

Prepared for: **Areivim Philanthropic Group**



# Connecting to Israel Through Hebrew

## Findings from a Study of Hebrew Immersion at Camp

February 2021

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## Background

The Steinhardt Foundation for Jewish Life, an anchor partner of the Arevim Philanthropic Group, is committed to dramatically expanding the number of American Jews who are proficient in Hebrew. Working with market research firm BBMG, the Foundation has learned that prospective philanthropic partners would be more willing to lend their support to this enterprise if they could be shown that the study of modern spoken Hebrew is associated with increased attachment to the State of Israel. As BBMG's recent report to the Foundation put it, funders want to see "research showing a connection between Hebrew learning and identity formation."

It has been difficult to establish this relationship empirically. Typically, those who choose to study Hebrew are already somewhat attached to Israel. Their interest in becoming more proficient in the language is frequently driven by a preexisting interest in becoming more attached to Israel and Israelis and to better understanding authentic Israeli culture.<sup>1</sup> As a consequence, it is hard to establish the extent to which study of Hebrew enhances or even contributes to such interest.

## A Rare Opportunity

This report describes an effort to utilize a special research opportunity to explore these matters at the Ramah Day Camp in Nyack. Nyack is an Israel-rich environment. Israel and Israeli culture have long been a major focus of camp life. Contemporary Israeli music and song is heard throughout the camp every day, and the camp's staff includes a *mishlach* (delegation) made up of dozens of young Israelis each summer. Many of those who attend Ramah Nyack each year are already positively disposed to and interested in Israel, to a high degree, and they're exposed to Israel education in many forms while at camp.

For the past seven summers, since 2013, Nyack has also been home to Sha'ar, a Hebrew Immersion program (a special track) in which all of the programming is conducted in Hebrew and in which an intensive effort is made to build the campers' proficiency in Hebrew communication. In fact, with the launch of Sha'ar, Ramah Nyack was the first camp to participate in a national Hebrew at camp program known today as Kayitz Kef. Supported and managed by the Arevim Philanthropic Group, and in partnership with the Foundation for Jewish Camp and the Middlebury College School of Hebrew, Kayitz Kef (Arevim's Hebrew at Camp program) comprised 12 Jewish day camps during the summer of 2019 including Ramah Nyack. For those age cohorts for which the Sha'ar program was offered, Sha'ar represents 20% of the campers who were enrolled at Ramah Nyack in the summer of 2019.

Since Sha'ar is situated within a larger setting that is, in and of itself, already "Israel rich," we hypothesized that the parents who enroll their children in the Sha'ar program won't themselves be that much more

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<sup>1</sup> Netta Avineri and Sharon Avni, "Language Socialization in Jewish Communities," in *Language Socialization [Encyclopedia of Language and Education]* (3rd ed.), eds. Patricia A. Duff and Stephen May (Springer International Publishing, 2017); Agnes Weiyun He, "Heritage Language Learning and Socialization," in *Language Socialization [Encyclopedia of Language and Education]* (3rd ed.), eds. Patricia A. Duff and Stephen May (Springer International Publishing, 2017); Yasuko Kanno, "Imagined communities, school visions, and the education of bilingual students in Japan," *Journal of Language, Identity, and Education* 2, no. 4 (2003): 285-300, [https://doi.org/10.1207/S15327701JLIE0204\\_4](https://doi.org/10.1207/S15327701JLIE0204_4).

interested in and connected to Israel than their peers who don't. These circumstances, if indeed they are the case, create an opportunity to explore the extent to which Sha'ar participants/alumni, as participants in an immersive Hebrew program, are nevertheless more connected to Israel than their non-Hebrew Immersive peers, who, in this context, act as our comparison group. If they are, there are grounds for positing that their intensive experience of Hebrew language learning at camp might have contributed to such outcomes.

## Methodology

To test this hypothesis, we developed two surveys: one for campers and one for the parents of campers who had attended Nyack since 2013, provided the current/former camper was now in third through seventh grade. These age limits ensured that the respondents' experience of camp was sufficiently recent to be reliably recollected, and that camper respondents were developmentally old enough to complete the survey.

The surveys were designed to gather data about features of the respondents' home circumstances, such as whether they speak Hebrew at home, that might have a bearing on campers' perceptions of Israel and Israelis; their assessment of Hebrew gains made at camp; and camper's attitudes to Hebrew.<sup>2</sup> The parent surveys asked respondents to reflect on the experiences and perceptions of a specific child in their family regardless of which Nyack program they attended. The camper survey asked respondents to reflect on their own experiences and perceptions.

The parent survey was fielded to 1,237 family units, 134 of which had a child in Sha'ar, and 1,103 did not. Recipients were asked to ensure that only one parent per family completed the survey. In addition, parents were asked to forward a camper survey link to whichever of their children attended Nyack since 2013.

## Response Rates

Forty-five (45) parents whose child had attended Sha'ar responded to the survey, a 34% response rate; 126 parents whose child had not attended Sha'ar responded to the survey, an 11% response rate. Just 46 campers responded, of whom 4 had attended Sha'ar. Because the camper response pool was so small, we were not able to make comparisons between Sha'ar/non-Sha'ar campers.

## The Data in View

Because of the relative strength of parent response rates, and because of the generally solid number of parent responses, all of the data in what follows derive from the parent survey. Parents are known to be reliable observers of their young children's attitudes and experiences. Their reports can be accepted with a high degree of confidence.<sup>3</sup> The number of parent responses makes it possible to test for statistically significant

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<sup>2</sup> The parent survey instrument can be found in the Appendix.

<sup>3</sup> Stephen V. Faraone, Joseph Biederman, and Sharon Milberger, "How reliable are maternal reports of their children's psychopathology? One-year recall of psychiatric diagnoses of ADHD children." *Journal of the American Academy of Child & Adolescent Psychiatry* 34, no. 8 (1995): 1001–1008, <https://doi.org/10.1097/00004583-199508000-00009>; B. N. Wilson, B. J. Kaplan, S. G. Crawford, A. Campbell, and D. Dewey, "Reliability and validity of a parent questionnaire on childhood motor skills," *American Journal of Occupational Therapy* 54, no. 5 (2000): 484–493, <https://doi.org/10.5014/ajot.54.5.484>.

differences between the Hebrew Immersion and non-Immersion populations. For this reason, it is reasonable to attribute differences between the responses of these two populations to the program in which children participated.

## Findings

### Respondent Profiles

1. Hebrew Immersion participants and non-Immersion participants both have limited exposure to Hebrew at home.

Very few campers report having a parent who is Israeli (just 7%). None have parents who speak to them in Hebrew either all of the time or almost all of the time at home. More than three-quarters of parents report that they're not fluent in Hebrew; there isn't a difference in this respect between those whose children attended the Immersion program and those who did not. Similarly, there is only a small difference in the proportion of parents who report that one of their child's primary caregivers is Israeli (19% of Immersion parents and 8% of non-Immersion parents).

2. A higher proportion of Immersion participants attend Jewish day school than do non-Immersion participants.

Parent survey responses indicate that 74% of Immersion participants attend day school, while 53% of non-Immersion participants do. While this circumstance might appear to be a confounding variable that accounts for differences between Immersion and non-Immersion responses, further analysis shows that attitudinal differences between Immersion and non-Immersion respondents still hold a) when only focusing on those who do attend day schools and b) when only focusing on those who do not attend day schools.

3. The majority of parents with a child in the Immersion program also have at least one child who attended the general, non-Immersion Nyack program.

One might have assumed that the families whose children attend Sha'ar, a full-day Hebrew immersion program, would be predisposed to relate to Israel differently than those whose children attend the general program at Nyack. Yet, these parent populations are largely indistinguishable. The great majority (79%) of parents with two or more children of which one attended the Immersion program also enrolled children in Nyack's general program. It would seem that their reasons for sending their child to one program or another was less about ideological disposition and more about the specific social needs and learning strengths of their respective children.

4. Immersion and non-Immersion families are very similar in terms of their engagement with Jewish organizations.

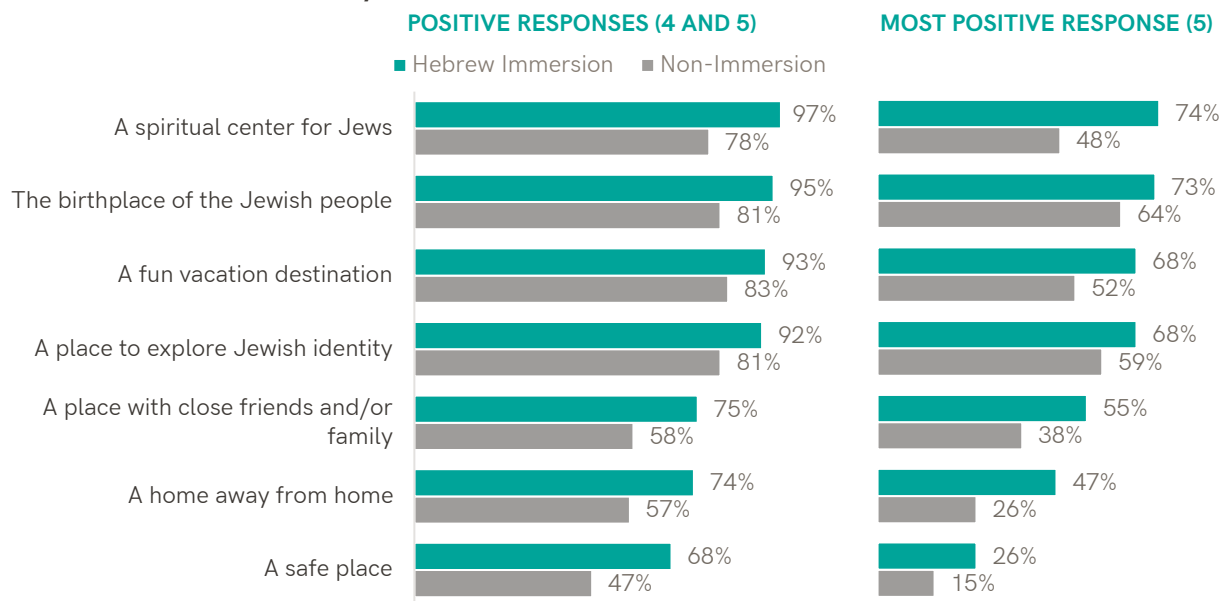
Overall, Nyack's families are highly engaged in Jewish life: 94% include a family member who currently attends synagogue or temple; 61% include a family member who participates in a Jewish sleepaway camp; and 20% are members of a JCC. In this respect, the two samples of families do not significantly differ.

All told, home circumstances do not seem to be a confounding variable when comparing the perspectives of Immersion and non-Immersion families about their children’s attitudes to Israel, Israelis, and Hebrew. Both sets of families expose their children to Hebrew to a similar negligible degree at home. Although a higher proportion of Immersion families have children attending day school, this circumstance does not discernably influence parent responses. Immersion parents are almost as likely to send their child to the general Nyack program as they are to the Immersion program.

## Perceptions of Israel and Israelis

1. Hebrew Immersion campers attribute greater and more varied meaning to Israel. When prompted to assess the extent to which their child describes Israel in terms of a series of images of the country, the parents of Hebrew Immersion participants were significantly more likely to select higher ratings on the 5-point scale than parents of non-Immersion children (see Exhibit 1).<sup>4</sup> This pattern is consistent across a wide variety of images, whether religious (“the birthplace of the Jewish people”), social (“a fun vacation destination”), or personal (“a place with close friends/family”).<sup>5</sup>

**Exhibit 1: To what extent would your child describe Israel as ...**



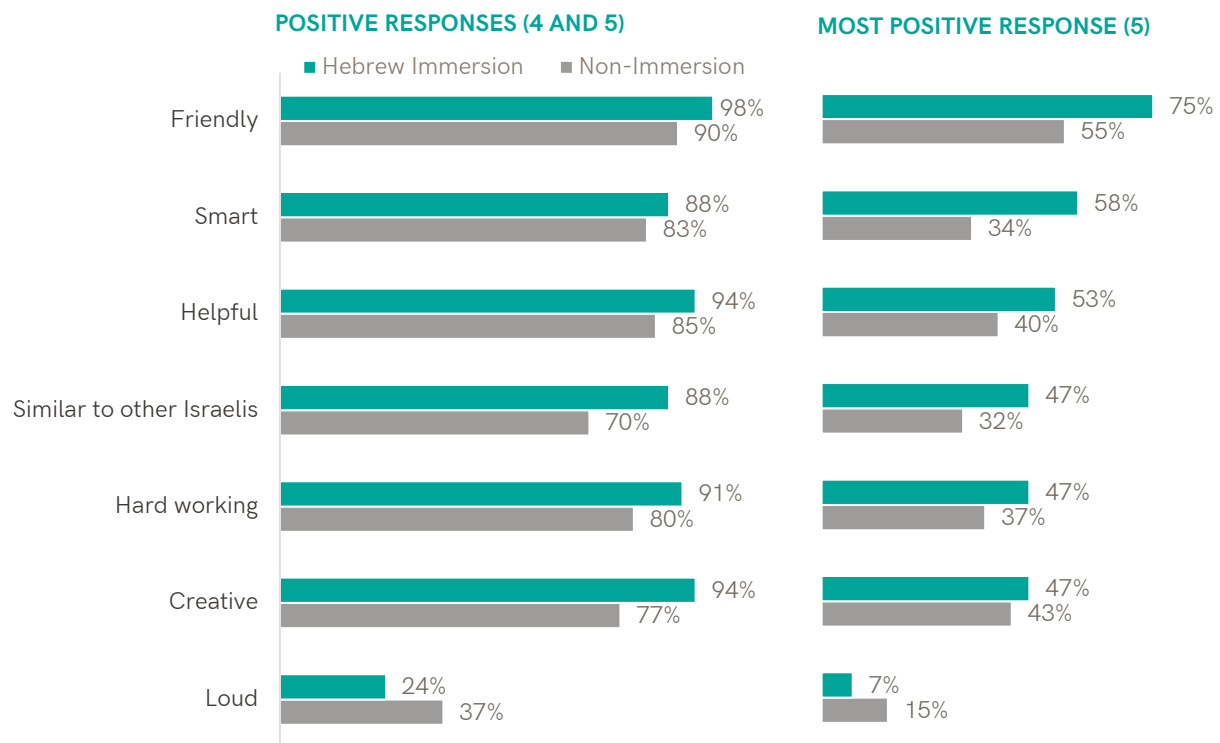
<sup>4</sup> Exhibit 1, and those that follow, show the proportion of respondents that selected the top two points on the scale—4 and 5—and those that selected the top point—5.

<sup>5</sup> The responses of non-Immersion parents tend to be aligned with and even exceed those of respondents to various forms of this survey question in multiple other studies of the Israel-engaged in North America, testifying to the Israel-rich culture of the general Nyack program, let alone the Hebrew Immersion program. The responses of those in the Immersion program are especially high. See, for example: Alex Pomson, Jack Wertheimer, and Hagit Hacoheh Wolf, *Hearts and Minds: Israel in North American Day Schools* (AVI CHAI Foundation, 2014); Nettie Aharon and Alex Pomson, “What’s Happening at the Flag Pole? Studying Camps as Institutions for Israel Education,” *Journal of Jewish Education* 84, no. 4 (2018): 337–358.

## 2. Hebrew Immersion campers view Israelis more positively.

The perception that their children view Israel positively relates not just to various dimensions of Israel as a concept, but also to Israelis as real people. Asked how their child would describe Israeli members of staff at Nyack, parents of the Hebrew Immersion campers were again significantly more likely to select higher points on a 5-point scale than were the parents of campers in the general Nyack program. The one exception in this instance was when presented with a negative depiction of the staff as “loud.” From past research our team conducted at Ramah Nyack, we know that parents have expressed an appreciation for the special relationships their children are able to experience with their Hebrew-speaking Israeli counselors. It appears that Hebrew Immersion campers at Ramah Nyack have a different sense of the Israeliness and personalities of their Israeli counselors from that of their non-Immersion peers.

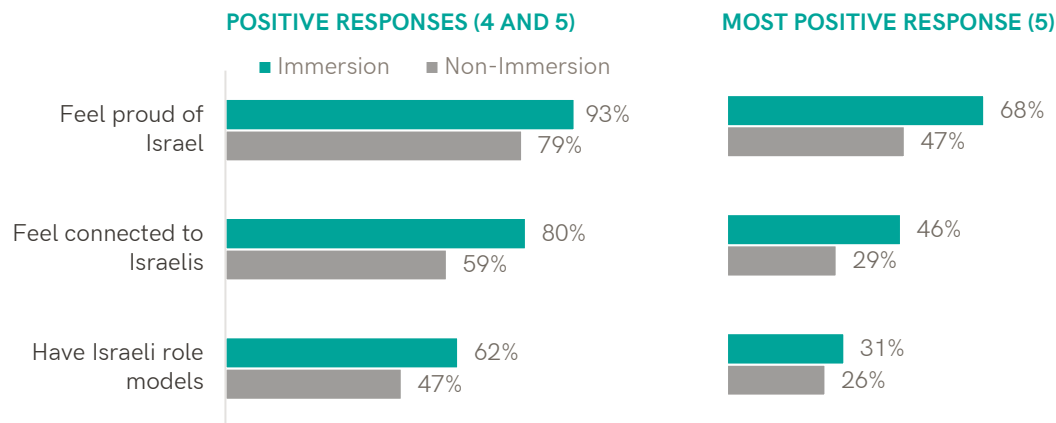
**Exhibit 2: To what extent would your child describe the Nyack Israeli staff as ...**



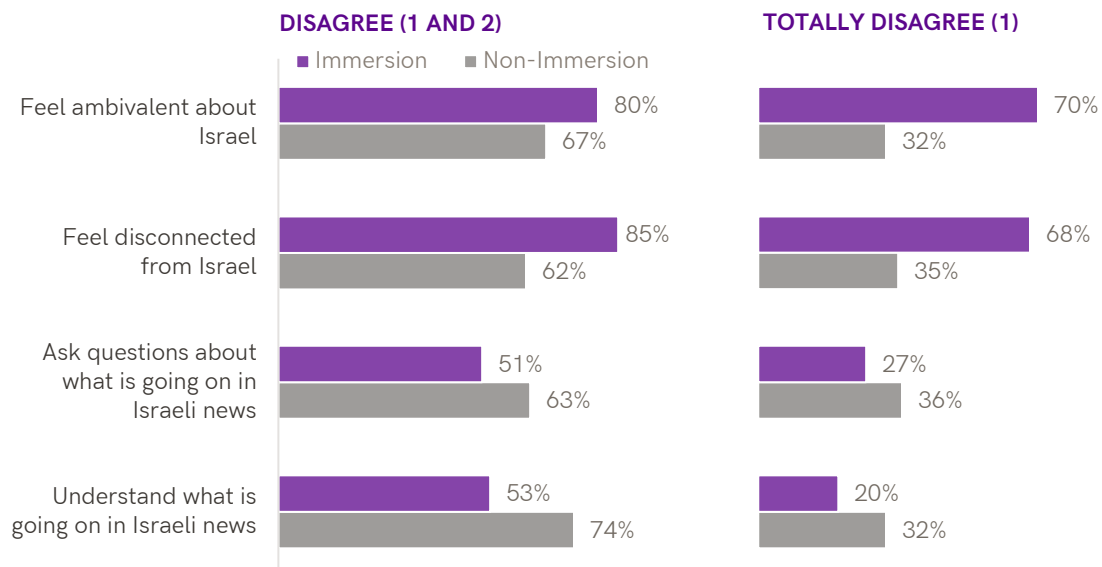
### 3. Hebrew Immersion campers feel more connected to Israel.

Presented with a series of statements, both positive and negative, that probed their children’s connection to Israel and Israelis, the responses of Hebrew Immersion parents differed consistently from those of non-Immersion parents. When the statement was positive (“your child feels proud of Israel,” “feels connected to Israelis,” etc.) they were more likely to select the higher points on a 5-point scale. When the statement was negative (“feel ambivalent about Israel,” “feel disconnected from Israel”), they were more likely to select the lower points on a 5-point scale.

**Exhibit 3a: To what extent does your child...**



**Exhibit 3b: To what extent does your child...**



### Perspectives on Hebrew

Over the years evaluating the Kayitz Kef program at Ramah Nyack (at Sha’ar) and at multiple other camps across North America, we have consistently found that parents perceive their children to become more

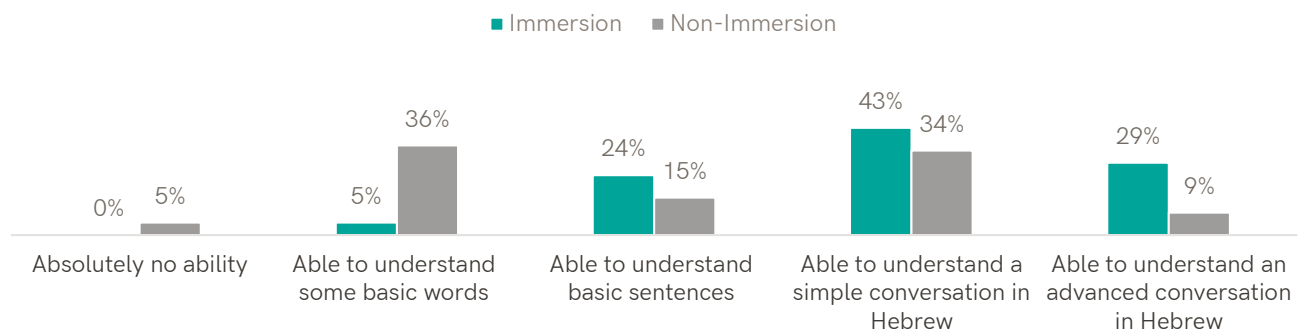
proficient in understanding and communicating in Hebrew after a summer in Hebrew Immersion programs. Until now, we lacked comparative data to probe the extent to which this assessment was shared by parents of children in other tracks at the same camps. This study helps address that gap.

1. Hebrew Immersion campers are more proficient in Hebrew, in terms of understanding and speaking.

Campers in the general Nyack program are exposed to Hebrew through an approach now being referred to as Hebrew infusion. They encounter Hebrew in the physical environment of camp, through the songs they hear and sing, in the formal announcements made by camp leaders, and in the conversations they overhear between Israeli staff. In an infusion setting, campers are mostly exposed to Hebrew words that refer to objects and particular activities. These words typically function within English sentences through a phenomenon now referred to as “Camp Hebraicized English.”<sup>6</sup> Infusion campers are not exposed to understanding full Hebrew sentences and do not gain capacities to communicate in Hebrew as do campers in a Hebrew Immersion program such as Sha’ar. Accordingly, there are significant differences between what the parents of general, non-Immersion campers and the parents of Immersion campers perceive to be their child’s current Hebrew proficiency, both in terms of understanding and speaking.

When assessing their child’s understanding of Hebrew (their child’s *passive* use of the language), there are significant differences in the perceptions of parents. Ninety-six percent (96%) of Immersion parents perceive their child to be capable of understanding basic sentences, and simple or advanced conversations in Hebrew, compared to only 58% of parents of campers in the general, non-Immersion Nyack program (see Exhibit 4).

**Exhibit 4: Which of the following best describes your child’s ability to understand Hebrew?**

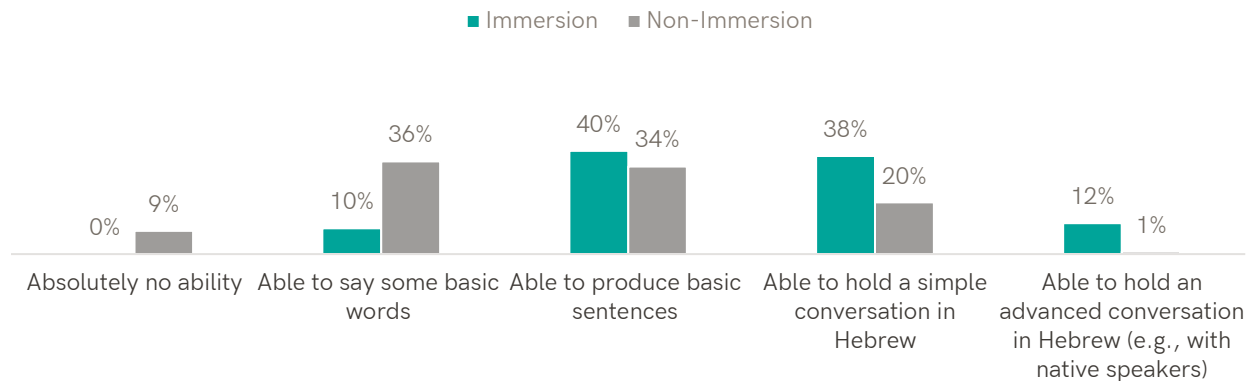


When assessing their child’s ability to speak in Hebrew (their child’s *active* use of the language), similar patterns are observed. Ninety percent (90%) of Hebrew Immersion parents perceive their child to be capable of producing basic sentences or being able to hold simple or advanced conversations in Hebrew, compared to 55% of parents of campers in the non-Immersion program (see Exhibit 5).

<sup>6</sup> Sarah Bunin Benor, Jonathan Krasner, and Sharon Avni, *Hebrew Infusion: Language and Community at American Jewish Summer Camps* (Rutgers University Press, 2020).



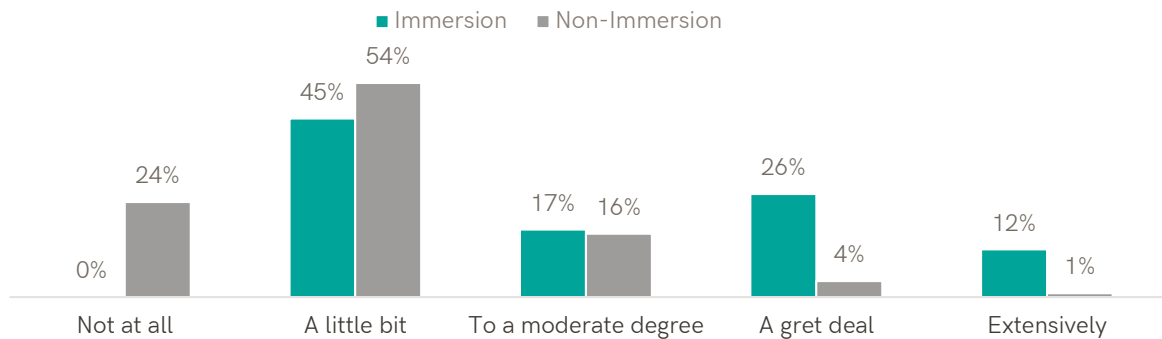
**Exhibit 5: Which of the following best describes your child’s ability to speak in Hebrew?**



2. Hebrew Immersion parents are more likely to attribute their child’s proficiency to their participation in the program.

Thirty-eight percent (38%) of Hebrew Immersion parents state that the Hebrew Immersion program either contributed “a great deal” or “excessively” to their child’s Hebrew fluency level. This compares with just 5% of the parents whose child was in the non-Immersion program.

**Exhibit 6: Did participating in Ramah Nyack increase your child’s Hebrew fluency level?**



When parents were prompted to elaborate on this assessment, they made explicit what they perceived to be the program’s contribution to their child’s facility in Hebrew. Hebrew Immersion parents expressed their sense of things as follows:

*[My child] can understand and speak Hebrew as a direct result of the [Immersion] program. I will forever remain grateful for the role the program has played in our family’s life.*

*[My child] did [the Immersion program] for two years and it helped make her a fluent Hebrew speaker.*

*I think [the Immersion program] enabled our son to think more in Hebrew and to speak more like an Israeli, use idiomatic expressions and nuance in a way he wouldn’t from learning Hebrew only at day school.*

Parents whose children were in the non-Immersion Nyack program loved the camp experience but recognized that it contributed in only a limited way, if at all, to their child’s proficiency in Hebrew:

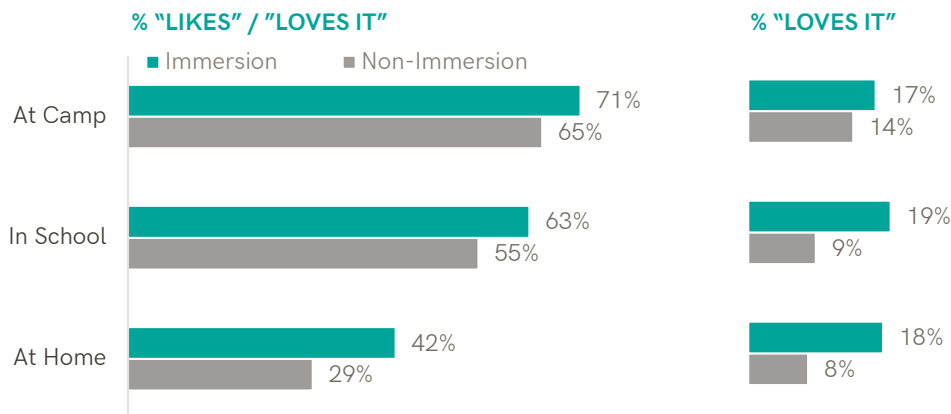
*My child’s Hebrew is entirely from school. I don’t believe my child would say that [they were] exposed to Hebrew at all at camp.*

*We LOVE Ramah but honestly our kids go to Jewish day school and Judaism/Hebrew is part of their education every day so it’s hard to say if they learned any additional Hebrew at Ramah — other than migrash, Geshet, and yom cham :-)*

3. All Nyack campers feel positively about Hebrew; Hebrew Immersion campers are more positive about sharing their Hebrew at home.

Whichever Nyack program in which they’re enrolled, parents perceive their child’s experience of camp to be a positive one. Indeed, it is striking that Hebrew Immersion parents observe their children coming away from a camp program where they only communicate in Hebrew feeling so positive about the language. It does not seem to have spoiled their summer—on the contrary! When it comes to talking about Hebrew at home, there is a difference between the two populations of parents. Hebrew Immersion parents are significantly more positive than non-Immersion parents about the attitudes to Hebrew expressed by their child at home (see Exhibit 7).

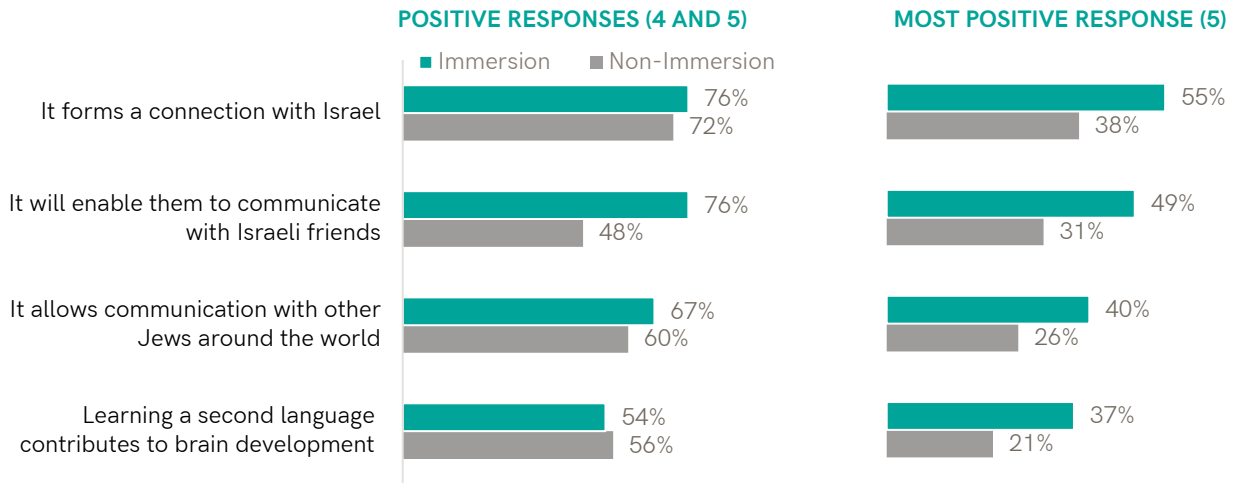
**Exhibit 7: Rate your child’s current attitude toward learning Hebrew...**



4. Hebrew Immersion parents are find a great importance in Hebrew’s usefulness for connecting with Israel and Israelis.

When reflecting on why they think it is important for their child to learn Hebrew, there is no difference between Immersion and non-Immersion parents in relation to Hebrew’s symbolic significance (“it maintains the Jewish people’s language” and “it is part of being Jewish”). Parents do, however, find the importance of the practical reasons for learning Hebrew in different ways. A significantly higher proportion of Hebrew Immersion parents find the variety of communicative functions to be more important, as compared with non-immersion parents. Their responses suggest that the Hebrew Immersion parents have an appreciation of Hebrew’s usefulness for connecting with Israel and Israelis (see Exhibit 8).

**Exhibit 8: How important are each of the following reasons for your child to learn Hebrew?**

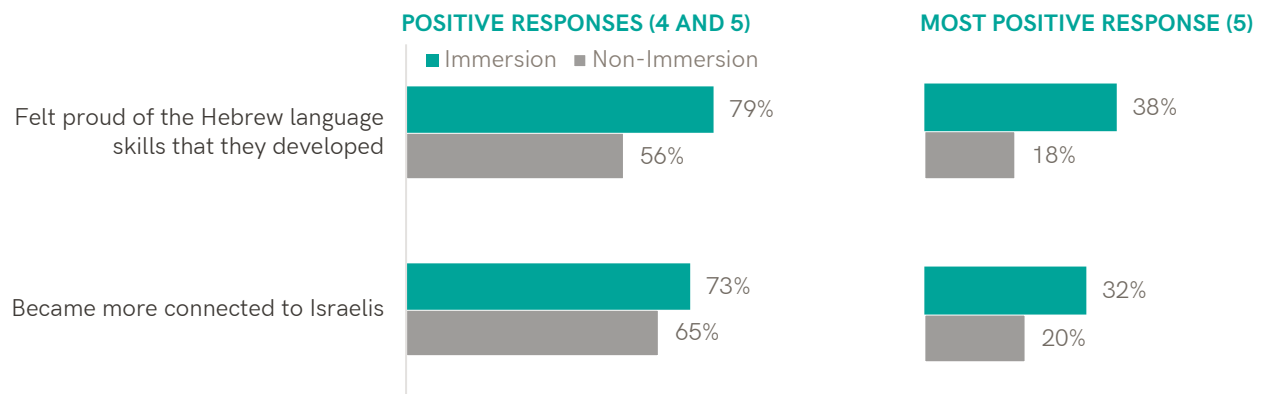


### Attribution

1. Hebrew Immersion parents more strongly attribute their child’s positive attitudes to their experiences at camp.

A last set of questions probed the extent to which parents attribute their child’s positive attitudes to Hebrew and Israel to the experience at camp. In methodological terms, this is a softer measure than associations identified through comparing the responses of different populations to the same experiences. In this respect, a significantly higher proportion of Immersion parents see these outcomes to be a result of participation in Nyack programming (see Exhibit 9).

**Exhibit 9: As a result of participation in Nyack my child...**



## Conclusion

Ramah Nyack is a special setting. The camp is pervaded by positive associations with Israel, and Hebrew is heard everywhere. Yet, it is only in one of the camp's special tracks—the Hebrew Immersion Sha'ar program—that Hebrew is the sole language of communication and all staff are native-level Hebrew speakers. Parents of the campers who have experienced this track perceive their children to be connected to Israel and Israelis, to be communicating in Hebrew, and to feel positive about the language to a degree that significantly exceeds what is perceived by parents of children at Nyack's general programs. These differences are consistent across an extensive set of measures. Data gathered in this special setting help substantiate a proposition that has been exceptionally hard to support with data until now: the experience of intensively learning modern spoken Hebrew can powerfully enrich a connection to Israel and Israelis. Apparently, it does. When compared to the impact of a Hebrew infusion experience, intensive Hebrew Immersion makes a significant difference in campers' connection to Israel and Israelis, as well.

## Parent Survey Instrument

**DRAFT FOR CLIENT REVIEW ONLY - NOT FOR CIRCULATION OR CITATION**

### Please take note of the following conventions:

1. Block titles introducing each section as well as other headings will **not** be visible to respondents and are used for organizational and analytical purposes only.
2. All gray highlighted information within brackets is for the online survey programmer and will also **not** be visible to respondents.

## Block 1: Introduction

Dear Parents,

*We know that now is a difficult time for everyone as every day poses a new and different challenge. Now, more than ever, we are committed to the community we have developed.*

*As you may know, the Steinhardt foundation is committed to dramatically expanding the number of American Jews who are proficient in Hebrew. As part of this, Ramah Nyack has been offering the Sha'ar Hebrew immersion program for the last seven years. Now, many years in, we are interested in looking at whether there is a connection between Hebrew learning and identity formation of the campers.*

*To research this question, we are hoping to survey campers, and parents of campers between the ages of 3rd and 8th grade who have attended Ramah Nyack – either the general program or the Sha'ar program specifically. We ask you, as a parent, to take this survey about your child(ren)'s relationship to Israel AND share the following link with your child(ren) to the camper survey. In order to match the parent and camper surveys, both you and your child(ren) will be asked for their birthdate, as well as the first two letters of their first and last name. This data will remain completely confidential.*

*This survey is administered by Rosov Consulting, a third-party service provider. All public reporting on this information will be done in the aggregate. Nothing you share here will be attributable to you or your child(ren). If you have any questions, please contact Shai Weener, Data Analyst, at [sweener@rosovconsulting.com](mailto:sweener@rosovconsulting.com).*



**I have read the information above and I give my consent to participate in this study:** [Required]

- I consent to participate [If chosen, continue to Block 2]
- I do not consent to participate [if chosen, end survey]

Before you begin the survey, please provide us with your child's initials and their birthdate. This information will allow us to compare your responses to those of your child's without revealing your identity.

If you have more than one child, you can either focus on the child who attended Nyack camp most recently (and is 3<sup>rd</sup> grade or above), or you can fill this survey out more than once, focusing each time on a different child.

1. **What is your child's date of birth?** [Month/Day/Year, drop down menu for each]
2. **What are the first two letters of your child's first name?** \_\_\_\_\_.
3. **What are the first two letters of your child's last name?** \_\_\_\_\_.

## BLOCK 2: Camper Profile

First, we want to know a little about your child.

4. **In what grade is your child this school year?**
  - a. 2<sup>nd</sup> Grade or Younger
  - b. 3<sup>rd</sup> Grade
  - c. 4<sup>th</sup> Grade
  - d. 5<sup>th</sup> Grade
  - e. 6<sup>th</sup> Grade
  - f. 7<sup>th</sup> Grade
  - g. 8<sup>th</sup> Grade
  - h. High School or Older
- 4a. **[If Sha'ar] When did your child last attend the Sha'ar program?**
  - i. Summer of 2019
  - ii. Summer of 2018
  - iii. Summer of 2017
  - iv. Summer of 2016
  - v. Summer of 2015 or before
  - vi. I don't remember
5. **Has your child attended a Jewish Day School since kindergarten?**
  - a. Yes
  - b. No
6. **[If Q5=Yes] How many years of Jewish Day School has your child attended since kindergarten?** [Dropdown from none to 10]
7. **Which Jewish Day School(s)?** \_\_\_\_\_

## BLOCK 3: Perception of Israel and Israelis

This section focuses on your perception of your child's feelings. We would like to know **your** perspectives on how your child feels. No need to consult with your child about these as we would like them to fill out their own survey.

### 8. To what extent would your child describe Israel as the following?

	Not at all	2	3	4	A Great deal	Don't Know
A spiritual center for Jews	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
A safe place	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
A place to be safe from anti-Semitism	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
A place to explore Jewish identity	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
A place where Arabs are treated fairly	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
A land promised by God	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The homeland of the Jewish people	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
A place where people are friendly	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
A home away from home	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
A place with close friends and/or family	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
A fun vacation destination	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The birthplace of the Jewish people	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

### 9. To what extent would your child describe the Nyack Israeli Mishlahat members as the following?

	Not at all	2	3	4	A Great deal	Don't Know
Hard working	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Rude	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Creative	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Smart	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Loud	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Helpful	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
In need of help	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Friendly	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Snobbish	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Cool	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Similar to other non-Israeli staff members	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Similar to other Israelis	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

### 10. To what extent does your child...

	Not at all	2	3	4	Very much so	Don't Know
feel proud of Israel	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
feel ambivalent about Israel	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
feel disconnected from Israel	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
ask questions about what is going on in Israeli news	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
understand what is going on in Israeli news	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
feel proud of being Jewish	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
feel connected to Israelis	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
have Israeli role models	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

**11. Did any of the following change for your child as a consequence of their participation in Ramah Nyack?**

	Yes: Decreased	No: Stayed the same	Yes: Increased	I don't know
Feeling proud of Israel	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Feeling ambivalent about Israel	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Feeling disconnected from Israel	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Asking questions about what is going on in Israeli news	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Understanding what is going on in Israeli news	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Feeling proud of being Jewish	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Feeling connected to Israelis	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Having Israeli role models	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

**12. Is your child still in contact with their former non-Israeli counselor(s) from Ramah Nyack?**

- a. Yes
- b. No
- c. I don't know

**13. Is your child still in contact with former members of Ramah Nyack's Israeli Mishlachat?**

- a. Yes
- b. No
- c. I don't know

## BLOCK 4: Hebrew Language Proficiency

*The following questions focus on your child's experiences at Ramah Nyack and their proficiency with the Hebrew language.*

**14. Which of the following best describes your child's ability to understand Hebrew?**

- a. Absolutely no ability
- b. Able to understand some basic words
- c. Able to understand basic sentences
- d. Able to understand a simple conversation in Hebrew
- e. Able to understand an advanced conversation in Hebrew (e.g. with native speakers)

**15. Which of the following best describes your child's ability to communicate in Hebrew?**

- a. Absolutely no ability
- b. Able to say some basic words
- c. Able to produce basic sentences
- d. Able to hold a simple conversation in Hebrew
- e. Able to hold an advanced conversation in Hebrew (e.g. with native speakers)



**16. Did participating in Ramah Nyack increase your child’s Hebrew fluency level?**

- a. Not at all
- b. A little bit
- c. To a moderate degree
- d. A great deal
- e. Extensively

**Q16a. Please explain:**

**17. How would you rate your child’s current attitude towards learning Hebrew in the following settings?**

	Hates it	Dislikes it	Neutral	Likes it	Loves it	N/A
At home	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
In school	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
At camp	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

**18. When you think about your child’s experience at Ramah Nyack, to what extent do you agree or disagree with the following statements**

	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree	Don’t Know
My child developed greater self-confidence	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My child feels proud of the Hebrew language skills that they developed	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My child became more interested in Israel	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My child became more connected to Israelis	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

## BLOCK 5: Importance of Hebrew Language

Just a few more questions. Next, we would like to know how important the following are to you, in regard to Hebrew language.

### 19. How important are each of the following reasons for your child to learn Hebrew?

	Not at all important	Slightly important	Somewhat important	Very important	Extremely important	N/A
It allows communication with other Jews around the world	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It forms a connection with Israel	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It is a part of being Jewish	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It maintains the Jewish people's language	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It allows them to read modern Israeli books or music lyrics	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Learning a second language contributes to brain development	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It will enable them to communicate with Israeli friends and/or relatives	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

## BLOCK 6: Parent Profile

Finally, we want to know about your family's heritage, educational background, and Hebrew language abilities. (Recall that your answers are kept confidential).

### 20. Which, if any, of the following types of Jewish organizations is your family a member of, or currently attend? (Select all that apply).

- a. A Synagogue/Temple
- b. A JCC
- c. A Jewish youth movement, such as Tzofim, Young Judaea, Bnei Akiva, NFTY, USY, BBYO, NCSY, Habonim etc.
- d. Jewish Day School
- e. Supplementary Jewish School/Hebrew School
- f. Limmud
- g. Jewish SLEEP-AWAY camp
- h. Other
- i. None of the above

**21. Is your child a native Hebrew speaker?**

- f. Yes
- g. No

**22. Are any of your child's primary caregivers Israeli?**

- h. Yes
- i. No

**23. [If Q22 = No] Are any of your child's primary caregivers fluent in Hebrew?**

- j. Yes
- k. No
- l. It's complicated. Please explain: \_\_\_\_\_.



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