

# The Nishma Research 2023 Jewish Community Profile

**Beliefs, Practices, Attitudes and Priorities Across the Jewish Community  
With a Focus on U.S. Modern Orthodox and Haredi (Chasidish and Yeshivish) Sectors**



Conducted by Nishma Research  
West Hartford, Connecticut  
<http://nishmaresearch.com>

Sponsored by Micah Philanthropies  
Agawam, Massachusetts

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# Introduction

## Objectives

In 2017, Nishma Research conducted a broad profile of Modern Orthodoxy, focusing mainly on the U.S. The purpose of this study is to assess changes since 2017 (issue priorities, beliefs, practices, etc.), and to explore new topics. A second goal was to expand the research to the less-explored Haredi (Chasidish and Yeshivish) sectors.

## Summary of Methodology

Issues important to Orthodoxy vary greatly from those explored in most broad Jewish community surveys (e.g., Pew, Federations, etc.). To identify our question set, we drew upon the expertise of an Advisory Group of 16 community leaders (religious leaders, lay leaders, educators, sociologists, researchers and others), in considering which of our 2017 questions to repeat and what topics to add.

Fielding surveys in the Orthodox world is a challenge, and a main reason is the varying levels of insularity and interest in participating in a survey of this type. We used a mix of approaches, including direct mail to 4,500 past survey respondents; emails via the Rabbinical Council of America, National Council of Young Israel, International Rabbinic Fellowship, and a half dozen other organizations; as well as media outreach through the New York Jewish Week, Jewish Link, Jewish Content Network, JBlast, Torah in Motion; and selected podcasts (18Forty, the Franciska Show).

Our goal was to cover the range of Orthodoxy and obtain enough respondents to generate credible results for the main sectors: U.S. Modern Orthodoxy (with 1,064 responses), Haredi (Chasidic and Yeshivish, with a combined 591 responses), and Orthodoxy as a whole (1,869 responses, including some who defined themselves as outside listed sectors/labels); and, finally, to explore some of the key questions among respondents from Israel, Canada and the non-Orthodox.

## Overview of Analysis and Presentation

Findings are mainly presented for U.S. Orthodoxy and divided between Modern Orthodox (“MO”) and Haredi (Chasidish and Yeshivish). We believe this is the first broad quantitative study to explore many of these topics within Haredi communities.

Because sector response rates vary in relation to population sizes, we employ stratified sample weighting. Data for “All Orthodox” are obtained by combining sector data in proportion to their representation, with similar methods applied to the sectors. (See page 66 for discussion of the methodology.)

## Non-Orthodox, Israeli and Canadian Respondents

Appendix II shows summary data for these groups.

## Verbatim Responses

We include many open-ended questions in our surveys, and we present responses unedited for grammar, spelling, etc. We recommend that readers review the verbatim responses, as they provide valuable insights in addition to those provided by the quantitative data. The responses shown in this report are randomly selected samples, with additional responses available at <http://nishmaresearch.com/social-research.html> (as are all Nishma communal study reports and related materials).

## We Want to Hear From You!

Nishma Research conducts communal surveys as a service to the community. Contact us via our website with questions or suggestions for future research.

## Thank You

We thank Micah Philanthropies for sponsoring this study (see page 83), and the members of our excellent Advisory Group for their extremely thoughtful and valuable input to the process (see page 82).

The research, analysis, and conclusions were developed by Nishma Research, which explores issues of interest to the Jewish community (see page 84).

Mark L. Trencher  
Nishma Research – West Hartford, CT  
March 1, 2023



## Key Observations; Summary of Findings

## Key Observations

**There is “Jewish Fulfillment” Across All of Orthodox Jewry –** Orthodox Jews – across all sectors and equally for men and women – find their lives Jewishly fulfilling. In total, 65% agree with this strongly, and 93% agree strongly or somewhat. This is among the commonalities that connect Orthodox Jews.

**Growing Support for Modern Orthodox Women’s Roles, Including “Clergy-Related” Positions –** Support for women serving in positions increased across all of Modern Orthodoxy, from 34% in 2017, to 38%. We see increased mainstreaming within many Modern Orthodox communities, which accept more involvement in learning and public Judaism by women, including leadership roles and roles in ‘clergy-type’ positions.

The idea of women in these roles (viewed through the joint lenses of what they do and how they are addressed) is gaining traction. In the center of Modern Orthodoxy, 9% see the combination of the two (women having such positions, with a “clergy” title) as very important and 47% see this as some-what important, for a total of 56% ... up from 26% in 2017.

**Dealing With Those Who Commit Abuse Is Now a Top Priority –** This issue shot up in importance, from nearer the bottom of an issues list in 2017, to now being virtually tied (with addressing the cost of Jewish education) as the top priority. 82% cited this as an issue that the community must address in the next decade.

**Modern Orthodoxy: A Niche With Much Internal Diversity –** While there is much commonality across the spectrum of Modern Orthodoxy, there are also points of disagreement between the more liberal Modern Orthodox and those who are more centrist or right-leaning. This study helps us to understand where there is agreement across Modern Orthodoxy (e.g., attitudes toward both Jewish and secular education, Israel, women's role in religion, even dress), and where there is divergence.

While this survey did not probe directly how people perceive the

differences (a useful future research topic), impressionistically, points of difference appear to persist, but not to have widened appreciably since the Nishma study implemented in 2017. Still. While a majority (51%) of Modern Orthodox are optimistic about its future, a not insignificant minority (29%) are pessimistic, and these people fall more often in the right-leaning segment of Modern Orthodoxy..

**Israeli Politics Generates Divergent Views –** While Modern Orthodoxy’s more stringent wing is pleased with the new government by more than a 2-to-1 margin, its liberal wing is concerned by a 6-to-1 margin. In contrast, the Haredi sector as a whole is pleased with the new government by a 12-to-1 margin.

**Davening/Prayer Not Universally Observed –** Some 19% of Haredi men and 34% of Modern Orthodox men say they do not always daven Shacharit. The Haredi figure is surprising, suggesting that a not insignificant number of Haredim are as prone to their own form of "social Orthodoxy" as are Modern Orthodox.

**Climate Is Not Viewed as an “Orthodox Issue” –** The extent to which all groups – including Liberal Modern Orthodox – rate this as a low priority may indicate that most do not see it as an “Orthodox issue”; or that (as some of the verbatim responses suggest) we have enough other issues to address.

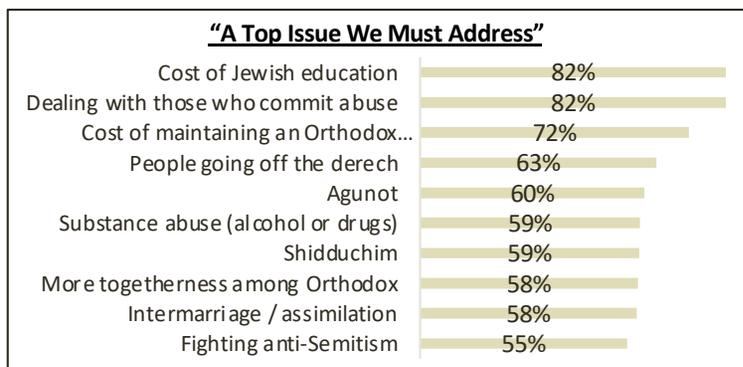
**Haredi are Concerned About OTD (Off the Derech); Modern Orthodox Are Less Concerned –** Despite the lack of quantitative data, conventional wisdom is that more people leave Modern Orthodoxy than Haredi sectors, so the lower concern among MO is surprising.

**Family Planning is Common –** 60% of families have done family planning, and nearly half of all families managed (reduced) the number of children they had, although the reasons were seldom financial.

## Summary of Findings (Page 1 of 3)

### Top Communal Priorities for the Next Decade (Pages 10-12)

**U.S. Orthodoxy Overall** – The cost of Jewish education remains the community’s top priority. However, while “physical or mental abuse” ranked in the bottom third in a 2017 survey, “Dealing with those who commit abuse (physical, mental, sexual)” now virtually ties as the top priority, perhaps due to publicized incidents in recent years.



**Differences Across Orthodoxy** – Priorities are generally similar, but with a few notable variations, e.g., off the derech and shidduchim rank in the top 5 for Haredi, but #12-13 among MO; agunot ranks #3 for MO, but #9-12 for Yeshivish and Chasidish.

**Differences Within Modern Orthodoxy** – Priorities vary as much within Modern Orthodoxy as they do across the sectors of Orthodoxy. The liberal-leaning wing of MO sees some issues as more important (e.g., approaches to LGBTQ+, climate and environment), while for others the priorities of the right-leaning wing more closely resemble Yeshivish views (e.g., off the derech, shidduchim). Comparing men and women, top priorities are similar, but the issue of agunot shows a large difference (82% of women say it is a top priority, compared to 63% of men).

### Religious Beliefs, Practices and Shul Connections (Pages 14-19)

Belief in key theological principles is high overall, averaging 91% across all of Orthodoxy. Full belief among Modern Orthodox is lower

than among Haredi, and notably more of the Modern Orthodox respond that they “tend to believe,” e.g., in Torah mi'Sinai (21%), Oral Torah tracing back to Sinai (28%) and Hashem’s involvement in all of the world’s day-to-day activities (26%).

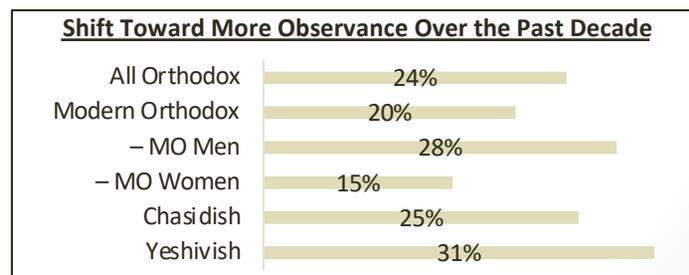
Observance is near universal (90%-99%) for three fundamental halachic precepts (Shabbat, Kashrut, Taharat Ha’Mishpacha), and moderately high in other areas – daily Shacharit and tefillin (although the percentage of men who say they always daven Shacharit and put on tefillin is perhaps unexpectedly low, even among Haredi) and head coverings for men; brachot, asking of halachic questions. Across all areas, Yeshivish had the highest levels of observance, followed closely by the Chasidish, with the Modern Orthodox lagging.

In the area of tzniut, 73% of all Orthodox see current practices as appropriate, and the rest are evenly split between seeing it as too lenient and too extreme.

Shul connections are very high among all Orthodox sectors, with 90% saying there is a shul they consider to be their primary shul. Among those who have a primary shul, a substantial majority attend, feel welcomed, cared for and valued in shul, and get halachic guidance there, with little variation among the sectors.

### Shifts in Religious Observance (Pages 21-22)

All sectors show shifts toward more religious observance over the past decade, with the strongest shift reported among the Yeshivish. Among Modern Orthodox, both men and women shifted toward more observance, but the shift among men was more pronounced.

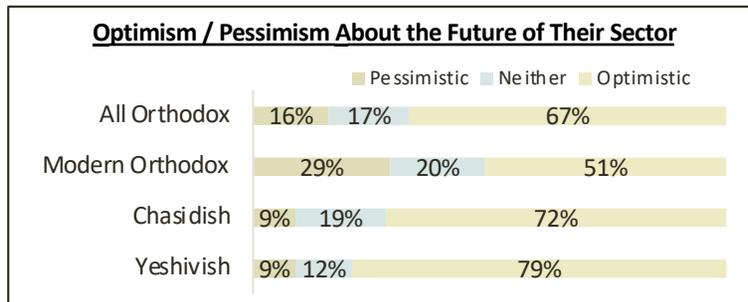


## Summary of Findings (Page 2 of 3)

### Religious Fulfillment, Optimism and Pessimism (Pages 24-26)

Orthodox Jews say they often (and, for many, always) feel Hashem’s presence in their lives, mostly among the Haredi but also to a notable extent among Modern Orthodox. Orthodox Jews – across all sectors and equally for men and women – find their lives Jewishly fulfilling. In total, 65% agree with this strongly, and 93% agree strongly or somewhat.

While all groups are more optimistic than pessimistic about the future of their sector, the Modern Orthodox are most pessimistic about their future, while the Yeshivish are most optimistic about their future.

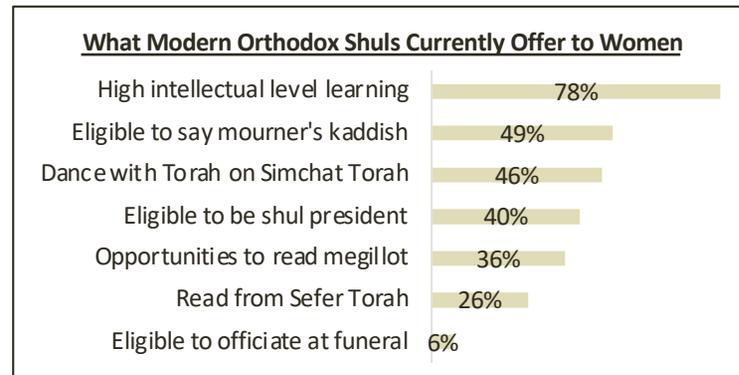


### Practices and Attitudes Relating to the Role of Women (Pages 28-34)

Three-fourths of Modern Orthodox respondents say their shul has women in lay leadership and paid staff positions, while far fewer Haredi respondents report their shul having women in such positions.

There is universal support for high intellectual level religious classes, and high levels of support for serving as shul president and eligibility to say Kaddish, read megillot and dance with a Sefer Torah. The views of men and women are not very different across these roles and activities (on average, 3% more women agree), and there are virtually no notable differences by age in the levels of support for women’s roles and activities.

In terms of what shuls currently offer, a strong majority of Modern Orthodox (78%) say their shul offers high intellectual level Judaic learning to women, but other shul practices relating to women generally have lower (in the 35%-50% range) levels of adoption.



**Views on Women Serving in “Clergy-Related” Types of Positions in Modern Orthodox Shuls** – Across all of Modern Orthodoxy, 38% strongly agree that women should have opportunities to serve in such positions, up from 34% in a 2017 survey. The percentage agreeing somewhat increased notably, from 22% to 31%.

#### Attitudes Across All of Modern Orthodoxy on Women Serving in “Clergy-Related” Types of Shul Positions

	2017	2023	Change
Agree Strongly	34%	38%	+4%
Agree Somewhat	22%	31%	+9%
Total Agree	56%	69%	+13%

## Summary of Findings (Page 3 of 3)

**Transformed ideas of women's religious capacities are being mainstreamed in Modern Orthodoxy** – To test the “mainstreaming” hypothesis, we looked at those who identify as “In the center ... Centrist Modern Orthodox,” thus eliminating the effects of the left (more liberal) or right (more stringent/machmir) groups. In this group, 31% agree strongly that women should have opportunities to be in “clergy-related” types of shul positions and another 39% agree somewhat, for a total of 70% ... Up sharply from 46% in 2017.

A total of 9% see the combination of the two (i.e., women should have such positions and they should have some type of “clergy title”) as very important and another 47% see this as somewhat important, for a total of 56% ... also up sharply from 26% in 2017.

The data suggest that the idea of women having such roles is gaining traction, as is the level of support of their having commensurate titles.

### Family Issues (Pages 36-39)

**Divorce and Agunot** – The Orthodox community is knowledgeable of the halachic pre-nuptial agreement, especially the Modern Orthodox, where 83% are familiar and 63% have used it. While there is moderate awareness among the Haredi, adoption remains low.

**Family Planning** – In the Orthodox community as a whole, about two thirds have done some type of family planning. Close to half have made decisions to limit their family size for various reasons, although cost is not often cited as the driver of this decision.

### Israel Connections – Among U.S. Orthodox Respondents (Pages 41-44)

Emotional attachment to Israel is strong across all of Orthodoxy (a few points higher for Modern Orthodox than for Haredi), as is providing support, visiting and keeping up-to-date on Israel-related news.

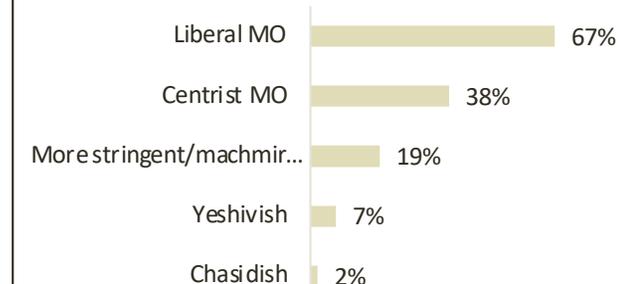
Between 5% and 9% of the various sectors say it is very likely they will make aliyah in the next five years. Reasons most often cited are spiritual, religious, and communal and family connections.

#### Top Reasons Why People Consider Making Aliyah



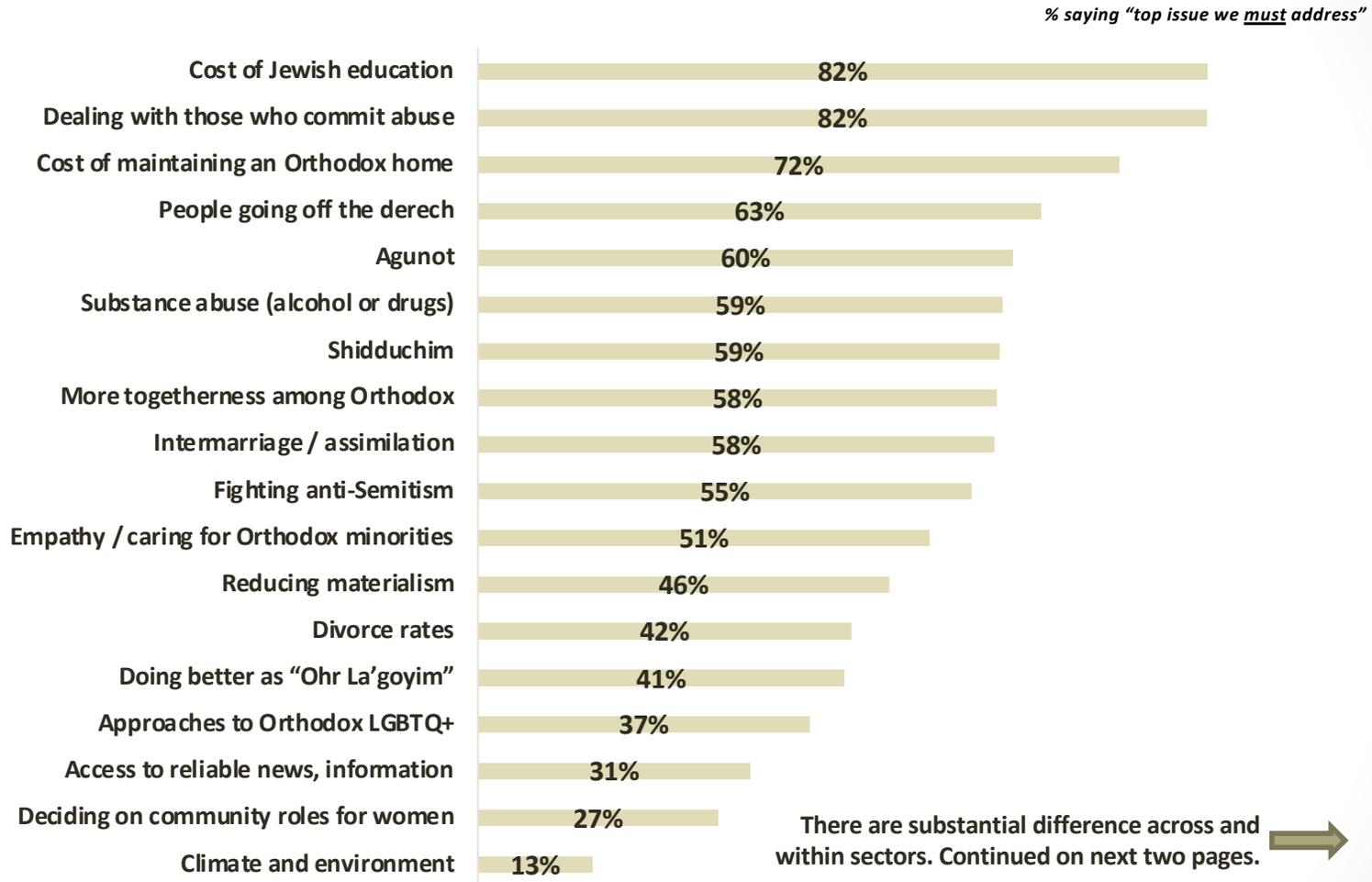
**Reactions to the New Israeli Government** – While Modern Orthodox are more concerned than pleased, the Haredi sectors are very pleased. Divergent views are also found within Modern Orthodoxy.

#### % Concerned About New Israeli Government



## Top Communal Priorities for the Next Decade

**Ranking the Communal Priorities For All of Orthodox Jewry – The cost of Jewish education remains the top priority, as it was in our 2017 survey (of Modern Orthodoxy). However, while “physical or mental abuse” ranked in the bottom third in 2017, “Dealing with those who commit abuse (physical, mental, sexual)” now virtually ties as the top priority, perhaps due to recent publicized incidents.**



Q44-45. How important is it that the overall Orthodox Jewish Community pays more attention to these issues over the next 10 years? – Agunot / Climate and environment / Cost of Jewish education / Cost of maintaining an Orthodox home / Creating more togetherness among Orthodox Jews / Dealing with those who commit abuse (physical, mental, sexual) / Deciding on proper approaches to Orthodox gay / LGBTQ+ individuals / Deciding what community roles are appropriate for women / Divorce rates / Doing better as “Ohr La’goyim” – role models for other peoples of the world / Empathy and caring for minority groups within the Orthodox community / Fighting anti-Semitism / Having better access to reliable news, information, science, etc. / Intermarriage / assimilation / People going off the *derech* / Reducing materialism / *Shidduchim* / Substance abuse (alcohol or drugs) / Response Options: A top issue we must address / Moderately important to address / Lower level of importance. n = 1,640.

**Communal Priorities: Variations Across Orthodox Sectors – Priorities are somewhat similar across the sectors, but with a few notable variations, e.g., off the derech and shidduchim rank in the top 5 for Haredi, but #12-13 among Modern Orthodox; agunot ranks #3 for Modern Orthodox, but #9-12 for Yeshivish and Chasidish.**

Rank	Modern Orthodox*		Chasidish		Yeshivish	
1	Cost of Jewish education	85%	Dealing with those who commit abuse	81%	Cost of Jewish education	84%
2	Dealing with those who commit abuse	83%	Cost of Jewish education	78%	Dealing with those who commit abuse	81%
3	Agunot	73%	People going off the derech	77%	Cost of maintaining an Orthodox home	74%
4	Cost of maintaining an Orthodox home	69%	Cost of maintaining an Orthodox home	75%	People going off the derech	73%
5	Fighting anti-Semitism	68%	Shidduchim	70%	Shidduchim	66%
6	More togetherness among Orthodox	57%	Substance abuse (alcohol or drugs)	68%	Intermarriage / assimilation	59%
7	Intermarriage / assimilation	56%	Intermarriage / assimilation	60%	More togetherness among Orthodox	59%
8	Approaches to Orthodox LGBTQ+	54%	More togetherness among Orthodox	60%	Substance abuse (alcohol or drugs)	57%
9	Empathy / caring for Orth. minorities	52%	Empathy / caring for Ortho. minorities	54%	Agunot	56%
10	Substance abuse (alcohol or drugs)	51%	Fighting anti-Semitism	53%	Reducing materialism	54%
11	Doing better as “Ohr La’goyim”	47%	Divorce rates	52%	Divorce rates	48%
12	People going off the derech	44%	Agunot	49%	Empathy / caring for Ortho. minorities	43%
13	Shidduchim	44%	Reducing materialism	48%	Fighting anti-Semitism	42%
14	Deciding on community roles for women	43%	Doing better as “Ohr La’goyim”	37%	Doing better as “Ohr La’goyim”	39%
15	Access to reliable news, information	40%	Access to reliable news, information	28%	Approaches to Orthodox LGBTQ+	30%
16	Reducing materialism	39%	Approaches to Orthodox LGBTQ+	26%	Access to reliable news, information	20%
17	Divorce rates	29%	Deciding on community roles for women	18%	Deciding on community roles for women	16%
18	Climate and environment	26%	Climate and environment	5%	Climate and environment	4%

**\* Comparison of Men’s and Women’s Top Priorities (Modern Orthodox):**

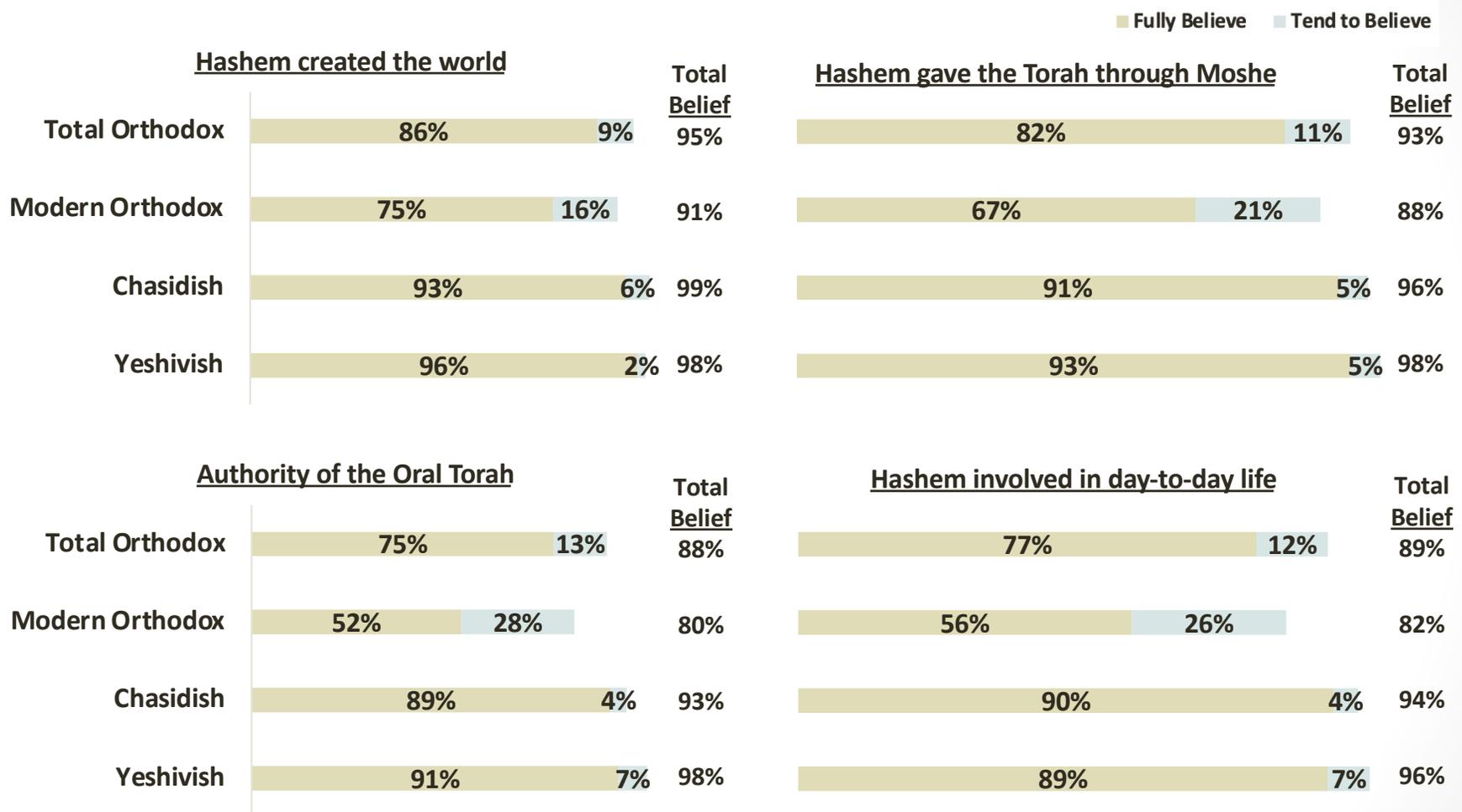
- Men – 1. Cost of Jewish education 83%; 2. Dealing with abuse 79%; 3. Cost of Orthodox home 69%; 4. Agunot 63%; 5. Anti-Semitism 63%.
- Women – 1. Dealing with abuse 87%; 2. Cost of Jewish education 86%; 3. Agunot 82%; 4. Anti-Semitism 73%; 5. Cost of Orthodox home 73%.

**Communal Priorities: Variations Across Modern Orthodoxy** – Priorities vary as much within Modern Orthodoxy as they do across the sectors of Orthodoxy. The liberal-leaning wing sees some issues as more important (e.g., approaches to LGBTQ+, climate and environment), while some priorities of the right-leaning wing more closely resemble Yeshivish views (e.g., off the derech, shidduchim). Comparing men and women, top priorities are similar, but the issue of agunot shows a large difference (82% of women say it is a top priority, compared to 63% of men).

Rank	Liberal Modern Orthodox		Centrist Modern Orthodox		More Stringent Modern Orthodox	
1	Cost of Jewish education	83%	Dealing with those who commit abuse	85%	Cost of Jewish education	89%
2	Dealing with those who commit abuse	80%	Cost of Jewish education	84%	Dealing with those who commit abuse	85%
3	Agunot	77%	Agunot	72%	Cost of maintaining an Orthodox home	77%
4	Approaches to Orthodox LGBTQ+	72%	Fighting anti-Semitism	71%	Agunot	72%
5	Fighting anti-Semitism	66%	Cost of maintaining an Orthodox home	68%	Fighting anti-Semitism	68%
6	Empathy / caring for Ortho. minorities	65%	Intermarriage / assimilation	60%	More togetherness among Orthodox	66%
7	Deciding on community roles for women	64%	More togetherness among Orthodox	55%	Intermarriage / assimilation	66%
8	Cost of maintaining an Orthodox home	64%	Substance abuse (alcohol or drugs)	50%	People going off the derech	66%
9	More togetherness among Orthodox	51%	Empathy / caring for Ortho. minorities	49%	Shidduchim	63%
10	Doing better as “Ohr La’goyim”	47%	Doing better as “Ohr La’goyim”	48%	Substance abuse (alcohol or drugs)	58%
11	Substance abuse (alcohol or drugs)	45%	Approaches to Orthodox LGBTQ+	48%	Reducing materialism	48%
12	Access to reliable news, information	42%	People going off the derech	46%	Approaches to Orthodox LGBTQ+	46%
13	Climate and environment	42%	Shidduchim	43%	Empathy / caring for Ortho. minorities	45%
14	Intermarriage / assimilation	39%	Access to reliable news, information	42%	Doing better as “Ohr La’goyim”	45%
15	Reducing materialism	34%	Deciding on community roles for women	41%	Divorce rates	38%
16	Shidduchim	26%	Reducing materialism	36%	Access to reliable news, information	35%
17	People going off the derech	20%	Divorce rates	28%	Deciding on community roles for women	25%
18	Divorce rates	20%	Climate and environment	23%	Climate and environment	14%

## Religious Beliefs, Practices and Shul Connections

**Religious Beliefs** – Belief in key theological principles is high overall, averaging 91% across all of Orthodoxy. Full belief among Modern Orthodox is lower than among Haredi, and notably more of the Modern Orthodox respond that they “tend to believe,” e.g., in Torah mi'Sinai (21%), Oral Torah tracing back to Sinai (28%) and Hashem’s involvement in all of the world’s day-to-day activities (26%).



Q10. To what extent do you believe the following statements? – Hashem (G-d) created the world. / Hashem gave the written Torah to the Jewish people, through Moshe, at Mt. Sinai. / The authority of the Oral Torah (*Torah she-b'al peh* ... Mishna, Talmud, etc.) traces back to Mt. Sinai. / Hashem is involved in all of the world’s day-to-day activities.  
Response Options: Fully believe / Tend to believe / Neither believe nor disbelieve, or don't know / Tend to disbelieve / Disbelieve. Total n = 1,795.

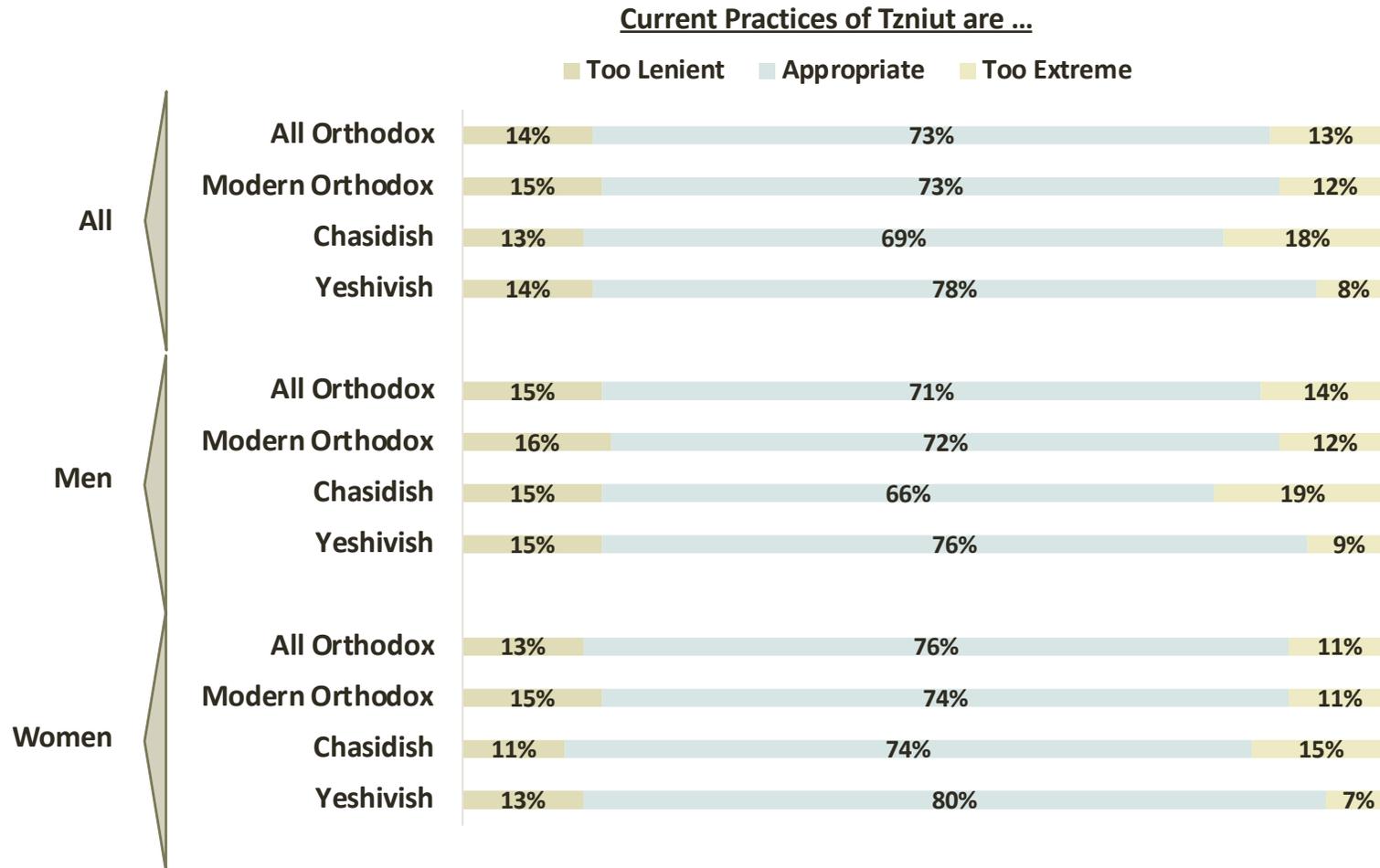
**Religious Practices – Observance is near universal (90%-99%) for three fundamental halachic precepts (Shabbat, Kashrut, Taharat Ha’Mishpacha), and moderately high in other areas – daily Shacharit and tefillin (although the percentage of men who say they always daven Shacharit and put on tefillin is perhaps unexpectedly low, even among Haredi) and head coverings for men; brachot, asking of halachic questions. Across all areas, Yeshivish had the highest levels of observance, followed closely by the Chasidish, with the Modern Orthodox lagging.**

The data shown in each cell are % responding “always” + % responding “usually” = Total

(See question wording in footnote)	Total Orthodox	Modern Orthodox	Chasidish	Yeshivish
Shomer Shabbat – All	87% + 8% = 95%	81% + 13% = 94%	89% + 6% = 95%	96% + 3% = 99%
Kosher – All	89% + 8% = 97%	83% + 14% = 97%	91% + 6% = 97%	97% + 2% = 99%
Shacharit Daily – Men	74% + 10% = 84%	66% + 10% = 76%	80% + 11% = 91%	82% + 8% = 90%
Shacharit Daily – Women	28% + 10% = 38%	17% + 10% = 27%	36% + 11% = 47%	33% + 8% = 41%
Tefillin – Men	77% + 9% = 86%	69% + 9% = 78%	83% + 8% = 91%	84% + 10% = 94%
Minyan Daily – Men	55% + 15% = 70%	39% + 14% = 53%	66% + 16% = 82%	64% + 18% = 82%
Mincha Weekdays – Men	63% + 11% = 74%	47% + 11% = 58%	75% + 7% = 82%	73% + 16% = 89%
Mincha Weekdays – Women	9% + 9% = 18%	7% + 7% = 14%	10% + 4% = 14%	13% + 17% = 30%
Kippah / Hat – Men	85% + 6% = 91%	71% + 13% = 84%	93% + 3% = 96%	96% + 3% = 99%
Hair Covering – Women	69% + 2% = 71%	38% + 7% = 45%	85% + 0% = 85%	89% + 1% = 90%
Taharat Ha’Mishpacha (see footnote)	85% + 9% = 94%	75% + 13% = 88%	88% + 9% = 97%	95% + 4% = 99%
Bracha Before Food – All	65% + 18% = 83%	43% + 24% = 67%	77% + 14% = 91%	79% + 17% = 96%
Bracha After Food – All	49% + 25% = 74%	26% + 27% = 53%	65% + 20% = 85%	60% + 31% = 91%
Asked halachic question – Men	69% + 16% = 85%	56% + 16% = 72%	76% + 16% = 92%	81% + 13% = 94%
Asked halachic question – Women	59% + 17% = 76%	38% + 15% = 53%	69% + 16% = 85%	76% + 14% = 90%
Minor Fast Days – Men (see footnote)	70% + 15% = 85%	57% + 15% = 72%	76% + 16% = 92%	82% + 13% = 95%
Minor Fast Days – Women (see footnote)	31% + 18% = 49%	28% + 15% = 43%	15% + 20% = 35%	60% + 18% = 78%

Q11a. How would you rate your personal observance in the following areas? – I am shomer shabbat. / I keep kosher. / I daven Shacharit every day. / [Asked if Male] I daven with tefillin every weekday. (n = 890) / [Asked if Male] I daven with a minyan at least once a day. (n = 890) / I daven mincha/maariv during the week. / [Asked if Male] I wear a kippah or hat in public. (n = 891) / [Asked if Female] I cover my hair in public. (n = 844) / [Asked if Married and age 18 to 54] My spouse and I observe the laws of taharat ha’mishpacha (family purity, mikveh). (No response is needed if this is not relevant.) (n = 757) / I say a bracha before eating or drinking. / I *bentch* or say a *bracha acharona* after eating. / I have asked a rabbi/rov a *halachic* question in the past year. / I fast all day on the “minor” fast days (*Tzom Gedaliah, Asara b'Tevet, Taanit Esther, 17<sup>th</sup> of Tamuz*). (Note: if medical or other conditions don't allow this, please skip this question.) (n = 1714). Response Options: Always / Usually / Sometimes / Rarely or never. Total n = 1,765 (except where otherwise indicated); Men 904; Women 878.

**The Practice of Tzniut – 73% of all Orthodox see the current practices of tzniut as appropriate, and the rest are evenly split between seeing it as too lenient and too extreme. The Chasidish see practices as too extreme (18%) more often than the Modern Orthodox (12%), and the Yeshivish least often see it that way (8%). There were only nominal differences between the views of men and those of women.**



Why do people have these views? →  
Continued on next page.

Q17. Are the current practices of *tzniut* (modesty in dress and behavior) in your community ... – Appropriate / Too extreme / Too lenient. Total n = 1,734; Men 860; Women 852.

## The Practice of Tzniut: Those Who View It as Too Lenient or Extreme – Noting that a strong majority see the practices of tzniut as appropriate, the following is a sample of responses from those who saw the practices as either too lenient or too extreme.

### Those Who View It as Too Lenient – Men's Views

- *i live in 5 towns most woman here do not adhere to proper halachic standards*
- *Tzniut concept is distorted, and to the extent your inquiry refers to what normally in our jargon it refers to, it also fails*
- *I would say that current practices for women (with a range of observance being considered acceptable in my community) is acceptable. But there appears to be no standard for boys/men.*
- *People are too showy with their possessions. People have and display expensive designer clothing, coats, bags, expensive name brand cars etc. There is an over tolerance for clothing that does not cover what Halcha requires.*
- *The community struggles with individualism and modernity and can't synthesize tzniut with that well*
- *there are those who are even within the modern orthodox world that tack on chuemras will little reason yet the vast majority of the community just plows through issues of negia and yechod as though it isn't there*
- *a little too much emphasis on money and clothes that could use a bit more material....but i would say its less too lenient than the chardei community is too extreme (I hope that makes sense)*

### Those Who View It as Too Extreme – Men's Views

- *The prevailing culture of limiting coed social interaction makes it very difficult to have any sort of organic dating experience.*
- *They go past what halacha requires and they make that the main priority over teaching why we should follow the halacha*
- *Most focus on tzniut seems to be prurient and has little role in the modern world (i.e. its mostly just sexism)*
- *separation of sexes is too extreme*
- *Too many people look like amish and or muslim with the garb.*
- *There is what halacha requires (but) We have standardized chumras.*
- *Because one cannot tell girls/women that they are on par with men in the community and still micromanage their attire on a level far beyond what boys/men have to face*
- *It dehumanizes women.*
- *Too many people wearing long sleeves, etc., all the time*
- *I think women can wear leggings if they are cold, many do. but it is not yeshivish. I think women can dress more fashionably. I think women's faces can be shown in magazines and on websites.*
- *They look at the extremes instead of the moderates*
- *Kol Isha is used in a mistaken manner and excludes too many women. Concern about boys and girls mixing creates too much pressure and anxiety in meeting mates in the future*

### Those Who View It as Too Lenient – Women's Views

- *Younger community : too many dress inappropriately*
- *they have become lax over the past 10 years or so*
- *not within the spirit of the law, and often not within the actual framework fo halacha for female dress*
- *On Shabbat people wear skirts that are very short, low cut tops, and sleeveless*
- *it really has become do what you want with zero basis in Halacha. I'm guilty of this too sometimes but really worry about it with my daughter (8 months). When she is older I want her to dress based on Halacha. Maybe the most modern opinion but within Halacha. And that's not what the other kids are doing...*
- *Too many women who wear tight or revealing clothing even if it technically conforms to the standards- i.e. a skirt that is too tight even though it goes past the knees. Women also wear things with inappropriate slogans or sayings. The same examples here apply to men as well. In many ways, the men's tzniut is even worse because they are called out on it less.*
- *In our "out of town" community many people are not aware of the importance.*
- *many different factions especially among the newer members and the young*

### Those Who View It as Too Extreme – Women's Views

- *Girls should be able to wear pants at Jewish day schools*
- *Wearing long sleeves in the summer with tights and high neck is pure torture.*
- *They lean ultra Orthodox. I feel like there is increasingly less centrist Orthodoxy in Toronto and it is becoming more stringent.*
- *groups are looking to get more extreme by the day mixing up halacha and "mesora" and limiting items for ex: black tights, shaving, wigs which is all minhag and not yeharog val yavor as they make it sound*
- *They emphasize the letter and not the spirit of the law, encouraging sinat chinam.*
- *Because everyone looks and judges what people look like externally and doesn't look at what's within Plus a long long sheital and loads Od make up and figure Hugging clothing is not necessarily modest.*
- *It shouldn't be the primary of halacha that women and girls speak about/are knowledgeable in.*
- *There is absolutely nothing wrong with pants for a girl/woman!*
- *There's appropriate and then going overboard*
- *Focus on women*
- *Because they are based purely on physical appearance and have very little to do with real tzniut*
- *It's Florida. It is hot and humid here. Women should not be forced to wear stockings at the schools. Practices that are acceptable in NYC need to be abandoned here.*

Q18b. Why do you say that the current practices of tzniut in your community are ... too lenient? n = 205 / too extreme? n = 156.

**Shul Connections** – Connections to what people view as a “primary shul” are very high among all Orthodox sectors. The only group with just slightly lower levels of connection to shul is the Chasidish women.

**% Saying They Have a “Primary Shul”**

	All	Men	Women
All Orthodox	90%	92%	86%
Modern Orthodox	93%	93%	92%
Chasidish	87%	93%	79%
Yeshivish	91%	91%	91%

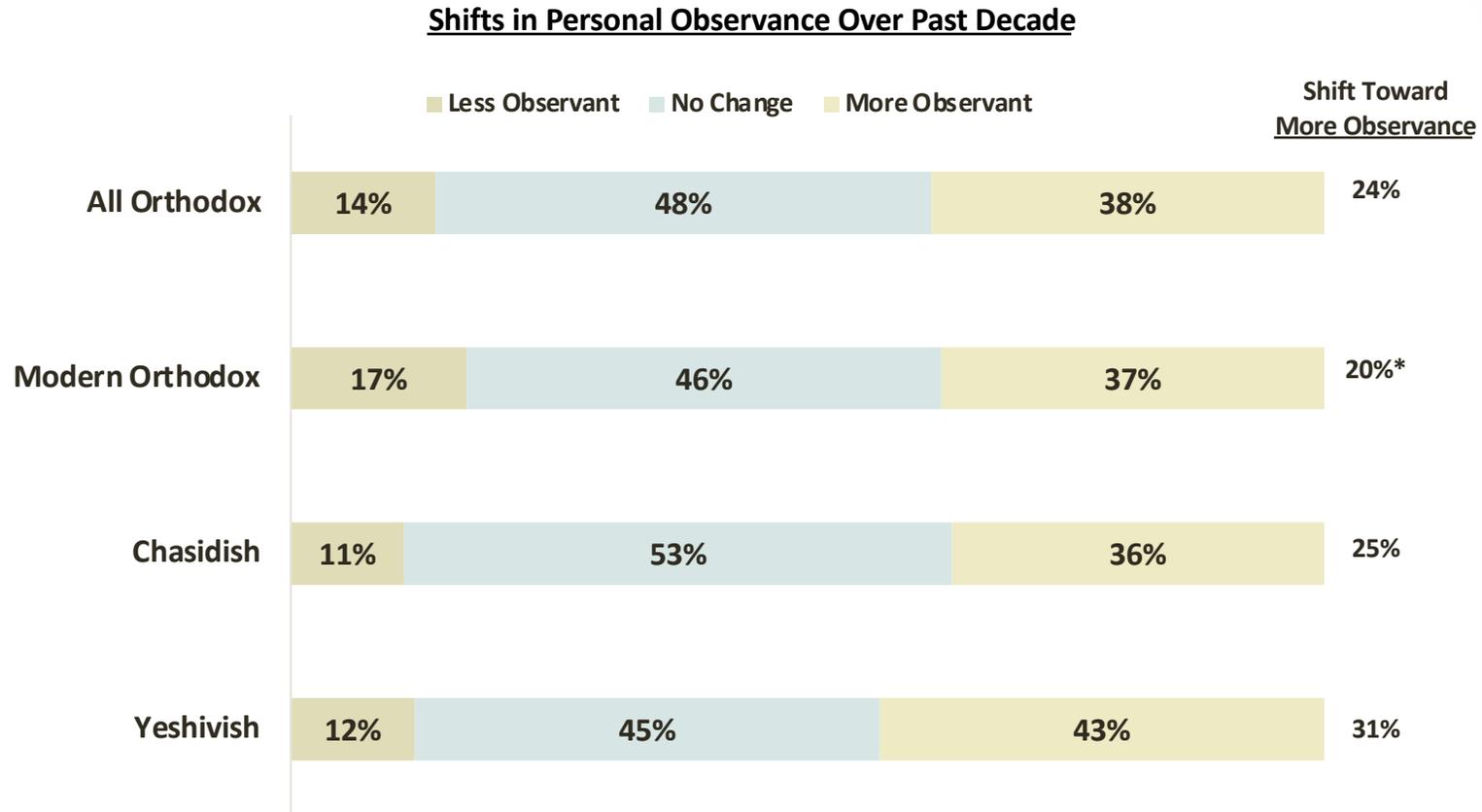
**Shul Connections** – Among those who have a “primary shul,” a substantial majority attend, feel welcomed, cared for and valued in shul, and get halachic guidance there, with little variation among the sectors.

<i>(Total agree)</i>	<b>Total Orthodox</b>	<b>Modern Orthodox</b>	<b>Chasidish</b>	<b>Yeshivish</b>
<b>I attend shul at least once a week.</b> (More men responded than did women)	<b>84%</b> (Men 95%; Women 49%)	<b>85%</b> (Men 93%; Women 72%)	<b>85%</b> (Men 95%; Women 24%)	<b>83%</b> (Men 96%; Women 56%)
<b>I feel welcome in shul.</b>	<b>93%</b>	<b>92%</b>	<b>93%</b>	<b>95%</b>
<b>My shul cares about me.</b>	<b>87%</b>	<b>86%</b>	<b>88%</b>	<b>90%</b>
<b>My shul values my opinions.</b>	<b>79%</b>	<b>76%</b>	<b>76%</b>	<b>84%</b>
<b>I go to my shul rabbi for halachic guidance.</b>	<b>77%</b>	<b>75%</b>	<b>79%</b>	<b>80%</b>
<b>I go to my shul <i>rebbitzin</i> for guidance.</b> (asked of women)	<b>37%</b>	<b>36%</b>	<b>37%</b>	<b>39%</b>

Q20. [Asked if respondent has a primary shul] To what extent do you agree with these statements as they relate to your primary shul? – I attend shul at least once a week. / I feel welcome in shul. / My shul cares about me. / My shul values my opinions. / I go to my shul rabbi for halachic guidance. / [Asked if Orthodox female] I go to my shul *rebbitzin* for guidance. Response Options: Agree strongly / Agree somewhat / Disagree somewhat / Disagree strongly / Does not apply. Total n = 1,550.

## Shifts in Religious Observance

**Shifts in Religious Observance Over the Past Decade** – All sectors of Orthodoxy show shifts toward more religious observance over the past decade, with the strongest shift reported among the Yeshivish. Among Modern Orthodox, both men and women shifted toward more observance, but the shift among men was more pronounced.



\* **Comparison of Men's and Women's Shifts in Personal Observance (Modern Orthodox):**

- Men – 14% have become less observant; 44% no change; 42% have become more observant ..... Overall shift of 28% toward more observance.
- Women – 19% have become less observant; 47% no change; 34% have become more observant ..... Overall shift of 15% toward more observance.

Why do people become more or less observant? →

Continued on next page.

Q14. Would you say you are currently more or less religiously observant than you were ten years ago? – I am much more observant now / Somewhat more observant / No real change / Somewhat less observant / Much less observant / Not sure. Total n = 1,764.

## Shifts in Religious Observance: How and Why Observance Has Changed – Sample of responses

### Those Who Became More Religiously Observant

- *Just more careful in trying to do things correctly and have a greater understanding/appreciation of things I do*
- *Raising children and being involved with grandchildren puts me on higher alert*
- *I've tried to beautify and testify the mitzvah*
- *Wiser and more knowledgeable. Also I am writing a book on ma'aseh bereishis which fortifies my belief even as adversity mounts.*
- *Learning more , feeling hashem in my life more on a daily*
- *Better and more davening and learning, more mindful of Hashem*
- *I make sure to read the parsha every week*
- *Shabbat observance, tefilin every weekday, learning as much as is feasible*
- *Daven with greater mindfulness*
- *Torah learning*
- *Learning more Tora*
- *Tznius, saying tehillim*
- *I became baalas Teshuva almost 6 yrs. ago and with each day I'm happier and happier and more proud to be a Jew! Will never go back.*
- *More learning sedorim*
- *Better observance & more learning*
- *as an adult, with life experience, my observance has more meaning*
- *I am a baal teshuva. 10 years ago was still fairly early in my journey. No longer eat non-kosher dairy out, among other things.*
- *Closeness to Hashem, working on myself*
- *More committed to learning and teaching Torah, creating more growth*
- *Attending synagogue on shabbat*
- *more active in synagogue life and communal life.*
- *Ten years ago I was in Yeshiva. Which was great but also part of a system. Today I'm in the business world and I see how empty and unfulfilling most non religious Jews are. Have a great rav too*
- *We'll, ten years (and a few months) I wasn't technically Jewish. I was in the process of converting but not truly a shomer mitzvahs Jew at the time.*
- *Started having a much deeper connection and relationship with Hashem, caring about learning Torah and davening, and keeping halacha*
- *Learning more, and concentrating more on praying.*

### Those Who Became Less Religiously Observant

- *I see the hypocrisy of how chasidim act (stealing, blocking driveways, treating pple who are not chasidim like they are not reigiousetc). Dressing religious does not make one religious*
- *More general laxity*
- *Reduced minyan attendance, reduced communal connection/engagement.*
- *I went otd about 6 years ago. I keep things in public for the sake is my family and to keep my job, but I do not believe.*
- *Keeping mitzvot basically the same. Overall feeling only being a part of the observant community much less*
- *I don't dress as modestly but I am learning more and I think practicing more intentionally. Finally brave enough to all the questions I never dared to ask as a kid.*
- *Eating out in non kosher restaurants; being less Shabbat observant*
- *See a lot of cynicism in religious observance- a lot of people who are phonies. Have been more liberal privately in sabbath observance*
- *I spend many hours working and it's a struggle to survive. When I had a regular schedule, I definitely attended shul and shiurim regularly/daily.*
- *Proximity to a schul and lack of interest within my circle*
- *Social isolation and marital/family stress and feeling depleted*
- *Less careful about minyan attendance. Learning less than I was 10 years ago*
- *My kids have grown up and I no longer feel the need to show them a united religious observance with my husband. I have issues with women's place in Orthodox Judaism and due to walking issues (foot surgeries), being home most Shabatot and Chagim.*
- *not in shul every shabbat*
- *Stopped davening as much as I used to. Stopped keeping all the minor fasts sometimes.*
- *I was twelve there wasn't a lot I could not do*
- *I daven less and learn less*
- *Music choices, recreation choices*
- *I don't believe in Torah M'sinai and have come to admit that. I have also come from the view that, if God exists, he does not care that we behave (meaning, how we behave does not impact how God treats us). This explains tzaddik v'ra lo*

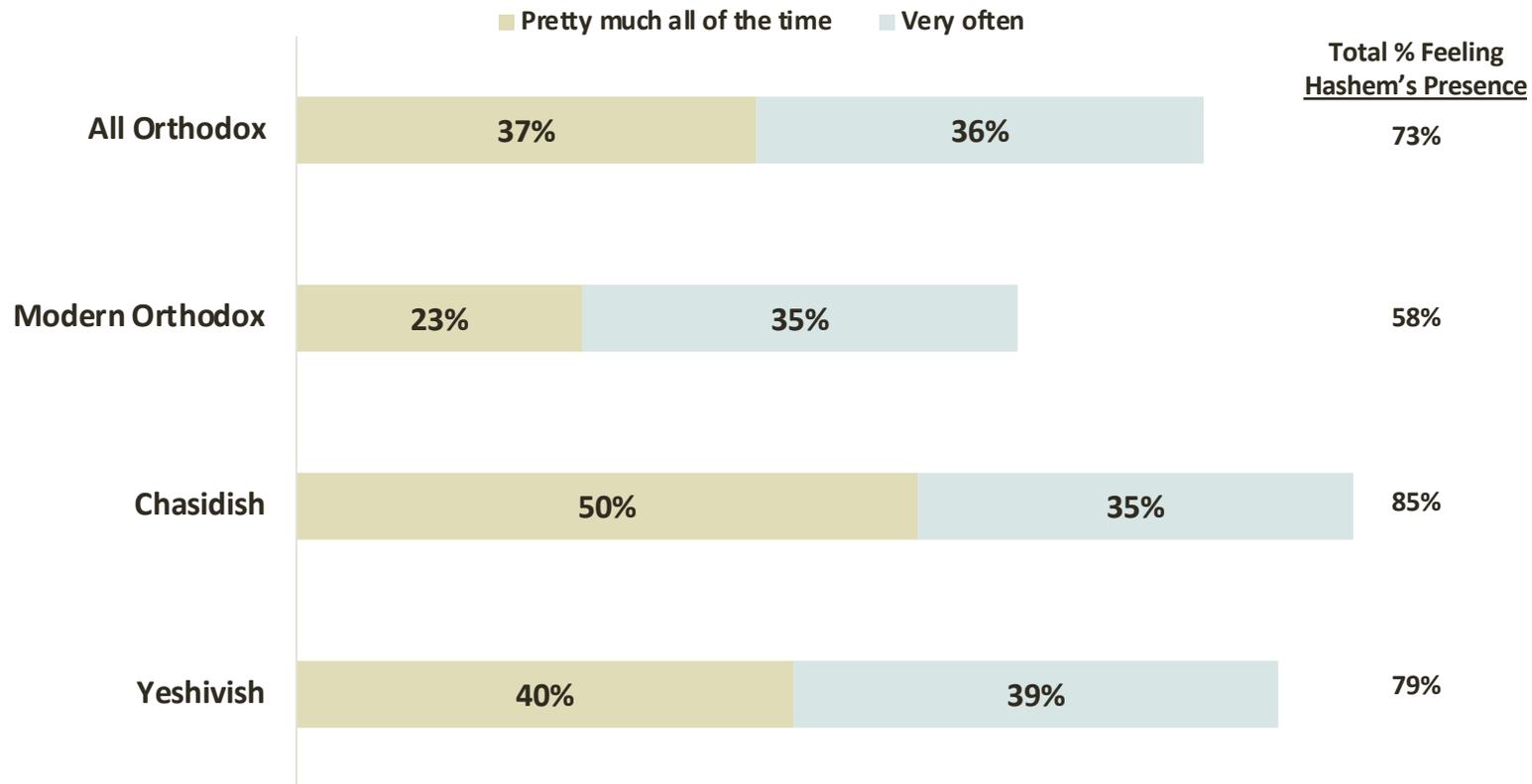
Q15a. [Asked if much more or somewhat more observant] Why do you see yourself as more observant now? What kind of changes have you made, in terms of things you are doing or not doing? Why? n =498.

Q15b. [Asked if much less or somewhat less observant] Why do you see yourself as less observant now? What kind of changes have you made, in terms of things you are doing or not doing? Why? n = 214

## Religious Fulfillment, Optimism and Pessimism

**Connection to Hashem** – Orthodox Jews say they often (and, for many, always) feel Hashem’s presence in their lives, mostly among the Haredi but also to a notable extent among Modern Orthodox.

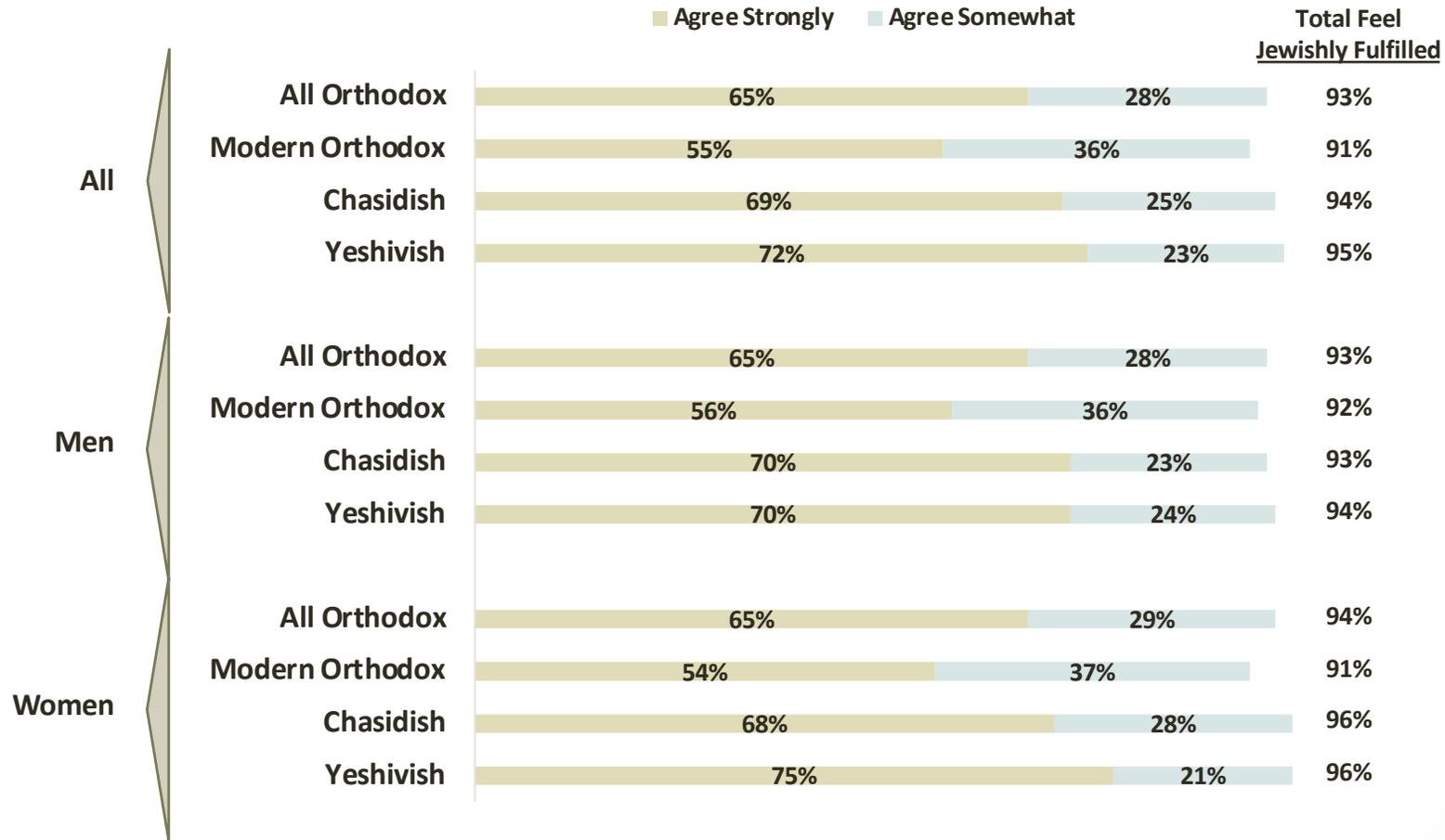
Extent of Feeling Hashem’s Presence in One’s Life



Q12. On a typical weekday, how much do you feel Hashem's presence in your life? – Pretty much all of the time / Very often / Sometimes / Seldom / Not at all. Total n = 1,781.

**Overall Feelings of Jewish Religious Fulfillment – Orthodox Jews across all sectors, and equally for men and women, say they find their lives Jewishly fulfilling. In total, 65% agree strongly, and 93% agree strongly or somewhat.**

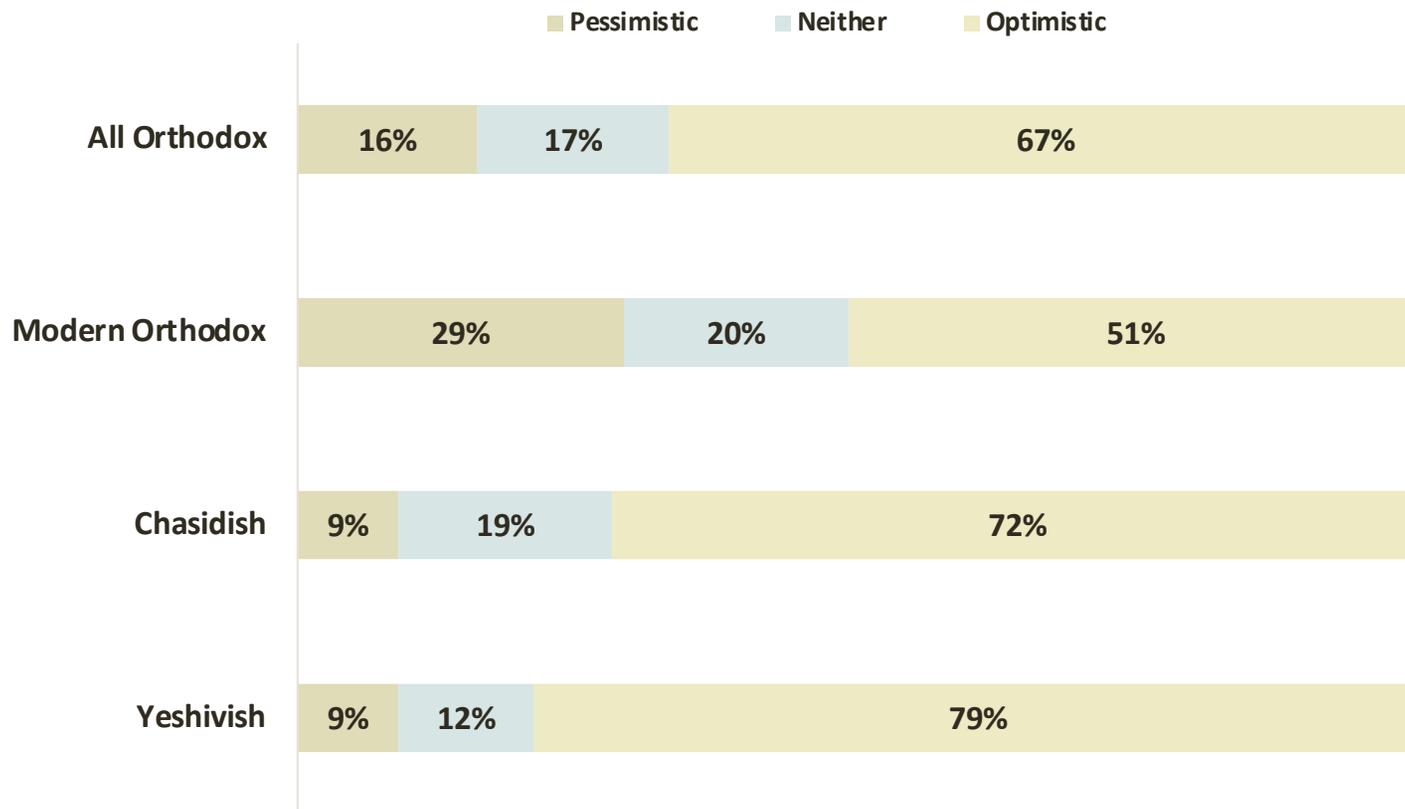
**Finding One’s Life to be Jewishly Fulfilling**



Q13. To what extent do you agree with the following statement: Overall, my life is Jewishly fulfilling. – Agree strongly / Agree somewhat / Neither agree nor disagree / Disagree somewhat / Disagree strongly. Total n = 1,753, Men 881, Women 859.

**Optimism or Pessimism For Their Orthodox Sector’s Future** – While all groups are more optimistic than pessimistic, the Modern Orthodox respondents are more pessimistic, while the Yeshivish respondents are most optimistic. Within Modern Orthodoxy, men and women have similar levels of optimism vs. pessimism.

**Optimism or Pessimism About the Future of One’s Orthodox Sector**



Q16a-b-c. Are you optimistic or pessimistic about the future of Modern Orthodoxy / Chasidish Jewry / Yeshivish Jewry? [Asked of members of the corresponding sector] – Very optimistic / Somewhat optimistic / Neutral, neither optimistic nor pessimistic / Somewhat pessimistic / Very pessimistic / Don't know. n = Modern Orthodox 976, Chasidish 207, Yeshivish 347. Other Orthodox are excluded. Total n = 1,530.

## Practices and Attitudes Relating to the Role of Women

**Women’s Positions in Orthodox Shuls’ Lay Leadership and Paid Staff – Three-fourths of Modern Orthodox respondents say their shul has women in lay leadership and paid staff positions, while far fewer Haredi respondents report their shul having women in such positions.**

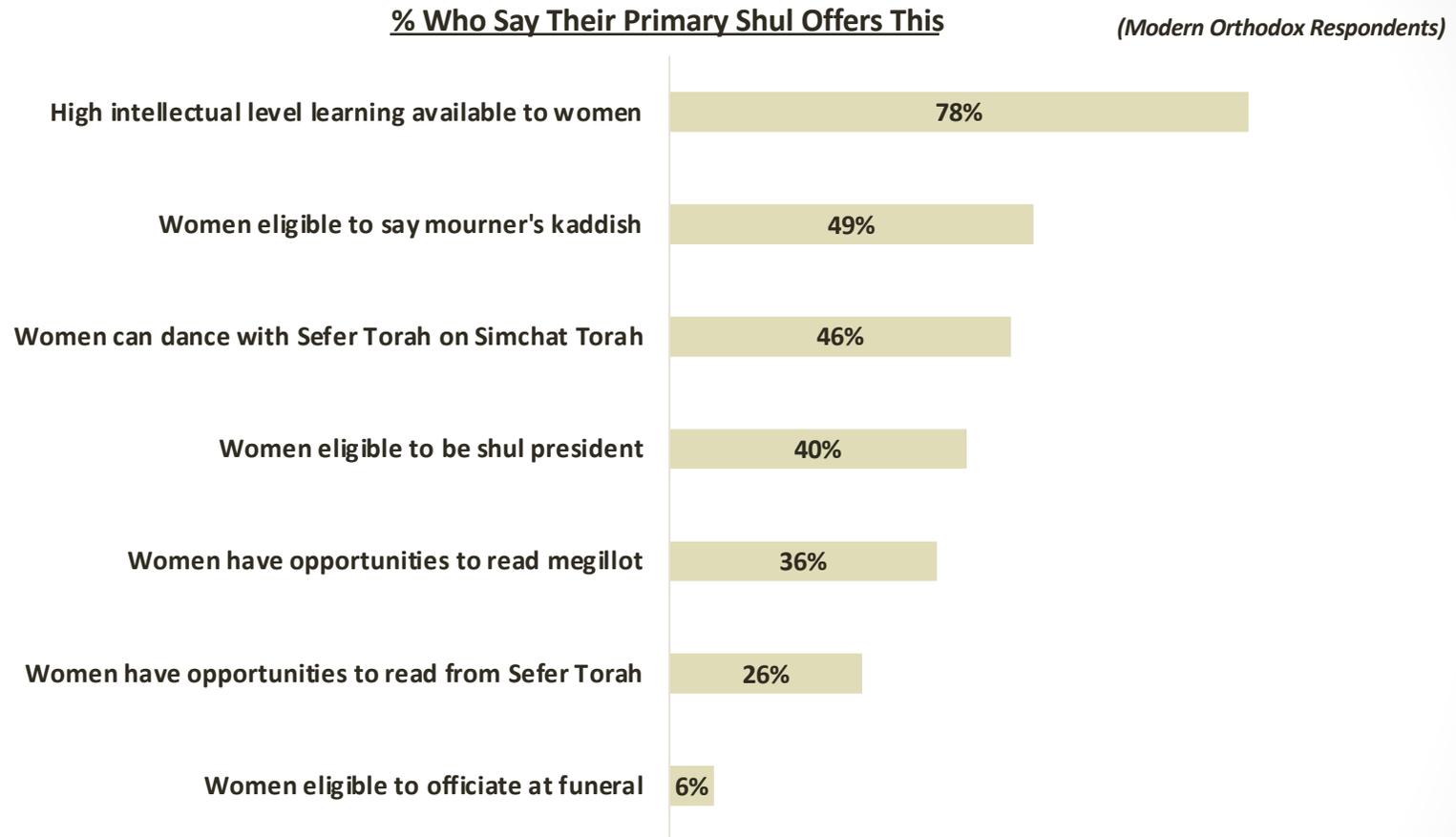
**Primary Shul Has Women in ...**

	Lay Leadership (president, officers, board of directors, committee heads)	Paid Staff (clerical, administrative, financial, etc.)
All Orthodox	39%	44%
Modern Orthodox	75%	76%
Chasidish	16%	23%
Yeshivish	21%	23%

Reactions to the survey question relating to “clergy-related” types of position indicate that the question was too vaguely stated and unclear to many respondents; this question in clearer form (specifically, we will break out the various roles that might be included in such a position) will be included in a follow-up survey.

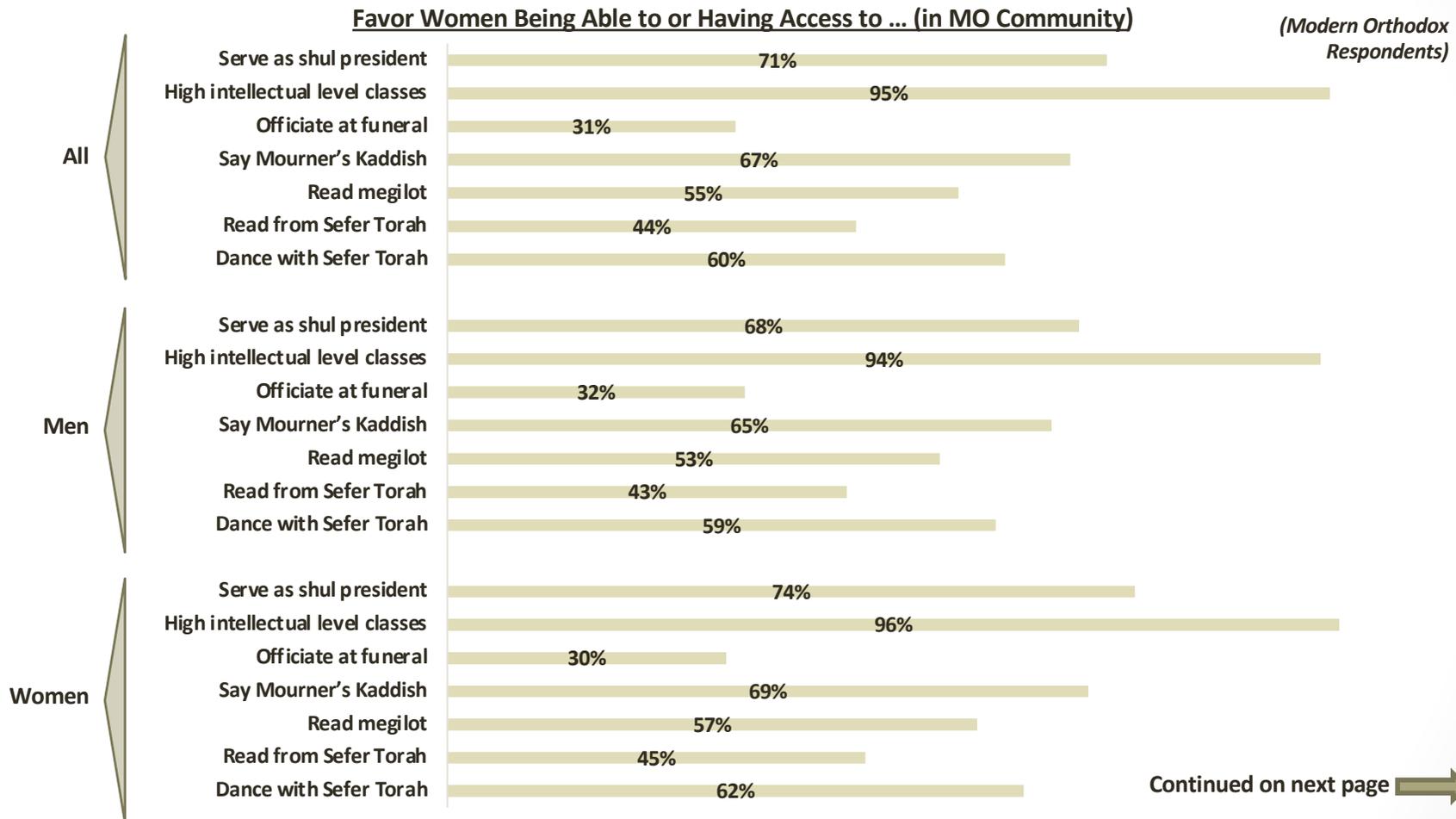
Q21. [Asked if has a primary shul] Does your primary shul currently have any women in ... Lay leadership positions (president, officers, board of directors, committee heads)? / Paid staff positions (such as clerical, administrative, financial, etc.)? / Paid “clergy-related” types of positions (doing things like providing religious guidance, Torah teaching, pastoral care, *Yoetzet Halachah*, etc.)? Response Options: Yes / No / Not sure. Total n = 1,550.

**Modern Orthodox Shul Roles and Activities Currently Available to Women –**  
While a strong majority (78%) say their shul offers high intellectual Judaic learning to women, other shul practices relating to women generally have lower (in the 35%-50% range) levels of adoption.



Q23. [Asked of Modern / Centrist Orthodox who have a primary shul] Which of the following is currently being done in your primary shul? – Women are eligible to be shul president. / Religious classes on a high intellectual level are available to women. / Women are eligible to officiate at a funeral. / Women are eligible to say Mourner's Kaddish or *Birkat Gomei* out loud, even if no men are saying it. / Women have opportunities to read appropriate *megillot* for Jewish holidays, in a women's service. / Women have opportunities to read from a *Sefer Torah*, in a women's service. / Women have opportunities to dance with a *Sefer Torah* on *Simchat Torah*, in a women's section. Response Options: Yes / No / Not sure. n = 804.

## Support for Women’s Roles and Various Activities in Modern Orthodox Shuls: Overall and By Gender – There is universal support for high intellectual level religious classes, and high levels of support for serving as shul president, eligibility to say Kaddish, read megillot and dance with a Sefer Torah. The views of men and women are generally similar across these roles and activities (on average, 3% more women agree).

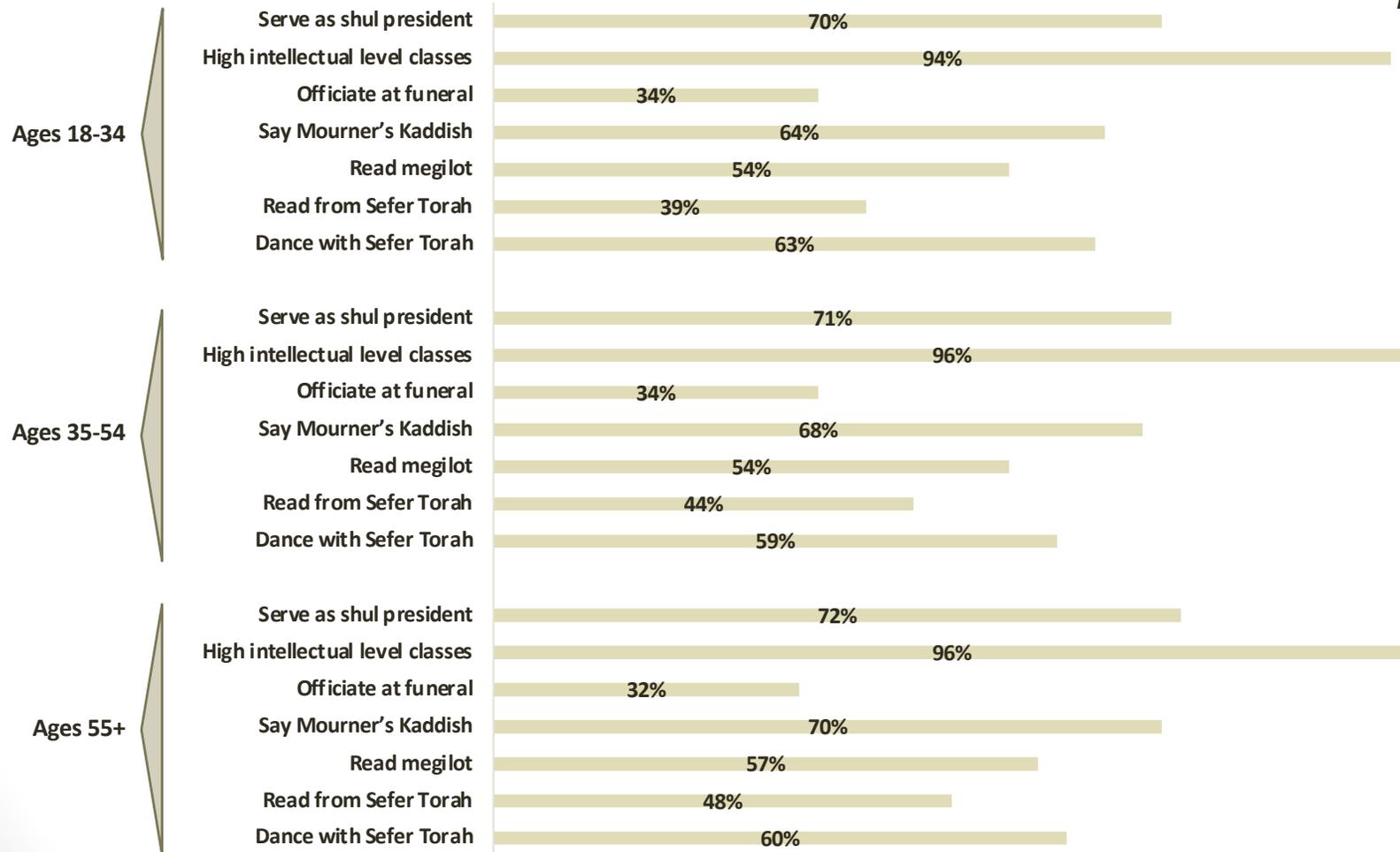


Q24. [Asked of Modern / Centrist Orthodox] Now please think of the Modern/Centrist Orthodox community as a whole (not just your shul). What are your thoughts on the following? – Women should be eligible to be shul president. / There should be religious classes available to women, that are on a high intellectual level. / Talmud classes should be available to women. / Women should be eligible to officiate at a funeral. / Women should be eligible to say Mourner’s Kaddish or *Birkat Gomel* out loud, even if no men are saying it. / Shuls should provide opportunities for women to read appropriate *megillot* for Jewish holidays, in a women’s service. / Shuls should provide opportunities for women to read from a *Sefer Torah*, in a women’s service. / Shuls should provide opportunities for women to dance with a *Sefer Torah* on *Simchat Torah*, in a women’s section. Response Options: I favor this / I am neutral, or I defer to what the rabbis decide / I oppose this / Don’t know or not applicable. Total n = 972.

## Support for Women's Roles and Activities in Modern Orthodox Shuls: By Age – There are virtually no significant differences by age in the levels of support for women's roles and activities.

### Favor Women Being Able to or Having Access to ... (in MO Community)

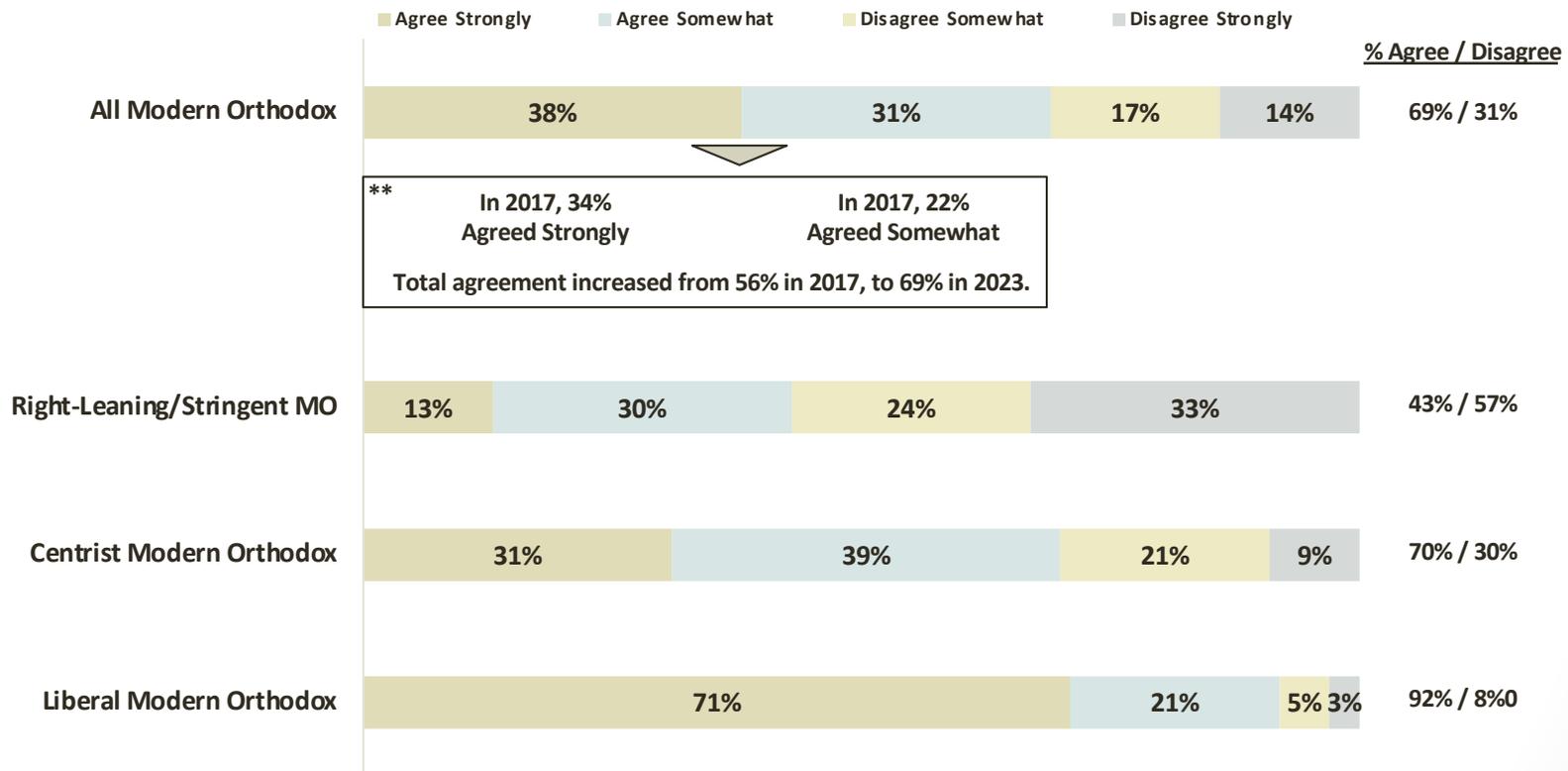
(Modern Orthodox Respondents)



## Views on Women Serving in “Clergy-Related” Types of Positions\* in Modern Orthodox Shuls – Across all of Modern Orthodoxy, 38% strongly agree that women should have opportunities to serve in such positions, up from 34% in a 2017 survey. The percentage agreeing somewhat also increased, from 22% to 31%.

Agreement that Women Should Have Opportunities to Serve in “Clergy-Related” Types of Positions in Modern Orthodox Shuls

(Modern Orthodox Respondents)



\* Paid “clergy-related” types of positions (doing things like providing religious guidance, Torah teaching, pastoral care, *Yoetzet Halachah*, etc.)

\*\* To create data that are comparable to those obtained in this survey, the 2017 responses were reweighted according to the distribution of left-to-right leaning segments within Modern Orthodoxy. These 2017 data therefore differ by a few percent from those presented in that study, which were not weighted. (See page 66.)

Q25. [Asked of Modern / Centrist Orthodox] Do you agree with the following statement: Looking at my Orthodox community overall, women should have opportunities to be in “clergy-related” types of shul positions. – Agree strongly / Agree somewhat / Disagree somewhat / Disagree strongly / Does not apply. n = 917.

## Are transformed ideas of women's religious capacities being mainstreamed in Modern Orthodoxy? – To explore whether any “mainstreaming” is taking place, we examined Modern Orthodoxy’s center (those who identified as “In the center ... Centrist Modern Orthodox),” thus nullifying the effects of the left (more liberal) or right (more stringent/machmir). The data suggest that the idea of women having such roles is gaining traction, as is the level of support of their having commensurate titles.

(Centrist Modern Orthodox Respondents – those who identify “in the middle”)

### Women should have opportunities in “clergy-related” shul positions

% Agree Strongly	Men	Women	All
Ages 18 to 34	37%	35%	36%
Ages 35 to 54	29%	36%	33%
Ages 55 & Older	29%	28%	28%
All Ages	31%	32%	31%

	2023	2017	Change
Agree Strongly	31%	26%	+5%
Agree Somewhat	38%	20%	+18%
Total Agree	69%	46%	+23%

In this group, 31% agree strongly that women should have opportunities to be in “clergy-related” types of shul positions and another 39% agree somewhat, for a total of 70% ... Up from 46% in 2017.

### Women should have these opportunities AND ALSO a title signifying the position is in the clergy realm

% Very Important	Men	Women	All
Ages 18 to 34	8%	15%	12%
Ages 35 to 54	7%	14%	10%
Ages 55 & Older	5%	11%	8%
All Ages	6%	13%	9%

	2023	2017*	Change
Very Important	9%	6%	+3%
Somewhat important	47%	20%	+27%
Total Importance	56%	26%	+30%

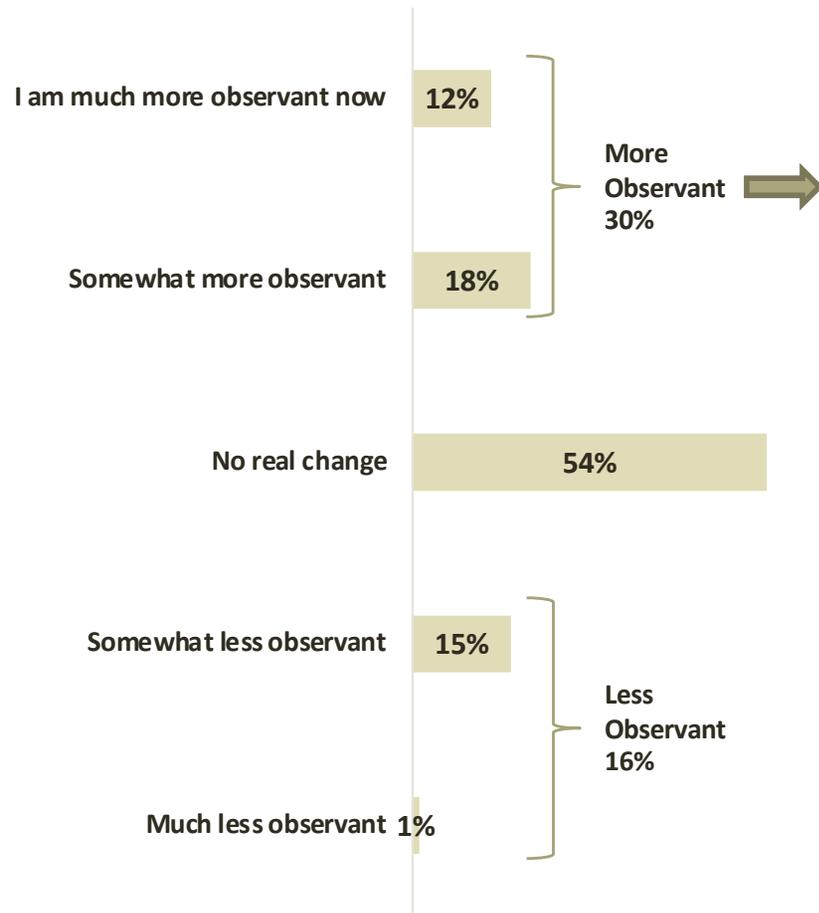
A total of 9% see the combination of the two (i.e., women should have such positions and they should have clergy titles) as very important and another 47% see this as somewhat important, for a total of 56% ... up from 26% in 2017.

\* In 2017 we referred to a title “signifying rabbinic authority.” This language (“rabbinic”) may have affected the response.

Q25. [Asked of Modern / Centrist Orthodox] Do you agree with the following statement: Looking at my Orthodox community overall, women should have opportunities to be in “clergy-related” types of shul positions. – Agree strongly / Agree somewhat / Disagree somewhat / Disagree strongly / Does not apply. n = 362. And then Q26. [Asked of Modern / Centrist Orthodox who in Q25 agree fully or somewhat that women should have opportunities in shul “clergy-related” type of position] With respect to women in your Orthodox community who are in clergy-related positions, how important is it that they be given some type of title that indicates that their position is in the “clergy” realm? – Very important / Somewhat important / Not too important / Not at all important. N = 349. For both questions, the data are based on those who identified as in the center of Modern Orthodoxy.

## What Modern Orthodox Women Seek – Still looking at the central core of Modern Orthodoxy, we see a notable trend toward greater observance. Changes that Modern Orthodox women often cite are in their increase of Torah learning and knowledge, more Shabbat observance, shul attendance and davening.

(Centrist Modern Orthodox Women Respondents – those who identify as “in the middle” of Modern Orthodoxy)



### Sample verbatim comments:

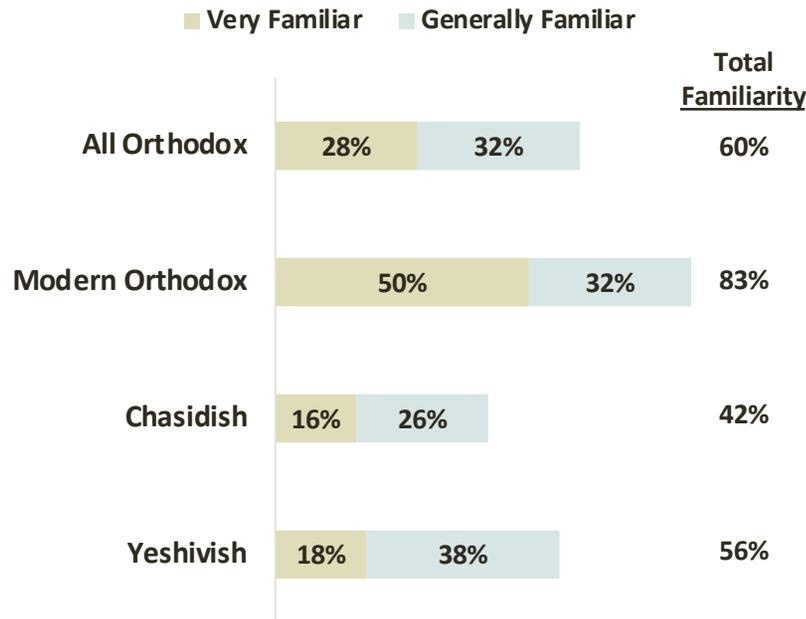
- *I have become more sure of my hashkafa and where I stand. The basic tenants of my beliefs are the same, but they manifest somewhat differently, in that there is more nuance and purpose in my actions.*
- *Today I daven every day and attend shiurim. I am trying to be aware of properly saying brachot during the day as well.*
- *More learning and spiritual connection to HaShem. More stringent in certain areas of halacha*
- *We are very strict and follow the guidance we get from several rabbis. We defer to our Shul rabbi and will keep whatever guidelines he gives us.*
- *The depth of my learning is greater. So, issues like conduct & messianic era are more to the forefront.*
- *Daven more.*
- *Torah learning*
- *I have been able to learn more as I have gotten older*
- *I cover my hair--more to identify with my community than because I think it's something G-d ordains. I enjoy going to shul on Shabbat. I am paying for all 12 of my grandchildren's Jewish day school education.*
- *Learning more shiurim ... but that could be because my children are grown and I have more time and things are more available on email.*

Q14. Would you say you are currently more or less religiously observant than you were ten years ago? – I am much more observant now / Somewhat more observant / No real change / Somewhat less observant / Much less observant / Not sure. n = 202, and 51 verbatim responses from those saying they have become more observant.

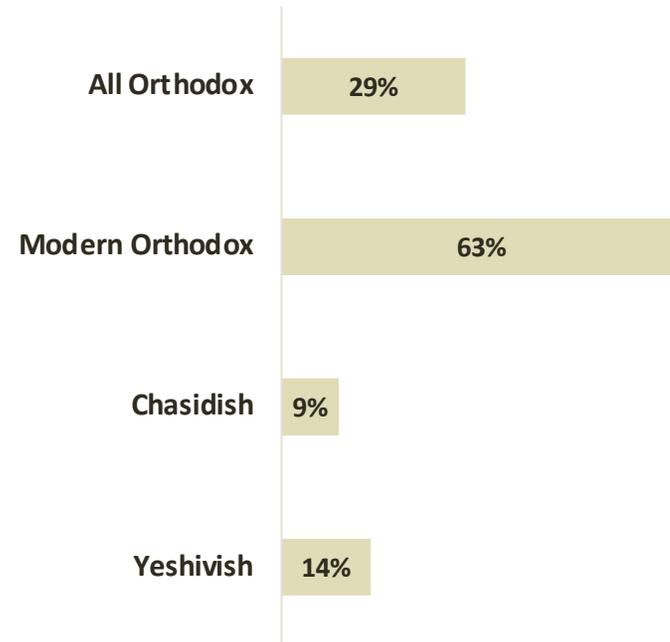
## Family Issues: Divorce and Agunot; Family Planning

**Agunot: Familiarity and Use of Halachic Pre-Nuptial Agreements – The Orthodox community is knowledgeable of the halachic pre-nuptial agreement, especially the Modern Orthodox, where 83% are familiar with it and 63% have used it. While there is a moderate level of awareness among the Haredi, adoption remains low.**

**Familiarity With Halachic Pre-Nuptial Agreement**



**Signed Halachic Pre-Nuptial Before Marriage**



Q39. How familiar are you with the halachic pre-nuptial agreement that some couples use to reduce potential agunah situations? – Very familiar / Generally familiar / Only slightly familiar / Never heard of it / Not sure. Total n = 1,675.

Q40. {Asked if not single and age 18-54} Did you and your spouse sign a halachic pre-nuptial agreement before your marriage? Yes / No / Not sure. Total n = 777.

**Agunot: Divorce Process and Experiences** – Although based on a small sample (91 divorcees), averaging men’s and women’s responses it appears that *gets* are delivered/accepted in a timely manner about two-thirds of the time; resolved after a holdup about one-fourth of the time; and remain unresolved in somewhere in the range of about 5% of divorces, with women more often reporting hold-ups in the process.

Men’s Experiences	
I gave my wife a <i>get</i> in a timely manner.	79%
There were some hold-ups with the <i>get</i> , but I did give it eventually.	18%
I offered my wife a <i>get</i> and she has not accepted it.	4%

Women’s Experiences	
My husband gave me a <i>get</i> in a timely manner.	56%
There were some hold-ups with the <i>get</i> , but I did receive it eventually.	36%
To date, I have not received a <i>get</i> .	8%

Q41a. [Asked of Orthodox, male, divorced or separated] You indicated that you are divorced. How did that process go (with respect to your most recent spouse, if more than one)? – I gave a *get* my wife in a timely manner. / There were some hold-ups with the *get*, but I did give it eventually. / To date, I have not given my wife a *get*. n = 28.

Q41b. [Asked of Orthodox, female, divorced or separated] You indicated that you are divorced. How did that process go (with respect to your most recent spouse, if more than one)? – My husband gave me a *get* in a timely manner. / There were some hold-ups with the *get*, but I did receive it eventually. / To date, I have not received a *get*. n = 63

## Agunot: Divorce Process and Experiences – While the number of responses was small (57), what they have to say is worth reading. The following is a sample of the responses.

### Responses by Women

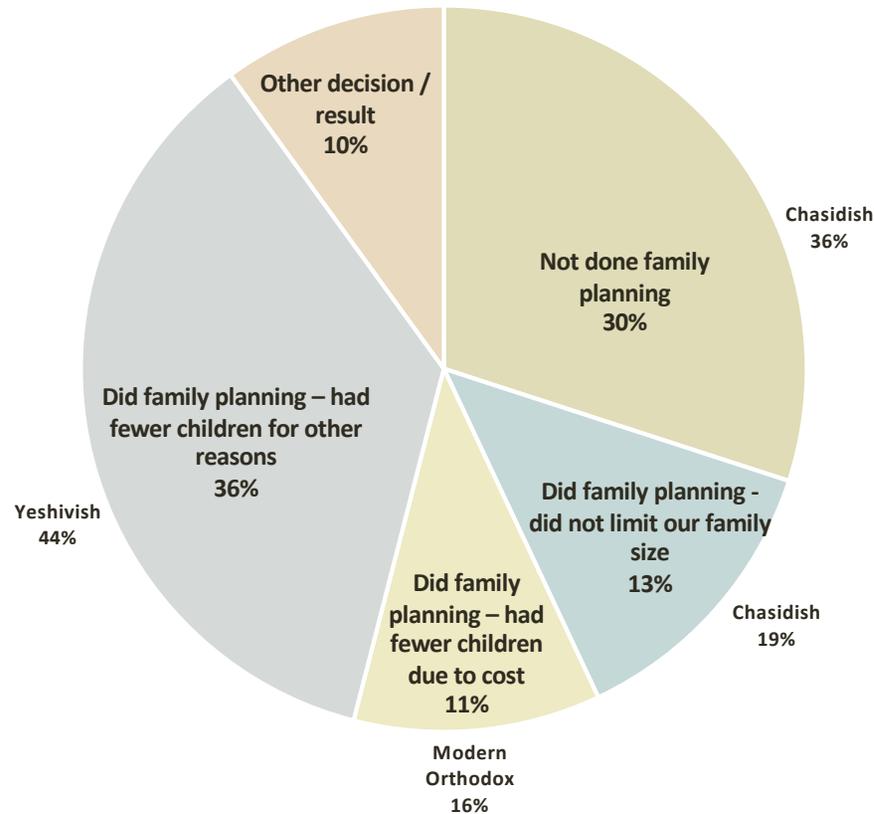
- I was advised by "rabbis" that I don't need a lawyer and was encouraged to sign an agreement at Bes Din. There was no support for me as a person going through a difficult time.
- The beis din ... put money and ego before Torah or humanity
- There needs to be an acknowledgment of the end of a dream - a change in status. Single/divorced women are invisible (in shul).
- As a woman, I felt relegated to the backseat in the process and how I was treated the day I appeared at the Bet Din (whereas in the civil divorce I felt like an equal partner). I was asked several times if for sake of shalom bayit I would consider reconciling, which I resented as for me, having some sense of shalom bayit meant getting a divorce, not staying in a marriage that had completely fallen apart.
- My husband initially refused to give me a divorce. It took me a long time to find a rabbi who was willing to help me - they all kept coming up with excuses not to (my shul rabbi actually said "sorry, that's not my thing"). I finally ended up at the Beis Din of America, and they were very helpful. Still took a few years.
- It was a good experience. I was happy to get divorced. The get process went very smoothly
- Getting the actual get, being the only woman in a room of 4 other men, where I clearly had no active role, was very uncomfortable. The Rabbi kept asking me if I was okay. I was actually ready to break down and say no, I am devastated that my marriage is over and that I am sitting here alone going through this. But I don't think that's really what he wanted to hear. It is just a very difficult ritual for the woman to actually sit through.
- Even though I was lucky to get my get quickly, I still wish I had gotten a prenup. It would have been a strong reminder of what could happen if my husband didn't do his part in trying to make the marriage work. It's almost like the kesuba isn't given any weight.
- Corruption by so called askonim rabbis is scary
- When the entire power structure is male, and when any deep halachic education is just for men, men will always have disproportionate power. There is a myth that male get refuses and female get acceptance refusers exist in equal numbers, but in my personal experience, men use the get as leverage and women very rarely do.
- There needs to be a lot more education in the yeshivish world of teenagers, before they start dating. The halachic prenup needs to be more accepted in the yeshivish world
- The process is very disenfranchising to women and favors the men. In a religion where so many of the mitzvot for milestone life events are healing in nature, this one misses the mark completely.
- It was absolutely miserable. We didn't have a prenup, but we signed such a document after 25 years. Beis Din helped the get go lightning fast (same day) but my civil divorce took another 7 years. Rabbanim advised my ex to stall. And stall. He did. That hurt me and the kids but him most of all.
- I would like to see the gett and the civil divorce go hand-in-hand, and the spouse not be allowed to marry without the civil divorce finalized. (halachically it is permissible - but morally and ethically it is absolutely not.)
- I had to press to make sure it was a get from a highly accepted rabbi.

### Responses By Men

- bet din dragged out get ceremony causing child care problems
- It was entirely smooth and both parties cooperated fully with the process at every point.
- The get was easy. The civil aspect dragged on and is difficult. I find that Courts and likely also Beis Din are biased in favor of the woman.
- The system needs to be rethought so as to ensure that a woman can not hold up the process by refusing to receive a Get
- The experience strongly depends on the individuals involved - on \*both\* sides; rarely is one side entirely blameless - and the Rav, Dayan, or Beis Din.
- 1) Batei din are trash. That's the rule, ones that are okay are the exception. 2) There should be MUCH more support offered to people around the whole process. Communities care about chassan/kallah classes, and should ensure education around divorce as well.
- It was my wife who dictated hold-ups in issuing a get (until civil divorce was finalized), not me.
- Giving the get was a bureaucratic process, akin to going to the DMV. There was nothing spiritual about the experience.
- Uneventful. Wish the price was listed prominently on the bet din website.
- needs improvement as to the insistence in getting to the truth especially that which pertains to the children

Q42. [Asked of those divorced or separated] Is there anything you would like to add regarding the entire divorce / get experience? n = 39 women, 18 men. We sought to allocate space above for the verbatim responses in proportion to the number and length of responses by women and men.

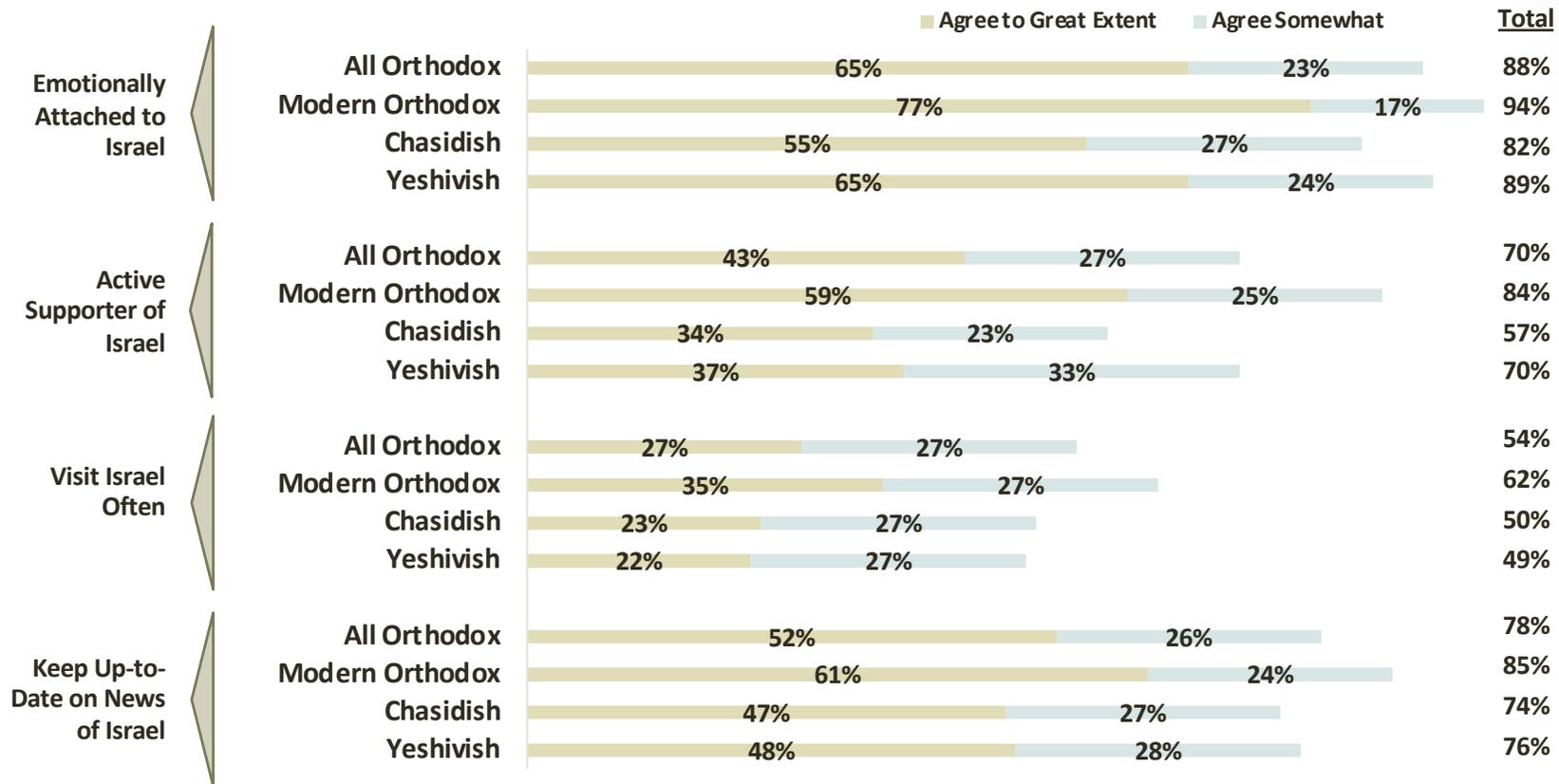
**Family Planning** – In the Orthodox community, two thirds have done some type of family planning. Close to half decided to limit their family size for various reasons, although cost is not often cited as the decision driver. There are few differences within Orthodoxy, and the chart shows those that vary by 5% or more from the overall community.



Q43. [Asked of those married, with one or more children] Have you ever done any family planning (possibly limiting the number of children you want to have)? – We have never done any family planning. / We have done family planning and ultimately decided not to limit our family size. / We have done family planning and therefore had fewer children, due to cost concerns. / We have done family planning and therefore had fewer children, for other reasons. / Other decision / result. n = 1,175. (This was not asked of couples without children in order not to trigger those who might have had fertility challenges.)

## Israel Connections (among U.S. Orthodox Respondents)

## Israel Connections: Emotions, Activities and Family – Emotional attachment to Israel is strong across all Orthodox groups, as are being an active supporter, visiting often and keeping up-to-date on Israel-related news. Modern Orthodox connections to Israel are higher than those of the Haredi sectors.



- In terms of close relatives living in Israel, the sectors of Orthodoxy are similar. Overall, 51% have no relatives living in Israel and 49% have one or more (22% have one or two close relatives, 8% have three or four close relatives, and 19% have five or more).
- Additionally, 18% have lived in Israel for a period of a year or more (not including a gap year).

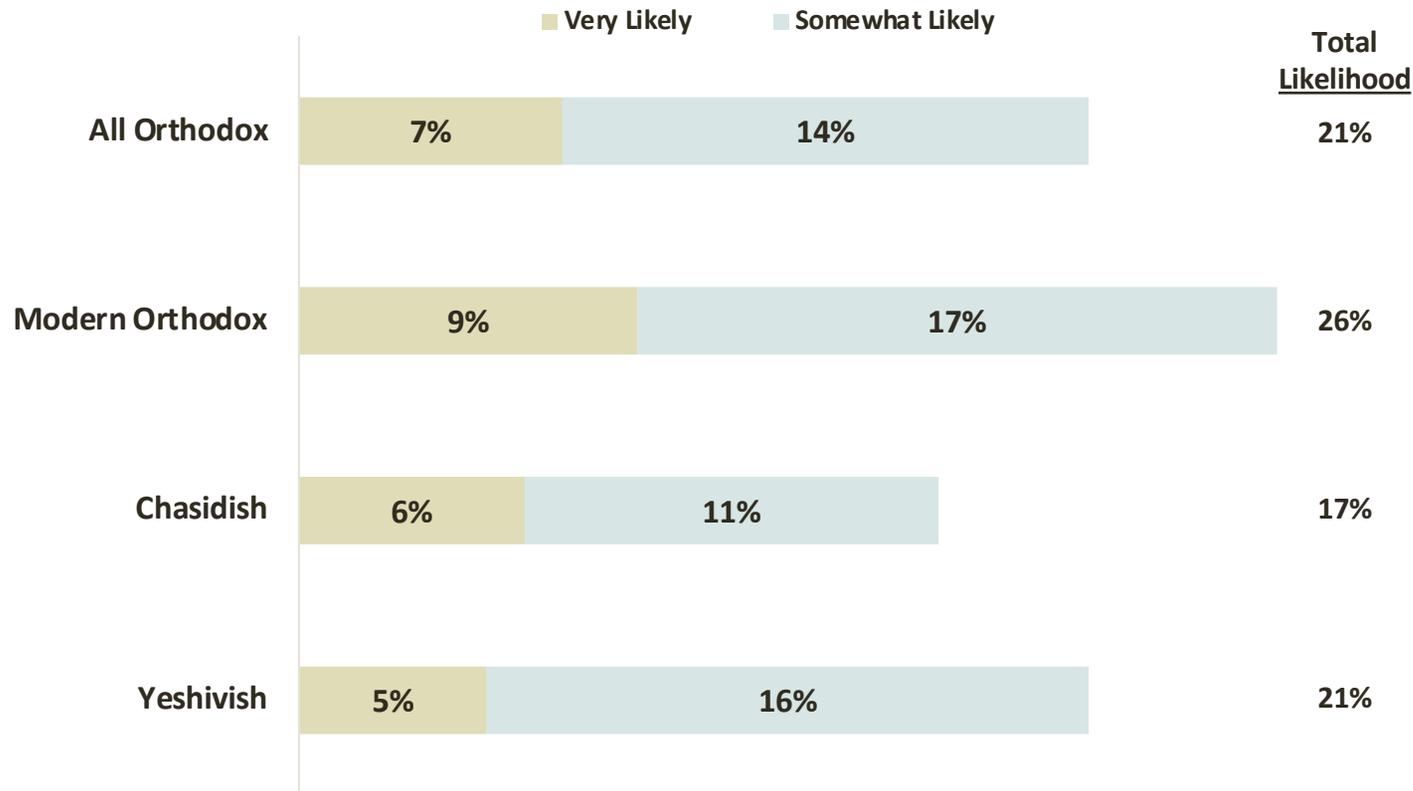
Q28. [Asked of those not a resident of Israel] To what extent do you agree with the following statements? – I am emotionally attached to Israel. / I am active in support of Israel. / I visit Israel often. / I keep up-to-date on news relating to Israel. Response Options: Agree to a great extent / Agree somewhat / Agree a little / Do not at all agree. Total n = 1,659.

Q29. [Asked of those not a resident of Israel] How many close relatives of yours (parents, siblings, children, grandchildren) live in Israel? None / One or two / Three or four / Five or more. Total n = 1,662.

Q30. [Asked of those not a resident of Israel] Have you lived in Israel for a period of a year or more (not including a gap year)? Yes / No. Total n = 1,664.

**Potential for Aliyah** – Between 5% and 9% of the various sectors say it is very likely they will make aliyah in the next five years. This would represent an increase from recent history (an estimated 2% of all U.S. Orthodox Jews have made aliyah in the past five years).

Likelihood of Aliyah in Next Five Years

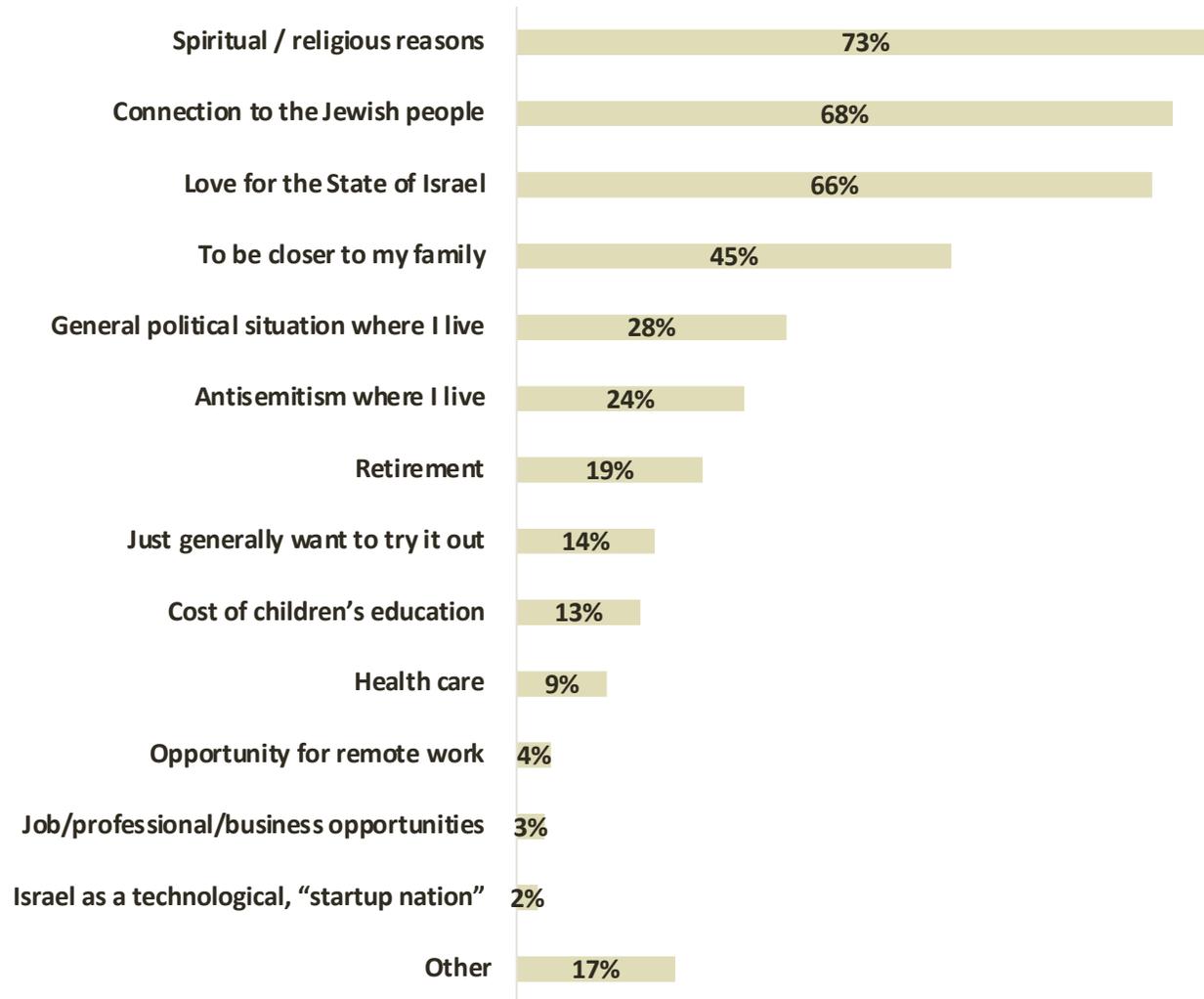


- Across all groups, 64% say this would be a permanent move and 36% say they would be “trying it out.”

Q32. [Asked of those not a resident of Israel] How likely are you to move to Israel (either permanently / making aliyah, or to "try it out") in the next five years? – Very likely / Somewhat likely / Somewhat unlikely / Very unlikely / Not sure. Total n = 1,663.

Q33. [Asked of those very or somewhat likely to move to Israel] Would you view this move to Israel as a permanent move (aliyah), or more as a "trying it out" move? – Permanent move (aliyah) / Trying it out; or not sure. Total n = 393.

## Reasons for Considering Aliyah – Most often cited are spiritual, religious, and communal and family connection.



Q34. [Asked of those very likely to move to Israel in the next five years] Please check up to the top five reasons why you would move to Israel. [Maximum of 5 responses] – Love for the State of Israel / Spiritual / religious reasons / Connection to the Jewish people / To be closer to my family / Cost of children's education / Health care / Retirement / Antisemitism where I live / General political situation where I live / Job/professional/business opportunities / Israel as a technological, "startup nation" / Opportunity for remote work / Just generally want to try it out. n = 393.

## Reactions to the New Israeli Government – While Modern Orthodox are more concerned than pleased, the Haredi sectors are very pleased. But the fragmentation of views across Modern Orthodoxy manifests itself again, with respect to Israeli matters. Sample responses are shown below.

### Why Pleased

- I like PM Netanyahu.
- they seem to be thinking about Israel, not cowtowing
- They don't will hopefully guide Israel through this very rough period, are focused on maintaining Middle East peace with Israeli sovereignty without making concessions to unworthy neighbors
- For a change not an anti religious government
- It seems more stable
- A "right-wing" government reflects the overall demographic choice in Israel, and I support democracy.
- Will do what is necessary to ensure the security of Israel and keep the land Jewish.
- Bibi has a good track record and seems the best of all choices.
- More religious and more focused on security and doing what is good for the Jews
- Thankful there is a coalition and not another election. Also I support a conservative government.
- that it's really right-wing and the mizrachi movement has a large part
- Netanyahu
- No more leftist appeasement to Arabs!
- I think that Netanyahu has been the only politician that has been able to put together a cabinet and get things done.
- it is mostly religous and is the closer to what hashem would want that any previous israeli government
- Many Frum people.
- More friendly towards charedi community, but concerned about some radical personalities

### Reactions to New Israeli Government

	Pleased	Concerned
<b>All Orthodox</b>	<b>42%</b>	<b>18%</b>
<b>Modern Orthodox</b>	<b>27%</b>	<b>41%</b>
– Right-Leaning	42%	19%
– Centrist	27%	38%
– Liberal	11%	67%
<b>Chasidish</b>	<b>53%</b>	<b>2%</b>
<b>Yeshivish</b>	<b>47%</b>	<b>7%</b>

### Why Concerned

- Radical right wing ideas
- Anti LGBTQ sentiment and aggressive behaviour towards neighbouring countries, and the lack of respect for non-Orthodox Jews
- Too religiously right wing. Unlikely to be open to making peace with Palestinians.
- Primarily the virulent racism of the National Religious party, the leader of whom stated on multiple occasions that he would like to see en mass deportations of Israeli Arabs. His second in command idolizes Baruch Goldstein.
- The election in Israel is a busha. A bunch of right-wing fascists that are anti-democratic and treat women as second class citizens and non-Jews as third class citizens.
- Too extreme, likely to incite Arabs and world and turn off non-orthodox
- I think the new government is likely to do major harm to Diaspora relations and will promote antisemitism. Though Israel is no South Africa...it is not an Apartheid state... reminds me of the South African government's stubborn inability or refusal to understand the importance of international opinion.
- Many of these leaders (Deri et al.) are criminals and low-lives; anti-democratic; have a vision for Israel and Zionism that I strongly disagree with.
- Attracting negative attention to Israel and making a chilul Hashem
- Concerned about the lack of compromise
- Seems to be extreme and likely to alienate the US for little benefit. PM is clearly corrupt.

Q37. What are your reactions toward the newly elected Israeli government? – Very pleased / Somewhat pleased / Neutral / Somewhat concerned / Very concerned / Don't know enough to comment. n = 1,656. In above table, Pleased = Very pleased + somewhat pleased; Concerned = Very concerned + somewhat concerned.

Q38a. [Asked of those very or somewhat pleased] Why are you pleased about the newly elected Israeli government? [Open-Ended] n = 434.

Q38b. [Asked of those very or somewhat concerned] Why are you concerned about the newly elected Israeli government? [Open-Ended] n = 666.

## Concluding Thoughts and Suggestions

## Concluding Thoughts and Suggestions (Page 1 of 4) – We present the following random sample as somewhat of a “qualitative supplement” to the many quantitative survey questions.

- Really wish there was more tolerance across Jewish sects.
- We wanted a larger family, but couldn't afford it. We had no idea that unanticipated career success would enable us to have the large family we wanted. We struggled to pay the day school bills. (small house, no family travel, veggie diet because \$meat\$.
- Unfortunately, most of the issues mentioned here are very important, but I don't know that we have the financial ability to address them all.
- Until women are included in leadership positions in the community and in shuls, then solutions to the Agunah crisis and probably other issues like addiction and abuse will never be dealt with.
- Being absolutely rude to non-Jewish service workers. (store workers/clerks, car service drivers, domestic employees,... and blatant bigotry. Perhaps understanding where people are coming from, their hardships and struggles for a better life.
- Perhaps the "shidduch crisis" is a "modern" (literally man-made) event. why can't "older" singles meet at mixed events - seated together at a simcha (if they'd like), or other such opportunities provided to give them some independence in meeting other singles.
- There was no focus on older adults. We have unique needs in the broader community, in the shul, and in the orthodox community. Kosher shower shabbos non Haredi over 55 and assisted living communities seem almost nonexistent
- I think the orthodox "community" -if there is one such entity-must come out strongly against the extremism voiced by the new Israeli government. Some of the expressed desires they want to put into reality are hateful and horrifying.
- Given the fact that very soon, the majority of world Jewry will be living in Israel, and that the numbers of American Jews is diminishing due to intermarriage/assimilation, we need to strengthen the Israel/Zionist connection within our Orthodox community Also- we must find solution to the high cost of yeshiva education and the high cost of frum living.
- Helping young people feel accomplished and encouraging them to think of and help others.
- Strongly believe we must be accepting of all people that wish to be part of the Jewish people and help them to be accepted within Judaism.
- In my view two most important social issues in orthodox Jewish community are shidduchim and cost of raising family/yeshiva tuition etc. As regards shidduchim, as a father of 2 girls of marriageable age I find that orthodox Jewish leadership (whoever they are) derelict in their duty to resolve this crisis, whereby many girls remain single for far too long due to a combination of demographic and cultural factors.
- I feel the data collected should be published in all Jewish publications.
- Climate change, LGBT, social equity garbage is all nonsense. Focus on what matters. Hashem.
- I am not pleased with the ultra-Orthodox communities. They make Jewish life difficult for all Jews, including themselves.
- Thanks for collecting this important information! By FAR the largest issue I would like to see Orthodox Jews thinking about more is the Jewish response (including activism to impact laws, taking other action, prayer and charity, and even just addressing it in our conversations, shiurim, and consciousness) to tragedies and suffering of people in the world who may or may not be Jewish, including climate change and the suffering that is and will result.
- Anti-semitism ; lack of passing down customs.
- I have one comment to make regarding the questions of "do you believe Hashem created the world" and "do you believe that Hashem gave the Torah to Moshe" I think the definition of "Hashem" is vital to the question. Do I believe that a god created the world like "poof!?" Maybe that happened, but other theories such as the Big Bang are not against the idea that a prime cause influenced the creation of the world, however that happened.
- The Chassidish community is great there education is better than other schools,
- I think the overlap between Wing YU and Leftward Yeshivish is big enough to get its own option in future surveys. [In] home town of Passaic. A sea of black-and-white, fedoras on the men, etc... And yet, 1/3 of the rabbis -- even of shuls that overwhelmingly are in "uniform" -- are working for YU.
- The survey did seem a bit skewed towards modern/open orthodox issues at points (questions about LGBT, agunah, etc.). At the same time, I was perplexed that the first question did not have a check box for "Open Orthodox" and also wondered why there was no checkbox for "Orthodox," i.e. not modern per se, but not "Yeshivish" - just Orthodox.

Q52. Finally (really!) ... feel free – if you want – to share any thoughts you may have relating to the issues covered in this survey or any other issues relating to the Jewish community. [Open-Ended] n = 645 verbatim responses. See additional verbatim responses at <http://nishmaresearch.com/social-research.html>.

## Concluding Thoughts and Suggestions (Page 2 of 4)

- *Additional issues to address: minimizing the effect demasculinization and other destructive forces in secular society have on the frum community. yeshivas across the spectrum need to infuse age-appropriate Ahavas Hashem and Ahavas Yisrael in the curriculum The extreme elimination of women's pictures in certain publications which', among other negative effects, will lead to low self esteem in our Jewish females; and on the other hand, the immodesty engenderer by full size photos of males and ads that exploit objects meant for modesty, eg hats Dialogue between various frum ideologies to promote respect and acceptance-- ואלו ואלו when warranted*
- *Judaism remains besieged by those who are at opposite piles of belief or are indifferent.*
- *I am blessed to have found a community that accepts people regardless of age, sex, marital status, and gender identity, and that gives women many opportunities while staying within halacha. But I realize that we're currently an outlier in the community, and I wish that more Orthodox shuls would be this open and welcoming.*
- *I feel that Jews who are able to should understand and help poor Jews. There are so many Jewish people in the community who are treated differently because of their status. Jews should be allowed to attend Jewish universities even if they're poor. Please consider me if possible for a gift card as I'm a poor, disabled, battered woman who is married to a Ger.*
- *Jewish dating is a disaster Need more community in mid / late 30s Jewish singles Reform Judaism needs to be more pro-Israel More young people need to connect to Israel*
- *My Jewish identity and practice exist on the boundary of Orthodox and progressive Judaism. Spiritually, ritually, and theologically, I identify with Modern Orthodoxy. But I also believe in egalitarianism and the ritual/halakhic equality of LGBTQ people, so the primary shul to which I belong is not Orthodox. At the same time, I feel increasingly alienated by many of the progressive halakhic and theological choices that the Conservative movement makes. I sometimes describe myself as Traditional or Halakhic Egalitarian, but this doesn't quite feel authentic either.*
- *I'm saddened by the polarization of the Orthodox and non-Orthodox communities - especially in large cities - and by the absence of a strong center where traditional observant but non-Orthodox Jews can have a place. AND, I'm deeply concerned about the alienation that so many non-Orthodox Jews feel from Israel, which is only likely to get worse under the new government.*
- *The issue is and always has been the cost of being orthodox. You already know this. Nothing will be or is capable of being done about it though.*
- *The Jewish community needs to think about inclusivity - as a person with a disability I have always been marginalized and not made to feel welcome in any synagogue that I have frequented. Also, it is alarming to me that 2 out of 3 Jews marry outside the faith.*
- *I think that one of the basic tenets of MO, daily minyan attendance - seems to have become a Shabbat attendance especially out of town. is there a difference between large community vs small community daily shul attendance? I would love to see a ranking of the reasons observant Jews move to a community. It seems like being close to family used to be a number #1 priority; now best jobs, most money best college, best schools, best environment etc have pushed being close to family off the leader-board*
- *Need Orthodox Judaism to become more accepting of Igbtq folk*
- *Like the last round of questions, this survey continues to assume very specific paradigms about Orthodox Jews that do not necessarily correspond to what people are actually thinking. There is no room for describing real dislike about history of Israeli government abuses, about dislike of the rabbanut, about what people want vis a vis women's participation/leadership. It assumes that Orthodox knowledge acquisition was linear, through a day school system and then a gap year, and that was the last place one could acquire Jewish knowledge. Essentially, the sociological/religious construct of this frame is just as contrived and unhelpful as the Pew's misunderstanding of how Judaism works. You need better social scientists and survey scientists to make the language of your questions less presumptuous*
- *I'm concerned about antisemitism but also the ways that the ultra-orthodox communities behave in ways that are not neighborly or ethical to other communities - for example, Ramapo schools, scamming section 8 housing, thwarting the COVID restrictions and lock down, etc.*
- *"Ger v'Toshav Ani" - the question facing all Orthodox (really, all Jewish) communities is where do we strike the balance between our own Torah values and the values of the Western culture that surrounds us.*
- *I value sites like Torah in Motion. It provides a site where I can continue to learn about Judaism. Great classes. Good for people who have limited access to Jewish learning outside urban centers.*
- *Stop focusing on social issues and pushing them as primary. Most people care more about their day to day life struggles (i.e. cost of living, community involvement, anti-Semitism).*

## Concluding Thoughts and Suggestions (Page 3 of 4)

- *Jewish education is a huge issue. So many of our kids have little or no emunah, no sense of Hashem in their lives. (I just concluded 6.5 years in day school chinuch and saw it daily.) They learn ABOUT Hashem, but don't come to know Him, per se. This is the #1 factor in a thriving Jewish future. It has to be emphasized.*
- *One issue that I see as untouched in the Orthodox community is the push for homogeneity in thought, dress, activities, careers, etc. Diversity isn't encouraged or even embraced, except perhaps in the most "modern" of the Modern Orthodox community. People who don't fit in a box, such as myself and my husband, find ourselves struggling to find shuls/schools that we are comfortable with in all respects. Another matter of importance to me is the continued education on mental health and treatment of mental illness. There are a few great organizations that are doing wonderful work in this area, but we are far from normalizing the treatment of mental illness, or even talking about maintaining good mental health. This is something we need to be discussing with young children, to help them develop important skills that will support their overall health throughout their lifetimes. Finally, encouraging healthy lifestyles, including prioritizing healthy eating and regular physical activity*
- *I think we should be doing more to educate the entire Jewish public starting with children about the origins and history of the State of Israel and how miraculous it is.*
- *I had a strong Jewish background. Over my life, I have moved from strong positive association to weak association to decades of closeness with the Jewish community and regular shul attendance. In the last decade, I have had diminishing belief but still attend Orthodox Shabbat services and most of my social contacts are with members of Orthodox community.*
- *I am gravely concerned about the growing popularity of "Rabbis" [redacted names of two rabbis], two dangerously cultish preachers who pose a grave threat to the frum community. Additionally, I am also concerned about the Yeshivish community's newly-increased hostility towards Working Bochorim in shidduchim.*
- *I think creating a space for singles in the broader Jewish community is vitally important. Also, fostering (non-academic) opportunities for children to thrive in Jewish day school education. I was a good student, but I know so many others who struggled and had no outlet... some are still frum today, others not. I don't know if that was a contributing factor, but why not give girls and boys the chance to be fulfilled in a Torah environment if they don't excel in the classroom?*
- *Thanks for caring about others!*
- *My biggest concern is materialism in the Orthodox community. So much that I think we could do without that wouldn't reduce our happiness or standard of living at all, and would make things so much easier for so many of us. (Expensive jewelry, silver, chandeliers, home decor, school bags, chasuna gowns, etc. Things that are just for show but cost so much. Maybe instead we could have comfortable and moderately spacious homes, respectable but inexpensive clothing and school supplies and furniture, etc. I think it's often the children who feel they need this, that, and the other thing, and the parents who get stuck needing to provide it because "everyone has it". How about if all vorts and weddings were provided by the community, nobody has it nicer and nobody has it less nice. Just simple affairs.*
- *Families of those that are in prison, single mothers who are treated as second class citizens, schools that need to use montessori etc instead of standardized methods, more extra curricular, when focusing on mental health, talk about taboo things like bipolar and psychosis in the family and not only depression and anxiety*
- *Cost of living in Israel is very high!! Shmoron and the Temple Mount are Israel!*
- *we are drifting apart through sins of omission and commission.*
- *The leftward drift in modern Orthodoxy, which is largely driven by contemporary trends in non-Jewish society, raises strong concerns about its future.*
- *If we cannot get along with each other how can we expect others to get along with us?*
- *Modern Orthodoxy must embrace its principles and stand by them. We are watching Conservative Judaism transform into the Reform movement of the past. Open Orthodoxy is basically was Traditional Conservative Judaism started as. It is a path to non-observance in 1-2 generations. Please keep Modern Orthodoxy as Orthodox.*
- *I would be interest in learning about Jewish reactions to COVID or Jewish reactions to antisemitic attacks and subsequent shul lockdowns.*
- *Jewish education should not be confined to formal education. Many people are learning deeply with personal rabbis, etc. The division between agree strongly and agree somewhat may be further divided,,,perhaps agree most of the time.*
- *Highly important to normalizing women's involvement in shul leadership and participation (maharat, yoetzet, women's megillah, etc), as well as how to include our LGBTQ+ friends and family to stay INSIDE the Orthodox community*

## Concluding Thoughts and Suggestions (Page 4 of 4)

- *I am concerned that the formal "orthodox" community doesn't think about climate justice or about many other issues of equity and sustainability. We worry, and rightly so, about antisemitism, but aren't concerned so much about racism, islamophobia, and other examples of hate. I belong to a modernorthodox community, but often feel a little alienated as what is talked about from the bimah or at kiddush is sort of irrelevant.*
- *I do think Orthodox Judaism has a material problem. It's about who has the nicest everything and who goes to the most all out Pesach program. It's driving me nuts!*
- *I really believe that our role in today's day and age is to set an example of how we are good citizens and be role models for good behavior, and following the laws of our great country. I also think that the Jewish people have never been as rich as we are today and many times that gets in the way of us behaving correctly.*
- *what is this for?*
- *Thanks! I want to address the OTD issue - I think it's important we are honest as a broader community about why people leave. Instead of getting caught up with people leaving or straying as is often said, we should consider the hurt we are causing many people in our school systems, aka fire and brimstone education. The abuse that is rampant. The lack of opportunities and freedom for women. Exclusionary issues for LGBT and more. I think we can do so much better at being inclusive members and leaders. Without breaking halacha. Without breaking traditions. Just being kind, being empathetic, supporting each other. I think it's almost simple, but we're so far from it. It's upsetting that only the much more modern circles have this approach, to be so radically accepting. I wish the more machmir circles were more makpid on basic level of empathy. Thanks for this opportunity to share my views. Hatzlacha Rabbah.*
- *Perhaps the topic of Tzniut could have been given more choices, such as how another Jew practices tzniut is their concern and not mine. Not my place to judge if the tzniut of my community is appropriate*
- *Your questions tend to be for those who are dyed in the wool Ortho. However, I belong to an ModOx shul and a trad. egal minyan (my main davening community). I'd be curious among the Ortho, what makes them Ortho and how they deal with the non-Ortho world both Jewish and not, a big big concern of time. Not in favor of insularity.*
- *The congregation is really aloof. I think they are just there for their kids. No real place for a divorcee like me with an empty nest.*
- *There is no category for discussing the treatment of singles, whether dating or not, in the community. Singles are mostly ignored, except when it comes to shidduchim, and then expected to accept every single suggestion, no matter how far off it is from what they're actually looking for. Not all singles want to date, are ready to date, should be dating, but women are taught we must put all of our wants and goals aside and marry a learner and support them and raise a family on our own, even when the lifestyle isn't sustainable.*
- *You need more questions re antisemitism and the role of the Jewish community in identifying it, identifying the perpetrators and how to protect themselves from it. Unity of the various sects in this cause must be solidified. Working together is important.*
- *I believe that the grouping of Jews into separate groups, leads to more division. Even the term ORTHODOX is misleading. I tend to use "observant" or not, work on not judging or labeling, and each persons "level" of what they do is between them and g-d.*
- *I appreciate the concentration of really good questions. We can only be an Or La'Goyim if our leaders/wealthy donors actually practice humility and ethics. These leaders can't support candidates who are happy to have Nazi and anti LGBTQ fans. Thanks for the chance to vent!*
- *I am concerned about the shrinking of the middle. Judaism seems to be splitting between right wing orthodoxy and reform/uninvolved.*
- *If every issue you brought up was in fact a top priority we would have too many to address. You need to priorities to issues and tackle them. You cannot tackle 50 at a time and think you will be successful.*
- *I am strongly opposed to manipulating Halacha to accommodate gay rabbis or performance of gay marriages. And I am even more opposed to normalizing transgenderism.*
- *We are too materialistic, do not "fargin" enough, lacking in true Ahavas Yisroel, too much "chitzonius" - too little "pnimius", and lacking in tue "bitachon". Yet we are Klal Yisroel, the "Am Hanivchar", and the best the world and the RBS"O have to offer. And after 2,000+ years we still await Moshiach*
- *I think the Jewish community is under intense pressure due to the rise of far-right politicians in the US and around the world. At the same time, I have never been more optimistic about what it means to be a member of the Jewish community.*
- *The costs of being Jewish are crippling. Education and food are too costly. To try and do all the right things on a moderate income and having a life with nice things, trips to israel is becoming exceedingly difficult.*

## Appendix I – The Diversity of the Modern Orthodox Community

**Modern Orthodoxy’s Niche and Diversity** – Among Modern Orthodoxy’s core values are Torah U’madah, the concept that engaging with the broader world outside of Judaism is a value and not just a necessary compromise. As a few study metrics indicate, there are elements of commonality across the spectrum of Modern Orthodoxy, but also areas where views and practices differ, often substantially, with points of disagreement between the liberal Modern Orthodox and those who are more centrist or right-leaning. While we did not in this survey probe directly how people perceive the differences (a possible future research topic), impressionistically, points of difference appear to persist, but not to have widened appreciably since the Nishma study implemented in 2017.

Assorted Metrics Across the Self-Identified Segments of Modern Orthodoxy	Liberal	Centrist	Stringent
Q13. Life is Jewishly fulfilling (% agree)	90%	91%	95%
Q12. Feel Hashem’s presence (% pretty much all, very often)	52%	64%	84%
Q10. Hashem (G-d) created the world. (% believe)	79%	94%	99%
Q10. Hashem gave written Torah to Jewish people. (% believe)	76%	90%	99%
Q11. Shomer Shabbat (% always, usually)	84%	92%	98%
Q11. Kosher (% always, usually)	91%	91%	94%
Q11. Shacharit every day – Males (% always, usually)	63%	73%	90%
Q16a. Feelings about the future of Modern Orthodoxy			
– Optimistic	58%	56%	48%
– Pessimistic	22%	23%	33%
Q19. Has a shul they consider their “primary shul”	80%	85%	93%
Q20. Feel welcome in shul (% agree)	87%	92%	87%
Q20. Go to shul rabbi for halachic guidance (% agree)	71%	70%	75%
Q24. There should be high-intellectual classes for women (% favor)	78%	86%	89%
Q22b. Their shul give women opportunities in clergy-type positions (% support)	76%	51%	25%
Q23. Women are eligible to be president of their shul	67%	43%	21%
Q28. Emotionally attached to Israel (% agree to great extent)	62%	73%	75%
Q37. Feelings about the new Israeli government			
– Pleased	14%	31%	39%
– Concerned	51%	31%	18%
* Orthodox Shuls in general should accept LGBTQ as members (% support)	88%	55%	36%

Q2a. [Asked if identified as Modern / Centrist Orthodox] Where do you see yourself within the range of Modern / Centrist Orthodoxy? – “To the left” ... Liberal Modern Orthodox / “In the center” ... Centrist Modern Orthodox / “To the right” ... More stringent (*machmir*) Centrist Orthodox / Not sure. n = Liberal MO 329; Centrist MO 439; More stringent 268. See full text of questions cited above in Appendix IV.

\* Data from “The 2017 Nishma Research Profile of American Modern Orthodox Jews,” Q33. We include these findings as this is a key differentiator within Modern Orthodoxy.

## **Appendix II – Summary Analysis for Other Groups: Israeli, Canadian and U.S. Non-Orthodox Respondents**

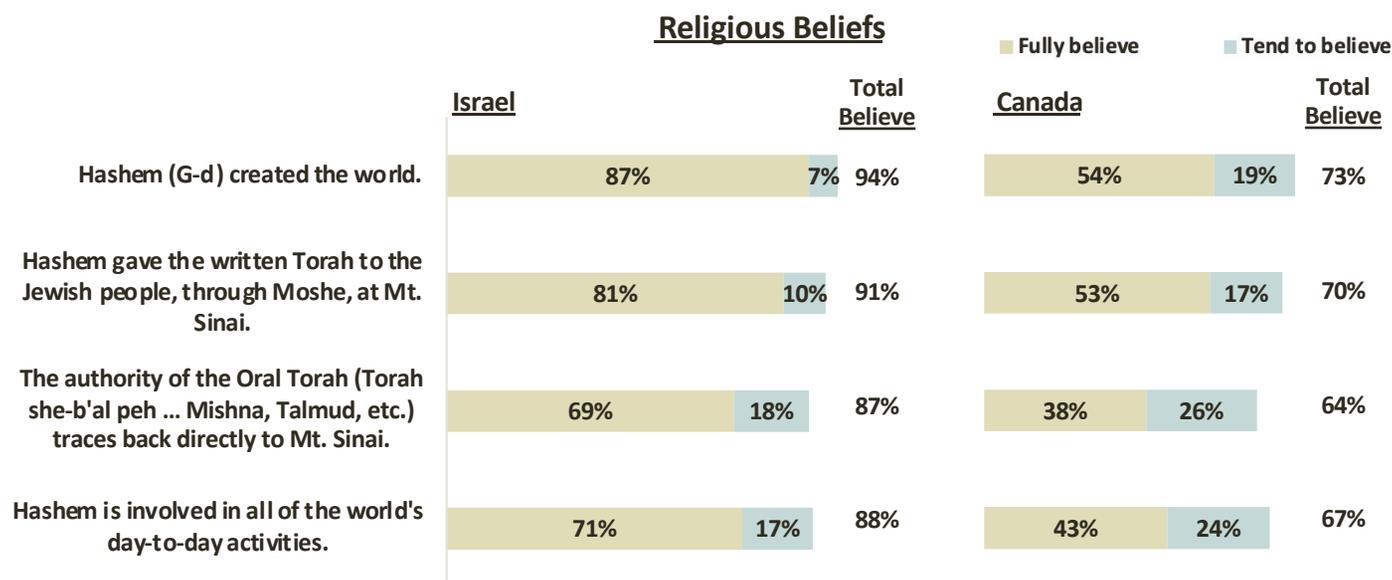
## Introduction – Summary Analysis for Other Populations

- **Appendix II presents findings for the following sectors, which generated a notable response:**
  - **290 respondents living in Israel**
  - **198 respondents living in Canada**
  - **513 U.S. non-Orthodox respondents**
- **In fielding this survey, we used outreach approaches that extended beyond the U.S. Orthodox community. These included email blasts to lists that included members of other groups across the Jewish world, as well as through rabbinic organizations that have members outside the U.S. As we offered respondents a summary report, we offer this section in appreciation of their participation.**
- **For these sectors, we present some of what we view as key findings. These data are not based on statistically representative samples. The data should be viewed as more “directional” and perhaps as conversation starters.**
- **Readers who want to know more about the responses from these sectors – or externally available data – may contact us via the Nishma Research website.**

## Appendix II(a) – Summary Analysis: Israel and Canada

## Summary of Findings – Respondents Residing in Israel and Canada (Page 1 of 5)

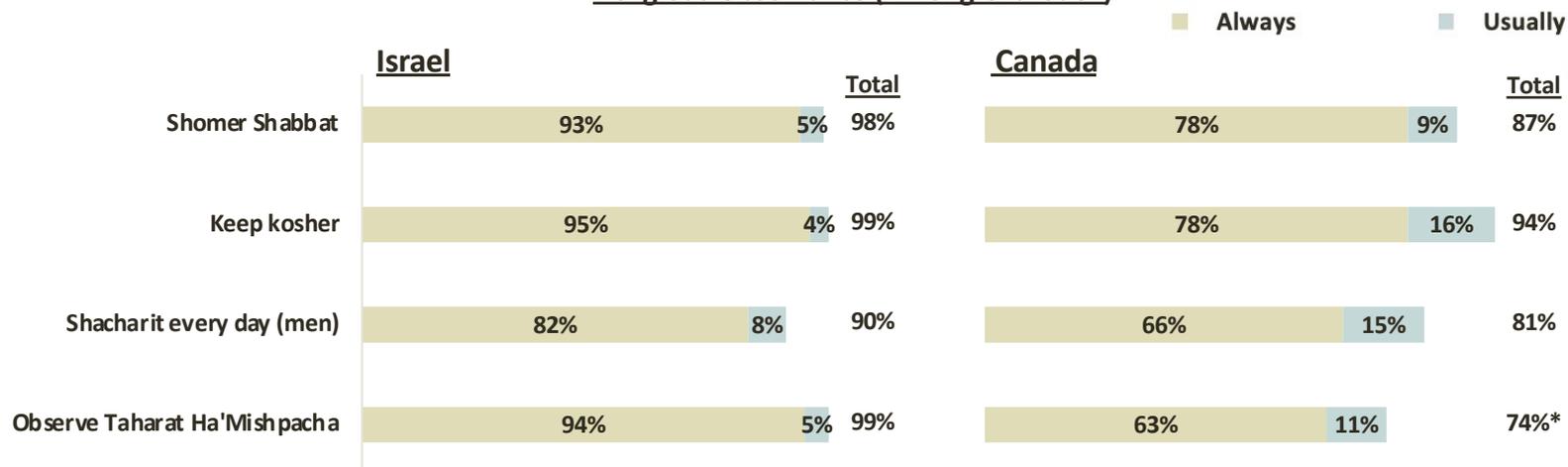
- Demographics of Respondents in Israel – Virtually all Orthodox; about half Modern/Centrist Orthodox with most of this group in the “stringent-leaning” segment. Median age 54, with 78% married and a median (excluding the never marrieds) of 3.9 children. Education – Secular: 45% graduate school; total of 73% college grad or higher. Judaic: 81% graduated Jewish high school, and 72% had post-high school study. Household Income – Median \$87K.
- Demographics of Respondents in Canada – Two-thirds Orthodox, with most Modern/Centrist. Median age 61, with 63% married and a median (excluding the never marrieds) of 2.4 children. Education – Secular: 50% graduate school; total of 81% college grad or higher. Judaic: 47% graduated Jewish high school, and 33% had post-high school study. Household Income – Median \$131K.
- Most of the charts in this section present findings for both countries, and this is not done to compare or contrast them but in the interest of some “paper-saving.”



Q10. To what extent do you believe the following statements? – Hashem (G-d) created the world. / Hashem gave the written Torah to the Jewish people, through Moshe, at Mt. Sinai. / The authority of the Oral Torah (*Torah she-b'al peh* ... Mishna, Talmud, etc.) traces back to Mt. Sinai. / Hashem is involved in all of the world's day-to-day activities.  
 Response Options: Fully believe / Tend to believe / Neither believe nor disbelieve, or don't know / Tend to disbelieve / Disbelieve. n = Israel 286, Canada 197.

## Summary of Findings – Respondents Residing in Israel and Canada (Page 2 of 5)

### Religious Observance (Among Orthodox)



### Relationship to Shul

	Israel	Canada
Has a shul they consider their primary shul	83%	85%
Among those who have a primary shul:		
I attend shul at least once a week.	78%	68%
I feel welcome in shul.	95%	94%
My shul cares about me.	87%	90%
My shul values my opinions.	76%	77%
I go to my shul rabbi for halachic guidance.	56%	53%

\* Small sample.

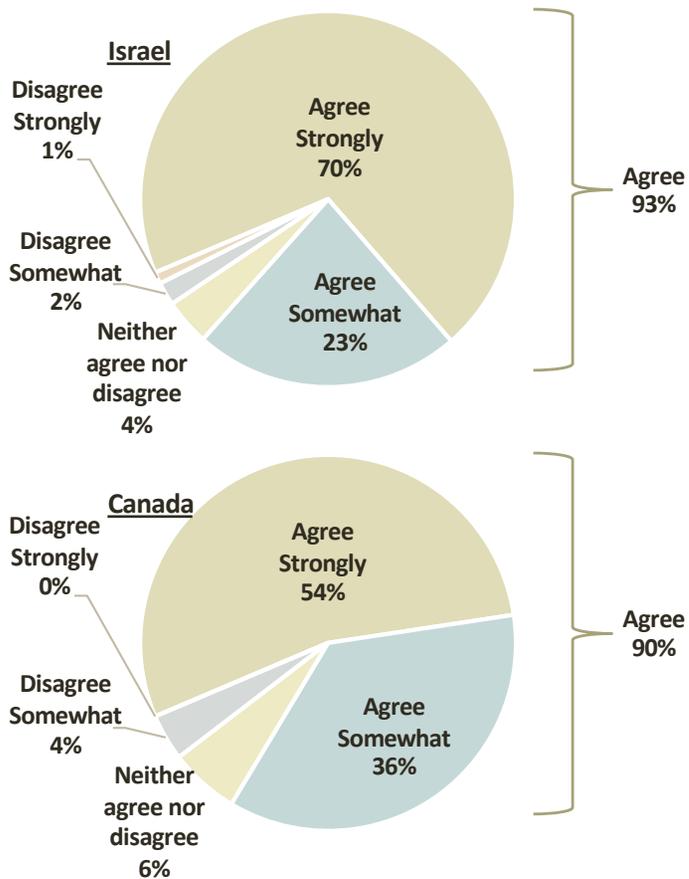
Q11b. How would you rate your personal observance in the following areas? – I am shomer shabbat. / I keep kosher. / I daven (pray) Shacharit every day. Response Options: Always / Usually / Sometimes / Rarely or never. n = Israel 277, Canada 123.

Q19. Is there a shul that you consider to be your primary shul, the one you often or mostly go to, and/or where you are a member? – Yes / No. n = Israel 267, Canada 189.

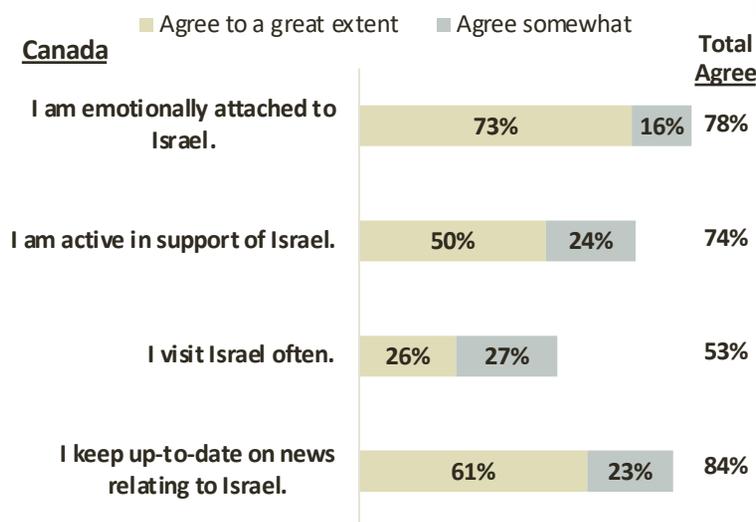
Q20. [Asked of those who have a primary shul] To what extent do you agree with these statements as they relate to your primary shul? – I attend shul at least once a week. / I feel welcome in shul. / My shul cares about me. / My shul values my opinions. / I go to my shul rabbi for halachic guidance. Response Options: Agree strongly / Agree somewhat / Disagree somewhat / Disagree not apply. n = Israel 221, Canada 157.

## Summary of Findings – Respondents Residing in Israel and Canada (Page 3 of 5)

### Life is Jewishly Fulfilling



### Connection to Israel



### Reactions Toward Newly Elected Israeli Government

Israel – Pleased 47%; Concerned 34%  
Canada – Pleased 27%; Concerned 51%

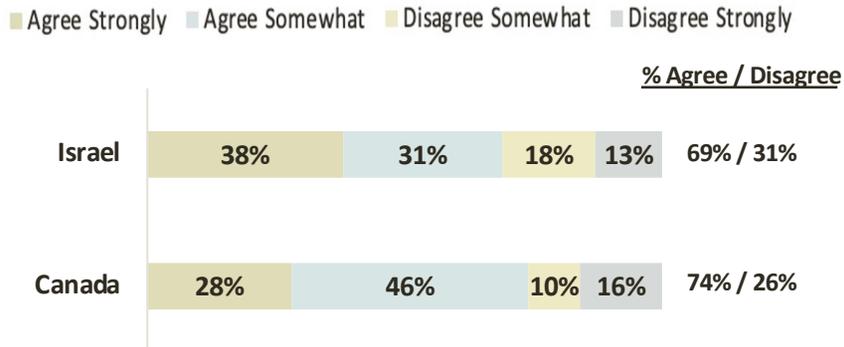
Q13. To what extent do you agree with the following statement: Overall, my life is Jewishly fulfilling. – Agree strongly / Agree somewhat / Neither agree nor disagree / Disagree somewhat / Disagree strongly. n = Israel 282, Canada 194.

Q28. [Asked of those who are not a resident of Israel] To what extent do you agree with the following statements? – I am emotionally attached to Israel. / I am active in support of Israel. / I visit Israel often. I keep up-to-date on news relating to Israel. Response Options: Agree to a great extent / Agree somewhat / Agree a little / Do not at all agree. n = 182.

Q37. What are your reactions toward the newly elected Israeli government? – Very pleased / Somewhat pleased / Neutral / Somewhat concerned / Very concerned / Don't know enough to comment. n = Israel 262, Canada 183..

# Summary of Findings – Respondents Residing in Israel and Canada (Page 4 of 5)

## Modern Orthodox Views on Women Serving in “Clergy-Related” Types of Community Shul Positions



## Modern Orthodox Attitudes on Women Serving in “Clergy-Related” Types of Shul Positions AND ALSO Having a Commensurate Title

	Israel	Canada
Very Important	13%	9%
Somewhat Important	37%	41%
Total Important	50%	50%

Q25. [Asked of Modern / Centrist Orthodox] Do you agree with the following statement: Looking at my Orthodox community overall, women should have opportunities to be in “clergy-related” types of shul positions. – Agree strongly / Agree somewhat / Disagree somewhat / Disagree strongly / Does not apply. n = Israel 137, Canada 81.

Q26. [Asked of Modern / Centrist Orthodox who in Q25 agree fully or somewhat that women should have opportunities in shul “clergy-related” type of position] With respect to women in your Orthodox community who are in clergy-related positions, how important is it that they be given some type of title that indicates that their position is in the “clergy” realm? – Very important / Somewhat important / Not too important / Not at all important. n = Israel 89, Canada 55.

## Summary of Findings – Respondents Residing in Israel and Canada (Page 5 of 5)

### Communal Priorities

Rank	Israel		Canada	
1	Dealing with those who commit abuse	92%	Dealing with those who commit abuse	85%
2	Agunot	76%	Cost of Jewish education	83%
3	Cost of Jewish education	72%	Agunot	74%
4	More togetherness among Orthodox	66%	Fighting anti-Semitism	69%
5	Substance abuse (alcohol or drugs)	64%	Cost of maintaining an Orthodox home	67%
6	Intermarriage / assimilation	64%	Intermarriage / assimilation	67%
7	People going off the derech	61%	Empathy / caring for Orthodox minorities	59%
8	Empathy / caring for Orthodox minorities	56%	More togetherness among Orthodox	59%
9	Cost of maintaining an Orthodox home	55%	People going off the derech	53%
10	Fighting anti-Semitism	54%	Shidduchim	53%
11	Shidduchim	53%	Substance abuse (alcohol or drugs)	49%
12	Doing better as “Ohr La’goyim”	48%	Approaches to Orthodox LGBTQ+	47%
13	Approaches to Orthodox LGBTQ+	45%	Doing better as “Ohr La’goyim”	45%
14	Access to reliable news, information	45%	Access to reliable news, information	41%
15	Divorce rates	41%	Divorce rates	38%
16	Reducing materialism	41%	Deciding on community roles for women	38%
17	Deciding on community roles for women	36%	Reducing materialism	33%
18	Climate and environment	24%	Climate and environment	25%

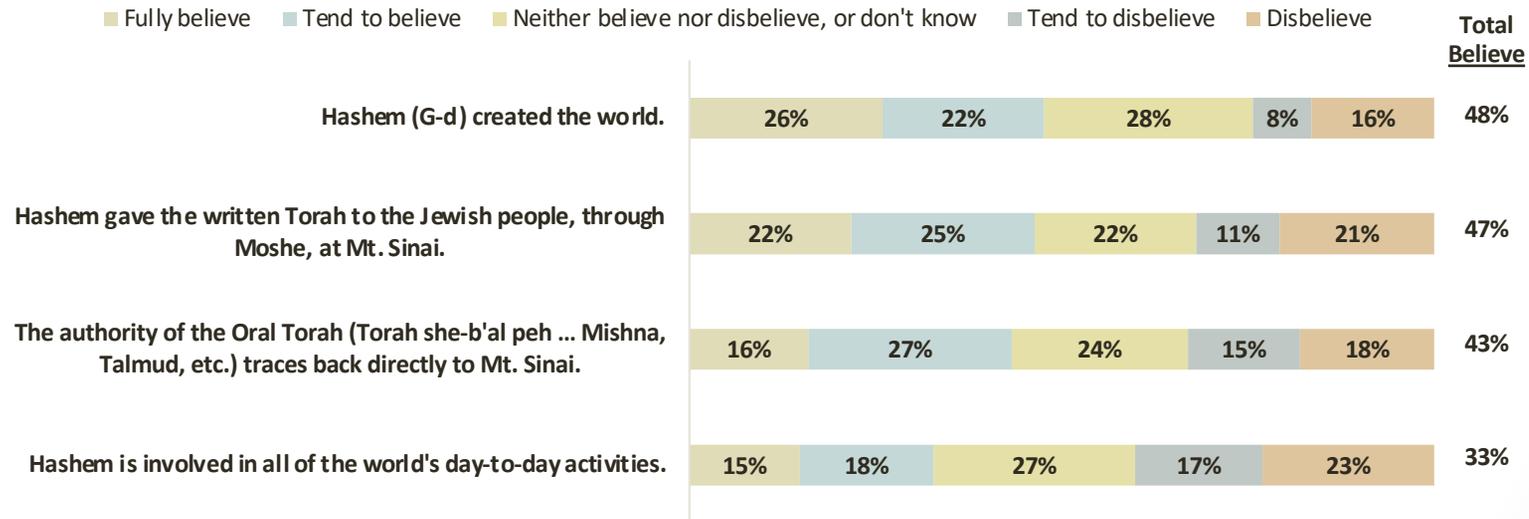
Q44-45. How important is it that the overall Orthodox Jewish Community pays more attention to these issues over the next 10 years? – Agunot / Climate and environment / Cost of Jewish education / Cost of maintaining an Orthodox home / Creating more togetherness among Orthodox Jews / Dealing with those who commit abuse (physical, mental, sexual) / Deciding on proper approaches to Orthodox gay / LGBTQ+ individuals / Deciding what community roles are appropriate for women / Divorce rates / Doing better as “Ohr La’goyim” – role models for other peoples of the world / Empathy and caring for minority groups within the Orthodox community / Fighting anti-Semitism / Having better access to reliable news, information, science, etc. / Intermarriage / assimilation / People going off the derech / Reducing materialism / Shidduchim / Substance abuse (alcohol or drugs) / Response Options: A top issue we must address / Moderately important to address / Lower level of importance. n = Israel 251, Canada 115.

## Appendix II(b) – Summary Analysis: U.S. Non-Orthodox

## Summary of Findings – U.S. Non-Orthodox (Page 1 of 4)

- **Demographics** – Respondents are an older group, with 27% under age 45, and a median age of 66. Most (58%) are currently married, and those now or ever married have a median of 1.8 children. **Education** – Secular: 61% graduate school; total of 88% college grad or higher. Judaic: 28% graduated Jewish high school, and 20% had post-high school study. **Household Income** – Median \$117K. **Politics** – Lean sharply left .... 74% Left (Progressive Liberal Democrat, Moderate Democrat) and 14% Right (Moderate or Conservative Republican, or Libertarian).
- As most of these respondents were reached through Jewish world media (e.g., The New York Jewish Week) and lists, we would describe these respondents as representative of more “Jewishly-connected” non-Orthodox Jews.

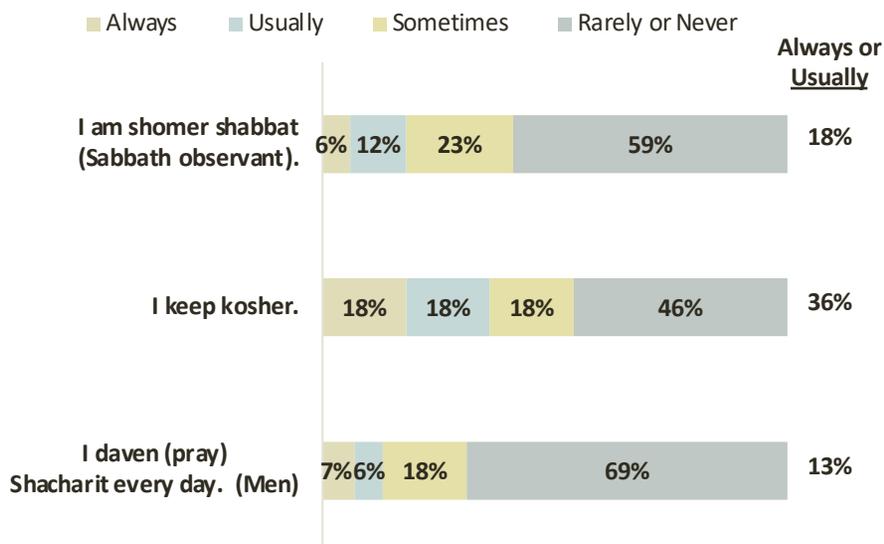
### Religious Beliefs



Q10. To what extent do you believe the following statements? – Hashem (G-d) created the world. / Hashem gave the written Torah to the Jewish people, through Moshe, at Mt. Sinai. / The authority of the Oral Torah (*Torah she-b'al peh* ... Mishna, Talmud, etc.) traces back to Mt. Sinai. / Hashem is involved in all of the world’s day-to-day activities.  
Response Options: Fully believe / Tend to believe / Neither believe nor disbelieve, or don't know / Tend to disbelieve / Disbelieve. n = 445.

## Summary of Findings – U.S. Non-Orthodox (Page 2 of 4)

### Religious Observance



### Relationship to Shul

	% Agree
Has a shul they consider their primary shul	68%
Among those who have a primary shul:	
I attend shul at least once a week.	47%
I feel welcome in shul.	94%
My shul cares about me.	90%
My shul values my opinions.	78%
I go to my shul rabbi for halachic guidance.	48%

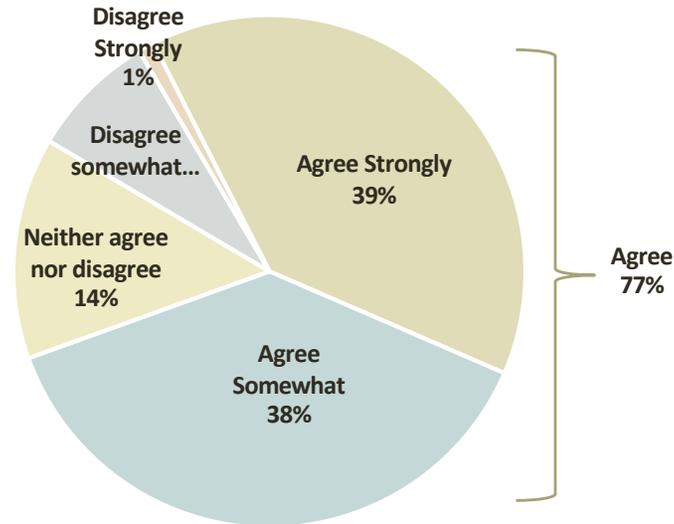
Q11b. How would you rate your personal observance in the following areas? – I am shomer shabbat. / I keep kosher. / I daven (pray) Shacharit every day. Response Options: Always / Usually / Sometimes / Rarely or never. n = 445.

Q19. Is there a shul that you consider to be your primary shul, the one you often or mostly go to, and/or where you are a member? – Yes / No. n = 438.

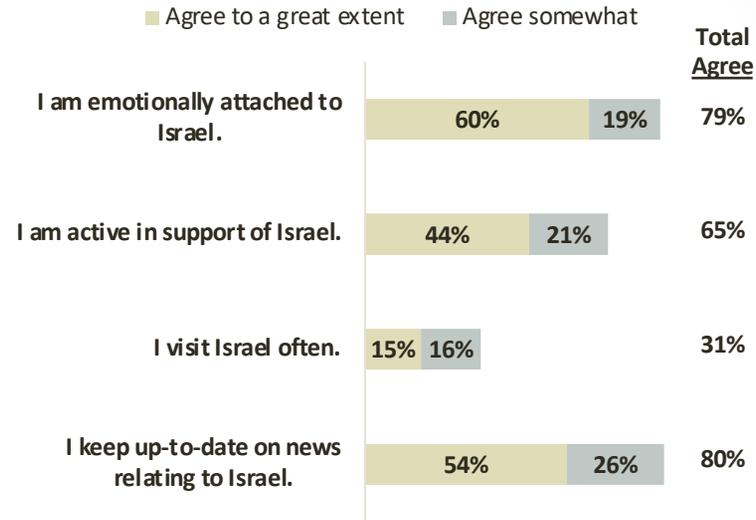
Q20. [Asked of those who have a primary shul] To what extent do you agree with these statements as they relate to your primary shul? – I attend shul at least once a week. / I feel welcome in shul. / My shul cares about me. / My shul values my opinions. / I go to my shul rabbi for halachic guidance. Response Options: Agree strongly / Agree somewhat / Disagree somewhat / Disagree not apply. n = 297.

# Summary of Findings – U.S. Non-Orthodox (Page 3 of 4)

## Life is Jewishly Fulfilling



## Israel



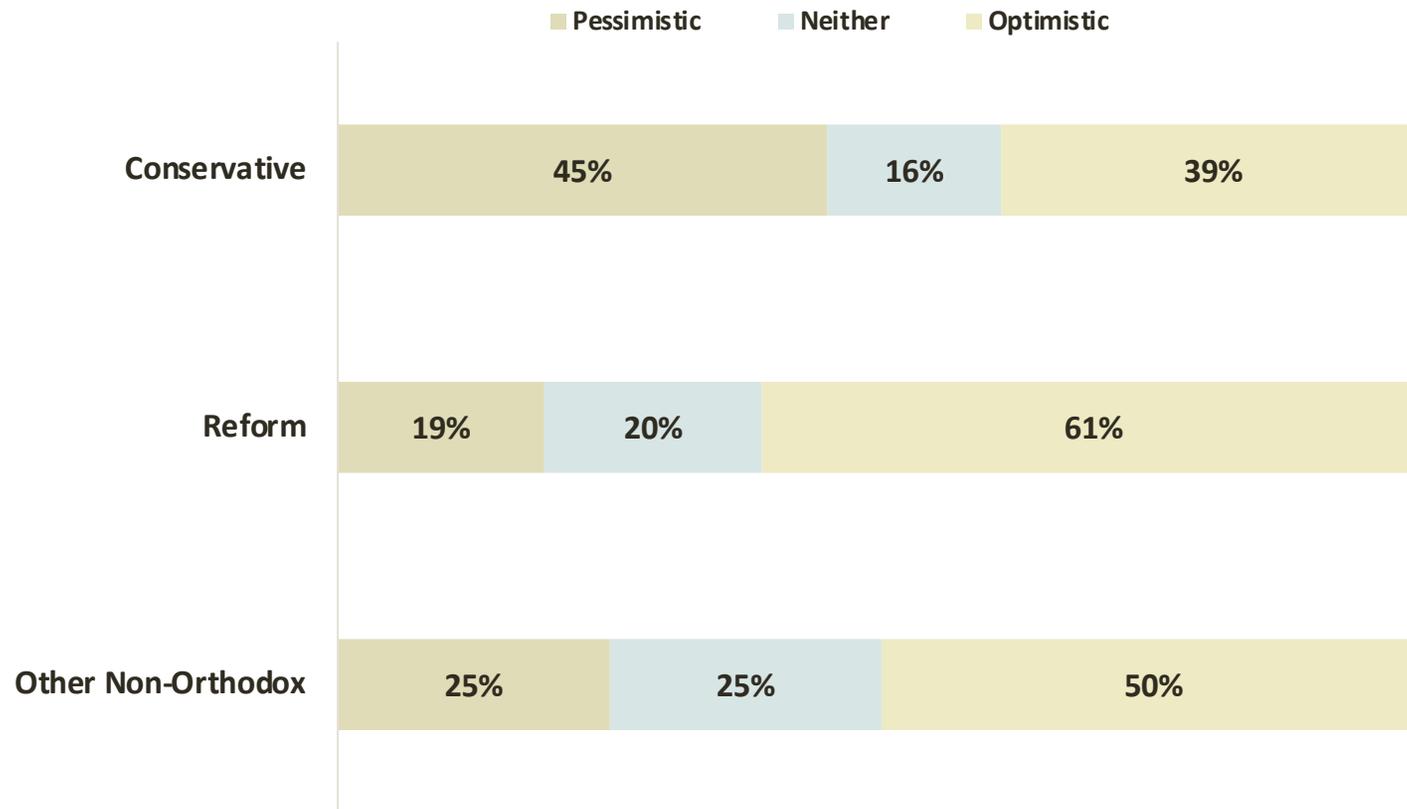
**Likelihood of moving to Israel (either permanently / making aliyah, or to "try it out") in the next five years**  
 Very Likely 2% + Somewhat Likely 5% = Total 7%

**Reactions Toward Newly Elected Israeli Government**  
 Pleased 9%  
 Concerned 70%

Q13. To what extent do you agree with the following statement: Overall, my life is Jewishly fulfilling. – Agree strongly / Agree somewhat / Neither agree nor disagree / Disagree somewhat / Disagree strongly. n =449.  
 Q28. [Asked of those who are not a resident of Israel] To what extent do you agree with the following statements? – I am emotionally attached to Israel. / I am active in support of Israel. / I visit Israel often. I keep up-to-date on news relating to Israel. Response Options: Agree to a great extent / Agree somewhat / Agree a little / Do not at all agree. n = 426.  
 Q32. [Asked of those who are not a resident of Israel] How likely are you to move to Israel (either permanently / making aliyah, or to "try it out") in the next five years? \_ Very likely / Somewhat likely / Somewhat unlikely / Very unlikely / Not sure. n = 430.  
 Q37. What are your reactions toward the newly elected Israeli government? – Very pleased / Somewhat pleased / Neutral / Somewhat concerned / Very concerned / Don't know enough to comment. n = 430.

# Summary of Findings – U.S. Non-Orthodox (Page 4 of 4)

## Feelings of Optimism or Pessimism About the Future of Their Denomination



Q16d. [Respondents were asked about their denomination] Are you optimistic or pessimistic about the future of Conservative Jewry / Reform Jewry / your denomination (the group with which you define yourself Jewishly)? – Very optimistic / Somewhat optimistic / Neutral, neither optimistic nor pessimistic / Somewhat pessimistic / Very pessimistic / Don't know. n = Conservative 199; Reform 84; Other Non-Orthodox 158.

## **Appendix III – Demographic Summary for U.S. Orthodox Respondents and Stratified Sample Weighting**

# Demographic Summary: U.S. Orthodox Response and Stratified Sample Weighting

U.S. Orthodox Responses		
Modern Orthodox	1,064	57%
Yeshivish	370	20%
Chasidish	221	12%
Other	214	11%
<b>Total</b>	<b>1,869</b>	<b>100%</b>



U.S. Modern Orthodox Responses		
Liberal MO	329	32%
Centrist MO	439	42%
More stringent	268	26%
<b>Total</b>	<b>1,036</b>	<b>100%</b>

Weighting Distributions	
<b>Modern / Centrist Total</b>	<b>32%</b>
– Liberal	9.3%
– Centrist	13.4%
– More stringent	9.3%
<b>Yeshivish Total</b>	<b>26%</b>
– Yeshivish (Traditional)	16.4%
– Yeshivish “Modern”	9.6%
<b>Chasidish Total</b>	<b>36%</b>
– Chasidish ex. Chabad (Traditional)	23.6%
– Chasidish ex. Chabad “Modern”	5.2%
– Chabad/Lubavitch (Traditional)	5.3%
– Chabad / Lubavitch “Modern”	1.9%
<b>Other Orthodox</b>	<b>6%</b>
<b>Total</b>	<b>100%</b>

**The State of Orthodox World Surveys** – Due to varying levels of insularity in the Orthodox community and correspondingly varying levels of survey participation, the distribution of respondents across and within sectors differs from their proportions in the population. This affects all quantitative research in the community. Thus, for example, it is well-known that groups like the Yiddish speaking and those very right-leaning totally (“off the grid”) in terms of openness to research are under-represented.

**Our Approach** – We cast a wide net through major Jewish organizations and media (see page 3); we then divided the respondents into 10 groups based on sectors and varying levels of insulatedness; and we applied stratified sample weights to the groups.\* The result is to create totals that are more reflective than what would be achieved simply by adding all respondents together. Some researchers use social media and “snowballing” to get out the word (asking people to spread the word), approaches that we prefer not to use.

**Who is Missing?** – Those who are most insulated (lacking on-line access, non-English speakers, etc.) are generally excluded in this survey. Anecdotally, they have been estimated at 10% of the Chasidish sector (about 4% of all Orthodoxy). Additionally, most respondents are Ashkenazi, and there are few who identify as LGBTQ or Jews of Color; such groups may be explored in future studies.

**The Future** – Methodologies continue to be a challenge in Orthodox world research. A communal profile would be of value (the Orthodox Union has indicated some interest in its development). A new organization (the Haredi Research Group), is exploring “on the ground research” ... having local men and women go door-to-door in Haredi communities with English and Yiddish questionnaires (we are members of the group and have been promoting this idea). Given the great interest in research, we look forward to innovative and productive advances.

\* Further adjustments are made to reflect differences within sectors. Among Modern Orthodox, we asked whether respondents see themselves as in the left, center, or right of Modern Orthodoxy; a plurality identify in the center, and a few more identify as left of center than right. We have found that, within Orthodoxy, those who identify on the left are more likely to respond to surveys, and so we balance the left and right. A similar approach among Haredi asked if they view themselves as “Modern” or “Lite” (which we did not further define). We expect such individuals to be more likely to respond to an online survey, and we subjectively weighted them using an assumption of 50% greater likelihood to respond. (For purposes of any labeling that may be appropriate, we designate as “Traditional” those who did not self-identify as “Modern”).

# Demographic Summary: Gender, Age, Marital Status and Children

## Gender

	All Orthodox	Modern Orthodox	Chasidish	Yeshivish
<b>Male</b>	55%	49%	61%	54%
<b>Female</b>	45%	51%	39%	46%

Chasidish men often respond to surveys at work. But those totally “off the grid” (insulated) are underrepresented in communal studies. Nishma Research is participating with a new organization (the “Haredi Research Group”) in exploring research approaches and conducted an initial Yiddish language survey in 2022.

## Age

	All Orthodox	Modern Orthodox	Chasidish	Yeshivish
<b>Under 35</b>	33%	23%	43%	33%
<b>35 to 54</b>	34%	29%	38%	38%
<b>55 and older</b>	33%	48%	19%	29%
<b>Median Age</b>	45	53	37	44

Haredi respondents are significantly younger than Modern Orthodox and are more often still in child-bearing years (see chart to the right).

## Marital Status

	All Orthodox	Modern Orthodox	Chasidish	Yeshivish
<b>Married</b>	80%	77%	82%	81%
<b>Single</b>	11%	12%	8%	14%
<b>Other*</b>	9%	11%	10%	5%

\* Includes divorced, separated, widowed, living with a partner.

## Number of Children

(Excludes Never Married)

	All Orthodox	Modern Orthodox	Chasidish	Yeshivish
<b>0 - 1</b>	18%	23%	16%	13%
<b>2 - 3</b>	36%	52%	30%	24%
<b>4 - 5</b>	28%	22%	30%	33%
<b>6 or more</b>	18%	3%	24%	30%
<b>Median</b>	3.2	2.5	3.8	4.3

Differences in the number of children are driving an Orthodox shift toward the Haredi sector.

Q5. What is your gender? – Male / Female / Non-conforming or would rather not say. n = 1,835.

Q6. What is your age? – 18 to 24 / 25 to 34 / 35 to 44 / 45 to 54 / 55 to 64 / 65 to 74 / 75+. n = 1,830.

Q8. What is your marital/relationship status? – Married / Single, never married / Divorced / Separated / Widowed / Living with a partner or in an exclusive relationship. n = 1,824.

Q9. [Asked if marital status is not Single] How many children do you have? 0 / 1 / 2 / 3 / 4 or 5 / 6 or more. n = 1,581.

# Demographic Summary: Educational Levels, Income

## Secular Education

	All Orthodox	Modern Orthodox	Chasidish	Yeshivish
HS or less	19%	3%	44%	10%
Some college	15%	6%	21%	18%
College degree	25%	28%	19%	29%
Grad school	41%	63%	16%	43%

## Formal Jewish Studies

	All Orthodox	Modern Orthodox	Chasidish	Yeshivish
<Elementary school grad	15%	23%	11%	7%
Elementary graduate	4%	5%	5%	3%
HS graduate	17%	18%	22%	10%
Post-HS	64%	54%	62%	80%

With notable variations among the sectors, Orthodox Jews overall are well-educated. Two-thirds have a college degree or higher, and about the same percentage have post-high school Judaic studies.

## Annual Household Income

	All Orthodox	Modern Orthodox	Chasidish	Yeshivish
<\$100K	30%	25%	36%	26%
\$100 - 149K	24%	18%	29%	24%
\$150 - \$199K	17%	16%	15%	22%
\$200 - \$299K	13%	16%	7%	16%
\$300 - \$499K	12%	13%	10%	7%
\$500K+	7%	12%	3%	5%
<b>Median</b>	<b>\$143K</b>	<b>\$171K</b>	<b>\$125K</b>	<b>\$150K</b>

Median household incomes are high among Orthodox Jews. Haredi families do have median incomes in the “six-digits” although they also have larger families. [See Nishma Research’s December 2021 study on the cost of Orthodoxy for more information on this topic.]

Q47. What is the highest level of secular education that you have completed? – High school graduate or less / Some college, less than four-year bachelor’s degree / Four-year bachelor’s degree / Postgraduate or professional/degree (e.g., master’s, doctorate, medical, law, etc.). n = 1,620.

Q48. What is the highest level of formal Jewish studies you have completed? – None / Talmud Torah (e.g., a Sunday or weekday evening Jewish studies program run by a synagogue) / Some Jewish elementary school (did not graduate) / Graduated Jewish elementary school (8th grade) / Some Jewish high school (did not graduate) / Graduated Jewish high school / Post-high school study. n = 1,603.

Q49. What is your annual household income? – Under \$50,000 / \$50,000 to \$99,999 / \$100,000 to \$149,999 / \$150,000 to \$199,999 / \$200,000 to \$299,999 / \$300,000 TO \$499,999 / \$500,000 or more / Would rather not say. n = 1,291.

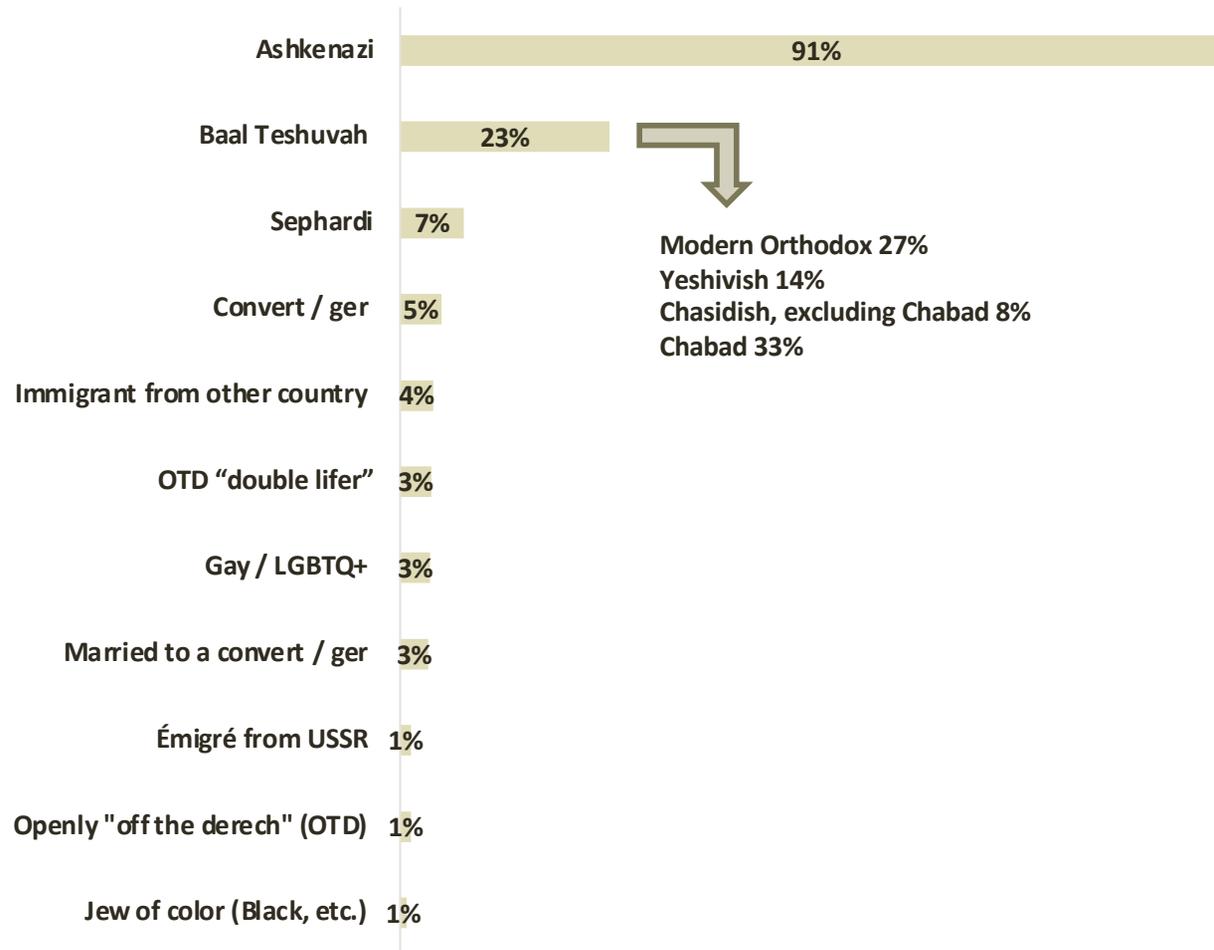
## Demographic Summary: Political Orientation

	All Orthodox	Modern Orthodox	Chasidish	Yeshivish	Modern Left	Modern Centrist	Modern Right
Progressive, liberal Democrat	6%	11%	1%	2%	29%	5%	3%
Moderate Democrat	15%	31%	7%	6%	42%	34%	17%
Independent, neither party	11%	13%	9%	11%	9%	16%	12%
Moderate Republican	22%	20%	23%	26%	9%	22%	27%
Conservative Republican	29%	16%	35%	41%	5%	14%	28%
Libertarian	3%	2%	4%	1%	4%	2%	1%
Other	2%	2%	2%	2%	1%	2%	3%
None, not political	12%	5%	19%	11%	1%	5%	9%
<b>Total Liberal, Democrat</b>	<b>21%</b>	<b>44%</b>	<b>8%</b>	<b>8%</b>	<b>71%</b>	<b>39%</b>	<b>20%</b>
<b>Total Republican, Libertarian</b>	<b>54%</b>	<b>38%</b>	<b>62%</b>	<b>68%</b>	<b>18%</b>	<b>38%</b>	<b>56%</b>
<b>Leaning to Left (L) or Right (R)</b>	<b>R 33%</b>	<b>L 6%</b>	<b>R 54%</b>	<b>R 60%</b>	<b>L 53%</b>	<b>L 1%</b>	<b>R 36%</b>

Political orientation varies very widely across the sectors of Orthodoxy, with Modern Orthodox overall split fairly evenly while the Haredi lean overwhelmingly to the right (Republican, Conservative). There is nearly as wide a range within Modern Orthodoxy, where religious ideology correlates with political ideology; i.e., Liberal Modern Orthodox skew very sharply to the left politically, while the right-leaning Modern Orthodox skew sharply to the right politically. Indeed, the Centrist Modern Orthodox (who make up only about one-eighth of the Orthodox community) are the only one of the major sub-groups that is pretty much evenly split politically.

Q50. Which of the following best describes your political leanings? – Progressive, liberal Democrat / Moderate Democrat / Independent, not affiliated with either party / Moderate Republican / Conservative Republican / Libertarian / Other / None, I am not political. n = 1,605.

## Demographic Summary: Incidence of Other Sub-Groups in the Sample of U.S. Orthodox Jews – These data are for all respondents combined (unweighted), as the samples are too small for meaningful analysis at the sector level.



Q3. Is your Jewish background ... Ashkenazi / Sephardi or Mizrahi / Mixed or Other – Please describe / Not sure.

Q46. Do any of the following describe you? Please check all that apply. – Baal Teshuvah (did not have an Orthodox upbringing, but currently Orthodox) / Convert - *ger* / Married to a convert - *ger* / Émigré from the former USSR / Immigrant from other country / Openly "off the derech" (OTD) / OTD in beliefs/practices, but still in the community ("double lifer") / Gay / LGBTQ+ / Jew of color (Black, etc.) / None of the above.

## Demographic Summary – Geographic Locations (All Sectors)

All Survey Respondents		
	Responses	%
USA	2,481	82%
Israel	292	10%
Canada	141	5%
Great Britain	59	2%
Other	46	1%



Orthodox Respondents in USA (Areas With 2.5%+ of Total)		
	Responses	%
New York City *	434	23%
New Jersey	300	16%
Westchester/Rockland	90	5%
Connecticut	61	3%
Total Tri-State	885	46%
Chicago	112	6%
Greater Miami	83	4%
DC / Southern Maryland	82	4%
Southern California	82	4%
Baltimore	73	4%
Massachusetts	52	3%
Other	536	28%
* Brooklyn 10%, Manhattan 7%, Queens 4%		

Q7. Where do you live? – United States / Israel / Canada / Great Britain / France / Other – Please enter. n = 3,019 total; 2,510 Orthodox total.

Q7a. [Ask of those in the USA] What are the first three digits of your zip code? \_\_\_ \_\_\_ \_\_\_ n = 1,905 Orthodox.

## Appendix IV – Survey Questionnaire

# Survey Questionnaire (Page 1 of 8)

## The Nishma Research 2023 Jewish Community Profile

Questionnaire Finalized January 1, 2023.

The online survey did not display the section headings.

Questions are asked of all respondents, except where otherwise noted.

### INTRODUCTION

***What issues should be the priorities of the Jewish community? We want to know what you think about an array of issues affecting the Jewish community!***

Nishma Research conducts this broad communal profile every five years. This confidential survey is for all Jewish individuals aged 18 and older, and takes about 15 minutes. Among couples, we encourage both spouses to each take the survey. Only a few early questions require a response (indicated by an asterisk), but we hope you will respond as fully as possible.

**At the end of the survey, you will be able to enter to win one of ten \$100 Amazon Gift Cards.**

Nishma Research, an independent research firm, is conducting this survey, which is sponsored by Micah Philanthropies. We are members of the Orthodox community, with a shared mission of enhancing overall Jewish religious and communal life. If you have any questions, email Mark Trencher at mark@nishmaresearch.com.

### JEWISH IDENTIFICATION

**Q1. Which of the following categories best describes how you identify Jewishly?** [Response Required]

- Modern / Centrist Orthodox
- Yeshivish, Litvish, Agudah
- Chasidish, not including Chabad-Lubavitch
- Chabad-Lubavitch
- Other Orthodox, traditional, halachic – Describe (optional) [Text Box]
- Not Orthodox
- Not Jewish [Terminate with message: Thank you for your response, but sorry, you do not qualify to take this survey. You may close this web browser window or tab to exit the survey. Thank you.]

[Ask if Modern / Centrist Orthodox]

**Q2a. Where do you see yourself within the range of Modern / Centrist Orthodoxy?**

- “To the left” ... Liberal Modern Orthodox
- “In the center” ... Centrist Modern Orthodox
- “To the right” ... More stringent (*machmir*) Centrist Orthodox
- Not sure

[Ask if Yeshivish / Litvish / Agudah]

**Q2b. Would you describe yourself as “Modern Yeshivish”?**

- Yes
- No
- Not sure

[Ask if Chasidish]

**Q2c. Would you describe yourself as “Modern Chasidish”?**

- Yes
- No
- Not sure

[Ask if Orthodox]

**Q3. Is your Jewish background ...**

- Ashkenazi
- Sephardi or Mizrahi
- Mixed or Other – Please describe [Text Box]
- Not sure

[Ask if Not Orthodox]

**Q4. Which of the following best defines how you identify Jewishly?**

- Conservative
- Reform
- Reconstructionist
- Renewal
- Secular Humanist
- Culturally or ethnically Jewish, or just Jewish
- None of the above

# Survey Questionnaire (Page 2 of 8)

## DEMOGRAPHICS PART 1

**Q5. What is your gender?** [Response Required]

- Male
- Female
- Non-conforming or would rather not say

**Q6. What is your age?**

- 18 to 24
- 25 to 34
- 35 to 44
- 45 to 54
- 55 to 64
- 65 to 74
- 75+

**Q7. Where do you live?** [Response Required]

- United States
- Israel
- Canada
- Great Britain
- France
- Latin America
- Other – Please enter [Text Box]

[Ask if live in United States]

**Q7a. What are the first three digits of your zip code?** \_\_ \_\_ \_\_

**Q8. What is your marital/relationship status?**

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

[Ask if marital status is not Single]

**Q9. How many children do you have?**

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

## BELIEFS

**Q10. To what extent do you believe the following statements?**

- Hashem (G-d) created the world.
- Hashem gave the written Torah to the Jewish people, through Moshe, at Mt. Sinai.
- The authority of the Oral Torah (Torah she-b'al peh ... Mishna, Talmud, etc.) traces back to Mt. Sinai.
- Hashem is involved in all of the world's day-to-day activities.

Response Options:

- Fully believe / Tend to believe / Neither believe nor disbelieve, or don't know / Tend to disbelieve / Disbelieve

## PRACTICES

[Ask if Orthodox]

**Q11a. How would you rate your personal observance in the following areas?**

- I am shomer shabbat.
- I keep kosher.
- I daven Shacharit every day.
- [Ask if Male] I daven with tefillin every weekday.
- [Ask if Male] I daven with a minyan at least once a day.
- I daven mincha/maariv during the week.
- [Ask if Male] I wear a kippah or hat in public.
- [Ask if Female] I cover my hair in public.
- [Ask if Married and age 18 to 54] My spouse and I observe the laws of taharat ha'mishpacha (family purity, mikveh). (No response is needed if this is not relevant.)
- I say a bracha before eating or drinking.
- I bentch or say a bracha acharona after eating.
- I have asked a rabbi/rov a halachic question in the past year.
- I fast all day on the "minor" fast days (Tzom Gedaliah, Asara b'Tevet, Taanit Esther, 17th of Tamuz). (Note: if medical or other conditions don't allow this, please skip this question.)

Response Options:

- Always / Usually / Sometimes / Rarely or never

## Survey Questionnaire (Page 3 of 8)

[Ask if Not Orthodox]

**Q11b. How would you rate your personal observance in the following areas?**

- I am shomer shabbat.
- I keep kosher.
- I daven (pray) Shacharit every day.

Response Options:

- Always / Usually / Sometimes / Rarely or never

### OVERALL JEWISH FEELING

[Ask if Orthodox]

**Q12. On a typical weekday, how much do you feel Hashem's presence in your life?**

- Pretty much all of the time
- Very often
- Sometimes
- Seldom
- Not at all

**Q13. To what extent do you agree with the following statement: Overall, my life is Jewishly fulfilling.**

- Agree strongly
- Agree somewhat
- Neither agree nor disagree
- Disagree somewhat
- Disagree strongly

### OBSERVANCE

[Ask if Orthodox]

**Q14. Would you say you are currently more or less religiously observant than you were ten years ago?**

- I am much more observant now
- Somewhat more observant
- No real change
- Somewhat less observant
- Much less observant
- Not sure

[Ask if much more or somewhat more observant]

**Q15a. Why do you see yourself as more observant now? What kind of changes have you made, in terms of things you are doing or not doing? Why?** [Open-Ended]

[Ask if much less or somewhat less observant]

**Q15b. Why do you see yourself as less observant now? What kind of changes have you made, in terms of things you are doing or not doing? Why?** [Open-Ended]

### DENOMINATIONAL OPTIMISM

[Ask if Modern / Centrist Orthodox]

**Q16a. Are you optimistic or pessimistic about the future of Modern Orthodoxy?**

- Very optimistic
- Somewhat optimistic
- Neutral, neither optimistic nor pessimistic
- Somewhat pessimistic
- Very pessimistic
- Don't know

Ask if Chasidish]

**Q16b. Are you optimistic or pessimistic about the future of Chasidish Jewry?**  
[Same response options as Q16a]

[Ask if Yeshivish]

**Q16c. Are you optimistic or pessimistic about the future of Yeshivish Jewry?**  
[Same response options as Q16a]

[Ask if Conservative]

**Q16d. Are you optimistic or pessimistic about the future of Conservative Jewry?**  
[Same response options as Q16a]

[Ask if Reform]

**Q16e. Are you optimistic or pessimistic about the future of Reform Jewry?**  
[Same response options as Q16a]

[Ask if Non-Orthodox and not Reform or Conservative]

**Q16f. Are you optimistic or pessimistic about the future of your denomination (the group with which you define yourself Jewishly)?**  
[Same response options as Q16a]

# Survey Questionnaire (Page 4 of 8)

## TZNIUT

[Ask if Orthodox]

**Q17. Are the current practices of tzniut (modesty in dress and behavior) in your community ...**

- Appropriate
- Too extreme
- Too lenient

[Ask if too extreme]

**Q18a. Why do you say that the current practices of tzniut in your community are too extreme?** [Open-Ended]

[Ask if too lenient]

**Q18b. Why do you say that the current practices of tzniut in your community are too lenient?** [Open-Ended]

## SHUL

**Q19. Is there a shul that you consider to be your primary shul, the one you often or mostly go to, and/or where you are a member?**

- Yes
- No

[Ask if has a primary shul]

**Q20. To what extent do you agree with these statements as they relate to your primary shul?**

- I attend shul at least once a week.
- I feel welcome in shul.
- My shul cares about me.
- My shul values my opinions.
- I go to my shul rabbi for halachic guidance.
- [Ask if Orthodox female] I go to my shul rebbitzin for guidance.

Response Options:

- Agree strongly / Agree somewhat / Disagree somewhat / Disagree not apply

## ROLE OF WOMEN

[Ask if has a primary shul]

**Q21. Does your primary shul currently have any women in ...**

- Lay leadership positions (president, officers, board of directors, committee heads)?
- Paid staff positions (such as clerical, administrative, financial, etc.)?
- Paid “clergy-related” types of positions (doing things like providing religious guidance, Torah teaching, pastoral care, *Yoetzet Halachah*, etc.)?

Response Options:

- Yes / No / Not sure

[Ask if Female and shul has women in clergy-related types of positions]

**Q22a. Are you yourself personally involved in a shul “clergy-related” type of position, as described in the preceding question?**

- Yes – What is your title? [Open-Ended; Response Required]
- No

[Ask if no women in shul clergy-related types of positions]

**Q22b. How would you feel about your shul having women in shul “clergy-related” types of positions, as described in the preceding question?**

- I would support this
- I am neutral, or I leave this up to the rabbi's decision
- I am against this
- Not sure

[Ask if Modern / Centrist Orthodox and has a primary shul]

**Q23. Which of the following is currently being done in your primary shul?**

- Women are eligible to be shul president.
- Religious classes on a high intellectual level are available to women.
- Women are eligible to officiate at a funeral.
- Women are eligible to say Mourner’s Kaddish or Birkat Gomel out loud, even if no men are saying it.
- Women have opportunities to read appropriate megilot for Jewish holidays, in a women’s service.
- Women have opportunities to read from a Sefer Torah, in a women’s service.
- Women have opportunities to dance with a Sefer Torah on Simchat Torah, in a women’s section.

Response Options:

- Yes / No / Not sure

## Survey Questionnaire (Page 5 of 8)

[Ask if Modern / Centrist Orthodox]

**Q24. Now please think of the Modern/Centrist Orthodox community as a whole (not just your shul). What are your thoughts on the following?**

- Women should be eligible to be shul president.
- There should be religious classes available to women, that are on a high intellectual level.
- Talmud classes should be available to women.
- Women should be eligible to officiate at a funeral.
- Women should be eligible to say Mourner's Kaddish or Birkat Gomel out loud, even if no men are saying it.
- Shuls should provide opportunities for women to read appropriate megilot for Jewish holidays, in a women's service.
- Shuls should provide opportunities for women to read from a Sefer Torah, in a women's service.
- Shuls should provide opportunities for women to dance with a Sefer Torah on Simchat Torah, in a women's section.

Response Options:

- I favor this / I am neutral, or I defer to what the rabbis decide / I oppose this / Don't know or not applicable

[Ask if Modern / Centrist Orthodox]

**Q25. Do you agree with the following statement: Looking at my Orthodox community overall, women should have opportunities to be in "clergy-related" types of shul positions.**

- Agree strongly
- Agree somewhat
- Disagree somewhat
- Disagree strongly
- Does not apply

[Ask if Modern / Centrist Orthodox and agree fully or somewhat that women should have opportunities in shul clergy-related type of position]

**Q26. With respect to women in your Orthodox community who are in clergy-related positions, how important is it that they be given some type of title that indicates that their position is in the "clergy" realm?**

- Very important
- Somewhat important
- Not too important
- Not at all important
- Don't know

[Ask if woman who is personally involved in a shul "clergy-related" type of position]

**Q27. Do you agree or disagree with each of the following statements, as they relate to the "clergy-related" type of position that you hold?**

- My interactions with the shul rabbi are positive.
- I am a good fit for the shul.
- I am having a positive religious impact.
- I am respected.
- My position attracts people to shul.

Response Options:

- Strongly agree / Somewhat agree / Neither agree nor disagree, or don't know / Somewhat disagree / Strongly disagree / Doesn't apply

### ISRAEL

[Ask if not a resident of Israel]

**Q28. To what extent do you agree with the following statements?**

- I am emotionally attached to Israel.
- I am active in support of Israel.
- I visit Israel often.
- I keep up-to-date on news relating to Israel.

Response Options:

- Agree to a great extent / Agree somewhat / Agree a little / Do not at all agree

[Ask if not a resident of Israel]

**Q29. How many close relatives of yours (parents, siblings, children, grandchildren) live in Israel?**

- None
- One or two
- Three or four
- Five or more

[Ask if not a resident of Israel]

**Q30. Have you lived in Israel for a period of a year or more (not including a gap year)?**

- Yes
- No

[Ask if lived in Israel for a year or more]

**Q31. Why did you leave Israel? [Open-Ended]**

## Survey Questionnaire (Page 6 of 8)

[Ask if not a resident of Israel]

**Q32. How likely are you to move to Israel (either permanently / making aliyah, or to "try it out") in the next five years?**

- Very likely
- Somewhat likely
- Somewhat unlikely
- Very unlikely
- Not sure

[Ask if very or somewhat likely to move to Israel]

**Q33. Would you view this move to Israel as a permanent move (aliyah), or more as a "trying it out" move?**

- Permanent move (aliyah)
- Trying it out; or not sure

[Ask if very likely to move to Israel]

**Q34. Please check up to the top five reasons why you would move to Israel.**

[Maximum of 5 responses]

- Love for the State of Israel
- Spiritual / religious reasons
- Connection to the Jewish people
- To be closer to my family
- Cost of children's education
- Health care
- Retirement
- Antisemitism where I live
- General political situation where I live
- Job/professional/business opportunities
- Israel as a technological, "startup nation"
- Opportunity for remote work
- Just generally want to try it out
- Other – Please describe [Open-Ended; Required response]

[Ask if a resident of Israel]

**Q35. Do you ever consider moving away from Israel?**

- We never consider this
- We sometimes consider this
- We often consider this

[Ask if often consider moving away from Israel]

**Q36. Do you consider moving permanently or temporarily Why would you move?** Open-Ended

**Q37. What are your reactions toward the newly elected Israeli government?**

- Very pleased
- Somewhat pleased
- Neutral
- Somewhat concerned
- Very concerned
- Don't know enough to comment

[Ask if very or somewhat pleased]

**Q38a. Why are you pleased about the newly elected Israeli government?** Open-Ended

[Ask if very or somewhat concerned]

**Q38b. Why are you concerned about the newly elected Israeli government?** Open-Ended

### AGUNOT

[Ask if Orthodox]

**Q39. How familiar are you with the halachic pre-nuptial agreement that some couples use to reduce potential agunah situations?**

- Very familiar
- Generally familiar
- Only slightly familiar
- Never heard of it
- Not sure

[Ask if Orthodox, not single, and age 18-54]

**Q40. Did you and your spouse sign a halachic pre-nuptial agreement before your marriage?**

- Yes
- No
- Not sure

[Ask if Orthodox, male, divorced or separated]

**Q41a. You indicated that you are divorced. How did that process go (with respect to your most recent spouse, if more than one)?**

- I gave a get my wife in a timely manner.
- There were some hold-ups with the get, but I did give it eventually.
- To date, I have not given my wife a get.

## Survey Questionnaire (Page 7 of 8)

[Ask if Orthodox, female, divorced or separated]

**Q41b. You indicated that you are divorced. How did that process go (with respect to your most recent spouse, if more than one)?**

- My husband gave me a get in a timely manner.
- There were some hold-ups with the get, but I did receive it eventually.
- To date, I have not received a get.

[Ask if Q41a or Q41b are answered]

**Q42. Is there anything you would like to add regarding the entire divorce / get experience?** [Open-Ended]

### FAMILY PLANNING

[Ask if Orthodox, married, with one or more children]

**Q43. Have you ever done any family planning (possibly limiting the number of children you want to have)?**

- We have never done any family planning.
- We have done family planning and ultimately decided not to limit our family size.
- We have done family planning and therefore had fewer children, due to cost concerns.
- We have done family planning and therefore had fewer children, for other reasons.
- Other decision / result

### PRIORITIES

[Ask if Orthodox]

**Q44. How important is it that the overall Orthodox Jewish Community pays more attention to these issues over the next 10 years?**

- Agunot
- Climate and environment
- Cost of Jewish education
- Cost of maintaining an Orthodox home
- Creating more togetherness among Orthodox Jews
- Dealing with those who commit abuse (physical, mental, sexual)
- Deciding on proper approaches to Orthodox gay / LGBTQ+ individuals
- Deciding what community roles are appropriate for women
- Divorce rates

Response Options:

- A top issue we must address / Moderately important to address / Lower level of importance

[Ask if Orthodox]

**Q45 (Continued). How important is it that the overall Orthodox Jewish Community pays more attention to these issues over the next 10 years?**

- Doing better as “Ohr La’goyim” – role models for other peoples of the world
- Empathy and caring for minority groups within the Orthodox community
- Fighting anti-Semitism
- Having better access to reliable news, information, science, etc.
- Inter marriage / assimilation
- People going off the derech
- Reducing materialism
- Shidduchim
- Substance abuse (alcohol or drugs)

Response Options:

- A top issue we must address / Moderately important to address / Lower level of importance

### DEMOGRAPHICS PART 2

[Ask if Orthodox]

**Q46. Do any of the following describe you? Please check all that apply.**

- Baal Teshuvah (did not have an Orthodox upbringing, but currently Orthodox)
- Convert / ger
- Married to a convert / ger
- Émigré from the former USSR
- Immigrant from other country
- Openly "off the derech" (OTD)
- OTD in beliefs/practices, but still in the community (“double lifer”)
- Gay / LGBTQ+
- Jew of color (Black, etc.)
- None of the above [Mutually exclusive]

**Q47. What is the highest level of secular education that you have completed?**

- High school graduate or less
- Some college, less than four-year bachelor’s degree
- Four-year bachelor’s degree
- Postgraduate or professional/degree (e.g., master’s, doctorate, medical, law, etc.)

# Survey Questionnaire (Page 8 of 8)

## Q48. What is the highest level of formal Jewish studies you have completed?

- None
- Talmud Torah (e.g., a Sunday or weekday evening Jewish studies program run by a synagogue)
- Some Jewish elementary school (did not graduate)
- Graduated Jewish elementary school (8th grade)
- Some Jewish high school (did not graduate)
- Graduated Jewish high school
- Post-high school study

## Q49. What is your annual household income?

- Under \$50,000
- \$50,000 to \$99,999
- \$100,000 to \$149,999
- \$150,000 to \$199,999
- \$200,000 to \$299,999
- \$300,000 TO \$499,999
- \$500,000 or more
- Would rather not say

## POLITICS

[Ask if live in United States]

## Q50. Which of the following best describes your political leanings?

- Progressive, liberal Democrat
- Moderate Democrat
- Independent, not affiliated with either party
- Moderate Republican
- Conservative Republican
- Libertarian
- Other
- None, I am not political

## WHERE HEARD OF SURVEY

### Q51. How did you hear about this survey? If you heard about it through multiple channels, please check the one to which you responded.

- Email from Nishma Research
- My shul, or my shul rabbi
- Email from Jewish Link
- Article or advertisement in Jewish Link
- Email from The Jewish Week
- Email from Jewish Content Network
- From the RCA
- From National Council of Young Israel
- From the IRF, Chovevei Torah, Maharat, PORAT
- Email from Torah in Motion
- From another organization to which I belong
- The 18Forty Podcast
- The Franciska Show Podcast
- From a friend, relative, etc.
- Other [Text Box]
- Don't know, don't remember

## FINAL THOUGHTS

### Q52. Finally (really!) ... feel free – if you want – to share any thoughts you may have relating to the issues covered in this survey or any other issues relating to the Jewish community. [Open-Ended]

## OPT-INS

### Q53. Thank you very much for sharing your thoughts. Your response is very important to us.

- Check here if you would you like to be entered into the raffle for a chance to win one of ten \$100 gift cards.
- Check here if you would like to get email invitations to occasional future research on Jewish topics.
- Check here if you would you like to get a free report of the results of this survey.

[Show if any box is checked]

**Please let us know your email address, so that we can contact you as appropriate. Your email will be totally confidential and will not be attached to your survey responses. Thank you!** [Small Text Box, email formatted]

## Appendix V – Study Advisory Group, Sponsors and Researchers

## Study Advisory Group

- **Rabbi Dr. Dovid Bashevkin** – Director of Education of NCSY; author, professor of public policy, host of the 18Forty podcast that explores key issues in the Orthodox community; one of the New York Jewish Week’s “36 Under 36.”
- **Rabbi Dr. Michael Brojde** – Professor of law, academic director of Emory Univ. Law and Religion Program, and senior fellow in its Center for the Study of Law and Religion; Fulbright scholar; former pulpit rabbi and dayan of Beth Din of America; widely consulted on Jewish law and ethics.
- **Efrat Bruck, M.D.** – Anesthesiology Resident at Mount Sinai Hospital; Founder and Chair of the Jewish Orthodox Women's Medical Association Pre-Med Committee; founder of MDInspire; former Jewish high school teacher of both Judaic and secular studies.
- **Michael Feldstein** – Author and commentator who explores Judaic issues, having written for The Jewish Link, The Jewish Week, The Forward, and The Jewish Press; co-chair of the center for Community Education at Bi-Cultural Hebrew Academy; founder and owner of MGF Marketing.
- **Prof. Arna Poupko Fisher** – Professor of Judaic Studies at the University of Cincinnati; long-time faculty member of the Wexner Heritage Program; guest lecturer at HUC - Jewish Institute of Religion.
- **Sylvia Barack Fishman, Ph.D.** – Joseph and Esther Foster Emerita Professor of Contemporary Jewish Life, Brandeis University; sociologist and author of eight books and many articles on Jewish social issues; board member, JOFA (Jewish Orthodox Feminist Alliance).
- **Olivia Friedman** – An innovative educational thinker, Educational Technology Coordinator and Judaic Studies teacher at Ida Crown Jewish Academy, Skokie, IL; a member of the Advisory Board of Jewish Educational Leadership.
- **Deena Fuchs** – Executive Director, Micah Philanthropies; past Executive Vice President, Jewish Funders Network and Senior Director of Strategy and Partnerships at AVI CHAI Foundation.
- **Rabbi Avrohom Gordimer, Esq.** – Has written extensively on a wide range of topics affecting the Jewish community; kashruth professional; Chairman of the Rabbinic Circle at Coalition for Jewish Values; member of the New York Bar.
- **Dr. Elana Stein Hain** – Rosh Beit Midrash and a Senior Fellow at the Shalom Hartman Institute of North America, where she serves as lead faculty, engages in research and curriculum development and consults on the content of lay and professional leadership programs.
- **Samuel C. Heilman, Ph.D.** – Emeritus Distinguished Professor of Sociology at Queens College CUNY, and Proshansky Chair of Jewish Studies at the Graduate Center; author of 15 books, winner of three National Jewish Book Awards and numerous other awards recognizing his nearly 50-year career as a sociologist studying the Orthodox community.
- **Leslie Ginsparg Klein, Ph.D.** – Academic Dean of Women's Institute of Torah Seminary and College; professor of Jewish studies, Jewish history and research methods; writes and lectures on Jewish topics, leadership, and communication skills; recipient of Wexner Foundation graduate fellowship and New York Jewish Week’s “36 under 36.”
- **Ann Pava** – President of Micah Philanthropies, a philanthropist and thought leader; past chair of Prizmah: Center for Jewish Day Schools and National Women’s Philanthropy of the Jewish Federations of North America; Founding Chair, Hebrew High School of New England; board member, JOFA; Committee Chair for the Graduate Program for Advanced Talmud Studies for Women (GPATS) at Yeshiva University.
- **Jeremy Pava** – Executive Chairman, Aspen Square Management; Chairman of Micah Philanthropies; Trustee, Harold Grinspoon Foundation; Chair of the J.J. Greenberg Institute for the Advancement of Jewish Life; founder and past president of Hebrew High School of New England.
- **Rivka Press Schwartz, Ph.D.** – Fellow of the Kogod Research Center at the Shalom Hartman Institute of North America; Associate Principal, General Studies at SAR High School; lectures widely both on the history of science and on Jewish topics.
- **Rabbi Dr. Dov S. Zakheim** – Senior Advisor, Center for Strategic and International Studies; Vice Chair, Foreign Policy Research Institute; Rabbi, university professor, entrepreneur, author, former US government official (including Undersecretary of Defense) who has been active in the national Jewish community.

## Micah Philanthropies (<http://micahphilanthropies.org>)



*“To us, nothing is more meaningful than living a joyful life that is guided by the wisdom of traditional Judaism. We want all contemporary Jews to be able to embrace this life in a loving, and welcoming community.” – Ann Pava, President*



*We are inspired by the prophet Micah’s covenantal call to be in relationship and partnership with G-d to improve the world—with justice, kindness, and humility.*

### Micah (6:8)

הגיד לך אדם מה טוב ומהי קוֹלך דורש ממך כי אם-עֲשׂוֹת  
משפט ואהבת חֶסֶד וְהִצַּנֵּעַ לְכַת עִם-אֱלֹהֶיךָ :

He has told you, O man, what is good,  
And what the Lord requires of you:  
Only to do justice,  
And to love kindness,  
And to walk humbly with your God



### OUR VISION

A vibrant and growing Jewish community committed to the covenantal ideal of living in relationship and partnership with G-d to improve the world.

### OUR MISSION

Micah Philanthropies’ mission is to promote covenantal Jewish living by making traditional Judaism more relevant, accessible and meaningful to contemporary Jews.

## Nishma Research (<http://nishmaresearch.com>)

- Nishma Research was founded in 2015 with the purpose of informing the Jewish community through communal and organizational studies. “Nishma” means “we listen” – thus, our mission involves conducting research on topics that will promote greater listening among the diverse strands of the Jewish people.
- Nishma is a full-service research firm that supports synagogues, schools, community organizations, and other researchers. We conduct custom research, data collection, and analysis, employing quantitative and qualitative research approaches. This is Nishma’s 13<sup>th</sup> communal study; we have also has conducted 17 proprietary studies for Jewish organizations (five shuls and 12 other organizations).
- Prior communal studies include: (1) a 2016 survey of people who have left Orthodoxy (“off the *derech*”), across all sectors of Modern Orthodox and Haredi Jewry; (2) a 2017 broad demographic and attitudinal profile of American Modern Orthodoxy; (3) a 2019 study of the future of Modern Orthodoxy as it confronts challenges and opportunities emanating from its interaction with secular society; (4) a 2019 study that explored the motivations, challenges and religious journeys of *Baalei Teshuvah*; (5) an early 2020 study of the political views of Orthodox Jews; (6) a mid-2020 study of the health, emotional, financial and religious impacts of the pandemic; (7) a 2020 post-election survey that identified the key issues that drove voting decisions across the Orthodox community; (8) an early 2021 study of the broad U.S. Jewish Community’s views on the pandemic and COVID-19 Vaccines; (9) a mid-2021 study co-sponsored by Chevra Hatzalah, which more deeply explored COVID-related views, particularly vaccine adoption and hesitancy in the Haredi (Hasidic and Yeshivish) communities; (10) a late 2021 study on The Finances of Orthodoxy, which broadly explored the issue of the cost of a frum life, financial as well as attitudinal, among Modern Orthodox and Haredi Jew; (11) Orthodox Jewry: Community, Connection, Understanding and Orthodox Jewish Singles, in May 2022; and (12) Perceptions and Experiences of Antisemitism Among American Orthodox Jews – including a Yiddish version of this survey – in June 2022.



- Nishma Research is more a “labor of love” than a business. It has funded 70% of the cost of its communal studies, as a service to the community, and makes all communal research reports and findings available free to the public. We appreciate the opportunity to share our findings, which we have presented and discussed at 67 venues (32 shuls and 35 other venues) since 2016. Findings are also shared, with discussions with communal experts, at the Orthonomics Podcast.

