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Jewish Federation of Las Vegas

Community Study

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JEWISH FEDERATION OF LAS VEGAS

Dr. Gary A. Tobin, *Director*
Dr. Joel Streicker, *Research Associate*
Dr. Gabriel Berger, *Research Associate*
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BRANDEIS UNIVERSITY
Institute for Community and Religion
Maurice and Marilyn Cohen Center for Modern Jewish Studies

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1996

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Keith Schwer, *Director*
Center for Business and Economic Research at University Nevada Las Vegas

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THE FOUNDATION OF THE JEWISH FEDERATION OF LAS VEGAS

Community Letter

The Jewish Federation of Las Vegas is pleased to present the results of our Demographic Study and Needs Assessment of the fastest growing Jewish community in North America. With the availability of this data, the Las Vegas Jewish community now has valuable information which will help the Jewish Federation, our beneficiary agencies, our synagogues and other local Jewish organizations to better understand their constituents and to plan appropriately for our future.

This project began under the administration of Dr. Allan N. Boruszak who appointed a committee to help develop the process and choose the consultant who would oversee the project. This committee under the chairmanship of Amy Boruszak worked tirelessly over the past two years to assure that the study was of the highest caliber and truly assessed the needs of our Jewish community. The funding for this project was made possible by a grant from the Foundation of the Jewish Federation of Las Vegas.

We were fortunate to have worked with the research team headed by Dr. Gary A. Tobin of the Cohen Center for Modern Jewish Studies at Brandeis University, Gabriel Berger, also of Brandeis and Keith Schwer, Director of the Center for Business and Economic Research at UNLV, who did the major field work for this study. Their attention to every detail assures that we have significantly accurate information.

Our special thanks to those members of the community who took the time to answer the survey and provide us with the insights we need to build a Jewish community "second to none".

As we move into the twenty-first century we can do so with confidence that the data presented here will serve as an accurate "road map" that will lead us to the development of the appropriate programs and services that will meet the needs of our Jewish community now and for many years to come.

Elaine Galatz
President
Jewish Federation of Las Vegas

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Introduction

The study was designed to provide a profile of the Las Vegas Jewish community-its demographic characteristics, its Jewish identity dimensions, its patterns of organizational and philanthropic involvement and interests, and its service and program needs. This information will be used in long-range human service planning, fundraising planning, budget and allocation processes, and strategic planning by the Federation, synagogues and temples, and many other Jewish organizations.

The data presented in this report are the result of an intense process of planning, promotion, fieldwork, and analysis.

The presentation of the study results is divided into the following sections:

1. Demographic Profile
2. Jewish Identity
3. Organizational Affiliation and Participation
4. Philanthropy
5. Service Delivery

METHODOLOGY

ABOUT THE STUDY

This report presents the most important findings from a survey of Jewish households living in the Las Vegas area, which is served by the Jewish Federation of Las Vegas. The findings are based upon 451 telephone interviews conducted during 1995.

RESEARCH AREAS

Effective planning requires information on the make-up, behavior, and attitudes of the Jewish community. The overall goal of the research was to provide the necessary data for effective planning for organizations, agencies, and institutions in the Jewish community of Las Vegas.

Four major categories of data were collected:

First, a basic profile of the Jewish population was necessary: size, age distribution, gender breakdown, marital status, educational levels, and similar descriptive variables.

Second, information was collected to determine levels of participation in several aspects of Jewish life: religious observance, affiliation with Jewish organizations, Jewish social life, participation in Jewish education, and other aspects of Jewish identity.

Third, information was needed for long-range fundraising planning to expand the base of contributions. Attitudes and behaviors in philanthropy, both to Federation and to other Jewish organizations were explored. Volunteerism and organizational membership were also studied.

Fourth, data for planning a wide range of human services were collected. Data collection in this area provided information about the potential interest for future services and programs in the Jewish community.

SURVEY INSTRUMENT DESIGN

The survey instrument was designed in a cooperative effort by the Jewish Federation of Las Vegas, and Dr. Gary Tobin and Dr. Gabriel Berger of the Cohen Center for Modern Jewish Studies/Institute for Community and Religion at Brandeis University. In addition, the leaders of many synagogues, organizations, and agencies willingly provided input so that the survey would provide them with the most useful information possible.

SAMPLE DESIGN

In order to develop a representative sample of the community, the research plan proposed a sample design consisting of a combination of a list sample and random digit dialing (RDD) sample. The list sample would represent all households known to the Federation while the RDD sample would represent the entire Jewish community, including both those on the Federation list and those not on this list.

The use of a dual-frame sample (as described above) is the most efficient method developed to date for most local community surveys. With this type of sample design, a list sample of all households identified by the Jewish Federation is integrated with a sample of randomly selected Jewish households identified by screening all households with phone lines in order to provide a representative sample of the Jewish community.

The basic sampling strategy for the sub-sample that would represent the entire Jewish community was random digit dialing of the entire coverage area. Based on the budget parameters established in the research guidelines, a sample of 49,829 phone numbers was used to contact 10,750 households, of which 4,196 households completed the screening process.

A second sample was drawn from the Federation's list. Jewish organizations were asked to submit their membership lists to the Federation. These lists were checked against the Federation list to ensure inclusion, without repetition, on the sample frame of all households known to Jewish organizations. Thus, in addition to current contributors, potential and past contributors to the Federation, along with members of other Jewish organizations were included in the Federation's list of phone numbers. In addition, households with Distinctive Jewish Names that had been obtained from a marketing company were added to this list. The resulting masterlist was deduplicated of repeated records for each household and purged of all business records after making every effort to obtain residential phone numbers for each household listing only a business number. As a result of this process, a sample frame of 8,684 households was constructed. From this sample frame, a sample of 5,118 was drawn, of which 2,452 households were contacted, and 1,000 completed the screening process.

Defining an Eligible Household

In order to identify Jewish households, four screening questions (in addition to a few background questions) were asked:

1. What is your religion? Would you consider your religion to be Catholic, Protestant, Jewish, or something else? (If something else, what is that?)

2. Was anybody in your household born or raised Jewish?

3. Is there anybody in your household who currently considers him/herself Jewish?

4. Do you or does anybody else in your household have a Jewish mother or a Jewish father?

If the response was "Jewish" in the first question, or "Yes" in the following two, the household was qualified as a Jewish household. Once a Jewish household was identified in the screening process, the qualified household was contacted a second time to conduct the main survey interview. The interviews were conducted with a household member who was at least 18 years old. In the event that the qualified respondent was not available, new attempts were made to contact the selected respondent. It should be noted that only households containing one or more persons who currently identify as Jewish or who had been born or raised Jewish were qualified. A person who had converted to Judaism was included as a Jew. The fourth question was included only for research purposes, but was not used to qualify a household as Jewish.

Defining an Eligible Respondent

Within a Jewish household, any respondent age 18 or older was eligible to be interviewed. To obtain an eligible respondent, a screening procedure, as described above, was used. Once a household was established as Jewish, a Jewish member of the household was interviewed in most cases.

Interviewing Procedures

The RDD field work was conducted by the Center for Economic and Business Research at the University of Nevada at Las Vegas. The field work on the federation list sub-sample was conducted by Market Solutions of Phoenix, AZ, which had previous experience with similar studies in Dallas, Rhode Island, St. Paul, and St. Louis. Market Solutions was enlisted as well to cooperate in the refusal conversion process on the RDD sub-sample.

Interviewers were thoroughly trained to ensure proper administration of the survey instrument and recording of responses. All interviews conducted were supervised by professional staff. Interviewing was conducted during the hours of 9:00 a.m. to 9:00 p.m., Sunday through Thursday, and 9:00 a.m. to 4:00 p.m. on Friday. No interviewing was done on Friday evening, Saturday, or any Jewish holidays.

It must be noted that the Las Vegas Jewish Community Survey posed a special challenge given that this area is known as one of the lowest response rate areas in the US. Among the several factors that contribute to this phenomenon are: a) the high percentage of people working in the hotel and gaming industries makes it very difficult to locate potential respondents at regular interviewing times; b) Las Vegas has one of the fastest growing populations in the US and as such has been heavily targeted by market research firms, leading to a steady decline in respondent cooperation. Therefore, special efforts were made to ensure a higher response rate than that which is usually obtained in this area.

RDD Sample Yield Summary

A random digit dialing screening process was used for the purpose of identifying and recruiting Jewish households for participation in the survey. A total of 4,196 initial screening interviews were completed to determine Jewish household concentrations by zip code areas.

The digit-plus-one method was used to generate the sample of 49,829 numbers. An average of three attempts per telephone number were made, resulting in contacts with 10,750 households. The sample disposition on the RDD screening is presented in Table A. Of the 10,750 households contacted, it was possible to screen 4,196 households to assess their qualification in the study population. The response rate to the screening was 39%. Of the 4,196 households screened, the qualification status of 3,580 households was established. Of this group, 316 households were identified as Jewish, and 152 of these households completed interviews on the main survey.

Table A: Sample Disposition on the RDD Screening

Number of Sample Units		49,829
Total Contacted		10,750
Total Non-Contacted		39,079
Non-Contact Reasons		
No Answer	5,570	
(company recording)	18,062	
Total Screened		4,196
Total Refused Screening		6,554
Refused Screening Reasons		
Language Problem	213	
Sick/Illness	75	
Invasion of Privacy	73	
No Time	860	
Not Interested	3,681	
No Person Over 18 Available	255	
No Reason Given	1397	
Total Qualified		316
Total Not Qualified		3264
Information Incomplete in Screening		616

Federation List Sample Yield Summary

A sample of 5,118 phone numbers from the Federation list was drawn. Each number was called at least three times unless it was established as a non-working or business number. Of this initial sample, 2,452 were contacted. The sample disposition on the Federation list screening and interviewing process is presented in Table B. Of the 2,452 households contacted, it was possible to screen 1,000 households to assess their qualification in the study population. The response rate to the screening was 41%. Of the 1,000 households screened, 789 were identified as qualified Jewish households. Of this group, 299 completed interviews.

Table B: Sample Disposition on the Federation List

Number of Sample Units		5,118
Total Contacted		2,452
Total Non-Contacted		2,666
Non-Contact Reasons		
No Answer	523	
Answering Machine	795	
Busy	61	
Fax	72	
Business Number	540	
Non-Working Number (company recording)	675	
Total Screened		1,000
Total Refused Screening		1,452
Refused Screening Reasons		
Language Problem	17	
Sick/Illness	21	
Invasion of Privacy	10	
No Time	323	
Not Interested	696	
No Person Over 18 Available	17	
No Reason Given	368	
Total Qualified		789
Total Not Qualified		211

Population Projection and Weighting of the Sample

The estimate of the Jewish population in the Las Vegas area was computed using the results of the screening from the RDD sample. As explained earlier, in the RDD sample households were identified as Jewish if at least one person was born, raised, or currently considers him/herself Jewish. In this manner it was possible to establish the proportion of households in the study area that have a Jewish member. It should be mentioned that several zip codes in the study area were excluded from the estimate because no screening calls were made there. Given that zip codes do not exactly match phone exchanges, some zip codes (particularly some well-populated ones) were not screened at all. Therefore, the estimate had to take this into account by excluding the total number of households in the zip codes not screened.

By applying the proportion of Jewish households (obtained through the RDD screening) to the projected number of households (for the total population in those zip codes actually screened), the number of Jewish households in Las Vegas was estimated. Accordingly, the size of the Jewish community was estimated at 29,100 Jewish households in the study area.

In order to carry out the geographic analysis of the Las Vegas Jewish community, the zip codes included in Las Vegas were clustered in five geographic areas: Northwest, Southwest, Central, Southeast, and Other. In most cases, the tables presented throughout this report focus on the main four areas and exclude the residual geographic category ("Other").

The following table lists the zip codes included in each area, and identifies those zip codes that were not screened in the RDD process (see map).

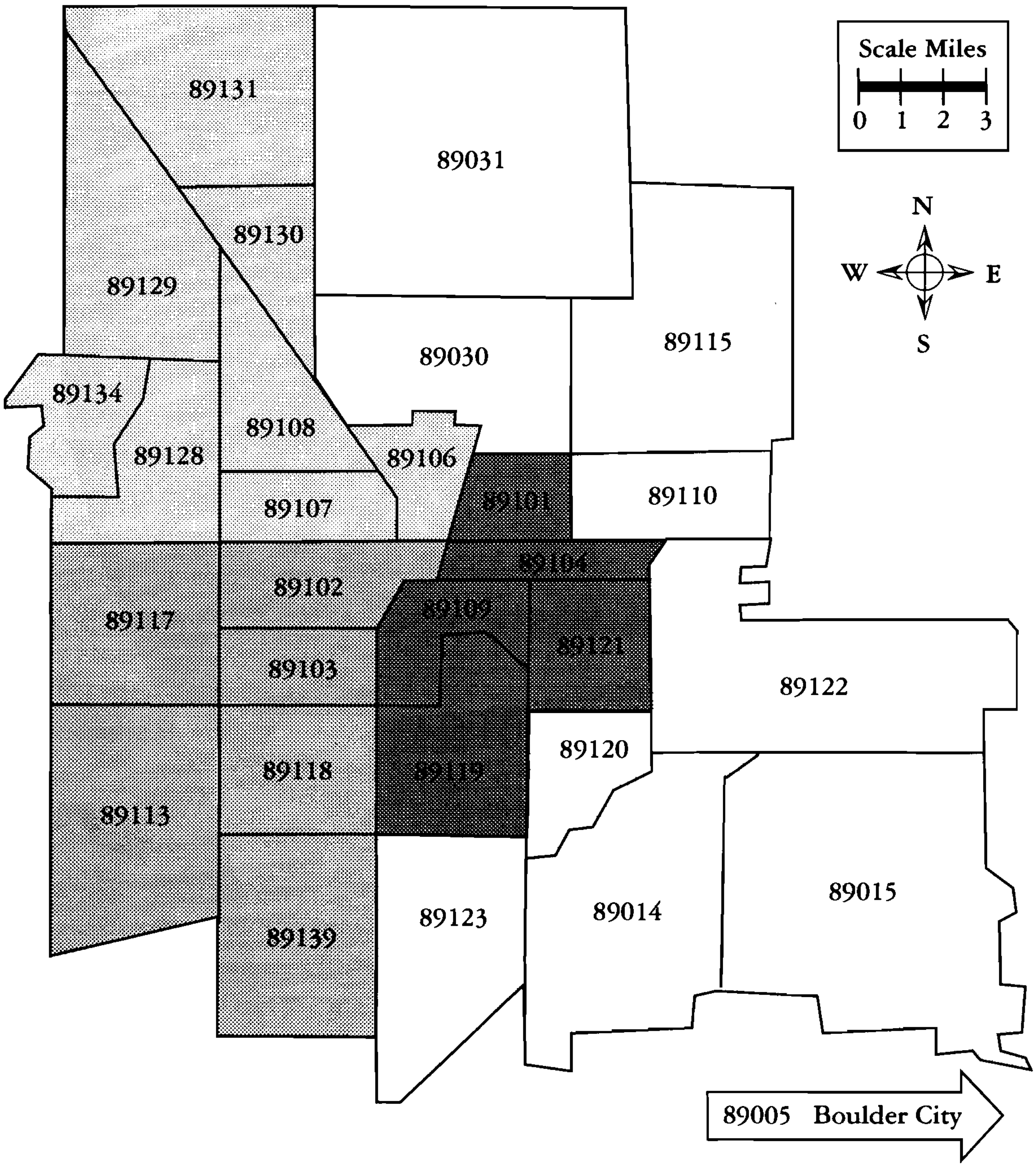
North West:	South West:	Central:	South East:
89106	89102	89101	89014
89107	89103	89104	89015
89108	89113	89109	89120
89128	89117	89119	89122
89129	89118	89121	89123
89130	89139		
89131			
89134			

Other
89004*, 89005*, 89006*, 89007*, 89009*, 89016*, 89018*, 89019*, 89021*, 89024*, 89025*, 89029*, 89030*, 89031*, 89039*, 89041*, 89043*, 89046*, 89049*, 89105, 89110, 89111, 89112, 89114, 89115, 89116, 89180, 89124, 89125, 89126*, 89127, 89132*, 89154*, 89155*, 89156*, 89158*, 89160*, 89170* , 89180, all households in which there was an unknown zip code (i.e. respondent refused to give out his/her zip code).

Since two sample frames were utilized, Jewish households had different probabilities of selection. After the completed interviews were processed, the samples from the two sample frames had to be combined in such a way as to allow proper representation of units from the different sub-samples in the overall sample. Therefore, it was necessary to include weights in order to adjust for differential probabilities of selection and to produce unbiased estimates of the Jewish population. In this process, the first step was to evaluate

* Zip code was not screened during the RDD screening process.

Distribution of Jewish Population



Northwest	Southwest	Central	Southeast	Other*
14,900	20,650	11,050	15,250	5,100
22%	31%	17%	23%	8%

** Includes zip codes not on map • Numbers have been rounded • All totals that do not equal 100% are due to rounding error*

Table C: Household Population and Distribution

	Population	Percent of Population	Households	Percent of Households
Northwest	14,900	22%	6,987	24%
89106				
89107				
89108				
89128				
89129				
89130				
89131				
89134				
Southwest	20,650	31%	8,721	30%
89102				
89103				
89113				
89117				
89118				
89139				
Central	11,050	17%	5,774	20%
89101				
89104				
89109				
89119				
89121				
Southeast	15,250	23%	5,566	19%
89014				
89015				
89120				
89122				
89123				
Other (Includes all other zip codes)	5,100	8%	2,052	7%
Total	67,000		29,100	

Numbers have been rounded
All totals that do not equal 100% are due to rounding error

what proportion of the federation list included Jewish households (since, as mentioned previously, the Federation had added households with Distinctive Jewish Surnames which may or may not have actually been Jewish). A second step was to estimate what proportion of the estimated Jewish population was included in the Federation list in order to give each sub-sample its own weight. Moreover, geographic areas were sampled at different proportions than their actual distribution, which gave households located in different areas a different probability of selection. Therefore, stratification weights to geographic areas were defined on a post hoc basis.

In sum, the weighting factor developed ensures equal representation of all Jewish households, both for those included and those not included in the Federation list, and at the same time produces a weighted sample that reflects the geographic distribution of Jewish households in the Las Vegas study area.

In projecting the Jewish population of each geographic area, the weighted value for each household sampled is multiplied by the number of Jewish individuals in that household.

SAMPLING VARIABILITY

Since survey results are based on samples of the total population being studied, rather than on the entire population, the resulting estimates from all surveys are subject to sampling variability. In other words, the results obtained from a sample are not necessarily identical to what would be obtained if the whole population were studied. When probability procedures are used to select a sample, it is possible to calculate how much sample estimates will vary by chance due to sampling. The size of the sampling error of an estimate depends on the number of interviews conducted and the sample design.

The sampling error is usually expressed as the margin of error around an estimate obtained from a sample, and it is reported with a confidence level of 95%. This confidence level means that if repeated samples of the same population with the same size were taken, the estimate for the same parameter obtained from these samples would fall within the range constructed around the statistics for the whole population 95% of the time, plus or minus the margin of error. The margin of error expresses the interval within which there is a certain probability (the confidence level) that an estimate from a sample varies by chance from the true population parameter.

The margin of error for this study sample can be approximated by considering the standard error of simple random samples. Given that estimates for all Jewish households are based on 451 cases, the maximum margin of error (which occurs for proportions around 0.5) is +/-4.6%. This means that estimates of 50% on the household tables should be interpreted as a range from 45.4% to 54.6%. When referring to estimates about the total Jewish population, which are based on a maximum of 982 individuals, the maximum margin of error is +/-3.1%.

Two aspects of the sampling error should be noted. First, the margin of error is larger as the sample size gets smaller. This means that estimates for subgroups of the population based on smaller numbers (for example, households with children or Reform households) will be subject to a larger error due to sampling. Therefore, particular care must be taken against giving too much significance to differences between groups based on a small number of cases. Second, the margin of error is greatest around proportions of 0.5 and decreases when the proportions of a sample having a characteristic approaches 0 or 100%. For example, for an estimate of 20% on the whole sample of households, the margin of error would be +/-3.7% instead of +/-4.6%. Finally, sampling error for a given estimate is calculated using the actual sample size and not the projected number in the population. Given that the numbers used in the tables by and large refer to projected numbers, attention should be given to the actual number of cases on which the projected numbers are based.

CONFIDENTIALITY

As required by the Code of Ethics of the American Association for Public Opinion Research, we will maintain the anonymity of the respondents. No information can be released which will in any way reveal the identity of a respondent.

How to Read the Report

Tables are interspersed throughout the text. Frequency distributions for the independent variables are printed on each table of the report, along with selected cross-tabulations by age, gender, area, denomination, and/or other variables.

In tables where N (number of actual cases) does not add up to the total number of cases who completed the interview, two possibilities may have occurred. First, the specific question may have only been asked of a sub-population (i.e. married individuals), or second, the respondent may have refused to answer the question or answered "don't know" to the question.

In some tables, "don't know" values are included in the computations, though in most cases they are not included. In cases in which those who "don't know" represent a substantial proportion of cases, this category is either included in the analysis or a notation has been made in the text, underneath the table, and/or in an endnote. The "don't know" category was always included in the attitudinal data as it is considered a relevant response.

Likewise, percentages of those who refused to answer a particular question are normally omitted from analysis as they also do not represent a substantial proportion of the total response nor do they provide useful information for the analysis. In cases in which those who refused to answer do represent a substantial proportion of cases, these cases have been included or a notation has been made in the text, underneath the table, and/or in an endnote.

Additionally, related non-Jews living in Jewish households were included in all analyses performed for this report, unless otherwise noted.

Percentage Bases

Throughout this report, two bases for analyses have been used: the projected number of Jewish households/individuals, and the actual number (N) of interviews obtained in each cell. It should be emphasized that the totals vary as the number of responses to different questions vary. In addition, in some cases projected numbers and total percentages may vary among tables because of minor rounding error produced by the weighting algorithm of the statistical analysis package used for this report.

Where percentages do not add up to 100% in this report, it is either because of computer rounding when weighting the data or because the table is based on a multiple response question. Computer rounding may cause a percentage total of +/- 1-2% around 100%. In contrast, multiple response questions, such as "why not join a synagogue," are likely to add up to well over 100%, depending on the number of answers given to the particular question. Notations have been made underneath such tables to clarify the reasons for total percentages not adding up to 100%.

Tables Included in the Report

Summary tables of the most important findings are presented throughout this report. Clearly, in a study this size, all data cannot be included. Complete files of the data have been provided to the Federation, and are available for further analysis.

Column and Row Percentages

Tables showing column percentages (Col %) express the number of cases in each cell of the table as a percentage of the column total. The column percentages add up to 100% (±1-2%) for each of the columns. Tables showing row percentages (Row %) express what percentage of the total cases of a row fall into each of the columns. The row percentage values add up to 100% (±1-2%) for each of the rows. If the table reflects a multiple response question, totals do not add up to 100% for either column or row percentages.*

Small Sample Sizes

Due to limitations in sample size, it is not always possible to analyze every combination of variables that might be of interest. In addition, the incidence rate of certain sub-populations (e.g. the disabled) in the total population is so small that the number of cases in a study such as this is not large enough to perform detailed analyses.

The following rule was followed in deciding when to report on particular variables, and when it was determined that an insufficient number of cases were available for analysis. A minimum cell size of 20 within a cross-tabulation was necessary before any inferences could be drawn. This is a relatively small number of cases compared to many other kinds of scientific or social scientific studies. However, it should be made clear that the sampling error on such small numbers is quite large. The data are used in an interpretive way to draw general impressions and inferences, and should not be used as literal representations of the population. Therefore, with very small sample sizes under 25, broad strokes and outlines which point to trends are being provided. Differences of 5% to 10% or more between two variables when the cell size is so small should not be taken as exact representations. Rather, they should merely point to directional differences.

Definition of Key Variables:

Family Type:

1. Couple and child under 18: Married couples with at least one child under 18 living at home.
2. Couple alone: Married couples with no children or parents living at home.
3. Single parent: Adult with at least one child under 18 living at home.
4. Single-person household.
5. Child 18-24 at home: Parent(s) with at least one child between the ages of 18 and 24 living at home. (If a child under 18 and a child age 18-24 are both living in the home, they were included in category 1).
6. Other family: Roommates, unmarried couples, children with older parents, relatives living together, etc.

Marriage Type:

1. Inmarried: Both spouses raised Jewish and currently consider themselves Jewish (or one spouse raised or currently no religion and the other raised and currently Jewish).
2. Conversionary: One spouse raised Jewish and the other raised a different religion but currently Jewish.
3. Mixed-Married: One spouse raised Jewish and the other not raised nor currently Jewish.

*For more information about statistical analysis, see Norusis, Marija J. *SPSS6.1: Guide to Data Analysis*. New Jersey: Prentice Hall, 1993.

Generation:

Generation data are available for the respondent and spouse only.

1. First Generation: Born outside the United States.
2. Second Generation: Born in the United States, but at least one parent born abroad.
3. Third Generation: Born in the United States and both parents born in the United States.
4. Fourth Generation: Born in the United States, both parents born in the United States, and three to four grandparents born in the United States.

Age Groups:

1. Minors: Anyone under the age of 18.
2. Seniors: Those age 65 and older.

Major Findings

Population Size and Geographic Distribution

- An estimated 55,600 Jews live in 29,100 households in the Las Vegas area.

- Jewish households represent 7.7% of all households of the Las Vegas area.

- Jewish individuals represent 5.4% of all individuals of the Las Vegas area.

Foreign-Born Population

- About 8% of the Jewish population was born outside of the United States.

Household Structure

- The average household size of Las Vegas Jewish households is 2.3.

- Sixty-eight percent (68%) of all households are one- and two-person households.

Length of Residence and Mobility

- The Jewish community of Las Vegas is a very mobile group. Only 1% of the population have always lived in the Las Vegas area, while 49% have moved to the area since 1990.

- Sixty-nine percent (69%) of households have changed residence since 1990, 24% between 1980 and 1989, and 7% before 1980.

- Eighteen percent (18%) of households said it is very likely that they will move in the next three years, 13% said it is somewhat likely, 67% said it is not at all likely, and 3% do not know.

Gender

- Fifty-one percent (51%) of the population is male and 49% is female.

Age Distribution

- The median age of the Jewish population of Las Vegas is 46.

- Nineteen percent (19%) of the population is under the age of 18 and about 25% of the population is 65 or older.

- Forty-percent (40%) of all households have a member who is 65 or older.

Marital Status

- Seventy-one percent (71%) of adult individuals in Jewish households are currently married, 12% have never been married, 9% are widowed, 7% are divorced, and 1% are separated.

Intermarriage

- There are over 11,000 related individuals living in Jewish households who were not born, raised, or currently identify as Jewish, but who are part of Jewish families.

- Between 96% and 98% of individuals 65 and older who are married are married to another Jew. Only 16% of married 18 to 34 year old individuals are married to other Jews.

- Less than one-third (30%) of couples who were married between 1980 and 1995 are inmarried couples. During this period, 17% of the marriages are (self-defined) conversionary marriages, and 54% are mixed marriages.

Secular Education

- The Jews of Las Vegas display a relatively high proportion of adults without a college education. Of those 25 and older, only 54% have a four-year college degree or advanced education.

Labor Participation

- Forty-four percent (44%) of the adult population works full-time for pay, 38% are retired, 9% work part-time for pay, and the remaining adults are either unemployed, homemakers, disabled, or students.

Income

- The median income of Jewish households is about $48,400 per year.

- One-quarter (25%) of the households have annual incomes under $25,000, and about 12% make more than $100,000 per year.

Religious Identification

- Eighty-three percent (83%) of Jewish household members currently identify as Jewish or "Jewish and other."

- Eighty-nine percent (89%) of the respondents said that being Jewish is important in their lives, including 60% who said it is very important.

Religious Practices

- Seventy-percent (70%) of households always light Chanukah candles, and 59% always attend a Passover seder. In contrast, 13% of households always light shabbat candles, and 8% always use separate dishes for meat and dairy. In addition, 17% of Jewish households always have a Christmas tree.

- Eighty-four percent (84%) of respondents said it is important to celebrate Passover, including 58% who said it is very important, more than any other religious practice.

Jewish Educational Background

- Of all born or raised Jewish adults, 77% received some type of formal Jewish education.

Israel

- Thirty-seven percent (37%) of respondents have been to Israel at least once, including 13% who have been more than once.

- Eighty-one percent (81%) of respondents said that caring about Israel is a very important part of their being Jewish, including 46% who said it is very important.

Perceptions of Antisemitism

- Jews see antisemitism as a continuing problem in Las Vegas. Nineteen percent (19%) said there is a great deal, 40% said there is a moderate amount, 23% said there is a little antisemitism, 6% said there is none, and 11% are not sure.

Synagogues

- Thirty-four percent (34%) of households report at least one member who currently belongs to a synagogue.

- Sixty-eight percent (68%) of households either currently or previously belonged to a synagogue.

- Inmarried couples are much more likely than mixed-married couples to have current or past synagogue affiliation. This ranges from 81% of inmarried households to 49% of mixed-married households.

- Household income is highly associated with past or present synagogue affiliation. Affiliation ranges from 91% of those with incomes over $100,000 to 33% of those with incomes under $25,000.

Organizational Affiliation

- Forty-four percent (44%) of Jewish households belong to at least one Jewish organization (other than a synagogue), including 10% who belong to two, and 12% who belong to three or more organizations.

- Thirty-eight percent (38%) of Jewish households belong to at least one organization that is not-specifically Jewish.

Volunteerism

- Twenty-nine percent (29%) of households report doing volunteer work for Jewish organizations and 30% report doing volunteer work for not-specifically Jewish organizations.

Philanthropy

- Forty-four percent (44%) of households said that they gave to the UJA/Federation in the past year, and another 44% gave to other Jewish philanthropy.

- Sixty-three percent (63%) of respondents agree that the need for funds in the Jewish community is greater now than five years ago, including 26% who strongly agree.

- Fifty-eight percent (58%) of respondents agree that the need for funds in Israel is greater now than five years ago, including 18% who strongly agree.

- About 71% of respondents think it is important to their being Jewish to give to Jewish organizations, including 28% who think it is very important.

- Seventy-eight percent (78%) of respondents cite that an organization uses contributions for programs rather than for administration as a very important factor in giving to the organization.

- The percentage of households in Las Vegas that give to Jewish Federation/UJA and/or other philanthropy is lower than any other community surveyed (54% compared to the NJPS percentage of 56%).

Services for the Elderly

- There is a stronger preference for Jewish services that deal with the elderly than there is for other Jewish services. Sixty-seven percent (67%) of respondents prefer to use a Jewish agency over a non-Jewish group for nursing home care.

- Among households with members 65 and older, 25% have at least one senior who was hospitalized in the past year.

Childcare

- Fifty-five percent (55%) of the minor population is currently under the age of 6, indicating a large population for childcare services.

Non-Traditional Work Schedules

- Of those that work full- or part-time, only 55% work a regular nine-to-five shift. Another 25% work 7:30 am to 3:30 pm, 15% work 3:30 pm to 11:30 pm, and 5% work 11:00 pm to 7 am.

Social Contacts

- Forty-six percent (46%) of respondents have no family outside their household in the Las Vegas area.

- Sixty-one percent (61%) of respondents state that it is important or very important for them to have Jewish friends in Las Vegas.

POLICY RECOMMENDATIONS

FEDERATION AND AGENCIES

The Jewish Federation of Las Vegas should undertake a review of its structure and resources to prepare itself to meet the challenges described. It will very likely require additional staff.

The Jewish community needs to conduct a thorough inventory of its available services in order to evaluate whether its service structure meets the needs of its new members and to set priorities and fill in gaps to prepare for likely growth in the size of the community over the next decade.

Given that the community is so geographically diverse, and the majority of people have moved from other communities, the Jewish community needs institutional anchors. Building a community infrastructure is key to developing a strong and lasting Jewish community in Las Vegas. It is recommended that the cornerstone of this infrastructure be a coherent Jewish community campus, which would include a Jewish day school, a Jewish Community Center, and a Jewish Family Service, and a Jewish facility for the elderly.

Because Jews are so geographically dispersed within the community, some institutions may need to consider multiple locations.

INTERMARRIAGE

The Las Vegas Jewish community needs to devote attention and resources for active discussions, programs, and activities to encourage spouses in mixed-marriages to consider conversion to Judaism.

Given the rapid rise in intermarriage, the community must find mechanisms to create Jewish households through conversion. Perhaps no community investment is as important as using communal resources to better understand, promote, encourage, and facilitate conversion to Judaism. This may be accomplished through a number of steps, including convening conferences and workshops with the rabbinate and lay leaders of synagogues and other organizations. Without active conversion efforts of those who are already married, it is likely that a good many of the children in mixed-married households will not be raised Jewish.

ISRAEL

The number of organized trips to Israel, both for children and for adults, must be expanded and diversified. Visits to Israel have a clear association with positive Jewish behaviors, including community participation and giving to Jewish causes. Getting community members to Israel is essential.

SYNAGOGUES

Synagogues should lower cost barriers to membership in order to encourage the involvement of those who cannot afford to pay standard dues. Where reduced fee opportunities already exist, synagogues must communicate these options more effectively.

Synagogues must work together cooperatively in building inter-synagogue programs.

Youth Programming

The Jewish community should coordinate services for children and teenagers by appointing a director of youth services who will act as a liaison between youth workers and professionals in planning city-wide youth programs.

Philanthropy

The Jewish Federation of Las Vegas must invest in marketing staff and donor acquisition to help build the donor base for Federation/UJA and/or other Jewish philanthropies.

Much more active efforts must be made to encourage individuals to include Jewish philanthropies in their wills.

Childcare

Jewish educational and/or family services should create and expand preschool and childcare facilities to meet the needs of an increasing infant population over the next several years.

Seniors

Senior services and senior-care facilities must be developed to serve the diverse needs of a growing Jewish elderly population within Las Vegas.

Non-Traditional Work Schedules

Efforts must be made to build flexible schedules of support services which cater to the various work schedules of the Jewish adult population.

Jewish Day Schools

Given the already high demand for a Jewish day school, efforts should be made to expand recruitment of potential new students.

Social Contacts

The community must create ways to build meaningful family-like connections for those in the community who have no family ties in Las Vegas.

Newcomer programs should be developed to integrate new members into the Jewish community.

ESTIMATION OF THE SIZE OF THE JEWISH COMMUNITY

A household was defined as Jewish if at least one member was born Jewish, raised Jewish, or currently identifies as Jewish. Once a household was categorized as Jewish, individuals within the household were considered Jewish if they were:

(1) born, raised, or currently identify as Jewish, or
(2) born, raised, or currently identify as "Jewish and other."

It is estimated that there are a total of 29,100 Jewish households in the Las Vegas area, which represent 7.7% of all households in the area[1]. The total number of individuals living in Jewish households is estimated at about 68,250. However, this number includes over 1350 unrelated non-Jewish individuals, such as roommates and employees[2], and over 11,000 non-Jewish individuals who are related to Jewish members of the households (17%), including about 2300 under the age of 18[3] (4%) (see Table 1). The total Jewish population of Las Vegas as defined above is thus estimated at about 55,600. Therefore, the Jewish population accounts for 5.4% of the total Las Vegas population[4]. Not included in this estimate are Jewish institutionalized persons (i.e. elderly in home care facilities). It should be emphasized that institutionalized individuals are not included in any analyses performed for this study. It should also be emphasized that related non-Jews living in Jewish households were included in all analyses unless otherwise noted.

Table 1: Religion of Related Household Members

	Percent
Jewish	83%
Non-Jewish under 18	4%
Non-Jewish 18 and over	13%
Total	100%
Projected cases	66892
N=	982

DEFINITION OF THE JEWISH POPULATION

Excluding related non-Jews living in Jewish households, 95% of Jewish individuals in Las Vegas currently identify as Jewish and 2% currently identify as "Jewish and other." Among the remaining 3%, 2% currently identify as another religion (other than Catholic or Protestant), and 1% currently identify as no religion (see Table 2).

Table 2: Current Religion of Jewish Individuals*

	Percent
Jewish	95%
Catholic	0%
Protestant	0%
Jewish & Other	2%
Other religion	2%
None	1%
Total	100%
Projected cases	55568
N=	835

"Don't know" and refusals excluded from analysis
**Related non-Jews living in Jewish households were excluded from analysis*

Table 3: Current Religion by Religion Born

	Religion Born							
	Jewish	Catholic	Protestant	Jewish & Other	Other religion	None	Total	
Current Religion	Col %	Col %	Col %	Col %	Col %	Col %	Col %	
Jewish	97%	18%	*	*	22%	42%	81%	
Catholic	0%	62%	*	*	0%	9%	5%	
Protestant	0%	4%	*	*	0%	0%	2%	
Jewish & Other	1%	0%	*	*	0%	0%	2%	
Other religion	1%	0%	*	*	61%	4%	6%	
None	1%	16%	*	*	17%	45%	5%	← 1%
Total	100%	100%	*	*	100%	100%	101%	
Projected cases	46235	4489	*	*	4330	1946	59229	
N=	775	46	*	*	42	21	909	

All totals that do not equal 100% are due to rounding error
**Sample size too small*

Of those born Jewish, the vast majority are still currently Jewish (97%). The remainder of those who were born Jewish currently consider themselves "Jewish and other" (1%), another religion (1%), or no religion (1%). No one who was born Jewish currently identifies as Christian. Of those individuals living in Jewish households that were born Catholic, 62% still identify as Catholic, while the remainder currently identify as Jewish (18%), Protestant (4%), or no religion (16%). Thus, while no one born Jewish currently identifies as Christian, almost one-fifth of those born Christian (and living in a Jewish household) presently identify as Jewish. Of those born another religion (not Jewish, Christian, or no religion), 61% still identify as another religion (although it is unknown whether this is the same "other" as they were born). Of the remaining 39%, 22% currently identify as Jewish, and 17% are presently no religion. Finally, of those born with no religion, only 45% still maintain no religion. Another 42% currently identify as Jewish, while 9% identify as Catholic and 4% identify as another religion (see Table 3).

Origins and Composition of the Jewish Community

Place of Birth

The majority (92%) of Las Vegas Jews were born in the United States. Within this group, only 4% were born in Las Vegas while the other 88% were born elsewhere in the United States. The remaining 8% of the Jewish population were born abroad (see Table 4).

Table 4: Place of Birth

	Percent
Foreign born	8%
US - born (outside Las Vegas)	88%
Las Vegas born	4%
Total	100%
Projected cases	66892
N=	982

Of those born abroad, 29% were born in Israel, 8% were born in Canada, and only 2% were born in

Table 5: Birth Country of Foreign-Born Individuals

	Percent
Israel	29%
Canada	8%
Russia	2%
Other	61%
Total	100%
Projected cases	5257
N=	81

Table 6: Generation in the U.S. of Respondents and Spouses

	Percent
First	9%
Second	52%
Third	28%
Fourth	12%
Total	101%
Projected cases	38322
N=	625

All totals that do not equal 100% are due to rounding error

Russia. Compared with other communities, the percentage of Israelis is extremely high, while the percentage of Russians is quite low. The remaining 60% came from various other countries (see Table 5).

Generation

The data show that of respondents and spouses who were born or raised Jewish (or "Jewish and other"), over half (52%) are second generation American, another 28% are third generation, 12% are fourth generation, and the remaining 9% are first generation (see Table 6).

In contrast to cities like Toronto (27%) and Miami (20%), which have large foreign-born populations, Las Vegas has a small proportion of first generation Americans (9%). Las Vegas also has a smaller percentage of foreign-born Americans than the 1990 National Jewish Population Study (NJPS) figure of 11%. Conversely, the percentage of second generation individuals is higher in Las Vegas (52%) than in most other communities and also than was reported in the NJPS (27%) (see Table 7).

Table 7: Generation in the U.S. Comparison with Other Communities

Community	Year	First Generation	Second Generation	Third/Fourth Generation
St. Louis	1995	7%	31%	62%
Harrisburg	1994	7%	20%	73%
Richmond	1994	8%	21%	71%
Las Vegas	**1996**	**9%**	**52%**	**40%**
St. Petersburg/Clearwater	1994	10%	35%	55%
Detroit	1991	11%	45%	44%
Sarasota-Manatee	1992	11%	46%	43%
South Broward	1990	18%	55%	27%
Miami	1994	20%	37%	43%
Toronto	1991	27%	37%	36%
NJPS	1990	11%	27%	62%

Table 8: Generation by Age

	18 thru 34	35 thru 44	45 thru 54	55 thru 64	65 thru 74	75 and older	Total
	Col %	Col %	Col %	Col %	Col %	Col %	Col %
First	4%	13%	11%	9%	8%	8%	9%
Second	24%	19%	41%	55%	75%	78%	51%
Third	20%	52%	38%	34%	12%	14%	28%
Fourth	52%	16%	10%	2%	4%	0%	12%
Total	100%	100%	100%	100%	99%	100%	100%
Projected cases	4595	5768	5163	7222	11443	3276	37468
N=	50	76	106	102	203	75	612

All totals that do not equal 100% are due to rounding error

Age group is associated with generation. Among the youngest cohort (those 18 to 34), over one-half (52%) are fourth generation, while 24% are second generation, another 20% are third generation, and 4% are first generation. Of those 35 to 44, the majority (52%) are third generation, almost one-fifth (19%) are second generation, 16% are fourth, and 13% are first generation. This age group has the highest percentage of those who are first generation in the United States. Among 45 to 54 year old respondents and spouses, 41% are second generation, 38% are third generation, 11% are first, and 10% are fourth generation. Fifty-five percent (55%) of those age 55 to 64 are second generation, 34% are third, 9% are first, and 2% are fourth generation. Of those 65 to 74, the vast majority (75%) are second generation, 12% are third generation, 8% are first generation, and 4% are fourth generation. Finally, among the oldest cohort (those 75 and older) over three-fourths (78%) are second generation, 14% are third generation, and 8% are first generation. It is not surprising that no one in this age cohort is a fourth generation American (see Table 8).

GEOGRAPHIC DISTRIBUTION

Thirty-one percent (31%) of the Jewish population of Las Vegas live in the Southwest, another 23% live in the Southeast, 22% live in the Northwest, 17% live in the Central area, and 8% live in other areas[5] (see Table 9).

Table 9: Geographic Distribution of Individuals

	Percent
Northwest	22%
Southwest	31%
Central	17%
Southeast	23%
Other	8%
Total	101%
Projected cases	66892
N=	982

All totals that do not equal 100% are due to rounding error

Table 10: Geographic Distribution of Households

	Percent
Northwest	24%
Southwest	30%
Central	20%
Southeast	19%
Other	7%
Total	100%
Projected cases	29100
N=	451

The data reveal that 30% of Jewish households are located in the Southwest, 24% are in the Northwest, 20% are in the Central region, 19% are in the Southeast, and another 7% are in other areas (see Table 10). Of respondents who lived in Las Vegas before moving to their current address, 48% lived in the Central region, 30% lived in the Southwest, 12% lived in the Southeast, and 10% lived in the Northwest (see Table 11). Thus, there is a clear indication that the population is moving to the West, especially to the Northwest. However, a large proportion of households tend to stay within their same area.

Table 11: Area of Previous Residence

	Percent
Northwest	10%
Southwest	30%
Central	48%
Southeast	12%
Total	100%
Projected cases	9698
N=	141

Table based on households whose previous address was in the Las Vegas area

HOUSEHOLD SIZE

Of the 29,100 Jewish households, 24% are one person households, 44% are two person households, 13% are three person households, 16% are 4 person households, and the remaining 3% have 5 or 6 individuals living in the household (see Table 12).

Table 12: Household Size

	Percent
One	24%
Two	44%
Three	13%
Four	16%
Five or more	3%
Total	100%
Projected cases	29100
N=	451

The size of the average household in Las Vegas (2.3) is smaller than the figure for the NJPS and for all U.S. households (2.6 each). The average household size in Las Vegas is similar to that of communities with a high proportion of retirees, such as Miami (2.2), Sarasota (2.0), and South Broward (2.0), smaller than that of communities such as Columbus and Toronto (2.6 each), and the same as St. Petersburg/Clearwater (2.3) (see Table 13).

The average size of Jewish households in the Las Vegas area is smallest (2.0) in the Central area, and largest (2.9) in the Southeast. Households in the Northwest and Southwest (2.2 and 2.4, respectively) are only slightly different than the overall mean size of 2.3 (see Table 14).

Table 13: Average Household Size in Comparison with Other Communities

	Count	Percent
Quad Cities	1990	2.0
South Broward	1990	2.0
Sarasota-Manatee	1992	2.0
Miami	1994	2.2
St. Petersburg/ Clearwater	1994	2.3
Las Vegas	**1996**	**2.3**
Seattle	1990	2.4
New York	1991	2.4
St. Paul	1992	2.4
St. Louis	1995	2.5
Detroit	1991	2.5
Louisville	1991	2.5
Minneapolis	1995	2.5
Richmond	1994	2.6
Columbus	1990	2.6
Toronto	1992	2.6
San Antonio	1990	2.6
Orlando	1993	2.6
Harrisburg	1994	2.7
NJPS	1990	2.6
US Census	1990	2.6

RESIDENTIAL MOBILITY

Las Vegas is one of the fastest growing areas in the United States. Only 1% of respondents have always lived in Las Vegas, while 11% arrived in the city before 1970, 16% arrived between 1970 and 1979, 23% arrived in the 1980s, and 49% arrived since 1990 (see Table 15).

Table 15: Length of Residence in Las Vegas (Year Moved to Las Vegas)

	Percent
Before 1970	11%
1970-79	16%
1980-89	23%
1990-95	49%
Always lived in Las Vegas	1%
Total	100%
Projected cases	28453
N=	437

When asked about their previous address, 63% of households report having lived elsewhere in Las Vegas before their current address, 3% lived in a different area of Nevada, 34% lived in a different state,

Table 14: Household Size by Geographic Area

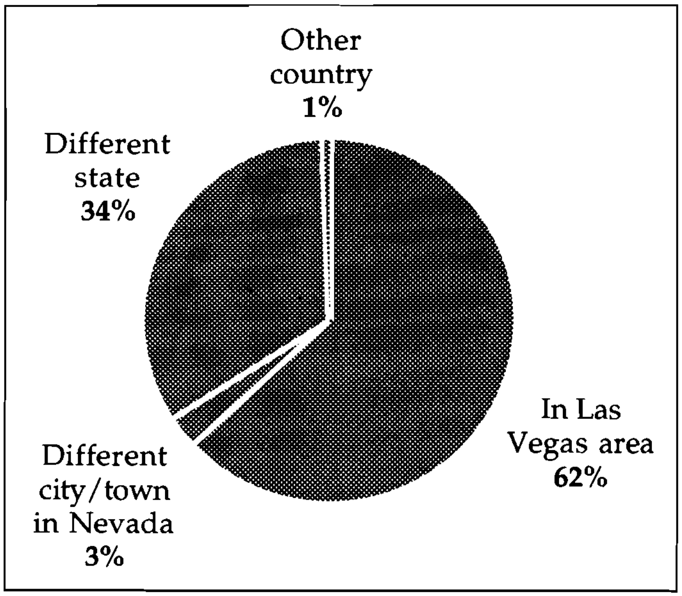
	Northwest	Southwest	Central	Southeast	Total
	Mean	Mean	Mean	Mean	Mean
Number of individuals in household	2.2	2.4	2.0	2.9	2.3
N=	138	69	160	62	429

Table 16: Place of Residence Before Moving to Current Address

	Percent
In Las Vegas area	63%
Different city/ town in Nevada	3%
Different state	34%
Another country	1%
Total	101%
Projected cases	23307
N=	383

All totals that do not equal 100% are due to rounding error
"Don't know" and refusals excluded from analysis

Figure 1: Place of Residence Before Moving to Current Address



and 1% lived in a different country immediately before living at their current address (see Table 16).

Of those who moved from another state, 43% moved from California, 19% moved from New York, 7% moved from Illinois, and the rest (31%) moved from various other states (see Table 17).

Table 17: State of Residence Before Moving to Current Address

	Percent
California	43%
New York	19%
Illinois	7%
All other states	31%
Total	100%
Projected cases	8271
N=	147

Table based on households whose previous address was outside of Nevada but within the US

In contrast to other Jewish communities, Las Vegas has a much higher percentage of respondents who have moved to their current residence in the past five years, and a much lower percentage of respondents who moved there prior to 1980. Of all Jewish households in the area, 69% have moved to their current residence since 1990, 24% moved there in the 1980s, and only 7% moved into their current home before 1980. The majority (77%) of respondents in the Northwest moved to their current residence since 1990, another 21% moved to their residence during the 1980s, and only 2% moved before 1980. In the Southwest, 63% moved to their current residence since 1990, 29% moved in the eighties and another 8% moved prior to 1980. In the Central region, 55% of all respondents moved to their present residence since 1990, another 28% moved there during the eighties, and 17% moved to their current residence prior to 1980. Finally, in the Southeast, over three-fourths (85%) moved to their current residence since 1990, 14% moved in during the eighties, and only 1% moved prior to 1980 (see Table 18).

Table 18: Residential Mobility by Area

	Northwest	Southwest	Central	Southeast	Total
Year moved to current address	Col %	Col %	Col %	Col %	Col %
before 1980	2%	8%	17%	1%	7%
1980-89	21%	29%	28%	14%	24%
1990-95	77%	63%	55%	85%	69%
Total	100%	100%	100%	100%	100%
Projected cases	6653	7933	5170	4542	24298
N=	132	65	150	55	402
How likely to move in next 3 yrs					
Very likely	15%	20%	24%	19%	18%
Somewhat likely	10%	11%	8%	14%	13%
Not at all likely	71%	69%	63%	64%	67%
Don't know	4%	0%	5%	3%	3%
Total	100%	100%	100%	100%	101%
Projected cases	6893	8378	5744	5539	26555
N=	136	66	158	61	421
If planning to move, where					
Within Las Vegas	69%	78%	70%	*	66%
To different state	21%	21%	27%	*	30%
To different country	1%	0%	0%	*	1%
Don't know	8%	2%	3%	*	3%
Total	99%	101%	100%	*	100%
Projected cases	1756	2848	1821	*	8233
N=	34	21	39	*	112
If planning to move within Las Vegas, where					
Northwest	45%	*	32%	*	40%
Southeast	18%	*	32%	*	23%
Southwest	14%	*	4%	*	7%
Central	2%	*	0%	*	9%
Other	6%	*	15%	*	10%
Don't know	16%	*	17%	*	12%
Total	101%	*	100%	*	101%
Projected cases	1212	*	1224	*	5577
N=	23	*	21	*	70

All totals that do not equal 100% are due to rounding error
**Sample size too small*

When asked how likely they would be to move in the next 3 years, the majority (67%) of respondents answered that they were not at all likely to move. However, 31% said that they were very or somewhat likely to move, and another 3% were unsure ("don't know") (see Table 18).

Little variation exists between areas in association with the likelihood of moving. In the Northwest, 71% said they were not at all likely to move, 25% responded that it was likely, and 4% did not know. In the Southwest, slightly less (69%) said that they were not at all likely to move, and 31% said that it was likely. In the Central area, 63% were not at all likely to move, while 32% were likely, and 5% did not know. Finally, in the Southeast, 64% were not at all likely to move, 33% were likely, and 3% were unsure (see Table 18).

Of those respondents answering that it was somewhat likely or very likely to move in the next three years, the majority (66%) said that they would move elsewhere in Las Vegas. Of the remaining respondents, 30% answered that they would move to a different state, 3% did not know, and 1% said they would move to a different country (see Table 18).

Of those who said that they would move within Las Vegas, 40% said that they would move to the Northwest (Summerlin) area, 23% said that they would move to the Southeast (Green Valley/Henderson) area, 9% said that they would move to the Central region, 7% said that they would move to the Southwest (Spanish Trails) area, 10% said they would move to some other area, and 12% did not know (see Table 18).

When asked about the likelihood of moving in the next three years, younger respondents (those age 18 to 34) had the highest proportion (56%) of those answering that it was very or somewhat likely to move, and the smallest proportion (44%) who answered that it was not at all likely to move. Of those age 35 to 44, 50% were very or somewhat likely to move, and 48% were not at all likely. Only 29% of respondents age 45 to 54 were likely to move, while 65% were not at all likely. Those age 55 to 64 were even less likely to move (18% were very or somewhat likely, while 82% were not at all likely). Of seniors age 65 to 74, 18% were very or somewhat likely to move, while 77% were not at all likely. Finally, of the oldest age group (those 75 and older), only 11% were very or somewhat likely to move, while 86% were not at all likely (see Table 19).

Table 19: Residential Mobility by Age

	18 thru 34	35 thru 44	45 thru 54	55 thru 64	65 thru 74	75 and older	Total
	Col %	Col %	Col %	Col %	Col %	Col %	Col %
Very likely	34%	39%	16%	10%	7%	1%	18%
Somewhat likely	22%	11%	13%	8%	11%	10%	13%
Not at all likely	44%	48%	65%	82%	77%	86%	67%
Don't know	0%	1%	6%	1%	5%	3%	3%
Total	100%	99%	100%	101%	100%	100%	101%
Projected cases	5177	4168	4098	4662	7741	2244	28090
N=	52	53	77	66	137	49	434

All totals that do not equal 100% are due to rounding error

Table 20: Likelihood of Moving in Comparison with Other Communities

Community	Year	Very likely	Somewhat likely	Not at all likely
South Broward	1990	10%	10%	78%
St. Louis	1995	18%	20%	62%
Las Vegas	1996	18%	13%	67%
Louisville	1991	20%	12%	68%
Columbus	1990	33%	67%	
Toronto	1990	45%		55%
NJPS	1990	26%	20%	54%

A smaller proportion of Jews in Las Vegas compared to households surveyed in the NJPS believe it is very likely or somewhat likely that they will move in the next three years. Twenty-six percent (26%) of Jewish households surveyed by the NJPS said it was very likely that they would move (compared to 18% in Las Vegas) and 20% said it was somewhat likely that they would move (compared to 13% in Las Vegas) (see Table 20).

Twenty-two percent (22%) of Las Vegas households said that they are likely to move within the Las Vegas area, slightly below the figure reported in the NJPS (29%). Ten percent (10%) of households said that they are likely to move outside the Las Vegas area, fewer than reported in the NJPS (15%). Finally, 67% of Las Vegas households said that they had no plans of moving in the next three years, much higher than the NJPS figure of 53%[6] (see Table 21).

When asked if they spend more than three months away from their residence during the year, 93% of respondents said no, while 7% answered yes (see Table 22).

Table 21: Destination of Respondents Likely to Move in Comparison with Other Communities

Community	Year	Within local area	Outside local area	Don't know	No plans to move
South Broward	1990	13%	2%	4%	81%
Sarasota-Manatee	1992	8%	2%	3%	87%
Clearwater	1994	8%	5%	3%	84%
Richmond	1994	12%	9%	4%	75%
Orlando	1993	9%	8%	4%	79%
Harrisburg	1994	7%	10%	3%	80%
St. Louis	1995	22%	12%	4%	62%
Miami	1994	7%	12%	3%	77%
Las Vegas	**1996**	**22%**	**10%**	**1%**	**67%**
NJPS	1990	29%*	15%	3%	53%

**Percent moving within state of residence*

Table 22: More Than Three Months Per Year Spent Away From Residence

	Percent
Respondent spends 3 months away from residence	7%
Respondent does not spend 3 months away from residence	93%
Total	100%
Projected cases	28964
N=	445

AGE AND GENDER DISTRIBUTION

Nineteen percent (19%) of the Jewish population is under the age of eighteen (10% are under 6, 6% are between 6 and 13, and 3% are age 14 to 17). Young adults (those between the ages of 18 and 34) account for 16% of the population. Of this group, 5% are age 18 to 24, and 11% are between 25 and 34. Forty percent (40%) are adults between the ages 35 to 64 (14% age 35 to 44, 12% 45 to 54, and 14% age 55 to 64). Lastly, one-quarter (25%) of the population are adults over the age of 65 (seniors). Within this group, 19% are 65 to 74, and the remaining 6% are 75 and older (see Table 23). The percentage of Jewish seniors in Las Vegas is substantially higher than in other communities, revealing a growing retirement sector of the population.

Slightly more than half (51%) of the Las Vegas Jewish population is male while 49% is female (see Table 24).

The data reveal that there are more male than female children within the Jewish population, although among children under 6, there is an equal proportion of each gender. Of those 6 to 13, 62% are male and 38% are female. Among youth age 14 to 17, 56% are male and 44% are female. Among young adults age

Table 23: Age Distribution

	Percent
Under 6	10%
6 thru 13	6%
14 thru 17	3%
18 thru 24	5%
25 thru 34	11%
35 thru 44	14%
45 thru 54	12%
55 thru 64	14%
65 thru 74	19%
75 and older	6%
Total	100%
Projected cases	65304
N=	962

Table 24: Gender Distribution

	Percent
Male	51%
Female	49%
Total	100%
Projected cases	63476
N=	951

18 to 24, females outnumber males 57% to 43%, while within the 25 to 34 year old cohort there are an equal number of males and females. Of those 35 to 44, 55% are male and 45% are female. Among adults age 45 to 54, 64% are female and 36% are male. Of those 55 to 64, 53% are male and 47% are female. Among seniors, males outnumber females. Of those age 65 to 74, 55% are male and 45% are female. Finally, within the oldest cohort, 59% are male and 41% are female (see Table 25). In some communities with unique economies (Washington D.C., government) the number of men over 75 sometimes exceeds the number of women.

Table 25: Gender by Age

	Male	Female	N=
Under 6	50%	50%	52
6 thru 13	62%	38%	62
14 thru 17	56%	44%	30
18 thru 24	43%	57%	44
25 thru 34	50%	50%	70
35 thru 44	55%	45%	106
45 thru 54	36%	64%	146
55 thru 64	53%	47%	122
65 thru 74	55%	45%	223
75 and older	59%	41%	79

The overall median age within the Jewish population of Las Vegas is 49. Similarly, the median age in the Northwest and Southwest is 50. The Central region and the Southeast show the extremes of age breakdowns. The median age in the Central region is well above the overall median (57 years old), while the median in the Southeast is well below the overall median (37 years old) (see Table 26).

Comparable to the overall Jewish population, 40% of individuals in the Northwest are adults age 35 to 64, 29% are seniors age 65 and older, 17% are minors under the age of 18, and 15% are young adults (age 18 to 34). Similarly, 44% of those in the Southwest

Table 26: Median Age by Area

	Northwest	Southwest	Central	Southeast	Total
Median age	50	50	57	37	49
N=	298	150	300	166	914

Table 27: Age by Area

	Northwest	Southwest	Central	Southeast	Total
	Col %	Col %	Col %	Col %	Col %
Under 6	7%	11%	0%	18%	10%
6 thru 13	6%	2%	2%	7%	6%
14 thru 17	4%	2%	3%	3%	3%
18 thru 24	4%	6%	5%	6%	5%
25 thru 34	11%	7%	7%	15%	11%
35 thru 44	12%	17%	12%	13%	14%
45 thru 54	13%	15%	13%	12%	12%
55 thru 64	15%	12%	20%	14%	14%
65 thru 74	24%	21%	30%	8%	19%
75 and older	5%	8%	7%	4%	6%
Total	101%	101%	99%	100%	100%
Projected cases	14492	19730	10757	15243	60222
N=	298	150	300	166	914

All totals that do not equal 100% are due to rounding error

are between the ages of 35 and 64, 29% are over the age of 64, 15% are under 18, and 13% are age 18 to 34. As reflected by the median age of the Central region, 45% of individuals in this area are age 35 to 64, 37% are seniors 65 and older, 12% are between the ages of 18 and 34, and only 5% of individuals living in this area are under the age of 18. The Southeast differs dramatically from the Central region in that the senior population accounts for only 12% of the population, while minors make up 28% of this area's population. Young adults account for 21% of all individuals in this area and adults age 35 to 64 constitute 39% of the area's population (see Table 27).

MARITAL STATUS

Among adults (all those 18 or older) who are part of the Las Vegas Jewish population, 71% are married, 12% have never been married, 9% are widowed, 7% are divorced, and 1% are separated (see Table 28).

In association with age, 74% of those age 18 to 24 have never been married, while 25% are married. In the 25 to 34 year old age range, 78% are married, 15% have never been married, and 7% are divorced. Sixty-nine percent (69%) of those 35 to 44 are married, 17% have never been married, 10% are divorced, and 4% are separated. Among 45 to 54 year old adults, 80% are married, 12% are divorced, and 8% have never been married. Of those 55 to 64, 82% are married, 8% are widowed, 5% have never been married, and 5% are divorced. Of seniors age 65 to 74, 71% are married, 16% are widowed, 7% are divorced, 4% have never been married, and 3% are separated. Finally, of those in the oldest age cohort (those 75 and older), 57% are married, 34% are widowed, 7% are divorced, and 1% are separated (see Table 28). Thus, the percentage of divorce increases by age cohort until the 45 to 54 year old group, and then decreases, probably as a result of people remarrying. In addition, as would be expected, the youngest and oldest age cohorts show the most difference from the average marital status rates for all adults.

The proportion of married adults in Las Vegas is comparable to South Broward and San Antonio (both 71%) and slightly higher than the NJPS figure of 63%. The proportion of divorced/separated is slightly

Table 28: Marital Status of Adults by Age

	18 thru 24	25 thru 34	35 thru 44	45 thru 54	55 thru 64	65 thru 74	75 and older	Total
	Col %	Col %	Col %	Col %	Col %	Col %	Col %	Col %
Married	25%	78%	69%	80%	82%	71%	57%	71%
Never married	74%	15%	17%	8%	5%	4%	0%	12%
Divorced	0%	7%	10%	12%	5%	7%	7%	7%
Separated	0%	0%	4%	0%	0%	3%	1%	1%
Widowed	0%	0%	0%	0%	8%	16%	34%	9%
Total	99%	100%	100%	100%	100%	101%	99%	100%
Projected cases	3155	6812	8751	7850	9184	12591	3723	52066
N=	43	68	101	142	121	222	81	778

All totals that do not equal 100% are due to rounding error

Table 29: Marital Status in Comparison with Other Communities

Community	Year	Married	Never married	Widowed	Divorced/ Separated
Detroit	1991	82%	5%	8%	5%
Sarasota-Manatee	1992	79%	5%	11%	5%
Harrisburg	1994	75%	15%	6%	4%
St. Petersburg/ Clearwater	1994	75%	10%	8%	6%
South Broward	1990	71%	9%	17%	3%
San Antonio	1991	71%	7%	22%	
Las Vegas	**1996**	**71%**	**12%**	**9%**	**8%**
Louisville	1991	69%	13%	12%	7%
Orlando	1993	68%	22%	6%	4%
St. Paul	1992	68%	21%	6%	5%
St. Louis	1995	69%	20%	6%	5%
Miami	1994	67%	14%	13%	6%
Columbus	1990	63%	30%	2%	5%
NJPS	1990	63%	22%	8%	7%

higher than all other communities surveyed, including the NJPS figure of 7% (see Table 29).

TYPE OF MARRIAGE (INTERMARRIAGE RATES)

Both individual and household intermarriage rates were used for analysis. Individual intermarriage rates represent the percentage of individuals (i.e. respondents and/or spouses) raised as Jews who are currently in mixed marriages as a proportion of all married individuals. This was the unit of analysis in Tables 30 and 31. Household intermarriage rates represent the percentage of mixed-married couples (i.e. respondents and spouses) as a proportion of all married couples (so that one couple equals one household). This was the unit of analysis in Tables 32 and 33. It should be noted that individual intermarriage rates are always lower than household intermarriage rates[7].

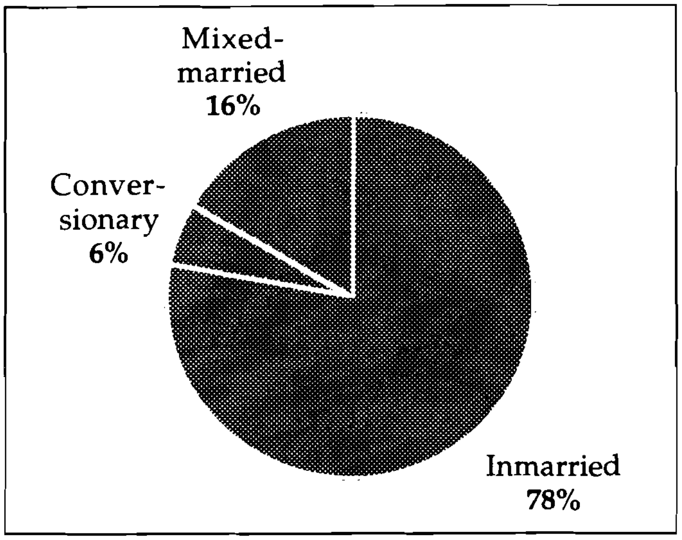
Of married respondents and/or spouses who were raised Jewish, 78% have a spouse who was raised Jewish, 6% have a spouse who converted to Judaism, and 16% are married to a non-Jewish spouse (see Table 30).

Table 30: Marriage Type

	Percent
Inmarried	78%
Conversionary	6%
Mixed-married	16%
Total	100%
Projected cases	22273
N=	401

Table based on individual intermarriage rate

Figure 2: Marriage Type



Age and marriage type are highly associated with one another. Among younger married adults (those age 18 to 34) who were raised Jewish, 56% have a non-Jewish spouse, 28% of this group have a spouse who converted to Judaism, and only 16% are married to someone else who was raised Jewish. In contrast, of those age 35 to 44, 58% are married to a Jewish spouse, 33% are married to a non-Jew, and 8% are married to a convert. Of those age 45 to 54, 80% are married to another Jew and 20% are married to a non-Jew. Among 55 to 64 year olds 84% are married to someone raised Jewish, 8% have a non-Jewish spouse, and 8% have a spouse who converted to Judaism. In contrast to the younger cohorts, the vast majority of those 65 and older are married to a Jewish spouse. Of those 65 to 74, 96% are inmarried, and 4% are mixed-married. Finally, 98% of those 75 and older are inmarried, and 2% are married to someone who converted to Judaism (see Table 31).

Of married couple households in the Northwest, 73% are composed of two spouses who were raised Jewish, 20% are mixed-married households, and 7% are households with a spouse who converted to Judaism. Of married couple households in the Southwest, 62% are inmarried households, 30% are mixed-married households, and 7% are conversionary households. Similar to the Northwest, 77% of married households in the Central region are composed of two spouses who were raised Jewish, 15% are mixed-married households, and 8% are households with a spouse who converted to Judaism. Similar to the Southwest, 61% of married households in the Southeast are inmarried households, 34% are mixed-married households, and 5% are conversionary households. That this area has the highest proportion of young adults may reflect the highest levels of intermarriage (see Table 32).

Table 31: Marriage Type by Age

	18 thru 34	35 thru 44	45 thru 54	55 thru 64	65 thru 74	75 and older	Total
	Col %	Col %	Col %	Col %	Col %	Col %	Col %
Inmarried	16%	58%	80%	84%	96%	98%	78%
Conversionary	28%	8%	0%	8%	0%	2%	6%
Mixed-married	56%	33%	20%	8%	4%	0%	16%
Total	100%	99%	100%	100%	100%	100%	100%
Projected cases	2018	3278	3792	4637	6641	1814	22180
N=	21	53	70	72	129	44	367

All totals that do not equal 100% are due to rounding error
Table based on individual intermarriage rate

Table 32: Marriage Type by Area

	Northwest	Southwest	Central	Southeast	Total
	Col %	Col %	Col %	Col %	Col %
Inmarried	73%	62%	77%	61%	65%
Conversionary	7%	7%	8%	5%	8%
Mixed-married	20%	30%	15%	34%	26%
Total	100%	99%	100%	100%	99%
Projected cases	3591	4710	2975	3938	15214
N=	80	38	77	39	234

All totals that do not equal 100% are due to rounding error
Table based on household intermarriage rate

Of those marriages that took place before 1960, almost all of them (99%) were between two raised Jews, while only 1% were between a Jew and non-Jew. Eighty-one percent (81%) of the marriages that took place in the 1960s and 1970s were between persons raised Jewish, 12% were between a Jew and a non-Jew, and 7% were between someone who was raised Jewish and someone who converted to Judaism. Finally, of those marriages that took place since 1980, 54% were between a Jew and a non-Jew, 30% were between two raised Jews, and the remaining 17% were between someone who was raised Jewish and someone who converted to Judaism (see Table 33).

HOUSEHOLD COMPOSITION

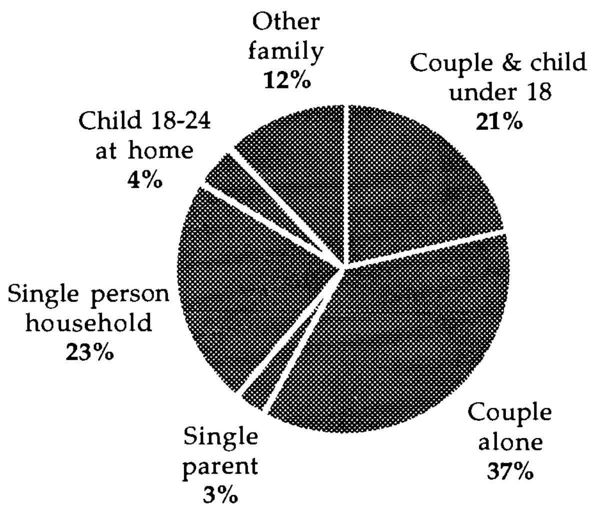
Couples with no children currently living in the home are the most common "family type" in the Las Vegas area. Thirty-seven percent (37%) of households are couples alone, while 23% are single person households, 21% are couples with children under 18 in the home, 12% are "other" family types, 4% are families with adult children (age 18 to 24) living at home, and 3% are single parent households (see Figure 3). It should be noted that families with children both under 18 and over 18 are included in the couples with children under 18 category.

Table 33: Marriage Type by Year of Current/Most Recent Marriage

	Before 1960	1960-1979	1980-1995	Total
	Col %	Col %	Col %	Col %
Inmarried	99%	81%	30%	65%
Conversionary	0%	7%	17%	8%
Mixed-married	1%	12%	54%	26%
Total	100%	100%	101%	99%
Projected cases	4604	3622	5910	14135
N=	88	70	67	225

All totals that do not equal 100% are due to rounding error
Table based on household intermarriage rate

Figure 3: Family Composition



Family type in the Northwest and Southwest are very similar to the overall family composition among Jewish households in Las Vegas. Forty-one percent (41%) of Northwest households are couples alone, 26% are single person households, 16% are couples with minor children, 12% are "other" family types, 3% are single parent households, and 2% are families with adult children living at home. Similarly, 38% of Southwest households are couples alone, 19% are single person households, 18% are couples with minor children, 16% are "other" family types, 4% are families with adult children in the home, and 3% are single parent households. In the Central region, 52% of households are couples alone, 23% are single person households, 6% are couples with children under 18, 16% are "other" family types, 2% are families with adult children in the home, and 1% are single parent households. The large proportion of couples alone and single person households in this area reflects the large proportion of seniors and older adults in this area. Within households in the Southeast, 42% are couples with minor children, 26% are couples alone, 16% are single person households, 9% are families with adult children, and 6% are single parent households. The larger proportion of couples with minor children reflects a larger minor population than is found in the other areas (see Table 34).

Fifteen percent (15%) of all Jewish households in the Las Vegas area have at least one child under 6 living in the house, 9% of households have children age 6 to 13, and 6% have children 14 to 17. A total of 24% of all households have at least one person under 18 in the household (see Table 35).

Table 34: Family Type by Area

	Northwest	Southwest	Central	Southeast	Total
	Col %	Col %	Col %	Col %	Col %
Couple & child under 18	16%	18%	6%	42%	21%
Couple alone	41%	38%	52%	26%	37%
Single parent	3%	3%	1%	6%	3%
Single person household	26%	19%	23%	16%	23%
Child 18-24 at home	2%	4%	2%	9%	4%
Other family	12%	16%	16%	0%	12%
Total	100%	98%	100%	99%	100%
Projected cases	6987	8721	5774	5566	27049
N=	138	69	160	62	429

All totals that do not equal 100% are due to rounding error

Table 35: Proportion of Households with Minors and Seniors by Area

	Northwest	Southwest	Central	Southeast	Total
Anyone under 6 in household	10%	17%	1%	34%	15%
Anyone 6-13 in household	8%	5%	3%	11%	9%
Anyone 14-17 in household	8%	4%	5%	7%	6%
Anyone under 18 in household	19%	21%	8%	49%	24%
Person 65 or older in household	44%	44%	48%	26%	40%
Projected cases	6987	8721	5774	5566	27049
N=	138	69	160	62	429

In association with area, 34% of Southeast households, 17% of those in the Southwest, 10% of those in the Northwest, and 1% of households in the Central region have children under the age of 6 living in the house. Eleven percent (11%) of Southeast households, 8% of those in the Northwest, 5% of those in the Southwest, and 3% of households in the Central region have children between the ages of 6 and 13. Eight percent (8%) of households in the Northwest, 7% of those in the Southeast, 5% of those in the Central region, and 4% of those in the Southwest have children between the ages of 14 and 17. Although the Southeast has a high percentage of minors, few of these youth are above bar/bat mitzvah age. Within the Southeast, 49% of households have a minor child, while 21% of those in the Southwest, 19% of those in the Northwest, and 8% of those in the Central region have at least one member under the age of 18 (see Table 35).

Forty percent (40%) of all Jewish households in the Las Vegas area have at least one member who is 65 or older. This proportion is relatively high compared to most other communities. A total of 48% of households in the Central region, 44% of those in the Northwest and also in the Southwest, and 26% of households in the Southeast have someone 65 or older residing in the household (see Table 35).

Households with minor children are all either categorized as couples with children under 18 or single parent households. Of all children under 6, 87% live in a two parent household. In addition, 79% of those age 6 to 13 live with two parents, and 90% of 14 to 17 year old youth live with two parents. Thus, the percentage of single parent households is relatively quite small. However, it is unclear as to whether children in two parent homes are actually living with both of their parents or with one parent and a stepparent (see Table 36).

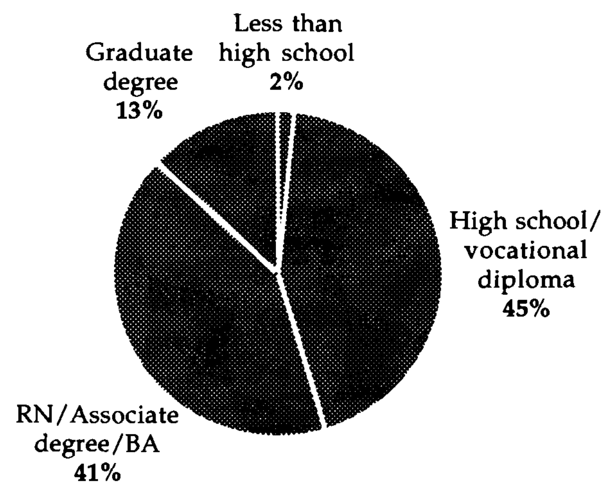
Table 36: Distribution of Children by Family Type

	Couple & child under 18	Single parent	Total	N=
	Row %	Row %	Row %	
Under 6	87%	13%	100%	62
6 thru 13	79%	21%	100%	65
14 thru 17	90%	10%	100%	32
Projected cases	85%	15%	100%	159

EDUCATIONAL ACHIEVEMENT

The Jews of Las Vegas display a relatively high proportion of adults without a college education. Of adult Jews 25 and older, 47% have a high school diploma or less, 41% have a bachelor's degree, and 13% have a graduate degree (see Figure 4).

Figure 4: Secular Education of Adults



Of males age 25 to 34, 55% have a high school diploma, 42% have a bachelor's degree, and 3% have a graduate degree. Of the next oldest age cohort (those 35 to 44), 47% have a bachelor's degree, 31% have a high school diploma, 20% have a graduate degree, and 2% never finished high school. Among those 45 to 54 years old, 42% have a high school diploma, 33% have a graduate degree, and 26% have a bachelor's degree. Of those 55 to 64, 65% have a bachelor's degree, 27% have a high school diploma, and 9% have a graduate degree. Of seniors age 65 to 74, 47% have a high school diploma, 36% have a bachelor's degree, 10% have a graduate degree, and 6% never finished high school. Lastly, among those over 74, 70% have a high school diploma, 18% have a bachelor's degree, 9% have a graduate degree, and 3% never finished high school (see Table 37).

Jewish women in Las Vegas between the ages of 25 and 34 have a higher educational achievement level than do their male counterparts. Of these women 61% have a bachelor's degree, 26% have a high school diploma , and 13% have a graduate degree. Similarly, 58% of women age 35 to 44 have bachelor's degree, 25% have a high school diploma , and 17% have a graduate degree. Of those age 45 to 54, 49% have a high school diploma, 29% have a bachelor's degree, and 22% have a graduate degree. Among women age 55 to 64, 49% have a bachelor's degree, 37% have a high school diploma, 10% have a graduate degree, and 4% never finished high school. Of senior women between the ages of 65 and 74, 63% have a high school diploma, 29% have a bachelor's degree, 7% have a graduate degree, and 1% never finished high school. Finally, of women over 74, 74% have a high school diploma, 25% have a bachelor's degree, and 1% never finished high school (see Table 37).

Table 37: Secular Education of Adults by Age and Gender

Male	25 thru 34	35 thru 44	45 thru 54	55 thru 64	65 thru 74	75 and older	Total
	Col %	Col %	Col %	Col %	Col %	Col %	Col %
Less than high school	0%	2%	0%	0%	6%	3%	2%
High school/ vocational diploma	55%	31%	42%	27%	47%	70%	44%
RN/associate degree/BA	42%	47%	26%	65%	36%	18%	41%
Graduate degree	3%	20%	33%	9%	10%	9%	13%
Total	100%	100%	101%	101%	99%	100%	100%
Projected cases	3308	4773	2873	4704	6588	2171	24417
N=	31	51	64	58	116	41	361

Female	25 thru 34	35 thru 44	45 thru 54	55 thru 64	65 thru 74	75 and older	Total
	Col %	Col %	Col %	Col %	Col %	Col %	Col %
Less than high school	0%	0%	0%	4%	1%	1%	2%
High school/ vocational diploma	26%	25%	49%	37%	63%	74%	46%
RN/associate degree/BA	61%	58%	29%	49%	29%	25%	40%
Graduate degree	13%	17%	22%	10%	7%	0%	12%
Total	100%	100%	100%	100%	100%	100%	100%
Projected cases	3232	3919	4986	4329	5593	1522	23580
N=	36	53	80	63	104	38	374

Total	25 thru 34	35 thru 44	45 thru 54	55 thru 64	65 thru 74	75 and older	Total
	Col %	Col %	Col %	Col %	Col %	Col %	Col %
Less than high school	0%	1%	0%	2%	4%	2%	2%
High school/ vocational diploma	41%	28%	46%	32%	54%	72%	45%
RN/associate degree/BA	51%	52%	28%	57%	33%	21%	41%
Graduate degree	8%	19%	26%	9%	9%	5%	13%
Total	100%	100%	100%	100%	100%	100%	101%
Projected cases	6540	8692	7859	9033	12181	3692	47997
N=	67	104	144	121	220	79	748

All totals that do not equal 100% are due to rounding error

Labor Participation and Occupation

Among Jewish adults in Las Vegas, 44% work full-time for pay, 9% work part-time for pay, 38% are retired, 4% are homemakers, 2% are unemployed, 2% are disabled, and 2% are students (see Table 38).

In comparing the level of labor force participation by gender, 54% of adult males work full-time, while 33% of adult females do so. In addition, 6% of males and 12% of females work part-time. Both genders parallel the overall population in terms of the percentage who are retired (38%). While no men are homemakers, 9% of adult females fall into this category (see Table 38).

In addition to gender, age is associated with employment. Among males age 18 to 24, 67% work full-time, 20% work part-time, and 14% are students. Of those 25 to 34, 91% work full-time, while 90% of those age 35 to 44, and 85% of those 45 to 54 work full-time for pay. Fifty-eight-percent (58%) of those 55 to 64 work full-time and another 32% are retired. Among seniors age 65 to 74, 87% are retired, while 90% of those 75 and older are retired. Thus, male labor force participation hits a peak between the ages of 25 and 54, gradually decreases between the ages of 55 and 64, then sharply decreases at 65 when most workers begin to retire (see Table 38).

In contrast to men in their age cohort, 37% of women age 18 to 24 are students, 35% work part-time, and 27% work full-time. Also in contrast to their male counterparts, 59% of women age 25 to 34 work full-time for pay and 29% are homemakers. Sixty-six percent (66%) of women age 35 to 44 work full-time, 12% work part-time, and 10% are homemakers. Among women age 45 to 54, 42% are full-time workers, 23% are part-time workers, and 14% are retired. Fifty-seven percent (57%) of women age 55 to 64 are retired, 28% work full-time, and 10% work part-time. Of senior women, 85% of those 65 to 74 and 96% of those 75 and older are retired. Thus, female participation in the labor force gradually increases until hitting a peak between the ages of 35 and 44, then gradually decreases as more women retire. Although no women between the ages of 18 and 24 are homemakers, over one-fourth (29%) are homemakers between the ages of 25 and 34, often prime child-bearing years. This proportion decreases with age as women re-enter the labor force, possibly coinciding with their children reaching school age (see Table 38).

When asked the number of hours worked (of those who work full- or part-time for pay), over half (52%) work 40 hours, 28% work more than 40 hours, 11% work under 20 hours, and 9% work somewhere between 20 and 40 hours. Women are more likely than men to work 40 hours (54% versus 50%), but less likely to work over 40 hours (19% versus 36%). In addition, they are as likely to work under 20 hours (13% versus 11%) but less likely to work between 20 and 40 hours (13% versus 5%). These gender differences are reflected within age cohorts as well (see Table 38).

Unlike most other communities, almost half (45%) of those who work full- or part-time in Las Vegas work unconventional hours. While 55% do work 9am to 5pm, 25% work 7am to 3:30pm, 15% work 3:30pm to 11:30pm, and 5% work the graveyard shift (11pm to 7am). Women are more likely than men to work a shift starting at 7am (27% versus 22%) or 3:30pm (18% versus 14%), but less likely to work a conventional 9 to 5 shift (52% versus 58%) or a graveyard shift (3% versus 7%). The high percent-

Table 38: Employment Status by Age and Gender

Male	18 thru 24	25 thru 34	35 thru 44	45 thru 54	55 thru 64	65 thru 74	75 and older	Total
Employment	Col %	Col %	Col %	Col %	Col %	Col %	Col %	Col %
Full-time for pay	67%	91%	90%	85%	58%	9%	2%	54%
Part-time for pay	20%	6%	7%	1%	9%	4%	8%	6%
Unemployed/ not working	0%	3%	0%	2%	1%	0%	0%	1%
Retired	0%	0%	3%	3%	32%	87%	90%	38%
Homemaker	0%	0%	0%	0%	0%	0%	0%	0%
Disabled	0%	0%	0%	9%	1%	0%	1%	1%
Student	14%	0%	0%	0%	0%	0%	0%	1%
Total	101%	100%	100%	100%	101%	100%	101%	101%
Projected cases	1072	3142	4940	2873	4796	6786	2170	25779
N=	21	30	52	64	58	116	41	382
# Hrs work								
Under 20 hours	*	3%	9%	13%	9%	*	*	11%
21 to 39 hours	*	5%	6%	1%	1%	*	*	5%
40 hours	*	36%	50%	51%	56%	*	*	50%
More than 40 hours	*	56%	36%	35%	33%	*	*	36%
Total	*	100%	101%	100%	99%	*	*	102%
Projected cases	*	3084	4701	2139	3031	*	*	14856
N=	*	25	47	49	35	*	*	189
Hrs work								
7am-3:30 pm	*	16%	20%	30%	21%	*	*	22%
9am-5pm	*	55%	64%	40%	61%	*	*	58%
3:30pm-11:30pm	*	14%	16%	15%	10%	*	*	14%
11pm-7am	*	15%	0%	15%	7%	*	*	7%
Total	*	100%	100%	100%	99%	*	*	101%
Projected cases	*	2799	4136	1992	2433	*	*	13046
N=	*	23	38	45	28	*	*	165

All totals that do not equal 100% are due to rounding error
**Sample size too small*

age of unconventional hours seems to reflect a substantial proportion of adults who work in the casino/hotel industry (see Table 38).

Of males age 45 to 54 who work, 30% work a shift beginning at 7am, whereas only 16% of those age 25 to 34 work that shift. Sixty-four percent (64%) of working males between the ages of 35 and 44 work a conventional 9am to 5pm shift, while only 40% of those 45 to 54 work this shift. Sixteen percent (16%) of men age 35 to 44 work a 3:30pm to 11:30pm shift, while 10% of those age 55 to 64 work this

Table 38 (cont'd): Employment Status by Age and Gender

Female	18 thru 24	25 thru 34	35 thru 44	45 thru 54	55 thru 64	65 thru 74	75 and older	Total
Employment	Col %	Col %	Col %	Col %	Col %	Col %	Col %	Col %
Full-time for pay	27%	59%	66%	42%	28%	1%	0%	33%
Part-time for pay	35%	2%	12%	23%	10%	7%	3%	12%
Unemployed/ not working	1%	4%	8%	6%	2%	1%	0%	3%
Retired	0%	0%	0%	14%	57%	85%	96%	38%
Homemaker	0%	29%	10%	9%	1%	7%	1%	9%
Disabled	0%	0%	2%	6%	3%	0%	0%	2%
Student	37%	6%	1%	0%	0%	0%	0%	3%
Total	100%	100%	99%	100%	101%	101%	100%	100%
Projected cases	1564	3352	4085	5034	4298	5551	1522	25406
N=	20	38	54	81	61	103	38	395
# Hrs work								
Under 20 hours	*	1%	9%	14%	4%	*	0%	13%
21 to 39 hours	*	3%	5%	18%	26%	*	0%	13%
40 hours	*	81%	79%	37%	60%	*	0%	54%
More than 40 hours	*	15%	7%	31%	10%	*	0%	19%
Total	*	100%	100%	100%	100%	*	0%	99%
Projected cases	*	2005	2376	2935	1614	*	0	10320
N=	*	21	34	49	22		0	144
Hrs work								
7am-3:30 pm	*	*	18%	36%	*	*	0%	27%
9am-5pm	*	*	46%	51%	*	*	0%	52%
3:30pm-11:30pm	*	*	29%	11%	*	*	0%	18%
11pm-7am	*	*	7%	2%	*	*	0%	3%
Total			100%	100%			0%	100%
Projected cases	*	*	2500	2621	*	*	0	9443
N=	*	*	31	44	*	*	0	125

All totals that do not equal 100% are due to rounding error
**Sample size too small*

shift. Both 15% of 25 to 34 year olds and 15% of 45 to 54 year old males work the graveyard shift in contrast to no 35 to 44 year old males who work this shift (see Table 38).

Of females who work full- or part-time, 36% of those 45 to 54 and 18% of those 35 work a 7am to 3:30pm shift. Fifty-one percent (51%) of women age 45 to 54 work a conventional schedule in comparison to 46%

Table 38 (cont'd): Employment Status by Age and Gender

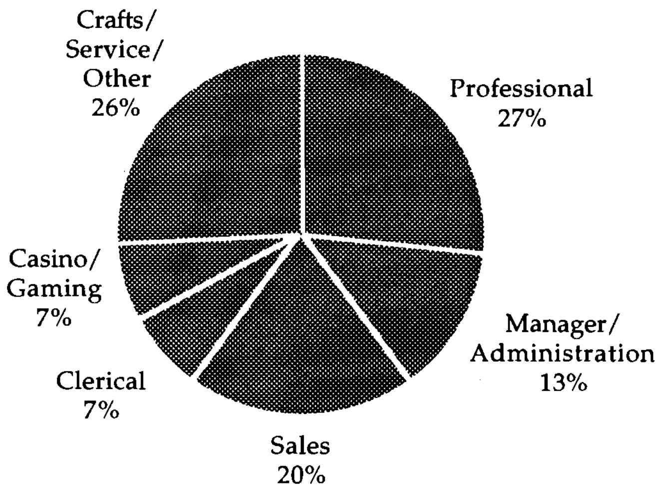
Total	18 thru 24	25 thru 34	35 thru 44	45 thru 54	55 thru 64	65 thru 74	75 and older	Total
Employment	Col %	Col %	Col %	Col %	Col %	Col %	Col %	Col %
Full-time for pay	43%	74%	79%	58%	44%	6%	1%	44%
Part-time for pay	29%	4%	9%	15%	9%	5%	6%	9%
Unemployed/ not working	1%	4%	4%	4%	1%	0%	0%	2%
Retired	0%	0%	2%	10%	44%	86%	92%	38%
Homemaker	0%	15%	4%	6%	0%	3%	0%	4%
Disabled	0%	0%	1%	7%	2%	0%	0%	2%
Student	27%	3%	1%	0%	0%	0%	0%	2%
Total	100%	100%	100%	100%	100%	100%	99%	101%
Projected cases	2637	6493	9024	7906	9096	12336	3692	51186
N=	41	68	106	145	119	219	79	777
# Hrs work								
Under 20 hours	38%	2%	9%	14%	7%	31%	*	11%
21 to 39 hours	5%	5%	5%	11%	10%	25%	*	9%
40 hours	39%	54%	60%	43%	58%	42%	*	52%
More than 40 hours	18%	40%	26%	33%	25%	2%	*	28%
Total	100%	101%	100%	101%	100%	100%	*	100%
Projected cases	1892	5089	7079	5073	4645	1201	*	25176
N=	25	46	81	98	57	23	*	333
Hrs work								
7am-3:30 pm	11%	23%	19%	34%	24%	20%	*	25%
9am-5pm	32%	57%	57%	46%	62%	76%	*	55%
3:30pm-11:30pm	56%	10%	21%	13%	7%	4%	*	15%
11pm-7am	1%	10%	3%	7%	6%	0%	*	5%
Total	100%	100%	100%	100%	99%	100%	*	100%
Projected cases	1475	4623	6635	4614	3763	1183	*	22489
N=	20	42	69	89	43	24	*	290

All totals that do not equal 100% are due to rounding error
**Sample size too small*

of 25 to 44 year old women. Twenty-nine percent (29%) of women age 35 to 44 work a 3:30pm to 11:30pm shift, while only 11% of the women 45 to 54 work this shift. Lastly, 7% of women age 35 to 44 work a graveyard shift, while 2% of women age 45 to 54 work this shift. (see Table 38)

Twenty-seven percent (27%) of those who work full- or part-time for pay are professionals, 26% are crafts, service, or "other" workers, 20% are salespeople, 13% as managers/administrators, 7% are clerical workers and 7% work in casino/gaming occupations (see Figure 5).

Figure 5: Occupation



Among males, 31% are involved in crafts, service or "other" occupations, 25% are professionals, 16% are managers/administrators, 16% of men are in sales, 9% work in casino/gaming, and 4% are clerical workers. In comparison, 31% of females are professionals, 24% are in sales, 18% are crafts, service, or "other" workers, 11% are in clerical positions, 10% are managers/administrators and 6% work in casino/gaming occupations (see Table 39).

Of males who work, 45% of those age 25 to 34 are in crafts/service/other occupations, 16% are managers/administrators, 15% are casino/gaming workers, and 14% are professionals. Thirty-three percent (33%) of women in this age cohort are professionals, 25% are craftswomen, servicewomen, or "other" workers, 18% are in casino/gaming positions, and 15% are clerical workers. Thirty-two percent (32%) of men age 35 to 44 are professionals, 29% are in crafts/service/other, 20% are managers/administrators, and 15% are salesmen. Among women in this age group, 58% are in sales and 36% are professionals. Of men in the 45 to 54 age range, 24% are professionals, 20% are craftsmen, servicemen, or "other" workers, 20% are salesmen, 14% are clerical workers, 13% are in casino/gaming positions, and 10% are managers/ administrators. Forty-one percent (41%) of women in this age cohort are professionals, 22% are saleswomen, 12% are each in managers/administrator positions and crafts/service/other positions, and 10% are in clerical positions. Of male workers age 55 to 64, 29% are in crafts/service/other positions, 26% are professional, 19% are managers/ administrators, and 15% are salesmen. Of women in this age group, 33% are crafts/service/other workers, 24% are clerical workers, 21% are professionals, and 14% are managers/administrators (see Table 39).

Within industry, 28% of Jewish adults in Las Vegas are in health, social, or educational services, 20% are in the casino/hotel industry, 17% are in retail trade, 13% are in finance, 11% are in business/miscellaneous services, 4% are in public administration, 3% are in communications, 2% are in transportation and 2% are in some other industry (see Table 39).

Table 39: Occupation and Industry by Age and Gender

Male	18 thru 24	25 thru 34	35 thru 44	45 thru 54	55 thru 64	65 thru 74	75 and older	Total
Occupation	Col %	Col %	Col %	Col %	Col %	Col %	Col %	Col %
Professional	*	14%	32%	24%	26%	*	*	25%
Manager/ Administration	*	16%	20%	10%	19%	*	*	16%
Sales	*	8%	15%	20%	15%	*	*	16%
Clerical	*	2%	0%	14%	3%	*	*	4%
Casino/Gaming		15%	5%	13%	8%	*	*	9%
Crafts/ Service/Other	*	45%	29%	20%	29%	*	*	31%
Total	*	100%	101%	101%	100%	*	*	101%
Projected cases	*	2943	4566	2310	3260	*	*	14738
N=	*	23	48	50	39	*	*	191
Industry								
Communications	*	0%	5%	4%	9%	*	*	4%
Finance	*	3%	6%	21%	35%	*	*	13%
Manufacturing	*	0%	0%	0%	0%	*	*	0%
Public Administration	*	25%	2%	7%	1%	*	*	7%
Transportation	*	0%	4%	0%	1%	*	*	2%
Retail Trade	*	3%	19%	25%	9%	*	*	15%
Health/Social/ Education Services	*	23%	25%	22%	17%	*	*	22%
Business/ Misc Services	*	13%	20%	15%	4%	*	*	14%
Casino/Hotel		30%	18%	6%	16%			20%
Other	*	3%	0%	0%	7%	*	*	3%
Total	*	100%	99%	100%	99%	*	*	100%
Projected cases	*	2554	4636	2087	2740	*	*	13715
N=	*	23	47	44	35	*	*	181

All totals that do not equal 100% are due to rounding error
**Sample size too small*

Industry figures are similar for both men and women, differing greatest in terms of the proportion involved in health, social, or educational services (22% of men versus 39% of women), in business/miscellaneous services (14% of men versus 8% of women), and public administration (7% of men versus 1% of women) (see Table 39).

Table 39 (cont'd): Occupation and Industry by Age and Gender

Female	18 thru 24	25 thru 34	35 thru 44	45 thru 54	55 thru 64	65 thru 74	75 and older	Total
Occupation	Col %	Col %	Col %	Col %	Col %	Col %	Col %	Col %
Professional	*	33%	36%	41%	21%	*	*	31%
Manager/ Administration	*	2%	2%	12%	14%	*	*	10%
Sales	*	8%	58%	22%	3%	*	*	24%
Clerical	*	15%	0%	10%	24%	*	*	11%
Casino/Gaming	*	18%	0%	3%	6%	*	*	6%
Crafts/ Service/Other	*	25%	4%	12%	33%	*	*	18%
Total	*	101%	100%	100%	101%	*	*	100%
Projected cases	*	1938	3175	3059	1484	*	*	11112
N=	*	20	37	47	23	*	*	147
Industry								
Communications	*	1%	0%	1%	0%	*	*	2%
Finance	*	13%	18%	15%	2%	*	*	12%
Manufacturing	*	0%	0%	0%	1%	*	*	0%
Public Administration	*	3%	0%	0%	0%	*	*	1%
Transportation	*	1%	1%	1%	2%	*	*	1%
Retail Trade	*	0%	22%	10%	15%	*	*	17%
Health/Social/ Education Services	*	45%	41%	51%	30%	*	*	39%
Business/ Misc Services	*	2%	13%	11%	1%	*	*	8%
Casino/Hotel	*	35%	6%	12%	49%	*	*	19%
Other	*	0%	1%	1%	0%	*	*	2%
Total	*	100%	102%	102%	100%	*	*	101%
Projected cases	*	1547	2807	2681	1311	*	*	9436
N=	*	20	33	43	22	*	*	134

All totals that do not equal 100% are due to rounding error
**Sample size too small*

A plurality of those age 55 to 64 (27%), and those 65 to 74 (28%) work in the casino/hotel industry, as do 32% of those 25 to 34. A plurality of those 35 to 44 (31%) and those 45 to 54 (38%) are represented in the in health, social, or educational services, as are 32% of those 25 to 34 (see Table 39).

Table 39 (cont'd): Occupation and Industry by Age and Gender

Total	18 thru 24	25 thru 34	35 thru 44	45 thru 54	55 thru 64	65 thru 74	75 and older	Total
Occupation	Col %	Col %	Col %	Col %	Col %	Col %	Col %	Col %
Professional	23%	22%	33%	34%	25%	18%	*	27%
Manager/ Administration	5%	11%	12%	11%	18%	24%	*	13%
Sales	3%	8%	32%	21%	11%	33%	*	20%
Clerical	8%	7%	0%	12%	9%	17%	*	7%
Crafts/ Service/Other	50%	37%	19%	15%	30%	7%	*	26%
Casino/Gaming	10%	16%	3%	7%	8%	1%		7%
Total	99%	101%	99%	100%	101%	100%	*	100%
Projected cases	1891	4883	7741	5369	4746	1175	*	25850
N=	25	43	85	97	62	26	*	341
Industry								
Communications	0%	1%	3%	2%	6%	14%	*	3%
Finance	2%	7%	10%	18%	24%	9%	*	13%
Manufacturing	0%	0%	0%	0%	0%	0%	*	0%
Public Administration	0%	17%	1%	3%	0%	8%	*	4%
Transportation	0%	0%	3%	0%	1%	3%	*	2%
Retail Trade	43%	2%	20%	17%	11%	4%	*	17%
Health/Social/ Education Services	15%	32%	31%	38%	22%	12%	*	28%
Business/ Misc Services	12%	9%	17%	13%	3%	8%	*	11%
Casino/Hotel	22%	32%	13%	9%	27%	28%		20%
Other	5%	2%	0%	0%	5%	14%	*	2%
Total	99%	102%	98%	100%	99%	100%	*	100%
Projected cases	1523	4104	7442	4769	4052	1229	*	23153
N=	21	43	80	87	57	25	*	315

All totals that do not equal 100% are due to rounding error
**Sample size too small*

Socio-Economic Status

Household income by area, family composition

Among Jewish households who answered household income questions (about two-thirds of all households), 25% had a gross household income of under $25,000, 27% had a gross income of $25,000 to $49,999, 36% had a gross household income of $50,000 to $99,999, and 12% had a gross income of $100,000 or more in 1994[8] (see Figure 6, Table 40). Results of the study reveal income differences among

Figure 6: Household Income

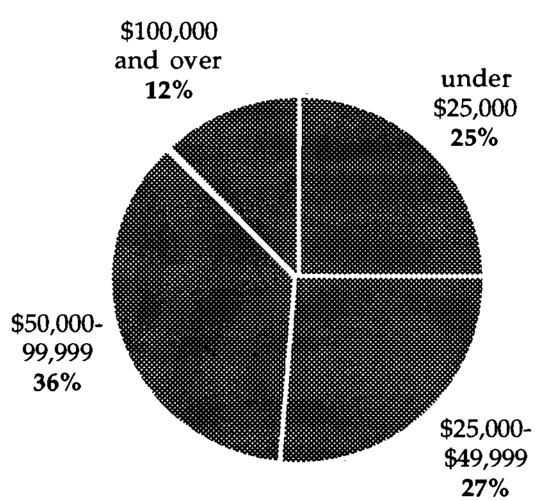


Table 40: Household Income

	Percent
Under $25,000	25%
$25,000-$49,999	27%
$50,000-99,999	36%
$100,000 and over	12%
Total	100%
Projected cases	17720
N=	273

"Don't know" and refusals excluded from analysis

Jewish households located in the different geographic areas. Those living in the Southeast show the highest proportion of households in the lowest income groups, while those in the Southwest show the highest proportion of households with incomes of $50,000 or more (see Table 41).

Thirty-two percent (32%) of those in the Southeast, 28% of those in the Central region, 27% of those in the Northwest, and 15% of those in the Southwest had a 1994 gross household income of less than $25,000. Thirty-three percent (33%) of those in the Northwest, 29% of those in the Central region, 22% of those in the Southeast, and 20% of those in the Southwest had a gross household income between $25,000 and $49,000. In addition, 51% of those in the Southwest, 32% of those in the Central region, 32% of those in the Southeast, and 28% of those in the Northwest, made a gross household income of $50,000 to $99,999. Finally, 14% of those in the Southwest, 14% of those in the Southeast, 12% of those in the Northwest, and 11% of those in the Central region made $100,000 or more (see Table 41).

Fifty-six percent (56%) of single person households, 28% of "other" family types, 19% of couples alone, and 7% of couples with children under 18 made under $25,000 in 1994. Thirty-six percent (36%) of couples alone, 25% of couples with minor children at home, 19% of single person households, and 11% of "other" family types had a gross household income between $25,000 to $49,999 in 1994. More than half (55%) of couples with minor children and exactly half (50%) of "other" family types had a gross household income of $50,000 to $99,999. In contrast, less than one-third (29%) of couples alone, and less than one-quarter (20%) of single person house-

Table 41: Household Income

	under $25,000	$25,000-$49,999	$50,000-99,999	$100,000 and over	Total	N=
Area	Row %	Row %	Row %	Row %	Row %	
Northwest	27%	33%	28%	12%	100%	81
Southwest	15%	20%	51%	14%	100%	36
Central	28%	29%	32%	11%	100%	102
Southeast	32%	22%	32%	14%	100%	41
Family Composition*						
Couple & child under 18	7%	25%	55%	13%	100%	51
Couple alone	19%	36%	29%	16%	100%	99
Single person household	56%	19%	20%	4%	99%	71
Other family	28%	11%	50%	11%	100%	29

All totals that do not equal 100% are due to rounding error
**Missing categories reflect sample size too small*

holds made this much. Sixteen percent (16%) of couples alone made $100,000 or more. Thirteen percent (13%) of couples with minor children, 11% of "other" family types, and 4% of single person households made this level of gross household income in 1994 (see Table 41).

Sources of Income by Income and Family Composition

The data show that among different possible sources of income, 61% of the Jewish households in Las Vegas report that income comes from salary, 41% from social security, and 20% from interest/dividends (see Table 42).

Table 42: Sources of Income*

	Percent
Salary	61%
Social Security	41%
Interest/dividends	20%
Projected cases	25973
N=	397

**Multiple response question*

Seventy-eight percent (78%) of households with incomes of $100,000 or more, 71% of households making $50,000 to $99,999, 67% of households making $25,000 to $49,999, and 42% of households making under $25,000 got their income from salary. Sixty-one percent (61%) of those with incomes under $25,000 and 46% of those with household incomes between $25,000 to $49,999 received income from social security. Finally, 28% of those making between $50,000 and $99,999, and 19% of those in the $25,000 to $49,999 bracket made at least part of their income from interest/dividends (see Table 43).

Ninety-three percent (93%) of couples with minor children, 53% of couples alone, and 37% of single person households received income from salary. Of single person households, 61% received income from social security, while 54% of couples alone, and 54% of "other" family types received income from social security. Twenty-four percent (24%) of couples alone and 23% of single person households received income from interest/dividends (see Table 43).

Table 43: Sources of Income*

	Salary			Social Security			Interest/Dividends		
	Projected cases	N=	Row %	Projected cases	N=	Row %	Projected cases	N=	Row %
Gross Household Income									
Under $25,000	1676	24	42%	2468	58	61%	*	*	*
$25,000-$49,999	3194	49	67%	2193	41	46%	928	20	19%
$50,000-99,999	4530	52	71%	*	*	*	1816	27	28%
$100,000 and over	1682	27	78%	*	*	*	*	*	*
Family Composition**									
Couple & child under 18	5335	62	93%	*	*	*	*	*	*
Couple alone	5159	69	53%	5200	89	54%	2308	48	24%
Single person household	2136	40	37%	3508	70	61%	1322	27	23%
Other family	*	*	*	1570	20	54%	*	*	*

**Multiple response question*
***Missing categories reflect sample size too small*

Median Income by Family Composition and Area

The median income for Jewish households in Las Vegas is about $48,400 (see Table 44).

When looking at median income by family composition, the median ranges from about $66,300 for couples with children under 18, to about $22,300 in single person households. Between this range are the medians of "other" family types (about $61,400), couples alone (about $46,500), single parent households (about $30,800), and households with adult children living at home (about $30,700) (see Table 44).

The median income among households in the different areas ranges from about $64,600 in the Southwest to about $42,600 in the Northwest. The median income in the Southeast is about $45,700 and about $43,700 in the Central region (see Table 44).

Table 44: Median Income

Overall Median Income	$48,400
Family Composition	
Couple & child under 18	$66,300
Couple alone	$46,500
Single parent	$30,800
Single person household	$22,300
Child 18-24 at home	$30,700
Other family	$61,400
Area	
Northwest	$42,600
Southwest	$64,600
Central	$43,700
Southeast	$45,700

Median incomes are rounded to the nearest hundred

RELIGIOUS IDENTIFICATION

Throughout this report, religious identification is based on self-identification. When respondents said that they or other household members are Jewish, "Jewish and other," Catholic, Protestant, another religion, or no religion, that is how they were categorized. Although reported religious self-identification is a standard procedure in Jewish population studies, we must be aware of some caveats in its interpretations. First, self-identification categories do not necessarily correspond to behavior. A person who said that he/she has no religion may attend synagogue services on the High Holidays. Second, religious self-identification often changes over time. A single college student may not identify with a religion while in college (and thus was categorized as no religion), then identify as Jewish after being married and having a child. Third, the reported self-identification that the respondent gives for other household members may not be accurate or may be distorted. For example, a Jewish spouse may report a current religious identification of a non-Jewish born spouse as Jewish, but the spouse may consider him/herself as having no religion. Thus, religious self-identification is a useful tool in describing individual identification patterns, but may sometimes reflect personal idiosyncrasies rather than normative categories.

The data reveal that 81% of Jewish household members in Las Vegas are currently Jewish and 2% are "Jewish and other." Among those who do not currently identify as Jewish, 5% are Catholic, 2% are Protestant, 6% are some other religion, and the remaining 5% are no religion (see Table 45). It should again be emphasized that related non-Jews living in Jewish households were included in all analyses unless otherwise noted.

The religious identification within the Jewish population shows differences between age groups. Among youth, those under 6 are least likely to be currently Jewish. Within this group, 76% are currently Jewish, while 10% are "Jewish and other," 8% are another religion (other than Catholic or Protestant), and 6% currently have no religion. That one in ten children within this age group are "Jewish and other" most likely reflects a higher intermarriage rate among parents with young children. Of children age 6 to 13, 80% are currently Jewish, 3% are "Jewish and other," 11% are Catholic, 4% have no religion, and the remaining 2% are another religion. Of adolescents age 14 to 17 in Jewish households, 79% are currently Jewish, 10% have no religion, and 9% are another religion (see Table 45) .The high proportion of this cohort who currently have no religion seems to reflect personal choice on the part of the youth themselves. Eighty-eight percent (88%) of these youth were actually born Jewish and another 4% were born "Jewish and other".

Among young adults age 18 to 24, 85% are currently Jewish, 1% are "Jewish and other," 8% identify with another religion, and 7% have no religion. Of those age 25 to 34, only 63% currently identify as Jewish, 12% are Catholic, and 1% are Protestant, 13% are another religion, and 10% have no religion. This age cohort differs the most from other groups in terms of current religious identity. Eighty percent (80%) of those age 35 to 44 are currently Jewish and 3% are "Jewish and other." Of the remaining 17%, 3% are Catholic, 1% are Protestant, 8% are another religion, and 6% have no religion. Nearly three-fourths (74%) of those 45 to 54 are currently Jewish, 13% are Catholic, 4% are another religion, and 9% have no religion. Among adults age 55 to 64 in Jewish households, 83% are currently Jewish, 7% are Protestant, 2% are Catholic, 4% are another religion, and 5% have no religion. Seniors in Jewish households are most likely to currently identify as Jewish. Ninety-two percent (92%) of seniors age 65 to 74 are currently Jewish, while 4% are Protestant, 1% are Catholic, and 4% are another religion. Of the oldest age cohort (those 75 and older), 91% are currently Jewish, 7% are Catholic, and 2% are another religion (see Table 45).

With the exception of a small proportion of the 35 to 44 year old cohort, those under 18 are the only group with a current religion category of "Jewish and other" (see Table 45). This may reflect the growing rates of intermarriage among the Las Vegas Jewish population.

Table 45: Current Religion by Age

	under 6	6 thru 13	14 thru 17	18 thru 24	25 thru 34	35 thru 44	45 thru 54	55 thru 64	65 thru 74	75 and older	Total
	Col %	Col %	Col %	Col %	Col %	Col %	Col %	Col %	Col %	Col %	Col %
Jewish	76%	80%	79%	85%	63%	80%	74%	83%	92%	91%	81%
Catholic	0%	11%	1%	0%	12%	3%	13%	2%	1%	7%	5%
Protestant	0%	0%	0%	0%	1%	1%	0%	7%	4%	0%	2%
Jewish & Other	10%	3%	0%	1%	0%	3%	0%	0%	0%	0%	2%
Other religion	8%	2%	9%	8%	13%	8%	4%	4%	4%	2%	6%
None	6%	4%	10%	7%	10%	6%	9%	5%	0%	0%	5%
Total	100%	100%	99%	101%	99%	101%	100%	101%	101%	100%	101%
Projected cases	5330	3277	1587	2783	6381	8584	7475	8691	11031	3420	58564
N=	52	60	29	43	66	103	142	119	208	77	899

All totals that do not equal 100% are due to rounding error

Denominational Identification

As with religious identity, denominational identification is based on self-identification. If respondents said that they or other household members are Orthodox, Conservative, or Reform, that is how they were categorized. Thus, specific Jewish values, attitudes, and behaviors do not necessarily correspond to the expected values, attitudes, and behaviors of individuals in the respective denominations. Here too, self-identification is a useful tool, but more often than not, reflects personal preferences rather than normative categories.

A total of 52% of respondents identify as Reform, 44% as Conservative, and 4% identify as Orthodox (see Table 46).

The youngest cohort is most likely to identify as Reform and least likely to identify as either Conservative or Orthodox. Of this group, 69% identify as Reform, 31% identify as Conservative, and only 1% identify as Orthodox. Of those age 35 to 44, 54% identify as Reform, 44% identify as Conservative, and only 3% identify as Orthodox. Among the next oldest cohort (those 45 to 54), 57% are Reform, 39% are Conservative, and 6% are Orthodox. Similarly, of those 55 to 64, 59% are Reform, 42% are Conservative, and 6% are Orthodox. Of seniors age 65 to 74, the majority (57%) identify as Conservative, while 41% identify

Table 46: Jewish Denominational Identification*

	Percent
Conservative	44%
Orthodox	4%
Reform	52%
Total	100%
Projected cases	24539
N=	397

"Don't know" and refusals excluded from analysis
**Multiple response questionNote: denomination is based on self-identification*

Table 47: Jewish Denominational Identification*

	Conservative	Orthodox	Reform	Projected cases	N=
Age	Row %	Row %	Row %		
18 thru 34	31%	1%	69%	4384	44
35 thru 44	44%	3%	54%	3715	49
45 thru 54	39%	6%	57%	3409	68
55 thru 64	42%	6%	59%	3682	57
65 thru 74	57%	2%	41%	7025	130
75 and older	54%	13%	34%	1899	43
Area					
Northwest	56%	4%	42%	5849	121
Southwest	30%	4%	65%	7245	60
Central	55%	2%	45%	4992	139
Southeast	45%	8%	51%	4720	56

"Don't know" and refusals excluded from analysis
**Multiple response question*
Note: denomination is based on self-identification

as Reform, and 2% as Orthodox. Finally, 54% of those 75 and older identify as Conservative, while 34% identify as Reform, and 13% identify as Orthodox (see Table 47).

Among geographic areas, households in the Southwest are most likely to identify as Reform and least likely to identify as Conservative. Sixty-five percent (65%) of Southwest households say they are Reform, 30% are Conservative, and 4% are Orthodox. Among households in the Southeast, the majority (51%) identify as Reform, 45% as Conservative, and 8% as Orthodox. Forty-five percent (45%) of households in the Central region identify as Reform, 55% say they are Conservative, and the remaining 2% are Orthodox. Among those in Northwest," 42% are Reform, 56% are Conservative, and 4% are Orthodox (see Table 47).

JEWISH VALUES AND ATTITUDES

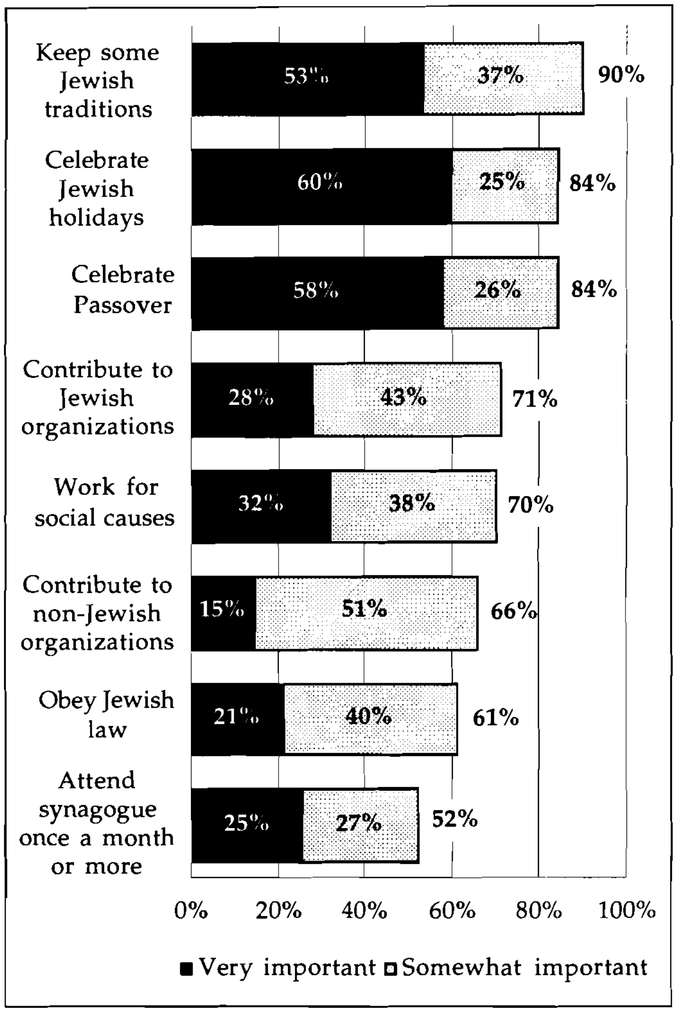
Eighty-nine percent (89%) of respondents said that being Jewish is important in their lives, including 60% who said that it is very important (see Table 48).

The majority (60%) of Jewish households in Las Vegas agree that it is very important to celebrate Jewish holidays, especially Passover (58%). In addition, a majority (53%) of households think it is very important to keep some Jewish traditions. Between one-fifth and one-third of households think it is very important to work for social causes (32%), to give money to Jewish organizations (28%), to attend synagogue monthly (25%), and to obey Jewish law (21%). Fifteen percent (15%) of Jewish households think it is very important to give money to non-Jewish organizations (see Figure 7).

Table 48: Importance of Being Jewish

	Percent
Very important	60%
Somewhat important	29%
Not very important	6%
Not at all important	4%
Don't know	1%
Total	100%
Projected cases	28356
N=	442

Figure 7: Importance of Jewish Traditions



Twenty-one percent (21%) of respondents think it is very important to obey Jewish law. Another 40% say it is somewhat important, while 36% think it is not very or not at all important to obey Jewish law (see Table 49).

Table 49: Importance of Obeying Jewish Law

	Percent
Very important	21%
Somewhat important	40%
Not very important	21%
Not at all important	15%
Don't know	3%
Total	100%
Projected cases	28694
N=	444

Of all age groups, those age 55 to 64 are least likely to think that obeying Jewish law is very important and most likely to think it is somewhat important. Among respondents age 18 to 34, 21% said that it is very important to obey Jewish law, while 16% of those 35 to 44, 26% of those age 45 to 54, 11% of those 55 to 64, 27% of those 65 to 74, and 23% of the oldest cohort believe that it was very important. With the exception of those age 55 to 64, between 34% and 39% of all age groups think it is somewhat important to obey Jewish law. Of the outlying group, over half (54%) think it is somewhat important. Thirty-two percent (32%) to 39% of all age groups, except for those 35 to 44, think it is not very or not at all important to obey Jewish law. Of those 35 to 44, 45% hold this view (see Table 50).

As would be expected, Orthodox respondents are more likely than those of the other denominations to think it is very important to obey Jewish law. Thirty-nine (39%) of Orthodox compared to 33% of Conservative, and 13% of Reform respondents said that is very important to do so. Another 43% of Reform, 41% of Conservative, and 23% of Orthodox respondents think that it is somewhat important to obey Jewish law. Finally, 40% of Reform, 38% of Orthodox, and 25% of Conservative respondents said that it is not very or not at all important to obey Jewish law (see Table 50).

Table 50: Importance of Obeying Jewish Law

	Very important	Somewhat important	Not very important	Not at all important	Don't know	Total	Projected cases	N=
Age	Row %	Row %	Row %	Row %	Row %	Row %		
18 thru 34	21%	34%	25%	14%	6%	100%	5104	51
35 thru 44	16%	39%	38%	7%	0%	100%	4049	53
45 thru 54	26%	36%	15%	23%	0%	100%	4125	78
55 thru 64	11%	54%	21%	11%	4%	101%	4662	66
65 thru 74	27%	38%	19%	15%	2%	101%	8009	139
75 and older	23%	37%	9%	30%	1%	100%	2256	49
Denomination*								
Orthodox	39%	23%	12%	26%	0%	100%	10860	21
Conservative	33%	41%	14%	11%	1%	100%	1065	193
Reform	13%	43%	29%	11%	4%	100%	12834	194

All totals that do not equal 100% are due to rounding error
**Multiple response question*
Note: denomination is based on self-identification

Table 51: Importance of Keeping Some Jewish Traditions

	Percent
Very important	53%
Somewhat important	37%
Not very important	5%
Not at all important	5%
Don't know	0%
Total	100%
Projected cases	28709
N=	445

A total of 53% of respondents think it is very important to keep some Jewish tradition, while 37% think it is somewhat important, and 10% think it is not at all important to do so (see Table 51).

The data show that age is highly associated with the attitude that keeping some Jewish tradition is very important. Over three-fourths (76%) of respondents age 18 to 34 maintain this attitude. In comparison, 56% of those 45 to 54, 55% of those 35 to 44, 46% of those 55 to 64, 45% of those 65 to 74, and 40% of those over 74 share this attitude (see Table 52).

Of respondents who identify as Orthodox, 66% believe it is very important to keep some Jewish tradition. Similarly, 63% of Conservative respondents share this view as do 51% of Reform respondents (see Table 52).

Sixty percent (60%) of all respondents said it is very important to celebrate Jewish holidays, 25% said it is somewhat important, and the remaining 15% said it is not very or not at all important to do so (see Table 53).

Table 52: Importance of Keeping Some Jewish Traditions

.	Very important	Somewhat important	Not very important	Not at all important	Don't know	Total	Projected cases	N=
Age	Row %	Row %	Row %	Row %	Row %	Row %		
18 thru 34	76%	23%	1%	0%	0%	100%	5104	51
35 thru 44	55%	37%	2%	6%	0%	100%	4049	53
45 thru 54	56%	41%	1%	1%	0%	99%	4140	79
55 thru 64	46%	41%	8%	6%	0%	101%	4662	66
65 thru 74	45%	39%	8%	8%	0%	100%	8009	139
75 and older	40%	37%	9%	15%	0%	101%	2256	49
Denomination*								
Orthodox	66%	9%	2%	23%	0%	100%	10875	21
Conservative	63%	30%	2%	5%	0%	100%	1065	194
Reform	51%	40%	8%	1%	0%	100%	12834	194

All totals that do not equal 100% are due to rounding error
** Multiple response question*
Note: denomination is based on self-identification

Table 53: Importance of Celebrating Jewish Holidays

	Percent
Very important	60%
Somewhat important	25%
Not very important	7%
Not at all important	8%
Don't know	1%
Total	101%
Projected cases	28709
N=	445

All totals that do not equal 100% are due to rounding error

As with the importance of keeping some Jewish tradition, age is associated with the value respondents place on celebrating Jewish holidays. Younger groups of respondents are more likely than older groups to find celebration important. Almost three quarters (74%) of those age 18 to 34, 65% of those 35 to 44, 59% of those 45 to 64, 51% of those 65 to 74, and 49% of the oldest age cohort said that it is very important to celebrate Jewish holidays (see Table 54).

Conservative respondents are more likely than other respondents to maintain the attitude that it is very important to celebrate Jewish holidays. Among this group, 74% hold this view, while 68% of Orthodox, and 58% of Reform respondents think it is very important (see Table 54).

When asked how important it is to attend synagogue services at least once a month, 25% of respondents answered that it is very important, 27% think it is somewhat important, and 48% think it is not very or not at all important to do so (see Table 55).

Table 54: Importance of Celebrating Jewish Holidays

	Very important	Somewhat important	Not very important	Not at all important	Don't know	Total	Projected cases	N=
Age	Row %	Row %	Row %	Row %	Row %	Row %		
18 thru 34	74%	20%	3%	3%	0%	100%	5104	51
35 thru 44	65%	22%	10%	2%	0%	99%	4049	53
45 thru 54	59%	23%	4%	9%	4%	99%	4140	79
55 thru 64	59%	22%	11%	8%	0%	100%	4662	66
65 thru 74	51%	33%	7%	8%	0%	99%	8009	139
75 and older	49%	10%	14%	27%	0%	100%	2256	49
Denomination*								
Orthodox	68%	5%	2%	26%	0%	101%	10875	21
Conservative	74%	17%	5%	5%	0%	101%	1065	194
Reform	58%	30%	8%	4%	0%	100%	12834	194

All totals that do not equal 100% are due to rounding error or to multiple response question (*)
Note: denomination is based on self-identification

Table 55: Importance of Attending Synagogue

	Percent
Very important	25%
Somewhat important	27%
Not very important	29%
Not at all important	19%
Don't know	0%
Total	100%
Projected cases	28470
N=	443

The oldest and youngest age groups are most likely to think it is very important to attend synagogue services. Between 35% and 39% of these groups share this view. In contrast, between 14% and 22% of those 35 to 64 said it is very important. The oldest cohort has the highest proportion and the youngest cohort has the smallest proportion of respondents who think it is not at all important to attend synagogue. Seven percent (7%) of those 18 to 34, 14% of those 35 to 44, 19% of those 45 to 54, 31% of those 55 to 64, 18% of those 65 to 74, and 33% of those 75 and older share this attitude (see Table 56).

Thirty-three percent (33%) of both Orthodox and Conservative respondents said that it is very important to attend synagogue at least once a month, while 23% of those who identify as Reform hold this view. Over one-quarter (26%) of Orthodox, 14% of Reform, and 12% of Conservative respondents think it is not at all important to go to synagogue at least once a month (see Table 56).

Of all questions asked about Jewish values and attitudes, respondents appear to be most definitive in the importance they place on celebrating Passover. Fifty-eight percent (58%) of respondents replied that it is very important to do so, while 26% said it was somewhat important, and the remaining 16% said it was not very or not at all likely to do so (see Table 57).

Table 56: Importance of Attending Synagogue

	Very important	Somewhat important	Not very important	Not at all important	Don't know	Total	Projected cases	N=
Age	Row %	Row %	Row %	Row %	Row %	Row %		
18 thru 34	35%	24%	33%	7%	0%	99%	5104	51
35 thru 44	35%	30%	21%	14%	0%	100%	4049	53
45 thru 54	17%	31%	33%	19%	0%	100%	4067	78
55 thru 64	14%	27%	28%	31%	0%	100%	4662	66
65 thru 74	22%	27%	31%	18%	1%	99%	8009	139
75 and older	39%	6%	20%	33%	1%	99%	2090	48
Denomination*								
Orthodox	33%	17%	24%	26%	0%	100%	10802	21
Conservative	33%	34%	20%	12%	0%	99%	1065	193
Reform	23%	22%	40%	14%	1%	100%	12834	194

All totals that do not equal 100% are due to rounding error or to multiple response question (*)
Note: denomination is based on self-identification

Table 57: Importance of Celebrating Passover

	Percent
Very important	58%
Somewhat important	26%
Not very important	8%
Not at all important	8%
Total	100%
Projected cases	28528
N=	443

Seventy-five percent (75%) of those 18 to 34, 55% of those age 45 to 54 and 65 and older, and 54% of those 35 to 44 and 55 to 64 believe that it is very important to celebrate Passover (see Table 58).

Among denominational groups, 77% of Conservative, 66% of Orthodox, and 52% of Reform respondents said that it is very important to celebrate Passover (see Table 58).

Table 59: Importance of Giving Money to Jewish Organizations

	Percent
Very important	28%
Somewhat important	43%
Not very important	15%
Not at all important	12%
Don't know	2%
Total	100%
Projected cases	28694
N=	444

When asked how important it is to give money to Jewish organizations, 28% of respondents said it is very important, 43% said it is somewhat important, and 27% said it is not very or not at all likely to do so (see Table 59).

Table 58: Importance of Celebrating Passover

	Very important	Somewhat important	Not very important	Not at all important	Total	Projected cases	N=
Age	Row %	Row %	Row %	Row %	Row %		
18 thru 34	75%	21%	1%	3%	100%	4938	50
35 thru 44	54%	35%	9%	2%	100%	4049	53
45 thru 54	55%	31%	5%	9%	100%	4140	79
55 thru 64	54%	27%	10%	9%	100%	4662	66
65 thru 74	55%	26%	10%	9%	100%	8009	139
75 and older	55%	4%	22%	19%	100%	2241	48
Denomination*							
Orthodox	66%	2%	5%	27%	100%	10693	21
Conservative	77%	14%	5%	5%	101%	1065	192
Reform	52%	36%	10%	2%	100%	12834	194

**Multiple response question*
Note: denomination is based on self-identification

Table 60: Importance of Giving Money to Jewish Organizations

	Very important	Somewhat important	Not very important	Not at all important	Don't know	Total	Projected cases	N=
Age	Row %	Row %	Row %	Row %	Row %	Row %		
18 thru 34	24%	43%	18%	16%	0%	101%	5104	51
35 thru 44	33%	36%	24%	7%	0%	100%	4049	53
45 thru 54	22%	60%	12%	2%	4%	100%	4125	78
55 thru 64	30%	26%	22%	18%	4%	100%	4662	66
65 thru 74	28%	50%	12%	7%	1%	98%	8009	139
75 and older	30%	45%	0%	23%	3%	101%	2256	49
Denomination*								
Orthodox	34%	11%	22%	25%	7%	99%	10860	21
Conservative	41%	38%	12%	8%	2%	101%	1065	193
Reform	20%	47%	18%	13%	2%	100%	12834	194

All totals that do not equal 100% are due to rounding error or to multiple response question (*)
Note: denomination is based on self-identification

The data show that respondents age 35 to 44 are most likely to think it is very important to give to Jewish organizations (33%), while those age 45 to 54 are least likely to think so (22%). However, the latter group is most likely to think it is somewhat important to give to these groups. Forty-three percent (43%) of those 18 to 34, 36% of those 35 to 44, 60% of those 45 to 54, 26% of those 55 to 64, 50% of those 65 to 74, and 45% of those over 74 think it is somewhat important to support these groups (see Table 60).

Among denominations, Reform respondents are least likely to think it is very important and most likely to think it is somewhat important to give to Jewish organizations. Forty-one percent (41%) of Conservative, 34% of Orthodox, and 20% of Reform respondents think it is very important to give money to Jewish organizations. Another 47% of Reform, 38% of Conservative, and 11% of Orthodox respondents hold this view (see Table 60).

Table 61: Importance of Giving Money to Non-Jewish Organizations

	Percent
Very important	15%
Somewhat important	51%
Not very important	21%
Not at all important	12%
Don't know	1%
Total	100%
Projected cases	28678
N=	443

Although a smaller proportion of respondents said that it is very important to give money to non-Jewish organizations (15%), a higher proportion said that it is somewhat important to do so (51%). In addition, a comparable number (33%) said it is not very or not at all important to do so (see Table 61).

Table 62: Importance of Giving Money to Non-Jewish Organizations

	Very important	Somewhat important	Not very important	Not at all important	Don't know	Total	Projected cases	N=
Age	Row %	Row %	Row %	Row %	Row %	Row %		
18 thru 34	12%	60%	20%	8%	0%	100%	5104	51
35 thru 44	13%	48%	31%	8%	0%	100%	4049	53
45 thru 54	12%	55%	17%	11%	4%	99%	4125	78
55 thru 64	11%	48%	27%	14%	1%	101%	4662	66
65 thru 74	18%	54%	19%	9%	0%	100%	8009	139
75 and older	26%	33%	10%	27%	3%	99%	2241	48
Denomination*								
Orthodox	20%	8%	33%	31%	7%	99%	10860	21
Conservative	23%	48%	17%	12%	1%	101%	1065	193
Reform	9%	55%	25%	11%	0%	100%	12819	194

All totals that do not equal 100% are due to rounding error or to multiple response question (*)
Note: denomination is based on self-identification

Among age groups, seniors 75 and older are most likely to think it is very important and least likely to think it is somewhat important to give to non-Jewish organizations. Between 11% and 13% of those age 18 to 64 think it is very important to support these groups. In comparison, 18% of those 65 to 74 and 26% of those 75 and older think it is very important. Another 60% of 18 to 34 year old respondents, 48% of those 35 to 44, 55% of those 45 to 54, 48% of those 55 to 64, and 54% of those 65 to 74 think it is somewhat important. In contrast, 33% of the oldest group shares this view (see Table 62).

Those who identify as Reform are least likely to think it is very important, and most likely to think it is somewhat important to monetarily support non-Jewish organizations. Twenty-three percent (23%) of Conservative, 20% of Orthodox, and only 9% of Reform respondents believe this is very important. However, 55% of Reform, 48% of Conservative, and only 8% of Orthodox respondents hold this attitude (see Table 62).

Table 63: Importance of Working for Social Causes

	Percent
Very important	32%
Somewhat important	38%
Not very important	14%
Not at all important	15%
Don't know	1%
Total	100%
Projected cases	28653
N=	442

When asked how important it is to work for social causes, the majority of respondents said that it is either very important (32%) or somewhat important (38%) to do so. Another 29% said it is not very or not at all important to do so (see Table 63).

Among age groups, younger cohorts are more likely than older groups to feel it is important to work for social causes. Of those 18 to 34, 33% think it is very important and 53% think it is somewhat important to do so (86% total). Of those 35 to 44, 39% said it is very important while 40% said it was somewhat important (79% total). Among respondents age 45 to 54, 46% said it is very important and 45% said it was somewhat important to work for social causes (91% total). In contrast, 28% of those 55 to 64 said it is very important and 18% said it is somewhat important (46% total) to do such work, and 27% of those 65 to 74 years old believe it is very important and 38% believe it is somewhat important (65% total) to work for social causes. Lastly, of those over 74, 19% said it is very important and 20% said it is somewhat important (only 39% total) to do so (see Table 64).

Reform respondents are most likely to think it is very or somewhat important to work for social causes. Among this group, 76% believe this, while 64% of Orthodox and 63% of Conservative respondents share this view (see Table 64).

Religious Practices

The majority of Jewish households always light Chanukah candles (70%) and always attend a Passover seder (59%). In comparison, 13% of households always light shabbat candles and 8% keep kosher (i.e. always use separate dishes for meat and dairy). In contrast, 17% of Jewish households always have a Christmas tree.

When asked how often they light shabbat candles, 63% of respondents said they never do, 17% said they sometimes do, 8% said they usually do, and 13% said they always do so (see Table 65).

Table 64: Importance of Working for Social Causes

	Very important	Somewhat important	Not very important	Not at all important	Don't know	Total	Projected cases	N=
Age	Row %	Row %	Row %	Row %	Row %	Row %		
18 thru 34	33%	53%	11%	3%	0%	100%	5104	51
35 thru 44	39%	40%	12%	10%	0%	101%	4049	53
45 thru 54	46%	45%	5%	4%	0%	100%	4140	79
55 thru 64	28%	18%	29%	24%	1%	100%	4620	64
65 thru 74	27%	38%	12%	20%	2%	99%	7994	138
75 and older	19%	20%	20%	38%	3%	100%	2256	49
Denomination*								
Orthodox	40%	24%	8%	28%	0%	100%	10839	21
Conservative	32%	31%	15%	20%	2%	100%	1065	192
Reform	37%	39%	16%	7%	1%	100%	12813	193

All totals that do not equal 100% are due to rounding error
**Multiple response question*
Note: denomination is based on self-identification

Table 65: Lighting Candles on Friday Night

	Percent
Never	63%
Sometimes	17%
Usually	8%
Always	13%
Total	101%
Projected cases	28679
N=	443

All totals that do not equal 100% are due to rounding error

In association with family composition, single person households had the highest proportion (74%) of respondents who said that they never light candles. Sixty-nine percent (69%) of "other" family types, 62% of couples with children under 18, and 55% of couples alone never light candles. In contrast, only 19% of couples alone, 13% of "other" family types, 10% of couples with children under 18, and 8% of single person households always light candles (see Table 66).

Eighty-six percent (86%) of mixed-married households and 45% of inmarried households never light shabbat candles. No mixed-married households and only 25% of inmarried households always light candles (see Table 66).

Of those who identify as Reform, 67% never light shabbat candles while 54% of those who identify themselves as Orthodox, and 51% of those identifying as Conservative never light shabbat candles. As would be expected, Orthodox households are most likely to always light candles. Forty-two percent (42%) of Orthodox, 15% of Conservative, and 10% of Reform respondents always do so (see Table 66).

Table 66: Lighting Candles on Friday Night

	Never	Sometimes	Usually	Always	Total	Projected cases	N=
Family Composition**	Row %	Row %	Row %	Row %	Row %		
Couple & child under 18	62%	19%	9%	10%	100%	6155	76
Couple alone	55%	19%	7%	19%	100%	10586	166
Single person household	74%	11%	8%	8%	101%	6457	125
Other family	69%	14%	4%	13%	100%	3417	43
Marriage Type**							
Inmarried	45%	23%	7%	25%	100%	10296	188
Mixed-married	86%	9%	6%	0%	101%	4207	39
Denomination*							
Orthodox	54%	4%	0%	42%	100%	10893	21
Conservative	51%	25%	9%	15%	100%	1065	193
Reform	67%	14%	8%	10%	99%	12786	193

All totals that do not equal 100% are due to rounding error or to multiple response question (*)
*** Missing categories reflect sample size too small*
Note: denomination is based on self-identification

Thirteen percent (13%) of Las Vegas households report always lighting shabbat candles, a figure similar to St. Petersburg (14%) and also to the NJPS figure of 14%. Sixty-three percent (63%) of Las Vegas households report never lighting shabbat candles. This figure is higher than all other communities surveyed, including the NJPS figure of 58% (see Table 67).

Similar to attitudes towards celebrating Passover, the majority (59%) of respondents said that they always attend a seder, 8% said they usually attend one, 12% said they sometimes attend a seder, and 22% said they never do so (see Table 68).

Of all family types, couples with children are most likely to always attend a seder (82%) and least likely to never attend a seder (7%). Of couples alone, 57% always and 17% never attend a seder. Among "other" family types, 57% always and 27% never attend a seder. Forty-two percent (42%) of single person

Table 68: Attending a Seder

	Percent
Never	22%
Sometimes	12%
Usually	8%
Always	59%
Total	101%
Projected cases	28495
N=	444

All totals that do not equal 100% are due to rounding error

Table 67: Lighting Candles on Friday Night in Comparison with Other Communities

Community	Year	Always	Usually	Sometimes	Never
Columbus	1990	22%		78%	
Detroit	1991	33%		67%	
Harrisburg	1994	15%	12%	28%	46%
Las Vegas	**1996**	**13%**	**8%**	**17%**	**63%**
Louisville	1991	25%	13%	26%	37%
Miami	1994	22%	7%	21%	50%
New York	1991	43%			57%
Orlando	1993	9%	7%	29%	54%
Richmond	1991	11%	9%	31%	49%
Sarasota-Manatee	1992	9%	7%	29%	54%
South Broward	1990	17%	7%	22%	53%
St. Louis	1995	18%	6%	22%	54%
St. Paul	1992	69%	21%		10%
St. Petersburg/Clearwater	1994	14%	7%	28%	51%
Toronto	1991	35%	7%	20%	38%
NJPS	1990	14%	6%	22%	58%

Table 69: Attending a Seder

	Never	Sometimes	Usually	Always	Total	Projected cases	N=
Family Composition**	Row %	Row %	Row %	Row %	Row %		
Couple & child under 18	7%	4%	7%	82%	100%	6155	76
Couple alone	17%	18%	9%	57%	101%	10601	167
Single person household	35%	11%	11%	42%	99%	6225	125
Other family	27%	13%	3%	57%	100%	3450	43
Marriage Type**							
Inmarried	10%	10%	6%	75%	101%	10296	188
Mixed-married	28%	11%	9%	52%	100%	4207	39
Denomination*							
Orthodox	33%	3%	0%	64%	100%	10676	21
Conservative	14%	9%	4%	73%	100%	1065	194
Reform	19%	11%	13%	57%	100%	12819	193

All totals that do not equal 100% are due to rounding error
** Multiple response question*
*** Missing categories reflect sample size too small*
Note: denomination is based on self-identification

households always attend a seder while 35% never do so (see Table 69).

Of inmarried respondents, three-quarters (75%) always attend a seder and 10% never attend a seder. Of mixed-married respondents, 52% always and 28% never attend a seder (see Table 69).

In association with denomination, 73% of Conservative, 64% of Orthodox, and 57% of Reform respondents always attend a seder. In addition, 33% of those who identify as Orthodox, 19% of those who identify as Reform, and 14% of those who identify as Conservative never attend a seder (see Table 69).

That Passover is a highly symbolic holiday and also one that connotes a time for families and friends to get together may be related to the high rates of those who always attend a seder.

Fifty-nine percent (59%) of households in Las Vegas report always attending a seder, a figure similar to communities such Sarasota and Orlando (54% each) and to the NJPS figure of 55%. Twenty-two percent (22%) of Las Vegas households report never attending a seder. This figure is higher than all other communities surveyed, including the NJPS figure of 18% (see Table 70).

Table 70: Attendance at a Passover Seder in Comparison with Other Communities

Community	Year	Always	Usually	Sometimes	Never
Chicago	1990	93%			7%
Columbus	1990	75%		25%	
Detroit	1991	84%		13%	
Harrisburg	1994	66%	9%	13%	12%
Las Vegas	**1996**	**59%**	**8%**	**12%**	**22%**
Louisville	1991	80%	7%	6%	7%
Miami	1994	67%	10%	14%	9%
New York	1991	92%			8%
Orlando	1993	54%	14%`	18%	14%
Richmond	1994	63%	10%	16%	11%
Sarasota-Manatee	1992	54%	14%	16%	15%
Seattle	1990	51%	12%	25%	12%
South Broward	1990	56%	14%	16%	15%
St. Louis	1995	68%	9%	13%	11%
St. Paul	1992	73%	9%	18%	
St. Petersburg/Clearwater	1994	56%	9%	16%	19%
Toronto	1990	82%	6%	6%	6%
NJPS	1990	55%	10%	16%	18%

To ascertain whether they keep kosher in the home, respondents were asked if they use separate dishes for dairy and meat. Only 8% said they always use separate dishes, only 1% said they sometimes do so, and the vast majority (91%) said that they never do so (see Table 71).

Of all family types, those with children under 18 were most likely to keep kosher in the home. Of this group, 13% said that they always use separate dishes. Of couples alone, 10% said they always use separate dishes, while only 6% of single person households, and 3% of "other" family types said they do so. Of those with minor children in the households, 85% never use separate dishes, while between 90% and 96% of the other groups mentioned never use separate dishes (see Table 72).

Table 71: Using Separate Dishes for Meat and Dairy

	Percent
Never	91%
Sometimes	1%
Usually	0%
Always	8%
Total	100%
Projected cases	28743
N=	445

Table 72: Using Separate Dishes for Meat and Dairy

	Never	Sometimes	Usually	Always	Total	Projected cases	N=
Family Composition**	Row %	Row %	Row %	Row %	Row %		
Couple & child under 18	85%	1%	1%	13%	100%	6155	76
Couple alone	90%	1%	0%	10%	101%	10601	167
Single person household	92%	2%	0%	6%	100%	6472	126
Other family	96%	0%	0%	3%	99%	3465	44
Marriage Type**							
Inmarried	84%	1%	1%	14%	100%	10296	188
Mixed-married	100%	0%	0%	0%	100%	4207	39
Denomination*							
Orthodox	64%	0%	0%	36%	100%	10908	21
Conservative	84%	2%	0%	14%	100%	1065	194
Reform	96%	0%	1%	3%	100%	12834	193

All totals that do not equal 100% are due to rounding error
** Multiple response question*
*** Missing categories reflect sample size too small*
Note: denomination is based on self-identification

Of inmarried households, 14% use separate dishes for meat and dairy, while no mixed-married households do so. In addition, all mixed-married households and 84% of inmarried never use separate dishes (see Table 72).

As would be expected, Orthodox households are most likely to keep kosher. Thirty-six percent (36%) of Orthodox, 14% of Conservative, and 3% of Reform households always use separate dishes, while 96% of Reform, 84% of Conservative, and 64% of Orthodox respondents said they never do so (see Table 72).

Similar to the rates of attendance at Passover seders, the majority (70%) of respondents said that they always light Chanukah candles. Still, 21% said they never light Chanukah candles (see Table 73). That

Table 73: Lighting Chanukah Candles

	Percent
Never	21%
Sometimes	6%
Usually	3%
Always	70%
Total	100%
Projected cases	28510
N=	445

Chanukah occurs close to Christmas and what many Americans call the "holiday season" may be related to the high proportion of those who light candles on Chanukah.

Table 74: Lighting Chanukah Candles

	Never	Sometimes	Usually	Always	Total	Projected cases	N=
Family Composition**	Row %	Row %	Row %	Row %	Row %		
Couple & child under 18	5%	5%	5%	85%	100%	6155	76
Couple alone	19%	5%	2%	74%	100%	10601	167
Single person household	33%	6%	7%	54%	100%	6225	125
Other family	33%	5%	1%	62%	101%	3465	44
Marriage Type**							
Inmarried	12%	3%	3%	82%	100%	10296	188
Mixed-married	21%	9%	4%	66%	100%	4207	39
Denomination*							
Orthodox	50%	0%	0%	50%	100%	10676	21
Conservative	13%	5%	3%	78%	99%	1065	194
Reform	17%	3%	5%	75%	100%	12834	194

All totals that do not equal 100% are due to rounding error or to multiple response question (*)
***Missing categories reflect sample size too small*
Note: denomination is based on self-identification

As with attending a seder, families with children under 18 are most likely to always light Chanukah candles. Eighty-five percent (85%) of this group, 74% of couples alone, 62% of "other" family types, and 54% of single person households always light always light Chanukah candles. In addition, 33% each of single person households and "other" family types, 19% of couples alone, and only 5% of families with minors never light Chanukah candles (see Table 74).

Even among mixed-married households, lighting Chanukah candles is a yearly practice for the majority. Of this group, 66% always light Chanukah candles, while only 21% never do so. Of inmarried households, 82% always light candles and 12% never do so (see Table 74).

Seventy-eight percent (78%) of those who identify as Conservative, 75% of those who are Reform, and 50% of those who identify as Orthodox always light Chanukah candles. Another 50% of Orthodox, 17% of Reform, and 13% of Conservative respondents said they never light candles on Chanukah (see Table 74).

Seventy percent (70%) of Las Vegas households report always lighting Chanukah candles, a figure similar to Harrisburg (71%) and Louisville (73%), and much higher than the NJPS figure of 57%. Twenty-one percent (21%) of Las Vegas households report never lighting Chanukah candles, a figure similar to South Broward (22%), St. Louis (21%), and also to the NJPS figure of 23% (see Table 75).

Table 75: Lighting Chanukah Candles in Comparison with Other Communities

Community	Year	Always	Usually	Sometimes	Never
Chicago	1990	84%			16%
Columbus	1990	69%		31%	
Detroit	1991	78%		22%	
Harrisburg	1994	71%	9%	5%	15%
Las Vegas	**1996**	**70%**	**3%**	**6%**	**21%**
Louisville	1991	73%	8%	7%	12%
Miami	1994	65%	8%	11%	17%
New York	1991	76%			24%
Orlando	1993	64%	10%	10%	16%
Richmond	1994	64%	7%	12%	16%
Sarasota-Manatee	1992	48%	11%	14%	28%
South Broward	1990	64%	6%	8%	22%
St. Louis	1995	65%	7%	6%	21%
St. Paul	1992	69%	21%		10%
St. Petersburg/Clearwater	1994	62%	5%	10%	23%
Toronto	1990	65%	8%	7%	20%
NJPS	1990	57%	8%	12%	23%

When asked if they ever have a Christmas tree in the home, the majority (73%) of respondents said that they never have one, though a somewhat larger than expected proportion said they always have one (17%) (see Table 76).

Table 76: Having a Christmas Tree

	Percent
Never	73%
Sometimes	6%
Usually	4%
Always	17%
Total	100%
Projected cases	28599
N=	442

Single person households are most likely (88%) to never have a Christmas tree, and least likely (5%) to always have one. Of couples alone, 78% never have a tree while 11% always do. Among couples with children under 18, 59% never have a tree while close to one-third (32%) always have a tree. Finally, 59% of "other" family types never have a tree while 26% always have one (see Table 77).

Of inmarried households, 87% never have a tree while 5% always do. Of mixed marriages, 35% never have a tree and 45% always have one (see Table 77). That a high proportion of mixed marriages always have a Christmas tree indicates that both some Jewish and some Christian traditions are being maintained within these households (as 66% of these households also always light Chanukah candles).

Table 77: Having a Christmas Tree

	Never	Sometimes	Usually	Always	Total	Projected cases	N=
Family Composition**	Row %	Row %	Row %	Row %	Row %		
Couple & child under 18	59%	3%	5%	32%	99%	6155	76
Couple alone	78%	8%	3%	11%	100%	10504	165
Single person household	88%	4%	3%	5%	100%	6409	124
Other family	59%	6%	9%	26%	100%	3465	44
Marriage Type**							
Inmarried	87%	4%	4%	5%	100%	10296	188
Mixed-married	35%	14%	6%	45%	100%	4207	39
Denomination*							
Orthodox	73%	0%	2%	25%	100%	10812	21
Conservative	83%	7%	3%	7%	100%	1065	192
Reform	74%	2%	4%	20%	100%	12771	192

All totals that do not equal 100% are due to rounding error
** Multiple response question*
*** Missing categories reflect sample size too small*
Note: denomination is based on self-identification

Of those who identify as Conservative, 83% never and 7% always have a Christmas tree. Seventy-four percent (74%) of Reform respondents never have a tree while 20% always have one. Of those who identify as Orthodox, 73% never and 25% always have a Christmas tree (see Table 77).

In conjunction with their answers to aforementioned questions about religious practices, it should again be emphasized that those who identify themselves as Orthodox, Conservative, or Reform do not necessarily follow the practices expected from those in the respective denominations.

Twenty-two percent (22%) of Jewish households in Las Vegas report always or usually having a Christmas tree. This figure is similar to communities such as Richmond (21%) Orlando (22%), and Columbus (23%), and is slightly lower than the NJPS figure of 26%. Seventy-three percent (73%) of Las Vegas households never have a Christmas tree, one of the lowest community figures along with Orlando (68%), Richmond (71%), and Harrisburg (70%), but still higher than the NJPS figure of 65% (see Table 78).

The data reveal that 70% of male respondents and 12% of female respondents had a bar/bat mitzvah celebration. Among men, those between the ages of 45 and 54 are most likely to have celebrated a bar mitzvah. Ninety-three percent (93%) of those 45 to 54, 65% of those 55 to 64, and 77% of those 65 to 74, celebrated a bar mitzvah. Among women, those between the ages of 35 and 54 and 65 to 74 are most likely to have celebrated a bat mitzvah. Seventeen percent (17%) of female respondents under the age of 35, 17% of those 35 to 44, 15% of those 45 to 54, 8% of those 55 to 64, 14% of those 65 to 74, and 7% of those over 64 celebrated a bar mitzvah (see Table 79).

Table 78: Having a Christmas Tree in Comparison with Other Communities

Community	Year	Always	Usually	Sometimes	Never
Columbus	1990	23%		77%	
Harrisburg	1994	21%	3%	7%	70%
Las Vegas	**1996**	**18%**	**4%**	**6%**	**73%**
Louisville	1991	9%	2%	6%	84%
Miami	1994	5%	2%	5%	89%
New York	1991	17%			83%
Orlando	1993	18%	4%	10%	68%
Richmond	1994	18%	3%	8%	71%
Sarasota-Manatee	1992	8%	3%	6%	83%
South Broward	1990	5%	2%	4%	89%
St. Louis	1995	13%	2%	7%	78%
St. Petersburg/Clearwater	1994	16%	4%	7%	74%
Toronto	1991	5%	1%	4%	90%
NJPS	1990	22%	4%	9%	65%

Table 79: Celebrating a Bar/Bat Mitzvah by Age and Gender

	18 thru 34	35 thru 44	45 thru 54	55 thru 64	65 thru 74	75 and older	Total
Male	Col %	Col %	Col %	Col %	Col %	Col %	Col %
Yes	*	*	93%	65%	77%	*	70%
No	*	*	7%	35%	23%	*	30%
Total	*	*	100%	100%	100%	*	100%
Projected cases	*	*	706	1651	3801	*	10571
N=	*	*	20	25	59	*	155
Female							
Yes	10%	17%	15%	8%	14%	7%	12%
No	90%	83%	85%	92%	86%	93%	88%
Total	100%	100%	100%	100%	100%	100%	100%
Projected cases	3368	2420	3318	3011	4329	1035	17482
N=	34	37	56	41	82	31	281
Total							
Yes	27%	32%	28%	28%	43%	41%	35%
No	73%	68%	72%	72%	57%	59%	65%
Total	100%	100%	100%	100%	100%	100%	100%
Projected cases	4930	4049	4024	4662	8130	2257	28053
N=	51	53	76	66	141	49	436

**Sample size too small*

Synagogue Attendance at Religious Services

One-third of all respondents in Las Vegas attend synagogue services once a month or more, including 10% who attend several times a month, 7% who attend once a week, and 1% who attend several times a week or more. Of the remaining two-thirds, 12% attend a few times a year, 11% attend only on high holidays, 7% attend only on special occasions, 13% attend only once or twice a year, and 28% never attend synagogue (see Table 80).

Both the oldest cohort and those 55 to 64 are most likely to never attend synagogue. Those 75 and older are also most likely to attend once a week or more. Thirty-nine percent (39%) of each of those 55 to 64 and over 74 never attend synagogue, while 36% of those 45 to 54, 33% of those 35 to 44, 25% of those 65 to 74, and 11% of those age 18 to 34 never attend synagogue. Sixty-one percent (61%) of those age 18 to 34 attend synagogue once or twice a year, on special occasions, high holidays, or a few times a year. In addition, 42% of those age 65 to 74, 39% of those age 45 to 64, 21% of those 35 to 44, and 21% of those 75 and older attend synagogue that often. The remaining 38% of respondents over the age of 74 attend synagogue once a month or more, while 35% of those 35 to 44, 27% of those 18 to 34, 26% of those 45 to 54, 14% of those 65 to 74, and 11% of those 55 to 64 attend synagogue once a month or more (see Table 81).

Table 80: Attending Jewish Religious Services

	Percent
Never	28%
Once or twice a year	13%
Special occasions	7%
High Holidays only	11%
A few times a year	12%
Once a month	11%
Several times a month	10%
Once a week	7%
Several times a week	1%
Total	100%
Projected cases	28625
N=	441

When looking at differences among geographic areas, 35% of those in the Southeast, 27% of those in the Southwest, 25% of those in the Northwest, and 23% of those in the Central region never attend synagogue. In addition, 53% of those in the Central region, 41% of those in the Southeast, 41% of those in the Southwest, and 37% of those in the Northwest attend synagogue once or twice a year, on special occasions, high holidays, or a few times a year. Northwest residents are most likely to attend regularly. Thirty-seven percent (37%) of those in Northwest, 32% of those in the Southwest, 25% of those in the Southeast, and 24% of those in the Central region attend synagogue once a month or more (see Table 81).

Table 81: Attending Jewish Religious Services

	Never	Once or twice a year	Special occasions	High Holidays only	A few times a year	Once a month	Several times a month	Once a week	Several times a week	Total	N=
Age	Row %	Row %	Row %	Row %	Row %	Row %	Row %	Row %	Row %	Row %	
18 thru 34	11%	25%	3%	21%	12%	8%	12%	7%	0%	99%	51
35 thru 44	33%	15%	4%	10%	2%	25%	6%	4%	0%	99%	53
45 thru 54	36%	7%	3%	12%	17%	14%	4%	7%	1%	101%	77
55 thru 64	39%	12%	10%	6%	11%	6%	9%	3%	5%	101%	64
65 thru 74	25%	11%	11%	5%	15%	3%	18%	10%	1%	99%	138
75 and older	39%	2%	7%	11%	1%	21%	3%	15%	2%	101%	50
Area											
Northwest	25%	10%	9%	5%	13%	11%	16%	9%	1%	99%	134
Southwest	27%	6%	5%	11%	19%	13%	7%	11%	1%	100%	68
Central	23%	14%	13%	14%	12%	3%	14%	3%	4%	100%	157
Southeast	35%	18%	4%	15%	4%	18%	2%	5%	0%	101%	60
Denomination*											
Conservative	20%	12%	7%	10%	10%	16%	16%	8%	1%	100%	193
Orthodox	28%	5%	16%	1%	0%	2%	8%	36%	3%	99%	20
Reform	26%	12%	9%	12%	15%	10%	9%	6%	1%	100%	192

All totals that do not equal 100% are due to rounding error
** Multiple response question*
Note: denomination is based on self-identification

Almost half (49%) of Orthodox respondents, 41% of Conservative, and 26% of Reform respondents attend synagogue once a month or more. Another 48% of Reform respondents, 39% of Conservative respondents, and 22% of Orthodox respondents attend synagogue once or twice a year, on special occasions, high holidays, or a few times a year. Finally, between 20% and 28% of all three major denominations never attend synagogue (see Table 81).

Rates of synagogue attendance among Las Vegas households are slightly higher than the National figures. According to the NJPS, 22% of households are regular attendees (those who attend once a month or more), compared to 29% of Las Vegas households. Twenty-seven percent (27%) of Jewish households nationally never attend synagogue, and similarly, 28% of Las Vegas Jews never attend synagogue (see Table 82).

Table 82: Synagogue Attendance in Comparison with Other Communities

Community	Year	Never	High Holidays only	Less than once a month	Once a month or more
Columbus	1990	13%	56%	12%	19%
Detroit	1991	30%	42%		25%
Harrisburg	1994	27%	21%	22%	30%
Las Vegas	**1996**	**28%**	**11%**	**32%**	**29%**
Louisville	1991	6%	33%	18%	22%
Miami	1994	25%	36%	10%	22%
New York	1991	39%	61%		
Orlando	1993	34%	20%	45%	21%
Richmond	1994	25%	30%	23%	22%
Sarasota-Manatee	1992	33%	22%	21%	24%
South Broward	1990	19%	29%	33%	19%
St. Louis	1995	13%	122%	45%	31%
St. Paul	1992	20%	13%	33%	34%
St. Petersburg/Clearwater	1994	32%	17%	23%	28%
Toronto	1990	9%	18%	51%	22%
NJPS	1990	27%	33%	18%	22%

Jewish Education of Born or Raised Jewish Adults

Participation in Jewish Education may reflect the depth of commitment of families and individuals to Jewish life and religion. Educational background of adults is a useful measure of their parents' commitment to the Jewish world, while current adult participation can be used to measure continued (or new) interest in Jewish life.

When asked about the importance of Jewish education, 49% of respondents said it is important or very important for them to participate in Jewish education classes, seminars or other learning programs (see Table 83).

Table 83: Importance of Participating in Jewish Education

	Percent
Very important	15%
Somewhat important	34%
Not very important	30%
Not at all important	21%
Don't know	1%
Total	101%
Projected cases	28621
N=	443

All totals that do not equal 100% are due to rounding error

Table 84: Proportion of Adults Who Have Ever Received Jewish Education by Age and Gender

Male	18 thru 24	25 thru 34	35 thru 44	45 thru 54	55 thru 64	65 thru 74	75 and older	Total
Received Formal Jewish Education	Col %	Col %	Col %	Col %	Col %	Col %	Col %	Col %
Yes	77%	76%	79%	90%	88%	91%	91%	86%
No	23%	24%	21%	10%	12%	9%	9%	14%
Total	100%	100%	100%	100%	100%	100%	100%	100%
Projected cases	1189	1746	3599	1810	4215	6201	1876	20635
N=	24	20	39	50	54	104	39	330
Type of Jewish Education								
Day school/ yeshiva	*	*	12%	17%	30%	17%	28%	22%
Part-time program	*	*	58%	50%	47%	69%	49%	56%
Sunday school or other one-day-a-week program	*	*	21%	27%	13%	10%	5%	13%
Private tutor	*	*	0%	0%	10%	5%	11%	6%
Other	*	*	8%	5%	0%	0%	6%	3%
Total	*	*	99%	99%	100%	101%	99%	100%
Projected cases	*	*	2940	1565	3375	4948	1187	16372
N=	*	*	31	41	44	87	27	265

All totals that do not equal 100% are due to rounding error
**Sample size too small*
Table based on adult males who were born or raised Jewish

Jewish Educational Background

The data show that of all Jewish adults who were born or raised Jewish, 77% received some type of formal Jewish education, while 23% never received any Jewish education (see Table 84).

Among born or raised Jewish males, 86% received formal Jewish education, while 70% of Jewish females received such an education (see Table 84).

In association to age, 77% of born or raised Jewish males between the ages of 18 to 24 received a formal Jewish education. Of the next oldest cohort, females are slightly more likely than males to have received a Jewish education (81% versus 76%). Among those age 35 to 44, 79% of males, and 73% of females received such as education, while 90% of males age 45 to 54 and 68% of females received a Jewish education. Of those between the ages of 55 and 64, 91% of males and 77% of females received a formal Jewish education. Among seniors, the gap between men and women is greatest. Of those 65 to 74, 91% of males and 65% of females received a Jewish education, while another 91% of males age 75 and older and only 46% of females in this cohort received formal Jewish education. These results indicate that the his-

Table 84 (cont'd): Proportion of Adults Who Have Ever Received Jewish Education by Age and Gender

Female	18 thru 24	25 thru 34	35 thru 44	45 thru 54	55 thru 64	65 thru 74	75 and older	Total
Received Formal Jewish Education	Col %	Col %	Col %	Col %	Col %	Col %	Col %	Col %
Yes	*	81%	73%	68%	77%	65%	46%	70%
No	*	19%	27%	32%	23%	35%	54%	30%
Total	*	100%	100%	100%	100%	100%	100%	100%
Projected cases	*	1565	2883	3676	3652	4715	1385	19113
N=	*	23	44	63	55	94	35	330
Type of Jewish Education								
Day school/ yeshiva	*	*	12%	13%	8%	5%	*	12%
Part-time program	*	*	43%	49%	39%	61%	*	48%
Sunday school or other one-day-a-week program	*	*	44%	31%	42%	27%	*	32%
Private tutor	*	*	2%	7%	2%	3%	*	5%
Other	*	*	0%	0%	10%	3%	*	3%
Total	*	*	101%	100%	101%	99%	*	100%
Projected cases	*	*	1733	2345	2711	2912	*	12133
N=	*	*	30	39	37	65	*	212

All totals that do not equal 100% are due to rounding error
**Sample size too small*
Table based on adult females who were born or raised Jewish

torical gap in Jewish education between men and women is narrowing among younger generations (see Table 84).

Of those who did receive a Jewish education, 53% were enrolled in a part-time program (i.e. Hebrew School), 21% were in a one-time-a-week program (i.e. Sunday School), 18% went to Day School or Yeshiva, 5% had a private tutor, and 3% were enrolled in some other type of program (see Table 84).

Men were more likely than women to attend Day School/Yeshiva or a part-time program (22% and 56%, respectively versus 12% and 48%, respectively), while women were more likely than men to attend a once a week program (32% versus 13%) (see Table 84).

Of men between the ages of 35 to 44, the majority (58%) had a part-time Jewish education, 21% went once a week, 12% went to Day School/Yeshiva, and 8% had some other type of Jewish education. Among their women counterparts, 44% were enrolled in once a week programs, 43% went part-time, 12% went to Day School/Yeshiva, and 2% had a private tutor. Exactly half (50%) of the men between the ages of 45 and 54 who had a Jewish education were in a part-time program, 27% went once a week, 17% went to

Table 84 (cont'd): Proportion of Adults Who Have Ever Received Jewish Education by Age and Gender

Total	18 thru 24	25 thru 34	35 thru 44	45 thru 54	55 thru 64	65 thru 74	75 and older	Total
Received Formal Jewish Education	Col %	Col %	Col %	Col %	Col %	Col %	Col %	Col %
Yes	76%	78%	76%	75%	83%	80%	72%	77%
No	24%	22%	24%	25%	17%	20%	28%	23%
Total	100%	100%	100%	100%	100%	100%	100%	100%
Projected cases	2424	3311	6482	5487	7867	10917	3261	39749
N=	40	43	83	113	109	198	74	660
Type of Jewish Education								
Day school/ yeshiva	27%	39%	12%	15%	20%	13%	21%	18%
Part-time program	56%	43%	53%	50%	43%	66%	41%	53%
Sunday school or other one-day-a-week program	7%	8%	30%	29%	26%	16%	19%	21%
Private tutor	10%	7%	1%	4%	6%	4%	15%	5%
Other	0%	3%	5%	2%	5%	1%	4%	3%
Total	100%	100%	101%	100%	100%	100%	100%	100%
Projected cases	1624	2552	4674	3910	6086	7858	1797	28504
N=	31	31	61	80	81	152	41	477

All totals that do not equal 100% are due to rounding error
Table based on adults who were born or raised Jewish

Day School/Yeshiva, and 5% had some other type of Jewish education. Similarly, 49% of the women in this cohort were in part-time programs, 31% went one time per week, 13% went to Day School/Yeshiva, and 7% had a private tutor. Among men age 55 to 64, 47% had a part-time Jewish education, 30% went to Day School/Yeshiva, 13% went once a week, and 10% had a private tutor. Of the women in this age group who had a Jewish education, 42% went once a week, 39% were in a part-time program, 10% were in some other type of program, 8% went to Day School/Yeshiva, and 2% had a private tutor. Of senior men age 65 to 74, 69% were enrolled in a part-time program, 17% went to Day School/Yeshiva, 10% were in a one-time-a-week program, and 5% had a private tutor. Of women in this group, 61% went part-time, 27% went once a week, 5% went to Day School/Yeshiva, and 3% each had a private tutor and were enrolled in an alternative program. These results suggest that even though the gender gap in the access to Jewish education has decreased among younger adults, young women are still more likely to receive a less intensive form of Jewish education than are young men (see Table 84).

Current Enrollment in Jewish Education

Among Jewish adults in Las Vegas, a total of 13% participated in some type of Jewish education program (such as university courses, retreats, or lectures) in the past year. Those age 65 to 74 were most likely to have participated in a program (19%), while those age 35 to 44 were least likely have done so (only 7%). Seventeen percent (17%) of the youngest adult age cohort (those age 18 to 24) participated in Jewish education, 16% of those 45 to 54 were enrolled, 15% of those 25 to 34, 10% of those 55 to 64, and 9% of the oldest age cohort participated in some type of Jewish educational program in the past year (see Table 85).

Table 85: Proportion of Adults Who Participated in Jewish Education in the Past Year by Age

	Yes	No	Total	Projected cases	N=
	Row %	Row %	Row %		
18 thru 24	17%	83%	100%	3085	40
25 thru 34	15%	85%	100%	6212	63
35 thru 44	7%	93%	100%	9074	105
45 thru 54	16%	84%	100%	7534	135
55 thru 64	10%	90%	100%	9012	115
65 thru 74	19%	81%	100%	12103	207
75 and older	9%	91%	100%	3686	79

Jewish Educational Background and Current Enrollment in Formal Jewish Education of Jewish Children

As with adult participation in Jewish education, past and present participation of children in Jewish education is a useful instrument by which to measure the depth of parental commitment to Jewish life and religion. Whereas individual commitment is exemplified by current adult participation, familial commitment to Jewish continuity is illustrated by the decision to give children a formal Jewish education.

When asked about the importance of Jewish education, 74% of respondents said that it is important/very important for their children and/or grandchildren to receive a Jewish education (see Table 86).

Table 86: Importance of Children/ Grandchildren Receiving Jewish Education

	Percent
Very important	36%
Somewhat important	38%
Not very important	9%
Not at all important	13%
Don't know	4%
Total	100%
Projected cases	28574
N=	442

Of all children under 18 in Jewish households, only 31% were receiving a Jewish education in the past school year. Thirty-four percent (34%) of male children and 26% of female children were receiving a Jewish education (see Table 87).

Table 87: Proportion of Children Who Participated in Jewish Education in the Past Year by Gender

	Male	Female	Total
Yes	34%	26%	31%
No	66%	74%	69%
Total	100%	100%	100%
N=	51	40	91

Table based on only 57% of all minors (those under 18) due to a high refusal rate on the question

Of those under 6, 21% were receiving a Jewish education in the last school year, while 44% of those 6 to 13, and 33% of those 14 to 17 were receiving a for-

Table 88: Proportion of Children Who Participated in Jewish Education in the Past Year by Age

	Under 6	6 thru 13	14 thru 17	Total
	Col %	Col %	Col %	Col %
Yes	21%	44%	33%	31%
No	79%	56%	67%	69%
Total	100%	100%	100%	100%
N=	38	44	20	102

Table based on only 64% of all minors due to a high refusal rate on the question

mal Jewish education in the last school year. As in other communities, Jewish education tends to dissipate after bar/bat mitzvah age (see Table 88).

Of those not receiving a Jewish education in the last school year, 18% had previously received some type of Jewish education, while 82% never did so (see Table 89).

Table 89: Proportion of Children Who Have Received Jewish Education, But Not in Past Year

	Percent
Received formal Jewish education	18%
Have not received formal Jewish education	82%
Total	100%
Projected cases	5773
N=	52

Among those children under 18 who previously or currently were enrolled in a Jewish education program, 36% attended a one time a week program, 26% were in an alternative education program, 22% went to Day School/Yeshiva, and 16% were in a part-time program (see Table 90).

Of those not currently enrolled, 59% of their parents plan to enroll them in a program within the next three years (see Table 91). Also among those not enrolled, 33% of parents say it is likely that they would enroll their child in a Jewish day school (see Table 92).

Table 90: Type of Schooling for Formal Jewish Education of Children

	Percent
Day school/ yeshiva	22%
Part-time program	16%
Sunday school or other one-day-a-week program	36%
Private tutor	0%
Other	26%
Total	100%
Projected cases	3415
N=	58

Table based on "yes" responses of minors who have previously received, or are currently receiving, a Jewish education

Table 91: Expectations of Enrolling Child(ren) in Formal Jewish Education

	Percent
Expect to enroll in Jewish education	59%
Do not expect to enroll in Jewish education	41%
Total	100%
Projected cases	5437
N=	51

Table based on children not currently enrolled in formal Jewish education

Table 92: Likelihood of Sending Child(ren) to Jewish Day School

	Percent
Very likely	15%
Somewhat likely	18%
Not at all likely	67%
Total	100%
Projected cases	6073
N=	53

Table based on children not currently enrolled in formal Jewish education

Table 93: Number of Times Respondent Has Visited Israel

	Percent
Never	63%
Once	23%
Twice or more	13%
Born in Israel	1%
Total	100%
Projected cases	28997
N=	448

ISRAEL

Visiting Israel is often a powerful experience which serves to enhance one's commitment to the Jewish world. Having been to Israel is often associated with an increased likelihood of involvement in the Jewish community, including synagogue or other organizational membership, volunteerism, and philanthropy.

VISITS TO ISRAEL

Over one-third (37%) of respondents have been to Israel, including 13% who have been there more than once and 1% who were born in Israel (see Table 93). Older individuals are most likely to have been to Israel at least once. Sixty percent (60%) of those 75 and older, 45% of those 65 to 74, 39% of those 55 to

Table 94: Number of Times Respondent Has Visited Israel

	Never	Once	Twice or more	Born in Israel	Total	Projected cases	N=
Age	Row %	Row %	Row %	Row %	Row %		
18 thru 34	79%	11%	9%	1%	100%	5104	51
35 thru 44	63%	28%	6%	3%	100%	4201	53
45 thru 54	73%	18%	4%	5%	100%	4140	79
55 thru 64	61%	24%	15%	0%	100%	4662	66
65 thru 74	55%	23%	22%	0%	100%	8130	141
75 and older	40%	44%	16%	0%	100%	2271	50
Marriage Type*							
Inmarried	46%	28%	24%	3%	101%	10478	190
Mixed-married	76%	20%	3%	0%	99%	4207	39
Synagogue Membership							
Member	52%	23%	23%	2%	100%	9794	189
Non-member	69%	23%	7%	1%	100%	18935	257

All totals that do not equal 100% are due to rounding error
**Missing categories reflect sample size too small*

Table 95: Caring for Israel as Important to Being Jewish

	Percent
Strongly agree	46%
Somewhat agree	35%
Somewhat disagree	13%
Strongly disagree	6%
Don't know	1%
Total	101%
Projected cases	28210
N=	422

All totals that do not equal 100% are due to rounding error

64, 27% of those 45 to 54, 37% of those 35 to 44, and 21% of those under 35 have been to Israel at least once (see Table 94).

Inmarried households are more than twice as likely as mixed-married households to have been to Israel at least once (57% versus 23%) (see Table 94).

Attitudes Towards Israel

The data reveal that respondents highly associate their Jewish identity to caring about Israel. Forty-six percent (46%) strongly agree and 35% somewhat agree with the statement that "caring about Israel is a very important part of my being Jewish." In comparison, 13% somewhat disagree, 6% strongly disagree, and 1% do not know (see Table 95).

Older respondents are more likely than younger respondents to strongly agree with the statement that "caring about Israel is a very important part of my being Jewish." Between 50% and 58% of those 65 and older and 45 to 54 agree strongly with this statement. In comparison, 43% of those 35 to 44, another 43% of those 55 to 64 , and 33% of those 18 to 34 strongly agree with this statement (see Table 96).

Inmarried respondents are more likely than mixed-married respondents to strongly agree with the statement that "caring about Israel is a very important

Table 96: Caring for Israel as Important to Being Jewish

	Strongly agree	Somewhat agree	Somewhat disagree	Disagree strongly	Don't know	Total	Projected cases	N=
Age	Row %	Row %	Row %	Row %	Row %	Row %		
18 thru 34	33%	45%	19%	4%	0%	101%	4620	49
35 thru 44	43%	34%	20%	2%	0%	99%	4034	52
45 thru 54	53%	29%	13%	4%	1%	100%	4140	79
55 thru 64	32%	48%	8%	11%	0%	99%	4662	66
65 thru 74	58%	29%	9%	3%	1%	100%	8009	139
75 and older	50%	27%	8%	3%	11%	99%	2256	49
Marriage Type*								
Inmarried	56%	38%	4%	2%	0%	100%	10248	187
Mixed-married	45%	17%	24%	11%	2%	99%	3723	37
Synagogue Membership								
Member	68%	22%	9%	1%	0%	100%	9794	189
Non-member	34%	41%	15%	8%	2%	100%	18148	251

All totals that do not equal 100% are due to rounding error
**Missing categories reflect sample size too small*

part of my being Jewish." Fifty-six percent (56%) of inmarried and 45% of mixed-married respondents strongly agree with this statement (see Table 96).

Current synagogue members are twice as likely as non-synagogue members to strongly agree with the statement that "caring about Israel is a very important part of my being Jewish." Sixty-eight percent (68%) of synagogue members and 34% of non-members strongly agree with this statement. These data suggest that a sizable proportion of mixed-married households identify with Israel (see Table 96).

Factors Motivating People to Visit Israel

Forty percent (40%) of respondents said it was very likely that they would go to Israel if a Jewish organization helped pay for the trip. Another 34% said having a pleasant vacation was a very likely motivation, while 31% mentioned seeing the Jewish homeland, and 27% said that sharing this experience with other Jews was a very likely motive (see Figure 8).

Fifty-seven percent (57%) of respondents said that they are very or somewhat likely to visit Israel because they are motivated to see the Jewish people's homeland. Another 42% were not very or not at all likely to visit Israel because of this reason, and 1% did not know (see Table 97).

The oldest and youngest respondents have the lowest proportion of those who are very or somewhat likely to visit Israel in order to see the Jewish homeland. Only 37% of those 75 and older, and 58% of each of those 65 to 74 and 18 to 34 were very or somewhat likely to visit Israel for this reason. Fifty-four percent (54%) of those 55 to 64, 65% of those 35 to 44, and 68% of those 45 to 54 were very or somewhat likely to be motivated to visit Israel so as to see the Jewish people's homeland (see Table 98).

Figure 8: Motivations to Visit Israel

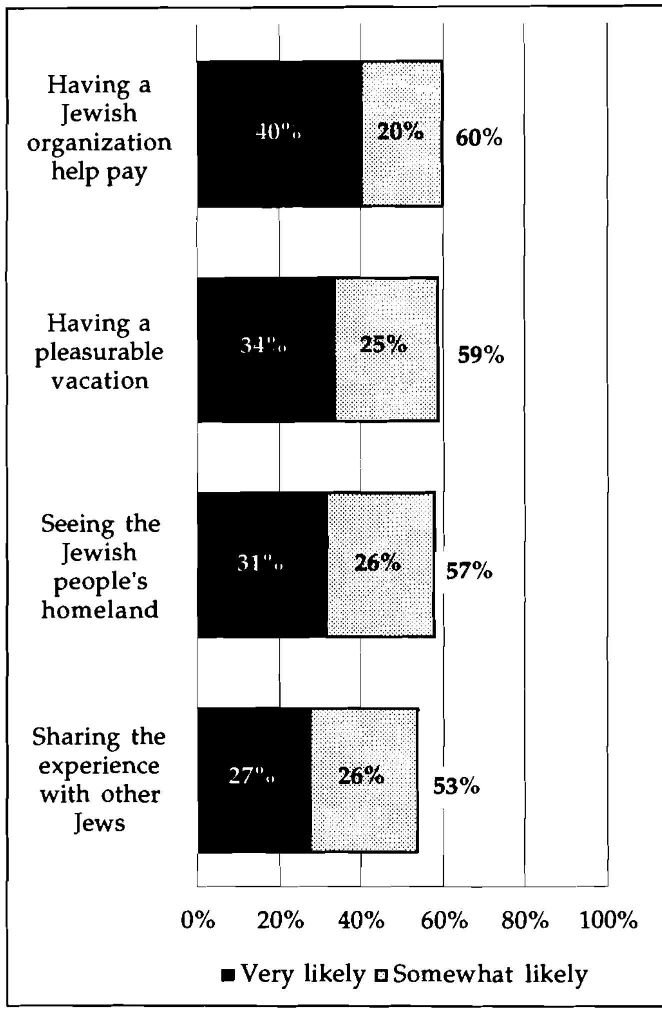


Figure 8 reflects Tables 91-98

Table 97: Seeing Jewish Homeland as a Motive to Visit Israel

	Percent
Very likely	31%
Somewhat likely	26%
Not very likely	21%
Very unlikely	21%
Don't know	2%
Total	101%
Projected cases	28390
N=	443

All totals that do not equal 100% are due to rounding error

Sixty-six percent (66%) of inmarried respondents and 55% of those who are mixed-married said that they

Table 98: Seeing Jewish Homeland as a Motive to Visit Israel

	Very likely	Somewhat likely	Not very likely	Very unlikely	Don't know	Total	Projected cases	N=
Age	Row %	Row %	Row %	Row %	Row %	Row %		
18 thru 34	33%	25%	24%	17%	0%	99%	5104	51
35 thru 44	28%	37%	21%	9%	4%	99%	4049	53
45 thru 54	34%	34%	20%	10%	2%	100%	4140	79
55 thru 64	30%	24%	24%	21%	1%	100%	4662	66
65 thru 74	32%	26%	12%	30%	0%	100%	7689	137
75 and older	29%	8%	28%	34%	1%	100%	2256	49
Marriage Type*								
Inmarried	36%	30%	19%	14%	1%	100%	9928	185
Mixed-married	31%	24%	18%	24%	4%	101%	4207	39
Number of Visits to Israel*								
Never	26%	27%	21%	26%	0%	100%	17964	259
Once	37%	24%	18%	16%	6%	101%	6373	110
Twice or more	49%	26%	20%	3%	1%	99%	3653	66
Household Income								
Under $25,000	34%	17%	13%	35%	0%	99%	4362	83
$25,000-$49,999	45%	24%	13%	17%	1%	100%	4797	83
$50,000-$99,999	35%	26%	26%	12%	0%	99%	6079	73
$100,000 and over	25%	45%	13%	17%	0%	100%	2162	32

All totals that do not equal 100% are due to rounding error
**Missing categories reflect sample size too small*

are very or somewhat likely to be motivated to visit Israel in order to see the Jewish homeland (see Table 98).

The data show that those who have never been to Israel are least likely to have said that they are very or somewhat likely to visit Israel because they are motivated to see the Jewish people's homeland. Those who have been two or more times are much more likely to visit for this reason. Fifty-three percent (53%) of those who have never been to Israel, 61% of those who have been there once, and 75% of those who have been more than once said they are likely to be motivated to visit Israel in order to see the Jewish people's homeland (see Table 98).

Those in the lowest income bracket are least likely and those in the highest income bracket are most likely to visit Israel in order to see the Jewish homeland. Fifty-one percent (51%) of those making under $25,000, 61% of those $50,000-$99,999, 69% of those in the $25,000-$49,999 income bracket, and 70% of those making over $100,000 are very or somewhat likely to be motivated to visit Israel for this reason (see Table 98).

Fifty-nine percent (59%) of respondents said that they are very or somewhat likely to visit Israel because they are motivated to have a pleasurable vacation. Another 40% are not very or not at all like-

Table 99: Having a Pleasant Vacation as a Motive to Visit Israel

	Percent
Very likely	34%
Somewhat likely	25%
Not very likely	20%
Very unlikely	20%
Don't know	1%
Total	100%
Projected cases	28375
N=	442

ly to visit Israel because of this reason, and 1% did not know (see Table 99).

More younger than older respondents said that they are very or somewhat likely to visit Israel in order to have a pleasant vacation. Seventy-nine percent (79%) of those 45 to 54, 67% of those 35 to 54, 66% of those 18 to 34, 55% of those 65 to 74, 40% of those 55 to 64, and 39% of those 75 and older said that they were very or somewhat likely to be motivated to visit Israel for this reason (see Table 100).

Table 100: Having a Pleasant Vacation as a Motive to Visit Israel

	Very likely	Somewhat likely	Not very likely	Very unlikely	Don't know	Total	Projected cases	N=
Age	Row %	Row %	Row %	Row %	Row %	Row %		
18 thru 34	48%	18%	20%	13%	1%	100%	5104	51
35 thru 44	44%	23%	27%	6%	0%	100%	4049	53
45 thru 54	32%	47%	14%	7%	0%	100%	4140	79
55 thru 64	22%	18%	28%	29%	4%	101%	4662	66
65 thru 74	31%	24%	15%	30%	0%	100%	7689	137
75 and older	25%	14%	28%	33%	0%	100%	2241	48
Marriage Type*								
Inmarried	34%	31%	18%	17%	0%	100%	9928	185
Mixed-married	29%	16%	26%	26%	4%	101%	4207	39
Number of Visits to Israel*								
Never	31%	20%	21%	27%	1%	100%	17964	259
Once	29%	35%	19%	14%	3%	100%	6358	109
Twice or more	51%	27%	20%	2%	0%	100%	3653	66
Household Income								
Under $25,000	39%	9%	10%	42%	0%	100%	4347	82
$25,000-$49,999	38%	29%	14%	16%	3%	100%	4797	83
$50,000-$99,999	33%	32%	23%	12%	0%	100%	6079	73
$100,000 and over	30%	52%	16%	1%	0%	99%	2162	32

All totals that do not equal 100% are due to rounding error
**Missing categories reflect sample size too small*

Inmarried respondents are more likely to visit Israel in order to have a pleasant vacation than are mixed-married respondents. Sixty-five percent (65%) of those married to another Jew, and 45% of those in a mixed marriage answered that they are very or somewhat likely to go to Israel for this reason (see Table 100).

Those who have been to Israel more than once are more likely than those who have never been or been only once to return in order to have a pleasurable vacation. Sixty-eight percent (68%) of this group, compared to 64% of those who have been once, and 51% who have never been are very or somewhat likely to be motivated by this reason (see Table 100).

The vast majority (82%) of those making over $100,000 are very or somewhat likely to go to Israel in order to have a pleasurable vacation. Of those making $25,000-$49,999, 67% are likely to go for this reason, 65% of those making $50,000-$99,999, and 48% of those making under $25,000 are very or somewhat likely to be motivated by this reason (see Table 100).

When asked how likely it is that having a Jewish organization help pay for the trip would motivate them to travel to Israel, 60% of respondents said it is very or somewhat likely, 38% said it is not very or not at all likely, and 2% did not know (see Table 101).

Table 101: Having a Jewish Organization Help Pay for the Trip as a Motive to Visit Israel

	Percent
Very likely	40%
Somewhat likely	20%
Not very likely	18%
Very unlikely	20%
Don't know	2%
Total	100%
Projected cases	28354
N=	441

Younger respondents are more likely than older respondents to visit Israel if a Jewish organization would help pay for the trip. Over three-fourths (76%) each of those age 18 to 34 and 45 to 54, 58% of those 35 to 44, 54% of those over 74, 51% of those 65 to 74, and 46% of those 55 to 64 said they are very or somewhat likely to be motivated to go to Israel if a Jewish group helped pay for the trip (see Table 102).

Similar to each other, 59% of those in mixed marriages, and 54% of those in Jewish marriages are very or somewhat likely to go to Israel if a Jewish organization helped pay for the trip (see Table 102).

Those who have been to Israel more than once are most likely to be motivated to return if a Jewish organization helped them pay for the trip. Seventy-three percent (73%) of those who have been two or more times, 58% of those who have never been, and 56% of those who have been once are likely to visit Israel if they get help from a Jewish group (see Table 102).

Those in higher income brackets are more likely than those in the lower brackets to be very or somewhat likely to go to Israel if a Jewish group would help pay for the trip. Seventy-seven percent (77%) of those making over $100,000, 64% of those making $50,000-$99,999, 62% of those making under $25,000, and 61% of those making between $25,000 and $50,000 said help from a Jewish organization would motivate them to take a trip to Israel (see Table 102).

Table 102: Having a Jewish Organization Pay for the Trip as a Motive to Visit Israel

	Very likely	Somewhat likely	Not very likely	Very unlikely	Don't know	Total	Projected cases	N=
Age	Row %	Row %	Row %	Row %	Row %	Row %		51
18 thru 34	47%	29%	21%	3%	0%	100%	5104	52
35 thru 44	39%	19%	17%	18%	6%	99%	4028	79
45 thru 54	52%	24%	9%	8%	6%	99%	4140	66
55 thru 64	37%	9%	29%	26%	0%	101%	4662	136
65 thru 74	32%	19%	18%	30%	0%	99%	7674	49
75 and older	32%	22%	15%	31%	0%	100%	2256	
Marriage Type*								
Inmarried	43%	21%	16%	20%	1%	101%	9928	185
Mixed-married	39%	20%	16%	19%	6%	100%	4186	38
Number of Visits to Israel*								
Never	38%	20%	16%	23%	3%	100%	17943	258
Once	37%	19%	26%	17%	1%	100%	6358	109
Twice or more	49%	24%	17%	10%	0%	100%	3653	66
Household Income								
Under $25,000	47%	15%	6%	32%	0%	100%	4347	82
$25,000-$49,999	41%	20%	17%	21%	0%	99%	4776	82
$50,000-$99,999	29%	35%	19%	17%	0%	100%	6079	73
$100,000 and over	36%	41%	21%	2%	0%	100%	2162	32

All totals that do not equal 100% are due to rounding error
**Missing categories reflect sample size too small*

Table 103: Sharing the Experience With Other Jews as a Motive to Visit Israel

	Percent
Very likely	27%
Somewhat likely	26%
Not very likely	23%
Very unlikely	21%
Don't know	2%
Total	99%
Projected cases	28359
N=	441

All totals that do not equal 100% are due to rounding error

Fifty-three percent (53%) of respondents said that they are very or somewhat likely to be motivated to visit Israel in order to share the experience with other members of the Jewish community. Another 44% of respondents were not motivated to take a trip to Israel for this reason, and 2% did not know (see Table 103).

As with other motivations to visit Israel, younger respondents are more likely than older respondents to go to Israel in order to share in an experience with other members of the Jewish community. Sixty-nine percent (69%) of those 45 to 54, 65% of those 35 to

Table 104: Sharing the Experience With Other Jews as a Motive to Visit Israel

	Very likely	Somewhat likely	Not very likely	Very unlikely	Don't know	Total	Projected cases	N=
Age	Row %	Row %	Row %	Row %	Row %	Row %		
18 thru 34	22%	38%	31%	9%	0%	100%	5104	51
35 thru 44	40%	25%	15%	20%	0%	100%	4049	53
45 thru 54	42%	27%	19%	6%	6%	100%	4125	78
55 thru 64	9%	15%	40%	30%	5%	99%	4662	66
65 thru 74	25%	28%	17%	29%	1%	100%	7689	137
75 and older	27%	21%	18%	34%	0%	100%	2241	48
Marriage Type*								
Inmarried	28%	30%	17%	24%	1%	100%	9928	185
Mixed-married	23%	23%	17%	26%	10%	99%	4207	39
Number of Visits to Israel*								
Never	26%	25%	23%	23%	2%	99%	17964	259
Once	29%	24%	20%	24%	3%	100%	6358	109
Twice or more	31%	35%	26%	8%	0%	100%	3638	65
Household Income								
Under $25,000	33%	24%	16%	27%	0%	100%	4347	82
$25,000-$49,999	27%	30%	20%	20%	4%	101%	4797	83
$50,000-$99,999	24%	37%	22%	17%	0%	100%	6079	73
$100,000 and over	27%	35%	28%	9%	1%	100%	2162	32

All totals that do not equal 100% are due to rounding error
**Missing categories reflect sample size too small*

44, 60% of those 18 to 34, 53% of those 65 to 74, 48% of those over 74, and 24% of those 55 to 64 said that they are very or somewhat likely to be motivated to visit Israel in order to share the experience with other members of the Jewish community (see Table 104).

Inmarried respondents are more likely than mixed-married respondents to want to go to Israel in order to share the experience with other Jews in the community. Fifty-eight percent (58%) of those who are married to another Jew and 46% of those who are in a mixed marriage are very or somewhat likely to want to go to Israel for this reason (see Table 104).

Those who have been to Israel more than once are most likely to return in order to share the experience with others. Sixty-six percent (66%) of those who have been there two or more times, 53% of those who have been to Israel once, and 51% of those who have never been there said that they are very or somewhat likely to be motivated to visit Israel in order to share the experience with other members of the Jewish community (see Table 104).

Between 57% and 62% of all income groups said that they are very or somewhat likely to be motivated to visit Israel in order to share the experience with other members of the Jewish community (see Table 104).

Thus, the data indicate that with the exception of those age 35 to 44, all age cohorts are most highly motivated to visit Israel if a Jewish organization helps pay for the trip (based on those answering "very likely" to the given motivational factors). Those under 45 are also most likely to go to Israel in order to have a pleasant vacation. Respondents 65 to 74 are also highly motivated to visit Israel in order to see the Jewish homeland. Sharing the experience with other Jews is the least often cited reason to visit Israel among those 18 to 34, 55 to 64, and 65 to 74.

Friendship Networks

The extent of Jewish friendship networks is an important dimension to examine in order to understand the informal bonds and relationships that sustain a Jewish community.

When asked about how many of their closest friends are Jewish, 7% of respondents said that all their friends are Jewish, 34% of respondents said that most of their friends are Jewish, 26% said some are Jewish, 20% have few Jewish friends, and 13% said they have no Jewish friends (see Figure 9, Table 105).

Figure 9: Number of Close Friends Who Are Jewish

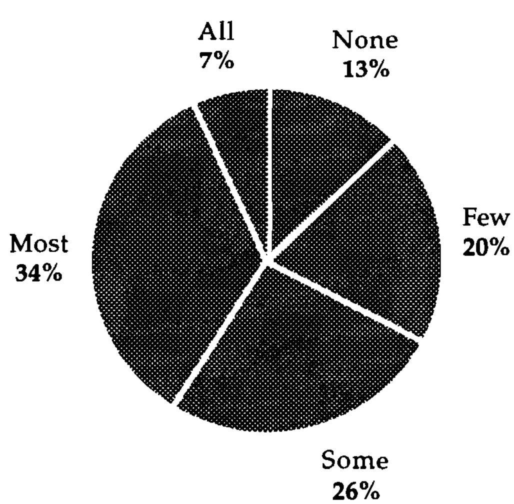


Table 105: Number of Close Friends Who Are Jewish

	Percent
None	13%
Few	20%
Some	26%
Most	34%
All	7%
Total	100%
Projected cases	28083
N=	434

Age is highly associated with the proportion of Jewish friends respondents reported having at the time of the survey. Older groups report having more Jewish friendship networks than do younger groups. Fifty-eight percent (58%) of those 75 and older report having most or all Jewish friends, 51% of seniors age 65 to 74 , 56% of those 45 to 54, 40% of those 55 to 64, 31% of those 35 to 44, and only 14% of those age 18 to 34 have most to all Jewish friends. Sixty-five percent (65%) of respondents age 18 to 34 have few or some Jewish friends, 52% of those in the next oldest cohort, 45% of those 55 to 64, 42% of those 65 to 74, 37% of those 45 to 54, and 31% of those 74 and older have few to some Jewish friends. Of all age cohorts, the youngest group of respondents (those 18 to 34) have the highest proportion of no Jewish friends. Of this group, 23% have no friends who are Jewish, compared to 16% of those 35 to 44, 15% of those 55 to 64, 11% of those over 74, and 7% of each of those 45 to 54 and 65 to 74 that have no friends who are Jewish (see Table 106).

Table 106: Number of Close Friends Who Are Jewish

	None	Few	Some	Most	All	Total	Projected cases	N=
Age	Row %	Row %	Row %	Row %	Row %	Row %		
18 thru 34	23%	31%	34%	13%	1%	102%	5056	50
35 thru 44	16%	28%	24%	27%	4%	99%	4049	53
45 thru 54	7%	9%	28%	49%	7%	100%	4140	79
55 thru 64	15%	15%	30%	37%	3%	100%	4496	65
65 thru 74	7%	20%	22%	37%	14%	100%	7671	131
75 and older	11%	16%	15%	47%	11%	100%	2256	49
Gender								
Male	13%	19%	27%	33%	8%	100%	10271	152
Female	13%	21%	27%	34%	6%	101%	17297	277
Marriage Type*								
Inmarried	6%	8%	24%	49%	14%	101%	9827	183
Mixed-married	26%	16%	37%	20%	0%	99%	4207	39
Synagogue Membership								
Member	7%	12%	24%	47%	10%	100%	9640	187
Non-member	16%	23%	28%	28%	5%	100%	18176	245

All totals that do not equal 100% are due to rounding error
**Missing categories reflect sample size too small*

Forty-one percent (41%) of females and 40% of males said that most or all of their friends are Jewish, while 48% of females and 46% of males said they have few to some Jewish friends. Both 13% of males and females report having no Jewish friends (see Table 106).

Marriage type is also highly associated to friendship networks. More than half (63%) of inmarried households, compared to 20% of mixed-married households report having most to all Jewish friends. Fifty-three percent (53%) of mixed-married households and 31% of inmarried households have some or few Jewish friends. Finally, 26% of mixed-married households and 6% of inmarried households have no Jewish friendship networks (see Table 106).

Perception of Antisemitism

The perception that Jews have of the level of antisemitism in their own communities often shapes or influences the level of identification with the Jewish community as well as the degree of integration and participation in the social and civic life of the general community.

The survey revealed that 19% of those surveyed think there is a great deal of antisemitism in Las Vegas. Another 40% think that there is a moderate amount, 23% think there is little antisemitism, 6% think there is none, and 11% do not know (see Table 107).

Table 107: Perceptions of Antisemitism

	Percent
Great deal	19%
Moderate	40%
Little	23%
None	6%
Don't know	11%
Total	99%
Projected cases	28647
N=	442

All totals that do not equal 100% are due to rounding error

Respondents between the ages of 35 and 44 are most likely to think there is a great deal of antisemitism (27%), as are mixed-married couples (28%), households in the Southwest (24%), females (22%), and households with incomes between $50,000 and $99,999 (see Table 108).

Of those 18 to 34, 39% think there is a moderate amount of antisemitism, 38% think there is little, 16% think there is a great deal of antisemitism, and the remaining 7% do not know. Of 35 to 44 year old respondents, 46% think there is a moderate amount of antisemitism, 27% think there is a great deal, 35% think there is little antisemitism, 9% think there is none, and the remaining 6% do not know. Among those 45 to 54, over half (52%) think there is a moderate amount of antisemitism in Las Vegas, 18% think there is little antisemitism, 17% think there is a great deal, 8% do not know, 5% think there is no antisemitism in the area. Of those 55 to 64, 39% think there is a moderate amount of antisemitism, 21% do not know, 16% think there is no antisemitism, 13% think there is a great deal, and the remaining 11% think there is little antisemitism. Like those of the younger cohort, 39% of those 65 to 74, think there is a moderate amount of antisemitism in Las Vegas. An additional 27% of this group think there is little antisemitism while 10% think there is a great deal, 9% do not know, and 6% think there is no antisemitism in the area. Lastly, of the oldest cohort of respondents, 35% think there is little antisemitism, 19% think there is a great deal, 18% think there is a moderate amount of antisemitism, 2% think there is no antisemitism, and 26% do not know (see Table 108).

Among respondents who are married to another Jew, 33% think there is a moderate amount of antisemitism in Las Vegas, 22% think there is little antisemitism, 20% think there is a great deal, 16% do not know, and 9% think there is no antisemitism in the area. Among mixed-married respondents, 41% think there is a moderate amount of antisemitism, 28% think there is a great deal, 24% think there is little antisemitism, 5% think there is none, and 2% do not know (see Table 108).

Forty-one percent (41%) of households in the Northwest think there is a moderate amount of antisemitism in Las Vegas, 20% do not know, 19% think there is a great deal, 17% think there is little antisemitism, and 3% think there is none. Of households in the Southwest, 38% think there is a moderate amount of antisemitism, 24% think there is a great deal, 24% think there is little, 11% do not know, and 4% think there is no antisemitism. Among households in the Central region, 46% think there is a moderate amount of antisemitism in Las Vegas, 21% there is a great deal, another 21% think there is little, 7% think there is none, and 6% do not know. Of households in the Southeast, 37% think there is a moderate amount of antisemitism, 33% think there is little, 17% think there is a great deal of antisemitism, 10% think there is no antisemitism, and 4% do not know (see Table 108).

Table 102: Perceptions of Antisemitism

	Great deal	Moderate amount	Little	None	Don't know	Total	Projected cases	N=
Age	Row %	Row %	Row %	Row %	Row %	Row %		
18 thru 34	16%	39%	38%	0%	7%	100%	5104	51
35 thru 44	27%	46%	13%	9%	6%	101%	4022	52
45 thru 54	17%	52%	18%	5%	8%	100%	4125	78
55 thru 64	13%	39%	11%	16%	21%	100%	4662	66
65 thru 74	20%	39%	27%	6%	9%	101%	7988	138
75 and older	19%	18%	35%	2%	26%	100%	2256	49
Marriage Type*								
Inmarried	20%	33%	22%	9%	16%	100%	10248	187
Mixed-married	28%	41%	24%	5%	2%	100%	4192	38
Area								
Northwest	19%	41%	17%	3%	20%	100%	6820	135
Southwest	24%	38%	24%	4%	11%	101%	8673	68
Central	21%	46%	21%	7%	6%	101%	5729	157
Southeast	17%	37%	33%	10%	4%	101%	5400	61
Gender								
Male	15%	41%	27%	10%	7%	100%	10531	154
Female	22%	39%	20%	4%	14%	99%	17599	283
Household Income**								
Under $25,000	18%	31%	22%	7%	21%	99%	4362	83
$25,000-$49,999	12%	39%	23%	8%	17%	99%	4782	82
$50,000-$99,999	20%	37%	38%	1%	4%	100%	6399	75
$100,000 and over	12%	48%	36%	0%	5%	101%	2162	32

All totals that do not equal 100% are due to rounding error
**Missing categories reflect sample size too small*
***"Don't know" and refusals excluded from analysis*

Among male respondents, 41% think there is a moderate amount of antisemitism in Las Vegas, 27% think there is little, 15% think there is a great deal, 10% think there is none, and 7% do not know. Among female respondents, 39% think there is a moderate amount of antisemitism, 22% think there is a great deal, 20% think there is little, 14% do not know, and 4% think there is no antisemitism (see Table 108).

Among households with incomes under $25,000, 31% think there is a moderate amount of antisemitism, 22% think there is little, 18% think there is a great deal, 21% do not know, and 7% think there is no antisemitism. Of households with incomes between $25,000-$49,999, 39% think there is a moderate amount, 23% think there is little, 17% do not know, 12% think there is a great deal, and 8% think there is no antisemitism in Las Vegas.

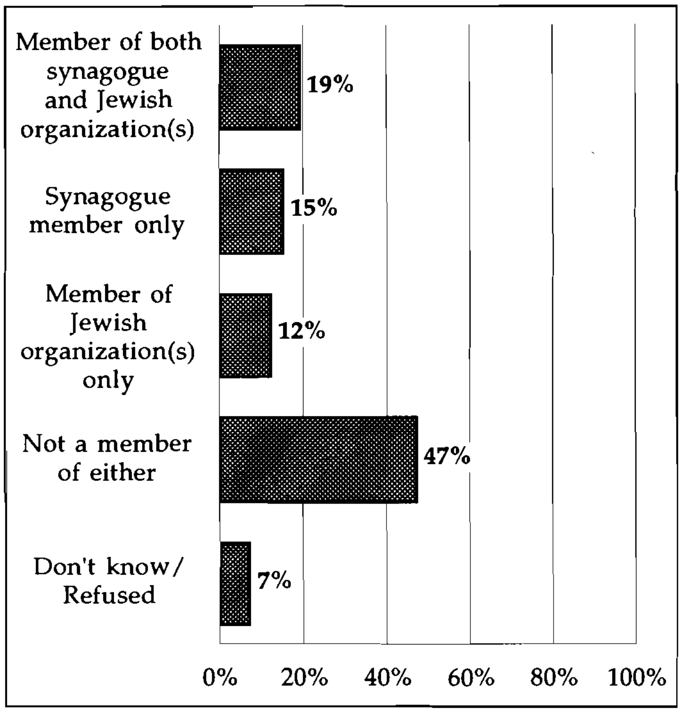
Among households with incomes between $50,000 and $99,999, 38% think there is little antisemitism, 37% think there is a moderate amount, 20% think there is a great deal, 4% do not know, and 1% think there is no antisemitism in Las Vegas. Among households with incomes over $100,000, almost half (48%) think there is a moderate amount of antisemitism, 36% think there is little, 12% think there is a great deal, and 5% do not know (see Table 108).

ORGANIZATIONAL AFFILIATION AND PARTICIPATION

SYNAGOGUE AFFILIATION

Of all Jewish households in Las Vegas, 15% belong only to a synagogue, 12% belong to at least one Jewish organization but not to a synagogue, 19% belong to both a synagogue and at least one Jewish organization, 47% belong to neither a synagogue nor a Jewish organization (see Figure 10, Table 109) and 7% refused to answer or did not know. Thus, compared to other Jewish communities, Las Vegas has a much lower proportion of Jewish households who have formal ties to the Jewish world.

Figure 10: Organizational Affiliation



The data show that 34% of all households have at least one member who currently belongs to a synagogue (see Table 110).

Little variation exists between areas in association with synagogue affiliation. Thirty-seven percent (37%) of households in the Central region, 35% of those in the Northwest, 34% of those in the Southwest, and 33% of those in the Southeast currently belong to a synagogue (see Table 111).

Table 109: Organizational Affiliation

	Percent
Synagogue member only	15%
Member of Jewish ogranization(s) only	12%
Member of both synagogue and Jewish organization(s)	19%
Not a member of either	47%
Don't know/Refused	7%
Total	100%
Projected cases	29100
N=	451

As is the case nationally, couples with children under 18 are most likely to belong to a synagogue. Thirty-six percent (36%) of couples alone, 29% of single person households, and 15% of "other" family types have at least one synagogue member in the household (see Table 111).

Table 110: Current Synagogue Membership

	Percent
Member	34%
Non-member	65%
Don't know/Refused	1%
Total	100%
Projected cases	29100
N=	451

Table 111: Current Synagogue Membership

	Member	Non-member	Total	Projected cases	N=
Area	Row %	Row %	Row %		
Northwest	35%	65%	100%	6893	136
Southwest	34%	66%	100%	8474	68
Central	37%	63%	100%	5759	159
Southeast	33%	67%	100%	5566	62
Family Composition*					
Couple & child under 18	50%	50%	100%	6155	76
Couple alone	36%	64%	100%	10761	168
Single person household	29%	71%	100%	6545	127
Other family	15%	85%	100%	3465	44
Marriage Type*					
Inmarried	42%	58%	100%	10478	190
Mixed-married	36%	64%	100%	4207	39
Household Income					
Under $25,000	21%	79%	100%	4362	83
$25,000-$49,999	43%	57%	100%	4797	83
$50,000-$99,999	31%	69%	100%	6399	75
$100,000 and over	55%	45%	100%	2162	32
Person(s) Under 18 in Household					
Yes	47%	53%	100%	7109	92
No	30%	70%	100%	21635	355

**Missing categories reflect sample size too small*

Forty-two percent (42%) of inmarried and 36% of mixed-married households are synagogue members (see Table 111).

In association with household income, 55% of households with incomes over $100,000, 43% of those making $25,000-$49,999, 31% of those in the $50,000-$99,999 income bracket, and 21% of those making under $25,000 belong to a synagogue. The larger proportion of wealthy households and the smaller proportion of those in the lowest income bracket who belong to synagogues may reflect a barrier to joining because of high synagogue dues or fees (see Table 111).

Las Vegas is among the communities with the lowest proportion of households that currently belong to a synagogue. Thirty-four percent (34%) of Las Vegas households currently belong to a synagogue, a figure similar to Seattle (33%), Orlando (34%), and also to the NJPS figure of 39% (see Table 112).

Table 112: Current Synagogue Membership in Comparison with Other Communities

Community	Year	Percent
South Broward	1990	27%
Seattle	1990	33%
Las Vegas	**1996**	**34%**
Orlando	1993	34%
Miami	1994	37%
New York	1991	39%
St. Petersburg/ Clearwater	1994	40%
Sarasota-Manatee	1992	43%
Chicago	1990	44%
Richmond	1994	45%
Columbus	1990	46%
Toronto	1991	48%
Harrisburg	1994	49%
Detroit	1991	50%
St. Louis	1995	56%
Louisville	1991	77%
San Antonio	1991	77%
NJPS	1990	39%

Twenty-seven percent (27%) of respondents who do not currently belong to a synagogue said that cost is a barrier to joining (see Table 114). Ten percent (10%) of those who do belong to a synagogue said that low cost of joining their particular synagogue was a very important reason in joining (see Table 113).

Of those who currently belong to a synagogue, 23% said that location was an important reason for their joining (see Table 113), while 7% of non-members said that distance was an obstacle to joining (see Table 114). In addition, 16% of members said that denomination was a decisive reason to join and 28% gave the nature of the service as a reason to join (see Table 113).

Table 113: Reasons to Belong to a Synagogue*

	Percent
Nature of religious services	28%
Location	23%
Children	21%
Synagogue is warm and friendly	20%
Denomination	16%
Rabbi's personality/style	16%
Friends/relatives belong	14%
Cost	10%
Other	9%
Quality of congregational school	6%
Whether the rabbi will perform intermarriages	3%
Projected cases	8821
N=	171

**Multiple response question*
Table based on households who are currently synagogue members

Table 114: Reasons Not to Belong to a Synagogue*

	Percent
Too expensive	27%
Not interested	15%
Not religious	15%
Too formal	13%
Too far	7%
Just moved	6%
No synagogue of respondent's denomination in area	1%
Kids too old	1%
Other	32%
Projected cases	15310
N=	209

**Multiple response question*
Table based on households who are not currently synagogue members

Table 115: Synagogue Membership Prior to Living in Las Vegas

	Percent
Member	68%
Non-member	32%
Total	100%
Projected cases	26909
N=	397

Sixty-eight percent (68%) of respondents said that they belonged to a synagogue before moving to Las Vegas (see Table 115).

Almost one-third (32%) of households have no current or previous synagogue affiliation. Of the remaining 78%, 32% are both currently and past synagogue members, 2% are currently members but were not affiliated in the past, and 34% were affiliated in the past but are not currently synagogue members (see Table 116).

Table 116: Current or Past Synagogue Membership

	Percent
Current membership only	2%
Past membership only	34%
Current or past membership	32%
No current or past membership	32%
Total	100%
Projected cases	29100
N=	451

The Southeast has the highest proportion (45%) of households who are not current or previous synagogue members. Thirty-four percent (34%) of Central households, 28% of Northwest households, and one-quarter (25%) of Southwest households have no current or previous synagogue affiliation (see Table 117).

Forty-seven percent (47%) of "other" family types, 37% of single person households, 29% of couples alone, and 28% of couples with minor children have no current or previous synagogue affiliation (see Table 117).

Among mixed-married couples, 51% are neither past nor current synagogue members, while 19% of inmarried couples have never belonged to a synagogue (see Table 117).

Income is highly associated with current or previous synagogue affiliation. Over two-thirds (67%) of households with incomes under $25,000 have no current or previous synagogue membership, 35% of households with incomes between $25,000 and $49,000, 27% of households with incomes between $50,000 and $99,999, and 9% of households with incomes of $100,000 or more have no current or past synagogue affiliation (see Table 117). Thus, the higher the current income, the greater the likelihood of belonging to a synagogue now or having belonged in the past.

AFFILIATION WITH OTHER JEWISH ORGANIZATIONS

The data reveal that 34% of Jewish households in Las Vegas belong to a Jewish organization other than a synagogue, including 12% who belong to one organization, 10% who belong to two, and 12% who belong to more than two Jewish organizations (see Figure 11, Table 118).

Table 117: Current or Past Synagogue Membership

	Member	Non-member	Total	Projected cases	N=
Area	Row %	Row %	Row %		
Northwest	72%	28%	100%	6987	138
Southwest	75%	25%	100%	8721	69
Central	66%	34%	100%	5774	160
Southeast	55%	45%	100%	5566	62
Family Composition*					
Couple & child under 18	72%	28%	100%	6155	76
Couple alone	71%	29%	100%	10782	169
Single person household	63%	37%	100%	6618	128
Other family	53%	47%	100%	3481	45
Marriage Type*					
Inmarried	81%	19%	100%	10478	190
Mixed-married	49%	51%	100%	4207	39
Household Income					
Under $25,000	33%	67%	100%	4362	83
$25,000-$49,999	65%	35%	100%	4797	83
$50,000-$99,999	73%	27%	100%	6399	75
$100,000 and over	91%	9%	100%	2162	32
Person(s) Under Age 18 in Household					
Yes	75%	25%	100%	7109	92
No	65%	35%	100%	21991	359

**Missing categories reflect sample size too small*

Figure 11: Number of Jewish Organizational Memberships Other than Synagogues

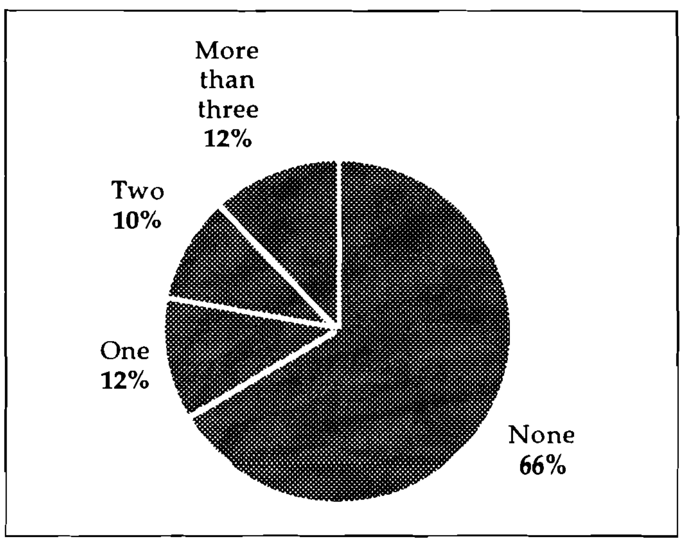


Table 118: Number of Jewish Organizational Memberships Other than Synagogues

	Percent
None	66%
One	12%
Two	10%
More than three	12%
Total	100%
Projected cases	27183
N=	422

Table 119: Number of Jewish Organizational Memberships Other than Synagogues

	None	One	Two	More than three	Total	Projected cases	N=
Age	Row %	Row %	Row %	Row %	Row %		
18 thru 34	91%	4%	3%	3%	101%	4983	49
35 thru 44	83%	10%	0%	6%	99%	3961	51
45 thru 54	58%	17%	8%	17%	100%	3922	73
55 thru 64	63%	16%	11%	10%	100%	4402	63
65 thru 74	54%	12%	17%	16%	99%	7614	134
75 and older	50%	15%	5%	30%	100%	1813	44
Gender							
Male	69%	14%	8%	9%	100%	9482	143
Female	65%	10%	11%	15%	101%	17257	275
Household Income							
Under $25,000	90%	5%	2%	3%	100%	4141	80
$25,000-$49,999	63%	15%	12%	11%	101%	4713	80
$50,000-$99,999	62%	13%	7%	18%	100%	6079	73
$100,000 and over	48%	17%	13%	22%	100%	2089	31
Marriage Type*							
Inmarried	41%	19%	16%	24%	100%	9802	181
Mixed-married	84%	7%	1%	9%	101%	4119	37
Synagogue Membership							
Member	42%	16%	14%	27%	99%	9623	185
Non-member	79%	9%	7%	4%	99%	17313	236

All totals that do not equal 100% are due to rounding error.
**Missing categories reflect sample size too small*

Age is highly associated with Jewish organizational membership. Younger respondents are least likely to belong to a Jewish organization, while older respondents are most likely to belong to at least one organization. Half (50%) of respondents over 74, and between 37% and 46% of those 45 to 74 belong to Jewish organizations. In comparison, 16% of those 35 to 44, and only 10% of those age 18 to 34 report belonging to at least one Jewish organization (see Table 119).

There is little difference between men and women in association with Jewish organizational membership. Thirty-six percent (36%) of women and 31% of men belong to at least one Jewish organization (see Table 119).

The higher the household income, the more likely it is that someone in the home belongs to at least one Jewish organization. Of those households with incomes over $100,000, 52% belong to at least one organization, 38% of those making $50,000-$99,999, 38% of those making $25,000-$49,999, and 10% of those making under $25,000 belong to any Jewish organizations. This too may reflect a limitation to joining due to high membership fees (see Table 119).

Inmarried households are more than three times as likely as mixed-married households to belong to at least one Jewish organizations (59% versus 17%) (see Table 119).

Synagogue membership is associated with further connection to other Jewish organizations. Of households that have a synagogue member, 57% belong to other Jewish organizations, while 20% of non-synagogue members belong to any Jewish organizations (see Table 119).

Amount Spent in Jewish Organizations

When asked to give an estimate of the total amount of dues, fees, and tuition that they and/or other household members paid to Jewish organizations, schools, synagogues, or programs during the previous year, 45% of respondents replied that they paid none. Of the 55% that paid any dues, fees, and/or tuition, 11% paid less than $100, 19% paid $100-$499, 8% paid $500-$999, and 18% paid more than $1000 (see Table 120)[9].

Seniors are most likely to have paid dues, fees, or tuition to Jewish organizations in the previous year. Almost 70% of those over 64 paid such fees. Similarly, 62% of those 45 to 54 paid dues, fees, or tuition to Jewish groups. In comparison, about 50% of those 18 to 44 and 34% of those 55 to 64 paid any fees. Although seniors are most likely to have paid any fees, they are less likely to have paid a substantial amount in fees. Sixty-three percent (63%) of those over 74, 48% of those 65 to 74, 42% of those 45 to 54, 27% each of those 55 to 64 and 18 to 34, and 23% of those 35 to 54 paid less than $1000 in dues, fees, or tuition to Jewish organizations in the previous year. In comparison, 27% of those 35 to 44, 20% of those 45 to 54, 19% each of those 18 to 34 and 65 to 74, 7% of those 55 to 64, and 6% of those 75 and older paid more than $1000 in fees. That those 35 to 45 are most likely to have paid more than $1000 may reflect a larger presence of children in these households (and thus more tuition and/or fee payments) (see Table 121).

Table 120: Dues, Fees, and Tuition Paid to Jewish Organizations

	Percent
None	45%
Under $100	11%
$100-$499	19%
$500-$999	8%
$1000 or more	18%
Total	101%
Projected cases	24203
N=	357

All totals that do not equal 100% are due to rounding error. "Don't know" and refusals excluded from analysis

Household income is highly associated to the proportion of those who paid any dues, fees, or tuition, and also to the amount paid to Jewish organizations. Eighty-five percent (85%) of households with incomes over $100,000, 71% of those making $50,000-$99,999, 60% of those making $25,000-$49,999, and 34% of those making under $25,000 paid dues, fees, or tuition to Jewish organizations in the previous year. Forty-six percent (46%) of households with incomes $50,000-$99,999, 40% of those making over $100,000, 40% of those making $25,000-$49,999, and 26% of those making under

Table 121: Dues, Fees, and Tuition Paid to Jewish Organizations

	None	Under $100	$100-$499	$500-$999	$1000 or more	Total	Projected cases	N=
Age	Row %	Row %	Row %	Row %	Row %	Row %		
18 thru 34	54%	2%	12%	13%	19%	100%	4632	43
35 thru 44	50%	1%	20%	2%	27%	100%	3779	47
45 thru 54	38%	15%	16%	11%	20%	100%	3460	63
55 thru 64	66%	6%	18%	3%	7%	100%	3351	47
65 thru 74	33%	16%	23%	9%	19%	100%	6848	114
75 and older	31%	21%	38%	4%	6%	100%	1692	36
Household Income								
Under $25,000	66%	9%	20%	0%	5%	100%	3621	67
$25,000-$49,999	40%	7%	17%	16%	20%	100%	4623	77
$50,000-$99,999	30%	9%	31%	6%	25%	101%	5891	66
$100,000 and over	14%	8%	15%	17%	45%	99%	1957	26
Marriage Type*								
Inmarried	27%	18%	22%	7%	26%	100%	8022	145
Mixed-married	63%	1%	7%	13%	16%	100%	3962	33
Synagogue Membership								
Member	11%	8%	18%	21%	40%	98%	8030	152
Non-member	61%	12%	20%	1%	7%	101%	15925	204

All totals that do not equal 100% are due to rounding error.
**Missing categories reflect sample size too small*
"Don't know" and refusals excluded from analysis

$25,000 paid less than $1000 in fees. In comparison, 45% of households with incomes over $100,000, 25% of those making $50,000-$99,999, 20% of those making $25,000-$49,999, and only 5% of those making under $25,000 paid more than $1000 in fees (see Table 121).

Inmarried households are almost twice as likely as mixed-married households to have paid fees to Jewish groups (73% versus 37%). Forty-seven percent (47%) of inmarried and 21% of mixed-married households paid less than $1000, while 26% of inmarried and 16% of mixed-married households paid more than $1000 in dues, fees, or tuition to Jewish organizations (see Table 121).

Synagogue members are more than twice as likely as non-members to have paid fees to Jewish groups in the previous year (88% versus 40%). Forty-seven percent (47%) of inmarried and 33% of mixed-married households paid less than $1000, and another 41% of inmarried and 7% of mixed-married households paid more than $1000 in dues, fees, or tuition to Jewish organizations (see Table 121).

Affiliation with Non-Jewish Organizations

The data show that a slightly smaller proportion of households belong to non-Jewish organizations than to Jewish organizations (other than synagogues).

Thirty-eight percent (38%) of Jewish households in Las Vegas paid membership dues in the previous year to at least one organization, agency, group, or club that was not specifically Jewish (see Table 122).

Table 122: Membership in Non-Jewish Organizations

	Percent
Member	38%
Non-member	62%
Total	100%
Projected cases	27357
N=	426

There is a difference between age groups in the proportion that paid dues to non-Jewish groups. Forty-eight percent (48%) of those 35 to 44, between 35% and 42% of those 45 and older, and 26% of respondents 18 to 34 paid dues to non-Jewish organizations. In comparison with those who belong to Jewish organizations, a higher percentage of younger respondents (those under 45) and those 65 to 74 belong to non-Jewish organizations. Among those 45 to 64 and 75 and older, a higher percentage belong to Jewish organizations than to non-Jewish organizations (see Table 123).

Table 123: Membership in Non-Jewish Organizations

	Pay dues	Pay no dues	Total	Projected cases	N=
Age	Row %	Row %	Row %		
18 thru 34	26%	74%	100%	4983	49
35 thru 44	48%	52%	100%	3976	52
45 thru 54	35%	65%	100%	4044	76
55 thru 64	35%	65%	100%	4614	64
65 thru 74	42%	58%	100%	7416	132
75 and older	40%	60%	100%	1836	45
Gender					
Male	40%	60%	100%	9852	149
Female	37%	63%	100%	16989	272
Household Income					
Under $25,000	11%	89%	100%	4126	79
$25,000-$49,999	42%	58%	100%	4592	78
$50,000-$99,999	48%	52%	100%	5884	72
$100,000 and over	62%	38%	100%	1968	28
Marriage Type*					
Inmarried	41%	59%	100%	9856	181
Mixed-married	46%	54%	100%	4134	38
Synagogue Membership					
Member	46%	54%	100%	9556	183
Non-member	35%	65%	100%	17555	242

**Missing categories reflect sample size too small*

There is little difference between the proportion of male respondents and female respondents who said they paid dues to non-Jewish groups in the previous year (40% and 37% respectively). A slightly larger proportion of both men and women belong to non-Jewish organizations than to Jewish organizations (see Table 123).

The wealthier a Jewish household, the more likely it is that they paid dues to non-Jewish organizations. Sixty-two percent (62%) of households with incomes over $100,000, 48% of those making $50,000-$99,999, 42% of those making $25,000-$49,999, and 11% of those making under $25,000 paid dues to non-Jewish organizations (see Table 123).

A similar proportion of inmarried and mixed-married households paid dues to non-Jewish groups (41% and 46% respectively) in the previous year. A much larger proportion of inmarried households belong to Jewish organizations than to non-Jewish groups, while a much larger proportion of mixed-married household belong to non-Jewish organizations than to Jewish groups (see Table 123).

The data reveal that those who belong to synagogues are more likely than non-members to belong to non-Jewish organizations. Forty-six percent (46%) of synagogue members and 35% of non-members paid dues to non-Jewish organizations in the previous year. A larger proportion of synagogue members belong to Jewish organizations than to non-Jewish organizations, while a larger proportion of non-members belong to non-Jewish organizations than to Jewish organizations (see Table 123).

Volunteering for Jewish Organizations

Of all respondents, 13% volunteered for both Jewish and non-Jewish organizations, 16% volunteered for Jewish organizations only, another 16% volunteered only for non-Jewish organizations, and the remaining 54% did not perform volunteer work in the previous year (see Figure 12, Table 124).

Figure 12: Volunteering in the Past Year

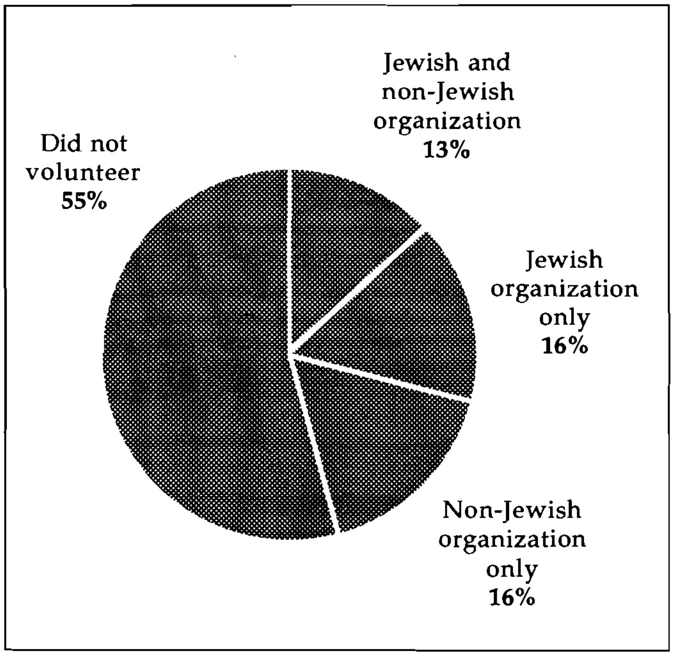


Table 124: Volunteering in the Past Year

	Percent
Jewish and non-Jewish organization	13%
Jewish organization only	16%
Non-Jewish organization only	16%
Did not volunteer	54%
Total	99%
Projected cases	25925
N=	414

All totals that do not equal 100% are due to rounding error.

When asked if they did any volunteer work for a Jewish organization in the previous year, 29% of respondents said that they had done some sort of volunteer work (see Table 125).

Figure 13: Volunteering for Jewish versus Non-Jewish Organizations

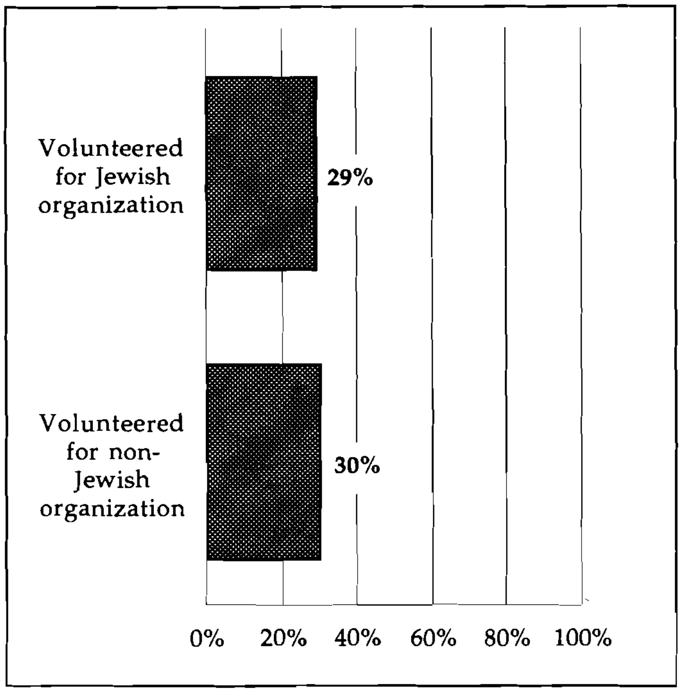


Table 125: Volunteering for Jewish Organizations in the Past Year

	Percent
Volunteered	29%
Did not volunteer	71%
Total	100%
Projected cases	27006
N=	427

Respondents age 45 to 54 are most likely to have done Jewish volunteer work in the past year. A total of 47% of this group did some type of volunteer work. In comparison, between 24% and 29% of those 18 to 44, 16% of those 55 to 64, and about one-third (30% to 33%) of seniors did any volunteer work (see Table 126).

Female respondents were more likely than their male counterparts to have volunteered for a Jewish organization in the past year (32% versus 22%) (see Table 126).

The higher the income, the more likely the respondent is to have volunteered for a Jewish organization. Forty-five percent (45%) of those with incomes over $100,000, 41% of those making $50,000-$99,999, 33% of those making $25,000-$49,999, and only 12% of those making under $25,000 reported doing Jewish volunteer work (see Table 126).

Educational achievement is highly associated with having done volunteer work. Fifty-nine percent (59%) of those with graduate degrees, 29% of those with college degrees, and 20% of those with high school diplomas report having done volunteer work (see Table 126).

Synagogue members are more than four times as likely as non-members to have done volunteer work for Jewish organizations in the previous year (58% versus 14%). This suggests that synagogue membership encourages greater individual involvement in organizational life (see Table 126).

Volunteering for Non-Jewish Organizations

Similar to the proportion of respondents who volunteered for Jewish organizations, 30% said that they had volunteered for non-Jewish organizations in the previous year (see Table 127).

Table 126: Volunteering for Jewish Organizations in the Past Year

	Volunteered	Did not volunteer	Total	Projected cases	N=
Age	Row %	Row %	Row %		
18 thru 34	24%	76%	100%	4983	49
35 thru 44	29%	71%	100%	3903	51
45 thru 54	47%	53%	100%	3872	77
55 thru 64	16%	84%	100%	4147	60
65 thru 74	30%	70%	100%	7522	134
75 and older	33%	67%	100%	2090	48
Gender					
Male	22%	78%	100%	9571	145
Female	32%	68%	100%	16919	277
Household Income					
Under $25,000	12%	88%	100%	4201	80
$25,000-$49,999	33%	67%	100%	4749	82
$50,000-$99,999	41%	59%	100%	5985	71
$100,000 and over	45%	55%	100%	2089	31
Educational Level Attained*					
High school/ vocational diploma	20%	80%	100%	11459	177
RN/associate degree/BA	29%	71%	100%	10988	162
Graduate degree	59%	41%	100%	3492	71
Synagogue Membership					
Member	58%	42%	100%	9108	183
Non-member	14%	86%	100%	17652	243

**Missing categories reflect sample size too small*

Table 127: Volunteering for Non-Jewish Organizations in the Past Year

	Percent
Volunteered	30%
Did not volunteer	70%
Total	100%
Projected cases	26014
N=	416

Younger respondents are more likely than older ones to have done volunteer work for non-Jewish organizations. Almost 40% of those age 18 to 54 volunteered for such groups. In contrast 28% of seniors age 65 to 74, 15% of those 55 to 64, and 13% of those over 74 volunteered for non-Jewish groups. In comparison with those who volunteered for Jewish groups, a larger proportion of young respondents, and a smaller proportion of older respondents volunteered for non-

Table 128: Volunteering for Non-Jewish Organizations in the Past Year

	Volunteered	Did not volunteer	Total	Projected cases	N=
Age	Row %	Row %	Row %		
18 thru 34	39%	61%	100%	4790	47
35 thru 44	38%	62%	100%	3737	50
45 thru 54	39%	61%	100%	3872	77
55 thru 64	15%	85%	100%	4141	60
65 thru 74	28%	72%	100%	7254	129
75 and older	13%	87%	100%	1731	45
Gender					
Male	18%	82%	100%	8821	140
Female	35%	65%	100%	16676	271
Household Income					
Under $25,000	18%	82%	100%	3883	79
$25,000-$49,999	26%	74%	100%	4649	80
$50,000-$99,999	40%	60%	100%	5631	68
$100,000 and over	51%	49%	100%	2062	30
Educational Level*					
High school/ vocational diploma	23%	77%	100%	10993	172
RN/associate degree/BA	35%	65%	100%	10482	157
Graduate degree	34%	66%	100%	3471	70
Synagogue Membership					
Member	33%	67%	100%	8894	180
Non-member	27%	73%	100%	16873	235

**Missing categories reflect sample size too small*

Jewish groups. This may express a greater level of participation in the general community than in the Jewish community among younger people (see Table 128).

Female respondents are almost twice as likely as male respondents to report having done volunteer work in the previous year (35% versus 18%). A slightly higher percentage of both genders volunteered for non-Jewish groups than did for Jewish groups (see Table 128).

Income is associated with volunteering for non-Jewish organizations. Over half (51%) of those with incomes over $100,000, 40% of those making $50,000-$99,999, 26% of those making $25,000-$49,999, and 18% of those making under $25,000 volunteered for non-Jewish groups. A slightly higher percentage of households with incomes under $25,000 and over $100,000 volunteered for non-Jewish groups than did for Jewish groups, while a slightly higher proportion of households with incomes between $25,000 and $99,999 volunteered for Jewish groups than did for non-Jewish groups (see Table 128).

Those who went to college are more likely than those with a high school diploma to have volunteered for non-Jewish organizations in the previous year. Between 34% and 35% of those with college and graduate degrees, and 23% of those with high school diplomas did volunteer work for non-Jewish organizations. A slightly higher percentage of those with high school and college degrees volunteered for non-Jewish groups than did for Jewish groups, while a slightly higher percentage of those with graduate degrees volunteered for Jewish groups than did for non-Jewish groups (see Table 128).

Synagogue members are only slightly more likely than non-members to have done volunteer work for non-Jewish organizations (33% versus 27%). While a smaller proportion of synagogue members volunteered for non-Jewish groups than for Jewish groups, a larger proportion of non-members volunteered for non-Jewish groups than for Jewish groups (see Table 128).

GIVING TO THE JEWISH FEDERATION/UJA

According to the data, 44% of Jewish households in Las Vegas said that they contributed to the Federation or UJA in the past year (see Table 129)[10].

Table 129: Contributes to Jewish Federation/UJA

	Percent
Contributed	44%
Did not contribute	56%
Total	100%
Projected cases	28061
N=	431

Households in the Central region are most likely to have contributed to the Jewish Federation or UJA. Fifty percent (50%) of those in the Central region, 48% of those in the Southwest, 46% of those in the Northwest, and 38% of those in the Southeast contributed to the Federation or UJA in the past year (see Table 130).

Households made up of couples alone are the most likely of all family types to have contributed to the Federation/UJA. Fifty-nine percent (59%) of this group, in comparison to about 40% of all other family types gave to the Federation or UJA in the past year (see Table 130).

Inmarried couples are almost three times as likely as mixed-married couples to have given to the Federation/UJA (66% versus 24%) (see Table 130).

Household income is highly associated with making gifts to the Federation or UJA. Seventy-nine percent (79%) of households with incomes over $100,000, 52% of those with incomes between $50,000 and $99,999, 43% of those with incomes between $25,000 and $49,999, and 20% of those with incomes under $25,000 made gifts in the previous year (see Table 130).

Conservative households are more likely than either Reform or Orthodox households to have contributed to the Federation or UJA in the previous year. Fifty-six percent (56%) of Conservative, 38% of Reform, and 33% of Orthodox did so (see Table 130).

Table 130: Contributes to Jewish Federation/UJA

	Contributed	Did not contribute	Total	Projected cases	N=
Area	Row %	Row %	Row %		
Northwest	46%	54%	100%	6653	132
Southwest	48%	52%	100%	8330	65
Central	50%	50%	100%	5699	155
Southeast	38%	62%	100%	5328	57
Family Composition*					
Couple & child under 18	41%	59%	100%	6082	75
Couple alone	59%	41%	100%	10082	157
Single person household	38%	62%	100%	6382	123
Other family	39%	61%	100%	3465	44
Marriage Type*					
Inmarried	66%	34%	100%	10025	179
Mixed-married	24%	76%	100%	3945	37
Household Income					
Under $25,000	20%	80%	100%	4314	81
$25,000-$49,999	43%	57%	100%	4704	79
$50,000-$99,999	52%	48%	100%	6384	74
$100,000 and over	79%	21%	100%	2162	32
Denomination**					
Orthodox	33%	67%	100%	1050	20
Conservative	56%	44%	100%	10690	190
Reform	38%	62%	100%	12400	186

**Missing categories reflect sample size too small*
***Multiple response question*
Note: denomination is based on self-identification

Giving to Jewish Philanthropies, Charities, Causes, and/or Organizations

As with contributions to the Federation/UJA, a total of 44% of Jewish households in Las Vegas contributed to Jewish philanthropies, charities, causes, or organizations in the previous year (see Table 131).

Table 131: Contributes to Jewish Philanthropy

	Percent
Contributed	44%
Did not contribute	56%
Total	100%
Projected cases	27421
N=	416

As with households who contributed to the Federation/UJA, households in the Central region are most likely to have contributed to Jewish groups in the previous year. Sixty-two percent (62%) of those in the Central region, 46% of those in the Southwest, another 46% of those in the Northwest, and 32% of those in the Southeast contributed to Jewish groups in the past year (see Table 132).

As with the giving patterns to the Federation/UJA by family type, couples alone are most likely to have contributed to Jewish causes. Fifty-nine (59%) percent of this group, in comparison to about 36% of all other family types gave to Jewish philanthropy (see Table 132).

Inmarried couples are much more likely to have given to Jewish causes than are mixed-married couples (63% versus 25%). Thus, mixed-married couples are not as effectively being reached as are inmarried couples by either the Federation/UJA or by other Jewish philanthropies (see Table 132).

Table 132: Contributes to Jewish Philanthropy

	Contributed	Did not contribute	Total	Projected cases	N=
Area	Row %	Row %	Row %		
Northwest	46%	54%	100%	6340	127
Southwest	46%	54%	100%	8330	65
Central	62%	38%	100%	5397	145
Southeast	32%	68%	100%	5331	58
Family Composition*					
Couple & child under 18	38%	62%	100%	6040	73
Couple alone	59%	41%	100%	9740	152
Single person household	40%	60%	100%	6221	117
Other family	32%	68%	100%	3356	41
Marriage Type*					
Inmarried	63%	37%	100%	9734	174
Mixed-married	25%	75%	100%	3945	37
Household Income					
Under $25,000	24%	76%	100%	4274	78
$25,000-$49,999	43%	57%	100%	4722	81
$50,000-$99,999	51%	49%	100%	6144	72
$100,000 and over	73%	27%	100%	2066	29
Denomination* **					
Conservative	53%	47%	100%	10382	182
Reform	41%	59%	100%	12154	180

**Missing categories reflect sample size too small*
***Multiple response question*
Note: denomination is based on self-identification

Table 133: Contributes to Jewish Philanthropy by Contributes to Jewish Federation/UJA

	Contributed to Federation/UJA	Did not contribute to Federation/UJA	Total
	Col %	Col %	Col %
Contributed to Jewish philanthropy	74%	20%	44%
Did not contribute to Jewish philanthropy	26%	80%	56%
Total	100%	100%	100%
Projected cases	11824	15405	27229
N=	218	189	407

As with giving to the Federation/UJA, household income is slightly associated with contributing to other Jewish causes. Over three times as many of the households in the highest income bracket gave to such groups as did the lowest income households in Las Vegas. Seventy-three percent (73%) of those with incomes over $100,000, 51% of those with incomes between $50,000 and $99,999, 43% of those with incomes between $25,000 and $49,999, and 24% of those with incomes under $25,000 gave gifts in the past year (see Table 132).

Similar to giving patterns towards the Federation/UJA, Conservative households are most likely to have given to Jewish causes. Fifty-three percent (53%) of Conservative and 41% of Reform households gave to such groups in the previous year (see Table 132).

Among households who contributed to the Federation/UJA, 74% also gave to Jewish philanthropy, while the remaining 16% did not contribute to Jewish philanthropy. Among those that did not give to the Federation/UJA, 20% contributed to other Jewish groups and 80% did not contribute to other such groups (see Table 133).

Among all Jewish households in Las Vegas, 11% gave only to the Federation/UJA, another 11% gave only to other Jewish philanthropy, 32% contributed to both the Federation/UJA and Jewish philanthropy, and the remaining 45% contributed to neither the Federation/UJA nor to other Jewish philanthropy (see Table 134).

Table 134: Contributions

	Percent
Contributed to Federation/UJA only	11%
Contributed to other Jewish philanthropy only	11%
Contributed to both	32%
Contributed to neither	45%
Total	99%
Projected cases	27229
N=	407

All totals that do not equal 100% are due to rounding error.

The proportion of households in Las Vegas that contribute to Federation/UJA and/or other Jewish philanthropy is lower than in any other community surveyed. Fifty-four percent (54%) of Las Vegas households report having contributed to Jewish philanthropy, a figure similar to the NJPS figure of 56% (see Table 135).

Forty-five percent (45%) of Jewish households in Las Vegas have ever purchased Israeli bonds. Of those

Table 135: Contribution to Federation/UJA and/or Other Jewish Philanthropy in Comparison with Other Communities

Community	Year	Contributed to Jewish philanthropy
Louisville	1991	91%
Sarasota-Manatee	1992	76%
Chicago	1990	76%
Toronto	1990	75%
St. Louis	1995	72%
Miami	1994	71%
South Broward	1990	71%
St. Paul	1992	70%
Harrisburg	1994	69%
St. Petersburg/ Clearwater	1994	65%
New York	1990	64%
Richmond	1994	63%
Orlando	1993	58%
Las Vegas	**1996**	**54%**
NJPS	1990	56%

Table 136: Owning Israeli Bonds

	Percent
Purchased bonds	45%
Did not purchase bonds	55%
Total	100%
Projected cases	28528
N=	443
Still own bonds	48%
No longer own bonds	52%
Total	100%
Projected cases	12065
N=	195

that have purchased bonds, 48% still own some of their bonds (see Table 136).

Changes in Giving

When asked about their giving to Jewish charitable causes in the three years prior to the survey, 15% of those surveyed said that their giving increased, while 23% said it decreased, and the remaining 62% said that their giving to Jewish causes remained the same (see Table 137).

Table 137: Change in Amount of Contribution to Jewish Philanthropy

	Percent
Increased	15%
Decreased	23%
Remained the same	62%
Total	100%
Projected cases	25081
N=	397

Among areas, Northwest households are most likely to have increased their giving, while those in the Central region are least likely to have done so. Twenty-two percent (22%) of those in the Northwest, 19% of households in Southeast, 12% of those in the Southwest, and 11% of those in the Central region increased their giving to Jewish charities in the previous three years. Conversely, 27% of those in the Southwest, 24% of those in the Central region, 21% of those in the Southeast, and 16% of those in the Northwest decreased their giving in the past three years (see Table 138).

Couples with children under 18 are at least twice as likely as any other family type to have increased their giving to Jewish charities in the past three years. Twenty-eight percent (28%) of this group, compared to 14% of couples alone, 8% of "other" family types, and 7% of single person households increased their giving. That families with young children may feel

Table 138: Change in Amount of Contribution to Jewish Philanthropy

	Increased	Decreased	Remained the same	Total	Projected cases	N=
Area	Row %	Row %	Row %	Row %		
Northwest	22%	16%	62%	100%	5598	114
Southwest	12%	27%	61%	100%	7987	62
Central	11%	24%	65%	100%	5249	146
Southeast	19%	21%	60%	100%	4859	56
Family Composition*						
Couple & child under 18	28%	18%	54%	100%	5640	70
Couple alone	14%	21%	65%	100%	9288	147
Single person household	7%	29%	64%	100%	5316	109
Other family	8%	13%	80%	101%	2835	40
Household Income						
Under $25,000	6%	34%	60%	100%	3872	76
$25,000-$49,999	17%	26%	57%	100%	4379	76
$50,000-$99,999	13%	13%	74%	100%	5834	73
$100,000 and over	41%	29%	30%	100%	2053	29
**Denomination* **						
Conservative	13%	13%	74%	100%	9395	174
Reform	18%	35%	47%	100%	11484	175

All totals that do not equal 100% are due to rounding error
**Missing categories reflect sample size too small*
***Multiple response question*
Note: denomination is based on self-identification

that their children directly benefit from Jewish groups may be associated with their increased giving. Conversely, 29% of single person households, 21% of couples alone, 18% of couples with minor children, 13% of "other" family types decreased their giving in the past three years (see Table 138).

The higher the income level, the greater the likelihood that a household increased their giving to Jewish causes in the past three years. Forty-one percent (41%) of households with incomes over $100,000, between 13% and 17% of those with incomes between $25,000 and $99,999, and 6% of those with incomes under $25,000 increased their giving in the past year. Thus, wealthier households should be especially targeted to increase their contributions. Conversely, 34% of those with incomes under $25,000, 29% of those with incomes over $100,000, 26% of those with incomes between $25,000 and $49,000, and 13% of those with incomes between $50,000 and $99,999 decreased their giving in the past three years (see Table 138).

There is little difference between denominational groups in the proportion of households who increased their giving to Jewish causes. Between 13% and 18% of all groups did so. Another 13% of Conservative, and 35% of Reform households decreased their giving in the past three years (see Table 138).

Of those who increased their giving in the past three years, 49% did so because of a change in income and 33% did so because they became aware of a need. Among those who decreased their giving in the past three years, 62% did so due to a change in income and 40% gave other reasons for decreased giving (see Table 139).

Table 139: Major Reasons for Change in Amount of Contribution to Jewish Philanthropy by Change in Amount of Contribution to Jewish Philanthropy

	Increased	Decreased	N=
Aware of need	33%	*	*
Change in income	49%	62%	55
Other	*	40%	25

Multiple response question
**Sample size too small*

The data reveal that of Jewish households in Las Vegas that gave to the Federation/UJA and/or other Jewish philanthropy in the past year, 4% contributed nothing to Jewish charities, and 7% gave all charitable contributions to Jewish charities. Of those who split their contributions between Jewish and not-specifically Jewish causes, 7% gave under 10%, 13% each gave 10-49%, 19% gave 50%, 15% gave 51-75%, and 13% gave 76-95% to Jewish charities. The remaining 23% are unsure how much they gave. Thus, over half (54%) of Jewish households donate at least half of their contributions to Jewish charities (see Table 140).

Table 140: Percent of Total Contribution that Goes to Jewish Charities

	Percent
None	4%
1% to 9%	7%
10% to 49%	13%
50%	19%
51% to 75%	15%
76% to 95%	13%
100%	7%
Don't know	23%
Total	101%
Projected cases	13585
N=	263

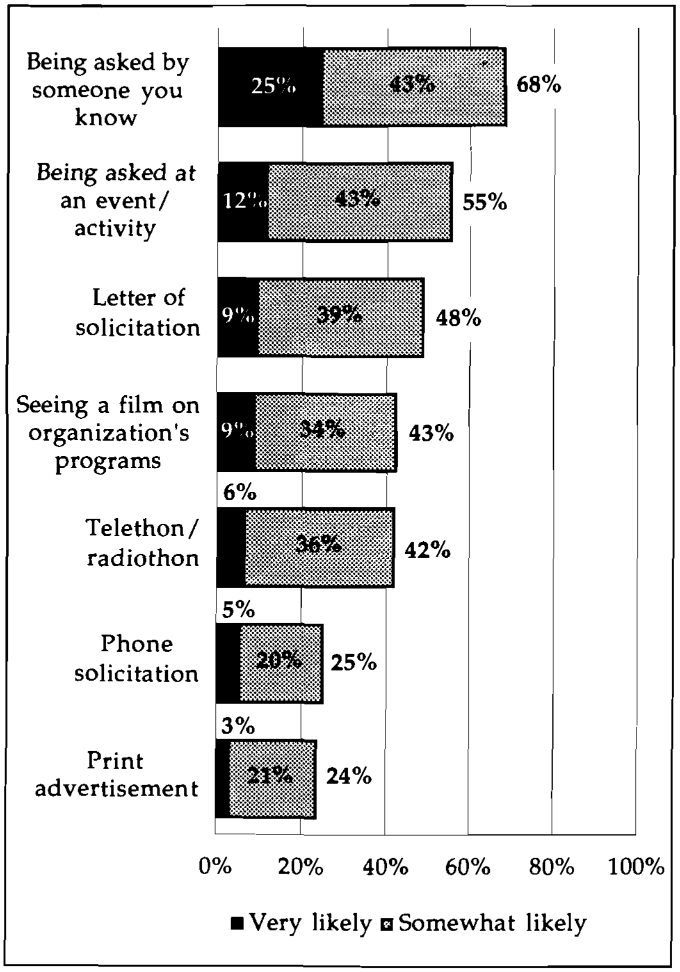
All totals that do not equal 100% are due to rounding error
Table based on those who gave to Federation/UJA and/or those who gave to other Jewish philanthropy in the previous year
Refusals omitted from analysis

Attitudes Towards Solicitation Efforts

When asked how likely they are to respond to specific solicitation methods by charitable organizations, more respondents said they are very or somewhat likely to give when appealed to through face-to-face contact than through other methods of solicitation. This may reflect an element of social pressure or perhaps some type of personalized feeling for the giver. In comparison, respondents are least likely to give when solicited by phone or from a written advertisement asking them to give, methods which invoke less social pressure and which may be seen as less personal.

Sixty-eight percent (68%) of respondents said that they are very/somewhat likely to give when asked by someone they know well and 55% are likely to give when asked to give during an event or activity. In addition, 48% are likely to give after receiving a letter of solicitation from an organization, 43% are likely to respond after seeing a film about the asking organization, and another 42% are likely to contribute when asked via a radio/telethon. In contrast, only 25% of respondents said they are very or somewhat likely to give as a result of a phone solicitation, and 24% said they are likely to give after seeing a written advertisement (see Figure 14).

Figure 14: Likelihood of Contributing



When attitudes towards solicitation efforts were analyzed in association with age, sex, marriage type, denomination, and household income, few differences were indicated between subgroups. However, two specific patterns were revealed. First, the data showed that those 75 and older are less likely than other respondents to give when approached through a phone solicitation. Second, younger respondents and households in the higher income brackets are more likely than other groups to contribute when asked at an event.

Table 141: Likelihood of Contributing As a Result of Solicitation by Friend or Acquaintance

	Percent
Very likely	25%
Somewhat likely	43%
Not very likely	13%
Very unlikely	19%
Total	100%
Projected cases	28638
N=	441

Table 142: Likelihood of Contributing As a Result of Solicitation During an Event/Activity

	Percent
Very likely	12%
Somewhat likely	43%
Not very likely	11%
Very unlikely	34%
Total	100%
Projected cases	28607
N=	439

Table 143: Likelihood of Contributing As a Result of Solicitation by Letter

	Percent
Very likely	9%
Somewhat likely	39%
Not very likely	14%
Very unlikely	37%
Total	99%
Projected cases	28601
N=	440

All totals that do not equal 100% are due to rounding error.

Table 144: Likelihood of Contributing After Viewing a Film on Organization's Programs

	Percent
Very likely	9%
Somewhat likely	34%
Not very likely	17%
Very unlikely	41%
Total	101%
Projected cases	28123
N=	433

All totals that do not equal 100% are due to rounding error.

Table 145: Likelihood of Contributing As a Result of Telethon/Radiothon

	Percent
Very likely	6%
Somewhat likely	36%
Not very likely	9%
Very unlikely	49%
Total	100%
Projected cases	28673
N=	443

Table 146: Likelihood of Contributing As a Result of Solicitation by Phone

	Percent
Very likely	5%
Somewhat likely	20%
Not very likely	18%
Very unlikely	57%
Total	100%
Projected cases	28444
N=	440

Table 147: Likelihood of Contributing As a Result of Print Advertisement

	Percent
Very likely	3%
Somewhat likely	21%
Not very likely	20%
Very unlikely	57%
Total	101%
Projected cases	28570
N=	440

All totals that do not equal 100% are due to rounding error.

Opinions About Needs for Funds

Over half (63%) of Jewish households strongly agree or agree with the statement that "the need for funds for Jewish programs and services locally is greater now than five years ago." Twenty-six percent (26%) of this group strongly agree and 37% agree with this statement, while 8% disagree, and 29% do not know. Thus, there exists in Las Vegas a large constituency of individuals to draw upon to support local Jewish programs. This might include those who said they do not know, if a greater effort is made to educate them about the need for funds (see Table 148).

Table 148: Degree of Agreement with the Statement "The Need for Funds for Jewish Programs and Services Locally is Greater Now than Five Years Ago"

	Percent
Strongly agree	26%
Agree	37%
Disagree	8%
Strongly disagree	0%
Don't know	29%
Total	100%
Projected cases	28532
N=	437

Those between the ages of 35 to 54 are most likely to agree or strongly agree with an increased need for local Jewish funds. Between 80% and 88% of these respondents, compared to 70% of those 75 and older, 68% of those under 35, 53% of those 65 to 74, and 49% of those 55 to 64 agree or strongly agree with this statement. Those 45 to 54 are most likely to strongly agree. Fifty-five percent (55%) of this group, 32% of those 75 and older, 30% of those 35 to 44, and 16% to 20% of all other age groups strongly agree with this statement (see Table 149).

Females are somewhat more likely than their male counterparts to agree/strongly agree with the idea that local Jewish groups need more funding now than they did five years ago, while men are more likely to respond that they do not know. Sixty-seven percent (67%) of females, and 55% of males agree/strongly agree with this statement. Of these groups, 31% of females and 16% of males strongly agree. Another 36% of men and 25% of women said that they did not know (see Table 149).

Synagogue members are somewhat more likely to agree/strongly agree with the need for increased funding in the local Jewish community (72% versus 58%). However, synagogue members are almost three times as likely to strongly agree with this need (45% versus 16%). Thus, those already intertwined in the Jewish world are more likely to see the needs and support the growth of the community (see Table 149).

Little variation exists between income groups and the proportion who agree or strongly agree with the increased need for funding of local Jewish services. Fifty-eight percent (58%) to 72% of all income groups agree/strongly agree with this idea. However, household income is more highly associated with the proportion of respondents who strongly agree with this greater need. Fifty-four percent (54%) of those with incomes over $100,000 strongly agree with this statement, while about one-quarter (25%) of those with incomes under $100,000 strongly agree (see Table 149).

Households who contributed to the Federation/UJA and/or other Jewish philanthropy in the past year are more than twice as likely as those who did not contribute to strongly agree with the increased need for funds locally (35% versus 16%) Similar proportions of both groups agree with this statement (37% and 35% respectively). In contrast, twice as many non-contributors as contributors do not know (40% versus 20%) (see Table 149).

Table 149: Degree of Agreement with the Statement "The Need for Funds for Jewish Programs and Services Locally is Greater Now than Five Years Ago"

	Strongly agree	Agree	Disagree	Strongly disagree	Don't know	Total	Projected cases	N=
Age	Row %	Row %	Row %	Row %	Row %	Row %		
18 thru 34	16%	52%	3%	0%	28%	99%	5104	51
35 thru 44	30%	50%	0%	1%	19%	100%	4049	53
45 thru 54	55%	23%	11%	0%	10%	99%	4050	76
55 thru 64	17%	32%	7%	0%	44%	100%	4662	66
65 thru 74	20%	33%	12%	0%	35%	100%	7952	136
75 and older	32%	38%	1%	0%	29%	100%	2226	47
Gender								
Male	16%	39%	9%	0%	36%	100%	10531	154
Female	31%	36%	8%	0%	25%	100%	17485	278
Synagogue Membership								
Member	45%	27%	6%	0%	23%	101%	9767	188
Non-member	16%	42%	9%	0%	32%	99%	18497	247
Household Income								
Under $25,000	25%	41%	4%	0%	30%	100%	4362	83
$25,000-$49,999	25%	33%	12%	0%	30%	100%	4755	81
$50,000-$99,999	26%	46%	3%	0%	25%	100%	6335	73
$100,000 and over	54%	13%	19%	0%	14%	100%	2142	31
Contributes to Federation/UJA and/or Other Jewish Philanthropy								
Contributes	35%	37%	8%	0%	20%	100%	14685	266
Does not contribute	16%	35%	8%	0%	40%	99%	12367	133

All totals that do not equal 100% are due to rounding error.

As with the statement about local funding, over half (58%) of respondents agree or strongly agree with the statement that "the need for funds for services and programs in Israel is greater now than five years ago." Of this group, 18% strongly agree, and 40% agree with the statement, while 13% disagree, 1% strongly disagree, and 28% do not know (see Table 150).

Table 150: Degree of Agreement with the Statement "The Need for Funds for Jewish Programs and Services in Israel is Greater Now than Five Years Ago"

	Percent
Strongly agree	18%
Agree	40%
Disagree	13%
Strongly disagree	1%
Don't know	28%
Total	100%
Projected cases	28509
N=	439

Therefore, there is sizable group that is aware of the need and potentially may provide funds for programs in Israel. The percentage of people who disagree with the notion that needs have increased is greater in regard to the need for funds in Israel (13%) than in regard to the need for funds for local Jewish services (8%) .

Respondents age 35 to 54 and over 74 are only slightly more likely than other age groups to agree/strongly agree that the need for funding in Israel has increased over the last five years. Sixty-three percent (63%) to 69% of these groups, and 52% to 59% of all other age groups agree or strongly agree with this statement. Very few respondents under 35 or 55 to 64 strongly agree with this increased need. Only 5% of the younger group, and 7% of the older group responded this way. In comparison, between 20% and 29% of all other age groups agree strongly with this statement. Another 20% of those 45 to 64, 19% of those 65 to 74, 8% of those under 35, 5% of those 35 to 44, and 3% of those over 74 disagree or strongly disagree with this statement (see Table 151).

There is no difference between genders in the proportion who agree/strongly agree with the need for funding in Israel. Eighteen percent (18%) of each group strongly agree, while another 40% to 42% agree (see Table 151).

Little variation exists between synagogue members and non-members with respect to the proportion who are in agreement about the need for funding of programs/services in Israel. Twenty-three percent (23%) of members and 15% of non-members strongly agree with this statement, while another 37% of members and 40% of non-members agree with the statement (see Table 151).

There is little difference between income groups in their level of agreement with the increased need for funds in Israel. Between 58% and 62% of all income groups agree that the need has increased. However, households in the higher income brackets are more likely to strongly agree (23% to 29% of those with incomes of $50,000 or more) than are less wealthy households (12% to 19% of those with incomes under $50,000) (see Table 151).

Households who contributed to the Federation/UJA and/or other Jewish philanthropy are more likely than non-contributors to strongly agree with the increased need for funds to Israel (21% versus 14%), and are also more likely to agree with this need (43% versus 34%). Almost twice as many non-contributors as contributors do not know (39% versus 20%) (see Table 151).

Table 151: Degree of Agreement with the Statement "The Need for Funds for Jewish Programs and Services in Israel is Greater Now than Five Years Ago"

	Strongly agree	Agree	Disagree	Strongly disagree	Don't know	Total	Projected cases	N=
Age	Row %	Row %	Row %	Row %	Row %	Row %		
18 thru 34	5%	54%	8%	0%	33%	100%	5104	51
35 thru 44	28%	37%	4%	1%	31%	101%	4049	53
45 thru 54	29%	30%	15%	5%	21%	100%	3977	75
55 thru 64	7%	47%	20%	0%	26%	100%	4662	66
65 thru 74	20%	32%	18%	1%	29%	100%	7988	138
75 and older	29%	34%	3%	0%	34%	100%	2241	48
Gender								
Male	18%	42%	12%	0%	28%	100%	10458	153
Female	18%	40%	12%	2%	28%	100%	17536	281
Synagogue Membership								
Member	23%	37%	13%	0%	27%	100%	9694	187
Non-member	15%	40%	13%	1%	30%	99%	18548	250
Household Income								
Under $25,000	19%	43%	4%	0%	34%	100%	4362	83
$25,000-$49,999	12%	53%	17%	0%	18%	100%	4776	82
$50,000-$99,999	23%	38%	6%	3%	30%	100%	6351	74
$100,000 and over	29%	29%	33%	0%	10%	101%	2142	31
Contributes to Federation/ UJA and/or Other Jewish Philanthropy								
Contributes	21%	43%	13%	2%	20%	99%	14736	269
Does not contribute	14%	34%	13%	0%	39%	100%	12294	132

All totals that do not equal 100% are due to rounding error.

INFLUENCE OF FACTORS ON JEWISH GIVING

Overall, 28% of respondents think it is very important to their being Jewish to give money to Jewish organizations. Another 43% think it is somewhat important, while 15% think it is not very important, 12% think it is not at all important, and 2% do not know (see Table 152).

Table 152: Importance of Giving Money to Jewish Organizations

	Percent
Very important	28%
Somewhat important	43%
Not very important	15%
Not at all important	12%
Don't know	2%
Total	100%
Projected cases	28694
N=	444

Table 153: Importance of Giving Money to Jewish Organizations by Contributes to Federation/UJA and/or Other Jewish Philanthropy

	Very important	Somewhat important	Not very important	Not at all important	Don't know	Total	Projected cases	N=
Contributes to Federation/UJA and/or other Jewish Philanthropy	41%	46%	7%	5%	1%	100%	14847	273
Does not contribute to Federation/UJA nor to other Jewish Philanthropy	14%	38%	25%	21%	3%	101%	12367	133

All totals that do not equal 100% are due to rounding error.

Those who contributed to the Federation/UJA and/or Jewish philanthropy are almost three times as likely to think it is very important to give money to Jewish organizations (41% versus 14%) and slightly more likely to think it is important (46% versus 38%) (see Table 153).

A variety of reasons affect peoples' giving to Jewish philanthropy. The factor most often cited as very important is the knowledge that the organization distributes donations to their programs rather than to their administration. Seventy-eight percent (78%) of respondents found this to be a very important factor in giving to a Jewish organization (see Table 154). Other factors deemed very important by the majority of Jewish households in Las Vegas are: the organization's role in combatting antisemitism (67%) (see Table 155), the organization's support of programs for Jewish youth (59%) (see Table 156), a

Table 154: Importance of Organization Distributing Donations to Programs, Not Administration

	Percent
Very important	78%
Somewhat important	13%
Not very important	2%
Not at all important	5%
Don't know	2%
Total	100%
Projected cases	27770
N=	435

Table 155: Importance of Organization Battling Antisemitism

	Percent
Very important	67%
Somewhat important	24%
Not very important	3%
Not at all important	4%
Don't know	2%
Total	100%
Projected cases	27800
N=	437

Table 156: Importance of Organization Supporting Programs for Jewish Youth

	Percent
Very important	59%
Somewhat important	29%
Not very important	2%
Not at all important	6%
Don't know	4%
Total	100%
Projected cases	27784
N=	436

good understanding of the organization's programs (58%) (see Table 157), the organization's concern about a strong Jewish community for future generations (57%) (see Table 158), the organization's support of Jewish elderly (57%) (see Table 159), and the organization's support of Jews in distress (54%) (see Table 160). In addition, a plurality of Jewish households believe it very important that: the organization advances social causes (42%) (see Table 161), the organization appreciates the contributions that it receives (41%) (see Table 162), the organization promotes God, Torah, and religious observance

Table 157: Importance of Understanding Organization's Programs

	Percent
Very important	58%
Somewhat important	24%
Not very important	5%
Not at all important	11%
Don't know	2%
Total	100%
Projected cases	27623
N=	436

Table 158: Importance of Organization Being Concerned About a Strong Jewish Community for Future Generations

	Percent
Very important	57%
Somewhat important	33%
Not very important	2%
Not at all important	7%
Don't know	2%
Total	101%
Projected cases	27801
N=	437

All totals that do not equal 100% are due to rounding error.

Table 159: Importance of Organization Supporting Jewish Elderly

	Percent
Very important	57%
Somewhat important	34%
Not very important	2%
Not at all important	5%
Don't know	2%
Total	100%
Projected cases	27769
N=	435

Table 160: Importance of Organization Supporting the Rescue of Jews in Distress

	Percent
Very important	54%
Somewhat important	29%
Not very important	6%
Not at all important	7%
Don't know	5%
Total	101%
Projected cases	27786
N=	436

All totals that do not equal 100% are due to rounding error.

Table 161: Importance of Organization Advancing Social Causes

	Percent
Very important	42%
Somewhat important	41%
Not very important	6%
Not at all important	8%
Don't know	4%
Total	101%
Projected cases	27293
N=	433

All totals that do not equal 100% are due to rounding error.

Table 162: Importance of Organization Appreciating Contribution

	Percent
Very important	41%
Somewhat important	27%
Not very important	12%
Not at all important	17%
Don't know	4%
Total	101%
Projected cases	27799
N=	437

All totals that do not equal 100% are due to rounding error.

(40%) (see Table 163), the organization supports Israel (38%) (see Table 164), and the giver directly benefits from the organization's programs (34%) (see Table 165). Of greater importance to fewer Las Vegas Jews are social and family factors such as: the organization provides programs to bring Jews together socially (32%) (see Table 166), the organization supports Jewish communities worldwide (28%) (see Table 167), the giver's family has a tradition of giving to the organization (21%) (see Table 168), and the giver's friends/associates give to the organization (6%) (see Table 169).

Table 163: Importance of Organization Promoting God, Torah, Religious Observance

	Percent
Very important	40%
Somewhat important	34%
Not very important	9%
Not at all important	13%
Don't know	4%
Total	100%
Projected cases	27314
N=	434

Table 164: Importance of Organization Supporting Israel

	Percent
Very important	38%
Somewhat important	34%
Not very important	11%
Not at all important	15%
Don't know	3%
Total	101%
Projected cases	27682
N=	433

All totals that do not equal 100% are due to rounding error.

Table 165: Importance of Benefitting Directly from Organization's Programs

	Percent
Very important	34%
Somewhat important	28%
Not very important	12%
Not at all important	19%
Don't know	7%
Total	100%
Projected cases	27785
N=	436

Table 166: Importance of Organization's Programs Bringing Jews Together Socially

	Percent
Very important	32%
Somewhat important	48%
Not very important	7%
Not at all important	11%
Don't know	2%
Total	100%
Projected cases	27532
N=	435

Table 167: Importance of Organization Supporting Jewish Communities Worldwide

	Percent
Very important	28%
Somewhat important	44%
Not very important	12%
Not at all important	14%
Don't know	3%
Total	101%
Projected cases	27526
N=	435

All totals that do not equal 100% are due to rounding error.

Table 168: Importance of Family Having a Tradition of Contributing to Organization

	Count	Percent
Very important	5677	21%
Somewhat important	11644	42%
Not very important	3956	14%
Not at all important	5581	20%
Don't know	638	2%
Projected cases	27496	99%
N=	436	

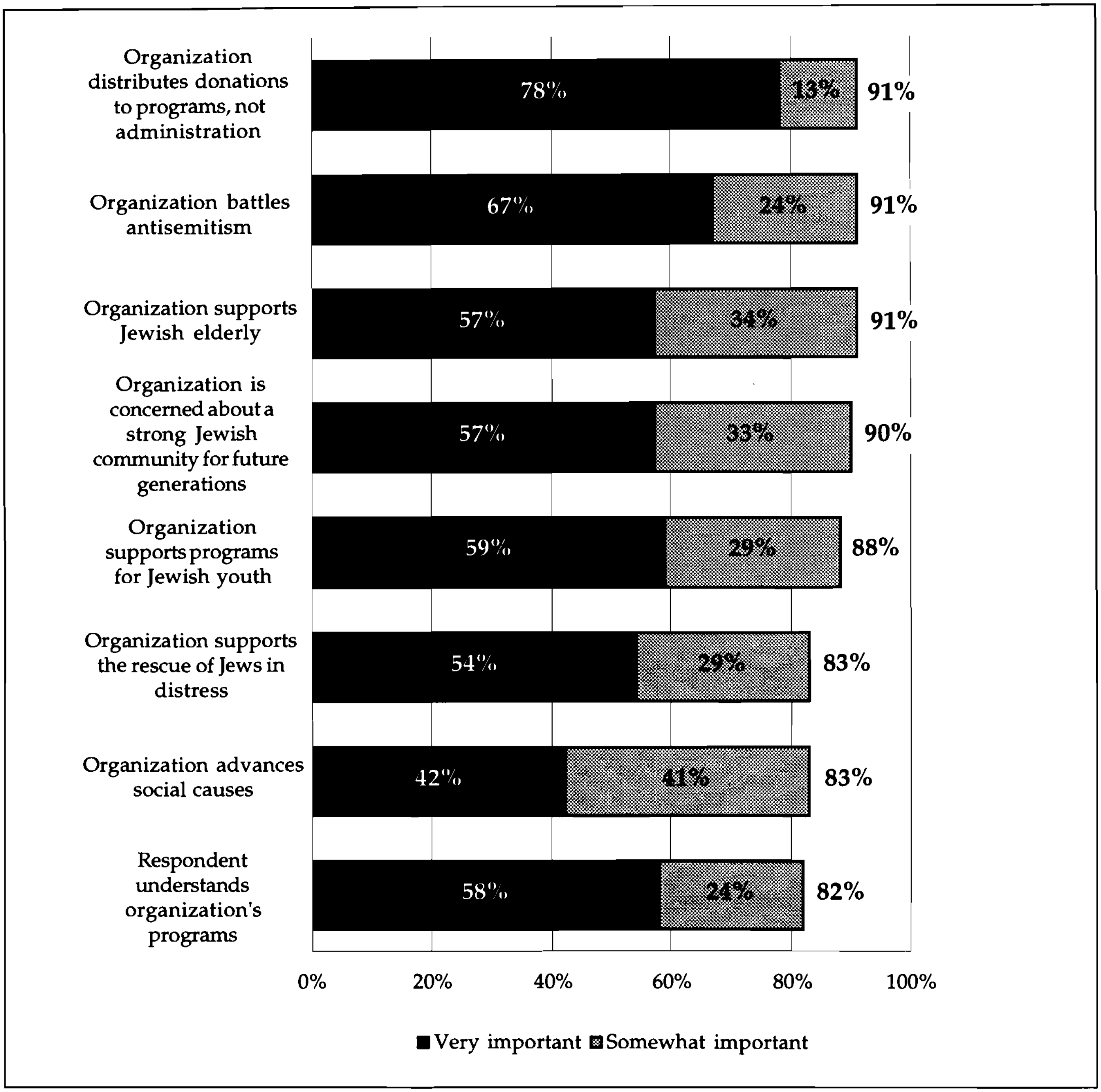
All totals that do not equal 100% are due to rounding error.

Table 169: Importance of Friends/Associates Contributing to Organization

	Count	Percent
Very important	1763	6%
Somewhat important	4709	17%
Not very important	7208	26%
Not at all important	12487	45%
Don't know	1616	6%
Projected cases	27783	100%
N=	435	

Conversely, 71% of respondents think it is not very or not at all important for their friends/associates to give to the organization (see Table 169). Additionally, 31% of respondents think it is not important that they directly benefit from their contribution (see Table 165). Thirty-four percent (34%) of respondents are not influenced by past family contributions (see Table 168), 29% are not influenced by an organization's appreciation of their contribution (see Table 162), 26% are not concerned with an organizations support for Israel (see Table 164), and another 26% are not concerned with an organization's support for Jewish communities worldwide (see Table 167). Less than one-quarter (22%) of respondents think it is not very or not at all important for an organization to promote God, Torah, and religious observance (see Table 163), 18% are not influenced by an organization's ability to bring Jews together socially (see Table 166), 16% think it unimportant to understand an organization's programs (see Table 157), 14% are not concerned with an organization's ability to advance social causes (see Table 161), and 13% are not concerned with an organization's support for Jews in distress (see Table 160). Less than 10% of respondents think it is not very or not at all important for an organization to which they contribute: to support programs for Jewish youth (8%) (see Table 156), to be concerned about a strong future Jewish community (9%) (see Table 158), to support the Jewish elderly (7%) (see Table 159), to battle antisemitism (7%) (see Table 155), and to distribute funds to its programs rather than to the administration (7%) (see Table 154).

Figure 15: Importance of Reasons to Contribute to Jewish Philanthropy



Thus, how an organization distributes its funds is most often seen as very important, and least often seen as not very or not at all important. Distribution of funds is the most important factor overall and also among age groups, genders, synagogue affiliates (and non-affiliates), and household income groups. The one exception to this is households with incomes under $25,000. Among this group, an organization's ability to battle antisemitism is most often cited as a very important factor.

Figure 15 (cont'd): Importance of Reasons to Contribute to Jewish Philanthropy

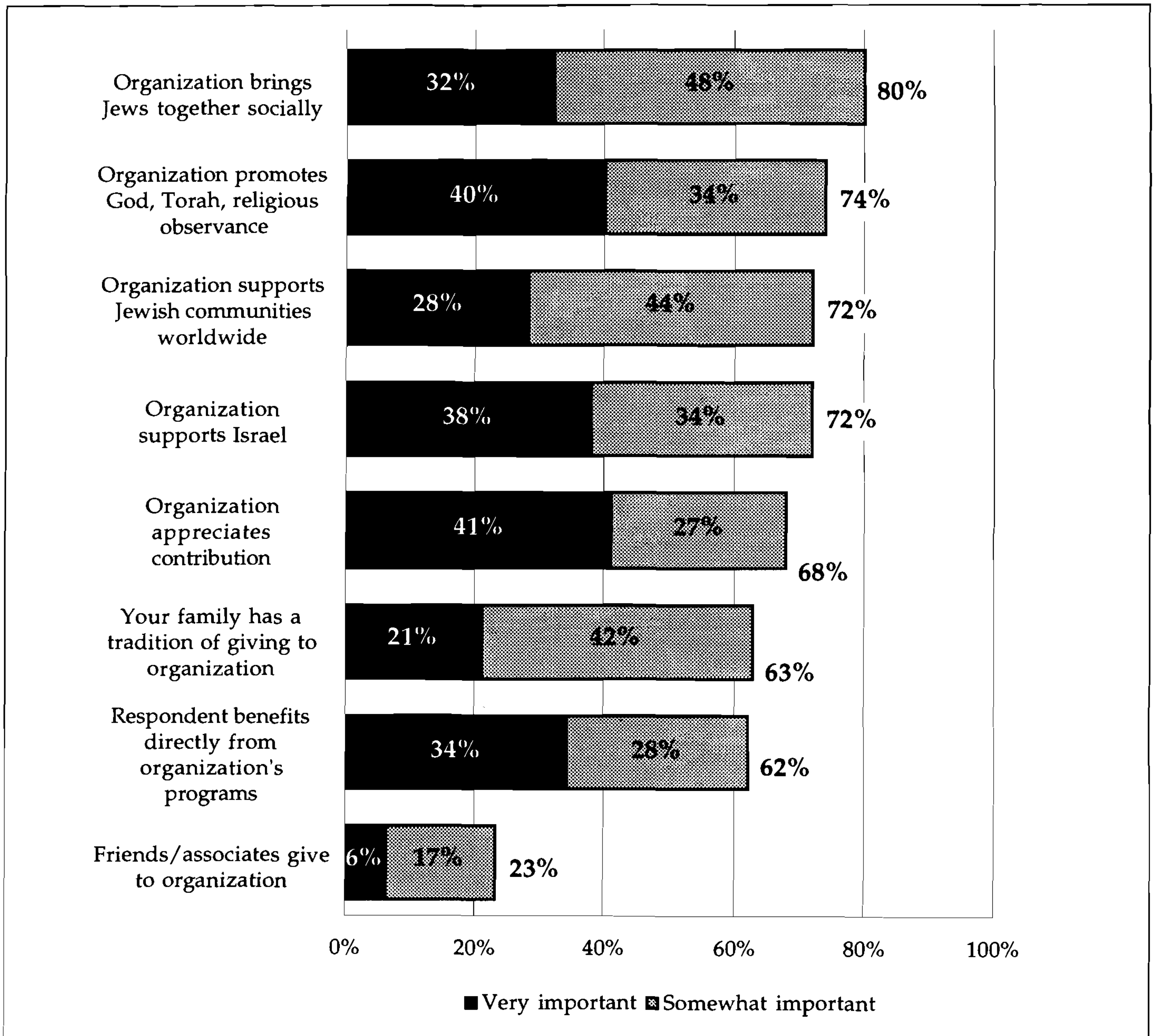


Table 170: Importance of Organization Distributing Donations to Programs, Not Administration

	Very important	Somewhat important	Not very important	Not at all important	Don't know	Total	Projected cases	N=
Age	Row %	Row %	Row %	Row %	Row %	Row %		
18 thru 34	85%	15%	0%	0%	0%	100%	5104	51
35 thru 44	76%	10%	8%	6%	0%	100%	4049	53
45 thru 54	85%	10%	4%	1%	0%	100%	4140	79
55 thru 64	74%	4%	0%	16%	6%	100%	4178	64
65 thru 74	74%	19%	1%	4%	2%	100%	7617	133
75 and older	77%	13%	1%	5%	5%	101%	2193	47
Gender								
Male	74%	14%	4%	7%	0%	99%	10217	152
Female	80%	12%	1%	4%	3%	100%	17037	278
Synagogue Membership								
Member	82%	15%	0%	2%	1%	100%	9725	187
Non-member	77%	10%	3%	7%	2%	99%	17777	246
Household Income								
Under $25,000	62%	19%	6%	12%	1%	100%	4332	81
$25,000-$49,999	73%	18%	4%	6%	0%	101%	4631	82
$50,000-$99,999	93%	4%	3%	0%	0%	100%	6152	74
$100,000 and over	76%	21%	0%	3%	0%	100%	2162	32
Contributes to Federation/UJA and/or Other Jewish Philanthropy								
Contributes	86%	13%	0%	1%	1%	101%	14335	267
Does not contribute	69%	14%	5%	10%	2%	100%	11976	131

All totals that do not equal 100% are due to rounding error.

The majority of respondents think it is very important that Jewish philanthropic organizations distribute their donations to programs rather than to the administration, with little difference among age groups. Between 75% and 85% of those under 55, and between 74% and 77% of those 55 and over think this a very important factor (see Table 170).

There is little variation between genders regarding the likelihood of contributing because the organization distributes funds to programs rather than administration. Eighty percent (80%) of women and 74% of men said it is a very important factor (see Table 170).

Both a large proportion of synagogue members and non-members think it very important that an organization distributes funds to programs and not to the administration. Eighty-two percent (82%) of members, and 77% of non-members think this is very important (see Table 170).

Higher income households are somewhat more likely than lower income households to be concerned with how an organization distributes its funds between programs and administration. Ninety-three percent (93%) of households with incomes between $50,000 and $99,999 and 76% of those with incomes over $100,000 think it is very important, while 73% of those with incomes between $25,000 and $49,999 and 62% of those with incomes under $25,000 share this view (see Table 170).

Households who contributed to the Federation/UJA and/or other Jewish philanthropy in the previous year are more likely than non-contributors to think it is very important that funds go to programs and not to the administration. Eighty-six percent (86%) of contributors and 69% of non-contributors said it is very important (see Table 170).

Younger respondents are slightly more likely than older respondents to want the organizations to which they contribute fight antisemitism. Between 65% and 74% of those under 55 and between 58% and 68% of those 55 and older said this is very important (see Table 171).

There is no difference between males and females and the value they place on an organization's ability to combat antisemitism. Sixty-nine percent (69%) of males and 65% of females think this is a very important factor in how they respond to philanthropic solicitations (see Table 171).

Synagogue members are slightly more interested than non-members in an organization's effort to fight antisemitism. Seventy-four percent (74%) of members and 64% of non-members cite this as very important (see Table 171).

Households in the lowest and highest income brackets are more likely than those in the middle income brackets to prefer philanthropic groups that combat antisemitism. Seventy-eight percent (78%) of those with incomes under $25,000 and 75% of those with incomes over $100,000 think this very important. In comparison, 69% of those with incomes between $50,000 and $99,999 and 56% of those with incomes between $25,000 and $49,999 think this a very important factor in their response to Jewish philanthropies (see Table 171).

Contributors to the Federation/UJA and/or other Jewish philanthropy are slightly more likely than non-contributors to think it is very important that the organization to which they contribute fights antisemitism. Seventy-one percent (71%) of givers and 61% of non-givers said it is a very important factor in contributing to the organization (see Table 171).

Table 171: Importance of Organization Battling Antisemitism

	Very important	Somewhat important	Not very important	Not at all important	Don't know	Total	Projected cases	N=
Age	Row %	Row %	Row %	Row %	Row %	Row %		
18 thru 34	74%	18%	7%	1%	0%	100%	5104	51
35 thru 44	65%	31%	0%	4%	0%	100%	4049	53
45 thru 54	74%	22%	5%	0%	0%	101%	4140	79
55 thru 64	58%	21%	6%	10%	6%	101%	4178	64
65 thru 74	67%	27%	0%	3%	2%	99%	7647	135
75 and older	68%	25%	0%	4%	3%	100%	2193	47
Gender								
Male	69%	20%	3%	7%	2%	101%	10217	152
Female	65%	27%	3%	3%	2%	100%	17067	280
Synagogue Membership								
Member	74%	24%	0%	2%	0%	100%	9740	188
Non-member	64%	25%	3%	5%	3%	100%	17792	247
Household Income								
Under $25,000	78%	12%	1%	8%	2%	101%	4347	82
$25,000-$49,999	56%	31%	9%	4%	0%	100%	4631	82
$50,000-$99,999	69%	30%	0%	1%	0%	100%	6152	74
$100,000 and over	75%	23%	2%	0%	0%	100%	2162	32
Contributes to Federation/UJA and/or Other Jewish Philanthropy								
Contributes	71%	28%	0%	1%	1%	101%	14365	269
Does not contribute	61%	22%	7%	8%	3%	101%	11976	131

All totals that do not equal 100% are due to rounding error.

Respondents between the ages of 55 and 74 are least likely to think it is very important that an organization supports programs for Jewish youth. Almost half (48% to 49%) of these individuals and between 66% and 72% of all other respondents think it is very important (see Table 172).

No difference exists between genders and the importance placed on an organization's effort to support programs for Jewish youth. Fifty-nine percent (59%) of both groups think this a very important factor (see Table 172).

Synagogue members are more likely than non-members to support Jewish philanthropies that fund youth programs. Seventy-two percent (72%) of members and 53% of non-members see this as very important. This gap may indicate a higher proportion of synagogue members with children, and thus, a greater importance placed on factors that directly affect their households (see Table 172).

The higher a household's income level, the greater the value placed on support for Jewish youth programs. Seventy-nine percent (79%) of those with incomes over $100,000, 66% of those with incomes between $50,000 and $99,999, and 59% of those with incomes under $50,000 think this a very important factor (see Table 172).

Contributors to the Federation/UJA and/or other Jewish philanthropy are more likely than non-givers to think that an organization's support of programs for Jewish youth is a very important factor in their giving. Sixty-six percent (66%) of contributors and 52% of non-contributors feel this way (see Table 172).

Table 172: Importance of Organization Supporting Programs for Jewish Youth

	Very important	Somewhat important	Not very important	Not at all important	Don't know	Total	Projected cases	N=
Age	Row %	Row %	Row %	Row %	Row %	Row %		
18 thru 34	67%	32%	0%	1%	0%	100%	5104	51
35 thru 44	72%	24%	0%	4%	0%	100%	4049	53
45 thru 54	66%	25%	7%	1%	0%	99%	4140	79
55 thru 64	48%	25%	2%	16%	10%	101%	4178	64
65 thru 74	49%	36%	3%	8%	4%	100%	7632	134
75 and older	66%	15%	1%	4%	14%	100%	2193	47
Gender								
Male	59%	29%	2%	6%	4%	100%	10232	153
Female	59%	28%	3%	7%	4%	101%	17037	278
Synagogue Membership								
Member	72%	26%	0%	1%	0%	99%	9740	188
Non-member	53%	29%	3%	9%	5%	99%	17777	246
Household Income								
Under $25,000	59%	27%	2%	8%	4%	100%	4362	83
$25,000-$49,999	59%	28%	5%	4%	4%	100%	4631	82
$50,000-$99,999	66%	30%	0%	4%	0%	100%	6152	74
$100,000 and over	79%	16%	1%	3%	0%	99%	2162	32
Contributes to Federation/UJA and/or Other Jewish Philanthropy								
Contributes	66%	31%	2%	0%	0%	99%	14350	268
Does not contribute	52%	25%	2%	14%	7%	100%	11976	131

All totals that do not equal 100% are due to rounding error.

The younger a respondent, the more likely it is that they are concerned with understanding an organization's programs. Nearly three-quarters (72%) of those under 45, 60% to 62% of those 45 to 64, and only 45% to 51% of seniors cite understanding an organization's programs as very important to how they respond to solicitation efforts by Jewish organizations (see Table 173).

No difference exists between genders regarding the importance they place on understanding an organization's programs. Sixty percent (60%) of men and 56% of women think it is very important (see Table 173).

Synagogue members are more likely than non-members to be concerned with understanding the programs of an organization before they make a contribution. Seventy percent (70%) of members and 53% of non-members think this is very important. This may indicate a greater concern for the Jewish community among synagogue members (see Table 173).

Table 173: Importance of Understanding an Organization's Programs

	Very important	Somewhat important	Not very important	Not at all important	Don't know	Total	Projected cases	N=
Age	Row %	Row %	Row %	Row %	Row %	Row %		
18 thru 34	72%	24%	1%	3%	0%	100%	4938	50
35 thru 44	72%	17%	2%	9%	0%	100%	4049	53
45 thru 54	62%	29%	5%	2%	2%	100%	4140	79
55 thru 64	60%	10%	10%	14%	6%	100%	4178	64
65 thru 74	43%	35%	6%	15%	0%	99%	7620	134
75 and older	51%	14%	1%	21%	13%	100%	2208	48
Gender								
Male	60%	23%	2%	12%	2%	99%	10039	151
Female	56%	26%	6%	10%	2%	100%	17067	280
Synagogue Membership								
Member	70%	25%	1%	3%	1%	100%	9574	187
Non-member	53%	23%	7%	15%	3%	101%	17780	247
Household Income								
Under $25,000	31%	34%	11%	18%	6%	100%	4169	81
$25,000-$49,999	50%	29%	12%	9%	1%	101%	4631	82
$50,000-$99,999	76%	19%	1%	4%	0%	100%	6152	74
$100,000 and over	45%	45%	8%	2%	0%	100%	2162	32
Contributes to Federation/UJA and/or Other Jewish Philanthropy								
Contributes	62%	31%	3%	2%	1%	99%	14380	270
Does not contribute	52%	17%	7%	20%	4%	100%	11782	129

All totals that do not equal 100% are due to rounding error.

Respondents in the lowest income group are least likely to be influenced by understanding an organization's programs. Over three-fourths (76%) of those with incomes between $50,000 and $99,999, half (50%) of those with incomes between $25,000 and $49,999, 45% of those with incomes over $100,000, and only 31% of those with incomes under $25,000 think this a very important factor (see Table 173).

Those who gave to the Federation/UJA and/or other Jewish philanthropy in the past year are slightly more likely than non-givers to think it is very important to understand an organization's programs (62% versus 52%) (see Table 173.)

The younger the respondent, the more likely it is that an organization's concern for a strong Jewish community of the future becomes an influencing factor in giving to such groups. Seventy percent (70%) of those 18 to 34, 61% of those 35 to 54, 53% to 54% of those 55 to 64, and 44% of those 75 and older said this is a very important factor. That younger respondents are shown to be more concerned with a strong Jewish community for the future reflects their desire to be directly affected by donating to Jewish organizations (see Table 174).

Woman are somewhat more likely than men to be influenced by an organization's future prospective. Sixty-one (61%) percent of women and 51% of men think it a very important for an organization to be concerned with building a strong Jewish community for future generations (see Table 174).

Synagogue members are more interested in an organization's concern for a strong Jewish community than are non-members. Seventy-one percent (71%) of members and 50% of non-members think this is very important (see Table 174).

There is no variation between income groups in deciding whether or not to support an organization based on its regard for future generations. Sixty-one percent (61%) to 63% of all groups think it is very important for philanthropies to be concerned about the future Jewish community (see Table 174).

There is no difference between households that contribute and households that do not contribute in the proportion who think it is very important that an organization cares about a strong Jewish community for future generations. Sixty percent (60%) of givers and 55% of non-givers said this is an important factor in whether or not they give to an organization (see Table 174).

Table 174: Importance of Organization Being Concerned About a Strong Jewish Community for Future Generations

	Very important	Somewhat important	Not very important	Not at all important	Don't know	Total	Projected cases	N=
Age	Row %	Row %	Row %	Row %	Row %	Row %		
18 thru 34	70%	23%	4%	3%	0%	100%	5104	51
35 thru 44	61%	34%	0%	5%	0%	100%	4049	53
45 thru 54	61%	33%	7%	0%	0%	101%	4140	79
55 thru 64	53%	27%	0%	14%	6%	100%	4178	64
65 thru 74	54%	40%	1%	5%	1%	101%	7647	135
75 and older	44%	31%	0%	23%	2%	100%	2193	47
Gender								
Male	51%	37%	1%	11%	1%	101%	10232	153
Female	61%	30%	3%	4%	2%	100%	17052	279
Synagogue Membership								
Member	71%	27%	0%	1%	0%	99%	9740	188
Non-member	50%	35%	3%	10%	2%	100%	17792	247
Household Income								
Under $25,000	62%	28%	1%	9%	0%	100%	4362	82
$25,000-$49,999	61%	22%	9%	7%	0%	99%	4631	82
$50,000-$99,999	63%	34%	0%	3%	0%	100%	6152	74
$100,000 and over	63%	33%	0%	3%	0%	99%	2162	32
Contributes to Federation/UJA and/or Other Jewish Philanthropy								
Contributes	60%	38%	1%	1%	0%	100%	14365	269
Does not contribute	55%	26%	3%	13%	2%	99%	11976	131

All totals that do not equal 100% are due to rounding error.

Respondents between the ages of 55 and 74 are least likely to think that it is very important for a Jewish organization to support the Jewish elderly. Almost 50% of these individuals, 57% of those under 35, and between 62% and 72% of all other respondents think this is very important. It should be emphasized that the exact same proportion of those 55 to 74 were concerned with the organization's programs for Jewish youth, which suggests an equal concern for the more dependent populations in the community (see Table 175).

Men are slightly more likely than women to consider an organization's support for the Jewish elderly. Sixty percent (60%) of men and 53% of women said it is a very important factor in their decision to contribute to an organization (see Table 175).

Synagogue members are slightly more likely than non-members to be concerned with support for the Jewish elderly. Sixty-three percent (63%) of members and 55% of non-members think it very important (see Table 175).

There is little difference between income brackets in regard to philanthropic support for the Jewish elderly. Between 57% and 65% of all groups think it is very important that an organization they contribute to supports the Jewish elderly (see Table 175).

Givers are slightly more likely than non-givers to think that an organization's support of the Jewish elderly is very important. Sixty-two percent (62%) of those who contributed to Federation/UJA and/or Jewish philanthropy and half (50%) of those who did not contribute share this view (see Table 175).

Table 175: Importance of Organization Supporting Jewish Elderly

	Very important	Somewhat important	Not very important	Not at all important	Don't know	Total	Projected cases	N=
Age	Row %	Row %	Row %	Row %	Row %	Row %		
18 thru 34	57%	37%	5%	1%	0%	100%	5104	51
35 thru 44	62%	37%	0%	1%	0%	100%	4049	53
45 thru 54	72%	20%	7%	0%	0%	99%	4125	78
55 thru 64	48%	29%	0%	16%	6%	99%	4178	64
65 thru 74	49%	45%	1%	2%	3%	100%	7632	134
75 and older	70%	13%	0%	15%	2%	100%	2193	47
Gender								
Male	53%	36%	4%	6%	1%	100%	10232	153
Female	60%	31%	1%	4%	2%	98%	17037	278
Synagogue Membership								
Member	63%	33%	3%	1%	0%	100%	9725	187
Non-member	55%	34%	2%	7%	3%	101%	17777	246
Household Income								
Under $25,000	57%	28%	2%	11%	1%	99%	4362	83
$25,000-$49,999	59%	35%	5%	0%	0%	99%	4631	82
$50,000-$99,999	60%	35%	4%	0%	0%	99%	6152	74
$100,000 and over	65%	31%	1%	3%	0%	100%	2162	32
Contributes to Federation/UJA and/or Other Jewish Philanthropy								
Contributes	62%	37%	1%	0%	0%	100%	14335	267
Does not contribute	50%	32%	4%	10%	3%	99%	11976	131

All totals that do not equal 100% are due to rounding error.

Those age 35 to 44 and 55 to 74 are less interested than other age cohorts with the rescue of Jews in distress. Forty-two percent (42%) of those 35 to 44, 45% of those 55 to 64, and 51% of those 65 to 74 think this is very important, while between 61% and 70% of those 18 to 34, 45 to 54, and over 74 believe this is very important (see Table 176).

No difference exists between genders in the importance they place on an organization's support for Jews in distress. Fifty-five percent (55%) of females, and 51% of males think this is very important (see Table 176).

Synagogue members are more likely than non-members to be influenced by the rescue of Jews in distress. Sixty-six percent (66%) of members, and 48% of non-members think this a very important factor in contributing to a Jewish philanthropy (see Table 176).

Table 176: Importance of Organization Supporting the Rescue of Jews in Distress

	Very important	Somewhat important	Not very important	Not at all important	Don't know	Total	Projected cases	N=
Age	Row %	Row %	Row %	Row %	Row %	Row %		
18 thru 34	61%	33%	4%	1%	1%	100%	5104	51
35 thru 44	42%	35%	22%	1%	0%	100%	4049	53
45 thru 54	70%	16%	9%	2%	2%	99%	4140	79
55 thru 64	45%	28%	2%	17%	8%	100%	4178	64
65 thru 74	51%	26%	2%	10%	10%	99%	7632	134
75 and older	61%	29%	1%	5%	4%	100%	2193	47
Gender								
Male	51%	28%	9%	8%	4%	100%	10217	152
Female	55%	29%	5%	6%	5%	100%	17052	279
Synagogue Membership								
Member	66%	27%	3%	2%	2%	100%	9725	187
Non-member	48%	28%	8%	9%	6%	99%	17792	247
Household Income								
Under $25,000	42%	30%	8%	17%	2%	99%	4347	82
$25,000-$49,999	52%	33%	13%	0%	2%	100%	4631	82
$50,000-$99,999	67%	25%	4%	0%	4%	100%	6152	74
$100,000 and over	66%	27%	1%	3%	2%	99%	2162	32
Contributes to Federation/UJA and/or Other Jewish Philanthropy								
Contributes	65%	29%	2%	1%	4%	101%	14350	268
Does not contribute	42%	28%	12%	13%	5%	100%	11976	131

All totals that do not equal 100% are due to rounding error.

The higher the household's income level, the greater the concern for Jews in distress. Two-thirds (about 66%) of those with incomes over $50,000, 52% of those with incomes between $25,000 and $49,999, and 42% of those with incomes under $25,000 said this is an important factor (see Table 176).

Those who contribute to the Federation/UJA and/or other Jewish philanthropy are more likely than non-contributors to think it is very important that an organization they contribute to supports Jews in distress. Sixty-five percent (65%) of those who gave and 42% of those who did not give in the previous year think this is important (see Table 176).

There is no clear association between age and the interest in Jewish organizations that advance social causes. Sixty-seven percent (67%) of those 45 to 54, 59% of the oldest age cohort, 41% of those 65 to 74, 33% to 35% of those under 35, and 28% of those 55 to 64 think this is a very important influence on how they respond to philanthropic solicitations (see Table 177).

Table 177: Importance of Organization Advancing Social Causes

	Very important	Somewhat important	Not very important	Not at all important	Don't know	Total	Projected cases	N=
Age	Row %	Row %	Row %	Row %	Row %	Row %		
18 thru 34	35%	46%	13%	5%	1%	100%	5104	51
35 thru 44	33%	52%	9%	5%	1%	100%	3883	52
45 thru 54	67%	21%	7%	4%	0%	99%	4046	77
55 thru 64	28%	41%	2%	20%	10%	101%	4178	64
65 thru 74	41%	47%	3%	4%	6%	101%	7385	133
75 and older	59%	22%	0%	12%	7%	100%	2208	48
Gender								
Male	48%	28%	11%	11%	2%	100%	9710	148
Female	38%	48%	3%	6%	5%	100%	17067	280
Synagogue Membership								
Member	51%	38%	5%	5%	2%	101%	9384	184
Non-member	37%	42%	6%	9%	5%	99%	17641	247
Household Income								
Under $25,000	42%	41%	1%	8%	8%	100%	4362	83
$25,000-$49,999	41%	31%	13%	12%	4%	101%	4631	82
$50,000-$99,999	49%	44%	6%	1%	0%	100%	5986	73
$100,000 and over	49%	51%	0%	0%	0%	100%	2142	31
Contributes to Federation/UJA and/or Other Jewish Philanthropy								
Contributes	52%	37%	4%	4%	3%	100%	14193	268
Does not contribute	28%	47%	8%	12%	5%	100%	11656	129

All totals that do not equal 100% are due to rounding error.

Men are more likely than women to be interested in an organization's efforts to advance social causes. Forty-eight percent (48%) of men and 38% of women said this is very important (see Table 177).

Synagogue members are more likely than non-members to be influenced by an organization's advancement of social causes. Fifty-one percent (51%) of men and 37% of women think this is very important (see Table 177).

Households in higher income brackets are only slightly more likely than those in lower income groups to think it very important for an organization to advance social causes. Forty-nine percent (49%) of those with incomes of $50,000 or more, and between 41% and 42% of those with incomes under $50,000 said it is very important (see Table 177).

Households who contributed to Federation/UJA and/or Jewish philanthropy in the past year are much more likely to be influenced by an organization's advancement of social justice than are those who did not give. Fifty-two percent (52%) of givers and 28% of non-givers think it is very important (see Table 177).

Age is highly associated with the importance placed on an organization's appreciation of those who contribute to it. The youngest cohort of respondents is more than twice as likely as those in the oldest two age cohorts to be influenced by this factor. Sixty-percent (60%) of those age 18 to 34, 45% to 48% of those 35 to 54, 37% of those 55 to 64, and between 26% and 29% of those 65 and older said it is very important that philanthropic organizations appreciate their donations (see Table 178).

Women are more likely than men to think it is very important that an organization appreciates their contribution. Forty-eight percent (48%) of women and 30% of men share this viewpoint (see Table 178).

Synagogue members are more likely than non-members to be influenced by an organization's appreciation of their donations. Fifty-four percent (54%) of members and 33% of non-members think it is very important in choosing an organization to which to contribute (see Table 178).

Households in higher income brackets are more likely than those in lower income groups to think it is very important that an organization appreciates their donation. Fifty-four percent (54%) to 56% of those with incomes of $50,000 or more, and between 29% and 32% of those with a household income under $50,000 said it is very important (see Table 178).

Givers are slightly more likely than non-givers to believe it is very important that an organization appreciates their donation. Forty-five percent (45%) of those who gave to Federation/UJA and/or other Jewish philanthropy in the previous year and 36% of those who did not give said this was a very important determinant in their giving (see Table 178).

Table 178: Importance of Organization Appreciating Contribution

	Very important	Somewhat important	Not very important	Not at all important	Don't know	Total	Projected cases	N=
Age	Row %	Row %	Row %	Row %	Row %	Row %		
18 thru 34	60%	20%	18%	2%	0%	100%	5104	51
35 thru 44	45%	36%	3%	15%	0%	99%	4049	53
45 thru 54	48%	20%	20%	11%	1%	100%	4140	79
55 thru 64	37%	22%	7%	22%	12%	100%	4178	64
65 thru 74	29%	31%	11%	21%	7%	99%	7632	134
75 and older	26%	24%	12%	34%	4%	100%	2208	48
Gender								
Male	30%	34%	11%	21%	4%	100%	10232	153
Female	48%	21%	13%	14%	4%	100%	17052	279
Synagogue Membership								
Member	54%	26%	10%	8%	2%	100%	9740	188
Non-member	33%	27%	13%	21%	6%	100%	17792	247
Household Income								
Under $25,000	32%	30%	12%	22%	5%	101%	4347	82
$25,000-$49,999	29%	39%	16%	12%	4%	100%	4631	82
$50,000-$99,999	56%	17%	14%	10%	4%	101%	6152	74
$100,000 and over	54%	30%	7%	8%	0%	99%	2162	32
Contributes to Federation/UJA and/or Other Jewish Philanthropy								
Contributes	45%	30%	11%	13%	1%	100%	14365	268
Does not contribute	36%	24%	11%	22%	7%	100%	11976	131

All totals that do not equal 100% are due to rounding error.

Age is associated with the interest in contributing to an organization that promotes God, Torah, and religious observance. Younger respondents are more likely than older respondents (with the exception of those 65 to 74) to be influenced by this factor. Fifty-six percent (56%) of those 18 to 35, 43% to 45% of those 35 to 54, 40% of those 65 to 74, 26% of those 55 to 64, and 24% of those 75 and older think this a very important factor in choosing an organization to which to contribute (see Table 179).

There is no difference between genders in regard to the influence of an organization's promotion of religious life. Forty-one percent (41%) of women and 42% of men think it is very important (see Table 179).

There is little variation between synagogue members and non-members in the value they place on an organization's backing of religious study and observance. Forty-three percent (43%) of members and 39% of non-members think this is a very important factor in deciding whether to give to an organization (see Table 179).

Households in the highest income bracket are least likely to be concerned with an organization's promotion of God, Torah, and religious observance. Only 34% of those with an annual income over $100,000 think this very important. In comparison, between 46% and 49% of those with incomes under $100,000 share this viewpoint (see Table 179).

In contrast to the other attitudinal data concerning the importance of giving, non-givers are slightly more likely than givers to think it is very important that the organization promotes religion. Forty-two percent (42%) of those who did not give and 39% of those who gave to Federation/UJA and/or other

Table 179: Importance of Organization Promoting God, Torah, Religious Observance

	Very important	Somewhat important	Not very important	Not at all important	Don't know	Total	Projected cases	N=
Age	Row %	Row %	Row %	Row %	Row %	Row %		
18 thru 34	56%	30%	6%	7%	1%	100%	5104	51
35 thru 44	45%	32%	9%	12%	1%	99%	3883	52
45 thru 54	43%	26%	12%	13%	6%	100%	4052	77
55 thru 64	26%	38%	5%	21%	10%	100%	4178	64
65 thru 74	40%	44%	11%	3%	1%	99%	7400	134
75 and older	24%	26%	13%	35%	2%	100%	2208	48
Gender								
Male	40%	32%	12%	15%	1%	100%	9746	150
Female	41%	36%	8%	10%	5%	100%	17067	280
Synagogue Membership								
Member	43%	38%	5%	7%	6%	99%	9405	185
Non-member	39%	31%	11%	16%	2%	99%	17641	247
Household Income								
Under $25,000	46%	35%	13%	4%	2%	100%	4362	83
$25,000-$49,999	46%	35%	10%	8%	0%	99%	4631	82
$50,000-$99,999	49%	36%	10%	2%	3%	100%	6152	74
$100,000 and over	34%	37%	14%	15%	0%	100%	2162	32
Contributes to Federation/UJA and/or Other Jewish Philanthropy								
Contributes	39%	34%	13%	12%	2%	100%	14198	268
Does not contribute	42%	34%	5%	15%	3%	99%	11656	129

All totals that do not equal 100% are due to rounding error.

Jewish philanthropy in the past year said this is a very important factor (see Table 179).

Age is not associated with an interest in a Jewish organization's support for Israel. Fifty-four percent (54%) of those 75 and older, 47% of those 45 to 54, 40% each of those 65 to 74 and 35 to 44, 35% of those 18 to 34, and 21% of those 55 to 64 think it is very important (see Table 180).

Males are slightly more likely than females to be influenced by an organization's support for Israel. Forty-two percent (42%) of men and 36% of women think this a very important factor (see Table 180).

Synagogue members are more likely than non-members to be interested in philanthropies that support Israel. Forty-five percent (45%) of members and 34% of non-members think it is very important (see Table 180).

Table 180: Importance of Organization Supporting Israel

	Very important	Somewhat important	Not very important	Not at all important	Don't know	Total	Projected cases	N=
Age	Row %	Row %	Row %	Row %	Row %	Row %		
18 thru 34	35%	35%	14%	16%	0%	100%	5104	51
35 thru 44	40%	26%	22%	12%	0%	100%	4049	53
45 thru 54	47%	33%	11%	9%	0%	100%	4052	77
55 thru 64	21%	43%	1%	29%	6%	100%	4178	64
65 thru 74	40%	39%	11%	8%	3%	101%	7632	134
75 and older	54%	11%	2%	22%	11%	100%	2178	46
Gender								
Male	42%	28%	12%	15%	3%	100%	10159	152
Female	36%	39%	10%	13%	3%	101%	17022	277
Synagogue Membership								
Member	45%	33%	9%	12%	1%	100%	9652	186
Non-member	34%	34%	12%	16%	4%	100%	17762	245
Household Income								
Under $25,000	38%	37%	7%	12%	5%	99%	4362	83
$25,000-$49,999	39%	34%	13%	12%	0%	98%	4631	82
$50,000-$99,999	36%	53%	6%	6%	0%	101%	6152	74
$100,000 and over	54%	25%	7%	15%	0%	101%	2162	32
Contributes to Federation/UJA and/or Other Jewish Philanthropy								
Contributes	50%	34%	7%	8%	1%	100%	14319	266
Does not contribute	23%	32%	16%	24%	4%	99%	11902	130

All totals that do not equal 100% are due to rounding error.

Jewish households in the highest income bracket are most likely to be concerned with an organization's support for Israel. Over half (54%) of those with incomes over $100,000 and between 36% and 39% of those with incomes under $100,000 think it is a very important factor (see Table 180).

Households that gave to Federation/UJA and/or other Jewish philanthropy in the past year are more than twice as likely as those who did not give to say that it is very important for an organization to support Israel (50% versus 23%) (see Table 180).

Age is slightly associated with the importance placed on directly benefiting from an organization's programs. Forty-eight percent (48%) of those under 35, 43% of those 45 to 54, 35% of those 35 to 44, 34% of those 75 and older, and 24% to 27% of those 55 to

Table 181: Importance of Benefitting Directly from Organization's Programs

	Very important	Somewhat important	Not very important	Not at all important	Don't know	Total	Projected cases	N=
Age	Row %	Row %	Row %	Row %	Row %	Row %		
18 thru 34	48%	30%	15%	7%	0%	100%	5104	51
35 thru 44	35%	23%	24%	14%	4%	100%	4049	53
45 thru 54	43%	24%	10%	22%	1%	100%	4140	79
55 thru 64	24%	30%	9%	31%	7%	101%	4178	64
65 thru 74	27%	33%	7%	18%	15%	100%	7617	133
75 and older	34%	9%	14%	24%	19%	100%	2208	48
Gender								
Male	30%	25%	13%	18%	15%	101%	10232	153
Female	35%	30%	12%	20%	3%	100%	17037	278
Synagogue Membership								
Member	33%	32%	8%	23%	5%	101%	9725	187
Non-member	35%	26%	13%	17%	9%	100%	17792	247
Household Income								
Under $25,000	37%	18%	9%	18%	18%	100%	4347	82
$25,000-$49,999	25%	39%	20%	14%	2%	100%	4631	82
$50,000-$99,999	40%	39%	2%	19%	1%	101%	6152	74
$100,000 and over	32%	38%	27%	3%	0%	100%	2162	32
Contributes to Federation/UJA and/or Other Jewish Philanthropy								
Contributes	40%	36%	8%	10%	6%	100%	14350	268
Does not contribute	30%	18%	16%	27%	10%	101%	11976	131

All totals that do not equal 100% are due to rounding error.

74 think it a very important influence on how they respond to philanthropic solicitations (see Table 181).

Women are only slightly more likely than men to be attracted to philanthropies in which they directly benefit. Thirty-five percent (35%) of women and 30% of men think it is very important to their decision to contribute (see Table 181).

There is no variation between synagogue members and non-members in regard to the value placed on direct benefit from the organization to which they contribute. One-third of members (33%) and 35% of non-members said this is very important (see Table 181).

Household income is not associated with the importance placed on directly benefiting from an organization's programs. Forty percent (40%) of those with incomes between $50,000 and $99,999, 37% of those with incomes under $25,000, 32% of those with incomes over $100,000, and 25% of those with incomes between $25,000 and $49,999 think this factor very important in deciding whether or not to give to an organization (see Table 181).

Forty percent (40%) of those who contributed to Federation/UJA and/or other Jewish philanthropy and 30% of those who did not contribute in the past year said that direct benefit from the organization is a very important factor in deciding whether to contribute to the organization (see Table 181).

Younger respondents are more likely than older respondents to be attracted to an organization that brings Jews together socially. Between 35% and 47% of those under 55 and between 21% and 31% of those over 55 think this is very important (see Table 182).

Females are more likely than males to prefer contributing to Jewish organizations that bring Jews together socially. Thirty-six percent (36%) of females and 27% of males said this is very important (see Table 182).

Synagogue members are more likely than non-members to be influenced by an organization's ability to bring Jews together socially. Forty-four percent (44%) of members and 27% of non-members see this as an important factor (see Table 182).

Jewish households with incomes under $25,000 are most likely of all income groups to contribute to philanthropies that bring Jews together socially. Forty-four percent (44%) of those in this group and between 31% and 35% of those with incomes of $25,000 or more think this very important in deciding whether or not to give to an organization (see Table 182).

Households that contributed to Federation/UJA and/or other Jewish philanthropy are more likely than non-contributors to think it is very important for an organization to provide a social outlet for Jews. Thirty-eight percent (38%) of givers and 27% of non-givers feel this way (see Table 182).

Table 182: Importance of Organization's Programs Bringing Jews Together Socially

	Very important	Somewhat important	Not very important	Not at all important	Don't know	Total	Projected cases	N=
Age	Row %	Row %	Row %	Row %	Row %	Row %		
18 thru 34	44%	38%	12%	7%	0%	101%	5104	51
35 thru 44	35%	48%	8%	9%	0%	100%	4049	53
45 thru 54	47%	36%	9%	8%	0%	100%	4104	77
55 thru 64	27%	46%	2%	19%	6%	100%	4178	64
65 thru 74	21%	65%	6%	7%	1%	100%	7400	134
75 and older	31%	32%	4%	23%	10%	100%	2208	48
Gender								
Male	27%	44%	7%	20%	2%	100%	9986	152
Female	36%	50%	7%	4%	2%	99%	17046	279
Synagogue Membership								
Member	44%	47%	5%	3%	1%	100%	9478	186
Non-member	27%	49%	7%	15%	3%	101%	17786	247
Household Income								
Under $25,000	44%	34%	9%	9%	4%	100%	4362	83
$25,000-$49,999	35%	46%	11%	8%	0%	100%	4631	82
$50,000-$99,999	32%	65%	1%	1%	0%	99%	6152	74
$100,000 and over	31%	39%	8%	22%	0%	100%	2162	32
Contributes to Federation/UJA and/or Other Jewish Philanthropy								
Contributes	38%	50%	5%	6%	0%	99%	14344	268
Does not contribute	27%	44%	9%	17%	4%	101%	11729	130

All totals that do not equal 100% are due to rounding error.

Respondents between the ages of 35 and 54 and 75 and older are more likely than other respondents to want those organizations to which they contribute to support Jewish communities worldwide. Forty-four percent (44%) of those age 45 to 54, 36% of those 35 to 44, and 35% of those 75 and older think it is very important that Jewish philanthropic organizations spend their donations on supporting Jews around the world. In comparison, 28% of those under 35 and between 15% to 22% of those 55 to 74 share this viewpoint (see Table 183).

There is no variation between genders in regard to the value they place on an organization's ability to support Jews worldwide. Twenty-nine percent (29%) of men and 28% of women think this very important (see Table 183).

Synagogue members are slightly more interested than non-members in an organization's effort to support Jewish communities worldwide. One-third (33%) of members and 26% of non-members think this is a very important influence on how they respond to philanthropic solicitations (see Table 183).

Little variation exists among income groups in regard to the influence on contributing by an organization's ability to help world Jewish communities. Between 27% and 34% of all income groups think it is a very important factor (see Table 183).

Givers are more likely than non-givers to say that an organization's support of Jews worldwide is a very important factor in their deciding to give to the organization. Thirty-six percent (36%) of those who gave to Federation/UJA and/or Jewish philanthropy in the past year and 20% of those who did not give said it is very important (see Table 183).

Table 183: Importance of Organization Supporting Jewish Communities Worldwide

	Very important	Somewhat important	Not very important	Not at all important	Don't know	Total	Projected cases	N=
Age	Row %	Row %	Row %	Row %	Row %	Row %		
18 thru 34	28%	48%	15%	8%	0%	99%	5077	50
35 thru 44	36%	43%	13%	8%	0%	100%	4049	53
45 thru 54	44%	38%	11%	8%	0%	101%	4140	79
55 thru 64	15%	35%	22%	19%	10%	101%	4178	64
65 thru 74	22%	53%	7%	17%	1%	100%	7385	133
75 and older	35%	29%	3%	23%	10%	100%	2208	48
Gender								
Male	29%	39%	9%	20%	4%	101%	9986	152
Female	28%	47%	14%	9%	2%	100%	17025	278
Synagogue Membership								
Member	33%	52%	7%	7%	1%	100%	9478	186
Non-member	26%	39%	14%	17%	4%	100%	17780	247
Household Income								
Under $25,000	34%	34%	16%	12%	4%	100%	4362	83
$25,000-$49,999	30%	40%	17%	9%	4%	100%	4616	81
$50,000-$99,999	28%	58%	8%	6%	0%	100%	6152	74
$100,000 and over	27%	56%	9%	8%	0%	100%	2135	31
Contributes to Federation/UJA and/or Other Jewish Philanthropy								
Contributes	36%	46%	8%	9%	1%	100%	14338	268
Does not contribute	20%	39%	17%	20%	5%	101%	11729	130

All totals that do not equal 100% are due to rounding error.

There is no association between age and the influence of family tradition in giving to a specific organization. Between 16% an 18% of the youngest and oldest age cohorts, and between 20% and 28% of those 35 to 74 think this very important in deciding whether or not to give to an organization (see Table 184).

There is no difference between genders in regard to the influence of family history on giving to an organization. Twenty-one percent (21%) of women and 20% of men said this is very important (see Table 184).

Synagogue members are more than twice as likely as non-members to be influenced by a family tradition of giving to an organization. One-third (33%) of members and 14% of non-members think it very important (see Table 184).

There is little variation among income groups in regard to the value of family tradition in giving to a specified organization. Between 21% and 25% of all income brackets think this is a very important factor in choosing a specified group (see Table 184).

Table 184: Importance of Family Having a Tradition of Contributing to Organization

	Very important	Somewhat important	Not very important	Not at all important	Don't know	Total	Projected cases	N=
Age	Row %	Row %	Row %	Row %	Row %	Row %		
18 thru 34	18%	37%	24%	18%	3%	100%	5104	51
35 thru 44	22%	33%	27%	18%	1%	101%	4049	53
45 thru 54	20%	50%	11%	18%	0%	99%	4140	79
55 thru 64	28%	37%	9%	20%	6%	100%	4178	64
65 thru 74	21%	53%	4%	20%	2%	100%	7327	133
75 and older	16%	37%	13%	32%	2%	100%	2208	48
Gender								
Male	20%	38%	14%	26%	2%	100%	9986	152
Female	21%	46%	15%	15%	3%	100%	16994	279
Synagogue Membership								
Member	33%	44%	9%	13%	1%	100%	9494	187
Non-member	14%	42%	16%	25%	3%	100%	17734	247
Household Income								
Under $25,000	21%	47%	10%	21%	0%	99%	4289	82
$25,000-$49,999	22%	49%	18%	10%	1%	100%	4631	82
$50,000-$99,999	21%	48%	13%	17%	1%	100%	6152	74
$100,000 and over	25%	57%	5%	13%	0%	100%	2162	32
Contributes to Federation/UJA and/or Other Jewish Philanthropy								
Contributes	29%	49%	8%	13%	1%	100%	14380	270
Does not contribute	10%	33%	23%	31%	4%	101%	11656	129

All totals that do not equal 100% are due to rounding error.

Those who contributed to Federation/UJA and/or other Jewish philanthropy in the past year are almost three times as likely as non-givers to say that it is very important that their family has a history of giving to the organization (29% versus 10%) (see Table 184).

Those age 55 to 74 are only slightly more likely to be influenced by peer pressure in giving to Jewish philanthropies. Eleven percent (11%) of those 65 to 74 and 8% of those 55 to 64 think that friends/associates giving to an organization is a very important factor in their giving, while only 1% to 7% of those under 55 and over 74 think it is very important (see Table 185).

Few females or males are influenced to give because of peer pressure. Seven percent (7%) of women and 6% of men think this is very important in deciding to contribute to a specific organization (see Table 185).

Synagogue members are only slightly more likely than non-members to be influenced by peer pressure.

Table 185: Importance of Friends/Associates Contributing to Organization

	Very important	Somewhat important	Not very important	Not at all important	Don't know	Total	Projected cases	N=
Age	Row %	Row %	Row %	Row %	Row %	Row %		
18 thru 34	3%	35%	35%	27%	0%	100%	5104	51
35 thru 44	7%	16%	27%	50%	0%	100%	4049	53
45 thru 54	1%	18%	27%	46%	8%	100%	4077	77
55 thru 64	8%	4%	27%	54%	6%	99%	4178	64
65 thru 74	11%	17%	23%	42%	7%	100%	7678	134
75 and older	4%	3%	14%	58%	22%	101%	2208	48
Gender								
Male	6%	12%	24%	51%	7%	100%	10278	153
Female	7%	19%	28%	42%	5%	101%	17004	278
Synagogue Membership								
Member	9%	21%	28%	38%	3%	99%	9650	185
Non-member	5%	15%	24%	49%	7%	100%	17865	278
Household Income								
Under $25,000	8%	17%	25%	41%	8%	99%	4320	81
$25,000-$49,999	6%	23%	29%	37%	6%	101%	4583	81
$50,000-$99,999	5%	18%	22%	56%	0%	101%	6152	74
$100,000 and over	8%	22%	27%	43%	0%	100%	2162	32
Contributes to Federation/UJA and/or Other Jewish Philanthropy								
Contributes	10%	18%	25%	44%	3%	100%	14302	267
Does not contribute	2%	15%	28%	47%	8%	100%	12022	131

All totals that do not equal 100% are due to rounding error.

Nine percent (9%) of members and 5% of non-members think it is very important in their decision-making process (see Table 185).

There is little difference between income groups in regard to the influence of friend/associates in giving to an organization. Between 5% and 8% of all groups think this is very important (see Table 185).

Ten percent (10%) of those who contributed to Federation/UJA and/or other Jewish philanthropy and 2% of those who did not contribute said that friends or associates giving to an organization is a very important factor in their giving to an organization (see Table 185).

PATTERNS OF PHILANTHROPY

Although 44% of respondents said that they contributed to Federation/UJA in the past year, the majority (87%) said that they gave less than $500, including 50% who gave less than $100. Similarly, 76% of the 44% who gave to Jewish philanthropies gave less than $500, including 37% who gave under $100 (see Tables 186-189). However, of those who gave $500 or less to the Federation/UJA in the past year, 32% have given $1,000 or more to a Jewish

Table 186: Contributed to Federation/UJA in 1994

	Percent
Contributed	44%
Did not contribute	56%
Total	100%
Projected cases	28061
N=	431

Table 187: Amount Contributed to Federation/UJA in 1994

	Percent
Under $100	50%
$100-499	37%
$500-999	8%
$1000-4999	5%
$5000-9999	1%
$10,000 or more	1%
Total	102%
Projected cases	11216
N=	208

All totals that do not equal 100% are due to rounding error.

Table 188: Contributed to Jewish Organizations in 1994

	Percent
Contributed	44%
Did not contribute	56%
Total	100%
Projected cases	27421
N=	416

Table 189: Amount Contributed to Jewish Organizations in 1994

	Percent
Under $100	37%
$100-499	39%
$500-999	9%
$1000-4999	14%
$5000-9999	0%
$10,000 or more	1%
Total	100%
Projected cases	11156
N=	213

fundraising campaign in the past. In addition, 21% of those who gave $500 or less to Jewish philanthropy in the past year have given $1,000 or more to Jewish philanthropy in the past (see Tables 190-191).

Table 190: Respondent Who Has Contributed $500 or Less to Federation/UJA in Past Year Has Contributed $1,000 or More in the Past

	Percent
Contributed $1,000 or more	32%
Did not contribute $1,000 or more	68%
Total	100%
Projected cases	10401
N=	184

Table 191: Respondent Who Has Contributed $500 or Less to Jewish Philanthropy in Past Year Has Contributed $1,000 or More in the Past

	Percent
Contributed $1,000 or more	21%
Did not contribute $1,000 or more	79%
Total	100%
Projected cases	25727
N=	388

Twenty-five percent (25%) of respondents said that they would consider having a provision for Jewish philanthropies/charities in their wills (see Table 192).

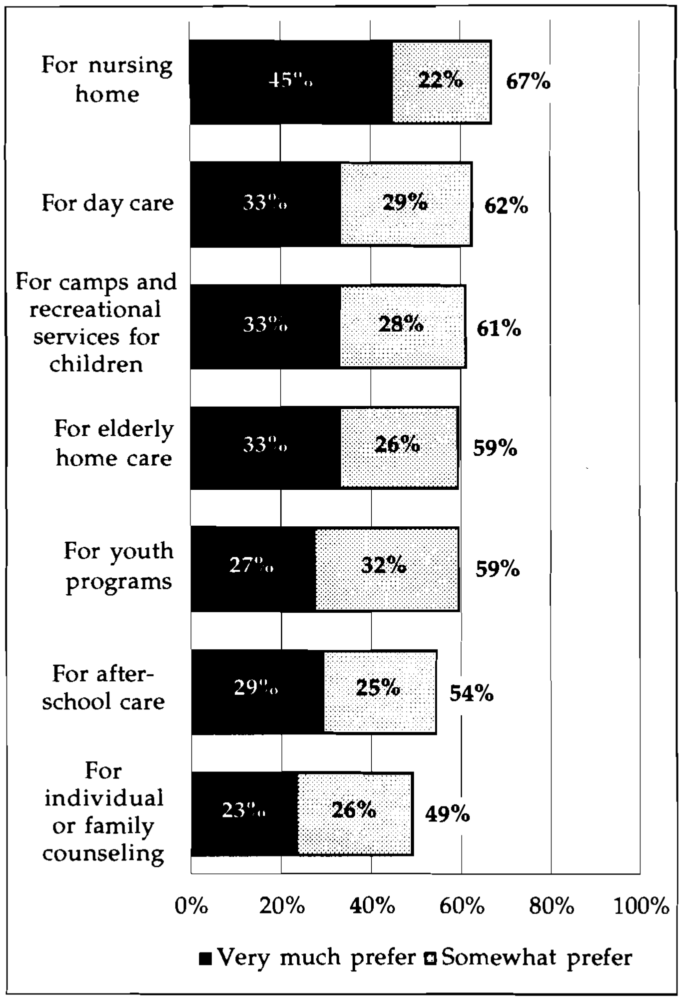
Table 192: Respondent Would Consider Provision for Jewish Philanthropy/ Charity in Will

	Percent
Would consider provision in will	25%
Would not consider provision in will	65%
Don't know	10%
Total	100%
Projected cases	26391
N=	410

HUMAN SERVICES

PREFERENCE OF JEWISH AGENCIES FOR HUMAN SERVICES

Figure 16: Preference for Jewish-Sponsored Services



As in other Jewish communities, Jewish households in Las Vegas express a strong preference for human services sponsored by Jewish agencies. Over half of Las Vegas Jews prefer to use any of these services (except counseling services) offered by Jewish agencies rather than use a non-Jewish organization.

Table 193: Preference for Jewish Agency for Nursing Home Care

	Percent
Very much prefer	45%
Somewhat prefer	22%
Have no preference	30%
Rather not use Jewish agency	1%
Don't know	2%
Total	100%
Projected cases	27405
N=	435

Of all human services offered, Jewish-sponsored nursing home facilities are most often preferred. Sixty-seven percent (67%) of respondents voice a preference to use a Jewish agency for these services (see Table 193). Similarly, 62% prefer to use a Jewish agency for day care services (see Table 195), 61% prefer Jewish-sponsored camps/recreational services (see Table 197), 59% prefer Jewish elderly homecare (see Table 199), 59% prefer Jewish youth programs (see Table 201), 54% prefer Jewish after-school care (see Table 203), and 49% prefer to use a Jewish agency for individual or family counseling (see Table 205). That the most preferred services tend to be those associated with the elderly and the young may reflect a greater trust in Jewish agencies in working with these age groups (see Figure 14).

Las Vegas Jews between the ages of 45 and 54 are most likely to very much prefer that Jewish agencies sponsor human services for the elderly (i.e. nursing homes and elderly homecare help) (see Table 194). This may be associated with the increased likelihood that this age group is in the process of deciding how to care for their own parents.

Table 194: Preference to Use a Jewish Agency for Nursing Home Care

	Very much prefer	Somewhat prefer	Have no preference	Rather not use Jewish agency	Don't know	Total	Projected cases	N=
Age	Row %	Row %	Row %	Row %	Row %	Row %		
18 thru 34	28%	31%	42%	0%	0%	101%	4857	50
35 thru 44	57%	12%	30%	0%	0%	99%	4034	52
45 thru 54	58%	21%	22%	0%	0%	101%	3893	78
55 thru 64	38%	23%	31%	4%	4%	100%	4344	65
65 thru 74	48%	21%	29%	2%	1%	101%	7580	135
75 and older	43%	20%	26%	0%	12%	101%	2208	48
Household Income								
Under $25,000	52%	17%	30%	0%	1%	100%	4362	83
$25,000-$49,999	47%	21%	28%	0%	4%	100%	4797	83
$50,000-$99,999	28%	27%	45%	0%	0%	100%	6399	75
$100,000 and over	54%	6%	33%	8%	0%	101%	2162	32
Synagogue Membership								
Member	60%	22%	17%	0%	0%	99%	9238	185
Non-member	37%	21%	37%	2%	3%	100%	17901	248

All totals that do not equal 100% are due to rounding error.

Younger respondents, especially those between the ages of 35 and 44, are most likely to very much prefer that Jewish agencies sponsor human services for children (see Table 194). Thus, households that are most likely to have minors in the home are also most likely to trust Jewish agencies to work with their children.

Of all income groups, those with incomes between $50,000 and $99,999 are least likely to very much prefer (most) Jewish agencies for any human services while the wealthiest households (those making over $100,000) are most likely to very much prefer (most of) these services (see Table 194).

Households that belong to a synagogue are much more likely than non-member households to very much prefer Jewish-sponsored services (see Table 194). This suggests that synagogue members are more likely than non-members to expect Jewish agencies to develop services to meet different human service needs.

Those between the ages of 35 and 54 are most likely to very much prefer a Jewish agency for nursing home facilities. Almost 60% of these individuals, 48% of those 65 to 74, 43% of those over 74, 38% of those 55 to 64, and 28% of 18 to 34 very much prefer that these services be provided by a Jewish agency (see Table 194).

Those with incomes between $50,000 and $99,999 are least likely to very much prefer a Jewish agency for nursing home facilities. Twenty-eight percent (28%) of this group, compared to about half (47% to 54%) of all other income groups very much prefer Jewish agencies for this service (see Table 194).

A substantially higher proportion of synagogue members than non-members very much prefer Jewish-sponsored nursing care facilities (60% versus 37%) (see Table 194).

Younger respondents are most likely to very much prefer a Jewish agency as a day care provider. Forty-one (41%) to 43% of those under 45, 33% to 36% of those 45 to 64, and only 23% to 26% of all seniors prefer Jewish day care providers. This suggests that those most closely tied to day care needs are most likely to prefer Jewish agencies (see Table 196).

Those with incomes over $100,000 annually are most likely to very much prefer Jewish day care providers. Forty-five percent (45%) of this group, between 33% and 38% of those making under $50,000, and only

Table 195: Preference for Jewish Agency for Day Care Provider

	Percent
Very much prefer	33%
Somewhat prefer	29%
Have no preference	35%
Rather not use Jewish agency	2%
Don't know	2%
Total	101%
Projected cases	27269
N=	436

All totals that do not equal 100% are due to rounding error.

Table 196: Preference to Use a Jewish Agency for Day Care Provider

	Very much prefer	Somewhat prefer	Have no preference	Rather not use Jewish agency	Don't know	Total	Projected cases	N=
Age	Row %	Row %	Row %	Row %	Row %	Row %		
18 thru 34	41%	33%	24%	0%	2%	100%	4857	50
35 thru 44	43%	30%	27%	0%	0%	100%	4049	53
45 thru 54	36%	26%	38%	0%	1%	101%	3893	78
55 thru 64	33%	29%	32%	6%	1%	101%	4344	65
65 thru 74	23%	30%	39%	2%	5%	99%	7595	135
75 and older	26%	10%	60%	1%	3%	100%	2042	47
Household Income								
Under $25,000	33%	23%	38%	0%	6%	100%	4362	83
$25,000-$49,999	38%	27%	34%	1%	1%	101%	4797	83
$50,000-$99,999	24%	32%	43%	0%	0%	99%	6232	74
$100,000 and over	45%	26%	20%	8%	0%	99%	2162	32
Synagogue Membership								
Member	46%	34%	19%	0%	0%	99%	9268	187
Non-member	26%	25%	43%	3%	3%	100%	17734	247
Person(s) Under Age 6 in household								
Yes	38%	34%	26%	2%	0%	100%	4174	42
No	32%	28%	36%	2%	2%	100%	23096	394

All totals that do not equal 100% are due to rounding error.

24% of those making $50,000-$99,999 prefer this service (see Table 196).

Synagogue members are much more likely than non-members to very much prefer a Jewish day care provider (46% versus 26%) (see Table 196).

Those with children under 6 are only slightly more likely than households with older or no children to very much prefer a Jewish day care facility (38% versus 32%) (see Table 196).

Forty-eight percent (48%) of those 35 to 44 and 41% percent of those over 74 very much prefer Jewish-sponsored camps/recreational facilities. These groups most likely represent the parents and grandparents of camp-age youth. In comparison, between 27% and

Table 197: Preference for Jewish Agency for Camp/Recreational Services

	Percent
Very much prefer	33%
Somewhat prefer	28%
Have no preference	36%
Rather not use Jewish agency	2%
Don't know	2%
Total	101%
Projected cases	27345
N=	434

All totals that do not equal 100% are due to rounding error.

Table 198: Preference to Use a Jewish Agency for Camp/Recreational Services

	Very much prefer	Somewhat prefer	Have no preference	Rather not use Jewish agency	Don't know	Total	Projected cases	N=
Age	Row %	Row %	Row %	Row %	Row %	Row %		
18 thru 34	35%	32%	32%	0%	0%	99%	4857	50
35 thru 44	48%	22%	30%	0%	0%	100%	4049	53
45 thru 54	27%	37%	35%	0%	1%	100%	3893	78
55 thru 64	31%	24%	41%	4%	1%	101%	4344	65
65 thru 74	28%	30%	35%	2%	4%	99%	7553	133
75 and older	41%	3%	55%	0%	1%	100%	2160	47
Household Income								
Under $25,000	36%	22%	37%	0%	5%	100%	4335	82
$25,000-$49,999	36%	34%	30%	0%	1%	101%	4782	82
$50,000-$99,999	28%	32%	40%	0%	0%	100%	6399	75
$100,000 and over	31%	42%	19%	8%	0%	100%	2162	32
Synagogue Membership								
Member	47%	34%	18%	0%	0%	99%	9177	184
Non-member	27%	23%	46%	2%	2%	100%	17901	248
Person(s) Under Age 18 in household								
Yes	37%	33%	29%	0%	0%	99%	6862	91
No	32%	26%	38%	2%	2%	100%	20483	343

All totals that do not equal 100% are due to rounding error.

31% of all other age groups very much prefer a Jewish agency for these services (see Table 198).

There is little difference between income groups regarding preference for Jewish-sponsored camps/recreational facilities. Between 28% and 36% of all income groups very much prefer a Jewish provider (see Table 198).

As with other human services, synagogue members are much more likely than non-members to very much prefer a Jewish-sponsored camp/recreational facility (47% versus 27%) (see Table 198).

Households with minors (those under 18) are only slightly more likely than other households to very much prefer Jewish camp/recreational providers (37% versus 32%) (see Table 198).

Table 199: Preference to Use a Jewish Agency for Elderly Homecare

	Percent
Very much prefer	33%
Somewhat prefer	26%
Have no preference	37%
Rather not use Jewish agency	2%
Don't know	2%
Total	100%
Projected cases	27683
N=	438

Those age 45 to 54 are most likely to very much prefer Jewish agencies for elderly homecare. Fifty-three percent (53%) of this age group versus between 23% and 35% of all other age groups share this preference (see Table 200).

Table 200: Preference to Use a Jewish Agency for Elderly Homecare

	Very much prefer	Somewhat prefer	Have no preference	Rather not use Jewish agency	Don't know	Total	Projected cases	N=
Age	Row %	Row %	Row %	Row %	Row %	Row %		
18 thru 34	23%	32%	43%	0%	1%	99%	5104	51
35 thru 44	36%	27%	37%	0%	0%	100%	4049	53
45 thru 54	53%	19%	24%	1%	4%	101%	3893	78
55 thru 64	29%	17%	49%	4%	0%	99%	4344	65
65 thru 74	28%	32%	34%	3%	4%	101%	7595	135
75 and older	35%	22%	42%	0%	1%	100%	2208	48
Household Income								
Under $25,000	30%	38%	27%	0%	5%	100%	4362	83
$25,000-$49,999	33%	25%	41%	0%	1%	100%	4797	83
$50,000-$99,999	19%	27%	54%	0%	0%	100%	6399	75
$100,000 and over	56%	13%	23%	8%	0%	100%	2162	32
Synagogue Membership								
Member	51%	24%	24%	0%	0%	99%	9268	187
Non-member	24%	26%	45%	2%	3%	100%	18147	249

All totals that do not equal 100% are due to rounding error.

Table 201: Preference to Use a Jewish Agency for Youth Programs

	Percent
Very much prefer	27%
Somewhat prefer	32%
Have no preference	37%
Rather not use Jewish agency	2%
Don't know	2%
Total	100%
Projected cases	27422
N=	436

Those with incomes over $100,000 annually are most likely to very much prefer Jewish homecare services. Fifty-six percent (56%) of this income group, compared to 30% to 33% of those making under $50,000, and only 19% of those making $50,000-$99,999 very much prefer a Jewish agency (see Table 200).

Synagogue members are more than twice as likely as non-members to very much prefer Jewish homecare services (51% versus 24%) (see Table 200).

Similar proportions of all age groups, except seniors age 65 to 74, very much prefer a Jewish agency for youth programs. Except for the outlying group, between 29% and 34% of all groups very much prefer a Jewish agency for this service. In comparison, 18% of those 65 to 74 share this preference (see Table 202).

Those with incomes over $100,000 are most likely to prefer Jewish-sponsored youth programs. Forty-three percent (43%) of this group, compared to 32% to 34% of those making under $50,000, and only 21%

Table 202: Preference to Use a Jewish Agency for Youth Programs

	Very much prefer	Somewhat prefer	Have no preference	Rather not use Jewish agency	Don't know	Total	Projected cases	N=
Age	Row %	Row %	Row %	Row %	Row %	Row %		
18 thru 34	31%	27%	40%	0%	2%	100%	4857	50
35 thru 44	29%	31%	40%	0%	0%	100%	4049	53
45 thru 54	34%	32%	33%	0%	1%	100%	3878	77
55 thru 64	30%	25%	38%	5%	2%	100%	4344	65
65 thru 74	18%	44%	32%	2%	4%	100%	7595	135
75 and older	32%	13%	53%	0%	2%	100%	2208	48
Household Income								
Under $25,000	32%	22%	40%	0%	6%	100%	4362	83
$25,000-$49,999	34%	35%	30%	0%	1%	100%	4797	83
$50,000-$99,999	21%	39%	40%	0%	0%	100%	6399	75
$100,000 and over	43%	36%	12%	8%	0%	99%	2162	32
Synagogue Membership								
Member	40%	36%	23%	0%	1%	100%	9253	186
Non-member	21%	31%	44%	2%	3%	101%	17901	248

All totals that do not equal 100% are due to rounding error.

of those making $50,000-$99,999 very much prefer that this service be provided by a Jewish agency (see Table 202).

Synagogue members are almost twice as likely as non-members to very much prefer Jewish-sponsored youth programs (40% versus 21%) (see Table 202).

Respondents age 35 to 44 are most likely to very much prefer a Jewish agency for after-school care. Forty-one percent (41%) of this group, compared to 21% to 33% of all other age groups share this preference (see Table 204).

Table 203: Preference to Use a Jewish Agency for After-School Care

	Percent
Very much prefer	29%
Somewhat prefer	25%
Have no preference	42%
Rather not use Jewish agency	2%
Don't know	3%
Total	101%
Projected cases	27379
N=	434

All totals that do not equal 100% are due to rounding error.

Table 204: Preference to Use a Jewish Agency for After-School Care

	Very much prefer	Somewhat prefer	Have no preference	Rather not use Jewish agency	Don't know	Total	Projected cases	N=
Age	Row %	Row %	Row %	Row %	Row %	Row %		
18 thru 34	33%	30%	37%	0%	0%	100%	4857	50
35 thru 44	41%	19%	33%	0%	8%	101%	4049	53
45 thru 54	23%	27%	49%	0%	1%	100%	3878	77
55 thru 64	26%	22%	47%	4%	1%	100%	4344	65
65 thru 74	21%	33%	40%	2%	4%	100%	7553	133
75 and older	33%	7%	59%	0%	1%	100%	2208	48
Household Income								
Under $25,000	33%	25%	38%	0%	5%	101%	4335	82
$25,000-$49,999	31%	25%	44%	0%	1%	101%	4782	82
$50,000-$99,999	22%	32%	46%	0%	0%	100%	6399	75
$100,000 and over	22%	44%	26%	8%	0%	100%	2162	32
Synagogue Membership								
Member	39%	35%	26%	0%	0%	100%	9210	184
Non-member	24%	19%	51%	2%	4%	100%	17901	248
Person(s) Under Age 18 in household								
Yes	29%	27%	44%	0%	0%	100%	6862	91
No	29%	25%	41%	2%	3%	100%	20516	343

All totals that do not equal 100% are due to rounding error.

Less wealthy households are slightly more likely than wealthier households to very much prefer Jewish after-school care providers. Between 31% and 33% of those making under $50,000 and 22% of those making over this amount very much prefer that a Jewish agency provide these services (see Table 204).

Synagogue members are slightly more likely than non-members to very much prefer that after-school care fall under the auspices of a Jewish agency. Thirty-nine percent (39%) of synagogue members and 24% of non-members share this preference (see Table 204).

There is no difference between households with minor children and those with no one under 18 when it comes to after-school care services (see Table 204).

Age is highly associated with preference for Jewish-sponsored counseling services. Those over 74 are twice as likely as those under 35 to very much prefer Jewish individual or family counseling. Thirty-two percent (32%) of those 75 and older, between 21% and 26% of those 45 to 64, and between 16% and 18% of those under 45 share this preference (see Table 206).

Table 205: Preference to Use a Jewish Agency for Counseling Services

	Percent
Very much prefer	23%
Somewhat prefer	26%
Have no preference	44%
Rather not use Jewish agency	6%
Don't know	2%
Total	101%
Projected cases	27653
N=	436

All totals that do not equal 100% are due to rounding error.

Table 206: Preference to Use a Jewish Agency for Counseling Services

	Very much prefer	Somewhat prefer	Have no preference	Rather not use Jewish agency	Don't know	Total	Projected cases	N=
Age	Row %	Row %	Row %	Row %	Row %	Row %		
18 thru 34	16%	26%	54%	2%	2%	100%	5104	51
35 thru 44	18%	24%	51%	7%	0%	100%	4049	53
45 thru 54	23%	27%	47%	1%	2%	100%	3878	77
55 thru 64	21%	29%	40%	9%	2%	101%	4344	65
65 thru 74	26%	27%	38%	8%	2%	101%	7580	135
75 and older	32%	25%	35%	5%	4%	101%	2208	48
Household Income								
Under $25,000	25%	35%	36%	3%	0%	99%	4347	82
$25,000-$49,999	20%	28%	49%	2%	1%	100%	4797	83
$50,000-$99,999	21%	27%	43%	8%	1%	100%	6399	75
$100,000 and over	13%	27%	48%	12%	0%	100%	2162	32
Synagogue Membership								
Member	31%	25%	36%	6%	1%	99%	9238	185
Non-member	19%	27%	47%	5%	2%	100%	18147	249

All totals that do not equal 100% are due to rounding error.

Household income is also associated with preference for Jewish counseling services. Twenty-five percent (25%) of those making under $25,000, 20% to 21% of those making $25,000-$99,999, and only 13% of those making over $100,000 very much prefer to use Jewish counseling services (see Table 206).

As with all other human service preferences, synagogue members are more likely than non-members to very much prefer Jewish counseling services (31% versus 19%) (see Table 206).

Childcare

The data reveal that 19% of the Jewish population of Las Vegas is under the age of 18. Of this group, 55% are under the age of 6, 30% are between the ages of 6 and 13, and 14% are age 14 to 17 (see Table 207).

Table 207: Age of Minor Children

	Percent
under 6	55%
6 thru 13	30%
14 thru 17	14%
Total	99%
Projected cases	12023
N=	159

All totals that do not equal 100% are due to rounding error.

Respondents between the ages of 18 and 44 were asked about their plans to have children over the next three years. Of this group, 23% indicated that they were planning to have children while another 4% were unsure (see Table 208). When asked if they plan to adopt children in the next three years, 7% said that they were planning to do so while 4% were unsure (see Table 209). Thus, these data reveal a large proportion of children within the Jewish community with an expected growth influx of those under 6. If additional Jewish childcare facilities are built, there is a clear indication that they will be utilized, especially in light of the preference among households for Jewish day care providers (62%)

Table 208: Plans to Have Child(ren) in Next Three Years

	Percent
Plan to have children	23%
Do not plan to have children	74%
Don't know	4%
Total	101%
Projected cases	5256
N=	52

All totals that do not equal 100% are due to rounding error.
Table based on respondents aged 18-44

Table 209: Plans to Adopt Child(ren) in Next Three Years

	Percent
Plan to adopt children	7%
Do not plan to adopt children	89%
Don't know	4%
Total	100%
Projected cases	5256
N=	52

Table based on respondents aged 18-44

Seniors

The data show that 11% of all respondents have a family member who is in a Home for the Aged or a Retirement Home (see Table 210). In addition, among households with members 65 and older, 25% have at least one senior who was hospitalized in the past year (see Table 211). Among those who were hospitalized, 63% were hospitalized for less than 10 days, 25% were hospitalized for 10 to 28 days, 4% were hospitalized for one to three months, and the remaining 8% were hospitalized for the entire year (see Table 212). Among respondents who have parents outside of Las Vegas, 7% have parents in elderly

Table 210: Residence in Home for Aged/Retirement Home

	Percent
Family member(s) in Home for Aged/ retirement home	11%
No family member(s) in Home for Aged/ retirement home	90%
Total	101%
Projected cases	27363
N=	432

All totals that do not equal 100% are due to rounding error.

Table 211: Hospitalization

	Percent
Family member(s) over 65 has been hospitalized	25%
No family member(s) over 65 has been hospitalized	75%
Total	100%
Projected cases	9045
N=	176

Table 212: Number of Days of Hospitalization

	Percent
1-9 days	63%
12-28 days	25%
30-90 days	4%
Hospitalized for entire year	8%
Total	100%
Projected cases	2896
N=	unavailable

homes (see Table 213), and 16% have parents who have been hospitalized in the past year (see Table 214). These data indicate that there is a well-senior and a dependent-senior population that could be served by the Jewish community of Las Vegas. These groups will continue to grow over the next decade as the existing population continues to age and as older

Table 213: Parents' Residence in Home for Aged/Retirement Home Outside Las Vegas

	Percent
Parent(s) lives in Home for Aged/retirement home outside Las Vegas	7%
Parent(s) does not live in Home for Aged/ retirement home outside Las Vegas	93%
Total	100%
Projected cases	27375
N=	431

Table 214: Parents' Hospitalization Outside Las Vegas

	Percent
Parent(s) has been hospitalized outside Las Vegas	16%
Parent(s) has not been hospitalized outside Las Vegas	84%
Total	100%
Projected cases	27160
N=	428

newcomers continue to choose Las Vegas as a place for retirement. If these facilities are developed, there also exists the possibility for community members to bring their elderly parents to Las Vegas. This is especially true in light of the overwhelming preference among respondents for Jewish-sponsored nursing home facilities (67%) and Jewish-sponsored homecare services (59%).

Non-Traditional Work Schedules

Eighty percent (80%) of the adult working population works a full work week, including 28% who work more than 40 hours a week (see Table 215). Of all workers, slightly more than half (55%) work a regular 9:00 am to 5:00 pm shift, while 25% work 7:00 am-3:30 pm, 15% work 3:30 pm-11:30 pm, and 5% work 11:00 pm-7:00 am. (see Table 216). Of all workers, almost one-third (31%) change their work schedule often or very often (see Table 217). Thus, there exists the need for Jewish agency services that are available for those who do not work traditional hours. This should include Jewish childcare service providers.

Table 215: Hours Worked Per Week

	Percent
Under 20 hours	11%
21 to 39 hours	9%
40 hours	52%
More than 40 hours	28%
Total	100%
Projected cases	26493
N=	345

Table 216: Work Schedule

	Percent
7am-3:30 pm	25%
9am-5pm	55%
3:30pm-11:30pm	15%
11pm-7am	5%
Total	100%
Projected cases	23100
N=	299

Table 217: Frequency of Work Schedule Changes

	Percent
Very often	15%
Often	16%
Not very often	27%
Never	42%
Total	100%
Projected cases	26048
N=	339

Community-Building

Intermarriage

The data reveal that of married individuals who were raised Jewish, 16% are in mixed marriages (see Table 218). The intermarriage rate is especially high among people between the ages of 18 and 34 who were raised Jewish (56%). Thus the community should work on efforts to integrate these couples into various aspects of the community.

Table 218: Marriage Type

	Percent
Inmarried	78%
Conversionary	6%
Mixed	16%
Total	100%
Projected cases	22273
N=	401

Table based on individual intermarriage rate

Day School Attendance

Of children under the age of 18 who are currently attending school, 64% are in public school and the remaining 36% are in private school. Thus, there exists a substantial proportion of households who have the propensity to enroll their children in private schools. This trend, along with a growing youth population, increases the likelihood that the new day school will grow over time if special efforts are made to attract potential new students.

Table 219: Public vs. Private School Attendance

	Percent
Public	64%
Private	36%
Total	100%
Projected cases	7346
N=	111

Social Contacts

Sixty-one percent (61%) of respondents said it is important or very important to have Jewish friends in Las Vegas (see Table 220), 50% said it is important/very important to meet other Jews (see Table 221), and 40% said it was important/very important to have Jewish recreational contacts (see Table 222). Additionally, 80% of respondents said that it is important/very important to have a Jewish Community Center as a gathering place for Jews (see Table 223), and 60% said that it is important/very important to receive Jewish newspapers (see Table 224).

Table 220: Importance of Having Jewish Friends in Las Vegas

	Percent
Very important	25%
Somewhat important	36%
Not very important	20%
Not at all important	17%
Don't know	2%
Total	100%
Projected cases	28646
N=	443

Table 221: Importance of Meeting Other Jews

	Percent
Very important	14%
Somewhat important	36%
Not very important	28%
Not at all important	21%
Don't know	1%
Total	100%
Projected cases	28613
N=	443

Table 222: Importance of Having Jewish Recreational Contacts

	Percent
Very important	11%
Somewhat important	29%
Not very important	37%
Not at all important	23%
Don't know	1%
Total	101%
Projected cases	28688
N=	444

All totals that do not equal 100% are due to rounding error.

Table 223: Importance of Jewish Community Center as Gathering Place for Jews

	Percent
Very important	39%
Somewhat important	41%
Not very important	10%
Not at all important	9%
Don't know	2%
Total	101%
Projected cases	28522
N=	443

All totals that do not equal 100% are due to rounding error.

Table 224: Importance of Receiving Jewish Newspaper

	Percent
Very important	19%
Somewhat important	41%
Not very important	23%
Not at all important	16%
Don't know	1%
Total	100%
Projected cases	28641
N=	442

Table 225: Family in Las Vegas Outside of Household

	Percent
Family member(s) in Las Vegas not living in household	54%
No family member(s) in Las Vegas not living in household	46%
Total	100%
Projected cases	28906
N=	445

Almost half (46%) of respondents have no family in the Las Vegas area (see Table 225). Forty-five percent (45%) of respondents belonged to a JCC or YMHA (see Table 226) and 47% belonged to other Jewish organizations before moving to the Las Vegas area (see Table 227). Therefore, Las Vegas Jews have a history of membership and thus a propensity to belong to organizations in the Jewish community. However, many new members have not found opportunities to re-connect in the Las Vegas Jewish community. Thus, there exists the opportunity for Jewish organizations to create programs in which to link these individuals to communal organizations, and also to other Jews within the community.

Table 226: Jewish Community Center/YMHA Membership Prior to Living in Las Vegas

	Percent
Member	45%
Non-member	55%
Total	100%
Projected cases	26936
N=	398

Table 227: Jewish Organizational Membership Prior to Living in Las Vegas

	Percent
Member	47%
Non-member	53%
Total	100%
Projected cases	26803
N=	393

Endnotes

1. Las Vegas household figures were provided by the Center for Economic and Business Research in Las Vegas, Nevada. They quoted a total of 379,470 households in Clark County, excluding unincorporated rural areas (i.e. Mesquite and Laughlin) in 1995.

2. Except for this initial mention, unrelated non-Jews living in Jewish households were excluded from all analyses in this report.

3. Related non-Jews living in Jewish households were included in all analyses performed for this report, unless otherwise noted.

4. Las Vegas population figures were provided by the Center for Economic and Business Research in Las Vegas, Nevada. They quoted a total of 1,028,228 individuals in Clark County, excluding unincorporated rural areas (i.e. Mesquite and Laughlin) in 1995.

5. Area distribution is based on breakdown by zip-code. The following are the zipcode clusters for each area:

North West:	South West:	Central:	South East:
89106	89102	89101	89014
89107	89103	89104	89015
89018	89113	89109	89120
89128	89117	89119	89122
89129	89139	89121	89123
89130			
89131			
89134			

Other (non-clustered zipcodes):
89005
89030
89114
89115
89180

Households whose zipcodes were not provided (i.e. refused)

6. Comparison with the NJPS regarding the likely destination of a future move was possible only by including figures on the proportion who do not plan to move.

7 See American Jewish Year Book, 1992, Medding Article

8. It should be noted that 11% of households report not knowing their gross household income, and another 28% refused to answer this question. Thus, all cross-tabulations including household income as a variable are based on about two-thirds of the sample population.

9. It should be noted that 8% of respondents did not know how much they paid (or if they had paid any amount) in dues, fees,or tuition to Jewish organizations. Another 9% refused to answer this question.

10. According to the Jewish Federation of Las Vegas, a total of 1550 households gave to the Federation/UJA in the past year. This number is substantially lower than the number of respondents who said that they contributed in the past

year. It is possible that some households gave to a Federation/UJA campaign in another city. Additionally, in Jewish population studies such as this one, more households claim to contribute to the campaigns that are documented by the Federations.

JEWISH
FEDERATION
OF LAS VEGAS

Jewish Federation of Las Vegas

3909 S. Maryland Parkway, Suite 400

Las Vegas, Nevada 89119

702 732-0556 • Fax 702 732-3228