



The Jewish Federation
OF OMAHA

The 2017 Jewish Federation of Omaha
Population Study:
A Portrait of the Omaha Jewish Community

Summary Report

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Not since Murray Frost's efforts in 1974 has the Omaha Jewish community facilitated a comprehensive and statistically relevant demographic and attitudinal study of our community. With the approval of the Jewish Federation of Omaha Board of Directors, we began requesting proposals to undertake this important work in March 2016. Trusting the experience and reputation of Ira Sheskin, Director of the Jewish Demography Project of the Sue and Leonard Miller Center for Contemporary Judaic Studies of the University of Miami and David Dutwin, Executive Vice President and Chief Methodologist of SSRS, we embarked on this study for our community and our future.

In the summer of 2016, the Community Study committee met with community leaders on two occasions to draft and review specific survey questions. SSRS began the telephone calls following the presidential election on November 8. With 150,109 phone calls made, 50,000 answered calls, and 552 completed surveys, the data was ready for review and analysis. Our 56% response rate is much higher than is typical in Jewish community studies. This report is a summary of the findings.

This Portrait of Jewish Omaha is a snap shot of our community. This information will assist us in understanding our strengths, needs, potential and opportunities for our future. The answers given about the demographics of our community, composition of our families and the way we engage Jewishly will form the basis of many critical policy discussions in the coming months and years. We will be able to make informed decisions about the strategies we choose to keep our Jewish community vibrant.

The study will assist not only the agencies and departments of the Jewish Federation of Omaha but also the synagogues and other Jewish organizations, with prioritizing services, outreach efforts and strategizing for the future.

This executive summary includes highlights and key trends that our community leadership and researchers have identified. The data will continue to be a guide for us in the coming years as both a resource and a measurement. It is our goal to have an action plan in place with community input and measurable goals by July 2018. It is also our goal to undertake another study in 2027.

The Portrait of Jewish Omaha will be available for everyone to read and review, as it will help us strengthen Jewish life and enhance our connections with Jews in Omaha, the general Omaha community, Israel, and with Jews around the world. We would like to thank the Planning and Community Engagement Committee for their work on the study.

This study was made possible through the generous support of the Jewish Federation of Omaha and a number of anonymous donors.

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MAJOR FINDINGS

Size and Geographic Distribution of the Jewish Population (Chapter 3)

1. 12,700 persons live in 5,150 Jewish households. Of the 12,700 persons, 8,800 persons (69%) are Jewish.
2. Jewish households **comprise 1.8% of all households** in the study area.
3. 22% of Jews live in East Omaha, 65% in West Omaha, and 14% in Other Areas.
4. Between **2000-2017**, the number of Jewish households decreased by about 150, well within the margin of error of the methodology.

Geographic Profile (Chapter 4)

5. 12% of Jewish households live in **the top zip code area** (68154) and 32% live in **the top three zip code areas** (68154, 68114, and 68144).
6. 2% of households contain one or more adults who identify as **LGBT**.
7. 43% (4,350 adults) of adults in Jewish households were **locally born** (born in Omaha).
8. 8% (850 adults) of adults in Jewish households were **foreign born**.
9. 3% (165 households) of households are from the **Former Soviet Union**.
10. 98% of respondents are US **citizens**, including 84% of foreign-born respondents.
11. 78% of households **own their home**.
12. 7% of households spend less than **10 months of the year** in Omaha.
13. 27% of households in which the respondent is age 50 or over have no **adult children who have established their own homes**; 41% have at least one adult child who has established his/her home in Omaha; and 32% have adult children who have established his/her home elsewhere.

Migration (Chapter 4)

14. 42% (2,150 households) of respondents have always lived in Omaha and 9% **moved to Omaha** from elsewhere in Nebraska. 6% of respondents moved to Omaha from the Northeast (including 5% from New York); 18%, from elsewhere in the Midwest; 12%, from the South; and 6%, from the West. 7% of respondents moved to Omaha from foreign locations, including 1% from Israel.
15. 14% of households have lived in Omaha for **0-4 years**; 69%, for 20 or more years.
16. An average of 145 households in Omaha **moved to Omaha** each year during the past five years (the *in-migration rate*). An average of between 25 and 225 households **will move out of Omaha** each year within the next three years (the *out-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 Omaha will probably not change significantly as a result of the migration into and out of Omaha.
17. 40% of households have lived at their **current address** for 0-4 years; 30%, for 20 or more years.

Age Distribution (Chapter 5)

18. 20% (2,600 children) of persons in Jewish households are age **0-17**, of whom 54% are Jewish or part Jewish (1,400 children).
19. 24% (3,050 persons) of persons are **age 65 and over**.
20. 6% (800 persons) of persons are **age 75 and over**.
21. The **median age** of persons in Jewish households is 46 years.
22. 51% of persons are **female**.
23. 25% of children **age 0-17 live** in East Omaha, 52% in West Omaha, and 23% in Other Areas.

MAJOR FINDINGS

24. 14% of persons **age 65 and over live** in East Omaha, 73% in West Omaha, and 13% in Other Areas.

Household Size and Structure (Chapter 5)

25. The **average Jewish household size** is 2.47 persons.
26. 22% of Jewish households contain one person; 43%, two persons; 13%, three persons; 15%, four persons; 4%, five persons; and 4%, six or more persons.
27. 23% of households are households with children age 0-17 at home; 10% are households with only adult children age 18-29 at home; 35% are married households with no children at home; and 22% are single person households.
28. 48% (950 children) of children *age 0-12* in Jewish households live in **households with working parents** (households in which both parents, or *the* parent in a single parent household, are employed full time).
29. 5% (140 children) of children *age 0-17* live in **single parent households** (households with one parent and children age 0-17 at home).
30. 17% (450 children) of children *age 0-17* live in **households in which an adult is or was divorced**.
31. 22% (700 persons) of persons **age 65 and over live alone**.
32. 36% (300 persons) of persons **age 75 and over live alone**.

Marital Status, Level of Secular Education, and Employment Status (Chapter 5)

33. 66% of adults in Jewish households are **currently married**; 21%, single, never married; 5%, currently divorced; 4%, currently widowed; 0% are separated; and 4% are living with a partner.
34. 34% (2,500 adults) of *Jewish* adults are **currently single**, of whom 40% are under age 35.
35. 66% of adults age 25 and over have a **four-year college degree or higher**, including 28% with a **graduate degree**.
36. 51% of adults are **employed full time**; 15%, employed part time; 2%, unemployed at the time of the survey; 22%, retired; 4%, homemaker; 4%, student; 1%, disabled; and 1%, full-time volunteers.

Household Income (Chapter 5)

37. The 2015 **median household income** is \$75,000.
38. 41% of households earn an annual income of **\$100,000 and over**.
39. 12% (600 households) of households are **low income households** (earned under \$25,000 in 2015).
40. 1% (50 households) of households reported a household income that was **below the Federal poverty levels**.
41. 2% of Jewish respondents **cannot make ends meet**; 22% are just managing to make ends meet; 35% have enough money; 24% have some extra money; and 17% are well off.

Jewish Identification (Chapter 6)

42. 3% of Jewish respondents **identify as** Orthodox; 13%, Conservative; 0%, Reconstructionist; 38%, Reform; and 46%, Just Jewish.
43. 95% of Jewish respondents are **proud to be Jewish**.
44. 78% of Jewish respondents agreed with the statement, "I have a **strong sense of belonging** to the Jewish people."

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45. 80% of Jewish respondents agreed with the statement "I have a **special responsibility** to take care of Jews in need around the world."

Religious Practices (Chapter 6)

46. 50% of households have a **mezuzah** on the front door.
47. 54% of households always/usually participate in a **Passover Seder**.
48. 55% of households always/usually light **Chanukah candles**.
49. 18% of households always/usually light **Sabbath candles**.
50. 57% of households always/usually/sometimes **observe the Sabbath** in some way.
51. 15% of households keep a **kosher home**.
52. 14% of respondents keep **kosher in and out of the home**.
53. 4% of respondents refrain from using **electricity on the Sabbath**.
54. 47% of households always/usually/sometimes have a **Christmas tree** in the home.

Synagogue Attendance (Chapter 6)

55. 26% of Jewish respondents attend synagogue services **once per month or more**.
56. 35% of Jewish respondents **never** attend synagogue services (or attend only for special occasions).

Intermarriage (Chapter 6)

57. 20% of *married couples* in Jewish households are in-married; 22% are conversionary in-married; and 58% are **intermarried**.
58. 41% of *married Jews* are intermarried.
59. 32% of children age 0-17 in intermarried households are **being raised Jewish**; 2%, part Jewish; and 67%, non-Jewish.
60. 69% of **persons in Jewish households are Jewish**.
61. 16% (1,400 persons) of Jewish persons are **Jews-by-Choice**.

Synagogue Membership (Chapter 7)

62. *According to the Telephone Survey*, 34% of households **reported synagogue membership**.
63. *According to the Synagogue Survey*, 25% of households are synagogue members in Omaha. This type of disparity between the telephone survey results and the synagogue survey results is typical for Jewish demographic studies.
64. *According to the Synagogue Survey*, 15% of households who are members of a synagogue are members of an Orthodox synagogue; 32%, a Conservative synagogue; and 53%, a Reform synagogue.
65. Omaha has 1 Orthodox synagogue; 1 Chabad Center; 1, Conservative; and 1, Reform.
66. *According to the Synagogue Survey*, 132 households are members of an Orthodox synagogue; 60, Chabad; 423, Conservative; and 691, Reform.
67. In total, 1,306 households are synagogue members.
68. 64% of households participated in or attended religious services or programs at, or sponsored by a local synagogue in the past year.

Chabad Attendance (Chapter 7)

69. 9% of households participated in activities organized by Chabad in the past year.

MAJOR FINDINGS

Jewish Community Center Membership and Participation (Chapter 7)

- 70. *According to the Telephone Survey*, 29% of households are current **members of the Jewish Community Center**.
- 71. *According to the JCC Survey*, 12% of households are current **members of the Jewish Community Center in Omaha**.
- 72. The JCC has 635 Jewish membership households.
- 73. 50% of households **participated in or attended a program at, or sponsored by, the JCC** in the past year.

Jewish Organization Membership (Chapter 7)

- 74. 20% of households are current **members of a Jewish organization** other than a synagogue or JCC.

Overlapping Memberships (Chapter 7)

- 75. 48% of households are **associated** with the Jewish community in that someone in the household is a member of a synagogue, the JCC, or a Jewish organization.
- 76. 20% of households are **members of both a synagogue and the JCC**; 14% are synagogue members but are not JCC members; 9% are JCC members but are not synagogue members; and 57% are neither synagogue nor JCC members.

Feel Welcome at and Feel Part of the Jewish Community (Chapter 7)

- 77. 68% of respondents generally feel very welcome at religious services or activities at, or sponsored by, local synagogues, the JCC, or other local Jewish organization; 29%, somewhat welcome; 2%, somewhat unwelcome; and 1%, very unwelcome.
- 78. 26% of Jewish respondents feel very much **part of the Omaha Jewish community**; 23%, somewhat; 32%, not very much; and 19%, not at all.

Overall Involvement in Jewish Activity (Chapter 7)

- 79. 86% of Jewish Households **are involved in Jewish activity** in that they either are associated with the Jewish community, observe a religious practice, contain a Jewish respondent who attends synagogue services at least once per year; or donated to a Jewish charity in the past year.

Jewish Education of Adults as Children (Chapter 8)

- 80. 61% of born or raised Jewish respondents **received some formal Jewish education** as children.
- 81. 8% of born or raised Jewish respondents **attended a Jewish day school** as children.

Informal Jewish Education of Adults as Children (Chapter 8)

- 82. 30% of born or raised Jewish respondents attended or worked at a **Jewish overnight camp** as children.
- 83. 47% of born or raised Jewish respondents were active in a **Jewish youth group** as teenagers.
- 84. 20% of born or raised Jewish respondents who attended college participated in **Hillel/Chabad while in college** (excluding the High Holidays).

MAJOR FINDINGS

Adult Jewish Education (Chapter 8)

- 85. 26% of Jewish respondents attended an **adult Jewish education** class or program in the past year.
- 86. 36% of Jewish respondents engaged in any **other type of Jewish study** or learning in the past year.
- 87. 55% of Jewish respondents visited a Jewish museum or attended a **Jewish cultural event** in the past year.

Jewish Education of Children-Preschool/Child Care Program (Chapter 8)

- 88. *According to the Telephone Survey*, 46% of Jewish children *age 0-5* (excluding Jewish children *age 5* who already attend kindergarten) attend a Jewish preschool/child care program; 31%, a non-Jewish preschool/child care program; and 23% do not attend any preschool/child care program.
- 89. 60% of Jewish children *age 0-5* who attend a preschool or child care program attend a Jewish preschool or child care program.

Jewish Education of Children-Jewish Day School (Chapter 8)

- 90. *According to the Telephone Survey*, 21% of Jewish children *age 5-12* (excluding Jewish children *age 5* who do not yet attend kindergarten) attend a Jewish day school; 1%, a non-Jewish private school; and 79%, a public school.
- 91. 98% of Jewish children *age 5-12* who attend a private school attend a Jewish day school.

Jewish Education of Children-Current and Past Attendance (Chapter 8)

- 92. *According to the Telephone Survey*, 70% 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**.
- 93. 75% of Jewish children *age 13-17* **have received some formal Jewish education**, including 38% at a Jewish day school.

Informal Jewish Education of Children (Chapter 8)

- 94. *According to the Telephone Survey*, 24% of Jewish children *age 3-17* attended or worked at a **Jewish day camp** this past summer (the summer of 2016); 6%, a non-Jewish day camp; and 70% did not attend or work at a day camp.
- 95. 23% of Jewish children *age 6-17* attended or worked at a **Jewish overnight camp** this past summer (the summer of 2016); 1%, a non-Jewish overnight camp; and 76% did not attend or work at an overnight camp.
- 96. 13% of households with Jewish children *age 6-17* who did not send a child to Jewish overnight camp this past summer did not send a child to a Jewish overnight camp because of the cost.
- 97. *According to the Telephone Survey*, 26% of Jewish children *age 13-17* participated in a **Jewish teenage youth group** in the past year.

Jewish Agencies-Familiarity (Chapter 9)

- 98. 60% of respondents are very familiar with the **Jewish Community Center of Omaha**; 30% are somewhat familiar; and 10% are not at all familiar.
- 99. 46% of respondents are very familiar with the **Jewish Federation of Omaha**; 39% are somewhat familiar; and 15% are not at all familiar.

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100. 45% of respondents are very familiar with **the Rose Blumkin Jewish Home**; 44% are somewhat familiar; and 11% are not at all familiar.
101. 31% of respondents are very familiar with the **Jewish Federation of Omaha Foundation**; 41% are somewhat familiar; and 28% are not at all familiar.
102. 20% of respondents are very familiar with the **Friedel Jewish Academy**; 29% are somewhat familiar; and 51% are not at all familiar.
103. 20% of respondents are very familiar with the **Jewish Family Service**; 37% are somewhat familiar; and 44% are not at all familiar.

Jewish Agencies–Perception (Chapter 9)

104. 66% of respondents who are very familiar or somewhat familiar with the **Jewish Community Center of Omaha** perceive it as excellent; 31%, good; 3%, fair; and 0%, poor.
105. 49% of respondents who are very familiar or somewhat familiar with the **Jewish Federation of Omaha** perceive it as excellent; 34%, good; 12%, fair; and 4%, poor.
106. 58% of respondents who are very familiar or somewhat familiar with **Rose Blumkin Jewish Home** perceive it as excellent; 37%, good; 3%, fair; and 3%, poor.
107. 62% of respondents who are very familiar or somewhat familiar with **Jewish Federation of Omaha Foundation** perceive it as excellent; 28%, good; 9%, fair; and 2%, poor.
108. 41% of respondents who are very familiar or somewhat familiar with **Friedel Jewish Academy** perceive it as excellent; 50%, good; 8%, fair; and 2%, poor.
109. 34% of respondents who are very familiar or somewhat familiar with the **Jewish Family Service** perceive it as excellent; 52%, good; 11%, fair; and 4%, poor.

General Social Service Needs (Chapter 10)

110. 25% (1,300 households) of households contain a **health-limited adult**, including 6% in which the adult needs daily assistance and 1%, weekly assistance.
111. 7% (350 households) of households needed **help in coordinating services for an elderly or disabled person** in the past year.
112. 6% (275 households) of households needed **help in coordinating services for a non-elderly disabled person**.
113. 9% (475 households) of households needed **marital, family, or personal counseling** in the past year.
114. 7% (380 households) of households needed **financial assistance** in the past year.
115. 20% (750 households) of households with adults age 18-64 needed **help in finding a job or choosing an occupation** in the past year.
116. 10% (70 households) of households with Jewish children age 0-17 needed **help for children with learning disabilities or other special needs, such as developmental disabilities** in the past year.

Social Service Needs of the Elderly (Age 75 and Over) (Chapter 10)

117. 24% (140 households) of households with persons age 75 and over needed **in-home health care** in the past year.
118. 19% (115 households) of households with persons age 75 and over needed **senior transportation** in the past year.
119. 13% (80 households) of households with persons age 75 and over needed **handyman services** in the past year.

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- 120. 11% (70 households) of households with persons age 75 and over needed a **nursing home** in the past year.
- 121. 11% (70 households) of households with persons age 75 and over needed an **assisted living facility** in the past year.
- 122. 7% (40 households) of households with persons age 75 and over needed **home-delivered meals** in the past year.
- 123. 3% (20 households) of households with persons age 75 and over needed **adult day care** in the past year.

Other Social Service Issues (Chapter 10)

- 124. 40% of Jewish respondents age 40 and over would very much **prefer Jewish-sponsored adult care facilities**; 26% would somewhat prefer them; 32% would have no preference; and 3% would rather not use them.
- 125. 17% (660 households) 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.
- 126. 69% of households in which the respondent is *age 75 or over* have at least one adult child who has established his/her own home in Omaha.

Israel (Chapter 11)

- 127. 45% of households contain a member who visited Israel.
- 128. 25% of households contain a member who visited Israel on a **Jewish trip** and 20%, on a **general trip**.
- 129. 25% of households with Jewish children age 6-17 have sent at least one **Jewish child to Israel**.
- 130. 3% of households with Jewish children age 6-17 have sent a Jewish child to Israel on a **Jewish trip**; 22%, on a **general trip**.
- 131. 14% (50 households) of households with Jewish children 6-17 who have not yet sent a child to Israel did not send a child on a trip to Israel because of the **cost**.
- 132. 23% of Jewish respondents are extremely **emotionally attached to Israel**; 29%, very attached; 35%, somewhat attached; and 12%, not attached.

Anti-Semitism (Chapter 12)

- 133. 15% of Jewish respondents **personally experienced anti-Semitism** in Omaha in the past year.
- 134. 30% of households with Jewish children age 6-17 contain a **Jewish child age 6-17 who experienced anti-Semitism** in Omaha in the past year.
- 135. 9% of **respondents who personally experienced anti-Semitism in the past year reported** the incident or sought help from a professional in the Jewish community.
- 136. 3% of respondents **perceive** a great deal of anti-Semitism in Omaha; 30%, a moderate amount; 57%, a little; and 10%, none at all.

MAJOR FINDINGS

Media (Chapter 13)

- 137. 33% of Jewish respondents always read the *Jewish Press*; 8%, usually; 30%, sometimes; and 29%, never.
- 138. 39% of respondents who always/usually/sometimes read the *Jewish Press* perceive it as excellent; 44%, good; 17%, fair; and 1%, poor.
- 139. 33% of Jewish respondents visited the Jewish Federation website in the past year.

Philanthropic Profile-Jewish Federation of Greater Omaha (JFO) (Chapter 14)

- 140. According to the Telephone Survey, 42% of households **donated to JFO** in the past year, 52% were not asked to donate, and 6% were asked but did not donate.
- 141. 13% of **households asked to donate** to JFO in the past year did not donate.
- 142. According to the Telephone Survey, 58% of households did not **donate to JFO** in the past year; 14% donated under \$100; 17%, \$100-\$500; and 12%, \$500 and over, including 8% who donated \$1,000 and over.
- 143. According to the Jewish Federation Survey, the **JFO Annual Campaign raised \$3,214,000** in 2016. Given 5,150 households in the community, the **average donation per Jewish household** was \$624.
- 144. According to the Jewish Federation Survey, not adjusted for inflation, the JFO Annual Campaign decreased by \$120,000 (4%) from \$3.3 to \$3.2 million from 2006-2016. *Adjusted for inflation*, the JFO Annual Campaign decreased by \$755,000 (26%) from \$4.0 million to \$3.2 million from 2006-2016.
- 145. 56% of households are on the **JFO mailing list**.

Philanthropic Profile—Other Charities (Chapter 14)

- 146. 28% of households **donated to Other Jewish Charities** (Jewish Charities other than Jewish Federations) in the past year.
- 147. 72% of households did not donate to Other Jewish Charities in the past year; 7% donated under \$100; 11%, \$100-\$500; and 11%, \$500 and over, including 5% who donated \$1,000 and over.
- 148. 81% of households **donated to Non-Jewish Charities** in the past year.
- 149. 19% of households did not **donate to Non-Jewish Charities** in the past year; 30% donated under \$100; 22%, \$100-\$500; and 29%, \$500 and over, including 16% who donated \$1,000 and over.

Philanthropic Profile—Overlapping Donations (Chapter 14)

- 150. 51% of households **donated to Any Jewish Charity** (Any Jewish Federation and Other Jewish Charities) in the past year.
- 151. 85% of households **donated to Any Charity** (Jewish and Non-Jewish) in the past year.
- 152. 9% of households **donated to Other Jewish Charities but not to Any Jewish Federation** in the past year; 21% donated to Any Jewish Federation but not to Other Jewish Charities; 21% donated to both Any Jewish Federation and Other Jewish Charities; and 49% did not donate to Any Jewish Charity.
- 153. 34% of households **donated to Non-Jewish Charities but not to Any Jewish Charity** in the past year; 5% donated to Any Jewish Charity but not to Non-Jewish Charities; 46% donated to both Any Jewish Charity and Non-Jewish Charities; and 15% did not donate to Any Charity.

MAJOR FINDINGS

Philanthropic Profile—Market Share (Chapter 14)

- 154. **Of all charitable dollars donated by Jewish households** in the past year, 26% were donated to JFO; 15%, to Other Jewish Charities; and 58%, to Non-Jewish Charities.
- 155. Of all charitable dollars donated by Jewish households in the past year, 42% were **donated to Any Jewish Charity** (*including* JFO).
- 156. Of all charitable dollars donated by Jewish households to ***Any Jewish Charity*** in the past year, 63% were donated to JFO.

Philanthropic Profile—Attitudes (Chapter 14)

- 157. On the whole, 55% of respondents would rather see more of the money collected by the Jewish Federation used for local needs compared to 23% for Israel and overseas. 5% responded about equal; 4%, whatever Federation thinks best; and 13%, as it is now.

Political Profile (Chapter 15)

- 158. 17% (850 households) of Jewish respondents think of themselves as **Republican**; 51% (2,600 households) as Democrat; and 33% (1,700 households), as Independent.
- 159. 98% (5,050 households) of respondents are **registered to vote**.

MAJOR FINDINGS FOR THE EAST OMAHA

Demography

1. 2,900 persons live in 1,225 Jewish households. Of the 2,900 persons, 1,900 persons (65%) are Jewish.
2. 24% of Omaha Jewish households live in East Omaha.
3. 44% of adults in Jewish households were **born in Omaha**; 12% were **foreign born**.
4. 9% of households have lived in Omaha for **0-4 years**; 70%, for **20 or more years**.
5. 46% of households have lived at their **current address** for 0-4 years; 32%, for 20 or more years.
6. 22% (600 children) of persons in Jewish households are age **0-17**.
7. 15% (430 persons) of persons in Jewish households are **age 65 and over**.
8. The **median age** of persons in Jewish households is 40 years.
9. 29% of households are households with children age 0-17 at home; 3% are households with only adult children age 18-29 at home; 33% are married households with no children at home; and 22% are single person households.
10. 76% of adults age 25 and over have a **four-year college degree or higher**.
11. The 2015 **median household income** is \$62,000.
12. 27% of households earn an annual income of **\$100,000 and over**.

Jewish Connectivity

13. 1% of Jewish respondents **identify as** Orthodox; 5%, Conservative; 0%, Reconstructionist; 41%, Reform; and 54%, Just Jewish.
14. 49% of households always/usually participate in a **Passover Seder**.
15. 19% of households always/usually light **Sabbath candles**.
16. 13% of households keep a **kosher home**.
17. 14% of respondents attend synagogue services **once per month or more**; 42%, never.
18. 8% of *married couples* in Jewish households are in-married; 34% are conversionary in-married; and 58% are **intermarried**.
19. 23% of households are **synagogue members**.
20. 68% of households participated in or attended some **synagogue activity** in the past year.
21. 3% of households participated in activities organized by **Chabad** in the past year.
22. 9% of households are current **members or regular participants in a Jewish organization** other than a synagogue or the JCC.
23. 23% of households **donated to JFO** in the past year, 73% were not asked to donate, and 5% were asked but did not donate in the past year.
24. 32% made a donation to some **Jewish charity** (including JFO) in the past year.

Israel, Anti-Semitism, and Politics

25. 40% of households contain a member who **visited Israel**.
26. 19% of Jewish respondents are extremely **emotionally attached to Israel**; 22%, very attached; 50%, somewhat attached; and 9%, not attached.
27. 17% of respondents **personally experienced anti-Semitism** in Omaha in the past year.
28. 5% of respondents **perceive** a great deal of **anti-Semitism** in Omaha; 34%, a moderate amount; 55%, a little; and 6%, none at all.
29. **Politically**, 7% of Jewish respondents think of themselves as Republican; 44% as Democrat; and 50% as Independent.

Much more information on East Omaha can be found in the Main Report.

MAJOR FINDINGS FOR THE WEST OMAHA

Demography

1. 7,500 persons live in 3,100 Jewish households. Of the 7,500 persons, 5,700 persons (77%) are Jewish.
2. 60% of Omaha Jewish households live in West Omaha.
3. 49% of adults in Jewish households were **born in Omaha**; 8% were **foreign born**.
4. 12% of households have lived in Omaha for **0-4 years**; 74%, for **20 or more years**.
5. 27% of households have lived at their **current address** for 0-4 years; 36%, for 20 or more years.
6. 18% (1,350 children) of persons in Jewish households are age **0-17**.
7. 30% (2,200 persons) of persons in Jewish households are **age 65 and over**.
8. The **median age** of persons in Jewish households is 52 years.
9. 21% of households are households with children age 0-17 at home; 12% are households with only adult children age 18-29 at home; 32% are married households with no children at home; and 26% are single person households.
10. 64% of adults age 25 and over have a **four-year college degree or higher**.
11. The 2015 **median household income** is \$84,000.
12. 43% of households earn an annual income of **\$100,000 and over**.

Jewish Connectivity

13. 4% of Jewish respondents **identify as** Orthodox; 19%, Conservative; 0%, Reconstructionist; 36%, Reform; and 41%, Just Jewish.
14. 55% of households always/usually participate in a **Passover Seder**.
15. 17% of households always/usually light **Sabbath candles**.
16. 19% of households keep a **kosher home**.
17. 26% of respondents attend synagogue services **once per month or more**; 32%, never.
18. 28% of *married couples* in Jewish households are in-married; 22% are conversionary in-married; and 50% are **intermarried**.
19. 42% of households are **synagogue members**.
20. 66% of households participated in or attended some **synagogue activity** in the past year.
21. 13% of households participated in activities organized by **Chabad** in the past year.
22. 23% of households are current **members or regular participants in a Jewish organization** other than a synagogue or the JCC.
23. 52% of households **donated to JFO** in the past year, 41% were not asked to donate, and 7% were asked but did not donate in the past year.
24. 62% made a donation to some **Jewish charity** (including JFO) in the past year.

Israel, Anti-Semitism, and Politics

25. 45% of households contain a member who **visited Israel**.
26. 24% of Jewish respondents are extremely **emotionally attached to Israel**; 30%, very attached; 32%, somewhat attached; and 14%, not attached.
27. 15% of respondents **personally experienced anti-Semitism** in Omaha in the past year.
28. 3% of respondents **perceive** a great deal of **anti-Semitism** in Omaha; 26%, a moderate amount; 60%, a little; and 11%, none at all.
29. **Politically**, 18% of Jewish respondents think of themselves as Republican; 52% as Democrat; and 30% as Independent.

Much more information on West Omaha can be found in the *Main Report*.

COMPARISONS WITH OTHER JEWISH COMMUNITIES

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

Compared to other Jewish communities, Omaha has:

Migration (Chapter 4)

1. The 2nd highest percentage of households **definitely/probably moving out of the local community** in the next three years (12%, 45 comparisons).

Age Distribution (Chapter 5)

2. The 4th lowest percentage of persons in Jewish households **age 35-49** (13%, 55 comparisons).

Household Structure (Chapter 5)

3. The highest percentage of **single male households age 65 and over** (7%, 55 comparisons).
4. The 2nd highest percentage of children age 0-12 in Jewish households who live in households in which both parents (or the parent in a single parent household) are employed full time (**households with working parents**) (48%, 35 comparisons).
5. The 3rd lowest percentage of children age 0-17 who live in households in which an adult is either currently divorced or divorced and remarried (**households with divorced parents**) (17%, 35 comparisons).

Marital Status (Chapter 5)

6. The 8th highest percentage of adults who are **single, never married** (21%, 55 comparisons).
7. The 2nd lowest percentage of adults who are **currently widowed** (4%, 50 comparisons).

Employment Status (Chapter 5)

8. The 3rd highest percentage of adults **age 65 and over who are employed either full or part time** (36%, 50 comparisons).
9. The highest percentage of adults **age 65 and over who are employed full time** (26%, 40 comparisons).

Household Income (Chapter 5)

10. The 8th lowest **median household income** (\$75,000, 60 comparisons).

Jewish Identification (Chapter 6)

11. The lowest percentage of Jewish respondents who identify as **Conservative** (13%, 60 comparisons).
12. The 3rd highest percentage of Jewish respondents who identify as **Just Jewish** (46%, 60 comparisons).

Religious Practices (Chapter 6)

13. The 2nd lowest percentage of households who have a **mezuzah** on the front door (50%, 40 comparisons).

COMPARISONS WITH OTHER JEWISH COMMUNITIES

14. The 2nd lowest percentage of households who always/usually participate in a **Passover Seder** (54%, 55 comparisons).
15. The lowest percentage of households who always/usually light **Chanukah Candles** (55%, 55 comparisons).
16. The 2nd highest percentage of respondents who keep **kosher in and out of the home** (16%, 35 comparisons).
17. The highest percentage of households who always/usually/sometimes have a **Christmas tree** in the home (48%, 40 comparisons).

Synagogue Attendance (Chapter 6)

18. The 5th highest percentage of Jewish respondents **age 50-64** who attend synagogue services once per month or more (31%, 45 comparisons).
19. The 7th highest percentage of Jewish respondents **age 75 and over** who attend synagogue services once per month or more (33%, 45 comparisons).

Intermarriage (Chapter 6)

20. The 3rd highest percentage of married couples who are **intermarried** (58%, 60 comparisons).
21. The 8th highest percentage of married couples in households **age 35-49** who are intermarried (60%, 50 comparisons).
22. The highest percentage of married couples in households **age 50-64** who are intermarried (68%, 50 comparisons).
23. The highest percentage of married couples in households **age 65-74** who are intermarried (65%, 50 comparisons).
24. The 2nd highest percentage of married couples in households **age 65 and over** who are intermarried (52%, 50 comparisons).
25. The 8th highest percentage of **Jewish children in married households being raised in intermarried households** (36%, 50 comparisons).
26. The 2nd highest percentage of **Jewish children in married households being raised in conversionary in-married households** (35%, 45 comparisons).
27. The 3rd lowest percentage of children in Jewish households who are **being raised Jewish** (53%, 55 comparisons).
28. The 2nd lowest percentage of **persons in Jewish households who are Jewish** (69%, 55 comparisons).
29. The highest percentage of Jews who are **Jews-by-Choice** (16%, 40 comparisons).

Synagogue Membership (Chapter 7)

30. The 4th lowest percentage of households **age 50-64** who are current synagogue members (23%, 50 comparisons).
31. The 8th lowest percentage of households **age 65-74** who are current synagogue members (31%, 50 comparisons).
32. The 6th highest percentage of synagogue member households who are members of a **Reform synagogue** (53%, 40 comparisons).

JCC Membership (Chapter 7)

33. The 4th highest percentage of households who are current **JCC members** (29%, 55 comparisons).
34. The highest percentage of **households with children who are current JCC members** (45%, 50 comparisons).

COMPARISONS WITH OTHER JEWISH COMMUNITIES

35. The 8th highest percentage of **intermarried households** who are current JCC members (13%, 50 comparisons).
36. The 6th higher percentage of households who participated in or attended any activity of program at, or sponsored by the JCC in the past year.
37. The 8th highest percentage of households who are **both synagogue and JCC members** (20%, 50 comparisons).
38. The 2nd lowest percentage of households who are **synagogue members but not JCC members** (14%, 50 comparisons).
39. The 2nd highest percentage of households who are **JCC members but not synagogue members** (9%, 50 comparisons).

Other Memberships (Chapter 7)

40. The 5th lowest percentage of households who are **Jewish organization members** (20%, 50 comparisons).

Jewish Education of Adults as Children (Chapter 8)

41. The 2nd lowest percentage of born or raised Jewish respondents who **received some formal Jewish** education as a child (61%, 45 comparisons).

Informal Jewish Education of Adults as Children (Chapter 8)

42. The 4th highest percentage of born or raised Jewish respondents who **participated in a Jewish youth group** as a teenager (47%, 25 comparisons).
43. The lowest percentage of born or raised Jewish respondents who **participated in Hillel/Chabad while in college** (other than on the High Holidays) (20%, 25 comparisons).

Jewish Education of Children-Preschool/Child Care Program (Chapter 8)

44. The 3rd lowest percentage of Jewish children age 0-5 who **do not attend a preschool/child care** program (23%, 40 comparisons).

Jewish Education of Children-Jewish Day School (Chapter 8)

45. The lowest percentage of Jewish children age 5-12 who **attend a non-Jewish private school** (1%, 45 comparisons).
46. The 7th highest percentage of Jewish children age 5-12 who **attend a public school** (79%, 45 comparisons).
47. The highest percentage of Jewish children age 5-12 who **attend a private school who attend a Jewish day school** (98%, 45 comparisons).

Jewish Education of Children-Current Attendance and Ever Attended (Chapter 8)

48. The lowest percentage of Jewish children age 13-17 who are **currently enrolled** in formal Jewish education (18%, 20 comparisons).
49. The lowest **retention rate** (26%, 20 comparisons). (The *retention rate* is defined as the percentage of Jewish *students* age 5-12 who continue their formal Jewish education after their b'nai mitzvah.)
50. The 7th lowest percentage of Jewish children age 13-17 who **ever received** some formal Jewish education (74%, 45 comparisons).

COMPARISONS WITH OTHER JEWISH COMMUNITIES

Informal Jewish Education of Children (Chapter 8)

51. The highest percentage of Jewish children age 3-17 who attended or worked at a **Jewish day camp** this past summer (summer of 2016) (24%, 30 comparisons).
52. The 5th highest percentage of children age 3-17 who **did not attend or work at a day camp** this past summer (summer of 2016) (70%, 30 comparisons).
53. The 3rd highest percentage of Jewish children age 3-17 who attended or worked at a day camp this past summer (summer of 2016) who attended or worked at a Jewish day camp (80%, 30 comparisons).
54. The highest percentage of Jewish children age 6-17 who attended or worked at a **Jewish overnight camp** this past summer (summer of 2016) (23%, 30 comparisons).
55. The lowest percentage of Jewish children age 6-17 who attended or worked at a **non-Jewish overnight camp** this past summer (summer of 2016) (1%, 30 comparisons).
56. The highest percentage of Jewish children age 6-17 who **attended or worked at an overnight camp this past summer (summer of 2016) who attended or worked at a Jewish overnight camp** (96%, 30 comparisons).

Youth Group (Chapter 8)

57. The 3rd lowest percentage of children age 13-17 who participated in a Jewish teenage youth group in the past year (26%, 15 comparisons).

Jewish Agencies-Familiarity (Chapter 9)

58. The highest percentage of respondents who are very familiar with the **JCC** (60%, 40 comparisons).
59. The highest percentage of respondents who are very familiar with the **Jewish Federation** (46%, 35 comparisons).
60. The 2nd highest percentage of respondents who are very familiar with the local Jewish **nursing home** (45%, 25 comparisons).
61. The 3rd highest percentage of respondents **age 65 and over** who are very familiar with the local Jewish nursing home (57%, 25 comparisons).
62. The highest percentage of respondents who are very familiar with the Jewish Federation's **Foundation** (31%, 10 comparisons).
63. The 2nd highest percentage of respondents in households with Jewish children who are very familiar with the **Jewish day school** (52%, 45 comparisons).

Jewish Agencies-Perception (Chapter 9)

64. The highest percentage of respondents who are very or somewhat familiar with the local **JCC** who perceive the JCC as excellent (66%, 40 comparisons).
65. The highest percentage of respondents who are very or somewhat familiar with the local **Jewish Federation** who perceive the federation as excellent (49%, 35 comparisons).
66. The 4th highest percentage of respondents who are very or somewhat familiar with the local **Jewish nursing home** who perceive the home as excellent (58% 25 comparisons).
67. The 3rd highest percentage of respondents **age 65 and over** who are very or somewhat familiar with the local Jewish nursing home who perceive the home as excellent (69%, 25 comparisons).
68. The highest percentage of respondents who are very or somewhat familiar with the **Foundation** who perceive the foundation as excellent (62%, 10 comparisons).

COMPARISONS WITH OTHER JEWISH COMMUNITIES

69. The 6th highest percentage of respondents in households with children who are very or somewhat familiar with the **Jewish day school** who perceive the Jewish day school as excellent (49%, 45 comparisons).

Health Limiting Conditions (Chapter 10)

70. The highest percentage of households who **contain a health-limited member** (25%, 40 comparisons).
71. The lowest percentage of elderly couple households with a health-limited member who **needs daily assistance** (2%, 35 comparisons).
72. The highest percentage of **elderly single households who are health limited** (49%, 40 comparisons).
73. The 3rd lowest percentage of elderly single households who are health limited and **need daily assistance** (4%, 35 comparisons).

General Social Service Needs (Chapter 10)

74. The lowest percentage of households who needed help in **coordinating services for an elderly** or disabled person in the past year (7%, 20 comparisons).
75. The highest percentage of households with adults age 18-64 who needed help in **finding a job or choosing an occupation** in the past year (20%, 30 comparisons).

Social Service Needs of the Elderly (Age 75 and Over) (Chapter 10)

76. The 6th highest percentage of households with elderly persons who needed **in-home health care** in the past year (24%, 35 comparisons).
77. The 6th highest percentage of households with elderly persons who needed **senior transportation** in the past year (19%, 35 comparisons).
78. The 2nd highest percentage of households with elderly persons who needed **nursing home care** in the past year (11%, 30 comparisons).
79. The highest percentage of households with elderly persons who needed an **assisted living facility** in the past year (11%, 15 comparisons).

Other Social Service Issues (Chapter 10)

80. The 3rd lowest percentage of Jewish respondents age 40 and over who would very much **prefer Jewish-sponsored** adult care facilities (40%, 25 comparisons).
81. The 2nd highest percentage of Jewish respondents age 40 and over who would have no preference for Jewish-sponsored adult care facilities (32%, 25 comparisons).
82. The 4th highest 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 (17%, 25 comparisons).
83. The 2nd lowest percentage of households *with children* 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%, 25 comparisons).
84. The 4th highest percentage of households in which the respondent is age 75 or over who have **adult children who have established their own homes in the local area** (69%, 40 comparisons).

Israel (Chapter 11)

85. The highest percentage of **households in which a member visited Israel who visited Israel on a Jewish trip** (56%, 35 comparisons).

COMPARISONS WITH OTHER JEWISH COMMUNITIES

86. The 6th highest percentage of households with Jewish children age 6-17 who have sent a **Jewish child on a trip to Israel** (25%, 45 comparisons).
87. The 3rd highest percentage of households with Jewish children age 6-17 who have sent a Jewish child on a **general trip** to Israel (22%, 35 comparisons).
88. The 4th lowest percentage of Jewish respondents **age 35-49** who are extremely/very attached to Israel (31%, 30 comparisons).
89. The highest percentage of Jewish respondents **age 50-64** who are extremely/very attached to Israel (68%, 35 comparisons).
90. The 2nd highest percentage of **Orthodox respondents** who are extremely/very attached to Israel (99%, 20 comparisons).
91. The highest percentage of **Conservative respondents** who are extremely/very attached to Israel (82%, 35 comparisons).
92. The 3rd highest percentage of **Just Jewish respondents** who are extremely/very attached to Israel (50%, 35 comparisons).
93. The 7th highest percentage of **in-married households** (involving two born-raised Jews) who are extremely/very attached to Israel (65%, 35 comparisons).
94. The highest percentage of **conversionary in-married** households who are extremely/very attached to Israel (64%, 25 comparisons).
95. The highest percentage of **intermarried households** who are extremely/very attached to Israel (58%, 35 comparisons).

Anti-Semitism (Chapter 12)

96. The 2nd highest percentage of households with Jewish children age 6-17 in which a **Jewish child age 6-17 experienced anti-Semitism** in the local community in the past year (30%, 30 comparisons).
97. The 6th lowest percentage of respondents who perceive a great deal or a moderate amount of anti-Semitism in the local community (33%, 35 comparisons).

Media (Chapter 13)

98. The 2nd lowest percentage of respondents who **never read** the Jewish newspaper (29%, 35 comparisons).
99. The 2nd highest percentage of respondents who always/usually/sometimes read the Jewish newspaper who **perceive the newspaper** as excellent (39%, 25 comparisons).
100. The highest percentage of Jewish respondents who **visited the local Jewish Federation website** in the past year (33%, 15 comparisons).

Philanthropic Profile-Jewish Federation of Greater Omaha (Chapter 14)

101. The 6th lowest percentage of households asked who did not donate to the local Jewish Federation in the past year (13%, 40 comparisons).
102. The 5th highest percentage of households **age 35-49** who donated to the local Jewish Federation in the past year (48%, 50 comparisons).
103. The highest percentage of households **age 75 and over** who donated to the local Jewish Federation in the past year (78%, 50 comparisons).
104. The 7th highest **average donation per Jewish household** (\$624, 55 comparisons).

COMPARISONS WITH OTHER JEWISH COMMUNITIES

Philanthropic Profile—Other Jewish Charities (Chapter 14)

- 105. The lowest percentage of households who donated to **Other Jewish Charities** in the past year (28%, 45 comparisons).
- 106. The 5th lowest percentage of Jewish households who **donated to Other Jewish charities who donated under \$100** in the past year (24%, 35 comparisons).

Philanthropic Profile—Overlapping Donations between Federation and Other Jewish Charities (Chapter 14)

- 107. The lowest percentage of Jewish households who **donated to Other Jewish Charities but not to Any Jewish Federation** in the past year (9%, 40 comparisons).
- 108. The highest percentage of Jewish households who **donated to Any Jewish Federation but not Other Jewish Charities** in the past year (21%, 45 comparisons).
- 109. The 4th lowest percentage of Jewish households who **donated to both Any Jewish Federation and Other Jewish Charities** in the past year (21%, 35 comparisons).

Donated to Any Jewish Charity (Chapter 14)

- 110. The 6th lowest percentage of Jewish households who **donated to Any Charity** in the past year (51%, 50 comparisons).

Philanthropic Profile—Overlapping Donations between Jewish and non-Jewish Charities (Chapter 14)

- 111. The 7th highest percentage of households who **donated to non-Jewish charities but not to Jewish charities** in the past year (34%, 50 comparisons).
- 112. The 6th lowest percentage of Jewish households who **donated to both Any Jewish Charity and non-Jewish Charities** in the past year (46%, 50 comparisons).

Philanthropic Profile—Market Share (Chapter 14)

- 113. The lowest percentage of all charitable dollars donated by Jewish households that were donated to **Other Jewish Charities** in the past year (15%, 35 comparisons).
- 114. The 2nd highest percentage of all charitable dollars donated by Jewish households that were donated to **Non-Jewish Charities** in the past year (58%, 35 comparisons).
- 115. The 2nd lowest percentage of all charitable dollars donated by Jewish households that were donated to **Any Jewish Charity** (42%, 35 comparisons).
- 116. The 3rd highest percentage of all charitable dollars donated by Jewish households to Jewish charities that were donated to the local **Jewish Federation** in the past year (63%, 35 comparisons).

Philanthropic Profile—Wills (Chapter 14)

- 117. The 2nd highest percentage of respondents age 50 and over who **have no wills** (29%, 40 comparisons).

INTRODUCTION

Research and planning based upon sound information have become essential components of the activities of the organized American Jewish community. More than 55 scientific community studies have been completed in American Jewish communities since 1993, covering more than 85% of the 6.8 million American Jews counted in the 2017 *American Jewish Year Book*. National Jewish Population Surveys (NJPS) were conducted by the Council of Jewish Federations in 1971 and 1990, and by United Jewish Communities in 2000-01. The Pew Research Center published a study of American Jews in 2013 entitled *A Portrait of Jewish Americans (Pew Study)*.

This study will assist the Jewish Federation of Omaha (*Jewish Federation*), 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 future.

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

First, the 1990¹ and 2000-01² National Jewish Population Surveys and the 2013 Pew Research Center study of Jewish Americans³ all identified significant rates of intermarriage and issues of Jewish continuity, concerns which have seriously impacted the agenda of the American Jewish community. Concern about Jewish continuity is as great in Omaha as in any other community. This study was designed, in part, to provide the Jewish Federation of Omaha, 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 Jews to maintain their Jewish identity and remain active members of the community.

Second, complex decisions must be made by the Jewish Federation of Omaha and Jewish agencies. Questions were asked which will assist the Jewish Federation of Omaha and Jewish organizations and agencies that provide, or are concerned with, social and educational services. This study finds that the Jewish population of Omaha 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 and to prioritize the services offered.

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

¹ Barry A. Kosmin et al. (1991). *Highlights of the CJF 1990 National Jewish Population Survey*. New York: Council of Jewish Federations at www.jewishdatabank.org.

² Laurence Kotler-Berkowitz, Steven Cohen, Jonathan Ament, Vivian Klaff, Frank Mott, and Danyelle Peckerman (2003). *Strength, Challenge and Diversity in the American Jewish Population*. New York: United Jewish Communities at www.jewishdatabank.org.

³ Pew Research Center (2013). *A Portrait of Jewish Americans*. Washington, DC: Pew Research Center at <http://www.pewforum.org>.

METHODOLOGY

The **questionnaire** for the Telephone Survey was designed through a cooperative effort by the Jewish Federation of Omaha Demographic Study Committee, Jewish Federation staff, community rabbis, Jewish agency executives and lay leadership, educators, and Dr. Ira M. Sheskin. SSRS also contributed to the survey design.

Sampling. Consistent with many other Jewish community studies, we used a random digit dialing (RDD) sample combined with a sample from the Jewish Federation of Omaha mailing list, and households with Distinctive Jewish Names (DJNs).⁴ Both landlines and cell phones were called.

The issue of including in the survey cell phone only (CPO) households who have non-local area codes on all cell phones in their household was addressed in two ways. First, some of the households on the Jewish Federation mailing list are CPO with non-local area codes. Second, a sample of cell phone numbers with non-local area codes for which the billing address is in Omaha was included.

In total, 552 18.7-minute telephone interviews were conducted, including 67 RDD interviews, 476 Federation list interviews, and 9 DJN interviews. The 552 interviews represent 10.7% of the 5,150 Jewish households in Omaha.

RDD Sample. The RDD methodology is necessary for a study to obtain results that accurately represent a population. 67 interviews were completed with the RDD procedure. Note that many more RDD interviews were actually completed, but if an RDD phone number was on the Jewish Federation mailing list or the DJN list, they were counted as part of those samples.

An important aspect of the RDD methodology is that it provides the ability to interview households who are not on the Jewish Federation mailing list and do not have DJNs. The RDD methodology facilitates calling households who have recently migrated into the study area whose telephone numbers have not yet been published in household directories. 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, which would result in a sample that is inherently biased toward more Jewishly-connected households. Thus, a more accurate representation of the Jewish community will be obtained with the RDD methodology than with methods that solely rely upon randomly selecting households from Jewish organization mailing lists or household directory methods.

In an RDD sample, four-digit random numbers are generated for all six digit area code/telephone exchange codes in the study area to produce ten-digit telephone numbers. When a number was dialed, there was no guarantee that a household, let alone a Jewish household, would be reached. Many of the numbers dialed were either disconnected, not in service, changed to

⁴ For an explanation of DJNs, see Ira M. Sheskin (1998). "A Methodology for Examining the Changing Size and Spatial Distribution of a Jewish Population: A Miami Case Study," in Shofar, Special Issue: Studies in Jewish Geography, (Neil G. Jacobs, Special Guest Editor) Vol. 17, No. 1, pp. 97-116 and Harriet Hartman & Ira M. Sheskin. "Estimating the Jewish Student Population of a College Campus," *Journal of Jewish Communal Service* Volume 88, Numbers 1 & 2 (Winter/Spring 2013). pp. 95-109.

METHODOLOGY

unlisted or other listed numbers, business numbers, government numbers, fax machines, non-Jewish households, ineligible Jewish households, not answered by a person after multiple attempts, or answered by persons who refused to respond to the screener or who refused to cooperate with the survey.

The study area was divided into high incidence areas (areas where a higher percentage of households are Jewish) and low incidence areas. The high incidence areas were overcalled and the low incidence areas were undercalled to control costs. Weighting factors are used to correct the bias introduced by this procedure.

The RDD portion of the survey was very expensive because only 1.8% of households in Omaha are Jewish households.

Federation List Sample. Because of the significant expense involved with RDD, 476 interviews were conducted with households on the Jewish Federation mailing list.

DJN Sample. An additional 9 telephone interviews were conducted with households with a DJN listed in a household directory. The DJN sample obtained from Marketing Systems Group (MSG) contained a surname or surname fragment (such as “blum” or “stein”) that was considered likely to be Jewish), based on extensive prior research by Ira Sheskin on likely Jewish surnames. Included were a list of Sephardic names and Russian first names. The DJN households called were DJN households not on the Jewish Federation mailing list. A VERY low percentage were Jewish, probably because Nebraska has a very high percentage of households of German origin and the most common DJNs are German names. We also used a list of hundreds of first names that are almost always Jewish, such as Moshe and Ira.

Weighting the Samples. The three types of samples and the different rates at which cell phones and landlines and different geographic areas were called necessitated the use of a complex weighting scheme. Post-survey stratification based on questions asked of non-Jewish respondents was also executed. Fortunately, SSRS is the industry leader in weighting to combine samples of this nature. For more information on this complex procedure, please see the Methodology Report.

Field Work. SSRS of Glen Mills PA conducted the telephone calls from November 2016 to January 2017. No interviews were conducted on Friday evenings or Saturdays. When requested, respondents were called back at a more convenient time.

All interviews were conducted using Computer Assisted Telephone Interviewing (CATI). While human beings asked all the questions, the questions appeared on a computer screen. The CATI system ensured that questions followed logical skip patterns and that complete dispositions of all call attempts were recorded.

Training sessions were held for interviewers to familiarize them with the survey and a written guide provided about the Jewish Federation and the survey. Answers to questions respondents frequently ask were also reviewed. Pretest interviews were completed and a few improvements were made in the questionnaire.

METHODOLOGY

The overall response rate is a composite of the screener completion rate and the full interview completion rate. The overall response rate was 56%, and the cooperation rate was 91%.⁵ Overall, 150,109 phone calls were needed to complete the 552 interviews. The 56% response rate is much higher than is typical in Jewish community studies.

Maximizing the response rate and cooperation rate involved using a well-designed screener, a significant volume of survey publicity, publicizing the caller ID (CountMeOmaha), calling each number multiple times, conducting interviews by appointment, and using specially trained interviewers for refusal conversion. Many of the interviewers used had completed other Jewish community surveys in the past.

Publicity. A postcard about the study was sent to all Jewish households and an e-mail was sent to all known Jewish households. Advertisements were placed in the local Jewish newspaper and synagogue bulletins. Letters were sent to all local area rabbis, synagogue presidents, and Jewish institutions. Flyers were distributed around the community. Posters were placed at the entrances to the Jewish Community Center and synagogue lobbies. The purpose of this publicity was to notify potential respondents that they might be contacted to participate in the study and to make them more receptive and cooperative.

Institutional Survey. Brief surveys were administered to the synagogues in Omaha, the Jewish Community Center, the Jewish day school, and the Jewish Federation. These surveys primarily collected information on membership levels and enrollments in various programs.

- A complete methodology report is available at www.jewishdatabank.org.

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).
- **Jewish Household.** A *Jewish household* is any household containing a Jewish person.

See Chapter 1 in the *Main Report* for more definitions of terms used in this report.

⁵ This is an AAPOR RR3 Rate. See the Methodology Report.

METHODOLOGY

COMPARISONS WITH OTHER JEWISH COMMUNITIES

In many cases, this report compares Omaha with other American Jewish communities. The choice of comparison Jewish communities depends upon whether particular Jewish communities had recently completed studies (post 1993) 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 Omaha. For example, if the question in Omaha was asked of all *persons in Jewish households*, only other communities querying this set of persons could be included in the comparison. The comparisons of Omaha 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 based on small sample sizes. It is believed that based on the recency of the study, geographic proximity of the community to Omaha, similar size of the Jewish Federation Annual Campaign, or similar population size of the community, the following communities provide particularly instructive comparisons with Omaha: Columbus, San Antonio, St. Louis, and St. Paul. See the *Main Report* for a complete listing of the comparison Jewish communities for each question.

DEFINITION OF STUDY AREA AND GEOGRAPHIC SUBAREAS

The study area includes all of Douglas and Sarpy Counties, Nebraska. For purposes of geographical analysis, the study area is divided into three geographic areas. See the map on the next page.

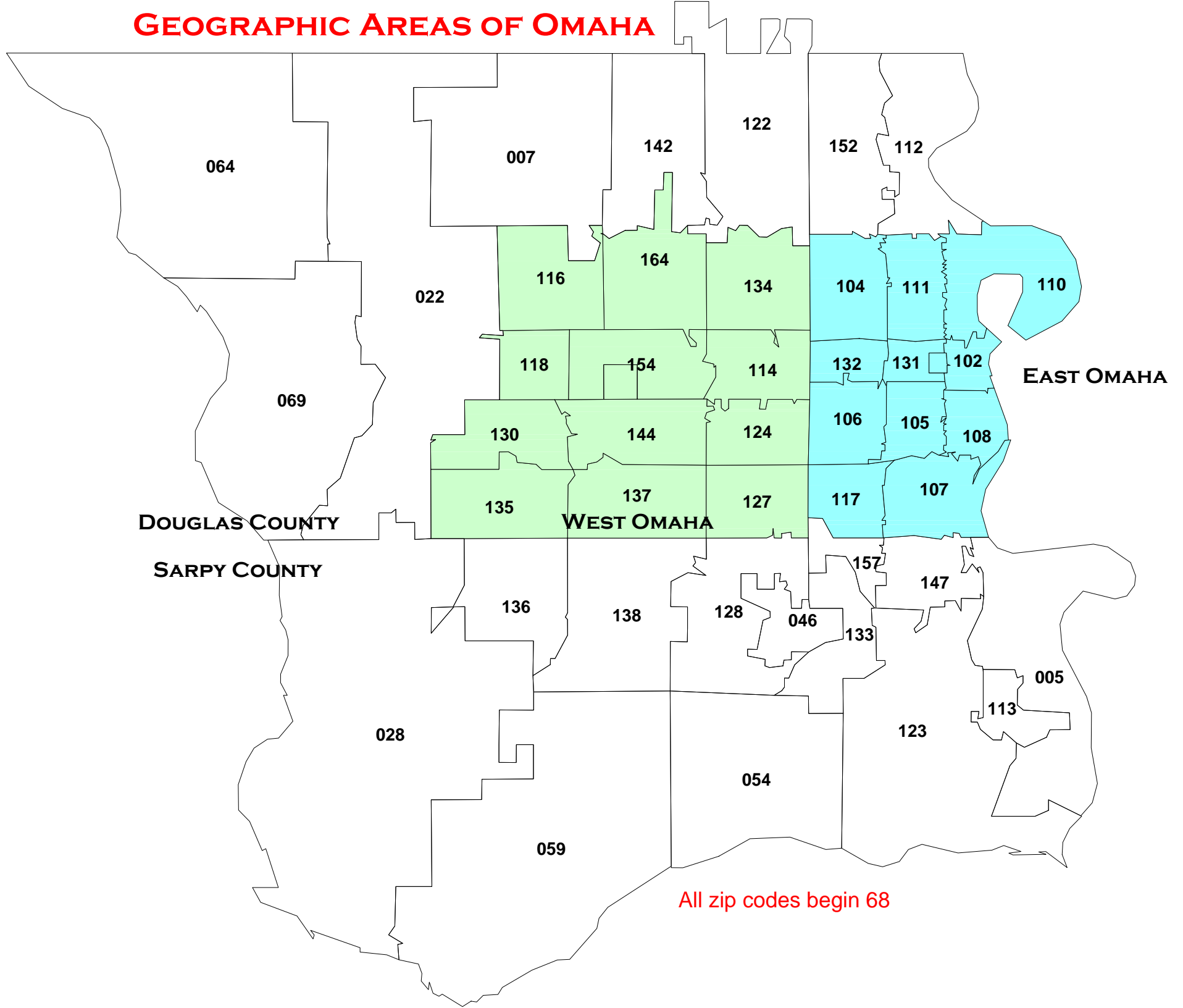
❶ **East Omaha** Includes zip codes 68102, 68104, 68105, 68106, 68107, 68108, 68110, 68111, 68117, 68131, 68132

❷ **West Omaha** Includes zip codes 68114, 68116, 68118, 68124, 68127, 68130, 68134, 68135, 68137, 68144, 68145, 68154, 68164

❸ **Other Areas** Includes zip codes 68005, 68007, 68022, 68025, 68028, 68046, 68054, 68059, 68064, 68069, 68112, 68113, 68122, 68123, 68128, 68133, 68136, 68138, 68142, 68147, 68152, 68157

DJN Analysis. A Distinctive Jewish Name analysis by zip code area was completed that allowed us to make examine recent changes in the number of Jewish households in each of the three geographic subareas of Omaha (East Omaha, West Omaha, and the Other Areas).

GEOGRAPHIC AREAS OF OMAHA



POPULATION SIZE AND DISTRIBUTION

This study finds that 12,700 persons live in 5,150 Jewish households in Omaha. Of the 12,700 persons in Jewish households, 8,800 persons (69%) are Jewish (**Table 1**).

- In **East Omaha**, a total of 2,900 persons live in 1,225 Jewish households. 35% of persons in Jewish households are not Jewish. Thus, 1,900 Jews live in the East Omaha.
- In **West Omaha**, a total of 7,500 persons live in 3,100 Jewish households. 23% of persons in Jewish households are not Jewish. Thus, 5,700 Jews live in West Omaha.
- In the **Other Areas**, a total of 2,300 persons live in 825 Jewish households. 48% of persons in Jewish households are not Jewish. Thus, 1,200 Jews live in the Other Areas.
- The 5,150 Jewish households constitute 1.8% of the estimated 282,289 *households* in Omaha. The 12,700 persons in Jewish households constitute 1.7% of the estimated 740,004 *persons* in Omaha. The resident Jewish population of 8,800 Jews constitute 1.2% of the estimated 740,004 *persons* in Omaha.
- The 1.8% of Jewish households is below average among about 55 comparison Jewish communities and compares to 4.7% in St. Louis, 2.4% in Columbus, 1.6% in St. Paul, and 0.9% in San Antonio.

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	
East Omaha	1,225	2.37	2,900	65.1%	1,900
West Omaha	3,100	2.42	7,500	76.5%	5,700
Other Areas	825	2.81	2,300	52.0%	1,200
All	5,150	2.47	12,700	69.3%	8,800

POPULATION SIZE AND DISTRIBUTION

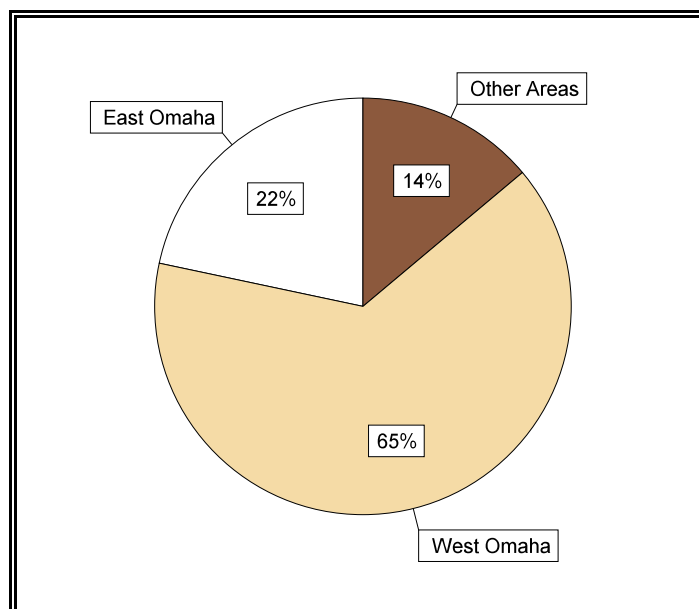
TABLE 2
GEOGRAPHIC DISTRIBUTION OF THE JEWISH COMMUNITY

Geographic Area	Jewish Households		Persons in Jewish Households		Jews in Jewish Households	
	Number	Percentage	Number	Percentage	Number	Percentage
East Omaha	1,225	23.8%	2,900	22.8%	1,900	21.6%
West Omaha	3,100	60.2	7,500	59.1	5,700	64.8
Other Areas	825	16.0	2,300	18.1	1,200	13.6
All	5,150	100.0%	12,700	100.0%	8,800	100.0%

• In **Table 2**, the geographic distribution of *persons in Jewish households* and the geographic distribution of *Jews* are different from the distribution of Jewish households due to variations among the geographic areas in household size and in the percentage of persons in Jewish households who are Jewish. Thus, for example, while 60% of Jewish households live in the West Omaha, 65% of Jews live there.

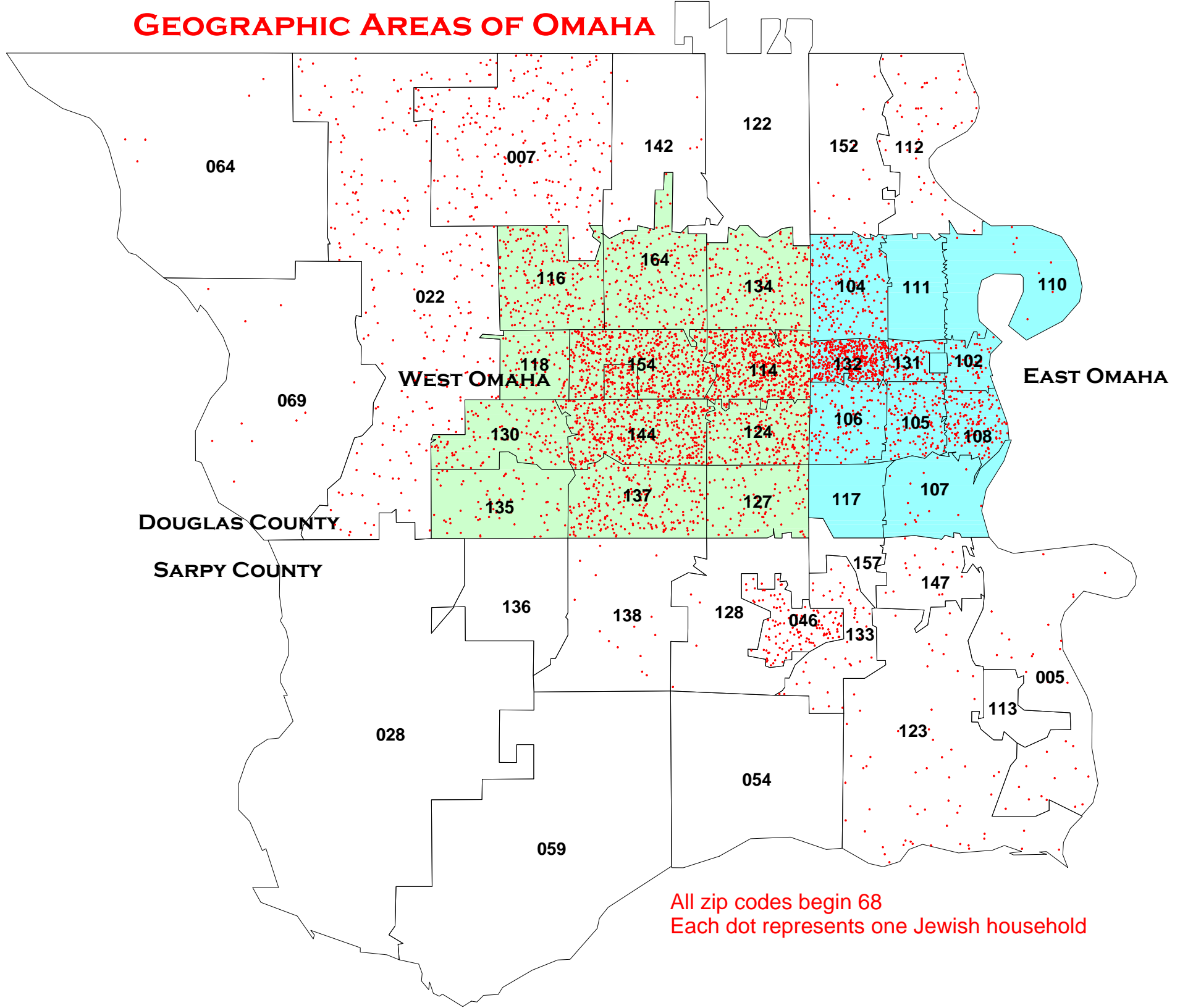
• An analysis using Distinctive Jewish Names suggests that the number of Jewish households decreased from 5,300 households in 2010 to 5,150 in 2017. While this decrease is consistent with many other indicators of population change in this report, this small change (150 households) is well within the margin of error of the DJN methodology.

• The DJN analysis also suggest that some increase in Jewish households has occurred in East Omaha and a decrease has occurred in West Omaha.



Geographic Distribution of Jews

GEOGRAPHIC AREAS OF OMAHA



PLACE OF BIRTH

Overall, 92% of adults in Jewish households in Omaha were born in the United States. 71% of adults were born in the Midwest (including 50% in Nebraska, 5% in Iowa, 4% in Missouri, and 3% in both Illinois and Kansas); 7%, in the Northeast; 7%, in the South; and 7%, in the West.

- Of the 10,100 adults in Jewish households in Omaha, 43% (4,350 adults) of adults were locally born (born in Omaha). 8% (850 adults) of adults were foreign born. 1% (100 adults) were born in Israel.

- The 43% **locally born** is well above average among about 50 comparison Jewish communities and compares to 55% in St. Louis, 39% in St. Paul, 29% in Columbus, and 21% in San Antonio. The percentage of locally-born adults is important in understanding levels of attachment to the local community and local Jewish institutions.

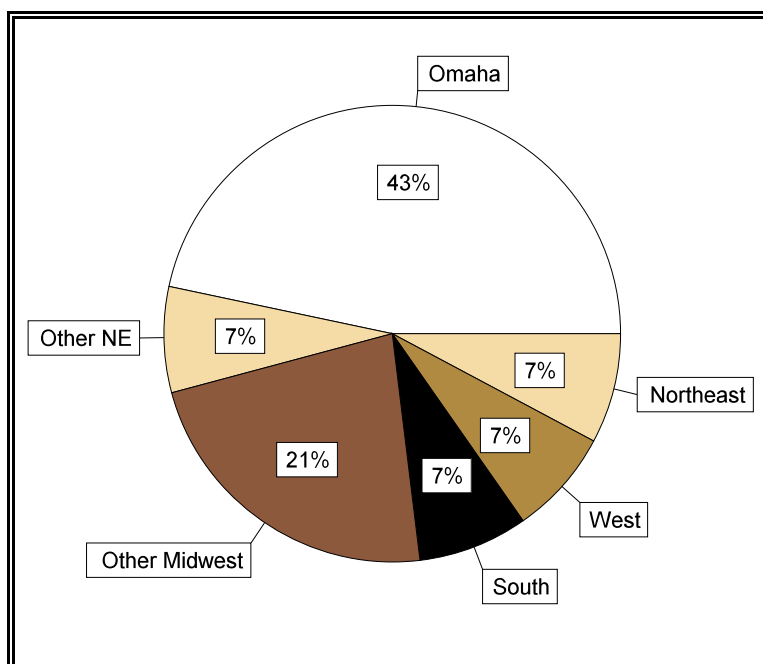
- The percentage of adults who were locally born is 49% in West Omaha and 44% in East Omaha. The percentage who are foreign born is 12% in East Omaha and 8% in West Omaha.

- 8% (850 adults) of adults were **foreign born**. The 8% **foreign born** is about average among about 50 comparison Jewish communities and compares to 17% in St. Paul, 12% in San Antonio, 8% in St. Louis, and 7% in Columbus.

- 84% of foreign born respondents are currently US citizens, compared to 34% of all foreign born adults in Douglas/Sarpy Counties and 46% of foreign born in the US as of 2014.

Households from the Former Soviet Union

- 3.2% (165 households) of households (containing 500 persons) are from the Former Soviet Union (*FSU households*).



Place of Birth

MIGRATION

Location of Previous Residence

- 42% (2,150 households) of respondents in Jewish households in Omaha have always lived in Omaha and 9% moved to Omaha from elsewhere in Nebraska. 6% of respondents moved to Omaha from the Northeast (including 5% from New York); 12%, from the South; and 6%, from the West. 7% of respondents moved to Omaha from foreign locations, including 0.6% from Israel.

Length of Residence in Omaha

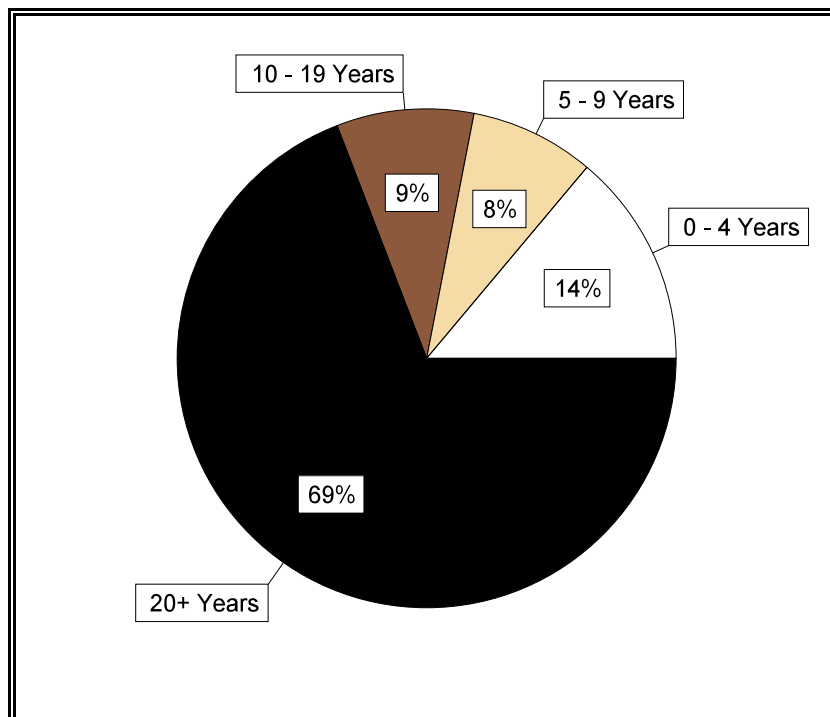
- 14% (700 households) of households in Omaha moved to Omaha within the past five years (*new households*). Thus, an average of 145 households who currently live in Omaha moved to Omaha each year during the past five years (the *in-migration rate*). Another 8% of households in Omaha moved to Omaha 5-9 years ago. In total, 22% of households have lived in Omaha for less than ten years. 9% of households have lived in Omaha for 10-19 years and 69%, for 20 or more years (*long-term households*).

- The 14% of **new households** is about average among about 55 comparison Jewish communities and compares to 13% in both San Antonio and St. Paul, 9% in Columbus, and 6% in St. Louis.

- The 69% of **long-term households** is well above average among about 55 comparison Jewish communities and compares to 78% in St. Louis, 71% in Columbus, 62% in San Antonio, and 60% in St. Paul.

Months in Residence in Omaha

- 7% (350 households) of Jewish households in Omaha spend less than 10 months of the year in Omaha.



Length of Residence in Omaha

MIGRATION

Length of Residence at Current Address

- 40% of Jewish households in Omaha have lived at their current address for 0-4 years; 15%, for 5-9 years; 15%, for 10-19 years; and 30%, for 20 or more years. The 40% at their current address for **0-4 years** is above average among about 45 comparison Jewish communities and compares to 36% in Columbus, 32% in St. Paul, 28% in San Antonio, and 25% in St. Louis.

- 46% of households in East Omaha have lived at their current residence for 0-4 years.

Home Ownership

- 78% of households **own their homes**. The 78% home ownership is about average among about 45 comparison Jewish communities and compares to 90% in San Antonio and 81% in St. Paul. The 78% compares to 64% of all households (both Jewish and non-Jewish) in Douglas/Sarpy Counties as of 2014 and 64% of all American households (both Jewish and non-Jewish) as of 2014.

Migration Out of Omaha

- 7% (350 households) of households will definitely move (*either within Omaha or out of Omaha*) within the next three years. 14% (700 households) of households will probably move; 31%, probably not; 44%, definitely not; and 5% don't know. In total, 21% of households will definitely/probably move within the next three years.

- The 21% **definitely/probably moving** is about average among about 45 comparison Jewish communities and compares to 26% in Columbus, 16% in St. Louis, 14% in San Antonio, and 12% in St. Paul.

- 12% (650 households) of households will definitely/probably move *out of Omaha* within the next three years; 5% will definitely/probably move within Omaha; 3% don't know where they will definitely/probably move; and 79% will probably not/definitely not move or don't know whether they will move.

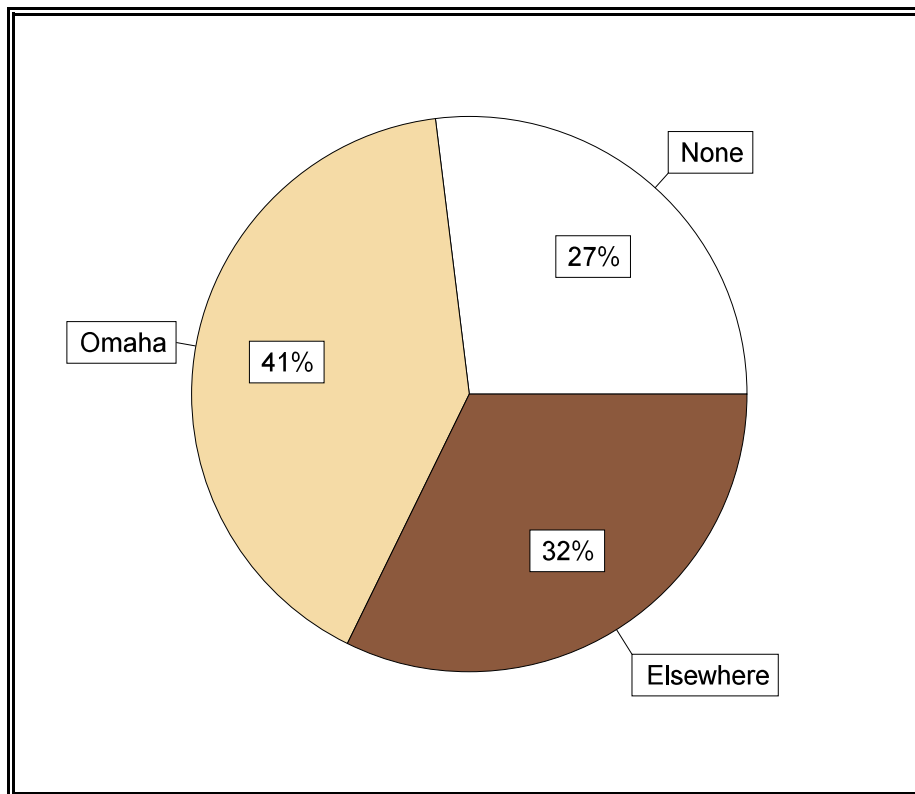
- 1.4% (75 households) of households will **definitely move out of Omaha** within the next three years. The 1.4% **definitely moving out of the local community** is below average among about 45 comparison Jewish communities and compares to 4.5% in Columbus, 3.3% in San Antonio, 2.1% in St. Louis, and 1.2% in St. Paul.

- The 1.4% definitely moving out of Omaha within the next three years suggests a loss of an average of 25 households per year. Some portion of the 10.8% probably moving out of Omaha (an average of 200 households per year) will actually move. In total, an average of between 25 and 225 households will move out of Omaha each year within the next three years (the *out-migration rate*). An average of 145 households who currently live in Omaha moved to Omaha each year during the past five years (the *in-migration rate*). (See the "Length of Residence in Omaha" section above.) Assuming that the current rate of in-migration continues for the next few years, these data suggest that the number of Jewish households in Omaha will probably not change significantly as a result of migration into and out of Omaha.

MIGRATION

Local Adult Children

- 27% of households in which the respondent is age 50 or over have no adult children who have established their own homes; 41% have at least one adult child who has established his/her own home in Omaha; and 32% have adult children who have established his/her own home elsewhere. These data suggest that at least 41% of households in which the respondent is age 50 or over will have a local support system as they age.
- The 41% of **households with local adult children** from households in which the respondent is age 50 or over is about average among about 40 comparison Jewish communities and compares to 66% in St. Paul, 56% in St. Louis, 51% in Columbus, and 39% in San Antonio.
- Of households in which the respondent is *age 75 or over*, 69% have at least one adult child who has established his/her own home in Omaha.
- The 69% of households in which the respondent is age 75 or over with local adult children is the fourth highest of about 40 comparison Jewish communities and compares to 77% in St. Paul, 55% in San Antonio, 51% in Columbus, and 45% in St. Louis.
- In households in which the respondent is age 50 or over, 37% of their *adult children who have established their own homes* live in Omaha. The 37% is about average among about 30 comparison Jewish communities and compares to 65% in St. Paul, 52% in Columbus, 51% in St. Louis, and 34% in San Antonio.



Where Closest Adult Child Lives

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.

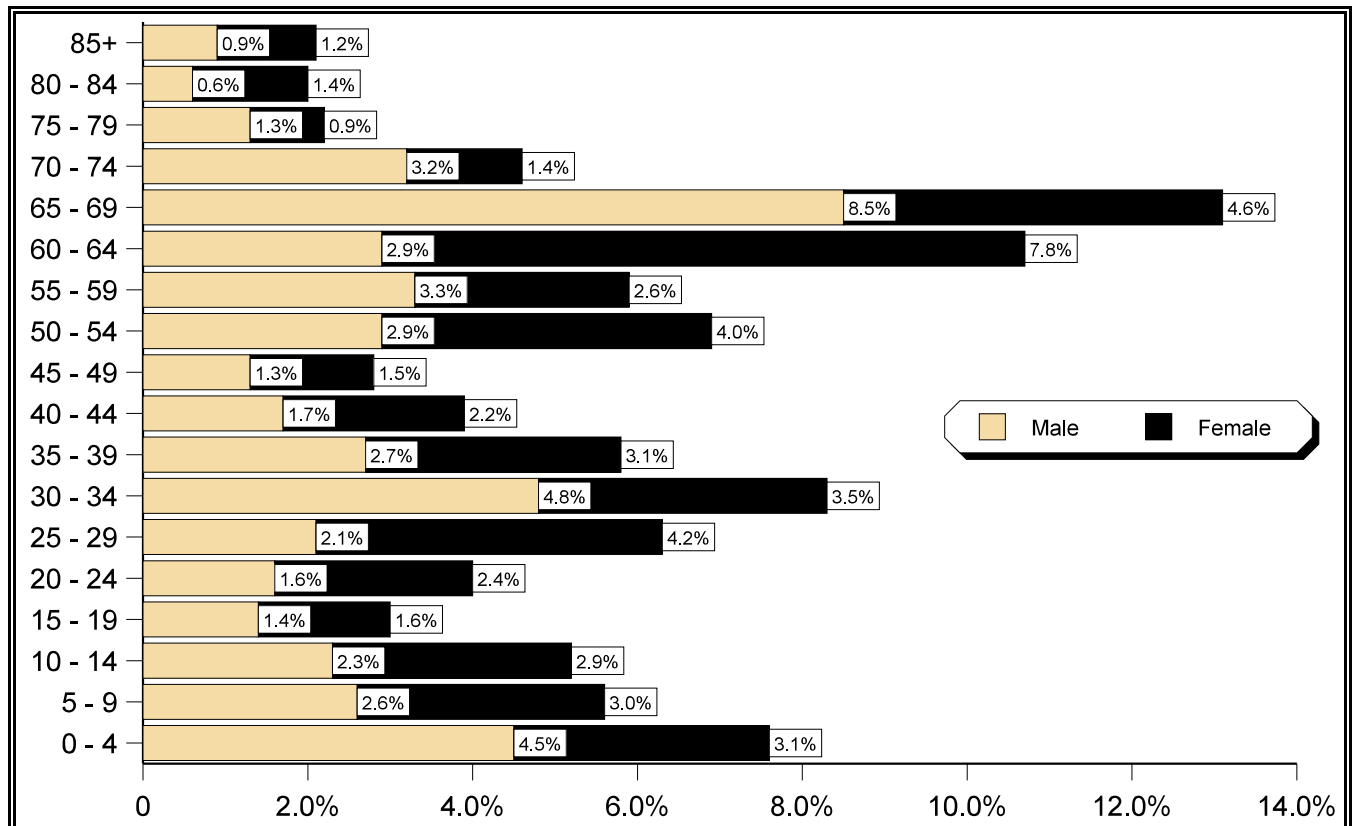
Children

- 20% of persons in Jewish households are children **age 0-17** which is about average among about 55 comparison Jewish communities and compares to 27% in St. Paul, 21% in both Columbus and San Antonio, and 19% in St. Louis. The 20% compares to 27% of all residents (both Jewish and non-Jewish) of Douglas/Sarpy Counties as of 2014 and 24% of all Americans (both Jewish and non-Jewish) as of 2014.

- 1,100 children **age 0-5** live in Jewish households (55% of whom (600 children) are being raised Jewish or part Jewish), as do 900 children age 6-12 (40% of whom (350 children) are being raised Jewish or part Jewish) and 600 children age 13-17 (75% of whom (450 children) are being raised Jewish or part Jewish). In total, 2,600 children age 0-17 live in Jewish households (54% of whom (1,400 children) are being raised *Jewish or part Jewish*).

Elderly

- The 24% of persons **age 65 and over** (3,050 persons) in Jewish households is above average among about 55 comparison Jewish communities and compares to 24% in San Antonio, 18% in St. Louis, 16% in both Columbus and St. Paul. The 24% compares to 11% of all residents (both Jewish and non-Jewish) of Douglas/Sarpy Counties as of 2014 and 14% of all Americans (both Jewish and non-Jewish) as of 2014.



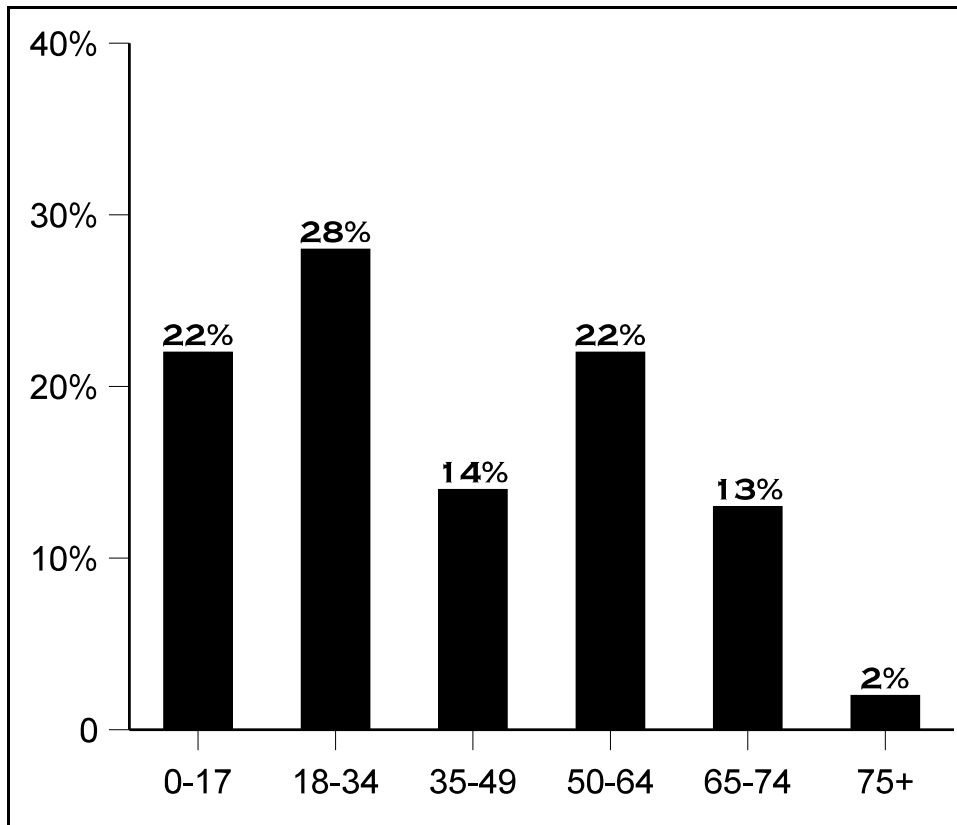
Age Distribution of Persons in Jewish Households

AGE

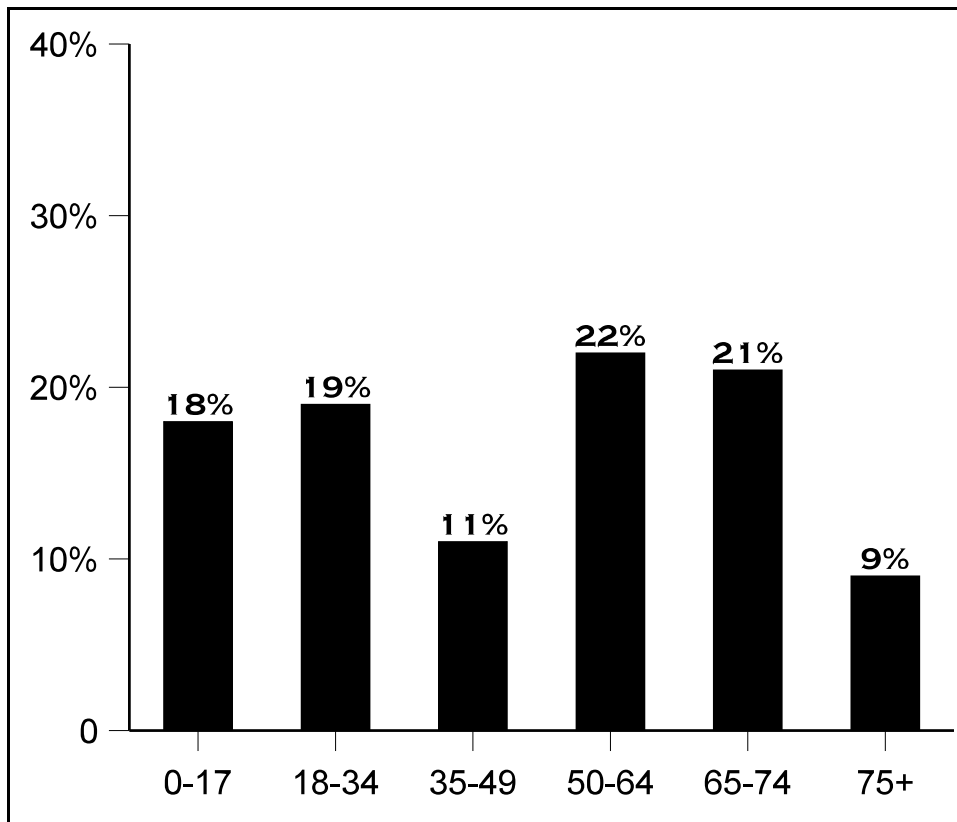
TABLE 3
AGE AND SEX DISTRIBUTION OF PERSONS IN JEWISH HOUSEHOLDS

	Percentage			Number		
Age Group	Male	Female	All	Male	Female	All
0 - 5	5.0%	3.7%	8.7%	635	470	1,105
6 - 12	3.2	3.8	7.0	406	483	889
13 - 17	2.2	2.4	4.6	279	305	584
18 - 24	2.1	3.0	5.1	267	381	648
25 - 34	6.8	7.7	14.5	864	978	1,842
35 - 44	4.4	5.4	9.8	559	686	1,245
45 - 54	4.2	5.5	9.7	533	699	1,232
55 - 64	6.1	10.4	16.5	775	1,321	2,096
65 - 74	11.7	6.1	17.8	1,486	775	2,261
75 - 84	1.9	2.3	4.2	241	292	533
85 and over	0.9	1.1	2.0	114	140	254
Total	48.6%	51.4%	100.0%	6,172	6,528	12,700
CUMULATIVE AGE CATEGORIES						
0 - 17	10.4%	9.9%	20.3%	1,320	1,258	2,578
18 and over	38.2%	41.5%	79.7%	4,852	5,270	10,122
18 - 34	8.9%	10.7%	19.6%	1,131	1,359	2,490
35 - 49	5.7%	6.8%	12.5%	724	864	1,588
50 - 64	9.1%	14.4%	23.5%	1,155	1,829	2,984
65 and over	14.5%	9.5%	24.0%	1,841	1,207	3,048
75 and over	2.8%	3.4%	6.2%	355	432	787
Median Age ¹	47.3	44.3	45.5	¹ Median age in years.		

AGE



Age Distribution in East Omaha (Median Age = 40 years)



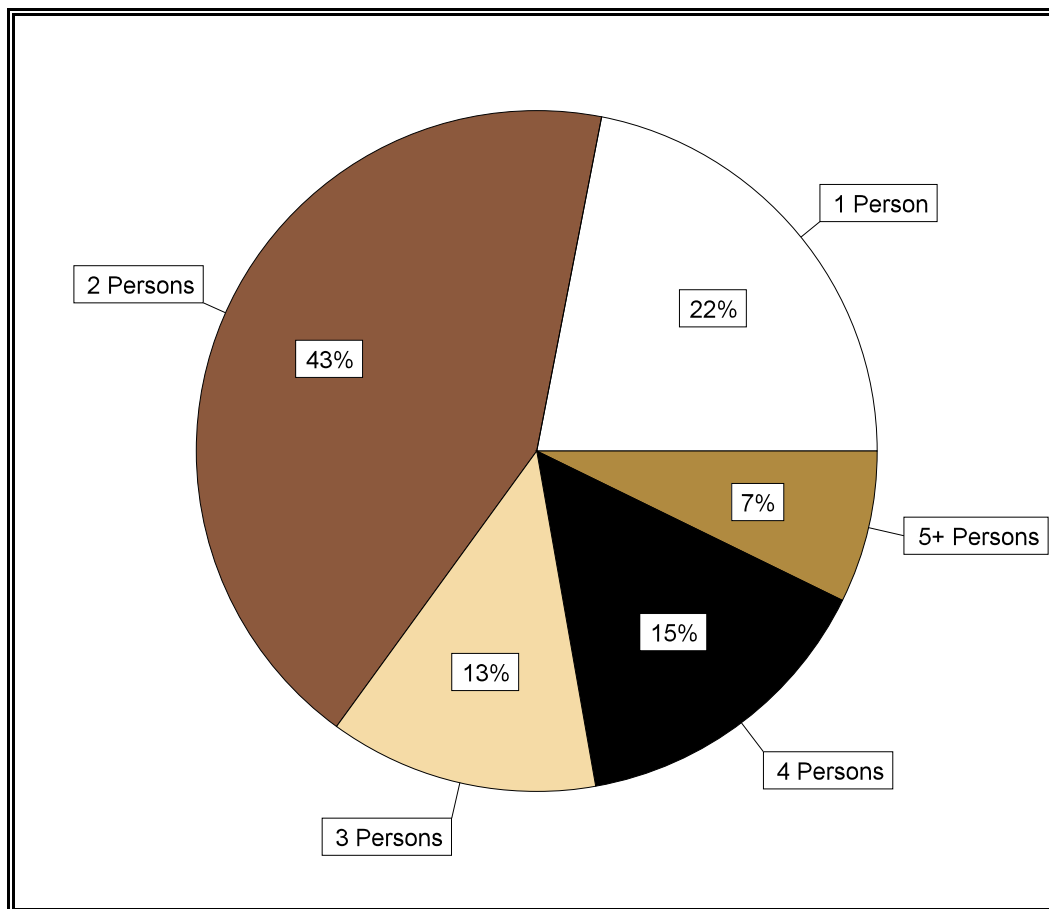
Age Distribution in West Omaha (Median Age = 52 years)

HOUSEHOLD SIZE

The average household size of Jewish households in Omaha is 2.47 persons. The 2.47 **average household size** is about average among about 55 comparison Jewish communities and compares to 2.71 in St. Louis, 2.60 in both Columbus and St. Paul, and 2.49 in San Antonio. The 2.47 compares to 2.61 for all households (both Jewish and non-Jewish) in Douglas/Sarpy Counties as of 2014 and 2.63 for all American households (both Jewish and non-Jewish) as of 2014.

- The 22% of **one-person households** is about average among about 55 comparison Jewish communities and compares to 27% in St. Paul, 26% in Columbus, 22% in San Antonio, and 21% in St. Louis. The 22% compares to 29% of all households (both Jewish and non-Jewish) in Douglas/Sarpy Counties as of 2014 and 28% of all American households (both Jewish and non-Jewish) as of 2010.

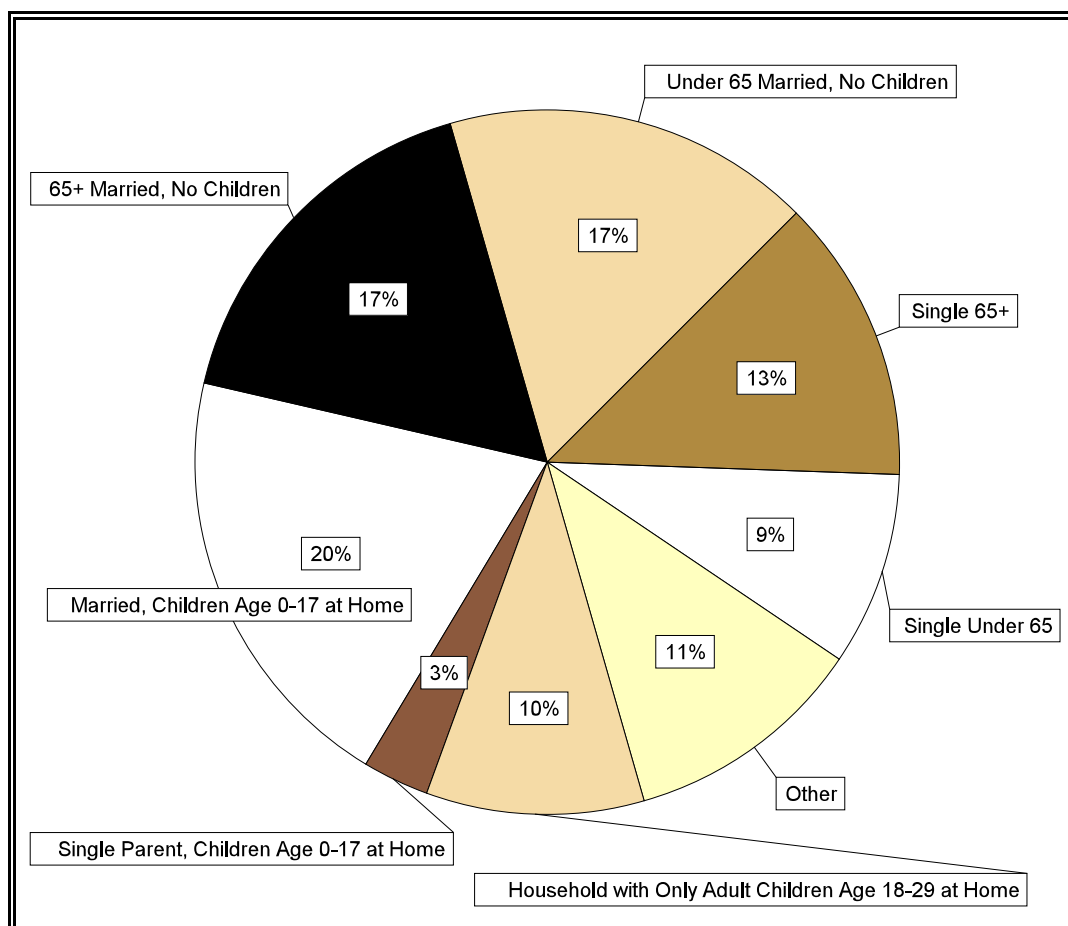
- The 23% of **households with four or more persons** is about average among about 55 comparison Jewish communities and compares to 28% in both Columbus and St. Paul, 26% in St. Louis, and 24% in San Antonio.



Household Size

HOUSEHOLD STRUCTURE

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



Household Structure

Households with Children

- The 20% of **married households with children age 0-17 at home** is below average among about 55 comparison Jewish communities and compares to 36% in St. Paul, 24% in both St. Louis and San Antonio, and 21% in Columbus. The 20% compares to 22% of all households (both Jewish and non-Jewish) in Douglas/Sarpy Counties as of 2014 and 20% of all American households (both Jewish and non-Jewish) as of 2014.
- The 3% of **single parent households with children age 0-17 at home** is about average among about 55 comparison Jewish communities and compares to 6% in Columbus, 3% in both St. Louis and San Antonio, and 2% in St. Paul. The 3% compares to 12% of all households (both Jewish and non-Jewish) in Douglas/Sarpy Counties as of 2014 and 10% of all American households (both Jewish and non-Jewish) as of 2014.

HOUSEHOLD STRUCTURE

**TABLE 4
HOUSEHOLD STRUCTURE**

Household Structure	Percentage	Number
HOUSEHOLDS WITH CHILDREN AGE 0-17 AT HOME		
Married Couple	19.9%	1,025
Unmarried Opposite-Sex Couple	0.0	0
Single Parent	3.3	170
Unmarried Same-Sex Couple	0.0	0
Other Household with Children	0.1	5
• Total Households with Children Age 0-17 at Home	23.3%	1,200
HOUSEHOLDS WITH ONLY ADULT CHILDREN AGE 18-29 AT HOME		
Married Couple	7.8%	402
Unmarried Opposite-Sex Couple	0.0	0
Single Parent	1.7	88
Unmarried Same-Sex Couple	0.0	0
• Total Households with Only Adult Children Age 18-29 at Home	9.5%	489
MARRIED HOUSEHOLDS—NO CHILDREN AT HOME		
Under Age 35	0.7%	36
Age 35 - 49	1.9	98
Age 50 - 64	14.7	757
□ Total Non-Elderly Couple Households	17.3%	891
Age 65 - 74	12.8%	659
Age 75 and Over	4.4	227
□ Total Elderly Couple Households	17.2%	886
• Total Married Households—No Children at Home	34.5%	1,777
SINGLE PERSON HOUSEHOLDS		
Male under Age 65	2.0%	103
Female under Age 65	6.6	340
□ Total Non-Elderly Single Households	8.6%	443
Male Age 65 - 74	5.6%	288
Female Age 65 - 74	2.2	113
Male Age 75 and Over	1.3	67
Female Age 75 and Over	4.2	216
□ Total Elderly Single Households	13.3%	685
• Total Single Person Households	21.9%	1,128

HOUSEHOLD STRUCTURE

TABLE 4
HOUSEHOLD STRUCTURE

Household Structure	Percentage	Number
OTHER HOUSEHOLD STRUCTURES		
Unmarried Opposite-Sex Couple	3.2%	165
Roommate/Friend	4.1	211
Married Couples with Children Age 30 and Over	1.0	52
Single Parents with Children Age 30 and Over	0.2	10
Unmarried Same-Sex Couple	0.3	15
Other	2.0	103
• Total Other Household Structures	10.8%	556
Grand Total	100.0%	5,150

Married Households—No Children at Home

- The 35% of **married households with no children at home** is about average among about 55 comparison Jewish communities and compares to 36% in San Antonio, 35% in St. Louis, 25% in Columbus, and 24% in St. Paul. The 35% compares to 26% of all households (both Jewish and non-Jewish) in Douglas/Sarpy Counties as of 2014 and 29% of all American households (both Jewish and non-Jewish) as of 2014.

- The 1% of **married households under age 35 with no children at home** is about average among about 55 comparison Jewish communities and compares to 2% in St. Paul, 1% in both Columbus and St. Louis, and 0% in San Antonio.

- The 17% of **married households age 65 and over with no children at home** is about average among about 55 comparison Jewish communities and compares to 19% in San Antonio, 16% in St. Louis, and 11% in both Columbus and St. Paul.

Single Person Households

- The 9% of **single person households under age 65** is about average among about 55 comparison Jewish communities and compares to 15% in Columbus, 12% in St. Louis, 11% in St. Paul, and 9% in San Antonio. The 9% compares to 21% of all households (both Jewish and non-Jewish) in Douglas/Sarpy Counties as of 2014 and 18% of all American households (both Jewish and non-Jewish) as of 2014.

- The 7% of **single male households age 65 and over** is the highest of about 55 comparison Jewish communities and compares to 5% in both Columbus and St. Paul, 4% in San Antonio, and 3% in St. Louis.

- The 6% of **single female households age 65 and over** is about average among about 55 comparison Jewish communities and compares to 12% in St. Paul, 8% in San Antonio, and 6% in both St. Louis and Columbus.

HOUSEHOLD STRUCTURE

- The 13% of **single households age 65 and over** is about average among about 55 comparison Jewish communities and compares to 16% in St. Paul, 12% in San Antonio, 11% in Columbus, and 9% in St. Louis. The 13% compares to 8% of all households (both Jewish and non-Jewish) in Douglas/Sarpy Counties as of 2014 and 10% of all American households (both Jewish and non-Jewish) as of 2014.

Living Arrangements of Children

- 48% (950 children) of 2,000 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 (*households with working parents*). The percentage of children age 0-12 living in households with working parents helps to determine the need for after school programs. The 48% living in **households with working parents** is the second highest of about 35 comparison Jewish communities and compares to 30% in St. Paul, and 27% in San Antonio.

- 5% (140 children) of 2,600 children *age 0-17* in Jewish households live in single parent households. Single parent households are households with one parent and children age 0-17 at home. The 5% living in **single parent households** is about average among about 40 comparison Jewish communities and compares to 10% in Columbus, 9% in San Antonio, and 5% in both St. Louis and St. Paul. The 5% compares to 34% of all American children (both Jewish and non-Jewish) age 0-17 as of 2013.

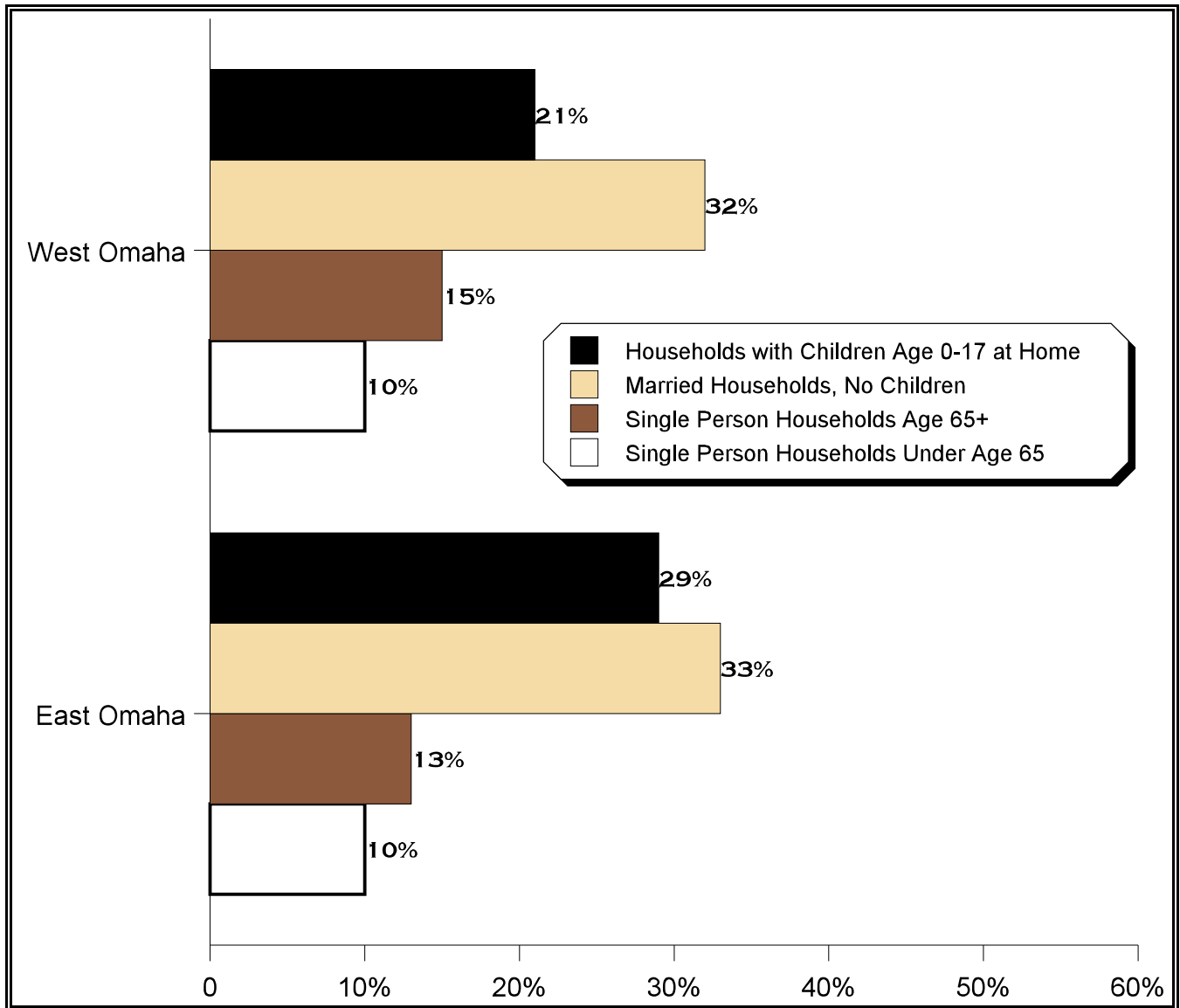
- 17% (450 children) of 2,600 children *age 0-17* in Jewish households live in households in which an adult is either currently divorced or divorced and remarried. The adult may or may not be the parent of the child. The 17% living in **households in which an adult is or was divorced** is the third lowest of about 35 comparison Jewish communities and compares to 38% in San Antonio and 21% in St. Paul.

Living Arrangements of the Elderly

- The 22% of **persons age 65 and over in Jewish households who live alone** is about average among about 50 comparison Jewish communities and compares to 40% in St. Paul, 26% in Columbus, 21% in San Antonio, and 19% in St. Louis. The 22% compares to 30% of all residents (both Jewish and non-Jewish) age 65 and over in Douglas/Sarpy Counties as of 2014 and 27% of all Americans (both Jewish and non-Jewish) age 65 and over as of 2014.

- The 36% of **persons age 75 and over in Jewish households who live alone** is about average among about 50 comparison Jewish communities and compares to 48% in St. Paul, 45% in Columbus, and 27% in both St. Louis and San Antonio.

HOUSEHOLD STRUCTURE

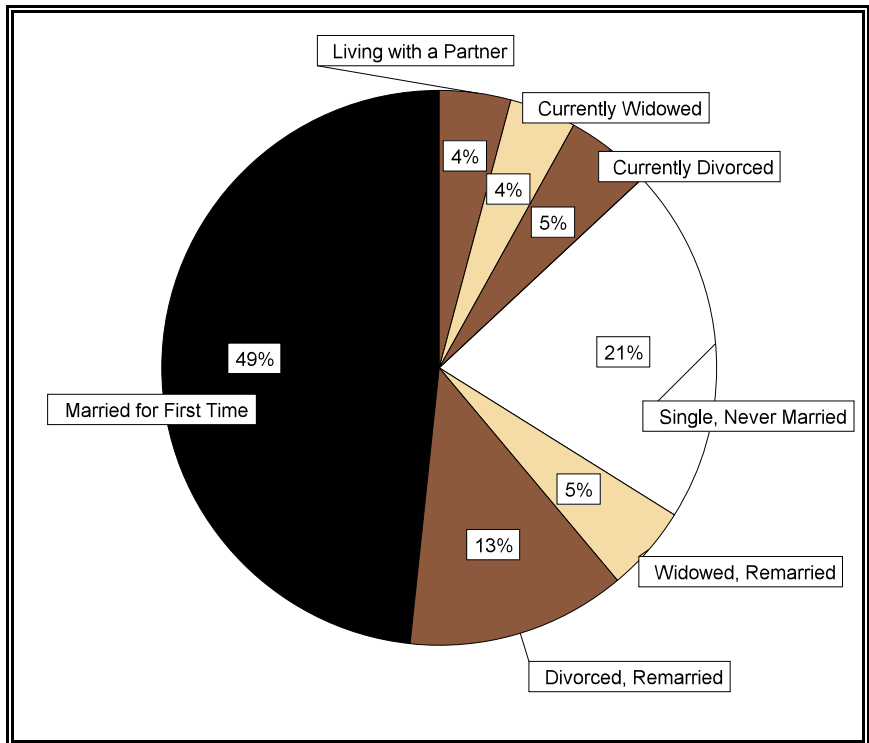


Selected Household Structures by Geographic Area

MARITAL STATUS

About 66% (6,700 adults) of 10,100 adults age 18 and over in Jewish households in Omaha are currently married; 21% (2,100 adults) are single, never married; 5% (500 adults) are currently divorced; 4% (360 adults) are currently widowed; and 0.1% (10 adults) are separated. 4% (420 adults) of adults are living with a partner.

- The 66% **currently married** is about average about 55 comparison Jewish communities and compares to 70% in both San Antonio and St. Paul, 59% in St. Louis, and 47% in Columbus. The 70% compares to 50% of all residents (both Jewish and non-Jewish) *age 15 and over* of Douglas/Sarpy Counties as of 2014 and 48% of all Americans (both Jewish and non-Jewish) *age 15 and over* as of 2014.



Marital Status of Adults

- The 21% **single, never married** is the eighth highest of about 55 comparison Jewish communities and compares to 22% in both St. Louis and Columbus, 17% in St. Paul, and 16% in San Antonio. The 21% compares to 33% of all residents (both Jewish and non-Jewish) *age 15 and over* of Douglas/Sarpy Counties as of 2014 and 33% of all Americans (both Jewish and non-Jewish) *age 15 and over* as of 2014.

- The **divorce rate** of 77 is about average among about 50 comparison Jewish communities and compares to 276 in Columbus, 156 in St. Louis, 106 in San Antonio, and 80 in St. Paul. The 77 compares to 215 for all residents (both Jewish and non-Jewish) *age 15 and over* of Douglas/Sarpy Counties as of 2014 and 225 for all Americans (both Jewish and non-Jewish) *age 15 and over* as of 2014.

- The 4% **currently widowed** is the second lowest of about 50 comparison Jewish communities and compares to 13% in Columbus, 8% in St. Louis, 7% in St. Paul, and 6% in San Antonio. The 4% compares to 5% of all residents (both Jewish and non-Jewish) *age 15 and over* of Douglas/Sarpy Counties as of 2014 and 6% of all Americans (both Jewish and non-Jewish) *age 15 and over* as of 2014.

- 18% of adults in Jewish households *are or have been* divorced, 8% *are or have been* widowed, 75% *are or have been* married, and 17% are on their second or higher marriage.

MARITAL STATUS

TABLE 5
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	42.1%	62.6%	50.6%	27.7%	59.3%	33.8%
Single, Never Married	49.1	13.1	12.8	11.2	3.8	9.8
Divorced, Remarried	0.0	8.0	18.6	31.7	14.5	28.4
Widowed, Remarried	0.0	0.0	13.0	17.5	5.2	15.1
Currently Divorced	1.5	4.3	2.1	9.9	2.1	8.4
Currently Widowed	0.0	0.0	1.2	0.9	12.7	3.2
Separated	0.0	0.0	0.0	0.0	0.0	0.0
Living with a Partner	7.3	12.0	1.7	1.1	2.4	1.3
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

TABLE 6
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	34.9%	68.2%	64.2%	50.8%	40.1%	47.0%
Single, Never Married	50.6	13.1	11.8	10.8	4.8	8.6
Divorced, Remarried	0.0	5.6	17.7	13.8	1.9	9.5
Widowed, Remarried	0.0	0.2	0.7	1.5	2.9	2.0
Currently Divorced	0.0	11.7	3.8	12.4	5.8	10.0
Currently Widowed	2.7	0.0	0.4	7.3	44.3	20.6
Separated	0.0	0.0	0.5	0.0	0.0	0.0
Living with a Partner	11.8	1.2	0.9	3.4	0.2	2.3
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Single Jewish Adults

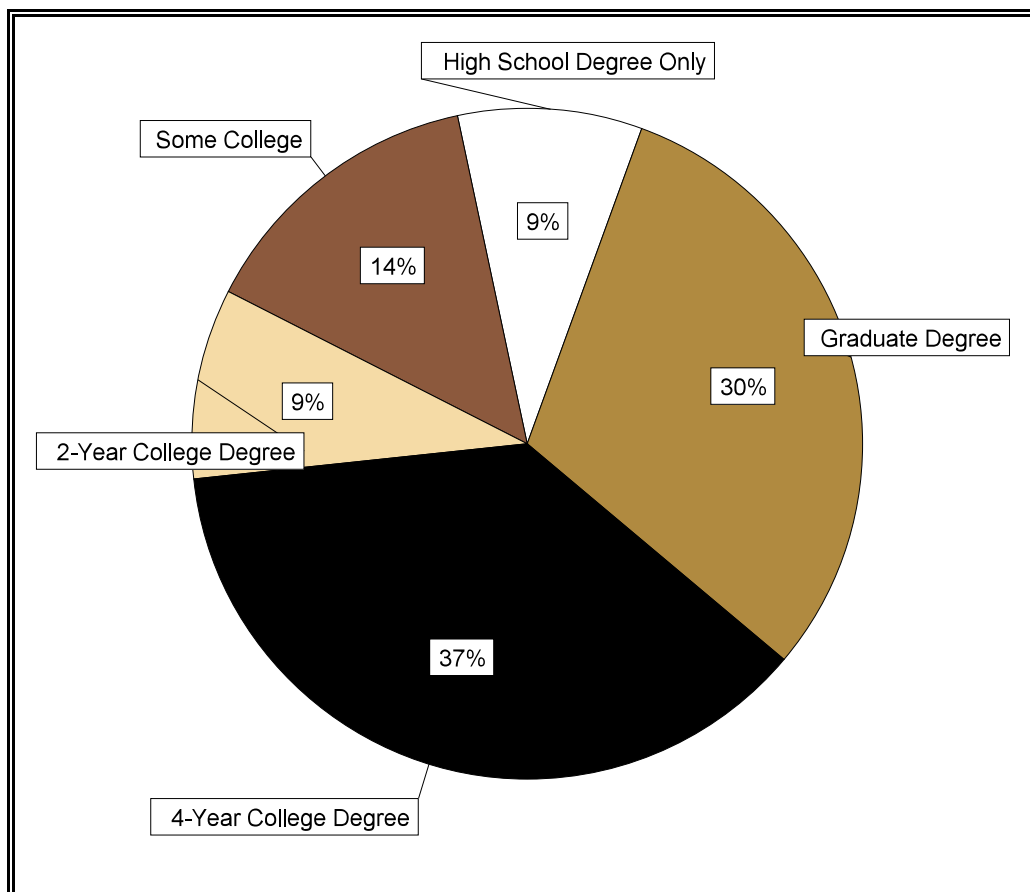
- 34% (2,500 adults) of *Jewish* adults in Jewish households are currently single. 40% (1,000 adults) of single Jewish adults are under age 35; 13% (340 adults) are age 35-49; 16% (400 adults) are age 50-64; 19% (500 adults) are age 65-74; and 12% (300 adults) are age 75 and over.

SECULAR EDUCATION

Only 9% (900 adults) of adults age 25 and over in Jewish households in Omaha have a high school degree or a degree from a technical or trade school and have not attended college. 14% (1,350 adults) of adults age 25 and over are in college or have attended college without attaining a degree; another 9% (800 adults) have a two-year college degree. 68% (6,400 adults) of adults age 25 and over in Jewish households have a four-year college degree or higher, including 30% (2,900 adults) with a graduate degree.

- The 68% with a **four-year college degree or higher** is about average among about 50 comparison Jewish communities and compares to 75% in San Antonio, 70% in Columbus, 69% in St. Paul, and 63% in St. Louis. The 68% compares to 37% of all adults (both Jewish and non-Jewish) age 25 and over in Douglas/Sarpy Counties as of 2014 and 29% of all American adults (both Jewish and non-Jewish) age 25 and over as of 2014.

- The 30% with a **graduate degree** is about average among about 50 comparison Jewish communities and compares to 36% in San Antonio, 35% in Columbus, and 33% in both St. Louis and St. Paul. The 30% compares to 13% of all adults (both Jewish and non-Jewish) age 25 and over in Douglas/Sarpy Counties as of 2014 and 11% of all American adults (both Jewish and non-Jewish) age 25 and over as of 2014.



Secular Education of Adults Age 25 and Over

SECULAR EDUCATION

TABLE 7
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	42.7%	13.0%	6.0%	2.3%	6.0%	8.7%	6.5%
Some College/2-Year College Degree	43.9	32.6	3.9	12.9	30.0	11.8	26.5
4-Year College Degree	12.7	32.8	41.0	46.8	26.9	61.7	33.6
Graduate Degree	0.7	21.6	49.1	38.0	37.1	17.8	33.4
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
Total 4-Year College Degree or Higher	13.4%	54.4%	90.1%	84.8%	64.0%	79.5%	67.0%

TABLE 8
SECULAR EDUCATION BY AGE FOR ADULT FEMALES IN JEWISH HOUSEHOLDS

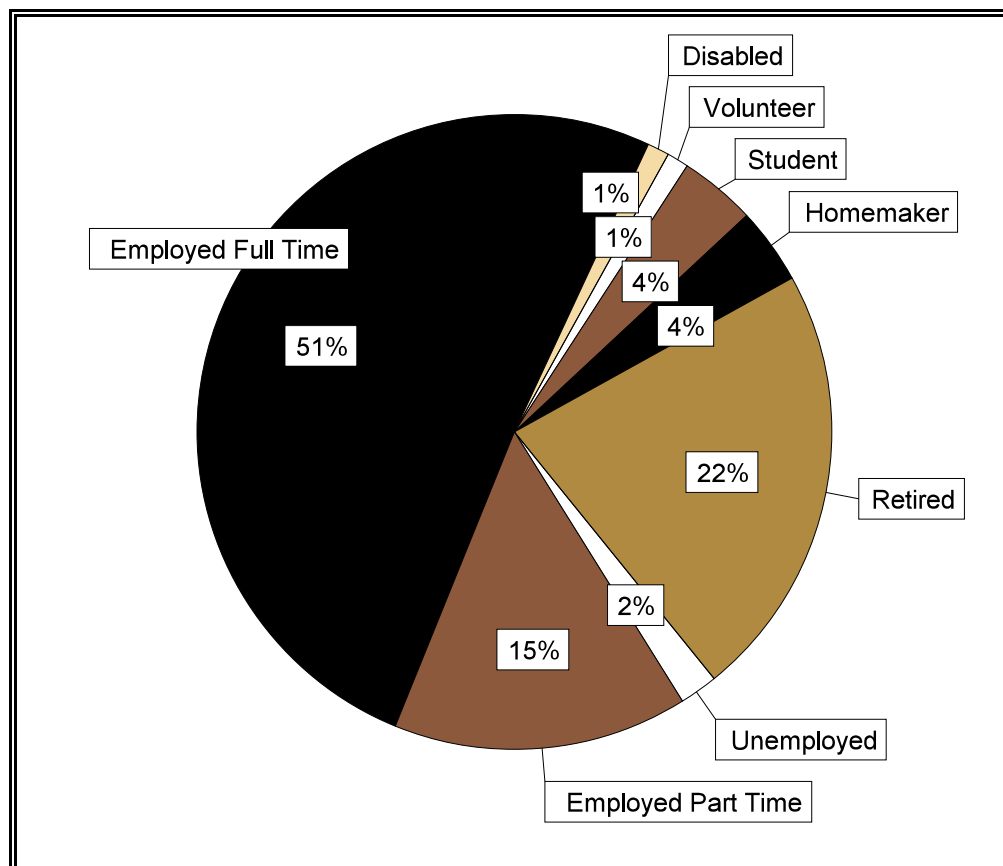
Highest Degree Earned	18-24	25-34	35-49	50-64	65-74	75+	65+
High School Degree or Less	14.5%	15.0%	12.8%	11.3%	6.7%	10.8%	8.2%
Some College/2-Year College Degree	23.8	23.9	14.6	26.2	33.7	36.3	34.6
4-Year College Degree	58.6	51.1	23.6	37.4	33.1	35.0	33.7
Graduate Degree	3.1	10.0	49.0	25.1	26.5	17.9	23.5
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
Total 4-Year College Degree or Higher	61.7%	61.1%	72.6%	62.5%	59.6%	52.9%	57.2%

- 20% of adults age 25 and over have a Master's degree; 3%, a doctoral degree; 6%, a medical or dental degree; and 2%, a law degree.

EMPLOYMENT STATUS

About 51% (5,100 adults) of 10,100 adults in Jewish households in Omaha are employed full time; 15% (1,500 adults) are employed part time; 2% (160 adults) were unemployed at the time of the survey; 22% (2,200 adults) are retired; 4% (440 adults) are homemakers; 4% (440 adults) are students; 1% (90 adults) are disabled; and 1% (120 adults) are full-time volunteers.

- The 51% **employed full time** is about average among about 45 comparison Jewish communities and compares to 56% in St. Louis, 50% in St. Paul, 49% in San Antonio, and 44% in Columbus.
- The 15% **employed part time** is about average among about 45 comparison Jewish communities and compares to 14% in St. Louis, and 10% in each of Columbus, San Antonio, and St. Paul.
- The 22% **retired** is about average among about 55 comparison Jewish communities and compares to 26% in San Antonio, 23% in Columbus, 22% in St. Louis, and 21% in St. Paul.
- The 2% **unemployment rate** is about average among about 55 comparison Jewish communities and compares to 4% in Columbus, 3% in St. Paul, 2% in San Antonio, and 1% in St. Louis. The 2% compares to 6% for all residents (both Jewish and non-Jewish) *age 16 and over* of Douglas/Sarpy Counties as of 2014 and 9% for all Americans (both Jewish and non-Jewish) *age 16 and over* as of 2014. Keep in mind that the data in the 2010-2014 ACS is an “average” for the five year period. By 2017, the national unemployment rate is below 5%.



Employment Status of Adults

EMPLOYMENT STATUS

TABLE 9
EMPLOYMENT STATUS BY AGE FOR ADULT MALES

BASE: ADULT MALES IN JEWISH HOUSEHOLDS

Employment Status	Under 35	35-49	50-64	65-74	75+	65+
Employed Full Time	73.1%	93.8%	77.4%	41.5%	9.5%	35.3%
Employed Part Time	3.1	2.1	14.9	7.7	16.1	9.4
Unemployed	7.2	4.1	0.6	0.0	0.0	0.0
Retired	0.0	0.0	6.2	50.7	68.9	54.2
Homemaker	0.0	0.0	0.0	0.0	0.0	0.0
Student	13.3	0.0	0.0	0.0	0.0	0.0
Disabled	3.3	0.0	0.9	0.1	2.7	0.6
Volunteer	0.0	0.0	0.0	0.0	2.8	0.5
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

TABLE 10
EMPLOYMENT STATUS BY AGE FOR ADULT FEMALES

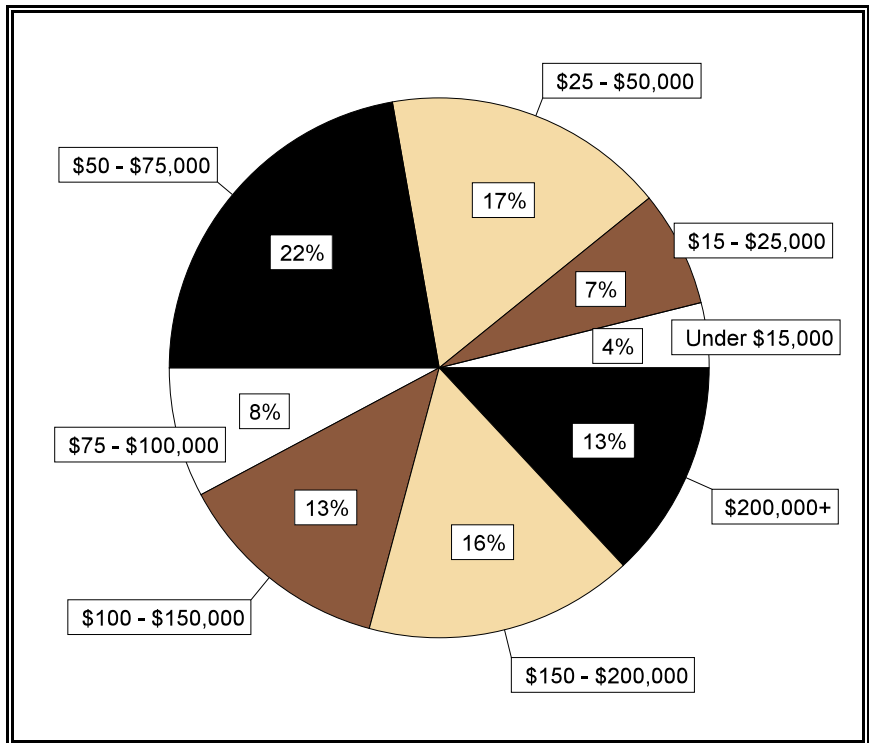
BASE: ADULT FEMALES IN JEWISH HOUSEHOLDS

Employment Status	Under 35	35-49	50-64	65-74	75+	65+
Employed Full Time	55.5%	63.7%	33.1%	17.9%	2.2%	12.3%
Employed Part Time	4.1	19.7	43.6	15.5	3.7	11.2
Unemployed	2.8	0.0	0.0	0.0	0.0	0.0
Retired	0.0	0.0	20.0	60.9	76.1	66.4
Homemaker	15.6	12.2	2.6	3.2	12.1	6.4
Student	19.1	0.0	0.0	0.0	0.0	0.0
Disabled	0.0	0.0	0.2	1.0	4.0	2.1
Volunteer	2.9	4.4	0.5	1.5	1.9	1.6
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

HOUSEHOLD INCOME

Respondents in Jewish households in Omaha were asked their household income before taxes in 2015. 82% of respondents answered this question. The type of bias introduced by the lack of a response from 18% of respondents is unknown.

- The **\$75,000 median household income** is the eighth lowest of about 60 comparison Jewish communities and compares to \$106,000 in San Antonio, \$95,000 in St. Paul, \$73,000 in St. Louis, and \$55,000 in Columbus. The \$75,000 compares to \$57,300 for all households (both Jewish and non-Jewish) in Douglas/Sarpy Counties as of 2015 and \$56,500 for all American households (both Jewish and non-Jewish) as of 2015. (All data are adjusted for inflation to 2015 dollars.)

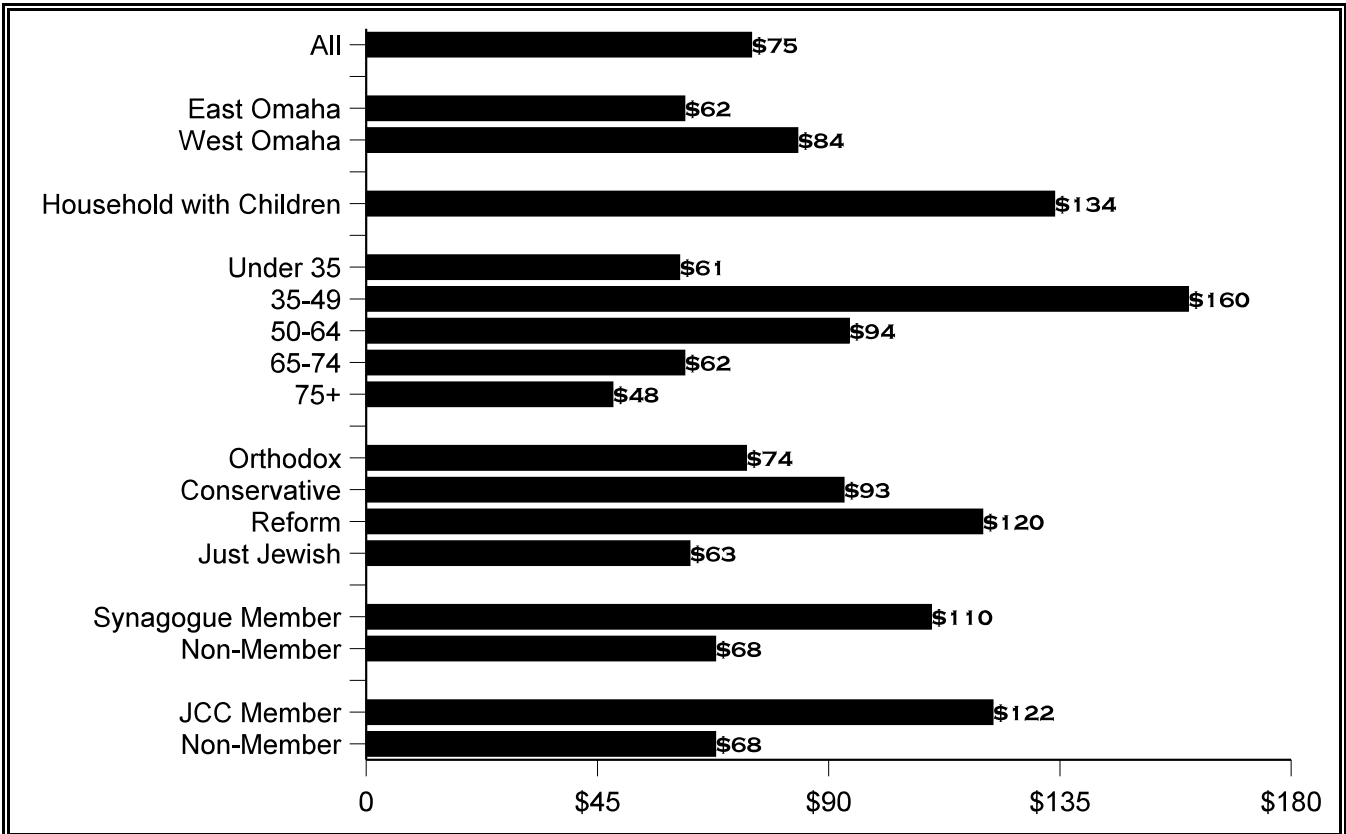


Annual Household Income

- The 41% earning an annual household income of **\$100,000 and over** is about average among about 40 comparison Jewish communities that have completed studies since 2000 and compares to 43% in San Antonio, 33% in both St. Louis and St. Paul, and 32% in Columbus. The 41% compares to 24% of all households (both Jewish and non-Jewish) in Douglas/Sarpy Counties as of 2014 and 23% of all American households (both Jewish and non-Jewish) as of 2014.
- The 13% earning an annual household income of **\$200,000 and over** is about average among about 30 comparison Jewish communities that have completed studies since 2000 and compares to 17% in San Antonio, and 11% in St. Paul. The 13% compares to 4% of all households (both Jewish and non-Jewish) in Douglas/Sarpy Counties as of 2014 and 5% of all American households (both Jewish and non-Jewish) as of 2014.
- The median household income is higher for non-elderly couple households (\$160,000) and households with children (\$134,000) than for households with only adult children (\$80,000), elderly couple households (\$69,000), elderly single households (\$55,000), and non-elderly single households (\$22,000).
- The **\$134,000 median household income of households with children** is about average among about 55 comparison Jewish communities and compares to \$140,000 in San Antonio, \$126,000 in St. Paul, \$105,000 in St. Louis, and \$98,000 in Columbus.

HOUSEHOLD INCOME

- The \$61,000 **median household income of elderly households** is about average among about 55 comparison Jewish communities and compares to \$72,000 in San Antonio, \$58,000 in St. Louis, \$43,000 in Columbus, and \$39,000 in St. Paul.
- The median household income is much higher for households who attended Chabad in the past year (\$134,000) than for households who did not attend Chabad in the past year (\$72,000).



Median Household Income (in thousands)

Poverty Level Households

- Respondents in households who reported a relatively low household income before taxes in 2015 were asked additional income questions to determine if their households had income below the Federal poverty levels for 2014, the latest Levels available at the time of the study.
- 0.9% (50 households) of 5,150 households reported a household income that was below the Federal poverty levels. The 0.9% of **households with incomes below the Federal poverty levels** is below average among about 30 comparison Jewish communities and compares to 5.5% in St. Paul and 1.4% in San Antonio.
- The 0.5% of *persons in Jewish households* who live below the Federal poverty levels compares to 12.8% of all residents (both Jewish and non-Jewish) of Douglas/Sarpy Counties as of 2014 and 15.6% of all Americans (both Jewish and non-Jewish) as of 2014.

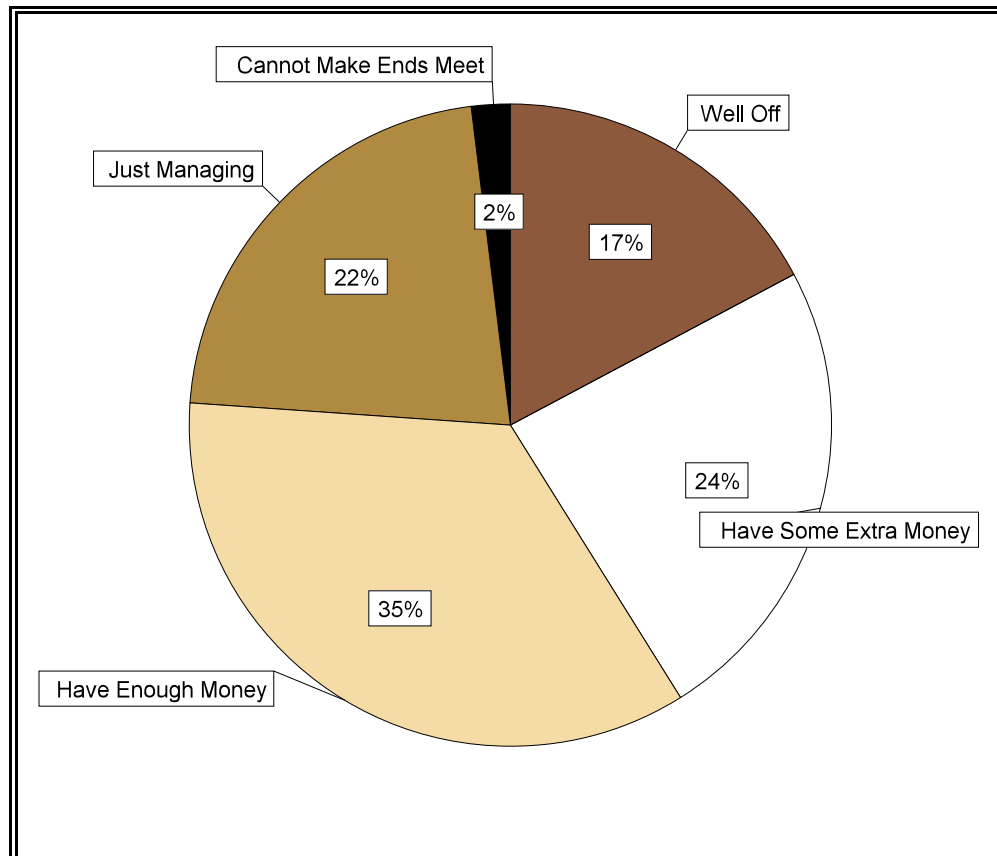
HOUSEHOLD INCOME

- The 1.4% (30 households) of **households with elderly persons who have income below the Federal poverty levels** is below average among about 25 comparison Jewish communities and compares to 14.0% in St. Paul and 1.3% in San Antonio.

Poverty Levels	
Household Size	2014 Poverty Levels
1	\$11,800
2	\$15,000
3	\$20,000
4	\$24,000
5	\$28,400

Financial Situation

- The 24% of households who are just managing or cannot make ends meet is about average among about 20 comparison Jewish communities and compares to 36% in Columbus and 24% in St. Louis.

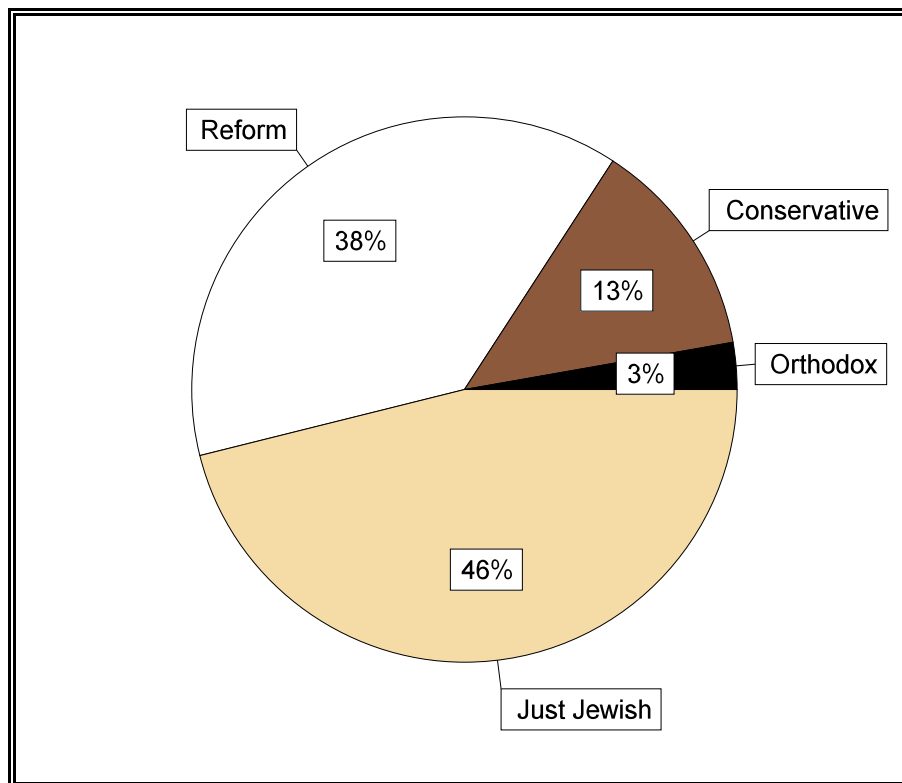


Household Financial Situation

JEWISH IDENTIFICATION

Jewish respondents in Omaha were asked whether they considered themselves Orthodox, Conservative, Reform, Reconstructionist, or *Just Jewish*. 3% (140 households) of respondents identify as Orthodox; 13% (650 households), Conservative; 0.4% (20 households), Reconstructionist; 38% (2,000 households), Reform; and 46% (2,300 households), *Just Jewish*.

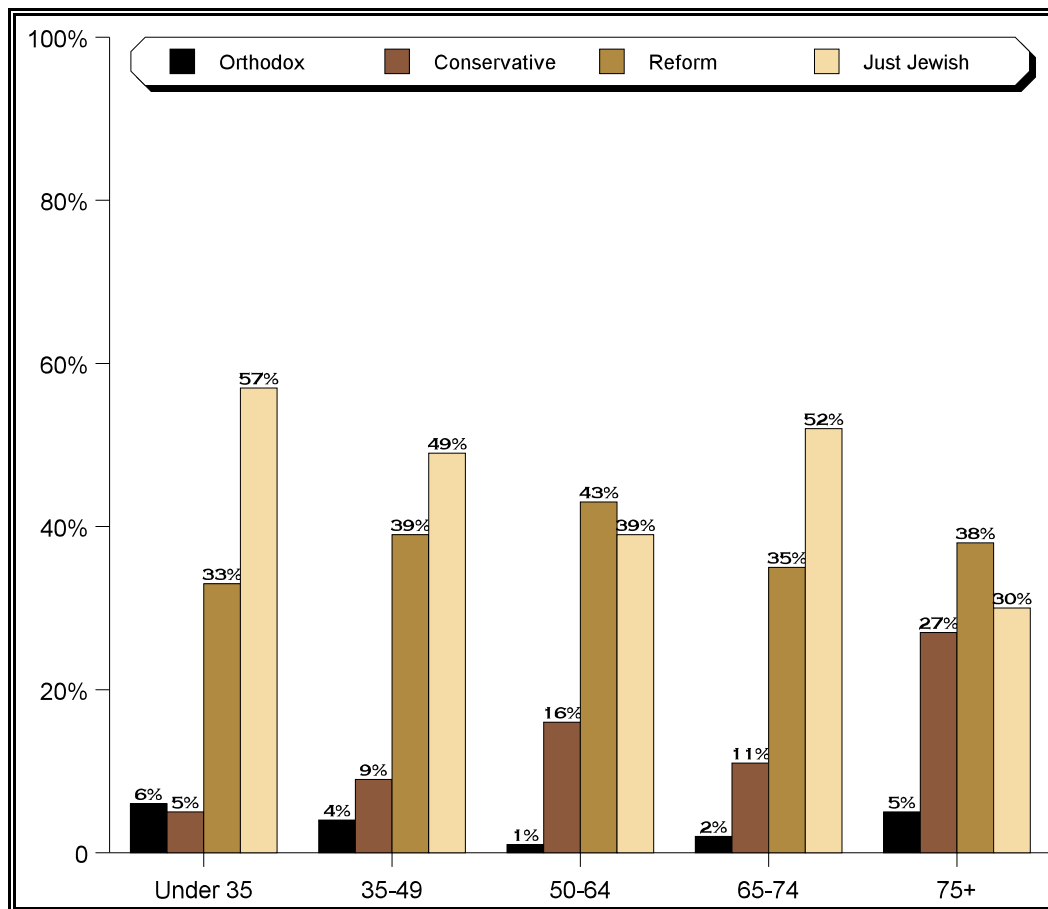
- The 3% **Orthodox** is about average among about 60 comparison Jewish communities and compares to 6% in St. Louis, 5% in Columbus, 4% in San Antonio, and 2% in St. Paul.
- The 13% **Conservative** is the lowest of about 60 comparison Jewish communities and compares to 32% in St. Paul, 28% in Columbus, 25% in San Antonio, and 19% in St. Louis.
- The 38% **Reform** is about average among about 60 comparison Jewish communities and compares to 47% in St. Louis, 39% in San Antonio, 34% in Columbus, and 28% in St. Paul.
- The 46% **Just Jewish** is the third highest of about 60 comparison Jewish communities and compares to 37% in St. Paul, 33% in Columbus, 30% in San Antonio, and 28% in St. Louis.
- The percentage of respondents identifying as Orthodox shows no relationship with age.
- In West Omaha, 4% of households are Orthodox, 19% are Conservative, 36% are Reform, and 41% are *Just Jewish*.



Jewish Identification (Jewish Respondents)

JEWISH IDENTIFICATION

- Overall, 46% of respondents identify as **Just Jewish**. The percentage is much higher for respondents under age 35 (57%), households earning an annual income of \$50,000-\$100,000 (57%), synagogue non-member households (60%), who had no Jewish education as a child (47%), intermarried households (56%), and households who were not asked to donate to the Jewish Federation in the past year (56%).
- Three attitudinal questions about Jewish identity which were queried in the recently-released Pew Research Center's *Portrait of Jewish Americans* (www.pewforum.org) were asked of Jewish respondents in Omaha for comparative purposes.
- 95% of Jewish respondents agree with the statement "I am proud to be Jewish." The 95% compares to 94% in the Pew study.
- 78% of Jewish respondents agree with the statement "I have a strong sense of belonging to the Jewish people." The 78% compares to 75% in the Pew study.
- 80% of Jewish respondents agree with the statement "I have a special responsibility to take care of Jews in need around the world." The 80% compares to 63% in the Pew study.



Jewish Identification by Age of Respondent (Jewish Respondents)

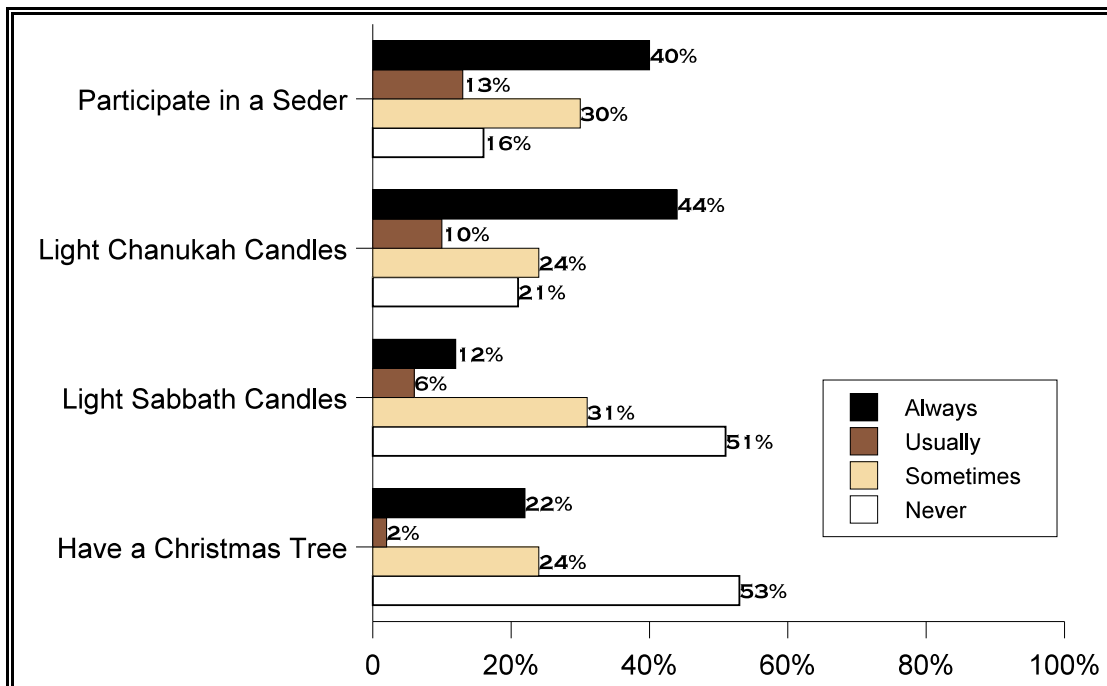
RELIGIOUS PRACTICES

Overall, 68% of Jewish households in Omaha contain a member who observes *at least one* of the following religious practices: always/usually participate in a Passover Seder, always/usually light Chanukah candles, always/usually light Sabbath candles, or keep a kosher home. The 68% who **practice** is the lowest of about 50 comparison Jewish communities and compares to 85% in St. Paul, 79% in San Antonio, 72% in St. Louis, and 68% in Columbus.

- 86% of households are involved in Jewish activity in that they either ❶ observe one or more of the religious practices mentioned above, or ❷ are members of a synagogue, Jewish Community Center, or Jewish organization, or ❸ contain a Jewish respondent who attends synagogue services at least once per year (other than for special occasions), or ❹ donated to a Jewish charity in the past year. The 86% **overall involvement** is the fifth lowest among about 45 comparison Jewish communities and compares to 93% in St. Paul, 91% in San Antonio, 83% in St. Louis, and 72% in Columbus.

- Among the comparison Jewish communities, Omaha has an average percentage who keep a kosher home (15%) and the second highest percentage of respondents who keep kosher in and out of the home (14%). It has an average percentage who always/usually light Sabbath candles (18%) and who refrain from electrical use on the Sabbath (4%). Omaha has the second lowest percentage of households with a mezuzah on the front door (50%), the second lowest percentage who always/usually participate in a Passover Seder (54%), and the lowest percentage who always/usually light Chanukah candles (55%). Omaha also has the highest percentage of households who always/usually/sometimes have a Christmas tree (48%).

- Having a Christmas tree in the home is a more common practice among younger households, non-elderly couple households, the Just Jewish, and intermarried households. Of households in which everyone is currently Jewish, 17% always/ usually/sometimes have a Christmas tree in the home.



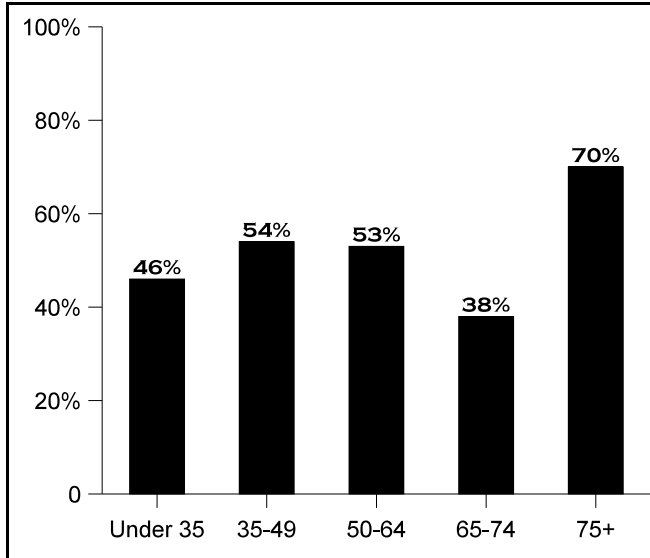
Religious Practices

RELIGIOUS PRACTICES

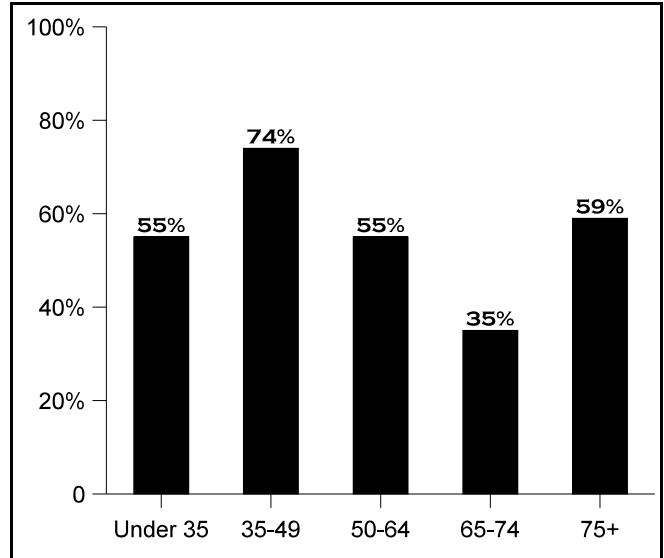
TABLE 1 1
RELIGIOUS PRACTICES
COMMUNITY COMPARISONS

Community	Year	Percentage Yes		Percentage <i>Always/Usually</i>			
		Mezuzah on Front Door	Kosher Home	Passover Seder	Chanukah Candles	Sabbath Candles	Xmas Tree
OMAHA	2017	50%	15%	54%	55%	18%	24%
Columbus	2013	NA	11%	61%	62%	17%	NA
San Antonio	2007	68%	10%	69%	70%	20%	18%
St. Louis	2014	NA	13%	60%	58%	17%	NA
St. Paul	2004	67%	14%	76%	76%	25%	18%
Atlanta	2006	NA	13%	62%	74%	23%	NA
Atlantic County	2004	77%	10%	78%	77%	14%	15%
Broward	2016	78%	12%	78%	77%	22%	15%
Cincinnati	2008	NA	19%	76%	76%	29%	NA
Cleveland	2011	NA	20%	70%	69%	23%	NA
Denver	2007	NA	13%	57%	66%	19%	NA
Detroit	2005	77%	22%	82%	77%	29%	11%
Houston	2016	63%	12%	71%	69%	24%	22%
Las Vegas	2005	55%	5%	50%	64%	11%	21%
Lehigh Valley	2007	68%	11%	70%	73%	22%	21%
Miami	2014	80%	20%	81%	76%	32%	8%
Middlesex	2008	83%	23%	83%	84%	25%	7%
Minneapolis	2004	65%	13%	78%	78%	26%	16%
New York	2011	NA	32%	69%	68%	33%	NA
New Haven	2010	65%	15%	76%	75%	20%	19%
Pittsburgh	2002	NA	19%	75%	70%	25%	NA
Portland (ME)	2007	50%	3%	60%	70%	13%	36%
S Palm Beach	2005	87%	14%	80%	77%	22%	5%
St. Louis	2014	NA	13%	60%	58%	17%	NA
Tucson	2002	58%	11%	61%	68%	17%	18%
W Palm Beach	2005	83%	9%	79%	76%	17%	10%
Washington (DC)	2003	55%	12%	77%	70%	19%	18%

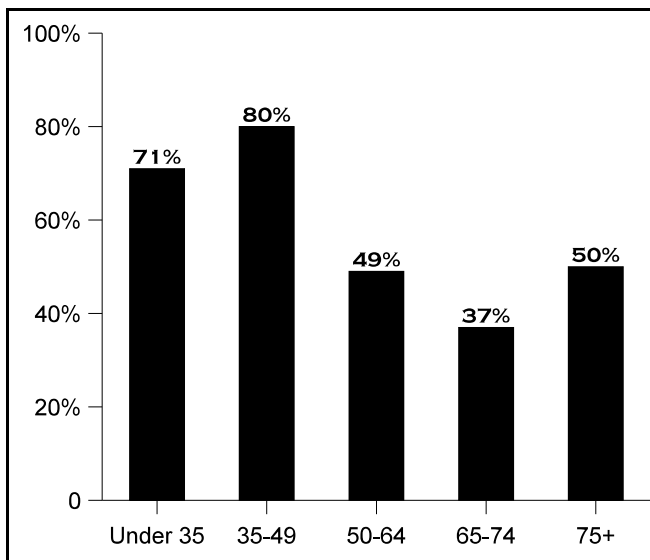
RELIGIOUS PRACTICES



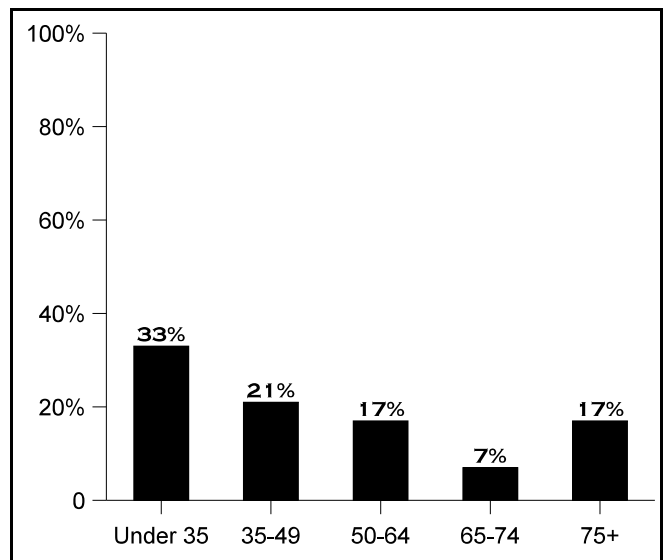
Mezuzah on Front Door



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



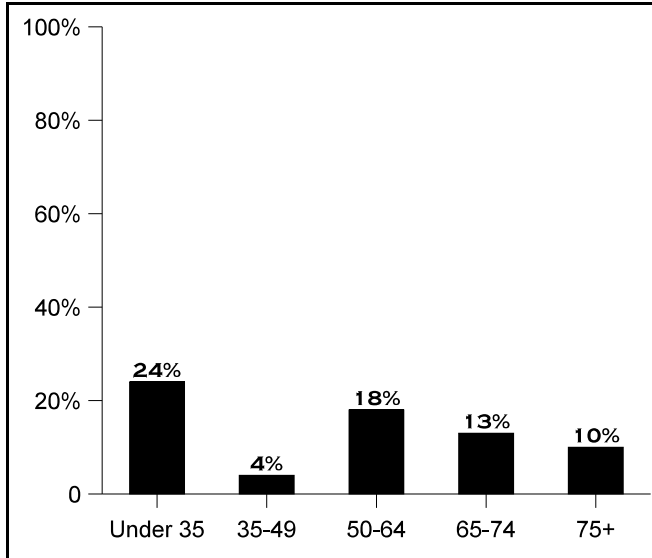
**Light Chanukah Candles
(Always + Usually)**



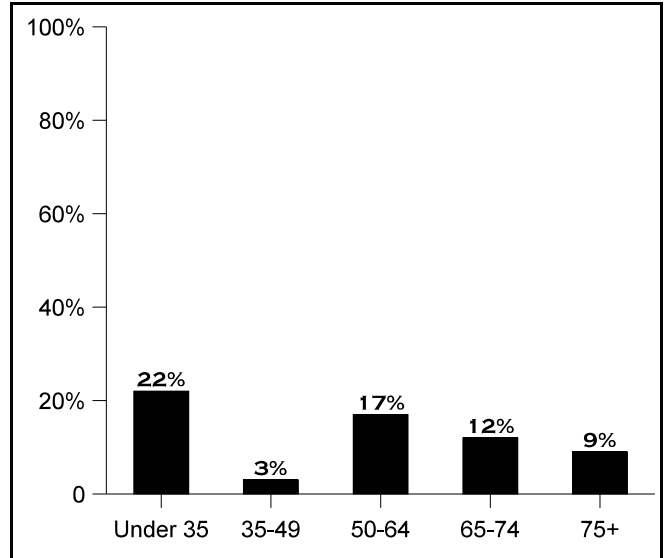
**Light Sabbath Candles
(Always + Usually)**

RELIGIOUS PRACTICES BY AGE OF HEAD OF HOUSEHOLD

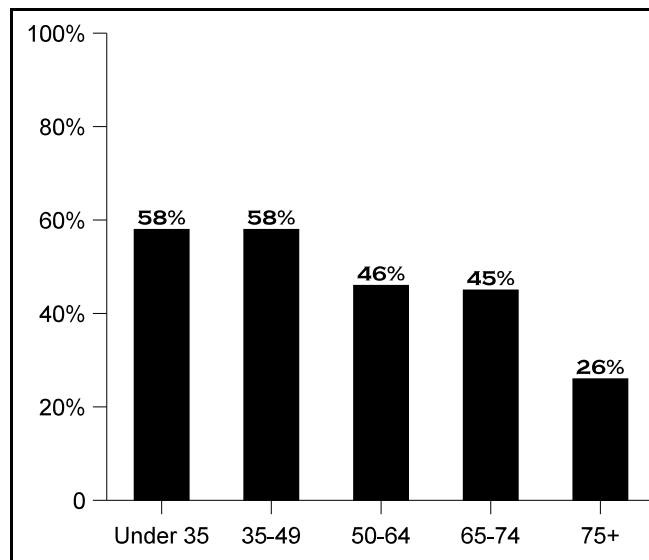
RELIGIOUS PRACTICES



Keep a Kosher Home



Kosher In/Out of Home (Respondents)

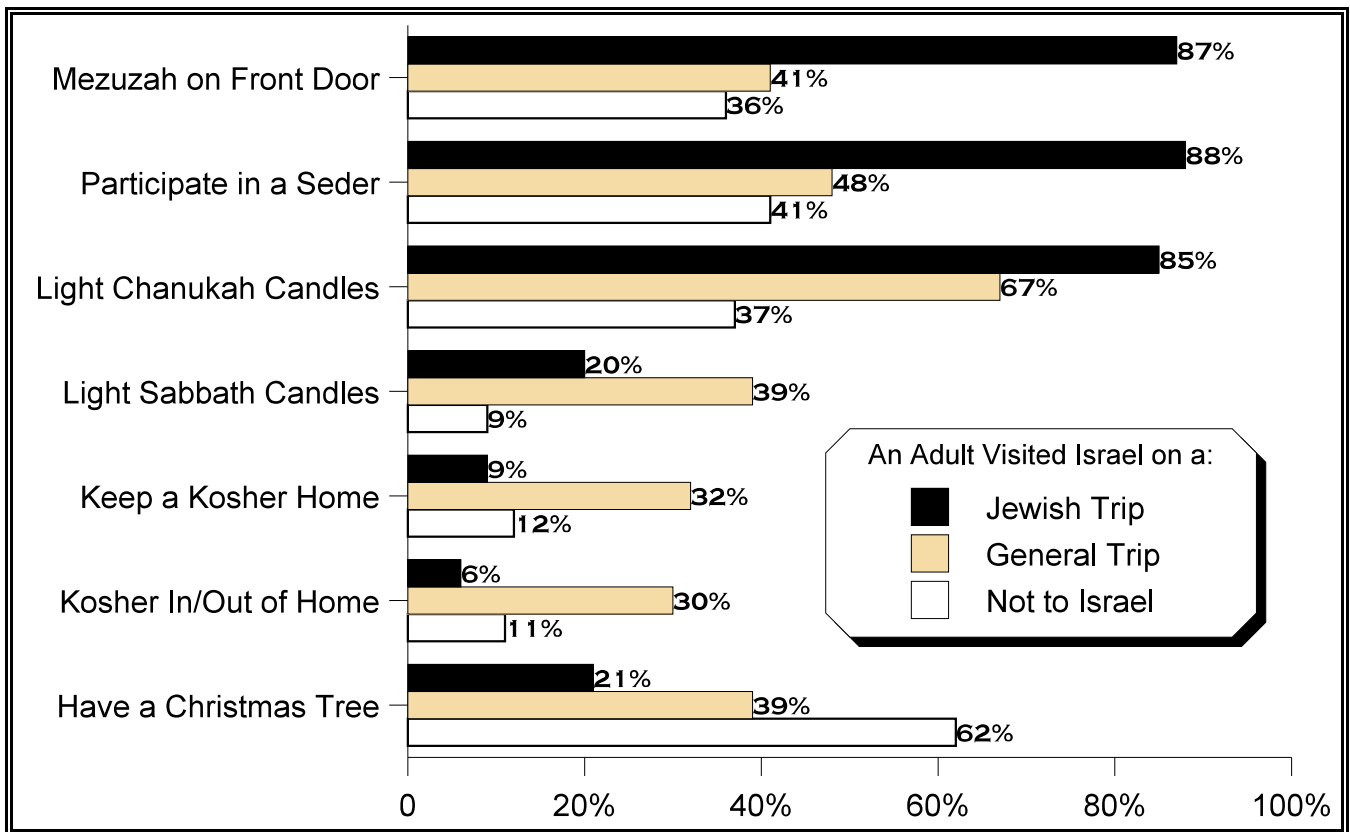


Have a Christmas Tree
(Always + Usually + Sometimes)

RELIGIOUS PRACTICES BY AGE OF HEAD OF HOUSEHOLD — CONTINUED

RELIGIOUS PRACTICES

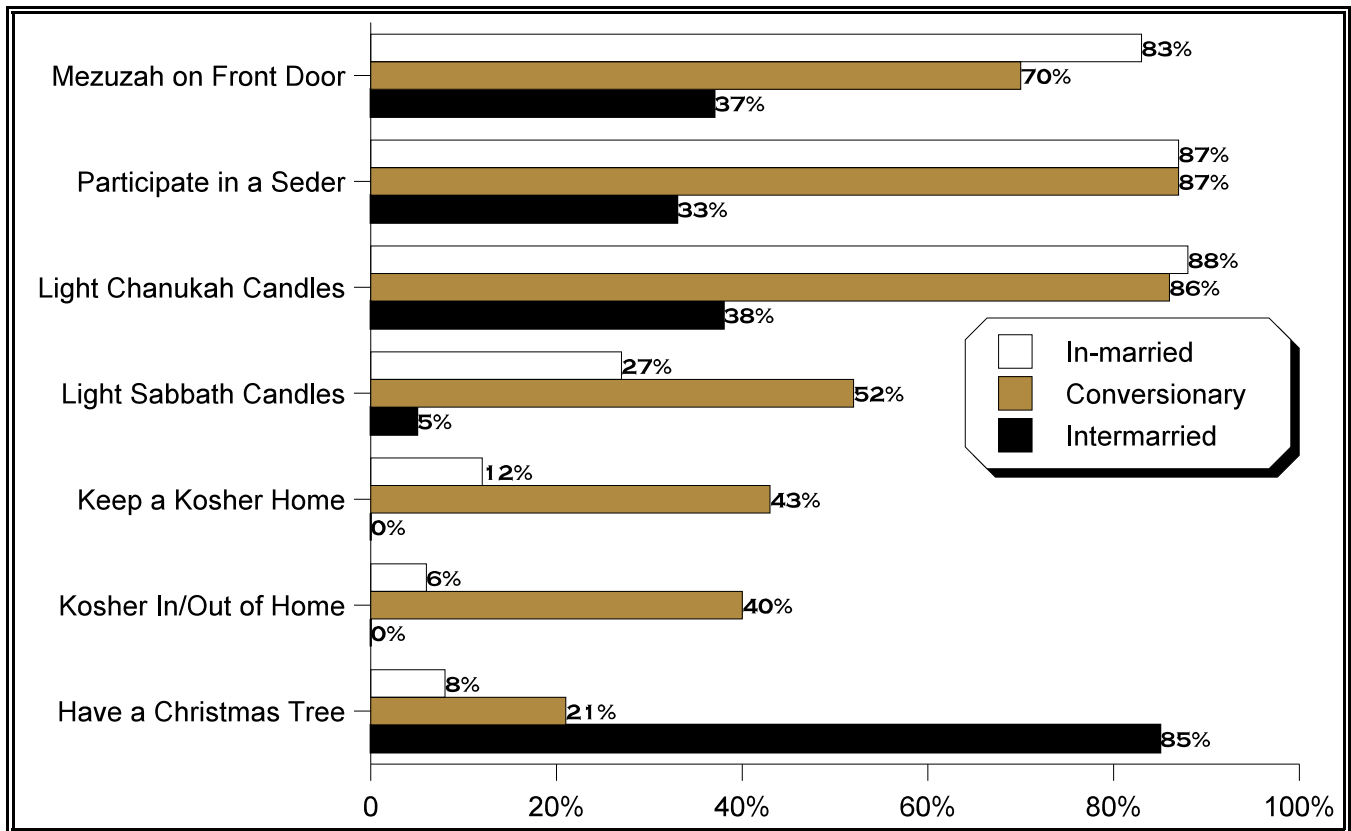
- 49% of respondents in Jewish households in Omaha reported that they always, usually, or sometimes light Sabbath candles. 3% never light Sabbath candles but always do something else to observe the Sabbath, such as Friday night dinners with family or friends; 5%, usually; 11%, sometimes; and 32%, never. Thus, 68% of the community at least sometimes does something special on the Sabbath.



Religious Practices by Trips to Israel (Always + Usually or Yes)

RELIGIOUS PRACTICES

- Intermarried households are much less likely to observe Jewish religious practices than are in-married households. Conversionary in-married households are *much* 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.)

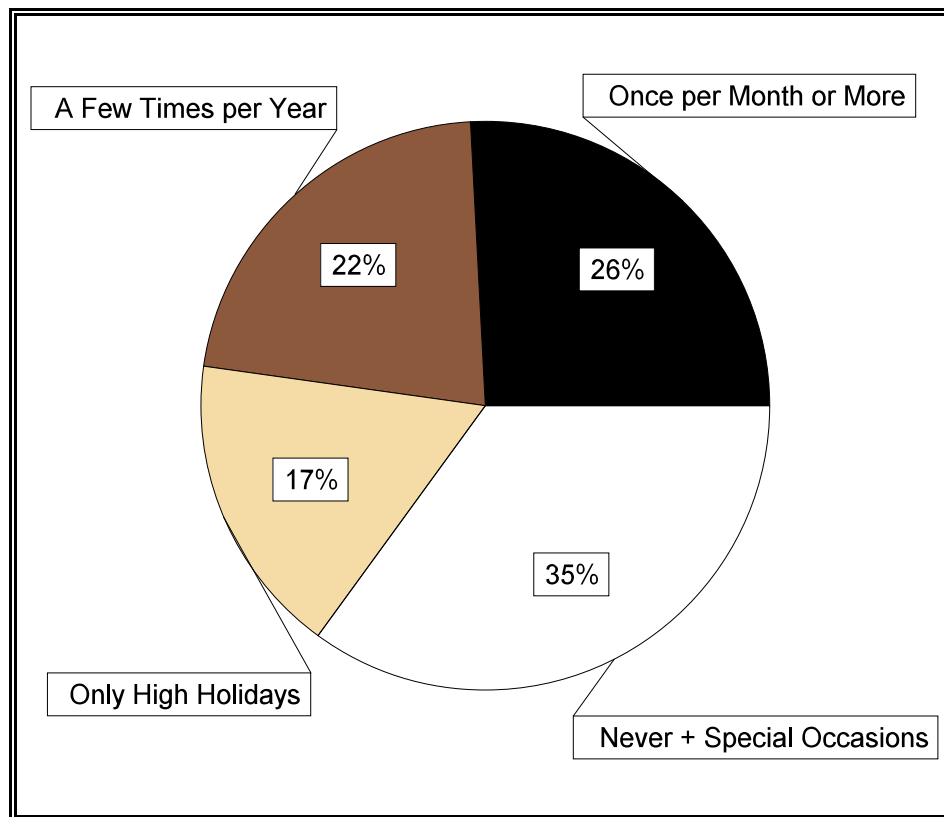


Religious Practices by Type of Marriage (Always + Usually or Yes)

SYNAGOGUE ATTENDANCE

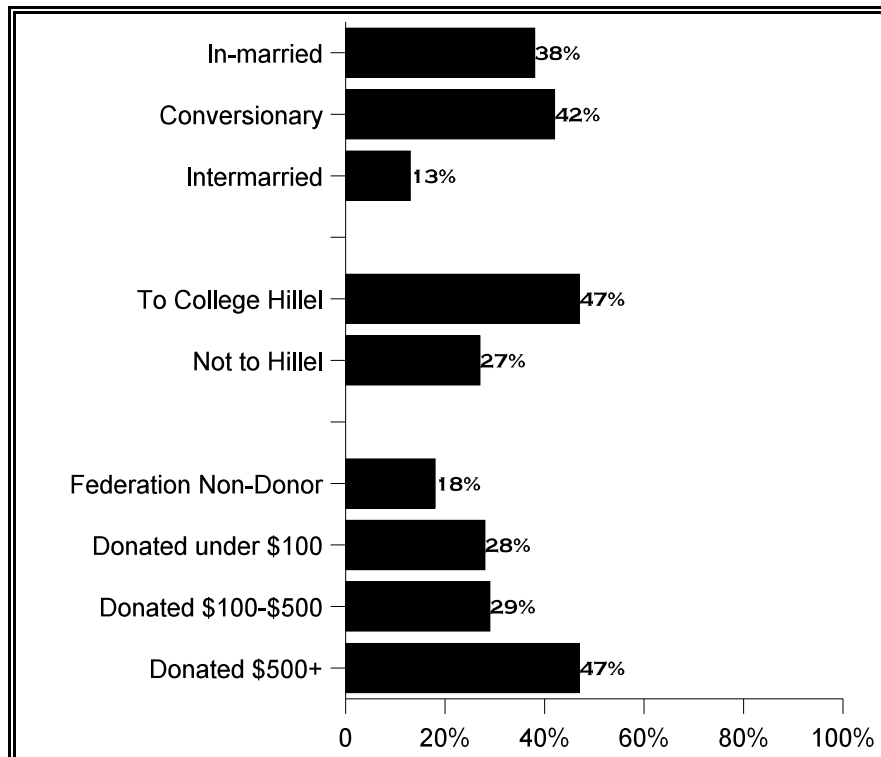
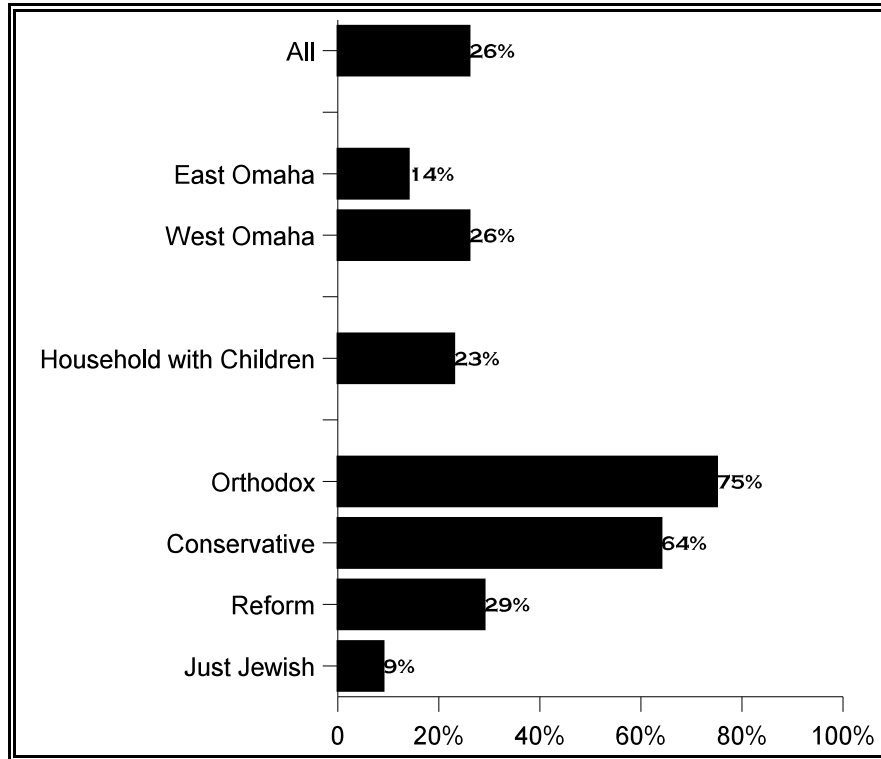
Overall, 35% of Jewish respondents in Omaha never attend synagogue services (or only attend for *special occasions*, such as weddings and B'nai Mitzvah). The 35% who **never attend services** is above average among about 45 comparison Jewish communities and compares to 55% in Columbus, 40% in St. Louis, 25% in San Antonio, and 23% in St. Paul.

- The 26% who **attend services once per month or more** is about average among about 50 comparison Jewish communities and compares to 29% in St. Louis, 28% in St. Paul, 25% in San Antonio, and 24% in Columbus.
- 49% of respondents in synagogue non-member households attend services at least once per year (other than for special occasions).
- 52% of respondents in synagogue member households attend services once per month or more, compared to only 12% of respondents in synagogue non-member households.
- Respondents in households in which an adult visited Israel on a Jewish trip (48%) and respondents in households in which an adult visited Israel on a general trip (24%) are more likely to attend services once per month or more than are respondents in households in which no adult visited Israel (16%).



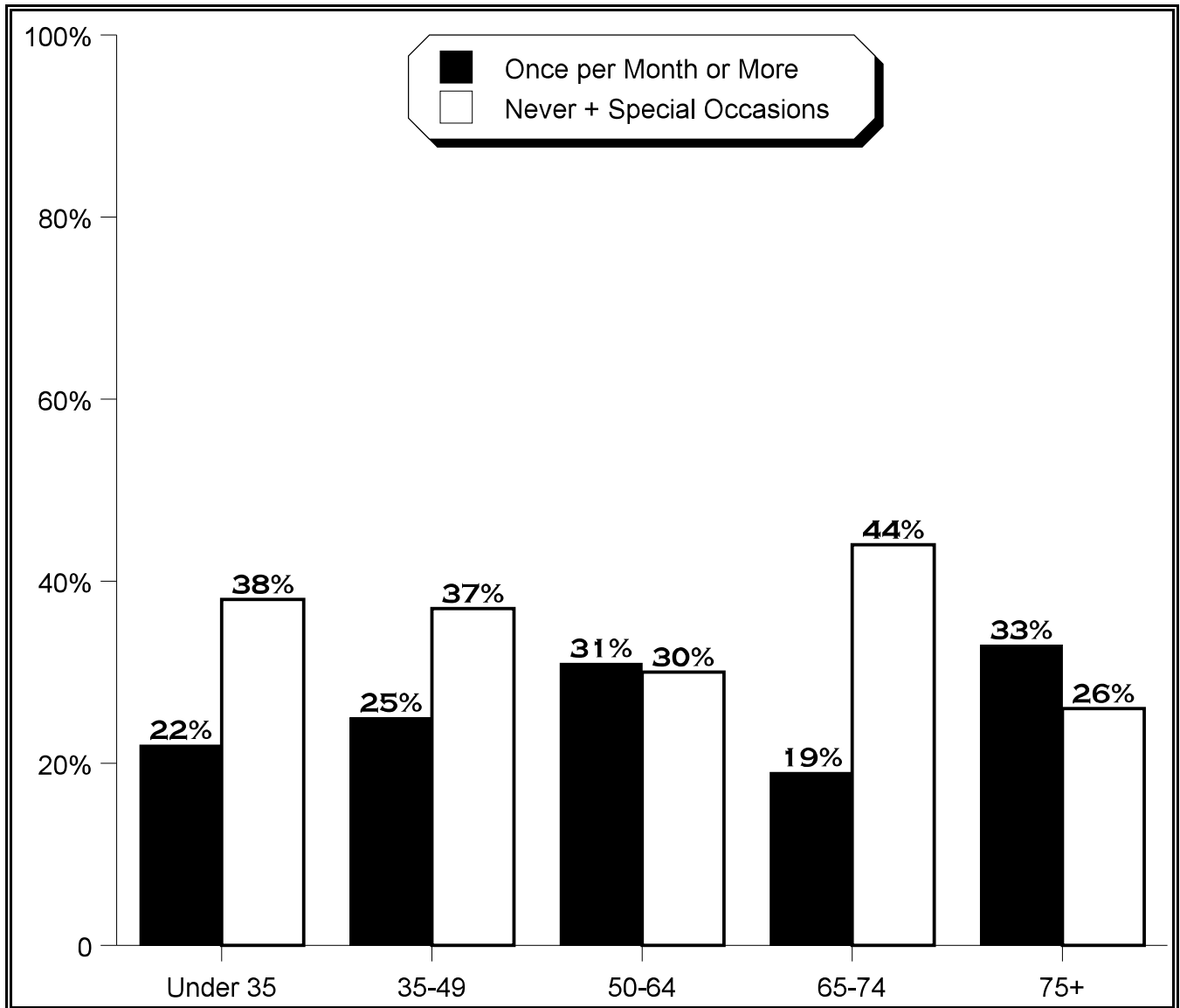
Synagogue Attendance (Jewish Respondents)

SYNAGOGUE ATTENDANCE



**SYNAGOGUE ATTENDANCE ONCE PER MONTH OR MORE
BY VARIOUS POPULATION GROUPS (Jewish Respondents)**

SYNAGOGUE ATTENDANCE



Synagogue Attendance by Age of Respondent (Jewish Respondents)

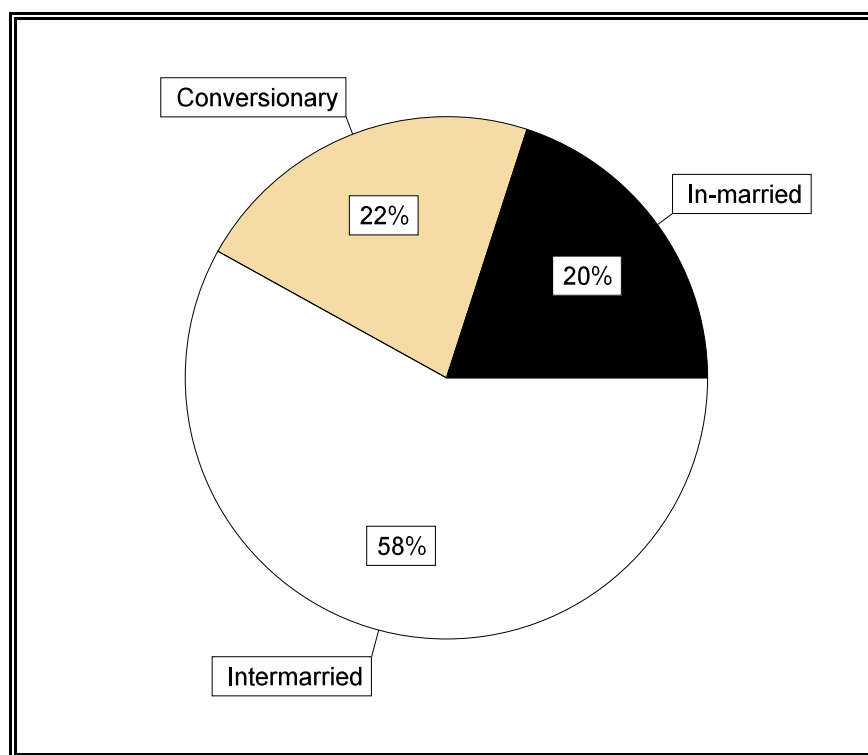
MARRIAGE TYPES

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%.

- Omaha Jewish households contain 3,300 married couples. 20% (650 married couples) of married couples involve in-marriages between two persons born or raised Jewish, 22% (730 married couples) involve conversionary in-marriages, and 58% (1,920 married couples) involve intermarriages (the “couples intermarriage rate”). The individual intermarriage rate is 41%, that is 41% of married Jews are married to persons not currently Jewish.

- 69% of persons in Jewish households consider themselves Jewish. The 69% who consider themselves to be Jewish is the second lowest of about 55 comparison Jewish communities and compares to 81% in both San Antonio and St. Paul, 69% in Columbus, and 68% in St. Louis.



Types of Marriage (Couples Intermarriage Rate)

MARRIAGE TYPES

Comparisons with Other Jewish Communities

- The 58% **couples intermarriage rate** is the third highest of about 60 comparison Jewish communities and compares to 52% in Columbus, 48% in St. Louis, 39% in St. Paul, and 37% in San Antonio. The 58% compares to 61% in the Pew Research Center's *Survey of Jewish Americans* (www.pewforum.org).
- The 60% of married couples in households **age 35-49** who are intermarried is the eighth highest of about 50 comparison Jewish communities and compares to 76% in Columbus, 60% in St. Louis, 51% in St. Paul, and 35% in San Antonio.
- The 68% of married couples in households **age 50-64** who are intermarried is the highest of about 50 comparison Jewish communities and compares to 52% in St. Louis, 45% in Columbus, 43% in San Antonio, and 34% in St. Paul.
- The 65% of married couples in households **age 65-74** who are intermarried is the highest of about 50 comparison Jewish communities and compares to 36% in San Antonio, 34% in St. Louis, 33% in Columbus, and 12% in St. Paul.
- The 13% of married couples in households **age 75 and over** who are intermarried is about average among about 45 comparison Jewish communities and compares to 26% in San Antonio, 17% in Columbus, 14% in St. Paul, and 9% in St. Louis.

Geographic/Demographic Profile

- 58% of married couples are intermarried in East Omaha, compared to 50% in West Omaha.
- 83% of non-elderly couple households are intermarried, compared to 53% of elderly couple households, 52% of households with children, and 34% of households with only adult children.
- The percentage of married couples who are intermarried shows no consistent relationship with household income.

Religious Profile

- 71% of married couples in households in which the respondent is Just Jewish and 63% of households in which the respondent is Reform are intermarried, compared to 12% of married couples in households in which the respondent is Conservative, and 0% of married couples in households in which the respondent is Orthodox.

MARRIAGE TYPES

TABLE 12
INTERMARRIAGE (COUPLES INTERMARRIAGE RATE)
COMMUNITY COMPARISONS

Community	Year	%	Community	Year	%
Portland (ME)	2007	61%	Harrisburg	1994	33%
East Bay	2011	61%	Chicago	2010	33%
OMAHA	2017	58%	Minneapolis	2004	33%
Seattle	2000	55%	Wilmington	1995	33%
San Francisco	2004	55%	Westport	2000	33%
Denver	2007	53%	Orlando	1993	32%
Columbus	2013	52%	Rochester	1999	30%
Atlanta	2006	50%	Howard County	2010	29%
St. Louis	2014	48%	St. Petersburg	1994	29%
Las Vegas	2005	48%	Milwaukee	1996	28%
Charlotte	1997	47%	Philadelphia	2009	28%
York	1999	46%	Martin-St. Lucie	1999	27%
Tucson	2002	46%	Atlantic County	2004	26%
Boston	2005	46%	Buffalo	1995	26%
San Diego	2003	44%	Broward	2016	23%
Jacksonville	2002	44%	Hartford	2000	23%
Tidewater	2001	43%	Los Angeles	1997	23%
Washington	2003	41%	New York	2011	22%
Phoenix	2002	40%	Baltimore	2010	20%
Houston	2016	39%	Sarasota	2001	20%
St. Paul	2004	39%	Palm Springs	1998	19%
Cleveland	2011	38%	Bergen	2001	17%
San Antonio	2007	37%	Monmouth	1997	17%
Pittsburgh	2002	36%	Miami	2014	16%
Lehigh Valley	2007	36%	Detroit	2005	16%
Cincinnati	2008	34%	W Palm Beach	2005	16%
Richmond	1994	34%	Middlesex	2008	14%
Rhode Island	2002	34%	S Palm Beach	2005	9%
New Haven	2010	34%	Pew National	2013	61%

MARRIAGE TYPES

Membership Profile

- 22% of married couples in synagogue member households are intermarried, compared to 76% of married couples in synagogue non-member households. 10% of married couples in households who participated in Chabad in the past year are intermarried, compared to 63% of married couples in households who did not participate in Chabad in the past year. 27% of married couples in JCC member households are intermarried, compared to 70% of married couples in JCC non-member households. 36% of married couples in Jewish organization member households are intermarried, compared to 64% of married couples in Jewish organization non-member households.

Experiential Profile

- 36% of married couples in households in which the respondent attended a Jewish day school as a child and 46% of married couples in households in which the respondent attended a supplemental school as a child are intermarried, compared to 86% of married couples in households in which the respondent did not attend Jewish education as a child.

- Married couples in households in which the respondent attended or worked at a Jewish overnight camp as a child are less likely to be intermarried than are married couples in households in which the respondent did not attend or work at a Jewish sleep away camp as a child, by 45% to 62%.

- Married couples in households in which the respondent was active in a Jewish youth group as a teenager are less likely to be intermarried than are married couples in households in which the respondent was not active in a Jewish youth group as a teenager, by 43% to 70%.

- Married couples in households in which the respondent participated in Hillel while in college (excluding the High Holidays) are less likely to be intermarried than are married couples in households in which the respondent did not participate in Hillel while in college, by 46% to 61%.

- 35% of married couples in households in which an adult visited Israel on a Jewish trip and 31% of married couples in households in which an adult visited Israel on a general trip are intermarried, compared to 85% of married couples in households in which no adult visited Israel.

Philanthropic Profile

- 40% of married couples in households who donated to the Jewish Federation in the past year are intermarried, compared to 82% of married couples in households not asked to donate.

- 80% of married couples in households who did not donate to the Jewish Federation in the past year are intermarried, compared to 51% of married couples in households who donated under \$100, 46% of married couples in households who donated \$100-\$500, and 22% of married couples in households who donated \$500 and over.

MARRIAGE TYPES

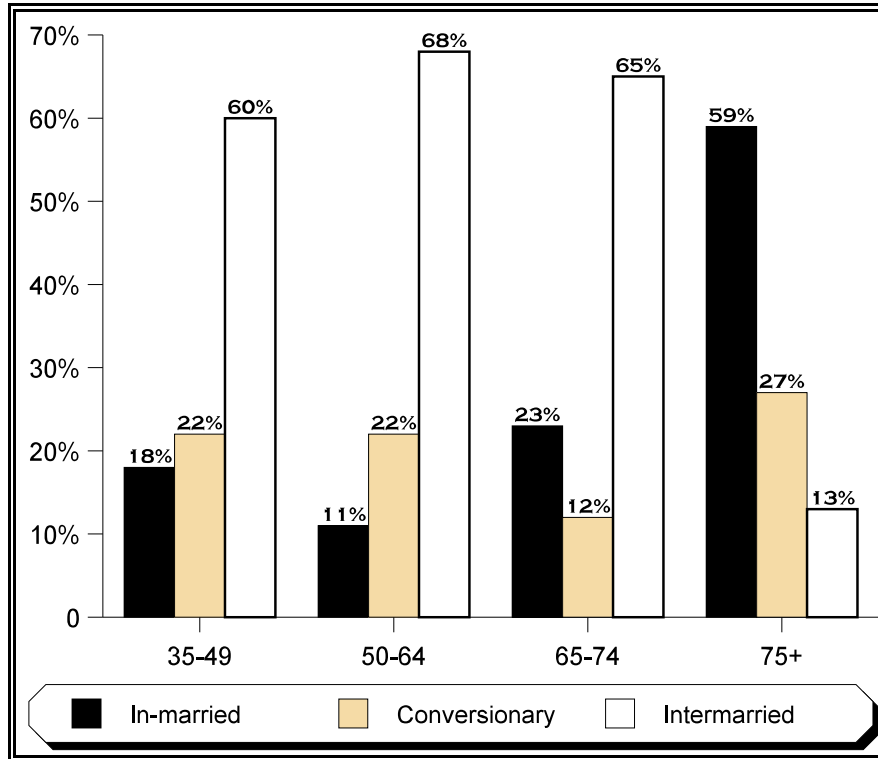
Conversion and Jews-by-Choice

- 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 Jewish persons and persons not born or raised Jewish (conversionary in-married couples and intermarried couples).
- The 28% **couples conversion rate** is above average among about 50 comparison Jewish communities and compares to 25% in San Antonio and 24% in St. Paul.
- 15.7% (1,400 persons) of Jewish persons in Jewish households are Jews-by-Choice. A Jew-by-Choice is defined in this study as any person who was not born Jewish, but currently considers himself/herself Jewish (irrespective of formal conversion).
- The 15.7% Jews-by-Choice is the highest of about 40 comparison Jewish communities and compares to 8.0% in St. Paul and 6.9% in San Antonio.

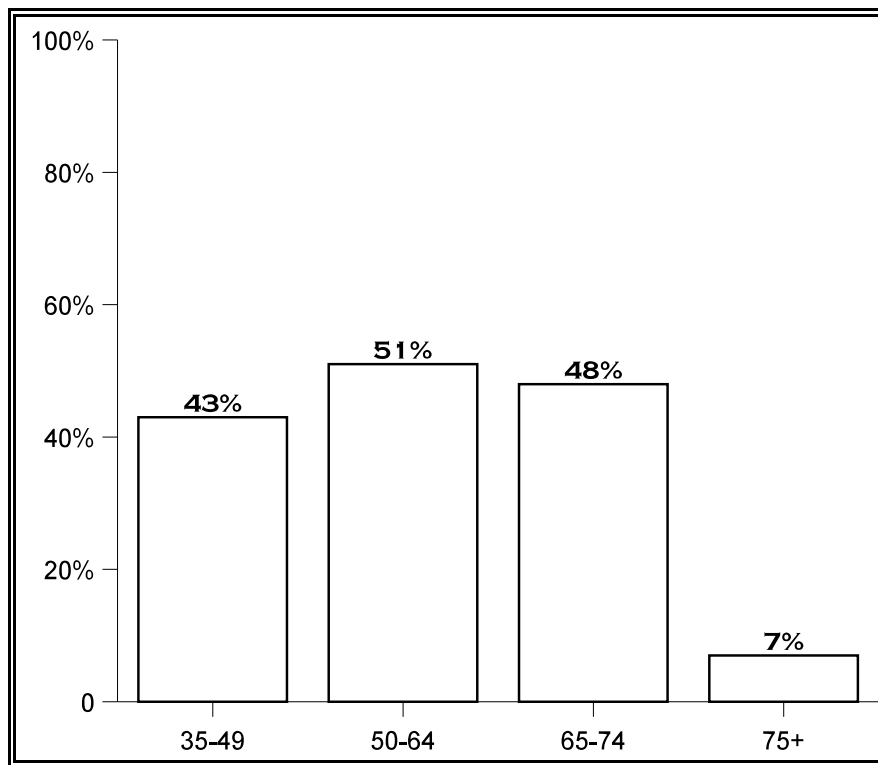
Religion of Children in Jewish Households

- 53% of children age 0-17 in Jewish households are being raised Jewish.
- 29% of *Jewish children age 0-17 in married households* are being raised in in-married households; 35%, in conversionary in-married households; and 36%, in intermarried households.
- The 36% of **Jewish children in married households who are being raised in intermarried households** is the eighth highest of about 50 comparison Jewish communities and compares to 68% in Columbus, 43% in St. Louis, 20% in St. Paul, and 17% in San Antonio.
- 32% of children age 0-17 in intermarried households are being raised Jewish. The 32% of **children in intermarried households who are being raised Jewish** is below average among about 55 comparison Jewish communities and compares to 39% in San Antonio, 37% in St. Paul, 27% in St. Louis, and 11% in Columbus.
- Another 2% of children age 0-17 in intermarried households are being raised part Jewish. 67% of children age 0-17 in intermarried households are being raised non-Jewish.

MARRIAGE TYPES



Types of Marriage by Age of Head of Household
(Couples Intermarriage Rate)



Individual Intermarriage Rate
by Age of Head of Household (Married Jewish Persons)

SYNAGOGUE MEMBERSHIP

According to the Telephone Survey, 34% (1,750 households) of households are synagogue members. The 34% **synagogue membership** is well below average among about 55 comparison Jewish communities and compares to 56% in St. Paul, 52% in San Antonio, 46% in St. Louis, and 38% in Columbus.

- According to the Synagogue Survey, 25% (1,300 households) of households are members of a synagogue. Thus, the Telephone Survey implies that local synagogue membership is 9 percentage points higher than that suggested by the Synagogue Survey. Such a disparity is common in Jewish community studies for reasons explained in the *Main Report*.

- Synagogue membership is 40% of households with children. The 40% of **households with children** who are synagogue members is well below average among about 55 comparison Jewish communities and compares to 60% in San Antonio, 54% in St. Paul, 49% in St. Louis, and 37% in Columbus.

- Synagogue membership is 74% of in-married households and 49% of conversionary in-married households, compared to only 12% of intermarried households. The 12% of **intermarried households** who are synagogue members is below average among about 55 comparison Jewish communities and compares to 26% in St. Louis, 25% in San Antonio, 19% in St. Paul, and 14% in Columbus.

- According to the Synagogue Survey, 15% of synagogue member households are members of an Orthodox synagogue (including 5% in Chabad); 32%, a Conservative synagogue; and 53%, a Reform synagogue.

- The 15% membership in **Orthodox** synagogues is about average among about 40 comparison Jewish communities and compares to 17% in San Antonio, 8% in St. Louis, and 4% in St. Paul.

- The 32% membership in **Conservative** synagogues is well below average among about 40 comparison Jewish communities and compares to 59% in St. Paul, 25% in San Antonio, and 23% in St. Louis.

- the 53% membership in **Reform** synagogues is the sixth highest of about 40 comparison Jewish communities and compares to 59% in St. Louis, 51% in San Antonio, and 24% in St. Paul.

Synagogue Participation

- 64% (3,300 households) of Jewish households in Omaha participated in or attended religious services or programs sponsored by a local synagogue in the past year.

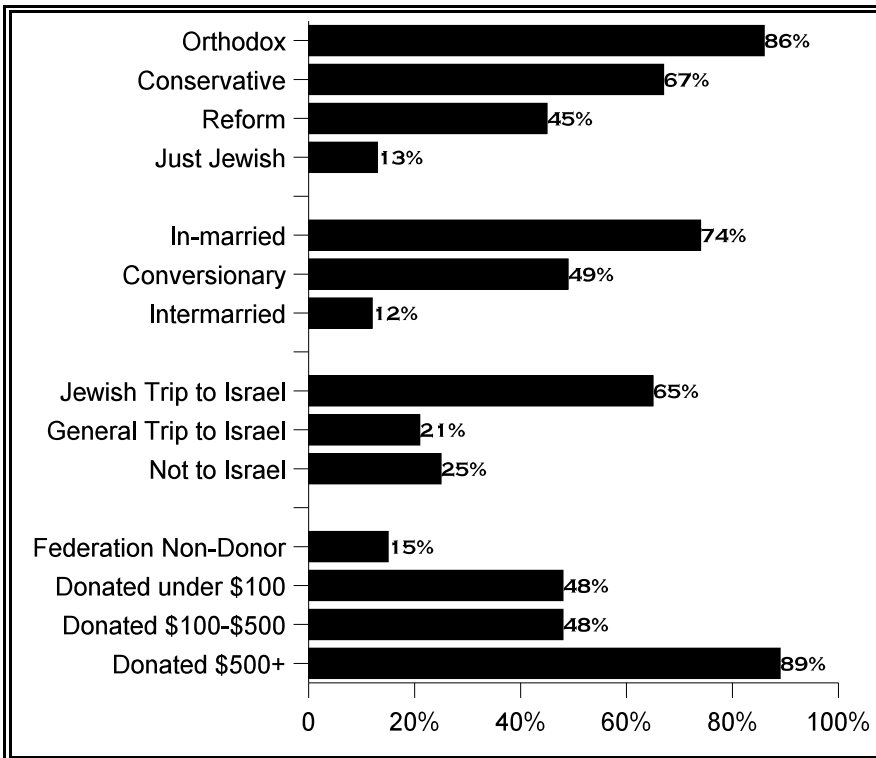
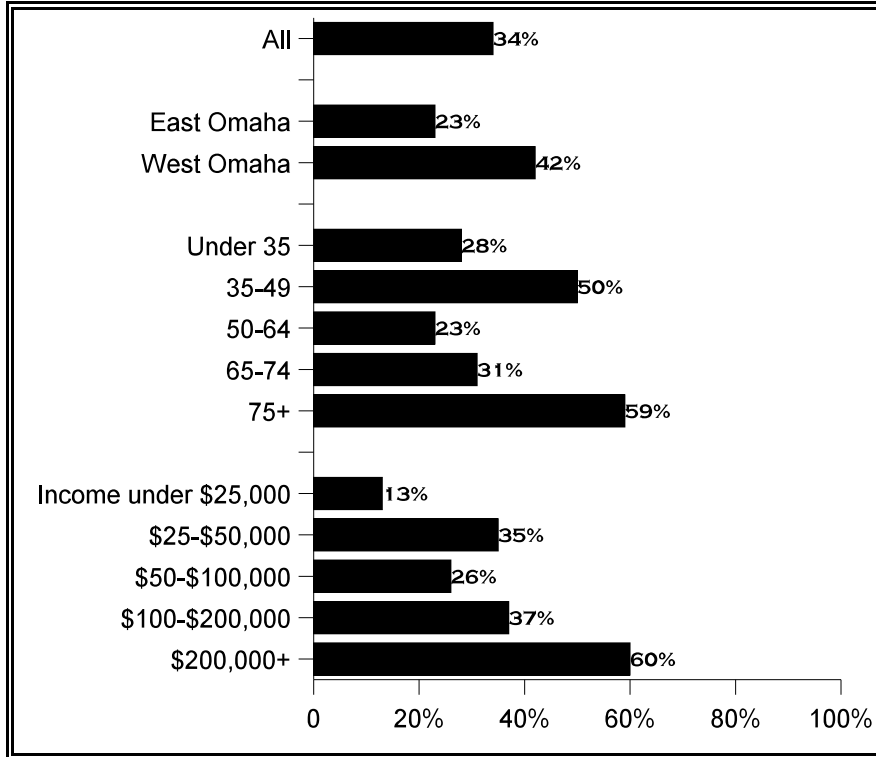
Chabad Participation

9% (500 households) of Jewish households in Omaha attended activities organized by Chabad in the past year.

Jewish Organization Membership

▣ 20% (1,000) of Jewish households in Omaha are members or regular participants of a Jewish organization other than a synagogue or the JCC.

SYNAGOGUE MEMBERSHIP



SYNAGOGUE MEMBERSHIP

SYNAGOGUE MEMBERSHIP

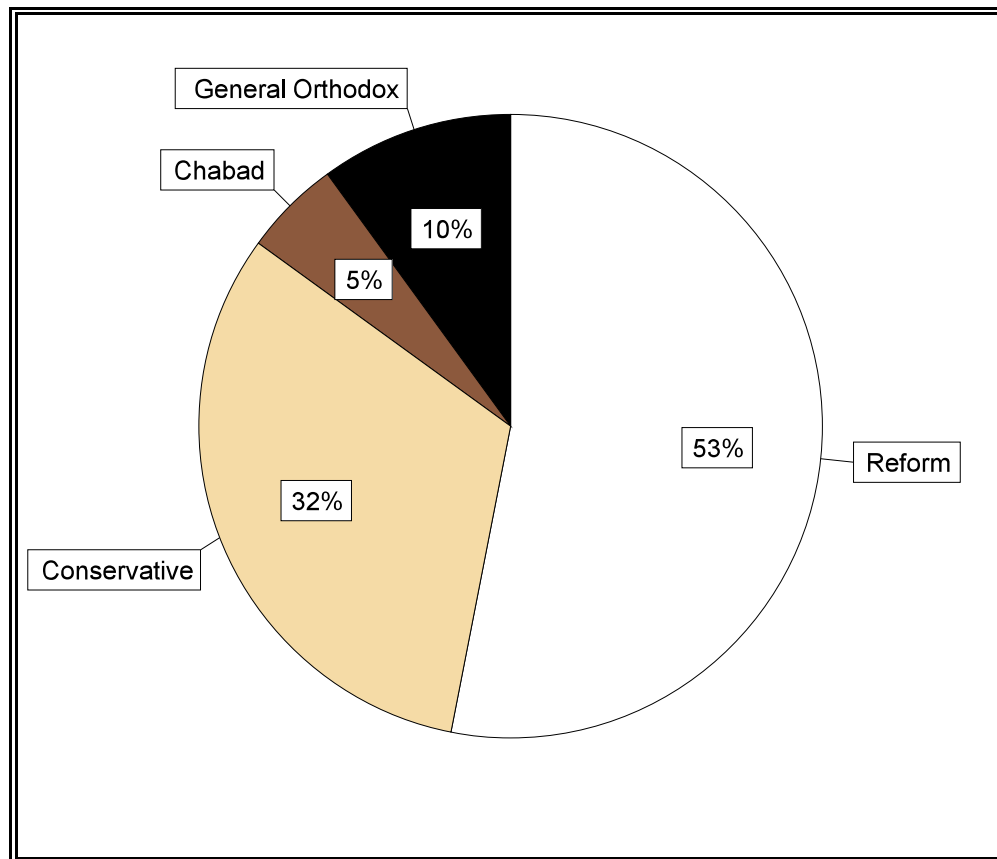
TABLE 13
SYNAGOGUE MEMBERSHIP
COMMUNITY COMPARISONS

Community	Year	%	Community	Year	%
Cincinnati	2008	60%	Atlantic County	2004	44%
Tidewater	2001	58%	New Haven	2010	43%
St. Paul	2004	56%	Rhode Island	2002	43%
Essex-Morris	1998	56%	Cleveland	2011	42%
Minneapolis	2004	54%	St. Petersburg	1994	40%
Rochester	1999	54%	Columbus	2013	38%
Pittsburgh	2002	53%	Boston	2005	38%
Hartford	2000	53%	Washington	2003	37%
San Antonio	2007	52%	Miami	2014	36%
Lehigh Valley	2007	51%	Chicago	2010	36%
Detroit	2005	50%	Martin-St. Lucie	1999	36%
Bergen	2001	50%	Philadelphia	2009	35%
Jacksonville	2002	49%	OMAHA	2017	34%
Charlotte	1997	49%	Broward	2016	34%
Harrisburg	1994	49%	Los Angeles	1997	34%
Howard County	2010	48%	Orlando	1993	34%
Palm Springs	1998	48%	Portland (ME)	2007	33%
Monmouth	1997	48%	Atlanta	2006	33%
Milwaukee	1996	48%	S Palm Beach	2005	33%
St. Louis	2014	46%	Denver	2007	32%
Baltimore	2010	46%	Tucson	2002	32%
Westport	2000	46%	W Palm Beach	2005	30%
Wilmington	1995	46%	San Diego	2003	29%
Sarasota	2001	45%	Phoenix	2002	29%
York	1999	45%	San Francisco	2004	22%
Richmond	1994	45%	East Bay	2011	21%
Houston	2016	44%	Seattle	2000	21%
New York	2011	44%	Las Vegas	2005	14%
Middlesex	2008	44%			

SYNAGOGUE MEMBERSHIP

Changes in Synagogue Membership, 2006-2016, According to the Synagogue Survey

- Omaha has one Orthodox synagogue, one Chabad Center, one Conservative synagogue, and one Reform synagogue.
- From 2006-2016, membership decreased from 1,445 households in 2006 to 1,306 households in 2016, a decrease of about 10%. The decrease is due to decreasing membership at Beth El Synagogue.
- From 2006-2016, membership in the **Orthodox** synagogue changed from 170 households in 2006 to 192 households in 2016. Orthodox synagogue membership increased by 13%.
- From 2006-2016, membership in the **Conservative** synagogue decreased from 600 households in 2006 to 423 households in 2016. From 2006 to 2016, Conservative synagogue membership decreased by 30%.
- From 2006-2016, membership in the **Reform** synagogue changed from 675 households in 2006 to 691 households in 2015. From 2006 to 2016, Reform synagogue membership increased by 2%.



Synagogue Membership

JCC MEMBERSHIP

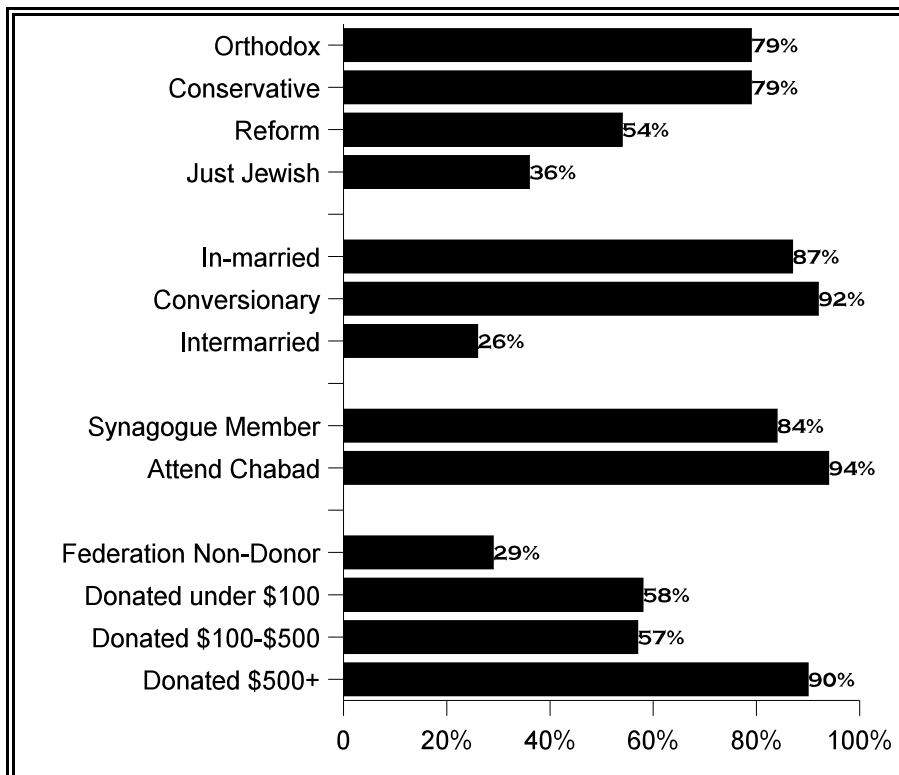
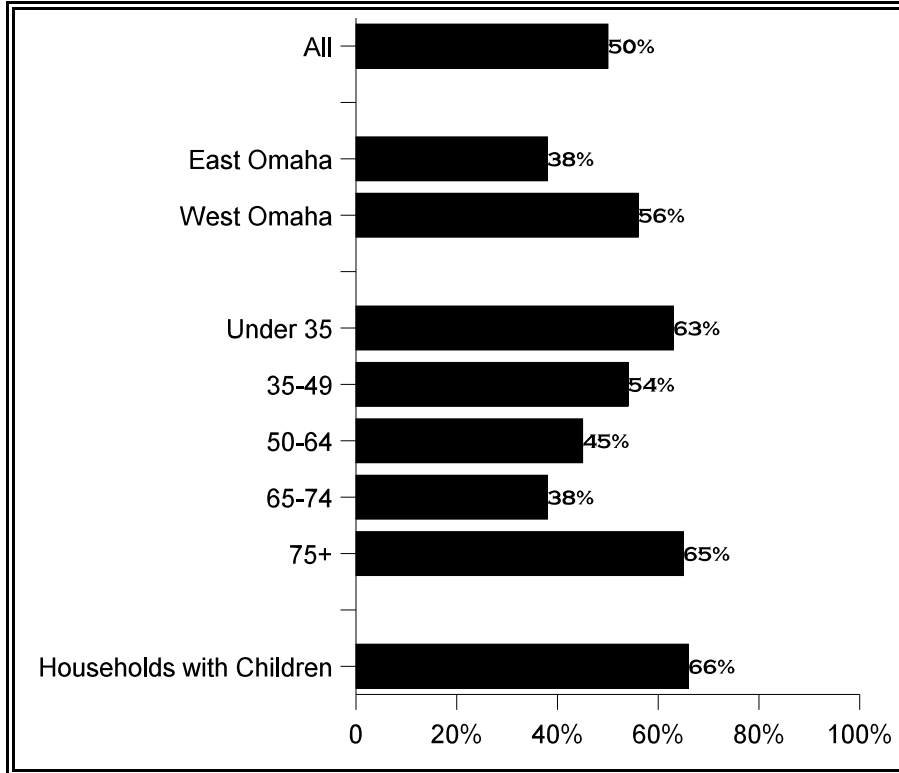
A ccording to the Telephone Survey, 29% (1,470 households) of Jewish households in Omaha reported membership in the Jewish Community Center (JCC).

- According to the JCC Survey, 635 Jewish households (12%) are members of the JCC. Thus, the Telephone Survey implies that local JCC membership is 16 percentage points higher than that suggested by the JCC Survey. Although this disparity is higher than in other communities, such a disparity is common in Jewish community studies. See the *Main Report* for an explanation.
- The 29% **JCC membership** is the fourth highest of about 55 comparison JCCs and compares to 36% in St. Paul, 29% in San Antonio, 26% in St. Louis, and 14% in Columbus.
- The 45% **JCC membership of households with children** is the highest of about 50 comparison JCCs and compares to 42% in San Antonio, 40% in both St. Louis and St. Paul, and 18% in Columbus.
- The 13% membership of **intermarried households** who are JCC members is the eighth highest of about 50 comparison JCCs and compares to 27% in St. Louis, 22% in St. Paul, 16% in San Antonio, and 4% in Columbus.
- 32% of respondents in Jewish households who are not members of the JCC responded no need for the services offered; 28%, cost; 19%, distance from home; and 7%, health reasons.
 - The 32% who reported **no need for the services offered** is the sixth lowest of about 40 comparison JCCs and compares to 31% in both San Antonio and St. Paul.
 - The 19% who reported **distance from home** is about average among about 40 comparison JCCs and compares to 28% in St. Paul and 24% in San Antonio.
 - The 28% who reported **cost** is the highest of about 40 comparison JCCs and compares to 21% in St. Paul and 13% in San Antonio.
- 20% of Jewish households are members of both a synagogue and a Jewish Community Center (JCC); 14% are synagogue members but are not JCC members (*synagogue members only*); 9% are JCC members but are not synagogue members (*JCC members only*); and 57% are neither synagogue nor JCC members.
- The 9% who are **JCC members only** is the second highest of about 50 comparison JCCs and compares to 9% in St. Paul, 6% in both San Antonio and St. Louis, and 2% in Columbus.

JCC Participation

- 50% (2,600 households) of households **participated in or attended a program** at the JCC in the past year.
- The 50% **who participated in a JCC program in the past year** is the sixth highest of about 55 comparison JCCs and compares to 52% in San Antonio, 51% in St. Louis, 48% in St. Paul, and 37% in Columbus.

JCC MEMBERSHIP

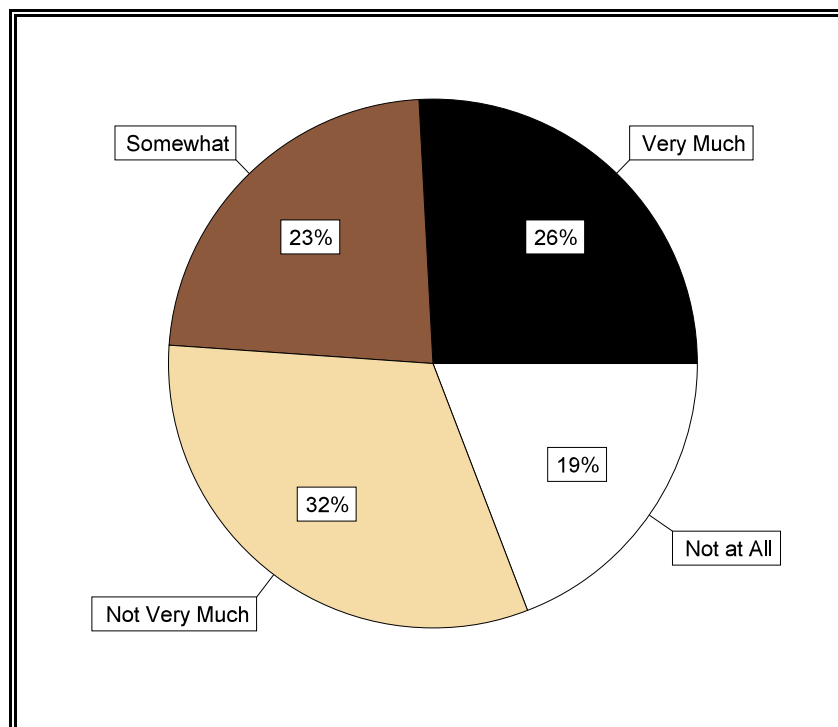


JCC Participation in the Past Year

FEEL A PART OF THE OMAHA JEWISH COMMUNITY

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

- The 49% who feel **very much/somewhat** part of the Jewish community is about average among about 30 comparison Jewish communities and compares to 56% in San Antonio.
- The percentage of respondents who feel very much/somewhat a part of the Omaha Jewish community is much higher in West Omaha (56%) than in East Omaha (30%).
- The percentage of respondents who feel very much/somewhat a part of the Omaha Jewish community is 38% of respondents under age 35, 50% of respondents age 35-49, 44% of respondents age 50-64, 53% of respondents age 65-74, and 72% of respondents age 75 and over.
- 83% of respondents in in-married households feel very much/somewhat a part of the Omaha Jewish community, compared to 65% of respondents in conversionary in-married households and 36% of *Jewish* respondents in intermarried households. 79% of *Jewish* respondents in intermarried households with Jewish children feel very much/somewhat a part of the Omaha Jewish community, as do 51% of respondents in all households with children.
- 90% of respondents in households who donated \$500 and over to the Jewish Federation feel very much/somewhat part of the Omaha Jewish community.

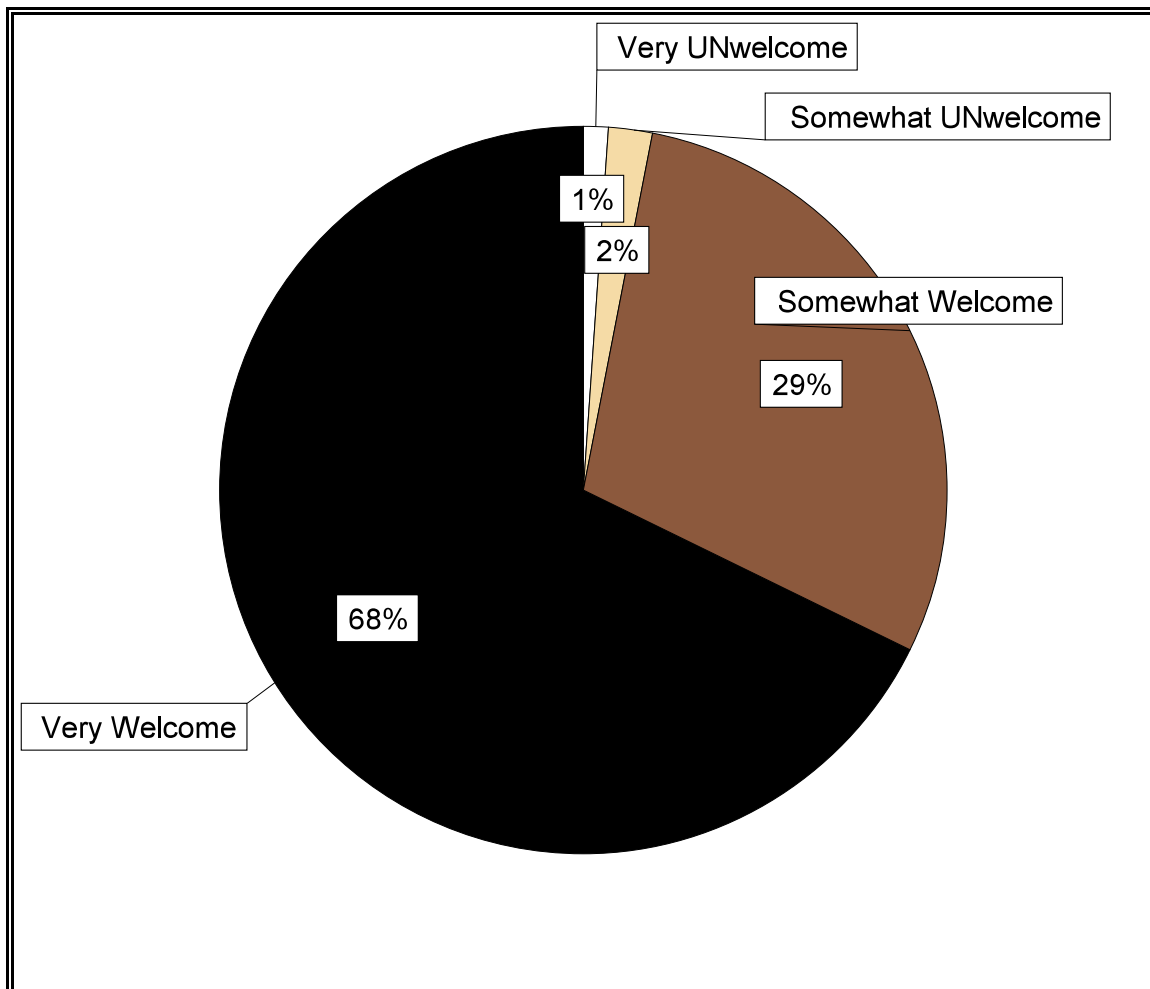


Feel a Part of the Omaha Jewish Community
(Jewish Respondents)

FEEL WELCOME BY JEWISH INSTITUTIONS

Jewish respondents in Omaha were asked: “Do you generally feel very welcome, somewhat welcome, somewhat unwelcome, or very unwelcome at religious services or activities at, or sponsored by, local synagogues, the JCC, or other local Jewish organizations?”

- The percentage who feel very much welcome is higher in West Omaha (75%) than in East Omaha (48%).
- 58% of respondents in residence in Omaha for 0-19 years feel very welcome compared to 73% of respondents in residence for 20 or more years.
- 44% of respondents in households earning under \$25,000 feel very welcome, as do 60% of respondents earning \$25,000-\$50,000, 67% of respondents earning \$50,000-\$100,000, 88% of respondents earning \$100,000-\$200,000, and 71% of respondents earning \$200,000 and over.

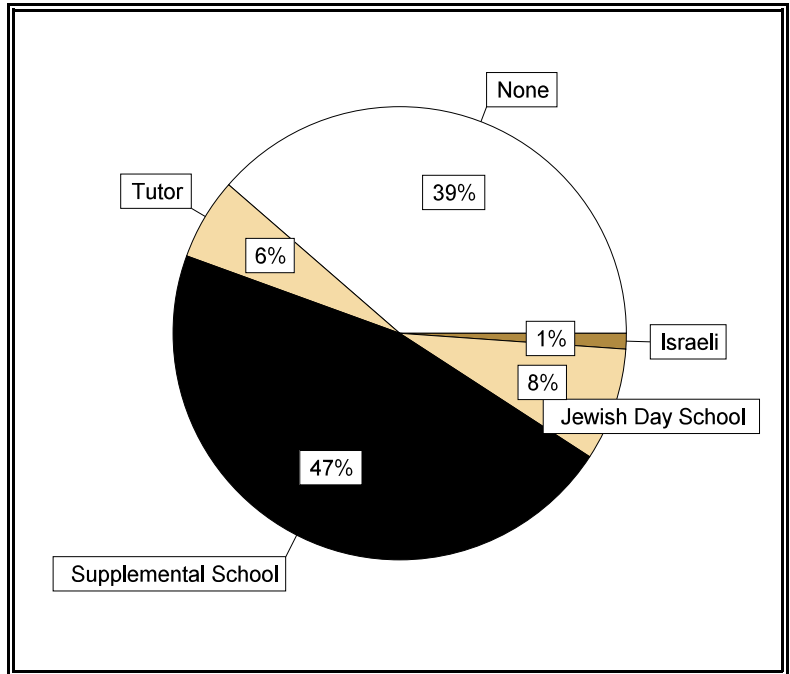


Feel Welcome at Omaha Jewish Institutions
(Jewish Respondents)

JEWISH EDUCATION OF ADULTS AS CHILDREN

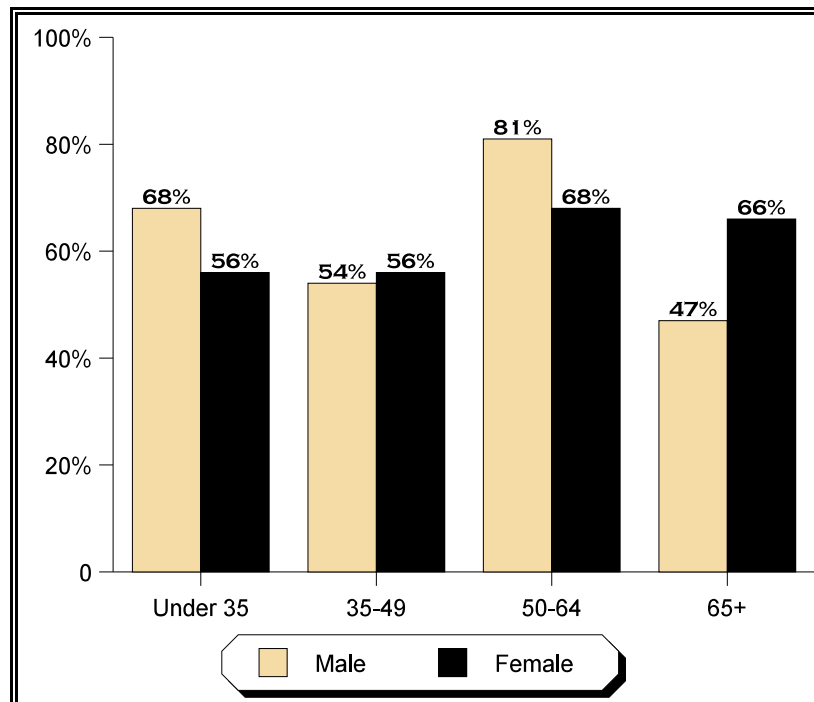
In total, 61% of born Jewish respondents (age 18 and over) in Jewish households in Omaha received some formal Jewish education as children. The 61% who **received some formal Jewish education as children** is the second lowest of about 45 comparison Jewish communities and compares to 85% in Columbus, 83% in San Antonio, 72% in both St. Louis and St. Paul.

- The 8% who **attended a Jewish day school as a child** is about average among about 45 comparison Jewish communities and compares to 13% in Columbus, 10% in San Antonio, 8% in St. Paul, and 4% in St. Louis.



Type of Formal Jewish Education of Born Jewish Respondents as Children

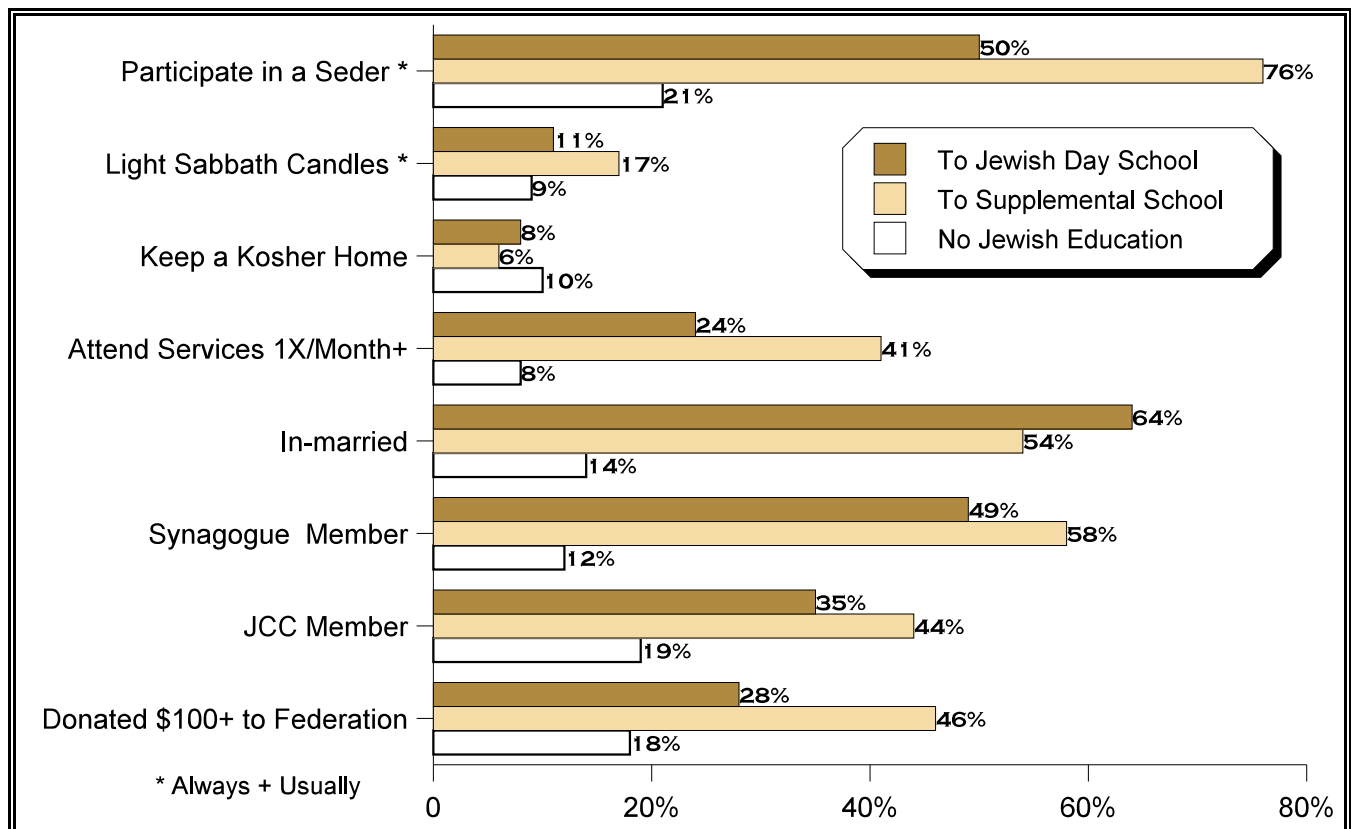
- 59% of born Jewish male respondents received some formal Jewish education as children, compared to 63% of born Jewish female respondents.



Born Jewish Respondents Who Received Some Formal Jewish Education as Children by Age and Sex

JEWISH EDUCATION OF ADULTS AS CHILDREN

- 78% of born Jewish respondents in households in which the respondent is Orthodox, 91% of born Jewish respondents in households in which the respondent is Conservative, and 68% of born Jewish respondents in households in which the respondent is Reform received some formal Jewish education as children, compared to 44% of born Jewish respondents in households in which the respondent is Just Jewish.
- 85% of born Jewish respondents in in-married households and 89% of born Jewish respondents in conversionary in-married households received some formal Jewish education as children, compared to 41% of born Jewish respondents in intermarried households. 15% of born Jewish respondents in in-married households and 10% of born Jewish respondents in conversionary in-married households attended a Jewish day school as children, compared to 5% of born Jewish respondents in intermarried households.
- On most measures of Jewish identity, attendance at a Jewish day school or supplemental school as a child is shown to be positively correlated with adult behaviors, although we cannot attribute cause and effect to these relationships.

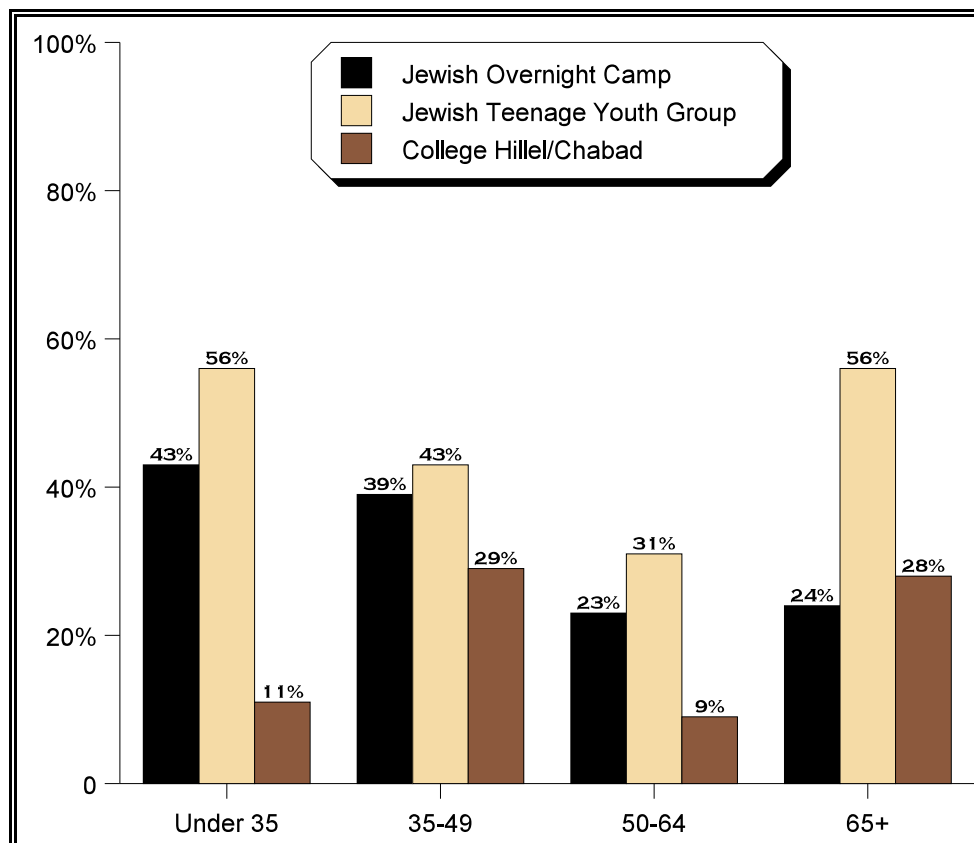


Households in Which a Born Jewish Respondent Attended Formal Jewish Education as a Child

JEWISH EDUCATION OF ADULTS AS CHILDREN

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 Jewish respondents in Jewish households in Omaha. Overall, 30% of born Jewish respondents attended or worked at a Jewish overnight camp as children, 47% were active in a Jewish youth group as teenagers, and 20% participated in Hillel while in college (excluding High Holidays).

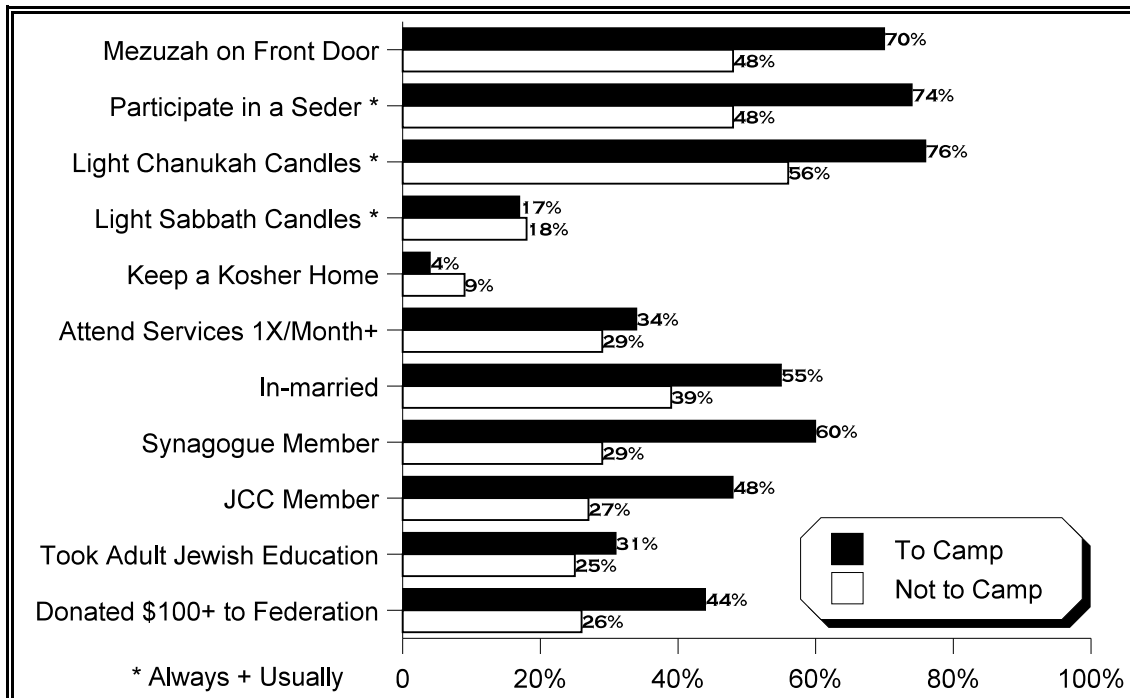
- The 30% who **attended or worked at a Jewish overnight camp as children** is about average among about 35 comparison Jewish communities and compares to 45% in Columbus, 42% in St. Louis, 37% in St. Paul, and 32% in San Antonio.
- The 47% who **participated in a Jewish youth group as teenagers** is the fourth highest of about 25 comparison Jewish communities and compares to 46% in San Antonio and 45% in St. Paul.
- The 20% who **participated in Hillel/Chabad while in college** other than on the High Holidays is the lowest of about 25 comparison Jewish communities and compares to 35% in St. Paul and 25% in San Antonio.



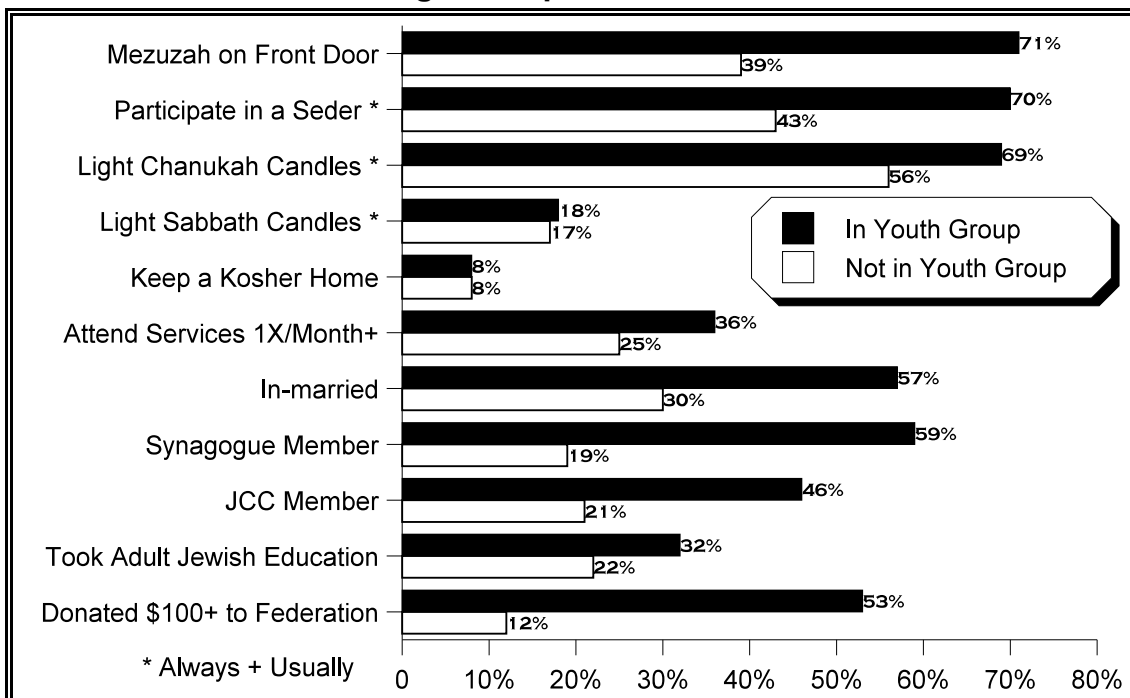
Born or Raised Jewish Respondents Who Attended or Worked at a Jewish Overnight Camp as Children, Were Active in a Jewish Youth Group as Teenagers, and Participated in Hillel While in College by Age

JEWISH EDUCATION OF ADULTS AS CHILDREN

- 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.

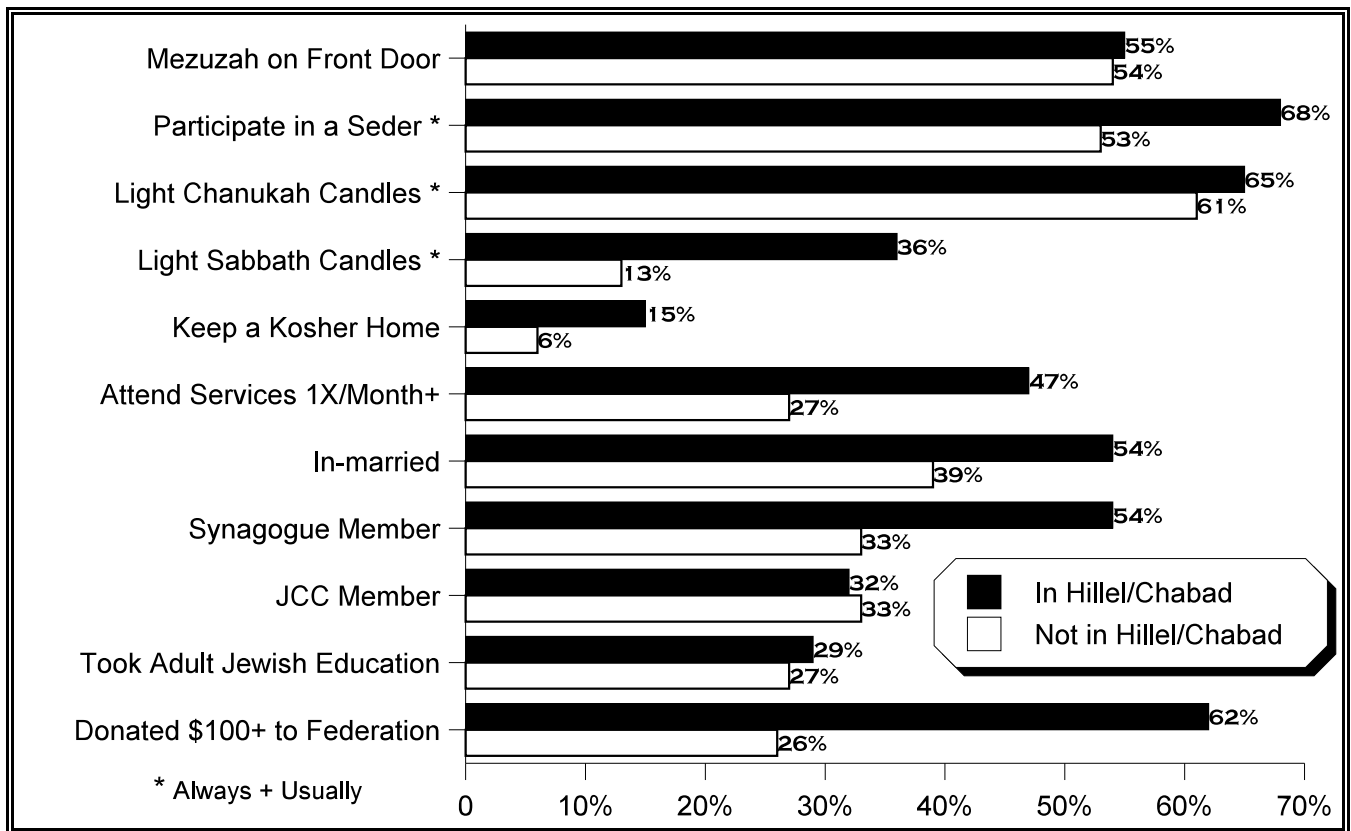


Households in Which a Born or Raised Jewish Respondent Attended or Worked at a Jewish Overnight Camp as a Child



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

JEWISH EDUCATION OF ADULTS AS CHILDREN

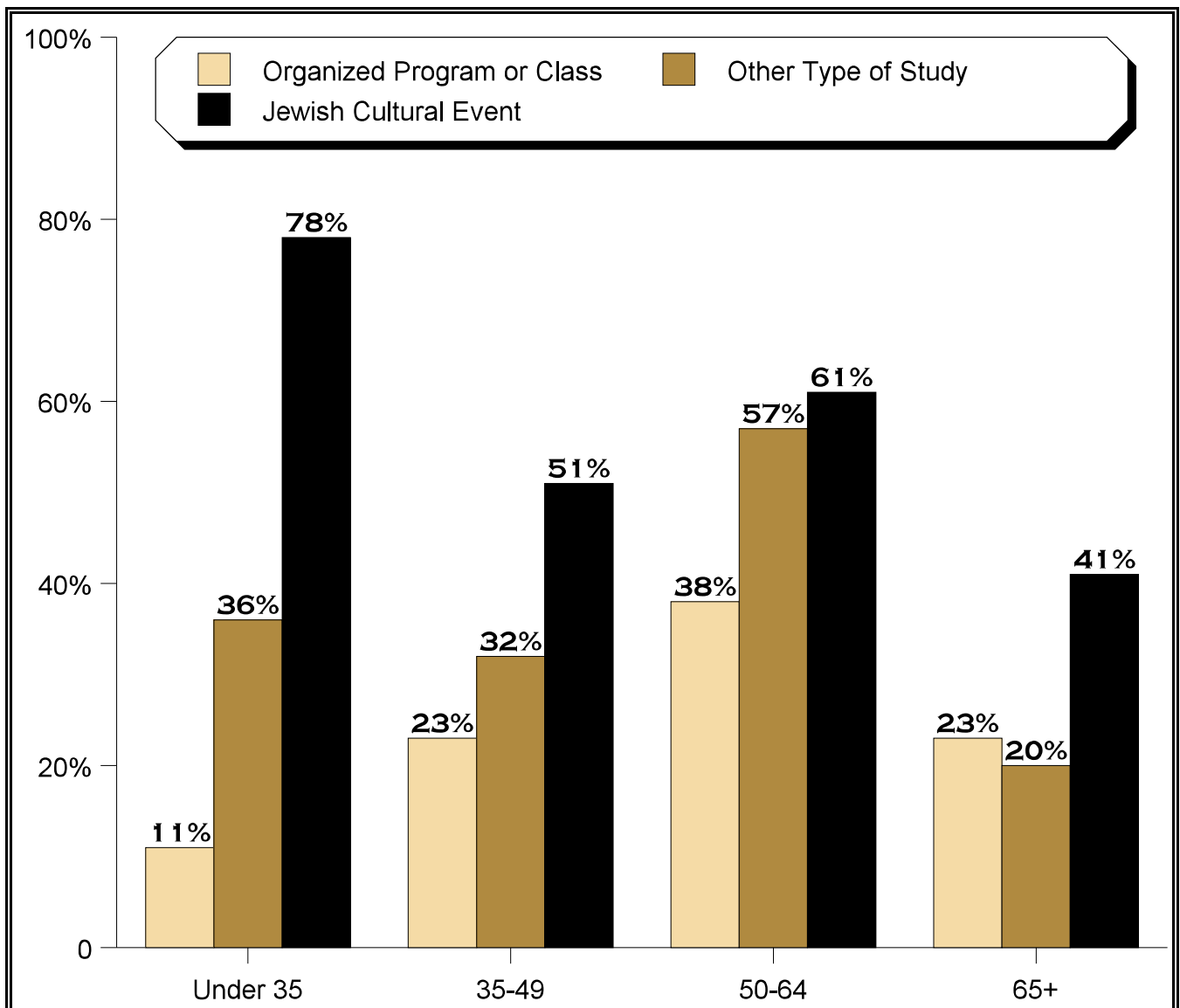


Households in Which a Born or Raised Jewish Respondent Participated in Hillel/Chabad While in College (Excluding the High Holidays)

JEWISH EDUCATION OF ADULTS AS ADULTS

In total, 26% of Jewish respondents **attended an adult Jewish education class or program** in the past year. The 26% who attended adult Jewish education in the past year is about average among about 30 comparison Jewish communities and compares to 37% in St. Louis, 27% in St. Paul, and 23% in San Antonio.

- 36% of respondents engaged in any other type of Jewish study or learning in the past year.
- 55% of respondents visited a Jewish museum or attended a Jewish cultural event such as a lecture by an author, a film, a play, or a musical performance in the past year.



Jewish Education of Respondents by Age

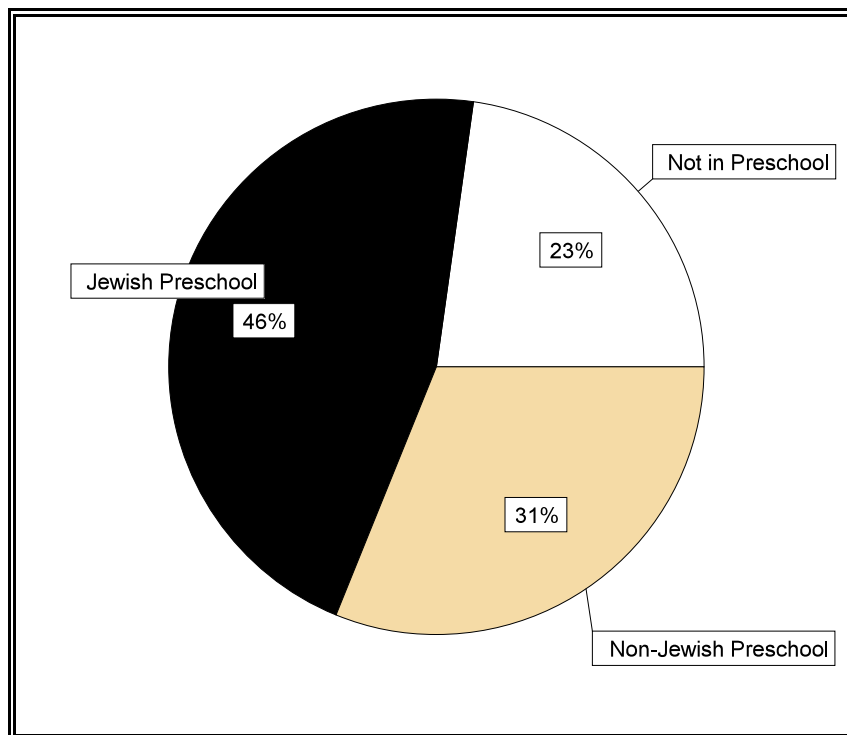
PRESCHOOL/CHILD CARE

A ccording to the Telephone Survey, 46% (260 children) of Jewish children age 0-5 (including only those Jewish children age 5 who do not yet attend kindergarten) in Omaha attend a Jewish preschool/child care program, 31% attend a non-Jewish preschool/child care program, and 23% do not attend a preschool/child care program. The 46% who **attend a Jewish preschool/child care program** is well above average among about 45 comparison Jewish communities and compares to 64% in San Antonio, 42% in Columbus, 34% in St. Louis, and 26% in St. Paul.

- 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 60% **market share** is about average among about 40 comparison Jewish communities and compares to 92% in San Antonio, 62% in Columbus, 39% in St. Louis, and 35% in St. Paul.

- According to the *Jewish Institutions Survey*, 89 Jewish children age 0-5 attend the only Jewish preschool/child care program in Omaha (at the Jewish Community Center).

- A total of 580 *Jewish* children age 0-5 (including only those Jewish children age 5 who do not yet attend kindergarten) live in Omaha. According to the *Jewish Institutions Survey*, 15% of Jewish children age 0-5 attend a Jewish preschool/child care program. Such a disparity between the results of the Telephone Survey and the Jewish Institutions Survey is not uncommon in Jewish demographic studies.

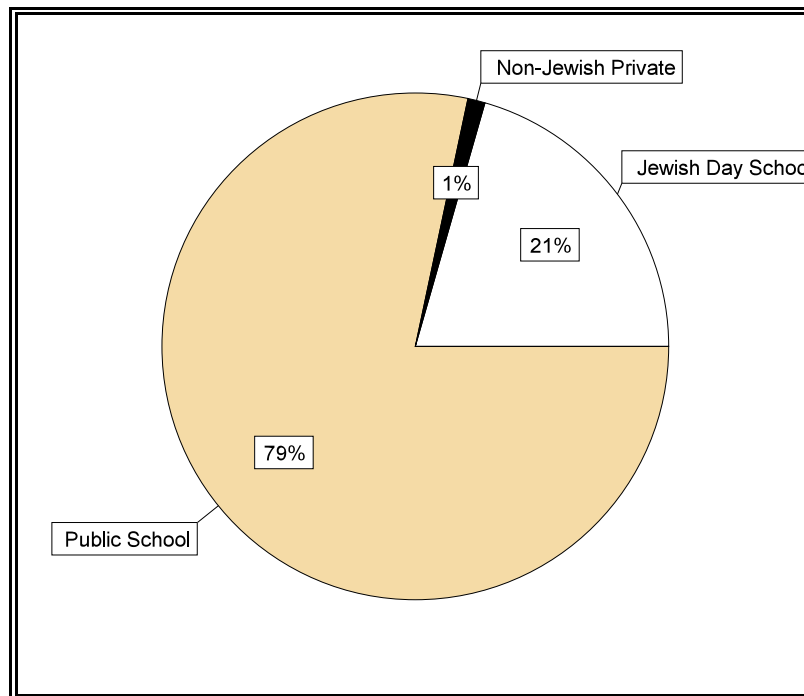


**Preschool/Child Care Program
Currently Attended by Jewish Children Age 0-5**
(according to the Telephone Survey)

JEWISH DAY SCHOOL, AGE 5-12

A ccording to the Telephone Survey, 21% (78 children) of Jewish children age 5-12 (including only those Jewish children age 5 who already attend kindergarten) in Omaha attend a Jewish day school, 1% attend a non-Jewish private school, and 79% attend a public school.

- The 21% who **attend a Jewish day school** is about average among about 45 comparison Jewish communities and compares to 27% in Columbus, 26% in St. Paul, 23% in St. Louis, and 21% in San Antonio.
- The 1% who **attend a non-Jewish private school** is the lowest of about 45 comparison Jewish communities and compares to 12% in Columbus, 10% in St. Paul, and 8% in both St. Louis and San Antonio.
- The 79% who **attend a public school** is the seventh highest of about 45 comparison Jewish communities and compares to 71% in San Antonio, 69% in St. Louis, 64% in St. Paul, and 61% in Columbus.
- 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 98% **market share** is the highest of about 45 comparison Jewish communities and compares to 74% in St. Louis, 72% in both San Antonio and St. Paul, and 69% in Columbus.
- A total of 380 Jewish children age 5-12 live in Omaha, including children age 5 in kindergarten. Thus, according to the Jewish Day School Survey, 10% (78 children) of Jewish children age 5-12 attend a Jewish day school. The 10% according to the Jewish Day School Survey is within the margin of error of the 21% according to the Telephone Survey.



Education for Jewish Children Age 5-12

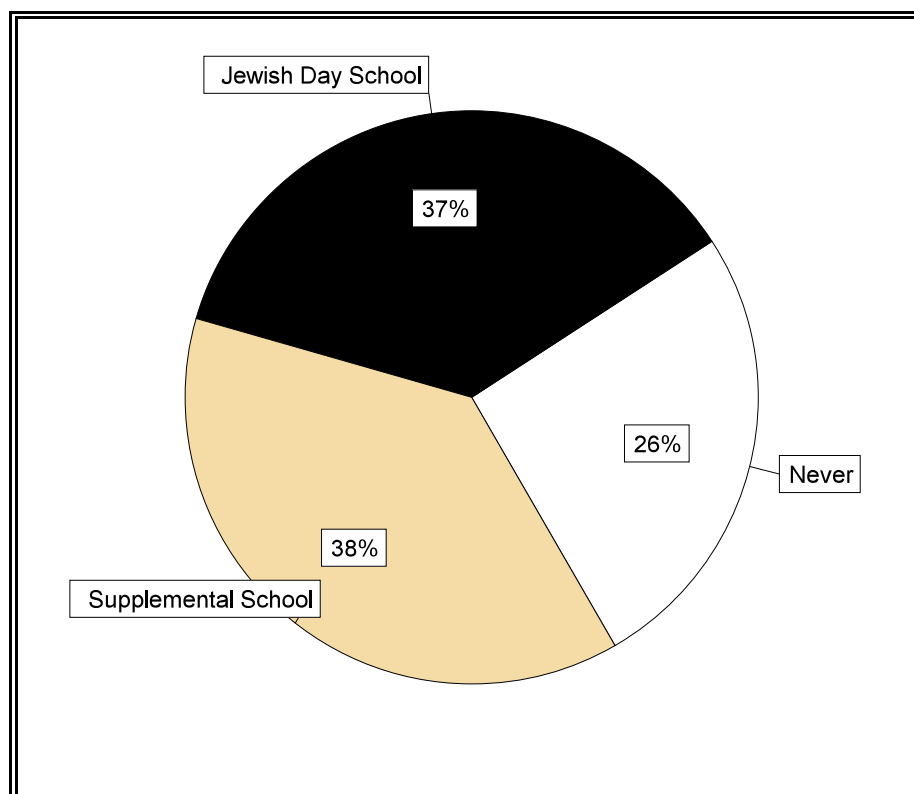
JEWISH EDUCATION OF CHILDREN

According to the *Jewish Institutions Survey*, 60% of Jewish children **age 5-12** in Omaha currently attend formal Jewish education. The 60% is about average among about 35 comparison Jewish communities and compares to 66% in St. Paul and 57% in San Antonio.

- According to the *Jewish Institutions Survey*, 189 Jewish children *age 5-12* attend a supplemental school and 38 children attend a Jewish day school. In total, 227 Jewish children *age 5-12* attend formal Jewish education. Of the 189 Jewish children *age 5-12* who attend a supplemental school, 22 children attend an Orthodox supplemental school; 62 children, a Conservative supplemental school; and 105 children, a Reform supplemental school.

- According to the *Jewish Institutions Survey*, 25% of Jewish children *age 13-17* currently attend formal Jewish education. The 25% who currently attend formal Jewish education according to the **Jewish Institutions Survey** is about average among about 35 comparison Jewish communities and compares to 43% in San Antonio and 39% in St. Paul.

- According to the *Jewish Institutions Survey*, 108 Jewish children *age 13-17* attend a supplemental school and none attend a Jewish day school. Of the 108 Jewish children *age 13-17* who attend a supplemental school, 14 Jewish children attend an Orthodox supplemental school; 26, a Conservative supplemental school; and 68, a Reform supplemental school.



Received Formal Jewish Education by Jewish Children Age 13-17 (according to the Telephone Survey)

JEWISH EDUCATION OF CHILDREN

TABLE 14
JEWISH CHILDREN AGE 5-12
WHO CURRENTLY ATTEND FORMAL JEWISH EDUCATION
COMMUNITY COMPARISON
(BASED UPON THE JEWISH INSTITUTIONS SURVEY)

Community	Year	%	Community	Year	%
Westport	2000	96%	Rochester	1999	62%
Rhode Island	2002	91%	New Haven	2010	61%
Milwaukee	1996	83%	OMAHA	2017	60%
Charlotte	1997	82%	Wilmington	1995	59%
Sarasota	2001	82%	Richmond	1994	58%
Houston	2016	80%	San Antonio	2007	57%
Lehigh Valley	2007	80%	Washington	2003	56%
Monmouth	1997	79%	Atlantic County	2004	56%
Tidewater	2001	74%	S Palm Beach	2005	56%
Bergen	2001	73%	Miami	2014	54%
Hartford	2000	73%	Middlesex	2008	53%
Martin-St. Lucie	1999	73%	Tucson	2002	53%
Minneapolis	2004	71%	Orlando	1993	50%
York	1999	67%	W Palm Beach	2005	46%
St. Paul	2004	66%	Las Vegas	2005	45%
Harrisburg	1994	66%	Portland (ME)	2007	43%
Jacksonville	2002	66%	St. Petersburg	1994	40%

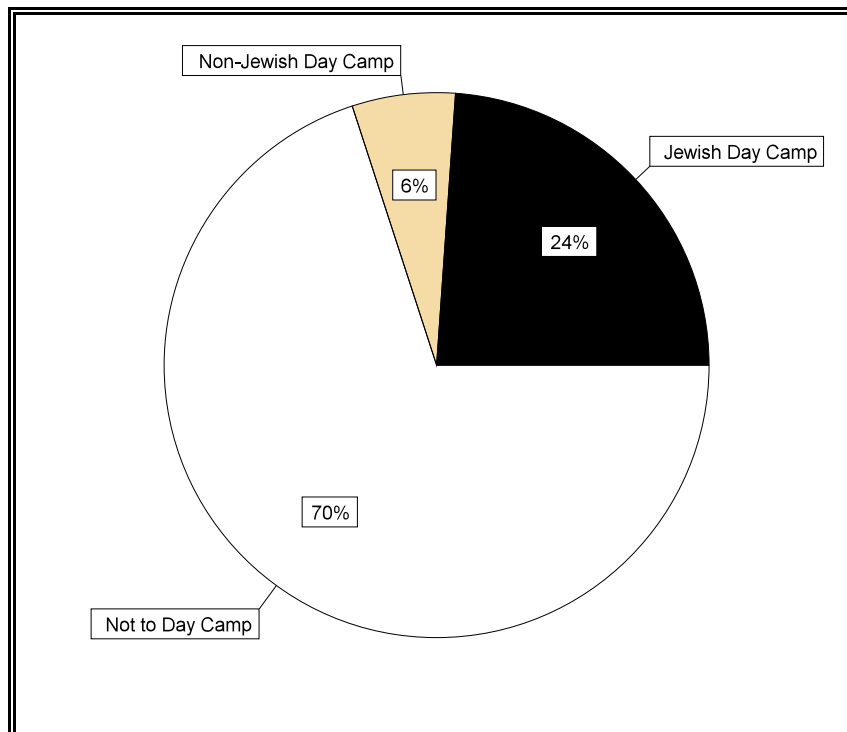
DAY CAMP

According to the Telephone Survey, 24% (270 children) of 1,100 Jewish children age 3-17 in Omaha attended or worked at a Jewish day camp this past summer (the summer of 2016); 6%, a non-Jewish day camp; and 70% did not attend or work at a day camp. The 24% who **attended or worked at a Jewish day camp** this past summer is about average among about 30 comparison Jewish communities and compares to 33% in San Antonio and 22% in St. Paul.

- The *Jewish day camp market share (market share)* is defined as the percentage of Jewish campers age 3-17 who attended a day camp who attended a *Jewish* day camp this past summer. The 80% **market share** is the third highest of about 30 comparison Jewish communities and compares to 78% in San Antonio and 73% in St. Paul.

- According to the *Jewish Institutions Survey*, in total, 286 Jewish children age 3-17 attended or worked at a Jewish day camp this past summer, of whom 7% attended or worked at a day camp located at a synagogue and 93%, at the JCC.

- A total of 1,100 Jewish children age 3-17 live in Omaha. Thus, according to the Jewish Institutions Survey, 26% of Jewish children age 3-17 attended or worked at a Jewish day camp this past summer, including 2% who attended or worked at a day camp at a synagogue and 24%, at the JCC. The 26% who attended or worked at a Jewish day camp this past summer according to the Jewish Institutions Survey **is within** the margin of error of the 24% according to the Telephone Survey.



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

OVERNIGHT CAMP AND YOUTH GROUP

According to the Telephone Survey, 23% (185 children) of 800 Jewish children age 6-17 in Omaha attended or worked at a Jewish overnight camp this past summer (the summer of 2016); 1%, a non-Jewish overnight camp; and 76% did not attend or work at an overnight camp. The 23% who **attended or worked at a Jewish overnight camp** this past summer is the highest of about 30 comparison Jewish communities and compares to 18% in St. Paul and 14% in San Antonio.

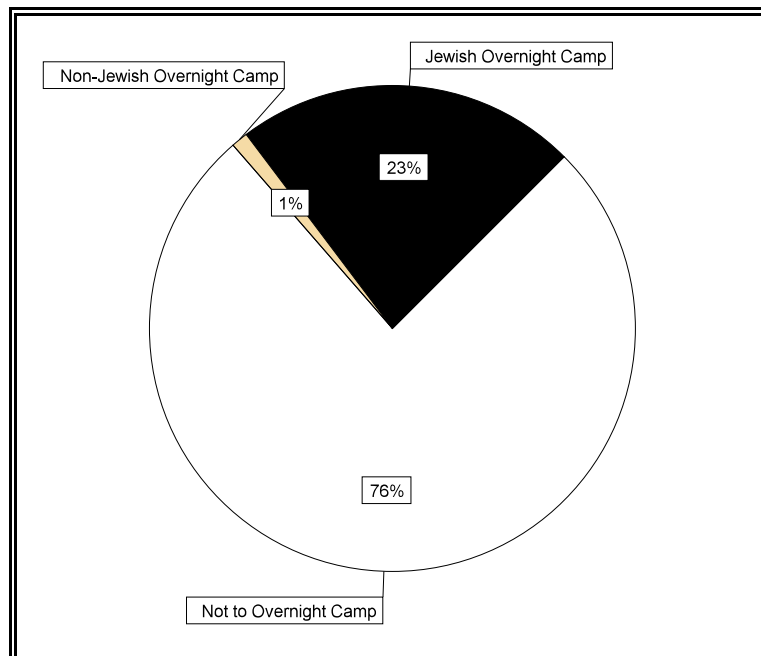
- The *Jewish overnight camp market share (market share)* is defined as the percentage of Jewish campers age 6-17 who attended a overnight camp who attended a *Jewish* overnight camp this past summer. The 96% **market share** is the highest of about 30 comparison Jewish communities and compares to 74% in St. Paul and 73% in San Antonio.

- Respondents in households with Jewish children age 6-17 in Omaha (whose Jewish children did not go to overnight camp) were asked if cost prevented them from sending their child(ren) to overnight camp this past summer. 13% (50 households) of households with Jewish children age 6-17 did not send a child to a Jewish overnight camp this past summer because of cost.

Jewish Teenage Youth Group

- According to the Jewish Institutions Survey, 26% (120 children) of Jewish children age 13-17 are currently members of a **Jewish teenage youth group**. The 38% who participate in a Jewish teenage youth group according to the **Jewish Institutions Survey** is about average among about 30 comparison Jewish communities and compares to 34% in St. Paul and 26% in San Antonio.

- The 26% who participate in a Jewish teenage youth group according to the Jewish Institutions Survey is within the margin of error of the 38% according to the Telephone Survey.



Overnight Camp Attended by Jewish Children Age 6-17 This Past Summer

JEWISH AGENCIES—FAMILIARITY

Respondents in Jewish households in Omaha were asked whether they are very familiar, somewhat familiar, or not at all familiar with the Jewish Federation of Omaha and some of its agencies.

- 60% of respondents are very familiar, 30% are somewhat familiar, and 10% are not at all familiar with the **Jewish Community Center of Omaha (JCC)**. The 60% **very familiar** with the JCC is the highest of about 40 comparison JCCs and compares to 54% in St. Paul and 46% in San Antonio.

- 46% of respondents are very familiar, 39% are somewhat familiar, and 15% are not at all familiar with the **Jewish Federation of Omaha (Federation)**. The 46% **very familiar** with the local Jewish Federation is the highest of about 35 comparison Jewish communities and compares to 32% in San Antonio and 21% in St. Paul.

- 45% of respondents are very familiar, 44% are somewhat familiar, and 11% are not at all familiar with the **Rose Blumkin Jewish Home (Blumkin)**. The 45% **very familiar** with the local Jewish nursing home is the second highest of about 25 comparison Jewish nursing homes and compares to 36% in San Antonio and 32% in St. Paul.

The 57% of **respondents age 65 and over very familiar** with the local Jewish nursing home is the third highest of about 25 comparison Jewish nursing homes and compares to 50% in both San Antonio and St. Paul.

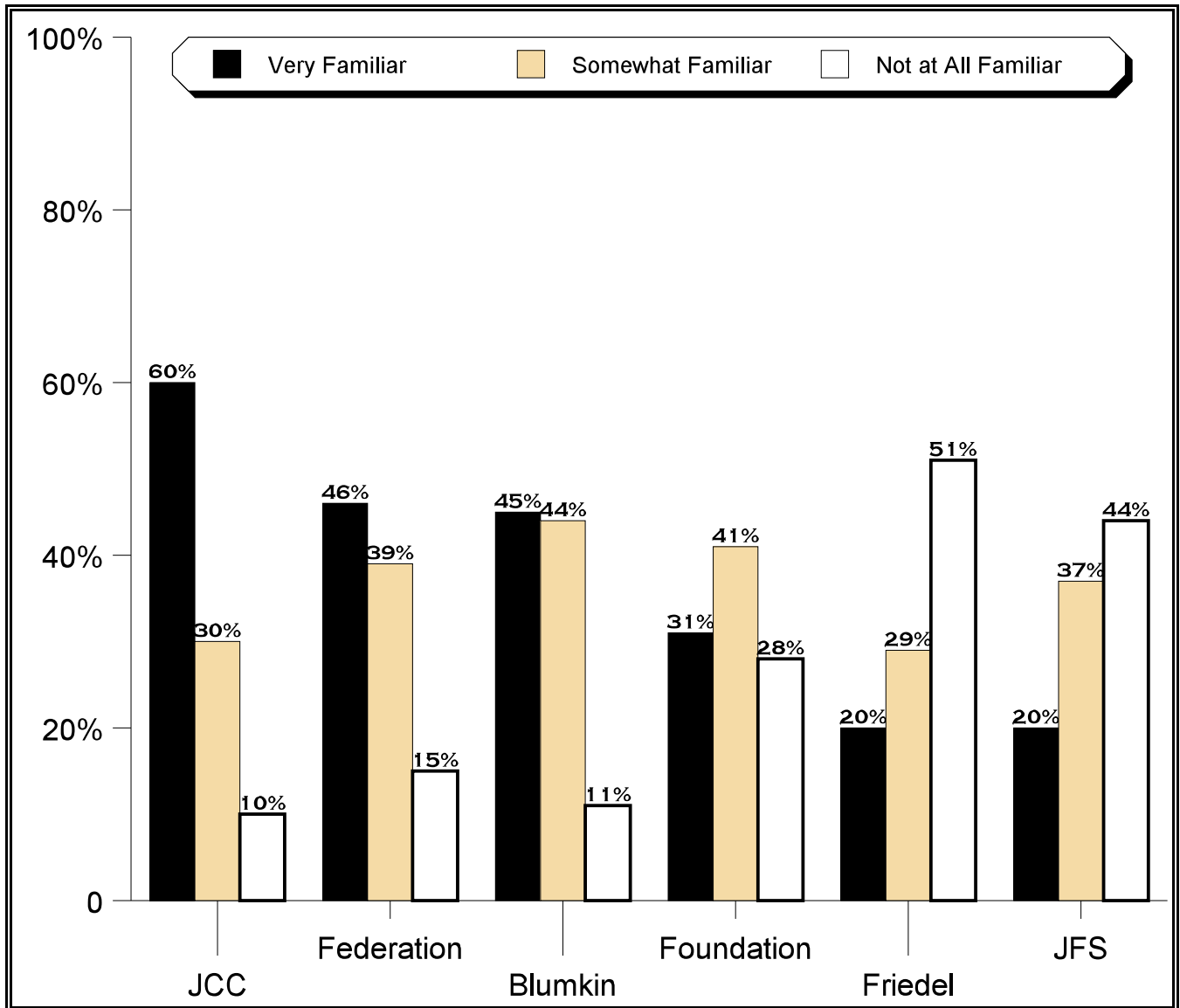
- 31% of respondents are very familiar, 41% are somewhat familiar, and 28% are not at all familiar with the **Jewish Federation of Omaha Foundation (Foundation)**. The 31% **very familiar** is the highest of about ten comparison Jewish communities.

- 20% of respondents are very familiar, 29% are somewhat familiar, and 51% are not at all familiar with the **Friedel Jewish Academy (Friedel)**. the 20% **very familiar** with Friedel Jewish Academy is about average among about 25 comparison Jewish day schools and compares to 21% in San Antonio.

- The 52% of respondents in households with Jewish children **very familiar** with local Jewish day school is the second highest of about 45 comparison Jewish day schools and compares to 50% in St. Paul (Talmud Torah), 39% in San Antonio, 17% in St. Paul (Jewish Middle), and 10% in St. Paul (Chabad Academy).

- 20% of respondents are very familiar, 37% are somewhat familiar, and 44% are not at all familiar with **Jewish Family Service (JFS)**. The 20% **very familiar** with JFS is about average among about 35 comparison Jewish communities and compares to 23% in San Antonio and 22% in St. Paul.

JEWISH AGENCIES—FAMILIARITY



Familiarity with Jewish Agencies (Respondents)

JEWISH AGENCIES—PERCEPTION

Respondents in Jewish households in Omaha who are very familiar or somewhat familiar with the Jewish Federation of Omaha and some of its agencies were asked to provide perceptions of those agencies on a scale of excellent, good, fair, and poor. Many respondents who were only somewhat familiar, and some who were very familiar, with some of the agencies were unable to provide perceptions.

- 66% of respondents who are very familiar or somewhat familiar with the **Jewish Community Center of Omaha** (JCC) perceive it as excellent; 31%, good; 3%, fair; and 0%, poor. The 66% **excellent perceptions** of the JCC is the highest of about 40 comparison Jewish Community Centers and compares to 54% in St. Paul and 46% in San Antonio.

- 49% of respondents who are very familiar or somewhat familiar with the **Jewish Federation of Omaha** (Federation) perceive it as excellent; 34%, good; 12%, fair; and 4%, poor. The 49% **excellent perceptions** of the local Jewish Federation is the highest of about 35 comparison Jewish communities and compares to 33% in San Antonio and 29% in St. Paul.

- 58% of respondents who are very familiar or somewhat familiar with the **Rose Blumkin Jewish Home** (Blumkin) perceive it as excellent; 37%, good; 3%, fair; and 3%, poor. The 58% **excellent perceptions** of the local Jewish nursing home is the fourth highest of about 25 comparison Jewish nursing homes and compares to 40% in San Antonio and 31% in St. Paul.

- The 69% **excellent perceptions** of the local Jewish nursing home by **respondents age 65 and over** is the third highest of about 25 comparison Jewish nursing homes and compares to 50% in San Antonio and 37% in St. Paul.

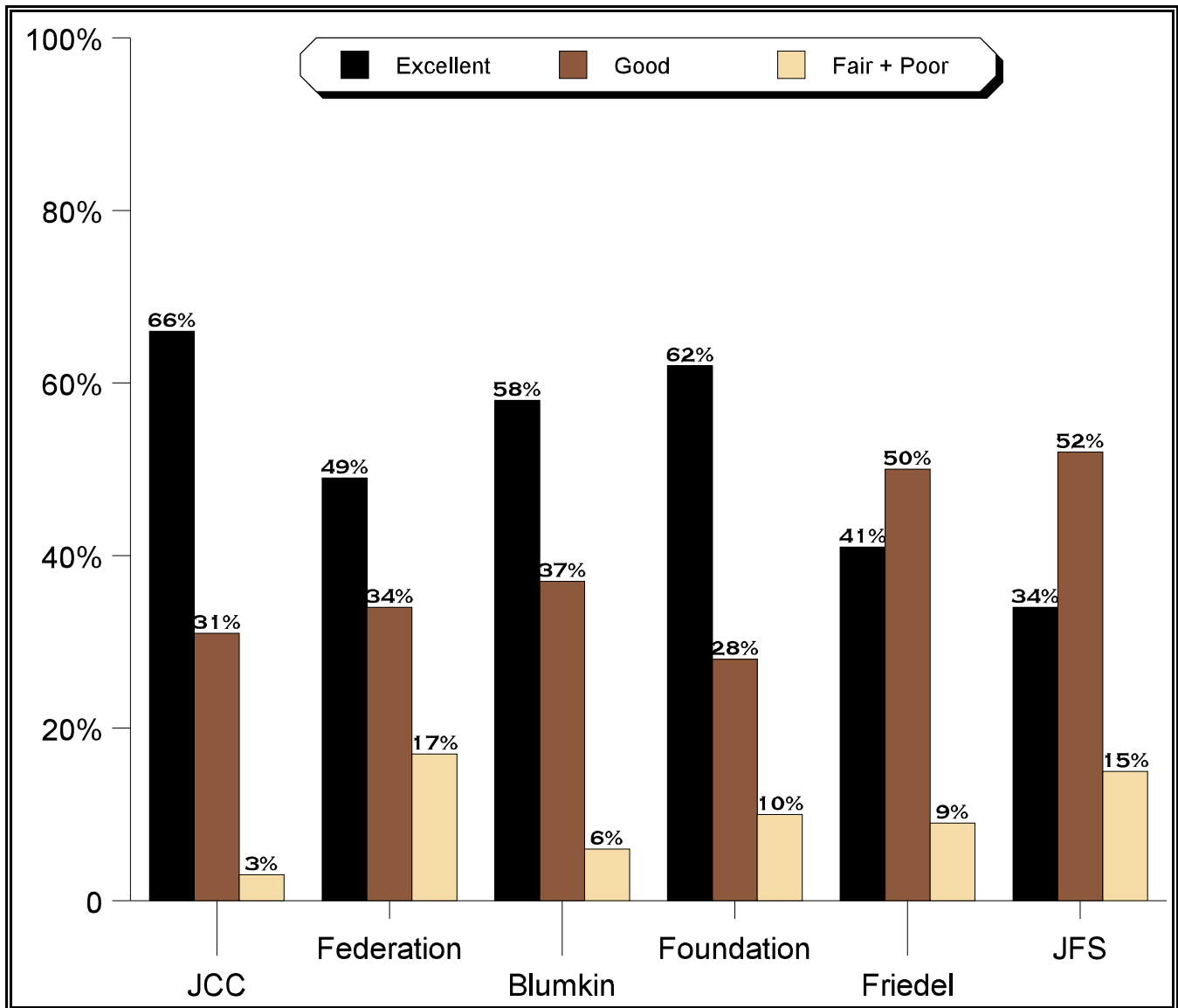
- 62% of respondents who are very familiar or somewhat familiar with the **Jewish Federation of Omaha Foundation** (Foundation) perceive it as excellent; 28%, good; 9%, fair; and 2%, poor. The 62% **excellent perceptions** is the highest of about ten comparison Jewish communities.

- 41% of respondents in households in Omaha who are very/somewhat familiar with Friedel Jewish Academy and were able to provide a perception perceive it as excellent; 50%, good; 8%, fair; and 2%, poor. The 41% **excellent perceptions** of Friedel Jewish Academy is about average among about 20 comparison Jewish day schools and compares to 35% in San Antonio.

The 49% **excellent perceptions** of the local Jewish day school in households with Jewish children is the sixth highest of about 45 comparison Jewish day schools and compares to 42% in St. Paul (Jewish Middle), 41% in St. Paul (Talmud Torah), 31% in San Antonio, and 23% in St. Paul (Chabad Academy).

- 34% of respondents who are very familiar or somewhat familiar with **Jewish Family Service** (JFS) perceive it as excellent; 52%, good; 11%, fair; and 4%, poor. The 34% **excellent perceptions** of JFS is about average among about 35 comparison Jewish communities and compares to 40% in St. Paul and 36% in San Antonio.

JEWISH AGENCIES—PERCEPTION



Perception of Jewish Agencies

(Respondents Who Are Very/Somewhat Familiar with the Agency)

SOCIAL SERVICE NEEDS

In total, 25% (1,300 households) of 5,150 Jewish households in Omaha contain an adult who has a physical, mental, or other health condition (*health-limited adult*) that has lasted for six months or more and limits or prevents employment, educational opportunities, or daily activities. Each respondent defined “physical, mental, or other health condition” for himself/herself. The 25% of households containing a **health-limited adult** is the highest of about 40 comparison Jewish communities and compares to 22% in St. Paul and 17% in San Antonio.

- Included in the 25% are 6% (325 households) of households in which an adult needs daily assistance as a result of his/her condition and 1% (60 households) of households in which an adult needs weekly assistance as a result of his/her condition. The 6% of households containing a **health-limited adult who needs daily assistance** is about average among about 40 comparison Jewish communities and compares to 7% in St. Paul and 5% in San Antonio.

- 0.9% (90 adults) of 10,100 adults in Jewish households in Omaha are disabled and consequently unable to work.

- 0.7% (40 households) of Jewish households in Omaha contain a disabled adult child (age 18 and over) who is unable to work and lives at home with his/her parents or other adults. The nature of the disability was not queried. The 0.7% does not include households in which the disabled adult children are living in group homes, either in Omaha or elsewhere.

- 6.7% (350 households) of 5,150 households needed **help in coordinating services for an elderly person** (*coordinating services*) in the past year. Included in the 6.7% are 0.5% (25 households) of households who did not receive help in coordinating services, 1.9% (100 households) who received help from Jewish sources, and 4.3% (225 households) who received help from non-Jewish sources. Thus, most households who needed help in coordinating services received it, and most households received the help from non-Jewish sources.

- 5.6% (275 households) of 5,150 households needed **help in coordinating services for a non-elderly disabled person** in the past year. Included in the 5.6% are 0.3% (15 households) of households who did not receive help in coordinating services, 1.1% (60 households) who received help from Jewish sources, and 4.2% (200 households) who received help from non-Jewish sources.

- 9.1% (470 households) of 5,150 households needed **marital, family, or personal counseling** (*counseling*) in the past year. Included in the 9.1% are 0.1% (5 households) of households who did not receive counseling, 1.3% (70 households) who received counseling from Jewish sources, and 7.7% (400 households) who received counseling from non-Jewish sources. Thus, most households who needed counseling received it, and most households received counseling from non-Jewish sources.

- 7.4% (380 households) of 5,150 households needed **financial assistance** in the past year. Included in the 7.4% are 1.5% (80 households) of households who did not receive financial assistance, 1.8% (90 households) who received financial assistance from Jewish sources, and 4.1% (210 households) who received it from non-Jewish sources. Thus, most households who needed financial assistance received it, and most households who received financial assistance

SOCIAL SERVICE NEEDS

received it from non-Jewish sources. Note that this question was asked only of households earning an annual income under \$25,000 and that households earning \$25,000 and over were assumed, for the purpose of this analysis, not to have needed financial assistance in the past year.

- 19.8% (750 households) of 3,800 households with adults age 18-64 needed **help in finding a job or choosing an occupation** (*job counseling*) in the past year. Included in the 19.8% are 4.7% (180 households) of households who did not receive job counseling, 0.5% (20 households) lived counseling from Jewish sources, and 14.6% (550 households) who received counseling from non-Jewish sources. Thus, most households who needed job counseling received it, and almost all households who received job counseling received it from non-Jewish sources.

- 10.0% (70 households) of the 700 households with Jewish children age 0-17 needed **programs for children with learning disabilities or other special needs, such as developmental disabilities** (*learning disabled programs*) in the past year. The nature or degree of the learning disability or other special need was not queried. Included in the 10.0% are 0.0% of households who did not enroll the children in learning disabled or special needs programs, 0.2% (1 household) who enrolled a child in learning disabled or special needs programs provided by Jewish sources, and 9.8% (70 households) who enrolled the children in programs provided by non-Jewish sources. Thus, all households who needed learning disabled or special needs programs enrolled the children in such programs, and almost all households enrolled the children in programs provided by non-Jewish sources.

Social Services for Persons Age 75 and Over

- 23.8% (140 households) of 600 Jewish households with persons age 75 and over needed **in-home health care** in the past year. Included in the 23.8% are 0.3% (2 households) of households who did not receive in-home health care, 1.0% (5 households) who received in-home health care from Jewish sources; and 22.5% (135 households) who received in-home health care from non-Jewish sources. Thus, almost all households who needed in-home health care received it, and almost all households who received in-home health care received it from non-Jewish sources.

- 18.9% (115 households) of 600 Jewish households with persons age 75 and over needed **senior transportation** in the past year. Included in the 18.9% are 1.6% (10 households) of households who did not receive senior transportation, 4.2% (25 households) who received senior transportation from Jewish sources, and 13.1% (80 households) who received senior transportation from non-Jewish sources. Thus, most households who needed senior transportation received it, and most households received senior transportation from non-Jewish sources.

- 12.9% (80 households) of 600 households with elderly persons needed **handyman services** in the past year. Included in the 12.9% are 0.3% (2 households) of households who did not receive handyman services, 0.3% (2 households) who received handyman services from Jewish sources, and 12.3% (76 households) who received handyman services from non-Jewish sources. Thus, almost all households who needed handyman services received it, and almost all households received handyman services from non-Jewish sources.

SOCIAL SERVICE NEEDS

- 11.4% (70 households) of 600 households with elderly persons needed **nursing home care** in the past year. Included in the 11.4% are 0.0% of households who did not receive nursing home care, 8.2% (50 households) of households who received Jewish nursing home care and 3.2% (20 households) who received non-Jewish nursing home care. Thus, all households who needed nursing home care received it, and the majority who received nursing home care used the Jewish nursing home.
- 11.3% (70 households) of 600 households with persons age 75 and over needed an **assisted living facility** in the past year. Included in the 11.3% are 4.2% (25 households) of households who did not move into an assisted living facility, 3.9% (25 households) who moved into a Jewish assisted living facility, and 3.2% (20 households) who moved into a non-Jewish assisted living facility. Thus, most households who needed an assisted living facility moved into one, and the need for assisted living is divided almost equally between Jewish and non-Jewish facilities.
- 6.6% (40 households) of 600 Jewish households with persons age 75 and over needed **home-delivered meals** in the past year. Included in the 6.6% are 0.0% of households who did not receive home-delivered meals, 1.0% (6 households) who received home-delivered meals from Jewish sources, and 5.6% (34 households) who received home delivered meals from non-Jewish sources. Thus, all households who needed home-delivered meals received them, and most households received home-delivered meals from non-Jewish sources.
- 3.1% (20 households) of 600 households with elderly persons needed **adult day care** in the past year. Included in the 3.1% are 1.6% (10 households) of households who did not receive adult day care, 0.3% (3 households) who received adult day care from Jewish sources, and 1.2% (7 households) who received adult day care from non-Jewish sources.

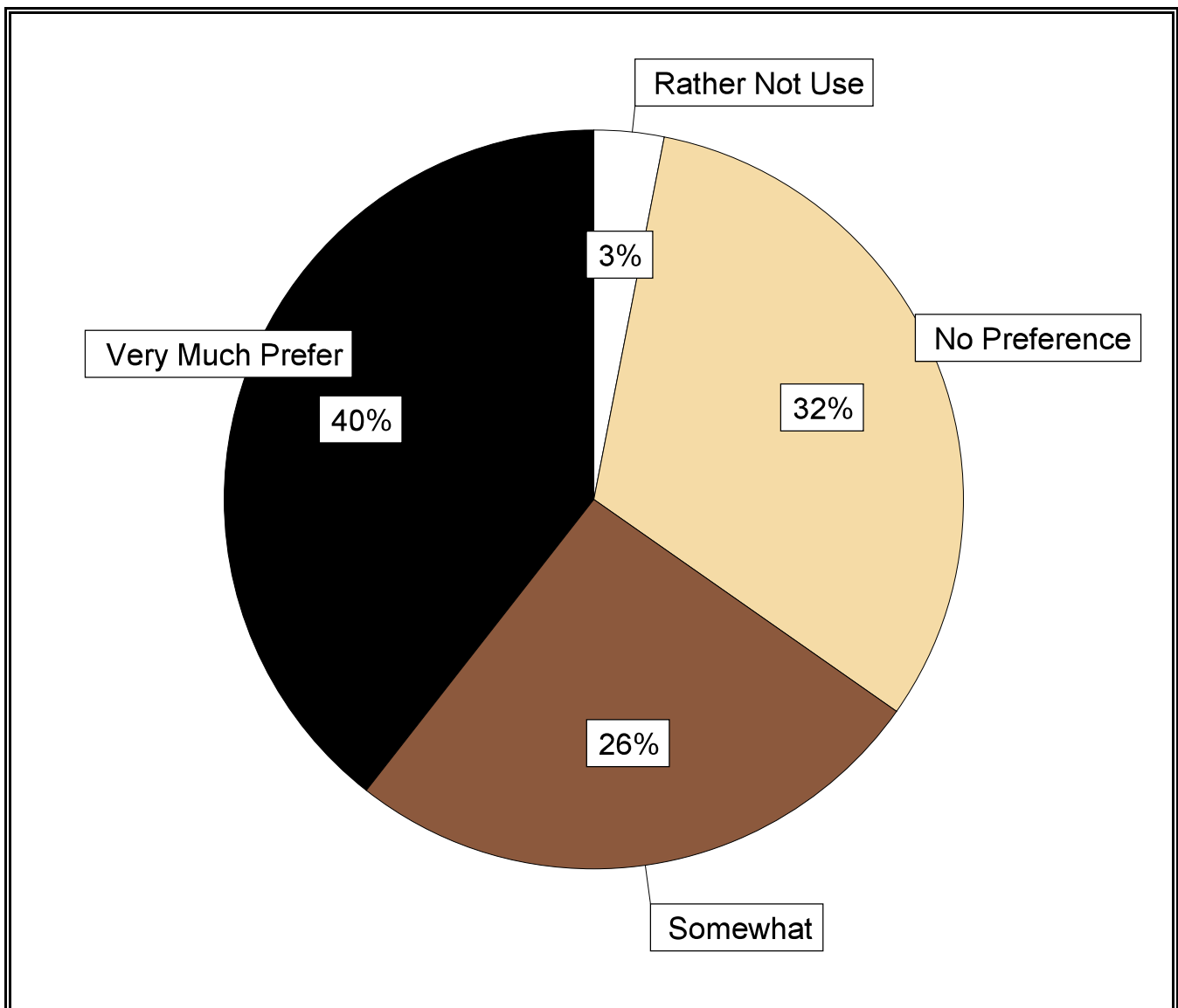
Households Caring for an Elderly Relative

- 17% (660 households) of 3,900 Jewish households in Omaha in which the respondent is age 40 or over have an elderly relative who lives outside the respondent's home and in some way depends upon the household for their care (*caregiver households*). The respondent defined "care" for himself/herself. Included in the 17% of caregiver households are 16% in which the elderly relative lives in Omaha and 1% in which the elderly relative lives elsewhere. The 17% of caregiver households is fourth highest of about 25 comparison Jewish communities and compares to 20% in St. Paul and 13% in San Antonio.

SOCIAL SERVICE NEEDS

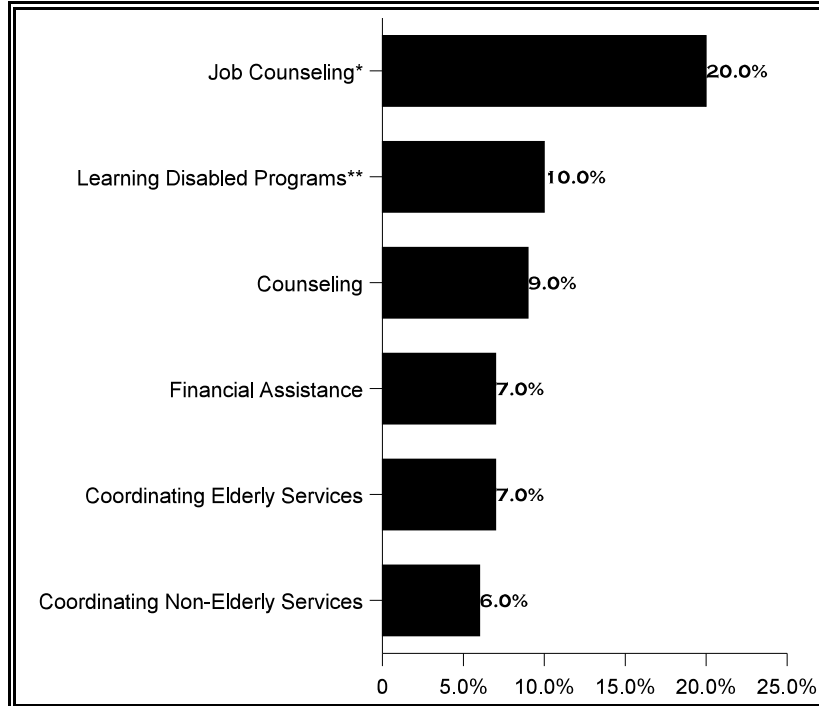
Preference for Jewish Sponsorship of Adult Care Facilities

- Jewish respondents age 40 and over in Omaha were asked: “Everything else being equal, if you needed senior housing, assisted living, or a nursing home [for an elderly relative], would you: very much prefer a Jewish-sponsored facility, somewhat prefer, have no preference, or rather not use a Jewish-sponsored facility?” Note that the phrase “for an elderly relative” was added for respondents under age 64. Note also that only Jewish respondents were asked this question.
- The 40% who would **very much prefer** Jewish-sponsored adult care facilities is the third lowest of about 25 comparison Jewish communities and compares to 56% in St. Paul and 46% in San Antonio.
- The 32% who would **have no preference** is the second highest of about 25 comparison Jewish communities and compares to 24% in San Antonio and 21% in St. Paul.



Preference for Jewish-Sponsored Adult Care Facilities

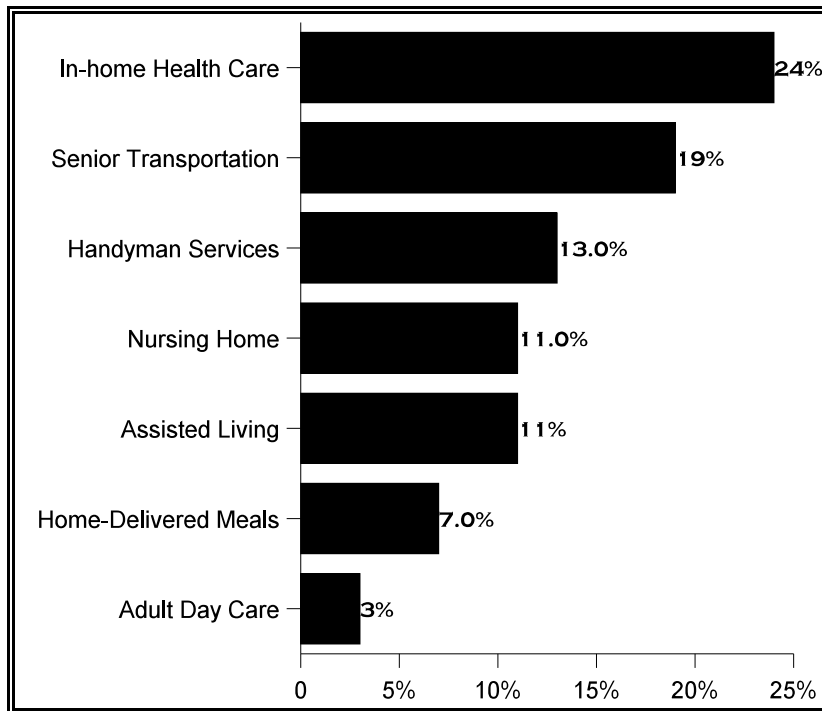
SOCIAL SERVICE NEEDS



Need for Social Services in the Past Year


* Of households with adults age 18-64.

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



Need for Elderly Social Services in the Past Year in Households with Elderly Persons (Age 75 and Over)

TRIPS TO ISRAEL

 Overall, 45% of Jewish households in Omaha contain a member who visited Israel. the 45% of households in which a member **visited Israel** is about average among about 40 comparison Jewish communities and compares to 49% St. Paul and 42% in San Antonio.

- 25% of households contain a member who visited Israel on a Jewish trip and 20%, on a general trip. the 25% of households in which a member visited Israel on a **Jewish trip** is about average among about 35 comparison Jewish communities and compares to 24% in St. Paul and 20% in San Antonio.
- The 20% of households in which a member visited Israel on a **general trip** is about average among about 35 comparison Jewish communities and compares to 25% in St. Paul and 22% in San Antonio.
- 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 56% **market share** is the highest of about 35 comparison Jewish communities and compares to 48% in St. Paul and 47% in San Antonio.

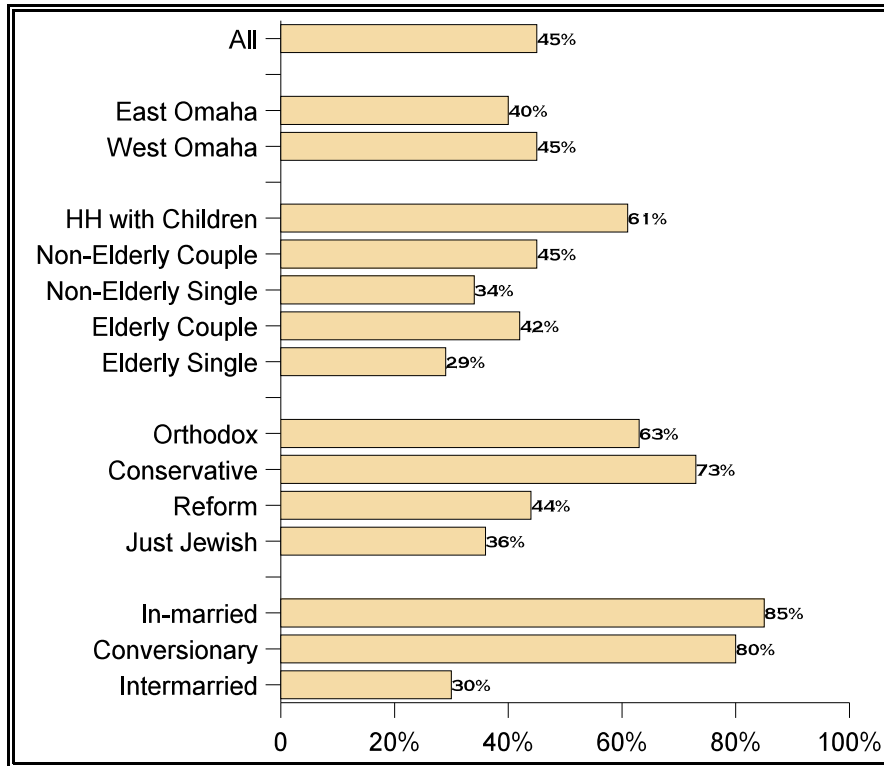
Trips to Israel by Jewish Children

- 25% of households with Jewish children age 6-17 in Omaha have sent a Jewish child to Israel. 3% went on a Jewish trip and 22% on a general trip.
- the 25% of households with Jewish children age 6-17 who have sent a Jewish child on a **trip to Israel** is the sixth highest of about 45 comparison Jewish communities and compares to 19% in San Antonio, 17% in St. Paul, 16% in St. Louis, and 6% in Columbus.
- Respondents in households with Jewish children age 6-17 in Omaha (whose Jewish children have not visited Israel) were asked if cost ever prevented them from sending a Jewish child on a trip to Israel. 14% (50 households) of 360 households with Jewish children age 6-17 (whose Jewish children have not visited Israel) did not send a Jewish child on a trip to Israel because of cost.

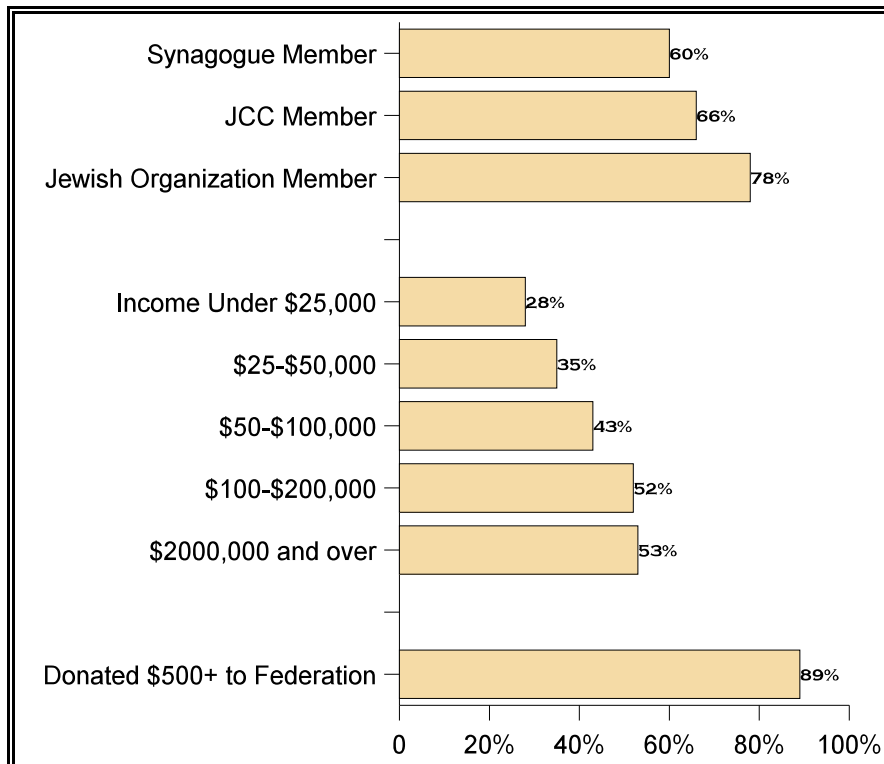
Correlations of Jewish Behaviors with Trips to Israel

- 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.”

TRIPS TO ISRAEL



Households in Which a Member Visited Israel

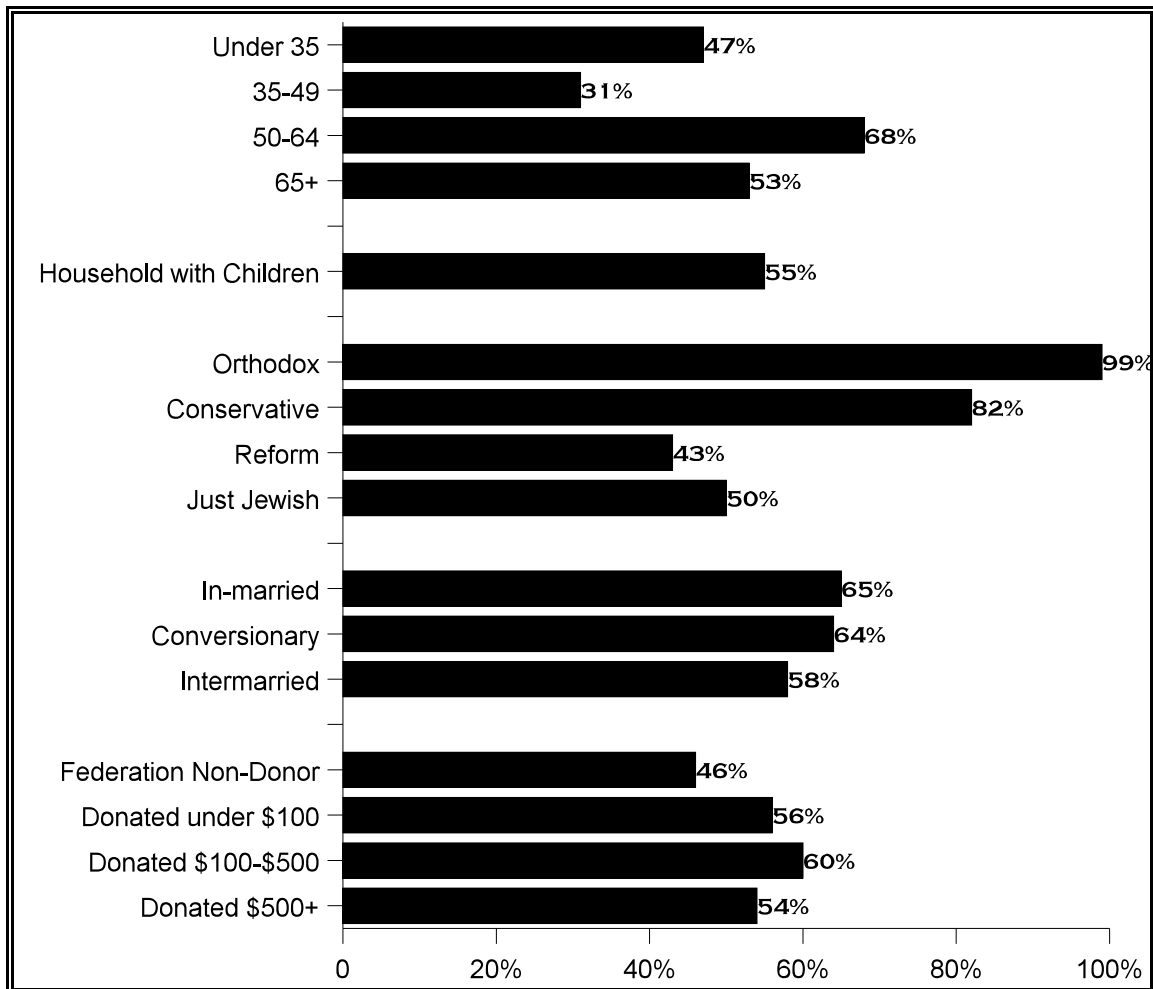


Households in Which a Member Visited Israel

EMOTIONAL ATTACHMENT TO ISRAEL

Jewish respondents in Omaha were asked: “How emotionally attached are you to Israel? Would you say extremely, very, somewhat, or not attached?” 23% of respondents are extremely attached, 29% are very attached, 35% are somewhat attached, and 12% are not attached to Israel. In total, 53% of respondents are extremely/very attached to Israel.

- The 53% who are **extremely/very attached** to Israel is about average among of about 35 comparison Jewish communities and compares to 55% in San Antonio and 50% in St. Paul.

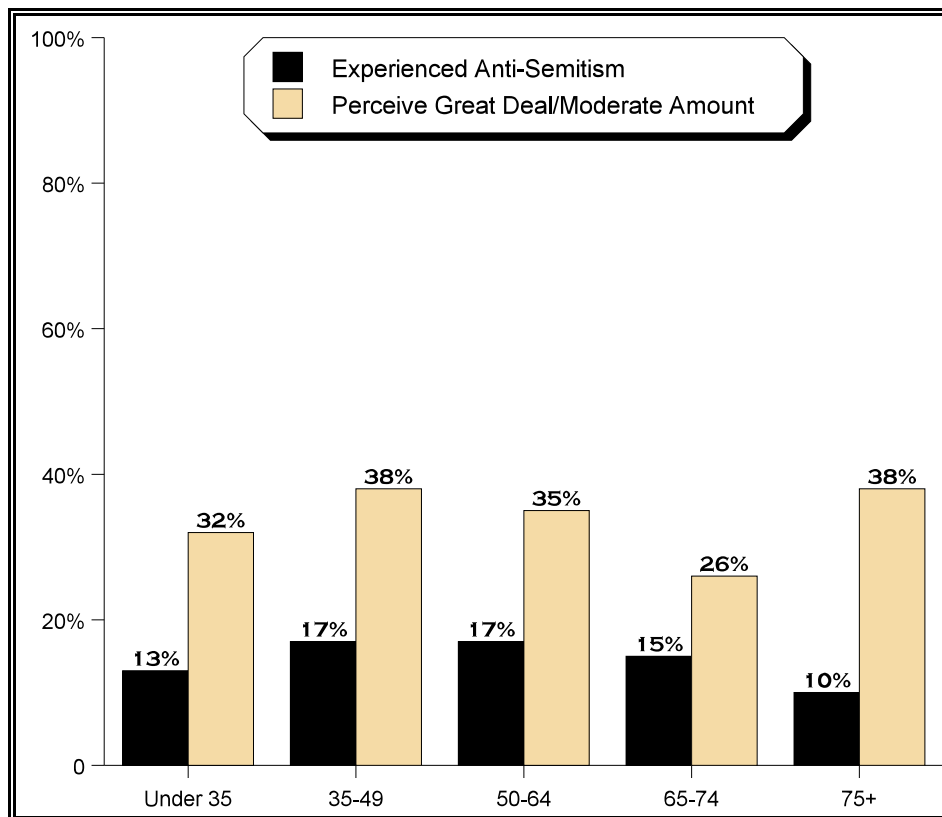


Extremely or Very Attached to Israel (Jewish Respondents)

ANTI-SEMITISM

Anti-Semitism has been a major concern of the American Jewish community. Overall, 15% (760 households) of 5,150 Jewish households in Omaha personally experienced anti-Semitism in Omaha in the past year. The respondent defined anti-Semitism for himself/herself. the 15% who personally experienced anti-Semitism in the local community in the past year is about average among about 35 comparison Jewish communities and compares to 18% in St. Paul and 14% in San Antonio.

- 30% of households with Jewish children age 6-17 contain a Jewish child age 6-17 who experienced anti-Semitism in Omaha in the past year. the 30% with a Jewish child age 6-17 who **experienced anti-Semitism** in the local community in the past year is the second highest of about 30 comparison Jewish communities and compares to 34% in San Antonio and 10% in St. Paul.
- 9% of incidents were reported to the Jewish community.
- 3% of respondents perceive a great deal of anti-Semitism in Omaha; 30%, a moderate amount; 57%, a little; and 10%, none at all. The 33% who perceive a **great deal/moderate amount** of anti-Semitism in the local community is the sixth lowest of about 35 comparison Jewish communities and compares to 45% in St. Paul and 26% in San Antonio.

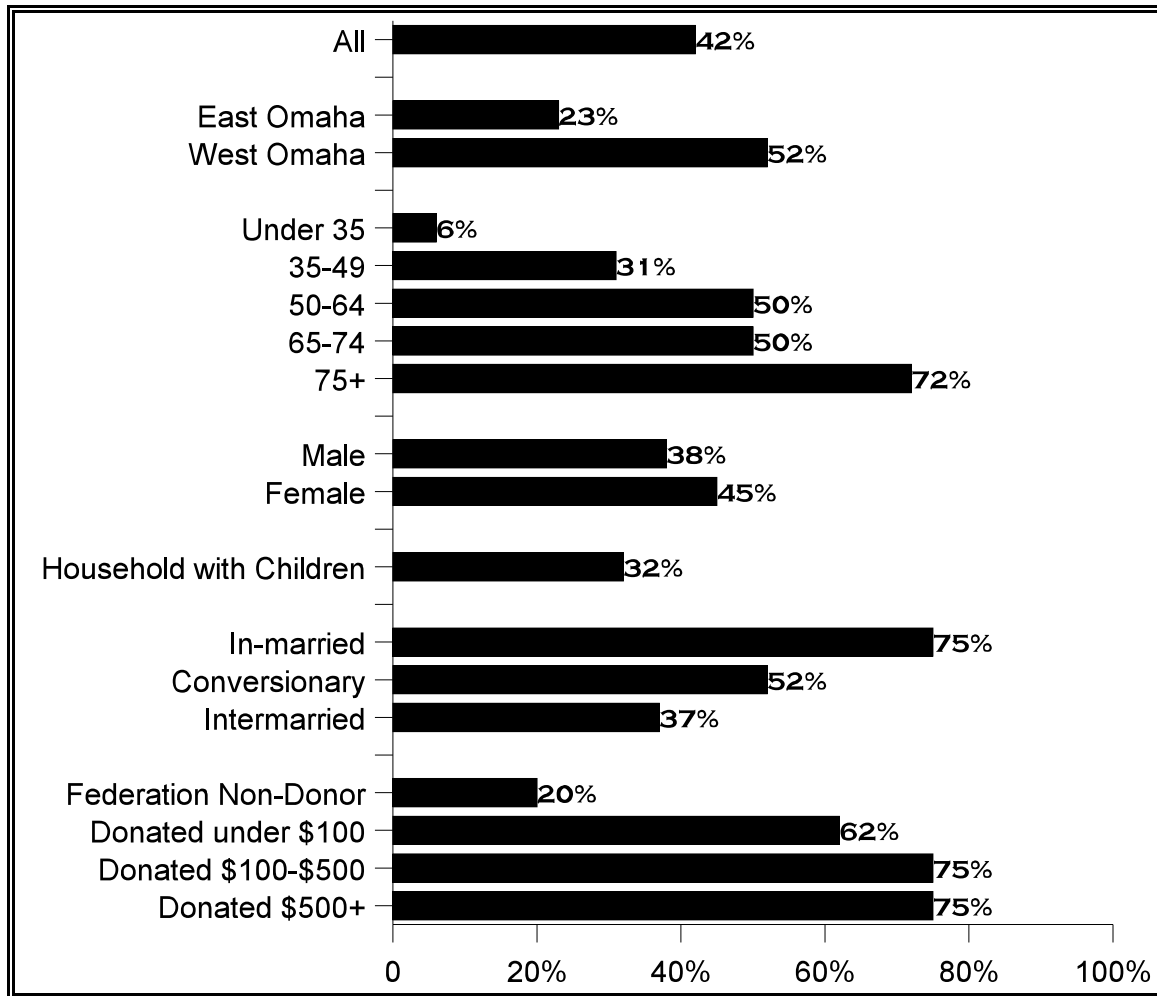


Experienced Anti-Semitism in Omaha in the Past Year and Perceive a Great Deal/Moderate Amount of Anti-Semitism in Omaha by Age of Respondent (Jewish Respondents)

THE JEWISH NEWSPAPER

Respondents in Jewish households in Omaha were asked whether they read the local Jewish newspaper. 33% of Jewish respondents always read the *Jewish Press*; 8%, usually; 30%, sometimes; and 29%, never. In total, 42% (2,100 households) of 5,150 respondents always/usually read the *Jewish Press* and 71% (3,700 households) always/usually/sometimes do.

- The 42% who **always/usually** read the *Jewish Press* is above average among about 30 comparison Jewish newspapers and compares to 49% in San Antonio, 28% in St. Paul (*Twin Cities Jewish Life*), and 25% in St. Paul (*American Jewish World*).
- 39% of Jewish respondents in Omaha who always, usually, or sometimes read the *Jewish Press* and were able to provide a perception (readers) perceive it as excellent; 44%, good; 17%, fair; and 1%, poor. In total, 83% of readers have positive (excellent/good) perceptions.

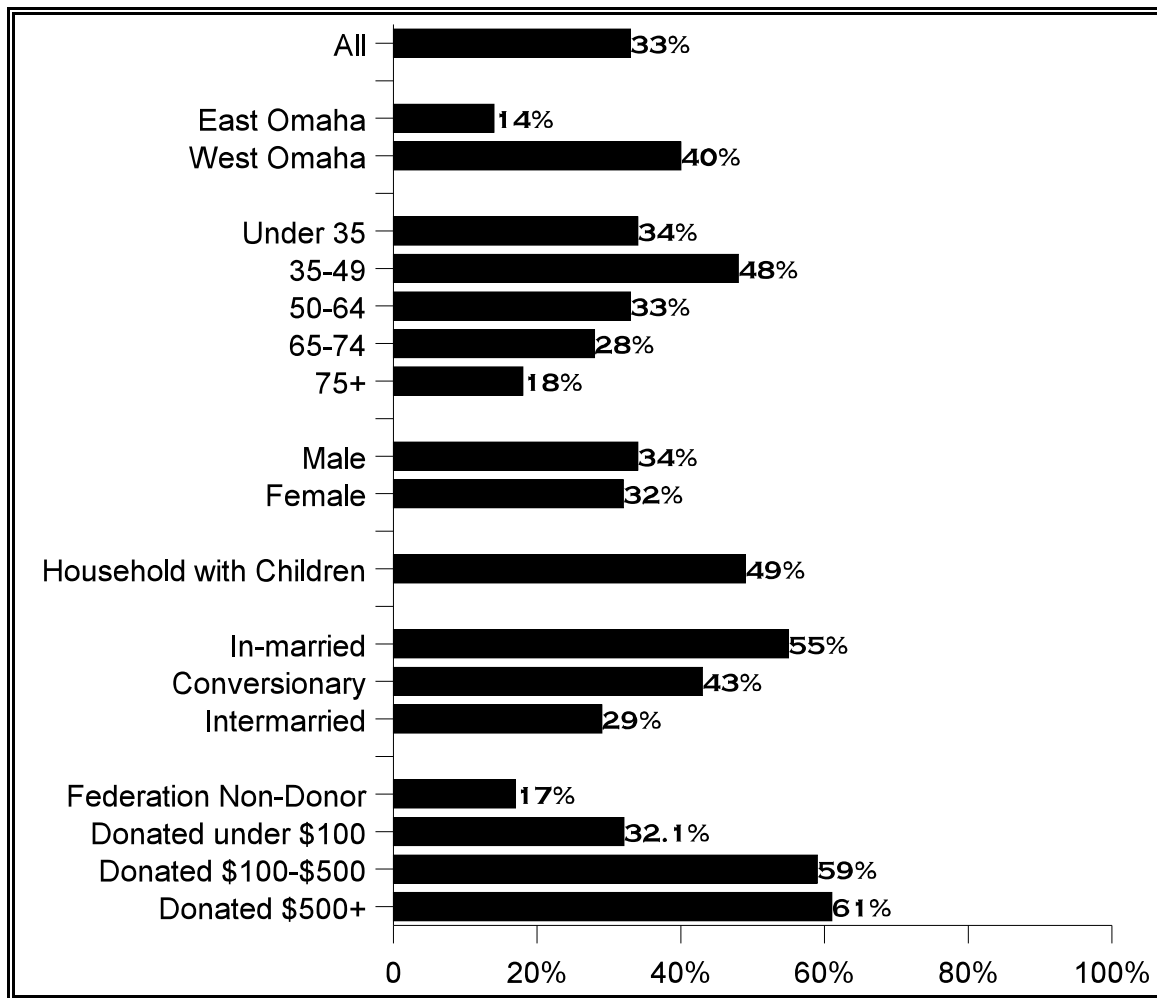


Always/Usually Read *Jewish Press* (Jewish Respondents)

THE FEDERATION WEBSITE

Respondents in Jewish households in Omaha were asked whether they visited the Jewish Federation website in the past year. 33% responded in the affirmative.

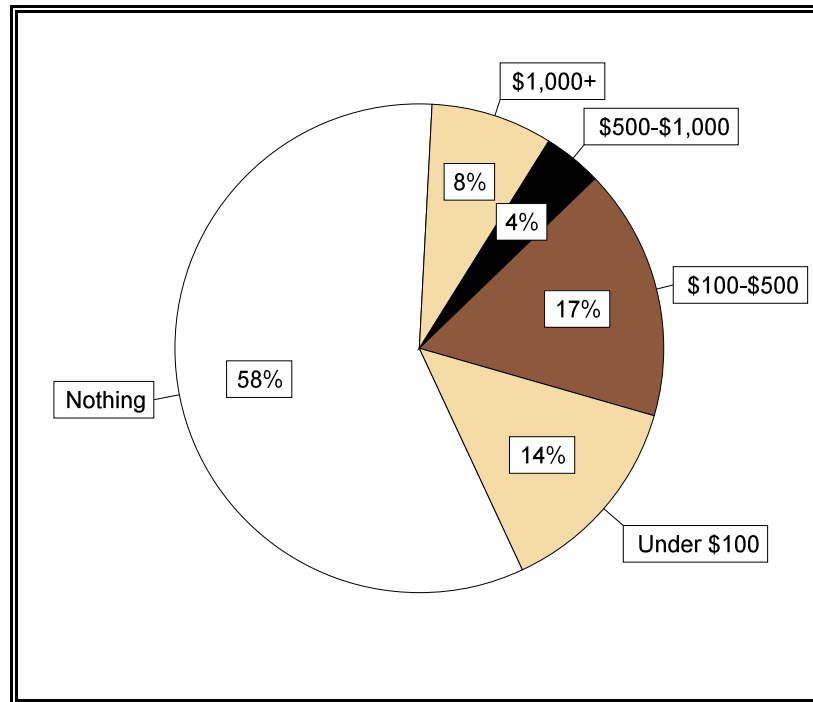
- The 33% who visited the local Jewish Federation website in the past year is the highest among about 15 comparison Jewish communities and compares to 13% in both San Antonio and St. Paul.
- Note that a much higher percentage of respondents under age 35 and age 35-49 visited the website than read the *Jewish Press*.



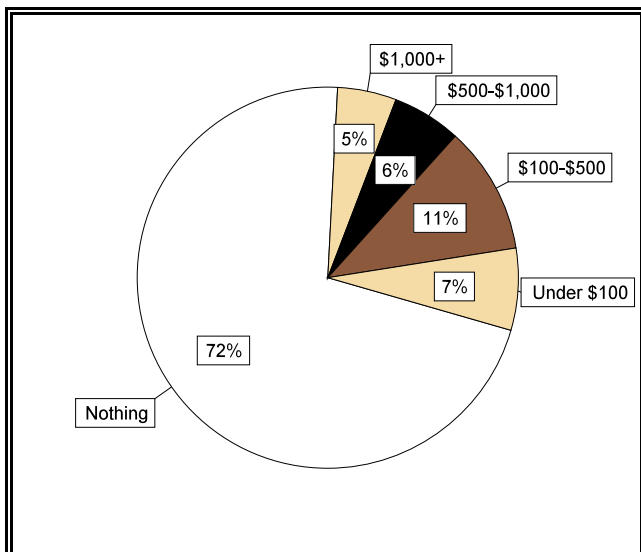
Visited the Federation Website in the Past Year (Jewish Respondents)

PHILANTHROPY

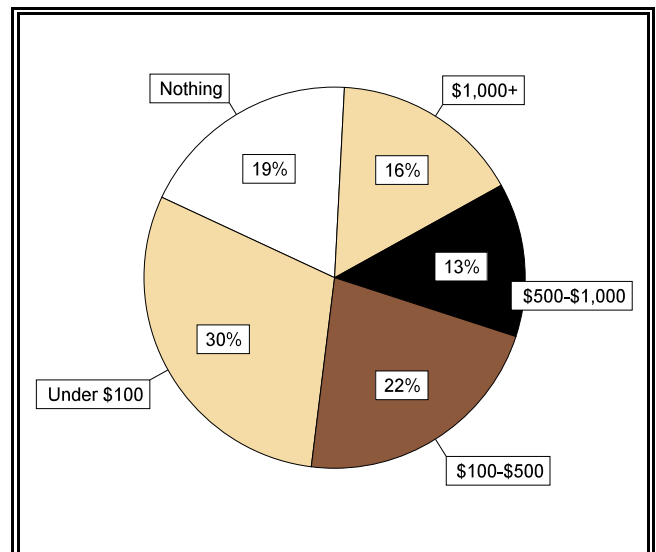
Overall, 85% of Jewish households in Omaha *reported* that they donated to one or more charities, either Jewish or non-Jewish, in the past year. 42% of households *reported* that they donated to the Jewish Federation of Omaha in the past year; 28%, to other Jewish charities (Jewish charities other than Jewish Federations); and 81%, to non-Jewish charities.



Donated to Jewish Federation in the Past Year



Donated to Other Jewish Charities in the Past Year

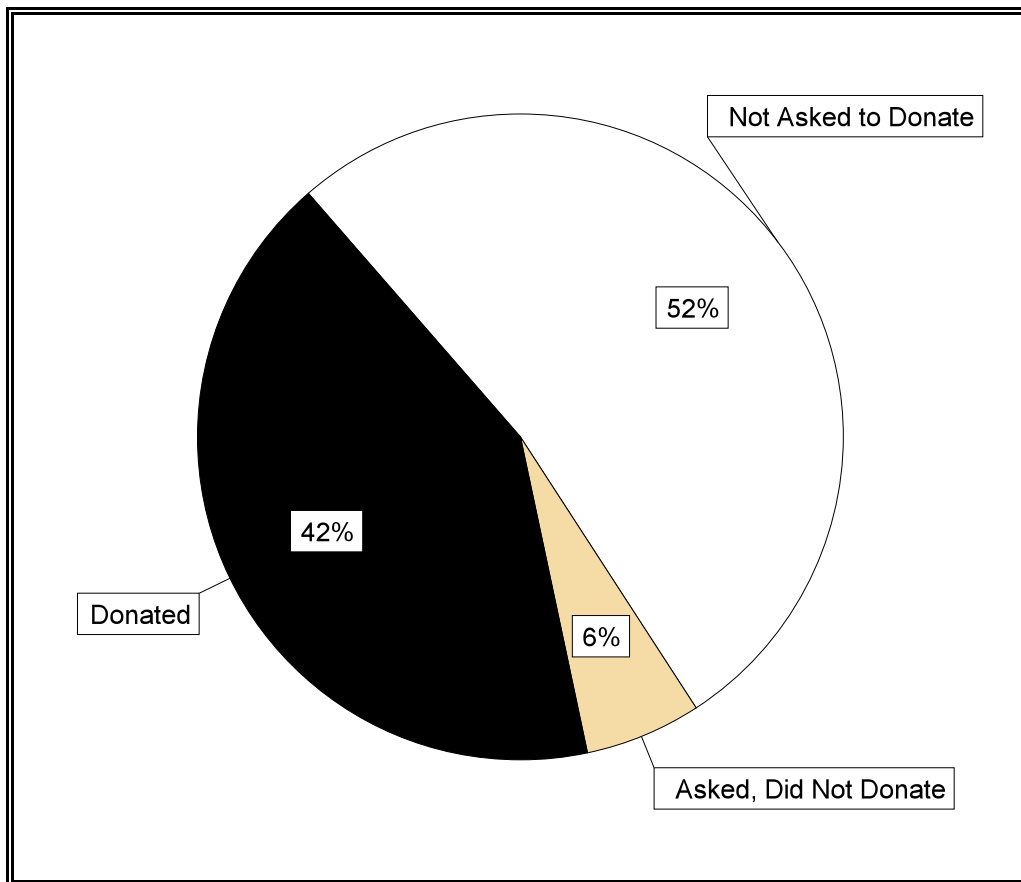


Donated to Non-Jewish Charities in the Past Year

JEWISH FEDERATION DONATIONS

A ccording to the Jewish Federation, 21% (1,077 households) of Jewish households in Omaha donated to the Jewish Federation in the past year. According to the Telephone Survey, 42% (2,150 households) of households *reported* that they donated to the Jewish Federation in the past year. Such a disparity is common in Jewish community studies.

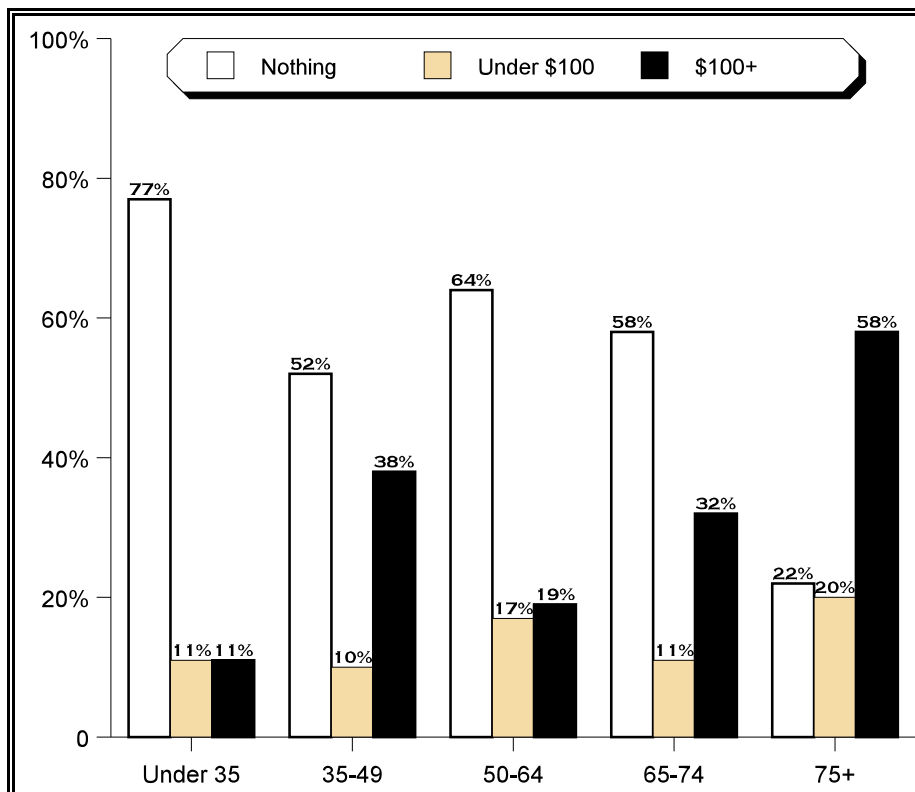
- The 42% who **donated to the Local Jewish Federation** in the past year is about average among about 55 comparison Jewish communities and compares to 53% in San Antonio, 46% in St. Paul, 38% in St. Louis, and 26% in Columbus.
- The 52% who were **not asked to donate** to the local Jewish Federation in the past year is about average among about 40 comparison Jewish communities and compares to 40% in St. Paul and 39% in San Antonio.
- The 13% ($6\% / (6\% + 42\%)$) of **households asked who did not donate** to the Local Jewish Federation in the past year is the sixth lowest of about 40 comparison Jewish communities and compares to 17% in St. Paul and 13% in San Antonio.
- 12% of Jewish households in East Omaha donated to the Jewish Federation compared to 79% in West Omaha.



Jewish Federation Market Segments in the Past Year

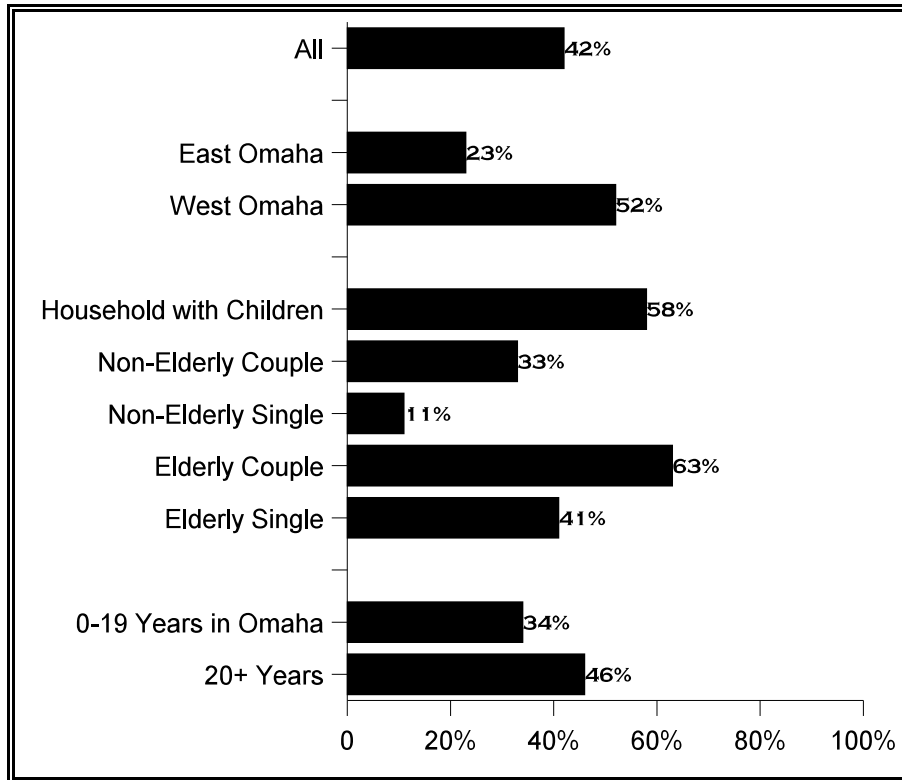
JEWISH FEDERATION DONATIONS

- 8% of *households who donated* to the Jewish Federation in the past year are under age 35, 19% are age 35-49, 28% are age 50-64, 26% are age 65-74, and 20% are age 75 and over.
- 31% of households who donated are households with children, 26% are elderly couple households, 14% are elderly single households, 12% are non-elderly couple households, 9% are households with only adult children, and 3% are non-elderly single households.
- 14% of households who donated are in residence in Omaha for 0-4 years and 76% are in residence in Omaha for 20 or more years.
- 21% of households who donated earn an annual income under \$50,000 and 39% earn \$150,000 and over.
- 3% of Jewish respondents in households who donated identify as Orthodox; 21%, Conservative; 1%, Reconstructionist; 41%, Reform; and 34%, Just Jewish.
- 43% of *households who donated \$500 and over* to the Jewish Federation in the past year are age 65 and over. 89% of households who donated \$500 and over are synagogue members, 74% are JCC members, and 69% are Jewish organization members.
- 26% of *households who donated \$500 and over* attended an activity organized by Chabad in the past year.

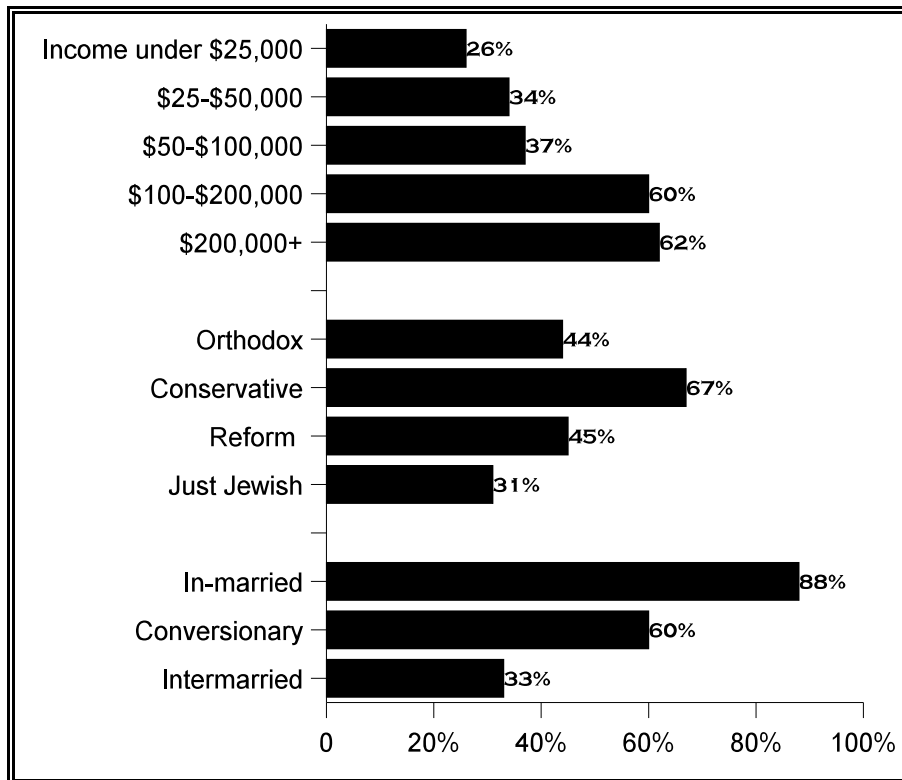


**Donated to the Jewish Federation in the Past Year
by Age of Head of Household**

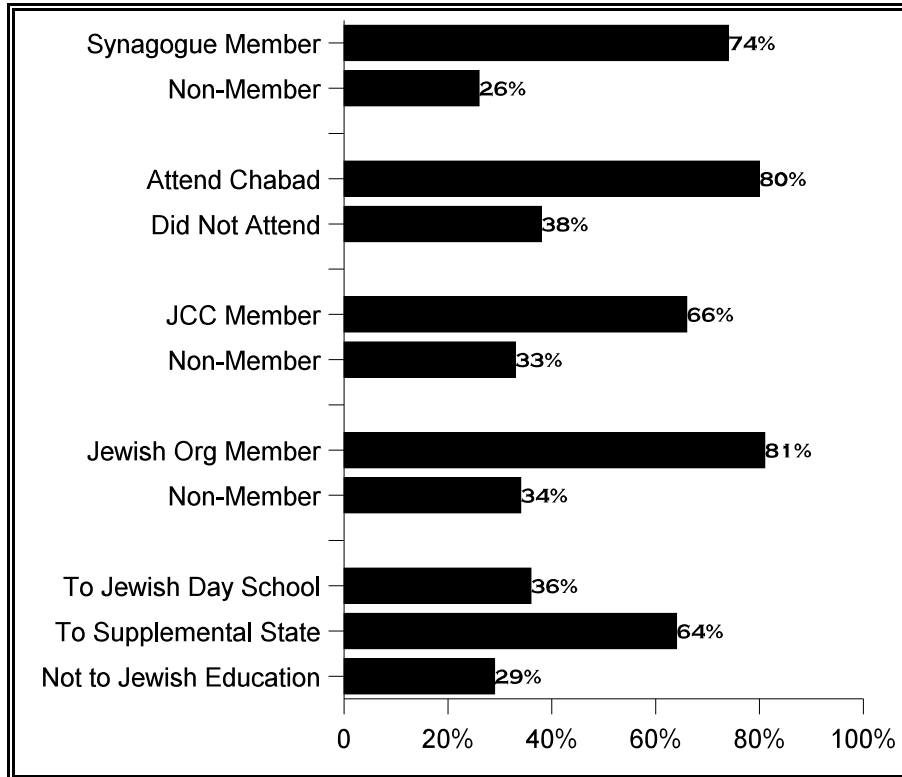
JEWISH FEDERATION DONATIONS



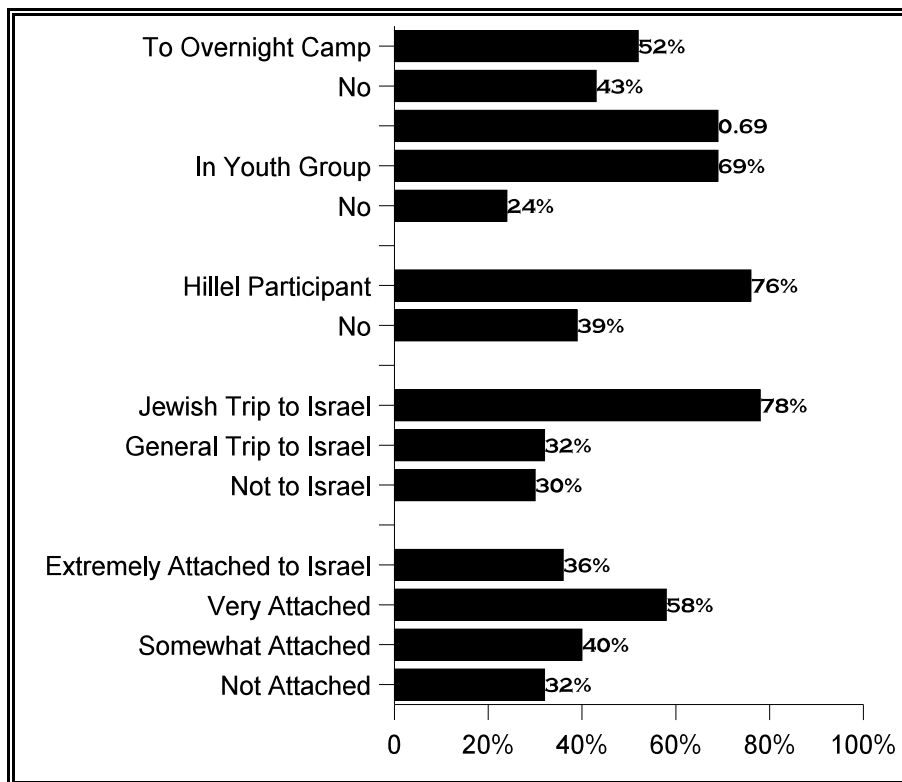
DONATED TO THE JEWISH FEDERATION IN THE PAST YEAR



JEWISH FEDERATION DONATIONS



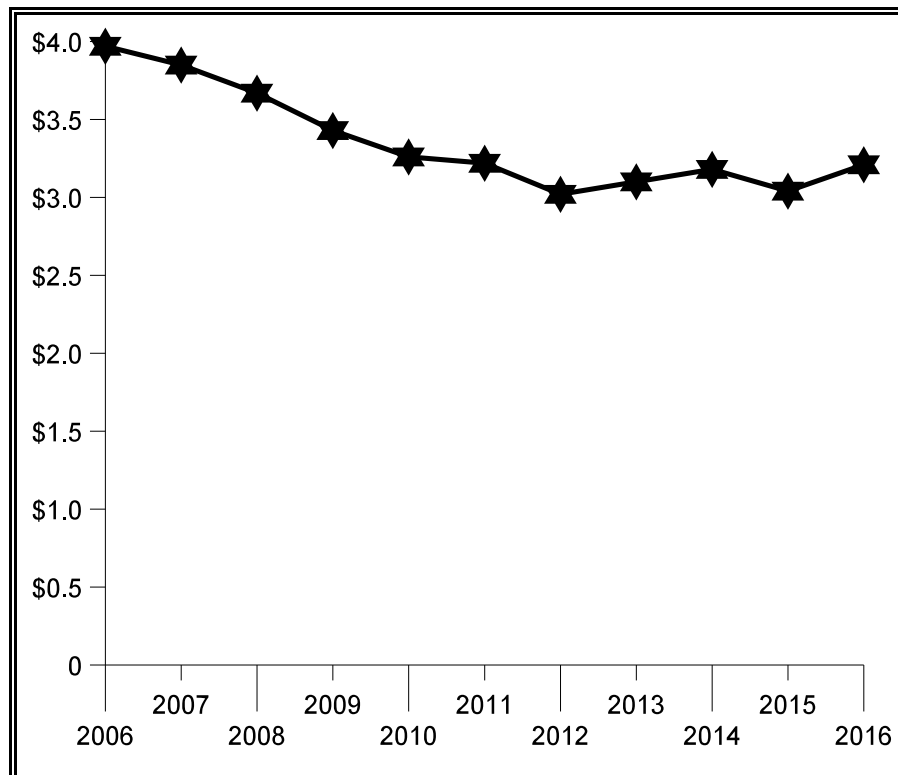
DONATED TO THE JEWISH FEDERATION IN THE PAST YEAR – CONTINUED



JEWISH FEDERATION ANNUAL CAMPAIGN

Annual Campaign

- *Adjusted for inflation*, the Annual Campaign *decreased* by \$.75 million (26%) from 4.0 million in 2006 to 3.2 million in 2016. *Adjusted for inflation*, the Annual Campaign raised \$36.9 million since 2006.
- The **number of Jewish households who donated** to the Annual Campaign decreased by 476 (31%) from 1,553 households in 2006 to 1,077 households in 2016.
- *Adjusted for inflation*, the **average donation per Jewish household who donated** increased by \$429 (17%) from \$2,555 in 2006 to \$2,984 in 2016.
- The **average donation per Jewish household** of \$624 in 2016 is the seventh highest of about 55 comparison Jewish communities and compares to \$486 in St. Paul, \$406 in Columbus, \$348 in San Antonio, and \$280 in St. Louis.
- *According to the Jewish Federation Survey*, 2,900 households in Omaha are on the Jewish Federation of Omaha mailing list as of 2016. Thus, the Jewish Federation mailing list contains 56% of the households in the Jewish community. The 56% is about average among about 35 comparison Jewish communities and compares to 75% in San Antonio and 47% in St. Paul.



Federation Annual Campaign (Adjusted for Inflation, in millions)

JEWISH FEDERATION ANNUAL CAMPAIGN

TABLE 15
AVERAGE DONATION PER HOUSEHOLD TO THE LOCAL JEWISH FEDERATION
COMMUNITY COMPARISON

Community	Year	Amount	Community	Year	Amount
Detroit	2005	\$1,028	W Palm Beach	2005	\$222
Charlotte	1997	\$882	New York	2011	\$217
Tidewater	2001	\$869	Buffalo	1995	\$210
Cleveland	2011	\$792	Wilmington	1995	\$206
Minneapolis	2004	\$666	S Palm Beach	2005	\$205
Pittsburgh	2002	\$652	Seattle	2000	\$189
OMAHA	2017	\$624	Los Angeles	1997	\$180
Baltimore	2010	\$617	Washington	2003	\$177
Richmond	2011	\$605	York	1999	\$169
Lehigh Valley	2007	\$579	Westport	2000	\$152
Milwaukee	1996	\$567	Philadelphia	2009	\$142
Chicago	2010	\$561	San Francisco	2004	\$133
Boston	2005	\$524	Denver	2007	\$118
St. Paul	2010	\$486	San Diego	2003	\$115
Essex-Morris	2008	\$479	Portland (ME)	2007	\$99
Rochester	1999	\$431	Middlesex	2008	\$95
Cincinnati	2008	\$423	Phoenix	2002	\$78
Columbus	2013	\$406	Orlando	1993	\$77
Miami	2014	\$405	Monmouth	1997	\$66
Jacksonville	2002	\$383	Howard County	2010	\$65
Harrisburg	1994	\$371	St. Petersburg	2010	\$61
San Antonio	2007	\$348	Broward	2016	\$56
Rhode Island	2002	\$336	Atlantic County	2004	\$53
Houston	2016	\$324	Las Vegas	2005	\$45
Hartford	2000	\$291	<p>Note: The number of Jewish households used to calculate the <i>Amount</i> column is the number of households in the year of the study, while the Annual Campaign information is generally for 2015. To the extent that the number of Jewish households in a community has changed since the year of the study, the <i>Amount</i> column may overestimate or underestimate the average donation per household in 2015.</p>		
St. Louis	2014	\$280			
Palm Springs	1998	\$262			
Tucson	2002	\$259			
Sarasota	2001	\$258			
Atlanta	2006	\$235			
New Haven	2010	\$230			

OTHER DONATIONS

In total, 51% of Jewish households in Omaha donated to *some* Jewish charity (including Jewish Federations) in the past year. The 51% of households who donated to Any Jewish Charity in the past year is the sixth lowest of about 50 comparison Jewish communities and compares to 68% in San Antonio, 67% in St. Paul, 60% in St. Louis, and 37% in Columbus.

Households Who Donated to Other Jewish Charities

- The 28% who **donated to Other Jewish Charities** in the past year is the lowest of about 45 comparison Jewish communities and compares to 55% in San Antonio, 53% in both St. Louis and St. Paul, and 33% in Columbus.

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

- The 9% who **donated to Other Jewish Charities only** in the past year is the lowest of about 40 comparison Jewish communities and compares to 22% in St. Louis, 16% in San Antonio, 15% in St. Paul, and 12% in Columbus.

- The 21% who **donated to both Any Jewish Federation and Other Jewish Charities** in the past year is the third lowest of about 35 comparison Jewish communities and compares to 40% in San Antonio, 39% in St. Paul, 32% in St. Louis, and 21% in Columbus.

Households Who Donated to Non-Jewish Charities

- The 81% who **donated to Non-Jewish Charities** in the past year is about average among about 50 comparison Jewish communities and compares to 84% in St. Louis, 82% in San Antonio, 79% in St. Paul, and 73% in Columbus.

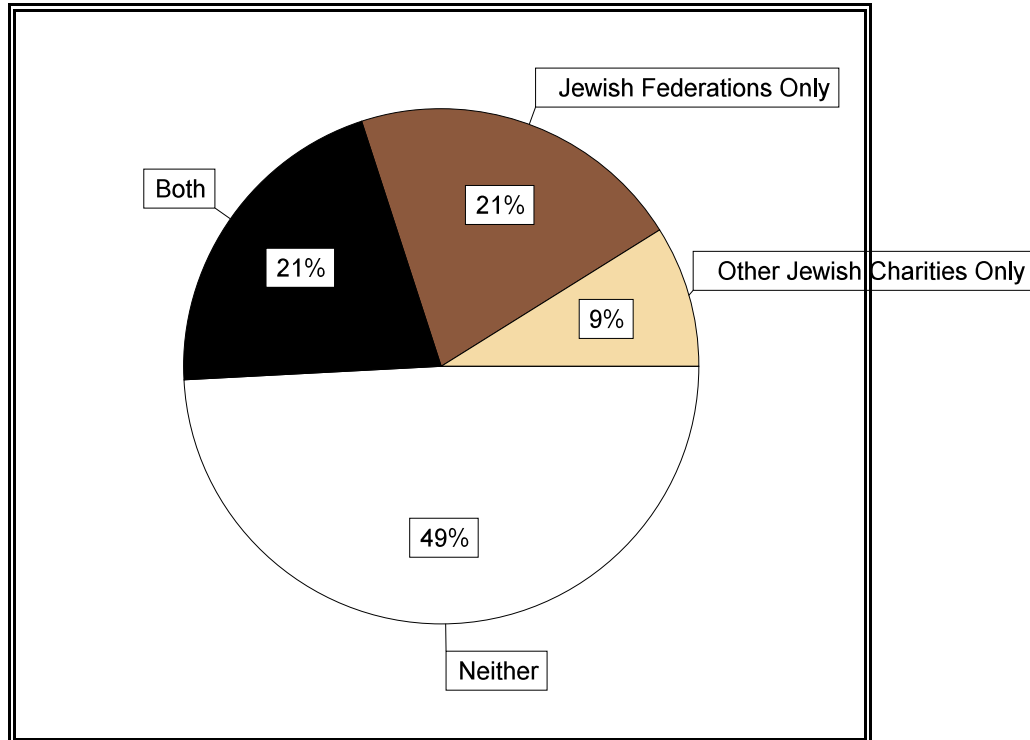
Overlap Between Households Who Donated to Non-Jewish Charities and Jewish Charities

- The 34% who **donated to Non-Jewish Charities only** in the past year is the seventh highest of about 50 comparison Jewish communities and compares to 38% in Columbus, 30% in St. Louis, 24% in St. Paul, and 22% in San Antonio.

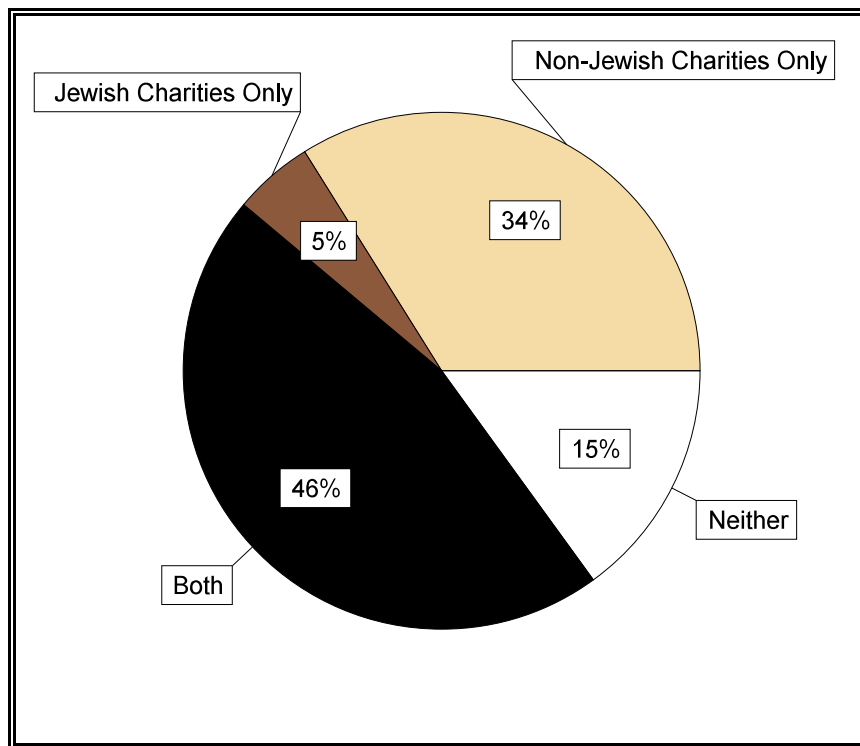
- The 5% who **donated to Jewish Charities only** in the past year is about average among about 50 comparison Jewish communities and compares to 11% in St. Paul, 9% in San Antonio, 4% in St. Louis, and 3% in Columbus.

- The 46% who **donated to both Any Jewish Charity and Non-Jewish Charities** in the past year is the sixth lowest of about 50 comparison Jewish communities and compares to 60% in San Antonio, 56% in St. Paul, 55% in St. Louis, and 34% in Columbus.

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

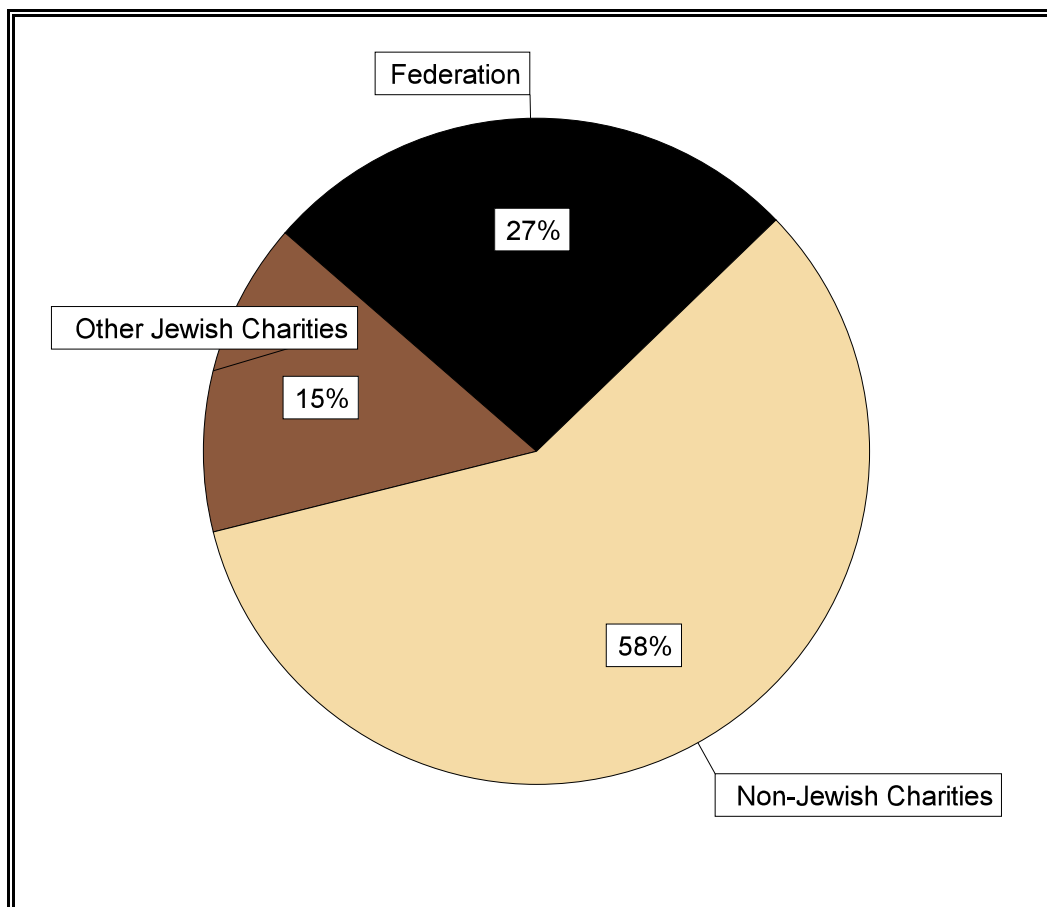
PHILANTHROPIC MARKET SHARE

Of all charitable dollars donated by Jewish households in Omaha in the past year, 26% were donated to the Jewish Federation. The 26% of all charitable dollars donated to the **Local Jewish Federation** in the past year is about average among about 35 comparison Jewish communities and compares to 28% in San Antonio and 25% in St. Paul.

- The 15% of all charitable dollars donated to **Other Jewish Charities** in the past year is the lowest of about 35 comparison Jewish communities and compares to 35% in St. Paul and 32% in San Antonio.

- The 58% of all charitable dollars donated to **Non-Jewish Charities** in the past year is the second highest of about 35 comparison Jewish communities and compares to 40% in San Antonio and 39% in St. Paul.

- Of all charitable dollars donated by Jewish households in the past year, 42% were donated to Jewish charities (*including* the Jewish Federation). The 42% of all charitable dollars donated to **Any Jewish Charity** in the past year is the second lowest of about 35 comparison Jewish communities and compares to 61% in St. Paul and 60% in San Antonio.

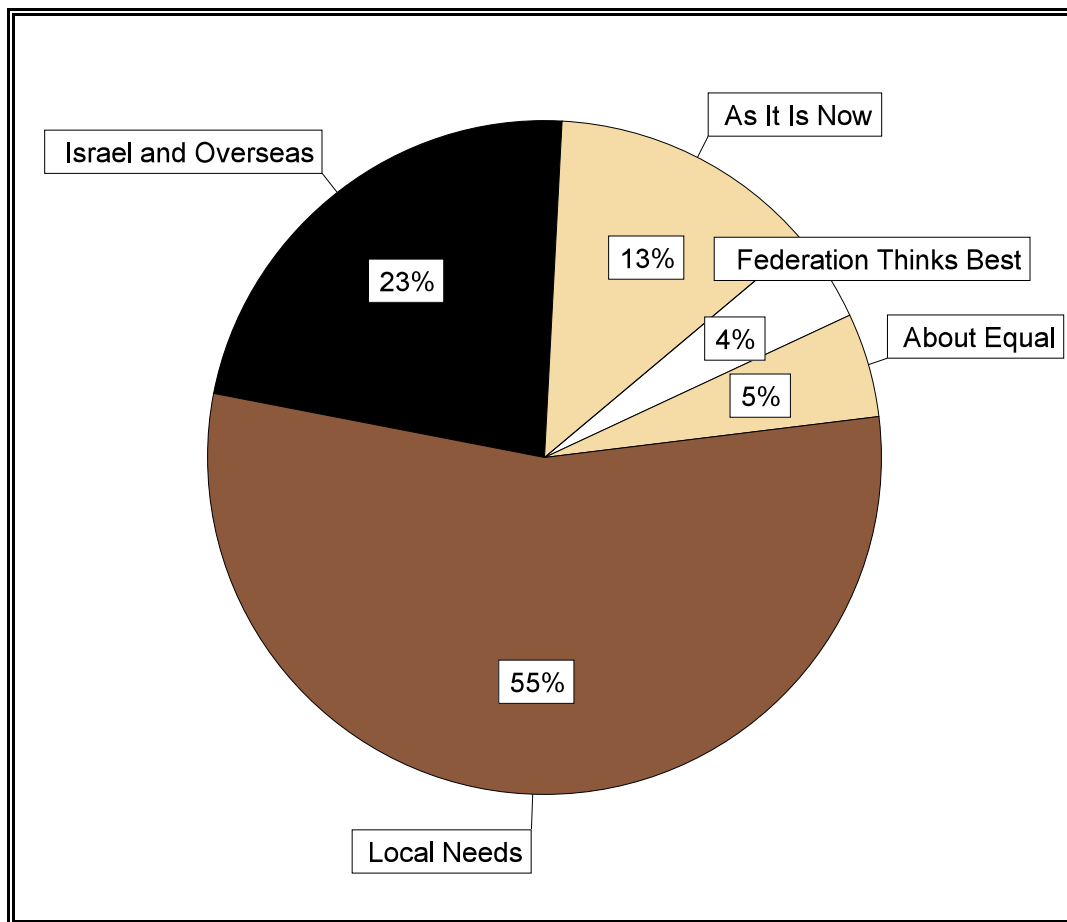


Distribution of Charitable Dollars in the Past Year

ALLOCATION PREFERENCE

Respondents in Jewish households in Omaha were asked: Currently, the Jewish Federation of Omaha gives about 28% of the net monies it raises to Israel and overseas and the rest are given to local Jewish needs. On the whole, would you rather see more of the money collected by the Federation used for local Jewish needs or used for needs in Israel and overseas?

- The 55% who prefer that more of the collected money be used for **local needs** is about average of seven comparison communities.
- The 23% who prefer more of the collected money be used for **needs in Israel and overseas** is the highest of seven comparison communities.
- The 5% who prefer the collected money be used **about equal** is below average of seven comparison communities.

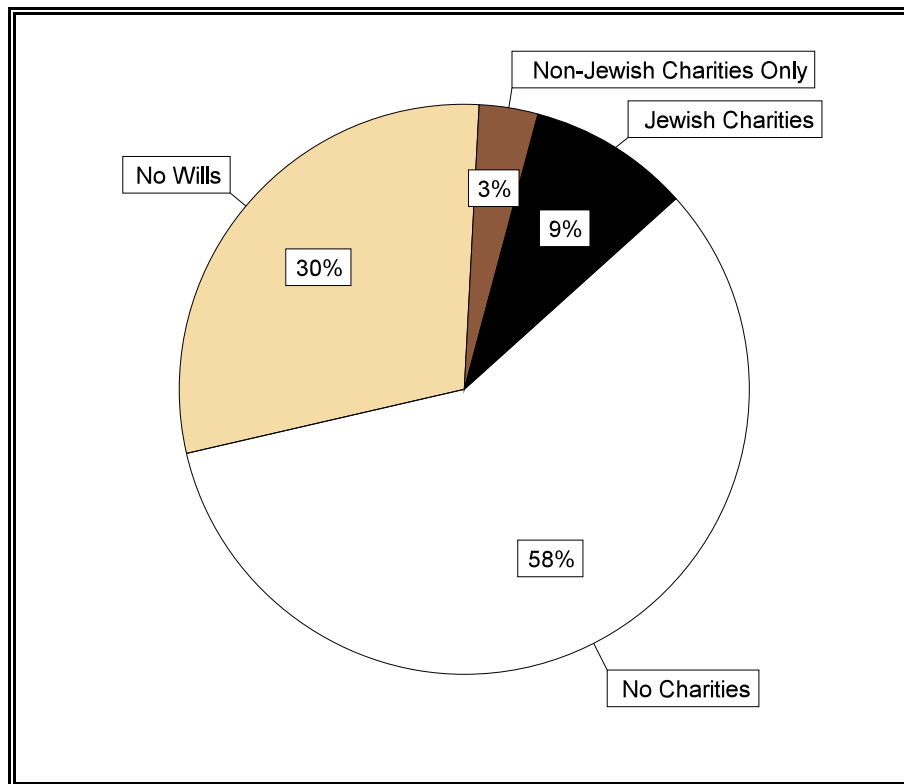


Preference for Allocation of Federation Funds

WILLS

Respondents age 50 and over in Jewish households in Omaha were asked whether they have wills and, if so, whether the wills contain any charitable provisions. 29% of respondents age 50 and over in Jewish households in Omaha do not have wills; 58% have wills that contain no provisions for charities; 9% have wills that contain provisions for Jewish Charities; and 3% have wills that contain provisions for Non-Jewish Charities only.

- The 29% who have **no wills** is the second highest of about 40 comparison Jewish communities and compares to 31% in St. Paul, 15% in Columbus, and 14% in San Antonio.
- The 9% who have **wills that contain provisions for Jewish Charities** is about average among about 40 comparison Jewish communities and compares to 14% in San Antonio, 13% in St. Paul, and 8% in Columbus.
- 11% of respondents age 50 and over who are very familiar with the Jewish Federation have wills that contain provisions for Jewish charities.
- 20% 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, 24% of Conservative Jews, 7% of Reform Jews, and 5% of the Just Jewish have wills that contain provisions for Jewish charities.

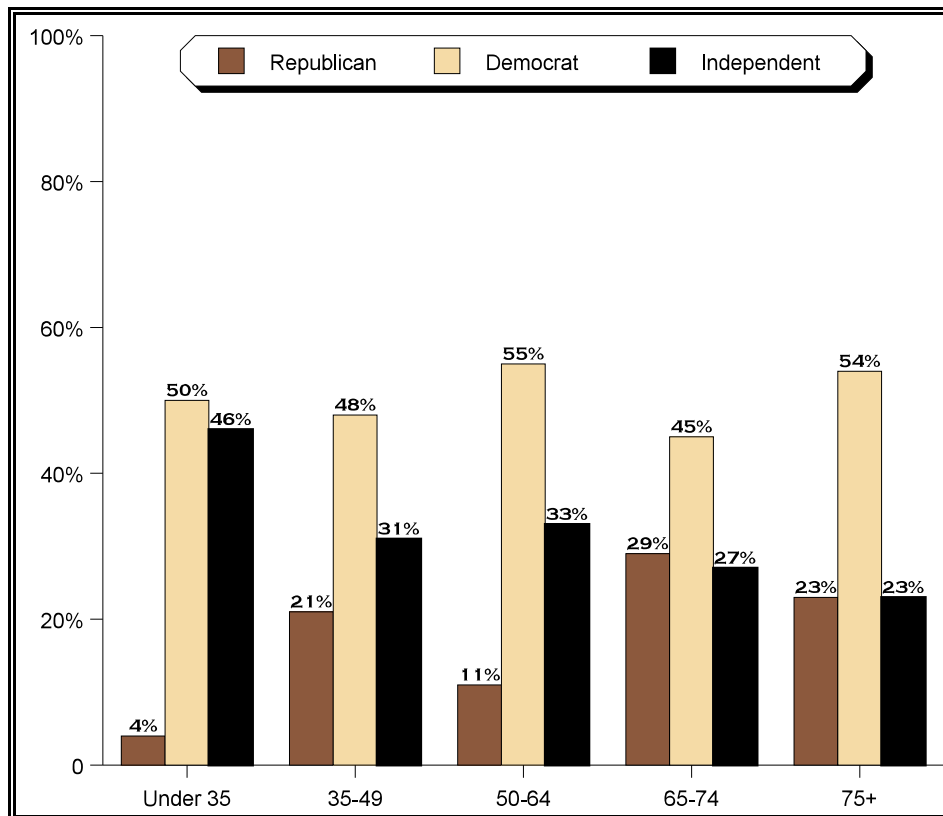


Have Wills That Contain Charitable Provisions
(Respondents Age 50 and Over)

POLITICS

Jewish respondents in Omaha were asked if they consider themselves Democrat, Republican, Independent, or something else.

- 51% of respondents consider themselves Democrat; 17%, Republican; and 33%, Independent.
- 46% of male respondents consider themselves Democrat and 23% consider themselves Republican. 55% of female respondents consider themselves Democrat and 11% consider themselves Republican.
- 80% of non-elderly single households consider themselves Democrat.
- Percentage Republican shows no consistent relationship with income.
- 36% of Orthodox Jews consider themselves Republican and 43%, Democrat.
- 10% of respondents in households who donated \$1,000 and over to the Jewish Federation in the past year are Republicans, 60% are Democrats, and 30% are Independent.
- 98% of respondents are registered to vote.



Political Party by Age of Respondent (Jewish Respondents)

Acknowledgments

I wish to acknowledge the assistance of the members of the Omaha Jewish community who assisted with the funding and design of the project. As important, the insightful and enlightened community leadership is thanked for realizing how information from a study like this can assist in providing direction for planning even in a very small Jewish community.

David Dutwin, A.J. Jennings, and Susan Sher at SSRS are thanked for their contributions to the field work, the weighting, and the population estimates.

Alan Potash, Chief Executive Officer, played a key role in helping to shape the study. Alan is to be congratulated for recognizing that even small communities have a responsibility to undertake a community study. In addition, Alan recognized that one should not make compromises in the study methodology that lead to a sample that is not a random sample of the Jewish community. Only a true random sample that includes random digit dialing for part of the sample gives every Jewish household in an area a possibility to be interviewed.

My wife, Karen Tina Sheskin, M.S.Ed. (Community Counseling), deserves special recognition for her assistance in all stages of the project. A special thanks goes to my assistants, Roberta Pakowitz and Brenda Horowitz for their hard work on this project.

A special thank you goes to all 552 respondents for agreeing to be interviewed.

L'dor V'dor (From Generation to Generation),

Ira M. Sheskin, Ph.D.

June 2017

Adar 5777