

THE 2005 JEWISH COMMUNITY STUDY OF SOUTHERN NEVADA

SUMMARY REPORT



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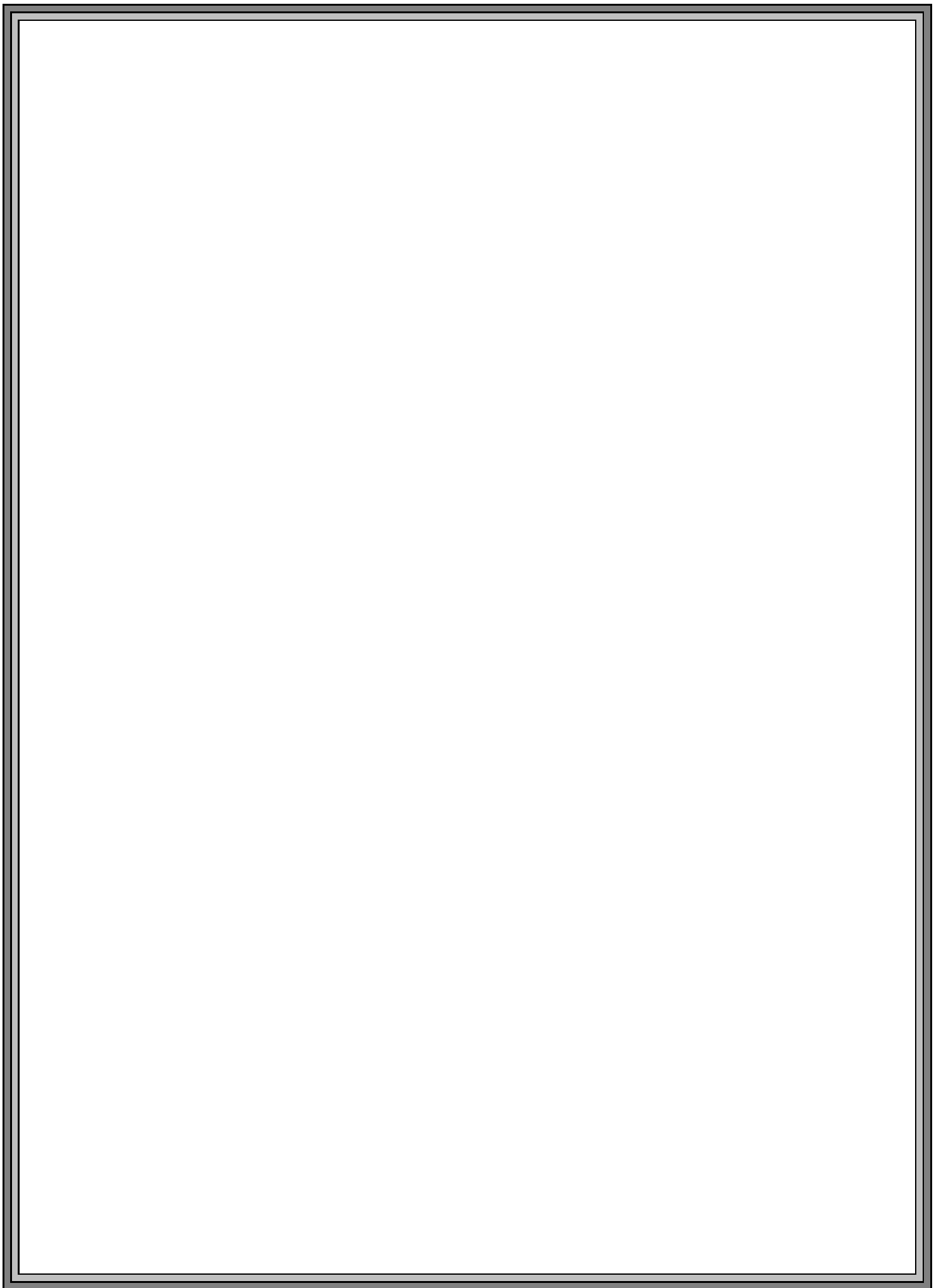
SUMMARY REPORT



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Electronic copies of the data and reports from this study are available at www.jewishdatabank.org.

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On behalf of the Board of Trustees of the Dr. Miriam and Sheldon G. Adelson School/Milton I. Schwartz Hebrew Academy and the Board of Directors of the United Jewish Community/Jewish Federation of Las Vegas (UJC), we are pleased to present this Summary Report of the comprehensive community study of the Jewish community of Southern Nevada. The information it contains will provide us with important data, which will be of use to UJC, local agencies, Jewish day schools, synagogues and organizations, as well as the members of the Jewish community on whose behalf all of these institutions exist.

We wish to give special thanks to Dr. Miriam and Sheldon G. Adelson for their vision, wisdom, and generosity, which compelled us to pursue this study.

Ira M. Sheskin, Ph.D., Director of the Jewish Demography Project of the Sue and Leonard Miller Center for Contemporary Judaic Studies and Associate Professor in the Department of Geography and Regional Studies at the University of Miami, was engaged to conduct the study. When it comes to Jewish community studies throughout the United States, Dr. Sheskin has completed more such studies than any other demographer, and his experience evidences itself in the design and results. Using the most current, state-of-the-art techniques, Dr. Sheskin was most responsive to the community's requests and provided us with a survey of the highest quality and greatest possible degree of accuracy.

The information contained herein is fascinating, exciting, and staggering all at the same time. It provides us with a powerful tool to enhance our programmatic and capital planning efforts, and to enable us to bring concrete plans to the fore.

This study belongs to the entire Jewish community. It is now up to all of us to use it as we continue to build Jewish community, advance Jewish life, and strengthen Jewish connections locally, nationally, in Israel, and around the world.

Sincerely,

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M.I.S. Hebrew Academy

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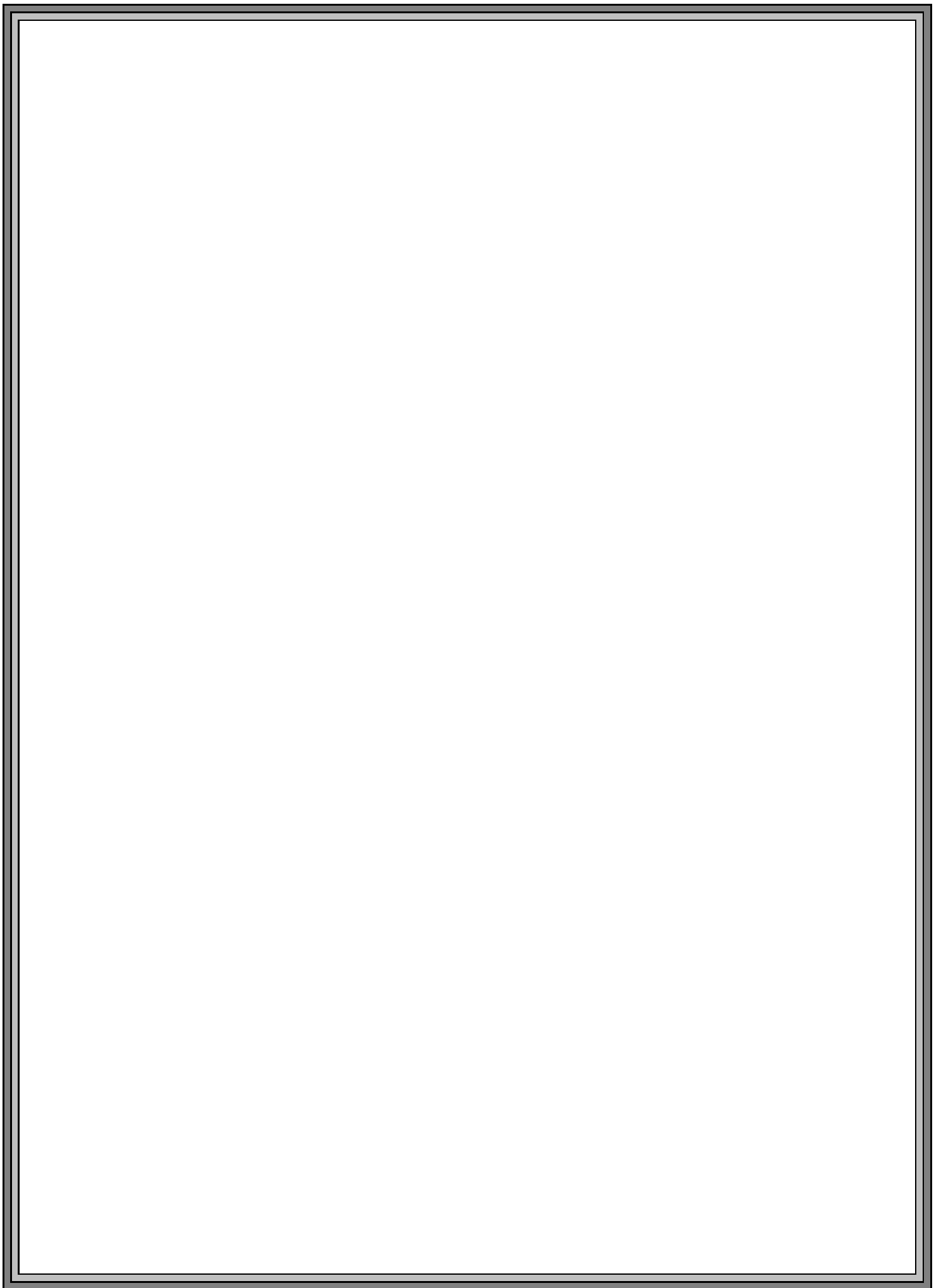


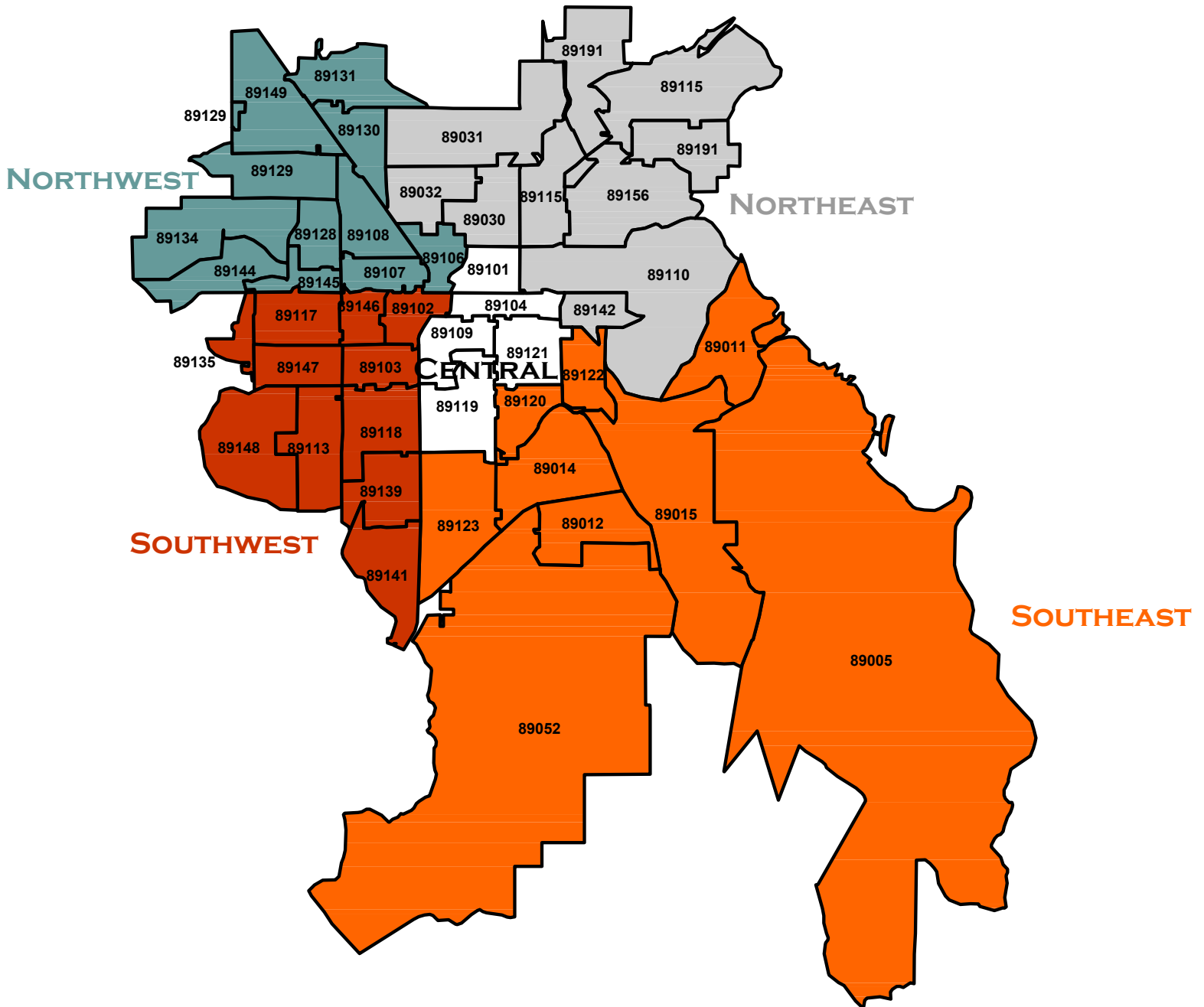
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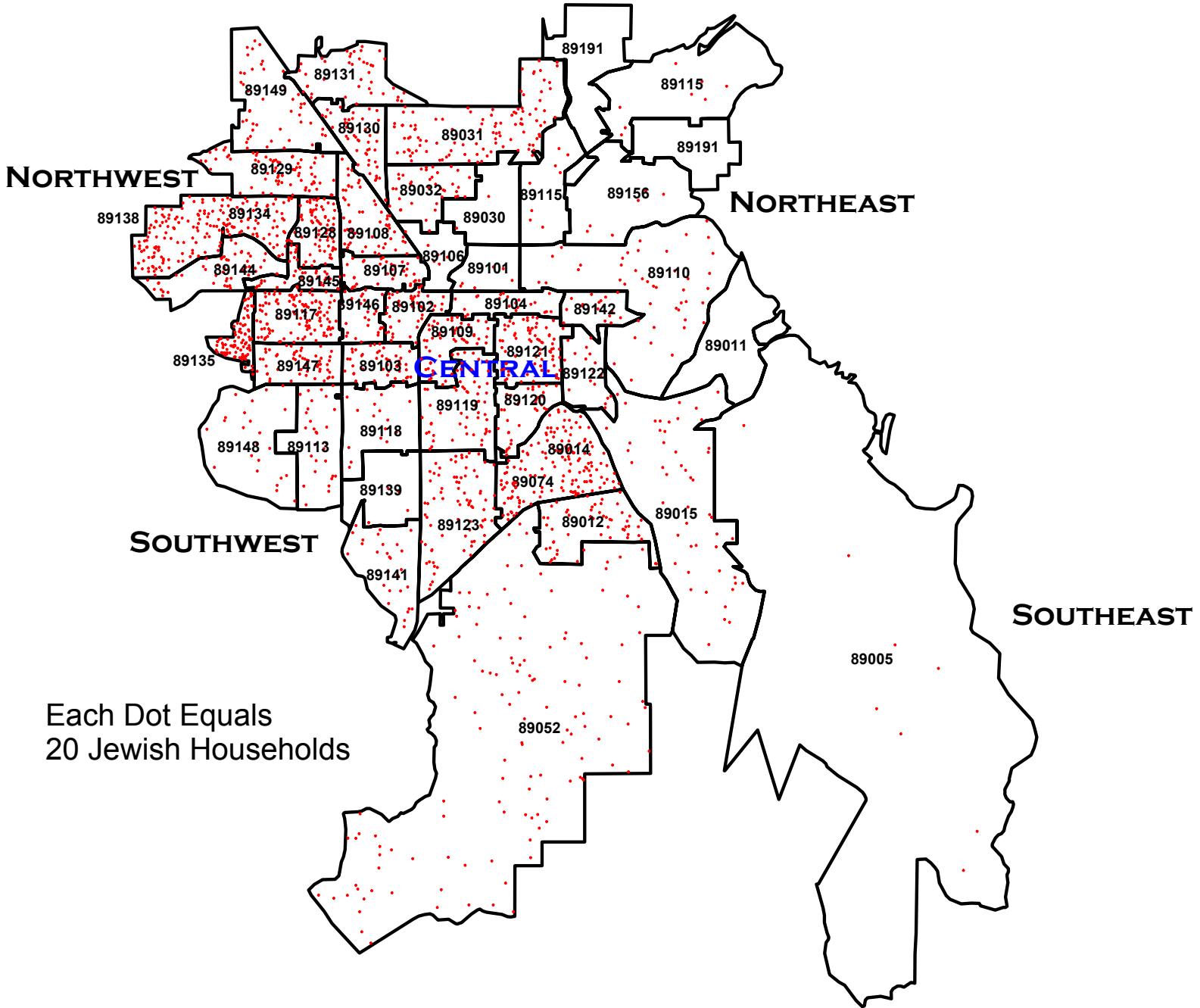
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GEOGRAPHIC AREAS OF LAS VEGAS



JEWISH HOUSEHOLDS IN LAS VEGAS



Each Dot Equals
20 Jewish Households

MAJOR THEMES OF THE STUDY

LAS VEGAS IS THE TWENTY-THIRD LARGEST JEWISH COMMUNITY IN THE COUNTRY AND HAS AN INCREASING JEWISH POPULATION

89,000 persons live in 42,000 Jewish households in Las Vegas. Of the 89,000 persons in Jewish households, 67,500 persons (76%) are Jewish. From 1995-2005, the number of *Jewish households* increased by 44% (from 29,100 households to 42,000 households), while the number of *persons in Jewish households* increased by 33% (from 66,900 persons to 89,000 persons) and the number of *Jews* in Jewish households increased by 21% (from 55,600 Jews to 67,500 Jews). These significant numbers should be touted with national Jewish organizations in an attempt to attract additional Jewish resources to Las Vegas.

Compared to about 40 Jewish communities, the 29% of Jewish households in Las Vegas who moved to Southern Nevada within the past five years is the fourth highest. However, the 5% of Jewish households who will definitely move out of the local metropolitan area within the next three years is the fifth highest of about 30 comparison Jewish communities. Assuming that the current rate of in-migration continues for the next few years, these data suggest that the number of Jewish households in Las Vegas will probably continue to increase significantly during the next few years as a result of migration into and out of Southern Nevada. Thus, planning should occur in an environment that assumes a continuing increase in the Jewish population.

WELCOMING NEW JEWISH HOUSEHOLDS TO THE LAS VEGAS JEWISH COMMUNITY AND IDENTIFYING EXISTING UNKNOWN JEWISH HOUSEHOLDS IS IMPORTANT

An average of 2,428 Jewish households in Las Vegas moved to Southern Nevada each year during the past five years. Efforts should be made to identify new households and welcome them to the Las Vegas Jewish community. www.jewishlasvegas.com should be expanded to serve as a place for new residents and persons considering a move to Southern Nevada to report their name, mailing address, telephone number, and e-mail address. This information should then be followed up personally by lay volunteers. Information about the community and information from this study should be presented on the web site so that potential migrants to Southern Nevada will be attracted to the community and will be able to select a neighborhood based on its Jewish demographics.

24% of the 42,000 Jewish households in Las Vegas are on the Jewish Federation of Las Vegas mailing list. The 24% is the lowest of about 30 comparison Jewish communities. Use of a CD-ROM telephone directory and lists of Distinctive Jewish Names (DJNs) would facilitate the identification of potential additional Jewish households. Some of these households will not be Jewish, but this can be sorted out on Super Sunday. The low percentage of Jewish households on the Jewish Federation mailing list affects the ability of the Jewish Federation, Jewish agencies, synagogues, and other Jewish organizations to communicate with the Jewish community.

A SIGNIFICANT GEOGRAPHIC SHIFT IN THE LOCATION OF THE JEWISH POPULATION HAS OCCURRED

Three geographic areas show significant increases from 1995-2005 in the percentage of Las Vegas Jewish households living in those areas. The percentage of Jewish households in the Northwest increased from 24% to 31%; the percentage in the Southeast increased from 19% to 25%; and the percentage in the Northeast increased from 7% to 11%.

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In contrast, from 1995-2005, the percentage of Jewish households in the Southwest decreased from 30% to 23% and the percentage in the Central decreased from 20% to 10%. The number of households in the Central decreased from 5,800 households in 1995 to 4,200 households in 2005.

The Jewish community should recognize this shift in the Jewish population away from the Central and the Southwest to the Northwest, Southeast, and Northeast in selecting locations for new capital facilities. www.jewishlasvegas.com should provide information advising potential migrants that the Northwest, in particular, will become the focus of the Jewish community. Currently, the JCC, the JFSA, and the Jewish Federation are all located in the Central. These three organizations should carefully reexamine their geographic location.

THE GEOGRAPHIC DISPERSAL OF THE LAS VEGAS JEWISH COMMUNITY MAKES IT DIFFICULT FOR JEWISH INSTITUTIONS TO SERVE THE POPULATION

One of the challenges faced by the Las Vegas Jewish community in serving its population is that Jewish households are not concentrated in any one part of the metropolitan area. 31% of Jewish households live in the Northwest; 25%, in the Southeast; 23%, in the Southwest; 11%, in the Northeast; and 10%, in the Central. Only 19% of Jewish households live in the top three zip code areas for Jewish population: 89134, 89052, and 89117. The 19% is the fourth lowest of about 35 comparison Jewish communities.

The Jewish Federation and other Jewish agencies are soon to build major Jewish facilities in the Northwest. The geographic dispersal of the Jewish population suggests that the Jewish community should consider offering programs in satellite facilities in other parts of Southern Nevada.

THE JEWISH COMMUNITY NEEDS TO EXPAND ITS PROCEDURES TO TRACK JEWISH HOUSEHOLDS AS THEY MOVE WITHIN SOUTHERN NEVADA

The Jewish Federation should consider keeping a record of the origin and destination zip codes of known Jewish households who move within Southern Nevada as address changes are received from the post office. Doing so over a 3-5 year period will yield significant data on intraregional migration at no cost. If significant geographic shifts in the location of the Jewish population are detected, as have been seen over the past decade, the Jewish community can react with the provision of services and programs in new areas. In a community which has recently shown such a marked change in the distribution of its Jewish population, this procedure is essential.

LAS VEGAS IS NOT “HOME” FOR MANY JEWISH HOUSEHOLDS

Only 1% of adults in Jewish households in Las Vegas were born in Southern Nevada, and only 21% of Jewish households have lived in Southern Nevada for 20 or more years. 5% of Jewish households will definitely move out of Southern Nevada within the next three years, the fifth highest percentage of about 30 comparison Jewish communities. These factors lead to a high level of attachment to other Jewish communities, as is shown by the 8% of charitable dollars donated by Jewish households to Jewish Federations other than the Jewish Federation of Las Vegas in the past year. Also, 69% of Jewish respondents reported that they feel “not very much” or “not at all” a part of the Southern Nevada Jewish community. Programs with themes that have the potential to “bond” people to the local Jewish community should receive particular attention.

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SIGNIFICANT REGIONAL VARIATIONS EXIST AMONG THE GEOGRAPHIC AREAS

Significant variations exist among the geographic areas in Las Vegas in the demographic, religious, membership, and philanthropic profiles of the Jewish population. Thus, results for Las Vegas as a whole should not be applied to planning at the regional level. For example, the results for Las Vegas as a whole show that 13% of persons in Jewish households are age 0-17; however, only 5% of persons in Jewish households in the Central are age 0-17. The results for Las Vegas as a whole show that 11% of persons in Jewish households are age 75 and over; however, 21% of persons in Jewish households in the Central are age 75 and over.

The percentage of new households (live in Southern Nevada for 0-4 years) ranges from 24% of households in both the Central and the Northeast to 35% of households in the Southeast.

39% of Jewish households in the Central are single person households, compared to 33% in the Southwest, 29% in the Southeast, 25% in the Northwest, and 20% in the Northeast. The percentage of households with children age 0-17 at home ranges from 5% in the Central to 34% in the Northwest. Median household income of Jewish households is higher in the Northwest (\$70,000) and the Southeast (\$65,000) than in the Southwest (\$54,000), the Northeast (\$53,000), and the Central (\$44,000).

The percentage of Conservative households ranges from 15% in the Northeast to 26% in both the Northwest and the Southwest. The percentage of Reform households ranges from 21% in the Northeast to 30% in the Southeast. The percentage of Just Jewish households ranges from 42% in the Southwest to 64% in the Northeast. The percentage of married couples in Jewish households who are intermarried is higher in the Northeast (63%), the Central (58%), and the Southeast (53%) than in the Southwest (43%) and the Northwest (40%). The percentage of households who are synagogue members ranges from 2% of households in the Northeast to 19% of households in the Northwest.

Jewish community planning should occur with these and other regional variations in mind.

LAS VEGAS HAS A RELATIVELY HIGH PERCENTAGE OF CHILDREN IN JEWISH HOUSEHOLDS LIVING IN SINGLE PARENT HOUSEHOLDS AND IN HOUSEHOLDS IN WHICH DIVORCE PLAYS A ROLE

11% of children age 0-17 in Jewish households in Las Vegas live in single parent households (households with one adult and children *age 0-17* at home), which is the fourth highest of about 35 comparison Jewish communities. 47% of children age 0-17 in Jewish households live in households in which an adult is or has been divorced, which is the second highest of about 30 comparison Jewish communities. The divorce rate of 164 divorced adults in Jewish households per 1,000 married adults is the third highest of about 35 comparison Jewish communities. Programs that deal with issues of divorce and blended families should receive special emphasis in this community.

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LAS VEGAS IS AN AREA OF RELATIVELY MODEST INCOME WITH RELATIVELY HIGH HOUSING VALUES

Almost 7,000 Jewish households in Las Vegas are low income households (household income under \$25,000), and 1,300 households live below the Federal poverty levels. The \$61,000 median household income of Jewish households is the eighth lowest of about 50 comparison Jewish communities and compares to \$62,000 in 1995 (*adjusted for inflation*). In contrast, the \$365,000 median value of homes owned by Jewish households is the fifth highest of about 30 comparison Jewish communities. Thus, the Jewish community should be sensitive to its lower income members in setting dues and fees for memberships and programs.

SIGNIFICANT PROBLEMS EXIST WITH JEWISH IDENTITY AND CONTINUITY IN LAS VEGAS

Overall, the level of Jewish religious practice in Las Vegas is lower than in almost every comparison Jewish community. Among the comparison Jewish communities, Las Vegas has the lowest percentage of households who always or usually participate in a Passover Seder (50%), always or usually light Sabbath candles (11%), and keep a kosher home (5%). It has the second lowest percentage of households who have a mezuzah on the front door (55%) and respondents who keep kosher in and out of the home (3%). It has the third lowest percentage of households who always or usually light Chanukah candles (64%). Las Vegas also has the second highest percentage of Jewish households who always, usually, or sometimes have a Christmas tree in the home (34%).

Among the comparison Jewish communities, Las Vegas has the lowest percentage of households who are members of a synagogue (14%), the lowest percentage of households who are members of a synagogue at some time during their adult lives (65%), and the lowest percentage of households with children who are members of a synagogue (16%). In addition, Las Vegas has the lowest percentage of Jewish respondents who attend synagogue services once per month or more (13%) and the highest percentage who never attend services (or attend only for special occasions) (44%).

While 83% of Jewish households in Las Vegas are involved Jewishly in some way (either through religious practice, synagogue attendance, membership in the organized Jewish community, or Jewish philanthropic giving in the past year), this is the lowest percentage of about 35 comparison Jewish communities. Thus, significant efforts should be undertaken to engage Jewish households in Jewish life.

JEWISH ETHNIC ATTACHMENTS ARE PARTICULARLY WEAK IN LAS VEGAS

The 53% of Jewish respondents in Las Vegas who consider being Jewish very important is the lowest of about ten comparison Jewish communities. The 31% of Jewish respondents who feel very much or somewhat a part of the Southern Nevada Jewish community is the lowest of about 20 comparison Jewish communities. The 36% of Jewish respondents who are extremely or very emotionally attached to Israel is the third lowest of about 30 comparison Jewish communities. The 40% of Jewish respondents age 40 and over who would very much prefer Jewish-sponsored adult care facilities is the second lowest of about 25 comparison Jewish communities. Thus, not only are levels of Jewish religious practice and Jewish organizational membership low in Las Vegas

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(see previous Theme), but even those measures that indicate a community's feelings of identification with and ethnic attachment to the Jewish people are low. Finding programs that will provide compelling reasons for unengaged Las Vegas Jews to become part of the Jewish community represents a significant challenge.

PROGRAMS FOR JEWISH SINGLES ARE PARTICULARLY IMPORTANT IN LAS VEGAS
39% (15,892 adults) of Jewish adults age 18-64 in Las Vegas are single. 28% (3,859 households) of households with single Jewish adults age 18-64 (*Jewish singles*) were interested in singles programs in the past year. Included in the 28% are 14% (1,854 households) of households with Jewish singles who attended Jewish programs, 1% (179 households) who attended non-Jewish programs, and 13% (1,827 households) who did not attend singles programs in the past year. Thus, there is an unmet need for singles programs and a strong tendency for Jewish singles who attended singles programs in the past year to attend Jewish programs. Non-elderly single households are less likely to be involved in the organized Las Vegas Jewish community (only 11% are *associated* with the Jewish community), where they would be likely to meet other Jewish singles, which further highlights the need for organized Jewish singles programs. The organized Jewish community, including synagogues, the Jewish Federation, and the JCC, should coordinate efforts to support and enhance Jewish singles programs.

EFFORTS TO INTEGRATE INTERMARRIED HOUSEHOLDS INTO THE JEWISH COMMUNITY ARE IMPORTANT IN LAS VEGAS

Among the comparison Jewish communities, Las Vegas has the fourth highest percentage of married couples in Jewish households who are intermarried (couples intermarriage rate) (48%); the highest intermarriage rate for married couples in households age 35-49 (71%); and the third highest intermarriage rates for married couples in households age 50-64 (47%), age 65-74 (32%), and age 75 and over (28%). Las Vegas also has the fourth lowest conversion rate among married couples in Jewish households (12%); the highest percentage of Jewish children age 0-17 in married households being raised in intermarried households (46%); the lowest percentage of households with children age 0-17 at home containing Jewish children (55%); and the sixth lowest percentage of persons in Jewish households who consider themselves Jewish (76%).

Levels of religious practice and other involvement in Jewish activity are particularly low in intermarried households. 94% of in-married households are involved Jewishly in some way, compared to 79% of intermarried households. Each synagogue and Jewish organization needs to develop its own policies and programs for grappling with these issues. Jewish identity initiatives must carefully balance "outreach" to the intermarried population with "inreach" to moderately affiliated Jews. Programs for intermarried households are probably best offered from the more neutral environment afforded by the JCC.

THE EMPHASIS IN LAS VEGAS SHOULD BE ON PROGRAMS THAT BUILD JEWISH IDENTITY

Over the past few decades, recognizing that government social service programs have improved compared to 20-30 years ago, Jewish Federations and JCCs around the country have been moving toward increased emphasis on Jewish identity-building programs in response to heightened concerns about Jewish identity and continuity. In recognition of this study's findings on both Jewish identity issues and social service provision, it is clear that the Las Vegas Jewish community needs to be particularly concerned with issues of Jewish continuity.

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JCCS AND SYNAGOGUES ARE NOT COMPETING INSTITUTIONS

2% of Jewish households in Las Vegas are JCC members but are not synagogue members, and 12% are synagogue members but are not JCC members. 2% of households are members of both a synagogue and a JCC. On the other hand, 85% of households are neither synagogue nor JCC members, which is the highest of about 40 comparison Jewish communities.

Unlike most other JCCs, the JCC of Southern Nevada operates from an office building and thus has no significant physical facilities. For almost all of the comparison JCCs, the percentage of households who are JCC members but are not synagogue members is less than 8%. Synagogues and the JCC in Southern Nevada should coordinate efforts to encourage membership in both institutions, perhaps by offering discounts for joint synagogue and JCC membership. Synagogues should welcome the addition of a Jewish community campus to the community, since membership in one Jewish institution often encourages membership in others.

A COORDINATED EFFORT IS NEEDED TO INCREASE SYNAGOGUE MEMBERSHIP

In recognition of the importance of synagogues in promoting increased involvement in Jewish philanthropy and volunteerism, and other positive measures of Jewish identity, a coordinated effort to increase synagogue membership in Las Vegas should be considered. The 14% of Jewish households who *reported* current synagogue membership either in Southern Nevada or elsewhere is the lowest of about 55 comparison Jewish communities. The 16% current synagogue membership of households with children is the lowest of about 40 comparison Jewish communities. Among about 35 comparison Jewish communities, Las Vegas has the third lowest percentage of synagogue membership for households under age 35 (14%) and the lowest percentages for households age 35-49 (10%), age 50-64 (12%), and age 65 and over (19%). Perhaps contributing to the low levels of synagogue membership is that only 1% of adults in Jewish households were born in Southern Nevada, the second lowest percentage of about 40 comparison Jewish communities, which results in lower levels of attachment to local Jewish institutions.

Current synagogue membership, either in Southern Nevada or elsewhere, is particularly low for households in the Northeast (2%) and for Just Jewish households (4%). Current synagogue membership is relatively high for elderly couple households (24%), Orthodox households (55%) and Conservative households (24%), households in which an adult visited Israel on a Jewish trip (34%), and households who donated \$100-\$500 (42%) and \$500 and over (41%) to the Jewish Federation of Las Vegas in the past year.

The 65% of lifetime synagogue membership, which is defined as the percentage of households who are synagogue members at some time during their adult lives and takes into account plans to definitely or probably join a synagogue in the future, is the lowest of about 30 comparison Jewish communities.

Increasing synagogue membership in a community where 99% of adults in Jewish households are not locally born represents a particular challenge. Attracting unaffiliated Jews to synagogues in Southern Nevada can best be addressed through a coordinated, community-wide effort. That 32% of synagogue non-member households who definitely or probably plan to join a synagogue in the future suggests that significant success could accrue from such efforts.

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INCOME IS A FACTOR IN SYNAGOGUE MEMBERSHIP

The strong relationship between household income and synagogue membership suggests that cost may be an important reason why more Jewish households in Las Vegas are not synagogue members. Synagogue membership increases from 12% of households earning an annual income under \$100,000 to 19% of households earning \$100,000-\$200,000 and 22% of households earning \$200,000 and over. 74% of Jewish households in Las Vegas earn an annual income under \$100,000. Synagogues in Southern Nevada should examine their dues structures to determine financial strategies to increase membership while sustaining services. Once the new JCC is operating, the Las Vegas Jewish community should consider offering discounts for joint synagogue and JCC membership as a way of encouraging membership in both institutions.

MULTIPLE ENTRY POINTS TO THE LAS VEGAS JEWISH COMMUNITY NEED TO BE MARKETED

The 31% of Jewish respondents in Las Vegas who feel very much or somewhat a part of the Southern Nevada Jewish community is the lowest of about 20 comparison Jewish communities. In view of the Jewish identity and continuity issues facing the Las Vegas Jewish community, the organized Jewish community needs to market the many different ways to “be Jewish” to those who are unaffiliated or only marginally involved. Most unaffiliated or marginally involved Jews view Judaism only in terms of synagogue life and religious practice. Emphasis should also be placed on the ethnic, historical, social, and cultural connections as ways for unengaged Jews to explore their Jewish identity. Adult Jewish education classes and programs, already attended by 13% of Jewish respondents in the past year, as well as Jewish cultural and social events and programs, may attract some unaffiliated Jews. Emphasis on *tikkun olam* and social action programs may attract others, and Israel-oriented programming may attract still others.

Jewish organizations other than synagogues and JCCs, such as Hadassah and B’nai B’rith, often provide relatively inexpensive ways for Jews to become involved in Jewish life. In Las Vegas, only 12% of Jewish households reported current membership in a Jewish organization, which is the lowest of about 35 comparison Jewish communities. The organized Jewish community should promote these types of organizations as good vehicles for involving Jews with specific interests for whom cost is an obstacle.

THE LAS VEGAS JEWISH COMMUNITY IS LACKING SIGNIFICANT JEWISH INFRASTRUCTURE

Almost all Jewish communities the size of Las Vegas, and many that are significantly smaller, have Jewish campuses often housing the Jewish Federation, a Jewish Community Center (JCC), and other Jewish institutions, such as a Jewish nursing home, Jewish independent and assisted living facilities for the elderly, a Jewish day school, a coordinating agency for Jewish education, a Holocaust memorial, a Jewish museum, and a Jewish Family Service building. Las Vegas currently has its Jewish Federation, JCC, and Jewish Family Service Agency operating from office buildings.

According to the Telephone Survey, only 3% (1,218 households) of households are members of the JCC of Southern Nevada (JCCSN). According to the JCC Survey, only 2% (711 households) are JCCSN members.

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67% of households contain adults who have never been JCC members. 30% (12,432 households) of households contain adults who were members of a JCC before moving to Southern Nevada but are not members of the JCCSN. Only 2% of households contain adults who were members of a JCC before moving to Southern Nevada and are now members of the JCCSN. Of all households with adults who were previously members of a JCC, 5,530 households contain adults who were members of a JCC as children; 3,493 households, as adults; and 4,207 households, as both children and adults. Adults who were JCC members as children may have fond memories of the JCC experience. Adults who were members as adults before moving to Southern Nevada made a decision to join a JCC in their former communities. Both groups, and particularly those who were members as both children and adults, are prime candidates to join a new JCC.

Respondents were asked: “If a new Jewish Community Center facility were built in your area of Southern Nevada, would you definitely, probably, probably not, or definitely not seriously investigate joining the new JCC?” In this question, respondents are asked about *prospective behavior*. In examining these results, it should be noted that some respondents have difficulty projecting their behavior, and unforeseen events may alter projected behavior. However, in the aggregate, the results are indicative of a community’s propensity toward investigating joining a new JCC. The study specifically did not ask about the likelihood that a household would join a new JCC, only the likelihood that the household would seriously investigate joining a new JCC. 15% (6,384 households) of households will definitely seriously investigate joining a new JCC; 45% (18,942 households), probably; 25%, probably not; 12%, definitely not; and 3%, don’t know. In total, 60% (25,326 households) of households will definitely or probably seriously investigate joining a new JCC.

Respondents were asked: “If a fund raising campaign were started, would you definitely, probably, probably not, or definitely not be willing to pledge funds to establish a Jewish campus in your area of Southern Nevada that would house a Jewish high school and other Jewish community facilities?” 47% (19,866 households) of households would definitely or probably be willing to pledge funds, including 27% (11,382 households) who would be willing to definitely or probably pledge under \$500 *over five years*; 12% (4,998 households), \$500-\$1,000; 3% (1,428 households), \$1,000 and over; and 5% (2,058 households), who don’t know the amount.

In total, these results suggest that a fund raising campaign of about \$12,500,000 is possible. However, this amount is based on the directed assumption on the part of the respondents that a Jewish campus would be built in “their area” of Southern Nevada. Since the most likely location for any capital facility is in the Northwest, it is important to note that households in the Northwest would definitely or probably be willing to pledge about \$4,700,000.

The methodology used to calculate the projected amount of the campaign involved querying households who would definitely or probably be willing to pledge funds as to the amounts of their potential pledges in ranges of under \$500, \$500-\$1,000, \$1,000-\$5,000, \$5,000-\$10,000, and \$10,000 and over, and multiplying the midpoint of each range by the number of households reporting that range of pledge. For example, all households who reported that they would definitely or probably be willing to pledge under \$500 were assumed to have a potential pledge of \$250. All households who would definitely or probably be willing to pledge \$10,000 and over

MAJOR THEMES OF THE STUDY

were assumed (very conservatively) to have a potential pledge of \$10,000. Doubtlessly, since many of the pledges of \$10,000 and over would be considerably over \$10,000, one might expect the campaign to raise considerably more funds than suggested above. In addition, excluding the 5% of households who did not know the amount they would definitely or probably be willing to pledge also underestimates the potential amount of the campaign.

The Las Vegas Jewish community should seriously consider building the type of infrastructure that exists in other Jewish communities. Among about 50 comparison JCCs, the median percentage of households who are JCC members is 14%. If 14% of Jewish households were to join a new JCC in Las Vegas, 5,900 households would join the JCCSN. Many indicators of Jewish connections in Las Vegas suggest that the percentage of households who would actually join a new JCC would be well below the median of 14%. But even if only 5% of households actually join, that would mean about 2,000 JCC member households. This number of Jewish households, when added to non-Jewish households who will likely join, suggests a membership size that can support a major facility. In addition, a major Jewish facility in the Northwest may well attract new residents to this area, thus reducing the geographic dispersal of the Las Vegas Jewish population.

A Jewish community campus will help to advance Jewish life, build Jewish community, and strengthen Jewish connections in Southern Nevada.

See also the Theme further below on establishing a Jewish high school in Las Vegas.

ATTENDANCE IN FORMAL JEWISH EDUCATION PROGRAMS AS CHILDREN SHOWS STRONG POSITIVE CORRELATIONS WITH JEWISH BEHAVIOR AS ADULTS

This study confirms the results of many other Jewish community studies that show strong positive correlations between formal Jewish education (Jewish day school and synagogue school) as children and Jewish behavior as adults, although we cannot attribute cause and effect to these relationships. In general, on most measures of “Jewishness” (such as religious practice, synagogue attendance, membership in the organized Jewish community, and Jewish philanthropy and volunteerism), formal Jewish education as children is positively correlated with adult Jewish behavior. For example, 24% of Jewish households in Las Vegas in which an adult attended a Jewish day school as a child and 23% of households in which an adult attended a synagogue school as a child are associated with the Jewish community (are members of a synagogue, JCC, or Jewish organization), compared to 14% of households in which no adult attended formal Jewish education as a child. 58% of married households in which an adult attended a Jewish day school as a child and 49% of married households in which an adult attended a synagogue school as a child are in-married, compared to 28% of married households in which no adult attended formal Jewish education as a child. In addition, 59% of respondents in households who donated \$100 and over to Jewish charities in the past year consider providing Jewish education for children to be a very important motivation to donate to a Jewish organization. This argues that to build for the future and help preserve Jewish identity and continuity, the Jewish Federation should continue to support Jewish day schools and should consider extending additional support to synagogue schools.

MAJOR THEMES OF THE STUDY

ATTENDANCE IN INFORMAL JEWISH EDUCATION PROGRAMS AS CHILDREN SHOWS STRONG POSITIVE CORRELATIONS WITH JEWISH BEHAVIOR AS ADULTS

This study confirms the results of many other Jewish community studies that show strong positive correlations between informal Jewish education (specifically Jewish sleep away camp, Jewish teenage youth group, and college Hillel/Chabad) as children/teenagers and Jewish behavior as adults, although we cannot attribute cause and effect to these relationships. In general, on most measures of “Jewishness” (such as religious practice, synagogue attendance, membership in the organized Jewish community, and Jewish philanthropy and volunteerism), informal Jewish education as children is positively correlated with adult Jewish behavior. For example, 69% of married Jewish households in Las Vegas in which an adult participated in Hillel/Chabad while in college (excluding High Holidays) are in-married, compared to 37% of married households in which no adult participated in Hillel/Chabad while in college. 34% of respondents in households who donated \$100 and over to Jewish charities in the past year consider providing programs for students on college campuses to be a very important motivation to donate to a Jewish organization, and 42% consider it a somewhat important motivation. This argues that to build for the future and to preserve Jewish identity and continuity, the Jewish Federation should support programs that provide assistance to these types of informal Jewish education.

THE MARKET SHARE FOR JEWISH PRESCHOOL/CHILD CARE IN LAS VEGAS IS LOW

Of Jewish children age 0-5 in Las Vegas who attend a preschool/child care program, only 26% attend a Jewish preschool/child care program. The 26% market share for Jewish preschool/child care programs is the third lowest of about 30 comparison Jewish communities. Enrollment of Jewish children in preschool/child care programs within the Jewish community is often thought to provide a good opportunity to involve young families in Jewish life, and particularly synagogue life, before their children begin religious school. A coordinated effort should be organized by the Jewish Federation, involving the synagogues, the JCC, and the Jewish day schools, to examine strategies for increasing enrollment in Jewish preschool/child care programs.

JEWISH EDUCATION PROGRAMS FOR CHILDREN NEED TO BE EXPANDED

According to the Jewish Institutions Survey, only 45% of Jewish children age 5-12 in Las Vegas currently attend formal Jewish education, which is the second lowest of about 30 comparison Jewish communities. Only 11% of Jewish teenagers age 13-17 currently attend formal Jewish education, which is also the second lowest of the comparison Jewish communities. In addition, *according to the Telephone Survey*, only 12% of Jewish children age 5-12 attend a Jewish day school, which is the fourth lowest of about 25 comparison Jewish communities. The 61% of Jewish children age 5-17 who have ever attended formal Jewish education is the lowest of about 45 comparison Jewish communities. A coordinated, community-wide effort should be undertaken to increase enrollment in Jewish education programs for children.

The Jewish community should consider a community-wide Judaica high school program, which has been a successful strategy in many communities for involving Jewish teenagers in Jewish education.

MAJOR THEMES OF THE STUDY

SOME POTENTIAL EXISTS FOR HIGHER JEWISH DAY SCHOOL ENROLLMENT, BUT AN ENROLLMENT CAMPAIGN WILL FACE SIGNIFICANT CHALLENGES

According to the Telephone Survey, 12% of Jewish children *age 5-12* in Las Vegas attend a Jewish day school, which is the fourth lowest of about 25 comparison Jewish communities. 8% of Jewish children *age 5-12* attend a non-Jewish private school, which is about average among the comparison Jewish communities. Of Jewish children *age 5-12* who attend a private school, 61% attend a Jewish day school. The 61% market share for Jewish day school is about average among the comparison Jewish communities.

In an effort to expand Jewish day school enrollment, one positive factor is that only 33% of households with Jewish children *age 0-17* did not or will not seriously investigate sending Jewish children to a Jewish day school. The 33% is the second lowest of about 25 comparison Jewish communities. Also, 57% of respondents in households with Jewish children *age 0-17* would prefer to send their Jewish children to a Jewish day school rather than to a public school or a non-Jewish private school, everything else being equal, including cost.

The major reasons most commonly reported by respondents in households with Jewish children *age 0-17* for not sending Jewish children to a Jewish day school are tuition cost (43%), distance from home (11%), and belief in public schools/ethnically mixed environment (10%). In addition, 31% of respondents in households with Jewish children *age 0-17* (none of whom currently attend a Jewish day school, have attended in the past, or will definitely attend in the future) reported that they definitely would send or would have sent their Jewish children to a Jewish day school if it were affordable to them, and another 37% responded probably. Also, 32% of respondents reported that they definitely would send or would have sent their Jewish children to a Jewish day school if it were located as close to them as a public school, and another 32% responded probably.

While 33% of respondents in households with Jewish children *age 0-17* are very familiar with the Milton I. Schwartz Hebrew Academy, which is the seventh highest of about 40 comparison Jewish day schools, only 20% are very familiar with the Solomon Schechter Day School and only 12% are very familiar with the Desert Torah Academy. While the 31% of respondents in households with Jewish children *age 0-17* who are very familiar or somewhat familiar with the Hebrew Academy perceive it as excellent, which is about average among about 35 comparison Jewish day schools, the 13% who perceive Solomon Schechter as excellent is the lowest, and the 20% who perceive Desert Torah as excellent is the sixth lowest, of the comparison Jewish day schools.

Households considering a Jewish day school should be aware that 17% of households with Jewish children *age 6-17* reported that a Jewish child *age 6-17* experienced anti-Semitism *at school* in Southern Nevada in the past year.

A coordinated effort should be undertaken by the Jewish Federation, involving the synagogues and the Jewish day schools, to examine strategies for increasing Jewish day school enrollment. The plans for a Jewish high school will be bolstered if the “feeder” schools see enrollment increase.

MAJOR THEMES OF THE STUDY

A JEWISH HIGH SCHOOL CAN SUCCEED IN LAS VEGAS, BUT NOT WITHOUT SIGNIFICANT EFFORT AND CREATIVE THINKING

Plans are proceeding to establish a Jewish high school in Las Vegas. This is a positive step that will probably attract some “serious” Jewish households to the area who would probably not move to Southern Nevada if there were no Jewish high school for their children. A Jewish high school would also help to cultivate the next generation of Jewish leaders for the community. As discussed previously, strong positive correlations exist between Jewish day school attendance as a child and Jewish behavior as an adult.

Several factors indicate that a significant effort will be required to achieve satisfactory enrollment to support a Jewish high school. **First**, while about 3,100 children age 13-17 in Las Vegas live in Jewish households, only about 1,500 children age 13-17 are being raised Jewish. Of the 1,500 Jewish children age 13-17, only about 900 children have received any formal Jewish education. It is assumed that the 600 Jewish children age 13-17 who have not received any formal Jewish education by age 13 are unlikely to enroll in a Jewish high school. Thus, it is estimated that the current market for a Jewish high school is about 900 children, of whom about 200 children have attended a Jewish day school in the past.

The minimum enrollment considered reasonable for a Jewish high school is approximately 50 students per grade, for a total of 200 children. Thus, the Jewish high school would need to draw a little over 20% of the potential market. Based upon the results of community studies around the country, this is *possible*, but very optimistic. Of about 25 comparison Jewish communities, the median percentage of Jewish children age 13-17 who attend a Jewish day school is 8%. Only four comparison Jewish communities show a 20% or higher attendance rate. It must be kept in mind that many Jewish teenagers live a considerable distance from the proposed high school site.

Second, levels of religious involvement in households with children in Las Vegas are very low. For example, only 54% of households with children have a mezuzah on the front door, only 60% always or usually participate in a Passover Seder, and only 16% are synagogue members.

Third, the median income for households with children in Las Vegas is \$90,000, which is below average among about 35 comparison Jewish communities. Given the likelihood that annual tuition will be in excess of \$25,000 per child and that many families will have two or more children in Jewish day school simultaneously, this will create financial difficulty for many. Supporting the concern about finances is that the major reason most commonly reported for not sending Jewish children age 0-17 to a Jewish day school is, by far, tuition cost (43%), followed by distance from home (11%), belief in public schools/ethnically mixed environment (10%), quality of other private or public schools (4%), have a special needs child (3%), not important to family (3%), curriculum issues (2%), school is too religious for family/family is not religious (2%), quality of education at Jewish day schools (2%), not right fit (1%), and intermarriage (1%). Furthermore, when asked the major factor in the decision concerning the high school to which respondents in households with Jewish children age 0-14 will send their children, 40% of respondents reported tuition cost, far more than any other factor.

MAJOR THEMES OF THE STUDY

On the other hand, a number of factors support the case for a successful Jewish high school. **First**, three feeder Jewish day schools already exist with a total enrollment of about 300 children.

Second, the 33% of households with Jewish children age 0-17 who did not or will not seriously investigate sending Jewish children to a Jewish day school is the second lowest of about 25 comparison Jewish communities. 1,518 households with Jewish children age 0-17 either currently have a child in Jewish day school, will definitely send a child in the future, or will seriously investigate sending a child.

Third, respondents in households with Jewish children age 0-14 were asked: “A new private community Jewish high school that is welcoming to children of all Jewish backgrounds will soon be built in the Summerlin area. Will you definitely, probably, probably not, or definitely not seriously investigate sending your child(ren) to the new Jewish high school?” In this question, respondents are asked about *prospective behavior*. In examining these results, it should be noted that some respondents have difficulty projecting their behavior, and unforeseen events may alter projected behavior. However, in the aggregate, the results are indicative of a community’s propensity toward sending Jewish children to a new Jewish high school. 31% (995 households) of households with Jewish children age 0-14 will definitely seriously investigate sending children to the new Jewish high school; 31% (992 households), probably; 13%, probably not; 21%, definitely not; and 3%, don’t know.

Fourth, respondents in households with Jewish children age 0-17 (none of whom currently attend a Jewish day school, have attended in the past, or will definitely attend in the future) were asked whether, if a Jewish day school education were affordable to them, they would send or would have sent their children to a Jewish day school. 31% of respondents responded definitely; 37%, probably; 25%, probably not; 6%, definitely not; and 2%, don’t know. This is an indicator of significant interest.

Fifth, respondents in households with Jewish children age 0-17 (none of whom currently attend a Jewish day school, have attended in the past, or will definitely attend in the future) were asked whether, if a Jewish day school were located as close to them as a public school, they would send or would have sent their children to a Jewish day school. 32% of respondents responded definitely; 32%, probably; 26%, probably not; 8%, definitely not; and 2%, don’t know.

Sixth, respondents in households with Jewish children age 0-17 were asked their perception of the public schools in their area. 17% of respondents perceive the public schools as excellent; 37%, good; 24%, fair; 18%, poor; and 4%, don’t know. This indicates some level of dissatisfaction with the public school system in Clark County.

Seventh, respondents in households with Jewish children age 0-17 were asked if, everything else being equal, including cost, in general, they would prefer to send their children to a public school, a non-Jewish private school, or a Jewish day school. 26% of respondents would prefer a public school; 16%, a non-Jewish private school; 57%, a Jewish day school; and 1%, don’t know. Again, this indicates significant interest in a Jewish day school education.

MAJOR THEMES OF THE STUDY

While a successful Jewish high school in Las Vegas is possible, it is clear that such a school will have to carefully consider the need for low tuition, the demand for high quality, and the overall level of Jewish observance/emphasis so as to attract students from a wide variety of Jewish backgrounds.

In communities such as Seattle and Boston, a major donor established an endowment for Jewish day school education. In each case, tens of millions of dollars were placed in a fund making it possible to provide scholarships so that no Jewish household who wanted to send a child to a Jewish day school would be turned away for financial reasons. These examples indicate that success in Las Vegas may depend on such an endowment.

Note that a *Jewish Children's Survey* was completed for households with Jewish children and is reported on under separate cover. See also the Theme above about establishing a Jewish campus in Las Vegas.

THE LEVEL OF FAMILIARITY WITH JEWISH AGENCIES IN LAS VEGAS IS LOW, AS ARE THE PERCEPTIONS OF THOSE AGENCIES AS EXCELLENT

A large majority of the Las Vegas Jewish community is *not at all familiar* with the Jewish Federation and various Jewish agencies, ranging from the 61% of respondents who are not at all familiar with the Jewish Family Service Agency (JFSA) to the 74% of respondents who are not at all familiar with the University of Nevada, Las Vegas Hillel (*Hillel*).

The 5% of respondents who are very familiar with the Jewish Community Center of Southern Nevada (JCCSN) is the lowest of about 40 comparison JCCs. The 7% of respondents who are very familiar with the Jewish Federation is the third lowest of about 35 comparison Jewish communities. The 11% of respondents who are very familiar with the JFSA is the seventh lowest of about 35 comparison Jewish communities.

While the majority (66%-73%) of respondents who are very familiar or somewhat familiar with the Jewish agencies have positive (excellent or good) perceptions of them, compared to about 30 other Jewish communities, the percentage of respondents who are very familiar or somewhat familiar with each agency who perceive the JFSA (17%) and the Jewish Federation (11%) as excellent are the lowest. Compared to about 35 other JCCs, the percentage of respondents who are very familiar or somewhat familiar with the JCCSN who perceive it as excellent (13%) is the second lowest. The low percentage of excellent perceptions is most likely related to the fact that most other comparison JCCs have significant physical facilities, while the JCCSN operates from an office building.

The Jewish community should consider a coordinated marketing campaign to enhance the visibility and improve the perception of the Jewish agencies in Las Vegas.

MAJOR THEMES OF THE STUDY

THE NEEDS OF THE ELDERLY MUST REMAIN A FOCUS

Las Vegas is a Jewish community with a significant number of retirees, and elderly needs must continue to be a focus of service provision. The 22,784 persons age 65 and over in Jewish households is well above average among about 50 comparison Jewish communities. The 11% of persons age 75 and over in Jewish households is about average among about 45 comparison Jewish communities and increased from 6% in 1995. As the population age 75 and over increases, a higher demand for elderly social services can be expected.

Many elderly households contain single persons (mostly female) who are widowed. 26% of persons age 65 and over in Jewish households and 32% of persons age 75 and over in Jewish households live alone. 31% of elderly single households contain respondents who are health-limited. Elderly persons living alone are generally more likely to need social services than other households.

The fact that only 34% of Jewish households in which the respondent is age 65-74 and 40% of Jewish households in which the respondent is age 75 or over have adult children who have established their own homes in Southern Nevada implies that for many elderly persons a local support system will not be available as they age.

IN-HOME HEALTH CARE AND SENIOR TRANSPORTATION ARE THE TWO MOST NEEDED SOCIAL SERVICES AMONG THE ELDERLY

12% of Jewish households with elderly persons in Las Vegas needed senior transportation in the past year, and 11% needed in-home health care. 1%-2% of households with elderly persons needed other social services for the elderly in the past year.

4% of households with elderly persons reported *unmet* needs for senior transportation in the past year, and 1% reported unmet needs for in-home health care, adult day care, home-delivered meals, and nursing home care. It should be noted, however, that most of the needs for elderly services are being met outside the Jewish community. For example, 9.6% of households with elderly persons received in-home health care in the past year; 9.4% received it from non-Jewish sources and 0.2%, from Jewish sources. The Las Vegas Jewish community should address the need for the provision of senior transportation and in-home health care, but should balance these needs (which are mostly being met) with needs in other areas (particularly Jewish continuity and Jewish education for children).

ORGANIZED PROGRAMS TO ISRAEL SHOULD CONTINUE TO BE SUPPORTED

On most measures of “Jewishness” (such as religious practice, synagogue attendance, membership in the organized Jewish community, and Jewish philanthropy and volunteerism), this study shows a significant positive correlation with visits to Israel, particularly if the Israel trip was sponsored by a Jewish organization, although we cannot attribute cause and effect to these relationships.

33% of Jewish households in Las Vegas contain a member who visited Israel, which is the third lowest of about 35 comparison Jewish communities. The 10% of households with Jewish children age 0-17 who have sent a Jewish child on a trip to Israel is about average among about 35 comparison Jewish communities. In addition, the 28% of households with Jewish children age

MAJOR THEMES OF THE STUDY

0-17 who will not seriously investigate sending Jewish teenagers on a trip to Israel is the highest of about 20 comparison Jewish communities.

Only 29% of respondents in households who donated \$100 and over to Jewish charities in the past year consider supporting educational trips to Israel to be a very important motivation to donate to a Jewish organization, and 32% consider it not at all important. Apparently, many donors do not appreciate the connection between trips to Israel and Jewish identity formation. Trips to Israel, particularly for teenagers and young adults, should continue to be promoted and supported so that the Jewish community can capitalize on the transforming experience that a trip to Israel can offer.

The 36% of Jewish respondents who are extremely or very emotionally attached to Israel is the third lowest of about 30 comparison Jewish communities. Fund raising efforts to support Israel programming should consider the relatively low level of emotional attachment in Las Vegas, and efforts are needed to promote greater levels of attachment to Israel. Organized programs should be considered that bring together emotionally attached participants who have visited Israel in the past with less involved Jews.

ANTI-SEMITISM IS NOT THE ISSUE IT ONCE WAS, BUT IS STILL A CONCERN, PARTICULARLY AS EXPERIENCED BY CHILDREN

18% of Jewish respondents in Las Vegas personally experienced anti-Semitism in the local community in the past year, which is about average among about 35 comparison Jewish communities. 20% of households with Jewish children age 6-17 reported that a Jewish child age 6-17 experienced anti-Semitism in the local community (mainly at school) in the past year, which is also about average among about 25 comparison Jewish communities.

63% of respondents in households who donated \$100 and over to Jewish charities in the past year consider combating anti-Semitism to be a very important motivation to donate to a Jewish organization, which is well below average among about 20 comparison Jewish communities. However, of nine philanthropic motivations queried in Las Vegas, the 63% of respondents who consider combating anti-Semitism to be very important is the highest. Perhaps this is due, in part, to the recent reports of rising anti-Semitism around the world.

THE INTERNET REACHES MORE HOUSEHOLDS IN EVERY AGE GROUP THAN DO THE JEWISH NEWSPAPERS

The Internet is quickly becoming an important and effective medium for communication and education in the Jewish community. 40% of Jewish respondents in Las Vegas used the Internet for Jewish-related information in the past year, including 21% who used the Internet for information about the Southern Nevada Jewish community. 9% of respondents visited www.jewishlasvegas.com in the past year. Younger respondents were more likely to use the Internet for Jewish-related information in the past year than were older respondents. Internet usage in the past year decreases from 57% of respondents under age 35 and 54% of respondents age 35-49 to 38% of respondents age 50-64, 33% of respondents age 65-74, and 14% of respondents age 75 and over.

MAJOR THEMES OF THE STUDY

The Jewish newspapers in Las Vegas are a less effective means of communication with the Jewish community than in most comparison Jewish communities. The 24% of Jewish respondents who always or usually read a local Jewish newspaper (either *The Jewish Reporter* or *The Las Vegas Israelite*) is the third lowest of about 20 comparison Jewish communities. The 61% who never read a local Jewish newspaper is the fourth highest of about 30 comparison Jewish communities.

While *The Jewish Reporter* is always or usually read by 20% of respondents, readership increases significantly with age, from 17% of respondents under age 65 to 27% of respondents age 65 and over. *The Las Vegas Israelite* is always or usually read by 9% of respondents, but only by 4% of respondents under age 35, compared to 10% of respondents age 35 and over.

Comparing the 20% of respondents who always or usually read *The Jewish Reporter* to the 9% who always or usually read *The Las Vegas Israelite*, *The Jewish Reporter* is a better vehicle for reaching the Jewish community than *The Las Vegas Israelite*. This is true for each age group, but particularly for respondents under age 35 and age 65 and over. 18% of respondents under age 35 always or usually read *The Jewish Reporter*, compared to only 4% who always or usually read *The Las Vegas Israelite*. 27% of respondents age 65 and over always or usually read *The Jewish Reporter*, compared to only 11% who always or usually read *The Las Vegas Israelite*.

The Internet is more effective for communicating with younger Jews than with older Jews, while the Jewish newspapers are more effective for communicating with older Jews than with younger Jews. However, in general, communicating with all age groups, and in particular the younger age groups, is more effective through the Internet than through the Jewish newspapers.

EFFORTS ARE NEEDED TO INCREASE THE VISIBILITY OF THE JEWISH FEDERATION AND TO INVOLVE MORE PEOPLE IN THE ANNUAL CAMPAIGN

Only 24% of Jewish households in Las Vegas are on the Jewish Federation of Las Vegas mailing list, the lowest percentage of about 30 comparison Jewish communities. 68% of households reported that they were not asked to donate to the Jewish Federation in the past year, which is the third highest of about 35 comparison Jewish communities. 24% of households who were not asked to donate to the Jewish Federation in the past year donated to other Jewish charities (Jewish charities other than Jewish Federations), and 69% donated to non-Jewish charities. Of households asked to donate to the Jewish Federation in the past year, the 36% who did not donate is the highest of about 35 comparison Jewish communities. In addition, 63% of respondents are not at all familiar with the Jewish Federation, which is the third highest of about 35 comparison Jewish communities. Efforts should be made to reach households who are not on the Jewish Federation mailing list and to raise the profile of the Jewish Federation. Strategies should be developed to increase the involvement of those population groups who are currently under represented in the Annual Campaign, particularly new residents, households under age 65, non-elderly single households, intermarried households, and households in which no adult visited Israel.

MAJOR THEMES OF THE STUDY

EFFORTS ARE NEEDED TO INVOLVE MORE YOUNG PEOPLE IN THE ANNUAL CAMPAIGN AND IN JEWISH PHILANTHROPIC GIVING IN GENERAL

As in most comparison Jewish communities, a disproportionate number of donations to the Jewish Federation of Las Vegas Annual Campaign derive from elderly households. 43% of Jewish households who donated to the Jewish Federation in the past year are age 65 and over, while households age 65 and over represent only 31% of Jewish households in Las Vegas. 74% of households under age 35 and 71% of households age 35-64 were not asked to donate to the Jewish Federation in the past year, compared to 59% of households age 65 and over. In total, 86% of households under age 35 and 82% of households age 35-64 did not donate to the Jewish Federation in the past year, compared to 70% of households age 65 and over.

80% of elderly households and 81% of non-elderly households donated to charities in the past year. However, 55% of elderly households donated to *Jewish charities* in the past year, compared to 40% of non-elderly households, and 25% of elderly households donated to *non-Jewish charities only*, compared to 41% of non-elderly households. Thus, while younger households in Las Vegas *do* donate to charities at the same rate as elderly households, many do not give preference to Jewish charities. Strategies should be developed to attract more young people to *Jewish* philanthropic giving.

UNLIKE IN MANY OTHER JEWISH COMMUNITIES WITH SIGNIFICANT ELDERLY POPULATIONS, ENDOWMENT GIVING IN LAS VEGAS PRESENTS SPECIAL CHALLENGES

26% (22,784 persons) of persons in Jewish households in Las Vegas are age 65 and over. Only 38% of Jewish respondents age 65 and over feel very much or somewhat a part of the Southern Nevada Jewish community. Jewish philanthropic giving among older Jews in Las Vegas is higher than among younger Jews, but is low compared to philanthropic giving by older Jews in other Jewish communities. Only 55% of households age 65 and over donated to Jewish charities in the past year. Only 7% of households age 65 and over donated \$100 and over to the Jewish Federation of Las Vegas in the past year, and 18% donated \$100 and over to other Jewish charities (Jewish charities other than Jewish Federations). Only 1% of households age 65 and over donated \$1,000 and over to the Jewish Federation in the past year, and only 3% donated \$1,000 and over to other Jewish charities.

25% of respondents age 50 and over do not have wills; 64% have wills that contain no charitable provisions; 6% have wills that contain provisions for Jewish charities; and 6% have wills that contain provisions for non-Jewish charities only. The 6% of respondents who have wills that contain provisions for Jewish charities is the lowest of about 30 comparison Jewish communities. Emphasis should be placed on enhancing programs which communicate the opportunities for, and advantages of, endowment giving, although in light of the relatively low level of charitable giving in Las Vegas in general, the challenge will be great.

MAJOR THEMES OF THE STUDY

THE JEWISH FEDERATION SHOULD ENCOURAGE VOLUNTEERISM IN THE LAS VEGAS JEWISH COMMUNITY

14% of Jewish respondents in Las Vegas volunteered for Jewish organizations in the past year, and 32% volunteered for non-Jewish organizations. The 14% of respondents who volunteered for Jewish organizations in the past year is the lowest of about 25 comparison Jewish communities, while the 32% who volunteered for non-Jewish organizations is about average among about 20 comparison Jewish communities. The 32% of adults in Jewish households who are retired can serve as a significant resource to the volunteer community. Jewish agencies should promote volunteer opportunities, particularly within the Jewish community.

THE ANNUAL CAMPAIGN OF THE JEWISH FEDERATION OF LAS VEGAS SHOULD BE ORIENTED TOWARD THE MOTIVATIONS FOR GIVING IDENTIFIED BY THE STUDY

63% of respondents in Jewish households in Las Vegas who donated \$100 and over to Jewish charities in the past year consider combating anti-Semitism to be a very important motivation to donate to Jewish organizations. 57%-59% of respondents consider providing Jewish education for children and providing social services for the Jewish elderly to be very important motivations. 46%-48% of respondents consider helping Jews overseas who are in distress and supporting the people of Israel to be very important motivations. 29%-34% of respondents consider providing programs for students on college campuses, providing social, recreational, and cultural activities for Jews, providing individual and family counseling for Jews, and supporting educational trips to Israel to be very important motivations.

21% of respondents in households who donated \$100 and over to the Jewish Federation of Las Vegas in the past year would donate more if more of the money went to Israel and overseas, while 53% would donate more if more of the money went to local needs. 38% of respondents would donate more if they had more say over how the money was spent; 37%, if they were asked by a close friend; 26%, if they were asked in person; and 9%, if they received more recognition for their donation.

Marketing efforts that are oriented toward the community's motivations for giving and the circumstances under which donors might increase their level of giving may lead to a more successful campaign.

MAJOR THEMES OF THE STUDY

MAJOR FINDINGS

Size and Distribution of the Jewish Population

1. 89,000 persons live in 42,000 Jewish households in Las Vegas. Of the 89,000 persons in Jewish households, 67,500 persons (76%) are Jewish.
2. Las Vegas is the 23rd largest Jewish community in the United States.
3. In 1995, 66,900 persons lived in 29,100 Jewish households in Las Vegas. Of the 66,900 persons in Jewish households, 55,600 persons (83%) were Jewish.
4. The number of persons in Jewish households increased from 66,900 persons in 1995 to 75,820 persons in 1999 and 89,000 persons in 2005.
5. 6% of households in Las Vegas are Jewish households.
6. 22,055 Jews live in the Northwest; 16,373 Jews live in the Southeast; 15,971 Jews live in the Southwest; 6,792 Jews live in the Northeast; and 6,272 Jews live in the Central.
7. From 1995-2005, the percentage of Las Vegas Jewish households living in the Northwest increased from 24% to 31%; in the Southeast, from 19% to 25%; and in the Northeast, from 7% to 11%. In contrast, the percentage in the Southwest decreased from 30% to 23% and in the Central, from 20% to 10%.
8. 8% of Jewish households live in one zip code area (89134) and 19% live in one of three zip code areas (89134, 89052, and 89117).

Geographic Profile

9. 24% of Jewish households are on the Jewish Federation of Las Vegas mailing list.
10. 1% of adults in Jewish households were locally born (born in Southern Nevada).
11. 8% (5,891 adults) of adults in Jewish households were foreign born.
12. 1% (546 households) of households are from the Former Soviet Union.
13. 8% (4,887 adults) of Jewish adults consider themselves to be Sephardic Jews; 5% (3,115 adults), Israelis; and 1% (733 adults), Hispanic Jews.
14. 3% of households are part-year households (live in Southern Nevada for 1-9 months of the year).
15. 36% of respondents moved to Southern Nevada from California; 17%, from New York; 6%, from Illinois; and 5%, from Florida.
16. 29% of households have lived in Southern Nevada for 0-4 years; 21%, for 20 or more years.
17. 53% of households have lived at their current address for 0-4 years; 3%, for 20 or more years.
18. 75% of households own their homes.
19. An average of between 672 and 1,526 households will move out of Southern Nevada each year within the next three years (the *out-migration rate*). An average of 2,428 households in Las Vegas moved to Southern Nevada each year during the past five years (the *in-migration rate*). Assuming that the current rate of in-migration continues for the next few years, these data suggest that the number of Jewish households in Las Vegas will probably continue to increase significantly during the next few years as a result of migration into and out of Southern Nevada.
20. 32% of households in which the respondent is age 50 or over have at least one adult child who has established his/her own home in Southern Nevada; another 20% have other close relatives living in Southern Nevada.

MAJOR FINDINGS

Demographic Profile

21. 13% (11,481 children) of persons in Jewish households are age 0-17, of which 56% (6,413 children) are being raised Jewish.
22. 26% (22,784 persons) of persons in Jewish households are age 65 and over.
23. The average household size is 2.13 persons.
24. 29% of households contain 1 person; 47%, 2 persons; 13%, 3 persons; and 12%, 4 or more persons.
25. 16% of households are households with children age 0-17 at home; 4% are households with only adult children age 18-29 at home; 35% are married households with no children at home; 29% are single person households; and 16% are other household structures.
26. 35% (2,886 children) of children *age 0-12* in Jewish households live in households in which both parents (or *the* parent in a single parent household) are employed full time.
27. 11% (1,297 children) of children *age 0-17* in Jewish households live in single parent households.
28. 47% (5,431 children) of children *age 0-17* in Jewish households live in households in which an adult is or was divorced.
29. 26% (5,922 persons) of persons age 65 and over in Jewish households live alone.
30. 62% of adults in Jewish households are currently married; 9% are currently widowed.
31. 49% of adults age 25 and over in Jewish households have a four-year college degree or higher.
32. 57% of adults in Jewish households are in the labor force; 32% are retired.
33. The median value of homes owned by Jewish households is \$365,000.
34. The 2004 median household income is \$61,000.
35. 17% (6,972 households) of households may be considered to be low income households (earned under \$25,000 in 2004).
36. 3.1% (1,302 households) of households reported a household income that was below the Federal poverty levels.

Religious Profile

37. 3% of Jewish respondents identify as Orthodox; 23%, Conservative; 1%, Reconstructionist; 26%, Reform; and 47%, Just Jewish.
38. 55% of households have a mezuzah on the front door.
39. 50% of households always or usually participate in a Passover Seder.
40. 64% of households always or usually light Chanukah candles.
41. 11% of households always or usually light Sabbath candles.
42. 5% of households keep a kosher home; 3% of respondents keep kosher in and out of the home.
43. 1% of respondents refrain from using electricity on the Sabbath.
44. 34% of households always, usually, or sometimes have a Christmas tree in the home.
45. 13% of Jewish respondents attend synagogue services once per month or more.
46. 44% of Jewish respondents never attend synagogue services (or attend only for special occasions).
47. 46% of married couples in Jewish households are in-married; 6% are conversionary in-married; and 48% are intermarried.
48. 42% of children age 0-17 in intermarried households are being raised Jewish.
49. 5% (3,240 persons) of Jewish persons are Jews-by-Choice.
50. 53% of Jewish respondents consider being Jewish very important; 34%, somewhat important; 8%, not very important; and 6%, not at all important.

MAJOR FINDINGS

Membership Profile

51. 21% of households are *associated* with the Jewish community in that someone in the household is a member of a synagogue, Jewish Community Center (JCC), or Jewish organization.
52. *According to the Telephone Survey*, 14% of households *reported* current synagogue membership in a synagogue located either in Southern Nevada or elsewhere, including 12% in a synagogue located in Southern Nevada.
53. *According to the Synagogue Survey*, 17% of the 4,079 synagogue member households who are members of a synagogue located in Southern Nevada are members of an Orthodox synagogue; 23%, a Conservative synagogue; 2%, a Reconstructionist synagogue; 53%, a Reform synagogue; and 5%, other synagogues.
54. 65% of households are synagogue members at some time during their adult lives.
55. *According to the Telephone Survey*, 3% of households *reported* current membership in the JCC of Southern Nevada.
56. 12% of households participated in or attended a program sponsored by the JCC of Southern Nevada in the past year.
57. 33% of households contain adults who have been members of a JCC at some time during their lives, either as children or adults.
58. 15% of households will definitely seriously investigate joining a new JCC; 45%, probably; 25%, probably not; 12%, definitely not; and 3%, don't know.
59. A theater for plays and concerts and a fitness facility or health club are the two most important facilities in respondents' decisions to join a new JCC.
60. 81% of respondents in households who will definitely, probably, probably not, or don't know if they will seriously investigate joining a new JCC would be willing to drive up to 20 minutes to reach a JCC and 33%, up to 30 minutes.
61. 44% of JCC non-member households are members of a fitness facility or health club.
62. 12% of households are current Jewish organization members.
63. 6% of Jewish respondents feel very much a part of the Southern Nevada Jewish community; 26%, somewhat; 29%, not very much; and 40%, not at all.

Jewish Education of Adults

64. 72% of born or raised Jewish adults received some formal Jewish education as children.
65. 6% of born or raised Jewish adults attended a Jewish day school as children.
66. 27% of born or raised Jewish adults attended or worked at a Jewish sleep away camp as children.
67. 38% of born or raised Jewish adults were active in a Jewish youth group as teenagers.
68. 20% of born or raised Jewish adults who attended college participated in Hillel/Chabad (excluding the High Holidays).
69. 40% of Jewish respondents used the Internet for Jewish-related information in the past year.
70. 21% of Jewish respondents used the Internet for information about the Southern Nevada Jewish community in the past year, and 9% visited the Jewish Federation web site in the past year.
71. 13% of Jewish respondents attended an adult Jewish education class or program in the past year.

Jewish Education of Children

72. 14% of Jewish children *age 0-5* (excluding Jewish children age 5 who already attend kindergarten) attend a Jewish preschool/child care program; 40, a non-Jewish preschool/child care program; and 46% do not attend a preschool/child care program.

MAJOR FINDINGS

73. 26% of Jewish children *age 0-5* who attend a preschool/child care program attend a *Jewish* preschool/child care program.
74. 12% of Jewish children *age 5-12* (excluding Jewish children *age 5* who do not yet attend kindergarten) attend a Jewish day school; 8%, a non-Jewish private school; and 80%, a public school.
75. 61% of Jewish children *age 5-12* who attend a private school attend a Jewish day school.
76. 67% of *households with Jewish children age 0-17* either currently have a Jewish child in Jewish day school, have sent a child in the past, will definitely send a child in the future, or did or will seriously investigate sending a child to a Jewish day school.
77. Tuition cost is, by far, the major reason most commonly reported for not sending Jewish children to a Jewish day school.
78. Respondents in *households with Jewish children age 0-17* (none of whom currently attend a Jewish day school, have attended in the past, or will definitely attend in the future) were asked whether, if a Jewish day school education were affordable to them, they would send or would have sent their Jewish children to a Jewish day school. 31% of respondents responded definitely; 37%, probably; 25%, probably not; 6%, definitely not; and 2%, don't know.
79. Respondents in *households with Jewish children age 0-17* (none of whom currently attend a Jewish day school, have attended in the past, or will definitely attend in the future) were asked whether, if a Jewish day school were located as close to them as a public school, they would send or would have sent their Jewish children to a Jewish day school. 32% of respondents responded definitely; 32%, probably; 26%, probably not; 8%, definitely not; and 2%, don't know.
80. Respondents in *households with Jewish children age 0-17* were asked their perception of the public schools in their area. 17% of respondents perceive the public schools as excellent; 37%, good; 24%, fair; 18%, poor; and 4%, don't know.
81. Respondents in *households with Jewish children age 0-17* were asked if, everything else being equal, including cost, in general, they would prefer to send their Jewish children to a public school, a non-Jewish private school, or a Jewish day school. 26% of respondents would prefer a public school; 16%, a non-Jewish private school; 57%, a Jewish day school; and 1%, don't know.
82. 31% of *households with Jewish children age 0-14* will definitely seriously investigate sending a Jewish child to the new Jewish high school; 31%, probably; 13%, probably not; 21%, definitely not; and 3%, don't know.
83. Among respondents in *households with Jewish children age 0-14* who will definitely, probably, probably not, or don't know if they will seriously investigate sending a Jewish child to the new Jewish high school, a relatively small student/teacher ratio, tuition cost, and a wide variety of course offerings are the factors a majority of respondents consider to be very important in their decision to send Jewish children to the new Jewish high school.
84. 82% of respondents in *households with Jewish children age 0-14* who will definitely, probably, probably not, or don't know if they will seriously investigate sending a Jewish child to the new Jewish high school would be willing to drive up to 20 minutes to reach a Jewish high school and 40%, up to 30 minutes.
85. *According to the Telephone Survey*, 37% of Jewish children *age 5-12* (excluding Jewish children *age 5* who do not yet attend kindergarten) and 18% of Jewish children *age 13-17* currently attend formal Jewish education. *According to the Jewish Institutions Survey*, 45% of Jewish children *age 5-12* and 11% of Jewish children *age 13-17* currently attend formal Jewish education.

MAJOR FINDINGS

86. 60% of Jewish children *age 13-17* have received some formal Jewish education, including 14%, in a Jewish day school.
87. 18% of Jewish children *age 3-17* attended a Jewish day camp this past summer (the summer of 2005); 10%, a non-Jewish day camp; and 72% did not attend a day camp.
88. 11% of Jewish children *age 6-17* attended a Jewish sleep away camp this past summer (the summer of 2005); 3%, a non-Jewish sleep away camp; and 86% did not attend a sleep away camp.
89. *According to the Telephone Survey*, 22% of Jewish children *age 13-17* participate in a Jewish teenage youth group. *According to the Jewish Institutions Survey*, 18% of Jewish children *age 13-17* participate in a Jewish teenage youth group.

Jewish Agencies–Familiarity

90. 11% of respondents are very familiar, 29% are somewhat familiar, and 61% are not at all familiar with the Jewish Family Service Agency.
91. 7% of respondents are very familiar, 31% are somewhat familiar, and 63% are not at all familiar with the Jewish Federation of Las Vegas.
92. 6% of respondents are very familiar, 20% are somewhat familiar, and 74% are not at all familiar with the University of Nevada, Las Vegas Hillel.
93. 5% of respondents are very familiar, 22% are somewhat familiar, and 73% are not at all familiar with the JCC of Southern Nevada.
94. 59% of respondents are at least somewhat familiar with *at least one* of the agencies queried.

Jewish Day Schools–Familiarity

95. 33% of respondents in households with Jewish children are very familiar, 32% are somewhat familiar, and 34% are not at all familiar with the Milton I. Schwartz Hebrew Academy.
96. 20% of respondents in households with Jewish children are very familiar, 36% are somewhat familiar, and 44% are not at all familiar with the Solomon Schechter Day School.
97. 12% of respondents in households with Jewish children are very familiar, 28% are somewhat familiar, and 60% are not at all familiar with the Desert Torah Academy.

Jewish Agencies–Perception

98. 17% of respondents who are very familiar or somewhat familiar with the Jewish Family Service Agency perceive it as excellent; 57%, good; 20%, fair; and 7%, poor.
99. 11% of respondents who are very familiar or somewhat familiar with the Jewish Federation of Las Vegas perceive it as excellent; 57%, good; 24%, fair; and 8%, poor.
100. 15% of respondents who are very familiar or somewhat familiar with the University of Nevada, Las Vegas Hillel perceive it as excellent; 53%, good; 28%, fair; and 4%, poor.
101. 13% of respondents who are very familiar or somewhat familiar with the JCC of Southern Nevada perceive it as excellent; 53%, good; 29%, fair; and 5%, poor.

Jewish Day Schools–Perception

102. 31% of respondents in households with Jewish children who are very familiar or somewhat familiar with the Milton I. Schwartz Hebrew Academy perceive it as excellent; 46%, good; 12%, fair; and 12%, poor.

MAJOR FINDINGS

103. 13% of respondents in households with Jewish children who are very familiar or somewhat familiar with the Solomon Schechter Day School perceive it as excellent; 67%, good; 15%, fair; and 4%, poor.
104. 20% of respondents in households with Jewish children who are very familiar or somewhat familiar with the Desert Torah Academy perceive it as excellent; 55%, good; 15%, fair; and 4%, poor.

Social Service Needs

105. 18% (7,392 households) of households contain a health-limited member, including 5% who contain a health-limited member who needs daily assistance.
106. 28% (3,859 households) of households with single Jewish adults age 18-64 were interested in singles programs in the past year.
107. 17% of households with single Jewish adults age 18-64 have used a Jewish Internet dating service at some time.
108. 13% (493 households) of households with Jewish children age 0-17 needed programs for Jewish children with learning disabilities or other special needs such as developmental disabilities in the past year.
109. 11% (3,567 households) of households with adults age 18-64 needed help in finding a job or choosing an occupation in the past year.
110. 9% (2,941 households) of households with adults age 18-64 needed help in coordinating services for an elderly or disabled person in the past year.
111. 8% (3,276 households) of households needed marital, family, or personal counseling in the past year.
112. 12% (2,014 households) of households with elderly persons needed senior transportation in the past year.
113. 11% (1,845 households) of households with elderly persons needed in-home health care in the past year.
114. 2% (339 households) of households with elderly persons needed nursing home care in the past year.
115. 2% (305 households) of households with elderly persons needed home-delivered meals in the past year.
116. 1% (220 households) of households with elderly persons needed adult day care in the past year.
117. 9% of households in which the respondent is age 40 or over have an elderly relative who does not live in the respondent's household and who in some way depends upon the household for his/her care.
118. 40% of Jewish respondents age 40 and over would very much prefer Jewish-sponsored adult care facilities; 27%, would somewhat prefer; 31% would have no preference; and 2% would rather not use.

Israel

119. 33% of households contain a member who visited Israel.
120. 10% of households contain a member who visited Israel on a Jewish trip and 22%, on a general trip.
121. 1% of households with Jewish children age 0-17 have sent a Jewish child to Israel on a Jewish trip and 9%, on a general trip.
122. 14% of Jewish respondents are extremely emotionally attached to Israel; 22% are very attached; 40% are somewhat attached; and 24% are not attached.

MAJOR FINDINGS

Anti-Semitism

123. 18% of Jewish respondents personally experienced anti-Semitism in Southern Nevada in the past year.
124. 20% of households with Jewish children age 6-17 contain a Jewish child age 6-17 who experienced anti-Semitism in Southern Nevada in the past year.
125. 11% of respondents perceive a great deal of anti-Semitism in Southern Nevada; 34%, a moderate amount; 42%, a little; and 13%, none at all.
126. 1% (305 adults) of Jewish adults consider themselves to be Holocaust survivors and 6% (3,360 adults), children of survivors.

The Media

127. 17% of Jewish respondents always read *The Jewish Reporter*; 4%, usually; 9%, sometimes; and 71%, never.
128. 7% of Jewish respondents always read *The Las Vegas Israelite*; 2%, usually; 10%, sometimes; and 81%, never.
129. 24% of Jewish respondents always or usually read a local Jewish newspaper (either *The Jewish Reporter* or *The Las Vegas Israelite*).
130. 3% of Jewish respondents always read *Jewish Life and Style*; 0%, usually; 2%, sometimes; and 95%, never.
131. 20% of Jewish respondents who always, usually, or sometimes read *The Jewish Reporter* perceive it as excellent; 60%, good; 19%, fair; and 2%, poor.
132. 17% of Jewish respondents who always, usually, or sometimes read *The Las Vegas Israelite* perceive it as excellent; 55%, good; 25%, fair; and 3%, poor.

Philanthropic Profile–Behavior

133. 80% of households donated to one or more charities (both Jewish and non-Jewish) in the past year.
134. *According to the Telephone Survey*, 21% of households donated to the Jewish Federation of Las Vegas (JFLV) in the past year. *According to the Jewish Federation Survey*, 4% of households donated to JFLV in the past year.
135. *According to the Telephone Survey*, 80% of households did not donate to JFLV in the past year; 13% donated under \$100; 6%, \$100-\$500; and 1%, \$500 and over.
136. 9% of households donated to other Jewish Federations (Jewish Federations other than JFLV) in the past year.
137. 91% of households did not donate to other Jewish Federations in the past year; 5% donated under \$100; 3%, \$100-\$500; and 1%, \$500 and over.
138. 33% of households donated to other Jewish charities (Jewish charities other than Jewish Federations) in the past year.
139. 67% of households did not donate to other Jewish charities in the past year; 14% donated under \$100; 13%, \$100-\$500; and 5%, \$500 and over.
140. 44% of households donated to Jewish charities (*including* Jewish Federations) in the past year.
141. 75% of households donated to non-Jewish charities in the past year.
142. 25% of households did not donate to non-Jewish charities in the past year; 31% donated under \$100; 30%, \$100-\$500; and 14%, \$500 and over.
143. 68% of households were not asked to donate to JFLV in the past year; 12% were asked, but did not donate. 36% of households asked to donate to JFLV in the past year did not donate.

MAJOR FINDINGS

144. 5% of households donated to other Jewish Federations but not to JFLV in the past year; 18% donated to JFLV but not to other Jewish Federations; 3% donated to both JFLV and other Jewish Federations; and 74% did not donate to any Jewish Federations.
145. *According to the Jewish Federation Survey*, the JFLV Annual Campaign raised \$3,016,000 from 1,789 donors in 2005. The average donation *per household* is \$72.
146. 17% of households donated to other Jewish charities but not to Jewish Federations in the past year; 11% donated to Jewish Federations but not to other Jewish charities; 15% donated to both Jewish Federations and other Jewish charities; and 56% did not donate to any Jewish charities.
147. 36% of households donated to non-Jewish charities but not to Jewish charities in the past year; 5% donated to Jewish charities but not to non-Jewish charities; 39% donated to both Jewish and non-Jewish charities; and 20% did not donate to any charities.
148. Of all charitable dollars donated by Jewish households in the past year, 8% were donated to JFLV; 8%, to other Jewish Federations; 28%, to other Jewish charities; and 56%, to non-Jewish charities.
149. Of all charitable dollars donated by Jewish households in the past year, 44% were donated to Jewish charities (*including JFLV*).
150. Of all charitable dollars donated by Jewish households *to Jewish charities* in the past year, 18% were donated to JFLV.
151. 25% of respondents age 50 and over do not have wills; 64% have wills that contain no charitable provisions; 6% have wills that contain provisions for Jewish charities; and 6% have wills that contain provisions for non-Jewish charities only.
152. 14% of Jewish respondents volunteered for Jewish organizations in the past year and 32%, for non-Jewish organizations.
153. 7% of Jewish respondents volunteered for Jewish organizations only in the past year; 25% volunteered for non-Jewish organizations only; 7% volunteered for both Jewish and non-Jewish organizations; and 62% did not volunteer for any organizations.
154. 9% of households would definitely be willing to pledge funds to a fund raising campaign to establish a Jewish campus in their area of Southern Nevada; 38%, probably; 33%, probably not; 14%, definitely not; and 6%, don't know.
155. 15% of households would definitely or probably be willing to pledge \$500 and over *over five years* to a fund raising campaign to establish a Jewish campus in their area of Southern Nevada.

Philanthropic Profile–Attitudes

156. 63% of respondents in households who donated \$100 and over to Jewish Federations or other Jewish charities in the past year consider “combating anti-Semitism” to be a very important motivation to donate to a Jewish organization (30%, somewhat important; 7%, not at all important).
157. 59% of respondents in households who donated \$100 and over to Jewish Federations or other Jewish charities in the past year consider “providing Jewish education for children” to be a very important motivation to donate to a Jewish organization (31%, somewhat important; 10%, not at all important).
158. 57% of respondents in households who donated \$100 and over to Jewish Federations or other Jewish charities in the past year consider “providing social services for the Jewish elderly” to be a very important motivation to donate to a Jewish organization (37%, somewhat important; 6%, not at all important).

MAJOR FINDINGS

159. 48% of respondents in households who donated \$100 and over to Jewish Federations or other Jewish charities in the past year consider “helping Jews overseas who are in distress” to be a very important motivation to donate to a Jewish organization (40%, somewhat important; 12%, not at all important).
160. 46% of respondents in households who donated \$100 and over to Jewish Federations or other Jewish charities in the past year consider “supporting the people of Israel” to be a very important motivation to donate to a Jewish organization (41%, somewhat important; 13%, not at all important).
161. 34% of respondents in households who donated \$100 and over to Jewish Federations or other Jewish charities in the past year consider “providing programs for students on college campuses” to be a very important motivation to donate to a Jewish organization (42%, somewhat important; 24%, not at all important).
162. 33% of respondents in households who donated \$100 and over to Jewish Federations or other Jewish charities in the past year consider “providing social, recreational, and cultural activities for Jews” to be a very important motivation to donate to a Jewish organization (53%, somewhat important; 14%, not at all important).
163. 32% of respondents in households who donated \$100 and over to Jewish Federations or other Jewish charities in the past year consider “providing individual and family counseling for Jews” to be a very important motivation to donate to a Jewish organization (48%, somewhat important; 21%, not at all important).
164. 29% of respondents in households who donated \$100 and over to Jewish Federations or other Jewish charities in the past year consider “supporting educational trips to Israel” to be a very important motivation to donate to a Jewish organization (40%, somewhat important; 32%, not at all important).
165. 53% of respondents in households who donated \$100 and over to JFLV in the past year would donate more to JFLV if “more of the money went to local needs.”
166. 38% of respondents in households who donated \$100 and over to JFLV in the past year would donate more to JFLV if they “had more say over how the money was spent.”
167. 37% of respondents in households who donated \$100 and over to JFLV in the past year would donate more to JFLV if they “were asked by a close friend.”
168. 26% of respondents in households who donated \$100 and over to JFLV in the past year would donate more to JFLV if they “were asked in person.”
169. 21% of respondents in households who donated \$100 and over to JFLV in the past year would donate more to JFLV if “more of the money went to needs in Israel and overseas.”
170. 9% of respondents in households who donated \$100 and over to JFLV in the past year would donate more to JFLV if they “received more recognition for their donation.”

COMPARISONS WITH OTHER JEWISH COMMUNITIES

The statements presented below illustrate the most important ways in which Las Vegas differs from other Jewish communities. The *Main Report* contains a complete listing of the comparison Jewish communities to which Las Vegas is compared in each of the statements below. The approximate number of comparison Jewish communities (*comparisons*) to which Las Vegas is compared is shown in parentheses.

Compared to other Jewish communities, Las Vegas has:

Size and Distribution of the Jewish Population

1. The 23rd largest Jewish population in the United States (67,500 Jews).
2. The 4th lowest percentage of households who live in one of the three zip code areas containing the highest percentage of Jewish households (19%, 35 comparisons).
3. The lowest percentage of households who are on the Jewish Federation mailing list (24%, 30 comparisons).

Geographic Profile

4. The 2nd lowest percentage of locally-born (born in Southern Nevada) adults in Jewish households (1%, 40 comparisons).
5. The 4th highest percentage of households in residence for 0-4 years (29%, 40 comparisons).
6. The 4th lowest percentage of households in residence for 20 or more years (21%, 40 comparisons).
7. The 5th highest percentage of households at their current address for 0-4 years (53%, 40 comparisons).
8. The lowest percentage of households at their current address for 20 or more years (3%, 35 comparisons).
9. The 5th highest percentage of households definitely moving out of the local metropolitan area within the next three years (5%, 30 comparisons).

Demographic Profile

10. The 6th lowest percentage of persons age 0-17 in Jewish households (13%, 50 comparisons).
11. The 7th lowest average household size (2.13 persons, 55 comparisons).
12. The 7th highest percentage of households containing one person (29%, 45 comparisons).
13. The 6th lowest percentage of households containing four or more persons (12%, 40 comparisons).
14. The 6th lowest percentage of married households with children age 0-17 at home (13%, 50 comparisons).
15. The 3rd highest percentage of households with only adult children age 18 and over at home (10%, 35 comparisons).
16. The 4th highest percentage of children age 0-17 in Jewish households who live in single parent households (11%, 35 comparisons).
17. The 2nd highest percentage of children age 0-17 in Jewish households who live in households in which an adult is or was divorced (47%, 30 comparisons).
18. The 3rd highest percentage of adults in Jewish households who are currently divorced (10%, 35 comparisons).
19. The 3rd highest divorce rate (164 divorced adults in Jewish households per 1,000 married adults, 35 comparisons).

COMPARISONS WITH OTHER JEWISH COMMUNITIES

20. The 4th lowest percentage of adults age 25 and over in Jewish households with a four-year college degree or higher (49%, 35 comparisons).
21. The 3rd lowest percentage of adults age 25 and over in Jewish households with a graduate degree (18%, 35 comparisons).
22. The highest unemployment rate for adults in Jewish households (5%, 40 comparisons).
23. The 5th highest median value of homes owned by Jewish households (\$365,000, 30 comparisons).
24. The 8th lowest median household income (\$61,000, 50 comparisons)

Religious Profile

25. The 6th lowest percentage of Jewish respondents who identify as Reform (26%, 55 comparisons).
26. The highest percentage of Jewish respondents who identify as Just Jewish (47%, 55 comparisons).
27. The lowest percentage of households containing a member who observes *at least one* of the following religious practices: always or usually participate in a Passover Seder; always or usually light Chanukah candles; always or usually light Sabbath candles; or keep a kosher home (72%, 35 comparisons).
28. The 2nd lowest percentage of households who have a mezuzah on the front door (55%, 35 comparisons).
29. The lowest percentage of households who always or usually participate in a Passover Seder (50%, 50 comparisons).
30. The 3rd lowest percentage of households who always or usually light Chanukah candles (64%, 50 comparisons).
31. The lowest percentage of households who always or usually light Sabbath candles (11%, 50 comparisons).
32. The lowest percentage of households who keep a kosher home (5%, 50 comparisons).
33. The 2nd lowest percentage of respondents who keep kosher in and out of the home (3%, 30 comparisons).
34. The 2nd highest percentage of households who always, usually, or sometimes have a Christmas tree in the home (34%, 40 comparisons).
35. The lowest percentage of Jewish respondents who attend synagogue services once per month or more (13%, 45 comparisons).
36. The highest percentage of Jewish respondents who never attend synagogue services (or attend only for special occasions) (44%, 45 comparisons).
37. The lowest percentage of Jewish respondents age 35-49 who attend synagogue services once per month or more (11%, 30 comparisons).
38. The lowest percentage of Jewish respondents age 50-64 who attend synagogue services once per month or more (11%, 30 comparisons).
39. The lowest percentage of Jewish respondents age 65 and over who attend synagogue services once per month or more (15%, 35 comparisons).
40. The 4th highest percentage of married couples in Jewish households who are intermarried (48%, 55 comparisons).

COMPARISONS WITH OTHER JEWISH COMMUNITIES

41. The highest percentage of married couples in households age 35-49 who are intermarried (71%, 35 comparisons).
42. The 3rd highest percentage of married couples in households age 50-64 who are intermarried (47%, 40 comparisons).
43. The 3rd highest percentage of married couples in households age 65-74 who are intermarried (32%, 30 comparisons).
44. The 3rd highest percentage of married couples in households age 75 and over who are intermarried (28%, 30 comparisons).
45. The 4th lowest conversion rate among married couples in Jewish households (12%, 50 comparisons).
46. The highest percentage of Jewish children age 0-17 in married households being raised in intermarried households (46%, 40 comparisons).
47. The lowest percentage of households with children age 0-17 containing Jewish children (55%, 30 comparisons).
48. The 6th lowest percentage of persons in Jewish households who consider themselves Jewish (76%, 50 comparisons).
49. The lowest percentage of Jewish respondents who consider being Jewish very important (53%, 10 comparisons).

Membership Profile

50. The lowest percentage of households who *reported* current synagogue membership (14%, 55 comparisons).
51. The highest percentage of households who were synagogue members in the past (since becoming adults) and definitely or probably plan to join a synagogue again in the future (17%, 30 comparisons).
52. The 5th highest percentage of households who were not synagogue members in the past (since becoming an adult) but definitely or probably plan to join a synagogue in the future (10%, 30 comparisons).
53. The 2nd highest percentage of households who definitely or probably plan to join a synagogue in the future (regardless of past membership) (27%, 30 comparisons).
54. The lowest percentage of households who are members of a synagogue at some time during their adult lives (65%, 30 comparisons).
55. The 3rd lowest percentage of households under age 35 who are current synagogue members (14%, 35 comparisons).
56. The lowest percentage of households age 35-49 who are current synagogue members (10%, 35 comparisons).
57. The lowest percentage of households age 50-64 who are current synagogue members (12%, 35 comparisons).
58. The lowest percentage of households age 65 and over who are current synagogue members (19%, 40 comparisons).
59. The lowest percentage of households with children who are current synagogue members (16%, 40 comparisons).
60. The 2nd lowest percentage of intermarried households who are current synagogue members (6%, 45 comparisons).
61. The 2nd lowest percentage of synagogue member households who are members of a Conservative synagogue (23%, 35 comparisons).

COMPARISONS WITH OTHER JEWISH COMMUNITIES

62. The 5th highest percentage of synagogue member households who are members of a Reform synagogue (53%, 35 comparisons).
63. The 3rd lowest percentage of households who *reported* current membership in the local JCC (3%, 50 comparison JCCs). Note that most other comparison JCCs have significant physical facilities, while the JCC of Southern Nevada operates from an office building.
64. The 3rd lowest percentage of households with children who are current members of the local JCC (6%, 40 comparison JCCs). Note that most other comparison JCCs have significant physical facilities, while the JCC of Southern Nevada operates from an office building.
65. The 2nd lowest percentage of households who are both synagogue and JCC members (2%, 40 comparison JCCs).
66. The lowest percentage of households who are synagogue members but not JCC members (12%, 40 comparison JCCs).
67. The 5th lowest percentage of households who are JCC members but not synagogue members (2%, 40 comparison JCCs).
68. The highest percentage of households who are neither synagogue nor JCC members (85%, 40 comparison JCCs).
69. The 5th lowest percentage of households who participated in or attended a program sponsored by the local JCC in the past year (12%, 45 comparison JCCs).
70. The 6th lowest percentage of households who participated in or attended a program sponsored by the local JCC in the past year without being a member of the local JCC (10%, 40 comparison JCCs).
71. The 2nd highest percentage of JCC non-member households who are members of a fitness facility or health club (44%, 25 comparison JCCs).
72. The lowest percentage of households who are current Jewish organization members (12%, 35 comparisons).
73. The 4th lowest percentage of households who are current Jewish organization members among households who are not members of a synagogue or JCC (7%, 35 comparisons).
74. The lowest percentage of households who are *associated* with the Jewish community (are members of a synagogue, JCC, or Jewish organization) (21%, 45 comparisons).
75. The lowest percentage of Jewish respondents who feel very much or somewhat a part of the local Jewish community (31%, 20 comparisons).

Jewish Education of Adults

76. The 6th lowest percentage of born or raised Jewish adults who received some formal Jewish education as a child (72%, 40 comparisons).
77. The lowest percentage of born or raised Jewish adults who participated in Hillel/Chabad while in college (excluding the High Holidays) (20%, 20 comparisons).
78. The lowest percentage of Jewish respondents who attended an adult Jewish education class or program in the past year (13%, 20 comparisons).

Jewish Education of Children

79. The 2nd lowest percentage of Jewish children *age 0-5* who attend a Jewish preschool/child care program (14%, 30 comparisons).
80. The 3rd highest percentage of Jewish children *age 0-5* who attend a non-Jewish preschool/child care program (40%, 30 comparisons).

COMPARISONS WITH OTHER JEWISH COMMUNITIES

81. The 3rd lowest percentage of Jewish children *age 0-5* in a preschool/child care program who attend a *Jewish* preschool/child care program (26%, 30 comparisons).
82. The 4th lowest percentage of Jewish children *age 5-12* who attend a Jewish day school (12%, 25 comparisons).
83. The 4th highest percentage of Jewish children *age 5-12* who attend a public school (80%, 25 comparisons).
84. The 2nd lowest percentage of *households with Jewish children age 0-17* who did not or will not seriously investigate sending a Jewish child to a Jewish day school (33%, 25 comparisons).
85. The 2nd lowest percentage of Jewish children *age 5-12* who currently attend formal Jewish education *according to the Jewish Institutions Survey* (45%, 30 comparisons).
86. The 2nd lowest percentage of Jewish children *age 13-17* who currently attend formal Jewish education *according to the Jewish Institutions Survey* (11%, 30 comparisons).
87. The lowest percentage of Jewish children *age 5-17* who have received some formal Jewish education (61%, 45 comparisons).
88. The 3rd lowest percentage of Jewish children *age 13-17* who participate in a Jewish teenage youth group *according to the Jewish Institutions Survey* (18%, 25 comparisons).

Jewish Agencies

89. The 7th lowest percentage of respondents who are very familiar with the local Jewish Family Service (11%, 35 comparisons).
90. The lowest percentage of respondents who are very familiar or somewhat familiar with the local Jewish Family Service who perceive it as excellent (17%, 30 comparisons).
91. The 3rd lowest percentage of respondents who are very familiar with the local Jewish Federation (7%, 35 comparisons).
92. The lowest percentage of respondents who are very familiar or somewhat familiar with the local Jewish Federation who perceive it as excellent (11%, 30 comparisons).
93. The lowest percentage of respondents who are very familiar with the local JCC (5%, 40 comparison JCCs). Note that most other comparison JCCs have significant physical facilities, while the JCC of Southern Nevada operates from an office building.
94. The 2nd lowest percentage of respondents who are very familiar or somewhat familiar with the local JCC who perceive it as excellent (13%, 35 comparison JCCs). Note that most other comparison JCCs have significant physical facilities, while the JCC of Southern Nevada operates from an office building.

Jewish Day Schools

95. For the Milton I. Schwartz Hebrew Academy, the 7th highest percentage of respondents in households with Jewish children who are very familiar with the local Jewish day school (33%, 40 comparison Jewish day schools).
96. For the Solomon Schechter Day School, the lowest percentage of respondents in households with Jewish children who are very familiar or somewhat familiar with the local Jewish day school who perceive it as excellent (13%, 35 comparison Jewish day schools).

COMPARISONS WITH OTHER JEWISH COMMUNITIES

97. For the Desert Torah Academy, the 6th lowest percentage of respondents in households with Jewish children who are very familiar or somewhat familiar with the local Jewish day school who perceive it as excellent (20%, 35 comparison Jewish day schools).

Social Service Needs

98. The 7th lowest percentage of households who needed marital, family, or personal counseling in the past year (8%, 35 comparisons).
99. The 5th highest percentage of households with adults age 18-64 who needed help in finding a job or choosing an occupation in the past year (11%, 25 comparisons).
100. The 2nd highest percentage of households with single Jewish adults age 18-64 who were interested in singles programs in the past year (28%, 25 comparisons).
101. The 4th highest percentage of households with Jewish children age 0-17 who needed programs for Jewish children with learning disabilities or other special needs such as developmental disabilities in the past year (13%, 25 comparisons).
102. The 2nd lowest percentage of households in which the respondent is age 40 or over who care for an elderly relative who does not live in the respondent's household and who in some way depends upon the household for his/her care (9%, 20 comparisons).
103. The 2nd lowest percentage of Jewish respondents age 40 and over who very much prefer Jewish-sponsored adult care facilities (40%, 25 comparisons).

Israel

104. The 3rd lowest percentage of households in which a member visited Israel (33%, 35 comparisons).
105. The lowest percentage of households in which a member visited Israel on a Jewish trip (10%, 30 comparisons).
106. The 2nd lowest percentage of households with Jewish children age 0-17 who have sent a Jewish child to Israel on a Jewish trip (1%, 30 comparisons).
107. The highest percentage of households with Jewish children age 0-17 who will not seriously investigate sending a Jewish teenager on a trip to Israel (28%, 20 comparisons). Note that the comparisons with other Jewish communities need to be examined in light of the events occurring in Israel at the time of each study.
108. The 3rd lowest percentage of Jewish respondents who are extremely or very emotionally attached to Israel (36%, 30 comparisons). Note that the comparisons with other Jewish communities need to be examined in light of the events occurring in Israel at the time of each study.

The Media

109. The 3rd lowest percentage of Jewish respondents who always or usually read a local Jewish newspaper (24%, 20 comparisons).

Philanthropic Profile-Behavior

110. The 3rd highest percentage of households not asked to donate to the local Jewish Federation in the past year (68%, 35 comparisons).
111. The highest percentage of households asked who did not donate to the local Jewish Federation in the past year (36%, 35 comparisons).

COMPARISONS WITH OTHER JEWISH COMMUNITIES

112. *According to the Telephone Survey*, the 2nd lowest percentage of households who donated to the local Jewish Federation in the past year (21%, 50 comparisons).
113. *According to the Jewish Federation Survey*, the lowest percentage of households who donated to the local Jewish Federation in the past year (4%, 30 comparisons).
114. The lowest percentage of households age 35-49 who donated to the local Jewish Federation in the past year (18%, 35 comparisons).
115. The lowest percentage of households age 50-64 who donated to the local Jewish Federation in the past year (17%, 40 comparisons).
116. The lowest percentage of households age 65-74 who donated to the local Jewish Federation in the past year (25%, 30 comparisons).
117. The lowest percentage of households age 75 and over who donated to the local Jewish Federation in the past year (36%, 30 comparisons).
118. The 4th highest percentage of households who donated to the local Jewish Federation in the past year who donated under \$100 (63%, 35 comparisons).
119. The lowest percentage of households who donated to the local Jewish Federation in the past year who donated \$1,000 and over (2%, 40 comparisons).
120. The 2nd lowest average donation to the Jewish Federation per household (\$72, 50 comparisons).
121. The lowest percentage of households who donated to other Jewish charities (Jewish charities other than Jewish Federations) in the past year (33%, 30 comparisons).
122. The 4th lowest percentage of households who donated to other Jewish charities in the past year who donated \$1,000 and over (7%, 25 comparisons).
123. The highest percentage of households who donated to non-Jewish charities but not to Jewish charities in the past year (36%, 40 comparisons).
124. The 4th lowest percentage of households who donated to Jewish charities but not to non-Jewish charities in the past year (5%, 40 comparisons).
125. The lowest percentage of households who donated to both Jewish and non-Jewish charities in the past year (39%, 40 comparisons).
126. The lowest percentage of households who donated to Jewish charities (*including* Jewish Federations) in the past year (44%, 45 comparisons).
127. The 2nd lowest percentage of households who donated to any charity (both Jewish and non-Jewish) in the past year (80%, 40 comparisons).
128. The lowest percentage of all charitable dollars donated by Jewish households in the past year that were donated to the local Jewish Federation (8%, 35 comparisons).
129. The 2nd highest percentage of all charitable dollars donated by Jewish households in the past year that were donated to non-Jewish charities (56%, 35 comparisons).
130. The 2nd lowest percentage of all charitable dollars donated by Jewish households in the past year that were donated to Jewish charities (*including* Jewish Federations) (44%, 35 comparisons).
131. The 4th lowest percentage of all charitable dollars donated by Jewish households *to Jewish charities* in the past year that were donated to the local Jewish Federation (18%, 35 comparisons).
132. The lowest percentage of respondents age 50 and over who have wills that contain provisions for Jewish charities (6%, 30 comparisons).
133. The lowest percentage of Jewish respondents who volunteered for Jewish organizations in the past year (14%, 25 comparisons).

COMPARISONS WITH OTHER JEWISH COMMUNITIES

134. The lowest percentage of Jewish respondents who volunteered for Jewish organizations but not non-Jewish organizations in the past year (7%, 20 comparisons).
135. The 2nd lowest percentage of Jewish respondents who volunteered for both Jewish and non-Jewish organizations in the past year (7%, 20 comparisons).
136. The 3rd highest percentage of Jewish respondents who did not volunteer for any organizations in the past year (62%, 20 comparisons).

Philanthropic Profile–Attitudes

137. The 2nd lowest percentage of respondents in households who donated \$100 and over to Jewish Federations or other Jewish charities in the past year who consider “providing Jewish education for children” to be a very important motivation to donate to a Jewish organization (59%, 20 comparisons).
138. The 2nd lowest percentage of respondents in households who donated \$100 and over to Jewish Federations or other Jewish charities in the past year who consider “providing social services for the Jewish elderly” to be a very important motivation to donate to a Jewish organization (57%, 20 comparisons).
139. The 3rd lowest percentage of respondents in households who donated \$100 and over to Jewish Federations or other Jewish charities in the past year who consider “supporting the people of Israel” to be a very important motivation to donate to a Jewish organization (46%, 20 comparisons).
140. The 2nd lowest percentage of respondents in households who donated \$100 and over to Jewish Federations or other Jewish charities in the past year who consider “providing individual and family counseling for Jews” to be a very important motivation to donate to a Jewish organization (32%, 20 comparisons).
141. The 2nd highest percentage of respondents in households who donated \$100 and over to the local Jewish Federation in the past year who would donate more to the local Jewish Federation if “more of the money went to local needs” (53%, 15 comparisons).
142. The 2nd highest percentage of respondents in households who donated \$100 and over to the local Jewish Federation in the past year who would donate more to the local Jewish Federation if “they had more say over how the money was spent” (38%, 15 comparisons).
143. The highest percentage of respondents in households who donated \$100 and over to the local Jewish Federation in the past year who would donate more to the local Jewish Federation if “they were asked by a close friend” (37%, 15 comparisons).
144. The highest percentage of respondents in households who donated \$100 and over to the local Jewish Federation in the past year who would donate more to the local Jewish Federation if “they received more recognition for their donation” (9%, 15 comparisons).

INTRODUCTION

Research and planning based upon sound information have become essential components of the activities of the organized American Jewish community. Scientific community studies have been completed in more than 55 American Jewish communities since 1986, covering more than 80% of American Jews. National Jewish Population Surveys (NJPS) were conducted by the Council of Jewish Federations (now merged into United Jewish Communities) in 1971 and 1990 and by United Jewish Communities in 2000-01.

This report will assist the United Jewish Community/Jewish Federation of Las Vegas (*Jewish Federation*), the M.I.S. Hebrew Academy, Jewish agencies, local synagogues, and Jewish organizations in developing the community's strengths and in designing projects and programs to address its needs. It will provide information to help the community set priorities and guide decision-making in the 21st century.

PURPOSES OF THE STUDY

Four driving forces helped to define the need for, and the nature of, this study.

First, Las Vegas has not yet developed much of the Jewish infrastructure that exists in most Jewish communities of its size and in many Jewish communities that are considerably smaller than Las Vegas. In particular, one of the major reasons for this study was the desire to establish a Jewish campus that would contain a Jewish Community Center, a Jewish high school, and other Jewish community facilities. This survey was designed to provide data to help determine the size and nature of these facilities.

Second, the 1990 and 2000-01 National Jewish Population Surveys and their reports of significant rates of intermarriage and issues of Jewish continuity have seriously impacted the agenda of the American Jewish community. Concern about

Jewish continuity is probably greater in Las Vegas than in many other Jewish communities. This study was designed, in part, to provide the Jewish Federation of Las Vegas, Jewish agencies, local synagogues, and Jewish organizations with information to enable them to provide services and programs to contribute to the development of a Jewish community that will offer compelling reasons for all Jews to maintain their Jewish identity and remain active members of the community.

Third, complex decisions must be made by the Jewish Federation of Las Vegas and other Jewish agencies. This study provides data to assist in the Jewish community's traditional role in providing social services to the Jewish community. Questions were asked which will assist the Jewish Federation of Las Vegas and Jewish organizations and agencies that provide, or are concerned with, social and educational services. This study finds that the Jewish population of Las Vegas is diverse demographically (with large numbers of both children and elderly) and, as a result, the social service network is critical to the continuing strength of the community. This study provides the data to help fine tune this network, prioritize the services offered, and identify the need for additional services.

Fourth, while the Jewish Federation of Las Vegas plays a central role in Jewish fund raising in Las Vegas, it is felt that the potential for increased giving across the community is evident. To help meet Jewish needs in Las Vegas, Israel, and around the world, questions were designed to collect information helpful to financial resource development by the Jewish community.

METHODOLOGY

This study of the Las Vegas Jewish community consists of a Telephone Survey of 1,197 Jewish households in Las Vegas, a DJN Counting Project, and a Jewish Institutions Survey.

INTRODUCTION

THE TELEPHONE SURVEY

The results in this report are based upon a Telephone Survey consisting of 1,197 20-minute telephone interviews. 398 telephone interviews were conducted from a random digit dialing (RDD) sample and 799 interviews were conducted from a Distinctive Jewish Name (DJN) sample.

In RDD surveys, random telephone numbers are generated by a computer. When a number was dialed, there was no guarantee that a household, let alone a Jewish household, would be reached. The introduction asked whether anyone in the household was born or raised Jewish or is currently Jewish. 49% of households reached answered this question. In total, 34,817 different numbers were dialed more than 109,000 times to obtain the 398 RDD telephone interviews.

The RDD methodology is necessary for a study to obtain results that accurately represent a population. The major advantage of this methodology is that it produces a random sample of Jewish households to be interviewed. The RDD methodology also has the advantages of yielding a high survey cooperation rate (64% in Las Vegas), guaranteeing anonymity to respondents, and providing the ability to interview households with unpublished telephone numbers and households who have recently migrated into the local area. Perhaps more importantly, the RDD methodology does not rely upon Jewish households making themselves known to the Jewish community by joining a synagogue, the Jewish Community Center, or other Jewish organizations, or by donating money to a Jewish fund raising campaign. Thus, a more accurate representation of the Jewish community should be obtained with the RDD methodology than with telephone directory methods or methods that rely upon randomly selecting households from Jewish organization mailing lists.

After the completion of the RDD Telephone Survey, an additional 799 telephone interviews were conducted from households with a DJN listed in the 2005 CD-ROM telephone directory. This greatly facilitated the project: on average, one RDD interview was completed every three hours; one DJN interview was completed every 72 minutes.

The RDD sample was compared to the DJN sample on a number of key variables. It was found (using chi-square tests) that these two samples differed significantly on several key variables. Appropriate weighting factors were applied to correct the demographic bias introduced by DJN sampling. With these weighting factors applied, no statistically significant differences were seen between the RDD and DJN samples on any of the key variables.

Meetings were held in which community rabbis, Jewish agency executives and lay leadership, and Jewish Federation staff, and the Demographic Study Committee contributed to the development of the questionnaire.

The field work was conducted by International Communications Research (ICR), a market research firm in Media, PA. ICR conducted the 1990 National Jewish Population Survey as well as about ten other local Jewish community studies.

The Telephone Survey was conducted in November and December 2005 from the offices of ICR in Media, PA. To facilitate contacting respondents, each telephone number was dialed up to ten times. Most interviews were conducted in the evenings and on Sunday. No interviewing was conducted on Friday evening or Saturday.

TELEPHONE SURVEY RELIABILITY

The sample size of 1,197 is adequate so that we can be 95% certain that the margin of error for the overall results (the results when examining all 1,197 interviews) is no greater than $\pm 2.8\%$. When results are *not* based upon the total sample size of 1,197 (for example, when results are presented for households with elderly persons), the margin of error is greater than $\pm 2.8\%$. See Chapter 2 in the *Main Report* for a detailed discussion of sample size and margin of error.

JEWISH INSTITUTIONS SURVEY

Brief surveys were administered to the synagogues in Las Vegas, the Jewish Community Center, the Jewish day schools, and the Jewish Federation. These surveys primarily collected information on membership levels and enrollments in various programs.

USE OF THIS REPORT

Readers are cautioned that not all data that justify the statements contained in this *Summary Report* are reproduced herein. See the *Main Report* for more complete results.

Demographic data are easily misunderstood. The data in the text, tables, and graphs in this report should be examined carefully. The most common error in interpretation occurs when readers do not concentrate on the *nature of the denominator* (or base) *used in calculating a percentage*. As an example, note that in Chapter 6 in the *Main Report*, this study reports that 26% of *Jewish respondents in the Northwest* identify as Conservative. Yet, 35% of *Jewish respondents who identify as Conservative* live in the Northwest.

Another common error is to interpret results in terms of the number of *households* when results are shown in terms of the number of *persons*, or vice versa.

The careful reader will notice small differences in the percentages and numbers of households and persons shown in various parts of this report. The differences are due to rounding error. At times, also due to rounding error, the reported percentages do not sum to 100% and the reported numbers do not sum to the appropriate numerical total. However, the convention employed shows the total as 100% or the appropriate numerical total.

Although most percentages for Las Vegas presented in the tables in this report are shown to the nearest tenth and most numbers are shown to the nearest integer, it should be noted that all percentages and numbers are estimates.

DEFINITIONS

Jewish Person

A *Jewish person* is any person who was born Jewish, was raised Jewish, or currently considers himself/herself Jewish (*irrespective* of formal conversion). Whether a person was born Jewish, was raised Jewish, or currently considers himself/herself Jewish is based on self-definition. A person who was born Jewish or raised Jewish (excluding any such person who has formally converted to another religion or who regularly attends religious services of another religion [*irrespective* of formal conversion to another religion]) but currently considers himself/herself to be secular, agnostic, atheist, non-practicing, non-religious, non-observant, nothing, no religion, or a non-Western religion is considered to be Jewish. Adults (but not children) who consider themselves *part Jewish* are considered to be Jewish. Persons who consider themselves Messianic are not considered to be Jewish.

● Jewish Household

A *Jewish household* is any household containing a Jewish person. See Chapter 2 in the *Main Report* for the definition of eligible Jewish households.

● Persons in Jewish Households

Persons in Jewish households are any persons (both Jewish and non-Jewish) living in a Jewish household. Some results in this report are shown for persons in Jewish households, while other results are shown only for Jewish persons or only for non-Jewish persons in Jewish households. Children who are temporarily away at school are included as persons in Jewish households. Paid non-Jewish employees living in a Jewish household are not included as persons in Jewish households. Paid Jewish employees living in a Jewish household are included as persons in Jewish households.

● Jew-by-Choice

For adults, a *Jew-by-Choice* is an adult who was not born or raised Jewish, but currently considers himself/herself Jewish (irrespective of formal conversion). For children, a *Jew-by-Choice* is a child who was not born Jewish but is being raised Jewish (irrespective of formal conversion).

● Born or Raised Jewish Adult

A *born or raised Jewish adult* is any Jewish person age 18 or over who was born or raised Jewish. Thus, Jews-by-Choice and persons of Jewish background who no longer consider themselves Jewish are not included as born or raised Jewish adults.

● Respondent

The *respondent* is the person in a Jewish household who was queried in the Telephone Survey. Some questions in the Telephone Survey were asked of the respondent only, while other questions were asked of the respondent about the household or about other persons in the household. Some results in this report are shown for respondents only. Some results are shown for all respondents, while other results are

shown only for Jewish respondents. See Chapter 2 in the *Main Report* for the definition of eligible respondents.

● Head of Household

In most cases, the respondent is the *head of household*. In cases in which the respondent is not Jewish, the Jewish spouse (or partner or significant other), parent, or other Jewish adult is designated as the head of household.

In households in which the respondent is an adult child, an elderly relative, or another member of the household who is clearly not the head of household, a head of household is designated at random from the husband and wife in the household or the single parent is designated as the head of household.

● Age of Head of Household and Age of Respondent

Data are shown for the *age of head of household* when examining questions in which the head of household is instrumental in making a household decision (such as synagogue membership or charitable donations). Data are shown for the *age of respondent* when examining questions in which the respondent is expressing an opinion (such as emotional attachment to Israel) and questions asked only of the respondent (such as synagogue attendance).

Children in Jewish Households and Jewish Children

Children in Jewish households are any persons age 0-17 (both Jewish and non-Jewish) living in a Jewish household. *Jewish children* are any persons age 0-17 living in a Jewish household who are identified by the respondent as being raised Jewish. Children who are being raised both Jewish and in another religion (part Jewish) are not considered to be Jewish children. Some results in this report are shown for children in Jewish households or Jewish households with children, while other results are shown only for Jewish children or households with Jewish children.

INTRODUCTION

● Age Groups

Except as otherwise specified in this report, *children* refers to persons age 0-17, *teenagers* refers to persons age 13-17, *adults* refers to persons age 18 and over, *non-elderly* refers to adults under age 65, and *elderly* refers to adults age 65 and over.

● Household Structure

Household with children refers to Jewish households containing children (both Jewish and non-Jewish) age 0-17 at home. *Household with only adult children* refers to Jewish households containing children (both Jewish and non-Jewish) age 18-29 (unless otherwise specified) at home and no children (both Jewish and non-Jewish) age 0-17 at home. *Non-elderly couple household* refers to two-person Jewish households containing a married couple in which the head of household is age 18-64. *Non-elderly single household* refers to one-person Jewish households containing a person age 18-64. *Elderly couple household* refers to two-person Jewish households containing a married couple in which the head of household is age 65 or over. *Elderly single household* refers to one-person Jewish households containing a person age 65 or over.

● Jewish Identification

Except as otherwise specified, results reported for Orthodox, Conservative, Reconstructionist, Reform, and *Just Jewish* groups refer to the respondent's self-identification, not the denomination of synagogue membership. In cases in which the respondent is not Jewish, the Jewish identification is that of the Jewish spouse (or partner or significant other), parent, or other Jewish adult as reported by the non-Jewish respondent (in a *proxy* fashion).

● Types of Marriage

① **In-marriage:** An *in-marriage* is a marriage in which both spouses were born or raised Jewish and currently consider themselves Jewish.

② **Conversionary In-marriage:** A *conversionary in-marriage* is a marriage in which one spouse was born or raised Jewish and currently considers himself/herself Jewish and the other spouse was not born or raised Jewish but currently considers himself/herself Jewish (*irrespective* of formal conversion) (Jew-by-Choice).

③ **Intermarriage:** An *intermarriage* is a marriage in which one spouse was born or raised Jewish and currently considers himself/herself Jewish and the other spouse was not born or raised Jewish and does not currently consider himself/herself Jewish.

● Jewish Organization

A *Jewish organization* is a Jewish organization other than a synagogue or Jewish Community Center. In querying whether anyone in the household is currently a member of a Jewish organization, respondents were given the examples of B'nai B'rith and Hadassah.

● Jewish and General Trips to Israel

① **Jewish Trip:** A *Jewish trip* to Israel is a trip sponsored by a Jewish group, such as a Jewish Federation, synagogue, or Jewish organization. Households containing members who consider themselves to be Israelis or members who lived or studied in Israel are reported as households in which a member visited Israel on a Jewish trip. Households containing members who visited Israel on both a Jewish trip and a general trip are reported under *Jewish Trip*.

② **General Trip:** A *general trip* to Israel is either a trip sponsored by a non-Jewish group or commercial company or a trip in which one visits Israel on one's own.

● Jewish Federation Market Segments in the Past Year

Respondents were asked whether their households donated to the Jewish Federation of Las Vegas

INTRODUCTION

(*Jewish Federation*) in the past year. If their households did not donate, the respondents were asked whether the Jewish Federation contacted them in the past year for the purpose of asking their households to donate. From these two questions, three *Jewish Federation market segments* are developed:

❶ **Donated to Federation:** Includes households who reported that they donated to the Jewish Federation in the past year.

❷ **Asked, Did Not Donate:** Includes households who reported that the Jewish Federation asked them to donate in the past year, but they declined to donate.

❸ **Not Asked:** Includes households who reported that they did not donate to the Jewish Federation in the past year and were not asked to donate.

“Don’t know” responses were treated as negative responses.

● **Donated to Jewish Federation in the Past Year**

The variable *Donated to Jewish Federation in the Past Year* refers only to households who donated to the Jewish Federation of Las Vegas.

● **Median**

The *median* is a measure of the central tendency of a distribution. For example, if the median age is 40, then half of the population is under age 40 and half of the population is over age 40.

● **Base**

The *base* refers to the set of households or persons in a household to whom (or about whom) each question on the Telephone Survey was addressed. The base is the denominator used in calculating the percentages shown in the text, tables, and graphs. The base is shown either in the titles, column

headings, or row labels of the tables or following the titles of the graphs. Examples of bases used in this report include Jewish Households, Persons in Jewish Households, Respondents, Adults in Jewish Households, and Jewish Children Age 0-17.

COMPARISONS WITH OTHER JEWISH COMMUNITIES

In many cases, this report compares Las Vegas with other American Jewish communities and Toronto. The choice of comparison Jewish communities depends upon whether particular Jewish communities had recently completed studies using RDD, and whether questions had been asked in a similar manner and results reported in a manner facilitating comparison. Also, to be included in a given comparison, a community had to have asked the question of the same set of persons in a household as Las Vegas. For example, if the question in Las Vegas was asked of all *persons in Jewish households*, then only other communities querying this set of persons could be included in the comparison. The comparisons of Las Vegas with other Jewish communities should be treated with caution due to the different dates of the studies, use of different sampling methods, use of different questionnaires, and inclusion of some data with small sample sizes.

It is believed that based on the recency of the study, geographic proximity of the community to Las Vegas, similar size of the Jewish Federation Annual Campaign, or similar population size of the community, the following communities provide particularly instructive comparisons with Las Vegas: Miami, Phoenix, and San Diego. See the *Main Report* for a complete listing of the comparison Jewish communities for each question.

See www.jewishdatabank.org for copies of the questionnaires and reports for many of the comparison Jewish communities.

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COMPARISONS WITH NJPS 2000

The NJPS 2000 questionnaire was administered to 4,523 respondents who represent all 5.2 million American Jews estimated by the study. Of the 4,523 respondents, 4,220 respondents (representing 4.3 million *more Jewishly-connected* American Jews) received a longer 43-minute questionnaire. The other 303 respondents (representing 900,000 *less Jewishly-connected* American Jews) received a 21-minute questionnaire. The shorter questionnaire consisted of a subset of questions from the longer questionnaire, omitting many questions about Jewish identity. As a result, the NJPS 2000 results for most demographic measures presented in this report represent all 5.2 million American Jews, while the NJPS 2000 results for most Jewish identity measures presented in this report represent only the 4.3 million more Jewishly-connected American Jews. Results on Jewish identity measures for the more Jewishly-connected sample are, in most cases, more positive than they would have been had these data been collected from all respondents representing the 5.2 million American Jews. See www.jewishdatabank.org for more information on the NJPS 2000 methodology.

This researcher believes that comparisons with other Jewish communities based upon local community studies are more instructive than comparisons with NJPS 2000. In the text, NJPS 2000 results are referred to as *nationally* in comparison to the Las Vegas results.

COMPARISONS WITH 1995

The 1995 Las Vegas Jewish community study sampled, in part, from the Jewish Federation mailing list. This affects many of the comparisons between the 2005 and 1995 results. In particular, it is highly unlikely that levels of Jewish connectivity have decreased as sharply as implied by the comparisons with 1995 shown in this report.

STUDY AREA

The study area includes all of Clark County, Nevada. In this report, the terms Las Vegas and Southern Nevada are used interchangeably.

For the purposes of analysis, the study area is divided into five geographic areas.

- ❶ **Northwest.** Includes zip codes 89019, 89106, 89107, 89108, 89128, 89129, 89130, 89131, 89134, 89138, 89143, 89144, 89145, and 89149.
- ❷ **Southwest.** Includes zip codes 89102, 89103, 89113, 89117, 89118, 89135, 89139, 89141, 89146, 89147, and 89148.
- ❸ **Central.** Includes zip codes 89101, 89104, 89109, 89119, and 89121.
- ❹ **Southeast.** Includes zip codes 89005, 89011, 89012, 89014, 89015, 89029, 89044, 89052, 89074, 89120, 89122, and 89123. Includes the city of Henderson.
- ❺ **Northeast.** Includes zip codes 89027, 89030, 89031, 89032, 89033, 89081, 89084, 89110, 89115, 89142, 89156, and 89191.

SIZE AND DISTRIBUTION OF THE JEWISH POPULATION

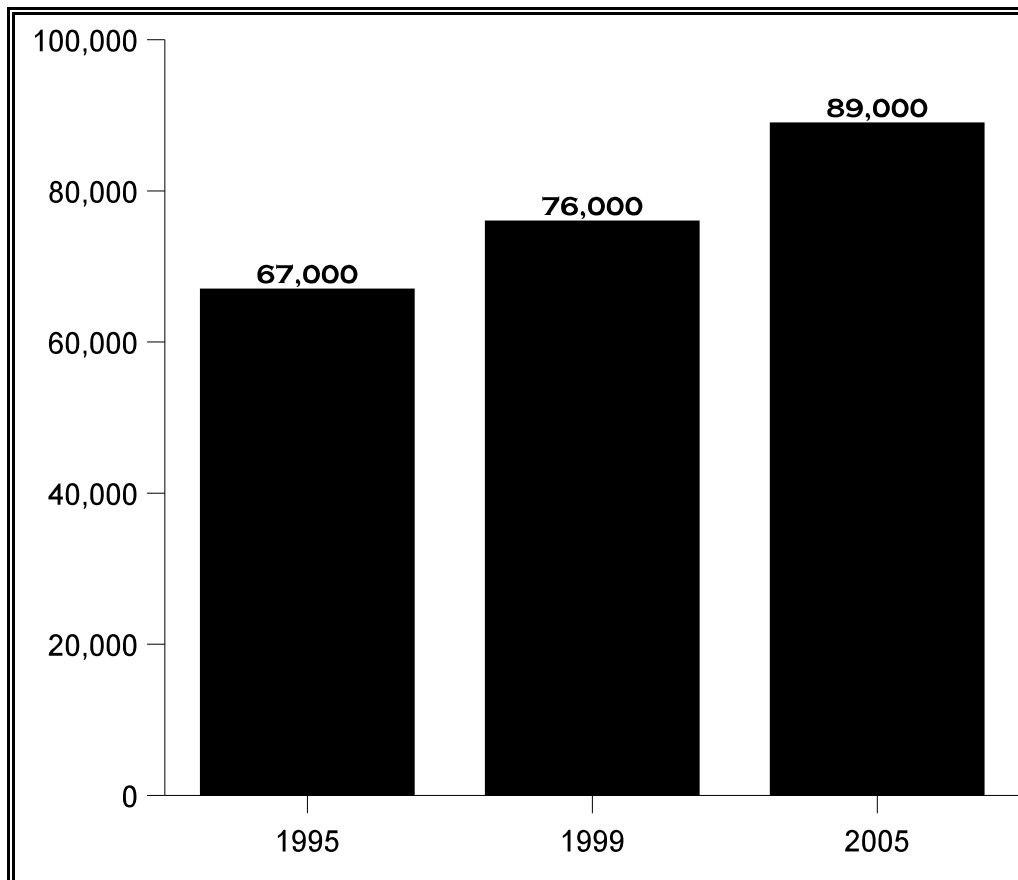
This study finds that 89,000 persons live in 42,000 Jewish households in Las Vegas. Of the 89,000 persons in Jewish households, 67,500 persons (76%) are Jewish. Las Vegas is the 23rd largest Jewish community in the United States.

▣ In 1995, 66,900 persons lived in 29,100 Jewish households. Of the 66,900 persons in Jewish households, 55,600 persons (83%) were Jewish.

▣ The 42,000 Jewish households represent 6.0% of the estimated 700,509 *households* in Las Vegas. The 89,000 persons in Jewish households represent 5.0% of the estimated 1,796,380 *persons* in Las Vegas. The resident Jewish population of 67,500 Jews represents 3.8% of the estimated 1,796,380 *persons* in Las Vegas.

▣ The 6.0% of Jewish households is about average among about 50 comparison Jewish communities and compares to 6.5% in Miami, 4.5% in San Diego, and 4.0% in Phoenix. The 6.0% compares to 7.7% in 1995. The 6.0% compares to 2.7% nationally.

▣ According to the 2004 American Community Survey, 9% of persons in Las Vegas as a whole are Black, 7% are Asian, and 25% are Hispanic.



Number of Persons in Jewish Households, 1995-2005

SIZE AND DISTRIBUTION OF THE JEWISH POPULATION

**TABLE 1
CURRENT SIZE OF THE JEWISH COMMUNITY**

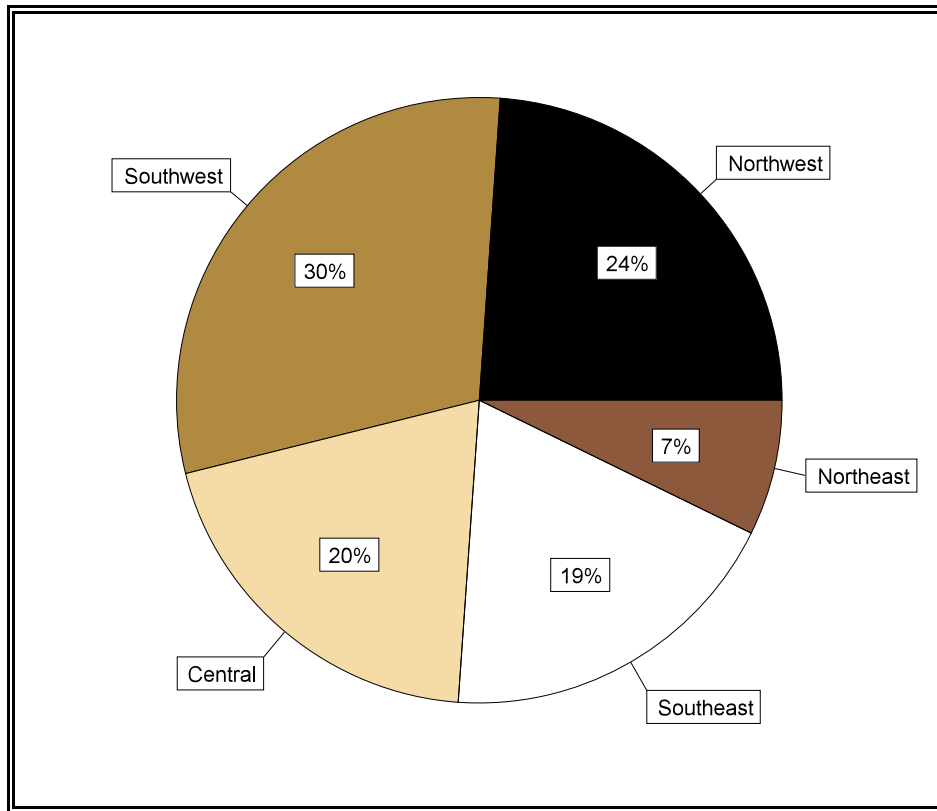
Geographic Area	Number of Jewish Households	Average Household Size	Persons in Jewish Households		Number of Jews
			Number of Persons	Percentage Jewish	
Northwest	13,062	2.19	28,606	77.1%	22,055
Southwest	9,744	2.08	20,268	78.8%	15,971
Central	4,242	1.83	7,763	80.8%	6,272
Southeast	10,458	2.13	22,276	73.5%	16,373
Northeast	4,494	2.29	10,291	66.0%	6,792
All	42,000	2.13	89,000	75.8%	67,500

**TABLE 2
GEOGRAPHIC DISTRIBUTION OF THE JEWISH COMMUNITY**

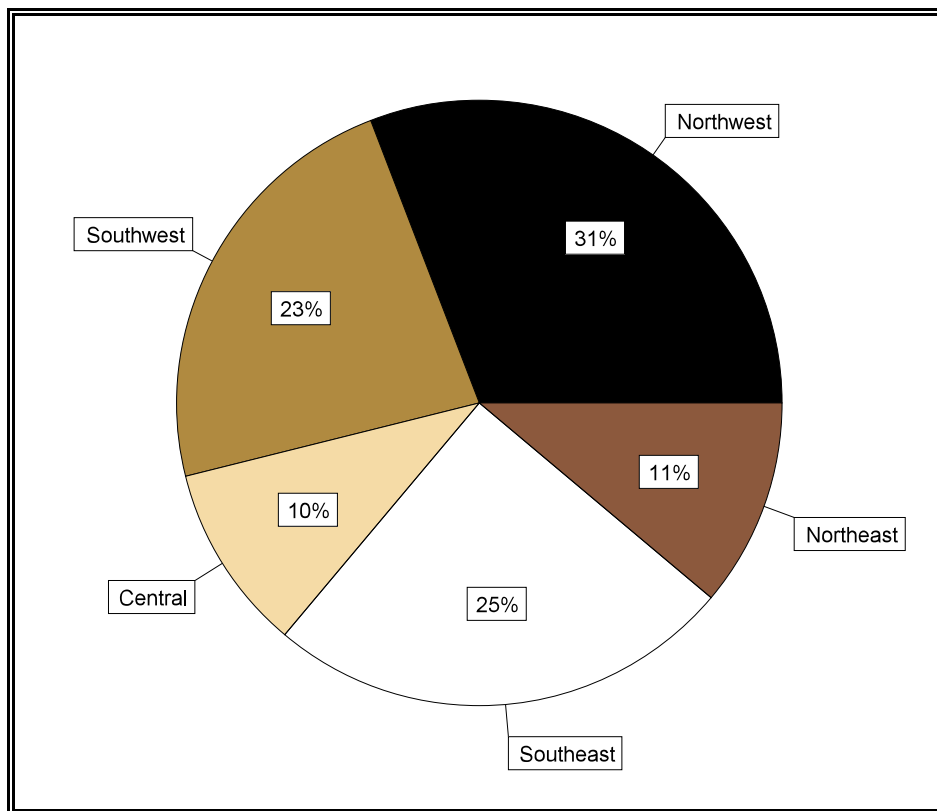
Geographic Area	Jewish Households		Persons in Jewish Households		Jews in Jewish Households	
	Number	Percentage	Number	Percentage	Number	Percentage
Northwest	13,062	31.1%	28,606	32.1%	22,055	32.7%
Southwest	9,744	23.2	20,268	22.8	15,971	23.7
Central	4,242	10.1	7,763	8.7	6,272	9.3
Southeast	10,458	24.9	22,276	25.0	16,373	24.3
Northeast	4,494	10.7	10,291	11.6	6,792	10.1
All	42,000	100.0%	89,000	100.0%	67,500	100.0%

▣ From 1995-2005, the percentage of Las Vegas Jewish households living in the Northwest increased from 24% to 31%; the percentage in the Southeast increased from 19% to 25%, and the percentage in the Northeast increased from 7% to 11%. In contrast, the percentage in the Southwest decreased from 30% to 23%, and the percentage in the Central decreased from 20% to 10%.

SIZE AND DISTRIBUTION OF THE JEWISH POPULATION

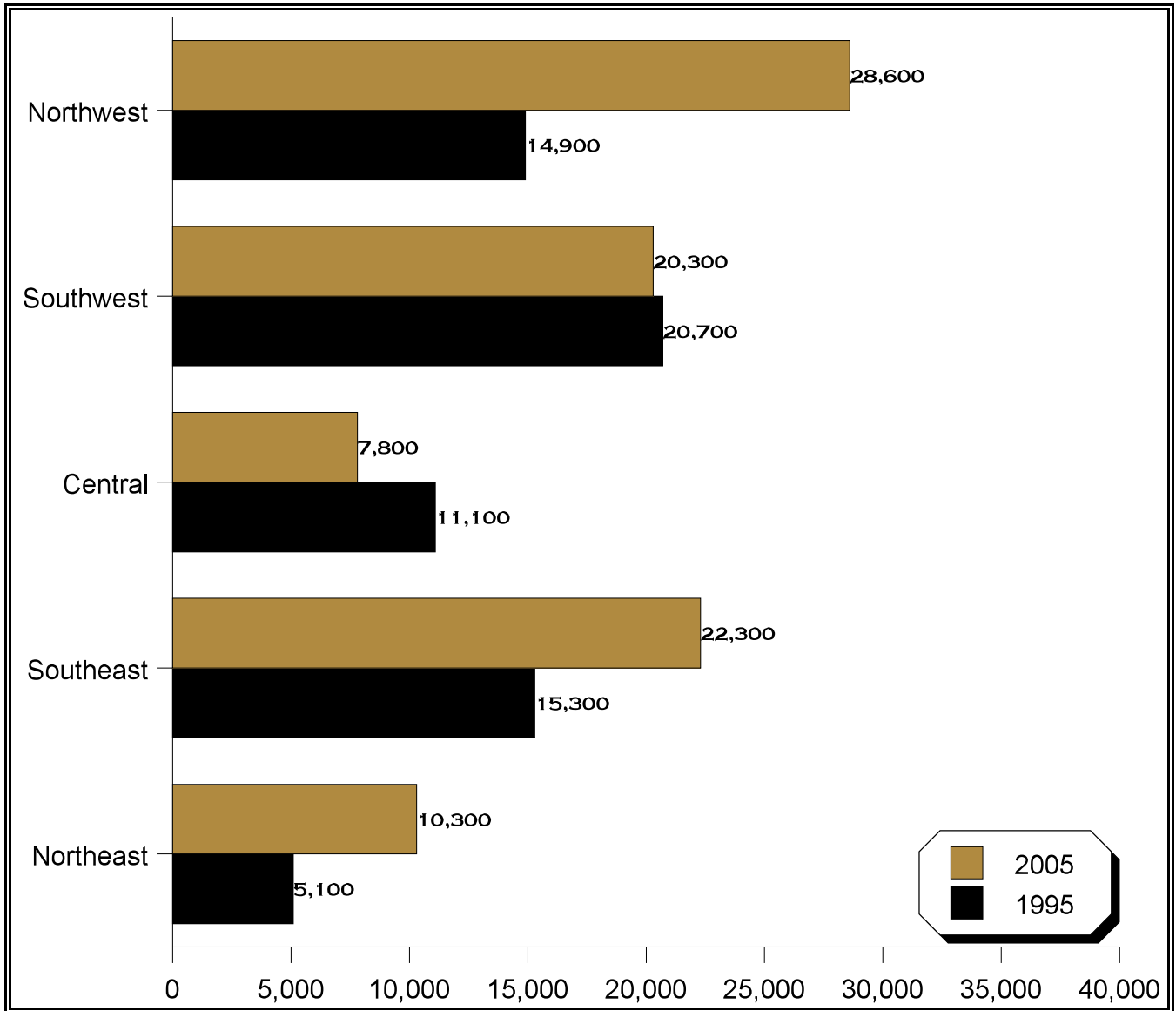


Geographic Distribution of Jewish Households-1995



Geographic Distribution of Jewish Households-2005

SIZE AND DISTRIBUTION OF THE JEWISH POPULATION



Number of Persons in Jewish Households by Geographic Area, 1995-2005

SIZE AND DISTRIBUTION OF THE JEWISH POPULATION

TABLE 3
TWENTY-FOUR LARGEST AMERICAN JEWISH COMMUNITIES

Rank	Community	State	Number of Jews
1	New York	NY	1,412,000
2	Los Angeles	CA	519,200
3	Chicago	IL	270,500
4	Broward *	FL	233,700
5	Washington		215,600
6	Boston	MA	210,500
7	San Francisco	CA	208,600
8	Philadelphia	PA	206,100
9	South Palm Beach *	FL	131,300
10	West Palm Beach *	FL	124,250
11	Atlanta	GA	119,800
12	Miami *	FL	113,300
13	Essex-Morris	NJ	109,700
14	Baltimore	MD	91,400
15	East Bay	CA	90,000
16	Rockland	NY	90,000
17	San Diego	CA	89,000
18	Bergen	NJ	83,700
19	Phoenix	AZ	82,900
20	Cleveland	OH	81,500
21	Detroit	MI	72,000
22	Monmouth	NJ	70,000
23	LAS VEGAS	NV	67,500
24	San Jose	CA	63,000

Source: Modified from the 2006 *American Jewish Year Book*.

* Includes Jews who live in part-year households (live 3-7 months of the year in the local community).

Note: Includes Jews in institutions without their own telephone numbers where such data are available.

GEOGRAPHIC PROFILE

Overall, 92% of adults in Jewish households in Las Vegas were born in the United States. 45% of adults were born in the Northeast (including 32% in New York and 5% in Pennsylvania); 20%, in the Midwest (including 8% in Illinois); 6%, in the South; and 22%, in the West (including 14% in California). 8% (5,891 adults) of adults in Jewish households were foreign born.

1% (775 adults) of adults in Jewish households were locally born (born in Southern Nevada). The 1% is the second lowest of about 40 comparison Jewish communities and compares to 13% in Miami and 11% in San Diego. The 1% compares to 1% in 1995. The percentage of locally-born adults is important in understanding levels of attachment to the local community and local institutions. Most observers agree that adults living in the area in which they were born are more likely to maintain formal contacts with the Jewish community. They are more likely to continue to belong to the synagogue in which they were raised and to participate in the local organized Jewish community.

The 8% foreign born is about average among about 45 comparison Jewish communities and compares to 31% in Miami and 19% in San Diego. The 8% compares to 10% in 1995. The 8% compares to 20% of *all persons* (both Jewish and non-Jewish adults and children) in Las Vegas as of 2004 and 12% of all Americans (both Jewish and non-Jewish adults and children) as of 2004.

Households from the Former Soviet Union

1.3% (546 households) of households are from the Former Soviet Union (*FSU households*).

Sephardic Jews

8.0% (4,887 adults) of Jewish adults consider themselves to be Sephardic Jews.

Israelis

5.1% (3,115 adults) of Jewish adults consider themselves to be Israelis.

Hispanic Jews

1.2% (733 adults) of Jewish adults consider themselves to be Hispanic Jews.

Part-Year Households

3% (1,386 households) of Jewish households live in Southern Nevada for 1-9 months of the year.

Home Ownership

75% of households own their homes. The 75% is about average among about 40 comparison Jewish communities and compares to 83% in Miami. The 75% compares to 66% nationally, 76% of all households (both Jewish and non-Jewish) in Las Vegas as of 2004, and 67% of all American households (both Jewish and non-Jewish) as of 2003.

Location of Previous Residence

36% (14,910 households) of respondents moved to Southern Nevada from California; 17% (7,098 households), from New York; 6%, from Illinois; and 5%, from Florida. 47% of respondents moved to Southern Nevada from the West (including the 3% who have always lived in Southern Nevada); 27%, from the Northeast; 14%, from the Midwest; 10%, from the South; and 2%, from foreign locations.

GEOGRAPHIC PROFILE

Length of Residence

▣ 29% (12,138 households) of Jewish households in Las Vegas moved to Southern Nevada within the past five years (*new households*). Thus, an average of 2,428 households in Las Vegas moved to Southern Nevada each year during the past five years (the *in-migration rate*). 21% of households live in Southern Nevada for 5-9 years; 30%, for 10-19 years; and 21%, for 20 or more years (*long-term households*).

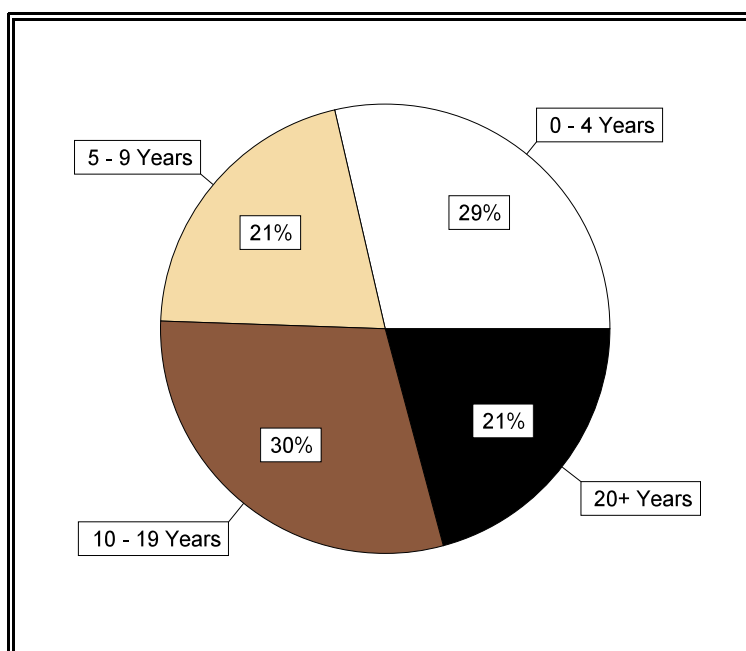
▣ The 29% of new households is the fourth highest of about 40 comparison Jewish communities and compares to 19% in Phoenix, 16% in San Diego, and 12% in Miami. The 29% compares to 41% in 1995. New households are more likely to live in the Southeast, be under age 35, and not to have donated to the Jewish Federation in the past year than are *longer-term households* (live in Southern Nevada for five or more years).

▣ The 21% of long-term households is the fourth lowest of about 40 comparison Jewish communities and compares to 62% in Miami, 46% in San Diego, and 39% in Phoenix. The 21% compares to 22% in 1995.

▣ The 53% of households at their current address for 0-4 years is the fifth highest of about 40 comparison Jewish communities and compares to 31% in Miami. The 53% compares to 56% in 1995.

Migration

▣ 7% (2,898 households) of households will definitely move (*either within Southern Nevada or out of Southern Nevada*) within the next three years. 10% (4,284 households) of households will probably move; 35%, probably not; 44%, definitely not; and 4%, don't know. In total, 17% of households will definitely or probably move within the next three years. The 17% definitely/probably moving is about average among about 45 comparison Jewish communities and compares to 28% in San Diego and 13% in Miami. The 17% compares to 31% in 1995. The 17% compares to 32% nationally. The 44% definitely not moving is about average among about 35 comparison Jewish communities and compares to 51% in Miami. The 44% compares to 35% nationally.



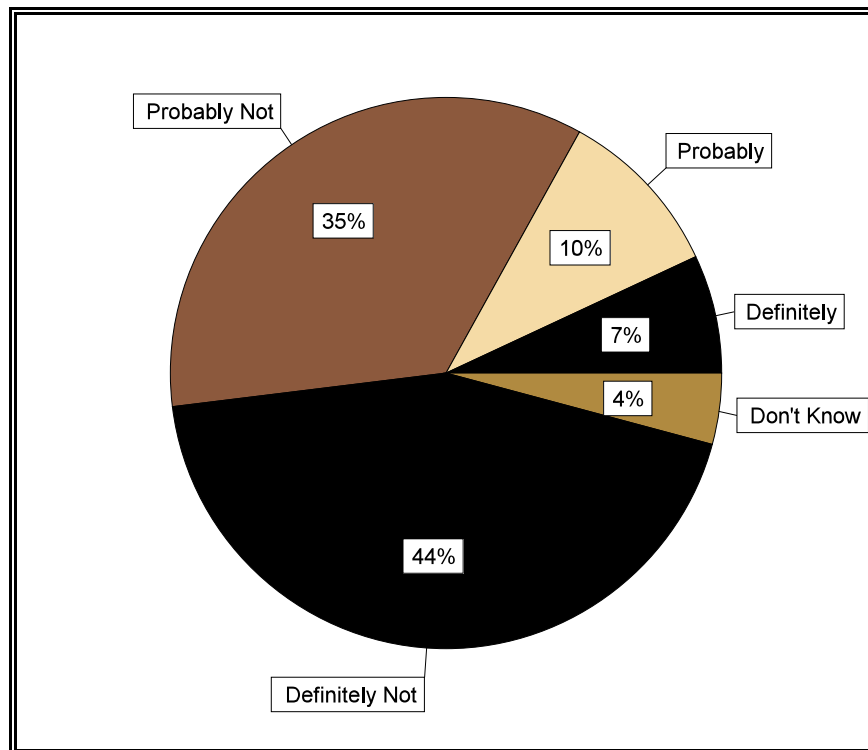
Length of Residence in Southern Nevada

GEOGRAPHIC PROFILE

▣ 11% (4,578 households) of households in Las Vegas will definitely/probably move *out of Southern Nevada* within the next three years. The 11% is about average among about 40 comparison Jewish communities and compares to 7% in Miami. The 11% compares to 10% in 1995.

▣ 4.8% (2,016 households) of households will *definitely* move out of Southern Nevada within the next three years. The 4.8% is the fifth highest of about 30 comparison Jewish communities and compares to 3.0% in Miami.

▣ The 4.8% definitely moving out of Southern Nevada within the next three years suggests a loss of an average of 672 households per year. Some portion of the 6.1% probably moving out of Southern Nevada (an average of 854 households per year) will actually move. In total, an average of between 672 and 1,526 households will move out of Southern Nevada each year within the next three years (the *out-migration rate*). An average of 2,428 households in Las Vegas moved to Southern Nevada each year during the past five years (the *in-migration rate*). Assuming that the current rate of in-migration continues for the next few years, these data suggest that the number of Jewish households in Las Vegas will probably continue to increase significantly during the next few years as a result of migration into and out of Southern Nevada.



Probability of Moving Within the Next Three Years

GEOGRAPHIC PROFILE

Respondents age 50 and over in Jewish households in Las Vegas were asked whether they have adult children who have established their own homes, and if so, whether these children live in Southern Nevada (*households with local adult children*). The interest in this information relates to the support system that adult children can provide for their parents, particularly in times of poor health or financial crisis. Adult children living in Southern Nevada presumably will provide such a support system. The presence of adult children living in Southern Nevada also indicates the existence of multi-generational families. Such families generally show a greater level of attachment to the local community and local Jewish institutions.

▣ 25% of households in which the respondent is age 50 or over have no adult children who have established their own homes and 75% have adult children who have established their own homes. 32% of households have at least one adult child who has established his/her own home in Southern Nevada and 43% have adult children none of whom have established their own homes in Southern Nevada. These data suggest that at least 32% of households in which the respondent is age 50 or over will have a local support system as they age.

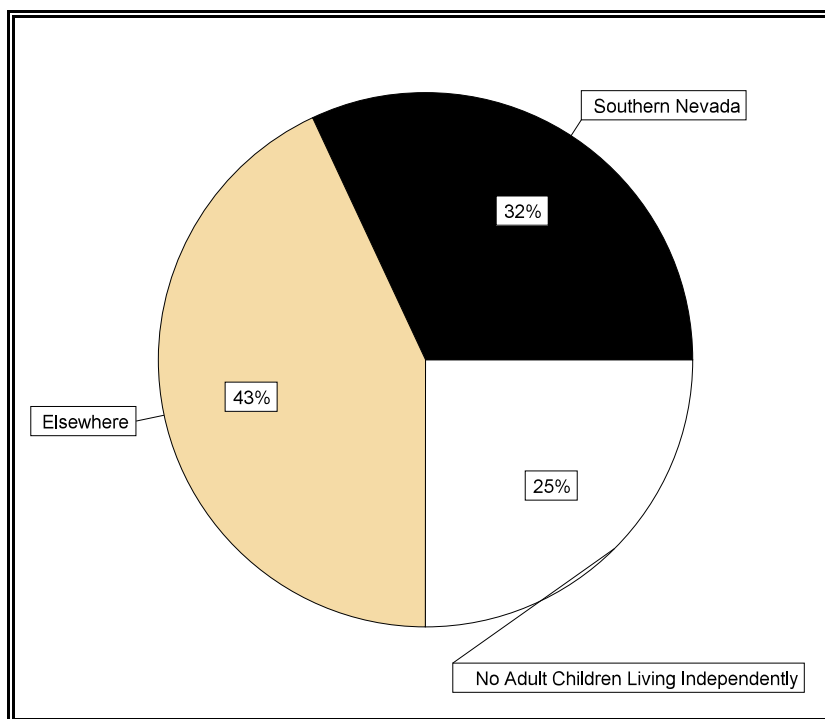
▣ The 32% of *households with local adult children* is below average among about 25 comparison Jewish communities and compares to 32% in Miami.

▣ An additional 5% of households in which the respondent is age 50 or over have adult children living in their household, for a total of 37% of households with adult children living in Southern Nevada.

▣ Of the 68% of households in which the respondent is age 50 or over who have no local adult children, 29% have other close relatives living in Southern Nevada. In total, over 50% of households in which the respondent is age 50 or over have either an adult child or another close relative living in Southern Nevada.

▣ Of households in which the respondent is *age 75 or over*, 40% have at least one adult child who has established his/her own home in Southern Nevada.

▣ In households in which the respondent is age 50 or over, 25% of *adult children* who have established their own homes live in Southern Nevada. The 25% is below average among about 20 comparison Jewish communities and compares to 26% in Miami.



Location of Adult Children
(Households in Which the Respondent Is Age 50 or Over)

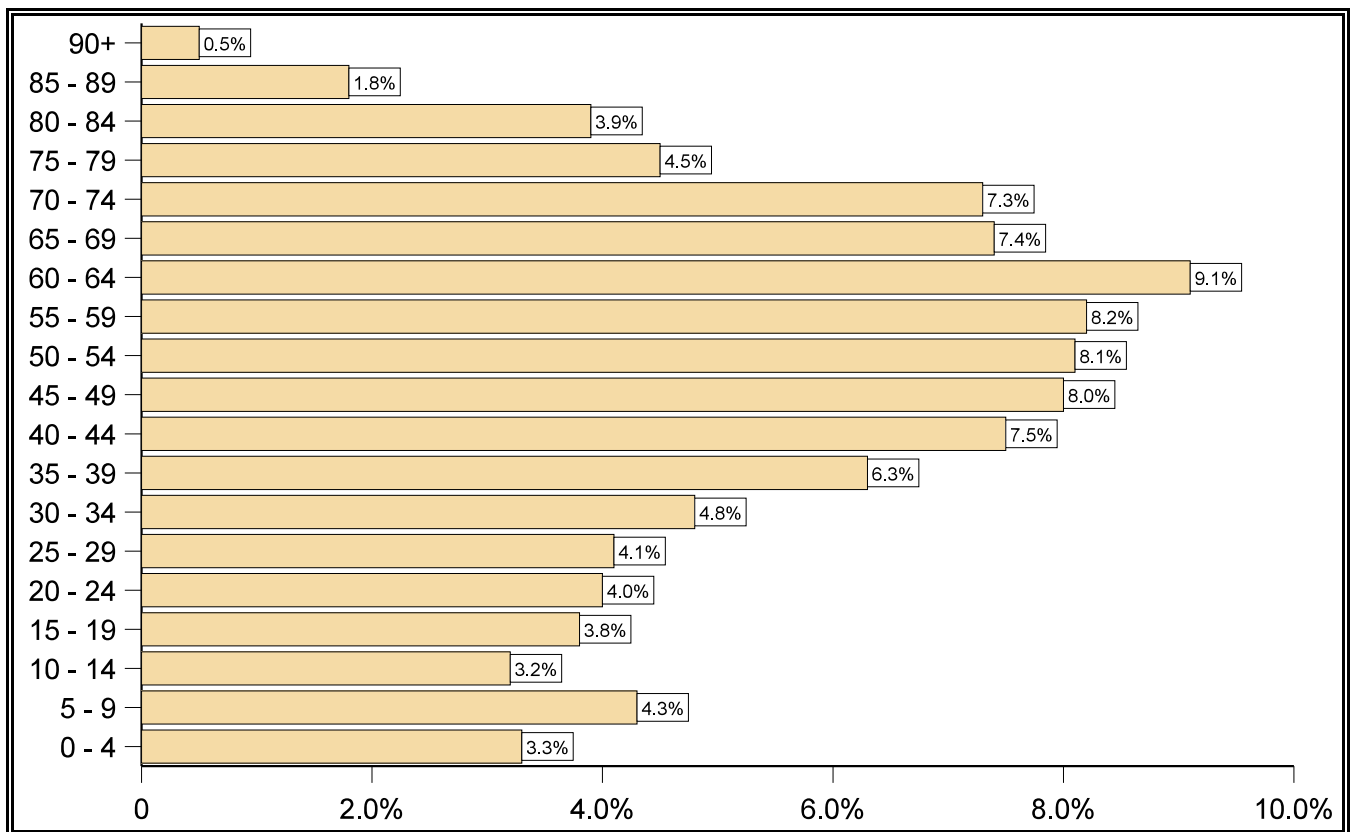
DEMOGRAPHIC PROFILE—AGE

The age and sex distribution of a population is among the most important demographic indicators. It is a major determinant of the types of programs a Jewish community must offer. Age is related to everything from levels of religious observance to synagogue membership and levels of philanthropy.

▣ The 13% of persons age 0-17 in Jewish households in Las Vegas is the sixth lowest of about 50 comparison Jewish communities and compares to 20% in both San Diego and Phoenix and 18% in Miami. The 13% compares to 18% in 1995. The 13% compares to 20% nationally, 27% of all residents (both Jewish and non-Jewish) of Las Vegas as of 2004, and 26% of all Americans (both Jewish and non-Jewish) as of 2004.

▣ 3,827 children age 0-5 live in Jewish households (of whom 67% (2,565 children) are being raised Jewish), as do 4,539 children age 6-12 (of whom 52% (2,363 children) are being raised Jewish) and 3,115 children age 13-17 (of whom 48% (1,485 children) are being raised Jewish). An average of 638 children are born each year to persons in Jewish households in Las Vegas, of whom 428 children will be raised Jewish.

▣ The 26% of persons age 65 and over in Jewish households is above average among about 50 comparison Jewish communities and compares to 30% in Miami, 20% in Phoenix, and 15% in San Diego. The 26% compares to 25% in 1995. The 26% compares to 16% nationally, 11% of all residents (both Jewish and non-Jewish) of Las Vegas as of 2004, and 12% of all Americans (both Jewish and non-Jewish) as of 2004.



Age Distribution of Persons in Jewish Households

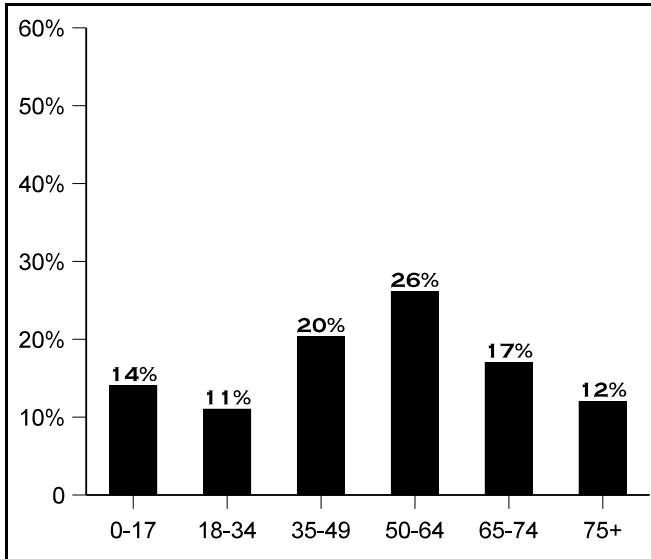
DEMOGRAPHIC PROFILE—AGE

**TABLE 4
AGE AND SEX DISTRIBUTION OF PERSONS IN JEWISH HOUSEHOLDS**

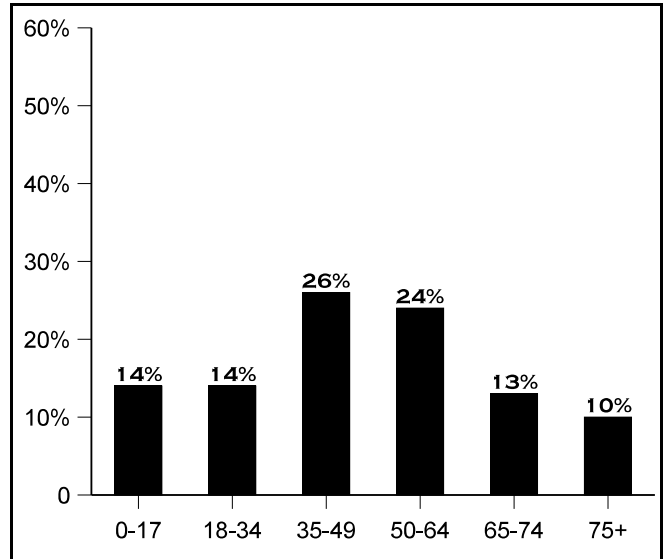
Age Group	Percentage			Number		
	Male	Female	All	Male	Female	All
0 - 5	2.2%	2.1%	4.3%	1,958	1,869	3,827
6 - 12	3.0	2.1	5.1	2,670	1,869	4,539
13 - 17	1.3	2.2	3.5	1,157	1,958	3,115
18 - 24	2.6	3.0	5.6	2,314	2,670	4,984
25 - 34	3.8	5.2	9.0	3,382	4,628	8,010
35 - 44	6.9	6.9	13.8	6,141	6,141	12,282
45 - 54	7.8	8.3	16.1	6,942	7,387	14,329
55 - 64	7.8	9.4	17.2	6,942	8,366	15,308
65 - 74	6.9	7.8	14.7	6,141	6,942	13,083
75 - 84	4.2	4.3	8.5	3,738	3,827	7,565
85 and over	0.8	1.6	2.4	712	1,424	2,136
Total	47.2%	52.8%	100.0%	42,008	46,992	89,000
CUMULATIVE AGE CATEGORIES						
0 - 17	6.5%	6.4%	12.9%	5,785	5,696	11,481
18 and over	40.7%	46.4%	87.1%	36,223	41,296	77,519
18 - 34	6.4%	8.2%	14.6%	5,696	7,298	12,994
35 - 49	10.7%	11.1%	21.8%	9,523	9,879	19,402
50 - 64	11.8%	13.6%	25.4%	10,502	12,104	22,606
65 and over	11.9%	13.7%	25.6%	10,591	12,193	22,784
75 and over	5.0%	5.9%	10.9%	4,450	5,251	9,701
Median Age ¹	50.0	50.9	50.4	¹ Median age in years.		

DEMOGRAPHIC PROFILE—AGE

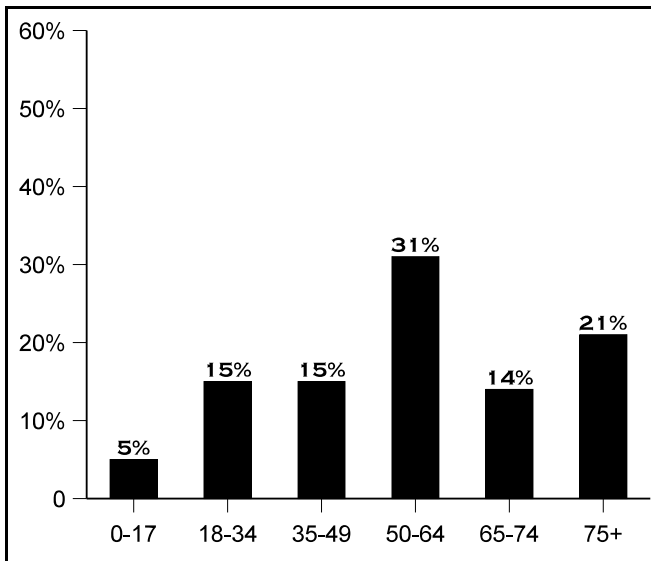
AGE DISTRIBUTION OF PERSONS IN JEWISH HOUSEHOLDS BY GEOGRAPHIC AREA



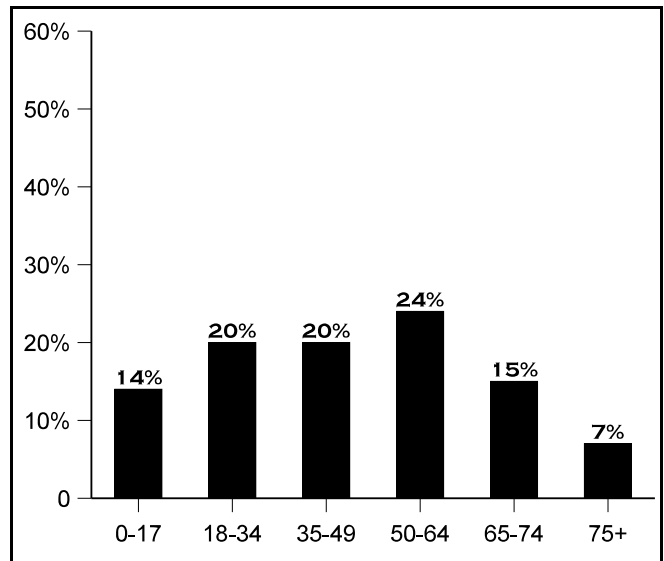
Northwest
(Median Age = 53 years)



Southwest
(Median Age = 48 years)

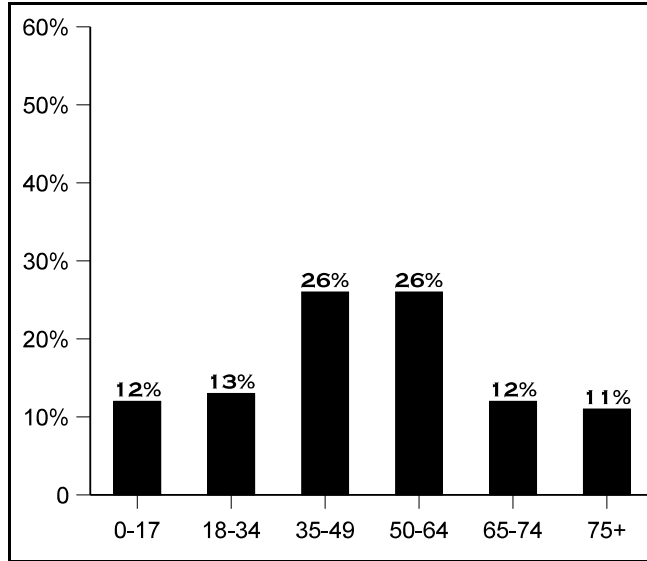


Central
(Median Age = 57 years)



Southeast
(Median Age = 47 years)

DEMOGRAPHIC PROFILE—AGE



Northeast
(Median Age = 49 years)

TABLE 5: GEOGRAPHIC DISTRIBUTION OF AGE GROUPS

BASE: PERSONS IN JEWISH HOUSEHOLDS

Age Group	Northwest	Southwest	Central	Southeast	Northeast	Total
0 - 5	39.1%	24.4	1.7	27.5	7.3	100.0%
6 - 12	22.0%	21.1	3.8	37.6	15.5	100.0%
13 - 17	46.1%	27.5	4.3	12.7	9.4	100.0%
18 - 24	21.2%	19.0	11.8	34.8	13.2	100.0%
25 - 34	26.8%	24.6	7.1	33.4	8.1	100.0%
35 - 49	29.8%	27.0	6.1	23.1	14.0	100.0%
50 - 64	33.1%	21.4	10.5	23.2	11.8	100.0%
65 - 74	37.5%	19.7	8.1	25.5	9.2	100.0%
75 and over	35.0%	20.1	16.9	16.3	11.7	100.0%
All	31.9%	22.8	8.7	25.0	11.6	100.0%

BASE: JEWISH CHILDREN IN JEWISH HOUSEHOLDS

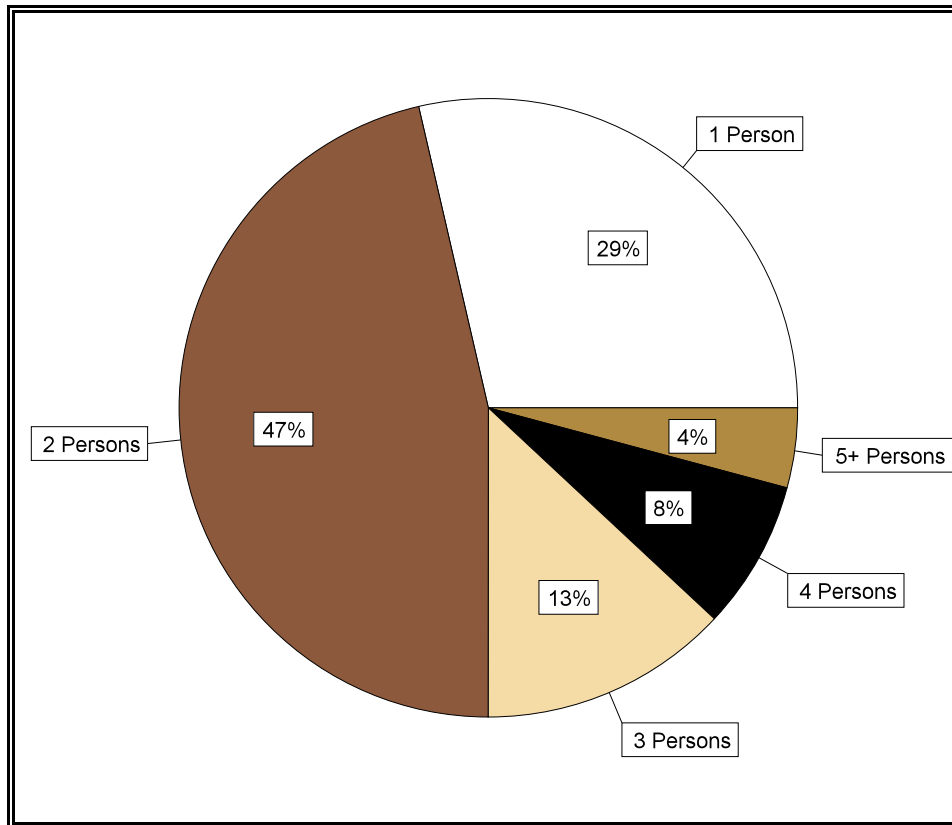
0 - 5	43.2%	29.5	0.9	20.8	5.6	100.0%
6 - 12	22.0%	33.6	3.7	34.3	6.4	100.0%
13 - 17	31.4%	39.7	4.9	12.6	11.4	100.0%
0 - 17	32.8%	33.3	2.8	23.9	7.2	100.0%

DEMOGRAPHIC PROFILE—HOUSEHOLD SIZE

The average household size of Jewish households in Las Vegas is 2.13 persons. The 2.13 is the seventh lowest of about 55 comparison Jewish communities and compares to 2.57 in San Diego, 2.43 in Phoenix, and 2.25 in Miami. The 2.13 compares to 2.30 in 1995. The 2.13 compares to 2.31 nationally, 2.64 for all households (both Jewish and non-Jewish) in Las Vegas as of 2004, and 2.60 for all American households (both Jewish and non-Jewish) as of 2004.

▣ The 29% of one-person households is the seventh highest of about 45 comparison Jewish communities and compares to 32% in Miami. The 29% compares to 23% in 1995. The 29% compares to 30% nationally, 28% of all households (both Jewish and non-Jewish) in Las Vegas as of 2004, and 27% of all American households (both Jewish and non-Jewish) as of 2004.

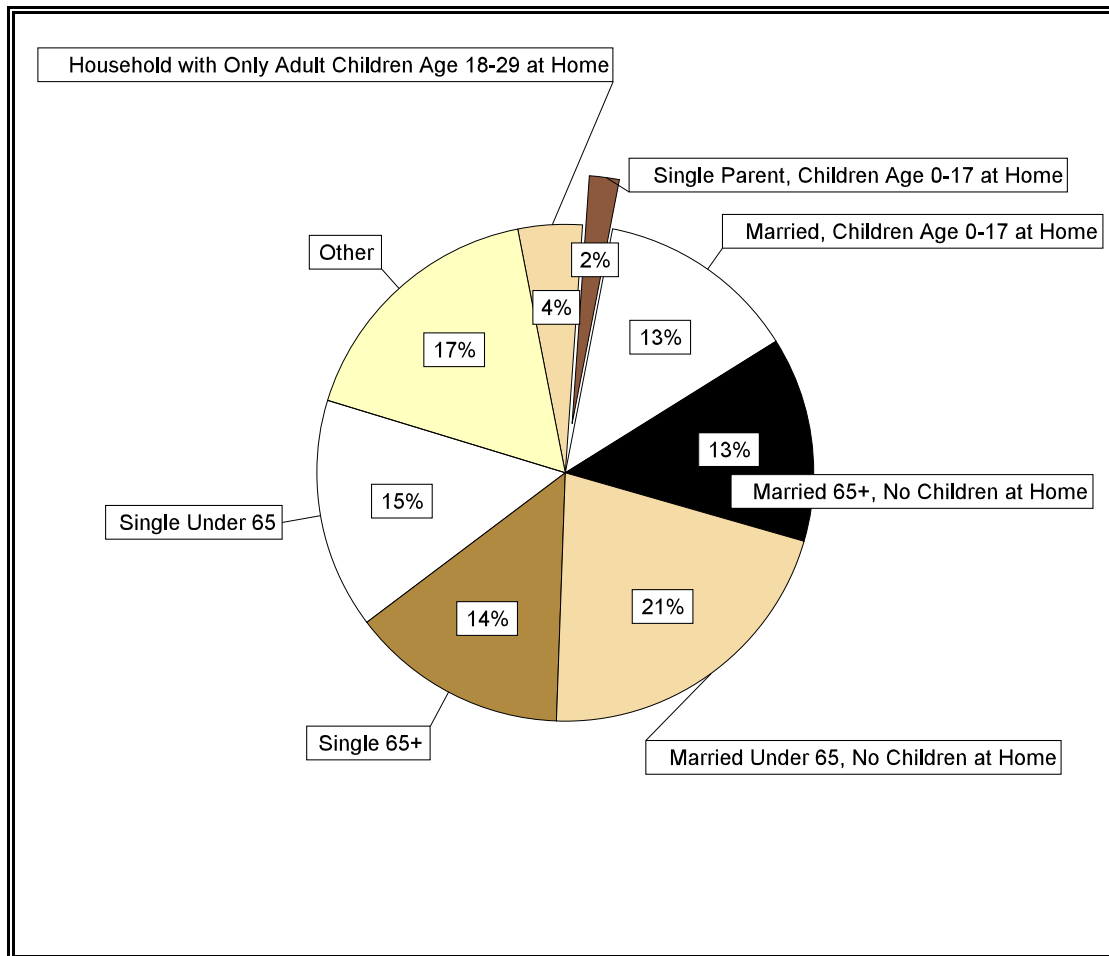
▣ The 12% of households with four or more persons is the sixth lowest of about 40 comparison Jewish communities and compares to 17% in Miami. The 12% compares to 19% in 1995. The 12% compares to 19% nationally, 19% of all households (both Jewish and non-Jewish) in Las Vegas as of 2000, and 25% of all American households (both Jewish and non-Jewish) as of 2000.



Household Size

DEMOGRAPHIC PROFILE—HOUSEHOLD STRUCTURE

The household structure of Jewish households in Las Vegas is determined by a combination of age, sex, marital status, and the relationship between persons in the household.



Household Structure

Households with Children

▣ The 13% of married households with children age 0-17 at home is the sixth lowest of about 50 comparison Jewish communities and compares to 25% in San Diego, 21% in Phoenix, and 19% in Miami. The 13% compares to 21% in 1995. The 13% compares to 19% nationally and 24% of all American households (both Jewish and non-Jewish) as of 2000.

▣ The 2% of single parent households with children age 0-17 at home is about average among about 45 comparison Jewish communities and compares to 6% in San Diego, 3% in Phoenix, and 2% in Miami. The 2% compares to 3% in 1995. The 2% compares to 3% nationally and 8% of all American households (both Jewish and non-Jewish) as of 2000.

DEMOGRAPHIC PROFILE—HOUSEHOLD STRUCTURE

**TABLE 6
HOUSEHOLD STRUCTURE**

Household Structure	Percentage	Number
HOUSEHOLDS WITH CHILDREN AGE 0-17 AT HOME		
Married	13.1%	5,502
Unmarried	0.5	210
Single Parent	2.2	924
Other	0.4	168
■ Total Households with Children Age 0-17 at Home	16.2%	6,804
HOUSEHOLDS WITH ONLY ADULT CHILDREN AGE 18-29 AT HOME		
Married	3.3%	1,386
Unmarried	0.1	42
Single Parent	0.9	378
■ Total Households with Only Adult Children Age 18-29 at Home	4.3%	1,806
MARRIED HOUSEHOLDS—NO CHILDREN AT HOME		
Under Age 35	3.2%	1,344
Age 35 - 49	4.2	1,764
Age 50 - 64	14.0	5,880
□ Total Non-Elderly Couple Households	21.4%	8,988
Age 65 - 74	9.5%	3,990
Age 75 and over	3.8	1,596
□ Total Elderly Couple Households	13.3%	5,586
■ Total Married Households—No Children at Home	34.7%	14,574
SINGLE PERSON HOUSEHOLDS		
Male under Age 65	6.5%	2,730
Female under Age 65	8.3	3,486
□ Total Non-Elderly Single Households	14.8%	6,216

DEMOGRAPHIC PROFILE—HOUSEHOLD STRUCTURE

**TABLE 6
HOUSEHOLD STRUCTURE**

Household Structure	Percentage	Number
Male Age 65 - 74	2.1%	882
Female Age 65 - 74	4.6	1,932
Male Age 75 and over	2.5	1,050
Female Age 75 and over	4.9	2,058
<input type="checkbox"/> Total Elderly Single Households	14.1%	5,922
<input checked="" type="checkbox"/> Total Single Person Households	28.9%	12,138
OTHER HOUSEHOLD STRUCTURES		
Unmarried Couple	4.5%	1,890
Roommate/Friend	2.9	1,218
Parent Living with Adult Children Age 30 and over	6.1	2,562
Same Sex Couple	0.4	168
Other	2.0	840
<input checked="" type="checkbox"/> Total Other Household Structures	15.9%	6,678
Grand Total	100.0%	42,000

Married Households—No Children at Home

The 35% of married households with no children at home is about average among about 40 comparison Jewish communities and compares to 31% in Miami. The 35% compares to 37% in 1995. The 35% compares to 26% nationally and 30% of all American households (both Jewish and non-Jewish) as of 2000.

The 3% of married households under age 35 with no children at home is about average among about 40 comparison Jewish communities and compares to 5% in San Diego, 4% in Phoenix, and 2% in Miami.

The 18% of married households age 35-64 with no children at home is about average among about 35 comparison Jewish communities and compares to 10% in Miami.

DEMOGRAPHIC PROFILE—HOUSEHOLD STRUCTURE

▣ The 13% of married households age 65 and over with no children at home is about average among about 35 comparison Jewish communities and compares to 19% in Miami.

Single Person Households

▣ The 15% of single person households under age 65 is about average among about 40 comparison Jewish communities and compares to 11% in Miami. The 15% compares to 8% in 1995.

▣ The 5% of single male households age 65 and over is about average among about 35 comparison Jewish communities and compares to 4% in Miami. The 5% compares to 8% in 1995.

▣ The 10% of single female households age 65 and over is about average among about 35 comparison Jewish communities and compares to 17% in Miami. The 10% compares to 7% in 1995.

Living Arrangements of Children

▣ 35% (2,886 children) of children *age 0-12* in Jewish households live in households in which both parents (or *the* parent in a single parent household) are employed full time. The 35% is about average among about 30 comparison Jewish communities and compares to 50% in Miami. The percentage of children age 0-12 living in households with working parents helps to determine the need for after school programs.

▣ 11% (1,297 children) of children *age 0-17* in Jewish households live in single parent households (households with one adult and children age 0-17 at home). The 11% is the fourth highest of about 35 comparison Jewish communities and compares to 11% in Miami. The 11% compares to 15% in 1995. The 11% compares to 25% of all White American children (both Jewish and non-Jewish) age 0-17 as of 2000.

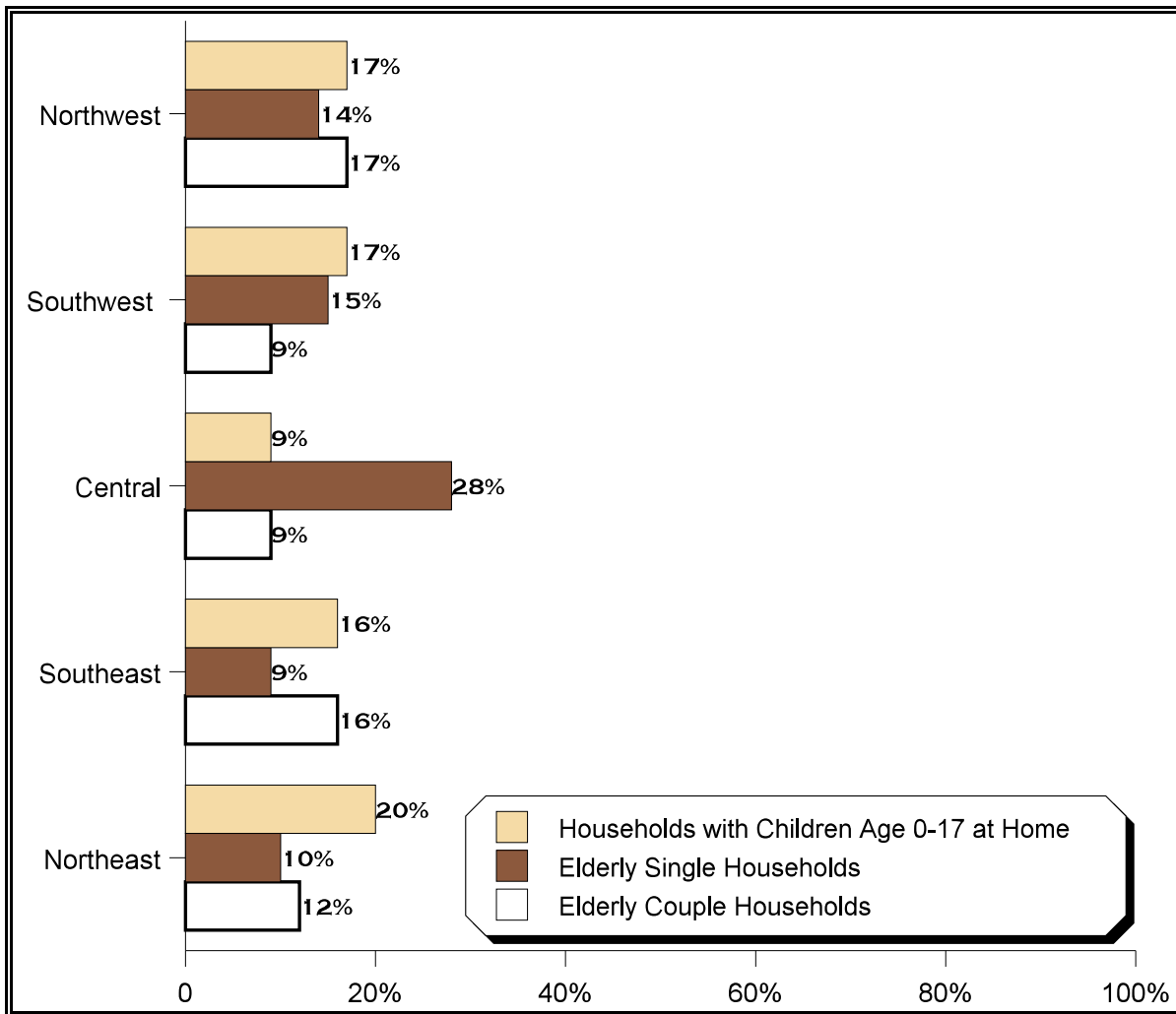
▣ 47% (5,431 children) of children *age 0-17* in Jewish households live in households in which an adult is either currently divorced or divorced and remarried. The 47% is the second highest of about 30 comparison Jewish communities and compares to 30% in Miami.

Living Arrangements of the Elderly

▣ The 26% of persons age 65 and over in Jewish households living alone is about average among about 40 comparison Jewish communities and compares to 31% in Miami, 24% in San Diego, and 12% in Phoenix. The 26% compares to 26% in 1995. The 26% compares to 31% of all Americans (both Jewish and non-Jewish) age 65 and over as of 2000.

▣ The 32% of persons age 75 and over in Jewish households living alone is about average among about 35 comparison Jewish communities and compares to 36% in Miami, 30% in San Diego, and 14% in Phoenix.

DEMOGRAPHIC PROFILE—HOUSEHOLD STRUCTURE



Selected Household Structures by Geographic Area

DEMOGRAPHIC PROFILE—MARITAL STATUS

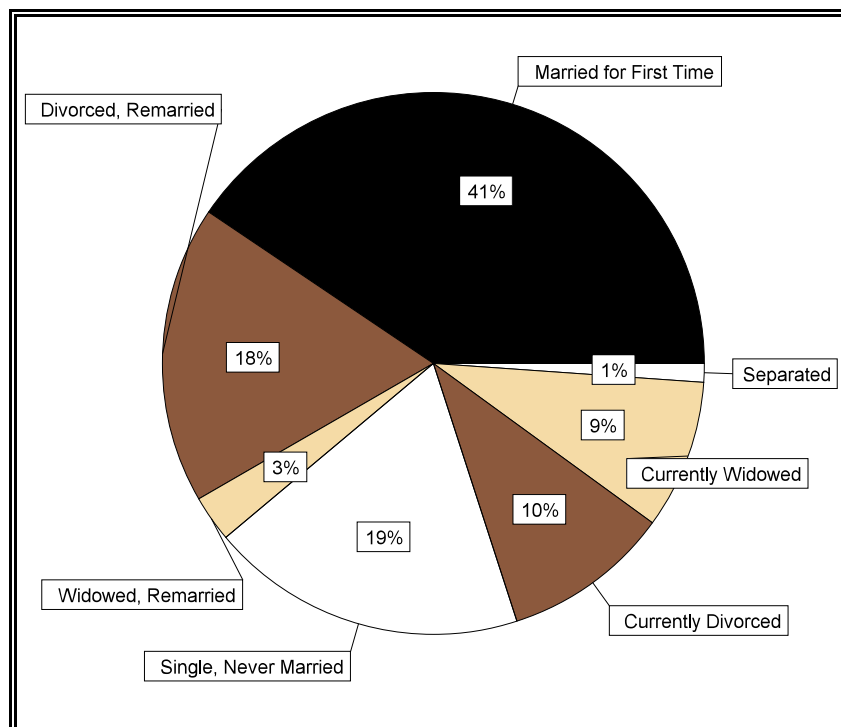
The 62% of adults in Jewish households in Las Vegas who are currently married is below average among about 50 comparison Jewish communities and compares to 64% in Phoenix, 62% in Miami, and 60% in San Diego. The 62% compares to 71% in 1995. The 62% compares to 51% of all residents (both Jewish and non-Jewish) *age 15 and over* of Las Vegas as of 2004 and 54% of all Americans (both Jewish and non-Jewish) *age 15 and over* as of 2004.

▣ The 19% single, never married is about average among about 50 comparison Jewish communities and compares to 20% in Phoenix, 18% in San Diego, and 17% in Miami. The 19% compares to 12% in 1995. The 19% compares to 33% of all residents (both Jewish and non-Jewish) *age 15 and over* of Las Vegas as of 2004 and 28% of all Americans (both Jewish and non-Jewish) *age 15 and over* as of 2004.

▣ The *divorce rate* is the number of divorced adults per 1,000 married adults. The divorce rate of 164 for adults in Jewish households is the third highest of about 35 comparison Jewish communities and compares to 200 in San Diego and 124 in Miami. The 164 compares to 99 in 1995. The 164 compares to 208 for all residents (both Jewish and non-Jewish) *age 15 and over* of Las Vegas as of 2004 and 190 for all Americans (both Jewish and non-Jewish) *age 15 and over* as of 2004.

▣ The 9% currently widowed is about average among about 50 comparison Jewish communities and compares to 13% in Miami, 29% in San Diego, and 7% in Phoenix. The 9% compares to 9% in 1995. The 9% compares to 3% of all residents (both Jewish and non-Jewish) *age 15 and over* of Las Vegas as of 2004 and 6% of all Americans (both Jewish and non-Jewish) *age 15 and over* as of 2004.

▣ 28% of adults in Jewish households *are or have been* divorced, 12% *are or have been* widowed, 82% *are or have been* married, and 21% are on their second or higher marriage.



Marital Status of Adults

DEMOGRAPHIC PROFILE—MARITAL STATUS

**TABLE 7
MARITAL STATUS BY AGE FOR ADULT MALES IN JEWISH HOUSEHOLDS**

Marital Status	Under 35	35-49	50-64	65-74	75+	65+
Married for First Time	27.4%	50.1%	44.0%	50.9%	46.3%	49.2%
Single, Never Married	69.1	19.0	8.3	6.1	2.4	4.5
Divorced, Remarried	1.1	14.4	31.8	26.3	14.9	21.5
Widowed, Remarried	0.0	1.8	0.9	5.6	7.7	6.4
Currently Divorced	2.4	14.0	13.2	8.4	9.2	8.7
Currently Widowed	0.0	0.0	1.8	2.7	19.0	9.5
Separated	0.0	0.7	0.0	0.0	0.5	0.2
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

**TABLE 8
MARITAL STATUS BY AGE FOR ADULT FEMALES IN JEWISH HOUSEHOLDS**

Marital Status	Under 35	35-49	50-64	65-74	75+	65+
Married for First Time	29.2%	43.9%	44.1%	38.8%	21.6%	31.4%
Single, Never Married	62.8	15.8	6.3	3.1	2.3	2.8
Divorced, Remarried	4.5	26.5	23.8	16.2	4.7	11.3
Widowed, Remarried	0.0	0.9	4.0	3.2	5.5	4.2
Currently Divorced	2.1	9.5	15.5	12.8	4.0	9.0
Currently Widowed	0.6	0.8	6.1	25.3	61.9	41.0
Separated	0.8	2.6	0.2	0.6	0.0	0.3
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Single Jewish Adults

▣ 39% (24,007 adults) of *Jewish* adults in Jewish households are single. 25% (6,026 adults) of single Jewish adults are under age 35, 20% (4,777 adults) are age 35-49, 21% (5,089 adults) are age 50-64, 14% (3,433 adults) are age 65-74, and 20% (4,681 adults) are age 75 and over.

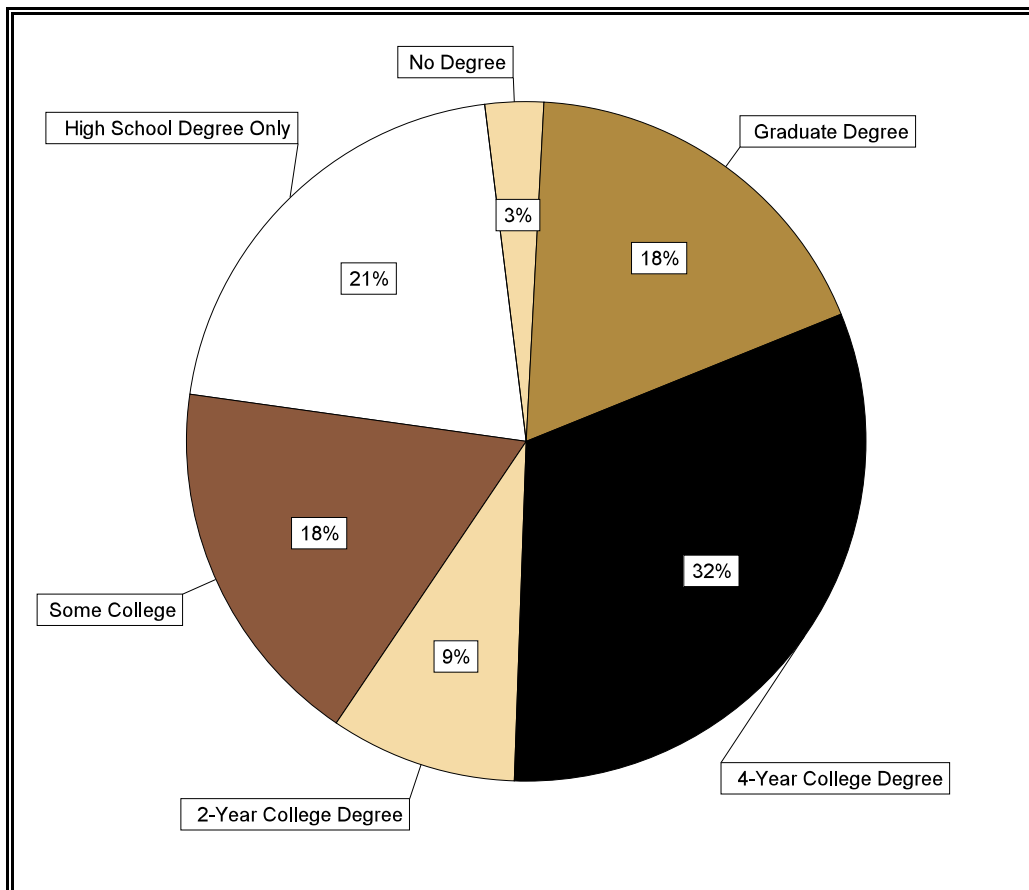
DEMOGRAPHIC PROFILE—SECULAR EDUCATION

Only 3% of adults age 25 and over in Jewish households in Las Vegas do not have a high school degree. 49% of adults age 25 and over (57% of males age 25 and over and 43% of females age 25 and over) have a four-year college degree or higher, including 18% with a graduate degree.

▣ The 49% with a four-year college degree or higher is the fourth lowest of about 35 comparison Jewish communities and compares to 60% in Miami. The 49% compares to 18% of all adults (both Jewish and non-Jewish) age 25 and over in Las Vegas as of 2004 and 27% of all American adults (both Jewish and non-Jewish) age 25 and over as of 2004.

▣ The 18% with a graduate degree is the third lowest of about 35 comparison Jewish communities and compares to 26% in Miami. The 18% compares to 13% in 1995. The 18% compares to 7% of all adults (both Jewish and non-Jewish) age 25 and over in Las Vegas as of 2004 and 10% of all American adults (both Jewish and non-Jewish) age 25 and over as of 2004.

▣ 11% of adults age 25 and over have a Master's degree; 4%, a doctoral degree; 1%, a medical or dental degree; and 2%, a law degree. There are about 580 doctors, 70 dentists, and 1,160 lawyers age 25 and over living in Jewish households.



Secular Education of Adults Age 25 and Over

DEMOGRAPHIC PROFILE—SECULAR EDUCATION

**TABLE 9
SECULAR EDUCATION BY AGE FOR ADULT MALES IN JEWISH HOUSEHOLDS**

Highest Degree Earned	18-24	25-34	35-49	50-64	65-74	75+	65+
High School Degree or Less	33.1%	9.9%	20.7%	15.5%	20.9%	34.1%	26.4%
Some College/2-Year College Degree	58.2	21.3	19.9	25.6	23.0	26.1	24.4
4-Year College Degree	6.1	58.1	36.3	37.0	34.3	26.6	31.1
Graduate Degree	2.6	10.7	23.1	21.9	21.8	13.2	18.1
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
Total 4-Year College Degree or Higher	8.7%	68.8%	59.4%	58.9%	56.1%	39.8%	49.2%

**TABLE 10
SECULAR EDUCATION BY AGE FOR ADULT FEMALES IN JEWISH HOUSEHOLDS**

Highest Degree Earned	18-24	25-34	35-49	50-64	65-74	75+	65+
High School Degree or Less	23.0%	11.9%	16.1%	22.8%	41.5%	54.6%	47.0%
Some College/2-Year College Degree	49.3	23.3	29.6	33.4	29.4	27.5	28.6
4-Year College Degree	21.1	44.6	32.0	27.7	18.1	12.7	15.8
Graduate Degree	6.6	20.2	22.3	16.1	11.0	5.2	8.6
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
Total 4-Year College Degree or Higher	27.7%	64.8%	54.3%	43.8%	29.1%	17.9%	24.4%

▣ Note that adults age 18-24 in Jewish households are not included in the results on the previous page for adults age 25 and over.

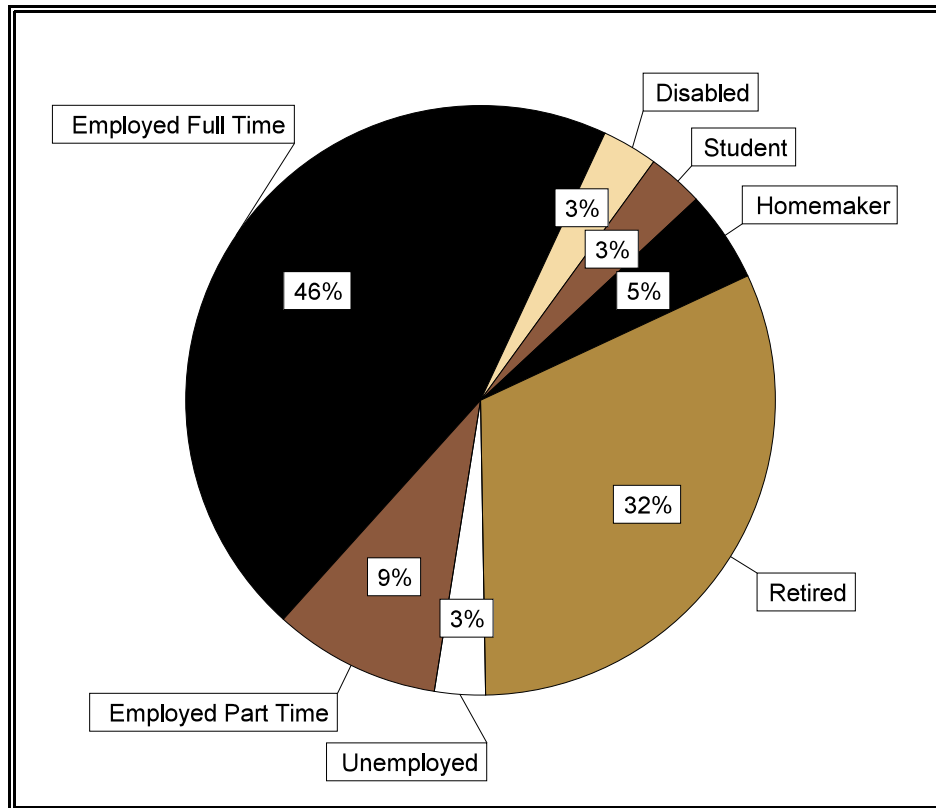
DEMOGRAPHIC PROFILE—EMPLOYMENT STATUS

The 46% of adults in Jewish households in Las Vegas who are employed full time is about average among about 40 comparison Jewish communities and compares to 40% in Miami. The 46% compares to 44% in 1995. The 9% employed part time is about average among about 40 comparison Jewish communities and compares to 9% in Miami. The 9% compares to 9% in 1995.

▣ The 32% retired is well above average among about 40 comparison Jewish communities and compares to 34% in Miami . The 32% compares to 38% in 1995.

▣ The percentage of adults *in the labor force* is the sum of the percentages of adults who are employed full time, employed part time, and unemployed. The 57% of adults in Jewish households who are in the labor force is below average among about 40 comparison Jewish communities and compares to 50% in Miami. The 57% compares to 55% in 1995. The 57% compares to 67% of all residents (both Jewish and non-Jewish) *age 16 and over* of Las Vegas as of 2004 and 66% of all Americans (both Jewish and non-Jewish) *age 16 and over* as of 2004.

▣ The *unemployment rate* is the percentage of adults who are unemployed divided by the percentage of adults in the labor force. The unemployment rate for adults in Jewish households is 5%. The 5% is the highest of about 40 comparison Jewish communities and compares to 3% in Miami. The 5% compares to 4% in 1995. The 5% compares to 7% for all residents (both Jewish and non-Jewish) *age 16 and over* of Las Vegas as of 2004 and 6% for all Americans (both Jewish and non-Jewish) *age 16 and over* as of 2004.



Employment Status of Adults

DEMOGRAPHIC PROFILE—EMPLOYMENT STATUS

TABLE 11
EMPLOYMENT STATUS BY AGE FOR ADULT MALES IN JEWISH HOUSEHOLDS

Employment Status	Under 35	35-49	50-64	65-74	75+	65+
Employed Full Time	72.5%	79.7%	62.6%	11.3%	4.7%	8.6%
Employed Part Time	4.5	4.1	7.2	12.2	6.8	9.9
Unemployed	3.5	5.1	1.9	2.3	0.7	1.6
Retired	2.3	5.4	20.9	73.1	85.8	78.4
Homemaker	0.0	0.9	0.5	0.4	1.1	0.7
Student	16.5	1.1	0.1	0.0	0.0	0.0
Disabled	0.7	3.7	6.8	0.0	0.9	0.4
Volunteer	0.0	0.0	0.0	0.7	0.0	0.4
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

TABLE 12
EMPLOYMENT STATUS BY AGE FOR ADULT FEMALES IN JEWISH HOUSEHOLDS

Employment Status	Under 35	35-49	50-64	65-74	75+	65+
Employed Full Time	60.8%	61.9%	40.6%	7.7%	1.2%	4.9%
Employed Part Time	10.5	11.5	12.4	11.5	2.7	7.8
Unemployed	6.0	2.9	2.9	1.2	0.0	0.7
Retired	0.7	2.0	30.2	73.1	91.0	80.7
Homemaker	8.1	16.0	7.9	4.4	0.9	2.9
Student	13.2	2.2	0.4	0.0	0.0	0.0
Disabled	0.7	2.6	4.6	0.8	4.2	2.2
Volunteer	0.0	0.9	1.0	1.3	0.0	0.8
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

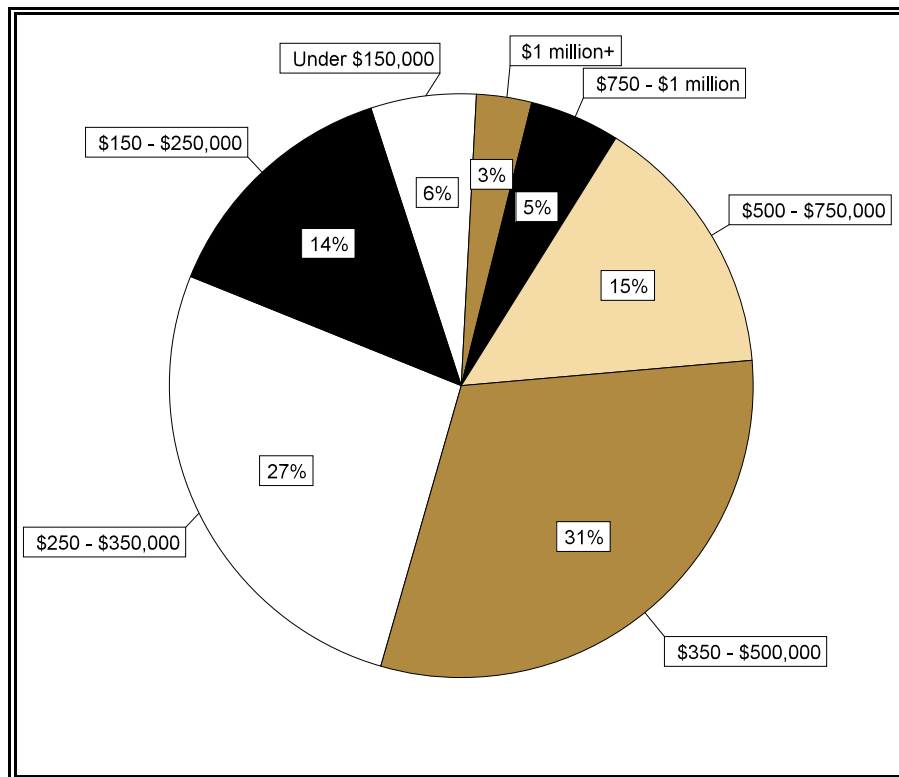
DEMOGRAPHIC PROFILE—HOUSING VALUE

Respondents in Jewish households in Las Vegas who own their homes were asked to estimate the value of their homes. The housing values are based upon respondents' perceptions and *may not* represent actual selling prices. Some respondents have a reasonable idea of the selling prices of similar homes in their neighborhoods. Some respondents may remember what they paid for their homes, but are unaware of changes in the housing market. 7% of homeowners were unwilling or unable to provide an estimate of the value of their homes.

▣ The median housing value is \$365,000. The \$365,000 is the fifth highest of about 30 comparison Jewish communities and compares to \$283,000 in Miami. The \$365,000 compares to \$214,944 for all homes (both Jewish-owned and non-Jewish-owned) in Las Vegas as of 2005 and \$156,000 for all American homes (both Jewish-owned and non-Jewish-owned) as of 2004. (Note that these data have been adjusted for inflation to current [2005] dollars.)

▣ The median housing value is \$402,000 in the Southwest, \$395,000 in the Southeast, and \$365,000 in the Northwest, compared to \$311,000 in the Northeast and \$270,000 in the Central.

▣ The median housing value is \$452,000 for households with children and \$450,000 for households with only adult children, compared to \$394,000 for non-elderly couple households, \$337,000 for elderly couple households, \$305,000 for non-elderly single households, and \$294,000 for elderly single households.



Housing Value

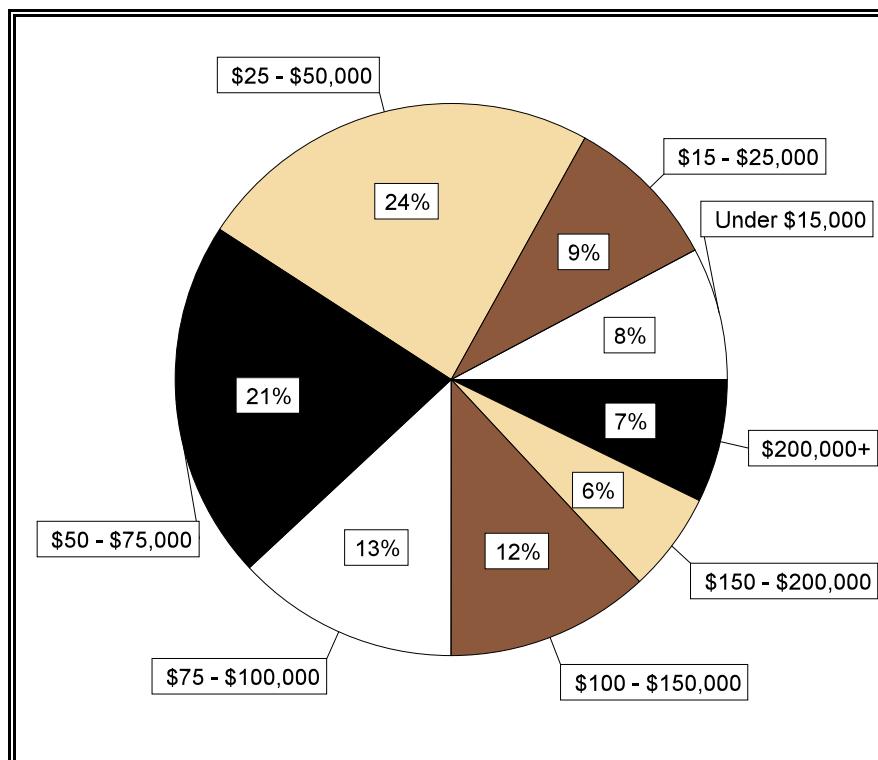
DEMOGRAPHIC PROFILE—HOUSEHOLD INCOME

Respondents in Jewish households in Las Vegas were asked their household income before taxes in 2004. 75% of respondents answered this question. The type of bias introduced by the lack of a response from 25% of respondents is unknown. Not all 25% of respondents *refused* to answer this question. In some cases, particularly when an adult child was interviewed, the respondent simply did not know the household income.

▣ The \$61,000 median household income is the eighth lowest of about 50 comparison Jewish communities and compares to \$66,000 in Miami. The \$61,000 compares to \$62,000 in 1995. The \$61,000 compares to \$57,000 nationally, \$44,000 for all households (both Jewish and non-Jewish) in Las Vegas as of 2004, and \$45,000 for all American households (both Jewish and non-Jewish) as of 2004. (Note that these data have been adjusted for inflation to 2004 dollars.)

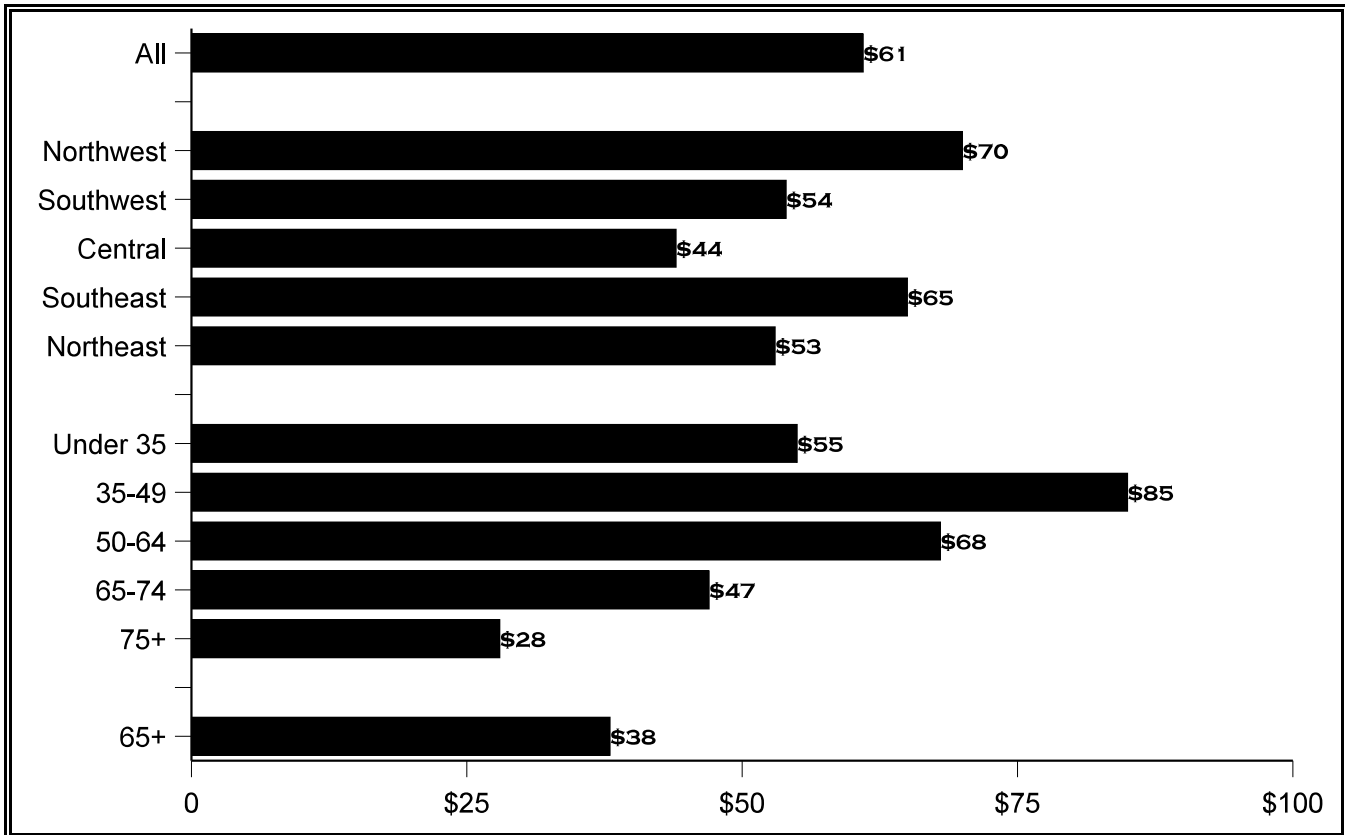
▣ The 26% earning an annual household income of \$100,000 and over is below average among about 25 comparison Jewish communities that have completed studies since 2000 and compares to 36% in Phoenix and 31% in both Miami and San Diego. The 26% compares to 21% nationally, 14% of all households (both Jewish and non-Jewish) in Las Vegas as of 2004, and 15% of all American households (both Jewish and non-Jewish) as of 2004. (Note that these data have *not* been adjusted for inflation to 2004 dollars.)

▣ The \$90,000 median household income of households with children is below average among about 35 comparison Jewish communities and compares to \$101,000 in Miami. The \$90,000 compares to \$79,000 in 1995. (Note that these data have been adjusted for inflation to 2004 dollars.)



Annual Household Income

DEMOGRAPHIC PROFILE—HOUSEHOLD INCOME



Median Household Income (in thousands)

Low Income Households

▣ Households who reported a household income under \$25,000 before taxes in 2004 may be considered to be *low income households*. 17% (6,972 households) of households are low income households.

▣ 32% of low income households live in the Southwest, 22% live in the Northwest, 19% live in the Central, 14% live in the Southeast, and 13% live in the Northeast.

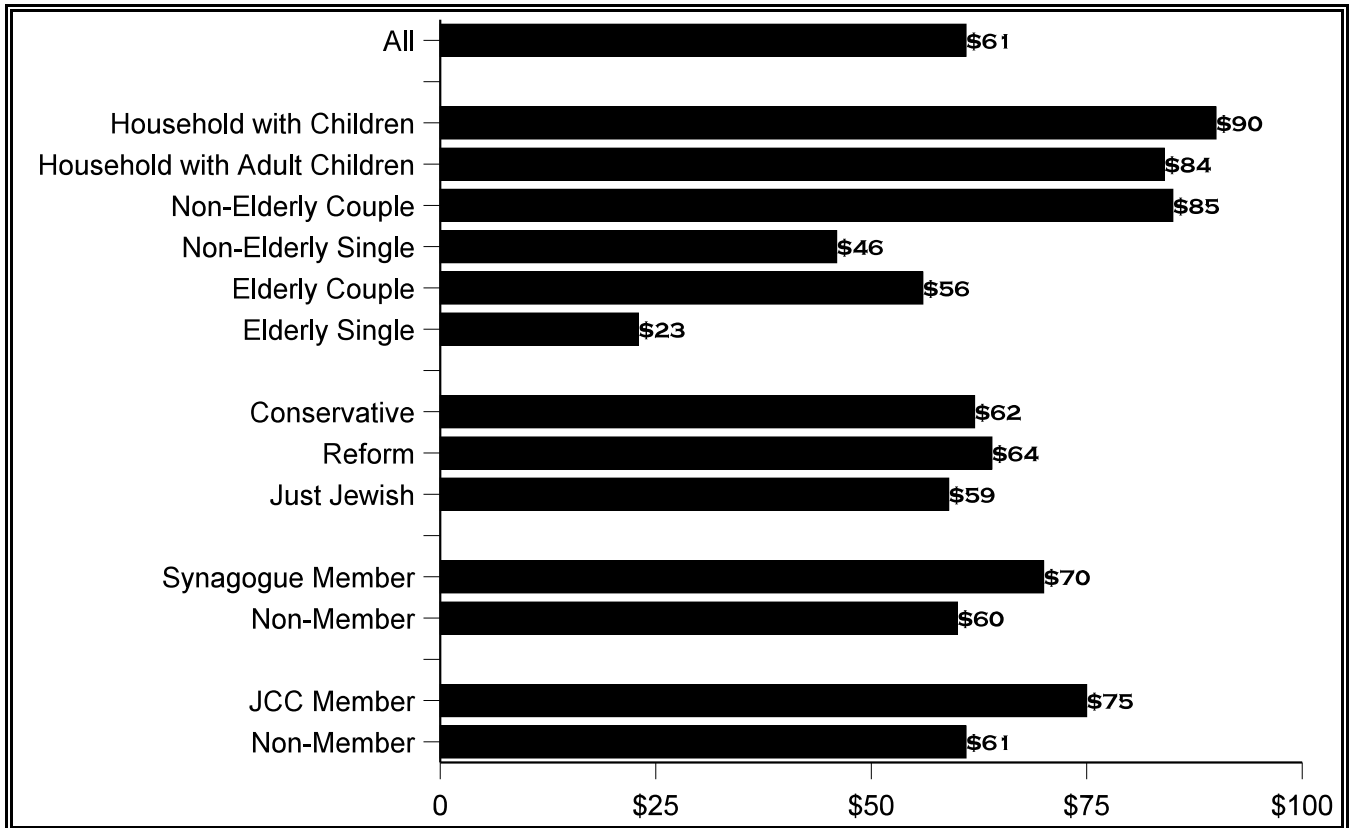
▣ 45% of low income households are elderly single households, 20% are non-elderly single households, 12% are elderly couple households, 6% are households with children, 3% are non-elderly couple households, 2% are households with only adult children, and 14% are other household structures.

▣ 47% of *Jewish* respondents in low income households identify as Just Jewish, 25% identify as Reform, 21% identify as Conservative, 5% identify as Orthodox, and 2% identify as Reconstructionist.

▣ 13% of low income households are synagogue members; 3% are JCC members; 9% are Jewish organization members.

▣ 80% of low income households did not donate to the Jewish Federation in the past year, 18% donated under \$100, and 3% donated \$100 and over.

DEMOGRAPHIC PROFILE—HOUSEHOLD INCOME



Median Household Income – continued (in thousands)

Poverty Level Households

▣ 3.1% (1,302 households) of households reported a household income that was below the Federal poverty levels. The 3.1% is above average among about 20 comparison Jewish communities and compares to 3.5% in Miami and 3.0% in San Diego. The 3.1% compares to 5.0% nationally.

▣ 2.4% of persons in Jewish households live below the Federal poverty levels. The 2.4% compares to 12.7% of all residents (both Jewish and non-Jewish) of Las Vegas as of 2004 and 12.7% of all Americans (both Jewish and non-Jewish) as of 2004.

▣ 4.5% (762 households) of households with elderly persons reported a household income that was below the Federal poverty levels. The 4.5% is above average among about 20 comparison Jewish communities and compares to 4.5% in Miami. The 4.5% compares to 9.0% nationally.

Poverty Levels	
Household Size	2004 Poverty Level
1	\$9,300
2	\$12,500
3	\$15,000
4	\$19,000
5	\$22,000

RELIGIOUS PROFILE—JEWISH IDENTIFICATION

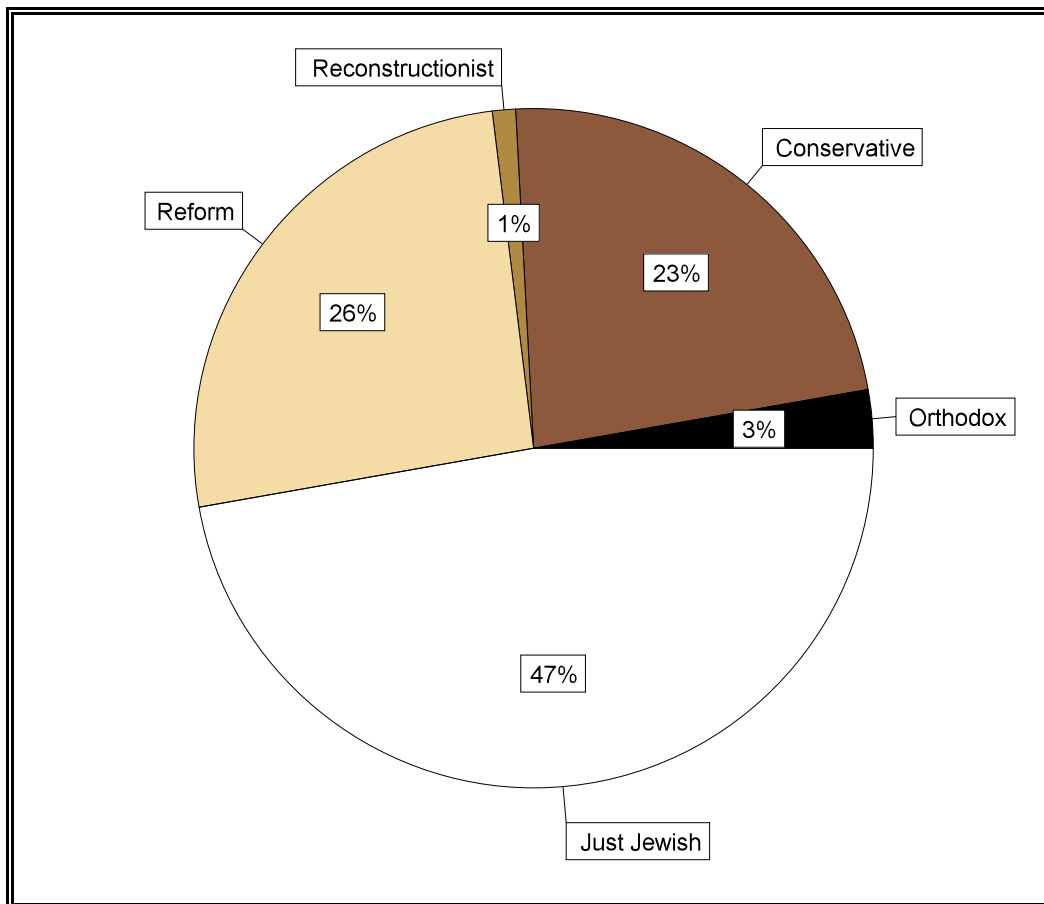
Jewish respondents in Las Vegas were asked whether they considered themselves Orthodox, Conservative, Reconstructionist, Reform, or *Just Jewish*. 3% (1,050 households) of respondents identify as Orthodox; 23% (9,744 households), Conservative; 1% (420 households), Reconstructionist; 26% (10,962 households), Reform; and 47% (19,824 households), *Just Jewish*.

▣ The 3% Orthodox is about average among about 55 comparison Jewish communities and compares to 9% in Miami and 3% in both San Diego and Phoenix. The 3% compares to 8% nationally.

▣ The 23% Conservative is below average among about 55 comparison Jewish communities and compares to 32% in Miami, 24% in Phoenix, and 22% in San Diego. The 23% compares to 25% nationally.

▣ The 26% Reform is the sixth lowest of about 55 comparison Jewish communities and compares to 44% in Phoenix, 40% in San Diego, and 27% in Miami. The 26% compares to 35% nationally.

▣ The 47% *Just Jewish* is the highest of about 55 comparison Jewish communities and compares to 32% in San Diego, 31% in Miami, and 28% in Phoenix. The 47% compares to 30% nationally.



Jewish Identification (Jewish Respondents)

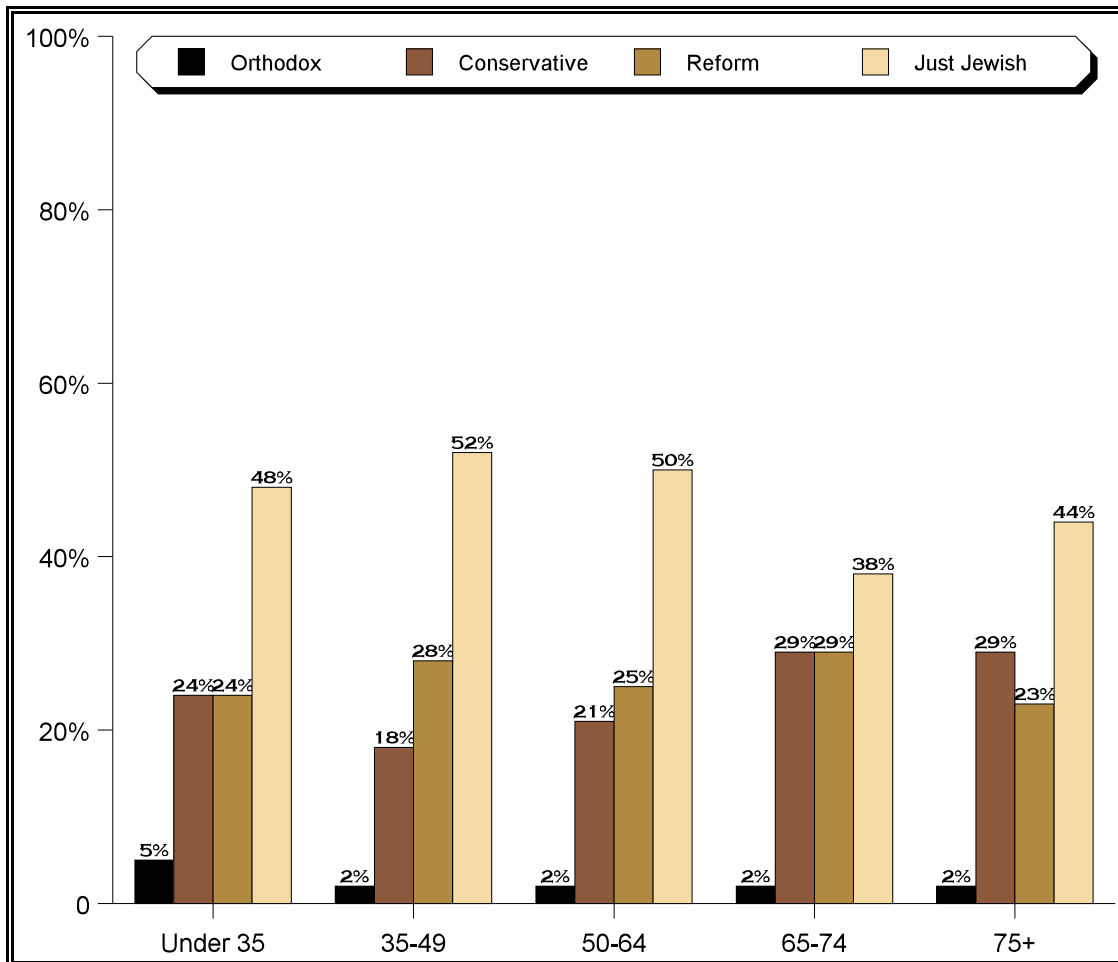
RELIGIOUS PROFILE—JEWISH IDENTIFICATION

▣ 47% of respondents in households in which an adult attended a Jewish day school as a child and 43% of respondents in households in which an adult attended a synagogue school as a child identify as Just Jewish, compared to 61% of respondents in households in which no adult attended Jewish education as a child.

▣ Respondents in households in which an adult attended or worked at a Jewish sleep away camp as a child are less likely to identify as Just Jewish than are respondents in households in which no adult attended or worked at a Jewish sleep away camp as a child, by 35% to 53%.

▣ Respondents in households in which an adult was active in a Jewish youth group as a teenager are less likely to identify as Just Jewish than are respondents in households in which no adult was active in a Jewish youth group as a teenager, by 29% to 61%.

▣ Respondents in households in which an adult participated in Hillel/Chabad while in college (excluding the High Holidays) are less likely to identify as Just Jewish than are respondents in households in which no adult participated in Hillel/Chabad while in college, by 18% to 54%.



Jewish Identification by Age of Respondent (Jewish Respondents)

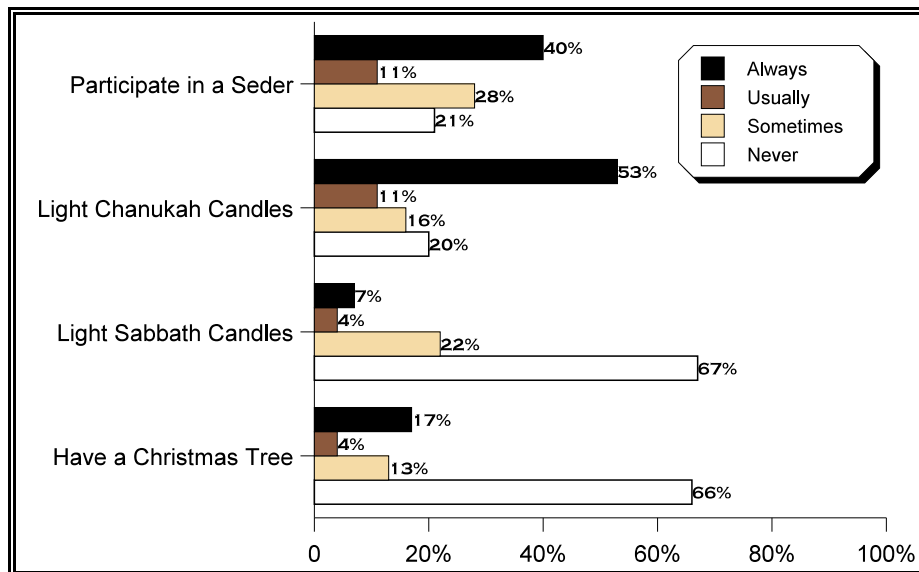
RELIGIOUS PROFILE—PRACTICES

Overall, 72% of Jewish households in Las Vegas contain a member who observes *at least one* of the following religious practices: always or usually participate in a Passover Seder, always or usually light Chanukah candles, always or usually light Sabbath candles, or keep a kosher home. The 72% is the lowest of about 35 comparison Jewish communities and compares to 87% in Miami. The 72% compares to 78% in 1995. 83% of households are involved in Jewish activity in that they either ❶ observe at least one of these practices, or ❷ contain a Jewish respondent who attends synagogue services at least once per year (other than for special occasions), or ❸ are members of a synagogue, Jewish Community Center, or Jewish organization, or ❹ donated to a Jewish charity in the past year. The 83% is the lowest of about 35 comparison Jewish communities and compares to 95% in Miami. The 83% compares to 85% in 1995.

Among the comparison Jewish communities shown in the *Main Report* (some of which are shown in Table 13), Las Vegas has the lowest percentage of households who always or usually participate in a Passover Seder (50%), always or usually light Sabbath candles (11%), and keep a kosher home (5%). It has the second lowest percentage of households who have a mezuzah on the front door (55%) and of respondents who keep kosher in and out of the home (3%). It has the third lowest percentage of households who always or usually light Chanukah candles (64%). It has an average percentage of respondents who refrain from using electricity on the Sabbath (1%).

About 6,100 persons live in Jewish households who keep a kosher home, and about 3,500 persons in Jewish households keep kosher in and out of the home (assuming that all persons in households in which the respondent keeps kosher in and out of the home also keep kosher in and out of the home).

Las Vegas has the second highest percentage of Jewish households who always, usually, or sometimes have a Christmas tree in the home (34%). Having a Christmas tree in the home is more common among younger households, households with children, Just Jewish households, and intermarried households. Of households in which everyone is Jewish, 12% always, usually, or sometimes have a Christmas tree in the home.



Religious Practices

RELIGIOUS PROFILE—PRACTICES

**TABLE 13: RELIGIOUS PRACTICES
COMPARISON WITH OTHER COMMUNITIES**

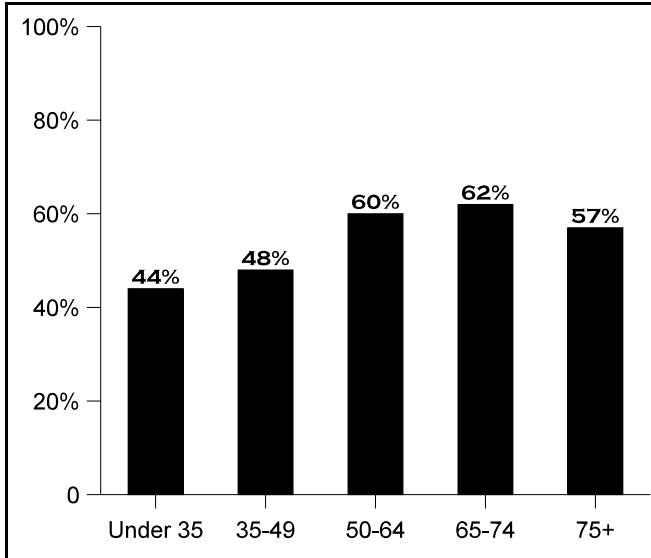
Community	Year	Percentage Yes		Percentage Always/Usually			
		Mezuzah on Front Door	Kosher Home	Passover Seder	Chanukah Candles	Sabbath Candles	Xmas Tree
LAS VEGAS	2005	55%	5%	50%	64%	11%	21%
Las Vegas ¹	1995	NA	8%	67%	73%	21%	21%
Miami	2004	82%	22%	79%	77%	34%	8%
Phoenix	2002	55% *	9%	62%	64%	16%	NA
San Diego	2003	NA	8%	64%	68%	20%	NA
Atlantic County	2004	77%	10%	78%	77%	14%	15%
Baltimore	1999	NA	22%	85%	79%	36%	NA
Bergen	2001	76%	29%	85%	83%	32%	12%
Detroit	2005	77%	22%	82%	77%	29%	11%
Hartford	2000	72%	17%	78%	78%	25%	16%
Jacksonville	2002	64%	10%	63%	68%	24%	17%
Milwaukee	1996	62%	13%	77%	70%	24%	18%
Minneapolis	2004	65%	13%	78%	78%	26%	16%
New York	2002	NA	28%	77%	76%	31%	NA
Rhode Island	2002	67%	16%	73%	76%	21%	22%
Rochester	1999	68%	20%	78%	80%	28%	16%
Sarasota	2001	69%	6%	69%	65%	17%	12%
South Palm Beach	2005	87%	14%	80%	77%	22%	5%
St. Paul	2004	67%	14%	76%	76%	25%	18%
Tidewater	2001	68%	10%	75%	77%	22%	22%
Tucson	2002	58%	11%	61%	68%	17%	18%
Washington	2003	55%	12%	77%	70%	19%	18%
West Palm Beach	2005	83%	9%	79%	76%	17%	10%
Westport	2000	62%	6%	79%	78%	17%	21%
NJPS ²	2000	61% *	17%	NA	NA	23%	NA

* Question was asked about a mezuzah on *any door of the house*.

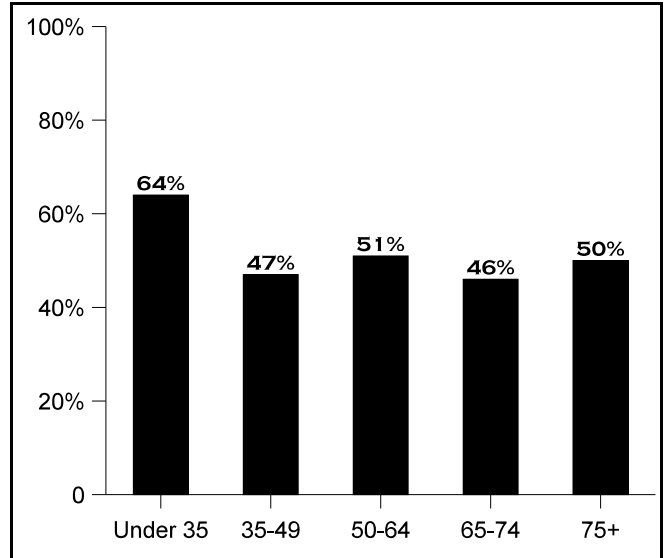
¹ The 1995 Las Vegas study sampled, in part, from the Jewish Federation mailing list. It is highly unlikely that religious practices decreased by as much as the results show.

² NJPS 2000 data are for the *more Jewishly-connected sample*.

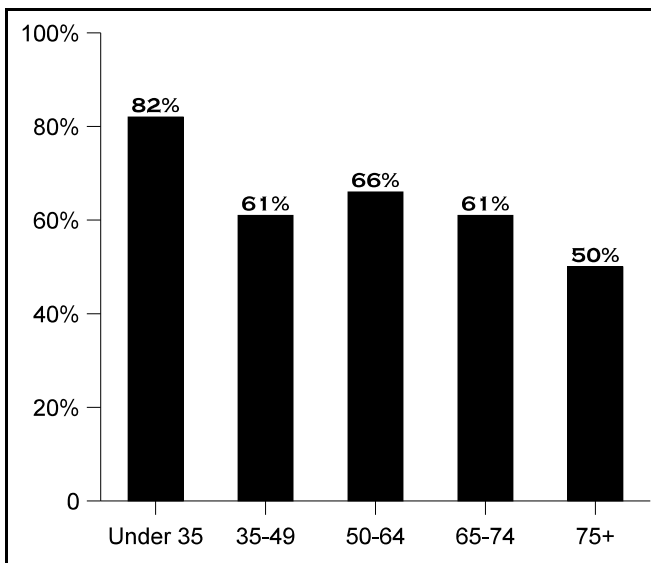
RELIGIOUS PROFILE—PRACTICES



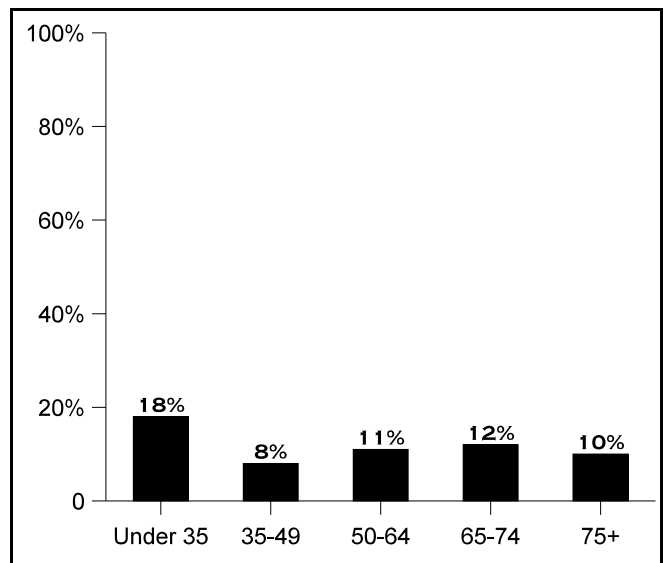
Mezuzah on Front Door



**Participate in a Seder
(Always + Usually)**



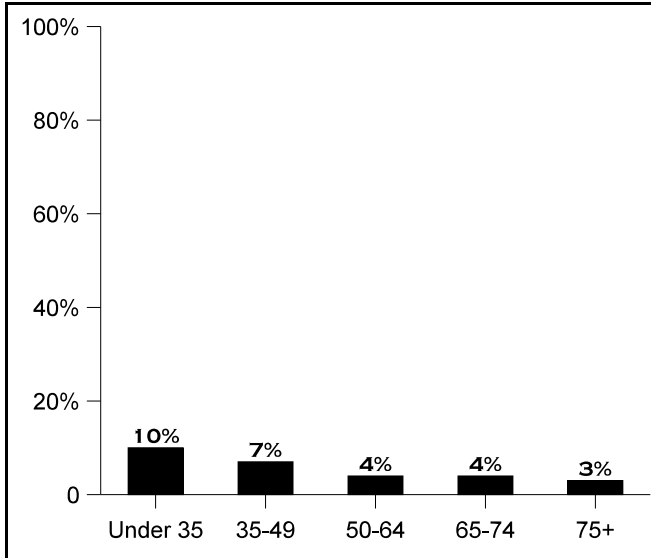
**Light Chanukah Candles
(Always + Usually)**



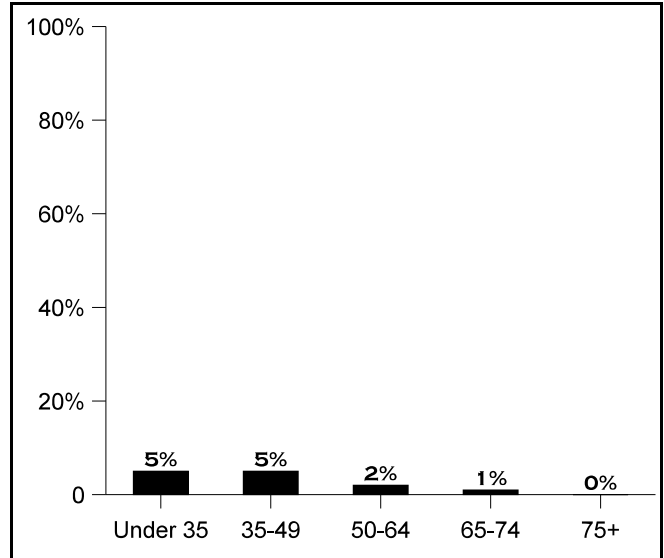
**Light Sabbath Candles
(Always + Usually)**

RELIGIOUS PRACTICES BY AGE OF HEAD OF HOUSEHOLD

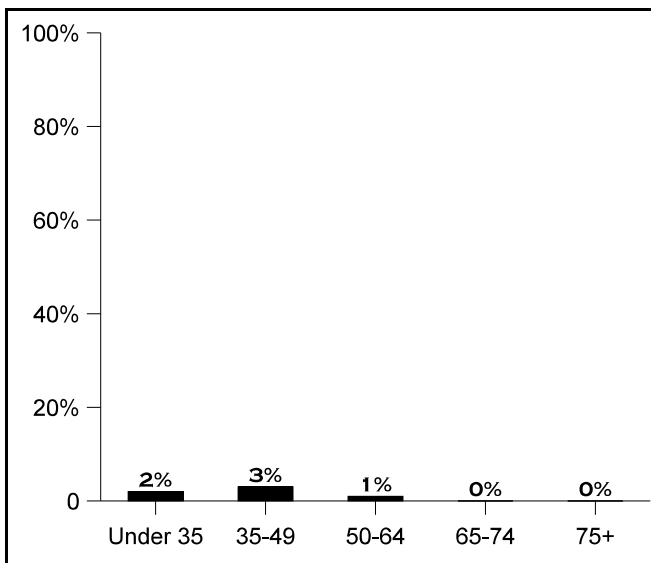
RELIGIOUS PROFILE—PRACTICES



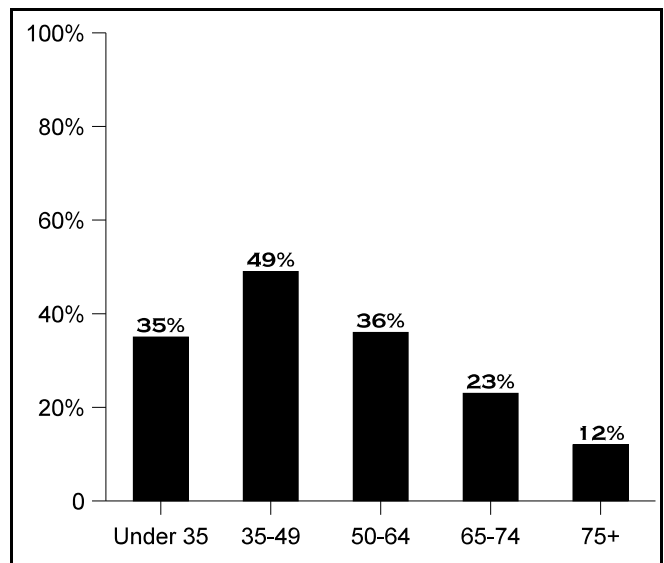
Keep a Kosher Home



Kosher In/Out of Home (Respondents)



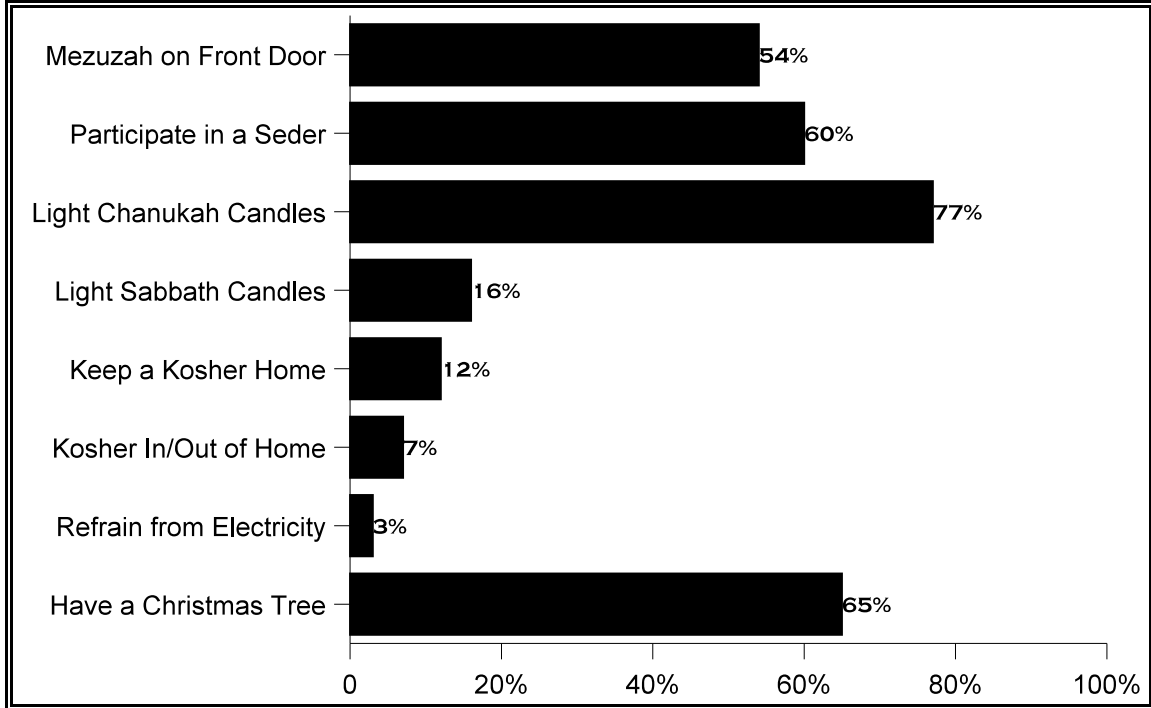
Refrain from Using Electricity (Respondents)



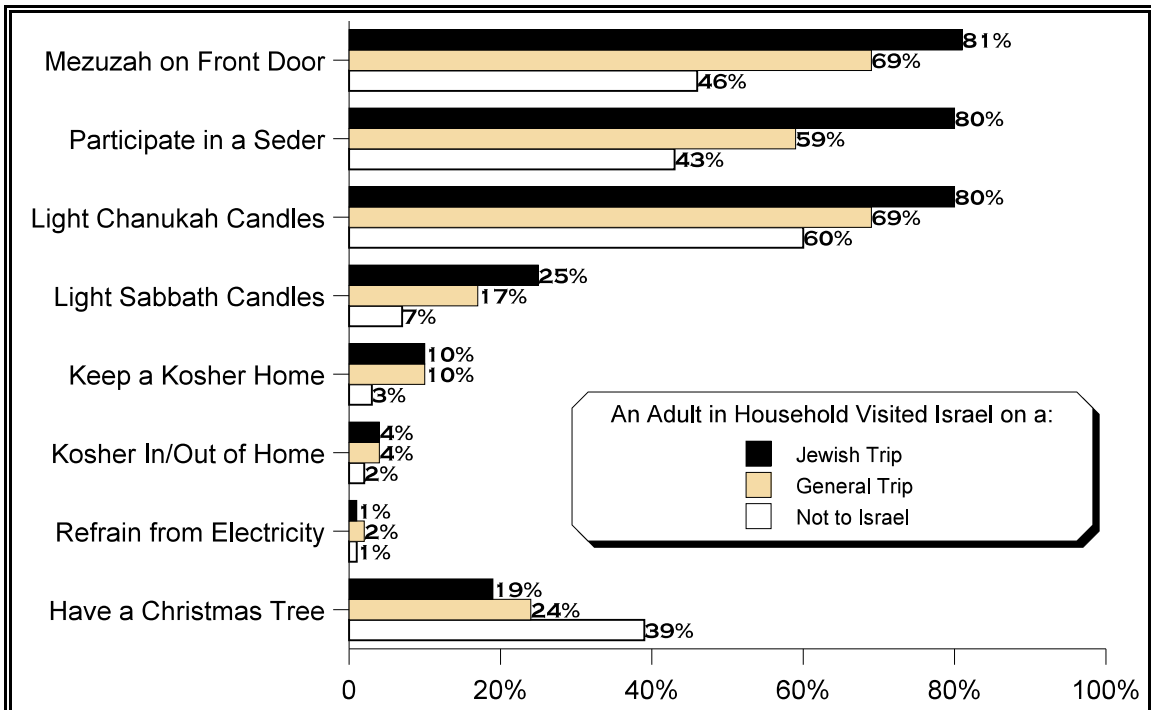
**Have a Christmas Tree
(Always + Usually + Sometimes)**

RELIGIOUS PRACTICES BY AGE OF HEAD OF HOUSEHOLD – CONTINUED

RELIGIOUS PROFILE—PRACTICES



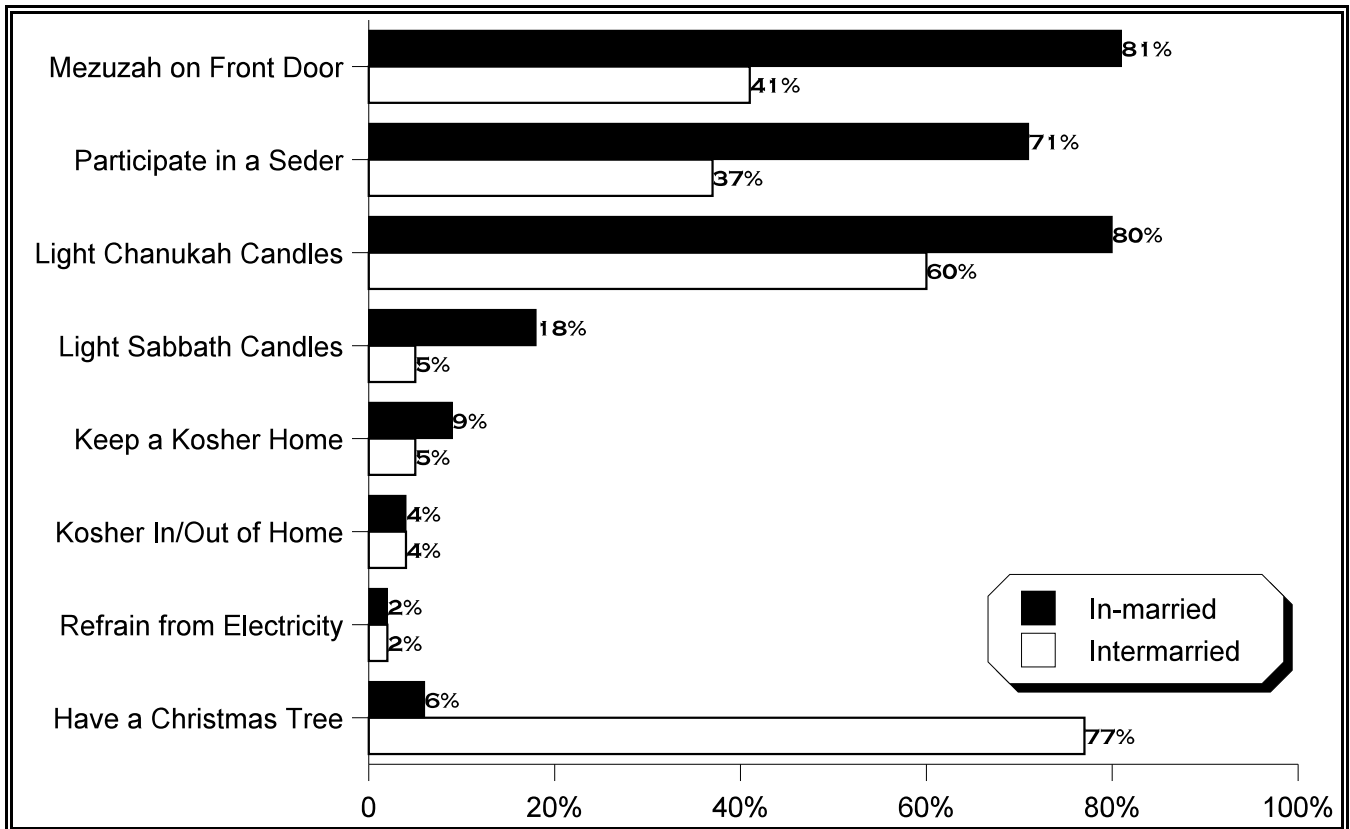
Religious Practices in Households with Children (Always + Usually or Yes)
(Christmas Tree is Always + Usually + Sometimes)



Religious Practices by Trips to Israel (Always + Usually or Yes)
(Christmas Tree is Always + Usually + Sometimes)

RELIGIOUS PROFILE—PRACTICES

▣ Intermarried households are generally much less likely to observe Jewish religious practices than are in-married households. In general, conversionary in-married households are closer in practice to in-married households than to intermarried households. (See the “Introduction” section of this report for definitions of the terms in-marriage, conversionary in-marriage, and intermarriage.)



Religious Practices by Type of Marriage (Always + Usually *or* Yes)
 (Christmas Tree is Always + Usually + Sometimes)

RELIGIOUS PROFILE—SYNAGOGUE ATTENDANCE

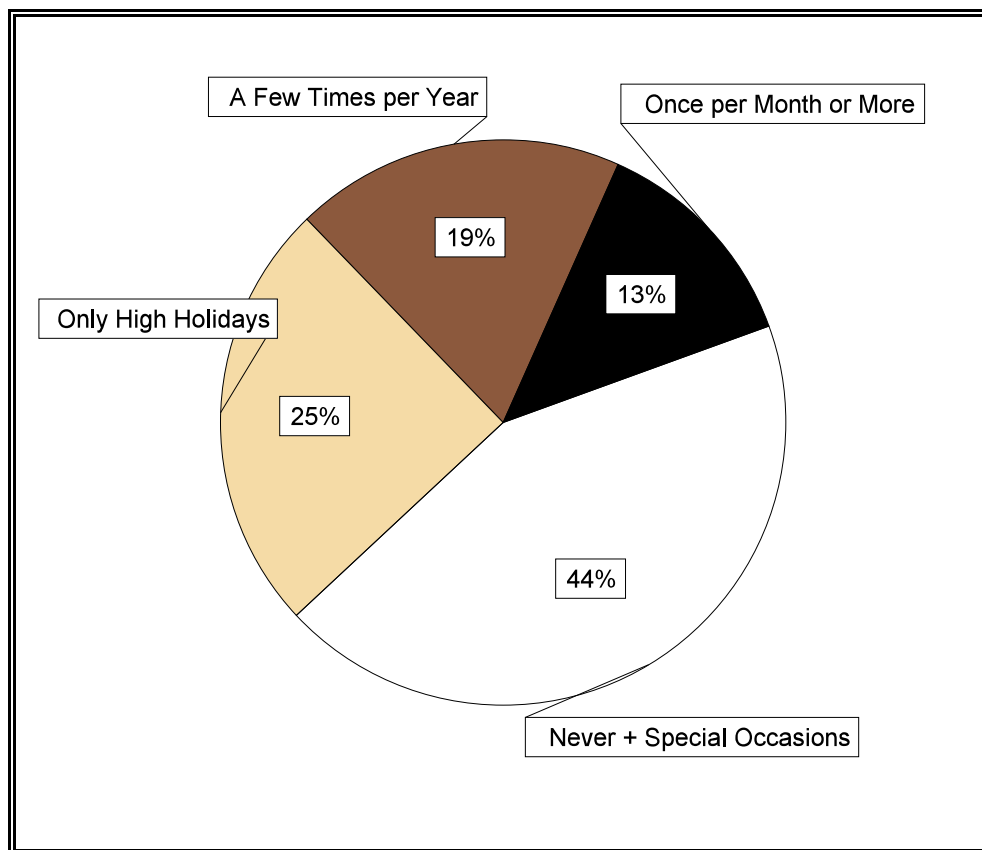
Overall, 44% of Jewish respondents in Las Vegas never attend synagogue services (or attend only for *special occasions*, such as weddings and B’nai Mitzvah ceremonies). The 44% who never attend services is the highest of about 45 comparison Jewish communities and compares to 25% in Miami. The 44% compares to 35% in 1995. The 44% compares to 40% nationally.

The 13% who attend services once per month or more is the lowest of 45 comparison Jewish communities and compares to 26% in Miami. The 13% compares to 29% in 1995. The 13% compares to 24% nationally.

50% of respondents in synagogue non-member households attend services at least once per year (other than for special occasions).

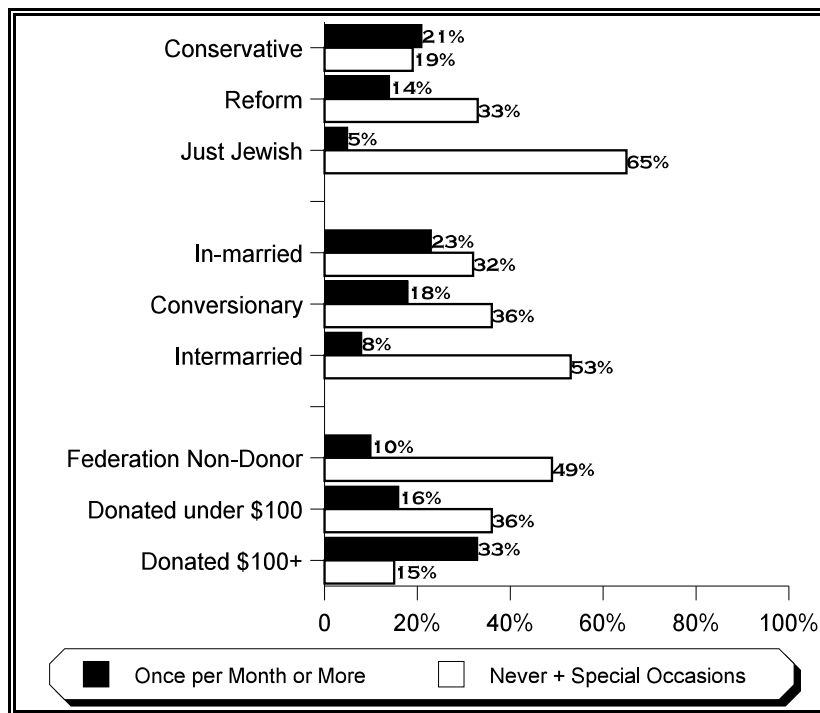
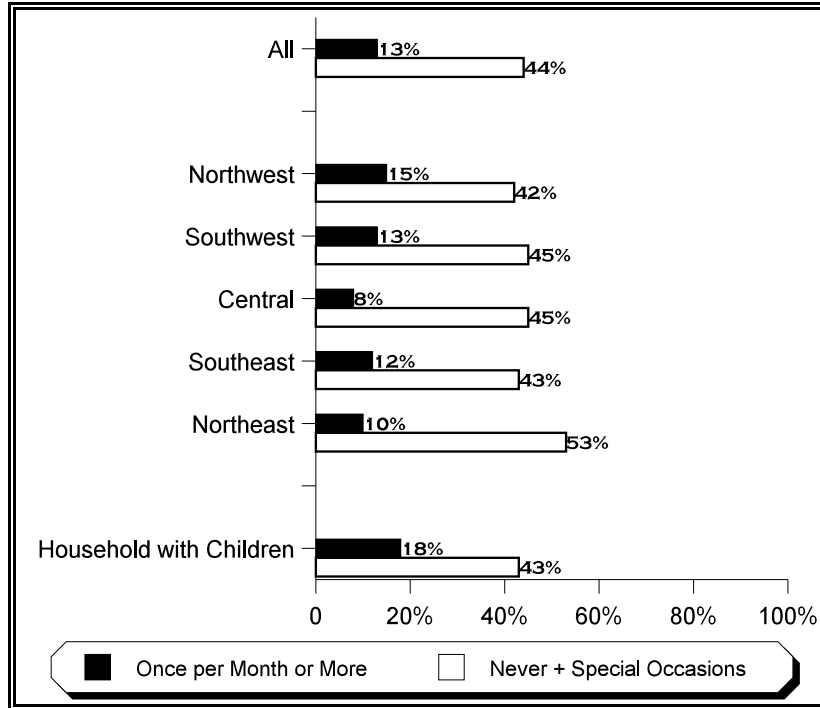
56% of respondents in synagogue member households attend services once per month or more, compared to only 6% of respondents in synagogue non-member households.

Respondents in households in which an adult visited Israel on a Jewish trip (28%) and respondents in households in which an adult visited Israel on a general trip (18%) are more likely to attend services once per month or more than are respondents in households in which no adult visited Israel (8%).



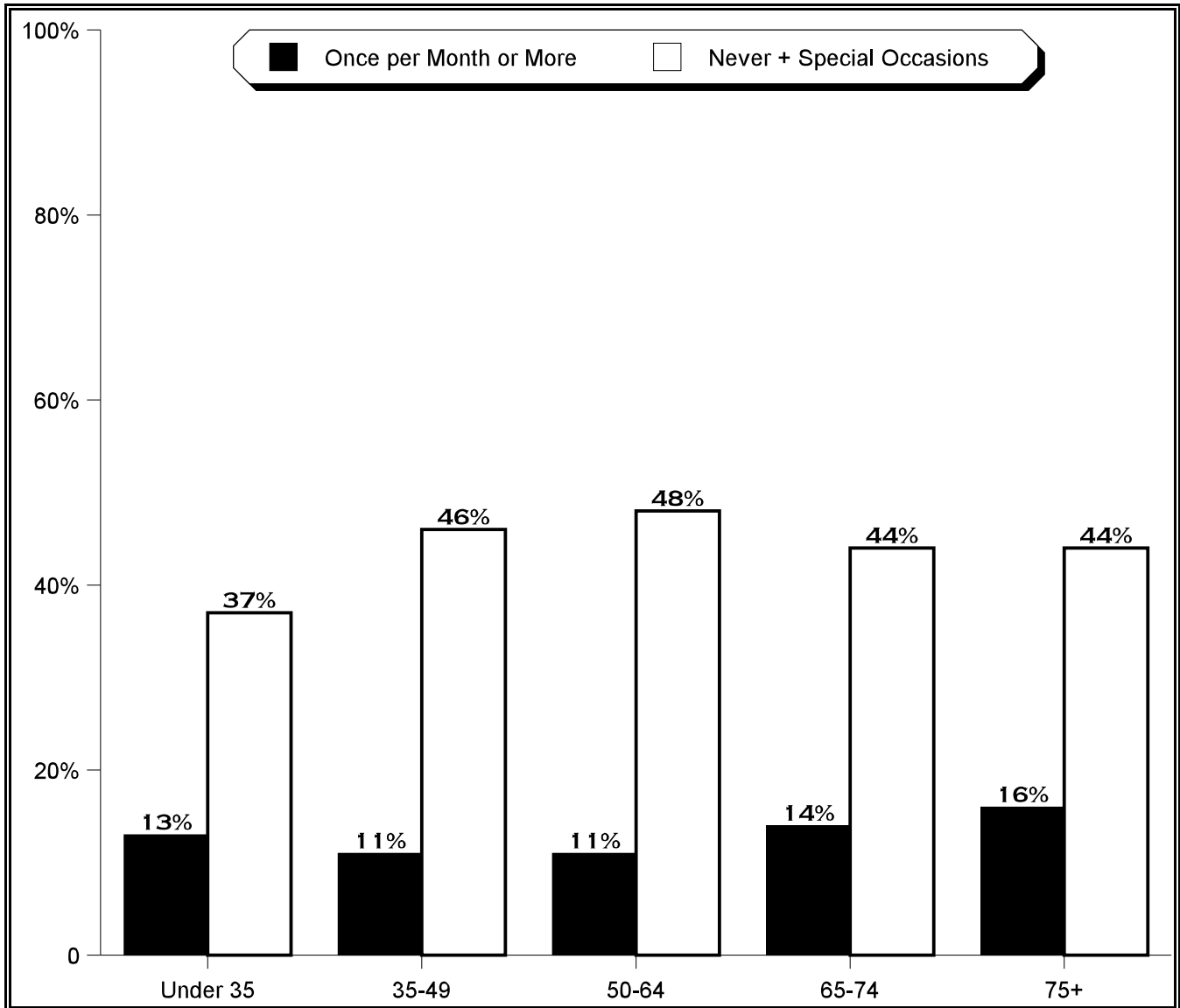
Synagogue Attendance (Jewish Respondents)

RELIGIOUS PROFILE—SYNAGOGUE ATTENDANCE



SYNAGOGUE ATTENDANCE BY VARIOUS POPULATION GROUPS
(Jewish Respondents)

RELIGIOUS PROFILE—SYNAGOGUE ATTENDANCE



Synagogue Attendance by Age of Respondent (Jewish Respondents)

RELIGIOUS PROFILE—TYPES OF MARRIAGE

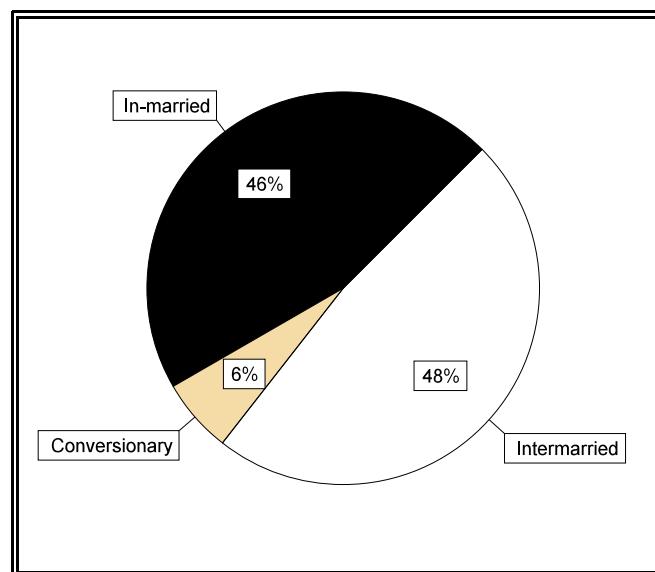
Intermarriage has developed into one of the most important issues for the Jewish community and has clearly reached significant proportions in most American Jewish communities. As a result, intermarriage must be taken into account in local Jewish community planning. Although some intermarried couples are contributing significantly to the Jewish community, it is also clear that when measures of “Jewishness” for intermarried and in-married couples are compared in this and other community studies, intermarriage is affecting Jewish continuity.

Intermarriage rates may be reported based on *married couples* or *individuals*. As an illustration, imagine that two weddings occur. In wedding one, Moshe (a Jew) marries Rachel (also a Jew). In wedding two, Abraham (a Jew) marries Christine (a non-Jew). Thus, there are two married couples, one of whom is intermarried. In this illustration, the *couples intermarriage rate* is 50%. Another method of calculating an intermarriage rate, however, is to note that there are three Jews (Moshe, Rachel, and Abraham) and one of the three (Abraham) is married to a non-Jew (Christine). In this illustration, the *individual intermarriage rate* is 33%.

▣ The Las Vegas Jewish community contains 22,759 married couples. 46% (10,378 married couples) of married couples involve in-marriages between two persons born or raised Jewish, 6% (1,434 married couples) involve conversionary in-marriages, and 48% (10,947 married couples) involve intermarriages. (See the “Introduction” section of this report for definitions of the terms in-marriage, conversionary in-marriage, and intermarriage.) The individual intermarriage rate is 32%.

Comparisons with Other Jewish Communities

▣ 76% of persons in Jewish households consider themselves Jewish or, in the case of children, are being raised Jewish. The 76% is the sixth lowest of about 50 comparison Jewish communities and compares to 93% in Miami, 78% in Phoenix, and 75% in San Diego. The 76% compares to 83% in 1995. The 76% compares to 78% nationally.



Types of Marriage (Couples Intermarriage Rate)

RELIGIOUS PROFILE—TYPES OF MARRIAGE

- ▣ The 48% couples intermarriage rate is the fourth highest of about 55 comparison Jewish communities and compares to 44% in San Diego, 40% in Phoenix, and 16% in Miami. The 48% compares to 26% in 1995. The 48% compares to 48% nationally.
- ▣ The 71% of married couples in households age 35-49 who are intermarried is the highest of about 35 comparison Jewish communities and compares to 59% in San Diego and 20% in Miami. The 71% compares to 30% in 1995. The 71% compares to 58% nationally.
- ▣ The 47% of married couples in households age 50-64 who are intermarried is the third highest of about 40 comparison Jewish communities and compares to 37% in San Diego and 17% in Miami. The 47% compares to 24% in 1995. The 47% compares to 46% nationally.
- ▣ The 32% of married couples in households age 65-74 who are intermarried is the third highest of about 30 comparison Jewish communities and compares to 11% in Miami. The 32% compares to 10% in 1995. The 32% compares to 24% nationally.
- ▣ The 28% of married couples in households age 75 and over who are intermarried is the third highest of about 30 comparison Jewish communities and compares to 7% in Miami. The 28% compares to 0% in 1995. The 28% compares to 19% nationally.

The 1995 Las Vegas study sampled, in part, from the Jewish Federation mailing list. It is highly unlikely that intermarriage increased by as much as the results show.

Geographic/Demographic Profile

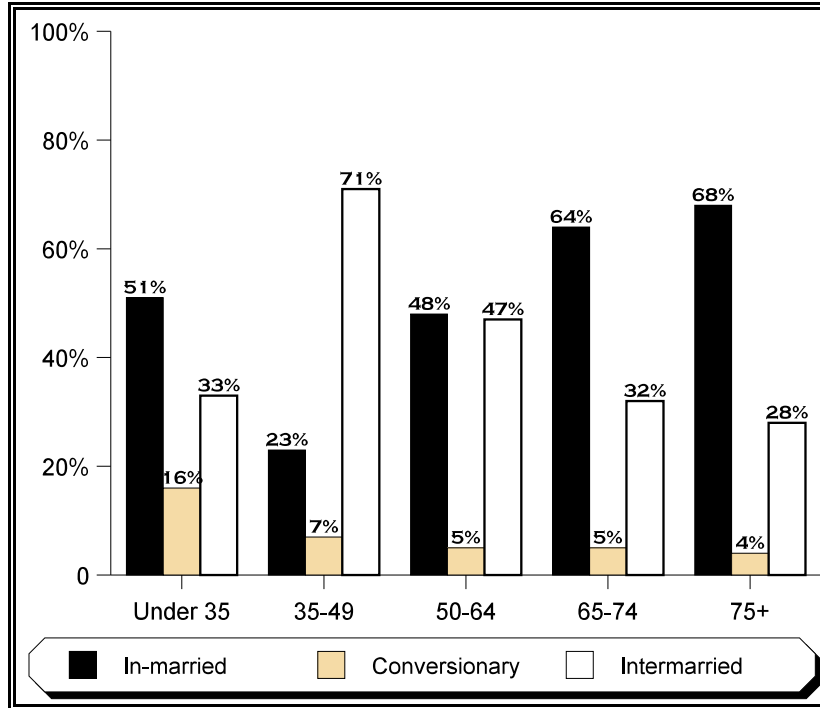
- ▣ 44% of married couples in households in residence in Southern Nevada for less than 20 years are intermarried, compared to 70% of married couples in households in residence for 20 or more years.
- ▣ 63% of married couples in the Northeast, 58% of married couples in the Central, and 53% of married couples in the Southeast are intermarried, compared to 43% of married couples in the Southwest and 40% of married couples in the Northwest.
- ▣ 64% of married couples in households with children, 52% of married couples in non-elderly couple households, and 49% of married couples in households with only adult children are intermarried, compared to 26% of married couples in elderly couple households.

RELIGIOUS PROFILE—TYPES OF MARRIAGE

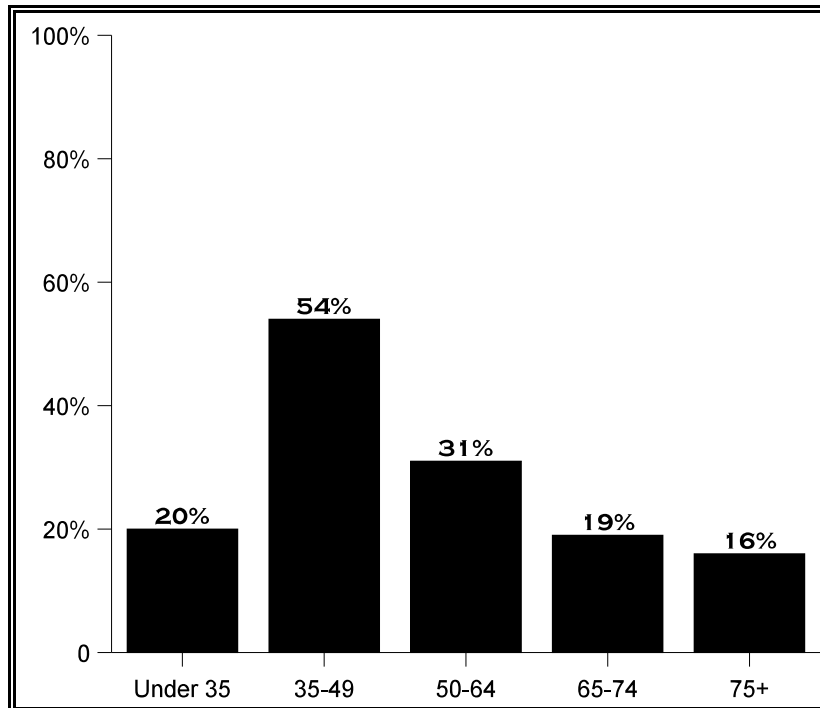
TABLE 14
INTERMARRIAGE (COUPLES INTERMARRIAGE RATE)
COMPARISON WITH OTHER COMMUNITIES

Community	Year	%	Community	Year	%
Seattle	2000	55%	Chicago	2000	30%
San Francisco	2004	55%	St. Petersburg	1994	29%
Essex-Morris	1998	50%	Milwaukee	1996	28%
LAS VEGAS	2005	48%	Martin-St. Lucie	1999	27%
Charlotte	1997	47%	Las Vegas	1995	26%
York	1999	46%	Atlantic County	2004	26%
Tucson	2002	46%	Buffalo	1995	26%
Howard County	1999	45%	St. Louis	1995	25%
Columbus	2001	45%	Dallas	1988	24%
San Diego	2003	44%	Worcester	1986	24%
Jacksonville	2002	44%	Hartford	2000	23%
Tidewater	2001	43%	Los Angeles	1997	23%
Washington	2003	41%	Cleveland	1996	23%
Phoenix	2002	40%	New York	2002	22%
Denver	1997	39%	Philadelphia	1997	22%
St. Paul	2004	39%	Sarasota	2001	20%
Atlanta	1996	37%	Palm Springs	1998	19%
Pittsburgh	2002	36%	Broward	1997	18%
Richmond	1994	34%	Baltimore	1999	17%
Rhode Island	2002	34%	Bergen	2001	17%
Harrisburg	1994	33%	Monmouth	1997	17%
Minneapolis	2004	33%	Miami	2004	16%
Wilmington	1995	33%	Detroit	2005	16%
Westport	2000	33%	West Palm Beach	2005	16%
Orlando	1993	32%	Toronto	1990	10%
Houston	1986	30%	South Palm Beach	2005	9%
Boston	1995	30%	South Broward	1990	9%
Rochester	1999	30%	NJPS	2000	48%

RELIGIOUS PROFILE—TYPES OF MARRIAGE



Types of Marriage by Age of Head of Household
(Couples Inter-marriage Rate)



Individual Inter-marriage Rate
by Age of Head of Household (Married Jewish Persons)

RELIGIOUS PROFILE—TYPES OF MARRIAGE

Religious Profile

▣ 70% of married couples in households in which the respondent is Just Jewish are intermarried, compared to 31% of married couples in households in which the respondent is Reform and 27% of married couples in households in which the respondent is Conservative.

Membership Profile

▣ 19% of married couples in synagogue member households are intermarried, compared to 53% of married couples in synagogue non-member households. 20% of married couples in JCC member households are intermarried, compared to 49% of married couples in JCC non-member households. 16% of married couples in Jewish organization member households are intermarried, compared to 54% of married couples in Jewish organization non-member households.

Experiential Profile

▣ 38% of married couples in households in which an adult attended a Jewish day school as a child and 44% of married couples in households in which an adult attended a synagogue school as a child are intermarried, compared to 68% of married couples in households in which no adult attended Jewish education as a child.

▣ Married couples in households in which an adult attended or worked at a Jewish sleep away camp as a child are less likely to be intermarried than are married couples in households in which no adult attended or worked at a Jewish sleep away camp as a child, by 40% to 52%.

▣ Married couples in households in which an adult was active in a Jewish youth group as a teenager are less likely to be intermarried than are married couples in households in which no adult was active in a Jewish youth group as a teenager, by 37% to 57%.

▣ Married couples in households in which an adult participated in Hillel/Chabad while in college (excluding the High Holidays) are less likely to be intermarried than are married couples in households in which no adult participated in Hillel/Chabad while in college, by 25% to 57%.

▣ 25% of married couples in households in which an adult visited Israel on a Jewish trip and 39% of married couples in households in which an adult visited Israel on a general trip are intermarried, compared to 56% of married couples in households in which no adult visited Israel.

Philanthropic Profile

▣ 35% of married couples in households who donated to the Jewish Federation in the past year and 41% of married couples in households who declined to donate when asked are intermarried, compared to 55% of married couples in households not asked to donate.

RELIGIOUS PROFILE—TYPES OF MARRIAGE

Conversion and Jews-by-Choice

▣ The *couples conversion rate* is calculated by dividing the percentage of conversionary in-married couples by the total percentage of married couples involving marriages between persons born or raised Jewish and persons not born or raised Jewish (conversionary in-married couples and intermarried couples). The 12% conversion rate is the fourth lowest of about 50 comparison Jewish communities and compares to 38% in Miami, 20% in San Diego, and 18% in Phoenix. The 12% compares to 24% in 1995. Note that no question was asked about whether a formal conversion occurred.

▣ 4.8% (3,240 persons) of Jewish persons are Jews-by-Choice. The 4.8% is about average among about 35 comparison Jewish communities and compares to 3.8% in Miami. The 4.8% compares to 6.4% in 1995.

Religion of Children in Jewish Households

▣ 42% of children age 0-17 in intermarried households are being raised Jewish. The 42% is about average among about 50 comparison Jewish communities and compares to 42% in Miami, 26% in Phoenix, and 21% in San Diego. The 42% compares to 41% in 1995. The 42% compares to 33% nationally. Note that respondents were responsible for classifying the children in their household as born and raised Jewish, non-Jewish, or part Jewish.

▣ Of the *Jewish* children age 0-17 who are being raised in married households, 43% are being raised in in-married households (involving marriages between two persons born or raised Jewish); 11%, in conversionary in-married households; and 46%, in intermarried households. The 46% of Jewish children being raised in intermarried households is the highest of about 40 comparison Jewish communities and compares to 21% in Phoenix, 19% in San Diego, and 7% in Miami. The 46% compares to 19% in 1995.

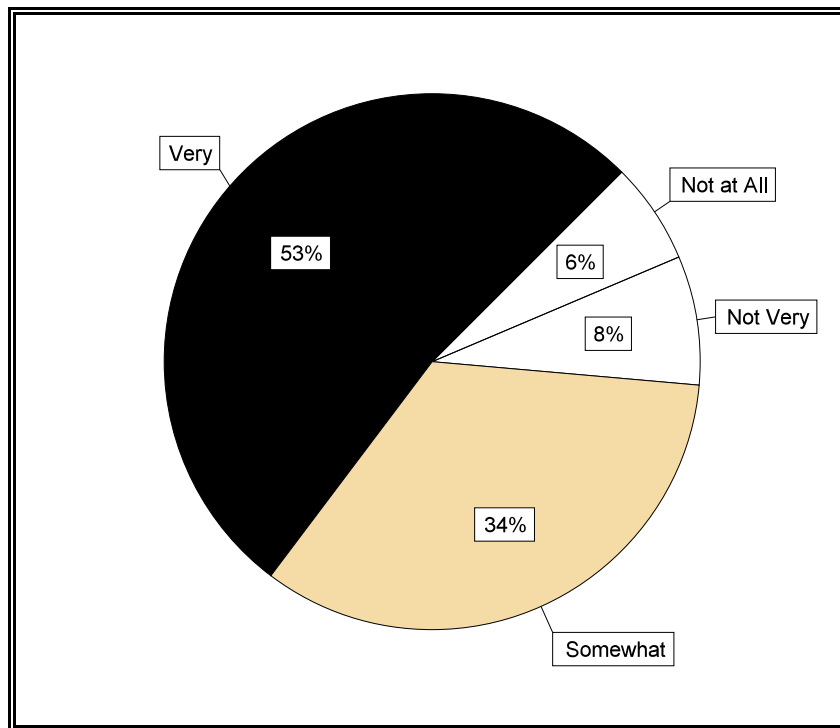
▣ 55% of households with children age 0-17 at home contain Jewish children. The 55% is the lowest of about 30 comparison Jewish communities and compares to 89% in Miami.

IMPORTANCE OF BEING JEWISH

Jewish respondents in Las Vegas were asked: “How important is being Jewish is in your life? Would you say: very important, somewhat important, not very important, or not at all important?” 53% of respondents consider being Jewish very important; 34%, somewhat important; 8%, not very important; and 6%, not at all important.


▣ The 53% who consider being Jewish very important is the lowest of about ten comparison Jewish communities and compares to 64% in San Diego and 63% in Phoenix. The 53% compares to 61% in 1995. The 53% compares to 52% nationally.

▣ Of respondents in households who do not practice (always/usually attend a Passover Seder, always/usually light Chanukah candles, always/usually light Sabbath candles, or keep a kosher home), do not attend synagogue services at least once per year (other than for special occasions), are not associated with the Jewish community (are not members of a synagogue, JCC, or Jewish organization), and did not donate to a Jewish charity in the past year, 22% consider being Jewish very important; 33%, somewhat important; 24%, not very important; and 22%, not at all important.



Importance of Being Jewish (Jewish Respondents)

MEMBERSHIP PROFILE—SYNAGOGUES

 Overall, 21% of Jewish households in Las Vegas are *associated* with the Jewish community in that someone in the household is a member of a synagogue, Jewish Community Center (JCC), or Jewish organization. The 21% is the lowest of about 45 comparison Jewish communities and compares to 54% in Miami and 38% in Phoenix. The 21% compares to 49% in 1995. The 21% compares to 51% nationally.

▣ According to the Telephone Survey, 14% (5,670 households) of households are current synagogue members, including 12% (5,040 households) who are members of a synagogue located in Southern Nevada.

▣ The 14% current synagogue membership is the lowest of about 55 comparison Jewish communities and compares to 39% in Miami and 29% in both San Diego and Phoenix. The 14% compares to 34% in 1995. The 14% compares to 40% nationally.

▣ According to the Synagogue Survey, 10% (4,079 households) of households are current members of a synagogue located in Southern Nevada. The Telephone Survey implies that local synagogue membership is 2 percentage points higher than that suggested by the Synagogue Survey.

▣ Current synagogue membership is 16% of households with children. The 16% is the lowest of about 40 comparison Jewish communities and compares to 64% in Miami. The 16% compares to 47% in 1995. The 16% compares to 55% nationally.

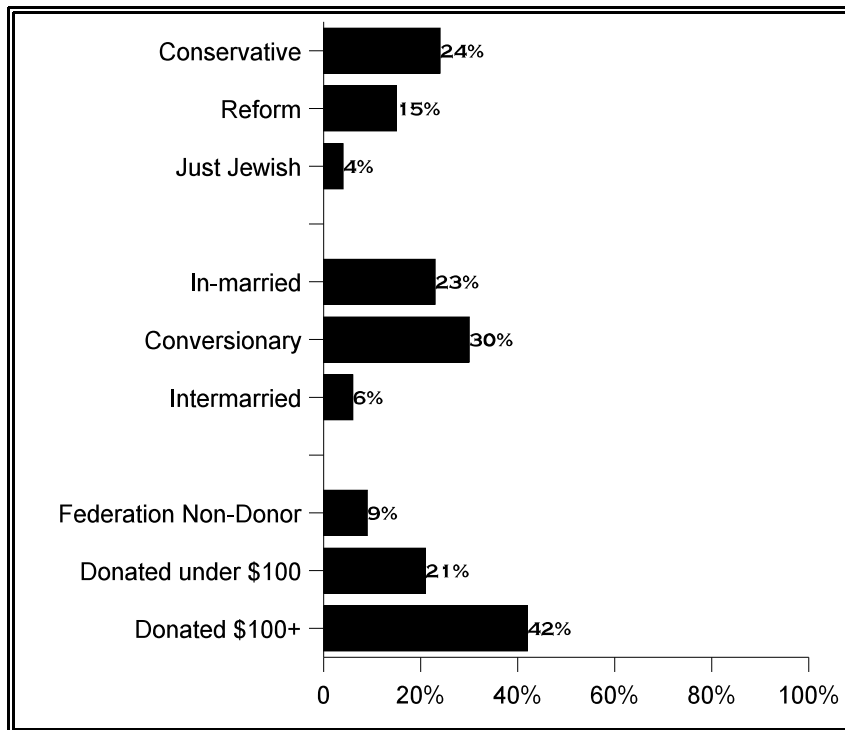
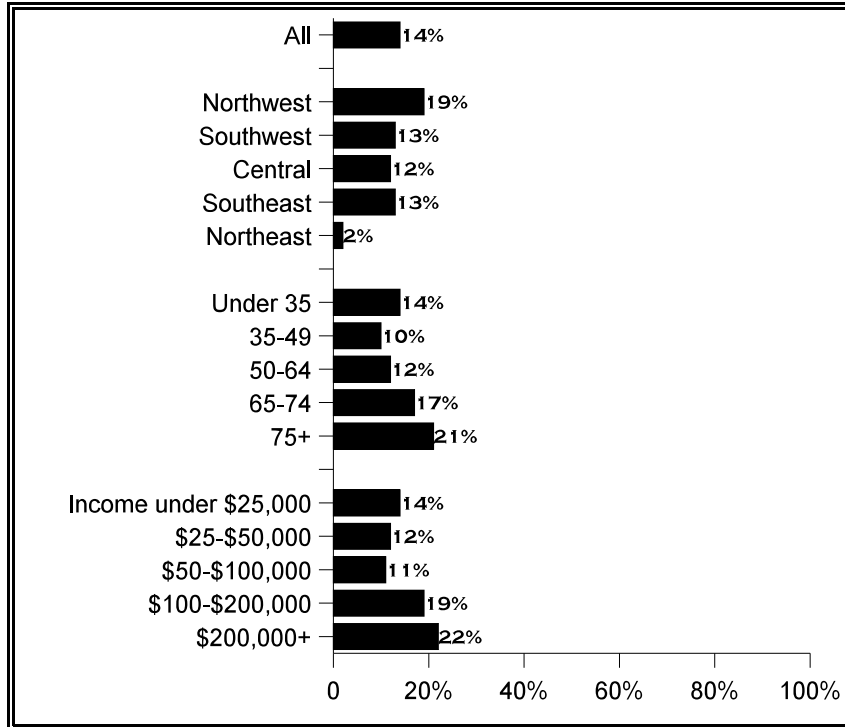
▣ Current synagogue membership increases from 12% of households earning an annual income under \$100,000 to 19% of households earning \$100,000-\$200,000 and 22% of households earning \$200,000 and over.

▣ Current synagogue membership is 23% of in-married households and 30% of conversionary in-married households, compared to 6% of intermarried households. The 6% of intermarried households who are current synagogue members is the second lowest of about 45 comparison Jewish communities and compares to 13% in Miami and 10% in San Diego. The 6% compares to 36% in 1995. The 6% compares to 23% nationally.

▣ 27% (11,508 households) of households definitely or probably plan to join a synagogue in the future, which represents 32% of synagogue non-member households.

The 1995 Las Vegas study sampled, in part, from the Jewish Federation mailing list. It is highly unlikely that synagogue membership decreased by as much as the results show.

MEMBERSHIP PROFILE—SYNAGOGUES



CURRENT SYNAGOGUE MEMBERSHIP

MEMBERSHIP PROFILE—SYNAGOGUES

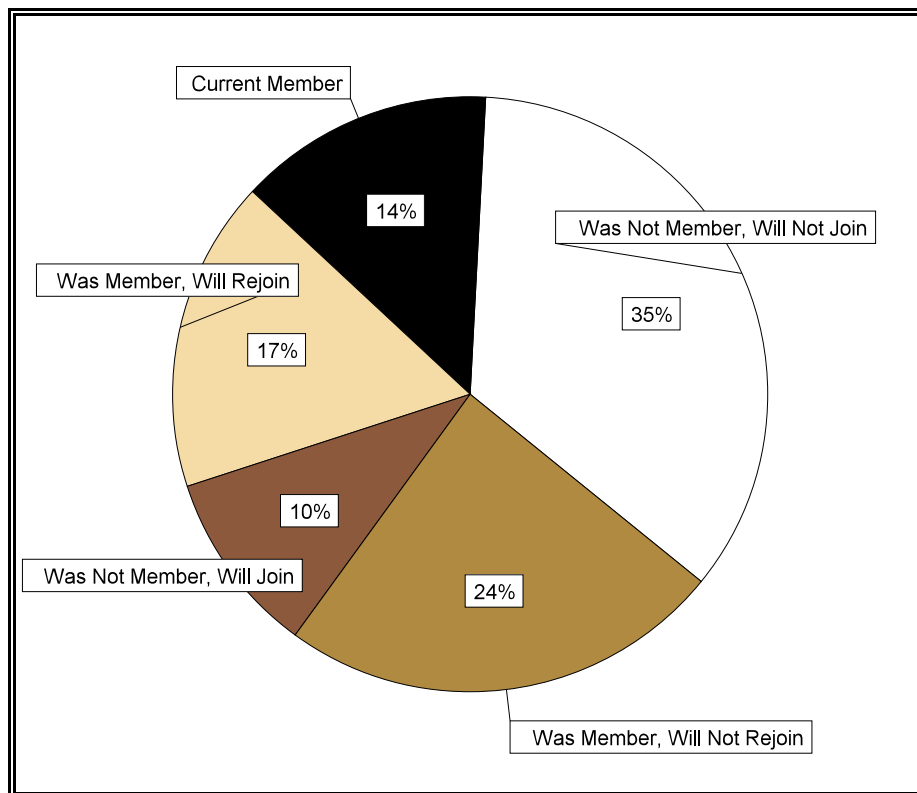
▣ *Lifetime synagogue membership* is defined as the percentage of households who are members of a synagogue at some time during their adult lives. The 65% lifetime synagogue membership is the lowest of about 30 comparison Jewish communities and compares to 79% in Miami.

▣ *According to the Synagogue Survey*, 17% of the 4,079 synagogue member households who are members of a synagogue located in Southern Nevada are members of an Orthodox synagogue; 23%, a Conservative synagogue; 53%, an Reform synagogue; 2%, a Reconstructionist synagogue; and 5%, other synagogues.

▣ The 17% membership in Orthodox synagogues is the seventh highest of about 35 comparison Jewish communities and compares to 26% in Miami. The 17% compares to 12% in 2000. The 17% compares to 21% nationally.

▣ The 23% membership in Conservative synagogues is the second lowest of about 35 comparison Jewish communities and compares to 37% in Miami. The 23% compares to 14% in 2000. The 23% compares to 33% nationally.

▣ The 53% membership in Reform synagogues is the fifth highest of about 35 comparison Jewish communities and compares to 35% in Miami. The 53% compares to 72% in 2000. The 53% compares to 39% nationally.



Synagogue Membership

MEMBERSHIP PROFILE—SYNAGOGUES

TABLE 15
CURRENT SYNAGOGUE MEMBERSHIP
COMPARISON WITH OTHER COMMUNITIES

Community	Year	%	Community	Year	%
Worcester	1986	60%	Atlantic County	2004	44%
Tidewater	2001	58%	New York	2002	43%
St. Paul	2004	56%	Rhode Island	2002	43%
Essex-Morris	1998	56%	Chicago	2000	42%
St. Louis	1995	56%	St. Petersburg	1994	40%
Minneapolis	2004	54%	Miami	2004	39%
Rochester	1999	54%	Howard County	1999	38%
Pittsburgh	2002	53%	Washington	2003	37%
Hartford	2000	53%	Denver	1997	37%
Baltimore	1999	52%	Philadelphia	1997	37%
Cleveland	1996	52%	Atlanta	1996	37%
Dallas	1988	52%	Martin-St. Lucie	1999	36%
Houston	1986	51%	Los Angeles	1997	34%
Detroit	2005	50%	Las Vegas	1995	34%
Bergen	2001	50%	Orlando	1993	34%
Columbus	2001	50%	South Palm Beach	2005	33%
Jacksonville	2002	49%	Tucson	2002	32%
Palm Springs	1998	49%	West Palm Beach	2005	30%
Charlotte	1997	49%	San Diego	2003	29%
Harrisburg	1994	49%	Phoenix	2002	29%
Monmouth	1997	48%	South Broward	1990	28%
Milwaukee	1996	48%	Broward	1997	27%
Toronto	1990	48%	San Francisco	2004	22%
Boston	1995	47%	Seattle	2000	21%
Westport	2000	46%	LAS VEGAS	2005	14%
Wilmington	1995	46%	NJPS ¹	2000	40%
Sarasota	2001	45%	¹ NJPS 2000 data are for the <i>more Jewishly-connected sample</i> .		
York	1999	45%			
Richmond	1994	45%			

Jewish Community Center (JCC) Membership. According to the Telephone Survey, 3% (1,218 households) of Jewish households in Las Vegas are current members of the JCC of Southern Nevada (JCCSN); another 0.3% are current members of a JCC located outside Southern Nevada.

▣ The 3% local JCC membership is the third lowest of about 50 comparison JCCs and compares to 5% in both Monmouth (Western) and Miami (Miami Beach). Monmouth (Western) and Miami (Miami Beach) are the only comparison JCCs without a significant physical facility.

▣ According to the JCC Survey, 2% (711 households) of households are current JCCSN members. The Telephone Survey implies that JCCSN membership is 1 percentage point higher than that suggested by the JCC Survey.

▣ 6% of households with children are current JCCSN members. The 6% is the third lowest of about 40 comparison JCCs and compares to 9% in Monmouth (Western) and 8% in Miami (Miami Beach).

▣ 2% of households are members of both a synagogue and a JCC; 12% are synagogue members but are not JCC members; 2% are JCC members but are not synagogue members; and 85% are neither synagogue nor JCC members.

▣ 12% of households contain a member who participated in or attended a program sponsored by the JCCSN in the past year. The 12% is the fifth lowest of about 45 comparison JCCs and compares to 16% in Miami (Miami Beach) and 7% in Monmouth (Western). Monmouth (Western) and Miami (Miami Beach) are the only comparison JCCs without a significant physical facility.

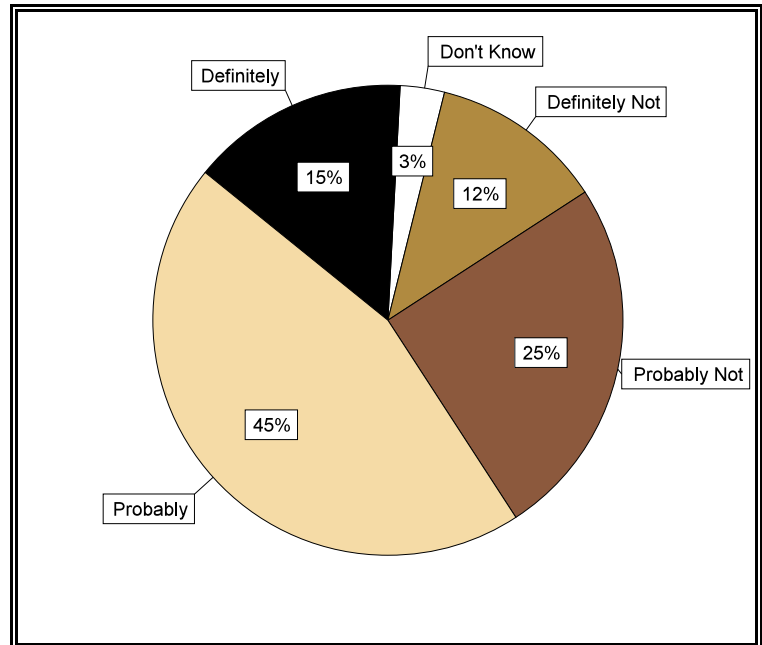
▣ 44% of JCC non-member households are members of a fitness facility or health club.

▣ 67% of households contain adults who have never been JCC members. 1% of households contain adults who are members of the JCCSN but were not members of a JCC before moving to Southern Nevada. 2% of households contain adults who are members of the JCCSN and were members of a JCC before moving to Southern Nevada. 30% (12,432 households) of households contain adults who were members of a JCC before moving to Southern Nevada but are not members of the JCCSN. 5,530 households contain adults who were members of a JCC as children; 3,493 households, as adults; and 4,207 households, as both children and adults.

▣ Respondents were asked: “If a new Jewish Community Center facility were built in your area of Southern Nevada, would you definitely, probably, probably not, or definitely not seriously investigate joining the new JCC?” In this question, respondents are asked about *prospective behavior*. In examining these results, it should be noted that some respondents have difficulty projecting their behavior, and unforeseen events may alter projected behavior. However, in the aggregate, the results are indicative of a community’s propensity toward investigating joining a new JCC. The study specifically did not ask about the likelihood that a household would join a new JCC, only the likelihood that the household would seriously investigate joining a new JCC. 15% (6,384 households) of households will definitely seriously investigate joining a new JCC; 45% (18,942 households), probably; 25%, probably not; 12%, definitely not; and 3%, don’t know. In total, 60% (25,326 households) of households will definitely or probably seriously investigate joining a new JCC.

MEMBERSHIP PROFILE—JCC AND JEWISH ORGANIZATIONS

▣ Respondents were asked: “If a fund raising campaign were started, would you definitely, probably, probably not, or definitely not be willing to pledge funds to establish a Jewish campus in your area of Southern Nevada that would house a Jewish high school and other Jewish community facilities?” 47% (19,866 households) of households would definitely or probably be willing to pledge funds, including 27% (11,382 households) who would be willing to definitely or probably pledge under \$500 *over five years*; 12% (4,998 households), \$500-\$1,000; 3% (1,428 households), \$1,000 and over; and 5% (2,058 households), who don’t know the amount.



▣ 81% of respondents in households who will definitely, probably, probably not, or don’t know if they will seriously investigate joining a new JCC would be willing to drive up to 20 minutes and 33%, up to 30 minutes to reach a JCC.

Seriously Investigate Joining a New JCC

TABLE 16: IMPORTANCE OF VARIOUS FACILITIES IN DECISION TO JOIN A NEW JEWISH COMMUNITY CENTER

BASE: RESPONDENTS IN HOUSEHOLDS WHO WILL DEFINITELY, PROBABLY, PROBABLY NOT, OR DON'T KNOW IF THEY WILL SERIOUSLY INVESTIGATE JOINING A NEW JCC

Facility	Very Important	Somewhat Important	Not at All Important
Theater for Plays and Concerts	26.5%	43.9	29.6
Fitness Facility or Health Club	22.3%	32.9	44.8
Indoor Swimming Pool	16.2%	26.1	57.7
Gymnasium	14.1%	27.4	58.5
Kosher Restaurant	11.9%	27.4	60.7
Athletic Fields	10.1%	23.5	66.4
Outdoor Swimming Pool	8.7%	20.6	70.7

Jewish Organization Membership. 12% of Jewish households in Las Vegas are current members of a Jewish organization. The 12% is the lowest of about 35 comparison Jewish communities and compares to 31% in Miami. The 12% compares to 34% in 1995. The 12% compares to 25% nationally.

FEEL A PART OF THE JEWISH COMMUNITY

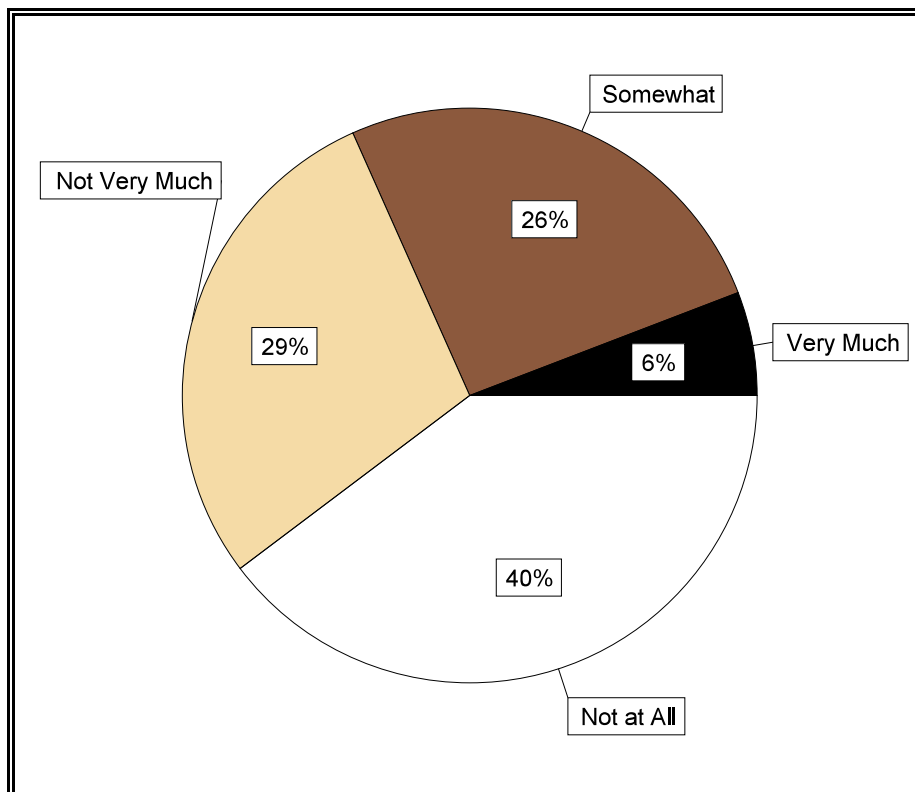
Jewish respondents in Las Vegas were asked: “How much do you feel like you are a part of the Southern Nevada Jewish community? Would you say very much, somewhat, not very much, or not at all?”

▣ The 31% who feel very much/somewhat a part of the Southern Nevada Jewish community (*Jewish community*) is the lowest of about 20 comparison Jewish communities and compares to 60% in Miami, 37% in San Diego, and 36% in Phoenix.

▣ The percentage of respondents who feel very much/somewhat a part of the Jewish community is 40% in the Southwest, 33% in the Northwest, 29% in the Southeast, 25% in the Central, and 18% in the Northeast.

▣ The percentage of respondents who feel very much/somewhat a part of the Jewish community is 33% of respondents under age 35, 28% of respondents age 35-49, 25% of respondents age 50-64, 36% of respondents age 65-74, and 40% of respondents age 75 and over.

▣ 40% of respondents in in-married households and 41% of respondents in conversionary in-married households feel very much/somewhat a part of the Jewish community, compared to 24% of *Jewish* respondents in intermarried households.



Feel a Part of the Southern Nevada Jewish Community
(Jewish Respondents)

JEWISH EDUCATION OF ADULTS—FORMAL

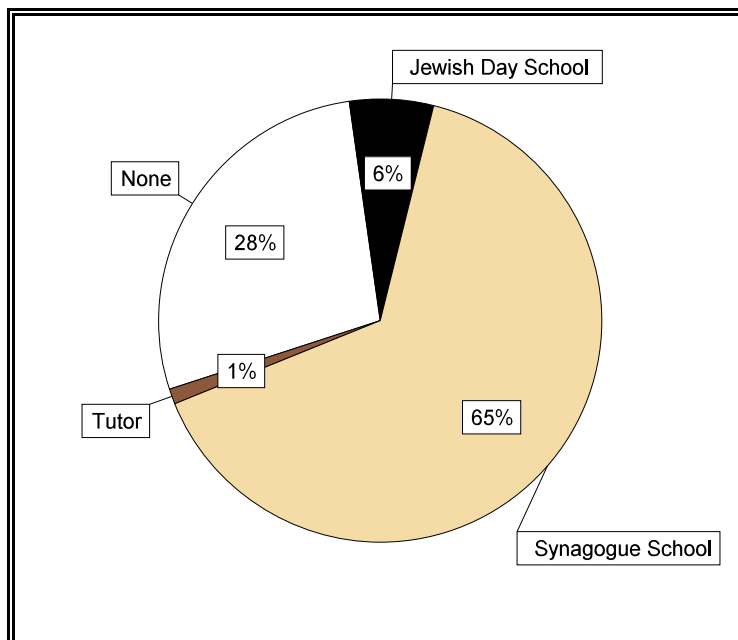
In total, 72% of born or raised Jewish adults (age 18 and over) in Jewish households in Las Vegas received some formal Jewish education as children. The 72% is the sixth lowest of about 40 comparison Jewish communities and compares to 76% in both Miami and Phoenix and 70% in San Diego. The 72% compares to 77% in 1995. The 72% compares to 73% nationally.

83% of born or raised Jewish adult males received some formal Jewish education as children, compared to 60% of born or raised Jewish adult females. Born or raised Jewish adult females in all age groups were less likely to receive some formal Jewish education as children than were born or raised Jewish adult males.

The 6% of born or raised Jewish adults who attended a Jewish day school as children is about average among about 40 comparison Jewish communities and compares to 18% in Miami, 14% in Phoenix, and 11% in San Diego. The 6% compares to 14% in 1995. The 6% compares to 12% nationally.

83% of born or raised Jewish adults in households in which the respondent is Orthodox and 80% of born or raised Jewish adults in households in which the respondent is Conservative received some formal Jewish education as children, compared to 71% of born or raised Jewish adults in households in which the respondent is Reform and 66% of born or raised Jewish adults in households in which the respondent is Just Jewish.

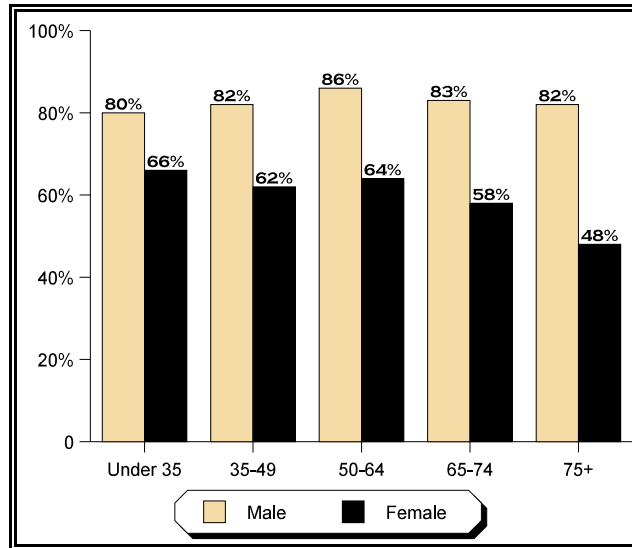
70% of born or raised Jewish adults in in-married households, 84% of born or raised Jewish adults in conversionary in-married households, and 75% of born or raised Jewish adults in intermarried households received some formal Jewish education as children.



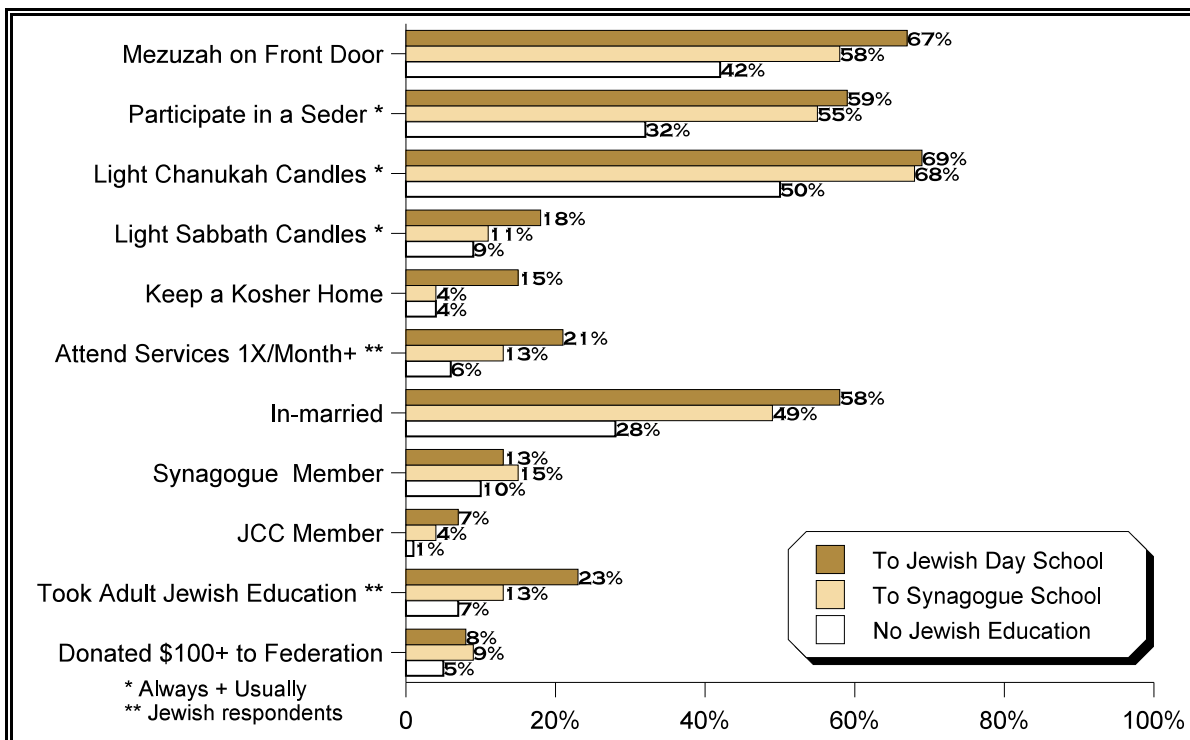
**Formal Jewish Education Received as Children
by Born or Raised Jewish Adults**

JEWISH EDUCATION OF ADULTS—FORMAL

▣ On most measures of Jewish identity, attendance at a Jewish day school or synagogue school as a child is shown to be positively correlated with adult behaviors, although we cannot attribute cause and effect to these relationships.



Born or Raised Jewish Adults Who Received Some Formal Jewish Education as Children by Age and Sex



Households in Which a Born or Raised Jewish Adult Received Some Formal Jewish Education as a Child

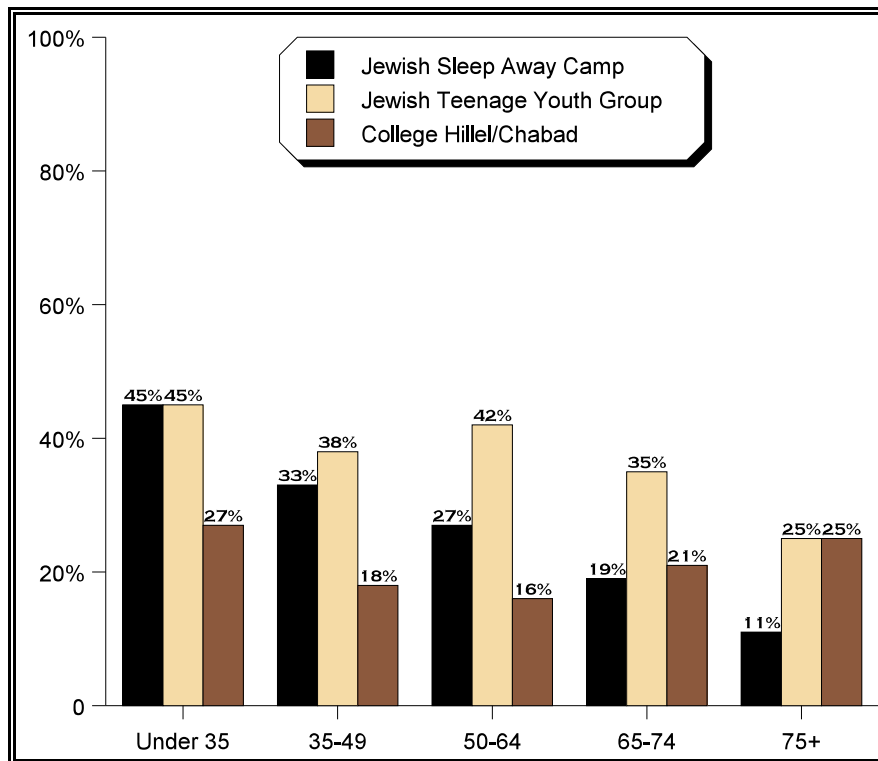
JEWISH EDUCATION OF ADULTS—INFORMAL

As more concerns are raised about Jewish continuity, interest has been sparked in identifying factors which may be related to encouraging Jews to lead a “Jewish life.” Thus, three types of informal Jewish education were examined for born or raised Jewish adults in Jewish households in Las Vegas. Overall, 27% of born or raised Jewish adults attended or worked at a Jewish sleep away camp as children, 38% were active in a Jewish youth group as teenagers, and 20% participated in Hillel/Chabad while in college (excluding the High Holidays).

▣ The 27% who attended or worked at a Jewish sleep away camp as children is about average among about 25 comparison Jewish communities and compares to 43% in San Diego and 31% in Miami. The 27% compares to 31% nationally.

▣ The 38% who were active in a Jewish youth group as teenagers is below average among about 25 comparison Jewish communities and compares to 54% in San Diego and 43% in Miami. The 38% compares to 38% nationally.

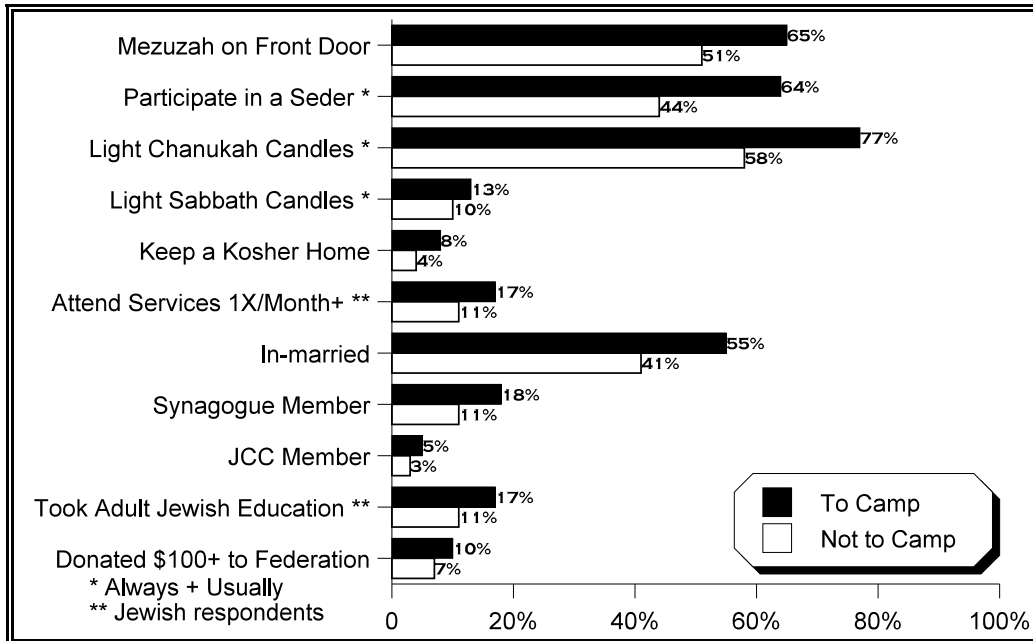
▣ The 20% who participated in Hillel/Chabad while in college (excluding the High Holidays) is the lowest of about 20 comparison Jewish communities and compares to 34% in Miami. The 20% compares to 30% nationally.



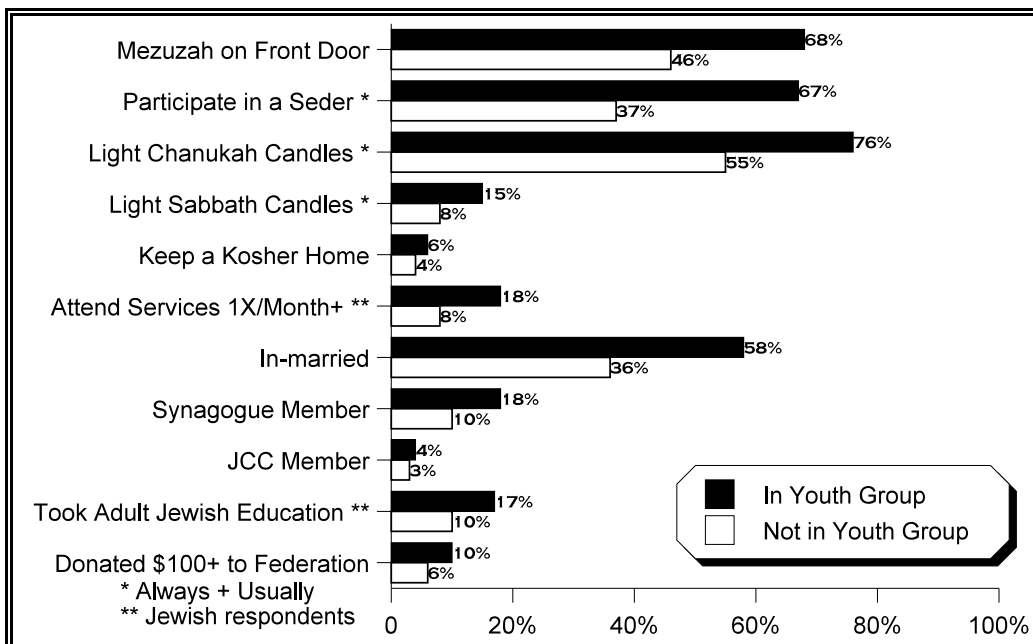
Born or Raised Jewish Adults Who Attended or Worked at a Jewish Sleep Away Camp as Children, Were Active in a Jewish Youth Group as Teenagers, and Participated in Hillel/Chabad While in College by Age

JEWISH EDUCATION OF ADULTS—INFORMAL

▣ On most measures of Jewish identity, all three types of informal Jewish education are shown to be positively correlated with adult behaviors, although we cannot attribute cause and effect to these relationships.

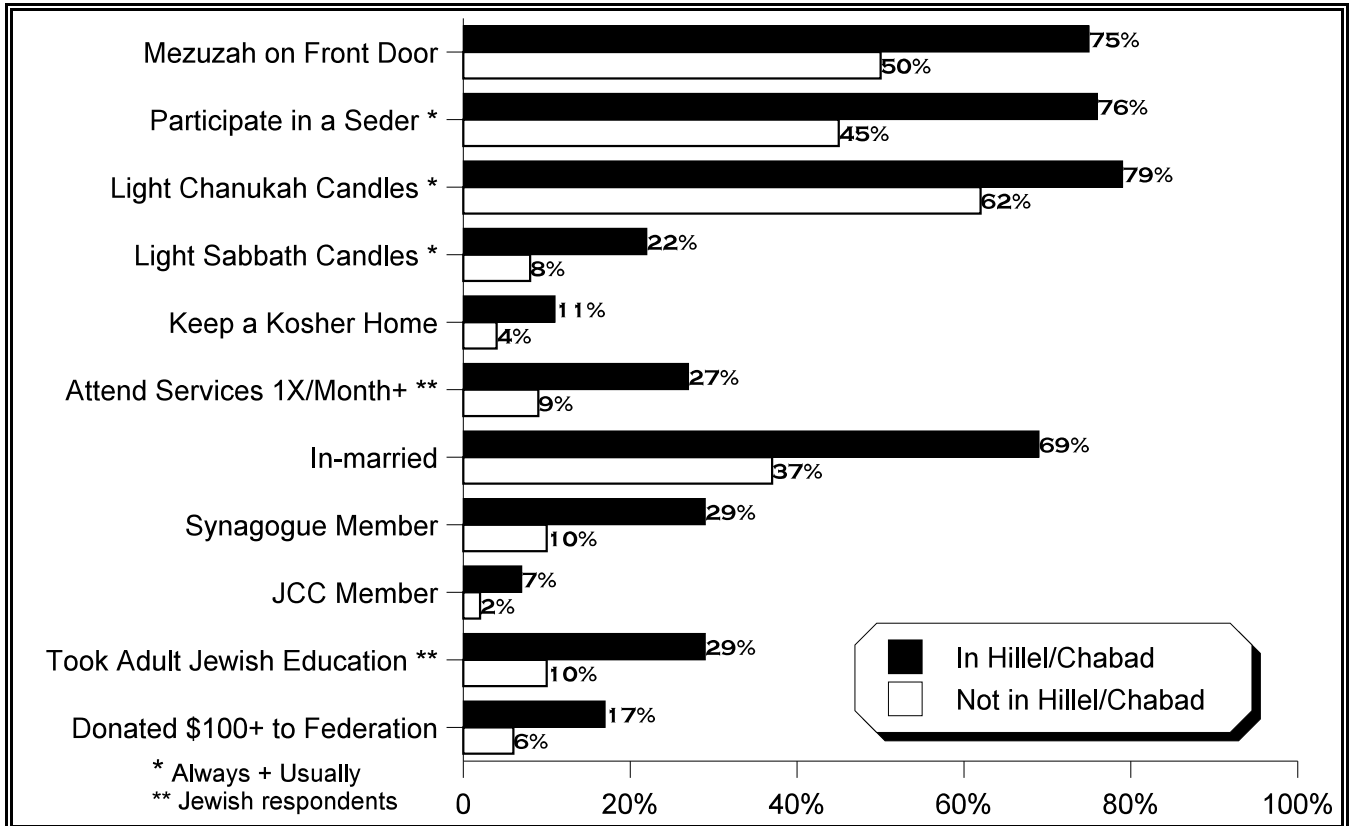


Households in Which a Born or Raised Jewish Adult Attended or Worked at a Jewish Sleep Away Camp as a Child



Households in Which a Born or Raised Jewish Adult Was Active in a Jewish Youth Group as a Teenager

JEWISH EDUCATION OF ADULTS—INFORMAL



Households in Which a Born or Raised Jewish Adult Participated in Hillel/Chabad While in College (Excluding the High Holidays)

JEWISH EDUCATION OF ADULTS—INFORMAL

Internet Usage

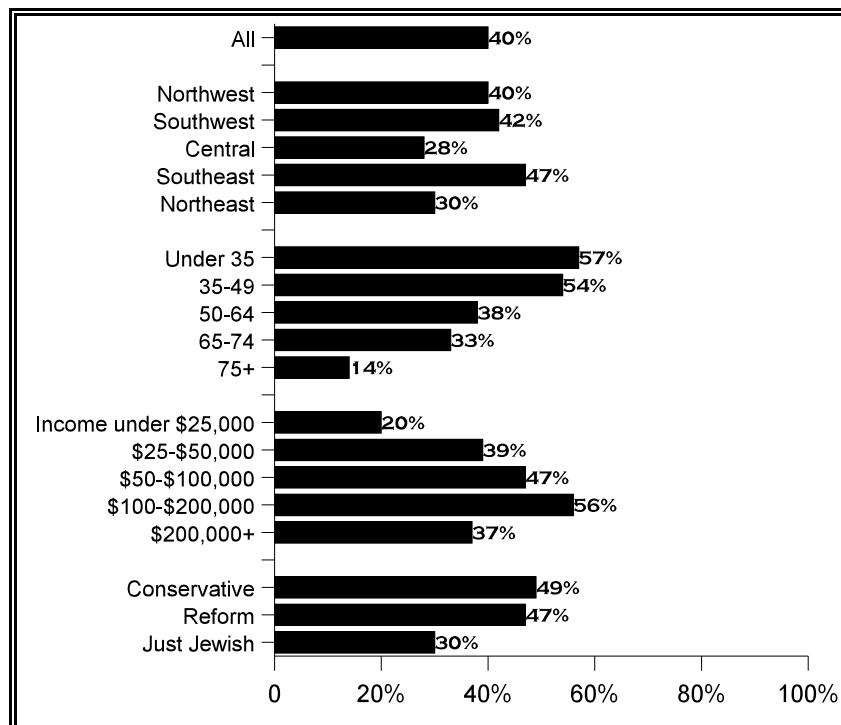
▣ The Internet is a new medium for communication and education in the Jewish community. 40% of Jewish respondents used the Internet for Jewish-related information in the past year, including 21% who used the Internet for information about the Southern Nevada Jewish community, which, in turn, includes 9% who visited www.jewishlasvegas.com, the Jewish Federation web site. The 40% who used the Internet for Jewish-related information in the past year is about average among about 20 comparison Jewish communities and compares to 35% in Miami. The 40% compares to 40% nationally.

▣ 52% of respondents in households with children, 51% of respondents in non-elderly couple households, and 46% of respondents in non-elderly single households used the Internet for Jewish-related information in the past year, compared to 36% of respondents in households with only adult children, 35% of respondents in elderly couple households, and 18% of respondents in elderly single households.

Adult Jewish Education

▣ 13% of Jewish respondents attended an adult Jewish education class or program in the past year. The 13% is the lowest of about 20 comparison Jewish communities and compares to 26% in Miami. The 13% compares to 13% in 1995. The 13% compares to 24% nationally.

▣ 20% of respondents in in-married households attended an adult Jewish education class or program in the past year, compared to 8% of *Jewish* respondents in intermarried households.



Used the Internet for Jewish-Related Information in the Past Year (Jewish Respondents)

JEWISH EDUCATION OF CHILDREN—PRESCHOOL/CHILD CARE

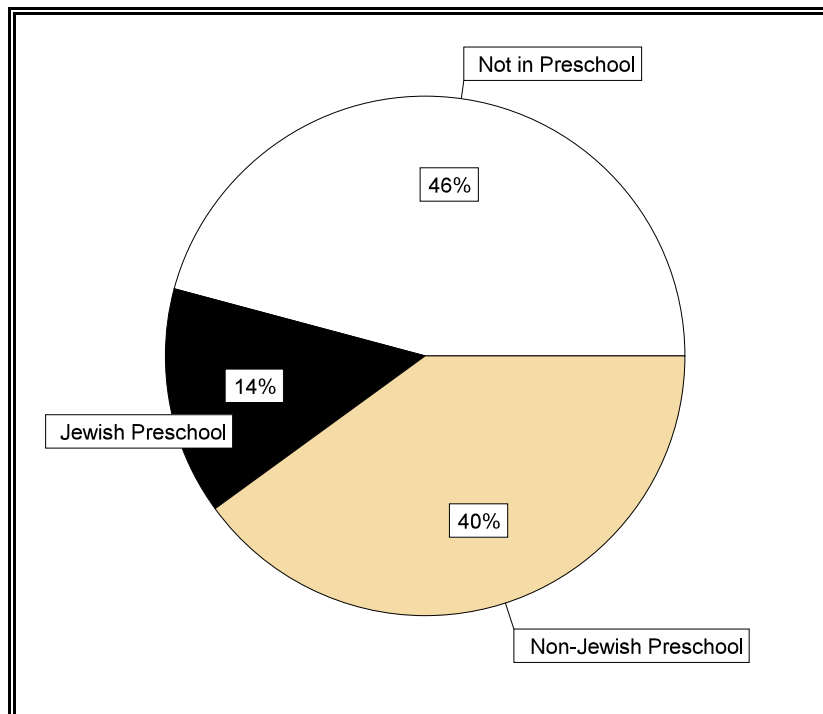
A ccording to the Telephone Survey, 14% (359 children) of Jewish children age 0-5 (excluding Jewish children age 5 who already attend kindergarten) in Las Vegas attend a Jewish preschool/child care program, 40% attend a non-Jewish preschool/child care program, and 46% do not attend a preschool/child care program. The 14% who attend a Jewish preschool/child care program is the second lowest of about 30 comparison Jewish communities and compares to 52% in Miami. The 14% compares to 19% nationally.

▣ The *Jewish preschool/child care market share (market share)* is defined as the percentage of Jewish children age 0-5 in a preschool/child care program who attend a *Jewish* preschool/child care program. The 26% market share is the third lowest of about 30 comparison Jewish communities and compares to 79% in Miami. The 26% compares to 36% nationally.

▣ According to the Jewish Institutions Survey, 247 Jewish children age 0-5 attend a Jewish preschool/child care program at a synagogue and 98 children, at a Jewish day school.

▣ A total of 2,529 Jewish children age 0-5 (excluding Jewish children age 5 who already attend kindergarten) live in Las Vegas. Thus, according to the Jewish Institutions Survey, 14% (345 children) of Jewish children age 0-5 attend a Jewish preschool/child care program.

▣ The 14% result from the Jewish Institutions Survey is comparable to the 14% result from the Telephone Survey.



**Preschool/Child Care Program Currently Attended
by Jewish Children Age 0-5**

JEWISH EDUCATION OF CHILDREN—JEWISH DAY SCHOOL

According to the Telephone Survey, 12% (288 children) of Jewish children age 5-12 (excluding Jewish children age 5 who do not yet attend kindergarten) in Las Vegas attend a Jewish day school, 8% attend a non-Jewish private school, and 80% attend a public school.

▣ The 12% who attend a Jewish day school is the fourth lowest of about 25 comparison Jewish communities and compares to 46% in Miami. The 12% compares to 25% nationally. The 8% who attend a non-Jewish private school is about average among the comparison Jewish communities and compares to 10% in Miami. The 8% compares to 10% nationally. The 80% who attend a public school is the fourth highest of the comparison Jewish communities and compares to 44% in Miami. The 80% compares to 66% nationally.

▣ The *Jewish day school market share (market share)* for Jewish children age 5-12 is defined as the percentage of Jewish children age 5-12 in a private school who attend a Jewish day school. The 61% market share is about average among about 25 comparison Jewish communities and compares to 82% in Miami. The 61% compares to 72% nationally.

▣ According to the Jewish Day School Survey, 272 Jewish children age 5-12 attend a Jewish day school located in Southern Nevada.

▣ A total of 2,399 Jewish children age 5-12 (excluding Jewish children age 5 who do not yet attend kindergarten) live in Las Vegas. Thus, according to the Jewish Day School Survey, 11% of Jewish children age 5-12 attend a Jewish day school located in Southern Nevada.

▣ The 11% result from the Jewish Day School Survey is within the margin of error of the 12% result from the Telephone Survey.

Seriously Investigate Sending Jewish Children to a Jewish Day School

▣ 5% of households with Jewish children age 0-17 currently have a Jewish child who attends a Jewish day school; 6% (mostly households with Jewish teenagers) sent a Jewish child to a Jewish day school in the past; 6% will definitely send a Jewish child to a Jewish day school in the future; 20% seriously investigated sending a Jewish child to a Jewish day school in the past; 30% (households with preschool age children) will seriously investigate sending a Jewish child to a Jewish day school in the future; 21% did not seriously investigate sending a Jewish child to a Jewish day school in the past; and 11% will not seriously investigate sending a Jewish child to a Jewish day school in the future. The 33% of households with Jewish children age 0-17 who did not/will not seriously investigate sending a Jewish child to a Jewish day school are *not in the Jewish day school market*. The 33% is the second lowest of about 25 comparison Jewish communities and compares to 20% in Miami.

Major Reasons for Not Sending Jewish Children to a Jewish Day School

▣ Respondents in households with Jewish children age 0-17 (none of whom currently attend a Jewish day school, have attended in the past, or will definitely attend in the future) were asked the major reasons they did not, will not, or might not send their Jewish children to a Jewish day school. The major reasons most commonly reported for not sending Jewish children age 0-17 to a Jewish day school are tuition cost

JEWISH EDUCATION OF CHILDREN—JEWISH DAY SCHOOL

(43%), distance from home (11%), belief in public schools/ethnically mixed environment (10%), quality of other private or public schools (4%), have a special needs child (3%), not important to family (3%), curriculum issues (2%), school is too religious for family/family is not religious (2%), quality of education at Jewish day schools (2%), not right fit (1%), and intermarriage (1%).

▣ The 43% who reported **tuition cost** is the fifth highest of about 25 comparison Jewish communities and compares to 45% in Miami.

▣ The 11% who reported **distance from home** is about average among about 25 comparison Jewish communities and compares to 8% in Miami.

▣ The 10% who reported **belief in public schools/ethnically mixed environment** is the lowest of about 25 comparison Jewish communities and compares to 23% in Miami.

▣ The 4% who reported **quality of other private or public schools** is about average among about 25 comparison Jewish communities and compares to 11% in Miami.

▣ The 3% who reported **have a special needs child** is about average among about 25 comparison Jewish communities and compares to 2% in Miami.

▣ The 2% who reported **quality of education at Jewish day schools** is the fourth lowest of about 25 comparison Jewish communities and compares to 8% in Miami.

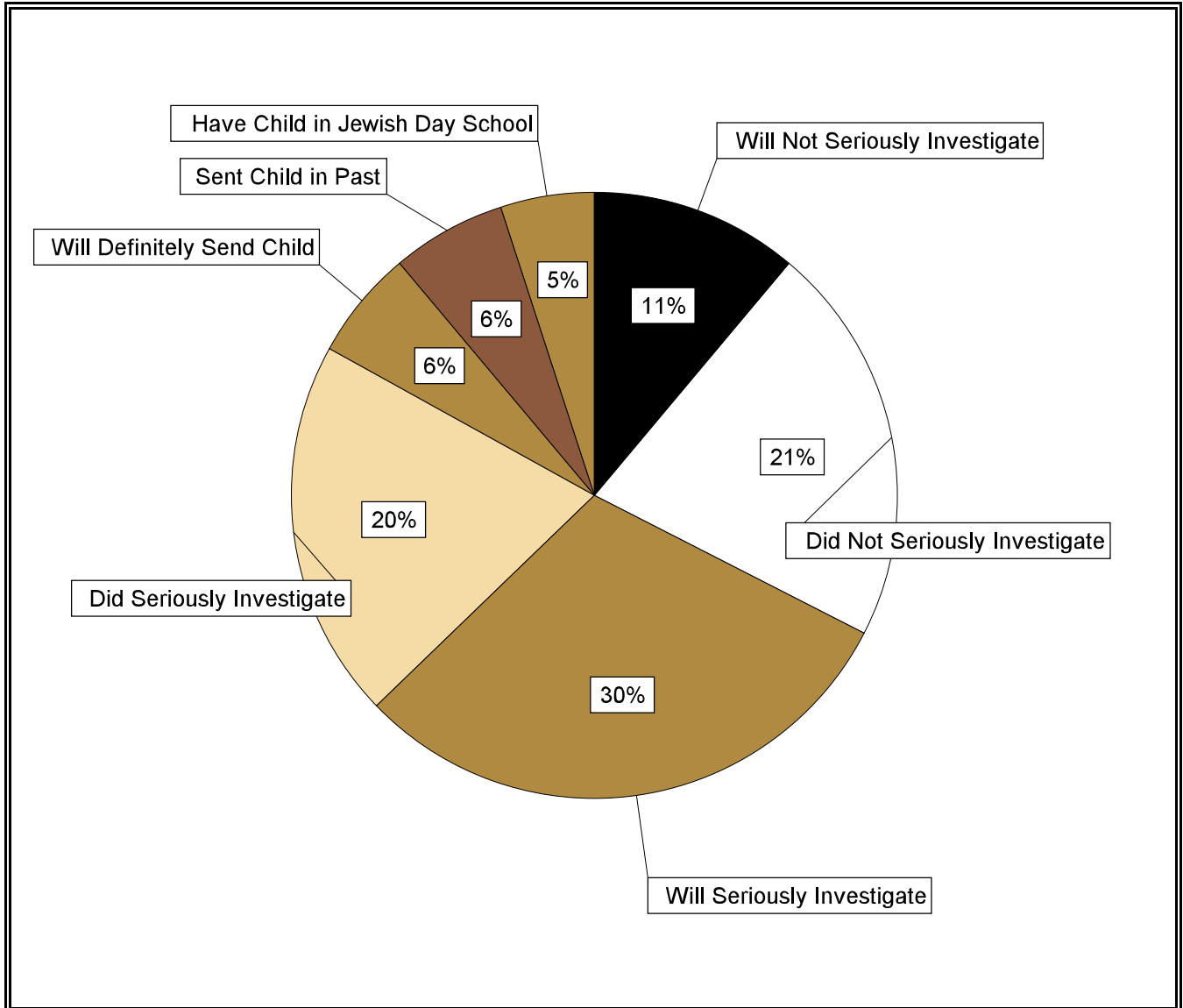
▣ Respondents in households with Jewish children age 0-17 (none of whom currently attend a Jewish day school, have attended in the past, or will definitely attend in the future) were asked whether, if a Jewish day school education were affordable to them, they would send or would have sent their Jewish children to a Jewish day school. 31% of respondents responded definitely; 37%, probably; 25%, probably not; 6%, definitely not; and 2%, don't know.

▣ Respondents in households with Jewish children age 0-17 (none of whom currently attend a Jewish day school, have attended in the past, or will definitely attend in the future) were asked whether, if a Jewish day school were located as close to them as a public school, they would send or would have sent their Jewish children to a Jewish day school. 32% of respondents responded definitely; 32%, probably; 26%, probably not; 8%, definitely not; and 2%, don't know.

▣ Respondents in households with Jewish children age 0-17 were asked their perception of the public schools in their area. 17% of respondents perceive the public schools as excellent; 37%, good; 24%, fair; 18%, poor; and 4%, don't know.

▣ Respondents in households with Jewish children age 0-17 were asked if, everything else being equal, including cost, in general, they would prefer to send their Jewish children to a public school, a non-Jewish private school, or a Jewish day school. 26% of respondents would prefer a public school; 16%, a non-Jewish private school; 57%, a Jewish day school; and 1%, don't know.

JEWISH EDUCATION OF CHILDREN—JEWISH DAY SCHOOL



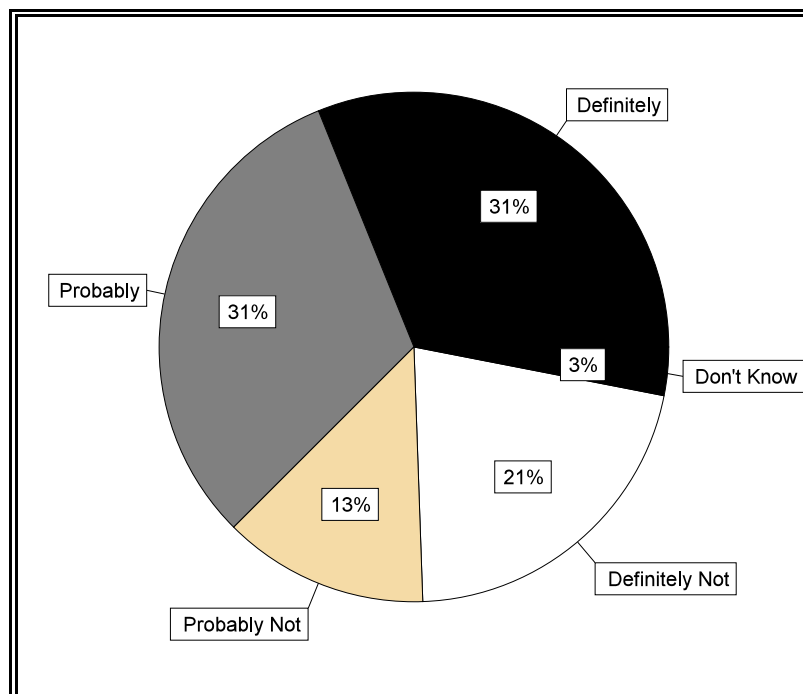
Seriously Investigate Sending Jewish Children Age 0-17 to a Jewish Day School
(Households with Jewish Children Age 0-17)

JEWISH EDUCATION OF CHILDREN—NEW JEWISH HIGH SCHOOL

Respondents in households with Jewish children age 0-14 in Las Vegas were asked: “A new private community Jewish high school that is welcoming to children of all Jewish backgrounds will soon be built in the Summerlin area. Will you definitely, probably, probably not, or definitely not seriously investigate sending your child(ren) to the new Jewish high school?” In this question, respondents are asked about prospective behavior. In examining these results, it should be noted that some respondents have difficulty projecting their behavior, and unforeseen events may alter projected behavior. However, in the aggregate, the results are indicative of a community’s propensity toward sending Jewish children to a new Jewish high school.

▣ 31% (995 households) of households with Jewish children age 0-14 will definitely seriously investigate sending a Jewish child to the new Jewish high school; 31% (992 households), probably; 13%, probably not; 21%, definitely not; and 3%, don’t know. In total, 62% of households with Jewish children age 0-14 will definitely or probably seriously investigate sending a Jewish child to the new Jewish high school.

▣ Respondents were asked: “If a fund raising campaign were started, would you definitely, probably, probably not, or definitely not be willing to pledge funds to establish a Jewish campus in your area of Southern Nevada that would house a Jewish high school and other Jewish community facilities?” 47% (19,866 households) of households would definitely or probably be willing to pledge funds, including 27% (11,382 households) who would be willing to definitely or probably pledge under \$500 *over five years*; 12% (4,998 households), \$500-\$1,000; 3% (1,428 households), \$1,000 and over; and 5% (2,058 households), who don’t know the amount.



**Seriously Investigate Sending Jewish Children
to a New Jewish High School**
(Households with Jewish Children Age 0-14)

JEWISH EDUCATION OF CHILDREN—NEW JEWISH HIGH SCHOOL

Respondents in households with Jewish children age 0-14 in Las Vegas who will definitely, probably, probably not, or don't know if they will seriously investigate sending a Jewish child to the new Jewish high school were asked how important each of eight factors will be in their decision as to whether to send children to the new Jewish high school. Each factor was rated on a scale of very important, somewhat important, and not at all important. The list of factors was read in a random order to each respondent. Note as well that a few obvious factors, such as quality of education, quality of the teachers, and safety, were consciously omitted because it is unlikely that less than 95% of respondents would rate these factors as very important.

▣ A majority of respondents consider three factors to be very important: relatively small student/teacher ratio (76%), tuition cost (70%), and wide variety of course offerings (69%). A second tier of factors includes extent of extracurricular activities (46%), athletic facilities (40%), and Jewish content within the normal school day (34%). Only about one-fourth of respondents consider relatively large student body (26%) and school-sponsored transportation (23%) to be very important.

TABLE 17
IMPORTANCE OF FACTORS IN DECISION TO SEND JEWISH CHILDREN
TO THE NEW JEWISH HIGH SCHOOL

BASE: RESPONDENTS IN HOUSEHOLDS WITH JEWISH CHILDREN AGE 0-14
WHO WILL DEFINITELY, PROBABLY, PROBABLY NOT, OR DON'T KNOW IF THEY WILL
SERIOUSLY INVESTIGATE SENDING JEWISH CHILDREN TO THE NEW JEWISH HIGH SCHOOL

Factor	Very Important	Somewhat Important	Not at All Important
Relatively Small Student/Teacher Ratio	75.9%	23.3	0.8
Tuition Cost	70.2%	23.9	5.9
Wide Variety of Course Offerings	68.9%	26.7	4.4
Extent of Extracurricular Activities	45.9%	44.1	10.0
Athletic Facilities	39.7%	45.8	14.5
Jewish Content within the Normal School Day	34.3%	43.7	22.0
Relatively Large Student Body	25.8%	41.3	32.9
School-Sponsored Transportation	22.5%	16.1	61.4

▣ 82% of respondents in households with Jewish children age 0-14 who will definitely, probably, probably not, or don't know if they will seriously investigate sending a Jewish child to the new Jewish high school would be willing to drive up to 20 minutes and 40%, up to 30 minutes to reach a Jewish high school.

JEWISH EDUCATION OF CHILDREN—SCHOOL AGE CHILDREN

Jewish Children Age 5-12 (Pre-B'nai Mitzvah). According to the Telephone Survey, 37% (878 children) of Jewish children age 5-12 (excluding Jewish children age 5 who do not yet attend kindergarten) in Las Vegas currently attend formal Jewish education.

▣ According to the Jewish Institutions Survey, 810 Jewish children age 5-12 attend a synagogue school and 272 children, a Jewish day school.

▣ A total of 2,399 Jewish children age 5-12 (excluding Jewish children age 5 who do not yet attend kindergarten) live in Las Vegas. Thus, according to the Jewish Institutions Survey, 45% (1,082 children) of Jewish children age 5-12 currently attend formal Jewish education, including 34% who attend a synagogue school and 11%, a Jewish day school. 55% (1,317 children) of Jewish children age 5-12 do not currently attend formal Jewish education.

▣ The 45% result from the Jewish Institutions Survey is within the margin of error of the 37% result from the Telephone Survey for Jewish children age 5-12 who currently attend formal Jewish education.

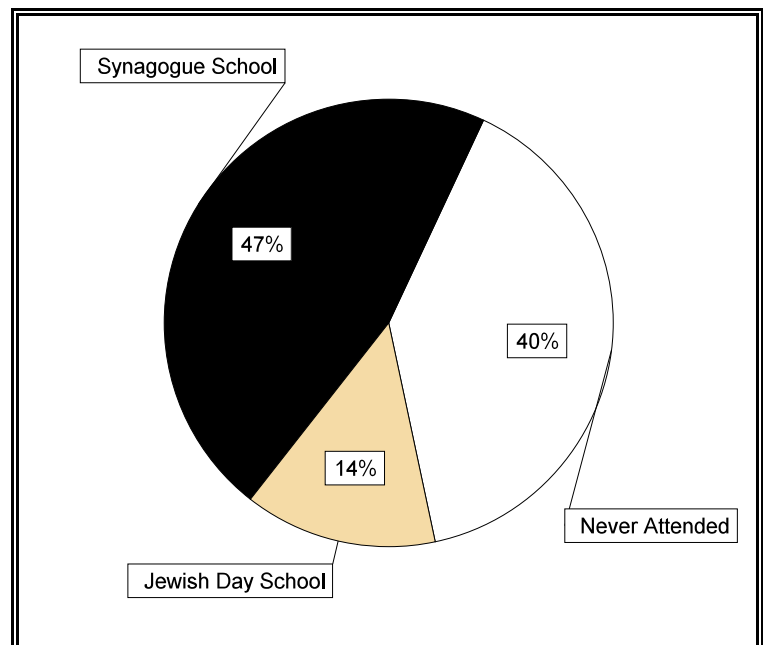
▣ The 45% of Jewish children age 5-12 who currently attend formal Jewish education according to the Jewish Institutions Survey is the second lowest of about 30 comparison Jewish communities and compares to 56% in Miami.

Jewish Children Age 13-17 (Post-B'nai Mitzvah). According to the Telephone Survey, 18% (260 children) of Jewish children age 13-17 in Las Vegas currently attend formal Jewish education.

▣ According to the Jewish Institutions Survey, 142 Jewish children age 13-17 attend a synagogue school and 25 children, a Jewish day school.

▣ A total of 1,485 Jewish children age 13-17 live in Las Vegas. Thus, according to the Jewish Institutions Survey, 11% (167 children) of Jewish children age 13-17 currently attend formal Jewish education, including 10% who attend a synagogue school and 2%, a Jewish day school. 89% (1,318 children) of Jewish children age 13-17 do not currently attend formal Jewish education.

▣ The 11% result from the Jewish Institutions Survey is within the margin of error of the 18% result from the Telephone Survey for Jewish children age 13-17 who currently attend formal Jewish education.



Jewish Children Age 13-17 Who Ever Attended Formal Jewish Education

JEWISH EDUCATION OF CHILDREN—SCHOOL AGE CHILDREN

▣ The 11% of Jewish children age 13-17 who currently attend formal Jewish education *according to the Jewish Institutions Survey* is the second lowest of about 30 comparison Jewish communities and compares to 31% in Miami.

▣ 60% of Jewish children age 13-17 have received some formal Jewish education (either currently attend or have attended in the past), including 47% in a synagogue school and 14% in a Jewish day school. Assuming that no Jewish children age 13-17 who have not yet received any formal Jewish education will attend Jewish education in the future, then 40% of Jewish children age 13-17 do not receive any formal Jewish education.

Jewish Children Age 5-17. Respondents in households with Jewish children age 5-17 in Las Vegas who attend or have attended formal Jewish education were asked their perception of that education. 26% of respondents perceive their Jewish children’s education as excellent; 30%, good; 41%, fair; and 2%, poor.

TABLE 18: JEWISH CHILDREN AGE 5-12 WHO CURRENTLY ATTEND FORMAL JEWISH EDUCATION, COMPARISON WITH OTHER COMMUNITIES

Community	Year	%		Community	Year	%
Westport	2000	96%		Wilmington	1995	59%
Rhode Island	2002	91%		Richmond	1994	58%
Milwaukee	1996	83%		Miami	2004	56%
Charlotte	1997	82%		Washington	2003	56%
Sarasota	2001	82%		Atlantic County	2004	56%
Monmouth	1997	79%		South Palm Beach	2005	56%
Tidewater	2001	74%		Atlanta	1996	54%
Bergen	2001	73%		Tucson	2002	53%
Hartford	2000	73%		Orlando	1993	50%
Martin-St. Lucie	1999	73%		West Palm Beach	2005	46%
Minneapolis	2004	71%		Broward	1997	45%
York	1999	67%		LAS VEGAS	2005	45%
St. Paul	2004	66%		St. Petersburg	1994	40%
Harrisburg	1994	66%		Note: Data are based upon the Jewish Institutions Survey.		
Jacksonville	2002	66%				
Rochester	1999	62%				

JEWISH EDUCATION OF CHILDREN—INFORMAL

Three types of informal Jewish education of Jewish children in Las Vegas are addressed by this study: Jewish day camp, Jewish sleep away camp, and Jewish teenage youth group.

Jewish Day Camp

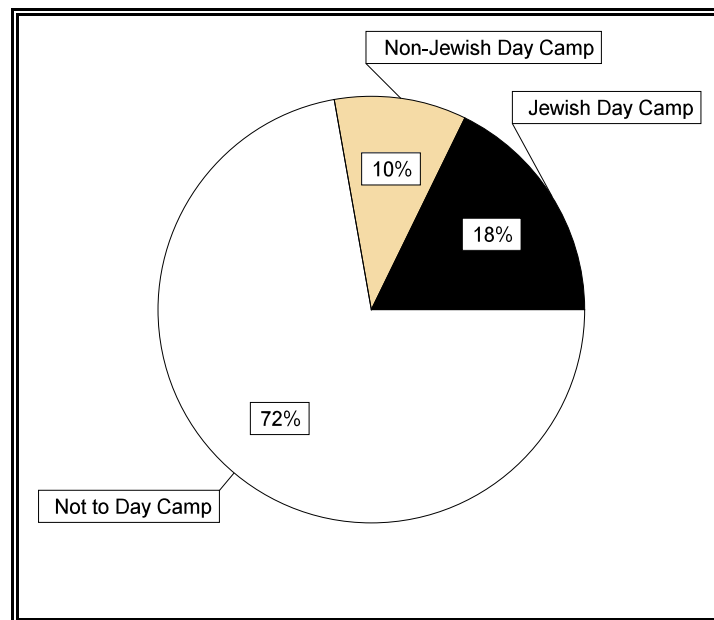
▣ According to the Telephone Survey, 18% (916 children) of Jewish children *age 3-17* attended a Jewish day camp this past summer (the summer of 2005), 10% attended a non-Jewish day camp, and 72% did not attend a day camp. The 18% who attended a Jewish day camp this past summer is about average among about 25 comparison Jewish communities and compares to 23% in Miami. The 18% compares to 27% nationally.

▣ The *Jewish day camp market share (market share)* is defined as the percentage of Jewish campers age 3-17 who attended a *Jewish* day camp this past summer. The 63% market share is about average among about 25 comparison Jewish communities and compares to 68% in Miami. The 63% compares to 56% nationally.

▣ According to the Jewish Institutions Survey, 262 Jewish children age 3-17 attended a day camp this past summer at a synagogue; 224 children, at the JCC; and 115 children, at the Desert Torah Academy.

▣ A total of 5,207 Jewish children age 3-17 live in Las Vegas. Thus, according to the Jewish Institutions Survey, 12% (601 children) of Jewish children age 3-17 attended a Jewish day camp this past summer.

▣ The 12% result from the Jewish Institutions Survey is within the margin of error of the 18% result from the Telephone Survey.



Jewish Children Age 3-17 Who Attended Day Camp This Past Summer

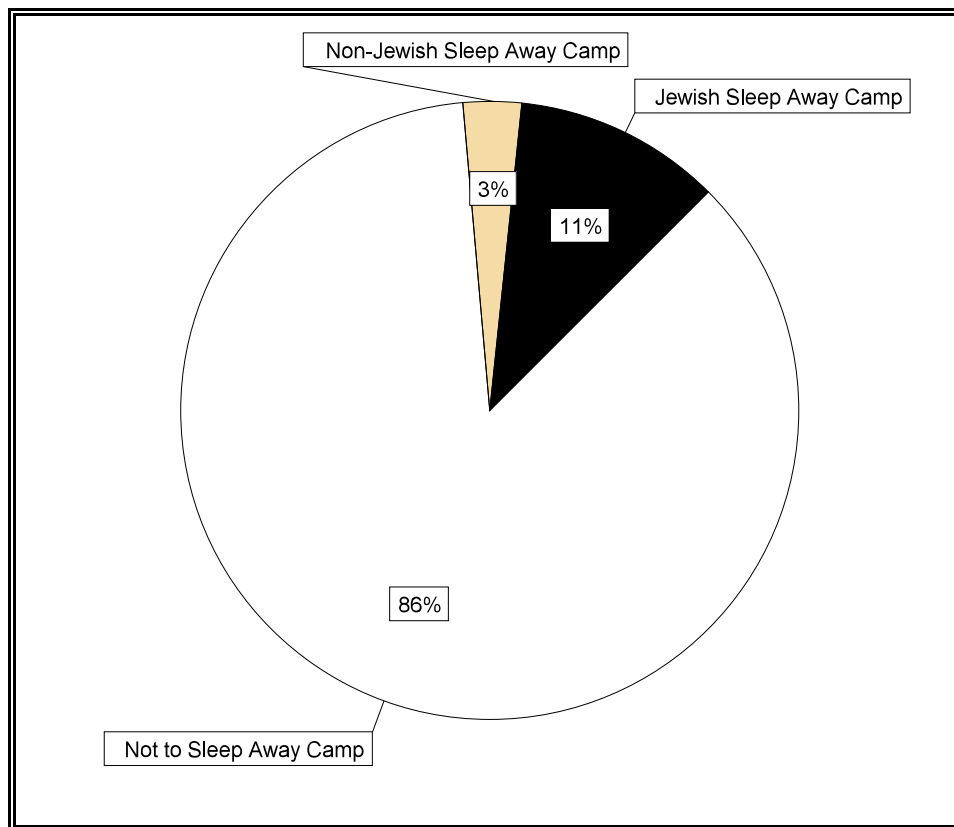
JEWISH EDUCATION OF CHILDREN—INFORMAL

Jewish Sleep Away Camp

▣ 11% (435 children) children *age 6-17* attended a Jewish sleep away camp this past summer (the summer of 2005), 3% attended a non-Jewish sleep away camp, and 86% did not attend a sleep away camp.

▣ The 11% who attended a Jewish sleep away camp this past summer is about average among about 25 comparison Jewish communities and compares to 26% in Miami.

▣ The *Jewish sleep away camp market share (market share)* is defined as the percentage of Jewish *campers age 6-17* who attended a *Jewish sleep away camp* this past summer. The 81% market share is well above average among about 25 comparison Jewish communities and compares to 83% in Miami.



**Jewish Children Age 6-17 Who Attended Sleep Away Camp
This Past Summer**

JEWISH EDUCATION OF CHILDREN—INFORMAL

Jewish Teenage Youth Group

▣ According to the Telephone Survey, 22% (325 children) of Jewish children age 13-17 participate in a Jewish teenage youth group.

▣ According to the Jewish Institutions Survey, 203 Jewish children age 13-17 participate in a Jewish teenage youth group at a synagogue and 64 children participate in an independent Jewish teenage youth group.

▣ A total of 1,485 Jewish children age 13-17 live in Las Vegas. Thus, according to the Jewish Institutions Survey, 18% (267 children) of Jewish children age 13-17 participate in a Jewish teenage youth group, of whom 76% participate in a synagogue youth group and 24%, in an independent Jewish teenage youth group.

▣ The 18% result from the Jewish Institutions Survey is within the margin of error of the 22% result from the Telephone Survey.

▣ The 18% who participate in a Jewish teenage youth group according to the Jewish Institutions Survey is the third lowest of about 25 comparison Jewish communities and compares to 18% in Miami.

▣ **Overall Involvement in Jewish Education.** 30% of Jewish children age 0-17 in Las Vegas are involved in some type of formal or informal Jewish education in that they:

- ① currently attend a Jewish preschool/child care program, or
- ② currently attend a Jewish day school, or
- ③ currently attend a synagogue school, or
- ④ attended a Jewish day camp this past summer, or
- ⑤ attended a Jewish sleep away camp this past summer, or
- ⑥ currently participate in a Jewish teenage youth group.

JEWISH AGENCIES—FAMILIARITY

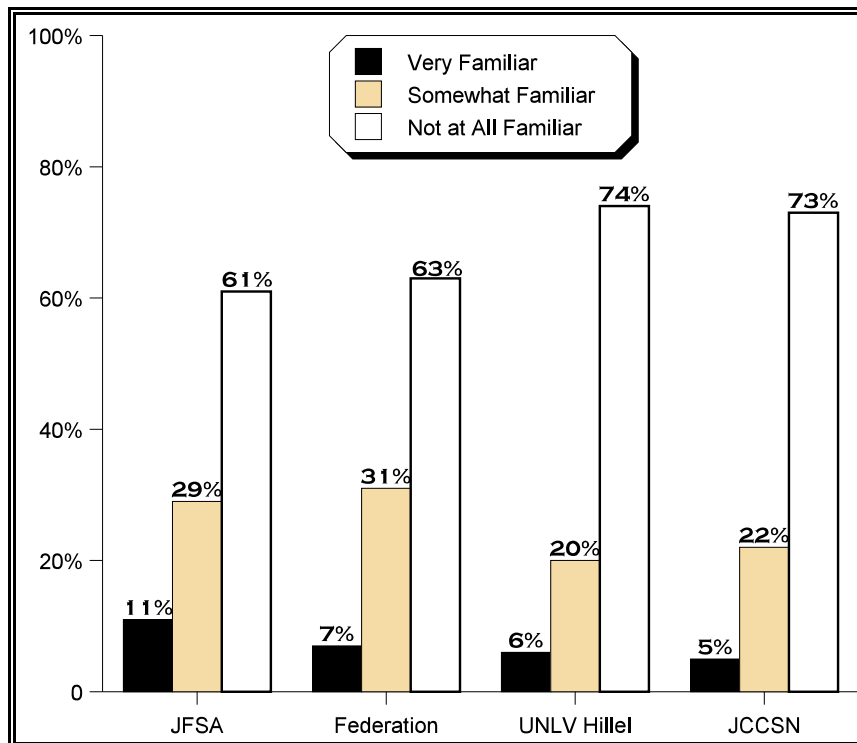
Respondents in Jewish households in Las Vegas were asked whether they are very familiar, somewhat familiar, or not at all familiar with the Jewish Federation of Las Vegas and various Jewish agencies. A large majority of the Las Vegas Jewish community is not at all familiar with the Jewish Federation and the agencies, ranging from the 61% of respondents who are not at all familiar with the Jewish Family Service Agency to the 74% of respondents who are not at all familiar with the University of Nevada, Las Vegas Hillel.

▣ 11% of respondents are very familiar, 29% are somewhat familiar, and 61% are not at all familiar with the **Jewish Family Service Agency (JFSA)**. The 11% very familiar is the seventh lowest of about 35 comparison Jewish communities and compares to 13% in Miami.

▣ 7% of respondents are very familiar, 31% are somewhat familiar, and 63% are not at all familiar with the **Jewish Federation of Las Vegas (Federation)**. The 7% very familiar is the third lowest of about 35 comparison Jewish communities and compares to 30% in Miami.

▣ 6% of respondents are very familiar, 20% are somewhat familiar, and 74% are not at all familiar with the **University of Nevada, Las Vegas Hillel (UNLV Hillel)**.

▣ 5% of respondents are very familiar, 22% are somewhat familiar, and 73% are not at all familiar with the **Jewish Community Center of Southern Nevada (JCCSN)**. The 5% very familiar is the lowest of about 40 comparison JCCs and compares to 20% in Miami (Miami Beach) and 5% in Monmouth (Western), the only comparison JCCs that operate without their own buildings.



Familiarity with Jewish Agencies (Respondents)

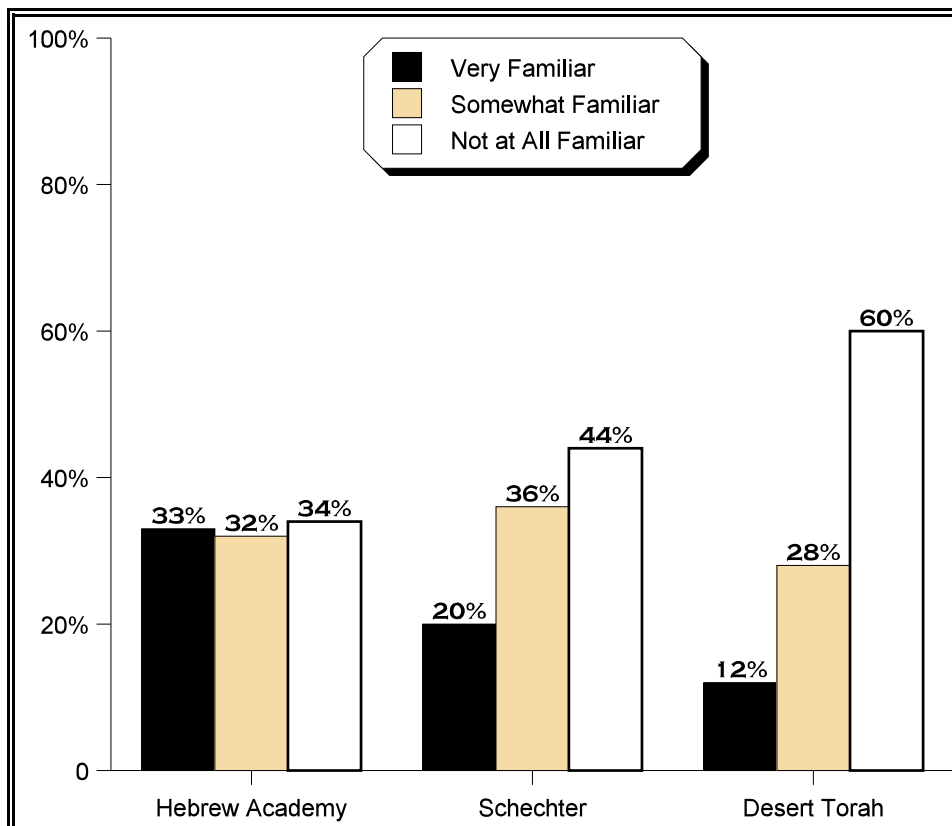
JEWISH DAY SCHOOLS—FAMILIARITY

Respondents in households with Jewish children in Las Vegas were asked whether they are very familiar, somewhat familiar, or not at all familiar with each of three Jewish day schools.

▣ 33% of respondents in households with Jewish children are very familiar, 32% are somewhat familiar, and 34% are not at all familiar with the **Milton I. Schwartz Hebrew Academy** (Hebrew Academy). The 33% very familiar is the seventh highest of about 40 comparison Jewish day schools and compares to 20% in Las Vegas (Schechter) and 12% in Las Vegas (Desert Torah).

▣ 20% of respondents in households with Jewish children are very familiar, 36% are somewhat familiar, and 44% are not at all familiar with the **Solomon Schechter Day School** (Schechter). The 20% very familiar is below average among about 40 comparison Jewish day schools and compares to 33% in Las Vegas (Hebrew Academy) and 12% in Las Vegas (Desert Torah).

▣ 12% of respondents in households with Jewish children are very familiar, 28% are somewhat familiar, and 60% are not at all familiar with the **Desert Torah Academy** (Desert Torah). The 12% very familiar is well below average among about 40 comparison Jewish day schools and compares to 33% in Las Vegas (Hebrew Academy) and 20% in Las Vegas (Schechter).



Familiarity with Jewish Day Schools
(Respondents in Households with Jewish Children)

JEWISH AGENCIES—PERCEPTION

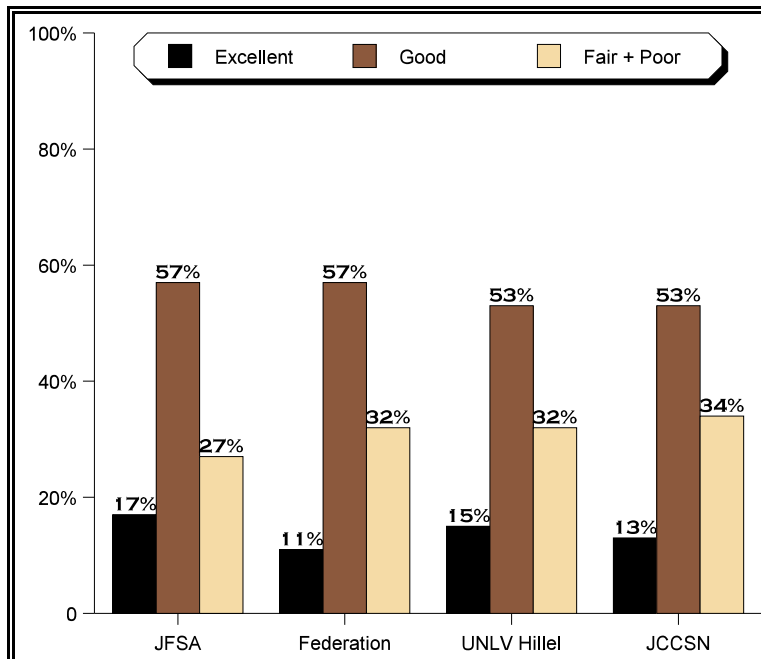
Respondents in Jewish households in Las Vegas who are very familiar or somewhat familiar with the Jewish Federation of Las Vegas and various Jewish agencies were asked to provide perceptions of those agencies on a scale of excellent, good, fair, and poor. Many respondents who are only somewhat familiar, and some respondents who are very familiar, with an agency were unable to provide a perception of that agency. 66%-73% of respondents have positive (excellent or good) perceptions of the Jewish Federation and the agencies.

▣ 17% of respondents who are very familiar or somewhat familiar with the **Jewish Family Service Agency (JFSA)** perceive it as excellent; 57%, good; 20%, fair; and 7%, poor. The 17% excellent perceptions is the lowest of about 30 comparison Jewish communities and compares to 27% in Miami.

▣ 11% of respondents who are very familiar or somewhat familiar with the **Jewish Federation of Las Vegas (Federation)** perceive it as excellent; 57%, good; 24%, fair; and 8%, poor. The 11% excellent perceptions is the lowest of about 30 comparison Jewish communities and compares to 33% in Miami.

▣ 15% of respondents who are very familiar or somewhat familiar with the **University of Nevada, Las Vegas Hillel (UNLV Hillel)** perceive it as excellent; 53%, good; 28%, fair; and 4%, poor.

▣ 13% of respondents who are very familiar or somewhat familiar with the **Jewish Community Center of Southern Nevada (JCCSN)** perceive it as excellent; 53%, good; 29%, fair; and 5%, poor. The 13% excellent perceptions is the second lowest of about 35 comparison JCCs and compares to 26% in Miami (Miami Beach) and 10% in Monmouth (Western), the only comparison JCCs that operate without their own buildings.



Perception of Jewish Agencies (Respondents Who Are Very or Somewhat Familiar with the Agency)

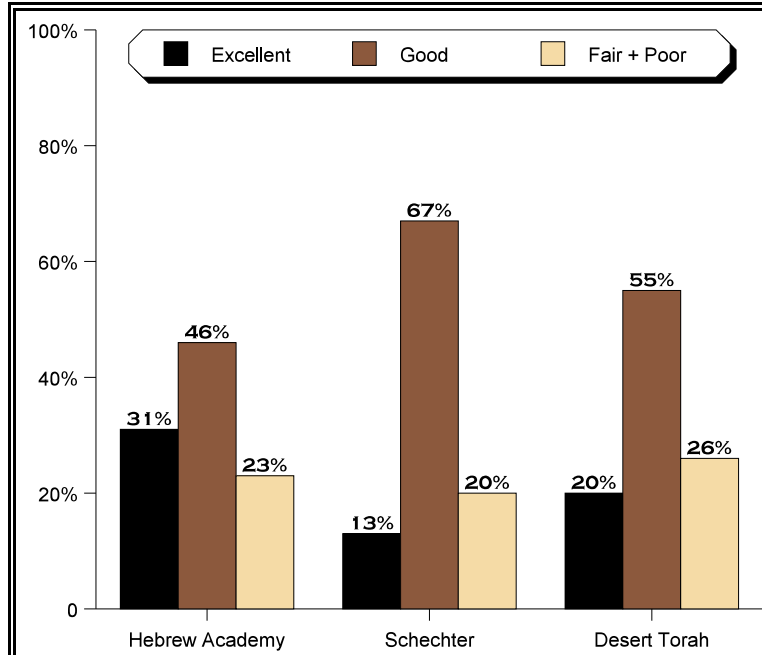
JEWISH DAY SCHOOLS—PERCEPTION

Respondents in households with Jewish children in Las Vegas who are very familiar or somewhat familiar with the three Jewish day schools were asked to provide perceptions of those schools on a scale of excellent, good, fair, and poor. Many respondents who are only somewhat familiar, and some respondents who are very familiar, with a Jewish day school were unable to provide a perception of that school.

▣ 31% of respondents in households with Jewish children who are very familiar or somewhat familiar with the **Milton I. Schwartz Hebrew Academy** (Hebrew Academy) perceive it as excellent; 46%, good; 12%, fair; and 12%, poor. The 31% excellent perceptions is about average among about 35 comparison Jewish day schools and compares to 20% in Las Vegas (Desert Torah) and 13% in Las Vegas (Schechter).

▣ 13% of respondents in households with Jewish children who are very familiar or somewhat familiar with the **Solomon Schechter Day School** (Schechter) perceive it as excellent; 67%, good; 15%, fair; and 4%, poor. The 13% excellent perceptions is the lowest of about 35 comparison Jewish day schools and compares to 31% in Las Vegas (Hebrew Academy) and 20% in Las Vegas (Desert Torah).

▣ 20% of respondents in households with Jewish children who are very familiar or somewhat familiar with the **Desert Torah Academy** (Desert Torah) perceive it as excellent; 55%, good; 22%, fair; and 4%, poor. The 20% excellent perceptions is the sixth lowest of about 35 comparison Jewish day schools and compares to 31% in Las Vegas (Hebrew Academy) and 13% in Las Vegas (Schechter).



Perception of Jewish Day Schools
(Respondents in Households with Jewish Children
Who Are Very or Somewhat Familiar with the School)

SOCIAL SERVICE NEEDS

In total, 18% (7,392 households) of Jewish households in Las Vegas contain a member who has a physical, mental, or other health condition that has lasted for six months or more and limits or prevents employment, educational opportunities, or daily activities (*households in which a member is health limited*). The respondent defined “physical, mental, or other health condition” for himself/herself. The 18% is about average among about 35 comparison Jewish communities and compares to 19% in Miami and 16% in San Diego. The 18% compares to 13% nationally.

▣ Included in the 18% of households in which a member is health limited are 5% (2,142 households) in which a member needs daily assistance as a result of his/her condition. The 5% is about average among about 35 comparison Jewish communities and compares to 7% in Miami. The 5% compares to 4% nationally.

▣ 2.9% (2,248 adults) of *adults in Jewish households* are disabled and consequently unable to work.

▣ 0.7% (294 households) of households contain a disabled adult child (age 18 and over) who is unable to work and lives at home with his/her parents.

▣ 6.2% (2,604 households) of households contain a member who needs assistance with one or more *activities of daily living* (grocery shopping, doing laundry, preparing meals, bathing or showering, managing money, managing medicines, getting around inside the home, taking care of appearance, dressing, using the bathroom, and eating). 5.3% of households contain a member who needs assistance with two or more activities of daily living.

▣ 12.5% (2,116 households) of *households with elderly persons* contain a member who needs assistance with one or more activities of daily living; 10.3% (1,743 households) of households with elderly persons contain a member who needs assistance with two or more activities of daily living.

While the best indicators of social service needs include such factors as age, household structure, and household income, respondents in Jewish households in Las Vegas were asked directly about their need for a variety of social services in the past year. When respondents reported that their households needed a service, they were asked whether the service had been received. If the households received the service, the respondents were asked whether the service had been received from a Jewish source (*Jewish help*) or a non-Jewish source (*other help*). In examining these results, it should be noted that some respondents may feel uneasy about admitting the need for some of these services. Thus, it is likely that this study underestimates the actual need for social services in the past year.

▣ The 8% (3,276 households) of households who needed marital, family, or personal counseling (*counseling*) in the past year is the seventh lowest of about 35 comparison Jewish communities and compares to 9% in Miami.

▣ 9% (2,941 households) of households with adults age 18-64 needed help in coordinating services for an elderly or disabled person (*coordinating services*) in the past year.

SOCIAL SERVICE NEEDS

▣ The 11% (3,567 households) of households with adults age 18-64 who needed help in finding a job or choosing an occupation (*job counseling*) in the past year is the fifth highest of about 25 comparison Jewish communities and compares to 8% in Miami. The 11% compares to 10% nationally.

▣ The 28% (3,859 households) of households with single Jewish adults age 18-64 who were interested in singles programs in the past year is the second highest of about 25 comparison Jewish communities and compares to 12% in Miami. 17% of households with single Jewish adults age 18-64 have used a Jewish Internet dating service at some time.

▣ The 13% (493 households) of households with Jewish children age 0-17 who needed programs for Jewish children with learning disabilities or other special needs such as developmental disabilities (*learning disabled programs*) in the past year is the fourth highest of about 25 comparison Jewish communities and compares to 10% in Miami.

▣ Most households who received social services in the past year received them from non-Jewish sources, except for singles programs.

Social Services for the Elderly

▣ The 12% (2,014 households) of households with elderly persons who needed senior transportation in the past year is about average among about 30 comparison Jewish communities and compares to 10% in Miami.

▣ The 11% (1,845 households) of households with elderly persons who needed in-home health care in the past year is about average among about 30 comparison Jewish communities and compares to 19% in Miami. The 11% compares to 15% nationally.

▣ The 2% (339 households) of households with elderly persons who needed nursing home care in the past year is about average among about 25 comparison Jewish communities and compares to 2% in Miami. The 2% compares to 6% nationally.

▣ The 2% (305 households) of households with elderly persons who needed home-delivered meals in the past year is about average among about 25 comparison Jewish communities and compares to 3% in Miami.

▣ The 1% (220 households) of households with elderly persons who needed adult day care in the past year is about average among about 25 comparison Jewish communities and compares to 3% in Miami.

▣ Most households with elderly persons who received social services for the elderly in the past year received them from non-Jewish sources.

SOCIAL SERVICE NEEDS

Unmet Needs

▣ 1,827 households with single Jewish adults age 18-64 had unmet needs for singles programs in the past year; 1,690 households with adults age 18-64, for job counseling; 688 households, for coordinating services; 546 households, for counseling; and 52 households with Jewish children age 0-17, for learning disabled programs.

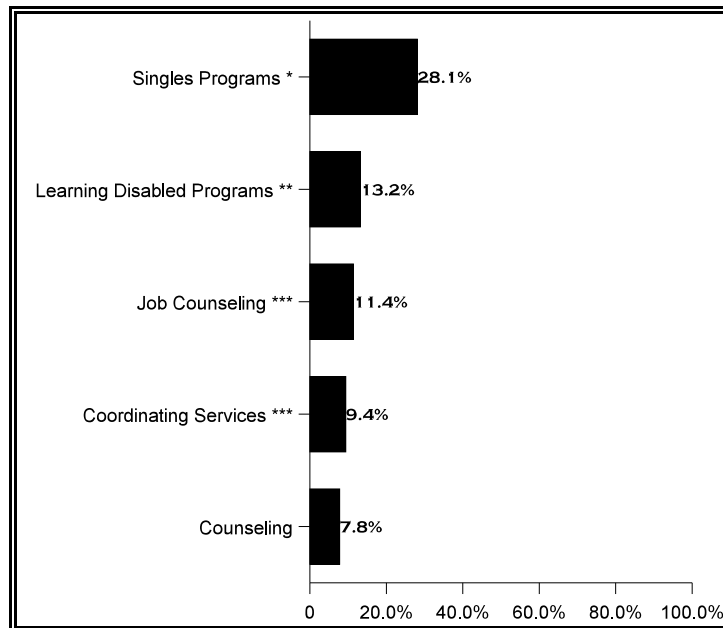
▣ 609 households with elderly persons had unmet needs for senior transportation in the past year; 220 households, for in-home health care; 203 households, for adult day care; 102 households, for home-delivered meals; and 85 households, for nursing home care.

Households Who Care for Relatives Who Live Outside the Respondent's Home

▣ 9% of households in which the respondent is age 40 or over have an elderly relative who does not live in the respondent's household and who in some way depends upon the household for his/her care (*caregiver households*). The respondent defined "care" for himself/herself. The 9% is the second lowest of about 20 comparison Jewish communities and compares to 15% in Miami.

▣ In 7% of households, the elderly relative lives in Southern Nevada. In 3% of households, the elderly relative lives outside Southern Nevada.

▣ In 29% of *caregiver households*, the elderly relative lives in an assisted living facility or nursing home.



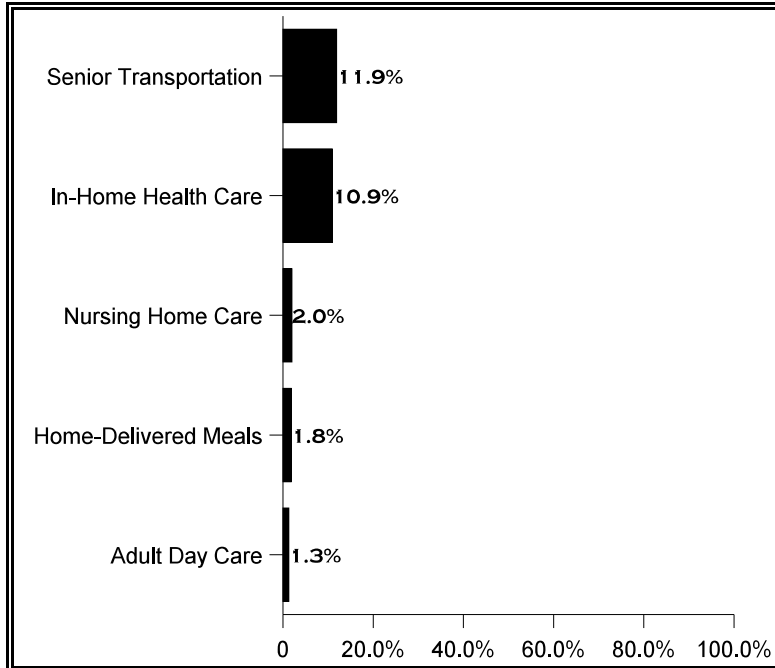
Need for Social Services in the Past Year

* Of households with single Jewish adults age 18-64.

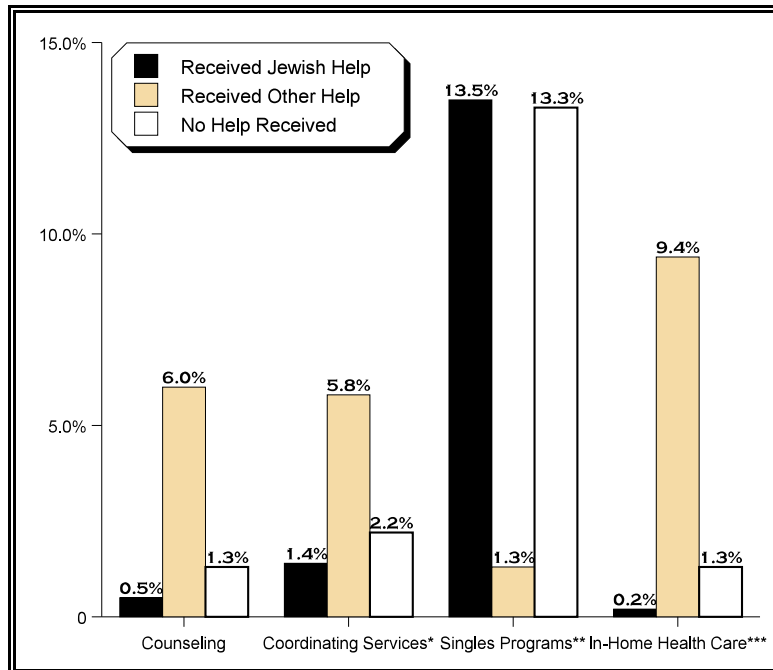
** Of households with Jewish children age 0-17.

*** Of households with adults age 18-64.

SOCIAL SERVICE NEEDS



Need for Elderly Social Services in the Past Year in Households with Elderly Persons



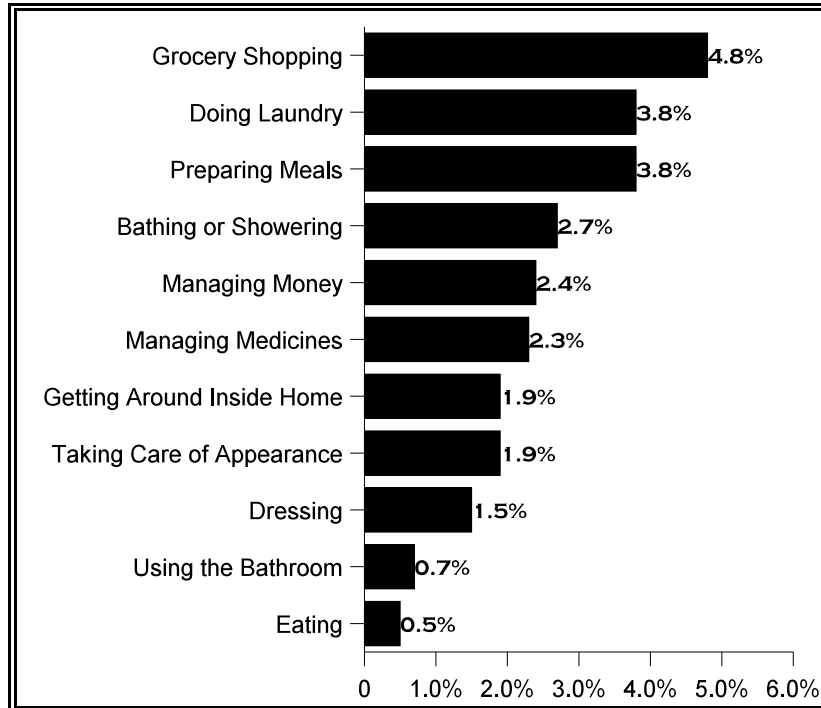
Disposition of Need for Selected Social Services in the Past Year

* Of households with adults age 18-64.

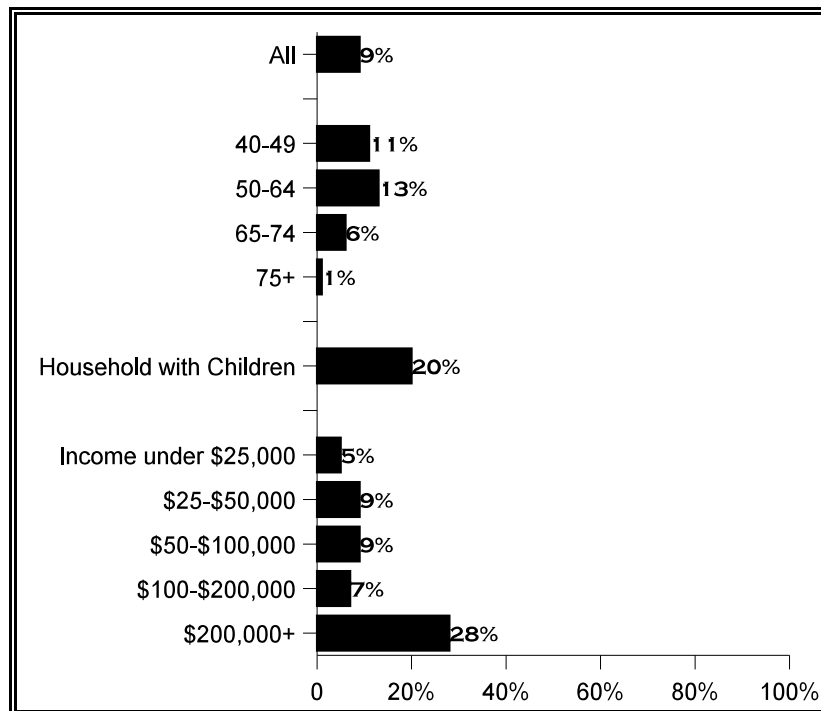
** Of households with single Jewish adults age 18-64.

*** Of households with elderly persons.

SOCIAL SERVICE NEEDS



Households with Members Who Need Assistance with Activities of Daily Living



Households Who Care for an Elderly Relative (Households in Which the Respondent Is Age 40 or Over)

SOCIAL SERVICE NEEDS

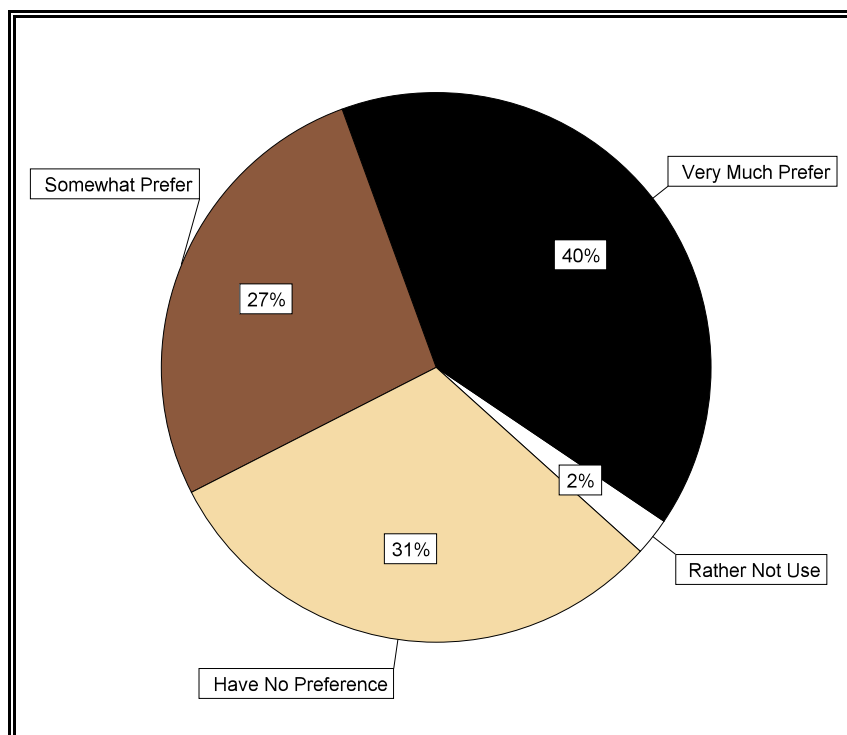
Jewish respondents age 40 and over in Las Vegas were asked whether they would very much prefer, somewhat prefer, have no preference for, or rather not use Jewish-sponsored adult care facilities if they or, in the case of respondents under age 60, an elderly relative needed senior housing or a nursing home.

▣ The 40% who would very much prefer Jewish-sponsored adult care facilities is the second lowest of about 25 comparison Jewish communities and compares to 67% in Miami.

▣ Among respondents age 40 and over, 81% of Orthodox Jews and 56% of Conservative Jews would very much prefer Jewish-sponsored adult care facilities, compared to 42% of Reform Jews and 28% of the Just Jewish. 45% of the Just Jewish and 25% of Reform Jews would have no preference.

▣ 52% of respondents age 40 and over in in-married households would very much prefer Jewish-sponsored adult care facilities, compared to only 30% of *Jewish* respondents in intermarried households. 44% of *Jewish* respondents in intermarried households would have no preference.

▣ 57% of respondents age 40 and over in households in which a member visited Israel on a Jewish trip and 48% of respondents in households in which a member visited Israel on a general trip would very much prefer Jewish-sponsored adult care facilities, compared to 35% of respondents in households in which no adult visited Israel.



Preference for Jewish-Sponsored Adult Care Facilities
(Jewish Respondents Age 40 and Over)

ISRAEL—VISITS

Overall, 33% of Jewish households in Las Vegas contain a member who visited Israel. The 33% is the third lowest of about 35 comparison Jewish communities and compares to 62% in Miami.

10% of households contain a member who visited Israel on a Jewish trip. The 10% is the lowest of about 30 comparison Jewish communities and compares to 31% in Miami. 22% of households contain a member who visited Israel on a general trip. The 22% is about average among about 30 comparison Jewish communities and compares to 31% in Miami.

The *Jewish trip market share (market share)* is defined as the percentage of households in which a member who visited Israel visited on a Jewish trip. The 31% market share is the third lowest of about 30 comparison Jewish communities and compares to 49% in Miami.

Trips to Israel by Jewish Children

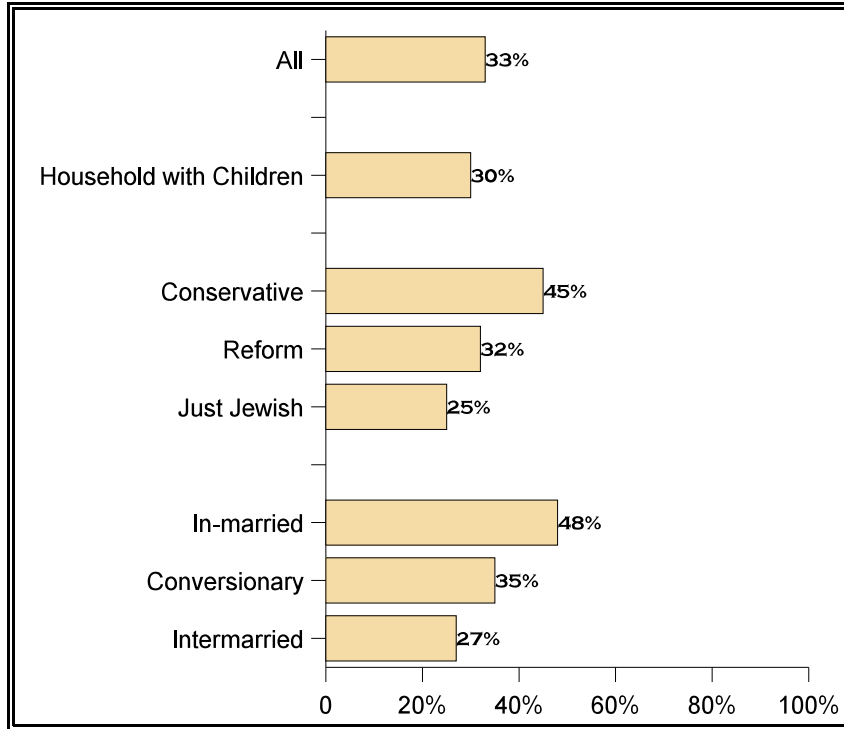
1% of households with Jewish children age 0-17 have sent a Jewish child to Israel on a Jewish trip and 9%, on a general trip. In total, 10% of households with Jewish children age 0-17 have sent a Jewish child on a trip to Israel. The 10% is about average among about 35 comparison Jewish communities and compares to 27% in Miami. The 1% who have sent a Jewish child to Israel on a Jewish trip is the second lowest of about 30 comparison Jewish communities and compares to 16% in Miami. The 9% who have sent a Jewish child to Israel on a general trip is about average among about 30 comparison Jewish communities and compares to 11% in Miami.

10% (378 households) of households with Jewish children age 0-17 have sent a Jewish child/teenager on a trip to Israel in the past, 1% (52 households) will definitely send a Jewish teenager on a trip to Israel in the future, 48% (1,802 households) will seriously investigate sending a Jewish teenager on a trip to Israel, 12% (452 households) don't know if they will seriously investigate sending a Jewish teenager on a trip to Israel, and 28% (1,054 households) will not seriously investigate sending a Jewish teenager on a trip to Israel. The 28% who will not seriously investigate sending a Jewish teenager on a trip to Israel is the highest of about 20 comparison Jewish communities and compares to 11% in Miami. Note that the comparisons with other Jewish communities need to be examined in light of the events occurring in Israel at the time of each study.

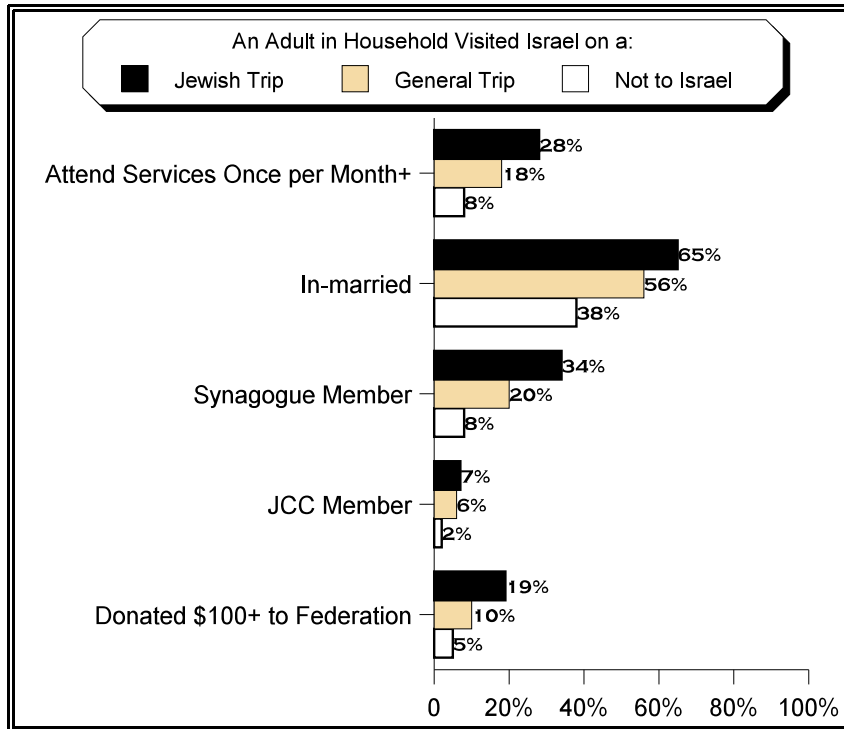
Correlations of Jewish Behaviors with Trips to Israel

This study shows that having visited Israel, particularly on a Jewish trip, has a significant positive correlation with levels of religious practice, membership, philanthropy, and other measures of "Jewishness."

ISRAEL-VISITS



Households in Which a Member Visited Israel



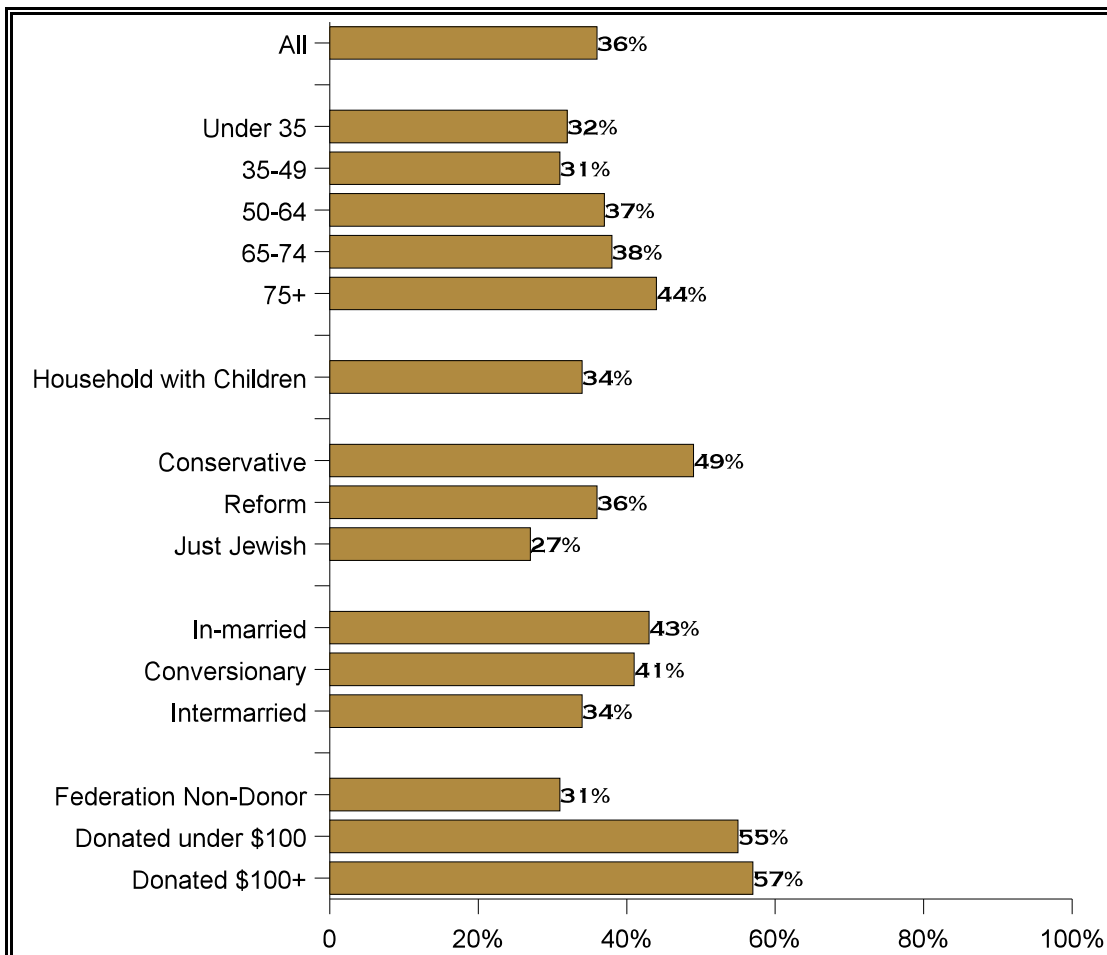
Correlations of Jewish Behaviors with Trips to Israel

EMOTIONAL ATTACHMENT TO ISRAEL

Jewish respondents in Las Vegas were asked: “How emotionally attached are you to Israel? Would you say extremely, very, somewhat, or not attached?” 14% of respondents are extremely attached, 22% are very attached, 40% are somewhat attached, and 24% are not attached to Israel. In total, 36% of respondents are extremely or very attached to Israel.

▣ The 36% extremely/very attached to Israel is the third lowest of about 30 comparison Jewish communities and compares to 62% in Miami. The 24% not attached to Israel is the second highest of the comparison Jewish communities and compares to 10% in Miami.

▣ 72% of respondents in households in which an adult visited Israel on a Jewish trip and 58% of respondents in households in which an adult visited Israel on a general trip are extremely/very attached to Israel, compared to 24% of respondents in households in which no adult visited Israel.



Extremely or Very Attached to Israel (Jewish Respondents)

ANTI-SEMITISM

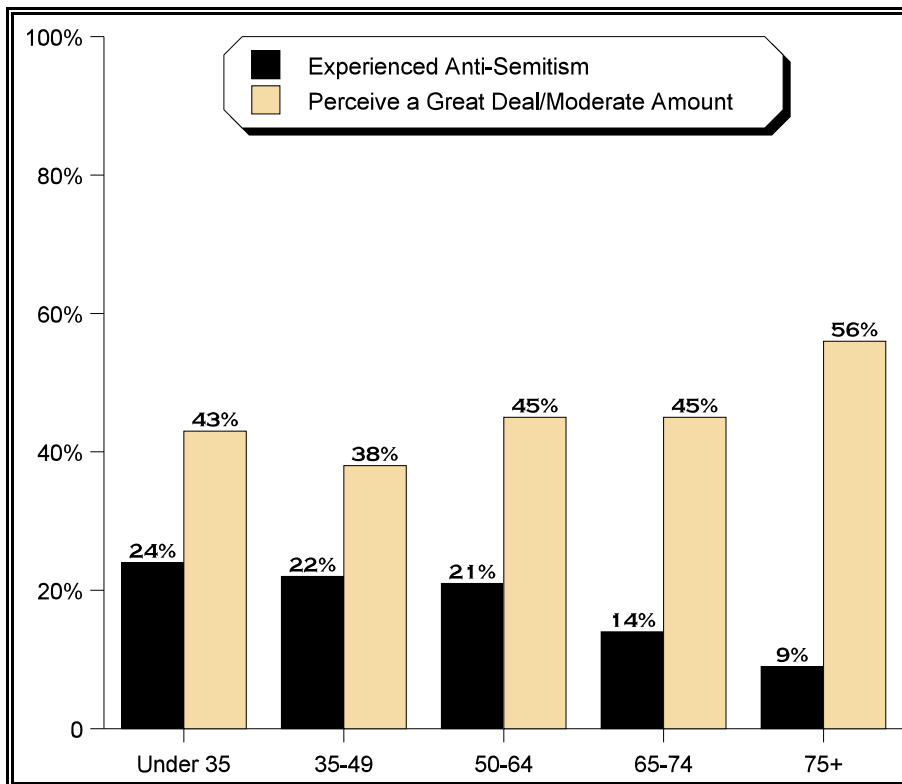
Overall, 18% (7,728 households) of Jewish respondents in Las Vegas personally experienced anti-Semitism in Southern Nevada in the past year. The respondent defined “anti-Semitism” for himself/herself. The 18% is about average among about 35 comparison Jewish communities and compares to 17% in San Diego and 13% in Miami. The 18% compares to 26% in 1995.

20% of households with Jewish children age 6-17 contain a Jewish child age 6-17 who experienced anti-Semitism in Southern Nevada in the past year, mainly at school. The 20% is about average among about 25 comparison Jewish communities and compares to 9% in Miami.

11% of respondents perceive a great deal of anti-Semitism in Southern Nevada; 34%, a moderate amount; 42%, a little; and 13%, none at all. In total, 45% of respondents perceive a great deal or moderate amount of anti-Semitism in Southern Nevada. The 45% is about average among about 35 comparison Jewish communities and compares to 49% in Miami. The 45% compares to 67% in 1995.

Holocaust Survivors and Children of Survivors

0.5% (305 adults) of *Jewish adults* consider themselves to be Holocaust survivors, and 5.5% (3,360 adults) consider themselves to be children of survivors.



Experienced Anti-Semitism in Southern Nevada in the Past Year (Jewish Respondents) and Perceive a Great Deal or Moderate Amount of Anti-Semitism in Southern Nevada by Age of Respondent (Respondents)

THE MEDIA

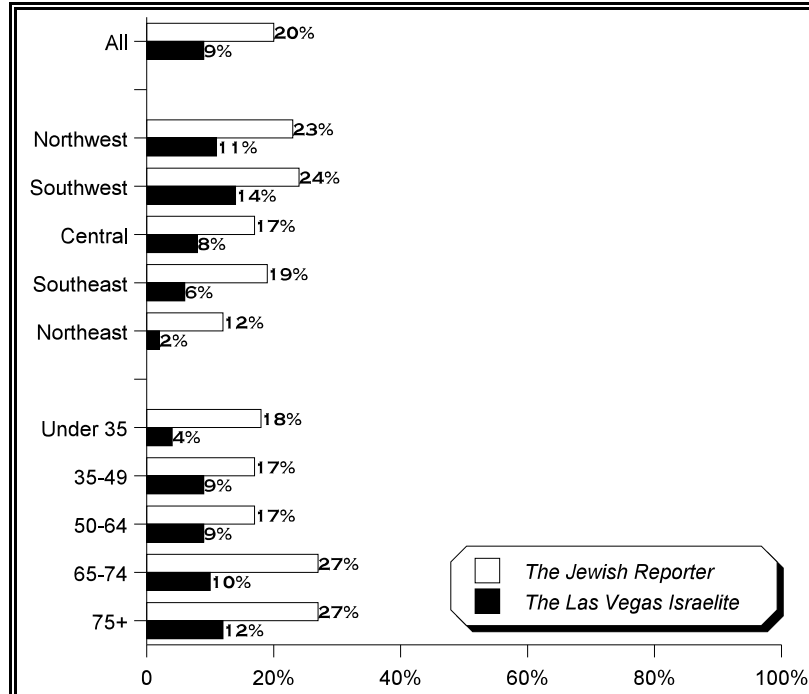
Overall, 17% of Jewish respondents in Las Vegas always read *The Jewish Reporter*; 4%, usually; 9%, sometimes; and 71%, never. In total, 20% (8,526 households) of respondents always or usually read *The Jewish Reporter* and 29% (12,306 households) always, usually, or sometimes do. *The Jewish Reporter* is published by the Jewish Federation of Las Vegas and is distributed to about 10,000 households on the Jewish Federation mailing list.

7% of respondents always read *The Las Vegas Israelite*; 2%, usually; 10%, sometimes; and 81%, never. In total, 9% (3,864 households) of respondents always or usually read *The Las Vegas Israelite* and 19% (8,148 households) always, usually, or sometimes do. *The Las Vegas Israelite* is an independently owned Jewish newspaper.

24% of respondents always/usually read a local Jewish newspaper (either *The Jewish Reporter* or *The Las Vegas Israelite*). The 24% is the third lowest of about 20 comparison Jewish communities. The 61% who never read a local Jewish newspaper is the fourth highest of about 30 comparison Jewish communities.

20% of respondents who always, usually, or sometimes read *The Jewish Reporter* perceive it as excellent; 60%, good; 19%, fair; and 2%, poor

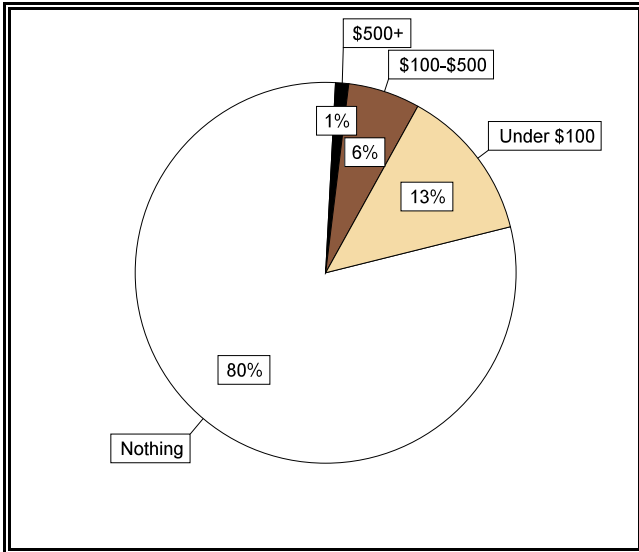
17% of respondents who always, usually, or sometimes read *The Las Vegas Israelite* perceive it as excellent; 55%, good; 25%, fair; and 3%, poor.



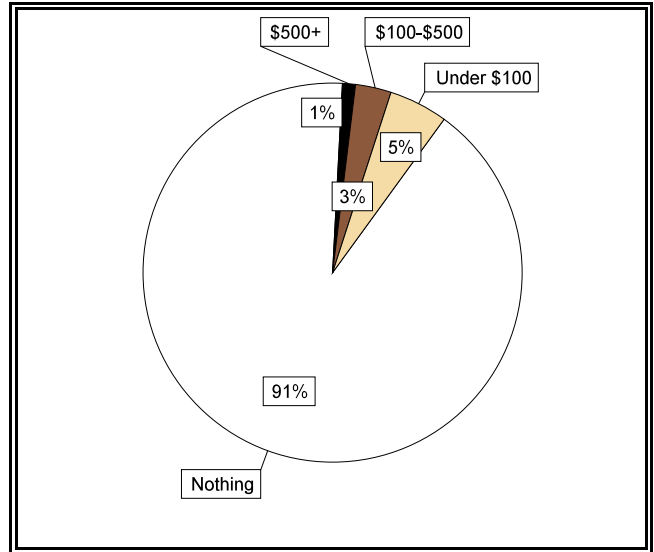
Always or Usually Read *The Jewish Reporter* and *The Las Vegas Israelite* (Jewish Respondents)

PHILANTHROPIC PROFILE—OVERALL DONATIONS

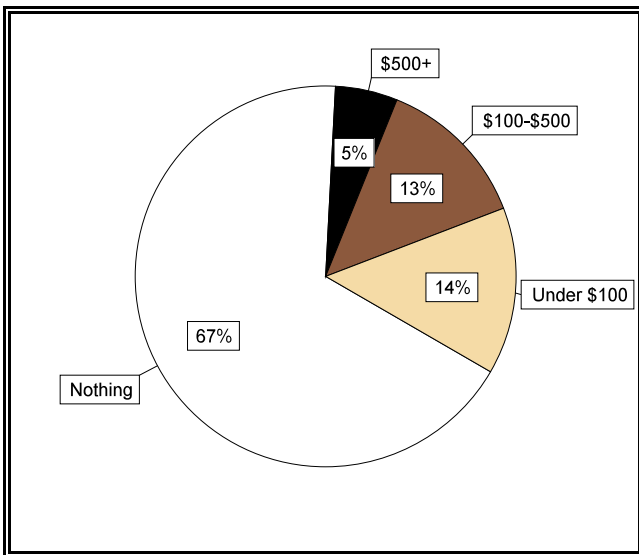
Overall, 80% of Jewish households in Las Vegas reported that they donated to one or more charities (both Jewish and non-Jewish) in the past year. 21% of households reported that they donated to the Jewish Federation of Las Vegas (JFLV) in the past year; 9%, to other Jewish Federations (Jewish Federations other than JFLV); 33%, to other Jewish charities (Jewish charities other than Jewish Federations); and 75%, to non-Jewish charities.



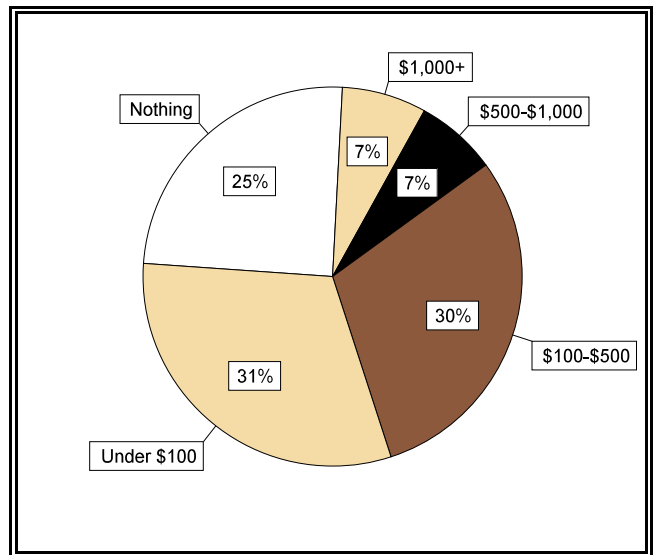
Donated to JFLV in the Past Year



Donated to Other Jewish Federations in the Past Year



Donated to Other Jewish Charities in the Past Year



Donated to Non-Jewish Charities in the Past Year

PHILANTHROPIC PROFILE—JFLV DONATIONS

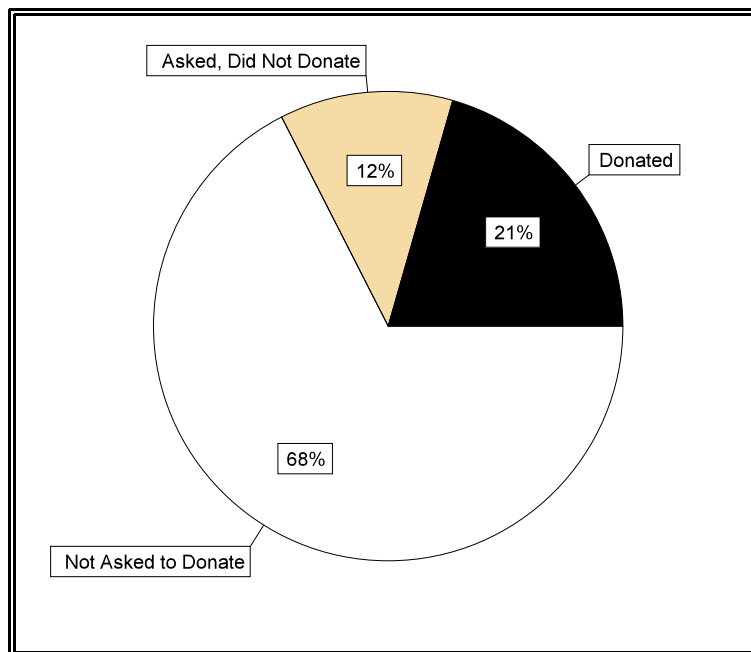
A ccording to the Jewish Federation Survey, 4% (1,700 households) of Jewish households in Las Vegas donated to JFLV in the past year. According to the Telephone Survey, 21% (8,778 households) of households reported that they donated to JFLV in the past year. Such a disparity is common in Jewish community studies.

▣ The 21% of households who donated to the local Jewish Federation in the past year according to the Telephone Survey is the second lowest of about 50 comparison Jewish communities and compares to 42% in Miami, 28% in San Diego, and 25% in Phoenix. Including households who donated to other Jewish Federations, 26% of households donated to any Jewish Federation in the past year. The 26% is the fourth lowest of about 50 comparison Jewish communities and compares to 48% in Miami. The 26% compares to 25% nationally.

▣ The 68% not asked to donate to the local Jewish Federation in the past year is the third highest of about 35 comparison Jewish communities and compares to 63% in Phoenix and 44% in Miami. The 68% compares to 64% nationally for any Jewish Federation.

▣ The percentage of households not asked to donate to JFLV in the past year decreases from 74% of households under age 35 to 71% of households age 35-64, 61% of households age 65-74, and 54% of households age 75 and over.

▣ Of the households asked to donate to JFLV in the past year, 36% did not donate. The 36% is the highest of about 35 comparison Jewish communities and compares to 32% in Phoenix and 21% in Miami. The 36% compares to 24% nationally for any Jewish Federation.



JFLV Market Segments in the Past Year

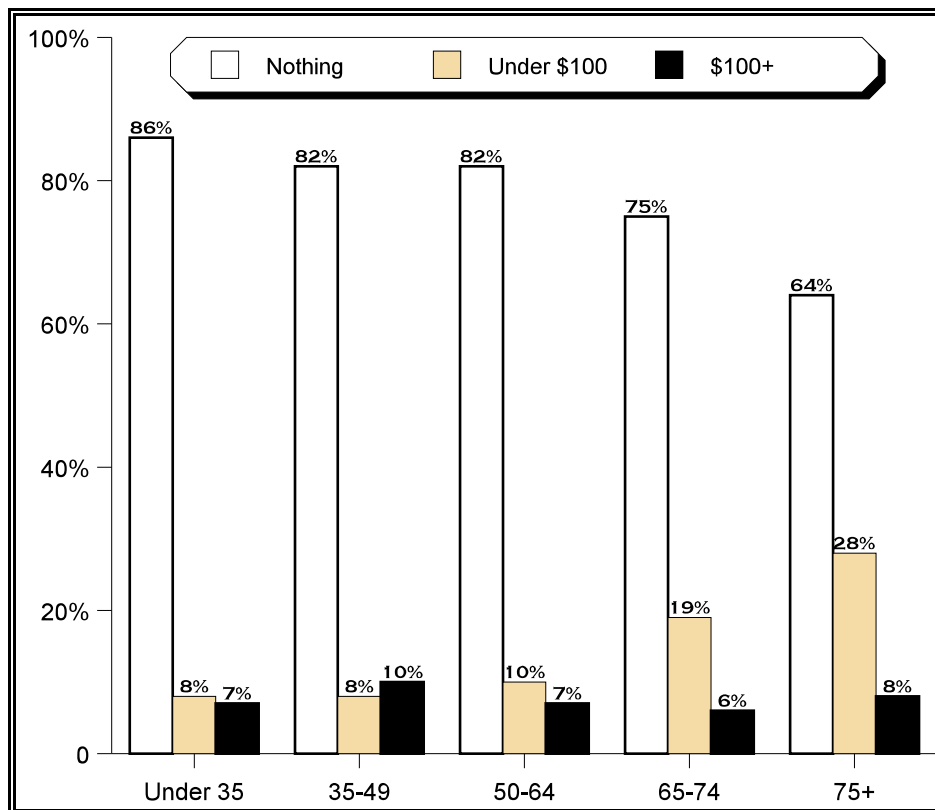
PHILANTHROPIC PROFILE—JFLV DONATIONS

▣ 8% of households who donated to JFLV in the past year are under age 35, 24% are age 35-49, 25% are age 50-64, 22% are age 65-74, and 22% are age 75 and over. 22% of households who donated are non-elderly couple households, 20% are elderly couple households, and 19% are elderly single households. 34% of households who donated earn an annual income under \$50,000 and 10% earn \$200,000 and over. 4% of Jewish respondents in households who donated identify as Orthodox; 34%, Conservative; 2%, Reconstructionist; 31%, Reform; and 29%, Just Jewish.

▣ 25% of households who donated \$100 and over to JFLV in the past year are age 65 and over. 42% of households who donated \$100 and over are synagogue members, 9% are JCC members, and 37% are Jewish organization members.

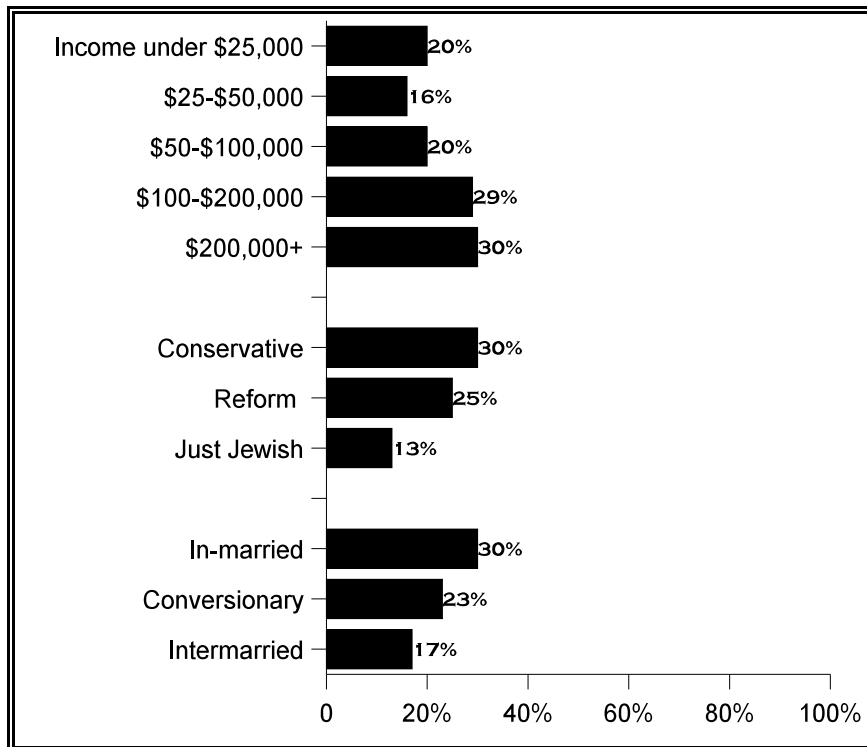
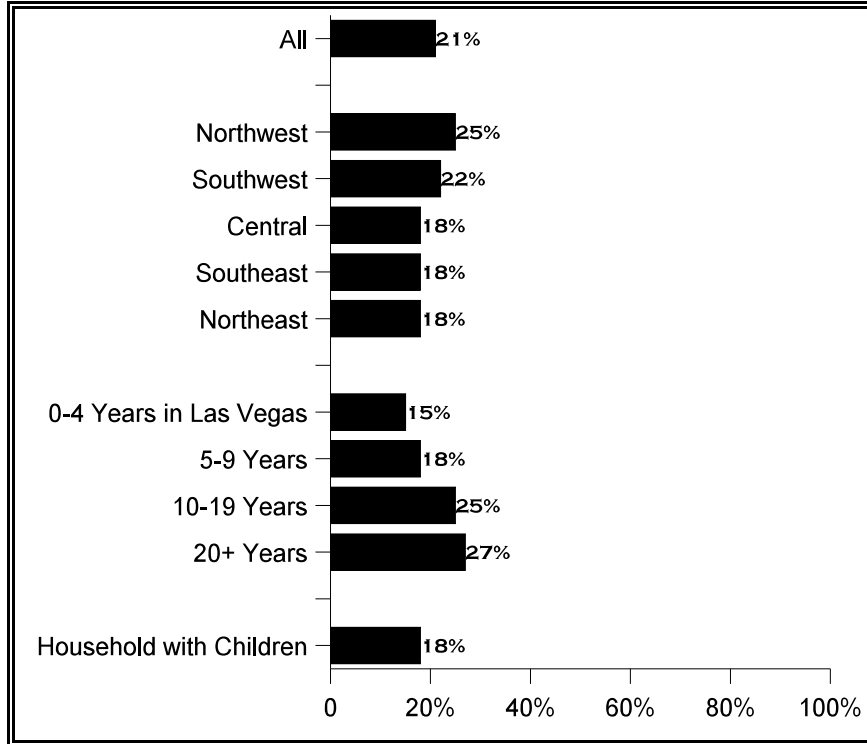
Overlap Between Households Who Donated to Other Jewish Federations and JFLV

▣ 5% of households donated to other Jewish Federations but not to JFLV in the past year; 18% donated to JFLV but not to other Jewish Federations; 3% donated to both JFLV and other Jewish Federations; and 74% did not donate to any Jewish Federations.



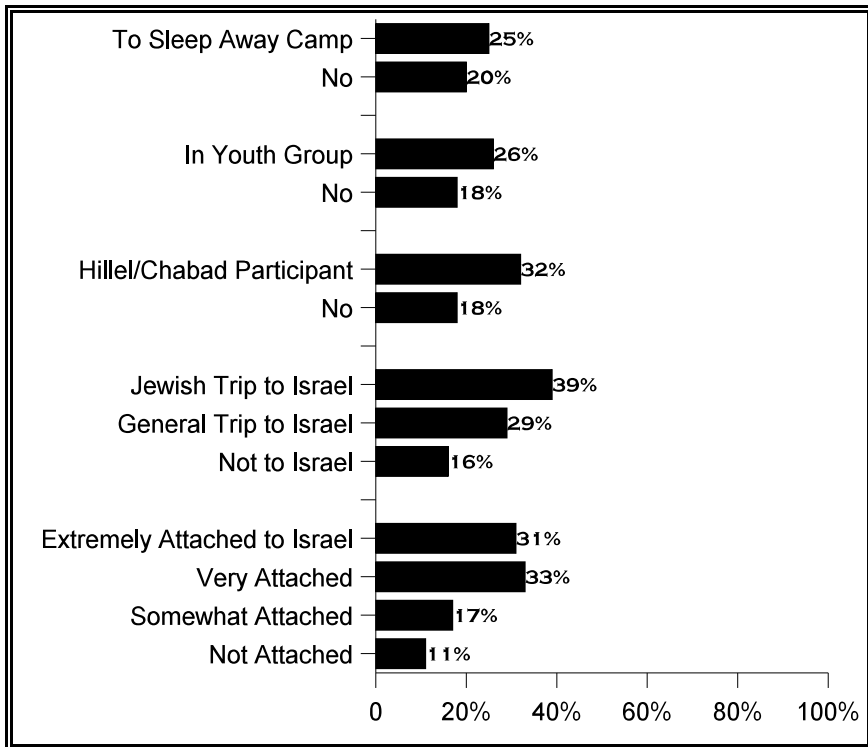
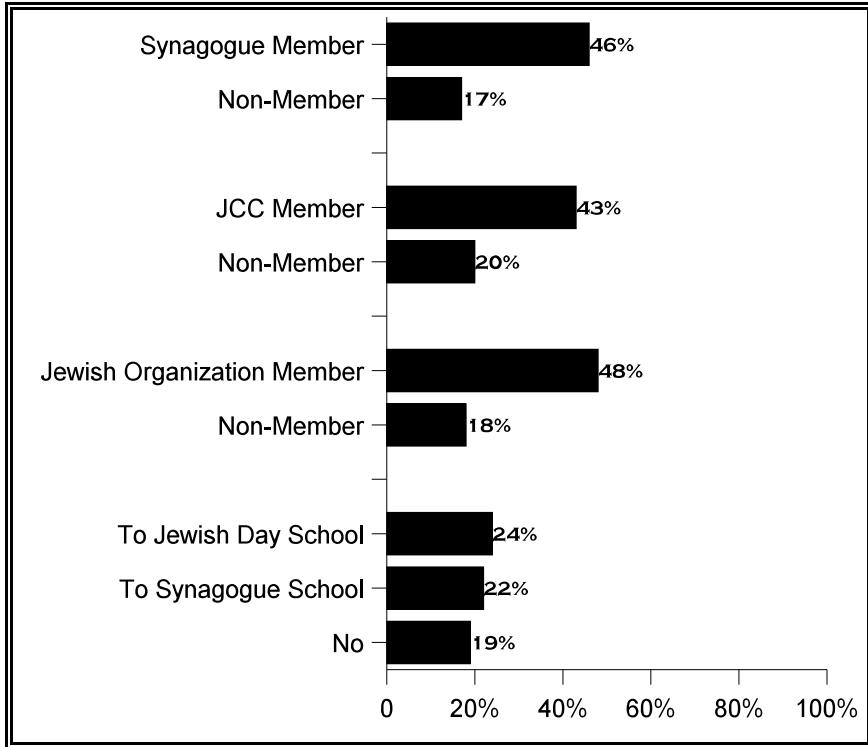
Donated to JFLV in the Past Year by Age of Head of Household

PHILANTHROPIC PROFILE—JFLV DONATIONS



DONATED TO JFLV IN THE PAST YEAR

PHILANTHROPIC PROFILE—JFLV DONATIONS



DONATED TO JFLV IN THE PAST YEAR – CONTINUED

PHILANTHROPIC PROFILE—JFLV DONATIONS

Annual Campaign

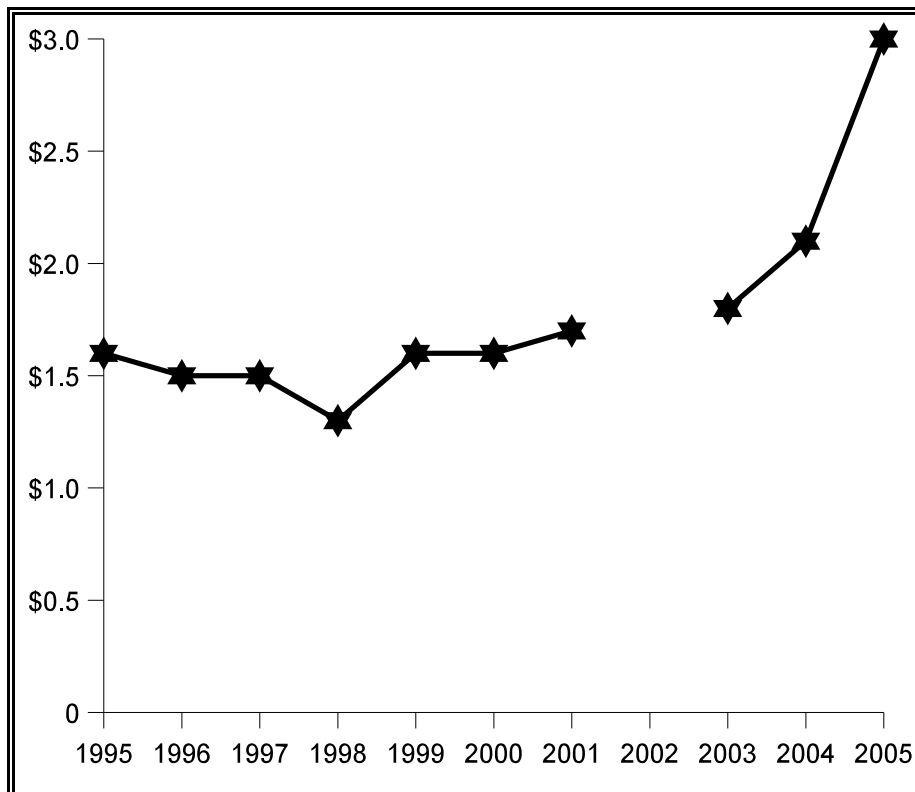
▣ According to the Jewish Federation Survey, the JFLV Annual Campaign increased by 91% from \$1,578,000 in 1995 (*adjusted for inflation*) to \$3,016,000 in 2005.

▣ According to the Jewish Federation Survey, the number of donors to the JFLV Annual Campaign decreased by 2% from 1,821 donors in 1995 to 1,789 donors in 2005.

▣ The average donation *per household* of \$72 is the second lowest of about 50 comparison Jewish communities and compares to \$408 in Miami, \$154 in San Diego, and \$112 in Phoenix. The \$72 compares to \$54 in 1995 (*adjusted for inflation*).

▣ 2.4% of households who donated to the Jewish Federation in 2004 donated \$10,000 and over. The 2.4% is about average among about 50 comparison Jewish communities and compares to 3.5% in Miami and 2.1% in Phoenix.

▣ 62% of all charitable dollars donated to the Jewish Federation in 2004 were derived from households who donated \$10,000 and over. The 62% is about average among about 50 comparison Jewish communities and compares to 66% in Miami and 41% in Phoenix.



JFLV Annual Campaign

(Adjusted for Inflation, in millions) (2002 data not available)

PHILANTHROPIC PROFILE—JFLV DONATIONS

TABLE 19
AVERAGE DONATION PER HOUSEHOLD TO THE LOCAL JEWISH FEDERATION

Community	Year	Amount	Community	Year	Amount
Detroit	2005	\$1,165	South Palm Beach	2005	\$266
Minneapolis	2004	\$996	Seattle	2000	\$260
Cleveland	1996	\$865	Buffalo	1995	\$239
Baltimore	1999	\$800	Wilmington	1995	\$237
Milwaukee	1996	\$763	Worcester	1986	\$233
Tidewater	2001	\$736	Tucson	2002	\$222
St. Paul	2004	\$625	New York	2002	\$202
Charlotte	1997	\$623	Orlando	1993	\$191
Houston	1986	\$611	Washington	2003	\$187
Columbus	2001	\$573	Westport	2000	\$185
Dallas	1988	\$569	Denver	1997	\$184
Pittsburgh	2002	\$541	Los Angeles	1997	\$170
Richmond	1994	\$515	San Diego	2003	\$154
Essex-Morris	1998	\$505	Atlantic County	2004	\$145
Chicago	2000	\$487	Phoenix	2002	\$112
Harrisburg	1994	\$468	St. Petersburg	1994	\$92
Rhode Island	2002	\$448	Monmouth	1997	\$90
Rochester	1999	\$437	LAS VEGAS	2005	\$72
Miami	2004	\$408	Las Vegas	1995	\$54
St. Louis	1995	\$408	Broward	1999	\$49
Hartford	2000	\$406	<p>Note: The number of Jewish households is the number of households in the year of the study, while the campaign information is generally for 2002 (generally more recent for studies after 2002). To the extent that the number of Jewish households in a community has changed since the year of the study, the <i>Average Donation per Household</i> column may overestimate or underestimate the per household donations in 2002 (or later).</p>		
Sarasota	2001	\$371			
Bergen	2001	\$365			
West Palm Beach	2005	\$323			
Palm Springs	1998	\$310			
Jacksonville	2002	\$287			
Philadelphia	1997	\$282			
Boston	2005	\$271			
Atlanta	2005	\$270			

PHILANTHROPIC PROFILE—OTHER DONATIONS

In total, 44% of Jewish households in Las Vegas donated to Jewish charities (including Jewish Federations) in the past year. The 44% is the lowest of about 45 comparison Jewish communities and compares to 67% in Miami, 52% in San Diego, and 51% in Phoenix. The 44% compares to 55% in 1995. The 44% compares to 49% nationally.

Households Who Donated to Other Jewish Charities

▣ The 33% of households who donated to other Jewish charities in the past year is the lowest of about 30 comparison Jewish communities and compares to 52% in Miami and 46% in Phoenix. The 33% compares to 44% in 1995. The 33% compares to 40% nationally.

Overlap Between Households Who Donated to Other Jewish Charities and Jewish Federations

▣ The 17% who donated to other Jewish charities only in the past year is about average among about 30 comparison Jewish communities and compares to 19% in Miami. The 17% compares to 22% nationally.

▣ The 15% who donated to both Jewish Federations and other Jewish charities in the past year is the lowest of about 25 comparison Jewish communities and compares to 35% in Miami. The 35% compares to 20% nationally.

Households Who Donated to Non-Jewish Charities

▣ The 75% of households who donated to non-Jewish charities in the past year is about average among about 45 comparison Jewish communities and compares to 80% in Phoenix, 79% in San Diego, and 59% in Miami. The 75% compares to 63% nationally.

Overlap Between Households Who Donated to Non-Jewish Charities and Jewish Charities

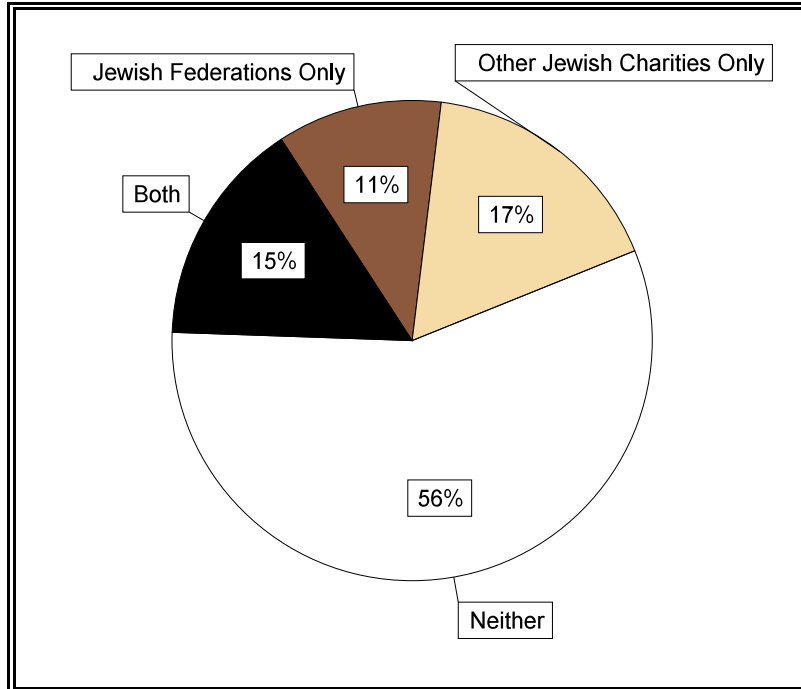
▣ The 36% who donated to non-Jewish charities only in the past year is the highest of about 40 comparison Jewish communities and compares to 34% in Phoenix, 33% in San Diego, and 13% in Miami. The 36% compares to 24% nationally.

▣ The 5% who donated to Jewish charities only in the past year is the fourth lowest of about 40 comparison Jewish communities and compares to 22% in Miami, 6% in San Diego, and 5% in Phoenix. The 5% compares to 10% nationally.

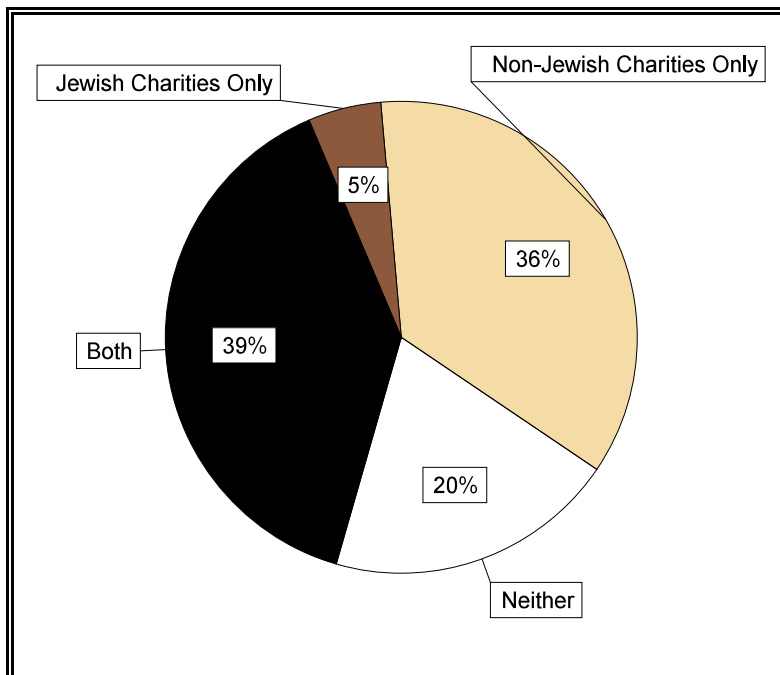
▣ The 39% who donated to both Jewish and non-Jewish charities in the past year is the lowest of about 40 comparison Jewish communities and compares to 47% in Miami and 46% in both Phoenix and San Diego. The 39% compares to 40% nationally.

The 1995 Las Vegas study sampled, in part, from the Jewish Federation mailing list. It is highly unlikely that donations decreased by as much as the results show.

PHILANTHROPIC PROFILE—OTHER DONATIONS



Overlap Between Households Who Donated to Other Jewish Charities and Jewish Federations in the Past Year

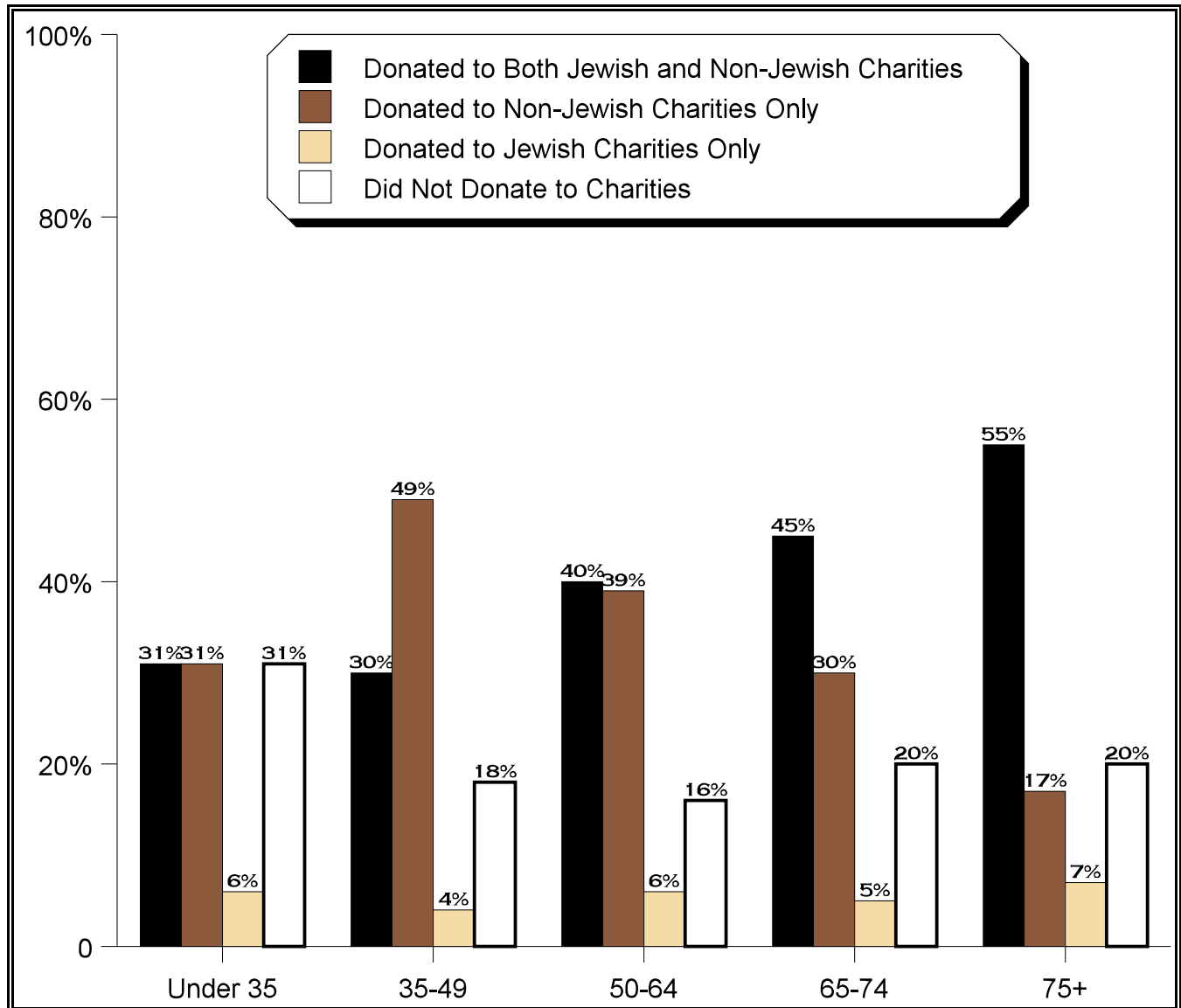


Overlap Between Households Who Donated to Non-Jewish Charities and Jewish Charities in the Past Year

PHILANTHROPIC PROFILE—OTHER DONATIONS

Households Who Donated to Any Charity

▣ The 80% who donated to any charity (both Jewish and non-Jewish) in the past year is the second lowest of about 40 comparison Jewish communities and compares to 85% in both San Diego and Phoenix and 82% in Miami. The 80% compares to 73% nationally.



Donated to Charities in the Past Year by Age of Head of Household

PHILANTHROPIC PROFILE—MARKET SHARE

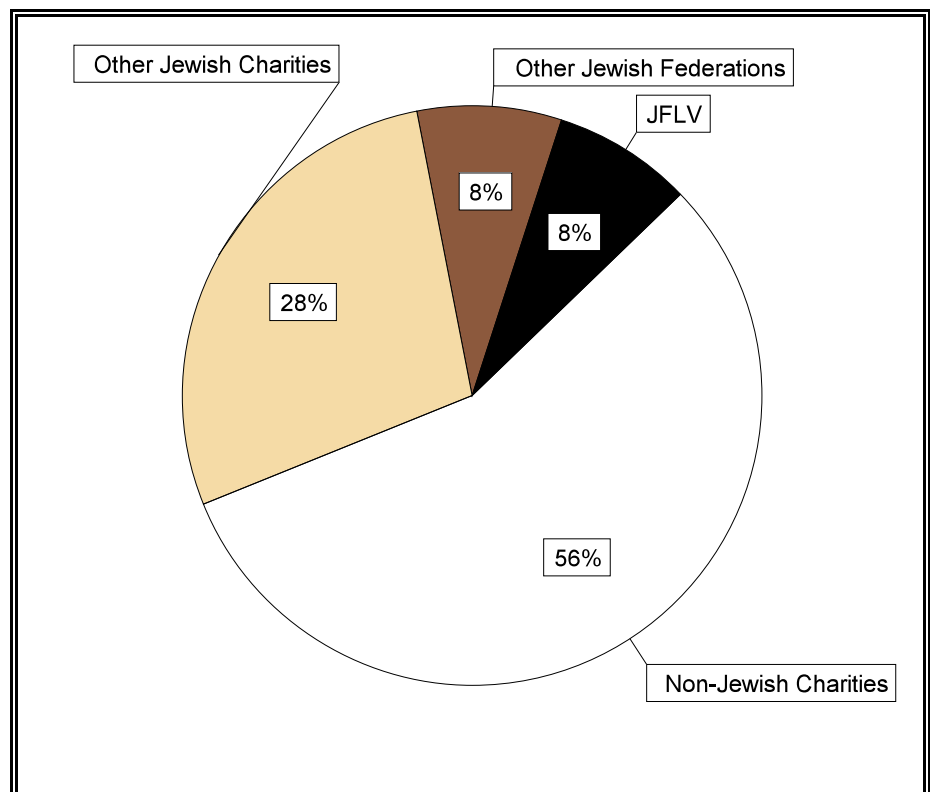
▣ *all charitable dollars* donated by Jewish households in Las Vegas in the past year, 8% were donated to JFLV. The 8% is the lowest of about 35 comparison Jewish communities and compares to 23% in Miami. The 16% (8% plus 8%) of charitable dollars donated by households to *any* Jewish Federation in the past year compares to 19% nationally.

▣ The 28% of all charitable dollars donated by households to other Jewish charities in the past year is about average among about 30 comparison Jewish communities and compares to 39% in Miami. The 28% compares to 43% nationally.

▣ The 56% of all charitable dollars donated by households to non-Jewish charities in the past year is the second highest of about 35 comparison Jewish communities and compares to 29% in Miami. The 56% compares to 38% nationally.

▣ Of all charitable dollars donated by households in the past year, 44% were donated to Jewish charities (*including* JFLV). The 44% is the second lowest of about 35 comparison Jewish communities and compares to 71% in Miami. The 44% compares to 62% nationally.

▣ Of all charitable dollars donated by households to Jewish charities in the past year, 18% were donated to JFLV; 19%, to other Jewish Federations; and 63%, to other Jewish charities. The 18% of Jewish charitable dollars donated to the local Jewish Federation is the fourth lowest of about 35 comparison Jewish communities and compares to 33% in Miami.



Distribution of Charitable Dollars in the Past Year

PHILANTHROPIC PROFILE—WILLS

Respondents age 50 and over in Jewish households in Las Vegas were asked whether they have wills and, if so, whether the wills contain any charitable provisions. The 6% who have wills that contain provisions for Jewish charities is the lowest of about 30 comparison Jewish communities and compares to 11% in Miami and 9% in San Diego. The 6% compares to 11% nationally. (The 1% of respondents age 50 and over who have wills that contain provisions for both Jewish and non-Jewish charities are reported as having wills that contain provisions for Jewish charities.)

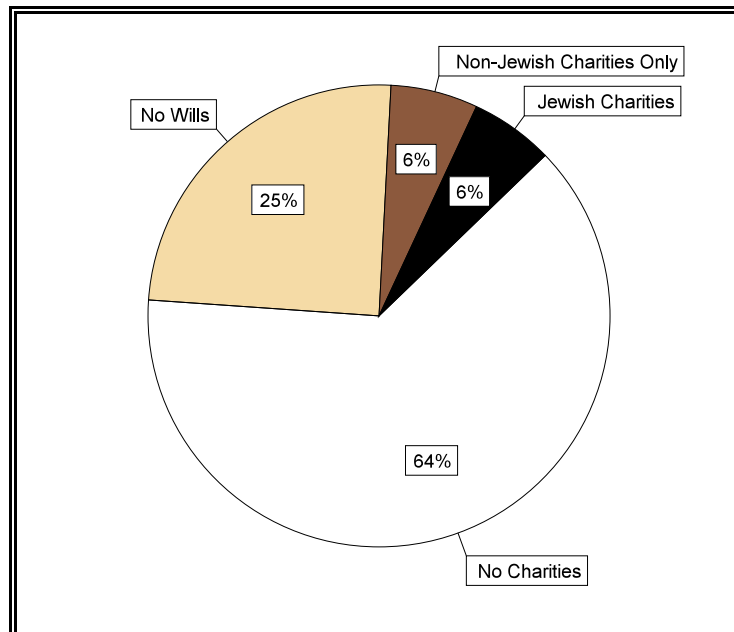
▣ 18% of respondents age 50 and over who are very familiar with the Jewish Federation have wills that contain provisions for Jewish charities.

▣ 15% of respondents age 50 and over in households earning an annual income of \$200,000 and over have wills that contain provisions for Jewish charities.

▣ Among respondents age 50 and over, 8% of Conservative Jews, 6% of Reform Jews, and 3% of the Just Jewish have wills that contain provisions for Jewish charities.

▣ 13% of respondents age 50 and over in both synagogue member households and JCC member households have wills that contain provisions for Jewish charities.

▣ 4% of respondents age 50 and over in households who did not donate and 8% of respondents in households who donated under \$100 to the Jewish Federation in the past year have wills that contain provisions for Jewish charities, compared to 22% of respondents in households who donated \$100 and over.



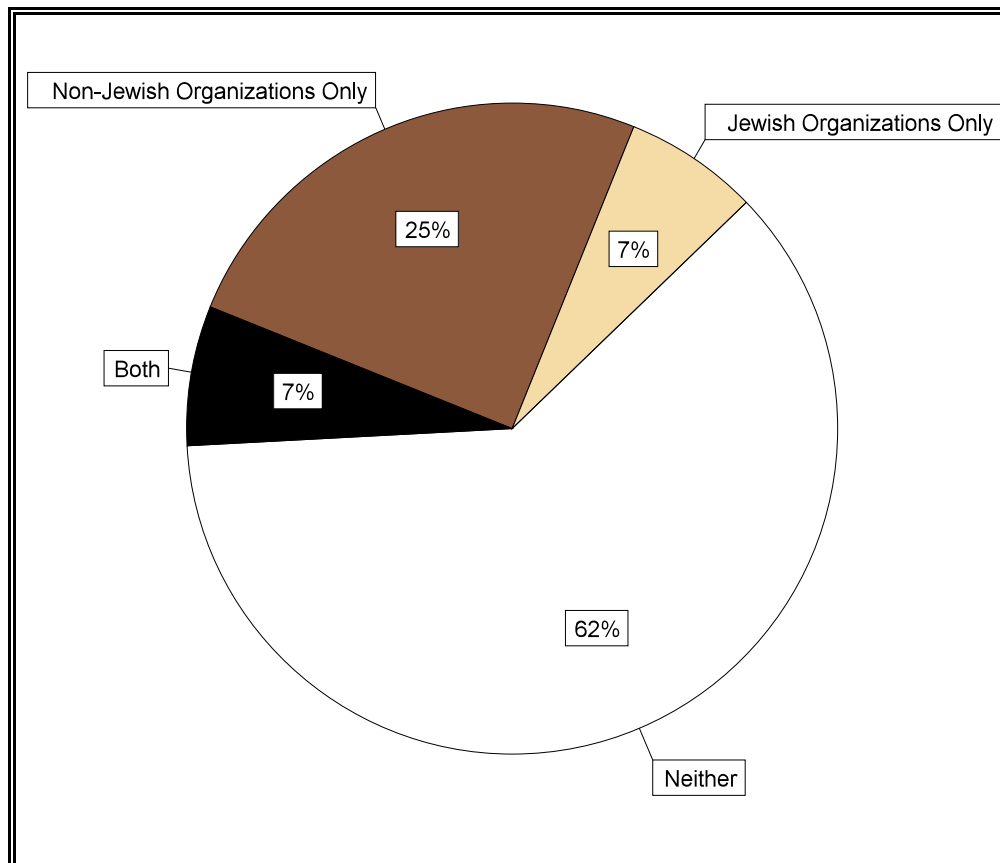
Have Wills That Contain Charitable Provisions
(Respondents Age 50 and Over)

PHILANTHROPIC PROFILE—VOLUNTEERISM

Jewish respondents in Las Vegas were asked whether they had done any “volunteer work for, or sponsored by, a synagogue, Jewish Federation, or other Jewish organization” in the past year and whether they had done any “volunteer work for, or sponsored by, any organization that is not specifically Jewish” in the past year. In total, 38% of respondents volunteered for some organization, either Jewish or non-Jewish, in the past year.

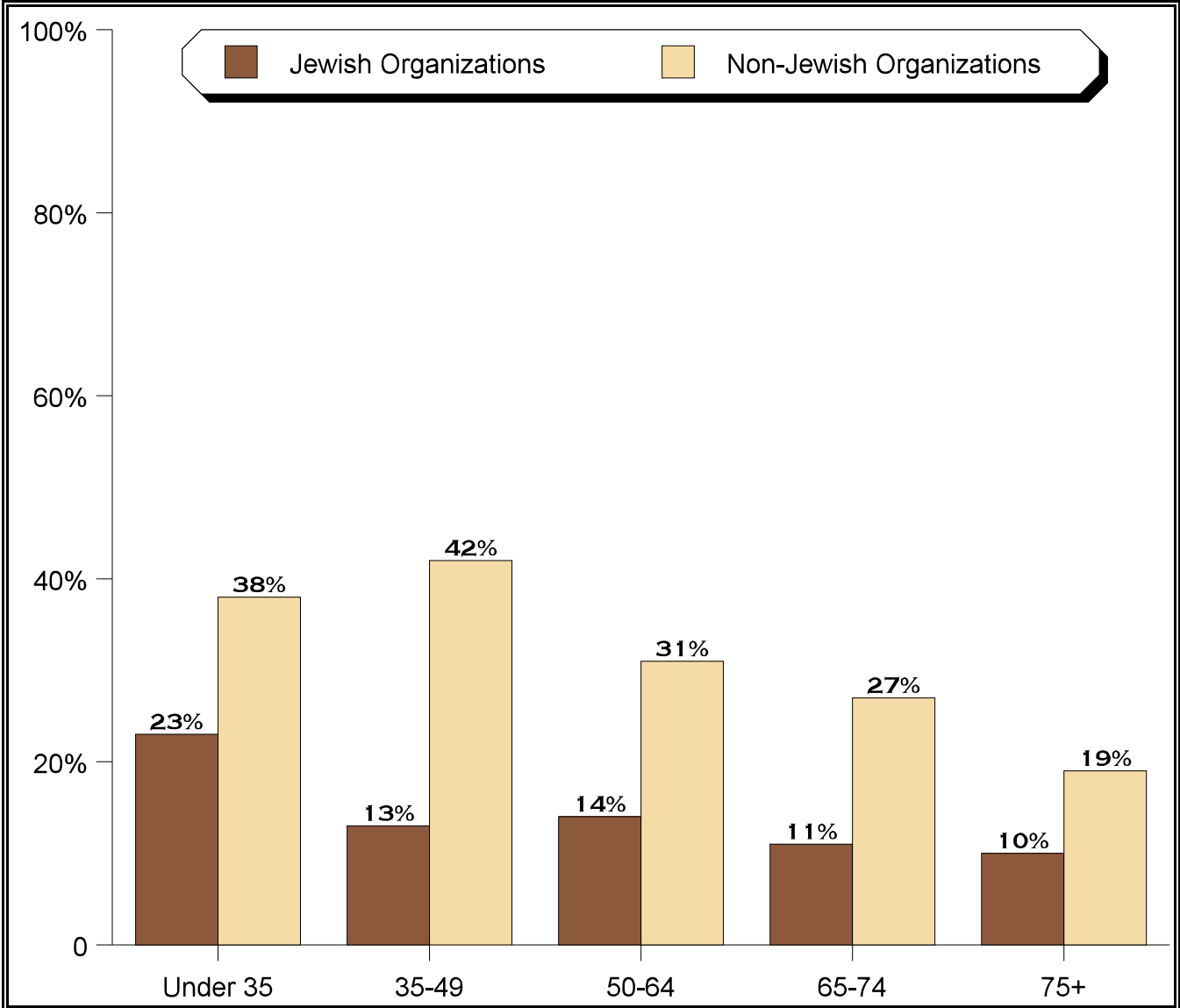
▣ The 14% who volunteered for Jewish organizations in the past year is the lowest of about 25 comparison Jewish communities and compares to 29% in Miami. The 14% compares to 29% in 1995. The 14% compares to 23% nationally.

▣ The 32% who volunteered for non-Jewish organizations in the past year is about average among about 20 comparison Jewish communities and compares to 27% in Miami. The 32% compares to 30% in 1995. The 32% compares to 34% nationally.



**Volunteered for Jewish and Non-Jewish Organizations in the Past Year
(Jewish Respondents)**

PHILANTHROPIC PROFILE—VOLUNTEERISM

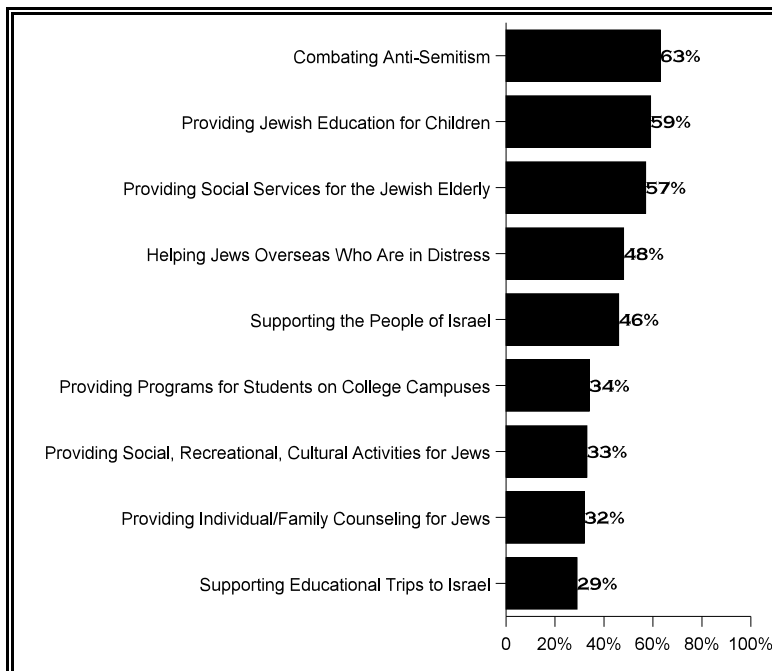


Volunteered for Jewish and Non-Jewish Organizations in the Past Year by Age of Respondent (Jewish Respondents)

PHILANTHROPIC PROFILE—ATTITUDES

Respondents in Jewish households in Las Vegas who donated \$100 and over to either the Jewish Federation of Las Vegas, other Jewish Federations, or other Jewish charities (Jewish charities other than Jewish Federations) in the past year were asked whether each of several motivations is very important, somewhat important, or not at all important in their decisions to donate to a Jewish organization.

- ▣ All of the motivations are at least somewhat important to the majority of respondents.
- ▣ Compared to about 15-20 comparison Jewish communities, the percentages of respondents who consider helping Jews overseas who are in distress, providing social, recreational, and cultural activities for Jews, and supporting educational trips to Israel to be very important motivations are about average. The percentage of respondents who consider combating anti-Semitism to be a very important motivation is well below average. The percentage of respondents who consider supporting the people of Israel to be a very important motivation is the third lowest. The percentages of respondents who consider providing Jewish education for children, providing social services for the Jewish elderly, and providing individual and family counseling for Jews to be very important motivations are second lowest.
- ▣ In most Jewish communities, including Las Vegas, combating anti-Semitism, providing Jewish education for children, and providing social services for the Jewish elderly are very important motivations, while providing social, recreational, and cultural activities for Jews, providing individual and family counseling for Jews, and supporting educational trips to Israel are less important motivations.

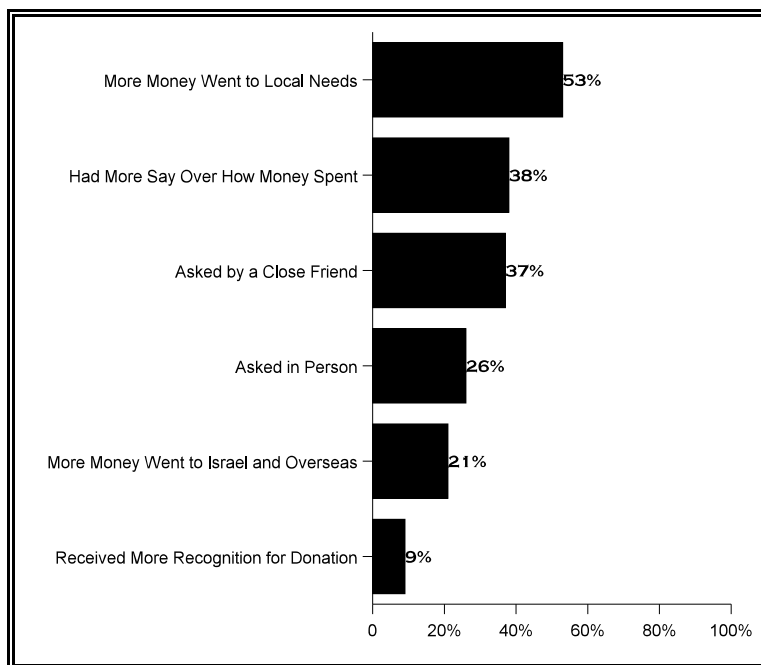


Percentage Who Reported That Each Motivation Is “Very Important” (Respondents in Households Who Donated \$100 and Over to Jewish Charities in the Past Year)

PHILANTHROPIC PROFILE—ATTITUDES

Respondents in Jewish households in Las Vegas who donated \$100 and over to the Jewish Federation of Las Vegas (JFLV) in the past year were asked whether each of several motivations would cause them to donate more to JFLV.

- ▣ 53% of respondents would donate more to JFLV if more of the money went to local needs, while 21% of respondents would donate more if more of the money went to needs in Israel and overseas.
- ▣ The 53% who would donate more to the local Jewish Federation if more of the money went to local needs is the second highest of about 15 comparison Jewish communities and compares to 33% in Miami.
- ▣ The 38% who would donate more to the local Jewish Federation if they had more say over how the money was spent is the second highest of about 15 comparison Jewish communities and compares to 34% in Miami.
- ▣ The 37% who would donate more to the local Jewish Federation if they were asked by a close friend is the highest of about 15 comparison Jewish communities and compares to 29% in Miami.
- ▣ The 21% who would donate more to the local Jewish Federation if more of the money went to needs in Israel and overseas is about average among about 15 comparison Jewish communities and compares to 27% in Miami.
- ▣ The 9% who would donate more to the local Jewish Federation if they received more recognition for their donation is the highest of about 15 comparison Jewish communities and compares to 5% in Miami.



Percentage Who Reported That Each Motivation Would Cause Them to Donate More to JFLV
(Respondents in Households Who Donated \$100 and Over to JFLV in the Past Year)

ACKNOWLEDGMENTS

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Dr. Miriam and Sheldon G. Adelson are owed a special debt of gratitude for the philanthropic contribution that made this project possible. Victor Chaltiel, Danny Greenspun, Rhonda Glyman, and Meyer Bodoff all made important contributions to the questionnaire.

The author owes a special acknowledgment to Rhonda Glyman, who coordinated this project for the Jewish community in Southern Nevada. Rhonda has been a truly delightful person with whom to work. She has been particularly helpful in coordinating among the various groups in the Southern Nevada Jewish community.

Thanks are due as well to Meyer Bodoff of the United Jewish Community/Jewish Federation of Las Vegas for some helpful discussions that we had as the data began to reveal the dimensions of the Southern Nevada Jewish community.

Thanks are due to my staff, including Roberta Pakowitz, Sarah Markowitz, and Karen Tina Sheskin, for their assistance.

We would also like to thank our 1,197 respondents for donating their time to this effort.

The reader of this report will quickly see that the Southern Nevada Jewish community presents unique challenges. I am happy to have been a part of a project to identify some important issues that can now be addressed as part of the continuing effort to build Jewish community in Southern Nevada.

L'dor V'dor

From Generation to Generation

Ira M. Sheskin, Ph.D.

December 2006

Kislev 5767

NOTES

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