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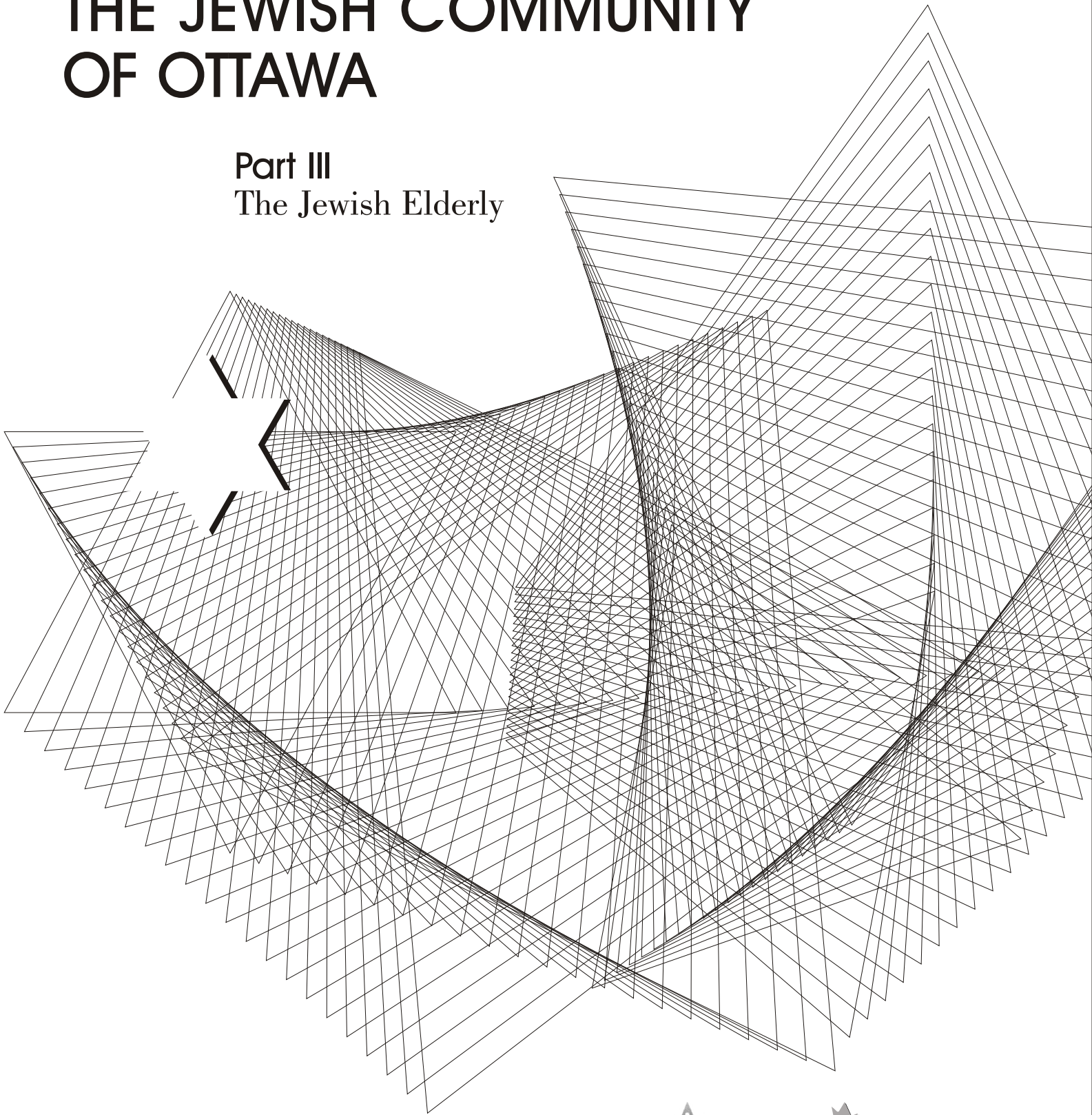
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2001 Census Analysis Series **THE JEWISH COMMUNITY OF OTTAWA**

Part III The Jewish Elderly



By Charles Shahrar
June 2004

Jewish Community Council
of Ottawa/Vaad Ha'Ir



UIA Federations Canada
מגבית הפרציות היהודיות בקנדה

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

**Part 3
The Jewish Elderly**

**By
Charles Shahr**

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Highlights of Results

- There are 1,575 Jewish elderly 65+ years residing in the Ottawa CMA. Seniors comprise 11.7% of the 13,420 members of the Jewish community here. There are 780 Jews 75+ years, comprising 5.8% of Ottawa's Jewish population. These figures do not include Jewish seniors living in institutions.
- The percentage of elderly in the local Jewish community (11.7%) is higher than the proportion of seniors in the overall Ottawa population (10%). However, the percentage of Jewish seniors here is lower than that for the Canadian Jewish population (16.7%).
- A significant number of elderly Jews reside in Alta Vista (460). There are 345 Jewish seniors living in Ottawa West, and 280 in Centretown.
- More than a third (35.2%) of elderly Jewish women in the Ottawa CMA live alone, comprising 255 individuals. Only 12.6% of elderly men live in single person households, comprising 110 persons.
- A total of 205 seniors live below the poverty line, or 13% of the elderly Jewish population. Almost half of seniors (43.2%), or 680 individuals, report experiencing some type of disability.
- There are 530 Holocaust Survivors residing in the Ottawa CMA, comprising 17.7% of Jews 56+ years.
- Statistical projections suggest that the figure of 1,575 Jewish elderly in 2001 will increase to 2,445 by 2011. However, as the baby-boomers swell the ranks of the elderly, the number of Jewish seniors is projected to rise dramatically to 4,639 by 2021. This increase has important implications for service planning and the future allocation of community resources.

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Census Analysis Series

The Jewish Elderly

This report examines the demographic characteristics of the Jewish elderly population in the Ottawa metropolitan area based on figures from the 2001 Census. The findings describe current and emerging issues that involve this population, and identify those groups of seniors that are most vulnerable and in need of community interventions.

The Jewish community of Ottawa has established a number of initiatives that focus on the challenges facing the elder Jewish population. Services have striven to adopt a “continuum of care” model that addresses the spectrum of needs of the ageing population, from well and younger seniors to the frailest elderly in need of institutional care. As the population of seniors grows, challenges will increase as well.

Changes in the demographics of the elderly, coupled with a steady decrease in the resources of the public health system, underline the need for the Jewish community to continue to maintain a strong commitment to its senior members.

This analysis will attempt to shed further light on some of the issues regarding the needs and conditions of Jewish seniors in the local community. It is hoped that it will become an effective informational tool for use by community planners and service-providers alike.

The current report examines the Jewish elderly within the Ottawa Census Metropolitan Area or CMA. This corresponds to the Greater Ottawa Area, and includes within its parameters the Gatineau-Hull region in the province of Quebec, as well as the suburbs and municipalities surrounding the city of Ottawa.

The topics covered in this presentation include age and gender breakdowns, historical and comparative perspectives, and information regarding location of residence, living arrangements, marital status, poverty status, individual income, and housing tenure of Jewish seniors.

Special topics include a demographic profile of Holocaust Survivors, and information

Table 1
Age by Gender
Jewish Population: Ottawa CMA

Age Cohort	Total	Male		Female		Female / Male Ratio
	#	#	%	#	%	
0-14	2,685	1,410	52.5	1,275	47.5	0.90
15-24	2,030	945	46.6	1,085	53.4	1.15
25-39	2,065	1,090	52.8	975	47.2	0.89
40-54	3,450	1,790	51.9	1,660	48.1	0.93
55-59	1,025	495	48.3	530	51.7	1.07
60-64	590	255	43.2	335	56.8	1.31
65-69	430	260	60.5	170	39.5	0.65
70-74	355	205	57.7	150	42.3	0.73
75-79	410	215	52.4	195	47.6	0.91
80-84	200	95	47.5	105	52.5	1.11
85-89	155	75	48.4	80	51.6	1.07
90+	25	10	40.0	15	60.0	1.50
Total Ottawa/Gatineau CMA	13,420	6,845	51.0	6,575	49.0	0.96
65+	1,575	860	54.6	715	45.4	0.83
75+	780	390	50.0	390	50.0	1.00

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.

Appendix 5 describes the geographic boundaries that make up the districts described in the data tables. The reader may want to verify the parameters of these geographic units, particularly if their borders are not clearly implied simply through their label. A map showing these areas is also included in Appendix 5.

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

Unfortunately, not included in the following analysis are Jewish 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 and in foster homes are included in this presentation.

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.

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

Age Cohorts	2001		1991		1981		1971	
	#	%	#	%	#	%	#	%
65 - 74	795	50.2	925	55.9	795	64.1	420	67.7
75 - 84	605	38.2	610	36.9	395	31.9	165	26.6
85+	185	11.7	120	7.3	50	4.0	35	5.6
Total	1,585	100.0	1,655	100.0	1,240	100.0	620	100.0

The Distribution of Jewish Seniors

Table 1 examines the distribution of Jewish seniors in the Ottawa CMA. There are 1,575 elderly Jews 65+ years of age residing in the Ottawa Metropolitan Area. Seniors comprise 11.7% of 13,420 members of the Jewish community here. In other words, about one in ten Jews in the Ottawa CMA is senior.

There are 780 Jewish elderly 75+ years in the Ottawa CMA, comprising 5.8% of the local Jewish population. At the extreme end of the age distribution, there are 180 Jews who are 85+ years, comprising 1.3% of the total Jewish population in the Ottawa CMA.

Of 1,575 Jewish seniors in the Ottawa CMA, 49.8% are between 65-74 years, 38.7% are between 75-84 years, and 11.4% are 85+ years. These figures indicate that half the Jewish elderly population in this metropolitan area is at least 75 years old. It is these “older” seniors who are most likely to need community intervention and services.

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 Jewish community’s demographic profile.

There are 860 elderly Jewish males in the Ottawa CMA, compared to 715 females. However, although there are more male elderly than females, it is also apparent from Table 1 that the female-male ratio is skewed toward females for the older cohorts (80+ years).

This finding is not surprising since women tend to outlive men in most population distributions throughout the world. This phenomenon has both a cultural and socio-economic component, and there is likely a biological basis as well.

Historical & Comparative Perspectives on Elderly Demographics

Table 2 looks at historical breakdowns for Jewish seniors in the Ottawa 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.

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

Date	Total Populations			Jewish Populations				
	Canada	Ontario	Ottawa	Canada	Ottawa	Montreal	Toronto	Vancouver
2001	12.2	12.3	10.0	16.7	11.7	21.6	15.4	13.1
1991	10.9	11.0	9.0	17.2	14.3	22.4	15.2	13.2
1981	9.1	9.4	7.5	15.8	13.3	18.9	14.3	11.5
1971	8.1	8.4	6.4	11.5	9.2	12.0	10.6	10.4

For instance, in absolute terms, the 65-74 year cohort has declined somewhat in the last decade, from 925 in 1991 to 795 in 2001. In fact, its numbers peaked in 1991. There are currently as many seniors between the ages of 65-74 years as there were two decades ago.

The size of the 75-84 age group has remained remarkably steady in the last ten years, from 610 in 1991 to 605 in 2001, a difference well within the expected range of sampling error (see Appendix 2). The most significant rise for this age cohort was evident between 1981 and 1991 (+215 elderly).

Finally, the 85+ year cohort has increased slightly from 120 individuals in 1991 to 185 in 2001. Although its numbers are not large relative to other cohorts of seniors, this is the largest number of “older” elderly the Ottawa Jewish community has experienced in its history.

The total population of Jewish elderly in the Ottawa CMA peaked in 1991, with 1,655 individuals. It has dropped slightly in 2001, to 1,585 persons, which is nonetheless a larger total than the 1981 figure of 1,240.

Table 3 presents a comparative analysis of the percent distribution of elderly across selected populations, by Census year. The percentage of elderly in the Ottawa Jewish community (11.7%) is somewhat lower than the proportions of elderly for the total Canadian population (12.2%), and the total Ontario population (12.3%). However, the proportion of Jewish elderly is higher than the proportion of seniors for the overall population in the Ottawa CMA (10%).

The local Jewish community has a much lower percentage of seniors than the Canadian Jewish population (11.7% and 16.7% respectively). Note, however, that the percentage of elderly has declined for both the national Jewish population and the Ottawa Jewish community, but considerably more significantly in the case of the latter.

The Ottawa Jewish population has a lower proportion of seniors than most other major Jewish centers across Canada. The highest percentage of elderly is evident for the Windsor Jewish community (24.6%), followed by the Montreal community (21.6%). Toronto has 15.4% Jewish elderly, and the Greater Vancouver population has 13.1%. Only the Calgary (10.6%) and London (9.4%) communities have smaller

**Table 4
Jewish Elderly by Geographic Area**

District	Total Jews	Total Elderly Jews	% Elderly	Total Elderly (Jews & Non-Jews)	% Jews of Total Elderly
Centretown	2,130	280	13.1	8,910	3.1
Ottawa West	1,740	345	19.8	9,075	3.8
Nepean West	1,170	160	13.7	10,190	1.6
Nepean South	2,995	165	5.5	8,550	1.9
Barrhaven South	805	20	2.5	2,810	0.7
Alta Vista	2,140	460	21.5	15,445	3.0
Ottawa East	475	50	10.5	7,150	0.7
Orleans / Residual East	735	40	5.4	8,985	0.4
Kanata / Residual West	630	45	7.1	5,320	0.8
Rest of Ottawa CMA	310	10	3.2	7,390	0.1
Gatineau	315	10	3.2	21,750	0.0
Ottawa / Gatineau CMA	13,445	1,585	11.8	105,575	1.5

5-Year Breakdowns of Jewish Elderly					
65-69	70-74	75-79	80-84	85-89	90+
40	55	85	60	40	0
120	75	65	20	55	10
35	40	65	15	0	10
65	65	30	0	10	0
10	10	0	0	0	0
115	90	135	75	45	0
10	10	10	10	15	0
20	0	10	10	0	0
20	20	0	0	0	0
0	0	0	0	0	10
0	0	0	0	0	0
435	365	400	190	165	30

proportions of Jewish seniors than Ottawa (11.7%).

Where the Elderly Reside in the Ottawa CMA

Table 4 examines the distribution of Jewish seniors across geographic areas in the Ottawa CMA. According to this table, there are large representations of Jewish elderly in Alta Vista (460), Ottawa West (345), and Centretown (280). There are also 165 Jewish seniors in Nepean South, and 160 in Nepean West. In short, Table 4 suggests that Jewish seniors are mostly spread across five areas in the Ottawa metropolitan area.

Seniors comprise more than a fifth (21.5%) of the Alta Vista Jewish population. They also comprise slightly less than a fifth (19.8%) of the Jewish population in Ottawa West.

The elderly comprise a very small minority of Jewish populations in Barrhaven South (2.5%), Gatineau (3.2%), and a miscellaneous area called “Rest of Ottawa CMA” (3.2%). These three areas combined have only 40 Jewish seniors, among a total Jewish population of 1,430 individuals.

There are large numbers of total (Jewish and non-Jewish) elderly in Gatineau (21,750), Alta Vista (15,445), and Nepean West (10,190). But Jews make up a very small percentage of seniors in these areas.

Examining the five-year age breakdowns of Jewish elderly in Table 4, and focusing on the “oldest” seniors (85+ years), it can be seen that three areas have the majority of individuals in this age group. Ottawa West has 65 “older” Jewish elderly. There are 45 seniors 85+ years in Alta Vista, and 40 in Centretown.

Looking at the “youngest” elderly (65-69 years), Ottawa West has the largest number with 120 individuals, followed by Alta Vista with 115 individuals.

Vulnerable Jewish Seniors

Table 5 is a breakdown of the living arrangements of Jewish seniors. There are important gender differences related to these figures. Since women tend to outlive men, they are also more inclined to be living alone. For instance, 80.5% of male seniors live in a husband-wife arrangement, whereas only 53.8% of women live with a spouse.

Table 5
Living Arrangements of Jewish Seniors
Ottawa CMA

	Total		Male		Female	
	#	%	#	%	#	%
Husband - Wife	1,090	68.3	700	80.5	390	53.8
Single Parent	60	3.8	35	4.0	25	3.4
Other Family Types	70	4.4	15	1.7	55	7.6
Living with Non-relatives	10	0.6	10	1.1	0	0.0
Living Alone	365	22.9	110	12.6	255	35.2
Total Seniors	1,595	100.0	870	100.0	725	100.0

Table 6
Marital Status of Jewish Seniors
Ottawa CMA

	Total		Male		Female	
	#	%	#	%	#	%
Single / Never Married	60	3.8	40	4.7	20	2.8
Divorced / Separated	60	3.8	40	4.7	20	2.8
Widowed	345	22.0	65	7.6	280	38.9
Now Married / Common Law	1,105	70.4	705	82.9	400	55.6
Total Seniors	1,570	100.0	850	100.0	720	100.0

On the other hand, 35.2% of elderly women live alone, compared to only 12.6% of men.

In terms of total numbers, there are 255 elderly Jewish women living alone. There are 110 male Jewish seniors who live alone. A total of 365 seniors live in single person households in the Ottawa Jewish community.

These elderly who live alone may be more vulnerable to social isolation. Those who do not have access to care provided by younger family members may require more intervention and support from community-based services.

In terms of the marital status of Jewish seniors (Table 6), given the numbers on living arrangements, it is not surprising that 82.9% of elderly Jewish men are married or living in common law situations, compared to only 55.6% of women. On the other hand, 38.9% of elderly women are widowed, compared to only 7.6% of men.

In terms of absolute numbers, there are 280 elderly women and 65 elderly men in the Jewish community who are widowed. A total of 345 seniors are widowed in our community. These individuals may likewise

be more vulnerable to social isolation and have a greater need for support services.

A total of 205 seniors in the Ottawa Jewish community live below the poverty line. About one in eight seniors (13%) is poor. Of the total 1,320 poor in the Ottawa Jewish population, 15.5% are seniors.

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.

The poverty level of Jewish seniors (13%) is lower than that of the total (Jewish & non-Jewish) elderly population in the Ottawa CMA (16%). Jewish seniors in Ottawa also have a lower level of poverty than Jewish seniors in Toronto (21.1%), Montreal (21%), Vancouver (18.9%), or Winnipeg (18.6%).

Table 7 examines where the vulnerable Jewish elderly reside in the Ottawa CMA. It is clear that most vulnerable Jewish seniors live in three areas: Ottawa West, Alta Vista, and Centretown.

**Table 7
Vulnerable Jewish Elderly by Geographic Area**

District	Total Jewish Elderly 65+	Total Elderly Living Alone	% of Elderly Living Alone	Total Elderly Widowed	% of Elderly Widowed	Total Elderly Poor	% of Elderly Poor
Centretown	280	105	37.5	70	25.0	60	21.4
Ottawa West	340	110	32.4	80	23.5	45	13.2
Nepean West	165	25	15.2	45	27.3	10	6.1
Nepean South	165	20	12.1	40	24.2	15	9.1
Barrhaven South	20	0	0.0	0	0.0	0	0.0
Alta Vista	455	85	18.7	95	20.9	60	13.2
Ottawa East	45	10	22.2	0	0.0	0	0.0
Orleans / Residual East	40	0	0.0	0	0.0	0	0.0
Kanata / Residual West	45	10	22.2	10	22.2	10	22.2
Rest of Ottawa	10	0	0.0	10	100.0	0	0.0
Gatineau	10	0	0.0	0	0.0	0	0.0
Ottawa / Gatineau CMA	1,575	365	23.2	350	22.2	200	12.7

Ottawa West has 110 Jewish seniors who live alone, Centretown has 105, and Alta Vista has 85. More than a third (37.5%) of Jewish seniors in Centretown live alone. About a third (32.4%) of Jewish elderly in Ottawa West live alone.

In terms of economically disadvantaged seniors, there are 60 Jewish elderly living below the poverty line in both Alta Vista and Centretown. About a fifth (21.4%) of Jewish seniors in Centretown are poor.

The Disabled Elderly

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 1,575 Jewish seniors in the Ottawa CMA, 305 say they are disabled often, 375 say sometimes, and 895 are not disabled. We thus find that 19.4% of seniors are often disabled, and 23.8% sometimes disabled, for a total level of disability among elderly Jews of 43.2%. In short, a significant proportion of Ottawa’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, 22.9% of seniors between 65-74 years are disabled (“often” and “sometimes” combined), 60% between 75-84 years, and 73.7% 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 Ottawa CMA? Whereas the level of disability among Jewish seniors is 43.2%, it

Table 8
Vulnerable Seniors
Disabled Jewish Elderly by Geographic Area

District	Total Jewish Elderly 65+	Total Disabled Jewish Elderly	% of Elderly Who Are Disabled	Disabled & Poor	% of Elderly Disabled & Poor	Disabled & Living Alone	% of Elderly Disabled & Living Alone
Centretown	285	135	49.1	15	5.5	40	14.5
Ottawa West	345	150	43.5	35	10.1	65	18.8
Nepean West	160	55	34.4	0	0.0	15	9.4
Nepean South	165	85	51.5	10	6.1	15	9.1
Barrhaven South	30	10	33.3	0	0.0	0	0.0
Alta Vista	460	220	47.8	30	6.5	50	10.9
Ottawa East	40	0	0.0	0	0.0	0	0.0
Orleans / Residual East	40	15	37.5	0	0.0	0	0.0
Kanata / Residual West	45	10	22.2	0	0.0	0	0.0
Rest of Ottawa	10	10	100.0	0	0.0	0	0.0
Gatineau	10	0	0.0	0	0.0	0	0.0
Ottawa / Gatineau CMA	1,590	690	43.7	90	5.7	185	11.7

is 42.5% among total elderly, suggesting there is not a large difference in the levels of reported disability between Jewish and total seniors.

Ottawa's Jewish seniors are less likely to report a disability (43.2%) than Toronto's Jewish elderly (47.9%), or those of Vancouver (50.7%). On the other hand, Ottawa's Jewish elderly are more likely to report a disability than Montreal's Jewish seniors (43.2% and 37.9% respectively).

A better understanding of the exact nature of the disabilities experienced by Ottawa's Jewish seniors is a challenge for community planning for the next decade, when the population of elders – and their accompanying disabilities – will grow.

Table 8 examines where disabled Jewish seniors reside in the Ottawa CMA. The figures for disabilities experienced “often” and “sometimes” were combined for this analysis. Alta Vista has a total of 220 disabled Jewish elderly, Ottawa West has 150, and Centretown has 135.

A particularly vulnerable segment includes seniors who are disabled and living alone. There are 65 such elderly in Ottawa West,

and 50 in Alta Vista. These individuals may suffer from social isolation, due to limitations regarding their mobility, and may also have difficulty partaking of community services.

The Economic Profile of Seniors

The median income of Jewish seniors in the Ottawa CMA is \$37,034. This compares to \$22,117 for the total (Jewish & non-Jewish) elderly population here. In short, the average income of Jewish elderly is significantly above that of the total elderly population in this metropolitan area.

Jewish seniors in the Ottawa CMA seem to be generally more affluent than Jewish elderly in other parts of the country. The median income of \$37,034 for Ottawa'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; and \$23,359 for Toronto's Jewish seniors.

As in other parts of the country, there are important gender differences among Ottawa's Jewish seniors related to median income. For instance, the average income of male Jewish seniors is \$45,255, whereas it is

Table 9
Individual Income of Jewish Seniors by Geographic Area
Ottawa CMA

District	Total Elderly	Under \$25,000		\$25,000 - \$49,999		\$50,000 - \$99,999		\$100,000+		Median Income
		#	%	#	%	#	%	#	%	\$
Centretown	280	90	32.1	75	26.8	70	25.0	45	16.1	39,795
Ottawa West	340	105	30.9	60	17.6	130	38.2	45	13.2	49,977
Nepean West	165	75	45.5	45	27.3	35	21.2	10	6.1	28,387
Nepean South	175	50	28.6	60	34.3	55	31.4	10	5.7	38,473
Barrhaven South	30	20	66.7	0	0.0	0	0.0	10	33.3	--
Alta Vista	460	180	39.1	120	26.1	95	20.7	65	14.1	33,397
Ottawa East	45	25	55.6	0	0.0	20	44.4	0	0.0	50,524
Orleans / Residual East	45	25	55.6	0	0.0	10	22.2	10	22.2	17,841
Kanata / Residual West	50	30	60.0	10	20.0	10	20.0	0	0.0	17,378
Rest of Ottawa	20	10	50.0	0	0.0	10	50.0	0	0.0	--
Gatineau	10	0	0.0	0	0.0	10	100.0	0	0.0	--
Ottawa / Gatineau CMA	1,620	610	37.7	370	22.8	445	27.5	195	12.0	37,034

only \$25,397 for females. This marked discrepancy once again points to the fact that female Jewish seniors are significantly more disadvantaged than males.

Table 9 examines the median incomes of seniors across geographic areas (last column). Among areas with more than 50 Jewish seniors, the highest average incomes are found in Ottawa West (\$49,977) and Centretown (\$39,795). The lowest average income for Jewish seniors is found in Nepean West (\$28,387).

Another way of looking at economic status, aside from average income, is to examine income ranges. For instance, Table 9 indicates that more than a third (37.7%) of Jewish seniors living in the Ottawa CMA earn less than \$25K, 22.8% earn between \$25-\$49K, 27.5% between \$50-99K, and 12% at least \$100K.

In terms of specific geographic areas: At the low end of the income distribution, and looking only at districts with more than 50 Jewish elderly, 45.5% of Jewish elderly in Nepean West earn less than \$25K. This represents the highest proportion of low-income seniors of any area in the Ottawa CMA.

Both Ottawa West and Nepean South have high percentages of high middle-income earners \$50-\$99K (38.2% and 31.4%). The highest percentage of high-income earners (\$100K+) is in Centretown (16.1%).

Table 10 looks at the housing tenure of Jewish elderly across geographic areas. The majority of Jewish seniors (76.3%) in the Ottawa CMA are owners of their dwelling, whereas 23.7% are renters.

Among Jewish elderly in Centretown, there is about an even split of owners and renters (51.8% and 48.2% respectively). However, in all the other areas where Jewish elderly number at least 50 individuals, owners significantly outnumber renters. For instance, 90.9% of Jewish seniors in Nepean South are owners, 81.3% in Alta Vista, 79.4% in Ottawa West, and 78.8% in Nepean West.

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

Table 10
Housing Tenure of Jewish Seniors by Geographic Area
Ottawa CMA

District	Total Elderly	Owner		Renter	
		#	%	#	%
Centretown	280	145	51.8	135	48.2
Ottawa West	340	270	79.4	70	20.6
Nepean West	165	130	78.8	35	21.2
Nepean South	165	150	90.9	15	9.1
Barrhaven South	20	20	100.0	0	0.0
Alta Vista	455	370	81.3	85	18.7
Ottawa East	45	30	66.7	15	33.3
Orleans / Residual East	45	35	77.8	10	22.2
Kanata / Residual West	45	45	100.0	0	0.0
Rest of Ottawa	10	10	100.0	0	0.0
Gatineau	10	0	0.0	10	100.0
Ottawa / Gatineau CMA	1,580	1,205	76.3	375	23.7

Table 11
Characteristics of Holocaust Survivors
(56+ Years in 2001)

	#	%
Total Holocaust Survivors	530	100.0
Male Survivors	280	52.8
Female Survivors	250	47.2
56-64 years	130	24.5
65-74 years	205	38.7
75-84 years	145	27.4
85+ years	50	9.4
Living Alone	100	18.9
Other Arrangements	430	81.1
Poor Survivors	125	23.6
Non-Poor Survivors	405	76.4
Poor Survivors Living Alone	40	7.5
Non-Poor Survivors Living Alone	60	11.3
Other Survivors	430	81.1
Disabled Survivors	200	38.1
Non-Disabled Survivors	325	61.9

Table 12
Projections for Jewish Elderly
Ottawa CMA
(1991-2021)

Age Cohorts	1991		2001		2011 (Projected)		2021 (Projected)	
	#	%	#	%	#	%	#	%
65 - 74	925	55.9	795	50.2	1,735	71.0	3,329	71.8
75 - 84	610	36.9	605	38.2	517	21.1	1,135	24.5
85+	120	7.3	185	11.7	194	7.9	175	3.8
Total	1,655	100.0	1,585	100.0	2,445	100.0	4,639	100.0

variable was derived, and some of the limitations related to its formulation.

As Table 11 indicates, there are 530 Holocaust Survivors residing in the Ottawa Metropolitan Area. They comprise 17.7% of Jews 56+ years. The total Jewish Survivor population in Canada is 23,660. The Ottawa CMA has 2.2% of the Holocaust Survivors in the country. As a comparison, Toronto has 12,815 Survivors, and Montreal has 6,795.

There are 280 male and 250 female Holocaust Survivors in the Ottawa CMA, or 52.8% and 47.2% of the Survivor population respectively. About two-thirds (63.2%) of Survivors are “young” elderly (56-74 years). The rest (36.8%) are “older” seniors (75+ years).

According to Table 11, more than a fifth (27.8%) of Holocaust Survivors, or 125 individuals, live below the poverty line. There are 200 Survivors with disabilities in the Ottawa CMA, comprising 38.1% of the Survivor population. 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

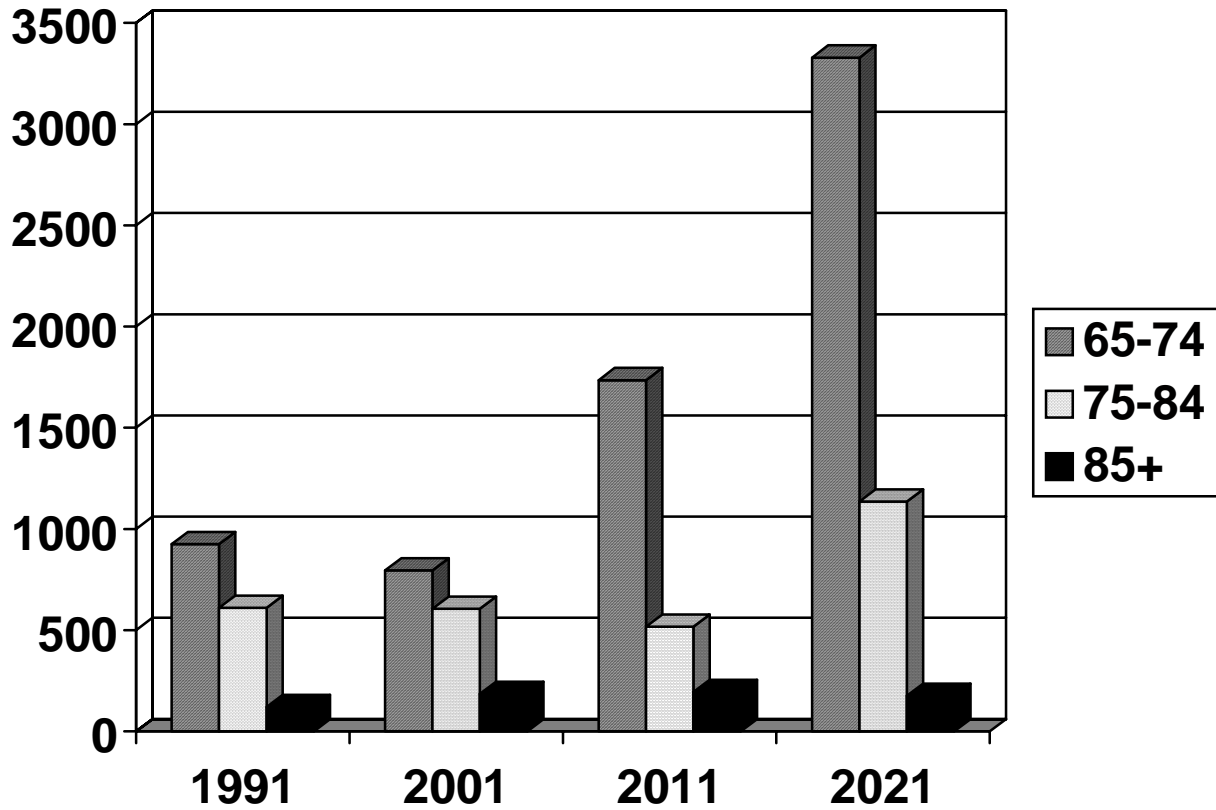
Table 12 presents projected counts of Jewish elderly for the years 2011 and 2021. These figures are based on “survival rates” of 10-year cohorts between 1991 and 2001. Such extrapolations assume that the same conditions that applied in the past decade will extend to the next twenty years.

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 Ottawa 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 12 nonetheless describe interesting demographic scenarios in the coming years. In general terms, the total population of Ottawa’s Jewish seniors will continue to increase in size, and in a very dramatic fashion within two decades.

In 2001, there were 1,585 Jewish elderly in the Ottawa CMA. This total is projected to increase to 2,445 in 2011. However, as the baby-boomers swell the ranks of the elderly,

Figure 1
Elderly Cohorts by Census Year
Ottawa Jewish Community



Note: 2011 and 2021 figures are based on projections.

the number of seniors is projected to expand to 4,639 by 2021. This points to a fundamental change in the demographic structure of the community, and has important ramifications for service planning and implementation.

There were 795 “younger seniors” (65-74 years) in 2001. In 2011, the number of “younger elderly” is projected to increase significantly to 1,735 individuals. The 65-74 year cohort is then predicted to show a very strong burst of growth by 2021, with 3,329 individuals.

This growth represents the baby-boomers, who currently occupy the large 45-64 year cohort in the age distribution of the Ottawa 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 605 individuals in 2001. This number is projected to diminish to 517 individuals by 2011, and then to rebound significantly to 1,135 individuals by 2021. This age group will then likely increase again as the baby-boomers begin to replenish it after 2021.

Finally, there were 185 “older seniors” (85+ years) in 2001. Their number is projected to remain fairly steady in the next two decades, to 194 individuals by 2011, and 175 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 dip by 2011, but then will rebound by 2021. Finally, the 85+ cohort will stay at a similar level in the following two decades.

The Challenges Ahead

If the life expectancies of Jews, as that of the general population, continue to increase, what implications does this have for the service establishment? If it is assumed that the elderly will continue to live longer, what type of quality of life can they expect, and what is the role of the community in ensuring that this quality of life is maintained?

Because of the general strain in financial resources, and the changing demographics of the elderly themselves, new and innovative programs must continue to be

established. As the Census indicates, the numbers of poor and disabled elderly compound the challenges. The community must ensure adequate responses are in place for seniors with intellectual or emotional handicaps, who can certainly be considered among the most vulnerable of elderly.

The number of seniors 75+ years, coupled with the anticipated ageing baby boomer population, indicates that the Ottawa Jewish community will have to address a wide range of issues around both well, younger seniors and also increasing numbers of frail elders in the next two decades.

A range of housing options for “older” seniors, as well as a host of community support services, will need to be in place to serve this growing population. Future services will have to focus on interventions that promote independence, combat social isolation, and delay the onset of institutionalization. There may also be an increased demand for socio-recreational activities that are geared to an older senior population.

The area of health maintenance, and specifically, programs that promote wellness among seniors generally, also represent an important priority. If seniors are to continue

to enjoy a good quality of life well into their elder years, the community has a responsibility to provide opportunities for physical activity, proper nutrition, and social involvement.

Diminished resources in the public health system also present a challenge to meeting the needs of the Jewish elderly. There will be continued demand for services, but current trends suggest that government services will be less available. This gap will put more strain on family support systems. Efforts to help families remain involved with their aged parents and assume caregiver responsibilities must therefore take on a renewed emphasis.

As well, segments of elderly with different linguistic and cultural needs are gaining in numbers. Recent Russian immigrants include seniors among them, and the continuing immigration into Ottawa of Jews from all over the world will require a variety of responses.

Enhancing the cultural sensibilities of service-providers, and creating services that address the gaps in meeting the needs of different segments, are critical if all seniors in our community are to feel welcome,

understood and comfortable enough to ask for support.

There are some positive aspects in future scenarios regarding the elderly community. For instance, seniors are becoming more active and informed, and are increasingly in better positions to decide about their future,

and to lobby effectively in terms of their interests.

There has also been a renewed focus among the community leadership, regarding the importance of expanding and diversifying senior-services, and the need to address this issue in a concerted manner.

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 further include 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.¹

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+ people²

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

¹For a more comprehensive analysis of the LICO as a measure of poverty, see: “Poverty: Where to Draw the Line. The Canadian Centre for Policy Alternatives, May 31, 2000.” Their Web Site can be accessed at:
<http://www.policyalternatives.ca/manitoba/FastFacts/May31-00.pdf>

²Source for the above table: 2001 Census Dictionary Reference Guide (pg. 149). Published by Statistics Canada, August 2002. Catalogue No. 92-378-XPE.

Appendix 5

Geographic Borders & Map

Centertown:

North of Riverside Drive;
East of Bayswater Avenue;
South of Ottawa River;
West of Rideau River

Ottawa West:

North of the Queensway (Hwy 417) and
Carling Avenue;
East of the Ottawa River Parkway;
South of the Ottawa River;
West of Bayswater Avenue

Nepean West:

North of Baseline Road and Hogs Back;
East of Range Road and Richmond Road;
South of the Queensway (Hwy 417);
West of the Rideau River

Nepean South:

North of West Hunt Club Road to the
Rideau River;
East of Moodie Drive;
South of Baseline Road;
West of Rideau River

Barhaven South:

North of Rideau Valley Drive;
East of Richmond Road;
South of West Hunt Club Road;
West of the Rideau River

Alta Vista:

North of Leitrim Road and Armstrong Road;
East of the Rideau River;
South of the Queensway (Hwy 417);
West of Bank Street and Innes Road

Ottawa East:

North of the Queensway (Hwy 417);
East of Rideau River;
South of Ottawa River;
West of Aviation Parkway

Orleans/Residential East:

North of Innes Road;
East of Aviation Parkway;
South of Ottawa River;
West of Trim Road and Mer Bleu Road

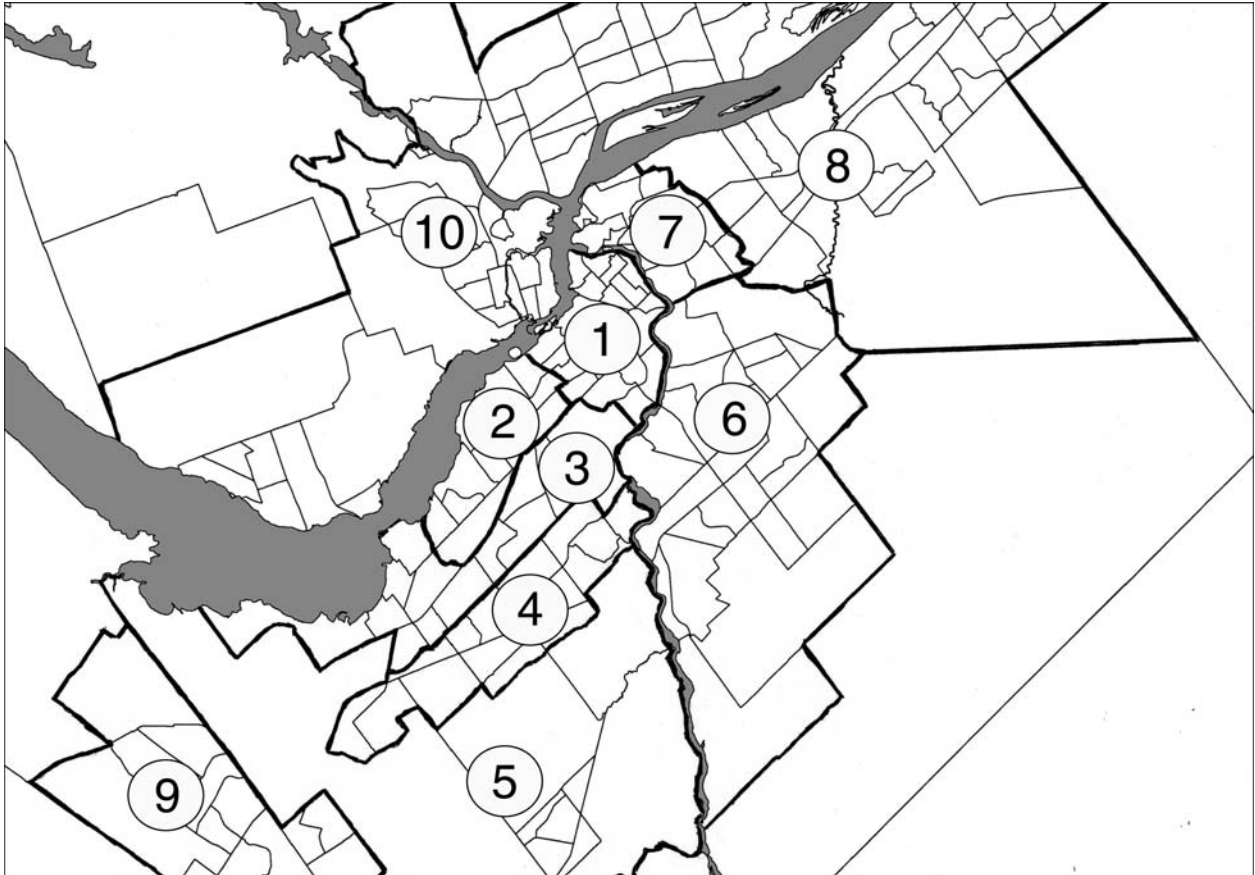
Kanata / Residual West:

North of Fernbank Road;
East of Huntman Drive, Rothourne Road
and 2nd Line Road;
South of Old Carp Road;
West of Herzberg Road, March Road,
Eagleson Road and Richmond Road

Gatineau:

North of Ottawa River;
East of Chemin Terry Fox;
South of Boul. Taché, Aut 50 and Chemin
Pink;
West of Boul. de l'Aéroport

Ottawa CMA by Geographic Areas



Key

1. Centretown
2. Ottawa West
3. Nepean West
4. Nepean South
5. Barrhaven South
6. Alta Vista
7. Ottawa East
8. Orleans / Residual East
9. Kanata / Residual West
10. Gatineau