

OUTCOMES & IMPACTS OF JEWISH DAY CAMP

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2018



Jewish Summers. Jewish Future.

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INTRODUCTION

In many communities, a cornerstone of Jewish life is attending a recreational summer camp with Jewish values and learning. Personal experiences and anecdotes contribute to the belief that attending a Jewish camp not only helps campers develop socially but contributes significantly to their “Jewish journey” through life.

Investigating whether Jewish day camps achieve this mission – or rather, how well – holds value for Jewish families and the larger Jewish community. Foundation for Jewish Camp (FJC) believes that an evidence-based understanding of the mission performance of Jewish day camps in North America and their multifaceted contributions would help develop and support existing and new camps, enhancing Jewish day camp experiences. Specifically, this information would aid in programming; recruiting and retaining campers, staff, and benefactors; and increasing the opportunities and likelihood for the best outcomes for campers and their families. This information would help fulfill FJC’s mission: Building a strong Jewish future through transformative Jewish summers.

To that end, FJC engaged The Samuel’s Group, formerly known as SP3 Innovations, to conduct research to better understand Jewish day camps’ current mission performance, outcomes and impacts, and their interface with stakeholders. This report provides the results of a foundational study of these camps, which points to broad positive impacts of Jewish day camping, as well as strategic recommendations that FJC can implement to quantitatively and qualitatively measure affiliate camps’ outcomes, impact, and influencing factors and connections.

The lead consultant on the project, Judith Samuels, PhD, is a seasoned consultant and research scientist. Dr. Samuels was fortunate to work closely on this study with two excellent FJC staff members: Marci Soifer, MA, MPA, Operations and Planning Director, and Jenni ZefTel, MS, Director of Day Camp and Strategic Programs. Their knowledge, support and efforts are reflected in the significant conclusions and recommendations of this report.

FOUNDATION FOR JEWISH CAMP

In North America, hundreds of thousands of children and young adults have shared in the Jewish camping experience. FJC was established in 1998 and is the thought leader for nonprofit Jewish camping in North America. FJC currently works with over 250 day and overnight camps spanning all forms of Jewish belief and practice.

An evidence-based understanding of the contribution of Jewish day camps in North America would have great value. This knowledge could empower existing and new camps to create, strengthen and distill their purpose and programming; to recruit and retain campers, counselors, camp professionals, and funders; and to deliver the best outcomes for campers, their families, and communities. These facts would aid in refinement and prioritization of FJC's efforts and resources to maximize the mission and success of North American Jewish day camps.

DAY CAMP RESEARCH REVIEW

BENEFITS OF CAMP

The longevity and growth of summer recreational camping for children can be attributed to many benefits. For example, the American Camping Association (ACA) and other experts cite several gains for kids attending camp: They experience outdoor childhood fun and adventure; relax and unplug; acquire physical skills; develop independence; mature socially and emotionally; and become better at making and keeping friends.^{1,2}

Few studies have documented the specific effects or impacts of day camp³ or the influence of a camp's religious affiliation on campers. Nevertheless, an ACA report published in 2011 argues that day camp provides specific advantages.⁴ For example, day camps provide formative experience by enabling a cycle of positive growth and reinforcement for children. Campers return home daily, which enables parents to offer their children congratulations on achievements as well as engage in problem-solving for any concerns or issues. Staff

and parents can work together to efficiently address issues with both encouragement and consequences. Thus, day camp "allows for a greater partnership between the camp and the camper's parents surrounding the growth and skill building that takes place at summer camp."⁵

For youth with particular psychosocial needs, day camps can be a particularly positive experience. At-risk middle school youth who participated in a five-week summer day camp, compared with those who did not, reported significantly greater growth in positive self-identity (Merryman, 2012).⁶ Additionally, the campers reported leadership and skill development as a result of camps' positive environmental opportunities, in contrast with non-participants who acquired some similar skills but attributed them to coping with risky situations.

Moreover, day camps provide the camp experience for children either too young or too anxious to leave home, or those not mature enough yet who may otherwise be interested in a residential camp.⁷ For some, day camp builds the foundation for successful away-from-home experiences of longer duration,⁸ while those who remain day campers are likely to continue beneficial experiences.

"[Day camp] allows for a greater partnership between the camp and the camper's parents surrounding the growth and skill building that takes place at summer camp."⁵

These day camp findings correlate with the psychosocial developmental benefits documented in campers of overnight camp. For example, a survey of more than 5,000 families and 80 camps between 2001 and 2004 (ACA, 2005)⁹ found a majority of overnight campers reported that camp helped them feel positive about their self-identity, as did a majority of parents giving a comparable response (92 and 96 percent, respectively). Campers and parents also reported statistically significant growth in campers' self-esteem as well as in their independence, leadership, and friendship skills. Statistically significant increases in peer relationships occurred six months after camp.

More recent studies corroborate and expand these findings, notably Thurber, Scanlin, Scheuler, and Henderson (2007)¹⁰ and the "Camp 2 Grow" study (ACA, 2010).¹¹ In particular, the combination of simple and complex challenges found at camp (such as building a campfire and getting along with new peers) support the growth of healthy coping strategies in children, according to interviews with more than 300 camp directors as part of a resilience-focused study (Ungar, 2012).¹² Moreover, new relationships formed at camp teach children how to negotiate for their own needs, and that quality camp counselors empower youth to feel confident in their identity and abilities in front of others. Camps also promote self-efficacy by affording children control over their own lives through choices in daily tasks.

INFLUENCE OF JEWISH AFFILIATION

Over the last 50 years, camps with a specific religious affiliation have been comparatively neglected in the camp outcomes research community, in part because they comprise a small part of the US summer recreational camping offering. Less than 20 percent of ACA member camps were religiously affiliated in 2017.¹³

ACA, however, noted "In some way, all camps have a spiritual component. Either because of the beautiful natural setting, the opportunities for bonding with others, or meaningful religious practices."¹⁴ Statistically significant increases in spirituality from pre-camp to post-camp have been documented in one study, although answering questions related to spirituality was optional and not dependent on attending a religiously affiliated camp (ACA, 2005).¹⁵ The surveyed parents also reported a statistically significant increase in children's values and decision making from pre-camp to post-camp.¹⁶

In large part due to the advocacy of FJC, Jewish overnight camp research has provided insights into evaluating the impact of religious affiliation on campers. A few quantitative studies examining the long-term impact of Jewish overnight camp on adult Jewish engagement found that camp positively impacted the cultivation of Jewish identity among campers, although the degree of this impact, the Jewish identity measures used, and the scope of the studies lacked comprehensiveness and uniformity.¹⁷

Four qualitative studies provide insights into the long-term impact of Jewish overnight camp on adult Jewish engagement: Young Judaea (2018),¹⁸ Camp Ramah (2016),¹⁹ Habonim Dror (2013)²⁰ and Camp Works (2011),²¹

Young Judeaea

Young Judeaea camps operate in North America and offer Israel-based programming. An overwhelming majority of alumni (83 percent of almost 2,000 surveyed) reported that their experiences at Young Judeaea somewhat or greatly influenced how they define their Jewish identity.²² Notably, 54 percent of the US-based alumni light Shabbat candles as compared with only 28 percent of Jewish adults in America (Pew Research Center, 2013)²³ when weighted for parents' in-marriage, denomination-raised, and Jewish schooling levels. Additionally, 68 percent of alumni indicate that most of their friends are Jewish vs. only 38 percent of Jewish adults who did not attend Jewish camp (Pew, 2013).

Camp Ramah

A survey of almost 5,000 Camp Ramah alumni yielded results comparable to Camp Works and Young Judeaea studies on the positive impact of camp on Jewish connections and engagement. Camp Ramah offers both overnight and day camping options in a variety of locations across North America. In Pew-comparison analyses (disaggregating both samples by in-married Conservative Jewish parents), 83 percent of Ramah alumni vs. 54 percent in the Pew responded that being Jewish is very important in their life, and 72 percent of Ramah alumni vs. 23 percent in the Pew responded that they usually light Shabbat candles. With no disaggregation, 78 percent of Ramah alumni, vs. 35 percent of Pew respondents, reported that all or most of their friends were Jewish.

Habonim Dror North America

Findings from a survey of nearly 2,000 alumni of Habonim Dror camps showed that “the camp experience often seems to exert a powerful impact upon identification with Israel long after the alumni have completed their active involvement in the movement.”²⁴ Moreover, 67 percent of survey respondents indicated “being Jewish in [their lives] is very important,” and 63 percent reported that they participate in a Friday night Shabbat meal. Other highlights of the study include the facts that 97 percent of respondents have lived in or visited Israel, 64 percent contribute to social change organizations (49 percent of which are Jewish/Israel related), and 78 percent of respondents married Jewish spouses.

Camp Works

All other things being equal, attendance at a Jewish overnight camp “increases the likelihood of an adult’s Jewish engagement by magnitudes ranging from 5% to 55%, depending on the type of engagement,” according to this investigation of the long-term impact of such camps on adult Jewish engagement.²⁵ The researchers compared local U.S. population surveys of 2.7 million Jewish adults from 25 different communities with a 2000 to 2001 National Jewish population survey. The study protocol controlled for 13 experiences and characteristics that might influence adult Jewish engagement beyond the influence of camp, e.g., having in-married parents or attendance at day school. Measures for Jewish engagement ranged from traditional indicators – such as feeling very emotionally attached to Israel, always/usually lighting Shabbat candles, and most/all closest friends being Jewish – to more contemporary indicators like using a Jewish website in the last year or not having a Christmas tree. Findings from more recent program-specific studies affirm this comprehensive research.

These camp surveys all have limitations; notably, the potential for an upward bias in that only alumni with very positive experiences choose to respond to surveys. Of course, as a counterweight, those with strongly negative experiences may also respond. The Camp Works study avoided this limitation by including those who did not attend camp in the survey. Additionally, none of the camp studies collected and separated data so as to measure for the comparative impact of Jewish day camps alone vs. other activities in campers’ lives. If the studies had permitted such analyses, conclusions might have been drawn as to whether the camp experience was stronger, equivalent or weaker than other life activities in providing certain impacts, such as campers’ self-esteem or increases in Jewish engagement.

EXAMINING JEWISH DAY CAMPS

Although camping assessments of the impact of Jewish day camps on both youth and adult Jewish engagement are lacking, one study offers a deep qualitative query into experiences at Jewish Community Center (JCC) day camps, which are the largest network of Jewish day camps in North America (Cohen and Melchior, 2011).²⁶ The results affirmed day camps' positive impact on Jewish connections and engagement are not limited to campers, but also encompass staff and parents associated with the camps (Cohen and Melchior, 2011).²⁷ For example, a majority of parents (79 percent) rated day camps' performance as "good" or "excellent" Jewish learning environments.²⁸ Parents also reported their campers came home with a "greater interest in Jewish values" (20 percent), "greater interest in Israel" (22 percent), "adult Jewish role models" (25 percent), "pride in being Jewish" (31 percent), and "more Jewish friends" (50 percent).²⁹

Day camps' positive impact on Jewish connections and engagement are not limited to campers, but also encompass staff and parents associated with the camps.³⁰

Consistent with the findings of several studies on Jewish overnight camps, the JCC- surveyed parents of day campers reported growth in their children's Jewish engagement and understanding (21 percent).³⁰

Moreover, large percentages of JCC-surveyed day camp staff reported similarly high engagement growth. Nearly all staff members "reported making Jewish friends, and close to two-thirds reported learning about Shabbat and Israel and feeling more connected to being Jewish."³¹ As a result of the camp experience, half reported more interest in visiting Israel, and a third, in learning about being Jewish.

PARENTS AGREE JEWISH DAY CAMP EXPERIENCE IS GOOD OR EXCELLENT AT:

- 89% Sports
- 92% Quality of relationships among campers
- 84% Arts & crafts
- 79% Jewish Learning Environment
- 65% Nature Activities

Cohen and Melchior, 2011

The JCC survey, which involved 115 day camp directors, 1,174 staff and 1,273 parents of campers, also examined factors influencing the level of camps' Jewish programming, which arguably affects Jewish connections and engagement. Most notably, large percentages of directors and staff reported feeling insufficiently equipped to provide "more sophisticated Jewish content" for programming and values-based activities. The study thus recommended more comprehensive staff training to improve JCC day camps' ability to cultivate Jewish associations and networking among campers.

While the positive impacts of day camps captured by the JCC day camp survey are in line with that reported from studies of Jewish overnight camps, the survey's comparatively lower percentages could indicate study bias. For example, parents reporting on behalf of their young children might have influenced results as compared to those that might have been gleaned from a different study design, such as asking adults to reflect on their own youthful camp experience.

THE STUDY

Our research revealed a general consensus among key stakeholders that attending a Jewish day camp not only helps campers develop socially but contributes significantly to their “Jewish journey” through life. The degree to which Jewish day camps embrace and achieve such missions influences the continued value, support of, and engagement in the experience by Jewish families and the broader Jewish community. Yet no formal, quantitative studies have carefully examined the long-term outcomes and impact of Jewish day camps. To do so requires that we first develop a model that describes the measurement process that would yield evidence as to whether, how, and to what degree Jewish day camps successfully deliver on their mission. Such data will inform FJC on how they might then best assist day camps to improve their activities and achievements in order to build a strong Jewish future through transformative day camp experiences.

To meet this need, FJC commissioned SP3 Innovations to develop the Jewish Day Camp Impact Model, which has three distinct stages.

STAGE 1: RESEARCH ON POTENTIAL IMPACTS AND OUTCOMES OF JEWISH DAY CAMP

Foundational research to better identify and understand current outcomes and potential long-term impacts of Jewish day camps in North America.

STAGE 2: INITIAL RECOMMENDATIONS

Development of strategic recommendations applying Stage 1 results to create and validate a metrics model that quantitatively and qualitatively accounts for resources, methods, timing and other critical elements. The model permits accurate, reliable data capture. Built on current data collection strategies, the model will allow FJC to use critical data to inform their work with day camps, while helping camps move on a trajectory toward excellence and greater impact.

STAGE 3: MODELS FOR CONTINUED WORK

This stage provides FJC with a plan, timeline, and budget to implement a metrics model to assess day camps longitudinally. The model would yield reputable and specific immediate and long-term data, which could become the basis for creating actionable operational and programming goals and changes for North American Jewish day camps.

STAGE 1: INITIAL KEY FINDINGS OF JEWISH DAY CAMP POTENTIAL IMPACTS

STUDY PROTOCOL

Because of a current dearth of research on Jewish day camps in the United States, the Stage 1 research employed qualitative research methods for exploratory work and primary data collection. The findings led to the identification and characterization of factors that constitute a range of potential Jewish day camp outcomes and impacts and their effects on campers, families, staff members and, to the greatest degree possible, the Jewish communities they serve.

This work included a review of existing literature as outlined in the beginning of this report, and semi-structured interviews with diverse Jewish day camp stakeholders. The following questions guided this research:

1. What does the field perceive to be important benefits and outcomes of Jewish day camps?

2. How has attending Jewish day camp been known to impact children, adults, families and camp staff later in life?
3. What are the current perceptions of who does and does not send their children to Jewish day camp?
4. What are some of the challenges families face in sending their children to Jewish day camp, and why might they NOT choose this option?
5. In what ways do Jewish day camps vary? Programming? Age groups? Setting?
6. What data are available at FJC that describes Jewish day camps; are these the data that FJC needs to measure outcomes and impact?

Research interview/focus group participants (21) included the following types of stakeholders:

1. Professionals at a sample of Jewish day camps (5)
2. FJC Professional staff (4)
3. Funder organization staff (3)
4. Academics who study camp (3)
5. Organizations that work with camps, e.g., JCC Association of North America (3)
6. Parents/family members who sent their children to Jewish day camp (3)

JEWISH DAY CAMP OPPORTUNITIES

Together, the findings of overnight and day camp studies reflect the opportunities of day camp for youth. Namely, as ACA states: “camp is a safe place for young people to explore who they are and how they want to be viewed by others” and it serves as a “key context for developing relationship skills.”³²

Potential Impacts: Developing Jewish Identity & Social-Emotional Maturity

Potential impacts of Jewish day camp identified from the Stage 1 research comprise two main areas: Jewish identity and age-appropriate social-emotional development. We use the term “potential” because these impacts have yet to be measured accurately for this population, yet our exploratory investigation revealed insights about both. Factors contributing to these impacts identified in our research include Jewish learning, diverse stakeholders including campers, counselors and families, as well as community connections.

KEY FINDINGS

Exceptional Opportunities to Engage Campers in Early Childhood

Day camps may be particularly impactful for younger children and preschoolers who are too young to attend overnight camps. For example, numerous studies indicate that much of children’s cognitive development, including the development of individual religious and cultural identity, takes place in the early childhood years.³³ Therefore, in line with benefits of day camps put forth by ACA, Kimmelman and JCCA, Jewish day camps appear to have exceptional opportunities to engage the youngest members of the Jewish community.

Ability to Shape Whole Families

Jewish day camps have the potential to shape campers and their parents according to Jewish communal values. Moreover, Jewish day camps could potentially grow these populations’ Jewish social networks because day camps involve the three largest known influencers on adult Jewish connectivity and engagement: parents, education and Jewish social networks.³⁴ Further, unlike in overnight camp, day campers return home to their families each evening to share stories, songs, and

Jewish day camps also have the potential to shape campers, staff, and parents according to the communal values important to Judaism.³⁴

new learnings from their day. Day camps also have the ability to encourage family involvement in the camp experience; inviting families to participate in programs like pre-Shabbat events, Havdallah, and more.

Great Potential to Influence Lives and Jewish Futures of Young Staff

Working as a counselor at a Jewish day camp can have significant impact on teens and young adults and may solidify their personal commitment to a life as a member of the Jewish community. The opportunities for growth are broad and deep. For counselors whose first work experience may be at Jewish day camp, the experience can be influenced by working within an organization where the culture is shaped by Jewish values and learning, and the opportunity to hone teamwork and leadership skills can carry them toward later life success.

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STAGE 2: INITIAL RECOMMENDATIONS BASED ON STAGE 1 RESULTS

As consultants, our work and recommendations are built on proven principles and practices. The guiding principle for collecting data requires that each data element have a purpose, which should result in at least one of three applications: more effective planning, making better decisions, or helping tell the story of the organization or program. In consideration of two potential Jewish day camp impacts (Jewish identity and age-appropriate social-emotional development), it is important to consider which data elements to collect and by what methods against the range of different constituencies.

We repeatedly heard that for a day camp to have a positive impact, it first needs to be a “good” or “quality” camp. Those interviewed explained that their criteria for “quality camps” included being considered safe, well managed, accepting of children with special needs, having well-maintained facilities and offering programming appropriate to the age of campers and expectations of parents.

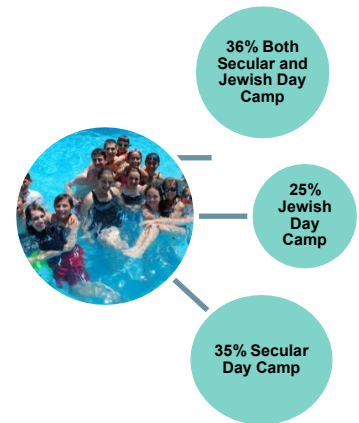
When framed with the concept of building Jewish identity, interviewees stated that camps must offer “quality Jewish programming.” This factor seemed to reflect a wide variety of definitions from interviewees, but no consensus emerged. They often cited Hebrew language learning at camps, but described a range of examples including Hebrew immersion programs, Jewish songs in Hebrew, learning Hebrew words from Israeli counselors (Shlichim), and labeling things with Hebrew words. Many repeatedly referenced pre-Shabbat rituals on Friday afternoons as an important element of a quality Jewish day camp program.

Nonetheless, interviewees also shared some skepticism that Jewish identity as a specific impact could even be achieved, particularly as families access day camps in new and challenging ways. For example, we heard from many interviewees of a growing movement to make camp attendance more flexible. Families want to enroll their children in day camp for fewer summer weeks or just specific days, which some camps are trying to accommodate. Because this flex-attendance is a less cohesive and intensive day camp experience, any measures of impact need to be weighted by the amount of time children attend, or in social science terms are “exposed” to camp or the level of intentionality that a day camp brings to Jewish mission and content.

Jewish identity can also be considered from the perspective of whether and how campers learn to participate in Jewish life. The most frequently-cited desired outcome cited by Jewish communal professionals regarding Jewish day camp is future attendance at Jewish overnight camp, which has documented positive outcomes and impact.

Indeed, the relationship between Jewish day camps as Active “feeders” to Jewish overnight camps, and thus a potential factor in impacting Jewish identity, should not be brushed aside in the context of other potential impacts. Of kids attending Jewish overnight camps, 90 percent had periodically attended day camp (Sass, 2018)³⁵ Of those 90 percent, 25 percent went to a Jewish day camp, 35 percent attended a secular camp and 36 percent attended both Jewish and secular day camps.

90% of the children at Jewish overnight camps attended a day camp.³⁵



Many of these professionals also commented, however, that not every child who attends Jewish day camp will eventually transition to a Jewish overnight camp, although the actual proportion has not been measured and is thus unknown. These children include those who continue at day camp or move on to other summer experiences, and the impact of their Jewish day camp experience needs closer examination.

Given this information, three methods should be considered in order to gather appropriate data regarding Jewish day camps’ potential impact on Jewish identity and age-appropriate social-emotional development.

ENHANCE FAMILY IMPACT BY REVAMPING THE DCSI

Our Stage 1 research pointed to the need to determine Jewish day camp impacts, particularly Jewish identity, on parents and other family members of campers. Parents, camp experts and camp administrators all commented that because day campers return home every day, the opportunity for them to share what they learn at camp and bring Jewish learning into their home is continuous and significant. For example, we repeatedly heard about children singing Jewish songs at home and bringing Shabbat rituals from camp to their families.

Nearly 70 percent (116) of the camps responding to the FJC 2017 Day Camp Census reported that they survey parents of children who attend their camp. FJC also has a pilot program testing a parent survey at a number of day camps in New York, the Day Camp Satisfaction Insights (DCSI). Thus far, the response rates reflect marginal success of the survey as a useful tool. One reason for the poor response rates is that many camps already have their own parent survey. FJC has an opportunity, however, to help the day camp research field coalesce around a unified approach to measuring parent satisfaction and broaden the survey to include parents’ perspectives on their children’s growth, development and learning. Any effort to do so must purposefully expand the type of information collected from parents, including the extent of Jewish-oriented learning and actions by their children that can be attributed to attending day camp. It is our recommendation that by summer 2019, FJC revamp the DCSI to do so.

These surveys to families and staff could then be implemented locally, but from a platform that allows FJC to analyze the data across camps and provide each camp with a report based on their own results, and benchmarked across the sector. FJC has an opportunity to alter the DCSI’s questions to go well beyond measuring satisfaction with a more effective and efficient data collection tool that enables brief surveys via mobile devices. Rallying the field around a unified parent survey will take time and funding, as buy-in from a substantial number of camps is necessary to achieve the most useful results as a tool value proof-point.

ENHANCE IMPACT ON STAFF THROUGH A STAFF SURVEY

Many stakeholders shared their belief that if a day camp intentionally and effectively impacts the campers’ Jewish identity and social-emotional development, the camp is similarly likely to impact the teen/young adult camp counselors.

About half (88) of the Jewish day camps that replied to the FJC Day Camp Census in 2017 reported surveying counselors at the end of the summer, but the range of topics and questions included across camps is unknown. While FJC has supported a residential camp staff survey, it has an opportunity to craft a survey to elicit important information about the outcomes and impact of working at a Jewish day camp. Aside from the FJC Day Camp Census, few data are collected about Jewish day camps, their outputs, outcomes and impact. Some camps ask counselors and staff to complete questionnaires about campers. And some camps ask counselors to fill out a survey questionnaire at the end of the summer regarding their work at the camp. But these efforts are not coordinated and are left to the individual camps to design, yielding variability that prohibits good assessment.

Following our initial recommendations, FJC has piloted a well-designed set of tools that bring value to camps in the form of unified data and information. We recommend that FJC expand its pilot Day Camp Staff Survey with a larger-scale launch in summer 2019 (see Appendix for sample survey).

ADAPT THE DAY CAMP CENSUS

Working closely with FJC staff during Stage 1 of this project, SP3 Innovations identified the annual Day Camp Census as an important and useful tool FJC relies on to provide data both describing the field and guiding its work. From talking with staff who use the census results and considering the types of data that would be most helpful to staff, however, we have determined the census asks many questions that are not particularly applicable for planning, decision making or telling the story of day camps.

In the first year of changes to the Day Camp Census, we recommend FJC ask camps questions about camps' capacity to collect this type of data. This baseline collection will reveal the extent and nature of limitations, and permit FJC to better assess data reliability and subsequently develop initiatives to help camps improve data systems.

The FJC 2018 Day Camp Census should also be modified to eliminate questions that are not useful, and add questions that address the measures outlined in the model below (see Figure 5).

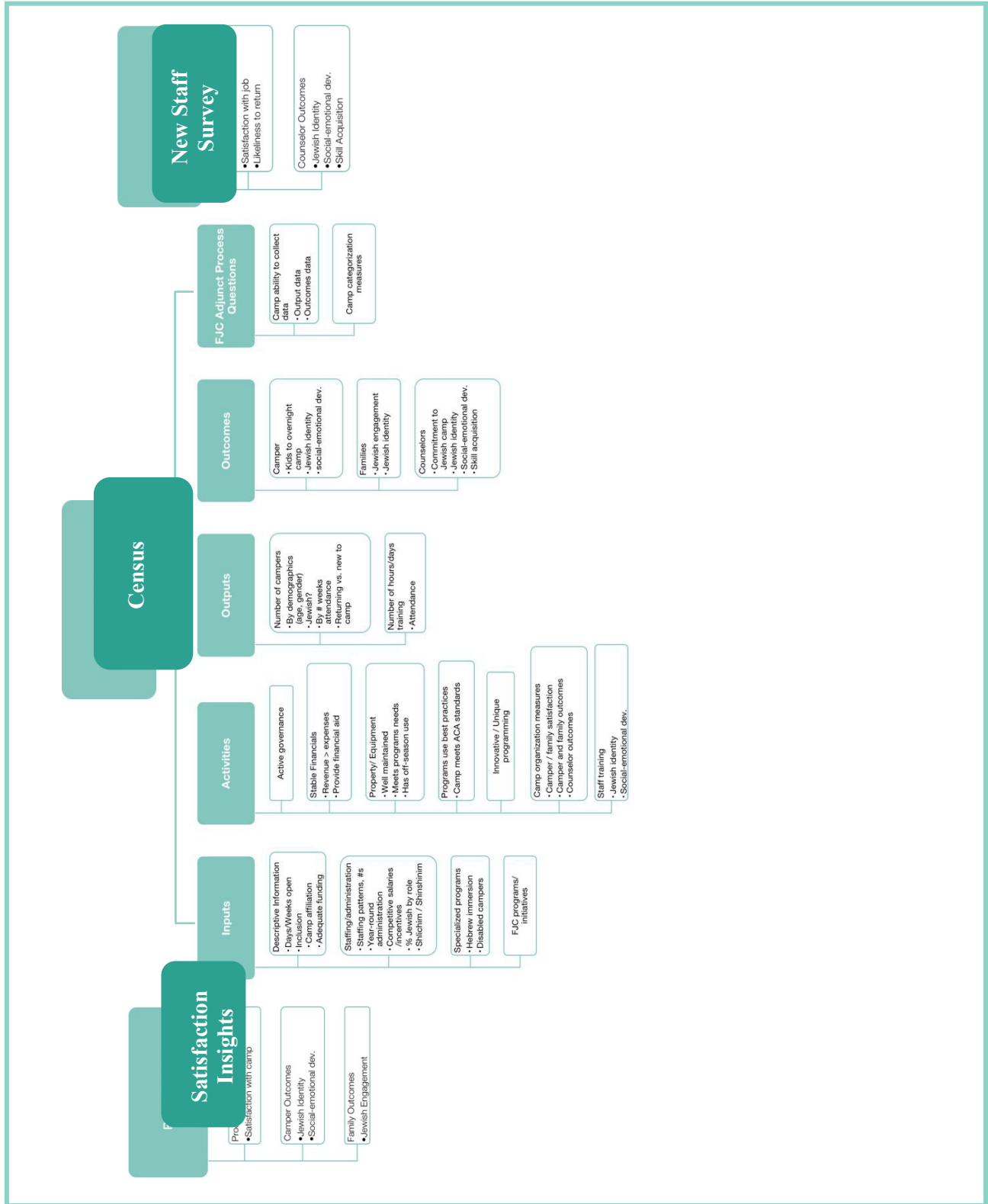
Adjustments can be undertaken as follows:

- a. Select items to continue to ask in 2018
 - Compare Logic Model areas of measurement to current census. The FJC Logic Model depicts a simplified approach to characterize and help assess the flow of resources (Inputs) and processes (Activities) to produce Jewish day camps' desired results towards fulfilling their mission, as defined by three types of measurable endpoints (Outputs, Outcomes and Impacts); see page #22
- b. Add items about "how" camps collect data, i.e., what are their capabilities to track specific Outputs and Outcomes
- c. Add new measurement items – FJC Adjunct Questions
 - Camp categorization: descriptor/aspiration measures
 - Jewish identity Activities and Outcomes for campers, families, counselors
 - What training/activities does the camp offer to address this (Inputs)?
 - What is the attendance, participation (Outputs)?
 - Does the camp have the capacity to measure these Outputs?
 - Does the camp measure Jewish identity/activity Outcomes? If yes, what do they measure? How?
 - Social-emotional development of campers, counselors
 - What training activities does the camp offer to address this development (Activities); how well attended are they? (Outputs); how effective are the trainings? (Outcomes)
 - Does the camp have the capacity to measure these Outputs and Outcomes? If yes, what do they measure? How?
- d. Once the first "new" census establishes the extent to which camps can measure and track data

about campers, FJC should develop a plan to move camps with less capability forward and create a level playing field. At the very least, new questions will allow FJC to measure the extent to which data collected is reliable and valid.

Many of these changes have been implemented into the 2018 Day Camp Census. In following iterations of the census, FJC can add more questions in areas of Outcomes shown both on the Logic Model and the Data Sources and Areas of Measurement (Figure 1).

Figure 1. Day Camp Measurement Tools



FACILITATE AND TOUT SOCIAL-EMOTIONAL GROWTH OPPORTUNITIES

For many parents, summer is an opportunity to see developmental growth in areas that may not be fostered at school. Indeed, the social-emotional development associated with attending camp has a high-value benefit for families, according to the ACA.³⁶ While Jewish day camps are purposefully Jewish by their mission, they are still camps, and their positive impact on the social-emotional development of campers and counselors should be well understood and communicated to potential participants. FJC has an opportunity to deepen its work with camps around this impact, which is key to engaging families, especially those for whom the Jewish mission may be less critical.

Parents are well aware of this opportunity and consider it an element of camp quality, so Jewish day camps can increase their appeal by making sure to mention their ability to foster social-emotional growth. We learned from our interviewees that overall, Jewish day camps likely provide significant positive outcomes and impacts on camper and counselor development. Providing parents with information, backed by data, that their local Jewish day camp provides this important benefit to their child(ren) could sway both affiliated and non-affiliated Jewish families to enroll their children, thus helping FJC and the camps meet their mission.

FJC should consider measuring the social-emotional development of campers and counselors at day camps that serve the early childhood population and therefore are uniquely positioned to successfully execute in this capacity.

Assessments of FJC campers' social-emotional development can employ validated research tools commissioned by the ACA.³⁷ These instruments include questionnaires that can be filled out by camper, parents and counselors. The camper survey measure 11 factors related to the effects of attending camp:

1. Friendship Skills: Have camp experiences helped campers develop skills in making friends and maintaining friendships?
2. Independence: Have camp experiences helped campers learn to depend less on adults and other people for solving problems and for their day-to-day activities?
3. Teamwork: Have camp experiences helped campers learn to be more effective when working in groups of their peers?
4. Family Citizenship: Have camp experiences helped campers become better citizens when they are with their families?
5. Perceived Competence: Have camp experiences helped campers believe that they can be successful in the things they do?
6. Interest in Exploration: Have camp experiences helped campers be more curious, inquisitive, and eager to learn new things?
7. Responsibility: Have camp experiences helped campers learn to be better at taking responsibility for their own actions and mistakes?
8. Affinity for Nature: Have camp experiences helped campers to feel a greater emotional attraction to nature?
9. Problem-Solving Confidence: Have camp experiences helped campers feel more confident in their problem-solving capabilities?
10. Camp Connectedness: Do campers feel welcomed and supported at camp?
11. Spiritual Well-Being: Have camp experiences helped campers feel greater spiritual well-being?

LEVERAGE NEW DAY CAMP MODELS

A small but meaningful movement to re-think Jewish day camp has emerged from a growing feeling among Jewish professionals and families that the “old model” is no longer as effective as it could be in engaging modern families. This “movement” has resulted in brand extensions of successful overnight camps such as Sprout Brooklyn, an offshoot of Young Judaea Sprout Lake. It has also resulted in reinventions of existing New York area day camps through Jewish coaching and philanthropic support (Jewish Coaching Project). The movement also recognizes the many ways that family and community life have changed since most camps were established. Emerging day camping trends seek to address not only changing family needs but the increasingly competitive market that camps face. The growth in “specialty” camps and camps with high-end facilities such as climbing walls and high-tech labs means that Jewish day camps need to be more pro-active and professional in their approach to their offerings, facilities and management. Finally, the movement points toward reimagining the staffing structure at day camps into an immersive experience for young counselors.

Brand Extension

Camp Young Judaea Sprout Lake has operated as an overnight camp since 1976, opening the co-branded Sprout Brooklyn day camp in the summer of 2015. Sprout Brooklyn is open to campers entering Pre-K through fourth grade and is a Hebrew dual-language camp. Sprout Westchester emerged in 2017 as an acquisition, and is open to campers entering Pre- K through sixth grade. Camps share some staff members.

By limiting the age of campers to fourth and sixth grade, Sprout’s intention to move children on to overnight camp is clear: Both Sprout day camps were conceived mainly as “feeder” camps to the Sprout Lake overnight camp. Of the 200 children who have attended Sprout Brooklyn, 25 have moved on to attend the overnight camp. Camp professionals, however, commented that it is still too early to tell how effective the day camps are in transitioning campers to an overnight camp (particularly due to the fact that, thus far, many of the inaugural campers of Sprout Brooklyn have yet to reach overnight camp age). Camp professionals are cautiously optimistic that as more campers grow into overnight camp age, they will transition to the overnight camp.

By co-branding its day camps, Young Judaea has exploited the perceived value of the Sprout Lake brand. A parent who attended Sprout Lake camp commented that the name, as well as the programming, drew his family to Sprout Brooklyn, with hopes that his children will ultimately go to Sprout Lake as overnight campers.

Co-branded camps have potential to transition children from day camps to overnight camp.

Many camp professionals and parents interviewed for this study, however, commented that overnight camp is not for all children. Understanding the impact of the Sprout day camps from the perspective of those who do move on to Jewish overnight camp is important, as well as that of those who do not.

Co-branding of day and overnight camp, as demonstrated by Camp Young Judaea Sprout Lake, may be an effective means of drawing younger children into the “pipeline” from Jewish day to Jewish overnight camp, but more data are needed to draw conclusions. FJC has an opportunity to fine-tune the Day Camp Census questions to learn more about how attending Jewish day camps leads to further Jewish experiences.

Day Camp for the Modern Family

In The City Camp in Atlanta, Georgia came to be when Jewish parents sought to offer the same programming and experience as an overnight camp for their children while enabling campers sleep at home in their beds. The camp has grown rapidly. In 2012, its first year, the camp had 65 campers. In 2018, total campers tallied close to 600. Part of this growth is attributed to the camp lacking a permanent location with its accompanying limitations on facility space, enabling it to operate as a pop-up with the ability to run in several locations simultaneously.

Our interviews, however, revealed some skepticism from other Jewish camp professionals regarding the sustainability of the pop-up model over time. For example, some of the spaces used by the camp do not offer the types of equipment and physical resources (such as swimming pools, forested areas and outdoor areas) familiar to many day camps. *In The City Camp* is often held in schools, which provide far more indoor space than outdoor experiential space.

The innovative elements of *In the City Camp*, however, cannot be ignored. The camp strives to meet the needs of today's Jewish families. By refusing to be tethered to a campground and instead remaining agile enough to operate as a "pop-up" program in sites such as school buildings and parking lots, *In The City Camp* is able to offer an affordable, accessible entry portal into Jewish life for many young families. With programming steeped in Jewish values and an all-Jewish counseling staff, the camp offers a clear additional option to the local JCC day camp while maintaining a strong Jewish focus.

If all of *In The City Camp's* claims of meeting families' needs can be born out in outcomes data, comparisons to other day camps would be possible. Analytics of *In The City Camp* may be worth further documentation, dissemination and replication.

The Residay Model

Ramah Nyack is one of five day camps in the international network of Ramah camps, operated by the National Ramah Commission, Inc., and the camping arm of the Conservative Jewish movement. While the majority of Ramah campers attend overnight camp, the organization also offers five co-branded day camps: four in the US and one in Israel.

The Ramah day camp in Nyack has several innovative features. While most day camps do not concentrate significantly on counselors' camp experience, this camp is designed to provide its teen and young adult counselors with an experience that melds some of the benefits of an overnight camp with the work of a day camp counselor. For example, most counselors live on the camp premises for the summer. The campers come and go every day, but the counselors spend their evenings, nights and weekends at the camp. Through this residential opportunity, the camp emphasizes the growth and well-being of counselors. After the campers go home, the camp provides counselors with opportunities to participate in programs meant to be meaningful, educational, recreational and entertaining. These include the study of Jewish text, swimming, competing in a sports league, learning Mitzvah clowning, singing with an a cappella group, exercise classes, and Hebrew language learning. The camp also requires counselors to attend a variety of lectures on child development and Judaism throughout the summer. Counselors celebrate Shabbat together, and camp administrators believe that this summer experience leads to lifelong Jewish friendships.

More could be known about the impact of the innovative approach used by Ramah Day Camp to develop its teen and young adult counselors. In addition, before this model is purposefully replicated, it is important to understand how effective the camp has been at retaining counselors through the entire summer, and the year-to-year retention rate of counselors. Therefore, if FJC develops a commonly used day camp counselor survey tool, the replies from day camp counselors could be compared across types of camps, with specific analysis of Ramah in Nyack counselor data. Such a survey would also enable comparisons with Day Camp Census data to analyze if a relationship exists between the program and counselor retention.

The aforementioned models are not the only frameworks to be leveraged. In New York, the recent openings of Camp Settoga (a program of the Marlene Meyerson JCC in Manhattan) as well as the opening of Camp Pinebrook (a program of Temple Israel in New Rochelle) illustrate a larger movement in the Jewish camping world to attract families with young children by starting new intentionally Jewish day camps. It is our recommendation as consultants to leverage not only the aforementioned models to ensure field growth, but to foster and facilitate as many new developments and opportunities in Jewish day camping as possible at this exciting moment in Jewish camp history.

STAGE 3: DEVELOPMENT OF THE JEWISH DAY CAMP IMPACT & OUTCOMES MODEL

CREATING A JEWISH DAY CAMP LOGIC MODEL

The results of the Stage 1 research can be summarized in a Logic Model that depicts a simplified approach through which Jewish day camps can be expected to achieve their mission and goals. Figure 2 is the basic design of a Logic Model, presenting a high-level, process-oriented depiction of the flow of resources (Inputs) and processes (Activities) to produce an organization’s (or program’s) desired results, as defined by three types of measurable endpoints (Outputs, Outcomes and Impacts). The Model can be very useful to arrange planning and analysis when designing an organization’s plan for success measurement, or when designing outcomes-based evaluations of programs.

Figure 3 depicts the Jewish Day Camp Logic Model developed by SP3 from a synthesis of the Stage 1 work. The model shows the categories of Inputs, Activities (what camps do) and measures of success (Outputs, Outcomes and Impacts) that FJC can use to move forward toward a measurement program.

FIGURE 2. LOGIC MODEL

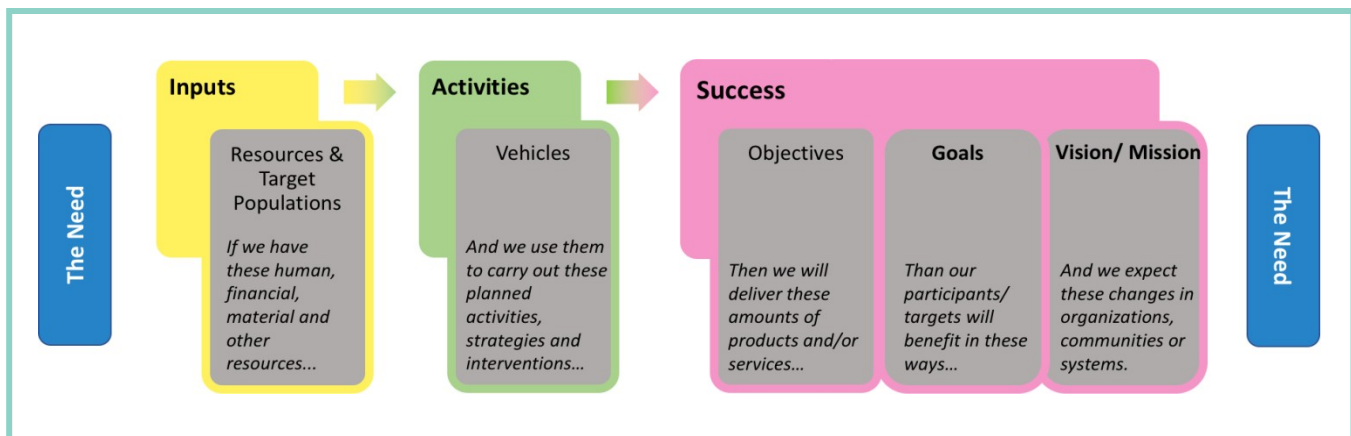
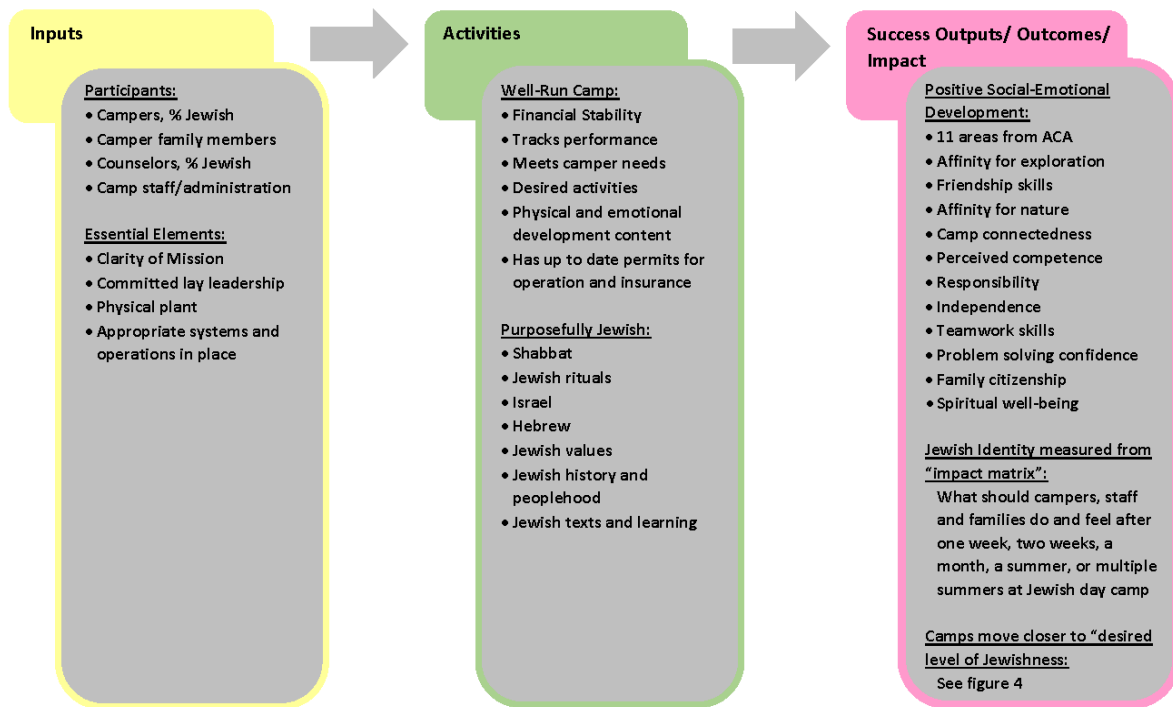


FIGURE 3. Jewish Day Camp Logic Model



CREATING A BETTER JEWISH DAY CAMP CLASSIFICATION

Future FJC quantitative and qualitative research to measure day camp impact requires a framework that goes beyond measuring characteristics like camper religious affiliation, budget, and institutional/religious affiliation. A classification system based on camps' intended outcomes enables benchmarking of their individual, and collective, ability to achieve them and contribute to maximizing camp impacts. Of particular import are measuring areas that each camp seeks to deepen impact on its campers, families and the Jewish community. When employed, this system can then aid FJC in the development of camp-specific strengthening strategies to realize the best intentions of each.

An efficient and effective classification tool is a finite set of key factors, the indicators, related to specific outcomes, with a score-rendering rating scale for each (Figure 4). When used, the tool should include explanatory definitions for each indicator. The ratable outcomes data are easily obtainable via the annual FJC Day Camp Census. The camp completing a camp's census would rate each factor's scale in two ways: 1) the Current Level, which is the camp's perception of where it is in the present, and 2) the Desired Level, which is where the camp would like to be in the future.

Our research has revealed several indicators and rating scales that could be used to develop a Jewish day camp classification system. Collecting day camp-specific information using such scales allows for the transformation of qualitative perceptions into quantitative data that can be used to classify camps with more specificity, providing deeper understanding of the day camp landscape. Moreover, it permits analysis that results in information FJC can use to provide a roadmap for future day camp programming, professional development opportunities, training resources and capacity building.

Figure 4. Day Camp Classification (Camp-rated annually on current level and desired level to display year over year change)

INDICATOR	Rated on Current Level and Desired Level					
Intentional Camp Emphasis	Jewish Camp					Community Camp
Counselors' Religious Practices/Faiths	All					Diverse
Quantity of Jewish Content	High					Little
Quality of Jewish Content	High					Unknown
% Jewish Campers	All					Few
Family Engagement Opportunities	Many					Few
Connection to Jewish Overnight Camp	Strong					Weak

DEFINING POTENTIAL JEWISH DAY CAMP OUTCOMES & IMPACTS

An impact matrix readily identifies how two major potential Jewish day camp impacts (Jewish identity and age-appropriate social-emotional development), interface with the key populations involved in Jewish day camp (Figure 5).

Figure 5. Impact/ Population Interface

POPULATIONS	IMPACTS	
	Social Emotional Development	Jewish Identity/Community
Camp parents/families	X	X
Counselors	X	X
Camp staff/administration		X

Measuring Jewish Identity Development at Camp with an Impact Matrix

FJC should consider using an Impact Matrix to capture the development of Jewish identity among campers, counselors, staff and families. The matrix is built from collecting data from these groups via more focused questions and measures about the types of things camps are doing to impact the Jewish identity. From interviews with camp professionals, parents and others affiliated with “cutting edge” or “high impact” camps, we learned these organizations use specific strategies to drive impact, which should be measured. We recommend three population-defined metric groups:

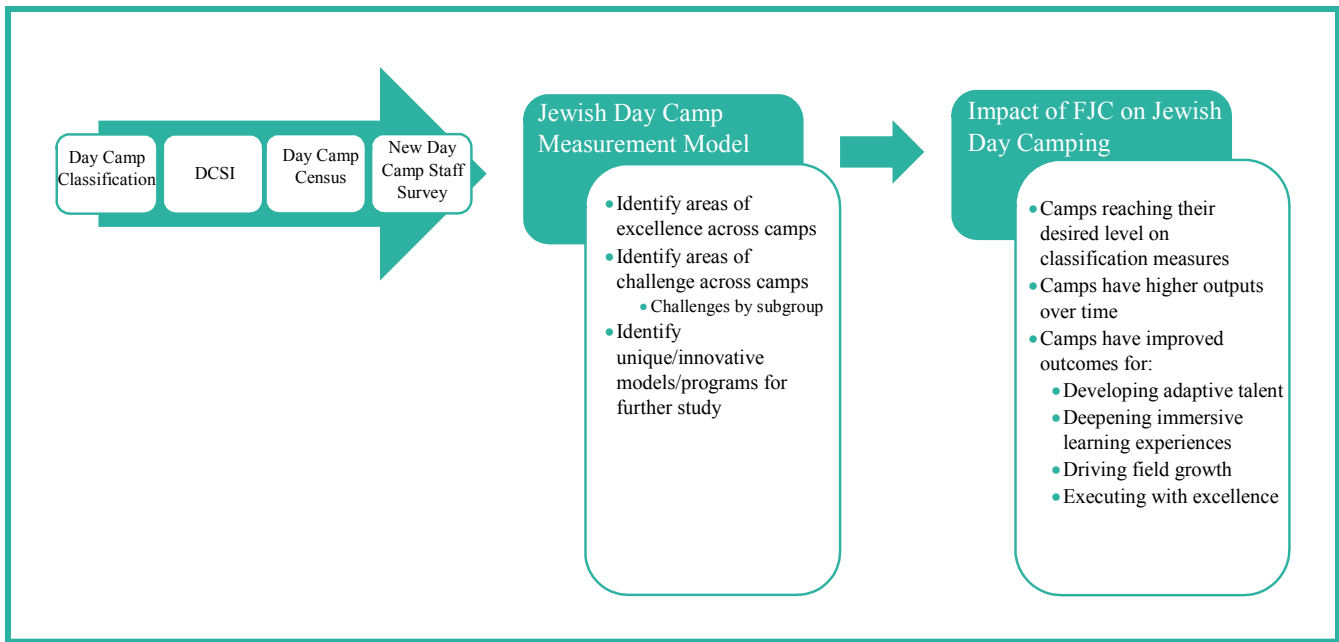
1. Things Camps do to Increase Jewish Identity in campers:
 - a. No presence of Hebrew at camp vs. few words spoken/written in Hebrew vs. Hebrew language immersion
 - b. Age-appropriate Jewish learning goals for campers
 - c. Strong relationship with Israel fostered through a Shlichim and Israel-focused activities
 - d. Campers choose from among multiple activities with Jewish focus instead of being offered just one. For example, popular activities are Jewish cooking, art and crafts, music and theater.
 - e. Find ways to be welcoming to today’s diversity of Jewish families
 - f. Intentionally welcoming participants who do not identify as Jewish within a framework of a Jewish mission and Jewish values
 - g. Intentionally inculcate Jewish sensibilities (values, wisdom, songs, rituals, stories, etc.) in formal and informal activities and camp processes
 - h. Facilitate pre-Shabbat rituals
2. Things camps do to increase Jewish identity in counselors:
 - a. Provide intensive training with a Jewish-oriented curriculum
 - b. Provide staff with ongoing Jewish coaching
 - c. Offer opportunities for counselors to socialize and develop new Jewish friendships
 - d. Connect counselors to their college Hillel organizations and other age-appropriate Jewish groups
3. Things camps do to engage families in deepening Jewish identity:
 - a. Include families in Jewish learning activities, such as pre-Shabbat experiences
 - b. Send children home with Jewish activities, songs and other cultural materials
 - c. Purposefully engage family members at camp drop-off and pick-up
 - d. Offer family programming throughout the year

- e. Work to connect Jewish families to each other
- f. Point parents to other Jewish programs

How Measurement will Inform FJCs Work with Day Camps and Impact

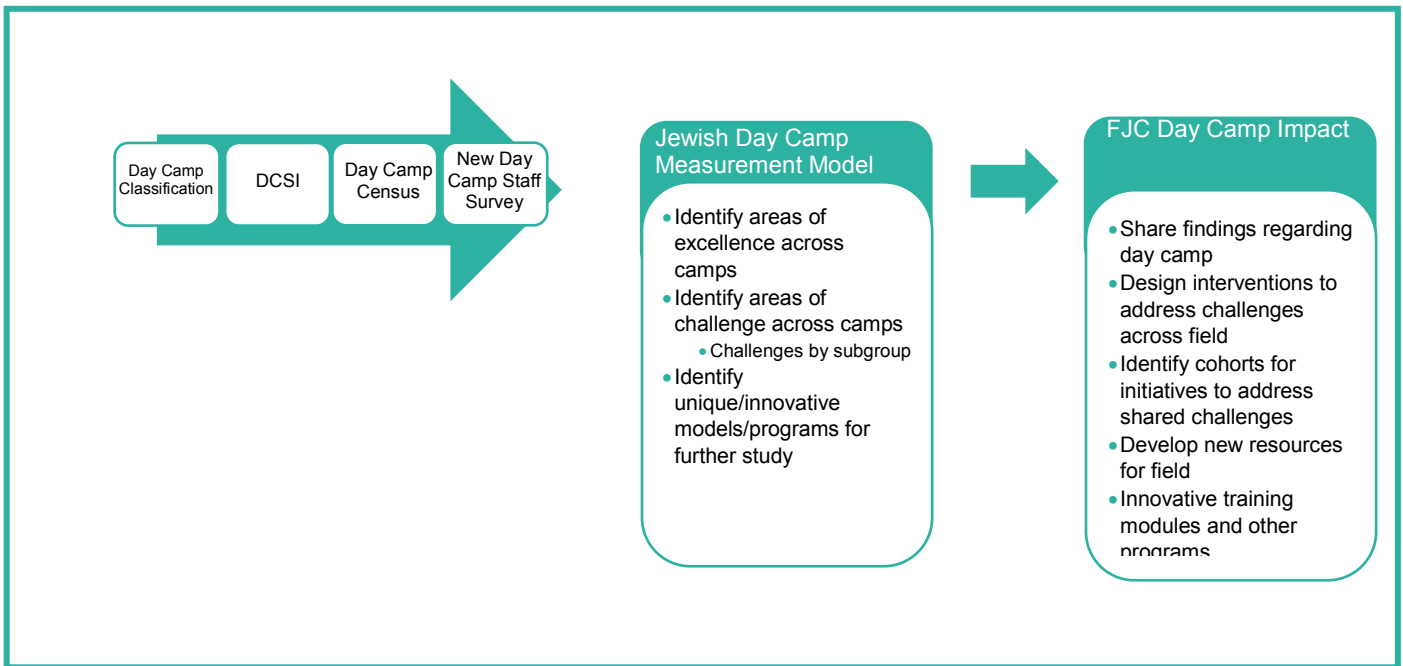
Figure 6 shows the model for how data can be used by FJC and day camps to move toward excellence. By measuring where camps are, where they want to be and the major areas of intended outcomes (Jewish identity and social-emotional development), FJC can better target its work with day camps, and day camps will be more informed about how they “measure up” in these important areas. FJC can examine these results in-house, but is encouraged to develop benchmark reports to be shared with day camps to show how they are doing on their own or compared to similar camps.

Figure 6. Day Camp Outcomes Improvement



As depicted in Figure 7, FJC also can use the data from the new model to measure and calculate the organization’s impact on Jewish day camps. By examining year-to-year changes in camps and the field in total, FJC can measure the effect of its work, by camp, cohorts of camps and the field in total.

Figure 7. FJC Day Camp Impact



MEASUREMENT MODEL DEVELOPMENT & IMPLEMENTATION TIMELINE

✓ July 2018	Restructure Day Camp Census Questions
✓ July 2018	Test New Census Version
✓ June/July 2018	Develop Staff Survey Pilot
✓ July 2018	Test Staff Survey Pilot
✓ August 2018	Launch Staff Survey Pilot
✓ September 2018	Launch Updated Day Camp Census
October to December 2018	Analysis of Data
March to May 2019	Refine Census
May/June 2019	Revamp DCSI
July 2019	Test New DCSI
August 2019	Launch Day Camp Staff Survey & New DCSI
September 2019	Launch Revised Day Camp Census
October to December 2019	Analysis of Data

APPENDIX: FJC DAY CAMP STAFF SURVEY SAMPLE FOR 2018 PILOT

INTRODUCTION

Thank you for helping so many campers have a great summer at camp. We know you are busy, but you invested a lot in your summer as staff at camp and we want to hear about your experience. We are the Foundation for Jewish Camp, and we are an organization that cares a lot about the staff experience at camp. To learn more about our work, we'll link you to our website at the end of this survey.

This survey should take less than 10 minutes to complete. Your anonymous feedback is important to us, as we will share it with your camp's leadership team and they will use it to shape next summer's staff experience.

SURVEY

1. What is the name of the day camp you worked for this summer? Please select from the dropdown menu. [Dropdown of participating day camps included here---for our temporary purposes, please just list Sprout Brooklyn and Ramah Philadelphia. We will alter this list as we on-board camps.)
2. What is your age range?
 - a. 14-17
 - b. 18-20
 - c. 21 or older
3. Do you identify as...
 - a. Male
 - b. Female
 - c. Gender non-binary
4. Which of these best describes your level of education as of Fall 2018?
 - a. Currently enrolled in high school
 - b. Entering a gap year program
 - c. Entering or currently enrolled in college/university
 - d. Entering or currently enrolled in graduate/professional school
 - e. None of the above
5. Do you identify as Jewish?
 - a. Yes
 - b. No
 - c. Yes, and something else
6. Which of these positions best describes your role at camp this summer? Please select one.
 - a. Group counselor
 - b. Specialty area staff
 - c. Supervisor
 - d. Inclusion or camper care coordinator
 - e. Operations, logistics, or administrative staff
 - f. CIT/MIT/LIT
 - g. Other

7. How many summers have you worked at this day camp? Please include this summer.
 - a. One
 - b. Two
 - c. Three
 - d. Four or more
8. Do you plan to work at this day camp next summer?
 - a. Yes
 - b. No
 - i. [IF B] What do you plan to do next summer?
 1. I plan to work at another day Jewish day camp.
 2. I plan to work at another day camp, but not a day camp that is specifically a Jewish camp.
 3. I plan to work at an overnight Jewish camp instead.
 4. I have to get a different job/internship.
 - ii. [IF B] Are your plans to not work here again next summer related to your level of satisfaction with your staff experience at this day camp?
 1. Yes
 2. No
9. How likely are you to recommend this camp to someone else applying to work here? [Likert Scale: Extremely unlikely to Extremely likely]
10. Were you a camper at this day camp?
 - a. Yes
 - b. No
11. Rate the extent to which you felt prepared and trained on the following areas: [Likert Scale: Strongly disagree to Strongly agree]
 - a. Providing age-appropriate Jewish learning for my campers
 - b. Best practices in emergency situations
 - c. Addressing challenges of the campers I worked with
 - d. Ensuring an inclusive camp experience
 - e. Addressing parent feedback and requests
 - f. Serving as a role model for camp's Jewish values
12. Before working at camp this summer, please share how interested you were in exploring the following: [Likert Scale: Not at all interested to Extremely interested]
 - a. My Jewish identity
 - b. Jewish traditions and customs
 - c. Israel
 - d. Israelis
 - e. Jewish values
 - f. The local Jewish community
 - g. The International Jewish community
13. Did camp help you explore these interests? [Likert Scale: Not at all to Yes---A Lot]
 - a. My Jewish identity
 - b. Jewish traditions and customs
 - c. Israel
 - d. Israelis
 - e. Jewish values
 - f. The local Jewish community
 - g. The International Jewish community
14. Working on staff at this day camp helped me increase my skills in... [Likert: Strongly disagree to Strongly agree]
 - a. Overall leadership
 - b. Effective communication
 - c. Program/Activity planning
 - d. Problem solving
 - e. An area of physical activity (such as sports, dance, or swimming)

- f. Teamwork
 - g. Communicating /teaching Jewish values
15. Do you feel that you gained skills through your work at day camp this summer that you could add to your resume?
- a. Yes
 - b. No
 - c. Perhaps, but I'm not sure how to list the specific skills on my resume.

Based on your summer staff experience, please rate whether you had the following experiences: (rated 1-4: yes, definitely; quite a bit; a little; not at all)

Youth Identity Reflection

- Started thinking more about my future
- Got me thinking about who I am
- Has been a positive turning point in my life

Youth Initiative Experiences

- I set goals for myself
- I learned new ways to achieve my goals
- I learned to consider possible obstacles when making plans
- I learned to push myself
- Learned to focus my attention
- Observed how others solved problems and learned from them
- Used my imagination to solve problems
- Learned better ways to organize my time
- Learned about setting priorities
- Practiced self-discipline

Youth Emotional Regulation

- Learned about controlling my temper
- Became better at handling stress
- Learned that my emotions affect how I perform

Interpersonal Relationships

- Learned I had a lot in common with people from different backgrounds
- Made friends with people who are different from me
- Learned about helping others
- Learned to stand up for something I believe was right

Teamwork & Social Skills

- Learned that working together requires some compromising
- Became better at sharing responsibility
- Learned to be patient with other staff
- Learned that it is not necessary to like people to work with them
- I became better at giving feedback
- I became better at taking feedback
- Learned about the challenges of being a leader
- Other staff counted on me
- Had an opportunity to be in charge of a group

Jewish Identity Formation

- Thinking about Jewish identity in a new or different way
- Increased understanding of Jewish traditions or Jewish values

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FOUNDATION FOR JEWISH CAMP
acknowledges and appreciates the generous funding
from Allan and Nan Lipton of Portland, OR and Becket, MA
to FJC's Leadership & Innovation Fund,
which made the research and publication of this report possible.