



Grand Prix Research Center

Report on Evaluation of the Long-Term Impact of Programs Implemented by Hillel Russia

Report 2022

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Hillel 2022
www.hillel.ru

"Hillel was more than an inviting space to see friends and celebrate Shabbat; it fostered my leadership skills and passion for creating Jewish programming for others."

2022

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Report on Evaluation of the Long-Term Impact of Programs implemented by Hillel Russia

Acknowledgements

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We are also very grateful to the representatives of Hillel Russia, Director Elena Voltsinger, Program Director Valentina Nemirovskaya, and Project Manager Alexandra Bessmertnykh, for their willingness to help our team and for their prompt provision of documents and making arrangements required to support the interviews during the evaluation.

We greatly appreciate the participation of Hillel Russia representatives and Hillel Russia alumni in the surveys conducted as part of this evaluation. Their names are not mentioned in the report, but they were all happy to respond to the request for an interview. Their sincere responses made it possible to make important steps toward evaluating the long-term impact of Hillel Russia's programs.



The evaluation was aimed at answering the following questions:

1) To what extent do the implemented programs directly or indirectly contribute to the following long-term results:.. Hillel alumni:

- a) Are proud to be Jews;
- b) Participate in Jewish life (home celebrations, attending Jewish cultural events, etc.);
- c) Make decisions motivated by their national identity;
- d) Take an active part in Jewish communal life;
- e) Provide sustainable leadership and take responsibility for their communities by participating in those communities as volunteers and/or providing donations.

2) What role does Hillel play in the ecosystem of local Jewish communities?

Executive Summary

This report presents the results of an evaluation of the long-term impact of the programs implemented by Hillel Russia.

The following types of work were conducted during the evaluation:

- Analysis of the project, reporting, evaluation and supporting documentation of Hillel Russia for 2015-2020.
- A search for and analysis of the literature on evaluating the effectiveness of programs aimed at the formation of national identity among Jews, as well as the Jewish identity of Russian-speaking Jews.
- Five semi-structured interviews with key representatives of Hillel Russia. There was also 1 interview with a representative of Genesis Philanthropy Group (GPG).
- 14 semi-structured interviews with Hillel Russia alumni.

It was initially agreed that this evaluation would also include: an anonymous online survey of Hillel Russia alumni and interviews with

representatives of the Jewish community in Russia. But due to the fact that on February 24, 2022, the Russian Federation began a special operation in Ukraine, it was decided to stop collecting new information and use the data already collected.

Based on the documentation provided by Hillel Russia, it was concluded that Hillel Russia's mission and program directions do not set the goal of forming a Jewish identity as such. "Strengthening the identity of Jewish youth ... and engaging them in the global Jewish community" are more "soft" objectives than those articulated in the evaluation questions. In general, there are contradictions in Hillel Russia's documents and intentions about the organization's intent to influence the Jewish identity of program

participants: the main documents make little or no mention of identity as a goal and result of the organization's work, while other documents raise this topic but do not elaborate on it.



Model of Jewish identity formation

Factors that shape jewish identity



Based on the analyzed literary sources, we can focus on the following model of Jewish identity formation:

1. Identity formation depends on 5 key interrelated factors: the young person's home environment, Jewish schooling, adherence to Jewish religious practices (Judaism/synagogue affiliation), involvement with youth groups, and Israel-related experiences.
2. The more consistent and integrated these 5 factors are with each other, the stronger the Jewish identity, i.e. each of the above factors individually

has limited influence.

3. "The "glue" that seems to hold the above experience together is the home and its environment.

In this model, Hillel's activities are the "involvement with youth groups" factor, as well as, to some extent, "Israel-related experiences". Therefore, we should probably not place too much (or crucial) responsibility on Hillel Russia for shaping the Jewish identity of the participants.

Interviews conducted with representatives and alumni of Hillel Russia suggest that the organization exerts influence on the Jewish identity of program participants. Since both a large-scale online alumni survey and interviews with members of the Jewish community were excluded from the evaluation design, the answers to the questions posed to this evaluation must be viewed as working hypotheses

that require validation.

In general, it should be concluded that on the basis of Hillel Russia program documents, as well as interviews with representatives and alumni of the organization, hypotheses were obtained indicating that Hillel Russia programs has impact on the first 4 of 5 parameters specified in the evaluation objectives:



- » Hillel alumni are proud to be Jews
- » Hillel alumni participate in Jewish life (home celebrations, attending Jewish cultural events, etc.)
- » Hillel alumni make decisions motivated by their national identity
- » Hillel alumni take an active part in Jewish communal life.
- » Hillel alumni provide sustainable leadership and take responsibility for their communities by participating in those communities as volunteers and/or providing donations

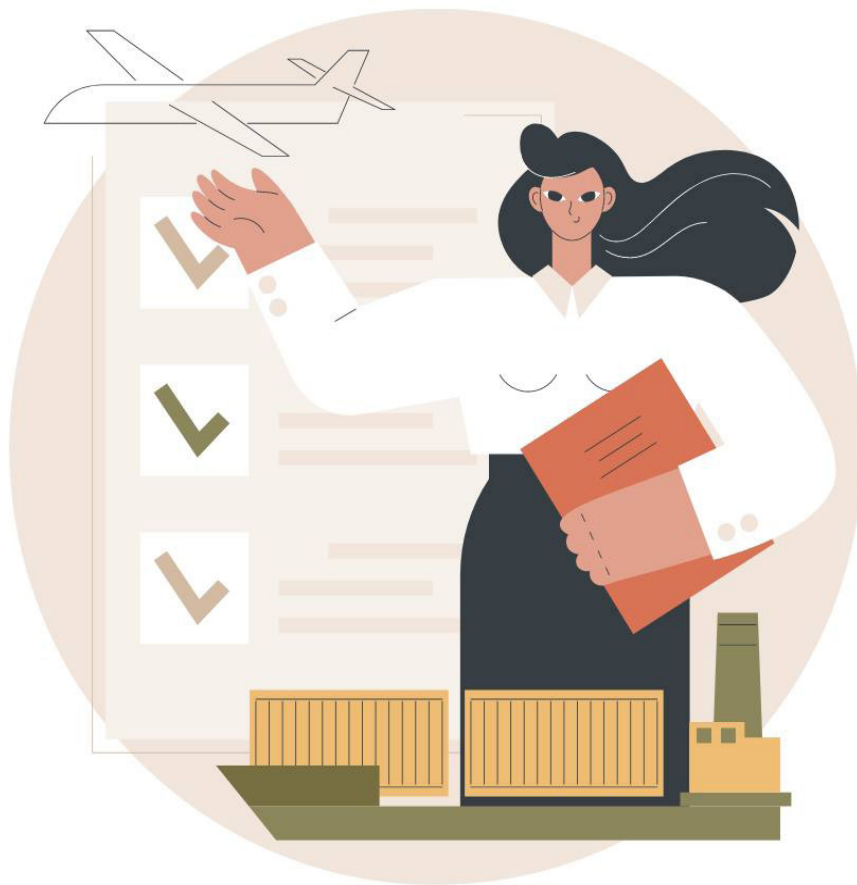
The exception is the 5th parameter, ensuring sustainable leadership, which could not be confirmed. That said, the abbreviated evaluation design does not allow for the conclusion that the leadership objective has not been met either.

In terms of the participation of Hillel Russia alumni in Jewish communal life and the role of Hillel Russia in the ecosystem of Jewish organizations in Russia, the following hypotheses were formulated:

One of the most significant and lasting effects of Hillel Russia's activities is the direct and indirect formation of a wide variety of communities and social circles that connect people with a Jewish identity. These communities and circles are not always centered around Jewish issues, but their importance should not be underestimated.

Also the most important result of Hillel Russia's impact appears to be the very fact of its existence. Hillel Russia is a very important part of the Jewish community in Russia because it is the largest networked and systematic organization working with a very large audience of non-religious Jewish youth. If the work to attract it – exactly what Hillel Russia is doing – is not continued, this audience will in all likelihood be lost to the Jewish world.

To conclude, it is important to mention the role of the personal example of the Hillel Russia team. All interviews indicate that the organization's employees love and take pride in their work and put the maximum amount of heart, effort and time into it. This attitude of the team has a positive effect on the effectiveness of Hillel Russia.



1. Goals, Questions, Evaluation Horizon

Purpose of evaluation: evaluation of the impact of projects and programs implemented by Hillel Russia.

Questions that need to be answered during the evaluation:

3) To what extent do the implemented programs directly or indirectly contribute to the following long-term results:

- a) Hillel alumni are proud to be Jews.
- b) Hillel alumni participate in Jewish life (home celebrations, attending Jewish cultural events, etc.).
- c) Hillel alumni make decisions motivated by their national identity.

d) Hillel alumni take an active part in Jewish communal life.

e) Hillel alumni provide sustainable leadership and take responsibility for their communities by participating in those communities as volunteers and/or providing donations.

4) What role does Hillel play in the ecosystem of local Jewish communities?

2. Evaluation design

The following types of work were conducted as part of the evaluation:

- Analysis of the project, reporting, evaluation and supporting documentation of Hillel Russia for 2015-2020.
- A search for and analysis of the literature on evaluating the effectiveness of programs aimed at the formation of national identity among Jews, as well as the Jewish identity of Russian-speaking Jews.
- Semi-structured interviews with representatives of Hillel Russia – the head of the organization and key staff responsible for the implementation of programs (particular persons were recommended by the head of the organization). The interviews were conducted as video calls in ZOOM. A total of 5 such interviews were conducted. There was also 1 interview with a representative of Genesis Philanthropy Group (GPG).
- Semi-structured interviews with Hillel Russia alumni. The interviews were conducted over the phone. A total of 14 such interviews were conducted. This type of work is described in detail below.
- Analysis of all collected information.

Interviews with Alumni

For purposes of this evaluation, the concept of “Hillel Russia alumni” was defined. To begin with, it should be made clear that the term “Hillel Russia alumni” itself makes sense only as a working concept for purposes of this evaluation, since there are no fixed points of completion (“graduation”) for registered participants of Hillel Russia’s program work. They can all join Hillel at any time after their registration.

So, for evaluation purposes, “alumni” were defined as all people who registered in the programs in 2015-2020, regardless of whether or not they continue to participate in Hillel Russia events. People who registered in 2021 were excluded from the assessment because their experience of interaction with Hillel Russia is less than 1 year, and they may not have had time to fully experience its impact. In addition, throughout 2021, the restrictions on mass events caused by the COVID 2019 pandemic continued in Russia, which significantly reduced the volume of programs, especially face-to-face ones.

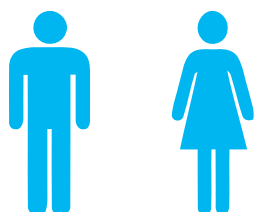
Further, after consultation with Hillel Russia management and the GPG representative, it was decided to divide the alumni into 3 groups according to the number of so-called “identity score”, which reflects their active participation in Hillel Russia events (for more information on the “identity scoring” system, see section 6.5). As part of this evaluation, it was decided to test Hillel Russia’s hypothesis that an increase in the number of points scored reflects the growing Jewish identity of the participants.

In order to comply with the requirements of the Russian Federal Law "On Personal Data", Hillel representatives initially contacted each individual alumnus and asked his or her permission to provide his or her contact to a representative of the evaluation team.

Quantitative data on three groups of Hillel Russia alumni (data provided by Hillel Russia):

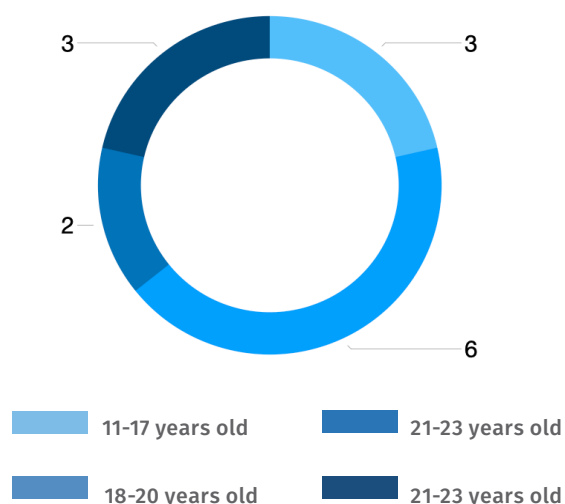
	Year of registration							
Score	2015	2016	2017	2018	2019	2020	Total	
10-49 points	395	670	355	473	440	176	2,509	Group 1
50-99 points	152	312	324	268	294	93	1,443	Group 2
>100 points	97	140	114	65	37	6	459	Group 3
Total	644	1,122	793	806	771	275	4,411	

Sex and age of alumni interviewed



	Men	Women	Total
20-24 years old	1	2	3
25-29 years old	4	2	6
30-34 years old	2	2	4
35-39 years old	0	1	1
35-39 years old	7	7	14

Age of joining Hillel:



City	
Moscow	5
Saint - Petersburg	4
Khabarovsk	2
Yekaterinburg	1
Saratov	1
Penza	1
Total	14
644	1,122

***It was initially agreed that this evaluation would also include an anonymous online survey of Hillel Russia alumni and interviews with representatives of Jewish communities in Moscow and another region where Hillel Russia operates. But due to the fact that on February 24, 2022, the Russian Federation began a special operation in Ukraine, it was decided to stop collecting new information and use the data already collected. For this reason, neither an online survey of alumni nor interviews with representatives of the Jewish community were conducted. As a result of the reduction in the intended work, most of the questions posed to the evaluation could not be answered with confidence. It is only possible to make hypotheses based on the qualitative data collected.

3. Literature review

Details of the research results presented in this section can be found in Appendix 1.

Sources Dedicated to Evaluating Jewish-Oriented Programs

Only two sources were found on the evaluation of the long-term impact of Jewish-oriented programs; both were provided by the client (Genesis Philanthropy Group). These are a study of the long-term impact of Birthright Israel program (2004) and an evaluation of the impact of children's and adolescents' participation in Jewish summer camps (2013). The first paper elaborates on students studying in the United States and Canada; the second paper is dedicated to students from Eastern European countries (not including Russia).

Further, several reports were found on evaluating the short-term impact of various Jewish-oriented programs, all based on case studies from Western countries. Among them are several other various reports evaluating the impact of Birthright Israel. No reports on the evaluation of Jewish-oriented programs in Russia or post-Soviet countries have been found in open sources. They probably exist, but the owners do not publish them in the public domain. All of the sources of information studied analyze the impact

of programs on Jewish identity, operationalizing the concept in different but often similar ways. The objectives of this evaluation also largely focus on analyzing how Hillel Russia programs affect the Jewish identity of its participants. In the following chapters, we briefly review the main findings from the literature found that are relevant to the objectives of this evaluation.

¹ Leonard Saxe, Charles Kadushin, Shahar Hecht, Mark I. Rosen, Benjamin Phillips, Shaul Kelner. Evaluating birthright israel: Long-Term Impact and Recent Findings. Maurice and Marilyn Cohen Center for Modern Jewish Studies, Brandeis University. Birthright Israel Research Report November 2004. 81 p.

The Birthright Israel's (2004)

Long-Term Impact Report¹ draws

the following conclusions. The effects of the program persist over time. The most significant changes observed soon after the trip are also found several years later. In some cases, the changes become more pronounced over time. The personal bonds created during the trip between participants remain strong over time. Probably the most pronounced effect of the trip is that it evokes a greater sense of connection with Israel and the Jewish people. In terms of Jewish continuity,

the trip increases participants' interest in dating only Jews and raising Jewish children. The trip also generates more interest in Jewish learning. However, despite positive attitudes toward the Jewish people, the trip had little impact on ethical behavior, religious behavior, or participation in organized Jewish life. The researchers concluded that participation in the trip, while providing only a brief introduction to Israel, appears to change attitudes and create a connection to Israel and Jewish identity.

Sources Dedicated to Jewish Identity Among Russian-Speaking Jewish Youth

The author of an article on Jewish youth communities in Russia⁵ conducted field research “mainly in Hillel Moscow” (according to her) where she studied mainly the Jewish self-identification of young people. Her findings are important and interesting for this evaluation, although they should be used with caution. First, these studies were conducted more than 10 years ago – in 2010-2013. Secondly, the methodology of the studies described in the article is very brief and there is no information on the representativeness of the results. The qualitative research methods used do not provide representativeness, and for the two surveys mentioned in the article the methods for selecting the respondents were not specified.

As a result of this study, it was found that neither the family nor the synagogue play a significant role in the formation of Jewish self-identification and attitudes toward Jewish values among Jewish youth. The Jewish identity of young people was formed rather by the projects of organizations aimed at acquiring knowledge of Jewish history, culture, and traditions: Jewish Agency for Israel, Hillel, Moscow Jewish Community Center, Ezra, Israeli Cultural Center, etc.

The researcher reports that “Jewishness” became more pronounced in the individual identity of young people through participating in Shabbats, trips to Taglit, volunteer activities, and participation in various Jewish organization’s projects. It was noted regarding group identity that it prevailed over Jewish identity. People are more likely to come to friends at Hillel than to a Jewish organization, and the development of Jewish self-identification occurs indirectly through references to Jewish history events at various celebrations, through stories about holidays, etc.

The research methods used in the article on the transformation of Jewish identity in contemporary Russia⁶ also lack representativeness – they are retrospective, qualitative methods and an unrepresentative “convenience sampling” used for surveys. But the author’s observations and generalizations are important to this assessment.

The author suggests talking about the effect of the “new Jew” – a person who has not sufficiently adopted the Jewish identity in the family and needs to confirm its own identity through external institutions, the Jewish community. Young Jews who did not receive their “primary identity” in the family prove their Jewishness through secondary socialization in Jewish clubs and communities. According to the surveys conducted by the author, 57 percent of respondents between the ages of 18 and 40 claim to come from non-Jewish families or doubt that they can call their family Jewish when they identify themselves as Jewish.

At the same time, the very concepts of “Jewish identity” and “Jewishness” can be understood in very different ways. Belonging to the Jewish people can be determined by the laws of the State of Israel, by Jewish law, or even by the opinion of others (for example, a Jew by father is Russian in the eyes of Jews and a Jew in the eyes of Russians). The researcher identifies three forms of Jewish identity among Russian youth: some identify themselves as part of an ethnic community and nation (through history and culture); others identify themselves primarily through religion; and others claim they are not ready to divide these concepts.

Same conclusions were made in a study (Ph.D. thesis) assessing the educational needs of immigrant children from the former Soviet Union attending Jewish schools in Melbourne, Australia (2014)⁷. The methodology for collecting information for the Ph.D. thesis, almost entirely qualitative, provides great depth to the topic, but, as with the previous two studies, does not ensure representativeness.

The author found that school students varied quite widely in their Jewish identities, even among those whose “backgrounds” seemed quite similar. The Ph.D. thesis explores why the Jewish education they received in schools affected even students with the same background differently.

To summarize, the author reports that the degree to which children integrated into the school community

and were affected by Jewish education was often related to personal friendship with other students and families in the broader Jewish community, as well as the home environment and attitudes of their “Russian” parents. Personal connections with classmates and teachers, as well as invitations to celebrate Jewish holidays with observant families, impacted students far more than theoretical classroom teaching. That is, the social aspects of schooling and society had a stronger influence than a purely academic environment.

⁵ D. Pisarevskaya. Evreiskie molodezhnye soobshchestva v Rossii: struktura i praktiki [Jewish Youth Communities in Russia: Structure and Practices]. In the collection of articles called “Pomnit o proshlom radi buduschego: evreiskaia identichnost i kollektivnaya pamyat” [Remembering the Past for the Future: Jewish Identity and Collective Memory], RAS Institute of Oriental Studies, Center for Jewish Studies, European Humanities University. 2014, p. 175-194.

Thanks to Hillel Russia for providing this source.

⁶ D. Vedenyapina. Evreiskaya obschina kak klyuchevoy faktor v postroenii identichnosti rossiyskimi evreyami pokolenia 20-40-letnikh [Jewish Community as a Key Factor in Identity Building by Russian Jews of the 20-40- Year Old Generation]. Public Opinion Herald, No. 3-4 (127), 2018 – p. 123-139.

Thanks to Hillel Russia for providing this source.

It also turned out that the level of religious observance was the only factor that influenced attitudes toward mixed marriages. Half of the teenagers surveyed did not object to mixed marriages even after receiving a Jewish education in Jewish schools. Most indicated that religion was very important to them. Yet, paradoxically, none of those students strictly observed Shabbat, kosher laws, or any Jewish holidays other than Yom Kippur. And most of those students cited Jewish feelings as the most important

aspect of their Jewish identity among other identity factors such as Jewish friends, Jewish destiny, and Israel.

The important and interesting information in the Ph.D. thesis includes a discussion of whether Jewish education affects the formation of Jewish identity. There is no simple answer to this question in the scientific literature. Another study⁸ suggests the following model of Jewish identity formation:



1. Identity formation depends on 5 key inter-related factors: the young person's home environment, Jewish schooling, adherence to Jewish religious practices (Judaism/synagogue affiliation), involvement with youth groups, and Israel-related experiences.

2. The more consistent and integrated these 5 factors are with each other, the stronger the Jewish identity, i.e. each of the above factors individually has limited influence.

3. "The "glue" that seems to hold the above experience together is the home and its environment..

Here we would like to point out that in terms of duration and depth of immersion, Jewish schooling far exceeds the impact that Hillel students receive. In the described field of 5 factors, Hillel is the "involvement with youth groups" factor, as well as, to some extent, "Israel-related experiences". Therefore, we should probably not place too much (or crucial) responsibility on Hillel for shaping the Jewish identity of the participants.

⁷A Needs Assessment Regarding Programs for Russian Adolescents in Orthodox Jewish Day Schools: A Comparative Case Study. Fruma Sara Rosenfeld. PhD Thesis. Submitted in partial fulfilment of the requirements for the degree of Doctor of Education. Centre for Program Evaluation and Youth Research Centre, Melbourne Graduate School of Education, The University of Melbourne. 2014. 311 p.



4. Areas of Work and Main Programs of Hillel Russia

Hillel has been working in Russia since 1994. Regional Hillel centers operate in Moscow, St. Petersburg, Yekaterinburg, Khabarovsk, Novosibirsk, Penza and Saratov. Program activities are also conducted in Krasnoyarsk and Vladivostok.

Mission of Hillel Russia

The mission of Hillel Russia

is to strengthen self-awareness among Jewish youth aged 18-27 and to engage them in the life of the global Jewish community. Hillel Russia website reports that “Hillel programs are oriented to make the life of modern Jewish youth more interesting, diverse and fulfilling. The knowledge, skills and experiences gained at Hillel help students grow and feel active members of the Jewish community, the city, the country and the world”⁹.

Hillel Russia programs

Hillel Russia programs reach thousands of participants each year. For example, from 2015 to 2021, 11,479 people registered in Hillel Russia¹⁰. In 2000, participants of Hillel included ¹¹:

City	Number of participants of Hillel Russia events in 2020
Moscow	About 5,000
Saint - Petersburg	3,050
Yekaterinburg	850
Khabarovsk	435
Novosibirsk	320
Saratov	240
Krasnoyarsk	161
Penza	110
Total	14

Hillel Russia runs programs in three main areas:

1. Preservation of traditions, culture, heritage.

2. Volunteering and Tikkun Olam.

3. Leadership and opportunities.

Main areas	Agenda	Subprograms
Preservation of traditions, culture, heritage.	Shabbat and Jewish holidays	Weekly Shabbat celebrations in all cities
		Massive celebration of the holidays: Rosh Hashanah, Hanukkah, Purim, and Pesach
	Near Taglit	Three educational meetings before the trip
		10-day trip to Israel – Taglit ¹²
		Informal meeting of the group after the trip
		Post-Taglit Seminar
Volunteering and Tikkun Olam	Student Initiatives. Implementation of initiatives in the following projects:	Rodnya Project
		Grant projects of Hillel Summer University participants
		Maximum Leadership Program Graduation Projects
		Community Initiatives within the Rodnya Project
		Volunteer projects
Leadership and opportunities	Leadership development	Individual grant projects
		Hillel Summer University
		Madrich School
		Participation in the Taglit madrich training in Israel
		Professional Development Program for Experienced Madrich at Hillel
		Maximum Leadership Program
		Online Course for Traditional Shabbat Hosts

⁹ Hillel Russia website <https://hillel.ru/about/>

¹⁰ Statistics on participant registrations provided by Hillel Russia.

¹¹ Hillel Russia 2020 Annual Report.

¹² Taglit itself is not a Hillel program, which acts more as a recruiter for the Taglit program in Russia, although it is one of the main recruiters. But Hillel Russia deeply integrates Taglit into its activities, as can be seen in the composition of the programs.

Hillel Russia's program concept identifies 5 main themes, which, to a certain extent, are reflected in all Hillel projects and programs in Russia¹³:



- 1. Spiritual legacy of the sage Hillel**
- 2. Preserving the historical memory of East European Jewry**
- 3. Tikkun Olam (repairing the world) as a Jewish value**
- 4. Exploring family history**
- 5. Connecting with today's communities in cities, in the country, and around the world**

Also, in developing its program areas, Hillel Russia is guided by the principles of non-formal Jewish education, which include voluntary participation, practice, creativity, equality, control, versatility, contradictory essence, flexibility, self-management, symbols¹⁴.

For evaluation purposes, it is important to mention these principles because, according to interviews with Hillel representatives and alumni, the principles of Hillel and the atmosphere that Hillel creates for participants of its programs are important elements that influence its social impact.

And another point that is important to pay attention to when evaluating the impact of Hillel Russia is the difference between the pattern of operation of Hillel Russia and other branches of Hillel International in the West. The difference is that Hillel Russia does not work on university campuses, but in the cities of its presence within the Jewish communities of those cities. This peculiarity makes it incorrect to try to compare or find analogies between the performance of Hillel Russia and Western Hillel organizations.

¹³ Hillel Russia website <https://hillel.ru/about/>

¹⁴ Paper provided by Hillel Russia, "Informal Jewish Education Today, Its Trends and Characteristics".



5. Description of the Provided Information in Terms of Evaluating the Effectiveness of Hillel Russia Programs

The list of information provided by Hillel Russia is given in Appendix 2.

Popular areas: social volunteering; projects in the Jewish community; educational outreach projects; environmental volunteering; pro bono assistance.

5.1. Hillel Russia Annual Reports

Annual reports for 2020 and 2019 have been submitted. In the 2020 report, there is an infographic titled “The Long-Term Impact of Hillel.” The indicators and criteria

of Hillel’s long-term impact listed in the infographic based on the results of a survey of 231 Hillel students (see Alumni Survey 2020 in Section 6.4):

74 %

Continue to volunteer and/or give money to charity¹⁵

75 %

Help with money

38 %

Help Jewish community projects

73 %

Keep in touch with the Jewish community

75 %

Are comfortable to be Jewish in Russia

There is no information on evaluation and impact in the 2019 annual report.

¹⁵ Hereinafter in this section, citations from documents are indicated by the pale blue background.

How much
did Hillel
influence your
socialization?

(on a scale of 0 to 5)

65% noted
the maximum
influence

5.2. Hillel's Grant Applications to Genesis Philanthropy Group (GPG) and Hillel's Reports on Utilization of GPG Grants

Based on the grant applications and reports submitted, the following can be said:

1



Among the results in applications and reports, the focus is on direct quantitative outputs. In some cases, the reports provide an analysis of the reasons for under- or over-fulfillment of the planned quantitative indicators.

2



Applications most often have planned qualitative outcomes, but reports from 2017 onwards lack information on the qualitative outcomes achieved.

Applications from 2015 to 2020 and reports on relevant grants have been submitted. Appendix 3 contains a “A Retrospective Map of Hillel Russia Projects” based on these applications and reports.

3



Beginning in 2018, the qualitative indicators planned in applications are indicators that can be measured quite easily during evaluation activities – interviews, surveys, etc.

4



The application for 2019 describes the evaluation plan, and the 2019 and 2020 reports provide active links to the questionnaires that were used to survey the participants. But the reports do not contain the results and analysis of the questionnaires.

5.3. Program Participants' Survey Data

Based on the documents provided, since 2018 Hillel Russia has been making efforts to evaluate the effectiveness of its programs and projects. Hillel presented information on 15 surveys conducted among the program participants. A list of this information can be found in Appendix 4.

The information obtained in the course of these surveys could add a great deal of meaningful information to the evaluation of long-term impact, but unfortunately there are a number of impeding factors:

- Survey results are not analyzed and there are no analytical reports on the results of the surveys. There are two exceptions – information on the results of surveys in the form of infographics for public reports:
 1. based on the results of the 2020 alumni survey – infographic “Hillel’s Long-Term Impact” for the Hillel Russia 2020 Annual Report (see description in section 5.1 above);

2. based on the results of the survey on the Shabbat feedback questionnaire as part of the PG (2018-2019 Presidential Grant Fund grant) a report was prepared on qualitative project results (see description in Section 5.4 above, and also in Appendix 5).

- Most of the surveys were conducted among a very narrow audience of 15-40 students of the Madrich School, Jewish studies courses, etc.

In general, there is a great deal of data contained in the survey information provided about the desired qualitative outcomes that Hillel Russia programs aim to change. The submitted questionnaires were studied, and the indicators found there, potentially significant in terms of the long-term impact of Hillel programs, were taken into account for the development of the “Matrix of Possible Figures (Indicators) of the Long-Term Impact of Hillel Russia” (see Appendix 11).

5.4. Other Program and Reporting Information

- **Qualitative Outcomes of the Youth Shabbat Project 2018-2019**

This document is an infographic report on the evaluation of the qualitative outcomes of the project funded by the Presidential Grants Fund. The report contains the results of several surveys (unfortunately, the results of all surveys are added together and presented as a single indicator) and analytical conclusions based on these results. The indicators used in that survey were not intended to evaluate the long-term impact, but nevertheless some of them can be used for this

purpose if the “raw” data can be divided into separate surveys in which each participant completed the questionnaire not more than once.

This is the only document provided that contains analytical conclusions on impact evaluation; it is provided in almost its entirety in Appendix 5.

Once again, given that this questionnaire (with modifications) was sent to participants three times during the project, and that the same participant could fill it out all three questionnaires, it seems undesirable to rely on these indicators in the evaluation.

- Success Measurement System: Strategy
- HILLEL RUSSIA. DIRECTORS' COUNCIL. Excerpts for Impact. MATERIALS FOR THE MEETING. FEBRUARY 2016
- Success Measurement System – Formula for How to Measure the Program

These three documents describe in detail the system developed at Hillel Russia for assigning scores to participants, depending on the theme and form of the events, as well as the depth of Jewish content of the events in which they participated.



“The success of Hillel Russia” is defined in them as follows:

Young people aged 18-26 with Jewish roots in the cities where Hillel works are getting involved in the Jewish world. Through Hillel, they learn about Jewish culture, traditions and history, and N % of the students involved acquire Jewish self-identification (hereinafter, identity).

A system for measuring the acquisition of identity and, accordingly, a system for measuring the success of Hillel Russia's work was proposed. For this purpose, all Hillel programs and activities are assigned

scores which are awarded to each Hillel student for participation. Each program is assigned a score and additional “weights” depending on the form of the event and depth of Jewish content.

The following indicators are used:

- Participants with a score of 50 points are students who have been minimally influenced enough to achieve a basic level of Jewish identity.
- Participants with a score of 100 points are students who have been influenced enough to achieve a Jewish identity.

At the beginning of 2016, Hillel Russia's database contained:

- 1,084 users (students, program participants)
- 1,012 of them with cards (allowing to keep the score)
- Identity > 50 points – 6 participants
- Identity > 100 points – 0 participants

This scoring system was introduced in Hillel Russia in 2016. The quality of this system has not been tested, that is, the question of how the scores assigned correspond to the impressions and results of the participants has not been studied.

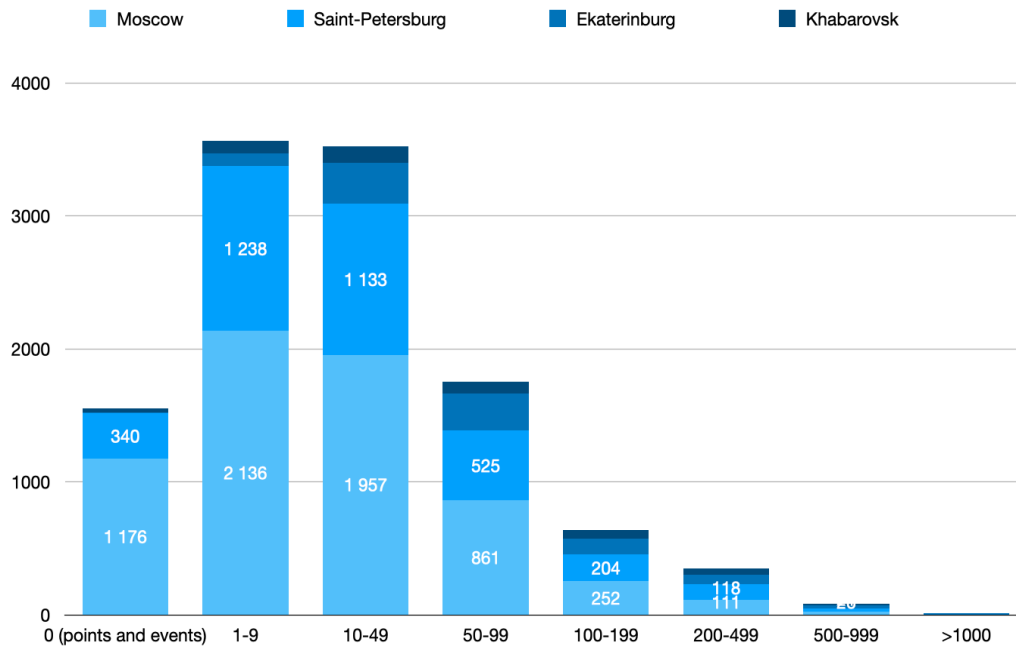
For reference, at the end of February 2022, the number of participants with certain scores in the database was as follows¹⁶:

Score	Moscow	Saint-Petersburg	Yekaterinburg	Khabarovsk	Total
0 (points and events)	1,176	340	9	30	1,555
1-9	2,136	1,238	97	92	3,563
10-49	1,957	1,333	309	125	3,524
50-99	861	525	279	90	1,755
100-199	252	204	120	65	641
200-499	111	118	73	49	351
500-999	26	21	23	13	83
>1000 points	3	1	8	2	14
Total	6,522	3,580	918	466	11,486

There are 2,844 participants who scored 50 or more points and 1,089 people who scored 100 or more points.

¹⁶ Statistics provided by Hillel Russia.

Visually, the above data look as follows:



This evaluation attempts to rely on this scoring system to distinguish groups of strong, medium, and low-active participants – see section 2 for details.

- Hillel Russia Basic Logic Model.
- Indicators of Jewish Identity.

This document is a Russian translation of a detailed version of “The Drive to Excellence. Hillel International Strategic Implementation Plan.”

In this document, there are no goals and indicators in the “FIVE ELEMENTS OF AN EXCELLENT HILLEL” sec-

tion aimed at having a lasting impact on students.

The section dedicated to students only describes the involvement of students in Hillel programs. Nevertheless, under “DEFINING COMMON MEASURES OF EXCELLENCE,” the following indicators are listed:

The Logic Model contains information important for evaluation purposes about the intended outcomes for Jewish youth. This includes the following:

The participant knows the history of his or her family and Jewry in Russia; the participant considers himself a Jew; the participant considers himself a part of the Jewish community; the participant is tolerant; the participant is ready to share knowledge of Jewish culture and traditions with friends and relatives; the participant has received support in preserving his or her national identity.

Next, "What We Get":

Creating a Jewish youth community; preserving and supporting Jewish cultural traditions; counteracting the social disintegration of Jewish youth in the modern world.

And then the following long-term outcomes are formulated:

» Preserving and supporting Jewish cultural traditions; counteracting the social disintegration of Jewish youth in the modern world.

» The participant feels confident in the Jewish community and is on a current agenda.

» Preserving and supporting Jewish cultural traditions.

» Creating a Jewish youth community; creating opportunities to support Jewish self-identification among youth.

» The participant feels that he or she belongs to the Jewish tradition; the participant considers himself or herself tolerant of other cultures.

» The participant becomes part of the Jewish community of Hillel and the city; the participant feels that he or she belongs to the Jewish people.

- **International Hillel. THE PATH TO SUCCESS. 2014-2019 Hillel International Strategic Implementation Plan**

These documents were compiled by Hillel Russia at the beginning of the evaluation at the request of the evaluation team. They are working internal documents that are being developed today. Indicators

and criteria from these documents were used in the development of the “Matrix of Possible Indicators (Criteria) of the Long-Term Impact of Hillel Russia” (see Appendix 11).

Where a Hillel has achieved excellence, the students engaged by Hillel will:

See Judaism as an integral part of their adult lives.	Knowingly use Jewish values to make life decisions.	Be able to articulate how Judaism adds value to their life.
Feel ownership of their Jewish life.	Confidently create Jewish experiences for themselves and their peers.	Access further Jewish experiences and growth opportunities.
Interact with the Jewish calendar as part of the rhythm of their life.	Be connected to a community of Jewish friends.	Increase their Jewish cultural knowledge and literacy.
Build a relationship with Israel, the Jewish homeland.	See themselves as part of a global Jewish people.	wBe connected to the Jewish world and care about its wellbeing.

Overall, the project, reporting, and other materials presented by Hillel Russia show that evaluating and measuring the impact of its programs is only in its infancy within the organization. On the one hand, a survey of participants is already taking place, and quite often. On the other hand, the results of surveys are processed and analyzed only if and to the extent that the donor requests it. That said, Hillel Russia already has a precedent for attempting a long-term impact assessment – it is an alumni survey, the infographic from which was included in the organization’s 2020 annual report.

The internal documents submitted by Hillel International say that there is an evaluation at the international level, but it appears that this effort concerns only Western Hillel organizations operating under a different scheme than Hillel Russia, so it would be incorrect to extend the results of the Western

evaluation to Hillel Russia.

In general, among the materials presented by Hillel Russia, there are enough indicators listed that reflect the qualitative changes the organization seeks to achieve. If not all, then almost all of them correspond to the range of issues (tasks) formulated in section 1. But at the same time, it should be noted that Hillel Russia’s mission and program directions do not aim to form a Jewish identity. “Strengthening the identity of Jewish youth ... and engaging them in the world Jewish community” are more “soft” objectives than those articulated in the evaluation questions (section 1). But the intention to influence the formation of Jewish identity is spelled out in an internal document describing the “Hillel Russia Success Measurement System,” i.e. the system for calculating the “identity score”.

6. Main Results of the Interviews with Hillel Russia Representatives

Also, in developing its program areas, Hillel Russia is This section presents the main results of the interviews with five representatives of Hillel Russia, as well as a representative of GPG. Detailed information on the results of the interviews can be found in Appendix 6. See Appendix 8 for a list of interview questions. The principle of personality coding for interviewed respondents is described in Appendix 10.

All conclusions in this section are based on the interviews with representatives of Hillel and a representative of GPG; they are not triangulated with the opinions of representatives of the Jewish community in Russia, as originally planned.

In addition to its mission and program concept, Hillel Russia is guided in its work by some other important principles or objectives:

- Creating community among Jewish youth.
- Creating an environment for safe and comfortable communication among Jewish youth.
- Principle of openness (makes it possible for any young men and girls who are interested in
- Jewish culture, regardless of their background, to participate in Hillel's work)
- Making the participants of its programs proud to be Jewish.
- Working to prevent the assimilation of Jews, to deal with its consequences.
- Non-religious, secular nature of Hillel's programs.
- Importance of an entertaining, "partyng" approach to organizing programs and events due

to the need to attract and retain an audience of young people, who are often unaware of the importance of preserving Jewish traditions, and to compete with the large number of alternative options for spending time (especially in Moscow and St. Petersburg).

Most – but not all – Hillel representatives see participants of their programs as unaffiliated Jews, mostly from mixed families where only one parent is Jewish and where Jewish traditions have most often been almost lost.

The "identity scoring" system developed in Hillel Russia makes an attempt to measure the effectiveness of Hillel. Hillel representatives expressed an interest in testing the hypothesis that the "identity scores" calculated using this accounting system reflected an increase in students' Jewish identity. It is likely that the top 10-100 participants in terms of scores are very active in the Jewish community, at least in Hillel itself.

Representatives of Hillel Russia describe the range of impacts that Hillel has on its participants (students):

- Shaping Jewish identity
- Community formation
- Shaping Jewish identity through community building
- Knowledge of Jewish culture, Jewish values, and the "Jewish world"
- Forming a connection with Israel
- Impact on the development of Jewish volunteerism and leadership
- Professional development
- Role of the personal example of the Hillel team

Ecosystem of Jewish Organizations (Jewish Community) in Russia

In addition to Hillel, there are a number of different Jewish organizations in Russia that work with Jewish youth in one way or another. Below is the information on organizations and projects that work primarily with young people.

Among religious organizations and projects, it is mainly the Chabad community. Chabad has a Eurostars program that sends young Jews on a tour of the Jewish places in Europe. Since 2012, young people between the ages of 18 and 28 who have attended at least “85 percent of the classes in a year-long Torah and Jewish Tradition course” receive an award at the end of the year – a European tour. Eurostars is a very large-scale program, with thousands of young Jews participating. There are other Chabad projects for young people, such as the Yahad project, with which Hillel Moscow maintains working contacts.

In addition to Chabad, there is also a Reform congregation.

Many synagogues and congregations conduct various local projects and programs for youth and leadership development. Also there are Jewish schools and kindergartens in all major cities of Russia.

Further, JDC and Jewish Agency for Israel have youth leadership projects in Russia. JDC has an Active Jewish Teens program for middle and high school students. JDC is in every city where Hillel works. The organization is Hillel’s partner in Jewish community, congregations, and volunteer work. The Jewish Agency for Israel used to have a very extensive program of camps for children, which has now been narrowed down. The Jewish Agency for Israel also has student programs.

There are many quality Jewish educational projects in Russia. For example, there is the Torah MiTzion Center for Jewish Education in Moscow. It is a massive organization offering a variety of religious – and not just religious – educational programs. Or the educational project Eshkolot working in the edutainment genre, which holds events mainly in Moscow and St. Petersburg, but broadcasts its events online, has an online academy, podcast and YouTube channel with more than 1 million subscribers. There is an organization called Sefer that brings together professors and students of Jewish studies.

The Moishe House project works in many cities with Hillel, and there are even two houses in Moscow. Hillel and Hillel students often partner and participate in the work of Moishe House.

There is a Youth Jewish Forum in St. Petersburg, with which Hillel St. Petersburg often implements joint projects.

Among the more secular cultural organizations is, for example, the Moscow Jewish Film Festival, which has been held annually since 2015. Or the Jewish Museum and Tolerance Center, the largest Jewish museum in the world.

In terms of geographical differences, we can say that Moscow and St. Petersburg have the full range of Jewish organizations, from the Embassy (Consulate) to the Israeli cultural centers with their student programs.

In the other regions of Hillel’s presence, in addition to Hillel there is often only a religious community.



Ecosystem of Jewish Organizations (Jewish Community) in Russia

Hillel occupies a prominent and important place among Jewish organizations in Russia and plays an active role here. There are several aspects that make up the importance.

- Hillel Russia works in its niche with a specific audience: it is the main and largest organization working with unaffiliated Jewish youth.
- Hillel accepts everyone, including people who have Jewish roots but are not halakhic Jews. Hillel is the only organization in Russia that does this on an interregional level rather than locally, and systematically rather than in some isolated places.
- Hillel in Russia is a significant part of the chain of Jewish organizations that accompanies Jews on their path of life.
- In keeping with its principles, Hillel allows students to comfortably join the Jewish environment.

- Hillel purposefully introduces its students to the full range of Jewish organizations. Hillel works in partnership with many other Jewish organizations and involves its members.
- Hillel is an important organization developing Jewish volunteerism in Russia, as well as youth leadership programs.

And to conclude, we would like to note the very high degree of passion of all the Hillel representatives interviewed for fulfilling the mission of their organization. All interviews indicate that the Hillel Russia's employees love and take pride in their work and put the maximum amount of heart, effort and time into it. This attitude of the team definitely has a positive impact on the effectiveness of Hillel Russia's work with program participants.

7. Main Results of the Interviews with Hillel Russia Alumni

This section presents the main results of interviews with 14 alumni of Hillel Russia. Detailed information on the results of the interviews can be found

in Appendix 7. See Appendix 9 for a list of interview questions. The principle of personality coding for interviewed respondents is described in Appendix 10.

Knowledge of Jewish Culture and Traditions Before Joining Hillel

All three groups have respondents with different prior experiences before joining Hillel: those who had little or no knowledge of Jewish culture and traditions; respondents who had some limited experience, gained most often in the family; and those who had the opportunity to immerse themselves quite substantially in Jewish culture before joining Hillel. It should be noted that fewer respondents had no or minimal knowledge. More than one-third of respondents had a fairly significant experience with Jewish culture before Hillel.

Hillel programs they participated in:

Most respondents participated in Taglit, but Hillel was not always the provider. Three respondents mentioned their participation in pre- and/or post-Taglit events. Among other Hillel activities, the most frequently mentioned were Shabbats, participation in major Jewish festivals, and leadership programs. Some respondents were unsure which programs they attended. Three people said “I attended everything,” and there was one such person in every group, including the group with the lowest scores.

Reasons for joining Hillel:

- To go to Taglit.
- Why did you choose Hillel as your Taglit provider?
- To know more about Jewish culture and traditions.
- Following my friends.
- To make new contacts.

As expected, many joined Hillel since it is a Taglit provider. After Taglit, many noted that they began to attend other Hillel events as well. At least half of the respondents joined Hillel to learn more about Jewish culture, to make new contacts, or to follow friends.

The answers about attending Hillel events do not show a correlation with the number of identity points scored. The reason for such discrepancies can be both inaccurate accounting in Hillel’s CRM and the fact that beneficiaries’ perceptions of what services they receive are highly dependent on selective perception and can often differ from the list of services presented to them, both upwards and downwards.

Hillel's tangible influence: "What has Hillel given you and what has it changed?"

Most often respondents said that the Hillel and Taglit programs gave allowed them to make new contacts and find new friends (even a wife). The second top answer in terms of mentions is new knowledge of Jewish culture and traditions.

Two participants described their unfulfilled expectations or negative experiences after participating in Taglit or Hillel programs. In both cases, respondents expressed their pain that during Hillel or Taglit events the participants did not behave correctly in terms of Jewish traditions and rules, and the event organizers either did not prevent this or did not set the "correct" Jewish tone themselves.

Hillel's influence on the feeling of being Jewish:

The answers were split in half: half of the respondents felt a change in their sense of being Jewish after participating in Hillel and/or Taglit programs, while the other half did not. Those who did not feel the change joined Hillel already knowing they were Jewish and often already having some Jewish background in the family.

Observance of customs or rules of Jewish life:

The responses range from "not at all" to "heavily influenced." Some respondents were quite critical of Hillel's lack of strict adherence to Jewish rules, although they are all aware that Hillel is a secular organization.

Making decisions motivated by Jewish identity:

Most respondents said that their Jewish identity influenced their decision-making.

Involvement in Jewish communal life:

The answers fell into three roughly equal groups: do not participate in Jewish communal life; participate minimally or rarely; and participate more actively.

Is It Important that the Partner Be Jewish?

For most people it is unimportant or rather unimportant, but for the rest of the respondents it is important or rather important.

Is it important to raise children with Jewish traditions?

The responses were split roughly in half among those who did not or rather did not care, and those who did or rather did care.



If you hadn't join Hillel, what would your life be like now?

- Respondents would not have met the people who are important to them.
- Respondents would not get important psychological and moral attitudes.
- Life would be duller or sadder or less happy.
- There would not have been a change of heart about Israel or even repatriation to Israel.
- It would not be any different, or found it difficult to answer.

Most often respondents answered that without Hillel/Taglit they would not have met people important to them, both in their personal life and communication, and in their professional and business life.

Influence of other Jewish organizations and Hillel among other organizations:

Among other Jewish organizations named by respondents, the most common are the Jewish Agency for Israel and its projects, Moishe House, and the synagogue. The other organizations are mentioned once each. Three respondents did not attend any other Jewish organizations. In three cases, respondents had difficulty recalling the names of organizations they had visited.



8. Summary and Discussion of the Main Results

Let us repeat the questions from Section 1 that needed to be answered in the evaluation:

- 5) To what extent do the implemented programs directly or indirectly contribute to the following long-term results:
 - a) Hillel alumni are proud to be Jews.
 - b) Hillel alumni participate in Jewish life (home celebrations, attending Jewish cultural events, etc.).
 - c) Hillel alumni make decisions motivated by their national identity.
 - d) Hillel alumni take an active part in Jewish communal life.
 - e) Hillel alumni provide sustainable leadership and take responsibility for their communities by participating in those communities as volunteers and/or providing donations.
- 6) What role does Hillel play in the ecosystem of local Jewish communities?

All five sub-questions of Question 1 aim to explore the influence of Hillel Russia on various facets of Jewish identity. Of the five sub-questions in question 1, four are formulated as time-delayed actions, including serious life choices. That is, it is assumed that the impact on program participants may have had such a profound and serious effect on them that the impact can be captured at the level of change in their actions. Here we would like to stop and consider two counter-questions:

1. Does Hillel Russia aim to influence the Jewish identity of its program participants? If so, to what extent are these goals clearly articulated and embedded in the organization's strategic and policy documents?

Shaping a Jewish identity is not a purpose of Hillel Russia's mission and program directions as such. "Strengthening the identity of Jewish youth ... and engaging them in the global Jewish community" are more "soft" objectives than those articulated in the evaluation questions.

The Logic Model (a working version of the document is provided) contains the information on the following intended outcomes of the work with Jewish youth: "The participant was supported in maintain-

ing his national identity." But most of the outcomes described in the logic model relate more to community building and support of Jewish traditions. The intention to influence the formation of Jewish identity is spelled out in an internal document describing the "Hillel Russia Success Measurement System", i.e. the system for calculating the "identity score". Successfulness is defined in this document as follows:

Young people aged 18-26 with Jewish roots in the cities where Hillel works are getting involved in the Jewish world. Through Hillel, they learn about Jewish culture, traditions and history, and N % of the students involved acquire Jewish self-identification (hereinafter, identity).them, both in their personal life and communication, and in their professional and business life.

One of the representatives of Hillel Russia made the following comment during the interview:

- H-2. These scores do not assess a participant's Jewish identity. They assess the amount of influence that we have had in order to make that identity take hold. Both emerged and took hold.

In general, it can be said that there are contradictions (or deficiency) in Hillel Russia's documents and intentions about Jewish identity: the main documents make little or no mention of identity as a goal and result of the organization's work, while other documents raise the topic but do not elaborate on it.

2. Can Hillel Russia, in principle, influence the formation and development of the Jewish identity of its program participants? If so, how much?

This is where information from the literature on evaluating the long-term impact of Jewish-oriented programs comes in handy. The first such source on the long-term impact of the Birthright Israel program revealed the impact mainly on feelings and intentions (wording such as “evokes a greater sense of connection with...”, “increases interest in...”, “evokes a greater interest in...”). One of the effects was that the personal bonds created during the trip between participants remained strong over time. And further, “despite positive attitudes toward the Jewish people, the trip had little impact on ethical behavior, religious behavior, or participation in organized Jewish life.” That is, in fact, no effect on behavioral change has been identified.

A second source dedicated to the impact of children’s and adolescents’ participation in Jewish summer camps found a difference in behavior between camp participants and non-camp participants: “camp participants demonstrate a stronger Jewish identity, as evidenced by a number of indicators related to religious practice, affiliation with the Jewish people, and attachment to Israel. For example, they were more likely to have been married or lived with a Jewish partner and valued endogamy (the difference is about 10%), although mixed marriages are common and widespread among both groups”. That said, there is no assurance that more children with a strong Jewish background did not initially participate in the Jewish camps than the average.

Further, another literary source offers a model of Jewish identity formation that seems reasonable enough:

4. Identity formation depends on 5 key interrelated factors: the young person’s home environment, Jewish schooling, adherence to Jewish religious practices (Judaism/synagogue affiliation), involvement with youth groups, and Israel-related experiences.
5. The more consistent and integrated these 5 factors are with each other, the stronger the Jewish identity, i.e. each of the above factors individually has limited influence.
6. The “glue” that seems to hold the above experience together is the home and its environment.

However, the discussion of this source indicates that even the impact of Jewish schooling on the formation of Jewish identity has not been proven. And yet, in terms of duration and depth of immersion, Jewish schooling far exceeds the exposure that Hillel students receive. In the model described above, of the 5 factors Hillel is a factor of “involvement with youth groups”, and in part “Israel-related experiences”. Therefore, we should probably not place too much (or crucial) responsibility on Hillel for shaping the Jewish identity of the participants. However, of

course, Hillel Russia influences the formation of Jewish identity as one factor among a number of factors. Interviews conducted with representatives and alumni of Hillel Russia suggest that such influence exists. Since both a large-scale online alumni survey and interviews with members of the Jewish community were excluded from the evaluation design, the answers to the questions posed to this evaluation must be viewed as working hypotheses that need to be tested (validated, triangulated).

To what extent do the implemented programs directly or indirectly contribute to the following long-term results:

One

A. Hillel alumni are proud to be Jews

Hillel documentation: The results contained in the Logic Model include the following wording: “The participant considers himself/herself a Jew”. No mention of pride was found in the documents.

Representatives of Hillel: Making program participants proud to be Jews is one of Hillel Russia’s main principles and objectives.

Alumni of Hillel: Half of the respondents felt a change in their sense of being Jewish after participating in Hillel and/or Taglit programs, while the other half did not. Those who did not feel the change joined Hillel already knowing they were Jewish and often already having some Jewish background in the family. In response to the question “What would be different if you did not have Hillel in your life?”, some respondents answered that they would not gain important psychological and moral attitudes.

Remark about Taglit: The most frequent reason young people join Hillel is their desire to go to Taglit

(confirmed in the survey of respondents). This is known to all the representatives of Hillel Russia, and it is used by them in building the program policy of the organization. Many respondents noted that they began attending other Hillel events after Taglit as well.

For evaluation purposes, the following points must be considered: (1) Many participants of Hillel programs cannot make a clear distinction between Taglit and the programs of Hillel itself. This is aided, in part, by the fact that Hillel conducts a series of events “around (near) Taglit”. (2) The emotional impact of Taglit on most participants is great. For a number of participants, it outweighs other Hillel events in terms of the amount of emotions received and memorability. (3) Taglit is quite a massive program, and most Hillel alumni went to Taglit. As a result, separating the influence of Taglit from that of Hillel is quite complicated.

Two

B. Hillel alumni participate in Jewish life (home celebrations, attending Jewish cultural events, etc.)

Hillel documentation: The preservation of Jewish traditions, culture and heritage is one of Hillel's three main program directions. The Logic Model lists the following among the short-term outcomes: participant joins a weekly traditional Jewish commandment; participant observes traditions; participant joins the celebration of traditional Jewish holidays; participant posts Jewish content on social media.

Representatives of Hillel: Hillel representatives consider the formation of Jewish identity, delivery of knowledge about Jewish culture, Jewish values, "the Jewish world" and the formation of a connection with Israel as one of the main directions of their

programs.

Alumni of Hillel: The desire to learn more about Jewish culture and traditions is one of the most common reasons to join Hillel. New knowledge of Jewish culture and traditions is one of the often spontaneously mentioned answers to the question, "What has Hillel given you and what has it changed?" Regarding the observance of customs or rules of Jewish life, the answers range from "not at all" to "heavily influenced." Some respondents were quite critical of Hillel's lack of strict adherence to Jewish rules, although they are all aware that Hillel is a secular organization.

Three

C. Hillel alumni make decisions motivated by their national identity

Hillel documentation: no mention.

Representatives of Hillel: Working to prevent the assimilation of Jews, to combat its consequences, of basic principles and objectives of Hillel Russia.

Alumni of Hillel: Most respondents said that their Jewish identity influenced their decision-making.

For most people it is not important, or rather not important, that their spouse be Jewish. Regarding the importance of raising one's children in the Jewish tradition the responses were split roughly in half among those who did not or rather did not care, and those who did or rather did care.

Four

D Hillel alumni take part in Jewish communal life

Hillel documentation: Volunteering is one of Hillel's three main program directions. The intended outcomes of the Logic Model include the following: the participant considers himself/herself part of the Jewish community; volunteers organize their own volunteer activities/initiatives. Among the results of the 2020 Alumni Survey: 74% continue to volunteer and/or give money to charity; 75% help with money; 38% help with Jewish community projects; 73% keep in touch with the Jewish community.

Representatives of Hillel: Hillel is an important organization developing Jewish volunteerism in Russia. Creating a community among Jewish youth and an environment for safe and comfortable communication among Jewish youth are some of the main principles and objectives of Hillel Russia. Hillel representatives consider community building and volunteerism development to be among the main areas of impact of their programs. Important aspects of Hillel Russia are that Hillel in Russia is a significant part of the chain of Jewish organizations that accompanies Jews on their path of life, and that Hillel Russia purposefully introduces its students to the whole range of Jewish organizations, works in partnership with many other Jewish organizations and involves its students in it.

Alumni of Hillel: Many participants join Hillel to follow friends or to make new contacts. In answering the question "What has Hillel given you and what has it changed?" most often respondents said that the Hillel and Taglit programs gave allowed them to make new contacts and find new friends (even a wife). Responses about participation in Jewish communal life fell into three roughly equal groups: do not participate in Jewish communal life; participate minimally or rarely; and participate more actively. In response to the question "What would be different if you did not have Hillel in your life?" most often respondents answered that without Hillel/Taglit they would not have met people important to them, both in their personal life and communication, and in their professional or business life.

One of the most significant and lasting effects of Hillel Russia is, probably, the direct and indirect formation of a wide variety of communities and social circles that connect people with a Jewish identity. These communities and circles are not always centered around Jewish issues, but nevertheless their importance should not be underestimated. Without Hillel's involvement, many of its students would have been lost to the Jewish community.

Five

E. Hillel alumni provide sustainable leadership and take responsibility for their communities by participating in those communities as volunteers and/or providing donations.

Hillel documentation: Leadership is one of Hillel's three main program directions. The intended outcomes of the logic model include the following: activists can hold Shabbats; activists can professionally share knowledge of Jewish tradition and culture with people; activists organize their own events; Hillel participants conduct initiatives related to Jewish tradition that unite the local Jewish community; etc.

Representatives of Hillel:

Hillel is an important organization developing Jewish leadership in Russia. Hillel representatives consider leadership development to be among the main areas of impact of their programs.

Alumni of Hillel: Among the 14 respondents surveyed, there were none who identified themselves to be a leader of the Jewish community.



2. What role does Hillel play in the ecosystem of local Jewish communities?

Hillel documentation: Involving Jewish youth in the world Jewish community is part of Hillel Russia's mission. The intended outcomes of the Logic Model regarding participation in the Jewish communal life and leadership are relevant to this issue as well.

Representatives of Hillel: Hillel occupies a prominent and important place among Jewish organizations in Russia and plays an active role here. There are several aspects that make up the importance, including the following. Hillel Russia works in its niche with a specific audience: it is the main and largest organization working with unaffiliated Jewish youth. Hillel accepts everyone, including people who have Jewish roots but are not halakhic Jews. Hillel is the only organization in Russia that operates on an interregional level rather than locally, and systematically rather than in some isolated places. The non-religious, secular nature of the programs also makes Hillel stand out from other Jewish organizations in Russia.

Alumni of Hillel: Among the respondents there were

several people who had not attended any other Jewish organizations other than Hillel, but most had experience with other organizations. This result corresponds to Hillel's policy (see above) of encouraging its participants to attend other Jewish organizations. The most important result of Hillel Russia's impact appears to be the very fact of its existence and its work here. Hillel Russia is a very important part of the Jewish community in Russia because it is the largest networked and systematic organization working with a very large audience of non-religious Jewish youth. There are no statistics about the size of this audience in the country, but it is clear that the audience is large and is unlikely to be reached to any great extent at this point. If the work to attract it – exactly what Hillel Russia is doing – is not continued, it will in all likelihood be lost to the Jewish world.

In general, it should be concluded that on the basis of Hillel Russia program documents, as well as interviews with representatives (employees) and alumni of the organization, hypotheses were obtained indicating that Hillel Russia programs has impact on 4 of 5 parameters.

An exception is sustainable leadership, which could not be confirmed because a large-scale online survey was excluded from the methodology and the interviews did not focus on attracting respondents with leadership qualities and activism. Respondents with more than 100 points of the "identity score" were expected to demonstrate leadership, but that did not happen. However, we cannot say that the leadership objective was not met, since only 4 people with a score of 100+ points were surveyed, while there were 459 such people in total. More details on "identity scores" are given further in the text

Possible Areas for Further Study and Evaluation:

Hillel Russia and Formation of Jewish Identity

We have already highlighted above in this section that there are contradictions in the documentation and intentions of Hillel Russia regarding the organization's desire to influence Jewish identity. If an organization has plans to evaluate the effectiveness of its programs and their long-term impact,

it is recommended that consistent program documents be developed. At the same time, the intended results must be realistic, that is, they must take into account the limitations of the possible influence of Hillel Russia on the formation of Jewish identity in the participants of its programs.

Hillel Russia and Formation of Jewish Identity

Among the materials presented by Hillel Russia, there are already enough indicators listed that reflect the qualitative changes the organization seeks to achieve. If not all, then almost all of them correspond to the range of issues (tasks) formulated in section 1.

Based on these indicators, with additions based on literary sources, a matrix of possible indicators (criteria) to assess the long-term impact of Hillel Russia was compiled (see Appendix 11). This matrix can be useful in refining the program documents of the organization and in conducting further research to assess the effectiveness and impact of Hillel Russia.

Identity Scoring System

The "identity scoring" system developed in Hillel Russia is an attempt to measure the effectiveness of Hillel. Hillel representatives expressed an interest in testing the hypothesis that the "identity scores" calculated using this accounting system reflected an increase in students' Jewish identity.

When alumni were interviewed, their responses about attending Hillel events showed no correlation with the number of identity scores. Thus, among those listed as alumni with scores of 10-49, there

was one very active Hillel participant and one Madrich School participant; among those scoring 50-99, 1 very active participant; among 100+, 1 not at all active. The reason for such discrepancies can be both inaccurate accounting in Hillel's CRM and the fact that beneficiaries' perceptions of what services they receive are highly dependent on their selective perception and can often differ from the list of services presented to them, both upwards and downwards. It is recommended that the organisation discusses the

situation with the unconfirmed hypothesis about the identity scoring system. Perhaps there are factors that affect the correctness of the scores in the Hillel's CRM, and control over them can be

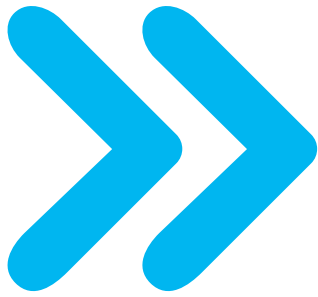
strengthened. However, the question of the correlation between the number of "identity scores" and the growth of Jewish identity remains an issue that deserves further study.

(Non-)Affiliation of Hillel Russia's Audience

Most Hillel representatives see participants of their programs as unaffiliated Jews from families where Jewish traditions have most often been almost lost. At the same time, among the 14 respondents, one-third had already had quite significant experience with Jewish culture before they joined Hillel, while a smaller number of respondents had no or minimal knowledge of Jewish culture. Based on the inter-

views of only 14 people, of course, no unequivocal conclusions can be drawn, but nevertheless one must put forward the hypothesis that the percentage of those unaffiliated with Jewish culture among Hillel participants is becoming smaller than before. It would be good to test this hypothesis with a representative quantitative study.

To conclude, we would like to mention the role of the personal example of the Hillel Russia team. All interviews indicate that the Hillel Russia's employees love and take pride in their work and put the maximum amount of heart, effort and time into it. This attitude of the team has a definitely positive effect on the effectiveness of Hillel Russia. Here we would also like to refer to the results of the Base Program Short-Term Impact Evaluation (detailed in section 3), which noted how important such factors as the general atmosphere, behavior, and status of the leaders leading the programs were. Hillel Russia appears to be doing and accomplishing a great deal in this regard.



APPENDICES

Appendix 1.

Reference List: Main Results Relevant to this Evaluation

1. Sources Dedicated to Evaluating Jewish-Oriented Programs

1.a. Study (Evaluation) of the Long-Term Impact

Birthright Israel Long-Term Impact Report (2004)¹⁷ is one of a large series of reports evaluating the effectiveness of Birthright Israel (aka Taglit) with students from the United States and Canada. All of these reports are from the Cohen Center for Modern Jewish Studies, Brandeis University, USA.

The 2004 report makes exactly the program's long-term impact one of its focuses. The evaluation design (methodology) includes measuring the values of the indicators before the program begins, then after it ends, and then comparing these indicators with the control group. The case of Birthright Israel is a very rare situation where it is possible and relatively easy to identify and interview a control group, since a significant number of students who applied for the program do not participate for one reason or another. As a result, the "output" can be compared between participants and "non-participants". The large number of both makes the collection of a large number of responses realistic, and the statistical analysis of the collected data quite reliable. More than 50,000 people partici-

pated in the program during its first five years. The evaluation was conducted on a sample size of 1,709 people, where approximately two-thirds were participants and the remaining one-third were "non-participants".

Indicators were collected "at the start" in 1999-2000, then immediately after the participants went through the program, and then several years later (in 2003-2004) to particularly assess the long-term impact.

The following conclusions were drawn from the results of the study. The effects of the program persist over time. The most significant changes observed soon after the trip are also found several years later. In some cases, the changes become more pronounced over time.

Participants continue to speak positively about the trip even after several years, and the personal bonds created between participants remain strong over time. Probably the most pronounced effect of the trip is that it evokes a greater sense of connection with Israel and the Jewish people. Participants also report more confidence in their ability to explain the situation in Israel.

In terms of Jewish continuity, the trip increases participants' interest in dating only Jews and raising Jewish children. The trip also generates more interest in Jewish learning. However, despite positive attitudes toward the Jewish people, the trip had little impact on ethical behavior, religious behavior, or participation in organized Jewish life.

¹⁷ Leonard Saxe, Charles Kadushin, Shahr Hecht, Mark I. Rosen, Benjamin Phillips, Shaul Kelner. Evaluating birthright israel: Long-Term Impact and Recent Findings. Maurice and Marilyn Cohen Center for Modern Jewish Studies, Brandeis University. Birthright Israel Research Report November 2004. 81 p.

In some cases, “dormant” effects were observed, that is, changes that intensified over time. Perhaps they reflect the growing up of Birthright Israel members.

The researchers concluded that participation in the trip, while providing only a brief introduction to Israel, appears to change attitudes and create a connection to Israel and Jewish identity. It may be too early to try to figure out whether Ahavat Israel will become a key element of the participants’ Jewish identity, but in the short term the trip generates interest and draws attention to Israel.

Although the results of the impact assessment are generally positive, the trip does not appear to have had much impact on attitudes toward religion or on religious practice. Overall, the program does not transform participants’ religious beliefs and behaviors. But this transformation was not the goal of the program. It is possible that participants will return to Israel, eager to learn more. There is ample evidence that such an urge does take place after returning from a trip.

The founders of Birthright Israel assumed that many young Jews had lost touch with Judaism and were in danger of being lost to the Jewish people. The program evaluation data show that it attracted a much broader group – not only those from highly assimilated families, but also those who had received a Jewish education and retained ties to the community. What is clear is that assimilation is not the only problem facing the Jewish community, and even for those involved in Jewish life, the nature of their identity is changing.

Report on the Impact of Children’s and Adolescents’ Participation in Jewish Summer

Camps (2013)¹⁸ is based on the data collected in a large-scale survey of Jewish youth in five Eastern European countries: Bulgaria, Hungary, Latvia, Poland, and Romania. The survey was conducted in 2008-2009 under the supervision from the JDC International Center for Community Development (ICCD). The added value of the report is that it is one of only two sources found that explore and describe the experiences of Eastern European Jewish youth, whose experiences are closer to those of Russian youth than those of Western youth.

The data collected, namely 1,280 responses, allowed the authors to make a comparison between groups of youth who participated in Jewish summer camps and those who did not. The main conclusions of this report are:

- Jewish camps were often part of a broader context: young people with a strong Jewish “background”, including educational background, were more likely to come to Jewish camps.
- But there were also a significant number of young people among the participants of the Jewish camps who, in fact, had virtually no Jewish background apart from these camps.
- Camp participants demonstrate a stronger Jewish identity, as evidenced by a number of indicators related to religious practice, affiliation with the Jewish people, and attachment to Israel.
- The impact of the Jewish summer camps was particularly noticeable among participants with little Jewish background.

Both reports focus on assessing a fairly brief impact, well delineated in time: it took place some years ago and then ended. In the case

¹⁸ The Camping Experience: The Impact of JDC Jewish Summer Camps on Eastern European Jews. Erik H. Cohen. JDC International Centre for Community Development, Oxford, UK. 2013. 20 p..

of Hillel Russia, it is impossible to say that the impact was short-term, nor that it ended. Hillel's programs and philosophy are designed for long-term work with young people, and there is no strict date for "leaving Hillel programs" (see section 2 for details).

1.b. Short-Term Exposure Assessment

An evaluation report on a pilot Hillel program in the United States aimed at significantly increasing the number of students involved in Jewish life on a university campus (2012)¹⁹.

Hillel's approach is the use of student peer networks and so-called Jewish educators in these networks. This approach focuses on educating young people in informal settings, creating diverse, decentralized communities of students, and developing leadership among young Jews.

The report presents the results of the program evaluation. One of the two key evaluation questions is: Do students grow Jewishly as a result of participating in the program, and how? The evaluation design included interviews and surveys on 15 university campuses. A total of more than 2,800 students were surveyed, including focus groups and questionnaire surveys.

The key issues and outcomes of the assessment included the following:

WHAT ACTIVITIES CONTRIBUTE MOST TO STUDENTS' GROWING JEWISHLY? The study revealed the importance of "Jewish talk" and discussions on Jewish topics.

DOES THE FREQUENCY OF INTERACTION WITH "EDUCATORS" AFFECT THE STUDENTS' GROWING JEWISHLY? The more time a student interacts with

"educators", the greater the correlation with the growing Jewish behavior of an individual.

DOES THE EFFECT DEPEND ON THE JEWISH BACKGROUND OF THE STUDENT OR THE ACTIVITY OF HIS OR HER PARTICIPATION? The impact is much stronger on the student who has had little or no connection with Hillel, as well as on those with a weaker Jewish background from childhood and youth. The assessment also showed that it is most difficult to identify and build relationships with those who are most distant from Jewish life.

Short-term Evaluation of Taglit-Birthright Israel in 2007-2008 (2008)²⁰.

The report is based on the findings of a cohort of nearly 60,000 young people from North America who participated in Birthright Israel trips during the summer and winter of 2007-2008. The report includes descriptions of applicant characteristics and an analysis of program participants' reactions to the program about three months after the trip. "Non-participants" of the program (those who applied to participate but did not end up participating) are used as a control group to determine the impact of the trip.

The results of the evaluation describe the following facts. The average age of Birthright Israel participants is getting older, with most of them older than the traditional college age (over 21). The applicants have diverse Jewish backgrounds from a wide variety of Jewish communities in the United States and Canada. There is a trend toward an increasing number of Jews with a less involved Jewish "background," as measured by levels of Jewish education, fulfillment of Jewish rules (ritual practice) in high school, the proportion of participants from mixed families, and familiarity with Hebrew language.

¹⁹ **Senior Jewish Educator and Campus Entrepreneur's Initiative. Two-year evaluation summary report.** Hillel: The Foundation for Jewish Campus Life, Jim Joseph Foundation, 201. 16 p.

²⁰ **Taglit-Birthright Israel Evaluation: 2007-2008 North American Cohorts.** Brandeis University. Maurice and Marilyn Cohen Center for Modern Jewish Studies. 2008. 81 p.

The proportion of participants who identify themselves as Reform movement or “just Jewish” is growing.

The strongest impact of the program was on attitudes toward Israel, the Jewish people, and Jewish history. As the number of respondents with a non-involved “background” increased, the overall level of feeling connected to Israel and the worldwide Jewish community decreased among both participants and non-participants, but the size of the program’s impact remained unchanged from previous years. Also, participation in Birthright Israel strengthened the participants’ desire to start a Jewish family. Finally, participants were somewhat more likely to light/attend the lighting of Shabbat candles or have a special Shabbat meal.

Participation in the program correlates with a slight increase in participation in Jewish communal life. But the trip did not seem to have a short-term impact on participation in cultural Jewish activities, such as listening to Jewish/Israeli music or visiting Jewish/Israeli websites and/or blogs.

A report on the new student engagement model presents the results of an evaluation of the first months of the Base Hillel Project in New York City (2016)²¹. Base Hillel is a project of Hillel International, which is a new model of Jewish participation for students and their friends. Base is home to pluralistically-minded rabbinic families, open to students and their friends. The main activities of Base can be divided into three categories: Shabbat and holiday hospitality, teaching, and community service.

The evaluation included interviews with stakeholders, including participants, and a participant survey with more than 300

respondents.

In its goals and philosophy, the Base Hillel project is close to the goals of Hillel Russia, so an evaluation of its (albeit short-term) results is very useful for this evaluation.

Base developed a way to attract a very important audience for Jewish participation: young unmarried liberal-minded Jews. In many ways, this method works by appealing to the interests of this particular demographic group.

Base provides participants with a warm and cheerful place to celebrate Shabbat and Jewish holidays with like-minded people. Base welcomes Jewish traditions while appreciating inclusiveness, cosmopolitanism and pluralism. The presence of rabbinic families who know Jewish traditions well adds a very valuable sense of authenticity and depth to the experience.

Base was successful in attracting and integrating a diverse group of young Jews. In doing so, there was an ideal mix of highly socialized and culturally informed Jews and those with less formal Jewish educational and communal experience. This variety created an atmosphere of novelty and freshness that participants found stimulating. Perhaps more importantly, this combination of participants with different Jewish backgrounds and experiences helps rabbinic couples include those who are less familiar with Jewish rituals and traditions in a way that feels casual, less formal, and more “natural”.

This friendliness created by Base staff indicates that participants will continue and perhaps even deepen their relationship with Base. Thus, we can see that Base does indeed promise to solve a pressing problem of Jewish communal life: to attract unengaged young people and to strengthen their connection to Jewish life,

²¹A New Model of Jewish Engagement: The Impact of Base Hillel. Base Report. Hillel International. 2016. 26 p.

meaning, and community. Perhaps Base is a key experiment that promises to make significant strides in this demographic group as it expands and evolves as an organization.

Key characteristics of Base's work:

- **Ways to Get Involved.** Shabbat and holidays, social events, and personal connections attract the most attention.
- **Atmosphere.** Base offers a warm and cheerful atmosphere. Participants feel comfortable being themselves without fear of judgment.
- **Impact Assessment.** Participants report changes in their Jewish practices, learning, and attitudes, with the messages becoming more frequent the more they participate.
- **Professional Staff.** Base's rabbis and teachers are perceived as friends, leaders, organizers, and role models who are highly regarded.
- **Diversity.** There is a demographic diversity of Jewish background, involvement, ancestry, and social composition among Base students.

2. Sources Dedicated to Jewish Identity Among Russian-Speaking Jewish Youth

The author of an article on Jewish youth communities in Russia²² conducted field research "mainly in Hillel Moscow" (interviews and surveys) where she studied mainly the Jewish self-identification of young people, including how attending Hillel events affected this self-identification. Therefore, the results of her research are very important and interesting for this evaluation, although it should be remembered that these studies were conducted more than 10 years ago – in 2010-2013.

According to the results of this study, it was found that Jewish self-identification in the youth was well-expressed, despite the fact that the majority of families lacked the Jewish atmosphere or only had it to some extent. For example, young people celebrate Jewish holidays, feel solidarity with Israel, think it is important to feel Jewish, and attach great importance to having Jewish company in their social circle.

It was found that neither the family nor the synagogue play a significant role in the formation of Jewish self-identification and attitudes toward Jewish values among Jewish youth in Moscow. Jewish self-identification among young people was formed not in the family, due to the lack of transmission of Jewish traditions from generation to generation, but thanks to the projects of organizations aimed at gaining knowledge of Jewish history, culture, and traditions (Jewish Agency for Israel, Hillel, Moscow Jewish Community Center, Ezra, the Israeli Cultural Center, and others).

The most significant influence on the formation of their national consciousness was participation in projects of Jewish organizations, in Jewish social life, a trip to Israel, and only then the influence of the family archive and celebration of holidays. Most of the young people have a Jewish (about 60%) and dual identity (as the respondents themselves said, "I am Russian-Jewish"). Young people feel that they belong to the global community of Russian-speaking Jews that has emerged through the development of communication media, travel to Israel to visit friends, and the underlying motivation can lead to a person's identity being divided between several communities.

²² D. Pisarevskaya. *Evreiskie molodezhnye soobshchestva v Rossii: struktura i praktiki* [Jewish Youth Communities in Russia: Structure and Practices]. In the collection of articles called "Pomnit o proshlom radi buduschego: evreiskaia identichnost i kollektivnaya pamyat" [Remembering the Past for the Future: Jewish Identity and Collective Memory], RAS Institute of Oriental Studies, Center for Jewish Studies, European Humanities University. 2014, p. 175-194.

At the same time, young people attend events offered by various organizations that provide them with professional and cultural knowledge on both Jewish and non-Jewish topics, as well as entertainment. Various events for young people in Moscow take place almost daily. Jewish youth communities have a project structure and are formed on the basis of both Jewish identity and Jewish interests, goals, and lifestyles, i.e. on the emotional desire to “be with” people with similar lifestyles.

The researcher writes that ethnic identity as a socio-cultural phenomenon and process can be defined by several markers. In this case, they should include language practices, religion, culture, attitudes toward the history and traditions of their people, ideas about the homeland, a sense of solidarity with the homeland (this item with this conventional name refers to Israel), and attitudes toward repatriation, individual identity – self-identification, group identity (ideas about a certain group), attitudes toward ethnic organizations (the ability to self-organize). Researchers studying contemporary Russian Jewry traditionally pay close attention to these items. Markers also include attitudes such as attitudes toward iconic symbolism and contemporary sociocultural practices within the Jewish youth organization. They are also being studied.

The researcher sought to assess the extent to which people who joined Hillel, especially those who did so less than a year ago, begin to behave as Jews (Jewishness as a “lifestyle”) and to feel Jewish. She found that the items “feel Jewish” and “do not hide your Jewish identity” garnered the most percentages (76% and 46%, respectively) when answering the question about

Jewish identity. Young people have an interest in learning Hebrew, and there is a lack of knowledge in this area; there is an interest in Jewish songs and films (meaning most often Israeli songs and films). The answers showed that young people are interested in the history, culture, and traditions of their people and want to learn more. The feeling of connection with Israel and its fate is intensified after trips to Israel, including the Taglit program. Young people, along with their interest in Israel, are also interested in learning more about Jewish life in Russia, with which they associate themselves, and about Jews in other countries (for example, in the United States).

As for the individual identity, its “Jewishness” became more pronounced through participating in Shabbats, trips to Taglit, volunteer activities, and participation in various Jewish organization’s projects.

An interesting thing about group identity is that it prevails over Jewish identity. People are more likely to come to friends at Hillel than to a Jewish organization, and the development of Jewish self-identification occurs indirectly (references to Jewish history events at various celebrations, through short stories about holidays, etc.). First of all, young people associate themselves with the members of the community formed around a particular organization, and they consider other such participants “their own people”. At the same time, they are aware that all “their own people” here are of Jewish origin.

At the same time, they enjoy socializing with Jews and having Jewish company (having Jewish company is important for about 60% of those surveyed). Jewishness acts here as an “entrance ticket” to gain access to this space, to communicate with “their own people”, to participate in interesting events, and to realize

one's own ideas.

In an article dedicated to the transformation of Jewish identity in contemporary Russia in the social, religious, and political spheres (2018), the author mainly focuses on the political and electoral behavior of young Russian Jews (aged 20-40 years old)²³.

Let us list some of the author's statements and results that will be useful for this evaluation. The author divided his respondents into two types: **heirs** – Jews who received their Jewish identity in childhood and developed it later, and **neophytes** – Jews who did not have a Jewish identity in their families but became interested in the topic when they grew up.

The author suggests talking about the effect of the “new Jew” – a person who has recently learned or realized that he is Jewish, because he has not sufficiently adopted the Jewish identity in the family and needs to confirm his or her own identity through external institutions, the Jewish community. The fact that the majority of the young Jewish population in Russia inherited a truncated Soviet Jewish identity from their parents played a role here. Often they grew up with Jewish friends of their grandmothers, Jewish children of friends of their parents. Although often the Jewishness of even acquaintances and relatives did not manifest itself, it may be a matter of transmitting, broadcasting a certain system of values, as well as belonging to a certain habitus. This forces young Jews, coming out of the age of “primary identity”, to prove their Jewishness through secondary socialization in

Jewish clubs and communities.

Discussing the construction of identity by the “younger” generation of Russian Jews, the author writes that the younger generation does not remember the difficulties associated with item 5, they are “proud of their Jewishness, leading an active social life both within the Jewish community and outside it”. It is also characterized by an increased interest in Jewish traditions and customs, to a greater or lesser extent religious: Jewish culture as such is closely linked to religious activities. It can also be noted that the emergence of Jewish educational programs, cultural and community centers, secular and religious, in Russia in the last 20 years has contributed to a significant increase in the number of young people involved in Jewish communal life, for whom Jewish identity is important. In this case, the Jewish community, even if understood in the broadest sense of the word – as an environment – can indeed serve as a powerful social elevator.

The author concludes that the assertion of Jewish identity takes the following forms in Russia: **some** identify themselves as part of an ethnic community and nation (through history and culture); **others** identify themselves primarily through religion; and **others** claim they are not ready to divide these concepts.

Here we would also like to refer to a very detailed and accurate **study assessing the educational needs of immigrant children from the former Soviet Union attending orthodox Jewish schools in Melbourne, Australia (2014)**²⁴. The focus of the

²³ D. Vedenyapina. Evreiskaya obschina kak klyuchevoy faktor v postroenii identichnosti rossiyskimi evreyami pokolenia 20-40-letnikh [Jewish Community as a Key Factor in Identity Building by Russian Jews of the 20-40- Year Old Generation]. Public Opinion Herald, No. 3-4 (127), 2018 – p. 123-139.

Thanks to Hillel Russia for providing this source.

²⁴ A Needs Assessment Regarding Programs for Russian Adolescents in Orthodox Jewish Day Schools: A Comparative Case Study. Fruma Sara Rosenfeld. PhD Thesis. Submitted in partial fulfilment of the requirements for the degree of Doctor of Education. Centre for Program Evaluation and Youth Research Centre, Melbourne Graduate School of Education, The University of Melbourne. 2014. 311 p.

Ph.D. thesis is on children of migrants from the Soviet Union who received a minimal amount of Jewish education before entering a Jewish school, which makes this study relevant to this evaluation. The methodology for collecting information for the Ph.D. thesis, almost entirely qualitative, provides great depth to the topic.

The Ph.D. thesis describes in detail the scholarly literature devoted to research on the Jewish identity of Jewish immigrants from the Soviet Union. There seems to be a consensus in the literature that for natives of the former Soviet Union the concept of Jewish identity is different from that understood by Jews living in Western countries. On the other hand, there are no unequivocal conclusions about the Jewish identity of post-Soviet Jews in the literature. For example, some researchers write that notions of intellectuality and belonging to the intelligentsia are very important for post-Soviet Jews, while others do not mention this indicator at all. Appendices to the Ph.D. thesis contain several examples of typologies of Jewish identity developed by Western scholars.

The important and interesting information in the Ph.D. thesis includes a question of whether Jewish education affects the formation of Jewish identity. There is no unequivocal answer to this question in the scholarly literature. For the purposes of this assessment, we decided to draw on the findings of a large-scale survey of Jewish respondents aged 18-34 conducted in Australia in 2008 (results published in 2011)²⁵. The key findings of this survey regarding the formation and maintenance of a strong Jewish identity included three points:

4. Identity formation depends on five key interrelated factors: the young person's home environment, Jewish schooling, adherence to

Jewish religious practices

(Judaism/synagogue affiliation), involvement with youth groups, and Israel-related experiences.

5. The more consistent and integrated these 5 factors are with each other, the stronger the Jewish identity, i.e. each of the above factors individually has limited influence.

6. "The "glue" that seems to hold the above experience together is the home and its environment.

This paper finds the positive impact of Jewish schooling most evident in subject areas such as Hebrew language, which is not taught in non-Jewish schools; and less evident in the formation of a connection with Israel and Jewish socialization. The author argues that the strongest variable shaping the range of experiences and choices is the religious identification of the home environment in which the young person grew up. In particular, it was the orthodox Jewish upbringing that promised the greatest guarantee of Jewish continuity.

School students varied quite widely in their Jewish identities, even among those whose backgrounds seemed quite similar. The Ph.D. thesis explores why the Jewish education they received in schools affected students with the same background differently.

The author further notes that while the vast majority of stakeholders were satisfied with the Jewish education they received, felt it met their expectations, and even reported the impact their education had on their understanding of Jewish religion and Jewish culture, their academic performance in Jewish disciplines and many of their views relevant to Jewish life and religion

²⁵ Markus, A. **Jewish continuity**. Melbourne: Monash University Australian Centre for Jewish Civilisation. 2011

failed to meet the schools' expectations. For those few who became convinced practicing Jews, parental involvement and support in choosing this path was of paramount importance. Thus, the study confirmed the importance of the correlation between parental involvement and the effectiveness of Jewish schooling.

Summarizing her study, the author reports that the degree to which children were integrated into the school community and affected by Jewish education was often related to personal friendship with other students and families in the broader Jewish community, as well as the home environment and attitudes of their "Russian" parents. The more there was parental support and involvement in Jewish life, the more obvious was the impact of Jewish education in a Jewish school. For parents and students, building Jewish friendships, learning about Jewish culture and history, and getting good test scores were more important than learning how to practice Judaism in everyday life.

Over and over again, children and parents recounted the crucial role that the Jewish community as a whole played in their ability to absorb school knowledge and in shaping their attitudes toward Jewish religion and practice. Personal connections with classmates and teachers, as well as invitations to celebrate Jewish holidays with observant families, impacted students far more than theoretical classroom teaching. That is, once again the social aspects of schooling and society had a stronger influence than a purely academic environment. It is further noted that maintaining contact with alumni, especially those from families who are not active members of the Jewish community, is an important component in ensuring any long-term impact of the Jewish education received.

That study, which focused primarily on assessment of the needs, was also an important analysis of the meaning and formation of Jewish identity and the effectiveness of Jewish education in influencing this identity formation.

It turned out that the level of religious observance was the only factor that influenced attitudes toward mixed marriages, which pose the greatest risk to Jewish continuity. Half of the teenage high school students surveyed did not object to mixed marriages even after receiving a Jewish education in Jewish schools. Most indicated that religion was very important to them. Yet, paradoxically, none of those students strictly observed Shabbat, kosher laws, or any Jewish holidays other than Yom Kippur. And most of those students cited Jewish feelings as the most important aspect of their Jewish identity among other identity factors such as Jewish friends, Jewish destiny, and Israel. This supports the assumption that Jewish identity without observance is insufficient to prevent assimilation and that Jewish sensibilities without observance (of the rules) cannot be transmitted to the next generation.

Appendix 2

List of Project, Reporting, Evaluation and Other Materials Submitted by Hillel Russia

No	Name/short description	Format	Pages
1.	Hillel Russia Annual Reports:		
	2020	PDF	18 pages
	2019	PDF	23 pages
2.	Hillel's grant applications to Genesis Philanthropy Group (GPG):		
	2020 Proposal	Word	17 pages
	2019 Proposal	Word	17
	2018 Proposal	Word	20
	2017 Proposal	Word	11
	2016 Proposal	Word	8
	2015 Proposal	Word	6
3.	Hillel's reports on utilization of GPG grants:		
	2020 Report	Word	14 pages
	2019 Report	Word	14
	2018 Report	Word	17
	2017 Report	Word	13
	2016 Report	Word	7
	2015 Report	Word	6
4.	Program Participants' Survey Data²⁶:		
	PGF 2021 – Phase 2 survey (2021 Presidential Grants Fund grant)	Access to Google questionnaire and response analytics	-
	Alumni Survey 2020	Ibid	-
	PG Shabbat Feedback Questionnaire (2018-2019 Presidential Grant Fund grant)	Ibid	-
	Hillel Russia Evaluation - Surveys List	Excel	-
	Online Course of Jewish Learning (2021)	Questionnaire in the form of screenshots + Excel file with data	-
	School of Madrichim (Moscow) (2021)	Ibid	-
	School of Madrichim (St Pete) (2021)	Ibid	-
	Online Shabbats (2021)	Ibid	-
	Shabbats (in-person) (2021)	Ibid	-
	School of Madrichim – Moscow (2021)	Ibid	-
	School of Madrichim - St Pete (2020)	Ibid	-
	School of Madrichim – Moscow (2020)	Ibid	-
	Hillel Career (2020)	Ibid	-

²⁶ The available surveys conducted among employees of Hillel Russia are not included in this list, since it is not part of the objectives of this evaluation to assess employee performance.

	Online Course of Jewish Learning (2019)	Ibid	-
	Madrichim School (Moscow) (2018)	Ibid	-
	Madrichim School (St. Peterburg) (2018)	Ibid	-
5.	Other Program and Reporting Information:		
	Success Measurement System: Strategy	Power Point	18 slides
	HILLEL RUSSIA. DIRECTORS' COUNCIL. Excerpts for Impact. MATERIALS FOR THE MEETING. FEBRUARY 2016	Power Point	4 slides
	Success Measurement System – Formula for How to Measure the Program	Word	3 pages
	Qualitative Outcomes of the Youth Shabbat Project 2018-2019	PDF	10 pages
	Hillel Russia Basic Logic Model (work in progress) ²⁷	PDF	4 pages
	Indicators of Jewish Identity	Word	2 pages
	International Hillel. THE PATH TO SUCCESS. 2014-2019 Hillel International Strategic Implementation Plan	PDF	37 pages
6.	Additional Information:		
	Informal Jewish Education Today, Its Trends and Characteristics.	Word	3 pages
	Techniques for engaging Generation Z in the preservation of national identity that are applicable to any ethnocultural group	PDF	21 pages

²⁷ This document and the one that follows it on the list were compiled by Hillel Russia at the beginning of the evaluation at the request of the evaluation team and are working internal documents being developed today. Indicators and criteria from these documents were used in the development of the "Matrix of Possible Indicators (Criteria) of the Long-Term Impact of Hillel Russia" (see Appendix 11).

Appendix 3

Retrospective Map of Projects

2014–2015 ²⁸

Sources of information: Hillel Russia's application to Genesis Philanthropy Group for obtaining a grant for July 2014 – June 2015; Hillel Russia's report on the implementation of this grant.

Objective	Involving and introducing young people to their Jewish roots and life of the community and the cultural heritage of the Jewish people.																						
Target quantitative results	<p>KPI's for 2014-15: Moscow: Attracting:</p> <ol style="list-style-type: none"> 200 Taglit participants, summer 2014-winter 2015. Number of new participants: 440 persons. Number of activists: 100 persons. <p>Program activities:</p> <ol style="list-style-type: none"> Conducting 40 Shabbats: 70-75 participants at each meeting. Celebration of Jewish holidays: Rosh Hashanah, Hanukkah, Purim, Pesach. <p><i>Similar KPIs are planned for other cities: St. Petersburg, Yekaterinburg, Khabarovsk, Novosibirsk, Penza, new city.</i></p> <p>Evaluation plan (goals that need to be evaluated and the tools that will be used to do so):</p> <table> <tr> <th>N o.</th><th>KPI</th><th>Target for 2014-15</th><th>Measurement method</th></tr> <tr> <td>1</td><td>Number of students attending Hillel events at least 4 times a year</td><td>5,590</td><td>Accounting on part of the cities' associates for the number of participants of the Smartsheet program</td></tr> <tr> <td>2</td><td>Attending a post-Taglit workshop</td><td>70%</td><td>Accounting on part of the cities' associates for the number of participants of the Smartsheet program</td></tr> <tr> <td>3</td><td>Number of young leaders</td><td>250</td><td>Counting the number of projects, initiatives, interest groups, madrichs, and volunteers</td></tr> <tr> <td>4</td><td>Connection with Taglit</td><td>14</td><td>Accounting on part of coordinators for the number of the sent Taglit groups</td></tr> </table>			N o.	KPI	Target for 2014-15	Measurement method	1	Number of students attending Hillel events at least 4 times a year	5,590	Accounting on part of the cities' associates for the number of participants of the Smartsheet program	2	Attending a post-Taglit workshop	70%	Accounting on part of the cities' associates for the number of participants of the Smartsheet program	3	Number of young leaders	250	Counting the number of projects, initiatives, interest groups, madrichs, and volunteers	4	Connection with Taglit	14	Accounting on part of coordinators for the number of the sent Taglit groups
N o.	KPI	Target for 2014-15	Measurement method																				
1	Number of students attending Hillel events at least 4 times a year	5,590	Accounting on part of the cities' associates for the number of participants of the Smartsheet program																				
2	Attending a post-Taglit workshop	70%	Accounting on part of the cities' associates for the number of participants of the Smartsheet program																				
3	Number of young leaders	250	Counting the number of projects, initiatives, interest groups, madrichs, and volunteers																				
4	Connection with Taglit	14	Accounting on part of coordinators for the number of the sent Taglit groups																				

²⁸ Hereinafter the tables contain verbatim excerpts (quotes) from the listed sources of information in the language in which the source of information is written – most often it is English, but sometimes it is Russian. Notes from the research team *are in italics*.

	5	Number of newcomers	1100	Accounting on part of the cities' associates for the number of participants of the Smartsheet program																																														
	7	Deepening Jewish content	-high quality program materials; - fine-tuned implementation process.	Assessment of the programs by an independent expert Sana Brittawski																																														
Achieved quantitative results	<table><tr><td></td><td>Taglit</td><td>Shabbat&Jewish holidays</td><td>Student Initiatives</td><td>Total</td></tr><tr><td>Moscow</td><td>162</td><td>290</td><td>86</td><td>538</td></tr><tr><td>St.Petersburg</td><td>98</td><td>187</td><td>18</td><td>303</td></tr><tr><td>Ekaterinburg</td><td>89</td><td>42</td><td>15</td><td>146</td></tr><tr><td>Khabarovsk</td><td>38</td><td>89</td><td>21</td><td>148</td></tr><tr><td>Penza</td><td>16</td><td></td><td></td><td>16</td></tr><tr><td>Novosibirsk</td><td>16</td><td>106</td><td>7</td><td>129</td></tr><tr><td>Krasnoyarsk</td><td>13</td><td></td><td></td><td>13</td></tr><tr><td>Total</td><td>419</td><td>714</td><td>147</td><td>1 293</td></tr></table>						Taglit	Shabbat&Jewish holidays	Student Initiatives	Total	Moscow	162	290	86	538	St.Petersburg	98	187	18	303	Ekaterinburg	89	42	15	146	Khabarovsk	38	89	21	148	Penza	16			16	Novosibirsk	16	106	7	129	Krasnoyarsk	13			13	Total	419	714	147	1 293
	Taglit	Shabbat&Jewish holidays	Student Initiatives	Total																																														
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Khabarovsk	38	89	21	148																																														
Penza	16			16																																														
Novosibirsk	16	106	7	129																																														
Krasnoyarsk	13			13																																														
Total	419	714	147	1 293																																														
Planned qualitative results	<ol style="list-style-type: none">1. Formation of the Jewish worldview;2. Engagement of Jewish youth between the ages of 18-27 to Hillel;3. Educating future leaders of the Jewish community;4. Well-established operation of the program in 6 cities;5. Positioning of Hillel in the Jewish community as the main organization assisting Jewish students.																																																	
Quality results achieved	<ul style="list-style-type: none">• An increase of the Jewish content in organization's activities;• The educational program for Hillel staff work is based on the new educational concept;• The autumn program staff meeting was held in Israel with strong Jewish content and high level of staff motivation;• Systematic work on the Jewish content in all Hillel activities;• All big events (Hillel Summer University and 20-anniversary) with strong Jewish content based on the educational concept values;• More events with deep Jewish content;																																																	

	<ul style="list-style-type: none"> • We are getting more and more students initiating volunteering events instead of entertaining activities; • Hillel volunteers are highly demanded in community; • Project leaders fundraise money for their initiatives and apply for grants; • More projects with Jewish content; • Taking part in international programs: Matara, Limud, Metzuda, Hilazon, Lechet, Startsouth, Rodnya;
Planned evaluation work	N/A
Evaluation works performed	N/A

Year 2016

Sources of information: Hillel Russia's application to Genesis Philanthropy Group for obtaining a grant for the year 2016; Hillel Russia's report on the implementation of this grant.

Objective	Involving the young people and raising their awareness of their Jewish backgrounds, community life and cultural heritage of the Jewish people.				
Planned quantitative results	No	KPI	Goal for January-June 2016	Forecast for July-December 2016	Total in 2016
	1	Number of Taglit participants	360	560	920
	2	Participants of the post-Taglit seminar	70%	70%	70%
	3	Number of young leaders	-	-	361 by the end of the year (including 270 new ones)
	4	Number of new participants	835	1079	1914
	6	Deepening the Jewish content	- good quality of program materials; - good quality of the implementation process.		
	7	Increase in the number of students taking an active part in the community life	KPI for this indicator is being developed		
	8	The increase in the total number of visits	28,000		
	9	Number of didactic materials drawn up on the basis of the educational concept	Total of 89 in all the offices		
	Evaluation plan (goals to be evaluated and the required tools for that):				
	KPIs		Method of measurement		
	Number of Taglit participants		The number of groups sent to Taglit is being tracked by coordinators		
	Number of the post-Taglit seminar participants		The number of participants is being tracked by the city members through the club cards system		
Number of young leaders		Recording the number of projects, initiatives, interest groups, madrichims, and volunteers			
Number of new participants		The number of participants is being tracked by the city members through the incentive program of club cards			

	<table><tr><td>Increased funding by local and international donors</td><td>According to management accounting</td></tr><tr><td>Deepening the Jewish content</td><td>Evaluation of the program by an independent expert</td></tr><tr><td>Increase in the number of students taking an active part in the community life</td><td>KPI and the methods of measurement for this indicator are being developed</td></tr></table>	Increased funding by local and international donors	According to management accounting	Deepening the Jewish content	Evaluation of the program by an independent expert	Increase in the number of students taking an active part in the community life	KPI and the methods of measurement for this indicator are being developed																		
Increased funding by local and international donors	According to management accounting																								
Deepening the Jewish content	Evaluation of the program by an independent expert																								
Increase in the number of students taking an active part in the community life	KPI and the methods of measurement for this indicator are being developed																								
Achieved quantitative results	<table><tr><th>Component</th><th>Target Jan-Dec 2016</th><th>Actual number of Participants Jan-Dec 2016</th></tr><tr><td>Number of Taglit participants</td><td>920</td><td>637 individuals</td></tr><tr><td>Participants of the post-Taglit seminar</td><td>70%</td><td>70%</td></tr><tr><td>Number of young leaders</td><td>361</td><td>236 individuals</td></tr><tr><td>Number of new participants</td><td>1914</td><td>2259 individuals</td></tr><tr><td>Deepening the Jewish content</td><td>89 methodological materials; to find a Jewish Educator</td><td>94 methodological materials; Oleg Melamed is a Hillel Russia Jewish Educator</td></tr><tr><td>Increase in the number of students taking an active part in the community life</td><td>-</td><td>-</td></tr><tr><td>The increase in the total number of visits</td><td>28000</td><td>25544 visits</td></tr></table> <ul style="list-style-type: none">2954 Jewish young people (18-27 y.o.) are involved (visited Hillel more than one time) in the life of Hillel and thanks to the non-formal educational programs and volunteer activities will be able to realize personal responsibility for the existence and the development of the Jewish community;751 participants visited Hillel more than 6 times. Through participation in the educational activities like Shabbat, Jewish Holidays, Leadership projects, Jewish youth have the opportunity to grow spiritually and professionally focusing on the Jewish values;1462 participants took place in social justice activities. Hillel is strengthening its position in the Jewish community in Russia through volunteer activities as the leading secular organization involving the youth;	Component	Target Jan-Dec 2016	Actual number of Participants Jan-Dec 2016	Number of Taglit participants	920	637 individuals	Participants of the post-Taglit seminar	70%	70%	Number of young leaders	361	236 individuals	Number of new participants	1914	2259 individuals	Deepening the Jewish content	89 methodological materials; to find a Jewish Educator	94 methodological materials; Oleg Melamed is a Hillel Russia Jewish Educator	Increase in the number of students taking an active part in the community life	-	-	The increase in the total number of visits	28000	25544 visits
Component	Target Jan-Dec 2016	Actual number of Participants Jan-Dec 2016																							
Number of Taglit participants	920	637 individuals																							
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Number of new participants	1914	2259 individuals																							
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Increase in the number of students taking an active part in the community life	-	-																							
The increase in the total number of visits	28000	25544 visits																							

	<ul style="list-style-type: none"> • With the help of Oleg Melamed (Hillel Russia Senior Jewish Educator), content, educational and methodological component of the Hillel activities are displayed on a new level; • The Hillel Board of Directors is more consistent with the global standard model of an NGO governing body. <p><i>Successes:</i></p> <ul style="list-style-type: none"> • Maximum leadership program engagement: 439 applications (1.8 applications per place) • Taglit Birthright program engagement: 16,5 Taglit groups engaged, 658 participants, 5103 registrations for two seasons. • Hillel social media audience increased by more than twice • More than 30 Hillel local events were organized throughout Russia • Hillel partners demonstrate awareness of Hillel's activities
Planned qualitative results	<ul style="list-style-type: none"> • A significant number of the Jewish young people of 18-27 years of age will be involved in the life of Hillel and as a result of the non-formal educational programs and volunteer activities will be able to realize personal responsibility for the existence and the development of the Jewish community; • Through participation in the educational activities, Jewish youth will have the opportunity to grow spiritually and professionally, focusing on the Jewish values; • Hillel will strengthen its position in the Jewish community in Russia as the leading secular organization involving the youth; • The content, educational and methodological component of the Hillel activities will be displayed on a new level; • The Hillel Board of Directors will more consistent with the global standard model of an NGO governing body.
Quality results achieved	<i>See "Quantitative results achieved" above, since quantitative and qualitative results are given together in the reporting materials for the current year.</i>
Planned evaluation work	N/A
Evaluation works performed	N/A

Year 2017

Sources of information: Hillel Russia's application to Genesis Philanthropy Group for obtaining a grant for the year 2017; Hillel Russia's report on the implementation of this grant.

Objective	Involving young people in the life of the Jewish community and raising awareness of their Jewish backgrounds, promoting community life and cultural heritage of Jewish people.		
Planned quantitative results	#	KPI	Target for January-December 2017
	1	Number of participants (≥ 1)	3 727
	2	Permanent Participants (≥ 6)	985
	3	Number of leaders	298
	5	PR- number of subscribers in social networks	31 000
	6	Number of new participants	2 250
	7	Number of Taglit participants	660
	8	Total annual attendance*	32 228
	Hillel Activities		Annual attendance
	Engagement		5 145
	Around Taglit		4 500
	Shabbat and Jewish Holidays		12 000
	Leadership		7 098
	Volunteering		1 462
Student Initiatives		2 023	
Total annual attendance		32 228	
Achieved quantitative results	KPI	Target for January-December 2017	Actuals January-June 2017
	Number of participants (≥ 1)	3,727	2,681
	Permanent Participants (≥ 6)	985	928

	Number of leaders	298	281
	PR- number of subscribers in social networks	31,000	33,058
	Number new participants	2,250	1,641
	Number of Taglit participants	660	618
	Total annual attendance	32,228	31,009
Planned qualitative results	<ul style="list-style-type: none"> • A large number of the Jewish young people at the age of 18-27 will be involved in the life of Hillel and thanks to the non-formal educational programs and volunteer activities will be able to realize personal responsibility for the existence and the development of the Jewish community; • Through participation in the educational activities, Jewish youth will have the opportunity to grow spiritually and professionally focusing on the Jewish values; • Hillel will strengthen its position in the Jewish community in Russia as the leading secular organization involving the youth; • The quality of content, educational and methodological component of the Hillel activities will be raised to a new level; • The Hillel Board of Directors will be more consistent with the global standard model of an NPO governing body. 		
Quality results achieved	N/A		
Planned evaluation work	N/A		
Evaluation works performed	N/A		

Year 2018

Sources of information: Hillel Russia's application to Genesis Philanthropy Group for obtaining a grant for the year 2018; Hillel Russia's report on the implementation of this grant.

Objective	Engaging young Jews in the life of the Jewish community and raising awareness of their Jewish backgrounds, promoting community life and cultural heritage of Jewish people.		
Planned quantitative results	#	KPI	Target for January-December 2018
	1	Number of participants (≥ 1)	2800
	2	Permanent Participants (≥ 6)	1000
	3	Number of leaders	356
	5	PR- number of subscribers in social networks	37 000
	6	Number of Taglit participants	560
	7	Number of new participants	1800
	8	Total annual attendance*	31 826
	Hillel Activities		Annual attendance
	Engagement		2 225
	Around Taglit		3 312
	Shabbat and Jewish Holidays		12 880
	Student Initiatives		5 523
	Leadership		5 996
	Volunteer Activities		1 658
	Professional development		232
	Total annual attendance		31 826
	Achieved quantitative results	KPI	Target for January-December 2018

	Number of participants (≥ 1)	2800	3640
	Permanent Participants (≥ 6)	1000	1 005
	Number of leaders	356	330
	PR- number of subscribers in social networks	37 000	37 423
	Number of Taglit participants	560	523 actuals, 553 were ticketed
	Number of new participants	1800	2 020
	Total annual attendance*	31 826	27 245²⁹
Planned qualitative results	<ul style="list-style-type: none"> • Participants feel welcomed, accepted and integrated as part of a specific Jewish community; • Participants develop awareness of a multitude of ways of being Jewish/pluralism in Judaism; • Increased number of RSJs are aware of their family heritage; • Participants are more aware of the history of the RSJ community and its contribution to the Jewish people and Israel; • Participants have an increased interest in, understanding of and connection to Jewish culture; • Participants have an increased interest in, understanding of and connection to Israel; • Participants have an increased interest in, understanding of and connection to Jewish heritage; • Participants have an increased interest in, understanding of and connection to Jewish values; • More RSJs participate in increasingly active Jewish experience; • Participants have an increased interest in celebrating Jewish/Israeli holidays and lifecycle events; • Relationships among participants are formed and strengthened, creating supportive RSJ micro-communities; • Participants have more knowledge about and increased sense of belonging to the local Jewish community- RSJ & at large; • Participants have an increased understanding of their connection to the global Jewish community; • Participants have an increased interest in participation/belonging involvement/development their involvement in the Jewish community; • Increased number of RSJs enter and move along the lay leadership pipeline; • Increased number of RSJs volunteer in the Jewish community or in a Jewish context; • Programmatic and content skills of staff working in the field are improved; 		

²⁹ Здесь ошибка в меньшую сторону, так как практически по всем строчкам KPIs выполнены и перевыполнены, то итоговая достигнутая общая сумма не может быть меньше запланированной.

	<ul style="list-style-type: none"> Professional leadership pipeline among RSJs is developed, expanded and sustained; Relevance, accessibility and content of Jewish programming for young RSJs is improved.
Quality results achieved	N/A
Planned evaluation work	<p>A survey of the following Programs will be conducted in 2018:</p> <ul style="list-style-type: none"> Staff meeting – Questionnaire – March-April 2018 Maximum – Questionnaire – June 2018 School of Madrichim – Questionnaire - November 2018 Online Course of Jewish Learning – Questionnaire - at the end of the course <p>Hillel Russia will launch an immediate customer response survey. This survey will be conducted online (at club.hillel.ru) after the events and will record participants' immediate reaction: Good; Average; Bad. All respondents' feedback will be recorded in the database in order to carry out continuous programmatic improvements.</p> <p>Professional evaluation of core programs with high level of Jewish content will also be carried out in 2018. This is a deep expert evaluation with questionnaires and written recommendations from experts.</p>
Evaluation works performed	N/A

Year 2019

Sources of information: Hillel Russia's application to Genesis Philanthropy Group for obtaining a grant for the year 2019; Hillel Russia's report on the implementation of this grant.

Objective	Engaging young Jews in the life of the Jewish community and raising awareness of their Jewish backgrounds, promoting community life and cultural heritage of the Jewish people.		
Objectives	N/A		
Planned quantitative results	<u>KPI</u>		<u>Target for January-December 2019</u>
	Number of participants (≥ 1)		3000
	Permanent Participants (≥ 6)		970
	Number of leaders		200
	PR- number of subscribers in social networks		41 000
	Number of Taglit participants		640
	Number of new participants		1900
	Total annual attendance**		25 882
	Hillel Activities		Annual attendance
	Engagement		2 210
	Around Taglit		3 492
	Shabbat and Jewish Holidays		12 055
	Student Initiatives		2 910
	Leadership		3 510
	Volunteer Activities		1 705
	Total annual attendance		25 882
	Achieved quantitative results	Component	Date(s)

	Component	Date(s)	# of Visitations (w/ Unit) Target 2019 (as per Grant Application)	# of Visitations (w/ Unit) Actuals Jan- Jun 2019
	Outreach	January- December 2019	2 210	3 538
	Fundraising event	January- December 2019	100	80
	Shabbat	January- December 2019	8 745	8 848
	Jewish holidays	January- December 2019	3 310	2 941
	Pre- and Post-Taglit	January- December 2019	640	664
	Student Initiatives	January- December 2019	2 910	2 503
	Volunteer Activities	January- December 2019	1 705	1 334
	School of Madrachim	January- December 2019	40	46
	Hillel Awards	January- December 2019	300	323
	Educational programs conducted in collaboration with partner organizations	January- December 2019	15	17
	Hillel Career	January- December 2019	500	264
	Online training course	January- December 2019	30	28

	Taglit conference	January-December 2019	15	15
	HIGA	January-December 2019	6	10
	Staff Meeting	January-December 2019	30	29
	Online Course	January-December 2019	20	42
	Hillel Russia 25 th Anniversary GALA	January-December 2019	150	150
	#	<u>KPI</u>	<u>Target for January-December 2019</u>	<u>Actuals for January-December 2019</u>
	1	Number of participants (≥ 1)	3000	3 552
	2	Permanent Participants (≥ 6)	970	885
	3	Number of leaders	200	252
	5	PR- number of subscribers in social networks	41 000	41 043
	6	Number of Taglit participants	640	664 actuals
	7	Number of new participants	1900	1971
	8	Total annual attendance	25 882	25 123
Planned qualitative results	<ul style="list-style-type: none"> Participants will feel welcomed, accepted and integrated as part of a specific Jewish community; 			

	<ul style="list-style-type: none"> • Participants will develop awareness of a multitude of ways of being Jewish/pluralism in Judaism; • Increased number of RSJs will be aware of their family heritage; • Participants will be aware of the history of the RSJ community and its contribution to the Jewish people and Israel; • Participants will have an increased interest in, understanding of and connection to Jewish culture; • Participants will have an increased interest in, understanding of and connection to Israel; • Participants will have an increased interest in, understanding of and connection to Jewish heritage; • Participants will have an increased interest in, understanding of and connection to Jewish values; • More RSJs will participate in increasingly active Jewish experience; • Participants will have an increased interest in celebrating Jewish/Israeli holidays and lifecycle events; • Relationships among participants will be formed and strengthened, creating supportive RSJ micro-communities; • Participants will have more knowledge about and increased sense of belonging to the local Jewish community- RSJ & at large; • Participants will have an increased understanding of their connection to the global Jewish community; • Participants will have an increased interest in participation/belonging involvement/development their involvement in the Jewish community; • Increased number of RSJs will enter and move along the lay leadership pipeline; • Increased number of RSJs will volunteer in the Jewish community or in a Jewish context; • Programmatic and content skills of staff working in the field will be improved; • Professional leadership pipeline among RSJs will be developed, expanded and sustained; • Relevance, accessibility and content of Jewish programming for young RSJs will be improved.
Quality results achieved	N/A
Planned evaluation work	<p>A survey of the following Programs will be conducted in 2019:</p> <ul style="list-style-type: none"> • Staff meeting – Questionnaire – March- November 2019 • School of Madrichim – Questionnaire - November 2019 • Online Course of Jewish Learning – Questionnaire - at the end of the course <p>Hillel Russia will launch an immediate customer response survey. This survey will be conducted online (at club.hillel.ru) after the events and will record participants' immediate reaction: Good; Average; Bad. All respondents' feedback will be recorded in the database in order to carry out continuous programmatic improvements.</p> <p>Professional evaluation of core programs with high level of Jewish content will also be carried out in 2019. This is a deep expert evaluation with questionnaires and written recommendations from experts.</p>

<p>Evaluation works performed</p>	<p><i>There are active links to questionnaires in the report:</i></p> <ul style="list-style-type: none"> ● Shabbat: ● Post-Taglit seminar in Moscow (winter 2019): ● Post-Taglit seminar in Ekaterinburg (winter 2019): ● Career development survey: ● Hillel Russia positioning survey: ● Administrative and program staff meeting: ● Online Course of Jewish Learning: ● Online course for the organizers of the traditional part of Shabbat: ● HillelCareer: ● School of madrichim: Moscow; St. Petersburg
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2020

Sources of information: Hillel Russia's application to Genesis Philanthropy Group for obtaining a grant for the year 2020; Hillel Russia's report on the implementation of this grant.

Objective	Engaging young Jews in the life of the Jewish community and raising awareness of their Jewish backgrounds, promoting community life and cultural heritage of the Jewish people.		
Objectives	N/A		
Planned quantitative results	#	KPI	Target for January-December 2020
	1	Number of unique participants who visited at least one event	3,000
	2	Number of unique participants who visited six or more events	1,000
	3	Number of leaders	250
	5	PR - number of subscribers in social networks	45,000
	6	Number of Taglit participants	640
	7	Number of new participants	1,900
	8	Total annual attendance	25,524
	Hillel Activities		Annual attendance
	Outreach Events		1,850
	Around Taglit		3,363
	Shabbat and Holidays		12,140
	Student Initiatives		3,850
	Leadership Development		2,950
	Volunteer Activities		1,250
	Professional Development		121
	Total annual attendance		25,524
	Achieved quantitative results		

	Activity (Name of activity and # of programs/sessions)	Implementation Date(s)	Total Actual # of Participants	Participants Unit (Families/attendees/ staff/students/etc.)
	Outreach	January- December 2020	1 394	attendees
	Shabbat	January- December 2020	7 699	attendees
	Jewish holidays	January- December 2020	2 314	attendees
	Pre- and Post-Taglit	January- December 2020	278	students
	Student Initiatives	January- December 2020	3823	attendees
	Volunteer Activities	January- December 2020	1729	attendees
			7411	beneficiaries
	School of Madrichim	January- December 2020	46	students
	Educational programs conducted in collaboration with partner organizations	January- December 2020	39	students
	Online training course for the leaders of traditional part of Hillel Shabbat	January- December 2020	32	students
	Taglit conference	January- December 2020	event cancelled	-
	Tsevet	January- December 2020	25	students
	Hillel Russia students will participate in international leadership programs	January- December 2020	events cancelled	-

	HIGA	January- December 2020	10	staff members
	Online Course of Jewish Learning	January- December 2020	16	staff members
	Educational Programs for Staff	January- December 2020	17	staff members
	Digital activities in social media to engage new and current participants	January- December 2020	43 381	subscribers;
	Online Fundraising Activities	January- December 2020	507/998	participants/ donations
	Fundraising Event	January- December 2020	11	participants
	Alumni Club Meetings	January- December 2020	50	participants
Planned qualitative results	<ul style="list-style-type: none"> • Participants will feel welcomed, accepted and integrated as part of a specific Jewish community; • Participants will develop awareness of a multitude of ways of being Jewish/pluralism in Judaism; • Increased number of RSJs will be aware of their family heritage; • Participants will be aware of the history of the RSJ community and its contribution to the Jewish people and Israel; • Participants will have an increased interest in, understanding of and connection to Jewish culture; • Participants will have an increased interest in, understanding of and connection to Israel; • Participants will have an increased interest in, understanding of and connection to Jewish heritage; • Participants will have an increased interest in, understanding of and connection to Jewish values; • More RSJs will participate in increasingly active Jewish experience; • Participants will have an increased interest in celebrating Jewish/Israeli holidays and lifecycle events; • Relationships among participants will be formed and strengthened, creating supportive RSJ micro-communities; • Participants will have more knowledge about and increased sense of belonging to the local Jewish community- RSJ & at large; • Participants will have an increased understanding of their connection to the global Jewish community; 			

	<ul style="list-style-type: none"> • Participants will have an increased interest in participation/belonging involvement/development their involvement in the Jewish community; • Continue work on engaging RSJs volunteer activities in the Jewish community or in a Jewish context; • Programmatic and content skills of staff working in the field will be improved; • Professional leadership pipeline among RSJs will be developed, expanded and sustained; • Relevance, accessibility and content of Jewish programming for young RSJs will be improved.
Quality results achieved	N/A
Planned evaluation work	N/A
Evaluation works performed	<p><i>There are active links to questionnaires in the report:</i></p> <ul style="list-style-type: none"> • Online Course for Jewish learning: • Staff meeting • Online training courses for the leaders of the traditional part of Hillel Shabbat • Shabbats: Online Shabbats, In-person:

Appendix 4

Information on Surveys Conducted Among Participants of Hillel Russia Programs

N o.	Title of the survey	The form of granting	Number of sent out questionnaires	Number of collected responses
1	PGF 2021 – Phase 2 survey (2021 Presidential Grants Fund grant)	Access to Google questionnaire and response analytics	N/A	114
2	Alumni Survey 2020	Ibid	N/A	231
3	PG Shabbat Feedback Questionnaire (2018-2019 Presidential Grant Fund grant)	Ibid	N/A	99–725 ³⁰
4	Online Course of Jewish Learning (2021)	Questionnaire in the form of screenshots + Excel file with data	42	6
5	School of Madrichim (Moscow) (2021)	Ibid	25	14
6	School of Madrichim (St Pete) (2021)	Ibid	25	22
7	Online Shabbats (2021)	Ibid	1,291	93
8	Shabbats (in-person) (2021)	Ibid	908	99
9	School of Madrichim – Moscow (2021)	Ibid	20	13
10	School of Madrichim - St Pete (2020)	Ibid	19	12
11	School of Madrichim – Moscow (2020)	Ibid	22	15
12	Hillel Career (2020)	Ibid	209	13
13	Online Course of Jewish Learning (2019)	Ibid	15	8
14	Madrichim School (Moscow) (2018)	Ibid	N/A	13
15	Madrichim School (St. Petersburg) (2018)	Ibid	N/A	9

³⁰ The survey was conducted in 3 stages, at the beginning, middle point and at the end of the project; the questionnaire was changed and supplemented during the survey, as a result, one part of questions has 99 responses, while the other part has 725 responses.

Appendix 5

Qualitative Outcomes of the Youth Shabbat Project 2018-2019

The document is presented in abbreviated form and contains no infographics.

“Over the nearly year-long lifecycle of the Program, features and elements have been identified which allow us to claim that the program of introducing cultural and historical content, fostering social engagement and responsibility, and promoting the social adaptation of young people is definitely successful due to connection with cultural and ethnic self-identity of young people.

Considering the Shabbat as a traditional occasion for Jews to gather with family and friends, the desired social effects have been achieved, as well as positive side effects have been identified, such as countering the youth exodus and emigration conditioned by a subjective sense of alienation.”

Quantitative results:

- o Youth Shabbats from August through May – 290
- o Cities included in the project, where

Shabbats took place – 8

o Unique Attendees Visits – 1,835

o Non-unique participants – 7,597

Participants demographics: 58% female, 41% male. Age: 38% are 18-22 years old, 41% are 23-27 years old, and 21% are 28+ years old; conclusion: the core is 18-27.

In order to qualitatively assess the results, we conducted a study (questionnaire-based survey):

- stage 1 – September 2018, the second month of the Project
- phase 2 – December 2019, the fifth month of the Project and March 2019, the eighth month of the Project.
- phase 3 – May 2019, the last month of the project
- o The planned amount of visitors to be surveyed – 10%
- o The planned number of respondents – 186
- o The number of participants in the survey – 33.7%
- o The number of visitors participated in the survey – 619³¹

Sample survey results (relevant to this assessment):

1. Creating safe cultural and ethnic environment for young people:

- Feel themselves as part of the Jewish community in Russia – 68%

Conclusion: The Youth Shabbats have created a safe community and cultural and ethnic environment for young people with Jewish roots... 68% of respondents felt their connection to

³¹ This is the very questionnaire which has from 99 to 725 answers to its different questions/parts.

Russia through the Jewish community and its acceptance.

2. Preservation of the identity of the Jewish people of Russia:

- 77% learned more about the heritage of Russian-speaking Jewry due to Hillel-held Shabbats
- The increase in positive responses to this question in the 3rd stage of the questionnaire compared to the 1st stage is +4%
- Shabbats showed that there are different ways for different people to identify themselves as Jewish in Russia – 84%
- Achieved a better understanding of Jewish culture through Shabbats at Hillel – 88%

Conclusion: Young people with Jewish roots feel more comfortable and confident due to positive social integration in their hometown and in their native Russian language environment, they do not need to emigrate in order to feel connected to their roots.

3. Creating a domain for offline communication, overcoming disintegration:

- Made new friends through Shabbats at Hillel – 92%
- Plan to keep in touch with new friends in the future – 67%
- Want to celebrate further on the Shabbats in Hillel – 89%
- Eager to celebrate the Shabbat with their families as well – 62%
- Willing to share information about the Shabbat with their friends – 91%

Conclusion: Reducing social maladjustment, alienation and the stress of loneliness among young people, which are a consequence of unrestricted immersion in the online environment and the phenomenon of “loneliness in the net”.

4. Encouragement of activities, implementation of student projects:

- Participated in the organization of the Shabbats (as assistants, photographers, organizers, etc.) – 14.8%
- Plan to play a more active role in the community – 56.8%
- Volunteers in the Foundation’s volunteer programs – Youth Shabbats participants – 44%
- Became interested in the history of their own family due to the Shabbats – 68%
- The increase in positive responses to this question in the 3rd stage of the questionnaire compared to the 1st stage is +6%

Conclusion: Beneficiaries feel safe and self-actualized in a positive format (participation - engagement - creativity - leadership). Participants get involved in volunteer activities both within the Jewish community and in their city, becoming volunteers for a variety of organizations from environmental to social.

Appendix 6

Details of the results of the interview with Hillel Russia

6.1. Some Important Principles of the Work and Philosophy of Hillel Russia

Hillel Russia has a mission, key directions and the program concept, outlined in section 4. In addition, Hillel Russia is guided in its work by some other important principles, which the representatives of Hillel Russia covered in an interview.

One of the main functions of Hillel Russia is to create a community among Jewish youth:

- H-2. Creating communities, making connections, introducing young people. ...At this very age the most influencing events take place, which tend to manifest themselves throughout one's life – i. e. friendships, friends. Sometimes young people find partners for the life's journey. Very often they use this network for career and so on. That is the reason why it's so important for us to create a community. Engage young people in communities.

The second important concept is an environment for safe and comfortable interaction among Jewish youth:

- H-2. Give them a safe circle of contacts encouraging one to ask questions and which teaches respect for oneself and for others. Teach comprehension. Through

understanding oneself to understand that people are all different, and this applies to any ethno-national group, to any aspect. Give them space and opportunities... to pursue their own curious endeavors. This is their place. Hillel is their place.

The principle of openness relates to this concept:

- H-3. Hillel is a very welcoming organization. We have an informal Jewish approach. Anyone who wants to be involved, should be. We keep an open mind towards different people and phenomena, at the level of adequacy.

The principle of openness makes it possible for any young men and women who are interested in Jewish culture, regardless of their background, to participate in Hillel. This distinguishes Hillel from a number of religious communities and organizations where you have to be a halakhic Jew to participate. Many Hillel representatives and alumni noted this in their interviews.

Conceptually, Hillel's main goal is to make participants be proud to be Jewish through its programs.

- H-4. The main task is to make Hillel students feel proud that we are Jews. ...to evoke that feeling in them... This is a very important and subtle point, because this storyline must run through all Hillel's activities. Each person who comes to Hillel chooses something for himself within the programs that is close to him, according to his interests. And our task is to communicate values through these programs. And through these values he perceives himself being a member of Jewish people.

It was felt that Hillel's tasks included work for

prevention of Jewish assimilation, and to combat its consequences:

- H-4. I wonder how many people have gone to Israel, created Jewish families, and enrolled their children to Jewish educational institutions since Hillel started to work in Russia. These are the only things demonstrating the work to combat the consequences of assimilation... The Jewish future is Jewish children. We believe it is important for them to get together, meet and carry on the lineage. Therefore, it is important that there is no assimilation. And this is the main result.

Another important principle that both Hillel representatives and alumni emphasized during the interviews was a non-religious, secular nature of Hillel programs:

- H-3. An important thing is that we are a secular organization. We respect tradition. We have Shabbat, Jewish holidays, internal policy of the organization, kosher style. But we are a secular organization, not a synagogue.

Finally, many Hillel participants have talked about the importance of an entertaining, party-like approach to holding programs and events, which is associated with the need to engage and retain a young audience, often unaware of the importance of maintaining Jewish traditions, and to compete with a large number of alternative options for free-time (especially in Moscow and St. Petersburg):

- H-2. Our target audience is unaware that they are our target audience, as much as about 80 %. Only 20% approach consciously because they seek for some kind of Jewish life. Eighty percent of the time, we attract

people in a non-serious manner through something unrelated: go listen about your potential career, let us take you somewhere for a free trip. Why don't you come to a day of good deeds and do so much good in just one day that you'll feel like an awesome guy for another half a year.

- H-2. They come for the party, because it's fun here, it's ... no one will point a finger at you, that you're something different. Hillel should be a party, that's important.

6.2. Who are the Participants of Hillel Programs?

Most Hillel representatives see participants in their programs as unaffiliated Jews – young men and women mostly from mixed families where only one parent is Jewish and where Jewish traditions have been most often almost lost. This has to do with the history of Jewry in Soviet times:

- H-5. A participant who just came to Hillel is usually a young person, a girl, between the ages of 19-21, who either had little or no Jewish background.
- H-3. We work largely with unaffiliated audiences who are not used to in-depth Jewish content. Our job is to introduce it seamlessly.
- H-1. Hillel participants are mostly those who know very little about their Jewish heritage, they are mostly those who tell their parents themselves what the Shabbat is. These are mostly people who saw somewhere ... an advertisement of Taglit, came home and asked their parents: "Maybe I have Jewish roots?"... People who weren't just sitting around wondering how they could awaken to their Jewish identity, there was absolutely

no such an inner demand. It is only with our proposal that we awaken this consciousness.

- H-2. They are young people, secular, usually coming from mixed families. Who know that they have Jewish roots, or have recently found out... And they want to figure it out, to understand what's what. To understand also because the parents of the current generation of young people most often grew up themselves in a situation of complete ignorance. The parents of our students used to disguise from them their Jewish origin... raising their children in an environment where it was not common to discuss this. Many of them have changed their names and metrics...As a rule, our students are guys who know that they have Jewish roots, but they have nobody to ask at home about it. And to go to some religious institution to sort it out is strange.
- GPG-1. These are young people who have Jewish roots but either know nothing about them or know something about them, but that knowledge has no effect on their routine, or their work with such young people.

One of the Hillel students expressed a slightly different opinion about the Jewish unaffiliation of Hillel students in Russia. He reasoned that in the 2000s, there was a large amount of opportunities to engage with Jewish culture in Russia; and students coming to Hillel in 2015-2020 may well have had time to engage themselves:

- These are people who have already had some contact with the Jewish background. At home, in the community, in the kindergarten, at school. There used to be a lot... In the 2000s, there was a strong public campaign

for Jews. In Moscow there were matzo ads on TV, there was a ticker tape: "Jewish Agency for Israel hosts children's camps". Hundreds of thousands of children in Russia have attended the JAFI camps. These JAFI camps, I think, gave 60% of the entire mass of people who entered Hillel in 2015. There were huge shifts, madrichs from Israel. Since 2000, there were a lot of people who went to Israel within an educational program to study after school. And these people were in contact with Hillel. H-4.

He also noted the geographical differences between Hillel students from different regions of the country:

- H-4. In Central Russia, mostly students who come in already know that they are Jewish because of the fact that their grandparents were provided Heder (Hesed?) aid. They know about the matzo at home, and grandpa used to attend synagogue. I have met many students from Central Russia who tell me that their grandfather used to go to prayers and kosher meat was served at home.

6.3. Jewish Identity Scores of Participants of Hillel Programs

The Russian Hillel has developed a system of assigning so-called "identity scores" to participants depending on the theme and format of events, as well as the profoundness of the Jewish content of such thematic events. See section 6.5 for description of the system.

This system thus attempts to measure the effectiveness of Hillel's activities, and Hillel representatives explained the following in their interview:

- H-5. There is a hypothesis on the basis

of which the identity score formula is presented. Each Hillel program and project has some kind of impact on a participant, expressed in some figures. And according to this hypothesis, a person who scores any number of these points is assumed to have gone through the entire core (a set of basic) Hillel programs, and in terms of our activities, we have influenced him as much as possible.

- H-2. These scores do not assess a participant's Jewish identity. They assess the amount of influence that we have had in order to make that identity take hold. Both emerged and took hold. We don't know what kind of starting position a person comes from. Somebody has to reveal it, and it has to take hold. And someone has to have it.

Hillel representatives expressed an interest in testing the hypothesis that the so-called "identity scores" calculated using this scoring method reflected an increase in students' Jewish identity:

- H-2. It would be fascinating to verify our theory with scores. We now dwell in assumption, in a hypothesis, that 100 scores depict sufficient influence for manifestation of Jewish identity. And maybe not 100 points, but 70 or 50, or maybe 150. Or, in general, maybe we need to revise the whole concept.

It is likely that the top 10-100 participants in terms of scores are very active in the Jewish community, at least in Hillel itself.

- H-5. If you look at the list of these people, I know them all personally and I can say for sure that the top 10-20-30-100 guys are ... the level of their Jewish identity, it's cosmic. Not only have they taken part in our every initiative over a 100 times, they are now our

superstars, madrichs, activists, they deliver their own projects, hold festive events, Shabbats, drive Taglits, and so on. These are achievements at the level from 100 points... Here is an example. One has opened the Top-10. Conventionally, these guys who are Top- 10, one has 1,119, another has 977, the third has 937 scores... Those are figuratively crazy people, for whom Hillel is their home, they come here almost every day. To run projects, to celebrate Shabbats. "I'm going to host" – "No, I am", and so on. That is, they are figuratively boisterous persons, for whom everything that is going on in Hillel is very important.

6.4. Social Impact of Hillel Russia

Representatives of Hillel Russia describe the range of impacts that Hillel has on its participants (students):

The Formation of Jewish Identity:

- H-2. It's about people ethnically not Jewish, who are becoming Jewish. They have a sense of belonging... or gradually acquire a sense of belonging. A degree of involvement may vary. But they understand that it's their culture, it's their tradition, their heritage and hangout. A sense of belonging is the most important.
- H-2. We help them (the attendees) to get in touch with their own culture, heritage and identity.
- H-5. In broad strokes, this influence reveals in developing and increasing the Jewish identity of the participants. They feel more and more part of the Jewish nation.
- H-5. We are changing their global view of themselves as Jews. Even if there were

participants who knew their roots, for them being Jewish and saying, “I’m Jewish” is no longer intimidating. ...To shed the embarrassment of one’s origin is very important, and it’s one of the points of growth of Jewish identity.

- H-5. Being aware of some facts about Jewry and finding ourselves in a routine where Jews are talked about in clichés that are unacceptable to us, (Hillel students) at least have a basis to confront, I’d put it bluntly... That is, to be overwhelmingly proud of one’s origins, to be an ambassador of Jewish values, not to feel shame for one’s roots, but rather to be proud of them – this is what we globally change in people.

Community Formation:

- H-2. We help them to make a circle of lifelong friends and soulmates through a shared socio- cultural experience.
- H-3. We form a fine community. The guys who attend the Jewish community are all different, but they are generally well-educated and cultured. It’s favorable for parents of students that their children got engaged here instead of some other affair.
- H-3. Guys can put together a pleasant group of soulmates around them. It’s about friendship, communication, contacts, connections, family - everything that has to do with communication.
- GPG-1. Creating communities and micro-communities of Jewish youth. This is the most important point: people come to Taglit in groups, and the ties within these groups are quite sound. The guys touring together socialize after such a trip. Roughly

speaking, having someone from my Taglit group participating in a Shabbat or a student initiative when we return to our city is a good incentive for me to get involved as well. And these connections promote to emergence of such cells or nuclei within Hillel itself. That is, young people get to know each other, become friends, communicate, and this communication has a Jewish basis. It’s already a kind of community prototype.

Shaping Jewish identity through building a community:

- H-1. Hillel often becomes a strong social factor. Hillel gives its participants ... new acquaintances that mostly stay with them. These are Jewish acquaintances, and people are united by an interest that helps maintain their Jewish identity.

Awareness of the Jewish culture, Jewish values, and the “Jewish world”:

- H-5. They become well-versed in, so to speak, the Jewish world in each sense, starting with local calendar events, like “it’s Purim tomorrow”. I know what Purim is, how it is celebrated, and I might consider where to go.
- H-5. We affect certain values of people... There are Jewish values that unite us.
- H-5. The idea is that Jewry is not only about, for lack of a better word, pain and suffering, but also about achievements. About the fact that there are so many different people of Jewish descent in the world who, no matter what, by maintaining their Jewish identity, in one way or another, manifesting it, have achieved great success. This pride in the Jewry of the Eastern European area is something that, among other things, we try

to tell people so they know.

- H-5. And another important aspect from the point of view of expansion of the Jewish world is to know that in the world there are not only Hillel in Moscow, but also other elements of Jewish life, such as synagogues, ethnic communities, other organizations, each of which is different in its way, and having a million programs, not only for students, but for children, or adolescents. And the aptitude to have an eye for these Jewish intricacies is also reflected in our mission. An introduction to the Jewish world.
- H-3. We introduce people to their roots. It is very useful. This is one of the important areas and public policies, so that people can learn more about themselves, about their roots and history.
- H-3. What do the guys get? They get a lot. They learn about themselves, about their culture, about their roots.
- H-3. Hillel is an organization functioning in various cities and countries. They often have contacts with other cities and countries, the communication team is effective. Many people support Hillel even though they haven't been attending for years. They remember the impact.
- H-3. I'm older than an average Hillel member. My social circle is those people who used to attend Hillel 10-15-20 years ago. These people still identify themselves as Hillel members when they meet. They maintain the connection. They may not attend Hillel for 10 years, or may not know what's going on here or there, but when they get together, they say: "We are Hillel."

- GPG-1. It is of utmost importance for us that those who still do not know anything about their Jewry and haven't applied their identity in any practical sense, that they begin to learn something.

Forming a bond with Israel:

- H-5. We would really like that people felt some connection with Israel. It may manifest itself through Taglit or by means of Hillel programs devoted to Israel. The youth should be motivated to learn their roots, their origins, everything connected with family. To share Hillel's values: tolerance, respect, all of this kind. It includes good deeds, volunteering... The idea that the world can be driven to the good, it can be done alone or in the group.

Impact on promotion of Jewish volunteerism and leadership:

- H-5. For someone, it all turns into such a great volunteering journey. For another, it turns into a madrich's career and a perpetual desire to be a presenter on projects, on Taglits, and to tell other participants about their origins.
- H-3. The main social impact is a volunteering activity. We're pretty good at getting youth involved in volunteer work and getting them used to the fact that you have to not only to live an ordinary life, but also to give something back. There is a social impact in volunteering.
- GPG-1. Hillel has a model for human interaction. First it introduces a person to Israel through Taglit. It's a distinct entry point. Further on, while one is impressed and emotionally connected to other participants,

because Taglit is arranged in groups, and one is involved in ongoing programs, Shabbats, holidays, and educational events. Many become volunteers at this stage, participating in volunteer programs. And then the most active have the opportunity to engage themselves in leadership projects, that is, to learn leadership, community building, and run their own projects. Such a peculiar inverted funnel. It is clear that not everyone gets to the top, but this model of working with the audience exists to introduce and to engage newcomers.

- GPG-1. Coaching leaders for the Jewish community. This is the most complicated point, and such examples exist ... examples of leaders who came out of Hillel. And graduation doesn't always mean leaving. For example, (Director?) Leader of Hillel Moscow today is a last year's graduate of Hillel. He had managed to work in other Jewish organizations before he returned to Hillel as a professional. In St. Petersburg there are examples of independent Jewish projects that began in Hillel. Today they function as independent projects, but, in principle, at one time these were all members or alumni of Hillel who started it all together. Often participants of Hillel's programs become residents of Moishe House. The residents, the activists are often guys who are now involved in Hillel, or they used to be. And there are many examples when young people go abroad and implement Jewish projects there: Jewish camps for children or family camps – this also occurs. These are examples of leadership outside Hillel.

Professional Development:

- H-3. They can develop professionally. There

are cases when guys who had run student projects at Hillel then used that experience as a strong push to advance their careers, because a student often has an opportunity to go to work, but it's not always a job that can secure one's promotion. The opportunity to be in Hillel and do something on your own is a good impetus for professional development and career advancements. The main thing is to communicate, to work and get to know the Jewish world.

Ideas about various indicators of assessment of the Hillel's impact:

- H-2. It's important to pay attention from the point of view of impact, whether or not the guys have developed some kind of community... whether or not there are any connections left.
- H-4. We need to understand how students apply (knowledge obtained in Hillel) at home. We realize that our programs can also be evaluated from another perspective, which is how they have impacted parents. When a student comes home from the Shabbat and tells his parents about the Shabbat. A student comes from Pesach and tells his parents about Pesach... We have to realize that there is a real qualitative impact in what these students bring something to the table that hasn't been home for 70 to 80 years.
- H-4. To measure any program, we must understand what the participant is taking away with them. Knowledge. Objects. Which are the objects? It is literature that appears at home when the students come home from Hillel, when he begins to read, begins to learn. And some Jewish objects appear at home... For example, a mezuzah, a Torah, a

menorah, an Israeli flag. They start watching Jewish movies at home. That is, something is changing in their homes. This is a qualitative impact of the programs.

- H-4. The impact of Hillel on a person when the person came to Hillel 18-19 years ago, then he had a child, and 18 years later he brought him to Hillel on Taglit. Is this a good result? It's a controversial point. So he hadn't managed to give the child at home all what we gave at Hillel. Or Hillel was the point of entry and exit from the Jewish world. I wouldn't want my children to go to Taglit, because it (would be) a substandard result (of Hillel's work). Taglit is for those people who are unaware of their Jewish origin.
- H-4. We can look at how many people went to Taglit within the years 2015 to 2021, how many people from Russia went to Masa, on to study further for 5-10 months. How many people left for Israel after attending Hillel. More than 50% of people are taken on Taglit by Hillel. You can figure out by these numbers the specific impact towards Israel. We can go to synagogue to find out how many people came to them after Hillel. ... We can look at how many people have created Jewish families, how many have been circumcised, how many have gone to study at Jewish universities, how many have bought Jewish books home after being in Hillel, how many read Israeli news, how many have changed their attitude about Stalin's regime toward the Jews, how many have taken interest in their roots, and so on. How many people went to study Hebrew or Yiddish.

The role of the personal example of a Hillel team:

- H-4. These are the people (Hillel's team)

who meet newcomers. Personal impact, and personal example, is probably the most important thing. ...Hillel gives people a "taste" of being Jewish somehow physically. The personal involvement of the team when they do something is very important. They communicate, they talk, they pass on tradition. Here, of course, this environment and atmosphere is very important, because the effect on feelings, on belonging is expressed in different versions, in different experiences that happen to a person.

6.5. Hillel Russia's Role in the Ecosystem of Jewish Organizations in Russia

Hillel occupies a prominent and important place among Jewish organizations in Russia and plays an active role here. There are several aspects that make up the importance.

Hillel Russia works in its niche with a specific audience; it is **the main and largest organization working with unaffiliated Jewish youth:**

- H-3. We have a certain niche in which we operate. It is the youth of 18-30 years of age. We are the main youth organization in this age niche. We work more with the not-so-affiliated public, guys who didn't grow up in very Jewish homes. We have almost no religious or observant attendees.

Hillel welcomes everyone, including people who have Jewish roots but are not halakhic Jews.

Hillel is the only organization in Russia that does this on an interregional level rather than locally, and systematically rather than in some isolated places.

- H-2. Either religious organizations or Hillel work systematically with Jewish youth in

Russia. Individual initiatives occasionally take place. But no one else attempts to do something systematically. That is, if not strictly religious, then Hillel.

- GPG-1. Hillel, like most secular organizations, makes no distinction. There is no stratification into halakhic and non-halakhic. And, in principle, anyone with Jewish roots, or even a person having interest in Jewishness, can get into Hillel.
- GPG-1. I think I won't be wrong in saying that Hillel is the largest of these organizations, and the most welcoming, so to speak. It, unlike religious organizations, does not make additional filters for its members.

Here is the next essential point:

- GPG-1. Hillel, unlike so many secular organizations in Russia and the former Soviet Union in general, has the means and tools to actually check for the Jewish roots. Taglit helps a lot in this, because before one goes to Taglit, he has to go through a consular check at the embassy, at the Israeli consulate, and bring documents to prove one's Jewry. Other projects, including Jewish camps, schools, and so on, do not have this opportunity. So, strictly speaking, the number of people with Jewish roots participating in most projects is not very clear.

It is easy to find Hillel on the Internet search engine, even if you don't know its name. This is very important for attracting unaffiliated youth:

- H-1. What are we changing in our work for Jewish youth in Russia? First of all, we are an address for them, a place to come. If they type "Jewish youth organization", we will definitely get there, if not first, then second;

the synagogue with its programs will appear first in the search. We are, for them, the largest Taglit operator in our country. Anyway, if the person himself has awakened, he will come out to us in a few clicks in all the cities where we are present.

Hillel in Russia is a significant part of the chain of Jewish organizations that accompanies Jews on their way of life:

- H-2. We are the bridge that allows kids, if they were part of the Joint AJT in high school, to move on to adult, independent activities related to the Jewish community.
- GPG-1. Hillel – it's probably like a part, in English it's called a pipeline, when, tentatively speaking, a person gets into what particular ecosystem and moves through it. Hillel is its integrative part.

In accordance with its principles, Hillel provides a comfortable entrance into the Jewish environment:

- H-1. We are a comfortable entry point for learning about Jewish tradition. How does this happen in the synagogue? Very often people come to synagogue and don't (come back there again) because there are certain criteria you have to meet. You didn't expect anything, and you already have to meet the criteria, it's very difficult. With us, if anyone comes, we don't check for Jewish roots at the entry point, we give people basic values, basic knowledge in a comfortable, interesting form. It's something to keep one interested.
- H-5. This is one of the most comfortable entry points for participants who had no Jewish experience at all. Because in the synagogue they won't always explain

everything to you from the first second you come. Whereas here a person comes, no one demands anything from him, no specific knowledge. We, on the contrary, try to get to know each other right away: "Who are you anyway? How did you show up? Where have you been before?" – "I've never been anywhere." – "Do you know anything about the Shabbat? You don't know? Cool, we'll tell you right now about it. Do you have any questions? Cool, we're going to answer all those questions for you now. And we are holding this event tomorrow, and that occasion is scheduled in a month. Come and get to know even more". That is, the supervision in these first steps is as comfortable and safe as possible. It's not uncommon to hear participants answer directly to our question, "Why does it matter for you to be in Hillel?" – and they say: "First of all, because it's comfortable and safe here." No one will judge you, no one will make any claims about your views or orientation. It doesn't matter to us at all. It is important for us that you, as a member of a large Jewish family, felt very comfortable and that you were not intimidated by your background.

Hillel purposefully introduces its students to the full range of Jewish organizations. Hillel works in partnership with many other Jewish organizations and involves its members:

- H-5. We are open in a sense that we don't divide people into "Go to these and don't go to those. These are better and those are worse." On the contrary, we stand for our participants to get as much exposure to the Jewish world as possible, to have as much experience as possible. For you to understand, when we start the Madrich

School, which lasts six months, the first homework assignment the participants get is to go to five different events of five different Jewish organizations within two months, just to have a look. How someone else's Shabbat is going, whether someone else has something else, meetings, and so on. So that they, could also tell their future attendees with whom they would work, "This is how it is in Hillel".

Hillel is an important organization developing Jewish volunteerism in Russia:

- GPG-1. Partner role in projects and programs, because Hillel especially in recent years (the years of the pandemic) has become a major focal point for volunteers. They have a pool of volunteers. So when a Jewish occasion happens in locations where Hillel is present, it is Hillel that is being approached first and most often asked: "Could you please pull up your volunteers?" Any big event that the local community holds, any kind of holiday or something – Hillel is in the partnership, it participates, its volunteers are involved, and they work together to hold something, I think, in cities smaller than Moscow, but in Moscow, too.
- GPG-1. Hillel is part of the ecosystem, and quite active one. Because Hillel's audience is active due to its age. There are organizations that do other projects for teens and kids. Or vice versa ...Hesed interacts very closely with Hillel, because they are based on volunteerism. Now, when there was a pandemic, they were sounding the alarm because there was delivery of food for the elderly, and medication, and so forth. Hillel primarily solved these problems through the efforts of its volunteers.

As well as youth leadership programs:

- GPG-1. Hillel is now the largest provider of leadership programs for young people, students in Russia.

In non-capital regions, Hillel trains young people for the local Jewish community:

- H-1. For the Hillel regions, it is young people, not only in the form of community workers, but in general those people who create and shape the community.

Appendix 7

Detailed information about the results of interviews with Hillel Russia alumni

Since some of the questions are quite sensitive, the list and wording of the questions varied depending on the respondent's willingness to answer.

The description of the results further uses counts, such as: "out of 12 respondents to this question, six answered so-and-so". These calculations serve only for the convenience of understanding voluminous information; do not rely on them as quantitative indicators – the range of respondents for interviews can in no way ensure the representativeness of the results.

7.1. Knowledge of Jewish Culture and Traditions Before Joining Hillel

All three groups have respondents with different prior experiences before joining Hillel: those who had little or no knowledge of Jewish culture and traditions; respondents who had some limited experience, gained most often in the family; and those who had the opportunity to immerse themselves quite substantially in Jewish culture before joining Hillel. The boundaries between

these three groups are rather tentative, but nevertheless, it should be noted that fewer respondents had no knowledge or minimal knowledge at all.

Six respondents out of 14 (that is, more than one-third) had quite significant experience with Jewish culture before coming to Hillel.

Minimal knowledge before coming to Hillel:

- A2-3. About culture – minimal. Maybe that you can't work on Saturday. Though I didn't know anything about why exactly that is so. And I knew that I had Jewish roots.

(But this same respondent wanted to transfer to a Jewish school in 10th and 11th grade. That is, to consider him disconnected from the Jewish community and culture would not be correct).

One-word answers like "no" and "almost unaware" are not given here.

Some limited experience before coming to Hillel:

- My grandmother is Jewish... The only thing that was left in my family from Jewish culture was Jewish food, that is, forshmak on every holiday and baked imberlachs (?) on Purim. That's all. That is, minimally. A1-1.
- Yes, of course. Not that much, but frivolously I knew something. A1-3.
- Yes, there were, but rather frivolous, mostly about the Shabbat and Hanukkah. A2-4.
- I have a rather religious family. ...All holidays are celebrated at the kitchen table, and once or twice a year my mother goes to synagogue. A2-5.
- My parents didn't know much: after all, they grew up in the Soviet Union, both in absolutely atheistic families... They

knew something, and they used to tell me something. But it was a tiny fraction, frankly, compared to what I learned later at Hillel. A3-1.

Quite a significant immersion in Jewish culture before coming to Hillel:

- I grew up in a Jewish environment, saying that. My grandmother is Jewish, and so are my mother and father. We ... celebrated Jewish and Orthodox Christian holidays, so the synchronization of traditions was maintained. A1-4.
- I went to Jewish school... the last two grades. Naturally, I had the knowledge and everything. A2-1.
- My elder sister moved to Israel on that line, so basically, yes. A2-2.
- If we're talking about Jewry, there's enough experience. If we're talking about Israel – no, not really...But my Jewish relatives (I'm from a mixed family) adhere to this kind of, let's say, traditional European Jewry, they're committed. But the basic Jewish holidays, the traditions in which Jewish children were brought up, let's put it this way, I know about that, yes. A2-6.
- Yes. I was not the first to come to Hillel from my family. My elder sister used to go to Taglit via Hillel. My mother's side of the family is Jewish, but not a religious family. Jewish traditions were present in our country anyway, everyone used to talk about it. Everything was more or less known. A3-2.
- I was born in Israel, I have citizenship, I was there in my early childhood, and lived four or five years, then ... at a self-conscious age I went with my parents in 2010, in 2013. In 2016

I went to Hillel already. A3-3.

7.2. Reasons for Joining Hillel

As expected, many joined Hillel since it is a Taglit provider. After Taglit, many noted that they began to attend other Hillel events as well. At least half of the respondents joined Hillel to learn more about Jewish culture, to make new contacts, or to follow friends.

To go to Taglit:

- A1-2. For me, as for many people, it started with Taglit. ...I went to Taglit, and already during the preparation and the trip I learned, in fact, what Hillel was, and what other organizations were. And there had been already some contacts, I was invited to Shabbat. I started to attend the events and somehow I gradually fit in.
- A2-5. I knew about Hillel ... from my mother ... I joined the Taglit trip to Hillel, we went twice, then I went a few more times.
- A3-4. The first time I went there was when there was a meeting before the Taglit, where they explained everything to us, like details of departure was, and so on. Already after the trip, I started to attend regularly all the Shabbats, and all the events.

Why chose Hillel as a Taglit provider:

- A3-2. I came to Taglit first of all. I knew what Hillel was. Roughly I imagined it to be a renowned cool organization. That is why it was through Hillel. I knew several options for going to Taglit. I chose Hillel because it's was a very... good community. I have other people I know who have asked about going to Taglit and so on. I always recommend Hillel

because I know it's a very good hangout. It doesn't all end with Taglit. I think that's important.

To know more about Jewish culture and traditions:

- A1-1. More Jewish insights. I really enjoy Jewish culture, learning about it. My Jewish identity. I wanted to know more about the culture and get acquainted to people who also wanted to know more about Jewish culture.
- A1-3. I wanted to learn more about the traditions of my ethnicity.
- A2-3. It was interesting to know what it was all about. To learn about the culture, and experience youth socializing.

Following my friends:

- A2-1. I went to JAFI ... I liked it there. Then all my peers grew up, all my friends started to attend Hillel, and I thought, why not?
- B2-4. 3. A close friend of mine became [an employee of Hillel branch in Russia], I just came to support her and ended up staying because I got interested.

To make new contacts:

- A1-4....When I transitioned to the magistrates, most of the friends I had seen regularly in baccalaureate broke away, and I needed to expand my social circle considerably. I thought that Hillel might be a good opportunity for this.
- A2-2. I went to Rosh Hashanah for the first time because it was a holiday. Why not go? Let's say, to meet someone, expand my social circle. Like everyone else, I guess.

- A3-1. I had a very difficult period in my life. So I decided that I just had to shake myself up somehow. Meet new people, try to see something new, to observe. And I knew that Hillel could give me such an opportunity.

7.3. Hillel Programs They Participated In

Most respondents, 11 out of 14, had participated in Taglit, but the provider was not always Hillel. Three respondents mentioned their participation in pre- and/or post-Taglit events.

Among the Hillel's events, the most frequently mentioned were Shabbats – eight people mentioned them. Four respondents mentioned participation in major Jewish holidays. Leadership programs – madrich school – had been attended by 4 respondents. Other programs which were mentioned: Deeds of kindness, Jewelry Hills, volunteer activities, and a tour for the Jewish sites in Berdychiv, Ukraine.

Some respondents were not sure which programs they attended: “took something, congratulated grandparents”, “some lectures”, “they had a project, something like ‘My History’, ‘My Family’, I do not remember exactly”, “some friendship evening”, “some holidays, we went out somewhere”, “some talks about ESG”.

These responses were collected without prompts, except to specify whether the respondent had participated in leadership, volunteer, or grant activities – if he or she had not previously mentioned it. When given a list of programs, participants will mark much more than they answered from memory.

Three people out of 14 said “I attended everything,” and there was one such person in every group, including the group with the lowest

scores:

- A1-3. [Name of the head of one of the Hillel centers in Russia] showed me into all the adventures I could get into. If he was missing someone somewhere, he always knew he could call me and I would always help... All the ideas that the guys tried to organize, donations, donations for some events – I participated in all of them, because we were like a team.
- A2-1. About all of them. Yes, I attended the Madrich school. We held a charity marathon, participated in all kinds of sales. Almost every Shabbat for four years while I was actively going to Hillel, on retreats, I used to attend all events, honestly.
- A3-4. The first time I went there was when there was a meeting before the Taglit, where they explained everything to us, like details of departure was, and so on. Already after the trip, I started to attend regularly all the Shabbats, and all the events. I was attending for years. From 2012 until 2018, on an almost regular basis, all events, retreats including camps and seminars retreats. I attended everything. I was interested, I was drawn in.

The answers about attending Hillel events do not show a correlation with the number of identity points scored. Thus, among those listed as contacts who scored 10-49, judging from the interviews, there was one very active Hillel participant and one Madrich School participant; among the 50-99 points there was 1 very active participant; among the 100+ group there was 1 person not at all active. The reason for such discrepancies can be both inaccurate accounting in Hillel's CRM and the fact that beneficiaries' perceptions of what services

they receive are highly dependent on selective perception and can often differ from the list of services presented to them, both upwards and downwards.

7.4. Hillel's tangible influence: "What has Hillel given you and what has it changed?"

Most often, respondents said that the Hillel and Taglit programs gave them a new social circle, friends (even a wife), and useful contacts – 10 out of 14 people said this. In second place in terms of mentions is new knowledge of Jewish culture and traditions – 5 people out of 14.

A new circle of communication, friends, loved ones, useful connections:

- A1-1. People... Hillel has changed everything, I guess. After Hillel, I joined Tzofim Tzameret – back then it was a scout club at the Israeli Consulate, an Israeli youth movement. I was a Madrich there within a year. Then, unfortunately, the pandemic happened... Hillel has given me a lot.
- A1-3. The guys at Hillel turn those who are shy into more outgoing people, unleashing their potential. They understand that no one in communication will look at them askew... They will be treated as equal. There's no such thing as mom and dad being richer, asking what your car is, etc. Everyone is equal in Hillel... Hillel teaches us to be kinder, to get these guys out of their shells. In a common society, they could shut themselves away and get into trouble, I guess. ...My son will grow up and go to synagogue and keep in touch with the right guys. There will be no misbehavior there, when one may offend or insult another. I'm definitely not going to let

this happen. I know what's going on there and I'm not scared to let my child attend because I've been there myself...

- A1-4. ...The social circle is the most valuable thing any organization may give, and here (I got) the full range... I've learned a little bit more about Jewish culture, I've really got more insight into it. And also, people. Yeah, those are probably the two major "gestalts".
- A2-1. A lot of things. From socialization to extra knowledge and all that. I got to Rehava from Hillel, by the way. ... The level of socialization went up. It was a big deal. I didn't really have any friends. Hillel has given me friends, it seems.
- A2-2. Everything is mostly about Taglit because most of the activities were connected with it, as well as the impressions, too. ... the circle of communication has become broader, I've made new friends, with whom we have been in close contact for three years now. We met on the basis of Hillel.
- A2-3. Once or twice a year I go to Hillel. Mostly when I arrange to meet someone, but sometimes I just write. With someone from my Taglit trip who comes to town from Israel. Those who left under the MASA program, then stayed in Israel, come here, we write to each other, we come to Hillel to discuss this and that.
- A2-5. Of course, a trip to Taglit made a strong impression on me, not so much in terms of Israel, I had been there before, but in terms of social interaction, beyond the visit to Hillel, some social understanding of the culture of interaction in a Jewish environment. Useful connections, buddies.

Now I'm looking for a job, I've been in touch with my madrich's husband, maybe he can give me some useful advice, so these are helpful connections.

- A2-6. I have several close acquaintances from Hillel. What I can be thankful for to Hillel is these wonderful acquaintances who introduced me to some more people.
- A3-1. It definitely has given me much. My wife! But I actually met a lot of people back then. I realized that there are a lot of interesting people out there. And then there was a girl - later on she became my wife.
- A3-2. A lot of good friends and acquaintances have appeared, which I think is important. And not just related to some national community, but just people of similar views in common.

Insights about Jewish culture and traditions:

- A1-1. Everything I've learned [about Jewish culture and traditions] was at Taglit, and Hillel has consolidated and multiplied that knowledge. Breadth of knowledge is 100%.
- A1-2. ...for me, first of all, it was interesting purely cognitive ... lecture or seminar content... Hillel held superb Shabbats with guest lecturers and so on, and that was very interesting to me. ... For me it was interesting as an introduction to the culture.
- B2-4. 8. Hillel has accurately given me knowledge about Jewry, traditions, and holidays. And a lot of opportunities, in terms of meeting interesting people.
- A3-2. I've become more knowledgeable, of course, even though I was familiar with Jewish culture due to my family. It's still

somehow more deeply understood when you come to Hillel. I really like the educational programs at Hillel... At Taglit, there was a lecturer who talked about geopolitics. This is one of the memorable educational events. Later on he used to visit Hillel for lectures. I think that's precious. This is one of those things that Hillel has given me.

For one respondent, a trip to Taglit helped her to identify herself as Jewish:

- A3-4. The trip itself changed me (about Taglit). I now identify myself as a Jew, I am Jewish. Not orthodox Jewish, but I am well aware that I am Jewish... And everything else, all the seminars, all the events, visits, communication – it just helped to learn about all the details of faith, Torah, and so on.

One respondent explained why Hillel's impact on him was insignificant. This is because before he came to Hillel he had already felt that he was a Jew:

- A3-1. Many people who come to Hillel have never perceived themselves as Jews. And Hillel's point is "feel that you are Jewish, feel the history of your people". I've always felt that way. I've never had a problem with my self-identification. And the main focus passed me by. Everything else – Jewish culture, Jewish customs – it's great and very interesting. But I don't need to feel Jewish in addition to feeling Jewish.

Two participants described their unfulfilled expectations or negative experiences after participating in Taglit or Hillel programs:

- A2-6. Hillel's rhetoric does not resonate with me. I am very reverent about Jews and

Jewish roots, and it hurts to see when people come just to eat and drink for free. Every time they leave Hillel they completely forget who paid for these festive meals, and, in general, where financing of Hillel comes from today, and why it was created, and what this organization was created for. I don't see in most of the young people who go there due respect for Eastern European Jewry ... I don't see that people are concerned about the problem of modern anti-Semitism, which still exists. It is unacceptable for me to be a Jew among Jews and to be a Russian, or whatever, among another population. You have to pick a side.

- A2-6. About Taglit: You must clearly understand why you are going to Israel and who pays for that. This is neither a fun ride, nor a trip to an amusement park. And later on we are surprised that there is no response after visiting the Disaster Museum. Of course there's none. Yesterday he took off his cross at the airport being Russian, or Ukrainian, American, Mexican, whatever. And he still is. He came back ten days later and had a great vacation. He put all his paraphernalia on and that was it.
- A3-3. About Taglit: I was a little bit disappointed with the presentation... Many things did not impress me at all, on the contrary, they somehow alienated me from Israel... In general, I did not like the events with speakers, it was all milk-and-water, and it is not quite clear what was the main idea of the event. It was more like a show. It was painful for me to witness what happened to people when they were taken abroad for 10 days, almost unfamiliar people practically for free, how people violated the rulebook.

What affected me on this trip was people's behavior, how people threw themselves at each other, cheated on each other, they drank even though it was forbidden in fact, and had fun. It upset me much, for some reason I had expected to see something different, some discipline.

In both cases, respondents expressed their pain that during Hillel or Taglit events the participants did not behave correctly in terms of Jewish traditions and rules, and the event organizers either did not prevent this or did not set the "correct" Jewish tone themselves.

7.5. Hillel's Influence on Identifying Oneself as a Jew

This question, as well as the next one, was set as a qualifying question after a general question about what Hillel had given and changed in the lives of respondents.

The question was posed to 12 respondents. The answers were evenly divided: half of the respondents felt a change in their perception of oneself as a Jew after participating in Hillel and/or Taglit programs, while the other half did not. Those who did not feel the change joined Hillel already knowing they were Jewish and often already having some Jewish background in the family.

Those for whom there has been a change in the sense of being Jewish

- A1-2. Yes, a bit. That is, when you study ... Judaism, for example, although I'm a secular person, I'm not a believer, it's interesting anyway. You begin to try it all on yourself, you understand what points you agree with, what points you disagree with. And

gradually, one way or another, you think: oh, I am historically connected to this group of people, that is, I belong to this group of people, one way or another, even though I go to synagogue out of idle curiosity. And in the midst of it all, there was some sense of involvement. It was not formed by Hillel alone. I also attended the JAFI, I also go to the synagogue as a secular visitor. That is such a complex story. But Hillel 100% contributed to my life.

- A1-3. Yeah, I guess so. When you have already passed the first year, treated yourself to our celebrations and liked it, the second time you spent a holiday at Hillel and with a rabbi, the rabbi does it in his own way and more seriously, when you have already grown up. After that, you begin to realize that we have it this way, others have it that way. In terms of a sense of Jewry, definitely yes.
- A1-3. Did I feel more Jewish? Yes, I did. If I didn't know that, someone might have developed in myself the idea that I was inferior, or something was wrong, or that we had no culture.
- A2-3. I even wanted to relocate, to take advantage of the MASA program. But something stopped me, maybe the documents, or the fact that I only have a Jewish father. It would have been difficult for me to go, in Israel, after all, Jewry is matrilineal. That's why I didn't make an attempt. After Taglit, there were thoughts of possibly moving to Israel. But because of the climate I stayed [in Russia]. ... Being a Jew is something internal. I go to some events, not all of them, of course, so I can observe the traditions while I'm here. The climate is too hot in Israel.

- A2-4. As more facts about Jewish history, customs, etc. has emerged, so the involvement with Jewry has become more conscious than just an insight about the roots.
- A2-5. Yes, but it's hard for me to articulate.
- A3-4. The trip itself has changed me. I now identify myself as a Jew, I am Jewish. Not an orthodox Jew, but I am well aware that I am Jewish. I wasn't baptized, I defined my share of faith for myself. And everything else, all the seminars, all our events, visits, communication - it just helped me to learn about all the issues of faith, Torah, and so on.

Those for whom there has NOT been a change in the sense of being Jewish

- A1-1. Probably not, because I've known all my life that I was Jewish.
- A2-1. I've been a Jew all my life. In any environment. I am afraid that I have not become a greater Jew (after attending Hillel).
- A2-2. A greater amount of enlightenment was done before in my life, during Taglit, let's say. Basically, it's because I didn't come from the "alien world" to find out that I have Jewish roots. But ... it was interesting to visit Shabbats, to learn traditions, to blend in. But it's such an interesting introduction to a culture that is kind of our own, but alien all the same, because we live in Russia.
- A2-6. No. I just have a self-identification about being Jewish – not a problem at all. I understand perfectly well who I am, what I am, so I didn't need any help deciding that. But other perspectives opened up for me.
- A3-1. I've always felt like a Jew. I am 100%

Jewish, even by genetic test. I've never had a problem with it. On the other hand, my creed, which is not Judaism, has remained the same. So it didn't affect me religiously. But I've learned that there are different kinds of Jews!

- A3-2. They were strong enough, and they still are. Maybe it has helped to reinforce those feelings.
- Some respondents answered here about observing Jewish customs and traditions. This means that for them the sense of being Jewish consists of this.

7.6. Observance of customs or rules of Jewish life

The next qualifying question is about what Hillel has given and changed in the respondents' lives. The question was asked to the same 12 respondents. The responses range from "not at all" to "heavily influenced."

Some respondents were quite critical of Hillel's lack of strict adherence to Jewish rules, although they are all aware that Hillel is a secular organization.

It had little or no effect:

- A2-1. I'm not very observant. We used to celebrate Shabbat, now we don't celebrate Shabbat, not a big deal.
- A2-2. I wouldn't say so.
- A2-5. I have a certain connection to Judaism, but it's more ideological rather than practical...In short, I don't observe traditions as such, and I don't see the need for it. It's nice to join in sometimes, to get some warmth and stuff like that, to talk to people,

to remember that I have something in common with them in me, but in everyday life I'm a strictly secular person.

- A2-6. Look, it didn't affect me at all. For example, we celebrate the Shabbat. I understand that Hillel is not a religious organization. But it seems to me that it's too much to sing the words reading them from a cell phone. You can at least print them out... There are some things that just aren't very pleasant. So you understand that this is some kind of a show.
- We talk about the Shabbat and its basic principles. If people can read even a little bit and are interested in something, for example, they know for sure that these gadgets cannot be used on Shabbat. But no one is calling for it. We're not in a synagogue, and even, let's say, the Reform synagogue – even there no one sings while reading the text from a cell phone. That's not the done thing, it's not ethical.
- There was no such atmosphere, that is, there was no atmosphere of Jewish tradition. We wandered around, sang, read from the phone. It was not clear what we had read. Why? Also not really clear. They lit the candles and went on: and now, friends, let's celebrate. So what? Where is the tradition here?
- And a lot of people enjoy that. Some say it's very hard to get someone into Jewry, and this way is also a right way to do it. But I'm just not in favor of that approach.
- A3-1. No, rather, it hasn't. But I've simply learned a lot about them. Religion was relatively alien to me, and I just understand a lot more now.

Rather influenced or greatly influenced:

- A1-1. Of course, (influenced). In terms of theory, Hillel describes everything very well on the Shabbat. I celebrate the Shabbat according to all the rules, thanks to Hillel.
- A1-2. I think Hillel really put me at ease once. When I went to my first Shabbat – if the guys at Hillel hadn't presented it correctly, I would have treated it as some kind of a mystical ceremony that had no place in the twenty-first century. And we came in, and the guys said right away: "You can be of any faith, you can be of no faith at all. We are now reproducing a cultural tradition in order to learn about the way our people lived. Just a social event. If you don't want to do something – don't do it, if you want to do it – please, go ahead." They said at the very beginning that Hillel was a secular organization. And that was a very powerful trigger for me. And I treated it exactly as a learning process for myself. My mind went so open, and I thought: "Why not? I can treat it this way as well." And that's where it all started. ...Hillel, I'll be honest, I studied it more deeply afterwards, it's not frivolous, but very unscrupulous about all kinds of traditions. They generalize them to the level of secularism, in some places to the level of formality, of which I do not reproach them. For me, it's just OK. But if you study traditions, it is better to study them not in Hillel, because for Hillel traditions are not the main thing. They focus a little bit more on talks, on making sure that students all know each other, that there is a community, that there is communication. And they simplify the traditions a bit. If you want to study them deeply and thoroughly, you have to go to the

synagogue or to the JAFI.

- A1-3. I made a story for myself about our culture, that my children are growing up now, and they too will go to synagogue. Probably, if I didn't attend Hillel and synagogue, my children wouldn't have gone to synagogue. It's important for me now to pass this on from generation to generation. On Jewish holidays, I tell my children about the related traditions, as the Hillel guys told me. I'm carrying the tradition forward to the next generation. Perhaps the most important thing is that this thread is not severed.
- A2-3. I would say that it has shaped them in their entirety. Before that, there have been none. I knew that I couldn't work on Saturdays, and that was all the knowledge. After coming to Hillel, I've learned that there are some prayers, some rules and customs. In some customs I took part. (Do you follow these customs now?) It happens more often when I come to Hillel. That is, rarely. As I said, I go to Hillel twice a year, and at these times I do.
- A2-4. Yes. For me, this applies more to holidays. For example, to a way of celebrating them.
- A3-2. Attending Shabbat is a habit for me. Friday through Saturday is always the Shabbat. Even if I'm working, there's still the feeling that these are important days. Things like that, they are. It always feels like a holiday, even if Moscow doesn't really observe major Jewish holidays. There's still some sense of involvement when they happen.
- A3-4. Of course. I didn't observe any holidays before that. Then it became interesting

to celebrate both Pesach and Hanukkah at home. It all has integrated into my life, before that I didn't even know what it was.

7.7. Making Decisions Motivated by Jewish Identity

Most respondents, 8 out of 10, replied that their Jewish identity influenced their decision-making. Probably some of them did not grasp that the question was about the extent to which participation in Hillel programs influenced this decision-making. Such a complicated structure is not very well perceived by the ear. In addition, the construct of "Jewish identity" itself is complicated and ambiguous to understand, although not a single respondent was surprised by such a wording, and everyone responded with confidence. But on the whole, the answers here should rather be seen as unrelated to Hillel.

Jewish identity rather does NOT affect the way I make decisions:

- A2-3. Rather, not.
- A3-4. I don't know how to answer this question. In my life, I base all decisions on my current situation, no matter that I went to Hillel or not, whether I am Jewish or not, depending on the situation, on emerging matters, on something else. I don't know how to relate my decisions to my self-positioning in terms of faith.

Jewish identity affects the way I make decisions in one way or another:

- A1-1. Every day, it seems. Here is an example. There is such a thing in Jewish destiny as "time to stop". It's not just about the Shabbat. To sit down, to think and assess whether I feel good or bad in the moment,

what I want right now, what I'm doing, what my goal is. That's the kind of extensive history. I really apply it to my life every day.

- A1-2. I can't say that it affects my decisions directly. Rather, it affects my train of thought, the way I analyze a situation, the angle from which I look at it, and that I try to look at it from different angles and somehow from above. That's what I got out of the Hillel trip... On the whole, yes, it did, but not directly. I mean, I ... don't do anything because it's just written in the Torah. It's not my way of doing things. But I try to decide how to do it, the fact that I studied a little Torah, the fact that I studied Jewish culture, it affects me.
- A2-1. My face makes decisions for me, which are motivated by Jewish identity (laughs). And my last name. Not my passport last name, but the one written on my face.
- A2-2. I guess you're somehow more comfortable with that when you're embedding yourself in that environment, communicating with people who, give or take, understand the same jokes based on the Jewish identity. And somehow you begin to accept that fact with it, somehow you begin to associate it more with yourself, because of the fact that you're in a certain environment. When I was upset, maybe me going there might have somehow felt more like belonging to the nation?
- A2-4. Yes. For some reason, answering this question makes me think of death. For example, my attitude towards it has changed.
- A2-5. Ideally, I would like to build a life together with a Jewish girl, so that we don't have any cultural... even if we are not religious people, we still have some religious

context.

- A3-1. I guess so. To some extent. There used to be a lot of things that were very obscure to me. I understand it better now. And you can make more decisions based on that. For example, in the case of the question of where to go, you can choose Israel now.
- A3-2. Except when it comes to repatriation or similar things. It seems to me that this is everybody's Plan B. It's a pretty strong, powerful feeling that influences life decisions. Otherwise, probably not, if you look specifically from the Jewish point of view.

7.8. Involvement in Jewish Communal Life

This question, "Do you participate in Jewish community life?" was answered by all 14 respondents. Five currently do not participate in Jewish community life, an equal number participate minimally or rarely, and four people participate more actively.

There were no respondents who rated their role in the Jewish community as leadership.

Do not participate or hardly participate at all:

- A1-1. Very little, unfortunately. First the pandemic, then the job... That's the way it usually is.
- A1-4. Unfortunately, minimally. I have no time. I'm eager, but I have literally zero time for that. I changed my job over the past year and ended up in a place where I work practically 24/7.
- A2-2. Not at the moment, I don't follow it anymore. After the pandemic, somehow the

focus shifted to something else.

- A3-2. No, I'm not directly involved right now.
- A3-3. I do not participate, unfortunately. I was saying that our paths had diverged a little bit, that's why the answer is no.

Minimally or rarely involved:

- A2-1. I am a member of the Jewish business club at the synagogue. And that's it, I guess.
- A2-3. Rarely. Let's say today, I know, there's a meeting at Hillel in [a certain city], and it's quite an interesting event... I'd go, but that's not what my head is thinking about yet. I understand, you have to distract yourself from what's going on right now, but I don't think about [entertainment] or anything else. So I'm not going anywhere today. At other times I might have gone.
- A2-5. No. Sometimes some (messages) come from Hillel about collecting things, more of a social-charity context, in which I sometimes participate.
- A3-4. Remotely. I practically stopped going there, I don't attend any events. Not so long ago there was raising of funds for Hillel, it was necessary to transfer some amount, it was doubled, they collected money for some projects. I did take part. But I don't attend certain events anymore. The people there are already quite young.
- A3-1. It was very strong at first. I was very much interested. I went to synagogues after that and things like that. But it was no longer in the long run... It no longer matters. Because I was back to my more or less normal life again. Which, after all, didn't have that much to do with it.

Participate in varying degrees:

- A1-2. Not very active, but still. I attended the Madrich School at the JAFI, but I didn't complete it because of work; I got incredibly busy at work. I try to stay in touch with people. I mean, I'm in touch with some people from the Jewish community. I try to go to some events. In March, a JAFI event will be held out of town. I try to be part of the community, but it happened that I don't do anything to develop it, well, maybe some tasks from time to time. That is, I don't host any events, no clubs, generate no content.
- A1-3. Yes, of course. Probably not as often as before. The priorities have changed a little bit. If I used to be in synagogue every Shabbat... I lived at Moishe House, then I grew up, got married, and now I mostly keep in touch with Principal of Hillel. I try to come to the synagogue whenever possible, to render assistance, to run actions. If help is needed, I'll always be there.
- A2-4. Yes. I often try to help with different activities. I led a Shabbat once at Hillel.
- A2-6. Yes, of course, absolutely, of course. Let's say we were preparing a small Purim, we were painting gingerbread for school in the synagogue. I help collect presents for different holidays. When I had a car, I helped to deliver them. That kind of activity. Somewhere I help with the kids, somewhere with financing... Every year I definitely help the library financially, or buy for them some books they want. That is, if possible.

7.9. Is It Important that the Partner Be Jewish?

Of the 11 people who answered this question,

for 8 it is not important or rather not important, and for the remaining 3 it is important or rather important.

It doesn't matter, or it rather doesn't matter:

- A1-2. Judging from the fact that I am married to a Russian man, it doesn't really matter to me. I am a humanist, a cosmopolitan, and so on, by my moral principles. It doesn't matter to me. I guess. If I had got into this whole culture when I was younger, it would have affected me. Indeed, some kind of unity would be sought, including this one. But it happened as it happened. I don't regret anything. My husband is also open-minded, he listens with interest to what I tell him, he sometimes notices something interesting, so, it is not.
- A1-4. As it turns out. I don't have a rigid preference here and have never shared one.
- A2-1. Never mind.
- A2-2. That would be good, of course, but it is not the main factor in the choice. Not that it necessarily must be Jews.
- A3-1. It seems to me that one Jewish identity shared by two people is not enough to make friends just on the basis of that alone. We are not, after all, in a critical situation where you are living somewhere where you have to band together on the basis of any criterion in order to survive. We have the right to choose. And that is why we still choose people we like more than just by some general characteristic.
- A3-2. It does not matter to me. My husband is not Jewish, but Armenian.
- A3-3. I am all for no mixing of blood by race:

i.e. no to Asians, blacks, etc. Well, you know what I mean. If I were... a pure-blooded Jew, I would be looking for a Jewess, I think. A Caucasian woman, that is what is needed (for me). As ridiculous as it sounds... Although I have citizenship and my mother is Jewish, but still.

- A3-4. No, it is not that important to me. Of course, I feel a sense of community when I find out about a person that he is also Jewish or that he also went to Taglit. Yes, there is a lot to discuss, it is nice to talk, moments like that. But if not, it is not a problem for me. Considering that we do not live in a place close to Israel, and there are not so many Jews [in our city], it is more common to meet a non-Jew.

Important or rather important:

- A1-1. My current boyfriend is unbaptized... I put that on the plus side. I do not know how important it is. Love is such a thing... It hits you on the head... You know. Most likely not. But I do put it on the plus side when a young man says he is unbaptized or he is Jewish.

7.10. Is it important to raise children with Jewish traditions?

Of the 11 people who answered this question, for five it was not important or rather not important, they did not make plans in this respect or were open to any option, depending on the situation.

For the remaining 6 it was important or rather important, they were thinking about it, planning or already taking steps in that direction.

It doesn't matter, or it rather doesn't matter:

- A1-4. I would like to give them an idea

of different cultures, including Buddhist traditions.

- A2-2. As luck would have it. It all depends on the partner with whom I have children. Honestly, I cannot say for sure. It is unlikely that I go that deep into religion, because I have a fairly secular way of life. Well, I guess it is possible. Hillel offers certain activities, and some of them are for children. There is nothing wrong with making new contacts. Basically, I think everyone there is cool and sociable, so why not?
- A2-5. With Jewish traditions... no, I would rather not. I am a modern person, for me the culture of life and society goes before religion.
- A3-3. My parents do not follow any Jewish traditions or anything like that. Everything there comes from belief in G-d... But if I do not believe it myself, how can I make someone else believe it?
- A3-4. Depending on where I am going to raise them. I have thoughts of going to Israel and trying to live there, but for now it is just a thought. I am not doing anything for that yet. It will depend on where my child lives, in [Russia] or in Israel. But even if my child lives in [Russia], of course he or she will be given the choice of faith, Judaism or Christianity. If the father of these children is not Jewish, we will see about that. Of course, I will show and tell everything and try to involve my child. Time will tell how it is going to be.

Important or rather important:

- A1-1. I think I will raise them with Jewish traditions. They will keep Shabbat for sure. As regards Jewish education... You see, Jewish

education is a very broad topic, because it is about informal education in the first place. I guess so. The Jewish tradition of education is an amazing thing. It is about asking questions, not getting answers. And that is awesome. So in terms of this one – of course, I do want to raise my child with Jewish traditions. In terms of some religious part... I cannot say. I myself am not religious at this point.

- A1-2. Tough question, because again, you do not want to impose a worldview on a child. But at the same time, I want to believe that my child will grow up to be like-minded. I would definitely like to introduce him or her at least to the Jewish community [of my town], so that he or she knows these people and some traditions that exist in the community. I will definitely introduce him or her to the culture. I will try to do it in the context in which Hillel presented it to me in its time. That is, so that my child understands that this is not some magic ritual, or if he or she wants to treat it as a magic ritual, that it is his or her personal decision. But I want my child to know that this was how our ancestors lived. That is why they lived like that. So he or she would be familiar with it.
- A2-1. Most probably yes, I guess. I do not know, I have not thought about kids yet.
- A2-6. I have a son from my first marriage. His dad and I did not agree very much on traditional things, even though he is a halakhic Jew, but still. He is not into it. He is more Christian. But my child goes to Sunday school in the synagogue and attends children's Jewish holidays. When he gets a little older, of course, I will immerse him deeper in the culture. I mean, I do not know

if he was lucky or unlucky, but he was born a Jew, so he has to live with that. I support his interaction with Jewish children whenever possible. It is not always easy for me to communicate with Jewish mothers, but in order for my child to have Jewish children as well as Russian children as friends, so, yes, I make some sacrifices. I mean, it is important to me that I have a child growing up with Jewish traditions.

- A3-1. Yes, of course. For me, it is totally normal, I think. I do not have children now, but it seems to me that this is quite right and good. I mean, not knowing who you are is hard. Then it will be their choice: to identify themselves as Jews or not identify... Maybe they will be truly cosmopolitan – we do not know that. But the more one knows, the better in this case.
- A3-2. To some extent, yes. I think it is partly mandatory that they know about the roots. It is important to me to be aware of one's background. What it is and what the traditions are. It is important to me that they be aware of it.

7.11. If you hadn't join Hillel, what would your life be like now?

12 people answered this question. Most often respondents answered that without Hillel/Taglit they would not have met people important to them, both in their personal life and communication, and in their professional and business life. Three respondents mentioned psychological and moral attitudes they received at Hillel, Taglit, or other Jewish organizations' events. Three more said their lives would have been less cheerful, less happy. For two people

there would be no repatriation to Israel or a change of attitude toward Israel.

(The sum of the answers is greater than 12 because some respondents' answers contained more than one semantic unit.)

Respondents who would not have met the people who are important to them:

- A1-1. Thanks to Hillel, I met a lot of people who influenced my life in one way or another. From such a trivial thing as giving me shoes for a date to going on trips together.
- A1-3. Hillel provides tremendous potential for contacts and acquaintances throughout Russia and the world. I know a lot of guys from Hillel with whom we still communicate, we have joint business projects. In addition to Hillel itself, the synagogue is visited by a large number of high-profile social people. Thanks to these acquaintances, a lot of good was done. Sometimes they helped me, sometimes I helped them. I understand that this is a youth business school with the prospect of later making good connections and moving in the right direction on the path of life.
- A2-3. First, I would not have met people I know from Hillel, from Taglit, from some other Jewish places and events that I visited. This is the key point. Some of us meet periodically, some of us are good friends. Friendly good relationships. Sometimes I helped them, sometimes they helped me. We have a lot of doctors, they helped me. I am in advertising, so I helped some of them to do advertising. This is only one example of relationships, and there are more.
- A3-1. Hillel helped me find my wife and a

couple more very important people...

- A3-2. Some of my good acquaintances, friends would not show up in my life. On the other hand, they somehow show up everywhere.

Respondents would not get important psychological and moral attitudes:

- A1-1. Ideology. I think “time to stop” helps me a lot in my daily life. I cannot imagine what it would be without it.
- A1-2. I probably would have been a little less defiant at some points in my life. In fact, when I went to MASA, the “you can do it” coaching there cheered me up a little bit. When I got back from Masa, I was changing jobs and being pretty cocky in interviews. And I got what I wanted... There were different offers that I would not even have known about if I had not had the Israeli chutzpah in me. So probably my career would have been a little less of a leap, just because my behavior would have been more... I would not call it diplomatic, but rather quiet. But perhaps it would have developed in the other direction. I would have focused on other areas. But I cannot say it would have been much worse, or it would have been better. I mean, it would have been different, and I do not know how.
- A1-3. What is nice to me is that the synagogue does not teach that someone is bad and someone is good. Everyone is equal in the synagogue. No one encourages people to insult other nations. In view of this, I realize that if I had not gotten there, under good influence, I cannot say how my life would have looked in the future. Now, in many ways, I am very grateful for the day I got there. The

synagogue is the next stage of Hillel.

- A3-4. Probably I would still go to church with my mom, and she would tell me: “Daughter, when are you going to be baptized?”

Life would be duller or sadder or less happy:

- A1-1. I believe it would be very dull...
- A2-2. Probably sadder. Considering that I only visited holidays, I was happy every time I came there.
- A3-1. I would probably be living under similar conditions now. Just probably a little more miserable, a little less happy.

There would not have been a change of heart about Israel or even a repatriation to Israel:

- A2-5. Definitely a trip to Taglit changed me a lot, I am talking to you now, and I am standing on the shore of the Mediterranean Sea in Israel, I got my citizenship. Definitely somehow it all affected me, I ended up where I ended up. I am more than satisfied with what I have arrived at, and I am grateful to Hillel.
- A3-2. Hillel probably reinforces certain views, including that it all comes down to me going to Taglit. It seems to me that this is the case with many people. For many, the starting point is Taglit. It seems to me that everything depends very much on the madrichs. Very much depends on how they present it all and so on. Accordingly, it seems to me that the views on the country, on the whole geopolitical situation, are very important. Someone else’s views and the way they are presented naturally affect us. I might have had a slightly different perspective on Israel or anything else related to it.

It would not be any different, or found it difficult to answer:

- A2-1. Hell if I know.
I went to Hillel from the age of 17 to 23 or 24.
I spent quite a bit of time there.
- A2-4. Everything would be the same, except for the lack of knowledge and traditions.

7.12. Influence of Other Jewish Organizations and Hillel Among Other Organizations

All 14 respondents answered this question, three of whom said that they had not attended any other Jewish organizations besides Hillel/Taglit. Among other Jewish organizations named by respondents, the most common are the Jewish Agency for Israel and its projects (5 mentions), as well as Moishe House and the synagogue (3 mentions each). The other organizations are mentioned once each: Tzofim Tzameret, STARS, the Jewish community of the university, the Jewish school, Maccabi, overseas Jewish organizations. In three cases, respondents had difficulty recalling the names of organizations they had visited.

In describing Hillel's role among other organizations, respondents mentioned the following aspects:

- A1-1. It cannot be estimated. There are no metrics for the importance of events. It is really hard to estimate. It is all equally important to me and has affected me equally.
- A1-3. For me, Hillel always came first. I did not really attend events in other communities, although we often vacationed together... I cannot say that anything is more or less important to me. I have always been in Hillel,

and nowhere else.

- A1-4. The circle of people... that is my kind of universal answer, because it is an objective truth. It really gave me people that I still communicate with today and have common projects with to this day.
- A2-1. Thanks to Hillel, in fact, I got to know almost everyone.
- A2-3. It was a plus that anyone could come to Hillel. You did not have to have Jewish roots. I had an acquaintance who asked: "Take me with you, I am interested." I brought her in, and she loved it. I think it is very good that Hillel is not just for Jews, but for those who might find it interesting, useful. Another good thing is that when you are in Hillel, you can approach anyone and talk, and you understand that no one will hit you or tell to get off, and you can have a normal conversation with them, you can find something interesting. This is a very big plus. There are few organizations where you can approach anyone, and at Hillel you can do it.
- A2-6. I was very much influenced by non-Russian organizations. I have been to a lot of different events in the Baltics, in Austria. It feels like I have become a little more religious – a full credit to the organizers of the events in Austria. They show you the values in an unobtrusive, but very skillful way. The value of preserving everything Jewish.

7.13. The Most Important Thing About Hillel.

"Hillel is a great platform for education and communication for Jewish youth."

10 respondents answered this question.

- A1-2. Probably its relevance, its modernity. After all, Hillel was originally a student club, and that is pretty much what it is. Easy-going, with some modern themes at events ... They made events for which you want to dress up, where you want to be photographed, where you want to meet people, exchange opinions. And it is their modernity that probably sets them apart from everything else in a good way... It is a venue for youth, and they clearly understand why they are doing it. I have heard from various people that the most important thing is that people, Jewish youth, know each other, make them get into this life and communicate with each other. I mean, it is where the community begins. And that, in general, the ultimate goal of Shabbat events is not to light candles, but for the community to form. They understand this very well, and they do it very well for young people. Straight up superb.
- A1-3. At Hillel, it does not matter what mindset you came with, what potential you have at the moment. The main thing is that people in Hillel are understood and accepted, and they become part of the organization. Hillel is good... Hillel is an information group that explains the essence of what is happening (with Jewish traditions), how it is done, how it once was, in an easily accessible and understandable way.
- A1-4. It is people.
- A2-1. There are powerful leadership programs out there, very interesting. Quite interesting lectures were very often held, and again, the company was always cool.
- A2-2. People who had not even thought, had not guessed, but learned that they could somehow go on Taglit. They came here, met new people. The more people you know, the more interesting... For Hillel, it is important to educate, because anyway, people who know they have roots, they have never heard about any... Basically, they do not know how to celebrate, say, Shabbat. They come in, they see: wow, interesting. It is all thanks to Hillel.
- A2-4. In the first place, it is the people who go there. Second, it is the opportunities that Hillel provides: travelling, fulfilling oneself as a Jew, the opportunity to demonstrate an active Jewish position, etc. Third, it is the knowledge it provides... Hillel is a great platform for education and communication for Jewish youth.
- A2-5. It is probably the line between the religious and the secular and the way it is presented and maintained that brings people who are far from Jewry closer to Jewry and to an understanding what Jewry is. It is not something very religious, in no way does it sound like a cult, so it is not discouraging, so even secular people are happy to take part in some activity.
- A2-6. I think it is very important for Hillel Russia to determine what is an end in itself for them. To get a larger contingent and to end up with two or three people out of that larger contingent staying in the Jewish community, or the quality of that contingent? Again, they are very youthful, and all the Hillel events, they are super, ultra-youthful. I think it is important to decide, do we need quantity or quality?
- A3-2. It seems to me that the most important thing is some kind of community, family.

There are always people there when you come. Six months later you come back, and there are the same people, the atmosphere is good. This is the most important and noteworthy thing. The same purely Hillel traditions, which are specific to Hillel, also always remain unchanged. The important thing is that there is always a place to come.

- A3-4. All things are important. It is the message delivered to people, it is the activities, and communication, and celebrations, and away events, and the theoretical part. Everything, it seems to me, is the main thing. Somehow it is all lumped together, like you are given important and useful information, and you do not get tired of it. You socialize and cook, everything is so varied and interesting, you do not get bored.

Appendix 8

List of Questions for the Interview with Hillel Representatives

HILLEL PROGRAMS:

1. What programs are the most important to you and why?
2. Besides programs, how else does Hillel influence the participants? What does it give them?
3. How do the programs in different cities of Hillel's presence in Russia differ?
4. Who is mainly involved in Hillel programs?
5. How does Hillel attract participants to its programs?
6. How is the interaction with participants arranged after registration?
7. Is there any average route for a participant in Hillel programs?
8. Identity scores: how well do you personally think they measure participants' identity growth?
9. What else is important for us to know about Hillel's programs and participants in order to make the best and most useful evaluation of Hillel's impact?

HILLEL'S IMPACT:

10. What do you think is the impact of Hillel Russia?
11. What does your work change for Jewish youth in Russia as a whole?
12. And what – for specific participants?
13. How long-lasting does this impact seem?
14. Is there any impact on participants' families (spouses, parents, siblings, grandparents)?
15. What would you advise and recommend us to do with respect to impact evaluation?
16. What questions would you like the impact evaluation to answer?

THE ROLE OF THE HILLEL IN THE ECOSYSTEM:

17. What other organizations run Jewish programs in Moscow? What do Jewish youth attend?
18. And where does Hillel work in the regions?
19. In your opinion, what role does Hillel play in the ecosystem of Jewish organizations in Russia? In Moscow? In other cities where Hillel works?
20. What else do we need to pay attention to in order to better evaluate Hillel's role in Russia?

The interview was conducted in a semi-structured format, that is, the list and wording of questions were modified to fit the information that the interviewee wanted to share.

Appendix 9

Questions for the Interview with Hillel Alumni

1. Before you joined Hillel, did you have any knowledge of Jewish culture and traditions? What knowledge?
2. How old were you when you joined Hillel?
3. Why did you join Hillel? What did you want to get there, what were you looking for?
4. Have these expectations been met?
5. Are you still attending now, or not anymore? When and why did you stop?
6. In which city did you attend Hillel events?
7. What activities, projects, and programs of Hillel have you participated in? How often?
 - a. Shabbats and holidays?
 - b. Taglit and near-Taglit events: c. Leadership programs?
 - d. Volunteer programs?
 - e. Grants?
8. What do you think you got out of Hillel programs? Did it change anything in your life, plans, outlook, etc.?
9. Did Hillel have any effect on your:
 - a. Identification as a Jew (Jewess)?
 - b. Observance of customs or the rules of

Jewish life?

c. Making decisions motivated by Jewish identity?

d. Involvement in Jewish communal life?

e. Activism, some kind of leadership role in the community maybe?

10. Is it important that your partner be Jewish?
11. Is it important for you to raise children with Jewish traditions?
12. If you hadn't join Hillel, what would your life be like now?
13. In addition to Hillel, did you have the opportunity to go to other Jewish organizations? Did you go there? What have they given you that has changed you?
14. What is the most important thing about Hillel, in your opinion?

The interview was conducted in a semi-structured format, that is, the list and wording of questions were modified to fit the information that the interviewee wanted to share.

Appendix 10

Respondents' Personality Coding

Code	Affiliation
H-1	Hillel
H-2	Hillel
H-3	Hillel
H-4	Hillel
H-5	Hillel
GPG-1	Genesis Philanthropy Group
A1-1	Alumnus/alumna, 10-49 points
A1-2	Alumnus/alumna, 10-49 points
A1-3	Alumnus/alumna, 10-49 points
A1-4	Alumnus/alumna, 10-49 points
A2-1	Alumnus/alumna, 50-99 points
A2-2	Alumnus/alumna, 50-99 points
A2-3	Alumnus/alumna, 50-99 points
A2-4	Alumnus/alumna, 50-99 points
A2-5	Alumnus/alumna, 50-99 points
A2-6	Alumnus/alumna, 50-99 points
A3-1	Alumnus/alumna, 100+ points
A3-2	Alumnus/alumna, 100+ points
A3-3	Alumnus/alumna, 100+ points
A3-4	Alumnus/alumna, 100+ points

Appendix 11

Matrix of Possible Indicators (Criteria) to Evaluate the Long-Term Impact of Hillel Russia

	1. Knowledge	2. Attitudes, values	3. Behavior
A. Hillel alumni are proud to be Jews	A1. <ul style="list-style-type: none"> • I understand what being Jewish means to me • I know about my family origins and my Jewish roots 	A2. <ul style="list-style-type: none"> • I care about my Jewishness • I care about my connection to other Jews • My connection to Israel is important to me • I am proud to be Jewish • I like (dislike) being Jewish 	A3. <ul style="list-style-type: none"> • I identify myself as Jewish when I meet new people • I am embarrassed to introduce myself as Jewish
B. Hillel alumni participate in Jewish life (home celebrations, attending Jewish cultural events, etc.) <i>Everyday practices, minor home</i>	B1. <ul style="list-style-type: none"> • I know the major Jewish holidays • I know when the major Jewish holidays are celebrated this year • I do not know much about Jewishness 	B2. <ul style="list-style-type: none"> • I feel connected to my Jewish heritage • I feel connected with other Jews. • I want to learn Hebrew 	B3. <ul style="list-style-type: none"> • I can cook/I cook Jewish food • I have a Hanukkah menorah • I have a Torah • I wear a Star of David/Chai; • I had a chuppah at my wedding / I want a chuppah

<p>C. Hillel alumni make decisions motivated by their national identity</p>	<p>C1.</p> <ul style="list-style-type: none"> • I understand what Jewish values are (e.g.....) • OR • I know what Jewish values include 	<p>C2.</p> <ul style="list-style-type: none"> • Being Jewish greatly affects my life (plays a big role, occupies an important place in my life) • My decisions and judgments are influenced by Jewish values OR Jewish values have an important place in my decisions • It is important to me that Jewishness (Jewish values) be preserved in the future (by future generations) • It is important for me to create a Jewish family OR to find a partner who shares Jewish values. • It is important to me that my children have Jewish names • It is important to me that my children receive a minimal Jewish education (kindergarten, school, etc.) • It is important to me that my children grow up Jewish (I will raise my children as Jews) 	<p>C3.</p> <ul style="list-style-type: none"> • I have started a Jewish family OR found a partner who shares Jewish values • I gave my children Jewish names. • My children go (will go) to a Jewish kindergarten, school • I try to study Jewish life and culture • I am learning Hebrew • I integrate Jewish traditions into my life • I try to introduce parents to Jewish traditions
<p>D Hillel alumni take part in Jewish communal life</p> <p><i>Belonging to the community, being part of the local Jewish community</i></p>	<p>D1.</p> <ul style="list-style-type: none"> • I know about Jewish life/activities in my community/town/near est town 	<p>D2.</p> <ul style="list-style-type: none"> • Being part of the Jewish community is important to me. • I feel like a member of the Jewish community/Jewish circle of people • I feel part of the Jewish community in Russia (from Hillel's Shabbat questionnaire) • It's important for me to have many friends who are Jewish • I have a strong sense of belonging to the Jewish people • I see Jewish tradition as relevant to my life • Jewish values help guide my life choices 	<p>D3.</p> <ul style="list-style-type: none"> • There are not so many Jews among my friends. • I keep in touch with the friends I made in Hillel • I am involved in Jewish organization(s) • I attend Jewish events (festivals, Jewish culture days, etc.) • I volunteer at Jewish events.

<p>E. Hillel alumni provide sustainable leadership and take responsibility for their communities by participating in those communities as volunteers and/or providing donations. (Including Hillel)</p>	<p>E1.</p> <ul style="list-style-type: none"> ● I know how to become a leader/organizer of projects/initiatives in Jewish life. 	<p>E2.</p> <ul style="list-style-type: none"> ● It is important to me to have an impact on my community ● I understand that the future of the community also depends on my actions 	<p>E3.</p> <ul style="list-style-type: none"> ● I take on a leadership role in Jewish life (participating in community life, being a donor); ● I lead/attempt to lead projects in Hillel (madrich, author of my own project, etc.) ● I lead project(s) in other Jewish organizations ● I regularly make a donation/tzedakah ● I work in a Jewish field
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A photograph of a man with grey hair and a beard, wearing a white kippah and a white tallit with black stripes. He is looking down at something in his hands. He is surrounded by young women, some of whom are also looking down. The background is a bright, indoor setting.

Thank you.

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