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**The Long-Term Effects of the Journeys to
Poland on the Journey Participants**

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I. Introduction

Since 1988 the state-operated public educational system in Israel has encouraged the youths who study in the eleventh and twelfth grades to journey to Poland to see the remnants of the Jewish communities and the death camps that the Nazis and their collaborators established.

The educational directives that the Ministry of Education released on this topic (Israeli Ministry of Education, 1999) note that this journey is intended to strengthen the belonging of the students to the Jewish people and their connection to its heritage and history. The educational system in Israel sees itself committed to inculcate the full historical, moral, and educational significance of the Jewish fate, both Jewish and universally human, among the adolescents who will continue to shape their future and the existence of the Jewish people and the State of Israel.

The topic of the Holocaust is a dominant element in Jewish public discourse in the land of Israel. As such, it has naturally entered educational discourse.

In the framework of my position as a lecturer of education and an instruction coordinator (responsible for all practical training) in a college for teacher training, I must address, both in practice and in the framework of discussion groups, the thinking and planning for the methodology of the teaching of the Holocaust and the scholastic and educational contents that we want to bring to the student teachers so as to train them to be teachers in the State of Israel. In my position as an instruction coordinator, I engage in the contents and methodology of the teaching of the Holocaust, from early childhood to the middle school.

We are required to address a difficult and complex topic like the topic of the Holocaust at an early age because in the State of Israel once a year there is a Holocaust Memorial Day. On this day the kindergarten children engage in this topic. The Holocaust Memorial Day begins, according to Jewish tradition, the evening before and on this evening all places of public and private entertainment are closed, as stated in the Law for Holocaust Memorial Day (Israeli *Knesset* [Parliament], 1959). On the television and radio channels all the adult and children programming is on the topic of the Holocaust. At 10:00 in the morning a siren is heard throughout the country for two minutes and the entire population stops, stands silently and motionlessly, and remembers the

victims of the Holocaust. In such an atmosphere, it is impossible to ignore the need to discuss the topic of the Holocaust with the kindergarten children in a correct and controlled manner.

Some of the students that we train in the college to be teachers are those who will have to address the topic of the journeys to Poland in the future, when they will complete their training. Therefore, the journeys to Poland, since they are a part of the curriculum for the teaching of the Holocaust in Israel, are always in the background of our training programs for the teaching of the topic of the Holocaust in the schools and kindergartens. In parallel, the topic of learning outside of the college is the very nature of my position as instruction coordinator, since the practical training is not held in the college but in the schools, or namely, in the future work arena of the teaching trainees.

The topic of the Holocaust, in addition to being a dominant element in public discourse in Israel, is for me a personal issue. I am the daughter of a Holocaust survivor, who survived the Auschwitz death camp, where most of my family, my grandfather and grandmothers, all of whom I never knew, were murdered. Therefore, this topic has been with me from my very beginnings.

When I studied in the high school, an organized curriculum for the topic of the Holocaust had not yet been introduced and certainly there were no journeys to the death camps in Poland. When my children reached the high school, I was first required to be involved from the viewpoint of a parent in the topic of the journeys of young people to the death camps in Poland. My immediate and unwavering response was that without a doubt my children needed to go on these journeys with their class so that they would learn the personal and immediate history of their grandparents who were Holocaust survivors and of those who died in the Holocaust. Only when my son, my third child, reached the appropriate age for the journey to Poland was I exposed to the opinions that object to the journeys of the youth to Poland. My son studied in a high school *yeshiva* [school for boys with additional religious studies] where the educational doctrine was commensurate to my outlook and thus my husband and I greatly esteemed the institution. Hearing the objections of some of the educators who taught my son to the journeys in essence eroded my unconditional perception of the importance and necessity of these journeys in the education of Israeli children and caused me to

examine and think at length whether it is necessary, important, and worthwhile to go on these journeys.

This research study is the result of these deliberations and of the search for a response to the educational and instructional needs of the topic of the Holocaust, since I am an educator who is training the teachers of the future of the State of Israel.

In the educational system in Israel the studies of the Holocaust are compulsory studies and are considered central in the education for Jewish, national, and human values. The journey to Poland is the climax of the learning educational process – “It is my brothers whom I am seeking” – that lasts over time. The participation in the journey is by the student’s free choice and is considered the pinnacle of the learning process.

Among the goals of the journey to Poland, as presented by the Ministry of Education (Israeli Ministry of Education, 1999) is the topic of the knowledge of and familiarity with the Jewish world in Poland before World War II, the knowledge of the fundamental principles, motives, and causes of the Nazi ideology, the understanding of the depth and breadth of the destruction and the loss of the Jews who were murdered and of Judaism that was uprooted, and the evaluation of the full significances of the brave endurance and hopeless struggle of Jews who went to fight the Nazis. Alongside this, there is the value-oriented and emotional goal of the reinforcement of the relationship of Israeli youths with their Jewish collective past, the deepening of their identification with the fate of the Jewish people, and the strengthening of the feeling and knowledge of the personal commitment to the continuation of Jewish life and the sovereign existence of the state of Israel.

Today, different arguments and criticism against the journeys to Poland are voiced. Vaknin (1998) maintains that the visits in the concentration camps induce turbulence and emotional experiential shock – and that’s all. Gottel (1994) notes that from a religious Biblical perspective, external and internal discourse is more significant to the collective memory than the journeys to Poland. Feldman (1998, 2001) asserts that the journey is a ritual re-construction of survival and the end goal of the journey is to anchor the sanctity of the State of Israel in the experience of the Holocaust.

Therefore, from an educational perspective it is important to examine whether the change that the participants experience in the journeys is for the long-term and is not just an experiential shock, as Vaknin (1998) holds, and whether it contributes beyond the discourse and learning held in the framework of the schools, museums for perpetuation of the Holocaust in Israel, and the meetings with survivors in Israel.

The present research study has importance on the universal level as well. In Europe many people deny the existence of the Holocaust. Recently, in light of the rise in the cases of anti-Semitism in Europe, there is even a sense of an increase in the number of Holocaust deniers. In parallel, in these countries there are people who object to the phenomenon of Holocaust denial and who are searching for educational methods that can lead their youths to the recognition, understanding, and coping with the topic of the Holocaust.

Hence, the present research study seeks to examine the impact of the journey to Poland and whether there is a relationship between these influences and the goals that the Ministry of Education set when it defined the journeys of youths to Poland.

The research examines whether the participants in the journey evince, in contrast to those who did not participate in the journey, the following:

1. A higher level of knowledge on the topic of the Holocaust.
2. Stronger expressions of emotion on the topic of the Holocaust.
3. A stronger relationship to the land of Israel and to the Jewish people, a stronger Jewish Israeli identity, and stronger Jewish, Zionist, and universal lessons concluded from the Holocaust.

The Israeli Ministry of Education, in its educational materials on the journey to Poland, declares that the adolescents are supposed to undergo a change, since they are the ones in the future to shape the Jewish and Israeli people. Thus, I chose to examine the achievements of the goals not only in the short-term but also over the course of years, when the participants in the journeys since they commenced in 1988 are already adults who are shaping the nation in Israel.

The research population is comprised of two age groups, when in each age group there is a research group and there is a control group.

One age group consists of students in the eleventh and twelfth grades, when the research group is comprised of students who went on the journey to Poland and the control group is comprised of their classmates who did not go on the journey. In this group, I examine the immediate impacts of the journey and thus questionnaires are distributed to the members of this group upon their return from the journey. The second age group consists of people who went on the journey to Poland at least seven years ago and they comprise the second research group, when their high school classmates who didn't go on the journey comprise the second control group. In this group, the question of whether the influences are indeed long-term, for the period in which the participants are supposed to shape the Jewish people and Jewish state, is examined. The control group was chosen according to the criterion of studies in the framework shared with those who went on the journey, since this ensures identical studies on the Holocaust in Israel and the sole difference in the exposure to the topic is expressed in the participation in the journey itself.

Therefore, the research questions are as follows:

1. Does the journey to Poland contribute to the participants to the increase of their knowledge on the topic of the Holocaust, to their enhanced emotional coping, and to a greater sense of Jewish-Israeli identity?
2. Is it possible to find the same contribution of the journey among the group that went seven and more years ago?
3. Does the journey to Poland achieve its objectives according to the perception of the Ministry of Education?

The research instruments are questionnaires that are supposed to reflect the relevance of the journey regarding the five elements examined in the research – expressions of emotion towards the Holocaust, knowledge on the Holocaust, relationship to the land of Israel and the Jewish people, Jewish Israeli identity, and conclusion of Jewish, Zionist, and universal lessons. In parallel, the research study incorporates interviews with participants from both age groups who went on the journey to Poland so as to shed light on additional aspects of the results of the quantitative research.

II. Review of the Literature

1. The Holocaust as the Super-Narrative in the Public Discourse in Israel

In every public discourse in the state of Israel, since its establishment to this day, even in one which supposedly has no relevance to the theme of the Holocaust, utterances borrowed from this subject, of the Holocaust, are found as well as references to it, in both a direct and in an indirect manner.

The Holocaust has become a "Super Narrative" that projects and shapes the thoughts and actions of many Israelis. Most Israelis treat the Holocaust as the height of the exile experience -including all of its most negative manifestations, and as a public, whose roots are deeply rooted in exile, they feel that the Holocaust belongs and is directly related to them.

Referring to the subject of the Holocaust, one may see a great deal of radicalism, beginning with using the issue for political debates, as, for example, in the case of "the orange patch", which was recruited for the struggle against the retreat from Gush-Katif in August 2005 (as an implication of the yellow patch Jews had to wear during the Nazi rule in Europe), and the comparison between the European Jews who were uprooted from their homes and sent to the Ghettos, and those expelled from Gush-Katif, and ending with treating the Holocaust as a sacred subject whose symbols and terms one must not use for either comparison, or even in daily speech, using everyday terminology so that one does not diminish its intensity and atrocity.

The Holocaust, the assignation of a third of the Jewish people- six million Jews – by the Nazis and their helpers is, as stated before, a constitutive event in Jewish history. However, it is also an event of great importance for the entire western civilization.

In the eyes of many western thinkers, the Holocaust is a fracture of civilization- *Civilizationsbruch*, in the eyes of Jews, it is a destruction; a monumental event who, in the Jewish consciousness, compared only to the destruction of the Temple.

The source of this difference in perspective emerges from a fundamental difference in comprehension, as proclaimed the chief archivist of Yad-Vashem: "to the Germans, the big question is- how could these things happen? To the Jews the question is rather- how could these things happen to us?" (Feldman 1998).

Vitztum and Malkinson (1993) claim that the Holocaust left an undeniable impression, that cannot be erased, on the nation's spirit, and any real or imaginary enemy is magnified and wears new forms as if it is under its influence.

And indeed, Hitler's goal- the annihilation of the Jewish people, the vast magnitude of the Jewish death along with the great number of surviving Jews and their families living in Israel, the short period of time that separates the Holocaust from the founding of the state of Israel, and the connection between the two events, have turned the issue of the Holocaust to a component in the Israeli identity.

Despite the Holocaust being such an eminent component in the Israeli identity, it is possible to see a great difference in the manner by which it has been treated in Israel over the years.

1.1 "To Remember and Not Forget"

The expression "to remember and not forget" has become a coinage used by many dealing with the memory of the Holocaust, and in many fields, such as education, art, history, civics etc. This coinage is fixed in the "memorial culture" of the Jewish people.

"Remember what Amalek did onto thee" (Deuteronomy 25:17-19); "We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt with a mighty hand " (Deuteronomy 6:21-25); " On that day tell your son, 'I do this because of what the LORD did for me when I came out of Egypt.: " (Exodus 13:8), these are fundamental commandments, in the torah, laid upon the children of Israel. These commandments, along with newer ones, such as reading every year the Book of Ester (Megilat-Ester), that deals with the attempt to annihilate the people of Israel by Haman, approximately five hundred years B.C., are practical commandments that constitute as part of the religious and cultural ritual of the people of Israel through the generation and onto our own times. These commandments and their practical derivatives

comprise a ritual of memory. The active memory of the Jewish culture is a fundamental part of the circle of life. Each event has a ritual of memorial of its own.

The memory of the Holocaust, as a collective memory of the Jewish society, is the product of an interaction between different forms of traditional Jewish memory and the selective reconstruction and interpretations of those forms in the present.

Since the end of the Holocaust to this day, three periods are delineated in which the perception of the Holocaust and the attitude towards it differ, and consequently, so do the memory rituals.

1.1.1 "Like Sheep to the Slaughter" (from the Holocaust to the Eichmann Trial)

The Zionist movement divided Jewish history into three main periods, as Zerubavel states (Zerubavel 1995): the Ancient Period, which is the Temples Period, Exile and the last period of the settlement in the land of Israel.

Between each period was a shocking- awakening event. The ancient Period was seen by the Zionist movement, according to Zerubavel (Zerubavel 1995) as, "a deep seated period, in which the people of Israel lived as a sovereign on its native land. The exile period was built in the collective-Zionist memory as a long and dark period of suffering and persecution, a repeating history of oppression that occasionally reaches new heights in the forms of pogroms and banishments, of a fragile life, entrenched with a sense of fear and humiliation".

The Holocaust is perceived as one of the most shocking events of the Exile Period. The anti-thesis to Exile, according to the Zionist definition (Vaytz 1990), is the state of Israel in the Land of Israel- the regeneration of the deep-seated, independent and sovereign settlement, which is able to defend itself as well as decide for itself. All the songs and stories dating from the early period of the Zionist movement to the establishment of the state of Israel dealt with glorifying the heroism and the agriculture, a kind of restored past glory.

This attitude included a deep sense of scorn towards the exile and its components and as a result, a degrading attitude towards the victims

of the Holocaust and the glorification of the rebels, the warriors and partisans who were active during the Second World War. Furthermore, the name of the Holocaust Memorial Day has also been comprised of the words themselves- "The Holocaust and Bravery Memorial Day" (*Yom Hazicaron LaShoa Ve-Lagvura*).

The rejection of the Exile period as an integral part of the Zionist education gave rise to the alienation of the survivors and to a partial blame directed towards the survivors as to their part in what has happened to them (Almog 1997).

The Israeli society of the nineteen forties did not want to hear of the survivors' experiences. The settlement in Israel felt guilty for doing nothing during the Holocaust and perhaps that also contributed to their desire to repress their memories (Vaytz 1990). The survivors were asked to reshape themselves into the figure of the *Tzabar* (Israeli native), and to even take on Israeli names.

To some of the survivors the request not to recount their experience, matched their own feelings as they were not able to deal with the trauma, and could not express in words the horrors they have endured. Some even believed that their silence would distance their children from the trauma of the Holocaust, which they themselves have experienced and in turn would serve their new goal –that of starting a new and normal family as a continuance or substitute to the one that perished during the Holocaust.

The crucial turning point in the Israeli public's attitude towards the subject of the Holocaust is the Eichmann Trial.

1.1.2 The Eichmann Trial - the Beginning of the Change

David Ben Gurion, the Prime Minister of Israel during the Eichmann Trial (1960-1961), stated in his speech at the *Knesset* (the Israeli Parliament) during the time of the trial (The Eichmann Trial, 1961): "it is not the punishment which is of the essence here, but rather the process itself and its occurrence in Jerusalem of all places". Ben Gurion said that it is important to stress that the Jews' Holocaust was a central event amongst the many atrocities the German Nazis have committed in Europe during the Second World War,: "The Holocaust the Nazis have brought on the people of Israel is not a part of the horrendous

acts the Nazis have committed in world, but a special affaire that cannot be matched. A deliberate affaire set to completely annihilate the Jewish people from the world, which Hitler and his helpers did not dare to inflict on any other people. And it is the duty of the state of Israel, the only sovereign authority of the Jews, to reveal in full this affaire in all its scope and all its atrocity... without any disregard of the other human crimes of the Nazi regime, but not as one of the details of those crimes, but rather as a unique and singular crime that has no equal in human history" (The Eichmann Trial 1961).

In Ben Gurion's opinion the trial had many objectives: firstly, the trial was meant to remind the nations of the world their duties to the Jewish people in light of their silence during the slaughter of six million Jews. The trial was also necessary to insert the lessons of the Holocaust to both the people of Israel and the following generations. Ben Gurion claimed that the young generation must be educated so that the Jews would never again be led like sheep to the slaughter and that they can fight back against all their enemies. One of the Holocaust's most important lessons was, according to him, that only an independent country for the Jewish people in the Land of Israel can ensure the safety of the Jewish people (The Eichmann Trial, 1961).

Eichmann's abduction and trial were also specifically meant to educate the Israeli youth and the newcomers from the Islam nations, and to teach about the Holocaust so that they will achieve, "a full understanding of Israel's destinations and its daily reality." (Ofer, 1996).

The purpose of the trial was to show that after two thousand years of exile, the Jewish people takes his fate into his own hands, and that, which truly guards the Jewish people, is the State of Israel. The Jewish people does not need the "Czar" or the foreign "Emperor" to do its justice for it, it can resolve its own justice by itself.

The Eichmann Trial generated a change in the way the Holocaust was conceived in the Israeli memory:

- A. The Holocaust turned from a matter of the survivors, to a national matter. The witnesses of the state's prosecution constituted a very broad cross section of Holocaust victims, in term of ethnicity, religion, education and profession. As the lead prosecutor declared on the trial, the attorney at law- Mr. Gideon Hausner: "I wanted to

tell what happened in every region that was under the Nazi's rule, and I wanted the story to be told by a broad cross section of the people.... they came from all classes of life, just as the catastrophe hit the entire nation" (Hausner 1966: 296). The trial legitimized the victims; although at the center of the testimony appear testimonies of the remaining Partisan and ghetto warriors. This legitimization already constitutes as the beginning of the integration of the victims and not only the heroism element in the national-Zionist history.

- B. The Eichmann Trial created a situation in which Israel has built a bridge that connects exile with the State of Israel (Feldman 2000). As Gideon Hausner, the prosecutor of the case wrote in his memoirs: "the understanding was also important, that the sole reason that this trial can occur in the first place was that now there was a remarkable discovery of the revolution in the status of the Jewish people that took place in our generation." (Hausner 1966: 453).
- C. The trial was the first time the Holocaust victims were asked to tell their stories, the first time anyone listened to them in an empathic manner rather than an accusing or a scolding one. An aperture opened, through which the other Israelis understood that they also could have been Holocaust victims.

1.1.3 From the "Six Days War" to the "Yom Kippur War"

During the three weeks that are referred to in Israeli history as "the waiting period" before the "Six Day War" (June 1967), and during the "Yom Kippur War" (October 1973) the Israelis felt as victims and identified greatly with the victims of the Holocaust.

During the "Waiting Period" a sense of seclusion dominated the state, and during the period that came after the "Yom Kippur War" the perception of the victims was further strengthened, as Don Yehiya wrote: "the self image of Israel as a 'Model State', full of might and self confidence, was undermined and the result was the increasing need for the Holocaust and for Jewish solidarity as a source of support and legitimization for the Jewish state." (Don-Yehiya 1993: 159).

The recruitment of the Diaspora Jews in assistance of the Israeli state strengthened the bond between the Zionist movement and the Jewish faith. The period in between these wars, from 1967-1973 was a time of Jewish, religious and messianic awakening. The Holocaust was seen by many of the national-religious public as part of a divine plan whose peak will be during the ever-so-close messiah days. "The Holocaust, a low point, is the sign of the coming messiah, but the establishment of the State of Israel, its victories and achievements, reveal a spark of the impending complete redemption". (Guttman 31: 1989).

After the "Six Days War" one sees an inclination to speak of the religious term *Kiddush hashem* (sanctification of the name of God) in the context of Holocaust victims and less of an armed struggle and "like sheep to the slaughter".

If in the Eichmann trial the Holocaust was presented as an anti – thesis to the physical struggle portrayed by the state of Israel, as passive and trailed verses active and determined, after the "Six Days War", the Holocaust turns into a "founding event" of the state. And as a founding event, the victims of the Holocaust and its survivors are actually a part of the "silver tray" upon which the state was built.

1.1.4 The Holocaust Narrative from the Late1970s until Today

Menahem Begin who was sworn in as Prime Minister in 1977 recruited the subject of the Holocaust to the current political discourse as an element of comparison. Many Israeli politicians followed him and interlaced both pictures and images from the Holocaust into the national discourse.

In the mid-eighties a storming discussion appeared in the German press regarding the Holocaust's place in German history. The discussion was known as *Historikerstreit*, in which German thinkers attempted to argue that the Holocaust is one of the many atrocities that occurred during the twentieth century, and not necessarily the worst of them. As Feldman argues (Feldman 2000), "this tendency originated from the German's desire to rehabilitate their self consciousness and self pride". Following that discussion, a similar argument broke in the Israeli journalism that continues to this day. The right-winged Israeli party asks to bring into focus the unique nature of the Holocaust and to relate it to anti-Semitism throughout history as well as to the indifference of the

world's nations, while the left-winged Israeli party also wishes to stress its meaning to humanity at large.

In the political argument in Israel, which concerns Israeli-Palestinians relations, comparisons to the Holocaust are being used by both sides of the political barricade (Ofer 1996).

In the eighties, the argument regarding the place of the Holocaust in the Israeli discourse accelerates. Ofir, in an article dating from 1986, calls the Israeli perception of the Holocaust as "The Holocaust religion" and objects to it. According to him: "why is our Holocaust myth dangerous?... because it is almost entirely directed towards the past, to commemorate a wrong that cannot be amended, instead of being directed towards the future, to preventing a Holocaust like the one that took place or any other, even more terrible, which is possible today more than ever..." (Ofir 1986:4).

In the last fifteen years the discourse of the memory of the Holocaust turned into a profound discussion. On the one hand there is the "Post Zionist" who accuses the state of Israel of becoming an "amendment" of the Holocaust by retaliating violence with violence, but in reality it propagates the Nazi's goals (Zuckerman, 1996). And on the other hand claims Michman that the intention of the Post-Zionists in that argument was, "to change the nature and values of the Israeli society while using the Holocaust as a "treatment" meant to achieve its goals." (Michman, 1997, 57-58).

Shalem (2002) states that in the late eighties, the historian and Holocaust survivor Yehuda Elkana demanded, "To uproot the dominance of the historical memory in our lives", this claim originated from his personal view point, which saw the memory of the Holocaust as a manipulative tool in the hands of a nationalist and forceful public. Shalem goes on to say that a similar kind of reference and defiant in regards to the enslavement the historical memory of the Holocaust forced on the Israeli society was uttered by Shmuel Hasfari in the theatre play "Hametz" debuted in the nineties. The central message of the play is that the past, which folds within it the stories of the Holocaust, is but a ritual that one must withdraw from.

Bar-On argues that in fact, the Holocaust was recruited by both the right-wing and the left-wing and even by teenagers to support their claims (Bar-On 1994).

Despite the division and politics that are involved in the matter of the Holocaust, the public interest seems to rise, especially amongst the youth. Today's youth do not feel the guilt that the Jewish settlement in Israel felt during the Holocaust, one that derived from a sense of not doing enough, it does not also fear for its Israeli tone, and does not feel threatened by the exile and the exilic customs. Its Israeli identity is unified. And indeed, in a study held by Oron (1993) it was found that the majority of the youth are proud of the way the Jews have behaved during the Holocaust.

In Israel of the nineties one can discern, on behalf of the younger generation, an upsurge of research regarding one's own family roots. The descendents of the immigrants from the eastern countries revive the Middle Eastern culture. The Middle Eastern music is being legitimized in the west-oriented Israel, including plays in the Moroccan language, an Andalusia orchestra and trips to Morocco, all becoming a part of the Israeli culture (Dayan 1999). In correspondence to those changes an awakening of the descendents of the European immigrants, the Holocaust survivors, is also taking place, which are searching for their roots and researching their family history. Evidences exist (Bar-On 1994) that grandchildren have done research for their "Family Roots" school papers, during which their parents heard for the first time what their own parents, the Holocaust survivors, have undergone.

The following message was created: "that we all either could have been or were in the Holocaust". This is the message that the Israeli institution stresses in order to create a situation in which the immigrants of the Middle Eastern countries will identify with the Holocaust. Oron found that almost 85% of the Jewish responses agreed with the saying: "every Jew in the world must see himself as if he himself was a survivor of the Holocaust" (Oron 1993:103). Oron further found that in that context there was no difference between the immigrants of the Middle Eastern countries to those who emigrated from Europe.

In the beginning of the twenty-first century, the attitude towards the Holocaust victims turned from being essentially collective and national, to being personal and intimate. From the distance of three and

four generations came the younger generation of Israel to an understanding that the Holocaust is an inevitable component in its identity as an Israeli, as a Jew and as a person, and on his shoulders lies the responsibility to determine how its memory will be shaped, and mostly, what weight and meaning it will carry in the patterns of his life as both an individual and as part of the Jewish and Israeli collective (Shalem 2002).

2. "The Memory of the Holocaust" in the Israeli Educational System

The educational system is at a crossroad between the past and the future. Its main goal is to prepare the younger generation for its future life, while safe guarding society's values, those from the past and those from the present. According to many traditional and educational perceptions, education must grant its pupils knowledge, as well as emotional experiences that will cultivate in them a sense of social solidarity and identification with the tradition and culture of the society they are a part of (Oron 2003).

As we have seen in the former chapter, the Israeli society's attitude to the Holocaust was different throughout different periods, and in fact it is undergoing a slow changing process. Simultaneously, the treatment of the educational system to the subject of the Holocaust has changed, which in turn has projected on the manner in which the subject is taught in school throughout the country.

2.1 Teaching the Holocaust in Israeli Schools - Historical Study.

Different researchers have divided the history of the Holocaust's instruction in Israel in different ways.

The researcher Ofer (1996) offers to divide the history of the Holocaust instruction into two main periods:

- a. The Zionist period (1948-1977).
- b. "The Humanist period" starting from 1978 onwards.

During the first period, according to her, the need to instruct the subject of the Holocaust came from the main fear that the memory of the Holocaust will fade and with it the knowledge of the Diaspora Jews and

their culture, a phenomenon that could, in some way, achieve Hitler's goal of "wiping the Jews from the face of the earth".

At the beginning of the sixties the Holocaust was included in two text books for high schools. However, an analysis of the chapter dedicated to the subject in those books teaches us that they were based on a Zionist, ideological and emotional declension (Oron 2003).

Until the early seventies, the Israeli students acquired the better part of their knowledge about the Holocaust (as part of their educational curriculum) through memorial services. Services that schools were not obligated to perform until 1958. The information on the Holocaust given to the students of Israel was cut off from the general historical context and was mainly meant to create an emotional reaction in the youth rather than posing an intellectual challenge. The Eichmann Trial similarly failed to form a systematical curriculum on the subject of the Holocaust by the Board of Education. According to Ofer (Ofer, 1996), during the second period, the "Humanistic Period", which started from 1978 onwards- humanistic approaches and values were particularly highlighted in the Holocaust instruction. In 1979 the subject was defined as an independent unit in high schools' curriculum, and in 1981 the unit was added to the matriculation examination (*Bagrut*).

The researcher Keren offers to divide it into five periods (Keren 1985):

- a. The period that begins with the establishment of the state to the foundation of "Yad VaShem" (1948-1953). During the first five years of the state's existence, the educational system did not include the subject of the Holocaust in the curriculum.
- b. The period until the capture of Adolph Eichmann (1953-1960). The "Holocaust and Rebellion" law was legislated and the Board of Education and Culture's guidelines for this day were to consecrate one lesson, beginning from the fifth grade onwards, which will concentrate on reading and talking about the importance of Memorial Day. At the end of that period, a curriculum for eight graders was developed, dealing with the Holocaust, the revolts and the Zionis settlement's share in saving European Jews.

- c. The time period prior to the "Six Days War" (1961-1967), was characterized by the preparation on behalf of the Board of Education to deal with the subject, in light of Eichmann's capture. In 1963, all educational institutions were obligated to dedicate five lessons, when nearing the Holocaust Memorial Day, to the instruction of the Holocaust starting from the fifth grade onwards. Cohen (Cohen 1996) stipulates that in the mid-sixties, a special term for the instruction of the Holocaust was still unavailable in the educational curriculum.
- d. The period before the "Yom Kipur War" (1967-1973). The study and academic research made on the subject of the Holocaust have expended in its research and commemoration institutions. In the Board of Education there was still no change, Memorial Day kept being used as a substitute for an actual and profound instruction of the Holocaust's events.
- e. The period prior to the amendment to the "State Education Law" (1973-1981). The "State Education Law" from 1953 that has shaped the educational goals of the State of Israel, was changed in 1980, when the Knesset has decided to add an amendment to it stating that "the goal of State Education is to found the country's education based on the conscious memory of the Holocaust and Bravery" (Israeli Ministry of Education. Public education Law, Amendment 1980).

The goal of the amendment was clear: to strengthen and reinforce the conscious memory of the Holocaust and Bravery especially from a Jewish-Zionist point of view, as it was done in the "Yad VaShem" law dating from 1953. In fact, the amendment to the State Education Law established the obligation to instruct the issue of the Holocaust by the education system in all post-primary schools, and constituted as a paramount landmark in the process of introducing the instruction of the Holocaust in the educational system in Israel.

From 1980 the subject of the Holocaust was taught in the "Jewish History" instruction framework, separately from the general history teaching framework.

The expansion of the academic research on the subject of the Holocaust contributed to the creation of appropriate pedagogical material

and has deepened the knowledge in this field. A new generation of teachers has appeared during the seventies and eighties, one who could introduce changes in the instruction of the Holocaust, and who was comprised of both students and instructors from universities that have explored the subject. Those who were youths during the Eichmann Trial, and students or soldiers during the "Six Days War" and the "Yom Kipur War", have begun to criticize the way in which the theme of the Holocaust was taught in schools during their time. Their criticism had greatly affected the Board of Education.

Correspondently, in the beginning of the seventies a new general tendency in the characterization of the curriculums in the schools was beginning to take shape. This tendency leads towards autonomy as the teachers were given permission to emphasize certain contents as they saw fit, as long as it was done in a systematic manner. Since the amendment to the State Law of 1980, certain changes have been made in the instruction of the Holocaust in schools. The Holocaust was taught twice in the official History curriculum framework; the first time was in Junior High-School and the second time in High-School. The new curriculum in History introduces Junior High-School pupils with the events that have taken place in Europe and in the Jewish world between the two great wars. However, it is important to state that the pupils are not exposed to the events of the Holocaust only until the age of thirteen or fourteen. The memorial services in schools, the public atmosphere during Memorial Day for the Holocaust and Bravery, and the recent and various activities in pre-schools and elementary schools expose them to the subject.

The amendment to the State Education Law (1980) has greatly affected the instruction of the Holocaust subject in High-Schools and has turned the Holocaust into an obligatory subject taught at a very wide scope (between thirty to forty lessons), and all High-School pupils have to take a test on the subject as part of their matriculation examination in History (Keren 2002).

Today it is possible to discern that the Zionist tendency that dominated in the past, regarding the emphasis made on the ideological elements has become more moderated. Most of the books consecrate less attention to the Jewish context of the Holocaust than before, allowing more room to its general historical background, while trying to provide

explanations and insights to the Nazis' up rise and regime in a world-wide, general historical context (Oron, 2003).

2.2 The Educational Goals and Principles in the Instruction of the Holocaust in Israeli Schools

The educational system in Israel has been deliberating for many years on the question of educational goals in the instruction of the Holocaust. As a society in which the ideological diversity is ample and many view points exist simultaneously, it has different approaches to the educational meaning of the Holocaust and in regards to the educational objectives of its instructions.

There are those who believe that one national conclusion must be extracted from the Holocaust: the need of the Jewish people for a sovereign life that would guaranty that its existence and physical safety will never be jeopardized again. There are those who believe that the Israeli must recognize their own strength, especially in light of their past, and to be extremely careful in their approach to foreign peoples and especially to their neighbors. There are those who claim that the purpose of the instruction of the Holocaust is to strengthen the humanistic and universal values and to teach the dangers of racism and lack of tolerance on an ethnic basis.

Oron (2003) claims that the opinions regarding the objectives are also split in the universal and particular dimension, between those who wish to stress the emotional aspect of the Holocaust's memory and those who stress the educational-research dimension of the issue, or in other words, the acquirement of knowledge. According to him, amongst the educators, three main approaches were being deliberated:

- a. The approach that highlights the need to strengthen the Zionist identity, through the instruction of the Holocaust. This tendency is evident in the text books written in the late seventies.
- b. The approach that stresses the educational tendency for general values. The goal is therefore making the student focus on the theme of the Holocaust while exploring the meaning and significance of his life as a person, a Jew and an Israeli.
- c. The approach that stresses the aspect of enriching the general knowledge on the subject- an approach that has gained amongst educators and historians during the seventies. The goal of the

Holocaust's instruction according to this approach is a systematic historical analysis that will deal with the main issues that are related to the subject.

Shezkar (1999) claims that the goals of teaching the Holocaust as a subject are:

1. An informative goal- providing an actual background.
2. An educational goal –exposing psychic inclinations and mechanisms that were at the core in order to render the student more aware and cautious, so that similar phenomenon will not occur.
3. A social goal – understanding and recognizing the danger that totalitarian regimes pose in placing instead of a personal sense of morality political or racial morality of personality idolatry, demagogy, and leading a crowd as if it were a herd with no capacity to think for itself.
4. A national goal – to give the students a sense of communal fate with the Jewish people, both past and present by a spiritual identification with the victims of the Holocaust.

After examining the changes that have happened in the instruction of the Holocaust, he has chosen to divide the latter into three periods by focusing the teaching goals:

During the first period the emotional teaching was more dominant, one that saw emotionalism as a motivation, goal, substance and teaching method-all in one.

During the second period the "Instrumental" approach was more dominant –where the young generation and its needs now stood at the focus when dealing with the Holocaust, more than those of the survivors. A part of this approach was the notion that the future seemed more important than the past, teaching and research more important than memorial services and universal elements had an equal place as the Jewish ones.

During the third period, in the past few years, the existentialistic approach governs-one that requires a direct identification, obtainable by methods that turn to the emotion, such as cinema, theater, listening to witnesses and lately visiting in concentration camps- the destruction

mechanism itself is at the center of focus here and not the process that has led to it (Shezkar 1999).

2.3 Difficulties in Teaching the Holocaust as a Subject

In no other area in the educational system in Israel, does a subject involve so many emotions and mental conflicts that have yet to be resolved, as the subject of the Holocaust. This subject shifts from blaming others to self-blame, from defense to offense, from a willingness to deal with it to the attempts to repress it (Shezkar, 1977).

Michal Lev (Lev 1998) argues that teaching the Holocaust as a subject involves many hardships and problems since the phenomenon of the Holocaust itself deviates from any human experience in the history of man. The hardships she brings up are:

1. The issue raises anxiety among teachers, deriving from fear that the hard facts related to the events of the Holocaust might cause the pupils emotional difficulties.
2. The cognitive hardship deriving from the subject not being a part of a personal, contemporary and concrete experience of the child. Furthermore, at pre-school age-range, there is a lack of maturity that may enable one to perceive events of historical proportion.
3. The proximity of the Memorial Day consecrated to the Holocaust and the Memorial Day commemorating the memory of Israeli soldiers, who gave their lives for their country, creates an emotional load on both the teachers and the pupils.

Rommi and Lev (Rommi & Lev 2003) mentions another difficulty on the fact that the issue of the Holocaust is identified with the Memorial Day that is held once a year after which there is no profound learning of this issue. To strengthen his claim, he cites Lev's study (Lev 1998) who has found that in 72% of the families of teenagers who attend High-School, the issue of the Holocaust is raised in their home only, if ever, on Memorial Day for the Holocaust and Bravery.

Shezkar (1999) mentions dilemmas he believes to be the most central in instructing the Holocaust:

1. The deliberation between the highlight of rational cognitive instruction-learning, whose goal is understanding, concluding, etc, and the highlight of the emotional aspects.

2. The deliberation between ethical commemorations of memorial services, and a rational and realistic instruction-learning.
3. The deliberation between the highlight of universal and Jewish elements in the instruction of the Holocaust.
4. The deliberation between stressing the uniqueness and singularity of the Holocaust and the attempt to rank it in the general and historical weave of similar cases.

Oron (2003) claims that the teacher must choose his/her way from extreme and polarized dichotomies;

1. Having to choose from a massive abundance of facts and events that are worth teaching and remembering for generations to come and the time limits and frames set by the Board of Education.
2. Having to choose between the will to display the broad background and considering the curriculum as a whole.
3. Having to choose between an extreme personal and emotional involvement and the need to inspect, analyze and describe in a restrained manner.
4. Having to choose between acceptable teaching techniques- a frontal lesson, or a self-exploratory working method of the pupil.

Dr. Motti Shalem, the principal of the central school of the Holocaust pedagogy at "Yad Vashem" claims, in an article that refers to the educational goals of the instruction of the Holocaust (Shalem 2002), that there are some educational guiding principles that stand at the heart of the Holocaust instruction, which in themselves can constitute as "road signs" indicating difficulties:

1. According to him, one must strive for the past world to be at the center of the instruction, the Jewish world that has been demolished, and the victims-as a public and as individuals, and not the present, meaning the current reality that recruits the story of the Holocaust in order to supply answers to a dynamic and ever changing social and political reality. One must not reject the attempt made by different educational frameworks to formulate unique lessons from the Holocaust. However, the educational system must recognize the boundaries of its actions and to allow the student both the freedom and duty to be a part of the educational process and to process his/her own conclusion.

2. One must be careful not to generalize in any way the contents of the Holocaust subject. As one restrains from blaming the victims of the Holocaust or its survivors, so does he/ she must safeguard from collectively blaming groups or people within the Nazi occupied territories.
3. Teaching the Holocaust, that calls for dealing with especially difficult contents, demands from the teachers a unique sensibility and a need to ensure that dealing with the subject will not inflict any psychic damage to the pupil or cause him to seal him/ her and detach from the issue.

According to Shalem, we must take on standards and boundaries that any digression from them cannot be dealt with within the educational system. As an example he gives the Holocaust denial that can be taught only to define and recognize the danger it entails and not as a legitimate stand that is part of a sequence of stand points. Stand points that can challenge basic values that the Israeli society is committed to, as a whole, or that can also challenge defined educational objectives that share the widest common denominator, will remain outside the legitimized framework of the educational discussion (Shalem 2002).

3. "The Journey to Poland" as a Central Component in the Instruction of the Holocaust in Israel

3.1 Background

As part of the events that marked forty years of Ghetto Warsaw's rebellion, in 1983, the first youth delegations left for Poland, on behalf of the Kibbutz Movements. As soon as they returned to Israel, it was clear that this was a complex, deep and emotionally powerful educational move and in the Kibbutz Movement it was decided to continue this initiative.

In 1988, Mr. Isaac Navon, who was then the minister of education and culture in Israel, visited Poland and on his return instructed the Board of Education to execute an experimental educational plan whose focal point will be a youth journey to Poland. That same year the first delegation left for Poland in an enterprise called "It is my Brother I Seek" (Israeli Ministry of Education 1999).

In his letter to the delegation Mr. Isaac Navon wrote the following:" after this visit, you will understand the full meaning of the existence of the State of Israel and the importance of its strengthening and fortification, and thus you will understand the important of solidarity with all the people of Israel where ever they may be" (Bar-Natan 2004).

Since 1988, delegations of youth leave for Poland on behalf of their schools, youth organizations, Israeli Defense Forces etc. The Israeli Board of Education has issued special documents (Israeli Ministry of Education 1991, 1999) dedicated to the excursions of youth to Poland and the Czech Republic and delineating its stand points, principles and requirements. The foreword section says: "the Educational system of Israel sees itself as committed to bequeath both the Jewish and human, full historical, educational and moral significances of the Jewish fate" (Israeli Ministry of Education 1999). The journey is presented as the highlight of the ongoing educational process that this executed in several phases:

- a. Preparation of the students and the escorts towards the journey.
- b. The Journey to Poland
- c. An educational processing of the emotional and pedagogical experiences during and after the journey.
- d. Sharing with the members of the community the experiences that followed the journey.

3.2 The Goals of the Journey as Formulated by the Board of Education

According to the special CEO Document regarding the youth journeys to Poland and the Czech Republic (Israeli Ministry of Education 1999) the journey objectives are:

1. To be acquainted with the spiritual and cultural wealth and the full extent and vitality of Jewish life in Poland before the Second World War by visiting the sites and with what remained of the Jewish life seeded throughout Poland.
2. To sense and attempt to understand the full meaning and depth of the destruction and lost of Jews who were murdered and of the Judaism that was uprooted.
3. To know the principles of Nazi ideology, to understand the motives and circumstances of its rise and implementation and the acts of

cruelty and crudity that were unparalleled in human history. To be familiar with the foundations of the totalitarian regime during which Nazi Germany has declared a war of annihilation against the Jewish people and has murdered a third of our people as well as committing other crimes against humanity. To learn from it the national lesson regarding the need for a strong, sovereign, Jewish state and the universal lesson of the duty to guard and protect the democracy and to struggle against any form of racism.

4. To feel and to try to achieve the full significance of the courageous stand and the struggle with no chance of success of the Jews that fought against the bitter enemy and its malicious intentions.
5. To sense and try to form a connection of the young Israelis to their collective-Jewish past, to deepen their identification to the fate of the Jewish people and to both better and strengthen the feeling and recognition in the personal duty each of them has, to continue the Jewish life and the sovereign existence of the State of Israel.
6. To know and understand the complexity of the Jewish-Polish relationship across the joint history of the two people, including both their positive and negative sides. And to understand the history of the Polish Jewish people and their legacy in regards the Polish history and culture.
7. To lead to an elucidation and redefinition of terms, the presuppositions and thinking patterns and attitudes concerning all that is related to the history of Israel, to the Jewish behavior during the Holocaust, to the values of Zionism, to the Jews and non-Jews relations and to moral and humanistic values.
8. To allow the youth to rehabilitate in practice, as well as renovate clean and preserve Jewish sites and remains scattered across Poland.

3.3 The Journey Structure

3.3.1 Preparation for the Journey

Every educational institution whose pupils participate in the journey to Poland is required to prepare its pupils and escorts in an educational, social and emotional manner as a stipulation for participating in the journey.

There are Israeli research institutes of the Holocaust which provide this kind of preparation for the journey, and are guided by the Board of Education on the preparation model.

The cognitive preparation includes lectures by researchers, gatherings with witnesses and the providence of a complementary bibliography as well as related workshops. In the CEO document on the subject (Israeli Ministry of Education 1999) the following pedagogical contents are recommended:

1. The history of Jews in Poland until the Nazi conquest; the religious, spiritual and cultural heritage; the Jews and Polish people's relations.
2. Poland during the Second World War: the way Nazis treated Polish people; the decrees inflicted upon the Jews.
3. The principles of Nazi ideology and the manner in which they were implemented.
4. Poland Jews during the Holocaust: the persecution, the destruction and the eradication, the capability of coping, the armed struggle, and the Polish Jewish relation during the Holocaust.
5. Righteous Gentiles.
6. Post war Holocaust survivors
7. Commemoration and coping means of dealing with the Holocaust in Israel and Poland.
8. Jewish and Poles' relations after the Holocaust.
9. "What lies between us and the Polish people today"-preparation for meeting with Polish youth.

Schools that also leave for the Czech Republic will also add the following contents:

1. The Jewish-Czech history until the Second World War.
2. The fate of the Czechoslovakian Judaism during the Holocaust.

3. Ghetto Terezin and its place in the execution of Nazi ideology for annihilating the Jews of Europe.

3.3.2 The Emotional and Social Preparation

The social and emotional preparation is an ongoing process that takes place simultaneously with the pedagogical preparation. The emotional preparation prepares the youth for dealing with the emotional exposure the lies ahead in the journey. The social preparation prepares the participants towards a prolonged stay with mixed groups that include youth who practice a different life style and hold different opinions (Zur 1995).

In the CEO document dealing with this issue (CEO document 1999) the following issues are marked as capital for this preparation: clarification of expectations, a collective agreement of conduct regulations during the journey, tolerance and communication, definitions of goals both personal and collective and the clarification of the individual's place in the group. The preparation act requires introduction actions between all the participants in the project, as well as integrating professional who are experts in emotionally and socially preparing a group.

In the document the methods of preparations are elaborated in the pedagogical, social and emotional levels as well as means of their organization.

3.3.3 The Accompanying Team

According to the CEO document (Israeli Ministry of Education 1999), every youth group that leaves for the journey must be accompanied by individuals who hold defined roles:

Head of delegation –serves as the guide that coordinates between all the responsible formal bodies during the journey. He is usually a representative of the Board of education or a teacher with high seniority and great experience accompanying groups to Poland.

Escorting teacher- is usually the class's home room teacher or any other teacher who knows the members of the group and has undergone continuing educational program that qualifies him/her to be an escort-teacher.

A guide - who has an authorization certificate on behalf of the Board of Education for guiding students' tours in Poland.

Security people – every delegation is accompanied by two to three Israeli security people that escort them from Israel. Every outing, made from the hotel area will be accompanied by security men who have confirmed-security wise- that exit. Security people constantly keep in touch with the Israeli council in Warsaw, and they are the only ones that can decide, on a security level, whether certain actions will take place (Feldman 1998).

A witness – a Holocaust survivor (usually a concentration and annihilation camps' survivor or an underground fighter) who tells the pupils of his personal experiences, usually where he has experienced them. His mere presence in the sites where he has undergone his personal experiences is an act of testimony that at times matters to students even more than the content of his life story. His presence and testimony give life and a sense of vitality to the provinces of memory. They give some short of revelation that in turn, allows the pupils to feel as if they were there- that they have heard the events as they took place in reality, from the Holocaust's victims himself. The role of the witness is not to tell facts, but rather, to tell his own personal story, and thus, to allow an empathetic identification with all the victims. The witness' story usually ends with his immigration to Israel (Feldman 2001).

3.3.4 Visiting Sites

In the journey are included "obligatory sites" where participants of all delegations to Poland visit, and sites that are scattered along the journey that whether to visit them or not is subjected to the schools' discretion. According to the CEO document (Israeli Ministry of Education, 1999) the journey's plan must express and reflect all the goals set and defined for and in relation to the journey itself. The visit to Poland must take at least eight days and its planning must include great consideration in the emotional load of the students and means to ease the youth in dealing with visiting these places.

The obligatory sites are Warsaw, Lublin and Krakow and the extermination camps of Trablanka, Majdanek and Auschwitz-Birkenau. Regions where there were a large concentration of Hassidism, like

Galatia and Tranov are also obligatory sites- for instruction on the subject "A thousand years of Judaism".

The journey to Poland revolves around four main axes:

1. The Holocaust- Germany's conquests during the Second World War, the different stages that lead to the "final Solution" and Heroism manifestations during the Holocaust.
2. The Jewish world that once existed – the Jew's state in Poland, the fight for their rights, the social and cultural lives, the Zionism, the youth movements, Hasidism and different movements in Judaism.
3. Moral dilemmas and hardships that arise during the Holocaust.
4. A universal aspect – the duty to keep and preserve the democracy and to fight against racism.

In every journey it is recommended that each program will dedicate some time for a gathering with Polish youth. Today, two days gatherings are being held, that are the result of the cooperation between the Israeli and Polish Board of Education. On the first day, an introduction session is held and the main issue is introduced, while on the second day the Polish youth join the delegation's reconnaissance. The gathering ends with a communal study in small groups of the pre-chosen theme, and its conclusions are displayed for the entire group to see (Bar-Natan 2004).

3.3.5 Internal Services

"It is obligatory to include in the journey's plan the participation in ceremonies in the extermination camps and recommended sites" (Israeli Ministry of Education 1999, page 8).

In the introduction to the collection of sources *Bein Temoleno Le Mahareno (Between our yesterdays and our Tomorrows)* (Shalev and Cohen 2000) it is stated that the texts and memorial events that take place during the journey to Poland create among the participants a deep emotional experience. This experience integrates with the learning process and contributes to the moral value of the Holocaust story amongst teens. The ceremonies are constructed by the teens and they are the ones that chose the reading segments in consideration of the ceremony's location, its participants, time and combination of the witnesses that take part in it. Sometimes, instead of holding the

ceremony, the names of the family members of the participants and spectators that perished in the Holocaust.

The places in which the ceremonies are held are: the extermination camps Trablinka, Majdanek and Auschwitz-Birkenau and the killing pits.

In addition, ceremony that includes all the delegation, and even multi-delegations in which four to six delegations, are held, especially in the death camps (in Auschwitz it is obligatory by the Board of Education) and in the Warsaw Ghetto. These ceremonies were prepared before leaving on the journey in cooperation with the teachers of the school, the pupils and the representatives of the Poland administration in the Board of Education.

Additional obligatory activities for the participants in an official delegation are:

1. A Sabbath evening prayer.
2. An evening consecrated to the Righteous Gentiles.

3.4 Characteristics of the Journey Participant

The journey to Poland is intended for eleventh and senior class youth. The Board of Education forbids any students who are under those ages to join (Israeli Ministry of Education 1999). Joining the delegation will be according to participants' decision, according to his/ her will and the interest he/she show in the issue. In the instructions given in the documents (Israeli Ministry of Education 1999) it is stated that teens' choice according:

- a. Their social computability to the departing group and their willingness and properness to contribute to it.
- b. Their ability to share with others the experience of the journey itself and by doing so to contribute to the educational framework from which they came.
- c. They are required to have an emotional ability to undergo the experience of the expedition- those who will suspected of not being able to handle the journey's emotional load-their computability will be examined by a professional such as a psychologist or a school advisor.

3.4.1 Adolescence

Those who embark on this journey are youths of 16 to 18, adolescence. Adolescence is considered to include the age range of 12 until the beginning of the third decade of ones life (Ziv 1984).

Adolescence has been subjected to quite a few studies and theories. All theories view adolescence as a development period that has behavior patterns, thought processes and a spectrum of emotions that portray an age that is no longer childhood on the one hand, and has not yet fully reached adulthood, on the other.

When discussing the influences of the journey on the participants, one must take into consideration the psychological traits of that age, as they are necessarily relevant to both the educational process and changes that will occur.

3.4.2 Cognitive Development

According to Piaget (Piaget 1968), adolescence signifies the transition between the concrete thought process of childhood, to the abstract though process of adulthood.

Solberg (1994) claims that following a study of the existing literature, it is possible to indicate five typical qualities of the thought process during adolescence:

1. The ability to think of different possibilities -the ability to think beyond the realistic immediate world is beginning to manifest itself. Thus, thinking of hypothetical situations in History, that may have occurred if different measure were taken, can happen during adolescence and even generate interest.
2. A thinking process that relays on speculation – the ability of an adolescent to think of the possible also includes the possibility of thinking of the implausible and even of the impossible, and to reach a wide range of situations that theoretically can happen in a certain reality.
3. Thinking ahead – at that age, one may discern a capacity to achieve a wider perspective of time and to think of planning the future. Solberg stresses that adolescents have difficulties thinking

in an objective and logical manner in situations in which they are personally and emotionally involved.

4. One's ability to think about one's own thoughts is –metacognition. The adolescent becomes increasingly more aware of his thinking activity and thus attempts to improve it through strategies and different improving techniques.
5. Thinking beyond the limitations of the past—there is a tendency to think of issues that have so far been extremely distant from the adolescent, as the horizons widen and he/she begins to deal in politics, justice, morality, religion while developing a wider point of view on the world. Keating (1980) claims that an approach of "I think therefore I exist" develops.

Therefore, the adolescents who set for a journey to Poland are people who are interested in moral, social and philosophical matters and who have the ability to resolve problems with consistency and flexibility. Their perception of time has matured and they are capable of understanding the Holocaust with its general and Jewish historical sequence of events and handle its complexity. They still have a difficulty detaching the emotional and personal component, and an experiential experience with such intensity, might have great impact on them as adolescents.

3.4.3 Development of Identity

The term Identity holds a significant place in adolescence's psychology. According to Marcia (1980), the term not only expresses a certain existential and a complex system of tendencies, skills and perceptions, but also reflects a particular social and ideological attitude of the adolescent towards the world that surrounds him.

Erikson (1968) defined the concept of the Identity of the self as a collection of identities that are organized by the one's developing personality on the one hand, while which organizing and directing one's personality on the other. The integration that occurs in the personality of the self is more than just the some of all childhood's identification experiences. Rather, it is the accumulating experiences of the individual's ability to integrate the range of identifications with the skills that have

developed from his natural abilities, interlaced with the opportunities offered by the social roles at hand (Erikson 1987).

In addition, Erikson states, that the personal identity of the adolescent is built on the combination of his perception of himself, and the manner in which, in his eye, society sees him (Erikson 1968).

Erikson goes on to say (Erikson 1987) that one of the prominent characteristics of adolescence in modern society is the search for identity and definition of personality and uniqueness. He distinguishes between "the identity of the self" and "personal identity". The "identity of the self" has two components: the general cultural identity, and the individual's uniqueness. The "personal identity" mentioned is the sense of an autonomy as it is defined by the personality that one possesses, a defined gender belongingness, a positive self esteem and an awareness to his contribution to society.

Vaknin (1998) expands Waterman's sayings (Waterman 1984) and claims that it is possible to point out two processes that conjoint to shape the adolescent's "identity of self": a process of discovery and a process of creation. In the discovery process, the adolescent discovers the characters that were internalized, and in the creation process, the adolescent chooses from the selection at hand, that which is unique to him.

Following Erikson, a general agreement, among researchers today, stipulates that a stable and unified personal identity has a crucial role in directing the adolescent through the course of his life (Solberg 1986, Erikson 1968).

The question of identity lies at the focal point of all the questions that occupy the adolescent. The formulation of the identity of "the Self" is the central mission on his daily agenda.

The exposure to an issue as complex as the Holocaust which embodies such great intensity, similar to that which occurs during the journeys to Poland, may sharpen questions and many conflicts that can, in turn, project on the search for an identity that characterizes the age range of the participants. Therefore, this situation raises a need to further examine on whether an intense coping with the subject of the Holocaust in these journeys will allow a construction and growth of personalities in

the aspect of a Jewish-Israeli identity with consequences that will also affect the future.

3.4.4 Socialization

The adolescent's peers also carry a hefty role during the adolescent puberty as both a source of support and help, and as a source for behavior norms.

Solberg (Solberg 1994) detects five different typical stages:

1. Socialization relations within same gender group (gangs)-towards the beginning of adolescence the child usually spends a great deal of his time with his same gender friends that come from the same neighborhood or go to the same school as he.
2. Selecting the same gender best friend by the adolescent- at the beginning of adolescence, close friendship ties are often created between either two boys or two girls. The mere friendship itself serves as a constant source of support.
3. "The Guys" (crowd) –the guys hold a central place in an adolescent's life. In the relevant literature, three main reasons are usually mentioned for the principle reasons that motivate the adolescent to form ties with friends of his own age: A provide a source of support. B. the adolescent's feeling that his parents do not understand him. C. The fact that the adolescent is in a state of transition increases the need for new experiences. The company of equals brings him hope that at least he will be understood (Coleman 1980). The "guys' " most important role is in providing that sense of group belongingness that Lewin sees as one of the principle sources for self confidence, which the adolescent so needs (Lewin 1948, Sloberg 1994). Alongside the benefits, some shortcoming are also present, such as putting pressure on the individual, encouraging confirmative behavior, creating a barrier between those who belong to it and the rest (Ziv 1984).
4. Cliques- a group is usually comprised of a number of smaller groups, which portray closer ties between the group members, and in fact carries a much more personal nature as opposed to the "gang".

5. Couples- during adolescence a gradual attraction to the other sex manifests, as well as a tendency towards the creation of couples. On the one hand this bestows prestige in the eyes of the group, but on the other hand, emotional pressures are sometimes created because of it (Solberg 1994).

In conclusion, Smilansky (1989) defines the roles of the equals' group as supportive, as an aiding device for social comparison, as an imitation model, a mirror and a social conscience, as a status, power and authority endower, as well as a prototype for future connections while helping the individual in the process of consolidating his own identity.

During the journey, the social process heightens and becomes stronger. There is a communal goal that is interlaced with difficult emotional experiences, difficult sights and coping path that creates singular social ties amongst the members of the group. Even after the journey, this group distinguishes as having and shared unique experiences in everyday school life.

3.4.5 The Value System of the Adolescent

Values hold a heavy role in the adolescent's life. As having the capacity for critical thinking, it is important for him to clarify to himself what are the moral and social norms that have to direct his own behavior and that of others. It is not always easy to develop a value system of his own, especially when he is subjected to the pressure of contradicting value systems.

Value is related to the guiding belief which guides one that a certain behavior or a certain situation has a priority over other behaviors or situations. Since values hold such great importance in life, when someone attempts to hurt the values of the individual, he often feels anger and frustration (Rokeach 1973, Solberg 1994).

Rokeach (1973) distinguishes between the terminal values that express ideal goal, and instrumental or functional values that carry a practical nature and relate to forms of behavior .

In Israel there have been studies whose objective was to test the value systems of tens from different social groups. In Solberg's study (Solberg 1986) who compared between city youth and youth from the Kibbutz and between religious youth and secular youth, it has been

found that there is a great discrepancy in the terminal values. However, in regards to the instrumental values, the differences were minor. In issues related to the state and the importance of serving in the Israeli Defense Forces, it was found in Mayzels, Gal and Pishop's research (Mayzels, Gal and Pishop, 1989) that a great deal of consensus exists among teens. Levi and Gutman's study (Levi and Gutman 1974, 1976) shows a clear tendency towards materialism and personal welfare, but nonetheless, there is also a tendency towards social involvement, contributing to society, towards successfully completing one's military service and towards a general contribution to one's country.

The comparison between the value systems of teens to that of their parents indicates that despite the differences in value patterns, a considerable closeness is evident between teens and their parents, while teens view their parents as often being an important source of guidance in their life (Feather 1980, Solberg 1994, Levi and Gutman 1974, 1976).

Simultaneously to the formation of a value system, the adolescent's ability for political thinking and increasing awareness for his role in society-also develops.

In the journey to Poland, according to the Board of Education's goals (Israeli Ministry of Education 1999), the adolescent participant has to examine the value and principle scale that guide him, in his life as a person and as part of the Jewish people. The journey is supposed to help him to consolidate his Jewish and universal values according to the democratic and Jewish values of the State of Israel, and, as said before, it is also the age in which a person will deal with the formation of his own values.

3.4.6 Israeli and Jewish Identity during Adolescence

The Jewish identity is perceived as a central part of the personal identity of an adolescent. Even though, it is only a part of it, or a sub-identity of the self image of the individual, it might fill a crucial part during his life.

When one uses the term "an Israeli and Jewish identity", one deals with the collective aspect of the term "Identity". In this sense, the "Identity" states a generalization of the life styles and culture of a certain group in both the past and the present, where this identity distinguishes

between the individual, or the group, from the other, whose identity is different.

That is to say, that this identity joins the personal identity that distinguishes him from the others and it gives him a certain content, or certain characteristics that express belonging to a group, a culture, a human circle which gives meaning and color to that person's life (Shener 2005).

Oron (1993) claims that in a man's identity, there are many components of a given reality and few components of choice. The Judaism and Israeli elements of a Jew, born in Israel, are part of the objective reality of his life, but it is not based solely on them. The Jewish individual who was born in Israel can still choose not to be an Israeli and Zionist or even to no longer be Jewish. An educational system in Israel that wishes the identity of its Jewish children to be Jewish, Israeli and Zionist, must educate, encourage and nurture the selection of such an identity.

Oron (1993) claims that the principle components of the Jewish – Israeli identity are: the people, the state, the religion and Zionism. According to him, these components do not exhaust to the fullest, the components of the Jewish-Israeli identity but they are the major components.

The issue of a Jewish-Israeli identity amongst teens in Israel arises from time to time as a topic for discussion and as a research theme. Herman (Herman 1979), who was the first to conduct a comprehensive study on the matter, claims that the study of the Jewish identity must incorporate religious and national elements, because the Jewish faith is a part of the Jewish culture and reflects its history. According to him, the Israeli Jew is closely connected to his Israeli identity, while the Israeli identity and the Jewish identity strengthen each other.

In a research conducted by Pargo (1989), one can discern the fortification of the Jewish identity over the Israeli one, amongst teens, especially after the *Yom Kipur War*, in comparison to a prior study by Fargo from 1984. The researcher claims that the Holocaust had a special influence on the Jewish identity's development of our days. The Holocaust's consciousness impacts the individual and collective identity,

the Israeli and Jewish identity, the self image and the attitude towards the non-Jewish world.

Oron (1993) has conducted a study to test the strength of the Israeli and Jewish identities among youth in Israel (he examined students from the teachers' Training Colleges) via three measurements:

- a. Ethical standards or valence.
- b. The centrality of the Jewish-Israeli identity.
- c. A Jewish-Israeli continuum.

An ethical standard or valence is a measure for an emotional treatment toward the group and the measure of willingness to belong to it. Centrality is a measure that indicates the extent of the Jewish identity and Israeli identity's importance in the individual's consciousness. The Israeli-Jewish continuum relates to the relative strength of the Israeli component versus the Jewish component in the Israeli-Jewish identity.

In the conclusion of his article, Oron relates to his findings regarding four models of sub-identities and profiles in the Jewish-Israeli identity:

1. A non-religious, secular identity- those who belong to this model are more Israeli than Jews, as the Holocaust constitutes as the main factor in their Jewish identity.
2. A traditional identity- in the eyes of those who have this identity, both their Jewish and the Israeli elements in their identity has the same significance. This is a sub-identity whose relation to the state of Israel and to the Land of Israel is extremely strong –the strongest, in fact. Their attitude towards the Jewish people and the Jewish faith is also highly significant.
3. A national-religious identity (the religious-national sector)- Judaism and being Jewish constitute as a dominant and prominent factor in their identity. At the center of the Jewish identity- lies the religion that is strongly tied to the Jewish people- the national religion. The attitude towards the Land of Israel and towards the State of Israel is very deep as well.
4. A religious Ultra-Orthodox identity- those who take on this identity see themselves exclusively as Jewish. Their relation to their Israeli-part is restrained, negative, denied or repressed.

In general, this researcher has found meaningful change in the relation of the young Israeli-Jew towards the Holocaust. The Holocaust has become a central part in the Jewish identity, and in his attitude towards it- Zionist accentuations are now prominent.

Between June 1999 and January 2000 the Gutman center has conducted an extensive, deep study on the religious-Jewish behavior and on the perception of the self identity of Jews in Israel (Levi, Levinson, Katz 2000). This research charts the Israeli-Jewish society's values, believes and life-style patterns in relation to Judaism and how it is regarded.

The results of the study indicate that Jews in Israel have a strong sense of Jewish Identity, and that most of them want the State of Israel to have a Jewish character, even though they do not agree on the particular traits of this character. Most of them feel that they are a part of the Jewish people. Most of the Jews in Israel feel some kind of affinity to the Jewish tradition, practice at least some of its costumes and rituals and celebrate at least one of its holydays. Their life-style patterns, their values and the identity perception of the majority of Israeli- Jews, reflect a variety of attempts to preserve that affinity to the Jewish tradition on the one hand, and on a maximized freedom of choice on the other. Therefore, a certain and rather wide Jewish-Israeli consensus exists, which expresses a commitment to the Jewish identity, Jewish culture and to the continuance of Jewish life, without accepting the Halacha (Jewish law) as a set of obliging commandments and without having to accept anything that is seen as religious compulsion.

Further findings that arise from this study, indicate the growing distancing that is occurring between the Jews of Israel and the Diaspora Jews, a gradual decline in the measure of Jewish identification among the non-religious people as well as a sense of confusion in regards to the meaning of the concept of "Jewish" and to the definition of the character and content of the Jewish state.

Those who conducted the study conclude by saying that despite all of the above: "There is no doubt that an adherence towards the personal Jewish identity and a strive to consolidate a public Jewish identity, characterize the great majority of Jews in Israel" (Levi, Levinson, Katz 2000. p. 4).

Vaknin (1998) maintains that among young secular people it was found that Holocaust is a central factor in their Jewish identity, and that the meaningful, historical events in their eyes are the Holocaust, the establishment of the State of Israel and the Wars of Israel. Among the young religious people, it is the Judaism and their Jewishness that comprise the dominant factors in their identity, and the meaningful, historical events to them are the Holocaust and the giving of the Torah. His conclusion is thus, that when the sense of identification with the Holocaust becomes the entire content of the Jewish past's consciousness It pushes aside the identification with the Jewish roots and many other historical events that have left a deep mark in the life of Jews, his consciousness and identity.

The identification with the state of Israel and its wars also appears, similar to the Holocaust, as a central component in the Israeli-Jewish identity, and thus, according to him these two- the state and the memory of the Holocaust- while creating a unified identity elements, are not enough to lead to the formation of internal-essential identity elements. The final conclusion that Vaknin reaches (Vaknin 1998), is that the memory of the Holocaust, that is perceived today as an emotional experience, must be turned into a memory of spiritual and ethical meaning.

4. Experiential Education Outside the Classroom

The journey to Poland is part of the school curriculum, related to the instruction of the Holocaust in schools in Israel. The uniqueness of this part lies in its attempt to introduce the student to the natural environment of the subject at hand. There is no significance to a full entrance into "the nature of things" as it is an historical subject whose occurrence no longer exists in our time, so the "time dimension" can never be fully recreated. The natural "space dimension" in which the Holocaust took place, is at the extermination sites, and in scattered European sites where the vast activity of Jewish life took place prior and during the Holocaust. One must not make the mistake of thinking that these sites, that is- the "space dimension", stayed exactly the same as it were during the authentic time frame in which they have occurred. Some have taken the definition of historical sites and museums, while others are very vibrant, as for example, the Jewish neighborhoods in Warsaw and Krakow. The population however, that lives there today, is very much different then it

used to be, and thus it naturally bestows a different identity onto the place.

Nonetheless, traveling to the place where the events took place creates an experience that carries cognitive and emotional components-outer-classroom -curriculum educational experience.

Carver (1996) defines an educational experience as a process where the student constructs knowledge, acquires skills and values through the direct experience.

The theoretical basis for the experiential teaching methods lies in the cognitive-behavioral attitude that assumes that a desired behavioral change will be influenced by cognitive change, and that the cognitive activity is controllable (Dobson 1989).

Oryon (1990) claims that the experience is not just an experiential aspect of learning, but it is a necessary element in the construction of knowledge towards any new learning. This fact, according to him, gives the outer-classroom environment a status in the planned learning continuum, since the educational potential that the outer-classroom environment possesses, lies in its ability to present the realistic, concrete world, in which the educational themes occur *de facto* (in the journey to Poland they have actually occurred).

The "Wilderness Therapy" plan that was constructed by Kurt Van Hahn in the early thirties marked the beginning of experiential learning programs (Bacon & Kimball 1989). The principles of the program stressed an experiential group process that takes place in a natural environment in a limited time frame. The claim declared that in order to achieve a maximal effect of the educational process on the participants, staying in an unfamiliar environment, preferably an authentic one, combined with continual activity are necessary.

Carver had four pedagogical principles required for experiential learning:

- Authenticity- means that the educational content will be close and relevant to the student, which in turn will lead to an increase of motivation in the student to participate in the activity and thus will bestow natural rewards such as personal satisfaction, pleasure etc.

- Active learning- obligates the student to take part in the process itself, he is committed to participate in searching for ways to understand, to solve problems, to use creative thinking and imagination.
- Assimilating the learning experience- the students are lead towards a process of introspection and an emotional as well as a cognitive processing of the events, the experiences, the phenomenon and the processes.
- Providing means for connecting experiences for the future- this is the same process where the student develops habits, acquires skills and knowledge that will serve him in the future. The basic goal is preparing him for life and for his designated roles as a member of the community, a team and of a family.

In the journeys to Poland one can find the four pedagogical principles mentioned above. The journey's participants are instructed to bring from home names of those who perished, survivors' life stories they have met or read, and names of family members and relatives that had a connection to the Holocaust. The witness who participates in the journey and tells his story in the first person in the place where it has happened to him, significantly strengthens the authenticity of the process.

The journey's participants are required to put in all their senses and feelings in this experience. The experience throws them to the places, smells, sights, sounds and touch, exposes them to a great emotional awakening of terror and fear, identification and empathy, anger and disappointment and even pride and survival and carries them through an active cognitive process of solving problems, understanding the ties and the motives, constructing knowledge and dealing with issues of faith.

All these are part of the active learning process, which follow the extensive preparation stages made before the journey, and during and after the journey processes of emotional and cognitive processing.

The fourth principle is actually applied in the goals of the journey that strive to shape the figure of the tolerant Israeli citizen, who has democratic values, an Israeli-Jewish identity and knowledge as well as a wide understanding on the subject of the Holocaust.

4.1 Studies on Experiential Learning Programs

Klineman Asnin (1998) has inspected the short, outer-classroom event, and its influence on the learning experience. According to her, staying outside the classroom in the natural place of the happenings evokes the students' curiosity and makes them ask questions, be active and independent in the learning experience while allowing them to develop different research skills. In the behavioral field, she states that the experience of being in contact with the natural environment builds positive stands, values and suitable behavioral patterns. In the cognitive field, the contribution of the outer-classroom experience manifest mainly in the creation of meaning and in a contribution made to the memory.

Zadik (1981) has examined the influence of outer-classroom experiential learning on student's stand points towards themselves and others. She has found that the combination of the practical experience in the academic framework has won many positive responses on the part of the students as well as on the part of their teachers, and was also found to have an effective influence in their evaluation of the academic subject and their stands towards it.

She based her research on the perception that the concept behind an education that combines knowledge wit an experiential experience is the will to allow the student integration between the cognitive field and the emotional field. According to her, this integration, should it prove itself to be a success, will add to the development and correspondence between both fields.

Gass (1987) has explored programs that have activated thirty four universities during the summer months. The programs were experiential and took place in nature as preparation for the students' integration in their academic framework in a more efficient way. The findings of this research have pointed out a decreased in dropout percentage after the first year, and a higher grade score average of students who took part in the program as opposite those who did not. The participants also developed a greater sense of autonomy, a better ability to sustain interpersonal behavior, independence, tolerance and the ability to develop relations with the other gender.

Devora and Yphaat (1993) have conducted an experiment where they have provided teens with thrills that constituted as substitute

illegitimate needs. These events are called "external storms" that were meant to help in the learning experience that has strengthened the connection between the teens, to the people of Israel and the country. They have reported a number of changes that the program has generated amongst the participants: there has been a growth in the percent of correct answers regarding their knowledge in their country and people's legacy- from 50% of correct answers to 90%, and the participant teens have shown greater interest in field trips taking them across the country.

Sachs and Miller (Sachs & Miller 1992) have explored the influence of an experiential learning program on the cooperative behavior of teens with severe mental disorder. The results of the study have shown that an experience in a natural environment has a prominent influence in the short term, regarding cooperative behavior. However, there was no significant decline in aggressive behavior. The researchers have explained this by saying that the program has encouraged cooperative experiences but there was no direct order to avoid physical and verbal violence.

In a common study by Douglass, Gillett, Paul, Richard and McLaughlin (Douglass, Gillett, Paul, Richard & McLaughlin 1991) the influence of a short, six-day experiential learning program was examined in regards to self perception, knowledge and attitude towards the environment. Differences were found in the self perception, knowledge and attitude towards the environment between the test-group and the control group. In the parallel program however, that has spread across three weekends, meaning six non- consecutive days, there was no difference found between the test-group and the control group.

Oryon (1990) claims, in the learning unit he has developed based on his research, that one of the main principles for the outer-classroom learning to be meaningful is to prepare the pupils for a tour, and after it there has to be a conclusion. According to him, the concrete learning experience constitutes as an intermediate stage towards higher cognitive levels of learning.

In conclusion, the experiential learning or the outer-classroom learning is a didactic manner of teaching and learning, that combines educational contents with active learning, demonstration and illustration of educational ideas where they have happened or in a similar model of it. This type of learning affects different populations and serves to endow

knowledge, to create an emotionally-based learning and change of stand points, to induce behavioral change, independence and autonomy.

To reach such results, these studies have pointed out the need to prepare before leaving for the journeys, processing during and concluding after the journeys are over. In the journey to Poland all of the above take place as it lasts between 8-10 days and thus also answers the need that arises in Douglass' et. al. study, dating from 1991, that in order to reach desirable results, the experiential learning must occur for at least six consecutive days. If so, one can surmise that the journey to Poland may lead to acquiring knowledge, generate emotional, social and behavioral processes and to lead to an increased love for the homeland and its people.

5. The Journey as a Terrifying Experience

The actual contact with the Holocaust through data, images, relics and exhibits creates a strong emotional response in addition to the intellectual, social and physical involvement.

The declared objectives of the Israeli Board of Education include: " to feel and try to understand the meaning, depth and scope of the destruction and lost" and "to try and feel and try to achieve the moral low point... to which the Nazi reached" (Israeli Ministry of Education 1991). In other words, this declaration of intents describes the journey to Poland as an integral part of the learning-educational process, which includes the intellectual dimension, as well as the emotional dimension, the dimensions of Jewish life as well as the dimension of the death during the Holocaust.

The journey intentionally summons situations of identification with helplessness, threat on one's life, death and various tortures inflicted on families and individuals of different ages, and even at the same ages of the participants.

At this stage, the participant in the journey cannot refrain from asking questions such as: "what would have happened to me if I were here?", "How was I lucky to have been born after the Holocaust, somewhere else?" The exhibits and relics are placed in an authentic manner so that they will lead the spectator to feel what actually happened

here, to a sensation that is beyond comprehension and knowledge, a sensation that leads to a feeling of being threatened and pressured.

5.1 What Is a Pressure Situation?

Educators and educational advisors value the journey as a situation that may summon pressure amongst teens who participate in the journey (Lev 1998). The pressure experience is the distress that someone feels when in a threatening situation. This distress manifests itself directly through feelings, physical reactions and behavior. The concept of pressure serves to describe radical situations such as: effort, concentration, tension, frustration, conflict, threat, fear, anxiety, nervousness and panic (Aylon, Lahad 2000).

Aylon and Lahad (2000) classify the stress related responses to four major types:

1. Physical changes –blood pressure and heartbeats increasing, accelerated breathing, body temperature increasing, blushing or paleness, stomach contractions, the dehydration of the mouth and increasing perspiration.
2. Emotional reactions - such as fear, anxiety, anger and guilt.
3. Behavioral reactions- muscle tension, shivering, aggression, escape and stuttering.
4. Cognitive changes- confusion, perception distortion, lacking judgment, difficulty in making decisions, difficulties in solving problems and memory lost.

With no outlet, a vicious and negative circle of emotional and behavioral disorders can be created.

Many and various events can generate pressure. The qualities that turn an event into a pressure generator are:

- Loss- every event that holds the threat of lost can create a high level of stress: threat on one's life, threat on one's body, threat on the wellbeing of one's loved ones, threat on values, threat on one's honor and one's self esteem.
- Change- any radical change in one's life style that requires giving up founded behavioral patterns and exchanging them for new ones.

- Overload – excessive stimulation and simultaneous multi-demands.
- Sub-pressure – sensory-deprivation also creates a sensation of severe emotional distress (there are those who stimulate themselves through drugs, and there are those who do so by climbing mountains) (Aylon & Lahad 2000).

Different people react to the same situation in different ways. The difference derives from the person's perception of the situation at hand and his subjective ability to cope with the created situation. A person reacts to an event according to his own perception of the situation and his subjective ability to deal with it. The perception and appraisal of the situation affect his reactions and coping ways after the event has taken place.

Kalish(1990) claims that a situation's appraisal is based upon three "opening variables", which are the opening variables that a person arrives with to a situation and that affect his appraisal of it. In this appraisal of the situation, there exists a cognitive component as well as an emotional one.

Opening variables:

- The individual's variables - family status, health, social and economical situations, personal qualities and prior experience.
- The group's variables –in terms of their consolidating and the group's unification, support sources, acquaintance and contact with the leaders, feeling of belongingness etc.
- The situation's variables- pressure in terms of time, space and objective situational variables.

These opening variables affect the "situation appraisal". In many cases they go through a mediating factor. The mediating factors can affect greatly-psychologically- on the perception of the situation. They serve as a kind of prism and have the manipulative ability to change the perception of the situation, as for example, from a catastrophically situation to a neutral situation or to a situation of challenge of coping.

Kalish (1990) maintains that regarding pressure, a person responds in four different groups of immediate, uncontrollable and universal reactions and she divides them differently than Aylon and Lahad (2000).

- Physiological reactions – the autonomic nerve system, the endocrinological reactions and physical fatigue.
- Affective reactions – emotionality, fear, aggression, depression.
- Cognitive reaction- a change in the concentration ability and a tendency towards automatic actions.
- Social reactions – an increase need for social support and dependence in an authorial factor.

The behavioral forms over which a person has control, is the coping manner that fluctuates on a continuum from passive coping to active coping. In most cases the best, most effective and successful way to cope with stressful situations is activity (Kalish 1990).

5.2 The Journey as a Stressful Situation

The journey, according to its own statement of objectives, leads the participating youth to a highly emotional awakening in regards to what happened during the Holocaust. This awakening, along with the highly emotional identification with the Holocaust victims and even with the survivors, while incorporating all the sense: seeing the testimonies and relics, coming into contact with them and the places, listening to the witness' story, smelling the smells that characterize the place, and even eating the foreign food- lead the adolescent participants to an emotional situation of stress.

As I have stated before, one of the main factors that lead to a situation of stress is threat (Aylon & Lahad 2000). In this journey one discerns a threat on the adolescent's values, both the national values and the universal values. Together with the threat over the values, the participant identifies with his people, the victims, and cannot help feeling a threat on his own life, on a hypothetical level, since he is accompanied by the thoughts of "what would have happened to me if I were here?" and "How did I get to be so lucky -not to have been here?"

There is also a threat over one's honor and the individual's self worth, as he/she are a part of a people who was humiliated to great extent. During the journey the participant comes across many testimonies that illustrate the degradation of a person, the victim, to a status of a worthless animal with no respect. The lack of humanity of the Nazi-abuser is penetrating and threatening. In most cases the participant asks

himself how can a man reach such a low point, and there are even cases where a person wishes, in light of the horror, to convince himself that in no situation in life would he ever reach such a low point.

The journey asks to introduce the participant to a state of high awakening in order to feel what has occurred. As such, it intentionally creates a load of stimulations that, according to Aylon and Lahad (2000), might constitute as a source of a feeling of pressure.

The manner in which the individual will react to situations depends as Kalish has mentioned (Kalish 1990) in his opening variables. One of the communal opening variables all participants share is their age, adolescence. As mentioned in the chapter dealing with the characteristics of Adolescence, this age is characterized by fast dramatic changes in many areas of life, and encompasses potential turning points, to which the reaction might bring crisis and distress on the one hand, and growth and healthy transition to the next levels, on the other.

Thus the journey's plan already includes in it the same mediator process that Kalish had mentioned (Kalish 1990). The mediators are the same educators that prepare the teens for the journey, providing support conversations during the journey, and after which they process with them, on cognitive levels and mostly on emotional ones, the processes they have undergone. The support talks during the journey are part of the program and each evening after a tour in a sight that may be a source for stress, all the participants gather around for a talk that is intended to relieve the pressure.

Simultaneously, ceremonies and marches are being held with the nation's flag, which are directed towards activities that are meant to turn the participant from being helpless to active and the initiator of something that is supposed to reduce stress.

The personality factor is examined at the beginning of the registration for the journey based on the teachers' acquaintance with the pupils, but only on a rough assumption level regarding the adolescent's mental strength.

In light of what is being stated regarding the journey as a stress instigating factor, and the opening variables that affect the individual's perception of the situation as being stressful- one may feel the need to

inspect the influence of the experience on the journey's participants who cope with the situation.

5.3 Encountering Death and Loss

In our society one encounters a taboo whenever dealing with death, a hidden and powerful prohibition that blocks any attempt to have a free discussion on the matter. It is a reminder of each of our deaths, while reminding us of a futuristic farewell from our loved ones and of losses from the past that have left a void in our lives (Aylon 2000).

Sarah Smilansky (1981) points out a number of reasons that cause the difficulty one has in dealing with death, some of which are: death as a phenomenon over which we have no control, having no answer to the mystery of death and the helplessness we feel in regards to it. All this forces a person, including modern man, to face great anxiety.

The adults who control the knowledge sources are not inclining to share it with the young people, and as they grow old they are not experienced in dealing with the situation. Maturity does not immune one against the fear of dying and does not release one from the taboo. Many adults admit that since they find it hard to carry the grief and fears of their children, they tend to shield them from the depressing aspects of life instead of aiding them to acquire coping tools (Aylon 2000).

The encounter that the journey to Poland summons with the issue of death creates special situations where the adolescent identifies with the victims and their kin, and becomes a mourner.

The literature that describes the adolescents coping with the theme of death states that at that age, the teens are trying to understand the meaning of the world on a spiritual, philosophical, ethical and social level. A difficult event involving death causes the adolescent to invest a great deal of energy to understand what and why this has happened, and how this event and everything related to it, aligns with his perception of life.

The adolescent presents questions on a general and philosophical level, but they originate from pondering, pain and personal embarrassment: what is the meaning of life for him? How can he accept what is happening and "agree" to it? What kind of a world is it that is not "just" and in which such terrible things happen? (Granot 2000).

Relating to death in general during adolescence, a period when moral and ethical perceptions are being evolved, a sense of wonderment arises in him regarding who should carry the responsibility for what happened, and what should be his punishment? The questions on the meaning of life receive a personal profound meaning and they have deep consequences on the adolescent's mental state. Questions rise within him on the feasibility of life in a world where one eventually dies and whether is it "worth" investing in life (Granot 2000).

Considering the temperamental behavior that is typical to that age, the mourning responses of adolescents tend to be relatively restraint. The restraining derives from the fear of flooding the internal stormy world, the adolescent is afraid of loosing control.

The Israeli center of Psycho-Trauma treatment (Brom 1999) has characterized the possible mourning responses of teens:

Doubts and questioning conventions, withdrawal and distancing, taking irresponsible risks, use of addictive substances, constant preoccupation with death and death rituals.

In the conversations that take place at the end of each day and whenever a tour ends, during and after the journey to Poland one assumes that the adolescent does not usually want to appear weak, since it is important for him to convey the impression that he is already mature and knows how to handle his business. The need to share with someone the inner, spiritual and emotional confusion and to receive emotional support, is seen in his eyes as a weakness and a withdrawal to a time when he was a "child". Therefore, he would occasionally prefer to hide his inner world and pretend that he does not need a helping hand (Granot 2000). Tennenbaum (1999) maintains that in the mourning stage the most important things are: consideration, condolences, understanding of the anguished soul, identification with its pain, surrounding it with love and care, in one word: empathy, the ability to give a child the full extent of one's empathy (not pity) that he requires in his time of need.

Thus, the group conversation, where the adults who also take part in the journey, bare their feelings and externalize their grief, along with stressing the collective aspect of both their experience and emotions, encourage the adolescent to externalize his feelings, or at least to reach

catharsis through listening to similar feelings that manifest in his fellow companions.

One of the tools that, is being used in journeys for both processing emotion and increase identification with the victims and survivors are the memorial and mourning ceremonies.

The ceremonies create an emotional unification and a sense of community, they also serve as catalysis that bring about relief and vent emotional tensions that have been accumulating during the journey (Feldman 2001).

5.4 The Journey as a Frustrating Experience

"Why do we not feel anything?"

This is a question teens ask themselves in a journey that Shachar talks about coming from a young participant by the name of Rotem (Shachar& Kassan 2001).

The Board of Education and Culture defines a clear goal in the emotional field that must be obtained during the journey to Poland, "to try and feel and comprehend the depth, scope and meaning of the destruction and lost of murdered Jews and of an uprooted Judaism and feel the moral low point and the lowest level of the de-humanization to which the Nazis have reached" (Israeli Ministry of Education 1988).

This goal is transmitted to the pupils that take part in the journey already at the first stages when they first hear of the journey. The message that those who go on the journey go through a powerful emotional shake and feels first hand what people in the Holocaust felt- is hanging in the air at all the discussions and conversations regarding the journey. Before they themselves, the participants, decide on whether to go on the journey they hear of it at their school, in the media, from friends and older brothers who have already participated and all cases the message is the following-that this is an important and constitutive emotional experience.

One may ask if indeed all participants go through a deep emotional experience. And what actually happens to that participant that cannot, for various reasons to undergo an emotional experience?

In Shachar and Kassan's research (Shachar & Kassan 2001) a pupil, Rotem, is being interviewed, after coming back from a journey in Poland and who claimed she could not experience that emotional process. According to her, she has invested a lot of energy in trying to get emotionally in touch with the meaning of the Holocaust. Only in two cases during the journey, was she able to do so. She describes a feeling of disappointment that accompanies her and her journey companions due to the inability to sense the experience, a disappointment that keeps occupying Rotem even after her return to Israel.

According to Rotem, all thought the journey's preparations they were prepared to face an outburst of emotions, "it is perfectly acceptable to feel, it is perfectly acceptable to cry," but they were not prepared for, "it also perfectly acceptable not to feel, or not to cry" and also, what they can do in order to feel.

The sense of disappointment and of missing something increased after the ceremony that she herself and her companions held on the "Holocaust Memorial Day" at their school, after which the pupils who did not go on the journey, claimed not to have been emotionally touched. Their reaction to the criticism directed towards them was rage, taking offence and blaming the teachers who accused them of not being emotionally touched, but actually did not lead them to an emotional state during the journey, and mostly frustration.

Rotem distinguishes between "journey" and "trip". She defines a journey as the psychologist Bar-On defines (Bar-On 1994) the Holocaust processing mode of the third generation to the Holocaust. According to him, in order for the processing mode to be meaningful, it has to include six paramount components: knowledge, understanding, emotional reaction, stand-points, behavior patterns and integration of all the components. In Shachar and Kassan's research, Rotem tries with all her might to undergo such a journey. She feels that the environment expects her to undergo a change, but to her disappointment and to that of her environment, such a change does not occur.

What actually happened was that the experience remained a "trip" rather than turning into a "journey", and Rotem remained frustrated.

At the end of their research, Shachar and Kassan raise a few suggestions to make the journey more emotionally meaningful, amongst which one can find:

- Unifying a same-aged group and turning it into a support group already at the preparation stage.
- Joining the familial story along with expanding the definition of the Holocaust in order to introduce into the support group the participants whose families were not in the Holocaust.
- Sharing with teens who participate, the responsibility to the events, the documentation, sharing with them the decision making process especially in the decision regarding the balance between the notion of "trip" and "journey".
- Building a support system of meaningful adults, and cooperating the participating adults in preparing the ceremonies after their return.

6. The Opponents of the Journey

In 1999 the Israeli society was exposed, through the media, to an event where teens ordered a stripping show to their hotel room while staying in Poland during their "Poland Journey" (Sharon 1999). The event's exposure ignited a renewed public debate regarding the educational value of the program and the balance issue –between the trip-element of the delegation, and that of the "Journey" in order to accomplish the educational goals as raised by the Board of Education (Israeli Ministry of Education 1988).

But, regardless of this event, there were many objections to the journey, and the objection can be divided into four main parts:

- a. The unwillingness to transfer foreign money to Poland, and to strengthen its economy with many tourists, because of the "historical open account" with the Polish people, under the notion of "Hast thou killed and also taken possession?" (The First Book of Kings, 21;19), and the commercialization of the journey to gain profits.
- b. The reluctance to deal intensity with the theme of exile and the Holocaust on account of the education for cosmopolitan citizenship and universal moral values. Some are argued to have

turned the journey into a promotion device that promotes national Jewish and Israeli identity, to shape the image and character of the Jewish state. Some even go as far as saying that this journey establishes legitimacy for nationality and the dominance of a foreign people.

- c. Resistance to the educational process and the educational outcome manifested in the journey.
- d. Religious and Halachic (pertaining to Jewish law) resistance to this path of remembrance.

I will examine here some of the journey's opponents and their reasons.

Many of the journeys' critics explain their case using the commercialization and assistance to the Poland economy's argument. Rabbi Aviner, one of the head Zionist Rabbis (Aviner 2004) states that the journeys cost the state a lot of money and enrich, among others, the traveling agencies and reception sites in Poland that are making a fortune of those trips. Also Samuel (Samuel 1999) comes out strongly against bringing in millions to the Polish economy. Even Keren, who is one of the founders of the Poland Journey Program, and established the academic contents that are learned during the journeys, claims that the phenomenon of tours to Poland brought with it a certain commercialization and profit on account of a proper guidance and matching the course to the educational goals of the tour by the traveling agents and different tour guides (Keren 1998).

Amongst those whose resistance derives from deprivation in universal and democratic elements, is Feldman (Feldman 1998, 2001) who has jointed a few journeys during the nineties and he is one of their most prominent opponents. His claim is that the best way to understand the journeys is as a reconstruction ritual of survival. According to him, the final goal of the journey is to anchor the sanctity of the State of Israel in the experience of the Holocaust. The journey is a kind of pilgrimage of a civil religion that changes the pupils and turns them into victims, into winning survivors and finally into immigrants to Israel and witness's own witness. According to him the higher goal of the journey is to anchor the sanctity of the state with the Holocaust's experience, and to shape the consciousness of the young student of the society's expectation of him.

The Minister of Education Alony (Fisherman 1999) maintains that the journey to Poland strengthens nationalist tendencies amongst teens and thus has recommended its cancellation (something that was not executed eventually in light of the education ministers that followed). Blatman (1995) argues that the journeys, especially the demonstrativeness of marching with raised flags, encourage a demonstration of power of a fascist nature. The journey to Poland, according to him, from time to time, served as a leverage by which nationalist feelings are strengthened and cultivated that completely contradict any enlightened humanistic education. He not only attacks the process, but also claims that the challenge of the journey has to be to see the Holocaust as a historical phenomenon with universal ramifications.

Blatman brings in his article the arguments of the post-Zionist opposers who depict the journeys as, "a pilgrimage to the death camps, where the teens undergo an initiation ceremony that carries an almost pagan nature and is run by the tribe's priests, and all for the purpose of commemorating the memory of the Holocaust in its national-Zionist format, not to mention its fascistic nature" (Blatman 16:1995).

Ofir (1995) criticizes the journeys and describes them as a new religion with ministers, that consolidates the faith's principles in three key notions of uniqueness: belief in the uniqueness of exterminating the Jews as an historical phenomenon of Genocide, belief in the uniqueness of the Jewish people as a victim of Genocide, and the belief in the uniqueness of the State of Israel as the worthy ideological and political response to the Jew's annihilation. Each insult to one of the faith's principles is blasphemy. Yet, "the worst of it all is the attempt to untangle the triangular string by which they are tied together" (Ofir 15:1995).

Zukerman (1995) quotes the words of the journalist Segev who strongly objects to the journeys: "essentially, the pupils have learned that they must love their country and protect it. They have not learned that the right for self definition is a universal right of all people everywhere". He continued by saying: "it was repeatedly stated to the pupils that the Holocaust commands them to stay in the State of Israel. Others things were not repeated to them, however, that it obliges them to fortify democracy, to fight racism, to protect minorities and human rights, and to avoid executing illegal orders" (Zukerman 1995:15).

Balberg-Rotenshtreich (2004) quotes in her article those whose objection derived from the educational process and its outcome and according to whom the journey has become a part of the social journey of the higher grades in schools throughout. According to this argument the journeys have lost their pedagogical-educational depth, and they have become part of the accepted, routine path of high school students much like the annual field trips and Israeli Defense Forces preparations. Those who do not get to go on the journey fell bad for losing a wonderful "social experience".

Keren (1998) relates to other aspects in her objection to the educational process. According to her there is an almost intentional disregard on behalf of both the journey-organizers and students towards all aspects related to the destination-Poland and its inhabitants-the Polish people. Furthermore, she claims that it is hard to exhaust to the fullest the bonding with the Jewish people and its life before the Holocaust, with the culture, art and the Jewish community's contribution to the European cultures. Rabbi Aviner (Aniver 2004) argues against the process itself by saying that deep and constant changes in the human psyche are not attainable through a one-time powerful action but rather, through a consistent and prolonged action, dispensed in small dosages that accumulate according to the individual's own capacity. According to him, a visit to the extermination camp is not deep education but an emotional shock that easily wears off as it was easily produced. Joining Aviner is Vaknin (1998) who establishes his argument on researches made on Jewish youth from abroad, according to which the tours in the concentration camps generate a storm and an emotionally-experiential shaking and nothing more.

Oron (1993) relates to another aspect and maintains that the journey pretend to solve the issue of the Jewish and Zionist education, especially in non-religious frameworks, and to serve as a source for building an Israeli-Jewish identity. According to him, it would be a mistake to think that the journeys will provide an answer to this problem, although he does not rule out the journey per se.

An unexpected source of objection was found on May 2005 on behalf of the Polish diplomats that claimed that during the journeys the role of the Germans is being understated, while creating among the youths the impression that the concentration camps were Polish. In light of these arguments, uttered by the Polish diplomats including the

president of Poland, Alexander Kwasniewski (Barkat 2005) in a gathering with the Israeli minister of education at "Yad VaShem", it was decided upon expending the meetings between Israeli youth and Polish youth during the journeys.

Rabbi Gottel wishes to clarify the guidance and relation of the Torah to these journeys (Gottel 1993). According to him the Halacha demands a memory of the heart through learning and remembrance and not through the experience of observation and a tour in the place of events. He deduces from the existing memory commandments such as the remembrance of the Egypt slavery, and the memory of the deeds of Amalek in the desert, which, in order for the memories not to fade, they must be navigated towards the heart so that they will be planted in the heart and spirit of man. In the Egyptian slavery memory, and according to tradition, in the expulsion from Spain memory, there is also a specific prohibition to return and visit these places. Relying on many Jewish sources he reaches the conclusion that there is no place according to the religious Jewish perception for the conduction of organized tours to Poland. Rabbi Aviner also explains (Aviner 2004) that visiting abroad is forbidden according to Jewish law, unless it is for livelihood purposes, for taking a wife or for the observance of a commandment, and there is no commandment that stipulates one to visit the extermination camps. He also agrees that there is a need to remember the Holocaust, because there is a commandment to remember the deeds of Amalek, and Germany is a type of Amalek, but the Torah has not written that there is a need to visit the places where the people of Amalek have fought. His conclusion delineates that there is a need to learn of what has happened during the Holocaust, meet witnesses, but all that should be held in Israel and one must not leave on the journeys to Poland.

In conclusion, the argument on the youth's journeys to Poland has begun even before the latter became a norm for most Israeli high school pupils. As the delegations began to visit the extermination camp sites and relics of the Jewish communities in Poland, the journeys' organizers have encountered severe criticism, mostly on behalf of the Polish Holocaust survivors including politicians and public figures who have undergone the Holocaust. The criticism has been mostly based on the argument that the Israeli teen has nothing to look for at the Jewish field of slaughter, in a land whose inhabitants differ very little from the ones who handled the systematic killing labor (Bites 2001). And so, the youth journeys to

Poland have become an additional factor in the ideological argument that manifest itself in almost every issue related to the current Israeli people's history. This is an argument about the definition of the nature of the Jewish state, about the analysis of historical processes that have lead to the establishment of Israel and its very moral legitimacy to exist in the ideological framework that has shaped it.

7. Tendencies in Memory and in Teaching the Holocaust in European Countries

In May 1998 a "Task Force" has began its activity, indicated by the prime minister of Sweden Göran Persson, working to create an international and educational cooperation for the memory and study of the Holocaust. In January 2000 an international conference was held, the first of its kind on the theme of education, memory and the examination of the Holocaust in Stockholm, Sweden. Dozens of prime ministers and political leaders came to this convention from around the world alongside researchers and educators who deal with the Holocaust. The purpose of the convention was to stress the important place the Holocaust occupies in modern western civilization's history and the necessity for on going discussions on this subject. At the end of the convention a declaration of intents was authorized, which was called "the Stockholm Declaration". In the first clause of the declaration it is stated: "the Holocaust has fundamentally undermined the foundations of humanity. The unprecedented nature of the Holocaust will always carry a universal meaning... The terrible suffering that was caused to millions of other victims of the Nazi regime has left an un-obliterated scar across Europe" (Stockholm 2000, p.3).

During the nineties a great movement has begun, one that undertook the subject of the Holocaust in Europe as its theme, and during which museums memorial sites were established all across the continent. Great interest rose in the educational system of eastern and western Europe. In many countries a kernel of activity was formed dealing with the Holocaust, which kept expending mostly in the educational aspect (Bad-Kaplan, Imber & Lapid 2002).

One can attribute this awakening to a number of factors. One of the factors that is considered as most influential was the rising of the right-winged parties that gained considerable support from the electing

public in a few European countries, such as Haider's party in Austria. Furthermore there were demonstrations by Neo-Nazi, racial "hatred music" and violent incidents aimed at minorities, foreign workers, synagogues, and Jewish cemeteries. These things caused many in Europe to fear that the hatred of foreigners' roots and anti-Semitism kept threatening the western culture.

An additional factor is the foundation of historical committees in several European countries, which seek to explore the measure of their people's involvement in the Nazi war crime during the Second World War. Following those footsteps, the historical committees hold national seminars for teachers' training on themes related to the Holocaust, memorialization events and for the examination of the countries' attitude towards the Holocaust (Bad-Kaplan, Imber &Lapid 2002).

Another factor was the many conferences and gatherings around the world (especially in European countries) on issues related to the confiscation of Jewish property during the Holocaust, and the action taken to restore it to its lawful owners. For example the Washington conference for Jewish property from the Holocaust held from November the thirtieth 1998 until March twelve 1999, or its continuance in the Vilnius International Forum for cultural assets plundered during the Holocaust, held in Lithuanian capital on October 2000.

From these forums rose a call to increase the efforts to promote the education and instruction of the holocaust to the next generations (Washington 99 & Bad-Kaplan, Imber & Lapid 2002).

An additional important factor is the will of several European countries to be included in the European Union. According to the European council's decision in the 1993 Copenhagen conference, the criteria for achieving membership is the ability of the nominated country to prove the stability of establishments that will ensure democracy, the government of law, human rights and respect, and protection for minorities (Europe 1993). These countries see the instruction of the Holocaust as a meaningful factor in the educational curriculum regarding human rights (Latvia's 2000).

All of the above factors, as well as other issues, have encouraged some of the policy makers in Europe to support the instruction of the

Holocaust and anti-Semitism as a mean to decrease the hatred of foreigners in their countries.

The main goals of instructing the Holocaust in Europe are:

- a. To increase young people's interest in current affairs in Europe, and aiding in shaping their identities on the basis of their history and values and the challenges that the society in which they live-faces.
- b. To aid students in coping and living with their collective past and the events that took place on their soil.
- c. To stress the importance of understanding and respecting the "other".
- d. Instilling criticized research skills of European History (Lecomtet 2001).

All of these goals are subjected to a supreme educational goal of shaping the society according to the values aspired by the educational policy makers, and thus one can find the instruction of the Holocaust also in religion and civics class.

A genuine interest in promoting the instruction of the Holocaust and learning of the crimes against humanity, have yield new text books, museums and exhibitions, new memorial sites and national memorial days consecrated to the Holocaust, as well as ceremonies to remember the victims. The European interest has also generated teachers' training courses in order to put into action the state's guidelines, as well as funding intended for visits in memorial sites (Berman, & Bad –Kaplan 2004).

For example, as part of a central, long term project, whose title was "instructing and learning about the history of Europe in the 20th century" the European council asked a politics -science teacher by the name of Jean Michele Lecomte, from Dijon- France, to publish a teaching aids pool on the subject of the manner and place where the Holocaust has taken place in different European countries. The book was published in English and French and provides teachers with a factual base on the stages of the "Final solution" a glossary of terms, and recommended indexes for multi-media aids and internet sites (Bad-Kaplan, Imber & Lapid 2002).

I shall now explore some of the educational activities that occur in Europe regarding the Holocaust according to the "Yad Vashem" reports (Bad-Kaplan, Imber & Lapid 2002).]

Museum exhibitions on the history of the Jewish people and the Holocaust in the Jewish museum in Berlin has opened to the public on 2001. In the royal war museum an exhibition on the Jewish people and the Holocaust has opened and has attracted not only high school field trips but also the general public (Salmons 2001). Recently the government of Denmark has opened a "Genocide and Holocaust Research Center".

Countries like Italy, Sweden, Finland, Germany and other countries have recently begun to commemorate the day of Auschwitz and Birkenau's day of liberation, January the twenty seventh. In Britain, January the twenty seventh was also commemorated as the first national Memorial Day for the Holocaust. On April sixteenth 2001 the Hungarian parliament held the first annual Memorial Day for the Holocaust to commemorate the date when the Nazis have founded the first Jewish Ghetto in Monckess 1944.

At the beginning of the millennium the eastern European countries such as Lithuania, Latvia, the Czech Republic, Romania and the Slovenian Republic have submitted an official request for aid to the "task force" in order to achieve international cooperation for the education, memory and research of the Holocaust, and they have also taken part in communal projects to promote the Holocaust's consciousness in their countries.

The Austrian Board of education has started in the beginning of the millennium, a big project called "Nazism and the Holocaust: memory and the present", that includes seminars for training teachers, the development of teaching units and establishing a pedagogical network. The forum "Living History" under the supervision of the culture office of the Swedish government, is working diligently on developing a program to promote long term awareness of the Holocaust in this country.

In Britain experts of Holocaust's instruction have developed a teaching kit on the history of the Holocaust and its modern contexts, which was widely distributed in schools throughout the country to promote the instruction of this subject.

In Italy all junior highs and high schools received a copy of the CD "On the Road to Auschwitz", in an attempt to supply teachers with basic teaching tools for coping with this subject.

"Yad VaShem" has stated in newspapers' releases dating from September the eighteenth 2005 that at the central school for the instruction of the Holocaust at Yad Vashem, a two weeks seminar on the Holocaust and anti-Semitism has been opened, with the participation of the senior representative of the Russian Board of Education. In a meeting between the Romanian minister of education and the management chairperson of Yad Vashem it has been agreed upon that in the school year of 2005, Romanian high school pupils will visit Yad Vashem as part of their new curriculum regarding the Holocaust that will also include teaching about the Holocaust in schools throughout Romania (Press releases from Yad Vashem 2004).

Since 1997 more than a hundred Hungarian teachers took part in intensive two weeks seminars held at the central school for the instruction of the Holocaust at Yad Vashem in Jerusalem. In addition, two weeks seminars were held for educators' groups from Austria, Denmark, Germany, Italy, Poland, Romania, Sweden, Switzerland and the Ukraine (Bad-Kaplan, Imber & Lapid 2002).

Visitations at the Holocaust's memorial sites are increasing according to Lecomte (2001). According to the team members of the "Task Force", although the educational visitations on the sites where the events have taken place can be very influential on the pupils, there is no site that can illustrate it all, but there is no doubt that the opportunity to inspect and feel these sites can instigate interest, motivation and learning, and can also offer a direct realistic, connection with people from the past, which is difficult to reconstruct in class. According to them, educators in Europe and educators who teach outside the boundaries of the continent, have to prepare their students properly before the visitation take place, as well as organize briefing and follow-up activities for the visits' aftermath (Stockholm 2000). Planning these visits has turned also to a part of the teachers' training program of European educators.

In conclusion, in many European countries one feels in nowadays a great awakening in the measure of consciousness regarding the Holocaust. One hopes that the work in this field will continue in the future on different levels out of a sense of deep commitment and from

the hope that learning the subject will in fact lead to the adaptation of democratic values, fair treatment to those who are different while simultaneously identifying with the victims of the Holocaust and with the Jewish people.

8. Conclusion and Preface of Speculations

The Holocaust has an extremely central place in the Israeli public discourse. Throughout the years, since the Holocaust has occurred and until nowadays many changes had occurred in the Israelis' attitude towards the theme of the Holocaust. Immediately after the Holocaust and at the time of the establishment of the State of Israel, the relation towards the Holocaust was as if the subject was something to be avoided, so that we, the Israelis, will not be infected by the exile aspect of it, something that will prevent us from being proud Israelis, but rather strong and independent. With Eichmann's capture, his trial in the independent State of Israel by Holocaust's survivors and their messengers, a change was marked in the attitude towards the Holocaust and the survivors, one that keeps improving as the year go by.

In the seventies the theme of the Holocaust is being recruited to the Israeli political discourse and is being used from both ends of the political spectrum. Nevertheless, a pure interest in the subject arises, and a research is developed from historical, literary, philosophical and political points of view, as well as a great deal of interest in the subject among teens.

Simultaneously, a significant change is being expressed by the Educational system in regards to the Holocaust. Until the early seventies the subject of the Holocaust was dealt only on "The Holocaust's and Bravery Memorial Day" and even then, only through ceremonies that mainly stressed the bravery actions taken during the Holocaust. In the seventies, when the Israeli media dealt to great extent on the Holocausts in the public discourse and the awareness of the theme increased, the Kneset in Israel has passed the 1980 State Education Law that has founded the obligation to instruct the Holocaust in the educational system in all post-primary schools in the country. The goal and principles about the obligation of teaching the subject are still controversial according to the point of view and ideological standpoint of those who deal with education. There are those who stress the emotional

aspect, and there are those who stress the research-pedagogical aspect, there are those who reach national conclusions and those who stress the universal aspect of the lessons.

The journey to Poland constitutes today an important aspect in the Holocaust's instruction within the educational system in Israel. Since 1988, the state's educational system encourages teens who attend the eleventh and twelve grades to travel to Poland and see the relics left from the communities of the people of Israel and the extermination camps that the Nazis and their helpers have built. Not all students go on the journey, and they are not obliged to. All students are involved in intensely dealing and learning process that occurs before the journey, both those who participate and those who do not.

Those who take part in the journey also undergo a specific preparation that heightens the contents that relate to the emotional coping, that endow them with tools for coping with special emotional and social situations that the students will encounter as well as provide formal knowledge of the processes they are meant to undergo, and the places they are meant to visit.

This unique way of being where the events that one studies have in fact happened, the Polish soil, is similar in principles to the experiential learning experience. Carver (1996) has defined the experiential learning as a process where the student builds knowledge, acquires skills and values following the direct experience.

She has named four pedagogical principles required for an experiential learning and that do occur during the Poland Journey; authenticity and relevance to the student's life, an active learning process that requires the student to take part in the process itself, imprinting the experiential learning by emotionally and cognitively processing the events and experiences, and providing means for experiences that connect one to the future by acquiring skills and habits that will serve him in his futuristic roles as an adult. Studies dealing with the experiential learning have pointed out the need for preparation before the learning activity, and for processing while undergoing the experiential learning and after it as well. The studies have also pointed out the positive relation between experiential learning and learning and behavior modification, when the experience takes at least six consecutive days. In the Poland journey all these conditions exist, there is a pre-journey

preparation, processing during the journey and afterwards. In addition, the journey lasts eight days so the potential of a deep and meaningful educational and behavioral process like the experiential learning, also exists.

The participants in the journey are adolescents at the age range of 16 to 18, an age that is characterized by significant cognitive, emotional, social, and physical changes. During that time they are interested in moral, social and philosophical issues. They are in a process of building a personal identity and consolidating a value system, a political perception and a social awareness, and the company of the same-age peers constitutes as a crucial aspect of building their behavioral norms as well as their identities. In the personal identity a pivotal component of a general cultural identity also exists. In the journey to Poland the general cultural identity is the Israeli Jewish identity that is perceived as part of the adolescent's personal identity. The subjects with which the participants deal during the journey are closely tied to morals and values, answer questions of Jewish, Israeli identity and of universal moral. The company of their peers in this journey constitutes as a support group which is extremely important in this emotionally intensive experience of which they take part, and in relation to the strong emotions they are exposed to.

The journey summons stress situation and anxiety and brings the teen together with complex and emotionally difficult issues such as lost and death, helplessness and despair and there are those who even express feelings of frustration deriving from the not filling the expectation of the Israeli society that has sent them on the journey, when they believe that they do not go through the process they were expected to go through.

Over the years, the journey to Poland has gained many opposers who base their objection on various arguments, some argue against the over excessive occupation with nationalism over a universal ethics, while others object for religious reason, some because of the journey's commercialization, and others because the process achieves different things from what it was originally suppose to-education wise.

Over the past ten years an awakening of the Holocaust's instruction has occurred world wide, and especially in Europe, as well as that of the education of tolerance and humanism that should generate from it. The factors for this awakening vary, the most important of them

are the increase of anti-Semitic phenomenon, of the hatred of foreigners and Holocaust's deniers in Europe, as well as the establishment of the European Union to which many countries wish to join and whose primary condition for joining is the stability of democracy and the government of the law, protection of human rights and that of minorities.

In conclusion, we see that the subject of the Holocaust is a dominant component in the Jewish public discourse in the Israeli state and as such has naturally penetrated the educational discourse. The journeys to Poland that include aspects of experiential learning and are a part of the way the educational system deals with the Holocaust theme, and that were initiated by the Kibbutz movement in 1983 and became official in 1988, bring together each year, hundreds and thousands of Israeli teens with the phenomenon of the Holocaust and its experiences in the authentic place where they have actually occurred, Poland. During the years the number of participants in these journeys increases and today in the state of Israel, there are about 350,000 people who have taken part when they were in high school, in what is referred to as "The Poland Journey".

In the educational doctrine that the Board of education distributes on the matter (Israeli Ministry of Education 1991 and 2004) it is stated that this journey was meant to strengthen the pupils' sense of belongingness to the people of Israel and their affinity to its legacy and generations. Among the journey's goals that the Board of education has set, the issue of knowledge and recognition of the Jewish past in Poland, the Nazi ideology, the depth and extent of the destruction and Jewish lost and of the uprooted Judaism, appreciation of the courageous and hopeless stand of Jews who resisted and fought the Nazis- also rise. In other words, the goals of the journey are increasing the level of knowledge, developing a strong Israeli and Jewish identity and fortifying the emotional identification with the victims and survivors of the Holocaust.

In a study conducted in Israel in 1997 by Lev and Rommi (Lev 1998, Rommi & Lev 2003) the knowledge, emotions and standpoints regarding the Holocaust and the issue of Jewish identity were examined, among teens shortly after returning from their journey, it was found that there was a considerable increase in their knowledge opposite the test-group who did not go on the journey and that has included 53 teens from the same schools. In regards to the Jewish identity the journey had no

effect. Immediately after their return from the journey the participants felt intense feelings of pain, shock and anger, feelings that have subsided after the journey.

The propose of this study is to examine if the journey had influence on the participating students, and on members who participated as students at least seven years ago, in the areas: knowledge about the Holocaust, emotional coping and the deal with the Holocaust, and their Israeli-Jewish identity, which are the main goals of the Board of Education wishes to accomplish on the journey to Poland. (Israeli Ministry of Education, 1999).

III. The Research Methodology

This chapter presents the research assumptions, research questions, and research hypotheses. Then it presents the research design, the research variables, and the research population. The present research study employs both quantitative instruments and qualitative instruments. This chapter discusses the rationale of using both types of research and presents the research instruments of both types and how they are related to the research hypotheses. The chapter ends with a description of the research process and of the different statistical tests that the research employs.

1. The Research Assumptions

1. The journey to Poland constitutes unique experiential learning, which incorporates emotional, cognitive, and social experience and which influences the participants in their coping with the topic of the Holocaust even after a period of at least seven years.
2. The influences of the journey will be significant in the fields of the knowledge, the attitude and feeling toward the Holocaust, the relationship with the Jewish people and the land of Israel, the Jewish and the Israeli identity, and the lessons learned from the Holocaust.
3. The significant influences are related to the goals that the Ministry of Education wants to achieve in the journey to Poland.

2. The Research Questions

1. Does the journey to Poland contribute to the participants to the increase of their knowledge on the topic of the Holocaust, to their enhanced emotional coping, and to a greater sense of Jewish-Israeli identity?
2. Is it possible to find the same contribution of the journey among the group that went seven and more years ago?
3. Does the journey to Poland achieve its objectives according to the perception of the Ministry of Education?

3. The Research Hypotheses

1. Differences will be found in the emotional expressions towards the Holocaust between those who went on the journey to Poland, immediately after they returned and at least seven years afterwards, and their classmates who did not go on this journey.
2. Differences will be found in the level of the knowledge on the topic of the Holocaust between those who went on the journey to Poland and their classmates who did not go on this journey, immediately after the former returned from the journey and at least seven years afterwards.
3. Differences will be found in the level of the relationship to the land of Israel and the Jewish people, in the Jewish and Israeli identity, and in the Zionist, Jewish, and universal lessons that those who went on the journey to Poland conclude, immediately after they returned from the journey and at least seven years afterwards, as opposed to their classmates who did not go on this journey.

4. The Research Design

The research examined the impact of the journey to Poland on the students who participated in this journey, immediately after they returned, and on adults who had participated in this journey as students seven or more years ago. The research examined the impact on the emotional and cognitive domains and on the Jewish Israeli identity.

The research was performed using the distribution of questionnaires to groups of youths immediately after they returned from the journey and to control groups of youths who study in the same educational frameworks and who had experienced the same educational process but had not gone on the journey. In addition, questionnaires were distributed to adults who went on the journey at least seven years ago and to a control group of adults who had learned in these same classes at least seven years ago but had not themselves gone on the journey. (See appendix number 1.) Furthermore, an interview was conducted after the results of the questionnaires were obtained with four adults who had participated in the journey as students at least seven years ago and with four students immediately after they returned from the journey. (The questions of the interviews and the interviewees' responses appear in appendix number 2.)

5. The Research Variables

- **The Independent Variable** – Going on the journey to Poland.
- **The Dependent Variables:**
 - **Emotions:** Feelings that arise in regards to the topic of the Holocaust.
 - **Knowledge:** Of concepts and events related to the Holocaust.
 - **Attitudes:** On the topic of the Jewish Israeli identity, the Jewish people, the land of Israel, emigration from Israel, the connection to the Jewish religion and the role of the land of Israel in the war against anti-Semitism, and the subject's definition of himself as Zionist.

6. The Research Population

The sample was determined according to the dates when the different groups returned from the journey.

Research group number 1 consists of students from the six different groups that journeyed to Poland during the years 2005-2006. Control group number 1 consists of their classmates who did not go. Research group number 2 consists of adults who returned from the journey seven or more years ago, namely 1999 or earlier. Control group number 2 consists of adults who were classmates to the members of group number 1.

The students and the adults who did not go to the journey participated in the theoretical processes of learning on the topic of the Holocaust like their friends who did go. The difference in the training was only in the workshops that engaged in the working out of the emotions in the functioning in the group. These workshops were given before, during, and after the journey.

The groups of the students were from schools in the cities of Gedera, Rechovot, Arad, and BeerSheva. The adult subjects came from all around the country.

- Research Group Number 1: 100 students who went on the journey and who were born in the years 1987-1990, in other words, who are sixteen to eighteen years old.

- Control Group Number 1: 100 students who did not go on the journey who were born in the years 1987-1990, in other words, who are sixteen to eighteen years old.
- Research Group Number 2: 56 adults who went on the journey to Poland seven or more years ago in the framework of their high school studies.
- Control Group Number 2: 46 adults who did not go on the journey to Poland when they were in high school although their classmates went on the journey seven or more years ago.

Table Number 1:
Distribution of the Research Population

	Frequency	Percent
Valid 1 Research Group	100	33.1
2 Control Group	100	33.1
3 Research Group	56	18.5
4 Control Group	46	15.2
Total	302	100.0

The distribution of the research population is as follows. Research group number 1 consists of 100 subjects, constituting 33.1% of the research population. Control group number 1 consists of 100 subjects, constituting 33.1% of the research population. Research group number 2 consists of 56 subjects, constituting 18.5% of the research population. Control group number 2 consists of 46 subjects, constituting 15.2% of the research population.

7. The Research Instruments

To examine the research questions and research hypotheses, two research methods – quantitative and qualitative – were employed.

In the first part of the research, information was collected using quantitative instruments, in light of the experience that exists in research in the use of these instruments and the possibilities of processing them, with the drawing of conclusions and generalization from the information based on an extensive sample of the population (Tzabar Ben-Yehoshua, 2001).

In the second part of the research, the information was collected according to the qualitative research method so as to collect information from the research subjects and to discover perspectives and processes that are not visible (Tzabar Ben-Yehoshua, 2001). The qualitative instrument in the research was the focused directed interview, which gives both the interviewer and the interviewee freedom and enables a broader picture of the researched reality to be obtained. Today, the tendency to use the quantitative approach while incorporating the qualitative approach is increasing (Gabay, 2006; Tzabar Ben-Yehoshua, 1990). This recognition derives from the understanding that the most effective way to learn about complex phenomena is to observe them from two different angles, namely, through qualitative and quantitative viewpoints. The qualitative research examines the research subjects' subjective facet while the quantitative research examines their objective facet (Tzabar Ben-Yehoshua, 1990). The contribution of the integration between the methods lies in the existence of relations of extension, development, detailing, completion, verification and validation of the data (Tzabar Ben-Yehoshua, 1990).

The use of the qualitative research method enables: (1) to complete and deepen the understanding of the phenomena studied in the framework of the quantitative research and (2) to describe behaviors and opinions that were not expressed in the quantitative research.

The use of the two research methods (quantitative and qualitative) in one research study is found in the research literature and is recommended in research that examines work environments, because of the limitations of the quantitative research that cannot delineate a complete picture (Aldridge and Fraser, 2000; Fraser, 1999; Tzabar Ben-Yehoshua, 2001). Thus, through the interview, qualitative research is used to complete, extend, and explain the results of the quantitative research. In the qualitative research method, interviews were held with the purpose of examining additional aspects and extending existing aspects.

As aforementioned, the present research study employed quantitative and qualitative research tools.

7.1 The Quantitative Research Instruments

7.1.1 Emotions towards the Holocaust Questionnaire

The questionnaire was composed by Bar-On and Sela (1991) in their research on reference to reality and reference to the Holocaust among Israeli youth. The questionnaire has a Cronbach's alpha reliability of 0.61. The questionnaire appears in appendix number 2.

The instrument examines the emotional responses of youths to the topic of the Holocaust using fourteen different types of emotions that are relevant to the topic, such as anger, pain, sorrow, hope, and fear. Additional emotional dimensions, which were examined in the preliminary study (Lev, 1998), were added to the original questionnaire.

The research uses a Likert scale from 1 to 4, when 1 indicates 'don't feel at all' and 4 indicates 'feel greatly'.

7.1.2 Knowledge on the Holocaust Questionnaire

The questionnaire was composed by teachers of history and graduates of a course for the instruction for journeys to Poland, who served as judges of the construction of the instrument. Therefore, the questionnaire has content validity according to the judges (Lev, 1998).

The questionnaire focuses on main topics and concepts on the topic of the Holocaust. The most significant concepts and events related to the events of World War II and the Holocaust were selected.

The subject's score was determined by the sum of his correct responses. The questionnaire appears in appendix number 2.

7.1.3 Jewish Israeli Identity and Lessons from the Holocaust Questionnaire

The questionnaire was composed by Oron (1993) from his research on the attitude of student teachers from all education sectors to contemporary Judaism and Zionism.

The questionnaire in this part was found reliable and valid. The instrument's reliability as reported in Oron's research is, according to Cronbach's alpha, $\alpha=0.666$.

The research examines four elements of the Jewish Israeli identity: people, religion, Holocaust, and state and Zionism. For the purpose of the research, the questionnaire was divided into three parts.

Part 1 asked questions on the relationship that the youths feel towards the State of Israel, the land of Israel, Zionism and its roles, the relationship between religion and people, and attitudes towards the emigration from Israel. (Questionnaire number 3 – questions number 3-13 and question number 22).

Part 2 examines the Jewish and Israeli element in the Jewish Israeli identity. Questions were asked on the centrality of Judaism and Jewish and Israeli values. (Questionnaire number 3 – questions number 15-20 and question number 37.)

Part 3 examines the attitudes regarding the possible lessons that are necessitated by the Holocaust. (Questionnaire number 3 – questions number 1-2 and questions number 24-36). Every subject needed to record the degree of agreement to the lessons deriving from the Holocaust on a scale that ranges from 1 – don't agree at all to 4 – completely agree. The lessons can be divided into three general conclusions:

- **Zionist lessons – the land of Israel as a solution to the Holocaust.** In this category, there are the following lessons. (Questionnaire number 3 questions number 1, 2, 24, 25, 26, 30, and 33).
 - The role of Zionism ended after the establishment of the country.
 - Zionism aspired to establish a safe refuge for the Jewish people in the land of Israel.
 - Every Jew outside of Israel needs to immigrate to the land of Israel.
 - There is an essential need to maintain a sovereign, strong, and stable Jewish state.
 - There is no security outside of Israel, Israel is the safest place for the Jews to live in.
 - In my opinion the relevance of what happened in the Holocaust in the everyday life was excessively emphasized by the political leaders in Israel.

- In your opinion, does the state of Israel constitute the continuation of the Jewish history (Questionnaire number 3, question number 36)
- **Jewish lessons – Jewish unity as a solution.** In this category, there are the following lessons.
 - Jewish unity, self-defense, and self-reliance are necessary.
 - It is necessary to be aware of every indication of anti-Semitism and to struggle against it with its appearance.
 - It will never be possible to accept what happened in the Holocaust (Questionnaire number 3, questions numbers 27, 28, and 35).
- **Universal lessons.** In this category, there are the following lessons.
 - In my opinion, it is not possible to learn any lessons for the future from the Holocaust.
 - The world will never allow another Holocaust to happen.
 - It is necessary to fight anti-democratic phenomena in the world/Israel.
 - I think that in light of what happened in the Holocaust it is necessary to care for minorities. (Questionnaire number 3, questions number 29, 31, 32, and 34).

7.2 The Qualitative Research Instruments

1. Interview with four students who went on the journey to Poland, immediately after they returned from it. (See appendix number 3.)
2. Interview with four adults who went on the journey to Poland seven and more years ago. (See appendix number 3.)

The first part of the interview included general questions on the interviewee's opinions on the importance and necessity of the journey to Poland and on his reference to the goals that the Ministry of Education wanted to achieve on the journey. To conclude this part, the interviewee was asked to say how the journey influenced him. The second part of the interview engaged in the presentation of the quantitative research findings and how the interviewee explains them. In the last part, the interviewee was asked to draw general conclusions regarding his current perception of the journey to Poland after the research results were presented and to propose corrections/changes in the journey and in the teaching of the Holocaust, as he sees fit.

8. Hypotheses for Each Questionnaire

8.1 Emotions towards the Holocaust Questionnaire

In the first questionnaire that examines the youths' emotional responses to the topic of the Holocaust using fourteen types of emotions, it was expected to find a difference between the research groups and the control groups in the following way:

The Theoretical Hypotheses

1. Differences will be found between research group number 1 and control group number 1.
2. Differences will be found between research group number 2 and control group number 2.

The Operative Hypotheses

1. Students who went on the journey to Poland will report a higher level of emotional awareness regarding the topic of the Holocaust in comparison to control group number 1.
2. Adults who went on the journey to Poland seven or more years ago will report a higher level of emotional awareness on the topic of the Holocaust in comparison to adults who did not go on the journey seven or more years ago.

8.2 Knowledge on the Holocaust Questionnaire

The second questionnaire examines the respondents' knowledge on the topic of the Holocaust, when every correct question gives one point and every incorrect question does not give a point.

The Theoretical Hypotheses

1. Differences will be found between research group number 1 and control group number 1.
2. Differences will be found between research group number 2 and control group number 2.

The Operative Hypotheses

1. Students from research group number 1 will evince greater knowledge (will have a higher score) in comparison to students from control group number 1.

2. Adults from research group number 2 will evince greater knowledge (will have a higher score) in comparison to adults from control group number 2.

8.3 Jewish Israeli Identity and Attitudes towards the Holocaust

The third questionnaire examined four elements of the Jewish Israeli identity: the people, the religion, the Holocaust, and the state. For purposes of processing, the questionnaire was divided into three parts and the hypotheses are as follows:

Part 1: The Relationship to the Jewish People and the Land of Israel

The Theoretical Hypotheses

1. Differences will be found between research group number 1 and control group number 1.
2. Differences will be found between research group number 2 and control group number 2.

The Operative Hypotheses

1. Students in research group number 1 will evince a stronger relationship to the Jewish people and the land of Israel in comparison to students from control group number 1 and therefore will receive in questions number 3-13 and 22 a higher score than will the students in the control group.
2. Adults in research group number 2 will evince a stronger relationship to the Jewish people and the land of Israel in comparison to adults from control group number 2 and therefore will receive in questions number 3-13 and 22 a higher score than will the control group.

Part 2: The Jewish Element and the Israeli Element in the Respondents' Jewish-Israeli Identity

The Theoretical Hypotheses

1. Regarding questions number 15-20, and 37, differences will be found between research group number 1 and control group number 1.
2. Regarding questions number 15-20, and 37, differences will be found between research group number 2 and control group number 2.

The Operative Hypotheses

1. Students from control group number 1 will receive a higher score in questions number 15-20, and 37 than will students from research group number 1.
2. Adults from control group number 2 will receive a higher score in questions number 15-20, and 37 than will adults from research group number 2.

Part 3: Attitudes regarding Possible Lessons Obligated by the Holocaust

This part was divided into three types of lessons for the purpose of the processing.

Dimension 1: Zionist Lessons – Land of Israel as a Solution to the Holocaust

The Theoretical Hypotheses

1. Differences will be found between research group number 1 and control group number 1.
2. Differences will be found between research group number 2 and control group number 2.

The Operative Hypotheses

1. Students from research group number 1 will receive a higher score in questions number 1, 2, 24, 25, 26, 30, 33, and 36 than will students from control group number 1.
2. Adults from research group number 2 will receive a higher score in questions number 1, 2, 24, 25, 26, 30, 33, and 36 than will adults from control group number 2.

Dimension 2: Jewish Lessons

The Theoretical Hypotheses

1. Differences will be found between research group number 1 and control group number 1.
2. Differences will be found between research group number 2 and control group number 2.

The Operative Hypotheses

1. Students from research group number 1 will receive a higher score in questions number 27, 28, and 35 than will students from control group number 1.
2. Adults from research group number 2 will receive a higher score in questions number 27, 28, and 35 than will adults from control group number 2.

Dimension 3: Universal Lessons

The Theoretical Hypotheses

1. Differences will be found between research group number 1 and control group number 1.
2. Differences will be found between research group number 2 and control group number 2.

The Operative Hypotheses

1. Students from research group number 1 will receive a higher score in questions number 29, 31, 32, and 34 than will students from control group number 1.
2. Adults from research group number 2 will receive a higher score in questions number 29, 31, 32, and 34 than will adults from control group number 2.

9. The Research Process

The research included two main stages that were executed during the research period, from September 2005 to May 2007. In the first stage, the questionnaires were distributed to the students who returned from the journey to Poland, immediately after they returned, and to their classmates who did not go on the journey. In the second stage, the questionnaires were distributed to adults who had been on the journey seven or more years before and to their classmates who had not been on the journey. In the third stage, interviews were conducted with eight subjects.

Table Number 2:
Summary of the Research Stages and the Performance Timetable

Stage	Content	Timetable
Stage 1	Distribution of the questionnaires to research group 1 and control group 1.	September 2005-November 2006
Stage 2	Distribution of the questionnaires to research group 2 and control group 2.	December 2006 – May 2007
Stage 3	Interviews	September-October 2007

10. Definition of the Research Variables

Table Number 3:
Parameters for the Examination of the Research Questions and Statistical Tools for Data Processing

Theoretical Hypothesis	Operative Hypothesis	Parameters for Examination of the Hypothesis	Statistical Test
Differences will be found in the expressions of emotions towards the Holocaust in the comparison between the different research groups.	Differences will be found in the expressions of emotions towards Holocaust between those who went on the journey to Poland, immediately after they returned, and those who went seven years ago and their classmates who did not go.	Qbx2<Qbx1 – emotional expression towards the Holocaust Qbx4<Qbx3 – emotional expression towards the Holocaust	T-test for independent samples
Differences will be found in the level of knowledge between the different research groups.	Differences will be found in the level of knowledge on the topic of the Holocaust between those who went on the journey to Poland and their classmates who did not go, immediately after the former returned from the journey and at least seven years afterwards.	Qax2<Qax1 – level of knowledge Qax4<Qax3 – level of knowledge	T-test for independent samples
Differences will be found in the expressions of a Jewish Israeli identity between the different research groups.	Differences will be found in the level of the relationship to the land of Israel and the people of Israel, in the Jewish Israeli identity, and in the Zionist, Jewish, and universal lessons concluded by those who go to the journey to Poland immediately when they return and at least seven years afterwards versus their classmates who did not go on the journey.	Qcx2<Qcx1 - Expressions of the relationship to the land of Israel and the Jewish people, Jewish Israeli identity, Zionist, Jewish, and universal lessons. Qcx4<Qcx3 - Expressions of the relationship to the land of Israel and the Jewish people, Jewish Israeli identity, Zionist, Jewish, and universal lessons.	T-test for independent samples

IV. The Research Findings

This chapter presents the research findings in two parts, as follows:

1. The Findings of the Quantitative Research Study

This part presents the quantitative findings of the research study. It is divided into two main sections.

The first section presents the *descriptive statistics*. This section first presents different characteristics of the research population and main indices of the research variables. Then the findings that arise from the examination of the reliability of the research instrument are presented. Next, this section presents the differences between the different groups in the research in regards to the reference to the three different questionnaires. It presents the data that arise from the first questionnaire that examines the emotional involvement in the topic of the Holocaust of those who go to the journey to Poland immediately when they return and of those who left seven or more years ago and of their control groups who did not go to the journeys. Then this section presents the data that arise from the questionnaire of the knowledge on the topic of the Holocaust in regards to the four population groups (students immediately when they return from the journey to Poland, their classmates who did not go, adults who went on the journey to Poland at least seven years ago, and their classmates who didn't go). Last, this section presents the data that arose from the analysis of the third questionnaire that examines the three realms that engage in the relationship to the Jewish people and the land of Israel, the Jewish and Israeli identity, and the lessons derived from the Holocaust in the Zionist, Jewish, and universal realm in regards to the four discussed populations.

The second section presents the *inferential statistics*. It examines the research hypotheses and research questions according to the data obtained in the research findings.

2. The Findings of the Qualitative Research

This part of the chapter presents the data of the qualitative research, in the interviews, and presents the interviewees' viewpoint of their visit to Poland on the continuum of 'trip – journey', when a journey is an excursion that influences and leaves its marks on the participant while a trip remains in the framework of an experience.

1. The Quantitative Research Findings

1.1 Descriptive Statistics

1.1.1 Distribution of Research Subjects according to Group

The following table presents the distribution of the research subjects according to group.

Table Number 4:
Distribution according to Group

Research Groups	Frequency	Percent
Research Group 1	100	33.1
Control Group 1	100	33.1
Research Group 2	56	18.5
Control Group 2	46	15.2
Total	302	100.0

Study of the table shows that research group number 1 had 100 participants, which constitute 33.1% of the entire population. In control group number 1 there were also 100 participants, which constitute 33.1% of the entire population. In research group number 2 there were 56 subjects, which constitute 18.5% of the entire population and in control group number 2 there were 46 subjects, which constitute 15.2% of the entire population.

Table Number 5:
Cross-Tabulation Distribution of the Research Population according to School Sector (Type of Supervision)

Type of School Supervision		Research Population				Total
		Research Group 1	Control Group 1	Research Group 2	Control Group 2	
1 Religious School	Count	87	92	41	25	245
2 Non-religious School	Count	13	8	15	21	57
Total	Count	100	100	56	46	302

Study of the table that addresses the sector (supervision type) of the school where the subjects learned and from where they embarked on

the journey shows that 245, or 81.1% of the subjects, learned in the religious school and 57, or 18.8%, of the subjects, learned in a non-religious school. In research group number 1 there were 87 subjects, who constitute 35.5% of the subjects who learned in religious schools, and 13 subjects who constitute 22.8% of the learners in the non-religious school. In control group number 1 there were 92 subjects who constitute 37.6% of the subjects who learned in religious schools and 8 subjects who constitute 14.0% of the learners in non-religious schools. In research group number 2 there were 41 subjects, who constitute 16.7% of the subjects who learned in the religious schools and 15 subjects, who constitute 26.3% of the learners in the non-religious school. In control group number 2 there were 25 subjects, who constitute 10.2% of all the subjects who learned in religious schools and 21 subjects who constitute 26.8% of all the learners in the non-religious school.

Table Number 6:
Cross Tabulation Distribution of the Research Population according to the Definition of the Subject's Level of Religiosity

Student Definition of Religiosity		Research Population				Total
		Research Group 1	Control Group 1	Research Group 2	Control Group 2	
Subject's definition of level of religiosity	1 Religious	68	58	39	22	187
	2 Traditional	13	27	13	17	70
	3 Non religious	19	14	4	7	44
Total		100	99	56	46	301
Ratio in % of entire population		33.2%	32.9%	18.6%	15.3%	100.0%

Study of table number 6 shows that 187 subjects, constituting 61.9%, defined themselves as religious, 70 subjects, constituting 23.1%, defined themselves as traditional, and 44 subjects, constituting 14.5% of the research population, defined themselves as non-religious.

In research group number 1, 68 subjects defined themselves as religious, constituting 36.4% of the religious subjects. 13 subjects defined themselves as traditional, constituting 18.6% of the traditional subjects, and 19 subjects defined themselves as non-religious, constituting 43.2% of the non-religious subjects.

In control group number 1, 58 subjects defined themselves as religious, constituting 31.0% of all the religious subjects. 27 subjects

defined themselves as traditional, constituting 38.6% of the traditional subjects, and 14 subjects defined themselves as non-religious, constituting 31.8% of the non-religious subjects.

In research group number 2, 39 subjects defined themselves as religious and they constitute 20.9% of the religious subjects, 13 subjects defined themselves as traditional and they constitute 18.6% of the traditional subjects, and 4 subjects defined themselves as non-religious and they constitute 9.1% of the non-religious subjects.

In control group number 2, 22 subjects defined themselves as religious and they constitute 11.8% of the religious subjects, 17 subjects defined themselves as traditional and they constitute 24.3% of the traditional subjects, and 7 subjects defined themselves as nonreligious and they constitute 15.9% of the non-religious subjects.

1.1.2 Reliability of the Research Instrument

To confirm the research questions and research hypotheses, three questionnaires that address different areas were distributed to the research population (Oron, 1993; Bar-On and Sela, 1991). (See appendix number 1.)

Reliability of Questionnaire A

The first questionnaire, A, addresses the emotions that the subjects felt during the journey to Poland. It was given to research group number 1 and control group number 1 when they returned from the journey and was given to research group number 2 and control group number 2 at least seven years after they returned from their journey to Poland.

In this questionnaire a high level of reliability according to Cronbach's alpha was obtained, 0.740. The minimal mean value is 1.232, the maximal mean value is 3.586, the mean is 2.567, and the variance is 0.572.

Reliability of Questionnaire B

The second questionnaire, B, addresses the subjects' level of knowledge on the topic of the Holocaust after the journey to Poland. It was given to research group number 1 and control group number 1 when

they returned from the journey and to research group number 2 and control group number 2 at least seven years after their journey to Poland.

In this questionnaire a high level of reliability according to Cronbach's alpha was obtained, 0.800. The minimal mean value is 0.381, the maximal mean value is 0.946, the mean is 0.741, and the variance is 0.023.

Reliability of Questionnaire C

The third questionnaire, C, has three parts that address the Jewish Israeli identity of the research population. The first part C1 consists of twelve statements that address the subject's relationship to the Jewish people and the state of Israel, and the second part C2 consists of seven statements that address the subjects' Jewish and Israeli identity. The third part C3 consists of fourteen statements that are divided into three dimensions that examine attitudes in regards to the possible lessons that derive from the Holocaust: Zionist lessons, Jewish lessons, and universal lessons.

Reliability of Questionnaire C1

The questionnaire includes twelve statements in which the subjects need to express the intensity of their relationship with the Jewish people and the land of Israel. In part 1, C1, a high level of reliability according to Cronbach's alpha was obtained, 0.718. The minimal mean value is 2.201, the maximal mean value is 3.913, the mean is 3.339, and the variance is 0.230.

Reliability of Questionnaire C2

Questionnaire C2 includes seven statements through which the subjects needed to express their Jewish and Israeli identity. In part 2, C2, a good level of reliability according to Cronbach's alpha was obtained, 0.431. The minimal mean value is 1.359, the maximal mean value is 4.261, the mean is 2.022, and the variance is 1.007.

Reliability of Questionnaire C3 Dimension 1

Questionnaire C3 dimension 1 includes eight statements through which the subjects needed to express their attitude towards the Zionist lessons from the Holocaust. In part 3, C3 dimension 1, a good level of

reliability according to Cronbach's alpha was obtained, 0.521. The minimal mean value is 1.113, the maximal mean value is 3.847, the mean is 3.155, and the variance is 0.751.

Reliability of Questionnaire C3 Dimension 2

Questionnaire C3 dimension 2 includes three statements through which the subjects needed to express their attitude towards the Jewish lessons from the Holocaust. In part 3, C3 dimension 2, a good level of reliability according to Cronbach's alpha was obtained, 0.448. The minimal mean value is 3.439, the maximal mean value is 3.643, the mean is 3.541, and the variance is 0.010.

Reliability of Questionnaire C3 Dimension 3

Questionnaire C3 dimension 3 includes three statements through which the subjects needed to express their attitude towards the universal lessons from the Holocaust. In part 3, C3 dimension 3, a good level of reliability according to Cronbach's alpha was obtained, 0.444. The minimal mean value is 2.227, the maximal mean value is 3.277, the mean is 2.759, and the variance is 0.276.

1.1.3 Differences between the Different Groups in the Research Population

1.1.3.1 Questionnaire A Cross Tabulations: Emotional Involvement on the Topic of the Holocaust

Table Number 7:
Expressions of Pride according to Group

Pride – qa1	Research Populations				Total
	Research Group 1	Control Group 1	Research Group 2	Control Group 2	
1 Don't feel at all	15	31	18	14	78
2 Feel slightly	20	27	17	11	75
3 Feel strongly	30	18	13	9	70
4 Feel very strongly	34	17	7	12	70
Total	99	93	55	46	293

Study of table number 7 shows that 64 (64.6%) of the research subjects in research group number 1 reported a strong and very strong

sense of pride, as opposed to 35 (37.6%) of the subjects in control group number 1. Twenty (36.3%) of the subjects in research group number 2 reported a strong and very strong sense of pride, as opposed to 21 (45.65%) of the subjects in control group number 2.

Table Number 8:
Expressions of Shame according to Group

Shame qa2	Research Population				Total
	Research Group 1	Control Group 1	Research Group 2	Control Group 2	
1 Don't feel at all	55	45	30	22	152
2 Feel slightly	28	31	17	16	92
3 Feel strongly	9	11	5	6	31
4 Feel very strongly	5	6	3	2	16
Total	97	93	55	46	291

Study of table number 8 shows that fourteen (14.4%) of the subjects in research group number 1 reported a strong and very strong sense of shame, as opposed to seventeen (18.3%) of the subjects in control group number 1. Eight (14.5%) of the subjects in research group 2 reported a strong and very strong sense of shame as opposed to eight (17.4%) of the subjects in control group number 2.

Table Number 9:
Expressions of Distress according to Group

Distress – qa3	Research Population				Total
	Research Group 1	Control Group 1	Research Group 2	Control Group 2	
1 Don't feel at all	9	5	5	4	23
2 Feel slightly	32	16	5	6	59
3 Feel strongly	31	33	22	14	100
4 Feel very strongly	26	41	24	22	113
Total	98	95	56	46	295

Study of the table shows that 57 (58.16%) of the subjects in research group number 1 reported a strong and very strong sense of distress, as opposed to 74 (77.9%) of the subjects in control group number 1. 46 (82.1%) of the subjects in research group number 2

reported a strong and very strong sense of distress, as opposed to 36 (78.2%) of the subjects in control group number 2.

Table Number 10:
Expressions of Being Troubled according to Group

Distress – qa4	Research Population				Total
	Research Group 1	Control Group 1	Research Group 2	Control Group 2	
1 Don't feel at all	17	16	4	1	38
2 Feel slightly	34	24	10	12	80
3 Feel strongly	28	31	22	14	95
4 Feel very strongly	18	23	20	19	80
Total	97	95	56	46	293

Study of table number 10 shows that 46 (47.4%) of the subjects in research group number 1 reported a strong and very strong sense of being troubled, as opposed to 54 (57.4%) of the subjects in control group number 1. 42 (75%) of the subjects in research group 2 reported a strong and very strong sense of being troubled as opposed to 33 (71.7%) of the subjects in control group number 2.

Table Number 11:
Expressions of Anger according to Group

Anger – qa5	Research Population				Total
	Research Group 1	Control Group 1	Research Group 2	Control Group 2	
1 Don't feel at all	0	3	2	0	5
2 Feel slightly	6	5	6	3	20
3 Feel strongly	25	12	16	10	63
4 Feel very strongly	67	76	32	33	208
Total	98	96	56	46	296

Study of table number 11 shows that 92 (93.9%) of the subjects in research group number 1 reported a strong and very strong sense of anger, as opposed to 88 (91.6%) of the subjects in control group number 1. 48 (85.7%) of the subjects in research group number 2 reported a strong and very strong sense of anger as opposed to 43 (93.4%) of the subjects in control group number 2.

Table Number 12:
Expressions of Sense of Paralysis according to Group

Paralysis – qa6	Research Population				Total
	Research Group 1	Control Group 1	Research Group 2	Control Group 2	
1 Don't feel at all	44	42	27	22	135
2 Feel slightly	30	32	15	14	91
3 Feel strongly	16	12	11	6	45
4 Feel very strongly	7	3	2	4	16
Total	97	89	55	46	287

Study of table number 12 shows that 23 (23.7%) of the subjects in research group number 1 reported a strong and very strong sense of paralysis, as opposed to 15 (16.8%) of the subjects in control group number 1. Thirteen (23.6%) of the subjects in research group number 2 reported a strong and very strong sense of paralysis as opposed to ten (21.7%) of the subjects in control group number 2.

Table Number 13:
Expressions of Sense of Indifference according to Group

Indifference – qa7	Research Population				Total
	Research Group 1	Control Group 1	Research Group 2	Control Group 2	
1 Don't feel at all	81	70	48	39	238
2 Feel slightly	14	18	7	2	41
3 Feel strongly	0	3	1	2	6
4 Feel very strongly	1	0	0	3	4
Total	96	91	56	46	289

Study of table number 13 shows that one (1%) of the subjects in research group number 1 reported a strong and very strong sense of indifference, as opposed to three (3.3%) of the subjects in control group number 1. One (1.7%) of the subjects in research group number 2 reported a strong and very strong sense of indifference as opposed to five (10.8%) of the subjects in control group number 2.

Table Number 14:
Expressions of Fear or Anxiety according to Group

Fear or anxiety – qa8	Research Population				Total
	Research Group 1	Control Group 1	Research Group 2	Control Group 2	
1 Don't feel at all	27	25	19	11	82
2 Feel slightly	36	35	20	11	102
3 Feel strongly	19	22	14	16	71
4 Feel very strongly	14	9	3	8	34
Total	96	91	56	46	289

Study of table number 14 shows that 33 (34.3%) of the subjects in research group number 1 reported a strong and very strong sense of fear or anxiety, as opposed to 31 (34.1%) of the subjects in control group number 1. 17 (30.3%) of the subjects in research group number 2 reported a strong and very strong sense of fear or anxiety as opposed to 24 (42.8%) of the subjects in control group number 2.

Table Number 15:
Expressions of Pain according to Group

Pain – qa9	Research Population				Total
	Research Group 1	Control Group 1	Research Group 2	Control Group 2	
1 Don't feel at all	3	2	0	2	7
2 Feel slightly	4	9	5	2	20
3 Feel strongly	23	27	20	9	79
4 Feel very strongly	68	59	31	33	191
Total	98	97	56	46	297

Study of table number 15 shows that 91 (92.8%) of the subjects in research group number 1 reported a strong and very strong sense of pain, as opposed to 86 (88.6%) of the subjects in control group number 1. 51 (91.1%) of the subjects in research group number 2 reported a strong and very strong sense of pain as opposed to 42 (91.3%) of the subjects in control group number 2.

Table Number 16:
Expressions of Sense of Powerlessness according to Group

Powerlessness – qa10	Research Population				Total
	Research Group 1	Control Group 1	Research Group 2	Control Group 2	
1 Don't feel at all	26	24	13	12	75
2 Feel slightly	32	33	18	13	96
3 Feel strongly	22	24	15	13	74
4 Feel very strongly	16	8	10	8	42
Total	96	89	56	46	287

Study of table number 16 shows that 38 (39.5%) of the subjects in research group number 1 reported a strong and very strong sense of powerlessness, as opposed to 32 (35.9%) of the subjects in control group number 1. 35 (62.5%) of the subjects in research group number 2 reported a strong and very strong sense of powerlessness as opposed to 21 (45.6%) of the subjects in control group number 2.

Table Number 17:
Expressions of Shock according to Group

Shock – qa11	Research Population				Total
	Research Group 1	Control Group 1	Research Group 2	Control Group 2	
1 Don't feel at all	1	7	1	1	10
2 Feel slightly	8	5	4	5	22
3 Feel strongly	19	17	11	5	52
4 Feel very strongly	69	67	40	35	211
Total	97	96	56	46	295

Study of table number 17 shows that 88 (90.7%) of the subjects in research group number 1 reported a strong and very strong sense of shock, as opposed to 84 (87.5%) of the subjects in control group number 1. 51 (91.1%) of the subjects in research group number 2 reported a strong and very strong sense of shock as opposed to 40 (86.9%) of the subjects in control group number 2.

Table Number 18:
Expressions of Weakness according to Group

Weakness – qa12	Research Population				Total
	Research Group 1	Control Group 1	Research Group 2	Control Group 2	
1 Don't feel at all	36	37	18	18	109
2 Feel slightly	35	26	24	15	100
3 Feel strongly	25	17	12	9	63
4 Feel very strongly	1	11	2	4	18
Total	97	91	56	46	290

Study of table number 18 shows that 26 (26.8 %) of the subjects in research group number 1 reported a strong and very strong sense of weakness, as opposed to 28 (30.7%) of the subjects in control group number 1. 14 (25%) of the subjects in research group number 2 reported a strong and very strong sense of weakness as opposed to 13 (28.3%) of the subjects in control group number 2.

Table Number 19:
Expressions of Sense of Hope according to Group

Hope – qa13	Research Population				Total
	Research Group 1	Control Group 1	Research Group 2	Control Group 2	
1 Don't feel at all	10	12	13	7	42
2 Feel slightly	13	17	15	11	56
3 Feel strongly	29	20	15	16	80
4 Feel very strongly	45	42	13	11	111
Total	97	91	56	45	289

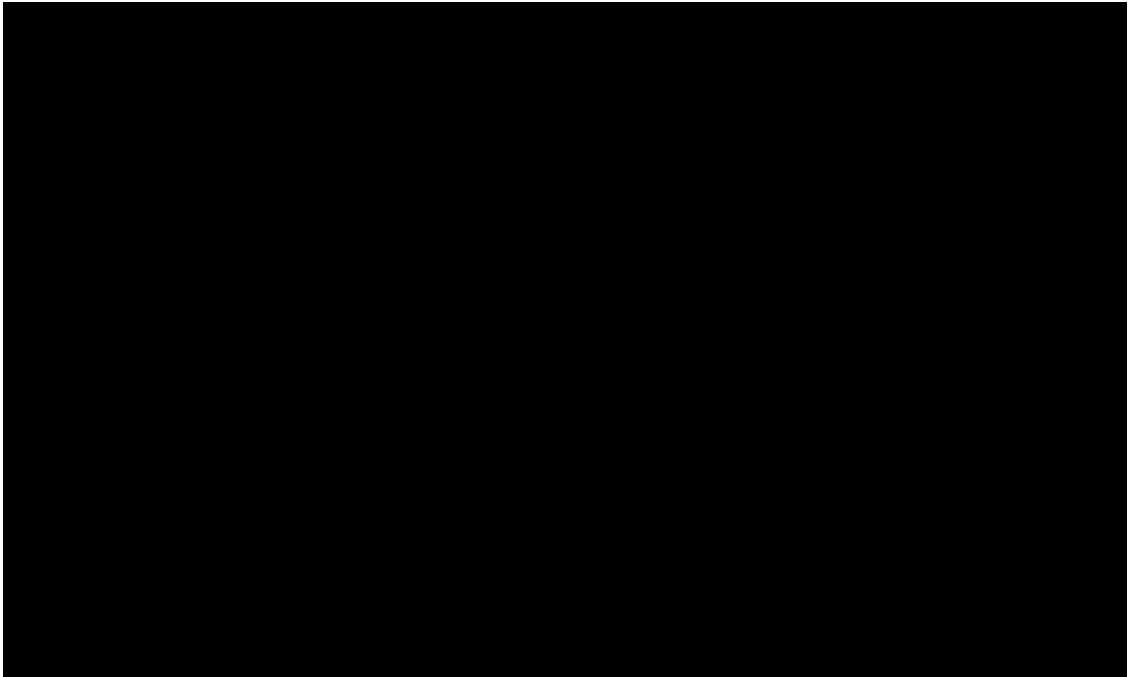
Study of table number 19 shows that 74 (76.3%) of the subjects in research group number 1 reported a strong and very strong sense of hope, as opposed to 62 (68.1%) of the subjects in control group number 1. 28 (50%) of the subjects in research group number 2 reported a strong and very strong sense of hope as opposed to 28 (62.2%) of the subjects in control group number 2.

Table Number 20:
Expressions of Grief according to Group

Grief – qa14	Research Population				Total
	Research Group 1	Control Group 1	Research Group 2	Control Group 2	
1 Don't feel at all	4	9	5	5	23
2 Feel slightly	15	16	9	6	46
3 Feel strongly	30	25	18	12	85
4 Feel very strongly	46	41	24	23	134
Total	95	91	56	46	288

Study of table number 20 shows that 76 (80%) of the subjects in research group number 1 reported a strong and very strong sense of grief, as opposed to 66 (72.5%) of the subjects in control group number 1. 42 (75%) of the subjects in research group number 2 reported a strong and very strong sense of grief as opposed to 35 (76%) of the subjects in control group number 2.

Figure Number 1:
Questionnaire A – Emotions towards the Holocaust according to the
Research Population Groups



The figure presents the differences in the emotional involvement on the topic of the Holocaust between the four research groups, as expressed in research questionnaire A.

1.1.3.2 Questionnaire B Cross Tabulations: Knowledge on the Topic of the Holocaust

Table Number 21:
Cross Tabulation Difference in the Level of Knowledge in Research Group 1 and Control Group 1

Questionnaire B Knowledge on Holocaust		Research Population		Total
		Research Group 1	Control Group 1	
No knowledge	Count	6	21	27
	Percent of group	6.0%	21.0%	13.5%
Knowledge	Count	94	79	173
	Percent of group	94.0%	79.0%	86.5%
Total	Count	100	100	200
	Percent of group	100.0%	100.0%	100.0%

Study of table number 21 shows that an average of 94 (94%) correct answers were obtained from the research subjects in research group number 1 and an average of 6 (6%) questions they didn't know to answer. In contrast, an average of 79 (79%) correct answers were obtained from the subjects in control group number 1 when they didn't know to answer an average of 21 (21%) questions.

Table Number 22:
Cross Tabulation Difference in the Level of Knowledge in Research Group 2 and Control Group 2

Questionnaire B Knowledge on Holocaust		Research Population		Total
		Research Group 2	Control Group 2	
No knowledge	Count	0	1	1
	Percent of group	.0%	2.2%	1.0%
Knowledge	Count	56	45	101
	Percent of group	100.0%	97.8%	99.0%
Total	Count	56	46	102
	Percent of group	100.0%	100.0%	100.0%

Study of table number 22 shows that an average of 56 (100%) correct answers were obtained from the research subjects in research group number 2, as opposed to an average of 45 (97.8%) correct answers

from the subjects in control group number 2, when the latter didn't know to answer an average of 1 (2.2%) question.

Figure Number 2:
Questionnaire B – Knowledge according to the Research Population
Groups

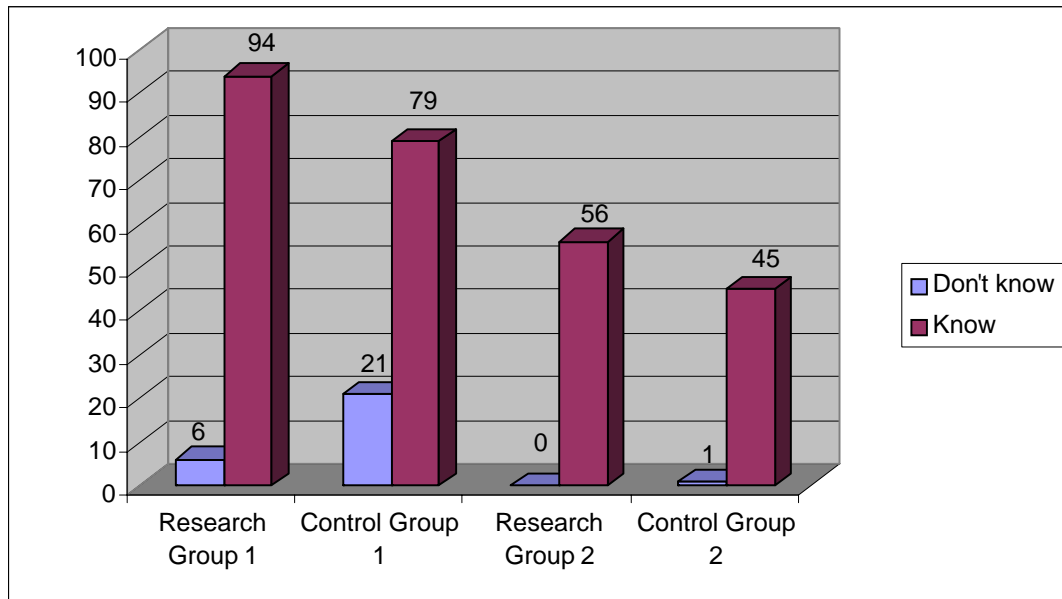


Figure number 2 presents the differences between the four groups of the research population on the level of the knowledge on the Holocaust that is expressed in research questionnaire B.

1.1.3.3 Questionnaire C Cross Tabulations: Jewish Israeli Identity and Lessons from the Holocaust

1. Cross Tabulation for Questionnaire C1 – The Subject’s Relationship to the Jewish People and the Land of Israel

Table Number 23:
Cross Tabulation of the Differences in the Relationship to the Jewish People and the Land of Israel according to Research Group 1 and Control Group 1

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
Questionnaire C1 Relationship to land of Israel and Jewish People	200	100.0%	0	.0%	200	100.0%

Questionnaire C1 Relationship to land of Israel and Jewish People		Research Population		Total
		Research Group 1	Control Group 1	
Agree slightly	Count	6	3	9
	Percent of group	6.0%	3.0%	4.5%
Agree	Count	47	52	99
	Percent of group	47.0%	52.0%	49.5%
Definitely agree	Count	47	45	92
	Percent of group	47.0%	45.0%	46.0%
Total	Count	100	100	200
	Percent of group	100.0%	100.0%	100.0%

Study of table number 23 shows that 47 (47%) of the subjects in research group number 1 agreed definitely on the importance of the relationship to the people of Israel and the land of Israel. 47 (47%) of the subjects agree on the importance of this relationship and 6 (6%) of the subjects agreed slightly. In contrast, 45 (45%) of the subjects in control group number 1 evinced definite agreement on the importance of this relationship, 52 (52%) evinced agreement, and 3 (3%) evinced slight agreement.

Table Number 24:
Cross Tabulation of the Differences in the Relationship to the Jewish
People and the Land of Israel according to Research Group 2 and
Control Group 2

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
Questionnaire C1 Relationship to land of Israel and Jewish People	102	100.0%	0	.0%	102	100.0%

Questionnaire C1 Relationship to land of Israel and Jewish People		Research Population		Total
		Research Group 2	Control Group 2	
Agree slightly	Count	4	2	6
	Percent of group	7.1%	4.3%	5.9%
Agree	Count	23	19	42
	Percent of group	41.1%	41.3%	41.2%
Definitely agree	Count	29	25	54
	Percent of group	51.8%	54.3%	52.9%
Total	Count	56	46	102
	Percent of group	100.0%	100.0%	100.0%

Study of table number 24 shows that 29 (51.8%) of the subjects in research group number 2 agreed definitely on the importance of the relationship to the people of Israel and the land of Israel. 23 (41.1%) agreed with the importance of this relationship and 4 (7.1%) of the subjects in this group agreed slightly. In contrast, 25 (54.3%) of the subjects in control group number 2 had a definite agreement on the importance of the relationship, 19 (41.3%) evinced agreement, and 2 (4.3%) had slight agreement.

Figure Number 3:
Questionnaire C1 – Relationship to the Jewish People and Land of Israel
according to the Research Population Groups

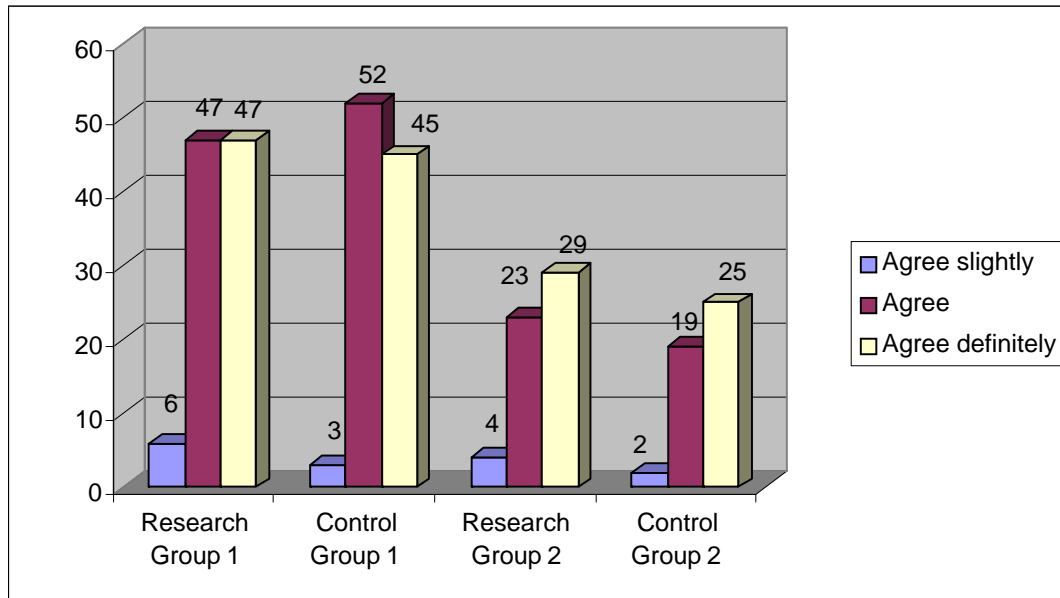


Figure number 3 presents the differences between the four groups in the research population regarding the level of their relationship to the people of Israel and the land of Israel, according to research questionnaire C1.

2. Cross Tabulations for Questionnaire C2 – Jewish Israeli Identity

Table Number 25:
Cross Tabulation Differences in Jewish Israeli Identity according to
Research Group 1 and Control Group 1

Questionnaire C2 Jewish Israeli Identity	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
	200	100.0%	0	.0%	200	100.0%

Questionnaire C2 Jewish Israeli Identity		Research Population		Total
		Research Group 1	Control Group 1	
Don't agree at all	Count	4	9	13
	Percent of the group	4.0%	9.0%	6.5%
Agree slightly	Count	81	73	154
	Percent of the group	81.0%	73.0%	77.0%
Agree	Count	15	17	32
	Percent of the group	15.0%	17.0%	16.0%
Agree definitely	Count	0	1	1
	Percent of the group	.0%	1.0%	.5%
Total	Count	100	100	200
	Percent of the group	100.0%	100.0%	100.0%

Study of table number 25 shows that 15 (15%) of the subjects in research group number 1 evinced complete agreement and agreement with their Jewish Israeli identity, 81 (81%) of the subjects agree slightly with this identity, and 4 (4%) of the subjects in this group displayed total lack of agreement. In contrast, 18 (18%) of the subjects in control group number 1 evinced agreement and complete agreement with their Jewish Israeli identity, 73 (73%) of this group displayed agreement slightly, and 9 (9%) evinced complete lack of agreement.

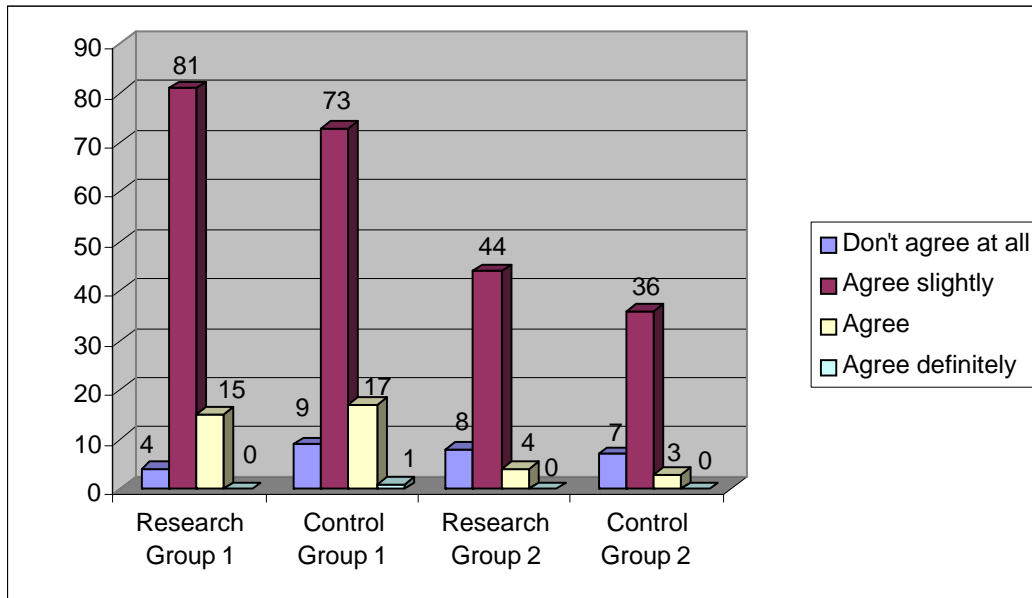
Table Number 26:
Cross Tabulation Differences in the Jewish Israeli Identity according to
Research Group 2 and Control Group 2

Questionnaire C2 Jewish Israeli Identity	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
	102	100.0%	0	.0%	102	100.0%

Questionnaire C2 Jewish Israeli Identity		Research Population		Total
		Research Group 2	Control Group 2	
Don't agree at all	Count	8	7	15
	Percent of the group	14.3%	15.2%	14.7%
Agree slightly	Count	44	36	80
	Percent of the group	78.6%	78.3%	78.4%
Agree	Count	4	3	7
	Percent of the group	7.1%	6.5%	6.9%
Total	Count	56	46	102
	Percent of the group	100.0%	100.0%	100.0%

Study of table number 26 shows that 4 (7.1%) of the subjects in research group number 2 evinced agreement with their Jewish Israeli identity, 44 (78.6%) of the subjects evinced slight agreement with the identity, and 8 (14.3%) of the subjects in this group evinced complete lack of agreement. In contrast, 3 (6.5%) of the subjects in the control group evinced agreement with their Jewish Israeli identity, 36 (78.3%) of this group evinced slight agreement, and 7 (15.2%) evinced complete lack of agreement.

Figure Number 4:
Questionnaire C2 – Jewish Israeli Identity according to the Research
Population Groups



The figure presents the differences between the four groups in the research population on the level of the Jewish Israeli identity as expressed in research questionnaire C2.

3. Cross Tabulations for Questionnaire C3 – Lessons Learned from the Holocaust

Questionnaire C3 – Dimension 1 – Zionist Lessons

Table Number 27:
Cross Tabulation Differences in the Zionist Lessons according to
Research Group 1 and Control Group 1

Questionnaire C3 – Dimension 1 Zionist Lessons	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
	200	100.0%	0	.0%	200	100.0%

Questionnaire C3 – Dimension 1 Zionist Lessons		Research Population		Total
		Research Group 1	Control Group 1	
Agree slightly	Count	4	9	13
	Percent of the group	4.0%	9.0%	6.5%
Agree	Count	74	67	141
	Percent of the group	74.0%	67.0%	70.5%
Agree definitely	Count	22	24	46
	Percent of the group	22.0%	24.0%	23.0%
Total	Count	100	100	200
	Percent of the group	100.0%	100.0%	100.0%

Study of table number 27 shows that 96 (96%) of the subjects in research group number 1 agreed and agreed definitely with the drawing of Zionist lessons from the Holocaust, as opposed to 91 (91%) of the subjects in control group number 1.

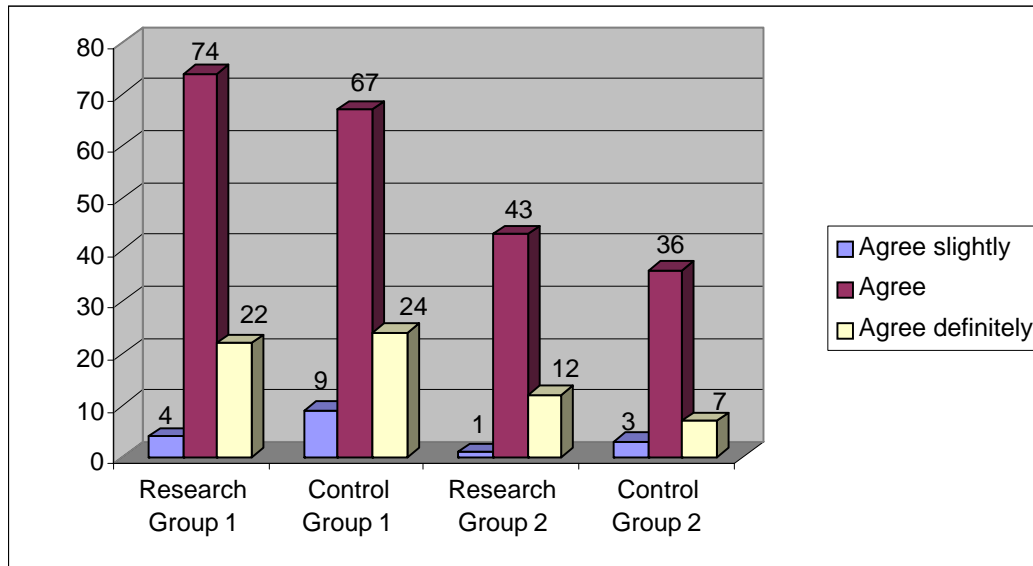
Table Number 28:
Cross Tabulation Differences in Drawing Zionist Lessons according to
Research Group 2 and Control Group 2

Questionnaire C3 – Dimension 1 Zionist Lessons	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
	102	100.0%	0	.0%	102	100.0%

Questionnaire C3 – Dimension 1 Zionist Lessons		Research Population		Total
		Research Group 2	Control Group 2	
Agree slightly	Count	1	3	4
	Percent of the group	1.8%	6.5%	3.9%
Agree	Count	43	36	79
	Percent of the group	76.8%	78.3%	77.5%
Agree definitely	Count	12	7	19
	Percent of the group	21.4%	15.2%	18.6%
Total	Count	56	46	102
	Percent of the group	100.0%	100.0%	100.0%

Study of table number 28 shows that 55 (98.2%) of the subjects in research group number 2 agreed and agreed definitely with the drawing of Zionist lessons from the Holocaust, as opposed to 43 (93.5%) of the subjects in control group number 2.

Figure Number 5:
Questionnaire C3 – Dimension 1, Zionist Lessons according to the
Research Population Groups



The figure presents the differences between the four research population groups in drawing their Zionist lessons from the Holocaust as expressed in research questionnaire C3, dimension 1.

Questionnaire C3 – Dimension 2 – Jewish Lessons

Table Number 29:
Cross Tabulation Differences in Drawing Jewish Lessons according to
Research Group 1 and Control Group 1

Questionnaire C3 Dimension 2 Jewish Lessons	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
	199	99.5%	1	.5%	200	100.0%

Questionnaire C3 Dimension 2 Jewish Lessons		Research Population		Total
		Research Group 1	Control Group 1	
Don't agree at all	Count	0	1	1
	Percentage of group	.0%	1.0%	.5%
Slightly agree	Count	5	7	12
	Percentage of group	5.0%	7.1%	6.0%
Agree	Count	30	27	57
	Percentage of group	30.0%	27.3%	28.6%
Agree definitely	Count	65	64	129
	Percentage of group	65.0%	64.6%	64.8%
Total	Count	100	99	199
	Percentage of group	100.0%	100.0%	100.0%

Study of table number 29 shows that 95 (95%) of the subjects in research group number 1 agreed and definitely agreed with the drawing of Jewish lessons from the Holocaust as opposed to 91 (91.9%) of the research subjects from control group number 1.

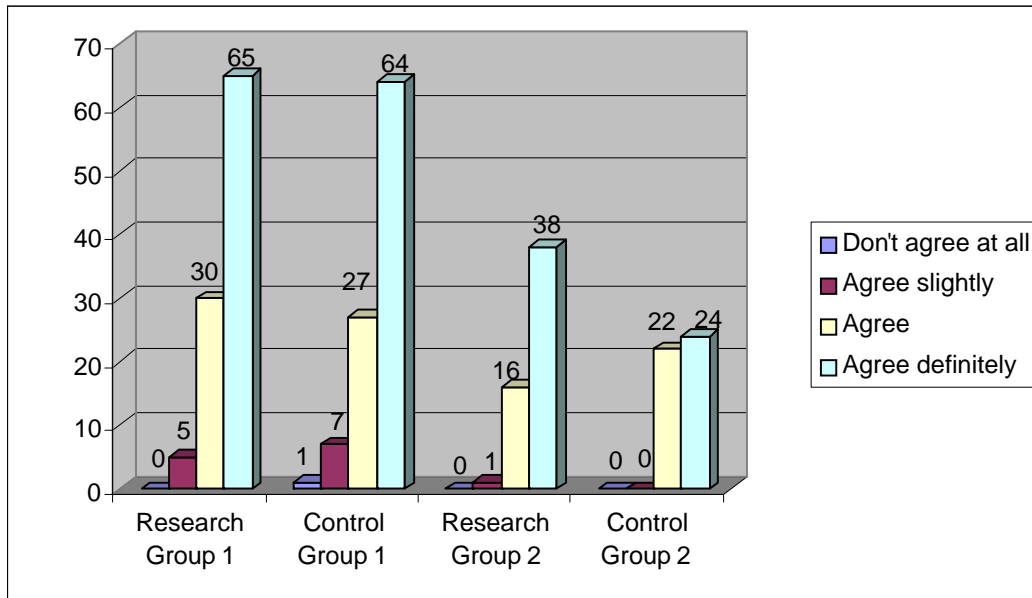
Table Number 30:
Cross Tabulation – Differences in Drawing Jewish Lessons according to
Research Group 2 and Control Group 2

Questionnaire C3 Dimension 2 Jewish Lessons	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
	101	99.0%	1	1.0%	102	100.0%

Questionnaire C3 Dimension 2 Jewish Lessons		Research Population		Total
		Research Group 2	Control Group 2	
Slightly agree	Count	1	0	1
	Percentage of group	1.8%	.0%	1.0%
Agree	Count	16	22	38
	Percentage of group	29.1%	47.8%	37.6%
Agree definitely	Count	38	24	62
	Percentage of group	69.1%	52.2%	61.4%
Total	Count	55	46	101
	Percentage of group	100.0%	100.0%	100.0%

Study of table number 30 shows that 54 (98.2%) of the subjects in research group number 2 agreed and agreed definitely with drawing Jewish lessons from the Holocaust as opposed to 46 (100%) of the subjects in control group number 2.

Figure Number 6:
Questionnaire C3 – Dimension 2 – Jewish Lessons according to the
Research Population Groups



The figure presents the differences between the four research population groups in the drawing of their Jewish lessons from the Holocaust as expressed in research questionnaire C3 dimension 2.

Questionnaire 3C – Dimension 3 – Universal Lessons

Table Number 31:
Cross Tabulation Differences in Drawing Universal Lessons according to
Research Group 1 and Control Group 1

Questionnaire C3 Dimension 3 Universal Lessons	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
	200	100.0%	0	0.0%	200	100.0%

Questionnaire C3 Dimension 3 Universal Lessons		Research Population		Total
		Research Group 2	Control Group 2	
Don't agree at all	Count	1	0	1
	Percentage of group	1.0%	.0%	.5%
Slightly agree	Count	6	14	20
	Percentage of group	6.0%	14.0%	10.0%
Agree	Count	65	61	126
	Percentage of group	65.0%	61.0%	63.0%
Agree definitely	Count	28	25	53
	Percentage of group	28.0%	25.0%	26.5%
Total	Count	100	100	100
	Percentage of group	100.0%	100.0%	100.0%

Study of table number 31 shows that 93 (93%) of the research subjects in research group number 1 agreed and agreed definitely with the drawing of universal lessons from the Holocaust as opposed to 86 (86%) of the research subjects in control group number 1.

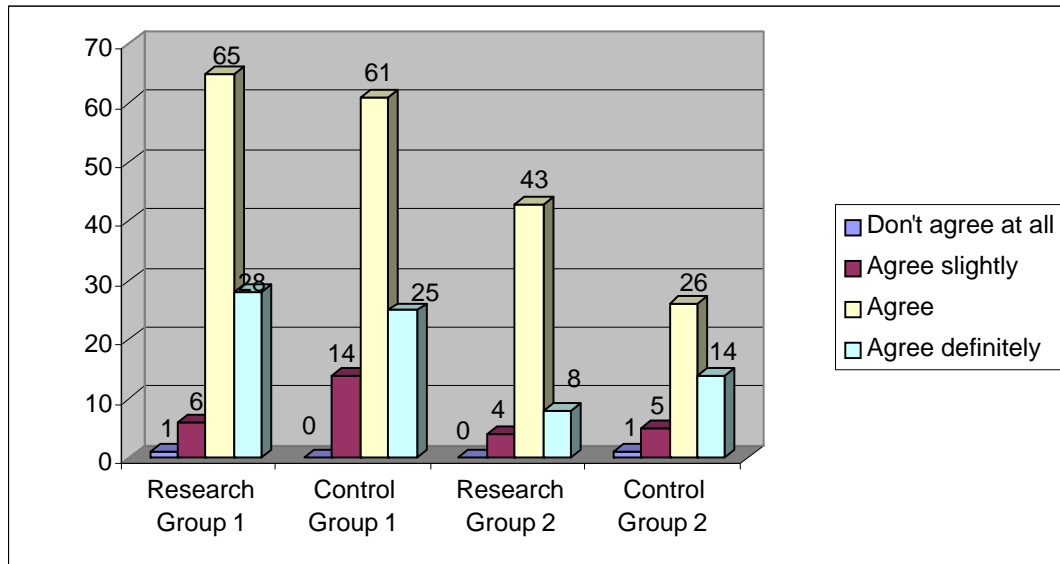
Table Number 32:
Cross Tabulation Differences in Drawing Universal Lessons according to
Research Group 2 and Control Group 2

Questionnaire C3 Dimension 3 Universal Lessons	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
	101	99.0%	1	1.0%	102	100.0%

Questionnaire C3 Dimension 3 Universal Lessons			Research Population		Total
			Research Group 2	Control Group 2	
Don't agree at all	Count		0	1	1
	Percentage of group		.0%	2.2%	1.0%
Slightly agree	Count		4	5	9
	Percentage of group		7.3%	10.9%	8.9%
Agree	Count		43	26	69
	Percentage of group		78.2%	56.5%	68.3%
Agree definitely	Count		8	14	22
	Percentage of group		14.5%	30.4%	21.8%
Total	Count		55	46	101
	Percentage of group		100.0%	100.0%	100.0%

Study of table number 32 shows that 51 (92.7%) of the subjects in research group number 2 agreed and definitely agreed with the drawing of universal lessons from the Holocaust in contrast to 40 (86.9%) of the subjects in control group number 2.

Figure Number 7:
Questionnaire C3 – Dimension 3 – Universal Lessons according to the
Research Population Groups



The figure presents the differences between the four groups in the research population in the drawing of their universal lessons from the Holocaust as expressed in research questionnaire C3 dimension 3.

1.2 Inferential Statistics

1.2.1 Examination of Research Hypotheses

1.2.1.1 Examination of Research Hypothesis Number 1

Differences will be found in the emotional expressions towards the Holocaust between those who went on the journey to Poland, immediately after they returned and at least seven years afterwards, and their classmates who did not go on this journey.

Table Number 33:
T-test for Independent Samples, Differences in the Expression of Emotions towards the Holocaust between Research Group 1 and Control Group 1

Group Statistics

Research Population		N	Mean	Std. Deviation	Std. Error Mean
Questionnaire A Emotions towards the Holocaust	Research Group 1	99	2.60	.400	.040
	Control Group 1	98	2.62	.493	.050

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means							
		F	Sig.	t	df	Sig. (2-tailed)	Mean difference	Std. Error Difference	95% Confidence Interval of the Difference		
										Lower	Upper
Questionnaire A Emotions towards the Holocaust	Equal variances assumed	2.426	.121	-.285	195	.776	-.018	.064	-.144	.108	
	Equal variances not assumed			-.284	186.189	.776	-.018	.064	-.144	.108	

Table number 33 presents the values obtained in the T test for independent samples, the difference between research group number 1 and control group number 1 in questionnaire A – expression of emotions towards the Holocaust among the youths who went on the journey to Poland and the youths who didn't go. The following the values of the table: F=2.426, P=0.121, T=-0.285, DF=195, P (2-tailed)=0.776.

Table Number 34:
T-Test for Independent Samples, Differences in the Expression of
Emotions towards the Holocaust between Research Group 2 and Control
Group 2

Group Statistics

Research Populations		N	Mean	Std. Deviation	Std. Error Mean
Questionnaire A	Research Group 2	56	2.53	.472	.063
Emotions towards the Holocaust	Control Group 2	46	2.65	.468	.069

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means							
		F	Sig.	t	df	Sig. (2-tailed)	Mean difference	Std. Error Difference	95% Confidence Interval of the Difference		
										Lower	Upper
Questionnaire A Emotions towards the Holocaust	Equal variances assumed	.059	.809	-1.247	100	.215	-.117	.094	-.302	.069	
	Equal variances not assumed			-1.248	96.500	.215	-.117	.093	-.302	.069	

Table number 34 presents the values that were obtained in the T test for independent samples, differences between research group number 2 and control group number 2 in questionnaire A – expression of emotions towards the Holocaust among those who went on the journey at least seven years ago and those who didn't go. The values of the table: F=0.59, P=0.809, T=-1.247, P (2-tailed)=0.215. Since the research hypothesis was **not** confirmed, the statements that comprise Questionnaire A are examined to see whether it is possible to find statistically significant differences between research group number 1 and control group number 1 and between research group number 2 and control group number 2.

Table Number 35:
T-Test for Independent Samples, Differences in the Expression of the Different Emotions towards the Holocaust between Research Group and Control Group 1, Comparison of the Mean of Each Statement in Questionnaire A

Type of Group

	Frequency	Percent
Research Group 1	100	50.0%
Control Group 1	100	50.0%
Total	200	100.0%

Independent Samples Test

Statements		Levene's Test for Equality of Variances		t-test for Equality of Means			
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference
qa1	Pride Equal variances assumed	.414	.521	3.910	190	.000	.613
qa2	Shame Equal variances assumed	.130	.719	-1.054	188	.293	-.135
qa3	Distress Equal variances assumed	1.527	.218	-3.031	191	.003	-.403
qa4	Troubled Equal variances assumed	.205	.651	-1.122	189	.263	-.164
qa5	Anger Equal variances assumed	.007	.934	-.575	192	.566	-.055
qa6	Paralysis Equal variances assumed	1.443	.231	.960	184	.338	.125
qa7	Indifference Equal variances assumed	4.914	.028	-1.219	185	.224	-.087
qa8	Anxiety/fear Equal variances assumed	.715	.399	.303	185	.762	.043
qa9	Pain Equal variances assumed	1.539	.216	1.119	193	.264	.118
qa10	Powerlessness Equal variances assumed	2.544	.112	.765	183	.445	.112
qa11	Shock Equal variances assumed	4.118	.044	.944	191	.346	.108
qa12	Weakness Equal variances assumed	4.741	.031	-.842	186	.401	-.115
qa13	Hope Equal variances assumed	1.371	.243	.738	186	.461	.113
qa14	Grief Equal variances assumed	1.645	.201	1.193	184	.234	.165

Table number 35 presents the values that were obtained in the T test for independent samples, difference between research group number 1 and control group number 1 in questionnaire A – expression of emotions towards the Holocaust among youths who went on a journey to Poland and youths who didn't go on the journey. The values of the table:
Pride: F=.414, P=.521, T=3.910, DF=190, P (2-tailed)=.000
Distress: F=1.527, P=.218, T=-3.0131, DF=191, P (2-tailed)=.003

Table Number 36:
T-Test for Independent Samples, Differences in the Expression of the Different Emotions towards the Holocaust between Research Group 2 and Control Group 2, Comparison of the Mean of Each Statement in Questionnaire A

Type of Group

	Frequency	Percent	Valid Percent	Cumulative Percent
Research Group 2	56	54.9	54.9	54.9
Control Group 2	46	45.1	45.1	45.1
Total	102	100.0	100.0	100.0

Independent Samples Test

Statements		Levene's Test for Equality of Variances		t-test for Equality of Means			Mean Difference
		F	Sig.	t	df	Sig. (2-tailed)	
qa1	Pride Equal variances assumed	3.329	.071	-1.131	99	.261	-.249
qa2	Shame Equal variances assumed	.006	.941	-.492	99	.624	-.085
qa3	Distress Equal variances assumed	.390	.534	-.070	100	.944	-.013
qa4	Troubled Equal variances assumed	.197	.658	-.409	100	.683	-.073
qa5	Anger Equal variances assumed	6.235	.014	-1.777	100	.079	-.259
qa6	Paralysis Equal variances assumed	.051	.822	-.238	99	.813	-.044
qa7	Indifference Equal variances assumed	8.325	.005	-1.288	100	.201	-.165
qa8	Anxiety/fear Equal variances assumed	4.009	.048	-2.269	100	.025	-.439
qa9	Pain Equal variances assumed	.000	.995	-.863	100	.390	-.123
qa10	Powerlessness Equal variances assumed	.058	.810	.112	100	.911	.023
qa11	Shock Equal variances assumed	.145	.704	-.011	100	.992	-.002
qa12	Weakness Equal variances assumed	1.653	.201	-.078	100	.938	-.014
qa13	Hope Equal variances assumed	.985	.323	-.888	99	.376	-.189
qa14	Grief Equal variances assumed	.343	.560	-.315	100	.753	-.063

Table number 36 presents differences in the expression of the different emotions towards the Holocaust among adults who went on the journey to Poland seven and more years ago and their classmates.

1.2.1.2 Examination of Research Hypothesis Number 2

Differences will be found in the level of the knowledge on the topic of the Holocaust between those who went on the journey to Poland and their classmates who did not go on this journey, immediately after the former returned from the journey and at least seven years afterwards.

Table Number 37:

T-Test, Differences in the Level of Knowledge on the Topic of the Holocaust between Research Group 1 and Control Group 1

Group Statistics

Knowledge	Group	N	Mean	Std. Deviation	Std. Error Mean
	Research Group 1	100	17.45	3.647	.365
	Control Group 1	100	13.86	4.977	.498

Independent Samples Test

Knowledge	Levene's Test for Equality of Variances		t-test for Equality of Means						
	F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
								Lower	Upper
Equal variances assumed	8.317	.004	5.819	198	.000	3.590	.617	2.373	4.807
Equal variances not assumed			5.819	181.528	.000	3.590	.617	2.373	4.807

Calculation of Effect

Knowledge	Group	N	Mean	Std. Deviation	Std. Error Mean
	Research group 1	100	17.45	3.647	0.365
	Control group 1	100	13.86	4.977	0.498
Mean			15.655	4.312	0.4315
Gap			3.59		
Affect size			0.83256		

Table number 37 shows that there is a significant statistical difference in the level of knowledge between research group number 1

and control group number 1. {N=200, F=8.317, DF=198,p<0.05: T=5.819, P<0.01 }

Study of the table shows that there is a significant difference in the level of knowledge between research group number 1 and control group number 1, affect size > 0.05, standard deviation.

Table Number 38:
T-test, Differences in the Level of Knowledge on the Topic of the Holocaust between Research Group 2 and Control Group 2

Group Statistics

Knowledge	Group	N	Mean	Std. Deviation	Std. Error Mean
	Research Group 2	56	18.05	2.219	.297
	Control Group 2	46	16.02	3.283	.484

Independent Samples Test

Knowledge	Levene's Test for Equality of Variances		t-test for Equality of Means						
	F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
								Lower	Upper
Equal variances assumed	8.300	.005	3.714	100	.000	2.032	.547	.946	3.117
Equal variances not assumed			3.579	76.322	.001	2.032	.568	.901	3.162

Calculation of Effect

Knowledge	Group	N	Mean	Std. Deviation	Std. Error Mean
	Research group 2	56	18.05	2.219	0.297
	Control group 2	46	16.02	3.283	0.484
Mean			17.035	2.751	0.3905
Gap			2.03		
Effect size			0.737913		

Study of table number 38 shows that there is a significant statistical difference in the level of knowledge between research group number 2 and control group number 2. {N=102, F=8.300, DF=100, p=0.05: T=3.714, P<0.01, affect size > 0.05, standard deviation.}

1.2.1.3 Examination of Research Hypothesis Number 3

Differences will be found in the level of the relationship to the land of Israel and the Jewish people, in the Jewish and Israeli identity, and in the Zionist, Jewish, and universal lessons that those who went on the journey to Poland conclude immediately after they returned from the journey and at least seven years afterwards as opposed to their classmates who did not go on this journey.

Table Number 39:

Differences in the Level of the Relationship to the Land of Israel and to the People of Israel, in the Jewish Israeli Identity, and in the Zionist Lessons, Jewish Lessons, and Universal Lessons between Research Group 1 and Control Group 1

Questionnaire C:		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference
C1: Relation to Land of Israel / Jewish People	Equal variances assumed	.191	.662	.086	198	.931	.005	.058
C2: Jewish Israeli Identity	Equal variances assumed	2.688	.103	-1.593	198	.113	-.099	.062
C3: Dimension 1 – Zionist Lessons	Equal variances assumed	7.075	.008	1.284	198	.201	.074	.057
C3: Dimension 2 – Jewish Lessons	Equal variances assumed	1.872	.173	.882	197	.379	.070	.079
C3: Dimension 3 – Universal Lessons	Equal variances assumed	.478	.490	.540	198	.590	.038	.071

This table presents differences in the level of the relationship to the land of Israel and the people of Israel, the Jewish Israeli identity, the drawing of Zionist lessons, Jewish lessons, and universal lessons, between research group 1 and control group 1. The values of the table:

- Questionnaire C1: Relationship of the students from research group number 1 and control group number 1 to the land of Israel and people of Israel, F=0.191, P=0.662, T=0.86, Df=198, P(2-tailed)=0.931.

- Questionnaire C2: Jewish Israeli identity of the students from research group number 1 and control group number 1: $F=2.688$, $P=0.103$, $T=-1.593$, $DF=198$, $P(2\text{-tailed})=0.113$.
- Questionnaire C3, Dimension 1: Zionist lessons drawn by the students from research group number 1 and control group number 1: $F=7.075$, $P=0.008$, $T=1.284$, $DF=198$, $P(2\text{-tailed})=0.201$.
- Questionnaire C3, Dimension 2: Jewish lessons drawn by the students from research group number 1 and control group number 1: $F=1.872$, $P=0.173$, $T=0.882$, $DF=197$, $P(2\text{-tailed})=0.379$.
- Questionnaire C3, Dimension 3: Universal lessons drawn by students from research group number 1 and control group number 1: $F=0.487$, $P=0.490$, $T=0.540$, $DF=198$, $P(2\text{-tailed})=0.590$

Table Number 40:

Differences in the Level of the Relationship to the Land of Israel and People of Israel, the Jewish Israeli Identity, and Zionist, Jewish, and Universal Lessons between Research Group 2 and Control Group 2

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Research Group 2	56	54.9	54.9	54.9
Control Group 2	46	45.1	45.1	45.1
Total	102	100.0	100.0	100.0

Independent Samples Test

Questionnaire:		Levene's Test for Equality of Variances		t-Test for Equality of Means				
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference
C1: Relation to Land of Israel / Jewish People	Equal variances assumed	.419	.519	-.282	100	.779	-.022	.079
C2: Jewish Israeli Identity	Equal variances assumed	.154	.695	-.398	100	.691	-.030	.075
C3: Dimension 1 – Zionist Lessons	Equal variances assumed	1.296	.258	1.756	100	.082	.115	.066
C3: Dimension 2 – Jewish Lessons	Equal variances assumed	.357	.551	.870	99	.387	.077	.089
C3: Dimension 3 – Universal Lessons	Equal variances assumed	2.638	.108	-.639	99	.525	-.065	.101

This table presents differences in the level of the relationship to the land of Israel and the people of Israel, the Jewish Israeli identity, the drawing of Zionist, Jewish, and universal lessons between research group

number 2 and control group number 2. The following are values from the table:

- Questionnaire C1: Relationship of the subjects from research group number 2 and control group number 2 to the land of Israel and people of Israel, $F=.419$, $P=0.519$, $T=-0.282$, $Df=100$, $P(2\text{-tailed})=0.779$.
- Questionnaire C2: Jewish Israeli identity of the subjects from research group number 2 and control group number 2: $F=0.154$, $P=0.695$, $T=-0.398$, $DF=100$, $P(2\text{-tailed})=0.691$.
- Questionnaire C3, Dimension 1: Zionist lessons drawn by the subjects from research group number 2 and control group number 2: $F=1.296$, $P=0.258$, $T=1.756$, $DF=100$, $P(2\text{-tailed})=0.082$.
- Questionnaire C3, Dimension 2: Jewish lessons drawn by the subjects from research group number 2 and control group number 2: $F=0.357$, $P=0.551$, $T=0.870$, $DF=99$, $P(2\text{-tailed})=0.387$.
- Questionnaire C3, Dimension 3: Universal lessons drawn by subjects from research group number 2 and control group number 2: $F=2.638$, $P=0.108$, $T=-0.639$, $DF=99$, $P(2\text{-tailed})=0.525$.

1.2.2 The Research Hypotheses – Data Analysis

1.2.2.1 Research Hypothesis Number 1 – Data Analysis

According to table number 33, the following data were obtained: $F=2.426$, $P=0.121$, $T=-0.285$, $DF=195$, $P(2\text{-tailed})=0.776$. Study of the table shows that there is no statistically significant difference between research group number 1 and control group number 1. Hence, the first part of hypothesis number 1, which maintained that differences would be found in the emotional expressions between the youths who went on the journey to Poland immediately upon their return and their classmates who didn't go on the journey, was **not** confirmed.

According to table number 34, the following data were obtained: $F=0.59$, $P=0.809$, $T=-1.247$, $DF=100$, $P(2\text{-tailed})=0.215$. Study of this table shows that there is no statistically significant difference between research group number 2 and control group number 2. Hence, the second part of research hypothesis number 1, which maintained that differences would be found in the emotional expressions between adults who went on the journey to Poland seven and more years ago and adults who didn't go, was **not** confirmed.

Since the research hypothesis was not confirmed, the statements that comprise Questionnaire A were examined to discover whether there are statistically significant differences between research group number 1 and control group number 1 and between research group number 2 and control group number 2.

Table number 35 provides the following data. Statement of expression of pride - $F=.414$, $P=.521$, $T=3.910$, $DF=190$, P (2-tailed)=.000. Statement of expression of distress: $F=1.527$, $P=.218$, $T=-3.031$, $DF=191$, P (2-tailed) = .003.

Study of this table shows that there is a statistically significant difference between research group number 1 and control group number 1 in the expression of pride and distress, while in the other statements statistically significant differences were not found. Hence, the first part of hypothesis number 1, which maintained that differences would be found in the emotional expressions between youth who went on the journey to Poland immediately upon their return and their classmates who didn't go, was confirmed, for the feelings of pride and distress.

Table number 36 provided the following data. Expression of indifference - $N=102$, $F=8.325$, $DF=100$, $P=.005$. In the other expressions, statistically significant differences were not found.

Study of this table shows that there is a statistically significant difference between research group number 2 and control group number 2 in the expression of indifference when control group number 2 evinced more expressions of indifference on the topic of the Holocaust than did research group number 2. In the other statements, statistically significant differences were not found. Hence, the second part of research hypothesis number 1, which posited that differences would be found in the emotional expressions between adults who went on the journey to Poland seven or more years ago and their classmates who didn't go, was confirmed only in regards to the feeling of indifference.

1.2.2.2 Research Hypothesis Number 2 – Data Analysis

Study of table number 37 shows the following data: $N=200$, $F=8.317$, $DF=198$, $p<0.05$: $T=5.819$, $P<0.01$, Effect size >0.05 standard deviation.

Study of the table shows that there is a statistically significant difference in the level of knowledge on the topic of the Holocaust between research group number 1 and control group number 1. The journey to Poland can predict the level of knowledge among the students $P < 0.05$. Hence, the first part of research hypothesis number 2, which maintained that differences would be found in the level of knowledge on the topic of the Holocaust between those who went on the journey immediately upon their return and their classmates who didn't go, was confirmed.

Table number 38 presents the following data. $N=102$, $F=8.300$, $DF=100$, $p=0.05$, $T=3.714$, $P < 0.01$, Effect size > 0.05 standard deviation.

Study of the table shows that there is a statistically significant difference in the level of knowledge between research group number 2 and control group number 2. Hence, the second part of research hypothesis number 2, which maintained that there will be differences in the level of knowledge on the topic of the Holocaust between adults who went on the journey to Poland seven or more years ago and their classmates who did not participate in the journey was confirmed. Going to Poland in this case cannot predict a higher level of knowledge, $p=0.05$.

1.2.2.3 Research Hypothesis Number 3 – Data Analysis

Table number 39 addresses questionnaire C and examines the differences in the level of the relationship to the land of Israel and the people of Israel, the Jewish and Israeli Identity, and Zionist, Jewish, and universal lessons between research group number 1 and control group number 1. The following data are obtained:

Questionnaire C1, the level of the relationship of the students from research group number 1 and control group number 1 to the land of Israel and the people of Israel: $F=0.191$, $P=0.662$, $T=0.86$, $DF=198$, P (2-tailed) $=0.931$. Hence, the first part of research hypothesis number 3, which maintained that differences would be found in the level of the relationship to the land of Israel and the people of Israel between the students who went on the journey to Poland, immediately upon their return, and their classmates who didn't go was not confirmed. $F=0.191$, $P > 0.005$, $T=0.86$, $DF=198$, P (2-tailed) > 0.001 .

Questionnaire C2, Jewish Israeli identity of the students from research group number 1 and control group number 1: $F=2.688, P=0.103, T=-1.593, DF=198, P(2\text{-tailed})=0.113$. Hence, the second part of research hypothesis number 3, which maintained that differences would be found in the level of the Jewish and Israeli identity between students who went on the journey to Poland when they returned and their classmates who didn't go, was not confirmed. $F=2.688, P>0.005, T=-1.593, DF=198, P(2\text{-tailed})>0.001$

Questionnaire C3, dimension 1 – the Zionist lessons drawn by the students from research group number 1 and control group number 1. $F=7.075, P=0.008, T=1.284, DF=198, P(2\text{-tailed})=0.201$. Hence, the third part in the first dimension of research hypothesis number 3, which maintained that differences would be found in the level of the Zionist lessons drawn by the students who went on the journey to Poland, immediately upon their return, and their classmates who didn't go, was not confirmed. $F=7.075, P>0.005, T=1.284, DF=198, P(2\text{-tailed})>0.001$.

Questionnaire C3, dimension 2 – the Jewish lessons drawn by the students from research group 1 and control group 1. $F=1.872, P=0.173, T=0.882, DF=197, P(2\text{-tailed})=0.379$. Hence, the third part in the second dimension of research hypothesis number 3, which maintained that differences would be found in the level of the Jewish lessons drawn by the students who went on the journey to Poland, immediately upon their return, and their classmates who didn't go, was not confirmed. $F=1.872, P>0.005, T=0.882, DF=197, P(2\text{-tailed})>0.001$

Questionnaire C3 dimension 3 – the universal lessons drawn by students from research group 1 and control group 1. $F=0.487, P=0.490, T=0.540, DF=198, P(2\text{-tailed})=0.590$. Hence, the third part in the third dimension of research hypothesis number 3, which maintained that differences would be found in the level of the universal lessons drawn by the students who went on the journey to Poland, immediately upon their return, and their classmates who didn't go, was not confirmed. $F=0.487, P>0.005, T=0.540, DF=198, P(2\text{-tailed})>0.001$

To sum up, study of this table shows that statistically significant differences were not found between research group number 1 and control group number 1.

Table number 40 addresses Questionnaire C and examines the differences in the level of the relationship to the land of Israel and the people of Israel, Jewish and Israeli identity, Zionist lessons, Jewish lessons, and universal lessons drawn by those who went on the journey to Poland, at least seven years after their return. The differences in these topics between research group number 2 and control group number 2 are presented in the following data:

Questionnaire C1, level of the relationship of the adults from the research group number 2 and control group number 2 to the land of Israel and the Jewish people. $F=.419, P=0.519, T=-0.282, DF=100, P(2\text{-tailed})=0.779$

Hence, the first part of research hypothesis number 3, which maintained that differences in the level of the relationship to the land of Israel and the Jewish people between those who went on the journey to Poland seven or more years ago and their classmates who didn't go would be found, was **not** confirmed. $F=.419, P>0.005, T=-0.282, DF=100, P(2\text{-tailed})>0.001$

Questionnaire C2, the Jewish Israeli identity of adults from research group number 2 and control group number 2: $F=0.154, P=0.695, T=-0.398, DF=100, P(2\text{-tailed})=0.691$.

Hence, the second part of research hypothesis number 3, which maintained that differences would be found in the level of the Israeli and Jewish identity between adults who went on the journey to Poland seven or more years ago and their classmates who didn't go, was **not** confirmed. $F=0.154, P>0.005, T=-0.398, DF=100, P(2\text{-tailed})>0.001$.

Questionnaire C3 dimension 1 – the Zionist lessons drawn by research group number 2 and control group number 2. $F=1.296, P=0.258, T=1.756, DF=100, P(2\text{-tailed})=0.082$. Hence, the third part in the first dimension of research hypothesis number 3, which maintained that differences would be found in the level of the Zionist lessons between those who went on the journey to Poland seven or more years ago and those who didn't go, was **not** confirmed. $F=1.296, P=>0.005, T=1.756, DF=100, P(2\text{-tailed})>0.001$

Questionnaire C3 dimension 2 - the Jewish lessons drawn by research group number 2 and control group number 2. $F=0.357, P=0.551,$

$T=0.870$, $DF=99$, P (2-tailed) $=0.387$. Hence, the third part in the second dimension of research hypothesis number 3, which maintained that differences would be found in the level of the Jewish lessons drawn by those who went on the journey to Poland seven or more years ago and those who didn't go, was **not** confirmed. $F=0.357$, $P>0.005$, $T=0.870$, $DF=99$, P (2-tailed) >0.001 .

Questionnaire C3 dimension 3 – the universal lessons drawn by the adults from research group number 2 and control group number 2. $F=2.638$, $P=0.108$, $T=-0.639$, $DF=99$, P (2-tailed) $=0.525$. Hence, the third part in the third dimension of research hypothesis number 3, which maintained that differences would be found in the level of the universal lessons drawn by the adults who went on the journey to Poland seven or more years ago and the adults who didn't go, was not confirmed.

To conclude, study of this table shows that statistically significant differences were not found between research group number 2 and control group number 2. Hypothesis number 3 was thus refuted.

1.2.3 Summary of the Findings

Hypothesis number 1 was not wholly confirmed statistically.

It was not found that those who went on the journey to Poland evinced a higher level of emotional involvement on the topic of the Holocaust than did those who didn't go on the journey. The exception was the emotions of pride and distress, in which a statistically significant difference was found among students immediately upon their return, and the emotion of indifference, which was found on a higher level among those who didn't go on the journey as opposed to their classmates who did go on the journey seven or more years ago.

- Students who went on the journey to Poland evinced immediately upon their return a higher level of distress and pride in regards to the Holocaust than did their peers who didn't go on the journey.
- Students who went on the journey to Poland did not evince immediately upon their return a higher level of emotional involvement in regards to the Holocaust in the other feelings examined, in comparison to their classmates who didn't go on the journey.

- Adults whose classmates went on the journey to Poland seven or more years ago evinced greater indifference to the topic of the Holocaust in comparison to their classmates who went.
- Adults who went on a journey to Poland seven or more years ago did not evince greater emotional awareness on the topic of the Holocaust in comparison to their classmates who didn't go.

Research hypothesis number 2 was statistically confirmed. It was found that the level of knowledge on the topic of the Holocaust that those who went on the journey to Poland evinced is higher than the level of knowledge on the topic of the Holocaust evinced by those who didn't go on the journey, immediately upon the return of the former and even seven years afterwards.

- Students who went on the journey to Poland evinced, immediately upon their return, a higher level of knowledge in regards to the Holocaust in comparison to their classmates who didn't go on the journey.
- Adults who went on the journey to Poland seven or more years ago evinced a higher level of knowledge in regards to the Holocaust in comparison to their classmates who didn't go on the journey.

Research hypothesis number 3 was not confirmed statistically. Differences were not found in the level of the relationship to the land of Israel and the people of Israel, in the Jewish and Israeli identity, and in the Zionist, Jewish, and universal lessons drawn by those who went on the journey to Poland, immediately upon their return and seven or more years later, as opposed to their classmates who didn't go on the journey.

- Students who went on the journey to Poland did not evince immediately upon their return a higher level of relationship to the land of Israel and the people of Israel in comparison to their classmates who didn't go on the journey.
- Adults who went on the journey to Poland seven or more years ago did not evince a higher level of relationship to the land of Israel and the people of Israel than their classmates who didn't go on the journey.
- Students who went on the journey to Poland did not evince immediately upon their return a level of Jewish Israeli identity

different from that of their classmates who didn't go on the journey.

- Adults who went on the journey to Poland seven or more years ago did not evince after their return a level of Jewish Israeli identity different from that of their classmates who didn't go on the journey.
- Students who went on the journey to Poland did not evince immediately upon their return a different level of drawing Zionist lessons from the Holocaust in comparison to their classmates who didn't go on the journey.
- Adults who went on the journey to Poland did not evince seven or more years after their return a different level of drawing Zionist lessons from the Holocaust in comparison to their classmates who didn't go on the journey.
- Students who went on the journey to Poland did not evince immediately upon their return a different level of drawing Jewish conclusions from the Holocaust in comparison to their classmates who didn't go on the journey.
- Adults who went on the journey to Poland did not evince seven or more years after their return a different level of drawing Jewish conclusions from the Holocaust in comparison to their classmates who didn't go on the journey.
- Students who went on the journey to Poland did not evince immediately upon their return a different level of drawing universal lessons from the Holocaust in comparison to their classmates who didn't go on the journey.
- Adults who went on the journey to Poland did not evince seven or more years after their return a different level of drawing universal lessons from the Holocaust in comparison to their classmates who didn't go on the journey.

2. The Qualitative Research Findings

2.1 Validation of the Findings Using Interviews

This section presents the validation of the findings using interviews. (For interviews, see appendix number 3.)

Table Number 41:
Validation of the Findings Using Interviews

Primary Finding	Validation – Possible Explanation for Confirmation or Refutation of the Hypotheses
Expression of emotions of ‘pride’ and ‘distress’ is higher in the research group 1 than in control group 1.	The research found that the youths who returned from the journey expressed more strongly emotions of pride and distress in relation to the Holocaust. How do you explain this?
Differences were not found in the other expressions of emotions between research group 1 and control group 1.	The research didn’t find differences in the other expressions of emotions between the youths who went on the journey and their classmates who didn’t go on the journey. How do you explain this?
Expression of emotions of ‘indifference’ is higher in control group 2 than in research group 2.	The research found that adults who didn’t go on the journey evince a greater feeling of indifference towards the Holocaust than did their classmates who went on the journey seven or more years ago. How do you explain this?
Differences were not found in the other expressions of emotions between research group 2 and control group 2.	The researcher didn’t find differences in the other expressions of emotions between the adults who went seven or more years ago on the journey and their classmates who didn’t go on the journey. How do you explain this?
A higher level of knowledge was found in research group 1 than in control group 1.	The research found a higher level of knowledge on the topics of the Holocaust among youths who went on a journey in comparison to their classmates who didn’t go. How do you explain this?
A higher level of knowledge was found in research group 2 than in control group 2.	The research found that a higher level of knowledge in the topics of Holocaust among the adults who went on a journey seven or more years ago in comparison to their classmates who didn’t go. How do you explain this?

Primary Finding	Validation – Possible Explanation for Confirmation or Refutation of the Hypotheses
Differences were not found in the relationship to the Jewish people and the land of Israel between research group 1 and control group 1.	The research didn't find differences in the relationship to the land of Israel and the people of Israel as expressed by those who went on the journey in comparison to their classmates who didn't go. How do you explain this?
Differences were not found in the Jewish Israeli identity between research group 1 and control group 1.	The research didn't find a difference in the Jewish and Israeli identity expressed by those who went on a journey in comparison to their classmates. How do you explain this?
Differences were not found in the Jewish, Zionist, and universal lessons between research group 1 and control group 1.	In regards to the lessons learned from the Holocaust in the Jewish, Zionist, and universal realms, differences were not found between those who went on the journey and their classmates. How do you explain this?
Differences were not found in the connection to the Jewish people and the land of Israel between research group 2 and control group 2.	The research didn't find differences in the relationship to the land of Israel and the Jewish people expressed by those who went on the journey seven or more years ago as opposed to their classmates. How do you explain this?
Differences were not found in the Jewish Israeli identity between research group 2 and control group 2.	The research didn't find a difference in the Jewish and Israeli identity expressed by those who went on the journey seven or more years ago as opposed to their classmates. How do you explain this?
Differences were not found in the Jewish, Zionist, and universal lessons between research group 2 and control group 2.	In regards to the lessons learned from the Holocaust in the Jewish, Zionist, and universal realms, differences were not found between those who went on the journey seven or more years ago and their classmates. How do you explain this?

The interviews were intended to provide additional aspects that perhaps did not appear in the subjects' answers in the questionnaires and to therefore present a variety of opinions that confirm or refute the subjects' responses.

2.2 Processing the Interview Data

This section presents the coded data obtained in the interviews, data that were supposed to illuminate another aspect of the quantitative research and to posit aspects that could not be expressed in the quantitative section. (The interviews appear in their entirety in appendix number 3.)

A qualitative research includes different ways of analysis. The present research chose to use the method of the division into categories according to meaning and the display of the categories in tables (Shkedi, 2007).

Four people who went on the journey seven or more years ago were interviewed. They are denoted respondents number 1 to 4. In addition, four students were interviewed immediately upon their return from the journey to Poland and they are noted respondents number 5 to 8.

Table Number 42:
The First Criterion – The Importance and Influences of the Journey

Secondary Criteria	Interviewee 1	Interviewee 2	Interviewee 3	Interviewee 4	Interviewee 5	Interviewee 6	Interviewee 7	Interviewee 8
Heritage	+						+	
Illustration	+	+	+	+	+	+		+
Reinforcement of relationship to Israel	+				+			
Prevention of repetition			+					
Recognition of contribution of Holocaust generation to state			+					
Connection to the <i>Torah</i> (Bible)/ reinforcement of faith			+		+			
Reinforcement of Jewish identity					+	+	+	
Maturation – Proportions of life, different attitude to life	+			+				+
Inspires interest & closeness to topic of the Holocaust		+						+
Profound awareness	+		+					
Honor of the dead & the survivors		+	+					
Influence on others			+					
Reinforcement of Zionism					+			
Identification with the dead & survivors			+	+				

Study of table number 42 shows that the interviewees attributed to the journey different importance and influences – 31 references.

- Two (6% of the references) interviewees attributed the importance and influences of the journey to the preservation of heritage.
- Seven (22% of the references) interviewees maintained that this is a means of illustration.
- Two (6% of the references) interviewees thought that the journey strengthens the relationship to the Jewish people.
- One (3% of the references) interviewee maintained that the journey contributes to the prevention of a recurrence of the Holocaust.
- One (3% of the references) cited the contribution of the Holocaust generation to the establishment of the State of Israel.
- Two (6% of the references) interviewees thought that the journey contributes to the reinforcement of the faith.
- Three (10% of the references) interviewees maintained that the journey would contribute to the strengthening of the Jewish identity.
- Three (10% of the references) maintained that the journey would cause a more mature and different outlook on life.
- Two (6% of the references) maintained that it inspires interest and closeness to the topic of the Holocaust.
- Two (6% of the references) interviewees thought that the journey inspires a more profound awareness of the topic of the Holocaust.
- Two (6% of the references) interviewees believed that the journey inspires respect of the dead and the survivors.
- One (3% of the references) interviewee thought that those who go on the journey indirectly influence those who don't go.
- One interviewee (3% of the references) thought that the journey strengthens of the participants' sense of Zionism.
- Two interviewees (6% of the references) believe that the journey inspires identification with the dead and the survivors.

Table Number 43:
The Second Criterion – Difficulties, Losses, and Dangers of the Journey

Secondary Criteria	Interviewee 1	Interviewee 2	Interviewee 3	Interviewee 4	Interviewee 5	Interviewee 6	Interviewee 7	Interviewee 8
Emotional harm		+	+	+	+			
The trip will overcome the journey				+				
Harm to survivors' emotions				+				
Opposite message: Respect of Nazi message		+						
Opposite message: racism to today's Polish people						+		
Vandalism in hotels		+						
Loss of religious belief					+		+	
Difficulty returning to routine – loss of proportions					+			
Awakens existential fear						+		

Study of table number 43 shows that the interviewees noted many difficulties, losses, and dangers that may be the potential outcome of the journey – 13 references.

- Four interviewees (30% of the references) think that the journey may create emotional harm.
- One interviewee (7.6% of the references) fears that the ‘trip’ will take over the journey.
- One interviewee (7.6% of the references) fears that going on the journey may harm Holocaust survivors.
- One interviewee (7.6% of the references) fears that the opposite message will be absorbed - and there will be respect of power and Nazism.
- One interviewee (7.6% of the references) fears that racism towards the Polish people of today will develop.
- One interviewee (7.6% of the references) fears the phenomena of vandalism that can occur in hotels.
- Two interviewees (15.3% of the references) fear the loss of religious faith.
- One interviewee (7.6% of the references) raises difficulties of returning to the routine of life after the journey.
- One interviewee (7.6% of the references) fears that the journey will awaken existential fear in the present.

Table Number 44:
The Third Criterion: Structural Deficiencies of the Journey

Secondary Criteria	Interviewee 1	Interviewee 2	Interviewee 3	Interviewee 4	Interviewee 5	Interviewee 6	Interviewee 7	Interviewee 8
Participants' age is not suitable	+	+						
Morally inappropriate – dependent on parent livelihood	+	+		+				
Too long				+	+			
Too full		+		+		+		
Inadequate preparation	+			+	+			
Inadequate in terms of intensive emotional & mental processing	+			+			+	
Too disconnected from general learning on the Holocaust	+		+					
Too rapid & superficial	+	+						
No examination of personal psychological suitability		+	+	+		+	+	+
Lack of legitimization of not going on the journey		+						
Inadequate guidance						+	+	
No extension of learning around the journey	+		+	+				
No alternative				+				
Too strong expectation of change in the participant							+	

Study of table number 44 shows that the interviewees found in the journey different structural deficiencies that need to be addressed (34 references).

- Two interviewees (5.8% of the references) maintain that the participants' age is not suited for this type of journey.
- Three interviewees (8.8% of the references) maintain that the journey is not morally appropriate since only students whose parents can fund him financially can go.
- Two interviewees (5.8% of the references) maintain that the journey is too long.
- Three interviewees (8.8% of the references) think that the journey is too dense/full.
- Two interviewees (5.8% of the references) think that the journey is superficial and happens too fast.
- Three interviewees (8.8% of the references) think that the preparation for the journey is inadequate.
- Two interviewees (5.8% of the references) think that the guidance in the journey is inadequate.
- Three interviewees (8.8% of the references) think that the emotional and mental processing is not sufficiently intensive.
- Two interviewees (5.8% of the references) think that the journey is disconnected from the general learning on the Holocaust.
- Three interviewees (8.8% of the references) think that the learning around the journey is not adequate.
- Six interviewees (17.6% of the references) expect a personal psychological examination of suitability for the journey.
- One interviewee (2.9% of the references) holds that the expectation of a change following the journey is developed too much.
- One interviewee (2.9% of the references) maintains that there is inadequate legitimization for not going on the journey.
- One interviewee (2.9% of the references) maintains that there is no alternative of equal worth and impact to the journey.

Table Number 45:
The Fourth Criterion: Factors that Moderated the Desired Impact

Secondary Criteria	Interviewee 1	Interviewee 2	Interviewee 3	Interviewee 4	Interviewee 5	Interviewee 6	Interviewee 7	Interviewee 8
Age	+	+						
Other meaningful experience in life		+	+	+				
Learning on the Holocaust throughout all the years of study				+	+	+		
Sense of environmental alienation		+						
One educational process that was assimilated in educational activity				+				
Impact of time		+						
Too one-time – doesn't last in the long-term			+	+	+			

Study of table number 45 shows different factors, which, according to the interviewees, can reduce the influence of the journey on the participants therein (14 references).

- Two interviewees (14.2% of the references) think that the age at which the participants go on the journey is not suitable and is a factor that lessens the journey impact.
- Three interviewees (21.4% of the references) think that life has other meaningful factors that blur the journey impact.
- Three interviewees (21.4% of the references) maintain that a one-time experience such as the journey cannot influence in the long-term if there is no continuation.
- One interviewee (7.1% of the references) thinks that time, as its wont, dulls the experience.
- Three interviewees (21.4% of the references) maintain that the fact that the participants encounter the topic of the Holocaust from the age of kindergarten dulls the impact of the journey.
- One interviewee (7.1% of the references) maintains that he felt disconnected from the environment – from Poland and its residents – during the journey, and this prevented the adequate penetration of the experience.
- One interviewee (7.1% of the references) maintains that the journey is one process (an important one) in the educational process and is assimilated in all the educational influences.

Table Number 46:
The Fifth Criterion: Goals of the Ministry of Education according to the Interviewee

Secondary Criteria		Interviewee 1	Interviewee 2	Interviewee 3	Interviewee 4	Interviewee 5	Interviewee 6	Interviewee 7	Interviewee 8
All the goals are appropriate			+					+	+
Knowledge	Appropriate				+				
	Inappropriate	+		+		+			
Emotional involvement	Appropriate			+	+	+			
	Inappropriate								
Connection to Jewish people and land of Israel	Appropriate						+		
	Inappropriate								
Jewish Israeli identity	Appropriate				+	+			
	Inappropriate								
Zionist lessons	Appropriate								
	Inappropriate								
Jewish lessons	Appropriate								
	Inappropriate								
Universal lessons	Appropriate			+					
	Inappropriate								
The true goal, even if it is not emphasized	Appropriate								
	Inappropriate	Patriotism		Jewish Israeli Identity					

Study of table number 46 shows that the interviews have different references to the educational goals that the Ministry of Education set for the journey to Poland (14 references).

- Three interviewees (21.4% of the references) think that all the goals are appropriate.
- Three interviewees (21.4% of the references) think that for the purpose of achieving knowledge on the Holocaust there is no need to go on the journey to Poland, while one interviewee (7.1% of the references) thinks that the goal is appropriate.
- Three interviewees (21.4% of the references) think that emotional involvement on the topic of the Holocaust is an achievable goal that justifies a journey to Poland.
- One interviewee (7.1% of the references) thinks that the reinforcement of the relationship to the Jewish people and land of Israel is an appropriate goal that can be achieved in the journey.
- Two interviewees (14.2% of the references) think that the development of the Jewish identity is an appropriate goal that can be achieved in the journey.
- One interviewee (7.1% of the references) thinks that the drawing of lessons is an achievable goal, for which one should go into a journey, and even addresses only universal lessons.
- Two interviewees (14.2% of the references) maintain that the journey has true goals, not appropriate, and they in essence are only hinted at by the Ministry of Education but are major.
- One interviewee addresses patriotism, namely the reinforcement of the participant's relationship with the State of Israel during the journey while the other interviewee addresses the reinforcement of the Jewish Israeli identity. Both interviewees feel that the emphasis is far stronger than what was declared and they are not appropriate, connection to the land of Israel and the Jewish Israeli identity need other reinforcements, other than the Holocaust. Their statements are commensurate with the outlook of Feldman (2001), as presented in the chapter of the review of the literature, in the section that addressed the opponents to the journey (section 6).

Table Number 47:
The Sixth Criterion: The Interviewees' Response to Quantitative Results in regards to the Emotions of Pride,
Distress, and Indifference

Secondary Criteria		Interviewee 1	Interviewee 2	Interviewee 3	Interviewee 4	Interviewee 5	Interviewee 6	Interviewee 7	Interviewee 8
Pride, emotion felt intentionally	Appropriate			In their endurance, true bravery	Intentionally emphasized, accompanying entire journey	Feel pride in Judaism	Rituals are inspiring	Integral part of the journey	Pride to be Jewish there
	Inappropriate		Intentionally emphasized						
	Will fade over the years		Because it's not natural but directed from above		No continuation activity	Time blurs			
Distress	Cause			Identification with them		Identification with the dead and survivors			Strong emotional connection
	Will fade over the years			One-time experience, doesn't last					
Indifference of control group 2	Explanation				Shows that the journey influences and a person who goes doesn't dare to think that	Proves that an impression is left	Since they didn't see the place	The impact on those who go isn't even conscious and thus they can't say that they are indifferent	

Study of table number 47 shows that the interviewees attribute different reasons to the fact that the research found more significant expressions of emotions of pride and distress in research group number 1 – students immediately upon their return from the journey as opposed to control group number 1 – the classmates who didn't go on the journey to Poland.

Six interviewees see this datum regarding the feeling of pride an appropriate fact. They explain it in that the journey directs for it and that in such a place you want and must feel pride in your people, which have survived in spite of everything, and pride in the dead and in the survivors for their endurance of the terrible occurrences and this endurance is their bravery. One interviewee thinks that the emphasis of pride in the ceremonies is not appropriate. Three interviewees ascribe the distress to the fact that the process in the journey creates strong identification and strong connections, which necessarily lead to this feeling of distress. The fact that the feeling of pride does not remain after seven years and more is explained by three interviewees that time dulls the impact and the emotion, that there are no continuation activities, and that the push for this emotion comes from the outside – the ceremonies – and therefore it fades. One interviewee explains the lack of the feeling of distress after seven or more years in that the one-time experience doesn't leave a mark over time.

Four interviewees explained the finding of a feeling of indifference more significantly in control group number 2 – the adults who didn't go on the journey as opposed to research group number 2 – the adults who went seven or more years ago on the journey as the success of the journey. According to them, a person who went on such a journey never can be indifferent to the topic of the Holocaust, not even slightly, and this is decisive proof of the journey importance.

In question number 9 in the interview (see appendix number 3), the interviewees were asked to position the journey to Poland on a continuum of trip ----- journey.

In a trip, as aforementioned, there are experiences but they do not influence and leave a mark on the conscious level on the continuation of life, on the participant, while a journey influences and leaves an impression on the conscious level (Shachar and Kassan, 2001). A journey, as they define it, needs to include a meaningful processing that

is possible when it includes six necessary elements: knowledge, understanding, emotional response, behavioral positions, and integration of all the elements (Bar-On, 1994).

Figure Number 8:
The Interviewees' Responses regarding the Characterization as 'Trip --- Journey'

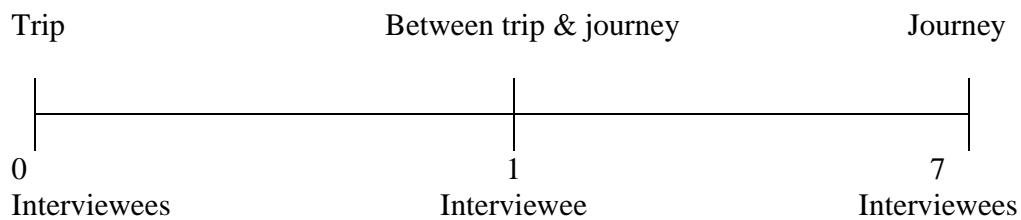
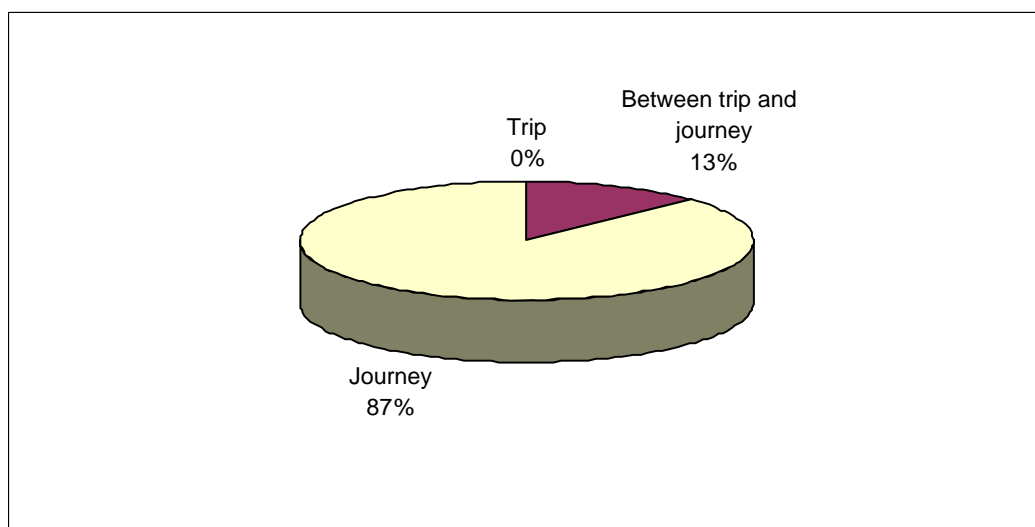


Figure Number 9:
The Interviewees' Responses regarding the Characterization as 'Trip --- Journey'



- 87.5% of the interviewees maintained that for them going to Poland was a journey.
- 12.5% of the interviewees maintained that for them it was in the middle, between a trip and a journey.
- Not one interview – 0% - maintained that going to Poland was completely a trip.

To sum up the interviews, it appears that, after a period of seven and more years and immediately upon the return from Poland, the participants perceive going to Poland as a journey that influenced them and not as merely a trip of experiences. Some attributed the influences to the values or faith oriented realm, some maintained that this is another element in the great educational process that shaped their personalities, and some maintained that this is an element that significantly influenced their attitude to life. Some noted that this is a less significant element in regards to the military service or even work, but even those who lessened the impact of going to Poland did not define it as merely a trip.

V. Discussion

The objective of the present research study is to reveal the impact of the journey to Poland on the participants in both the short-term and the long-term in the areas of emotional involvement and knowledge of the Holocaust and in the participants' relationship to the land of Israel and the Jewish people, in their Jewish Israeli identity, and in the lessons they draw from the Holocaust in the Zionist, Jewish, and universal domains.

The research assumptions were that the journey to Poland constitutes unique experiential learning, which incorporates emotional, cognitive, and social experience and which influences the participants in the coping with the topic of the Holocaust even after seven or more years. Another assumption was that the significant impacts that the journey has on the participants in the realm of knowledge, attitude and emotion to the Holocaust, and on the topic of the attitudes towards Zionism, Judaism, and the Holocaust will be retained in the long term and that these impacts are related to the goals that the Ministry of Education has presented as the objectives of the journey to Poland.

The theoretical review showed the importance attributed to the teaching of the Holocaust in the Israeli educational system and the difficulties in teaching this topic. In addition, the place that the Ministry of Education determines for the journeys to Poland in the system of teaching the Holocaust is noted. Hence, the research goal was determined – to examine whether the journey achieves its goals.

The discussion of the findings is presented in two parts. The **first part** focuses on the research questions and hypotheses, while referring to the findings of the quantitative research and the findings of the interviews in the qualitative research. The research questions and hypotheses address the degree of contribution that the journey to Poland had on the participants and on the relationship to the objectives of the Ministry of Education. The **first research question** examines the contribution of the journey to Poland to the participants to the increase of their involvement and emotional coping, to the increase of their knowledge on the topic of the Holocaust, to their relationship to the land of Israel and the Jewish people, to their Jewish Israeli identity, and to the lessons they draw from the Holocaust in the Zionist, Jewish, and universal realms. The **second research question** examines whether this

contribution of the journey in all the examined domains – emotional involvement, knowledge on the Holocaust, Jewish Israeli identity, relationship to the land of Israel and the Jewish people, and Zionist, Jewish, and universal lessons – is still apparent on the participants in the journey seven and more years after their return from the journey. The **third research question** examines the contribution of the journey to the achievement of the objectives that the Israeli Ministry of Education set, according to its perception of the journey goals. The **second part** presents the research limitations and recommendations for further research.

1. Contribution of the Journey to Poland to the Participants and the Relationship of This Contribution to the Ministry of Education Objectives

This part of the discussion addresses, in order, the first domain – the emotional involvement on the topic of the Holocaust, then the second domain – the knowledge on the topic of the Holocaust, and last the third domain – the relationship to the Jewish people and land of Israel, the Jewish Israeli identity, and the Zionist, Jewish, and universal lessons learned from the Holocaust.

1.1 Contribution of the Journey to Poland to the Involvement and Emotional Coping of the Participants with the Topic of the Holocaust

The research hypothesis was that differences would be found in the emotional expressions that engage in the Holocaust between those who went on the journey and those who didn't and that these differences would be expressed seven and more years after the return from the journey. This research hypothesis was examined using a questionnaire on the attitudes towards the Holocaust (Bar-On and Sela, 1991) in regards to the differences in the four specific population groups, two research groups (students who went on the journey to Poland and were examined immediately upon their return and adults who went on the journey seven or more years ago) and two control groups (classmates of the students who went on the journey and adults whose classmates went on the journey seven or more years ago and they didn't).

On the basis of the findings of the quantitative research study in regards to the differences between the groups in regards to the emotional expressions that engage in the topic of the Holocaust, it was found that students who went on the journey to Poland evinced immediately upon their return a higher level of distress and pride in regards to the Holocaust than did their classmates who didn't go on the journey. In the other areas of emotional involvement, a difference between the two groups was not found. In addition, adults, whose classmates went on the journey to Poland seven or more years ago and they didn't, evinced greater indifference to the topic of the Holocaust than did their classmates who went. In the other areas of emotions examined, a difference between the two groups of adults was not found.

The high level of distress apparent immediately upon the return from the journey can be ascribed to, as expressed in some of the interviews, the fact that the emotional experience that the students undergo is very intensive. The physical sight of the concentration camps, seeing the remnants of belongings, the hair, the shoes, and the soap – it all creates involvement and emotional identification that is expressed in a difficult sense of distress. Another point that it is important to address and that may explain this feeling is the fact that a decisive majority of the students who go on the journey grew up in Israel and were not exposed to the phenomenon of anti-Semitism. In the journey they are surrounded by security personnel who do not allow them to move freely and who instill a feeling of immediate danger from the indications of anti-Semitism. Some even said in the interview that they heard anti-Semitic calls when they were standing as a group in the streets of Poland. This initial experience of the indications of anti-Semitism and the attempt to protect them against it can awaken a feeling that in essence the Holocaust is not a past event that cannot recur, which is what is felt in Israel, and this may increase the distress.

The high level of pride found among those who return from the journey in comparison to their classmates who didn't go may be explained, in my opinion, with two explanations. **First**, activities that awaken the pride in Judaism are held throughout the entire journey in an intentional manner. The students carry with them Israeli flags, up high, and they wear shirts purchased for the journey, which are always in the colors of the Israeli flag and have Jewish symbols on them and are supposed to express the continuity of the Jewish people in spite of the

Nazi atrocity. In addition, ceremonies and rituals are held, when at their center is the revenge against the Nazis that is accomplished by our very presence here as proof of the living and breathing continuation of the Jewish people, despite the terrible destruction machinery. Each one of the students aims in the ceremony to identify with the murdered but also to prove to the murderers that despite everything the Jewish people won. These words accompany the people on the journey from the preparatory stages in Israel until the end stages after the return and slowly penetrate into their minds and grant a sense of pride. (As a side remark, I would like to note that in my opinion this feeling is one of the mental defense mechanisms that the organizers attempt to provide the participant youths in the journey so as to help them survive the journey that is so emotionally difficult.)

Second, after many years of the introduction of the concept of ‘like sheep to the slaughter’ in the context of the Holocaust victims (see the chapter on the review of the literature, section 1.11) the educational system in Israel is attempting to explain the considerable difficulty that led to the inability of the Jews to resist the strong and well-oiled mechanism of the Nazi killing machine. One of the tools used to explain this difficulty is the illumination of the points of strength of the Jews in the Holocaust. One of the strengths, expressed in the interviews I held, is the ability of Jewish parents who lived with their children in the horrors to reduce the anxieties and difficulty of their children to survive or even to die during the Holocaust. Understanding the power and bravery creates, in my opinion, a sense of pride in the victims that, despite the horrors, didn’t lose their humanity.

The research hypothesis was not completely confirmed. Another difference was not found in the emotional involvement between those who go on the journey in comparison to their classmates who didn’t go. This finding is suited to the assumption of Rabbi Aviner (2004), who maintains that profound changes are not achieved in a one-time experience. Nevertheless, this research finding can be explained, as some of the respondents suggested, in the fact that the topic of the Holocaust is taught over the course of many years in different ways in the educational system in Israel. The students are exposed to the topic through the media and are intentionally taught in the educational system from kindergarten. This exposure leaves its mark on the students. The journey to Poland, according to this explanation, is an important step, which has impact and

benefit, but not on a discernable level. This viewpoint can explain, in my opinion, the fact that a significant statistical difference was not found between the two groups of students in regards to emotional involvement.

In the group of adults, the research hypothesis was not confirmed at all. In other words, it was not found that the journey has an impact on the realm of emotional involvement in the topic of the Holocaust in the long-term on the participants. A possible explanation of this datum can be, as indicated in a number of the interviews, that the impact of a week of journey cannot be expressed as opposed to the impacts of lengthier experiences such as military service, marriage, and having children, as Aviner (2004) said. Hence, the impacts of the pride and the distress that were apparent in the participants immediately with their return vanish with the influence of time. The fact that the feeling of indifference to the topic of the Holocaust was found to be statistically significantly higher among the adults who didn't go on the journey proves, in my opinion, that there is an emotional influence that remains even if it is not statistically expressed. This goes beyond the fact that a person who was there, on the journey, as interviewee number 4 said in response to question number 11 (see appendix number 3), doesn't feel mentally free to feel or at least to declare that he is indifferent to the topic. "In regards to the indifference, perhaps this says something good about the journey – since after years you don't feel the same intensities that the youth who learn all the time about the Holocaust feel. ... but you don't feel that you can and should say something that you are indifferent to the topic."

To sum up the discussion on emotional involvement, it can be noted that even if it is possible statistically to differentiate its existence significantly only in the expression of distress and pride, which cannot be discerned in the long-term, in the interviews it is apparent in the respondents' statements that they feel an impact in this realm.

- Expressions such as "It is impossible to achieve a profound experience that touches the soul/ the spirit, the mind, and the emotion without seeing...", said by interviewee number 1 (see appendix number 3), "when you see things you feel and understand", said by interviewee number 5, both in response to question number 2 (see appendix number 3).
- Interviewee number 4 responded to the same question, "The experience-oriented nature and the intensiveness influence....".

- Conversely, interviewee number 3 says in response to question number 11: “Regarding the rest of the emotions – one-time emotional things do not last in the long run”. Interviewee number 4 responded to the same question, “It is clear that the differences will be small since although it is a powerful emotional experience it vanishes if it has no continuation.” (See appendix number 3.)

Here is where many of the interviewees maintain that the processing after the return is not satisfactory and the journey in essence has no continuation and becomes a one-time experience and not learning for all the life. This type of reference increases the likelihood that the statistical datum on the lack of significant difference between the groups on the emotional topic does not necessarily indicate that the journey doesn’t influence the emotional involvement but rather that nothing is done to preserve the influence and already with the return to Israel it begins to dissipate. This explanation is commensurate with Vaknin (1998), who holds that this is a storm and an emotional experience that lacks continuation.

1.2 Contribution of the Journey to Poland to the Participants’ Level of Knowledge on the Topic of the Holocaust

The research hypothesis in this area was that differences would be found in the level of knowledge on the topic of the Holocaust between those who went on the journey to Poland and those who didn’t go and that these differences will be expressed seven or more years after the return from the journey. This research hypothesis was examined using a questionnaire of knowledge on the Holocaust, composed by history teachers and graduates of the instruction course on journeys to Poland (Lev, 1998). The hypothesis was examined in regards to differences among the four specific population groups, two research groups (students who went on the journey to Poland and were examined immediately upon their return and adults who went on the journey at least seven years ago) and two control groups (students who did not go on the journey when their classmates did and adults whose classmates in high schools went seven or more years ago and they didn’t go.)

On the basis of the findings of the quantitative research, in regards to differences between the groups on the level of knowledge on the topic of the Holocaust, it was found that the level of knowledge on the topic of the Holocaust evinced by those who went on the journey to Poland was

higher than the level of knowledge on the Holocaust displayed by those who didn't go on the journey, immediately upon the return of the former and after seven or more years. This datum confirms the second research hypothesis and even answers part of the third research question that discusses the achievement of the goals of the Israeli Ministry of Education in the journey to Poland.

It should be assumed that the high level of knowledge achieved through the journey derives from the multi-sensory exposure, from the departure from the scholastic routine, from the personal preparation for the journey, from the intensity involved in the experience, and from the fact that a person who goes on the journey does so out of his free will and interest.

The first chapter, which discusses experiential learning, maintains that experience is only one aspect of learning but is an essential element in the construction of knowledge towards any new learning (Oryon, 1990). In other words, the achievement of knowledge on the topic of the Holocaust is explained through the experience of the journey.

Carver (1996) also defined the experience-based learning as a process in which the learner builds knowledge and acquires skills and values following the direct experience, through the four pedagogical principles required for learning experience: authenticity, active learning, impression of the learning experience, and providing means for linkage experiences in the future.

Every participant on the journey was exposed to smells, sights, and a strange place. Every participant heard a foreign language and walked into the death camps, the crematories, the gas chambers, and the railroad cars. Every participant acknowledged the fact that his fate could have been identical had he been born at that time and in that place and every participant attempts to find cognitive solutions of survival. On the journey, the participant is required to cognitively process the understanding of relationships and motives, of coping with the topics of faith. All these make the experience of the journey a meaningful learning experience, a structuring of new knowledge that leaves its mark even after seven and more years.

Most of the interviewees agreed that the journey contributed to their knowledge significantly and they all explained this as a result of the

intensive exposure, integrating many senses and strongly involving the emotion during the learning.

- Interviewee number 1 said in his response to question number 2 (see appendix number 3): “It is impossible to achieve a profound experience that touches the soul/ the spirit, the mind, and the emotion without seeing what is an incinerator, smelling the place, touching it, smelling a forest, understanding the distance between the camp and the city.”
- Interviewee number 2 said in response to the same question (see appendix number 3): “This brings us closer to the topic and gives a feeling that cannot be conveyed in another way.”
- Interviewee number 4 maintained: “It causes you to understand from another place, you better understand and remember events that happened.” (See appendix number 3.)
- Interviewee number 5 said: “When you see the things you feel and understand.” (See appendix number 3.)

In other words, the interviewees agree that the experience influences the knowledge. Some interviewees mentioned other factors, such as the departure from the routine.

- Interviewee number 4 said: “The break in the routine causes interest.” (See appendix number 3.)
- Interviewee number 8 maintained: “Before I went I didn’t know a lot about the Holocaust, the Holocaust Memorial Day didn’t do much for me. Before you go, you are more interested, you read so that you will have some feeling there. It is important to see and not just to speak in generalities. When you see it is more assimilated than words that just go in and out.” (See appendix number 3.)

Summary of the interviewees’ statements in regards to knowledge indicates that the explanation they provide on the high level of knowledge is primarily linked to the multi-sensory experience, to the departure from the routine, to intensiveness, to motivation, and even to anxiety that I won’t feel anything and therefore I need to learn beforehand.

- Only interviewee number 2 directly addressed knowledge. “Knowledge, I don’t have more, since the amount of knowledge thrown on

you in a week is hard to assimilate.” (See appendix number 3.) As aforementioned, this argument is not supported in the statistical findings of the present research. However, the interviewee added. “The facts that I remember are from the testimony of the survivors.” Hence, another important source of information is apparently the people who gave evidence. The research study didn’t examine the sources of knowledge obtained in the journey and therefore cannot address this statement.

To summarize, the present research study found that the journey constitutes an important source of knowledge on the Holocaust and that the level of knowledge rises significantly among the youths who returned from the journey and even seven years afterwards. The statistical data are commensurate with the hypotheses and research assumptions and even with the statements of most of the respondents. Therefore, it can be said that according to the present research study, the journey to Poland did indeed create a higher level of knowledge on the topic of the Holocaust among the participants.

1.3 Contribution of the Journey to Poland to the Participants’ Relationship to the Jewish People and the Land of Israel

The research hypothesis was that differences would be found in the level of the relationship that the research population that participated in the journey feels towards the Jewish people and the land of Israel in relation to those who didn’t participate in the journey and that these differences would also be expressed seven and more years later after their return. This hypothesis derived from the assumption that the journey has impact on the participants’ attitudes in the Jewish and Israeli domain.

This research hypothesis was examined using the Jewish Israeli identity questionnaire and attitudes towards the holocaust, which was composed by Oron (1993) in his research on the attitude of student teachers from all the educational sectors to contemporary Judaism and Zionism. The questionnaire was divided into three parts, when the first part addressed the relationship that youths feel towards the State of Israel, the land of Israel, Zionism and its role, the relationship between religion and the people, and attitudes towards the emigration from Israel. It was used in the present research study to examine this research hypothesis. The hypothesis was examined in regards to differences

between four specific population groups – two research groups (students who went on the journey to Poland and were examined immediately upon their return and adults who went on the journey seven and more years ago) and two control groups (students who are classmates of the students who went on the journey and didn't go themselves and adults whose high school classmates went seven or more years ago on the journey and they didn't go).

On the basis of the findings of the quantitative research study in regards to the differences between the groups in the level of relationship to the land of Israel and the people of Israel, it was found that students who went on the journey to Poland did not evince a higher level of relationship to the land of Israel and the Jewish people than did their classmates who didn't go on the journey, immediately upon their return and even seven years and more after their return. This datum did not confirm the first part of research hypothesis number 3.

It is important to remember that on the journey the participants experience encounters with remnants of Judaism that no longer exist and a way of life that was different from life today, while the examined relationship to the Jewish nation is to the Jewish people that lives and exists in parallel in the great Jewish Diaspora. It is possible that the participants in the journey had difficulties connecting between the Judaism and the Jews of the destroyed world and the Jews and the Judaism that lives and breathes today. The experience of anti-Semitism that they had was more natural to link to the experience of the Holocaust and the Jewry that lived in that period than to Jews who live and are exposed to anti-Semitism.

Another point that may influence this reference is the fact that the Jewish-Israeli-Zionist educational system in Israel takes great pains to inculcate the message that the land of Israel and the State of Israel are supposed to be today the solution for all Jews. This message has been taught to all students throughout all the years of their education in the educational system in Israel. This message on the one hand causes a lack of identification with the Jewish people who live outside of Israel, who encounter or do not encounter anti-Semitism and do not choose to immigrate to Israel. On the other hand, this message explains the lack of difference between the participants in the journey and those who didn't go in regards to the relationship to the land of Israel. The journey, as experience-oriented and intensive as it may be, can only be another

‘brick’ in the general Zionist education (in the aspect of the general and not the individual) and not a shocking and formative factor, since it comes in the stage where the seeds of Zionism have already sprouted in the participants’ minds.

Diverse responses were mentioned by the interviewees in regards to this topic:

- Interviewee number 1 in response to question number 2 addresses “the connection to the roots, to the heritage ... the relationship of the youth with their grandmothers and grandfathers” of the participants in the journey. (See appendix number 3.) This reference engages in the Jewish past and not in the present and reinforces the possibility given earlier for the explanation of the data.
- In contrast, interviewee number 3 in his response to the same question said, “Another benefit is that people will connect to the *Torah*¹ and to the Jewish people through the journey.” (See appendix number 3.) In other words, in his experience a contribution to the relationship to the Jewish people is achieved.
- Interviewee number 5 who just returned from the journey also states in response to this question that: “This connects you to the people of Israel, to the land of Israel, and to Judaism. In the journey there is much reference to *Hassidism*, which connects to Judaism. ... You understand why the land of Israel is needed.” (See appendix number 3.)
- Interviewee number 2 in response to question number 13 said, “The journey creates a greater relationship to Judaism than to the people of Israel and perhaps the young people by nature do not tend to change their opinion.” (See appendix number 3.) In her answer, this interviewee attempts to explain why an impact of the journey was not found in the relationship to the Jewish people and land of Israel on the participants. She ascribes the lack of impact to her assumption that during adolescence it is hard to change attitudes – an assumption that was not examined in this research study.
- Interviewee number 2, in regards to the question of whether in her opinion the goals were achieved, responded: “In regards to the relationship to the people of Israel and the land of Israel, when you are in the

¹ *Torah* literally means the first five books of the Bible, Genesis through Deuteronomy. However, it refers to Jewish belief and faith.

group you feel that you are the emissary of the land of Israel, then later I don't think something remains of this." (See appendix number 3.) In other words, she attributes the lack of a statistical finding to the fact that in essence this is not a real impact, namely education, but a one-time impact that continues only when the situation exists and disappears with its end.

- Interviewee number 1 addresses the datum of the age and maintains that it is possible that this is not the appropriate age group for these influences. (See appendix number 3.)
- Interviewee number 7 who was interviewed near the return to Israel explained that the quantitative research didn't find a difference in this field in the following way: "When you learn about the Diaspora of Poland, what was there once, and you are linked not to the Jews who are there today in the Diaspora and who live good like us. In essence, the journey is not supposed to change these areas." (See appendix number 3.) In other words, she addressed the difference between the Jews today and the Jews of then and she even asserts that in her opinion, there is no room to think that the journey was supposed to change the relationship to the Jewish people of our time. It is important to emphasize that the Ministry of Education, when referring to the relationship to the Jewish people, clearly addresses the Jewish people in the past and not only in the present.
- Interviewee number 8 in her response to question 13 in the interview also countered the assumption: "You do not feel a greater relationship, you feel more pride in being Jewish." (See appendix number 3.) In other words, she negates completely the reference to the relationship to the other Jew and focuses on the feeling that the participant himself feels towards his Judaism. However, in response to question number 8, which asked whether in her opinion the goals were achieved, the interviewee responded: "Certainly. To feel more relationship with the Jewish people – you are found in a place where millions of Jews were during the Holocaust – you are connected to the Jewish people especially in light of the fact that despite everything it was not eradicated. To the land of Israel – I felt that it was hard for me that I am not in Israel – especially on the Sabbath – you grow more connected to the land of Israel. The emotional involvement depends on the person." (See appendix number 3.) In other words, ambivalence towards the topic of the relationship to the Jewish people is

apparent, while the relationship to the land of Israel is clear and strengthened.

- Interviewees number 3, 4, and 5 explain the lack of difference in that in essence those who didn't go on the journey were exposed to many factors that influenced their relationship to the Jewish people and the land of Israel. Therefore, the difference between the groups is small. Each one of them attributed the exposure to different factors and accordingly the explanation is different from those of the others.
- Interviewee number 3 ascribes the impact indirectly to the journey itself and to the impact that the participants have on their classmates. "It can be that the journey influences the entire class, even on those who didn't go, since those who come back tell everybody and when there are Holocaust Day ceremonies those who went on the journey tell their personal experiences. Half of the grade went and this influences everybody." (See appendix number 3.) In other words, in his opinion, the journey does have impact in this field but this impact also influences the other students and therefore differences were not found in this research. This explanation in essence sharpens the assumption that the influence exists but negates the hypothesis that we can confirm the assumption through finding differences between the groups that went on the journey and the groups that didn't and that learn in the same educational framework.
- Interviewee number 4 in response to this question maintained: "Since life is stronger than the journey, certainly for adults, three years in the military is a greater experience than a week in Poland. The week is a part of the constellation and it is funny to think that it would have such a strong influence." (See appendix number 3.) She attributes the influence to the broad education, when the journey is only a small part of the constellation and therefore its influence will not be as considerable, and this explains that differences were not found in this area in the research study.
- Interviewee number 5 also addresses the general education in Israel when she ascribes this specifically to the focus on the emphasis of the importance of the land of Israel and the people of Israel. "... In every place in Israel you are educated on why it is important to be Jewish, what is important in the land of Israel, in the people of Israel.

And you also learn history, that this also influences – so why should there be a difference?” (See appendix number 3.)

Study of the interviewees’ responses clearly indicates that some of them – interviewees number 4, 5, 7, and 8 – even indirectly dispute the legitimacy of the hypothesis that maintains that the journey is supposed to influence on the participants in the creation of a stronger relationship to the Jewish people and to the land of Israel, to the point that differences in this area will be found between those who go on the journey and those who didn’t go both in the short-term and in the long-term.

To conclude, the present research study found that the journey does not constitute a factor that significantly influences the level of the relationship to the Jewish people and to the land of Israel among the youth immediately upon their return from the journey and after a period of seven and more years. This datum is commensurate with Keren (1998), who maintains that it is difficult to find in the journey the connection to the Jewish people.

The statistical data were not commensurate with the hypotheses and the fundamental assumptions. The interviewees’ statements posited different explanations, which pertain to additional and more significant influences that appear during life that blur the impact of the journey, explanations that are based on an error in the understanding of the object of the relationship – the Jews and Judaism of the past and not the Jews and Judaism of the present and explanations that fundamentally negate this basic assumption.

One interviewee asserted that it is possible that the difference is blurred since the journey has indirect impact: the participants influence those who didn’t go.

Thus, it can be said, with the exception of this one interviewee, that according to the present research study the journey to Poland does not create a higher level of relationship to the Jewish people and to the land of Israel among the participants.

1.4 Contribution of the Journey to Poland to the Participants' Level of Jewish and Israeli Identity

The research hypothesis in this field was that differences would be found in the level of the Jewish and Israeli identity evinced by the research population that went on the journey in relation to those who didn't participate in the journey and that these differences would also be expressed seven and more years after their return from the journey. This hypothesis derived from the assumption that the journey has impact on the participants' attitudes in the Jewish and Israeli realm.

This research hypothesis was examined using the Jewish Israeli Identity and Attitudes towards the Holocaust Questionnaire composed by Oron (1993) from his research on the attitude of student teachers from all educational sectors towards contemporary Judaism and Zionism. As aforementioned, the questionnaire was divided into three parts, when the second part addressed the Jewish element and the Israeli element in the Jewish Israeli identity and the centrality of Judaism and Jewish values in their lives and was used in the present research to examine the hypothesis. The hypothesis was examined in relation to differences in four specific population groups: two research groups (students who went on the journey to Poland and were examined immediately upon their return and adults who went on the journey seven or more years ago) and two control groups (classmates of the students who went on the journey and they didn't go and adults whose high school classmates went on the journey seven or more years ago and they didn't go).

On the basis of the findings of the quantitative research study in regards to the differences between the groups in regards to the level of Jewish and Israeli identity, it was found that students who went on the journey to Poland did not evince a higher level of Israeli and Jewish identity than their classmates who didn't go on the journey, immediately upon their return and even seven and more years after their return. This datum did not confirm the second part of the third research hypothesis.

This hypothesis was, as aforementioned, examined in questions that addressed values of Judaism, the place that they have in the participant's life, and Jewish and Israeli elements in his identity. It is not possible to ignore the participants' characteristics, as they are expressed in tables number 5 and 6. 245 subjects from the entire research population, constituting 81.1%, learned or learn in religious schools

while 57 subjects from the entire population, constituting 18.8%, learned or are learning in the non-religious education framework. Moreover, in their definition of the religious / non-religious identity of themselves only 44 subjects, 17.6% of the research population, defined themselves as secular while 82.4% of the population defined itself as religious or traditional. When a Jewish person is educated in a religious institution, he is necessarily exposed to a high level of Jewish values and Jewish elements during his education. In his definition of himself as religious or traditional, he declares that he accepts these values and sees them to be an integral part of his identity. Therefore, regardless to going on the journey, the decisive majority of the research population has a high level of Jewish identity, and this datum can explain the fact that the hypothesis was not confirmed, since if the journey has an influence in this area it will be difficult to discern it. The Israeli identity is also expressed strongly in the religious education system since the entire research population came from the state-operated public system, when the state religious system upholds, in its educational outlook, both Jewish and Israeli values.

The interviewees addressed this topic as well. It was found that some of the interviewees directly addressed the fact that they do feel the impact of the journey on their Jewish and Israeli identity.

- This was prominent in the statements of interviewee number 5, who was interviewed close to her return from the journey. She said: “You understand why the land of Israel is needed, what this says that you are Jewish.” (See appendix number 3.) She also said: “They spoke to us about Zionism – you understand strongly why everything is important, how much the Jewish people are special, how important it is to be a Jew, and that there is no other place in the world.” (See appendix number 3.) She further mentioned: “You hear what happened to people because they are Jewish and you connect to it because you are Jewish and then your Jewish and Israeli identity is strengthened, and Zionism, too, obviously.” (See appendix number 3.)
- Interviewee number 7 notes in actuality how the expression of her Jewish identity was strengthened. “I began to walk with a ‘Star of David’ and I continue in Israel as well, even in the shirt so as to convey to myself the feeling.” (See appendix number 3.)

When these interviewees attempted to explain the statistical findings that contradict their feeling, they provided the following explanations.

- Interviewee number 5: “Israeli education – in every place in Israel you are educated on why it is important to be Jewish, what is important in the land of Israel, in the people of Israel. And you also learn history, that this also influences – so why should there be a difference?” (See appendix number 3.)
- Interviewee number 6: “Because in Israel too the same things on the Holocaust are told, and about the relationship to the land of Israel.” (See appendix number 3.)

They ascribe the fact that a statistical expression of the impact of the journey on the Jewish Israeli identity of the participants was not found to the broad education over the years in topics that increase the Jewish and Israeli identity. In other words, in their opinion, the education that addresses this domain is comprehensive and the journey only increases the power, and thus there is not necessarily a significant expression.

Some of the adult interviewees were more reserved although they too thought that the journey is supposed to influence in this realm.

- Interviewee number 3 noted: “Another benefit is that people will connect to the *Tora* and to the Jewish people through the journey. Not people who are already connected to the *Torah*.” (See appendix number 3.)

His reservation (“Not people who are already connected to the *Torah*”) can explain the lack of confirmation of the research hypothesis. As aforementioned, most of the participants came from a religious background, both in the research group and in the control group. In another place in the interview, where he has to explain this finding, he cuts short and says: “This says that the journey failed a bit.” (See appendix number 3.) In other words, in his opinion the failure explains the lack of confirmation of the hypothesis – the journey does not lead to the achievement of the goal of the Ministry of Education in the context of Jewish Israeli identity.

Before this section is summed up, I would like to note a phenomenon that appeared in the quantitative research, but not formally, and I will return to address this phenomenon in the part that addresses

the research limitations. In the margins of a large number of questionnaires obtained from research group number 1 and control group number 1 at the end of 2005 and the beginning of 2006 were written the respondents' comments, when the common denominator of all the comments was: in light of the 'uprooting' of the Jewish residents of *Gush Ketif* (a region in the Gaza strip), I do not acknowledge the legitimacy of the existence of the State of Israel as it is today managed and therefore I feel much less Israeli. Comments in this vein were found in many of the questionnaires, when the topic of the forced removal from Gaza strip and its impact were not taken as a measure in the present research study. While these comments were found in both groups, research group number 1 and control group number 1, it is difficult to ignore the question of how much did the proximity to the uprooting and the considerable involvement that the research population had in the resistance to the uprooting influence the research results. Table number 5 shows that the number of learners from the research population of the youths, in other words research group number 1 and control group number 1, in religious schools was 179, constituting 89.5% of the these two groups, while 21 students, 10.5% of this population, learned in non-religious groups. The primary and most active opponents of the uprooting from Gaza in the period of disengagement were the youths who learn in the religious education frameworks. To summarize this point, I would like to note the possibility that the disengagement from *Gush Ketif* influenced this field of the Israeli identity, but this was not examined and was not confirmed.

To conclude, the statistical findings of the present research showed that the journey does not constitute a factor that significantly influences the level of Jewish and Israeli identity of the participants immediately upon their return from their journey and seven and more years afterwards. This datum is commensurate with the assertions of Oron (1993) that it is a mistake to think that the journeys will find an answer to the question of Jewish Israeli identity of students in the non-religious study frameworks. In contrast, the qualitative part of the research, in the analysis of the interviews, clearly shows that some of the interviewees think and feel that the journey influenced and influences the Jewish Israeli identity of the participants. Different explanations for the lack of confirmation of the hypothesis were posited, including the influence of different factors that were not examined as research variables:

1. The religious institutions have curricula that are strong in the Jewish values area, and most of the research population learned or is learning in this framework.
2. Most of the research population, both the research groups and the control groups, defined itself as religious and traditional, a definition that includes the Jewish value-oriented element.
3. The disengagement from *Gush Ketif* is a factor that influences the Israeli identity of part of the research population.

One explanation even determined that it is possible that the journey in essence failed since it did not achieve one of its objectives.

So as to examine the impact of the factors that previously arose, it is necessary to conduct a parallel research study in which these factors will constitute variables. If the findings are different and confirm the hypothesis, then they will contradict the argument that in the achievement of the goal of the increase of the Jewish and Israeli identity the journey failed.

1.5 Contribution of the Journey to Poland to the Level of the Drawing of Zionist, Jewish, and Universal Lessons

The research hypothesis on this topic was that differences would be found in the drawing of lessons in the Zionist, Jewish, and universal dimensions on the part of the research population that participated in the journey as opposed to those who didn't participate on the journey and that these differences will also be expressed seven and more years after the return from the journey. This hypothesis derived from the assumption that the journey influences the participants' attitudes towards Zionism, Judaism, and the Holocaust that are retained in the long-term.

This research hypothesis was examined using a Jewish Israeli Identity and Attitudes towards the Holocaust Questionnaire composed by Oron (1993) from his research on the attitude of student teachers from all education sectors towards contemporary Judaism and Zionism. As aforementioned, the questionnaire was divided into three parts, when the third part examined attitudes regarding possible lessons that are derived from the Holocaust. The lessons were divided into three categories: **Zionist lessons** – the land of Israel as a solution for the Holocaust, **Jewish lessons** – Jewish unity as a solution, and **universal lessons**. The hypothesis was examined in regards to differences in four specific

population groups: two research groups (students who went on the journey to Poland and were examined immediately upon their return and adults who went on the journey seven and more years ago) and two control groups (students whose classmates went on the journey and they didn't go and adults whose high school classmates went on the journey seven and more years ago and they didn't go).

On the basis of the findings of the quantitative research in regards to differences between the groups on the level of the derived lessons, it was found that students who went on the journey to Poland did not evince a different level of drawing Zionist, Jewish, and universal lessons from the Holocaust than did their classmates who didn't go on the journey, immediately upon their return and seven and more years after their return. This datum did not confirm the third part of the third research hypothesis.

Zionist and Jewish Lessons

A look at the questions of the questionnaire that address Zionist and Jewish lessons shows a trend of the creation of a direct link between anti-Semitism and the essentialness of the existence of the State of Israel. In other words, the following equation is created: 'The State of Israel=security for the Jewish people'. The research population is comprised of students and adults who live in the land of Israel, a place that is not characterized by tranquility and peace. The respondents answered the questions on the questionnaire at a time when the citizens of Israel in the town of Sderot are being attacked daily by barrages of *Qassam* rockets. Some respondents filled out the questionnaire close to and during the 'Second Lebanon War'. These situations are a part of the lifestyle in the land of Israel and do not inculcate a sense of security. Conversely, these situations awaken in the educational system considerable reference to the topics of the love and importance of life in the homeland, namely Zionism, and the importance of increasing the Jewish population in the land of Israel as a solution to the existential struggle. The reinforcement of the Jewish majority is associated with the Jewry of the Diaspora and the encouragement of these Jewish communities to immigrate to Israel. The expressions in the questionnaire that engage in the Jewish lessons addressed this relationship. Thus, this explanation implies the following:

1. The entire research population, research groups and control groups, are exposed during the years of their education in the Israeli

education system to educational emphases that engage in Zionism and the relationship to the Jewish people.

2. The entire research population is exposed over the years through the many diverse media outlets to the topics of security and its relationship to a strong State of Israel, to the search for ways of strengthening the country, and even to the negative attitude towards a person who does not want to play a part in the life and defense of the country.
3. The research population is exposed to the sights of ‘the Second Lebanon War’ in which some of the people, those living in the center and south of the country, help the people under attack in the north of the country and in the extreme south by the Gaza strip. These are sights that strengthen the feeling that ‘If I am not for myself, then who will be?’, similar to the Jewish lessons that claim that only the Jewish people will help itself in a time of trouble.

The interviewees’ statements in regards to the Zionist and Jewish lessons give rise to a number of approaches:

1. The approach that negates the need for Zionist lessons from the Holocaust.

Interviewee number 1 in response to question number 6 on the goals of the Ministry of Education in the journey responded. “There is a severe crisis of values – on the topic of the identification with the state, the ethos that the State of Israel was established on the basis of the Holocaust is dissipating and thus the topic of the Holocaust is being strengthened. They don’t care about the roots.” (See appendix number 3.) His statements show that in his opinion in the country there is a severe crisis of values since there is a disengagement from the Jewish roots. The leaders of the people in general and the heads of the educational system in particular fear that the youth will stop being Zionist and therefore the topic of the Holocaust is being recruited anew to instead of turning to the real roots of Judaism.

The same interviewee said in response to the question on the contribution of the journey to him personally stated: “I am not more Zionist or less, I am in a different league.” (See appendix number 3.)

Interviewee number 3 in his response to question number 7 that pertains to the achievement of this goal of the Ministry of Education responds: “There are other reasons why the State of Israel is needed – there is a

problem when the importance of Zionism is placed on the Holocaust.” (See appendix number 3.)

Like his predecessor, he thinks that Zionism should not be based on the Holocaust and that it is important to base Zionism on other, more relevant and more important, things. In his testimony on himself, he stridently negates his need to go on the journey for the purpose of drawing Zionist lessons.

2. The approach that necessitates the Zionist and Jewish lessons and thinks that they are achieved on the personal dimension.

Interviewee number 7 in response to question number 2 on the importance of going on the journey maintained: “A person needs to learn from the past, from the mistakes. And it is important, it is a part of our people.” (See appendix number 3.)

The reference here is general, to learning from the past of our people.

Interviewee number 4 in response to question number 7 on her opinion on this goal of the Ministry of Education stated: “Lessons – The study of the Holocaust in this journey is from another aspect and then everybody who can think concludes all sorts of conclusions, which are necessarily Jewish and Zionist lessons, less universal. You achieve more of our lessons of our people.” (See appendix number 3.)

In her opinion, the journey creates a learning situation that requires every thinking person to derive lessons. The lessons must be more Jewish and Zionist than universal, apparently because of the journey structure.

Interviewee number 5 in her response to question number 9 that addresses what the journey gave her responded: “You also understand why the state and land are important and you want to pass it on – so that people will know what to do so that it will not happen again.” (See appendix number 3.)

In this response, she directly links to a lesson that discusses the importance of the state – namely Zionism – and the prevention of the recurrence of the Holocaust.

3. The approach that indicates the risks that have implications on the Zionist lessons

Interviewee number 6 in response to question number 7 that addresses her opinion on the goals of the Ministry of Education answered: “It can be regarding Zionism that this will inspire an existential fear regarding the combat situation in which the State of Israel is found.” (See appendix number 3.)

In other words, in her opinion this can act as a boomerang and instead of strengthening Zionism among the participants the journey will awaken an existential fear – in light of the serious security situation in Israel. She raises the fear that the exposure in the journey to the terrible Jewish distress and the existential danger will inspire excess identification, to the point that it has implications on personal life today in the land of Israel.

The Universal Lessons

In parallel to what occurred in Israel in the period in which the subjects responded to the questionnaires, in Africa there was the massacre of an entire population – in Darfur in Sudan. Hundreds of thousands were murdered, raped, and injured, while many more became homeless refugees. The countries of the world did nothing real to prevent the massacre. Private organizations and even countries sent humanitarian aid, people went into the streets to protest, but not one country sent soldiers to immediately stop the massacre. Moreover, there was no intensive diplomatic activity that might have helped.

In the questions on the questionnaire that address universal lessons, the reference was to the subject’s belief that the world would not let such a situation recur and if it did happen, it would behave differently. In addition, there is reference to the personal perception regarding the need to have democratic regimes in the world and care for minority populations.

The contradiction between the existing reality and the values and beliefs on the topics of the lessons of the Holocaust that the heads of the educational system in Israel want to achieve is prominent. It is difficult to think that a journey to Poland can overcome this transparent reality. It must be kept in mind that today, far more in the period of the Holocaust,

the pictures come via the media channels to every home and the inferences are unavoidable.

Another point that arose in the statements of interviewee number 3 addresses the commonplace domestic situations and dilemmas that appear in the Israeli media, to which the entire research population is exposed. The dilemmas engage in the moral level of the security of the State of Israel versus the welfare of the Palestinian individual who lives in the land of Israel. These dilemmas are very visible in the transfer points between the different regions, at the barriers, at the outposts of soldiers who have the job to prevent the passage of terrorists and weaponry and yet to enable the Palestinians to go from one place to another for their different purposes, ranging from the needs to earn their livelihoods, see to their health, and just visit.

These dilemmas are addressed by the Israeli public in different aspects – philosophical, moral, security, functional, and personal. The moral and philosophical levels addressed in the media and in the educational system focus on the rights of minorities versus the right to self-defense and the right to life and the search for ways to meet the needs of everyone. These are in essence universal lessons that arise from the questionnaire that the research population filled out.

Interviewee number 3 in response to question number 13 that attempts to explain why the hypothesis that a higher level of the drawing of universal lessons would be found among the participants in the journey was not confirmed focuses on this issue. “In regards to the lessons, the journey is not necessary for this – there is talk about the Palestinians, about waiting at the barrier, so to kill people is trivial.” (See appendix number 3.)

In other words, if the discussion in which the entire research population (research and control groups) takes part and to which it is exposed engages in the welfare of the individual person, then the murder of an entire people, as happened in the Holocaust, is clearly something that must be prevented. However, the same interviewee, when he attempts to note the reasons why in his opinion it is important to go on the journey, states: “The Holocaust is a big thing and even a non-Jew has to learn what happened in the holocaust – not only so that it won’t happen again but to understand how humanity reached such a poor moral level and to prevent another deterioration.” (See question number 2, appendix number 3.) In other words, the universal lesson, in his opinion, that must be learned from the

journey is the identification and prevention of situations that enable such a moral deterioration.

Many of the opponents to the journey (Blatman, 1995; Feldman, 1998, 2001; Fisherman, 1999; Ofir, 1995) base their arguments on the fact that there is insufficient reference to the necessary universal aspects. This is confirmed in the findings of the present research study, in which the journey participants did not evince a higher level of the drawing of universal lessons.

To conclude, the statistical findings in the present research showed that the journey does not constitute a factor that significantly influences the level of the drawing of Zionist, Jewish, and universal lessons on the part of the participants, immediately upon their return from the journey and not even after a period of seven and more years. The qualitative part of the research, in the analysis of the interviews, shows that some of the interviewees think and feel that the journey does contribute to the level of Zionist and Jewish lessons, and one interviewee even thinks that the journey is supposed to contribute to the rise in the level of the universal lessons. Some interviewees object strongly to the fact that Zionist lessons should be learned from the Holocaust and they see such a goal to be an error on the part of the Ministry of Education. The intensive exposure of the entire research population to the ideas examined as Zionist, Jewish, and universal lessons is very great and it is possible that it plays a part in the non-confirmation of the third part of the third research hypothesis.

1.6 Summary of the Contribution of the Journey and the Relationship to the Ministry of Education Objectives

The third research assumption was that the significant influences that the journey has in the areas of knowledge, emotion, and attitude towards the Holocaust and in the area of attitudes towards Zionism, Judaism, and the Holocaust are related to the goals that the Ministry of Education seeks to achieve in the journey to Poland. From this assumption were derived the research hypotheses that engaged in the five main areas that constitute the collection of the objectives of the Ministry of Education.

On the basis of the statistical research it is possible to summarize as follows:

1. In light of the fact that the first research hypothesis was not confirmed entirely, it cannot be said that we have proved that the journey to Poland contributes to a higher emotional involvement on the topic of the Holocaust in the long-term. It can be said that the journey contributed, in the short term, near the journey, to a higher level of emotional involvement – of distress and pride – while in the long term its contribution is expressed in fewer indications of indifference to the topic of the Holocaust.
2. These data indicate that it is possible that the journey does not achieve the objectives of the Ministry of Education in the area of emotional involvement as these goals are stated in the General Circular 1999 (objectives 2 and 4) (Israeli Ministry of Education, 1999).
3. The second research hypothesis was completely confirmed and therefore it can be said that the journey indeed contributes to the level of knowledge of the participants on the topic of the Holocaust in the short and long term.
4. This datum indicates that the journey achieves the objectives of the Ministry of Education in the area of knowledge on the Holocaust according to General Circular 1999 (objectives 2, 3, 4, and 7) (Israeli Ministry of Education, 1999).
5. The third research hypothesis with its three parts was not confirmed. It can be said that in this research we did not prove that the journey contributes to the reinforcement of the relationship of the participants to the Jewish people and the land of Israel, the Jewish and Israeli identity, and the level of the drawing of Zionist, Jewish, and universal lessons from the Holocaust.
6. This datum indicates that it is possible that the journey does not achieve the objectives of the Ministry of Education in the areas of Jewish identity and Jewish relationship to Israel and in the area of the drawing of lessons (objectives 3, 5, and 7, General Circular 1999) (Israeli Ministry of Education, 1999).

A review of the objectives that the Ministry of Education determined in the journey clearly indicates the perception that the journey is supposed to create an emotional, perceptual, and value-oriented change among the participants. The qualitative part of the

research found that all the interviewees maintained that the journey influenced them, with the exception of one interviewee (13% of the interviewees) who characterized going to Poland as “half trip and half journey”, while the rest (87% of the interviewees) maintained that without a doubt it was not a trip but a journey. Some of the influences that the interviewees noted do not appear among the goals of the Ministry of Education as they are presented in the General Circular.

Important Influences Mentioned in the Interviews that Do Not Appear among the Ministry of Education Objectives

1. Reinforcement of the relationship to the *Torah* of Israel and the Jewish religion.
2. Clarification of questions of faith and religions that arise following the study of the topic of the Holocaust, contribution to the understanding of the ‘place of God’ in the Holocaust.
3. New proportions of life and crystallization of the understanding of what is important and what is trivial in life.
4. Understanding of the conduct of the State of Israel in reference to the fact that when the State was established the Holocaust survivors constituted a large percentage of the population of the country and its leaders and their impact is still apparent.
5. Responsibility for the transfer of the topic of the Holocaust to the coming generations.

Important Influences that Appeared in the Interviews and Appear in the Ministry of Education Objectives

1. Contribution to the knowledge on the Holocaust.
2. Contribution to the Jewish Israeli identity.
3. Contribution to the understanding of the importance of the State of Israel and the land of Israeli in the people’s life.
4. Contribution to the reinforcement of the relationship to the Jewish people in the past.
5. Universal lesson – understanding of the process that led to the moral deterioration, so as to prevent it from happening again.

To conclude, in light of the results of the interviews it can be clearly said that in the opinion of the interviewed subjects, going to Poland was a journey characterized by long-term influence and as such it is commensurate with the perception of the Ministry of Education that

going to Poland influences the participants. There is no clear overlap between the areas of influence that the Ministry of Education notes in its objectives and the areas that the interviewees mention as having influence.

Study of the statistical findings of the present research shows that only some of the objectives of the Ministry of Education regarding the journeys to Poland are achieved – knowledge on the Holocaust in the short-term and in the long-term, emotional involvement of pride and distress in the short-term, and the reduction of indifference to the topic of the Holocaust in the long-term. It was not proven that the other objectives of the present research study were achieved in the journey to Poland.

2. Research Limitations and Recommendations for Further Research Study

This section addresses the research limitations, according to what became apparent when the research was conducted and analyzed, and presents recommendations for future research studies that can shed light on additional points in the area of the journeys to Poland and their influence in particular and on the studies of the Holocaust in general.

2.1 The Research Limitations

1. The Research Population

First, the research population that comprised research group number 1 and control group number 1 studied for the most part in the state religious schools and only a few of the subjects studied in the secular public schools. 87% of research group number 1 and 92% of control group number 1 studied in the religious school, while only 13% of research group number 1 and 8% of control group number 1 learned in the secular school. (See table number 5.)

The research population that comprised research group number 2 and control group number 2 also for the most part studied in the state religious frameworks. 73.2% of research group number 2 and 54.4% of control group number 2 learned in the state religious high schools while only 26.7% of research group number 2 and 45.6% of control group number 2 studied in the state secular high schools. (See table number 5.)

It is possible that these data had impact on the research results, since there wasn't an equal division of the groups according to the sector. In the high schools from which the students go on the journey to Poland and in the religious sectors more Judaica studies are learned.

Second, the research population that comprised research group number 1 and control group number 1 was not equally divided according to its definition of its level of religiosity. 68% of research group number 1 and 58.5% of control group number 1 defined themselves as religious, 13% of research group number 1 and 27.2% of control group number 1 defined themselves as traditional, and only 14% of research group number 1 and 14.1% of control group number 1 defined themselves as secular. (See table number 6.)

The research population that comprised research group number 2 and control group number 2 also did not divide equally according to the level of religiosity. 69.6% of research group number 2 and 47.8% of control group number 2 defined themselves as religious, 23.2% of research group number 2 and 36.9% of control group number 2 defined themselves as traditional, while only 7% of research group number 2 and 15.2% of control group number 2 defined themselves as secular. (See table number 6.)

It is possible that these data had impact on the research results. The research also examined the impact on the Jewish Israeli Identity and on the relationship to the people of Israel and the land of Israel and it is possible that for a group that for the most part defines itself as religious or traditional the influences will be different from those in a group that defines itself as secular.

Third, the research population that comprised research group number 2 and control group number 2 was from an economic and educational background that is higher than average in the population, since the questionnaire was distributed among students, military officers, and those of the liberal professions, since they are those who agreed to participate in the research and were accessible.

It is possible that this datum had decisive impact. It is likely that had the research study sampled subjects who are not from this population, different results would have been obtained since the journey would perhaps have influenced more on them.

Fourth, the research population came entirely from families from an intermediate and higher socioeconomic background, since only these families can pay the high costs of the journey, and we came to their schools. It is likely that had we been able to incorporate into the research people who come from a low socioeconomic background then the results would be different.

2. Variables that Weren't Examined in the Research

The stage when the research questionnaires were distributed coincided with the end of the removal of the settlers from *Gush Ketif*, a population transfer in which Jewish residents were moved from their homes in the Gaza strip to within the pre-1967 borders of the State of Israel. This transfer awakened a very difficult controversy in the Jewish people, and the results were serious demonstrations and protests, violent conflicts with law enforcement personnel, and very severe social unrest that reached the point that some of the citizens felt that the country does not see them to be among its citizens or alternatively the citizens do not see themselves to be among the country's citizens. The citizens who supported this disengagement process were for the most part leftist and centrists on the Israeli political spectrum and were also for the most part secular. The people who greatly objected to the process were from the right side of the political spectrum in Israel and were for the most part religious.

A considerable number of the active opponents were the youths of this population. Research group number 1 was for the most part (89.5%) comprised of students from religious schools (see table number 5) who may possibly have taken part in this struggle. In the margins of the third questionnaire, which examined the relationship to the land of Israel and the Israeli identity of the respondents, some of the respondents from research group number 1 and control group number 1 wrote handwritten messages that addressed the change that occurred in their attitude towards the country and their Israeli identity following the disengagement. The research did not address these remarks, which did not appear in the questionnaires obtained after the Second Lebanon War, in the summer of 2006. Hence, it can be assumed that the disengagement from *Gush Ketif* had an impact on some of the research group members in regards to their Israeli identity and their relationship to the land of Israel. This influence was not examined and therefore its level of contribution to the research results cannot be addressed.

3. Questions from the Questionnaires that Were Not Taken into Consideration

In the third questionnaire there were four questions that were not addressed in the statistical processing and hence they were not included in the results. The questions are as follows:

- Question number 14 (See appendix number 2) which addressed the term ‘emigration from Israel’. We addressed this term as the complete leaving of the land of Israel for the purpose of residence in another country. The subjects who were asked in this question to write their reference in words understood this term as leaving the country for any purpose, including a trip of a few days’ duration. Therefore, in light of this situation, we decided not to take this question into consideration in the statistical processing.
- Questions number 21 and 23 in the questionnaire (see appendix number 2) addressed the emotional involvement and identification with the Holocaust victims, a topic that we examined in questionnaire 1 and is not related to the topics examined in questionnaire 3.
- Question number 32 (see appendix number 2) was phrased in the negative and thus it was unclear to the respondents. Hence, we decided not to address it in the findings.

To conclude this part, it is important to note that as we understand it, there is a high likelihood that in a less established population the influence of the journey would be higher. This was not examined, since this population does not go on the journey since it cannot afford it. This understanding is based on the perception that in most cases a population that is poor in means is also poor in communication and in the ability of the adult population to cultivate its younger generation. This group of youths is not exposed in its extra-curricular environment adequately to the stimuli required to develop it as a population with a high level of Israeli Jewish identity and with adequate involvement in the history of the Jewish people. These data raise the assertion that this type of journey can leave a stronger impression on them.

2.2 Recommendations for Future Research

The research study leads to the following recommendations for future research:

1. To identify schools where there are students who went on the journey to Poland after receiving contributions/subsidies and to examine the impact of the journey on them in regards to their peers who didn't go and who come from the same socioeconomic background.
2. In continuation to number 1, perhaps it is possible to organize contributions for students from a low socioeconomic background and then to conduct the research study.
3. To build a comprehensive qualitative research study, through which it is possible to identify different areas of influence that did not arise in the questionnaires that were distributed. To build questionnaires that include the same elements and to distribute them to a larger research population in a quantitative research.
4. To examine whether there is a difference between groups that left the frameworks of religious education and groups that left non-religious frameworks of education, through the construction of large and equal research samples of these two populations.
5. To examine the influences of the journey to Poland of one week's duration as opposed to intensive learning of one week's duration on the Holocaust in the framework of *Yad VaShem* or a parallel institution. Such a research study can show whether there is added value to the journey itself or whether it is possible to attain the same results through intensive study in a commemoration site in Israel.
6. To conduct a similar research among people who went on the journey during their period of military service or later on in another organized framework and to examine the long-term influences. This type of research can perhaps establish the argument that arose among a number of interviewees that the influence of the journey is less since it is held at an inappropriate time, and thus the journey should be postponed to a later stage of adolescence.

VI. Summary, Conclusions, and Recommendations

1. Primary Conclusions of the Research

The research findings, both in the statistical part and in the qualitative part, as presented in the earlier chapters, lead to a number of main conclusions, as follows:

1. All the interviewees who were interviewed in the present research noted that the journey to Poland is important.
2. The journey to Poland is an important and influential element in the framework of the teaching of the topic of the Holocaust and as such it should be continued. This conclusion is based on the variety of contributions that the journey made to the interviewees, according to their reports in the research (see the descriptions in the previous chapter) and on the statistical findings that confirm the contribution to the level of knowledge and to the prevention of the indications of indifference in the long-term.
3. The journey to Poland is one element in the constellation of teaching and education and accordingly such is its impact. In a society where moral issues are discussed in-breadth and in-depth, emphasis is placed on value-oriented, Zionist, and Jewish education, and the topic of the Holocaust in its Jewish and world context is studied throughout the years, the impact of the journey is less apparent.
4. There are short-term and long-term influences of the journey that are difficult to quantify and even to define.
5. According to the findings that appear in the interviews, there is room to make changes in the overall constellation of the teaching of the Holocaust and in the structure of the journey to Poland.
6. The journey to Poland still does not have an alternative in the educational system – a person who does not go to Poland does not undergo another parallel learning experience.

7. The journey to Poland is a part of the curriculum of the state educational system in the country of Israel, but it entails a hefty payment, and this creates the situation that only a person who has the requisite means can participate in the journey. This point inspires a number of questions, as follows:
 - A. Is the journey to Poland an appropriate educational undertaking?
 - B. Is the journey to Poland legitimate in the state educational system, where a Law of Compulsory and Free Education is in effect?
 - C. Does it not include inside an internal contradiction? It educates that the lesson from the Holocaust is always to treat all people with an equal attitude – and yet only those with financial means can go on the journey.
In other words, the journey inspires an objectionable educational value.
8. There is the possibility that the results of the present research would have confirmed all the hypotheses had the participants on the journey come from all strata of Israeli society. A large part of the population that is poor in means is also from a spiritually poor background and for this group the journey might be more significant since it is concrete and inspiring in educational terms.
9. The journey can also have negative impacts and it is not apparent that these have been addressed.
10. It is possible that the journey will be more meaningful had it been conducted at a later stage in the lives of its participants, namely at an older age.

2. Applicative Recommendations of the Research

1. The journey objectives, as they appear in the General Circulars, should be examined so as:
 - a. To ascertain that they are all appropriate and achievable.
 - b. To eliminate objectives or change them accordingly.
 - c. To add important objectives that are not therein and concepts according to the interviewees.
2. In light of the implications of the discussion and taking into consideration the statements of the interviewees to change the

structure of the teaching program of the topic of the Holocaust that incorporates the journey:

- a. The travel should become one element of the constellation of the teaching, and the entire teaching program should not be constructed to support the travel.
- b. Teaching of the Holocaust should be intensive and last a longer period of time, before and after the journey.
- c. Mental and emotional support should be incorporated in the teaching of the Holocaust throughout all the studies, before and after, as well as during, the journey.

These may prevent the situation in which the journey becomes a one-time experience instead of a life-shaping factor.

3. To change the structure of the journey to Poland: to focus on a smaller number of sites without changing the overall time of the stay. Thus, more time can be dedicated to each site in the stage of the preparation for the visit to the site, in the actual visit to the site, and then in the stage of the processing of the visit.
4. To refer to the element of Jewish faith in the journey and in the Holocaust in general and create a constellation of answers to the many questions of faith that this type of journey awakens, all encompassed in the expression 'the place of the Creator during the Holocaust'.
5. The method of classification of those who go on the journey should be understandable and be performed by psychology professionals. In the classification, it is necessary to focus on the candidate's mental ability to participate in the journey, since it has, as aforementioned, serious elements for emotional coping. In addition, it is necessary to focus on the source of the candidate's desire to participate in the journey and the extent to which this derives from in-depth thinking of his own and not from social, family, and other pressures.
6. To provide a learning alternative for the people who cannot go on the journey. As an alternative, it is possible to use institutions such as *Yad VaShem*, the Ghetto Fighters Museum, and others, but it is also possible to think about alternatives such as experiential workshops, role play, theater, and different arts.

7. The great educational distortion that this educational undertaking creates requires, in my opinion, an immediate and essential change. The economic background from which the student comes cannot, should not, and must not constitute any index in the considerations on whether to join the journey. A source of financing for the journeys should be found. The source can be systemic – of the Israeli government, of organizations that commemorate the Holocaust, or special taxes that will be levied differentially according to income. The source can also be initiated by the student, for example the allocation of a week from the students' vacation for the joint participation of all school students for work in agriculture, in industry, in providing healthcare, etc., when the salary is intended entirely for the students' to go on the journey. In the same way, it is possible to provide employment opportunities throughout a certain period, without interfering in the course of the studies, and every student fits into this work constellation when the salary of all is aimed at the financing of the journey.
8. It is important to prevent, ahead of time, the possibility that the participants in the journey will develop an attitude of racism towards all Polish and German people. The learning process needs to take into consideration the possibility that this type of response can be awakened following the journey and thus from the beginning thought into its prevention should be invested. In parallel, it is necessary to take into account that students who admire power and have a tendency towards fascism or even sadism can identify with the murderer and not the victim and become Nazis themselves.
9. The main conclusion that apparently must be examined in-depth is the possibility that perhaps the journey is held at an inappropriate time in terms of the participants' mental development. The journey should be held after the period of compulsory military service and the 'great trip', in the stage of the post-military studies. The journeys can be organized like the journeys today and people will register for them in their free time, when every citizen in the country will have the possibility of going on such a journey once in his life at the state's expense. For this to be attractive, there is room to involve the media so as to create the atmosphere that this is 'something that must be done'.

To sum up, the conclusions that we have concluded from the research indicate the importance of the continued existence of the journey to Poland as a part of learning about the Holocaust, although they indicate the need for structural and content changes. The conclusions in the structural realm address the place that the journey holds in the Holocaust studies, the structure of the journey itself, the process of the classification of the participants for the journey, finding educational alternatives of equal value, and examining an effective age-wise alternative for going on the journey.

The conclusions in the educational realm engage in contents that the journey illuminates and its educational influences, and its negative educational influences that it is important to prevent, and in renewed thinking on the objectives of the journey and the suitability of the content and structure to them.

3. Summary

Since 1988 hundreds of students in the eleventh and twelfth grades from the educational system in Israel have gone every year for a learning trip to the death camps in Poland and the remnants of the great Jewish centers in Poland and in the nearby Czech Republic. The journey is a part of the curriculum that engages in the Holocaust of the Jewry of Europe that occurred in World War II at the hands of the Nazis. The topic of the Holocaust has experienced many changes in its reference in the State of Israel and in its educational system and today is considered a formative event in the existence of the Jewish State of Israel and all high school students in Israel are tested in this topic for the high school matriculation examinations.

The Ministry of Education in its educational doctrine that it disseminated in regards to the journeys to Poland (Israeli Ministry of Education, 1999) notes a number of educational objectives that are supposed to be achieved in the journey. In the present research we united these objectives into five main objectives: increase of the emotional involvement on the topic of the Holocaust, inculcation of broader knowledge on the Holocaust, increase of the level of the relationship to the Jewish people and the land of Israel, increase of the Jewish Israeli identity, and increase of the level of the drawing of lessons from the Holocaust in the Zionist, Jewish, and universal aspects.

The journey lasts about ten days, when it is preceded by preparation and afterwards educational processing should be performed. The journeys to Poland have a regular structure that includes mandatory objectives, mandatory ceremonies at selected sites, and a staff of people accompanying the students that includes the group head, a teacher, an accredited instructor for travel to Poland, security personnel from Israel, and a Holocaust survivor to provide testimony. It is not compulsory to participate in the journey and it is funded by the participants themselves.

In the present research we sought to learn whether the journey to Poland has educational value, namely whether it influences on the participants positively and in essence is truly a journey and not merely a trip (Shachar and Katan, 2001). We examined the impact of the journey in these five main objectives for the journey that we derived from the general circular of the Ministry of Education (1999). Therefore, the present research study had the following hypotheses:

1. Differences will be found in the emotional expressions towards the Holocaust between those who went on the journey to Poland, immediately after they returned and at least seven years afterwards, and their classmates who did not go on this journey.
2. Differences will be found in the level of the knowledge on the topic of the Holocaust between those who went on the journey to Poland and their classmates who did not go on this journey, immediately after the former returned from the journey and at least seven years afterwards.
3. Differences will be found in the level of the relationship to the land of Israel and the Jewish people, in the Jewish and Israeli identity, and in the Zionist, Jewish, and universal lessons that those who went on the journey to Poland conclude, immediately after they returned from the journey and at least seven years afterwards, as opposed to their classmates who did not go on this journey.

The research instruments that the research employed were both quantitative and qualitative. The quantitative research instruments consisted of three questionnaires. The qualitative research instrument was a semi-structured interview.

The research population was comprised of two groups when each group included a research group and a control group. The first research group consisted of one hundred students, immediately upon their return from the journey to Poland, and its control group was one hundred students from the same classes who did not go on the journey. The second research group consisted of 56 adults who went on the journey to Poland in their school framework seven and more years ago and its control group consisted of 46 adults who did not go on the journey to Poland although their classmates did go seven and more years ago.

The quantitative research study yielded the following results. It was not found that the people who went on the journey to Poland evinced a higher level of emotional involvement in the topic of the Holocaust than their classmates who didn't go on the journey, aside from feelings of pride and distress, in which a statistically significant difference was found regarding the students who were examined immediately upon their return, and the feeling of indifference, which was found on a higher level among adults who didn't go on the journey, in comparison to their classmates who went seven or more years ago on the journey. Therefore, research hypothesis number 1 was not completely confirmed.

Research hypothesis number 2 was confirmed statistically. It was found that the level of knowledge on the topic of the Holocaust that the people who went on the journey to Poland evince is higher than the level of knowledge on the topic of the Holocaust of those who didn't go on the journey, immediately upon the return of the former from Poland and even seven and more years later.

Research hypothesis number 3 was not confirmed statistically. Differences were not found in the level of the relationship to the land of Israel and the Jewish people, in the Jewish and Israeli identity, and in the Zionist, Jewish, and universal lessons that those who go on the journey to Poland conclude immediately upon their return and seven and more years later, as opposed to their classmates who didn't go on the journey.

Examination of the interviews found that on the continuum of the characterization of going to Poland, on the one pole as a journey, which influences and leaves an impression on the conscious level, and on the other pole as a trip, which is solely an experience (Shachar and Katan, 2001), 87.5% of the interviewees maintained that for them going to Poland was journey, namely, it left an impression and had a conscious

influence. 0% of the interviewees maintained that for them going to Poland was a trip - only an experience. 12.5% of the interviewees maintained that for them going to Poland was in the middle, between a journey and a trip.

To conclude, even if the quantitative research found a significant impact, primarily in the dimension of knowledge and pride and distress, in the short-term and lack of indifference in the long-term, it was still found in the interviews that this educational undertaking of the journey to Poland must continue. The journey is perceived as an important element in the teaching of the Holocaust but it is one of many and accordingly such is its influence. Furthermore, evidence arose of the existence of influential elements that could not be quantified or even defined. At this stage, an alternative to the journeys to Poland has not been found in the educational system, and therefore it is important to continue them, but it is necessary to make changes in all the components, ranging from the stages of the planning and the definition of the goals, through the stage of the classification and preparation, and to the structure and processes of dealing and support. In the framework of the changes, it is also important to address the negative influences that can arise and alternatives of equal value to the journey that need to be held for the students who don't go to Poland. The great cost entailed by the journey inspires a great moral educational dilemma that the heads of education must address. One of the solutions proposed in the interviews that can answer a number of difficulties concurrently is to move the time at which the journey is held and thus shift the responsibility from the Ministry of Education to the Ministry of Culture, from the high school age to early adulthood, namely the mid-twenties and onwards. All these changes should be held and in parallel research studies should be conducted to examine their effectiveness.

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Appendices

Appendix Number 1: Reliability of the Research Instruments – Tables

Table Number 48:
Reliability of Questionnaire A – Emotions towards the Holocaust

Case Processing Summary

		N	%
Cases	Valid	280	92.7
	Excluded(a)	22	7.3
	Total	302	100.0

a Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.740	.745	14

Item Statistics

Emotions	Mean	Std. Deviation	N
qa1 Pride	2.46	1.119	280
qa2 Shame	1.69	.860	280
qa3 Distress	3.01	.950	280
qa4 Troubled	2.72	1.006	280
qa5 Anger	3.59	.703	280
qa6 Paralysis	1.77	.879	280
qa7 Indifference	1.23	.555	280
qa8 Anxiety or fear	2.18	.981	280
qa9 Pain	3.51	.738	280
qa10 Powerlessness	2.27	1.007	280
qa11 Shock	3.56	.787	280
qa12 Weakness	1.93	.887	280
qa13 Hope	2.89	1.066	280
qa14 Grief	3.14	.965	280

Summary Item Statistics

	Mean	Minimum	Maximum	Range	Maximum / Minimum	Variance	N of Items
Item Means	2.567	1.232	3.586	2.354	2.910	.572	14
Item Variances	.820	.308	1.253	.945	4.068	.069	14

Study of the table shows that 280 of the subjects (92.7%) responded completely to the questionnaire and 22 of the subjects (7.3%) responded partially. The questionnaire consisted of fourteen different expressions of emotion, when the subjects had to note the intensity of the expression of emotion from a scale of four different levels. In this questionnaire, a high level of reliability was obtained, Cronbach's alpha=0.740. The minimum value is 1.232, the maximum value is 3.586, the mean is 2.567, and variance is 0.572.

Table Number 49:
Reliability of Questionnaire B – Knowledge on the Holocaust

Case Processing Summary

		N	%
Cases	Valid	299	99.0
	Excluded(a)	3	1.0
	Total	302	100.0

a Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.800	.826	22

Item Statistics

Statements	Mean	Std. Deviation	N
qb1 What is 'rampa'?	.86	.348	299
qb2 Mila 18 was ...	.61	.489	299
qb3 Which sentence does not correctly describe Auschwitz?	.74	.440	299
qb4 What was AYL?	.71	.455	299
qb5 What was the Umschlagplatz?	.59	.493	299
qb6 Cyclon B is ...	.89	.310	299
qb7 In the Wannsee Conference in 1942 ...	.68	.466	299
qb8 Erntefest	.38	.487	299
qb9 What is the Final Solution?	.90	.296	299
qb10 What is a ghetto?	.88	.322	299
qb11 What were the Nuremberg laws?	.83	.380	299
qb12 What is selection?	.95	.225	299
qb13 The sondercommando were ...	.64	.481	299
qb14 Krystallnacht was ...	.92	.272	299
qb15 The Third Reich	.84	.368	299
qb16 Swastika	.92	.719	299
qb17 Death marches	.73	.447	299
qb18 Kappo	.68	.469	299
qb19 Numerus Clausus	.53	.500	299
qb20 The Jewish Police	.82	.388	299
qb21 Gestapo	.69	.465	299
qb22 Buna Monowitz	.54	.538	299

Summary Item Statistics

	Mean	Minimum	Maximum	Range	Maximum / Minimum	Variance	N of Items
Item Means	.741	.381	.946	.565	2.482	.023	22
Item Variances	.192	.051	.517	.466	10.174	.010	22

Study of the table shows that 299 of the subjects (99%) responded completely to the questionnaire and three subjects (1%) responded partially. The questionnaire consisted of 22 concepts that the subjects had to know, when every concept gave the respondent one point. The respondent could accumulate 22 points in this questionnaire. A high level of reliability was obtained, Cronbach's alpha=0.800. The minimum value is 0.381, the maximum mean value is 0.946, the mean is 0.741, and the variance is 0.023.

Table Number 50:
Reliability of Questionnaire C – Part 1 - C1

Case Processing Summary

		N	%
Cases	Valid	289	95.7
	Excluded (a)	13	4.3
	Total	302	100.0

a Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.718	.759	12

Item Statistics

Statements	Mean	Std. Deviation	N
qc3 It's important to me that the Jewish people always exist.	3.9135	.39457	289
qc4 It's important to me that Jews outside Israel maintain their Judaism.	3.7093	.62801	289
qc5 The Jewish people cannot survive without the Jewish religion.	3.4844	.85020	289
qc6 The Jewish people cannot survive without the State of Israel.	2.9827	1.02556	289
qc7 It's possible that I will marry a non-Jew.	3.5882	.87797	289
qc8 A Jew who keeps the religious commandments ensures more than does a secular Jew the continued existence of the Jewish people.	2.7647	1.07367	289
qc9 I feel a strong relationship to the State of Israel.	3.3668	.82731	289
qc10 I feel a strong relationship to the Jewish people.	3.7024	.61916	289
qc11 I feel a strong relationship to the Jewish religion.	3.4464	.88077	289
qc12 I feel a strong relationship to the land of Israel.	3.6298	.71537	289
qc13 Is there a chance that you might emigrate from Israel?	3.2803	.87460	289
qc22 What's your opinion of an Israeli who emigrates from Israel?	2.2007	.81300	289

Summary Item Statistics

	Mean	Minimum	Maximum	Range	Maximum / Minimum	Variance	N of Items
Item Means	3.339	2.201	3.913	1.713	1.778	.230	12
Item Variances	.669	.156	1.153	.997	7.405	.078	12

Study of the table shows that 289 subjects (95.7%) responded completely to the questionnaire and thirteen subjects (4.3%) responded partially. The questionnaire consisted of twelve statements in which the subjects had to express the strength of their relationship to the Jewish people and the land of Israel. In the first part a high level of reliability was obtained, Cronbach's alpha=0.718. The minimum value is 2.201, the maximum value is 3.913, the mean is 3.339, and the variance is 0.230.

Table Number 51:
Reliability of Questionnaire C – Part 2 - C2

Case Processing Summary

		N	%
Cases	Valid	284	94.0
	Excluded (a)	18	6.0
	Total	302	100.0

a Listwise deletion based on all variables in the procedure

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.431	.491	7

Item Statistics

Statements	Mean	Std. Deviation	N
qc15 Would you like to be born a Jew?	1.36	.702	284
qc16 Would you like to be born an Israeli?	1.64	.908	284
qc17 How do you see yourself?	1.85	.356	284
qc18 Do you feel more Jewish or more Israeli?	4.26	1.387	284
qc19 Does the fact that you're Jewish fill an important role in your life?	1.51	.701	284
qc20 Does the fact that you're Israeli fill an important role in your life?	1.88	.742	284
qc37 Do you see yourself as Zionist, by your definition?	1.65	.729	284

Summary Item Statistics

	Mean	Minimum	Maximum	Range	Maximum / Minimum	Variance	N of Items
Item Means	2.022	1.359	4.261	2.901	3.135	1.007	7
Item Variances	.706	.126	1.925	1.798	15.220	.330	7

Study of the table shows that 284 (94%) of the subjects responded completely to the questionnaire and eighteen (6%) responded partially. The questionnaire consists of seven statements in which the subjects had to express their Jewish and Israeli Identity. In this part a good level of reliability was obtained, Cronbach's alpha=0.431. The minimum value is 1.359, the maximum value is 4.261, the mean is 2.022, and the variance is 1.007.

Table Number 52:
Reliability of Questionnaire C – Part 3 - C3 Dimension 1

Case Processing Summary

		N	%
Cases	Valid	275	91.1
	Excluded (a)	27	8.9
	Total	302	100.0

a Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.521	.452	8

Item Statistics

Statements	Mean	Std. Deviation	N
qc1 Zionism aspired to establish a secure refuge for the Jewish people in the land of Israel	3.5018	.69605	275
qc2 The role of Zionism ended after the State of Israel was established	3.7600	.59241	275
qc24 Every Jew in the Diaspora should immigrate to Israel	3.2073	.89440	275
qc25 There is an existential need for the existence of a sovereign, strong, and stable State of Israel	3.8473	.42540	275
qc26 There is no security in the Diaspora	3.0400	.91731	275
qc30 Israel is the most secure place for Jews to live in	3.3855	.86527	275
qc33 The relevance of the Holocaust has been over-emphasized by political leaders in Israel.	3.3891	.86575	275
qc36 In your opinion, does the State of Israel constitute the continuation of Jewish history?	1.1127	.34969	275

Summary Item Statistics

	Mean	Minimum	Maximum	Range	Maximum / Minimum	Variance	N of Items
Item Means	3.155	1.113	3.847	2.735	3.458	.751	8
Item Variances	.535	.122	.841	.719	6.881	.084	8

Study of the table shows that 275 (91.1%) of the subjects responded completely to the questionnaire and 27 (8.9%) respondent partially. The questionnaire consisted of eight statements in which the subjects had to express their attitude in regards to the Zionist lessons from the Holocaust. In part C3 dimension 1 a good level of reliability was obtained, Cronbach's alpha=0.521. The minimum value is 1.113, the maximum value is 3.847, the mean is 3.155, and the variance is 0.751.

Table Number 53:
Reliability of Questionnaire C – Part 3 - C3 Dimension 2

Case Processing Summary

		N	%
Cases	Valid	294	97.4
	Excluded (a)	8	2.6
	Total	302	100.0

a Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.448	.458	3

Item Statistics

Statements	Mean	Std. Deviation	N
qc27 It is necessary to have Jewish unity, self-defense, and reliance on ourselves alone.	3.44	.819	294
qc28 It is necessary to be aware of every indication of anti-Semitism and to struggle against it immediately when it surfaces.	3.64	.644	294
qc35 What happened in the Holocaust can never be accepted	3.54	.795	294

Summary Item Statistics

	Mean	Minimum	Maximum	Range	Maximum / Minimum	Variance	N of Items
Item Means	3.541	3.439	3.643	.204	1.059	.010	3
Item Variances	.572	.415	.670	.256	1.616	.019	3

Study of the table shows that 294 (97.4%) of the subjects responded completely to the questionnaire and eight (2.6%) responded partially. The questionnaire consisted of three statements in which the subjects had to express their attitude towards the Jewish lessons from the Holocaust. In part C3 dimension 2 a good level of reliability was obtained, Cronbach's alpha=0.448. The minimum value is 3.439, the maximum value is 3.643, the mean is 3.541, and the variance is 0.010.

Table Number 54:
Reliability of Questionnaire C – Part 3 - C3 Dimension 3

Case Processing Summary

		N	%
Cases	Valid	300	99.3
	Excluded (a)	2	.7
	Total	302	100.0

a Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.444	.459	3

Item Statistics

	Mean	Std. Deviation	N
qc29 The world won't let another Holocaust happen.	2.23	1.042	300
qc31 It is necessary to fight against anti-democratic phenomena in the world / in Israel.	3.28	.797	300
qc34 In light of what happened in the Holocaust, it is necessary to care for minorities.	2.77	.937	300

Summary Item Statistics

	Mean	Minimum	Maximum	Range	Maximum / Minimum	Variance	N of Items
Item Means	2.759	2.227	3.277	1.050	1.472	.276	3
Item Variances	.866	.636	1.086	.450	1.708	.051	3

Study of the table shows that 300 (99.3%) of the subjects responded completely to the questionnaire and two (0.7%) responded partially. The questionnaire consisted of three statements in which the subjects had to express their attitude towards universal lessons from the Holocaust. In part C3 dimension 3 a good level of reliability was obtained, Cronbach's alpha=0.444. The minimum value is 2.227, the maximum value is 3.277, the mean is 2.759, and the variance is 0.276.

Appendix Number 2: The Research Questionnaire

Please circle the correct answer and complete the following items.

Year of Birth: _____ Gender: _____ Place of Residence: _____

Did you go on the journey to Poland in the framework of your high school?

Yes: I went in the year _____

No: In your school did classmates go on the journey to Poland? Yes / No

My high school is defined as a school that is: religious / non-religious.

I define myself as: religious / traditional / not religious.

Was I ever assessed for learning disabilities?

No.

Yes. When? _____

The test results: _____

Questionnaire A: Emotions towards the Holocaust Questionnaire

The following statements address emotions. Please indicate your feeling by marking the correct column.

“When I think about the Holocaust I feel”

	Emotion	Feel very strongly	Feel strongly	Feel slightly	Don't feel at all
1	Pride				
2	Shame				
3	Distress				
4	Troubled				
5	Anger				
6	Paralysis				
7	Indifference				
8	Anxiety or fear				
9	Pain				
10	Powerlessness				
11	Shock				
12	Weakness				
13	Hope				
14	Grief				

Questionnaire B: Knowledge on the Holocaust Questionnaire

In the following questions please select the most correct answer from the four possibilities.

1. What is the “Rampa”?
 - a. The part of the concentration camp where the commanders lived.
 - b. The administrative area that was occupied by the Germans in East Europe.
 - c. A train platform where those who came to the concentration and death camps were dropped off.
 - d. A name for the camp commander.

2. Mila 18 was:
 - a. The Alef Yud Lamed bunker where Mordechai Anilevich and a large group of fighters died.
 - b. The memorial tombstone in Warsaw in memory of the Ghetto rebellion.
 - c. The Jewish area in Krakow that included synagogues and schools.
 - d. A name for the S.S. units that accompanied the German army in the invasion of Poland.

3. Which of the following sentences does not describe correctly the Auschwitz camp?
 - a. The camp was built of three parts: the first – the main camp, today serving as a museum, the second – Birkenau, and the third – secondary camps and factories – Buna Monowitz.
 - b. The camp was built in a secluded area, on swamp lands and near the railway.
 - c. It also served as a labor, concentration, and death camp
 - d. Prisoners brought there came only from Poland.

4. What was AYL - Alef Yud Lamed?
 - a. An armed Jewish underground movement established in Warsaw. A similar organization was also established in Krakow.
 - b. A Polish underground military organization that was linked with the Polish workers’ party.
 - c. The name the Polish people gave to the occupied areas of Poland, not including the territories annexed to the Reich
 - d. The non-Zionist, socialist Jewish party that was active in Poland mainly between the two world wars.

5. The Umschlagplatz is:
 - a. In German – “Work Liberates” – the slogan situated above the entrance gate of Auschwitz camp and other camps.
 - b. The square in front of the cargo trains station in Warsaw.
 - c. A Nazi name for Jews, meaning “sub-humans”
 - d. The “Council of Elderly men” – an alternative name for the Judenrat.

6. "Cyklon B" is:
 - a. A type of an attack plane of the German army, which was used in the invasion of Poland in 1939.
 - b. The code name for the operation of the destruction of the Jews in Theresienstadt.
 - c. A name for the concentration camp commander's lodging in Auschwitz 1.
 - d. A toxic cyanide gas used by the Nazis to kill Jews in the gas chambers.

7. In the Wannsee conference of 1942 –
 - a. The final objectives of the occupation of Poland were coordinated by the Germans.
 - b. The problem of the refugees from Germany, primarily the Jews, was discussed.
 - c. The "Final Solution" of the Jewish problem was determined.
 - d. It was decided to place Nazi commanders on trial.

8. "Erntefest"
 - a. Means "Harvest Holiday", a code name given to the operation of the elimination of the Jews in Majdanek, Poniatowa and Trawniki camps in November 1943.
 - b. An area settled by Germans in Czechoslovakia.
 - c. A conference held in Berlin in 1945, where the political and economical problems emerging from the German defeat were debated.
 - d. The code name for the German attack on the Soviet Union on June the 22nd 1941.

9. What is "The Final Solution"?
 - a. A name for the Evian Conference decision (1938) to help the Jews in different countries in Europe.
 - b. The exit/ escape of European Jews during the Holocaust.
 - c. A code name for the destruction of the Jews of Europe.
 - d. The plan to kill chronic patients, the mentally retarded, and the handicapped of the Aryan race.

10. A "ghetto" is:
 - a. A concentration and death camp.
 - b. An autonomist life style for the separation of a certain community.
 - c. A name for the supervisor of working prisoners in the concentration camp.
 - d. An area in south Galicia.

11. What were the Nuremberg Laws?
 - a. Laws that were enacted in 1935 with the main purpose of negating the citizenship of Jews and removing them outside of German society.
 - b. Laws to limit the number of Jews allowed to attend universities.
 - c. Laws in effect on war criminals in the Nuremberg trials.
 - d. Laws written by the Judenrat and intended to help maintain a regular existence in the ghettos.

12. Selection is:
- The concentration phase of Jews in the ghettos.
 - A name for the German secret police.
 - A name for the underground Jewish paper published in the Warsaw Ghetto.
 - The classification of Jews arriving at the camp and sent to work or death.
13. The “Sondercommando” were:
- An underground group of Jewish activists organized in the ghettos.
 - A unique group of Jews who helped with the transfer of the murdered people’s bodies to the incinerators or to the mass graves.
 - A name for prisoners who were on the verge of death from starvation or exhaustion.
 - Units of the S.S. whose job was to eliminate political opponents.
14. “Krystallnacht” was:
- A name for the annexation of Austria by Nazi Germany.
 - The nighttime vigil held by the Hungarian Jews when they received Heidrich’s letter.
 - The night when the invasion to the Soviet Union was decided upon (the “Barbarossa” operation).
 - An organized pogrom of the Reich’s Jews (1938) with the purpose of chasing the Jews from German territory.

The following section presents concepts on the topic of the Holocaust. Please note whether they are correct or incorrect.

15.	The Third Reich – the name of Poland before Germany invaded it	Correct / Incorrect
16.	The Swastika – the official symbol of Nazi Germany.	Correct / Incorrect
17.	Death marches – the marching of the camp prisoners during the German retreat towards the end of the War	Correct / Incorrect
18.	Kappo – Head of the Council of Old Men of the Jewish leadership.	Correct / Incorrect
19.	Numerus Clausus – the limiting of the number of Jews who were permitted to live in the ghetto.	Correct / Incorrect
20.	The Jewish Police was the force in charge of keeping order in the ghetto.	Correct / Incorrect
21.	The Gestapo was the secret police in Nazi Germany.	Correct / Incorrect
22.	Buna Monowitz was the leader of the Bund movement at the beginning of the war.	Correct / Incorrect

Questionnaire C: Jewish and Israeli Identity

The following statements describe the relationship to the Jewish people and the land of Israel. The ranking indicates the degree to which you agree with every statement. Please choose for each statement the appropriate ranking.

	Statements	Agree definitely	Agree	Agree slightly	Don't agree at all
1	Zionism aspired to establish a secure refuge for the Jewish people in the land of Israel.				
2	The role of Zionism ended after the establishment of the State of Israel.				
3	It is important to me that the Jewish people always exist.				
4	It is important to me that the Jews outside of Israel continue to maintain their Judaism.				
5	The Jewish people cannot survive without the Jewish religion.				
6	The Jewish people cannot survive with the State of Israel.				
7	There is the possibility that I will marry a non-Jew.				
8	A Jew who observes the religious commandments ensures the continued existence of the Jewish people more than does a secular Jew.				
9	I feel a strong relationship to the State of Israel.				
10	I feel a very strong relationship to the Jewish people.				
11	I feel a strong relationship to the Jewish religion.				
12	I feel a strong relationship to the land of Israel.				

13. In your opinion, is there a possibility that you will emigrate from Israel?

- a. Not at all.
- b. A very weak possibility.
- c. Possibly.
- d. Yes.

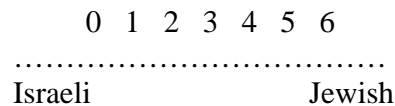
14. If yes, under what circumstances? _____

15. If you had the opportunity to be born anew, would you want to be born Jewish?
- Yes, I would greatly want to be born Jewish.
 - Yes, I would want to be born Jewish.
 - This doesn't matter to me.
 - I would not want to be born Jewish.

16. If you had the opportunity to be born anew, would you want to be born Israeli?
- Yes, I would greatly want to be born Israeli.
 - Yes, I would want to be born Israeli.
 - This doesn't matter to me.
 - I would not want to be born Israeli.

17. How do you see yourself?
- First and foremost, Israeli.
 - First and foremost, Jewish.

18. Please note on the following scale whether you feel more Jewish or more Israeli. On one side of the scale is the word 'Jewish' and on the other side is the word 'Israeli'. Please circle the number that is appropriate to your feeling.



19. Does the fact that you are Jewish play an important role in your life?
- The fact that I am Jewish plays a very important role in my life.
 - The fact that I am Jewish plays an important role in my life.
 - The fact that I am Jewish plays a role with little importance in my life.
 - The fact that I am Jewish has no role in my life.
20. Does the fact that you are Israeli play an important role in your life?
- The fact that I am Israeli plays a very important role in my life.
 - The fact that I am Israeli plays an important role in my life.
 - The fact that I am Israeli plays a role with little importance in my life.
 - The fact that I am Israeli has no role in my life.
21. Do you feel identification with the Jews who suffered in the Holocaust?
- Yes, greatly.
 - Yes.
 - Slightly.
 - No.
22. What is your opinion on the emigration of an Israeli from Israel?
- My response is most negative.
 - I object to this.
 - In my opinion, it is every person's private issue.
 - I address this positively.

23. What is your attitude towards the Holocaust period?
- I am proud of the behavior of the Jews in this period.
 - I do not feel towards the behavior of the Jews in this period any special feeling.
 - I am ashamed of the behavior of the Jews in this period.
 - I don't know enough about the behavior of the Jews in this period.
 - Other feeling: _____

The following statements are possible lessons that can be concluded from the Holocaust. Please note the extent to which you agree with each statement.

	Lessons	Agree definitely	Agree	Agree slightly	Don't agree at all
24	Every Jew in the Diaspora should immigrate to Israel.				
25	There is an essential need for a sovereign, strong, and stable Jewish State.				
26	There is no security in the Diaspora.				
27	It is necessary to have Jewish unity, self-defense, and reliance on ourselves alone.				
28	It is necessary to be aware of every indication of anti-Semitism and to fight it immediately when it appears.				
29	The world will never let another Holocaust happen.				
30	Israel is the safest place for Jews to live in.				
31	It is necessary to fight against anti-democratic phenomena in the world / Israel.				
32	In my opinion, it is not possible to learn any lesson from the Holocaust in regards to the future.				
33	In my opinion, the relevance of the Holocaust in everyday life has been over-emphasized by the political leaders in Israel.				
34	I think that in light of what happened in the Holocaust it is necessary to care for minorities.				
35	What happened in the Holocaust can never be accepted.				

36. In your opinion, does the State of Israel constitute the continuation of Jewish history?

- a. Yes, of all the periods.
- b. Yes, but only of the period in which the people sat in the land of Israel.
- c. No, it begins a totally new page and there is no relationship with the past of the Jewish people.

37. Do you see yourself as Zionist (in your definition)?

- a. I see myself as very greatly Zionist.
- b. I see myself as greatly Zionist.
- c. By my definition, I am slightly Zionist.
- d. I do not see myself as Zionist.

Thank you for your cooperation.

Appendix Number 3: The Interview Questions and the Interviewees' Answers

Question Number 1: What is your opinion on the Journeys of the Youth to Poland?

- Interviewee 1 It is very important to go.
- Interviewee 2 In general, this is a good thing but it is not suited to every person.
- Interviewee 3 I have doubts. It seems to me that one should go – all in all, it depends on the person, some need to go and some don't.
- Interviewee 4 The Holocaust is a topic that should be learned by Jews and non-Jews, especially in the land of Israel, and the journey facilitates the learning of the topic.
- Interviewee 5 In my opinion, it is important. It is impossible to understand on the same level as when you go – you don't connect to it in the same way.
- Interviewee 6 It's important.
- Interviewee 7 This is something good, this is important.
- Interviewee 8 This is something important.

Question Number 2: Why do you think this way?

- Interviewee 1 It gives strengths, connection to the roots, to the heritage. It is impossible to achieve a profound experience that touches the soul/ the spirit, the mind, and the emotion without seeing what is an incinerator, smelling the place, touching it, smelling a forest, understanding the distance between the camp and the city. Another benefit is the reinforcement of the relationship of the youth with their grandmothers and grandfathers.
- Interviewee 2 It's good because this lets you see things in a way that films do not convey. This brings us closer to the topic and gives a feeling that cannot be conveyed in another way. It is not suitable to every one and certainly not at this age – people who are too young and cannot assimilate the journey as necessary – some are traumatized.

- Interviewee 3
- A. If you think that the Holocaust is an important issue in history then people need to be helped by the visual realm, they need to go, and a person for whom it is enough to read doesn't have to go.
 - B. The Holocaust is a big thing and even a non-Jew has to learn what happened in the Holocaust – not only so that it won't happen again but to understand how humanity reached such a poor moral level and to prevent another deterioration.
 - C. Jews need to know how this influenced the Jewish people and it is impossible to deny the fact that when the country was established many of the citizens were Holocaust survivors and this certainly influenced their conduct.
 - D. Another benefit is that people will connect to the *Torah* and to the Jewish people through the journey. Not people who are already connected to the *Torah*.
- Interviewee 4
- A. Because of the importance of the topic and because of its disconnection from the perceived reality, this is an experiential way and the concrete nature helps grasp the scope of the topic.
 - B. The experience-oriented nature and the intensiveness influence, it's more than a week at the *Yad VaShem* museum – you are abroad, where it happened.
 - C. As bad as it sounds, you also feel the anti-Semitism.
 - D. The break in the routine causes interest.
 - E. It causes you to understand from another place, you better understand and remember events that happened. When you read a book, you understand it from a different perspective.
- Interviewee 5
- A. When you see things, you feel and understand.
 - B. This connects you to the people of Israel, to the land of Israel, and to Judaism. In the journey there is much reference to *Hassidism*, which connects to Judaism.
 - C. On the journey they spoke of God in the Holocaust – and you search for an answer.
 - D. You understand why the land of Israel is needed, what this says that you are Jewish.
- Interviewee 6
- It influences the person, I still have not really assimilated what happened.
- Interviewee 7
- A person needs to learn from the past, from the mistakes. And it is important, it is a part of our people. People who live among us have experienced this and so that we can tell the following generations.

Interviewee 8 It causes a person to grow up, not to take everything as obvious. It gives a different look at life. To see what they experienced there causes a person to look at life differently, not as obvious.

Question Number 3: What conditions need to exist for the journey to be held?

Interviewee 1

- A. To come prepared.
- B. Not one-time, intensive, continual learning – the preparation of a number of months beforehand.
- C. The journey needs to be planned like a military operation – all the time the processing, the mind, the emotion, the walking are addressed – it is clear to everyone that you come to work.
- D. To prevent the ‘abroad’. (researcher’s note: the trip)
- E. Not through the Ministry of Education, since it brings out much together – 5000 visitors a day to Auschwitz – one doesn’t undergo the experience appropriately.

Interviewee 2

- A. The journey structure is too overloaded, the continuum is loaded, there is not enough time to assimilate – to reduce sites – to examine the schedule.
- B. A person needs to be suitable in mental terms – not every one can evaluate if he is suitable. Only when he is found there does the person understand what it does to him.
- C. There is group and social pressure in Israel to go on the journey, and as aforementioned it is not suited for everyone, it is necessary to legitimize those who do not want to go or are not capable of going.

Interviewee 3 It is necessary to have a psychologist or school counselor interview those going on the journey and only those who will not suffer mental harm – will not be broken – should go.

Interviewee 4

- A. It is necessary to find a way for all people who want to go and are mentally capable of going to go on the journey and the obstacle must not be economic.
- B. Openness to a satisfactory dialogue on the emotions and the powerful experience before, during, and in the follow up after the journey.
- C. It is important to examine who goes and not to let a person who is not sociable to go – since the other people will not constitute a support group for him. A mentally instable person also cannot be allowed to go.

- Interviewee 5 Preparations beforehand – it is important that the school see to this – since if all this lands on you without preparation it can be shocking. The preparations help the person accept it all.
- Interviewee 6 A. A person needs to be whole with himself that he wants to go.
B. The instruction must be very good.
- Interviewee 7 It is necessary to take instructors and people who can support the students emotionally and in terms of faith. All students should go, religious and secular, aside from those who can't emotionally and this is alright. However, instead of the journey something else should be done with them.
- Interviewee 8 Not to take everyone. For some people this is a trauma and it will be difficult for them.

Question Number 4: In your opinion, what are the losses in the journey?

- Interviewee 1 A. It creates a problematic social issue – not everybody has the economic possibility to pay for the journey.
B. A youth who goes for the first time abroad – you are responsible for his initial encounter with the "Duty Free Stores".
- Interviewee 2 A person who cannot bear the emotional burden can be harmed. A person who goes on the journey and can assimilate the things has no losses.
- Interviewee 3 A. A person can be harmed on the emotional level to the point of mental breakdown. People should not return broken and think that the goal of the journey has been achieved.
B. Some rabbis forbid in religious terms leaving the country – it is a loss of sanctity. From my perspective, this is a side issue.
- Interviewee 4 A. It might be because this is a trip abroad – the main thing is that it might become an experience of going abroad and it will take over the experience of learning about the Holocaust.
B. A value-oriented problem – people in Poland earn money for the tragedy that occurred – this hurts the feelings of some of the survivors.
C. If there is no emotional support, a mental crisis can be created.

- Interviewee 5 There are parts that are not interesting and they take too long - the trip in Warsaw, for example. In the long run, I don't think there are losses.
- Interviewee 6 I don't think there are any.
- Interviewee 7 I don't know.
- Interviewee 8 I don't think there are any.

Question Number 5: In your opinion, are there educational risks in the journey?

- Interviewee 1 There are none.
- Interviewee 2 Not for the Jewish youth. The non-Jews might run the risk of the opposite message – a person who esteems power can identify with the Nazis and their symbols and this is dangerous. There are concomitant educational problems – so much youth together in a hotel can lead to vandalism.
- Interviewee 3 No, since I think that questions that engage in religious faith that the journey raises would arise in any event and even if there is no answer it is important to be aware of them.
- Interviewee 4 There are none.
- Interviewee 5 From a religious-faith perspective, there may be. People can lose their religious faith. When you are there you are too connected and greatly shocked and the questions may be disturbing. Another risk is that the students will find it difficult to return to their routine – they will be depressed and will not succeed in overcoming the shock. Therefore, not every one is suitable for going on the trip.
- Interviewee 6 People can also generalize in regards to this period that today as well the Polish people are like this – this leads to racism.
- Interviewee 7 There may be a problem of the loss of faith, since you see things and you ask where was God in the Holocaust.
- Interviewee 8 I don't think there are.

Question Number 6: In your opinion, what were the educational goals that the Ministry of Education wanted to achieve in the journey to Poland?

- Interviewee 1 The Ministry of Education was carried away – it was not their initiative, the Minister of Education objected but did not succeed in halting the project. There is a severe crisis of values – on the topic of the identification with the state, the ethos that the State of Israel was established on the basis of the Holocaust is dissipating and thus the topic of the Holocaust is being strengthened. They don't care about the roots.
- Interviewee 2 Three goals:
A. To bring the youth closer to the topic.
B. To prove that the State of Israel lives and breathes – to ourselves and to the world.
C. To show the youth that this cannot happen again – there is a powerful issue to go about the concentration camps with the shirts of the Israeli group and Israeli flags.
- Interviewee 3 The connection to the heritage of Israel and the Holocaust won't be forgotten.
- Interviewee 4 A. The desire to strengthen the studies of the Holocaust.
B. To find more concrete ways today, and in another ten years when there will no longer be survivors.
C. The Holocaust is strongly linked to the identity as a Jew and as an Israeli and when now the talk is of post-Zionism and a decline in the understanding of the importance of Israel, this is a way to strengthen things.
- Interviewee 5 A. Connection to the land of Israel.
B. Relationship to the land of Israel.
C. Relationship to Judaism.
- Interviewee 6 So that we don't forget the Holocaust.
- Interviewee 7 So that they will learn about the Holocaust and the Jewish past. So that there will be somebody who can convey things to the coming generations.
- Interviewee 8 To learn more about the Holocaust.

Question Number 7: What is your opinion on the goals of the Ministry of Education, as I presented them to you?

- Interviewee 1 The knowledge and experience are not goals, but they want to attain identification with the Jewish and democratic State of Israel – to be a citizen who votes, lives here, and serves in the Israeli military.
- Interviewee 2 The goals are appropriate, but conversely, only children whose parents can pay for the journey can go. If this is appropriate, then it should be appropriate for everyone.
- Interviewee 3 Knowledge is not related – there are better means, which are less expensive, there are emotional risks – if the goal is knowledge, then there can be harder tests on the high school matriculation examinations.
In regards to emotional involvement, I agree – but it is necessary to be careful that somebody won't get hurt.
Jewish Israeli identity – it is important, the relationship to the Jewish people, Zionist lessons depends on the people – I wouldn't go to the journey for this. There are other reasons why the State of Israel is needed – there is a problem when the importance of Zionism is placed on the Holocaust.
Universal lessons – appropriate.
- Interviewee 4 Knowledge – I certainly agree – this arranges things. This dimension can be obtained in other places but the desire to learn is problematic because of this age and here it is bypassed.
Emotional involvement – another especially important aspect in future generations.
Israeli Jewish identity – I greatly agree, for me this is identical to the relationship with the Jewish people and the land of Israel.
Lessons – The study of the Holocaust in this journey is from another aspect and then everybody who can think concludes all sorts of conclusions which are necessarily Jewish and Zionist lessons, less universal. You achieve more of our lessons of our people.
- Interviewee 5 Very similar to what I hypothesized – in my opinion, they are good. In regards to knowledge, it is not necessary to fly there for it. The rest are good.
- Interviewee 6 They can be achieved. It can be regarding Zionism that this will inspire an existential fear regarding the combat situation in which the State of Israel is found. The relationship to the people of Israel and the land of Israel can be achieved. All the stories on Jews who succeeded in remaining Jews nevertheless and then immigrated to Israel awakens identification.

Interviewee 7 They are all important.

Interviewee 8 Appropriate.

Question Number 8: In your opinion, are the goals achieved?

Interviewee 1 For a person who has Jewish roots, it will be achieved, among others it will be achieved less.

Interviewee 2 Knowledge, I don't have more, since the amount of knowledge thrown on you in a week is hard to assimilate. It is possible that a person feels more connected to the topic – I am not sure that I feel more than those who didn't go.
In regards to the relationship to the people of Israel and the land of Israel, when you are in the group you feel that you are the emissary of the land of Israel, then later I don't think something remains of this.

Interviewee 3 I don't know.

Interviewee 4 On a certain level, yes – not in the comparison to those who didn't go but in comparison to yourself, before you went. A week of journey is impossible to disconnect a person from life and the home where he came from.

Interviewee 5 Yes, at least in my group.
They spoke to us about Zionism – you understand strongly why everything is important, how much the Jewish people is special, how important it is to be a Jew, and that there is no other place in the world.
Emotional involvement – there is – you understand why it is important. You hear what happened to people because they are Jewish and you connect to it because you are Jewish and then your Jewish and Israeli identity is strengthened, and Zionism, too, obviously.

Interviewee 6 Many goals are achieved – Jewish identity, love of the land, emotional connection to the topic of the Holocaust, from the learning about people there.

Interviewee 7 They are achieved in the journey. I began to walk with a 'Star of David' and I continue in Israel as well, even in the shirt so as to convey to myself the feeling.

Interviewee 8 Certainly. To feel more relationship with the Jewish people – you are found in a place where millions of Jews were during the Holocaust – you are connected to the Jewish people especially in light of the fact that despite everything it was not eradicated.
To the land of Israel – I felt that it was hard for me that I am not in Israel – especially on the Sabbath – you grow more connected to the land of Israel. The emotional involvement depends on the person.

Question Number 9: How did the journey influence you? Was this for you a journey or a trip?

Interviewee 1 Much deeper, much more aware, takes things in proportion. My attitude towards life is different. I am not more Zionist or less, I am in a different league. Definitely a journey.
There is a rabbi – a platoon commander in the IDF who objected to the journey and left as a commander, and his opinion on the journey totally changed.

Interviewee 2 In the short term, I had a certain degree of trauma from this, but I also felt closer to the topic and more understanding. The Holocaust influences me, of course, but not more than it would have influenced me had I not gone.
On the continuum of trip—journey, it's in the middle. If I would return today, I would say it is only a journey, but from the distance of years, it was also a bit of a trip.

Interviewee 3 From my perspective, it gave rise to religious questions and was also a religious innovation. The journey caused me to understand the Holocaust and the Diaspora, to be free from the heroism of the Holocaust. From my perspective, it's a journey.

Interviewee 4 The journey shaped me, not that it turned me 180 degrees, but it shaped me. In the short term the distress was very strong – it took me a number of years until I could see a film on the Holocaust. Today I cannot point to something localized but it changed me. From my perspective, it's a journey.

Interviewee 5 In terms of faith, I had a little difficulty with the place of God in the Holocaust and I found an answer that suited me. It made me more Zionist. You also understand why the state and land are important and you want to pass it on – so that people will know what to do so that it will not happen again. From my perspective, it's a journey.

- Interviewee 6 I don't know. I still have not assimilated. From my perspective, it's a journey.
- Interviewee 7 I don't know how to answer – I still have not assimilated. From my perspective, it's a journey, although it also had experiences and fun.
- Interviewee 8 We only just returned; it appears to me that it will come in the continuation. From my perspective, it's a journey.

Question Number 10: How do you explain the fact that aside from distress and pride, the research didn't find a difference in the emotional involvement in the groups of youths?

- Interviewee 1 This says 'explain me' - it is necessary to examine the structure of the journeys, perhaps they are not sufficiently in-depth.
- Interviewee 2 Since these are the strongest emotions on the journey. Distress at what you see and pride since there is much pride in being Israeli on the journey. Regarding pride in the coping of the Holocaust victims with the Holocaust this is because you see what they experienced and you understand what they coped with and thus you feel respectful of it. In other words, you understand this more than if you sit in class in Israel.
- Interviewee 3 Pride – when you think about the journey as a modern Zionist you think: how didn't they organize – take something and fight the Nazis? The journey causes you to understand the other thinking – to stop asking this question and to understand that bravery was to hold the hands of the children and go with them to death.
Distress – the journey awakens the emotional connection to the holocaust itself.
The other emotions didn't appear in the journey participants since these emotions are found among the Israeli youth without the journey – the ceremonies, the studies, or the meetings with the Holocaust survivors are strong enough – except for distress, which is truly a strong emotion.
- Interviewee 4 Pride – this is one the strongest emotions on the journey, since this is a part, in my opinion, of the Jewish Israeli identity. Pride and distress are feelings that accompany the entire journey. Walking with flags, for instance.
Distress – this is because of the things that are difficult to cope with, these are the strongest experiences. In the history lesson, the pride and distress are not felt.
In regards to the other emotions, this is an act, an activity – there are

advantages – not something that changes for the person his entire life but it does help him grow. Shame, for instance, is not an emotion that today belongs to the topic of the Holocaust, this was relevant fifty years ago.

The lack of difference indicates something good about the youth of the State of Israel; the emotional involvement exists without the journey since throughout all the years of study in the educational system the youth is exposed to the topic and so his emotional starting point is higher before going on the journey.

- Interviewee 5 Distress – You see sights, you can imagine more easily, you see this in front of you, this is harder.
Pride – What you see when you go there makes you proud of being Jewish, of being Israeli.
You understand more what was there and how difficult it was.
Another difference was not found since education in Israel is aimed at an emotional identity with the holocaust – this is very Israeli. Education at homes and in the educational institutions engages much in this topic.
- Interviewee 6 Pride – since you are after the ceremony at Auschwitz, when everybody goes through the famous gate with the flags – feel the pride in us as a people, especially when we saw the IDF soldiers there. Pride also in the behavior of the Jews – you see that it is not simple at all.
Distress – I don't know. Regarding the rest, because you don't see the Nazis themselves and in every place, also Israel and there, you hear the same stories. You see more but in Israel you are also exposed to the topic of the holocaust.
- Interviewee 7 Pride – A person who was in Poland, it was important to him to show that he is Jewish – on the journey there is emphasis of the display of Judaism. Distress – I don't know. I don't know why the other things weren't.
- Interviewee 8 Pride – I really understand – to be in a place where they attempted to eradicate the Jewish people and to show that it exists – you are really proud to be Jewish. Distress – it is hard to hear and see this. I personally feel more anger than I had previously – even somebody who didn't go knows what the Holocaust is.

Question Number 11: A difference in the emotional involvement among the graduates was not found aside from indifference among those who didn't go. What is the explanation, in your opinion?

- Interviewee 1 A person is a complex creature, it is difficult to point to causes of behavior.
- Interviewee 2 The years blur the pride and distress. Your emotions at an older age are more moderate. I don't have an explanation for the indifference.
- Interviewee 3 I don't know to explain the indifference. Regarding the rest of the emotions – one-time emotional things do not last in the long run.
- Interviewee 4 It is clear that the differences will be small since although it is a powerful emotional experience it vanishes if it has no continuation. Both the pride and the distress are responses that derive from the very powerful experience but after seven years it fades a bit. In regards to the indifference, perhaps this says something good about the journey – since after years you don't feel the same intensities that the youth who learn all the time about the Holocaust feel. You work in hi-tech and are less exposed to the topic – but you don't feel that you can and should say something that you are indifferent to the topic.
- Interviewee 5 Over time, you go through things that blur it – it is like the pain over somebody who died, time blurs things. In regards to indifference, those that went experienced a sufficiently great shock that leaves something.
- Interviewee 6 In regards to indifference, since they didn't see the gas chambers – concrete – and this is the reason that people should go there, to see it concretely.
- Interviewee 7 People who left, this will influence and influences in the everyday life, although they even are not aware of it, and therefore they cannot speak of indifference.
- Interviewee 8 I cannot explain.

Question Number 12: A difference was found in the knowledge regarding the two age groups – those who went evinced a higher level of knowledge. What is your reference?

- Interviewee 1 Since you created a profound experience that also touches the mind.
- Interviewee 2 It can possibly be that this is because of the preparation, the facts that I remember are from the survivors. What I remember from these camps are the emotional things, like the shoes, how I felt in the gas chambers. The question of whether this drop of knowledge is significant to something – I don't think that for this it is worth going.
- Interviewee 3 It is easier to learn this way, it is easy to remember. I don't have such a great memory, but I remember what I saw – a person who has better visual memory, this certainly helps him, and this is also a significant thing – it becomes traumatic and is inserted into your memory. There is still the possibility of achieving this goal in another way – the journey to the *Yad VaShem* museum, to inspire learning.
- Interviewee 4 This says that this is a better learning experience than history lessons and even if there is nothing instead of; nobody who didn't go to the journey will go for a week of studies at *Yad VaShem*.
- Interviewee 5 Eventually a person who goes hears, sees a lot during the week and a day and only about the Holocaust.
- Interviewee 6 Because things are more concrete – you see the things, in Israel things are not as detailed.
- Interviewee 7 Because you are found there and it is much easier to remember things in the place that they happened – this is inscribed in the memory – concrete.
- Interviewee 8 Very logical – before I went I didn't know a lot about the Holocaust, the Holocaust Memorial Day didn't do much for me. Before you go, you are more interested, you read so that you will have some feeling there. It is important to see and not just to speak in generalities. When you see it is more assimilated than words that just go in and out.

Question Number 13: A difference was not found in the topics of Jewish Israeli identity, relationship to the people of Israel and the land of Israel, and lessons between the two groups of youths. What is your opinion?

- Interviewee 1 Amazing – perhaps this is not the appropriate age.
- Interviewee 2 The journey creates a greater relationship to Judaism than to the people of Israel and perhaps the young people by nature do not tend to change their opinion.
- Interviewee 3 This says that the journey failed a bit. It can be that the journey influences the entire class, even on those who didn't go, since those who come back tell everybody and when there are Holocaust Day ceremonies those who went on the journey tell their personal experiences. Half of the grade went and this influences everybody. In regards to the lessons, the journey is not necessary for this – there is talk about the Palestinians, about waiting at the barrier, so to kill people is trivial.
- Interviewee 4 Since life is stronger than the journey, certainly for adults, three years in the military is a greater experience than a week in Poland. The week is a part of the complex and it is funny to think that it would have such a strong influence. This is an important experience but it is impossible to say that this shaped me. Education is more than this. It does something good personally.
- Interviewee 5 Israeli education – in every place in Israel you are educated on why it is important to be Jewish, what is important in the land of Israel, in the people of Israel. And you also learn history, that this also influences – so why should there be a difference?
- Interviewee 6 Because in Israel too the same things on the Holocaust are told, and about the relationship to the land of Israel.
- Interviewee 7 When you learn about the Diaspora of Poland, what was there once, and you are linked not to the Jews who are there today in the Diaspora and who live good like us. In essence, the journey is not supposed to change these areas.
- Interviewee 8 You do not feel a greater relationship, you feel more pride in being Jewish.

Question Number 14: The same thing was the outcome in the two groups of adults. No difference was found in the topics of Jewish Israeli identity, relationship to the land of Israel and the people of Israel, and the lessons. What is your opinion?

Interviewee 1 The same factor as before.

Interviewee 2 I can explain this about myself, this was not the experience that drew me closest to the land of Israel – the military was more meaningful and even jobs I had drew me closer. The journey conveys a sense of foreignness and alienation – to go about Poland is scary – the security instructions give a feeling that every moment somebody is going to go after you. Perhaps this foreignness neutralizes the feelings of closeness and pride that you feel in the camp.

Interviewee 3 I have nothing to add.

Interviewee 4 Same thing.

Interviewee 5 Same thing.

Interviewee 6 Same thing as before.

Interviewee 7 Like before.

Interviewee 8 Same thing.

Question Number 15: Should something be done differently, how would you change?

Interviewee 1 To introduce into the awareness that this is a ‘must’ – over the course of all the years the citizen knows that this is a journey that needs to be made once in the lifetime. To do it after the military, even after the ‘big trip’. The state should provide a grant, like the post-military service grant, which is intended only for the journey to Poland. When people will go, when they are older than 25, this will also help the problem of the ‘brain drain’ from Israel. The journeys should be published at this stage as successful and then people will want to join, like they go to trips to India.

- Interviewee 2 It is hard for me to assess beforehand who will succeed in surviving the journey. I would raise the age – people should go during their military service or afterwards – and it should be subsidized by the country somehow, and people should go when they are less influenced by group pressure. Family pressure was placed on me to go.
- Interviewee 3 Throughout high school, a connection to the people of Israel must be made. The studies of the Holocaust will be for at least six months before the journey and then it will influence. Apparently, things don't work that way: preparation of a month and a week of journey – and then a short processing. If after the journey nothing significant is done, then things will pass and attitudes won't be changed. It is necessary to undertake emotional actions as a long process. The constellation does not need to be built around the journey but the journey is a part of the constellation, which does not need to revolve around the Holocaust but also part of the *Torah* of Israel and the Jewish identity. In this way the goals will be achieved – the journey itself can be a part – as an emotional experience – but not one part and not alone.
- Interviewee 4
- A. The part of the Czech Republic I would remove – I don't see its goal. There is much Judaism and this is positive.
 - B. The preparation is not adequate, both the program and the rationale are not sufficiently clear to the students.
 - C. More post-journey support is necessary. For months – if they decided that this is an emotional experience, then they should take responsibility.
 - D. Some of the interest in this journey is the departure from the routine – so for those who don't go on the journey something else should be held – a week with survivors, or a week at *Yad Vashem* museum, or any focus on the topic and then everyone who didn't go has to participate in this activity.
- Interviewee 5 No.
- Interviewee 6 I was less satisfied with the day trip in Warsaw. This less interested me, after we were in Majdanek and had the shock of our lives. To shorten the trip in Poland a bit and focus on the camps.

- Interviewee 7 In the preparations it is necessary to eliminate the element of expectation for change and influence – since otherwise you can be disappointed in yourself. I was afraid that because of the expectation for an experience nothing would happen to me. Therefore, less needs to be said about this. The structure of the journey doesn't need to be changed – relaxing parts are needed too.
- Interviewee 8 It doesn't seem to me – there is no better way to touch the emotion, this is something internal, and there is no way to touch in every group.

Question Number 16: Has your opinion on the journey changed?

- Interviewee 1 I think that it is necessary but the Ministry of Education should stop running it – this is assuming that your questionnaire indeed touched upon the right questions and the essential points.
- Interviewee 2 No, since my opinion was that it is not sure that it is worth it, that it achieves its goals, and that it does not harm the young people – trauma.
- Interviewee 3 If this is indeed the truth, then the journeys need to be cancelled, as they are, in my opinion.
- Interviewee 4 I still support them and I would send my children. The indifference, the pride, and the distress appear to me factors that inspire and spur one on – I do not expect the world to be turned over following the journey but it adds.
- Interviewee 5 Didn't change. There is the boundary that Israeli education gives and from there the journey to Poland only adds. The research didn't examine things like the manner of thinking on the Holocaust or other factors. The impact that changed you is not something that you can point to, like sensitivity to what was there.
- Interviewee 6 No.
- Interviewee 7 Didn't change
- Interviewee 8 No.

Question Number 17: What would you like to add on the topic?

Interviewee 1 It is important to introduce as goals exemplary Jewish figures throughout history – knowing them – they are family characters and honored leaders – and then to examine this in the questionnaire.

Interviewee 2 I would not have children go unless they really, really want to go.