

BREAKING FOR CHANGE:

How Jewish Service-learning Influences the Alternative Break Experience



REPAIR
THE WORLD



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BREAKING FOR CHANGE: HOW JEWISH SERVICE-LEARNING INFLUENCES THE ALTERNATIVE BREAK EXPERIENCE

EVALUATION REPORT

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MESSAGE FROM DAVID EISNER, REPAIR THE WORLD PRESIDENT & CEO

Greetings,

Each year, thousands of students like Jodi Suckle will volunteer in communities around the world by participating in Alternative Winter and Spring Breaks. These students interact with local neighborhoods, learn about social issues, and build relationships with other participants. **But will their work really have an impact?**

Repair the World's new study: "**Breaking for Change: How Jewish Service-learning Influences the Alternative Break Experience**" investigates just that. Conducted by Dr. Shelley Billig of RMC Research Corporation, the study confirms what many of us have long believed: that **Alternative Breaks provide an important entry point for young adults into a lifetime of social change work.**

Alternative Breaks offer young adults a unique opportunity to immerse themselves in hands-on service in a Jewish framework. *Breaking for Change* demonstrates the catalytic effects of AB's on young adult participants: they volunteer more, enhance their Jewish identity and come to see how Jewish values can offer a context for repairing the world.

Since its inception, Repair has worked closely with Jewish organizations operating immersive Jewish service-learning (IJSL) Alternative Breaks programs, which have engaged thousands of young Jews in tens of thousands of days of service. This study provides useful data about how these programs enable volunteers to ask deep questions about what service means to them and to explore the connection between Judaism and service.

In particular, our study of participants in these transformative programs between 2009 and 2012 finds that Alternative Breaks:

- **Prompt participants to do more:** 70% of respondents increased their volunteer work as a result of participating in an Alternative Break and over 85% of the respondents reported an increased commitment to social justice.
- **Strengthen the Jewish identities of respondents:** 92% reported positive change related to Jewish identity as a result of their Alternative Break experience.
- **Deepen the connections between Jewish identity and acts of service:** More than 77% reported an increased belief that their Jewish values contributed to their commitment to service. Over 70% said that AB's increased their belief that Jewish values and the value of social justice are strongly connected.

"Most of my Jewish experiences before college were about Hebrew School and attending synagogue for High Holidays. And that just wasn't doing it for me.

Alternative Breaks exposed me to a connection between my Jewish life and my social justice values which I didn't think was possible. And once I saw that connection I wanted to explore it further."

– Jodi Suckle, AB Participant

- **Need to be authentic to have impact:** Participants reported gaining more from the experience when the service work had a clear and measured positive impact on the community served.

It is no secret that over the past year, the landscape of Alternative Breaks shifted. Some Jewish organizations that have been long-time providers of AB's have phased out of these programs for strategic and financial reasons while the number of Jewish young adults participating in AB's has decreased since its peak in 2010-2011. At the same time, we are seeing a proliferation of Alternative Break experiences organized by individual college campuses. In 2012-13, more than 35 campuses are organizing AB's as far away as Uruguay, Guatemala and Croatia and as close to home as Detroit, Los Angeles and Vermont. We are particularly excited about the local Alternative Breaks, which emphasize the importance that participants need not leave their home communities to truly make a difference.

We are clearly seeing a gap between the tremendous benefits and potential of Alternative Breaks and the trend in the field away from offering Alternative Breaks on a large scale. At the nexus of these two factors is the significant cost involved in implementing an Alternative Break program. A high-quality AB capitalizes on the idealism of today's young adults, ignites a passion for meaningful service and gives participants the tools to become lifelong change agents in their communities. **Together, we must find sustainable models for operating high-quality Alternative Breaks. I hope you will join me in thinking about ways to address this important and urgent task.**

So what happened to Jodi Suckle, the previously unengaged student at University of Delaware? After participating in three Alternative Breaks with Jewish organizations, she went on to serve for a year with *Bina: Tikkun Olam* in Tel Aviv-Jaffa (a Repair the World partner). She is now completing an MA in International Affairs, with the hopes of pursuing a career in social change work.

We are thrilled to add another service superstar to the ranks and look forward to supporting the growth and development of many Alternative Break volunteers to come.

Best wishes,



David Eisner

President and CEO, Repair the World

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EXECUTIVE SUMMARY

Jewish service-learning (JSL) combines direct service in response to a real community need with structured learning and reflection. It has its roots in the secular service-learning field as well as Jewish education and Jewish social justice. JSL places equal attention on the impact that service has on “community, personal development, content knowledge and Jewish knowledge” (Irie & Blair, 2008, p. 2). The understanding is that both the community and the individual are transformed by the act of Jewish service-learning.

Immersive Jewish service-learning (IJSL) occurs when young people provide service for a minimum of a week, typically in a community other than their own. IJSL within Alternative Break experiences are those that usually occur in the winter and spring when colleges are not in session and students are “on break” for a week or more.

Each year, over 2,000 collegiates and other young adults participate in IJSL Alternative Break programs. These programs are run by nearly a dozen organizations and are generally designed to provide participants with ways to operationalize service as a Jewish value. The Alternative Break experience typically involves providing service to a community with documented needs. These needs are usually associated with poverty, recovery from a natural disaster, and/or social justice issues connected to food supply, environmental stewardship, housing, or equity. While the majority of these Alternative Break experiences occur within the United States, some take place in other countries and are meant to raise awareness of global issues faced by impoverished populations or to expose young people directly to the conditions being faced by Israelis or other Jewish populations as they cope with challenges that emerge from internal and external sources.

Repair the World is a national nonprofit that is building a movement to make service a defining element of American Jewish life, learning and leadership. In 2012, Repair commissioned RMC Research to conduct a study of young people who participated in IJSL Alternative Break experiences during the 2009-2010, 2010-2011, and 2011-2012 academic years. The research investigated the short-term impacts of participation in Alternative Breaks, particularly with regard to changes in attitudes, behaviors, or activity levels in areas connected to civic mindedness, social justice, and religious connectedness and practices. The research also explored whether there were differential impacts based on demographic characteristics of the participants, such as gender or age or Jewish denominational identity. Finally, the research investigated several elements of program design, such as the content of reflection activities and the levels of group cohesion that were associated with various impacts.

METHODS

Participants in IJSL Alternative Break experiences from the 2009-2010 to the 2011-2012 academic years hosted by 10 organizations comprised the sample for this study. A total of 4,345 participants were asked to complete the online survey and 1,034 responded and completed at least a portion of the total survey for an overall response rate of 24%. The majority of survey respondents were female (61.3%). Respondents ranged in age from 19 to 35, with the largest percentage (66.3%) reporting their age as 20 to 23. The majority of respondents attended high school in the northeastern part of the United States (48.0%). The sample represented students from over 150 colleges and universities.

FINDINGS

Analysis of survey responses showed the following answers to study questions:

Why do young adults participate in IJSL Alternative Breaks?

- Most young adults tend to participate in IJSL experiences because they want to make a difference in other people's lives, to learn about their communities and to have contact with individuals from different backgrounds and learn about their communities. More practical reasons for participating, such as receiving academic credit or enhancing one's resume, were less of a motivator than altruistic reasons for participation.

What is the participants' perception of the quality of the Alternative Break experience?

- Respondents reported that overall their Alternative Break experiences tended to have nearly all of the components associated with high-quality service-learning,¹ defined as those that are aligned with Repair the World's standards of practice for IJSL programs. More than 90% of respondents agreed that their experiences promoted respect for diversity and background of those being served; fostered cross cultural understanding; and included reflection activities that prompted them to think deeply about their relationships and responsibilities to society. About 30% of respondents said that the reflection component was either missing from their service-learning experience or was not at the depth needed to be useful in helping them to have a positive experience.

What was the most valuable aspect of the Alternative Break experience?

- Respondents believed that working together and bonding as a group and working alongside community members made the most valuable contribution to meeting program goals. In addition, respondents reported that activities related to Jewish practice and celebration and the learning and reflection sessions that were facilitated by peers and group leaders, while valuable, made the smallest contributions to meeting program goals. About 4% of the sample reported that staff and group reflections or interactions with program staff had a negative influence on outcomes.

IMPACTS

How do Alternative Breaks impact participants' attitudes toward service?

- Over 85% of the respondents reported an increase in their desire to volunteer and to become more committed to social justice. More than 70% said they, as Jews, felt more responsibility for promoting social justice.

¹ Standards for high-quality practice refer to Repair the World (November 2011). Standards for Practice for Immersive Jewish Service-Learning Programs. New York: Repair the World.

² The survey instrument contains 12 items measuring motivation. Six of these items were intrinsic in nature, such as /

How does participation in Alternative Break experiences impact actual provision of service?

- Participation in Alternative Breaks was associated with an increase in actual volunteering or providing service for about 70% of participants. They were more likely to donate money to an organization or cause and decide to buy or not buy something because of the social or political values of the company that makes or distributes the item. There was no change, though, in their likelihood to engage in civic activities that were related to politics.

How does participation in Alternative Break experiences affect knowledge about community needs?

- Participants gained knowledge about the specific needs and challenges of the community they served. Most were also more likely to understand root causes of some of the challenges that communities faced.

How does participation in Alternative Breaks impact the Jewish identity of participants?

- Participation in Alternative Breaks had a strong positive impact on attitudes related to their identities as Jews. The largest positive shift occurred for the feelings that there are many ways to be Jewish and that as a Jew, people have a responsibility for people from all backgrounds. Over 70% of respondents increased their ratings of these items.

How does participation in Alternative Breaks impact the Jewish practices of participants?

- Participation in Alternative Breaks had a small positive impact on participants' Jewish practices. About a fourth of the sample was more likely to apply to internships or jobs related to Jewish education and/or Jewish communal work, get involved in Jewish organizations in North America, learn more about Jewish arts and culture, and visit Jewish communities in other parts of the world. Over half of the respondents reported no change in their activity levels as a result of their participation in Alternative Break experiences. Studying Jewish texts, attending a synagogue or independent minyan, and making a donation to a Jewish organization in North America were the activities related to Jewish life that were least likely to be impacted.

How does participation in Alternative Breaks affect participants' connection to Jewish heritage?

- Participation in Alternative Breaks had a small positive impact on connecting to one's Jewish heritage. Over 50% of respondents reported a moderate to great change in their feelings of connection to other Jews around the world, their interest in learning about aspects of Jewish tradition and religion, and their feelings of connectedness to Jewish heritage and identity.

How does participation in Alternative Break experiences relate to the way that participants think about the connection between being Jewish and responsibilities to serve?

- About 60% of respondents reported that they changed their feelings about the connection between being Jewish and responsibilities to serve. More than 77% reported that they increased their beliefs that their Jewish values contributed to their commitment to service. Over 70% said that they increased their belief that Jewish values and the value of social justice are strongly connected.

How does participation in the Alternative Break experience influence the desire to act as an ambassador for the Jewish community?

- There was a small positive effect of participation in Alternative Break experiences on respondents' willingness to serve as an ambassador for the Jewish community. Participants also saw the connection between being an ambassador for Jewish causes and advocating for social justice.

Do participants in Alternative Break experiences tend to participate in these experiences again?

- Almost 20% of the respondents participated in a subsequent 1 to 2 week immersive volunteer program following their first Alternative Break experience. Of those programs, a little over half were under Jewish auspices. Between 5% and 9% participated in experiences that were longer than 2 weeks.

How did the motivation to participate relate to impacts?

- Participants who were motivated to participate in Alternative Break experiences for altruistic reasons had stronger outcomes than those who were motivated by pragmatic reasons. Differences were greatest for having an impact on Jewish-related attitudes and behaviors.

Are there differences in impact by age of the participants?

- Younger participants experienced stronger impacts than older participants. Participants who were 19 to 21 were somewhat more likely to strengthen their connections to the Jewish faith than those participants who were 22 to 35.

Are there any differences in impact by gender?

- Females rated the impact of the program on Jewish-related attitudes higher than males.
- Females were somewhat more likely to say that they would volunteer and provide service in the future more often than males.

PROGRAM DESIGN ELEMENTS THAT INFLUENCED PROGRAM OUTCOMES

Which elements of the alternative program design had an influence on participant outcomes?

- Reflection activities had a relatively strong influence on outcomes. Reflection activities that prompted deep thinking about Jewish identity and responsibilities highly influenced participants' understanding of what it means to them to be Jewish and relevance of being Jewish in their lives, the feeling that service is a Jewish act and the sense of connection between social justice and Jewish values. Reflection also influenced the sense that one's Jewish values contribute to commitment to service and volunteerism and the sense that there are many ways to be Jewish.
- Participants had a better sense of how to meet community needs when the programs included information to help participants understand and value the background and perspectives of those receiving service.
- Participants who could see tangible results of their actions tended to increase their understandings of the best ways to serve a particular community. These participants also improved their skills as a team player. Not surprisingly, they also felt that their service made more of a difference for the community.
- Participants who were more familiar with the vision and goals of the program were more likely to believe that their interactions with program staff were valuable.

INTRODUCTION

BACKGROUND

Jewish service-learning (JSL) combines direct service in response to a real community need with structured learning and reflection. It has its roots in the secular service-learning field as well as Jewish education and Jewish social justice. JSL places equal attention on the impact that service has on “community, personal development, content knowledge and Jewish knowledge” (Irie & Blair, 2008, p. 2). The understanding is that both the community and the individual are transformed by the act of Jewish service-learning.

Immersive Jewish service-learning (IJSL) occurs when young people provide service for a minimum of a week, typically in a community other than their own. IJSL within Alternative Break experiences are those that usually occur in the winter and spring when colleges are not in session and students are “on break” for a week or more.

Each year, over 2,000 collegiates and other young adults participate in IJSL Alternative Break programs. The programs are sponsored by nearly a dozen organizations and are generally designed to provide participants with ways to operationalize service as a Jewish value.

ACTIVITIES WITHIN THE ALTERNATIVE BREAK EXPERIENCE

The Alternative Break experience typically involves providing service to a community with documented needs. These needs are usually associated with poverty, recovery from a natural disaster, and/or social justice issues connected to food supply, environmental stewardship, housing, or equity. While the majority of these Alternative Breaks occur within the United States, some take place in other countries and are meant to raise awareness of global issues faced by impoverished populations. Some Alternative Breaks expose young adults directly to the conditions being faced by Jewish populations around the world (including Israel) as they cope with challenges that emerge from internal and external sources.

In addition to transportation to a place far from home for most participants, IJSL Alternative Break experiences include a series of group exercises—during the service period, and sometimes before and after as well—to prompt them to connect their experiences to wider social issues as well as to foster cohesion among the group. The explicit service-learning components of the experience include involving the participants in planning and provision of service, reflection activities, celebration of accomplishments, and an investigation of the specific social issue to be addressed and the community being served. The service is usually direct, with participants engaging in activities such as farming, building homes, and community organizing.

About 60% of the time during the trip is spent in service work, while the learning that is integrated into the experience accounts for about 25% of the time (Irie & Blair, 2008). The learning is typically devoted to fostering a greater awareness about oneself and one’s place in the world, the community being served, and the social issue being addressed. Oftentimes the learning also includes reflections on what it means to be a Jew, Jewish values, and Jewish and secular civic engagement. The remainder of the time on these trips is spent in independent activities, touring, and other experiences (Irie & Blair, 2008).

REVIEW OF PRIOR RESEARCH ON IJSL ALTERNATIVE BREAK EXPERIENCES

Several studies have been conducted on short- and longer-term outcomes of the IJSL Alternative Break experience. Studies by Gottesman (2004) and Beck (2007) showed that participants in IJSL programs were likely to maintain or increase high levels of volunteerism and become professionals or activists in social justice and/or Jewish causes.

More recent studies by Chertok, Samuel, and Tobias (2009; 2010) investigated short- and long-term impacts of the Break New Ground IJSL program sponsored by the UJA-Federation of New York. Focus groups and online surveys were conducted with approximately 129 college-age IJSL participants. Findings suggest that participants who had no previous service experience were more likely to observe Jewish traditions and/or increase commitments to social justice issues after they participated in the IJSL programs. Results from the study of longer-term impacts revealed that individuals who were affected most deeply by IJSL were those who had more extensive Jewish educational backgrounds, such as attending a Jewish day school. The majority of program alumni at some point during the year after their participation explored new ways to express their Jewish faith and/or made efforts to learn about their Jewish heritage. In addition, many program participants developed a greater ethic of service and volunteered more often in the year following their experience. Participation in the IJSL program also stimulated greater interest in social justice-related careers and post-college programs.

Rehnborg, Lee, Veron and Zeligson (2008) conducted a pre- and post-program survey and focus groups with young people of college age who participated in one of 12 Jewish service-learning programs sponsored by eight organizations. The post-program survey was administered about 6 weeks after the service-learning experience and focus groups took place shortly after the post-program surveys were given. The final survey sample was comprised of 1,366 program participants and 613 comparison students, defined as those who either were not accepted or not able to attend the service programs. Findings reveal that participants volunteered most often because they believed they should do so as part of their Jewish values and/or because they felt they had the responsibility to serve others. Those who felt they should volunteer were found to be more attached to Israel than those with other motivations to serve. More generally, those who volunteered had a stronger identity as Jews and observed more Jewish traditions than those in the comparison group. Their findings also suggest that immersion has more of a positive influence on those with no previous service experience and that all forms of service, particularly those conducted within a religious context, appear to prompt greater development of Jewish identity.

Examining the other side of the service equation, Irie, Daniel, Cheplick, and Philip (2010) conducted an exploratory study of the impact of short-term immersive Jewish service-learning on host communities. The study involved 13 host community representatives and in-country practitioner liaisons and five interviews with host staff. Outcomes included meeting community expectations for task completion, catalyzing residents to provide service, developing community leaders, enhancing local resources, and providing a “rich” cultural exchange with volunteers. The study also identified successful practices in high-performing partnerships, such as having shared vision, decision making, and realistic expectations as well as clear and consistent communication. Community readiness was related to having sufficient time and

capacity for planning and a stable structure for implementation, understanding the limitation of volunteers, good relationships with community residents, flexibility in scheduling, and adherence to safety procedures.

Chertok, Tobias, Boxer and Rosin (2012) pointed out that the group is the conduit for learning in immersive programs, including Jewish service-learning. In their study of IJSL participants, they found that group cohesion and the effectiveness of the reflection activities were significant predictors of intent to provide service in the future and the extent to which participants develop a sense of collective efficacy. However, only those alumni who participated in follow-up meetings or projects actually increased their levels of volunteer activities. These researchers concluded:

... it is clear that components of the immersive service-learning experience, such as group cohesion, quality of service work, interactions with community members, learning and reflection sessions, and Jewish living are critical to the success and lasting impact of these programs. When done well, these elements can make the difference between an enjoyable Alternative Break experience that amounts to no more than a fleeting drop in the metaphorical bucket of service engagement and a transformative experience that leads to enduring and expanding ripples of personal and communal change (p. 40-41).

Recent studies also show the value of the variables identified in the small group of studies reviewed here. For example, Teaching to the Moment, a study by Billig, Meyer, Fredericks, Brown, and Jaramillo (2012) asked IJSL leaders and facilitators to identify the IJSL outcomes that are most important to achieve. The 64 educators who responded to their survey identified building a Jewish community and improving understanding of social justice issues as the most important desired outcomes. These educators also identified positive impact on the community being served, fostering the understanding of service as a Jewish act, and helping participants to develop an ethic of service as important. These respondents assigned lesser ratings to the development of practical skills and understanding Jewish traditions.

Finally, Rosov Consulting (2011) reviewed other research in the IJSL field and convened a series of meetings to prompt researchers and practitioners familiar with IJSL to identify important outcomes. In their summary of program outcomes identified by participants through the construction of logic models, Rosov Consulting listed 13 focus areas. Of these, eight were related to Jewish values, identity, or service; three were related to civic engagement, meeting community needs, or service as a cultural norm; one was related to leadership; one to a larger system of values; and one to Israel.

RESEARCH ON NON-JEWISH AFFILIATED ALTERNATIVE BREAK EXPERIENCES

In the more general literature on the outcomes of participating in Alternative Break experiences, Gumbert and Kraybill-Greggo (2005) found that young adults who participated in an international experience reported a shift in their attitudes toward those who are economically disadvantaged. For most of the 58 students studied, attitudes toward those who are poor changed to reflect an increased understanding of the influence of society and policies on the poor and holding of fewer stereotypes about poor people's behaviors. Authors believe that students transformed their attitudes "from a somewhat stilted, intellectualized, 'politically correct' statement prior to the trip to a more spontaneous genuine expression during and following the trip."

(p.18). Findings showed that the shift was facilitated through a group process guided by graduate students who served as group leaders.

Bowen (2011) interviewed or read journal entries from 44 graduate and undergraduate students who participated in immersive Alternative Break experiences. He found that 76% of students reported becoming more sensitive to human needs and social issues; 82% said they were more committed to volunteering and providing service to the community in the future; and most expressed a sense of accomplishment and pride.

Niehaus (2012) analyzed data from the National Survey of Alternative Breaks and found that the 2,187 students in the sample learned most when the Alternative Break challenged them physically and emotionally. More frequent writing in individual journals and the comprehensiveness of the reorientation program after the experience were positive predictors of outcomes, including the development of an ethic of service and influence on career plans. Group reflection was related only to what students reported they learned from their peers, and not what they learned from leaders or community members. The magnitude of learning students believed they acquired from the community involved in the service project was directly related to the extent that they viewed community members as being culturally different from themselves.

Some researchers are critical of short-term immersion projects and identify negative outcomes. VanEngen (2000), for example, has shown that young people on the trips often describe their experiences as life-changing, but in fact, are only offering a short-term emotional response to their experience. This research also suggests that because short-duration immersive groups want to solve problems quickly, they often make people being served feel that they are incapable of helping themselves and improving their conditions on their own. Klau and Talmi (2012) in their thought piece about Jewish service-learning echo some of this sentiment, cautioning practitioners not to treat community impact as an afterthought and unintentionally undermine the goal of empowering community members to address their own concerns. In addition, these authors advise that Jewish service-learning programs should be designed to meet the dual challenges of participant and community development, and that partnerships should be formed to meet real needs, identify mutual benefits, ensure appropriate levels of engagement, and align service and learning.

Dorfman (2012) proposes a new framework for understanding, experiencing and evaluating Jewish service. He argues that we need to think of service as including not only the integral value that volunteers create during their term of service but also the catalytic impact they can effect throughout their post-service lives. Service is ultimately a tool for social change, and we should pay greater attention to its capacity to foster in participants and communities the transformational leadership needed to produce multiplicative and sustainable change over time.

LIMITATIONS OF THE PREVIOUS RESEARCH ON ALTERNATIVE BREAK EXPERIENCES

There are too few studies to enable definitive conclusions about the outcomes of Alternative Breaks. The literature does suggest that outcomes are likely to be connected to changes in attitudes, such as viewing those populations served differently, developing an ethic of service, and becoming more civic-minded; changes in behaviors or activities, such as volunteering more often or attending more civic and/or religious meetings and events; and acquiring specific kinds of knowledge and skills, such as practical skills related to the service being offered or greater knowledge of other

communities and cultures. Some studies also suggest greater connection to participants' own culture and heritage.

While there is some suggestion of the outcomes likely to accrue from participation in IJSL Alternative Break programs, there have been few published studies that have examined the relationship between participant characteristics, program design components, and outcomes. The field has developed several lists that suggest the variables likely to be associated with outcomes, most notably those developed by Break Away (2012) and Repair the World (2011).

However, while a large base of research was used to develop the K-12 standards for service-learning quality (Billig & Weah, 2008), the quality indicators developed by Break Away and Repair the World were founded on extensive practitioner input and provide useful suggestions on those program design variables that are likely to have a strong positive influence on participant development and community impact. Break Away lists eight components, which include direct service that meets needs; an orientation for participants; inclusion of specific educational sessions prior to and during Alternative Break; provision of training in skills necessary to complete tasks; reflection activities during the experience; reorientation activities after young people return to their campuses; recruiting for diversity and discussing issues related to diversity during the trip; and ensuring an alcohol-free and drug-free experience.

Repair the World also developed eight standards of practice for IJSL programs. Their standards include having participants engage in authentic service experiences that meet genuine community needs; integrating Jewish learning, contextual learning, and reflection; clearly articulating outcomes for participants and service recipients in program designs; developing an understanding of diversity and mutual respect among and between participants and community members; progress monitoring to assess quality of service-learning and progress toward meeting goals; orientation so that participants are well-prepared to engage in service; reorientation to extend the impact after the immersive experience ends; and well-trained facilitators.

THIS STUDY

This study was designed to contribute to the research on the impact of participation in short-term immersive Jewish service-learning Alternative Break experiences and better define those elements of quality practice associated with impact. In addition, this study is intended to explore the extent to which differential impacts occur depending upon demographic characteristics such as age, gender and religious denomination. Finally, the study was designed to explore the extent to which implementation variables, such as reflection activities and connections to community, influence each other. The study draws upon the literature and suggestions of practitioners from the field, along with existing logic models that show intended outcomes from programs.

This report is organized into several sections. Following this introduction, the methodology used for the study is discussed and then the findings are presented. The last section contains conclusions, and the Appendix has the general survey tool used to collect data from the Alternative Break participants.

METHODOLOGY

This section describes the research design and methods used in this study. The questions guiding the research are presented first, followed by sample sizes and information about study participants. Information on data collection tools, procedures, and measures is also provided.

RESEARCH QUESTIONS

This research was guided by the following questions:

1. What are the primary motivations for participants to engage in IJSL Alternative Break experiences?
2. To what extent did the IJSL Alternative Break experiences align with program design characteristics identified in the research as being associated with quality and positive impact?
3. What are the primary short-term outcomes of participating in IJSL Alternative Break experiences?
4. How do the outcomes vary by motivation² to participate?
5. How do outcomes vary by participant gender, age, year in college, and area of the country where the participants resided during their high school years and year of participation?
6. Are there differences in outcomes based on program design characteristics?

RESEARCH METHODS

This study was conducted by developing and administering online surveys to 1,034 young adults who participated in Alternative Break experiences from the 2009 – 2012 academic years.

SURVEY INSTRUMENT

In collaboration with Repair the World and Rosov Consulting, RMC Research designed the survey used for data collection. RMC Research consulted the research literature and logic models developed by organizations providing Alternative Breaks to identify key variables related to motivation to serve, implementation, and impact. Repair the World and Rosov Consulting provided revisions based on their experiences with the programs and other studies on the topic.

² The survey instrument contains 12 items measuring motivation. Six of these items were intrinsic in nature, such as *I wanted to make a difference in people's lives*, and six items were extrinsic in nature, such as *I received academic credit for participating in the program*. Based upon average mean rating scores for the two motivators, participants were grouped as primarily intrinsic or primarily extrinsic.

HYPOTHESES AND CONSTRUCTS BEING MEASURED

The survey was designed with a sequential logic of having young people think about their attitudes and behaviors before, then during, then after their IJSL Alternative Break experiences. Constructs that were selected for examination included:

BEFORE PARTICIPATION (DEMOGRAPHIC AND MOTIVATIONAL FACTORS)

- Demographic factors: To explore group differences, data were collected on age, gender, region of the country where respondents resided when they were in high school; religious denomination; university or college attended; and year of participation in the IJSL Alternative Break experience.
- Motivation to participate: The literature points out that young people participate in service for a variety of reasons which range from humanitarian values and connection to one's culture through pragmatic reasons, including building one's resume or learning specific skills. RMC Research hypothesized that IJSL experiences were more likely to be weighted on the humanitarian side since the activities were conducted specifically with Jewish peers for Jewish organizations rather than more convenient local community service.

DURING PARTICIPATION (IMPLEMENTATION)

- Quality of implementation: Reviews of the literature suggest that program design and adult facilitator characteristics can strongly influence the outcomes of the experience for participants in service-learning. RMC Research hypothesized that IJSL program alignment with Repair the World standards which represent various aspects of program design would positively influence results.
- Goal attainment: Another way of measuring quality of implementation was to examine the extent to which survey respondents believed various program design factors contributed to goal attainment. RMC Research identified specific attributes of immersive Jewish service-learning programs connected to goal attainment and hypothesized their positive contribution to outcomes. Attributes included:
 - Working alongside community members, meaning that service was not provided solely to community members but rather with community members;
 - Having joint educational meetings with community members, which also contributes to viewing community members as individuals with strengths and assets and as partners in the service endeavor;
 - Level of group bonding, showing the extent to which groups share goals, vision, and camaraderie;
 - Communal living with one's cohort, related to the notion that the entire experience and not just the service work contributes to outcomes;
 - The service work itself, implying that the meaningfulness of the work is important;
 - Learning and reflection sessions facilitated by peers and/or group leaders, related to the research findings that group processing of experience tends to help participants develop shared meaning, see the contribution of the service

- to personal development and assistance to the community, and connect to social justice;
- o Jewish practice and celebration, showing the explicit and intentional connection to one's identity as a Jew and/or the values that exist within the Jewish culture and religion;
- o Interactions with program staff, demonstrating the importance of the facilitators and their roles in making the experience a positive one for the participants; and
- o Spending informal unstructured time with local community members, which has been found to enhance mutual respect, investment in social justice, empathy with others, identifying root causes of community challenges, and the feeling that the experience was meaningful and genuine.

AFTER PARTICIPATION

- Outcome areas: RMC Research identified potential outcome areas based on the literature review. In particular, RMC Research hypothesized that participation would lead to the following outcomes:
 - o Dispositions/Attitudes: RMC Research hypothesized that participation in IJSL Alternative Break experiences was likely to lead to the development or maintenance of the following specific attitudes:
 - An ethic of service, meaning that participants were likely to see the value of volunteerism and believe they should provide community service to others in the future;
 - Commitment to social justice, meaning that they would view the world through the lens of equity and fairness and be more willing to take a stand when they identified injustices around them;
 - Believing that service is a Jewish value and that service is a Jewish act, meaning that participants would see the connectedness between Jewish culture and religion and the need to reach out and help others;
 - Understanding the connection between social justice and Jewish values, which entails making an explicit link and having a specific understanding that Jewish culture and religion promotes social justice;
 - Understanding of what it personally means to be Jewish and the relevance of being Jewish to one's life, which refer to the notion of identity as a Jew, and as such, the formation of personal connection to the aforesaid Jewish values related to service and social justice; and
 - Taking responsibility as a Jew to help Jewish people in other communities, which entails the more complex idea that one identifies as a Jew and as a Jew, one feels compelled to act on the value of helping others and particularly others of one's own religion.
 - o Strengthened connections to Jewish life: RMC Research hypothesized that participation in IJSL Alternative Break experiences would lead to multiple connections to Jewish practices and interests, including:
 - Connection to Jewish customs and traditions;
 - Connections to Jewish heritage and identity;
 - Connection to Israel and/or learning more about Israel;

- Connections to other Jews around the world;
 - Connections to local Jewish communities; and
 - Interest in learning more about Jewish tradition, history, religion, and other aspects of Jewish life.
- Changes in beliefs in Jewish values and responsibilities over time: RMC Research hypothesized that participants in IJSL Alternative Break experiences would change their beliefs and desires to show an increase in:
- Belief that it is a Jewish value to help those in need;
 - Desire to act as an ambassador for the Jewish community;
 - Belief that working to make the world a better place is a religious obligation for Jews;
 - Belief that working to make the world a better place is a Jewish act; and
 - Belief that working toward social justice is a Jewish value.
- Subsequent service-related behaviors: RMC Research hypothesized that participation in IJSL Alternative Break experiences was likely to lead to particular actions by young people after the experience, including:
- Provision of service, which includes actual volunteerism and community service to local, national, or international organizations;
 - Purchasing decisions, which includes deciding to buy or not buy something based on the political or social values of the company that makes or distributes the item;
 - Donations, specifically to an organization that serves others or an important cause related to social justice; and
 - Actions intended to change governmental policy or practice, which included signing written or e-mail petitions, contacting or visiting a public official, participating in a protest or demonstration, and/or attending a meeting of any level of government.
- Subsequent Jewish-related behaviors: RMC Research hypothesized that participation in IJSL Alternative Break experiences was likely to lead to an increase in particular behaviors related to Jewish issues, practices, and culture, including:
- Applying for internships or jobs related to Jewish education or communal work, meaning that the participants may wish to extend their experience into the academic year or beyond college;
 - Becoming involved or more involved in Jewish organizations, either through participation in the organizations or donations;
 - Visiting Jewish communities in other parts of the world, thereby showing a connection to other Jews;
 - Learning more about Jewish culture, arts, or texts;
 - Engaging in Jewish culture or rituals to a greater extent, including celebrating Shabbat and Jewish holidays, engaging in Jewish rituals with family or friends, studying Jewish texts, and/or attending a synagogue or independent minyan;

- Engaging in conversations with friends and/or family about the Jewish community, social justice, places visited or issues addressed during the Alternative Break experience; and
 - Participating in other immersive volunteer experiences, including 1 to 2 week, 3 to 12 week, or longer immersive programs.
- Skills and Knowledge: RMC Research hypothesized that participants in IJSL Alternative Break experiences were more likely to acquire skills and knowledge connected to service work, including:
- Familiarity with community needs, meaning that they acquired a greater understanding of the specific community and challenges faced by the communities they served;
 - Understanding of root causes of community challenges, meaning that participants went beyond a recognition of the challenges to a deep understanding of why conditions in particular communities exist;
 - Understanding how to have a significant impact, including a recognition that superficial actions are not what matters, but rather capacity building and directly empowering those in need will work better;
 - Familiarity with community assets and strengths, which help individuals to see and capitalize on the resources that already exist within the community in order to build capacity and empower others;
 - Understanding of ways to work with community members, such that a missionary ideology is not reinforced but rather mutual and shared goals, respect, and integrity are promoted;
 - Understanding connections between challenges faced in the community served and challenges faced in other communities or society at large, meaning that young people see beyond the particular situation and can apply what they have learned to other disenfranchised or distressed communities; and
 - Acquisition of leadership and/or teamwork skills.

SURVEY PILOT

The survey was piloted with a group of six randomly-selected students from the various organizations that provide Alternative Break programs. RMC contacted this group and offered respondents a small incentive (\$25) for answering all of the questions on the survey and participating in a 15-minute cognitive interview about the survey items. Responses were reviewed and slight changes were made to the survey.

SURVEY REVIEW

The survey was sent to all of the participating program providers for review. Program providers included: Agahozo-Shalom Youth Village (ASYV); American Jewish Joint Distribution Committee (JDC); American Jewish World Service (AJWS); Bend the Arc; Hillel – Campus-organized Alternative Breaks; Hillel – City Year; Jewish Disaster Response Corps; Jewish Farm School; Yahel Israel Service-Learning; and Yeshiva University Center for the Jewish Future. Suggestions were used to make several changes to the instrument. The final instrument was shared with all program providers. Organizations were also given the option to add their own specific questions to the survey instrument for their respondents and four organizations did so.

SAMPLE

Each program provider was asked to submit a list of names and e-mail addresses for individuals who participated in their Alternative Break experiences during the 2009-2010; 2010-2011; and 2011-2012 academic years. An e-mail was sent to each individual on the lists, describing the study and inviting their participation. Respondents who were on the "no e-mail" list from Survey Monkey were automatically excluded from participation as were individuals who chose to "opt out" from the survey. Both RMC Research and program providers sent several reminders to complete the survey and respondents had about 6 weeks to respond. Exhibit 1 shows the breakdown response rates of the various organizations that participated.

Participants who completed the online survey were entered into a drawing for an iPad. Respondents who answered within several weeks of posting were given two entries to win the prize; those who responded later were given one entry. The iPad was awarded to a randomly selected participant several days after the survey was closed.

A total of 4,345 participants were asked to complete the online survey and 1,034 responded and completed at least a portion of the total survey for a response rate of 24%.

EXHIBIT 1. RESPONSE RATES BY PROGRAM PROVIDER

Organization	Number of Potential Respondents	Number of Responses	Percentage
Agahozo Shalom Youth Village	113	47	41.6
American Jewish Joint Distribution Committee	611	137	22.4
American Jewish World Service	586	112	19.1
Bend the Arc	606	74	12.2
Hillel – Campus-organized programs	1,421	339	23.9
Hillel – City Year	602	179	29.7
Jewish Disaster Response Corps	72	33	45.8
Jewish Farm School	208	57	27.4
Yahel Israel Service-Learning	15	8	53.3
Yeshiva University Center for the Jewish Future	108	48	44.4
Total	4,345	1,034	23.8

RESPONDENT DEMOGRAPHICS

As shown in Exhibit 2, the majority of survey respondents were female (61.3%). Respondents ranged in age from 19 to 35, with the largest percentage (66.3%) reporting their age as 20 to 23. The majority of respondents who provided the city and state where they attended high school were from the northeastern part of the United States (48.0%).

EXHIBIT 2. RESPONDENT DEMOGRAPHIC INFORMATION

	N ³	Percentage
Gender		
Males	251	24.3
Females	634	61.3
Other	4	0.4
Missing Response	145	14.0
Year Born – Age		
1977 – 35	1	0.1
1981 – 31	1	0.1
1982 – 30	3	0.3
1983 – 29	1	0.1
1984 – 28	2	0.2
1985 – 27	4	0.4
1986 – 26	7	0.7
1987 – 25	19	1.8
1988 – 24	68	6.6
1989 – 23	114	11.0
1990 – 22	219	21.2
1991 – 21	210	20.3
1992 – 20	143	13.8
1993 – 19	61	5.9
Missing Response	181	17.5
Region of the Country – High School		
Northeast	496	48.0
Southern	102	9.9
Western	108	10.4
Midwestern	133	12.9
Missing Response	195	18.8

As shown in Exhibit 3, the largest percentages of respondents identify their Jewish denominational identity as Reform, Conservative, or Orthodox. Almost 12% indicated that they were “Just Jewish”.

³ N is the total number of the sample.

EXHIBIT 3. DISTRIBUTION OF JEWISH DENOMINATIONAL IDENTITY

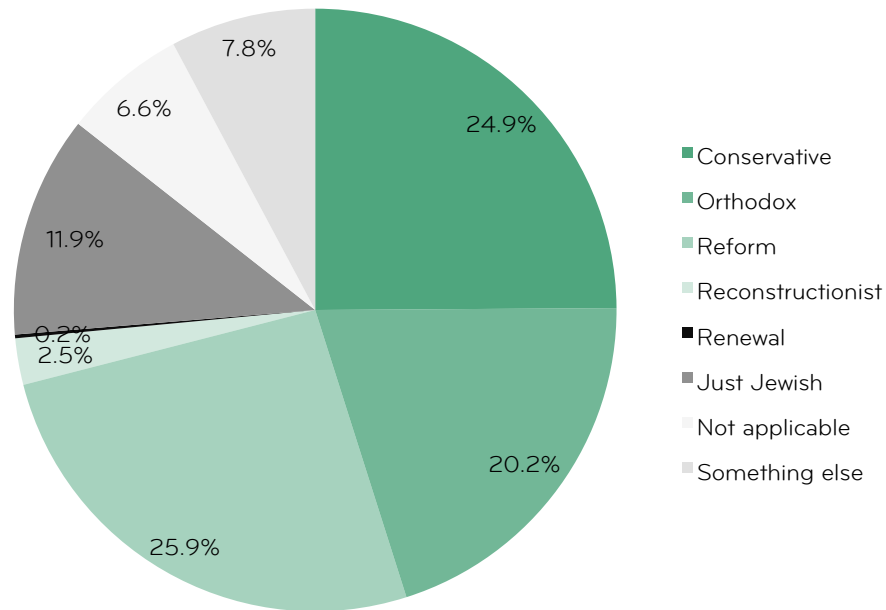
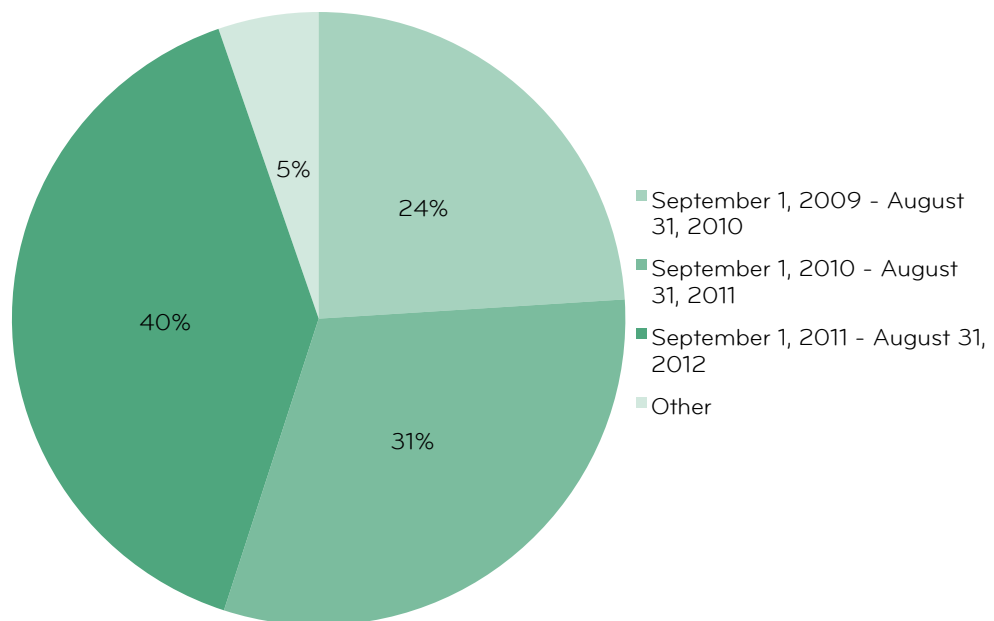


Exhibit 4 displays the distribution of respondents per year of service and reveals the largest group of respondents participated in the Alternative Break experience during the 2011-2012 school year.

EXHIBIT 4. DISTRIBUTION OF RESPONDENTS BY YEAR OF SERVICE



COLLEGE OR UNIVERSITY RESPONDENTS ATTENDED

Respondents were asked to provide the name of the college or university that they were attending when they participated in the Alternative Break. The schools with the highest number of respondents included the University of Maryland, College Park (109), Yeshiva University (70), Tufts University (48), and Northwestern University (35). Participants came from a total of 150 different schools, which are listed in the Appendix.

DATA ANALYSIS

Data analysis was conducted using the appropriate statistics for the research questions posed. (Definitions of each term are in the footnotes below.) Descriptive statistics, *t* tests⁴ and analyses of variance (ANOVAs)⁵ were used to analyze survey data. Descriptive statistics, including means, standard deviations,⁶ and frequency counts were calculated for each applicable survey item. To explore change over time for participants on their level of agreement on items related to Jewish values and activities, paired samples *t* tests⁷ were computed. To examine relationships between items, each of the motivation and implementation items were correlated with each of the impact items.

Differences between groups of respondents were examined through the use of independent samples *t* tests and one-way ANOVAs. Respondents were grouped according to gender, age, and region of the country. For each statistically significant difference, a Cohen's *d*⁸ effect size was computed.

Findings were summarized in both tables and graphs, as appropriate.

⁴ A *t* test is a statistical procedure that is commonly used to examine differences in mean values over time or across two groups.

⁵ Analysis of variance (ANOVA) is a statistical procedure that examines differences in outcomes for two or more groups.

⁶ The mean or average value is a measure of central tendency computed by adding a set of values and dividing the sum by the total number of values. The standard deviation (*SD*) is a measure of how spread out a set of values is. Higher standard deviations indicate greater variability in data across respondents.

⁷ Paired samples *t* tests are a statistical measurement used to determine differences between matched pre and post-program survey responses for a group. It computes the difference between the two survey ratings for each case, and tests to see if the average difference is significantly different from zero.

⁸ Cohen's *d* is a measure of effect size, designed to measure the magnitude of treatment effect. These effect sizes are considered "small, *d* = .2," "medium, *d* = .5," and "large, *d* = .8."

FINDINGS

This section summarizes findings from online surveys administered to participants of Alternative Break programs between September 2009 through July 2012.

MOTIVATION TO PARTICIPATE

The research shows that young people choose to participate in service-learning experiences for a variety of reasons. Many participants are guided by altruistic or affective sentiments, such as the desire to improve the lives of others or to promote a more positive view of their country or culture. Numerous other young people have more practical or pragmatic reasons to participate, such as wanting to accumulate academic credit or enhance a resume.

To determine the motivations to participate in an IJSL Alternative Break experience, respondents were asked to rate the importance of various factors on their decision to participate. As shown in Exhibits 5 and 6, the factors that were of most importance to respondents were the desire to have contact with individuals from different backgrounds, to make a difference in people's lives, and to learn about other communities.

As hypothesized, this pattern of responses indicates that the motivation was particularly affective or dispositional rather than instrumental or having a practical purpose in nature. Participants in IJSL Alternative Breaks were most likely to participate because they wanted to make a difference in others' lives. The intentions to receive academic credit and enhance a resume were not factors for most of the respondents, and most were not motivated for social reasons, such as being with friends. Funding was also not a primary factor in decision-making.

Serving as an ambassador for the Jewish community was also less of a motivator for students than the other types of altruistic reasons for participation. This may mean that, at least initially, these young adults were not involved in IJSL experiences because they specifically wanted recognition as a Jewish person providing service, but rather that they genuinely desired to make a difference and chose to do so with a Jewish organization.

EXHIBIT 5. IMPORTANCE OF DECISION FACTORS, MEAN SCORES FOR ALL RESPONDENTS

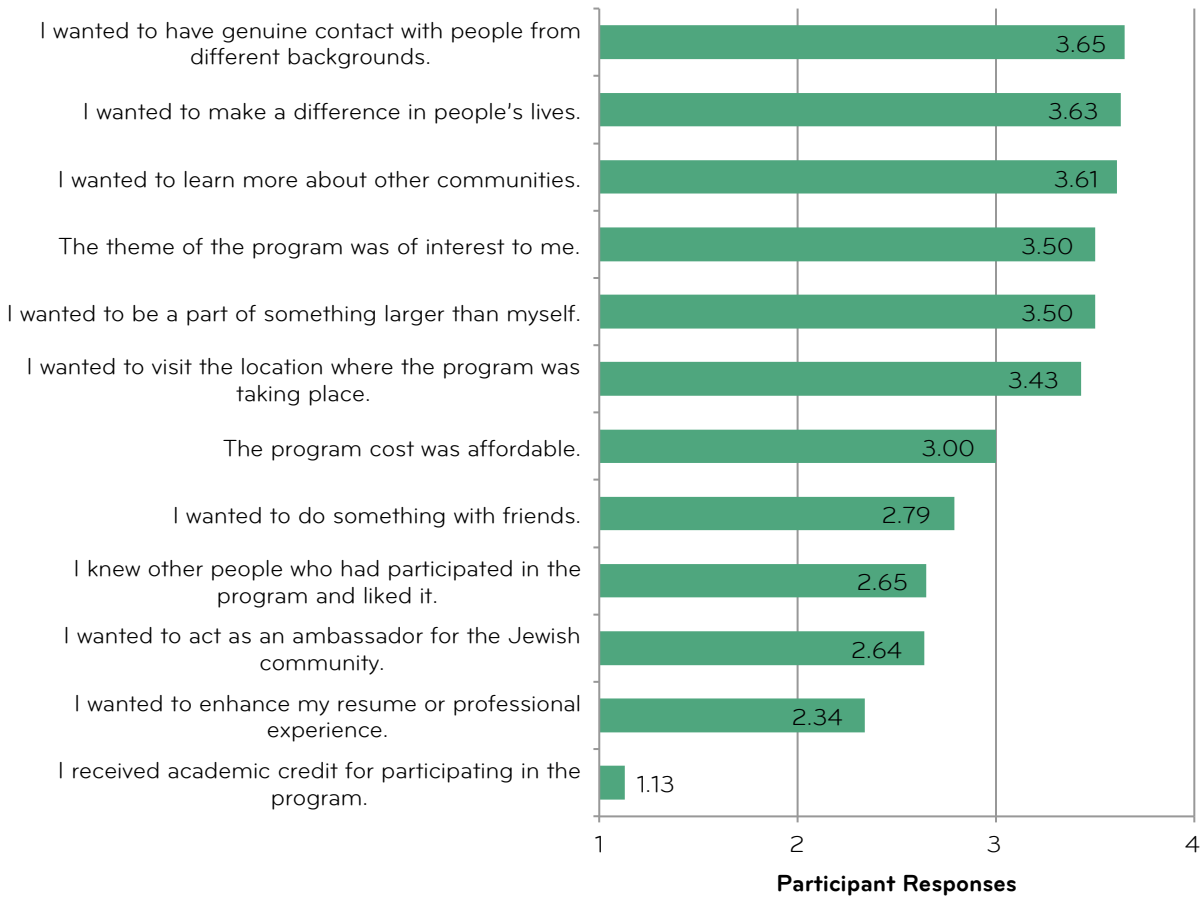


EXHIBIT 6. PARTICIPANT RATINGS OF THE IMPORTANCE OF DECISION FACTORS

Factors	N	M	SD	Percentage of Responses				
				Not at All (1)	A Little (2)	Somewhat (3)	Very Much (4)	Not Applicable ^a
I wanted to learn more about other communities.	986	3.61	0.70	1.7	7.1	18.9	71.6	0.7
I knew other people who had participated in the program and liked it.	985	2.65	1.22	26.0	13.1	21.4	32.4	7.1
I wanted to act as an ambassador for the Jewish community.	986	2.64	1.06	18.6	22.4	30.8	24.4	3.8
I wanted to enhance my resume or professional experience.	984	2.34	1.06	27.4	28.0	26.4	17.5	0.6
I wanted to have genuine contact with people from different backgrounds.	985	3.65	0.66	1.5	5.4	19.0	72.3	1.9
I received academic credit for participating in the program.	987	1.13	0.55	69.5	1.5	1.3	1.8	25.9
I wanted to make a difference in people's lives.	983	3.63	0.69	1.6	6.6	17.6	70.6	3.6
I wanted to do something with friends.	985	2.79	1.09	17.1	19.5	28.5	32.8	2.1
I wanted to be a part of something larger than myself.	986	3.50	0.76	2.6	7.9	24.7	62.0	2.8
The program cost was affordable.	984	3.00	1.01	10.3	18.3	29.3	38.6	3.5
The theme of the program was of interest to me.	982	3.50	0.77	2.7	8.2	23.5	61.3	4.3
I wanted to visit the location where the program was taking place.	983	3.43	0.83	3.8	10.3	22.9	59.7	3.3
Other	280	2.58	1.38	16.4	1.4	5.7	17.1	59.4

^a Respondents who selected this category were not included in the calculation of the means and standard deviations.

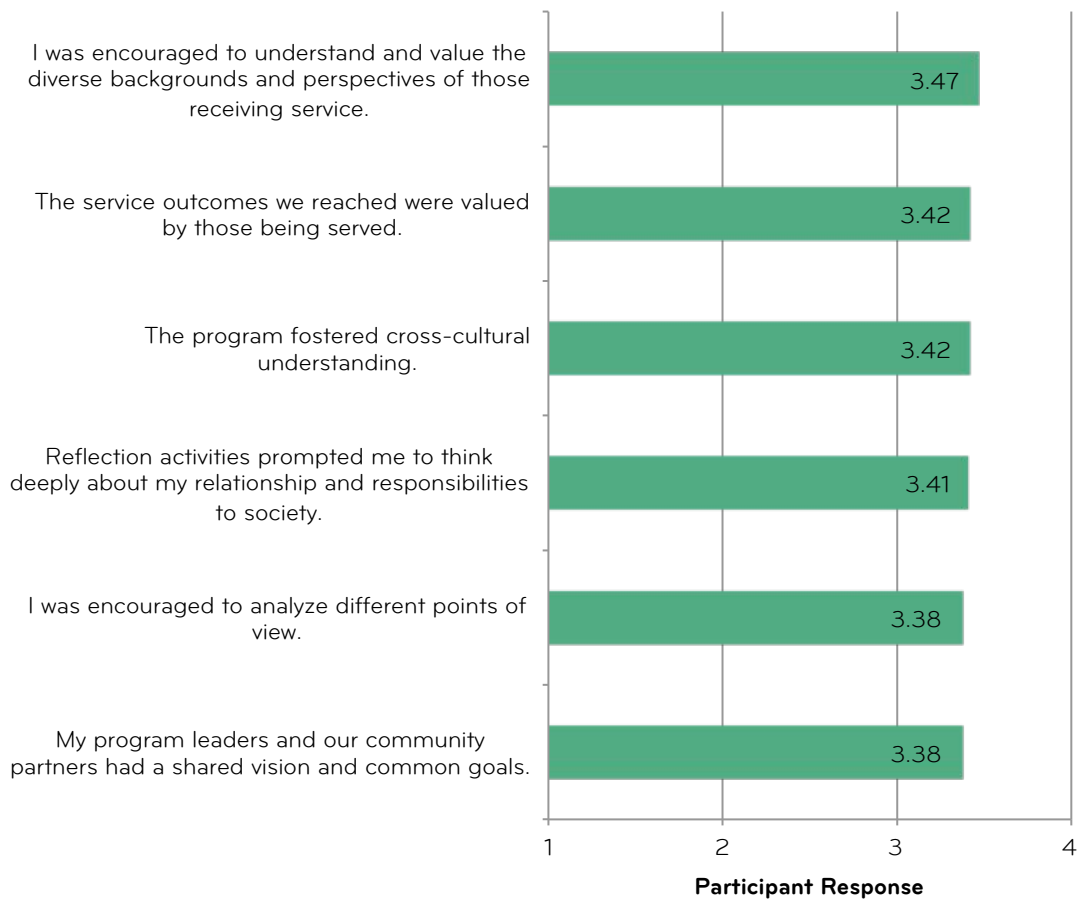
QUALITY OF THE ALTERNATIVE BREAK EXPERIENCE

Research on service-learning program implementation suggests that particular programmatic elements, such as perceiving meaningfulness in an experience, viewing an issue from multiple perspectives, and having high-quality reflection activities that prompt deep thinking about one's relationship and responsibilities to society should be present if a participant is to receive the optimal benefits from the experience. To capture the extent to which these elements were present in these Alternative Breaks, respondents were asked to indicate their levels of agreement with various aspects of program implementation that research shows are related to service-learning quality. Average ratings show agreement with all items, indicating that most of the program design characteristics associated with high quality experiences were present. Exhibit 7 displays the mean ratings for the six items which received 90% or higher agreement. These items are associated with respecting the diversity and background of those being served; perceiving that outcomes were valued by service recipients; fostering cross-cultural understanding; and being involved in reflection activities that prompted the respondent to think deeply about their relationships and responsibilities to society.

Exhibit 8 presents the mean, standard deviation, and frequency of responses for each item being explored. Lowest levels of agreement (while still relatively high at 70%) were found for the statements about reflections that prompted respondents to think deeply about what it means to be Jewish, both in terms of group reflection activities and individual conversations. The smaller levels of agreement indicate that these elements were not a featured component of the programs for about 17% to 23% of the respondents.

The pattern of responses means that, for the most part, IJSL Alternative Breaks feature a strong emphasis on understanding the communities being served, the responsibilities one has toward others, and the ultimate need to think about one's relationship to society and obligations in the future. There was a lesser emphasis on connecting one's experience to being Jewish or service as a Jewish act in about a fourth of the programs.

EXHIBIT 7. MEAN RATINGS OF RESPONDENTS' PERCEPTIONS OF IMPLEMENTATION OF ALTERNATIVE BREAK EXPERIENCE



**EXHIBIT 8. RESPONDENTS' PERCEPTIONS OF
IMPLEMENTATION OF ALTERNATIVE BREAK EXPERIENCE**

Statements	N	M	SD	Percentage of Responses				
				Strongly Disagree (1)	Disagree (2)	Agree (3)	Strongly Agree (4)	Not Applicable ^a
My program leaders and our community partners had a shared vision and common goals.	938	3.38	0.65	1.0	6.0	46.2	45.5	1.3
Our celebration of Shabbat was meaningful to me.	940	3.31	0.69	1.5	8.0	45.8	40.6	4.1
The service outcomes we reached were valued by those being served.	938	3.42	0.62	0.5	5.1	45.8	47.2	1.4
We learned the appropriate skills to perform the service.	938	3.25	0.66	0.9	9.8	51.3	36.5	1.5
I was encouraged to analyze different points of view.	937	3.38	0.67	1.1	7.5	42.7	47.2	1.5
I feel like the service I did made a difference.	936	3.26	0.74	1.9	12.0	43.3	41.8	1.0
Group reflection activities prompted me to think deeply about what it means to me to be Jewish.	936	3.02	0.81	3.2	20.5	41.3	29.0	6.0
One-on-one conversations with program staff, other participants, or community members prompted me to think deeply about what it means to me to be Jewish.	936	3.13	0.81	2.6	17.6	38.5	34.7	6.6
The program fostered cross-cultural understanding.	934	3.42	0.68	1.1	7.5	39.3	50.7	1.4
Reflection activities prompted me to think deeply about my relationship and responsibilities to society.	937	3.41	0.67	1.0	7.3	40.5	50.1	1.1
There was enough service work for everyone to participate fully.	936	3.25	0.78	2.4	14.0	39.2	43.7	0.7
I was encouraged to understand and value the diverse backgrounds and perspectives of those receiving service.	934	3.47	0.66	1.0	6.0	37.2	54.6	1.2
Reflection activities prompted me to think deeply about my relationship and responsibilities to the Jewish community.	937	3.16	0.78	2.5	15.0	42.2	35.1	5.2
Our service project had a demonstrable positive impact on the community or individuals being served.	936	3.35	0.69	1.3	8.4	43.6	45.7	1.0

^a Respondents who selected this category were not included in the calculation of the means and standard deviations.

MEETING PROGRAM GOALS

Many aspects of an Alternative Break experience can serve to influence the extent to which programs are able to meet their goals. For example, research shows that having young people work alongside community members to reach common goals promotes mutual respect; providing more cohesive group experiences helps participants to see connections between their service efforts and the goals to be achieved.

To understand the influence of various aspects of the Alternative Break experience in respect to the respective program's goals, respondents were asked to indicate the extent to which they believed various program components contributed to meeting intended program goals, as they understood them. These components are also associated in the research literature with a program having more positive and stronger impacts on participants.

As shown in Exhibits 9 and 10, respondents rated each of the items as making a positive contribution. Highest average ratings were provided for the items related to relationships with local community members (working together and spending more time together) and group cohesion and bonding, with more than 91% agreeing that there was a positive contribution from these factors. Lowest average ratings were given to "Jewish practice and celebration" and the learning and reflection sessions that were facilitated by peers and group leaders, though even on this rating, only 15% reported that there was no or a negative contribution, as seen in Exhibit 10. More than half of the respondents believed that group bonding, working alongside community members, the service work itself, and meetings and/or educational with community members made very positive contributions to goal attainment. About 4% of the sample reported that staff and group reflections or interactions with program staff had a negative influence on outcomes.

This pattern shows that many program providers paid explicit attention to group processes both within those providing service and between the volunteers and community members. The emphasis on relationships is consistent with the findings from measures of other quality indicators presented previously and shows the emphasis on community understanding and the nature and need for service work. This set of findings also demonstrates that in at least some of the programs, attention was paid to group dynamics and ensuring that participants bonded together for a common purpose. The reflection activities and connection to Jewish values were rated lower than other items, showing that group processing may not have been optimal or valued by all participants. This may impact outcomes in that a lack of appropriate, meaningful, and deep reflection may lead to lesser ability to see the connection to one's identity and responsibilities, understanding of root causes, and/or connection to one's Jewish heritage and Jewish values.

EXHIBIT 9. MEAN RATINGS FOR ASPECTS THAT CONTRIBUTE TO MEETING PROGRAM GOALS

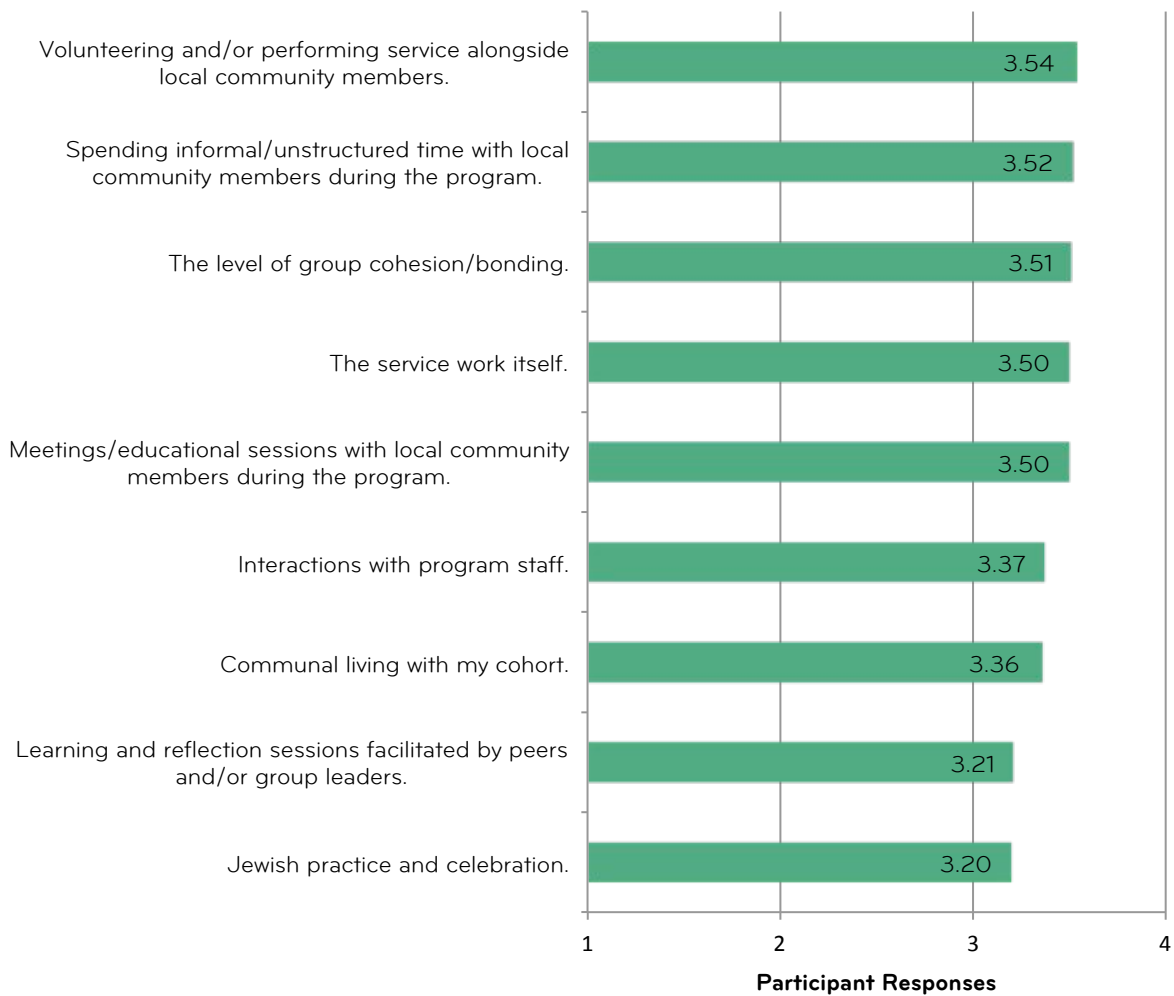


EXHIBIT 10. ASPECTS THAT CONTRIBUTE TO MEETING PROGRAM GOALS

Aspects	N	M	SD	Percentage of Responses				
				Negative Contribution (1)	No Contribution (2)	Positive Contribution (3)	Very Positive Contribution (4)	Not Applicable/ Not a Program Component ^a
Interactions with program staff.	963	3.37	0.75	3.7	5.1	40.8	49.8	0.6
Meetings/educational sessions with local community members during the program.	961	3.50	0.61	0.7	3.7	38.9	54.3	2.4
Spending informal/unstructured time with local community members during the program.	961	3.52	0.64	0.3	6.7	30.0	55.3	7.7
Communal living with my cohort.	958	3.36	0.71	1.4	8.5	38.7	44.3	7.1
The level of group cohesion/bonding.	960	3.51	0.68	1.7	5.5	32.7	59.5	0.6
The service work itself.	959	3.50	0.63	0.9	4.7	37.9	55.9	0.6
Volunteering and/or performing service alongside local community members.	961	3.54	0.63	0.4	5.5	30.1	56.2	7.8
Learning and reflection sessions facilitated by peers and/or group leaders.	961	3.21	0.80	3.6	12.7	42.4	40.4	0.9
Jewish practice and celebration.	960	3.20	0.73	1.6	13.3	47.1	36.4	1.6

^a Respondents who selected this category were not included in the calculation of the means and standard deviations.

IMPACT ON IJSL ALTERNATIVE BREAK PARTICIPANTS

SERVICE-RELATED ATTITUDES, BEHAVIORS, AND KNOWLEDGE OR SKILLS

Research reveals that participation in service-learning may have impacts on individuals in ways related both to their Jewish identity, attitudes and behaviors and their service identity, attitudes and behaviors. Regarding the latter, participants may become more civically engaged, acquire specific knowledge and skills, and/or engage in subsequent immersive service-learning activities as one way to express an ethic of service or as an indicator of how much they enjoyed and/or benefitted from the experience. Each of these areas was explored in detail in the survey.

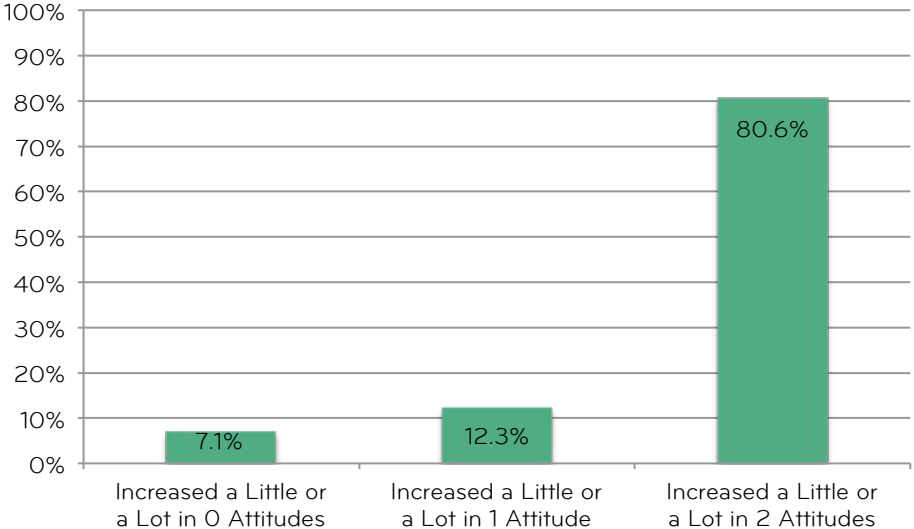
CHANGE IN SERVICE-RELATED ATTITUDES

The participant survey contained two items designed to measure the impact of the Alternative Break experience on respondent attitudes related to Service outcomes. The items were rated on a scale of 1 to 5 (1 = decreased a lot; 2 = decreased a little; 3 = no change; 4 = increased a little; and 5 = increased a lot). These items addressed shifts in respondents' attitudes toward the following:

- 1. Desire to volunteer/provide service in the future.
- 2. Commitment to social justice

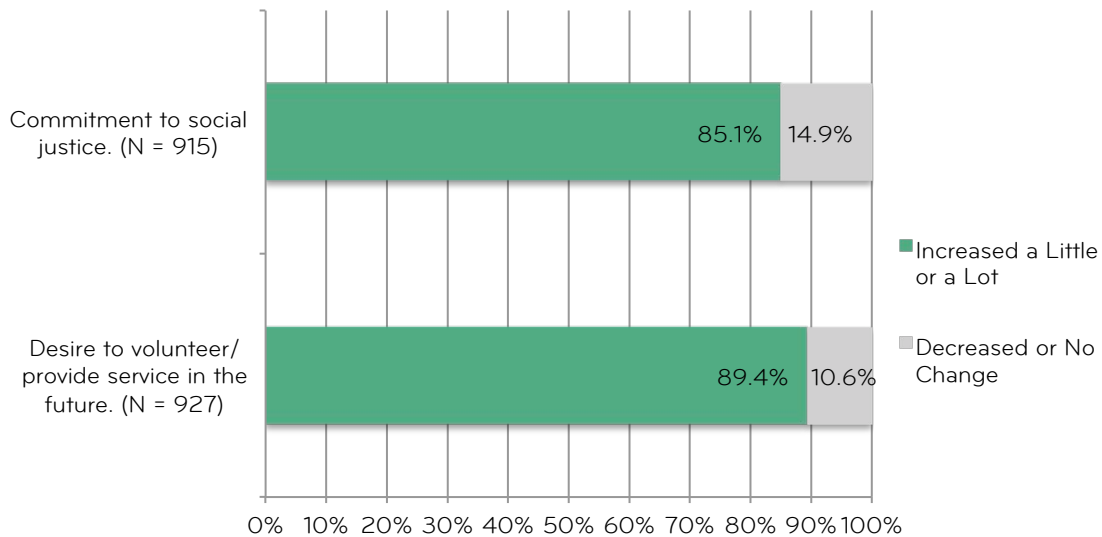
Of the 927 respondents who answered these survey items, 92.9% reported positive movement in at least one of the attitude items. As shown in Exhibit 11, 12.3% reported a positive shift on one item and 80.6% on both items.

EXHIBIT 11. DEVELOPMENT OF THE SERVICE ORIENTED PERSON: POSITIVE CHANGE IN MULTIPLE SERVICE-RELATED ATTITUDE ITEMS



There was a high incidence of impact on respondents' change in attitude. As shown in Exhibit 12, over 85% of respondents reported an increase of a little to a lot for the item commitment to social justice and almost 90% reported an increase for the item desire to volunteer/provide service in the future.

**EXHIBIT 12. DEVELOPMENT OF THE SERVICE ORIENTED PERSON:
PERCENT CHANGE FOR EACH SERVICE-RELATED ATTITUDE ITEM**



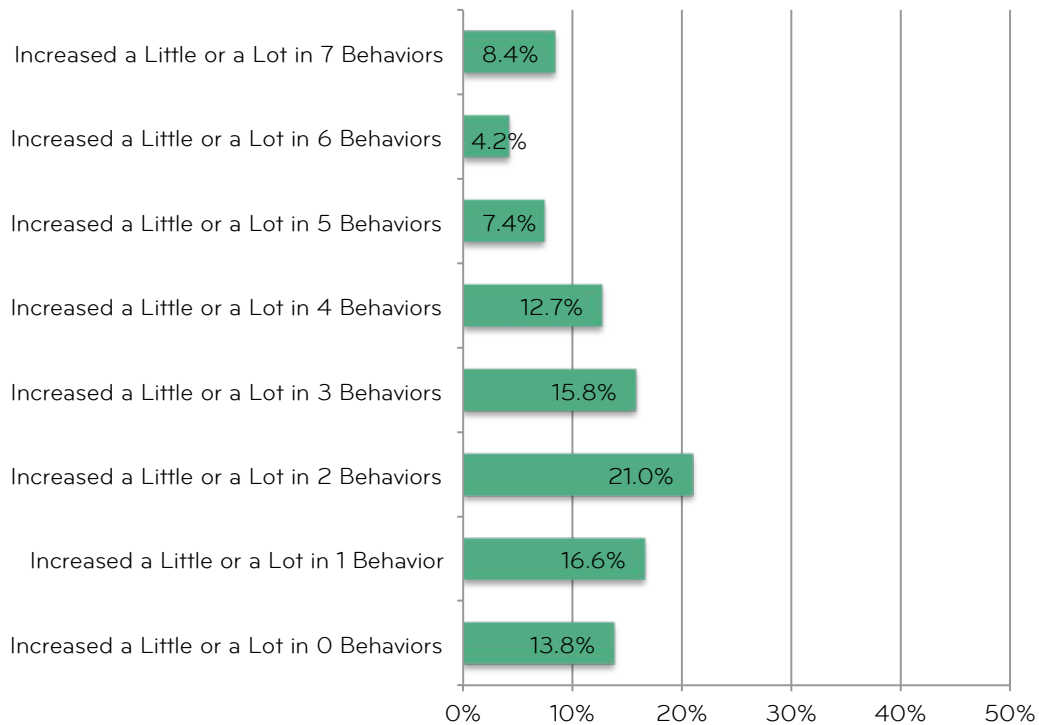
CHANGE IN SERVICE-RELATED BEHAVIORS

Respondents were asked to rate the impact of the Alternative Break experience on seven service behaviors. Ratings were on a scale of 1 to 5 (1 = decreased a lot; 2 = decreased a little; 3 = no change; 4 = increased a little; and 5 = increased a lot). These items addressed shifts in the following respondent behaviors:

1. Volunteering/providing service.
2. Contacting or visiting a public official at any level of government.
3. Donating money to an organization or cause.
4. Attending a meeting of any level of government.
5. Participating in protest or demonstrations.
6. Signing written or email petitions.
7. Deciding to buy or not buy something because of the social or political values of the company that makes or distributes the item.

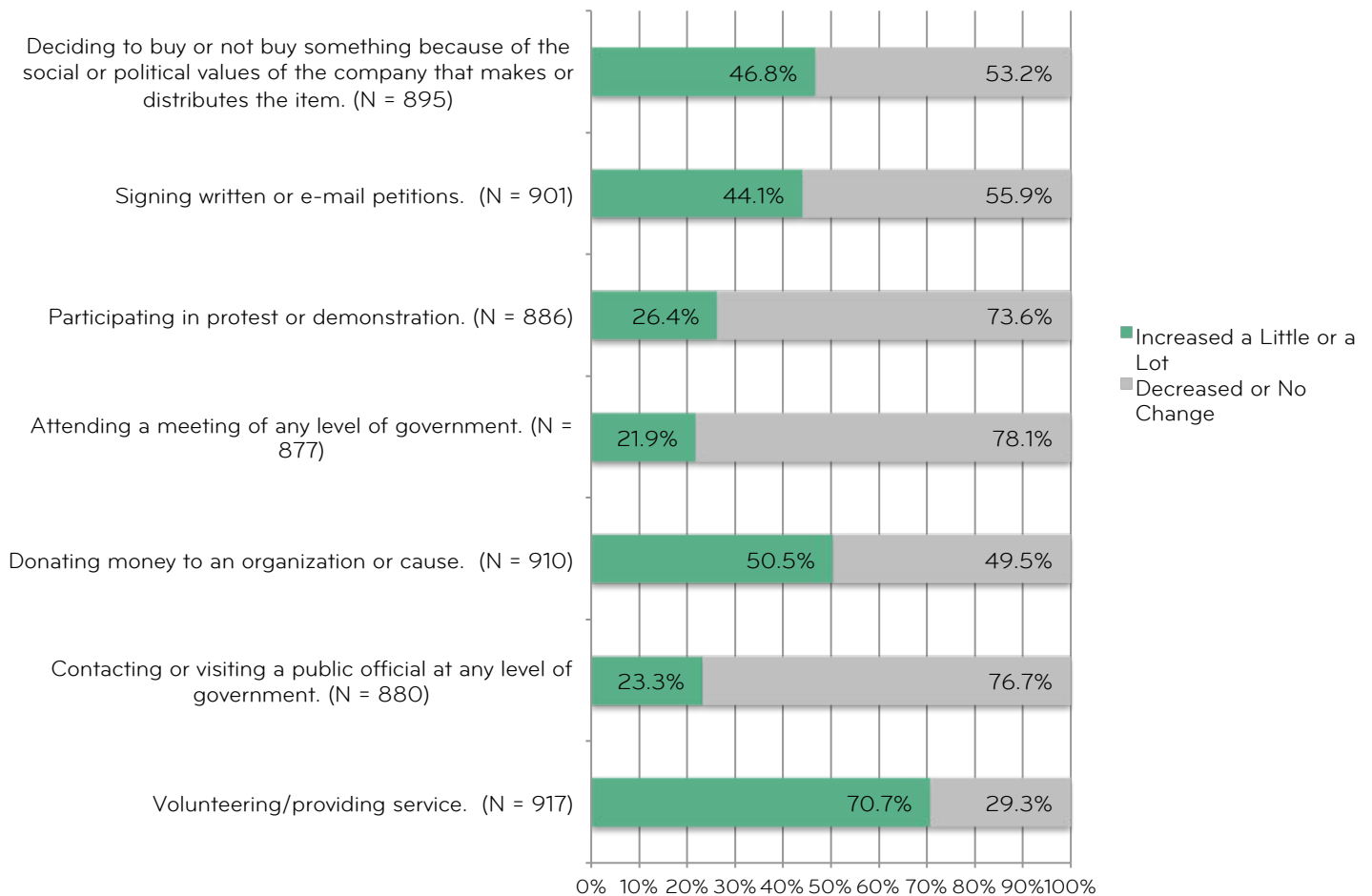
Of the 919 respondents who answered these survey items, 86.2% reported positive movement in at least one of the behavior items. As shown in Exhibit 13, 16.6% reported a positive shift on one item, 21.0% on two items, 15.8% on three items, 12.7% on four items, 7.4% on five items, 4.2% on six items, and 8.4% on all seven items.

EXHIBIT 13. DEVELOPMENT OF THE SERVICE ORIENTED PERSON: POSITIVE CHANGE IN MULTIPLE SERVICE-RELATED BEHAVIOR ITEMS



There was a moderate to high incidence of impact on respondents' service behaviors. As shown in Exhibit 14, over 70% of respondents reported a positive shift with regard to the item volunteering/providing service and over 50% reported a positive shift for the item donating money to an organization or cause. There was a lower incidence of impact for the items participating in protest or demonstration, contacting or visiting a public official at any level of government, and attending a meeting of any level of government.

EXHIBIT 14. DEVELOPMENT OF THE SERVICE ORIENTED PERSON: PERCENT CHANGE FOR EACH SERVICE-RELATED BEHAVIOR ITEM



CHANGE IN SERVICE-RELATED KNOWLEDGE OR SKILLS

Respondents were asked to rate the impact of the Alternative Break experience on their acquisition of service-related knowledge or skills. Ratings were on a scale of 1 to 4 (1 = no change; 2 = small change; 3 = moderate change; and 4 = significant change).

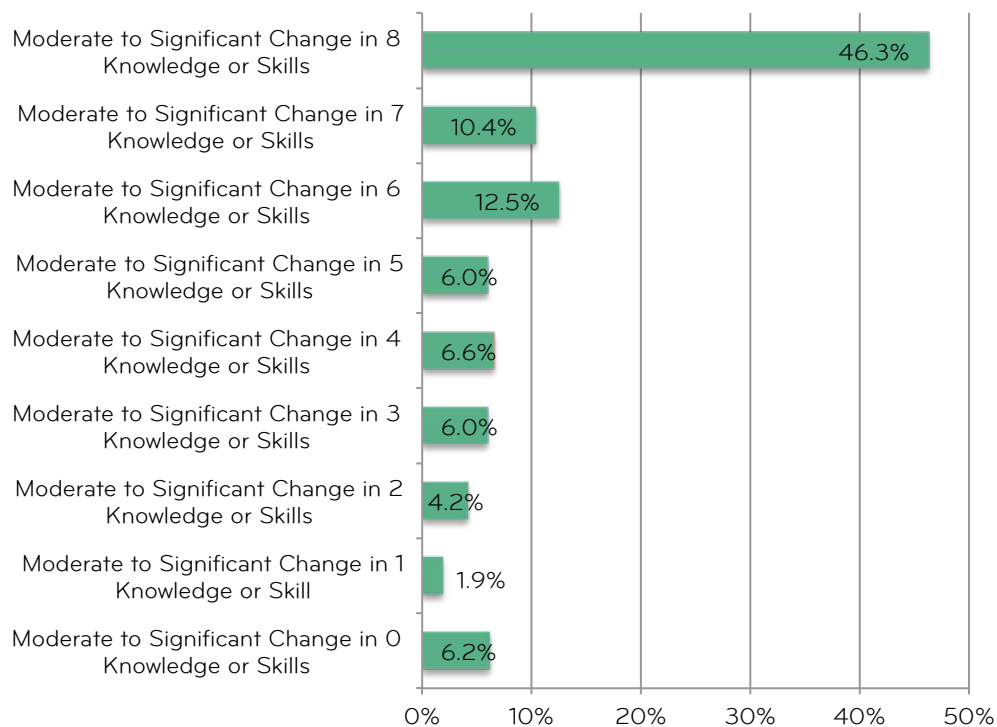
These items addressed shifts in the following respondent knowledge or skills:

1. Familiarity with needs and challenges faced by the community I served.
2. Familiarity with assets and strengths of the community where I served.
3. Understanding of impactful ways to serve a community.
4. Understanding of ways to work with community members.
5. Understanding of root causes related to challenges faced by the community in which I served.

6. Understanding of interconnections between challenges faced by the community in which I served and those faced by other communities and/or society at large.
7. Teamwork skills.
8. Leadership skills.

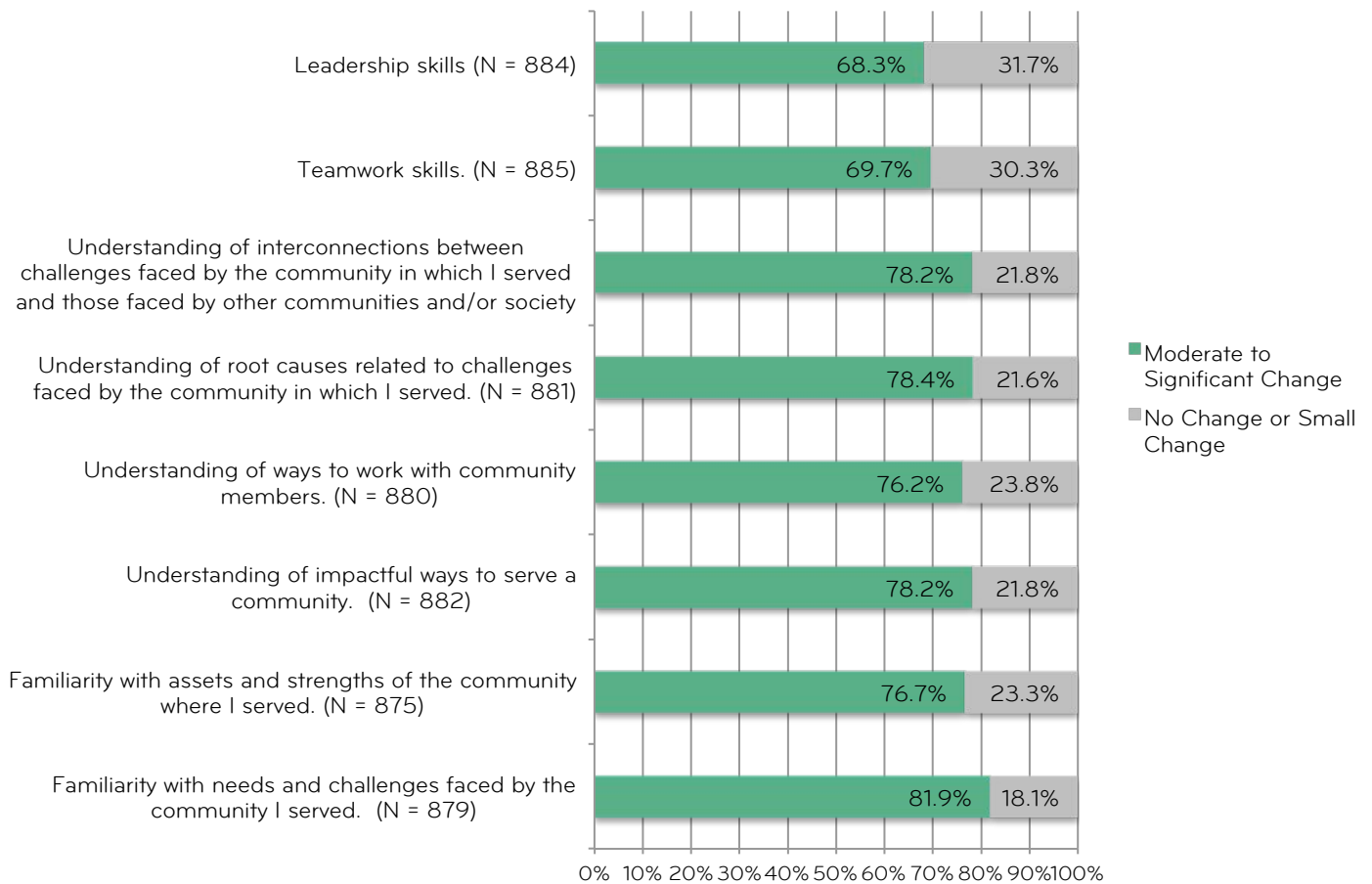
Of the 888 respondents who answered these survey items, 93.8% reported positive movement in at least one of the knowledge or skill items. As shown in Exhibit 15, 46.3% reported a positive shift on all eight items, 10.4% on seven items, 12.5% on six items, 6.0% on five items, 6.6% on four items, 6.0% on three items, 4.2% on two items, and 1.9% on one item.

EXHIBIT 15. DEVELOPMENT OF THE SERVICE ORIENTED PERSON: POSITIVE CHANGE IN MULTIPLE SERVICE-RELATED KNOWLEDGE OR SKILL ITEMS



There was a high incidence of impact on respondents' knowledge or skills related to service outcomes. As shown in Exhibit 16, over 76% of respondents reported a positive shift on six of the eight items. Familiarity with needs and challenges faced by the community I served and those faced by other communities and/or society at large had the highest level of impact.

EXHIBIT 16. DEVELOPMENT OF THE SERVICE ORIENTED PERSON: PERCENT CHANGE FOR EACH SERVICE-RELATED KNOWLEDGE OR SKILL ITEM



RELATIONSHIP BETWEEN MOTIVATION AND OUTCOMES ON SERVICE-RELATED ITEMS

As previously discussed, the survey instrument contained 12 items designed to obtain information on the possible motivations for participating in the Alternative Break experience. Participants whose primary motivation was intrinsic reported a larger number of positive shifts in attitude, behavior, and knowledge or skill items than participants whose primary motivation was extrinsic. As shown in Exhibits 17, 18, and 19, over 82% of the intrinsically-motivated respondents reported positive shifts in both attitude items, compared to 74.4% of the extrinsic motivated group; almost 51% of the intrinsically-motivated respondents reported positive shifts in three or more of the behavior items compared to 40.1% of the extrinsic motivated group; and, over 78% of the intrinsic motivated respondents reported positive shifts in five or more of the knowledge or skill items compared to 66.3% of the extrinsic motivated group.

EXHIBIT 17. RELATIONSHIP BETWEEN MOTIVATION TO PARTICIPATE AND POSITIVE CHANGE IN SERVICE-RELATED ATTITUDE ITEMS

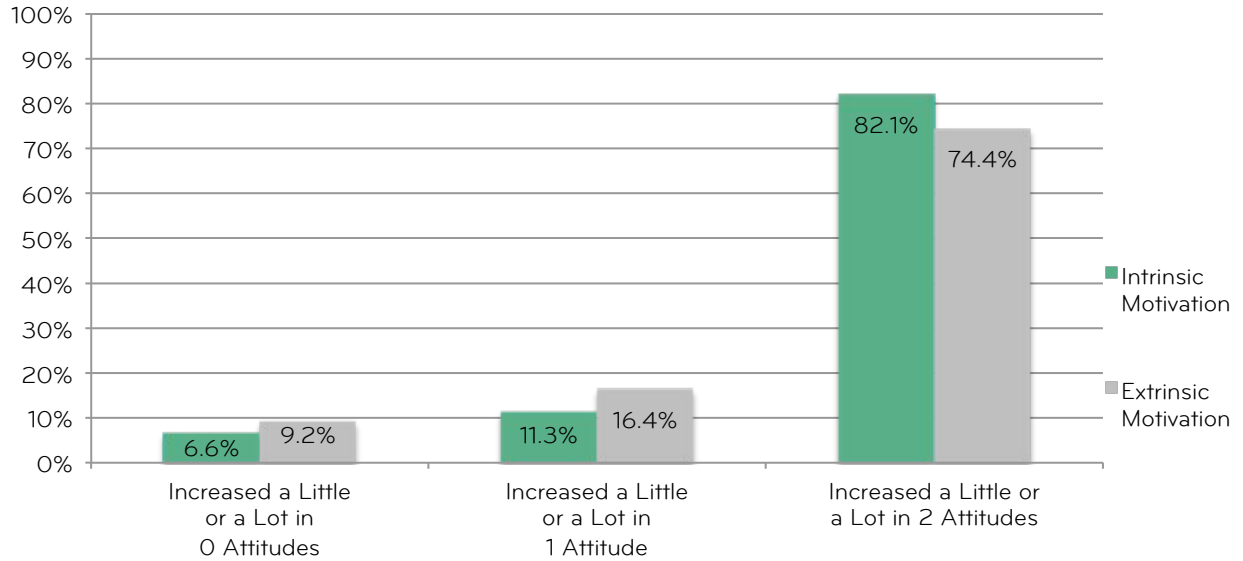


EXHIBIT 18. RELATIONSHIP BETWEEN MOTIVATION TO PARTICIPATE AND POSITIVE CHANGE IN SERVICE-RELATED BEHAVIOR ITEMS

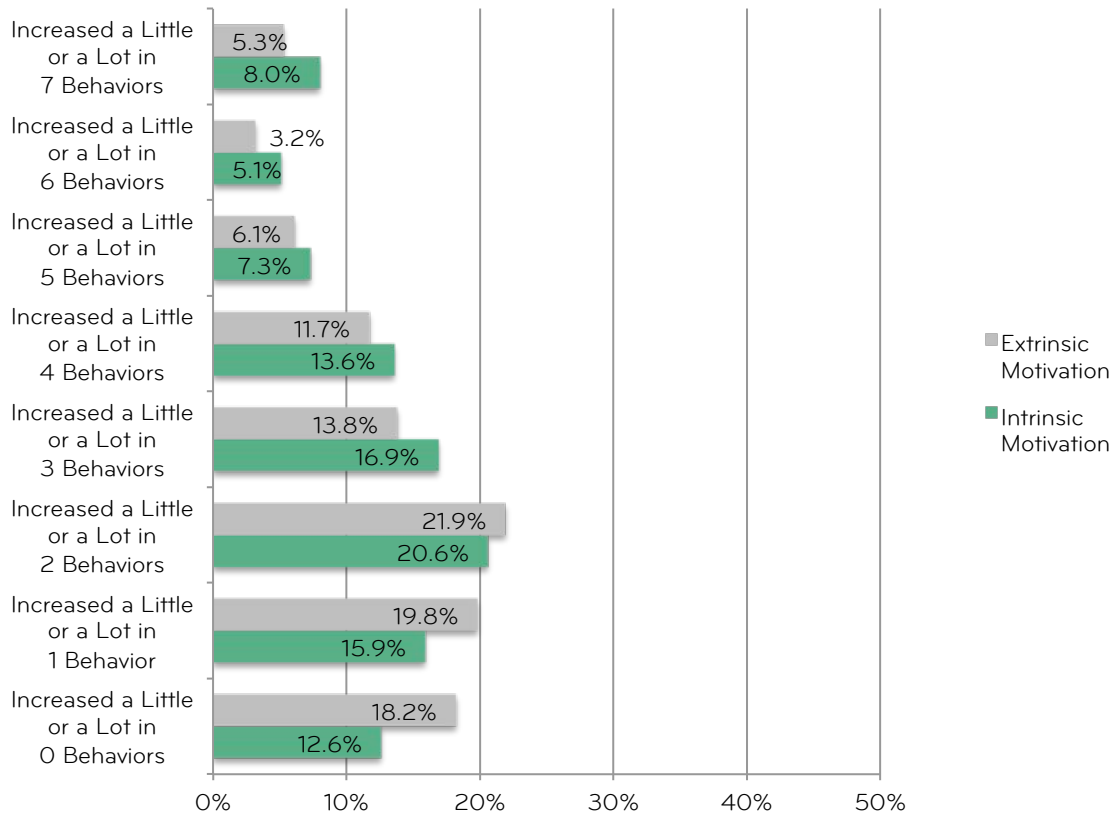
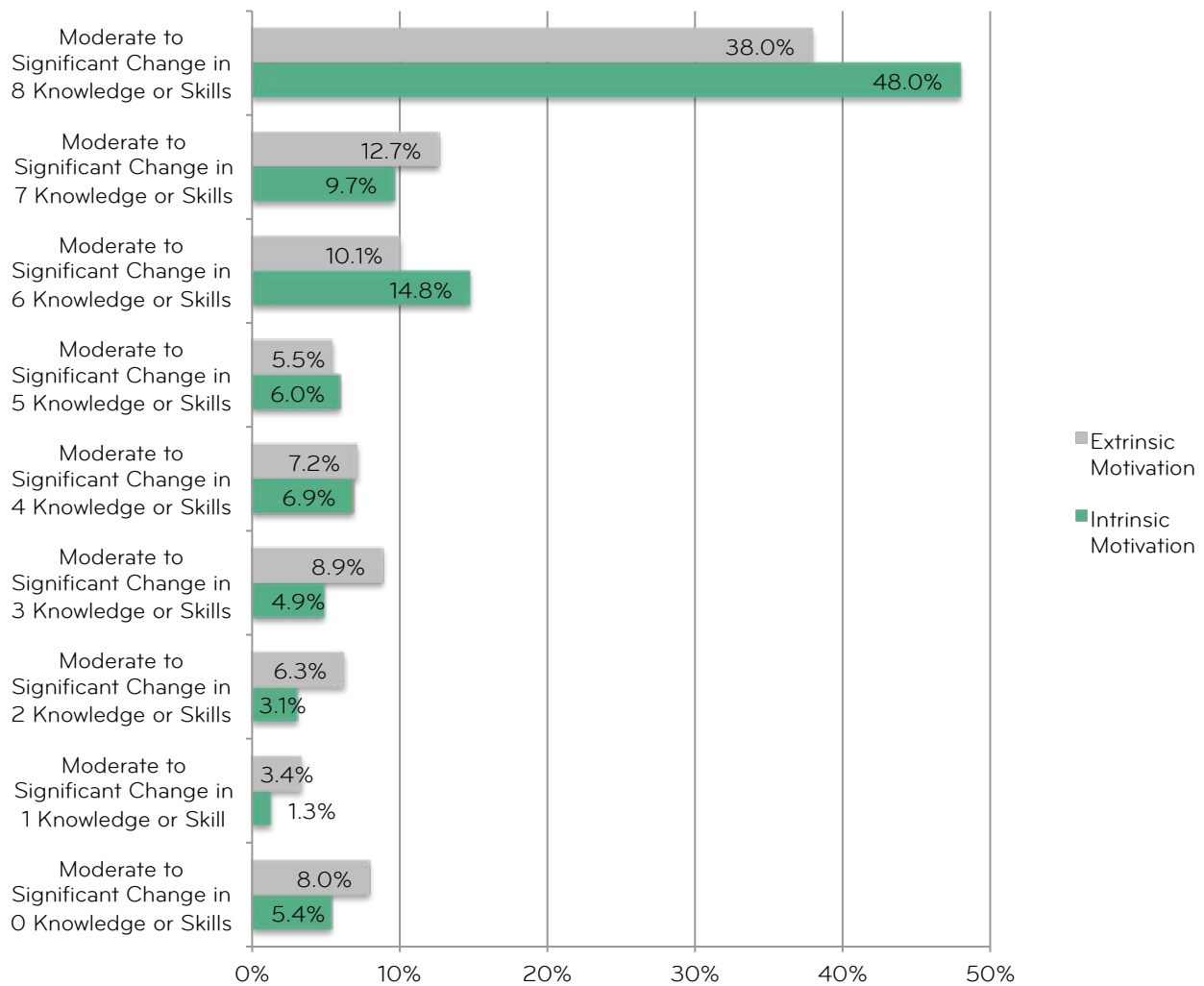


EXHIBIT 19. RELATIONSHIP BETWEEN MOTIVATION TO PARTICIPATE AND POSITIVE CHANGE IN SERVICE-RELATED KNOWLEDGE OR SKILL ITEMS



IMPACT ON SUBSEQUENT CONVERSATIONS ABOUT THE JEWISH COMMUNITY, SOCIAL JUSTICE, AND PLACES/ISSUES CONNECTED TO THE EXPERIENCE

Respondents were asked whether the frequency of conversations regarding aspects of the program increased since completing the program. Exhibit 20 displays the results and reveals that the majority of participants believed their conversations increased moderately to significantly. Increases were highest for conversations about issues to which participants were exposed and places visited during their experiences. About a third did not increase conversations about the Jewish community: conversations about the community may have already been high or low, and the survey only addressed change.

EXHIBIT 20. FREQUENCY OF CONVERSATIONS REGARDING PROGRAM ASPECTS

Conversation Topics	N	Percentage of Responses		
		Did not Increase	Increased Moderately	Increased Significantly
The Jewish community.	914	32.5	47.0	20.5
Social justice.	914	23.4	46.9	29.6
Places you visited as part of the program.	916	15.3	42.7	42.0
Issues you were exposed to as part of the program.	916	10.4	45.1	44.5

CHANGES IN SERVICE-RELATED OUTCOMES BY YEAR OF PARTICIPATION

To determine if the impact of the Alternative Break experiences change with time elapsed, the survey respondents were grouped according to the years in which they participated as indicated on the survey. The sample had 247 respondents who participated during the 2009-2010 school year, 319 during the 2010-2011 school year, and 409 during the 2011-2012 school year.

Exhibit 21 displays the results of the one-way ANOVAs and shows statistically significant differences for one impact on knowledge or skills item. Respondents who participated in the program during the 2011-2012 school year provided significantly higher ratings to the item familiarity with needs and challenges faced by the community I serve than participants from the 2009-2010 and 2010-2011 school years. Effect sizes are considered small for these differences.

EXHIBIT 21. GROUP DIFFERENCES IN SERVICE-RELATED OUTCOMES BY YEAR OF PARTICIPATION

	N	Mean	SD	Mean Difference	Cohen's d
Familiarity with needs and challenges faced by the community I serve.					
Year 1	209	3.15	0.86	0.21*	.25
Year 3	349	3.36	0.81		
Year 2	268	3.18	0.90	0.16*	.21
Year 3	349	3.36	0.81		

*p < .05.

CHANGES IN SERVICE-RELATED OUTCOMES BY GENDER

To determine if males and females had differential impacts from their participation in the Alternative Break experience on service outcomes, independent samples t tests were computed. As shown in Exhibit 22, gender differences were statistically significant for four items. For the impact on attitude item desire to volunteer/provide service in the future, females provided significantly higher ratings than males. For the impact on behavior item, contacting or visiting a public official at any level of government, males provided significantly higher ratings than females. For the two impact on knowledge or skills items, females provided significantly higher ratings than males. The effect sizes for these differences are considered small.

EXHIBIT 22. GROUP DIFFERENCES IN SERVICE-RELATED OUTCOMES BY GENDER

	Males			Females			Mean Difference	Cohen's d
	N	Mean	SD	N	Mean	SD		
Attitudes								
Desire to volunteer/provide service in the future.	250	4.38	0.75	631	4.53	0.68	0.15**	.21
Behaviors								
Contacting or visiting a public official at any level of government.	244	3.39	0.69	599	3.27	0.57	0.12*	.19
Knowledge or Skills								
Understanding of impactful ways to serve a community.	247	2.98	0.87	621	3.14	0.88	0.16*	.18
Understanding of interconnections between challenges faced by the community in which I served and those faced by other communities and/or society at large.	246	3.01	0.90	616	3.15	0.87	0.14*	.16

*p < .05; **p < .01.

DIFFERENCES IN SERVICE-RELATED OUTCOMES BY YEAR OF PARTICIPATION

Exhibit 23 displays the mean ratings for each of the impact items by year of participation in the Alternative Break experience. The comparison reveals that ratings for impact on attitude and impact on behavior items are consistent across the 3 years of participation. The items measuring impact on knowledge or skills reveal higher ratings from participants from the most recent experience than for the previous years' participants. This finding indicates that the impact from the Alternative Break experience is long-lasting for attitude and behavior items, but lessens over time for the knowledge and skills items.

EXHIBIT 23. SERVICE-RELATED ITEM MEAN RATINGS BY YEAR OF PARTICIPATION

Item	2009-2010	2010-2011	2011-2012
	Mean	Mean	Mean
Attitude			
Desire to volunteer/provide service in the future.	4.48	4.43	4.51
Commitment to social justice.	4.28	4.26	4.35
Behaviors			
Volunteering/providing service.	3.95	3.91	3.89
Contacting or visiting a public official at any level of government.	3.25	3.29	3.31
Donating money to an organization or cause.	3.61	3.62	3.58
Attending a meeting of any level of government.	3.20	3.28	3.30
Participating in protests or demonstrations.	3.27	3.33	3.31
Signing written or email petitions.	3.58	3.54	3.49
Deciding to buy or not to buy something because of the social or political values of the company that makes or distributes the item.	3.53	3.58	3.64
Knowledge or Skills			
Familiarity with needs and challenges faced by the community I served.	3.15	3.18	3.36
Familiarity with assets and strengths of the community where I served.	3.05	3.09	3.16
Understanding of impactful ways to serve a community.	3.06	3.05	3.14
Understanding of ways to work with community members.	2.96	3.01	3.14
Understanding of root causes related to challenges faced by the community in which I served.	3.14	3.12	3.18
Understanding of interconnections between challenges faced by the community in which I served and those faced by other communities and/or society at large.	3.09	3.04	3.15
Teamwork skills.	2.92	2.85	2.99
Leadership skills.	2.87	2.85	2.91

JEWISH-RELATED ATTITUDES, ACTIVITIES, AND CONNECTIONS

CHANGE IN JEWISH-RELATED ATTITUDES: IDENTITY AS A JEW

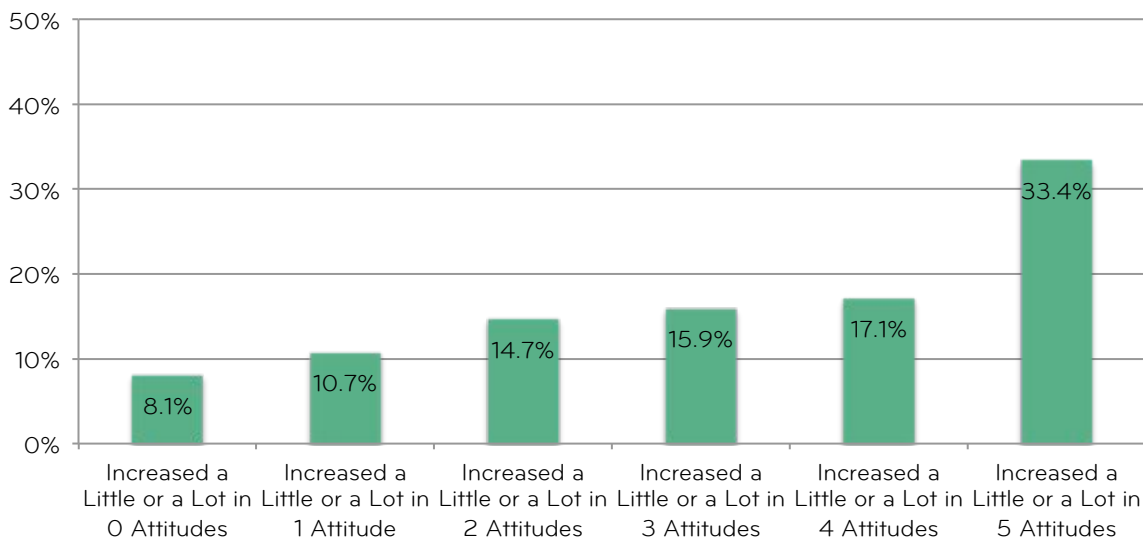
The participant survey contained five items designed to measure the impact of the Alternative Break experience on attitudes toward being Jewish. The items were rated on a scale of 1 to 5

(1 = decreased a lot; 2 = decreased a little; 3 = no change; 4 = increased a little; and 5 = increased a lot). These items addressed shifts in respondents' attitudes toward the following:

1. Understanding of what it means to me to be Jewish.
2. Relevance of being Jewish to my life.
3. Sense that there are many ways to be Jewish.
4. Feelings that I need to take greater responsibility for Jewish people in other communities.
5. Feelings that, as a Jew, I should take greater responsibility for people of all backgrounds.

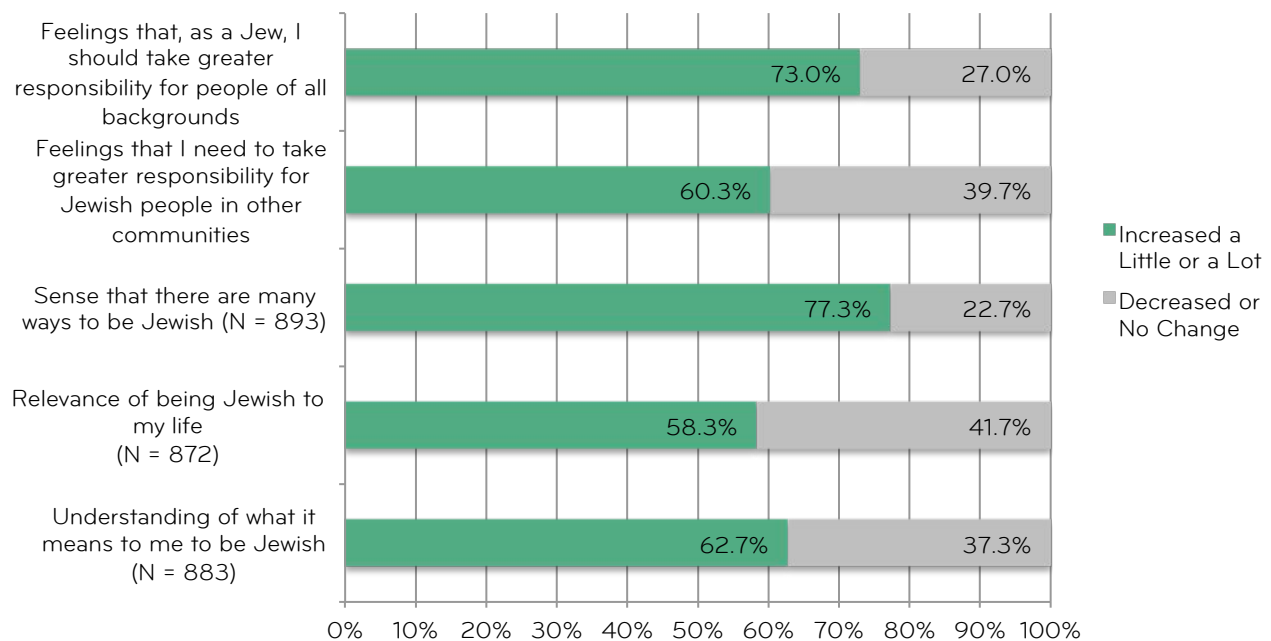
Of the 898 respondents who answered these survey items, 91.9% reported positive change in at least one of the attitudinal items. As shown in Exhibit 24, 33.4% reported a positive shift on all five items, 17.1% on four items, 15.9% on three items, 14.7% on two items, and 10.7% on one item. This shift means that the experience impacted participants' sense of identity as a Jew and responsibilities connected with it. It is possible that the impact is less than it would be higher than it is because many respondents were already highly-identified with Jewish culture and religion.

EXHIBIT 24. DEVELOPMENT OF THE JEWISH PERSON: POSITIVE CHANGE IN MULTIPLE JEWISH-RELATED ATTITUDES: IDENTITY AS A JEW



As shown in Exhibit 25, over 77% of respondents reported a positive shift with regard to the item sense that there are many ways to be Jewish and 73% reported a positive shift for the item feelings that, as a Jew, I should take greater responsibility for people of all backgrounds. There was a lower incidence of impact on the other three attitudinal items. Almost 63% of respondents reported a positive shift for the item understanding of what it means to me to be Jewish; 60.3% reported a positive shift for the item feelings that I need to take greater responsibility for Jewish people in other communities; and 58.3% reported a positive shift for the item relevance of being Jewish to my life.

**EXHIBIT 25. DEVELOPMENT OF THE JEWISH PERSON:
PERCENT CHANGE FOR EACH JEWISH-RELATED ATTITUDE ITEM**



CHANGE IN ACTIVITY LEVEL RELATED TO JEWISH ISSUES, PRACTICES, AND CULTURE

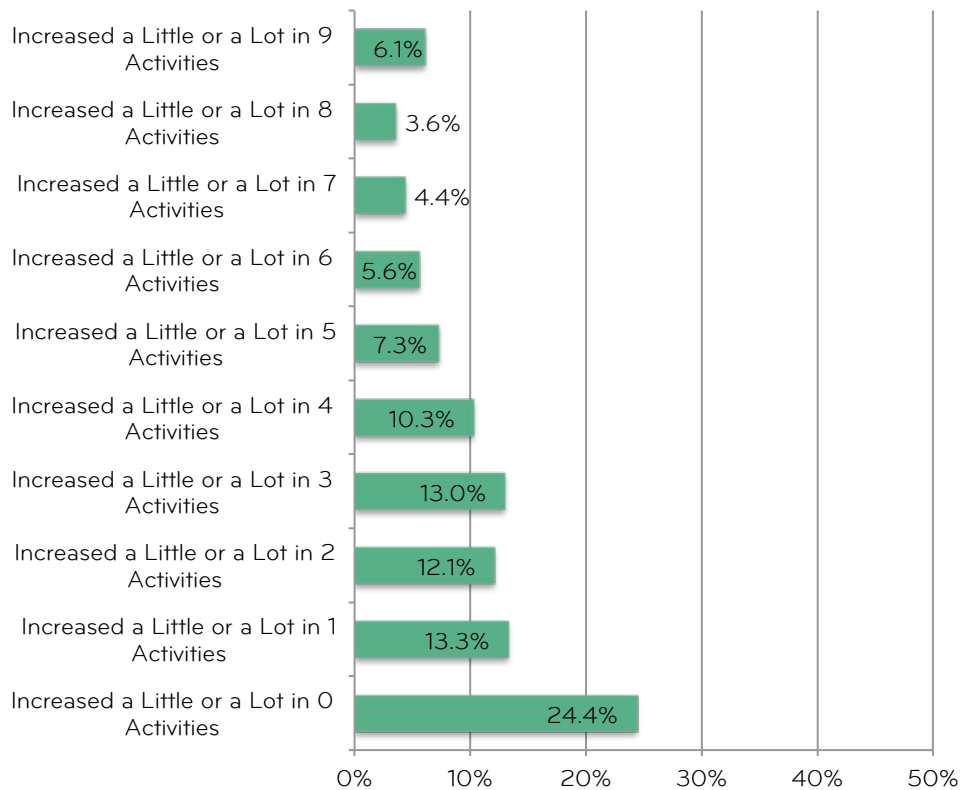
Respondents were asked to rate the impact of the Alternative Break experience on their frequency in engaging in certain types of practices related to Jewish issues, belief, and culture. These items were rated on a 5 point scale where 1 = decreased a lot; 2 = decreased a little; 3 = no change; 4 = increased a little; and, 5 = increased a lot. These items addressed shifts in respondents' activity level for the following:

1. Celebrating Shabbat and Jewish holidays.
2. Visiting Jewish communities in other parts of the world.
3. Engaging in Jewish rituals with family and friends.
4. Studying Jewish texts.
5. Making a donation to a Jewish organization in North America.
6. Getting involved in Jewish organizations in North America.
7. Learning more about Jewish arts and culture.

8. Attending a synagogue or independent minyan.
9. Applying to internships/jobs related to Jewish education and/or Jewish communal work.

Of the 887 respondents who answered these survey items, 75.6% reported positive movement in at least one of the activity items. As shown in Exhibit 26, 13.3% reported a positive shift on one item, 12.1% on two items, 13.0% on three items, 10.3% on four items, 7.3% on five items, 5.6% on six items, 4.4% on seven items, 3.6% on eight items, and 6.1% on all nine items.

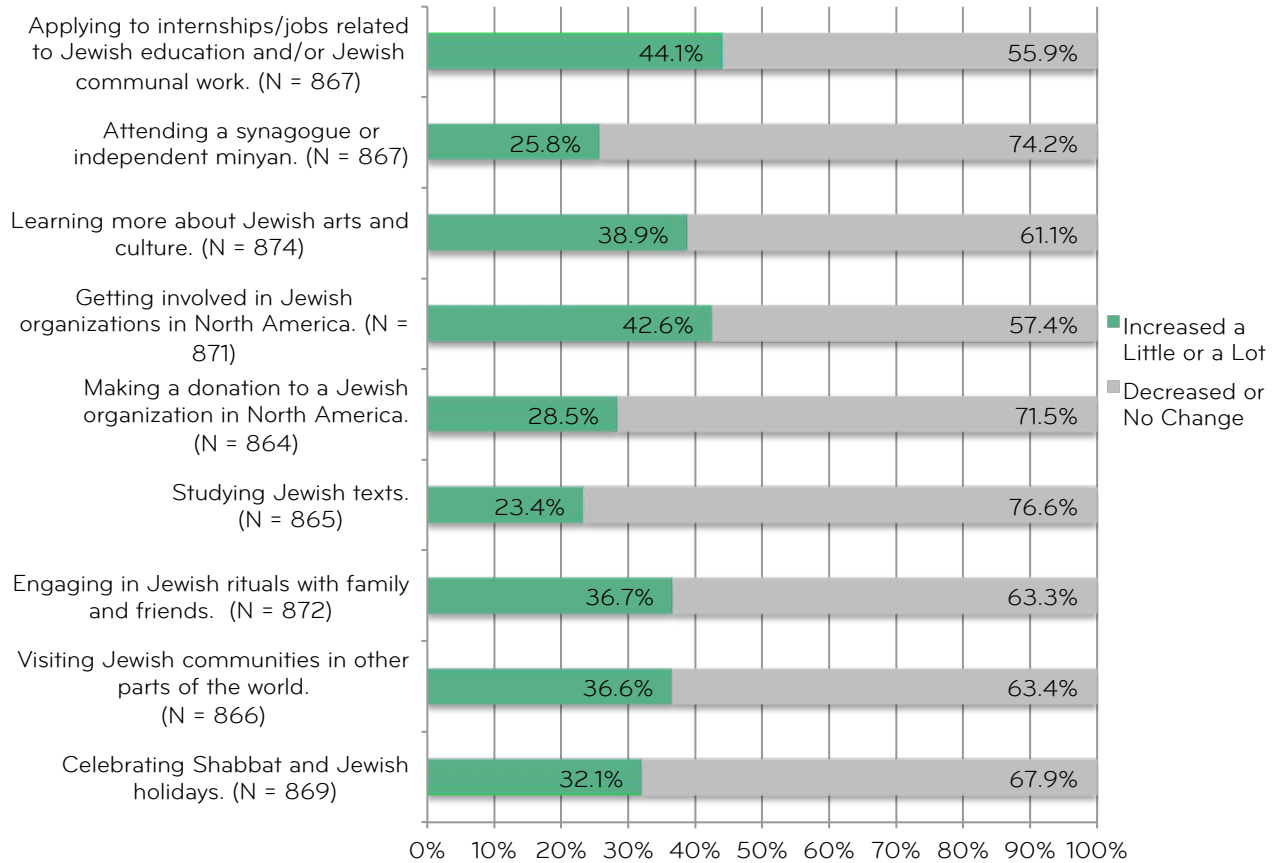
EXHIBIT 26. DEVELOPMENT OF THE JEWISH PERSON: POSITIVE CHANGE IN MULTIPLE JEWISH-RELATED ACTIVITY LEVEL ITEMS



As shown in Exhibit 27, close to 45% of respondents reported an increase of a little or a lot for the activities applying to internships/jobs related to Jewish education and/or Jewish communal work and getting involved in Jewish organizations in North America.

The lack of change in many of these areas may be attributed to the fact that many of the respondents were already engaged in these behaviors at high levels. Alternatively, it is possible that the lack of change in these areas may be explained by the lesser focus on Jewish behaviors during the IJSL Alternative Break experience and/or in the reflection activities. Another explanation is that the IJSL Alternative Break experience simply has more of an impact on attitudes than subsequent behaviors.

EXHIBIT 27. DEVELOPMENT OF THE JEWISH PERSON: PERCENT CHANGE FOR EACH JEWISH-RELATED ACTIVITY LEVEL ITEM



CHANGE IN STRENGTHENING CONNECTIONS TO JEWISH HERITAGE

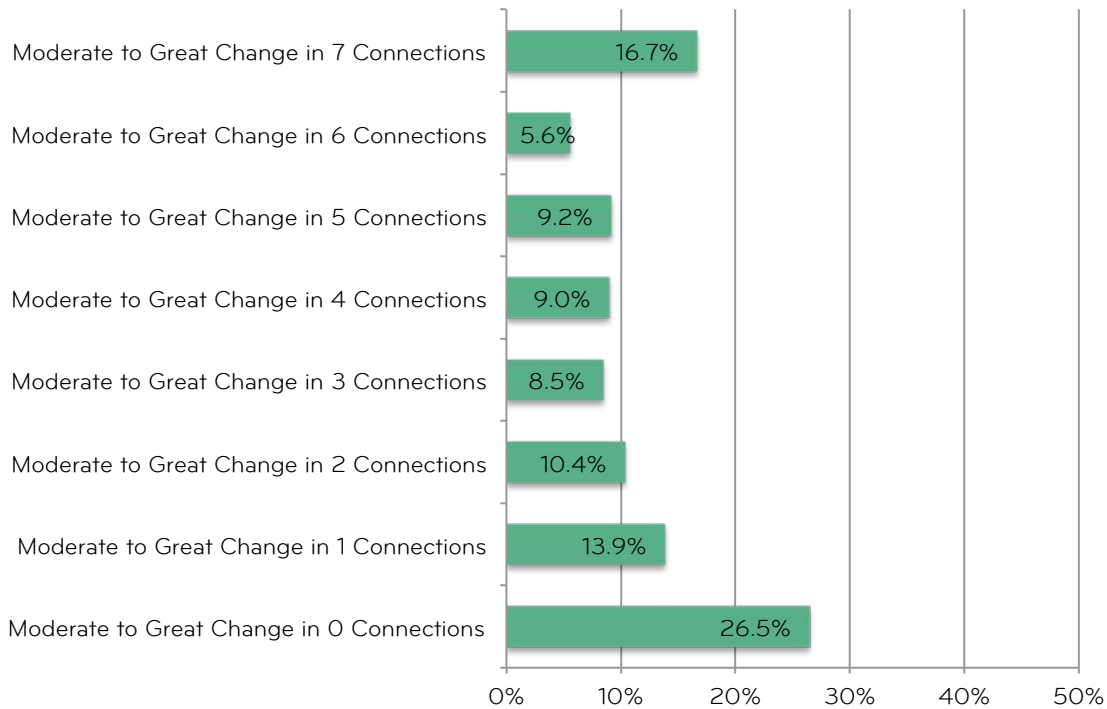
When respondents were asked to rate the impact of the Alternative Break experience on strengthening various connections to Jewish heritage, the majority indicated some extent of change. These seven items were measured on a 4-point scale where 1 = not at all; 2 = to a small extent; 3 = to a moderate extent; and, 4 = to a great extent. The items addressed the following connections:

1. Connection to Jewish customs and traditions.
2. Connection to Israel.
3. Connection to other Jews around the world.
4. Interest in learning more about Israel.
5. Connection to your local Jewish community.
6. Connection to your Jewish heritage and identity.
7. Interest in learning more about one or more aspects of Jewish tradition, history, religion, and so forth.

Of the 855 respondents who answered these survey items, 73.5% reported positive movement in at least one of the items. As shown in Exhibit 28, 13.9% reported a positive shift on one item, 10.4% on two items, 8.5% on three items, 9.0% on four items, 9.2% on five items, 5.6% on six items, and 16.7% on all seven items.

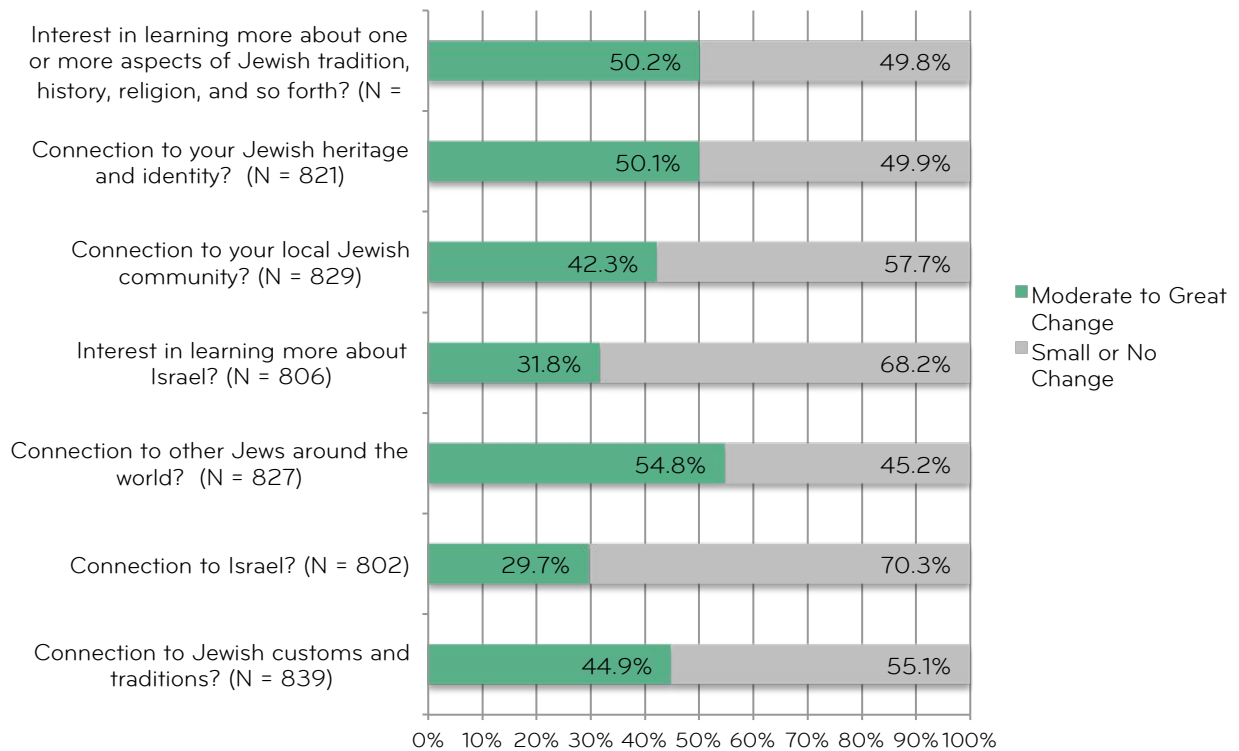
Those who did not experience change perhaps did not do so because they already had strong connections to their Jewish heritage and thus “hit the ceiling,” unable to express positive change. It is also possible that individuals had experiences with Alternative Breaks in the past and thus already experienced the outcomes that could be derived from participation. Finally, some of the respondents were not Jewish and so they likely would not express a change.

EXHIBIT 28. DEVELOPMENT OF THE JEWISH PERSON: POSITIVE CHANGE IN MULTIPLE JEWISH-RELATED STRENGTHENING CONNECTIONS ITEMS



There was a moderate incidence of impact on respondents' change in connections. As shown in Exhibit 29, over 50% of respondents reported a moderate to great change for the items connection to other Jews around the world; interest in learning more about one or more aspects of Jewish tradition, history, religion, and so forth; and connection to your Jewish heritage and identity.

EXHIBIT 29. DEVELOPMENT OF THE JEWISH PERSON: PERCENT CHANGE FOR EACH JEWISH-RELATED STRENGTHENING CONNECTIONS ITEM



RELATIONSHIP BETWEEN MOTIVATION AND OUTCOMES ON JEWISH IDENTITY-RELATED ITEMS

As previously discussed, the survey instrument contained 12 items designed to obtain information on the possible motivations for participating in the Alternative Break experience.

As shown in Exhibits 30, 31, and 32, participants whose primary motivation was intrinsic reported a larger number of positive shifts on the attitude, activity, and strengthening connections items than participants whose primary motivation was extrinsic. Almost 53% of the intrinsically-motivated respondents reported positive shifts in four or five of the attitude items, compared to 43% of the extrinsically-motivated group; almost 27% of the intrinsically-motivated respondents reported positive shifts in five or more of the activity items, compared to 16.6% of the extrinsically-motivated group; and over 43% of the intrinsically-motivated respondents reported positive shifts in four or more of the strengthening connections items, compared to 30.9% of the extrinsically motivated group.

EXHIBIT 30. RELATIONSHIP BETWEEN MOTIVATION TO PARTICIPATE AND POSITIVE CHANGE IN JEWISH-RELATED ATTITUDE ITEMS

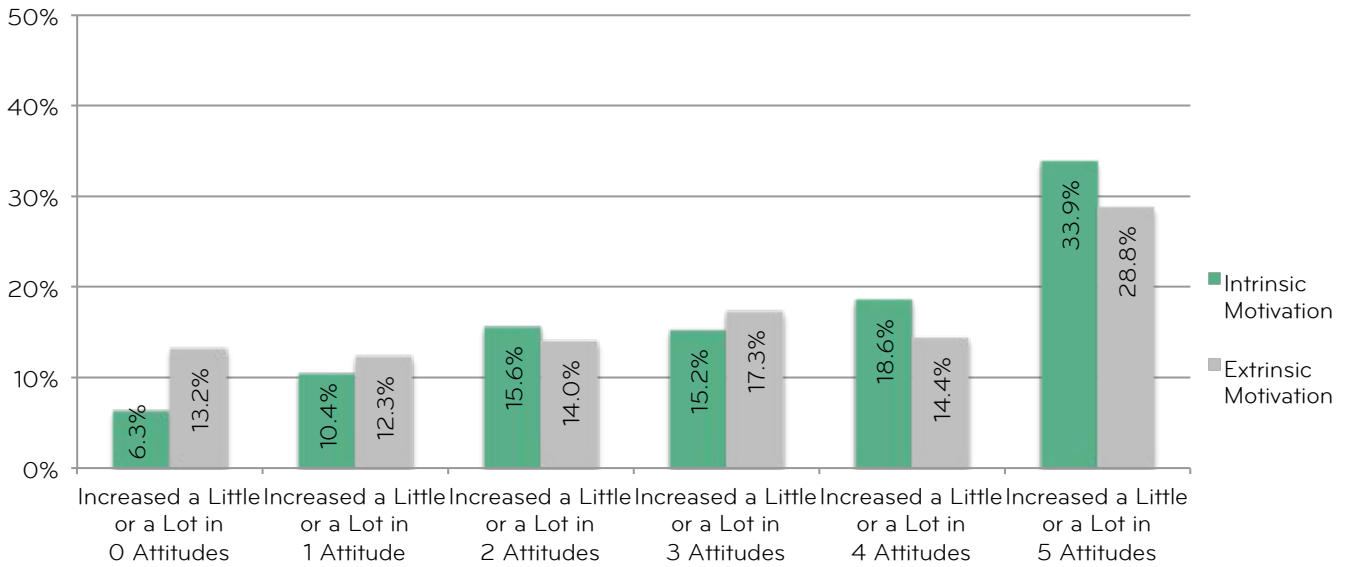


EXHIBIT 31. RELATIONSHIP BETWEEN MOTIVATION TO PARTICIPATE AND POSITIVE CHANGE IN JEWISH-RELATED ACTIVITY ITEMS

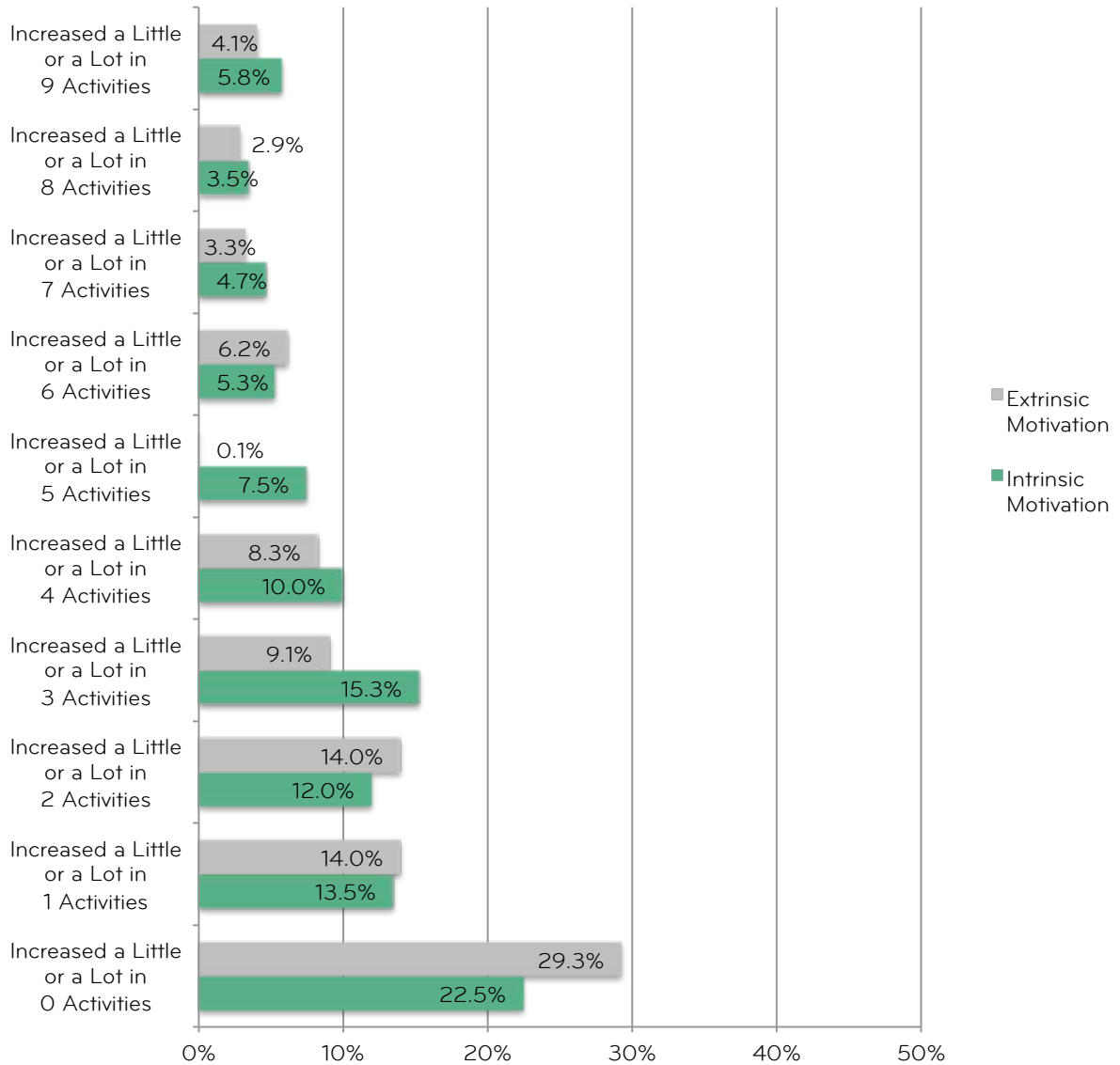
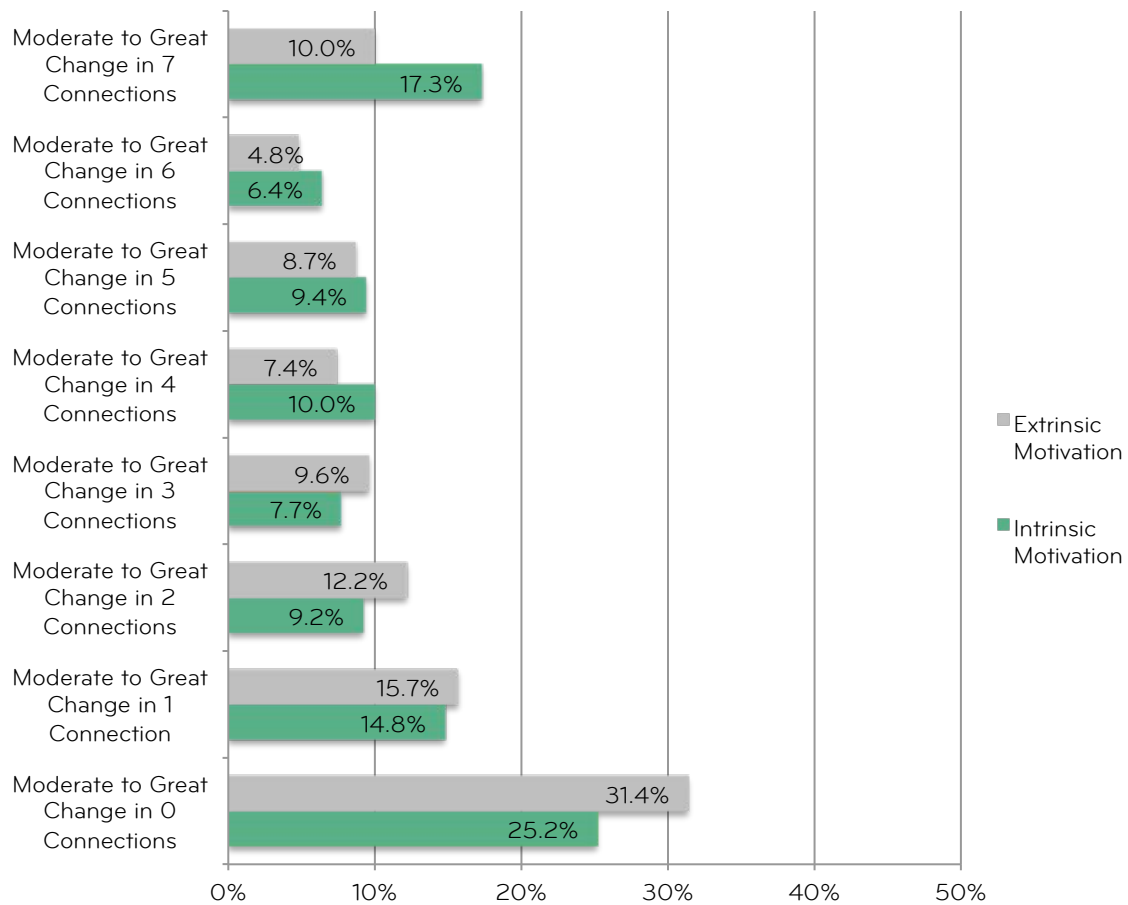


EXHIBIT 32. RELATIONSHIP BETWEEN MOTIVATION TO PARTICIPATE AND POSITIVE CHANGE IN JEWISH-RELATED STRENGTHENING CONNECTIONS ITEMS



CHANGES IN JEWISH-RELATED OUTCOMES BY AGE GROUP

Respondents were categorized into two groupings based upon the birthdate they provided. This grouping resulted in 439 respondents who were 22 to 35 and 414 respondents who were 19 to 21. Exhibit 33 reveals the results of the statistical analysis (independent samples t tests) and shows that there were statistically significant differences with small effect sizes between the groups on 11 of the attitude and behavior measures. The younger participants experienced stronger impacts than the older participants in seven of these areas. The largest mean differences occurred for the items measuring connection to local Jewish community and Jewish heritage and identity.

EXHIBIT 33. GROUP DIFFERENCES IN JEWISH-RELATED OUTCOMES BY AGE GROUP

	Age 35 to 22			Age 21 to 19			Mean Difference	Cohen's d
	N	Mean	SD	N	Mean	SD		
Attitudes								
Understanding of what it means to me to be Jewish.	417	3.74	0.71	395	3.84	0.76	0.10*	.14
Relevance of being Jewish to my life.	414	3.70	0.74	395	3.83	0.76	0.13*	.17
Activities								
Studying Jewish texts.	420	3.31	0.60	394	3.22	0.58	0.09*	.15
Making a donation to a Jewish organization in North America.	418	3.39	0.66	395	3.29	0.57	0.10*	.16
Applying to internships/jobs related to Jewish education and/or Jewish communal work.	419	3.68	0.82	396	3.52	0.74	0.16*	.20
Strengthening Connections								
Connection to Jewish customs and traditions.	411	2.26	1.04	388	2.47	1.03	0.21**	.20
Connection to other Jews around the world.	405	2.51	1.13	382	2.75	1.14	0.24**	.21
Interest in learning more about Israel.	392	1.85	1.10	374	2.07	1.17	0.22**	.19
Connection to your local Jewish community.	407	2.15	1.07	383	2.45	1.07	0.30***	.28
Connection to your Jewish heritage and identity.	407	2.37	1.13	375	2.62	1.11	0.25**	.22
Interest in learning more about one or more aspects of Jewish tradition, history, religion, and so forth.	415	2.37	1.12	387	2.58	1.09	0.21**	.19

*p < .05; **p < .01; ***p < .001.

CHANGES IN JEWISH-RELATED OUTCOMES BY YEAR OF PARTICIPATION

To determine if the impact of the Alternative Break experiences change with time elapsed, the survey respondents were grouped according to the years in which they participated as indicated on the survey. The sample had 247 respondents who participated during the 2009-2010 school year, 319 during the 2010-2011 school year, and 409 during the 2011-2012 school year.

Exhibit 34 displays the results of the analysis of group differences (one-way ANOVAs) and shows statistically significant differences for four of the activities measured. Participants from the 2009-2010 school year provided significantly higher ratings for these four items.

EXHIBIT 34. GROUP DIFFERENCES IN JEWISH-RELATED OUTCOMES BY YEAR OF PARTICIPATION

	N	Mean	SD	Mean Difference	Cohen's d
Activities					
Visiting Jewish communities in other parts of the world.					
Year 1	210	3.61	0.79	0.29***	.43
Year 3	341	3.32	0.58		
Year 2	265	3.52	0.76	0.20**	.30
Year 3	341	3.32	0.58		
Studying Jewish texts.					
Year 1	210	3.35	0.67	0.14*	.23
Year 3	338	3.21	0.56		
Making a donation to a Jewish organization in North America.					
Year 1	205	3.44	0.72	0.18**	.30
Year 3	343	3.26	0.53		
Getting involved in Jewish organizations in North America.					
Year 1	209	3.65	0.75	0.20**	.29
Year 3	345	3.45	0.66		

*p < .05; **p < .01; ***p < .001.

CHANGES IN JEWISH-RELATED OUTCOMES BY GENDER

As shown in Exhibit 35, there was a difference in the way that IJSL Alternative Break experiences affected different genders. In general, females rated the impact of the program higher than males. The largest differences were for items measuring the intent to apply for internships or jobs related to Jewish education and/or Jewish communal work and developing stronger understandings of impactful ways to serve a community, though these effects are just slightly larger than the effects for the other items measured. Effect sizes are considered small.

EXHIBIT 35. GROUP DIFFERENCES IN JEWISH-RELATED OUTCOMES BY GENDER

	Males			Females			Mean Difference	Cohen's d
	N	Mean	SD	N	Mean	SD		
Attitudes								
Desire to volunteer/provide service in the future.	250	4.38	0.75	631	4.53	0.68	0.15**	.21
Sense of connection between social justice and Jewish values.	239	4.03	0.83	606	4.17	0.75	0.14*	.18
Sense that my Jewish values contribute to my commitment to service and volunteerism.	238	4.03	0.82	587	4.15	0.78	0.12*	.15

DIFFERENCES IN JEWISH-RELATED OUTCOMES BY YEAR OF PARTICIPATION

Exhibit 36 displays the mean ratings for each of the Jewish-related attitudes and behaviors being measured by year of participation in the IJSL Alternative Break experience. The comparison reveals that ratings for impact on attitude and impact on strengthening connections are consistent across the 3 years of participation with slightly higher ratings in some cases for the most recent participants. The items measuring impact on activities reveal higher ratings from the 2009-2010 participants than for the other two groups. This finding indicates that the short-term impact from the Alternative Break experience has been longer-lasting for this early group of participants.

EXHIBIT 36. JEWISH-RELATED OUTCOME ITEM MEAN RATING SCORES BY YEAR OF PARTICIPATION

Item	2009-2010	2010-2011	2011-2012
	Mean	Mean	Mean
Attitudes			
Understanding of what it means to me to be Jewish.	3.79	3.72	3.86
Relevance of being Jewish to my life.	3.74	3.70	3.82
Sense that there are many ways to be Jewish.	4.05	4.09	4.17
Feelings that I need to take greater responsibility for Jewish people in other communities.	3.79	3.82	3.86
Feelings that, as a Jew, I should take greater responsibility for people of all backgrounds.	4.04	4.02	4.09
Activities			
Celebrating Shabbat and Jewish holidays.	3.40	3.34	3.33
Visiting Jewish communities in other parts of the world.	3.61	3.52	3.32
Engaging in Jewish rituals with family and friends.	3.49	3.45	3.37
Studying Jewish texts.	3.35	3.26	3.21
Making a donation to a Jewish organization in North America.	3.44	3.34	3.26
Getting involved in Jewish organizations in North America.	3.65	3.52	3.45
Learning more about Jewish arts and culture.	3.56	3.49	3.42
Attending a synagogue or independent minyan.	3.35	3.34	3.25
Applying to internships/job related to Jewish education and/or Jewish communal work.	3.67	3.58	3.51
Strengthening Connections			
Connection to Jewish customs and traditions?	2.30	2.30	2.42
Connection to Israel?	1.83	1.84	1.92
Connection to other Jews around the world?	2.44	2.62	2.67
Interest in learning more about Israel?	1.83	1.85	2.05
Connection to your local Jewish community?	2.23	2.21	2.36
Connection to your Jewish heritage and identity?	2.40	2.41	2.54
Interest in learning more about one or more aspects of Jewish tradition, history, religion, and so forth?	2.45	2.34	2.56

JEWISH AND SERVICE-RELATED ATTITUDES AND VALUES

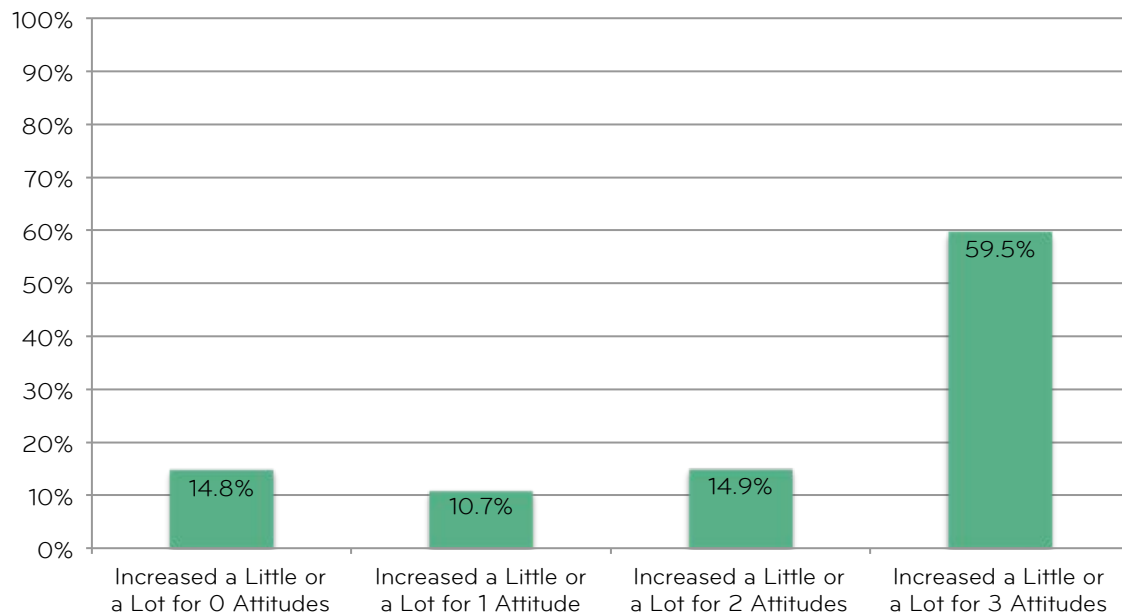
CHANGE IN ATTITUDES TOWARD JEWISH AND SERVICE OUTCOMES

The extent to which participation in Alternative Breaks was associated with a change in attitudes regarding Jewish and Service outcomes is presented in Exhibit 37. The three items were rated on a scale of 1 to 5 (1 = decreased a lot; 2 = decreased a little; 3 = no change; 4 = increased a little; and 5 = increased a lot). These items addressed shifts in respondents' attitudes toward the following:

1. Feeling that service is a Jewish act.
2. Sense of connection between social justice and Jewish values.
3. Sense that my Jewish values contribute to my commitment to service and volunteerism.

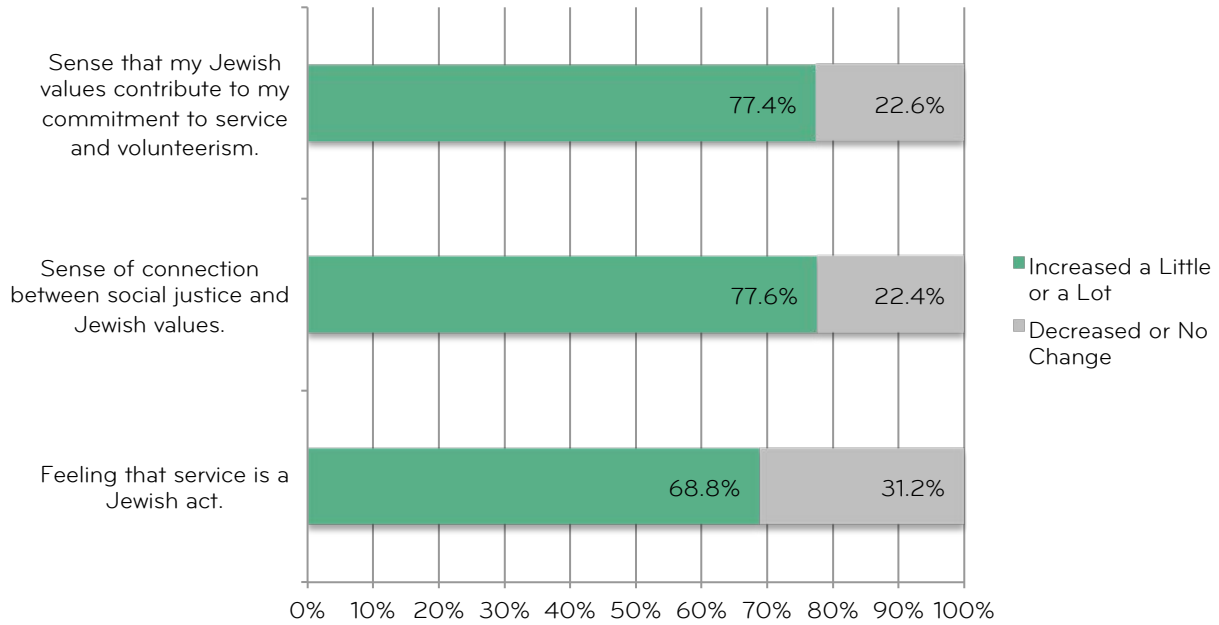
Of the 897 respondents who answered these survey items, 83.2% reported positive movement in at least one of the attitude items with 10.7% reporting a positive shift on one item, 14.9% on two items, and 59.5% on all three items.

**EXHIBIT 37. DEVELOPMENT OF THE JEWISH AND SERVICE ORIENTED PERSON:
POSITIVE CHANGE IN MULTIPLE JEWISH AND SERVICE-RELATED ATTITUDE ITEMS**



There was a high incidence of impact on respondents' attitude related to Jewish and service outcomes. As shown in Exhibit 38, over 77% of respondents reported a positive shift on the items sense of connection between social justice and Jewish values and sense that my Jewish values contribute to my commitment to service and volunteerism.

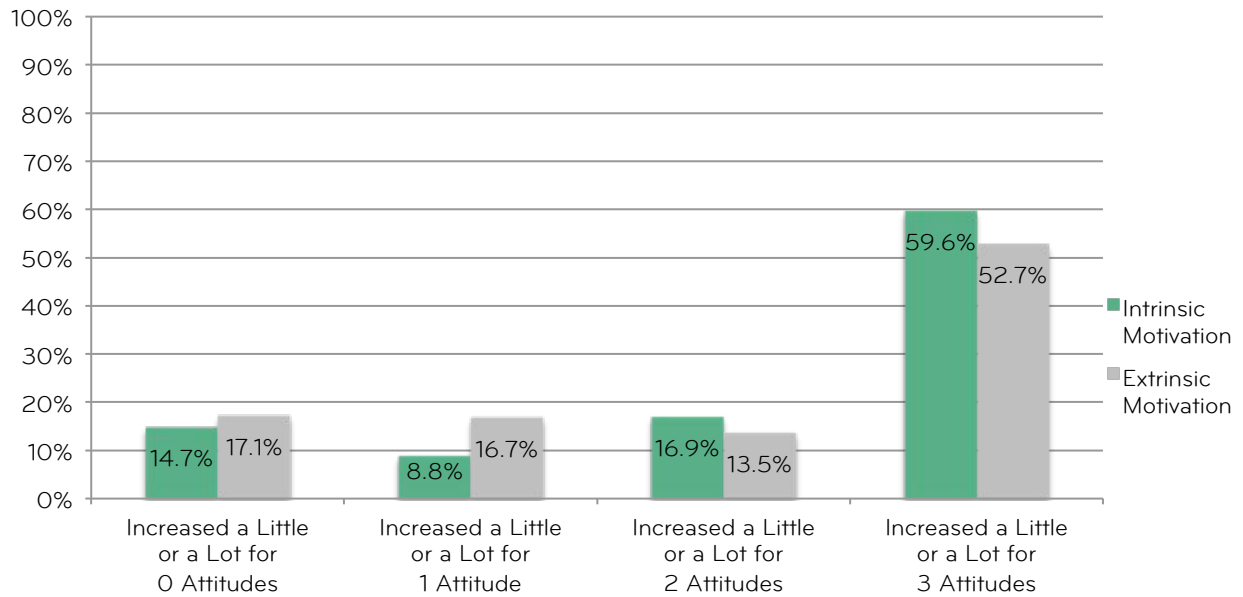
EXHIBIT 38. DEVELOPMENT OF THE JEWISH AND SERVICE ORIENTED PERSON: PERCENT CHANGE FOR EACH JEWISH AND SERVICE-RELATED ATTITUDE ITEM



RELATIONSHIP BETWEEN MOTIVATION AND OUTCOMES ON JEWISH AND SERVICE-RELATED ITEMS

Participants whose primary motivation was intrinsic reported a larger number of positive shifts than participants whose primary motivation was extrinsic. As shown in Exhibit 39, over 76% of the intrinsic motivated respondents reported positive shifts in two or more of the attitude items compared to 66.2% of the extrinsic motivated group.

EXHIBIT 39. RELATIONSHIP BETWEEN MOTIVATION TO PARTICIPATE AND POSITIVE CHANGE IN JEWISH AND SERVICE-RELATED ATTITUDE ITEMS



CHANGE IN RESPONDENT BELIEFS ABOUT JEWISH VALUES AND OBLIGATIONS TO HELP THOSE IN NEED

To determine the extent to which IJSL Alternative Break participants changed their beliefs about Jewish values and obligations, survey respondents were asked to rate their levels of agreement with various statements before and after their Alternative Break experiences. As shown in Exhibit 40, respondent agreement with the statements increased after participation in the experiences at a statistically significant level. Effect sizes, though, are considered small. This is likely to be the case since many respondents had high levels of agreement for each item before their Alternative Break experience for several items, particularly the item suggesting that it is a Jewish value to help those in need. The largest change was in the area of wanting to act as an ambassador for the Jewish community.

EXHIBIT 40. CHANGE OVER TIME FOR RESPONDENT BELIEFS REGARDING JEWISH VALUES AND RESPONSIBILITIES

Statement	N	Pre		Post		Mean Difference	Cohen's d
		Mean	SD	Mean	SD		
I believe it is a Jewish value to help those in need.	874	3.64	0.69	3.80	0.52	0.16***	.27
I wanted to act as an ambassador for the Jewish community.	849	2.88	1.06	3.23	0.96	0.35***	.35
I believe that working to make the world a better place is a religious obligation for Jews.	865	3.25	0.91	3.52	0.79	0.27***	.32
I consider working to make the world a better place to be a Jewish act.	865	3.22	0.95	3.48	0.85	0.26***	.29
I believe that working toward social justice is a Jewish value.	868	3.36	0.86	3.65	0.69	0.29***	.37

***p < .001.

IMPACT ON PARTICIPATION IN SUBSEQUENT IMMERSIVE VOLUNTEER PROGRAMS

A key impact that service-learning often has is to influence participants' ethic of service. However, while many participants, including those in this study, report an increase in their intention to volunteer, many do not actually follow through. One measure of the specific impact of participating in an immersive IJSL Alternative Break experience is to investigate the extent to which respondents participate again. To measure this, respondents were asked about their participation in other immersive volunteer programs after the completion of the IJSL Alternative Break experience.

Exhibit 41 displays the survey results and indicates that almost 20% of the respondents have participated in a 1- to 2-week immersive volunteer program following their first Alternative Break experience. Of those programs, a little over half were under Jewish auspices. Between 5% and 9% participated in experiences that lasted longer than 2 weeks.

EXHIBIT 41. RESPONDENTS' PARTICIPATION IN SUBSEQUENT IMMERSIVE VOLUNTEER PROGRAMS

Participation	N	Percentage of Responses		
		Yes	No	Under Jewish Auspices
A 1 to 2 week immersive volunteer program.	1,034	19.9	65.5	10.4
A 2+ week to 12 week immersive volunteer program.	1,034	8.9	73.5	3.2
A 12+ week or longer immersive volunteer program.	1,034	5.2	76.1	1.7

CHANGES IN JEWISH AND SERVICE-RELATED OUTCOMES BY GENDER

To determine if males and females had differential impacts from their participation, independent samples t tests were computed. As shown in Exhibit 42, gender differences were statistically significant for two of the attitude items. Females rated these items significantly higher than males. Effect sizes are considered small.

EXHIBIT 42. GROUP DIFFERENCES IN JEWISH AND SERVICE-RELATED OUTCOMES BY GENDER

	Males			Females			Mean Difference	Cohen's d
	N	Mean	SD	N	Mean	SD		
Sense of connection between social justice and Jewish values.	239	4.03	0.83	606	4.17	0.75	0.14*	.18
Sense that my Jewish values contribute to my commitment to service and volunteerism.	238	4.03	0.82	587	4.15	0.78	0.12*	.15

*p < .05.

DIFFERENCES IN JEWISH AND SERVICE-RELATED OUTCOMES BY YEAR OF PARTICIPATION

Exhibit 43 displays the mean ratings for each of the outcome items by year of participation in the Alternative Break experience. The comparison reveals that ratings for impact on attitude items are consistent across the 3 years of participation. This finding indicates that the impact from the Alternative Break experience is long-lasting for these attitudes toward Jewish and service outcome items.

EXHIBIT 43. JEWISH AND SERVICE-RELATED ITEM MEAN RATINGS BY YEAR OF PARTICIPATION

Item	2009-2010	2010-2011	2011-2012
	Mean	Mean	Mean
Feeling that service is a Jewish act.	4.02	3.94	3.98
Sense of connection between social justice and Jewish values.	4.12	4.08	4.16
Sense that my Jewish values contribute to my commitment to service and volunteerism.	4.08	4.07	4.15

FACTORS THAT INFLUENCE JEWISH-RELATED, SERVICE-RELATED, AND JEWISH AND SERVICE-RELATED OUTCOMES

Correlations were examined to identify program design characteristics that had a moderate or strong influence on outcomes for participants in Alternative Breaks. The analysis shows:

- The presence of specific reflection activities related to being Jewish had a strong influence on Jewish-related attitudes, particularly on understanding what it means to be Jewish and relevance of being Jewish in one's life, feeling that service is a Jewish act, and sense of connection between social justice and Jewish values, and the sentiment that there are many ways to be Jewish. Reflection on what it means to be Jewish was also related to the sentiment that service is a Jewish value.
- Reflection activities also influenced commitment to social justice when the activities prompted participants to think deeply about their relationships and responsibility to society.
- Participants increased their understanding of impactful ways to serve a community when they were encouraged to understand and value the diverse backgrounds and perspectives of those receiving service and when service projects had visible outcomes.
- Teamwork skills were reported to be acquired more often when participants could demonstrate a positive impact on those being served.
- The more participants perceived that they were equipped with the skills they needed to perform service and thought there was enough service work for everyone to participate fully, the more participants thought that the service made a difference and had a demonstrable impact.
- The more that celebration and Shabbat was viewed as meaningful and the more reflection activities centered on what it means to be Jewish, the more participants felt that Jewish practice and celebration contributed to goal attainment.

CONCLUSIONS

The following conclusions may be drawn from this analysis:

Motivation to Participate

- Most young adults tend to participate in IJSL experiences because they want to make a difference in other people's lives, to learn about their communities and to have contact with individuals from different backgrounds and learn about their communities. More practical reasons for participating, such as receiving academic credit or enhancing one's resume, were less of a motivator than altruistic reasons for participation.

Quality of the Alternative Break Experience

- Respondents reported that overall their Alternative Break experiences tended to have nearly all of the components associated with high-quality service-learning, defined as those that are aligned with Repair the World's standards of practice for IJSL programs. More than 90% of respondents agreed that their experiences promoted respect for diversity and background of those being served; fostered cross cultural understanding; and included reflection activities that prompted them to think deeply about their relationships and responsibilities to society. About 30% of respondents said that the reflection component was either missing from their service-learning experience or was not at the depth needed to be useful in helping them to have a positive experience.

Most Valuable Aspects of the Alternative Break Experience

- Respondents believed that working together and bonding as a group and working alongside community members made the most valuable contribution to meeting program goals. In addition, respondents reported that activities related to Jewish practice and celebration and the learning and reflection sessions that were facilitated by peers and group leaders, while valuable, made the smallest contributions to meeting program goals. About 4% of the sample reported that staff and group reflections or interactions with program staff had a negative influence on outcomes.

IMPACTS

Attitudes Toward Service

- Over 85% of the respondents reported an increase in their desire to volunteer and to become more committed to social justice. More than 70% said they, as Jews, felt more responsibility for promoting social justice.

Later Provision of Service

- Participation in Alternative Breaks was associated with an increase in actual volunteering or providing service for about 70% of participants. They were more likely to donate money to an organization or cause and decide to buy or not buy something because of the social or political values of the company that makes

or distributes the item. There was no change, though, in their likelihood to engage in civic activities that were related to politics.

Knowledge of Community Needs

- Participants gained knowledge about the specific needs and challenges of the community they served. Most were also more likely to understand root causes of some of the challenges that communities faced.

Jewish Identity

- Participation in Alternative Breaks had a strong positive impact on attitudes related to their identities as Jews. The largest positive shift occurred for the feelings that there are many ways to be Jewish and that as a Jew, people have a responsibility for people from all backgrounds. Over 70% of respondents increased their ratings of these items.

Jewish Practices

- Participation in Alternative Breaks had a small positive impact on participants' Jewish practices. About a fourth of the sample was more likely to apply to internships or jobs related to Jewish education and/or Jewish communal work, get involved in Jewish organizations in North America, learn more about Jewish arts and culture, and visit Jewish communities in other parts of the world. Over half of the respondents reported no change in their activity levels as a result of their participation in Alternative Break experiences. Studying Jewish texts, attending a synagogue or independent minyan, and making a donation to a Jewish organization in North America were the activities related to Jewish life that were least likely to be impacted.

Connection to Jewish heritage

- Participation in Alternative Breaks had a small positive impact on connecting to one's Jewish heritage. Over 50% of respondents reported a moderate to great change in their feelings of connection to other Jews around the world, their interest in learning about aspects of Jewish tradition and religion, and their feelings of connectedness to Jewish heritage and identity.

Connection Between Jewish identity and Responsibility to Serve

- About 60% of respondents reported that they changed their feelings about the connection between being Jewish and responsibilities to serve. More than 77% reported that they increased their beliefs that their Jewish values contributed to their commitment to service. Over 70% said that they increased their belief that Jewish values and the value of social justice are strongly connected.

Desire to Act as an Ambassador for the Jewish Community

- There was a small positive effect of participation in Alternative Break experiences on respondents' willingness to serve as an ambassador for the Jewish community. Participants also saw the connection between being an ambassador for Jewish causes and advocating for social justice.

Desire to Participate in Alternative Break Experiences Again

- Almost 20% of the respondents participated in a subsequent 1 to 2 week immersive volunteer program following their first Alternative Break experience. Of those programs, a little over half were under Jewish auspices. Between 5% and 9% participated in experiences that were longer than 2 weeks.

Relationship Between Motivation and Impact

- Participants who were motivated to participate in Alternative Break experiences for altruistic reasons had stronger outcomes than those who were motivated by pragmatic reasons. Differences were greatest for having an impact on Jewish-related attitudes and behaviors.

Differences in Impact by Age

- Younger participants experienced stronger impacts than older participants. Participants who were 19 to 21 were somewhat more likely to strengthen their connections to the Jewish faith than those participants who were 22 to 35.

Differences in Impact by Gender

- Females rated the impact of the program on Jewish-related attitudes higher than males.
- Females were somewhat more likely to say that they would volunteer and provide service in the future more often than males.

PROGRAM DESIGN ELEMENTS THAT INFLUENCED PROGRAM OUTCOMES

- Reflection activities had a relatively strong influence on outcomes. Reflection activities that prompted deep thinking about Jewish identity and responsibilities highly influenced participants' understanding of what it means to them to be Jewish and relevance of being Jewish in their lives, the feeling that service is a Jewish act and the sense of connection between social justice and Jewish values. Reflection also influenced the sense that one's Jewish values contribute to commitment to service and volunteerism and the sense that there are many ways to be Jewish.
- Participants had a better sense of how to meet community needs when the programs included information to help participants understand and value the background and perspectives of those receiving service.
- Participants who could see tangible results of their actions tended to increase their understandings of the best ways to serve a particular community. These participants also improved their skills as a team player. Not surprisingly, they also felt that their service made more of a difference for the community.
- Participants who were more familiar with the vision and goals of the program were more likely to believe that their interactions with program staff were valuable.

STUDY LIMITATIONS

This study represents a good next step for the field, but much more research is needed to fill in the information gaps. While this research confirms much of what is known more research is needed to confirm the new findings presented here, especially in confirming the types of impacts that were found in the areas of behaviors and skills, a much neglected area of study in the field. Given the large number of variables investigated in this study, the study specifically did not measure participants' current beliefs, attitudes, or feelings, but simply measured changes in attitudes, behaviors, knowledge, skills, and subsequent actions. Because data on current status was not collected, it is not known the extent to which a lack of change represents a real lack of impact or is an artifact of a ceiling effect, with participants already being at the top of the range of a measured item with no positive change possible. In addition, the study only examines short-term changes and not longer-term impacts. Finally, there could be a selection bias since the response rate was only 24%.

STUDY IMPLICATIONS

Despite its limitations, this study provides important information about motivation to participate in IJSL Alternative Break programs, the outcomes that participation has on a large variety of attitudes, behaviors, and knowledge/skills, particularly related to one's Jewish identity and Jewish heritage and culture. This study identifies the types of participants who are most likely to experience the greatest outcomes. Importantly, the study also begins to identify program design characteristics likely to influence outcomes. These results thus have strong implications for improving program design.

For example, this study affirms the role of reflection and demonstrates that the content and depth of reflection matters.

The study suggests many hypotheses for further investigation. For example, researchers could examine the types of interactions that have the largest impacts on the community; the types of background knowledge and skills that could deepen participants' understandings of communities in advance of the experience; and the differences between one's own culture and the culture of the group being served. Researchers could further examine the roles of the leaders, the types of pedagogies being used, the ways in which group bonding could be maximized, and the best way to follow up the experiences with further reflection activities.

The study's bottom line, though, is that the IJSL Alternative Break experience provides many positive benefits for its participants. They connect to their Jewish heritage and culture, begin or continue to see service as a Jewish value, develop an ethic of service, believe in social justice issues, form deeper connections to distressed communities, and acquire important knowledge and skills. The amount and level of impact on participants is quite rare, especially considering the impact occurs during just a 1- to 2-week period of time. Given this degree of impact, the experience may be considered transformational for many of its participants.

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APPENDIX

List of Colleges Attended by Respondents

Repair the World-Alternative Break Experience Study - General Survey
Tool

Repair the World Standards of Practice

LIST OF COLLEGES ATTENDED BY RESPONDENTS

Name of College	N	Percentage
Allegheny College	4	.4
America Jewish University	1	.1
Arizona State University	1	.1
Barnard College	1	.1
Baruch College	1	.1
Beloit College	1	.1
Binghamton University	16	1.6
Boston University	5	.5
Brandeis University	19	1.9
Brooklyn College	5	.5
Broward College	1	.1
Brown University	4	.4
Bryn Mawr College	2	.2
Carnegie Mellon University	2	.2
Clark University	1	.1
College of Charleston	7	.7
College of Staten Island	1	.1
Columbia College of Chicago	1	.1
Concordia University	3	.3
Cornell University	31	2.9
CUNY Queens College	3	.3
Dawson College	9	.9
DePaul University	3	.3
Dickinson College	11	1.1
Drexel University	4	.4
Eastern Michigan University	3	.3
Elon University	4	.4
Emerson College	3	.3

Name of College	N	Percentage
Gratz College	1	.1
Grinnell College	1	.1
Harvard College	2	.2
Haverford College	1	.1
Hofstra University	3	.3
Hunter College	2	.2
Indiana University	12	1.2
Johns Hopkins University	12	1.2
Juniata College	5	.5
Kent State University	2	.2
Kingsborough Community College	1	.1
Lehigh University	3	.3
Lewis & Clark College	2	.2
Long Island University	1	.1
Loyola Marymount University	2	.2
Macalester College	1	.1
Marianopolis College	1	.1
McGill University	2	.2
McMaster University	1	.1
Mercer County Community College	1	.1
Michigan State University	18	1.8
Mount Allison University	1	.1
Muhlenberg College	6	.6
New York University	22	2.1
North Carolina State University	1	.1
Northeastern University	9	.9
Northwestern University	35	3.4
Nova Southeastern University	1	.1

Florida Atlantic University	5	.5
Franklin and Marshall College	3	.3
George Washington University	11	1.1
Goucher College	3	.3
Grand Valley State University	2	.2
Pennsylvania State University	18	1.8
Portland State University	1	.1
Princeton University	2	.2
Queens College	12	1.2
Queen's University	1	.1
Rochester Institute of Technology	3	.3
Rutgers University	15	1.5
Ryerson University	1	.1
San Diego State University	4	.4
Sarah Lawrence College	7	.7
Seattle University	2	.2
Springfield College	2	.2
Stanford University	2	.2
Stern College	2	.2
Stony Brook University	4	.4
SUNY Binghamton	1	.1
Swarthmore College	1	.1
Syracuse University	6	.6
Temple University	5	.5
Towson University	10	1.0
Trinity College	5	.5
Tufts University	48	4.7
Tulane University	2	.2
UIC	1	.1
UMD	1	.1

New York University	3	.3
Oakland Community College	1	.1
Occidental College	1	.1
Ohio State University	6	.6
Old Dominion University	2	.2
University of Wisconsin, Madison	14	1.4
University of Central Florida	3	.3
University of Chicago	11	1.1
University of Cincinnati	1	.1
University of Connecticut	4	.4
University of Delaware	13	1.3
University of Florida	6	.6
University of Guelph	1	.1
University of Hartford	2	.2
University of Houston	2	.2
University of Illinois	17	1.7
University of Iowa	2	.2
University of Kansas	1	.1
University of Maryland, Baltimore	4	.4
University of Maryland, College Park	109	10.6
University of Massachusetts	13	1.3
University of Miami	12	1.2
University of Michigan	7	.7
University of Minnesota	6	.6
University of Nevada, Las Vegas	1	.1
University of North Carolina	5	.5
University of North Texas	1	.1
University of Oklahoma	2	.2
University of Oregon	3	.3
University of Ottawa	1	.1

Union College	2	.2
University of California Berkeley	16	1.6
University of California Davis	12	1.2
University of California Irvine	6	.6
University of California Los Angeles	23	2.2
University of California San Diego	3	.3
University of California Santa Barbara	6	.6
University of California Santa Cruz	3	.3
University of Western Ontario	1	.1
University of Wisconsin, Milwaukee	1	.1
Vanderbilt University	2	.2
Vassar College	4	.4
Virginia Tech University	5	.5
Washington and Lee	2	.2
Washington University	10	1.0
Washtenaw Community College	1	.1
Wayne State University	2	.2
Wellesley College	4	.4

University of Pennsylvania	25	2.4
University of Pittsburgh	2	.2
University of Rochester	1	.1
University of Southern California	5	.5
University of Texas	19	1.9
University of Toronto	1	.1
University of Vermont	13	1.3
University of Virginia	16	1.6
University of Washington	8	.8
Ursinus College	1	.1
Wesleyan University	2	.2
Wilfrid Laurier University	1	.1
Yale University	19	1.9
Yeshiva University	70	6.8
York University	3	.3
Young Judaea Year Course	9	.9
No Response	6	
Total	1,034	

Repair the World-Alternative Break Experience Study-General Survey Tool

Dear Alternative Break Participant,

Repair the World has contracted with RMC Research Corporation, a national educational research organization, to conduct a study of the experiences and impacts associated with participating in Immersive Jewish Service-Learning (IJSL) Alternative Break programs. As you know, Immersive Jewish service-learning engages participants in full-time, direct service to a community for at least seven days during winter, spring, or summer break. Past evaluations have shown that some programs have had a profound effect while others have far fewer outcomes. The intent of this study is to explore the impacts that your participation had on you and various aspects of the program that may have influenced the outcomes that you experienced. The information will be used to document the outcomes of the various programs and for program improvement.

Your name was given to us by [ORGANIZATION NAME]. We ask that you respond only about that program, even though you may have participated in other alternative break experiences. If you have participated in multiple alternative break experiences with this organization, we ask that you respond about your first experience. Our sample includes several hundred participants from the years 2009 to 2012. All of the information you provide will be treated confidentially, and reported only in the aggregate. No respondent names will be used in any reports.

By answering these questions, you agree to let us use the information you provide to generate the report and disseminate it among organizations that sponsor IJSL, disseminating it to service-learning practitioners and other interested parties, and posting it on the Repair the World website.

The survey will take you about 20 minutes to complete. You may feel free to skip any question you do not wish to answer. If you elect to participate, you may also choose to be enrolled in a lottery for all participants. Four winners will be selected to receive an iPad.

If you have questions about the survey, please either call or e-mail Dr. Shelley H. Billig, the project director for this study. She can be reached at (800) 922-3438 or billig@rmc-denver.com. Thanks so much for your participation.

Please respond to the following questions by indicating the answers that best reflect your opinions. The information will be used to document impact and make improvements in IJSL alternative break programs.

1. During which academic year did you participate in your alternative break experience?

- a. Sept. 1, 2009-Aug. 31, 2010
- b. Sept. 1, 2010-Aug. 31, 2011
- c. Sept. 1, 2011-Aug. 31, 2012
- d. Other

(Please specify):

2. Which college/university do you/did you attend when you were engaged in the alternative break experience? Please spell out the name of the college rather than abbreviate (e.g., Boston University, not BU).

Repair the World-Alternative Break Experience Study-General Survey Tool

3. How important were each of the following factors in your decision to participate in your alternative break experience?

	Not at all	A little	Somewhat	Very much	Not applicable
a. I wanted to learn more about other communities.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
b. I knew other people who had participated in the program and liked it.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
c. I wanted to act as an ambassador for the Jewish community.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
d. I wanted to enhance my resume or professional experience.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
e. I wanted to have genuine contact with people from different backgrounds.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
f. I received academic credit for participating in the program.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
g. I wanted to make a difference in people's lives.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
h. I wanted to do something with friends.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
i. I wanted to be a part of something larger than myself.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
j. The program cost was affordable.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
k. The theme of the program (e.g. children-at-risk, international development, disaster response, food justice) was of interest to me.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
l. I wanted to visit the location where the program was taking place.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
m. Other	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

(Please specify):

Repair the World-Alternative Break Experience Study-General Survey Tool

4. Please rate the extent to which the following aspects of your alternative break experience contributed to meeting intended program goals, as you understood them at the time.

	Negative contribution	No contribution	Positive contribution	Very positive contribution	Not applicable/not a program component
a. Interactions with program staff.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
b. Meetings/educational sessions with local community members during the program.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
c. Spending informal/unstructured time with local community members during the program.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
d. Communal living with my cohort.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
e. The level of group cohesion/bonding.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
f. The service work itself.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
g. Volunteering and/or performing service alongside local community members.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
h. Learning and reflection sessions facilitated by peers and/or group leaders.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
i. Jewish practice and celebration.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Repair the World-Alternative Break Experience Study-General Survey Tool

5. Please indicate the extent to which you agree or disagree with the following statements about your alternative break experience.

	Strongly disagree	Disagree	Agree	Strongly agree	Not applicable
a. My program leaders and our community partners had a shared vision and common goals.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
b. Our celebration of Shabbat was meaningful to me.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
c. The service outcomes we reached were valued by those being served.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
d. We learned the appropriate skills to perform the service.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
e. I was encouraged to analyze different points of view.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
f. I feel like the service I did made a difference.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
g. Group reflection activities prompted me to think deeply about what it means to me to be Jewish.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
h. One-on-one conversations with program staff, other participants, or community members prompted me to think deeply about what it means to me to be Jewish.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
i. The program fostered cross-cultural understanding.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
j. Reflection activities prompted me to think deeply about my relationship and responsibilities to society.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
k. There was enough service work for everyone to participate fully.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
l. I was encouraged to understand and value the diverse backgrounds and perspectives of those receiving service.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
m. Reflection activities prompted me to think deeply about my relationship and responsibilities to the Jewish community.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
n. Our service project had a demonstrable positive impact on the community or individuals being served.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Repair the World-Alternative Break Experience Study-General Survey Tool

8. Before your alternative break experience, to what extent would you have agreed with the following statements?

	Not at all	A little	Somewhat	Very much	Not applicable
a. I believe it is a Jewish value to help those in need.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
b. I wanted to act as an ambassador for the Jewish community.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
c. I believe that working to make the world a better place is a religious obligation for Jews.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
d. I consider working to make the world a better place to be a Jewish act.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
e. I believe that working toward social justice is a Jewish value.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

9. To what extent do you agree with the following statements now?

	Not at all	A little	Somewhat	Very much	Not applicable
a. I believe it is a Jewish value to help those in need.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
b. I wanted to act as an ambassador for the Jewish community.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
c. I believe that working to make the world a better place is a religious obligation for Jews.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
d. I consider working to make the world a better place to be a Jewish act.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
e. I believe that working toward social justice is a Jewish value.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

10. Since your alternative break experience, have you participated in any of the following? (Check as many as apply.)

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

11. Since your alternative break experience, to what extent have your conversations about the following topics increased?

	Did not increase	Increased moderately	Increased significantly
a. The Jewish community.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
b. Social justice.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
c. Places you visited as part of the program.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
d. Issues you were exposed to as part of the program.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

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12. Since your alternative break experience, to what extent have you changed your activity level, if at all, in the following types of practices?

	Decreased a lot	Decreased a little	No change	Increased a little	Increased a lot	Not applicable
a. Celebrating Shabbat and Jewish holidays.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
b. Visiting Jewish communities in other parts of the world.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
c. Engaging in Jewish rituals with family and friends.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
d. Studying Jewish texts.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
e. Making a donation to a Jewish organization in North America.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
f. Getting involved in Jewish organizations in North America.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
g. Learning more about Jewish arts and culture.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
h. Attending a synagogue or independent minyan.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
i. Applying to internships/jobs related to Jewish education and/or Jewish communal work.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

13. Some participants in alternative break experiences acquire specific knowledge or skills as a result of their participation. Please indicate whether you acquired the following knowledge or skills.

	No change	Small change	Moderate change	Significant change	Not applicable
a. Familiarity with needs and challenges faced by the community I served.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
b. Familiarity with assets and strengths of the community where I served.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
c. Understanding of impactful ways to serve a community.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
d. Understanding of ways to work with community members.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
e. Understanding of root causes related to challenges faced by the community in which I served.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
f. Understanding of interconnections between challenges faced by the community in which I served and those faced by other communities and/or society at large.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
g. Teamwork skills.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
h. Leadership skills.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
i. Other	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

(Please specify):

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14. Thinking about what being Jewish means to you, to what extent did your alternative break experience strengthen your...

	Not at all	To a small extent	To a moderate extent	To a great extent	Not applicable/Not sure
a. Connection to Jewish customs and traditions?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
b. Connection to Israel?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
c. Connection to other Jews around the world?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
d. Interest in learning more about Israel?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
e. Connection to your local Jewish community?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
f. Connection to your Jewish heritage and identity?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
g. Interest in learning more about one or more aspects of Jewish tradition, history, religion, and so forth?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

15. I identify as:

- a. Male
 b. Female
 c. Other

(Please specify):

16. Date of Birth:

Date of birth: / /

17. In which city and state/province did you attend high school?

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

- a. Conservative
 b. Orthodox
 c. Reform
 d. Reconstructionist
 e. Renewal
 f. Just Jewish
 g. Not applicable, I'm not Jewish
 h. Something else

(Please specify):

Repair the World-Alternative Break Experience Study-General Survey Tool

Rules: Eligibility is limited to alumni of alternative breaks programs who were sent a direct link to the survey and who complete the survey between July 10, 2012 and August 1, 2012. No purchase is necessary. Employees of Repair the World and employees of RMC Research Corporation are excluded from participating. Individuals who complete the survey by July 26, 2012 will be entered in the drawing twice. Individuals who complete the survey after July 26, 2012 will be entered in the drawing once. Your odds of winning if you enter the drawing twice are approximately 1 in 3300 or about 0.0303%. Your odds of winning if you enter the drawing once are approximately 1 in 4400 or about 0.0227%. The iPad is estimated to have a value of \$499. There are no exchanges or cash awards; only a single iPad will be awarded. Repair the World and RMC Research are not responsible for the condition of the iPad. RMC Research will select the winner by random drawing shortly after the survey is closed and notify the winner by e-mail. Only those who opt in can receive the prize. The iPad will be sent to the winning entry by mail by Repair the World. The sponsor of this incentive is Repair the World at 555 6th Ave, Ste 1703, NY NY 10036 and 646.895.2700. By entering your e-mail address below, you agree that you have read, understand, and agree to these rules.

19. To enter the drawing for the iPad, enter your e-mail address here:

INTRODUCTION

Repair the World developed standards of practice for immersive Jewish service-learning (IJSL) programs¹ to identify best practices in program design and implementation. These standards were developed using precursor documents and with significant input from practitioners and other stakeholders. (For background, please see page 4.)

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

Indicators:

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

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

Indicators:

- The learning (curriculum) is about the same subject matter and issues as the service and deepens participants' understanding of the need for and impact of the service activities
- The educational framework is articulated in writing²
- The program combines reflection and learning in a way that is appropriate to the program model and service context
- The program incorporates multiple challenging reflection activities about the service and learning experiences and that prompt deep thinking and analysis about oneself, one's Jewish identity and one's relationship and responsibilities to the Jewish community and to society.

¹ In the context of the LSL field, immersive is most often defined as at least seven days (and up to one year or longer) of full-time service. There are shorter programs (e.g., five days of full-time service) that self-define as immersive. There is not yet consensus in the LSL field about the definition of immersive.

² There is not (yet) consistency across the field about the format in which the educational framework is articulated. The educational framework should include the underlying educational philosophy and assumptions and an overview of the educational content. Formats currently in use in the field include a combination of the following: overview of the program's educational philosophy, curriculum outline, syllabus, participant curriculum editors, facilitator curriculum editors, etc.

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

Indicators:

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

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

Indicators:

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

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

Indicators:

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

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

Indicators:

- Methods for participant recruitment and selection ensure that program requirements are clear to prospective participants and that their motivations for applying to the program are aligned with the program's design and objectives
- Before the service experience begins, participants are oriented to the mission and objectives of the program and any host agency or organization with which they will be working
- Before the service experience begins, participants are provided with training that enables them to perform the service effectively and respectfully

7. Reorientation**Indicators:**

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

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

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

BACKGROUND

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

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

- "K-12 Service-Learning Standards for Quality Practice" developed by the National Youth Leadership Council
- "Educational Goals and Standards for Jewish Service Trips" developed by Rabbi David Rosenn for UJA-Federation of New York's Break New Ground initiative
- "Standards of Practice for Short-Term Service Programs" developed by the Charles and Lynn Schusterman Family Foundation and supplemented by the Universal Jewish Service Vision developed for the May 2007 conference, From the Ground Up, Advancing Jewish Service
- Break Away's "The Eight Components of a Quality Alternative Break."

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

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

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