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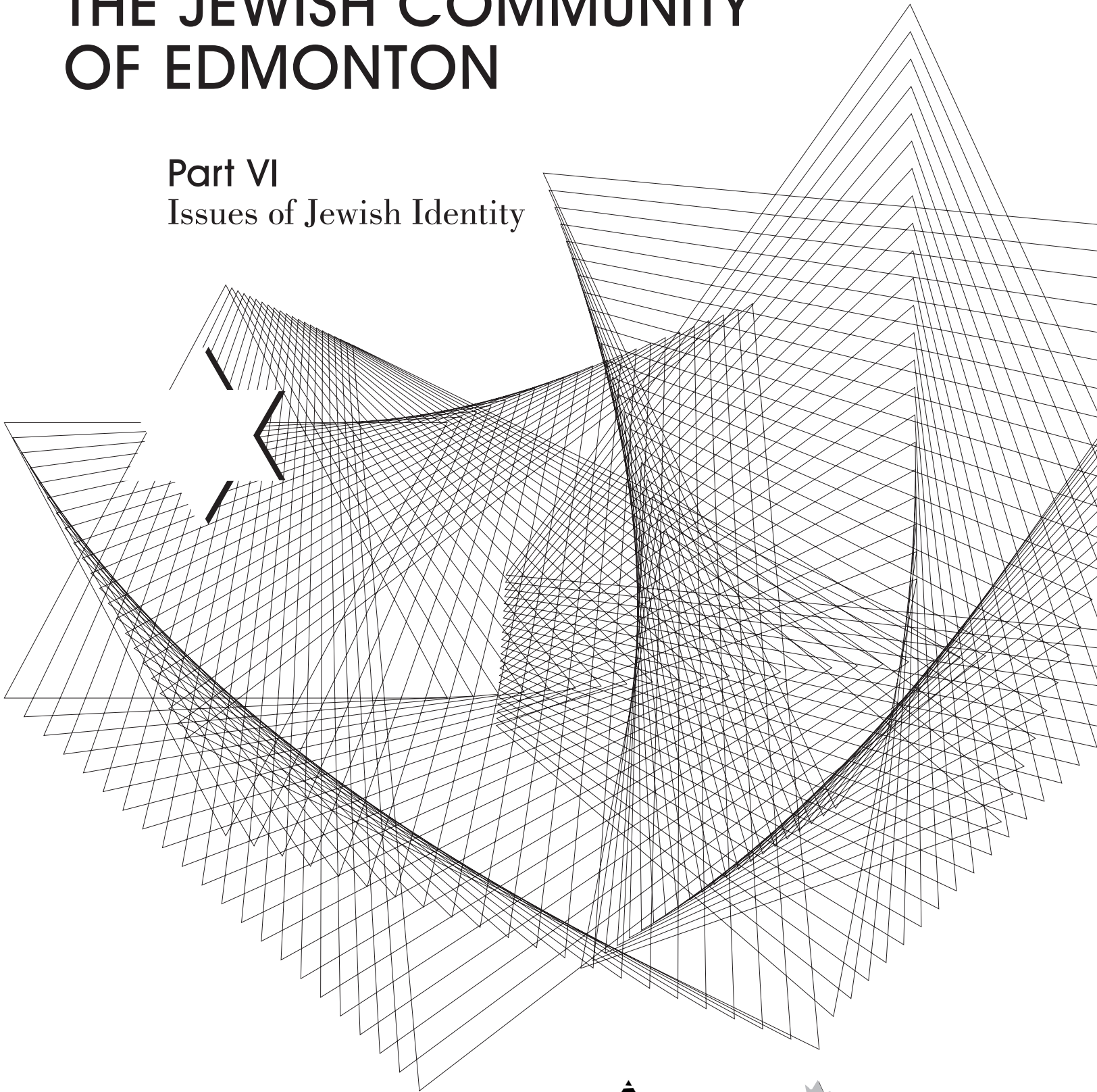
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2001 Census Analysis Series **THE JEWISH COMMUNITY OF EDMONTON**

Part VI
Issues of Jewish Identity



By Charles Shahrar
February 2006



UJA Federations Canada
מגבית הפדרציות היהודיות בקנדה

**2001 Census Analysis
The Jewish Community of Edmonton**

**Part 5
Issues of Jewish Identity**

**By
Charles Shahr**

Highlights of Results

- A majority of Jews in the Edmonton metropolitan area, 3,305, consider themselves as Jewish by both religion and ethnicity. A further 675 respondents say they are Jewish by religion, but have another ethnic affiliation; whereas 945 people say they are Jews by ethnicity but have no religion. Finally, 1,285 are ethnic Jews who indicate another religion. The latter group was not included in this report's definition of Jewishness.
- Using a combination of Census responses related to religion and ethnicity to define levels of Jewish identification, it was found that there is a lower proportion of Jews who are highly identified in the Edmonton metropolitan area (80.8%) than in Canada as a whole (89.1%). Among major Jewish communities, only Vancouver has a lower level of highly affiliated Jews.
- 33.2% of Jewish spouses / partners are married to non-Jews. *This figure is considered to be the intermarriage rate for Jews residing in the Edmonton Census Metropolitan Area, and includes common law and same-sex arrangements.* In absolute terms, 815 of 2,455 Jewish spouses / partners are intermarried.
- There are 1,230 Jews (including children) who live in intermarried arrangements, or 32.1% of all Jewish individuals living in couple arrangements in the Edmonton metropolitan area.
- In cases where both spouses are less than 30 years of age, the level of intermarriage is strikingly high, at 84.6%. It is 24.9% when both spouses are at least 40 years old.
- More than a third of Jewish children under 15 years of age (living in couple families) reside in intermarried arrangements (38.8%). More than half of children under 5 years live in intermarried families (57.1%).

- The percentage of common law arrangements among intermarried households is markedly higher than among those where both spouses are Jewish (20.2% and 1.8%, respectively).
- Families earning between \$25K - \$49.9K have the highest intermarriage levels (61%). The intermarriage levels are lower in the upper extreme of the income distribution.
- Regarding the youngest children of intermarried couples, about a quarter (25.6%) are identified by their parents as Jews; a much larger percentage (53.5%) are assigned no religious affiliation; and the rest (20.9%) are identified as having other religions.

Table of Contents

Self-Perceptions of Jewishness	7
A Closer Look at Levels of Affiliation	9
Levels of Inter-marriage in the Edmonton Jewish Community	10
The Characteristics of Inter-married Households	11
Who Inter-marries?	13
The Affiliations of Children in Inter-married Families.....	15
Appendix 1: The Jewish Standard Definition.....	17
Appendix 2: The Reliability of the Census.....	18

Census Analysis Series

Issues of Jewish Identity

This report examines issues related to Jewish identity based on figures from the 2001 Census. Specifically, two subjects are addressed: self-perceptions of Jewishness as specified in the Census; and the levels and characteristics of intermarriage in the Edmonton Census Metropolitan Area (CMA).

What defines someone as a Jew? According to Halachic law, a Jew is anyone whose mother was born as such, or who has converted to Judaism. This definition is straightforward, and does not rely on issues of beliefs, values or levels of ritual observances. Being Jewish is a birth-right, which is not withdrawn even if the person converts to another religion. Whatever the nature of one's identification, whatever the self-perception, the fact of one's Jewishness is inviolable.

However, it is in the expression of one's Jewishness, in the strength of their Jewish identity, that self-perception does play a role. The Jewish experience can relate to religious, cultural and nationalistic aspects that

represent a wide spectrum of attitudes and beliefs.

According to some analysts, Judaism has remained vibrant and strong because of its ability to tolerate and embrace a wide variety of expressions. Others have contended that opening the Jewish identity to such a multitude of expressions has further frayed or fragmented the cohesion of the Jewish people. These perspectives have been at the heart of the debate on how to counteract the forces of assimilation that have threatened the cohesiveness of the Jewish people throughout the centuries.

In North America there has been increasing concern about the ability of the Jewish community to withstand the pressures of such assimilation, and these worries have implications for the future of Jewry in the Diaspora as a whole. A recent population survey in the United States, for instance, suggested that since 1996, only slightly more than half (53%) of Jewish marriages involved

two partners who were born Jewish.¹ In 2001, more than 185,000 Americans who said they were raised exclusively Jewish, indicated they practiced another religion.²

The Canadian situation is not as dramatic as the American findings, although assimilation has had some impact on the character of the community. Such effects have been tempered by a government policy, which emphasizes "multi-culturalism", a tolerance for various cultural expressions, which are woven into the fabric of Canadian life.

The effects of assimilation have also been influenced by the fact that Canadian Jews are more of an immigrant community than Americans. The Jewish communities in the United States are generally historically older than Canadian ones. Approximately 85% of American Jewish adults were born in that country.³ About 40% of adult Jews were not

born in Canada, and this may account for a stronger cultural and religious identity.

Unfortunately, the last opportunity for comparing national surveys in the United States and Canada was in 1991.⁴ Although these findings were presented 15 years ago, their implications were very suggestive.

For instance, Cohen (1991) found that Canadian Jews observed more ritual practices than American Jews. Comparisons also suggested that Canadian Jews were more close-knit, and substantially more Jewishly philanthropic than American Jews. Finally, when compared with American Jews, Canadian Jews were more in touch with Israel and Israelis, more knowledgeable about Israel, and more actively pro-Israel.

However, the 1991 Canadian Population Survey also suggested considerable variations in the Jewish identification of people living in various localities across Canada. For instance, British Columbian Jewry fell below the national average in several measures of ritual observance and institutional affiliation.

¹ The National Jewish Population Survey (NJPS) 2000-01: Strength, Challenge and Diversity in the American Jewish Population. United Jewish Communities, September 2003.

² Special analysis done of NJPS 2000-2001 data and personally communicated to the author by J. Ament, Senior Project Director, Research Department, United Jewish Communities.

³ Ament, J. Jewish Immigrants in the United States. United Jewish Communities: Report Series on the National Jewish Population Survey 2000-01, October 2004.

⁴ Cohen, S. Jewish Identity in Canada: National Character, Regional Diversity, and Emerging Trends (1991).

Toronto Jews generally scored neither very high nor very low on measures of Jewish identity or involvement. On the whole, the Toronto community was somewhat less involved in many aspects of Jewish life than those in Montreal, but more involved than most Jews elsewhere in Canada.

Unfortunately, there were too few individuals sampled from the Jewish community of Edmonton to yield reliable results from this 1991 national survey. There has not been a major attitudinal and behavioral survey of the community, at least in the last two decades. It is therefore difficult to say where Edmonton Jews stand on a number of measures of affiliation and observance, although anecdotal evidence suggests that Edmonton Jews are similar to those on the West Coast (i.e., Vancouver) when it comes to their level of affiliation.

Unlike the survey mentioned above, the Canadian Census does not allow for analyses related to Jewish attitudes and beliefs, or adherence to Jewish customs. This is an important limitation, since most factors related to Jewish identity cannot be examined using the Census. On the other hand, there are certain variables that allow for the

measurement of some aspects of Jewish identity. These include the type of identification (religious or ethnic) among Jews, and the level of intermarriage and its correlates.

The following monograph will take an in-depth look at these two issues, as they pertain to the Edmonton Jewish community specifically.

Self-Perceptions of Jewishness

The 2001 Census asked two questions related to one's Jewishness. The first looked at the respondent's religion. The other asked about the person's ethnic origin. Whereas the religious criterion is straightforward, the question of ethnicity is more ambiguous. Ethnicity could include implications of culture, nationality and race. It is therefore more prone to idiosyncrasies of interpretation. For instance, some respondents who identified themselves as Jewish by religion, claimed that their ethnicity was "Canadian" or "Israeli".

Respondents were allowed more than one choice for ethnicity, and a maximum of four choices. Thus, a person could say that they were ethnically Jewish and Polish. There was

no way of knowing the strength of one's identification regarding a particular ethnic category; but if only one choice was made, then it could be assumed it represented the dominant affiliation.

Despite these ambiguities, Jewish identity, as defined by the Census, is unique, because it can be classified as both a religious and ethnic affiliation. One can also say something about the strength of Jewish identification by looking at different combinations using these two criteria. Thus, a person who said they were ethnically Jewish but had no religion, likely had a different self-perception as a Jew than one who claimed both religious and ethnic affiliations.

Given the Census parameters, a Jew in this report was defined as someone who indicated they were (a) Jewish by religion and ethnicity, (b) Jewish by religion with another ethnicity, or (c) Jewish by ethnicity with no religion. This is the Jewish Standard Definition, which was formulated in 1981 by Jim Torczyner of McGill University. It was devised because this definition was more inclusive than if religion or ethnicity were considered separately.

A category that was not included in this definition related to respondents who said they were ethnically Jewish, but claimed another religious affiliation, such as Roman Catholic or Buddhist. These people may have converted to another religion, or they may simply have had an ancestor (e.g. a grandparent) who was Jewish. In either case, it was assumed that they have a very minimal affiliation with Judaism, and were therefore not included as Jews.

Table 1 shows a breakdown of the Edmonton's Jewish population by category of affiliation. The majority of Jews in the Edmonton CMA, 3,305, consider themselves as Jewish by both religion and ethnicity. They are the group most clearly identified as Jews. A further 675 respondents say they are Jewish by religion, but have another ethnic affiliation.

It is interesting that 945 people say they are Jews by ethnicity but have no religion. These may be secular Jews, who don't follow religious customs, some of whom may consider themselves as atheists or agnostics. They likely identify more with Judaism on a cultural level. Together, these three categories comprise 4,925 individuals, which

is the Jewish population of the Edmonton CMA according to the Jewish Standard Definition (JSD) as applied to the 2001 Census.

There are 1,285 persons in the category that was not included in the JSD (ethnic Jews indicating another religion). A further analysis reveals that 56.4% of these individuals say they are Protestant, 25.9% say Catholic, 8.1% Christian (unspecified), 4.2% Christian Orthodox, 2.3% Buddhist, and 3.1% report various other religions.

A Closer Look at Levels of Affiliation

In the following analyses, those that indicated they were Jewish by religion are considered as having a "Higher Jewish Identification"; people who indicated that they were Jewish by ethnicity but who claimed no religion, are considered as having a "Lower Jewish Identification".

It is obviously difficult to judge the quality of identification of any person, let alone rely on the limitations of the Census criteria. But these labels are meant for comparison purposes only. Someone who said they were ethnically Jewish, but had no religion, may have a strong commitment in different ways

(e.g. participation in community organizations, supporting Israel). The findings should therefore be interpreted with these caveats in mind.

As Table 2 suggests, the majority of Edmonton Jews have a higher Jewish identification (80.8%), whereas 19.2% are considered as having a lower identification.

There is a lower proportion of Jews who are highly identified in Edmonton (80.8%) than in Canada as a whole (89.1%) (Table 3). In terms of other major Canadian Jewish communities, Montreal has 95.5% who are highly identified, Toronto has 91.9%, Winnipeg has 86.4%, Ottawa has 84.2%, Calgary has 82.2%, and Vancouver has 76.5%. In short, the Edmonton CMA has among the lowest proportion of highly identified individuals of any major Jewish community in Canada.

According to Table 4, Jewish affiliation is clearly related to age. The older segments seem to have higher levels of identification. In fact, 92.8% of seniors say are highly affiliated. The 15-24 age group has the highest percentage of less-identified Jews

(26.1%), followed by the 0-14 cohort (25.7%).

It is difficult to explain the lower levels of identification among those under 15 years. There are 215 such children listed by their parents as having no religious identity, and who are still counted as Jews using the Jewish Standard Definition as a criterion. They are children who may be getting little exposure to Jewish customs or traditions, and they represent an interesting challenge: how to encourage a life-long connection to the community.

Levels of Intermarriage in the Edmonton Jewish Community

The Census can be used to analyze the incidence of intermarriage in the Jewish community. Specifically, in this report intermarriage is defined as a situation where a person who falls under the Jewish Standard Definition (JSD) marries someone who is not included under this criterion. It is then possible to cross-tabulate intermarriage with a number of other variables to profile those who are most likely to marry outside their faith.

Note that individuals who converted to Judaism are considered as Jewish according to the Jewish Standard Definition. Thus, intermarriage as described in this report only examines couples where the non-Jewish spouse did not convert to Judaism. It is not possible to identify conversionary marriages using the Census information alone.

It is also important to mention that common law unions are included in the following statistics on intermarriage, as are same-sex arrangements where one of the partners is Jewish and the other is not. In this report, common law and same-sex arrangements refer to a union between “partners”, whereas individuals who are married are referred to as “spouses”.

What is the level of intermarriage among Edmonton’s Jews? Table 5 examines the intermarriage rate from the perspective of spouses or partners. Since there are two Jewish spouses / partners when Jews marry within the faith, such arrangements are given a count of two; whereas in intermarried families, only the Jewish spouse / partner is considered in the calculation.

According to this breakdown, 33.2% of Jewish spouses / partners are intermarried. This figure is considered the intermarriage rate for the Edmonton Census Metropolitan Area. In absolute terms, 815 of 2,455 Jewish spouses / partners are intermarried.

Of 815 spouses / partners who live in intermarried arrangements, 410 (50.3%) live in situations where the husband is Jewish and the wife is non-Jewish; and 405 (49.7%) are living in arrangements where the husband is non-Jewish and the wife is Jewish.

The intermarriage rate for Edmonton's Jews (33.2%) is among the highest in the country. The rates of intermarriage include 13.1% for Montreal, 15.6% for Toronto, 23.3% for Winnipeg, 31.8% for Ottawa, 34.3% for Calgary, and 41.3% for the Vancouver Jewish community. The Canadian intermarriage rate is 21.7%.

What is the total number of Jews living in intermarried families, including children? According to Table 6, there are 1,230 individuals who live in intermarried arrangements. This represents 32.1% of all individuals living in couple arrangements.

The small discrepancy between the intermarriage figures in Tables 5 and 6 (33.2% versus 32.1%) results from the fact that intermarried families typically have fewer children (see Table 9), and hence are underestimated when the rate is calculated based on all individuals, rather than only spouses / partners.

Also according to Table 6, 75 Jewish children are living in situations where neither parent is Jewish. They may be products of mixed marriages, where the non-Jewish partner has divorced and then married someone outside the faith while retaining custody of the children, who are nonetheless considered Jewish.

The Characteristics of Intermarried Households

Table 7 looks at the ages of Jewish spouses / partners living in intermarried arrangements. Note that the age categories represented in this table may overlap with one another. American studies have shown that younger adults are more inclined to intermarry than their older counterparts. This trend seems to be verified by the current Census data. In fact, the relationship between age and intermarriage is almost linear.

For instance, the intermarriage rate when both spouses are less than 30 years of age is strikingly high, at 84.6%. It is 57.9% if at least one spouse is between 30-39 years, 25.8% if there is at least one spouse greater than 39 years, and 24.9% if both spouses are older than 39 years. It seems that the intermarriage rate for the youngest couples is significantly higher than for older ones.

Table 8 provides an interesting statistic. More than a third (38.8%) of Jewish children under 15 years, who reside with both parents, live in an intermarried arrangement. This represents 285 children.

A further examination shows that 57.1% of children less than 5 years, who reside with both parents, live in an intermarried arrangement. This involves 100 children.

It should be noted that the above statistics likely underestimate the number of children under 5 years residing in intermarried families, since only those identified as being Jewish by their parents are included in this count. Later data presented in this report will show that a significant percentage of younger children in intermarried families are not considered to be Jewish by their parents.

Table 9 shows the number of children living at home by various couple arrangements. When both spouses are Jewish, the mean number of children living at home is higher than in intermarried situations (1.1 and 0.9 children, respectively). Although both figures appear low, the reader should note that these are not measures of fertility, because they do not take into account children living outside the home.

Further analysis reveals that whether the wife or husband intermarries makes no difference in terms of the number of children living at home. The mean number of children is 0.9 for both arrangements.

Households in which both spouses are Jewish have a somewhat higher percentage with at least three children living at home (13.3%), compared to intermarried arrangements (6.1%).

Table 10 looks at family structure by couple arrangements. It can be seen that the percentage of common law arrangements among intermarried households is significantly higher than among those where both spouses are Jewish (20.2% and 1.8%,

respectively). In short, a fifth of intermarried couples live in common law situations.

The level of common law arrangements among the intermarried (20.2%) is even higher than that for the overall Edmonton and Alberta populations respectively (12.9% and 13.5%).

Who Intermarries?

Table 11 looks at intermarriage by place of birth. Jews from South America have the highest level of intermarriage (50%), but their numbers are very few. No other immigrant groups have higher intermarriage levels than Jews born in Canada (41.3%). The lowest incidence of intermarriage is found among those born in Israel (0%), and North Africa / Middle East (excl. Israel) (0%).

Interestingly, Jews from the Former Soviet Union (FSU) have an intermarriage level of 20.9%, which is below the average for the Jewish community as a whole (32.7%).

Regarding intermarriage by year of immigration (Table 12), recent immigrants (1990-2001) have the highest level of intermarriage of any landed immigrant group

(27.4%), with the exception of those who arrived between 1960-1969 (40.6%). The lowest intermarriage rates are found among those who arrived between 1970-1979 (10.8%).

A more detailed analysis of intermarriage levels involving year of immigration and place of birth shows that of 115 individuals who arrived between 1990-2001, and who live in intermarried households, 75 were born in the Former Soviet Union, 15 in South America, 10 in the United States and 15 in various other areas.

Unfortunately, regarding statistics related to intermarriage and year of immigration, it is not possible using the Census data alone to determine whether individuals had intermarried in this country, or had arrived here with their non-Jewish spouse.

Table 13 examines the relationship between level of education and intermarriage. Note that some education categories described in this table overlap with one another. The findings suggest that there is a clear relationship between education and intermarriage.

For instance, when both spouses have less than a university education, the intermarriage level is 44.9%. If at least one of the spouses has a university undergraduate degree the intermarriage rate drops to 27.1%. If at least one spouse has a university graduate degree the intermarriage level is 26.4%. Finally, the lowest rate of intermarriage is found when both spouses have university graduate degrees, such as MAs or PhDs (22.6%).

These results suggest that the higher the educational attainment, the lower the levels of intermarriage. This type of relationship supports findings in the United States. For instance, the National Jewish Population Survey (2000-2001) found that 34% of those with a high school education or less were intermarried, compared to 31% with a university undergraduate degree, and 27% with a university graduate degree.⁵ Cohen (1989) reports that among American men who never attended university, the intermarriage rate is over 40%; of those with an undergraduate degree, only 18% are intermarried.⁶

⁵ NJPS (2000-01) Report on Jewish Life: Variations in Intermarriage. See the United Jewish Communities Web Site: <http://www.ujc.org>

⁶ Cohen, S. *Alternative Families in the Jewish Community*. The American Jewish Committee, Institute of Human Relations (1989).

As Table 14A shows, the relationship between intermarriage and income status is complex. Intermarriage seems to be more prevalent among middle-income families as far as income ranges are concerned. Those families earning between \$25K - \$49.9K have the highest intermarriage levels (61%), followed by those earning \$50K - \$99.9K (56.9%), and under \$25K (56.3%).

The intermarriage level is lowest in the highest range of the income distribution. The rate is only 17.2% among families earning \$150,000 or more.

As Table 14B shows, the median income of intermarried couples (\$70,151) is significantly lower than that of arrangements where both spouses are Jewish (\$96,175).

Results from the National Jewish Population Survey in the United States (2000-2001) are compatible with the current findings. The American study found that intermarriage levels peaked in the middle of the income distribution, and were less pronounced in the upper extreme. For instance, 38% of households earning between \$50,000-\$99,999 were intermarried, compared to 32% of households earning less than \$25,000, and

28% of households earning more than \$150,000.⁷

The Affiliations of Children in Intermarried Families

How children are being brought up in intermarried families has profound implications for the issue of Jewish continuity. Since the intermarriage level among Edmonton's Jews is 33.2% there is little doubt that the community cannot afford to "lose" these families to the pressures of assimilation.

Table 15 is very revealing in this regard. As expected, among Jewish families, the great majority of the youngest children (93.2%) are identified by their parents as Jews, and 6.8% are assigned no religious affiliation. Note, however, that despite the fact that the great majority are identified as Jews, it is impossible to determine their level of exposure to Jewish customs and rituals. There is also no way to know from the Census how these identifications translate into actual behaviors and attitudes.

⁷ Special analysis done of NJPS 2000-2001 data and personally communicated to the author by J. Ament, Senior Project Director, Research Department, United Jewish Communities.

Regarding the youngest children of intermarried couples, about a quarter (25.6%) are being brought up as Jews; a much larger percentage (53.5%) have no religious affiliation; and the rest (20.9%) are being brought up within other religions.

In other words, three-quarters (74.4%) of these children in intermarried families are not identified as belonging to the religious orientation of the Jewish spouse. It is difficult to say whether they are having either minimal or no exposure to Judaism, but the findings are suggestive nonetheless.

Table 15 also shows that whether a Jewish man or woman intermarries is a critical factor in the identification of the youngest child. For instance, in cases where Jewish men intermarry, 17.1% of youngest children are identified as Jewish, 61% as having no religious affiliation, and 21.9% as having another religion. In short, 82.9% do not have the religious orientation of the Jewish father.

In cases where Jewish women intermarry, 33.3% of youngest children are identified as Jewish, 46.7% as having no religious affiliation, and 20% as having another religion. In short, about two-thirds (66.7%)

do not have the religious orientation of the mother.

Appendix 1

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 in 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 agnostics, atheists and humanists, as well as those having no religion. Since it is possible to be Jewish and 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 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. Regarding non-response errors, responses to the Census cannot be obtained from a certain number of households and/or individuals because of extended absence or 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 data obtained from the Jewish population. For instance, certain segments of the Jewish community may be reticent to answer Census questions 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.

Members of the Chassidic and Ultra-Orthodox communities may be 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 Tash 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% sampling 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.

Table 1
Religious & Ethnicity Affiliations
Edmonton Jewish Population

	#	%
Religion Jewish / Ethnicity Jewish	3,305	53.2
Religion Jewish / Ethnicity Not Jewish	675	10.9
Religion None / Ethnicity Single: Jewish	250	4.0
Religion None / Ethnicity Jewish & Other	695	11.2
Religion Other / Ethnicity Jewish	1,285	20.7
Total Having Any Jewish Affiliation	6,210	100.0

Table 2
Levels of Jewish Identification
Based on Religion & Ethnicity Responses
Edmonton Jewish Population

	#	%
Higher Jewish Identification	3,980	80.8
Lower Jewish Identification	945	19.2
Total	4,925	100.0

Table 3
Census Metropolitan Areas by Levels of Jewish Identification
(Row %)

Census Metropolitan Area	Total	Higher Jewish Identification		Lower Jewish Identification	
	#	#	%	#	%
Edmonton	4,925	3,980	80.8	945	19.2
Calgary	7,945	6,530	82.2	1,415	17.8
Montreal	92,970	88,765	95.5	4,205	4.5
Toronto	179,095	164,510	91.9	14,585	8.1
Ottawa / Gatineau	13,445	11,325	84.2	2,120	15.8
Winnipeg	14,775	12,765	86.4	2,010	13.6
Vancouver	22,595	17,275	76.5	5,320	23.5
Canada	370,520	329,995	89.1	40,525	10.9

Table 4
Age by Levels of Jewish Identification
(Row %)

Age Cohort	Total	Higher Jewish Identification		Lower Jewish Identification	
	#	#	%	#	%
0-14	835	620	74.3	215	25.7
15-24	765	565	73.9	200	26.1
25-44	1,080	820	75.9	260	24.1
45-64	1,475	1,265	85.8	210	14.2
65+	765	710	92.8	55	7.2
Total Edmonton CMA	4,920	3,980	80.9	940	19.1

Table 5
Intermarriage Breakdowns
Base Population: Jewish Spouses / Partners

	#	%
Husband Jewish / Wife Jewish	1,640	66.8
Intermarried: Husband Jewish / Wife Non-Jewish	410	16.7
Intermarried: Husband Non-Jewish / Wife Jewish	405	16.5
(Subtotal: Intermarried)	(815)	(33.2)
Total Jewish Spouses / Partners	2,455	100.0

Table 6
Intermarriage Breakdowns
Base Population: Individuals Living in Couple Households

	#	%
Husband Jewish / Wife Jewish	2,525	65.9
Husband Jewish / Wife Non-Jewish	540	14.1
Husband Non-Jewish / Wife Jewish	690	18.0
(Subtotal: Living in Intermarried Households)	(1,230)	(32.1)
Husband Non-Jewish / Wife Non-Jewish	75	2.0
Total Individuals Living in Couple Households	3,830	100.0

Table 7
Intermarriage Breakdowns
Age of Spouses / Partners
(Row %)

	Total	Both Spouses Jewish		Intermarried	
	#	#	%	#	%
Both Spouses < 30 Years	130	20	15.4	110	84.6
At Least One Spouse 30-39 Years	380	160	42.1	220	57.9
At Least One Spouse > 39 Years	2,075	1,540	74.2	535	25.8
Both Spouses > 39 Years	1,945	1,460	75.1	485	24.9

Note: The age categories described above may overlap with one another. Hence, the totals of the columns represent more than 100% of the households in question.

Table 8
Individuals Living in Intermarried Households
by Age Breakdowns
(Row %)

Age Cohort	Total	Both Spouses Jewish		Intermarried	
	#	#	%	#	%
0-14	735	450	61.2	285	38.8
15-24	500	345	69.0	155	31.0
25-44	800	410	51.3	390	48.8
45-64	1,215	895	73.7	320	26.3
65+	520	440	84.6	80	15.4
Total Individuals Living in Couple Households	3,770	2,540	67.4	1,230	32.6
0-4	175	75	42.9	100	57.1

Table 9
Number of Children in Intermarried Households

Number of Children	Total		Both Spouses Jewish		Intermarried	
	#	%	#	%	#	%
None	775	47.1	385	46.7	390	47.6
One	305	18.5	165	20.0	140	17.1
Two	405	24.6	165	20.0	240	29.3
Three	105	6.4	65	7.9	40	4.9
Four	45	2.7	35	4.2	10	1.2
Five or more	10	0.6	10	1.2	0	0.0
Total Couple Households	1,645	100.0	825	100.0	820	100.0
Mean Number	--		1.1		0.9	

Table 10
Family Structure in Intermarried Households

Family Structure	Total		Both Spouses Jewish		Intermarried	
	#	%	#	%	#	%
Married couples	1,455	89.0	805	98.2	650	79.8
Common-law couples	180	11.0	15	1.8	165	20.2
Total Couple Households	1,635	100.0	820	100.0	815	100.0

Table 11
Individuals Living in Intermarried Households
by Place of Birth
(Row %)

Place of Birth	Total	Both Spouses Jewish		Intermarried	
	#	#	%	#	%
Canada	2,225	1,305	58.7	920	41.3
Israel	180	180	100.0	0	0.0
Eastern Europe (excl. FSU)	170	125	73.5	45	26.5
Former Soviet Union	575	455	79.1	120	20.9
Western Europe	150	95	63.3	55	36.7
North Africa / Middle East (excl. Israel)	35	35	100.0	0	0.0
United States	145	105	72.4	40	27.6
South America	30	15	50.0	15	50.0
Other	250	215	86.0	35	14.0
Total Individuals Living in Couple Households	3,760	2,530	67.3	1,230	32.7

Table 12
Individuals Living in Intermarried Households
by Year of Immigration
(Row %)

Year of Immigration	Total	Both Spouses Jewish		Intermarried	
	#	#	%	#	%
Non-immigrants	2,275	1,350	59.3	925	40.7
Before 1960	140	110	78.6	30	21.4
1960 - 1969	160	95	59.4	65	40.6
1970 - 1979	325	290	89.2	35	10.8
1980 - 1989	405	345	85.2	60	14.8
1990 - 2001	420	305	72.6	115	27.4
Non-permanent residents	35	35	100.0	0	0.0
Total Individuals Living in Couple Households	3,760	2,530	67.3	1,230	32.7

Table 13
Intermarriage Breakdowns
Education of Spouses / Partners
(Row %)

	Total	Both Spouses Jewish		Intermarried	
	#	#	%	#	%
Both Spouses Less Than Univ. Education	780	430	55.1	350	44.9
At Least One Spouse Univ. Undergraduate	1,070	780	72.9	290	27.1
At Least One Spouse Univ. Graduate	1,005	740	73.6	265	26.4
Both Spouses University Graduates	310	240	77.4	70	22.6

Note: The education categories described above may overlap with one another. Hence, the totals of the columns represent more than 100% of the households in question.

Table 14A
Intermarriage Breakdowns
Family Income
(Row %)

	Total	Both Spouses Jewish		Intermarried	
	#	#	%	#	%
Under \$25,000	160	70	43.8	90	56.3
\$25,000 - \$49,999	295	115	39.0	180	61.0
\$50,000 - \$99,999	580	250	43.1	330	56.9
\$100,000 - \$149,999	300	140	46.7	160	53.3
\$150,000 or more	290	240	82.8	50	17.2
Total Couple Households	1,625	815	50.2	810	49.8

Table 14B
Intermarriage Breakdowns
Median Family Income

	Median Income (\$)
Both Spouses Jewish	96,175
Intermarried	70,151

Table 15
Religion of Youngest Child in Intermarried Households

Religion of Youngest Child	Both Spouses Jewish		Husband Jewish / Wife Non-Jewish		Husband Non-Jewish / Wife Jewish		Total Intermarried	
	#	%	#	%	#	%	#	%
Jewish	410	93.2	35	17.1	75	33.3	110	25.6
Catholic	0	0.0	15	7.3	15	6.7	30	7.0
Protestant	0	0.0	20	9.8	20	8.9	40	9.3
Christian Orthodox	0	0.0	0	0.0	0	0.0	0	0.0
Muslim	0	0.0	0	0.0	0	0.0	0	0.0
Hindu, Buddhist, Sikh	0	0.0	0	0.0	0	0.0	0	0.0
Para-religious groups	0	0.0	0	0.0	0	0.0	0	0.0
No religious affiliation	30	6.8	125	61.0	105	46.7	230	53.5
All other religions	0	0.0	10	4.9	10	4.4	20	4.7
Total Couple Households	440	100.0	205	100.0	225	100.0	430	100.0