

Israel Gap Year Program Experiences

July 2026

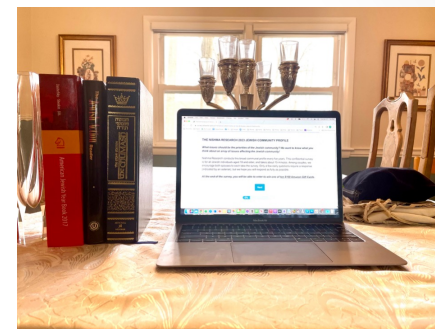


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Introduction

This report explores Israel Gap Year program experiences among American Orthodox Jews. Between April 17 and May 20, 2026, we received 333 responses to an online survey from individuals who had attended a Gap Year program in Israel, and 227 responses from individuals who had not attended such a program, and we thank them. The source of respondents was the “Nishma Research Opt-In Panel,” comprised of a wide spectrum of Orthodox Jews. We analyze some differences by Orthodox orientation (Modern Orthodox and Charedi), gender, age, types of institutions they attended, and other key variables. For some questions, we focus on the Modern Orthodox community, in cases where the Charedi are notably different regardless of gap year program attendance.



All respondents graduated from a U.S. Orthodox high school. Beyond that, we do not know how the two groups (attendees and non-attendees) matched up in such areas as Orthodox observance and commitment to learning. Additionally, survey participants spanned all age groups. For these reasons and others specific to the data, we tend to not ascribe differences in outcomes as necessarily *being caused by* the program. There are many other factors at play as well, including changes that all individuals may make over time. We do, however, explore many differences between program attendees and non-attendees, as well as demographic sub-groups among the attendees, and the analysis does uncover some gap year program impacts.

We include many open-ended questions in our surveys, as this “qualitative” approach adds much depth and understanding. This report summarizes and presents many of these responses. All verbatim responses are presented totally unedited with respect to spelling or grammar. (When we present a random sample of responses, those shown were selected using a Microsoft Excel random number generator).

This is Nishma Research’s 28th broad study of the Orthodox community since its founding in 2015. Our goal is to share what we learn, and we fully fund 80% of the studies as our contribution to communal understanding. We welcome feedback, questions, and suggestions for future studies.

I acknowledge the work of Prof. Steven M. Cohen, who raised the idea for this research and collaborated in developing this report. The work done on this project was all volunteered to benefit the community that we love.

Mark L. Trencher, Nishma Research – West Hartford, CT, mark@nishmaresearch.com, July 2026

Summary of Key Findings

- **Who We Surveyed** – This analysis is based on responses to an online survey from 333 Orthodox high school graduates, who went on to attend a Gap Year program in Israel. They cover a wide span of ages, with a median attendance starting in 2003, and a median current age of 41. Two-thirds (68%) attended one year or less, while 32% stayed on for “shana bet” or longer.
- **Focus of Gap Year Programs** – Attendees tended slightly toward gap year institutions a bit “to their right.” For example, 60% identified as being Right-leaning Modern Orthodox or Charedi, while 71% said that their program identified that way. The programs they attended tended to be in Jerusalem, with a median of 80 students, and with very structured schedules. The vast majority (82% of men and 87% of women) said that most (or more) of the students at their program were serious about Torah study. Beyond that, there were some differences between men’s and women’s programs. About half of men’s programs also focus on halachah, mussar, etc., areas that nearly all women’s programs focus on. Women’s programs focus much more on Israel experiences, volunteerism, and on providing college credit tie-ins.
- **Assessing Gap Year Programs** – About two-thirds of men and women assess their program as excellent or very good. Highest rated was the program’s ability to provide growth in learning (78%), quality of teaching (73%), and sense of spirituality and connection to Hashem (70%).
- **Where Participants Saw a Need for Improvement** – While programs were well-rated, there were criticisms as well (on average, by 10%-15% of respondents), as follows: 1. Administration, communication, and staff–student relationships; 2. Learning content, level, and religious/ideological fit; 3. Structure, guidance, oversight, and independence; 4. Emotional and mental health support and general care; 5. Facilities, dorms, food, and financial cost; 6. Israel exposure, trips, volunteer/chesed, and broader engagement.
- **Post-Gap Year Plans** – Among men, Jewish college attendance increased from a planned 36%, to actual 45% after the gap year; while involvement in Jewish learning went from a planned 75%, to 83% post-gap year. Among women, Jewish college attendance increased from a planned 41%, to actual 47% after the gap year; while involvement in Jewish learning went from a planned 63%, to 71% post-gap year.
- **Religious Direction** – About 30% said that their gap year caused a notable change in their direction afterwards, and additional 30% said it caused somewhat of a change in direction.

Continued 

Summary of Key Findings *(Continued)*

- **Religious Beliefs and Practices** – Modern Orthodox attendees slightly increased Shabbat and kashrut commitment during the program and currently are approximately where they started after high school. In the area of belief that Hashem guides events in their life, attendees ticked up notably during their gap year, and it has since receded slightly, but still is notably higher than where they started post-high school.
- **Commitment to Torah Study** – Both Modern Orthodox men and women are strongly committed to Torah study. Combined, 50% of all gap year program attendees are currently committed to Torah study to a great extent. Gap year experiences are ranked as having had a very strong impact on commitment to Torah study (88% for men and 82% for women).
- **Connection to Israel** – 14% of all respondents who attended a Gap Year Program have since then made aliyah, with an even higher 17% of those who had cited Israel experience, Zionist ideology or volunteerism as a strong component of their program.

Additional Analysis and Possible Implications

The following additional observations are based on analysis of those who attended gap year programs and were Modern Orthodox in their high school years. We examined three measures of change over time – from high school until now. They focus on shifts in observance (kashrut and Shabbat), Emunah (faith in God), and changes in how they identity within Orthodoxy (e.g., have they shifted to the “right” or to the “left.”

In looking at various correlates of these measures of change, we cannot be sure of causal direction, but the associations do raise interesting possibilities. So, in broad strokes, our findings follow, together with our speculations as to their substantive implications. Specifically, those who scored higher on the three measures of change (and they generally moved in the same direction) tended to be associated with the following characteristics.

- Upward movement – in observance, faith, and Orthodox traditional identity – is associated with positive evaluations of the quality of teaching and the sense of spirituality in the gap year program, indicating a wide variation in the impact of the programs. In other words, alumni with what they now recall as better gap year teaching and spirituality emerge many years later as more religious, for want of a better term.

Continued 

Summary of Key Findings *(Continued)*

- People who went on to Shana Bet report more upward movement. To some extent, those on a path to more commitment chose to stay on for a second year, and those who stayed on deepened their commitment.
- As compared with their reported plans prior to the gap year, after the gap year program more alumni stayed in Israel and, if not, they more often studied at a Jewish-sponsored university or college.
- Those who moved “up” (“to the right”) religiously are more likely to attribute religious influence to the gap year and to a particular individual in their lives. But they are less likely to say the same about their families and community. This pattern suggests, not surprisingly, that movement away from how one is raised can often be spurred by later experiences.
- Upward religious movement is also associated with more Orthodox friends and neighbors and a greater current commitment to Torah study. Orthodox associations and Torah study sustain and emanate from increased commitment. These associations validate our measures of change and illustrate how movement is typically manifested by a number of concurrent behaviors.
- Those who report many friends today who attended the program years ago also tended to move up in religiosity. This too points to the differential and selective impact of the programs: those who developed more lasting friendships also moved up in their religious commitment – and the reverse is probably true as well.
- Those upwardly moving religiously had more children. Either their children stimulated upward religious movement or the more religious had more children, or both.
- We find a *very* strong relationship with political ideology. Conservatives are much more likely to report increases in the measures of religious change while liberals report decreases. Other Nishma studies – and other studies of American Jews as well as Americans generally – have found a correlation between religious and political ideology (i.e., left-to-right), and that may be what we are seeing here.
- As our respondents covered a long time and age span, there was some evidence that programs have gotten stronger in recent years, in terms of having a positive religious impact on alumni.

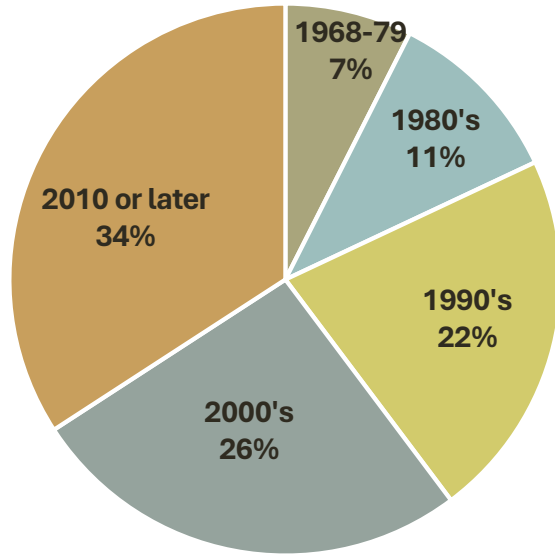
A Profile of the Gap Year Programs Attended

Gap Year Program Attendees – When Attended and Duration

Number of Programs Attended – Among those who attended a Gap Year program, 88% attended a single program and 12% attended two or more programs. We told the latter group: “Throughout this survey we will refer to your ‘gap year program.’ Since you attended more than one, please answer with respect to the one that you see as having had a stronger influence on you.

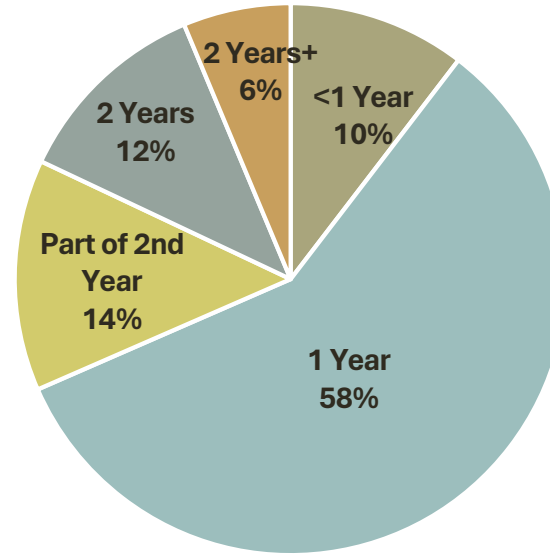
Gender – 46% attended a men’s program, 50% a women’s program, and 4% a co-ed program. This report profiles men’s and women’s program attendees, as there were too few co-ed attendees (12) to provide meaningful analysis.

When Programs Were Attended



The median year when attendance started was 2003, and their median current age is 41. Most (82%) were age 18 when they started the program.

Length of Attendance



Two-thirds (68%) attended one year or less, while 14% attended part of a second year and 18% attended a full second year, and sometimes more.

Q. How many Israel-based gap year programs or institutions did you ever attend? In what year did you begin that program? 319 responses (151 men, 168 women).

Personal and Program Orthodox Orientation

- Our sample of attendees skews toward the “center of Orthodoxy” – More Centrist and Right-leaning Modern Orthodox than those on the left (Liberal Modern Orthodox) or on the right (Charedi). Half of the non-attendees are Charedi.
- Attendees tended toward gap year institutions a bit “to their right.” So while 60% personally identified (at that time) as being “on the right” (Right-leaning Modern Orthodox or Charedi), 71% attended a program that they identified that way.

	Survey Respondents Who Did Not Attend Gap Year	Survey Respondents Who Attended a Gap Year Program	
		How They Self-Identified	How They Described The Program
Liberal Modern Orthodox	13%	8%	4%
Centrist Modern Orthodox	22%	32%	25%
Right-Leaning Modern Orthodox	17%	23%	27%
Charedi (Yeshivish / Chasidic / Charedi-leaning)	48%	37%	44%

Q. Which of the following categories best describes how you identified Jewishly at the time you graduated high school? 304 attendees; 213 non-attendees.

Program Size, Location, Schedule Structure, “Shana Bet” – The “typical” program had about 80 students, was located in Jerusalem (70%), and had a very structured schedule (68%). Most men (56%) attended at least part of a second year (“shana bet”), with most of them having attended a full second year or more, but only 11% of women attended past the first year.

Program Size	Men	Women
<30 Students	9%	6%
30 to 69	40%	21%
70 to 99	21%	37%
100 or More	30%	36%
Estimated Median	72	93

Program Structure	Men	Women
Very structured schedule	64%	73%
Less structured, campus-like environment	15%	13%
Somewhere in between	21%	14%

Program Location	Men	Women
Jerusalem	56%	87%
Jerusalem area	10%	5%
Judea or Samaria	12%	2%
Other area	22%	6%

Length of Attendance	Men	Women
Less than 1 year	5%	14%
About 1 year	39%	75%
1 year, part of a 2 nd	21%	7%
2 years or more	35%	4%

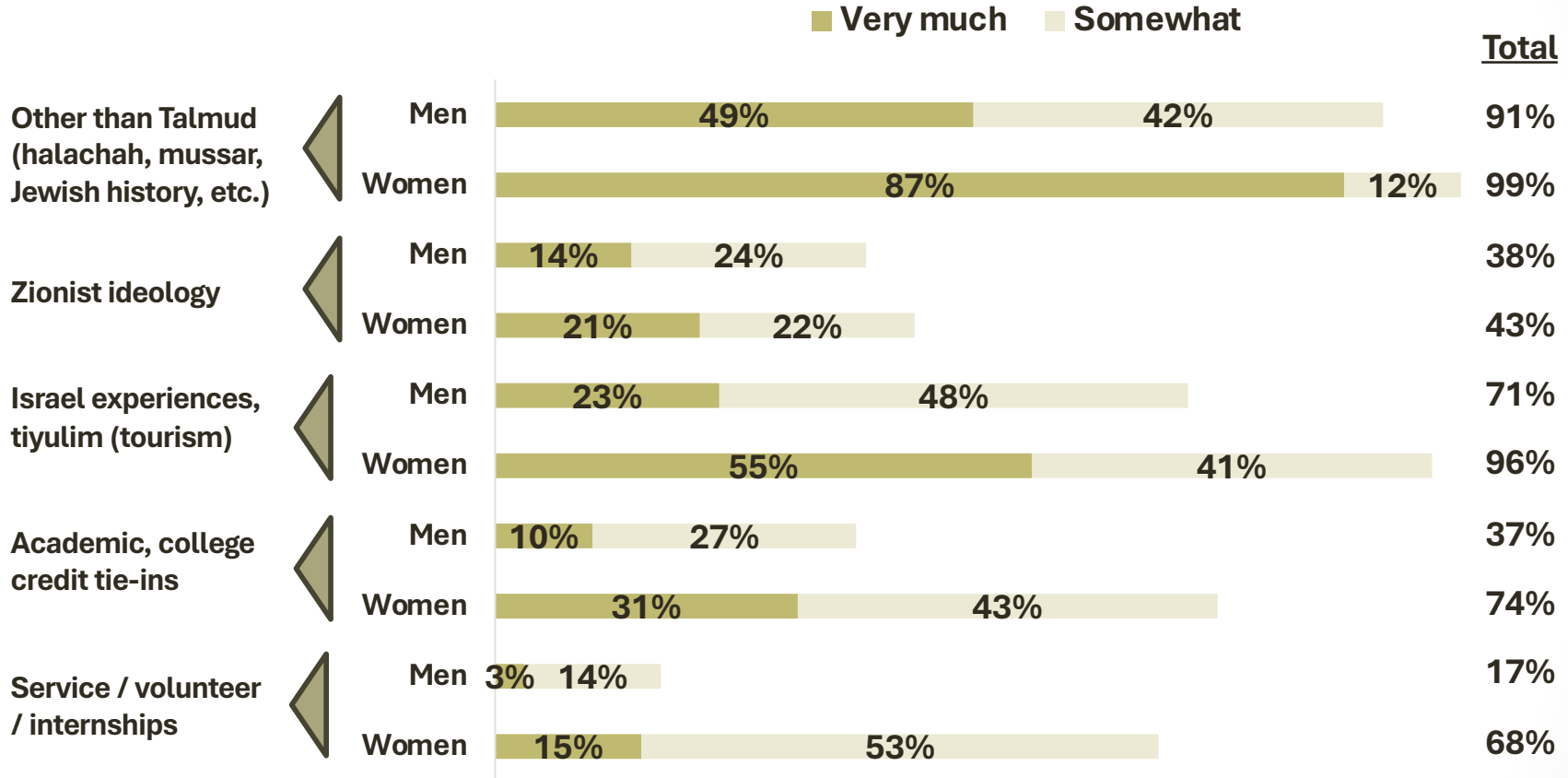
Q. How many students were in the program? Fewer than 30 / 30 to 69 / 70 to 99 / 100 or more.

Q. Where was the program located? Jerusalem / Jerusalem area / Judea or Samaria / Other area.

Q. Would you say the program had a ...Very structured schedule / Less structured, campus-like environment / Somewhere in between.

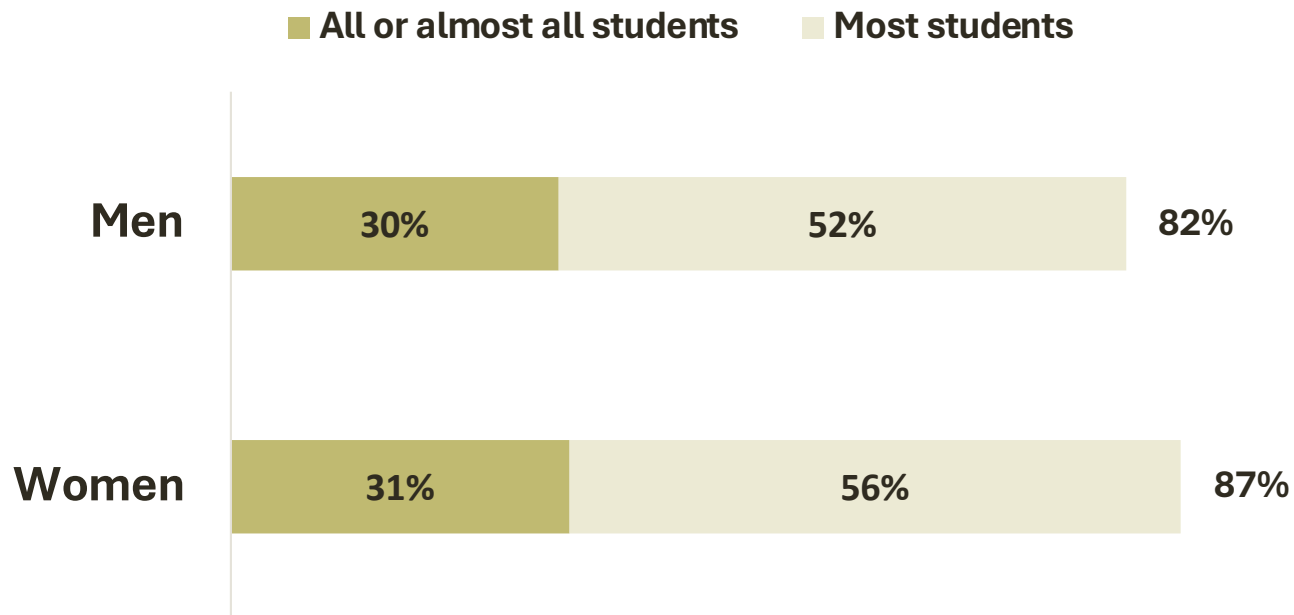
313 responses (Men 148, women 165).

Focus of Gap Year Programs – Men’s and women’s programs are different. The former often focus on Talmud, but about half also focus on halachah, mussar, etc., areas that nearly all women’s programs focus on. Women’s programs focus much more on Israel experiences, volunteerism, and on providing college credit tie-ins.



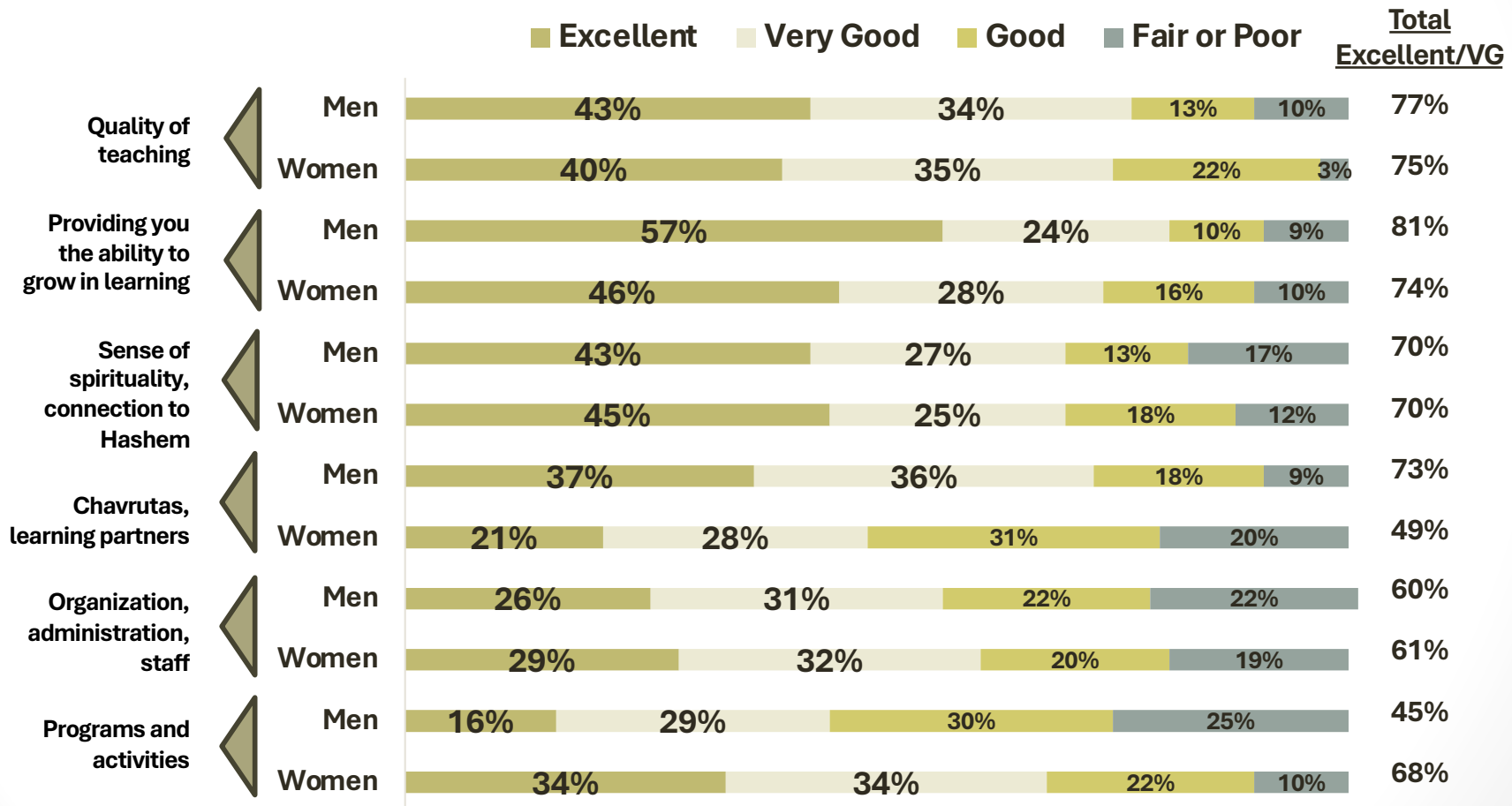
Q. To what extent would you say the program’s focus included ... Studying other topics (e.g., halachah, mussar, Jewish history, Israel, etc.), Studying Zionist ideology, Israel experiences, tiyulim (tourism), Academic, college credit tie-ins, Service / volunteering / internships. Response options: Very much, Somewhat, Slightly or not. 314 responses (Men 148, women 166).

The Predominance of Serious Torah Study – The vast majority (82% of men and 87% of women) said that most (or more) of their fellow students at their program were serious about Torah study.



Q. Can you estimate how many of the students were serious about Torah study? 314 responses (Men 148, women 166).

Assessing Gap Year Programs – Across six performance areas, about two-thirds (67%) of men and women assess their program as excellent or very good. Programs were rated highest at providing the ability to grow in learning (78%), quality of teaching (73%), and sense of spirituality and connection to Hashem (70%); ratings were a bit lower for chavrutas and learning partners (61%, but higher for men and excluding those where it did not apply), organization, administration, staff (61%), and programs and activities (57%, but higher among women).



Q. Thinking about the gap year program that you attended, how would you rate your experience in these areas? [Items shown above]. 298 responses (Men 141, women 157).

What Participants Liked Most About Gap Year Program Experiences: Top Themes

1. Being in Israel and Eretz Yisrael – The single most pervasive theme is the experience of being in Israel itself. This includes living in Israel (often specifically Jerusalem or the Old City), touring and tiyulim, Shabbatot in homes around the country, walking the streets, and feeling a spiritual/identity connection to Eretz Yisrael as “home.” Women mention Israel in especially affective terms (“life-changing,” “our true home,” “beautiful,” “made Tanach come alive”) and often connect it to identity and values formation. Men also strongly emphasize Eretz Yisrael, but more often frame it in terms of religious/spiritual elevation (learning Torah in Israel, proximity to the Kotel, integration with Israeli society/Hesder).

2. Torah Learning: Serious, High-Level, All-Day – Intensive Torah study is central, but it is the dominant theme for men and a very strong (though slightly less dominant) theme for women. This includes high-level, serious, or intense learning; text-based study; the ability to learn full-time without grades or college pressure; and the chance to broaden into Nach, hashkafah, philosophy, or practical halacha. Men emphasize intensity, “no distractions,” and a “very serious Torah environment” more frequently. Women more often highlight method and agency: source-based learning, sophisticated approaches, being encouraged to think, question, and form their own hashkafa, and the empowerment of choosing what to learn.

3. Teachers, Rebbeim, and Mentors – Great appreciation is expressed for the quality of teachers and personal relationships with them. Men frequently stress access to “world-class talmidei chachamim,” the rebbe’s personal concern, and lasting rebbe–talmid relationships. Women add strong praise for teachers’ openness, respect for questions, diversity of hashkafot, and being treated as adults whose independent thinking is valued.

4. Personal Growth, Identity, and Religious Development – The year is framed as a time of personal growth—religious, emotional, and intellectual. People describe clarifying values, deepening their relationship with Hashem, gaining direction for life and marriage, and “moving on from previous definitions” of themselves. Women often explicitly speak of identity formation: separating from family expectations, forming their own opinions, and deciding intentionally what kind of Jew/adult they want to be. Men certainly describe growth, but with a somewhat stronger focus on spiritual maturation within learning and avodat Hashem rather than on narrative of self-redefinition.

5. Independence, Being Away from Home, and “Time to Grow Up” – Participants like the “independence” very much, including living away from family for the first time, managing life in Israel, making their own decisions, and having time to think and mature. Men often frame independence as freedom to grow and to live more like an adult (no curfew, space to focus on learning, being far from home distractions). Women talk about independence as a platform for self-authorship: choosing their own hashkafa, forming opinions separate from family, and “starting adult life” within a supervised framework.

Other Things That Participants Liked – Friends, Chevra, and Social Community; Program Freedom, Choice, and Autonomy Within Learning; Exposure to Diversity: People, Communities, and Hashkafot; Tiyulim, Travel, and Experiential Learning

Continued 

Q. What did you like the most about your gap year program and its experiences? The summary is based on 219 verbatim responses (Men 98, women 121)

What Participants Liked Most *(Continued)* – Random Sample of Verbatim Responses

- *“Immersive Israeli hesder program (maale Adumim), very serious learning, learned Hebrew fluently, experienced Israeli people”*
- *“Connected me to my learning, my Judaism, and gave me a personal connection to the land of Israel”*
- *“It was a year of very high-level text-based Jewish learning, exposure to life in Israel and the lifestyle of Israeli families, and the opportunity to learn haskafa and values from very impressive, genuine teachers”*
- *“Spending a year in Israel and knowing and loving Israel increased this very important value in my life. The gap year was a very good part of my growth and self-knowledge.”*
- *“Everything - classes, learning from amazing teachers, the trips, the other girls, being in Eretz Yisroel, being treated like adults.”*
- *“I liked the feeling of independence... I liked the tiyulim and our trip to Poland.”*
- *“the seriousness of learning torah and living as a halachik Jew.”*
- *“Moved forward with previous plan but increased personal commitment to torah learning and my relationship with G-d.”*
- *“The rebbaim/staff -The friends I made -The fact that I was learning in Israel -Accessibility to the Kotel on a daily basis.”*
- *“As a hesder yeshiva I greatly appreciated the camaraderie and the commitment of the students to Tora and the State of Israel.”*
- *“I think I very much benefitted from my seminary year in Israel. In addition to the learning (with a lot of practical topics that can still be gained from now), getting to experience life in Israel, the different areas, the different families, how everyone lives, etc. was both eye opening and inspiring. It was also a good balance of starting adult life and independence, but within a more structured and supervised way. The social aspect was also nice.”*
- *“My favorite part was the Rabbi's, my yeshiva had a ton of Rabbis that one can get close to.”*
- *“Independence, high learning level, environment of growth, being in Israel.”*
- *“Learning Torah in a real level , role models.”*
- *“The program treated students as adults and participants came from a wide variety of backgrounds and ages.”*
- *“Intense torah learning. I also joined a volunteer program independent of my yeshiva and devoted many of my shabbatot to its programming.”*
- *“The ability to live independently for the first time.”*
- *“the warm environment and approachable staff.”*

Q. What did you like the most about your gap year program and its experiences? Extracted from 219 verbatim responses (Men 98, women 121).

Where Participants Saw a Need for Improvement: Top Themes – As shown on page 13, programs overall were positively rated (67% rated various aspects as excellent or very good). To provide a broad picture, we present here the improvement needs cited by 10% to 15% of the respondents.

- 1. Administration, communication, and staff–student relationships** – Critiques of administration and staff–student dynamics were very common. Men spoke about favoritism, lack of listening, poor communication, and weak or inconsistent administration, while women emphasized indecisive or uncaring administration, a sense that programs were profit-driven, and staff being out of touch with American girls and their life trajectories.
 - 2. Learning content, level, and religious/ideological fit** – Concerns about the type and level of learning and how well the program’s hashkafah matched their own. Men frequently requested broader learning beyond classic Gemara and Halacha, more avodas Hashem focus, and alignment with their hashkafot. Women highlighted weak or boring classes, limited chevruta/Beit Midrash learning, overly school-like structure, and tension around ideology.
 - 3. Structure, guidance, oversight, and independence** – Men often described too little structure or guidance in learning and dorm life, lack of oversight, and a desire for mentors and more accountability, while some also wanted more flexibility and less scrutiny. Women noted both slight unstructuredness and, conversely, restrictive, infantilizing rules that kept a high-school feel, as well as tension about how much independence they should have.
 - 4. Emotional and mental health support and general care** – Men described ignored depression, need for mental-health support and guidance, and balancing intense expectations with well-being. Women stressed not letting students “fall through the cracks,” needing more emotional support during crises (war, COVID), access to mental-health professionals, and better support for teens far from home.
 - 5. Facilities, dorms, food, and financial cost** – Both men and women mentioned substandard dorms, campus facilities, and food quality, along with the high cost of programs. Men emphasized physically austere environments (unheated dorms, low-quality food, poor accommodations), while women added details about shabby dorms, food issues, and recognition that these programs are very expensive and, in some cases, not necessary for everyone.
 - 6. Israel exposure, trips, volunteer/chessed, and broader engagement** – Some wanted more Israel engagement (trips, learning about and exposure to Israel and Israelis), and women especially sought chesed and volunteering.
- Other Ares For Improvement Cited** – Shabbat arrangements; Social environment, peer culture, and inclusivity; Spiritual focus and avodas Hashem vs. academic model; Post-year guidance and follow-up.

Continued 

Q. What aspects of your gap year program and its experiences do you think most needed improvement? Based on 204 verbatim responses (Men 93, women 111)

What Aspects Needed Improvement (Continued) – Random Sample of Verbatim Responses

About 20% of respondents said there was nothing they would change, and no areas for improvement that they could think of.

- *“Staying connected afterwards.”*
- *“The gaps were gaps from my perspective since I wanted something more intellectual and open to the world. But due to familial constraints I chose this yeshiva knowing its limitations. It met my expectations both positively and negatively—but the negatives are positives from the yeshiva's perspective.”*
- *“It was mostly an afterthought program for the school to make extra money at the time. Living arrangements weren't great. The school subsequently moved to a new campus. Today I would say they need more volunteering and interacting with Israeli society and learning more about modern Israel.”*
- *“I would have done better if I could work or do school part time. The structure and accountability of that would have helped me.”*
- *“It was restrictive and infantilizing.”*
- *“Some participants were not ready to be independent.”*
- *“We had far too little engagement with actual Israelis.”*
- *“The administration just didn't really care enough about the girls. I can't help but feel that most of these programs are out to make money and they don't really have their hearts in supporting girls through life. And the proof is that the sem was totally cold to us as alumni! They just didn't care!”*
- *“There was a lack of spirituality and spiritual focus, zero Chassidut, very common in Modern Orthodox schools, but especially in a year with 9/11 and the second intifada all around us, it would have helped strengthen our connection with Hashem and our Judaism. Zionism and connection to the land were focused on instead, almost as proxies for direct, personal relationships with God.”*
- *“There was still a high school vibe, with several classes we were required to attend whether or not it interested us, and many rules. Yes, we were all young, having just graduated high school the year before, so the rules to some degree were necessary, but still a bit stifling. We were also required to find hosts for a majority of Shabbosim, which for me personally was stressful as I didn't have family in Israel, and went to my chosen school without friends, so especially in the beginning of the year, finding places to go for Shabbos, and friends to go with was challenging.”*

Q. What aspects of your gap year program and its experiences do you think most needed improvement? Extracted from 204 verbatim responses (Men 93, women 111).

Impacts on Gap Year Program Alumni

Post-Gap Year Plans – Attendance often affected Jewish college attendance and post-program learning.

- Among men, Jewish college attendance increased from a planned 36%, to actual 45% after the gap year; while involvement in Jewish learning went from a planned 75%, to 83% post-gap year.
- Among women, Jewish college attendance increased from a planned 41%, to actual 47% after the gap year; while involvement in Jewish learning went from a planned 63%, to 71% post-gap year.

	Men		Women	
	Plan Before Gap Year	Actual After Gap Year	Plan Before Gap Year	Actual After Gap Year
YU, Stern College, or Touro	33%	40%	33%	34%
Other Jewish college	3%	5%	8%	13%
Non-Jewish college & continue Jewish learning part-time	27%	22%	22%	24%
Non-Jewish college without continued Jewish learning	15%	10%	23%	18%
Jewish learning full-time	12%	16%	0%	0%
Other	2%	7%	8%	11%
Not sure	8%		6%	
Total at Jewish College	36%	45%	41%	47%
Total Doing Learning	75%	83%	63%	71%

- Among program attendees who did not pursue a Jewish college or learning full-time, about one in four took a notable number (three or more) of college-level courses in Jewish Studies (not shown in the table).

Q. Prior to attending the gap year program, what were your plans for after the program? Choose the option that best applies. Q. Following the gap year program, what did you actually do? Based on 303 responses (Men 143, women 160). Q. How many college-level courses in Jewish Studies of any sort have you ever taken? [Asked of those who did not attend a Jewish college, and did not pursue learning full-time] 138 responses (Men 55, women 83).

Religious Direction – About 30% said that their gap year caused a notable change in their direction afterwards, and additional 30% said it caused somewhat of a change in direction.

Gap Experiences Caused Change in Direction	Men	Women
Yes, very much so	31%	26%
Somewhat	28%	27%
Slightly	19%	11%
Not really, not sure	22%	35%

Themes Most Often Mentioned

1. General increased seriousness and commitment to Judaism and Torah – Both men and women frequently describe becoming more serious about Torah, mitzvot, and Jewish life, often using language of “more committed,” “more serious,” “more religious,” or “growth-oriented.” This includes heightened sensitivity to *halakha*, stronger identification with being frum, and a conscious reprioritization of Jewish life over other pursuits.

2. Hashkafic and identity shifts – The gap year often crystallizes religious identity: some move “to the right” (yeshivish/chareidi), others toward Modern Orthodoxy, Chabad, or a more individualized path. Both men and women often describe re-situating themselves within Orthodoxy, but women more often allude to *hashkafic* reorientation.

3. Learning – Men speak about full-time learning, kollel, daf yomi, remaining in yeshiva, or making Torah study a core life priority alongside or instead of college. Women talk about ongoing high-level learning (e.g., YU’s GPATS program for women’s advanced Talmudic study, shiurim, college Judaic studies, structured study in Israel) and gaining skills and tools that make sustained learning possible.

4. Education – Both genders mention changing or affirming college choices in favor of Jewish environments or supportive Orthodox frameworks. Men often describe choosing Y.U. over secular universities or seeking campuses with strong Orthodox presence. Women describe switching to Stern/Touro or local colleges that fit religious commitments.

5. Israel – Many describe a deepened love of Israel, strengthened Zionist identity, or concrete aliyah plans. Some make aliyah or live in Israel for extended periods; others describe strong but unrealized aliyah aspirations. Israel becomes a central element of self-understanding and long-term planning.

Random Sample of Verbatim Responses

- *“It made me more serious about Judaism, learning, and life.”*
- *“I thought about returning to Israel after finishing college.”*
- *“I decided that I wanted to become a rabbi and educator!”*
- *“My experience in seminary helped me break away from secular media and entertainment”*
- *“Stayed in Yeshiva, eventually married and was in Kollel for a couple years, did not attend college.”*
- *“Influenced me to attend a Jewish college (Touro). Also gave me tools and inspiration to continue learning after yeshiva.”*
- *“Went into the rabbinate. While I did not know what I was going to do before, I was considering law.”*
- *“gave me tools to learn independently as well as knowledge of the Haredi world (independent of the program).”*

Q. Would you say that your gap year experiences caused a change in your direction afterwards? Yes very much so / Somewhat / Slightly / Not really / Not sure. 303 responses (Men 142, women 161). Q. How did your gap year experiences change your direction as to what you did afterwards? The summary is based on 133 verbatim responses (Men 67, women 66).

Religious Beliefs and Practices (Modern Orthodox*) – Program alumni slightly increased Shabbat and kashrut commitment during the program and currently are approximately where they started after high school. In the area of belief that Hashem guides events in their life, alumni ticked up notably during their gap year, and it has since receded slightly, but still is notably higher than where they started post-high school. (Note, though, that the changes over time are generally small, and none of the changes, from high school to after gap year to currently, are statistically significant.)

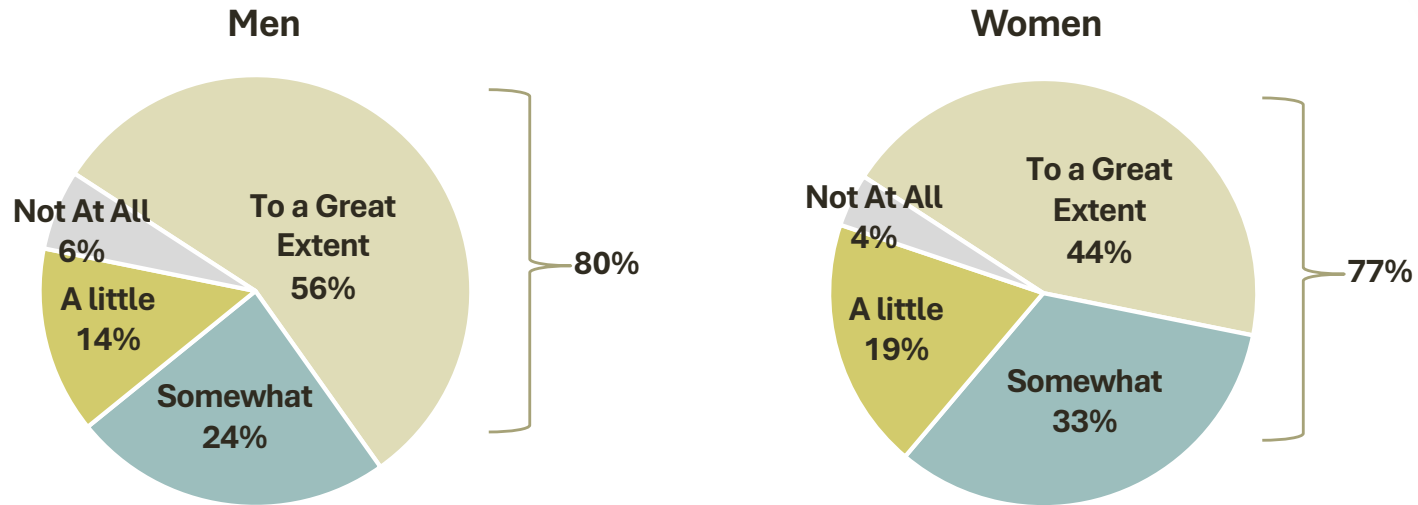
Based on an indexed scale of 0 to 100, where 0 = “not at all” and 100 = “completely”	After High School	After Gap Year	Currently**
Commitment to Being Shomer Shabbat	95	97	95
Commitment to Observing Kashrut	96	98	94
Belief That Hashem Guides Events in One’s Life	74	81	78

* The Charedi data started at close to 100 post-high school, and pretty much stayed there after the program, and to the current day. It seems that our respondents are uniformly observant, with little variation, and so the above data on the Modern Orthodox respondents is more informative.

** “Currently is, on average, about 28 years after the gap year program experience.

These data are based on three questions: Q. To what extent were you committed to being Shomer Shabbat ... Q. To what extent were you committed to being keeping kosher ... Q. To what extent did you believe that Hashem (G-d) guides the events of your life? – When you graduated high school / Just after you finished your gap year(s) [Asked of those who attended] / Currently. Response Options: Completely / To a great extent / Somewhat / A little / Not at all / Not sure. Based on 169 Modern Orthodox who had attended a Gap Year Program.

Commitment to Torah Study (Modern Orthodox*) – Both men and women are strongly committed to Torah study. Combined, 50% of all gap year program alumni are currently committed to Torah study to a great extent.



The type of gap year program attended, and its students, correlates with current commitment to Torah study. But correlation does not imply causality. Those already committed to Torah study likely often attended programs with similarly-minded peers.

Among those who ...	The % currently committed to it is
Attended a program where <u>all or almost all</u> were serious about Torah study	57%
Attended a program where <u>most</u> were serious about Torah study	44%
Attended a program where <u>fewer than that</u> were serious about Torah study	27%

Continued

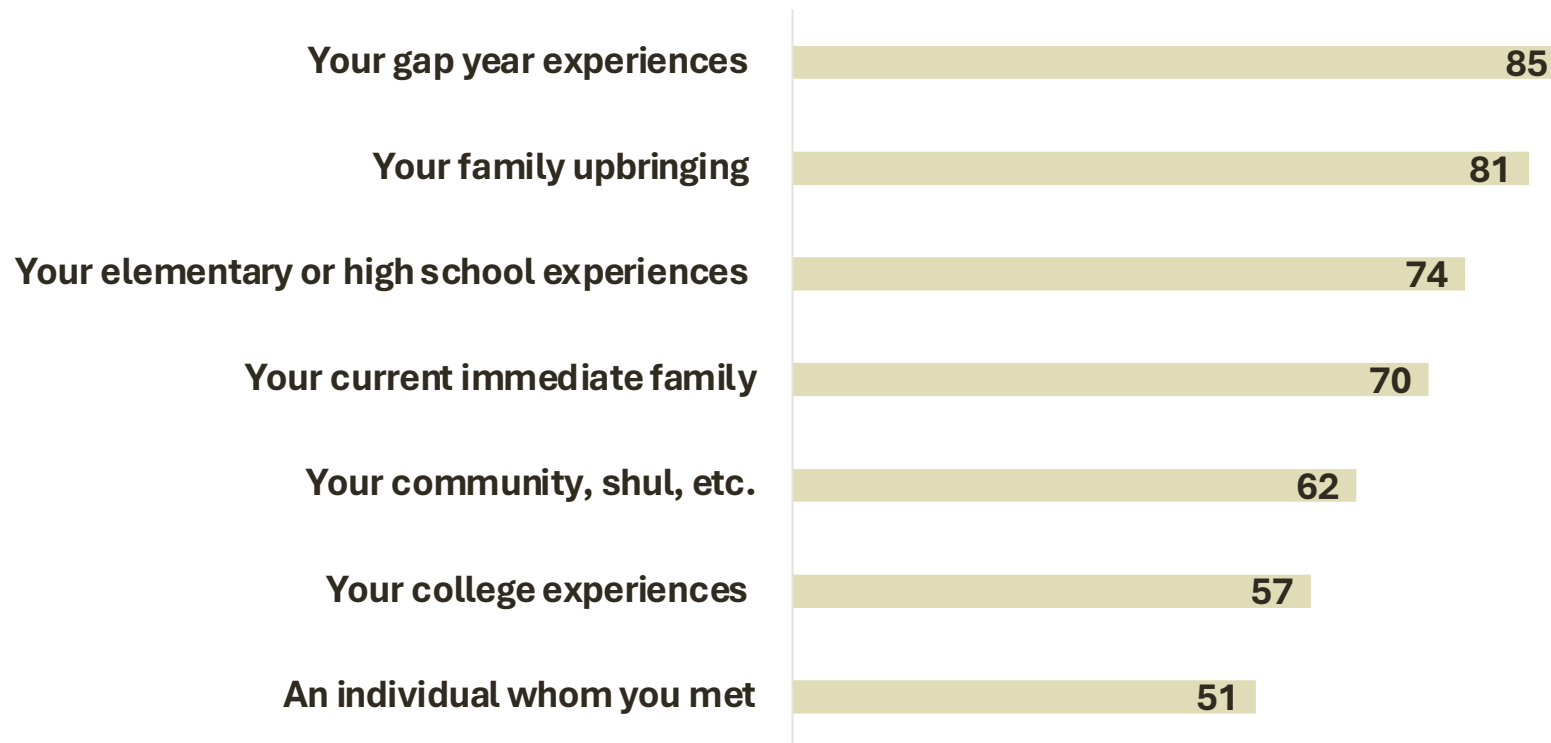
* Torah study is far more widespread in the Haredi community. We see the Modern Orthodox community, with its greater variability in levels of Torah study, as a better source to measure explore the differentiating factors that lead to that commitment.

Q. To what extent are you currently committed to Torah study, learning, attending shiurim, etc.? – To a great extent / Somewhat / A little / Not at all. Based on 166 responses (Men 88, women 78).

Gap Year Experiences Affect Current Commitment to Torah Study (Modern Orthodox) – Gap year experiences are ranked as having had the top impact on commitment to Torah study (85% ... 88% for men and 82% for women), followed by family upbringing (81%) and prior school experiences (74%).

What Affected Current Commitment to Torah

(Impact on a scale of 0 to 100)



* Torah study is far more widespread in the Haredi community. We see the Modern Orthodox community, with its greater variability in levels of Torah study, as a better source to explore the differentiating factors that lead to that commitment.

[Ask of those whose current commitment to Torah study is to a great extent or somewhat] Q. How much impact have the following had on your current commitment to Torah study? – Your family upbringing / Your elementary or high school experiences / Your gap year experiences [Ask if attended] / Your college experiences / An individual whom you met (rabbi, rebbetzin, friend, work colleague, etc.) / Your current immediate family (spouse, children, etc.) / Your community, shul, etc. Response Options: Very much so / Somewhat / A little / Not at all / Not sure / Does not apply. Based on an indexed scale of 0 to 100, where 0 = “not at all” and 100 = “very much so” Based on 124 responses (Men 68, women 56)

Connection to Israel

- **14% of the Gap Year Program alumni have since then made aliyah (18% of Modern Orthodox and 7% of Charedi).**
- **62% say they are very emotionally connected to Israel (65% of Modern Orthodox and 57% of Charedi.)**
- **Excluding their gap year program, Modern Orthodox have visited Israel an average of 6.5 times, and Charedi have visited an average of 4.5 times.**
- **Among those who cited Israel experience, Zionist ideology or volunteerism as a strong component of their gap year program, 17% made aliyah, 73% say they are very emotionally connected to Israel, and they have visited Israel an average of 7 times. All of these figures are somewhat higher than the comparable figures for those who had attended a gap year program less focused on Israel.**
- **The 35 gap year program alumni who are currently living in Israel were asked whom they would vote for if a Knesset election were held at time. 46% said they were undecided, followed by 11% for United Torah Judaism and 9% each for HaDemokratim (The Democrats) and HaTzionut HaDatit (Religious Zionism).**

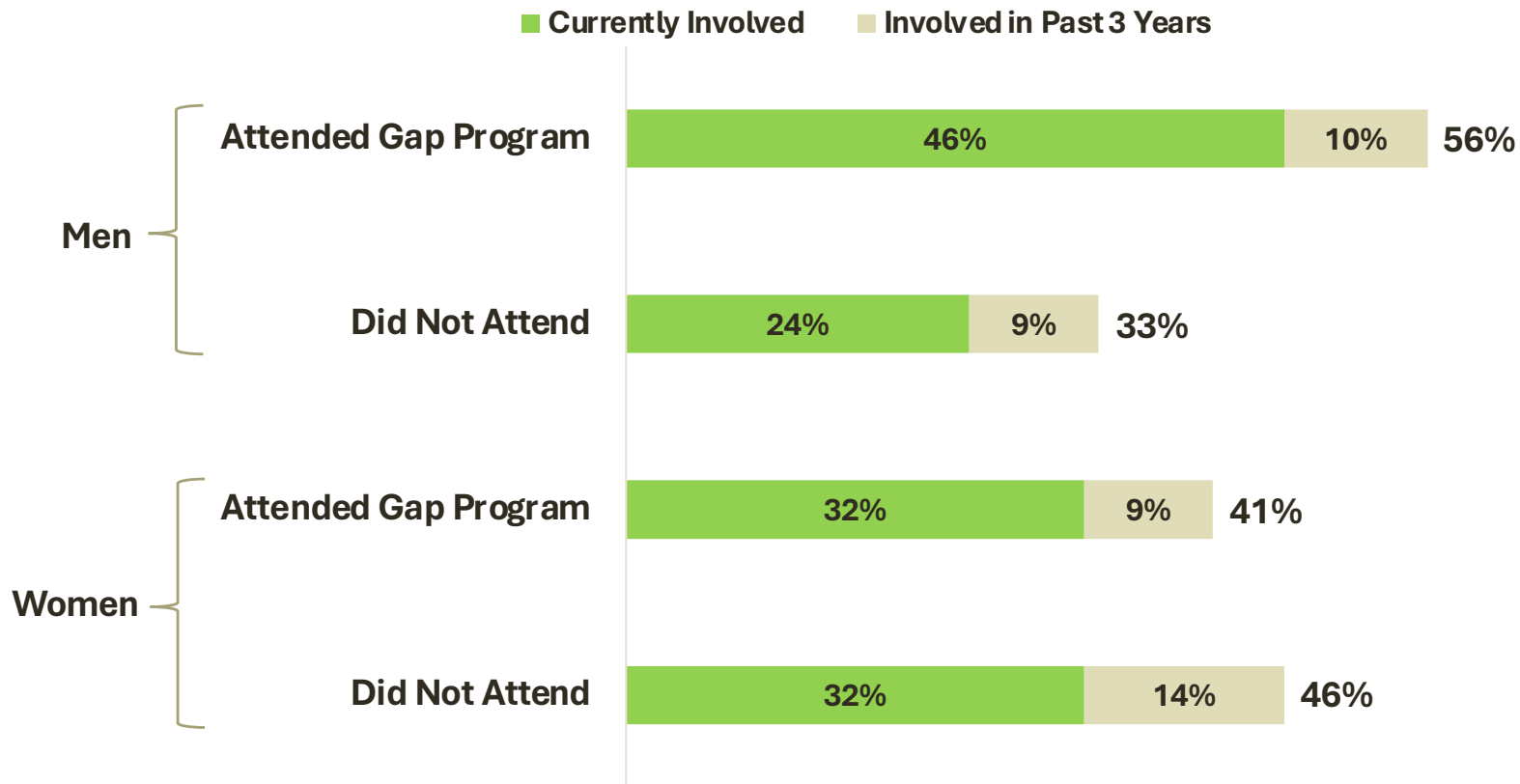
Q. Where do you live now? Based on 238 responses.

Q. How emotionally connected are you to Israel? Very / Somewhat / Not much / Not at all. Based on 227 responses.

Q. Excluding your gap year program, since age 21 about how many times have you visited Israel? – None / 1-2 times / 3-5 times / 6-9 times / 10 times or more. Based on 226 responses. The data for those cited Israel experience, Zionist ideology or volunteerism as a strong component of their gap year program are based on 67 responses.

Q. If elections to the Knesset were held today, for which party would you probably vote? Based on 35 responses.

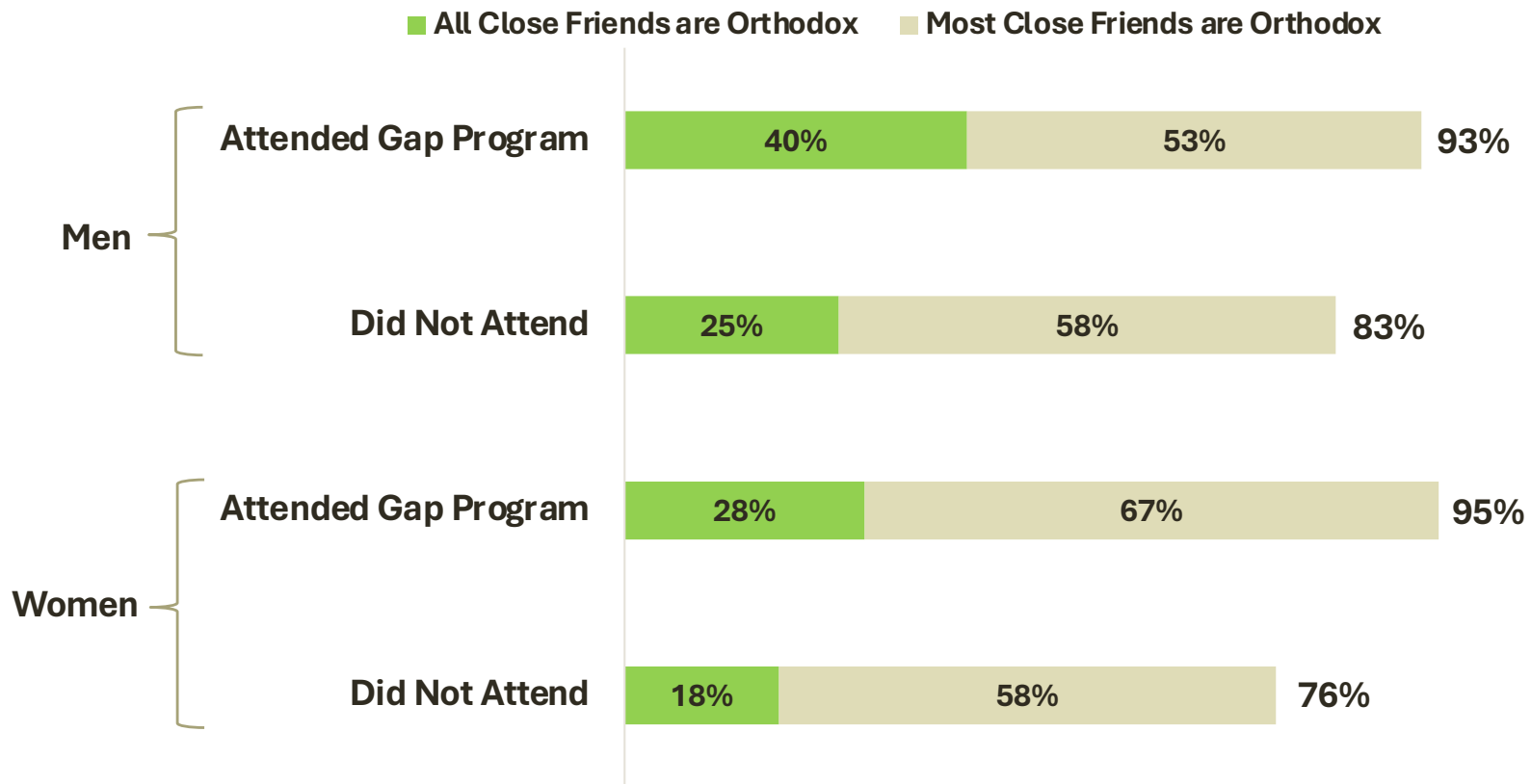
Community Involvement (Modern Orthodox*) – Male gap year program alumni are currently more involved in community leadership roles than are men who had not attended a gap year program. Among women, the difference between gap program alumni and non-alumni is not significant.



* Such leadership positions are more commonly and broadly available in the Modern Orthodox community.

Q. Do you currently have a leadership role – lay or professional – in a synagogue or a Jewish organization? – Yes / Not currently, but in the last 3 years / Not in the last 3 years. Based on 281 responses (Men who attended a gap year program 91, those who did not 72, Women who attended a gap year program 80, those who did not 38)

Personal Relationships (Modern Orthodox*) – Across all of Modern Orthodoxy, 30% say all of their close friends are Orthodox, and 89% say that all or most are Orthodox. Gap year program alumni more often say that all of their close friends are Orthodox (35% for men and women combined), compared to those who had not attended a gap year program (23%).



Among those who had attended a gap year program, 34% of men say that some or many of their close friends today are people they met on the program, as do 28% of women.

Q. How many of your close friends are Orthodox? – All of them / Most of them / Some of them / Hardly any of them / None of them / Not sure. Based on 281 responses (Men who attended a gap year program 91, those who did not 72, Women who attended a gap year program 80, those who did not 38)

Q. How many of your close friends today are people you met while on the gap year program? – Many / Some / A few / None / Not sure. Based on 171 responses (Men 91, Women 80)

Final Thoughts on Torah Study / Learning

Final Thoughts on the Broad Issue of Torah Study / Learning – Top Themes Ranked

- 1. Centrality of serious, lifelong Torah learning** – Regular, serious Torah study is essential for an observant Jewish life, both to know halacha and to deepen closeness to Hashem, and should be a lifelong obligation, not just a youth experience.
- 2. Superficiality of adult Modern Orthodox learning** – There is some concern among Modern Orthodox that much adult Torah learning in their community is shallow, sporadic, and does not truly inspire, challenge, or cultivate deep commitment compared to yeshivish/Chareidi environments.
- 3. Explosion of access: online, apps, programs** – Many respondents cite the huge expansion of learning opportunities, including online shiurim, Sefaria, YUTorah, TorahAnytime, learning over the phone, kollelim, etc., and describe this as a recent, transformative shift that makes serious learning widely accessible.
- 4. Women’s Torah learning: growth and frustration** – Respondents note dramatic growth in women’s learning opportunities and prominent female educators, while also expressing frustration about limited local options, weaker content, lack of Gemara, and past failures to teach girls serious text skills and Hebrew literacy.
- 5. Overemphasis on Gemara/Talmud vs. breadth and meaning** – Many criticize the curriculum, especially for boys, as too Gemara-centric, with insufficient Nach, Tanach, hashkafa, halacha l’maaseh, philosophy, history, and spiritual “beauty” or depth.
- 6. Gap year / seminary in Israel: cost, focus, and necessity** – Some see post-high-school Israel programs as wonderful and important; others critique their cost, business-like nature, narrow ideological focus, and question whether most teens truly need a year in Israel to remain frum.
- 7. Life-stage, time, and small-community barriers** – Working parents, caregivers, and people in smaller communities describe wanting more learning but being constrained by time, energy, responsibilities, and limited local offerings, even as online and Zoom options partially alleviate these constraints.

Continued 

Q. Finally, please let us know if you have any thoughts relating to any aspects of the topic of Orthodox Jewish Torah study / learning ... relating either to your background, or to your current levels of learning, or to learning available in your community. Based on 80 verbatim responses.

Final Thoughts on the Broad Issue of Torah Study / Learning – Sample Verbatim Responses

- *“I feel that my main stream orthodox elementary school and high school missed an important part of Jewish education. It was missing beauty and the teaching of emunah which should be a main focus and not a side point.”*
- *“My assessment of the level of adult Orthodox Torah study today is superficial, while the level of among young graduates of Torah institutions is significantly more intense and serious. I am impressed with the commitment to serious Torah learning among Jews of the next generation and their commitment to transmit it to their children (my grandchildren's age).”*
- *“We do the children of our community, especially the boys, a disservice by pushing gemara only. Not all boys are standard learners, and can be put off. We need more out of the box yeshivot, hands on learning, and to meet the needs of kids head on to keep more in the fold.”*
- *““Lo Am Ha'aretz Chassid.” How can one be a fully observant Jew without spending any time learning? Not just in a practical sense i.e learning to know Halacha, but learning to get closer to Hashem. In other words, by learning Hashem's Torah, we get closer to Him and better understand his ways. If one misses out on that, how can one expect themselves to fulfill our ultimate goal of getting as close to Him as we can (see first chapter of Mesillas Yesharim)?”*
- *““I currently live in a community where I participate in a community "retirement" Kollel, learning three to four afternoons a week, with shi'urim and lectures in traditional Gemara, Halacha, Tanach, and Machshava.”*
- *“for gap year, i think its so important to foster a love for learning and love for Israel with out any responsibilities. and i am happy for my children to attend a jewish college, just wish the cost wouldnt be so prohibitive.”*
- *“Things have improved since I was in high school, but the Orthodox world still has a long way to go re educating women in all facets of Torah learning, especially in Gemara. I have been learning daf yomi (second cycle!) on my own or via an app because there are no opportunities for women in my community.”*
- *“Why are "Orthodox" Rabbis afraid to talk about the halachos of Tznius for women and men? Why won't they talk about the halachos of men not shaving their heads or women properly covering their hair. Shabbos, and Kashrus are talked about but Taharas Mishpacha for singles is not put on the same pedestal.”*
- *“I believe that the success of the Yeshiva (chareidi) education system has given many individuals who are working in the secular world the tools to remain connected to serious learning whether in the many different learning programs (dad Yomi, oraysa, etc.) or through their own personal chavrusas or shiurim. I believe this has enabled the robust engagement that I see in a daily basis with my peers.”*



Appendix I – Respondent Demographics

Demographic Summary (Page 1 of 4) – Number of Respondents, Age

NUMBER OF RESPONDENTS	Attended Gap Year Program		
	Yes	No	Total
Modern Orthodox Men	91	72	163
Modern Orthodox Women	78	38	116
Total Modern Orthodox	169	110	279
Charedi Men	35	60	95
Charedi Women	61	30	91
Total Haredi	96	90	186
All Men	126	132	258
All Women	139	68	207
Total	265	200	465

CURRENT AGE	Modern Orthodox	Charedi
Under 30	11%	19%
30 to 39	22%	28%
40 to 49	20%	24%
50 to 59	16%	12%
60 to 69	14%	8%
70 or more	17%	9%
Total	100%	100%
Median Age	48	41

All data in this report excludes the few (12) who attended a co-ed program. Orthodox sectors are as of the present time.

Demographic Summary (Page 2 of 4) – Orthodox Self-Identification Over Time, Marital Status, Children

	Attended Gap Year Program			Did Not Attend Gap Year Program		
	Growing Up	After H.S.	Currently	Growing Up	After H.S.	Currently
Liberal Modern Orthodox	9%	8%	15%	11%	13%	15%
Centrist Modern Orthodox	35%	32%	25%	25%	22%	21%
Right-Leaning Modern Orthodox	24%	23%	24%	15%	17%	17%
Total Centrist / Modern Orthodox	68%	63%	64%	52%	52%	53%
Yeshivish / Chasidic / Charedi	32%	37%	36%	48%	48%	47%
Total	100%	100%	100%	100%	100%	100%
Number of Respondents	268	304	267	198	213	209

MARITAL STATUS	Modern Orthodox	Charedi
Married	80%	87%
Single, never married	13%	8%
Divorced, separated	5%	4%
Widowed	2%	1%
Total	100%	100%

NUMBER OF CHILDREN (If ever married)	Modern Orthodox	Charedi
0 or 1	12%	11%
2	20%	9%
3	32%	7%
4 or 5	30%	38%
6 or more	6%	35%
Total	100%	100%
Median No. of Children	3	5

Demographic Summary (Page 3 of 4) – Political Parties & Views, Secular Education

POLITICAL PARTY	Modern Orthodox	Charedi
Republican	35%	76%
Democrat	28%	3%
Independent	32%	14%
Other	5%	7%
Total	100%	100%

POLITICAL VIEWS	Modern Orthodox	Charedi
Very Conservative	8%	38%
Conservative	28%	46%
Moderate	43%	13%
Liberal	16%	1%
Very Liberal	5%	2%
Total	100%	100%

SECULAR EDUCATION	Modern Orthodox	Charedi
High school or less	1%	15%
Some college	6%	14%
College graduate or professional course	26%	39%
Postgraduate degree	67%	32%
Total	100%	100%

Demographic Summary (Page 4 of 4) – Current Residence

COUNTRY OF RESIDENCE	Modern Orthodox	Charedi
United States	85%	90%
Israel	11%	7%
Canada	3%	1%
Other	1%	2%
Total	100%	100%

WHERE U.S. RESIDENTS LIVE	Modern Orthodox
New York	33%
New Jersey	29%
Massachusetts	8%
Florida	7%
Maryland	5%
Other	18%
Total	100%

WHERE U.S. RESIDENTS LIVE	Charedi
New York	56%
New Jersey	14%
Pennsylvania	6%
Florida	6%
Maryland	6%
Other	12%
Total	100%

Appendix II – Survey Questionnaire

Survey Questionnaire (Page 1 of 7)

The 2026 Nishma Survey on Jewish Education and Gap Year Experiences

Introduction

This survey explores issues relating to Jewish Torah study / learning. The survey is being conducted by Nishma Research as a service to the Orthodox Jewish community. All work and expenses associated with this study are being provided pro bono, and the results will be made fully available to the community.

The survey should take about 8-12 minutes to complete, and all responses are anonymous and confidential. An area we explore is that of Israel Gap Year programs, and those who attended such a program will have the opportunity to respond to questions about their experiences (and the survey length for such individuals will be closer to 12 minutes).

The survey can be taken on a desktop computer, laptop or smartphone; it will take a few minutes longer on a smartphone. Some questions (denoted with an asterisk*) require a response.

At the end of the survey, you will have the opportunity to enter a drawing to win one of four \$25 Gift Cards, as well as to sign up to receive the full report. If you have any questions, please contact Mark Trencher at mark@nishmaresearch.com.

Survey Qualification

***Q1. This survey is for people currently age 21 or older who graduated an Orthodox Jewish high school which was not located in Israel. Do you qualify?**

- Yes
- No [Disqualify and display: "Sorry, you do not qualify to take this survey. Just close this browser tab or window to exit."]

***Q2. Which of the following categories best describes how you identified Jewishly at the time you graduated high school?**

- Liberal Modern Orthodox
- Centrist Modern Orthodox
- Right-Leaning Modern Orthodox
- Yeshivish / Chasidic / Charedi-leaning
- Pluralistic / non-Orthodox
- Other – Please describe: _____
- Not sure

***Q3. Did you attend a Jewish studies “gap year program” after high school, in Israel?**

- Yes
- No [Skip to Q25]

Israel Gap Year Program

***Q4. How many Israel-based gap year programs or institutions did you ever attend?**

- One
- Two or more [Display message: Throughout this survey we will refer to your “gap year program.” Since you attended more than one, please answer with respect to the one that you see as having had a stronger influence on you.]

Q5. Can you tell us the name of the program that you attended (response is optional)? _____

Q6. Was the Israel gap year program you attended for ...

- Men only
- Women only
- Co-ed

***Q7. In what year did you begin that program? _____**

Survey Questionnaire (Page 2 of 7)

***Q8. Which of the following best describes the program's religious orientation? Choose the term that best applies, even if not exactly right.**

- Liberal Modern Orthodox
- Centrist Modern Orthodox
- Right-Leaning Modern Orthodox
- Yeshivish / Chasidic / Charedi-leaning
- Pluralistic / non-Orthodox
- Other – Please describe: _____
- Not sure

***Q9. To what extent would you say the program's focus included ...**

- Studying other topics (e.g., halachah, mussar, Jewish history, Israel, etc.)
- Studying Zionist ideology
- Israel experiences, tiyulim (tourism)
- Academic, college credit tie-ins
- Service / volunteering / internships

Response Options: Very much so / Somewhat / Slightly, or not

Q10. Would you say the program had a ...

- Very structured schedule
- Less structured, campus-like environment
- Somewhere in between

***Q11. In your view, can you estimate how many of the students were serious about Torah study?**

- All or almost all
- Most
- Some
- A few
- None
- No idea

Q12. Where was the program located?

- Jerusalem
- Jerusalem area
- Judea or Samaria
- Other area

***Q13. How many students were in the program?**

- Fewer than 30
- 30 to 69
- 70 to 99
- 100 or more

Q14. How old were you when you began studying there?

- 18 or younger
- 19
- 20
- 21 or older

Q15. For how long did you study at that program?

- Less than a year
- About a year
- One year and part of a second year
- 2 Years
- More than 2 years

***Q16. Thinking about the gap year program that you attended, how would you rate your experience in these areas?**

- Quality of teaching
- Providing you the ability to grow in learning
- Sense of spirituality, connection to Hashem
- Chavrutas, learning partners
- Organization, administration, staff
- Programs and activities

Response Options: Excellent / Very good / Good / Fair / Poor / Not sure / Did not apply

Survey Questionnaire (Page 3 of 7)

Q17. Prior to attending the gap year program, what were your plans for after the program? Choose the option that best applies.

- Attend YU, Stern College, or Touro
- Attend other Jewish college – Please enter: _____
- Attend a non-Jewish college/university, but also continue Jewish learning part-time
- Attend a non-Jewish college/university, with minimal or no continued Jewish learning
- Jewish learning full-time
- Other
- Not sure

Q18. Following the gap year program, what did you actually do?

- Attended YU, Stern College, or Touro
- Attended other Jewish college – Please enter: _____
- Attended a non-Jewish college/university, but also continued Jewish learning part-time
- Attended a non-Jewish college/university, with minimal or no continued Jewish learning
- Jewish learning full-time
- Other – Please describe: _____

[Ask if Q18 = options 3,4,6]

Q19. How many college-level courses in Jewish Studies of any sort have you ever taken?

- None
- One or two
- Three to five
- Six or more

Q20. After completing the gap year studies, did you ...

- Return home (to the city, area, etc. where you lived before the gap year)
- Return to another location in your home country, such as where you went to college
- Stay in Israel
- Live somewhere else – Please enter: _____

Q21. Would you say that your gap year experiences caused a change in your direction afterwards?

- Yes, very much so
- Somewhat
- Slightly
- Not really
- Not sure

[Ask if Q21 = options 1,2]

Q22. How did your gap year experiences change your direction as to what you did afterwards? _____

Q23. What did you like the most about your gap year program and its experiences? _____

Q24. What aspects of your gap year program and its experiences do you think most needed improvement? _____

Jewish Upbringing

***Q25. Which of the following categories best describes your religious orientation growing up ... encompassing your parents' orientation, your high school, etc.?**

- Liberal Modern Orthodox
- Centrist Modern Orthodox
- Right-Leaning Modern Orthodox
- Yeshivish / Chasidic / Charedi-leaning
- Pluralistic / non-Orthodox
- Other – Please describe:
- Not sure
- Not applicable

Q26. Would you say the town or neighborhood where you lived when you were in high school was:

- Heavily Orthodox
- Somewhat Orthodox
- Slightly Orthodox
- Minimally or not Orthodox

Survey Questionnaire (Page 4 of 7)

Residence

Q27. Where did you live when you completed high school?

- United States
- Canada
- Other – Please enter: _____

Q28. Where do you live now?

United States

- Israel
- Canada
- Other – Please enter: _____

[Ask if lives in USA]

Q29. What are the first three digits of your zip code? _____

Q30. Would you say the town or neighborhood where you live is:

- Heavily Orthodox
- Somewhat Orthodox
- Slightly Orthodox
- Minimally or not Orthodox

Jewish Identification and Relationships

***Q31. Which of the following categories best describes how you currently identify Jewishly?**

- Liberal Modern Orthodox
- Centrist Modern Orthodox
- Right-Leaning Modern Orthodox
- Yeshivish / Chasidic / Charedi-leaning
- Pluralistic / non-Orthodox
- Other – Please describe: _____
- Not sure

Q32. Do you currently have a leadership role – lay or professional – in a synagogue or a Jewish organization?

- Yes
- Not currently, but in the last 3 years
- Not in the last 3 years

Q33. How many of your close friends are Orthodox?

- All of them
- Most of them
- Some of them
- Hardly any of them
- None of them
- Not sure

[Skip if Q3 = did not attend gap year program]

Q34. How many of your close friends today are people you met while on the gap year program?

- Many
- Some
- A few
- None
- Not sure

Jewish Beliefs and Practices

***Q35. To what extent were you committed to being Shomer Shabbat ...**

- When you graduated high school
- Just after you finished your gap year(s) [Ask if attended]
- Currently

Response Options: Completely / To a great extent / Somewhat / A little / Not at all / Not sure

Survey Questionnaire (Page 5 of 7)

*Q36. To what extent were you committed to keeping kosher ...

- When you graduated high school
- Just after you finished your gap year(s) [Ask if attended]
- Currently

Response Options: Completely / To a great extent / Somewhat / A little / Not at all / Not sure

*Q37. To what extent did you believe that Hashem (G-d) guides the events of your life?

- When you graduated high school
- Just after you finished your gap year(s) [Ask if attended]
- Currently

Response Options: Completely / To a great extent / Somewhat / A little / Not at all / Not sure

*Q38. To what extent are you currently committed to Torah study, learning, attending shiurim, etc.?

- To a great extent
- Somewhat
- A little
- Not at all

[Ask if Q38 = options 1,2]

*Q39. How much impact have the following had on your current commitment to Torah study?

- Your family upbringing
- Your elementary or high school experiences
- Your gap year experiences [Ask if attended]
- Your college experiences
- An individual whom you met (rabbi, rebbetzin, friend, work colleague, etc.)
- Your current immediate family (spouse, children, etc.)
- Your community, shul, etc.

Response Options: Very much so / Somewhat / A little / Not at all / Not sure / Does not apply

[Ask if Q38 = options 1,2]

Q40. Did anything else cause you to be very committed to Torah study? _____

Israel

[Ask if Q28 = Israel]

Q41. In what year did you make Aliyah, or move to Israel?

[Ask if Q28 is not Israel]

Q42. How emotionally connected are you to Israel?

- Very
- Somewhat
- Not much
- Not at all

[Ask if attended gap program and Q28 is not Israel]

Q43. Excluding your gap year program, since age 21 about how many times have you visited Israel?

- None
- 1-2 times
- 3-5 times
- 6-9 times
- 10 times or more

[Ask if did not attend gap program and Q28 is not Israel]

Q44. Since age 21 about how many times have you visited Israel?

- None
- 1-2 times
- 3-5 times
- 6-9 times
- 10 times or more

Survey Questionnaire (Page 6 of 7)

Political Views

[Ask if live in USA]

Q45. In politics today, do you consider yourself a...

- Republican
- Democrat
- Independent
- Something else - Please describe: _____

[Ask if live in USA]

Q46. In general, would you describe your political views as ...

- Very conservative
- Conservative
- Moderate
- Liberal
- Very liberal

[Ask if live in Israel]

Q47. If elections to the Knesset were held today, for which party would you probably vote?

- HaDemokratim (The Democrats)
- HaTzionut HaDatit (Religious Zionism)
- Joint List otrHadash-Ta'al, Ra'am, or Balad
- Kahol Lavan (Blue and White)
- Likud
- New Hope
- Otzma Yehudit
- Shas
- United Torah Judaism
- Yashar! with Eisenkot
- Yesh Atid
- Yisrael Beiteinu
- Another party
- Undecided
- Will probably not vote

Demographics

***Q48. What is your age?**

- 21 to 24
- 25 to 29
- 30 to 39
- 40 to 49
- 50 to 59
- 60 to 69
- 70 to 79
- 80 or older

Q49. What is your gender?

- Male
- Female
- Would rather not say

Q50. What is your marital/relationship status?

- Married
- Single, never married
- Divorced
- Separated
- Widowed
- Living with a partner or in an exclusive relationship

[Skip if Q50 = single, never married]

Q51. How many children do you have?

- 0
- 1
- 2
- 3
- 4 or 5
- 6 or more

Survey Questionnaire (Page 7 of 7)

[Ask if Q51 = 1 or more]

Q52. Is your oldest child age 18 or older?

- Yes
- No

[Ask if Q52 = Yes]

Q53. Thinking of your oldest child, which of the following best describes his/her current Jewish identification?

- Liberal Modern Orthodox
- Centrist Modern Orthodox
- Right-Leaning Modern Orthodox
- Yeshivish / Chasidic / Charedi-leaning
- Pluralistic / non-Orthodox
- Other – Please describe: _____
- Not sure

Q54. What is the highest level of secular education you have completed?

- High school or less
- Some college
- College graduate or professional course
- Postgraduate degree (Masters, PhD, MD, JD, etc.)

Final Thoughts

Q55. Finally, please let us know if you have any thoughts relating to any aspects of the topic of Orthodox Jewish Torah study / learning ... relating either to your background, or to your current levels of learning, or to learning available in your community.

