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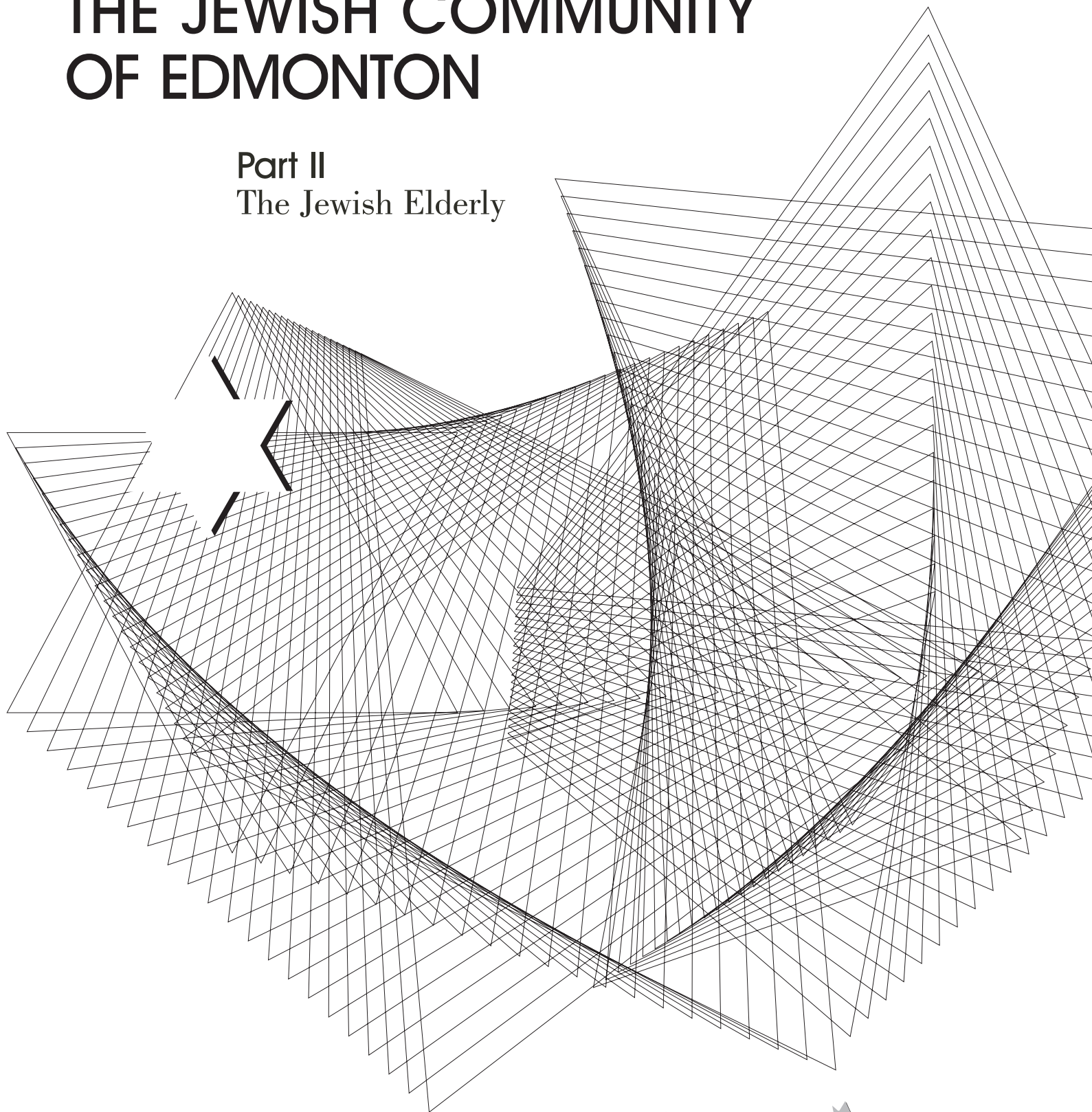
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# 2001 Census Analysis Series **THE JEWISH COMMUNITY OF EDMONTON**

Part II  
The Jewish Elderly



By Charles Shahar  
July 2004



UIA Federations Canada  
מגבית הפדרציות היהודיות בקנדה

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

**Part 2  
The Jewish Elderly**

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## Highlights of Results

- There are 765 Jewish elderly 65+ years residing in the Edmonton CMA. Seniors comprise 15.5% of the 4,920 members of the Jewish community here. There are 375 individuals 75+ years, comprising 7.6% of the local Jewish population. These figures do not include Jewish seniors living in institutions.
- The percentage of elderly in the Edmonton Jewish community (15.5%) is higher than the proportion of seniors in the overall population (9.9%). However, the percentage of Jewish seniors here is slightly lower than that for the Canadian Jewish population (16.7%).
- More than a third (38.5%) of elderly Jewish women in the Edmonton CMA live alone, comprising 150 individuals. Only 9.5% of men live in single person households, comprising 35 persons. There are 145 elderly Jewish women who are widowed.
- A total of 140 seniors live below the poverty line, or 18.1% of the elderly Jewish population. 40.1% of seniors, or 305 individuals, report experiencing some type of disability.
- There are 385 Holocaust Survivors residing in the Edmonton CMA, comprising more than a quarter (29.4%) of Jews 56+ years.
- Statistical projections suggest that the figure of 765 Jewish elderly in 2001 will increase to 1,048 by 2011. However, as the baby-boomers swell the ranks of the elderly, the number of Jewish seniors is projected to rise to 1,554 by 2021. This increase has important implications for service planning and the future allocation of community resources.

# Census Analysis Series

## The Jewish Elderly

This analysis will attempt to shed further light on some of the issues regarding the needs and conditions of Jewish seniors in the Edmonton Census Metropolitan Area (CMA). It is hoped that it will become an informative tool for use by community planners and service-providers alike.

The topics covered in this presentation include age and gender breakdowns, historical and comparative perspectives, and information regarding living arrangements, marital status, poverty status, and individual income of Jewish seniors. Special topics include a demographic profile of Holocaust Survivors, and information about the disabled elderly. Long-range population projections for Jewish seniors till the year 2021 are provided as well.

A number of important appendices are included in the back of this report. Appendix 1 describes how “Jewishness” is defined in this analysis, specifically as a combination of religious and ethnic affiliations. There is also a discussion of Census accuracy given population size in Appendix 2.

Appendix 3 describes how Holocaust Survivors were identified in this analysis using the Census parameters. Appendix 4 is a description of the “Low Income Cut-Offs” formulated by Statistics Canada, and how they were used to define poverty. Issues related to difficulties in defining economic disadvantage are discussed as well. Finally, Appendix 5 includes the data tables described in this report.

Please note that whenever seniors are mentioned in this presentation, it is generally understood that the author is referring to individuals 65+ years of age. More differentiated age breakdowns, however, are provided when appropriate, so that community planners and service professionals can benefit from the information described herein.

Unfortunately, not included in the following analysis are seniors residing in long-term care facilities or nursing homes. Individuals living in such institutions were not given the long-form of the Census, and hence there is no information identifying them as Jews.

However, individuals living in seniors' residences are included in this report.

Finally, the reader should remark that any minor discrepancies found when totaling columns or rows in the tables are due to random rounding of data. Such rounding up or down is built into the Statistics Canada processing and cannot be avoided. Given the small nature of these rounding errors, their impact on the overall interpretation and reliability of the data is minimal.

## **The Distribution of Jewish Seniors**

Table 1 examines the distribution of Jewish seniors in the Edmonton CMA. There are 765 elderly Jews 65+ years of age residing in this metropolitan area. Seniors comprise 15.5% of 4,920 members of the Jewish community here. In other words, about one in seven Jews in the Edmonton CMA is senior.

There are 375 Jewish elderly 75+ years in the Edmonton CMA, comprising 7.6% of the total Jewish population. At the extreme end of the age distribution, there are 80 Jews who are 85+ years, comprising 1.6% of the local Jewish population.

Of 765 Jewish seniors in the Edmonton CMA, 50.3% are between 65-74 years, 38.6% are between 75-84 years, and 11.1% are 85+ years. These figures suggest that about half of seniors are not "younger" elderly, but rather are at least 75 years old. It is among this "older, elder" population that the demand for services increases.

It is also noteworthy that there are significant numbers in the pre-elderly cohorts (55-64 years), suggesting that the senior population will continue to be replenished in the coming decades. This issue will be discussed in a later section related to statistical projections examining the effects ageing baby boomers will have on the community.

There are 380 elderly Jewish males in the Edmonton CMA, compared to 385 females. However, it is apparent from Table 1 that the female-male ratio is mostly skewed toward females for "older" seniors 75+ years. Women tend to outlive men. The larger proportion of elderly women is a demographic phenomenon that is evident in population distributions throughout the world.

## Historical & Comparative Perspectives on Elderly Demographics

Table 2 looks at historical breakdowns for Jewish seniors in the Edmonton CMA, spanning the Census years 1971 to 2001. A number of interesting findings gleaned from this table speak to the changing demographic profile of the Jewish elderly in the last three decades.

For instance, in absolute terms, the 65-74 year cohort has been increasing steadily for the last thirty years. In 1971, there were 195 “younger elderly” residing in the Edmonton CMA. This figure increased to 250 in 1981, 350 in 1991, and 385 in 2001. Currently, there are about twice as many Jewish elderly between the ages of 65-74 years as there were in 1971.

The 75-84 age group has also been increasing in the last three decades. In 1971 there were 85 Jewish seniors 75-84 years. Their numbers increased to 145 in 1981, and 180 in 1991. There are currently more seniors in this “middle cohort” (295) than at any other time in the history of the Jewish community here.

Finally, the 85+ year cohort has increased from 30 individuals in 1991 to 85 in 2001,

after remaining at fairly low levels between 1971 and 1991.

The total population of seniors is generally at its highest level in the history of the Jewish community here, with 765 individuals. There are currently almost three times more seniors in the Edmonton Jewish community than in 1971 (765 and 280 individuals, respectively).

The increase in total Jewish elderly was actually greater in the last decade (+205), compared to gains experienced between 1971 and 1981 (+140), and between 1981 and 1991 (+140).

Table 3 presents a comparative analysis of the percent distribution of elderly across selected populations, by Census year. The percentage of elderly in the Edmonton Jewish community (15.5%) is higher than the proportion of elderly for the total Canadian population (12.2%). It is significantly higher than the percentages of seniors in the total Alberta population (9.7%), and in the total population of the Edmonton CMA (9.9%).

The Jewish community in the Edmonton CMA has a slightly lower percentage of

seniors compared to the overall Jewish population in Canada (15.5% and 16.7% respectively). That is, the local Jewish population is close to the middle of the distribution as far as the percentages of seniors across major Jewish communities in Canada are concerned. Note however, that the proportion of seniors in the Edmonton Jewish community has increased significantly since 1991, whereas it has diminished slightly for the overall Jewish population of Canada.

In comparison to the Edmonton Jewish community, higher proportions of seniors are evident for the Windsor community (24.6%), followed by the Montreal community (21.6%), and the Winnipeg community (21.5%). The Toronto Jewish population has 15.4% elderly, similar to 15.5% elderly for the Edmonton Jewish community. Lower proportions of seniors are found in the Vancouver Jewish community (13.1%) and the Calgary Jewish population (10.6%).

### **The Living Arrangements & Marital Status of Seniors**

Table 4 is a breakdown of the living arrangements of Jewish seniors. There are important gender differences related to these

figures. For instance, 87.8% of male seniors live in a husband-wife arrangement, whereas only 48.7% of women live with a spouse. On the other hand, 38.5% of elderly women live alone, compared to only 9.5% of men.

In terms of total numbers, there are 150 elderly Jewish women living alone in the Edmonton CMA. There are 35 male Jewish seniors who live alone. A total of 185 seniors live in single person households in the Jewish community here. These elderly who live alone may be more vulnerable to social isolation if they lack family and social supports.

Regarding the marital status of Jewish seniors (Table 5), given the numbers on living arrangements, it is not surprising that 89.5% of elderly Jewish men are married or living in common law situations, compared to only 50.6% of women. On the other hand, 37.7% of elderly women are widowed, compared to only 5.3% of men.

In terms of absolute numbers, there are 145 elderly women and 20 elderly men in the Jewish community who are widowed, for a total of 165 seniors. These individuals may likewise be more vulnerable to social

isolation and have a greater need for support services.

It is clear that almost half of senior women (49.4%) lack the support of a spouse because they are single, divorced or widowed. This represents 190 individuals, a figure that again has implications for community-based resources and services.

### **A Closer Look At Vulnerable Jewish Elderly**

Seniors who live in poverty are an especially vulnerable group. A gap in support services or an inability to access necessary supports can have a major impact on the lives of elderly persons who are economically disadvantaged.

A total of 140 seniors in the Edmonton Jewish community live below the poverty line. Almost one in five seniors (18.1%) are poor. Of the total 705 Jewish poor in the Edmonton CMA, 19.9% are seniors.

There are important differences between genders as far as the issue of poverty among Jewish elderly is concerned (Table 6). Female Jewish seniors are more than twice as likely as males to fall below the poverty

line (24.7% and 11.5% respectively). There are 95 poor elderly women in the Jewish community, compared to 45 poor elderly men.

Individuals responding to the Census questionnaire were also asked to indicate whether they (or their spouse) suffered from a disability. More specifically, the Census asked whether the person had “any difficulty hearing, seeing, communicating, walking, climbing stairs, bending, learning or doing similar activities.” The choice of answers were: “Yes, sometimes”, “Yes, often” and “No”.

Unfortunately, respondents were not asked to specify what type of disability they suffered from. Whether they answered “often” or “sometimes” can be taken as an indirect measure of the severity of their difficulty, but such measures that rely completely on self-reporting have serious limitations regarding their interpretability. In short, the disability variable, as specified in the Census, has only limited usefulness.

Of 770 Jewish seniors in the Edmonton CMA, 115 say they are disabled often, 190 say sometimes, 455 are not disabled, and 10 did not respond to this question (Table 7).

Eliminating the latter group from the total, we find that 15.1% of seniors are often disabled, and 25% sometimes disabled, for a total level of disability among elderly Jews of 40.1%. In short, less than half of Edmonton's Jewish elderly report they are suffering from some type of disability.

The picture is more revealing when broken down by age cohorts. For instance, 26.3% of seniors between 65-74 years are disabled ("often" and "sometimes" combined), 45% between 75-84 years, and 82.4% are disabled among those 85+ years. Not surprisingly, the prevalence of disability among Jewish seniors increases significantly after 75 years of age.

Are Jewish elderly more inclined to report experiencing disabilities than the total (Jewish & non-Jewish) elderly population in the Edmonton CMA? Whereas the level of disability among Jewish seniors is 40.1%, it is 47.5% among total elderly, suggesting that Jewish elderly are somewhat less inclined to report disabilities than the total population of seniors in Edmonton.

## **The Economic Profile of Seniors**

The median income of Jewish seniors in the Edmonton CMA is \$32,717. This compares to \$18,364 for the total (Jewish & non-Jewish) elderly population in this metropolitan area (Table 8A). In short, the median income of Jewish elderly is significantly above that of the total senior population living here.

Jewish seniors in the Edmonton CMA seem to be generally more affluent than Jewish elderly in other parts of the country. The median income of \$32,717 for Edmonton's Jewish seniors is higher than that of \$28,084 for Winnipeg's Jewish seniors; \$25,917 for Vancouver's Jewish elderly; \$23,425 for Montreal's Jewish elderly; \$23,359 for Toronto's Jewish seniors; and \$21,215 for Calgary's Jewish seniors.

As in other parts of the country, there are important gender differences among Edmonton's Jewish seniors related to median income. For instance, the median income of male Jewish seniors is \$43,617, whereas it is only \$20,236 for females. This marked discrepancy once again points to the fact that female Jewish seniors are more disadvantaged than males.

Another way of looking at economic status, aside from median income, is to examine income ranges. For instance, Table 8B indicates that almost half (43.4%) of Jewish seniors living in the Edmonton CMA earn less than \$25K, 27% earn between \$25K-\$49K, 18.4% between \$50K-\$99K, and 11.2% at least \$100K.

## **A Profile of Holocaust Survivors**

A number of Census parameters were combined to identify Jewish Holocaust Survivors. This definition relies on place of birth, age of respondent, and year of immigration. Appendix 3 includes a description of how the Holocaust Survivor variable was derived, and some of the limitations related to its formulation.

As Table 9 indicates, there are 385 Holocaust Survivors residing in the Edmonton Metropolitan Area. They comprise 29.4% of Jews 56+ years. The total Jewish Survivor population in Canada is 23,660. The Edmonton CMA has 1.6% of the Holocaust Survivors in the country.

There are 200 female and 185 male Holocaust Survivors in the Edmonton CMA,

or 51.9% and 48.1% of the Survivor population respectively.

About two-thirds (65%) of the Survivor population are “young” elderly (56-74 years), comprising 250 individuals. The rest (35%) are “older” seniors (75+ years), comprising 135 persons. It is this latter group of Holocaust Survivors that can be considered particularly vulnerable as far as coping with the ravages of their life experiences.

According to Table 9, 19.5% of Holocaust Survivors, or 75 individuals, reside in single person households. A similar percentage (21.1%) of Survivors live below the poverty line, comprising 80 individuals.

Finally, Table 9 indicates there are 140 Survivors with disabilities in the Edmonton CMA. That is, 36.4% of Survivors have one or more disabilities. Such disabilities can exacerbate the emotional and cognitive difficulties Survivors face, as they cope with the impact of aging and deteriorating health.

## **Projecting Into the Future**

Table 10 presents projected counts of Jewish elderly for the years 2011 and 2021. These figures are based on “survival rates” of 10-

year cohorts between 1991 and 2001. Such extrapolations assume that the same conditions that applied in the past decade will extend to the next twenty years.

This assumption may or may not turn out to be the case. For instance, seniors are living longer due to advancements in medical technology and improved home-care services. There may also be different migration patterns of elderly to/from the Edmonton CMA in the future. These projections should therefore be considered only as general or “best guess” estimates.

Keeping these limitations in mind, the figures in Table 10 nonetheless describe interesting demographic scenarios in the coming years. In general terms, the total population of Jewish seniors will continue to increase in size in the next two decades, particularly between 2011 and 2021.

In 2001, there were 765 Jewish elderly in the Edmonton CMA. This total is projected to increase to 1,048 in 2011. However, as the baby-boomers swell the ranks of the elderly, the number of seniors is projected to expand to 1,554 by 2021. In short, between 2001 and 2021, the senior Jewish population will more than double here. This noteworthy increase will have important ramifications

for service provision and future allocations of community resources.

There were 385 “younger seniors” (65-74 years) in 2001. In 2011, the number of “younger elderly” is projected to increase to 570 individuals. This age group is then predicted to show another increase by 2021, with 880 individuals.

This growth represents the baby-boomers, who currently occupy the large 45-64 year cohort in the age distribution of the Edmonton Jewish community. As this bulge “moves up”, or ages, the baby-boomers will skew the distribution significantly toward the older cohorts, simply by virtue of their sheer numbers.

The middle cohort (75-84 years) comprised 295 individuals in 2001. This number is projected to increase slightly to 325 individuals by 2011, and then to increase to 481 individuals by 2021. This age group will then likely increase again as the baby-boomers begin to replenish it after 2021.

Finally, there were 85 “older seniors” (85+ years) in 2001. Their number is projected to increase somewhat in the next two decades, to 154 individuals by 2011, and 194 by 2021.

Figure 1 provides a further description of the projected age profiles of Jewish seniors across Census years. The sharp rise in numbers of the 65-74 year cohort by 2021 is the most prominent feature of this graph.

The 75-84 year cohort will see a significant increase between 2011 and 2021. Finally, the 85+ cohort will show a steady gain in the following two decades.

# 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 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 identification. 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.

## **Appendix 3**

### **The Definition of Holocaust Survivors**

The term "Holocaust Survivor" was defined using the Census parameters of age (56+ years in 2001), place of birth (all of Eastern Europe, most of Western Europe), and year of immigration (1940+).

There are some limitations related to this criterion. Firstly, there were people living in Europe during the Second World War who were not sent to a concentration or labor camp. They may have lived in hiding, or under false identities. They may have been refugees who left their families behind, or they may have fought with the partisans. All these people were traumatized in one way or another, either by the constant threat of being killed, the fear of being deported, or generally living under the shadow of Holocaust persecution. In that sense, a Survivor in this report is considered in a broader context than as strictly someone who lived through the horrors of the concentration camps.

This broader definition falls within some service-oriented criteria of Survivors. For instance, for Amcha, the National Israeli Centre for Psychosocial Support of

Survivors of the Holocaust, a Survivor is defined as any Jew who lived under Nazi occupation during the Second World War, and who was thus threatened by the policy of the "final solution", but stayed alive. According to this definition, clients eligible for treatment include persons with widely different Holocaust experiences.

Aside from these important considerations, a further limitation of the Census definition used in this report is that a person may have been born in Europe, but immigrated to a third (non-European) country before the war. They then may have come to Canada after 1945. Such people would be considered as Holocaust Survivors, using the criteria specified above, even though they are not. Despite such limitations, the Census represents the most comprehensive method for estimating the numbers and characteristics of Survivors in Canada.

## **Appendix 4**

### **The Definition of Poverty**

According to Statistics Canada, a person is living in poverty if they reside in a household containing a certain number of people who earn a total yearly income that falls under the “Low Income Cut-Off” (LICO). Hence, this criterion is based solely on information related to household size and household income.

There are some limitations related to this definition. Firstly, it does not take into account information regarding a person’s “net worth”. An individual can own a house and an automobile yet can be classified as poor using the LICO criterion because their assets are not taken into account.

Also, there is a measure of arbitrariness to the definition employed by Statistics Canada. The Low Income Cut-Offs are calculated taking into account how much of their total income Canadian households spend on food, clothing and shelter, and (arbitrarily) estimating that households spending 70% or more of their income (20 percentage points more than the average) on such necessities would be in “strained” circumstances. The reasoning is that any

household spending such a high proportion of its income on these essentials has too little money left over for other important expenditures. Using these assumptions low-income cut-off points are then set for different sizes of households.

Another criticism of the use of the LICO as a measure of poverty is that it takes into account only three basic necessities (food, clothing and shelter). A more meaningful measurement, critics argue, would be to determine the cost of a "basket" of all necessities, including such expenditures as transport, personal care, household supplies, recreation, health, and insurance. In the case of seniors, we can also emphasize basic expenditures such as medicine, and support services, such as home care, bathing, and meals assistance.

The main problem with this alternative approach is the difficulty of determining what ought to be included in the basket of basic necessities of life and what ought to be excluded.

Another issue regarding poverty relates to the cost of living “Jewishly”. The current definition of poverty does not take into account the cost of maintaining a Kosher diet, or of buying various accoutrements necessary for proper holiday observances. While not all Jewish households are observant, there is no doubt that the cost of living Jewishly is proportional to the level of religiosity of a household.

Households experiencing financial strains may not be able to meet some of the basic demands of their traditions. This can represent a reality to disadvantaged Jews that is not necessarily part of the life experiences of secular Jews or non-Jews. In the case of observant seniors, the difficulties may be compounded when they are forced to make choices between putting food on the table, paying for medicines and upholding religious traditions.

Despite the limitations described above, “The Poverty Line”, as derived from the Low Income Cut-Off specified by Statistics

Canada, remains the most comprehensive method for assessing financial disadvantage. Note that the 2000 Low Income Cut Offs were used for the 2001 Census analysis. The table below describes the interactions of household size and household income that determine these cut-offs.

**Low Income Cut-Offs for the year 2000,  
for Urban areas of 500,000+ people**

Household Size	Household Income Cut-Off (\$)
1	18,371
2	22,964
3	28,560
4	34,572
5	38,646
6	42,719
7+	46,793

Source for the above table: 2001 Census Dictionary Reference Guide (pg. 149). Published by Statistics Canada, August 2002. Catalogue No. 92-378-XPE.

## **Appendix 5**

### **Data Tables**

**Table 1**  
**Age by Gender**  
**Jewish Population: Edmonton CMA**

Age Cohort	Total	Male		Female	
	#	#	%	#	%
0-14	825	400	48.5	425	51.5
15-24	775	395	51.0	380	49.0
25-39	730	385	52.7	345	47.3
40-54	1,240	560	45.2	680	54.8
55-59	290	160	55.2	130	44.8
60-64	295	170	57.6	125	42.4
65-69	215	115	53.5	100	46.5
70-74	175	105	60.0	70	40.0
75-79	170	70	41.2	100	58.8
80-84	125	65	52.0	60	48.0
85-89	80	20	25.0	60	75.0
90+	0	0	0.0	0	0.0
<b>Total Edmonton CMA</b>	<b>4,920</b>	<b>2,445</b>	<b>49.7</b>	<b>2,475</b>	<b>50.3</b>
65+	765	380	49.7	385	50.3
75+	375	160	42.7	215	57.3

**Table 2**  
**Age Breakdowns for Jewish Seniors: 1971-2001**  
**Edmonton CMA**

Age Cohorts	2001		1991		1981		1971	
	#	%	#	%	#	%	#	%
65 - 74	385	50.3	350	62.5	250	59.5	195	69.6
75 - 84	295	38.6	180	32.1	145	34.5	85	30.4
85+	85	11.1	30	5.4	25	6.0	0	0.0
<b>Total</b>	<b>765</b>	<b>100.0</b>	<b>560</b>	<b>100.0</b>	<b>420</b>	<b>100.0</b>	<b>280</b>	<b>100.0</b>

**Table 3**  
**Percent Distribution of Elderly (65+ Years)**  
**Selected Populations**

Census Year	Total Populations			Jewish Populations				
	Canada	Alberta	Edmonton	Canada	<b>Edmonton</b>	Montreal	Toronto	Vancouver
2001	12.2	9.7	9.9	16.7	<b>15.5</b>	21.6	15.4	13.1
1991	10.9	8.3	7.8	17.2	<b>10.2</b>	22.4	15.2	13.2
1981	9.1	6.6	6.0	15.8	<b>9.0</b>	18.9	14.3	11.5
1971	8.1	7.3	5.9	11.5	<b>11.0</b>	12.0	10.6	10.4

**Table 4**  
**Living Arrangements of Jewish Seniors**  
**Edmonton CMA**

	Total		Male		Female	
	#	%	#	%	#	%
Husband - Wife	515	67.8	325	87.8	190	48.7
Single Parent	30	3.9	10	2.7	20	5.1
Other Family Types	20	2.6	0	0.0	20	5.1
Living with Non-relatives	10	1.3	0	0.0	10	2.6
Living Alone	185	24.3	35	9.5	150	38.5
<b>Total Seniors</b>	<b>760</b>	<b>100.0</b>	<b>370</b>	<b>100.0</b>	<b>390</b>	<b>100.0</b>

**Table 5**  
**Marital Status of Jewish Seniors**

	Total		Male		Female	
	#	%	#	%	#	%
Single / Never Married	20	2.6	10	2.6	10	2.6
Divorced / Separated	45	5.9	10	2.6	35	9.1
Widowed	165	21.6	20	5.3	145	37.7
Now Married / Common Law	535	69.9	340	89.5	195	50.6
<b>Total Seniors</b>	<b>765</b>	<b>100.0</b>	<b>380</b>	<b>100.0</b>	<b>385</b>	<b>100.0</b>

**Table 6**  
**Poverty Status by Gender**  
**Jewish Elderly**

	Total	Poor		Not Poor	
	#	#	%	#	%
Male	390	45	11.5	345	88.5
Female	385	95	24.7	290	75.3
<b>Total Seniors</b>	<b>775</b>	<b>140</b>	<b>18.1</b>	<b>635</b>	<b>81.9</b>

**Table 7**  
**Disabled Jewish Elderly**  
**Edmonton CMA**

	#	%
Disabled Often	115	15.1
Disabled Sometimes	190	25.0
(Total Disabled)	(305)	(40.1)
Not Disabled	455	59.9
Not Stated	10	--
<b>Total Seniors</b>	<b>770</b>	<b>100.0</b>

**Table 8A**  
**Median Individual Income of Jewish Seniors**  
**Edmonton CMA**

	Median Income
Total Jewish Elderly	\$32,717
Female Jewish Elderly	\$20,236
Male Jewish Elderly	\$43,617
Total (Jewish & Non-Jewish) Elderly	\$18,364

**Table 8B**  
**Individual Income Ranges of Jewish Seniors**  
**Edmonton CMA**

	#	%
Under \$25,000	330	43.4
\$25,000 - \$49,999	205	27.0
\$50,000 - \$99,999	140	18.4
\$100,000+	85	11.2
<b>Total Elderly</b>	<b>760</b>	<b>100.0</b>

**Table 9**  
**Characteristics of Holocaust Survivors**  
**(56+ Years in 2001)**

	#	%
<b>Total Holocaust Survivors</b>	<b>385</b>	<b>100.0</b>

Male Survivors	185	48.1
Female Survivors	200	51.9

56-64 years	100	26.0
65-74 years	150	39.0
75-84 years	105	27.3
85+ years	30	7.8

Poor Survivors	80	21.1
Non-Poor Survivors	300	78.9

Living Alone	75	19.5
Other Arrangements	310	80.5

Poor Survivors Living Alone	30	7.8
Non-Poor Survivors Living Alone	40	10.4
Other Survivors	315	81.8

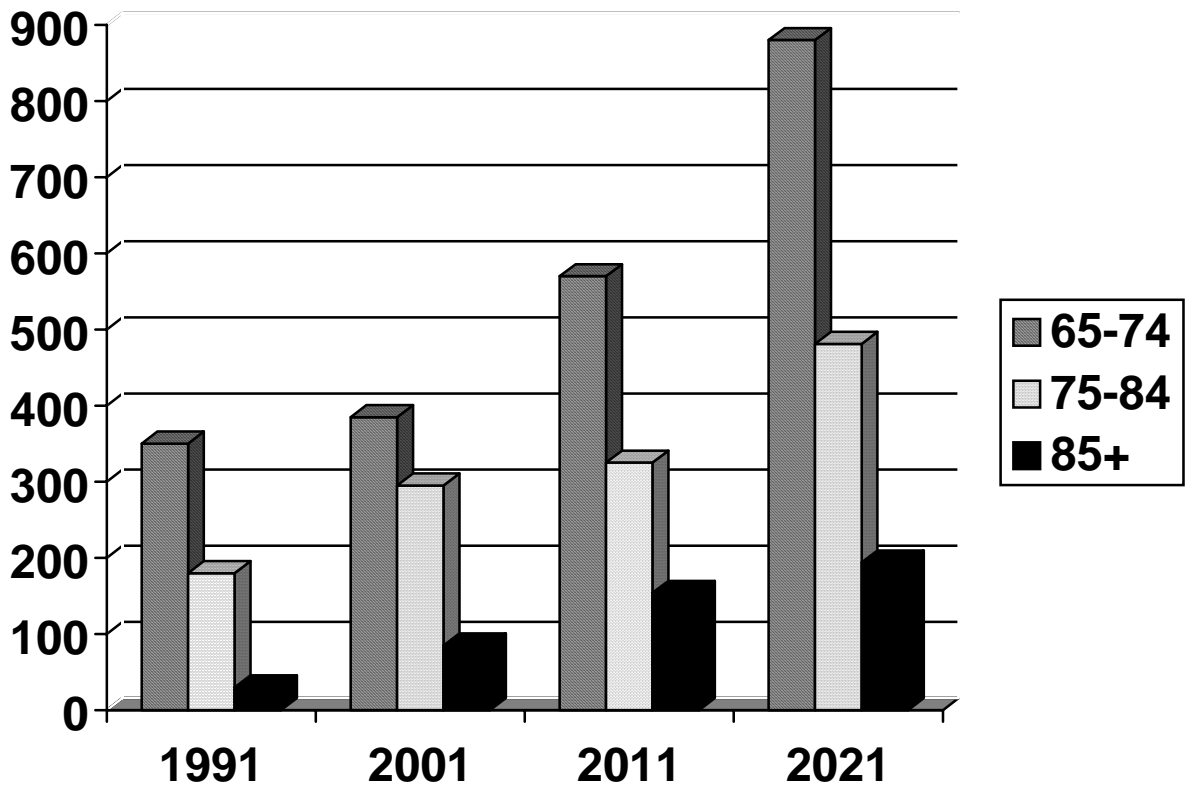
Disabled Survivors	140	36.4
Non-Disabled Survivors	245	63.6



**Table 10**  
**Projections for Jewish Elderly**  
**Edmonton CMA**  
**(1991-2021)**

Age Cohorts	1991		2001		2011 (Projected)		2021 (Projected)	
	#	%	#	%	#	%	#	%
65 - 74	350	62.5	385	50.3	570	54.4	880	56.6
75 - 84	180	32.1	295	38.6	325	30.9	481	30.9
85+	30	5.4	85	11.1	154	14.7	194	12.5
Total	<b>560</b>	<b>100.0</b>	<b>765</b>	<b>100.0</b>	<b>1,048</b>	<b>100.0</b>	<b>1,554</b>	<b>100.0</b>

**Figure 1**  
**Elderly Cohorts by Census Year**  
**Edmonton Jewish Community**



Note: 2011 and 2021 figures are based on projections.