

# **National Jewish Population Study**

# **Intermarriage Facts for Planning**

**One of a series of reports on the study findings**



**Council of Jewish Federations  
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This is one of a series of reports on the findings of the National Jewish Population Study sponsored by the Council of Jewish Federations and Welfare Funds. This is the first comprehensive national study made of the Jewish population of the United States.

The NJPS, under the direction of Dr. Fred Massarik of the University of California of Los Angeles and a distinguished group of colleagues, was based on a sample scientifically chosen so as to be representative of the total U.S. Jewish population. This sample included communities of all sizes and in all parts of the country, with random samplings to include Jews not on any organizational lists as well as those who were.

While the NJPS data are of interest and value to many individuals concerned with Jewish life, the Federations which financed the study have as their purpose the use of the findings in local, regional and national planning. The initial set of reports will, therefore, be elements relating most closely to these concerns.

Each community will also now have facts which set a national perspective for its own local situation. In addition, the projections for the future made possible by the national study should enable Federations to anticipate in their planning the demands brought about by changing population patterns.

A REPORT ON INTERMARRIAGE  
by  
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Summary

The National Jewish Population study defines basic intermarriage as a marriage in which one or the other partner was identified with a non-Jewish religious-cultural viewpoint at the time that he/she met his/her future spouse. (1)

With this definition, the present Study, - based on a nationwide sample of Jewish and other households seeking a representative picture of the U.S. Jewish population, - presents the following findings: (2)

1. Of all Jewish persons now married, some 9.2% are intermarried.
2. The proportion of Jewish persons intermarrying in the period 1966-72 is much greater than corresponding proportions in earlier periods; 31.7% of Jewish persons marrying in this recent time span chose a non-Jewish spouse.
3. The combination of a Jewish husband and a non-Jewish wife is about twice as prevalent as the combination of a Jewish wife and a non-Jewish husband. (3)
4. About one-fourth of all intermarrying non-Jewish females report conversion into Judaism; in contrast, few intermarrying non-Jewish males have converted.
5. Nearly half of marriage partners who were non-Jewish prior to marriage subsequently identify as Jewish, regardless of formal conversion.
6. In a very large majority of cases, when the wife is Jewish though initially the husband is not Jewish, children are raised as Jewish. On the other hand, when the husband is Jewish and the wife initially not Jewish, about one-third of the children are raised outside the Jewish religion.

- 1) As identified by self-description or as described by another household member.
- 2) This report considers currently existing marriages only.
- 3) Some three percent of married are classified as 'marginally' Jewish with no religious preference by the husband or some mixed pattern.

7. A belief in the Jewish religion is widely professed, both in intermarried and non-intermarried households, but such belief is somewhat more prevalent among the non-intermarried. There is continuing widespread belief in One God.
8. Regardless of marriage pattern, active participation in temples and synagogues is the exception, not the rule. Somewhat more intensive participation in temple or synagogue life appears for the non-intermarried and in those households in which the wife is Jewish and the husband is not Jewish. Relatively higher levels of involvement in Jewish organizations appear for the non-intermarried, but in absolute terms these levels, too, are generally low.
9. Among non-intermarried, four in ten indicate that they had never dated a non-Jew.
10. Reported parental opposition to interdating is significantly linked to marriage within the Jewish group; reported lack of parental opposition to interdating is associated with intermarriage.
11. Non-intermarried couples and those with a Jewish wife report similar patterns in their early upbringing: a majority describe their own childhood upbringing as 'strongly Jewish'. In marriages with a Jewish husband and a non-Jewish wife, the childhood upbringing is rarely described as 'strongly Jewish'.
12. The chance that intermarriage will take place is greatest for those who cannot clearly describe their upbringing, but also very high for those who describe their own upbringing as marginally Jewish. Positive Jewish identity in childhood is associated with marriage within the Jewish group.

#### Types of Intermarriage

How "Jewishness" is defined directly affects what is meant by "intermarriage" in a research context.

We define "basic" intermarriage as a marriage in which one or the other partner describes himself/herself (or is described) as having identified with a non-Jewish religious-cultural viewpoint at the time that he/she met his/her future spouse.

By this definition, the crucial point considered precedes the act of marriage itself. It focuses on each partner in his/her "original" state of belief (or unbelief), whatever it may have been prior to being further influenced by the relationship leading to marriage itself.

This form of intermarriage is denoted as "basic" because it includes the most elemental, general circumstance, preexisting to courtship and marriage formation. The partners are described as coming "as they are", with no recourse as yet to their mutual accommodations, as may be affected by conversion or by change in religious identification in response to their relationship.

Two major types of basic intermarriage are distinguished: first, there is "typical" intermarriage: with the husband Jewish at the time that the couple met (the wife, of course, being not Jewish); and conversely with the wife Jewish at the time that the couple met, (and the husband being not Jewish).

Second, beyond these relatively clear-cut typical intermarriage types, there is a more ambiguous category of "marginal" intermarriage. This category includes those marriages in which, again at the time of initial meeting, one or both partners expressed "no preference" concerning religious viewpoint, and/or in which one or both partners noted the existence of some Jewish familial or ancestral Jewish roots, although affirming either no or only vague relatedness to Jewishness at the time of meeting. Here we find persons who may have had Jewish parents or grandparents but who may have drifted from, or were formally converted out of, Judaism. It includes those who may state no specific religious preference at the time, but who may, upon further inquiry, agree that they are, in some general sense, "Jewish" after all.

Indeed, there is some question whether these more tenuous ties to Jewish background or practice may at all warrant the inclusion of these persons in a definition of "being Jewish". From a sociological standpoint this is a matter of judgment: here the broadest possible definition, as noted above, is chosen as a starting point. It is possible, of course, to delete from subsequent analysis any particular sub-categories if we wish to consider a more restricted definition of Jewishness.

This report will indicate the proportions of "basic" intermarriage, including both "typical" and "marginal" intermarriage, but will focus more heavily on the two typical intermarriage patterns: husband Jewish and wife not Jewish; and wife Jewish and husband not Jewish.

Alternate definitions to those employed here may wish to deal with intermarriage exclusively in terms of formal conversion, in terms of the partners' religious-cultural identification at the time of marriage, or in terms of their identification at some time subsequent to the marriages' formation, as for instance at the present time. The Study data make possible such further analyses.

This report deals exclusively with 'current' marriages - those intact at the time of the Study. No marriages terminated by divorce or death of a partner, pre-existing to the current marriage, are considered in this report. Terminated marriages will be reported in later analyses.

### Jewish Persons Intermarrying and Period of Marriage Formation

The net basic rate of Jewish persons having intermarried any time in the past (and remaining currently married) is 9.2%. This includes those having married any time since 1900 and now remaining married. New additions to this "portfolio" are entered at a rate much different from the accumulated average: the data indicate that in recent years the proportion of Jewish persons intermarrying has attained levels which, in the history of the U.S. Jewish population since the century's turn, are unprecedented.

Table I shows the rates for Jewish persons intermarrying in typical and marginal intermarriage, in each of nine time periods (from 1900 to 1972), in which the current marriage was formed. (Rates are shown for Jewish persons intermarried, not for the number of marriages.) Table I-A shows the several intermarriage types, for the same time periods.

Commencing in the early sixties, (1961-1965), the basic intermarriage rate rose dramatically, from around 6% to 17.4%. From 1966 to 1972, it reached still higher levels, to 31.7% for Jewish persons intermarrying.

Of persons in continuing marriages, there were important variations in the rate of intermarriage over the time span under study. Of the marriages formed between the years 1900-1920, relatively few are intermarried, 2.0% per definition of basic intermarriage, above. There was a moderate basic intermarriage rate until 1940, ranging from 2 to about 3%. This was followed by a significant upswing to about twice the earlier prevailing level beginning in the World War II period, with a plateau maintained in the 6 to 7% range until about 1960. This plateau in turn was succeeded by further rises, noted above.

For the total of current marriages, the traditional preponderance of intermarriages with the husband as Jewish, over those with the wife as Jewish, is supported: in this total, of 13.5% of typical intermarriages, marriages in which the husband is Jewish exceed those in which the wife is Jewish by a ratio of about two to one, (9.1% vs. 4.4%).

### Conversion Patterns and General Jewish Identity

The issue of conversion is examined in Table II. With one significant exception, formal conversion is a relatively rare phenomenon when the overall pattern of Jewish marriage and intermarriage is considered.

The most frequent conversion into Judaism is found for the initially non-Jewish wife of a Jewish husband. Here, within this most prevalent of intermarriage types, somewhat more than one-fourth, 26.7%, report formal conversion to Judaism. A similar trend fails to appear for non-Jewish husbands of Jewish spouses.

While, in total, 0.3% of husbands and 2.7% of wives are converts into Judaism, conversions out of Judaism, (though they are found to some extent in the marginal intermarriage groupings) are minor: 0.8% of husbands and 0.6% of wives have converted "out" though they still remain present in marriages involving a Jewish partner.

The net effect of the conversions into and out of Judaism, as associated with marriages and intermarriages, thus suggests a positive balance in favor of "conversion into" rather than "conversion out of" Judaism. As noted, this is accounted for principally by conversions into Judaism of wives of Jewish husbands.

Quite different from formal conversion is the matter of generally-affirmed Jewish identity. (See Table III.)

In response to the question "is (person) Jewish now?", it appears that with but little difference, nearly half (some 43 to 46%) of initially non-Jewish spouses respond affirmatively - describing themselves as Jewish. Noting the differential in proportion of formal conversion between initially non-Jewish wives and initially non-Jewish husbands, it appears that their self-description as being 'Jewish' is little affected (at least in gross numerical terms) by the reported act of conversion itself. Thus, close to half of the spouses in intermarriages who entered the marriage as non-Jewish, or who may have converted at some time proximate to the marriage, report that they "feel Jewish", regardless of formalities. This does not, of course, define the depth or the quality of their Jewish commitment.

#### Childrens' Religious Orientation and Intention Concerning Child's Future Jewish Education

For homes with children only, (and the number of sample cases is small, calling for cautious interpretation) the children's religious orientation - as to how they are/were raised - is shown in Table IV.

Notably, when the wife is Jewish (but the husband is not) very high proportions of children are reported as being raised as Jewish. Accordingly, there seems to be no major "loss" of Jewish children here such as might be implied by a possible drifting to another religious view as that of the non-Jewish father.

On the other hand, when the husband is Jewish, somewhat more than one-third of the children are reported as being raised outside a Jewish religious-cultural viewpoint. This third is divided about evenly (with a slight edge toward the Protestant identification) among Protestant, Catholic and "no belief" positions.

In the small number of marginal intermarriages, the vast majority of children are raised as Catholics or Protestants. Here, the Catholic orientation is considerably more prevalent than the Protestant orientation.

The net effect of the marriage patterns studied suggests that, intermarriage to date notwithstanding, (including older, "seasoned" marriages) nearly 96% of children, whether in non-intermarried or intermarried households, are (or were) raised as Jewish. According to data at hand, the "loss" is mainly associated with intermarriages in which a Jewish man married a non-Jewish woman. The number of cases in the sample is too small to permit a corresponding analysis exclusively for intermarriages formed since 1966.

Parents in more than 70% in the "typical" intermarriages patterns indicate that it is their intent that the child(ren) will receive some Jewish education. For the non-intermarried, the proportion of such intent is somewhat higher, about 85%. There may, of course, be a gap between intent and actual follow-through. (See Table V.)

#### Beliefs in Jewish Religion and in One God

A general belief in the Jewish religion (though not formally defined) is quite prevalent both in non-intermarried and in typical intermarried households, as described by their Jewish adult respondents. (See Table VI.)

More than half of those responding profess a 'strong' belief in the Jewish religion and a bit more than one-fourth indicate that they believe in the Jewish religion 'somewhat'.

Among the non-intermarried, nearly nine out of ten, 86.6%, indicate that they believe in the Jewish religion somewhat or strongly. The figures for the intermarried are smaller, - correspondingly 68% for the 'wife Jewish/husband not Jewish' pattern, and about 54% for the 'husband Jewish/wife not Jewish' pattern. The corresponding figures are much lower for the marginal intermarriages.

There is continuing widespread belief in One God, almost regardless of marriage pattern. On the whole, more than eight out of ten, 86.5%, indicate that they believe in one God strongly or somewhat; the proportion of 'strong' believers approaches three-fourths. The 'not at all' belief is relatively most frequent in the marginal "other" category. There is a slight tendency for the 'husband Jewish and wife not Jewish' pattern to tend toward lesser intensity of belief in a single deity, as compared with the non-intermarried and other typical intermarriage groupings. (See Table VII.)



Jewish Affiliation: Activity in Temple or Synagogue, and  
in Jewish Organizations

Adult Jewish respondents were questioned concerning their participation in organized Jewish life. Lack of activity in temple or synagogue in spite of ideological commitment asserted toward Jewish religion and One God, is prevalent for all marriage categories, See Table VIII.

Involvement is lowest, as measured by the 'not at all' category, for the 'husband Jewish and wife not Jewish' pattern. Somewhat higher levels of activity, though slight, appear for the non-intermarried and for the 'wife Jewish and husband non-Jewish' pattern.

Overall, more than half, 60.2%, indicate that they are 'not at all active' in a temple or synagogue, while an additional fourth, 26.1%, report that they are only 'slightly active'. The proportion of 'quite active' and 'very active' combined is less than 13%.

According to Table IX, the level of activity in Jewish organizations follows the pattern established for activity level in temple or synagogue, though with some variations among marriage categories.

Specifically, while in general more than half, 62.3%, indicate that they are not at all active in Jewish organizations, the proportion of inactivity for the 'wife Jewish/husband not Jewish' pattern is more pronounced for Jewish organizations than it is for temple or synagogue. This may relate to the frequent desire for children's Jewish upbringing, noted when the wife is Jewish, which rests more heavily on temple or synagogue participation (particularly to obtain Jewish education) rather than on organizational activity. These findings support the concept that, when the wife is Jewish and the husband non-Jewish, considerable commitment to Jewish child rearing persists.

Some Antecedents to Inter marriage: Inter dating

Table X indicates the extent to which adult Jewish respondents report that they have, or have not, dated non-Jews.

Among the non-intermarried, some four of ten, 39.9%, indicate that they had "never" dated a non-Jew while about one-third, 31.7% note that they "interdated" once in a while. For this marriage category, only one-fourth 25.1% report that they dated non-Jews "sometimes" or "a lot".

The picture is quite different for the intermarried. Particularly the 'husband Jewish and wife non-Jewish' pattern reports a prevalent and intensive interdating pattern, with more than half reporting that they dated non-Jews 'a lot'. For the 'wife Jewish and husband not Jewish' pattern, it is the 'sometimes' response that predominates - about 70%. This points to the existence of different personal and social dynamics in the "husband Jewish" versus "wife Jewish" intermarriages.

Overall, nearly 63% of respondents indicated that they dated non-Jews 'never', or only 'once in a while', while about 34% report interdating at the 'sometimes' or 'a lot' level.

Some possibly contradictory responses are indicated by the "c" next to several figures in Table X; these refer to instances in which it is claimed, intermarriage notwithstanding, that interdating had never occurred. Lack of consistency, misunderstanding or the possible interpretation that "never" means something like "well....almost never", (except for the person chosen in marriage) may account for this.

A topic of frequent interest is that of parental attitudes towards interdating. Considering the parents of the now-intermarried adult respondents (usually), Table XI, indicates the strongest opposition to interdating by parents of the non-intermarried.

Approval of intermarriage is clearcut for adult Jewish respondents in "typical" intermarried households. See Table XII. Here, more than 60% strongly agree that "it is all right for Jews to marry non-Jews".

While among those not intermarried, more than half disagree ("somewhat" or "strongly") with the statement that "it is all right for Jews to marry non-Jews", a very sizable minority, - in excess of 38% -- express agreement, viz. they approve of intermarriage.

Whatever the nuances of interpretation, - and cause-and-effect relationships cannot necessarily be inferred - it would appear that parental attitudes, as reported by the now-intermarried, are significantly associated with presence or absence of intermarriage.

#### Some Antecedents to Intermarriage and Attitudes: The Intermarrieds

A frequently raised question bears on the Jewish aspects of the childhood environment and their relationship to the eventual occurrence of intermarriage. It is, of course, difficult to obtain a completely "clean" definition of an adult's erstwhile childhood environment, unaffected by subsequent experiences as an adult, the nature of his/her marriage included. It may be of interest, however, to examine the adult Jewish respondent's description of the Jewishness of his/her upbringing. The figures concerning this issue appear in Table XIII.

In households in which the current marriage involves two Jewish partners, more than half, 55.2% describe their upbringing as "strongly Jewish" while an additional third, 34.4%, indicate that it was "somewhat Jewish". The pattern is quite different for 'husband Jewish and wife not Jewish'. But for 'wife Jewish and husband not Jewish', the views closely resemble those appearing in non-intermarried households. This similarity again points to the operation of rather different dynamics in intermarriages in which the wife is the Jewish partner, in contrast with those in which the husband is the Jewish partner.

For the 'husband Jewish and wife not Jewish' category, Jewish upbringing is described in terms indicating much lesser Jewish commitment than found either in the non-intermarriage or in the 'wife Jewish and husband not Jewish' situations; here, only about one in seven, 15.2%, describes his upbringing as 'strongly Jewish', as against more than half, 55.3%, when the wife is Jewish.

While the samples are small for marriages in the 'marginal' category, it seems that substantially less intense levels of Jewish upbringing are reported for these groups, as indicated by proportions describing their upbringing as 'slightly Jewish' or as 'not at all Jewish'.

If one "scores" or "grades" the level of Jewish upbringing with "not at all Jewish" valued at zero, "slightly Jewish" at one, "?" (doubtful) at two, "somewhat Jewish" at three and "strongly Jewish" at four, the following average "scores" appear:

|                                       |      |
|---------------------------------------|------|
| 1. Not intermarried                   | 3.34 |
| 2. Wife Jewish and husband not Jewish | 3.23 |
| 3. Husband Jewish and wife not Jewish | 2.57 |
| 4. Marginal "other"                   | 1.81 |
| 5. Husband, no preference             | 1.14 |

Table XIV considers the data from a different standpoint, examining upbringing and the "chance" that a particular description of Jewish upbringing will be associated with a particular marriage pattern.

For instance, if we take as 100.0% those who describe their upbringing as "not at all Jewish", we find that of this group only 50.3% are in the non-intermarried category. Contrast this with those who describe their upbringing as "strongly Jewish"; here as many as 92.3% are found in the non-intermarried category.

It is of interest that the smallest "chance" that marriage within the Jewish group will occur appears not for those who describe their upbringing as "not at all Jewish", but rather for those who identify their upbringing with a metaphorical shrug of the shoulders - as "?". It is this level of uncertainty, reflecting an underlying self-doubt in personal identity, that has the greatest chance of being associated with intermarriage.

This finding suggests that any kind of Jewish identity clearly defined, even if toward the moderate or negative side of the spectrum, is somewhat less likely to be related to intermarriage than a state of doubtful reflection on Jewish upbringing. But positive Jewish identity is clearly associated with marriage within the Jewish group.

TABLES

Definitions: per "basic" intermarriage - when couple met:

"Husband Jewish" = husband Jewish/wife not Jewish

"Wife Jewish" = wife Jewish/husband not Jewish

"Husband No Preference" = husband no (religious, ideological) preference (but typically born Jewish)/ wife not Jewish

"Other" = miscellaneous combinations of "no (religious, ideological) preference" by either husband or wife, or other patterns, including "part Jewish" partners

Figures indicate percentages unless otherwise noted. Percentages may not add to 100.0 due to rounding. Technical memoranda specifying precision sampling will be prepared by B. Lazerwitz. Data based on initial analysis, National Jewish Population Study, conducted under auspices of Council of Jewish Federations and Welfare Funds.

TABLE 1

Jewish Persons Intermarrying  
(by time period)

|                | <u>Not inter-<br/>married</u> | <u>Inter-<br/>married</u> | <u>Total</u> |
|----------------|-------------------------------|---------------------------|--------------|
| 1900-20        | 98.0                          | 2.0                       | 100.0        |
| 1921-30        | 96.8                          | 3.2                       | 100.0        |
| 1931-40        | 97.0                          | 3.0                       | 100.0        |
| 1941-45        | 93.3                          | 6.7                       | 100.0        |
| 1946-50        | 93.3                          | 6.7                       | 100.0        |
| 1951-55        | 93.6                          | 6.4                       | 100.0        |
| 1956-60        | 94.1                          | 5.9                       | 100.0        |
| 1961-65        | 82.6                          | 17.4                      | 100.0        |
| 1966-72        | 68.3                          | 31.7                      | 100.0        |
| year not given | 98.3                          | 1.7                       | 100.0        |
| Total          | 90.8                          | 9.2                       | 100.0        |

TABLE 1-A

Detail: Intermarriage Types  
(by time period)

|                | <u>husband<br/>Jewish</u> | <u>wife<br/>Jewish</u> | <u>husband<br/>no pref.</u> | <u>other<br/>interm.</u> | <u>all inter-<br/>marriages*</u> |
|----------------|---------------------------|------------------------|-----------------------------|--------------------------|----------------------------------|
| 1900-20        | x                         | 1.6                    | x                           | 2.4                      | 4.0                              |
| 1921-30        | 3.0                       | 1.0                    | x                           | 2.2                      | 6.2                              |
| 1931-40        | 2.1                       | 0.6                    | 0.1                         | 3.0                      | 5.8                              |
| 1941-45        | 2.2                       | 8.5                    | 1.2                         | 0.6                      | 12.5                             |
| 1946-50        | 2.7                       | 5.5                    | 0.2                         | 4.1                      | 12.5                             |
| 1951-55        | 6.1                       | 1.5                    | 3.8                         | 0.7                      | 12.1                             |
| 1956-60        | 8.5                       | 1.2                    | 0.1                         | 1.3                      | 11.1                             |
| 1961-65        | 16.6                      | 6.2                    | 0.4                         | 6.5                      | 29.7                             |
| 1966-72        | 35.8                      | 9.8                    | 0.3                         | 2.2                      | 48.1                             |
| year not given | 2.3                       | x                      | x                           | 1.1                      | 3.3                              |
| Total          | 9.1                       | 4.4                    | 0.8                         | 2.5                      | 16.8                             |

x = negligible

\* For each time period: all marriages considered = 100%

Each proportion shown is taken of all marriages (100.0 percent) in the respective time periods.

TABLE II

|                   | <u>Spouse Initially Not Jewish converted to Judaism</u> |           |              |
|-------------------|---|-----------|--------------|
|                   | <u>Yes</u>  | <u>No</u> | <u>Total</u> |
| Husband Jewish-a) | 26.7  | 73.3      | 100.0        |
| Wife Jewish - b)  | 2.5   | 97.5      | 100.0        |

a) 1.0 percent previously converted into Judaism.

b) 0.3 percent previously converted into Judaism.

Notes:

In the Husband no (religious) preference/wife initially non-Jewish type 2.9% of wives have converted to Judaism, 97.1% have not converted. (No husbands have converted)

In the "Other" intermarriage type, each 1.3% of husbands and 1.3% of wives converted into Judaism, while the balance each of 98.7% did not.

Of all husbands in the marriages studied, 0.3 are converts into Judaism.  
Of all wives in the marriages studied, 2.7 are converts into Judaism.

TABLE III

Self-Description of Jewish Identity

| <u>"Is (person)<br/>Jewish now?"</u> | <u>Intermarried<br/>initially non-<br/>Jewish Wife:<br/>(Whose Husband<br/>is Jewish)</u> | <u>Intermarried<br/>initially non-<br/>Jewish Husband:<br/>(Whose Wife<br/>is Jewish)</u> |
|--------------------------------------|---|---|
| Yes: identifies as<br>"Jewish"       | 45.6  | 43.5  |
| No: identifies as<br>"not Jewish"    | 54.4  | 56.5  |
|                                      | <hr/> 100.0%  | <hr/> 100.0%  |

TABLE IV

Children's Religious Orientation  
(Marriages With Children Only)

| Child raised....               | <u>Not Inter-Married</u> | <u>Husband Jewish</u> | <u>Wife Jewish</u> | <u>Husband no preference</u> | <u>Other</u> | <u>Total of Children</u> |
|--------------------------------|--------------------------|-----------------------|--------------------|------------------------------|--------------|--------------------------|
| With no belief                 | 0.7                      | 12.7                  | 1.3                | 0                            | 3.6          | 1.1                      |
| As Jewish                      | 99.2                     | 63.3                  | 98.4               | 0                            | 19.0         | 95.8                     |
| As Protestant                  | 0.1                      | 13.9                  | 0                  | 23.1                         | 33.6         | 1.4                      |
| As Catholic                    | 0                        | 10.1                  | 0.3                | 76.9                         | 43.8         | 1.6                      |
| Total                          | 100.0                    | 100.0                 | 100.0              | 100.0                        | 100.0        | 100.0                    |
| All children by marriage type: | 88.5                     | 2.9                   | 5.9                | 0.2                          | 2.5          | 100.0                    |

TABLE V

Intention Regarding Child(ren)'s Jewish Education

| Intend that child will receive Jewish Education.... | <u>No Intermarriage</u> | <u>'Typical' Intermarriage *</u> |
|---|-------------------------|----------------------------------|
| Yes   | 85.4                    | 70.7                             |
| No  | 14.6                    | 29.3                             |
|   | <u>100.0</u>            | <u>100.0</u>                     |

\* Sample too small to permit further breakdown.









TABLE XII

Attitude Toward Intermarriage  
(Adult Jewish Respondent)

| "It is all right for Jews to marry non-Jews".... | <u>Not Inter-married</u> | <u>Husband Jewish</u> | <u>Wife Jewish</u> | <u>Husband no preference</u> | <u>Other</u> | <u>Total</u> |
|--|--------------------------|-----------------------|--------------------|------------------------------|--------------|--------------|
| Strongly disagree                                | 36.4                     | 5.4                   | 3.6                | 0                            | 5.8          | 31.6         |
| Somewhat disagree                                | 19.8                     | 3.8                   | 4.8                | 83.3                         | 7.7          | 18.1         |
| ?  | 5.7                      | 12.9                  | 0.4                | 2.1                          | 7.7          | 6.1          |
| Somewhat agree                                   | 24.5                     | 12.7                  | 29.9               | 0                            | 21.2         | 23.5         |
| Strongly agree                                   | 13.7                     | 65.2                  | 61.4               | 14.6                         | 57.7         | 20.7         |
| Total  | <u>100.0</u>             | <u>100.0</u>          | <u>100.0</u>       | <u>100.0</u>                 | <u>100.0</u> | <u>100.0</u> |

TABLE XIII

Description of Upbringing  
(Adult Jewish Respondent)

| Upbringing was... | <u>Not Inter-married</u> | <u>Husband Jewish</u> | <u>Wife Jewish</u> | <u>Husband no preference</u> | <u>Other</u> | <u>Total</u> |
|-------------------|--------------------------|-----------------------|--------------------|------------------------------|--------------|--------------|
| Not at all Jewish | 1.6                      | 8.7                   | 5.9                | 6.1                          | 38.5         | 2.8          |
| Slightly Jewish   | 7.9                      | 10.1                  | 6.7                | 83.7                         | 15.4         | 8.7          |
| ?                 | 0.9                      | 11.7                  | 0                  | 2.0                          | 1.9          | 1.8          |
| Somewhat Jewish   | 34.4                     | 54.3                  | 32.0               | 6.1                          | 15.4         | 35.6         |
| Strongly Jewish   | 55.2                     | 15.2                  | 55.3               | 2.0                          | 28.8         | 51.1         |
| Total             | <u>100.0</u>             | <u>100.0</u>          | <u>100.0</u>       | <u>100.0</u>                 | <u>100.0</u> | <u>100.0</u> |
| "Score"           | 3.34                     | 2.57                  | 3.23               | 1.14                         | 1.81         |              |

TABLE XIV

Upbringing and Inter-marriage

"Chance"

|                       | (Chance)                 | (Chance)              | (Chance)           | (Chance)                     | (Chance)     | (Chance)     |
|-----------------------|--------------------------|-----------------------|--------------------|------------------------------|--------------|--------------|
| If upbringing was.... | <u>Not Inter-married</u> | <u>Husband Jewish</u> | <u>Wife Jewish</u> | <u>Husband no preference</u> | <u>Other</u> | <u>Total</u> |
| Not at all Jewish     | 50.3                     | 26.7                  | 9.1                | 1.8                          | 12.1         | 100.0        |
| Slightly Jewish       | 77.3                     | 9.9                   | 3.3                | 7.9                          | 1.6          | 100.0        |
| ?                     | 43.0                     | 55.1                  | 0                  | 0.9                          | 0.9          | 100.0        |
| Somewhat Jewish       | 82.7                     | 13.0                  | 3.8                | 0.1                          | 0.4          | 100.0        |
| Strongly Jewish       | 92.3                     | 2.5                   | 4.6                | 0                            | 0.5          | 100.0        |