

Issues of the Day: Orthodox Jewish Community Views on Key Current Issues

How Orthodox Jews Identify Themselves

Our Strengths and Top Challenges

Top Issues That We Need to Better Understand

Dialogue and Relationships With Non-Orthodox Jews and With Non-Jews

An Update on Modern / Centrist Orthodox Attitudes Toward Women in Shul Leadership

June 3, 2026



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Introduction

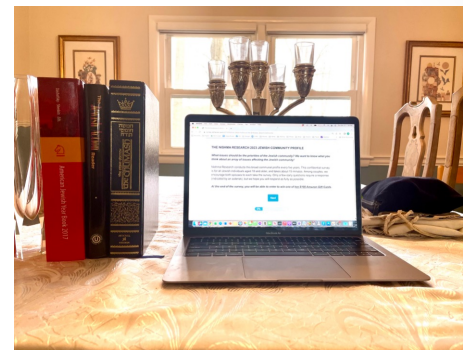
Nishma Research has conducted 26 broad studies of the Orthodox community since it was founded in 2015. Our goal is to share what we learn, and so each study is provided to the community in a comprehensive report.

We also do smaller and mid-sized studies dealing with various timely topics. This report summarizes some of the most interesting findings from our recent such studies.

We are thankful to the 6,000+ members of the Orthodox community who have expressed willingness to respond to such research. This group (the “Nishma Research Opt-In Panel”) is the source of the findings for the studies presented in this report. The group is comprised of both Modern Orthodox and Charedi (Chasidic and Yeshivish) individuals. We generally report the findings for the two sectors separately. They may be combined in situations where their responses are similar. Where they differ, if we present results for the “Overall Orthodox” community, we combine the Modern Orthodox and Charedi data in proportion to their demographic representation in the community, and we also apply some weighting to left-to-right groups within Modern / Centrist Orthodoxy (see a brief summary of the stratified sample weighting approach on page 37.)

As is our practice, we like to include many open-ended questions in our surveys. We feel that this “qualitative” approach adds much depth and understanding . This report summarizes and presents many sample verbatim responses, and more are available upon request.

As always, we welcome inquiries and suggestions for areas of future research.



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June 3, 2026

How Orthodox Jews Identify Themselves

What is a Modern / Centrist Orthodox Jew? – A ranked list based on verbatim responses, with representative sample responses – There are some recurrent themes that overlap, although with nuanced differences.

1. Full halachic commitment plus active engagement with the modern/secular world – Far and away the dominant theme is: “fully (or seriously) observant of halacha, while also fully engaged in the broader world – professionally, culturally, intellectually – and not afraid of it.” This is usually contrasted with Charedi insularity and with “Orthodoxy light.”

- *“A person who follows halacha but engages with the world whenever possible.”*
- *“Accepts halacha as a guide for daily life but actively engages with general society.”*
- *“Someone who strictly keeps Halacha and also (note I didn't say ‘but’) values secular education and the secular world as /religiously/ valuable.”*
- *“Observance of halacha while not being allergic to the modern world.”*
- *“A Modern / Centrist Orthodox Jew is one who keeps halacha while at the same time trying to function as seamlessly as possible in the modern secular world around him/her.”*

2. Torah u'Madda / Torah im Derekh Eretz / intrinsic value of secular knowledge – A closely related (but distinct) theme is positive valuation of secular study and culture as something with independent or religious value, not only as a means to earn a living.

- *“Firmly support the Mada aspect of Torah and Mada.”*
- *“Someone who follows Halachah, not the ‘chumrah-of-the-month club’ ... We take sources of knowledge and understanding that not strictly Torah seriously as well.”*
- *“A Jew who is committed to Torah while also living a life fully immersed in modernity.”*
- *“We value secular education and culture, and engage fully with the world, while keeping mitzvot and drawing my values from Jewish thought and law.”*
- *“In the spirit of Rabbi Sacks, Rabbi Lamm, and Rabbi Hirsch... Torah provides the ‘basic science’... our vocation... is the ‘applied science.’”*

3. Middle-of-the-road / non-Charedi but fully Orthodox (the “center” identity) – Many respondents define “Centrist/Modern Orthodox” primarily by what it is not: not Charedi/Yeshivish, not “crazy,” not extremist, but also not liberal/Conservative. “Middle of the road” appears repeatedly.

- *“Centrist means middle of the road in observance. Not Charedi crazy. Shomer Mitzvot yes, but not obsessive.”*
- *“Centrism as the word implies means middle – between two extremes... the golden mean.”*
- *“I would use the term ‘mainstream orthodox.’ ... I follow halacha as I understand it from how it is practiced in what I think is a majority of orthodox shuls.”*
- *“someone who is not to any extreme — neither liberal or conservative, spiritual or physical, etc.”*
- *“I use a negative approach: a Modern/Centrist Orthodox Jew is a non-Charedi Orthodox Jew.”*

Continued 

What is a Modern / Centrist Orthodox Jew? (Continued)

4. Respectful engagement with non-Orthodox Jews and non-Jews – A striking number of people stress *derekh erez*, non-judgment, and willingness to interact, learn from, and cooperate with those outside Orthodoxy (and outside Judaism).

- “Torah I’m *derekh erez*. Observant but tolerant and friendly with non Jews and Nonorthodox. Joint activities when appropriate and possible.”
- “Not thinking less of Jews who are more or less observant than you are. Proud Zionists. Treating Jews and non-Jews alike with respect.”
- “Believes in... dialogue with non-Orthodox and non-Jewish groups is permissible.”
- “A Modern Orthodox Jew follows Halacha and at the same time be open and friendly to non-orthodox Jews and to other faiths.”
- “Willingness to engage with world outside of Orthodoxy... and with persons of other religions.”

5. Positive stance toward secular and professional education, and work – While this overlaps with *Torah u’Madda*, there is a more practical subtheme: pro college, professions, economic self-sufficiency, and rejection of long-term kollel as the norm.

- “Support college education after high school, support professional education; don’t support learning without earning.”
- “Someone who lives in the world. Gets an education, has a profession etc. while at the same time following Halacha.”
- “Modern/Centrist Orthodox Jewish communities... routinely send our kids to college, i.e. we encourage secular education.”
- “Torah is center of your life, but need to work. Secular knowledge helps round you out, compliments your Judaism.”
- “I think it is the philosophy of R Shimshon Refal Hirsch – ... engaging in that world in a fashion that doesn’t compromise in Halacha.”

6. Religious Zionism / strong support for the State of Israel – Israel/Zionism is not universal in the responses, but appears frequently and often very strongly.

- “Strongly pro-Israel, observes Yom Ha’atzmaut and Yom Yerushaliam. Recite blessings for Israel and the IDF in shul.”
- “Religious significance of state of israel.”
- “Modern/Centrist Orthodox Jewish communities... say a communal prayer for the State of Israel, i.e. we are Zionists.”
- “Women should wear a sheitel. Believe in Zionism and support Tzahal and the state of Israel.”
- “Strong Israel support. Anti charedi insularity.”

7. More flexible / anti-*chumra* stance; “halacha without *machmirization*” – Several respondents explicitly position themselves against “*chumra-of-the-month*,” extra stringencies, and what they see as cultural *chumra* creep.

- “Someone who follows Halachah, not the ‘chumrah-of-the-month club’.”
- “I believe in following a Halacha that is based on close readings of texts rather than on ingrained prejudices... imposed societal prejudices on Halacha.”
- “Someone who is committed to Halacha and tradition, but prioritizes leniencies (*kula*'s).”
- “Ratification that Mitzvot derive from Halachic framework... but without blind or rote performance of mitzvot – criticism of the ‘*machmirization*’ of Judaism.”
- “Observance of halacha while not being allergic to the modern world. Existing somewhere on the *chumra-kula* continuum...”

Continued 

What is a Modern / Centrist Orthodox Jew? (Continued)

8. Expanded roles and education for women (within halachic bounds) – Not the dominant theme, but a notable recurrent thread: valuing women’s Torah learning, pastoral roles, and some forms of leadership.

- *“I... believe in the important roles of both women and men in bringing the wisdom of understanding Judaism...”*
- *“Place for women taking on religious roles within the community.”*
- *“Understand that putting women in charge of other women, such as pastoral care and yoetzet Halacha, will provide comfort...”*
- *“Willingness to give women as many opportunities as possible – educationally as well as leadership positions.”*
- *“I have no problem asserting that the Chareidim are just flat wrong on women’s issues.”*

9. Community, normality, and “not defined by clothing” – Another repeated theme is social/communal identity: where you daven, where your kids go to school, what you wear – but often with a pushback against clothing as the primary marker.

- *“Regular Orthodox. Just like my parents and grandparents.”*
- *“I don’t dress yeshivishly or care for that at all... I don’t have the same philosophies as some of the yeshivish crowd...”*
- *“Modern dress rather than kapote or black suit. Engaged with current news media.”*
- *“Modern does NOT mean wearing a suit and having a college degree... Most MO is really Orthodox light – without applying rigorous ‘modern’ thinking.”*
- *“Normal jew is what I would say – following the torah and halacha.”*

10. Self-consciousness about labels, and critique of “Modern Orthodox” reality – A minority but intellectually rich strand is meta-commentary: discomfort with labels, and claims that MO has drifted either too right or too left.

- *“We are confused Jews that can’t find our place.”*
- *“Honestly not sure. I don’t fit in a box. The center just seemed like a good place to situate myself.”*
- *“I don’t even like this title or labels in general, but it’s closest to what I practice.”*
- *“I would answer that, in theory... However, MO has become much more insular, so I’m not sure it even fits that description anymore.”*
- *“Definition ‘A modern/central O jew believes that judaism is primarily a halachic system...’”*

What is a Charedi Jew? – A ranked list based on verbatim responses, with representative sample responses

1. Total, uncompromising commitment to Torah, halacha, and mitzvot – Charedi means that Torah and halacha are binding in every area of life, with a strong emphasis on keeping “all” mitzvot, stringency (often “*lifnim mishurat hadin*” - beyond the letter of the law); and constancy (life decisions are governed by Torah and mitzvot, 24/7)

- “Someone who is serious about keeping all of the Torah, including both Torah shebichsav and Torah shebe'al peh (i.e. following Chazal and Rabbanim).”
- “One who follows and observes the laws and ways of the Torah 24 hours a day.”
- “A jew who keeps all halacha לפנים משורת הדין.”
- “Someone who follows the Orthodox Jewish faith to the letter of the law, including every law and commandment as non-negotiable; this impacts every aspect of life and is a core part of his/her identity.”
- “A Charedi Jew is a pure adherent to Torah Law in its most authentic, unchanged form, both in practice and outlook.”

2. Life centered around Torah learning, *avodat Hashem* (serving G-d), and *yirat Shamayim* (fear and awe of G-d).

- “A person whose life is centered around his relationship with G-d and Torah.”
- “Halacha and learning are the most important parts of life.”
- “A hareidi jew is one who's entire lifestyle is guided by the laws of Torah and who's sole purpose is to live a life of purity and holiness through which one can come closer to God.”
- “Eved Hashem. As simple as that. Passionate about all 613 mitzvos. Fanatically religious. :)”
- “Daas Torah is the first and last word in our life and world view. Doing good and being good to all. What does Hashem want from me is a guiding light.”

Continued 

What is a Charedi Jew? (Continued)

3. Strong reliance on rabbinic authority, *daas Torah*, and *mesorah* – Having a particular relationship to rabbinic leadership, a *rav* who guides major decisions, *mesorah* (laws, beliefs, etc. transmitted from *chazal* – past great rabbis and decisors), and “*daas Torah*” (seeking decisive guidance from rabbis with a closer connection to Torah and knowledge).


- “Someone who follows the Torah and has a *rav* guiding them.”
- “Hey Charidi Jew issomeone who... trust that it's the correct thing to do... Also a *chardei* Jew someone who has either a personal Rabbi or Family Rabbi that helps lead their life any moral way that represents the values of a Torah and G-d fearing Jew.”
- “We follow everything that says in the Torah and what our sages taught us.”
- “A Charedi Jew is a Jew that tries his utmost to live by Torah guidelines - to do so, he listens, learns and lives with the guidance of a Torah giant.”
- “A Chareidi Jew is one whose entire life outlook, decisions, lifestyle, etc., is guided by the Torah and its *Gedolim*.”

4. Insularity / distance from modern secular culture and strong group boundaries – Charedi life is contrasted with “the outside world,” modernity (viewed with skepticism and seen as harmful), and sometimes Zionism or broader culture. Insularity, careful boundary-drawing, and severely limiting outside influences (TV, media, internet, secular books).

- “Charedi Jews are typically more sheltered and interact less with the outside world. They have a close, tight knit community.”
- “A Charedi Jew lives their life with minimal secular influences and Torah and community are the main focus.”
- “Someone that takes G-ds commandments and request and fulfills them to the utmost... not letting harmful influences into the home such as TV and inappropriate non Jewish books.”
- “Someone who values Halacha, good middos, and has *Yiras Shamayim*. As well as valuing a more insular lifestyle so limiting outside influences (like no tv, no secular books).”
- “A Hareidi Jew is an Orthodox Jew who strives to live an idealized Torah life without influence from non-Torah ideas and customs. Specifically... not strongly influenced by Zionism, Secularism, philosophy, or popular culture.”

5. Tradition, continuity, and maintaining older communal forms – Continuity with past generations and a desire to preserve “traditional” forms of life, often idealizing pre-war Europe or the practices of parents and grandparents.

- “We are distinct by three traits we have always kept: Name, Language, and the way we dress.”
- “I follow all Jewish halacha, plus some more. i would explain that it's very tradition-based, and i try to do what my parents and grandparents did...”
- “There isnt one way to be ‘Hareidi’... A Hareidi Jew sees nothing wrong with trying to recreate pre world war one European jewish life in the 21st century.”
- “Love by the laws of the Torah, defined by the Talmud and interpreted by scholars through the generations until today.”

Continued 

What is a Charedi Jew? (Continued)

6. Visible markers: dress, tzniut, communal institutions – Much identity language orbits around visible markers: black hats, black & white clothing, sheitels, modest dress, lack of TV, yeshiva/Bais Yaakov schooling; as well as *tzniut*, particularly with clear boundaries in gender interaction.

- “Someone who is fully religious in observance and drees.”
- “Someone who keeps Halachah... women cover their elbows, knees, necklines. Generally the men daven three times daily in Shul... Usually the men are dressed in black suits with white shirts.”
- “Someone who is ultra orthodox. Wears the uniforms. No TV.”
- “Someone part of a community that sends their children to yeshiva and bais yaakov.”
- “A Jew that is clearly Jewish outwards (dress etc.) and within...”

7. Conceptual/theological definitions – One who sees Torah as existential truth, reality reflects the Torah, rejection of secular ethical frameworks.

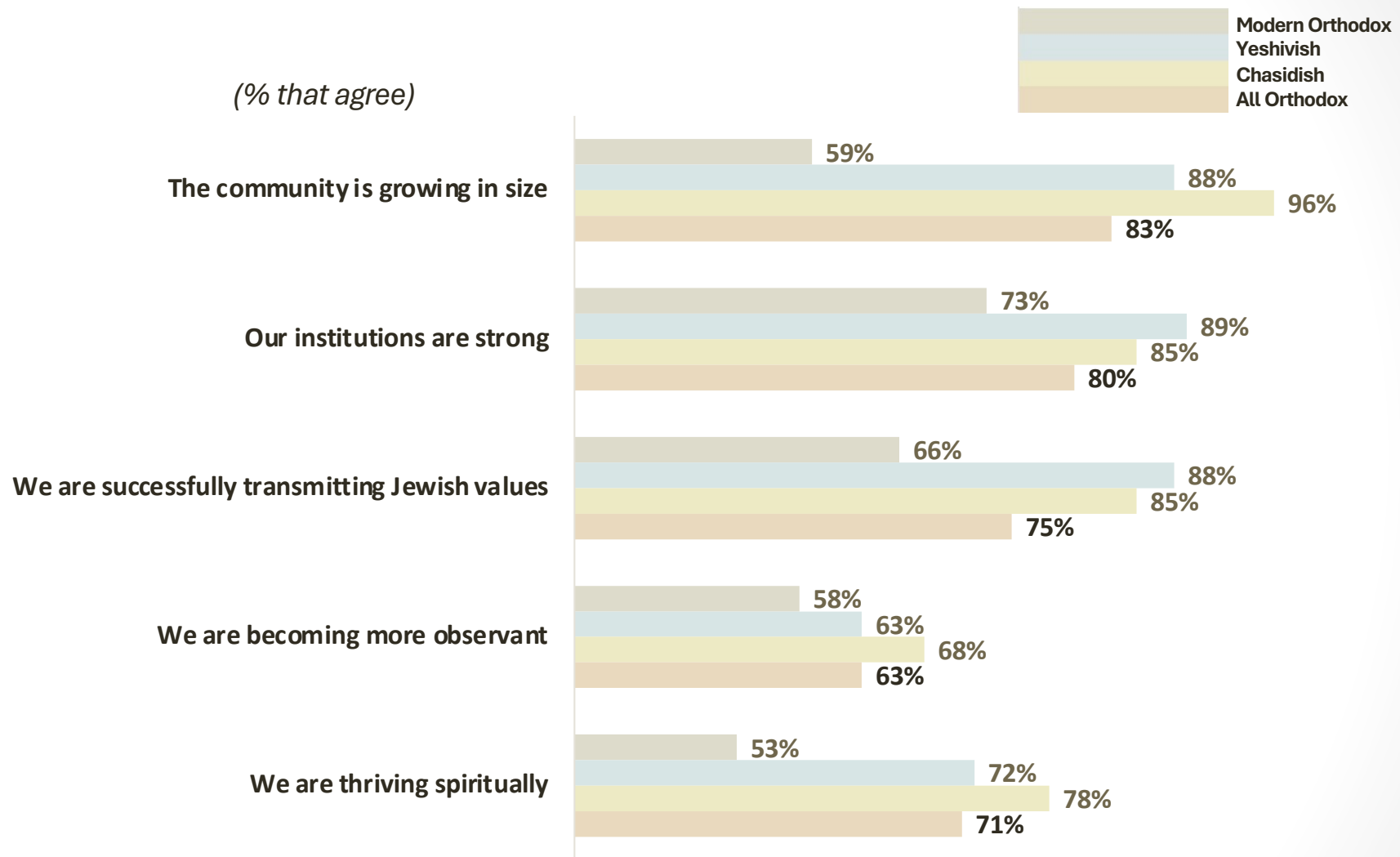
- “One who believes that existential (as opposed to factual-scientific) truth can be found exclusively in the Torah.”
- “Someone who believes that Torah is, in fact, true in all its aspects. That reality reflects Torah; and that the purpose of life is to make a relationship with HKBH through Torah.”
- “Torah law as the framework for what to do and the grasping of how the torah measures reality.”

8. Moral character, middot, and being ehrlich (behaving properly, especially toward other people), ethical excellence, *middot tovot* and *bein adam le-chavero*, and not merely ritual punctiliousness.

- “One needs to be ‘erlich’. A real Chareidi is erlech in everything he does. *Bein odom l'mokom* and *bein adam l'chaveiro*.”
- “Someone who follows Halacha... and is a role model for what an orthodox Jew should be in the Jewish and non-Jewish world.”
- “Someone who believes in G-d, the Creator... I try to live in a way that expresses my respect for the special sanctity of all human beings – by honesty, patience, and judging others favorably.”
- “Someone who values Halacha, good middos, and has *Yiras Shamayim*.”

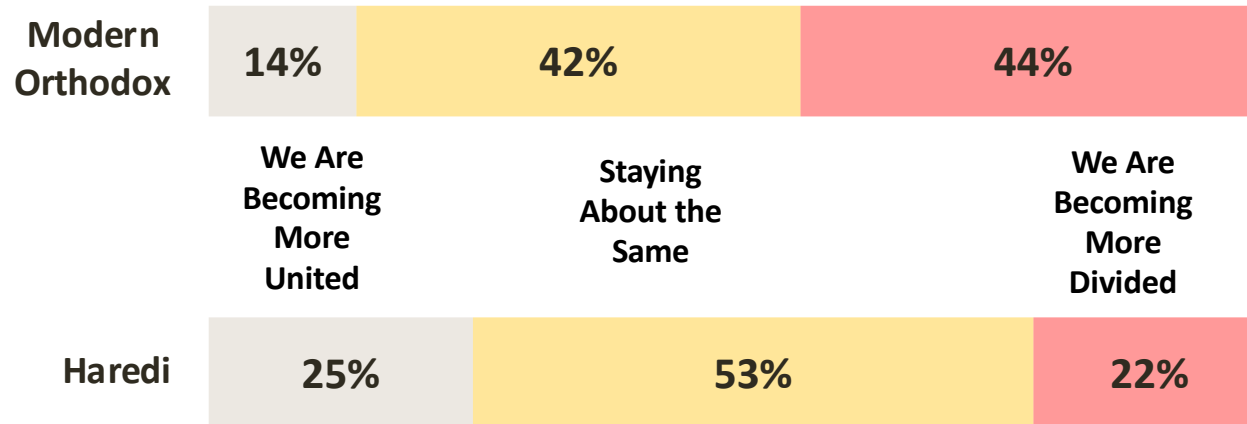
Orthodox Community Strengths and Top Challenges

Orthodox Community Strengths – Respondents view the community as strong. Charedim are more optimistic than the Modern / Centrist Orthodox.



Source: Nishma Research survey, April 2026. Q. Thinking about your [Modern / Centrist Orthodox community] [Yeshivish / Litvish community] [Chasidish community], do you agree with the following statements? [Each respondent asked about their sector] – The community is growing in size; Modern / Centrist Orthodox, or leaning in that direction; Members of the community are becoming more religiously observant; Chasidish, including Chabad / Lubavitch, or leaning in a Chasidish direction; Members of the community are thriving spiritually; The community's institutions (shuls, schools, organizations) are strong; The community is successfully transmitting its Jewish values to the next generation. Response options: Strongly Agree; Somewhat Agree; Neither Agree Nor Disagree; Somewhat Disagree; Strongly Disagree; Don't Know. Number of respondents = Modern / Centrist Orthodox 266; Yeshivish 122; Chasidish 60.

Unity vs. Fragmentation in the American Orthodox World Overall – Community fragmentation is a concern, especially in the Modern / Centrist sector.



Source: Nishma Research survey, April 2026, Q. Do you feel the American Orthodox world overall today is... - Becoming more united; Staying about the same in terms of being united; Becoming more fragmented or divided. Number of respondents = Modern / Centrist Orthodox 264; Charedi 181.

The Biggest Challenges Facing the American Orthodox / Observant Community – A ranked list based on verbatim responses, with representative sample responses

1. Affordability and Economics of Frum Life – This was by far the most frequently mentioned theme: tuition, housing in walking distance of shuls, kosher food, camps, weddings, and general cost of living.

- “As always, money. It’s expensive to live the life, live near a shul and community, pay for education, etc.”
- “Cost of education/living. Sending 4 kids to yeshiva at \$20,000-40,000 a pop is not sustainable.”
- “Being Orthodox is so unaffordable that it is difficult for us to keep going.”
- “The next generation will not be able to afford the lifestyle in which they were raised.”

2. Antisemitism, Safety, and America’s Future – Rising antisemitism from left and right, fear of physical danger, campus hostility, and uncertainty about long-term safety in the U.S.

- “American Jews do not feel as safe in America as we did 20 years ago.”
- “Increasing rates of antisemitism and anti-Israel sentiments in America.”
- “The future. Will America stay safe?”

3. Materialism, Status Pressure, Gashmiyus – Conspicuous consumption, competitiveness, and external markers of success eclipsing inner *avodah*.

- “Certain communities that are too focused on Gashmius (physical existence, worldly and mundane matters) and keeping up with others. Fancy cars, fancy watches, etc.”
- “Over-materialistic ambitions and major indifference to authentic Torah values.”
- “Rampant materialism together with the high cost of being frum.”

4. Internal Division, Polarization, and Unity – Splits within Orthodoxy (Modern / yeshivish / chareidi / Open), political polarization, and the difficulty of maintaining *achdus*.

- “The three-way split between Open Orthodoxy, Centrist Orthodoxy, and the yeshivish world is getting bigger.”
- “The schism between ‘modern orthodox’ and ‘yeshivish’.”
- “Finding a way to be unified despite differences in outlook – we also need to be more inclusive outside of our own range of belief.”

5. Technology, Internet, and Media Influence – Smartphones, social media, internet, and now AI as spiritual and social threats, especially for youth.“

- “Difficulty figuring out how to insert technology in our lives safely.”
- “Distraction of technology. Using it as a drug to avoid real connection.”
- “Technology and outside influences.”

Continued 

Source: Nishma Research survey, April 2026. Question – “What do you see as the biggest challenges facing the American Orthodox / observant community?” Findings are based on verbatim responses and are representative of the overall community.

The Biggest Challenges Facing the American Orthodox / Observant Community *(Continued)*

6. Chinuch, Transmission, and Youth Alienation – Concern about whether current educational models and home life are effectively transmitting *emunah*, values, and commitment to the next generation.

- *“We are producing a generation of young people who are very observant but not very religious.”*
- *“Schools are still teaching this generation as they did past generations, and it is not working.”*
- *“Transmitting Orthodox values to the next generation while emphasizing tolerance and diversity.”*

7. Politics, Israel, and Ideological Drift – Challenges to American politics (especially right-wing alignment or Democratic drift), Israel-Diaspora tensions, and the politicization of shul life.

- *“Aligning support for Israel without wholeheartedly supporting GOP domestic agenda.”*
- *“Influence of politically conservative and MAGA values on Orthodoxy.”*
- *“The democratic party.”*
- *“Keeping a big tent to accommodate frum Jews on a wide range of perspectives re, views on Israel and the current Israeli govt... and American politics.”*

8. Inclusion, Marginalized Groups, and Welcomingness – How the community treats women, LGBTQ individuals, Jews of color, people with disabilities, singles, and *baalei teshuvah*.

- *“Addressing underlying racism and openly addressing how it will respond to LGBTQ community members.”*
- *“Figuring out what roles are available to women and how to include less traditional individuals... in the life of the shul/community.”*
- *“Being more welcoming to less observant.”*

9. Spiritual Depth vs. Externality and Roteness – Worry about mitzvos-by-rote, focus on appearances (“looking frum”), and lack of inner connection to Hashem and *middos*.

- *“Authentic belief and intentionality over optics and what is considered ‘looking religious’.”*
- *“Too much focus on external markers; less on inner spiritual growth and knowledge.”*
- *“Pushing a relation with G-d and yisrael not robotic, uninspired (or selfishly inspired) halachic movements.”*

10. Community Structure: Housing, Demography, and Small Communities – Lack of housing near shuls, demographic shifts (people making aliyah, singles, aging population), and the viability of smaller communities.

- *“Orthodox communities are typically bounded geographically by walking distance... A lack of affordable housing makes it very difficult for younger families.”*
- *“How to make Orthodox life viable in smaller communities (e.g. access to kosher markets, restaurants, mikvah, school beyond elementary grades, etc.).”*
- *“Aliyah – and what the remaining community will look like. Economic stress. Terminal singles population.”*
- *“Shrinking modern Orthodox community as most committed are making Aliyah – growing Yeshivish community that is very insular.”*

Top Issues That We Need to Better Understand

Top Issues in Orthodoxy That We Need to Better Understand – A ranking of issues that could benefit from more research (this is where we need to know more, a different view that the listing of most important issues as listed in the prior section)

- 1. Inclusion & Marginalization** – Singles, LGBTQ+, divorced women, those with disabilities, mental illness, limited education, aging population, non-mainstream observance levels
- 2. Jewish Education** – Cost of tuition, quality of secular studies, Hebrew fluency, curriculum reform (Gemara-heavy), education for special needs, teacher training
- 3. Economics & Affordability** – Cost of Orthodox life (housing, tuition, simchas), generational wealth, tuition assistance fairness, community wealth disparities
- 4. Mental Health & Emotional Support** – Depression, abuse, trauma, domestic violence, postnatal challenges, community support systems
- 5. Religious Observance & Retention** – OTD (off the derech) youth, smartphone use, spiritual disconnection, why people stay or leave observance
- 6. Intergroup Relations (Internal & External)** – Modern Orthodox vs. Yeshivish vs. Chasidish, Orthodox vs. non-Orthodox, intra-communal respect, denominational tensions, how to build bridges
- 7. Israel & Zionism** – Aliyah, attitudes toward Israeli politics, IDF service, impact of Israeli issues on diaspora Orthodoxy
- 8. Marriage, Divorce & Family Life** – Shidduchim, family size pressures, marital expectations (financial, emotional), impact of divorce on religiosity
- 9. Gender Roles & Women's Status** – Female leadership, hair covering norms, women in schools/synagogues, work-family balance, education for women
- 10. Antisemitism & Political Climate** – Effects of rising antisemitism, political leanings by sect, civic engagement, fear and resilience strategies

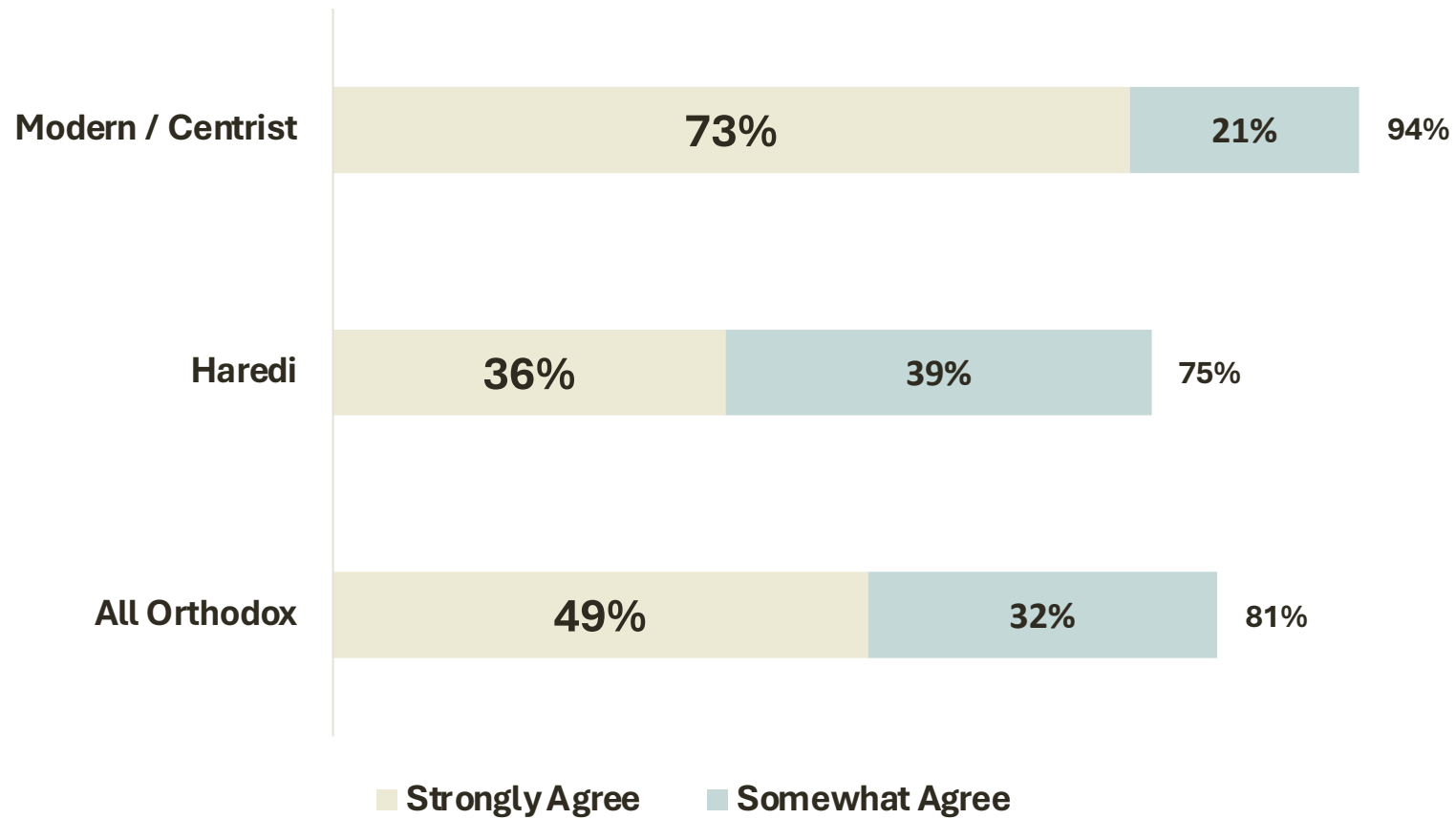
Openness to Dialogue and Relationships With Non-Orthodox and Non-Jews

Openness to Dialogue and Relationships – A Summary of the Community’s Views

Approximately 1,800 verbatim responses were received relating to Orthodox dialogue and relationships with non-Orthodox Jews and non-Jews. These are summarized in this section of the report. A few clear themes emerge:

- These are difficult times and we need all the friends we can get. We therefore must be open to such dialogue and relationships.
- While the questions in this report have not been previously asked in this manner, and we do not have trend data, it is very likely given recent events (the wars in Israel and growing antisemitism) that such openness is now much higher than in the past.
- But people caution us on how we go about this; in particular we need to avoid getting into theological, religious discussions.
- While we asked about “openness” to such relationships, there is a strong sense that we need also to be more proactive in seeking them. Not just responding to opportunities but also finding ways to “get out there” into the other communities to enhance understanding and support. People seem to be moving from a perspective of *bedi eved* (we interact only when needed) to *le’chatchila* (we proactively seek them as friends and supporters).

Openness to Engaging in Dialogue with Non-Jews – Strong majorities agree that there are times and situations in which Orthodox Jews should engage in dialogue with non-Jews. 73% of Modern / Centrist Orthodox strongly agree, as do 36% of Charedim (39% of whom somewhat agree).



For what kinds of issues or situations do you believe Orthodox Jews should engage with non-Jews? →

Source: Nishma Research survey, May 2026. Q. To what extent do you agree with the statement: There are times and situations in which Orthodox Jews should engage in dialogue with non-Jews? Based on 979 responses (Modern Orthodox 626, Charedi 353).

Issues or Situations Where We Should Engage in Dialogue with Non-Jews – Respondents overwhelmingly see engagement with non-Jews as normal and often necessary, especially around shared civic, security, and social concerns, but excluding theological debate.

The Top Areas Where Dialogue With Non-Jews Is Seen as Appropriate

1. Civic, political, and legal issues affecting the community – The strongest theme is working with non-Jews on government, policy, and public-sphere questions that affect Jews and their neighbors alike. Areas such as local/national politics, zoning, education funding, school vouchers, security funding for houses of worship, general public policy issues, social services.

2. Combating antisemitism and improving understanding of Jews – Partnering with non-Jews to counter antisemitism, correct misconceptions, and improve Jews’ public image: fighting antisemitism and Holocaust denial, correcting myths about Jews, Judaism, and Israel, and using engagement to reduce fear of “the other.”

3. Israel advocacy and Middle East–related issues – Israel is repeatedly named as a key arena for engagement: Advocating for Israel in U.S. politics and public opinion; explaining Jewish religious/ historical connection to the land, responding to pro-Palestinian or anti-Israel narratives.

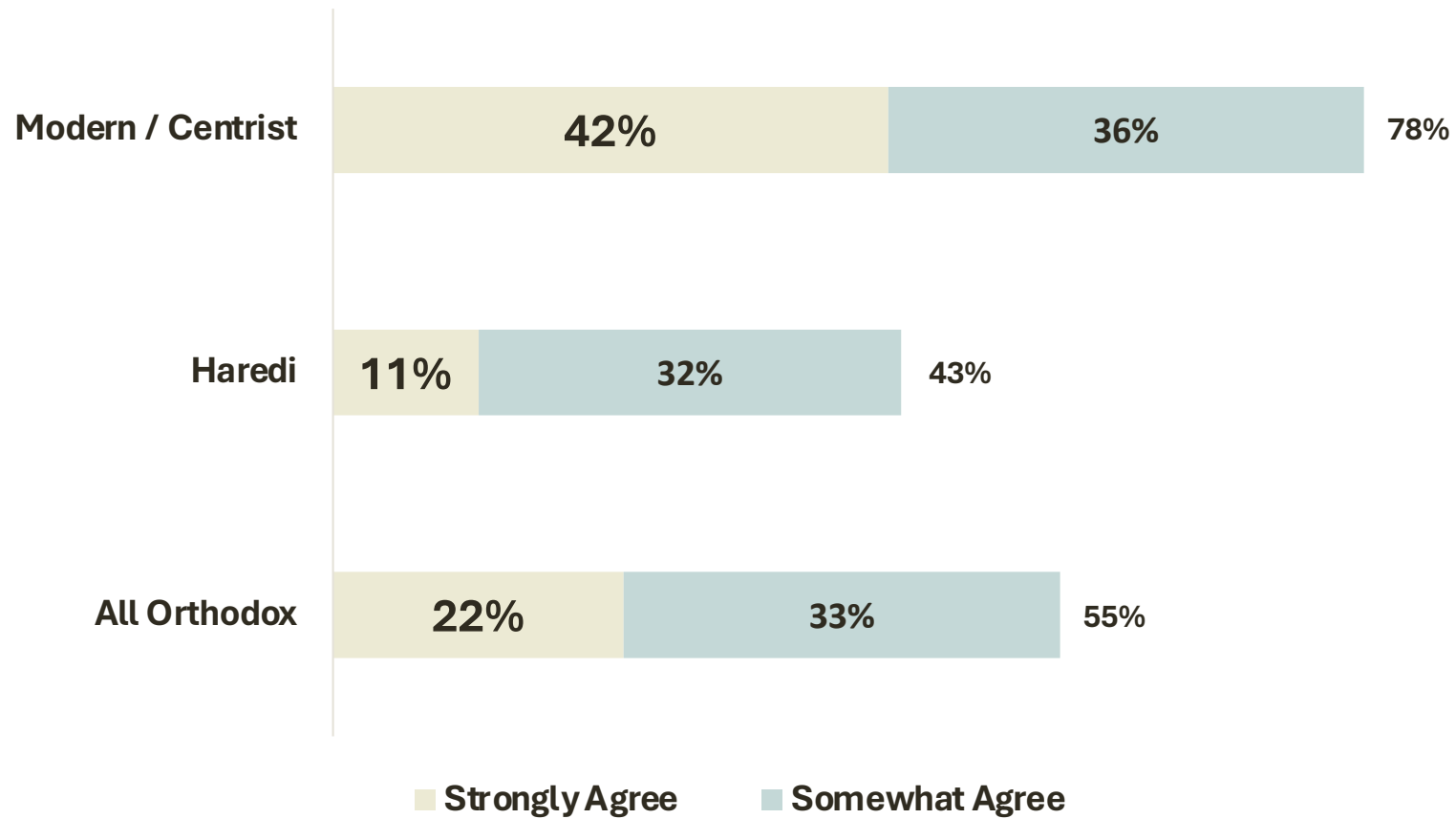
4. Everyday neighborliness, work, and social interaction – As a matter of course, Orthodox Jews live, work, and socialize alongside non-Jews and should engage as “normal neighbors and colleagues.” Areas such as workplace interactions, business, professional services; being good neighbors; condo/HOA, local quality-of-life issues; and casual social contact (gyms, hobby groups, kids’ activities).

5. Community safety and security (including religious freedom) – Security and protection of religious life are major shared concerns where engagement is seen as both necessary and appropriate. Areas such as protection of Jewish institutions, physical safety; law-enforcement relationships, emergency services; religious liberty and accommodation of observance.

There are boundaries in that theology and internal religious practice are off-limits. While many say “almost everything,” a notable minority explicitly draw a line at theological debate or internal halachic issues, such as avoiding theological debates, keeping internal ritual/halachic disputes within the community (perhaps relating to civil justice vs. Orthodox *beth din*).

Source: Nishma Research survey, May 2026. Q. For what kinds of issues or situations do you believe Orthodox Jews should engage with non-Jews? Based on 709 verbatim responses across all of Orthodoxy (reasons varied little among sectors).

Openness to Building Relationships with Non-Jewish Faiths – There is less strong agreement on “building relationships” with non-Jewish faiths. While 42% of Modern / Centrist Orthodox strongly agree, only 11% of Charedim do as well.



What kinds of relationships might Orthodox Jews consider building with non-Jewish faith(s)? →

(22)

Source: Nishma Research survey, May 2026. Q. Beyond having dialogues and discussions, do you agree with the statement: Orthodox Jews should invest in building relationships with some non-Jewish faith(s).? Based on 979 responses (Modern Orthodox 611, Charedi 346).

Types of Relationships We Might Consider Building With Non-Jewish Faiths – Orthodox Jews most commonly favor building practical, values-based partnerships with other faith communities (especially around policy, security, and social issues), while generally avoiding theological blending or proselytizing. (The relationships are quite similar to those previously presented relating to areas of dialogue).

Relationships Orthodox Jews Might Consider Building With Non-Jewish Faiths

1. Coalitions on shared civic, political, and policy goals – The single strongest theme is forming alliances with other faiths around concrete public issues that affect all religious communities. Areas like school choice/tuition relief, vouchers, funding for religious schools; religious liberty and protection of religious practices; and legislative advocacy at local, state, and national levels.

2. Joint work on community safety, security, and public order – Collaboration around keeping communities safe and functional: security for synagogues, churches, mosques, and religious schools; crime, emergency services, and neighborhood infrastructure; and coordinated responses after attacks or crises.

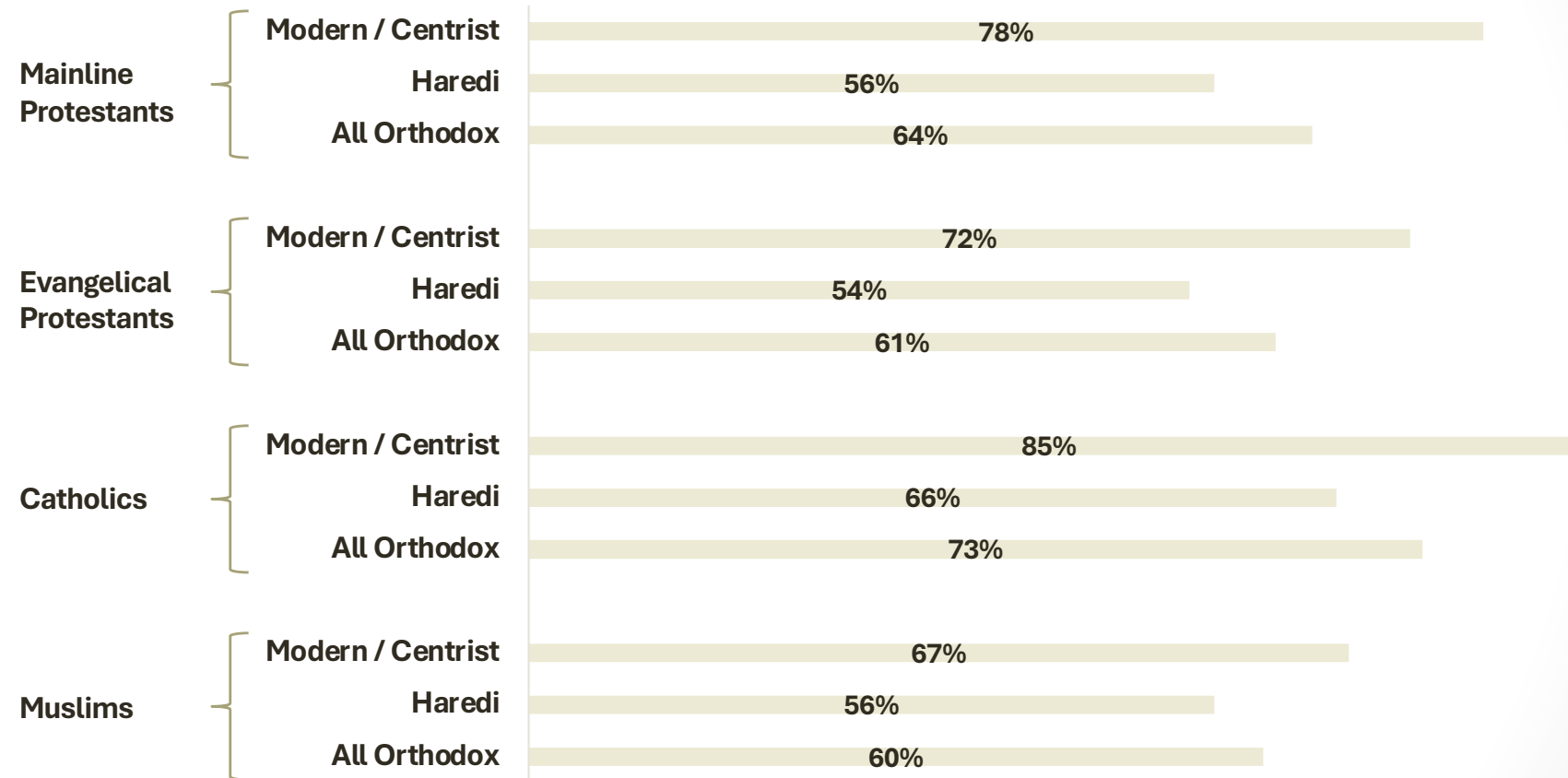
3. Fighting antisemitism and other forms of hate – Many respondents see interfaith relationships as a practical tool to combat antisemitism and bigotry more broadly through such means as joint efforts against antisemitism, religious hatred, and prejudice; educating others about Jews; and having allies when Jews are threatened.

4. Support for Israel and “Judeo-Christian” / pro-Israel alliances – Partnership with faith groups (especially many Christian groups) around Israel and related geopolitical issues; working with Christian Zionists or other pro-Israel faith communities; joint advocacy on Israel’s security and image; and using faith-based networks to counter anti-Israel narratives.

Source: Nishma Research survey, May 2026. Q. What kinds of relationships might Orthodox Jews consider building with non-Jewish faith(s)? Based on 388 verbatim responses across all of Orthodoxy (reasons varied little among sectors).

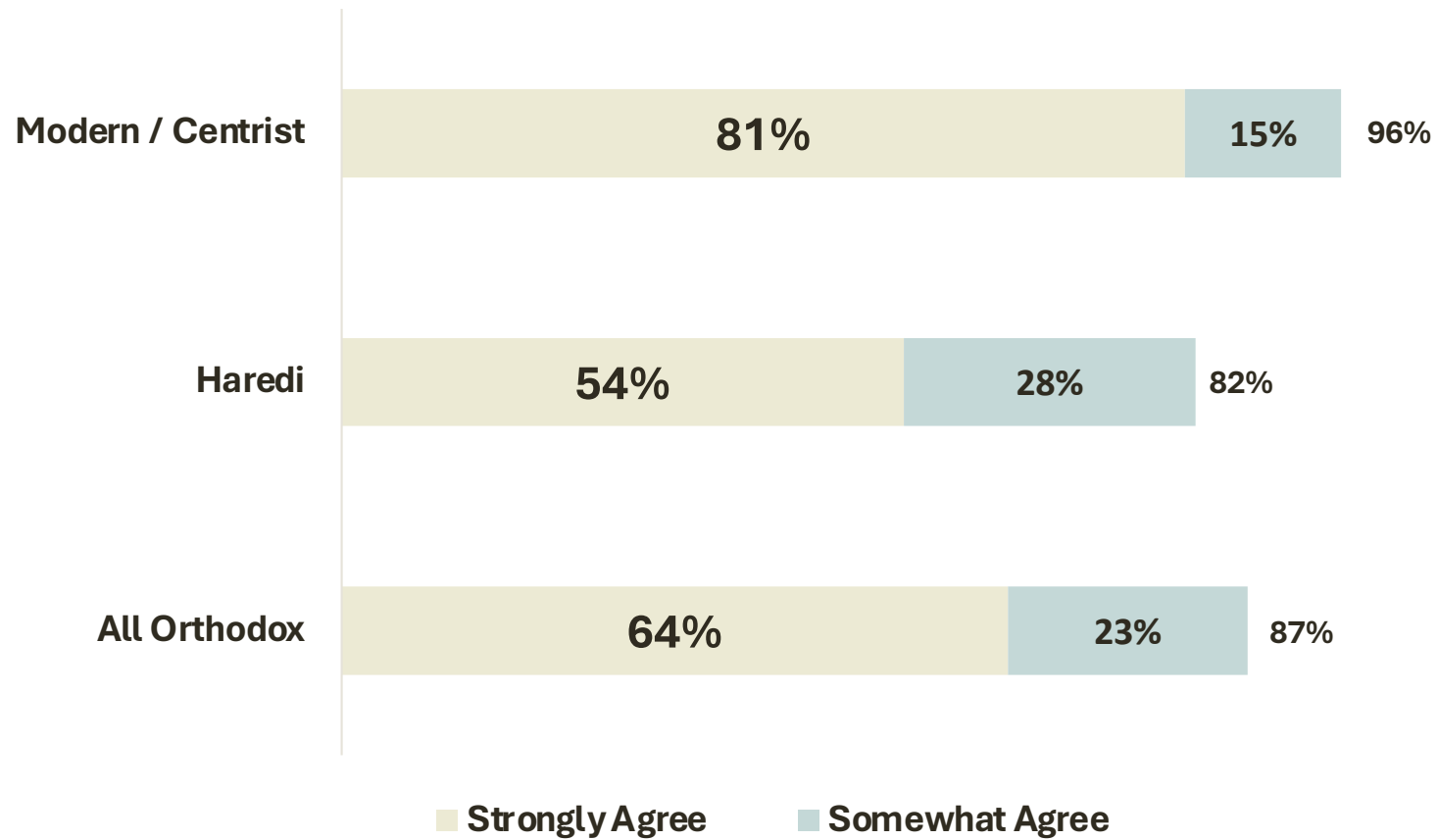
Relationships With Specific Non-Jewish Faiths – A majority of both Modern / Centrist Orthodox and Charedi say they are in favor of Orthodox Jews building relationships with the four largest other faiths, with perhaps surprisingly little difference among the faiths.

% In Favor of Building Relationships With ...



Source: Nishma Research survey, May 2026. Q. What is your opinion on Orthodox Jews building relationships with Mainline Protestants; Evangelical Protestants; Catholics; Muslims? Response options: I am in favor; I am opposed; Neither, or Don't know. Based on Modern / Centrist Orthodox 482 responses; Charedi 149 responses.

Openness to Engaging in Dialogue with Non-Orthodox Jews – Strong majorities agree that there are times and situations in which Orthodox Jews should engage in dialogue with non-Orthodox Jews. 81% of Modern / Centrist Orthodox strongly agree, as do 54% of Charedim (28% of whom somewhat agree).



For what kinds of issues or situations do you believe Orthodox Jews should engage with non-Orthodox Jews? →

Source: Nishma Research survey, May 2026. Q. To what extent do you agree with the statement: There are times and situations in which Orthodox Jews should engage in dialogue with non-Orthodox Jews? Based on 943 responses (Modern Orthodox 607, Charedi 336).

Kinds of Issues or Situations Where We Should Engage with Non-Orthodox Jews – Respondents overwhelmingly say Orthodox Jews should engage with non-Orthodox Jews on almost everything, especially on unity, Israel/antisemitism, and kiruv/outreach, while keeping core Orthodox principles intact. A ranked list based on verbatim responses, with representative sample responses.

When and Why Orthodox Jews Should Engage with Non-Orthodox Jews

1. We should engage on all issues – Well over half of the answers explicitly say “all,” “any,” or an essentially unrestricted range of issues; a smaller cluster is conditional (“when interests align,” “anything that doesn’t compromise halacha”).

2. “We are all Jews” – unity, family, and Ahavat Yisrael – The deepest and most frequent theme is simple: non-Orthodox Jews are family, and relationships should be broad and constant. Key ideas: Shared peoplehood (*Klal Yisrael*), “a Jew is a Jew.”; Engagement as an expression of love and responsibility, not separation; Dialogue as an antidote to division and *sinat chinam*.

- *“We are all brothers. We need to show them the beauty of an observant lifestyle – with love and without pressure.”*
- *“Any and all. ”. אחינו כל בית ישראל.*
- *“All. Do nothing that is against Torah rules but all else if it comes up.”*

3. Kiruv / outreach and bringing people closer to Torah – A very strong second theme defines engagement in explicitly religious terms: outreach, education, and “bringing closer” (kiruv). Interactions are seen as kiruv opportunities; we should be role models for observant Jewry (not arguing); and we aim to make Torah accessible to those who have not encountered it deeply.

- *“Every Jew has a Pintele yid in him. Its our moral obligation to bring them closer.”*
- *“Orthodox Jews should strive to influence non Orthodox Jews in growing in their observance, etc. And to help them do Mitzvos.”*
- *“We have a chiyuv of kiruv rechokim... each one of these engagement opportunities enable us to share authentic Jewish values.*
- *“Showing them the beauty of religious Jewish observance and drawing them closer to their Father in heaven.”*

4. Common advocacy: Israel, antisemitism, and communal safety – Joint efforts on “big picture” Jewish issues are an obvious place for cooperation, including advocacy for Israel and against anti-Zionism, combating antisemitism and other threats, and security and communal protection in the US and abroad.

- *“When advocating for Israel and other issues of importance to the Jewish community as a whole.”*
- *“In every area pertaining to the safety and survival of Jews and Judaism in the US, the world at large, and Israel.”*
- *“Issues relating to Jewish community safety, Israel policy, Jewish education, agunah advocacy.”*
- *“Over Israel. There should be more efforts to fight anti-Zionist Jews.”*

Continued 

Source: Nishma Research survey, May 2026. Q. In what kinds of issues or situations do you believe Orthodox Jews should engage with non-Orthodox Jews? Based on 670 verbatim responses across all of Orthodoxy (reasons varied little among sectors).

Kinds of Issues or Situations Where We Should Engage with Non-Orthodox Jews (Continued)

5. Community affairs, politics, and practical communal interests – Many responses are similar to those we saw previously relating to non-Jews, covering areas where all Jewish sub-groups share interests, such as school issues (day-school/yeshiva funding, vouchers, tax relief); local zoning, traffic, neighborhood safety; and general communal services and institutions.

- ***“Matters of community concern – schools, traffic, safety, zoning, and above all, Israel.”***
- ***“Tax relief for day school education. Israel. Anti Semitism. Local politics.”***
- ***“All communal issues.”***
- ***“Working on common issues to strengthen Jewish life. Support for Jewish education, political support and support of Israel.”***

6. Correcting misconceptions and explaining Orthodox Judaism – Engagement can clarify what Orthodoxy actually believes and practices, and can combat negative stereotypes. We can explain halachic practice and values, humanize Orthodox Jews, and counter media caricatures or “Netflix Judaism.”

- ***“To correct misinformation or misconceptions about Orthodox Judaism.”***
- ***“We need to do business with them, and educate them about Judaism and Jewish concerns.”***
- ***“We can help educate some and open their eyes if they are willing.”***
- ***“Everything. Understanding and respect.”***

7. Everyday relationships: friendship, family, work, and neighbors – Beyond big issues, many responses stress normal social and family ties with non-Orthodox Jews, including family dynamics across observance levels (where family members often have differing levels of observance), workplace and neighborhood relationships, and simple friendship and menschlichkeit (nice behavior toward others).

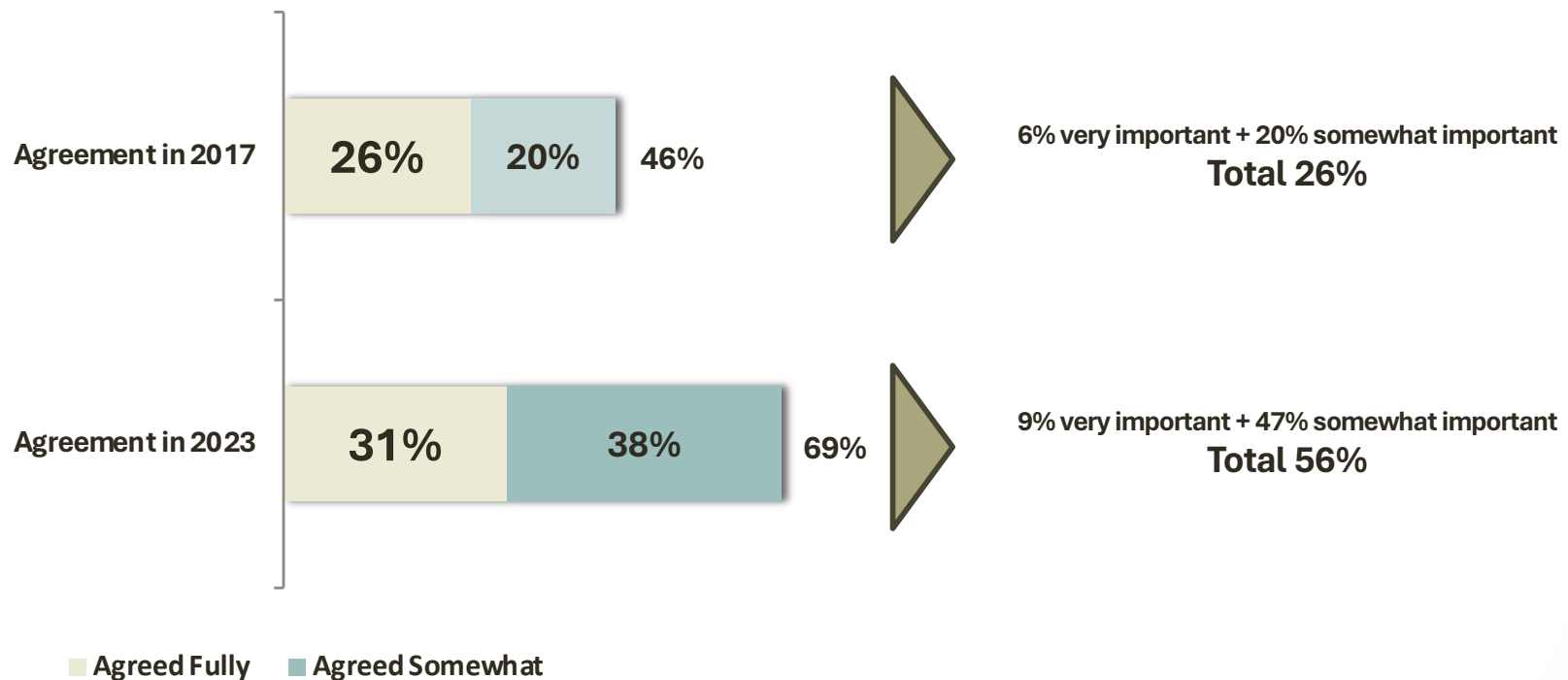
- ***“Whether in business, as neighbors, or people you meet along the way; they are your family. Keep the connection strong!”***
- ***“Workplace, social settings, family settings.”***
- ***“Friendships, community issues.”***
- ***“Any social situation. Common courtesy-like engagement.”***
- ***“Both as friends, and I think we have a lot to learn from each other.”***

An Update on Modern / Centrist Orthodox Attitudes Toward Women in Shul Leadership

Past Research: Views on Women’s Roles (2017 & 2023) – Agreement that women should have opportunities to serve in “clergy-related” types of positions in Modern Orthodox shuls and appropriate “clergy titles” increased notably from 2017 to 2023.

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

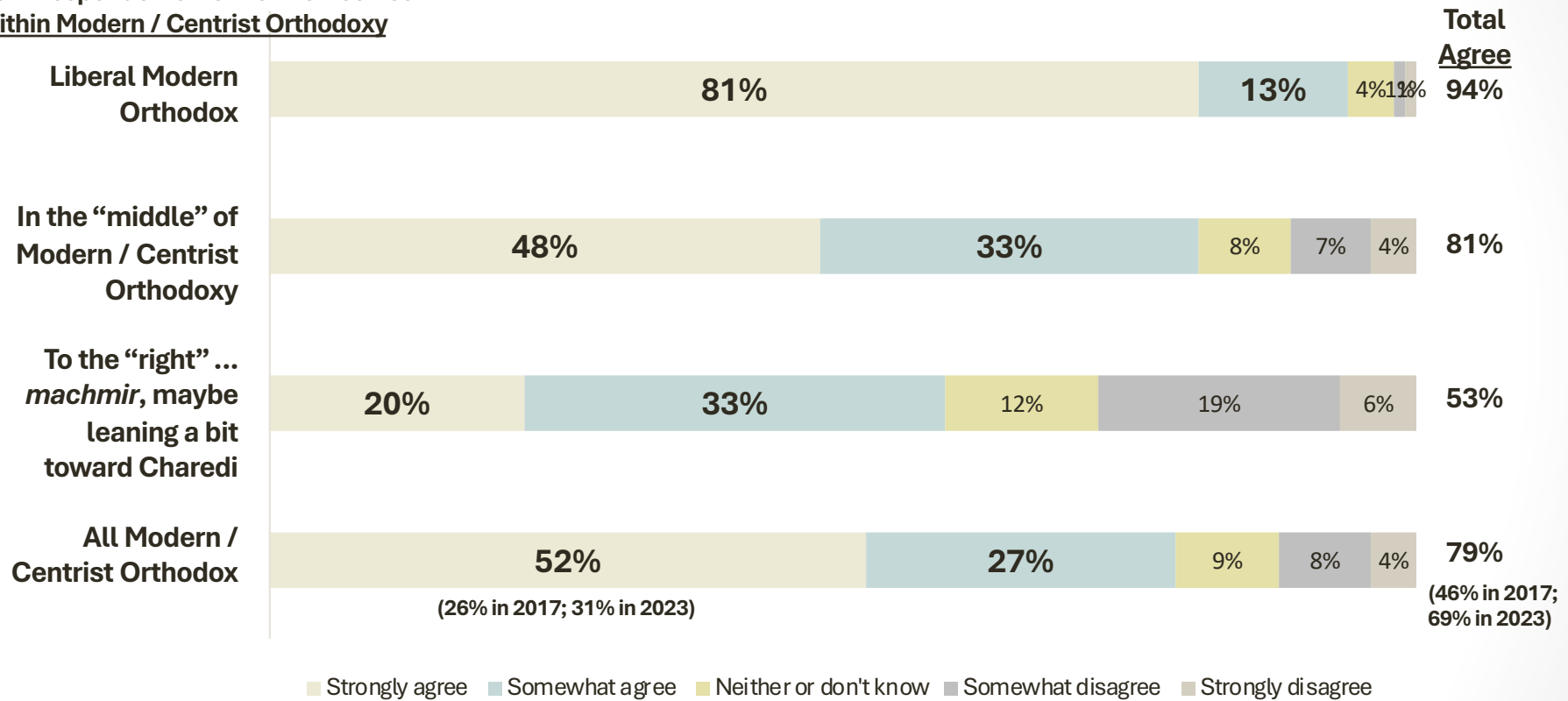
Importance that Women Should Have Such Opportunities AND also Appropriate “Clergy Titles”



Sources: The Nishma Research Profile of American Modern Orthodox Jews, September 2017 and The Nishma Research 2023 Jewish Community Profile, March 2023.

Agreement that “Women in the Orthodox Community Should be Given Opportunities to Occupy Formal Leadership Roles in Shuls” – Acceptance continues to grow, with 52% now strongly agreeing (up from 26% in 2017, and 31% in 2023). Not surprisingly, this issue is one with great divergence across the broad ideological spectrum of Modern / Centrist Orthodoxy.

How Respondents Define Themselves Within Modern / Centrist Orthodoxy



What kinds of formal leadership roles for women, in shuls, do you support? →

Source: Nishma Research survey, May 2026. Q. To what extent do you agree with the statement: Women in the Orthodox community should be given opportunities to occupy formal leadership roles in shuls. (The roles were defined as follows: By “formal leadership roles,” we are referring to roles that are connected to the “clergy function,” such as teaching, pastoral care, yoetzet halachah, etc. So, we are not referring to women in roles such as a shul officer, board member, committee work, bookkeeping, receptionist/admin, etc.) Based on Modern / Centrist Orthodox 597 responses.

The Kinds of Shul Leadership Roles for Women That Modern / Centrist Orthodox Jews Support – Moving from left to right, the most preferred roles ranged from “all roles including rabbi,” to primarily a yoetzet/educational/ governance set, and to a more halacha-bounded set of roles.

Broad support for women in all or nearly all leadership roles (including clergy, in some segments) – A substantial bloc of respondents (which predominates on the left) favors maximal inclusion: women should be eligible for essentially every role, often explicitly including rabbinic/clerical leadership, with halacha as the only limiting factor.

- “Any and all, including Rabbinic leadership (with or without title).”
- “All roles – Rabbanit, Yoetzet Halacha, etc.”
- “All roles including spiritual guidance, pastoral conversations, education and sermons.”
- “Women should be able to be employed as rabbinical authorities, full stop. Call them rabbis, rabbas, rabbanits, maharats, whatever you want.”

Strong, repeated support for yoetzet halacha and women’s halachic / pastoral roles – Cited across all three segments, yoetzet halacha is the single most frequently named specific role, often paired with teaching and pastoral care. Even many who hesitate about “rabbi” clearly support trained women in halachic and spiritual advisory positions, especially for niddah and other sensitive issues.

- “Yoetzet Halachic – I know for sure there are women who will not ask their Shaila if they can't ask a woman.”
- “There is no reason women properly trained can't serve the halachik and social needs of women in the community. It is more tznius and would lead to an increase of mitzvos and connections to HKB”H.”
- “Halachic and spiritual guidance and pastoral care, many lifecycle events within halachic limits, education, and some types of communal leadership.”
- “Position where they can answer halachic questions based on their education.”

There is relatively wide consensus for women in governance, education, and communal leadership, with varied red lines on rabbinic titles and ritual – Even among those uneasy with full clergy roles, there is very broad support for women in a broad range of other shul roles.

- “Shul president and other executive and board members. Not Rabbi. Yes scholars and teachers.”
- “Board membership including presidency.”
- “Giving classes, shiurim, and teaching men and women, outreach and engagement with shul members, advising and counseling women.”
- “Women should be able to do anything in shul that a man can do, as long as it doesn't violate halacha.”

Source: Nishma Research survey, May 2026. Q. What kinds of formal leadership roles for women, in shuls, do you support? Based on 394 verbatim responses.

Reasons Why Some Do Not Support Formal Leadership Roles for Women in Shuls – 12% of respondents oppose such leadership roles (this excludes those who are undecided). Opposition clusters around three main themes: (1) *halachic and mesorah* constraints, (2) preserving distinct gender roles and tradition, (3) fears of “slippery slope” toward non-Orthodoxy and aversion to change.

Halachic and mesorah constraints

- *“Not supported by normative halachic norms. if I wanted this I would attend Conservative synagogues.”*
- *“It is against both halacha and our tradition except for limited education roles.”*
- *“Women should not be paskening halachic questions.”*
- *“I don't think halacha supports anything beyond females teaching young children or other females.”*
- *“Communal roles often lead to situations that infringe on Halacha (including tznius, e.g., speaking in front of the shul).”*

Preserving distinct gender roles

- *“It is not the Jewish way. Judaism has clear and distinct roles for men and women.”*
- *“The Jewish home environment is more important than leadership roles – women are the most important determinant of our future generations!”*
- *“Everyone needs to know what is right for them. A woman is not meant to be in a position in a synagogue.”*
- *“Traditional roles which women occupy in shuls such as a woman's circle... Youth ‘rabbi’ or Rabbi of the shul is totally not allowed.”*
- *“Whenever they do, they drive out the men's participation... A shul is a man's space, always has been... men need men's caves.”*

Fear of “slippery-slope” toward non-Orthodoxy, aversion to change

- *“Feminism is strongly anti-Torah.”*
- *“Deviates from standard practice and creates wedge within orthodox community.”*
- *“The rambam about serrarah, the fact that it borders on Reform Judaism and the fact that it can lead to a slippery slope....”*
- *“This is simply imitating the non-orthodox, which sadly are shrinking by the day.”*

Women’s Current Formal Leadership Roles – About half of the respondents say that their shul currently has women in formal leadership roles. The roles most often cited are as *yoetzet halachah* and teaching (classes for women as well as community educator).

How Respondents Define Themselves Within Modern / Centrist Orthodoxy	Their shul has women in formal leadership roles (teaching, pastoral care, Yoetzet halachah, etc.)
Liberal Modern Orthodox	78%
In the “middle” of Modern / Centrist Orthodoxy	51%
To the “right” ... <i>machmir</i> , maybe leaning a bit toward Charedi	18%
All Modern / Centrist Orthodox	52%

Roles Most Often Mentioned (Ranked)

- Yoetzet halacha / halachic advisor
- Teaching / education / giving women’s classes / community educator
- Governance / lay leadership / Shul president or board member
- Pastoral care / counseling for emotional and personal affairs / *bikkur cholim*
- Women’s-focused ritual & programs / women’s tefillah and *laining* / children’s tefillah / Chevra Kadisha for women.

Source: Nishma Research survey, May 2026. Q. Does your shul have any women in formal leadership roles (the kind described above: teaching, pastoral care, Yoetzet halachah, etc.)? If so, what roles do they have? [Open-ended] Based on 511 verbatim responses.

Satisfaction With Leadership Opportunities the Shul Provides to Women Educators – A majority of each group is satisfied (recognizing that the expectations vary).

How Respondents Define Themselves	Satisfied		
	Yes	No	Not Sure
Liberal Modern Orthodox	55%	25%	20%
In the “middle” of Modern / Centrist Orthodoxy	51%	27%	22%
To the “right” ... <i>machmir</i> , maybe leaning a bit toward Charedi	61%	15%	24%
All Modern / Centrist Orthodox	54%	24%	22%

- “There are a lot of opportunities for women to teach, even if nothing regular or official, but it is frequent. There is a deliberate effort made to include women in opportunities to learn and provide opportunities for them to teach. Primarily to other women, but not exclusively.”
- “We don’t have anything formal, however there were, for example, shiurim on Shavuot (not women-only) given by women laypeople.”
- “We can give shiurim to the entire congregation. I do wish more of our scholars in residence were female.”

Sample Verbatim Responses:

- “We are a small shul so our only full-time staff is currently a man but women are well represented as visiting scholars and educators.”
- “I would prefer if our shul formally endorsed Yoetzet halachah.”
- “The roles are available for women who seek to have them and demonstrate they can hold them. If a woman is qualified, she’ll get the opportunity (as long as we’re within the halachic parameters - e.g. she’s not counted in the minyan).”
- “We have a small shul and the Rabbi and lay leaders, all men, fulfill all educational and Halachic needs.”
- “Women are encouraged to give divrei Torah, etc.”
- “I wish they were more open to recognition of women’s abilities, training, and skills to provide spiritually to congregants.”
- “Nothing wrong with women’s leadership roles. In many instances they are as smart or smarter and as capable as men in leadership roles.”
- “There’s a lack of women educators. The rebbetzin is not active so there’s a void of all things women.”
- “My shul doesn’t really provide any leadership roles for women - which is why my husband runs a full service for me - with lots of great learning.”
- “If women were given all roles that being part of a minyan is not a factor, it would be twice as likely to be filled by a person who is good at the role.”

Source: Nishma Research survey, May 2026. Q. Are you satisfied with the kinds of leadership opportunities that your shul provides to women educators? Based on 585 responses. Q. Please explain your answer. [Open-ended] Based on 511 verbatim responses.

The Roles of Women and Halacha – More than 90% agree that halacha allows for women to take such formal leadership roles in shuls. Where opinions diverge (and it’s close to a 50/50 split) is on the issue of their being given a “clergy-type” of title. then 63%

% Agreeing That ...	Liberal Modern Orthodox	In the “middle” of Modern / Centrist Orthodoxy	To the “right” ... <i>machmir</i> , maybe leaning a bit toward Charedi	All Modern / Centrist Orthodox
Halacha does not allow for women to take any such formal leadership roles in shuls.	2%	6%	27%	9%
Halacha allows for women to take such formal leadership roles in shuls, as long as they are not given a “clergy-type” of title (maharat, rabbanit, etc.)	23%	55%	57%	46%
Halacha allows for women to take such leadership roles in shuls, and to have a “clergy-type” of title reflecting their role	75%	39%	16%	45%

Are these views becoming mainstream? If we look at the center and right only (and we do this to circumvent arguments that the data are swayed by the left), and we look at the second and third options, then 63% say that halacha allows for such roles without a clergy title, and 37% say that halacha allows for such roles accompanied by a clergy title.

Source: Nishma Research survey, May 2026. Q. Which of the following statements best reflects your views relating to women’s leadership roles in shuls? As noted above, we are referring to roles that are connected to the “clergy function,” such as teaching, pastoral care, yoetzet halachah, etc. ... and not referring to roles such as a shul officer, board member, committee work, bookkeeping, receptionist/admin, etc.? Responses: Halacha does not allow for women to take any such formal leadership roles in shuls. / Halacha allows for women to take such formal leadership roles in shuls, as long as they are not given a “clergy-type” of title (maharat, rabbanit, etc.) / Halacha allows for women to take such leadership roles in shuls, and to have a “clergy-type” of title reflecting their role. Based on 580 responses.

Appendix I – Demographic Summaries and Stratified Sample Weighting

Demographic Summary

Orthodox Sector	n	%
Modern / Centrist Orthodox	688	65%
Charedi (Chasidish or Yeshivish)	369	35%
Total	1,057	100%

Gender	M.O.	Charedi
Male	54%	54%
Female	46%	46%

Self Identification Within Modern / Centrist Orthodoxy	n	%
Liberal Modern Orthodox	236	37%
In the “middle” of Modern / Centrist Orthodoxy	279	43%
To the “right” ... machmir, maybe leaning a bit toward Charedi	132	20%
Total	647	100%

Age	M.O.	Charedi
18-29	6%	11%
30-44	20%	40%
45-59	25%	24%
60+	49%	25%
Median	59	44

Stratified Sample Weighting

A challenging issue confronting researchers and pollsters is that of getting a representative response in surveys. For example, if a survey gets disproportionately more younger people to respond than older people, and if the views of two groups are different, then the results will be skewed. Politically, we have seen in recent years that surveys have sometimes gotten more people with views on the left or on the right, not in proportion to their actual representation in the population, and that skewed the results as well. We think this is an important issue, and so we just want to share with you briefly some of our thinking on this.

In the Jewish community, most surveys lump everybody together and report overall statistics. We aim for a more sophisticated approach, called stratified sample weighting. So, for example, more of our respondents are modern orthodox than haredi, while in the community a majority are Charedi. When we look at the community as whole and combine the groups, the disproportionality of their representation would skew in the results. So we apply statistical weights to the two groups in coming up with a community total, so that the number represents what would have been achieved had the survey responses been in proportion to their representation of the community.

The same thing is true within modern orthodoxy. We ask people if they viewed themselves as being religiously liberal, centrist, or to the right. Rather than just combining everybody into a single number, we add them together based upon their representation in the community.

Please email us if you want to know more..

Appendix II – Survey Questionnaire

Survey Questionnaire (Page 1 of 3)

A Survey of the American Modern Orthodox Community – May 2026

Survey Qualification

*Q1. This survey is for people:

- Age 18 or older
- Who view themselves as Orthodox/observant Jews
- Who live in the United States

***Does this describe you?**

- Yes
- No [Terminate with Message: "Sorry, we are looking for respondents who identify with one of the two primary sectors, so you do not qualify to take this survey. But thank you for the effort."]

***Q2. Which of the following best describes how you identify Jewishly?**

- Modern / Centrist Orthodoxy, or leaning in that direction
- Charedi (Chasidish or Yeshivish), or leaning in that direction
- Other Orthodox, Traditional, etc.

[Ask if Q2 = Other Orthodox, Traditional, etc.]

***Q3. You indicated that you are “Other Orthodox, Traditional, etc.” If you had to pick one or the other, would you say you are essentially Modern or Centrist Orthodox?**

- Yes, I would say that I am essentially Modern or Centrist Orthodox
- No, I would say that I am essentially closer to Charedi
- Other or not sure

Demographics

***Q4. What is your gender?**

- Male
- Female
- Would rather not say

***Q5. What is your age?**

- 18 to 29
- 30 to 44
- 45 to 59
- 60 or older
- Would rather not say

[Ask if Q2-3 = Modern / Centrist Orthodox]

***Q6. You indicated that you are, or tend toward, Modern / Centrist Orthodox. Where within this group would you place yourself?**

- Liberal Modern Orthodox
- In the “middle” of Modern / Centrist Orthodoxy
- To the “right” ... machmir, maybe leaning a bit toward Charedi
- Not sure
- Inter-religious Dialogue

***Q7. To what extent do you agree with the statement: There are times and situations in which Orthodox Jews should engage in dialogue with non-Jews.**

- Strongly agree
- Somewhat agree
- Neither agree nor disagree
- Somewhat disagree
- Strongly disagree

[Ask if Q7 = strongly agree or somewhat agree]

Q8a. For what kinds of issues or situations do you believe Orthodox Jews should engage with non-Jews? [Open-Ended]

[Ask if Q7 = strongly disagree or somewhat disagree]

Q8b. Why do you disagree with Orthodox Jews engaging with non-Jews? [Open-Ended]

Survey Questionnaire (Page 2 of 3)

***Q9. Beyond having dialogues and discussions, do you agree with the statement: Orthodox Jews should invest in building relationships with some non-Jewish faith(s).**

- Strongly agree
- Somewhat agree
- Neither agree nor disagree
- Somewhat disagree
- Strongly disagree

[Ask if Q9 = strongly agree or somewhat agree]

Q10. What kinds of relationships might Orthodox Jews consider building with non-Jewish faith(s)? [Open-Ended]

[Ask if Q9 = strongly agree or somewhat agree]

***Q11. What is your opinion on Orthodox Jews building relationships with:**

- Mainline Protestants
- Evangelical Protestants
- Catholics
- Muslims

Response Scale:

- I am in favor
- I am opposed
- Neither, or don't know

Intra-Jewish Dialogue

***Q12. To what extent do you agree with the statement: There are times and situations in which Orthodox Jews should engage in dialogue with non-Orthodox Jews.**

- Strongly agree
- Somewhat agree
- Neither agree nor disagree
- Somewhat disagree
- Strongly disagree

[Ask if Q12 = strongly agree or somewhat agree]

Q13a. In what kinds of issues or situations do you believe Orthodox Jews should engage with non-Orthodox Jews?

[Open-Ended]

[Ask if Q12 = strongly disagree or somewhat disagree]

Q13b. Why do you disagree with Orthodox Jews engaging with non-Orthodox Jews? [Open-Ended]

[Ask questions in this section only of Modern Orthodox]

Women's Shul Leadership

The next few questions ask about women in formal leadership roles in shuls.

By “formal leadership roles,” we are referring to roles that are connected to the “clergy function,” such as teaching, pastoral care, yoetzet halachah, etc. So, we are not referring to women in roles such as a shul officer, board member, committee work, bookkeeping, receptionist/admin, etc.

***Q14. To what extent do you agree with the statement: Women in the Orthodox community should be given opportunities to occupy formal leadership roles in shuls.**

- Strongly agree
- Somewhat agree
- Neither agree nor disagree
- Somewhat disagree
- Strongly disagree

[Ask if Q14 = strongly agree or somewhat agree]

Q15a. What kinds of formal leadership roles for women, in shuls, do you support? [Open-Ended]

Survey Questionnaire (Page 3 of 3)

[Ask if Q14 = strongly disagree or somewhat disagree]

Q15b. Why do you not support formal leadership roles for women in shuls? [Open-Ended]

Q16. Does your shul have any women in formal leadership roles (the kind described above: teaching, pastoral care, Yoetzet halachah, etc.)? If so, what roles do they have? [Open-ended]

Q17. Are you satisfied with the kinds of leadership opportunities that your shul provides to women educators?

- Yes
- No
- Not sure

[Ask if Q17 is answered]

Q18. Please explain your answer. [Open-ended]

***Q19. Which of the following statements best reflects your views relating to women's leadership roles in shuls?**

As noted above, we are referring to roles that are connected to the "clergy function," such as teaching, pastoral care, yoetzet halachah, etc. ... and not referring to roles such as a shul officer, board member, committee work, bookkeeping, receptionist/admin, etc.?

- Halacha does not allow for women to take any such formal leadership roles in shuls.
- Halacha allows for women to take such formal leadership roles in shuls, as long as they are not given a "clergy-type" of title (maharat, rabbanit, etc.).
- Halacha allows for women to take such leadership roles in shuls, and to have a "clergy-type" of title reflecting their role.

Q20. Please explain your answer, [Open-ended]

Final Thoughts on Self-Identification

[Ask if Q2-3 = Modern / Centrist Orthodox]

Q21a. Finally, you indicated that you are Modern / Centrist Orthodox. If someone asked you: "what is a Modern / Centrist Orthodox Jew?" ... how would you respond? Please take a few moments to consider this and respond, as we really appreciate your thoughts on this. [Open-ended]

[Ask if Q2-3 = Charedi]

Q21b. Finally, you indicated that you are Charedi (Chasidish, Yeshivish, etc.). If someone asked you: "what is a Charedi Jew?" ... how would you respond? Please take a few moments to consider this and respond, as we really appreciate your thoughts on this. [Open-ended]

Thank You

Q22. Thank you for taking this survey.

- Check here if you would like a brief summary of key findings emailed to you
- Check here if you want to be entered into a raffle to win one of our four \$25 gift cards

[Ask if any box checked in Q22]

Q23. Please enter your email address. Note that the survey is anonymous and confidential, and email addresses will not be attached to the response data. [Email Text Box]

