

AJP Membership Survey II Report 2025

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Introduction

The Mission of the Association of Jewish Psychologists (AJP) states that it is “the scientific and professional home of Jewish psychologists and our allies whose primary focus is Jewish culture, ethnicity, religion, including issues of antisemitism.” As such, the organization seeks to understand its membership’s characteristics, concerns about Jewishness, and members’ wishes to become involved in program development. In April 2024, AJP conducted Survey I, at which time the membership total was 745. The respondents provided useful information to guide organizational growth and direction and to be utilized in intervals as AJP develops. The full report is posted on the website at <https://associationofjewishpsychologists.com>.

Survey II was sent out in the summer of 2025, and informed participants that:

“AJP continues to grow rapidly, with over 1300 members. We would like to continue to build our organization with your input to better represent the membership community. Gathering information from the membership will assist in the development of better-informed programs and resources. Survey II does not identify or collect your personal information, and your identity will remain confidential. The survey should take about 5-10 minutes to complete. Its results, in the form of aggregate statistics, will be summarized and shared with AJP’s membership.

Please take the time to complete the Survey by August 25th, 2025”.

Methods

Using a combination of multiple answer, open-ended and Likert formatting questions we assessed self-described identities, viewpoints on Jewish Issues and program satisfaction/interest. Some of the items were written based on categories from the US Census, Pew Research, American Psychological Association (APA), My Jewish Learning and Survey Monkey. Other items were developed by the survey team.

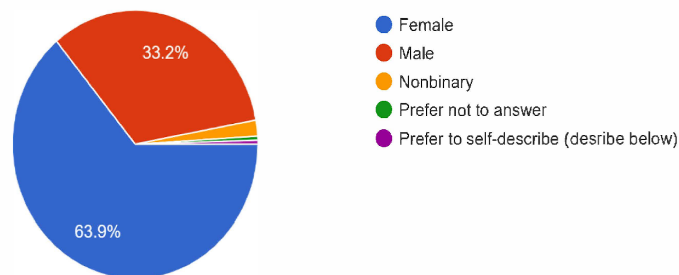
Results

The link to a Google Forms survey was emailed to 1300 AJP members. 209 total responses were returned (16.1% of the overall membership). Not all respondents answered all the questions. Analysis of responses were conducted using the statistical tools available in Google Sheets.

Personal and Cultural Identity

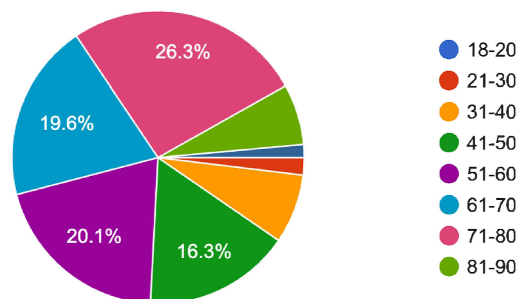
Survey participants were asked about gender in a non-binary format. Of the 208 individuals who responded, 63.9% identified as female and 33.2% as male. Nonbinary self-identification was 1.9%, with the 2 other options ('Prefer not to answer', and 'Prefer to self-describe'), each resulting in 0.5%.

Figure 1. Gender Identity



Of the 209 respondents to the question about age groups, the wide range between 18-60 years presented significant variability (no response was available in the 18-20 age group; 1.9% 21-30; 7.7% 31-40; 16.3% 41-50; 20.1% 51-60). The older age groups (N=110) showed that they were 61+ years old. Though to a degree the younger age groups were better represented by comparison to Survey I results, the majority were older (19.6% 61-70; 26.3% 71-80; 6.7% 81-90; 1.4% 'prefer not to answer'). The age distribution of respondents is illustrated in the figure below.

Figure 2. Age Group

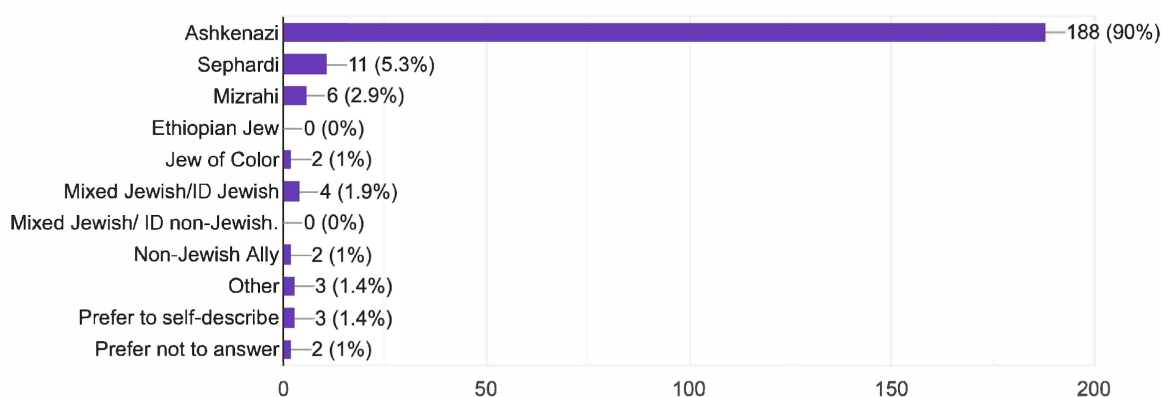


With regards to ethnicity, using the current U.S. census categories, and APA matrix , responses were received from 203 members. Concerning primary identification, with “Mark all that apply”, the vast majority (N=149, 73.4%), identify as White/Caucasian. Smaller percentages were indicated in the other categories :1.5% (N=3) as Black/African Descent; 2% primarily as Hispanic or Latino (N=4), and 1% (N=2) as Asian. Similarly, 1% identified themselves as Native American, Aboriginal, or Indigenous. Seven (3.4%) preferred not to answer, and 47 respondents (23.2%), preferred to self-describe. Although most AJP members remain Caucasian numerically, similar to the demographic patterns of Jews in the U.S., Jewish diversity includes Sephardic and Mizrahi Jews with their rich ethnic and cultural representation (see Jews Indigenous to the Middle East and North Africa (JIMENA), 2025).

When asked further (optional question) about optional identity/belonging descriptions, “Mark all that apply”, 204 members responded. Of those, 95.6% (N=195) identified as Jews; 3.4 % (N=7) as Arab, Middle Eastern, North African, or Southwest or Asian; two members identified as Caribbean (1%); 18 (N=8.8) as European; 5 (N= 2.5) as Hispanic or Latine, and 6 (2.9%) preferred to self-describe.

Concerning the best description of their Jewish Identity, responses were received from 209 members (see Figure below). The vast majority (188, 90%) identified as Ashkenazi; 11 (5.3%) as Mizrahi; 2 (1%) as Jews of Color; Mixed Jewish/identify as Jewish 4 (1.9%); Non-Jewish Ally 2 (1%); 3 (1.4%), as “Other”; another 3 respondents (1.4%) Preferred to self-describe, and 2 (1%), preferred not to answer. No respondents identified as Ethiopian Jews.

Figure 3. Jewish Ethnicity



In addition, respondents were asked about their denomination/Jewish practice, and all 209 members provided answers. The largest percentage 29.2% (N=61) identified with a Reform denomination, followed by Conservative (N=51, 24.4%); Orthodox (N=26, 12.4%); Reconstructionist (N= 10, 4.8%); Other (N=19, 9.1%); Non-denominational (N=10, 4.8%); Culturally Jewish (N=24, 11.5%); No religious practice (N=5 , 2.4%), and 2 (1%) preferred not to answer.

Fifty-seven members provided additional comments, some detailed, in this section. Those added context to their earlier replies, and highlighted the diverse makeup of the Jews people, their culture, religion, and ethnicity.

Sample Quotes:

1. "I'm ethnically not Jewish. I'm a convert and belong to a congregation that is reform and conservative. I attend both services, so I call myself "reformative."
2. "My husband is Moroccan Israeli and has close ties to Israel/MENA communities as well."
3. "I identify as an Ashkenazi Jew. Technically, White presenting, but not White as per the narrow American definition of race."
4. "I converted to Judaism (almost 30 years ago). My ethnic background is mixed European, with distant ancestors from the Levant region, however my main ethnic identity is white/Dutch/German. I have mainly practiced Judaism within Ashkenazi culture."
5. "Iraqi, Bukhari, Turkish Jew; I would include culturally Jewish as well."
6. "I am half Greek, half Eastern European "mutt" by descent, so my family celebrates both Ashkenazi and Sephardic traditions. I grew up in the Conservative movement and have affiliated with that movement throughout my life."
7. "I think that how I define myself may change. It contrasts with how others define me. I don't think of myself as white, but others have told me that I am. In spite of that, I've learned that being Jewish is now seen as being white whereas previously, being Jewish was seen as not white. Thus, these identity divisions are more to do with politics than how I actually feel and see myself. What then is the real purpose of all this identity division?"

Professional Identity

A majority of members identify as Clinical or Counseling Psychologists (N=137, 65.9%). The next largest group of members describe themselves as Psychologists in non-clinical areas (N=18, 8.7%). The rest of the respondents identify with other mental health professions, clergy or other. Some individuals identified as students or retired. This distribution highlights a strong representation of clinical and counseling professionals within the sample. However, several described their primary work as professor, academic and/or researcher.

The largest group of respondents indicated their primary work setting as private practice (N=80, 38.5%) but no one setting was the majority. Others worked in academia, hospitals, other administrative settings including within Jewish organizations. A few indicated they were retired or only continuing in volunteer work.

1. "About half of my work is done at nursing home/rehab and assisted living--but I have more patients under 55 there than I have over 55 at my office."
2. "Individual therapy collaborative divorce."
3. "Residential Treatment Center."
4. "I have a clinical group practice, and also teach, mentor, and lecture nationally and internationally."
5. "Professor of psychology."
6. "During 45+ year active career, worked on grant-based projects, head of research for multi-state managed care org., private grant writing and then last 11 years as Dean of Academics at small 4 year college."
7. "VAMC (U.S. Veterans Administration Medical Center)."

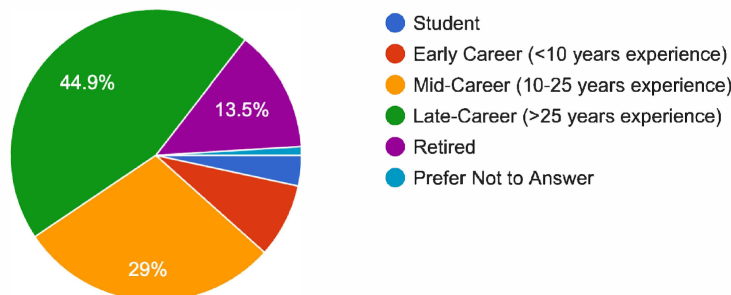
Most respondents remain members of APA (N=112, 71.8%) and/or Canadian Psychological Association (N=12, 7.7%). Individuals elaborated on other divisions within APA, other mental health or psychology or medical associations. Examples from comments included:

1. "International Neuropsychological Society, Alzheimer' s Association, [Psychologists Against Antisemitism] PAAS and anything supporting Jewish civil rights."
2. "Central New York Psychological Association, New York State Association of Neuropsychology, International Neuropsychological Society."
3. "National Association of Social Workers."
4. "Association of Black Psychologists."
5. "Ontario Psychological Association."
6. "British Association for Counselling and Psychotherapy."

As can be seen from the figure below, many members indicated they were in later career stages (N=93, 44.9%), followed by Mid-Career (10–25 years of experience) (N=60, 29.0%). There are 28 retired individuals (13.5%), 17 in the Early Career stage (<10 years of experience) (8.2%), 7 students (3.4%), and 2 who preferred not to answer (1.0%).

Finally, we probed the languages of service providers. All 209 respondents use English. However, a few respondents reported use of additional languages including: French, Hebrew, Yiddish, Hungarian, American Sign Language, Arabic, Greek, Italian, Afrikaans, and German. Notably, the portion of Hebrew speaking service providers was 11.5% (N=24).

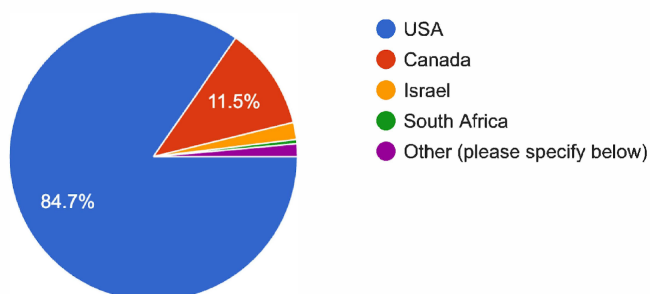
Figure 4. Career Stage



Community Identity

As can be seen in the figure below the majority of AJP respondents reside in the U.S. (N=177, 84.7%) and Canada (N=24, 11.5%). A few others reside in Israel, South Africa, France and the UK. Most individuals live in urban (N=49, 34.6%) or suburban areas near large cities (N=72, 49%). A small group of individuals live in small towns (N=32, 15.4%) and rural areas (N=2, 1%).

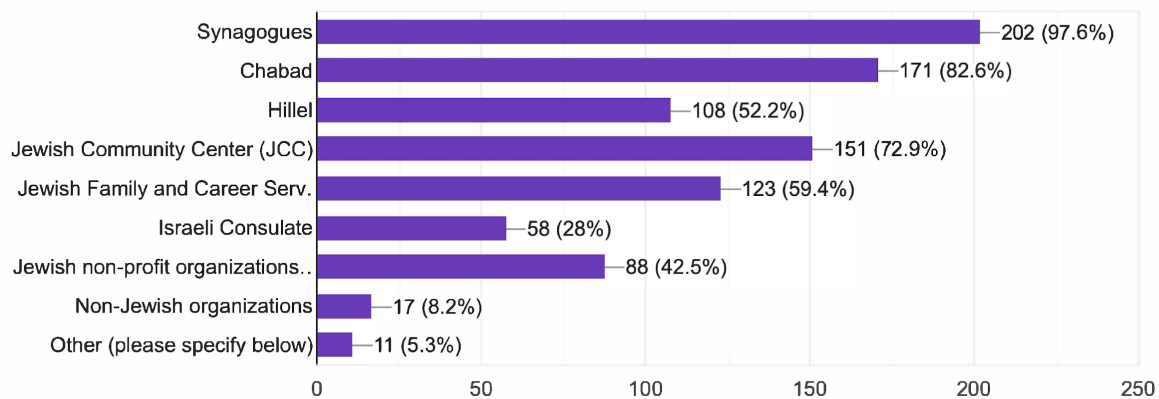
Figure 5. Country of Residence



Jews are estimated to represent about 2.4% of the population in the U.S. (Pew, 2020) and about 1% in Canada (Elections Canada, 2025). The more recent Pew study (2025) affirmed the greater than 2% figure from the U.S., noting that the number is based on people who identify as Jewish as a religion or an ethnic or group identity.

Among AJP members many live in population centers with a higher proportion of Jews than average (N=95, 45.9%), while others report living in areas with a sparse Jewish population (N=49, 23.7%). The rest of the participants perceived their community as about average in Jewish population (N=25, 12.1%) or did not know (N=38, 18.4%). In terms of community support for the Jewish population in their area nearly all reported presence of a synagogue (N=202, 97.9%); many report presence of Jewish Family Services, or other social service organization (N=123, 59.4%). The presence of other Jewish related organizations is represented in the figure below.

Figure 6. Jewish Organizations in Respondents' Communities

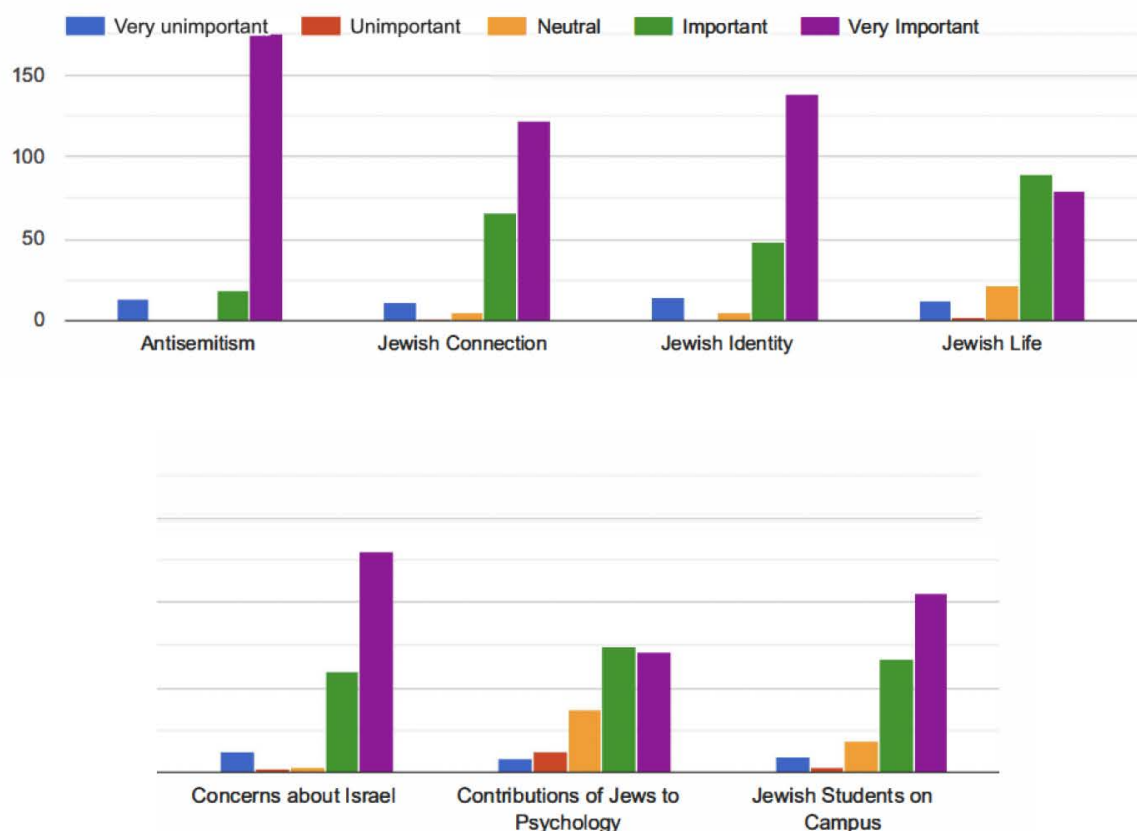


In their narrative responses to this section of the survey participants indicated numerous organizations that served various needs: community centers, social service organizations, educational institutions and some providing direct advocacy around antisemitism. Participants in large urban areas tended to report more organizations. Individuals reported their own active participation and leadership in these organizations. These include board memberships and even one member who serves as a rabbi.

Viewpoints on Jewish Identity and Antisemitism

Members were asked about several issues Jewish issues in order to gauge their sense of importance. The results are as follows.

Figure 7. Importance of Jewish-Related Concerns



Antisemitism.

A majority of respondents (N=194, 93.7%) indicated that this was an important issue, with 35 of them providing additional context in the sample quote. The responses, consistent with research findings, show that antisemitism is considered an issue of critical personal and professional importance, especially after October 7 (Bar-Halpern, & Wolfman, 2025; Getzoff, Testa, et al., 2024; Hibel, et al., 2025; Silverstein, & Block, 2025; Volodarsky, et al., 2025; Walker, et al., 2024; Wright, et al., 2024). Many describe being shocked and fearful at its resurgence in the U.S., Europe, and globally. Several highlight its presence in mental health, academia, and professional spaces, with one noting they were attacked while giving a lecture. Some engage in activism and advocacy, such as auditing courses to counter campus bias, participating in APA initiatives, or leading support groups. Others express burnout, fear, or loss of safety in

their communities, while still emphasizing the urgent need to educate, unite, and resist Jew hatred, which they stress often hides under the guise of anti-Zionism (Antidefamation League (ADL), 2024; 2025; APA, 2025).

Sample Quotes on this topic include:

1. "I am burned out on this topic."
2. "I treat psychotherapy patients from a variety of backgrounds, and I have been surprised at how many of my patients are dealing with antisemitism. In my roles as both rabbi and psychotherapist I have been helping individuals and my community navigate increased risk and hatred."
3. "I didn't expect it would raise its head so quickly and so broadly -how naive was I."
4. "The current rise in expression of antisemitism is startling and concerning. I am particularly distressed by what I have seen within the field of psychology/mental health and in academic spaces. I feel afraid of where this will lead."
5. "I grew up going to Jewish Day school in [California]. There would be days where school was called out due to bomb threats. I have lived in SD [South Dakota] for 8 years now and have felt othered throughout my time here. Antisemitism is laced in San Diego's communities, and we continue to experience the residue of it. Since October 7 there has been much more anti-Israel anti-Jew sentiment particularly amongst white folx. Very shockingly, people who are disconnected and have no clue where Israel is located have very strong opinions on antisemitism."
6. "This feels most urgent right now. Online is harder than in a physical community. Daily exposure to hate and harassment of Jews."
7. "Serious concerns about antisemitism in the large city where I live. I always felt at home here, but I am beginning to feel unsafe with large protests near me."

Jewish Connection.

A majority of respondents (N= 188, 92.1%) indicated that this was an important issue to them, with 20 of them providing additional context in the sample quote. The Jewish connection is described as essential for identity, well-being, and safety. Many emphasize that peoplehood and community are central to Judaism, with connection providing strength, understanding, and comfort—especially after October 7, 2023. Respondents note that being part of a Jewish community offers professional, social, and emotional support, though some reported feeling isolated in smaller or more dispersed communities. While valued deeply, connection is seen as something that requires active cultivation—through organizations, education, and relationships—because the community risks fragmentation. Overall, Jewish connection is viewed as highly valuable, increasingly important in today's climate, and not to be taken for granted.

Sample Quotes to this topic include:

1. "Peoplehood is key to Judaism. As Reb Zalman Shachter Shalomi (Z"L [may his memory be a blessing]) used to say: "The only way to get it together is together."
2. "More than ever it has been important for me to connect with Jewish individuals - particularly professionally- so that I have a community who understands what is currently going on."
3. "Highly valuable, and I devote time to promote it both through organizations, education, and social connections."
4. "Something that we all need to work on given we are breaking apart as a community."
5. "I'm looking for more of this. After October 7th, I feel safer among Jews than non-Jews. I feel more understood. I don't have to explain that my pain is as legitimate as anyone else's."
6. "I feel isolated and even though most of my friends were Jewish, I find myself gravitating more and more towards only Jewish friends. I feel wary in new environments."

Jewish Identity.

A majority of respondents (N=187, 90.8%) indicated that this was an important issue, with 22 of them providing additional context in the sample quote. Jewish identity is described as central, enduring, and deeply intertwined with both personal and communal life. For many, it is inseparable from who they are—culturally, religiously, and ethnically—and serves as a source of pride, resilience, and meaning. At the same time, it can feel complicated, as antisemitism leads some to fearfully hide their identity despite valuing it strongly. Recent events, especially after October 7, have intensified feelings of grief, solidarity, and the need for safety within Jewish spaces, making identity feel more urgent than ever. Respondents emphasize the importance of supporting younger generations in developing a positive Jewish identity to ensure continuity, while also navigating complex relationships with Israel, distinguishing pride in Jewish peoplehood from criticism of political leadership. Overall, Jewish identity is seen as a powerful and defining force that sustains both individuals and the community.

Sample Quotes to this topic include:

1. "Utterly central to my intersectional identities. I've presented about this, written about it, [I] make no secret that Jew is the first thing I am."
2. "Being around other Jews who are courageous to identify openly as Jews is inspiring."
3. "Proud to be a Jew yet sometimes fearful."
4. "My Jewish identity has always been important to me. While I feel proud of being Jewish internally, I find myself hiding it more in new settings."

5. "After October 7th, I feel more and more that I am Jewish. Partly this is due to the tremendous grief I felt after that massacre, although I did not personally know any of the victims. It's also that I started looking to have more Jewish friends, since my non-Jewish friends tended to trivialize my pain."
6. "Never quite know what it means, but I couldn't be anything else."

Jewish Life.

A majority of respondents (N=169, 82.4%) indicated that this was an important issue, with 17 of them providing additional context in the sample quote. Jewish life is seen as an important, though varied, aspect of personal and communal experience. For some, it is how they express themselves, celebrate, and find joy in diverse practices, including LGBTQ+ Jewish life. Many emphasize the need to strengthen Jewish life for all, particularly through education, cultural engagement, and fostering safe spaces in the face of both antisemitism and assimilation. Some participate actively through family practices like Shabbat and day school education, or through professional and online Jewish networks, while others feel more distant yet still aspire to deepen their connection. The Holocaust and concerns about security continue to shape perceptions of Jewish life as both precious and vulnerable. Overall, Jewish life is regarded as very important, something to be celebrated, protected, and sustained for future generations.

Sample Quotes on this topic include:

1. "Our son goes to a Hebrew day school because we fear him going to a secular school where there is less security and more of a chance we can experience antisemitism. We celebrate shabbat. I am connected with a local network of Jewish therapists."
2. "Very important, especially education as we lose more and more to assimilation and even hostility toward Israel and things Jewish."
3. "I am privileged to be able to benefit from all that a big multicultural city can offer."
4. "Need to be strengthened for all Jews. We need to be safe."
5. "I'm not really a part of it in person. In several online communities of Jewish therapists, locally and nationally, and connected to colleagues in Israel."

Concerns about Israel.

The majority of respondents (N=190, 91.8%) indicated that this was an important issue, with 30 of them providing additional context in the sample quote. Concerns about Israel are described with deep intensity, urgency, and often personal pain. Many affirm Israel as the Jewish homeland, essential for Jewish safety, existence, and identity, expressing strong Zionist commitments. At the same time, respondents voice grave concerns about the current Israeli government, settlement expansion, and actions in Gaza, which they see as violating Jewish values, harming Israel's democracy and fueling antisemitism

worldwide. October 7th deeply shaped perspectives, with some personally impacted by loss, hostage crises, and fear for family in Israel, leading to heightened worry about safety and survival. While many distinguish their support for Israel's right to exist from opposition to its government's policies, they are distressed by global hostility, misinformation, and the conflation of Israel with its leadership. Responses reflect both unwavering attachment and pride, alongside heartbreak, frustration, and fear for Israel's future and global Jewish well-being.

Sample Quotes to this topic include:

1. "Very concerning; the problems seem unsolvable and the world's gaslighting and victim blaming is shocking and seems to be the new normal."
2. "I have concerns about negative attitudes about Israel but also serious concerns about what is happening in Israel and the present government."
3. "I believe it is the only place in the world that Jews can be certain that the government will see their well-being and safety as a primary concern."
4. "Zionism is: returning to your origins, protecting your community, and not having to ask for permission to exist."
5. "This is very distressing to me. My husband and my family live there. A family member of ours was a hostage, a high school friend was at the Nova festival - we have been closely impacted by October 7."
6. "We worry about the safety, security and existence of Israel."
7. "I have concerns about negative attitudes about Israel but also serious concerns about what is happening in Israel and the present government."
8. "It's a hot topic to discuss, but I think understanding that we can all have a different voice and can disagree on how the politics are run but still be united in Israel's right to exist."

Contributions of Jews to Psychology.

The majority of respondents (N=145, 71.8%) indicated that this was an important issue, with 19 of them providing additional context in the sample quote. Jewish contributions to psychology are recognized as foundational, profound, and a source of pride, though many feel they are underappreciated or are in danger of being erased. Respondents highlight the legacy of Freud and other Jewish theorists, noting how Jewish values and historical experiences have shaped core insights into the human psyche, psychotherapy, and feminist theory. Many emphasize that Jewish perspectives remain vital to the field today, reflecting resilience, ethical grounding, and a commitment to understanding suffering and survival. At the same time, there is deep concern that psychology as a profession has become rife with institutional antisemitism, with Jewish voices marginalized or attacked under the guise of social justice. This tension leaves some feeling betrayed by institutions they once valued, even as they remain proud of

Jewish intellectual and therapeutic contributions to psychology and related helping professions.

Sample Quotes on this topic include:

1. "The field of Psychology has become a hotbed for institutionalized anti semitism and I feel betrayed by the very institutions I felt so connected to."
2. "Knowing all the contributions Jews had to psychology makes me proud. I am proud of how Jewish values have been integrated into the basics of psychology and psychotherapy."
3. "Psychology's founding pillars were mostly Jewish. I am proud of that heritage. And as a group that has a long history of being marginalized and yet survive and thrive, I think understanding the human psyche and human condition is in our DNA."
4. "Proud of the contributions of Jews to my chosen field. Just completed a course on Jewish values and was pleasantly surprised to see how much overlap there is with psychology."
5. "I value what Jews contribute to our world and want others to recognize and appreciate our contributions."
6. "We've made huge contributions, despite the systemic anti Semitism of the discipline since G Stanley Hall, and the anti-Semitism of Freud's Vienna. Our revolutionary and liberatory work is being lost because it's not being presented within those frameworks very much, (exceptions being my own work, that of Lenore Walker [et al., 2024], the late Ellyn Kaschak Z"L [may her memory be a blessing], all writing feminist therapy theory as Jews."

Jewish Students on Campus.

The majority of respondents (N=172, 84.7%) indicated that this was an important issue, with 23 of them providing additional context in the sample quote. Jewish students on campus are widely seen as vulnerable, endangered, and in need of stronger support. Many respondents express deep concern for their physical safety, emotional well-being, and ability to openly express Jewish identity in an increasingly hostile environment marked by antisemitism and anti-Zionist activism. Parents, clinicians, and educators alike fear that Jewish students are being intimidated, silenced, or indoctrinated, which threatens both their mental health and their sense of belonging. While some students remain strong in their identity, others feel pressure to hide it, underscoring the need for greater campus security, stronger Jewish community connections (e.g., Hillel, Chabad), and pride-building opportunities. Respondents stress that psychologists and Jewish organizations have a critical role in helping students cope with stress, foster resilience, and maintain Jewish identity in the face of hostility. Overall, the prevailing sentiment is

one of alarm, urgency, and a call to ensure Jewish students can live and learn without fear.

Sample Quotes:

1. "I do not want Jewish students to experience antisemitism. I want Jewish students to have liberal Ideas and not support Israel in a blind fanatic manner."
2. "Jewish students are particularly vulnerable right now, and psychologists can help students increase their capacity to handle stress and threats through building interpersonal skills and a sense of pride and belonging."
3. "The Jewish Students on campus are taking the brunt of the antisemitism, and I fear for their safety; physically, emotionally, spiritually. I also am fearful of what this bodes for our future in this country."
4. "I have a daughter two years away from going to college, so campus safety and Jewish life is a concern."
5. "More connections with fellow Jewish students are needed, especially in colleges and universities that do not have either Hillel or Chabad."
6. "As a parent and a clinician with clients who are college students, I am very concerned about the state of our education and the rise in antisemitism at different levels starting from elementary school. I am worried about the brainwash[ing] and propaganda under the guise of activism, and I fear that it is too late to change a lot of things."
7. "Jewish students are going through a tough time and that is an understatement. The universities seem to have failed to make their campuses safe for everyone."
8. "Worry about them. I can't imagine what it's like to contend with such overt and online hatred. How will this impact their self worth, identity and their mental health?"

Program Ratings

Fulfillment of AJP Mission.

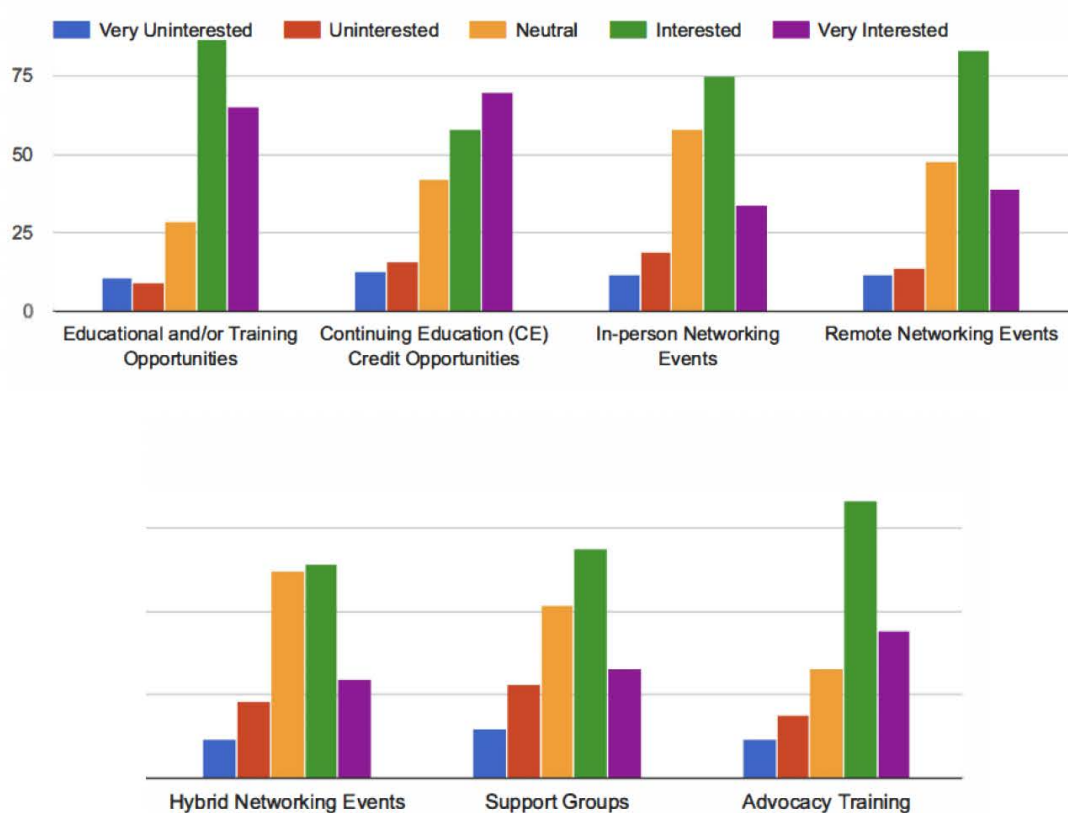
One hundred respondents (47.8%) detailed a strong desire for AJP (Association of Jewish Psychologists) to serve as a supportive, advocacy-driven community that challenges antisemitism within professional organizations like the APA, universities, and the broader mental health field. Members hope AJP will provide education, resources, and training to combat antisemitism, support Jewish professionals facing discrimination, and foster research collaborations. Many emphasize the need for a safe, connected community where Jewish psychologists can share experiences, find mentorship, and advocate for Jewish concerns. There is also a call for leadership, honest dialogue, and action—both within the profession and in public discourse—to address antisemitism, promote Jewish well-being, and ensure Jewish voices are heard and respected. Some

respondents express disappointment with the current sense of community, while others highlight the importance of maintaining a pluralistic, inclusive, and proactive organization that bridges divides and supports both individual and collective needs.

Interest in AJP Activities.

Members expressed interest in many activities of the AJP. The specific breakdown is described below.

Figure 8. Interest in AJP Activities.



Respondents rated their interest in **educational and/or training opportunities** within AJP. The survey responses are as follows: Very Interested (N=65, 32.3%), Interested (N=87, 43.3%), Neutral (N=29, 14.4%), Uninterested (N=9, 4.5%), and Very Uninterested (N=11, 5.5%).

Respondents rated their interest in **continuing education (CE) credit opportunities** within AJP. The survey results are as follows: Very Interested (N= 70, 35.18%, Interested (N= 58, 29.15%), Neutral (N= 42, 21.11%), Uninterested (N= 16, 8.04%), and Very Uninterested (N= 13, 6.53%).

Respondents rated their interest in **in-person networking events** within AJP. The survey results show the following distribution: Very Interested (N=34, 17.2%), Interested (N=75, 37.9%), Neutral (N=58, 29.3%), Uninterested (N=19, 9.6%), Very Uninterested (N=12, 6.1%).

Respondents rated their interest in **remote networking events** within AJP. The survey results are as follows: Interested (N=83, 42.35%), Neutral (N=48, 24.49%), Very Interested (N=39, 19.9%), Uninterested (N=14, 7.14%), and Very Uninterested (N=12, 6.12%).

Respondents rated their interest in **hybrid networking events** within AJP. The survey results are as follows: Very Interested (N=30, 15.71%), Interested (N=64, 33.51%), Neutral (N=62, 32.46%), Uninterested (N=23, 12.04%), and Very Uninterested (N=12, 6.28%).

Respondents rated their interest in **support groups** within AJP. The survey results are as follows: Very Interested (N= 15, 7.61%), Interested (N=69, 35.03%), Neutral (N=52, 26.4%), Uninterested (N= 28, 14.21%), and Very Uninterested by (N= 15, 7.61%).

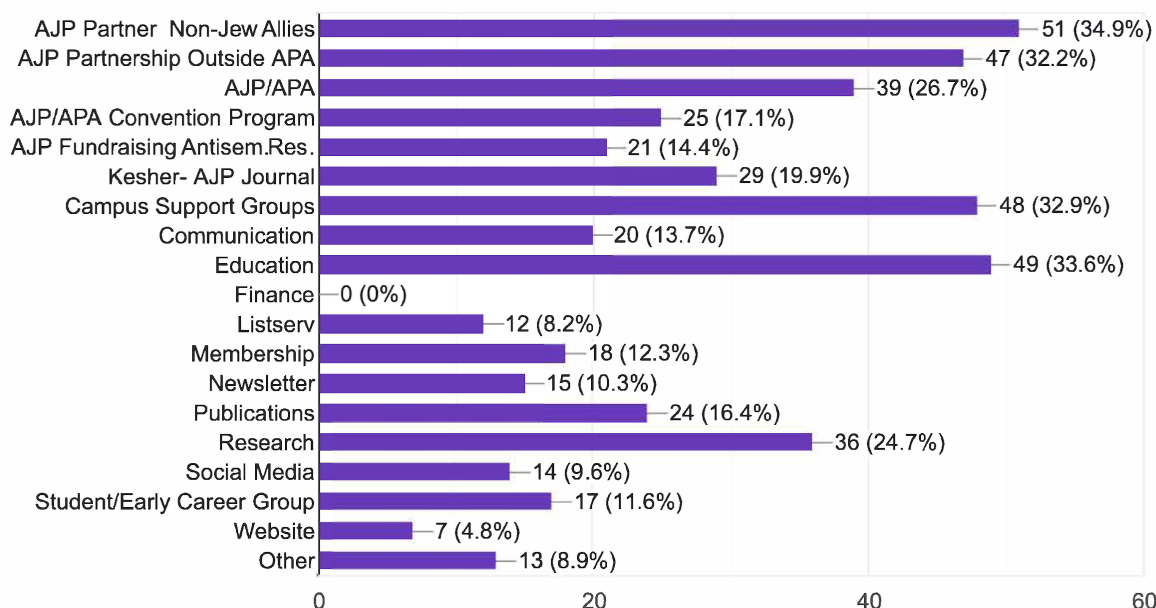
Respondents rated their interest in **advocacy training** within AJP. The survey results are as follows: Very Interested (N=44, 23.04%), Interested (N=83, 43.46%), Neutral (N=33, 17.28%), Uninterested (N=19, 9.95%), and Very Uninterested (N=12, 6.28%).

Volunteer Interests.

The survey results indicate interest in various opportunities including: **Campus Support Groups** (N=48, 32.9%); **AJP Partnership with Non-Jewish Allies** (N=51, 34.9%); **AJP Partnership Outside APA** (N=47, 32.2%); **AJP Fundraising for Antisemitism Research Grants** (N=21, 14.4%); **Other (please specify other activities below)** (N=13, 8.9%); **Research** (N=36, 24.66%); **Kesher- AJP Journal** (N=29, 19.86%); **Social Media** (N=14, 9.6%); **AJP/APA** (N=39, 26.7%); **AJP/APA Convention Program**

(N=25, 17.12%); **Newsletter** (N=15, 10.3%); **Membership** (N=18, 12.3%); **Publications** (N=24, 16.4%); **Student/Early Career Group** (N=17, 11.6%); **Education** (N=49, 33.6%); **Communication** (N=20, 13.7%); **Listserv** (N=12, 8.2%); **Website** (N=7, 4.8%).

Figure 9. Interest in Volunteer Opportunities:



Forty-two respondents provided information about other activities they would be interested in with AJP.

1. "Future conference planning; Ethics Committee."
2. "Planning trips to Israel and other ways to connect allies to Jewish history."
3. "Need for support on college campuses."
4. "Jewish Trauma Curriculum Group."
5. "PR, communication with media, spokesperson training, speech writing."
6. "I am part of the Israel Healing Initiative and recently went to Israel to volunteer doing trauma work with Nova Survivors. More opportunities for this would be great."

7. "Connection to Psychologists Against Antisemitism; Connection to AEN [Academic Engagement Network]."

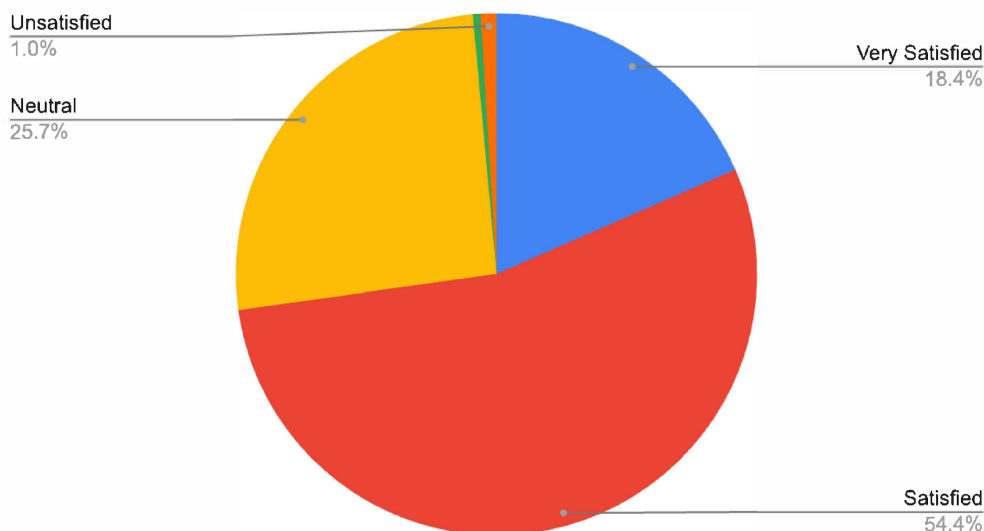
Twenty-one respondents provided information about other activities they believe AJP should undertake over the coming two years to fulfill its mission.

1. "Holding APA and APS [Association for Psychological Science] to the stated commitment to multicultural and ethnic diversity, inclusion, and equity. Confronting directly professional antisemitism through collaborative programming that engages science to deny ongoing anti-Zionist and antisemitic rhetoric within professional psychology and mental health practice."
2. "Advocacy for Jews against antisemitic education, indoctrination of Jew hatred among the youth by teachers and faculty, advocacy against democratic politicians who hate Jews and Israel, advocacy for students to have access to private Jewish education in the face of antisemitic curriculum being promoted by teachers and supported by state legislators. AJP can help advocate for students to get vouchers to attend private Jewish schools to protect them from exposure to traumatic educational system that is currently in the works."
3. "Trauma assistance trip to Israel."
4. "Systemic Antisemitic practices currently implemented."
5. "Partnering with other groups that are trying to address antisemitism in the APA, in Psychology and in Education, perhaps including a legal component, such as with the Brandeis Center. Trying to affect a coalition with other groups trying to address antisemitism, at least for the purpose of communication and, even better, to coordinate efforts."
6. "CE credits, Advocacy training, educational workshops, support groups."
7. "AJP is doing a wonderful job combating antisemitism within APA. I would like to see more partnerships with Jewish lawyers fighting antisemitism cases and engaging a younger demographic."

Satisfaction with AJP's Current Activities and Programming

As can be seen in the figure below most respondents 72.8% were either Satisfied (54.4%), or Very Satisfied (18.4%), with AJP's activities and programming (N=150). Among the remaining respondents, 53 (25.7%) were neutral, and a minority of members (1.5%) were either Unsatisfied, or Very Unsatisfied (N=3) Almost all (N=206) responded to this question.

Figure 10. Satisfaction with AJP Programming



Additional comments about AJP's current advocacy activities, and programming were provided by 42 respondents. Many of these members were interested in activities, volunteer opportunities, and made constructive suggestions for improvement and visibility of the Organization. They were generally appreciative of AJP's existence.

Sample Quotes:

1. "Keep doing what you are doing and help us connect and feel supported and heard."
2. "It is remarkable for a young volunteer organization to grow and accomplish as much as AJP has done to date- hats off everyone!"
3. "I'm on the research committee and I find it very interesting a great way to feel connected to the group and to the subject matter of Jewish issues."
4. "I wish we could get CEs for the talks, particularly the talks by psychologists."
5. "I've enjoyed all the remote presentations I attended. However, almost all are on Wednesdays."
6. "at a time that conflicts with my schedule since I'm in the Pacific Time Zone."
7. "I was happy to learn that AJP is trying to work with APA to have them recognize the antisemitism that is happening even within their ranks and to push back against it."

8. "AJP is expanding, which is great, and the leadership has done a great job of advocating and planning activities/programming. I would like to see more efforts at building allyships, though recognize that this is a 2-way street and AJP has tried in some ways."

Summary

AJP is a young organization growing during very complicated times. This second AJP Survey was conducted to develop an understanding of the growing membership of AJP, their identities, current views and attitudes towards AJP programming. The survey was completed in August of 2025 at which time the membership was 1300, about double the membership of the 2024 survey 15 months earlier. About 16% of the membership responded (N=209).

Personal and Cultural Identity

The respondents were primarily female (63.9%), and male (33.2%), with a smaller percentage (1.9%) identifying as non-binary. In the 2025 survey respondents consisted of multiple age groups 18-20 age group; 1.9% 21-30; 7.7% 31-40; 16.3% 41-50; 20.1% 51-60). The older age groups (N=110) showed that they were 61+ years old. Though to a degree the younger age groups were better represented by comparison to Survey I results, the majority remained older (19.6% 61-70; 26.3% 71-80; 6.7% 81-90; 1.4% 'prefer not to answer').

Ethnic identification was measured in three different ways. Using the current U.S. census categories, responses were received from 203 members. Concerning primary identification, with "Mark all that apply" as an option, the vast majority (N=149, 73.4%), identifies as White/Caucasian. Smaller percentages were indicated in the other categories :1.5% (N=3) as Black/African Descent; 2% primarily as Hispanic or Latino (N=4), and 1% (N=2) as Asian. Similarly, 1% identified themselves as Native American, Aboriginal, or Indigenous. Seven (3.4%) preferred not to answer, and 47 respondents (23.2%), preferred to self-describe.

When asked further (optional question -APA matrix question) about identity/belonging descriptions, "Mark all that apply", 204 members responded. Of those, 95.6% (N=195) identified as Jews; 3.4 % (N=7) as Arab, Middle Eastern, North African, or Southwest or Asian; two members identified as Caribbean (1%); 18 (N=8.8) as European; 5 (N= 2.5) as Hispanic or Latine, and 6 (2.9%) preferred to self-describe.

Finally, concerning the best description of their Jewish Identity, responses were received from 209 members. The vast majority (188, 90%) identified as Ashkenazi; 11 (5.3%) as

Mizrahi; 2 (1%) as Jews of Color; Mixed Jewish/identify as Jewish 4 (1.9%); Non-Jewish Ally 2 (1%); 3 (1.4%), as “Other”; another 3 respondents (1.4%) Preferred to self-describe, and 2 (1%), preferred not to answer. No respondents identified as Ethiopian Jews. Compared to the 2024 Survey I, we saw a slight increase in the representation of other Jewish identities.

Professional Identity

Members of AJP occupy several and sometimes overlapping roles across the many work settings that we find psychologists and other related professionals.

A majority of members primarily identify as Clinical or Counseling Psychologists (N=137, 65.9%). The next largest group of members describes themselves as Psychologists in non-clinical areas (N=18, 8.7%). The rest of the respondents identify with other mental health professions, clergy or other. Some individuals identified as students or retired.

The largest group of respondents indicated their primary work setting as private practice (N=80, 38.5%) but no one setting was the majority. Others worked in academia, hospitals, other administrative settings including in Jewish organizations. A few indicated they were retired or only continuing in volunteer work.

This distribution highlights a strong representation of clinical and counseling professionals within the sample. However, a substantial portion described their primary work as professor, academic and/or researcher.

Most respondents remain members of APA (N=112, 71.8%) and/or Canadian Psychological Association (N=12, 7.7%). Individuals elaborated on other divisions within APA, other mental health or psychology or medical associations.

Commensurate with our age results, many of the members indicated they were in later career stages (N=93, 44.9%), followed by Mid-Career (10–25 years of experience) (N=60, 29.0%). There are 28 retired individuals (13.5%), 17 in the Early Career stage (<10 years of experience) (8.2%), 7 students (3.4%), and 2 who preferred not to answer (1.0%).

Finally, we learned the languages of service providers. All 209 respondents use English. Hebrew was indicated by 11.5% (N=24) of respondents. Several other languages were also mentioned.

Community Identity

The majority of AJP respondents reside in the U.S. (N=177, 84.7%) and Canada (N=24, 11.5%). A few others reside in Israel, South Africa, France and the UK. Most individuals live in urban (N=49, 34.6%) or suburban areas near large cities (N=72,

49%). A small group of individuals live in small towns (15.4%, N=32) and rural areas (N=2, 1.). As in AJP Survey I, most people live in urban and suburban areas, but this second group of respondents was more likely to come from rural areas. In both surveys most respondents indicate residence in areas with higher-than-average Jewish population.

In terms of community support for the Jewish population in their area nearly all reported presence of a synagogue (N=202, 97.9%) many report presence of Jewish Family Services, a social service organization (N=123, 59.4%). In their narrative responses to this section of the survey participants indicated numerous organizations that served various needs: community centers, social service organizations, educational institutions and some that provided direct advocacy around antisemitism. Participants in large urban areas tended to report more organizations. Individuals reported their own active participation and leadership in these organizations.

Viewpoint on Jewish Issues

The respondents rated all issues as important. Many of the issues were also mentioned in 2024. In 2025 we added Likert ratings so we could better gauge the relative importance of these issues. There was near universal agreement on concern about antisemitism (92%), less so for the role of Jews in psychology (71.8%) with the importance of the other issues in between that high and low.

Among issues surveyed, antisemitism remains of highest concern. A majority of respondents (N=194, 93.7%) indicated that this was an important issue to them in both survey years.

A majority of respondents (N=188, 92.1%) indicated that this was an important issue to them. Jewish connection is viewed as highly valuable, increasingly important in today's climate, and not to be taken for granted.

A majority of respondents (N=187, 90.8%) indicated that this was an important issue to them. Jewish identity is seen as a powerful and defining force that sustains both individuals and the community.

A majority of respondents (N=169, 82.4%) indicated that this was an important issue to them. Jewish life is regarded as very important, something to be celebrated, protected, and sustained for future generations.

The majority of respondents (N=190, 91.8%) indicated that concern about Israel was an important issue to them, with 30 of them providing additional context in the sample quote. Responses reflect both unwavering attachment and pride, alongside heartbreak, frustration, and fear for Israel's future and global Jewish well-being.

The majority of respondents (N=145, 71.8%) indicated that this was an important issue, with 19 of them providing additional context in the sample quote. Some are feeling betrayed by institutions they once valued, even as they remain proud of Jewish intellectual and therapeutic contributions to psychology and related helping professions.

The majority of respondents (N=172, 84.7%) indicated that this was an important issue, with 23 of them providing additional context in the sample quote. The prevailing sentiment is one of alarm, urgency, and a call to ensure Jewish students can live and learn without fear.

AJP Program Ratings

In reflecting on the work of AJP during the past year most members were satisfied with the efforts of AJP. Members appeared to value highly the educational opportunities and networking opportunities with AJP.

Respondents detailed a strong desire for AJP to serve as a supportive, advocacy-driven community that challenges antisemitism within professional organizations like the APA, universities, and the broader mental health field. Members hope AJP will provide education, resources, and training to combat antisemitism, support Jewish professionals facing discrimination, and foster research collaborations.

Participants expressed willingness to volunteer to help in the AJP's efforts in many ways. Very popular among respondents was a willingness to help with education efforts (33.6%), the connections AJP could make with non-Jewish organizations (32.9%), or outside of APA (34.9%). Other interest areas were work with APA (26.7%) including the AJP at the APA convention (17.2%) and Keshet, the AJP journal (19.9%).

Overall, satisfaction with AJP was high, almost three-quarters of members expressed satisfaction with organizational activities. As the organization continues to grow it would be helpful to continue to meet the needs of those who are satisfied and reach out to those committed to the organization that desire change. We propose the takeaways below.

Take-Aways & Recommendations

- I. 2025 saw large growth in membership for AJP and some diversification in terms of age and ethnicity. Efforts to reach out to more types of members should continue in the coming years.

- II. Again, as in the 2024 AJP Survey, many members shared about community involvement personally and professionally. These are opportunities for collaboration that AJP should continue to develop and expand.
- III. While the 2024 AJP Survey showed an organization composed primarily of clinicians, this survey showed some growth in membership from academic/research organizations. The organization should continue to direct programming to members from multiple disciplines and work settings.
- IV. Antisemitism remains the concern of highest importance and should continue to be a focus of programming and activities for AJP. All Jewish-related topics were rated as important, including concerns about contemporary antisemitism for Jewish students. Consistent with its mission, AJP should remain centrally focused on the issues around antisemitism.
- V. Concerns about Israel were evident, the content reflecting a range of opinions. There was a range of attitudes expressed regarding Israel during this complex period post the October 7th attack and subsequent war. The Survey revealed both emotional and personal reactions as well as political opinions. As AJP grows it is essential to have a wide enough tent for a range of attitudes towards Israel as we combat antisemitism for all Jews globally.
- VI. Members continue to desire more educational offerings (including CE credits) from AJP that help to combat antisemitism and support efforts to meet the needs of clients and students. It is recommended, (as it was in 2024), to continue to focus on antisemitism, Jewish identity and cultural competence in the educational offerings of AJP. Members indicate strong willingness to help with these efforts.
- VII. APA ethics continue to orient us towards human rights. As such, the rights of Jews still need to be addressed by our professional organizations by advancing competency through research, scholarship, and education.
- VIII. Following AJP Survey I, the organization expanded efforts to forge collaborative relationships with other professional organizations. This goal remains of importance to the membership; given their other affiliations and willingness to volunteer, members may be a resource in developing alliances.
- IX. Our membership is geographically diverse and clearly desires more connection which can be facilitated with both local in--person events and smaller interest groups within AJP that can connect virtually.

- X. The 2025 AJP Survey II had a smaller proportion of members responding than in 2024. This may be explained by the busy summer months in which survey responses were solicited. For upcoming surveys, we recommend distributing the survey during the Fall, Winter, or Spring.

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