

INTERVIEWER TRAINING MANUAL

GREATER MIAMI JEWISH COMMUNITY SURVEY

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INTRODUCTION

This Jewish Community Survey is among the most significant planning projects ever undertaken by the Greater Miami Jewish Federation. More than 55 American Jewish communities have completed one or more similar studies in the past 20 years. Dr. Sheskin has completed 40+ studies since 1982, including studies in Miami in 1982, 1994, and 2004.

Our survey's success is dependent upon the preparation and attitude of its most important link. Our interviewers are that link. The professionalism and enthusiasm you project will help to determine whether potential respondents agree to be interviewed.

Read through this manual carefully before the training session. While there is a lot of material, like most things, once you get into it, things will fall into place. Also, Dr. Sheskin and/or his assistant will be present at all times during the telephone calling to answer questions and to help you with difficult respondents.

PAYMENT AND CONDITIONS OF EMPLOYMENT

Payment will be mailed within two days after the end of the survey. Your salary and the conditions of your employment are set by Dr. Sheskin, not by the Jewish Federation. Direct any questions about employment to Dr. Sheskin and not to the Jewish Federation. Conversations with any employee of the Jewish Federation about anything concerning the survey or the conditions of employment are cause for immediate dismissal.

Payment is \$18/hour, plus \$45 for the training if you ❶ work a minimum of 12 shifts; ❷ are not dismissed for cause; and ❸ cancel no more than one assigned shift without providing at least 24 hours notice. Cancellation of a Sunday shift without an agreed upon substitution will result in non-payment for the training.

Those working **one 4-hour shift** are expected to take only an occasional break for use of the rest rooms and to get refreshments.

Those working **two full consecutive shifts** (8 hours) may take 15 minutes for a lunch/dinner break without signing out. If you wish to take a longer break, you may take up to one hour total, signing out for 45 minutes of it.

Those working **three shifts** may take two 15-minute breaks or one half-hour break without signing out. If you want to take longer or take an additional break, you may take a total of one-half hour paid and one hour of unpaid breaks during the day. For the unpaid break you must sign out and then sign back in.

Under no circumstances may anyone take a break that ends after 6:15 PM, except to use the bathroom.

PERSONAL MATTERS

All calling will be done from the Jewish Federation building. Because we will be in a place of business, dress appropriately. It is sometimes cold in our calling room so you may wish to bring a sweater or wear a long-sleeved shirt.

The local Jewish newspaper, the local secular newspaper, the Jewish Federation, or our supervisory team may want to photograph our interviewers at work. If you prefer not to have your picture taken, let us know on the Ethics Statement.

All food put on the snack table must be kosher. You may bring either kosher or non-kosher food to eat at your station. Please do not bring sardines or peanuts. Neither alcohol nor tobacco may be used at any time during working hours, inside the building or outside.

Cell phones may be kept on, but must be in silent or vibrate mode and answered for brief emergency calls only. Cell phones, tablets, etc. must be kept out of sight at all times. If the head sets pick up the cell phone conversations, you will have to leave the room before answering. No outgoing cell calls or texts may be made from the calling center. You may not check your email while at your station. You are not allowed to have personal reading material at your station.

You must check your e-mail at home regularly for important messages.

TRAINING SESSION

The 4-hour training session will cover some of the more difficult survey procedures and interview techniques. We will go through each question and discuss how that question should be asked. A demonstration interview will be conducted.

Rules for the training session:

- ❶ Be prompt. If you are late and miss a significant portion of the material, you may either be rescheduled to come for another training session (to hear what you missed) or simply not be hired. We do start on time.
- ❷ There will be one 10-minute break during the training session.
- ❸ We are not at the training session to challenge the survey methodology. (However, I will *sometimes* explain why we are following certain procedures.)
- ❹ We do not have time to hear any personal anecdotes.
- ❺ I can think of an unusual response to every question. We do not have time at the training session to discuss what to do if you get an unusual response. You should just write down the response and discuss it with the supervisor after you finish the interview.
- ❻ We will make every attempt to end the training session on time. If logistically possible, Dr. Sheskin will be happy to stay after the session to help anyone who has questions.

PURPOSE OF THE SURVEY

We have explained the purpose of the survey during our interviewing process. Note that this manual includes some examples. See the page on “Illustrations of the Local Applications of Community Studies” for more information.

www.jewishdatabank.org has sample reports and slide sets from over 100 studies. The most recent full set of reports prepared by Dr. Sheskin are for New Haven CT.

SAMPLING PROCEDURES

Sample I: We will be using a procedure known as Random Digit Dialing (RDD). In an RDD telephone survey, for each telephone exchange code (the three digits of a telephone number after the area code), the computer generates 4-digit random numbers. The 3-digit exchange code, together with the 4-digit random number, produces a 7-digit telephone number. There is no guarantee that these 7-digit numbers are valid telephone numbers belonging to households, let alone Jewish households. We will reach businesses, disconnected numbers, and many non-Jewish households. We will need to dial the telephones tens of thousands of times to complete the RDD interviews. We will call both landline and cell phones.

Sample II: We will also call a sample of households from the Federation mailing list to increase our coverage of cell phones, particularly cell phones without local area codes (305, 786).

THE TELEPHONE CONTROL FORM (TCF) AND RESULT CODES

(Refer to pages 5-7 while reading the following sections.)

On the Telephone Control Form (TCF), the telephone number is in the first column, followed by 4 columns in which to record the interviewer's name, the date, the time, and the result of each attempt to reach a respondent. To fill out this form:

1. Check the sign posted in the room telling you in which column to work.
2. Write your first name, the date, and the time at the top of the correct column.
3. Put a yellow post-it note under the telephone number and dial the number (the post-it note is to help guide you to dial the correct number).
4. Record the Result Code from the Result Codes page (page 6 in this training manual). The acceptable Result Codes will be posted at each calling station. We will review the Result Codes in detail at the training session. Creativity is not appreciated.
5. Note that some codes are to be recorded “left-justified” and other codes are to be recorded “right-justified” on the TCF. The Result Codes page tells you whether to left or right justify. (The telephone numbers that will receive a call back are right-justified.)
6. If you have finished a TCF, hand it back and tell the supervisor about any special call back instructions. Do NOT hold onto completed TCFs for more than one hour and only do so if you have a call back on the TCF.

7. When your shift ends, if you did not finish the column of numbers on a TCF, draw a line under the last result code you wrote. Put your TCF where the supervisor indicates. Partially completed morning shift forms will go out immediately to the afternoon shift. Afternoon shift forms may not go out immediately to the evening shift.
8. If you get a TCF with an incomplete column, put your name under the line and finish the column in which we were working.
9. NEVER personally call a telephone number a second time if you had previously called it yourself and someone hung up on you. When you take a new TCF to work on, take one that does not include your name as one of the previous callers.

APPOINTMENT FORMS

You should only fill out an Appointment Form for households you KNOW are JEWISH and with whom you have a relatively specific appointment scheduled that is after your current shift. If someone wants to be called back within your current shift, then just keep the TCF and put a post-it note reminder on your telephone with the TCF page number, the phone number, and the time to call back.

On the Appointment Form, you must fill in the information in the grey areas, provide a reason why the respondent could not complete the survey when called, and include any other comments that might help the next person calling that household.

Note that in setting up appointments for the evening, try first to suggest 9:30 pm, then 9:15 pm, etc. (This helps us to know we are calling someone late who has no problem with it.) Do not schedule any appointments for Fridays nor for any time on Saturdays. Try not to schedule calls for before 10 AM.

CALLING BACK AT ANOTHER PHONE NUMBER





Sometimes a respondent will request a call back at another phone number, such as at work or on their cell phone. This is fine. On the survey form, record the phone number from the TCF and the phone number at which the interview was completed.

CALLING BACK TCFs THAT HAVE BEEN CALLED BEFORE

- 1) Remember to use the CBF and CBM screener as necessary.
- 2) Do not take TCFs that include your name as one of the previous callers.
- 3) Only call those numbers that are not crossed out.
- 4) If you see a number that should have been crossed out as a result of a previous call, cross it out in pencil only after checking with a supervisor. (Supervisors will review all TCFs and cross out with a red flair pen those telephone numbers which have a result code indicating that no call back is appropriate.)

TELEPHONE CONTROL FORM

GREATER MIAMI JEWISH FEDERATION 2014 COMMUNITY SURVEY

				
Page # 1	SUNDAY	DAYTIME	EVENING	EVENING
	Name:		Name:	
	Date:	Time:	Date:	Time:
	Codes Indicating:		Codes Indicating:	
	No Call Back	Call Back	No Call Back	Call Back
225-1794				
227-1769				
236-2375				
236-9518				
261-0977				
261-3478				
261-5876				
261-8201				
262-1156				
262-3555				
262-5938				
262-8800				
265-2227				
265-4769				
265-7297				
287-0773				
327-4002				
327-6103				

RESULT CODES		
No Call Back	Call Back	
JEWISH HOUSEHOLDS		
CM	Survey is completed.	
Says CM	Respondent indicated that they completed the survey. Confirm that it was our survey by having him/her tell you a couple of questions that were asked on it. Ask if the survey was completed at another telephone number and then get that other number.	
Jewish Out	Jewish respondent but has moved out of Miami-Dade	
APPT	(Appointment Form) Respondent requests a call back. It is definitely a JEWISH household. If the appointment is within your current calling session, use a post-it note, keep the Telephone Control Form at your desk and call back yourself. Otherwise, fill out and hand in an Appointment Form.	
CBM - J CBF - J	(Call Back) Male (M) or Female (F) hung up without providing us with a full chance to explain the purpose of the survey and <i>no specific call back time is obtained</i> , but we <i>know</i> the household is Jewish (J). Add: "hostile" or "cooperative" if possible.	
Partial	Respondent terminated the interview after page 2. Write Explanation! Speak with supervisor.	
Jewish Ineligible	Ineligible respondent— Jewish person is incompetent; no one else can do the interview. Write Explanation!	
TALKED TO SOMEONE - DO NOT KNOW IF JEWISH HOUSEHOLD		
CBM CBF	(Call Back) Male (M) or Female (F) hung up without providing us with a full chance to explain the purpose of the survey. We are uncertain as to whether the household is Jewish. Indicate language barrier, if relevant.	
OUT -	Spoke to a visitor, baby sitter, maid, house sitter, friend, repairman, or child (specify which one after the dash). Write "Jewish" if information that the household is Jewish was volunteered.	
NON-JEWISH HOUSEHOLDS		
NJ	NOT Jewish - household contains <i>no</i> persons who are currently Jewish or were born or raised Jewish.	
NJ Out	Non Jewish - household no longer lives in Miami-Dade	
PJB - #	Person of Jewish Background – you went down the middle column of the Screener and did not do an interview. Add code from rightmost column of Screener in place of the #.	
NO INTERVIEW TO BE DONE		
Snowflake	Jewish and in residence for 1-2 months	
Not Miami	No longer lives in Miami-Dade County	
NO HUMAN CONTACT		
AM	Telephone answering machine. Do NOT leave a message - do listen to the recording. You may be able to tell if it is a business or government number (if so, record BG, not AM), a non-Jewish household (if so, record NJ, not AM), or a Jewish household (record AM-J, not AM). If message is in another language, note language.	
AM - J	Answering machine, but you are very certain it is a Jewish household.	
AM- SPAN	Answering machine which is in Spanish (and or English)	
NA	No answer. The telephone rings at least 6 times, but no one answers.	
BZ	A normal busy signal is obtained. Try only ONE MORE TIME in about 10 minutes.	
DS	Disconnected number, temporary disconnect, fast busy, number changed to an unlisted number, number has been changed, number does not take incoming calls, number not yet connected, number not in service, number being checked for trouble. WHEN CALLING RDD: If the phone company gives you a new number: We do not want the new number and we cannot call the new number. WHEN CALLING LIST: Get the new number and call it if it is within Miami-Dade County.	
BG	Business or government number or telephone booth.	
FAX	Fax machine or computer.	

APPOINTMENT FORM (APPT)
Specific APPOINTMENT WITH A Jewish PERSON
(Hand in to supervisor as soon as you fill this out)

Telephone #		Page #	Person Making Initial Contact:		
Date of Initial Contact:			Time of Initial Contact:		
Potential Respondent is:	<input type="checkbox"/> Male <input type="checkbox"/> Female	<input type="checkbox"/> Age 65 or over <input type="checkbox"/> Under Age 65	<input type="checkbox"/> DK	<input type="checkbox"/> Generally Cooperative <input type="checkbox"/> Generally Hostile	
Respondent could not complete survey when first called because: Other comments to guide the next interviewer who calls this household: Language to call back in :					
Appointment 1: <input type="checkbox"/> Request of Respondent <input type="checkbox"/> Suggestion of other household member <input type="checkbox"/> Discretion of Supervisor		Date:	Day: M T W Th F Sun	Time:	Notes:
Appointment 2: <input type="checkbox"/> Request of Respondent <input type="checkbox"/> Suggestion of other household member <input type="checkbox"/> Discretion of Supervisor		Date:	Day: M T W Th F Sun	Time:	Notes:
Appointment 3: <input type="checkbox"/> Request of Respondent <input type="checkbox"/> Suggestion of other household member <input type="checkbox"/> Discretion of Supervisor		Date:	Day: M T W Th F Sun	Time:	Notes:
Call Back Results					
Date	Time	Name of Caller	Result Code	Comments	

NOTE: 1) If given a specific time to call, call at that time, 15 minutes later, and then about twice per shift.
 2) WHEN SURVEY IS COMPLETE: ❶ write "CM" in the Result Code column; ❷ paper clip this form to the Completed Survey; and ❸ hand to Supervisor immediately.

WHOM TO INTERVIEW

Age: 18 years or older. If you are certain you are speaking with a young child, ask to speak to “your mother or father.” If you are not certain, ask if the person to whom you are speaking is age 18 or over.

Jewishness: Generally speaking, persons identifying themselves as Jewish, either because they are currently Jewish or because they were born or raised Jewish and have not converted to another religion, can be interviewed. We do NOT interview persons who call themselves Messianic or Christians who think of themselves as “Jewish” because of their personal relationship with Jesus. See the rightmost column of the screener for other exceptions.

If you find that you are speaking with a non-Jewish spouse (and who does not identify as Jewish), or another non-Jewish household member, politely indicate that many of the questions we need to ask are best answered by someone who is Jewish and attempt to speak with the Jewish member of the household, even if we must make an appointment at a later time. If you cannot make such an appointment, or if the Telephone Control Form indicates it is a household that has been difficult to reach (some CBM and CBF codes), then **it is all right to interview a non-Jewish household member.**

Non-Jewish roommates generally do not make good respondents, so in such a case we almost certainly want to call back to speak with the Jewish roommate.

WHOM NOT TO INTERVIEW

Chances are that one or two interviewers will, at random, come across a respondent whom they know or who knows them. The moment you realize that such is the case, you must ❶ say to the respondent that you think you know who they are and tell them you are glad they will do the survey but that you personally cannot complete the interview, and ❷ inform the supervisor. Either the supervisor or another interviewer will finish the interview.

GETTING IT RIGHT

It is going to take a while until you get the interviews done correctly. Supervisors will be listening as interviews are being conducted to insure quality control in the interviewing process. If a supervisor puts a post-it note on the front of your telephone while you are in the middle of an interview, do not get rattled, but do read the note immediately. It probably means that you missed a question you should have asked. If, on the other hand, a note is put on the side of your telephone, then it is something the supervisor wants to ask you about at the end of the interview.

INTERVIEWING TECHNIQUES

1. Be familiar with the questionnaire.
2. Study the flow of the arrows and skip patterns and follow interviewer instructions.
3. **DO NOT GET CREATIVE UNLESS YOU HAVE TO. STICK TO THE SCRIPT!! THIS IS A PROFESSIONAL INTERACTION, NOT A PERSONAL CONVERSATION.**
4. Keep talking as you write. Ask the second question as you record the response to the first. If you let a silence grow, the respondent has time to rethink his/her participation in the survey.
5. Read questions precisely as written. Even a single word can drastically change the meaning of a question. Any attempt to interpret a question can bias the results. You cannot make up examples to help the respondent. You can only repeat the question and responses.
6. If you suspect a question has been misunderstood, do NOT tell the respondent that you think he/she misunderstood. Instead say: "I think I may not have read the question correctly, so may I read it again to be sure?"
7. Sometimes a respondent wants to know more about a question or the reasons for the survey, etc., than you can tell them. If, in your judgment, it is warranted, call a supervisor over for help. Do not make up explanations about which you are not certain. You may wave a supervisor over with the flags provided.
8. If a respondent becomes upset or uses abusive language, etc., BE NICE. Do not hang up, argue, or insult. Keep your cool! Ask if the respondent would like to speak to a supervisor.
9. Don't indicate surprise, pleasure, approval, or disapproval at any response. Even a slight gasp will cue the respondent that you have reacted to his/her response.
10. NEVER SUGGEST a response. **DO NOT GIVE YOUR OPINION!** Do not indicate that you expect any particular response. We want respondents to answer truthfully, and you can bias their results by anything you say.
11. Never apologize for asking a question or give any indication to the respondent that you think the question is a "nosy" one. This applies particularly to the questions on donations, housing value, and income.
12. If the respondent attempts to engage you in a discussion about the Jewish Federation or the Jewish community, indicate that you will provide them with a telephone number that they can call to get answers to their questions at the conclusion of the interview, and then attempt to continue the interview.

13. Practice common response sets: Always, Usually, Sometimes, Never

Definitely, Probably, Probably Not, Definitely Not

Very Familiar, Somewhat Familiar, Not at All Familiar

Excellent, Good, Fair, Poor

14. Do not hold up the interview to ask the supervisor a question about where to write a response. Get the information and sort it out after the interview.

15. If the respondent has given the answer to a fact question ahead of time, then it is OK to record the response without asking the question. However, you may not assume the respondent's answer to an attitude question. For example, if the respondent mentions early in the interview that he/she is a synagogue member, then you can fill in the answer without asking the question when you get to the appropriate page. But if a respondent happens to mention how important Israel is, you CANNOT assume an answer to the question on his/her emotional attachment to Israel.

16. Only interrupt your interview to ask the supervisor a question if you do not know whether to continue the interview or not. If you get an unusual answer, or do not know which choice to circle, write it down and ask the supervisor after you finish the interview.

THE IMPORTANCE OF AVOIDING REFUSALS

The quality of any survey is affected directly by the number of refusals. The greater the response rate, the greater the probability that the data will be representative of the whole population. Refusals are usually the result of the respondent's lack of understanding of the importance of the survey. It is the interviewer's job to explain the survey's significance to the respondent. Most of all, do not give up when the prospective respondent says he/she does not wish to participate. Emphasize the importance of the survey. Explain that future decisions will be based, in part, on the results of the survey. Explain that he/she is part of a small scientifically-selected sample which makes his/her responses very important. Assure the respondent that we do not know who he/she is, and that the survey is completely anonymous. See the brief speeches on the back of the screener and the Result Codes page (page 6 in this training manual) at your calling station for help answering questions. See the information on pages 25-26 of this training manual, which will also be at your calling station.

FLAGS

Each interviewing station will have a small American flag within reach. If you are in trouble because a respondent is giving you a hard time or is about to hang up, wave the flag. **DO NOT WAVE** the flag just because you want to ask the supervisor a question.

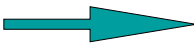
GETTING PEOPLE TO HANG UP

Sometimes you are done with the interview and cannot get the person on the other end of the phone to stop talking. When this happens raise your hand high with the peace symbol. Someone will come over and say: "YOUR NAME, it is time to go to lunch" or "YOUR Name, your ride is leaving" loud enough so that the respondent can hear.

AT THE CONCLUSION OF THE INTERVIEW

1. After an interview, immediately go over every single response to make certain that it is recorded correctly.
2. Check your skip patterns. Do not record any responses to questions you did not ask. Remember that "skip patterns" take you past some questions and other questions simply do not apply.
3. Make certain that all appropriate questions are answered.
4. Rewrite illegible responses to open-ended questions.
5. Make certain that when you have circled, for example, response "2," that your circle does not also go around response "1" and/or "3."
6. Discuss any missing or unusual responses with the supervisor.
7. **NEVER CALL BACK** the respondent to ask questions you missed during the interview UNTIL THE QUESTIONNAIRE IS REVIEWED BY A SUPERVISOR. The supervisor will decide whether a call back is warranted and which questions to ask. With this procedure, we do not end up calling back a respondent more than once.
8. Hand in the surveys as soon as you complete them.

USE OF FONTS AND SYMBOLS ON THE QUESTIONNAIRE

1. Large type (such as **MIGRATION** on page 2) is used for section headings. These headings are for our benefit and should not be read to the respondent.
2. If the household or respondent meets the criteria specified **at the top of a box,** then you ask the questions in the box. If not, skip the questions.
3. **Boldface type** is used for the questions and the possible responses that are read to respondents. If a response is not in boldface type, it is not read to the respondent, including DK/NR (Don't know/No response). This is usually the case for Yes/No questions, open-ended questions where commonly expected responses are listed, and other questions where possible responses that might be volunteered by the respondent are listed.
4. ***Bold italics*** is used to indicate words that you should either read slowly or emphasize when you read the question.
5. *UPPER CASE ITALICS* are used for interviewer instructions.
6.  Arrows direct the flow of the survey for many questions.
7. *GO TO Q. #* or *GO TO NEXT PAGE* is used to direct the flow of the survey for certain questions where an arrow cannot be used. This occurs when questions are to be skipped. Often this instruction is used in conjunction with a 🖱️.
8. If there are no arrows or instructions to tell you otherwise, you always go to the next question.
9. ♣️ Dingbats such as this are sometimes used to guide your eye to a follow-up question when an arrow cannot be used to do so.
10. (Wording before a slash / wording after a slash). When wording appears in bold parentheses with a slash between the words, select the wording that is appropriate in a particular situation. Do not read both choices. The wording does not appear in boldface type because there is a choice as to which wording to read. For example, in the question on synagogue membership read “Are you” if there is only one person in the household or the respondent is the only *Jewish* person in the household and “Is anyone in your household” if there is more than one Jewish person in the household.
11. Child(ren): read either “child” or “children” depending on the household situation.
12. Sometimes there is a blank line or a blank space after a response. Use this for the response given by the respondent. You may write on the line or in any convenient space nearby.
13. *(CIRCLE ALL THAT APPLY)* is used to indicate that more than one response is acceptable.

INSTRUCTIONS FOR GROUPS OF QUESTIONS

DK = Don't know

NR = No response

Questions like 11-20, 23-29 (Tables for Household Members)

- ☛ Examples of how to fill out these Tables will be provided at the training session.
- ☛ **Before you hand in the survey, responses must be transferred into the Tables.**
- ☛ Record the information **in the same order in each Table**. Thus, if you make the mother Adult 2 on page 3, the mother has to be Adult 2 on all subsequent tables. If the 12-year old is Child 1 and the 9-year old is Child 2 on page 3, then the 12-year old has to be Child 1 and the 9-year old has to be Child 2 on all subsequent tables.
- ☛ In a single person household, you may circle the response for the respondent as you interview. In a married couple household, you can write an H next to the husband's response and a W next to the wife's response.

☛ And
your____?

When you are asking for information about each adult, say the relationship as you read. So, if interviewing the wife in a married couple household: "How old are you? And your husband?" (We will cover this at the training session in more detail.)

☛ And
your____?
Does
your____?
Has your____?

When you are asking for information about each child, say the age and/or sex of the child as you read. Examples: Does your son attend a preschool or child care program?" "Does your younger son attend a preschool or child care program?" "Does your 3-year old attend a preschool or child care program?" (We will cover this at the training session in more detail.)

Questions such as 8 (Alternative Arrow Choices)

These questions all have a similar format. Certain response(s) on the left side of the page have arrows that direct you to the right side of the page, and other responses have you skip the questions on the right side of the page and have arrows that direct you to the next question.

Donations and Income Questions

- ☛ You may remind the respondent that the survey is anonymous and that we only need to know which category he/she fits into and do not need an exact amount.
- ☛ **NEVER be apologetic when reading these (or any other questions) and NEVER tell respondents that they may not want to answer a question.**
- ☛ These are very important questions and you may need to coax the respondent a little to get responses (although it is not worth making an enemy).
- ☛ Tell the respondent that every survey like ours asks these questions.
- ☛ Tell the respondent that if Jewish agencies are to judge whether services should be offered for free, or to adjust fees and dues so that they are appropriate for the community, we need to know something about income levels in the community.
- ☛ Tell the respondent that grants that the Jewish Federation and other Jewish agencies,

such as Jewish Community Services, may try to obtain from governmental sources require them to provide estimates of the number of Jewish households in various income categories.

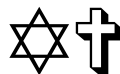
⦿ If you get a response that is the upper amount in one category and the lower amount in the next category (like \$500 in the donations questions) just write down the amount to discuss later with the supervisor.

Questions such as 123 (Table Questions with “Scale” Responses)

Keep repeating the response set until you are certain the respondent has it memorized.

Special Instructions When Interviewing Non-Jews

This section is very important when interviewing a non-Jewish respondent.



(Proxy Questions) This symbol calls your attention to the need to reword a question if you are interviewing a non-Jewish spouse or another non-Jewish household member so as to ask the question about the appropriate Jewish household member, usually the husband or wife, but it could be a parent or adult child or other relative living in the household.

❶ For example, if speaking with a non-Jewish wife:

“In the past year, did **you** attend any adult Jewish education programs or classes?”

Is changed to:

“In the past year, did **your husband** attend any adult Jewish education programs or classes?”

❷ As a second example, if speaking with a non-Jewish husband:

“How emotionally attached are **you** to Israel?”

Is changed to:

“How emotionally attached is **your wife** to Israel?”

WORDING THE PROXY QUESTIONS CORRECTLY IS VERY IMPORTANT! Be sure on the questions with the above symbol that non-Jewish respondents answer **as they believe the JEWISH HOUSEHOLD MEMBER, on whose behalf they are answering, would respond.**

INSTRUCTIONS FOR INDIVIDUAL QUESTIONS

Front Cover	<p>When you hang up after getting a complete interview, fill in the phone number, page number, date, the language of the interview, and your name. Do not fill in before getting the interview. The Page Number is found in the upper left hand corner of the Telephone Control Form. (If a respondent had you call them at another phone number for their convenience, indicate both numbers and identify which was the original number and which was the number at which you did the interview.)</p> <p>Sometimes two interviewers work to complete a survey. Each one's name should appear on the front cover.</p> <p>Remember to write CM on the Telephone Control Form.</p> <p>If you called the phone number from an Appointment Form, write CM on the Appointment Form and hand in the Appointment Form with the questionnaire.</p>
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PAGE 2

1- 2	<ul style="list-style-type: none"> ☛ Record either the number of years or the year, depending on what the respondent says. Do your arithmetic to figure out the number of years when you get off the phone and write in the number. Do not leave it to the supervisor. ☛ If the respondent says, for example, "10-11 years," just choose 10 or 11 at random as the response. Do not waste time trying to get more specific. ☛ If in Q. 1 the respondent says he/she was born in Miami, just check that box. When you get the respondent's age on page 3, you can fill in the number of years at the end of the interview. ☛ If Q. 2 the respondent says "always" or "since I was born," just mark that down and when you get the respondent's age on p. 3, you can fill in the number of years at the end of the interview.
3	<ul style="list-style-type: none"> ☛ All zip codes begin with "33." ☛ Fill in the remaining three numbers, one number per box.
3a	<p>Only answer Q. 3a if the respondent does not know the zip code. "Miami" is not a good response here, unless they really do live in the City of Miami itself</p>
6	<ul style="list-style-type: none"> ☛ The most common responses are provided to be circled. Write in any others, including foreign countries, in the space provided after "other." ☛ Remember ☛ If in Q. 6 the response is "8. Elsewhere in FL" then Q. 7 needs to be answered. <p>Distinguish between DC and Washington State. Use abbreviations while on the phone and spell out later. DO NOT USE ABBREVIATIONS FOR STATES BEGINNING WITH AN M</p>

PAGE 3

10	<ul style="list-style-type: none"> ☛ Make certain that the number of persons (adults + children) in the table below matches the number of persons you have written inside the box. ☛ Include all Jewish and non-Jewish household members. ☛ Exclude non-Jewish paid employees, like nannies and maids, but include if Jewish and they live in the household. ☛ Include children away at school or in the military if the respondent considers this address to be the children's permanent address. ☛ Do not include adult children who live independently year round. ☛ If uncertain, include the person and check with the supervisor afterwards.
11	<ul style="list-style-type: none"> ☛ You can use the abbreviations shown at the bottom of the table, like H for husband. Relationships can include "friend," "roommate," "partner" and "significant other." ☛ If the respondent is married, the spouse must be Adult 2. ☛ If the respondent is an adult child or other relative, and there is a married couple in the household (for example, the mother and father of an adult child, the married couple must be adults 2 and 3. ☛ In the case of a same-sex relationship or an unmarried partner relationship, if the respondent uses the term "friend," "partner," etc., use the same term when referring to that person later. For example, "How old is your <i>partner</i>?" ☛ Age 18 and over is an adult; age 17 and under is a child.
12 and 12a	<ul style="list-style-type: none"> ☛ Only use age categories, like 25-29, if absolutely necessary. ☛ If you cannot get a response, you will have to estimate with help from the supervisor. ☛ If you do not get an age, you can narrow it down as you go through the questionnaire. For example, when you get to Q. 66, you can say: "Now I have a few questions I only ask if you are age 40 or over; should I ask them?" Then when you get to Q. 91 you can say: "Now I have a few questions I only ask if someone in the household is age 75 or over; should I ask them?" ☛ If you do not get age at the beginning of the survey, but develop a better rapport as you proceed, try to ask age again just before Q. 145 (income). There's a reminder there. ☛ It is helpful to keep a pad next to you to keep track of the ages of each household member so that you do not have to flip pages of the questionnaire to remember ages when asking subsequent questions that are age dependent. ☛ I find it easiest to start by asking the ages of children, if children are present. After getting the children's ages, do not forget to get the ages of the adults.
13	<ul style="list-style-type: none"> ☛ Never ask the respondent his/her gender (it should be obvious or determinable). ☛ Gender will have to be asked for children, cousins, partners, friends, significant others, and roommates.

14-15	<ul style="list-style-type: none"> ☛ You will get some household members in in-between categories. Respondents define themselves and members of their household. If you are uncertain as to how to treat some people, treat them as Jewish for purposes of asking subsequent questions that are dependent on Jewish status and discuss with the supervisor at the end of the interview. ☛ Respondent's define "born Jewish" and "raised Jewish" for themselves. ☛ If the respondent just cannot decide whether or not someone is Jewish, make that person "part Jewish."
PAGE 4	
16-20	<ul style="list-style-type: none"> ☛ Ask for both Jewish and non-Jewish adults. ☛ Remember to list the adults in the same order as on page 3. ☛ Include all adult children in this table who are included on page 3.
16	If foreign born, get the name of the country.
16	If FL born, GET THE NAME OF THE COUNTY. It is common to miss this question! The map of FL with X's through it is designed to make you remember that FL is not a good answer to this question.
18-20	<ul style="list-style-type: none"> ☛ You will probably find it easiest when dealing with a single person household to simply circle the responses while doing the interview. Transfer the responses to the Table below at the end of the interview. ☛ When dealing with a married couple, it is often easiest to write an H by the responses for the husband and a W by the responses for the wife. Transfer the responses to the Table below at the end of the interview. ☛ If the respondent provides more than one response, circle both and discuss it with a supervisor after the interview.
18	<ul style="list-style-type: none"> ☛ Wait for a response. If the respondent says, for example, "college," you need to read responses 14-17, starting with 17. You need to distinguish "in college" from "some college" and a "two-year college degree" from a "four-year college degree." ☛ Likewise, if the respondent says "graduate degree," you need to distinguish among responses 18-25.
19	<ul style="list-style-type: none"> ☛ Be careful to distinguish between "currently divorced" and "divorced and remarried." ☛ Be careful to distinguish between "currently widowed" and "widowed and remarried." ☛ If the respondent is on his/her second or higher marriage, record his/her latest status. ☛ Recall the responses from page 3 regarding age and relationships and read the most logical responses first. For example, if the respondent is a 24-year old man living alone, you should start out with "Are you <i>single, never married?</i>" and then go through the list of <i>Currently Single Options</i> until you get a "Yes."

20	Recall the responses from page 3 regarding age and read the most logical responses first. For example, if the respondent is a 92-year old woman, you should start out with “Are you <i>retired</i> ?” When it is not logical to start with any particular response, read from the beginning.
21-22	Note that foreign born who are US citizens get both questions.
PAGE 5	
23	If you remember, for someone to be a survivor they have to be both foreign born and at least 68 years old. If no one is, you can go directly to Q. 24
26-28	Note that many times you can combine 23-28 by simply stringing along the questions: (Do you consider yourself / Does any ADULT in your household consider themselves) to be: a Holocaust Survivor or someone who between 1933 and 1945 fled an area that came under NAZI rule or influence, the child of a Holocaust Survivor, an Israeli, a Sephardic Jew, or a Hispanic Jew? (Thus, in many cases, you do not have to repeat the question before getting to number 26.)
29	Most of the time, the response should be the same as Q. 16 and you can fill in without asking. It will not be if a Hispanic person was born in the US.
PAGE 6	
30-35	☛ Ask for any respondent who was born or raised Jewish or part Jewish.
35	Ask only about respondents currently attending or who have attended college (responses 14-25 to Q. 18)
PAGE 7	
41	<p>☛ Read the always, usually, sometimes or never scale for each religious practice. If the respondent says “Yes,” ask: “Would that be “always, usually, or sometimes?”</p> <p>☛ If the respondent says “No,” just say “that would be Never” as you circle the response.</p>
43-44	<p>☛ Respondents define “kosher” for themselves.</p> <p>☛ If the respondent say vegetarian or vegan, ask them: “If you ate meat, would you keep kosher?”</p>
49	If a respondent says “Yizkor,” record the answer as response 3 .
PAGE 8	
50-52	Almost everyone gets this block of questions. In 2004, less than 2% of respondents were not Jewish.

PAGE 9

54	<ul style="list-style-type: none"> ☛ The response is based on self-definition by the respondent as to whether a health condition is limiting. ☛ Try to read the entire question before accepting an answer. ☛ You can personalize this. For example, in a two-person married household you can ask: “Do <i>you or your husband</i> . . . ?”
57 a-d and 58-65	<ul style="list-style-type: none"> ☛ These questions should be read as a group, letting the respondent stop you if a response is “Yes.” ☛ On any question for which you get a “Yes,” you then need to find out if the service was received by asking either Q. 58, 60, 62, or 64 as appropriate. ☛ If the service was received, you then need to find out if the service was provided by a Jewish agency by asking Q. 59, 61, 63, or 65 as appropriate. ☛ Note the importance of not making up your own language. If, for example, you substitute the word “use” for “need” in Q. 57, you have totally changed the meaning of the question and invalidated the response.
57 d	Remember to ask this question only if there is an adult age 18-64 in the household.

PAGE 10

	☛ This page only gets asked if the respondent is age 40 or over
66	<ul style="list-style-type: none"> ☛ Respondents define “care” for themselves. ☛ “Care” could mean monetary assistance or grocery shopping or whatever it means to the respondent.
69-70	<ul style="list-style-type: none"> ☛ These questions are asked about adult children NOT living in the respondent’s home and not included in the household. ☛ Include adult children, both Jewish and non-Jewish, from both adults in a married household, including children from previous marriages or relationships.
70 A and B	<ul style="list-style-type: none"> ☛ Note that these are really the same question, but with slightly different wording depending upon the number of adult children. ☛ Ask either A or B, but not both, depending on the response to Q. 69 ☛ The total number of adult children reported in Q. 70B must agree with the total number of adult children reported in Q. 69.

PAGES 11-14

- ⊗ You skip pages 11-14 if there are no Jewish or part Jewish children in the household.
- ⊗ Pages 11-14 are printed on yellow paper so that you can easily skip these pages.
- ⊗ Before you hand in a completed survey to a supervisor, make certain for table questions (like Q. 74-75) that you have listed the children in the same order as on page 3. Be consistent. For example, if the 4-year old is listed as Child 1 on page 3, make certain he/she is also listed as Child 1 on the yellow pages. When you get to the yellow pages, if you have forgotten the order in which you had previously listed each child, and you don't think it would be wise to interrupt the flow of the survey (especially with a rushed respondent) to take a moment to look back, just get all the relevant information and write yourself some notes. You can always move your circles to match the order in which the children are listed on page 3 once you have completed the interview and you are proofreading the completeness and accuracy of your work.

PAGE 11

72	Take note of response 3. Many interviewers seem to miss it.
74-75	<ul style="list-style-type: none"> ⊗ The camps listed are examples of Jewish camps frequented by children from Miami. You need NOT write down the name of the camp each child attended. These are noted on the questionnaire so that if a respondent mentions the camp, you will know that this is a Jewish camp. Other Jewish camps are also acceptable. If you are not sure if it is Jewish, then write down the name. ⊗ Circle all the responses that apply to each child. For example, if a child attended a non-Jewish day camp and a Jewish overnight camp this past summer, circle both responses.

PAGE 12

77	If there is a 5-year old child in the household, add "or kindergarten" to the question.
77-78	<ul style="list-style-type: none"> ⊗ If a 5-year old is in preschool, he/she is only listed in Q. 77-78. ⊗ If a 5-year old is in kindergarten, he/she is listed in Q. 77-78 as "In kindergarten" (response 5) and again in Q. 81-83 on page 13.
79-80	<ul style="list-style-type: none"> ⊗ Take note of response 3. Many interviewers seem to miss it. ⊗ If the respondent says "Yes" or "DK/NR" to Q. 779 use "might not" in Q. 80. ⊗ If the respondent says "No" to Q. 79 use "will not" in Q. 80. ⊗ Do not read the responses unless you need to clarify something the respondent said, by saying something like: "So then you would say that your reason is that you believe in public schools?" ⊗ If you get a response that is not listed, write it down in the space next to "some other reason."

PAGE 13

81-83	<ul style="list-style-type: none"> ☛ Study the skip patterns here closely. ☛ If a child in Q. 81 is in public school or non-Jewish private school, ask Q. 82 for that child. ☛ If a child in Q. 82 has never attended any Jewish education, skip Q. 83 and go to Q. 84 after obtaining the responses to Q. 81-83 for each child. ☛ If at least one child is currently in Jewish day school (response 3 to Q. 81) or has ever attended a Jewish day school (response 4 to Q. 82), you go to the next page after obtaining the responses to Q. 81-83 for each child.
84-85	Do not ask these questions if you asked Q. 79-80 or if any child in Q. 81-83 has ever attended Jewish day school.
85	<ul style="list-style-type: none"> ☛ Do not read the responses unless you need to clarify something the respondent said, by saying something like: "So then you would say that your reason is that you believe in public schools?" ☛ If you get a response that is not listed, write it down in the space next to "some other reason."

PAGE 14

91	Respondents define "anti-Semitism" for themselves.
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PAGE 15

92 a-d and 93-96	<ul style="list-style-type: none"> ☛ Do this page if any persons in the household are age 75 or over. ☛ These questions should be read as a group, letting the respondent stop you if a response is "Yes." ☛ See instructions for Q. 57 a-d for the concept of how to ask these questions, although note that this series of questions does not contain the fourth column "Help Received"
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PAGE 16

97 and 100	<ul style="list-style-type: none"> ☛ Include as members those households who say they receive financial assistance toward their membership as well as those who work at a synagogue or JCC and receive free membership. ☛ Some respondents will confuse a JCC (which is a recreational, cultural, fitness, and educational facility) with a synagogue. If you suspect confusion, clarify this for the respondent.
101-104	Either Q. 101 is asked or Q. 102-104 are asked, but not both , depending on the response to Q. 100.
104	Only one response can be accepted. If the respondent tries to give you two responses, ask which is the major reason. If the respondent cannot choose, circle both responses and make a note that the respondent could not select one.

PAGE 17

108-111	Respondents define “anti-Semitism” and “unfair anit-Israel feeling” for themselves.
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PAGES 18-19

113, 118, 120, 122	Response 10 is circled if the respondent says the household gave over \$100, but refuses to be more specific or does not know any more specific information.
113-114	Ask Q. 113 or Q. 114, but not both , depending on the response to Q. 112.
115	If you circled any response inside the shaded box with dashed lines in Q. 113, ask Q. 115. If not, skip Q. 115.
115 and 123	We will discuss the “Rotate Items” and “Go back if necessary” instructions at the training session. These are much more easily understood when demonstrated!
113, 118, and 120	<p>☛ If you circle any response inside one of these shaded boxes with dashed lines, you ask Q. 124 on p. 19, “the shaded question.” If not, skip Q. 124.</p> <p>☛ <i>Alternate way to remember whether to ask Q. 124:</i></p> <p>Note the use of ♣. If you are circling anything inside a box with a ♣, you do the follow-up question with the ♣.</p>
123	If the respondent says “important,” you need to ask: “Would that be very important or somewhat important? I need to circle either very important or somewhat important.”

PAGE 20

124-131	<p>☛ Many respondents who are “somewhat familiar” with an agency may decline to provide a perception of that agency.</p> <p>☛ If the respondent says they are “familiar,” you need to ask: “Would that be very familiar or somewhat familiar? I need to circle either very familiar or somewhat familiar.”</p> <p>☛ If a respondent says “very good” say: I have to circle either Excellent or Good.</p>
130	☛ You only ask them about 1 of the 3 JCCs. The zip codes from which each JCC draws most of their members is at the bottom of the page for reference. (88% of Jews live in these 18 zip codes). You may need to ask the respondent if they live in North Miami-Dade, South Miami-Dade, or The Beaches in some cases.

PAGE 21

135	Take note of response 3. Many interviewers seem to miss it.
137-139	Only ask these questions if the respondent is age 50 and over

PAGE 22

140-144	You will only ask the questions in one of the three boxes depending on which types of numbers you are calling. You will know this by the color of the Telephone Control Form you have. Note the explanation you can use if encountering resistance.
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PAGE 24

150	<ul style="list-style-type: none">☛ If you are starting to get a refusal, first try reading the paragraph under "<i>Overcoming Resistance</i>."☛ If you are still having trouble getting a response, read examples from the "Why Do You Need to Know Income?" page in this manual.☛ For responses 1-3, you next have to remember household size and then use the appropriate follow up question
CLOSING	Read the telephone number from the TCF and write it on the line as you read it. Then transfer the telephone number to the front of the questionnaire. If you called the respondent on another number for his/her convenience, record both numbers.

“HOW LONG DOES THIS TAKE?”

It takes about 12 minutes or so. I will go as fast as I can: **Start Asking the Questions!**

IF STILL NO COOPERATION: We understand that sometimes we call at an inconvenient time.

When would *be a better time to call you back?* (**Never ask permission to call back** – instead, ask for a **better** time! But do **not** set appointments for Fri or Sat)

“WHY ARE YOU DOING THIS SURVEY?”

The information will be used to put together a profile of the local Jewish community, kind of like a census. The Jewish Federation, which raises millions of dollars per year, will use the survey responses to set priorities for addressing the needs of Jews living locally and in Israel. For instance, what is needed, more Jewish nursing home beds, home delivered kosher meals, programs for Jewish singles, outreach programs or Jewish preschool classrooms? Your responses, when added to those of the 1,800 other respondents, will help to determine how to most appropriately spend the money that is so generously donated by members of the community.

AUTHENTICATING THE SURVEY

1. Dr. Sheskin, the survey director from the U of Miami is present. Would you like to speak with him?
2. If you have access to the Internet, you can go to www.jewishmiami.org, the Jewish Federation's web site. There is a statement about the survey on the web site. www.jewishdatabank.org has the results of more than 200 studies like this completed throughout the US.
3. If you are on the Jewish Federation's mailing list, and I don't know if that's the case because that's not where we got your phone number, you should have received a post card that said: (Read card)
4. I would be happy to give you the main telephone number of the Jewish Federation and you can call and check with them.
5. If you have a fax machine, I can fax you a letter right now on Jewish Federation stationery.

“HOW DID YOU GET MY TELEPHONE NUMBER?”

To make this an anonymous and scientific survey, we took the first three digits of all of the phone numbers in the area. For example, your first three digits are _____ and we added four random numbers at the end, like you might select numbers to buy a lottery ticket. We then call those numbers and ask if anyone is Jewish. In fact, most of the numbers I call turn out to belong to businesses or non-Jewish households or are disconnected. I have to dial the phone for about 2 hours just to find a Jewish household.

It is because your phone number is part of a small scientifically-selected sample that it is so very important for you to participate. You have our complete assurance that we do not know who you are, nor will we ask for your name or address. This is to obtain information from a sample of the Jewish community to represent the whole community. **This is NOT a solicitation.**

“MAIL IT TO ME”

We can fax you a letter on Jewish Federation stationery explaining what we are doing if you give us a fax number, but to safeguard your privacy, do not give us your name. The survey is set up in a format for telephone interviewing. I had to spend more than 4 hours in a training session and many more hours studying at home to learn which questions to ask.

The reason we do not mail the surveys is that our experience shows if we mail 2,000 surveys, only about 200 will come back. When this happens, the results are useless because they do not represent the community. You sound like the type of person who would return the survey, but the vast majority of people would not, so the survey was not designed in a form that could be mailed out.

“WHAT IS THE JEWISH FEDERATION?”

A Jewish Federation is a central planning and fund-raising organization for the Jewish community. It supports such local services as the Jewish Community Centers and Jewish Community Services. It also collects funds which are distributed by the Jewish Federations of North America to help Jews in Israel and around the world.

“IS THIS CONFIDENTIAL?”

It's better than that — it's **anonymous**. Because the telephone numbers were generated by a computer, I do not know the name or address of anyone I call.

“CAN I HAVE A COPY OF THE RESULTS OF THE SURVEY?”

The major results will be published on the Jewish Federation website www.jewishmiami.org in the fall.

CBF AND CBM SCREENER

IF GET PERSON OF SAME SEX AS ORIGINAL CALL:

Hello, I know we called this number before from the Greater Miami Jewish Federation Jewish community survey. We would appreciate if you could just tell us if anyone in your household is Jewish.

IF YES: ATTEMPT TO RETURN TO REGULAR SCREENER FOR JEWS.

IF NO: Since no one in your household is Jewish, let me just thank you for participating in our survey.

IF GET PERSON OF OPPOSITE SEX: CONTINUE WITH REGULAR SCREENER.

SPANISH SCREENER

¿En esta casa, hay alguna persona **judía**?
(who-DEE-ah)

IF NO: Gracias

IF YES (SI):

Una persona que **hable español** lo **llamará**.
(yah-mar-AH)

RUSSIAN SCREENER

Vam perezvonyat pa ruski. Dosvedahnya.

(Statement that someone will call back in Russian.)

IF IT SOUNDS LIKE YOU REACHED A BUSINESS

Is this a business?

IF YES: Sorry, I have the wrong number.

“WE ARE ON THE DO NOT CALL LIST”

I understand that. But this type of scientific survey was specifically excluded by Congress from the “Do Not Call” regulation. This is not a solicitation, nor a sales pitch. It is to gather information that will directly be put to use to help the community.

“I ALREADY DID THE SURVEY”

We have over 70,000 telephone numbers in the room, so let me apologize if we called you again by mistake, but just to make certain that it was our survey that called you, can you please tell me a few questions we may have asked you?

(CONTINUE WITH SURVEY OR APOLOGIZE AGAIN. Ask them if they have another phone number at which they might have completed the survey.)

“YOU HAVE MY PHONE NUMBER, SO YOU CAN GET MY NAME”

Yes, with the Internet I know that would be possible, but Dr. Sheskin, from the University of Miami, who is directing the survey, has been doing this type of survey across the country for over 30 years and he has always protected the anonymity of respondents. The individual survey forms themselves will be destroyed, and the results of the collected information are reported only for groups, such as everyone in Miami Beach . Or, we would report the percentage of elderly persons who need home health care or the number of Jewish preschool children living in a certain zip code. I had to sign an ethics statement about confidentiality before they hired me! Would you like to speak with Dr. Sheskin?

The following will be posted by each phone.

IF A PHONE RINGS

PRESS MIDDLE BUTTON TO ACTIVATE HANDSET

Hello, did you get this number from your caller ID?

IF NO: You have reached a phone bank at a non-profit institution. You probably have the wrong number.

IF YES: Great, thank you for calling back. Let me explain why we called. . .
Read from a screener.

Make certain you ask them for the phone number so we do not call again, whether they are Jewish or not.

(Dial *69 if they will not give you the phone number)

WHY DO YOU NEED TO KNOW INCOME?

First, let me reassure you that the information we are gathering is anonymous. The results are reported in terms such as: 12% of households earn under \$25,000 and 25% earn \$100,000 and over.

Now, as to your question about why we ask:

- 1) Many people complain that it costs too much to join a synagogue or a JCC. In a recent survey like the one done in Washington, it was found that only 15% of households who earn under \$15,000 per year join a synagogue, compared to more than two-thirds of households who earn \$200,000 and over. These results led the Jewish community in Washington to rethink synagogue membership dues to make synagogues more affordable.
- 2) In Charlotte, North Carolina, a consultant looked at the household income information reported in their survey and suggested that they run a capital campaign of \$26 million to expand their Jewish Community Center, rather than the \$3 million campaign they had originally planned. In fact, all \$26 million dollars were raised. Today the Charlotte Jewish community is a much better place, because the survey showed the community could support such a large-scale campaign. Let me assure you, however, that no one will ever call you for a donation to the Miami Jewish community as a result of your answering our questions!
- 3) IF HOUSEHOLD HAS CHILDREN: In some communities, survey data have been used to convince donors to provide scholarship money for children from lower income households to attend Jewish day school or Jewish camps.
- 4) IF HOUSEHOLD HAS ELDERLY: Income information about elderly households has been used by Jewish nursing homes to determine the number of beds needed for Medicaid patients compared to the number of beds that do not need to be subsidized.
- 5) The information on lower income households that we collect has been used effectively by Jewish lobbyists in Washington to advocate that Federal programs be offered in certain areas.

ILLUSTRATIONS OF THE LOCAL APPLICATIONS OF COMMUNITY STUDIES

Community	Application
Broward, FL	<p>One synagogue decided not to move, while another synagogue decided to move and where to move, based upon the study data.</p> <p>Jewish Family Service used study data in a proposal to obtain funding for a home health care program.</p>
Milwaukee, WI	Plans were revamped for the resettlement of Jews from the former Soviet Union.
Rhode Island	Recognition of the many working mothers in the community led to the Women's Division changing programming and times of meetings.
Rochester, NY	The study led to the re-emergence of the Young Leadership Department and the creation of Shalom Rochester (a program to welcome new residents).
Seattle, WA	A full-time staff person was hired to reach out to Jewish singles and young adults.
West Palm Beach, FL	Documentation of the significant growth in the Boynton Beach Jewish community led to the establishment of a JCC.
Miami, FL	The study was used to estimate the potential impact of changes in the welfare law on Jewish elderly.
Orlando, FL	There had been pressure in the community to build a Jewish nursing home, but the study showed that there were not enough potential residents to fill even a small one.
South Palm Beach, FL	<p>After learning that 85% of 6-12 year old children were currently enrolled in Jewish education, but only 33% of teenagers were enrolled, the community created new teenage Jewish educational programs.</p> <p>The study documented a negative perception of the local Jewish for-profit nursing home, which helped to convince the commercial operators to improve conditions.</p>
National Use of Local Data	<p>After local studies found correlations between attendance at a Jewish sleep away camp as children and Jewish behaviors as adults, a national foundation began to provide scholarships for Jewish sleep away camps.</p> <p>Data on Holocaust survivors has been presented in international court cases dealing with obtaining just compensation for American survivors from the funds held in Swiss banks.</p>

DEFINITIONS OF TERMS FOR OUR NON-JEWISH INTERVIEWERS (AND OUR JEWISH INTERVIEWERS WHO SLEPT THROUGH HEBREW SCHOOL!)

These terms either appear on the questionnaire or may be used by a respondent.

MARRANOS, CONVERSOS, CRYPTO-JEWS. Jews of Spain and Portugal who insincerely converted to Christianity to escape harm during the Spanish Inquisition. The Inquisition was established by the papacy in the Middle Ages (5th century to 15th century) to punish heretics. Some Marranos actually accepted Christianity (conversos), but most of them practiced Judaism in secret, while others waited only for an opportunity to throw off their Christian disguise. The Marranos suffered greatly at the hands of the Inquisition. Those perceived to be falling back to Judaism were burned at the stake or severely punished. Marranos were often regarded with hostility by the Christian population and were often victims of riots and massacres. Many Marranos left Spain and Portugal and openly resumed Judaism when they settled in countries beyond the scope of the Inquisition.

Crypto-Jews is a general term for hidden Jews.

MESSIANICS (JEWS FOR JESUS). "Jews" who believe that Jesus was the Messiah. Sometimes they call themselves "Completed Jews." Some of these persons were originally Jewish, but, often as part of the compromise that sometimes accompanies intermarriage, have now adopted a new faith. In other cases, these are persons of Jewish background who have recently discovered that their ancestors were Jewish and want to incorporate various elements of Judaism into their lives without giving up their Christian faith.

ATHEIST. Someone who does not believe in G-d. An **AGNOSTIC** is not certain that G-d exists. (One can still be Jewish in an ethnic or cultural sense.)

MELTON. The name of a national adult Jewish education program.

SYNAGOGUE SCHOOL, SUPPLEMENTAL SCHOOL, TALMUD TORAH, SUNDAY SCHOOL, RELIGIOUS SCHOOL, AND HEBREW SCHOOL. Equivalent terms for a school for Jewish children that meets 1-3 days per week, either on the weekend or after public school.

CHEDER (CHAY-der). (Note that the CH is the guttural sound as in German.) A very old term for what we now call religious school.

JEWISH DAY SCHOOL. A school attended by Jewish children instead of public school which combines secular and religious studies.

YESHIVA. The equivalent of a Jewish day school, usually in the Orthodox community.

BAR MITZVAH OR BAT MITZVAH. A child who has reached the age of legal maturity and thereby has become obligated to observe all the commandments. The term bar mitzvah comes from the Aramaic word for "son" and the Hebrew word for "commandment" and thus

can be understood as "a male to whom the commandments pertain." Bat mitzvah is the feminine form. The terms bar mitzvah and bat mitzvah are also used to refer to the ceremony that takes place when the occasion is celebrated. Generally, to celebrate one's bar mitzvah, one needs to complete some minimum number of years of Jewish schooling.

JEWISH OVERNIGHT (SLEEP AWAY) CAMPS. You may hear the names of the following camps: Ramah, Coleman, and Blue Star.

JEWISH YOUTH GROUP. You may hear names of youth groups like Kadima, USY, NFTY, National Council of Synagogue Youth (NCSY), Young Judea, BBYO, B'nai Akiva, Habonim Dror, and Tzophim.

HIGH HOLIDAYS. Rosh Hashanah and Yom Kippur.

ROSH HASHANAH (Hebrew, "beginning of the year"). Jewish New Year (falling in September or October). It begins the observance of the Ten Penitential Days, a period ending with Yom Kippur that is the most solemn time in the Jewish calendar.

YOM KIPPUR (Hebrew, "yom hakippurim," "day of atonement"). Climaxes the observance of the Ten Penitential Days, which begin with Rosh Hashanah and is the most sacred of Jewish holidays. Yom Kippur is a day of confession, repentance, fasting, and prayers for forgiveness of sins committed during the year against the laws and covenant of G-d. It is also the day on which an individual's fate for the ensuing year is thought to be sealed.

HILLEL. The college level organization that caters to the needs of Jewish students.

SEDER. A ritual meal held during the Passover festival, celebrating the exodus of the ancient Jews from captivity in Egypt. During the Seder, participants eat foods symbolizing various aspects of the Jews' experiences as slaves in Egypt. Annually relating a great event in Jewish history to the contemporary experience of Jewish Americans, the Seder helps to preserve Jewish identity.

HANUKKAH OR CHANUKAH (Hebrew, "dedication"). Annual festival of the Jewish people celebrated on eight successive days. It commemorates the rededication of the Temple of Jerusalem by Judah Maccabee in 165 B.C.E. Rededication was necessary because Antiochus IV Epiphanes, king of Syria and overlord of Palestine, had profaned (defiled) the temple, during a civil war over the right of Jews to preserve their own customs and religious rites in a world that was being Hellenized (adopting Greek ways). According to tradition, only a one-day supply of nondesecrated olive oil could be found for the rededication, but that small quantity burned miraculously for eight days. Jews commemorate this event by lighting candles for the eight nights of Hanukkah. The principal feature of present-day Hanukkah celebrations is the lighting of candles, one the first night, two the second, and so on until eight candles have been lit in a special candelabrum called a menorah. A Hanukkah menorah has eight branches and a holder for an extra candle that is used to light the others.

SHABBOS. Equivalent of Sabbath and Shabbat (Friday evening and Saturday).

MEZUZAH (Hebrew, "doorpost"). Encased parchment scroll attached to the doorposts of Jewish homes as a reminder of the omnipresence of G-d. The mezuzah contains parchment inscribed with Deuteronomy 6:4-9 and 11:13-21. The custom of placing a mezuzah on the doorpost is derived from a biblical command: "And thou shalt write them on the doorposts of thy house, and upon thy gates."

KOSHER (from Hebrew, "kasher," "fit, proper"). Term meaning ritually proper for use according to Jewish law. It is applied especially to the food that Jews are permitted to eat under dietary laws that are derived from passages in the biblical books of Leviticus and Deuteronomy. According to the Bible only animals that have cloven hooves and are ruminant, that is, chew the cud, are considered kosher (Deuteronomy 14:3-21). Thus, pork and other products from hogs are considered unfit. The animals that are acceptable must be killed according to the traditional rabbinical ritual and soaked, salted, and washed to remove any traces of blood. Milk or milk products must not be eaten with meat. Shellfish is forbidden. Dishes and cooking utensils used for preparing and serving meat must not be used for preparing and serving milk or milk products, nor can dishes and utensils used for milk be used for meat.

SHOMER SHABBOS. A person is shomer shabbos if he/she is observant of the Sabbath. Traditionally, this would include not driving on the Sabbath, not working, and not using electricity.

RECONSTRUCTIONIST. A movement started by Mordecai Kaplan (a Conservative rabbi) based on the view that Judaism is essentially a religious civilization. The movement was defined in *The Reconstructionist*, a periodical, that was dedicated to "the advancement of Judaism as a religious civilization, to the up building of Eretz Yisrael [the land of Israel] as the spiritual center of the Jewish People, and to the furtherance of universal freedom, justice, and peace."

TRADITIONAL. A movement, like Orthodox, Conservative, Reform and Reconstructionist, that was started by Conservative Jews who reject some of the innovations in Conservative Judaism.

HUMANIST OR JEWISH HUMANIST. In philosophy, attitude that emphasizes the dignity and worth of the individual. A basic premise of Humanism is that people are rational beings who possess within themselves the capacity for truth and goodness. Humanist Jews do not necessarily believe in G-d. A movement of recent vintage.

JEWISH RENEWAL. Another movement of recent vintage, sometimes referred to as "Jewish Spirituality."

MINYAN. A religious service. To hold a service requires a minimum of ten people (or in some denominations, ten men).

BRIS. The ceremony in which a Jewish boy is circumcised and is welcomed into the Jewish covenant. A girl may have a baby naming.

YIZKOR. A service with memorial prayers for the dead.

LUBAVITCH or CHABAD. A group of very Orthodox Hasidic Jews who are famous for their outreach programs to the less observant. All Hasidic communities consciously preserve the lifestyles and folkways of their Eastern European ancestors of the 18th and 19th centuries. Hasidism (or Chasidism) is a movement of Jewish religious renewal founded in the mid-18th century in Eastern Europe and has an ongoing influence in the Jewish world. Hasidism developed from a Jewish mystical movement of the Middle Ages known as Kabbalah. The two movements, Hasidism and Kabbalah, share the goal of bringing believers closer to G-d, but Hasidism has sought to reach a far wider audience. A follower of Hasidism is called a Hasid (or Chasid); the plural is Hasidim (or Chasidim).

TORAH. The five Books of Moses (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy,) that comprise the first five books of the Hebrew Bible (Old Testament). It is the "Written Law."

TALMUD. The "Oral Law," which was eventually written down, is composed of volumes containing Jewish civil and religious law, derived from commentaries on and interpretations of the Torah.

ANTI-SEMITISM. Political, social, and economic agitation and activities directed against Jews. The term is now used to denote speech and behavior that is derogatory to people of Jewish origin, whether or not they are religious.

SYNAGOGUE, TEMPLE, or SHUL. Interchangeable terms for a Jewish place of worship.

JCC or JEWISH COMMUNITY CENTER. General name for what were formerly the Young Men's Hebrew Association (YMHA) and Young Women's Hebrew Association (YWHA). The centers are maintained by and for the Jewish residents of communities, although in most cases membership is open to non-Jews as well. Activities may vary according to specific needs and interests, but generally include arts and crafts, dramatics, physical education, lectures, and forums. Camps and outdoor recreation facilities are staffed by professional social workers and specialists in child education and adult Jewish education. The programs are basically aimed at strengthening Jewish family life and providing shared experiences for all age groups; activities stress participation in community affairs and provide leadership training. They cater much more to Jews as an ethnic group and generally do not perform any of the religious functions that synagogues perform.

JEWISH FEDERATION. The main fund-raising and planning body of the Jewish community. It is like a United Way for the Jewish community, an umbrella charity that collects large sums of money through its Annual Campaign and then allocates these funds to various Jewish agencies, organizations, and synagogues.