



2025 Greater Boston Jewish Community Study.



Israel.

Table of contents.

Introduction	3
Perspectives on Israel in the Greater Boston Jewish community	5
Connections to Israel	6
Viewpoints about Israel	11
Conclusion	19
Notes	20

Sponsored by: Combined Jewish Philanthropies of Greater Boston
Conducted by: Rosov Consulting with SSRS
Copyright © 2026 Combined Jewish Philanthropies of Greater Boston. All Rights Reserved.
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.

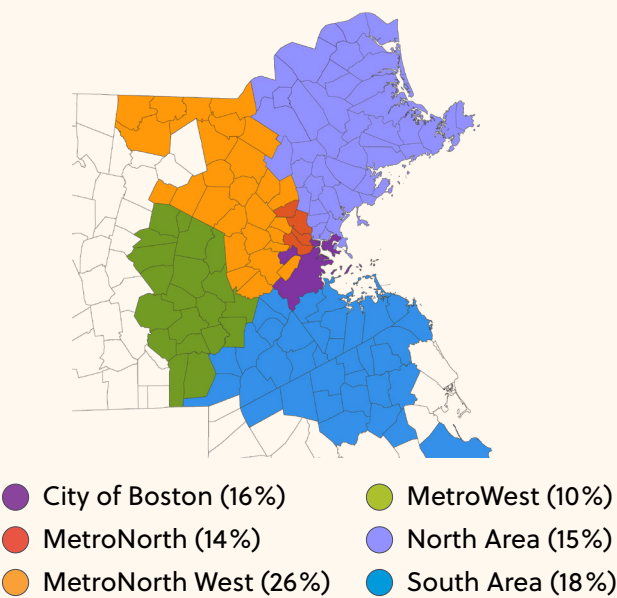
The goal of this study is to provide a transparent, fact-based picture of the community today. Conducted once every decade, this study gives the community the chance to step back and ask: Who are we today? Where are we thriving? And what does our community need to build a strong and safe future?

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.

Perspectives on Israel in the Greater Boston Jewish community.

This report seeks to provide a nuanced understanding of the Greater Boston Jewish community's connections and viewpoints on Israel.

The majority of Greater Boston Jews feel that having a connection to Israel is an important or essential part of their Jewish identity.

However, they connect in different and complex ways, even more so after the events of October 7, 2023.¹ This report explores how Jews across Greater Boston connect to Israel attitudinally, emotionally, socially, familially, and behaviorally.

In addition, this report explores how these connections and perspectives about Israel inform the extent to which people feel comfortable sharing their perspectives inside and outside of the Jewish community.

And by doing so, the survey results offer insights on how to navigate a diverse set of perspectives and create spaces where all voices feel respected and included.

Key takeaways



Connection to Israel is deeply and unevenly felt

Most Greater Boston Jews say Israel is an important part of their Jewish identity, but the degree and nature of that connection varies, as some people express deeper or more ambivalent connections.



Views on Zionism reflect a broad ideological spectrum

The majority of Jewish adults in Greater Boston believe it is important for Israel to be the nation-state of the Jewish people. The community contains a diverse set of viewpoints around Zionism, with adults considering themselves Zionist, anti-Zionist, or uncommitted to either ideology.



Generational differences exist in viewpoints and identity

Older Jews in Greater Boston are more likely to be connected to Israel and embrace Zionism, or remain uncommitted.



Dialogue across differences is wanted but challenging

There is a strong desire among many community members, regardless of ideology, for respectful dialogue about Israel. Many share common ground on key principles. There are varying degrees of comfort around sharing views on Israel in different spaces.

Connections to Israel.

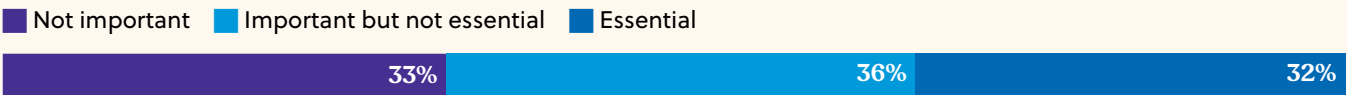
This report presents three ways to understand the Greater Boston Jewish community's connections to Israel: feelings of connection and emotional attachment to Israel, social and familial connections to Israel, and Israel-related behaviors and practices.

Feelings of connection and emotional attachment to Israel

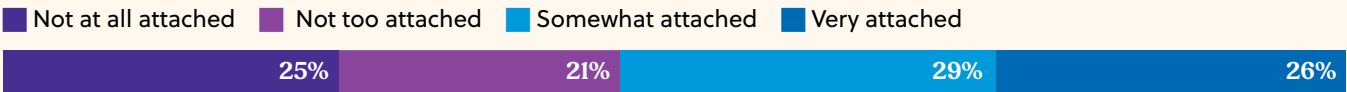
Two-thirds of Jews in Greater Boston (68%) say having a connection to Israel is an essential or important part of what being Jewish means to them.² More than half of Jewish adults in Greater Boston feel very or somewhat emotionally attached to Israel (55%) and connected to Israel (51%).³

Attitudinal and emotional connections to Israel

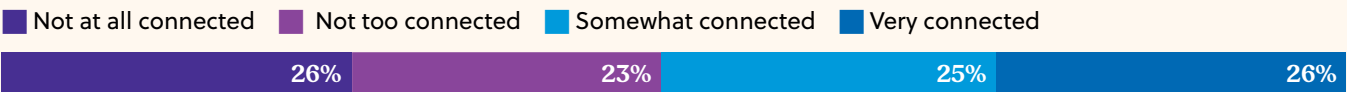
How important is having a connection to Israel to what being Jewish means to you?



How emotionally attached are you to Israel?



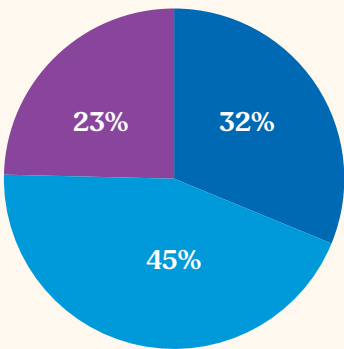
How connected do you feel to Israel?



Since the events of October 7, 2023, nearly half (45%) of Jews in Greater Boston report that their level of emotional attachment to Israel has stayed the same, approximately a third (32%) feel their emotional attachment to Israel has strengthened, and about a quarter (23%) feel their emotional attachment to Israel has weakened.

Emotional attachment to Israel since October 7

- Weaker attachment
- Attachment stayed the same
- Stronger attachment



Older Jews and those who are *Enthusiastically Engrossed* or *Deeply Devoted* feel the most connected to Israel, are the most emotionally attached to Israel, and are the most likely to report a stronger emotional attachment to Israel since October 7.

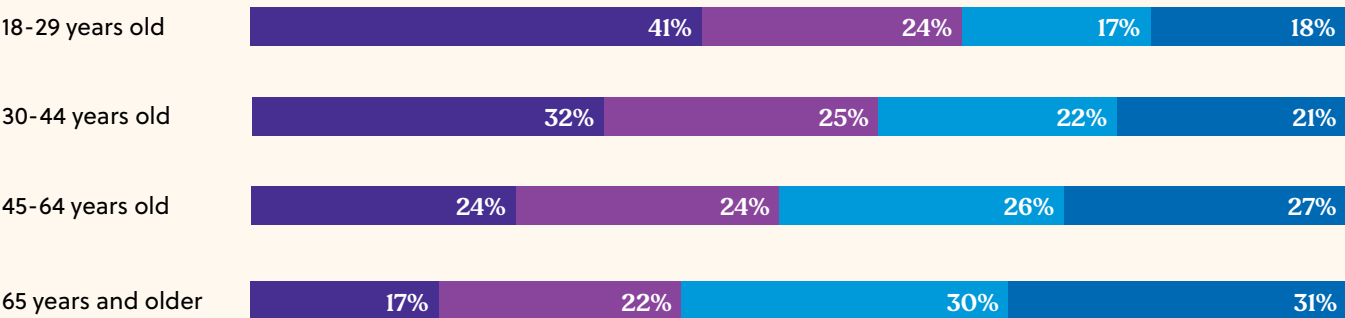
In contrast, younger Jews between 18-29 years old and Jews who are *Tenuously Tethered* feel the least connected to Israel, are the least emotionally attached to Israel, and are the most likely to report a weaker emotional attachment to Israel since October 7.

Connection to Israel among Jews who are *Family Focused* or *Seeking the Social* tends to be more moderate, somewhere in between *Tenuously Tethered* and those who are *Enthusiastically Engrossed* or *Deeply Devoted*.

Connection to Israel by age

How connected do you feel to Israel?

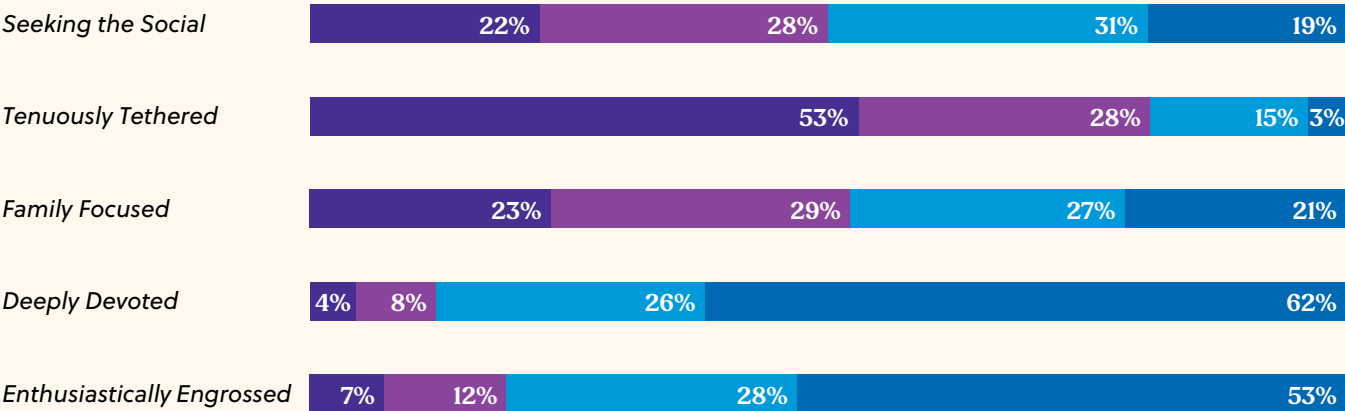
Not at all A little Somewhat Very



Connection to Israel by Index of Jewish Connection

How connected do you feel to Israel?

Not at all A little Somewhat Very



Follow-up interviews and focus groups provide a richer and nuanced understanding of what this sense of connection looks like for different people. Some individuals who feel strongly connected to Israel said that connection has shaped their cultural, religious, and ideological self-understanding. One participant shared:

“

Israel is both my physical and my spiritual home. It sort of grounds my identity. It's the place where I feel like I flourish. It's a safe haven.

Those who feel relatively less connected to Israel tend to see Israel as a less crucial part of their identity, though still present to some extent:

I do feel some connection with Israel. I don't regard it as my Jewish homeland. I think that it's an important part of what [being] Jewish means to me, though it's deeply challenged right now.

Those who do not feel connected to Israel at all say Israel is not a part of their self-understanding:

I just don't feel a connection to Israel. I'm not antagonistic towards its existence, but I think of its existence like I think of the existence of any other country. It's a country and people live there. ... I just don't have a connection to Israel and I don't see it as part of my Jewishness.

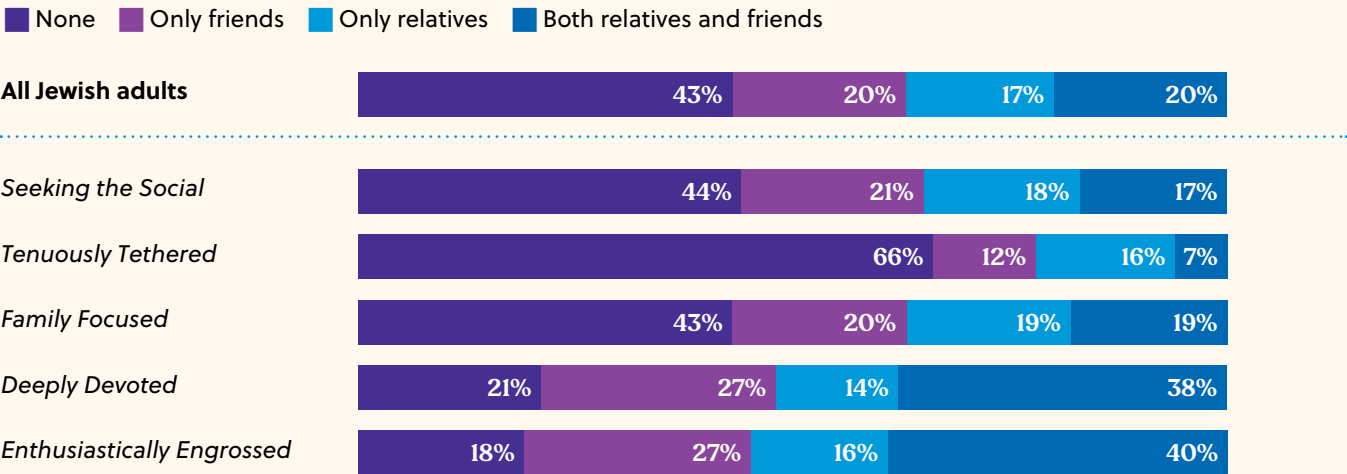
”



Social and familial connections to Israel

More than half (57%) of Jews in Greater Boston have friends or relatives who live in Israel. This tends to be more common among those who are *Enthusiastically Engrossed* or *Deeply Devoted*, and less common among those who are *Tenuously Tethered*. There are no clear-cut differences across age groups.

Index of Jewish Connection and social and familial ties to Israel

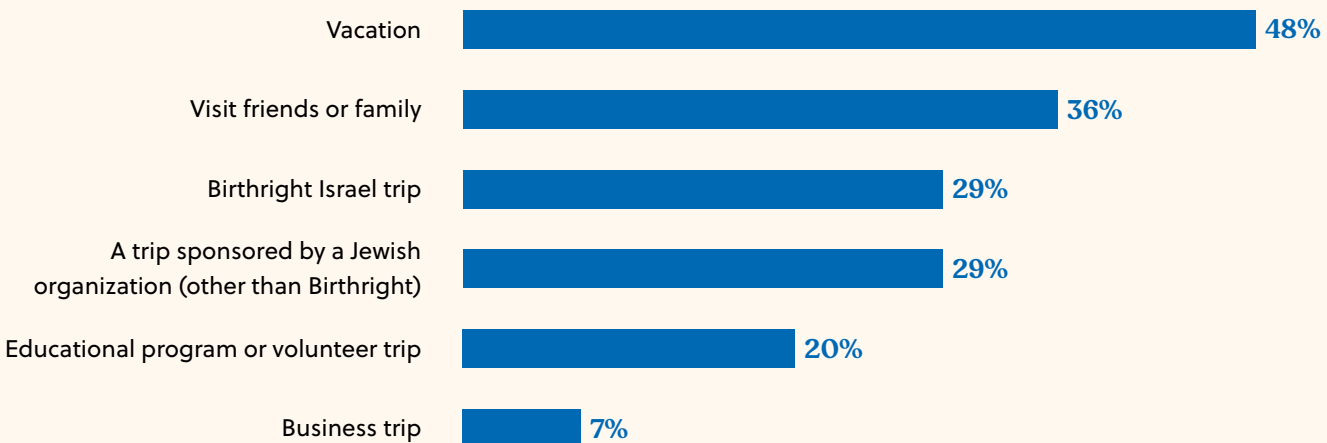


Behavioral connections to Israel

More than half (53%) of Jews in Greater Boston have been to Israel: 26% have been once, 23% have been twice, and 4% have lived there, excluding those who were born or raised there.

People who have visited Israel once or twice but have not lived there have mostly traveled to Israel on vacations and to visit family or friends. Many have also visited with organization-based trips, including Birthright (29%),⁴ a trip sponsored by another Jewish organization (29%), and an educational program or volunteer trip (20%).

Types of visits to Israel

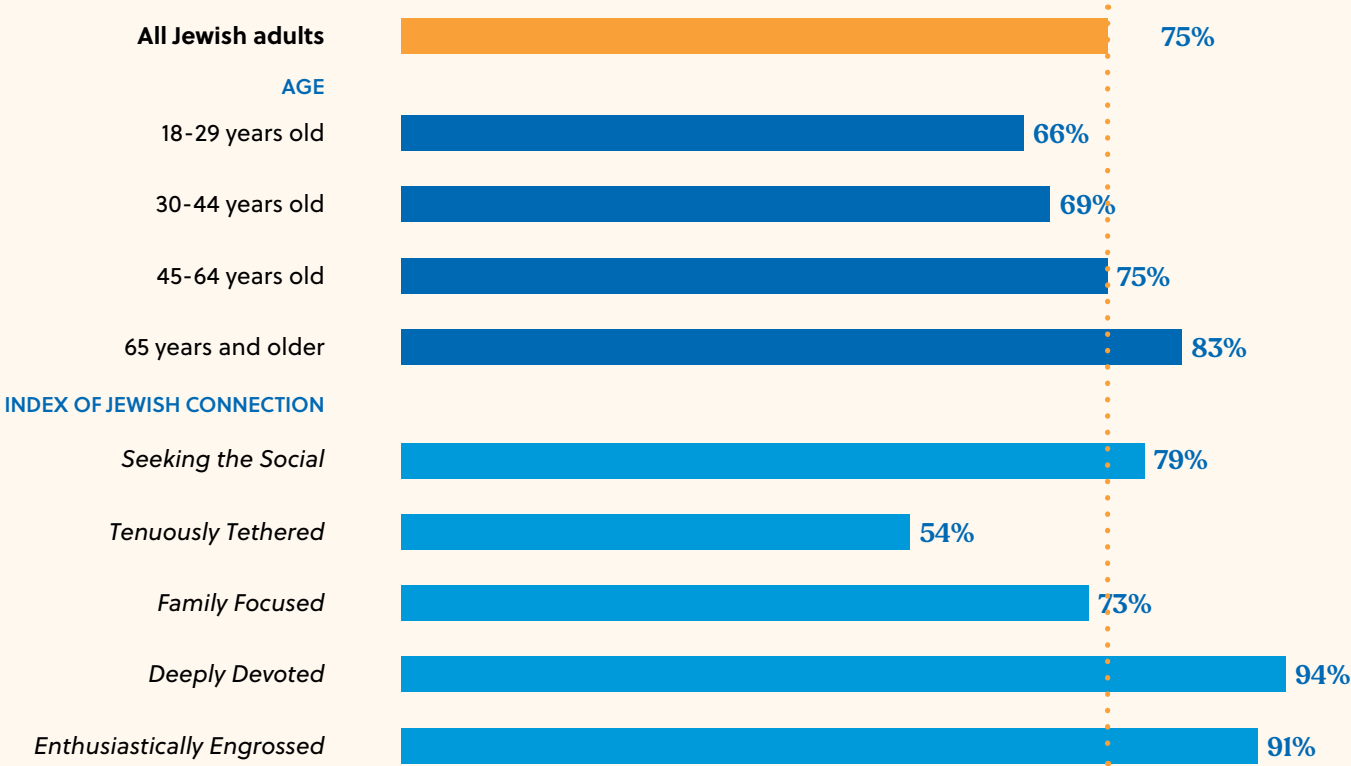


Those who are *Enthusiastically Engrossed* or *Deeply Devoted* tend to have visited Israel repeatedly, and many have even lived there.

In contrast, those who are *Tenuously Tethered* are least likely to have visited. Jews who are *Family Focused* and *Seeking the Social* fall in the middle. There are no clear-cut differences across age groups in terms of behavioral connections to Israel.

In addition, three quarters of Jews in Greater Boston follow news about Israel very or somewhat closely. This tends to be more common among older Jews and those who are *Enthusiastically Engrossed* or *Deeply Devoted*. This behavior is less common among younger Jews and those who are *Tenuously Tethered*.⁵

Following news about Israel



Note: Percentages reflect Jews who follow news about Israel very or somewhat closely.

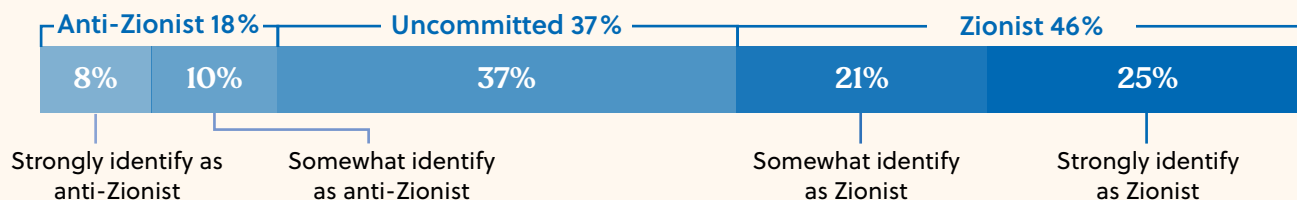
The measures of connection to Israel—attitudinal, emotional, social, familial, and behavioral—are highly correlated with one another. The more connected people feel to Israel, the more emotionally attached they are to Israel, and the more their emotional attachments to Israel have grown since the events of October 7, 2023. In addition, as people feel more connected and emotionally attached to Israel, they are more likely to have friends and relatives living there, have visited Israel themselves, and frequently follow news about Israel.

These measures do not exist in isolation from one another. Rather, there are clear, direct relationships among them. Given this high correlation, the remainder of this report focuses specifically on responses to the survey question on feeling connected to Israel as a representative gauge of overall levels of attitudinal, emotional, social, and behavioral connections to Israel among Jews in Greater Boston.

Viewpoints about Israel.

The survey included two questions that asked respondents to agree or disagree with statements about whether they consider themselves Zionist or anti-Zionist. Based on how people responded to each of these questions, they were grouped into one of three categories: Zionist, anti-Zionist, and uncommitted to either ideology.

Israel ideology among Jews in Greater Boston



Close to half (46%) identify as Zionist. About one-fifth (18%) identify as anti-Zionist. The remaining, a little more than a third of Greater Boston Jews (37%), are uncommitted to identifying with either ideology.⁶

Jews who identify as Zionist, anti-Zionist, or uncommitted can be characterized by differences in age and Jewish connections, among other descriptors.

In terms of age, approximately half of Jews in Greater Boston who are 30 or older identify as Zionist, while about a third of younger Jews between 18-29 years old identify as such. Younger Jews are far more likely than others to identify as anti-Zionist. Jews who are 45 and older are more likely than their younger peers to be uncommitted.

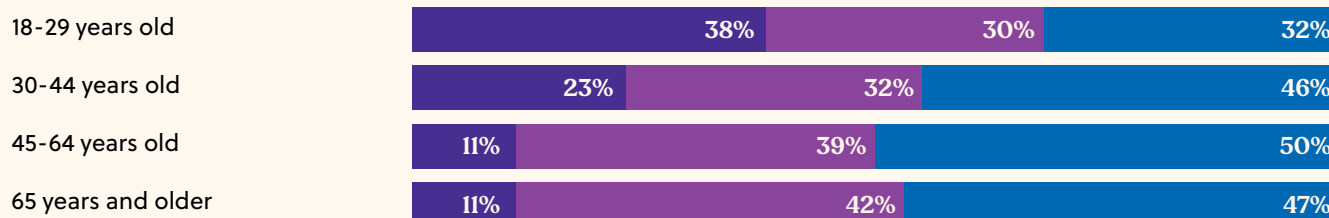
Israel ideology

■ Anti-Zionist ■ Uncommitted ■ Zionist

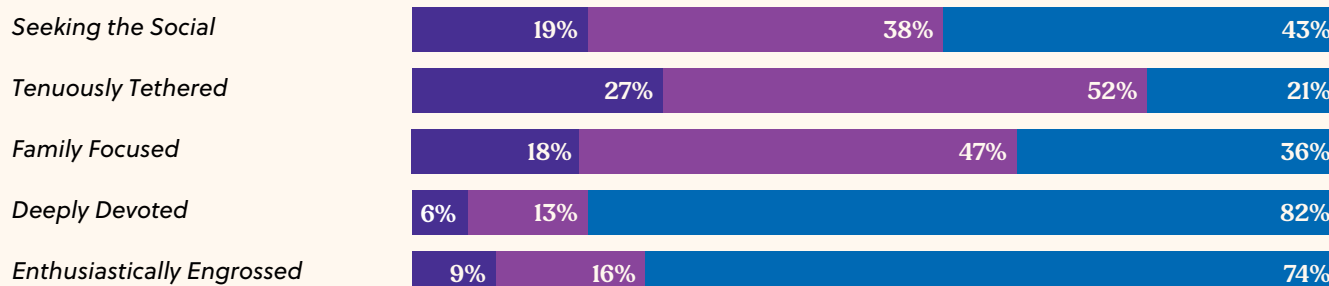
All Jewish adults



AGE



INDEX OF JEWISH CONNECTION



In terms of the Index of Jewish Connection, *Deeply Devoted* (82%) and *Enthusiastically Engrossed* (74%) are more likely to identify as Zionist compared to their peers. Approximately half of the Jews who are *Tenuously Tethered* and *Family Focused* identify as uncommitted, while between 18% to 27% of *Tenuously Tethered*, *Family Focused*, and *Seeking the Social* identify as anti-Zionist.

In follow-up interviews and focus groups, participants expanded on how they define Zionism and anti-Zionism.

Some individuals who identify as Zionist largely described Zionism as the right of Israel to exist as a Jewish state and discussed its place in the history of the Jewish people.

“Israel has a right to exist and we need, as Jewish people, to have Israel for our safety and security. But it’s also that we dreamed about Israel for a thousand generations. I’ve dreamed of this, and that’s in our genetics almost, that Israel has a special place in the world.”

Some of the participants who identify as anti-Zionist indicated how their views about Israel have largely been shaped by key historical and current events:

“I grew up believing in the State of Israel and the importance of having a Jewish state somewhere in the world as a safe refuge for Jews. I’ve come to reject the State of Israel completely and totally and wholly with everything in my being and the vision of Israel that’s expressed by Netanyahu and his followers, his supporters. It’s beyond an embarrassment. It’s a horror show and I can’t identify any longer with the State of Israel, nor would I consider going there.”

How much do Jews in Greater Boston know about Israel?

Jews in Greater Boston feel they know a lot or some, as opposed to a little or nothing at all, about specific topics related to Israel:

- Israeli culture such as music, food, and art (55%)
- Diversity of ethnicities, religions, and languages in Israel (58%)
- History and meaning of Zionism (63%)
- History of the modern State of Israel (72%)
- History of the Israeli-Palestinian conflict (76%)
- Current political and social situation in Israel (79%)

High levels of self-reported knowledge across these topics are most common among those who are *Enthusiastically Engrossed* or *Deeply Devoted* and least common among *Tenuously Tethered*.

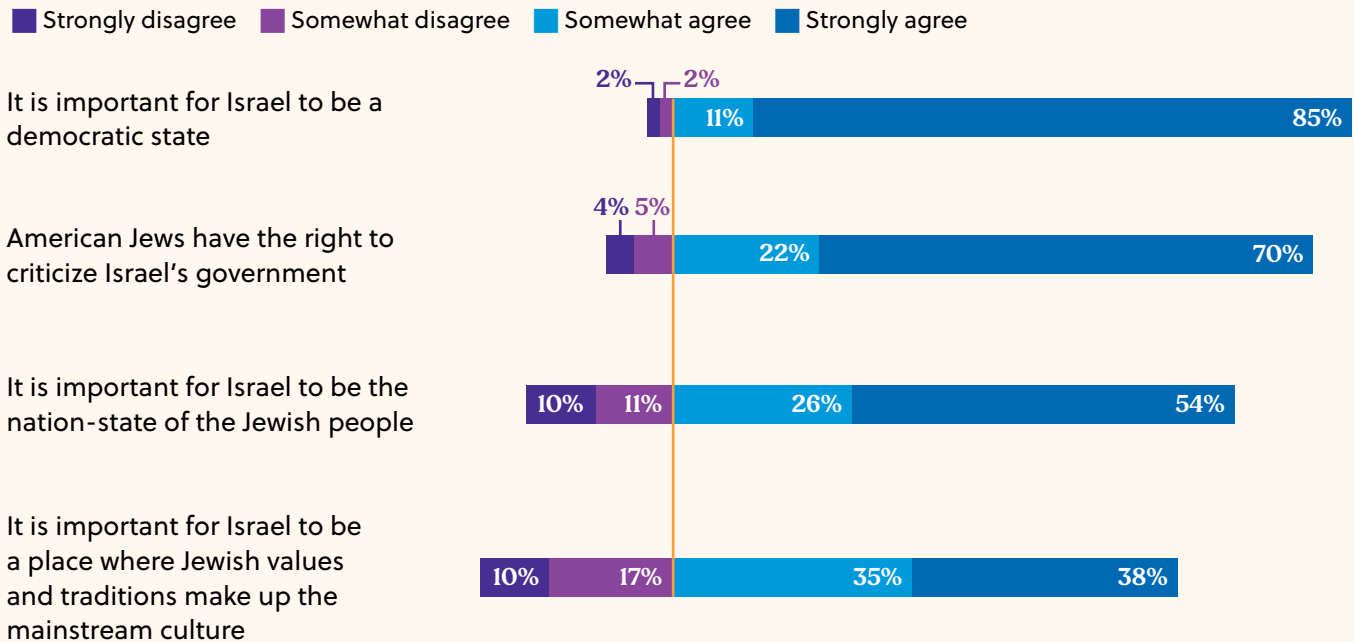
Those who identify as Zionist and anti-Zionist equally feel that they know a lot about the history of Israel, the conflict, and Zionism, as well as the current political and social situation in Israel. However, Zionists say they know more about Israeli culture and social diversity than anti-Zionists. Across all topics, those who are uncommitted to an ideology feel less knowledgeable. There are no clear-cut differences across age groups.

Perspectives about Israel

More than nine in 10 Jews in Greater Boston feel that it is important for Israel to be a democratic state (96% agree or strongly agree), and that American Jews have the right to criticize the Israeli government (92% agree or strongly agree).

Eight in 10 Jews feel it's important for Israel to be the nation-state of the Jewish people (80% agree or strongly agree), and that Jewish values and traditions should serve as the mainstream culture in Israel (73% agree or strongly agree).

Viewpoints about Israel



The following groups tend to have more traditional views on Israel: older Jews, *Enthusiastically Engrossed* and *Deeply Devoted*, those who feel strongly connected to Israel, and those who identify as Zionist. The following groups tend to have less traditional views on Israel: younger Jews, *Tenuously Tethered*, those who do not feel connected to Israel, and those who identify as anti-Zionist. Importantly, though, both Zionists and anti-Zionists strongly feel that American Jews have the right to criticize the Israeli government, irrespective of feelings of connection and stances on Zionism. This finding was demonstrated in follow-up interviews and focus groups.



One participant who identifies as a Zionist shared:

“

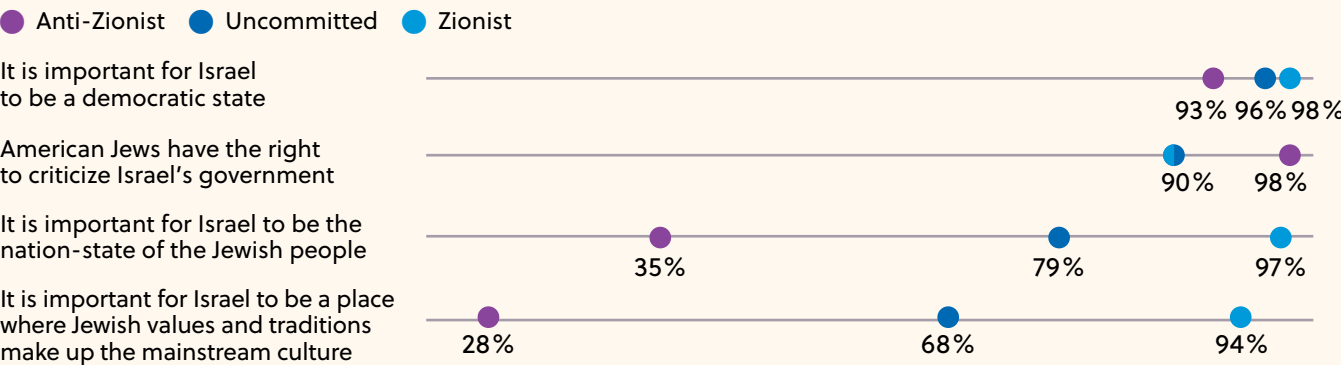
To me, being a Zionist really just comes down to a belief that a Jewish state should exist ... and it's totally possible to be critical, extremely critical, even, of the Israeli government, which I have many problems with the current ruling coalition, while still having this very intense sense that there is a global Jewish community, that you cannot sever oneself from one-half of it and still be fulfilling your responsibilities as a Jew.

”

Views on Zionism are reflective of a broad ideological spectrum. These views clearly show that community members do not necessarily speak a shared language when they use the terms “Zionism” and “anti-Zionism.” Notably, the terms mean different things to different generations, especially among those who self-describe as somewhat or very anti-Zionist. Of note, while 35% of all those who identify as anti-Zionist say that Israel should be the nation-state of the Jewish people, close to one-third (30%) of younger adults ages 18-29 who identify as anti-Zionists agree with the statement compared to 62% of adults 65 years and older.

Ideology and viewpoints about Israel

Percentages of Jews who agree or strongly agree



Another community member who identifies as Zionist shared:

“

I don't always agree with everything that comes out of Israel or that happens in Israel any more than I do with everything that happens in the United States, which I still believe has a right to exist, like Israel.

”

Lastly, a community member who identifies as anti-Zionist noted the following:



I think when Israel was formed, there was a purpose, and to me, the purpose was acceptable—a safe place for Jews in a place that they have historic ties to. ... When Israel became, in my view, an oppressor state denying human rights and civil liberties, stealing land—that's the turn. ... That to me is not a country that I can support; that kind of Israel is not a part of me.

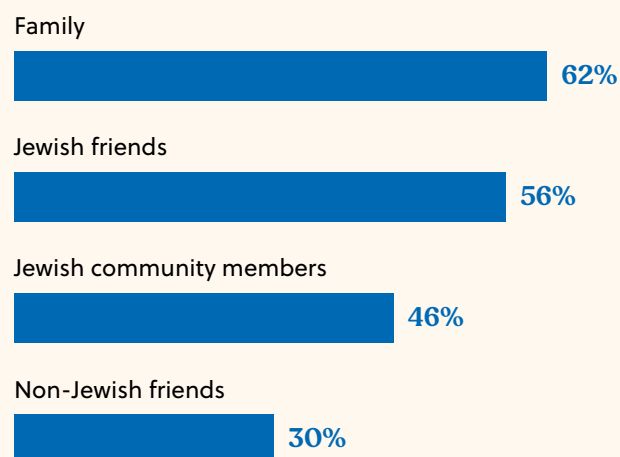


Alignment with family and friends

Israel can serve as a unifier *and* a divider within Jewish families and communities. Jews in Greater Boston largely view their stance about Israel to be aligned with their family, Jewish friends, and members of their Jewish community, though alignment with non-Jewish friends is weaker and more spread out.

This is less the case, though, for *Tenuously Tethered*, those who do not feel connected to Israel, and those who identify as anti-Zionist. They tend to report greater similarity to the viewpoints of their non-Jewish friends, and greater distance from the viewpoints of their family, Jewish friends, and Jewish community members compared to those who are more connected to Israel, identify as Zionist, or are *Deeply Devoted* or *Enthusiastically Engrossed*.

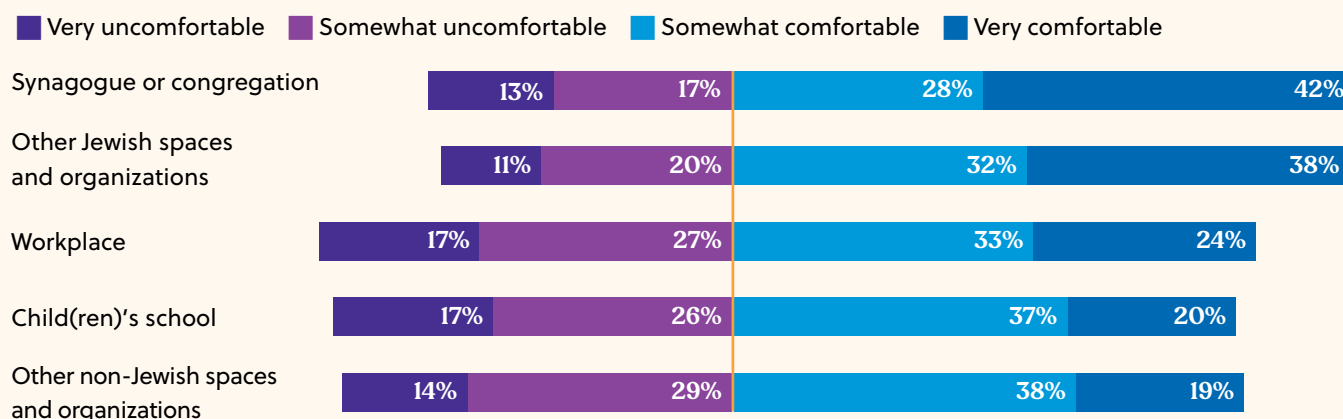
Very similar perspectives about Israel among groups of people



Confidence and comfort discussing Israel

Two-thirds of Jews in Greater Boston are very or somewhat comfortable with expressing their views about Israel in Jewish spaces. They are relatively less comfortable doing so in non-Jewish spaces, including their workplaces and their children's schools.

Comfort with sharing views about Israel in different spaces

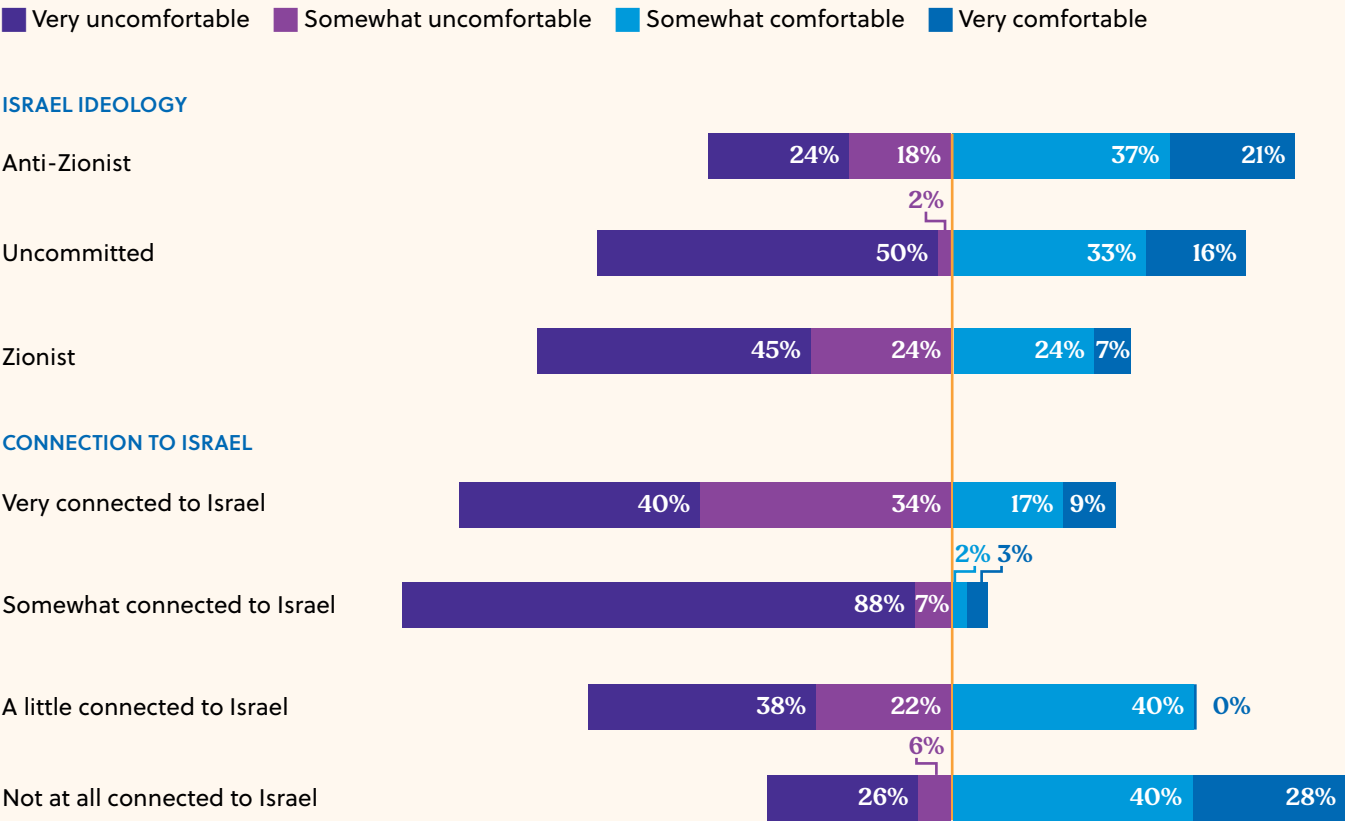


Jews who are *Enthusiastically Engrossed* and *Deeply Devoted* are most comfortable sharing their views about Israel in Jewish spaces, while Jews who are *Tenuously Tethered* are least comfortable doing so. *Family Focused* and *Seeking the Social* fall in the middle.

Younger Jews are least comfortable sharing their views on Israel in both Jewish and non-Jewish spaces. In particular, slightly more than half (53%) of Jewish college students⁷ in Greater Boston are very or somewhat uncomfortable sharing their views about Israel in classes or lectures at their college.

However, college students who identify as anti-Zionist or do not feel connected to Israel are markedly more comfortable sharing their views about Israel in their classes than their Zionist peers.

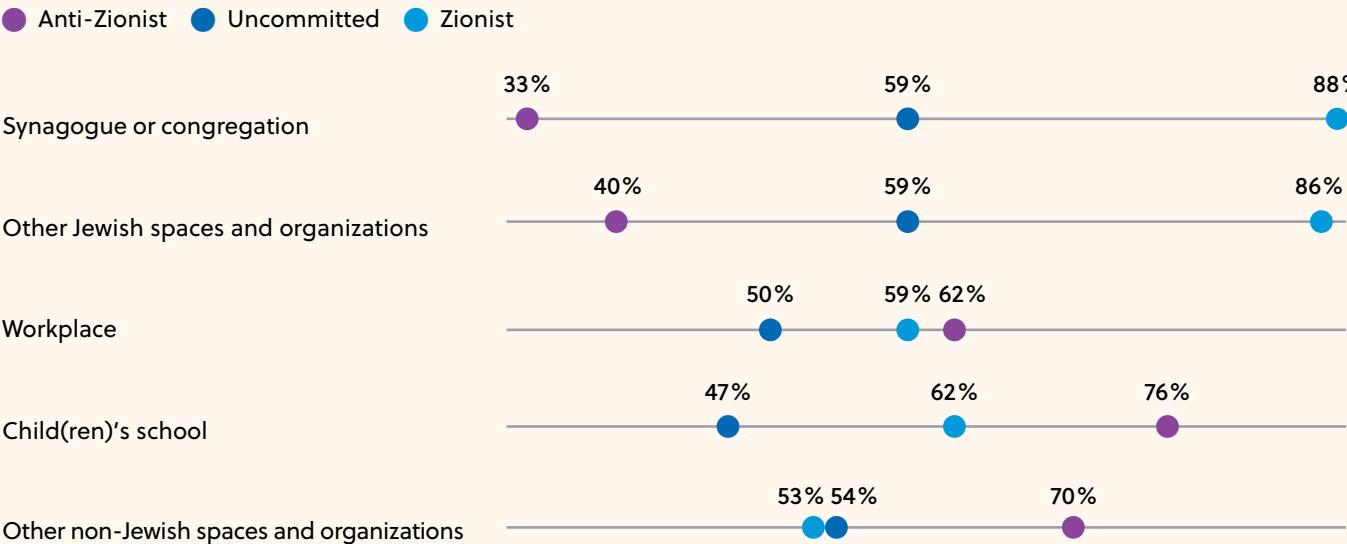
College students sharing views about Israel in classes and lectures



Zionism and anti-Zionism in Jewish spaces

Jewish adults who identify as Zionist are most comfortable sharing their views about Israel in Jewish spaces, while those who identify as anti-Zionist are most comfortable sharing their views about Israel in non-Jewish spaces. For those who are uncommitted to either ideology, the comfort level of sharing their views on Israel changes much less from place to place.

Very or somewhat comfortable sharing views about Israel in different spaces



Follow-up interviews and focus groups surfaced tensions between those who identify as Zionists and anti-Zionists about voicing their perspectives in Jewish spaces. Many participants report feeling comfortable and safe discussing Israel in Jewish spaces, especially when their views align with prevailing perspectives that lean more Zionist and are considered more mainstream.

Other community members, particularly those whose views are critical of Israel, feel unable to discuss Israel authentically or safely in Jewish spaces. One person shared:

“When you say one negative thing about Israel, people assume that you just don’t understand, that you’re not Jewish enough, that you’re not connected enough, that you’re speaking badly about being Jewish, that you’re self-hating. It’s really tough to navigate. ... I think it is less safe for me to speak about my feelings about Israel in Jewish spaces than it is in non-Jewish spaces right now.”

A number of participants in the follow-up interviews and focus groups, those who identify as both Zionist and anti-Zionist, agreed that dialogue among Jews of different political leanings regarding Israel is valuable. Both groups felt that “the other side” lacked information and understanding about the situation, and that Jewish spaces could be more welcoming of multiple voices.

One person who identifies as Zionist stated:

“

I think all organizations need to be responsive to the voices of their members and to hear what people are saying. I think when you shut people out, it is just driving the questioning underground, and it just sooner or later will boil over. ... Anti-Zionism has been a part of the Zionist project since Zionism began. There's always been tension around it, and I think there always will be. ... It's not going to go away if we ignore it. And ultimately, even if there isn't agreement with everybody, I mean, we're Jews. We'll never agree on everything, but we need to at least keep that dialogue going.

However, some who identify as Zionists felt there is a clear boundary when it comes to people sharing explicitly anti-Zionist views in Jewish spaces. One person who is Zionist put it differently:

I think that in some sense, there should be a big tent. There should be space for criticism. But I do draw the line [at] the idea of anti-Zionists within Jewish organizations, in part because I think it [anti-Zionism] reflects very frequently just a sense of cutting off half the Jewish people [in Israel]. ... If someone says they don't believe in God, that doesn't bother me. If someone says they don't believe in the structure that makes it possible for my family to be safe at an ideological level? I think that's unacceptable. ... I don't want Jewish communal institutions to be indulging that or including that in the big tent.

In turn, anti-Zionists largely feel unwelcome sharing their views in Jewish spaces. They are being silenced. One community member who identifies as anti-Zionist said:

I think local Jewish institutions are failing us right now because they are not embracing the spectrum of positions and values. They're not even advancing Jewish values. There's too much “I stand with Israel” activity. ... They are trying to police Jewish-affiliated institutions. They equate anti-Zionism with antisemitism in their antisemitism projects. ... And I'm horrified that [they] are refusing to understand who we are and to embrace what I would call Jewish values.

”

Conclusion.

The findings of this study underscore that connections to Israel remain a meaningful and complex part of the Jewish community and life in Greater Boston.

While many community members continue to express strong attitudinal, emotional, social, familial, and behavioral ties with Israel, others feel increasingly disconnected or uncertain about their relationship.

The generational differences in particular point to gaps in narratives and the emergence of a wider spectrum of views regarding Zionism and the place of Israel within personal and communal Jewish life.

At the same time, broad consensus emerges around some core principles, including the importance of Israel as a democratic state, and the nation-state of the Jewish people, and the right of American Jews to voice criticism of Israeli government and policies. These areas of common ground can serve as starting points for fostering dialogue across ideological divides.

The relationship between Greater Boston Jews and Israel is still unfolding. How the community chooses to build on areas of agreement among community members and navigate differences among them will shape this relationship for years to come.

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. On October 7, 2023, Hamas attacked Israel, killing more than 1,200 Israelis and other nationals living in Israel, kidnapping more than 250 people, the largest single-day massacre of Jews since the Holocaust. The Greater Boston Jewish Community Study was conducted from December 2024-April 2025, more than a year after the initial attack on October 7 and during the period of war between Hamas and Israel. While some respondents may answer questions about Israel differently if taking the survey today than they did during the original survey period, primary survey themes and patterns would likely remain the same.
2. The ***Jewish Americans in 2020*** report, conducted by Pew Research Center, found that eight in 10 U.S. Jews feel that having a connection to Israel is an essential or important part of being Jewish. The smaller proportion in Greater Boston in 2025 may indicate a shift in how Jews view Israel in relation to their Jewish identity, possibly suggesting they are growing more distant.
3. These findings are similar to the national findings in Pew Research Center's ***Jewish Americans in 2020*** report, in which 25% felt very attached and 32% felt somewhat attached to Israel.
4. Among survey participants who have been eligible for Birthright Israel trips (adults between 18-52 years old), just over half (53%) have participated.
5. For additional behavioral measures related to Israel, such as participating in Israel-related events or activities, see the ***Jewish Communal and Organizational Connections*** report.
6. Zionists strongly or somewhat agree with the statement, "I consider myself a Zionist" and strongly or somewhat disagree with the statement "I consider myself an anti-Zionist." This is reversed for anti-Zionists: They either strongly or somewhat agree with the statement, "I consider myself an anti-Zionist" and strongly or somewhat disagree with the statement, "I consider myself a Zionist." Uncommitted respondents strongly or somewhat disagree with both statements. Less than 1% of respondents who strongly or somewhat agreed with both statements were removed from the analysis.
7. Respondents who are college and university students are included in all three sampling strata: Jewish community lists, modeled likely Jewish households, and the residual address-based sampling frame. These students may be somewhat underrepresented in the full sample, particularly among the youngest undergraduates who are more likely to live in campus dormitories, while also slightly overrepresenting older undergraduate and graduate students, such as those living in off-campus housing.