



2025 Greater Boston Jewish Community Study.



**Jewish
education.**

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Sponsored by: Combined Jewish Philanthropies of Greater Boston
Conducted by: Rosov Consulting with SSRS
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cjp.org/CommunityStudy2025

Published February 2026

Introduction.

2025 Greater Boston Jewish Community Study

This study is an independent research initiative sponsored by Combined Jewish Philanthropies (CJP). The mission of CJP is to inspire and mobilize the diverse Greater Boston Jewish community to engage in building communities of learning and action that strengthen Jewish life and improve the world.

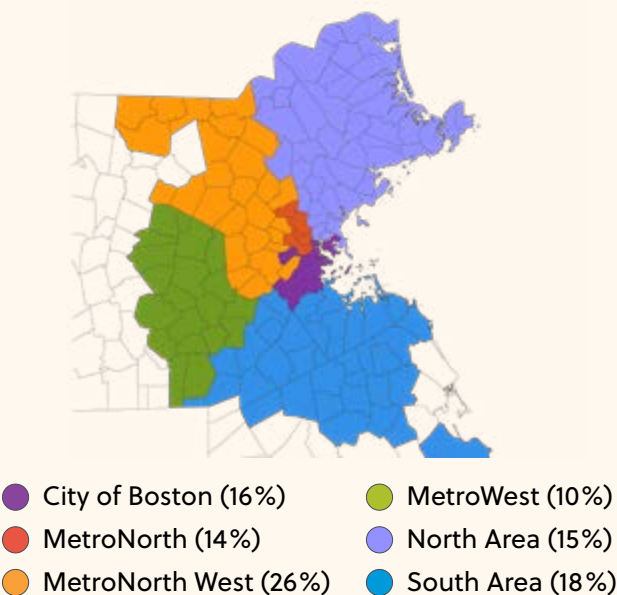
The goal of this study is to provide a transparent, fact-based picture of the community today. Conducted once every decade, this study gives the community the chance to step back and ask: Who are we today? Where are we thriving? And what does our community need to build a strong and safe future?

The research is based on 4,776 responses from a probability survey of a randomly selected sample of Jewish households across Greater Boston and is supported by follow-up interviews and focus groups. These reports remind us that every

data point represents a real person—a life, a story, and a lived experience in our community. Readers are encouraged to approach the findings with curiosity and openness to the diverse experiences they represent. The reports present two types of data: estimates of the number of Jewish households and the people in them, and percentages describing their characteristics, attitudes, and behaviors. As with all probability-based surveys, these estimates are not exact and include a margin of error of about ± 2.6 percentage points for the full sample. For smaller groups, the margin of error is wider. Throughout the reports, estimates are rounded to whole numbers and populations to the nearest hundred, so categories may not equal the total.

To read all the reports and access a detailed explanation of the survey methodology, visit cjp.org/CommunityStudy2025.

Map of Jewish households



For a detailed map, visit: cjp.org/regionalmap

Population estimates of Greater Boston

Jewish households	138,200
Individuals in Jewish households	333,100
Adults	277,900
Jewish	184,500
Not Jewish	93,400
Children	55,200
Jewish	44,000
Not Jewish	10,800
Unknown	400

Glossary

Terms used in the reports

Jewish household: A home in which one or more Jewish adults reside. All Jewish households have at least one Jewish adult living in them. About half of them are also home to one or more adults or children, or sometimes both, who are not Jewish.

Adults

- **Jewish adults:** A person who identifies as Jewish by religion, ethnicity, culture, parentage, or how they were raised, so long as they do not also identify with another religion.
- **Adults who are not Jewish:** Adults living in Jewish households who do not identify as or consider themselves Jewish by religion, ethnicity, culture, parentage, or how they were raised.

Children

- **Jewish children:** A person ages 0-17 who is being raised Jewish by religion, or Jewish and another religion, or is considered Jewish aside from religion, including ethnically or culturally Jewish.
- **Children who are not Jewish:** Children ages 0-17 who are living in Jewish households who are not being raised Jewish by religion, or Jewish and another religion, or considered Jewish aside from religion.

Index of Jewish Connection

A system to measure how Jewish adults connect with Jewish life in Greater Boston

Contemporary Jewish life is multidimensional. There is a wide range of different and diverse ways to connect to it. To measure and categorize this diversity among Jewish adults in Greater Boston, an Index of Jewish Connection was developed and is used throughout the series of reports about the study.

The index—which is based on a statistical procedure called latent class analysis—captures the primary ways that five segments of Jewish adults connect to Jewish life in Greater Boston. It is not designed to place the groups in a hierarchy of engagement, with some doing “more” and some doing “less.”

Instead, it highlights what makes each group distinctive in how they connect in ways that are personally meaningful to Jewish life, distinctions which are reflected in the names given to the groups.



Seeking the Social - 29%

The *Seeking the Social* group is similar to *Family Focused* and, additionally, is more active in communal and organizational events, activities, and programs.



Tenuously Tethered - 27%

The *Tenuously Tethered* group is minimally involved in Jewish life, with infrequent participation in personal, home, and family-based Jewish activities or organizational events and programs.



Family Focused - 17%

The *Family Focused* group is focused on personal, home, and family-based Jewish activities and holiday observances.



Deeply Devoted - 15%

The *Deeply Devoted* group is similar to *Enthusiastically Engrossed* and, additionally, is more focused on synagogue involvement and religious observance.



Enthusiastically Engrossed - 12%

The *Enthusiastically Engrossed* group has a wide range of family, personal, home, organizational, and cultural connections to Jewish life.

Jewish education in Greater Boston.

Jewish education is key to transmitting Jewish culture, knowledge, and values to each generation: A substantial share of Jewish children—nearly four in 10—experienced at least one form of Jewish education in 2024-2025. This report focuses on how Jewish children, in particular, participate in Jewish education, including:

- Early childhood education (ECE)
- Day schools and *yeshivas*
- Part-time education
- Private classes or tutoring
- Day or overnight summer camps
- Youth groups or teen programs
- Other Jewish school-year activities

The report also considers how Jewish adults engaged with Jewish educational experiences in their childhood, their participation in Jewish educational programs now, and how Jewish educational experiences are linked across generations.

Key takeaways



Participation in Jewish education is influenced by household connections and shifts with age

Children in grades K-8 are more likely to participate in part-time Jewish schooling, while children in grades 9-12 are more likely to participate in Jewish youth groups and teen programs. Across all ages, children from households with two Jewish parents and those with deeper levels of Jewish connections are more likely to participate in Jewish educational experiences, including early childhood education, day schools, supplemental programs, and summer camps.



Barriers to participation are consistent across educational settings

Across all types of Jewish education, families cite similar barriers: lack of awareness, preference for secular or non-Jewish programs, cost, location, and scheduling conflicts.



Jewish education is intergenerational and sustaining

Parents who had multiple Jewish educational experiences growing up are more likely to provide similar opportunities for their children. This generational continuity is especially strong in day school and summer camp participation. Additionally, parents who currently participate in adult Jewish education are more likely to enroll their children in Jewish programs.



Population estimates of children.

There are an estimated 55,200 children in Jewish households across Greater Boston. Nearly all of them (95%) live in households with two married or partnered adults.

For the purposes of this report, children are defined as Jewish if they are being raised in one of the following ways: Jewish and no other religion, Jewish and another religion, or ethnically or culturally Jewish. All told, an estimated 80% of children in Jewish households, equivalent to 44,000 children, are Jewish by this definition, and 20% are not, equivalent to 11,200 children.¹

An estimated 38% of Jewish children are 0-5 years old,² 40% are 6-13 years old, and 23% are 14-17 years old. Among all Jewish children, 26% are in grades K-5, 16% are in grades 6-8, and 21% are in grades 9-12. (All data reflect the 2024–2025 school year.)

Child population by age and grade level	Estimated population	Percentage
Total children in Jewish households	55,200	
Total children in Jewish households and raised Jewish	44,000	80%
CHILDREN'S AGES		
0-5 years old	16,600	38%
6-13 years old	17,400	40%
14-17 years old	9,900	23%
CHILDREN'S GRADES		
ECE-eligible (ages 0-5)	16,500	38%
K-5	11,300	26%
6-8	7,000	16%
9-12	9,000	21%

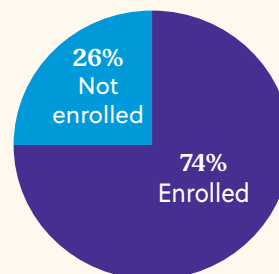
Note: ECE stands for early childhood education.

Jewish early childhood education.

In the 2024-2025 school year, 74% of age-eligible Jewish children were enrolled in an early childhood education program.³ About 16% were enrolled in a Jewish program, 36% enrolled in a secular or non-Jewish program, 15% in a public program, 9% in a program at a private residence. A quarter (26%) of Jewish children were not enrolled in an early childhood program.

Note: Children can be enrolled in more than one early childhood education (ECE) program.

Jewish early childhood education



Of those enrolled in early childhood education programs, children from households with two Jewish parents are five times more likely to be in Jewish early childhood education programs (35%) than children from interfaith households (7%). Findings also show that most children from both kinds of households are enrolled in secular or non-Jewish programs (44% and 51%, respectively). However, children in interfaith families are more likely to be in a public program (34%) compared to children with two Jewish parents (9%).

Enrollment in Jewish early childhood education programs was most common for children from *Deeply Devoted* and *Orthodox* households, followed by *Enthusiastically Engrossed*. It is much less common, and in some cases nearly absent, among *Tenuously Tethered* and *Family Focused* households, as well as households with no denominational identities or affiliations. Participation in non-Jewish early childhood education programs is higher among families who are *Family Focused*, *Seeking the Social*, and *Enthusiastically Engrossed*. Public programs are most popular for children from *Tenuously Tethered* households.

Early childhood education (ECE) enrollment by household characteristics

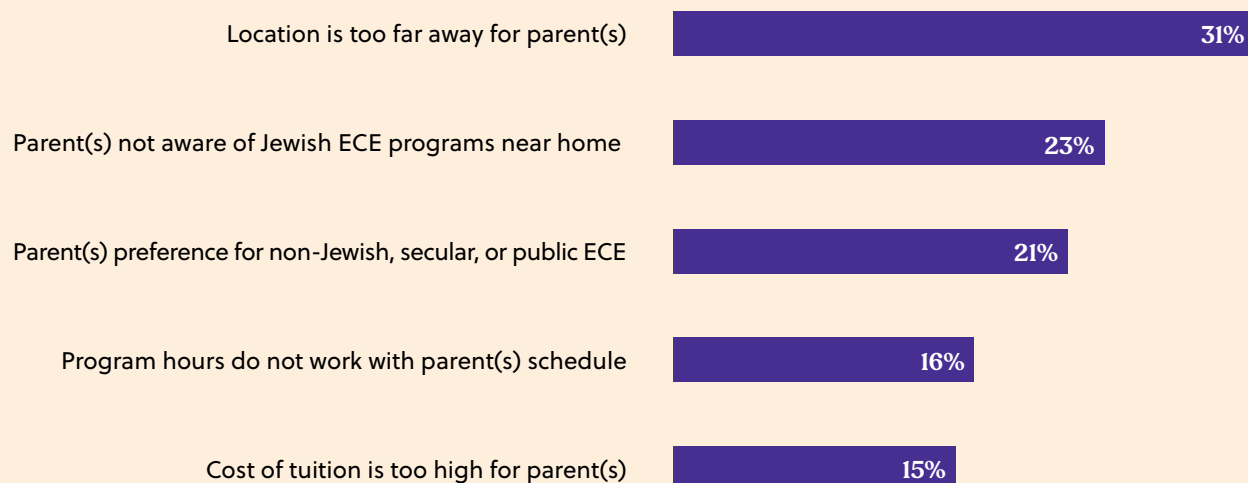
	Jewish ECE	Non-Jewish ECE	Public ECE	Private residence ECE
Children in all households	21%	49%	21%	12%
Orthodox	56%	13%	1%	31%
Conservative	23%	63%	9%	9%
Reform	26%	49%	22%	4%
Secular/cultural/no denomination	10%	59%	22%	9%
Seeking the Social	22%	58%	16%	8%
Tenuously Tethered	0%	37%	49%	15%
Family Focused	4%	71%	19%	11%
Deeply Devoted	45%	30%	7%	18%
Enthusiastically Engrossed	27%	57%	12%	9%
Two Jewish parents	35%	44%	9%	15%
Interfaith parents	7%	51%	34%	11%

Totals sum to more than 100% because some children were enrolled in more than one type of ECE program.

Top barriers to enrolling in early childhood education

Among age-eligible children not enrolled in Jewish early childhood education, parents say the main barriers to enrollment are: distance to location (31%); lack of awareness (23%); preference for a non-Jewish, secular, or public program (21%); scheduling conflicts (16%); and cost (15%).

Top five barriers to enrolling children in Jewish early childhood education (ECE) programs

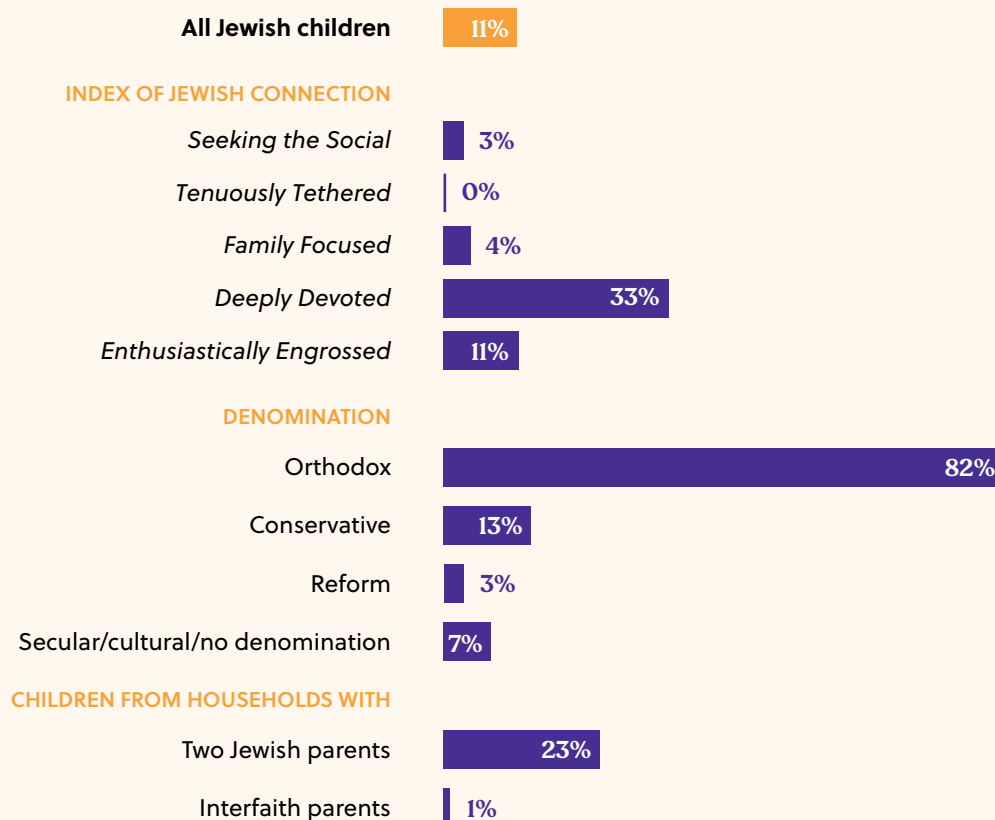


Jewish day schools and *yeshivas*.

Over one in 10 Jewish children in grades K-12 were enrolled in a Jewish day school or *yeshiva* (a traditional Jewish educational institution) in 2024-2025. Another 9% were enrolled in other private or independent schools, while the majority (78%) were enrolled in public or charter schools. Very small numbers were home schooled or had other arrangements (2%).

Day school and *yeshiva* enrollment is above the overall rate of 11% among children from *Deeply Devoted* (33%) and Orthodox (82%) households. Children from *Enthusiastically Engrossed* (11%) and Conservative Jewish (13%) households reflect the overall rate. Day school and *yeshiva* enrollment was below the overall rate for all other households defined by Jewish connections and denominational identities. About 1% of children from interfaith households are enrolled in Jewish day schools, compared to 23% of children from households with two Jewish parents.

Jewish day school enrollment (ages 6-17) in 2024-2025 by household characteristics

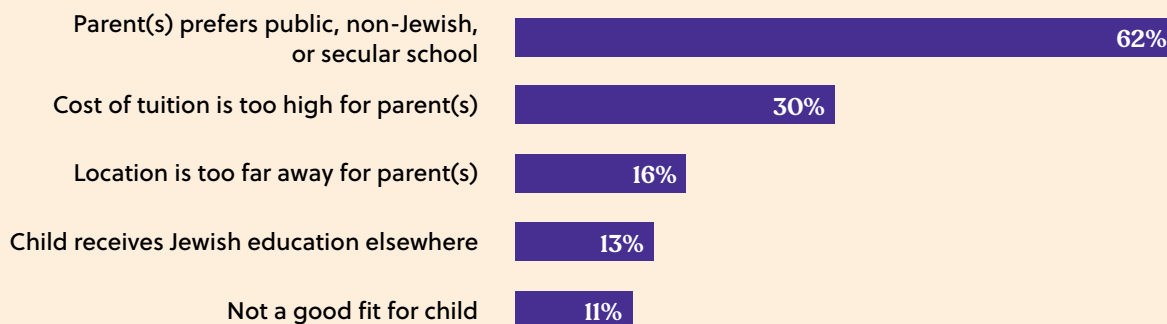


Regionally, children from the City of Boston were the most likely to be in Jewish day school or yeshiva (45%), reflecting the Orthodox population in areas like Allston-Brighton. All other regions have less than 8% of children in Jewish day schools.

Top barriers to enrolling in day school

For children not enrolled in Jewish day school, by far the top reason cited by their parents is their preference for public, non-Jewish, or secular schools (62%). Other top reasons cited by parents include: cost (30%), location (16%), their children are receiving Jewish education elsewhere (13%), and day schools are not a good fit for their children (11%).

Top five barriers to enrolling children in Jewish day school



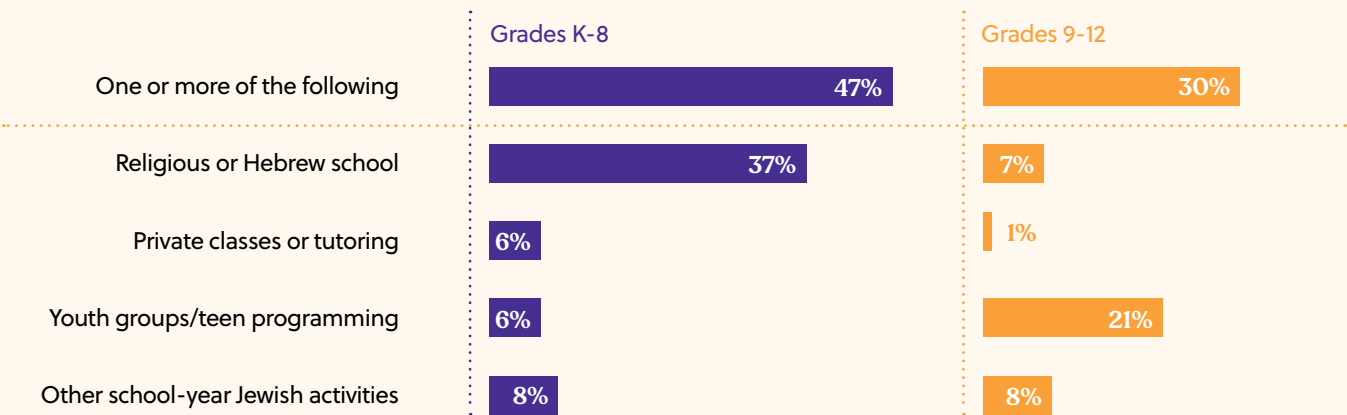
Jewish part-time education.

Jewish part-time education refers to programs that provide children with Jewish learnings, often held after school or on weekends, and include Hebrew school, youth groups, teen programs, private classes, and tutoring. They are typically offered by synagogues or organizations, which help participants, most of whom are not in Jewish day schools or yeshivas, build connections to Jewish life.

Children in grades K-8

Among those in grades K-8 who are not in Jewish day school or *yeshiva*, the most common form of part-time Jewish education in 2024-2025 was religious or Hebrew school, often at a synagogue (37%). In addition, 6% were enrolled in private classes or tutoring, 6% in youth groups or teen programs, and 8% in other school-year Jewish activities. Overall, 47% of Jewish children in grades K-8 who were not in a Jewish day school or *yeshiva* participated in one or more of these four part-time Jewish education programs in 2024-2025.

Types of part-time Jewish education in 2024-2025 by age group



Examined in more detail, part-time Jewish schooling is most common among children from *Deeply Devoted* households (79%), followed by *Enthusiastically Engrossed* (46%), *Seeking the Social* (43%), and *Family Focused* (23%). Children from *Tenuously Tethered* households (7%) were less likely to participate in a part-time Jewish program in the 2024-2025 school year.

Part-time Jewish schooling is also most common for children from Conservative Jewish households (72%), followed by children from Reform households (50%).⁴ Children from households with no denominational affiliations (12%) were less likely to be enrolled in part-time Jewish schooling during the 2024-2025 school year. Children from households with two Jewish parents were much more likely than children from interfaith households to be in a part-time Jewish school (61% and 23%, respectively).

Self-reported economic vulnerability is linked to reduced participation in Jewish part-time education. A quarter (27%) of children from households that are just managing or cannot make ends meet participated in one or more forms of part-time Jewish education, compared to half (52%) from economically stable households.

Regionally, children from MetroWest are most likely to be in some kind of Jewish part-time program (55%), and children from the South Area are the least likely (19%).

Part-time Jewish school participation by region in 2024-2025, children in grades K-8

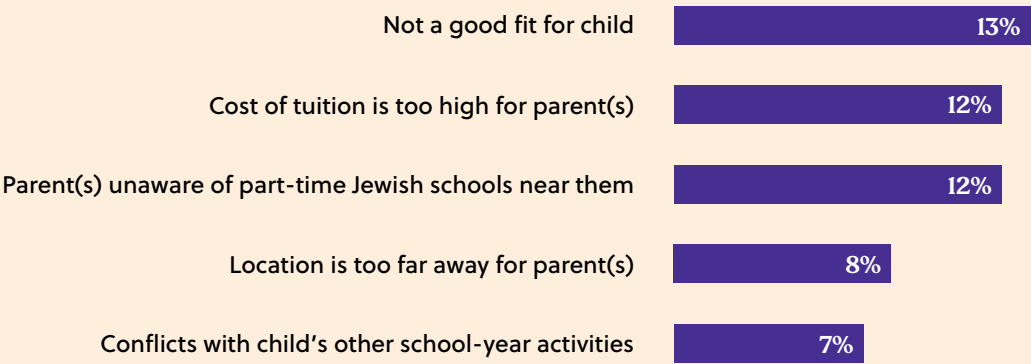
Jewish children from households in:	Percent
City of Boston	51%
MetroNorth	43%
MetroNorth West	45%
MetroWest	55%
North Area	27%
South Area	19%



Top barriers for K-8 enrollment in part-time Jewish schools

There is not one clear barrier to enrolling Jewish children in grades K-8 in part-time schools. The top factors include schools are not a good fit (13%), cost (12%), lack of awareness (12%), location or distance (8%), and scheduling conflicts (7%).

Top 5 barriers to participating in Jewish part-time school, children in grades K-8



Children in grades 9-12

Patterns of part-time education among Jewish children in grades 9-12 and not in Jewish day school or yeshiva differ from their younger peers. The main difference: Their primary form of Jewish education is youth groups and teen programming, not part-time school, private classes, or tutoring.

Close to a third (30%) of children in grades 9-12 participated in one or more forms of part-time Jewish education in 2024-2025, which is lower than children in grades K-8 (47%). Only 7% of children in grades 9-12 are enrolled in a part-time Jewish school, and only 1% take private classes or have tutoring. In contrast, participation in youth groups or teen programs increases as children advance in school, with 21% of children in grades 9-12 involved in 2024-2025. Meanwhile, 8% of children in grades 9-12 remain involved in other school-year Jewish activities.

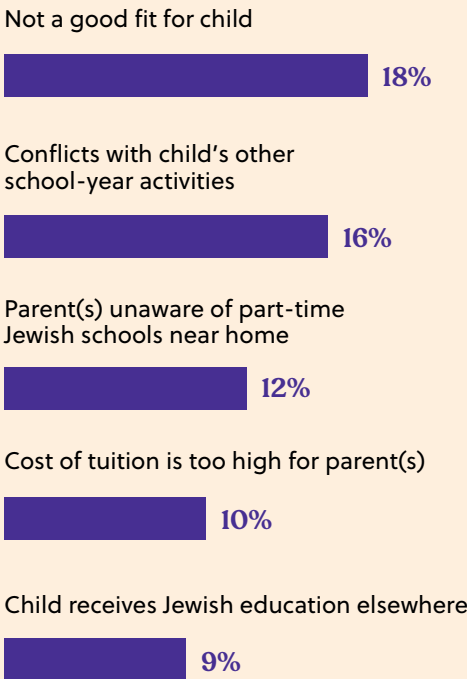
Participation in youth groups and teen programs is particularly elevated among children from *Deeply Devoted* households (59%), followed by those in *Enthusiastically Engrossed* (29%) and *Seeking the Social* (15%). But it declines to just 4% for children in *Family Focused* households and less than 1% for children in *Tenuously Tethered* households.

Youth group participation is most common for children from Reform households (36%), followed by children from Conservative Jewish households (30%). Just 6% from households with no denominational affiliation were in youth groups last year. Children from households with two Jewish parents were more likely than children from interfaith households to be in youth groups or teen programs (34% and 11%, respectively).

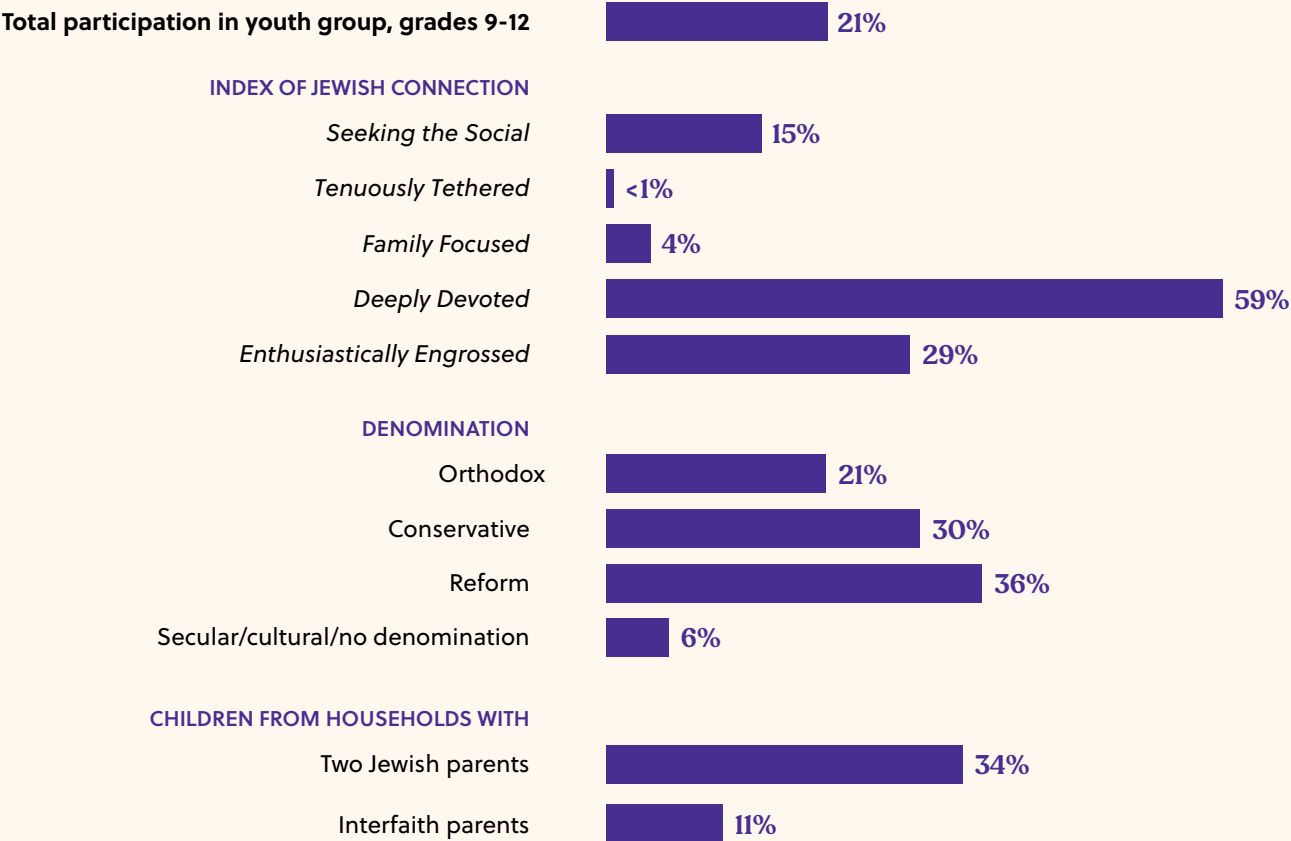
Top barriers for 9-12 enrollment in part-time Jewish schools

Similar to K-8, there is not one single barrier to 9-12 enrollment in part-time Jewish schools. Several barriers can be grouped together as top factors. They include: schools not being a good fit for children (18%), scheduling conflicts (16%), a lack of awareness (12%), cost (10%), and receiving Jewish education elsewhere (9%).

Top five barriers to participating in Jewish part-time school, children in grades 9-12



Youth group participation in 2024-2025 by household characteristics



Regionally, children from the City of Boston and MetroWest are most likely to participate in youth groups and teen programs (27%), and children from the South Area are the least likely (6%).

Jewish youth group participation by region

Jewish children from households in:	Percent
City of Boston	27%
MetroNorth	15%
MetroNorth West	21%
MetroWest	27%
North Area	25%
South Area	6%

Jewish summer camp.

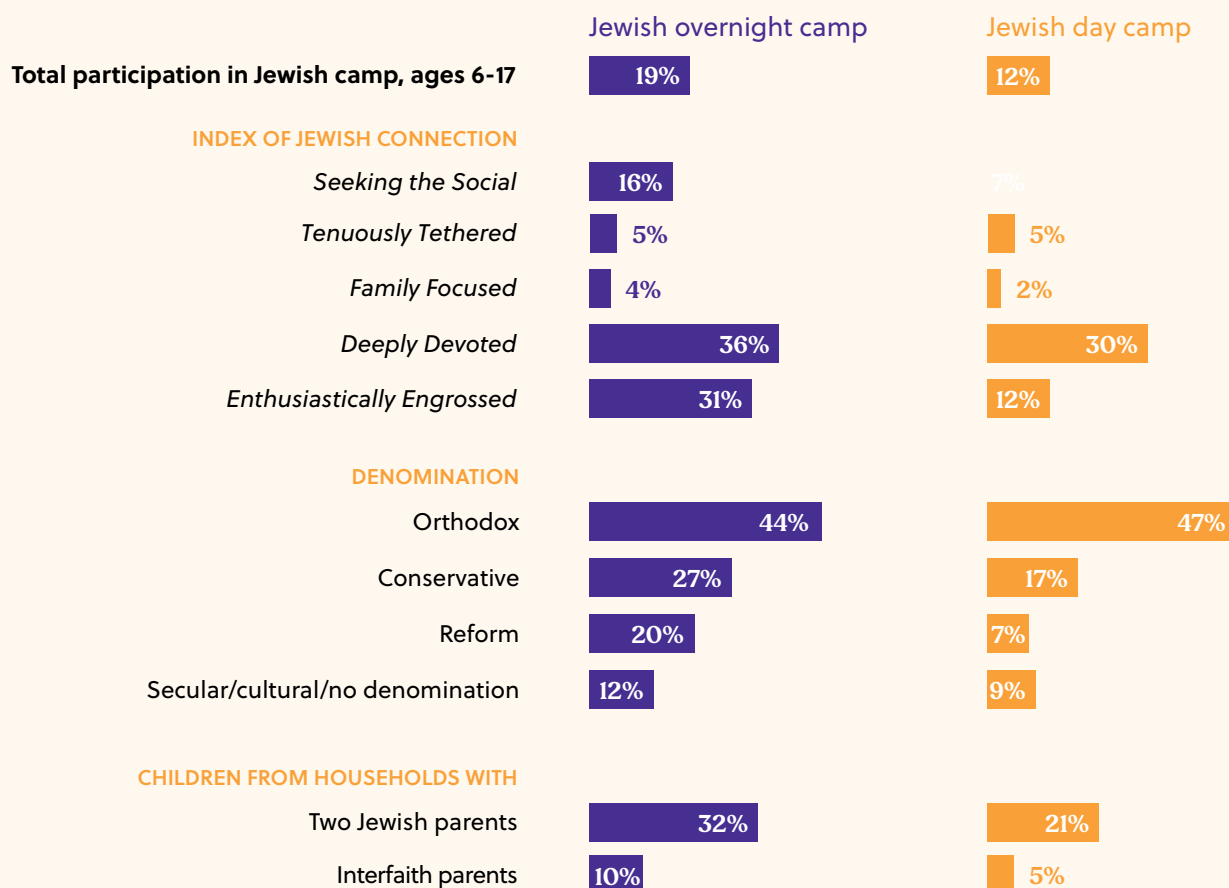
Jewish summer camp, in particular, overnight camp, is an important immersive experience for many Jewish children.⁵ In the summer of 2024, 19% of Jewish children ages 6-17 went to a Jewish overnight camp, and 12% went to a Jewish day camp. By way of comparison, fewer Jewish children ages 6-17 (9%) went to a non-Jewish overnight camp, but more (34%) went to a non-Jewish day camp.

Jewish overnight and day camp attendance was most common among children from *Deeply Devoted* households (36% and 30%, respectively), followed by children from *Enthusiastically Engrossed* households (31% and 12%, respectively). Children from other households were much less likely to attend Jewish overnight and day camps. Similarly, attendance is most common among children from Orthodox households (44% Jewish overnight camp and 47% Jewish day camp), followed by children from Conservative and Reform households.

Children with two Jewish parents were more likely to go to Jewish overnight and day camp (32% and 21%, respectively) than children from interfaith families (10% and 5%, respectively).

There is little relationship between economic vulnerability and camp attendance. Just about the same share of children from households that report they are just managing or cannot make ends meet attended overnight and day camp (18% and 13%, respectively) as did children from other households (19% and 12%, respectively).

Jewish summer camp attendance (ages 6-17) in summer of 2024 by household characteristics



Regionally, children from the City of Boston were the most likely to go to Jewish overnight and day camps (37% and 32%, respectively), while children from the North Area were the least likely (8% and 5%, respectively).

Jewish camp participation by region

Jewish children from households in:	Overnight camp	Day camp
City of Boston	37%	32%
MetroNorth	12%	20%
MetroNorth West	20%	9%
MetroWest	19%	12%
North Area	8%	5%
South Area	17%	5%

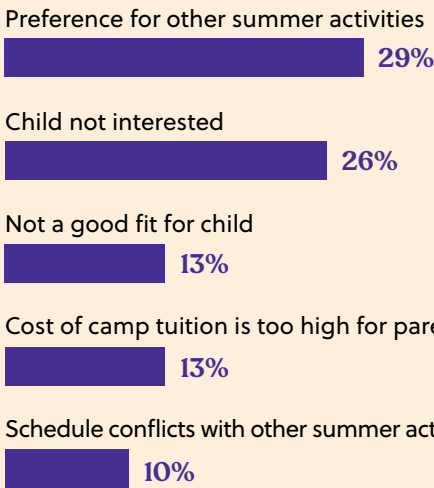
Lifetime summer camp attendance

In the summer of 2024, 12% of Jewish children ages 6-17 attended a Jewish day camp, while 19% attended a Jewish overnight camp. Altogether, 29% attended either a Jewish overnight or day camp that summer, including 2% who attended both. Looking at lifetime participation, 19% of children in this age group have attended a Jewish day camp at some point, and 21% have attended a Jewish overnight camp. In total, 35% have attended either a Jewish overnight or day camp in their lifetime, including 5% who have attended both.

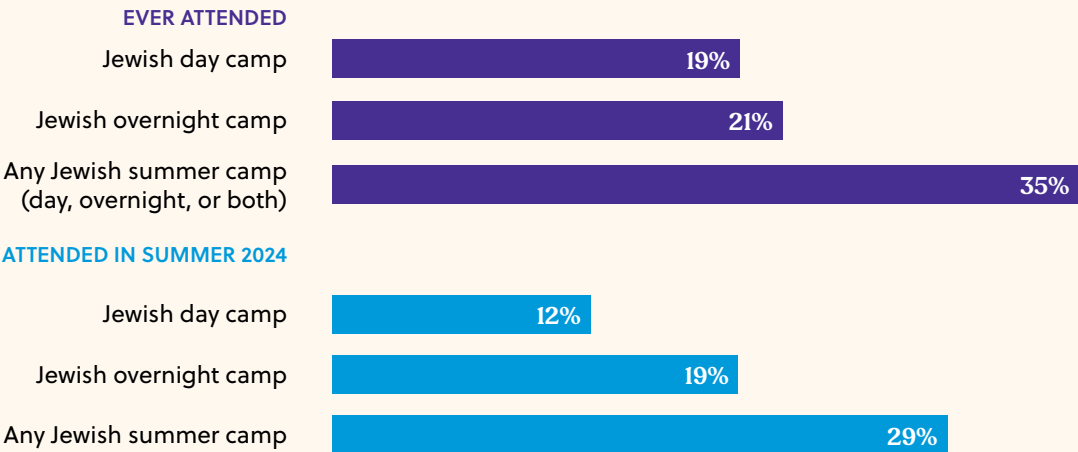
Top barriers to enrolling in Jewish summer camp

The two main reasons parents cite for not sending their children to overnight and day camps are preferences for other activities (29%) and lack of interest (26%). Other important reasons include camp not being a good fit for their children (13%), cost (13%), and scheduling conflicts (10%).

Top five barriers to 6- to 17-year-olds participating in Jewish camp



6- to 17-year-olds who attended Jewish summer camp

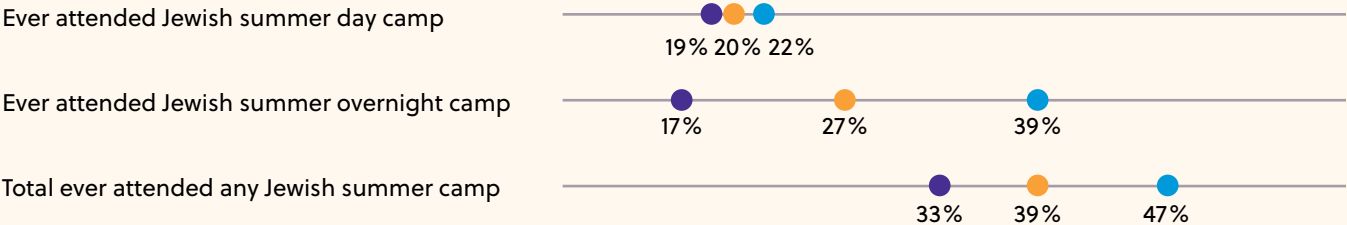


As children age, they are also more likely to have attended Jewish camp in their life. Among Jewish children ages 6-13, 33% have attended a Jewish camp, including 19% who have attended a day camp, 17% an overnight camp, and 3% who have done both. The share of Jewish children ages 14-17 who have attended a Jewish summer camp increases to 39%, including 20% who attended a day camp, 27% an overnight camp, and 8% who have done both.

Lastly, adults ages 18-29 provided insights on their “completed” camp experience. Among them, 47% attended Jewish summer camp, including 22% who attended a day camp, 39% an overnight camp, and 14% who attended both. The percentage of Jewish children ages 14-17 who have ever attended Jewish camp is approaching the share of adults ages 18-29, even as today’s teenagers have several more summers of potential camp experience before they reach adulthood.

Jewish summer camp attendance by age

- Jewish children 6-13 years old
- Jewish children 14-17 years old
- Adults 18-29 years old



Peer travel programs

Among Jewish children in grades 9-12, 6% have been on a peer trip to Israel, and 6% have been on a Jewish peer trip to some place other than Israel.

Jewish educational experiences of adults during childhood.

Among Jewish adults in Greater Boston, a strong majority (83%) had at least one Jewish educational experience or other formative Jewish experience while growing up. This includes six in 10 who went to a part-time Jewish school (60%) and had a *bar* or *bat mitzvah* (59%), close to half who participated in a Jewish youth group or teen program (44%), nearly a third who went to a Jewish overnight camp over the summer (30%), and a fifth who went to a Jewish day camp over the summer (19%).

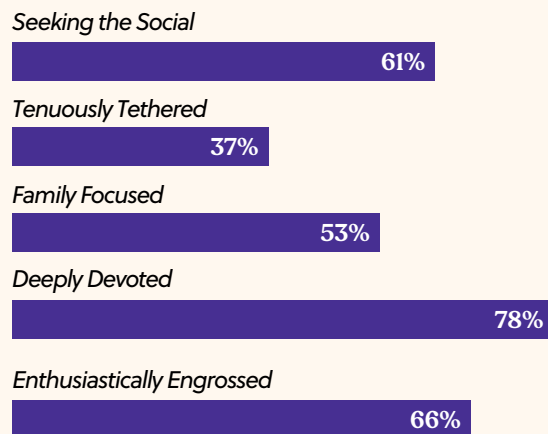
Educational experiences of Jewish adults during childhood	Percent
One or more of the following	83%
Attended Jewish day school or <i>yeshiva</i>	13%
Other Jewish activities	17%
Attended a Jewish day camp over the summer	19%
Took private classes or tutoring in Hebrew or Jewish subjects	20%
Attended a Jewish overnight camp over the summer	30%
Visited Israel	36%
Participated in Jewish youth group or teen program	44%
Had <i>bar/bat mitzvah</i>	59%
Attended part-time Jewish school (religious or Hebrew school)	60%

The childhood Jewish experiences of adults are partially reflected in their current Jewish connections. Jewish adults who had three or more of the formative experiences are overrepresented among Jews who are *Deeply Devoted* and *Enthusiastically Engrossed*. Only a little more than a third (37%) of Jews who are *Tenuously Tethered* had three or more formative experiences during childhood.

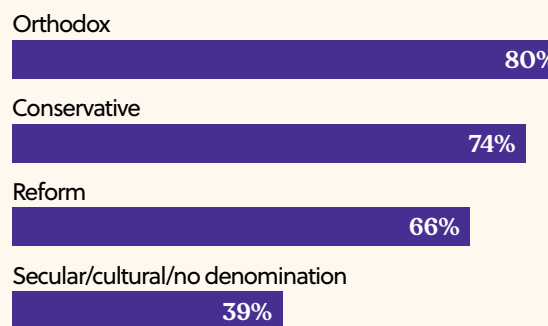
More than half (54%) of Jewish adults in interfaith households had three or more of these experiences, compared to 61% of adults in families with two Jewish spouses or partners.

Three or more Jewish educational and formative experiences during childhood

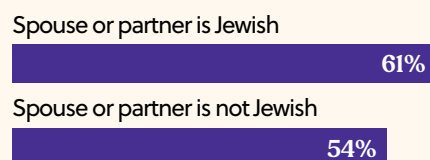
INDEX OF JEWISH CONNECTION



DENOMINATION



SPOUSE/PARTNER



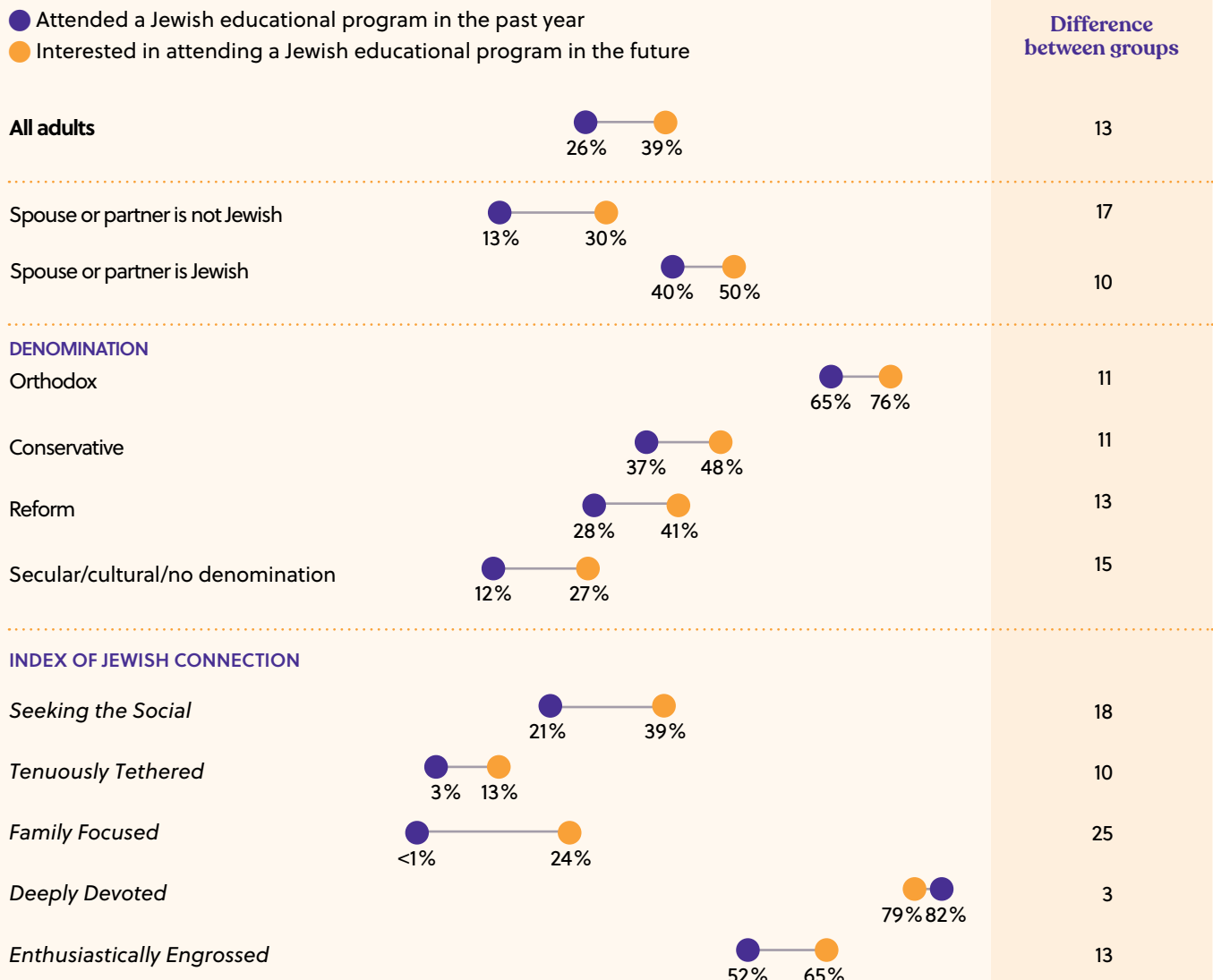
Adult Jewish education.

More adults are interested in participating in Jewish education than have actually attended Jewish educational programs.

A quarter of Jewish adults in Greater Boston (26%) attended an educational program, like a class or lecture, given by a Jewish organization in the 12 months before the survey.⁶ Attendance was highest among Jews who are *Deeply Devoted* (82%), followed by *Enthusiastically Engrossed* (52%) and *Seeking the Social* (21%). Very few *Family Focused* or *Tenuously Tethered* adults took part in adult Jewish education.

Interest in educational programs from Jewish organizations is strong: 39% of Jewish adults said they would be interested in attending a program in the future. Interest follows the expected pattern across groups defined by the Index of Jewish Connection, though it is worth noting that 24% of Jews who are *Family Focused* and 13% of Jews who are *Tenuously Tethered* expressed interest. The level of interest is highest in MetroNorth West (47%) and lowest in the North Area (28%). There is no relationship between age and attendance at an educational program or interest in attending one in the future.

Attendance and interest in Jewish adult education

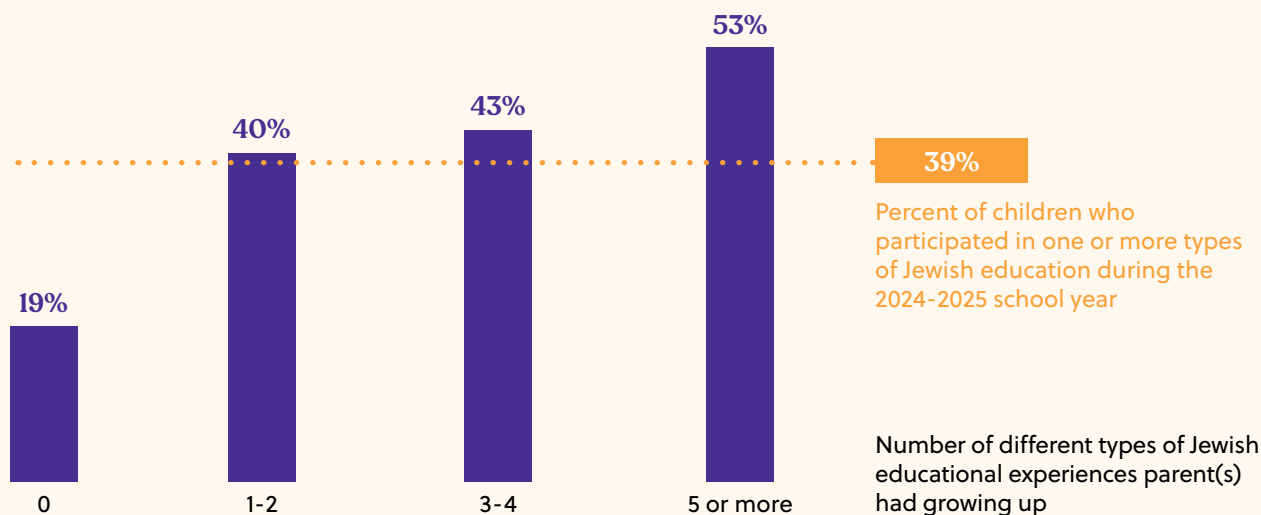


Linking Jewish education across generations.

Jewish education, like many aspects of Jewish life and community, is transmitted from generation to generation. The more Jewish educational experiences adults had while growing up, the more likely they are to provide their own children with similar experiences.

Among children whose parents had no Jewish educational experiences growing up, 19% participated in some kind of Jewish educational experience in 2024-2025, half the overall rate of 39% for all Jewish children. The likelihood that a child is enrolled in a Jewish educational program increases steadily with the number of Jewish educational experiences their parents had while growing up. Among Jewish children whose parents had five or more experiences, half (53%) were enrolled in at least one Jewish educational experience of their own in summer 2024 or in the 2024-2025 school year.

Percent of Jewish children with Jewish educational experiences in 2024-2025



Specific forms of Jewish education are also repeated across generations. The children of adults who went to day school or *yeshiva* are about four times more likely to have attended day school or *yeshiva* themselves in 2024-25 (32%) than the children of adults who did not attend day school or *yeshiva* (9%). Similarly, the children of adults who went to Jewish overnight summer camp as kids were twice as likely to attend Jewish overnight summer camp in 2024-25 (30%) than children of adults who did not attend overnight camp as kids (16%).

Lastly, parents who participate in Jewish education themselves are more likely to enroll their children in Jewish educational experiences. For parents who took part in a Jewish educational program in the 12 months before the survey, close to two-thirds (64%) of their children participated in at least one Jewish educational experience in 2024-2025. In comparison, about a quarter (27%) of children whose parents did not take part in a Jewish educational program in the 12 months before the survey were enrolled in a Jewish educational experience in 2024-2025.

Conclusion.

Jewish education is one of the strongest and most enduring pathways to fostering identity, belonging, and connection. A substantial share of Jewish children in Greater Boston, nearly four in 10, experienced Jewish education in 2024-2025 through a mix of early childhood programs, day schools, supplemental education, and summer camps.

While the programs reach a diverse set of families, children from *Deeply Devoted* and *Enthusiastically Engaged* households and households with two Jewish parents participate at the highest rates, whereas participation is lower among *Tenuously Tethered* and interfaith households.

Economic insecurity has an inconsistent relationship with participation. In some cases, children from economically vulnerable households are more likely to participate, possibly due to the availability of financial assistance. And in other cases, they are less likely. Barriers to Jewish education for children vary by type of experience, but cost, location, and lack of awareness are frequently cited.

Jewish educational experiences are both cumulative and cross-generational. Adults who themselves engaged in Jewish education and formative Jewish experiences when they were growing up are more likely to provide similar opportunities for their children, reinforcing Jewish connections across generations. Similarly, more children are given Jewish educational experiences when parents continue to engage in their own Jewish education.

Gaps in participation reveal opportunities for communal efforts to reduce barriers to participation, ensure that every family who wishes to engage can do so, and increase levels of awareness about educational opportunities.

Did you know?

This report is part of a series of 13 reports across a range of topics that are important to the Greater Boston Jewish community. To explore insights, access additional resources, and read the other reports, visit cjp.org/CommunityStudy2025.

Notes.

1. For more than a third of children who are not Jewish (38%), parents reported they have not decided yet how the child is being raised religiously. A small number of children (less than 1%) do not have enough data to define them as Jewish or not Jewish. These children are estimated to represent 400 total children in Jewish households.
2. Parents of children ages 0-5 were asked questions about early childhood education. However, these questions were not shown to parents with 5-year-olds who were already enrolled in kindergarten. The percentage of 5-year-olds in kindergarten was quite small, only 6%.
3. Early childhood education is the formal and informal learning for children from birth to around age 5, before the start of kindergarten.
4. There are too few children in Orthodox households who are not in Jewish day schools or *yeshivas* to produce a reliable analysis.
5. Steven M. Cohen, Ron Miller, Ira M. Sheskin, and Berna Torr, *Camp Works: The Long-Term Impact of Jewish Overnight Camp*, Foundation for Jewish Camp, 2011.
6. The survey was conducted between November 2024–March 2025. Interviews and focus groups occurred between April–September 2025.