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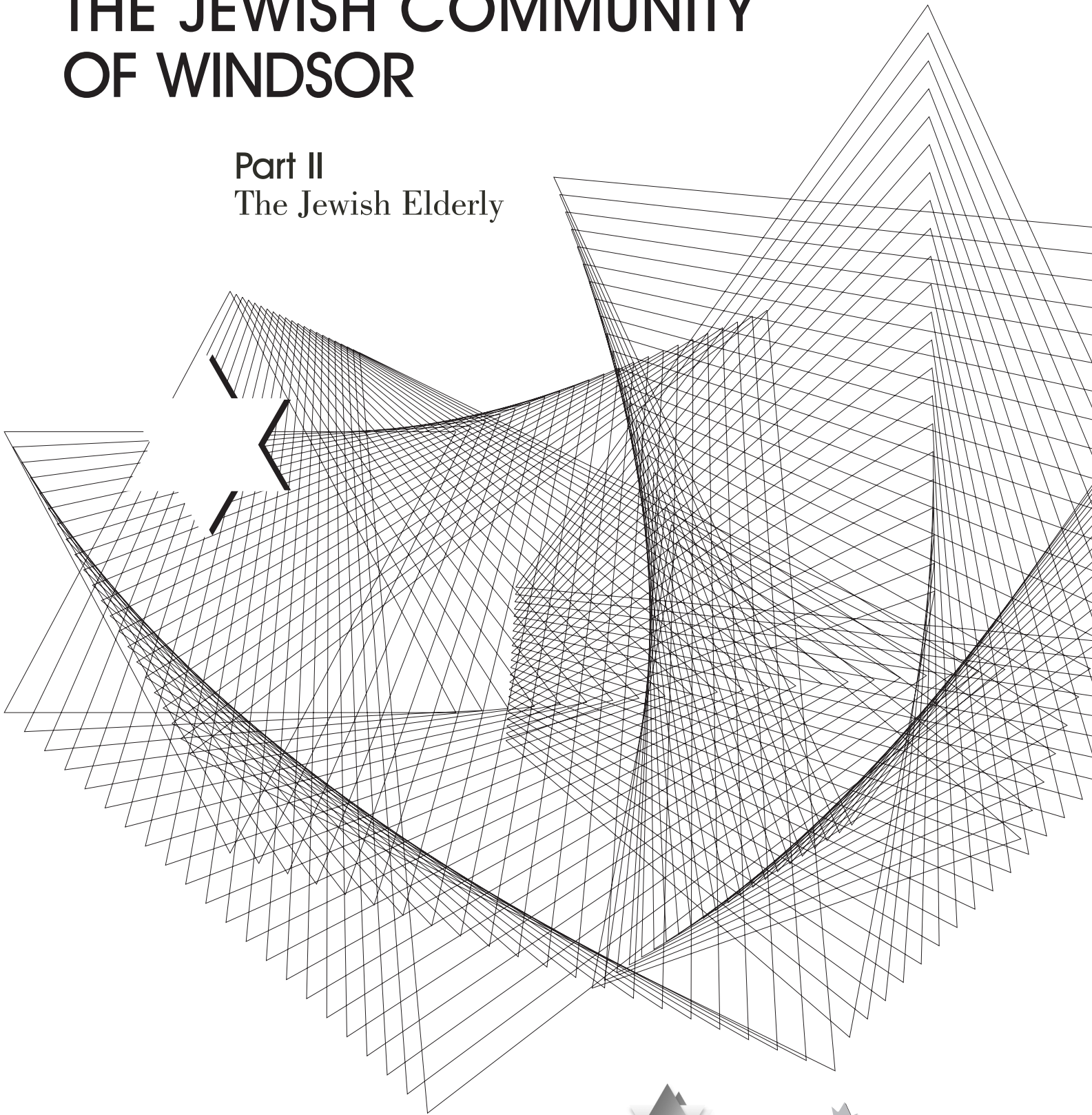
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# 2001 Census Analysis Series THE JEWISH COMMUNITY OF WINDSOR

## Part II The Jewish Elderly



By Charles Shahar  
July 2004



Windsor Jewish Federation



UIA Federations Canada  
מגבית הפרציות היהודיות בקנדה

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

**Part 2  
The Jewish Elderly**

**By  
Charles Shaha**

## Highlights of Results

- There are 380 Jewish elderly 65+ years residing in the Windsor CMA. Seniors comprise 24.6% of the 1,520 members of the Jewish community here. There are 220 individuals 75+ years, comprising 14.5% of the local Jewish population. These figures do not include Jewish seniors living in institutions.
- The percentage of elderly in the Jewish community (24.6%) is significantly higher than the proportion of seniors in the overall Windsor population (12%). The percentage of Jewish seniors here is also higher than that for the Canadian Jewish population (16.7%). In fact, the local Jewish population has a higher percentage of seniors than all other major Jewish communities across Canada.
- Almost half (45.7%) of elderly Jewish women live alone, comprising 105 individuals. Only 7.1% of men live in single person households, comprising 10 persons. There are 115 elderly women who are widowed, comprising more than half (51.1%) of the female senior population in the Windsor Jewish community.
- A total of 45 seniors live below the poverty line, or 12% of the elderly Jewish population. More than half of seniors (53.3%), or 200 individuals, report experiencing some type of disability.
- There are 85 Holocaust Survivors residing in the Windsor CMA, comprising 16% of Jews 56+ years.
- Statistical projections suggest that the figure of 370 Jewish elderly in 2001 will increase to 417 by 2011, and 426 by 2021. In short, the elderly population is predicted to increase, but not in great numbers in the coming two decades.

# 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 Windsor 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 Windsor CMA. There are 380 elderly Jews 65+ years of age residing in the Windsor Metropolitan Area. Seniors comprise 24.6% of 1,520 members of the Jewish community here. In other words, about one in four Jews in the Windsor CMA is senior.

There are 220 Jewish elderly 75+ years in the Windsor CMA, comprising 14.5% of the total Jewish population. This is a staggering proportion given the size and composition of the Windsor community. At the extreme end of the age distribution, there are 65 Jews

who are 85+ years, comprising 4.3% of the local Jewish population.

Of 370 Jewish seniors in the Windsor CMA, 41.9% are between 65-74 years, 39.2% are between 75-84 years, and 18.9% are 85+ years. These figures suggest that a majority 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.

There are 150 elderly Jewish males in the Windsor CMA, compared to 230 females. In other words, there are 1.53 senior females for every male. Women tend to outlive men. The larger proportion of elderly women is a demographic phenomenon that is evident in population distributions throughout the world. It 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 Windsor 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 peaked in 1981 with 265 individuals. This number decreased to 165 in 1991, and then decreased slightly more to 155 in 2001.

The size of the 75-84 cohort has remained steady in the last two decades. There are currently about as many seniors 75-84 years as there were in 1981 and 1991. In 2001 there were 145 seniors in this middle cohort, compared to 150 in 1981 and 1991.

Finally, the 85+ year cohort has also remained steady in the last decade. In 1991 there were 65 “older elderly”, and in 2001 there were 70 individuals in this age group.

The total population of Jewish seniors in the Windsor CMA peaked in 1981 with 450 individuals. It then diminished to 380 seniors in 1991, and 370 in 2001. The 2001 number of Jewish elderly is similar to the 1971 figure of 365 individuals.

Table 3 presents a comparative analysis of the percent distribution of elderly across selected populations, by Census year. The

percentage of elderly in the Windsor Jewish community (24.6%) is significantly higher than the proportion of elderly for the total Canadian population (12.2%), the total Ontario population (12.3%), and the total population of the Windsor CMA (12%). In fact, the Windsor Jewish community has about twice the proportion of seniors as these other levels of population.

The Jewish community in the Windsor CMA also has a significantly higher percentage of seniors than the Canadian Jewish population (24.6% and 16.7% respectively). In fact, the local Jewish population has a higher percentage of seniors than all other major Jewish centers across Canada.

In terms of the national distribution, the percentage of seniors in the Windsor Jewish community (24.6%) is followed by that for the Montreal Jewish community (21.6%), and the Winnipeg community (21.5%). The Toronto Jewish population has 15.4% elderly, and the Vancouver Jewish community has 13.1% seniors.

## **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, 92.9% of male seniors live in a husband-wife arrangement, whereas only 45.7% of women live with their spouse. On the other hand, 45.7% of elderly women live alone, compared to only 7.1% of men.

In terms of total numbers, there are 105 elderly women in the Windsor Jewish community who live alone. There are only 10 male Jewish seniors who live alone. A total of 115 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.

In terms of the marital status of Jewish seniors (Table 5), given the numbers on living arrangements, it is not surprising that 81.3% of elderly Jewish men are married or living in common law situations, compared to only 44.4% of women. On the other hand, 51.1% of elderly women are widowed, compared to only 6.3% of men.

In terms of absolute numbers, there are 115 elderly women and 10 elderly men in the Jewish community who are widowed, for a total of 125 seniors. These individuals may likewise be more vulnerable to social isolation and have a greater need for support services.

It is clear that more than half of senior women (55.5%) lack the support of a spouse because they are single, divorced or widowed. This represents 125 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 45 seniors in the Windsor Jewish community live below the poverty line. More than one in ten seniors (12%) is poor. Of the total 165 Jewish poor in the Windsor CMA, 27.3% are elderly.

There are important differences between genders as far as the issue of poverty among Jewish elderly is concerned (Table 6). Female Jewish seniors are much more likely than males to fall below the poverty line (19.6% and 0% respectively). In fact, there are 45 poor elderly women compared to no poor elderly men in the community.

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 375 Jewish seniors in the Windsor CMA, 105 say they are disabled often, 95 say sometimes, and 175 are not disabled (Table 7). We thus find that 28% of seniors are often disabled, and 25.3% sometimes disabled, for a total level of disability among elderly Jews of 53.3%. In short, more than half of Windsor’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, 25.8% of seniors between 65-74 years are disabled (“often” and “sometimes” combined), 69% between 75-84 years, and 78.6% 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 Windsor CMA? Whereas the level of disability among Jewish seniors is 53.3%, it is 46.2% among total elderly, suggesting that Jewish elderly are somewhat more inclined to report disability than the total population of seniors in Windsor.

## **The Economic Profile of Seniors**

The median income of Jewish seniors in the Windsor CMA is \$26,405 (Table 8A). This compares to \$17,662 for the total (Jewish & non-Jewish) elderly population in this metropolitan area. In short, the median income of Jewish elderly is somewhat above that of the total elderly population here.

Jewish seniors in the Windsor CMA seem to be generally more affluent than Jewish elderly in other parts of the country. The median income of \$26,405 for Windsor's Jewish seniors is higher than that of \$25,917 for Vancouver's Jewish elderly; \$23,425 for Montreal's Jewish elderly; and \$23,359 for Toronto's Jewish seniors.

Interestingly, there is almost no gender difference among Windsor's Jewish seniors related to median income. For instance, the median income of male Jewish seniors is \$26,205, whereas it is \$26,432 for females. This is a different finding than for most elderly populations in other Jewish communities across Canada, where senior women are typically more economically disadvantaged than men.

Another way of looking at economic status, aside from median income, is to examine income ranges. For instance, Table 8B indicates that almost half (46.1%) of Jewish seniors living in the Windsor CMA earn less than \$25K, 30.3% earn between \$25K-\$49K, 17.1% between \$50K-\$99K, and 6.6% 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 85 Holocaust Survivors residing in the Windsor Metropolitan Area. They comprise 16% of Jews 56+ years. There are 55 female and 30 male Holocaust Survivors in the Windsor CMA, or 64.7% and 35.3% of the Survivor population respectively.

More than half (52.9%) of the Survivor population are between 56-74 years, comprising 45 individuals. The rest (47%)

are “older” seniors (75+ years), comprising 40 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, 41.2% of Holocaust Survivors, or 35 individuals, reside in single person households. Finally, there are 35 Survivors with disabilities in the Windsor CMA. That is, 43.8% 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

Windsor 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 in the Windsor CMA will remain fairly steady, increasing by only 15.1% in the next two decades.

In 2001, there were 370 Jewish elderly in the Windsor CMA. This total is projected to increase to 417 in 2011. It is then predicted to increase again slightly to 426 by 2021. Note that the elderly population will not quite reach its peak number of 450 individuals seen in 1981.

There were 155 “younger seniors” (65-74 years) in 2001. In 2011, the number of “younger elderly” is projected to increase to 211 individuals. By 2021, however, this age group is predicted to decrease to 173 persons.

The middle cohort (75-84 years) comprised 145 individuals in 2001. This number is projected to decrease slightly to 136 individuals by 2011, and then to increase to 185 individuals by 2021.

Finally, there were 70 “older seniors” (85+ years) in 2001. Their number is projected to remain relatively unchanged in the next two decades.

Figure 1 provides a further description of the projected age profiles of Jewish seniors

across Census years. The rise in numbers of the 65-74 year cohort in 2011 is the most prominent feature of this graph. The 75-84 year cohort will see an increase between 2011 and 2021. Finally, the size of the 85+ cohort will remain steady 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: Windsor CMA**

Age Cohort	Total	Male		Female	
	#	#	%	#	%
0-14	250	155	62.0	95	38.0
15-24	125	65	52.0	60	48.0
25-39	270	100	37.0	170	63.0
40-54	340	160	47.1	180	52.9
55-59	70	40	57.1	30	42.9
60-64	100	40	40.0	60	60.0
65-69	85	35	41.2	50	58.8
70-74	70	30	42.9	40	57.1
75-79	40	20	50.0	20	50.0
80-84	105	25	23.8	80	76.2
85-89	30	15	50.0	15	50.0
90+	35	20	57.1	15	42.9
<b>Total Windsor CMA</b>	<b>1,520</b>	<b>705</b>	<b>46.4</b>	<b>815</b>	<b>53.6</b>
65+	380	150	39.5	230	60.5
75+	220	85	38.6	135	61.4

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

Age Cohorts	2001		1991		1981		1971	
	#	%	#	%	#	%	#	%
65 - 74	155	41.9	165	43.4	265	58.9	230	63.0
75 - 84	145	39.2	150	39.5	150	33.3	105	28.8
85+	70	18.9	65	17.1	35	7.8	30	8.2
<b>Total</b>	<b>370</b>	<b>100.0</b>	<b>380</b>	<b>100.0</b>	<b>450</b>	<b>100.0</b>	<b>365</b>	<b>100.0</b>

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

Census Year	Total Populations			Jewish Populations				
	Canada	Ontario	Windsor	Canada	<b>Windsor</b>	Toronto	Montreal	Vancouver
2001	12.2	12.3	12.0	16.7	<b>24.6</b>	15.4	21.6	13.1
1991	10.9	11.0	12.0	17.2	<b>21.3</b>	15.2	22.4	13.2
1981	9.1	9.4	10.4	15.8	<b>20.6</b>	14.3	18.9	11.5
1971	8.1	8.4	9.4	11.5	<b>14.6</b>	10.6	12.0	10.4

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

	Total		Male		Female	
	#	%	#	%	#	%
Husband - Wife	235	63.5	130	92.9	105	45.7
Single Parent	20	5.4	0	0.0	20	8.7
Other Family Types	0	0.0	0	0.0	0	0.0
Living with Non-relatives	0	0.0	0	0.0	0	0.0
Living Alone	115	31.1	10	7.1	105	45.7
<b>Total Seniors</b>	<b>370</b>	<b>100.0</b>	<b>140</b>	<b>100.0</b>	<b>230</b>	<b>100.0</b>

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

	Total		Male		Female	
	#	%	#	%	#	%
Single / Never Married	10	2.6	10	6.3	0	0.0
Divorced / Separated	20	5.2	10	6.3	10	4.4
Widowed	125	32.5	10	6.3	115	51.1
Now Married / Common Law	230	59.7	130	81.3	100	44.4
<b>Total Seniors</b>	<b>385</b>	<b>100.0</b>	<b>160</b>	<b>100.0</b>	<b>225</b>	<b>100.0</b>

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

	Total	Poor		Not Poor	
	#	#	%	#	%
Male	145	0	0.0	145	100.0
Female	230	45	19.6	185	80.4
<b>Total Seniors</b>	<b>375</b>	<b>45</b>	<b>12.0</b>	<b>330</b>	<b>88.0</b>

**Table 7  
Disabled Jewish Elderly  
Windsor CMA**

	#	%
Disabled Often	105	28.0
Disabled Sometimes	95	25.3
Total Disabled	(200)	(53.3)
Not Disabled	175	46.7
Total Seniors	<b>375</b>	<b>100.0</b>

**Table 8A  
Median Individual Income of Seniors  
Windsor CMA**

	Median Income
Total Jewish Elderly	\$26,405
Female Jewish Elderly	\$26,432
Male Jewish Elderly	\$26,205
Total (Jewish & Non-Jewish) Elderly	\$17,662

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

	#	%
Under \$25,000	175	46.1
\$25,000 - \$49,999	115	30.3
\$50,000 - \$99,999	65	17.1
\$100,000+	25	6.6
Total Elderly	<b>380</b>	<b>100.0</b>

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

	#	%
<b>Total Holocaust Survivors</b>	<b>85</b>	<b>100.0</b>

Male Survivors	30	35.3
Female Survivors	55	64.7

56-64 years	15	17.6
65-74 years	30	35.3
75-84 years	25	29.4
85+ years	15	17.6

Poor Survivors	20	23.5
Non-Poor Survivors	65	76.5

Living Alone	35	41.2
Other Arrangements	50	58.8

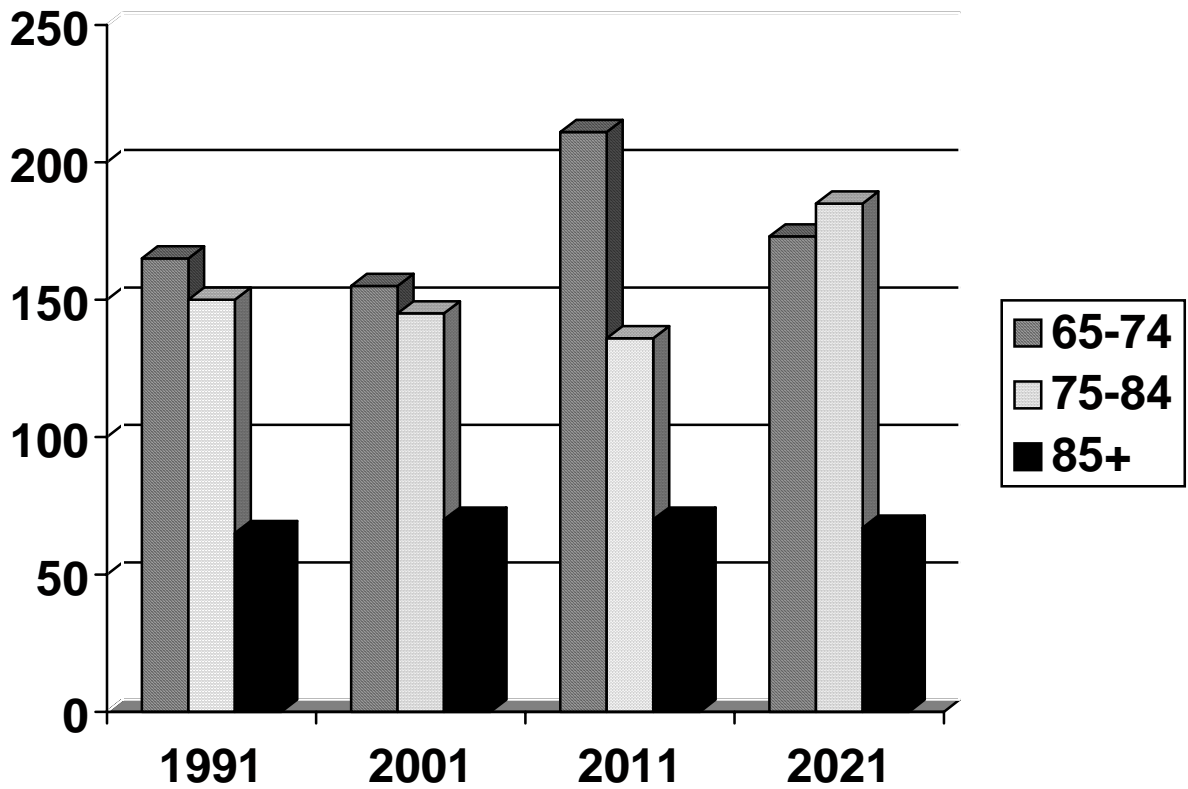
Poor Survivors Living Alone	20	23.5
Non-Poor Survivors Living Alone	15	17.6
Other Survivors	50	58.8

Disabled Survivors	35	43.8
Non-Disabled Survivors	45	56.3

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

Age Cohorts	1991		2001		2011 (Projected)		2021 (Projected)	
	#	%	#	%	#	%	#	%
65 - 74	165	43.4	155	41.9	211	50.6	173	40.7
75 - 84	150	39.5	145	39.2	136	32.7	185	43.5
85+	65	17.1	70	18.9	70	16.8	67	15.8
<b>Total</b>	<b>380</b>	<b>100.0</b>	<b>370</b>	<b>100.0</b>	<b>417</b>	<b>100.0</b>	<b>426</b>	<b>100.0</b>

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



Note: 2011 and 2021 figures are based on projections.