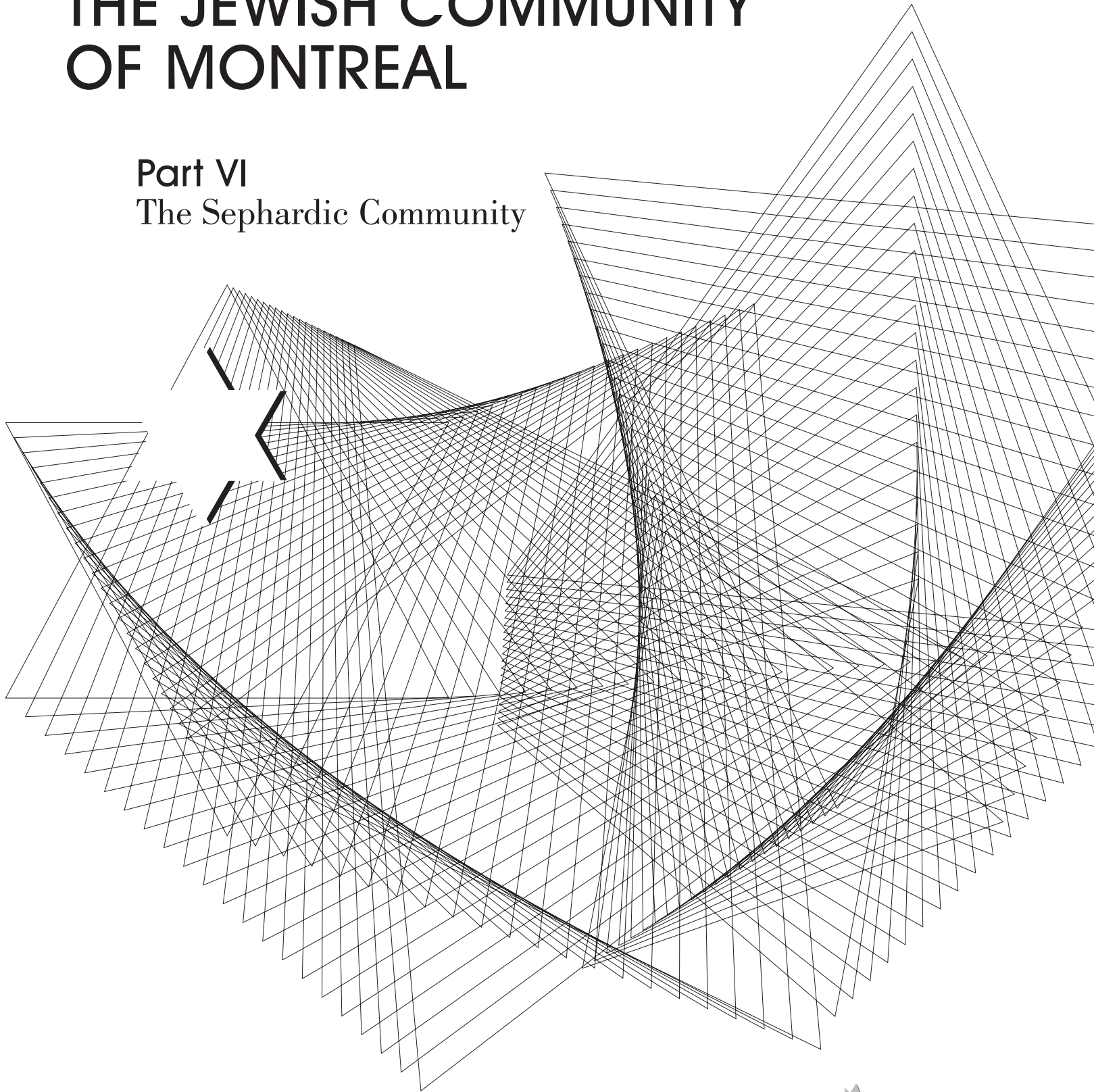


2001 Census Analysis Series **THE JEWISH COMMUNITY OF MONTREAL**

Part VI The Sephardic Community



By Charles Shahar
& Elizabeth Perez
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COMMUNAUTÉ SÉPHARADE
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UIA Federations Canada
מגבית הפדרציות היהודיות בקנדה

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

**Part 6
The Sephardic Community**

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Highlights of Results

- There are 21,215 Sephardim residing in the Montreal CMA. Sephardim comprise 22.8% of the 92,865 members of the Jewish community here. There are also 880 individuals of mixed (Sephardic and Ashkenazi) extraction living in this metropolitan area.
- There are 3,980 Sephardic children under 15 years, 2,515 teenagers and young adults between 15-24 years, 5,515 individuals between 25-44 years, 5,925 individuals between 45-64 years, and 3,285 Sephardic seniors (65+ years) living in the Montreal metropolitan area. The Sephardic age distribution peaks among middle-aged adults (45-64 years).
- The median age of Sephardim is 40 years. This figure is younger than the median age for Ashkenazim (43 years), but the gap between the two groups is not large.
- Cote St. Luc has the largest population of Sephardim in the Montreal CMA (4,285). There are also large contingents of Sephardim living in Ville St. Laurent (3,770) and Snowdon (2,295).
- There are 8,565 Canadian-born Sephardim living in Montreal, comprising 40.4% of the Sephardic community. The rest of the Sephardic population (59.6%) are immigrants. About a third of Sephardim (34%) were born in Morocco.
- The great majority of Sephardim (77.4%) live in couple arrangements, but almost one in ten Sephardim (9%) live in single parent families, and 11.5% live alone.
- By middle-age (45-64 years), 79.2% of Sephardim are married or living in common law arrangements. Also by middle-age, 12.3% of Sephardim are divorced or separated, and only 5.7% have never married.

- The median individual income for Sephardim is \$23,268. This figure is lower than that of the total Jewish community (\$25,227), but higher than that of the overall Montreal population (\$21,888).
- There are 3,770 poor Sephardim residing in the Montreal metropolitan area, or 17.8% of the total Sephardic population. The poverty level among Sephardim is slightly lower than that of the rest of the Jewish community (18.6%).
- Those who are particularly vulnerable to poverty include Sephardic seniors living alone (54.8%); Sephardic children living in single parent families (45.5%); and Sephardic adults between 15-64 years living alone (36.8%).

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Census Analysis Series

The Sephardic Community

This report examines the characteristics of Sephardic Jews in the Montreal Census Metropolitan Area (CMA) based on figures from the 2001 Census. The data describes the demographic, cultural and economic characteristics of the Sephardic community. The findings also identify where Sephardim live, their language patterns, and which segments of the Sephardic community are most vulnerable and in need of services and supports.

The rich cultural heritage of Sephardim comprises an intricate part of the fabric of the Jewish community in Montreal. The term "Sephardim" initially referred to Jews living in Spain, who were later expelled by the "Inquisition" beginning in the 1490's. The term now refers to descendants of these Jews, who settled in North Africa, Holland, England, Turkey and the Balkans, and who originally spoke Judeo-Spanish languages. It also refers to Jews who were connected to the Judeo-Spanish culture before the Inquisition, and lived in Arab countries and Iran, where they spoke a variety of Judeo-Arabic and Judeo-Persian languages.

The Sephardic community in Montreal has a long history. In the late eighteenth century, Sephardim were among the first Jews to settle in the province of Quebec. The oldest surviving synagogue in Montreal is of Sephardic origin. The Spanish and Portuguese congregation was founded in 1768, and was the first such congregation in Canada. In fact, the initial building housing this congregation, erected in 1778, was the first non-Catholic house of worship to be built in Quebec.

The major period of Sephardic immigration began when the Six Day War broke out in 1967 between Israel and its Arab neighbors. A large wave of Sephardim settled in Montreal in the period of 1967-1987, mostly from Morocco. More recent Sephardic immigrants have come mainly from Israel and Western Europe.

Since many speak French as their mother tongue, and this is the dominant language of the province of Quebec, Sephardim have generally adjusted well to life in Montreal. Jews of Sephardic origin now occupy key

positions of leadership and influence in the Jewish community, have developed thriving businesses, and enjoy political representation in the general community.

Unfortunately, there have been few studies examining the demographic composition of the Sephardic community. In fact, given the scarcity of data, it has been difficult to ascertain just how many Sephardim live in this metropolitan area. Using statistics from the 1991 Census, Shahar (1995) estimated that there are about 21,050 Sephardim residing in Montreal.¹ But other sources have suggested a higher figure.

This analysis will attempt to shed further light on the demographic characteristics of Sephardim. For the first time in the history of the Canadian Census, questions were asked about the place of birth of the respondents' parents, affording a unique opportunity to refine the definition of Sephardim using the Census parameters.

Aside from basic demographics, such as age and gender breakdowns, the topics covered in this monograph include the geographic distribution, family structure, educational

attainment, labour force activity, and income level of the Sephardic community. An analysis of the place of birth, year of immigration and linguistic patterns of Sephardim is also included.

Since it is also intended that this document be used as a strategic planning tool for social service organizations, a particular emphasis will be placed on vulnerable segments of the Sephardic population, such as the poor and elderly.

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. Appendix 2 is a detailed breakdown of the criteria used to distinguish between Sephardim and Ashkenazim.

There is a discussion of Census accuracy given population size in Appendix 3. Appendix 4 describes the low-income cut-offs specified by Statistics Canada that were used to define poverty in this analysis. Finally, Appendix 5 presents some additional data tables related to the Sephardic community.

¹Shahar, C. 1991 Census Series. Part 6: The Sephardic Community. FEDERATION CJA, 1995.

The reader should note 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 Challenges of Identifying Sephardim Using the Census

Unfortunately, the Census does not directly ask whether a respondent is Sephardic or Ashkenazi. To identify an individual in terms of their ethnic extraction, the researchers had to combine a number of Census variables. These variables included: place of birth of respondent, place of birth of the father, place of birth of the mother, and mother tongue of respondent.

Appendix 2 provides a detailed list of the actual countries and languages that were used to profile Sephardim and Ashkenazim. Some countries of birth were excluded from the list because it was not obvious whether they were more likely to represent Sephardim or Ashkenazim (such as Canada, Israel, Belgium, or Italy). Some languages likewise did not clearly distinguish ethnic

background (such as Hebrew), and these were also excluded from the extraction criteria.

It should be noted that individuals who had mixed parentage were identified as such, and were analyzed as a separate category throughout this report. It was interesting to see whether they took on characteristics (linguistic, etc.) of the Sephardic or Ashkenazi parent.

A final category included those who could not be identified using the criteria described above. Based on the Census, it was impossible to tell whether these “unidentified” individuals were Sephardic, Ashkenazi or Ethiopian Jews. Most of these respondents were born in Canada or Israel. As with persons of mixed ethnic extraction, unidentified individuals were treated as a separate category in this report.

Finally, because the criteria used in this report were more sophisticated than those applied in Shahar’s analysis of Sephardim using the 1991 Census, it is not possible to make comparisons between this latter report and the current results. Shahar (1995) had no way of separating those with mixed ethnicity, and they were all assigned to the

Table 1
Ethnic Extraction
Montreal Jewish Population

Ethnic Extraction	#	%
Sephardim	21,215	22.8
Ashkenazim	69,300	74.6
Mixed Extraction	880	0.9
Unidentified	1,470	1.6
Total	92,865	100.0

Table 2
Ethnic Extraction by Gender
Montreal Jewish Population

Ethnic Extraction	Total	Male		Female	
	#	#	%	#	%
Sephardim	21,190	10,200	48.1	10,990	51.9
Ashkenazim	69,275	34,130	49.3	35,145	50.7
Mixed Extraction	885	495	55.9	390	44.1
Unidentified	1,470	630	42.9	840	57.1
Total	92,820	45,455	49.0	47,365	51.0

Sephardic category. Place of birth of the parents was also not part of the extraction criteria in the 1991 analysis. In short, the current report should be considered as a more definitive study of the Sephardic population in Montreal.

The Size of the Sephardic Community

As Table 1 indicates, there are 21,215 Sephardim living in the Montreal metropolitan area. The Sephardic population comprises 22.8% of 92,865 Jews residing in the Montreal CMA. In other words, almost one in four members of the Jewish community here are Sephardic.

Aside from 21,215 Sephardim, there are 69,300 Ashkenazim identified using the criteria described in Appendix 2. Ashkenazim comprise 74.6%, or three-quarters of the Montreal Jewish community.

Also according to Table 1, 880 individuals are classified as being of mixed extraction, meaning they are of mixed Sephardic-Ashkenazi parentage. Individuals of mixed extraction comprise about 1% of the Jewish community.

Finally, the ethnic extraction of 1,470 Jews could not be identified using the 2001 Census parameters. This is not a large number, and suggests that the unidentified will not skew the data significantly in this analysis. People who are unidentified comprise 1.6% of the Jewish population.

How do these breakdowns compare to the Sephardic population in Canada as a whole, and to the number of Sephardim living in other major metropolitan areas in this country? An analysis reveals that there are 32,615 Sephardim residing in Canada. Montreal has 65% of the Sephardim living in this country.

The Toronto CMA has 8,070 Sephardim, or 24.7% of the national Sephardic population. In other words, a little less than three times more Sephardim are residing in Montreal than Toronto. Vancouver has 870 Sephardim, or 2.7% of the Sephardic population in Canada.

It is interesting that there is such a large Sephardic community in Toronto. It is not clear whether the majority of these Sephardim in fact migrated from Montreal to Toronto, or came directly to Toronto from other countries.

Table 3A
Age by Ethnic Extraction
(Column %)

Age Cohort	Total		Sephardim		Ashkenazim		Mixed Extraction		Unidentified	
	#	%	#	%	#	%	#	%	#	%
0-14	18,095	19.5	3,980	18.8	13,560	19.6	145	16.4	410	27.8
15-24	11,800	12.7	2,515	11.9	8,845	12.8	230	26.0	210	14.2
25-44	20,050	21.6	5,515	26.0	13,645	19.7	325	36.7	565	38.3
45-64	22,835	24.6	5,925	27.9	16,565	23.9	130	14.7	215	14.6
65+	20,100	21.6	3,285	15.5	16,685	24.1	55	6.2	75	5.1
Total	92,880	100.0	21,220	100.0	69,300	100.0	885	100.0	1,475	100.0

Table 3B
Age by Ethnic Extraction
(Row %)

Age Cohort	Total	Sephardim		Ashkenazim		Mixed Extraction		Unidentified	
	#	#	%	#	%	#	%	#	%
0-14	18,095	3,980	22.0	13,560	74.9	145	0.8	410	2.3
15-24	11,800	2,515	21.3	8,845	75.0	230	1.9	210	1.8
25-44	20,050	5,515	27.5	13,645	68.1	325	1.6	565	2.8
45-64	22,835	5,925	25.9	16,565	72.5	130	0.6	215	0.9
65+	20,100	3,285	16.3	16,685	83.0	55	0.3	75	0.4
Total	92,880	21,220	22.8	69,300	74.6	885	1.0	1,475	1.6

Is the Sephardic community growing in the Montreal CMA? As mentioned previously, it is not possible to compare Shahar's 1991 figure of 21,050 Sephardim with the current finding of 21,215. However, the 1991 figure should be considered as a high-end number, given that individuals of mixed parentage were counted as Sephardim. It can therefore be concluded that Montreal's Sephardic community has likely experienced some modest growth in the last decade, but it is not possible to specify the exact amount.

Gender & Age Breakdowns

Table 2 looks at gender by ethnic extraction for the Montreal CMA. Females outnumber males in the Sephardic community. There are 10,990 female and 10,200 male Sephardim living in the Montreal CMA, comprising 51.9% and 48.1% of the Sephardic population, respectively.

Females outnumber males in the Ashkenazi community as well, but the difference is smaller: 50.7% females compared to 49.3% males. The gender discrepancy is reversed for individuals of mixed extraction: 55.9% are males and 44.1% are females. Finally, females outnumber males among

unidentified individuals (57.1% and 42.9%, respectively).

Tables 3A and 3B examine age cohorts by ethnic extraction. Table 3A features column percentages, whereas Table 3B shows row percentages. Both tables should be interpreted differently.

For instance, Table 3A indicates that there are 3,980 Sephardic children under 15 years, comprising 18.8% of the Sephardic population. There are 2,515 teenagers and young adults between 15-24 years, comprising 11.9% of the Sephardic community; 5,515 adults between 25-44 years comprising 26% of the Sephardic community; 5,925 adults between 45-64 years comprising 27.9% of the Sephardic community; and 3,285 seniors (65+ years) comprising 15.5% of the Sephardic community.

In short, the largest Sephardic age cohort featured in Table 3A is middle-aged adults between 45-64 years of age. But there is also a significant representation of Sephardim in the 25-44 year age group. Many of these individuals between 25-64 years represent the children of Sephardim who immigrated

Table 4
Detailed Age Breakdowns by Ethnic Extraction

Age Cohort	Total		Sephardim		Ashkenazim		Mixed / Unidentified	
	#	%	#	%	#	%	#	%
0-4	5,780	6.2	1,215	5.7	4,395	6.3	170	7.2
5-14	12,330	13.3	2,765	13.1	9,170	13.2	395	16.8
15-24	11,790	12.7	2,515	11.9	8,840	12.8	435	18.6
25-34	9,470	10.2	2,835	13.4	6,115	8.8	520	22.2
35-44	10,560	11.4	2,675	12.6	7,525	10.9	360	15.4
45-54	13,165	14.2	3,190	15.1	9,785	14.1	190	8.1
55-64	9,625	10.4	2,715	12.8	6,765	9.8	145	6.2
65-74	8,800	9.5	1,860	8.8	6,865	9.9	75	3.2
75+	11,285	12.2	1,415	6.7	9,815	14.2	55	2.3
Total	92,805	100.0	21,185	100.0	69,275	100.0	2,345	100.0

to Montreal in the late 1960's and throughout the 1970's.

It is also important to note that 15.5% of Sephardim are seniors 65+ years. A decade ago, Shahar (1995) found that seniors made up only 11.3% of the Sephardic population in 1991. There is little doubt that in the next decade, as large numbers of middle-aged Sephardim enter their senior years, the proportion of Sephardic elderly will increase even more dramatically.

Comparing the Sephardic age distribution to that of Ashkenazim, it is evident that Ashkenazim have larger percentages of individuals at the extremes of the age distribution. For instance, there is a larger proportion of children in the Ashkenazi community (19.6%) than in the Sephardic population (18.8%). This is likely due to the large contingent of Ultra Orthodox families in the Montreal area, the great majority of whom are Ashkenazim.

Sephardim also have a smaller percentage of teenagers and young adults 15-24 years than Ashkenazim (11.9% and 12.8%, respectively). However, there are larger proportions within the Sephardic community of individuals 25-44 years, than within the

Ashkenazi population (26% and 19.7%). This age cohort is a much more prominent feature of the Sephardic age distribution than the Ashkenazi distribution.

Sephardim also have a larger percentage of middle-aged adults 45-64 years than Ashkenazim (27.9% and 23.9%, respectively). On the other hand, Sephardim have a significantly smaller proportion of seniors than Ashkenazim (15.5% and 24.1%, respectively).

What do these differences suggest about the two age distributions? The Sephardim have larger percentages of individuals within the economically productive age ranges of 25-64 years, whereas the Ashkenazim have a much larger ratio of individuals who are economically dependent (children and seniors).

Note that regarding the age distribution of individuals with mixed parentage, the dominant age group is the 25-44 year cohort (36.7%), followed by the 15-24 year cohort (26%). There appears to be proportionally fewer individuals in the 0-14 age group. Either there are fewer mixed marriages occurring in the last fifteen years, or couples

Table 5
Median Age by Ethnic Extraction

Ethnic Extraction	Median Age
Sephardim	40
Ashkenazim	43
Mixed Extraction	27
Unidentified	28
Total Jewish Community	42
Total Montreal Population	38

from mixed unions are having fewer children.

Table 3B looks at age breakdowns in absolute, rather than relative terms. For instance, of all children 0-14 years in the Montreal Jewish community, 22% are Sephardim. Of Jews between 15-24 years, 21.3% are Sephardim. Of Jews between 25-44 years, 27.5% are Sephardim. Of middle-aged Jews between 45-64 years, 25.9% are Sephardim. Finally, of elderly Jews 65+ years, 16.3% are Sephardim. In short, Sephardim comprise from 16.3% to 27.5% of the age cohorts described in Table 3B.

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Table 4 provides more detailed age breakdowns by ethnic extraction. The Sephardic age distribution peaks at 45-54 years. That is, there are more Sephardim in this cohort (3,190) than any other age group. There are also large representations of Sephardim in the 25-34 year cohort (2,835), the 5-14 year cohort (2,765), and 55-64 year cohort (2,715).

Unfortunately, no measure of fertility was provided in the 2001 Census. The number of Sephardic children 0-4 years, however, can suggest a rough estimate of the number of Sephardic births occurring in the Montreal

area between 1996-2001. We can estimate there were 1,215 births, or an average of 243 per year. (This is a rough calculation because it also includes young children of immigrants who arrived here after 1996. On the other hand, it excludes young children who left the city, but who were born here between 1996-2001. These two figures may or may not balance each other out.)

Finally, Table 5 shows median ages by ethnic extraction. Sephardim have a younger median age than Ashkenazim (40 and 43 years, respectively). However, the gap between the two groups is not large. The median age for persons of mixed extraction is 27 years, and it is 28 years for unidentified individuals.

The Sephardic median age (40 years) is older than the median age for the total (Jewish and non-Jewish) Montreal population (38 years). However, it is comparable to the median age for the Canadian Jewish population, which is also 40 years.

Where Sephardim Reside in the Montreal CMA

Table 6 presents the geographic distribution of the Sephardic community. Cote St. Luc

Table 6
Geographic Distribution
Total Jewish & Sephardic Populations

District	Total Jewish Population	Total Sephardim	% Sephardim of Total Jews
Centre Ville	2,410	375	15.6
Chomedey	3,755	1,330	35.4
Cote des Neiges	7,675	1,715	22.3
Cote St. Luc	19,785	4,285	21.7
Hampstead	5,195	920	17.7
NDG / Mtl. Ouest	5,815	815	14.0
Outremont	3,500	345	9.9
Park Avenue / Extension	1,750	185	10.6
Snowdon	7,240	2,295	31.7
Town of Mount Royal	2,255	695	30.8
Ville St. Laurent	8,240	3,770	45.8
Westmount	4,725	520	11.0
West Island	13,025	2,185	16.8
Rest of Montreal	7,505	1,785	23.8
Total Montreal CMA	92,875	21,220	22.8

Table 7A
Age by Geographic Area
Sephardic Population
(Column %)

District	Total		0-14		15-24		25-44		45-64		65+	
	#	%	#	%	#	%	#	%	#	%	#	%
Centre Ville	370	1.7	10	0.3	45	1.8	135	2.4	90	1.5	90	2.7
Chomedey	1,330	6.3	140	3.5	235	9.3	310	5.6	475	8.0	170	5.2
Cote des Neiges	1,710	8.1	205	5.2	130	5.1	370	6.7	475	8.0	530	16.1
Cote St. Luc	4,290	20.2	965	24.3	415	16.4	1,045	18.9	1,115	18.9	750	22.8
Hampstead	925	4.4	195	4.9	100	4.0	330	6.0	215	3.6	85	2.6
NDG / Mtl. Ouest	815	3.8	150	3.8	120	4.7	170	3.1	260	4.4	115	3.5
Outremont	345	1.6	65	1.6	65	2.6	80	1.4	105	1.8	30	0.9
Park Avenue / Extension	185	0.9	35	0.9	15	0.6	105	1.9	30	0.5	0	0.0
Snowdon	2,290	10.8	565	14.2	305	12.1	505	9.1	560	9.5	355	10.8
Town of Mount Royal	690	3.3	65	1.6	30	1.2	145	2.6	225	3.8	225	6.8
Ville St. Laurent	3,780	17.8	705	17.8	560	22.1	835	15.1	1,125	19.0	555	16.9
Westmount	515	2.4	115	2.9	30	1.2	190	3.4	125	2.1	55	1.7
West Island	2,185	10.3	440	11.1	260	10.3	735	13.3	560	9.5	190	5.8
Rest of Montreal	1,790	8.4	315	7.9	220	8.7	565	10.2	555	9.4	135	4.1
Total Montreal CMA	21,220	100.0	3,970	100.0	2,530	100.0	5,520	100.0	5,915	100.0	3,285	100.0

Table 7B
Age by Geographic Area
Sephardic Population
(Row %)

District	0-14		15-24		25-44		45-64		65+		Median Age
	#	%	#	%	#	%	#	%	#	%	#
Centre Ville	10	2.7	45	12.2	135	36.5	90	24.3	90	24.3	45
Chomedey	140	10.5	235	17.7	310	23.3	475	35.7	170	12.8	43
Cote des Neiges	205	12.0	130	7.6	370	21.6	475	27.8	530	31.0	51
Cote St. Luc	965	22.5	415	9.7	1,045	24.4	1,115	26.0	750	17.5	39
Hampstead	195	21.1	100	10.8	330	35.7	215	23.2	85	9.2	37
NDG / Mtl. Ouest	150	18.4	120	14.7	170	20.9	260	31.9	115	14.1	42
Outremont	65	18.8	65	18.8	80	23.2	105	30.4	30	8.7	37
Park Avenue / Extension	35	18.9	15	8.1	105	56.8	30	16.2	0	0.0	29
Snowdon	565	24.7	305	13.3	505	22.1	560	24.5	355	15.5	36
Town of Mount Royal	65	9.4	30	4.3	145	21.0	225	32.6	225	32.6	55
Ville St. Laurent	705	18.7	560	14.8	835	22.1	1,125	29.8	555	14.7	40
Westmount	115	22.3	30	5.8	190	36.9	125	24.3	55	10.7	38
West Island	440	20.1	260	11.9	735	33.6	560	25.6	190	8.7	39
Rest of Montreal	315	17.6	220	12.3	565	31.6	555	31.0	135	7.5	37
Total Montreal CMA	3,970	18.7	2,530	11.9	5,520	26.0	5,915	27.9	3,285	15.5	40

has the largest number of Sephardim (4,285), followed by Ville St. Laurent (3,770), and Snowdon (2,295). There are also significant representations of Sephardim in the West Island (2,185), and Cote des Neiges (1,715).

In short, Sephardim tend to reside in traditionally “Jewish” areas. However, note that there are 1,785 Sephardim living in the miscellaneous category of “Rest of Montreal”. This includes Verdun, LaSalle, Lachine, the Eastern part of Montreal, and the North and South Shores. Sephardim living in these diverse areas may be less affiliated or connected to the Jewish community, and harder to reach from the point of view of social services and supports.

The highest incidence of Sephardim relative to other Jews is found in Ville St. Laurent, where 45.8% of the Jewish population is Sephardic. There are also high incidences of Sephardim in Chomedey (35.4%) and Snowdon (31.7%). Despite the fact that the largest number of Sephardim is found in Cote St. Luc, they comprise only 21.7% of the 19,785 Jews residing in this area.

Tables 7A and 7B examine the geographic distribution of Sephardim by age cohorts. Table 7A looks at column percentages, whereas Table 7B presents row percentages. Both tables should be interpreted differently.

For instance, the largest number of Sephardic children (0-14 years) is found in Cote St. Luc (965). About a quarter (24.3%) of Sephardic children found in the Montreal CMA, live in Cote St. Luc. There is also a large contingent of Sephardic children in Ville St. Laurent (705), comprising 17.8% of Sephardic children living in Montreal. Snowdon has 565 Sephardic children and the West Island has 440.

In terms of teenagers and young adults between 15-24 years, the largest number is found in Ville St. Laurent (560), which contains 22.1% of Sephardim in this age cohort living in Montreal. There are also large contingents of Sephardim 15-24 years living in Cote St. Luc (415) and Snowdon (305).

The largest concentration of Sephardim 25-44 years is found in Cote. St. Luc (1,045), comprising 18.9% of Sephardic adults in this age group living in Montreal. There are

Table 8
Place of Birth of Sephardim

Place of Birth	#	%
Canada	8,565	40.4
Eastern Europe / Former Soviet Union	340	1.6
France	1,180	5.6
Western Europe (excl. France)	425	2.0
Morocco	7,220	34.0
Algeria / Libya / Tunisia	245	1.2
Egypt	645	3.0
Israel	1,175	5.5
Syria	35	0.2
Lebanon	305	1.4
Iraq	460	2.2
Iran	200	0.9
Turkey	180	0.8
United States	110	0.5
South America	50	0.2
Other	85	0.4
Total	21,220	100.0

835 Sephardim between 25-44 years in Ville St. Laurent, and 735 in the West Island.

Regarding middle-aged adults 45-64 years, Ville St. Laurent has 1,125, or 19% of Sephardim in this age group. Cote St. Luc has almost an identical amount (1,115). The West Island and Snowdon both have 560 Sephardim between 45-64 years of age.

Finally, there are 750 seniors 65+ years in Cote St. Luc, comprising 22.8% of elderly Sephardim in Montreal. Ville St. Laurent has 555 Sephardic seniors, and Cote des Neiges has 530.

Table 7B looks at the geographic distribution of Sephardim in terms of row percentages. For instances, Snowdon (24.7%), Cote St. Luc (22.5%), and Westmount (22.3%) all have Sephardic populations with prominent proportions of children 0-14 years. This means that these areas have large proportions of Sephardic families with young children.

Outremont (18.8%), Chomedey (17.7%), and Ville St. Laurent (14.8%) have larger proportions in the 15-24 year age group. This is because Sephardic families in these

areas are typically headed by middle-aged parents, with older children in their midst.

Regarding Sephardim between 25-44 years, Park Avenue / Extension (56.8%), Westmount (36.9%) and Centre Ville (36.5%) have the largest proportions, although in absolute terms, these three areas don't have many Sephardim.

Chomedey has the largest proportion of middle-aged Sephardim 45-64 years (35.7%), followed by Town of Mount Royal (32.6%), and NDG / Montreal Ouest (31.9%).

Finally, Town of Mount Royal (32.6%) and Cote des Neiges (31%) have the largest proportions of Sephardic elderly.

In summary, Table 7B suggests Sephardim living in various areas of Montreal have different age profiles. Cote St. Luc, Snowdon, Westmount, and Hampstead are dominated by younger Sephardic families. In Chomedey, NDG / Montreal Ouest, and Ville St. Laurent, middle-aged Sephardim with older children are most prominent. Sephardic seniors dominate the distributions of Cote des Neiges and Town of Mount Royal.

Table 9
Year of Immigration of Sephardim

Year of Immigration	#	%
Non-Immigrant	8,670	40.9
Before 1960	1,210	5.7
1960-1969	3,725	17.6
1970-1979	3,615	17.0
1980-1989	2,550	12.0
1990-2001	1,445	6.8
Total	21,215	100.0

These demographic differences impact on the types of community services and programs needed by Sephardim living in the various areas of the Montreal CMA. Any community outreach must take into account the different demographic profiles of these groups.

Table 7B also features the median ages of Sephardim across various geographic areas. The youngest Sephardic population is found in Park Avenue / Extension (29 years). Sephardic students and young adults living in the “Le Plateau” district of this area, may be contributing to the lower median age here.

Ville St. Laurent (40 years), Cote St. Luc (39 years), and the West Island (39 years) have Sephardic populations that are closest to the median. The oldest population of Sephardim is found in Town of Mount Royal (55 years). There is also a relatively older Sephardic population in Cote des Neiges (51 years).

Immigration & Language

Table 8 looks at the place of birth of Sephardim. The largest proportion of Sephardim was born in Canada (40.4%).

There are 8,565 Canadian-born Sephardim living in Montreal. The rest (59.6%) of the Sephardic population comprises immigrants who were born elsewhere.

A larger percentage of Sephardim are immigrants (born outside Canada) than in the rest of the Jewish community (59.6% and 26.3%, respectively). In fact, more than twice the proportion of the Sephardic population is immigrant-born, compared to the rest of the Jewish community.

Slightly more than a third of Sephardim (34%) were born in Morocco, comprising 7,220 individuals. The next highest group was born in France (1,180), followed by Israel (1,175).

The figure for France is likely an overestimate given the limitations of the Sephardic definition (see Appendix 2). On the other hand, the figure for Israel is likely an underestimate since not all of those who were born in Israel could be identified as Sephardic or Ashkenazi, and were thus placed in the unidentified category.

There are 645 Sephardim from Egypt, 460 from Iraq, 305 from Lebanon, 245 from Algeria / Libya / Tunisia, 200 from Iran, and

Table 10
Place of Birth by Year of Immigration
Sephardic Population

Place of Birth	Non-Immigrant / Before 1960		1960-1969		1970-1979		1980-1989		1990-2001	
	#	%	#	%	#	%	#	%	#	%
Canada	8,550	86.6	10	0.3	0	0.0	10	0.4	0	0.0
Eastern Europe / FSU	130	1.3	80	2.1	30	0.8	25	1.0	80	5.6
France	275	2.8	145	3.9	230	6.4	280	10.9	240	16.7
Rest of Western Europe	155	1.6	90	2.4	55	1.5	85	3.3	50	3.5
Morocco	220	2.2	2,475	66.4	2,525	69.9	1,375	53.7	620	43.2
Algeria / Libya / Tunisia	90	0.9	70	1.9	35	1.0	45	1.8	10	0.7
Egypt	165	1.7	330	8.9	110	3.0	25	1.0	0	0.0
Israel	60	0.6	130	3.5	210	5.8	440	17.2	335	23.3
Syria	10	0.1	15	0.4	10	0.3	0	0.0	0	0.0
Lebanon	10	0.1	80	2.1	160	4.4	35	1.4	25	1.7
Iraq	100	1.0	165	4.4	165	4.6	25	1.0	15	1.0
Iran	20	0.2	15	0.4	10	0.3	120	4.7	30	2.1
Turkey	40	0.4	75	2.0	15	0.4	40	1.6	0	0.0
United States	25	0.3	15	0.4	15	0.4	45	1.8	10	0.7
South America	0	0.0	0	0.0	10	0.3	10	0.4	10	0.7
Other	20	0.2	30	0.8	30	0.8	0	0.0	10	0.7
Total	9,870	100.0	3,725	100.0	3,610	100.0	2,560	100.0	1,435	100.0

180 from Turkey, living in the Montreal metropolitan area. There are fewer Sephardim from Syria (35).

Four hundred and twenty-five (425) Sephardim were born in Western Europe, in countries other than France, such as Spain, Portugal or Greece. As well, 340 Sephardim were born in Eastern Europe, in countries such as Bulgaria or the former Yugoslavia.

When did Sephardim immigrate to Canada? As Table 9 shows, the peak immigration periods were between 1960-1969 (3,725 individuals) and between 1970-1979 (3,615 individuals). There was also a significant number who arrived between 1980-1989 (2,550). By the 1990's Sephardic immigration slowed somewhat, although 1,445 arrived during that decade.

Table 10 presents data on place of birth by year of immigration for the Sephardic population. In the 1960's the majority of Sephardim arrived from Morocco (2,475), representing about two-thirds of Sephardic immigrants. There were also some who arrived from Egypt (330) and Iraq (165). In the 1970's the majority likewise immigrated from Morocco (2,525), as well as France (230) and Israel (210).

In the 1980's, about half of the immigrants came from Morocco (1,375), and significant numbers also arrived from Israel (440) and France (280). Finally, in the 1990's, 620 came from Morocco, 335 from Israel, and 240 from France.

In short, immigration from Morocco has diminished significantly in the last decade, and will likely diminish further given that there are few Jews currently residing in Morocco. Sephardic immigration from Israel has also diminished somewhat, although recent difficulties and tensions in Israel may have raised the numbers who have settled here in the last three years.

Finally, the numbers of Sephardim who have arrived from France in the last three decades have remained remarkably steady; but given the tensions recently experienced by Jews in that country, the number of French Sephardic immigrants has probably increased significantly in the last 3-4 years. Unfortunately, this last wave of Sephardim came after the 2001 Census, and hence are not part of the breakdowns featured in Table 10.

Table 11 examines the mother tongue of Sephardim. It is clear that French is the

Table 11
Mother Tongue of Sephardim

Mother Tongue	Total Jewish Community		Sephardim		Rest of Jewish Community	
	#	%	#	%	#	%
French	17,260	18.6	16,975	80.0	285	0.4
Hebrew	3,025	3.3	1,000	4.7	2,025	2.8
Spanish	1,225	1.3	735	3.5	490	0.7
Arabic	920	1.0	920	4.3	0	0.0
English	52,400	56.4	1,035	4.9	51,365	71.7
Other	18,050	19.4	560	2.6	17,490	24.4
Total	92,880	100.0	21,225	100.0	71,655	100.0

Table 12
Home Language of Sephardim

Home Language	Total Jewish Community		Sephardim		Rest of Jewish Community	
	#	%	#	%	#	%
French	15,925	17.1	14,385	67.8	1,540	2.1
Hebrew	1,475	1.6	485	2.3	990	1.4
Spanish	465	0.5	240	1.1	225	0.3
Arabic	195	0.2	195	0.9	0	0.0
English	65,815	70.9	5,630	26.5	60,185	84.0
Other	8,990	9.7	285	1.3	8,705	12.2
Total	92,865	100.0	21,220	100.0	71,645	100.0

dominant mother tongue of Sephardim (80%). English is the native language of only 4.9% of Sephardim, and Hebrew of 4.7% of Sephardim. A smaller proportion (4.3%) say their mother tongue is Arabic, and 3.5% say it is Spanish.

In absolute terms, there are 16,975 Sephardim who say their mother tongue is French, 1,035 who say it is English, and 1,000 who say it is Hebrew. Fewer say it is Arabic (920) or Spanish (735).

Regarding home language, 67.8% of Sephardim report they speak French at home, whereas 26.5% say they speak English (Table 12). Only 2.3% speak Hebrew, 1.1% speak Spanish and 0.9% speak Arabic at home.

In terms of absolute numbers, 14,385 Sephardim say they speak French at home, 5,630 speak English, 485 speak Hebrew, 240 speak Spanish, and 195 speak Arabic.

In short, more Sephardim speak English as their home language (26.5%) than as their mother tongue (4.9%). Arabic and Spanish have seen significant declines in terms of their use at home.

The Family Structure of Sephardim

There are 11,600 Sephardic households of a total of 41,125 Jewish households in this metropolitan area. In other words, 28.2% of Jewish households in the Montreal CMA have at least one Sephardic resident.

In terms of household size, 21% of Sephardic households have a single occupant, 31.1% have two people, 15% have three, 18.1% have four, and 14.8% have at least five. In comparison 8.1% of non-Sephardic households in the Jewish community have at least five people dwelling within them.

Table 13 examines the living arrangements of Sephardic individuals. The great majority of Sephardim (77.4%) live in couple arrangements. Almost one in ten Sephardim (9%) live in single parent families, whereas 11.5% live alone.

In absolute terms, 16,400 Sephardim live in couple arrangements, 2,430 live alone, 1,920 live in lone parent families, and 435 live in other living arrangements.

There is a slightly higher percentage of Sephardim who live in couple arrangements

Table 13
Living Arrangement
Selected Populations

Living Arrangement	Total Jewish Community		Sephardim		Rest of Jewish Community		Total Mtl. Pop.
	#	%	#	%	#	%	%
A Couple	70,210	75.7	16,400	77.4	53,810	75.2	69.0
Female Single Parent	6,055	6.5	1,620	7.6	4,435	6.2	10.3
Male Single Parent	1,190	1.3	300	1.4	890	1.2	2.2
Living Alone	13,230	14.3	2,430	11.5	10,800	15.1	13.0
Other Arrangements*	2,100	2.3	435	2.1	1,665	2.3	5.5
Total	92,785	100.0	21,185	100.0	71,600	100.0	100.0

*Includes individuals living with relatives (siblings, grandparents, etc.) or with non-relatives.

Table 14
Marital Status
Selected Populations

Marital Status	Total Jewish Community		Sephardim		Rest of Jewish Community		Total Mtl. Pop.
	#	%	#	%	#	%	%
Married	40,895	44.1	9,635	45.5	31,260	43.6	33.2
Single / Never Married	37,450	40.4	8,570	40.4	28,880	40.3	42.4
Divorced / Separated	5,145	5.5	1,310	6.2	3,835	5.4	7.2
Widowed	6,300	6.8	945	4.5	5,355	7.5	4.5
Common Law	3,020	3.3	730	3.4	2,290	3.2	12.8
Total	92,810	100.0	21,190	100.0	71,620	100.0	100.0

than in the rest of the Jewish population (77.4% and 75.2%, respectively). On the other hand, a smaller proportion of Sephardim live alone than in the rest of the Jewish community (11.5% and 15.1%, respectively). This is likely because there are proportionally fewer elderly among Sephardim, particularly widows. Finally, Sephardim are slightly more likely to live in single parent arrangements than the rest of the Jewish community (9% and 7.4%, respectively).

In comparison to the total Montreal population, Sephardim are much more likely to live in couple arrangements than the overall Montreal populace (77.4% and 69%, respectively). Sephardim are less likely to reside in single parent families or live alone than the total Montreal population.

Table 22 in Appendix 5 examines living arrangements by age cohorts for the Sephardic population. About one in ten Sephardic children (0-14 years) live in a single parent family (10.9%). The great majority (89%) of Sephardic children live in couple arrangements.

There are 1,410 Sephardim between the ages of 25-64 years who live alone. Some of

these individuals are single, but others are divorced or separated.

Table 22 also shows that more than a quarter (28.3%) of Sephardic seniors (65+ years) live alone, comprising 925 individuals. These seniors are a particularly vulnerable segment, especially if they lack family or other social supports, and if they find it difficult to access services.

Table 14 looks at the marital status of Sephardim. Almost half of Sephardim are married (45.5%). A large segment of Sephardim are single / never married (40.4%). A much smaller percentage are divorced / separated (6.2%), widowed (4.5%), or living in common law arrangements (3.4%).

In absolute terms, there are 9,635 married individuals, 8,570 single persons, 1,310 divorced / separated persons, and 945 widowed individuals in the Sephardic community. Moreover, there are 730 Sephardim living in common law arrangements.

Sephardim are slightly more likely to be married than the rest of the Jewish community (45.5% and 43.6%,

Table 15
Education Level
Selected Populations
(15+ yrs)

Education Level	Total Jewish Community		Sephardim		Rest of Jewish Community		Total Mtl. Pop.
	#	%	#	%	#	%	%
Grades 0-12	33,850	45.3	7,405	43.0	26,445	46.0	54.0
CEGEP / Trade Certificate	13,200	17.7	3,680	21.4	9,520	16.5	24.4
Bachelor's Degree	16,865	22.6	3,890	22.6	12,975	22.6	15.1
Master's Degree	8,375	11.2	1,770	10.3	6,605	11.5	5.2
Doctorate / Medicine Degree	2,475	3.3	485	2.8	1,990	3.5	1.2
Total	74,765	100.0	17,230	100.0	57,535	100.0	100.0

Table 16
Occupational Profile
Selected Populations
(15+ yrs)

Occupational Profile	Total Jewish Community		Sephardim		Rest of Jewish Community		Total Mtl. Pop.
	#	%	#	%	#	%	%
Senior & Middle Managers	9,775	13.1	2,430	14.1	7,345	12.8	7.2
Professionals	12,880	17.2	2,790	16.2	10,090	17.5	12.0
Technical / Paraprofessionals	6,615	8.8	1,350	7.8	5,265	9.2	8.4
Secretarial / Clerical	5,825	7.8	1,550	9.0	4,275	7.4	10.0
Sales / Services (Skilled)	8,075	10.8	2,165	12.6	5,910	10.3	9.8
Transport / Manufacturing (Skilled)	2,380	3.2	660	3.8	1,720	3.0	12.2
Unskilled Workers	2,580	3.5	675	3.9	1,905	3.3	9.3
No Work Experience	26,630	35.6	5,610	32.6	21,020	36.5	31.1
Total	74,760	100.0	17,230	100.0	57,530	100.0	100.0

respectively). There are almost identical proportions of individuals who are single (never married) among Sephardim and the rest of the Jewish population (40.4% and 40.3%, respectively). There is a slightly higher percentage of divorced / separated persons among Sephardim (6.2% and 5.4%, respectively), but a lower percentage of widowed individuals (4.5% and 7.5%, respectively). The proportions of those living in common law arrangements are almost identical for Sephardim and the rest of the Jewish community (3.4% and 3.2%).

The marital breakdowns for Sephardim are much more similar to the rest of the Jewish community than to the overall Montreal population. Sephardim are much more likely to be married than the overall Montreal population (45.5% and 33.2%, respectively). They are much less inclined to be living in a common law arrangement than the total Montreal populace (3.4% and 12.8%, respectively). The larger proportion of individuals who live in common law arrangements in the general population of Montreal is a particularly striking difference.

Table 23 in Appendix 5 looks at marital status by age for Sephardim. Note that by middle-age (45-64 years), 79.2% of

Sephardim are married or living in common law arrangements. Also by middle-age, 12.3% of Sephardim are divorced or separated, and only 5.7% have never married.

There are 775 elderly who are widowed in the Sephardic community, comprising 23.6% of total Sephardic seniors living in the Montreal CMA. About two-thirds (65.2%) of elderly Sephardim are married or living in common law arrangements.

Educational Levels & Occupational Categories

The education levels of Sephardim are described in Table 15. It can be seen that more than a third (35.7%) of adult Sephardim (15+ years) have at least a university degree, comprising 6,145 individuals. This proportion is slightly lower than that of the rest of the Jewish community (37.6%).

The percentage of Sephardim who have an undergraduate university degree (22.6%) is identical to that of the rest of the Jewish community. There are slightly lower levels of Sephardim among those with master's degrees (10.3% and 11.5%, respectively), and slightly lower among those who have a

Table 17
Individual Income
Selected Populations
(15+ yrs)

Individual Income	Total Jewish Community		Sephardim		Rest of Jewish Community		Total Mtl. Pop.
	#	%	#	%	#	%	%
Under \$10,000	18,040	24.1	4,440	25.8	13,600	23.6	27.4
\$10,000 to \$24,999	20,785	27.8	5,055	29.3	15,730	27.3	29.6
\$25,000 to \$39,999	13,050	17.4	2,925	17.0	10,125	17.6	20.3
\$40,000 to \$69,999	12,685	17.0	3,030	17.6	9,655	16.8	16.8
\$70,000 to \$99,999	4,530	6.1	900	5.2	3,630	6.3	3.7
\$100,000 or More	5,710	7.6	890	5.2	4,820	8.4	2.2
Total	74,800	100.0	17,240	100.0	57,560	100.0	100.0

Table 18
Median Individual Income
Selected Populations
(15+ yrs)

	Median Individual Income (\$)
Sephardim	23,268
Ashkenazim	25,845
Mixed Extraction	22,256
Unidentified	20,212
Total Jewish Population	25,227
Total Montreal Population	21,888

Doctorate / Medicine degree (2.8% and 3.5%).

The Sephardic community has a higher percentage of those with CEGEP or a trade school education than the rest of the Jewish community (21.4% and 16.5%, respectively). On the other hand, the Sephardic population has a smaller proportion of those who have only a high school or primary school education than the rest of the Jewish community (43% and 46%, respectively).

The educational profile of Sephardim is much more similar to the rest of the Jewish community than it is to the general Montreal population. There is a much higher percentage of Sephardim who have a university degree than the overall Montreal population (35.7% and 21.5%, respectively). Those who have only a primary or secondary school education are proportionally fewer among Sephardim than the overall Montreal population (43% and 54%, respectively).

Table 16 examines the occupational profile of adult Sephardim (15+ years). The largest number of Sephardim are professionals (2,790), followed by senior and middle

managers (2,430), sales / service workers (2,165), secretarial / clerical workers (1,550), and technical / paraprofessional workers (1,350). In short, Sephardim are well distributed across the various occupational categories.

How does the occupational profile of Sephardim compare to that of the rest of the Jewish community? The distributions are again remarkably similar. Sephardim are slightly more inclined to be managers, secretarial / clerical, and sales / service workers. The rest of the Jewish community is slightly more inclined to be professional and technical / paraprofessional workers. However, the differences in all these proportions are small.

The occupational profile of Sephardim is much more similar to the rest of the Jewish community than the overall Montreal population. Sephardim are much more inclined to be managers or professionals (30.3%) than the total Montreal population (19.2%). Sephardim are much less likely to work in transportation or manufacturing than the overall Montreal population, but are more inclined to work in sales.

Table 19
Poverty Status
Selected Populations

Poverty Status	Total Jewish Community		Sephardim		Rest of Jewish Community		Total Mtl. Pop.
	#	%	#	%	#	%	%
Poor	17,065	18.4	3,770	17.8	13,295	18.6	22.2
Not Poor	75,730	81.6	17,415	82.2	58,315	81.4	77.8
Total	92,795	100.0	21,185	100.0	71,610	100.0	100.0

Table 20
Age by Poverty Status
Sephardic Population

Age Cohort	Poor		Not Poor		Total
	#	%	#	%	#
0-14	675	17.0	3,300	83.0	3,975
15-24	385	15.3	2,125	84.7	2,510
25-44	975	17.7	4,535	82.3	5,510
45-64	930	15.7	4,980	84.3	5,910
65+	805	24.5	2,480	75.5	3,285
Total	3,770	17.8	17,420	82.2	21,190

The Income Distribution of Sephardim

Table 17 examines the individual income distribution of Sephardic adults (15+ years). Individual income includes wages for part-time or full-time work, revenue from self-employment, or benefits such as pensions, employment insurance or social assistance.

A large segment of Sephardim earn under \$10,000, comprising 4,440 individuals. The largest segment earn between \$10,000-\$24,999 per year, comprising 5,055 individuals. There are 2,925 Sephardim who earn between \$25,000-\$39,999 yearly, and 3,030 who earn between \$40,000-\$69,999. In terms of higher end earners: 900 earn between \$70,000-\$99,999, and 890 earn \$100,000 or more.

The Sephardic community has 10.4% who are high-income earners (\$70,000+), compared to 14.7% for the rest of the Jewish community. There is a larger percentage of Sephardim who are lower-end earners (<\$25,000) than the rest of the Jewish community (55.1% and 50.9%, respectively).

Sephardim are more inclined to be high-income earners (\$70,000+) than the overall Montreal population (10.4% and 5.9%, respectively). There is a slightly smaller proportion of Sephardim who are lower-end earners (<\$10,000) than the general Montreal populace (25.8% and 27.4%, respectively)

According to Table 18, the median individual income for Sephardim is \$23,268. This amount is somewhat lower than that of Ashkenazim (\$25,845), but it is higher than those of mixed extraction (\$22,256), or those whose ethnic extraction could not be identified (\$20,212). The median income of Sephardim (\$23,268) is higher than that for the total Montreal population (\$21,888).

Table 19 looks at the poverty level of Sephardim. There are 3,770 poor Sephardim residing in the Montreal Metropolitan Area, or 17.8% of the total Sephardic community. In fact, the level of poverty is slightly lower among Sephardim (17.8%) than it is for the rest of the Jewish community (18.6%). Sephardim comprise 22.1% of the Jewish poor in the Montreal CMA. The poverty level of Sephardim (17.8%) is significantly

Table 21
Living Arrangement by Poverty Status
Sephardic Population

Living Arrangement	Poor		Not Poor		Total
	#	%	#	%	#
A Couple	1,900	11.6	14,500	88.4	16,400
Female Single Parent	545	33.6	1,075	66.4	1,620
Male Single Parent	110	36.7	190	63.3	300
Living Alone	1,060	43.6	1,370	56.4	2,430
Other Arrangements*	145	33.7	285	66.3	430
Total	3,760	17.8	17,420	82.2	21,180

*Includes individuals living with relatives (siblings, grandparents, etc.) or with non-relatives.

lower than that of the general Montreal population (22.2%).

Table 20 is an examination of poverty by age cohorts. The most economically vulnerable segment of the Sephardic population is seniors (65+ years). About one in four Sephardic seniors live in poverty (24.5%).

Aside from seniors, all the other age cohorts described in Table 20 fall below the average poverty level of the Sephardic community. However, note that 17% of Sephardic children below 15 years of age are poor.

In absolute terms, the largest segment of poor are Sephardim between 25-44 years, comprising 975 individuals. The next largest segment are middle-aged Sephardim between 45-64 years, comprising 930 individuals. There are 805 poor Sephardic seniors 65+ years; 675 poor Sephardic children under 15 years; and 385 poor Sephardim between 15-24 years of age.

Table 21 examines poverty status by living arrangement. It can be seen that Sephardim who live alone are at the highest risk for poverty. Almost half (43.6%) of such individuals live under the poverty line.

Persons who live alone are an economically vulnerable group because most don't have the benefit of a double income. Some are dealing with difficult life circumstances such as divorce, separation or widowhood.

Finally, Table 24 in Appendix 5 shows poverty status by living arrangement and age. There are 200 Sephardic children living in single parent families who are poor. The poverty level of these children is very high: 45.5%. In absolute terms, however, there are more poor children who live in couple arrangements (470) than in single parent households.

Non-elderly Sephardic adults (15-64 years) have a high poverty level if they live alone (36.8%), comprising 555 individuals. In absolute terms, however, there are 1,170 Sephardim between 15-64 who live in couple arrangements, and who are poor.

Finally, elderly Sephardic seniors who live alone have a particularly high level of poverty (54.8%). There are 510 seniors in the Sephardic community who live alone, and who are economically disadvantaged.

The Challenges Ahead

Sephardim comprise 22.8% of the Montreal Jewish community. As the numbers of Ashkenazim have diminished significantly in the last two decades, the size of the Sephardic population has increased in the same period. In short, Sephardim have been on the ascendancy, both in terms of their relative numbers, as well as their social and economic standing.

The challenges facing Sephardim, and those who provide services for them, can be examined by looking at the different issues and needs related to specific age cohorts. These can be divided into the following broad segments: school-aged children, young adults, middle-aged adults, and seniors.

In 2001, there were about 4,000 Sephardic children under 15 years living in Montreal. A question is whether Sephardic parents are choosing to send their children to the Jewish day school system or are they sending them to public schools or private non-Jewish schools instead? Does the education of the parents have an impact on this decision, or are there financial issues involved? Other important issues include how to outreach to

Sephardic students in the public schools to make sure they don't remain isolated; and how to ensure that the cultural needs of Sephardic students in the English Jewish schools are being met.

In 2001, about 900 children (K-11) were enrolled in francophone Jewish day schools: the Maimonides campuses and Yeshiva Yavne. Is education in the French language still a priority for Sephardic parents? If it isn't, what are the implications of this trend for the cultural orientation of their children? The great majority of young Sephardim are nonetheless bilingual, and this positions them well as far as their future in Quebec society is concerned.

Are there sufficient Jewish pre-school facilities for Sephardic children in the language of their parents' choosing? This issue is particularly relevant in areas such as the West Island, which has seen an increase in the number of young Sephardic families, but which may not have sufficient facilities for francophone pre-schoolers. The same issues arise in the West Island regarding the lack of options for Sephardim of elementary or high school ages, who require schooling in the French language.

Regarding young adult Sephardim (18-24 years), a question is whether they are in fact staying in Montreal, or leaving for other parts of the continent or Israel. Unfortunately, the Census data cannot address this issue. If some Sephardim are deciding to leave, it is not clear whether they are motivated by similar reasons as Ashkenazi young adults. The difficulty lies in the lack of adequate data regarding youth retention among Sephardim.

Young adult Sephardim are a major resource for leadership development in the community. An important question is how to encourage this age group to assume leadership roles. Their participation can well be critical for tapping into a new wave of committed individuals, who are just gaining momentum in terms of their careers, and are set to build their adult roots in this city.

Among Sephardim 25-44 years, a similar question arises as to how to get them more involved in community organizations, such as Federation CJA and its affiliated agencies. Their priorities include raising families and maintaining careers, and many are involved in synagogues and Chesed projects. Sephardim are highly educated, and have a relatively high proportion of

managers and professionals among them. How can Federation create conditions that will encourage their participation, particularly as volunteers in the decision making process, and to become lifetime donors to Campaign?

There are many upwardly mobile young Sephardim who have the potential of increased participation. Unfortunately, the traditional methods of engaging Sephardim have had limited success. The challenge for Federation CJA and its affiliated agencies is to develop innovative outreach strategies that will result in long-term involvement and connection.

The “baby-boomer” Sephardim (45-64 years) will begin to turn elderly in the next decade. They represent a very different cohort than their immigrant parents who are now at least in their late 60’s. These former Sephardim are more educated, more bilingual, and more economically independent than their parents. They may also be more open to community-based services than their parents, who were more oriented to the synagogue for meeting their needs.

Many of these middle-aged Sephardim nonetheless want culture-specific services, and in this way, may be more demanding of community-based services than their parents. Sephardim in this age group, particularly those who are inclined to take early retirement, will likely look for services related to health maintenance and recreation. Federation CJA and its affiliated agencies have to take their needs into consideration, rather than react to the demographic bulge they represent, as their needs become more acute when they turn senior in the next decade.

In terms of elderly Sephardim, there is little data available regarding their current needs. Some questions include: What percentage of frail elderly are living at home, and how many are in institutional settings? Do aged Sephardim necessarily have more family support systems than senior Ashkenazim (many of the younger family members of the latter have left Montreal)? Are the current foster homes and long-term care facilities able to cater to the demographic and cultural needs of this group?

Many of the frailer Sephardic elderly are either unilingually Arabic, or speak French as well. Facilities for these individuals must

take factors related to language, environment, modalities of care, and approach to family into account, when implementing services for these individuals. Moreover, the children of elderly Sephardim are more demanding in terms of the type and quality of care they expect for their parents. It is an open question whether current facilities are sufficiently adapted for the care of Sephardim in their final years.

Finally, Sephardim occupy a unique position in the Jewish community. They speak the language of the majority of Quebecers, and feel comfortable interacting in the Quebecois milieu. This adaptability partly explains their economic success and their high profile in political and social spheres. This is not to say that there are not vulnerable Sephardim as well. In fact, the current report suggests that poverty is a concern for a significant number of Sephardic seniors, those living alone, and single parent families.

However, all in all, the future of the Sephardic population in Montreal seems secure, as Sephardim continue to thrive in this city.

Appendix 1

The Jewish Standard Definition

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

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

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

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

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

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

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

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

Appendix 2

The Definition of Sephardim

As mentioned in the text, information was available for the first time regarding the place of birth of the respondent's parents. These questions were critical because they helped identify Sephardim who were born in Canada, or whose mother tongue was too ambiguous to allow a straightforward identification of their ethnic extraction.

There is little doubt that as Sephardim become second and third generation Canadians, it will be more difficult to identify them using the Census parameters.

The following criteria were used to define Sephardim, Ashkenazim and those of mixed extraction:

Sephardim:

If respondent was born in Afghanistan, Albania, Algeria, Bulgaria, Egypt, France, Greece, India, Iran, Iraq, Jordan, Kuwait, Lebanon, Libya, Morocco, North Yemen, Pakistan, Portugal, Saudi Arabia, South Yemen, Spain, Syria, Tunisia, Turkey, Yemen, Yugoslavia (Bosnia and Herzegovina, Croatia, Macedonia, Slovenia)

<or>
If both mother and father were born in Afghanistan, Albania, Algeria, Bulgaria, Egypt, France, Greece, India, Iran, Iraq, Jordan,

Kuwait, Lebanon, Libya, Morocco, North Yemen, Pakistan, Portugal, Saudi Arabia, South Yemen, Spain, Syria, Tunisia, Turkey, Yemen, Yugoslavia (Bosnia and Herzegovina, Croatia, Macedonia, Slovenia)

<or>

If respondent's mother tongue is French, Arabic, Greek, Bulgarian, Yugoslavian

<or>

any child in a household where both parents fit this criterion

Ashkenazim:

If not included in the definition of Sephardic above or Mixed Extraction below

<and>

If respondent born in Argentina, Austria, Belarus, Czechoslovakia (Slovakia, Czech Republic), Denmark, Estonia, Finland, Germany, Hungary, Ireland, Latvia, Lithuania, Luxembourg, Mexico, Moldova, Netherlands, Norway, Poland, Romania, Russia, South Africa, Sweden, Ukraine, United Kingdom, Uruguay

<or>

If respondent's mother tongue is Yiddish, English, Russian, Austrian (Germanic Languages, n.i.e), Czech, Danish, German, Hungarian, Irish (Celtic Languages), Dutch, Polish, Romanian, Swedish, Finnish

<or>

If both mother and father were born in Argentina, Austria, Belarus, Czechoslovakia (Slovakia, Czech Republic), Denmark, Estonia, Finland, Germany, Hungary, Ireland, Latvia, Lithuania, Luxembourg, Mexico, Moldova, Netherlands, Norway, Poland, Romania, Russia,

South Africa, Sweden, Ukraine, United Kingdom, Uruguay
<or>

Mixed Extraction:

If father was born in Afghanistan, Albania, Algeria, Bulgaria, Egypt, Greece, India, Iran, Iraq, Jordan, Kuwait, Lebanon, Libya, Morocco, North Yemen, Pakistan, Portugal, Saudi Arabia, South Yemen, Spain, Syria, Tunisia, Turkey, Yemen, Yugoslavia (Bosnia and Herzegovina, Croatia, Macedonia, Slovenia)

<and>

If mother was born in Argentina, Austria, Belarus, Czechoslovakia (Slovakia, Czech Republic), Denmark, Estonia, Finland, Germany, Hungary, Ireland, Latvia, Lithuania, Luxembourg, Mexico, Moldova, Netherlands, Norway, Poland, Romania, Russia, South Africa, Sweden, Ukraine, United Kingdom, Uruguay

<or>

If father was born in Argentina, Austria, Belarus, Czechoslovakia (Slovakia, Czech

any child in a household where both parents fit this criterion

Republic), Denmark, Estonia, Finland, Germany, Hungary, Ireland, Latvia, Lithuania, Luxembourg, Mexico, Moldova, Netherlands, Norway, Poland, Romania, Russia, South Africa, Sweden, Ukraine, United Kingdom, Uruguay

<and>

If mother was born in Afghanistan, Albania, Algeria, Bulgaria, Egypt, Greece, India, Iran, Iraq, Jordan, Kuwait, Lebanon, Libya, Morocco, North Yemen, Pakistan, Portugal, Saudi Arabia, South Yemen, Spain, Syria, Tunisia, Turkey, Yemen, Yugoslavia (Bosnia and Herzegovina, Croatia, Macedonia, Slovenia)

<or>

any child in a household where both parents fit this criterion

Unidentified:

All other combinations

Appendix 3

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 Toshi 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 4

The Low-Income Cut-Offs

The low-income cut-offs are considered to be a representation of the “poverty line” in this report. However, given the limitations in defining poverty, Statistics Canada does not use the term “poverty” per se, preferring to rely on a term (Low-Income Cut-Off) that has well-defined statistical parameters, and less controversy associated with it. 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
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

Additional Data Tables

Table 22
Living Arrangement by Age
Sephardic Population
(Column %)

Living Arrangement	0-14		15-24		25-44		45-64		65+		Total	
	#	%	#	%	#	%	#	%	#	%	#	%
A Couple	3,535	89.0	1,880	74.8	4,160	75.6	4,705	79.7	2,120	64.8	16,400	77.5
Female Single Parent	370	9.3	375	14.9	385	7.0	380	6.4	105	3.2	1,615	7.6
Male Single Parent	65	1.6	80	3.2	65	1.2	65	1.1	20	0.6	295	1.4
Living Alone	0	0.0	95	3.8	745	13.5	665	11.3	925	28.3	2,430	11.5
Other Arrangements*	0	0.0	85	3.4	150	2.7	90	1.5	100	3.1	425	2.0
Total	3,970	100.0	2,515	100.0	5,505	100.0	5,905	100.0	3,270	100.0	21,165	100.0

*Includes individuals living with relatives (siblings, grandparents, etc.) or with non-relatives.

Table 23
Marital Status by Age
Sephardic Population
(Column %)

Marital Status	0-14		15-24		25-44		45-64		65+		Total	
	#	%	#	%	#	%	#	%	#	%	#	%
Married	0	0.0	55	2.2	3,140	57.0	4,335	73.4	2,110	64.3	9,640	45.5
Single / Never Married	3,980	100.0	2,430	96.8	1,700	30.9	335	5.7	125	3.8	8,570	40.5
Divorced / Separated	0	0.0	0	0.0	340	6.2	725	12.3	240	7.3	1,305	6.2
Widowed	0	0.0	0	0.0	0	0.0	165	2.8	775	23.6	940	4.4
Common Law	0	0.0	25	1.0	330	6.0	345	5.8	30	0.9	730	3.4
Total	3,980	100.0	2,510	100.0	5,510	100.0	5,905	100.0	3,280	100.0	21,185	100.0

Table 24
Poverty Status by Living Arrangement by Age
Sephardic Population

Living Arrangement	0-14 Years				15-64 Years				65+ Years			
	Poor		Not Poor		Poor		Not Poor		Poor		Not Poor	
	#	%	#	%	#	%	#	%	#	%	#	%
A Couple	470	13.3	3,065	86.7	1,170	10.9	9,575	89.1	260	12.3	1,860	87.7
Female Single Parent	165	44.6	205	55.4	350	30.8	785	69.2	25	21.7	90	78.3
Male Single Parent	35	50.0	35	50.0	75	34.9	140	65.1	0	0.0	20	100.0
Living Alone	0	--	0	--	555	36.8	955	63.2	510	54.8	420	45.2
Other Arrangements*	0	--	0	--	135	42.2	185	57.8	10	9.5	95	90.5
Total	670	16.9	3,305	83.1	2,285	16.4	11,640	83.6	805	24.5	2,485	75.5

*Includes individuals living with relatives (siblings, grandparents, etc.) or with non-relatives.