



## Introduction and Overview

Marriage of two Jewish individuals (inmarriage) has traditionally been an important measure of engagement with the Jewish community, though by no means the only one. Nearly two-thirds (61%)

Inmarried households	
Number of households	9,000
Adults	
Jewish	20,000
Non-Jewish	<500
Children raised:	
Jewish only	7,000
Jewish and something else	500
Another religion	< 50
None or undecided	< 500
Intermarried households	
Number of households	12,000
Adults	
Jewish	13,000
Non-Jewish	13,000
Children raised:	
Jewish only	3,500
Jewish and something else	1,500
Another religion	< 500
None or undecided	4,000

of Jewish households in Greater Seattle are estimated to include a married couple.<sup>1</sup> The majority of these couples include one Jewish and one non-Jewish partner, and this has important potential implications for the involvement of Jewish households in the community.

Inmarried Jewish adults have higher levels of Jewish educational background and are more strongly connected to the Jewish community in nearly all measures. Nevertheless, there is a core of intermarried families who are highly engaged with the community, joining synagogues, sending their children to religious school, and feeling connected with the community. Over half of the children of intermarried families are being raised as Jewish, either exclusively or in part, and only 2% are being raised in another religion.

This section analyses the ways in which inmarried couples engage with the Jewish community compared to intermarried. The data

reported here cover some of the ways in which inmarried and intermarried couples differ. When information is not reported, it means that inmarried and intermarried couples do not significantly differ on that measure. All analyses about individuals' attributes, such as religion raised and employment status, compare Jewish respondents who are inmarried with Jewish respondents who are intermarried. Analyses of household-level information compare Jewish households in which there is an inmarried couple to ones in which there is an intermarried couple. Non-married respondents are excluded from this analysis.

## Marital Status and Inter-marriage

An estimated 56% of married couples in the Greater Seattle Jewish community are intermarried<sup>2</sup> (Table O.1). This rate is very similar across all age groups except for respondents aged 65 or older, who are more likely to be married to Jews. The third column of Table L.1 shows somewhat higher rates of intermarriage among those who are non-Orthodox. The difference is most notable among the youngest age cohort, in which 63% of non-Orthodox Jewish adults who are married are married to non-Jews.

Table O.1. Inter-marriage Rate for Married Respondents by Age of Respondent

Age	% intermarried	% intermarried, non-Orthodox only
18-34	57	63
35-49	60	61
50-64	56	59
65+	48	49
Overall	56	58

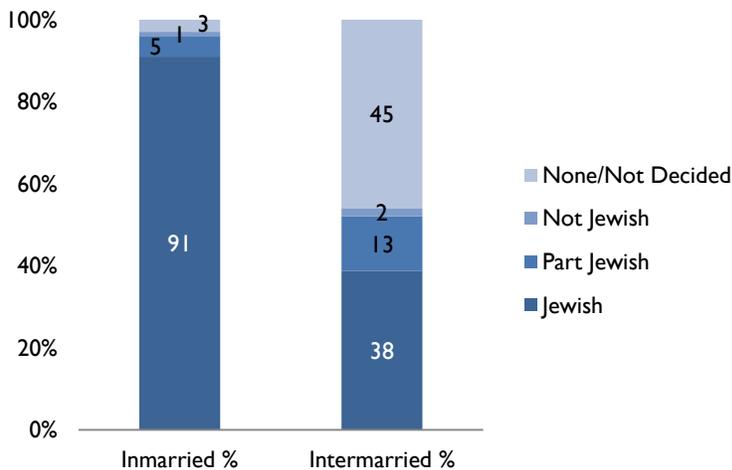
Note: Jewish respondents only; weighted estimates, %; n=1,949

### Jewish Identity

Among inmarried Jews, the proportion who are JBR (89%) is double that of intermarried Jews (47%, n=1,291). Sixty-one percent of intermarried Jews were raised by two Jewish parents compared with 79% of inmarried Jews (n=2,013). Forty-three percent of intermarried Jews were raised Jewish only, compared to double that rate, 78%, among inmarried Jews (n=2,002).

Nearly all (91%) inmarried parents are raising their children fully Jewish but just over one-third (38%) of intermarried parents are raising their children fully Jewish and another 13% are raising them Jewish and another religion (Figure O.1). Almost half of children of intermarried couples (45%) are being raised with no religion or have not yet decided about a religion. Very few children of intermarried couples are being raised in a religion other than Judaism.

Figure O.1. Children Raised Jewish



Note: Weighted estimates, %; n=875

### Jewish Denomination and Ethnicity

Intermarried Jews are twice as likely to be secular/culturally Jewish or “just Jewish” than are inmarried Jews (Table O.2). There is no difference between the distribution of Ashkenazi and Sephardic ethnicity of inmarried and intermarried Jews.

Table O.2. Denomination Type

Denomination	Inmarried %	Intermarried %
Orthodox	10	2
Conservative	22	5
Reconstructionist	2	1
Reform	36	28
Renewal	1	1
Secular/culturally Jewish	16	35
Just Jewish	12	27
Other	1	1

Note: Weighted estimates, %; n=1,289\*

### Jewish Education of Adults

Childhood Jewish education is one of the best predictors of inmarriage as an adult, and indeed this is the case of Seattle Jewish adults. Inmarried adults are more likely to have had a bar or bat mitzvah as a child (59%) and as an adult (8%) than are intermarried Jewish adults (47% as a child, 2% as an adult, n=1,873). In addition, they are more likely to have attended day school, supplementary school, Jewish camp, and Jewish youth group than are Jewish adults who intermarried (Table O.3), though the differences in supplementary school and camp are not statistically significant.

Table O.3. Jewish Educational Background of Adults

	Inmarried %	Intermarried %
Day school (n=1,663)*	20	11
Supplementary school (n=1,797)	74	67
Jewish camp (n=1,760)	52	43
Jewish youth group (n=1,738)*	64	38

Note: Weighted estimates, %

### Jewish Education of Children

Even when parents decide to raise their children Jewish, not all parents provide a Jewish education for those children. Jewish and partly Jewish children of intermarried parents are less likely to participate in all forms of Jewish education than are Jewish children of inmarried parents.

For each form of Jewish education, the proportion of age-eligible Jewish children who are currently enrolled is shown in Table O.4. Participation in all forms of Jewish education is higher for Jewish children of inmarried parents than for Jewish children of intermarried parents. For example, among families with preschool-aged children, 39% of age-eligible children of inmarried parents attend Jewish preschool compared to 20% of age-eligible children of intermarried parents. By contrast, age-eligible children of intermarried parents were significantly more likely to be enrolled in non-Jewish preschools.

Table O.4. Children of Inmarried and Intermarried Parents in Jewish Education

Form of education	% of age-eligible Jewish children of inmarried parents	% of age-eligible Jewish children of intermarried parents
Jewish preschool (n=381)*	39	20
Non-Jewish preschool (n=381)*	32	57
Supplementary school (n=663)*	43	33
Day school (n=661)*	7	2
Jewish day camp (n=660)*	26	20
Jewish overnight camp (n=661)*	23	19
Non-Jewish camp (n=652)	43	49
Youth group (n=656)*	23	19
Had Bar/Bat Mitzvah (n=356)*	78	41
Note: Weighted estimates, %		

### Families Engaged with Jewish Education

In contrast to the previous section, which reported the proportion of children in Jewish education, the following sections focus on the parents' decisions to enroll their children in each form of Jewish education. As such, proportions reported in these tables are not the proportion of *children* but the proportion of *households*, which can include any number of children.

Parents provided information about their past, present, and future plans to enroll their children in each form of Jewish education as well as the reasons for those decisions. All questions were asked only of parents who had children who were age-eligible for that form of education.

### Jewish Preschool

Respondents with preschool-aged children were asked if any of their children were currently enrolled in a Jewish or non-Jewish preschool, had previously attended a preschool, or were considering one in the future. Table O.5 represents the proportion of respondents who gave each answer, not the proportion of children, comparing intermarried and inmarried households. Inmarried parents are about twice as likely (41%) to have children enrolled in Jewish preschool than are intermarried parents (18%), while intermarried parents are nearly twice as likely to have children enrolled in non-Jewish preschool (71% to 39%).

Table O.5. Participation in Jewish and Non-Jewish Preschool among Inmarried and Intermarried Households

Form of education	Inmarried %	Intermarried %
Jewish preschool, current (n=381)*	41	18
Non-Jewish preschool (n=381)*	39	71
Jewish preschool, past (n=391)	30	49
Jewish preschool, future (n=230)*	34	9
Note: Weighted estimates, %		

## Formal Jewish Education

Respondents with children in grades K-12 were asked if their children were currently enrolled in day school or part-time supplementary school. Those whose children were not currently enrolled were asked if they had previously been enrolled, and those whose children were neither currently nor previously enrolled were asked about their future plans. Inmarried parents are far more likely to have their children enrolled in day school (7%) or supplementary school (55%) than are intermarried parents (1% for day school, 17% for supplementary school). Nearly all (87%) age-eligible children of inmarried parents have had a bar or bat mitzvah compared to 33% of age-eligible children of intermarried parents.

**Table O.6. Participation in Jewish Supplementary School, Day School, and Bar/Bat Mitzvah among Inmarried and Intermarried Households**

Form of education	Inmarried %	Intermarried %
<b>Supplementary school</b>		
Supplementary school, current (n=663)*	55	17
Supplementary school, past (n=377)*	44	23
Supplementary school, future (n=378)	17	7
<b>Day School</b>		
Day school, current (n=661)*	7	1
Day school, past (n=300)*	28	7
Day school, future (n=272)	5	4
<b>Had Bar/Bat mitzvah (n=356)*</b>	<b>87</b>	<b>33</b>
Note: Weighted estimates, %		

## Informal Jewish Education

Respondents with children in grades K-12 were asked if their children attended Jewish day camp or overnight camp in the past summer, in a prior summer, or were considering it for future summers. Similarly, respondents were asked about children's participation in Jewish youth groups in the current year, past years, and plans for the future. Respondents with children in grades 9-12 were asked about Israel travel and participation in other special programs. Table O.7 represents the proportion of respondents who gave each answer, not the proportion of children, and compares the responses for inmarried and intermarried households. Participation in all forms of informal Jewish education is at least double for inmarried households compared to intermarried households.

Table O.7. Participation in Jewish Camps, Youth Groups, and Israel Travel among Inmarried and Intermarried Households

Form of education	Inmarried %	Intermarried %
<b>Camp</b>		
Day camp, current (n=660)*	37	15
Day camp, past (n=479)*	48	25
Day camp, future (n=481)*	20	10
Overnight camp, current (n=661)*	32	14
Overnight camp, past (n=443)*	42	7
Overnight camp, future (n=446)*	33	14
Non-Jewish camp, current (n=652)	61	68
<b>Other</b>		
Youth group, current (n=656)*	32	14
Youth group, past (n=481)	21	9
Youth group, future (n=485)*	26	12
Israel trip, past (n=250)*	12	1
Israel trip, future (n=200)	40	17
Special program, past (n=249)*	40	11
Special program, future (n=145)	18	1

Note: Weighted estimates, %

### Synagogue Membership and Participation

Intermarried couples are far less likely to be members of synagogues than are inmarried families. Just 17% of intermarried couples are synagogue members compared to about two-thirds (64%) of inmarried couples.

Similarly, respondents in intermarried households attend religious services less frequently than do those in inmarried households (Table O.8). Over half (53%) of intermarried respondents never attend religious services compared to only 9% of inmarried respondents. Of those who ever attend services, inmarried respondents (85%) are significantly more likely to attend High Holiday services than intermarried respondents (58%).

Table O.8. Attendance at Religious Services

Frequency	Inmarried %	Intermarried %
Never	9	53
Once or twice a year	28	30
Every few months	28	10
About once a month	14	4
Two or three times a month	10	2
Once a week or more	11	1

Note: Jewish respondents only, weighted estimates, %; n= 1,969\*

Of respondents who had ever attended a Jewish religious service in the past year, the experience of intermarried and inmarried respondents varied in some measures but not all. Intermarried

respondents were slightly more likely to have been inspired by services, but felt a lower level of connection to the other people at the service.

**Table O.9. Perception of Religious Services**

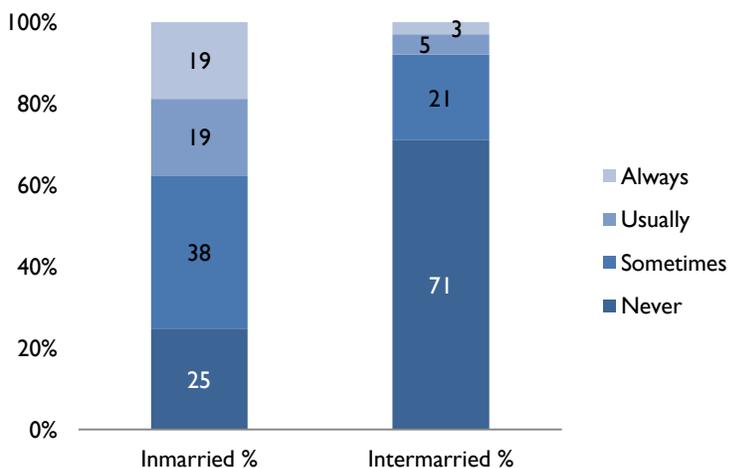
Perception	Inmarried %	Intermarried %
I was warmly welcomed (n=1,679)	78	83
I did not understand what was going on (n=1,676)	10	15
I was bored (n=1,670)	23	21
I was inspired or emotionally involved (n=1,682)*	61	64
I felt connected to the other people there (n=1,678)*	71	63

Note: Jewish respondents only, weighted estimates, % slightly or strongly agree

### Home-Based Ritual Behavior

There are significant differences in the level of participation in all home rituals between inmarried and intermarried respondents. Among inmarried respondents, nearly all (96%) participate in Passover seders (n=1,968) and light Hanukkah candles (n=1,963), compared to intermarried respondents, of whom 71% attend a seder and 81% light Hanukkah candles. Inmarried respondents are more likely to light Shabbat candles (Figure O.2) and observe laws of Kashrut (Table O.10) than are intermarried respondents.

**Figure O.2. Frequency of Lighting Shabbat Candles**



Note: Jewish respondents only, weighted estimates, %; n=2,033\*

**Table O.10. Kashrut Observance**

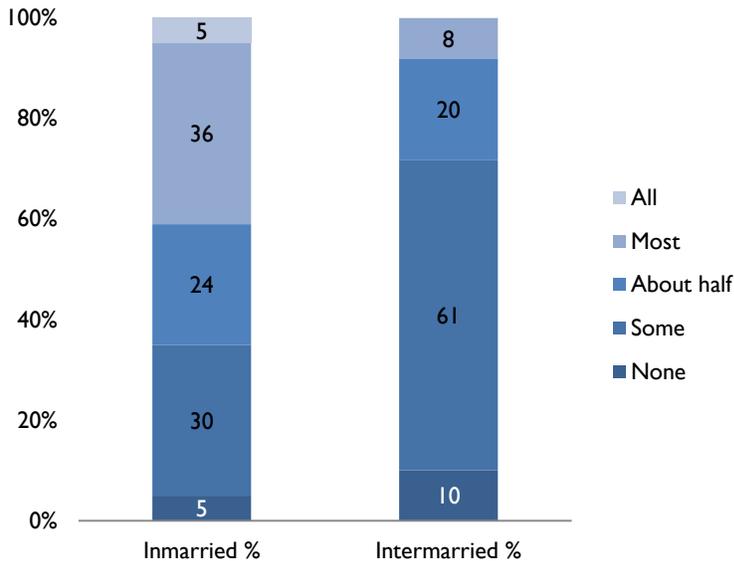
Kosher practices	Inmarried %	Intermarried %
Keep kosher all the time	11	2
Keep kosher only at home	8	<1
Follow some kosher rules, like avoiding pork or shellfish	29	13
Don't follow kosher rules at all	52	85

Note: Jewish respondents only, weighted estimates, %; n=2,039\*

## Social Networks

Inmarried respondents have more close friends who are Jewish than do intermarried respondents (Figure O.3). Among intermarried respondents, 8% report that most or all of their close friends are Jewish, compared to 41% of inmarried respondents.

Figure O.3. Proportion of Closest Friends Who Are Jewish



Note: Jewish respondents only, weighted estimates, %; n=2,041\*

Inmarried couples are far more connected to the Jewish community, Jewish history, and Jewish customs than are intermarried couples (Table O.11 and Table O.12).

Table O.11. Feeling of Connection to Jewish People, Inmarried

Feel a connection to...	Not at all	A little	Somewhat	Very much
Jewish history (n=1,935)	1	7	25	68
Worldwide Jewish community (n=1,935)	4	12	31	53
Local Jewish community (n=1,939)	9	20	31	41
Jewish customs (n=1,927)	<1	7	27	67
Jewish peers (n=1,931)	4	10	33	53

Note: Weighted estimates, %\*

Table O.12. Feeling of Connection to Jewish People, Intermarried

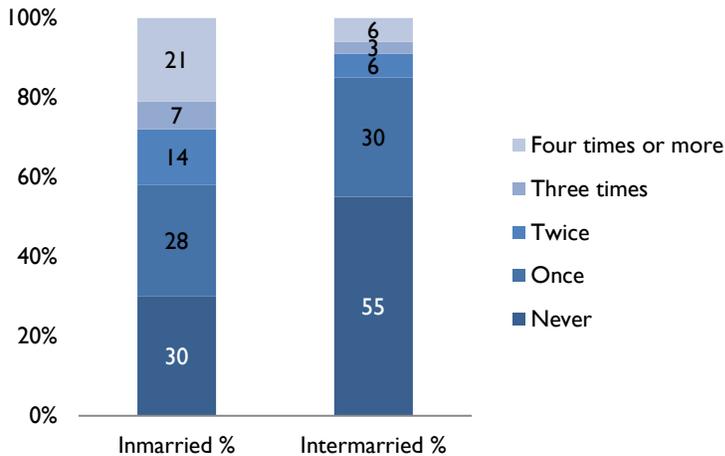
Feel a connection to...	Not at all	A little	Somewhat	Very much
Jewish history (n=1,935)	1	18	32	49
Worldwide Jewish community (n=1,935)	9	34	34	23
Local Jewish community (n=1,939)	35	37	20	7
Jewish customs (n=1,927)	6	28	38	28
Jewish peers (n=1,931)	6	30	38	27

Note: Weighted estimates, %\*

## Travel to Israel

Travel experiences to Israel are much more common among inmarried than intermarried respondents. Over two-thirds (70%) of inmarried respondents have been to Israel, compared to less than half (45%) of intermarried respondents (Figure O.4).

Figure O.4. Visited Israel



Note: Weighted estimates, %; n=1,971\*

## Engagement with Israel

Inmarried respondents feel much more connected to Israel than do intermarried respondents (Table O.13). Nearly half (49%) of inmarried respondents feel very connected to Israel compared to only 15% of intermarried respondents. In all other measures of connection to Israel, intermarried respondents report much lower levels of connection than do inmarried respondents (Table O.14, Table O.15, and Table O.16).

Table O.13. Connection to Israel

Amount	Inmarried %	Intermarried %
Very much	49	15
Somewhat	26	24
A little	18	33
Not at all	7	29

Note: Weighted estimates, %; n=2,005\*

Table O.14. Engagement with Political Activities Related to Israel

Amount	Inmarried %	Intermarried %
Very much	6	1
Somewhat	13	8
A little	28	18
Not at all	53	73

Note: Weighted estimates, %; n=2,008\*

Table O.15. Frequency of Seeking Israel-Related News in Past Month

Amount	Inmarried %	Intermarried %
Several times a day	8	2
Once a day	14	6
Every few days	17	8
Once a week	15	10
Once or twice	27	33
Never	19	41

Note: Weighted estimates, %; n= 2,011\*

Table O.16. Views on Jewish Organizations' Attention to Israel

Amount	Inmarried %	Intermarried %
Far too little	10	4
Somewhat too little	21	12
About right	58	60
Somewhat too much	9	13
Far too much	2	11

Note: Weighted estimates, %; n=1,766\*

### Antisemitism

Intermarried respondents are slightly more likely to have reported experiences of antisemitism than are inmarried respondents (Table O.17). Three-quarters (74%) of inmarried respondents experienced no antisemitism in the prior year compared to about two-thirds (65%) of intermarried respondents.

Table O.17. Reports of Antisemitism in Past Year

Amount	Inmarried %	Intermarried %
Not at all	74	65
A little	21	30
Somewhat	4	4
Very much	1	1

Note: Weighted estimates, %; n=2,003\*

### Jewish Programs

Respondents were asked how often in the past year they or a member of their household had attended non-religious Jewish programs, events, or activities. Fewer intermarried (58%) than inmarried (83%) respondents had participated in a Jewish program. Over one-third (34%) of inmarried respondents participated in at least one Jewish program a month, but only 8% of intermarried respondents did so. Table O.18 shows the frequency of household attendance at Jewish events.

Table O.18. Frequency of Attending Jewish Programs

Jewish program attendance	Inmarried	Intermarried
Once a week or more	11	1
Two or three times a month	10	2
About once a month	13	5
Every few months	26	13
Once or twice	22	36
Never	17	42

Note: Jewish respondents only, weighted estimates, %; n=1,937\*

Respondents were specifically asked about their relationship with the Stroum Jewish Community Center. More inmarried (44%) than intermarried (20%) households have ever been members. Table O.19 shows the membership history of households.

Table O.19. JCC Membership History

JCC membership	Inmarried	Intermarried
Never member	57	81
Current member	14	6
Past member	30	14

Note: Jewish respondents only, weighted estimates; n=1,905\*

Intermarried respondents are not willing to travel as far to Jewish programs as inmarried respondents are (Table O.20). Twenty-two percent of the former will only go less than 10 minutes, as opposed to 10% of the latter.

Table O.20. Acceptable Travel Time

Travel time	Inmarried	Intermarried
Less than 10 minutes	10	22
10-20 minutes	44	39
20-40 minutes	37	33
40-60 minutes	7	3
An hour or more	2	3

Note: Jewish respondents only, weighted estimates, %; n=1,821\*

### Interest in Jewish Programs

Respondents were asked about their interest in attending a range of programs based on topics. Inmarried respondents were more interested in every type of program than intermarried ones. Table O.21 shows the interest levels in various types of Jewish programs. Respondents were also asked about programs for specific groups of people. Inmarried respondents were more interested in every type of program except for those geared toward LGBT or intermarried audiences. The bottom portion of Table O.21 shows the proportions of respondents interested in these various special programs.

Table O.21. Interest in Types of Programs

Program type	Inmarried	Intermarried
Jewish culture (n=1,788)*	72	56
Jewish education (n=1,771)*	61	39
Community service (n=1,780)*	59	46
Jewish holidays (n=1,751)*	56	40
Social (n=1,738)*	51	33
Israeli culture (n=1,744)*	47	26
Israel advocacy (n=1,725)*	37	15
<b>Programs for specific groups</b>		
Parents (n=1,704)*	37	25
Intergenerational (n=1,714)*	33	24
Seniors (n=1,713)	21	15
Empty nesters (n=1,715)*	19	9
Disabilities (n=1,669)	12	11
Intermarried (n=1,710)*	10	40
LGBT (n=1,659)*	8	14
Jewish singles (n=1,659)	4	2

Note: Jewish respondents only, weighted estimates, %

## Communication

When asked how they preferred to learn about Jewish programs, 12% of inmarried and 7% of intermarried respondents desired print information; 58% of inmarried and 54% of intermarried respondents only wanted electronic information, and 30% of inmarried and 39% of intermarried respondents did not have a preference. Forty-one percent of inmarried and 16% of intermarried respondents say that they subscribe to the JTNews.

When interested in local Jewish programs, inmarried and intermarried respondents act in generally the same way. They both primarily turn to their friends (34% for inmarried, 38% for intermarried) or the Internet (31% for inmarried, 29% for intermarried) to find out more information. Table O.22 shows whom respondents rely upon for information on Jewish programs.

Table O.22. Sources of Information on Jewish Programs

Source of Information	Inmarried %	Intermarried %
Friends	34	38
Internet	31	29
Rabbi	9	7
Local Jewish community member	9	7
Other	7	10
Family member	6	6
Local Jewish community leader	5	3

Note: Jewish respondents only, weighted estimates; n=1,853\*

## Non-Jewish Programs

Forty-eight percent of inmarried and 59% of intermarried respondents say they belong to non-Jewish organizations.

## Volunteering

Over half of both inmarried (57%) and intermarried (52%) households volunteered at some point in the past month. About two-thirds of both groups (68% and 69%) volunteered between 1-10 hours during that month, and another one-fifth of both groups (19% and 21%) volunteered between 11-20 hours. Table O.23 shows the breakdown by amount of hours volunteered.

**Table O.23. Hours Volunteered in the Past Month**

Hours	Inmarried %	Intermarried %
1-10 hours	68	69
11-20 hours	19	21
21-40 hours	12	7
41+ hours	1	3

Note: Jewish respondents only, weighted estimates, %; n=1,091\*

Those who did volunteer in the past month were asked about the organizations to which they gave their time—whether they were run under Jewish or other auspices (Table O.24). Respondents from inmarried households were much more likely (26%) to volunteer with Jewish organizations; indeed, twice as many intermarried households volunteered only for non-Jewish organizations (66%) as inmarried households (33%).

**Table O.24. Volunteering by Organization Type**

Organization Type	Inmarried %	Intermarried %
All Jewish	26	5
Mostly Jewish	10	4
About equal	16	6
Mostly non-Jewish	15	19
All non-Jewish	33	66

Note: Jewish respondents only, weighted estimates, %; n=1,091\*

## Charity

Ninety-three percent of inmarried respondents and 96% of intermarried ones indicated that they had made a charitable contribution in the past year. Among all respondents, 47% of inmarried and 62% of intermarried made donations of under \$2,500. More inmarried respondents (29%) made donations of \$5,000 or more than intermarried respondents (18%). Table O.25 shows how much donors said they gave overall.<sup>3</sup>

Table O.25. Amount Donated Last Year

Amount Donated	Inmarried %	Intermarried %
Under \$100	5	6
\$100 to \$2,499	42	56
\$2,500 to \$4,999	14	12
\$5,000 or more	29	18

Note: Weighted estimates, %; n=1,571\*

Those who donated in the previous year were asked about the organizations to which they gave their money—whether they were run under Jewish or other auspices (Table O.26). As with volunteering, a greater proportion of inmarried respondents (7%) support only Jewish charities than do intermarried respondents (1%), but fewer inmarried respondents (9%) support only non-Jewish charities than do intermarried respondents (49%).

Table O.26. Donating by Organization Type

Charity Type	Inmarried %	Intermarried %
All Jewish	7	1
Mostly Jewish	31	4
About equal	29	13
Mostly non-Jewish	24	33
All non-Jewish	9	49

Notes: Weighted estimates, %; n=1,791\*

Just under half (49%) of intermarried respondents said that they had received a fundraising appeal of some sort from a Jewish organization located in the Greater Seattle area, but more than three-quarters (86%) of inmarried respondents received a solicitation.

Overall, 71% of inmarried respondents made a donation to at least one Jewish organization in the past year, but only 48% of intermarried ones did so. Respondents were given a list of specific Jewish organizations in Greater Seattle and asked if they gave each a donation in the past year. Unsurprisingly, a greater share of inmarried households donated to Jewish causes than was the case for intermarried ones. Table O.27 shows the results.

Table O.27. Supported Jewish Organizations

Organization	Inmarried %	Intermarried %
Synagogue (n=1,452)	73	33
Jewish Federation of Greater Seattle (n=1,353)	45	16
Jewish Family Service (n=1,363)	43	26
Other Jewish (n=1,332)	42	17
Hillel (n=1,289)	22	6
Stroum Jewish Community Center (n=1,281)	16	9

Notes: Weighted responses, %\*

Seventy-five percent of both groups anticipated their donations would remain at the same levels in the next year. Nearly one-fifth (18%) of inmarried respondents thought their gifts would increase, and 13% of intermarried respondents thought the same. Eight and 12%, respectively, anticipated a decrease.

---

<sup>1</sup> All marriage-related analyses in this study depended on the respondent to identify his or her relationship to every other person in the household. For purposes of this study, marriage includes both cases where spouses are identified (56%) and cases where partners are identified (5%); fiancé/es are not counted.

<sup>2</sup> Inmarriage and intermarriage population estimates and proportions are based on respondents who supplied information about a spouse's religion (n=1,895). If no spouse was identified we assume the respondent was not married. If a spouse was identified but his or her religion was not indicated we assumed the spouse was not Jewish (n=11). As a result, the number of households with a married couple might be underestimated and the number of intermarried households might be overestimated.

<sup>3</sup> Totals do not add to 100% because respondents who declined to answer are excluded.