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ISRAELI SUMMER CAMPS

**JEWISH IDENTITY AND PLURALISM IN PROGRAMS
FOR YOUTH, GRADES 7-12**

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About UJA

UJA-Federation brings people and nonprofits together to solve today's most pressing problems and address the issues that matter most to Jews and New Yorkers. Supporting a global network of nonprofit partners — Jewish community centers, social service agencies, camps, and Hillels, plus hundreds of other organizations, including synagogues, start-ups, and day schools — UJA focuses on caring for people in need, strengthening Jewish life, engaging community, and building a strong network of nonprofits. In Israel, UJA is committed to supporting the vision of a vibrant, democratic, Jewish state, where all citizens have equal opportunities for economic participation, social integration, and religious expression.

In order to understand and respond to the ever-changing needs of the community, UJA commissions research to study the demographics and the many layers of Jewish life that exist in New York, in Israel, and around the world. These reports are prepared by experts from universities, research institutes, and professional firms, as well as independent consultants and UJA staff. This knowledge informs how UJA moves forward in allocating funds to address the community's most pressing needs.

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EXECUTIVE SUMMARY

UJA-Federation of New York commissioned the market study of existing summer programs for youth in Israel (aged 11 – 17), and the potential for establishing/expanding the niche of summer camps and other programs aimed at promoting Jewish identity and the values of Jewish pluralism among Israeli youth.

This document summarizes the subsequent research conducted about experiences and attitudes of Israelis based on four sources: **1) mapping** the existing summer programs, **2) an administration study** (interviews with administrators of relevant programs), **3) online questionnaires** with a representative population of parents of youth aged 11 – 17 and youth aged 14 – 17, and **4) telephone interviews** with a selected sample of parents and youth. The data were collected during an intensive six-month research project that started in July 2018.

The results provide a framework for supporting existing and developing new programs in Israel that promote Jewish identity and meet the needs of local population groups. We differentiate categories for summer program participation and Jewish practice, and we empirically examine summer camps using statistical and qualitative data from administrators and consumers. The following table shows each of the four research stages, along with our respondents and tools used to collect the data.

RESEARCH METHODS AND SAMPLE SIZE

| ROLE | RESEARCH STAGE | RESPONDENTS | TOOLS |
|----------------|-----------------------|--|--------------------------------------|
| Administrators | Mapping | Approximately 200 summer programs, detailed analysis of 57 other relevant programs | Data mining of websites, phone calls |
| | Administration Study | 10 senior education administrators and camp program developers, as well as 3 additional administrators from UJA-affiliated camps | Interviews |
| Consumers | Online Questionnaires | 504 youth and 505 parents | Quantitative and open questions |
| | Telephone Interviews | 34 parents and 24 youth | Interviews |

MAIN FINDINGS

1. SUMMER PROGRAMS FOR ISRAELI YOUTH

Summer is a busy time for Israeli youth, many of whom prefer to spend their vacation traveling, meeting with friends, or enjoying personal hobbies and being free from structured activities. Camps take place during a brief window of time, primarily in July and the beginning of August. However, teens and their parents are often not interested in participating in such programs, which are normally operated by officially recognized youth movements. Our research examined qualities of summer programs operated by youth movements and other types of organizations. We identified different models for summer programs with Jewish heritage and pluralistic content.

Examining the structure, form, and content of summer programs, we found they can be distinguished in terms of 1) a temporal dimension (is the camp the culmination of yearlong activities, or does it take place once a year, or several times over the year, in the summer, or at other times?), 2) population composition (are camps demographically homogeneous or heterogeneous?), and 3) the extent and manner in which Jewish and pluralistic content are infused into the general program alongside sports, nature, art, science, computers, and other general content.

Two main approaches characterize the way camps integrate Jewish and pluralistic content into their general curriculum: a) The holistic approach in which the Jewish narrative penetrates and encapsulates all areas of camp life, and b) an integrative approach, in which Jewish content is infused into specific slots of the curriculum. Each of these approaches mixes general content with Jewish and pluralistic content, but the extent and balance vary.

2. SUMMER PROGRAM PARTICIPATION

According to our consumer survey, 64% of Israeli youth (74% according to parents and 54% according to youth) attend some sort of summer program. Thirty-eight percent of youth overall (59% among summer program participants, 48% proportionally) joined a summer program of a youth movement (and/or organization). These are usually overnight programs. The remainder participate in school day camps and summer activities organized by the local community (municipal authorities), or a variety of private, foreign, and nonprofit organizations. These numbers account for all summer programs, not just those that included Jewish identity and pluralistic content. The following graph shows the proportion of summer program organizers after correcting for those who participate in more than one type of organization. Youth movements account for roughly half of all summer programs.

PROPORTIONAL DISTRIBUTION OF ORGANIZERS OF SUMMER PROGRAMS ATTENDED



| | |
|---|------------|
| YOUTH MOVEMENTS AND ORGANIZATIONS | 48% |
| SCHOOLS | 23% |
| PRIVATE, FOREIGN, AND NON-PROFIT ORGANIZATIONS | 18% |
| LOCAL COMMUNITY | 11% |

According to our mapping exercise of relevant programs, the average camp length is 8.4 days. According to our online survey, the average length of participation is 11.9 days. The difference is explained because 40% of respondents reported participating in multiple organizations. Less than 5% of summer program participants will participate in summer programs for more than 4 weeks.

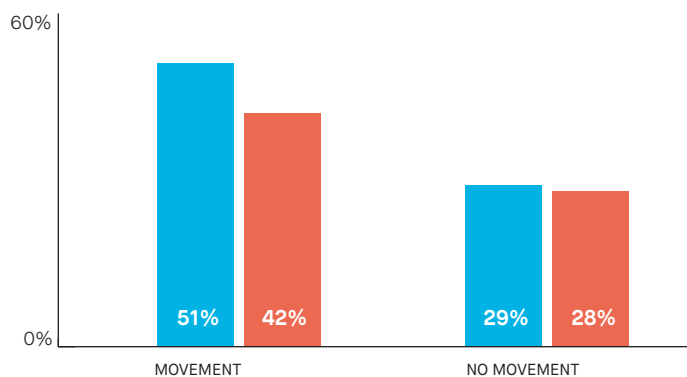
LENGTH OF SUMMER PROGRAM PARTICIPATION AMONG PARTICIPANTS



| | |
|------------------|-----|
| 1 TO 2 WEEKS | 41% |
| LESS THAN A WEEK | 30% |
| 2 TO 4 WEEKS | 24% |
| OVER 4 WEEKS | 5% |

Among those who participated in summer programs, 42% reported attending a program with at least some Jewish heritage (history, texts, and culture) and 37% reported attending a program with at least some pluralistic content. Only 14% of those who participated in summer programs indicated the programs had a great extent of Jewish heritage, and only 15% indicated there was a great extent of pluralistic content. The following graph displays the percentage of participants exposed to at least some amount of Jewish heritage and pluralistic content in the summer program they attended, based on whether they attended a youth movement or another type of summer program. Youth movement programs are almost twice as likely to include these topics.

PERCENTAGE OF YOUTH MOVEMENT AND OTHER SUMMER PROGRAM PARTICIPANTS (NO MOVEMENT) WITH AT LEAST "SOME AMOUNT" OF HERITAGE AND PLURALISM CONTENT



HERITAGE
PLURALISM

We found significant differences in patterns of participation in summer programs based on participants' or parents' religiosity and attitudes toward Judaism. One-third of secular Israelis (13% of the overall population) keep Jewish traditions at home to a great extent. In our study we call this population "secular-observant," an apparent oxymoron, yet a valid category that empirically describes a significantly sized population of modern Israelis who self-identify as secular but keep holidays, conduct Jewish learning, and do other cultural activities.

DISTRIBUTION OF RELIGIOSITIES AND JEWISH PRACTICE

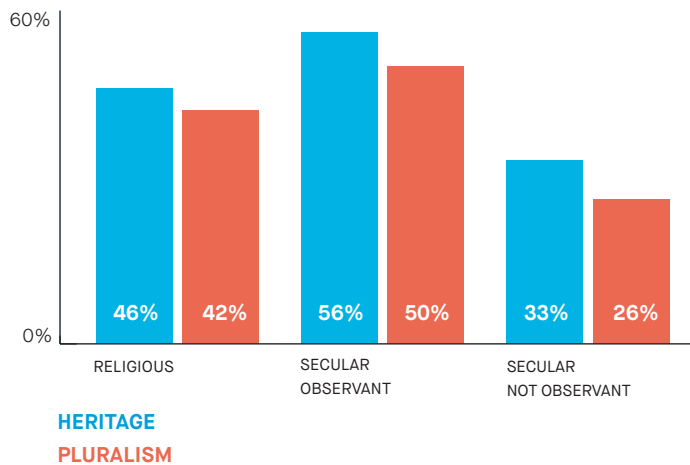


| | |
|---------------------------|-----|
| SECULAR NOT OBSERVANT | 41% |
| SECULAR OBSERVANT | 13% |
| TRADITIONAL NOT OBSERVANT | 7% |
| TRADITIONAL OBSERVANT | 19% |
| RELIGIOUS OBSERVANT | 19% |
| RELIGIOUS NOT OBSERVANT | 1% |

The secular-observant population also participates almost twice as often in summer programs with some extent of Jewish heritage (and culture) and pluralistic content. Religious (and traditional) Jews also attend programs with such topics more than the secular (non-observant) population. Some seculars interviewed also expressed reservations regarding the inclusion of any Jewish content in summer camps.

¹ Respondents answered questions on a scale of 1 to 5. Results are summarized based on whether respondents indicated at least some extent (3) or a great extent (4).

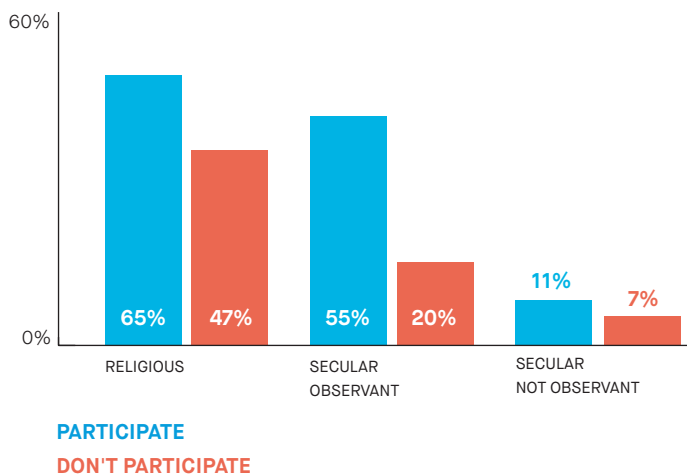
PARTICIPATION IN CAMPS “WITH SOME AMOUNT” OF JEWISH HERITAGE AND PLURALISTIC CONTENT BASED ON JEWISH PRACTICE



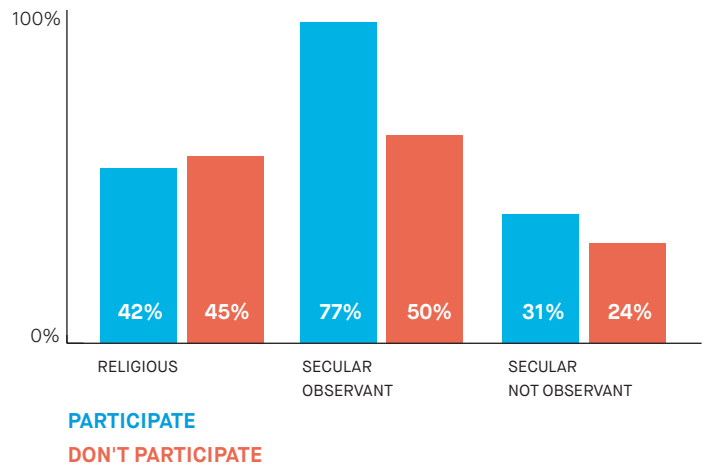
3. SUMMER PROGRAM INTERESTS

Further analyses of the secular-observant population revealed not only that this population as a whole is more interested in pluralistic content, but that summer program participants in this group are even more interested. Among the secular-observant community, 77% of those who participate in summer programs are interested to a great extent in pluralistic topics at camp. Differences in interest in Jewish heritage based on both Jewish practice and summer program participation are profound, highlighting the low levels of interest especially among secular non-observants and those who don't participate.

PERCENTAGE INTERESTED “TO A GREAT EXTENT” IN JEWISH HERITAGE AND CULTURE TOPICS AT CAMP, BY JEWISH PRACTICE AND SUMMER PROGRAM PARTICIPATION

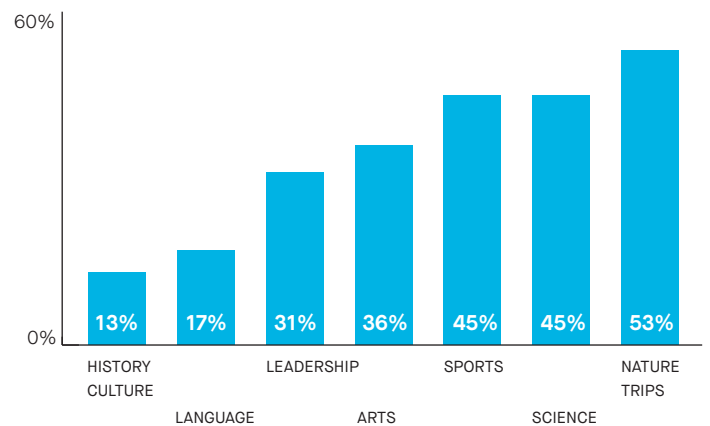


PERCENTAGE INTERESTED “TO A GREAT EXTENT” IN JEWISH PLURALISTIC TOPICS AT CAMP, BY JEWISH PRACTICE AND SUMMER PROGRAM PARTICIPATION



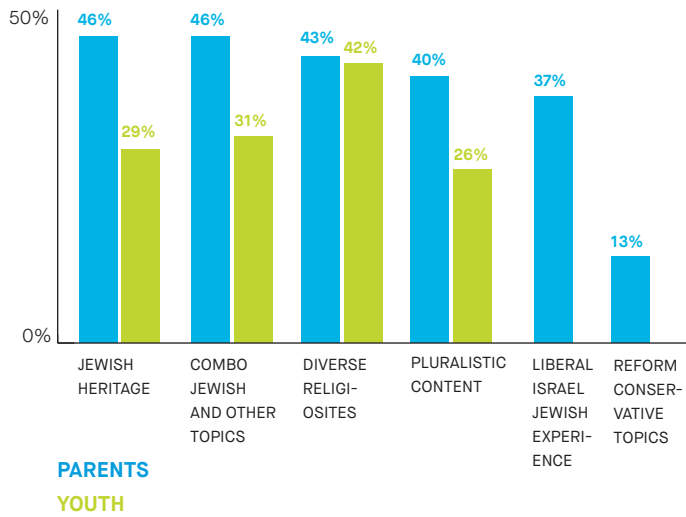
Analyzing comments of secular Israelis who keep Jewish traditions at home, we observed that they are interested in leadership activities. The remaining secular community is more interested in hobbies and vocational training. Additional qualities, such as structure, entertainment, learning, sports, and social activities are important to everyone. Analyzing interests listed in the questionnaire, nature trips are most desired, while the subject of our study, “history and culture,” holds the least interest.

PERCENTAGE INTERESTED IN EACH TOPIC FOR A SUMMER PROGRAM



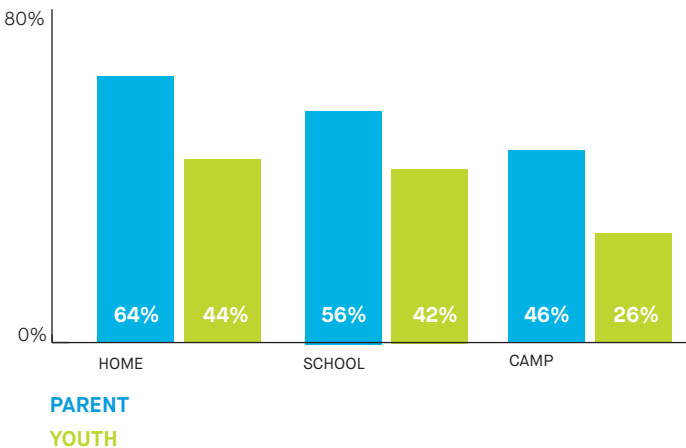
Among all youth, not just the secular observant community, we found they are especially interested in programs with diverse religiosities. Parents are more interested in having Jewish heritage at camp, but less interested in customs traditionally accepted among Reform and Conservative forms of Judaism.

PERCENTAGE OF PARENTS AND YOUTH WHO ARE INTERESTED “TO A GREAT EXTENT” IN THE INCLUSION OF DIFFERENT THEMES IN SUMMER CAMPS



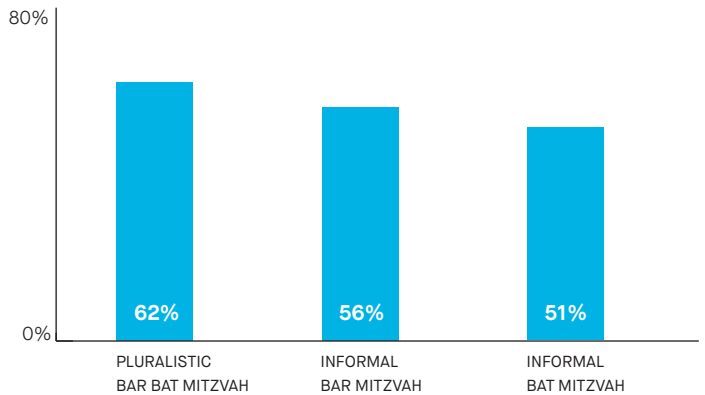
Examining the amount of Jewish heritage that parents and youth want in the home, school, and camp, we find a clear hierarchy of opinions. The majority of respondents (54% overall) believe to a great extent in teaching Jewish heritage at home, 49% believe school should teach these subjects, and only 36% believe a summer camp should. Parents have elevated interests for Jewish heritage in all venues.

PERCENTAGE OF PARENTS AND YOUTH WHO WANT JEWISH HERITAGE AND CULTURE AT HOME, SCHOOL, AND CAMP “TO A GREAT EXTENT”

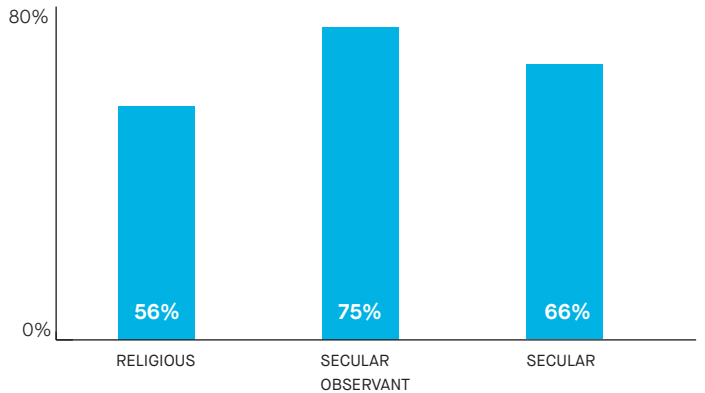


We dedicated a special set of questions to examining whether parents were interested in a pluralistic theme and informal education programs for a bar or bat mitzvah. Of those who expressed an opinion, the majority of parents are at least somewhat interested in pluralistic or informal bar and bat mitzvah programs. There is more support for a pluralistic theme than an informal one. Analyses based on Jewish practice revealed that the secular-observant community is most in favor of a pluralistic theme, but the support among other seculars is also quite high.

INTEREST “TO SOME EXTENT” IN PLURALISTIC AND INFORMAL BAR AND BAT MITZVAH PROGRAMS



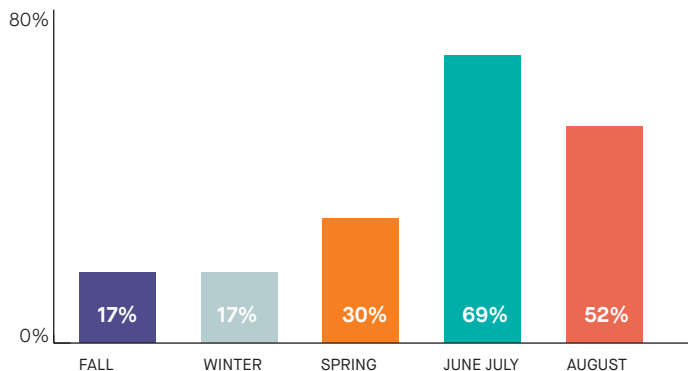
INTEREST “TO SOME EXTENT” IN PLURALISTIC BAR/BAT MITZVAH BY JEWISH PRACTICE



4. DESIRED SUMMER PROGRAM STRUCTURE

Both parents and youth agree that July is the best time to have extracurricular activities. Respondents indicated scheduling conflicts, such as vacations and other formal activities, prevent their participation at other times of the year.

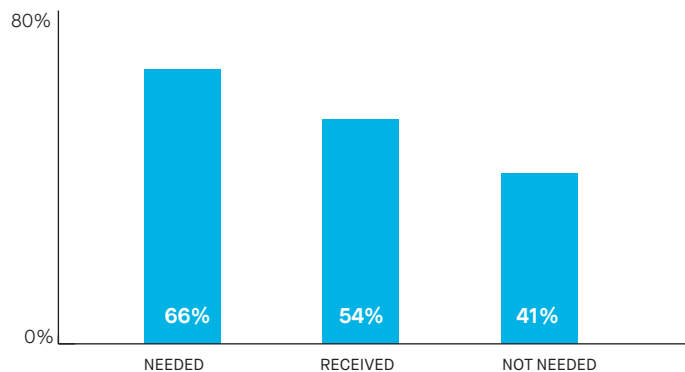
DISTRIBUTION OF RESPONSES ABOUT WHEN THEY PREFER TO HAVE EXTRACURRICULAR ACTIVITIES



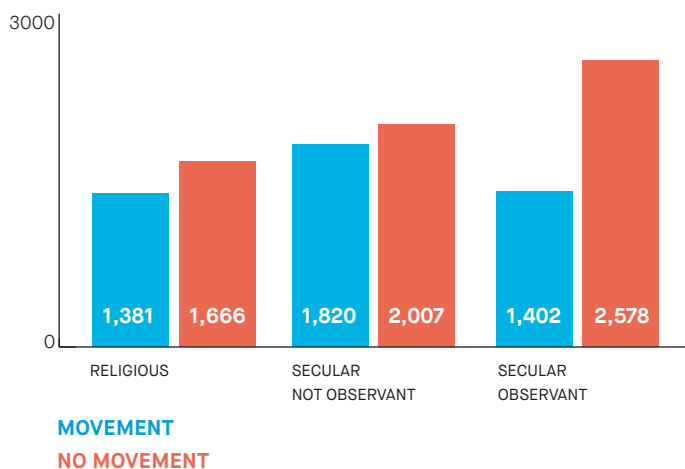
Youth who do not participate in summer programs are willing to do so if price is not a consideration. Seventy percent indicate they would be willing to participate in a day camp, and 76% indicated they would be willing to participate in an overnight camp. Parents want longer day camps and shorter overnight camps.

According to our online survey, the average amount spent was 1,705 shekels per youth on summer programs. The mapping also indicated that camps cost between 500 and 3,500 shekels. We further examined whether cost was limiting some families from sending youth to summer camps. We discovered that many families who need financial assistance are not getting it at all, while those who receive funding are often receiving only partial assistance. Only 16% of families who participate indicate they received a subsidy or the program was free. Families who needed funding and did not receive it spent 66% of their per capita income on summer programs. Even those who receive subsidies still spend a considerable amount. Religious youth who are involved in youth movements pay the least, on average (1,381 shekels), while secular-observant youth who participate in camps outside the movement pay the most (2,578 shekels).

PROPORTION OF PER CAPITA INCOME SPENT ON CAMPS BY SUBSIDIES RECEIVED OR NEEDED



AMOUNT PAID FOR CAMPS PER YOUTH ANNUALLY BASED ON YOUTH MOVEMENT PARTICIPATION AND JEWISH PRACTICE

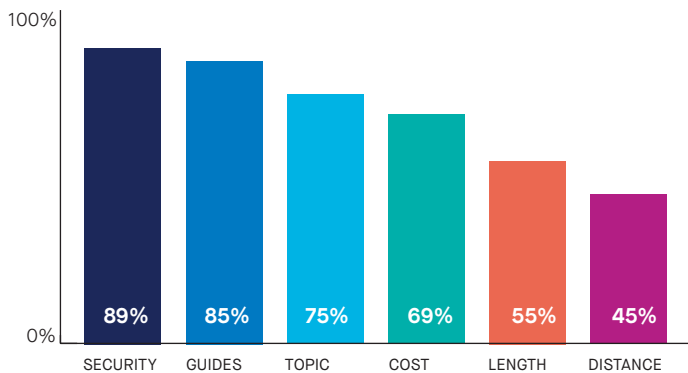


²The currency "shekels" used throughout the report refers to New Israeli Shekels. The exchange rate to the dollar at the time of the research was 3.7.

5. MARKETING CONSIDERATIONS AND STRATEGIES

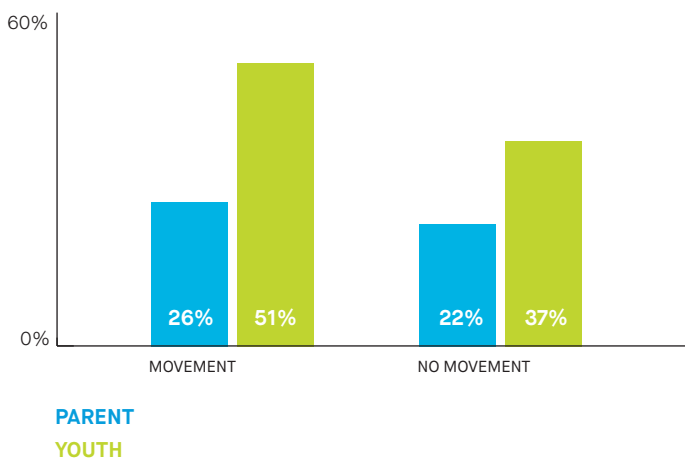
We examined the factors that influence parents' decisions. They indicated that security and guides (counselors) are most important: 64% of parents believe that security is important to a very great extent. Distance is the issue of least concern, which is also indicative of the size of the country.

IMPORTANCE OF FACTORS "TO A GREAT EXTENT" ON SUMMER PROGRAM CHOICE FOR PARENTS



Parents also decide about sending youth to summer programs based on friendships that youth gain there compared with the friendships, or lack thereof, that might take place in another program or in no program whatsoever. Our study also found that friends and graduates are a major source of information about summer camps. Among youth who participate in youth movement summer programs, 51% learned about the program from a friend or graduate.

PERCENTAGE THAT LEARNED ABOUT SUMMER PROGRAMS FROM FRIENDS OR GRADUATES



Marketing activities for summer camps are particularly challenging for organizations that run only a summer activity. We discovered that camps that work with continuous, long-term, marketing face fewer challenges. Such camps have ongoing activities throughout the year and a summer camp that represents a summation of activities. Therefore, they are routinely in contact with the youth, many of whom are compelled to participate in the summer camp as a natural continuation of their activities. Program administrators who offer yearly one-time model camps, where they enlist new participants every year who attend only in the summer or a specific time of year, have the biggest challenge in marketing.

Marketing focuses on two platforms: social networks with an emphasis on the websites of the organizations, Facebook pages, and Instagram; alongside this, face-to-face channels of communication, which include meetings and marketing conversations with youth all over Israel. Another effective marketing channel is a "friend brings a friend." In this framework youth who have been to the camp in previous years tell their friends about their experience and motivate them to take part in the summer camp.

6. CONCLUSIONS AND RECOMMENDATIONS

The following are some general operational directions to be considered:

- Both previous research and the current study point to the effectiveness of operating summer programs as part of a continuous framework of ongoing activities. A continuous model has advantages by enabling an ongoing learning experience, which has been found to be effective when addressing subjects such as identity exploration. This model also reduces the challenges of recruitment of campers and marketing the camp.
- In light of preferences expressed by parents and youth in our study, a program that aims at integrating Jewish and pluralistic content in the camp curriculum should seek to create a mixture of learning, socializing, sports, and adventure activities, alongside meaningful spiritual experiences. Free time and space to reflect and "chill out" are also necessary. Careful planning is needed to thoughtfully weave Jewish content and pluralistic

values into the general fabric of the program curriculum. Different models of integrating Jewish content and pluralistic values in camps should align with the characteristics and needs of specific target populations. Models for integrating such content areas in formal education should also be considered, as more consumers surveyed are interested in receiving Jewish content in school than at camp.

- ▶ We gained insight about the benefits of creating a meeting between heterogeneous groups of participants — for example, secular and traditional religiosities, peripheral and centrally located communities, new immigrants, overseas campers, and more. This model facilitates instilling pluralistic values through “exposure to the other,” while creating a common sense of collective belonging. Our research shows an openness on the part of the target audience to this type of program.
 - ▶ The study has uncovered a sector of the general secular population — secular-observants — that shows great interest in strengthening the presence of Judaism and pluralistic values in their lives and educating their children in these areas. Building programs to meet the needs of this target population should be considered as a direction for the future.
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INTRODUCTION

Jewish youth in the diaspora have many opportunities to participate in summer programs that aim to strengthen their Jewish identity (e.g., Cohen 2006). We questioned to what extent youth in Israel have and use these same opportunities. We examined the extent that Israeli Jews are involved in summer programs and looked at whether there are any meaningful differences based on group characteristics, such as the self-identified religiosity of respondents and their attitudes toward Judaism. We also sought to learn more about summer programs themselves from the perspective of both participants and organizers.

Israeli youth enjoy a very active summer vacation. They follow a cultural code that summer activities should be fun. They believe in vacationing with their family, doing fun activities, and avoiding serious study. The majority of summer camps for teens take place within the context of youth movements; camps that are not associated with a youth movement or organization face additional challenges. Youth movement participation amounts only to a small portion of Israeli youths' extracurricular activities (Cohen and Romi 2015, Goldstein 2014). Getting youth, especially older youth, to participate in programs can be a challenge.

Yet, those few **summer camps may become life-changing, key experiences** (Yair 2006). Youth may attend for only one week a year, or several weeks throughout their life, but the camps may have a substantial impact on their adult identity.

A great deal of the content in youth movements upholds pluralistic values, but there is considerable diversity in how it is conveyed. There is no common model of a pluralistic camp. For Israelis, the concept of pluralism may take on diverse meanings. It is often associated with religiosities, ethnic, geographical, political, and other divisions, together with values such as diversity, patience, acceptance of others, and respect for minorities. Pluralistic activities are thus often identified as a meeting between diverse segments of society. Throughout our investigation of Israeli parents and youth, we began to identify different models for both attitudes toward pluralism and pluralistic summer programs.

This report describes results from four stages of research conducted between July and December 2018: 1) mapping of 57 camps, 2) interviews with 13 program administrators, 3) online surveys with over 1,000 parents and youth, and 4) interviews with 34 parents and 24 youth. The results provide a framework for supporting existing and developing new programs in Israel that promote Jewish identity and meet the needs of local population groups. We demonstrate compelling statistics that indicate opportunities to promote summer camps, as well as indicate when caution should be considered.

INFORMAL EDUCATION FOR PROMOTING IDENTITY

This study investigates how young people learn Jewish content and values based on hands-on experiences in summer programs, which involve interacting in a semi-formal environment that promotes active participation and camaraderie. Despite structured programs and facilities, summer camps for youth in Israel are categorized as a form of informal education. This means their activities are less structured than in school, the environment is more open, and the educational goals include topics that are not traditionally addressed in school. Whereas American youth gain relational identity by associating with their Jewish peers in the diaspora, Israeli youth are in continuous contact with other Jews whose presence is ubiquitous.

Informal education is often used to achieve identity and the cognitive and emotional skills youth need to cope with a changing society (Kahane 1997). Informal learning encourages youth to explore topics such as identity through relations, sounds, and sights that are distinct from experiences at home and school. Informal education can have a significant impact when participation takes place regularly and over time, and programs are implemented effectively with well-trained staff. Participation in informal education improves scholastic achievement, social skills, life skills, a sense of belonging, self-expression, self-confidence, a sense of achievement, and more (Weisblay 2012).

Despite characterization as “informal,” Israeli camps are part of an established, formal system of youth movements, youth organizations, community centers, and local authorities. These programs are operated and funded through public, philanthropic, and private sponsors. Informal educational activities usually take place after normal school hours. They are referred to as leisure activities, but in many cases they contain more than just recreational activities and are infused with educational content. An extensive study entitled “Leisure Among Youth in Israel” (Cohen & Romi, 2015) examined informal learning activities of Israeli youth, and outlined seven main leisure pattern (out-of-school) categories: 1) family related activities (helping at home and designated family time), 2) consumption and social activities (parties, friends, listening to music, etc.), 3) specific individual activities (hobbies, artistic activity, etc.), 4) non-specific individual activity (individual time), 5) technological activities, 6) specific outdoor activity (group or individual sports, youth movement, etc.) and 7) paid work. This research suggested that youth movements are one of the activities that youth dedicate the least amount of time to compared with the seven categories of activities above. However, youth movements do play a major role in organizing summer camps.

For a teenager, one week at a summer camp is a unique opportunity for self-discovery. This limited exposure event can have a dramatic impact, which can either be felt immediately or experienced later in life. Moreover, this impact can occur even if youth attend camp for only one week a year or several weeks throughout their lives. The extent to which such events can alter one’s ongoing identity, though, is unclear. Education researchers often have difficulty assessing long-term learning impact from such limited exposure events (Fields 2009, Goldstein et al. 2018). However, research suggests such short-term events as a museum experience may influence identity development (Falk and Dierking 2012). By encapsulating a physical experience that draws on all the senses, organizers of summer camps, like those of museums, are on a quest to maximize the meaningfulness of these experiences on the lives of their visitors. In the following study as well, we will show how a subgroup of Israelis takes greater advantage of Jewish and pluralistic content during informal education activities.

A recent report on informal education in Israel

(Mandel-Levi and Artsi, 2016) reveals the extent to which activities are organized outside the formal education system, as well as how these activities provide unique types of education to diverse groups in the population. According to Klibensky (2007) informal education in Israel has defined educational goals — the acquisition of knowledge and skills, leisure education, recreational activities, or ideological education. Informal education is characterized by the extent of voluntary participation, the willingness of the individual to join the activity, and the range of activities and skills that are emphasized (Kahane 2007). Freedom of choice is fundamental to the participants’ experience and may even enhance the significance of activities (Yair 2006).

The informal education system is characterized by flexibility and dynamism, which enable a wide range of educational and social activities. Chazan (2002) emphasizes the importance of informal education in the assimilation of Zionist Jewish identity and presents an applied educational model for the assimilation of Jewish education within informal educational frameworks. Informal learning in summer camps motivates youth to utilize multiple intelligences, such as interpersonal and musical intelligences, that are not learned in a classroom. According to the theory of multiple intelligences (Gardner, 1993), a topic as abstract as Jewish identity requires individuals to use intelligences beyond traditional linguistic and mathematical skills emphasized in schools.

EMPIRICAL BACKGROUND

Most summer camps are structured activities run by either Youth Movements or Youth Organizations. Other common types of summer programs we discuss are Kaytana (school camps), Mechina (pre-military camps), and Matnas (community center day camps), which are described further in the following section. There are 13 Youth Movements that are officially recognized by the Ministry of Education (hereinafter MoE). There are hundreds of Youth Organizations, but only 22 of them are members of the Youth Organization Council and MoE supported.

Youth movements are an important venue for organizing informal education activities in Israel.

A comprehensive survey conducted in 2014 – 2015

showed that 49% of fifth and sixth graders, 41% of seventh to ninth graders, and 41% of 10th and 11th graders participate in the activities of a youth movement or other youth organization (RAMA – the National Authority for Measurement and Evaluation in Education and the Ministry of Education, 2016). The National Authority for Measurement and Assessment found that during these years, youth movements had approximately 250,000 members and leaders (Weisblay, 2017). A survey of leisure patterns of youth in Israel showed that 20% of 7th to 12th graders belong to youth movements (Cohen and Romey, 2015). Including youth of all ages, approximately 30% of Israeli youth participate in youth movements. Participation drops dramatically at high school age to around 20%. Furthermore, about half of the high school participants are youth instructors.

A 2014 – 2015 study published by Rama (2017), indicates about 273,000 youth and counselors were enrolled in various youth movements. Seventy-five percent of them were enrolled in one of the following three groups: HaTsofim (Scouts), HaNoar HaOved Ve HaLomed (The Working and Studying Youth), and Bnei Akiva (religious youth). According to Cohen and Rami's 2015 study, participation in HaTsofim was 31%, Bnei Akiva was 20%, and The Working and Studying Youth was 11%. Each movement represents a distinct ideological educational framework. Overall the two largest youth movements that incorporate secular youth are HaTsofim and The Working and Studying Youth. Membership in other youth movements is less common. The only other relevant youth movements are the Shomer Hatsair (Young Guard), the Agricultural Union, and the Olim (immigrant) Camp, but they are much smaller. Other groups cater to either religious, agricultural, or Arab populations.

Today, MoE-recognized youth movements are mainly funded by a designated support ordinance of the Youth Movement Authority in MoE. The budget for youth movements in Israel in 2018 was 98.7 million shekels (Yaron & Agmon, 2017). The movements further rely on parental payments, budgets from local authorities, and philanthropy.

In addition to the day-to-day activities of the movement, which usually take place in local branches on a biweekly basis, during school vacations — and particularly during the summer vacation — other activities are held by the movements away from local

branches. These activities, regarded as seminal events to conclude the educational and social process members have undergone throughout the year, include trips, seminars, field days, and so on. Some studies have thus examined the influence of these movements' informal education activities (Rapoport 1988, Kahane and Rapoport 1990). Youth movements play a significant role in modern Israeli society, fulfilling a social and emotional need to prolong adolescence and search for an identity (Peir and Shapira, 2007).

A nationally representative study of Israeli 10th and 11th graders (Goldstein 2014) found that youth who participate in movements also tend to be more involved socially, physically, and artistically in other activities. They are also more religious. Those who avoid youth movements often display distinct lifestyle activities, such as listening to Mizrahi and Trans music. They also engage in more vices, such as drug use, and fail more frequently in school, have lower expectations, and visit bars and clubs more often. Furthermore, Ashkenazi and mixed ethnicity youth participate more frequently in movement activities than Mizrahi youth.

Youth movements operate within small group frameworks of about 15 children. Participation usually begins around the age of eight. Activities include weekly meetings, holiday events, trips, camps, seminars, etc. According to the report of the Knesset's Research and Information Center (Mei-Ami, 2010), youth movements operate mainly in cities, with a disproportionate number of participants coming from higher socioeconomic backgrounds.

Twenty-two organizations are members of the Youth Organizations Council (YOC). According to the YOC website, there are approximately 150,000 members. We are primarily referring to these organizations when we discuss youth organizations, but there are other organizations that are not recognized.

Similar to the movements, youth organizations have a goal to further social and moral values among youth through informal educational activities. They also play a major role in organizing summer camps. The main difference between a youth movement and organization is that the former has a greater number of members. Youth organizations can differ dramatically in the content they offer. For many youth the difference between youth movements and organizations is unclear.

CONCEPTS AND DEFINITIONS

This section outlines an index of concepts in the field, and their definitions for research purposes.

Gush Dan: Gush Dan (including Tel Aviv) is the largest population region in Israel. For the sake of the current research we often combine Gush Dan and the neighboring Sharon region. These two regions are the wealthiest in the country. We refer often to Gush Dan in this study, as the residents of this region had unique consumption of summer programs.

Kaytana: This type of day camp is often organized by the local community center or municipality and is designated for elementary-age children. Derived from the Aramaic word for summer, it focuses on fun and recreation rather than on educational purposes. Kaytana are also often run by nonprofits, governmental, and non-governmental organizations. We use the category of school throughout our statistical analysis to refer to Kaytana activities.

Mechina: This is a pre-military academy that prepares participants for service in the Israel Defense Forces. These programs were set up to nurture citizens who see themselves as meaningful members of society, who are influential in its design, and who are prepared to take on national missions and challenges in the fields of security, society, education, and so on. A Mechina is usually a 10-month program before the army during which participants combine studies, community service, and group living. The aim of this preparatory year is to aid in forming the participants' unique identity and in developing a world view based on many different spheres of life.

Municipal Authorities: Our mapping study and online questionnaires revealed that many Israeli youth participate in programs that are organized by the city hall and municipal authorities. Such public programs appear to rarely include pluralistic elements. They are often day programs that revolve around a specific theme.

Pluralism: The foreign word 'pluralism' is understood to some extent by many Israelis. It has different positive and negative connotations for different groups and in

different contexts. It can represent openness among ethnic groups, religiosities, immigration groups, etc. It can also represent the fusion of Jewish and democratic values and/or a variety of identities on the secular-religious continuum, and egalitarian values combining study, community service, leadership, and Jewish identity development. In the current report, we are focusing on pluralistic ethos among Jewish youth.

Religious: In our study this category refers to respondents who indicated their religiosity as "religious" or "traditional." This category does not include the Haredi populations. Many of the religious respondents are known as national religious, being more nationalistic and modern than Haredi populations. While religious and traditional groups have different standards of Jewish practice, we found their results to be similar regarding summer program attitudes.

Secular: In our study this refers to the secular non-observant religiosity category, which includes Israelis who indicated that they are secular and also do not practice Jewish customs to a great extent at home.

Secular-Observant: This refers to a category we created to categorize Israelis who self-define as secular but observe Jewish customs at home, such as holidays, Jewish learning, and cultural activities. We use this category of secular-observant throughout our statistical analysis.

Wandering Camps: This refers to camps where the participants go on a trek from one location to another rather than staying in one place. This model is typical in Israel when campers will spend time in nature, camping, and learning outdoor survival skills. Some camps are hybrid wandering camps, in which part of the camp period is spent wandering and the remainder is spent in established facilities.

Youth Groups: This concept is used only for this study to describe youth movements and youth organizations combined. This concept most closely resembles what Israelis envision when they discuss youth movements. Many Israelis will mistakenly believe a certain youth organization is a youth movement. We use this category of youth group throughout our statistical analysis.

RESEARCH QUESTIONS

Overarching Questions

- To what extent do families in Israel utilize opportunities to foster Jewish identity and pluralistic values among teenagers?
- Is there a market for summer camps for secular teenagers that incorporate Jewish and pluralistic content?
- What are the opportunities for collaboration and development?

This study was guided by both an exploratory outlook as well as a confirmatory analysis of the following questions:

- To what extent do Israeli teens currently attend summer camps?
- To what extent are Israeli teens interested in attending summer camps, and to what extent are their parents supportive?
- What factors increase or decrease the likelihood of Israeli families choosing to send their teens to day camps or overnight summer camps?
- What are the different models for the various Jewish youth summer programs?
- What are the demographic indicators of Israeli families who send their teens to different types of summer camps?
- What are demographic indicators of those who would like to send their youth to camps but currently are not doing so?
- To what extent are Israeli teens interested in attending day and overnight camps?
- How does the campers' age influence the parents' decisions to send their teen to a summer camp and the motivations of teens to attend one?
- What is the length of the day and overnight camps that Israeli parents and teens want?
- What types of activities and values most attract parents and teens to a summer camp?
- How much do Israeli families currently pay and how much are they willing to pay for a summer camp?
- During which part of the year are parents and teens looking for camp activities?
- What factors prohibit or motivate parents and teens to attend camps with Jewish and pluralistic content?

METHODS

The research paradigm applied in this study combines qualitative and quantitative information from existing databases as well as feedback from key stakeholders, educational figures, parents, and youth. The benefit of our mixed measures design is that we gain a broader perspective from multiple data sources (stakeholders and implementers, parents and youth). This study was based on the following four-stage research plan: 1) mapping of the existing summer programs, 2) interviews with administrators of the most relevant programs, 3) online surveys with a representative population of parents of youth aged 11 to 17 and youth aged 14 to 17, and 4) interviews with some parents and youth. As depicted below, the study started with a mapping activity and ended with interviews with families.

FIGURE 1: FOUR-STAGE SAMPLING METHOD



Each stage was based on the previous one. The mapping exercise examined all summer programs in the country and received more specific information about camps with programs that interested UJA. Administration interviews were held with a selected sample of

relevant organizations. Based on the mapping and administration interviews, we formulated an online questionnaire to measure consumer feedback. At the end of the administration study, we asked several administrators to recommend families for in-depth interviews. At the end of the questionnaire, we asked respondents to volunteer for in-depth interviews, and so the final stage was telephone interviews with these respondents. We designed the research to first collect information on the general context and perspectives of stakeholders, planners, and implementers. We later conducted surveys and family interviews to get data from the field and perspectives/preferences of the potential target group.

Briefly, we'll recount the methods used for each phase of this research, highlighting revisions made during the course of the study. The following table outlines sample sizes of the final study: camps mapped, administrators interviewed, parent and youth questionnaires, and parent and youth interviews. This sample was achieved by design and corresponded with the amounts proposed. The table also shows tools used for each research stage. The results were collected during an intensive six-month research project starting July 2018. They provide a framework for supporting existing and developing new programs in Israel that promote Jewish identity and meet the needs of local population groups.

FIGURE 2: TABLE OF FINAL SAMPLE SIZE

| RESEARCH STAGE | NUMBER OF RESPONDENTS | TOOLS |
|-----------------------|--|--|
| Mapping | Approximately 200 summer programs; in-depth analysis of 57 relevant programs | Data mining of websites, Telephone calls |
| Administration Study | Interviews with 10 senior education administrators and camp program developers, as well as 3 additional stakeholders from UJA-affiliated camps | Interviews |
| Online Questionnaires | 504 youth and 505 parents | Quantitative and open questions |
| Telephone Interviews | 34 parents, 24 youth | Interviews |

MAPPING

The first phase of research involved a comprehensive search for information about all summer camps in Israel that cater to youth aged 11-17. At this stage we found over 200 programs. We organized the mapping according to the following five-step model, to narrow our initial list of over 200 camps down to the most relevant camps to be included in the second stage of the study: administrative interviews.

FIGURE 3: MAPPING EXERCISE PROCEDURES



01. SETTING CRITERIA

Criteria set for mapping organizations and summer camps in Israel. Mapping is being continuously updated for four lists simultaneously.

02. LEVEL 1 LIST: CATEGORISATION AND SCREENING

Categorization and screening of organizations that provide informal education in Israel and implement programs in the field for Level 1 list.

03. LEVEL 2 LIST: IDENTITY POTENTIAL ORGANIZATION

Potential organizations located online with preliminary screening to create Level 2 list. Camps rated on scale of low to high for Jewish and pluralistic content.

04. LEVEL 3 LIST: COLLECTION BASED ON SPECIFIC VARIABLES

Formulation of a Level 3 list with data collection expanded according to specific variables.

05. LEVEL 4 LIST: MOST RELEVANT CAMPS

Formulation of a Level 4 list of the most relevant programs, which includes recommendations for in-depth interviews with directors of these programs.

Our initial criteria for screening organizations were centered on whether they had day and/or overnight camp facilities and provided informal education summer programs in Israel with some connection to pluralistic, Jewish education, or content about Jewish culture, Zionism, values, and leadership. Camps were limited to those serving at least some Jewish Israelis, Hebrew speakers, youth aged 11 – 17, and secular and/or traditional religiosities. We categorized the organizations into eight categories for umbrella organizations: 1) Youth movements, 2) Youth organizations, 3) Pre-military academies, 4) Environmental organizations, 5) Pluralistic education organizations, 6) Science and Learning organizations, 7) Private enterprises, and 8) Municipal authorities. We focused Level 3 investigations into youth movements, youth organizations, pluralistic educations, pre-military academies, and environmental organizations.

Data collection consisted of a systematic analysis of websites in which we determined whether camps offered relevant themes and activities. We relied heavily on organizations mentioned in publications and data of MoE, Knesset Information and Research Center reports, the Council of Youth Movements, the Youth Organizations Council, pre-military preparatory sites, and research publications on youth in Israel. We examined umbrella organization websites to discover the suborganizations and affiliated programs. We also examined other forms of digital media. We searched using keywords on websites and among social media pages. Finally, we asked colleagues.

Each organization was rated based on its promotion of pluralistic values, Jewish culture, and Jewish identity to determine suitability for in-depth interviews with administration. Noticing an emphasis on overnight programs in the initial mapping, we attempted to find additional organizations that address pluralistic and Jewish content in primarily daytime programs. However, we discovered that few day programs with relevant topics were intended for youth.

Our goal was to interview programs with the most relevant themes of pluriculturalism and Jewish identity, as well as those representing the different categories of organization types. These were selected through discussions with the UJA team from among 22 possible programs that made up the level 4 list (see stage 5 outlined above).

ADMINISTRATION STUDY

The study was presented as an investigation on behalf of UJA-Federation of New York. Thirteen in-person interviews took place with senior administration. We aimed to interview senior stakeholders from the different categories of informal education programs (youth movements, religious organizations, pre-army schools, field schools, social organizations, and more). The final sample included three youth movements (with administrators from four camps interviewed), two youth organizations, two pre-military academies, one environmental organization, and four pluralistic education organizations. The three summer camps that UJA currently supports also participated in the administration survey. Semi-structured interviews were conducted with in-depth questions about the characteristics of the summer camps, types of activities conducted at each camp, programs of activity, degree of emphasis on Jewish and Zionist content, and the audience that each targets and caters to. We categorized

camps by how they emphasize characteristics of informal Jewish education, age-specific activities, and collective identities of the camp and campers.

These were our key variables of interest: 1) Characteristics of an organization and its ongoing activities; 2) The summer programs taking place in the organization, format of the programs, specifications, and facilities; and 3) Participants' characteristics, costs, and subsidies. We also attempted to learn about issues and essential content in the different programs, keys to success, market characteristics, and the potential of summer programs that include content about Jewish identity and pluralism. The following conceptual graph shows the methods used for administration interviews. We first developed a protocol and then conducted two initial interviews. After that, we revised our questions and used the mapping results to further fine-tune and create specific questions for each organization. After conducting the interviews, we were able to categorize the responses to use for qualitative analysis.

FIGURE 5: CONCEPTUAL GRAPH OF ADMINISTRATION INTERVIEWS METHOD

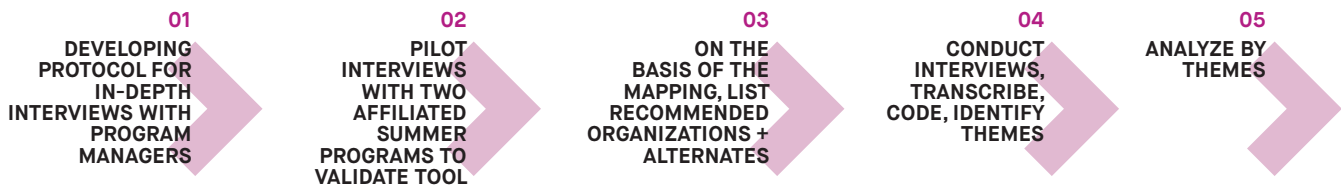


FIGURE 6: CONCEPTUAL GRAPH OF ADMINISTRATION INTERVIEWS METHOD

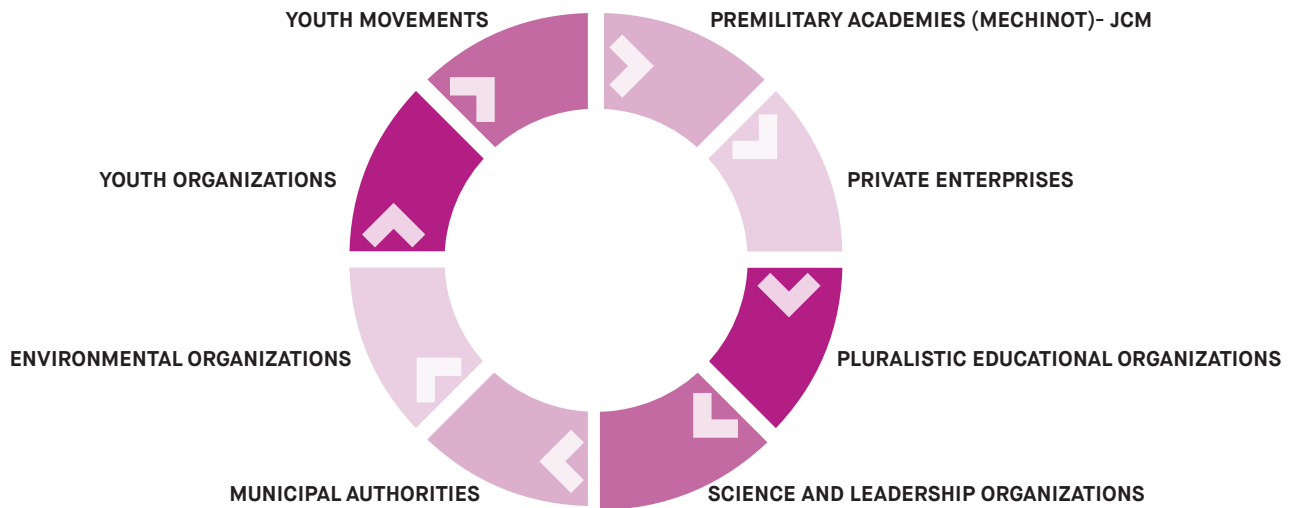


FIGURE 7: PROTOCOL FOR IN-DEPTH INTERVIEWS WITH ADMINISTRATORS OF SUMMER PROGRAMS

A. Tell us about the general background of your organization.

Characteristics of organization: vision and values, historical and ideological background, organizational structure and management, size of the organization, age distribution, geographical distribution, socioeconomic characteristics, participation fees and subsidy options

Characteristics of ongoing activities: peak activities and ways of assimilating values

Contact with stakeholders: parents, schools, community, diaspora

B. What summer programs take place in the organization?

The format of the programs: school camps, summer camps, other formats

Specifications: with/without accommodation, duration of the overall program, geographical location, facilities, level of accommodations, equipment, kitchen, dining room, swimming pool, public space, transportation

Participants: age, gender, socioeconomic status, place of residence, religious affiliation, number of years participating, participation in previous camps, marketing process, target audiences, barriers to registration

Cost per participant: what's included, daily accounting, discounts/subsidies

Evaluation studies: conducted for programs among students, counselors, parents

C. What is the primary issue and essential content in the different programs?

Primary issue: camping, leadership, Judaism and Zionism, nature and the environment, academics, sports, computers

Reasons for choosing this topic

Program structure: agenda, main activities, main content, integration of content relating to Jewish culture/pluralism/leadership, primary and secondary content, ways of integrating content

Methods of instruction: structured, flexible, actual methods, integration of content with values of the organization

D. What do you think distinguishes your organization's summer programs from other organizations?

The uniqueness of the program

The camp from the eyes of the various stakeholders

Reasons for choosing the program: reasons of parents, reasons of youth, parental involvement

Integration of Jewish identity and pluralism on choice of the program

What are the challenges in the program? What do we expect for the coming years? Do you expect an increase in the number of participants?

E. What are the market characteristics of summer programs for youth in Israel?

Structure and scope of the market: Major players, level of competition, external and internal factors of influence, required resources, competition plans, characteristics of customers, needs of customers

F. Do you think there is potential for a summer program for youth in Israel that includes content about Jewish identity and pluralism, either as the main focus of the program or partially integrated content? If so, why and in what format? If not, why?

ONLINE QUESTIONNAIRES

Separate questionnaires that included a similar list of questions were prepared for youth and parents. Respondents who participate in a summer program were provided additional questions about their experiences. In total the questionnaire included 28 questions for youth and 40 questions for parents about summer program participation and opinions. In addition, we received eight demographic characteristics of parents and six characteristics for youth. Youth who indicated they do not participate in any summer programs answered six fewer questions. Parents who indicated their children (11 – 17) did not participate in any summer programs answered eight fewer questions. Several questions (three for youth and four for parents) requested multipart qualitative comments about summer programs. The remaining questions were closed with either a scale from low to high, one answer choice, or multiple choices.

The questionnaire was piloted with parents and youth prior to distribution: both youth who filled out the

questionnaire on their own and youth who completed the questionnaire with a parent or researcher who collected feedback from them. Completion of the questionnaire took an average of six minutes for youth and 10 minutes for parents, when excluding 17 respondents who spent over 30 minutes.

The sample was collected according to criteria set forth in the proposal to obtain a representative sample of the country based on socioeconomic status, region, and religiosity. Target estimates were based on a demographic study of Hebrew education schools (Goldstein, 2014). Arab and Haredi populations, as well as those not proficient in Hebrew, did not take part in this survey. In total, 504 youth and 505 parents participated.

Post hoc analyses examined age of parents or age of children, geographical district, religiosity, marital status, socioeconomic status, and a variety of demographic information. Our key variables of interest were the following: 1) Amount families paid to attend summer programs; 2) How long, where, and when youth attended; 3) How long they were willing to let their children attend overnight camps and day camps; 4) Experience and interests in summer programs; 5) How they heard about programs; 6) Whether they received scholarships or other financial assistance to attend a camp, 7) Why they chose or would choose a specific type of camp, and 8) Opinions about bar and bat mitzvah programs.

Most answer choices were either a normative scale or yes/no answers, but there were also a few open comment questions. A table showing the translated questions from the parents' survey is included at the end of this section. Variable names listed in that table refer to the labels used in graphs throughout this report. Youth answered identical questions altered for their point of reference with the exception of questions about summer camp costs, subsidies, pluralistic themes, bar and bat mitzvah preferences, and contact details for interviews. Parents answered questions about summer programs for teens, where "teen refers to any child aged 11 – 17 in your family." Findings refer to variable names outlined in the following table.

Jewish pluralistic ethos in summer programs was measured from questions about 1) things youth do in the summer, 2) things that families want from summer programs for their youth, and 3) things that families want from bar/bat mitzvah programs.

1. **Things that youth do in the summer:** Participate in summer programs where they learn about a) Jewish culture and heritage and/or b) pluralistic Jewish values (e.g., openness to different cultural and religious expressions of Judaism).
2. **Things that families want from summer programs for their youth:** a) Jewish culture and heritage activities in line with their Jewish identity; b) study of Jewish texts with general activities (sports, nature, etc.); c) inclusion of customs traditionally accepted among Reform and Conservative forms of Judaism; d) a diversity of Jewish identities (secular, traditional, and religious); e) Jewish pluralistic themes, such as the fusion of Jewish and democratic values and/or a variety of identities on the secular-religious continuum; and f) a liberal Jewish experience, combining Israeliness and Jewishness, a combination of social and educational activities with learning about expressions of Jewish identity, relating to being diverse individuals and part of the Jewish people.
3. **Things that families want from bar/bat mitzvah:** a) a program with an egalitarian pluralistic theme that involved a unique combination of study, community service, leadership, and Jewish identity development, and b) a program that involved informal education.

Quantitative data were analyzed using regressions and other statistical analyses. Measures were made based on the percentage who answered "somewhat" or "to a great extent," depending on which result provided the most significant group differences. Findings are represented as bar or pie graphs and tables that show percentages, or conceptual graphs that summarize the findings. More detailed analyses are included in the appendices. For the statistical analyses, we discovered that parents and youth appear to interpret certain questions and answers differently. Therefore, we often examined their responses separately and provide explanations for differences when necessary. For example, we found that parents were much more likely to answer and discuss questions about summer camp experiences. Parents appear to refer to camps attended years prior; many older youth appear to have negative attitudes toward summer camp participation in the present, and they no longer wish to admit they attended in the past.

The end of the questionnaire allowed respondents to list their opinions about the most important qualities for a youth summer program. Since this question was at the end of the questionnaire, the respondents' emphasized relevant terms such as pluralism and diverse Jewish identities that were asked about in the survey. Each of the respondents listed one to eleven qualities. Results were translated, coded, and analyzed according to demographic qualities and camp preferences of the respondents. Owing to the dramatic amount of data, 3096 qualities listed in total, the analysis was limited to the first qualities listed from each of the 1007 respondents with a response. Respondents were required to provide at least one quality. Seventy responses were deemed unclassifiable. These estimates should be considered approximations, as arbitrary decisions were necessary between coding one category and another.

Two categories of questions in particular guided our analysis: Jewish practice and summer program experience. For the former, we used questions about the self-defined religiosity of respondents together with the amounts they engaged in Jewish customs at home. Specifically, we examined seculars who practiced a great amount of Jewish customs at home, and we labeled them secular-observants (see definition of secular-observant in concepts). For the latter, we used questions about whether they participated in summer programs, and if so, whether they participated in summer programs with youth movements or organizations (see definition of youth groups in concepts). The following graph shows the distribution of respondents in each category. The secular-observant group represents 13% of the total population and 32% of the secular population.

FIGURE 8: GRAPH OF JEWISH PRACTICE PROFILES IN OUR ONLINE SAMPLE

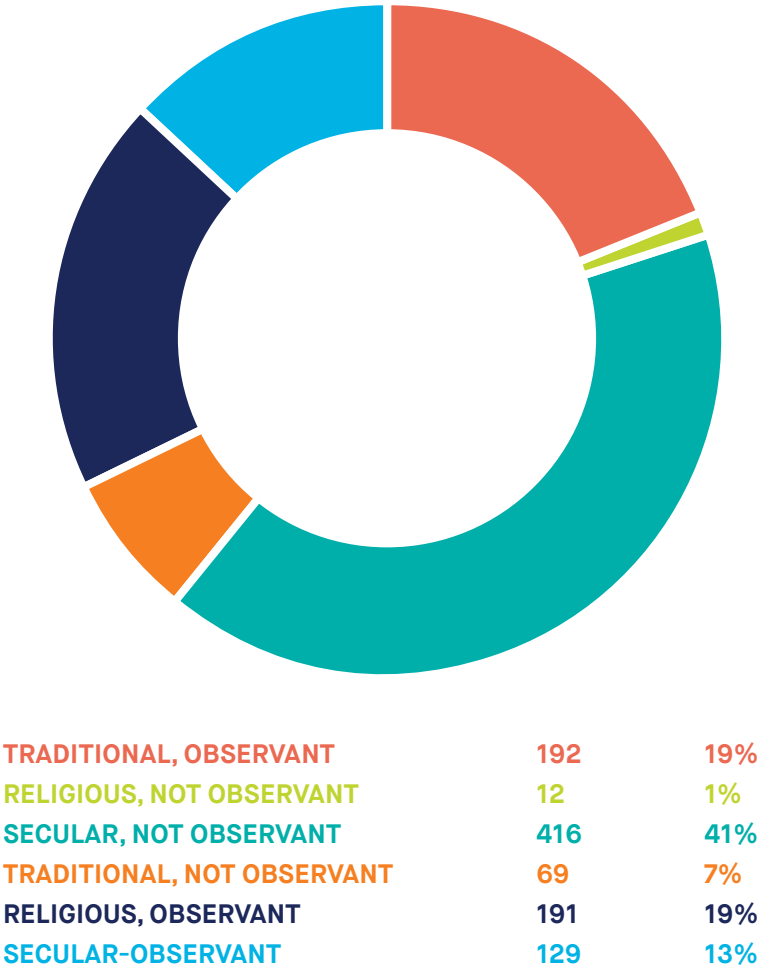


FIGURE 9: PARENT SURVEY QUESTIONS AND VARIABLE NAMES

Indicates question variation not asked to youth

| VARIABLE NAME | ENGLISH (LITERAL TRANSLATION) |
|---|--|
| Participate in Summer Programs | Does your son/daughter participate in youth summer programs (summer camps, kaytana, or other formal activities)? |
| Length Participate in Summer Programs | How many days during the summer vacation does your son/daughter spend in summer programs (summer camps, kaytana, or other activities in a formal setting)? |
| Youth Orgs, Youth groups, School, Local Community, Private Orgs, Nonprofit Orgs, Foreign Orgs, City Hall, | Who organizes the summer programs that your son/daughter participates in? |
| Name Org | Thinking about the last summer, what are the names of the organizations organizing the summer programs in which your son/daughter participated? |
| Informant Parent or Child, Friends, Family, Graduates, Facebook, Twitter, Instagram, Internet, YouTube, Youth Group, Youth Org, Religious Org, School, City Hall | How did you hear about summer programs (such as summer camps or other activities) for your son/daughter? |
| Amount Spent | Try to estimate how much money you spend per year on summer programs for one teen child in total. |
| Subsidized | Has your son/daughter received scholarships or other financial assistance to participate in a summer program? |
| Jewish History/Texts/Culture Inclusion | To what extent was content about Jewish texts, history, places, and culture included in summer programs attended by your son/daughter? |
| Pluralistic Jewish Values Inclusion | To what extent were pluralistic Jewish values (e.g., openness to different cultural and religious expressions of Judaism) included in summer programs attended by your son/daughter? |
| Longest Not Overnight Longest Overnight | If cost were not a consideration, how long are the longest non-overnight and overnight summer programs that you would be willing to let your youngest teen attend? (not overnight/overnight) |
| Jewish Traditions at Home | To what extent does your family engage in Jewish customs at home (such as holidays, Jewish learning, cultural activities)? |
| Jewish Traditions Wish | To what extent would you like your family to engage more in Jewish customs at home (such as holidays, Jewish learning, cultural activities)? |

PARENT SURVEY QUESTIONS AND VARIABLE NAMES (CONTINUED)

Indicates question variation not asked to youth

| VARIABLE NAME | ENGLISH (LITERAL TRANSLATION) |
|--|--|
| Teach or Study Jewish Culture Tradition | To what extent is teaching your children about Jewish culture and tradition important to you? |
| Participate Decision Parent Child | In your family, how much is the decision about which summer program to attend decided together with your teen/s? |
| When Fall When Winter When Spring When June July When August When Not Interested | When do you prefer to have extracurricular activities for your teen(s), such as camps? (You may choose all that apply) |
| Importance Topic Importance Distance Importance Cost Importance Length Importance Security Importance Guides | To what extent do the following factors influence your decision to let your youngest son/daughter enroll in an overnight camp: theme and content, distance, cost, length, security and safety, supervision and training* |
| Interest Nature Trips Interest Sports Interest History Culture Interest Science Interest Leadership Interest Language Interest Arts Interest Nothing Interest All | What types of content or activities in a summer program would interest your son/daughter more? |
| Interest Jewish Heritage at School | To what extent do you think that your son/daughter should learn about Jewish culture and heritage in school? |
| Interest Jewish Heritage at Camp | To what extent do you want a summer program for your son/daughter to include Jewish culture and heritage activities that are in line with your Jewish identity? |
| Interest Combo Jewish and Other Topics | To what extent would you be interested in a summer program that incorporates study of Jewish texts into general activities (for example, sports, nature, etc.) that interest your son/daughter? |
| Interest Camp with Reform Conservative Topics | To what extent would you be interested in sending your son/daughter to a program that includes customs traditionally accepted among Reform and Conservative forms of Judaism?* |

PARENT SURVEY QUESTIONS AND VARIABLE NAMES (CONTINUED)

Indicates question variation not asked to youth

| VARIABLE NAME | ENGLISH (LITERAL TRANSLATION) |
|---|--|
| Interest Camp Diverse Religiosities | To what extent would you be interested in sending your son/daughter to a camp that comprises a diversity of Jewish identities (secular, traditional, and religious)? |
| Interest Camp Pluralistic Themes | To what extent do you think that your son/daughter should learn about Jewish pluralistic themes, such as the fusion of Jewish and democratic values and/or a variety of identities on the secular-religious continuum?# |
| Interest Camp Liberal Israel Jewish | To what extent would you support your son/daughter attending a camp that provides a liberal Jewish experience, combining Israeliness and Jewishness? The camp will include a combination of social and educational activities with learning about expressions of Jewish identity, relating to being diverse individuals and part of the Jewish people. |
| Why Interest Camp Liberal Israel Jewish | Why do you [prior response of agreement] that your son/daughter would participate in a program that provides a liberal Jewish experience that combines Israeliness and Judaism? |
| Interest Pluralistic Bar/Bat Mitzvah Program | To what extent would you support (or would you have supported) your son/daughter aged under 13 attending a bar/bat mitzvah program with an egalitarian pluralistic theme that involved a unique combination of study, community service, leadership, and Jewish identity development?# |
| Why Interest Pluralistic Bar/Bat Mitzvah Program | Why do you [prior response of agreement] that your son/daughter would participate in a bar or bat mitzvah program that has an egalitarian pluralistic theme? |
| Interest Informal Bar Mitzvah Program For Daughter Interest Informal Bar Mitzvah Program For Son | To what extent would you support (or would you have supported) your son(s) and/or daughter(s) aged under 13 participating in a bar/bat mitzvah program that involved informal education that takes place outside of the school framework, such as in a summer camp? For your son, For your daughter# |
| Why Interest Informal Bar Mitzvah Program | Why do you [prior response of agreement] that your son/daughter would participate in a bar or bat mitzvah program that involved informal education? |
| Camp Qualities Interest | What do you think are the most important characteristics of summer programs for youth? |

FAMILY INTERVIEWS

The final phase of the research was to conduct interviews with families. The last question on the online parent questionnaire asked whether we could arrange a telephone interview with their family. A total of 112 families (22% of the respondents) agreed and provided us with contact information. In order to preserve anonymity of the online questionnaires, we were not able to correlate respondents' contact information with their responses. However, we did receive information about which respondents volunteered and a separate list that showed their contact details. During the course of one month, we telephoned families and succeeded in interviewing a total of 29 parents and 19 youth. Program managers referred us to five additional families to interview. Thus, in total we interview 34 parents and 24 youth. Among the parents, 82% of the respondents were mothers, and they ranged in age between 35 and 62. Among the youth, 71% were male, and they ranged in age between 11 and 19.

Before each interview, a priming conversation was made during working hours to provide background information about the study and to schedule the interview. Parents provided additional consent to conduct an interview with their child. In most cases, interviews were conducted first with parents and then

with children. In 10 cases, when (1) the youth was not available, (2) not willing, or (3) the parent was not willing to authorize an interview with the youth, only the parent was interviewed.

The interviews were conducted by a trained ethnographic researcher. The following standardized set of questions was used, which mirrored the online questionnaire but enabled dialogue-based, open-ended responses: 1) summer camps they attended, 2) facilities provided and activities they conducted, 3) Jewish content and values that were emphasized, 4) personal connection to Judaism, 5) personal interests, 6) expectations for summer camp participation, and 7) reasons they chose a particular camp. Interviews were semi-structured, and the interviewer encouraged the respondents to share any information they felt was relevant about how summer camps do, could, and should emphasize Jewish values and content. Interviews were recorded and select sections were transcribed and translated into English.

Most interviews were conducted in the late afternoons, when parents returned home from work, and lasted for about 30 minutes. For the most part, both parent and teen interviewees were very cooperative; however, as expected, teen interviews were shorter overall, lasting an average of 15 minutes.

FINDINGS

EXISTING SITUATION

THE ISRAELI YOUTH SUMMER

The summer vacation for Israeli youth 7th grade and up starts on June 21 when the school year finishes, and ends on August 31. This period can be divided into three: 1) June and July when the 10th to 12th grades are busy studying for their Bagrut (matriculation) exams. 2) July and the beginning of August, which is the main period for summer programs (camps, seminars, etc.), 3) the second half of August, which is rarer for camp time, and is usually devoted to family vacations and preparations for the coming school year.

Summer program administrators are experts on leisure preferences and areas of interest of Israeli youth. Some of the issues they consider are competing alternatives in the market, a suitable date for holding a camp, and content features, which range from fun and having a good time to educational content and a combination of the two.

According to them, the vacation period is very busy. Summer camps take place in July and the beginning of August, while at the same time alternatives competing for this time slot include other programs, work, travelling abroad, and “having a good time.” Many of the youth regard the summer vacation as a time free from occupation and responsibilities.

“Many of them work in the summer, travel with their parents, or just hang out and have fun at night. At the beginning of the summer there are Matriculations (Bagrut) exams. Some have responsible roles in youth movements...”

“I think that children of high school age aren't used to going to camps. Firstly, because of the framework. They are looking for ways to get away from frameworks and not to create a new one. Secondly, because of work – they want to earn money, not to spend it. Thirdly, because of a problem of scheduling – going on vacation, Bagrut exams, and so on.”

“Whoever is in a youth movement is already a leader and coordinator, and that takes up all their summer... the children from the weaker socioeconomic backgrounds use the summer to work...”

“In the summer they are looking for other things. They are not looking too much for values. They are looking for an experience.”

The question of summer alternatives was also brought up during the family interviews, and responses confirm the picture painted by program administrators. Youth in Israel usually spend their summers in one of the following frameworks: 1) At home, meeting with friends, at the beach or the pool, etc.; 2) Going on family vacations, in Israel and abroad; 3) Working; 4) Attending youth movements as campers or counselors; and 5) for some 16- to 18-year-olds, studying for their Bagrut exams (part of the summer). Roughly a third of the families interviewed were not considering an alternative organized framework for the summer, and most of the families whose children attended a youth movement camp were not considering other alternatives.

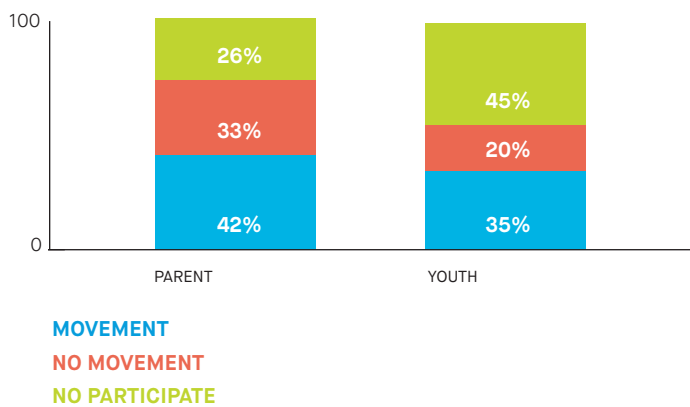
Several general attitudes about summer were observed in interviews. First, that summer is for resting: “To be free from other obligations, to merely rest, having fun and taking a break so as ‘to let the brain rest.’” Second, an attitude prevalent among parents was that their teen children are old enough to entertain themselves, and they can otherwise busy themselves with the activities mentioned above. Finally, some of the youth stated that none of their friends attended a summer program, or as one of them told us: “I wasn't even considering a summer camp as I never heard about this idea. (Therefore) I couldn't even rule it out.” The very idea of summer camp is commonly associated with camps organized by youth movements. Youth who attend a movement's activities year-round tend also to attend its summer camp. One way or another, the summer is not designed to be a busy period, and typically, families do not actively seek ways in which to fill it with other activities.

PARTICIPATION IN SUMMER PROGRAMS

Overall, most Israeli youth aged 11 to 17 have participated in some type of summer program. Many of the summer programs that Israeli youth participate in are not typical summer camps. We know from external studies (MoE, Rama) that 20% of 10th and 11th grade and

40% of elementary school youth participate in typical youth movement and youth organization summer camps. In our survey, youth and parents gave different rates of participation in summer programs. Seventy-five percent of parents indicated their youth children participated in summer programs, compared with just 55% of youth (aged 14 to 17) themselves. There are three probable reasons for this: 1) Most parents have more than one child; 2) Parents are more knowledgeable and eager to share information about such programs; and 3) According to youth, participation goes down as they get older. These findings also hint at the hypothesis that **many older youth in Israel do not participate or want to participate in summer programs**. Lack of interest in summer camps was also voiced by youth in interviews and open comments. The graph below shows the proportion of parents who indicated their children participate in youth programs compared to how youth responded. Parents were more likely to share information about summer programs overall than their children. Parents were particularly prone to discuss activities outside of a youth movement.

FIGURE 10: PARTICIPATION IN YOUTH MOVEMENTS (AND YOUTH ORGANIZATIONS) VERSUS OTHER FORMS OF SUMMER PROGRAMS, OR NO PARTICIPATION, PARENTS AND YOUTH



Utilizing the results of the mapping exercise, 13 relevant programs in terms of Jewish and pluralistic content were examined. As previously mentioned, these 13 programs, representing the different types of organizations studied, can teach us a lot about existing camp structures and formats.

As Israeli summer camps are often overnight programs, the issue of the actual sleep-over experience is of essence. Sleeping facilities vary from established permanent buildings that serve as living accommodations to camps with no facilities

whatsoever where youth will sleep in sleeping bags, in a tent, or in nature. Some camps involve a combination of both, or other variants. Camps that have permanent buildings usually have dining facilities, while camps that take place in nature usually have supervised outdoor cooking facilities.

Some camps include the element of “wandering” from place to place, as opposed to staying in a permanent location. Several programs involve travel to sites that are famous for nature, history, and Jewish heritage, adventure activities, and tours. Outdoor activities are a major theme of summer camps, and youth participate in activities, such as sitting around a bonfire, kayaking, trekking, and various group challenges. Camps that have facilities will often include structured sports, such as swimming, soccer, etc.

LENGTH AND TIME OF YEAR

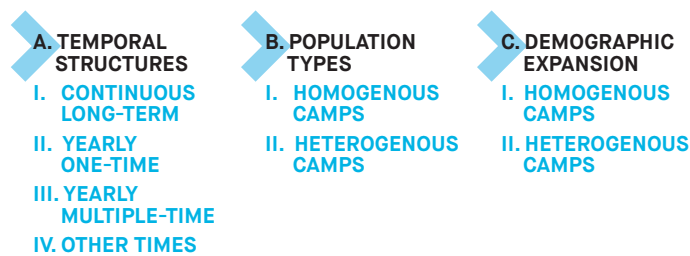
The vast majority of camps take place in July, while others operate at the end of June or during August. There are some camps or extracurricular activities that are organized at other times of the year. Unlike summer camps in the USA, Israeli camps tend to be shorter. Summer programs usually last around one or two weeks. The average length of participation according to youth is 11.5 days, and according to parents is 12.3 days. Length of participation goes down significantly based on the age of the youngest teen, further indicating that **older youth attend programs for shorter periods of time**. Length was not limited to a single summer program and reflects youth who participate in more than one program over the summer. **Forty percent of respondents indicated participation in more than one type of organization**. The mapping exercise indicated an average program length of 8.4 days. Only 26% of youth participate in programs in total longer than two weeks, while only 32% participate less than a week.

Length of participation is not related to gender, religiosity, or number of children, but is correlated with wealth and region, factors that are also correlated with one another. Youth in the Jerusalem and Southern regions (poorer regions of the country) participate more in summer programs. No significant economic differences were seen among participants there. In the center and north regions of the country (Tel Aviv/Gush Dan, Haifa/North, and Sharon), there are lower rates of participation, and youth from richer families participate more and for longer amounts of time.

DIFFERENT MODELS OF SUMMER CAMPS

Based on administrative interviews, we found four general themes that summer camps in Israel with pluralistic content are modeled on. The following figure highlights three structures, as well as subcategories that we developed to interpret them. Below, we describe each of the models, its characteristics and examples.

FIGURE 11: CONCEPTUAL MODEL OF SUMMER CAMP STRUCTURES



A. TEMPORAL STRUCTURES

Temporal structures refer to how camps operate throughout the year. We found that summer programs can be divided into three main types: 1) Continuous Long-Term, 2) Yearly One-Time, and 3) Yearly Multiple-Time. A fourth model type, "Other Times," is not specific to a single organization.

I. The Continuous Long-Term Model camp involves a wide range of activities that take place throughout the year. The format repeats itself year after year. This model is characteristic of youth movements and organizations. The target audience of participants is the same every year, and they join and take part from an early age. This type of camp is an integral part of their yearly leisure activities and a significant part of their social life.

II. The Yearly One-Time Model camp is a stand-alone event that takes place about once a year, and for the most part is not part of a yearly set of activities. The number of returning participants is unknown, and each year the organization has to market and entice people to participate in the camp again.

III. The Yearly Multiple-Time Model camp involves youth who get together several times throughout the year. The activities take place over the weekend or during vacations, as well as during the summer vacation.

IV. The Other Times Model When asked about the possibility of holding camps or other programs for youth at different times throughout the year, the interviewers suggested four possibilities: 1) weekends, 2) throughout the non-holiday year, 3) Hanukkah, and 4) Tisha B'Av, during the summer.

1) Weekends

"There is an amazing need for this. Most of the weekends for the youth are empty. They can be filled with good things, with a fascinating meeting, with deep questions, meeting with texts. Those are three long days to go through a process, especially if the meetings are every month and a half."

2) Throughout the Non-Holiday Year

"There were two to three hikes this year. They took place in October – November, January – February and June – July. Not during festival time. That's the point."

3) Hanukkah

"We received many requests from parents that the children were waiting for another camp. We ran an experimental camp — a 4-day camp at Hanukkah. It was very different and very successful. Thirty-three children took part in the camp, only Israelis, and the price was 900-1000 NIS. The topic of the camp was Hanukkah combined with professional tools."

4) Tisha B'Av

"... this is an opportunity to bring people to a discussion together. Especially at Tisha B'Av ... it's always a very meaningful experience and it's an amazing opportunity to talk about history, on the historical narrative."

B. POPULATION TYPES

I. Homogeneous Camps

Some camps are modeled on the idea of bringing a cohesive group, such as a group of classmates, to take part in a special summer camp together. This format is essentially, albeit not completely, homogeneous, because even though the camp takes place at a distance from participants' homes, their classmates are neighbors and the camp counselors are familiar. Organizers note that in some of these summer camps, youth from the same geographical surroundings meet. However, at times within the same geographical context, demographically heterogeneous populations may meet.

"The summer camp is for the members in the same group all year long ... every child meets the participants in his space, from the area where he lives. In practice, every area has a diverse mix of participants – stronger and weaker sectors of society ..."

II. Heterogeneous Camps

1) A Meeting of Diverse Israeli Youth

Other camps are modeled to bring together youth from all over the country, from different demographic, ethnic, socioeconomic, and religious backgrounds. These groups partake in common camp activities. They may be homogeneous in one aspect of their background but heterogeneous in other aspects (e.g. secular youth from across Israel).

2) Meet the Diaspora

Israel has a common model of summer camps that coordinates shared experiences with visiting Jewish youth from the diaspora. The ratio of Israeli participants to their counterparts from the diaspora varies from program to program, as does the length of the camp/program. In a number of camps with this format, activities concerning Jewish identity, peoplehood, and Israeliness are given a heavier emphasis.

"One of the most relevant things is the story of reciprocity; if we want to produce a mutual process between the Israelis and those from the diaspora ... the discussion about Jewish identity is relevant for every Jewish child in the world."

"In our program, there is a central activity which is called 'My Jewish Identity.' Youth from here and from there see how all the myths are shattered and understand things about each other. What is the image of a Jew in the diaspora and what is the image of an Israeli in the eyes of the diaspora ... we are friends in a youth movement. That allows us to talk about Jewish identity."

3) Heterogeneous by Religiosity

Another program model that emerged from mapping and administrative interviews is one based on youth from different Jewish religiosity backgrounds: secular, traditional, and religious. Israeli youth movements pride themselves on bringing religious and secular youth together.

"We want youth from B'nei Akiva and from the moshavim and from The Working and Studying Youth, etc. to meet together under our auspices. They can keep their movement identity and also gain their identity from us ..."

C. DEMOGRAPHIC EXPANSION

Program administrators noted possible directions for program expansion based on age of the participants and other target populations. Two specific directions are mentioned: 1) Age-Based Expansion and 2) Specific Target Groups.

1. Age-Based Expansion

Three types of age-based expansion targets were examined: separate age groups, common age groups, and bar/bat mitzvah programs. Separate age groups refers to the development of new separate programs for an older or younger age group. Common age groups refers to expanding a common program where multiple age groups participate together. We placed a special emphasis on asking about programs around bar/bat mitzvah age.

One possibility to expand separate age groups' camp participation was to promote collaboration with Mechina (pre-military academies). These programs are offered to 18- and 19-year-olds who defer their army service for one year. A senior administrator representing a Mechina reported that they decided to expand their activities and build a program for the

16- to 18-year-old groups, with content similar to that of older groups, but with a format appropriate for high school students.

Expansion of Separate Age Groups

“Everything we do in the pre-military academies can be done in the 10th grade: Intensive processes at the interpersonal level, group processes; on the textual level we can study, discuss, and talk about current dilemmas ... the thinking was to set up a program with an emphasis on creativity, Jewish identity, and leadership.”

Besides expanding to include separate programs for various age groups, some expansion seeks to include additional ages into a common program. The following describes how a common age group model has been implemented in a program for 7th to 9th graders. It involves the expansion of the programs and adapting them to younger and older participants, those who have completed 6th and 10th grades.

Expansion of Common Age Groups

“Grades 7 to 9 are the hard-core of those preoccupied with identity in Israel ... around the time of the bar mitzvah and the bat mitzvah ... In our model, we have lowered the age of the participants to grade 6, based on marketing considerations ... 10th grade graduates are another target audience for us.”

A final type of age-based expansion is summer camps for bar mitzvah boys and bat mitzvah girls. We asked the program administrators about the potential for camps or other programs for pupils in the 6th and 7th grades who will have bat and bar mitzvahs. Some noted they are considering running such programs. Others

thought there were enough programs of this kind in the educational frameworks, or that such programs required an intensive on-going educational process.

Bar/Bat Mitzvah Programs

“Bar mitzvahs are something that orthodoxy claims ownership to. There is a window of opportunity where Judaism opens up ... we would like to offer an alternative ... the program will include activities for forging a team spirit, content learning, meeting with ... the pluralist Jewish world and also trips to different places in Israel ...”

2. Specific Target Groups

Another possibility raised was to reach out to new populations; to expand target populations who are not usual participants. Examples included whether to establish joint summer camps for the religious and secular or to draw more moderate religious identities into programs.

Inclusion of Extreme Groups

“We deliberated whether to bring in more “extreme” audiences: National Haredim, more religious, more secular hard core with a clearer secular identity. We decided not to go there, as it would require a separate activity.”

Inclusion of Moderate Religious Identities

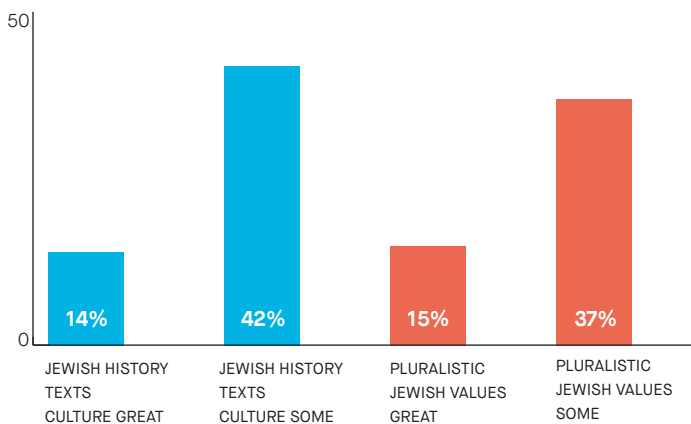
“More and more we shall go into the population of the religious liberals – communities of Orthodox Jews who are concerned with issues of equality between men and women ...”

INTEGRATING JEWISH IDENTITY AND PLURALISTIC CONTENT

EXISTING LEVELS OF JEWISH IDENTITY AND PLURALISTIC VALUES

Overall, our online survey shows that the extent of Jewish identity and pluralism within summer programs is quite low. Of survey respondents participating in programs, only 42% stated that there was some (middle, 3 out of 5) level of Jewish history, texts, or culture whatsoever in their programs, and 37% indicated some Jewish pluralistic values. This is the only question that we analyzed respondents based on a “some” answer. Analyses confirmed that whether some level existed provided more accurate predictions about respondents. All other analyses in this document used “high” (great extent, 4 out of 5) levels.

FIGURE 12: LEVELS OF JEWISH HERITAGE AND PLURALISTIC VALUES IN SUMMER PROGRAMS TO AT LEAST SOME AND GREAT EXTENT



Youth who participate in youth movements and organizations indicate that their summer programs more often have some extent of Jewish history, texts, and culture, and also much more often have some pluralistic content. Secular youth involved in summer programs that are not involved in a youth movement have the lowest exposure to Jewish history, culture, and texts, as well as pluralistic Jewish values. Youth movement participants have much higher levels of these qualities in their summer programs, and the secular-observant community that participates in

these types of summer programs, the most. Among secular youth involved in summer programs outside of youth movements, only 20% indicated there was just some level of Jewish or pluralistic content.

FIGURE 13: TABLE OF JEWISH HERITAGE AND PLURALISTIC VALUES IN SUMMER PROGRAMS BY JEWISH PRACTICE AND YOUTH MOVEMENT PARTICIPATION

| | | RELIGIOUS | SECULAR-OBSERVANT | SECULAR |
|------------------------------|-------------|-----------|-------------------|---------|
| JEWISH HISTORY TEXTS CULTURE | Movement | 55% | 63% | 42% |
| | No Movement | 33% | 42% | 22% |
| PLURALISTIC JEWISH VALUES | Movement | 49% | 52% | 30% |
| | No Movement | 32% | 47% | 19% |

EXISTING BALANCE BETWEEN ISSUES OF IDENTITY, PLURALISM, AND OTHER CONTENT

Acceptance of others and mutual respect constitute foundational principles for most educational institutions in Israel (youth movements, youth organizations, nonprofit organizations for pluralist education, organizations for environmental education, colleges, and so on). Pluralistic values are included in both formal and informal education systems. In Israel, it should be noted, pluralism is defined differently in different contexts: education toward values propounding tolerance, acceptance of others, multiculturalism, and so on.

For a broader understanding of the Israeli camp landscape, we conducted five interviews with families who have been attending summer camps with Jewish orientation. Two went to one-week programs and three to a two-week camp. Perhaps the most notable difference, in comparison with the other families interviewed, is the school they attend. Three out of five families registered their children in the inclusive

Jewish track. This is in sharp contrast to the remaining families interviewed, whose children are enrolled in either state-secular (Mamlachti) or state-religious (Mamlachti dati) schools. In a highly segmented society such as Israel, the fact that these families choose the new inclusive track (officially recognized since 2008), is revealing. These families sketch a story of high involvement in both the inclusive Jewish track and in their local communities (congregations). One parent explains that the personal and professional aspects of her life are tied to the idea of the inclusive Jewish track, while one of the youth noted: “I am attending an inclusive school; this is the world that I am living in.” To her, participation in the inclusive track is very much about “not living in a bubble,” but rather exposing herself to other religious lifestyles. Another youth explained, “I like the fact that everyone is different and we can learn from one another.”

From a parental perspective, emphasis is placed on a strong overlap between values they provide at home and those provided at the movement’s camp or its activities: “values of equality in society, pluralism, a diversity of religious perspectives, and the like.” In families whose children attend youth movements, parents and youth alike portray camp as a peak in the year-round activities. They see both the movement and the camp as “family” — where they reunite with friends from around the country. In the words of one parent, “Let me tell you — if my son prefers not to go on a family vacation abroad but to stay for the camp — then you can understand there is something in the camp that they want.” This group is characterized by its active year-round engagement with content such as religious inclusiveness, pluralism, and Jewish culture and identity. Therefore, they see such summer programs, which are built around Jewish content, as a natural continuation of the year-round informal activities.

Program administrators related to camp content with respect to both Jewish identity and culture and education toward values propounding tolerance. Regarding the former, values of Jewish identity, Zionism, “Israeliness,” and pluralism are simultaneously instilled in direct and indirect messages by the organizations.

Summer camps are regarded as a time for having fun,

and hence Jewish identity and pluralistic content are woven in very delicately, sometimes directly spoken about and sometimes not, so as not to be perceived as “heavy” and too didactic. Therefore, methodologies and practices are needed that can instill such content in a fun, experiential, and empowering way. Leadership units in the headquarters of the youth movements and organizations formulate guidance outlines that combine all of these content objectives, and that put into practice a syllabus for routine activities throughout the year and the summer programs.

Need to make Jewish Identity Topics More Fun

“We must give the youth an additional trigger, which will make Jewish identity and culture “cooler” and will interest them ... we must combine the understanding that there is in you something ancient and multigenerational alongside something individual ... It belongs to the here and now and is relevant to my world.”

Based on the in-depth interviews with program administrators, we determined camps educate about Jewish identity and pluralistic content in two ways: I) a holistic approach and II) an integrative approach. Each approach mixes general content with Jewish and pluralistic content, but the makeup, the amount, and the ways of dealing with this are different and dynamic.

I. THE HOLISTIC APPROACH

In this approach, the Jewish narrative penetrates and encapsulates all camp content. General activities (trips, theater, music, etc.) are intertwined with topics of Jewish culture. Content from the Jewish world is built in to routine activities. We identified holistic camps that do each of the following: 1) study Jewish content from multiple sources, 2) have all-encompassing activities, and 3) focus mainly on Jewish identity and pluralistic content. For the first category, multiple sources can consist of places or people. A nature trip will incorporate reading texts from Jewish sources about the place. A trip to a region will combine meetings with locals to learn about the area from different sources. This example of an identity trek around Israel demonstrates how Jewish identity is developed in a holistic approach that emphasizes learning from multiple sources.

1) Learn Jewish Content From Multiple Sources

"The identity treks in Israel work in a certain way ... the first days are very intensive in order to reduce barriers between the participants. After that everything goes well. The camp is made up of three days of a camp that moves around, where they sleep outside. During these days the content is spiritual and personal. There is always time to be alone, where you sit with yourself. Who am I, who are you ... Slowly but surely, we move into social content and what it mean to be part of a group..."

Jewish identity and pluralistic content can become the main point of all the activities in the camp. The following shows how the narrative of the Jewish people and Jewish identity permeates all areas of activity in the camp: lodging, travel, attractions, etc.

2) All-Encompassing Activities

A four-day camp for seventh graders simulates the story of immigration to Israel. The camp takes place in a forest and culminates with sailing on a boat."

Another version of the holistic approach is exemplified by summer programs that focus on Jewish identity or a pluralistic topic in the format of a Beit Midrash. Many programs will also focus on leadership and group learning. In these camps, a specific chosen topic will be highlighted when the program is marketed to those interested in that field.

3) Main Topic is Jewish Identity and Pluralistic Content

"The Jewish identity seminar was mostly about questions of Jewish values ... This is a fascinating seminar, with Shabbat at its core, as culture, as a family element, the Jewish book cupboard. And then the question of my identity as a Jew comes up."

2. THE INTEGRATIVE APPROACH

Two types of activities are needed for an integrative approach: 1) activities that deal with Jewish identity and pluralistic content and 2) those that deal with general content. In an integrative camp, the day is divided between general content, fun activities such as field craft, arts and crafts, sports, and so on. The time between time slots is devoted to "experiential studying," or to looking deeper into issues relating to identity,

equality, the acceptance of others, multiculturalism and so on. An integrative approach can involve time devoted separately to the two types of activities or they can involve a fusion.

Fusion of Prayer and Other Content

"A routine day in the camp includes activities, going to the swimming pool — and we also pray several times throughout the day."

Fusion of General Activities and Religious Content

A regular day opens with a morning meeting. The whole camp together on the grass ... 15 minutes of a camp gathering. Then there is the morning menu: morning prayers (Shacharit), physical activities, and discussion activities. Every child goes wherever he wants to ..."

Separation of Religious Content

"There is one time slot for 'Tamar' — Torah, Midrash and Ruach (spirit)."

SHABBAT

In general, it seems that every camp or program that takes place over Shabbat addresses it in its own way. The educational view of the program administrators is that Shabbat represents a meeting place for youth. Everyone is welcome together, in keeping with their own way and belief, but respectful and accepting of the other. This conveys a message that is transferred in a meaningful way, creating a connection to personal and collective Jewish identity.

Activities include the actual preparations for Shabbat itself (food, dress, and so on), and preparations carried out around the camp (for example, cleaning of the rooms, preparation of the dining room and its decoration). In some cases, special camp events take place leading up to Shabbat (for example a "Shabbat Market," preparation of special Siddurim, and the like).

The spiritual side of Shabbat is expressed though the Shabbat sing-along, Oneg Shabbat, and in some of the camps, discussions about texts and topics that arise from them. This also enables a discussion about different world views and approaches to Shabbat and to Judaism, also expressed in songs and variations of prayer (e.g., alternative, traditional).

Finally, there is also the social side to Shabbat, as a time for fun and enjoyment as well as time for meeting and exchanging ideas. This diversity is expressed in the following examples given by the program administrators:

The Lead-In to Shabbat – *"The preparations start from Friday at midday. It's a time for cleaning the rooms, showers. Two hours before Shabbat comes in the Shabbat Market begins, with different activities on the grass, like for example, making bracelets, decorating Kippot, decorating parts of Birkat Hamazon that are used later on, decorations for the Shabbat table. The Market has two hours in the schedule, it's very informal ... you don't have to go to it. There are those who are meticulous in their preparations for Shabbat. Shabbat is a very meaningful thing ..."*

Shabbat Prayer – *"There are 350 youth at the Kabbalat Shabbat from 3rd to 12th grade. They have planned a creative and suitable Kabbalat Shabbat ... everyone prays together. They are moved by the prayer, they take an active role in it — it's an amazing thing. After that there is the Shabbat meal. A white tablecloth, Kiddush, food, and Birkat Hamazon, and after that an Oneg Shabbat. Songs are sung, and sometimes playing music..."*

Kabbalat Shabbat – *"For some of the children, summer camp will be their first opportunity to partake in a Kabbalat Shabbat. We will always approach Friday night with a relaxed group session, sometimes with a discussion about the Parashat Hashavua (weekly Torah portion), with candle lighting, Challah, and wine. It includes the campers at all ages."*

A Fun Shabbat – *"On the weekend they slept at a youth hostel with giant lawns and water hoses ... the Shabbat is long and it was very hot and they need to spend Shabbat in the public space ... we paid in advance for the entrance to a park and after lunch they played games on the grass and went a little wild with the water ... then each one retired for an afternoon rest."*

RELIGIONIZATION AND SECULARIZATION

We were interested in knowing whether inclusion of the subject areas related to Jewish identity, Jewish culture, and Jewish text in the camps raises questions of religionization or of secularization. Some of the program administrators told us that these issues sometimes arise at registration, especially from the parents.

"The parents ask me, 'Do you make him religious?' I answer ... I broaden the child's world view ... I have no desire to make the secular become religious or to secularize. It is my desire to expand the knowledge, strengthen the identity ... facilitate accessibility to Jewish material ... to inspire, to make them understand that there are many things about being a Jew."

Program administrators claim to cope with this topic mostly through explaining to parents that group leaders (Madrichim), secular and religious, are open and available to answer questions about this, so that the children can talk to them about their thoughts and deliberations; ample space is set aside for such discussions.

"For religious families, there are questions of modesty, prayer, how Shabbat looks, desecrating Shabbat ... I've had a million conversations like this from religious parents. There are secular parents who are afraid of religionization. Also dealing with Jewish content and Shabbat — that you can't talk on your phone in the public area. We discuss these things on both sides."

"The tensions are natural. For example, a religious girl from Gush Etzion who asks someone from a Kibbutz what a Shabbat looks like and she is in shock ... This leads to dialogue between them. They are constantly preoccupied with it. On the other hand, we don't make a big deal out of it. At the end of the 'argument,' it's clear to them that they are friends."

In conclusion, the subject of religionization was brought up to varying degrees in different programs, by both parents and the young people themselves. The questions raised touch upon various aspects of everyday life in the camp and are also expressed in the meeting between religious and secular youth.

FIGURE 14: CHARACTERISTICS OF CAMPS/PROGRAMS PARTICIPATING IN ADMINISTRATIVE INTERVIEWS

| CATEGORY | ORGANIZATION | NAME OF CAMP | NO. OF DAYS | NO. OF PARTICIPANTS | TYPES OF PARTICIPANTS | GRADES | COST | PHYSICAL CONDITIONS | CONTENT |
|-----------------------------|-----------------|--------------|--|---------------------|---|--------------------------|--------------------------|---|--|
| Environmental organizations | Organization #1 | Camp A | 7 days | 65 | Secular, Traditional, and Religious | 8 to 12 | 950 NIS | Wandering/transient camp and field school | Jewish identity, leadership, pluralism |
| Youth Movement | Organization #2 | Camp B | 28 days | 140 | 30 Israelis + 110 North American Jews | 8 to 12 | 3800 NIS (for Israelis) | Youth villages and hostels | Trips, heritage, nature, Israel society, Jewish and democratic identity. |
| | | Camp C | 14 days (6 days with an Israeli youth) | 280 | Jewish American youth Hebrew speakers (together with Israeli youth) | 7 to 12 | 650-720 NIS for Israelis | Hostel and forest camp | Movement curriculum together with additional Israeli and Jewish identity content |
| Youth Movement | Organization #3 | Camp D | 4 days 2-5 days | 500-1000 | Israeli youth | 7 4-12 | 400-500 NIS | Forest camp | Jewish identity, Zionism, Subject camp |
| | | Camp E | 11 days | 1,500 | Israeli youth | 9-12 camp for each grade | 1,200-1,500 NIS | Forest camp | Leadership, Jewish and Israeli identity, pluralistic content |
| | | Camp F | 4 days | 300-500 | Jewish youth + 100 Israeli youth together | 10 | 150-300 NIS For Israelis | Kibbutz | Jewish identity |
| Youth Movement | Organization #4 | Camp G | 12 days | 350 | Youth from three levels of religiosity | 6 to 9 | 2,400 NIS | Youth village | Pluralism and Judaism |
| | | Camp H | 7 days | | Counselors | 10 to 12 | 900 NIS | Youth village | Pluralism and Judaism |
| Youth Organization | Organization #5 | Camp I | 12 days | 450 | Secular, Traditional and Religious | 7 to 9 | 2,100 NIS 900 NIS | Forest camp | Jewish and Israeli identity pluralistic Shabbat. Activities creation, nature walks, sports, field trips. |
| Youth Organization | Organization #6 | Camp J | 23 days | 200 | Secular, Traditional, and Religious | 10 to 12 | 900 NIS | Forest camp | Jewish and Israeli identity pluralistic Shabbat. activities creation, nature walks, sports, field trips. |
| | | Camp K | 2-3 days | 350 | Secular, Traditional and Religious | 6 to 2 | 376 | Outdoor camping ground | Leadership, Jewish identity, Israeli society |
| | | Camp L | 8 days | 70 | Secular, Traditional, and Religious | 9 to 12 | 950 | Hostel + camping out | Leadership, Jewish identity, Israeli society |

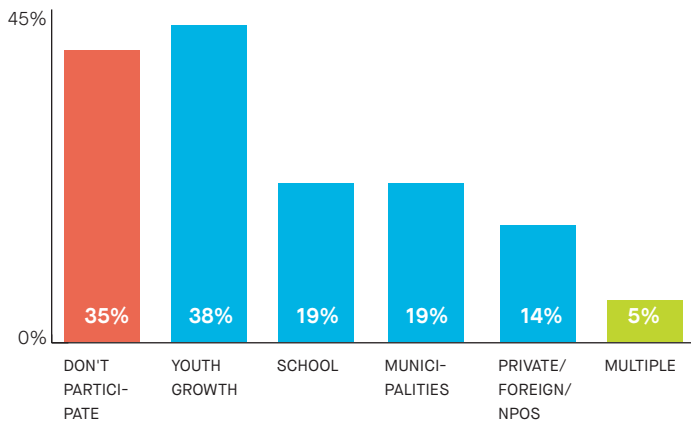
FIGURE 14: CHARACTERISTICS OF CAMPS/PROGRAMS PARTICIPATING IN ADMINISTRATIVE INTERVIEWS (CONTINUED)

| CATEGORY | ORGANIZATION | NAME OF CAMP | NO. OF DAYS | NO. OF PARTICIPANTS | TYPES OF PARTICIPANTS | GRADES | COST | PHYSICAL CONDITIONS | CONTENT |
|--------------------------------------|------------------|--------------|-------------------------------------|---------------------------|--|----------|--|------------------------------------|--|
| Pluralistic Education Organization | Organization #7 | Camp M | Two cycles of 11 days | Total 350 | Secular, Traditional and Religious | 6 to 9 | 3,700 NIS | Youth village | Bridging the Religious-Secular Divide in Israel. Promoting tolerance, diversity, mutual responsibility. activities as arts, sports |
| Pluralistic Education Organizations* | Organization #8 | Camp N | 11 days | 114 | 50% Jewish youth from abroad and 50% Israeli youth from this immigrant group | 7 to 12 | 3,200 NIS for Israelis \$1,050 for FSU | Hostel | Leadership, creativity, educational tours on Jewish cultural and religious heritage. |
| Pluralistic Education Organization | Organization #9 | Camp O | 12 days | 50 | Secular, Traditional and Religious | 9 to 12 | 1,750 NIS | Youth Village and hostel (weekend) | Jewish-Israeli identity, music, theater etc. |
| Pluralistic Education Organization | Organization #10 | Camp P | 21 days | 750 | 50% Israelis, 50% Jewish from all over the world | 10 to 11 | \$850-3,600 | Hostels in Kibbutzim (weekend) | Jewish identity, leadership, pluralism. Trips |
| Pre-military Academies | Organization #11 | Camp Q | 6 seminars (3 days) + 4 day meeting | 45 youth X 5 groups (225) | Secular, Traditional, and Religious | 10 to 12 | 1,700 NIS per year | Campground camping sites, hostel | Trips, leadership Jewish and Israeli Identity, Israeli society and Zionism |
| Pre-military Academies | Organization #12 | Camp R | 10 days | 45 | Secular youth | 9 to 11 | 1,800 NIS | Wandering camp | Trips, extreme activities, leadership conversations, and Jewish and Israeli Identity, Israeli society and Zionism |

SUMMER PROGRAM ORGANIZATIONS

The mapping exercise uncovered eight types of organizations running summer programs: 1) youth movements, 2) youth organizations, 3) pre-military academies, 4) environmental organizations, 5) pluralistic education organizations, 6) science and learning organizations, 7) private enterprises, and 8) municipal authorities. Of these, we decided to focus our extended investigation on youth movements, youth organizations, pluralistic educations, pre-military academies, and environmental organizations. These four types of organizations empirically explained group differences: 1) youth movements and organizations, 2) schools, 3) city hall or local council and local authorities, 4) private organizations, foreign organizations, and nonprofits.

FIGURE 15: PARTICIPATION IN SUMMER PROGRAMS, BY ORGANIZATION (ENTIRE SURVEY POPULATION)



Participation in programs offered by nonprofit (7%) and foreign organizations (2%) is rare, although there are a substantial number of privately run summer activities that attract about 10% of all respondents. We suspect that the amount of privately run summer programs is actually higher, but many respondents likely chose to refer the question to youth groups and more common summer camp models. It should be noted that these statistics indicate participation in any summer programs, not just those that include elements of Jewish identity. Also rare are those participating in multiple organizations (5%). This is also indicative of

the short amount of time available during the summer for participating in multiple camps.

In the survey, we found that youth movements and organizations, as well as nonprofits and foreign organizations, provide more content that relates to Jewish identity and pluralistic values. Local authorities and schools have lower Jewish identity content and fewer overnight camp experiences. Nonprofits have more Jewish identity content but fewer overnight camp experiences. Youth groups have high levels of Jewish identity content and the highest levels of overnight camp experiences.

When parents and their teens relate to summer camps, their first association is with camps organized by youth movements (such as the Israeli Scouts, Bnei HaMoshavim, and others). Such camps form an integral component of the youth movements' yearly program. Second is the Kaytana, a day camp organized by the local community center or municipality and designed for elementary-aged children. Third, and more rarely, they refer to English Language Summer Schools (ELSS), which are based abroad. This third category of camps was not a focus of our research.

Among families interviewed, 42% indicated their teen children attended a camp organized by a youth movement during the last summer. An additional 19% indicated they attended a youth movement camp in previous years but no longer did so. These percentages are greater than estimates of 30-40% participation found in prior studies, but this could be due to a bias in our interview sample: those agreeing to be interviewed may have been more likely to have participated in summer programs, albeit not necessarily more likely to have participated in youth groups.

Only 14% of the parents interviewed reported that their children attended a Kaytana. This compares with 19% of online survey respondents who attended school-organized summer programs. In both cases, the results seem to refer to older children and recent summers. It is expected that children under the age of 11 would have attended Kaytana more frequently.

WHO PARTICIPATES AND WHO DOESN'T

As previously reported, some 66.4% of the youth in our survey participate in summer programs. Not many significant differences were found in participation rates, based on demographic characteristics. 62% of female respondents participate, compared with 51% of males. There are no significant differences in their length of participation, in the percentage of participants, or length of participation by religiosity. Differences do emerge in the qualities of participation. In general, most Israeli youth participate in some sort of summer program, and most of them participate for about one to two weeks each summer. There are very few differences in the amount of participation, but **there are extensive differences in the types of participation: which types of youth participate in which types of programs, which types of organizations, who attends programs that include Jewish context, and who attends programs with pluralistic content?**

Traditional religious families in general, and especially traditional families with older teens, do not participate as much in youth groups. Participation in programs run by schools and educational institutions is similar across all demographic groups. However, participation in programs run by local government is much higher among families with more children and lower incomes. Participation rates are highest in youth groups and organizations, schools, and public programs organized by the local government.

We attempted to discover whether there were any

common demographic qualities of families who participate in programs organized by alternative types of organizations that might be similar to UJA. However, we were not able to recognize any common qualities of such participants. An analysis of the names listed for foreign organizations and nonprofits in the online survey revealed potentially 58 unique nonprofits and foreign organizations that operate summer programs in Israel. This list of organizations was not specific to those that operate programs with relevant Jewish identity and pluralistic content. The mapping exercise uncovered 200 organizations, but only 57 had content that might be relevant to Jewish identity and pluralism. Those who participate in summer programs organized by foreign organizations and nonprofits wish for more activities in the spring, and training as counselors is not a strong motivating factor of participation.

The results indicate that foreign organizations promote a significantly greater amount of pluralistic content. However, the organizations that are the main promoters of Jewish and pluralistic content are youth groups. Among those who participated in youth groups, 42% said that their summer programs included some level (above minimal) of pluralistic values, compared with just 28% of those who do not participate in youth groups or organizations. Likewise, 51% of youth group participants were involved in programs with some level of Jewish history, culture, places, and texts, compared with just 28% of those who were not participants. Jewish and pluralistic content is often infused into summer programs organizations by youth groups.

FINDINGS

DESIRED SITUATION

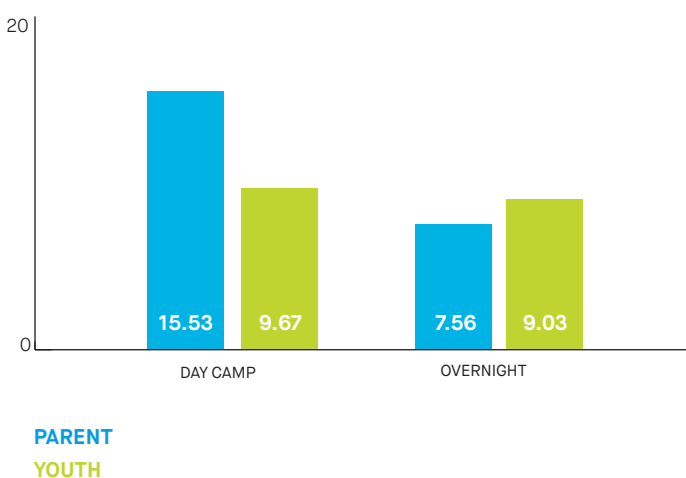
DESIRED CAMP STRUCTURES

LENGTH

There are vast differences between parents and youth regarding the length of time they wish to participate in summer day programs, while they generally agree about participation in camp and length of an overnight camp. On average, parents' preference for day camps is 16 days, and youths' is just 10 days. Fifty-one percent of parents would like their youth to participate for over two weeks a summer in day programs, while only 25% of youth are interested in spending so much time. Only 7% of parents are not interested in any time, compared to 21% of youth. For overnight programs, 15% of parents and 15% of youth are not interested in participating at all. Among those wishing to participate in overnight camps, about half (48% of parents and 57% of youth) are interested in programs that are at least a week long. This difference presents us with another interesting finding: **Parents desire longer involvement in day summer programs, while youth desire slightly longer involvement in overnight programs.**

FIGURE 16: AVERAGE LENGTH OF DAY AND OVERNIGHT CAMPS DESIRED BY PARENTS AND YOUTH

If cost were not a consideration, how long are the longest non-overnight and overnight summer programs that you would be willing to let your youngest teen attend?



Youth who do not participate in summer programs are willing to do so if price is not a consideration. Seventy percent indicate they would be willing to participate in a day camp, and 32% would be willing to participate in a day camp for two weeks or more. Seventy-six percent indicated they would be willing to participate in an overnight camp, but only 14% would be interested in participating for two weeks or more. **Youth who do not participate in summer programs are often willing to do so. The proportion of day and overnight camp lengths that youth and parents desire remains similar whether or not they participate. Parents want longer day camps and shorter overnight camps.** We examined whether youths' desire to participate in future summer camps differs based on whether they already participated in one and on their age, but there were no significant differences. We found that approximately 20% of parents with children under the age of 13 are not willing to let their children participate in overnight camps. Since the question provided an ideal circumstance of no-cost participation, we should assume that **in reality, where costs and lost wages matter, more youth and their parents would not be willing to participate in summer camps. Only 4% of parents surveyed indicated they would be willing to let their teen attend a camp over 28 days, even when price was not a consideration.**

FIGURE 17: YOUTH BY AGE NOT WILLING TO PARTICIPATE BASED ON WHETHER THEY PARTICIPATED IN SUMMER PROGRAMS

If cost were not a consideration, how long are the longest non-overnight and overnight summer programs that you would be willing to let your youngest teen attend? (not overnight/overnight)

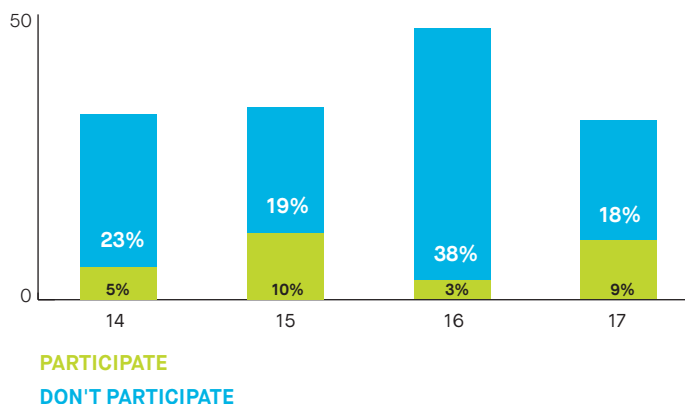


FIGURE 18: PERCENT NOT WILLING TO HAVE CHILDREN PARTICIPATE IN DAY AND OVERNIGHT CAMPS BASED ON AGE OF YOUNGEST TEEN

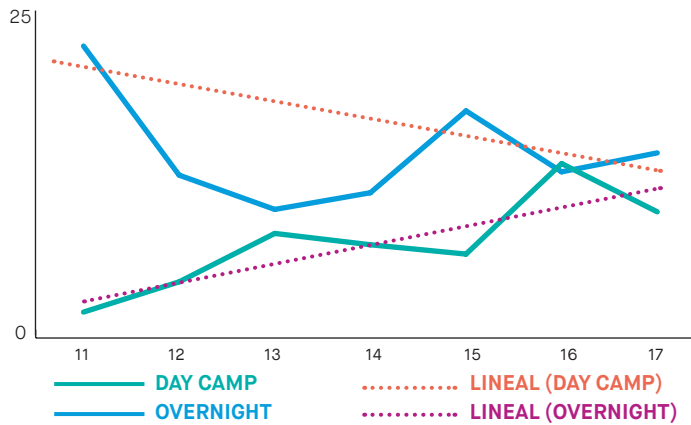
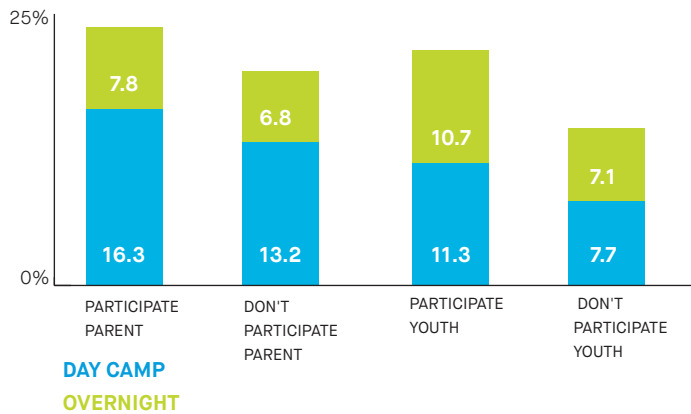


FIGURE 19: AVERAGE NUMBER OF DAYS FOR A SUMMER PROGRAM IF PRICE WERE NOT AN OPTION, BASED ON WHETHER THEY PARTICIPATED IN THE PAST IN SUMMER PROGRAMS



We also asked about desired length of camp in interviews. Forty-two percent of parents interviewed also responded that a month was much too long to be away from home. As one of them told us, “At this age, spending a month away from home is a bit absurd. They are not boarding school children.” Another parent explained that a one-month camp was uncommon in Israel, while a third expressed the belief that Israeli parents would find it very hard to understand that they could not visit their child at any given moment, and therefore, a month-long camp would not appeal to most parents.

Twenty-one percent told us that the question of duration was something to be discussed with their children, indicating that they were willing to consider it if it appealed to their children. Some saw it as an

opportunity for their children to become independent, to cope with a different environment, to spend time away from their screens, and to be in the company of other youth. Several parents brought up the possibility of learning English as a justification for an extended camp period.

Interestingly, two immigrant parents from the former Soviet Union were willing to send their teens on a one-month overnight camp, explaining that they had attended such camps as teenagers, and therefore were open to their children experiencing such a camp themselves. About 53% of the teens interviewed noted that they might consider a month-long camp if the right option were available. They emphasized that it should be “quite an experience,” and that the camp should not be boring or repetitive. The social dimension was also mentioned, as camp was considered to be an opportunity to meet new friends, “and spend a whole month together doing fun things.” The possibility of spending time with like-minded youth, who share similar interests, was raised.

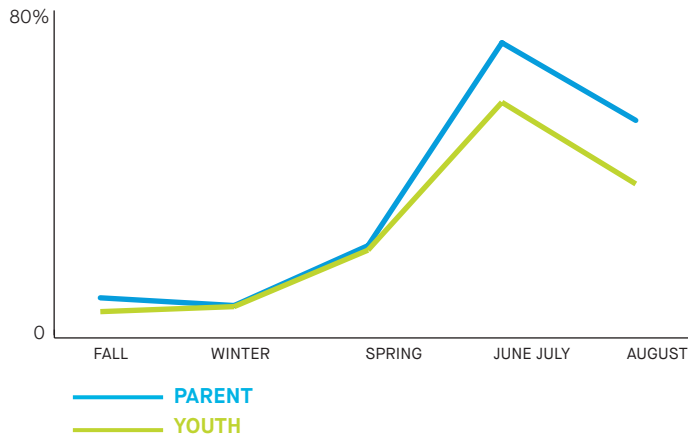
One interviewee who had experienced a three-week long camp as an Israeli host raised the social advantages of a longer camp period. She recounts that “a one-week camp is tough, because once I connected with friends it was over. In three weeks, there was more time to really get to know them, to learn more.” Others thought that a month was too long to be away from family and friends (26%), while the rest were just not interested (21%).

TIMING

Youth and parents generally agree that June and July are the best months for extracurricular activities. August is less good, but also widely accepted. We looked into whether respondents were willing to consider holding extracurricular activities such as camps during other times of the year. On the online questionnaire, most families indicated that they were not interested in extracurricular activities during the school year. There is very little time in the fall or winter. There may be opportunity for activities in the spring. These results mirror the mapping results. Only 14% of youth and 2% of parents indicated that they were not interested in extracurricular activities whatsoever throughout the year. Parents and youth agree on the best time to have activities. Thirty percent of both parents and youth indicate that the spring is a good time. In other words,

there is very low demand for programs in the fall and winter. There may be some opportunities to hold programs over the Passover holiday. In general, the window of opportunity for summer programs takes place in a relatively short time during July.

FIGURE 20: SEASONS OF THE YEAR THAT INTEREST PARENTS AND YOUTH FOR CAMP PROGRAMS



During the interviews with families we noted that only 14% of the parents and 15% of the youth were willing to attend camps at times of the year other than the summer holiday. About 29% of parents and 15% of youth noted scheduling conflicts for family vacations or the child's need to participate in formal activities, among other reasons. **They were not particularly eager to fill the school holidays with formal activities such as camps.** This observation is further reinforced by the 18% of parents interviewed who explained that any decision about extracurricular activities was in the hands of their children.

FINANCIAL ASSISTANCE

Many programs are heavily subsidized, but families require much more financial assistance than is available. Based on the online survey, among those who paid for summer programs, 43% required financial assistance, but only 33% of them received at least partial funds. Among those who received funding, only 16% received a complete stipend. In other words, **many families that need financial assistance do not get it at all, while those who do receive funding most often receive only partial assistance.** We examined whether subsidies were provided based on the per capita income of each family (income divided by the number of children plus parents). The results show minimal

differences between those who received subsidies and those who needed but did not receive them. The results also show much higher standard deviation in the incomes of those who receive funding. Many families require subsidies to pay for expensive programs. Hence, **it is not only the poorest families that request financial assistance.** Parents with higher economic need are more likely to require and receive subsidies and spend less per youth.

FIGURE 21: PER CAPITA INCOME BY SUBSIDIES RECEIVED OR NEEDED

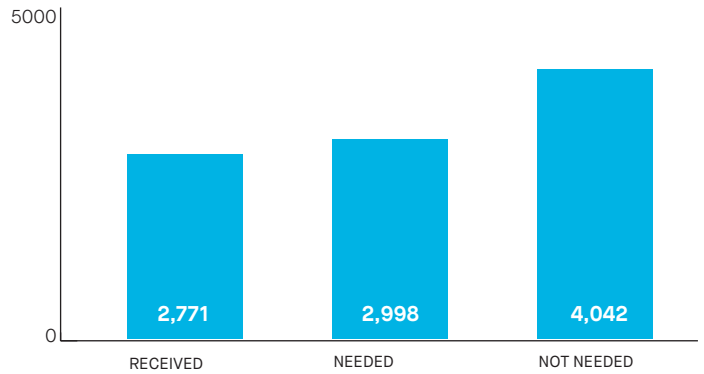


FIGURE 22: AMOUNT SPENT ON CAMPS BY SUBSIDIES RECEIVED OR NEEDED

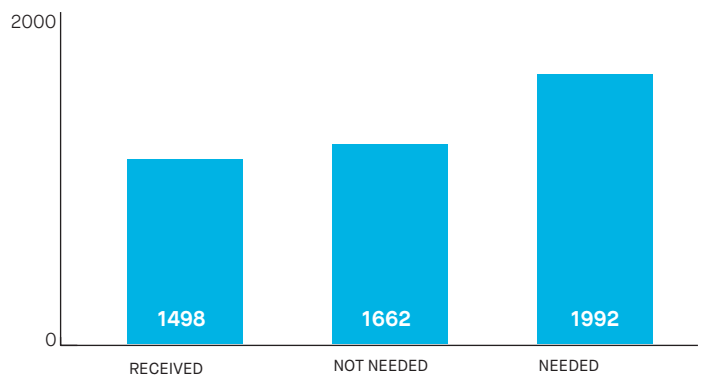
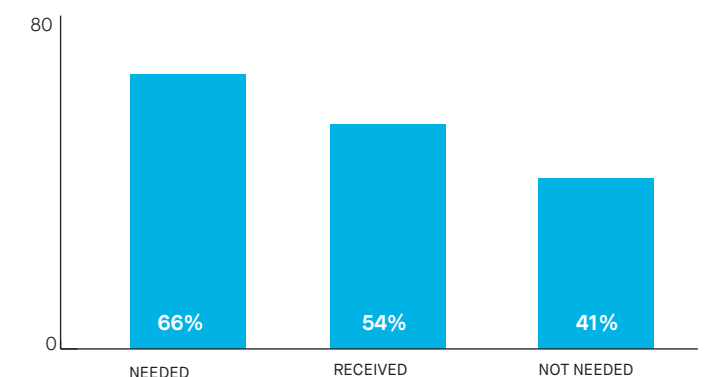


FIGURE 23: PROPORTION OF PER CAPITA INCOME SPENT ON CAMPS BY SUBSIDIES RECEIVED OR NEEDED



During the family interviews, the question of cost was brought up as well. Many of the interviewers expressed discomfort discussing this issue. When asked about what they consider to be a reasonable (maximum) sum, many were reluctant to provide us with a number. They explained that they “have no clue ... or basis for a comparison,” and that “it depends on my (financial) abilities at that moment.” Those who were willing to state a specific sum often based it on past costs. The “acceptable” sum was perceived to be approximately 1,000 NIS per week if the camp included room and board. Parents were asked what they wished to receive for additional payment, but very few could offer a concrete answer.

Shedding a different light on the question of cost, two parents mentioned socioeconomic concerns; a high cost would exclude lower-income families, something they were opposed to in principle: “I don’t like rich-only services. I think of it as a moral and social obligation.” Another parent, whose son went to a more expensive

private camp, realized that due to the “astronomical” cost “it was very hard to find other kids (his friends) to join him.”

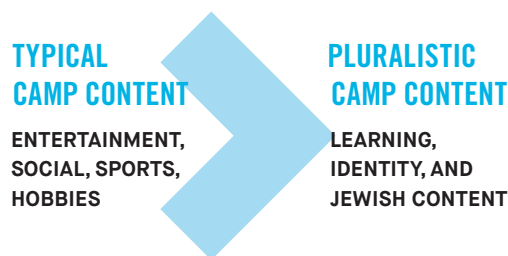
The question of multiple children within a single family was also raised as a concern. As one parent of twins pointed out, “I cannot send only one child, but (the cost) of sending two ...” Another respondent suggested that their budget was limited, and they would have to prioritize vacation over camp. “If it were only one child it would have been ok, but (for all the children) it will boost the price ... we want to go on our family vacation.” A question of prioritizing also arose: “we are currently spending money on driving lessons ... that I see as an investment. I am not sure if I would like to spend money on this.” Finally, the case was made that “paying for summer programs made sense when the children were young, but now when they are older they keep themselves busy and I can spend the money on other things.”

DESIRED CAMP CONTENT

TYPICAL AND PLURALISTIC CAMP CONTENT

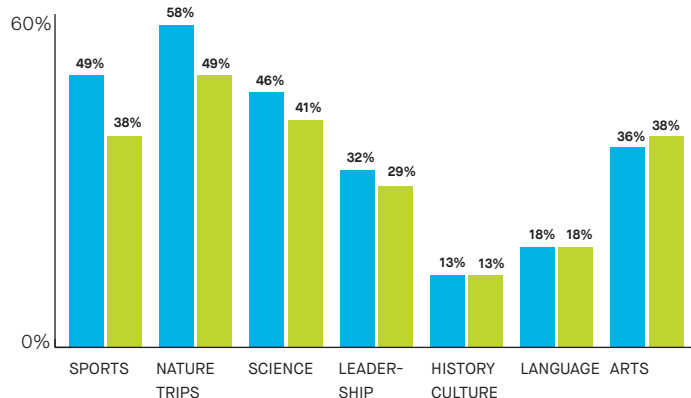
There is no monolithic model of a summer camp that would fulfill all of the interests of teenagers and their parents. In this section we share common preferences for typical camp content (entertainment, social activities, sports, and hobbies) as well as attitudes toward pluralistic camp content (learning, identity, and Jewish content).

FIGURE 24: CONCEPTUAL MODEL FOR INFLUENCE OF TYPICAL CAMP CONTENT ON PLURALISTIC CAMP CONTENT



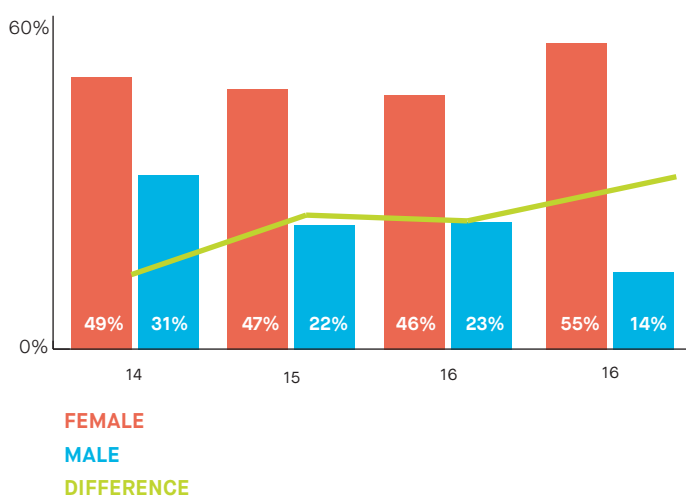
Parents tended to agree with youth about the types of typical camp activities that interested them when they chose from a list of the most important types of content. Nature trips, sports, and science were the top three interests. Arts and leadership activities were also high interests. Language, history, and culture were less in demand. The following graph shows the similarity in the perceived interests of teens and parents.

FIGURE 25: SUMMER CAMP INTERESTS OF TEENS' AND PARENTS' PERCEIVED INTERESTS FOR THEIR TEENS



Further analyses revealed large differences between secular and traditional parents in the extracurricular interests for their youth. Differences between youth based on religiosity were minimal. Differences based on age and gender were revealing. **Overall, boys were more interested in science and sports. Girls were more interested in leadership, language, and especially arts. Differences in arts activity interests between females and males increase with age.**

FIGURE 26: INTERESTS IN ARTS, MALES AND FEMALES, BY AGE



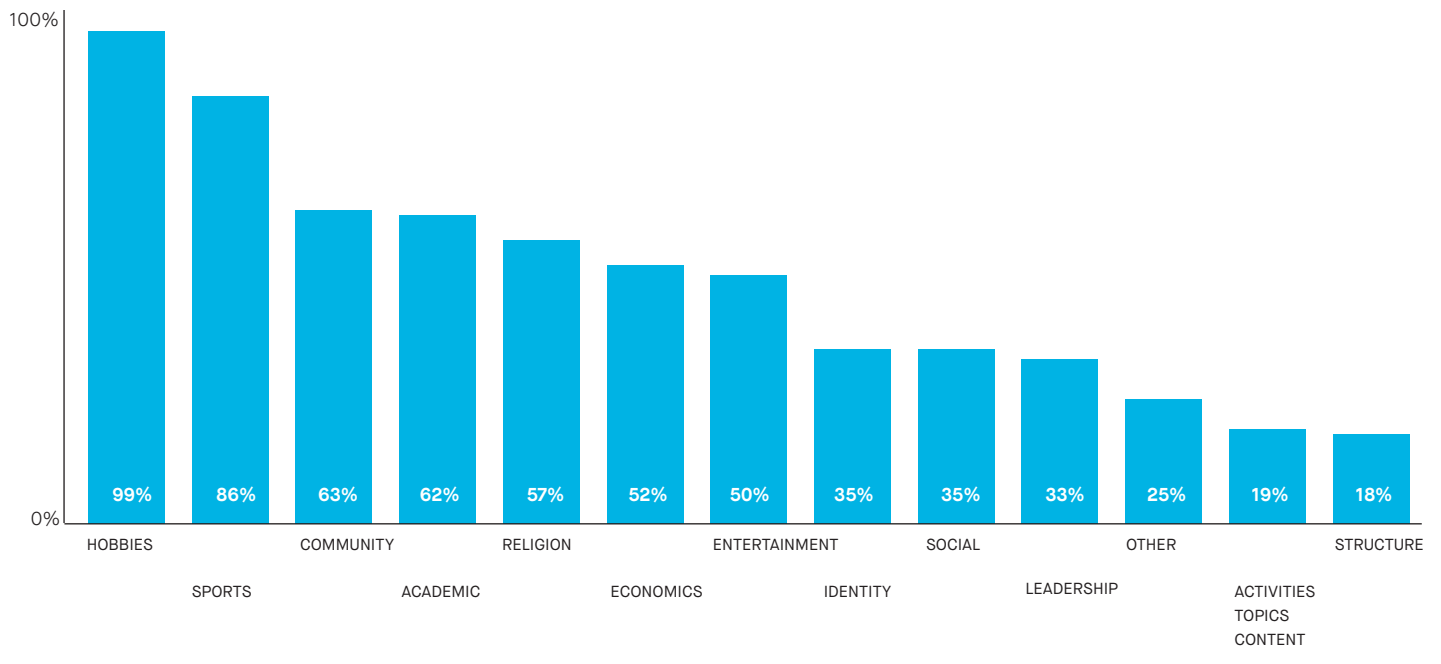
OPEN COMMENTS ABOUT THE MOST IMPORTANT CHARACTERISTICS OF SUMMER PROGRAMS

The following table shows the distribution of first quality coded responses from the open comments of the questionnaire for the most important characteristics of summer programs. We examined the extent of difference in qualities mentioned by parents and youth. Entertainment is the primary quality that both youth and parents equally agree should be part of a summer camp. Learning is also an important topic. A discussion about each category follows.

FIGURE 27: TABLE OF 12 THEMES OF CODED RESPONSES FOR FIRST QUALITY LISTED

| | N | TOTAL | PARENT | YOUTH |
|------------------|-----|-------|--------|-------|
| 1) Entertainment | 149 | 16% | 16% | 16% |
| 2) Learning | 111 | 12% | 9% | 15% |
| 3) Sports | 105 | 11% | 3% | 19% |
| Other | 100 | 11% | 16% | 5% |
| 4) Identity | 89 | 10% | 12% | 7% |
| 5) Social | 82 | 9% | 11% | 6% |
| 6) Leadership | 81 | 9% | 12% | 6% |
| 7) Hobbies | 68 | 7% | 0% | 15% |
| 8) Religion | 52 | 6% | 5% | 6% |
| 9) Structure | 49 | 5% | 8% | 2% |
| 10) Activities | 31 | 3% | 5% | 1% |
| 11) Economic | 11 | 1% | 1% | 1% |
| 12) Community | 11 | 1% | 1% | 1% |
| Total | 939 | | 100% | 100% |
| Unclassifiable | 70 | | | |

FIGURE 28: PROPORTION OF YOUTH/PARENTS WHO FAVOR A SUMMER PROGRAM QUALITY (50% IS EQUALITY)



Following are the 12 qualities coded from the open responses. We highlight the content of the responses, as well as the overlap with other qualities.

1) Entertainment

Entertainment is the most highly cited category respondents search for in a summer program. There are no significant differences in how parents and youth perceive the importance of entertainment. Examples of the types of entertainment they seek in a summer program range from expensive trips abroad to camping adventures in Israel. A major theme of entertainment was trips and tours. Respondents also mentioned musical entertainment, outdoor recreation (which occasionally was categorized with sports), and the fusion of tours to sites of historical and religious importance.

2) Learning

Respondents listed diverse topics they would like to learn, including architecture, arts, computers, current affairs, technology, English language, and vocational programs. Many respondents indicated group learning was very important, as well as creativity, leadership, and other examples of informal education concepts.

3) Sports

Sports, athleticism, and health was the third most highly listed quality; this category overlaps considerably with entertainment. Extreme and group survival activities are highly sought after. Youth are very interested in outdoor sports such as mountaineering, hiking, and horseback riding. Soccer is a popular group sport.

4) Identity and Pluralism

There is likely a high amount of desirability bias for identity and pluralism responses. In other words, we believe many respondents may have been primed to give identity and pluralism as responses. After completing a questionnaire that discussed interest in Jewish identity- and pluralistic-themed summer program frameworks, respondents discussed qualities they were seeking in a summer program. It is not likely that youth respondents were seeking equal levels of identity-based content and sports in summer programs. Respondents presented a variety of ideological goals for summer programs, but interest in identity is very highly associated with being religious.

5) Hobbies

Hobbies referred to a variety of activities that often crossed over into the category of learning. There is some interest in arts and crafts, dance, drawing, fashion, cinema and screenwriting, graphics, interior design, animals, and theater.

6) Religion

Religion comments focused primarily on holidays, customs, biblical study, heritage, Jewish lifestyle, and prayers. Some individuals indicated they did not want any religion in their summer programs, such as “Not Torah” and “Secular Jewish values.” These answers were categorized as other.

7) Structure

Structure of the program focused on facilities, the framework of activities, and the organization. Several people wrote about the importance of the location. There were competing comments that camps need to provide freedom for the participants and that structure is important. The comment “freedom from regular studies” seems to epitomize the feeling that summer programs should not overburden youth with learning content. Safety and security were mentioned, as well as training of instructors and transparency of management and activities.

8) Social

Social qualities were more heavily mentioned by parents. While youth may also be interested in social aspects of summer programs, they are less likely to admit this. Parents also make decisions about sending youth to summer programs based on the types of friendships they gain there compared with the friendships or lack thereof that might take place in another program or no program whatsoever.

9) Leadership

Leadership comments were heavily associated with the secular-observant group. These comments focused on empowering youth, promoting values, discipline, and teamwork.

10) Activities

Many participants indicated that the content of the program was very important. Such content could cross over with hobbies. Others indicated the importance of a variety of activities, and that the activities needed to be interesting and keep the youths’ attention.

11) Economic

Economic qualities emphasized that summer programs should either be affordable or promote entrepreneurship or employment. This category overlapped with learning, as respondents indicated interest in attending a summer program that would provide vocational skills and even labor.

12) Community

Community activities were not mentioned often, but a few respondents indicated help for the needy, contributing to society, and volunteer work as important aspects of summer programs. This category thus has some overlap with leadership.

The other category includes a list of comments that did not fit any of our categories. Several of these respondents commented that there were no qualities whatsoever that interested them, and they were simply not interested in having these programs. Others provided responses that related to promoting youths' interests, experiences, freedom, respect, and having a special experience.

In order to make sense of their comments, we statistically analyzed the characteristics of summer programs mentioned by each religious-custom group: secular non-observant, secular-observant, and religious. The results indicated that interest in identity and religion was very highly associated with being religious. Secular-observant respondents were more interested in leadership and activities. Secular non-observant had more interest in hobbies, community, and economic qualities. Entertainment, learning, structure, sports, and social aspects were important to everyone.

FIGURE 29: SUMMER PROGRAM INTERESTS BY JEWISH PRACTICE WITH COMMON INTERESTS ABOVE

➤ STRUCTURE ➤ LEARNING ➤ ENTERTAINMENT ➤ SPORT ➤ SOCIAL

| | | |
|--|--|---|
| <ul style="list-style-type: none"> • IDENTITY • RELIGION | <ul style="list-style-type: none"> • LEADERSHIP, • ACTIVITIES, • TOPICS, • CONTENT | <ul style="list-style-type: none"> • HOBBIES, • COMMUNITY, • ECONOMICS |
| RELIGIOUS | SECULAR OBSERVANT | SECULAR |

DISCUSSIONS ABOUT CAMP CONTENT

Three central themes of desired camp content emerged from the family interviews: (1) love of the land, (2) outdoor activities and skills, and (3) social skills and activities. Each of these themes was mentioned by about 25% of parents. Youth referred less to love of the land as a content theme, but 26% indicated outdoor activities and skills, and 42% of them mentioned social skills and activities.

FIGURE 30: DESIRED CAMP CONTENT FROM FAMILY INTERVIEWS



With its roots in Jewish thought, the phrase love of the land is strongly linked to Zionism and the story of the state of Israel. Contribution to society was mentioned, along with “learning how much our state is important.” Others referred to it as learning about values.

Love of the Land

“... values of the love of the land from the physical dimension, through trips (hikes) and possibly some background on Zionism ... the birth of Israel.”

The connection between love of the land and hiking was often mentioned as an unmediated way to learn about the state, its heritage, and the society. It is linked with a common notion that the right way to know the land is through one’s feet, that is, by walking across it.

Other related activities were also mentioned, such as fieldcraft (survival skills), navigation, and the like. These activities require teamwork, and they emphasize skills not learned naturally in urban life. A couple of parents were nostalgic when discussing outdoor activities, referring to camps from their youth.

Outdoor Activities

“To live in nature. I remember us at the Scouts, constructing the camp. There is something in field conditions that brings everyone together.”

Social skills and activities are important qualities parents want in a summer camp. Some parents explained that they want their children to disconnect from watching screens and interact with others. Similarly, others emphasized the development of social skills, being with other teens in their age group, learning to accept the other, and so forth. Many youth referred to being with their friends and engaging in social activities.

Social Skills

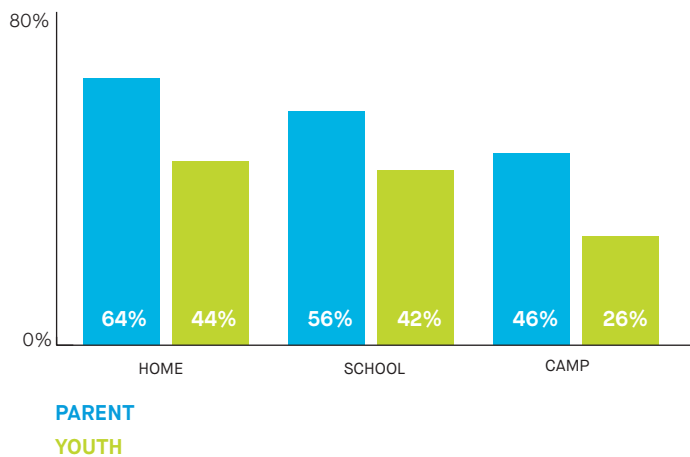
“Personal development and empowerment, standing in front of an audience ... I think that types of activities with peers that work on the developments of social skills, focus on meeting the other, tolerance and patience — more social activities.”

INCLUSION OF JEWISH CONTENT AND PLURALISM

DESIRE FOR JEWISH HERITAGE AND CULTURE AT HOME, SCHOOL, AND CAMP

We asked survey respondents three questions to gauge the extent of Jewish heritage and culture they wanted to expose their children to at home, at school, and in leisure activities. The question about summer programs was specific to Jewish heritage and culture that matched their Jewish identity. **Overall, 54% believed to a great extent in teaching their children Jewish heritage and culture, 49% believed school should teach these subjects, and only 36% believed a summer program (camp) should. Females reported a slightly higher interest in learning about Jewish culture ($p < .05$). There were also vast differences by region. Respondents from the South and Jerusalem were much more interested in learning about Jewish culture, while respondents from the Sharon were much less interested. These differences may reflect demographic differences, such as how Jerusalem's population is more religious than Gush Dan.**

FIGURE 31: PERCENTAGE OF PARENTS AND YOUTH WHO WANT JEWISH HERITAGE AND CULTURE AT HOME, SCHOOL, AND CAMP TO A GREAT EXTENT



Examining solely interest in Jewish heritage and culture at summer camp, we found that the religious youth group participants had the highest interest. Over half of secular-observants who participate in summer programs believe in this to a great extent, regardless of whether their participation is with a

youth group. **Among seculars who do not observe many Jewish traditions at home, the levels of support for Jewish heritage and tradition in summer camp are extremely low, and summer program participation does not appear to have any influence on these proportions.**

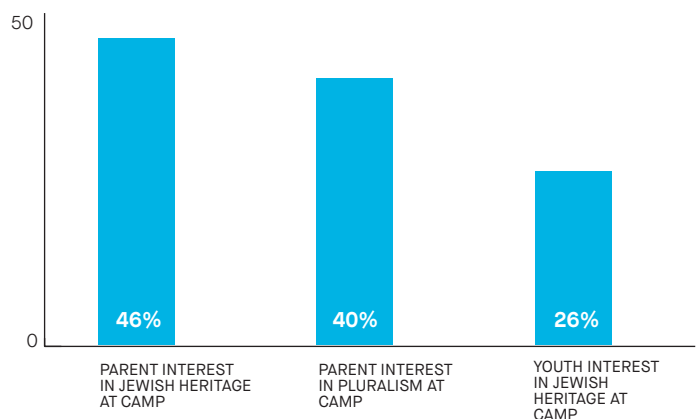
FIGURE 32: PERCENTAGE INTERESTED IN JEWISH HERITAGE AND CULTURE TOPICS TO A GREAT EXTENT BY RELIGIOSITY AND SUMMER PROGRAM PARTICIPATION

| | YOUTH GROUP | OTHER SUMMER PROGRAM | DOESN'T PARTICIPATE |
|-------------------|-------------|----------------------|---------------------|
| Religious | 70% | 58% | 46% |
| Secular Observant | 56% | 54% | 20% |
| Secular | 10% | 14% | 6% |

DESIRE FOR JEWISH AND PLURALISTIC CONTENT IN CAMP

Parents were asked a question about inclusion of both Jewish content in camp and “Jewish pluralistic themes, such as the fusion of Jewish and democratic values and/or a variety of identities on the secular-religious continuum.” Overall, youth have far lower interest in Jewish content in camp, and we assume they would also have lower interest in pluralistic content. In fact, there is less interest in pluralistic themes than Jewish heritage and culture.

FIGURE 33: PERCENTAGE INTERESTED IN JEWISH HERITAGE AND CULTURE AND PLURALISTIC TOPICS TO A GREAT EXTENT



Overall, 40% of respondents are interested to a great extent in having their children learn Jewish pluralistic topics. In the table below we show differences in opinions based on three categories for religiosity and three categories for summer program participation. The secular-observant group's high level of interest in these topics jumps out.

FIGURE 34: PERCENTAGE INTERESTED IN JEWISH PLURALISTIC TOPICS AT CAMP BY RELIGIOSITY AND SUMMER PROGRAM PARTICIPATION

| | YOUTH GROUP | OTHER SUMMER PROGRAM | DOESN'T PARTICIPATE |
|-------------------|-------------|----------------------|---------------------|
| Religious | 38% | 47% | 45% |
| Secular Observant | 77% | 79% | 50% |
| Secular | 36% | 25% | 24% |

Secular-observants are much more excited about such topics. Seculars who are not involved in the movement and do not participate are least willing. Religious respondents outside the movement and who do not participate in programs are also more willing. Interestingly, more religious respondents are willing to include pluralistic content than seculars, a finding that highlights a secular population that avoids following traditions and is also antagonistic toward pluralistic learning. This population is unique from a secular-observant subgroup that wants pluralistic education very much, especially those that participate in summer programs.

DIFFERENCES IN DESIRE FOR JEWISH CONTENT AND PLURALISM BASED ON JEWISH PRACTICE

Parents want more Jewish heritage and culture at home, in school, and in leisure activities. We ran a series of regressions for each of the questions and discovered that the weakest models exist for Jewish heritage and culture in school. Parents and more religious parents and youth believe in having more Jewish heritage and culture at schools to a great extent, while other demographic characteristics are less significant predictors. Included in our model was the role of being involved in a summer program with a youth group or organization, as well as how much respondents observed Jewish traditions at home or wanted to. When

controlling for these variables, we still found that parents and more religious parents and youth believe in teaching more Jewish heritage and culture. Those who are involved in a youth group or organization summer program believe in this to a lesser extent. **Those who already preserve Jewish traditions at home, and especially those who wish to preserve more traditions at home, have a far greater desire to teach or learn Jewish traditions and culture.**

The regression model for having Jewish heritage and culture at leisure programs showed both interesting findings and robust predictions. **Among parents of youth group participants, our model predicts that less than 30% have a great interest in Jewish heritage at camp. Those who do not participate in youth movement/organization summer programs have even lower interest, and those not participating at all have the least.** Among secular youth, only 13% have a great interest. Predictions jump to over 85% for religious parents involved in youth movements. **There is also a strong wish for programs with Jewish heritage and culture among seculars who observe Jewish traditions at home.** According to our model, the chances of finding a secular non-observant youth who is not participating in a summer program at the moment and wants to a great extent to participate in a program with Jewish heritage and culture are only 3% among non-participants and only 5% among youth movement participants. Those are very low levels of interest compared with the secular-observant youth who are involved in movements, of whom 43% want Jewish heritage and culture in camp, and 15% interest among those who are not participating.

The community that is interested in Jewish heritage and culture being included in summer programs is the community that already participates in these programs. **Those currently participating in a summer program with Jewish heritage and culture have continued interests to continue these programs.** There are no significant correlations between desire for Jewish content and pluralism in camp and the type of program attended or the type of informant, but we did find other significant differences. Secular-observant females are especially interested in learning about Jewish culture from somewhat to a great extent. **Overall, the secular-observant group participating in youth groups is much more interested in Jewish culture and heritage in summer programs.**

DEFINITIONS OF PLURALISM

Alongside Jewish culture and identity, interviewers were asked about educating for pluralism. Pluralism was seen as important by some parents, while others ignored the question altogether and focused solely on the Jewish content. In fact, several parents indicated they were not familiar with the term and requested a short explanation about it. The following are examples of their responses.

Pluralism as Acceptance of Religiosities

“There are some people, some Orthodox ... for them seculars are not Jewish ... when you go to the USA, many are Reform, and here, some of the Orthodox don't recognize them ... And I think we should recognize them – they too are Jewish.”

“You tell me what pluralism is ... I have a problem with other denominations. We are Orthodox, so I am not sure what you mean. I don't mind an encounter with secular ... I respect everyone, but I am an Orthodox. I am fine with the children knowing other orientations in general, but not for them to attend a synagogue with a female Rabbi or with girls doing an Aliyah.”

Most interviewers tied pluralism to the internal Israeli division of secular and Orthodox, and often described it as a matter of coexisting or mutual respect. This was expressed as a desire to truly see the other, emphasizing tolerance from both sides. Reciprocity was a concern, and people wished to see “a dialogue, showing the two sides of everything.” Such a call for two-way dialogue makes sense when we consider that some responses were accompanied by a degree of skepticism. That is, for some, religion in Israel is tied with forms of exclusion. From a secular stance, some questioned the true openness of such dialogue.

Skepticism about pluralism

“Will it be a truly meaningful ‘pluralism’ or maybe some sort of dealing with the religion itself ... I wonder how much the dialogue can be truly open.”

Pluralism is often interpreted as ethnic diversity, such as the composition of Sephardic and Ashkenazi Jews, immigrants and veterans, and so on. Pluralism also refers to the relations between the Israeli categories of religiosity, such as secular, traditional, religious, and Haredi groups. Few (between 2 to

6 out of the 58 respondents) discussed different religious denominations (Reform, Conservative, etc.). Conversations about pluralism relating to diverse ethnicities and religiosities were generally positive.

Pluralism as Acceptance of Ethnicities

“When talking about Jewish ‘stuff’ in Israel, there is a tendency to close our eyes from other (ethnic) identifies, to ignore other religion. There is some sort of separatism in Israel.”

“... Others live here too ... around us there are plenty of Arab villages ... so to learn about the structure of the Israeli society, what it is made from, about the meaning of living together in this country ... This is what I want my kids to get (from the camp). Not only fun ... But that it is possible to live together in this country.”

ATTITUDES TOWARD JEWISH CONTENT AND PLURALISM IN CAMP

We identified four main categories of responses when parents were asked in family interviews whether they might be interested in sending their children to a summer camp that deals with the topics of Jewish identity and pluralism: 1) indifference, 2) positive attitudes, 3) reservations, and 4) negative attitudes.

1) Indifference

“Yes, why not. If my daughter will be interested ... (yet is it important for you as a parent?) less, and I also know she is not so much into these topics. I don't have any objections, though.”

Overall, 10% of the parents and 15% of the youth neither objected nor fully embraced the proposition.

2) Positive Attitudes

“It is important for me for them to have a little taste of everything.”

Overall, 32% of the parents reacted positively, indicating they would be willing to consider such a camp. Some were interested in exposing their children to the concept of coexistence. A parent from Jerusalem explained that Israeli society was becoming more segregated and she wanted her children to know and to accept the other. Another Jerusalemite explained that while she herself was secular, she disliked the denunciation within secular society of anything

religious. Here, it was essential for her to emphasize, however, that such openness and the learning about the other must be a two-way dialogue.

Several parents explained that they wanted their children to be exposed to a variety of different opinions and experiences. Lastly, some noted that they had a connection to Judaism, and accordingly, wanted to educate their children in that area. One in particular, stands out: a secular single parent with a religious background raised the question of maintaining a sense of tradition while living within a secular society ... of “providing some basic guidelines. I am ‘flexible’ in what I keep, yet it is important for me not to lose it ... my son doesn’t have this awareness. He needs to learn it by himself.” Only 15% of youth interviewed were interested in Jewish identity and heritage in summer programs.

Positive Attitudes to Heritage

“It is my nation, my religion. I am interested in my roots, to see cases where the religion is a bit different.”

Positive Attitudes to Jewish Content in Mechina

“I want to go to a Mechina (a pre-military preparatory) and they really emphasize these topics ... because no one talks with us about it at school, and to learn it alone can be really confusing.”

Moving our attention to the survey’s open-ended question, the percentages somewhat shift, and a gap between secular-observant and secular but not observant becomes clear. Among the first group, around 71% of the parents and 45% of the youth are interested in a camp with Jewish topics. Similar to the family interviews, the survey respondents referred to the need for coexistence and exposure to a range of opinions. They also mentioned they are Jewish and “learning about your heritage” was important. Some explained there was a need to form “as many ties with Judaism as possible,” and others noted that they were interested in the topic.

Turning to the secular but not observant group, only 30% of the parents and 26% of the youth showed a clear indication of their definite interest in such a camp. Here, some of the parents spoke of the opportunity to enrich their children’s lives, expose them to new ideas, and establish a sense of belonging. For a few of them, this was achieved alongside the maintenance of

a secular household, thus pointing to the possibility to having both.

Among the youth, few explained it’s important to reach a better understanding of their “nation,” to learn more about their Israeli and Jewish culture, and most commonly, because they found it interesting.

3) Reservations

“If it is about tradition it is all fine, but nothing Messianic ... I think that everything that fits within ‘tradition,’ (is fine) more than ‘Mitzvot’ – the social aspects of the Jewish faith which are so nice, not the religious ones.”

Earlier, we reported that camp administrators describe religionization/secularization and inclusion of Jewish content and pluralism in camp programs as an issue. Among parents and youth interviewed, 23% of the former and 25% of the latter expressed reservations. Many secular parents expressed cautious approval; an approval of pluralism coupled with a concern regarding more religious aspects. Many attempted to differentiate between culture or tradition and the more dogmatic sides of the religion. Many secular parents opposed what they perceived as religious coercion.

Youth responses were different from those of their parents. The youth have not engaged openly with questions of tradition versus religious and so forth. Rather, their answers were noncommittal: “I don’t know, maybe yes but I am not sure ... the terms used in the questionnaire are unclear, I am not so sure how much I can relate.” Another interviewee asked what we meant by Jewish culture and identity and then said both yes and no, concluding his answer with “I am not so sure what it is but yes.” Such answers reveal a degree of ambiguity surrounding the terms Jewish culture and identity, as well as pluralism; they do not always mean much to the Israeli youth.

Finally, some youth noted they were willing to participate, but only if the Jewish content was accompanied by other content. Based on the survey’s open-ended question, this type of response was less common. First, among the secular-observant, around 8% of the parents and 7% of the youth indicated a reservation. Here, parents highlighted the need to keep “mild balance between Judaism and Israeliness” and to avoid religious coercion. The youth, too, highlighted a concern from over-emphasizing Judaism over Israeliness.

4) Negative Attitudes

"I think that if someone sends their children ... expecting them to learn what Judaism or the religion is, well, it is inaccurate. If I were religious and would have wanted to send my children to a religious setting, that would make sense. But as a secular person, I certainly would not want the children to go into such a setting where this is what they will learn."

Lastly, the fourth category of response is a straight rejection of any Jewish content in the camp, which was expressed by about 21% of the parents. This category overlapped somewhat with the third category, mainly around concerns of religious coercion and religionization, but the tone was more resolved. One parent explained that even if it were an organization with "good intentions," his wife and he were not interested in the "introduction of (Jewish) content past the ones we want to provide them at home." Notably, 45% of youth answered with a "no." However, when asked, the majority did not provide a clear answer why they were not interested in these topics. Only one told us that she got enough of this content at home, and another explained that "being an atheist, I am less (interested)."

Turning to the respondents **from the survey, around 15% of the secular-observant parents and 40% of the secular-observant youth specified that they were not interested in such a camp.** While no clear line of reasoning emerges from the parents' responses, a few of the youth show signs of saturation. That is, few said they came from a religious family and did not feel as connected to the religion as their families, and others said they had had enough of the topic. Others said they already experienced religion in their daily life, and lastly, others just said they found the topic boring.

Among the secular but not observant, the level of rejection was even higher. In their answers to the relevant open question, roughly 40% of the parents and 54% of the youth wrote that they were not interested in a camp dealing with Jewish culture and identity. Among the parents, many referred to religionization, being as blunt as saying, "let's call a spade a spade – this is a state-sponsored religionization mechanism." Few told us they were atheists, or that they did not want anything to do with Judaism. Others explained that

this was a topic to be studied at school (and was being addressed substantively) and not during the summer break. Against this view, which set the topic under the territory of formal education, others told us the belief should remain within the family domain, and thus a private matter. A few respondents indicated a lack of trust in camp guides' instructors' abilities to handle the topic or in the organizers' intentions, preferring to avoid this charged topic altogether.

Among the youth, the most common response was a lack of interest, in general, about religion or their Jewish identity. Some explained they had had enough of such topics at school, and others explained that they did not relate to these topics. Few highlighted their secularism as a way to resist possible religious coercion.

Lastly, from the survey, we learn that there is a small group that does not fit any of the above types of response, and is best described as "other." The group comprises about 6% of the secular-observant and 10% of the secular but not observant parent, and about 3% and 5% of the youth respectively. Among the parents, many mentioned that they did not believe their child would be interested in the topic, or that they needed to ask him/her. Turning to the youth, most noted they were unsure or simply did not have a clear answer to provide us.

INTEREST IN A LIBERAL JEWISH SUMMER PROGRAM EXPERIENCE

We also wanted to know the extent these groups would be interested in attending or sending their child to a liberal Jewish experience in a program combining Israeliness and Judaism with social and educational activities in which Jewish identity would be expressed both as an identity of the individual and as part of the Jewish people. **We found that, as with other aspects of the survey, parents have higher desire for a liberal Jewish experience than youth do. The gap between parents and youth on this question was quite large, indicating that youth have more of an aversion to a liberal Jewish experience.** Further investigations based on Jewish practice and summer camp experience reveal that secular-observant parents have much more positive views.

FIGURE 35: PERCENTAGE INTERESTED TO A GREAT EXTENT IN JEWISH HERITAGE AND CULTURE AT CAMP AND A LIBERAL JEWISH EXPERIENCE, PARENTS AND YOUTH

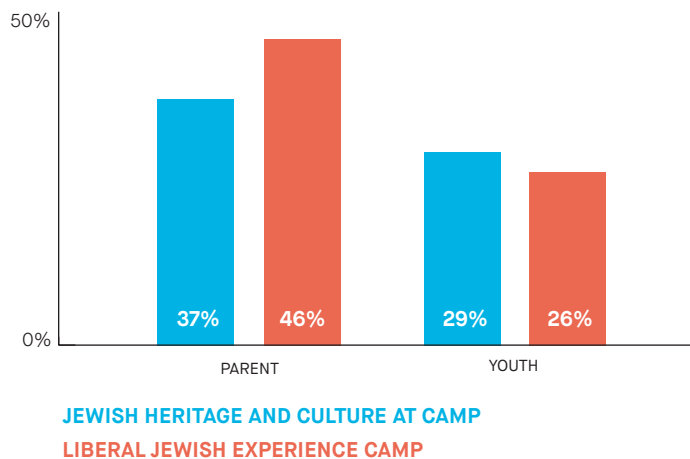


FIGURE 36: PERCENTAGE INTERESTED TO A GREAT EXTENT IN A LIBERAL JEWISH EXPERIENCE BY SUMMER CAMP EXPERIENCE AND JEWISH PRACTICE, PARENTS, YOUTH, AND DIFFERENCE BETWEEN THEM

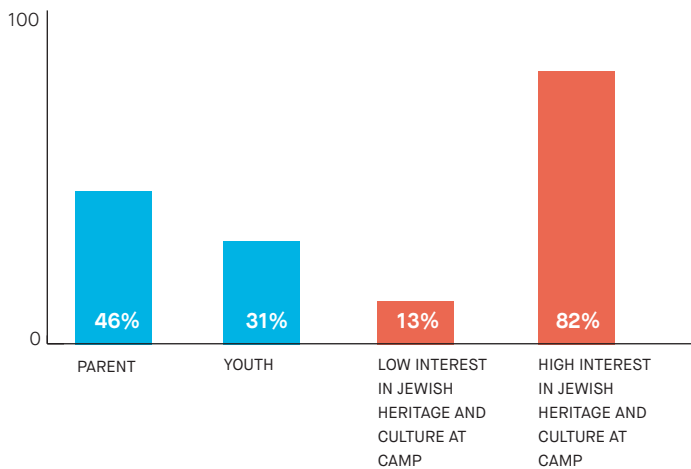
| | | YOUTH GROUP | OTHER SUMMER PROGRAM | DOESN'T PARTICIPATE |
|----------------------------|-------------------|-------------|----------------------|---------------------|
| Parents | religious | 41% | 44% | 48% |
| | secular-observant | 73% | 62% | 55% |
| | secular | 25% | 19% | 18% |
| Youth | religious | 48% | 35% | 33% |
| | secular-observant | 43% | 53% | 24% |
| | secular | 21% | 25% | 7% |
| Difference (parents-youth) | religious | -7% | 9% | 14% |
| | secular-observant | 29% | 9% | 31% |
| | secular | 3% | -6% | 12% |

We ran a series of regressions to determine predictors of desiring a liberal Jewish experience at camp. Parents have slightly greater interest, as do females, and those who already participate in summer programs. However, **the greatest indicator of interest in a liberal Jewish experience camp is religiosity.** We ran a stepwise regression to examine what predicts interest in attending such a camp and discovered that **youth movement participation and religiosity both have a positive impact.** The same stepwise regression was used with the denomination groups, and the results show that the **differences are most profound among the secular and secular-observant.** Seculars are least likely to be interested in attending a camp with a liberal Jewish experience. However, **among seculars, we find those with no or only some Jewish traditions at home are much less likely to be interested, and secular-observants are the most.** Religious Jews, who are involved in summer programs with youth movements or organizations, are also willing to participate.

INTEREST IN COMBINATIONS OF JEWISH CONTENT WITH OTHER SUMMER CAMP ACTIVITIES

Of special interest to this study was the diverse mix of Jewish pluralistic ethos (Jewish culture, spirituality, pluralistic values, leadership, and diversity, and inclusion) with other types of content (sports, nature, art, science, computers, etc.). The online survey asked respondents to what extent they were interested in activities that combine Jewish texts and other kinds of themes, such as sports and nature that interest them (or their youth children). About 38% were interested in this to at least a great extent. As in previous questions, parents were more interested than youth. The primary determination of desire in such a combination, though, was whether the respondent was interested in Jewish heritage and culture at camp. Only 13% of those who were not interested in having Jewish topics in camp were interested in having a combination of Jewish content with other activities, while **82% of those interested in Jewish topics at camp also wanted a combination with other activities. Those who wanted Jewish content were very open to this combination of learning Jewish texts combined with typical camp content.**

FIGURE 37: PERCENTAGE INTERESTED TO A GREAT EXTENT IN COMBINATIONS OF JEWISH CONTENT WITH OTHER SUMMER CAMP ACTIVITIES



Parents with less education were more interested; similarly, more religious, those with lower incomes, and those with more children were also more interested in these combinations. Those who participate in programs and participate longer also desired more of a combination of Jewish texts with other types of activities. Those who participate in programs with higher levels of Jewish history, cultures, and texts wanted these combinations even more. Secular non-observant respondents had extremely low levels of interest in this combination, regardless of whether they participate in summer programs or in youth movements. Secular-observant and religious respondents who do not participate in summer programs also had lower interest in this combination.

FIGURE 38: PERCENTAGE INTERESTED TO A GREAT EXTENT IN COMBINATIONS OF JEWISH CONTENT WITH OTHER SUMMER CAMP ACTIVITIES BY SUMMER CAMP EXPERIENCE AND JEWISH PRACTICE

| | YOUTH GROUP | OTHER SUMMER PROGRAM | DOESN'T PARTICIPATE |
|-------------------|-------------|----------------------|---------------------|
| Religious | 67% | 57% | 50% |
| Secular Observant | 57% | 54% | 31% |
| Secular | 14% | 15% | 11% |

We looked at both the extent parents and youth desire combinations of Jewish content mentioned above as well as the actual types of activities. We did this by examining open comments about the types of liberal Jewish camps that combined Jewish topics with other activities, as well as the combination of typical camp content topics they desired from summer programs. We also examined correlations between the level of combination of Jewish topics desired in summer programs and respondents' desired qualities for a summer program. Finally, we examined a model for predicting the amount of combination of Jewish topics they wished to obtain based on the types of activities that interested them. We conducted a separate analysis to look solely at the secular and secular-observant groups.

Despite the obvious findings that those interested in sports also discussed a desire for sports, those same respondents also indicated a desire for community activities and the importance of economic qualities. Those interested in nature trips listed entertainment qualities more, but they also commented more about identity and emphasized structure. Those interested in leadership activities emphasized leadership more, but they also commented more often about learning and academic content in summer programs and rarely discussed religion. Those interested in arts more often discussed hobbies, and they had less interest in community and rarely discussed economic needs.

Multivariate regressions revealed that more religious youth are more interested in having a combination of Jewish and other activities. Those who are interested in sports, nature trips, and especially history and culture activities in summer programs want more of a combination of activities. **The secular not observant are much less interested in this combination of Jewish material in summer programs. Secular-observants are less interested than religious.** Summer program participants are more interested, regardless of whether they are in youth movements, indicating that this combination could work in summer programs outside youth movements.

Jewish history was frequently cited by parents during the family interviews as something that should be included with other activities in summer camp, such as the importance of blending typical summer

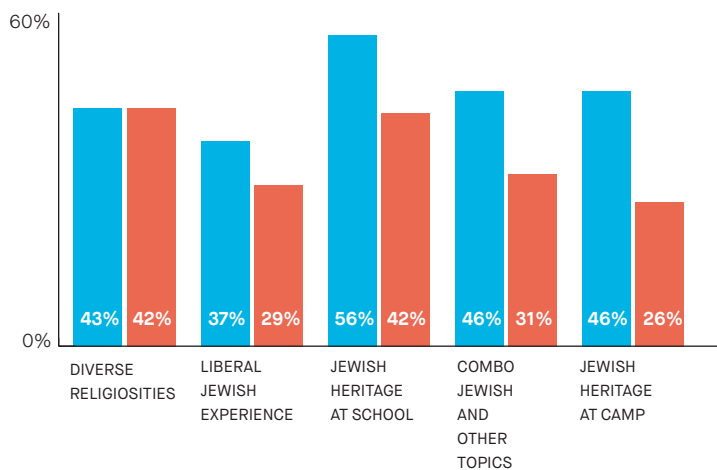
program activities with the historical story of Jews in the diaspora, the state of Israel, and the biblical connection between the Jewish people and the land of Israel. Others highlighted the social sides of Judaism. Learning about specific traditions, such as the Jewish holidays, was also suggested.

Similar to responses about inclusion of Jewish content and pluralism in camp, many interview respondents expressed caution about the combination of religion and other camp activities. They suggested that “controversial topics should be avoided, such as the approach to religion or active acts — wearing a kippah, attending a synagogue.” Similarly, praying and blessing were also marked out of bounds, “lessons that dive deep into the religion — inappropriate ... no (forced) observation of the Sabbath, no praying, blessings ... nothing that is designed to change the way they think around (about) the religion.” As one parent explained, “I am not interested in the religious practice.” Concerns were also voiced about religionization, using terms such as “brainwashing” and “religious coercion.”

DESIRED POPULATION COMPOSITION

Parents want more Jewish heritage at school, more at camp, more liberal content, and more pluralistic content. Parents and youth share similar interests in only one area, and that is attending a camp with youth participants from a variety of Jewish identities (secular, traditional, and religious).

FIGURE 39: PERCENTAGE INTERESTED IN DIFFERENT TYPES OF JEWISH AND PLURALISTIC CONTENT



Differences on this question were based on differences between secular-observant and other seculars. The secular-observant community especially is searching for camps that will integrate Jews from a variety of religious identities. Religious families are also more interested in these experiences. Secular families, though, desire such integration less. Parents and youth who are not involved in summer programs have lower interest in diverse religiosities, and youth who are not involved have the lowest interest.

FIGURE 40: PERCENTAGE INTERESTED TO A GREAT EXTENT IN CAMP WITH A VARIETY OF JEWISH RELIGIOSITIES BY CAMP PARTICIPATION AND RELIGIOSITY

| | YOUTH GROUP | OTHER SUMMER PROGRAM | DOESN'T PARTICIPATE |
|-------------------|-------------|----------------------|---------------------|
| Religious | 49% | 52% | 46% |
| Secular Observant | 68% | 72% | 45% |
| Secular | 36% | 34% | 21% |

In the family interviews, we received a number of responses about camps for youth from a range of Jewish identities (secular, traditional, and Orthodox), as well as camps with Jews abroad and Jews from other parts of Israel. Some parents provided a fourth option, interaction with non-Jewish youth. The theme of coexistence was often mentioned in the course of the interviews. A majority of respondents (58%, both parents and youth) indicated they would be interested in a summer camp that brings together youth from a range of different Jewish identities. Their comments reflected the importance of knowing the other, and the range of otherness that represents Israeli society.

Reasons for supporting camp with diverse religiosities
“(I) don’t want the kids to live in a bubble ... (they should) learn, respect, and be respected.”

“... because you can explain and tell them about other groups and how important it is to accept the other and the like, but I don’t think they can really internalize it until they experience it. Once you see the other and physically come together, then there is the possibility to truly hear the other side.”

Youth also noted that they did not have routine encounters with youth from a different religious background. Thus, one of the youth emphasized the chance to see the “connection between religious and seculars,” and another told us that “for someone who lives in Israel (it is important) to understand what it means (to be of a different background).” Only one parent, who was secular but came from a religious background, objected to the idea altogether. He explained that he wanted his children to be with others in their peer group. For him, it was a matter of protecting them from external influences. Two additional parents explained that they came from a mixed family, and thus their children were already exposed to the full Jewish spectrum. While not objecting to such an encounter, they did not think their children needed such a designated meeting. Notably, about 26% of the youth did not show an interest in attending such joints camps. One said she “prefers to be with likeminded kids.” Others objected to the idea of “talking just to get to know the other” or of “activities where people come together and say: you are a religious, let’s talk about it.”

Many parents spoke positively about holding a camp together with youth from the diaspora. More than 90% of parents interviewed supported this idea. Among the youth, 58% were very positive, showing interest in a cross-cultural dialogue and in learning about the Jewish experience overseas. An additional 21% replied with a maybe, indicating “it depends what we will do with them” or expressed a fear of communicating in English. Without providing clear reasoning, 10% did not approve of such an encounter. Overall, parents explained that such encounters could be interesting for their children, broaden their perspectives, and teach them about other places and cultures. Others recognized they had a “mission” in making Jews from around the world feel comfortable in Israel, or mentioned the need to learn about the Jewish experience outside of Israel where Jews are the minority. The benefit of improving English proficiency was also raised. Finally, for a few, cultural interaction was central. They explained that what matters for them is the meeting with youth from abroad, rather than the Jewish encounter in and of itself. Several referred to the opportunity to learn about Reform and Conservative movements within Judaism.

DESIRED EXPOSURE TO ALTERNATIVE FORMS OF JEWISH PRACTICE

Many Jewish families in Israel have reservations about Reform and Conservative Judaism. We measured this by asking parents in the questionnaire about the extent they would support sending their teen children to camps with customs traditionally accepted among Reform and Conservative Judaism. The approval was extremely low. Only 13% of parents accepted this to a great extent. Religious and secular parents had similar reservations. The secular-observant group had slightly higher acceptance. Parents were much more willing to accept a camp mixing religiosity groups (secular, traditional, and religious) than they were willing to accept Reform and Conservative Judaism.

FIGURE 41: PARENTS’ WILLINGNESS TO ACCEPT CAMPS WITH REFORM OR CONSERVATIVE JUDAISM VERSUS DIVERSE RELIGIOSITIES

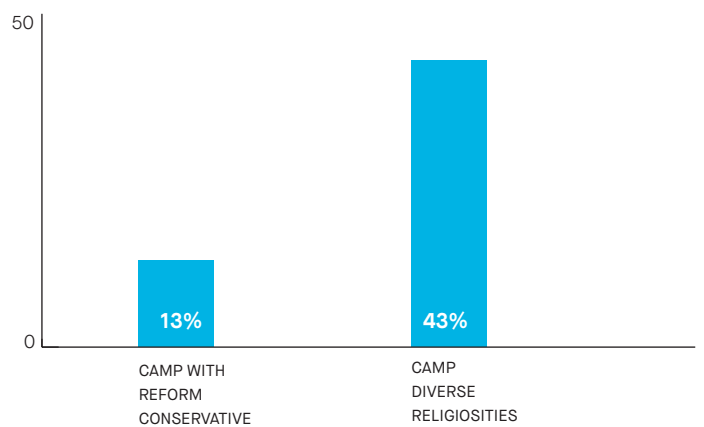


FIGURE 42: PARENTS’ WILLINGNESS TO ACCEPT CAMPS WITH REFORM OR CONSERVATIVE JUDAISM BY JEWISH PRACTICE AND SUMMER CAMP EXPERIENCE

| | YOUTH GROUP | OTHER SUMMER PROGRAM | DOESN'T PARTICIPATE |
|-------------------|-------------|----------------------|---------------------|
| Religious | 10% | 18% | 10% |
| Secular Observant | 32% | 14% | 35% |
| Secular | 11% | 8% | 8% |

DISTINCT FACTORS OF PLURALISM AND JEWISH HERITAGE

In order to make sense of it all we conducted a factor analysis using all of the questions about desired Jewish identity and pluralistic content. The results formed a clear two-factor model, which explained 73% of the variances. A pluralistic factor motivates people to attend camps with pluralistic content, a liberal Israeli Jewish experience, diverse religiosities, and Reform/Conservative acceptance. On the other hand, a Jewish heritage factor motivates people to combine Jewish texts with informal education, learning Jewish heritage at camp, and learning Jewish heritage at school. Latent Class Analysis could be applied to examine demographic correlates.

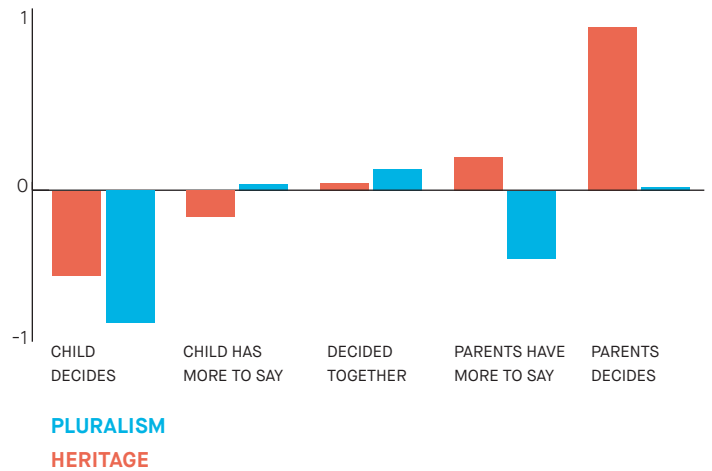
FIGURE 43: FACTOR LOADINGS FOR ATTITUDES

| | PLURALISTIC PROGRAM | JEWISH HERITAGE FACTOR |
|--------------------------------------|---------------------|------------------------|
| Camp pluralistic themes | 0.84 | 0.18 |
| Camp liberal Israel Jewish | 0.75 | 0.40 |
| Camp diverse religiosities | 0.72 | 0.22 |
| Camp with reform conservative topics | 0.56 | 0.06 |
| Combo Jewish and other topics | 0.24 | 0.81 |
| Jewish heritage at camp | 0.19 | 0.92 |
| Jewish heritage at school | 0.16 | 0.67 |

We conducted a number of exploratory analyses using these two factors. For example, we were able to make robust predictions of a family’s decision making. Families where the parents make decisions have stronger Jewish heritage scores. Families where the

decision is made together have higher pluralism scores. Families where the child decides have low pluralism and low Jewish heritage. This last scenario, where teens make decisions on their own about summer camps, leads us to infer these youth are motivated by entertainment, sports, and such topics that interested youth most. **They (youth who make decisions independently of their parents) are less interested in attending a summer camp with a pluralistic theme and having Jewish heritage in their lives.**

FIGURE 44: PRINCIPLE COMPONENTS ANALYSIS SCORES BASED ON SUMMER CAMP DECISION-MAKING IN FAMILY



ATTITUDES TOWARD BAR/BAT MITZVAH PROGRAMS

Parents are more supportive of a bar/bat mitzvah program with an egalitarian pluralistic theme that involves a unique combination of study, community service, leadership, and Jewish identity development than they are of a bar/bat mitzvah program that involves informal education outside of the school framework, such as in a summer camp. There are no meaningful differences in the extent of support for bat or bar mitzvahs. Because many parents might not have a son and daughter, we allowed “don’t know” for these questions. About 20% of parents did not have an opinion about bar and bat mitzvah programs. Results are shown excluding those results. Among those with an opinion, they were most often somewhat interested. The majority of parents who had an opinion were at least somewhat interested in pluralistic or informal bar and bat mitzvah programs.

FIGURE 45: PARENTS' RESPONSES TO BAR AND BAT MITZVAH PROGRAMS

| | PLURALISTIC BAR BAT MITZVAH | INFORMAL BAT MITZVAH | INFORMAL BAR MITZVAH |
|---------------------------------------|-----------------------------|----------------------|----------------------|
| Would not have been interested at all | 19% | 29% | 27% |
| Would not have been interested | 19% | 20% | 17% |
| Would have been somewhat interested | 38% | 34% | 38% |
| Would have been interested | 24% | 17% | 18% |

We examined the qualities of those who were at least somewhat interested. Using our category of secular-observant, we wondered if those parents whose teen children participate in summer camps would be more accepting as well of the bar and bat mitzvah programs. We found that the prior classification of secular-observant and summer camp experience did not provide a meaningful explanation of interest in bar and bat mitzvah programs. Parents overall were more receptive to the idea of a pluralistic program than informal education. We found that secular-observants especially were accepting of a pluralistic program, but religiosity did not explain their interest in informal programs.

FIGURE 46: PERCENTAGE OF PARENTS SOMEWHAT INTERESTED IN BAR AND BAT MITZVAH PROGRAMS BY SUMMER CAMP EXPERIENCE AND RELIGIOUS PRACTICE

| | | YOUTH GROUP | OTHER SUMMER PROGRAM | DOESN'T PARTICIPATE |
|----------------------|-------------------|-------------|----------------------|---------------------|
| INFORMAL BAT MITZVAH | religious | 52% | 56% | 47% |
| | secular-observant | 63% | 53% | 40% |
| | secular | 56% | 45% | 49% |
| INFORMAL BAR MITZVAH | religious | 61% | 61% | 48% |
| | secular-observant | 55% | 53% | 31% |
| | secular | 58% | 56% | 52% |

FIGURE 47: PERCENTAGE OF PARENTS SOMEWHAT INTERESTED IN BAR AND BAT MITZVAH PROGRAMS BY RELIGIOUS PRACTICE

| | INFORMAL BAT MITZVAH | INFORMAL BAR MITZVAH | PLURALISTIC BAR BAT MITZVAH |
|-------------------|----------------------|----------------------|-----------------------------|
| Religious | 52% | 58% | 56% |
| Secular Observant | 55% | 49% | 75% |
| Secular | 51% | 56% | 66% |

We asked parents further about bar and bat mitzvah programs during the family interviews and as open comments in the questionnaire. During interviews, 29% of the parents (and 15% of the youth) responded positively to the idea of a two-day program that specifically targeted the subject of bar/bat mitzvah. We were told that some of them searched for such a program and could not find one, while others regretted not looking for one. They discussed personal and Jewish meaning associated with coming of age and the transition into adulthood. Only a couple of respondents mentioned the associated religious practice of aliyah to the Torah and the laying of tefillin. Thus, overall we see a rejection of “hard” practices of religion and embracement of “softer” contents of culture.

We were particularly intrigued to understand the differences in attitude between two groups: secular-observant and secular but not observant. Based on coding of the open comments in the questionnaire, we determined that 68% of secular-observants' and 63% of secular non-observants' comments were pro-pluralism. In other words, secular-observant families who attend summer camps had much more positive attitudes toward the inclusion of Jewish identity content and pluralism in summer programs than secular non-observants, but observance of Jewish customs at home did not predict acceptance of a pluralistic bar and bat mitzvah program.

Respondents' open comments were classified into three main groups: pro-pluralism, pluralism-neutral, and anti-pluralism. Pro-pluralism was identified by comments as “pro-equality,” “liberty,” “liberalism,” etc. Some mentioned it as an alternative to the dominance of Orthodoxy, and others framed it as an exposure to the “nicer” parts of Judaism. A couple wrote that

they were members of the Conservative community. Pluralism-neutral was identified by positive answers without clear reasoning. For example, respondents said it was interesting, said the decision was up to their children, and so forth. There were fewer anti-pluralism comments. Those opposed thought that a pluralist program would be less Jewish, or they objected to non-Orthodox contents. Two subthemes were identified among the anti-pluralism comments. The first can be understood as an anti-coercion stance. They objected to anything that relates to religion or tradition, doubted the intentions of the organizers, and saw it as a vehicle for religious coercion. The second theme was

that they were not interested, as they are seculars or non-believers, and therefore, such a bar/bat mitzvah program would be irrelevant.

Open comments about informal education were similar, and respondents often referred to their prior answer about a pluralistic program. Some comments indicated an extra degree of skepticism about informal education. One explanation related to the trend of religious nonprofits gaining access to the formal school system, an act that blurs the lines between formal and informal. Such a reservation was mentioned by respondents who

FINDINGS

MARKETING

DECISIONS TO PARTICIPATE

HOW THEY HEAR ABOUT PROGRAMS

Beyond just learning about attitudes and experiences, for marketing purposes we wanted to know where or from whom parents and youth learn about these summer programs. We discovered that the major sources of information are family, school, youth groups, and public institutions (city hall and local authorities).

Youth learn about summer programs from people they know. Parents learn about them from their children and public institutions. While public institutions are a large provider of summer programs, they are not a common source of information about them for youth.

More parents receive information from local authorities (31%) than from youth (12%). Twice as many parents learn information about summer programs from their children (39%), than youth learn from their parents (20%). Twice as many youth learn information about programs from their friends (40%) than parents do (22%). Youth also learn more than their parents through graduates, Instagram, and YouTube, although the proportions are small (13%, 7%, and 4%). The only other form of social media that provides minimal amounts of information about summer programs is Facebook (7% for parents and 9% for youth). Social media sources of information are extremely low, but a substantial number of parents and youth do learn about programs from the internet, which presumably means the organizations' websites (13% for parents, 12% for youth). The finding that respondents rarely seemed to learn about programs online contrasted with how administrators emphasized their work on social media and updated websites.

MOTIVATIONS OF YOUTH TO JOIN SUMMER CAMPS

So, what makes youth in Israel take part in summer camps, especially ones with topics of Jewish identity, culture, and pluralism? The program administrators discussed the following motivations, most of which appear to be largely intrinsic in nature:

1) Interest in spiritual discussion

"What astounded me was that they were looking for spirituality ... such is the youth of today. They are looking for it ... it is an area in which they are disabled because there is no discourse about spirituality in traditional Jewish education or in secular education. I found out that it works ..."

2) Spending time in nature

"Usually the kids that come to us have some sort of interest in it. The aims are clear. There is a choice. There is a desire ... there is a tendency to go back to our origins, to simplicity, with less technology."

3) Leadership and values

"They are kids with leadership potential looking for added value ... the youth are looking for meaning. The world of the Pre-Military Academies is growing, more institutions are being established."

4) A meaningful social experience

"This is a very strong social experience. The children have the opportunity to reinvent themselves socially. Many parents tell me: my child succeeded in finding himself. They like the fact that there is a different space here."

5) Part of the yearly activities

"Most of the youth that come to us come to the activities throughout the year. From our point of view, this is not separated. It's a part of his day ... it's a natural course as far as we are concerned."

6) Habits and norms

"They come to the summer camp because it's the norm to go out and do something in the summer even if it's not for a long time. They understand that sitting at home and being bored for two months is too much ..."

7) Fun, Fun, Fun

"Then they have good night activities: Fun, games, shows"

Parents and youth interviewed and surveyed also mentioned extrinsic motivations, especially regarding comment 5: participating in camps because it is part of yearly activities. Annual youth movement camps often represent the culmination of yearly activities, and participants receive praise and a sense of achievement for following through with the movement. Most youth who participate in summer camps do so in connection with a youth movement. Parents interviewed indicated they felt obliged to send their child to summer camps after taking part in yearlong activities. Older youth from the age of 14 become leaders of younger members, which heightens the connection and the sense of belonging and obligation to the youth movement. Participation in summer camps largely takes place within the framework of youth groups.

Those not participating in youth groups require summer programs designed for them and their needs, especially programs that consider financial limitations and incentives. Additional extrinsic motivations are largely disincentives, such as financial ability to send a teen to a camp. For example, our study of families showed that larger families participate less in camps, indicating that parents do not have resources to send all of their children to camp, and so none attend. Many respondents indicated interest in occupational skill training and other vocational programs. They also lamented lost wages compounded by camp costs as limiting participation. If more programs promoted employment, a larger sector of lower socioeconomic groups and older youth might participate more often.

The lack of quality day programs may also be a factor preventing participation, as many families who do not participate expressed willingness to attend day summer programs, but few day programs were identified that included Jewish identity and pluralistic content. Owing to the vast number of youth engaged in continuous, long-term model camps, the market is limited for additional camps that work entirely outside the framework of the youth movements. Families who choose to send their children to camps that emphasize Jewish identity and pluralism do have intrinsic interest in spiritual content, alternate social experiences, going on trips, learning about Israel, and developing leadership capabilities. Many families, though, also have extrinsic motivations to participate

or disincentives that prevent them from participating even though they may have been willing.

MARKETING OF THE PROGRAMS

Administrators emphasized fewer marketing challenges if their programs operated routinely throughout the year, in what we referred to as the continuous, long-term model. Youth know about the camps and are exposed to summer activities as part of the regular activities that take place throughout the year. The camp is planned and discussed for a long period of time. On the other hand, yearly project-based programs must deal with a target audience that changes each year, and they must invest more efforts in marketing.

Marketing Challenges in Yearly, One-Time Programs
“They don’t have a captive audience. Even children who return are not a captive audience. They are not children in a movement where everyone goes to the camp. They have a natural pool. We don’t have a natural pool ... marketing needs to be done every year: advertising on the social networks, newspapers for the religious sector. Newspapers for youth in the religious audience works very well; the secular audience is much harder.”

Organizations operate with varied marketing channels, both on digital media in social networks and also through face-to-face marketing. Some organizations’ marketing strategy is to emphasize the uniqueness of their programs’ content and added value to youth and parents. Online questionnaires and telephone interviews with families indicate that online resources are not the main source of information about summer programs.

Face-to-Face Marketing
“I went around schools, I shared our dream and they came ... most of the kids came from when I went around ... it went through word of mouth. We advertised in every possible way ...”

Several administrators recognize that they need to target marketing for youth and parents separately. One administrator noted the difficulty in marketing to youth, who have a busy summer. Another administrator mentioned parents, not just the child, were the target audience of his marketing activities.

Targeting Youth

“There are kids here in the summer who choose to occupy themselves with studying. We really market our way of treating them as artists — come and develop, grow, get inspiration ... even though in the third year we had almost become a brand name ... the marketing was still difficult and was done with a lot of frustration and difficulties.”

Targeting Parents

“You also need to sell the camp to the parents. The message was that the child comes for ten days and leaves with tools in his hand. There is a swimming pool, there is football, there is fun and there are new friends and all of the things in a summer camp ... and there is added value, which is the principle value ... every time we have to think about how to get to the parents.”

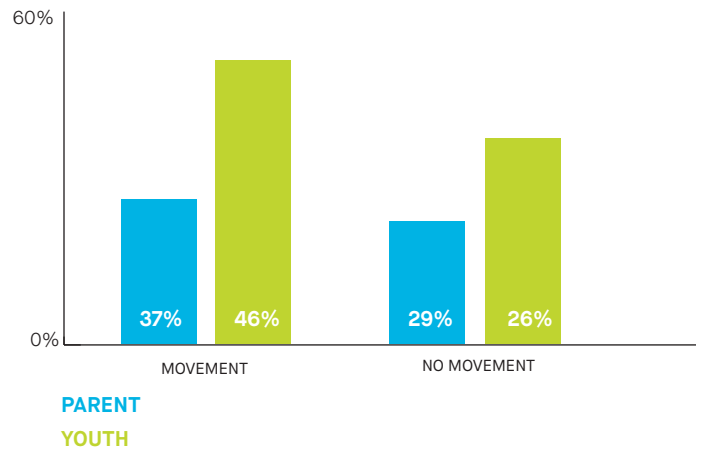
Camps that operate on yearly, multiple-time models also mentioned marketing challenges. These camps rely on additional programs that the organization operates and on existing platforms. Marketing challenges exist in this format, as directors must invest in advertising directly to youth.

Marketing Challenges of Yearly, Multiple-Time Models

“It’s not easy getting enrollment for the camp ... It’s going in to school to present the program. It’s a complicated process, it’s not a post on Facebook ... for a summer camp it’s much more complex, because the kids are busier.”

Marketing for summer camps is particularly challenging for organizations that run only the summer activity. Two central platforms are used for marketing: 1) social networks, with an emphasis on organizations’ websites, Facebook pages, and Instagram; 2) face-to-face channels of communication, including with youth. Another effective marketing channel is when a “friend brings a friend.” In this framework, youth who have been to the camp tell their friends about their experience and encourage them to take part in the summer camp. Such marketing was reflected in responses to the questionnaire: 46% of youth learned about the summer programs from friends or graduates, compared to only 25% among parents. Those who participate in youth groups heard about those programs from friends and graduates even more.

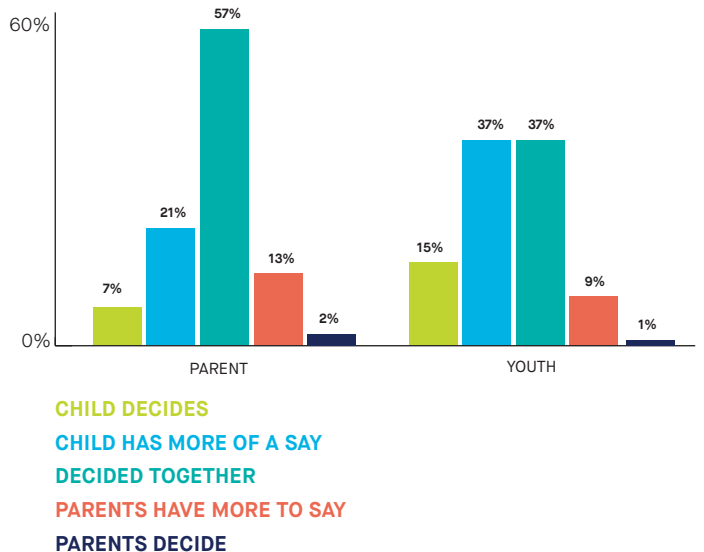
FIGURE 48: PERCENTAGE WHO LEARNED ABOUT SUMMER PROGRAMS FROM FRIENDS OR GRADUATES



WHO INFLUENCES

We thus wondered to what extent youth were also able to influence decisions about summer programs in the family. Youth tend to believe they have more of a say in summer program decisions, while parents believe the decision is made together with their child. Only 10% of youth feel their parents have more of a say or decide for them, while 28% of parents feel the child has more of a say or decides. Youth believe that age does not impact this power relationship. However, parents say those who are older or have older teens do let the child have more of a say. Marketing for camps would be more effective with younger parents and older youth.

FIGURE 49: DISTRIBUTION OF RESPONSES TO WHO MAKES A DECISION ABOUT THE SUMMER PROGRAM



Participation in youth movement camps is often just a natural progression. Someone participates in a camp because they were involved in that youth group for many years and the camp is a highlight event. When interviewed, families whose children went to camps organized by youth movements explained there was very little room for consideration. It was taken for granted that since the children attended the movement’s activities during the year, they would attend its summer camp. One parent explained that “this is where we are (belong), we take part during the entire year and are waiting for the summer (camp).” A youth noted that she attended a youth movement’s activities from the fourth grade, so it becomes “something regular” and when the time comes, we “simply tell mom to register us.” Another mother concluded, “In our family, participation was obvious.”

Since children were members of a youth movement, parents often do not even consider looking for alternative camps. When asked about other options, one parent replied, “Frankly, no. It is rather convincing as he is in the Scouts.” Another said, “Me? It is up to him, I only pay for it ... for me, his movement’s camp is enough.” Likewise, youth do not consider attending other or additional camps. One of them explained that,

“Well, no. And also, I didn’t have the time (for other activities).”

Upon investigation we learned attendance is not automatic. Forty-six percent of youth claim not to participate whatsoever in summer programs. Fifteen percent of those who previously participated in youth movements were not interested in further summer programs. Some parents told us the choice was not theirs to make and was completely in the hands of their children. Thus, we heard comments such as “He decides, I’m only paying,” or “I don’t choose, I just pay (laughing), they choose.” For some families, summer programs are an opportunity to keep their teens occupied. As described by one parent when talking about the summertime, “Usually this is a period with so much free time and we just look for a way to keep them busy.” Finally, we wondered whether decision making was related to summer camp participation, and perhaps those youth who don’t participate do not do so because their parents are deciding for them. This analysis, though, proved inconclusive. Youth movement parents learn about programs more from their children, but there is no difference in parenting styles of families in youth movements.

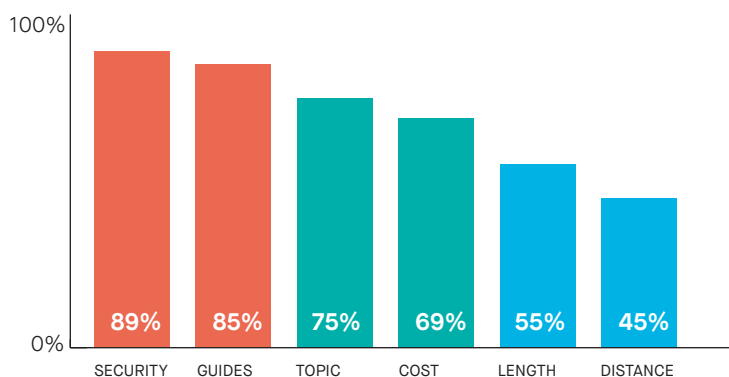
FIGURE 50: DECISION-MAKING PERCEPTIONS IN THE FAMILY BASED ON PARTICIPATION IN SUMMER CAMPS

| | MOVEMENT | | NO MOVEMENT | | DON'T PARTICIPATE | |
|-----------------------------------|----------|-------|-------------|-------|-------------------|-------|
| | PARENT | YOUTH | PARENT | YOUTH | PARENT | YOUTH |
| Child decides | 9% | 14% | 3% | 15% | 9% | 16% |
| Child has more of a say | 24% | 44% | 20% | 36% | 17% | 30% |
| Decided together | 54% | 34% | 60% | 41% | 57% | 39% |
| Parents decide | 2% | 1% | 1% | 2% | 3% | 1% |
| Parents have more of a say | 12% | 6% | 17% | 6% | 13% | 13% |
| Learn from parent or child | 45% | 20% | 31% | 19% | | |

FACTORS INFLUENCING THE DECISION

When we asked parents to gauge the importance of six factors on summer program participation, they indicated that security and guides were most important. The graph below shows the extent that parents said each factor was important. Interestingly, security and guides are topics that parents know the least about compared with the other categories that have simpler scales of measurement. Sixty-four percent of parents believe that security is important to a very great extent. Distance and length of the camp are the least important factors. Cost and topic are also important, but less so. Parents whose eldest youth are approaching early high school age (14 – 16) have the most concerns. Guides, security, and cost are especially important for early teenage parents. Distance is especially important for younger teen parents (11 – 14).

FIGURE 51: IMPORTANCE OF FACTORS TO A GREAT EXTENT ON SUMMER PROGRAM CHOICE FOR PARENTS

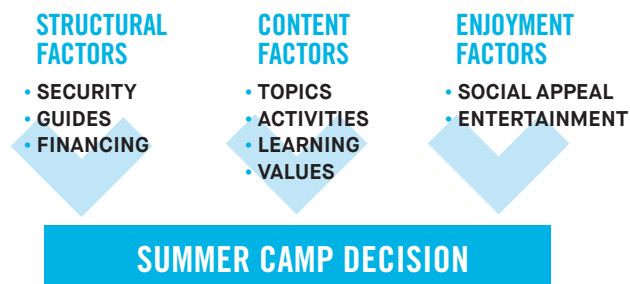


Further on in the questionnaire, we asked parents to indicate the qualities that are most important in a summer program. Guides and security were categorized under program structure qualities. Cost was categorized under economic qualities. When asked to write about the most important qualities in a summer program, Israeli families rarely write about the importance of security, guides, and cost. However, when presented with these items on a questionnaire, they identified them as the most important.

Overall, three main types of factors exist, as depicted in the graph below. Structural factors, such as security, guides, and financing are important. They likely play a significant role in the ultimate decision about summer programs, but they are not what interest families most.

Content factors, including the values of the program, are also important when choosing an ideal program. We examine further in this report the types of Jewish identity and pluralistic ethos content that interest families. The most important factor, though, appears to be the extent that youth attend summer camps in order to enjoy themselves and have entertaining social experiences and adventures. Enjoyment factors are likely a primary motivation for most youth to attend a camp.

FIGURE 52: CONCEPTUAL GRAPH OF FACTORS INFLUENCING THE SUMMER CAMP DECISION



One of the questions we did not ask in our questionnaire was the role that the social qualities of a camp played in decision-making. This was a frequently mentioned comment by parents in interviews and open comments. While youth may also be interested in social aspects of summer programs, they are less likely to admit it. Parents decide to send youth to summer programs based on the types of friendships they think their children will gain compared with the friendships or lack thereof that might take place in another program or no program whatsoever. In family interviews, several parents mentioned the social aspect, wishing their children to be outdoors with others their age: “We send them (to camp) mainly because of social aspects. Values and contents are less important in such programs. They also get it, yes, but it is mainly about being out, meeting friends, a bit of independence by being outdoors.” Since many attended camps organized by a youth movement, this also meant they were attending camps with the people they saw weekly throughout the year.

In the administration interviews, we also found that security and guides are important topics. Legal regulations demand specific levels of security. Furthermore, administrators have to deal with worried parents who want to be updated constantly.

The following quotes emphasize the extent that administrators must deal with issues of security and guides.

“We did safety training for the team and all the instructors ... We don't compromise on safety rules ... We just read the circular and don't compromise on anything.”

“There were ... parents who wrote me about every concern: Do you know there's a heat wave, what do you do with that? There are missiles in the Golan ...”

PARTICIPATION BASED ON FINANCIAL CONSIDERATIONS

There are two different narratives about whether financial factors influence participation. According to parents, there are no significant differences in how wealth influences their children's participation or length in summer programs. According to youth, those from richer families participate in camps for longer periods of time ($R=.114$, $p=.01$). There were no significant financial differences, though, in participation in youth group summer programs based on financial background.

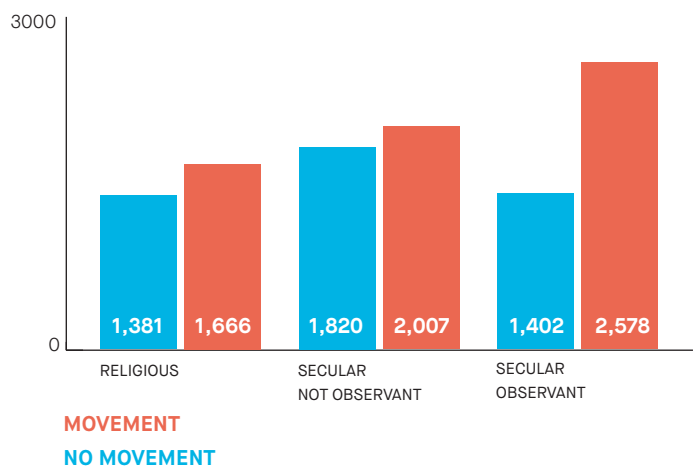
Participation in summer programs whatsoever, whether they ever participated, is dependent on wealth in only one location: Gush Dan. Youth in Gush Dan participate less in summer programs overall. Based on logistic regressions, we predict that an individual with a level 3 SES (lowest) is only 30.5% likely to participate in a summer program, while an individual with a level 10 SES (highest) is 74.1% likely to participate. Wealth plays a major role within this region only. Individuals from the Tel Aviv region who have more wealth are much more likely to participate, but overall youth in this region participate less. There have been high levels of inflation in Israel nationwide. In Tel Aviv and the Center, costs are the highest. Many of the summer programs in the center of the country appear to have higher price tags.

Costs

When surveyed, parents indicated they spent 1,705 shekels a year per youth on programs. The mapping similarly indicated that camps usually cost between 500 and 3,500 shekels, with the majority being below 2,000 shekels. Most camps are not free, but many appear to be subsidized, so these costs reflect actual costs for families and not the operating costs of the camp. Many camps appear to receive other types of funding that reduce the cost for participants. Only 16% of families who participate indicate that they received a subsidy or the program was free. As expected, families with more children spend less on each child. Such families also significantly receive more subsidies. Differences in amounts paid based on youth

movement participation and Jewish practice were significant. The secular-observant community that participates in summer programs that are not part of youth movements pays on average over 2,500 shekels per youth for summer program, over 1,000 shekels more than their counterparts who participate in the youth movements.

FIGURE 53: AVERAGE AMOUNT PAID FOR CAMPS PER YOUTH ANNUALLY BASED ON YOUTH MOVEMENT PARTICIPATION AND JEWISH PRACTICE



The range of prices for a member to participate in summer camps varies between approximately 1,000 shekels (270 USD) and 4,800 shekels (1,300 USD) for programs run by third-sector organizations such as youth movements, youth organizations, environmental organizations, and Mechina. A gap in prices can be seen between programs that offer similar terms and content. Generally, 8th graders will pay higher prices than 9th to 12th grades. Many of the younger youth undergo training in the framework of the movement and become leaders of the younger members. The price of a camp rises significantly for programs operating in the private market and can reach 9,000 shekels (2,440 USD). Private camps can offer unique terms of length of stay, location, physical conditions, and a wider range of activities. Private camps, although rarer, are in a format similar to American summer camps.

Willingness to Pay for High Quality Camps

“Every child paid 1,000 shekels. Half of the real cost ... I think that most of the participants would have paid much more. They would easily have paid 1,500 shekels ... people pay more for good content and things of good quality.”

The Cost of Boarding

“Most of the parents understand that what they get is different and compare the camp with boarding school conditions and here we are placed much lower in terms of price.”

Inflated Prices

“In the end, when a parent has to pay for the product, he looks at the product: what am I buying my child? Especially when we have religious people with five – six children, it is difficult to spend such a sum on one child.”

Grants

Financial considerations can be sorted into two categories: actual costs and grants. There seems to be a tendency to request grants among middle-tier programs, those with price ranges above 1,500 shekels. Some organizations note massive numbers of grant applications.

Burden of Lost Summer Work

“... people contacted us and asked for discounts and it is clear that there are those where it prevented them from applying. We must understand that a child who works for two weeks instead of taking part in a camp earns 1,500 shekels. In other words, the total is doubled.”

Overall, administrators reported a large number of grants, and many of these were approved through application-based discounting: Approval is often made by a committee that checks into the socioeconomic status of the applicant and decides on the sum of the grant after taking this into consideration.

Market Value Camps

“If someone said that they had a financial problem, we gave them a discount, but there weren't usually any applications.”

Application-Based Discounting

“There were many requests for discounts. From those who received almost a full grant to those who received 10 percent, 20 percent. We asked for a detailed document. For many people it was hard for them with the payment.”

Standard Discounts

“The parents pay approximately 40 percent for the camp. It is clear to us that the camp is for those who come from a middle- to upper-socioeconomic background, but this year we already closed the registration at the beginning of June.”

In some of the programs, a grant is prepared in advance for youth from low socioeconomic populations, with the aid of charitable organizations, local authorities, or educational institutions. According to camp organizers, some of the organizations collaborate with educational networks, which subsidize the youth in their institutions. In some instances, a teen works in order to finance his or her participation in the camp.

Activity-Based Scholarships

“We collaborated with a network that sends its young leadership. They subsidized 250 NIS per pupil. The pupils went back to school and set up a project which connected between the secular and the religious.”

It seems that all the organizations make provisions to give grants, although the bureaucracy and approval process system varies. In the case of most organizations, a committee convenes in order to approve subsidies and decide on the amount. The amount of the discount ranges between 10 percent funding up to almost complete funding. Most of the program organizers made sure to point out there was no way a child would not take part in a camp due to financial difficulties.

Solutions for Everyone

“There are no kids who won't take part because they don't have any money. Some kids receive grants and pay a part or don't pay anything at all. We always say everywhere — don't be put off by the price. Money is not the issue. We help whoever needs it.”

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