

Prepared for: **Foundation for Jewish Camp**



Beautification and Exploration: Evaluating Three Years of the Hiddur Initiative

January 2019

INTRODUCTION

Background

The Hiddur Initiative, a project of the Foundation for Jewish Camp (FJC), with support from the Jim Joseph Foundation, AVI CHAI Foundation, and the Maimonides Fund, guides Jewish residential camps through a process to improve their Jewish vision and programming in service of inspiring campers to live engaged, knowledgeable, and joyful Jewish lives. The project was piloted in eight residential camps for a three-year period and has just completed its third and final year.

Hiddur employed a cohort of seasoned camp educators who were each matched as coaches with Jewish residential camps, with the goal of supporting the camps' development of tools and skills to improve their Jewish experiential education programs. Coaches met with their camps on a regular basis throughout the year and worked with camps in-person during the fall, spring, and summer. Camps, in turn, committed to working with their coach and engaging lay-leaders in the Hiddur process. Collectively, the goal of these activities was to improve each camp's Jewish educational vision and practice, and, as a result, campers' Jewish engagement.

The model presented by Hiddur is in many ways unprecedented. Similar initiatives at Jewish residential summer camps have neither lasted as many years nor had the same breadth of engagement with camps' senior leadership team, lay-leaders, and staff.

During the final year of the Hiddur pilot initiative, camps spent this last summer focusing on how to maximize and extend the impact of the programs and innovations they have put in place over the course of the Initiative. Whereas each camp focused on "low-hanging fruit" in the first summer, and "higher-hanging fruit" in the second summer, the third summer was about ensuring the sustainability of their work.

In the fall of each year of the Initiative, Rosov Consulting shared with each camp a customized report with quantitative and qualitative data we collected over the past summer about their most recent efforts, and we conducted in-person presentations to funders/coaches as well. The data we share in this report offer a view from "30,000 feet" of what we have seen unfold in these last three years.

Evaluation Activities

Hiddur was a pilot initiative, and as such, our team developed a variety of evaluation tools over the last three years to collect, analyze, and report valuable data back to camps. Our approach was formative in nature. As opposed to offering a simple "thumbs up" or "thumbs down," our priority has been to feed data back into the Hiddur "system," as the Initiative continued to evolve and develop.

In this third and final year of our work with the Hiddur Initiative, we concentrated our work on evaluating the camps' efforts to engage staff and impact campers, while at the same time comparing Year 3 data to Years 1 and 2. In each year of Hiddur, we collected both qualitative and quantitative data.

Our **qualitative** work included:

- Day-long **observations** at each camp (n=8, 24 in total over the last three years), making use of a continuously refined site visit protocol, which paid particular attention to the ways in which camps were changing.
- **Interviews** with Hiddur coaches (n=6, 18 in total over three years) before the summer and with Camp Directors (n=8, 24 in total over three years) during our site visits.
- **Focus groups** with staff and campers, conducted while at camp (8 camper focus groups, and 8 staff focus groups, 48 in total over the last three years).
- Post-camp **interviews** with Hiddur coaches (n=6, 18 in total over three years) and with Camp Directors (n=8, 24 in total over three years).

Our **quantitative** work included:¹

- A **survey** at the end of this past summer for campers entering 8th–10th grades (completed with pen/paper, 925 responses). Last year, we surveyed rising 7th, 8th, 9th, and 10th grade campers, and in Summer 2016 we surveyed rising 6th, 7th, 9th, and 10th grade campers. This method enabled us to track those who had been rising 6th and 7th graders in 2016, with matched responses from the same 130 individual over three years², while comparing this cohort each summer to the oldest campers at camp.
- A staff **survey** conducted during each site visit in all three years of our evaluation (254 responses in 2018).

For all surveys, we offered camps the opportunity to insert customized questions based on their own context and Hiddur efforts.

¹ Note that we only provide the number of survey responses and not response rates. It is not possible to know exactly how many individuals received each survey.

² Matching responses were limited by the following factors: Difficulties ensuring that camps were surveying the correct target population each time and the failure of campers to complete their initials and birthdate properly—the essentials of their matching code.

Structure of this Report

We have structured this report around five categories central to each camp's efforts and to the Hiddur Initiative more generally:



In each category, our findings are framed by evaluation questions that Rosov Consulting crafted along with funders in March 2016, at the start of the Hiddur Initiative (these questions in their original form can be found in Appendix A). At the end of the report, we offer several recommendations based on our findings. Where relevant, we have included statistical analyses of all eight camps together. However, in most cases, we have chosen not to present data from all camps combined, and instead, have included in Appendix C the extensive, customized data reports we provided with each camp. Ultimately, this approach is reflective of how Hiddur survey data was collected and interpreted over the last three years—at the camp-level. Moreover, as each camp had a slightly different focus as part of the Hiddur Initiative, we do not believe that it is methodologically appropriate to analyze all camps together, as part of the same sample. In exceptional cases, where relevant and applicable, we include cross-camp data.

A Snapshot of Camps' Efforts

In our Year 2 Report, we noted several commonalities across the efforts of all eight camps. While the Hiddur camps remained a diverse group in Year 3, many of their plans have remained consistent from Year 2 to Year 3 (in Year 1, their plans had not yet evolved). We offer below a summary of the most common projects that camps worked on as part of the Hiddur Initiative:



Jewish Mission/Vision

Many Hiddur camps have used the last three years as an opportunity to think broadly about their Jewish vision, mission, and direction. These conversations have taken place among stakeholders, veteran staff, and in some cases, campers.



Jewish Values

Each Hiddur camp was, in some way, focused in articulating and implementing their Jewish values.



Improved Jewish Programming

While Hiddur has influenced camps to pursue new and innovative ideas, it has also allowed camps to reassess their current program offerings. Most camps have used Hiddur to improve upon, or in some cases to revamp their Jewish programming.



Staff Empowerment

One of our key findings last year was that staff (especially bunk counselors) at most Hiddur camps do not feel particularly involved in the planning and execution of Jewish programming at camp. In response to this, most Hiddur camps spent considerable time thinking about how to engage their staff more deeply in Jewish program planning and Jewish “role modeling.”



Leadership Shakeup

Most Hiddur camps engaged in a process of reassigning or redistributing responsibilities for Jewish programming. Directors reported that some of these changes might have happened regardless of Hiddur. However, being part of Hiddur made them more aware, reflective, and intentional about who they chose for new roles and how they chose to elevate certain staff members.



Physical Plant

At many camps, Hiddur Ignition grants allowed for physical improvements around camp that expressed their prioritization of Jewish programming. While the funds allocated to each camp did not allow for large capital projects or new buildings, camps who chose to make physical improvements as part of Hiddur were able to devote modest funds to their effort. In all cases, these projects would not have otherwise been pursued. Hiddur enabled camps to think creatively and permitted them the financial flexibility to execute.

Hiddur Highlights: What were each camp's main accomplishments?

B'nai B'rith Camp NEOTSU, OR



Engaged lay leaders in discussions about camp's **Jewish mission**

Invited educators and clergy to camp to help actualize specific **Jewish values**

Empowered staff to be more involved in Jewish life at camp

Camp Tel Noar HAMPSTEAD, NH



Developed a new **guest speaker program** on Shabbat for oldest group of campers

Decentralized ownership of **Jewish programming**

Engaged broader group of **staff** in **ownership** over Jewish life

Recruited a new **senior-level staff** person who helped to oversee Jewish life

Camp Judea HENDERSONVILLE, NC



Engaged lay leaders in reflective discussions about camp's Jewish **mission and vision**

Experimented with new environmental **Jewish education program**

Discovered that a **full-time program director** is needed to actualize goals for Jewish life

Herzl Camp WEBSTER, WI



Grappled with **identity** as pluralistic Jewish overnight camp

Identified core **Jewish values** and attempted to integrate into a variety of *peulot* (programs)

Revamped "*Zman Kodesh*" **program**

Recruited **new Jewish educator** to serve in senior position

Camp Sabra ROCKY MOUNT, MO



Identified core **Jewish values**

Acquired better language for describing **Jewish programming** at camp

Elevated Jewish educator to senior administrative role

Added Hebrew signs to **buildings**

Camp Stein PRESCOTT, AZ



Identified core **Jewish values**

Rebranded "heart-star" logo to contain **Jewish values**

Experimented with infusing Jewish content into "secular" **programs**

Brought on several **new senior staff** who have Jewish knowledge and experience as educators

Emma Kaufman Camp MORGANTOWN, WV



Included the enhancement of Jewish life as central goal in new **strategic plan**

Identified core **Jewish values** and used them to design new curriculum

Designed a new siddur

Recruited new song leader (home-grown) and Jewish educator

Pearlman Camp LAKE COMO, PA



Reflected on core **Jewish values** and how to communicate them to camp community

Created the "PLC" (Perlman Leadership Council), a group of veteran **staff** who underwent leadership training in the offseason and were inspired to take on greater **ownership** of Jewish programming

1

JEWISH LIFE AND CULTURE

In what ways did camps enhance their culture of Jewish learning and growth?

Foundational, “Below the Surface” Change

Each camp underwent change that enhanced their culture of Jewish learning and growth. In most cases, this change was foundational. Camps spent a great deal of time over the last three years thinking and planning in big-picture ways. They focused, for example, on identifying Jewish values or how the staff is structured. Thus, EKC worked on a strategic plan that will prioritize Jewish life at camp in new and unprecedented ways. Camp Stein, Perlman Camp, and BB Camp spent significant time working to identify and articulate their Jewish values.

While one focus of Hiddur has been to enhance or “beautify” the Jewish culture that *already exists* at each camp, many camps used the last three years to go deeper—to *transform* their Jewish identities by addressing fundamental questions about what they were seeking to achieve. For example, at the start of the Hiddur Initiative, some camps, such as Perlman Camp and Camp Sabra, were, by their own accounts, not very sophisticated or articulate about what they sought to accomplish. These camps found it valuable to spend time defining who they were, Jewishly. Still others, such as Camp Stein and Camp Judaea, had a better sense of who they were Jewishly at the start, yet still needed to go through a systematic clarification process before they were ready to embark on change efforts at the programmatic level.

Exhibit 1 below offers a set of quotations from camp directors in 2016, when they were asked to tell us about camp’s Jewish life in general, and in 2018, when they were asked to tell us what about Jewish life has changed over the last three years. In each case, the language they used to describe their camp’s Jewish vision and values has clearly changed over the last three years (each row represents quotations from one camp):

Exhibit 1: Quotations from Directors in 2016 and 2018

Camp	What can you tell us about Jewish life at your camp? (2016)	What about Jewish life has changed in the last three years? (2018)	Commentary
Camp Sabra	<p><i>I think there are several things that make us Jewish. All of our campers are Jewish. The population at camp is a Jewish population.</i></p> <p><i>In terms of what we do at camp, there are things we do to make things Jewish—we celebrate Shabbat with Friday night and Saturday morning services. We say Hamotzi and Birkat Hamazon.</i></p>	<p><i>We talk about that a lot more now. That is the biggest change. Jewish is part of every conversation. Instead of just being who we are, it's how are we that.</i></p>	<p>At Camp Sabra, Jewish life used to simply be about the “things we do that make us Jewish.” Now, camp leadership spends a lot more time talking and reflecting on <i>why</i> and <i>how</i> they do what they do.</p>
EKC	<p><i>It's something we are trying to better articulate. We are an inclusive Jewish community. Our goal is to create a community where everyone feels comfortable. Everyone is comfortable expressing that within the community we have created.</i></p>	<p><i>In 2016 we did not have a framing for Judaism at camp. Hiddur helped us lay out who we are as a Jewish camp, what does it mean to be a Jewish camp, how do we identify to Jewish community as Jewish camp. Creating our core Jewish values was helpful in how we framed Jewish life at camp. Before, we were making it up as we went along.</i></p>	<p>At EKC, the director indicated in 2016 that they had a hard time articulating what makes their camp Jewish. In 2018, after having identified core Jewish values, camp is no longer “making it up as they go along.”</p>
BB Camp	<p><i>It's a tricky thing to boil down to a vision or mission. That's why being part of Hiddur is great. Because of our pluralistic perspective and community, it's a lot about giving kids information so that they can make their own decisions about Judaism. Our goal is to provide as broad of an experience as possible.</i></p>	<p><i>Core Jewish values is the number one [change from 2016]. Our values don't only live in overnight camp. Our year-round programming, our events, our fundraisers, all go back to the values. We bring them to life and let them flourish. That has been a huge win for us and has added a lot to our organization.</i></p>	<p>In 2016, the vision at BB Camp was challenging to identify. In 2018, the camp is animated and motivated year-round by the core values they identified through Hiddur.</p>

Changes in vision and values were often not noticed by campers and instead took place “below the surface.” For example, campers at EKC are largely unaware that the new strategic plan prioritizes Jewish life. Campers at Perlman are not aware that camp leadership spent the last three years thinking deeply about how to communicate their Jewish values to parents and stakeholders.

At the same time, we observed during our focus groups over the last three years that some systemic changes do “trickle down” to campers. For example, campers at Tel Noar noticed that camp had invested more resources in thinking about JLL (a Jewish learning program) and had assigned new, more capable staff to lead the program. Similarly, campers at Camp Sabra noticed that a Jewish education specialist in 2016 was elevated to a senior-level position in 2017 (and subsequently, they noticed her absence in 2018). Campers at Camp Stein couldn’t help but notice the time that camp leadership invested in articulating their Jewish values—as the camp logo was rebranded to include each value.

Whether or not campers noticed changes of this kind is probably not as important as the fact that the changes were made. Ultimately, the purpose of these changes was not to immediately impact campers, but instead, to lay the groundwork for years to come. Many camps realized, through Hiddur, that to change campers, they first needed to change their camp. As one Director told us, “I think for us there was no foundation three years ago. There is now a foundation.” Similarly, a coach told us, “Hiddur unlike many other initiatives is more about the process than the program... It’s about creating the roadmap.”

“Above the Surface” Changes

In addition to “below the surface” or foundational changes designed to transform Jewish life and culture, camps also focused on making change to their physical spaces—which were very often noticed by campers and staff. While such changes were never the primary focus for a Hiddur camp, these changes often worked in tandem with the systemic changes noted above. For example:

- Camp Sabra and Tel Noar used Hiddur funds to create Jewish artwork with campers that would be permanently installed in central areas of camp. The central placement of these art installations signaled a renewed emphasis on the importance of Jewish life and culture at each camp.
- Camp Stein decorated camp with their new logo (that included their values written in Hebrew and English, a feature previously not present in their logo). The logo was spread throughout camp and could be seen in a variety of locations. This reflected Camp Stein’s desire to spread Jewish culture all throughout camp.
- EKC and Camp Sabra created signage around camp that had Hebrew words for buildings and/or Jewish values. This represented a significant step for both camps, where Hebrew was not used as often before the start of the Hiddur Initiative.

While the physical plant at all of the camps was unmistakably Jewish already at the start of the Hiddur initiative, these efforts certainly enhanced the feeling of camp as a Jewish place, which in turn worked in sync with what camps were trying to accomplish culturally.

How do Camps Change their Culture, Program by Program?

Programmatic Innovation

While the systemic changes that camps made were foundational, programmatic changes were more specific and focused in nature. Camps partnered with their Hiddur coaches to innovate and introduce new types of Jewish activities and practices. For example:

- Years 1 and 2 of Hiddur focused on programmatic opportunities that were “low hanging fruit.” Campers at Camp Stein began referring to buildings by their Hebrew names, while Perlman Camp worked in Year 1 with their Hiddur coach on designing a bar mitzvah ceremony for a camper (which was used as a model for subsequent bar mitzvah ceremonies in Years 2 and 3).
- In Years 2 and 3 of Hiddur, many camps turned to more significant programmatic changes. Herzl Camp revamped its *Zman Kodesh* program (programming related to Jewish exploration), rethinking the ways in which they introduce content. Similarly, Tel Noar revamped its JLL program (Jewish education programming), and Camp Stein rethought its *Limmud* program. In all three cases, these programs were revamped for the 2018 summer. It remains to be seen how, if at all, these changes will be sustained, and how campers will respond in years to come.
- In Years 2 and 3 of the Hiddur Initiative, Camp Stein, EKC, and Herzl Camp all introduced new programs that centered around their newly articulated Jewish values. At Camp Stein, for example, staff members were asked to complete “peulah request forms” that explained how, exactly, they were planning on infusing their program with a Jewish value.

While many of these changes hold promise, most were only implemented in summer 2017 or 2018. It is still too early to determine if these programmatic innovations achieved their desired impact. Moreover, some of these changes were experimental in nature—and it remains to be seen if they need to be adjusted. As with many programmatic changes at summer camps, it takes several years until a new program or approach is adopted as part of the “routine.”

What are the obstacles and challenges that camps must overcome when they seek to change their culture?

Camps experienced several obstacles and challenges when attempting to enhance Jewish life and culture. We have identified below the three most common challenges we observed:

Staffing and Staff Turnover

Camps’ success with enhancing Jewish life and culture was very often correlated with who was part of the staff each summer. Some camps focused on recruiting new, creative educators as part of Hiddur—and had

success in finding such individuals for the first two years of the program—only to lose that staff person for the third summer of Hiddur. On the other hand, some camps were ill-equipped to meet their Hiddur goals in the first two summers of Hiddur, and only gained the necessary staff people they needed in the final summer. The turnover of staff in the camping world is entirely expected and at the same time a very frustrating challenge. Camps could focus all they wanted on *theory*—including Jewish values articulation and designing strategic plans—but, ultimately, to bring about real change at camp, it was (and still is) important for the right seasonal staff to remain at camp for multiple summers.

Related, some camps were very eager to find new staff, yet had trouble recruiting the appropriate candidates for some of the positions they wanted to fill. Talented, creative, young Jewish educators are hard to recruit, especially if they are not home-grown within the camp. And yet, precisely because of the coaching relationship built through Hiddur, at least one camp was able to recruit appropriate new senior staff who would be assets to their Hiddur goals.

Upsetting the Balance

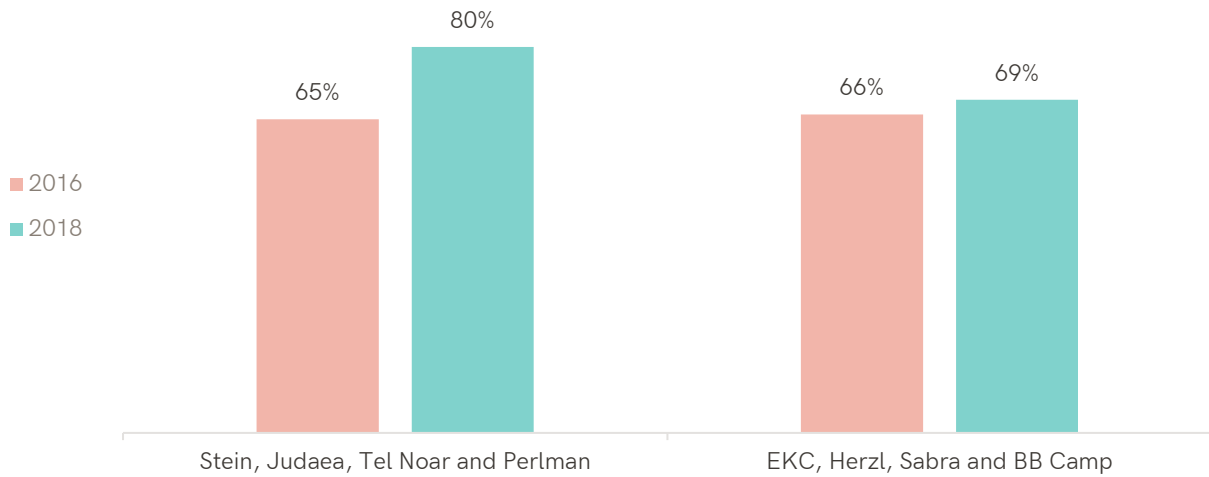
Some camps introduced several new programs, physical plant additions, and new practices that left campers and staff feeling as though the delicate balance of their camp’s culture had been upset. It was particularly challenging for some camps to determine how far they should take the Hiddur Initiative. Go too far, and some campers and staff become upset that camp feels “too Jewish.” As one staff member told us quite explicitly, when speaking about how she was asked to incorporate a Jewish value into every program she designed, “I don’t like that we have to say ... this activity is definitely this value because then it’s like — I think it’s just overwhelming for the staff to have to, like, BS it.” On the other hand, Hiddur was a change process for many camps—and while change is difficult, it was necessary. Many directors viewed these changes as inevitable growing pains, despite any pushback they might have experienced from campers and staff. When looking closely at the survey data (below) from campers about how much they feel camp is a Jewish place, it’s clear that some camps changed more than others.

As seen in Exhibit 2, one group of camps (including Camp Stein, Camp Judaea, Tel Noar, and Perlman Camp) saw increases from 2016 to 2018 in terms of the extent to which Camp was perceived as a Jewish place. Another group (including EKC, Herzl, Sabra, and BB Camp) did not see increases. Having visited each of the camps, this grouping feels intuitively right. Most of the camps that saw increases focused more explicitly in their Hiddur work on increasing camper and staff perception of camp as a Jewish place. Camp Stein, for example, introduced a new logo with their values written in Hebrew, Tel Noar hired new Judaics staff and framed each week around a Jewish value, and Perlman Camp began holding bar mitzvahs for campers during the summer. The camps that saw a smaller increase in the perception of camp as a Jewish place spent a great deal of time thinking “big picture” (EKC developed a new strategic plan that incorporated Jewish values, Herzl Camp contemplated what it means to be a pluralistic Jewish summer camp, etc.). Moreover, it’s our sense that some of the camps in the group that saw a smaller increase did not want to upset the balance of how camp felt as a Jewish place, and instead spent more time focusing on how to improve what they were

doing without it feeling as though they had significantly changed camp culture (this was the case with Camp Sabra and BB Camp).

Exhibit 2: How Much does Camp Feel Like a Jewish Place?

* % indicates those who said "a lot" or "extremely"



Ultimately, determining when, if at all, the balance has been upset is a challenge that many directors experienced and needed to reflect on with their coach as the Hiddur Initiative unfolded.

2

STAFFING AND OPERATIONS

To what extent do camp staff, leaders, and board members connect and understand one another?

A special feature of the Hiddur Initiative was the expectation that camps engage their lay leaders in the process. Coaches met with lay committees during their spring visits, and in some cases planned their site visits to the camps in the summer together with the lay leaders. Other FJC initiatives have not required such broad communal involvement from camps. Some camps embraced this feature of Hiddur and worked closely with lay-leaders to craft a strategic plan (as was the case at EKC), or identify Jewish values (as was the case at BB Camp), or engage in big-picture thinking about how camp can be pluralistic (as was the case at Camp Judaea and Herzl Camp). In many of these cases, the camp's coach was instrumental in helping facilitate these important discussions with lay-leaders.

Other camps found lay-leader engagement to be challenging. Often, this depended on the extent to which camps already had a culture of engaging lay-leaders. Consider these two quotations from Camp Directors, who had vastly different experiences:

"[Hiddur] gave us a great avenue to engage with certain lay leaders [for whom] this was their passion. A great place to have 4–5 passionate lay leaders who aren't the finance and development people."

"While Hiddur and the funders were super respectful of each camp and how they did Jewish, it seemed like there was a push to involve laypeople. Every convening had laypeople. The theory that you are then hitting your community too didn't really work so well for us."

Ultimately, the expectation to engage lay-leaders was experienced as a burden by some camps and an opportunity for others. For those that experienced the engagement of lay leaders as an opportunity, this requirement of Hiddur proved to be impactful. For the first time at some camps, board members were engaged in thinking about bigger picture questions relating to Jewish life and culture. Lay leaders provided a crucial and unique voice in the change process, as directors were able to hear from those who are not directly involved and "in the weeds" of the operation of camp.

To what extent are camps effecting changes in staffing, and in the organization of time and efforts?

Soon after the start of the Hiddur Initiative, it became clear that a common concern among all camps was the engagement and empowerment of staff. Many camps focused on identifying new ways in which they could encourage their staff members to be more involved in the planning of Jewish programs. Others focused on motivating their staff members to think about themselves as Jewish leaders and role models. Still others spent considerable time searching for new staff, making new hires for positions that did not exist before, and reorienting the organization of their staff in order to be better equipped to meet their camp's Jewish needs. Some examples of these efforts include:

- Perlman Camp created the “PLC” (Perlman Leadership Council), which offered a select group of staff members the opportunity to engage more deeply in thinking about themselves as Jewish role models and programmers. They met prior to the start of camp in a multi-day summit that focused on these important questions.
- Camp Sabra and Tel Noar created new leadership positions at camp that empowered and elevated Jewish educators to senior-level positions.
- BB Camp launched a pre-camp Shabbaton, inviting several staff members to come to camp and contemplate their roles in making camp feel more Jewish.
- After attending a Hiddur convening with other camps, EKC realized that for their music program to be as successful as possible, they needed to encourage someone currently on staff to take on this important role. With this in mind, they appointed a well-loved and respected cabin counselor to the role of song leader (and sent him to appropriate training programs in order to deepen his skillset).

Survey data collected from staff members each summer indicates several areas in which camps were successful in moving the needle when it comes to their staff. Specifically, when looking at four camps that explicitly made staff engagement and empowerment a primary component of their Hiddur plan (BB Camp, Herzl Camp, Perlman Camp, and EKC), staff members indicated that they feel they were making more of a contribution to Jewish life at camp, and that camp feels more Jewish to them, overall. Exhibit 3 depicts composite scores (on a scale from 1–5) relating to a set of questions about camp as a “Jewish place” as well as staff members’ own perception of the role they play in making camp that way (a full copy of the staff survey can be found in Appendix B). At four camps (on the left hand-side of the figure), there’s an increase in staff perception of how Jewish camp is, and their role in making camp Jewish, from 2016 to 2018. And at four camps (on the right-hand side of the figure), there is no an increase. It’s worth noting that the four camps on the left started out at lower levels than those at the right—and had more room for growth.

Exhibit 3: Staff Empowerment and Experience of Camp as a Jewish Place



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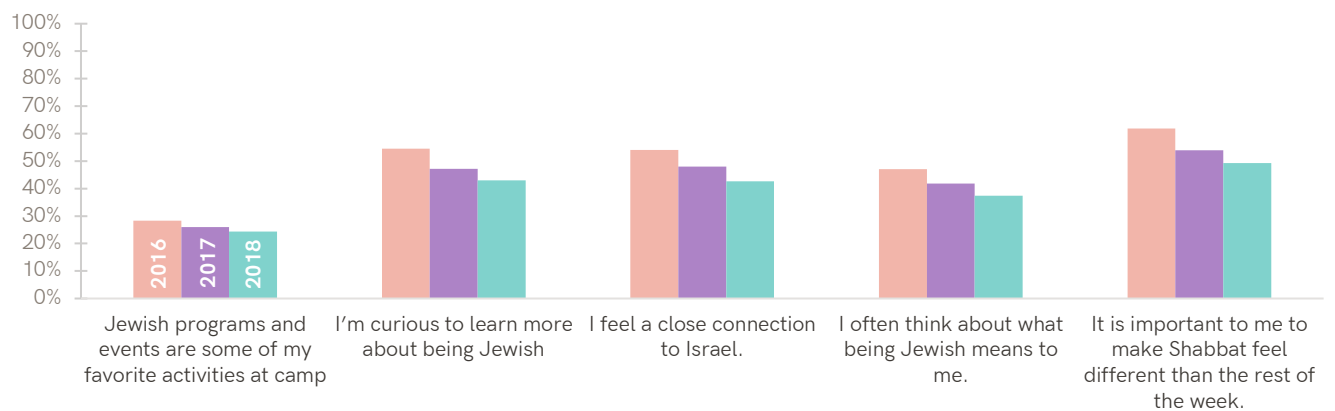
CAMPERS' JEWISH LIVES

To what extent are there changes in the Jewish knowledge, attitudes, and behaviors of campers?

The Hiddur Initiative intended to “trickle down” to campers, affecting their Jewish knowledge, attitudes, and behaviors. After three years of site visits and data collection, we can say with confidence that while Hiddur has positively impacted each of the eight participating camps, there have not been many significant changes related to the *campers* themselves. When comparing campers’ knowledge, attitudes, and behaviors, across all three years of the Hiddur Initiative, we do not observe any statistically significant changes (Exhibit 4).

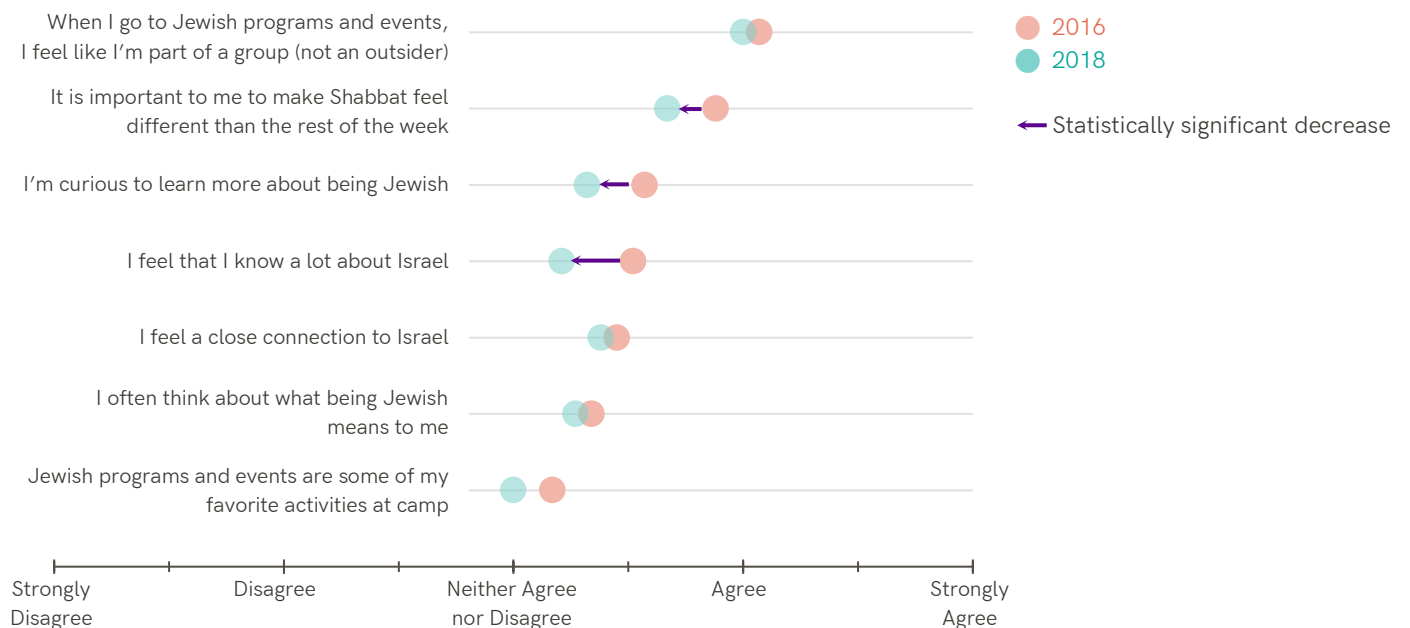
Exhibit 4: Campers’ Attitudes

None of the differences between the years are statistically significant.



Moreover, when tracking the campers who took the survey each year, we do not see any significant positive change in their responses. In some areas, we found a statistically significant decrease (Exhibit 5).

Exhibit 5: Campers’ Attitudes Tracked Over Time



It's likely that this lack of change, and in some cases, negative change, is consistent with what one would expect to be the case, developmentally. When comparing the oldest campers from 2016 with the oldest campers in 2018 (the latter group is depicted in Exhibit 5 above, in the "2018" category), we do not see any significant, positive differences. This suggests that the oldest campers in 2018 aren't very different than the oldest campers in 2016.

While Hiddur has not impacted campers' knowledge, attitudes, and behaviors, our sense is that many of the camps have implemented a number of new programs that hold promise but may require more time before any change is manifest. Additionally, it's our sense that the systemic change noted above holds some potential to produce positive change in campers' Jewish identities (though further study and tracking would be required to confirm this hypothesis).

4

HIDDUR PROCESS

We invested significant attention each year to exploring the process by which Hiddur unfolded. In Year 3, much of what we observed was similar to Year 2. The findings we offer below are, in some cases, direct quotations from our Year 2 report (since the same dynamic was at play in Year 3).

A Clear Picture by Year 3

In the first year of the Initiative, we heard from many camps (and from coaches) that they did not fully understand Hiddur's goals. Directors reported that they would have preferred if Hiddur had a clear, concise set of benchmarks and desired outcomes. Some felt that Hiddur's expectations were vague and wanted more direction about how to proceed over the course of the three-year initiative. The minimal-directive approach at the Initiative's start may have been due to Hiddur's late launch in the camp-preparation year; some camps did not begin to fully engage in a Hiddur process until only a few months before the beginning of the summer.

In the second year of Hiddur, by contrast, camps seemed to have a much clearer understanding of what was expected of them. FJC asked camps to complete reports on their progress and supplied each coach/camp with planning templates. While some camps found it cumbersome to complete these documents, most agreed that this system was highly effective in crystalizing what Hiddur is about. We rarely heard from directors in Year 2 that they were "lost" or "confused."

By the third year of the Hiddur Initiative, camps and coaches had gained a strong sense of clarity and purpose around their work and what was expected of them. The feelings expressed in Year 1 had long dissipated.

Siloed but Satisfied

Unlike other FJC initiatives, Hiddur is designed *not* as a cohort experience, but rather with camps functioning independently of one another. Sensitive to the fact that each camp has context-specific concerns and orientations to Jewish life, FJC understood that it would not be beneficial to design a common "methodology" for each camp to apply.

Without exception, the camps (although not the coaches) feel as though they are siloed from one another. Some directors suggested to us that FJC could have allocated more resources to the camps meeting and exchanging ideas more often, as they did in early 2018 in Tarrytown, NY; in early 2017 at Brandeis Bardin; and in February 2016 at the program's launch. But for the most part, directors were satisfied with the amount of time they had to spend with one another and exchange ideas. Many camps told us that the convenings were often too short. They could have benefited from one more day.

While camps do not necessarily see a need to function as a cohort, they do value having gathered each year to share ideas and best practices. One Camp Director reported that, for him, the convening infused a healthy dose of competition into Hiddur—providing a chance to see, and compare oneself to, what everyone else was doing.

A Cohort of Coaches

Unlike the camps, the coaches met more frequently and functioned as more of a cohort. Coaches reported that they enjoyed this aspect of their work and felt that it added meaning to the work they were doing with their camps. While many of the coaches knew each other previously, and often see each other at other events/conferences over the course of the year, having time set aside that is solely devoted to Hiddur was often very useful. Coaches also served as a kind of think tank for FJC. As this pilot unfolded, the Initiative benefited from their expertise to better understand the change process Hiddur could facilitate.

The coaches participated in a Basecamp group that was very active in the first two years of Hiddur, but less so in the final year of the Initiative (with many camps and their coaches having solidified their plans).

Developing a Hiddur Methodology

At the start of the Hiddur Initiative, it was imagined that the coaches would potentially formulate a “blueprint,” of sorts, for how to create change at a Jewish residential summer camp. While each coach certainly learned lessons that can be applied to the field, there was no formal methodology or approach that was documented as part of the Hiddur Initiative. Some coaches reflected to us that this was unfortunate—and that they would have appreciated more structure/guidance in order to produce a methodology that could be applied to other camps that FJC works with.

Working with a Coach: Pros and Cons

At nearly all the Hiddur camps, the working relationships between the coach and the Camp Director or camp leadership have been both healthy and productive. Most camps report that they thoroughly enjoy working with their coach (and vice versa). While some camps are slightly less enthusiastic about their coach, and, in one case, the relationship fell apart and the coaching relationship had to end, all (with the exception of one) agree that the model has worked thus far and is productive. Many cite the following advantages of working with a coach:

Accountability Most Camp Directors have indicated that without a coach, they simply would not have the discipline and drive to execute. Having a coach “keeps them honest.” Moreover, the three-year period of engagement is truly unprecedented in this regard—and allowed for greater levels of accountability than other, shorter fellowship models.

Expertise While many Hiddur Camp Directors are seasoned professionals, most do not have a wealth of experience with Jewish education. Working with a coach allows them to tap into expertise to which they otherwise would not have easy access.

Crossover

Some camps work with the same coach on multiple different FJC funded projects. For instance, at Camp Sabra, the Camp Director reported that she benefits greatly by being able to speak with her coach about Hiddur and Lechu Lachem. Working with a coach in both contexts has allowed for a deeper relationship. Tel Noar's coach was also involved with the camp Cornerstone fellows, and as such had multiple points of contact with the camp leadership and staff, and more opportunities to visit the camp.

"Getting Us"

Camps report that FJC truly understands who they are, and as a result, chose coaches to pair with each camp who also "get" them. This is perhaps one of the most important advantages of having a coach: working with someone who truly understands your identity, concerns, and broader vision.

Identity Exploration

Many coach-camp relationships have resulted in healthy Jewish identity exploration on the part of the Camp Director. While Hiddur is primarily about improving camp and not about cultivating Jewish identity among Camp Directors, this still seems to be a healthy byproduct of the initiative, with potentially deep implications for camps.

Raising Antennae

At all Hiddur camps, the process of working with a coach has raised the camp's general alertness and sensitivity to how they can be more intentional when it comes to Jewish programming. One of the most important takeaways for some camps has not been the programs they have implemented, but rather a deep shift in attitude and awareness about their Jewish values and what their needs are to actualize these values—both in terms of staffing and programmatically.

Directors and coaches viewed the coach/camp relationship to be productive and beneficial. That said, some offered constructive feedback on the model more generally and on their experiences specifically:

- Some Directors felt that coaches were not always actively listening but were prematurely jumping to solutions.
- Some coaches were frustrated that it was difficult to get the attention of their Camp Director—with some camps not responding to emails, phone calls, etc. If the success of Hiddur depends on a healthy working relationship between a coach and camp, lapses in communication can become a great hindrance.

Coaching Models

Rarely did a coach excel in *all* the areas cited above. Taking into consideration the most common features of the coaching relationship cited above, we can categorize the camps into several types of coaching relationships:

Accountability and Efficiency (Perlman Camp, EKC, and Tel Noar)

Some coaches were much more successful at building rapport and holding camps accountable and played less of a role in helping camps to carry out the work. At these camps, the Directors and staff were often tasked with carrying out many of their Hiddur objectives but relied on their coach to ensure that things were proceeding as they needed to. As one Camp Director noted, “They kept us on target. That was a big role of theirs. [We] needed help being kept on target... [Our coach] played a big role in doing that.”

This model of coaching reliably produced outcomes that were tangible and concrete—such as a new strategic plan, a new staff member, or a new program to empower staff. The coach’s role in moving these processes forward was incredibly useful.

Sage Advice and Mentorship (BB Camp, Camp Sabra, Camp Judaea)

In other coaching relationships, the most common feature was the coach’s wealth of knowledge and wisdom about the field. These relationships were more open-ended and exploratory in nature. Camp Directors brought questions to the coach, and vice versa. Time was used to reflect on where camp stands, and while the coach was there to keep a process moving, the primary role played was to offer sage advice and mentorship. As a third party, the objectivity that a coach was able to provide was invaluable. As one director told us, “[It was] nice to have someone looking at camp in macro view. I am looking at everything critically vs. growth. ... Someone who gets where we are trying to go and reflects back to us. She is in the middle of everything but also not.”

This model did not always produce outcomes that were as tangible as at other camps. But the time invested in the relationship and the guidance offered were highly important to these camps. The Hiddur process would not have moved forward without first addressing the need for wisdom and reflection.

Innovation and Experimentation (Camp Stein, Herzl Camp)

At these camps, the coach’s role was primarily to push camps to think outside of the box—both in terms of hiring (as was the case with Camp Stein) or with programming (as was the case at Herzl Camp). These coaches relied on the significant amount of trust they had built up with their camp, and the strong feeling the camp had that their coach “got them.” As one director told us, “[Our coach] has ... a way of helping us think of overarching themes and goals we want to accomplish and then helping us identify areas that we can add value to camp because of these goals.”

This model produced many ideas—not all of which “stuck.” But the push from the coaches to innovate and experiment was essential to the success of Hiddur.

5

IMPLICATIONS FOR THE FIELD

What can be learned about creating change in Jewish camps?

There are many learnings for the broader field that have surfaced through the Hiddur Initiative. Below, we have chosen to highlight the most central implications for other camps hoping to embark on similar change efforts.

Address Camps' Foundations First

It was clear shortly after the Hiddur Initiative began that each camp was going to embark on change efforts that were big-picture, cutting to the core of who they are as an institution. While camps grasped “low hanging fruit” in Year 1, many of these changes weren't the most impactful ones over the course of three years. Rather, the foundational, systemic changes were often the most crucial to ensuring a camp could succeed with any future programmatic efforts. Before embarking on any effort to change campers, it's important that camps must first focus on themselves: who they are, what their values are, and what their mission is as a Jewish summer camp. We heard from nearly every camp director that this big-picture thinking was a vital outcome of the Hiddur Initiative, and that it would have been imprudent to embark on too many programmatic changes prior to going through a process to better understand and identify what camp is trying to accomplish Jewishly.

Changes “Below the Surface” Take Time

As noted above, each Hiddur camp experienced systemic change over the course of the three-year initiative. In many cases, camps needed the full three years of Hiddur to make these changes happen. It's clear after observing this process unfold that creating deep, foundational change requires several summers and an intentional, facilitated process. While some Directors informed us that they could have accomplished what they did as part of Hiddur if the initiative had been two years instead of three, most were emphatic about the need for three years to fully embrace the changes they adopted as part of Hiddur.

Changes “Above the Surface” Can Happen Sooner

While systemic change takes time and intentionality, programmatic change and additions to the physical plant—changes “above the surface”—seems to occur far more quickly. Most Hiddur camps experimented, at some point over the last three years, with changing their Jewish programs and activities. In many cases, these changes were not successful or needed further tweaking. This experimental model demonstrated that it is possible to embrace programmatic change far sooner than systemic change—and that most often, camps need an open mind and some degree of risk tolerance to embark on a programmatic change process.

Change Needs a Guide

Camps and coaches reported to us unanimously that one of the most important features of Hiddur was the coaching relationship. The coaching relationship did not thrive in some camps as much as it did in others, and when it didn't, Hiddur efforts sometimes stalled or suffered. A healthy relationship with a coach not only resulted in a more productive exchange of ideas and creativity, but also trust and accountability. In the most successful cases, coaches really got to know their Directors and lay-leaders—and by the end of Hiddur, were

able to hold their Director to a standard that few others could. EKC is a particularly good example of this phenomenon—where the coach was able to build a strong rapport with the director in ways that many other stakeholders could not. With so much on a Director’s plate during the summer at any given time, it was these trusting relationships that really moved Hiddur forward.

Recommendations

Our findings suggest several recommendations that should be considered if Hiddur were to launch with a second cohort.

Brand Confusion/Infusion: As noted above, there were many times at the start of Hiddur that camps were unsure about what the initiative entailed. At times, Hiddur got lost among the many other projects and initiatives in which camps participate. To some extent, Hiddur suffered at the outset from a form of brand confusion—in that many directors were unsure as to what, exactly, they had signed up for. At the same time, the array of programs in which camps participate sometimes served as an asset—with all of the projects working together in synergy. For some camps, their Hiddur coach was also their point-person for another project—which allowed camps to capitalize on an already-formed relationship. This brand “infusion,” at its best, allowed Hiddur to serve as an umbrella, of sorts.

➔ **If camps are participating in other programs or initiatives, this synergy can be tapped more intentionally.**

Setting realistic expectations for camper outcomes: Unless Hiddur is more demanding of certain types of interventions that are specifically designed to impact campers, it is not reasonable to expect that campers will be impacted by Hiddur in a three-year time-frame. In the current model, camps worked on many projects that might ultimately impact campers positively, but it will take a few more years to know for sure.

➔ **FJC must set realistic expectations for all involved, at the start of any next iteration of Hiddur, for what should be expected (or shouldn’t be expected) in terms of camper outcomes.**

Matching coaches to camps: It is important to carefully consider how coaches are paired with camps, given the importance of the coaching/director relationship. In most cases, the match was successful. But in some cases, it wasn’t.

➔ **Coaches should not only be matched with camps in terms of their relevant experience, but also their personalities.**

Choosing the right camps: If Hiddur is about beautification/enhancement of a camp’s Judaic programming, it’s important to choose camps that are primed for enhancing their current program offerings, as opposed to camps that need to do a lot of foundational thinking before even getting to that stage. It’s also crucial to

choose camps that have stable leadership—as more than one Hiddur camp had leadership transitions that derailed efforts.

- ⊕ **Hiddur should be highly selective—based on factors that include readiness for programmatic change and current staffing capacities.**

Consider fewer coaches: It's possible that 3-4 coaches could have worked with the eight camps instead of having a 1:1 relationship. The same accountability could have still been provided, potentially, with fewer meetings. While camps might have lost some time with coaches, it was the accountability that often was the most important factor in the coaching relationship.

- ⊕ **Fewer coaches (who still worked the same number of hours as in the pilot initiative) would allow Hiddur to save on one of the largest financial expenditures of the Initiative. Moreover, if each coach worked with 2–3 camps, there would be even more opportunities for cross-fertilization of ideas between camps.**

Creating a methodology: A lot of wisdom was gained from the coaches.

- ⊕ **It could have been productive if coaches were led in a process (or led themselves in a process) of working together to form a shared “methodology,” as this could have been circulated throughout the field and used by other camps not participating in Hiddur.**

APPENDIX

Appendix A: Evaluation Questions - March 2016

Hiddur Process

1. Are camps learning from one another?
2. To what extent is a core set of outcomes emerging from the Hiddur process?
3. In what ways are the coaches working and learning together?
4. In what ways does a culture of shared learning amongst the coaches emerge?
5. To what extent are coaches able to develop a shared "process script?"

Camps

1. To what extent do camp staff, leaders, and board members connect and share the same Jewish goals for camp?
2. To what extent are camps effecting changes in staffing, and in the organization of time and efforts?
3. In what ways do camps enhance the culture/ethos of Jewish learning and growth?
4. In what ways do camps create new activities/practices that are driven by clear Jewish purposes?
5. What are the obstacles and challenges that camps must overcome when they seek to change?

Campers and Staff

1. To what extent are there changes in the Jewish knowledge, attitudes, and behaviors of campers?
2. What do campers bring back home from camp that is observable over the course of the year?
3. What are the variables that enhance or impede the influence of camp (age, geography, participation in other Jewish activities, etc.)?

Field of Camping [Not part of Rosov Consulting scope]

1. Do people hear about changes that come from Hiddur?
2. Do others look to Hiddur as an example?
3. Do others want to be part of Hiddur?
4. What can be learned about creating change in Jewish camps?

Appendix B: Camper and Staff Surveys

Hiddur Initiative Camper Survey- Summer 2018

Dear Camper,

This summer, INSERT CAMP NAME is part of an important project happening at 8 different Jewish summer camps across America. The project is called "Hiddur" and the goal is to think about how to make Jewish life at camp as great as possible.

As a camper, your opinion counts...we want to hear from you. Your answers to the questions below will help to make Hiddur even better! Please complete the survey below, which asks you some questions about camp and Jewish life. It should only take about 5 or 10 minutes.

If you have any questions, please ask your counselor for assistance.

Thank you!

Please circle the answer to each of the questions below:

The questions below will help us match your responses to this survey with any future surveys you might take:

1. What are the first two letters of your first name? _____
2. What are the first two letters of your last name? _____
3. In what month were you born (indicate using a number: 1=January, 2=February, etc.)? _____
4. What day of the month were you born? _____
5. In what year were you born? _____

1. How many summers, including this summer, have you been a camper at insert camp?

- | | |
|----------------------------|------------------------|
| a. This is my first summer | f. 6 summers |
| b. 2 summers | g. 7 summers |
| c. 3 summers | h. 8 summers |
| d. 4 summers | i. More than 8 summers |
| e. 5 summers | |

2. How much do you agree or disagree with the following statements?

	Strongly Disagree	Dis-agree	Neither agree nor disagree	Agree	Strongly Agree
Being Jewish is important to me	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Jewish programs and events are some of my favorite activities at camp	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I'm curious to learn more about being Jewish	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel a close connection to Israel.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I often think about what being Jewish means to me.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
When I go to Jewish programs and events, I feel like I'm part of a group (not an outsider).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It is important to me to make Shabbat feel different than the rest of the week.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel that I know a lot about Israel.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

3. How much do you feel that camp is a Jewish place?

- a. Not at all
- b. A little bit
- c. Somewhat
- d. A lot
- e. Extremely

4. If you do notice that camp is a Jewish place, what parts of camp make you feel that way?

5. What is your favorite Jewish experience/activity at camp?

6. On a scale from 1-5 where 1=don't enjoy at all and 5= highly enjoy, how much do you enjoy each of the following Jewish activities/experiences at camp?

	Don't enjoy at all (1)	2	3	4	Highly enjoy (5)	N/A
Shabbat- Friday night prayers	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Shabbat-singing/dancing	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Programs relating to Israel	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Prayers during the week	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Blessings before/after meals	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
[RESERVE FOR CAMPS TO CUSTOMIZE]	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
[RESERVE FOR CAMPS TO CUSTOMIZE]	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
[RESERVE FOR CAMPS TO CUSTOMIZE]	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

7. How much do you agree with the following statements about your counselors and other staff at camp?

	Strongly Disagree	Disagree	Neither agree nor disagree	Agree	Strongly Agree
My counselors are Jewish role models	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My counselors make being Jewish seem cool	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I enjoy spending time with my counselors	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
There are interesting Jewish educators at camp	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel connected with Israeli staff members	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My counselors know a lot about Judaism	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The staff at camp work hard to make Jewish life fun	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

8. If you had a question about something Jewish, how likely is it that you would ask the following people?

	Very unlikely	Somewhat unlikely	Neither unlikely nor likely	Somewhat likely	Very likely
My bunk/cabin counselor	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Judaics staff	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Mishlachat/Israeli staff	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
[RESERVE FOR CAMPS TO CUSTOMIZE]	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

9. How often do each of the following activities/places at camp feel Jewish to you?

	Never feels Jewish	Rarely feels Jewish	Sometimes feels Jewish	Most of the time feels Jewish	All of the time feels Jewish	N/A
Breakfast	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Lunch	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Dinner	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Flagpole in the morning	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Flagpole in the evening	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Sports	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Arts and Crafts	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Swimming	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Going to sleep at night	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Hanging out with my counselors	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
[RESERVE FOR CAMPS TO CUSTOMIZE]	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
[RESERVE FOR CAMPS TO CUSTOMIZE]	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
[RESERVE FOR CAMPS TO CUSTOMIZE]	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

The following questions ask you to tell us a bit about yourself

10. Which of the following best describes your immediate family (only your parent(s) and sibling(s))?

- a. We are all Jewish
- b. Some of us are Jewish, some of us are not
- c. We are not Jewish
- d. Not sure

11. Which of the following best describes you?

- a. I'm Jewish
- b. I'm Jewish culturally, but not religiously
- c. Sometimes I think of myself as Jewish, sometimes not
- d. I'm Jewish and something else (What "else"? Please explain: _____)
- e. I'm not Jewish
- f. It's complicated (Please explain: _____)

12. How important is being Jewish in your life?

- a. Not at all important
- b. Not so important
- c. Somewhat important
- d. Very important
- e. N/A, I'm not Jewish

13.How many of your closest friends are Jewish?

- a. None of them
- b. A few of them
- c. Half of them
- d. Most of them
- e. All or almost all of them

14.Have you ever visited Israel?

- a. Never
- b. Once
- c. Twice
- d. 3 times
- e. 4 times
- f. 5 or more times

15.How old are you? _____

16.What is your gender? _____

2. To what extent do you feel that YOU play a role in making camp...

	Not at all (1)	2	3	4	Extremely (5)	NA
a. a place that feels very Jewish	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
b. a place where Jewish life is exciting	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
c. a place where it's possible for other staff members to gain Jewish knowledge	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
d. a place where it's possible for campers to gain Jewish knowledge	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
e. a place where campers grow a lot Jewishly	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
f. a place where staff create innovative Jewish programs	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
g. a place where Jewish traditions are upheld summer after summer	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
h. a place where Jewish traditions are created	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
i. a place with a clear Jewish mission	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
j. a place with inspiring Jewish role models	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

3. To what extent are you satisfied currently with your experience working on staff this summer?
 - a. Very dissatisfied
 - b. Somewhat dissatisfied
 - c. Neither satisfied nor dissatisfied
 - d. Somewhat satisfied
 - e. Very satisfied

4. What, if anything, can camp do to improve your Jewish experience as a staff member?

5. To what extent do you feel motivated to participate in planning Jewish programming at camp?
 - a. Not at all
 - b. To a small extent
 - c. Somewhat
 - d. A good amount
 - e. Extremely
 - f. Not applicable

6. [IF THIS ISN'T YOUR FIRST SUMMER AT CAMP]: What, if anything, has changed Jewishly at camp in the last 1-2 summers?

7. How often do each of the following activities/places at camp feel Jewish to you?

	Never	Rarely	Somet imes	Most of the time	All of the time	N/A
Breakfast	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Lunch	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Dinner	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Flagpole in the morning	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Flagpole in the evening	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Sports	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Arts and Crafts	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Swimming	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Putting campers to bed at night	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Hanging out with my campers	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

8. How many years have you been in camp as a **staff person** (including this summer)? _____

9. How many years were you in camp as a **camper** (if none, please write "0")? _____

10. Your position in camp (if counselor, include age of campers): _____

11. Gender _____

12. Age _____

13. What will you be doing starting this fall (i.e. work, college, graduate school, gap year, etc.)?

14. Do you identify as Jewish (please circle answer)?

a. Yes

b. No



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