

The 2005 Greater Boston Community Study Intermarried Families and Their Children

A Report of Combined Jewish Philanthropies



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All of the contents and analysis that are included in this report are the sole responsibility of the authors and of Combined Jewish Philanthropies.

Foreword

by Barry Shrage, President, Combined Jewish Philanthropies

“CJP welcomes those who would like to connect with the Jewish community and encourages the participation of interfaith families, couples, and significant others in all its activities.”

– Standard text included on all CJP invitations since 1997

As Jews in America in the twenty-first century, we live in a world of almost infinite choice. One of these choices now includes religious identity and affiliation. As some have termed it, we are all “Jews by choice”. Many of us live far away from the communities in which we were raised and we often intermarry. It seems likely that, in the near future, over half of the children born in Jewish households will be born to intermarried parents. We also live in a world of contradiction; even as identity has become more fluid, people are increasingly searching for a community of values and meaning.

Ten years ago, in our last strategic plan, Combined Jewish Philanthropies made two decisions that reflected our awareness of these trends. First, we decided to make the Greater Boston Jewish community much more welcoming to interfaith families. We added the above sentence to all of our invitations, encouraged local synagogues to do the same, and dramatically increased our support of programming for interfaith families. Being inclusive became one of our key strategic priorities.

In parallel, we also embarked on a series of initiatives designed to increase the overall vibrancy of the Jewish community. We invested in adult Jewish learning and literacy, in family educators in synagogues, in our day schools, and in a wide variety of other programs. In this way, our efforts in Boston to welcome intermarried families have been part of a larger vision to support a Jewish community that is appealing, meaningful and accessible.

We believe that these efforts are reflected in the decisions made by the intermarried families in Greater Boston and the discovery by this survey that 60 percent of the children in intermarried households are being raised as Jews. And as this report shows, when these families

make the decision to raise Jewish children, they do so fully. They practice Judaism at home; they join synagogues; they provide their children with a Jewish education, and their children become B’nai Mitzvah at the same rate as the children of inmarried Reform families. They choose to be Jewish.

We are not surprised that this report also documents differences in behavior from inmarried families. Fewer intermarried families belong to institutions besides their synagogue. Intermarried families typically join synagogues later than inmarried households and leave them sooner. Many continue to have Christmas trees, especially when their children are young. A smaller percentage of their teens continue in formal Jewish education past their Bar or Bat Mitzvah and fewer travel to Israel. Their identity is more nuanced than inmarried households, and it is clear that we must continue to expand our programming and open our institutions even more effectively.

By their nature, demographic surveys do not prove any linkage between cause and effect. Surveys can only describe characteristics and behavior. But we believe strongly that our approach in Boston works – that our efforts to make our community more welcoming and individual Jewish experiences more meaningful are linked to the behaviors documented in these pages.

In a time of choice, participation for all Jews, whether single, inmarried or intermarried, depends on how compelling and accessible the opportunities are. By combining a universal desire for values with warmth and openness, we can create a world of meaning and beauty that will make Jewish choices compelling for all of our children and grandchildren.

Executive Summary

The rate of intermarriage is changing American Jewish life. In the near future, in Boston and across America, the number of children born to intermarried households in America will equal or exceed those born into households consisting of two Jews married to each other.

The 2005 Boston Community Survey: Preliminary Findings, a report prepared by the Steinhardt Social Research Institute (SSRI) of Brandeis University for Combined Jewish Philanthropies in November of 2006, found that an estimated 60 percent of the children born to intermarried families are being raised solely as Jews. This figure is among the higher end of estimates that have been documented across the country.

In the year since the preliminary results were released, with the assistance of Katherine N. Gan and Christopher Winship of Harvard University and the advice of SSRI, we have analyzed these results in great depth. This follow-up study explores the practices of these intermarried Jewish families and the experiences of their children. It corroborates and expands the prior analysis.

The analysis presented in this report documents that intermarried families choosing to raise their children as Jews are deeply engaged in Jewish practice. In what are widely seen as traditional Jewish ritual practices, intermarried families with Jewish children are generally as observant as inmarried Jewish families, especially Reform families, and their children become B'nai Mitzvah at the same rates. At key moments, they participate in synagogue life in similar ways to other Jews. They report feeling welcomed and a part of the community.

This report also describes differences in behavior. Intermarried families tend to join synagogues later than inmarried households and fewer belong to other Jewish institutions. A smaller percentage of Jewish teens in intermarried households continue their formal Jewish education past their Bar or Bat Mitzvah. Fewer go to Israel. Unlike inmarried families, most intermarried families raising their children as Jews usually have Christmas trees in their homes even while the family actively celebrates many Jewish holidays.

The survey found a strong correlation between Jewish officiation at the weddings of intermarried couples and intermarried families raising their children as Jews. It must be emphasized that, as with many other results reported, there is no clear causality suggested or implied.

We hope that the results in the Boston Community Study provide insights into the religious practices and communal participation of intermarried families raising their children as Jews that can be of use to other communities and researchers.

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The 2005 Greater Boston Jewish Community Study

In November of 2006, Combined Jewish Philanthropies (CJP), in partnership with the Steinhart Social Research Institute of Brandeis University (SSRI), released the first set of results from the Greater Boston 2005 Community Study.

The 2005 study was designed to understand who the Jews of the Greater Boston area are, how these individuals participate in Jewish communal life, and what members of the community need in terms of programs and services. The study provided a rich portrait of the Boston Jewish community that is facilitating communal reflection and planning.

The study focused on the Jewish population contained in the geographic area of primary interest to Combined Jewish Philanthropies, which is roughly bounded by 495 on the west and south. The study did not cover the Merrimac Valley or the North Shore communities.¹

In determining population estimates, the definitions in Table 1 were used. For purposes of this report – which focuses on children in intermarried homes – the households included in the intermarried, Jewish category are those in which the children are being raised as only Jewish by religion.

Table 1: Who was defined as Jewish, population estimates

Group	Definition
Jewish adults (ages 18 and above)	Individuals who identify as Jews (religiously, ethnically, or culturally), or who were raised as Jews and do not identify with any religion
Jewish children* (ages 0 to 17)	Children whose parents report they are being raised as Jews.
Jewish households	Households that contain one or more adult Jews Household population includes all people living in the same dwelling, whether related or not.

** introductory (general population figures) section only*

For population estimates, Jewish children are not necessarily raised only Jewish by religion.

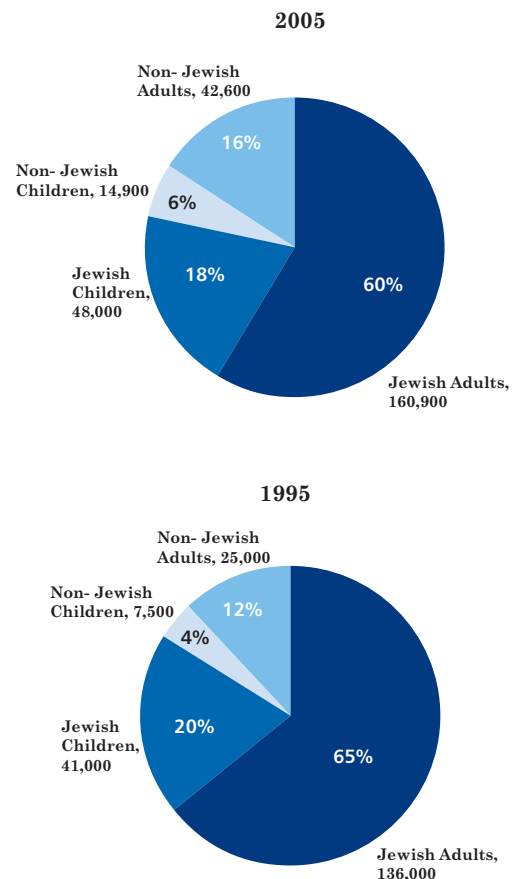
For analysis of children in intermarried homes, Jewish children are those being raised only Jewish by religion.

For more information on the original study methodology and results, please see the Preliminary Report, which can be found at www.cjp.org/communitystudy, along with this report and its appendices.

An overview of Boston’s Jewish population

The Jewish community of Greater Boston, as estimated in the 2005 survey, now includes nearly 210,000 Jewish adults and children and an additional 58,000 non-Jewish members of Jewish households, or a total of 267,000 people living in Jewish households (*Figure 1*).² These individuals live in an estimated 105,500 households.³

Figure 1: Jewish household population estimates, 1995 and 2005

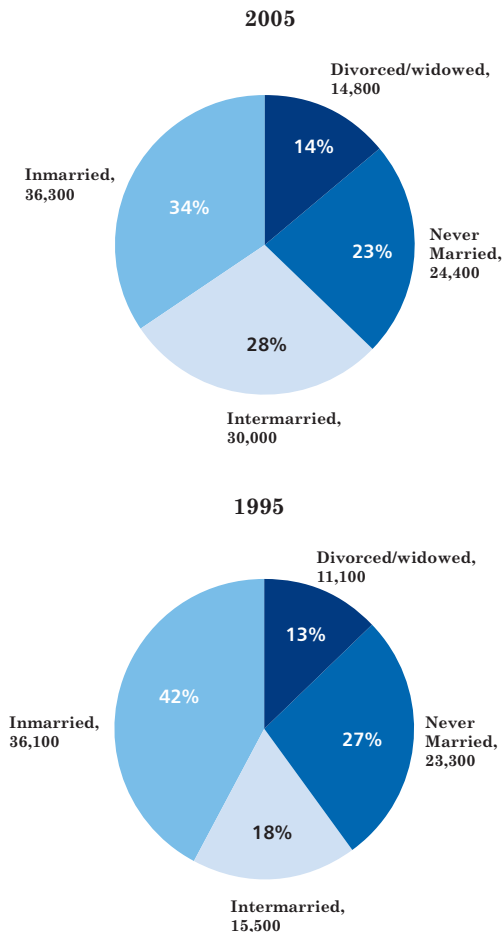


This is significantly more than was estimated in 1995, when the community study estimated a total population of 209,000 individuals in Jewish households in Greater Boston, including 177,000 Jews and 33,000 non-Jews.^{4,5} Between 1995 and 2005, the estimated Jewish population of Greater Boston increased by 18 percent. The non-Jewish population living in Jewish households is estimated to have nearly doubled to 58,000 people, including 43,000 adults and 15,000 children.⁶

An overview of Boston’s intermarried population

The number of intermarried households is estimated to have also nearly doubled (Figure 2). As of 2005, 28 percent of all Jewish households are now home to intermarried families. This is in contrast to 34 percent of all Jewish households in the Boston area that are inmarried, and the 37 percent that are comprised of never married, divorced or widowed individuals.⁷

Figure 2: Marital status of Jewish households, 1995 and 2005



The study estimates that there are 63,000 children living in Jewish households in Greater Boston in 2005 (Figure 1 and Table 2). In 1995, there were 17,000 children who lived in intermarried households. By 2005, this number had grown to 27,000 children, 16,000 of whom are being raised as Jews. Forty-three percent of all Jewish children are being raised in intermarried households, 43 percent are being raised in inmarried households, and 15 percent in unmarried households.

Table 2: Estimated population in intermarried and inmarried households over time

	1995	2005
Households		
Intermarried	15,500	30,000
Inmarried	36,100	36,300
Unmarried	34,400	39,100
Children of		
Intermarriage	17,000	26,600
Inmarriage	*	26,800
Unmarried	*	9,600

* Data on the number of children in inmarried and unmarried homes unavailable for 1995

These changes in the composition of the Boston Jewish community highlight a key demographic trend happening in Jewish communities all over the United States. With a current household intermarriage rate of 44 percent in Boston, roughly half of newly formed Jewish households are intermarried.⁸

As a result, we would then expect that half of all children will be raised in intermarried households. In other communities, where intermarriage rates exceed 50 percent, more than two-thirds of all children in Jewish households are being raised in intermarried households.

If current intermarriage rates persist, intermarried households will become the majority of married Jewish households in the near future; and the children in these households will have been brought up with one Jewish and one non-Jewish parent.

Understanding the behavior of intermarried households, their children, and their engagement with the Jewish community and Jewish practice will help the community respond to this change in the fundamental nature and composition of the Jewish community in the years to come.

Children in Intermarried Families

The impact of intermarriage on Jewish continuity was brought to the forefront of the Jewish community agenda by the 1990 National Jewish Population Study (NJPS).

Central questions of this agenda have been whether adults in intermarried households choose to raise their children as Jews, in another religion completely, or in Judaism and another religion, and what the impact of intermarriage is on Jewish birthrates and continuity. Others have raised the concern that even among the children in intermarried households who are being raised as Jews, the level of their connection in terms of religious practice and Jewish engagement is significantly lower than those in inmarried families.

This report seeks to address both of these issues within the Greater Boston Jewish community using data from the 2005 Community Study.

The analysis begins by considering the larger question of religion in intermarried homes and echoes the Preliminary Report's finding that 60 percent of children in intermarried homes are being raised as only Jews by religion. It then corroborates and expands on this finding by examining Jewish practice in these households. In what are widely seen as traditional Jewish ritual practices, intermarried families with Jewish children are generally as observant as inmarried Jewish families. Intermarried families with Jewish children are as likely to observe Shabbat, celebrate Chanukah, and keep Kashrut as inmarried families.

These similarities in engagement carry over into their experiences with the Jewish community as well; prior to their becoming B'nai Mitzvah, Jewish children in intermarried homes are just as likely as their peers in inmarried homes to belong to synagogues and to receive Jewish education. Moreover, the rate at which Jewish children of intermarriage become B'nai Mitzvah is on par with that of children in inmarried, Reform households.

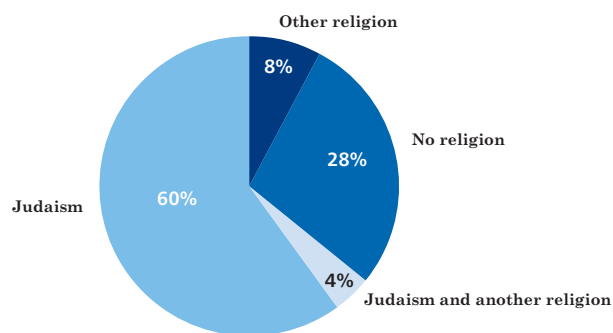
However, despite the myriad similarities among Jewish households, some differences in Jewish engagement remain: Intermarried households with Jewish children are less likely to affiliate with Jewish institutions, are less likely to have ties to the Jewish community, and are less likely to send their children to Israel than inmarried households.

After this examination of Jewish experiences in intermarried households, the report concludes by considering some of the factors correlated with raising Jewish children, without claiming that these factors are causal. Intermarried couples involving a born-Jewish mother are more likely to raise their children as Jews than those with a born-Jewish father. Intermarried parents who have Jewish wedding officiants are more likely to raise their children as Jews than those who do not have Jewish officiants. Overall, these findings describe a complex portrait of the Jewish homes that intermarried parents create for themselves and their children.

Percentage being raised as Jews

In the Greater Boston Jewish community 60 percent of the children of intermarried parents are raised as Jews only by religion (*Figure 3*).^{9,10} An additional 4 percent are raised in both Judaism and another religion.

Figure 3: Religion in which children are raised in intermarried households



Of the other 36 percent of the children of intermarried parents, most are being raised in households with no religion. Only 8 percent of the children of intermarried parents overall are being raised only in another religion. Twenty-eight percent are being raised with no religion.

In inmarried households – across all denominations – 96 percent of children are raised Jewish by religion.

Comparing intermarried and inmarried households

In this report, we examine the different behaviors of intermarried and inmarried households with children by comparing the behaviors of four different segments of the population. These groups are intermarried households raising Jewish children; inmarried, Reform households; inmarried, Conservative households; and intermarried households not raising their children as Jews (*Table 3*).¹¹

By comparing populations in this way, rather than simply comparing all intermarried households to all inmarried households, we can examine significant differences and similarities between groups. For example, intermarried households raising their children as Jews are likely to have significantly different behaviors than those who are not raising Jewish children. Reform Jewish families are likely to have different practices than Conservative or Orthodox families. To the extent possible given data limitations, we have used this approach through the remainder of this report.

Table 3: Primary populations of interest

Intermarried households:

A Jewish parent married to a spouse who does not currently consider him/herself Jewish.

Jewish children in intermarried households: Parents consider the children to be raised only Jewish by religion.

Non-Jewish children in intermarried households: Parents do not consider the children to be raised only Jewish by religion. This includes children whose parents are raising them as Jews and in another religion.

Inmarried households:

Two currently Jewish parents married to each other. This includes conversionary households, regardless of whether the partner who is not a born Jew underwent formal conversion.

Children in inmarried, Reform households: Parents report their Jewish denominational affiliation is Reform and that they are raising their children as Jews.

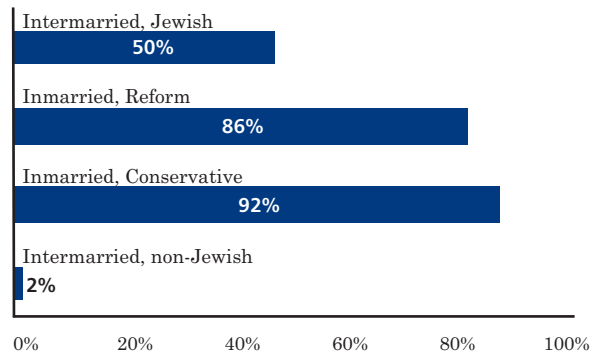
Children in inmarried, Conservative households: Parents report their Jewish denominational affiliation is Conservative and that they are raising their children as Jews.

Welcoming the New Baby: Brit Milah and Naming Ceremonies

Overall, about half of intermarried couples who are raising their children Jewish have the infants ritually circumcised or presented in a naming ceremony (Figure 4). In contrast, there are a negligible percentage of intermarried households not raising their children as Jews who similarly have a Brit Milah or naming ceremony for their children.

There is very broad participation by inmarried, Reform and inmarried, Conservative parents in a Brit Milah or naming ceremony.

Figure 4: Brit Milah and naming ceremonies



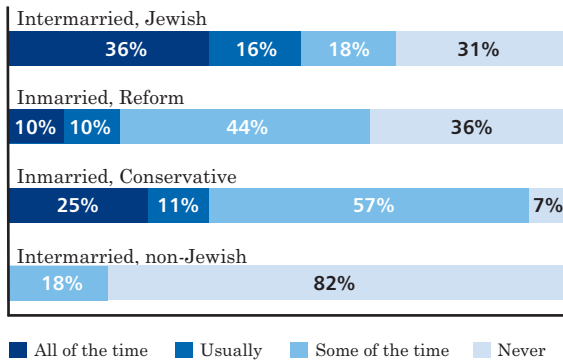
Celebrating Judaism at Home

Intermarried households that have decided to raise their children as Jews closely resemble inmarried households, especially inmarried, Reform households, in how they practice Judaism at home. This is observed across a wide range of practices traditionally defined and widely measured as core Jewish observances. However, there are several important differences that will be highlighted in this section which suggest some differences in identity and connection.

Lighting Shabbat candles

The majority of all households with Jewish children observe Shabbat by lighting candles at least some of the time (Figure 5). Among intermarried households with Jewish children, nearly half report that they light Shabbat candles all of the time or usually.¹²

Figure 5: Frequency of lighting Shabbat candles

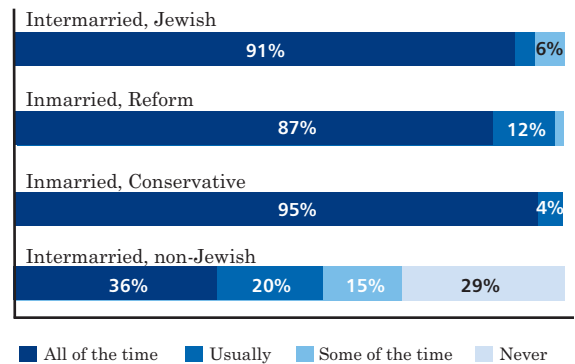


Close to 20 percent of intermarried families not raising their children as Jews light Shabbat candles some of the time.

Lighting Chanukah candles

Throughout the American Jewish community, Chanukah is one of the most widely celebrated holidays. More than 90 percent of all households with Jewish children regularly light Chanukah candles (Figure 6). There are virtually no Jewish households with Jewish children that do not celebrate Chanukah.

Figure 6: Frequency of lighting Chanukah candles



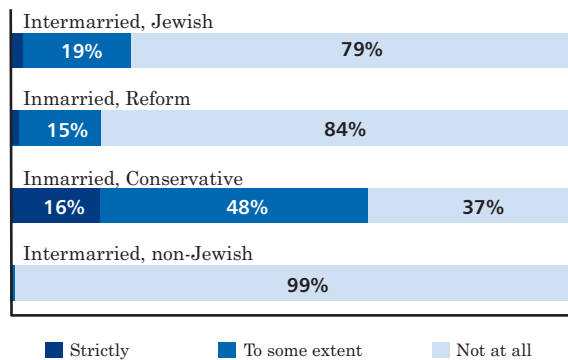
Close to 40 percent of households not raising their children as Jews also light Chanukah candles usually or all of the time.

Jewish dietary laws

Jewish dietary practice or keeping kosher is typically observed by a smaller, more observant segment of the Jewish community. In this instance, intermarried households with Jewish children and inmarried, Reform households with children are equally likely to keep kosher: roughly a fifth of each of these populations keeps kosher to some extent (Figure 7).

Inmarried, Conservative households reported significantly higher levels of Kashrut observance while intermarried households not raising their children as Jews report negligible observance of Kashrut.

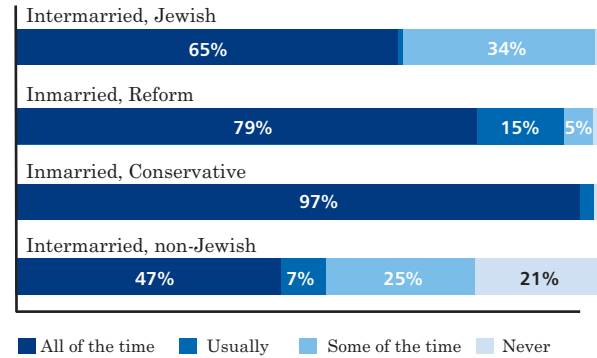
Figure 7: Observance of Jewish dietary laws



Passover Seders

Unlike the ritual practices highlighted above, observance of Passover Seders varies between intermarried and inmarried households with Jewish children. Sixty-five percent of intermarried households with Jewish children regularly participate in Seders. Among inmarried households there is almost uniform participation in Passover Seders (Figure 8).

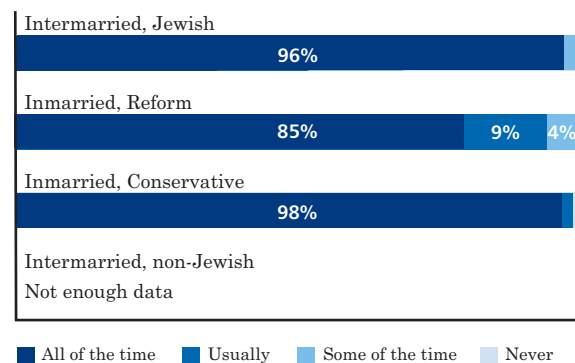
Figure 8: Frequency of attending Passover Seders



This can be seen among inmarried, Conservative households where an estimated 97 percent of families participate in Passover Seders all of the time and among inmarried, Reform households where 94 percent of all households usually or always participate in Passover Seders.

The differences in Seder participation between intermarried, Jewish and inmarried households disappears when considering synagogue members only (Figure 9).¹³ For these select families, intermarried households are equally likely to attend Passover Seders as are inmarried households.

Figure 9: Frequency of attending Passover Seders, synagogue members only



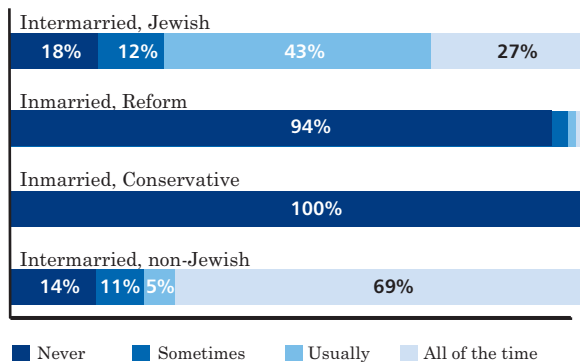
These results may reflect that intermarried households who have joined a congregation may have more opportunities for participation.

Christmas trees

While the survey primarily focused on Jewish ritual practice, it did examine the extent to which intermarried and inmarried households have Christmas trees. It should be noted that there is no way of determining from this data how Christmas is being celebrated or interpreted in these households. Likewise, we do not know from this data what the presence of Christmas trees means to intermarried or inmarried families.

The data shows that inmarried, Reform and Conservative households almost never have Christmas trees (Figure 10). For intermarried households with Jewish children, an estimated 27 percent have a Christmas tree all the time and another 43 percent usually have a tree.

Figure 10: Frequency of having a Christmas tree



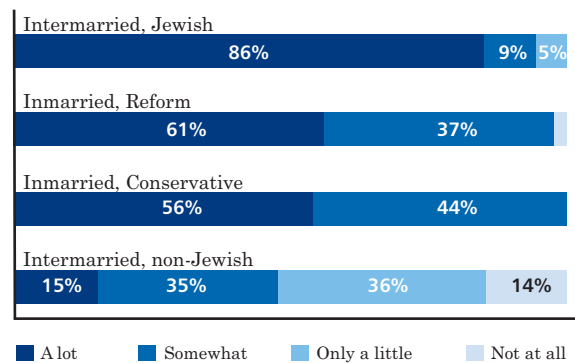
Note: reverse coded such that fewer Christmas trees are on the left

In contrast, almost 75 percent of intermarried families not raising their children as Jews have Christmas trees usually or all of the time. As we saw earlier, nearly 40 percent of this same population also lights Chanukah candles usually or all of the time.

Attitudes about holiday ritual practices and Jewish identity

Interestingly, the results show intermarried parents raising their children as Jews are the most likely to believe strongly that being Jewish involves celebrating Jewish holidays (86 percent) (Figure 11).¹⁴ This is higher than that reported by inmarried families, where approximately 60 percent report similar results.

Figure 11: Jewish identity: centrality of celebrating holidays to Judaism



Across all groups raising their children as Jews, more than 95 percent of the parents believe at least somewhat that their being Jewish involves celebrating Jewish holidays.

Jewish Education and B'nai Mitzvah

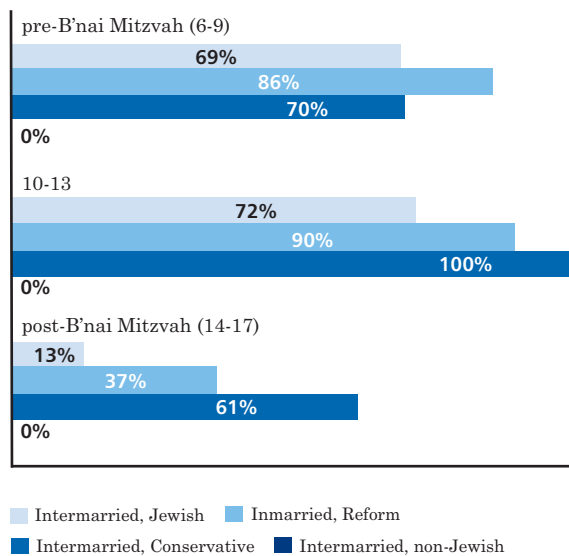
Perhaps the key marker for American Jewish identity is that of becoming a Bar or Bat Mitzvah. This rite of passage into Jewish adulthood requires a remarkable level of preparation and study, and familial commitment to Jewish education. This section examines how the children in intermarried households being raised as Jews participate in Jewish education and the rates at which they become B'nai Mitzvah.

Participation in Jewish education

As defined in this study, formal Jewish education may include once-a-week Jewish programs, part and full-time Jewish day schools, private Jewish tutoring and other forms of Jewish education.

Overall, there are relatively small differences between the probability that a Jewish child of intermarried parents is enrolled in Jewish education and the probability that a child of inmarried, Reform parents is enrolled in Jewish education (Figure 12).

Figure 12: Probability child is in Jewish education, by age



Not all children in the post-B'nai Mitzvah age group have become B'nai Mitzvah

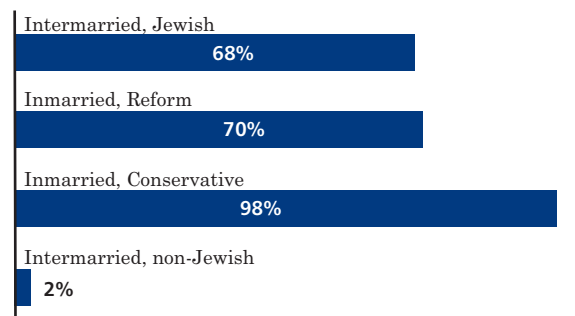
Young Jewish children (ages 6-9) are highly likely to participate in Jewish education regardless of whether their parents are intermarried or inmarried.¹⁵ Participation increases as the child approaches the age of B'nai Mitzvah.¹⁶

This pattern does not hold after the age of B'nai Mitzvah. Participation rates drop across the board but more sharply for the Jewish children of intermarriage, who are significantly less likely to be affiliated with the formal Jewish educational system in their teens.

Becoming a Bar or Bat Mitzvah

Close to 70 percent of Jewish children of intermarriage become B'nai Mitzvah (Figure 13).¹⁷

Figure 13: B'nai Mitzvah for teens



There is no statistical difference in this survey between these rates and those of the children of inmarried, Reform families. There is near universal B'nai Mitzvah participation among inmarried, Conservative Jews.

Synagogue Membership and Experiences

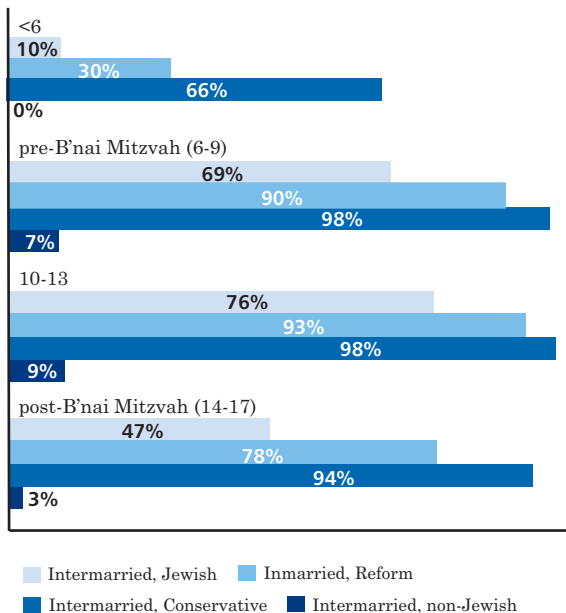
The synagogue remains the core of American Jewish life, especially for families raising Jewish children. This section explores the experiences of intermarried families who are synagogue members and how their experiences compare to those of other Jewish parents.

Synagogue membership

In Greater Boston, household synagogue membership exhibits a pattern similar to that observed in countless national studies on engagement in Jewish life. For most Jewish households, synagogue membership peaks when their children reach the age of B'nai Mitzvah.

From the time the children begin school until they reach B'nai Mitzvah age, over 70 percent of all households raising their children as Jews by religion belong to synagogues (Figure 14).

Figure 14: Probability child is in a household that belongs to a synagogue, by age



The patterns vary by demographic group, especially for early

membership in synagogues (children less than 6 years old). Among these families, an estimated 10 percent of intermarried households raising their children as Jews belong to a synagogue as compared to approximately 30 percent of inmarried, Reform and 66 percent of inmarried, Conservative Jews.

This difference shrinks across all families with Jewish children between the ages of 6-13. At this point, more than 70 percent of all intermarried families raising their children as Jews are congregation members.

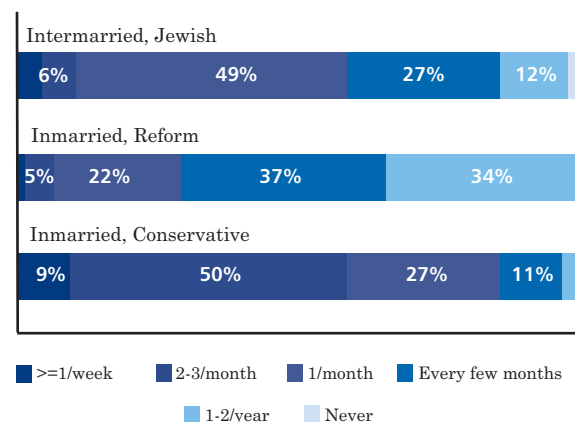
The data shows that for families with Jewish children over the age of 13, there appears to be a sharper decrease in congregational membership among intermarried families, even though almost 50 percent report that they continue to belong to a congregation.

The overall pattern is that intermarried families clearly participate in synagogues at very high levels around the time of a child's Bar/Bat Mitzvah, but they appear to join later and leave sooner. As a consequence, they belong to congregations for fewer years than inmarried, Reform and Conservative households.

Service attendance¹⁸

While they are synagogue members, intermarried households with Jewish children attend services at the same rate as inmarried, Reform members with children (Figure 15). In both sets of households, a majority goes a few times a year and approximately 25 percent attend at least monthly.

Figure 15: Frequency of service attendance, synagogue members only



Synagogue experiences^{19,20}

Intermarried parents of Jewish children who have become synagogue members feel overwhelmingly positive about their experiences: they are at home in their congregations; they do not feel like outsiders; and they feel the congregation is familial.²¹ In addition, most synagogue members report that the Rabbi knows them by name.

Intermarried parents of Jewish children are likely to feel just as comfortable with their synagogues as inmarried, Reform parents (Figure 16).

Figure 16: Synagogue experience: comfort level, synagogue members only

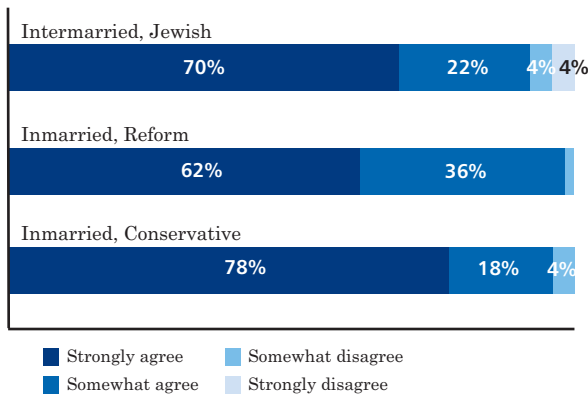
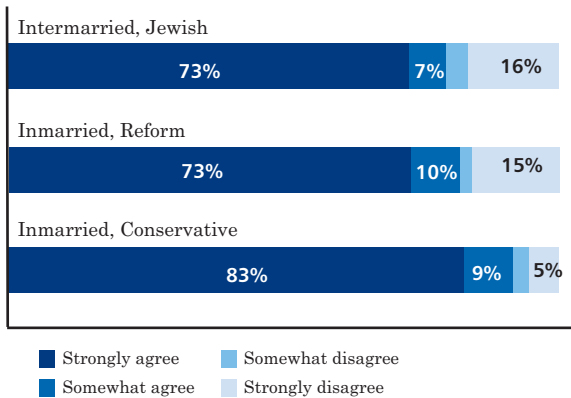


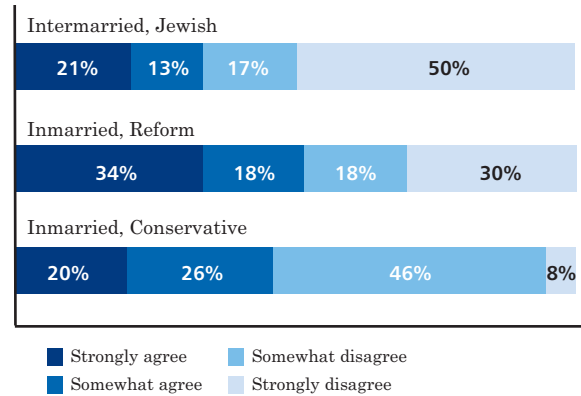
Figure 17 shows that there are few differences in the personal ties to the clergy by the intermarried parents of Jewish children and inmarried, Reform parents.

Figure 17: Synagogue experience: personal ties to rabbi, synagogue members only



However, intermarried families have fewer personal ties outside their synagogues to other congregational members than inmarried families, especially Conservative families (Figure 18).

Figure 18: Synagogue experience: personal ties to congregants, synagogue members only



About 50 percent of intermarried synagogue members state that they have limited personal ties to other congregants. Less than 10 percent of inmarried, Conservative families make this same comment. The result for inmarried, Reform households falls in between that of these two groups.

Other Markers of Community Identity

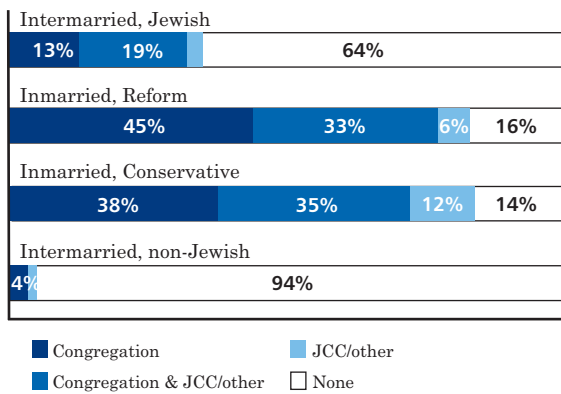
Organizational memberships

Overall, when examining formal integration with the Jewish community, the data suggest that intermarried households with Jewish children are not as tightly integrated into the formal Jewish community as inmarried households.

While the life cycle analysis shown above highlights the significant levels of synagogue affiliation during critical B'nai Mitzvah years, an analysis of organizational membership highlights different patterns between intermarried families raising their children as Jews and inmarried families.

Overall, an estimated 36 percent of intermarried households with Jewish children, regardless of age, are affiliated with either a synagogue, JCC, or another Jewish organization (colored areas in Figure 19).²²

Figure 19: Household organizational memberships



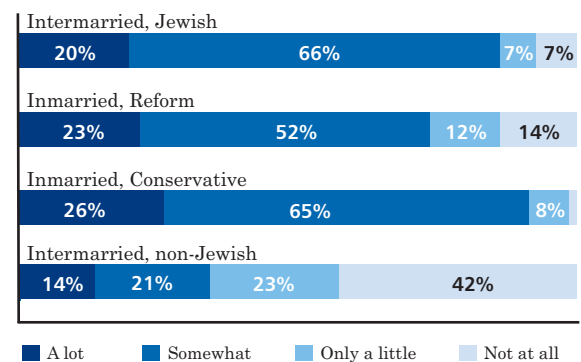
This contrasts with the estimated 85 percent of inmarried, Reform and Conservative households with children who report that they belong to a synagogue, JCC or other Jewish organization.

In part, these figures are clearly related to the rate at which intermarried households raising Jewish children cease synagogue membership after Bar or Bat Mitzvah. But even allowing for this, the JCC/other membership rate for intermarried families raising their children as Jews is much lower than the levels reported by inmarried, Reform and Conservative households.

Connections to Israel

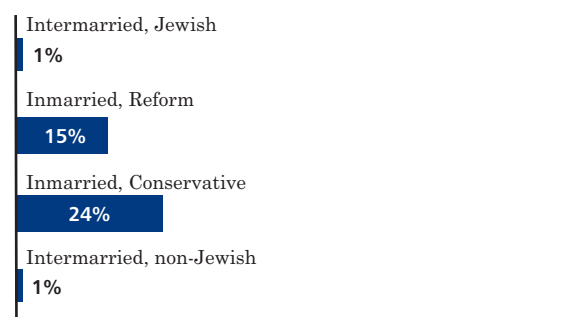
The results from the community study show that intermarried parents of Jewish children are just as likely as inmarried parents of Jewish children to believe that being Jewish involves supporting Israel (Figure 20).²³ The vast majority of parents in these households believe to some extent that being Jewish involves supporting Israel.

Figure 20: Jewish identity: centrality of supporting Israel



On the other hand, in contrast to these attitudes, this study shows that children of intermarried parents rarely go to Israel. Overall, only 1 percent of Jewish children of intermarried households have ever been to Israel (Figure 21).

Figure 21: Percentage of children who have been to Israel



In contrast, an estimated 15 percent of children in inmarried, Reform households and 24 percent of children in inmarried, Conservative households have visited Israel.

Who Decides to Raise Jewish Children

This section reports on other aspects of experience that are important to consider in any discussion of intermarried families. As described here, there are definite patterns regarding who chooses to intermarry and to raise Jewish children.²⁴ However this study does not claim to provide any definitive insight into why intermarried couples make the decision to raise Jewish children.

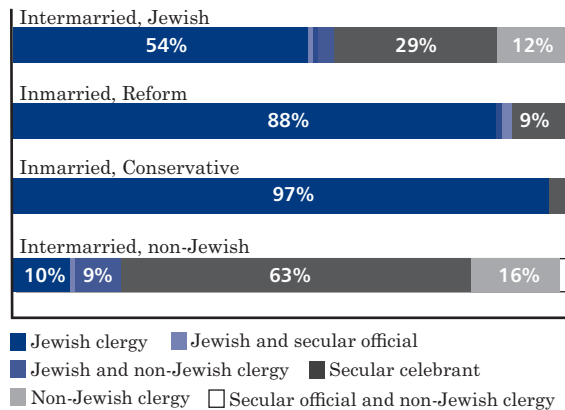
Gender of the born-Jewish parent

Jewish mothers in intermarried households are highly likely to raise their children as Jews. While historically, born-Jewish men have been more likely to intermarry than born-Jewish women, these rates are equalizing.²⁵ However, there is still a significant gender disparity in intermarried Jews who raise their children as Jews. Jewish women who intermarry are much more likely to raise their children as Jews (82 percent) than Jewish men who intermarry (32 percent).²⁶

Jewish marriages and officiation

In this survey, the majority (58 percent) of intermarried couples who will raise their children as Jews report that they have Jewish officiants at their wedding, most of whom are Jewish clergy (*blue areas in Figure 22*).

Figure 22: Wedding officiant



In contrast, 80 percent of intermarried couples who choose not to raise their children Jewish have secular and non-Jewish clergy at their wedding.

It should be emphasized that causality cannot be determined by these figures, but the data suggests a correlation between officiation and the choice to raise Jewish children.

Further exploration of this issue is needed to provide greater clarity on the relationship between officiation and decisions about religious choices made by intermarried couples.

Participation in interfaith programming

After the 1995 Community Survey, CJP dedicated a small but significant proportion of its resources toward interfaith programming and began a policy of explicitly inviting intermarried partners to participate in its activities. Since then, language on all invitations and materials produced by the Federation welcomes the participation of significant others and intermarried families in all events.

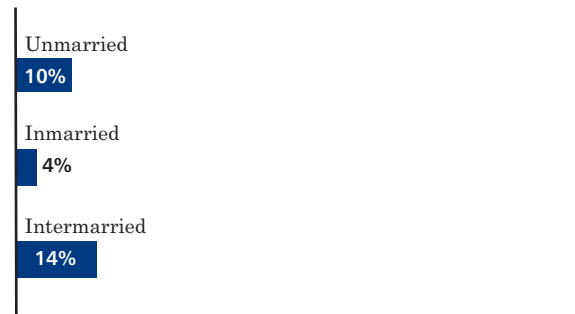
Part of the CJP funding for interfaith resources went toward programs specifically designed for intermarried couples and their families and for professionals in the Jewish community.

These programs include the Union for Reform Judaism/Northeast Council’s Outreach classes and support groups for interfaith couples and others exploring Judaism and their Outreach Training Institute for Jewish professionals, clergy and educators; The Jewish Discovery Institute of the Conservative movement, providing education for individuals and interfaith couples exploring conservative Judaism; and InterfaithFamily.com, a national website designed to help intermarried families navigate Jewish practices and interfaith issues and to connect to the Jewish community.

CJP’s partners also include the Jewish Community Centers of Greater Boston’s Creative Judaica Interfaith, programming for families, and the Jewish Family & Children’s Service’s Interfaith Resource Center, which provides support groups for intermarried couples. Together this group provides a wide range of programming for intermarried couples and families.

Across the entire Jewish population in Greater Boston, almost 10 percent of all adults have participated in such programs. In addition to the 14 percent of intermarried couples who have attended programs, 10 percent of unmarried adults and 4 percent of inmarried adults have done so as well. (Figure 23).²⁷

Figure 23: Participation in interfaith program, by relationship type



There is not enough data to determine the extent to which participation in interfaith programs leads to the creation of intermarried households raising Jewish children. However, the significant differences between the number of intermarried families in Greater Boston who are raising their children as Jews and those reported in other cities indicate that this type of programming and other policies to welcome intermarried families may have an impact.

Appendix A: Supplemental Analyses

This Appendix contains additional analyses that were performed on the data.

Boston’s Jewish population over time

INCREASE IN THE ESTIMATED JEWISH POPULATION

The finding that the Boston Jewish population is larger than previous estimates runs counter to widely held perceptions of a declining American Jewish population, especially in the Northeast.²⁸ Although it is impossible to ascertain the relative contribution of these factors, it is likely that the increase is at least partially a result of improved survey methodology,²⁹ growth in the total population of Greater Boston,³⁰ and the phenomenon of a majority of children in intermarried households being raised as Jews.

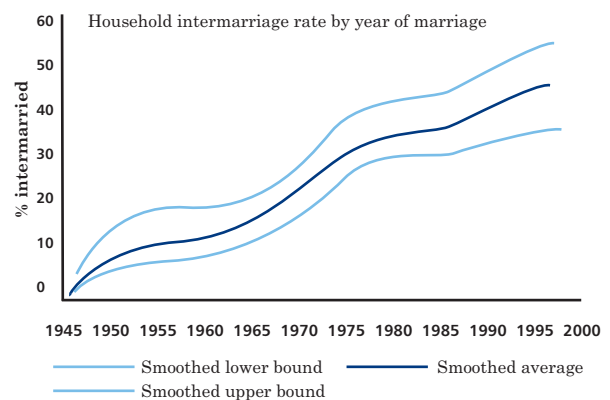
INTERMARRIED HOUSEHOLDS

Although intermarriage is generally presumed to have a negative impact on the size of the Jewish population, in Boston it appears to have increased the size of the Jewish population. As discussed in depth with Figure 3, the 2005 study estimates that 60 percent of children of intermarriages are being raised as Jews by religion. Intermarriage, therefore, is contributing to a net increase in the number of Jews. The growing number of intermarried households, and the Jewish children in these households, are the focus of this report.

HOUSEHOLD INTERMARRIAGE RATES OVER TIME

The rate of interfaith marriage in Boston, and the U.S. in general, is rising. Rising intermarriage rates are a key demographic trend faced by Jewish communities all over the U.S. The current household intermarriage rate for Boston is 44 percent: ie. 44 percent of all currently intact marriages involving a Jewish adult – that began between 1995 (the previous survey) and 2005 – are intermarriages (*Figure 24*).³¹

Figure 24: Interfaith marriage rates for the Greater Boston area by year of marriage



Supplementary figures

ORGANIZATIONAL MEMBERSHIPS

Figure 25: Household JCC membership

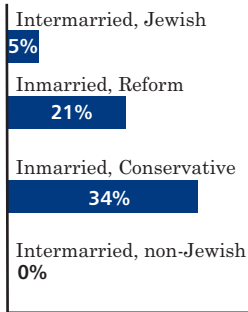
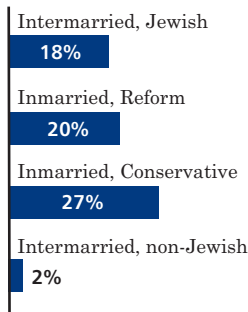


Figure 26: Household membership in other Jewish organizations besides synagogues



JEWISH IDENTITY³²

Figure 27: Jewish identity: centrality of supporting Jewish organizations

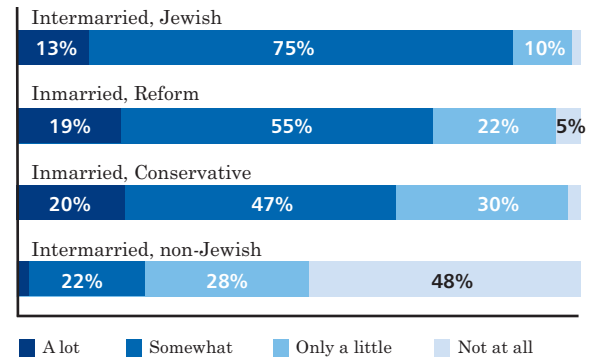
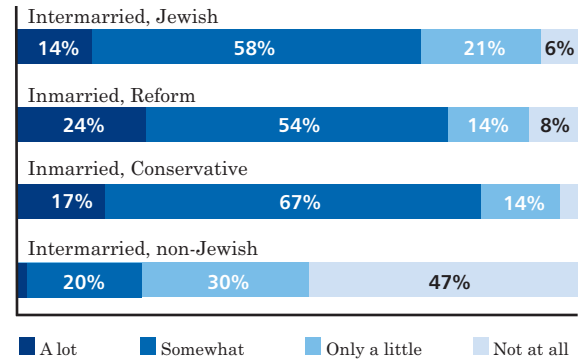


Figure 28: Jewish identity: centrality of attending synagogue

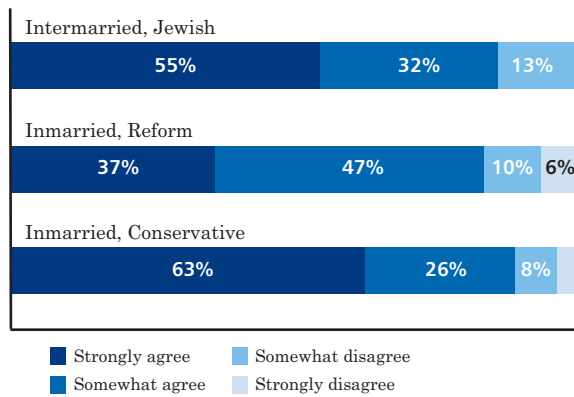


SYNAGOGUE EXPERIENCE³³

The following analysis applies only to synagogue members. It should be noted that there are relatively lower rates of synagogue membership among the intermarried. The methodological appendix discusses the selection issues that accompany analysis of this particular subpopulation.

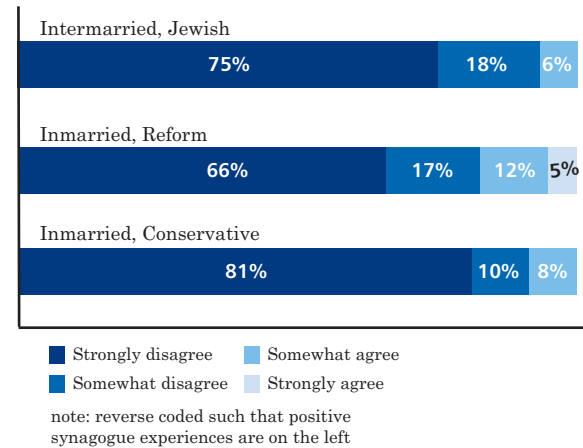
The question of how comfortable a synagogue member feels in the congregation (Figure 16) and how connected they feel to the synagogue experience (Figure 29) return similar answers.

Figure 29: Synagogue experience: feeling connected, synagogue members only



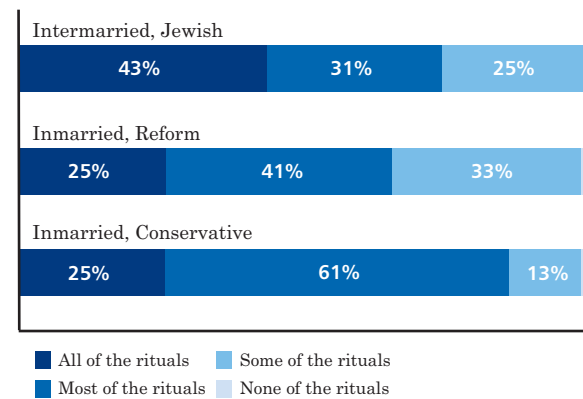
Synagogue members were also asked whether they felt like an outsider at synagogue. Intermarried couples raising their children as Jews are most likely to disagree with this statement, saying they do not feel like outsiders (Figure 30). Inmarried, Reform Jewish parents are significantly more likely to feel like outsiders (17 percent) than are intermarried parents raising their children Jewish (6 percent) or inmarried, Conservative parents (8 percent).

Figure 30: Synagogue experience: feeling like an outsider, synagogue members only



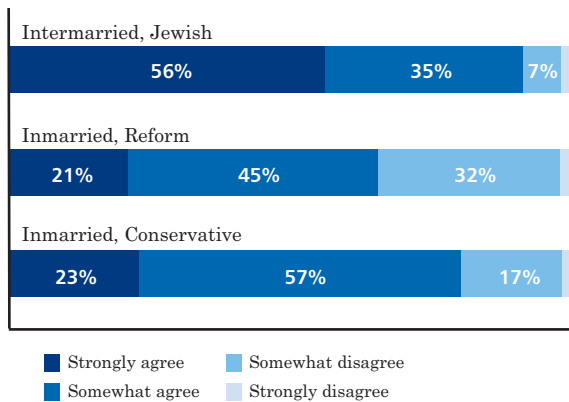
Respondents were asked about their level of understanding the last time they attended services (Figure 31). Here, intermarried parents of Jewish children (74 percent) are likely to understand at least most of the rituals nearly on par with the inmarried, Conservative parents (84 percent).

Figure 31: Synagogue experience: level of comprehension at services, synagogue members only



Respondents also were asked whether the “congregation feels like a large, close-knit family” (Figure 32). On this measure, intermarried parents raising their children Jewish are most likely to agree with this statement (more than 50 percent strongly agree). Inmarried, Reform parents are most likely to disagree that their congregation feels like a large, close-knit family (34 percent disagree).

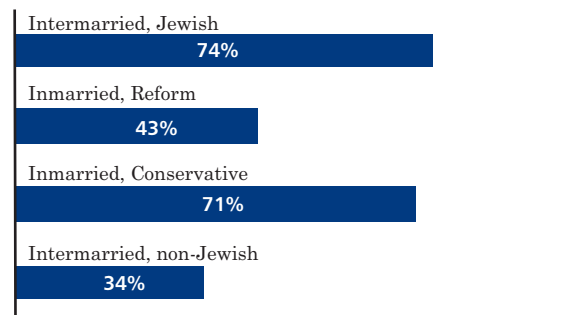
Figure 32: Synagogue experience: feels congregation is familial, synagogue members only



ISRAEL

Intermarried parents who raise their children Jewish are just as likely to have close friends or family in Israel as are inmarried parents (Figure 33). Children in conversionary households are as likely to have close family in Israel as are children in intermarried households.³⁴ However, children of converts to Judaism are likely to visit Israel on par with the rates of the children in inmarried, Reform households.

Figure 33: Close friends or family in Israel



Appendix B: Study Methodology

Study background and design

The following is a summary of the background and design of the 2005 Boston Community Study. More information on methodology and results is provided by the Study's methodological report, preliminary findings and related documents which can be found at www.cjp.org/communitystudy³⁵ and www.jewishdatabank.org.

Every 10 years since 1965, Combined Jewish Philanthropies (CJP) has sponsored scientific surveys of the Jewish population of the Greater Boston area. The study was developed by the Steinhardt Social Research Institute (SSRI) of Brandeis University under the auspices of CJP and the community study committee, which was composed of lay and professional leaders. Like the four previous surveys, the 2005 study sought to understand who the Jews of the Greater Boston area are, how those individuals participate in Jewish communal life, and what the community members' needs are for programs and services. The study has provided a rich portrait of the Boston Jewish community that is facilitating communal reflection and planning.

HOW WAS THE STUDY CONDUCTED?

The 2005 Boston Community Study, like its immediate predecessors, was conducted through telephone interviews with adults in the CJP area. The Study's area of primary interest is geographically located in the Boston area, roughly bounded by Interstate 495 on the west and south; it does not include the Merrimac Valley or the North Shore communities. The interviews focused on ethnic and religious identity, and for those identified as Jews, the characteristics of their households and their involvement with the Jewish community, Judaism, and Israel.

WHO WAS SURVEYED?

The 2005 Boston Jewish Community Study drew from two sources to create a sample of interviewees:

- A list frame comprised of names from 84 lists from Jewish organizations operating in the Boston area.
- A random digit dialing (RDD) frame, drawn from residential telephone numbers in the CJP area (numbers found on the list frame were removed from the RDD frame to ensure that no double-counting took place).

Nearly 3,000 households were screened in the RDD portion of the study, of which more than 400 included a Jewish adult. An additional 1,400 interviews were conducted with individuals from the list sample. The data were weighted for probability of selection and nonresponse.³⁶ The overall response rate for screener interviews was 40 percent; 34 percent for the RDD frame and 50 percent for the list frame.³⁷

Primary populations of interest

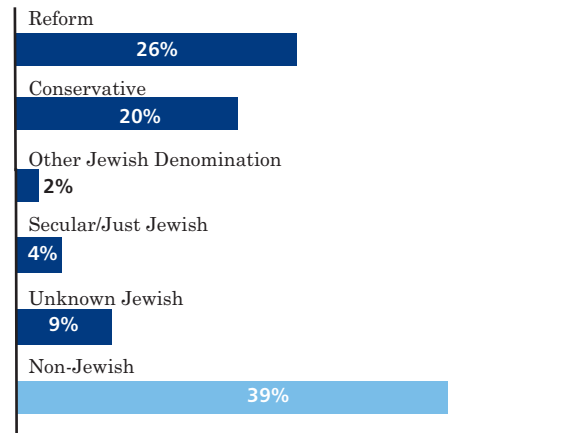
Key to accurately describing the practices and engagement of intermarried families is asking the right questions. It is not enough to know what intermarried homes with Jewish children look like; their experiences must be put in context of those of other Jewish homes. Comparing the broad groups of intermarried families to inmarried families masks the differences within each of these categories. For instance, nearly 30 percent of children in intermarried households are being raised with no religion and 4 percent of children in inmarried households are raised similarly; it makes little sense to include these children in the same categories as observant Jews. The comparison groups for this report were composed with an eye to both these substantive considerations and the capacities of the data itself.

First, because the focus of this report is the ways in which children are being brought up as Jews, particularly in intermarried homes, the analytic population of interest is limited to currently married households with children. The primary group of interest is intermarried families raising their children religiously as Jews only. The experiences and engagements of these households are compared to those of inmarried households raising their children as Jews.

This latter group is subdivided by denomination: Reform and Conservative. Additionally, the data for the non-Jewish children of intermarriage are presented to give further context to the comparisons among households with Jewish children. Each of these groups is defined briefly in Table 3. By controlling for only present marital type and religion of children, remarkable similarities are found between the intermarried households with Jewish children and inmarried Jewish households.

Throughout this report it has been shown that the 60 percent of children of intermarriage who are raised religiously as Jews most closely resemble the children of Jewish inmarriage whose parents are Reform.³⁸ Forty-three percent of Jewish children of intermarriage are identified as Reform (*Figure 34*).³⁹ For comparison, a third (33 percent) of Jewish children in inmarried households are identified as Reform (*Figure 35*).⁴⁰ The Reform Jewish children have largely similar experiences growing up, regardless of whether one or both of their parents is Jewish.

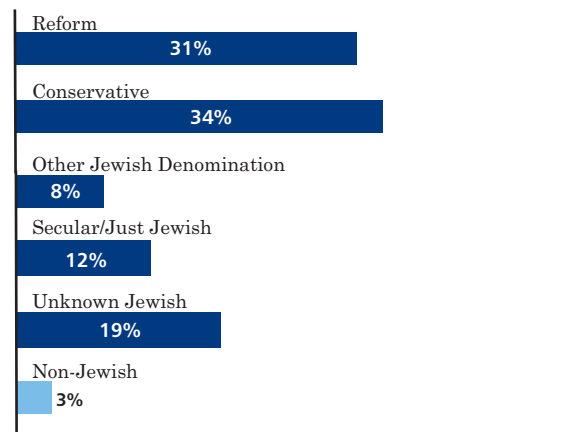
Figure 34: Denomination in which Jewish children are raised in intermarried household



Additionally, a third (33 percent) of Jewish children of intermarried households are raised Conservative. In the inmarried Jewish population, this proportion is similar (35 percent). Finally, smaller proportions of Jewish households belong to other Jewish denominations: Orthodox, Reconstructionist and “other Jewish denominations”.

The sample sizes in these groups are too small to generalize from, either separately or aggregated. As such, this report focuses on comparing the experiences of the children of inmarriage from Reform and Conservative households to those of the Jewish children of intermarriage.

Figure 35: Denomination in which children are raised in inmarried households



Again, these denominational groups are categorized together for both substantive reasons and because of the limited sample size.

First, the children of inmarried, Reform parents are most similar to the Jewish children of intermarriage in their backgrounds, their denominational affiliations, and, as this report shows, their practice. While practices between intermarried households raising Jewish children are also similar to those of inmarried, Conservative households with children, the similarities are not as pronounced. Second, as detailed in the Methodological Appendix, there are simply not enough responses from the other Jewish denominations (Orthodox, Reconstructionist and “other Jewish denominations”) for separate analysis from Conservatives. In many cases, the children of inmarriage from other Jewish denominations do not differ drastically from the Conservatives, so data are presented on the larger, more homogeneous group of the Conservative households only.

Finally, the data on the non-Jewish children of intermarriage are presented to provide context for the comparisons between groups of Jewish children in intermarried and inmarried homes. In keeping with the primary service population of the Jewish community, this report focuses on the Jewish children of intermarriage.

From this perspective, intermarried households are not homogeneous; instead the population is comprised of two separate groups: those raising their children as only Jews and those who are not. Most previous research on intermarriage has aggregated these two populations, generally to compare them to (various groupings of) the inmarried. As such, the characteristics of the Jewish and non-Jewish intermarried households have been conflated. The result is that intermarried households as a group appear less engaged in Jewish life than inmarried households.

Moreover, the behaviors and experiences of the non-Jewish children of intermarriage can be conceptualized as a sort of lower bound on levels of Jewish behaviors when compared to those of other children in Jewish households. The non-Jewish children are expected to be raised with lower levels of practice and engagement than are Jewish children in Jewish households.

Intermarried households with non-Jewish children effectively have no comparison group among the inmarried since so few children in inmarried households are not being raised as Jews (Figure 35). As has been shown throughout this report, intermarried and inmarried Jewish households, and intermarried non-Jewish households vary markedly in terms of their Jewish behaviors, engagements, and affiliations.

Data limitations

In many cases there remain unanswered issues that the data in the survey simply could not address. Even when questions were asked in the survey, they were not asked of enough individuals or households to support statistical analysis.

This results primarily from the survey/sampling design: to economize on survey time, cost, and the goodwill of the respondents, the main survey randomly chose a child in the household to represent all the children in that household. The responses for this “focal child” are then assumed, through weighting and randomization, to pertain to all of his/her siblings as well. For instance, if one child has a bris or naming ceremony, it is assumed that all of the other children of these same parents in the same household also have had these ceremonies.

While this type of economizing works well for general population statistics, it limits the number of observed responses to any particular question. Further response rates to different questions vary – parents may be more willing or able to answer questions about their children’s religious denomination than about their early childhood socializing and education. The problem of being able to generalize is compounded when the already limited pool of responses is subdivided into categories like parent’s marriage (inmarried versus interfaith), child’s religion, sex, and age. In these cases, there may simply not be enough responses to reasonably support analyses that are meant to generalize to the entire population. For these reasons, the children of intermarriage are analyzed by the broad categories of raised Jewish by religion versus not, rather than by denomination; children of inmarriage are divided into the broad denominational categories of Reform and Conservative.

Analyses of the following were attempted, but ultimately did not have sufficient data to allow for sound generalizations.

- Many of the analyses for secular/just Jewish children of inmarriage
- Analyses for the children of inmarriage, other Jewish denomination
- How intermarriage or inmarriage among grandparents affects how grandchildren are raised
- The impact of attending interfaith programs on how interfaith children are raised or on now inmarried (conversionary) couples
- Infant rituals and B'nai Mitzvah for non-Jewish children in intermarried households
- Other analyses of B'nai Mitzvah
- Any other more detailed analysis of children's trips to Israel
- Jewish sleep-away camp for children who have been to any sleep-away camp
- Jewish youth group attendance
- Christian rituals: Baptism, Communion, or Confirmation

Frequently used terms

THE JEWISH POPULATION:

Jewish adults: as defined in the Preliminary Findings – individuals who identified as Jews (religiously, ethnically or culturally) or who were raised as Jews and did not identify with any religion. These include Jews by choice or those current Jews who have converted to Judaism (either formally or not, but consider themselves Jewish), and were not Jews by birth.

CHILD: ANYONE CURRENTLY AGED 0 TO 17 YEARS

Children's ages: defined around common school and B'nai Mitzvah ages, regardless of whether the child will have/has had a B'nai Mitzvah.

0-6 years: younger than school age

6-9 years: pre-B'nai Mitzvah age

10-13 years

14-17 years: post-B'nai Mitzvah

HOUSEHOLD TYPES:

Intermarried household: each consists of one currently Jewish adult and one currently non-Jewish adult who are married to one another.

Jewish children in intermarried homes: children being raised only Jewish by religion, in households with a currently Jewish and a currently non-Jewish parent.

Non-Jewish children in intermarried homes: children not being raised only Jewish by religion, in households with a currently Jewish and currently non-Jewish parent. These include children being raised no religion; a non-Jewish religion; or those who are reported to be Jewish and another religion.

Inmarried households: each consists of two currently Jewish adults who are married to one another. These include adults currently identified as Jews who are not Jews by birth, or conversionary households. There are a handful of converts who have not formally converted, but consider themselves Jewish; following the definition of "adult Jew", they are considered currently Jewish and, if married to another Jew, can form a Jewish inmarriage.

Non-Jewish children in inmarried homes: children being raised with no religion or a non-Jewish religion in households with two currently Jewish parents.

Secular/Just Jewish children in inmarried homes: children being raised Jewish by religion and whose two currently Jewish parents report their Jewish denomination to be “secular/no religion/atheist/cultural Jew” or “no branch in particular/just Jewish”. Note that adults can be considered as Jews if they state “no religion” and were raised as a Jew or consider themselves to be Jewish.

Reform children in inmarried homes: children being raised Jewish by religion and whose two currently Jewish parents report their Jewish denomination to be Reform, regardless of synagogue affiliation.

Conservative children in inmarried homes: children being raised Jewish by religion and whose two currently Jewish parents report their Jewish denomination to be Conservative, regardless of synagogue affiliation.

CHILDREN’S RELIGION:

Each child’s religion is determined by the question: “In what religion is [your child] being raised?” Respondents were given the option of providing multiple responses to this prompt, so they could have answered “Jewish” *and* also provided another religion. This question was actually more stringent than that typically used, where parents are asked whether their children are being raised “Jewishly” or identify as Jewish. In the analysis of intermarried households here, only the children being raised as only Jews by religion are categorized as Jewish in the analysis of intermarried households.

OTHER TERMS:

Formal Jewish childhood education: includes once-a-week Jewish programs, part- and full-time Jewish day schools; private Jewish tutoring and other Jewish education for children age 6 and above.

Synagogue members: someone in the household belongs to a synagogue, temple, minyan, or High Holiday congregation.

Intermarriage rate is the proportion of all marriages in a given year that involve a current Jew and a current non-Jew. This is given as the “couple rate” which is key in understanding the households in which children are raised.

Not reported here is the “individual rate”, the percentage of currently Jewish adults married to currently non-Jewish adults. Because two individual Jews married together create one inmarried couple, and two individual current Jews each married to current non-Jews create two couples, the couple rate is always higher than the individual rate.

REPLICATION CODE

```

* data are available at ****<www.jewishdatabank.org>*** *
* all analysis conducted in Stata 9 intercooled *
set more off
set memory 200m

log using "N:\CJP\Intermarriage\report.log", replace

*****
* Household population estimates *

* Imputation of Unknown Values*
* see methodological report for details on the imputation *
use "N:\CJP\cjp indiv data recoded 070907.dta", clear

* TABLE 1 *
svyset [pweight=schhwt], strata(dscore)

* (revised) Survey-based estimates are in the Yes column of table *

svy: tab dscore jhouse, per row format (%10.1fc)

* (revised) List to survey ratio is the list-based estimate/survey based estimate*
* except for stratum 4, which is the (unweighted) average of that in strata 1-3 =
.767 *

* # of Jewish households from list *
svy: tab dscore jhouse, count format (%10.0f)

*****
* # of unenumerated children in (unenumerated) Jewish HH*

* Number of unenumerated households by type of marriage *
gen marstat = intmar+1
replace marstat=3 if unmarried==1
la def marstat 1 "Inmarried" 2 "Intermarried" 3 "Unmarried"
la val marstat marstat

svyset [pweight=schhwt], strata(dscore)

svy, subpop(jhouse): mlogit marstat dscore list
prvalue, x(dscore=4 list=0) level(90)

* estimated number of unenumerated marriages are then UN4 x the predicted
probabilities *
gen nkids=hhmems-nadults
* # of children by marriage type *
xi: svy, subpop(jhouse): nbreg nkids i.marstat dscore list

```

```

* inmarried *
prvalue, x(_Imarstat_2=0 _Imarstat_3=0 dscore=4 list=0)
* intermarried *
prvalue, x(_Imarstat_2=1 _Imarstat_3=0 dscore=4 list=0)
* unmarried *
prvalue, x(_Imarstat_2=0 _Imarstat_3=1 dscore=4 list=0)

* estimated # of children is then the "Rate" *

* # of unenumerated children in Jewish HH = # of households of each type x Rate *

*****
* Stratum IV *
* # of Jewish children in unenumerated households *

use "N:\CJP\cjp indiv data recoded 070907.dta", clear
svyset [pweight = mainhhwt], strata(dscore)
gen marstat=intmar+1
replace marstat=3 if intmar==.

la def marstat 1 "Inmarried" 2 "Intermarried" 3 "Unmarried"
la val marstat marstat
recode jhouse (-9999=.)

recode chrais (3=1) (.=.) (1 2 4/50=0), gen(fchjewornot)

* religiously Jewish children in IV *
xi: svy, subpop(jhouse if kid==1): logit fchjewornot i.marstat dscore list, or
* Inmarried *
prvalue, x(_Imarstat_2=0 _Imarstat_3=0 dscore=4 list=0)
* Intermarried *
prvalue, x(_Imarstat_2=1 _Imarstat_3=0 dscore=4 list=0)
* Unmarried *
prvalue, x(_Imarstat_2=0 _Imarstat_3=1 dscore=4 list=0)

*****
* KURS *
* Unenumerated Jewish Children *
gen unkid=1 if age<18 & jewhh==1 & jewc==. & crelig==-500
* crelig=-500 if did not complete survey*
svyset key [pweight = schhwt], strata(dscore)

svy, subpop(jhouse if kid==1): tab unkid marstat, count format(%10.0fc)

svyset key [pweight=mainhhwt], strata(dscore)
xi: svy, subpop(jhouse if kid==1): logit jewc i.marstat, or
* Inmarried *
prvalue, x(_Imarstat_2=0 _Imarstat_3=0)
* Intermarried *
prvalue, x(_Imarstat_2=1 _Imarstat_3=0)

```

```

* Unmarried *
prvalue, x(_Imarstat_2=0 _Imarstat_3=1)

* ignore the later two values to get a conservative estimate *
* from data p(jewish|inmarried)= .9699 *
* assume pr(jewish|intermarried)=.333, pr(jewish|unmarried)=.500 *

* probability of being religious Jew if Jewish *
* p(religious jew|type) = p(jewc|type) * p(religious jew|jewc & type) *
xi: svy, subpop(jhouse if kid==1 & jewc==1): logit fchjewornot i.marstat, or
* Inmarried *
prvalue, x(_Imarstat_2=0 _Imarstat_3=0)
* Intermarried *
prvalue, x(_Imarstat_2=1 _Imarstat_3=0)
* Unmarried *
prvalue, x(_Imarstat_2=0 _Imarstat_3=1)

*****
* Enumerated *
* total number of enumerated children *
svyset key [pweight=schhwt], strata(dscode)
svy, subpop(kid): tab fchjewornot marstat, count format(%10.0fc)

* religion of kids in intermarried households *
svyset key [pweight=mainhhwtcomp], strata(dscode)
svy, subpop(kid): tab chrais3 marstat, count ci level(80) obs format(%10.0f)
svy, subpop(kid): tab chrais3 marstat, per col obs ci level(80) format(%10.2fc)

* diff between jewc and fchjewornot is that jewc includes the 26% of kids raised
without religion who are id'ed as Jewish or half Jewish *
* fcjewornot does not consider these kids raised Jewish by religion *
* 11% of jewc kids are not Jewish by religion *
svy, subpop(kid if intermarried==1 & chrais>0): tab alsjew chrais3, per col obs ci
level(80) format(%10.2fc)
svy, subpop(kid if intermarried==1): tab fchjewornot jewc, per col obs ci level(80)
format(%10.2fc)

* imputing religion and denomination of children *
use "N:\CJP\cjp indiv data recoded 070907.dta", clear
svyset key [pweight=mainhhwtcomp], strata(dscode)
svy, subpop(kid): tab chrais2 intmar, per col ci level(80) format(%10.2fc)

recode denmrais (1/2=1) (4=2) (5=3) (3 6/7 = 4), gen(denomcat4)
la def denomcat4 1 "secular/just Jewish" 2 "Reform" 3 "Conservative" 4 "other Jewish
denomination"
la val denomcat4 denomcat4

svyset key [pweight=schhwtcomp], strata(dscode)
svy, subpop(kid if denomcat4>0): tab denomcat4 intmar, per col ci level(80)
format(%10.2fc)
*****

```

* To make lowess smoothed graph of intermarriage rate by year *

```
use "N:\CJP\cjp HH data recoded 070907.dta", clear
```

```
svyset key [pweight=schhwtcomp], strata(dscode)
svy, subpop(jewc if mrrgyr>=1935 & mrrgyr<=1945): tab intmar, per ci level(80)
format(%8.2f)
svy, subpop(jewc if mrrgyr>=1936 & mrrgyr<=1946): tab intmar, per ci level(80)
format(%8.2f)
svy, subpop(jewc if mrrgyr>=1937 & mrrgyr<=1947): tab intmar, per ci level(80)
format(%8.2f)
svy, subpop(jewc if mrrgyr>=1938 & mrrgyr<=1948): tab intmar, per ci level(80)
format(%8.2f)
svy, subpop(jewc if mrrgyr>=1939 & mrrgyr<=1949): tab intmar, per ci level(80)
format(%8.2f)
svy, subpop(jewc if mrrgyr>=1940 & mrrgyr<=1950): tab intmar, per ci level(80)
format(%8.2f)
svy, subpop(jewc if mrrgyr>=1941 & mrrgyr<=1951): tab intmar, per ci level(80)
format(%8.2f)
svy, subpop(jewc if mrrgyr>=1942 & mrrgyr<=1952): tab intmar, per ci level(80)
format(%8.2f)
svy, subpop(jewc if mrrgyr>=1943 & mrrgyr<=1953): tab intmar, per ci level(80)
format(%8.2f)
svy, subpop(jewc if mrrgyr>=1944 & mrrgyr<=1954): tab intmar, per ci level(80)
format(%8.2f)
svy, subpop(jewc if mrrgyr>=1945 & mrrgyr<=1955): tab intmar, per ci level(80)
format(%8.2f)
svy, subpop(jewc if mrrgyr>=1946 & mrrgyr<=1956): tab intmar, per ci level(80)
format(%8.2f)
svy, subpop(jewc if mrrgyr>=1947 & mrrgyr<=1957): tab intmar, per ci level(80)
format(%8.2f)
svy, subpop(jewc if mrrgyr>=1948 & mrrgyr<=1958): tab intmar, per ci level(80)
format(%8.2f)
svy, subpop(jewc if mrrgyr>=1949 & mrrgyr<=1959): tab intmar, per ci level(80)
format(%8.2f)
svy, subpop(jewc if mrrgyr>=1950 & mrrgyr<=1960): tab intmar, per ci level(80)
format(%8.2f)
svy, subpop(jewc if mrrgyr>=1951 & mrrgyr<=1961): tab intmar, per ci level(80)
format(%8.2f)
svy, subpop(jewc if mrrgyr>=1952 & mrrgyr<=1962): tab intmar, per ci level(80)
format(%8.2f)
svy, subpop(jewc if mrrgyr>=1953 & mrrgyr<=1963): tab intmar, per ci level(80)
format(%8.2f)
svy, subpop(jewc if mrrgyr>=1954 & mrrgyr<=1964): tab intmar, per ci level(80)
format(%8.2f)
svy, subpop(jewc if mrrgyr>=1955 & mrrgyr<=1965): tab intmar, per ci level(80)
format(%8.2f)
svy, subpop(jewc if mrrgyr>=1956 & mrrgyr<=1966): tab intmar, per ci level(80)
format(%8.2f)
```

```
svy, subpop(jewc if mrrgyr>=1957 & mrrgyr<=1967): tab intmar, per ci level(80)
format(%8.2f)
svy, subpop(jewc if mrrgyr>=1958 & mrrgyr<=1968): tab intmar, per ci level(80)
format(%8.2f)
svy, subpop(jewc if mrrgyr>=1959 & mrrgyr<=1969): tab intmar, per ci level(80)
format(%8.2f)
svy, subpop(jewc if mrrgyr>=1960 & mrrgyr<=1970): tab intmar, per ci level(80)
format(%8.2f)
svy, subpop(jewc if mrrgyr>=1961 & mrrgyr<=1971): tab intmar, per ci level(80)
format(%8.2f)
svy, subpop(jewc if mrrgyr>=1962 & mrrgyr<=1972): tab intmar, per ci level(80)
format(%8.2f)
svy, subpop(jewc if mrrgyr>=1963 & mrrgyr<=1973): tab intmar, per ci level(80)
format(%8.2f)
svy, subpop(jewc if mrrgyr>=1964 & mrrgyr<=1974): tab intmar, per ci level(80)
format(%8.2f)
svy, subpop(jewc if mrrgyr>=1965 & mrrgyr<=1975): tab intmar, per ci level(80)
format(%8.2f)
svy, subpop(jewc if mrrgyr>=1966 & mrrgyr<=1976): tab intmar, per ci level(80)
format(%8.2f)
svy, subpop(jewc if mrrgyr>=1967 & mrrgyr<=1977): tab intmar, per ci level(80)
format(%8.2f)
svy, subpop(jewc if mrrgyr>=1968 & mrrgyr<=1978): tab intmar, per ci level(80)
format(%8.2f)
svy, subpop(jewc if mrrgyr>=1969 & mrrgyr<=1979): tab intmar, per ci level(80)
format(%8.2f)
svy, subpop(jewc if mrrgyr>=1970 & mrrgyr<=1980): tab intmar, per ci level(80)
format(%8.2f)
svy, subpop(jewc if mrrgyr>=1971 & mrrgyr<=1981): tab intmar, per ci level(80)
format(%8.2f)
svy, subpop(jewc if mrrgyr>=1972 & mrrgyr<=1982): tab intmar, per ci level(80)
format(%8.2f)
svy, subpop(jewc if mrrgyr>=1973 & mrrgyr<=1983): tab intmar, per ci level(80)
format(%8.2f)
svy, subpop(jewc if mrrgyr>=1974 & mrrgyr<=1984): tab intmar, per ci level(80)
format(%8.2f)
svy, subpop(jewc if mrrgyr>=1975 & mrrgyr<=1985): tab intmar, per ci level(80)
format(%8.2f)
svy, subpop(jewc if mrrgyr>=1976 & mrrgyr<=1986): tab intmar, per ci level(80)
format(%8.2f)
svy, subpop(jewc if mrrgyr>=1977 & mrrgyr<=1987): tab intmar, per ci level(80)
format(%8.2f)
svy, subpop(jewc if mrrgyr>=1978 & mrrgyr<=1988): tab intmar, per ci level(80)
format(%8.2f)
svy, subpop(jewc if mrrgyr>=1979 & mrrgyr<=1989): tab intmar, per ci level(80)
format(%8.2f)
svy, subpop(jewc if mrrgyr>=1980 & mrrgyr<=1990): tab intmar, per ci level(80)
format(%8.2f)
svy, subpop(jewc if mrrgyr>=1981 & mrrgyr<=1991): tab intmar, per ci level(80)
format(%8.2f)
```

```

svy, subpop(jewc if mrrgyr>=1982 & mrrgyr<=1992): tab intmar, per ci level(80)
format(%8.2f)
svy, subpop(jewc if mrrgyr>=1983 & mrrgyr<=1993): tab intmar, per ci level(80)
format(%8.2f)
svy, subpop(jewc if mrrgyr>=1984 & mrrgyr<=1994): tab intmar, per ci level(80)
format(%8.2f)
svy, subpop(jewc if mrrgyr>=1985 & mrrgyr<=1995): tab intmar, per ci level(80)
format(%8.2f)
svy, subpop(jewc if mrrgyr>=1986 & mrrgyr<=1996): tab intmar, per ci level(80)
format(%8.2f)
svy, subpop(jewc if mrrgyr>=1987 & mrrgyr<=1997): tab intmar, per ci level(80)
format(%8.2f)
svy, subpop(jewc if mrrgyr>=1988 & mrrgyr<=1998): tab intmar, per ci level(80)
format(%8.2f)
svy, subpop(jewc if mrrgyr>=1989 & mrrgyr<=1999): tab intmar, per ci level(80)
format(%8.2f)
svy, subpop(jewc if mrrgyr>=1990 & mrrgyr<=2000): tab intmar, per ci level(80)
format(%8.2f)
svy, subpop(jewc if mrrgyr>=1991 & mrrgyr<=2001): tab intmar, per ci level(80)
format(%8.2f)
svy, subpop(jewc if mrrgyr>=1992 & mrrgyr<=2002): tab intmar, per ci level(80)
format(%8.2f)
svy, subpop(jewc if mrrgyr>=1993 & mrrgyr<=2003): tab intmar, per ci level(80)
format(%8.2f)
svy, subpop(jewc if mrrgyr>=1994 & mrrgyr<=2004): tab intmar, per ci level(80)
format(%8.2f)
svy, subpop(jewc if mrrgyr>=1995 & mrrgyr<=2005): tab intmar, per ci level(80)
format(%8.2f)

```

* the above data should be put into a csv *

* which is then opened here: *

insheet using "N:\CJP\Intermarriage\hh_avg2.csv", clear

```

lowess midpoint year, bwidth(0.4) generate(mdsmoother) msymbol(smcircle) msize(small)
graphregion(color(white) margin(0)) title("") ytitle("") yscale(noline) yla-
bel(0(.1).5,nogrid notick angle(0) format(%3.1f) labcolor(navy)) xtitle("")
xscale(lcolor(navy) lwidth(medium)) xlabel(1945(5)2000,notick labcolor(navy))
lowess lower year, bwidth(0.4) generate(lwsmoother) msymbol(smcircle) msize(small)
graphregion(color(white) margin(0)) title("") ytitle("") yscale(noline) yla-
bel(0(.1).5,nogrid notick angle(0) format(%3.1f) labcolor(navy)) xtitle("")
xscale(lcolor(navy) lwidth(medium)) xlabel(1945(5)2000,notick labcolor(navy))
lowess upper year, bwidth(0.4) generate(upsmoother) msymbol(smcircle) msize(small)
graphregion(color(white) margin(0)) title("") ytitle("") yscale(noline) yla-
bel(0(.1).5,nogrid notick angle(0) format(%3.1f) labcolor(navy)) xtitle("")
xscale(lcolor(navy) lwidth(medium)) xlabel(1945(5)2000,notick labcolor(navy))

```

label variable midpoint "11 year moving average"

label variable lwsmoother "Smoothed lower bound"

label variable mdsmoother "Smoothed average"

label variable upsmoother "Smoothed upper bound"

```

twoway (line lwsMOOTH mdsMOOTH upSMOOTH year, lcolor(ltblue blue ltblue)),
title("Household intermarriage rate by year of marriage") ytitle("% intermarried")
yscale(lcolor(dknavy) lwidth(medium)) ylabel(0(10)60,nogrid notick angle(0)
labcolor(dknavy) format(%4.0fc)) xtitle("") xscale(lcolor(dknavy) lwidth(medium))
xlabel(1945(5)2000,notick labcolor(dknavy)) graphregion(color(white))
legend(color(dknavy) region(color(white)))
graph export N:\CJP\Intermarriage\hh_intermar.wmf, replace

*****
use "N:\CJP\cjp HH data recoded 070907.dta", clear
*****
* Variables *
* fchjewrel - focal child is raised Jewish only *
* fchnotjew - focal child is raised not Jewish (includes Jew+) *
* fchjew - focal child is raised Jewish or Jew+ *
* fchrais - religion in which focal child was raised *
* jewc - raised Jewish by religion, or currently no religion & Jew or Jew+ *
    * this is the official study definition *

* intmar2 - un, in, inter *
* intmar - in, inter *
* inmarried and intermarried - dummies from intmar, but 0 includes all other cases *
* unmarried - 0 = in or intermarried, 1=all else, huge number *

* for intermarried *
* raising children Jewish *
* intermarried==1 & fchjewrel==1 *
* raising children not Jewish - includes half Jewish *
gen fchnotjew=1 if fchrais!=3
replace fchnotjew = . if fchrais==.
* dummy variable *
gen fchjewornot=1 if fchjewrel==1
replace fchjewornot=0 if fchnotjew==1

gen kidmar = .
replace kidmar = 1 if intermarried == 1 & fchjewornot == 1
replace kidmar = 2 if inmarried == 1 & denomcat2 == 4 & agech>=0
replace kidmar = 3 if inmarried == 1 & denomcat2 == 5 & agech>=0
replace kidmar = 4 if intermarried ==1 & fchjewornot == 0
la def kidmar 1 "inter, Jewish" 2 "in, Reform" 3 "in, Conservative" 4 "inter,
non-Jewish"
la val kidmar kidmar

gen divorce = unmarried

```

```

replace divorce=0 if unmarried==1 & (yrmar<=0|yrmar==.)

gen neymar = unmarried
replace neymar=0 if unmarried==1 & yrmar!=.

* bar/bat mitzvah is 12 for girls and 13 for boys *
* current is since 9/04, so some 14 year olds count *
* but 11 yr old girls could be preparing for bat mitzvah *
* age categories *
recode agech (0/5=1) (6/9=2) (10/13=3) (14/18=4), gen(agekidcat2)
la def agekidcat2 1 "<6" 2 "6-9" 3 "10-13" 4 "14-18"
la val agekidcat2 agekidcat2

* infant rituals, gender neutral *
gen babyjew = fcbris
replace babyjew = 1 if fcnamcrm==1
replace babyjew = 0 if fcnamcrm==0

egen isconnect = rowmax(isrel isfrnds)

gen jewwed = lwedoff
replace jewwed = fwedoff if lwedoff== -968
la val jewwed fwedoff

* households *
recode intmar2 (0 2 = 0) (1=1), gen(convert)
replace convert = . if djcon<0 & djconsp<0
replace convert = 0 if (djcon==0 & djconsp==0)|(djcon==-956 & djconsp==-956)
* with kids *
gen convertkid = convert
replace convertkid = . if agech<0

*****
* Figure 2 *
*Marital Status of Household, 2005 *

svyset key [pweight=schhwt], strata(drcode)

svy, subpop(jhouse): tab intmar2, per col ci level(80) format(%10.1f)
svy, subpop(jhouse): tab convert, count ci level(80) format(%10.1fc)
svy, subpop(jhouse if inmarried==1): tab convert, per ci level(80) format(%10.2fc)
svy, subpop(jhouse): tab divorce, per ci level(80) format(%10.1f)
svy, subpop(jhouse): tab neymar, per ci level(80) format(%10.1f)

```

* Figure 4 *
* Brit milah *

```
svyset[pweight = mainhhwtcomp], strata(dscode)
svy, subpop(jhouse if babyjew>=0): tab babyjew kidmar, per col obs ci level(80)
format(%10.2fc)
```

* Figures 5 - 11 *
* household observances *

```
svyset [pweight = mainhhwtcomp], strata(dscode)

svy, subpop(jhouse): tab shabcnw kidmar, per col obs ci level(80) format(%10.2fc)
svy, subpop(jhouse): tab chancnw kidmar, per col obs ci level(80) format(%10.2fc)
svy, subpop(jhouse): tab koshernw kidmar, per col obs ci level(80) format(%10.2fc)
svy, subpop(jhouse): tab sedernw kidmar, per col obs ci level(80) format(%10.2fc)
svy, subpop(jhouse if belsynog==1): tab sedernw kidmar, per col obs ci level(80)
format(%10.2fc)
svy, subpop(jhouse is xmastrnw>=0): tab xmastrnw kidmar, per col obs ci level(80)
format(%10.2fc)
```

```
svyset[pweight=rswtcomp], strata(dscode)
svy, subpop(jhouse if jewholdy>=0): tab jewholdy kidmar, per col obs ci level(80)
format(%10.2fc)
```

* Figure 12 *
* Jewish ed by child's age *
svyset[pweight = childwtcomp], strata(dscode)

```
xi: svy, subpop(jhouse): ologit fcjedu i.kidmar*i.agekidcat2, or
```

intermarried, Jewish

```
xi: svy, subpop(jhouse if kidmar==1): ologit fcjedu i.agekidcat2, or
prvalue, x(_Iagekidcat_8=1 _Iagekidcat_9=0)
prvalue, x(_Iagekidcat_8=0 _Iagekidcat_9=1)
prvalue, x(_Iagekidcat_8=0 _Iagekidcat_9=0)
```

inmarried, Reform

```
xi: svy, subpop(jhouse if kidmar==2): ologit fcjedu i.agekidcat2, or
prvalue, x(_Iagekidcat_8=1 _Iagekidcat_10=0)
prvalue, x(_Iagekidcat_8=0 _Iagekidcat_10=0)
prvalue, x(_Iagekidcat_8=0 _Iagekidcat_10=1)
```

intermarried, Conservative

```
xi: svy, subpop(jhouse if kidmar==3 & (agekidcat2==2|agekidcat2==4)): ologit fcjedu
i.agekidcat2, or
```

```

prvalue, x(_Iagekidcat_8=1)
prvalue, x(_Iagekidcat_8=0)

*intermarried, non-Jewish*
xi: svy, subpop(jhouse if kidmar==4): ologit fcjedu i.agekidcat2, or
prvalue, x(_Iagekidcat_8=1 _Iagekidcat_10=0)
prvalue, x(_Iagekidcat_8=0 _Iagekidcat_10=0)
prvalue, x(_Iagekidcat_8=0 _Iagekidcat_10=1)

svy, subpop(jhouse if kidmar==4): tab fcjedu agekidcat2, per col obs ci level(80)
format(%10.2fc)

*****
* Figure 13 *
* bar/bat Mitzvah *

svyset[pweight = childwtcomp], strata(dscode)
svy, subpop(jhouse if fcbarmitz2>=0): tab fcbarmitz2 kidmar, per col obs ci level(80)
format(%10.2fc)

*****
* Figure 14 *
* Synagogue membership by child's age *
svyset[pweight = childwtcomp], strata(dscode)

xi: svy, subpop(jhouse): logit belsynog i.kidmar*i.agekidcat2, or

*intermarried, Jewish*
prvalue, x(_Ikidmar_2=0 _Ikidmar_3=0 _Ikidmar_4=0 _Iagekidcat_7=1 _Iagekidcat_9=0
_Iagekidcat_10=0)
prvalue, x(_Ikidmar_2=0 _Ikidmar_3=0 _Ikidmar_4=0 _Iagekidcat_7=0 _Iagekidcat_9=0
_Iagekidcat_10=0)
prvalue, x(_Ikidmar_2=0 _Ikidmar_3=0 _Ikidmar_4=0 _Iagekidcat_7=0 _Iagekidcat_9=1
_Iagekidcat_10=0)
prvalue, x(_Ikidmar_2=0 _Ikidmar_3=0 _Ikidmar_4=0 _Iagekidcat_7=0 _Iagekidcat_9=0
_Iagekidcat_10=1)

*inmarried, Reform*
prvalue, x(_Ikidmar_2=1 _Ikidmar_3=0 _Ikidmar_4=0 _Iagekidcat_7=1 _Iagekidcat_9=0
_Iagekidcat_10=0)
prvalue, x(_Ikidmar_2=1 _Ikidmar_3=0 _Ikidmar_4=0 _Iagekidcat_7=0 _Iagekidcat_9=0
_Iagekidcat_10=0)
prvalue, x(_Ikidmar_2=1 _Ikidmar_3=0 _Ikidmar_4=0 _Iagekidcat_7=0 _Iagekidcat_9=1
_Iagekidcat_10=0)
prvalue, x(_Ikidmar_2=1 _Ikidmar_3=0 _Ikidmar_4=0 _Iagekidcat_7=0 _Iagekidcat_9=0
_Iagekidcat_10=1)

*intermarried, Conservative*
prvalue, x(_Ikidmar_2=0 _Ikidmar_3=1 _Ikidmar_4=0 _Iagekidcat_7=1 _Iagekidcat_9=0

```

```

_Iagekidcat_10=0)
prvalue, x(_Ikidmar_2=0 _Ikidmar_3=1 _Ikidmar_4=0 _Iagekidcat_7=0 _Iagekidcat_9=0
_Iagekidcat_10=0)
prvalue, x(_Ikidmar_2=0 _Ikidmar_3=1 _Ikidmar_4=0 _Iagekidcat_7=0 _Iagekidcat_9=1
_Iagekidcat_10=0)
prvalue, x(_Ikidmar_2=0 _Ikidmar_3=1 _Ikidmar_4=0 _Iagekidcat_7=0 _Iagekidcat_9=0
_Iagekidcat_10=1)

*intermarried, non-Jewish*
prvalue, x(_Ikidmar_2=0 _Ikidmar_3=0 _Ikidmar_4=1 _Iagekidcat_7=1 _Iagekidcat_9=0
_Iagekidcat_10=0)
prvalue, x(_Ikidmar_2=0 _Ikidmar_3=0 _Ikidmar_4=1 _Iagekidcat_7=0 _Iagekidcat_9=0
_Iagekidcat_10=0)
prvalue, x(_Ikidmar_2=0 _Ikidmar_3=0 _Ikidmar_4=1 _Iagekidcat_7=0 _Iagekidcat_9=1
_Iagekidcat_10=0)
prvalue, x(_Ikidmar_2=0 _Ikidmar_3=0 _Ikidmar_4=1 _Iagekidcat_7=0 _Iagekidcat_9=0
_Iagekidcat_10=1)

*****
* Figure 15 *
* Service attendance for synagogue members *

svyset [pweight = mainhhwtcomp], strata(dscode)
svy, subpop(jhouse if belsynog==1): tab atndsrvc kidmar, per col obs ci level(80)
format(%10.2fc)

*****
* Figures 16 - 18 + appendix *
* Synagogue experiences, synagogue members only *
svyset[pweight=rswtcomp], strata(dscode)
svy, subpop(jhouse if syncomf1>=0): tab syncomf1 kidmar, per col obs ci level(80)
format(%10.2fc)
svy, subpop(jhouse if synrab1>=0): tab synrab1 kidmar, per col obs ci level(80) for-
mat(%10.2fc)
svy, subpop(jhouse if syncont1>=0): tab syncont1 kidmar, per col obs ci level(80)
format(%10.2fc)

svy, subpop(jhouse if synfam1>=0): tab synfam1 kidmar, per col obs ci level(80) for-
mat(%10.2fc)
svy, subpop(jhouse if synout1>=0): tab synout1 kidmar, per col obs ci level(80) for-
mat(%10.2fc)

svy, subpop(jhouse if belsynog==1 & srvconn>=0): tab srvconn kidmar, per col obs ci
level(80) format(%10.2fc)
svy, subpop(jhouse if belsynog==1 & undsrvc>=0): tab undsrvc kidmar, per col obs ci
level(80) format(%10.2fc)

*****
* Figure 18 + appendix *
* other organizational membership *

```

```

svyset [pweight = mainhhwtcomp], strata(dscore)
svy, subpop(jhouse): tab orgclass kidmar, per col obs ci level(80) format(%10.2fc)
svy, subpop(jhouse): tab jccmem kidmar, per col obs ci level(80) format(%10.2fc)
svy, subpop(jhouse): tab othjorgm kidmar, per col obs ci level(80) format(%10.2fc)

* appendix - Jewish identity *
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format(%10.2fc)
svy, subpop(jhouse if jsynatt>=0): tab jsynatt kidmar, per col obs ci level(80) for-
mat(%10.2fc)

*****
* Figures 20-21 *
* Israel *
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format(%10.2fc)
svy, subpop(jhouse if isconnect>=0): tab isconnect kidmar, per col obs ci level(80)
format(%10.2fc)

*****
* Figure 22*
* Wedding officiant *
svyset[pweight = mainhhwtcomp], strata(dscore)
svy, subpop(jhouse if jewwed>=0): tab jewwed kidmar, per col obs ci level(80) for-
mat(%10.2fc)

*****
* Figure 23 *
* Interfaith programs *
svyset [pweight=rswtcomp], strata(dscore)

svy, subpop(jewc if ifadled1>=0): tab ifadled1, per obs ci level(80) format(%10.2fc)
svy, subpop(jewc if ifadled1>=0): tab ifadled1 intmar2, per col obs ci level(80)
format(%10.2fc)

log close
exit, clear

```

Appendix C: Endnotes

- 1 Further information on the study, its methodology, and preliminary results can be found in the methodological appendix at www.cjp.org/intermarriedstudy and www.cjp.org/communitystudy.
- 2 The 2005 Boston Jewish population estimate is probably conservative. Because the survey was conducted by telephone, some populations were difficult to reach and are likely to have been under-represented. This was probably true in 1995, as well. Several groups can be identified in 2005 as likely to have been undercounted. Table i lists these groups and provides rough estimates of their size.

Table i: Undercounted groups

Group	Estimated Undercounts
Young adults without land line telephones	~2,500
College students in dormitories	~7,000
Residents in institutional facilities	~2,000
Adult immigrants from the Former Soviet Union	~7,000

A major challenge to surveys that use telephone interviews has been a massive increase in the number of households that use cellular phones exclusively. Government rules severely restrict calls to cell phones and, increasingly, the telephone exchanges of mobile phones are not connected to the region where the caller lives. Research has shown that cell phone-only households are heavily concentrated among the young adult population. Accordingly, it is likely that young adults have been undercounted and that other efforts to include them were only partially successful. Based on estimates of households that exclusively use cell phones, it is estimated that approximately 2,500 young Jewish adults were not included in population estimates.

College students living in dormitories present similar challenges. For reasons of efficiency, most telephone surveys do not include the telephone banks that serve institutional residences. Based on Hillel estimates of the undergraduate Jewish student population of colleges and universities in the study area, it is estimated that approximately 7,000 Jewish college students lived in dormitories and were not included in population estimates.

Similar problems apply to institutionalized populations, primarily residents of healthcare facilities. Based on U.S. Census data about institutionalized elders, it is estimated that there are approximately 2,000 Jews in long-term healthcare facilities.

Primary telephone interviews were only conducted in English. Households that could not be interviewed due to language difficulties and that had Russian names were subsequently re-contacted by a Russian speaking member of the SSRI staff. Nevertheless, the overall estimate of adults born in the Former Soviet Union (FSU) appears to be too low. Based on U.S. Census estimates of individuals born in the Former Soviet Union, and adjusting for a small proportion that are presumed non-Jewish, the size of the population born in the FSU appears to have been underestimated by approximately 50 percent. It is estimated that there are an additional 7,000 Russian born adult immigrants living in the CJP area.

- 3 All figures are estimates based upon a sample from the population, and there are confidence intervals around each estimate. Eighty percent confidence intervals for the 2005 population estimates $\pm 19,500$. See the Methodological Appendix and the Preliminary Findings for further discussion of these statistical issues, particularly the complex sampling design used in the survey and the uncertainty around these estimates.
- 4 CJP's previously published reports describing the 1995 Jewish population included non-Jewish members; to enable comparison, these data have been recalculated. Although a similar definition of Jewishness was used in the 1995 study, when reported, non-Jewish members of households were counted as Jews (e.g., the Christian spouse of a Jew was counted in the Jewish population figures). However, the definitions are not entirely identical because the 1995 study only asked about current and raised religion, not whether the respondent or other household members considered themselves Jewish. This might cause some secular Jews to be omitted from the 1995 figures. Unfortunately, data are not available to determine whether the apparent differences between 1995 and 2005 represent a statistically significant increase. The 2005 estimates include estimated population of unenumerated households in very low density areas and children of unreported religious status.
- 5 Israel, Sherry R. (1997). "Intermarriage" in *Comprehensive Report on the 1995 Demographic Study*. Boston: Combined Jewish Philanthropies of Greater Boston, Inc. pp. 111-134.
- 6 The appendices and Preliminary report further discuss the sources of the population growth in Boston's Jewish community.
- 7 As defined in the Methodological Appendix, inmarried households are comprised of two currently Jewish individuals who are married to one another; these include conversionary households. Intermarried households are comprised of one currently Jewish individual and a currently non-Jewish spouse.

Unless otherwise stated, this report refers to the household or couple rates of intermarriage rather than the individual. This is due to the primary focus here on the household environments in which children mature. Except in the cases of perfect exogamy or perfect endogamy, household intermarriage rates will always be higher than individual rates. For example, if there are 4 Jewish individuals and 2 marry each other while 2 marry non-Jews, the couple intermarriage rate is 66 percent (2 of 3 couples are intermarried); the individual rate is 50 percent (2 of 4 Jews are intermarried).

When focusing on the backgrounds of Jewish spouse(s), analysis refers to the individual since the "household" did not exist at that point in time.

Of the inmarried households reported here, approximately 2,900 (± 700), or 9 percent ($\pm 2\%$), are conversionary.

- 8 While this report does not focus on why Jews choose marriage partners of particular religious faiths, it is important to remember that there are patterns to who inmarries and who intermarries. The religion(s) of the marriage partners matter, but so do their choices on how to raise their children, and their individual backgrounds and histories. This report does not attempt to address the causal issues at stake.

In most of the following analysis, these differences in background are controlled for implicitly in the way the subpopulations of interest are defined by marriage, and religion or denomination. These unconditional associations show basic, intuitive correlations that are easily interpreted by most audiences. Even without explicitly accounting for family background, intermarried households raising their children Jewish are shown to be similar to inmarried households in their backgrounds, religious upbringing and practices.

Supplementary analyses were undertaken to ensure that these results held after controlling for parental religious and marriage background; these analyses support the substantive findings in this report.

CHILDREN IN INTERMARRIED FAMILIES

9 See the methodological appendix for further discussion on the survey instrument and how these categories were defined

10 This is significantly higher than the national rate – which has been reported variously as 33 to 39 percent – and at the upper end of estimates for other individual communities across the country.

11 The methodological appendix further details the substantive and technical reasons behind these categories. Additionally, it provides a breakdown of intermarried and inmarried households by denomination.

Unless otherwise specified, the households of interest in this report are those married and with children, aged 0-17, in the home.

CELEBRATING JUDAISM AT HOME

12 The 80 percent confidence intervals on Shabbat candle lighting for Jewish children of intermarriage are wide. There are no significant differences in observance between households with Jewish children. However, households with Jewish children are significantly more likely to observe Shabbat than are those with non-Jewish children.

13 As discussed in the section Synagogue Membership and Experience, intermarried, Jewish households are significantly less likely to belong to synagogues than are inmarried, Reform and Conservative households. Any analysis of synagogue members only must take into account the differences in synagogue membership between groups. The methodological appendix contains a further discussion on the selection biases that may arise from examining this particular subpopulation.

14 In a series on Jewish identity, respondents were prompted, “There are many different ways of being Jewish. How much, if at all, does being Jewish involve for you personally,” then given a variety of factors, including “celebrating Jewish holidays”.

JEWISH EDUCATION AND B’NAI MITZVAH

15 However, there are few children in each category aged 6-9, so the data here are simply suggestive of magnitudes.

16 Using the guideline that girls are eligible for bat mitzvah ceremonies at 12 and boys for bar mitzvah ceremonies at 13, the assumption is made that formal preparation for the rite begins at age 10. The pre-B’nai Mitzvah group is therefore children aged 6 (at which children are assumed to enter formal education) to age 9. Children are then assumed to be in education for B’nai Mitzvah anywhere from ages 10 to 13. This category is not discussed with respect to education since it includes children who have become B’nai Mitzvah, those who are still preparing, and those who will probably never become B’nai Mitzvah. Finally, the group age 14 to 17 represents the post-B’nai Mitzvah population, even for those who have not become B’nai Mitzvah.

There is not enough data to analyze separately the probability of post-B’nai Mitzvah education for only those who have become B’nai Mitzvah.

17 The subset of children of and beyond B’nai Mitzvah age in intermarried non-Jewish households is too small to draw conclusions for the population. The data are suggestive that rates of becoming B’nai Mitzvah among this population is substantially lower than among the Jewish children of intermarriage and among the children of inmarried, Reform or Conservative households.

SYNAGOGUE MEMBERSHIP AND EXPERIENCES

18 Note that the following analysis of synagogue attendance and experiences applies to synagogue members only. Any analysis of synagogue members only must take into account the differences in synagogue membership between groups. The methodological appendix contains a further discussion on the selection biases that may arise from examining this particular subpopulation.

19 Parents who belong to congregations were asked to agree or disagree with a series of statements about their experiences in their congregations, ranging from general to very specific:

- I feel comfortable and at home in this congregation.
- The last time I was in services, I felt connected.
- I feel like an outsider [in this congregation].
- This congregation feels like a large, close-knit family.
- I have little contact with other members of the congregation away from the building.

The order of these statements were randomized for each respondent so that where they came in the sequence didn't influence the responses.

In virtually all of the intermarried households in the data, the respondent is the Jewish parent.

20 Answers to these statements are presented such that more positive (and less negative) experiences are on the left sides of the charts in darker tones, while more negative (or less positive) experiences are on the right sides in lighter tones. For example, strong agreement that the congregation feels like a close-knit family is on the left of that chart; strong disagreement that the respondent feels like an outsider at synagogues is on the right side of that chart.

21 The appendix provides further analysis of synagogue experiences.

OTHER MARKERS OF COMMUNITY IDENTITY

22 Even discounting the 34 percent of those who attend services only once or twice a year or for high holidays only, the proportion of inmarried, Reform households who are members of congregations is still considerably higher than the proportion of intermarried households with Jewish children who belong to congregations. For comparison, 12 percent of Jewish children of intermarriage in households that belong to synagogues only attend services for high holidays.

23 In a series on Jewish identity, respondents were prompted, "There are many different ways of being Jewish. How much, if at all, does being Jewish involve for you personally," then given a variety of factors, including "supporting Israel".

WHO DECIDES TO RAISE JEWISH CHILDREN

24 Again, while this report does not focus on why Jews choose marriage partners of particular religious faiths, it is important to remember that there are patterns to who inmarries and who intermarries. The religion(s) of the marriage partners matter, but so do their choices on how to raise their children, and their individual backgrounds and histories. This report does not attempt to address the causal issues at stake.

25 Of marriages begun between 1996 and 2005, 25 percent of Jewish males and 47 percent of Jewish females are intermarried. Of marriages begun between 1991 and 1995, 33 percent of Jewish males and 43 percent of Jewish females are intermarried.

26 It is the case that more non-Jewish-born spouses of born-Jewish men convert than do non-Jewish-born spouses of born-Jewish women. Nearly all of these conversionary families then raise their children as Jews. If conversionary families are considered (ie. Here only, intermarriages are defined as the marriage of a born-Jew to a non-born-Jew), the gender difference in rates of raising Jewish children is slightly smaller. Eighty percent of born-Jewish women wed to non-born-Jewish spouses raise their children as Jews; 40 percent of born-Jewish men wed to non-born-Jewish spouses raise their children as Jews.

27 Of Jews who a) live with a non-Jewish spouse/fiancé(e)/domestic partner; b) are single and do not date Jews exclusively; or c) are married and at time of marriage had a non-Jewish spouse.

APPENDIX

28 The most dramatic increase in the Jewish population appears when considering the total number of individuals, Jewish and non-Jewish, living in Jewish households: household members increased 27 percent, from an estimated 210,000 in 1995 to 267,000 in 2005. Much of this sharp increase is due to the near-doubling of the number of non-Jewish adults and children living in Jewish households. The number of non-Jewish children is estimated to have increased from 8,000 in 1995 to 15,000 in 2005, while the number of non-Jewish adults increased from 25,000 in 1995 to 43,000 in 2005.

Accompanying the estimated increase in the total Jewish population, the number of Jewish households is also estimated to have increased from 86,000 in 1995 to 106,000 in 2005 (*Figure 2*).

See the Study's methodological report and this report's methodological appendix for a discussion of the complex sampling used in the survey and the uncertainty around these estimates.

29 A variety of techniques designed to improve identification of Jewish households and the survey response rate were used in the 2005 Boston Community Study. Incentives were provided to increase cooperation rates and dozens of attempts were made to contact households by phone and mail. In addition, the use of the expanded list frame assured excellent coverage of affiliated Jewish households.

30 Between 1995 and 2005, the total population of the area included in the Boston Jewish Community Study is estimated to have increased by approximately 100,000 people. Although a proportionate increase in the Jewish population amounted to some of the estimated growth, it is important to remember that the context in which the increase occurred was one of general increase, not decline. Growth was particularly marked inside and along Route 128, where more than half of the Boston area Jewish community resides.

31 For comparison, the current household rate of intermarriage (for marriages begun 1996-2001) for the U.S. as a whole is 68 percent (NJPS 2000-01).

The individual intermarriage rate for Boston over the same period is estimated to be 37 percent.

32 In a series on Jewish identity, respondents were prompted, "There are many different ways of being Jewish. How much, if at all, does being Jewish involve for you personally," then given a variety of factors, including "supporting Jewish organizations" and "attending synagogue".

33 See the discussion of synagogue membership in the text for question wording.

34 Data available upon request.

METHODOLOGICAL APPENDIX

35 Steinhardt Social Research Institute (2006) *The 2005 Boston Community Survey: Preliminary Findings*. Boston: Combined Jewish Philanthropies.

Phillips, Benjamin, Leonard Saxe, Charles Kadushin and Graham Wright (2007) *2005 Boston Jewish Community Study: Methodological Report*. Boston: Combined Jewish Philanthropies.

Phillips, Benjamin (2006). *Numbering the Jews: Evaluating and improving surveys of American Jews*. Ph.D. dissertation, Departments of Near Eastern and Judaic Studies and Sociology, Brandeis University, Waltham, MA.

36 Phillips, Saxe, Kadushin and Wright 2007; Phillips 2006

37 The 2005 Boston Community Study is based upon a sample of Boston's Jewish population; it is not a census. All figures given are estimates for the population based upon the sample. Around each of these point estimates is some measure of uncertainty. To account for this uncertainty, 80 percent confidence intervals are reported.

An 80 percent confidence interval means that if one were to conduct a very large number of identical surveys, the true value of a statistic in the sampled population will be found in the reported confidence interval 80 percent of the time. In consultation with the Community Study Committee, it was decided that it was essential to show the sampling error – the range of possible values in which the true value of a statistic in the surveyed population could be found with a given degree of confidence--in order to reduce the risk of drawing erroneous conclusions.

For example, let's examine a gap of 3 percent between survey estimates of support for two candidates for public office on the eve of an election. If the confidence interval for Candidate A was ± 3 percent for Candidate A, her actual support might be as high as 54 percent or as low as 48 percent around a best estimate of 51 percent. Clearly, there is a substantial chance that Candidate A actually has less support than Candidate B. It would not be appropriate to proclaim Candidate A the certain winner or, even less so, to make consequential decisions based on that assessment.

As the data for the 2005 Boston Jewish Community Study were to be used for policy and planning purposes, it was decided that the conventional 95 percent confidence intervals would have unduly prioritized certainty (avoiding Type I errors in statistical terms) over utility (avoiding Type II errors), as greater levels of statistical confidence are accompanied by a wider interval in which the true value of a statistic could be found. The 80 percent confidence interval was felt to be an appropriate balance between these competing considerations. The breadth of the confidence intervals was increased by the design effect of the study - the extent to which the complex sampling scheme used increased levels of sampling error compared to a simple random sample.

38 Due to rounding, the percentages of Jewish and non-Jewish children in Figure 3 and 34 are not identical.

39 Nine percent of Jewish children in intermarried households had parents who did not complete the main interview, so their denominational affiliations are unknown.

40 Nineteen percent of children in inmarried households had parents who did not complete the main interview, so their denominational affiliations are unknown.



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