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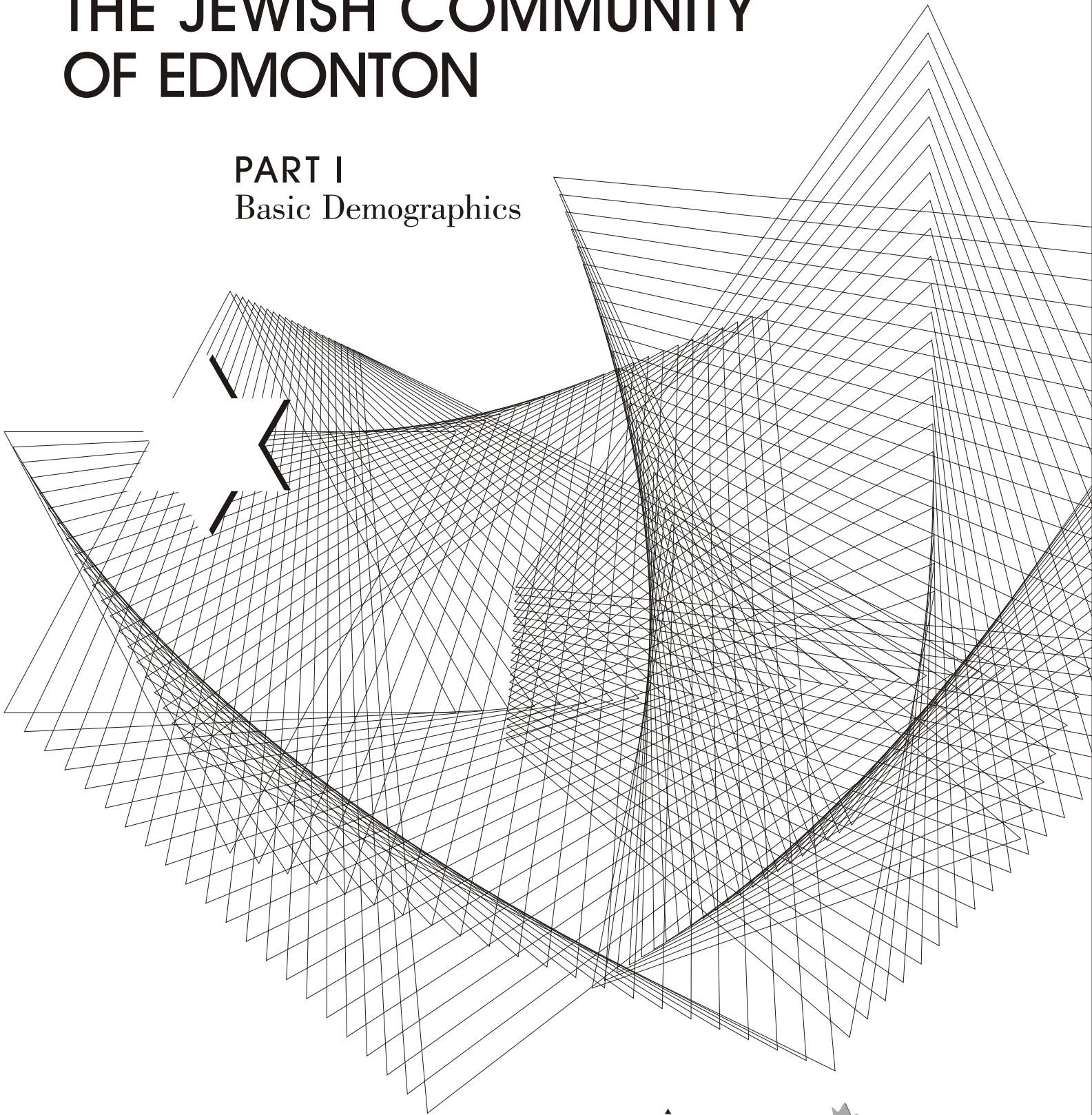
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2001 Census Analysis Series **THE JEWISH COMMUNITY OF EDMONTON**

PART I
Basic Demographics



By Charles Shahrar
November, 2003



2001 Census Analysis
The Jewish Community of Edmonton

Part 1
Basic Demographics

By
Charles Shaha

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Highlights of Results

- The Jewish population of Edmonton was 4,920 in 2001. Jews comprised 0.5% of the total Edmonton population.
- Between 1991 and 2001 the Jewish community declined by 550 people, or 10.1%. The decrease between 1991 and 2001 reversed a trend of population growth evident for the last several decades.
- Edmonton has the seventh largest Jewish community in Canada.
- Regarding the age distribution of the Edmonton Jewish community, the 0-14 year cohort has decreased markedly in the last decade. There were 830 in this age group in 2001, compared to 1,235 in 1991.
- The 25-44 age group has also decreased dramatically since 1991. There were 1,080 individuals in this cohort in 2001, compared to 1,985 in 1991.
- On the other hand, the 45-64 age group has increased in the last decade. There were 1,480 individuals in this cohort in 2001, compared to 980 in 1991.
- The median age of the Edmonton Jewish community (42.3 years) is somewhat older than that of the Canadian Jewish population (40.2 years).
- The size of the Jewish community's population ranks nineteenth among ethnic groups in Edmonton. The top five ethnic affiliations include British, German, Ukrainian, Canadian, and French.
- Jews rank ninth in size among religious groups. The top five religious affiliations include Protestants, Catholics, non-specified Christians, Christian Orthodox, and Muslims.

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Census Analysis Series

Basic Demographics

The 2001 Census provides an important opportunity to obtain a demographic “snapshot” of the Jewish community in Edmonton. This analysis is the first in a series of Census reports that examine the characteristics of the Jewish population in this metropolitan area.

This report is considered particularly timely given the emerging realities facing Edmonton’s Jewish population. Although the size of the population has experienced some decline in the last decade, the community has been going through many changes in its composition, including an increase in the numbers of South Africans, Israelis, and new younger families.

These changes have led to a renewed emphasis on unity and cooperation among the varied segments of the Jewish community. The community has continued to reach out to unaffiliated and uninvolved Jews, and has continued to offer an opportunity for people of all ages to experience and enhance the quality of their Jewish life here.

A current challenge facing the community relates to Jewish education, and more specifically, the fact that Jewish day school enrollment has dropped. The need to determine what efforts must be taken to replace or improve existing facilities for the elderly is another important challenge that must be addressed.

The Jewish population here was once a small and close-knit community centered in the downtown core. Now, the largest segment of the population lives in the West End, with a continued presence of seniors in the downtown area.

As the population continues to change, it is vital that community leaders and planners develop an accurate demographic picture of its diverse nature. The following analysis attempts to shed further light on the dynamics of the Jewish population here.

This report begins with an historical demographic perspective, followed by gender and age breakdowns. It then compares Edmonton’s Jewish population with other ethnic and religious groups.

Table 1
Jewish Population of Edmonton CMA
Historical Summary*

	Jewish Population	# Change From Previous Census	% Change From Previous Census
2001	4,920	-550	-10.1
1991	5,470	+765	+16.3
1981	4,705	+2,030	+75.9
1971	2,675	+180	+7.2
1961	2,495	+742	+42.3
1951	1,753	+331	+23.3
1941	1,422	+372	+35.4
1931	1,050	+245	+30.4
1921	805	+623	+342.3
1911	182	--	--
1901	NA	--	--

*Data previous to 1971 are based solely on the religion variable, whereas statistics cited for 1971 to 2001 are based on the Jewish Standard Definition described in Appendix 3. No figures are available for Census Metropolitan Areas before 1951. The researchers were able to construct equivalent geographic units for Censuses previous to that year.

Table 2
Jewish Population as Percentage of Total Edmonton Population
Historical Summary

Census Year	Total Population	Non-Jewish Population	Jewish Population	% Jewish
2001	927,015	922,095	4,920	0.5
1991	832,160	826,690	5,470	0.7
1981	650,890	646,185	4,705	0.7
1971	495,915	493,240	2,675	0.5

Important explanations of the utility and reliability of the Census, as well as how Jewish identity is defined, are included in the Appendices. Additional data tables are then presented in the final part of this analysis.

The current report is an analysis of the Jewish community within the Edmonton Census Metropolitan Area or CMA. This corresponds to the Greater Edmonton Area, and includes within its parameters the suburbs and municipalities which surround the city of Edmonton.

Note that anyone who expressed a Jewish affiliation, and fell within the parameters of the Jewish Standard Definition (see Appendix 3), is included in this analysis. Not included are Jews living in institutions—such as nursing homes, prisons or psychiatric facilities. This is because they were not given the long form of the Census, and hence, no data are available regarding their Jewish identification.

Total Population & Historical Analysis

In 2001, the Jewish population of the Edmonton CMA was 4,920 (Table 1). This

figure represented a loss from 1991, when there were 5,470 Jews in this metropolitan area. Between 1991 and 2001 the Jewish population of Edmonton decreased by 550 people, or 10.1%.

Table 1 further shows that between 1981 and 1991 the community grew by 765 people or 16.3%. Between 1971 and 1981, the community experienced an increase of 2,030 people or 75.9%. This latter increase represented the largest population gain in the community's history.

The decrease between 1991 and 2001 reversed a trend of population growth evident for the last several decades. In fact, the Edmonton Jewish population has been increasing in size since the first Jews settled here in significant numbers in the early part of the last century. With the exception of relatively slow growth between 1961 and 1971, the increases have been very steady.

The gains and losses described in Table 1, however, do not reveal the entire story. They merely represent the relative impacts of mortality, birth rate, in-migration and out-migration on the Jewish community's demographics. These interacting factors will

Table 3
Edmonton & Canadian Jewish Populations
Historical Summary

Census Year	Edmonton Jewish Population	Canadian Jewish Population	% of Cdn Jewish Population	Ranking Among Cdn Jewish Communities
2001	4,920	370,520	1.3	7
1991	5,470	358,055	1.5	7
1981	4,705	313,865	1.5	7
1971	2,675	286,555	0.9	8

Table 4
Gender Breakdowns
Edmonton & Canadian Jewish Populations

	Edmonton Jewish Population		Canadian Jewish Population	
	#	%	#	%
Males	2,445	49.7	182,910	49.4
Females	2,475	50.3	187,610	50.6
Total	4,920	100.0	370,520	100.0

be examined more extensively in subsequent reports.

Table 2 looks at the Jewish population relative to the total population in Edmonton. It can be seen that the percentage of the Jewish population relative to the total has remained within a certain range (0.5% to 0.7%) for the last three decades. Jews represented 0.5% of the population in 2001, a figure slightly below that of the previous Census, and identical to the proportion evident in 1971.

The table also shows that the overall Edmonton population grew by 11.4% between 1991 and 2001, whereas the Edmonton Jewish community diminished by 10.1%. In other words, the Jewish community is not keeping in step with the growth of the rest of the Edmonton population.

Table 3 compares Edmonton's Jewish population to the Canadian Jewish population. In 2001, Edmonton's Jewish community was the seventh largest in Canada, and comprised 1.3% of the country's Jewish population.

Gender & Age Breakdowns

According to Table 4, there is a larger proportion of females than males in the Edmonton Jewish community. More than half (50.3%) of the Jewish population is female and 49.7% is male. This discrepancy is consistent with the gender distribution for Canada's Jewish population, where females also outnumber males (50.6% and 49.4% respectively).

Table 5 examines age breakdowns for Edmonton Jews, non-Jews and their totals. The Jewish population has a somewhat lower proportion of children 0-14 years of age than the total population (16.9% and 20.1% respectively).

The Jewish and total Edmonton populations have very similar proportions of those 15-24 years (15.5% and 15.3% respectively). In the economically productive age group of 25-44, the discrepancy between the two populations is marked. About one in four Jews (22%) fall into this age cohort, whereas 31.9% of the total Edmonton population is represented here.

The picture reverses for the 45-64 year cohort. The Jewish community has a

Table 5
Age Breakdowns for Jews & Non-Jews
Edmonton CMA

	Total		Jews		Non-Jews	
	#	%	#	%	#	%
0-14	185,870	20.1	830	16.9	185,040	20.1
15-24	141,375	15.3	765	15.5	140,610	15.2
25-44	295,625	31.9	1,080	22.0	294,545	31.9
45-64	212,050	22.9	1,480	30.1	210,570	22.8
65+	92,100	9.9	765	15.5	91,335	9.9
Total	927,020	100.0	4,920	100.0	922,100	100.0

Table 6
Age Breakdowns
Edmonton & Canadian Jewish Populations

	Edmonton Jewish Population		Canadian Jewish Population	
	#	%	#	%
0-14	830	16.9	71,590	19.3
15-24	765	15.5	48,430	13.1
25-44	1,080	22.0	90,510	24.4
45-64	1,480	30.1	98,115	26.5
65+	765	15.5	61,875	16.7
Total	4,920	100.0	370,520	100.0

significantly larger proportion in this age group (30.1%) than the total Edmonton population (22.9%).

Finally, a comparison of the two age distributions shows that the Jewish community has a larger proportion of seniors (15.5%) than Edmonton's overall population (9.9%).

Table 6 compares age distributions of the Edmonton and Canadian Jewish populations. There is a smaller proportion of children 0-14 years among the Edmonton community than for Canadian Jews (16.9% and 19.3% respectively).

However, for the 15-24 year cohort, the picture reverses. The Edmonton Jewish community has a somewhat higher proportion in this age group (15.5% and 13.1% respectively).

In terms of the 25-44 year cohort, the Edmonton Jewish community has a somewhat lower percentage than the national Jewish population (22% and 24.4% respectively).

For the 45-64 age group, the picture again reverses. The Edmonton community has a

higher proportion in this age group than the Canadian Jewish population (30.1% and 26.5% respectively).

Finally, there is a lower percentage of elderly (65+) among the Edmonton Jewish community than the national Jewish population (15.5% and 16.7% respectively).

All in all, the Edmonton Jewish community's age distribution is much more similar to that of the Canadian Jewish population than to the distribution of the total Edmonton population. Although there are differences in the age distributions of both the local and national Jewish populations, none of these discrepancies appear very significant.

Table 7 is an historical summary of age breakdowns for Edmonton's Jewish community. A number of interesting findings can be gleaned from this table. First, the number of those between 0-14 of age has decreased very significantly since the 1991 Census. In 2001 there were 830 children under 15 years, compared to 1,235 in 1991, and 990 in 1981.

The 15-24 year cohort has increased in the last decade, but not by a large number.

Table 7
Age by Census Year
Edmonton Jewish Community

	2001		1991		1981		1971	
	#	%	#	%	#	%	#	%
0-14	830	16.9	1,235	22.6	990	21.0	680	25.5
15-24	765	15.5	715	13.1	800	17.0	430	16.1
25-44	1,080	22.0	1,985	36.3	1,670	35.5	650	24.3
45-64	1,480	30.1	980	17.9	820	17.4	615	23.0
65+	765	15.5	560	10.2	425	9.0	295	11.0
Total	4,920	100.0	5,475	100.0	4,705	100.0	2,670	100.0

There were 765 in this cohort in 2001, compared to 715 in 1991. The 25-44 year cohort has decreased dramatically since 1991. In 2001, there were 1,080 individuals in this age group, compared to 1,985 in 1991 and 1,670 in 1981.

On the other hand, the 45-64 age group has increased markedly since 1991. There were 1,480 individuals in this cohort in 2001, compared to 980 in 1991. This bulge in the distribution represents the “baby-boomer” generation.

Finally, the number of Jewish seniors has increased in the last decade. There were 765 seniors in 2001, compared to 560 in 1991. The baby-boomers will begin swelling the ranks of the elderly even further by the time the next Census is conducted in 2011.

Figure 1 represents an historical analysis of age trends as measured in the last four Censuses. This graph vividly illustrates the various peaks and valleys related to gains and losses within each age cohort. The reader should follow each age group in a step-wise progression, each step representing a different Census year.

It can be seen that the 0-14 age cohort has dipped significantly in 2001, after peaking in 1991. The 15-24 cohort has increased slightly in 2001 after dipping in 1991.

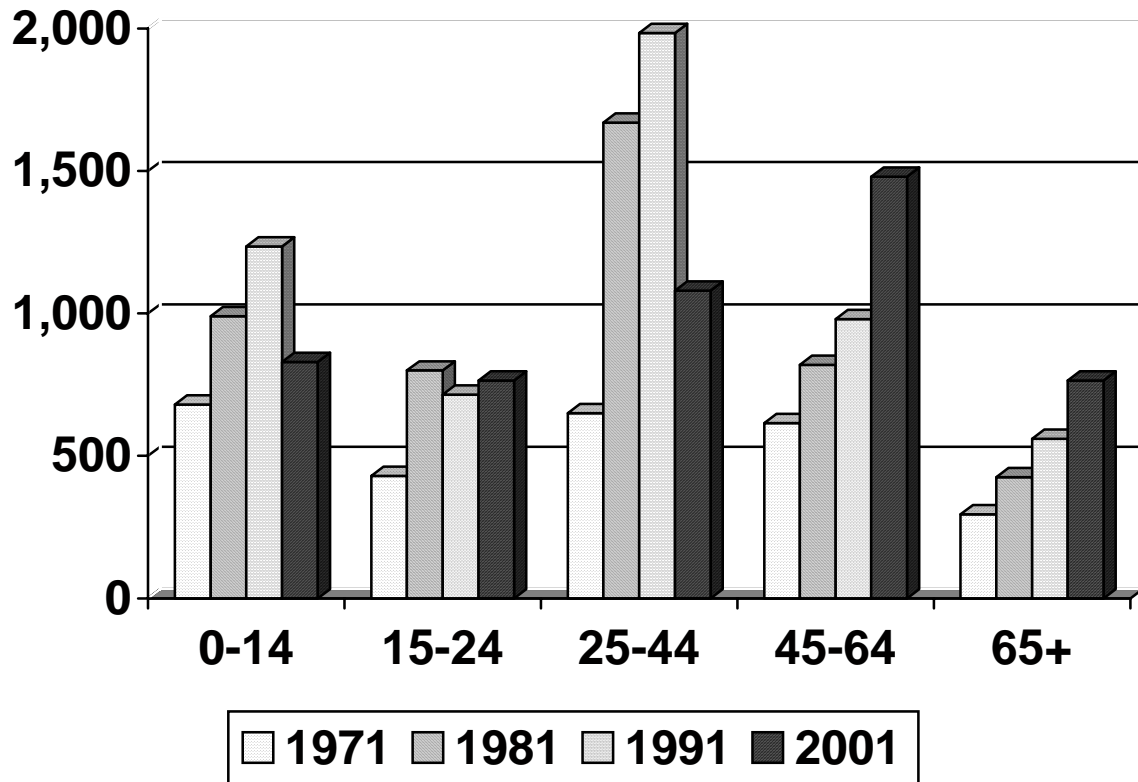
As Figure 1 also shows, the 25-44 cohort decreased significantly between 1991 and 2001, after peaking sharply in 1991. The decrease in this age group is one of the most dramatic features of this graph.

The 45-64 cohort has increased markedly between 1991 and 2001, after showing smaller increases in the two decades before. The recent increase in this age group is another striking feature of this graph.

Finally, as noted in the summary of Table 7, the number of Jewish seniors (65+) has increased in the last decade. Their numbers have been increasing steadily since 1971.

The graph is also useful for anticipating general demographic trends in the coming decades. For instance, the peak in 1991 of the 25-44 year “baby-boomer” cohort translated into significant gains for the 45-64 cohort in 2001. This cohort simply moved into the next age range in the intervening decade. As mentioned above, this bulge will have an impact on the elderly cohort in the

Figure 1
Age by Census Year
Edmonton Jewish Community



next Census, and will likely continue to “feed” into this cohort for at least another decade following 2011.

The 15-24 age group represents the children of the baby-boomers. It will begin to “feed” into the 25-44 age group by the 2011 Census, although not in large numbers because recent gains have only been modest. The 45-64 year segment will decrease in 2011 given the current dip in the 25-44 year cohort.

Finally, it is very likely that the 15-24 age group will not continue to grow, given that the 0-14 cohort will not “feed” into it as vigorously as it had in the decade between 1991 and 2001.

Using age breakdowns, it is possible to calculate the dependency ratio for a particular community. The dependency ratio is the proportion of children (0-14 years) and seniors (65+ years) relative to economically productive adults (15-64 years). The higher the dependency ratio of a community, the fewer the people in their wage earning years to support children and non-working seniors.

The dependency ratio for the Edmonton Jewish community is 0.48. This ratio has vacillated somewhat in the last 30 years. In 1971 the dependency ratio was 0.58, whereas in 1981 it was 0.43. The ratio increased to 0.49 in 1991, and has gone down slightly in 2001. The peak in 1991 was due to the large number of children during that period.

In comparison, the dependency ratio for the total Edmonton population is 0.43, a little lower than that of the Edmonton Jewish community (0.48). The dependency ratio for the Canadian Jewish population is 0.56. It is 0.54 for the Toronto Jewish community, 0.70 for the Montreal Jewish community, 0.42 for the Vancouver Jewish community and 0.43 for the Calgary Jewish community.

Table 8 looks at median ages for the Jewish, non-Jewish and total Edmonton populations, as well as the Canadian Jewish population. It is clear from this table that the median age of the Jewish population in this metropolitan area has been increasing, although it dipped somewhat in 1981. It was 31.2 years in 1971, 30.2 years in 1981, 34.4 years in 1991 and 42.3 years in 2001.

Table 8
Median Age by Census Year
Selected Populations

Census Year	Edmonton Total Population	Edmonton Non-Jewish Population	Edmonton Jewish Population	Canadian Jewish Population
2001	35.1	35.1	42.3	40.2
1991	31.0	31.0	34.4	37.3
1981	26.4	26.4	30.2	34.6
1971	24.3	24.3	31.2	33.6

The 2001 median age for the Jewish community is 7.2 years older than that of the total Edmonton population. It is interesting to note that the gap between the Jewish community's median age and that of the overall population has increased significantly in the last decade. In 1991 it was 3.4 years, and 7.2 years in 2001. In other words, the Jewish community is growing older at a faster pace than the total Edmonton population.

Table 8 also shows that the median age of the Edmonton Jewish community is somewhat older than that of the Canadian Jewish population (42.3 and 40.2 years respectively).

The difference between the median ages of the Edmonton and Canadian Jewish populations has decreased since 1991, but it has also reversed direction. In 1991, the Edmonton Jewish community was 2.9 years younger than the national Jewish population; whereas in 2001, it was 2.1 years older.

The median age is 39.4 years for the Toronto Jewish community, compared to 42.3 years for the Edmonton Jewish population. It is 41.8 for the Montreal Jewish community, 39.4 years for the

Ottawa Jewish community, 44.5 years for the Winnipeg Jewish community, 39.8 years for the Vancouver Jewish community, and 37.2 years for the Calgary Jewish community. In other words, the Edmonton Jewish population is older than most other major Jewish centres in Canada.

Comparisons With Other Ethnic Groups

Table 9 looks at the ethnic affiliations of the total population in the Edmonton CMA. Ethnicity was a "multiple response" variable in the 2001 Census. This means that respondents could indicate more than one ethnic affiliation. To avoid double counting, a hierarchical method of assigning affiliation was employed in this analysis. This method is described fully in Appendix 4.

Note that the category for Jewish affiliation is described as "Jewish: full definition" in Table 9. Jewish affiliation is unique because it can refer to either an ethnic or religious identification, or both. It was felt that comparisons should be made with the full definition of "Jewishness", so that the most inclusive attribution could be derived. A percentage wasn't assigned to this category, however, because it overlapped with other

Table 9
Ethnic Affiliation: Edmonton CMA

	#	%
British	194,015	20.9
German	120,500	13.0
Ukrainian	115,320	12.4
Canadian	113,810	12.3
French	61,725	6.7
Aboriginal	55,170	6.0
Chinese	44,270	4.8
Polish	30,970	3.3
East Indian	25,880	2.8
Italian	20,820	2.2
Russian	14,590	1.6
Filipino	14,090	1.5
Arab	12,075	1.3
African	8,225	0.9
Latin American	8,005	0.9
Vietnamese	6,915	0.7
Portuguese	6,735	0.7
Caribbean	6,395	0.7
(Jewish: full definition)	(4,925)	--
Spanish	3,145	0.3
Korean	2,855	0.3
Greek	2,855	0.3
American	2,740	0.3
Japanese	2,150	0.2
Pakistani	1,490	0.2
All other ethnic categories	52,285	5.6
Total Edmonton CMA	927,030	100.0

groups (that is, some respondents may have described themselves as “Jewish and Russian” or “Jewish and Canadian”, etc.).

An examination of Table 9 reveals that British is the ethnic category with the most popular affiliation. About 21% of Edmonton residents say their ethnic affiliation is British, or 194,015 persons. This group includes individuals of English, Irish and Scottish origins.

A significant number say they are German by ethnic origin. They comprise 120,500 individuals or 13% of the Edmonton population. More than one in ten individuals (12.4%) are of Ukrainian origin. This group comprises 115,320 persons and ranks third among ethnic groups.

Another 113,810 persons claim they are Canadian, or 12.3% of the Edmonton population. There are also significant French and Aboriginal populations in this city (61,725 and 55,170 individuals, respectively).

The remaining ethnic groups number below 50,000 individuals. The Chinese community ranks seventh, with 44,270 persons. The Polish population numbers 30,970 people.

The East Indian community comprises 25,880 people. Finally, the Italian population rounds out the ten largest ethnic groups with 20,820 individuals.

The Jewish community ranks nineteenth among ethnic groups, with a population of 4,925. As noted before, because ethnicity alone is not sufficiently inclusive to accurately describe the community, this figure is derived from a combined definition of religion and ethnicity (see Appendix 4).

In terms of median ages, the populations with the lowest figures include the Aboriginal (24.1 years), Arab (25.2 years), Latin American (25.2 years), African (25.3 years), and Pakistani (25.3 years) communities.

The Americans have the highest median age (42.5 years), followed by the Jewish (42.3 years), British (42.1 years), and Polish communities (36.9 years).

Please refer to Table 15 in Appendix 5 for a complete breakdown of ethnic affiliation by median age.

Table 10
Religious Affiliation
Edmonton CMA

	#	%
Protestant	318,705	34.4
Catholic	274,265	29.6
Christian, n.i.e.	34,390	3.7
Christian Orthodox	21,845	2.4
Muslim	19,575	2.1
Buddhist	14,045	1.5
Sikh	9,400	1.0
Hindu	7,830	0.8
(Jewish: full definition)	(4,925)	--
Jewish: religion alone	3,980	0.4
Para-religious groups	2,930	0.3
Other Eastern religions	1,150	0.1
No religious affiliation	218,900	23.6
Total	927,015	100.0

Note: "Christian, n.i.e." includes individuals who identified themselves as Christian but did not report a specific denomination. The category of "No religious affiliation" comprises Agnostics, Atheists, Humanists, those with No Religion, and Other n.i.e.

Comparisons With Other Religious Affiliations

Table 10 looks at religious affiliations for the Edmonton CMA. Note that the figures for the Jewish Standard Definition will be cited in this analysis as well, although the figures for Jewish religion alone are likewise included in the table.

It can be seen that Protestants are the largest group in the Edmonton metropolitan area, representing 34.4% of the population, or 318,705 individuals. Catholics comprise the second largest group with 29.6% of the total population, or 274,265 individuals.

“Christians not included elsewhere” represent the third largest group with 34,390 individuals, or 3.7% of the total population. Christian Orthodox is the fourth largest group with 21,845 individuals, followed by Muslims with 19,575 individuals.

Jews rank ninth among religious groups. Note that Jews were defined using both the Standard Definition (which uses religion and ethnicity) and by religion alone. Their ranking is not affected by the choice of definition, but obviously there are fewer

Jews when religion alone is taken into account.

It is noteworthy that 23.6% of the total population, or 218,900 persons, say they have no religious affiliation. Within this category are included people who defined themselves as agnostics, atheists, or humanists, or who affiliated with no religion at all.

A very small proportion (0.3%) of the population are involved with Para-religious groups, such as Paganism, Scientology, Rastafarian, and New Age affiliations.

The Christian Orthodox community has the highest median age (43.7 years) of any mainstream religious group in Edmonton, followed by the Jewish population (42.3 years). The lowest median age is found among Muslims (27.0 years). Those with no religious affiliation average 29.3 years. Those involved with Para-religious groups also have a median age of 29.3 years.

Please refer to Table 16 in Appendix 5 for a complete breakdown of religious affiliation by median age.

The Edmonton Community in a Provincial Context

The total population of Jews in Alberta is 13,885. Jews make up 0.5% of the population of this province. In comparison, the Jewish population of Ontario numbers 211,465. There are 94,665 Jews in the province of Quebec, 29,875 Jews in British Columbia, and 15,210 Jews in Manitoba.

About a third of the Jewish population in this province is located in the Edmonton CMA. Specifically, 35.4% of Jews in Alberta reside in Edmonton.

In terms of other Jewish communities in this province, Calgary has a Jewish population of 7,945, or 57.3% of the provincial total. Just over a thousand (1,010) Jews live in other parts of Alberta, not including Edmonton or Calgary.

Appendix 1

The Utility of the Census

The information gleaned from the Census is useful from a number of perspectives. From a communal planning perspective, the data can be utilized to identify segments of the Jewish population at risk (economically and socially), and determine where they reside. It can also be used to examine whether, given certain demographic realities, programs or services should be established or continued.

Another application involves establishing population bases of certain segments in the community, in order to determine what percentage a service, program or philanthropic effort is reaching. For instance, knowledge of the base population of Jewish school-aged children can allow us to determine what percentages of these children attend Jewish or non-Jewish schools. It is also possible to compare base populations of the poor, single parents, etc. to the number of clients serviced by

community agencies, in order to determine what proportions of these segments specific agencies are reaching.

The Census can be used to examine important questions related to community continuity. For instance: the adaptation of Jewish immigrant populations; the affiliation levels of children in intermarried families; and the migration patterns of Jews across the country are among the issues that can be examined using the Census.

Finally, the Census can be used to establish demographic trends over time, by comparing the latest figures to those of previous Censuses. These comparisons provide important indications to what extent a community has changed, and where it might be headed in the coming years.

Appendix 2

The Reliability of the Census

The Census is a massive and complex undertaking, and although high standards are applied throughout the process, a certain level of error still characterizes the endeavor. Such errors can arise at virtually any point in the Census process, from the preparation of materials to the collection of data and the processing of information.

There are a number of principal types of errors that impact on the Census. In coverage errors, dwellings or individuals are missed, incorrectly enumerated or counted more than once. In terms of non-response errors, responses to the Census cannot be obtained from a certain number of households and/or individuals due to extended absence or other extenuating circumstances.

In response errors, the respondent misunderstands a Census question and answers incorrectly or uses the wrong response box. Processing errors occur during the coding and inputting of data.

Finally, sampling errors apply only to the long-form. Statistics based on this form are

projected from a 20% sample of households. The responses to long-form questions, when projected to represent the whole population inevitably differ from the responses that would have been obtained if these questions were asked of all households.

Statistics Canada has a number of quality control measures that ensure Census data are as reliable as possible. Representatives edit the questionnaires when they are returned, and follow up on missing information. There are also quality control measures in place during the coding and data entry stages.

Despite these controls, a number of errors and response-biases can nonetheless impact the data obtained from the Jewish population. For instance, certain segments of the Jewish community may be more reticent to answer the questions in the Census fully or accurately.

Recent immigrant populations who are suspicious of government-sponsored projects, and are wary of being identified as Jewish, may avoid indicating such an

affiliation, or may answer certain questions more cautiously.

It is possible that members of the Chassidic and Ultra-Orthodox communities are more reluctant to participate fully in the Census effort, due to specific biblical injunctions that prohibit Jews from “being counted.” It is unclear whether such restrictions have had an impact on their responses, but anecdotal evidence suggests that these communities respond adequately. For instance, the Tosh Chasidic community of Montreal, which is fairly isolated geographically from the rest of the Jewish population, has had significant representation in previous Censuses, although it is unclear as to what extent their enumeration was complete.

Finally, since both the religion and ethnicity questions are only included in the long-form of the Census, sampling error arising from projections based on a 20% enumeration of households is a factor in all Census analyses related to the Jewish community.

The level of sampling error inherent in any cell of a data table can be precisely calculated. Statistics Canada provides a table that measures these errors, and they are summarized below. Obviously, for large cell

values, the potential error due to sampling will be proportionally smaller than for smaller ones.

When using the table, the reader should consider the right column as reflective of the average level of error expected for a given cell size. Of course, some cells may reflect errors smaller or larger than the average. About ninety percent of errors will fall between \pm the average error specified below. Ten percent of errors are expected to fall outside this range.

Cell Value	Average Error
50 or less	15
100	20
200	30
500	45
1,000	65
2,000	90
5,000	140
10,000	200
20,000	280
50,000	450
100,000	630

Source for Appendix 2: 2001 Census Dictionary Reference Guide (pg. 275). Published by Statistics Canada, August 2002. Catalogue No. 92-378-XPE.

Appendix 3

The Jewish Standard Definition

This report uses what is known as the “Jewish Standard Definition” to distinguish who is Jewish from the rest of the population. Jim Torczyner of McGill University and the Jewish Federation of Montreal formulated this definition in 1981, using a combination of religious and ethnic identification.

According to this criterion, a Jew is defined as anyone who specified that they were:

- Jewish by religion and ethnicity.
- Jewish by religion and having another ethnicity.
- Jewish by ethnicity with no religious affiliation.

Anyone who specified another religion (Catholic, Muslim, etc.) and a Jewish ethnicity were excluded from the above definition.

Using this criterion, it is not possible to say how a person behaves “Jewishly”: for instance, whether they adhere to traditions or attend synagogue on a regular basis. However, despite this limitation, the fact that we can identify Jewish affiliation at all

is critical for using the Census as a tool to better understand our community. The Jewish Standard Definition is meant to be as inclusive as possible, reflecting the varied expressions that comprise the richness of the Jewish experience.

It is important to note that a significant change to the “Jewish Standard Definition” was implemented in the current analysis of Census data. The category of those who had “no religion and a Jewish ethnicity” was expanded to include those with “no religious affiliation and a Jewish ethnicity”.

The category of “no religious affiliation” is broader than that of “no religion” because it includes those who consider themselves as agnostics, atheists and humanists, as well as having no religion. Since it is possible to be Jewish and to have such affiliations, it was felt that this change would better reflect the broad spectrum of Jewish affiliation. Data from previous Censuses have been re-analyzed to ensure compatibility with the current criterion.

Appendix 4

The Attribution of Ethnic Origins

Ethnic origin was a multiple-response variable in the 2001 Census, meaning that respondents were allowed to indicate more than one ethnic affiliation. If all the multiple ethnic affiliations were included in the Census analysis the total would equal more than 100% because some people had more than one response to this question. A system was therefore devised for this analysis whereby a respondent would only be assigned one ethnic category. This system involved a hierarchy where an ethnic group would get precedence over those below it. The following order of precedence was established:

Aboriginal, Chinese, Japanese, Korean, Filipino, Vietnamese, East Indian, Pakistani, Arab, African, Caribbean, Latin American, Italian, Greek, Portuguese, Russian, Ukrainian, Polish, German, Spanish, French, British, American, Canadian, Jewish, Other.

Rather than using a strictly ethnic definition of Jewishness, comparisons between Jews and other ethnic categories were made using the Jewish Standard Definition as the criterion. This definition uses a combination of religion and ethnicity, and is more inclusive than a strictly ethnic identification of Jewishness. For instance, out of a sense of patriotism some Jews may have said their ethnic background was single-response Canadian. As such, they would not have been counted in the ethnicity-only definition.

On the other hand, some converts likely considered themselves Jews by religion, but not ethnicity. They could not be appropriately compared as Jews to other ethnic categories, and yet they would be included in the Jewish Standard Definition. In short, the issue of Jewish affiliation is a complex one and there are shortcomings associated with whatever definition is used.

Appendix 5 Additional Data Tables

**Table 11
Age by Gender
Edmonton Jewish Community**

	Total		Male		Female	
	#	%	#	%	#	%
0-14	825	16.8	400	16.4	425	17.2
15-24	775	15.8	395	16.2	380	15.4
25-44	1,080	22.0	535	21.9	545	22.0
45-64	1,480	30.1	740	30.3	740	29.9
65+	760	15.4	375	15.3	385	15.6
Total	4,920	100.0	2,445	100.0	2,475	100.0

Table 12
Age Breakdowns for Jews & Non-Jews
Edmonton CMA

	Total		Jews		Non-Jews	
	#	%	#	%	#	%
0-4	55,770	6.0	220	4.5	55,550	6.0
5-14	130,100	14.0	610	12.4	129,490	14.0
15-24	141,375	15.3	765	15.5	140,610	15.2
25-34	134,415	14.5	450	9.1	133,965	14.5
35-44	161,215	17.4	635	12.9	160,580	17.4
45-54	134,205	14.5	895	18.2	133,310	14.5
55-64	77,850	8.4	590	12.0	77,260	8.4
65-74	55,260	6.0	390	7.9	54,870	6.0
75-84	29,910	3.2	295	6.0	29,615	3.2
85+	6,930	0.7	80	1.6	6,850	0.7
Total	927,030	100.0	4,930	100.0	922,100	100.0

Table 13
Age Breakdowns
Edmonton & Canadian Jewish Populations

	Edmonton Jewish Population		Canadian Jewish Population	
	#	%	#	%
0-4	220	4.5	21,245	5.7
5-14	610	12.4	50,345	13.6
15-24	765	15.5	48,430	13.1
25-34	450	9.1	41,005	11.1
35-44	635	12.9	49,510	13.4
45-54	895	18.2	61,170	16.5
55-64	590	12.0	36,940	10.0
65-74	390	7.9	28,560	7.7
75-84	295	6.0	25,360	6.8
85+	80	1.6	7,955	2.1
Total	4,930	100.0	370,520	100.0

Table 14
Age by Census Year
Edmonton Jewish Community

	2001		1991		1981		1971	
	#	%	#	%	#	%	#	%
0-4	220	4.5	475	8.7	370	7.9	170	6.3
5-14	610	12.4	760	13.9	620	13.2	510	19.0
15-24	765	15.5	715	13.1	795	16.9	430	16.0
25-34	450	9.1	855	15.6	1,080	23.0	360	13.4
35-44	635	12.9	1,130	20.7	595	12.7	295	11.0
45-54	895	18.2	580	10.6	465	9.9	355	13.2
55-64	590	12.0	395	7.2	355	7.6	265	9.9
65-74	390	7.9	350	6.4	250	5.3	200	7.4
75-84	295	6.0	180	3.3	145	3.1	90	3.4
85+	80	1.6	30	0.5	25	0.5	10	0.4
Total	4,930	100.0	5,470	100.0	4,700	100.0	2,685	100.0

Table 15
Ethnic Affiliation by Median Age for Edmonton CMA

	Median Age
British	42.1
German	35.9
Ukrainian	34.5
Canadian	27.2
French	35.8
Aboriginal	24.1
Chinese	35.8
Polish	36.9
East Indian	31.1
Italian	31.0
Russian	31.3
Filipino	32.9
Arab	25.2
African	25.3
Latin American	25.2
Vietnamese	29.4
Portuguese	32.4
Caribbean	27.5
(Jewish: full definition)	(42.3)
Spanish	32.1
Korean	28.4
Greek	29.0
American	42.5
Japanese	28.3
Pakistani	25.3
Other Ethnic	42.7
Total	35.1

Table 16
Religious Affiliation by Median Age
Edmonton CMA

	Median Age
Protestant	40.1
Catholic	35.0
Christian, n.i.e.	28.4
Christian Orthodox	43.7
Muslim	27.0
Buddhist	36.4
Sikh	29.4
Hindu	31.2
(Jewish: full definition)	(42.3)
Jewish: religion alone	44.9
Para-religious groups	29.3
Other Eastern religions	34.9
No religious affiliation	29.3
Total	35.1

Note: “Christian, n.i.e.” includes individuals who identified themselves as Christian but did not report a specific denomination. The category of “No religious affiliation” comprises Agnostics, Atheists, Humanists, those with No Religion, and Other n.i.e.