

***INCREASING ALIYA
AMONG THE
ONE-YEAR STUDENTS IN ISRAEL:***

***A TEXTUAL AND EXPERIENTIAL CURRICULUM
ON
YISHUV ERETZ YISRAEL***

by

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1999-2000

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(For technical reasons, the electronic version of this paper does not contain page numbers)

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ABOUT THE AUTHOR

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PROJECT DESCRIPTION

This project attempts to develop a comprehensive curriculum on the *mitzvah* of *Yishuv Eretz Yisrael* for the one-year, post-high-school yeshiva programs here in Israel. The ultimate goal being to boost the currently low rate of *aliya* among the graduates of these institutions. Based on information culled from student responses to a detailed questionnaire and considerable personal experience in the field, the author concludes that a successful curriculum must include two major components: textual learning and experiential learning.

ABSTRACT

According to official Jewish Agency reports, “*Aliya* from the United States is at its lowest point since 1968. Only 1,323 Americans made the jump in 1999, a 15% decline from 1998, and some 7,000 less than its peak in 1971.”¹ The author of this study tries to develop one possible way of combating this problem.

A great potential source of *olim* enters the Land of Israel at the beginning of every scholastic year in the form of thousands of English-speaking, Modern Orthodox post-high-school students. They spend a year or two studying Torah in over thirty institutions of higher learning throughout the country (although the majority are in Jerusalem). The problem is that the vast majority of these students go back to the Diaspora after their stint in Israel and fail to return to the Land to make it their permanent dwelling place. Many of the institutions stress the importance of living in Israel, sincerely hoping to influence their students to eventually make *aliya*, but the statistics reveal that they are failing.

Relying on information culled from student responses to a detailed questionnaire and considerable personal experience in this field, the author tries to uncover the reasons for this failure and develop a systematic, comprehensive curriculum to help increase the rate of *aliya* among the future graduates of these institutions.

He posits that a major part of the problem is that very few, if any, of the institutions have a clearly defined, well-thought-out program of study on this topic. The occasional *shmooze* or inspiring field trip are not sufficient to combat the many obstacles - whether they be in the pragmatic, emotional, or ideological spheres - that present themselves over the course of time. The students must understand on a very

¹ “Anglo Aliya Evaporating,” Gil Hoffman, The Jerusalem Post, Feb. 18, 2000.

deep level - both intellectually and emotionally - the importance of living in *Eretz Yisrael*, especially in our times. Then, and only then, we can hope to see an increase in *aliya* from the West.

But how does one transmit these ideals to the students? The author claims that it can happen only through a course of study which combines both textual and experiential learning. On the one hand, we must show them black on white what the Torah and our Sages, of blessed memory, have to say about *Eretz Yisrael* and the future redemption. To accomplish this goal, the author has prepared a source-book of close to 400 sources extolling the virtues of *Eretz Yisrael* and proving that we are in the midst of the process of redemption. In addition, he has translated into English one of the most comprehensive volumes on the topic, *Eim HaBanim Semeichah*.

This is not enough, however. The students must also be given the chance to develop strong emotional bonds to the Land. And this can only be done through experiential learning. Therefore, the author suggests that an organized and meaningful program of field trips, *shabbatonim*, and special events be introduced (or modified) in the one-year yeshiva programs here in Israel. The students should be exposed to special personalities who can serve as role models in the area of self-sacrifice for G-d's Chosen Land. They should spend time in special and inspiring areas of the country and see first hand how the Torah comes to life here in the Land of the Torah. They should be encouraged to take part in the many special events, national holidays, memorial ceremonies, and unique experiences that only the Jewish Homeland has to offer. In the long run these are the things that are going to remain implanted in the hearts and souls of the students.

In addition, the students should be made to feel that they can make it here in *Eretz Yisrael*. To accomplish this, they should be set up with families who themselves have made *aliya*, and with people who work in the same profession which the students plan to enter. There should also be career seminars which discuss the pros and cons of the different professions here in Israel. These kinds of programs can be run during vacation and “free” time so as not to interfere with learning time.

If these and similar types of learning experiences are coupled together with text- book learning, forming a comprehensive curriculum on the *mitzvah* of *Yishuv Eretz Yisrael*, there is good reason to believe that we will eventually witness a significant increase in voluntary *aliya* from the West.

FOREWORD

Ever since I studied at BMT, eighteen years ago, the issue of *aliya* has been of great concern to me. Prior to that year, I had no intention of living in Israel, but as a result of my experiences, *aliya* became my number one priority. Throughout college, my primary concern was how to get back to Israel as soon as possible. And when I finally returned, I adopted a new goal - to enlighten the rest of world Jewry to the importance of living in Israel. It was with this goal in mind that I put together a comprehensive source book on the *mitzvah* of *Yishuv Eretz Yisrael* and translated *Eim HaBanim Semeichah*.

This desire to impress upon other Jews the importance of living in Israel was also the impetus for this project. I have always felt that the older generation is too set in its ways to make a move as drastic as *aliya*. It is the younger generation - especially those privileged to spend a year in Israel - upon whom we must focus our

energies. Thus, I began teaching my source book in several one-year institutions here in Israel. For the most part the classes went well, but it was clear to me that this wasn't enough. The social and ideological barriers to *aliya* were too formidable to be overcome by textual learning alone. The students were so emotionally attached to their hometowns that they had a hard time imagining themselves living anywhere else. Ideologically, as well, they found it difficult to accept the fact that the Land of Israel played such a central role in Judaism, especially since so many great rabbis lived outside the Land. The source book may have helped them understand the significance of *aliya* on an intellectual level, but it did not necessarily develop within them an emotional bond to the Land.

This project, then, is an attempt to improve (or perhaps revamp) my existing course of study, by trying to discover other methods which successfully inspire students to make *aliya*. Over the course of the research and writing of the paper, I learned a lot about my students' feelings towards *Eretz Yisrael*. I learned that although they are impressed by the plethora of Rabbinic texts in support of *aliya*, they are influenced more by the informal experiences they encounter throughout the year. To quote David Beker, a fellow ATID member, "If a picture is worth a thousand words, an experience is worth a thousand pictures."

I only hope that the information and conclusions presented herein will be useful to other educators who, like me, would like to see an increase in religious *aliya* from the West.

I INTRODUCTION

A. Statement of the Problem

Jewish Agency, Immigrant Absorption Ministry, and Knesset Absorption Committee officials are celebrating a 38% increase in *aliya* in 1999 - up nearly 20,000 from 1998 - but are mourning the loss of *aliya* from the west, which is at its lowest level since the wave of immigration just after the Six Day War...

“Ideological *aliya* is not what it used to be,” said Mike Rosenberg, director-general of the Jewish Agency *aliya* department. According to Rosenberg’s statistics, *aliya* from the United States is at its lowest point since 1968. Only 1,323 Americans made the jump in 1999, a 15% decline from 1998, and some 7,000 less than its peak in 1971.²

A great potential source of *olim* enters the Land of Israel at the beginning of every scholastic year in the form of thousands of English-speaking, Modern Orthodox post- high-school students. Since the early 1980’s, when a year of Torah study in Israel became a popular trend among these students, at least 20,000 have spent a year (or more) in Israel. Although in the beginning there were only six or seven programs for men and two or three for women, today there are at least nineteen for men and twelve for women.³ One would therefore expect - or at least hope - to see an increase in *aliya* over the past few years as the graduates of these programs come of age and decide where they want to live. A questionnaire which was distributed to graduates of these institutions (which I will discuss at length, below), asked, “In estimation, what percentage of your classmates were seriously considering *aliya* by the end of the year in Israel?” Although there was a wide range of answers, the average response was

² Hoffman, Gil, “Anglo *Aliya* Evaporating,” The Jerusalem Post, Feb. 18, 2000.

³ Yeshiva University’s “Guide to the Israel Perplexed,” 1999-2000. These are the programs which participate in Yeshiva University’s joint Israel program. There are a few more, much smaller, programs. I arrived at the number 20,000 using simple math. On average there are fifty to sixty students per school, making this year’s total approximately 1,700. In the early 80’s, of course, this number was much smaller, but on average there were probably 1,000 students per year for the last twenty years.

45%! Granted, this statistic is far from scientific, but it does show that the year in Israel has a profound impact upon the students' desire to live in Israel. This assumption is substantiated in Dr. Shalom Berger's doctoral dissertation, "A Year of Study in an Israeli Yeshiva Program: Before and After":

Based on factor analysis, two separate scales were created that measure attitudes regarding the importance of living in Israel. One measures the intent of the student to move to Israel, and is made up of questions that directly ask whether the respondent sees him or herself moving to Israel, serving in the army, and raising a family in Israel. A second scale measures the theoretical importance that one sees in living in Israel, and includes such issues as whether *halakha* requires one to live in Israel... [The results] show that there is a clear change in plans and attitudes pre- and post- the year in Israel. Both with regard to moving to Israel and regarding the importance of *aliya*, the number of students scoring HIGH doubles in the course of the year....

The overwhelming sense that one gets when examining the results of this study is that during the year in Israel powerful changes occur in the day school graduate... The students report a greater commitment to Torah, *mitzvot*, and *eretz yisrael*...

Back home, as Orthodox Jews in America, they were not taught to perceive Israel in ritualistic-religious terms (Waxman 1994). Unlike their modern, religious, Israeli counterparts who grew up being taught by the followers of Rav Kook that they are active participants in a redemptive process they learn about in the Bible and the Prophets, American youngsters grow up praying on behalf of their favorite sports team. After a year of study in Israel, the American youngster expresses the belief that it is possible, even desirable, to commit oneself to live in the State of Israel...⁴

The reality, however, is very different. Of these 20,000 students, how many have actually made *aliya*? It is very difficult to gather data on this question, but I would venture to say that the numbers are disappointingly low. On a personal level, I know that from my graduating class of 100, well over 50% wanted to live in Israel by the end of the year. Today, eighteen years later, about ten of us live here. I am sure that similar results could be found in every institution.

⁴ Berger, Dr. Shalom Zvi, "A Year of Study in an Israeli Yeshiva Program: Before and After," pp. 69, 80-81, 86-87.

Admittedly, some of the institutions under discussion do not believe that living in Israel is an important value to impress upon their students. They do not include it in their formal or informal curriculum, so it is no wonder that their students rarely return here to live. However, the vast majority of one-year students study in institutions which emphasize, in some way or another, the importance of living in Israel. All the Hesder programs and a good portion of the “American-oriented” yeshivas espouse Zionist ideals. The question that therefore begs itself is: Why aren’t more of these students making *aliya*? Or, what can be done to increase the rate of *aliya* among the one-year students in Israel?

B. Thesis Statement

Based on observations and extensive personal experience in this area, I believe that a major part of the problem is that very few, if any, of the institutions have a clearly defined, well thought-out program of study on this topic. For someone not born here, living in *Eretz Yisrael* is no easy matter. First of all, accepting this *mitzvah* very often means leaving family and friends behind. It also means getting used to a different life style and foregoing some of the creature comforts with which one grew up. One of the most formidable obstacles is in the ideological arena. Students have a hard time accepting the fact that this is such an important *mitzvah* and that all Jews belong here. It is specifically for these reasons, and many more, that a systematic approach must be developed to help the student understand, both intellectually and emotionally, the overriding importance of *aliya*, especially in our times. We cannot assume that he or she will be “turned on” to Israel just by being here and experiencing different aspects of Israeli life. And even if we do assume this (admittedly, the experiential side is a powerful impetus for *aliya*, as will be discussed below), we

certainly cannot assume that this will be enough five years down the line when he or she is faced with seemingly insurmountable obstacles which threaten his or her dreams of *aliya*.

Thus, my goal is to try to develop a curriculum - a comprehensive course of study - which will effectively impress upon the one-year students the importance of living in Israel, one which will succeed in increasing religious *aliya* from the West.

II METHODOLOGY

In order to achieve this goal, it was necessary to find out which methods work and which don't. That is, I needed to determine which aspects of the already existing programs cultivated within the students a love for the Land and a desire to live here. Since there is virtually no existent literature on the topic, I had to create a method through which to gather the information. It quickly became evident that there are basically two sources of this information: the faculty of these institutions and the students themselves. I, therefore, composed two questionnaires.

The first one, which was geared for the school administrators, asked general questions about the schools curriculum and philosophy vis a vis *Eretz Yisrael* issues (see Appendix 1). The second questionnaire was written for those students who were "turned on" to *aliya* before, during, or after their year in Israel. My objective was to find out from these "success stories" what it was that made them commit themselves to living in Israel. This questionnaire can be broken down into three major parts: 1) questions which try to determine the success of the existing programs (e.g., Did your desire to make *aliya* increase over the course of your year in Israel?); 2) questions which try to find out what inspired the students to want to live here; 3) questions

which try to uncover the obstacles which currently stand in the students' way to achieving their goal of *aliya* (see Appendix 2).

To obtain information about the institutions, I planned on conducting personal or over-the-phone interviews (using my pre-prepared questions) with either the heads of the yeshivas or veteran staff members. After a while, however, it became apparent that the benefits of this method were limited. First of all, it was very difficult to get in touch and make appointments with these people. Secondly, the few interviews that I managed to conduct did not yield any substantial results. The answers I received were general and non-committal. I, therefore, decided to rely more heavily upon the information acquired from the graduates of the one-year programs here in Israel.

As mentioned above, the student questionnaire was intended for those students who developed a desire to live in Israel as a result of their year of study. To fulfill this criterion, I chose as my target group graduates of the Israeli institutions who were currently members of Tehilla Tzeira. Tehilla Tzeira is an organization which tries to help young college students retain and fulfill their dreams of *aliya*. It offers technical assistance, career guidance, and overall support to hundreds of Jewish students on college campuses throughout America. But most important for my purposes, it boasts an email list of over six hundred students. Unfortunately, however, only 33 of them filled out the questionnaire. To supplement this number, I asked four graduates of Yeshivat Sha'arei Mevaseret Zion (where I teach), who were serving as dorm counselors in the yeshiva this year, to answer the questions. Thus the main group of respondents consisted of 37 members.

In addition, I created two control groups. One consisted of nineteen young women who had just finished a year-long course (given by me) on religious Zionist philosophy, which emphasized the importance of living in *Eretz Yisrael*. It occurred

to me that besides being a good control group, their answers might provide very useful information for my curriculum, seeing that they received much of what is going to be included in that curriculum. (I also realize that there are problems involved with relying on their answers; I will discuss this later.) The second control group consisted of ten random students (i.e., not necessarily “Zionists”) from Yeshivat Sha’arei Mevaseret Zion. (I had hoped to receive more responses but the end-of-the-year rush made this very difficult.) I felt that it was important to see how “regular” (not necessarily *aliya*-oriented) students perceive their year in Israel vis a vis the State of Israel. Thus, overall, 66 people filled out the questionnaire.

III RESULTS (see Appendix 3 for a detailed chart of the results)

Before presenting and discussing the results of my research, it is important to note that the scientific validity of this study is limited. First of all, the number of respondents was relatively low. Secondly, There was no true control group. And finally, the questions were not always quantifiable. Nonetheless, I believe that valuable information can be gleaned from the general trends that emerge from the responses.

A. The Population

I first asked the respondents to provide some background information about themselves: e.g., which high school and Israeli institution they attended (question 1), which years they attended (question 2), and how they felt about living in Israel before spending a year here (questions 3 and 4).

[Question 1]: The sixty-six overall respondents represented a wide range of Diaspora communities. The group consisted of youngsters from all across the United

States, Canada, and England. In addition, although the number of respondents was somewhat disappointing, a large percentage of the Israeli institutions was represented. Of the thirty-one existing schools, graduates of eighteen of them filled out the questionnaire. These two factors are important, for they ensure that the results - and the conclusions that may be drawn from the results - are not limited to specific places of origin or to specific institutions.

[Question 2]: Most of the respondents attended yeshiva or seminary in Israel within the past three to four years. This fact is quite understandable and expected, for these students are, for the most part, still in college and still involved in extracurricular activities such as Tehilla Tzeira. Once they enter the work force they probably have less time, and less of a desire, to get involved in such endeavors. Furthermore, it could be that within the first few years - while still in college - the students find it easier to hold on to the Zionist feelings and ideologies they acquired in Israel.

On the one hand, I was glad that the more recent graduates responded, for they probably remember their Israel experience better than their older counterparts. On the other hand, however, I would have liked to have heard about the challenges that the older graduates are facing, and about how they view - in a more profound retrospect - their Israel experience.

[Question 3]: Of the thirty-seven Tehilla respondents, twenty-one had no or little desire to live in Israel before their year of study, while fifteen stated that they wanted to make *aliya* even before their year in Israel.

In the first control group (MMY students), ten had little or no desire, while nine did. (It should be pointed out that these young women took my class on Zionist Ideology of their own volition; it was not a required course. This would indicate that,

at least for the most part, they came into the year with a pre-existing appreciation for the Land of Israel. Indeed, in a questionnaire that I handed out in the very beginning of the year, the vast majority of girls expressed strong feelings for *Eretz Yisrael*. This, by the way, is one of the reasons why I stated above that these girls are not a truly indicative control group.)

Finally, in the second control group (YSMZ students), eight answered no, and two answered yes. Thus, the majority of respondents had no or little desire to live in *Eretz Yisrael* before their year in Israel.

[Question 4]: Those who stated (in response to question 3) that they entered their year with a pre-existing desire to live in Israel were asked to indicate which factors contributed to this desire. (It is interesting to note that a significant number of students who answered “no” to question number three answered question number four nonetheless. Perhaps my instructions were not clear enough.)

An explanation of the scale that was used will help us understand the results better. I asked the respondents to use the following scale of 1 to 4 whenever appropriate:

1 = not at all, 2 = slightly, 3 = significantly, 4 = tremendously.

Once again, I must reiterate that my main interest is not in the actual numerical results, rather in the general trends that seem to emerge.

In all three groups, the most influential factor was the home (Tehilla - 2.45, MMY - 2.9, YSMZ - 2.16); followed by camp (Tehilla - 2.18, MMY - 2.5, YSMZ - 2); while the high school had the least significant effect on the students' desire to make *aliya* (Tehilla - 1.86, MMY - 2.17, YSMZ - 1.6).

These results concur with those of Stanley Peerless in his study, “Zionism and Israel in American Modern Orthodox High School Programs”:

In June, 1990, I sent a survey to twelve [Modern Orthodox high schools]. Administrators were asked to rate 27 goals of instruction as “very important” (4), “moderately important” (3), “not very important” (2), or “not a goal” (1). They were also asked to rank their six most important goals and to answer questions regarding their current curriculum. Responses from seven schools revealed the following:

- a. The goal of “developing in students devotion to Zionist ideals and the State of Israel” received a ranking of 3.66. In contrast, “the goal of imparting knowledge of events and personalities relating to modern Zionism and the rebirth of the State of Israel” received a 3.33 ranking.
- b. In spite of the above rankings, not one of the above schools included instruction about Israel and Zionism as a formal part of their curriculum.
- c. The goal of “developing in students the desire to make *aliya*” received a ranking of 3.17. Although this is not a low ranking in absolute numbers, it ranked 25th on a relative scale of 27 goals.
- d. The goal of “encouraging students to learn in Israel after graduation” received a 4.0 ranking and was selected by three schools as one of their six most important goals.

The survey indicates that these schools, which define themselves as Modern Orthodox and Zionist, lack a formal plan of action for the teaching of Israel and Zionism.⁵

The importance of these and all the other results will be discussed in the following section (entitled “Conclusions”).

B. The Effects of the Year in Israel

[Question 5]: When asked whether or not their desire to make *aliya* increased over the course of their year in Israel, only two of the sixty-six overall respondents reported that it did not. One other student expressed such a sentiment but immediately explained, “My feelings changed once I got back to the states.” In other words, her desire increased as a result of, not “over the course of,” her year in Israel. These results clearly concur with Dr. Berger’s results quoted above.

[Question 6]: Most of the respondents felt that their yeshiva or seminary emphasized the importance of *aliya* (Tehilla - 3.1, MMY - 3.9, YSMZ - 3.2). It is

⁵ Peerless, Stanley, “Zionism and Israel in American Modern Orthodox High School Programs,” Unpublished Jerusalem Fellows project, May 1991, pp. 1-2.

interesting to note that sometimes different students of the same institution had different (albeit not diametrically opposed) perspectives on their school's attitude towards this issue (see Appendix 3). One young woman wrote, "They emphasized it, but always made themselves look better because they had already made *aliya*. I don't think you're necessarily a better person just because you've made *aliya*." Even though no one else from the same institution expressed such a complaint, this is surely something that we educators must be very careful about.

[Question 7]: This, to me, was probably the most important question of all, for its purpose was to pinpoint the factors that had the greatest influence on the students' attitudes towards *aliya*.

Involvement in Israeli Politics: In all of the groups, "getting involved in Israeli politics" scored the lowest (Tehilla - 2, MMY - 2.26, YSMZ - 1.9). In my humble opinion, this does not necessarily mean that it (or anything else that is unpopular) has no place in a comprehensive curriculum. Different tactics work for different people. For example, one young man went off on a tirade about Israeli politics, writing no less than sixteen lines on the subject. For him getting involved in Israeli politics is important.

The School's Curriculum: Among the main group of respondents (Tehilla), "the school's curriculum on *Eretz Yisrael* issues" scored second lowest (2.6). After giving this matter some thought, I came up with two possible explanations: Either the schools are not providing much of a curriculum in this area, or students are not really affected by such curriculums. When I looked at the results of the first control group (MMY), I realized that the first is probably the correct explanation. For, MMY does provide a course which is dedicated to *Eretz Yisrael* issues (i.e., my course), and the girls who took the course were highly affected by it. Of all of the factors listed, "the

school's curriculum" scored the highest (along with "role models" - 3.6)! This explanation is supported by the fact that the second control group (YSMZ) - which did not benefit from a course on *Eretz Yisrael* this year - also rated this factor low (2.45).

Independent study of Torah (or other) sources on *Eretz Yisrael*: This factor scored relatively low in all of the groups (Tehilla - 2.67, MMY - 2.76, YSMZ - 2.3). I believe that there are two major reasons for this. First and foremost, reading a book or learning some sources will seldom inspire someone to make a major change in his or her life. More often than not, it takes an experience to do so (as I will discuss below). Secondly, there is a serious lack of English books on the subject (a situation which I am trying to remedy).

"Role models" scored high in all three groups (Tehilla - 3.25, MMY - 3.6, YSMZ - 3.35), indicating that extracurricular factors play an important role in molding the attitudes of our students.

With regard to four areas - tiyulim, day-to-day experiences, unique experiences, and shabbatonim - I asked the respondents to not only rate the factors but also provide concrete examples of places and experiences which had a great impact on them. A curious thing happened, however. Although almost everyone gave examples of inspiring places and experiences, close to half failed to give a rating explaining how deeply these factors effected them. This occurred in all of these areas except for "tiyulim." I thought of two possible explanations for this phenomenon: Either there was a technical problem in transmission (I sent the questionnaires to the Tehilla members via email, which often comes out differently than the way it was sent), and many respondents did not realize that I wanted a rating in addition to the

examples. Or, they felt that the very fact that they provided examples indicated that this particular factor had a profound impact on them.

In any event, the ratings that were provided and the examples that were given clearly indicate that these factors significantly influenced the students' desire to live in Israel. The following are the results:

Tiyulim: Tehilla and MMY - 3.1, YSMZ - 2.1 (I am not sure why this score is so low). The most frequently cited locations were: The old city of Jerusalem, Tzfat, the Golan, and Chevron. Very few, if any, mentioned the fun-filled, exciting brand of tiyulim, like repelling, snorkeling, or horse back riding. Clearly, the trips that left a lasting impression were the more meaningful ones.

Day-to-day experiences (the "little things"): Tehilla - 3.6, MMY - 3.5, YSMZ - 3.1. The examples which kept on repeating themselves were: The atmosphere that pervaded the country on the Sabbath and Jewish Holidays, a general feeling of being in a Jewish state (i.e., *kippot*, *tzitzit*, *mezuzot*, *kashrut*), bus manners (standing for the elderly and pregnant, the driver saying "good Shabbos"), seeing Hebrew everywhere, and hospitality.

Unique experiences: Tehilla - 3, MMY - 3.4, YSMZ - 2.4. The Holidays in general were cited as examples, but the respondents were moved the most by Israel's national holidays, i.e., Yom HaZikaron, Yom HaAtzma'ut, and Yom Yerushalayim. (See other examples in Appendix 3.)

Shabbatonim: Tehilla and MMY - 3.4, YSMZ - 2.7. The most inspiring places were: Kochav HaShachar (a Jewish settlement on the so called "West Bank"), the Old City of Jerusalem, Tzefat, the religious neighborhoods, Susya, and more.

[Question 8]: When asked which factors originally motivated them to think seriously about *aliya*, all three groups placed "the Torah aspects of *Eretz Yisrael*" on

the top of the list (Tehilla - 3.45, MMY - 3.6, YSMZ - 2.9). The main group (Tehilla) rated “a feeling of estrangement from *Chutz LaAretz*” second (3), “religious Zionist sentiments” third (2.6), and “a feeling that we are approaching the ultimate redemption” last (2.4). The MMY group (who, don’t forget, had a class in religious Zionism) put “religious Zionist sentiments” and “closeness to the redemption” in a close second and third (3.15, 3.1), and “estrangement from *Chutz LaAretz*” last (2.6). The answers given by the YSMZ group were too close to draw any conclusions (see Appendix 3).

C. Post-Israel Issues

[Question 9]: When asked whether or not their feelings towards *Eretz Yisrael* have changed since leaving the country, the vast majority of graduates answered that their feelings either remained the same (11) or increased (17). Only eight students said that their desire to make *aliya* had decreased. One respondent commented, “I’m suffering like a fish on land as I spend my time in *Chutz LaAretz*,” and another said, “I gotta get outta here!!!!” (Obviously, this question only applied to the main group.)

[Questions 10 and 11]: These questions asked the students to make conjectures about their fellow graduates’ sentiments regarding *aliya*. I realized from the moment I formulated the questions that they would not yield any scientifically valid results. My purpose was twofold. Firstly, I wanted to get some idea - albeit a very general one - of how many students are motivated to make *aliya* as a result of their Israel experience. And, I specifically wanted to get this information from the students themselves because they know their peers’ feelings better than anyone else. But more importantly, I wanted to substantiate my gut feeling that many students who are genuinely affected by the Israel experience lose much of what was gained upon

returning to the Diaspora. If this is true, it behooves us as educators to seek ways to combat this problem.

The results were that - from the students' perspective at least - a significant number of their peers wanted to make *aliya* by the end of the year in Israel (see the numerical results in Appendix 3). At the same time, however, an even more significant number were not sufficiently convinced of the importance of *aliya*. In my opinion, this indicates that a lot more has to be done (or, perhaps, that nothing can help!). In terms of the "fall off" effect, the results were as expected. Almost everyone reported a perceived decline in the amount of students who are still seriously considering *aliya* a year or two after the year in Israel. Dr. Shalom Berger came to the same conclusion in his study of the Israeli yeshiva programs:

Regarding plans for *aliya* and the perceived importance of *aliya*, there appears to be an increase from the post-[Israel] test to the follow up study one year later. Upon removing the *shana bet* students, there is a small decrease in the responses to the follow up study. This trend is clearer in responses to questions regarding the importance of *aliya*, where there is a clear drop in those respondents scoring HIGH, and a parallel increase in respondents scoring LOW.⁶

[Question 12]: It came as a pleasant surprise for me to discover that most parents are somewhat sympathetic to their children's desire to make *aliya* (Tehilla - 2.96, MMY - 3.2, YSMZ - 2.6).

[Question 13]: This question asked the students to rate the issues which challenge their desire to live in Israel. Interestingly, all of the groups arranged them in a very similar order. The two most formidable challenges were "family closeness" and "financial security" (Tehilla - 2.91, 2.9; MMY - 3.4, 2.9; YSMZ - 3.3, 2.95). Both the Tehilla and MMY groups chose "cultural differences" and "language barrier" as numbers three and four (2.1, 1.9; 2.6, 2). Quite understandably, the young men of

⁶ Berger, p. 133.

YSMZ felt that “army service” was a greater challenge than these two (2.4, 2.2, 1.9). The other issues did not seem to bother anyone that much, so I will not enumerate them (anyone who is interested can see Appendix 3).

Allow me to make a few important observations: 1) Besides “family closeness” and “financial security,” none of the challenges received a high rating (I consider anything close to a 3 [i.e., “significantly”] a high rating). 2) On the whole, the Tehilla group was less worried about these challenges than were the two control groups. The highest rating they gave was 2.91, while the highest rating given by MMY and YSMZ was 3.4 and 3.3 respectively. One possible explanation for this may have something to do with the different stages of life in which the students find themselves. The Tehilla respondents are already in college. They have “carried around” their desire to live in Israel for some time now, and they have probably grappled with their apprehensions at great length. They have probably discussed the issues with their families (the number one challenge), and they have definitely contemplated the financial concerns (the number two challenge); after all, one of Tehilla’s main objectives is to help its members with career counseling and the like. Therefore, these issues don’t bother them that much anymore. The younger students, on the other hand, are just embarking on their journey towards *Eretz Yisrael*, and they are genuinely scared about what lies ahead.

The answers to this question are very important because if we know what issues challenge the students’ desire to make *aliya*, we can prepare them beforehand to be able to overcome these obstacles.

[Question 14]: Finally, I asked the participants directly whether or not they feel there is a need for a systematic, comprehensive curriculum on *Yishuv Eretz Yisrael* in the one-year programs in Israel. Among the main group, two felt that the

schools were doing enough as is (i.e., “no”), thirteen said “it can’t hurt” (i.e., neutral), and nineteen said “absolutely.” From the MMY group, two were neutral and seventeen said “absolutely.” YSMZ’s responses were: two no’s, six neutral’s, and two absolutely’s.

The MMY group was probably biased on this question because they benefited from such a curriculum (although it’s refreshing to know that they felt it was important). The YSMZ respondents do not really have enough experience to answer this question (besides the fact that there were only ten of them). Therefore, what most interests me are the results from the Tehilla group. The vast majority were either neutral (13) or positive (19) about a course of study on *Eretz Yisrael* issues. It should be pointed out, however, that a number of people qualified their positive responses by saying that this course must be optional. One yeshiva graduate wrote, “[It] must be OPTIONAL because many people do not want to be preached at. Yeshivas that make these *shiurim* mandatory get reputations as non-intellectual, ‘brain washing’ schools, and this drives away serious modern students who are college-bound... The opportunity presented at [yeshiva X] in my year was that it didn’t preach...Yes, [X] is pro-*aliya* but not ad-nauseum. [Rabbis so and so] inspired us with daily and Torah reasons and let us think for ourselves...” This is a point which certainly has to be taken into consideration. The right balance has to be found in order to make the course effective.

IV CONCLUSIONS

The preceding results can and must be implemented into a working curriculum whose goal is to increase the rate of *aliya* among the one-year students in Israel.

First, however, we must organize the data to make it more understandable and useful. To this end, I have divided the information into four major categories or conclusions.

1) The year in Israel is very influential in molding the students' attitudes towards *aliya*. When asked (in question 5) whether or not their desire to live in *Eretz Yisrael* increased as a result of the year in Israel, sixty-four out of sixty-six answered an emphatic "yes." Dr. Berger's results, quoted above, lend scientific credence to these findings.

Although this conclusion seems quite obvious and predictable, I emphasize it because of its importance. We must keep this in mind at the beginning of every year and realize that "If not now, when?" [*Avot* 1:14]. For twelve years of day-school education very little, if any, emphasis was put on this all-important *mitzvah*. When the students return to the Diaspora for college, this phenomenon will probably continue. This is the crucial year during which we must make up for lost time and teach our students how important it really is to live in G-d's Chosen Land, especially in our generation. If we approach the year and our students with this attitude, we will surely succeed.

2) The existing programs are insufficient. Although, in response to question number six, most students said that their yeshiva or seminary emphasized the importance of *aliya*, I feel that much more can and must be done. After all, the evidence still shows that a very small percentage of the graduates actually makes it back here (see the results of questions 10 and 11). Furthermore, of the sixty-three overall respondents to question number fourteen ("Do you feel there is a need for a

comprehensive curriculum on *Yishuv Eretz Yisrael?*”), only four answered, “No, the schools are doing enough as is.”

One might challenge this assumption with the results of question number nine, which indicate that most students retain, or even strengthen, their commitment to *aliya* upon returning to the Diaspora. Arguably, this shows that the schools are doing something right! First of all, there is no question that many of the schools are doing a lot right. The question I am raising is, are they doing enough? Secondly, let us not forget that these respondents (the Tehilla group) are self-proclaimed “Zionists.” For every one of them there are probably many others who either never wanted to make *aliya* or who lost their desire in *Chutz LaAretz*. Another question we can ask is, how many of these “Zionists” will actually make it in the end? They will be faced with many, formidable obstacles. Do they have enough emotional and ideological resolve to overcome these obstacles? Did their yeshivas prepare them well enough for the challenge? The statistics seem to say that the answer to these questions is, “no.”

3) Textual learning is important. As I pointed out above, the young women who took my course on Religious Zionism rated “the school’s curriculum on *Eretz Yisrael* issues” the number one factor influencing them to make *aliya*. The other respondents gave this factor a low rating because - in my opinion - they had no such course. At the closing banquet, one of my students said the following about my class:⁷

⁷ It has become a custom in women’s seminaries to pay tribute to the faculty members at the closing banquet. Each class chooses a representative to speak about and thank the teacher. After the young woman finishes speaking, she presents the teacher a copy of the speech as a keepsake. I quote from this speech not (G-d forbid) to “toot my own horn,” rather, to prove how effective textual learning can be.

If any teacher here thinks he was fought with in class, believe me - nothing compares to the arguments we had with R. Lichtman. We were partly immature, ignorant, and taken aback by his extremity, and he was simply unyielding. The time came, however, when we had to surrender. There were just too many sources and proofs that R. Lichtman raised, and we were running out of excuses.

Over time, just being in *Eretz Yisrael* - experiencing her people, her beauty, her holiness - is uplifting and attractive. But, such feelings can be fleeting if not substantiated by knowledge and understanding. R. Lichtman taught us the many unique qualities of *Eretz Yisrael* and the multi-faceted obligation of a Jew to live here. Covering a large spectrum of topics..., we learned that, basically, we have no choice but to live here.

Another proof that textual learning is important for this topic can be derived from the results of question number eight. All three groups agreed that “the Torah aspects of *Eretz Yisrael*” was the factor that motivated them the most to start thinking seriously about *aliya*. This can be interpreted to mean that the students were impressed by the fact that so many more *mitzvot* can be kept here, or by the fact that they can visit the places they read about in the Bible, or by the proliferation of yeshivas and religious communities here, or by some other experiential element. Nonetheless, how else will they know about these things if they are not sensitized to them? They have to learn about the agricultural *mitzvot* of the Land, and they have to be taught that all of the *mitzvot* are more “at home” here. They have to learn about the Patriarchs’ travels through *Eretz Yisrael*, and they have to be made aware of the fact that “There is no Torah like the Torah of *Eretz Yisrael*” [*BeReishit Rabbah* 16:4]. Besides which, one could interpret their response to mean that they were motivated by the sources they learnt about the importance of living in *Eretz Yisrael*.

In response to question number thirteen, the students ranked the issues which most threaten their dreams of *aliya*. I believe that this is probably the most compelling argument for a text-based course on religious Zionism. At some point on the road to *aliya*, these students will be faced with formidable obstacles and

challenges. After all, our Sages teach that “*Eretz Yisrael* is acquired through suffering” [*Berachot* 5a]. The most effective way to combat these challenges is through strong resolve. The potential *oleh* must have a deep-rooted understanding of why he or she is making this move, and how important it really is, in order to overcome the obstacles. In a word, he or she must be highly ideological. An article recently published in the Jerusalem Post confirms this theory:

While the possibility of maintaining a comparable standard of living in Israel’s booming hi-tech sector made the decision easier, [David] Teten says he would still be in New York if he did not feel a strong connection to the country... Teten says, “Even if tomorrow Israel were as wealthy as Hong Kong, most Jews would not make *aliya*, because they lack a connection to Israel.” Teten’s theory is backed by [Jewish] Agency statistics, which indicate that the peak years of *aliya* from the West were the early 1970s when Jewish pride swelled world-wide after the Six Day War..., indicating that *aliya* is based more on ideology than on a high standard of living.⁸

This article implies that experiential learning is the way to foster idealism. After all, the Six Day War was a very powerful experience which engendered Jewish pride. I certainly agree with this, as I will discuss later on. I claim, however, that textual learning is also very important in fostering idealism, especially among religious, Torah-oriented Jews. A religious Jew must be able to prove to himself and others - from both a halakhic and hashkafic point of view - that it is very noble (to say the least) to live in Israel. This way, he will remain strong until he is able to actualize his goal of *aliya*.

I believe that we can derive one more lesson from this article. The Six Day War was a great impetus for *aliya*, but what are we to do thirty-three years later? We cannot create inspirational events! True, but we can teach about the ones that already occurred, so that our students will realize that we are living through special times. I

⁸ Hoffman, Gil, “The dot.com Pioneers,” The Jerusalem Post, (date unknown), p. B1.

am, therefore, a strong advocate of studying the history of the State of Israel, both from secular texts (like “O Jerusalem”) and religious ones (like *HaTekufah HaGedolah*, by R. Menachem Mendel Kasher). In addition, there are some excellent audio-visual materials which can be used to teach the history of Israel. One of the best is a film called “the Long Way Home,” an Academy-Award-winning documentary which describes the three years between the end of World War II and the establishment of the State. I have personally shown this four times, and it has had a very profound effect upon the students every time. (This might fit more into the “experiential learning” category, but I mention it here because of the context.)

Finally (and essentially a side point), the results of question number thirteen verify the importance of one more component of a text-based curriculum on *Yishuv Eretz Yisrael*. Out of a total of nine issues, the respondents ranked “language barrier” as the fourth most significant challenge to their *aliya* aspirations. Although in numerical terms it did not seem to worry anyone all that much (overall, it scored less than a 2 [=slightly]), in relative terms it was a salient issue. Granted, non-fluency in Hebrew will probably not prevent anyone from making *aliya*, nonetheless, fluency in Hebrew will surely make the move easier. For this and many other obvious reasons, I feel that an intensive *ulpan* should be offered (and perhaps even be made mandatory) at all of the one-year programs here in Israel.

4) Experiential learning has a very significant impact on students.

Although intuitively I always knew this to be true, the results of my survey taught me to what extent informal education affects our students. Originally I would have said that the most important component of a curriculum on *Yishuv Eretz Yisrael* is the textual one. Now, however, I realize that the experiential component is even more

crucial. This does not necessarily mean that more time must be put into extracurricular activities; it means that more thought and effort must be put into them. It means that we must allow, and even encourage, our students to experience the Land and its people, not only its Torah. Of course, everything must be done in strict accordance with *halakha*, at the proper time and within the appropriate framework. But when the time and conditions are right, we must not hesitate to encourage our students to go out and learn in a different venue.

I remember a few years ago, when Nachshon Waxman ז"ל was taken hostage, a mass prayer vigil was organized at the *Kotel*. As is usually the case in such situations, the administration of my yeshiva had to make a decision whether to cancel afternoon *seder* and allow the boys to go, or continue learning as usual. Thank G-d, they decided to encourage the boys to go. Anyone who was there can vouch for the fact that it was an unforgettable experience. The extraordinary Jewish unity that was displayed, the sincerity of everyone's prayers, and the overwhelming concern for the life of a single Jew that crossed all political lines were lessons that could not have been taught in a thousand classes. Some yeshivas decided to keep their boys in. I wonder if they remember the page of *Gemara* they learned that day. (I am not, G-d forbid, belittling the overriding importance of Torah study. However, for our students who, for the most part, spend only one year in Israel, I believe that attending such events is the greatest Torah lesson they can receive.)

I arrived at the aforementioned conclusion based on the results of two questions. Firstly, in question number four I asked those respondents who reported having a pre-existing desire to live in Israel to indicate which factors contributed to that desire. In all three groups, the two most influential factors were extracurricular

or informal in nature - the home and camp; while the curricular factor - the school - had the least significant effect on the students' desire to make *aliya*.

Secondly, in response to question number seven, the students ranked the informal, experiential factors as the ones having the greatest influence on their attitudes towards *aliya*. Role models, *tiyulim*, day-to-day experiences, unique events, and *shabbatonim* scored higher, overall, than any formal, curricular factor.

All of this demonstrates that textual learning is not enough. The one-year students must be given the chance to develop strong emotional bonds to the Land, and this can only be done through experiential learning. They should be exposed to special personalities who can serve as role models in the area of self-sacrifice for G-d's Chosen Land. They should spend time in special and inspiring areas of the country and see first hand how the Torah comes to life here in the Land of the Torah. They should be encouraged to take part in the many special events, national holidays, memorial ceremonies, and unique experiences that only the Jewish Homeland has to offer. In the long run these are the things that are going to remain implanted in their hearts and souls.

Finally, to help assuage some of the fears that were expressed in response to question number thirteen, an earnest effort should be made to make the students feel that they can make it here in *Eretz Yisrael*. They should be set up with families who themselves have made *aliya* from the West, to hear first-hand how to deal with the difficulties that might arise. They should be given the opportunity to meet people who work in the same field which they plan to enter, and to attend a career seminar, discussing the pros and cons of the various professions here in Israel. (Of course, these types of programs cannot be made mandatory; they are only for the most serious

students. Also, these programs should be run during vacation and “free” time so as not to interfere with learning time.)

V IMPLEMENTATION

After demonstrating, on a theoretical level, the importance and effectiveness of a combined textual and experiential curriculum on *Yishuv Eretz Yisrael*, I will now try to outline such a curriculum in more concrete terms. Before I do so, however, a word of clarification is necessary.

As I mentioned before, some of the respondents to question number fourteen stated that a formal course on *Yishuv Eretz Yisrael* must be optional. My personal experience verifies this. A few years ago, I was asked to replace a teacher in the middle of the year in one of the women’s seminaries. He had taught a very innocuous, non-threatening course on Zionism, which discussed things like the borders of the Land, the history of Zionism, etc. Then *I* entered and started showing the students a plethora of rabbinic sources which indicate that the Jewish people belong in *Eretz Yisrael*, that one’s Torah and *mitzvot* are on a higher level here, that one is halakhically obligated to live here, and that living in the Diaspora is exceptionable. Despite the initial - and legitimate - opposition, the class was basically a success. So much so that the heads of the school decided to make it a required course the next year. When the next year began, however, so did the troubles. From the very outset, I encountered fierce opposition on the part of the students, and by the end of the first month we had to change the course drastically.

I am certain that the decisive difference between these two situations was the timing. After spending five months in Israel, the first group was ready to hear what I had to say. The second group, on the other hand, was “fresh off the boat,” and they

were not interested in hearing why it is better to live in some “foreign” country. You may ask, if so why was my most recent attempt at such a class so successful, even though it began in September? There are two answers: 1) It was voluntary, as I mentioned above (see “Results,” Question 3). 2) The learning skills of the more recent group were far superior to that of the earlier group. Even if they did not agree with the content, they were able to read the sources and probably saw it as a challenge to try to understand them.

Thus, some schools may want to make the textual part of this curriculum optional the first semester, and then offer an abridged, but mandatory, version the second semester for the rest of the students. Alternatively, the entire course can be made mandatory, but then the teacher must be very careful to ease the students into the topic in a non-threatening manner. I will be using this second model in the following presentation.

A. Textual Learning

[Note: In the first month (usually Elul), very little, if any, textual learning should be done. The students should be given time to get used to their new surroundings and experience the beauty of *Eretz Yisrael*. In other words, most of the learning should be experiential in nature (see below).]

The main “text” for this course is a source book I recently prepared, containing close to 400 rabbinic sources on a variety of topics related to *Eretz Yisrael* (see details below). In addition, major works on religious Zionism - like *Eim HaBanim Semeichah*, *Ayelet HaShachar*, and *HaTekufah HaGedolah* - are used extensively. The topics are divided into three major sections and numerous sub-sections, as follows:

1) The Unique Qualities of *Eretz Yisrael*: This unit focuses on the special virtues of *Eretz Yisrael*. The teacher should emphasize throughout that these sources are unanimous and undisputed. The following is a partial list of the sub-topics to be discussed. (See Appendix 4 for a sample source sheet.)

The Holiness of the Land.

Eretz Yisrael - G-d's Dwelling Place.

The Gates of Heaven - Prayer and *Eretz Yisrael*.

The Material Benefits of the Land.

The Land's Positive Influence on its Inhabitants.

The Special Merit of *Eretz Yisrael*.

The Relationship Between the Land and People of Israel.

The Torah of the Land.

Mitzvah Observance in the Land.

The Love of the Land (shown by G-d, our Sages, and the nations).

The Negatives of Living Outside the Land.

Death and Burial Inside the Land vs. Outside the Land.

2) The *Mitzvah* of *Yishuv Eretz Yisrael* : This section reviews the halakhic literature on the question of whether or not a Jew is obligated to live in the Land of Israel nowadays. It covers the dispute between the Ramban and the Megillat Esther, the Rambam's opinion, Rav Moshe's responsa, etc. I recommend that this section be taught now rather than earlier for the following reason. The conclusion of this discussion is that the vast majority of *poskim* determine that there is a *mitzvah* to live in Israel even today. However, there is a small minority which disagrees. If this were taught first, the students might rationalize and conveniently "choose" to follow the latter opinion. But after they have seen such clear, undisputed sources extolling the virtues of *Eretz Yisrael*, they will hopefully realize that it is irrelevant whether or not a Jew is halakhically obligated to live here, for it is undoubtedly preferable to live here from an ideological and spiritual standpoint.

3) The Beginning of Redemption: This final section deals with the issue of Israel's redemption. It tries to answer the question, Is the modern-day return to Zion a fulfillment of our prophets' promises and the beginning of the ultimate redemption, or not? It is important to point out to the students that this issue (as opposed to the first two) is a point of serious dispute among our Torah leaders.

Here in particular, the major works on religious Zionism (mentioned above) should be used as supplements to the source sheets. The following is a partial list of the sub-topics to be covered:

The Ways of Redemption - A Gradual, Natural Process.

The Signs of Redemption:

The Flourishing of the Land.

The Ingathering of the Exiles.

The Pangs of *Mashiach* - The Holocaust and the State of Israel.

Sinners and Redemption.

Is Redemption Dependent on Repentance?

Mashiach ben Yosef and *Mashiach ben David*.

A fourth, optional section may be added to complement the third; that is, a brief but thorough history of the State of Israel, using such books as "O Jerusalem". In addition an intensive *ulpan* should be given throughout the year, to help the students improve their Hebrew skills (and consequently, their Torah learning skills).

None of these courses should be accompanied by difficult tests or assignments. It would be a grave mistake to make the students feel like they are in high school again. Instead, the teacher must try to challenge and interest the students using the material itself.

B. Experiential Learning

The following are just general ideas and guidelines. I am not a tour guide nor a professional program director. Each school must hire competent people in these areas to ensure that the informal learning is organized and educational, not just fun.

Here too, the curriculum can be divided into three major sections and numerous sub-sections:

1) **Tiyulim:** Today's one-year programs are faced with a serious problem in the area of *tiyulim*. Many, if not most, of the students have been to Israel before on some type of summer tour. They have seen all of the famous places and have traveled the width and breadth of the Land. Therefore, when they come for their year, they have the attitude of, "Been there, seen that, done that." Our Job is, first of all, to try and bring them to unique places; but more importantly, to make the ones they've already seen more meaningful. Our *tiyulim* must be part of a larger study program about the history of Israel. The participants should study a chapter in *Tanach* or a relevant passage from the Talmud before putting on their hiking shoes (or at the site itself). This is not to say that the *tiyul* should be boring and dry. On the contrary, it should be exciting and fun, but at the same time, meaningful and educational.

I would say that the year should be divided into four sections, in which four different historical periods are studied and experienced: Biblical, First Temple, Second Temple, and modern-day. The schedule should be arranged such that the *tiyulim* coincide with the Torah portion being read that week or with the appropriate holidays. Thus, the Biblical period should be experienced towards the beginning of the year when we read about our forefathers' travels through *Eretz Yisrael*. We should visit Shechem or Beit El or Kikar HaYarden during the week of *parashat Lech Lecha*; Sedom or Be'er Sheva or the Old City during the week of *parashat Vayera*;

Chevron during the week of *parashat Chayei Sarah*; etc. A *tiyul* following the footsteps of the Maccabees should be arranged around Chanukah time... This gives the students the incredible feeling that the Torah is alive in *Eretz Yisrael*. No longer do they feel that it is an outdated history book, for they are living the Torah and walking where their ancestors walked.

However, as I stated above, I am not a qualified tour guide. I, therefore, propose a challenge to all of the educators / tour-guides out there, to create an extremely organized, fun, and educational *tiyul* program for the one-year students in Israel, based on the preceding guidelines.

2) *Shabbatonim*: I believe that our students should spend *Shabbat* in three types of places, each one serving a different educational purpose. (Here too, the trips should coincide with the weekly Torah portion, if possible.)

1. Places which strengthen the students' connection to the past: For example, the Old City of Jerusalem, Chevron, and Tzfat.
2. Places which foster idealism for Torah and *Eretz Yisrael*: For example, Kochav HaShachar, the Golan, Susya, Beit El, Kiryat Arba, Gush Etzion, Ma'alot, Be'er Sheva, B'nei Brak, Mattisdorf, and many more.
3. Places which are realistic options for them to live: For example, Har Nof, Beit Shemesh, Efrat, Alon Shvut, Nof Ayalon, etc.

In my opinion, there should be at least one *shabbaton* every month - excluding Tishrei, Nissan, and Sivan (for obvious reasons) - making seven over the course of the year. Of course, this depends on budgetary concerns, but these weekends are a very worthwhile investment into the students' future. Besides which, some of these *shabbatonim* are very low-budget ventures.

3) Special events: Participating in unique events can have a lasting effect on the students. It gives them the opportunity to see the country in some way other than through a bus window. This category can be divided into two sub-divisions:

1. Fixed events: The students should be encouraged, and maybe even “forced,” to participate in events such as, *Birkhat Kohanim* at the Kotel, tree planting on Tu BiShvat, a Yom HaShoah ceremony, the Yom HaZikaron ceremony at Har Herzl, Yom HaAtzma’ut festivities (in a “kosher” atmosphere), dancing to the Kotel with Mercaz HaRav on Yom Yerushalayim, davening *vatikin* at the Kotel on *Shavuot* (if possible), etc.

2. Spontaneous events: Every so often something comes up, a once-in-a-lifetime occurrence which can have a profound impact on our students. For example, a special swearing-in ceremony at the Kotel, a major demonstration, the immigration of thousands of oppressed Jews, a prayer vigil at the Kotel for rain, the funeral of a *gadol*, the trial of a Nazi war criminal, etc. The opportunity to be a part of these events should not be passed up, for they might turn out to be the most memorable part of the students’ year. Obviously, I do not advocate canceling regular Torah- study for every such event, but I am saying that they should all be considered very seriously.

One last word about experiential learning. The month of Nissan has become a serious problem in the one-year programs. The vast majority of students go “home” for Pesach, and many of them lose much of what they have gained throughout the year. I believe that we must discourage this from the beginning of the year. However, all of the fancy *shmoozes* will do nothing if there aren’t any alternatives. First of all, each yeshiva should set up their own Nissan program of *tiyulim* and

learning. At the very least, they should not leave their students without food and shelter. Some of the existing Nissan programs should be modified or encouraged, each yeshiva according to its world view. In terms of encouraging *aliya*, the Heritage program is probably the most moving, powerful, and effective program there is. It should be strongly recommended for anyone who can afford it.

AFTERWORD

I believe that this study clearly indicates that there are ways to instill within our students a love for *Eretz Yisrael* and a desire to live there. Whether it be through textual learning, touring the Land, or experiencing its unique qualities, the methods are out there. All we have to do is incorporate them into the existing programs, so that more of our graduates eventually choose G-d's Chosen Land as their permanent dwelling place.

I am not calling for any drastic changes in (most of) the existing programs. I am not calling for a decrease in Torah study. I am simply saying that in addition to all of the other important Torah topics that are taught on a regular basis in yeshiva, we should also teach about *Eretz Yisrael*, “the peg upon which the entire Torah hangs,” to quote R. Ya'akov Emden.⁹ I am not necessarily calling for more *tiyulim*, just more meaningful ones. I am not saying that any time there is something exciting happening in the country we should stop learning and join in. I am simply saying that we should be more sensitive to those factors which have a lasting effect on our students.

Most importantly, I am not demanding that every institution become Zionist. I am, however, urging every yeshiva to treat the *mitzvah* of *Yishuv HaAretz* as they

⁹ *Siddur Beit Ya'akov, Sullam Beit El*, p. 14.

would any other *mitzvah* which is equal to all the rest.¹⁰ Is there a yeshiva or seminary which does not teach and encourage the fulfillment of the laws of *Shabbat*? Is there a yeshiva which would tolerate a young man's refusal to wear *tzitzit*? Is there an institution which does not emphasize the overriding importance of Torah study? Of course not! How then can there be so many institutions which neglect to teach about the importance of living in Israel?

In reality, I believe that the vast majority of institutions do consider *aliya* to be one of their major goals. The problem is that they do not have an organized, clearly defined plan of action to help them accomplish this goal. It is precisely this problem that I have tried to remedy in this paper.

Like all projects of this nature, there were a few issues which I did not get to and a few methods of gathering data which I discovered too late. First of all, in one of our first meetings, my mentor suggested that I do some theoretical research into the issue of identity and character development. The goal was to try and determine, from a psychological standpoint, what makes an adolescent tick, i.e., what makes him act as he does and what motivates him to adopt new modes of behavior. This information would then have been used to help develop appropriate teaching methods to inspire the students to want to live in Israel. For example: Adolescents don't like being told what to do; they are at a rebellious stage of life. Therefore, an indirect approach of teaching (like presenting dilemmas) should be preferred over the more conventional methods. Also, we should try to emphasize the revolutionary aspects of living in Israel, e.g., being a pioneer, serving in a Jewish army, being a part of the redemptive process, fulfilling new and exciting *mitzvot* which cannot be kept in *Chutz LaAretz*,

¹⁰ See *Sifrei, Re'eh* 28 (on *Devarim* 12:29); *Tosefta, Avodah Zarah* 5:2.

etc. To help find this information, my mentor provided me with a bibliography of sources on the topic of Jewish identity, prepared by Rabbi John A. Krug for Bar Ilan University's "Principals Seminar." In the long run, however, I felt that this side of the issue was beyond the scope of my paper and outside of my time limitations. Nevertheless, it is certainly a worthy issue to explore in future research.

As I already mentioned above, I was unsuccessful in my attempt to interview the heads of the one-year programs. Theoretically, these people are a very important source of information on the topic. In future research, I would pursue this venue to a greater degree and try to obtain, from the institutions themselves, concrete facts about their alumni, curriculum, *tiyulim*, extra-curricular activities, etc.

Finally, after the rough draft of this paper was finished, R. Jeffrey Saks, the director of ATID, offered a suggestion which, frankly, I am embarrassed that I didn't think of. He felt that a better target group for my questionnaire would have been young, Modern-Orthodox, American Jews who have already made *aliya*, people who now live in places like Beit Shemesh, Efrat, Ra'anana, etc. These people are the real success stories of the one-year programs, for they have actually made the move. True, the members of Tehilla Tzeira are planning to make *aliya*, but who says they will be successful. Those who have already come can provide us with invaluable information on what inspired them to make the move, what obstacles they encountered on the way, and how they overcame these obstacles. I would say that the main source of information for future research should be these people.

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APPENDIX 1

Yeshiva Questionnaire

- 1.** Is encouraging aliyah one of your major goals?
How does it relate to other goals, such as: Learning, Developing learning skills, Hashkafa, Mitzvah observance, Middot, Mussar, Ahavat Am Yisrael, etc.
- 2. Curriculum:** What in your curriculum is about Eretz Yisrael?
Is it explicit and systematic or implicit?
Are there any required courses on the topic?
- 3. Extra-curricular or informal learning:** Are there special events, Shabbatonim, or Yemei Iyun on the topic? If so, are they mandatory?
- 4. Experiential Learning:** Is there a goal to your tiyulim besides just having fun (e.g., building a connection to the Land)?
Do your students have an opportunity to experience Israeli society (e.g., shabbatonim in yishuvim, chesed programs with needy families)?
Within the yeshiva, is there any interaction between Americans and Israelis? Was it always this way?
- 5.** Do you take a position on the **State of Israel**?
Do you celebrate Yom HaAtzma'ut? If so, How?
Do you say the prayer for the State of Israel?
Do you discuss political or religious issues relating to the State?
Do you project the State as having some religious significance, or just the Land?
- 6. Evaluation:** From your experience, do you see any difference in the way kids are coming in today as opposed to, say, ten years ago?
Do your students generally get turned on to Eretz Yisrael over the course of the year?
How many of your students have actually made aliyah (approximately, percentage wise)?
Do you have ongoing contact with the kids? If so, how do they feel about this issue two years down the line?
- 7.** Of all the methods we've discussed, which do you think has the greatest impact on the students?

APPENDIX 2

Dear Tehila Tzeira member,

Allow me to introduce myself. My name is (Rabbi) Moshe Lichtman and my primary ambition in life is to help today's religious youth realize the importance of living in Eretz Yisrael. In this way I hope to bring about an increase in the rate of *aliyah* from the "lands of plenty" and thus hasten the ultimate redemption (speedily in our days, Amen!) Towards this goal, I recently put out a translation of the holy work, *Eim HaBanim Semeichah*.

Currently, I am trying to develop a curriculum on *Yishuv Eretz Yisrael* for the various one-year programs here in Israel. I have a lot of experience in this area, but I want to hear from you - the students who were "turned on" to Israel - which aspects of your year influenced you the most. Your answers to the following questions will help future students get more out of their year in Israel.

(Please copy the questionnaire, fill in the blanks, and return it to me at: **rebmosh@ibm.net**)

QUESTIONNAIRE

Where appropriate, use this scale:

1 = not at all. 2 = slightly. 3 = significantly. 4 = tremendously

1. Which high school did you attend? _____
Which Yeshiva / Seminary did you attend? _____
2. Which year(s) were you in Israel? _____
3. Did you want to live in Israel before your year there? _____
4. If so, which factors contributed to this desire? (Use the scale):
a. Family _____. b. School _____. c. Camp (specify) _____.
d. Other _____.
5. Did your desire to make *aliyah* increase over the course of your year in Israel? _____
6. To what degree did your yeshiva / seminary emphasize the importance of *aliyah*? _____
7. Using the scale, rank the following factors in terms of how much they influenced your attitude towards making *aliyah*:
 - The school's curriculum on *Eretz Yisrael* issues _____
 - Independent study of Torah (or other) sources on *Eretz Yisrael* _____
 - Role models or unique personalities with whom you had contact _____
 - Tiyulim _____

List the 3 places which had the greatest impact on you _____

- Day-to-day experiences of living in Israel (the “little things,” like seeing yarmulkas all around, etc...) _____

If this affected you, please list - **at most** - three examples:

_____.

- Unique or special experiences (e.g., extra-curricular activities in school, *chagim*...) _____.

If this affected you, please list - **at most** - three examples:

_____.

- Shabbatonim, or spending shabbat in various communities: _____

Which places were most inspiring? _____

- Getting involved in Israeli politics (e.g., reading the news, demonstrations): _____

- Other (specify) _____

8. Which of the following factors motivated you to start thinking seriously about *aliyah*: (Use the scale.)

- Religious Zionist sentiments (i.e., nationalism) _____
- A feeling that we are approaching the ultimate redemption _____
- The Torah aspects of *Eretz Yisrael* _____
- A feeling of estrangement from *Chutz LaAretz* _____

9. Have your feelings or attitudes towards *Eretz Yisrael* changed since you returned “home”?

1. Not at all. 2. They have decreased. 3. They have increased: _____

10. In estimation, what percentage of your classmates were seriously considering *aliyah* by the end of the year in Israel? _____

11. What percentage do you think are still considering *aliyah* seriously? _____

12. Are your parents sympathetic to your desires? (Use the scale): _____

13. How significantly do the following issues / arguments challenge your desire to live in *Eretz Yisrael*? (Use the scale):

- Security (“It isn’t safe in Israel”): _____
- Army service: _____
- The State of Israel is secular and, at times, anti-religious: _____
- Many great rabbis dwell outside the Land: _____
- Family closeness: _____

- Financial security: _____
- It's easier to do *mitzvot* in the Diaspora: _____
- Language barrier ("Hebrew is not my mother tongue"): _____
- Cultural differences (American vs. Israeli mentality): _____
- Other: _____

14. Do you feel that there is a need for a systematic, comprehensive curriculum on *Yishuv Eretz Yisrael* in the one-year programs in Israel?

1. No, the schools are doing enough as is. **2.** It can't hurt. **3.** Absolutely: _____

15. If you feel that any point was omitted, or if you want to add something, feel free to do so here; but please be brief. _____

APPENDIX 3

SURVEY RESULTS

| | Questions | 1 | 2 | 3 | 4 | 5 | 6 |
|-----|---------------------------------------|---------------------------------|-----------------------------------|--|------------------------|--|--|
| 1a. | High School | HA Cleve. | Hasmone. | Public | Bruriah | Ida Crown | Hasmone. |
| b. | Yeshiva | Midreshet | B. Chayil | M. Esther | MMY | M. Gold | M. HaRova |
| 2 | Years | 97-98 | 98-99 | 98-99 | 96-Jan. 98 | 97-98 | 97-98 |
| 3 | Did you want to live in EY before? | Neutral | no | no | never thought about it | possibly | yes |
| 4a. | Family | - | - | - | - | 1 | 3 |
| b. | school | 1 | - | - | - | 2 | 1 |
| c. | camp | 4 (Stone) | - | - | - | 3 (ISS) | 2 (B. Akiva) |
| d. | other | older brother Bnei Akiva | - | - | - | - | born there ... |
| 5 | Did your desire increase? | YES | yes | yes | yes | yes | yes |
| 6 | Did Yeshiva emphasize aliyah? | 3 | some yes some no | 3 | 3 | 3 | - |
| 7 | Influence Factors | | | | | | |
| | - School's curric. | 3 | 2 | 2 | 3 | 2 | 4 |
| | - Indepen. study | 3 | 3 | 1 | 3 | 2 | 3 |
| | - Role models | 4 | 3 | 2 | 4 | 3 | 4 |
| | - Tiyulim | 4 | 4 | 1 | 3 | 3 | - |
| | 3 examples | old city | Kotel, Tzfat Tiberias, Geulah | Kever Rachel, Kotel, Me'ah She'arim | - | Kotel, Chevron, Golan | Kotel, Moslem Quarter, Har Herzl |
| | - The little things | - | 4 | - | - | 4 | 4 |
| | 3 examples | soldiers w/ kippot, hospitality | bus w/ frum Jews, kashrut, tzniut | streimel & tichel on bus, separate seating | - | concern, pre Shabbat atmosph., hospitality | Shema and Shabbat songs on radio, erev Shabbat |
| | - Uniq. experien. | - | 2 | - | - | 4 | 3 |
| | 3 examples | chagim, birkhat kohanim | walk to Kotel on Shavuot | - | - | tiyulim, Pesach, Purim | Yom Ha- Zik., Atz., Yerush. |
| | - Shabbat | - | - | - | - | 4 | 2 |
| | special places | don't remember | Har Nof, Bayit V'gan Matisdorf | H. Nof, B'nei Brak, Me'ah She'arim | - | Mevo Modi'in, Chevron | - |
| | - Israeli Politics | - | 2.5 | - | - | 2 | 2 |
| | - Other | news | - | | - | | - |
| 8 | Orig. Factors: | | | | - | | |
| | - Nationalism | 3 | 2 | 1 | - | 2 | 3 |
| | - Redemption | 3 | 2 | 3 | - | 3 | 1 |
| | - Torah | 4 | 3 | 2 | - | 2 | 1 |
| | - Chutz LaAretz | 2 | 4 | 4 | - | 3 | 2 |
| 9 | Have your feelings changed at "home"? | 1 (not at all) | 1 | 2 (decrease) | - | 2 | 2 |
| 10 | % wanted to make aliyah at end of yr. | Below 50% | 60 | 50 | - | just a few | 60 |
| 11 | % still considering | 25% | 40 | 30 | - | even fewer | 40 |
| 12 | Parents sympathy | 2 | 2 | 1 | - | 2 | 4 |
| 13 | Challenges: | | | | - | | |
| | - Security | 3 | 2 | 1 | - | 4 | 4 |
| | - Army service | 2 | 4 | 1 | - | 4 | exempt |
| | - Secular state | 2 | 4 | 4 | - | 2 | 1 |
| | - Great rabbis | 2 | 2 | 3 | - | 2 | 2 |
| | - Family closeness | 3 | 2 | 4 | - | 4 | 1 |
| | - Finan. Security | 3 | 2 | 2 | - | 4 | 4 |
| | - Mitzvot in Dias. | 1 | 2 | 1 | - | 1 | 1 |
| | - Lang. Barrier | 1 | 2 | 1 | - | 4 | 3 |
| | - Cultural diff. | 1 | 1 | 2 | - | 3 | 1 |
| 14 | Do we need curric. | 2 (can't hurt) | 1, maybe 2 | 1 (no) | - | 2 | 2 |

| | 7 | 8 | 9 | 10 | 11 | 12 | 13 |
|-----|----------------------------------|--|--|---|--|--|---|
| 1a. | MTA | TA Suffolk | Baltimore | JEC | JFS (Engl) | Frisch | public |
| b. | YSMZ | M. HaRova | OrDovid/KBY | YSMZ | B. Chayil | Midreshet | M Esther/Neve |
| 2 | 97-99 | 97-98 | 97-99 | 98-99 | 98-99 | 98-99 | 96-98 |
| 3 | possibly | strongly considered | yes | yes | no | slightly, but not really | no |
| 4a. | 2 | 2 | 2 | 3 | - | - | - |
| b. | 2 | 2 | 1 | 2 | - | - | - |
| c. | 3 (Achva) | 1 | 1 | 1 | - | - | - |
| d. | - | NCSY | summer in Israel | 4 - religion | - | - | - |
| 5 | Totally | Absolutely | yes | yes | yes | no | definitely |
| 6 | 4 | 4 | year 1 - 1, year 2 - 3 | 4 | 3 | 4 (see inside!!!) | 2.5 |
| 7 | | | | | | | |
| | 4 | 4 | 1 | 3 | 2 | 3 | 2 |
| | 3 | 3 | 2 | 3 | 1 | 3 | 2 |
| | 4+++ | 4+++ | 1 | 3 | 3.5 | 2 | 4 |
| | 2 | 4+++++ | 4 | 2 | 2 | 4 | 4 |
| | Kotel, Kastel, KHS | Chevron, Tzipori, Golan | Golan, Yesha, Jerusalem. | Old city, Tzfat | living in Bayit VeGan | Mach Hach BaAretz | Kotel, Galil Golan, KHS |
| | - | - | 3 | - | 4+ | - | - |
| | Yom Yerush., Kollel families | Jewish soldiers, street names | Jew stores, Jew army, "Shabbat Shalom" | help build Jewish economy, mitzvot | Shab. + chag hospitality, peoples speech | kids on bus, kibbutzim, Matisdorf on Shabbat | kids playing in relig. areas, closed streets on Shabbat |
| | - | - | 2 | - | 3 | - | - |
| | yom iyun on Yom HaZik., my class | Chaya Sarah in Chevron, Yom HaZik, Yerush. | work for MADA, kiruv | Y. Yeru., Shab. in yeshiva, work w/ Ethiop. | Madrichot weddings | chesed (babysit triplets), Purim chagim | walk thru Arab quat., Y. Kip. no work, YT atmo. |
| | - | - | 4 | - | 4+ | - | - |
| | KHS, Old City | Old City, Alon Shvut | Tzfat, Jerus, Beit Shemesh | Golan, KHS, Tzfat etc... | B. V'gan, N. Yaakov, Old City, etc... | Matisdorf, Yavneh, Susya | Matisdorf, Tzfat |
| | - | - | 2 | 3 (see there) | 0 | - | - |
| | - | - | walking | - | - | - | - |
| 8 | | | | | | | |
| | 3 | 4 | 3 | 1 | 2 | 3 | 2 |
| | 3 | 3 | 3 | 2 | I wish!!! | 2 | 3 |
| | 4+++ | 3 | 4 | 4 | 4 | 3 | 4 |
| | 4+++++ | 4+ | 4 | 1 | 3 | 2 | 4 |
| 9 | 3 (increase) | 1 | 1 | 1 | 3 (increase) | 1 | 3 (increase) |
| 10 | 30-45 | 85 | 10 | 20+ | 25 | 50 | 33 |
| 11 | - | 80 | 9.5 | - | ? | less | 12 |
| 12 | 4 | 3 | 4 | 4 | 3 | 2 | 3 |
| 13 | | | | | | | |
| | 1 | 2.5 | 1 | 3 | 1 | 3 | 2 |
| | 2 | 3 | 1 | 1 | 1 | 3 | 1 |
| | 1 | 2 | 2 | 3 | 1 | 3 | 1 |
| | 1 | 1 | 1 | 2 | 1 | 2 | 1 |
| | 3 | 4 | 1 | 2 | 4 | 3 | 2 |
| | 3 | 3 | 3 | 2 | 3 | 3 | 3 |
| | 1 | 1 | 1 | 1 | 0 | 2 | 1 |
| | 3 | 2 | 2 | 2 | 3 | 2 | 1 |
| | 1 | 1 | 1 | 4 (see other) | 2 | 3 | 1 |
| 14 | 3 | 3* | 2 | 3 | 3 | yes | 2 |

| | 14 | 15 | 16 | 17 | 18 | 19 | 20 |
|-----|------------------------------------|---------------------------------------|---|-------------------------------------|--|--|-------------|
| 1a. | Hamilton | Ramaz | Shevach | Bat Torah | Bruriah | Flatbush | Central |
| b. | Reishit | Lindenbaum | MMY/D.B. | Orot | Michlalah | Midreshet | Midreshet |
| 2 | 96-98 | 97-98 | 96-98 (1.5) | 97-98 | 96-97 | 98-99 | 98-99 |
| 3 | yes | never thought about it | yes | yes | possibly | no | yes |
| 4a. | - | - | 4 | 3 | - | 1 | - |
| b. | - | - | 2 | 1 | - | 4 | 4 |
| c. | - | - | 1 (Sternberg) | 3 (Moshava) | - | 1 | 4 (Moshava) |
| d. | - | - | - | - | - | - | - |
| 5 | yes | yes | yes | only when I got back | yes | 4 tremendously | yes |
| 6 | 3.5 | 4 | MMY-4 D.B.-1.5 | 4 | 2 | 4 | - |
| 7 | | | | | | | - |
| | 4 | 4 | 4 | 2 | 2 | 4 | - |
| | 2 | 2 | 4 | 1 | 3 | 3 | - |
| | 3.5 | 4 | 4 | 3 | 3 | 4 | - |
| | 3.5 | 3 | 4 | 4 | 4 | 4 | - |
| | Old City, yishuv Shab., explore | Tekoa, Jerus, beit midrash | Kever Rachel, Kotel Tunn., Chevron | Golan, Massada, Eilat mt. 's | Har Carmel, Old City, Tzfat | Kotel, Gush Golan | - |
| | 3 | 3 | 3 | - | 4 | - | - |
| | Shabbat, chagim, national holidays | Shab. city shut down, kashrut, Hebrew | bus driver- "Sh. Shalom," shul hospitality, bus seating | kippot, kashrut, no cars on Shabbat | connectedness, Jewish state | Hebrew, get up on bus, Jewish holidays (not christian) | - |
| | 4 | 3 | 4 | - | 4 | - | - |
| | shabbatons, speakers, tiyulim | work at Beit HaYeled in Netanya | Yom Yeru., Purim costumes Shavuot-Kotel | - | Kotel: Friday nite, Shavuot b. kohanim | Shavuot at Kotel, Yom Yeru, Atz. | - |
| | 4 | 4 | 4 | - | 3 | - | - |
| | yishuvim | Tekoa | Psagot, Kdumim, Azza, K Moshe, Chev | Kedumim, Eilat-relig. community | Old City, Tzfat, | Gush | - |
| | 3.5 | 1 | 1 | - | 1 | 3 | - |
| | - | - | - | - | - | - | - |
| 8 | | | | | | | - |
| | 4 | 4 | 4 | 2 | 2 | 2 | - |
| | 2 | 4 | 2.5 | 1 | 1 | 2 | - |
| | 4 | 4 | 4 | 4 | 4 | 4 | - |
| | 3 | 2 | 4 | 3 | 4 | 3 | - |
| 9 | 3 (see inside) | 2 (decrease) | 3 (increase) | 3+ | 1 | 3 | - |
| 10 | 70 | 50 | 70 | 25 | 40 | 75 | - |
| 11 | 20 | 10 | 50 | 25 | 20 | 45 | - |
| 12 | 4 / 3 | 3 | 4 | 3 | 1 | 3 | - |
| 13 | | | | | | | - |
| | 1 | 2 | 1 | 2 | 2 | 2 | - |
| | 2 | 1 | 1 | 1 | 2 | 3 | - |
| | 0 | 3 | 1 | 1 | 1 | 1 | - |
| | 1 | 1 | 1 | 1 | 1 | 1 | - |
| | 2 | 4 | 3 | 2 | 1 | 4 | - |
| | 3 | 4 | 2 | 3 | 3 | 4 | - |
| | 0 | 2 | 1 | 1 | 1 | 1 | - |
| | 1 | 4 | 1 | 2 | 2 | 3 | - |
| | 2.5 | 4 | 2 | 1 | 2 | 2 | - |
| 14 | 2 (yes but) | 3 | 3 | 3 (see q. 15) | 2 | 3 | - |

| | 21 | 22 | 23 | 24 | 25 | 26 | 27 |
|-----|---|----------------------------------|------------------------------|-------------------------|--|---|---|
| 1a. | Atlanta | MTA | Richmond | Rambam | Memphis | Maimonid. | Ramaz |
| b. | YSMZ | KBY | B Chayil | OJ/ Gush | MG/Linden | YSMZ | Lindenbaum |
| 2 | 98-99 | 96-98 | 98-2000 | 96-98 | 97-99 (1.5) | 98-99 | 99-00 |
| 3 | 2 slightly | yes | yes | yes | possibly | 2 -slightly | yes |
| 4a. | 1 | 3 | 3 | 3 | 1.5 | - | 4 |
| b. | 1 | 2 | 1 | - | 2 | - | 4 |
| c. | 1 | 1 | - | - | 4++ | - | - |
| d. | march of the living | - | - | yr. In Israel during HS | 3 friends | - | individual learning |
| 5 | YES | yes | yes | yes | yes | 4 | yes |
| 6 | 4 | 4 | 1 | 2 | 4 | 1 | 3 |
| 7 | | | | | | | |
| | 4 | 3 | 1 | 1 | 3 | 1 | 1 |
| | 4 | 2 | 1 | 4 | 1 | 4 | 4 |
| | 4 | 3 | 1 | 2 | 4 | 2 | 2 |
| | 4 | 3 | 2 | 1 | 2 | 4 | 3 (w/ friends) |
| | Kotel, Ir David, Mt. Olives | Golan, Kinneret, B. Shemesh | Jeru, Kever Rachel, Chevron | Jerusalem | Moslem Quarter, tayelet, Talmon | Kotel, Ein Gedi, KHS | Kinneret, Jeru., Netanya (horse back riding), |
| | 4 | - | - | 4 | 3.5 | - | - |
| | kippot, kashrut, people saying "Good Shabbos" | doing tefillin station in Ashdod | kippot, feeling of belonging | general feeling | Me'ah Shearim on Sukkot, (see inside), flowers | Jews interact, army pride, Shab. & Y.T. | Old City, buses, visit irreg. relatives |
| | - | - | - | - | 3 | - | - |
| | Chev. concert, Sukkot, erev Shab in Jeru. | Yom Yeru. march | - | - | Tochnit Nissan, volunteer, Yom Atz (H Choma) | Golan tiyul, Kotel all nite, Carlbach minya | Yom Atz, Yeru., elections |
| | - | - | - | - | 4 | - | - |
| | Old City, B. Brak, Tzfat | Beit El, Har Nof | all | Matesdorf, Beit Shemesh | - | Modiin, KHS, Ma'alot | - |
| | - | 3 | - | 2.5 | 2.5 | - | 4 |
| | large gathering | - | - | - | 4 - people | - | 4 |
| 8 | | | | | | | |
| | 3 | 4 | 1 | 1.5 | 4 | 3 | 4 |
| | 3 | 3 | 1 | 3 | 1 | 3 | 2 |
| | 4 | 4 | 2 | 4 | 2.5 | 3 | 3 |
| | 4 | 2 | 3 | 4 | 2.5 | 4 | 2 |
| 9 | 3 increase | 2 decrease | 1 (same) | 1 | 3 !!! | 1 | 2 |
| 10 | 20 | 50 | ? | ? | 30 | 2% | - |
| 11 | 20 | 30 | ? | ? | 15-20 | 2% | - |
| 12 | 2.5 | 4 | 4 | 4 | 3 | 3 | 4 |
| 13 | | | | | | | |
| | 1 | 1 | 1 | 1 | 1 | 4 | 1 |
| | 1 | 1 | 1 | 2 | 2 | 2 | 1 |
| | 1 | 1 | 1 | 1 | 2 | 4 | 1 |
| | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| | 2 | 3 | 1 | 3 | 3 | 4 | 1 |
| | 2 | 3 | 1 | 1.5 | 2.5 | 4 | 1 |
| | 1 | 2 | 1 | 0 | 1 | 1 | 1 |
| | 1 | 1 | 1 | 3 | 2.5 | 1 | 1 |
| | 1 | 4 | 1 | 1 | 2.75 | 2 | 3 |
| 14 | 3 | 2 | 3 | 2 | 2 | 3 | 2 |

| | 28 | 29 | 30 | 31 | 32 | 33 | |
|-----|----------------------------------|--|---------------------------------|------------------------------------|--------------------------------|---|--|
| 1a. | Chofez Chayim | Public | Hillel-Deal | - | Bruriah | Bruriah | |
| b. | Gush | Nishmat | YSMZ | Lindenbaum | Midreshet | Lindenbaum | |
| 2 | 98-99 (1.5) | 95-97 | 96-98 | 96-97 | 98-99 | 98-99 | |
| 3 | not really | ? | 2 slightly | YES!!! | No | yes | |
| 4a. | 2 | 1 | - | 4+++ | - | 3 | |
| b. | 1 | 1 | - | 2 | - | 2 | |
| c. | 1 | 1 | 2 NCSY kolel | 3-B Akiva | 3 (Moshava) | 3 | |
| d. | self realization | - | - | see inside | - | - | |
| 5 | 3 | yes | yes | yes | 4 | definitely | |
| 6 | 3 | 4 | 3 | 3 | 4 | 4 | |
| 7 | | | | | | | |
| | 3 | 4 | 2 | 3 | 4 | 3 | |
| | 3 | 4 | 3 | 3 | 3 | 4 | |
| | 4 | 3 | 4 | 3 | 4 | 4 | |
| | 2 | 3 | - | 4 | 4 | 4+++ | |
| | yeshiva, relatives home, Golan | Tzfat, Juru., Negev | Kotel, Chevron, Nof Ayalon | M Yericho, school roof, Chermon | Jeru., Chevron, Ein Gev | Golan, East Jerusalem, Yesha | |
| | - | 4 | - | - | - | 4 | |
| | Jews, Hebrew, the atmosphere | outside yeshiva, the shuk | tzitzis, Hebrew, Me'ah She'arim | Hebrew, vacation on chagim, caring | last day at Kotel (see inside) | Sukkot shuk, cheap books, religious bus drivers | |
| | - | - | - | - | - | 3 | |
| | Yom Atz., Golan, milit. cemetery | learning about EY, working w/ Israelis | shmoozing w/ rebbe | Tanach tiyul, Me'ah She'arim, etc. | Pesach | b. kohanim at Kotel, Yom Yeru. | |
| | 2 | 4 | - | - | - | 4 | |
| | Old City | Golan, Galil | Old City, nof Ayalon | - | Susya, Bat Ayin | Neve Aliza, K Chabad, Tzfat, Golan | |
| | 1 | 2 | 1 | 1 | 3 | 3 | |
| | - | - | - | - | - | - | |
| 8 | | | | | | | |
| | 2 | 2 | 1 | 4 | 2 | 4 | |
| | - | 3 | 3 | 1 | 4+++++++ | 2 | |
| | 3 | 4 | 4 | 3 | 3 | 3.5 | |
| | 2 | 3 | 2 | 3 | 4 | 1 | |
| 9 | 3 increase | 2 and 3 | 3 | 3 | 2 decrease | 1 | |
| 10 | 30 | 50 | 25 | 40 | 40 | 70 | |
| 11 | 20 | 25 | 20 | 25 | 25 | 50 | |
| 12 | 4 | 1 | 3 | 4 | 1 and 3 | 4 | |
| 13 | | | | | | | |
| | 1 | 3 | 1 | 1 | 2 | 1 | |
| | 2 | 3 | 1 | 2 | 1 | 2 | |
| | 3 | 2 | 2 | 1 | 1 | 2 | |
| | 4 | 3 | 2 | 1 | 1 | 2 | |
| | 2 | 4 | 3 | 3 (friends-4) | 4+++ | 4 | |
| | 4 | 4 | 4 | 3 | 4 | 4 | |
| | 2 | 1 | 1 | 1 | 1 | 3 | |
| | 2 | 3 | 2 | 1 | 3 | 1 | |
| | 3 | 2 | 3 | 1 | 3 | 2.5 | |
| 14 | 3, but... | 3 | 3 but...*** | 2.5 | 3 | 3 | |

| | 34 | 35 | 36 | 37 | | RESULTS |
|-----|--------------------------------|--|---------------------------|------------------------|--|--|
| 1a. | HAGWash | Ramaz | Frisch | MTA | | |
| b. | TJ / YSMZ | YSMZ | YSMZ | YSMZ | | |
| 2 | 98-99, 00 | 94-96 | 96-97, 99-0 | 96-98, 99-0 | | |
| 3 | skeptical | yes | no | possibly | | 16-no/slightly, 15-yes, 5-possibly. |
| 4a. | - | 3 | - | 2 | | 51.5 / 21 = 2.45 |
| b. | - | - | - | 1 | | 39 / 21 = 1.86 |
| c. | - | 4 (Moshava) | - | 1 | | 48 / 22 = 2.18 |
| d. | friends who came back | - | - | - | | |
| 5 | yes | yes | yes | 4 | | 35 - yes, 1 - no, 1 - after returning. |
| 6 | 3.5 | 2 | 3 | 3 | | 114.5 / 37 = 3.1 |
| 7 | | | | | | |
| | 2 | - | 2 | 2 | | 94 / 36 = 2.6 |
| | 3 | 3 | 2 | 1 | | 96 / 36 = 2.67 |
| | 3 | 4 | 3 | 4 | | 117 / 36 = 3.25 |
| | 3 | 2 | 3 | 2 | | 105.5 / 34 = 3.1 |
| | Tzfat, Kotel, Golan | Golan | H. Herzl, Ein Gedi, Kotel | Old City, Tzfat, Golan | | |
| | 3 | 4 | 3 | 4 | | 65.5 / 18 = 3.6 |
| | preparations for High Holidays | "Shabbat Shalom," relig. soldier, teudat kashrut | singing on bus | - | | Almost all gave examples but didn't give rating! |
| | 2 | - | 3 | 2 | | 42 / 14 = 3 |
| | - | Yom HaZik., Atz., Kibbutz | Yom HaZikaron, Purim | - | | Ditto |
| | 4 | 2 | 2 | 3 | | 54 / 16 = 3.4 |
| | B'nei Brak, Tzfat, KHS | Golan | - | - | | Ditto |
| | 2 | 2 | 1 | 2 | | 51 / 25 = 2 |
| | - | - | - | - | | |
| 8 | | | | | | |
| | 2 | 4 | 2 | 2 | | 92.5 / 35 = 2.6 |
| | 4 | 2 | 1 | 3 | | 79.5 / 33 = 2.4 |
| | 4 | 4 | 4 | 4 | | 121 / 35 = 3.45 |
| | 2.5 | 3 | 3 | 4 | | 105 / 35 = 3 |
| 9 | 3 | 3 | 3 | 3 | | 11-no's (1), 8-decrease (2), 17-increase (3) |
| 10 | 15 | 25 | 30 | 25 | | 39.6% on average |
| 11 | 15 | 15 | 10 | 10 | | |
| 12 | 2.5 | 3 | 1 | 3 | | 103.5 / 35 = 2.96 |
| 13 | | | | | | |
| | 3 | 1 | 1 | 1 | | 62.5 / 35 = 1.8 |
| | 3 | 1 | 1 | 1 | | 60 / 34 = 1.76 |
| | 2 | 2 | 1 | 1 | | 62 / 35 = 1.77 |
| | 2 | 1 | 1 | 1 | | 51 / 35 = 1.45 |
| | 4 | 4 | 4 | 4 | | 102 / 35 = 2.91 |
| | 2.5 | 3 | 2 | 2 | | 101.5 / 35 = 2.9 |
| | 2 | 1 | 1 | 1 | | 41 / 35 = 1.2 |
| | 2.5 | 2 | 1 | 1 | | 68 / 35 = 1.9 |
| | 3 | 2 | 3 | 1 | | 72.75 / 35 = 2.1 |
| 14 | 2 | 3 | 3 | 3 | | 2-no's, 13-2's, 19-3's |

| | MMY 1 | MMY 2 | MMY 3 | MMY 4 | MMY 5 | MMY 6 | MMY 7 |
|-----|--|--------------------------------------|---------------------------------|-------------------------------|------------------------------------|---|-------------------------------------|
| 1a. | Haftr | SKA | B.Y. | Heb. Acad. | Bruriah | SKA | Central |
| b. | MMY | MMY | MMY | MMY | MMY | MMY | MMY |
| 2 | 99-00 | 99-00 | 99-0 | 99-00 | 99-00 | 99-00 | 99-00 |
| 3 | 4 | 1 | 3 | yes | 3 | no | no |
| 4a. | 4 | - | 4 | 4 | 3 | 2 | - |
| b. | - | - | 2 | 3 | 2 | 2 | - |
| c. | - | - | 1 | - | 3 (Moshava) | 2 | - |
| d. | innate feeling | - | - | - | - | see inside | - |
| 5 | 4 | yes | 4 | yes | 4 | 4 | yes |
| 6 | 4 | 4 | 4 | 4 | 4 | 4 | 4 |
| 7 | | | | | | | |
| | 4 | 2 | 3 | 3 | 4 | 4 | 3 |
| | 2 | 3 | 3 | 4 | 3 | 4 | 2 |
| | 4 | 3 | 4 | 4 | 4 | 4 | 4 |
| | 4 | 3 | 3 | 4 | 3 | 4 | 2 |
| | Susya, Poland, Tzfat, Golan | Tzfat, Golan, KHS. | Golan, Jeru., Galil | Tzfat, Mt Olives, Yesha tiyul | Poland, KHS, Kotel, tank base | Chevron on Chayei Sarah, Golan, Old City | Golan, Massada, Tzfat |
| | 4 | 4 | 3 | - | 4 | 4 | 4 |
| | Chanuka, Jew soldiers, Hebrew, Bible names | quiet on Shabbat, all keep holidays | Hebrew, chagim | get up on bus, Shabbat siren | kippot, kashrut, | shiur on bus, mezuzot everywhere, relig. stores | cabbies, "Good Shab." Shabbat siren |
| | 4 | 3 | 4 | - | 3 | 4 | 4 |
| | 3 holidays, Yom Zik. at Har Herzl | Yom Atz, Zik, school chagigas | Yom Atz, Zik, Sho'a, all chagim | birkhat kohanim at kotel | H. Herzl on Y Zik, siren on Y Shoa | Yom Atz., Chanuka vs xmas | Yom Atz, Zik, Sukkot |
| | 4 | 3 | 2 | 3 | 4 | 4 | 4 |
| | Susya, KHS, Old City | Tzfat, KHS, Efrat (coz its practice) | Golan, Tzfat | Chevron, Old City, Ofra | KHS, Susya | Matityahu, K. Arba | Susya, KHS, Tzfat |
| | 3 | 1 | 3 | 2 | 2 | 3 | 1 |
| | - | - | - | - | - | - | Torah homes |
| 8 | | | | | | | |
| | 4 | 2 | 3 | 4 | 4 | 4 | 2 |
| | 4 | 3 | 4 | 3 | 4 | 3 | 3 |
| | 4 | 4 | 3 | 3 | 4 | 4 | 4 |
| | 4 | 4 | 2 | 2 | 4 | 3 | 4 |
| 9 | - | - | - | - | - | - | - |
| 10 | 40 | 45 | 50 | 15 | 95 | - | 75 |
| 11 | - | - | - | - | - | - | - |
| 12 | 4 | 3 | 3 | 4 | 4 | 3 | 2 |
| 13 | | | | | | | |
| | 1 | 2 | 2 | 1 | 2 | 1 | 1 |
| | 1 | 2 | 3.5 | 1 | 1 | 3 | 1 |
| | 2 | 2 | 3 | 1 | 1 | 3 | 1 |
| | 1 | 3 | 2 | 1 | 1 | 1 | 1 |
| | 3 | 4 | 4 | 4 | 2 | 4 | 4 |
| | 2 | depend on husb. | 4 | 3 | 1 | 4 | 2 |
| | 1 | 2 | 1 | 1 | 1 | 1 | 1 |
| | 1 | 2 | 2 | 1 | 1 | 1 | 1 |
| | 1 | 4 | 2 | 2 | 1 | 4 | 2 |
| 14 | 3 | 2 | 3 | 3 | 3 | 3 | 3 |

| | MMY 8 | MMY 9 | MMY 10 | MMY 11 | MMY 12 | MMY 13 | MMY 14 |
|-----|---------------------------------|-----------------------------------|------------------------------------|--------------------------------------|--|-------------------|---|
| 1a. | B.Y. | SKA | Flatbush | SKA | SKA | SKA | YULA |
| b. | MMY | MMY | MMY | MMY | MMY | MMY | MMY |
| 2 | 99-00 | 99-00 | 99-00 | 99-00 | 99-00 | 99-00 | 99-00 |
| 3 | yes | 2 | yes | no | 2 | not really | yes |
| 4a. | 4 | 3 | 3 | - | 1 | 2 | 4 |
| b. | 4 | 3 | 3 | - | 1 | 2 | - |
| c. | 4 (Moshava) | - | 4 (Moshava) | - | 2 (Mesorah) | 1 | 3 (Moshava) |
| d. | 4 (independent study) | - | - | - | learning history... | - | NCSY |
| 5 | yes | yes | 3 | 4 | 4 | yes | yes |
| 6 | 4 | 4 | 4 | 4 | 4+++ | 4 | 4 |
| 7 | | | | | | | |
| | 4 | 4 | 4 | 3 | 4 | 4 | 4 |
| | 4 | 2 | 2 | 2 | 2.5 | 3 | 3 |
| | 4 | 3 | 3 | 3 | 4 | 3 | 3 |
| | 4 | 4 | 4 | 2 | 3 | 3 | 3 |
| | Kotel, Golan, Jeru. | Poland, Ein Gedi, Amu. Hill video | Gush (yeshiva), shuk, Keshet-golan | Golan, Susya, Chevron | Susya, Golan, Chevron | Golan, KHS, Kotel | - |
| | 4 | 1.5 | 3 | 3 | 4 | 3 | 4 |
| | Jewish majority | - | buses... | chagim, "refua shleima", Shab. preps | Shab. siren, Hebrew, st. signs, Heb. music | Me'ah She'arim | Shab atmos, buses w/ hasidim, st. names |
| | 4 | 3 | 2 | - | 3 | 2 | 4 |
| | Yom Atz., volunteer in hospital | Pesach..., Yom Atz. & Zikaron. | - | Yom Atz., Zikaron, Chanuka | Yom HaZikaron | Yom Atz. | Yom Atz., Zik., Shoa |
| | 4 | 4 | 2.5 | 3 | 4 | 3 | 4 |
| | - | Golan, KHS, Matityahu | Gush, Efrat, Givat Shaul | ?, Chevron, Kotel Friday night | see above | KHS, Maalot Dafna | Chevron, chesed shabbatons |
| | 4 | 3 | 2 | 2 | 2 | 1 | 3 |
| | - | - | - | - | - | - | interaction |
| 8 | | | | | | | |
| | 4 | 3 | 4 | 2 | 4 | 2 | 3 |
| | 4 | 4 | 3 | 3 | 4 | 3 | 2 |
| | 4 | 4 | 3 | 4 | 2.75 | 4 | 4 |
| | 1 | 1 | 3 | 2 | 1 | 3 | 3 |
| 9 | - | - | - | - | - | - | - |
| 10 | 80 | 83 | 40 | - | 65 | 90 | 80 |
| 11 | - | - | - | - | - | - | - |
| 12 | 3 | 4 | 4 | 2 | 4 | 3 | 4 |
| 13 | | | | | | | |
| | 1 | 3 | 1 | 1 | 3 | 2 | 3 |
| | 1 | 1 | 1 | 3 | 3 | 2 | 2 |
| | 1 | 1 | 1 | 2 | 2 | 1 | 2 |
| | 1 | 3 | 1 | 1 | 3 | 2 | 1 |
| | 4 | 4 | 4 | 4 | 4 | 4 | 2 |
| | 3 | 3 | 2 | 4 | 4 | 3 | 3 |
| | 2 | 2 | 1 | 1 | 1 | 1 | 1 |
| | 1 | 3 | 2 | 2 | 4 | 2 | 3 |
| | 1 | 4 | 2 | 4 | 4 | 2 | 4 |
| 14 | 3 | 3 | 3 | 3 | 3 no mandatory | 2 | 3 |

| | MMY 15 | MMY 16 | MMY 17 | MMY 18 | MMY 19 | | MMY RESULTS |
|-----|--|--|---|--------------------------------|-----------------------------------|--|------------------------------|
| 1a. | B.Y, | Hasmonean | HA Miami | Bat Torah | MAYHS | | |
| b. | MMY | MMY | MMY | MMY | MMY | | |
| 2 | 99-00 | 99-00 | 99-00 | 99-00 | 99-00 | | |
| 3 | yes | yes | no | 2 | 2 | | 6-no's, 4-slightly, 9-yes |
| 4a. | 2 | 3 | - | 2 | - | | 41 / 14 = 2.9 |
| b. | 1 | 1 | - | 2 | - | | 26 / 12 = 2.17 |
| c. | 4 (moshava) | 2 (Sinai) | - | 2 (michlelet) | - | | 28 / 11 = 2.5 |
| d. | Bnei Akiva | - | - | visits | - | | |
| 5 | 4 | 3 | 4 | 4 | yes | | All yes |
| 6 | 4 | 4 | 3 | 3 | 4 | | 74 / 19 = 3.9 |
| 7 | | | | | | | |
| | 4 | 4 | 3 | 3 | 4 | | 68 / 19 = 3.6 |
| | 3 | 3 | 3 | 2 | 2 | | 52.5 / 19 = 2.76 |
| | 4 | 4 | 3 | 4 | 3 | | 68 / 19 = 3.6 |
| | 3 | 2 | 4 | 2 | 2 | | 59 / 19 = 3.1 |
| | Galil, Golan, building in Jerus. | Golan | KHS, Old City, Golan | Old City, Har Herzl | Kotel, Old City, Yad VeShem | | |
| | 2 | 4 | 4 | 4 | 4 | | 63.5 / 18 = 3.5 |
| | - | being invited for Shab. by random people on the bus | shekalim, strangers help, Hebrew | pre-Pesach cleaning | Jewish pride, kashrut | | |
| | 3 | 4 | 3 | 3 | 2 | | 55 / 17 = 3.2 |
| | chagim | Yom Atz. and Zikaron | MIA office, Shabbat in Jerus | chagim | Yom HaShoah | | |
| | 3.5 | 3 | 4 | 3 | 3 | | 65 / 19 = 3.4 |
| | KHS, Hoshaya, Alon Shvut | Maalot | M. Yericho, KHS, Golan, B.S., Tzfat | Old City, Tzfat, Ma'alot | KHS, Susya | | |
| | 2 | 2 | 3 | 3 | 1 | | 43 / 19 = 2.26 |
| | - | - | - | - | - | | |
| 8 | | | | | | | |
| | 3 | 4 | 3 | 3 | 2 | | 60 / 19 = 3.15 |
| | 2.5 | 1 | 2 | 4 | 3 | | 59.5 / 19 = 3.1 |
| | 3 | 3 | 4 | 4 | 3 | | 69 / 19 = 3.6 |
| | 1 | 3 | 4 | 1 | 4 | | 50 / 19 = 2.6 |
| 9 | - | - | - | - | - | | |
| 10 | - | 80 | - | - | 85-90 | | 926 / 14 = 66% |
| 11 | - | - | - | - | - | | |
| 12 | 4 | 3 | 2 | 4 | 1 | | 61 / 19 = 3.2 |
| 13 | | | | | | | |
| | 2 | 2 | 2 | 1 | 2 | | 33 / 19 = 1.7 |
| | 2 | 2 | 1 | 1 | 3 | | 34.5 / 19 = 1.8 |
| | 2 | 2 | 1 | 1 | 1 | | 30 / 19 = 1.6 |
| | 2 | 1 | 1 | 1 | 1 | | 28 / 19 = 1.5 |
| | 2 | 4 | 2 | 1 | 4 | | 64 / 19 = 3.4 |
| | 2 | 4 | 2 | 2 | 4 | | 52 / 18 = 2.9 |
| | 2 | 1 | 1 | 1 | 1 | | 23 / 19 = 1.2 |
| | 2 | 4 | 2 | 1 | 3 | | 38 / 19 = 2 |
| | 2 | 4 | 1 | 2 | 3 | | 49 / 19 = 2.6 |
| 14 | 3 | 3 | 3 | 3 | 3 | | 17-yes, 2-can't hurt. |

| | YSMZ 1 | YSMZ 2 | YSMZ 3 | YSMZ 4 | YSMZ 5 | YSMZ 6 | YSMZ 7 |
|-----|---|--|-----------------------|------------------------------|---------------------------------|--|--------------------|
| 1a. | HAGWash | Rambam | Rambam | HANC | Ramaz | Shalhevet | TA of Phili. |
| b. | YSMZ | YSMZ | YSMZ | YSMZ | YSMZ | YSMZ | YSMZ |
| 2 | 99-00 | 98-00 | 99-00 | 99-00 | 99-00 | 99-00 | 99-00 |
| 3 | 2 | 2 | no | 1 | 2 | no | yes |
| 4a. | 1 | 1 | 4 | - | 2 | - | 1 |
| b. | 2 | 1 | 1 | - | 2 | - | 1 |
| c. | 2 (IBA) | 1 | 1 (M. Av.) | - | Mach Hach | - | 3 (Ncsy Kollel) |
| d. | B'nei Akiva | elementary school | - | - | - | - | - |
| 5 | 3 | 4 | Yes | 2.5 | 3 | yes | yes |
| 6 | 4 | 4 | 4 | 3 | 2 | 3 | 3 |
| 7 | | | | | | | |
| | 3.5 | 3 | 2 | 2 | 2 | 2 | 3 |
| | 2 | 3 | 1 | 1 | 1 | 3 | 3 |
| | 3.5 | 3 | 4 | 3 | 2 | 4 | 3 |
| | 2 | 3 | 2 | 2 | 2 | 2 | 2 |
| | H. Herzl, R. Benny, The Kolel | Chevron, West Bank, Golan, O.C. | Tzfat, Kotel, Chevron | KHS, Kollel houses | KHS, Old City, Golan | Old City, Tzfat | - |
| | - | 4 | 3 | 3.75 | 4 | - | 2 |
| | kipot, beards, Good Shab. to drivers, no cars | Yom Atz., Highway on Y. Kippur, st.'s closed | Shabbat, Jews | Hebrew, Jews, more religious | Friday preparations Chagim | preoccupied w/ pressing social + political matters | Jewish environment |
| | - | 2 | 2 | 1 | 4 | - | 3 |
| | R. Benny, Yom Atz., Poland | Yom Atz., Zik., HaSho'ah | - | - | Heritage, Golan rally, Yom Zik. | Heritage | chagim |
| | 3 | 3 | 2 | 2 | 3 | 3 | 3 |
| | KHS | West Bank, Old City, Tzfat | Eli, Chevron, Tzfat | KHS | KHS | Efrat, Alon Shvut | Tzfat, Susya, KHS |
| | 2 | 3 | 2 | 1 | 2 | 4 | 1 |
| | - | - | hafganah | - | - | - | - |
| 8 | | | | | | | |
| | 2 | 2 | 3 | 3 | 3 | 4 | - |
| | 2 | 2 | 2 | 2 | 2 | 2 | - |
| | 3 | 3 | 3 | 3 | 3 | 2 | - |
| | 3 | 4 | 2 | 2 | 2 | 3 | - |
| 9 | - | - | - | - | - | - | - |
| 10 | 10 | - | - | - | - | 25 | - |
| 11 | - | - | - | - | - | - | - |
| 12 | 2 | 4 | ? | 1.75 | 2 | 3 | 3 |
| 13 | | | | | | | |
| | 2 | 1 | 1 | 2 | 1 | 2 | 1 |
| | 2 | 4 | 2 | 2.2 | 2 | 2 | 1 |
| | 1.5 | 1 | 3 | 1 | 1 | 2 | 2 |
| | 1 | 1 | 4 | 1 | 2 | 1 | 1 |
| | 4 | 4 | 3 | 4 | 4 | 3 | 3 |
| | 3 | 3 | 2 | 4 | 2 | 4 | 2 |
| | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| | 1 | 4 | 3 | 2 | 2 | 2 | 1 |
| | 2 | 2 | 4 | 2.5 | 2 | 2 | 1 |
| 14 | 2-3 | 1-2 | 2 | 2 | 2 (see # 15) | 3 (see # 15) | 2 |

| | YSMZ 8 | YSMZ 9 | YSMZ 10 | | YSMZ Results |
|-----|--------------------------|--|----------------------------------|--|-----------------------------|
| 1a. | Flatbush | Ramaz | Montreal | | |
| b. | YSMZ | YSMZ | YSMZ | | |
| 2 | 99-00 | 99-00 | 99-00 | | |
| 3 | no | yes | no | | 8 - no or slightly, 2 - yes |
| 4a. | - | 4 | - | | $13 / 6 = 2.16$ |
| b. | - | 3 | - | | $10 / 6 = 1.6$ |
| c. | - | 3 (Mach Hach) | - | | $12 / 6 = 2$ |
| d. | - | - | - | | - |
| 5 | no | yes | yes | | 9 - yes, 1 - no |
| 6 | 3 | 3 | 3 | | $32 / 10 = 3.2$ |
| 7 | | | | | |
| | 2 | 2 | 3 | | $24.5 / 10 = 2.45$ |
| | 2 | 4 | 3 | | $23 / 10 = 2.3$ |
| | 3 | 4 | 4 | | $33.5 / 10 = 3.35$ |
| | 2 | 2 | 2 | | $21 / 10 = 2.1$ |
| | Bnei Brak, Jerus., Tzfat | Golan, Kotel tunnels | Chevron, Old city, Golan | | |
| | 2 | 3 | 3 | | $24.75 / 8 = 3.1$ |
| | - | Illustrated Hagada at Toys R us, Purim | Kashrut, everyone wants to help | | |
| | 2 | 3 | 2 | | $19 / 8 = 2.4$ |
| | - | Yom Zik. at Har Herzl | S. Beit Ha-Sho'eva, Purim, Chan. | | |
| | 3 | 2 | 3 | | $27 / 10 = 2.7$ |
| | Bnei Brak | KHS, Efrat, Alon Shvut | Chevron, Old City, Bnei Brak | | |
| | 1 | 1 | 2 | | $19 / 10 = 1.9$ |
| | - | - | - | | - |
| 8 | | | | | |
| | 1 | 4 | 3 | | $25 / 9 = 2.8$ |
| | 2 | 4 | 3 | | $21 / 9 = 2.3$ |
| | 2 | 3 | 4 | | $26 / 9 = 2.9$ |
| | 2 | 4 | 3.5 | | $25.5 / 9 = 2.8$ |
| 9 | - | - | - | | - |
| 10 | 15 | 50 | 80 | | $180 / 5 = 36\%$ |
| 11 | - | - | - | | - |
| 12 | 2 | 4 | 2 | | $23.75 / 9 = 2.6$ |
| 13 | | | | | |
| | 3 | 1 | 2 | | $16 / 10 = 1.6$ |
| | 4 | 2 | 3 | | $24.2 / 10 = 2.4$ |
| | 3 | 3 | 1 | | $18.5 / 10 = 1.85$ |
| | 3 | 1 | 1 | | $16 / 10 = 1.6$ |
| | 4 | 1 | 3 | | $33 / 10 = 3.3$ |
| | 2.5 | 4 | 3 | | $29.5 / 10 = 2.95$ |
| | 2 | 1 | 1 | | $11 / 10 = 1.1$ |
| | 1 | 2 | 1 | | $19 / 10 = 1.9$ |
| | 2.5 | 3 | 1 | | $22 / 10 = 2.2$ |
| 14 | 2 | 3 (optional) | 1 | | 2=yes, 6-can't hurt, 2-no |

APPENDIX 4

SAMPLE SOURCE SHEET