and help improving communications.

It may also be too much to expect an initiative in its first year to accomplish the ambitious and far-reaching goals laid out for JIESP. In particular it may be too soon to see evidence of change in a school's culture or the expression of peoplehood within its community.

Prospective Epilogue

Looking forward in October 2011, we can discern change in the organizational behavior of the JIESP school teams compared to last year. Some key examples:

- Schools are more aware and committed to the evaluation process today. All four schools have received written contracts on data collection requirements based on the evaluation team's proposal to the Boston Haifa committees. The schools have agreed to full compliance. Ironi Hey, which was unable to comply last year, has now provided the Haifa research team with access to surveying all students in the sample population. At Reali, data collection was concluded by mid-September.
- From interviews conducted with Heads of schools in Haifa we learned of changes in both school partnerships that respond to challenges raised in this report.
 - At Ironi Hey, the students who will visit Boston in November will conduct a two-day seminar outside the school campus with their entire cohort.
 - Ironi Hey and Gann teachers spent an extended period of time in an in-person planning *mifgash* this past summer, and the partnership is already planning a teacher *mifgash* in Israel for summer 2012.
 - In contrast to the parallel curriculum work conducted last year, Reali and Prozdor plan to develop joint curricula for their tenth grade students in 2011-12. At the same time, Reali will expand participation in Pirkei Dorot to the tenth grade.

As the second year of the initiative starts, these signs of change suggest progress in addressing the challenges raised in this report. The partnerships' plans represent a focusing of attention on many of the lessons learned in the first year of the initiative. They also emphasize that long term patience will be required of educational innovators and their funders. The maturation and stabilization of this programmatic innovation will take time to take root and grow.

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Appendix A--Key Informant Interview Protocols

Start of Year Interview Protocol

I Background

1. Tell me about your position/role at [school] and your role /connection to [school's] BH program.
 - a. How and why did you become involved in this program?
 - b. How does the BH program fit into your other work at the school?
2. What has been your prior experience with Israel study trips and school partnerships?
3. Why did you decide to become involved in this project?
4. What (if any) incentives or support are you given to encourage your participation in this collaboration?

II Expectations/Goals

School/Program Goals

5. How do you understand the mission/goals of [school] regarding the relationship of your students and the school to Jewish community in...
 - a. The Boston area
 - b. Israel
 - c. Globally
6. In what ways does the BH project relate to the core mission of [school]?
7. To what extent have your two schools develop a shared set of goals for the partnership? What are they?
8. What (if any) are the other potential benefits of the BH twinning project for [school]?
9. What (if any) do you foresee as the challenges/limitations of the BH program this year?
 - Programmatic
 - Logistical
 -

Your Personal Goals

10. Ideally, at the end of this program, what would you like to see happen or change for
 - Your students
 - Their families
 - Your school (school culture)
 - Educators at your school
 - Your Haifa/Boston partner school
 - The wider Haifa/Boston community
11. How has your involvement in this project impacted you personally? Your other work at [school]? What cost/benefits have there been for you?

III Working Together

12. When and how did the actual collaborative work begin for you and your partner school?
13. What strategies are you using to work together when you cannot physically be together? What works? What is less effective?
 - a. What is the overall tenor of your discussions with your partners at [school]?
 - b. How (if at all) has this changed over time?

- c. What, if any, inter-organizational and intra-organizational obstacles were encountered and how were they resolved?
14. Looking back, what, if anything would you change about the collaborative process so far?

IV Peoplehood /Connection to the Jewish people

15. If a school were committed to building a sense of connection to the larger Jewish world/people how would you know it? How would it show up?
- a. Curriculum
 - b. Language
 - c. Informal education
 - d. Relationship among staff
16. Where do you think your school is on that dimension right now? What are the challenges to moving it forward?
17. What does a sense of belonging to the Jewish people or “Jewish Peoplehood” mean to you?

End of Year Interview Protocol

Involvement

1. How involved have you been with planning, curriculum development, and implementation of the [name of program] over the 2010-11 school year?
2. How much have you worked/interacted with...
 - Your school's team members
 - The partner school's team member(s)
3. Are there any ways in which the level or nature of your involvement differed from what you anticipated?

Development of the Collaborative Relationship with Partner School

4. To what extent have the goals of the two schools been in sync and in what ways, if any, have they diverged? How did you handle differences in goals?
5. Describe the [school twinning collaboration] collaborative process. What was the overall tenor of the partnership team interactions and how did it change over the course of the year?
 - What worked? What has been less effective? How did the strategy evolve over the course of the year?
 - How were decisions made? How effective was the approach to decision making and did it change over time?
 - What, if any, inter-organizational and intra-organizational obstacles were encountered and how were they resolved?
6. Thinking about the assumptions that went into creating the partnership, how, if at all have those changed? E.g. frequency of communications, extent and nature of coordination.
7. What have been the major challenges facing the partnership?
8. Looking back, what are the lessons you learned about working in a school twinning collaboration?

School Goals/Outcomes

9. How, if at all have your school's mission/goals for this program changed during the year?
10. What do you think has changed as a result of the partnership?
 - For your students, families, educators, for your school as a whole
 - For your partner school's students, families, educators, and school as a whole
11. How, if at all, has the extent or nature of your school's connection to the larger Jewish world/people changed over the past year? What evidence do you see of that?

Personal Outcomes

12. How has your involvement in this project impacted you personally? Your other work at [school]? What were the costs/benefits for you?
13. How, if at all, has the extent or nature of your own personal sense of belonging to the Jewish people or "Jewish Peoplehood" changed?

Appendix B--Post-Mifgash Student Focus Group Protocol

1. Let's start by going around the room and having each of you share your name and tell me whether or not you hosted an Ironi Hey student at your home last month.
2. What was it like to first meet the Ironi Hey students in person?
 - Was it what you expected?
 - How, if at all, were you prepared for meeting them?
 - What contact, if any, had you had with them prior to their arrival?
3. How much and what kinds of opportunities did you have to get to know them between when they arrive and the Havdallah bowling event?
4. What was your experience of the Havdallah event?
5. What was your experience of the bowling event?
 - In what ways did it help you get to know each other?
 - How could things have been done differently to help you get to know each other?
6. What kinds of contact did you have with the Ironi Hey students between the bowling event and Monday?
 - How did hosting or not hosting affect your ability to have contact with them?
7. What was it like having the Ironi Hey kids join you for sicha/tefillah prior to the retreat?
8. What memory stands out for you of the retreat?
 - What parts of the retreat experience contributed to getting to know and understand each other?
 - What parts of the retreat experience did not work well or could have been better?
 - Did you feel that there was a good balance between staff led activities and down time?
9. As a result of this mifgash experience, what, if anything changed in your understanding of the lives of the Haifa students?
10. Did the experience change how you think of your own identity as a Jewish teen in America?
11. How do you think their understanding of your life changed?
12. How much contact have you had with the Ironi Hey students since they left?

- What do you communicate about?

Appendix C—Parent End of Year Survey

I. Your Experience of the Boston Haifa Connection Program

Please answer the following questions as they relate to your child who is in the [nth] grade at [School]

1. Are you aware that your child’s school participated in a program this year with a school in [Israel/the United States]?

- Yes
- No

1a. Did your child participate in this program?

- Yes
- No
- Don’t Know

2a. [If Gann & 1a=Yes] In which of the following ways did your household participate in the Gann-Ironi Hey program?

	<i>Yes</i>	<i>No</i>
Your child traveled to Haifa	<input type="radio"/>	<input type="radio"/>
Hosted an Israeli student in your home	<input type="radio"/>	<input type="radio"/>
Hosted an Ironi Hey teacher/staff person in your home	<input type="radio"/>	<input type="radio"/>
Hosted or helped organize informal get-togethers for Gann and Ironi Hey students	<input type="radio"/>	<input type="radio"/>
Helped transport students to stateside Gann-Ironi Hey activities	<input type="radio"/>	<input type="radio"/>
You or another parent attended activities that were part of the stateside mifgash program with Ironi Hey students	<input type="radio"/>	<input type="radio"/>
You or another parent attended an orientation meeting for parents of students traveling to Israel	<input type="radio"/>	<input type="radio"/>
You or another parent attended an orientation meeting for hosts of Israeli students	<input type="radio"/>	<input type="radio"/>
You or another parent had interactions with teachers or staff from the Ironi Hey school	<input type="radio"/>	<input type="radio"/>
You or another parent had contact with the Ironi Hey family that would be hosting your child	<input type="radio"/>	<input type="radio"/>

2b. [If Prozdor & 1a=Yes] In which of the following ways did your household participate in the Prozdor-Reali program?

	<i>Yes</i>	<i>No</i>
Your child traveled to Haifa	<input type="radio"/>	<input type="radio"/>
You or another parent took part in teleconference with Reali parents	<input type="radio"/>	<input type="radio"/>
You or another parent had contact with the Reali family that would be hosting your child	<input type="radio"/>	<input type="radio"/>
You or another parent attended orientation meeting for parents of students traveling to Israel	<input type="radio"/>	<input type="radio"/>
You or another parent had interactions with teachers or staff from the Reali school	<input type="radio"/>	<input type="radio"/>

2c. [Ironi Hey & 1a=Yes] In which of the following ways did your household participate in the Gann-Ironi Hey program?

	<i>Yes</i>	<i>No</i>
Your child traveled to Boston	<input type="radio"/>	<input type="radio"/>
Hosted an American student in your home	<input type="radio"/>	<input type="radio"/>
Hosted a Gann teacher/staff person in your home	<input type="radio"/>	<input type="radio"/>
Hosted or helped organize informal get-togethers for Gann and Ironi Hey students	<input type="radio"/>	<input type="radio"/>
You or another parent attended activities that were part of the mifgash program with Gann students	<input type="radio"/>	<input type="radio"/>
You or another parent attended orientation meeting for parents of students traveling to the US	<input type="radio"/>	<input type="radio"/>
You or another parent attended orientation meeting or workshop for hosts of American students	<input type="radio"/>	<input type="radio"/>
You or another parent had contact with the Gann family that would be hosting your child	<input type="radio"/>	<input type="radio"/>
You or another parent had interactions with teachers or staff from the Gann school	<input type="radio"/>	<input type="radio"/>

2d. [Reali & 1a=Yes] In which of the following ways did your household participate in the Reali-Prozdor program?

	<i>Yes</i>	<i>No</i>
Hosted an American student in your home	<input type="radio"/>	<input type="radio"/>
Hosted a Prozdor teacher/staff person in your home	<input type="radio"/>	<input type="radio"/>
Hosted or helped organize informal get-togethers for Reali and Prozdor students	<input type="radio"/>	<input type="radio"/>
You or another parent attended activities that were part of the mifgash program with Prozdor students	<input type="radio"/>	<input type="radio"/>
You or another parent attended orientation meeting or workshop for hosts of American students	<input type="radio"/>	<input type="radio"/>
You or another parent had interactions with teachers or staff from the Prozdor school	<input type="radio"/>	<input type="radio"/>

3. [If 1=Yes] To what extent do you agree or disagree with the following statements about your experience of the Boston-Haifa program at [school]?

	<i>Strongly Disagree</i>	<i>Somewhat Disagree</i>	<i>Neither Agree nor Disagree</i>	<i>Somewhat Agree</i>	<i>Strongly Agree</i>
I am aware of the goals of the program	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I was invited by the school to become involved in planning for this program	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I was invited by the school to help with program-related activities	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I was given opportunities to become involved in this program	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I know what educational activities were conducted as part of the program this year	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

4. [If 1a=Yes] To what extent do you think that your child's participation in the Boston Haifa program at [school] ...

	<i>Not at all</i>	<i>A little</i>	<i>Some-what</i>	<i>Very much</i>	<i>A Great Extent</i>
Improved your child's [English/Hebrew] language skills?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Provided a fun opportunity?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Helped your child learn more about [America/Israel]?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

	<i>Not at all</i>	<i>A little</i>	<i>Some-what</i>	<i>Very much</i>	<i>A Great Extent</i>
Helped your child learn more about Israeli Jewry	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Helped your child learn more about the lives of [American/Israeli] peers?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Provided your child with the opportunity to become friends with [Americans/Israelis]?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Helped your child discover new dimensions of his /her Jewish identity?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

5. [If 1=Yes] Thinking about YOUR FAMILY, to what extent did the Boston-Haifa program lead to....?

	<i>Not at all</i>	<i>A little</i>	<i>Some-what</i>	<i>Very much</i>	<i>A Great Extent</i>
More discussion about [America/Israel] in your home	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Development of connections with Jews from [America/Israel]	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Greater understanding of Jewish life in [America/Israel]	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

6. [If 1=Yes] To what extent, if at all, did the Boston Haifa Connection program INCREASE YOUR FAMILY'S interest in...

	<i>Not at all</i>	<i>A little</i>	<i>Somewhat</i>	<i>Very Much</i>	<i>A Great Extent</i>
Educating Jews from other parts of the world about Jewish life in [the US/Israel]?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>
Traveling to Jewish communities outside of [the US/Israel]?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Making personal connections with Jews from [the US/ Israel]?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Making personal connections with Jews outside the US and Israel?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Finding ways to support Jewish communities around the world?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
[US] Finding ways to support Israel	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

7. [If 1a=Yes] What was the highlight of the [school] Boston-Haifa program this year for...

Your child? [text box]

Your family? [text box]

8. [If 1a=Yes]What could have been done differently that might have increased the positive impact of the [school] Boston-Haifa program on...

Your child? [text box]

Your family? [text box]

II Your Family

9. Since the beginning of the school year 2010-2011, how often did members of YOUR HOUSEHOLD have contact (in person, or by phone, e-mail, Facebook, twitter, etc) with...

	<i>Never</i>	<i>Rarely</i>	<i>Some- times</i>	<i>Often</i>	<i>Very Often</i>	<i>Not Applicable- I do now know anyone that fits this category</i>
Family members, with whom you are close, who live in [Israel/America]	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Family members with whom you are close, who live <u>outside</u> of Israel or the US?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Jewish friends living in [Israel/America]?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Jewish Colleagues living in [Israel/America]?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

10. During this school year how often did someone from YOUR HOUSEHOLD ...?

	<i>Never</i>	<i>Rarely</i>	<i>Some-times</i>	<i>Often</i>	<i>Very Often</i>
Attend Jewish worship services	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Mark Shabbat in some manner	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

11. Were you born in...

- The United States**
- Israel**
- Former Soviet Union**
- Other (Please specify)**

Please answer the following questions as they relate to your child who is in the [nth] grade at [School]

12a. Was this child born in...

- The United States**
- Israel**
- Former Soviet Union**
- Other (Please specify)**

12. Were any of this child's other parents, step-parents or guardians born in...

	<i>Yes</i>	<i>No</i>
The United States	<input type="radio"/>	<input type="radio"/>
Israel	<input type="radio"/>	<input type="radio"/>
Former Soviet Union	<input type="radio"/>	<input type="radio"/>
Other (please specify):	<input type="radio"/>	<input type="radio"/>

13. Have any of this child's parents, step-parents or guardians ever traveled to [America/Israel].....

	<i>Yes</i>	<i>No</i>
To visit family?	<input type="radio"/>	<input type="radio"/>
To visit friends?	<input type="radio"/>	<input type="radio"/>
For business?	<input type="radio"/>	<input type="radio"/>

On an organized tour?	<input type="radio"/>	<input type="radio"/>
On a youth/peer trip?	<input type="radio"/>	<input type="radio"/>
On some other type of trip?	<input type="radio"/>	<input type="radio"/>
To live for 3 months or longer?	<input type="radio"/>	<input type="radio"/>

14. Have any of this child's siblings or step-siblings ever traveled to [Israel/America]?

	Yes	No	Not applicable— no other children
On a Boston-Haifa Connection program?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
On another youth/peer program?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

15. Prior to this school year has your household (or any other household in which this child lives) ever hosted a Jewish student from

	Yes	No
[America/Israel]?	<input type="radio"/>	<input type="radio"/>
Outside the US and Israel?	<input type="radio"/>	<input type="radio"/>

16. Which of the following best describes how this child is being raised?

- Secular/Culturally Jewish
- Just Jewish
- Reform
- Conservative
- Reconstructionist
- Orthodox
- Other _____

17. Is this child being raised by...

- A single Jew
- Two Jews

- A Jew and a non-Jew
- Two non-Jews
- A single non-Jew

18. Do you consider yourself to be...

- Secular/Culturally Jewish
- Just Jewish
- Reform
- Conservative
- Reconstructionist
- Orthodox
- Not Jewish
- Other_____

19. [If Gann] Has this child ever attended a supplementary Jewish school such as a Hebrew or Sunday school?

- Yes
- No

20. [If Prozdor or yes to Q19] Not including this year, how many years of attendance does this child have at a supplementary Jewish school?

- 0
- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10
- 11
- 12 or more

21. [If Prozdor]Has this child ever attended a full-time Jewish day school?

- Yes
- No

22. [If Gann or yes to Q 21] Not including this year, how many years of attendance does this child have at a full-time Jewish day school?

- 0
- 1
- 2

- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10
- 11
- 12 or more

23. Did this child ever...

	<i>Yes</i>	<i>No</i>
Attend a camp with Jewish or Shabbat programming?	<input type="radio"/>	<input type="radio"/>

IV Your Thoughts [If Q18 =Jewish]

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

	<i>Strongly Disagree</i>	<i>Somewhat Disagree</i>	<i>Neither Agree nor Disagree</i>	<i>Somewhat Agree</i>	<i>Strongly Agree</i>
I feel a greater connection to American Jews than to Jews who live elsewhere.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have a strong sense of belonging to the Jewish people	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel connected to my family's Jewish heritage.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It is important for me to be part of the Jewish people.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It is important to me to have friends with whom I can share the experience of being Jewish.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel sadness when I hear about something bad happening to a Jewish person	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel proud when I hear about the accomplishments of Jews.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I consider all Jews around the world like family.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Israeli and American Jews share a common destiny.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
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23. To what extent do you feel a personal responsibility...

	<i>Not at all</i>	<i>To a very small extent</i>	<i>To a small extent</i>	<i>To a large extent</i>	<i>To a very large extent</i>
To take care of Jews in need wherever they live?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
To educate others about Jewish heritage?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
To take care of American Jews in need?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
To take care of Jews in need who live <u>outside</u> the US?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
To take care of people in need, regardless of whether they are Jewish or not?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
To ensure the survival of the Jewish people?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
To combat anti-Semitism?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
To preserve the memory of the Holocaust?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

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

	<i>Strongly Disagree</i>	<i>Somewhat Disagree</i>	<i>Neither Agree nor Disagree</i>	<i>Somewhat Agree</i>	<i>Strongly Agree</i>
I feel the same connection to non-Jews and Jews who live in my community.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel anger and pain when I read about anti-Semitism in history.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel a connection to other Jews even if I don't know them personally.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My fate and future is tied to the fate and future of the Jewish people.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

I feel part of a worldwide Jewish community.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It is important for me to learn about Jewish history and culture.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Appendix D—Student Surveys

Start of Year Survey

1. In the past 3 months, how often did you...

	<i>Never</i>	<i>Rarely</i>	<i>Sometimes</i>	<i>Often</i>	<i>Very often</i>
Watch films or television programs on Jewish topics?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Listen to music related to Jewish content or heritage (e.g. klezmer)?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Listen to music by Israeli artists?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Listen to any kind of music?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Volunteer for or through a Jewish organization or synagogue?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Volunteer for or through a non-Jewish organization?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Talk about Israel with your friends outside of class?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Talk about Israel with your parents or siblings?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Talk about Jewish life outside the US and Israel with your parents or siblings?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

2. In the past 3 months, how often did you read or look on-line for information about...

	<i>Never</i>	<i>Rarely</i>	<i>Some-times</i>	<i>Often</i>	<i>Very often</i>
Any topic?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Israel?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Judaism or your Jewish heritage?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Jewish communities outside of the US and Israel?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Haifa?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
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3. Have you ever been to Israel...

	Yes	No
To visit family?	<input type="radio"/>	<input type="radio"/>
To visit friends?	<input type="radio"/>	<input type="radio"/>
On an organized tour with your family?	<input type="radio"/>	<input type="radio"/>
On an organized tour with your peers?	<input type="radio"/>	<input type="radio"/>
On some other type of trip?	<input type="radio"/>	<input type="radio"/>

4. Have you ever lived in Israel for 3 months or longer?

- Yes
- No

5. Have you ever been outside of the U.S. (not including Canada or Mexico)?

- Yes
- No

6. Not including travel to Israel, did you ever participate in a program where you got to know or communicated with Israeli Jews your age (for example video conferencing or at summer camp)?

- Yes
- No

7. Did you ever participate in any program where you got to know or communicated with Jews your age from countries other than the US or Israel (for example video conferencing or at summer camp)?

- Yes
- No

8. How interested are you in...

	<i>Not at all Interested</i>	<i>A little Interested</i>	<i>Somewhat Interested</i>	<i>Very Interested</i>	<i>Extremely Interested</i>
Educating Jewish peers from other parts of the world about Jewish life in the US?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Traveling to Jewish communities outside of the US?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Making personal connections with Jewish peers in Israel?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Making personal connections with Jewish peers <u>outside</u> the US and Israel?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Finding ways to support Jewish communities around the world?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Serving in the Israeli Defense Forces?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

9. To what extent do you agree or disagree with each of the following statements?

	<i>Strongly Disagree</i>	<i>Somewhat Disagree</i>	<i>Neither Agree nor Disagree</i>	<i>Somewhat Agree</i>	<i>Strongly Agree</i>
Students at Ironi Hey probably understand what my life is like as a Jew in the US.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I understand how students at Ironi Hey think about their Jewish identities	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am comfortable interacting with Jewish peers from Israel.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am knowledgeable about what is happening in Israel.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Israel is a source of pride and self-respect for me.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Jewish high school students in Israel and the US have a lot in common.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

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

	<i>Strongly Disagree</i>	<i>Somewhat Disagree</i>	<i>Neither Agree nor Disagree</i>	<i>Somewhat Agree</i>	<i>Strongly Agree</i>
I feel a greater connection to American Jews than to Jews who live elsewhere.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have a strong sense of belonging to the Jewish people	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel connected to my family's Jewish heritage.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It is important for me to be part of the Jewish people.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It is important to me to have friends with whom I can share the experience of being Jewish.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel sadness when I hear about something bad happening to a Jewish person.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel proud when I hear about the accomplishments of Jews.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I consider all Jews around the world like family.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Israeli and American Jews share a common destiny.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

11. To what extent do you feel a personal responsibility...

	<i>Not at all</i>	<i>To a very small extent</i>	<i>To Some extent</i>	<i>To a large extent</i>	<i>To a very large extent</i>
To take care of Jews in need wherever they live?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
To educate others about Jewish heritage?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
To take care of American Jews in need?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
To take care of Jews in need who	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

live <u>outside</u> the US?					
To take care of people in need, regardless of whether they are Jewish or not?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
To ensure the survival of the Jewish people?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
To combat anti-Semitism?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
To preserve the memory of the Holocaust?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

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

	<i>Strongly Disagree</i>	<i>Somewhat Disagree</i>	<i>Neither Agree nor Disagree</i>	<i>Somewhat Agree</i>	<i>Strongly Agree</i>
I feel the same connection to non-Jews and Jews who live in my community.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel anger and pain when I read about anti-Semitism in history.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel a connection to other Jews even if I don't know them personally.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My fate and future is tied to the fate and future of the Jewish people.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel part of a worldwide Jewish community.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It is important for me to learn about Jewish history and culture.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

13. To what extent is each of the following important as Centers of Jewish life?

	<i>Not at all</i>	<i>To a small extent</i>	<i>To some extent</i>	<i>To a large extent</i>	<i>To a very large extent</i>
Israel	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The United States	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

14. How emotionally attached are you to Israel?

- Not at all attached
- Slightly attached
- Somewhat attached
- Very attached
- Extremely attached

15. How emotionally attached are you to American Jewry?

- Not at all attached
- Slightly attached
- Somewhat attached
- Very attached
- Extremely attached

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

	<i>Strongly Disagree</i>	<i>Somewhat Disagree</i>	<i>Neither Agree nor Disagree</i>	<i>Somewhat Agree</i>	<i>Strongly Agree</i>
I feel comfortable entering a Jewish place of worship.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel confident that I can follow along in almost any Jewish religious service.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I would have no problem interacting with Jewish peers from more observant backgrounds.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I would have no problem interacting with Jewish peers from less observant backgrounds.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

17. How often in the last year did you have contact (in person, or by phone, e-mail, Facebook, twitter, etc) with...

	<i>Never</i>	<i>Rarely</i>	<i>Sometimes</i>	<i>Often</i>	<i>Very Often</i>	<i>Not Applicable- I do not know anyone that fits</i>

	<i>this category</i>					
U.S. Family members, with whom you are close, who live in Israel?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Family member with whom you are close, who live in the US	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Family members with whom you are close, who live <u>outside</u> of Israel or the US?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Jewish friends living in Israel?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Jewish friends living outside Israel or the US?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

18. If you have Jewish friends living outside the US, briefly tell us how you met them.

19. To what extent do you agree or disagree with the following statements about Gann Academy?

	<i>Strongly Disagree</i>	<i>Disagree</i>	<i>Neither Agree nor Disagree</i>	<i>Agree</i>	<i>Strongly Agree</i>
There is a real sense of community in Gann Academy	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
There is an emphasis in our school on the connection between Jews from all over the world.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
We learn about Jewish communities outside of the Boston area.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
We are offered ways to become involved in helping Jews and Jewish causes in the Boston area.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
We are offered ways to become involved in helping Jews and Jewish causes outside of the Boston area.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Israel is an important part of our education.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

The students at Ironi Hey feel like part of our school community.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
We learn about the Jewish community in the Boston area.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
We are encouraged to think about ourselves as part of a larger Jewish people.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

20. To what extent do you expect the program with Ironi Hey will...

	<i>Not at all</i>	<i>A little</i>	<i>Some-what</i>	<i>Very much</i>	<i>A Great Extent</i>
Improve your Hebrew?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Be fun?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Help you learn more about Israel?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Help you learn more about the lives of Israeli peers?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Encourage you to explore your Jewish identity?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Strengthen ties between your school and Ironi Hey?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Give you the opportunity to become friends with Israelis?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Help you discover new dimensions of your Jewish identity	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

21. Are you...

- Male
- Female

22. What is your current grade level?

- 9th Grade
- 10th Grade

- 11th Grade
- 12th Grade

23. In the past 12th months how involved were you in a Jewish youth group such as BBYO, NFTY, or Young Judea?

- Not at all Involved
- A Little Involved
- Somewhat Involved
- Very Involved
- Extremely Involved

24. Do you currently consider yourself to be...

- Secular/Culturally Jewish
- Just Jewish
- Reform
- Conservative
- Reconstructionist
- Orthodox
- Other (Please specify _____)

End of Year Survey

1a. [If Gann] In which of the following did you participate as part of the Gann program with Ironi Hey in Haifa?

	Yes	No
Israel Study Tour	<input type="radio"/>	<input type="radio"/>
<i>Mifgashim</i> in Israel with Ironi Hey	<input type="radio"/>	<input type="radio"/>
Hosting an Israeli student in your home	<input type="radio"/>	<input type="radio"/>
Stateside <i>mifgash</i> with visiting Israeli students	<input type="radio"/>	<input type="radio"/>
Class on "Pluralistic Judaism"	<input type="radio"/>	<input type="radio"/>
Class on "Being a Jewish teenager in Boston and Haifa"	<input type="radio"/>	<input type="radio"/>

1b. [If Prozdor] In which of the following did you participate this school year as part of the Prozdor Pirkei Dorot program with Reali school in Haifa?

	Yes	No
Travel to Israel	<input type="radio"/>	<input type="radio"/>
Core class--Videoconferencing	<input type="radio"/>	<input type="radio"/>

1c. [If Ironi Hey] In which of the following did you participate this school year as part of the Ironi Hey program with Gann Academy in Boston?

	Yes	No
Travel to Boston	<input type="radio"/>	<input type="radio"/>
Videoconferencing with American students	<input type="radio"/>	<input type="radio"/>
Hosting an American student in your home	<input type="radio"/>	<input type="radio"/>
<i>Mifgash</i> with visiting American students	<input type="radio"/>	<input type="radio"/>

1d. [If Reali School] In which of the following did you participate this school year as part of the Pirkei Dorot program with the Prozdor school in Boston?

	Yes	No
	<input type="radio"/>	<input type="radio"/>

Videoconferencing with American students	<input type="radio"/>	<input type="radio"/>
Hosting an American student in your home	<input type="radio"/>	<input type="radio"/>
<i>Mifgash</i> with visiting American students	<input type="radio"/>	<input type="radio"/>

1e. [If Reali School] In which of the following did you participate this school year?

Young Ambassadors Program	<input type="radio"/>	<input type="radio"/>
<i>Mishlachat</i> with Solomon Schechter of Boston	<input type="radio"/>	<input type="radio"/>

1f. [If Gann] In which of the following did you participate this school year?

Exploration week trip to Poland	<input type="radio"/>	<input type="radio"/>
Exploration week trip to Israel	<input type="radio"/>	<input type="radio"/>

2. [If yes to any item in 1a-1d] To what extent do you think that participation in the Boston Haifa program at [school] ...

	<i>Not at all</i>	<i>A little</i>	<i>Somewhat</i>	<i>Very much</i>	<i>A great Extent</i>
Improved your [Hebrew/English]?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Was fun?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Help you learn more about Israel?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Helped you learn more about what it means to be Jewish in [Israel/the US]?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Helped you learn more about the lives of [Israeli/American] peers?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Encouraged you to explore your Jewish identity?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Strengthened ties between your school and [Partner School Name]?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Gave you the opportunity to become friends with [Israeli/American]s?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Helped you to try out new ways of expressing your Jewish identity?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Was personally meaningful?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Was boring?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

3. [If yes to any item in 1a-1d] To what extent do you agree or disagree with the following statements. As a result of the program with [Partner School]...

	<i>Strongly Disagree</i>	<i>Somewhat Disagree</i>	<i>Neither Agree nor Disagree</i>	<i>Somewhat Agree</i>	<i>Strongly Agree</i>
I think more about what it means for me to be Jewish	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I see the differences between Israeli and American teenagers	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I see what Israeli and American teenagers have in common	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel more connected to my [Israeli/American] peers	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel more pride in being an [Israeli/ an American] Jew	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
[Israeli] I have greater understanding of the Jewish community outside of Israel	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

4. [If yes to *mifgash* in 1a-1d] To what extent do you agree or disagree with the following statements.

	<i>Strongly Disagree</i>	<i>Somewhat Disagree</i>	<i>Neither Agree nor Disagree</i>	<i>Somewhat Agree</i>	<i>Strongly Agree</i>
I felt prepared for interactions with the [Boston/Haifa]students	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
[if traveled to US/Israel] I enjoyed staying with my [Boston/Haifa] host family	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

[if traveled to US/Israel] My host family felt like part of my real family	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
[If traveled to Haifa] I enjoyed the freedom that teens have in Haifa	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
[If Israeli] I became more comfortable with religious ways to celebrate Shabbat	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

5. [If yes to any item in 1a-1d] What was most meaningful to you about your experience in the Boston-Haifa program this year?
[text box]

6. [If yes to any item in 1a-1d] What, if any, part of the Boston-Haifa program this year felt like a waste of time?
[text box]

7. If a friend asked you, would you recommend that they participate in this program?
 Yes
 No

8. In the past 3 months, how often did you...

	<i>Never</i>	<i>Rarely</i>	<i>Sometimes</i>	<i>Often</i>	<i>Very often</i>
Watch films or television programs on Jewish topics?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Listen to music related to Jewish content or heritage (e.g. klezmer)?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Listen to music by [Israeli/American] artists?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Listen to any kind of music?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Volunteer for or through a Jewish organization or synagogue?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Volunteer for or through a non-Jewish organization?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Talk about [Israel/American Jewry] with your friends outside of class?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Talk about [Israel/American Jewry] with your parents or siblings?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Talk about Jewish life outside the US and Israel with your parents or siblings?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

9. In the past 3 months, how often did you read or look on-line for information about...

	<i>Never</i>	<i>Rarely</i>	<i>Sometimes</i>	<i>Often</i>	<i>Very often</i>
Any topic?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Israel?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Judaism or your Jewish heritage?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Jewish communities outside of the US and Israel?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
[Partner City]?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

10. How interested are you in...

	<i>Not at all Interested</i>	<i>A little Interested</i>	<i>Somewhat Interested</i>	<i>Very Interested</i>	<i>Extremely Interested</i>
Visiting [America/Israel] again in the near future	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Educating Jewish peers from other parts of the world about Jewish life in the US?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Traveling to Jewish communities outside of the US?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Making personal connections with Jewish peers in [the US/Israel?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Making personal connections with Jewish peers <u>outside</u> the US and Israel?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Finding ways to support Jewish communities around the world?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
[US only]Serving in the Israeli Defense Forces?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

11. [Israelis only] To what extent do you think it is important for Israelis to serve in the Israeli Defense Forces?

Not at all	To a small extent	To some extent	To a large extent	To a very large extent
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

12. To what extent do you agree or disagree with each of the following statements?

	<i>Strongly Disagree</i>	<i>Somewhat Disagree</i>	<i>Neither Agree nor Disagree</i>	<i>Somewhat Agree</i>	<i>Strongly Agree</i>
Students at [Partner School] probably understand what my life is like as a Jew in the US.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I understand how students at [Partner School] think about their Jewish identities	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am comfortable interacting with Jewish peers from Israel.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am knowledgeable about what is happening in Israel.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Israel is a source of pride and self-respect for me.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Jewish high school students in Israel and the US have a lot in common.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

13. Thinking about the past 3 months, to what extent have you had any of the following forms of contact with your peers from [Partner school]

	<i>Never</i>	<i>Rarely</i>	<i>Some- times</i>	<i>Often</i>	<i>Very Often</i>
Talked by phone or Skype	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Looked at their Facebook or other social network pages	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Wrote on their Facebook or other social networking page	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
E-mailed	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Posted to or read posts in a chat room or blog	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

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

	<i>Strongly Disagree</i>	<i>Somewhat Disagree</i>	<i>Neither Agree nor Disagree</i>	<i>Somewhat Agree</i>	<i>Strongly Agree</i>
I feel a greater connection to American Jews than to Jews who live elsewhere.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have a strong sense of belonging to the Jewish people	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel connected to my family's Jewish heritage.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It is important for me to be part of the Jewish people.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It is important to me to have friends with whom I can share the experience of being Jewish.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel sadness when I hear about something bad happening to a Jewish person.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel proud when I hear about the accomplishments of Jews.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I consider all Jews around the world like family.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Israeli and American Jews share a common destiny.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

15a. [If Q1a-1f =No travel to Israel/America] Did you travel to [Israel/America] at any point during the 2010-2011 school year?

- Yes
- No

15b. [If Q1a-1f=Yes to travel to Israel/America] Other than through school, did you travel to [Israel/America] at any point during the 2010-2011 school year?

- Yes
- No

16. During the 2010-2011 school year did you participate in any program where you got to know or communicated with Jews your age from outside of Israel and the United States?

- Yes
- No

17. [If Yes to Q16] Please describe the program in which you got to know or communicated with Jews your age from outside of Israel and the United States

[text box]

18. To what extent do you feel a personal responsibility...

	<i>Not at all</i>	<i>To a very small extent</i>	<i>To a small extent</i>	<i>To a large extent</i>	<i>To a very large extent</i>
To take care of Jews in need wherever they live?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
To educate others about Jewish heritage?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
To take care of American Jews in need?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
To take care of Jews in need who live <u>outside</u> the US?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
To take care of people in need, regardless of whether they are Jewish or not?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
To ensure the survival of the Jewish people?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

To combat anti-Semitism?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
To preserve the memory of the Holocaust?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

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

	<i>Strongly Disagree</i>	<i>Somewhat Disagree</i>	<i>Neither Agree nor Disagree</i>	<i>Somewhat Agree</i>	<i>Strongly Agree</i>
I feel the same connection to non-Jews and Jews who live in my community.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel anger and pain when I read about anti-Semitism in history.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel a connection to other Jews even if I don't know them personally.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My fate and future is tied to the fate and future of the Jewish people.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel part of a worldwide Jewish community.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It is important for me to learn about Jewish history and culture.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

20. To what extent is each of the following important as Centers of Jewish life?

	<i>Not at all</i>	<i>To a very small extent</i>	<i>To a small extent</i>	<i>To a large extent</i>	<i>To a very large extent</i>
Israel	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The United States	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

21. How emotionally attached are you to Israel?

- Not at all attached
- Slightly attached
- Somewhat attached
- Very attached
- Extremely attached

22. How emotionally attached are you to American Jewry

- Not at all attached
- Slightly attached
- Somewhat attached
- Very attached
- Extremely attached

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

	<i>Strongly Disagree</i>	<i>Somewhat Disagree</i>	<i>Neither Agree nor Disagree</i>	<i>Somewhat Agree</i>	<i>Strongly Agree</i>
I feel comfortable entering a Jewish place of worship.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel confident that I can follow along in almost any Jewish religious service.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I would have no problem interacting with Jewish peers from more observant backgrounds.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I would have no problem interacting with Jewish peers from less observant backgrounds.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

24. To what extent do you agree or disagree with the following statements about [school]?

	<i>Strongly Disagree</i>	<i>Somewhat Disagree</i>	<i>Neither Agree nor Disagree</i>	<i>Somewhat Agree</i>	<i>Strongly Agree</i>
There is a real sense of community in [School Name]	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
There is an emphasis in our school on the connection between Jews from all over the world.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
We learn about Jewish communities outside of the [Home City] area.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

We are offered ways to become involved in helping Jews and Jewish causes in the [Home City] area.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
We are offered ways to become involved in helping Jews and Jewish causes outside of the [Home City] area.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Israel is an important part of our education.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
We learn about the Jewish community in the [Home City] area.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
We are encouraged to think about ourselves as part of a larger Jewish people.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>