

A Survey of the Current Haredi and Former Haredi Communities: A Collaborative Effort of Shtetl and Nishma Research

Detailed Survey Response Data

December 2024



October 7 and the Haredi World

- Communal Support
- Assessment of Service Provider Response
- Impact on Jewish Connection
- Antisemitic Experiences

Post-10/7 Communal Support – Both Haredim and Former Haredim sought post 10/7 support, but from different sources: the Haredim sought it from their own community, while the Former Haredim sought it online and from the non-Orthodox community.

Where did you find support, community and comfort to help you cope after 10/7?	Haredim
Haredim (family, friends, etc.)	49%
Shul community	29%
Rabbi	24%
Social media	21%
The Orthodox non-Haredi community	19%
Online community	18%
Jewish non-Orthodox community	12%
Chabad	11%
Therapist	9%
My children’s school	6%
OTD people	3%
Secular group / community	2%
College Hillel	1%
Other	6%
None and felt very alone	3%
I did not need support	30%

Where did you find support, community and comfort to help you cope after 10/7?	Former Haredim
Social media	24%
Online community	23%
Jewish non-Orthodox community	21%
OTD people	19%
Therapist	17%
Secular group / community community	14%
The Orthodox non-Haredi community	13%
Chabad	12%
Shul community	10%
My children’s school	4%
Chabad	4%
Rabbi	4%
Footsteps	2%
College Hillel	2%
Other	11%
None and felt very alone	14%
I did not need support	23%

Multiple responses; totals add to more than 100%. Respondents were asked to assess how various organizations responded to 10/7. However, very few respondents were aware of and rated the organizations. The only ratings based on an adequate response were for Chabad (95% of current Haredi and 60% of formerly Haredi were satisfied), and Hillel (57% of formerly Haredi were satisfied).

Post-10/7 Impact on Jewish Connection – Nearly half of the Haredim have “taken something (mitzvah, etc.) on,” while one-third of the Former Haredim have made it a point to increase the demonstration of Jewishness or Jewish pride.

Since October 7, have you ...	Haredim	Former Haredim
Taken on yourself to do a mitzva that you had not been doing before, or to be more strict or careful with a mitzvah you had been doing before (for example, wearing tefillin, lighting Shabbos candles, wearing tzitzis, keeping Shabbos, hair covering, not speaking loshon hara, etc.)?	46%	10%
Taken on other Jewish practices or made more of an effort to demonstrate your Jewishness or Jewish pride (for example, wearing a star of david [magen david] necklace, wearing a dogtag necklace to free the hostages, participating in Jewish cultural events, playing Jewish or Israeli music more often than you did in the past)	29%	35%
Become less religious, or stopped observing Mitzvot you used to keep? (for example, stopped davening, stopped keeping Shabbos, stopped lighting Shabbos candles, stopped wearing tzitzis, stopped keeping Kosher?)	2%	7%
Tried to hide your Jewish identity in public spaces out of concerns about anti-Semitism? (for example, worn a baseball cap instead of a yarmulka sometimes, specifically not worn jewelry with Jewish content like Hebrew letters or magen david)?	17%	34%
Joined a rally or protest:		
– Pro-Israel	19%	20%
– Anti-Israel or Pro-Palestine	1%	5%

Post-10/7 Antisemitic Experiences – Both the Haredim and the Former Haredim are aware of and concerned about antisemitism, although the latter are somewhat less concerned.

	Haredim	Former Haredim
Since October 7, have there been any acts of hate or physical violence against Jews that occurred to someone you know?	44%	36%
Compared to five years ago, do you think levels of anti-Semitism in the US have changed?		
– There is more	88%	75%
– About the same	12%	23%
– There is less	<1%	2%
<u>Before October 7</u> , were you concerned that public criticisms of the Haredi community could lead to anti-Semitism?		
– Extremely concerned	31%	16%
– Somewhat concerned	<u>47%</u>	<u>32%</u>
– Subtotal concerned	78%	49%
– Unconcerned	22%	51%
<u>Since October 7</u> , have you been concerned that public criticisms of the Haredi community could lead to anti-Semitism?		
– Extremely concerned	49%	25%
– Somewhat concerned	<u>35%</u>	<u>34%</u>
– Subtotal concerned	84%	59%
– Unconcerned	16%	41%

Practices and Identity: Attitudes Toward Jewishness, Family & Community Connections

- Personal Importance of Being Jewish
- Family Acceptance & Relationships
- Family Connections
- Community Connections

Personal Importance of Being Jewish – While leaving Orthodoxy diminishes the importance of Jewishness, it still remains strong. Thus, more than two-thirds of the Former Haredim still rate it as at least somewhat important, and 44% say their Jewishness is very important.

Importance of Being Jewish	Haredim	Former Haredim
Very Important	91%	44%
Somewhat Important	5%	25%
Somewhat Unimportant	3%	14%
Very Unimportant	1%	17%

Family Acceptance & Relationships – Interestingly, nearly half (47%) of the Former Haredim agree strongly or somewhat that their birth family accepts them as they are, which exceeds the 40% who disagree. The Former Haredim have less positive relationships with parents and siblings – although generally good relationships with their children.

Birth Family (Parents & Siblings) Accepts Me As I Am	Haredim	Former Haredim
Strongly Agree	59%	12%
Somewhat Agree	21%	35%
Neither Agree Nor Disagree	9%	13%
Somewhat Disagree	7%	15%
Strongly Disagree	5%	25%

Current Relationship With ...	Haredim	Former Haredim
Father		
– Extremely Positive	66%	23%
– Somewhat Positive	23%	39%
– Negative or estranged	11%	38%
Mother		
– Extremely Positive	70%	29%
– Somewhat Positive	20%	41%
– Negative or estranged	10%	30%
Siblings		
– Extremely Positive	69%	42%
– Somewhat Positive	23%	37%
– Negative or estranged	8%	21%
Children		
– Extremely Positive	95%	89%
– Somewhat Positive	3%	7%
– Negative or estranged	2%	5%

Excludes situations where a relationship does not apply.

Family Connections – The differences between the Haredim and Former Haredim also appears in invitations to family simchas (bar mitzvahs, weddings, baby Kiddushes, upsherins, baby bris), although two-thirds of the Former Haredim say they are always invited. And, while 71% of Haredim visit family at least monthly, a minority (42%) of the Former Haredim do so.

	Haredim	Former Haredim
My Birth Family Invites Me to Family Events (Simchas)		
Always	91%	66%
Sometimes	6%	16%
Usually Not	2%	9%
Never	2%	9%
Time Spent With Birth Family (Aside From Simchas)		
I live with my birth family	13%	10%
At least monthly, or long visits (including Shabbos, Yom Tov)	58%	32%
– Subtotal: Live with or visit at least monthly	71%	42%
Infrequently, short visits (not Shabbos, Yom Tov)	18%	32%
Rarely	9%	15%
Never	2%	12%

There is substantial research on this subject. For example, sociologist Roni Berger has studied the psychological and social impacts of shunning or ostracism on children. She found that being shunned can lead to profound emotional and social consequences, such as feelings of rejection, lowered self-esteem, and difficulties forming trusting relationships. It can also contribute to long-term psychological distress, including anxiety and depression, as children struggle to navigate their social environments. Berger emphasizes the importance of fostering inclusive communities to mitigate these harmful effects.

Community Connections – Former Haredim do not trust Haredi rabbis and leaders, while Haredim mostly trust them (surprisingly, only 20% have complete trust). In terms of close friends, the friends of Haredim skew toward the more observant, while the Former Haredim have friends throughout the Jewish spectrum. In the workplace, Haredim often have a Haredi boss (70%), compared to 24% of the Former Haredim.

Trust in Haredi Rabbis and Leaders	Haredim	Former Haredim
Completely trust	20%	0%
Mostly trust	56%	7%
Total Trust	75%	7%
Mostly do not trust	19%	35%
Do not at all trust	6%	58%

Business Partners, Colleagues, Associates, Employees, Employers	Haredim	Former Haredim
Haredi	52%	13%
Orthodox, not Haredi	14%	12%
Jewish, not Orthodox	5%	13%
Not Jewish, Other	30%	62%

How Many of Your Close Friends are ...	Haredim	Former Haredim
Haredi	72	31
Orthodox, not Haredi	43	35
Jewish, not Orthodox	29	47
OTD, Former Haredim	22	48
Not Jewish	18	44
<p>Figures shown are weighted and can be interpreted as follows: Each number falls on a scale ranging from 0 (none), to 25 (hardly any), to 50 (some), to 75 (most), to 100 (all).</p>		

Boss's Religion	Haredim	Former Haredim
Hasidic, Chabad	36%	15%
Yeshivish	33%	7%
Heimish	1%	2%
– Subtotal: Boss is Haredi	70%	24%
Modern Orthodox	6%	11%
Other Orthodox	1%	2%
Jewish, not Orthodox	5%	10%
Not Jewish	17%	53%

Religious Practices & Connections

- Shul Attendance & Prayer
- Religious Appearance & Behavior
- Community Support & Volunteerism
- What Formerly Haredi Say They Miss

Shul Attendance & Prayer – Haredim go to shul far more often than the Former Haredim (men and women combined); and they more often say Tehillim, although 28% of the Former Haredim have said Tehillim in the past year.

How Often Go to Shul (Excluding Personal or Family Events)	Haredim	Former Haredim
Once or more per day	45%	0%
Around once or twice per week	22%	14%
Once or twice a month	7%	8%
A few times a year	25%	25%
Never	2%	52%

Have Said Tehillim in Past Year	Haredim	Former Haredim
Yes	92%	28%
No	8%	72%

Religious Appearance & Behavior – Haredim adhere to high levels of normative appearance and behavior, which have also retained by some Former Haredim (e.g., 17% of men still have some payos).

Men	Haredim	Former Haredim
How Often Wear Yarmulka		
All of the time	96%	12%
Most of the time	3%	5%
Some of the time	0%	12%
Only when around frum people (e.g., when visiting family)	1%	53%
Never	0%	18%
Have Payos		
Yes – Long (Chasidic custom)	32%	3%
Yes – Short	48%	14%
No	20%	83%
Beard		
Have a beard; do not trim it	44%	8%
Have a beard; trim it	41%	47%
Shaved; no beard	15%	46%

Women	Haredim	Former Haredim
Cover Hair		
Yes, double covering (Chasidic custom)	13%	0%
Yes, with wig	80%	7%
Yes, but not all the way (e.g., hat or headband with hair showing)	4%	10%
Sometimes (e.g., shul or visiting family)	1%	21%
Never	3%	62%
Shave hair beneath wig	52%	N.A.
Wear Pants		
Yes	2%	60%
Yes, but not around frum people	2%	32%
No	96%	8%

Keep Laws of Nidda and Taharat Hamishpacha, With Spouse	Haredim	Former Haredim
Yes, completely	92%	20%
Somewhat	7%	22%
Not at all	1%	58%

Community Support & Volunteerism – Both current and Former Haredim are charitable, with the latter having shifted some of its giving to non-Jewish causes. In the area of volunteer work, the Haredim volunteer more than the Former Haredim.

% That Have in the Past Year ... (Add to more than 100% due to multiple responses)	Haredim	Former Haredim
Made donation or given tzedakah to a Jewish cause	96%	70%
Made donation or given charity to a Non-Jewish cause	35%	60%
Made donation to an election campaign	9%	8%

How often do volunteer work, such as shul security, helping a gemach, bikur cholim, EMT or Hatzalah, volunteering at a school, at non-Jewish organization (homeless shelter, etc.)	Haredim	Former Haredim
At least once per week	32%	10%
Once or twice per month	17%	18%
At least once in the last year	19%	26%
None in the last year	32%	46%

What Former Haredim Say They Miss – Most often mentioned are the community, family, friends and Shabbos meals.

When Left the Haredi Community	Former Haredim
2020 to 2024	29%
2015 to 2019	26%
2010 to 2014	21%
2005 to 2009	11%
2000 to 2004	6%
Before 2000	6%
Median Time	8 Years Ago

What aspects of Haredi life the Former Haredi miss or wish they could still have in their life (Add to more than 100% due to multiple responses)	Former Haredim
Community	32%
Being surrounded by family	23%
Shabbos meals	22%
Living near friends	22%
Going to shul	7%
Shabbos kiddush at shul	6%
Going to mikva	1%
Other	9%
I don't miss anything	20%
I still have these things in my life	20%

Leaving the Haredi Community

- Possible Correlated Factors
- Changing Attitudes Toward Those Who Leave

Leaving the Haredi Community: Possible Correlated Factors – The Former Haredim experienced more than twice as much sexual abuse and physical abuse as a child, as did those who remained “within the fold,” and they experienced more than three times as much same-sex proclivity or activity. They also had more parental divorce in their family.

% That Had Various Experiences (Add to more than 100% due to multiple responses)	Haredim	Former Haredim
Sexually abused as a child	12%	27%
Physically abused as a child	17%	44%
Same-sex relationship or a physical, intimate relationship experimentation with someone of the same gender	15%	52%
Parents divorced	12%	21%

Changing Attitudes Toward Those Who Leave – Nearly two-thirds of the Haredim say their community is more inclusive and less shunning today of those who leave than it was five years ago; while the Former Haredim are split on whether the community is more inclusive or unchanged.

Do you think the Haredi community has changed in recent years in the way they treat people who leave the community or break important rules (for example men who start shaving their beard or who shave their payos; women who stop covering their hair or dress less modestly; individuals who stop keeping Shabbos or Kosher)?	Haredim	Former Haredim
The Haredi community is more inclusive and less shunning today than it was 5 years ago	64%	48%
The Haredi community treats people who are not religious or breaking rules mostly the same way it did 5 years ago	34%	46%
The Haredi community is less inclusive and more shunning today than it was 5 years ago	2%	6%

Utilization and Recommendation of Service or Support Providers

Utilization and Recommendation of Service or Support Providers – The Former Haredim draw upon many more services, most notable Footsteps and Chabad. Among those who use their services, strongest recommendations are for Footsteps and Eshel.

Has been a member of, associated with, or received services from ...	Haredim	Former Haredim
Chabad	27%	30%
Eshel	1%	10%
Footsteps	4%	44%
Freidom	1%	25%
Hillel on college campus	10%	18%
JQY	<1%	11%
Met Council	6%	3%
Ohel	6%	9%
Project Makom	2%	13%
Shalom Task Force	5%	2%
Thursday Night Cholent	3%	10%
None of these organizations	58%	23%

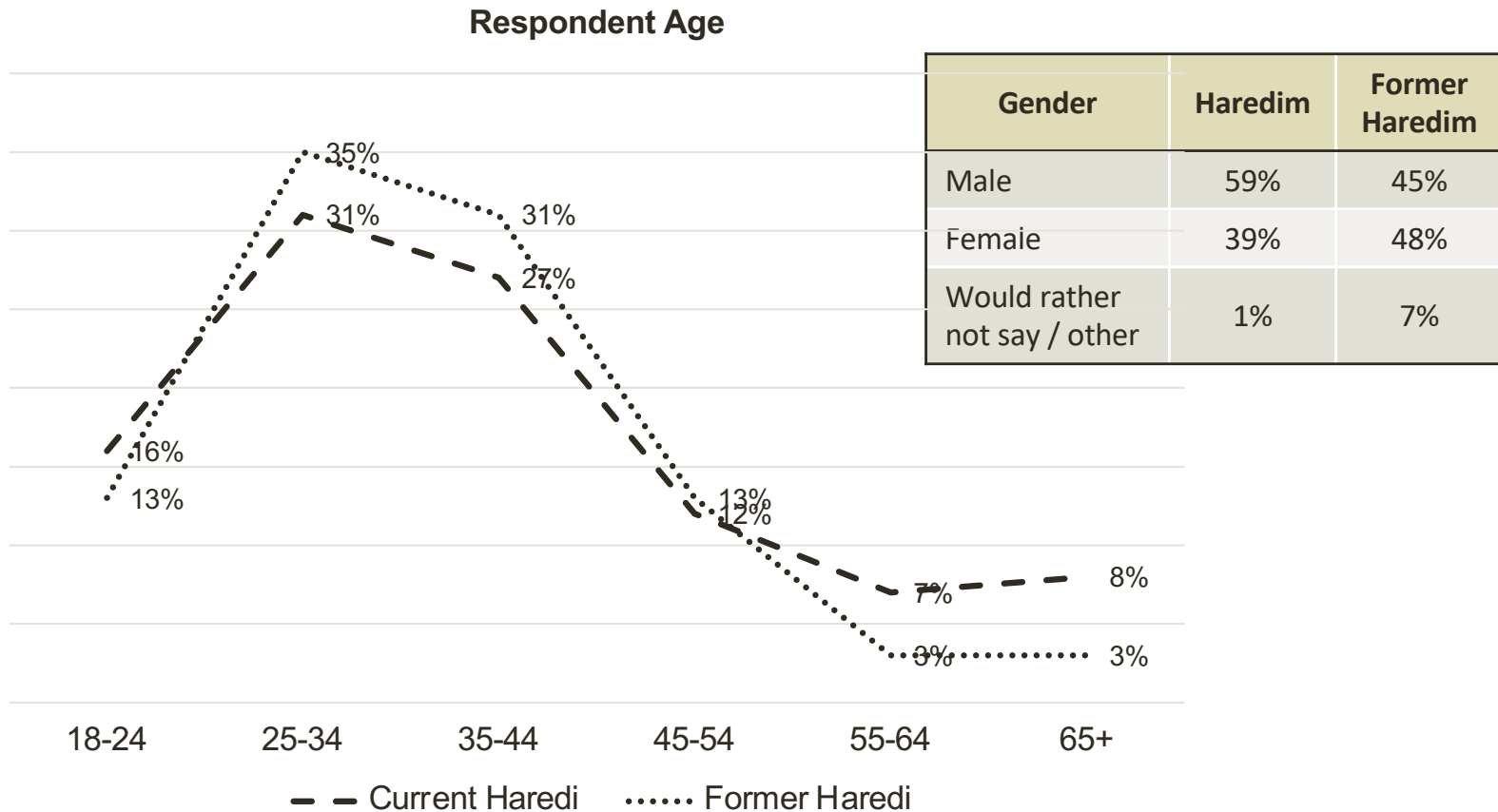
Among those members, associated. received services ... % that would recommend them	Haredim	Former Haredim
Chabad	85%	42%
Eshel	N.M.	73%
Footsteps	69%	74%
Freidom	N.M.	N.M.
Hillel on college campus	46%	60%
JQY	N.M.	68%
Met Council	80%	N.M.
Ohel	82%	28%
Project Makom	71%	39%
Shalom Task Force	60%	N.M.
Thursday Night Cholent	N.M.	48%

Multiple responses; totals add to more than 100%.
% that would recommend = Extremely Likely plus Somewhat likely.
N.M. = Not Meaningful due to few responses

Survey Respondent Demographics

- Age & Gender
- Haredi Identification & Community
- Education
- Employment & Income
- Geographic Location
- Political Views

Survey Respondent Demographics: Age & Gender – Median ages are similar (current Haredim 36, former Haredi 35); but fewer of the latter group are age 55+ (6%) than among the Current Haredi (15%). More Haredi men than women responded to the survey, likely due to their Internet access at work. The higher non-binary response among Former Haredim may correlate with LGBTQ orientation as one of the factors in leaving the community.



Gender	Haredim	Former Haredim
Male	59%	45%
Female	39%	48%
Would rather not say / other	1%	7%

Survey Respondent Demographics: Haredi Identification & Community –

Interestingly, one-third of the respondents who described themselves as currently Haredi were not raised in a Haredi community. Among the Former Haredim, about half are still somewhat frum or traditional, while 11% indicated (in a follow-up question) that they personally no longer consider themselves Jewish.

Haredim	Community Raised	Current Community
Hasidic ex. Chabad	31%	30%
Chabad	10%	13%
Yeshivish/Litvish	19%	33%
Heimish	6%	4%
Total Haredi Community	66% →	80%
Modern Orthodox	3%	1%
Just plain frum	15%	14%
Non-Orthodox	13%	0%
Not Jewish	2%	0%
Other	1%	5%
14% came from a Rebbish family		

The main language spoken in respondent's home growing up were virtually identical for the Current Haredi and the Former Haredi: About 63% English, 31% Yiddish, and 6% other. The survey did not probe the extent of secondary languages.

Former Haredim	Community Raised	Current Community
Hasidic ex. Chabad	34%	0%
Chabad	17%	0%
Yeshivish/Litvish	30%	0%
Heimish	5%	0%
Total Haredi Community	86% →	0%
Modern Orthodox	0%	14%
Just plain frum	8%	2%
Just Jewish	0%	15%
Traditional	0%	8%
Secular	0%	15%
Non-Orthodox	5%	5%
Not Jewish	1%	6%
Other	1%	8%
None	0%	28%
21% came from a Rebbish family		

Survey Respondent Demographics: Haredi Identification & Family – Majorities of Haredim and Former Haredim indicate that not all of their other family members are Haredi. We do know from anecdotal observation that id some “clustering” (i.e., often several family members leave Orthodoxy). However, the correlation and causation of the reasons – whether they are the same among family members, or different – are not well understood.

All Other Family Members are Haredi	Haredim	Former Haredim
Yes	37%	26%
No	63%	74%

Survey Respondent Demographics: Education – The Former Haredim have slightly more secular education. This is not surprising, as anecdotal data and some research has found that pursuit of secular education is one of the factors that drives people to leave Orthodoxy.

Highest Level of School Completed	Haredim	Former Haredim
Less than high school degree	14%	15%
High school graduate or equivalent/GED	18%	11%
Some college but no degree	17%	16%
Associate degree in college (2-year)	3%	3%
Bachelor's degree in college (4-year)	20%	21%
Master's degree	20%	20%
Doctoral Degree	3%	7%
Professional Degree (JD, MD)	5%	7%
Applied yeshiva or seminary credits toward college degree (among college students)	60%	38%

Median for Current Haredim →

← Median for Former Haredim

Survey Respondent Demographics: Geographic Location – Majorities of both Haredim and Former Haredim live in New York State, although about 10% of Haredim and 30% of Former Haredim have moved out New York State since their youth. Currently, 36% of Haredim live in Brooklyn (down from 46% who grew up there), and 22% of Former Haredim live in Brooklyn (down sharply from 49% who grew up there).

Locations Based on U.S. Zip Codes	Haredim		Former Haredim	
	Current Location	Location Growing Up	Current Location	Location Growing Up
New York State	62%	69%	55%	76%
– Brooklyn	36%	46%	22%	49%
– Rockland County	7%	11%	9%	19%
– Other NYS	19%	12%	24%	8%
New Jersey	11%	4%	13%	7%
Other	27%	27%	32%	17%

Survey Respondent Demographics: Employment & Income – About three-fourths of both Haredim and Former Haredim work. Respondents’ personal incomes were similar for the two groups, but the Former Haredim had higher total household incomes. It seems that current Haredim’s spouses/partners (more often female) have significantly lower income than the Former Haredim respondents’ spouses/partners.

Employment Status	Haredim	Former Haredim
Working (as a paid employee)	54%	52%
Working (self-employed)	23%	19%
Student	10%	13%
Unemployed (not working because was fired, or looking for a job but don't have one yet)	2%	7%
Not working and not looking for work (example, stay at home mother or retired)	7%	6%
Other	3%	3%

Annual Income	Haredim		Former Haredim	
	Personal	Household	Personal	Household
\$0	9%	4%	7%	1%
Less than \$20K	13%	1%	14%	2%
\$20K to \$39.9K	13%	4%	15%	5%
\$40K to \$59.9K	10%	9%	11%	4%
\$60K to \$79.9K	12%	7%	9%	4%
\$80K to \$99.9K	10%	12%	11%	5%
\$100K to \$149.9K	12%	19%	16%	14%
\$150K or more*	21%	–	17%	–
\$150K to \$199.9K*	–	18%	–	21%
\$200K or more*	–	27%	–	44%
Median Income	\$68K	\$127K	\$68K	\$188

* Personal income top response category was \$150K+; Household income top two response categories were \$150K-\$199.9K and \$200K+.

Survey Respondent Demographics: Political Views – Those will leave the Haredi community skew very significantly more to the left (Democrat/Liberal) end of the political spectrum.

Political Orientation	Haredim	Former Haredim
Republican	48%	9%
Libertarian	5%	8%
Subtotal – Right of Center	53%	17%
Democrat	11%	31%
Progressive	3%	19%
Subtotal – Left of Center	14%	50%
Independent, Other	22%	15%
No preference	10%	8%
Right/Left Mix (Excluding Other)	79%/21%	26%/74%

Marital Status, Children & Schools

- Marital Status & Religious Observance at Time of Marriage
- Number of Children, Ages, Types of School Attending

Marital Status & Religious Observance at Time of Marriage – The Former Haredim are far more often not currently married (62%, compared to 22% among the Haredim). Possible factors are the arranged marriages among Haredim, as well as divorce being one of the factors that correlated with people leaving Orthodoxy.

Marital Status	Haredim	Former Haredim
Married	78%	39%
Widowed	1%	<1%
Divorced / Separated	4%	22%
Never Married	17%	38%
Was religious when got married	97%	73%

Number of Children, Ages, Types of School Attending – The Former Haredim have fewer children, especially in the younger ages (4 or younger). Anecdotally, those leaving early in life more often go through a more protracted dating process (compared to the Haredim who go through arranged matchmaking), which delays their having young children.

Children & Ages	Haredim	Former Haredim
Have children	78%	48%
Of those with children: *		
– Have child(ren) ages 0-4	50%	19%
– Have child(ren) ages 5-12	50%	46%
– Have child(ren) ages 13-18	30%	31%
– Have child(ren) ages 19+	29%	28%
Median age of children	12	9

* Multiple responses; totals add to more than 100%.

Types of School Attending	Haredim	Former Haredim
Haredi School	86%	19%
Orthodox, Not Haredi	10%	27%
Jewish, Not Orthodox	1%	15%
Public School	0%	24%
Non-Jewish Private, Other	3%	14%

Survey Questionnaire

Survey Questionnaire

Haredi and formerly-Haredi Community

Introduction

We are interested in learning more about the experiences of current Haredim as well as those who leave the Haredi community. Where do you find community? How have you been impacted by October 7? How have your levels of observance and Jewish identification changed over time?

If you either currently or used to identify as Haredi, we invite you to take this brief 10 minute survey. Survey results will be kept anonymous. At the end of the survey you will have the opportunity to share your email address with us to be updated of survey results and of future surveys we conduct, as well as the opportunity for a journalist to follow up with you if you are interested in sharing more about your thoughts and experiences.

Q1. In what year were you born? [Drop-Down Menu]

Q2. What is the highest level of school you have completed or the highest degree you have received?

- Less than high school degree
- High school graduate (high school diploma or equivalent including GED)
- Some college but no degree
- Associate degree in college (2-year)
- Bachelor's degree in college (4-year)
- Master's degree
- Doctoral degree
- Professional degree (JD, MD)

Q3. What is your gender?

- Male
- Female
- Other

Q4. Are you now married, widowed, divorced, separated or never married?

- Married

- Widowed
- Divorced
- Separated
- Never Married

Q5. Do you have any children?

- Yes
- No

Q6. Which statement best describes your current employment status?

- Working (as a paid employee)
- Working (self-employed)
- Unemployed (not working because you were fired or are looking for a job but don't have one yet)
- Not working and not looking for work (example, stay at home mother or retired)
- Other _____

Q7. Generally speaking, what is your political orientation? Select all that apply.

- Republican
- Democrat
- Independent
- Libertarian
- Progressive
- No preference
- Other

Q8. What was the main language spoken in your home when you were a child?

- English
- Yiddish
- Hebrew
- Other _____

Survey Questionnaire

Q9. What type of community were you raised in?

- Hasidic
- Chabad
- Litvish
- Yeshivish
- Heimish
- Modern Orthodox
- Conservative
- Reform
- Secular
- Other _____

Q10. What community do you belong to now?

- Hasidic
- Chabad
- Litvish
- Yeshivish
- Heimish
- Modern Orthodox
- Conservative
- Reform
- Secular
- Other _____

Q11. Would you use any of the following terms to define your identity?

Check all that apply

- Haredi
- Orthodox
- OTD
- Frei
- Post-Orthodox
- Traditional
- Jewish
- I no longer consider myself Jewish
- Other _____

Q12. Do you have any family members who are not Haredi? Check all that apply

- Father
- Mother
- Sibling
- Cousin
- Aunt
- Uncle
- Child
- Other _____

Q13. Have you ever been a member of, associated with, or received services from any of the following organizations or support groups? Please check all that apply.

- Ohel
- Shalom Task Force
- MET Council
- Footsteps
- Freedom
- Project Makom
- Thursday night Cholent
- Eshel
- JQY
- Chabad
- Hillel on College Campus (US)
- Other _____

[Ask for each organization checked]

Q14. You indicated that you are a member, associated with, or used the services of [Name of Organization]. How likely is it that you would recommend them to a friend or colleague?

- Extremely unlikely
- Somewhat unlikely
- Neither likely nor unlikely
- Somewhat likely
- Extremely likely

Survey Questionnaire

[Ask for each organization checked]

Q15. You indicated that you are a member, associated with, or used the services of [Name of Organization]. How satisfied were you with the way they responded to the needs of the OTD community after October 7?

- Extremely satisfied
- Somewhat satisfied
- Neither likely nor unlikely
- Somewhat unsatisfied
- Extremely unsatisfied

Q16. Where did you find support, community and comfort to help you cope after October 7? Please check all that apply

- Rabbi
- Therapist
- Haredim (family/friends/etc.)
- OTD people
- Footsteps
- College Hillel
- Chabad
- Shul community
- My children's school
- I had no supportive community and felt very alone
- I did not need support
- Other _____

Q17. Since October 7, have there been any acts of hate or physical violence against Jews that occurred to someone you know?

- Yes
- No

Q18. Compared to five years ago, do you think levels of anti-Semitism in the US have changed?

- There is less anti-Semitism in the US today
- There is more anti-Semitism in the US today
- There is about the same amount of anti-Semitism in the US today

Q19. Before October 7, were you concerned that public criticisms of the Haredi community could lead to anti-Semitism?

- Yes, Extremely concerned
- Yes, Somewhat concerned
- No, Somewhat unconcerned
- Not at all concerned

Q20. In the last seven months since October 7, have you been concerned that public criticisms of the Haredi community could lead to anti-Semitism?

- Yes, Extremely concerned
- Yes, Somewhat concerned
- No, Somewhat unconcerned
- Not at all concerned

Q21. In the last seven months since October 7, have you taken on yourself to do a mitzva that you had not been doing before, or to be more strict or careful with a mitzvah you had been doing before? (for example, wearing tefillin, lighting Shabbos candles, wearing tzitzis, keeping Shabbos, hair covering, not speaking loshon hara, etc.)

- Yes
- No

Q22. In the last seven months since October 7, have you taken on other Jewish practices or made more of an effort to demonstrate your Jewishness or Jewish pride (for example, wearing a star of david [magen david] necklace, wearing a dogtag necklace to free the hostages, participating in Jewish cultural events, playing Jewish or Israeli music more often than you did in the past)

- Yes
- No

Q23. In the last seven months, have you joined a rally or protest?

- Yes, I joined a pro-Israel rally
- Yes, I joined an anti-Israel/pro-Palestine protest
- Yes, I joined some other protest or rally
- No, I have not joined any rallies or protests in the last seven months

Survey Questionnaire

Q24. In what year did you get married? [Drop-Down Menu]

Q25. Were you religious at the time when you got married?

- Yes
- No

Q26. Were you ever divorced?

- Yes
- No

Q27. How old are your children? (check all that apply)

- 0-5 years old
- 6-12 years old
- 13-18 years old
- 19 years old or older

Q28. What kind of school do your school-age children attend?

- Haredi school (Yeshiva/Beis Yaakov/Etc.)
- Orthodox school (but not Haredi)
- Jewish school (but not Orthodox)
- Public school or non-Jewish private school
- Other _____

Q29. Did you apply any yeshiva or seminary credits toward your college degree?

- Yes
- No

Q30. Religious observances and practices:

- In what year did you leave the Haredi community?[Drop-Down Menu]
- I never left the Haredi community

Q31. What aspects of Haredi life do you miss or wish you could still have in your life?

- Community

- Shabbos meals
- Shabbos Kiddish at shul
- Going to shul
- Living near friends
- Being surrounded by family
- Going to Mikva
- I still have these things in my life
- I don't miss anything about Haredi life
- Other _____

Q32. How often do you go to shul (excluding for personal or family events like Bar Mitzvahs)?

- Once or more per day
- Around once or twice per week
- Once or twice a month
- A few times a year
- Never

Q33. How often do you wear a Yarmulka?

- All of the time
- Most of the time
- Some of the time
- Only when I am around frum people (for example when visiting family)
- Never

Q34. Do you keep your payos long?

- No
- Yes

Q35. Do you shave your beard?

- I have a beard but I trim my beard
- I shave my beard
- I do not shave or trim my beard

Survey Questionnaire

Q36. Do you cover your hair?

- Yes, with a double covering (Hasidic minhag)
- Yes, with a wig
- Yes, but not all the way (for example, wearing a hat with your own hair showing, or wearing a headband with your own hair showing)
- I cover my hair sometimes (for example when visiting family or going to shul)
- Never

Q37. Do you shave your hair beneath your wig?

- Yes
- No

Q38. Do you wear pants?

- Yes
- No
- I wear pants, but I would not wear pants when I am around from people (for example when visiting family)

Q39. Do you and your spouse keep the laws of nida and taharat hamishpacha?

- Yes, completely
- Somewhat
- Not at all

Q40. In the last year, have you made a donation or given tzedakah/charity to a Jewish cause?

- Yes
- No

Q41. In the last year, have you made a donation or given tzedakah/charity to a non Jewish cause?

- Yes
- No

Q42. In the last year, have you made a donation to an election campaign?

- Yes
- No

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Q. How often do you do volunteer work (unpaid, organized chesed)? This includes volunteering for the security at your shul, volunteering your time to a gemach or bikur cholim, volunteering for Hatzalah, volunteering for a homeless shelter, volunteering as an EMT, and volunteering for non Jewish organizations.

- At least once per week
- Once or twice per month
- At least once in the last year
- I have not done volunteer work in the last year

Q44. Have you ever said Tehilim in the last year?

- Yes
- No

Q45. Do you come from a Rebbish family?

- Yes
- No

Q46. Were your parents ever divorced?

- Yes
- No

Q47. Were you ever sexually abused as a child?

- Yes
- No

Q48. Were you ever physically abused as a child?

- Yes
- No

Survey Questionnaire

Q49. Have you ever had a same-sex relationship or experimented with a physical, intimate relationship with someone who is of the same gender as you?

- Yes
- No

Q50. How much do you trust Haredi Rabbis and leaders?

- Not at all
- A little
- A lot
- Completely

Q51. Thinking of your birth family (your parents and siblings), to what extent do you agree with the following statements?

- They accept me as I am.
- Strongly agree
- Somewhat agree
- Neither agree nor disagree
- Somewhat disagree
- Strongly disagree

Q52. Thinking of your birth family, do they invite you to family events like bar mitzvahs, weddings, baby Kiddushes, upsherins, baby bris?

- Yes, I am always invited to all family events
- I am sometimes invited but there have been some events that I was not invited to attend
- I am usually not invited
- I am never invited

Q53. Thinking of your birth family, how often do you spend time with them (apart from major events listed in the previous question)?

- I live with my birth family
- I spend time with them at least monthly OR for long visits, including for Shabbos and Yom Tov
- I spend time with them infrequently and only for short visits -- not overnight for shabbos or yom tov

- I rarely spend time with my family
- I never spend time with my family

Q54. How is your current relationship with your ...

- Father
- Mother
- Siblings
- Child(ren)

Response Scale:

- Extremely negative
- Somewhat negative
- Somewhat positive
- Extremely positive
- No relationship/ estranged
- Not relevant

Q55. Do you think the Haredi community has changed in recent years in the way they treat people who leave the community or break important rules (for example men who start shaving their beard, or dress more modern, or stop keeping Shabbos)?

- The Haredi community is more inclusive and less shunning today than it was 5 years ago
- The Haredi community treats people who are not religious or breaking rules mostly the same way it did 5 years ago
- The Haredi community is less inclusive and more shunning today than it was 5 years ago

Q56. How many of your close friends are ...

- Haredi
- OTD/formerly Haredi
- Jewish but not Haredi or OTD
- Not Jewish

Response Scale:

- All of them
- Most of them
- Some of them
- Hardly any of them
- None of them

Survey Questionnaire

Q57. How important is your Jewishness to you?

- Completely unimportant
- Somewhat unimportant
- Somewhat important
- Very important

Q58. Employment – How do your business partners / colleagues / associates / employees / employers mostly identify? They are mostly ...

- Haredi
- Orthodox but not Haredi
- Jewish but not Orthodox
- Not Jewish
- Other _____

Q59. What is your boss's religious affiliation?

- Hasidic
- Chabad
- Yeshivish
- Litvish
- Heimish
- Modern Orthodox
- Other Orthodox
- Jewish but not Orthodox
- Not Jewish

Q60. What is your personal annual (yearly) income?

- \$0
- Less than \$20,000
- \$20,000 to \$39,999
- \$40,000 to \$59,999
- \$60,000 to \$79,999
- \$80,000 to \$99,999
- \$100,000 to \$149,999
- \$150,000 or more

Q61. What is your household annual (yearly) income (your income and your spouse's income combined)?

- \$0
- Less than \$20,000
- \$20,000 to \$39,999
- \$40,000 to \$59,999
- \$60,000 to \$79,999
- \$80,000 to \$99,999
- \$100,000 to \$149,999
- \$150,000 or more

Q62. What is your current ZIP code? _____

Q63. What was the ZIP code of your childhood home where you grew up? _____

Q64. If there are any other comments you have, please include them below _____

THE HAREDI AND FORMER HAREDI SURVEY



A PROJECT OF:

