

The Nishma Research Profile of American Modern Orthodox Jews Survey Questionnaire

Religious beliefs and practices, views on the importance of Orthodoxy as a part of life, shul life, Jewish study, women's roles, children's education, sexuality, Israel connection and advocacy, overall successes, opportunities and challenges

Survey Conducted July-August, 2017 – Report Released September 28, 2017



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the Micah
Foundation*

Nishma Research Survey of The Orthodox / Observant Jewish Community– June 26, 2017
Survey instructions and related notes are shown in red

INTRODUCTION Section titles are not shown in the online survey

What are the views of the Orthodox Jewish community? What do **you** think about the major questions facing Jewish life, your community, your family and yourself? This survey addresses these and related questions. The aggregated results will be clearly communicated to both synagogue leaders and congregants.

The survey is conducted by Nishma Research and is sponsored by The Micah Foundation. The study researchers and foundation benefactors are Orthodox Jews; the foundation's mission is to promote and enhance Jewish religious and cultural life.

This survey is for people age 18 and older. Among couples, we encourage both spouses to take the survey separately, so that we know how each individual thinks about the issues. The survey takes about 18-20 minutes to complete. (Each screen has a "Save and Continue Later" option you may click at the top, if you do not have the time to complete the survey ... if you use this option, then please return to complete the survey within three days.)

This survey is 100% anonymous. At the end of the survey, you will have the opportunity to get the results sent directly to you. Additionally, you'll be able to sign up for a **chance to win one of ten \$100 Gift Cards.**

If you have any questions about the survey, please email Mark Trencher of Nishma Research at mark@nishmaresearch.com.

ORTHODOX DENOMINATION

Mandatory Response

Q1. **Note:** This is the only survey question with a mandatory response. We do, however, encourage you to respond to all the other questions as well.

Regardless of your synagogue affiliation, which of the following categories best describes your approach to Judaism? Would you say you are ...

- Modern Orthodox or Centrist Orthodox (Note: You will have the opportunity later in the survey to further define this)
- Yeshivish / Litvish / Agudah
- Chasidic, Chabad
- Not Orthodox – Please describe **Open-Ended**

Ask if Q1 = Not Orthodox

Q2. Do you regularly attend an Orthodox synagogue?

- Yes
- No **Skip to Termination Screen**

All survey questions are asked of the "Modern Orthodox or Centrist Orthodox." Some questions are asked of the other Orthodox (Yeshivish/Litvish/Agudah or Chasidic/Chabad), and some are asked of those **Not Orthodox** who regularly attend an Orthodox synagogue. Where there is no indication to the contrary, questions are asked of all respondents.

Ask of All

Q3. What is your gender?

- Male
- Female
- Non-conforming, other

SHUL / SYNAGOGUE

Ask of All

Q4. How often do you attend services in shul (synagogue)?

- Friday night / Erev Yom Tov night
- Shabbat / Yom Tov morning
- Shabbat / Yom Tov mincha/maariv
- Weekday morning
- Weekday mincha/maariv

Scale:

- Always or almost always
- Often
- Sometimes
- Seldom or Never

Ask of All and Q4-2 ("Attend services Shabbat / Yom Tov morning") = Always or almost always, Often or Sometimes

Q5. Do you agree with the following statements about your personal experiences in shul?

- Going to shul is an important part of my life.
- I feel welcomed in shul.
- The *tefillah* (prayer) experience is meaningful to me.
- I am comfortable following the services in shul.

Scale:

- Agree fully
- Agree somewhat
- Agree a little
- Do not agree
- Don't know / Not applicable

Ask if Orthodox (Q1 = Modern Orthodox or Centrist Orthodox, Yeshivish / Litvish / Agudah, or Chasidic, Chabad) and Q4-2 (“Attend services Shabbat / Yom Tov morning”) = Always or almost always, Often or Sometimes

Q6. Think of the shul that you most often attend. Do you agree with the following statements?

- My shul rabbi’s decisions and guidance reflect an understanding of modern life.
- My shul’s congregants’ views are listened to and taken into account.
- My shul is accessible to people with disabilities.
- My shul has taken appropriate measures to ensure security and safety.

Scale:

- Agree fully
- Agree somewhat
- Agree a little
- Do not agree
- Don’t know / Not applicable

JEWISH STUDY

Ask of All

Q7. What is the highest level of formal Jewish studies you have completed?

None

- Talmud Torah (e.g., a Sunday or weekday evening Jewish studies program run by a synagogue)
- Some Jewish elementary school (did not graduate)
- Jewish elementary school (8th grade)
- Jewish high school
- **Include if Q3 = Male** Post-high school yeshiva study without ordination
- **Include if Q3 = Male** Post-high school yeshiva study with ordination (semicha)
- **Include if Q3 = Female** Post high-school advanced yeshiva study without receiving a title
- **Include if Q3 = Female** Post high-school advanced yeshiva study at an institution that granted you a title

Ask of All

Q8. How often, on average, would you estimate you’ve engaged in the study of Jewish topics over the past three months?

- Daily or almost every day
- A few times a week
- About once a week
- At least once a month
- Less than once a month
- Never

Ask if Orthodox; Skip if Q8 (“participated in Jewish learning over the past three months”) = Never

Q9. Please check the Jewish topics you’ve studied during the past three months. Please check all that apply. **Multiple Responses**

- Gemara Classes, Daf Yomi
- Parsha (Torah Portion), Navi, Tanach
- Halacha (Jewish law), mussar (moral conduct)
- Jewish issues relating to the modern world (such as science, business, etc.)
- Other – Please describe Open-Ended
- None of the above **Mutually exclusive**

Ask if Orthodox

Q10. Is there anything new or different you’d like to see available to you in areas of Jewish study (topics, programs, speakers, learning opportunities, etc.)? **Open-Ended**

CHILDREN’S EDUCATION

Ask of All

Q11. What is your current marital/relationship status?

- Married
- Single
- Divorced
- Separated
- Widowed
- Living with a partner or in a long-term relationship

Ask of All and Q11 Marital Status = Married, Divorced, Separated or Widowed

Q12. How many children do you have in total?

- None **Skip to Next Section – Q19**
- One
- Two
- Three
- Four
- Five or More

Ask of All and Q12 = Have one or more children

Q13. Are any of your children in grades 1 to 12 (the just-completed school year)?

- Yes
- No **Skip to Next Section – Q19**

Ask of All and Q13 (Have children in grades 1-12) = Yes

Q14. Thinking of your oldest child in grade 1-12 (the just-completed school year), what kind of school did that child attend?

- Orthodox Jewish day school
- Community or non-Orthodox Jewish day school
- Non-Jewish private school
- Public school
- Home schooling
- Other – Please describe **Open-Ended**

Ask of All and Q14 = Oldest child attends Orthodox Jewish day school

Q15. Please indicate the grade that child has just completed.

[Drop-down ranging from 1 to 12]

Ask of All and Q14 = Oldest child attends Orthodox Jewish day school

Q16. Please indicate the gender of that child.

- Boy
- Girl

Ask of All and Q14 = Oldest child attends Orthodox Jewish day school

Q17. Still thinking of your oldest child who just completed grade 1-12, please describe the gender environment of that child's school.

- It is a single gender school.
- It is a coeducational school; and all of my child's classes are coeducational.
- It is a coeducational school; my child is in some coeducational classes and some single-gender classes.

Ask of All and Q14 = Oldest child attends Orthodox Jewish day school

Q18. Do you agree with the following statements relating to that child's school?

- The school provides a strong Jewish studies education.
- The school provides a strong secular education.
- The school teaches children how to think critically.
- The school does a good job in teaching children *middot* (positive behaviors).
- The school meets students' special education needs
- **Include if child's grade (Q15) ≥ 11** The school encourages students to continue on to college.
- **Include if child's grade (Q15) ≥ 9** The school provides a good sex education program.
- **Include if child's grade (Q15) ≥ 7** The school does a good job in teaching *tzniut* (laws of modesty).

Scale:

- Agree fully
- Agree somewhat
- Agree a little
- Do not agree
- Don't know or Not applicable

PERSONAL RELIGIOUS BELIEFS AND PRACTICES

Ask of All

Q19. How strongly do you believe that ...

- *Hashem* (G-d) created the world.
- *Hashem* is involved in all of the world's day-to-day activities, and knows and guides the events of my daily life.
- *Hashem* loves me and everything that happens to me is ultimately for the best.
- *Hashem* gave the written Torah to the Jewish people, through *Moshe*, at Mt. Sinai.
- *Hashem* transmitted all of the oral Torah to *Moshe*.

Scale:

- I believe fully
- Tend to believe
- Have doubts
- Do not believe
- Don't know

Ask of All

Q20. How would you rate your personal observance in the following areas?

- *Shmirat Shabbat* – Keeping Shabbat
- Keeping kosher
- **Ask if Q3 = Male** Putting on *tefillin* every weekday
- **Ask if Q11 = Married** *Taharat ha'mishpacha* (laws of family purity, women's use of mikveh)

Scale:

- Strictly observant
- Mostly observant
- Somewhat observant
- Minimally or not observant
- Not applicable

Ask if Orthodox

Q21. Has your personal level of religious observance changed over the past 10 years?

- I've become much more observant
- I've become somewhat more observant
- No change
- I've become somewhat less observant
- I've become much less observant

Ask if Orthodox

Q22. To what extent, if any, is your religious observance due to ...

- Your desire to accommodate your spouse
- Your desire to accommodate your children or parents
- Social or community reasons
- Religious and theological reasons

Scale:

- Great extent
- Some extent
- Not at all

Ask if Modern Orthodox (per Q1)

Q23. You indicated that you are Modern Orthodox or Centrist Orthodox. Within that group, which of the following labels best describes your personal approach to your Judaism.

- Open Orthodox
- Liberal Modern Orthodox
- Modern Orthodox
- Centrist Orthodox
- "Right-wing" Centrist Orthodox (e.g., tending toward Yeshivish)
- Other – Please describe **Open-Ended**

ISRAEL

Ask of All

Q24. How important are each of the following to you?

- My emotional connection to Israel
- My being personally active in support of Israel
- My shul being active in support of Israel

Scale:

- Very important
- Somewhat important
- Not important

Ask if Orthodox

Q25. Do you support the following issues or initiatives relating to Israel?

- Advocating for a one-state solution (essentially, Israel "as is")
- Consideration of a future jointly negotiated two-state solution
- Maintaining a unified Jerusalem as part of Israel
- Israel's right to build housing in the West Bank / Judea and Samaria
- Israel's right to build housing anywhere in Jerusalem
- U.S. recognition of Jerusalem as Israel's capital
- Efforts to stop the BDS (boycott, divest, sanction) movement
- Bringing Palestinian terrorists who injure or kill Americans to the US to face trial

- Legislation to reduce aid to the Palestinian Authority if they make payments to terrorists' families
- Extending to Jews, who choose to do so in a *Halachically* approved manner, the right to pray on the Temple Mount

Scale:

- Strongly support
- Somewhat support
- Neutral
- Somewhat opposed
- Strongly opposed
- Don't know

CHILDREN

Ask if Orthodox and Q12 = Has one or more children

Q26. How old is your oldest child?

- Age 30 or older
- Age 25 to 29
- Age 21 to 24
- Age 18 to 20
- Age 14 to 17
- Age 13 or younger
- No children

Ask if Orthodox and Q26 = Age of Child \geq 14

Q27. Think of your oldest child. Would you say that child is more or less religiously observant than you are?

- Much more observant than me
- Somewhat more observant than me
- About as observant as I am
- Somewhat less observant than me
- Much less observant than me
- Don't know

Ask if Orthodox and Q26 = Age of Child \geq 14

Q28. Still thinking of your oldest child, what areas are there, if any, where his or her Jewish perspectives differ substantially from yours? **Open-Ended**

SEXUALITY

Ask if Orthodox and Q3 = Female and Q20-4 (“How would you rate your personal observance in ... *Taharat ha'mishpacha*) = Strictly observant, Mostly observant, or Somewhat observant Q29. On issues of *taharat ha'mishpacha* (laws of family purity, mikveh, etc.), have you used any of the following resources in the past 3 years to answer your questions? If so, please check all that apply. **Multiple Responses**

- I have not had questions **Mutually exclusive**
- I asked my husband
- I asked our synagogue rabbi
- I asked our synagogue rabbi's wife
- I asked another rabbi
- I asked a *yoetzet halacha* (a woman certified as an advisor to women with questions on this topic)
- I asked a woman who has a position on the shul's clergy staff
- I was able to find answers myself
- None of the above, not applicable **Mutually exclusive**
- I prefer not to answer **Mutually exclusive**

Ask if Orthodox

Q30. Have you ever used any sex education counseling or information resources? Please check all that apply. **Multiple Responses**

- Yes, Jewish-g geared resources
- Yes, secular (not Jewish-g geared) resources
- No **Mutually exclusive**
- I prefer not to answer **Mutually exclusive**

Ask if Orthodox

Q31. Have your attitudes toward sexuality changed over the past few years, in terms of your knowledge, personal expectations, etc.?

Yes

No

Not sure

Ask if Orthodox and Q31 (“Have your attitudes toward sexuality changed ...”) = Yes

Q32. How have your attitudes toward sexuality changed over the past few years? **Open-Ended**

Ask if Orthodox

Q33. Do you have any opinion on Orthodox shuls in general accepting gay people as members?

- I support / am open to the idea
- Not sure
- I am opposed to the idea

ISSUES AFFECTING WOMEN

Ask of All and Q4-2 (“Attend services Shabbat / Yom Tov morning”) = Always or almost always, Often or Sometimes

Q34. Think of the shul that you most often attend. Do you agree with the following statements about that shul?

- My shul values the views of women as much as it values the views of men.
- My shul includes women in its lay leadership.

Scale:

- Agree fully
- Agree somewhat
- Agree a little
- Do not agree
- Don't know

Ask if Orthodox

Q35. Do you agree with the following statements? Looking at my Orthodox community overall, women should have the opportunity ...

- ... for expanded roles in organizational leadership.
- ... for expanded roles in Torah teaching.
- ...for expanded roles in Torah study and scholarship.
- **Include if Centrist / Modern Orthodox** ... for expanded roles in the clergy.

Scale:

- Agree fully
- Agree somewhat
- Agree a little
- Do not agree
- Don't know

Ask if Modern Orthodox (per Q1) and Q35-4 = agree to a great extent, agree somewhat or agree a little

Q36. If Modern Orthodox or Centrist Orthodox women are given expanded roles in the clergy, how important is it to you that they also be given some sort of title signifying their “rabbinic authority”?

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

Ask if Modern Orthodox (per Q1)

Q37. Thinking of the Modern Orthodox / Centrist Orthodox community overall, what are your thoughts on the following?

- Women should be eligible to be shul president.
- Women should be eligible to give *divrei Torah* from the shul *bima* / pulpit.
- The Torah should pass through the women's section before and after Torah reading.
- Women should be eligible to say Mourner's Kaddish or *Birkat Gomel* out loud, even if no men are saying it.
- The shul should have a *mechitzah* structure that is "women-friendly."
- The shul should offer coed religious classes (e.g., *shiurim*, Torah learning).
- Religious classes for women should be on an intellectual level generally equal to those offered to men.

Scale:

- I favor this
- I am neutral on this
- I oppose this
- I defer to what the rabbis decide
- Don't know or Not applicable

Ask if Modern Orthodox (per Q1)

Q38. Thinking of the Modern Orthodox or Centrist Orthodox shuls that you attend or are familiar with, how satisfied are you with their current practices or policies in the following areas? **Items displayed if the corresponding response in Q37 = "I favor this"**

- Women serving as shul president.
- Women giving *divrei Torah* from the shul *bima* / pulpit.
- The Torah passing through the women's section.
- Women say Mourner's Kaddish or *Birkat Gomel* out loud, even if no men say it.
- A *mechitzah* structure that is "women-friendly."
- Coed religious classes (e.g., *shiurim*, Torah learning).
- Religious classes for women on an intellectual level generally equal to those offered to men.

Scale:

- Very satisfied
- Somewhat satisfied
- Not satisfied
- Don't know

ISSUES FACING ORTHODOXY – COMMUNAL / SYSTEMIC ISSUES

Ask if Orthodox

Q39. Do you regard the following as problems facing your Jewish community?

- **Ask if Modern Orthodox (per Q1)** Modern or Centrist Orthodoxy becoming more observant (as some say, "moving to the right")
- **Ask if Modern Orthodox (per Q1)** Modern or Centrist Orthodoxy moving "to the left" (becoming less observant)

- The cost of maintaining an Orthodox home
- The cost of Jewish schooling
- The *shidduch* (marriage matchmaking) process
- *Agunot* ("chained women" who cannot re-marry)
- Anti-Semitic acts against community members or institutions
- **Ask if Modern Orthodox (per Q1)** Rabbis advocating for increased women's roles
- **Ask if Modern Orthodox (per Q1)** Rabbis opposed to increased women's roles

Scale:

- Serious problem
- Somewhat a problem
- Not a problem
- Not sure

Ask if Orthodox

Q40. Do you regard the following as problems facing your Jewish community? (*Continued*)

- Adequacy of funds available to meet the community's needs
- Poverty
- Needs of the elderly
- Jewish day school / yeshiva admission policies
- Availability of Jewish education for children with special needs
- Physical or mental abuse (sexual, spousal, children, etc.)
- Substance abuse (alcohol or drugs)
- Impact of technology and cultural threats

Scale:

- Serious problem
- Somewhat a problem
- Not a problem
- Not sure

ISSUES FACING ORTHODOXY – PERSONAL ISSUES

Ask if Orthodox

Q41. Do you regard the following as problems facing your Jewish community? (*Continued*)

- People living an Observant ("*frum*") lifestyle, but with little spiritual meaning
- People leaving Orthodoxy (going "off the *derech*")
- People not being committed enough to their religious growth
- Religious people being dishonest in business
- Religious people not dealing with others with appropriate *middot* (proper behaviors)

- People lacking love for others in the community
- Not enough outreach (“kiruv”) to non-Orthodox or unaffiliated Jews
- Rising divorce rates
- Raising children to have religious Jewish values
- People feeling isolated and not part of the community

Scale:

- Serious problem
- Somewhat a problem
- Not a problem
- Not sure

WHAT IT MEANS TO BE AN ORTHODOX / OBSERVANT JEW

Ask if Orthodox

Q42. On a scale from 0 to 10 — where 0 = do not agree and 10 = fully agree — to what extent to you agree with the statement: Being an Orthodox / Observant Jew is an important part of my life?

Please drag the slider to the appropriate position on the scale.

Slider from 0 to 10 in increments of 1; Labeled at 0 = Do Not Agree, 5 = Somewhat Agree, 10 = Fully Agree

Ask if Orthodox

Q43. *Thank you so much for taking this survey. We're up to the final two questions dealing with your views on Judaism. These questions are open-ended so please tell us as much as you like; we would really love to hear a bit more of your key thoughts.*

First, what gives the most satisfaction, joy or meaning to your life as an Orthodox / Observant Jew? **Open-Ended**

Ask if Orthodox

Q44. And ... what, if anything, causes you the most pain or unhappiness as an Orthodox / Observant Jew? **Open-Ended**

Ask if Not Orthodox

Q45. You indicated that you are not personally Orthodox, but you primarily attend an Orthodox synagogue. Why do you attend that synagogue? **Open-Ended**

DEMOGRAPHICS

Ask of All

Q46. What is your age?

- 18 to 24
- 25 to 34
- 35 to 44

- 45 to 54
- 55 to 64
- 65 to 74
- 75 or older
- Prefer not to answer

Ask if Orthodox

Q47. At what stage in life did you begin to identify yourself as belonging to the Orthodox community?

- From birth, or at a young age (10 or younger)
- Between ages 11 and 17
- Between ages 18 and 24
- Between ages 25 and 39
- After age 40

Ask if Orthodox

Q48. What is your Jewish ancestry?

- Ashkenazi or primarily Ashkenazi
- Sephardi or primarily Sephardi
- Mixed Ashkenazi and Sephardi
- Other – Please describe **Open-Ended**

Ask if Orthodox

Q49. Which of these best describes your current employment status?

- Employed full-time
- Employed part-time
- Student
- Working or volunteering - non-paid
- Self-employed full-time
- Self-employed part-time
- Retired
- Not presently employed

Ask of All

Q50. What is the highest level of schooling you have completed?

- Less than high school graduate
- High school graduate
- Some college, no degree
- Two year associate degree
- Four year Bachelor's degree
- Some postgraduate or professional schooling, no postgraduate degree
- Postgraduate or professional degree, including master's, doctorate, medical or law degree

Ask if Orthodox and Q50 = at least Some college, no degree

Q51. What is/was your undergraduate college or university?

- Alphabetical list of most common colleges or universities for Jewish students
- Other Please enter name **Open-Ended**
- None, Not Applicable

Ask if Orthodox

Q52. Please indicate if you currently hold a position at an Orthodox Jewish institution or organization. Please check all that apply.

- Multiple Responses
- Mutually Exclusive I do not hold any position within the Orthodox Jewish world
- Jewish school principal, administrator, etc.
- Jewish school Judaic studies teacher
- Jewish school secular studies teacher
- Jewish school lay leadership
- Synagogue rabbi
- Synagogue staff
- Synagogue lay leadership
- Other Jewish organization position – Please describe **Open-Ended**

Ask of All

Q53. What is your annual household income?

- Under \$30,000
- \$30,000 - \$49,999
- \$50,000 - \$74,999
- \$75,000 - \$99,999
- \$100,000 - \$149,999
- \$150,000 - \$199,999
- \$200,000 - \$249,999
- \$250,000 or more
- Prefer not to answer

Ask of All

Q54. Which of the following best describes your political leanings?

- Progressive, liberal Democrat
- Moderate Democrat
- Independent, not affiliated with either party
- Moderate Republican
- Conservative Republican
- Libertarian
- None, I am not political
- Other – Please describe **Open-Ended**

THANK YOU SCREEN

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

Ask of All

Q55.

- Check here if you would you like to get a free summary report of the survey results.
- Check here if you would you like to be entered into the raffle for a chance to win one of ten \$100 Gift Cards.

Show if either box in Q55 is checked

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

Q56.

- **Ask if Orthodox** We have a few more questions on the topic of divorce and *agunot* (“chained women” unable to get remarried). Check here if you would like to respond to those questions at this time.
- **Ask if Orthodox** We will be doing a survey in the near future exploring additional aspects of sexuality. Check here if you would to receive a link to that survey when it is released.
- **Ask of All** Check here if you would consider participating in other future research on topics of interest to the Jewish community.

Show if box #2 or box #3 is checked in Q56 and no email provided in Q55

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

DISQUALIFICATION SCREEN (SHOWN ONLY TO THOSE NOT ORTHODOX AND NOT ATTENDING AN ORTHODOX SYNAGOGUE)

Sorry, you do not qualify to take this survey, as it is aimed at the Orthodox segment of the Jewish population.

This section asked if Modern Orthodox and indicated willingness to respond in Q56
Q57. To what extent do you agree or disagree with each of the following statements?

According to *halacha* (Jewish law) ...

- ... divorce in a civil court is sufficient to allow each member of the couple to re-marry.
- ... if a woman wants to divorce, she needs her husband to grant her a *get* (Jewish bill of divorce).
- ... if a man wants to divorce, he needs his wife to accept the terms of a *get*.
- ... a wife may not re-marry unless her husband has agreed to grant a *get*.
- ... a husband may not re-marry unless his wife has agreed to accept a *get*.

Scale:

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

As you may know, according to traditional Jewish practice, a divorce is done by the husband giving his wife a *get*, or bill of divorce. If he refuses, she continues to be married, even if the couple is estranged or has a civil divorce. The woman is an *agunah* – a “chained woman” – and may not re-marry under Jewish law.

Q58. To what extent do you think that Modern Orthodox women know about this practice at the time they enter into marriage?

- To a great extent
- Somewhat
- A little
- Not at all
- Don't know

Ask if Married (per Q11)

Q59. Did you know about this practice at the time of your marriage?

- Definitely
- Probably
- Probably not
- Definitely not
- Not sure

Ask if Male (per Q3) and knew about practice Definitely/Probably (per Q59)

Q60. At the time of your wedding under the *chuppa*, did you knowingly accept the possibility that your wife might some day become an *agunah*?

- Definitely
- Probably
- Probably not

- Definitely not
- Not sure

Ask if Female (per Q3) and Knew about practice Definitely/Probably (per Q59)

Q61. At the time of your wedding under the *chuppa*, did you knowingly accept the possibility that you might some day become an *agunah*?

- Definitely
- Probably
- Probably not
- Definitely not
- Not sure

Ask if Female (per Q3) and Not Married (per Q11)

Q62. Knowing the current conventional practice in Orthodox marriage, were you to marry in an Orthodox ceremony, do you think you'd agree to the arrangement in which you could become an *agunah* if your husband did not grant a *get*?

- Definitely
- Probably
- Probably not
- Definitely not
- Not sure

Q63. Some rabbis have proposed that Orthodox marriages include a pre-nuptial agreement that would compel the future husband to grant a *get*, in the event of a marital breakdown, or, alternatively, annul the marriage retroactively if the husband cannot or will not grant a *get*.

If a close Orthodox Jewish female relative of yours (sister, daughter, etc.) were about to get married to an Orthodox fiancé, would you prefer that she obtain such a pre-nuptial agreement?

- Definitely
- Probably
- Probably not
- Definitely not
- Not sure