

# 2011 NATIONAL HOUSEHOLD SURVEY THE JEWISH COMMUNITY OF MONTREAL

PART 7  
THE SEPHARDIC  
COMMUNITY



JEWISH FEDERATIONS OF CANADA - UIA  
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FÉDÉRATIONS JUIVES DU CANADA - UIA

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# **2011 National Household Survey Analysis**

## **Part 7 The Sephardic Community**

**By  
Charles Shahar**

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## Highlights of Part 7

- There are 22,225 Sephardim residing in the Montreal CMA. Sephardim comprise 24.5% of the 90,780 members of the Jewish community here. There are also 715 individuals of mixed (Sephardic and Ashkenazi) extraction living in this metropolitan area.
- There are 3,755 Sephardic children under 15 years, 3,045 teenagers and young adults between 15-24 years, 5,315 individuals between 25-44 years, 5,570 individuals between 45-64 years, and 4,540 Sephardic seniors (65+ years) living in the Montreal metropolitan area. The Sephardic age distribution peaks among middle-aged adults (45-64 years).
- About one in five Sephardim (20.4%) are seniors. As large numbers of middle-aged Sephardim enter their senior years, the proportion of Sephardic elderly will likely increase significantly.
- Cote St. Luc has the largest population of Sephardim in the Montreal CMA (5,580). There are also large contingents of Sephardim living in Ville St. Laurent (3,365) and the West Island (2,205).
- There are 9,735 Canadian-born Sephardim living in Montreal, comprising 43.8% of the Sephardic community. The rest of the Sephardic population (56.2%) are immigrants. More than a quarter of Sephardim (28.3%) were born in Morocco.
- The great majority of Sephardim (73.8%) live in couple arrangements, while one in ten Sephardim (10%) live in single parent families, and 15% are unattached (living alone or with non-relatives).
- Sephardim appear to be slightly more inclined to marry by the end of middle age than the rest of the Jewish community. However, they are also more inclined to experience divorce.

- The percentage of adult Sephardim that have a university degree has increased significantly from 35.7% in 2001 to 45.7% in 2011.
- There are 4,080 poor Sephardim residing in the Montreal metropolitan area, or 18.4% of the total Sephardic population. The poverty level among Sephardim is lower than that of the rest of the Jewish community (20.5%).
- Those who are particularly vulnerable to poverty include Sephardic seniors living alone (47.7%); Sephardic adults between 15-64 years living alone (47.3%); and Sephardim living in female single parent families (32.7%).

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# 2011 National Household Survey Analysis

## Part 7: The Sephardic Community

This report examines the characteristics of Sephardic Jews in the Montreal Census Metropolitan Area (CMA) based on figures from the 2011 National Household Survey (NHS). The data describes the demographic, cultural and economic profiles of the Sephardic community. The findings also identify where Sephardim reside, 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 contributes to the intricate fabric of the Jewish community in Montreal. The term "Sephardim" initially referred to Jews living in Spain, who were expelled during the "Inquisition" in the 1490s. The term now refers to descendants of those Jews, who ultimately settled in areas such as 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, the Spanish and Portuguese Congregation, is of Sephardic origin. It 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 most significant period of Sephardic immigration began following the 1967 Six Day War between Israel and its Arab neighbors. A large influx of Sephardim, mostly from Morocco, settled in Montreal between 1967 and 1987. 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 occupy key positions of leadership and influence in the Jewish community, have developed thriving businesses, and enjoy political representation in the general community.

There have been relatively few studies examining the demographic composition of the Sephardic community. The first extensive report was based on the 2001 Census. Using a definition derived from a combination of several Census variables, Shahar & Perez (2005) estimated that there were 21,215 local Sephardim in 2001.<sup>1</sup> This figure represented the first definitive measure of the size of the Sephardic community in Montreal.

The current report is in a sense a follow-up of the 2001 study. It seeks not only to describe the demographic characteristics of the Sephardic community, but the changes that have taken place in the last decade. The topics covered in this report include basic demographics (such as age and gender breakdowns), 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 is a discussion of methodological considerations related to the National Household Survey, and their implications for interpreting the data presented in this study.

An explanation of the definition used to identify Jewishness in this report is presented in Appendix 2. A description of changes to the Jewish definition is also discussed here.

Appendix 3 is a detailed breakdown of the criteria used to distinguish between Sephardim and Ashkenazim.

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<sup>1</sup>Shahar, C. and Perez, E. 2001 Census Analysis Series. Part 6: The Sephardic Community. FEDERATION CJA, October 2005.

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.

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. These rounding errors are minor, with minimal impact on the overall interpretation and reliability of the data.

### **The Challenges of Identifying Sephardim Using the National Household Survey**

Unfortunately, the NHS 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 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. These same variables were used to define Sephardim in the 2001 Census analysis.

Appendix 3 provides a 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 National Household Survey, it was impossible to tell whether these “unidentified” individuals were Sephardic or Ashkenazi Jews. Most of these respondents were born in Canada or Israel.

**Table 1**  
**Ethnic Extraction**  
**Montreal Jewish Population**  
**2001-2011**

Ethnic Extraction	2001		2011	
	#	%	#	%
Sephardim	21,215	22.8	22,225	24.5
Ashkenazim	69,300	74.6	65,920	72.6
Mixed Extraction	880	0.9	715	0.8
Unidentified	1,470	1.6	1,920	2.1
<b>Total</b>	<b>92,865</b>	<b>100.0</b>	<b>90,780</b>	<b>100.0</b>

**Table 2**  
**Ethnic Extraction by Gender**  
**Montreal Jewish Population**

Ethnic Extraction	Total	Male		Female	
	#	#	%	#	%
Sephardim	22,225	11,065	49.8	11,160	50.2
Ashkenazim	65,920	32,435	49.2	33,485	50.8
Mixed Extraction	710	245	34.5	465	65.5
Unidentified	1,920	955	49.7	965	50.3
<b>Total</b>	<b>90,775</b>	<b>44,700</b>	<b>49.2</b>	<b>46,075</b>	<b>50.8</b>

As with persons of mixed ethnic extraction, unidentified individuals were treated as a separate category in this report.

Finally, because the definition used in this report was similar to that applied in Shahar & Perez's analysis of Sephardim using the 2001 Census, numerous comparisons will be made between the two sets of figures throughout the current report. However, the two studies relied on very different methodologies (a census in 2001 and survey in 2011) and hence any comparisons should be interpreted with caution. Please see Appendix 1 for a more comprehensive description of the implications of comparing current NHS data with that of previous censuses.

### **The Size of the Sephardic Community**

*As Table 1 indicates, there are 22,225 Sephardim living in the Montreal metropolitan area. The Sephardic population comprises 24.5% of 90,780 Jews residing in the Montreal CMA. In other words, one in four members of the Jewish community here is Sephardic.*

Aside from 22,225 Sephardim, there are 65,920 Ashkenazim identified using the

criteria described in Appendix 3. Ashkenazim comprise 72.6%, or just less than three-quarters of the Montreal Jewish community.

Also according to Table 1, 715 individuals are classified as being of mixed extraction, meaning they are of mixed Sephardic-Ashkenazi parentage. Individuals of mixed extraction comprise 0.8% of the Jewish community.

Finally, the ethnic extraction of 1,920 Jews could not be identified using the 2011 NHS 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 2.1% of the Jewish population.

How do these breakdowns compare to the Sephardic population in Canada as a whole, and to the numbers of Sephardim living in other major metropolitan areas in this country? An analysis reveals that there are 36,040 Sephardim residing in Canada. Montreal has less than two-thirds (61.7%) of the Sephardim living in this country.

**Table 3A**  
**Age by Ethnic Extraction**  
**(Column %)**

Age Cohort	Total		Sephardim		Ashkenazim		Mixed Extraction		Unidentified	
	#	%	#	%	#	%	#	%	#	%
0-14	17,830	19.6	3,755	16.9	13,400	20.3	25	3.6	650	34.0
15-24	12,785	14.1	3,045	13.7	9,420	14.3	0	0.0	320	16.8
25-44	19,435	21.4	5,315	23.9	13,155	20.0	335	48.9	630	33.0
45-64	22,165	24.4	5,570	25.1	16,070	24.4	235	34.3	290	15.2
65+	18,525	20.4	4,540	20.4	13,875	21.0	90	13.1	20	1.0
<b>Total</b>	<b>90,740</b>	<b>100.0</b>	<b>22,225</b>	<b>100.0</b>	<b>65,920</b>	<b>100.0</b>	<b>685</b>	<b>100.0</b>	<b>1,910</b>	<b>100.0</b>

**Table 3B**  
**Age by Ethnic Extraction**  
**(Row %)**

Age Cohort	Total	Sephardim		Ashkenazim		Mixed Extraction		Unidentified	
	#	#	%	#	%	#	%	#	%
0-14	17,830	3,755	21.1	13,400	75.2	25	0.1	650	3.6
15-24	12,785	3,045	23.8	9,420	73.7	0	0.0	320	2.5
25-44	19,435	5,315	27.3	13,155	67.7	335	1.7	630	3.2
45-64	22,165	5,570	25.1	16,070	72.5	235	1.1	290	1.3
65+	18,525	4,540	24.5	13,875	74.9	90	0.5	20	0.1
<b>Total</b>	<b>90,740</b>	<b>22,225</b>	<b>24.5</b>	<b>65,920</b>	<b>72.6</b>	<b>685</b>	<b>0.8</b>	<b>1,910</b>	<b>2.1</b>

The Toronto CMA has 9,245 Sephardim, or 25.7% of the national Sephardic population. In other words, there are 2.4 times more Sephardim residing in Montreal than Toronto. Vancouver has 1,050 Sephardim, or 2.9% of the Sephardic population in Canada.

It is interesting that there is such a large Sephardic community in Toronto. However, 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.

Is the Sephardic community growing in the Montreal CMA? Table 1 also shows the 2001 breakdown for ethnic extraction. *It is clear that the Sephardic community has grown by about 1,000 individuals in the last decade. In 2001, Sephardim comprised 22.8% of the Jewish population of Montreal, compared to 24.5% in 2011. In short, the Sephardic community has experienced modest growth in the last 10 years.*

The Ashkenazi community has experienced a decline of 3,380 individuals in the last decade. Ashkenazim comprised 74.6% of the Montreal Jewish population in 2001, compared to 72.6% in 2011.

The figures for persons of mixed origin were comparable between 2001 and 2011. However, there were 450 more people whose ethnic background could not be identified using the 2011 NHS as compared to the 2001 Census.

An important caveat should be mentioned in the context of making historical comparisons in this report. The current NHS analysis relies on the Revised Jewish Definition, whereas the 2001 Census analysis relied on the Jewish Standard Definition (see Appendix 2 for descriptions of both definitions). An additional 1,115 Montreal Jews were counted in 2011 as a result of this change in definition.

In short, it is possible that part of the discrepancy in the Ashkenazi numbers related to the fact that the two sets of data used different definitions. If the same definition had been employed in the 2001 analysis, it is possible that the Ashkenazi population would have diminished by less than 2,500 (instead of 3,380) individuals in the last decade.

**Table 4A**  
**Detailed Age Breakdowns by Ethnic Extraction**

Age Cohort	Total		Sephardim		Ashkenazim		Mixed / Unidentified	
	#	%	#	%	#	%	#	%
0-4	6,075	6.7	1,420	6.4	4,385	6.7	265	10.4
5-14	11,760	13.0	2,335	10.5	9,015	13.7	390	15.3
15-24	12,815	14.1	3,045	13.7	9,420	14.3	320	12.6
25-34	9,915	10.9	2,675	12.0	6,760	10.3	480	18.9
35-44	9,520	10.5	2,645	11.9	6,390	9.7	480	18.9
45-54	9,710	10.7	2,330	10.5	7,050	10.7	325	12.8
55-64	12,460	13.7	3,240	14.6	9,020	13.7	200	7.9
65-74	8,805	9.7	2,480	11.2	6,260	9.5	55	2.2
75+	9,720	10.7	2,060	9.3	7,615	11.6	30	1.2
<b>Total</b>	<b>90,780</b>	<b>100.0</b>	<b>22,230</b>	<b>100.0</b>	<b>65,915</b>	<b>100.0</b>	<b>2,545</b>	<b>100.0</b>



## Gender & Age Breakdowns

Table 2 looks at gender by ethnic extraction for the Montreal CMA. Females slightly outnumber males in the Sephardic community. There are 11,160 female and 11,065 male Sephardim living in the Montreal CMA, comprising 50.2% and 49.8% of the Sephardic population, respectively.

Females outnumber males in the Ashkenazi community as well, but the difference is slightly larger: 50.8% females compared to 49.2% males. The gender discrepancy is even more pronounced for individuals of mixed extraction: 34.5% are males and 65.5% are females. Finally, females slightly outnumber males among unidentified individuals (50.3% and 49.7% 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 3,755 Sephardic children under 15 years of age, comprising 16.9% of the Sephardic population. There are 3,045 teenagers and

young adults between 15-24 years, comprising 13.7% of the Sephardic community; 5,315 adults between 25-44 years comprising 23.9% of the Sephardic community; 5,570 adults between 45-64 years comprising 25.1% of the Sephardic community; and 4,540 seniors (65+ years) comprising 20.4% 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. Many of these individuals between 45-64 years represent the children of Sephardim who immigrated to Montreal in the late 1960s and throughout the 1970s. There is also a significant representation of Sephardim in the 25-44 year age group.

*It is also important to note that 20.4% of Sephardim are seniors 65+ years. In the next decade, as large numbers of middle-aged Sephardim enter their senior years, the proportion of Sephardic elderly will likely increase significantly.*

Comparing the Sephardic age distribution to that of Ashkenazim, it is evident that Ashkenazim have a larger percentage of

**Table 4B**  
**Detailed Age Breakdowns of Sephardic Population**  
**2001 & 2011 Differences**

Age Cohort	Sephardic Population		
	2001	2011	Diff
0-4	1,215	1,420	+205
5-14	2,765	2,335	-430
15-24	2,515	3,045	+530
25-34	2,835	2,675	-160
35-44	2,675	2,645	-30
45-54	3,190	2,330	-860
55-64	2,715	3,240	+525
65-74	1,860	2,480	+620
75+	1,415	2,060	+645
<b>Total</b>	<b>21,185</b>	<b>22,230</b>	<b>+1,045</b>

**Table 5**  
**Median Age by Ethnic Extraction**

Ethnic Extraction	Median Age
Sephardim	40.9
Ashkenazim	40.1
Mixed Extraction	43.3
Unidentified	24.7
<b>Total Jewish Community</b>	<b>39.9</b>
Total Montreal Population	39.1

children (20.3%) than the Sephardic population (16.9%). This is likely due to the large contingent of Ultra-Orthodox families in the Montreal area, the great majority of whom are Ashkenazim.

Sephardim have larger percentages of those in the economically productive age groups of 25-44 years (23.9% and 20% respectively), and 45-64 years (25.1% and 24.4% respectively). The percentages of seniors for both ethnic groups are comparable: 20.4% for Sephardim and 21% for Ashkenazim.

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, 21.1% are Sephardim. Of Jews between 15-24 years, 23.8% are Sephardim. Of Jews between 25-44 years, 27.3% are Sephardim. Of middle-aged Jews between 45-64 years, 25.1% are Sephardim. Finally, of elderly Jews 65+ years, 24.5% are Sephardim. In short, Sephardim comprise from 21.1% to 27.3% of the age cohorts described in Table 3B.

Table 4A provides more detailed age breakdowns by ethnic extraction. The Sephardic age distribution peaks at 55-64

years. That is, there are more Sephardim in this "Baby Boomer" cohort (3,240) than any other age group. There is also a large representation of Sephardim in the 15-24 year cohort (3,045).

Unfortunately, no measure of fertility is available for Sephardim using the 2011 National Household Survey. The number of Sephardic children 0-4 years, however, provides a rough estimate of the number of Sephardic births that occurred in the Montreal area between 2006 and 2011. We can estimate there were 1,420 births, or an average of 284 per year. (This is a rough calculation because it also includes young children of immigrants who arrived here after 2006. On the other hand, it excludes young children who left the city, but who were born here between 2006-2011. These two figures may or may not balance each other out.)

At the other end of the distribution, there are 2,060 Sephardim who are 75+ years. *In other words, almost one of ten Sephardim (9.3%) is at least 75 years of age.*

Table 4B examines the differences between the 2001 and 2011 age distributions for the

**Table 6A**  
**Geographic Distribution**  
**Total Jewish & Sephardic Populations**

District	Total Jewish Population	Total Sephardim	% Sephardim of Total Jews
Centre Ville	2,230	405	18.2
Chomedey	2,240	825	36.8
Cote des Neiges	5,335	1,315	24.6
Cote St. Luc	19,395	5,580	28.8
Hampstead	5,375	1,230	22.9
NDG / Mtl. Ouest	5,585	850	15.2
Outremont	4,605	240	5.2
Park Avenue / Extension	2,800	245	8.8
Snowdon	5,355	1,490	27.8
Town of Mount Royal	1,440	570	39.6
Ville St. Laurent	7,060	3,365	47.7
Westmount	4,485	645	14.4
West Island	12,060	2,205	18.3
Rest of Montreal	12,815	3,265	25.5
<b>Total Montreal CMA</b>	<b>90,780</b>	<b>22,225</b>	<b>24.5</b>

Sephardic community. It is clear that the largest increase in the Sephardic population was for those 55+ years of age. In fact, the largest gain was for Sephardim 75+ years (+645), followed by Sephardim who are 65-74 years (+620). There were also significant gains for Sephardim 15-24 years (+530) and 55-64 years (+525).

The greatest loss of Sephardim in the last decade was for those 45-54 years (-860). There was also a significant loss among those 5-14 years (-430).

It should be noted that these patterns of gains and losses generally mirror those of other age distributions across the country. The peaks and valleys reflect different levels of numerical dominance of various generations. For instance, there is a bulge in the distribution related to the children of the Baby Boomers (15-24 years) and a trough immediately following them (5-14 years).

Finally, Table 5 shows median ages by ethnic extraction. Sephardim have a slightly older median age than Ashkenazim (40.9 and 40.1 years respectively). The median age for persons of mixed extraction is 43.3 years, and it is 24.7 years for unidentified individuals.

The Sephardic median age (40.9 years) is older than the median age for the total (Jewish and non-Jewish) Montreal population (39.1 years). However, it is comparable to the median age for the Canadian Jewish population, which is 40.5 years.

### **Where Sephardim Reside in the Montreal CMA**

Table 6A presents the geographic distribution of the Sephardic community. Cote St. Luc has the largest number of Sephardim (5,580), followed by Ville St. Laurent (3,365), and the West Island (2,205). There are also significant representations of Sephardim in Snowdon (1,490), Cote des Neiges (1,315) and Hampstead (1,230).

In short, Sephardim tend to reside in traditionally “Jewish” areas. However, note that there are 3,265 Sephardim living in the miscellaneous geographic 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

**Table 6B**  
**Geographic Distribution of Sephardic Population**  
**2001 & 2011 Differences**

District	Sephardic Population		
	2001	2011	Diff
Centre Ville	375	405	+30
Chomedey	1,330	825	-505
Cote des Neiges	1,715	1,315	-400
Cote St. Luc	4,285	5,580	+1,295
Hampstead	920	1,230	+310
NDG / Mtl. Ouest	815	850	+35
Outremont	345	240	-105
Park Avenue / Extension	185	245	+60
Snowdon	2,295	1,490	-805
Town of Mount Royal	695	570	-125
Ville St. Laurent	3,770	3,365	-405
Westmount	520	645	+125
West Island	2,185	2,205	+20
Rest of Montreal	1,785	3,265	+1,480
<b>Total Montreal CMA</b>	<b>21,220</b>	<b>22,225</b>	<b>+1,005</b>

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

District	Total		0-14		15-24		25-44		45-64		65+	
	#	%	#	%	#	%	#	%	#	%	#	%
Centre Ville	400	1.8	0	0.0	85	2.8	100	1.9	90	1.6	125	2.8
Chomedey	820	3.7	105	2.8	135	4.4	135	2.5	280	5.0	165	3.7
Cote des Neiges	1,310	5.9	135	3.6	115	3.8	325	6.1	245	4.4	490	10.9
Cote St. Luc	5,570	25.1	1,170	31.2	750	24.7	1,200	22.5	1,290	23.2	1,160	25.8
Hampstead	1,230	5.5	250	6.7	185	6.1	305	5.7	295	5.3	195	4.3
NDG / Mtl. Ouest	840	3.8	200	5.3	120	4.0	190	3.6	200	3.6	130	2.9
Outremont	240	1.1	20	0.5	55	1.8	70	1.3	60	1.1	35	0.8
Park Avenue / Extension	210	0.9	0	0.0	60	2.0	90	1.7	60	1.1	0	0.0
Snowdon	1,495	6.7	240	6.4	170	5.6	360	6.8	370	6.7	355	7.9
Town of Mount Royal	565	2.5	50	1.3	40	1.3	80	1.5	125	2.2	270	6.0
Ville St. Laurent	3,365	15.2	470	12.6	485	16.0	705	13.2	850	15.3	855	19.0
Westmount	650	2.9	85	2.3	135	4.4	115	2.2	230	4.1	85	1.9
West Island	2,200	9.9	385	10.3	300	9.9	535	10.0	715	12.9	265	5.9
Rest of Montreal	3,270	14.8	635	17.0	400	13.2	1,115	20.9	750	13.5	370	8.2
<b>Total Montreal CMA</b>	<b>22,165</b>	<b>100.0</b>	<b>3,745</b>	<b>100.0</b>	<b>3,035</b>	<b>100.0</b>	<b>5,325</b>	<b>100.0</b>	<b>5,560</b>	<b>100.0</b>	<b>4,500</b>	<b>100.0</b>

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

District	0-14		15-24		25-44		45-64		65+		Median Age
	#	%	#	%	#	%	#	%	#	%	#
Centre Ville	0	0.0	85	21.3	100	25.0	90	22.5	125	31.3	46.1
Chomedey	105	12.8	135	16.5	135	16.5	280	34.1	165	20.1	49.8
Cote des Neiges	135	10.3	115	8.8	325	24.8	245	18.7	490	37.4	53.5
Cote St. Luc	1,170	21.0	750	13.5	1,200	21.5	1,290	23.2	1,160	20.8	39.9
Hampstead	250	20.3	185	15.0	305	24.8	295	24.0	195	15.9	38.7
NDG / Mtl. Ouest	200	23.8	120	14.3	190	22.6	200	23.8	130	15.5	36.8
Outremont	20	8.3	55	22.9	70	29.2	60	25.0	35	14.6	42.5
Park Avenue / Extension	0	0.0	60	28.6	90	42.9	60	28.6	0	0.0	34.6
Snowdon	240	16.1	170	11.4	360	24.1	370	24.7	355	23.7	41.7
Town of Mount Royal	50	8.8	40	7.1	80	14.2	125	22.1	270	47.8	64.2
Ville St. Laurent	470	14.0	485	14.4	705	21.0	850	25.3	855	25.4	46.6
Westmount	85	13.1	135	20.8	115	17.7	230	35.4	85	13.1	42.5
West Island	385	17.5	300	13.6	535	24.3	715	32.5	265	12.0	41.2
Rest of Montreal	635	19.4	400	12.2	1,115	34.1	750	22.9	370	11.3	34.5
<b>Total Montreal CMA</b>	<b>3,745</b>	<b>16.9</b>	<b>3,035</b>	<b>13.7</b>	<b>5,325</b>	<b>24.0</b>	<b>5,560</b>	<b>25.1</b>	<b>4,500</b>	<b>20.3</b>	<b>40.9</b>



community, and harder to reach from the point of view of providing social services and supports.

The highest incidence of Sephardim relative to other Jews is found in Ville St. Laurent, where 47.7% of the Jewish population is Sephardic. There are also high incidences of Sephardim in Town of Mount Royal (39.6%) and Chomedey (36.8%). Despite the fact that the largest number of Sephardim is found in Cote St. Luc, they comprise only 28.8% of the 19,395 Jews residing in this area.

Table 6B presents the 2001 and 2011 population distributions of Sephardim across various geographic areas in the Montreal CMA. The last column looks at net gains or losses.

The largest increase of Sephardim is evident for "Rest of Montreal" (+1,480). Some of these individuals may be Sephardic immigrants who recently arrived from France, and who may have settled in the East End of Montreal. Others may have looked for more affordable housing in areas such as the South Shore, LaSalle and Lachine.

There has also been a significant increase of Sephardim in Cote St. Luc (+1,295). About 83% of the total gain of 3,355 Sephardim across geographic areas was made in the combined areas of Rest of Montreal and Cote St. Luc.

The greatest loss of Sephardim has been in Snowdon (-805), followed by Chomedey (-505) and Cote des Neiges (-400). The losses in Snowdon and Cote des Neiges are particularly significant since most community services related to Sephardim are located within or at least in the proximity of these areas.

There have been minimal changes in the Sephardic populations of the West Island (+20), Centre Ville (+30), NDG / Montreal Ouest (+35) and Park Avenue / Extension (+60). These differences are small enough to be accounted for by sampling error, and therefore suggest that the numbers have remained fairly stable in the last decade.

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.

**Table 8**  
**Place of Birth of Sephardim**

Place of Birth	#	%
Canada	9,735	43.8
Eastern Europe / Former Soviet Union	230	1.0
France	1,690	7.6
Western Europe (excl. France)	410	1.8
Morocco	6,285	28.3
Algeria / Libya / Tunisia	335	1.5
Egypt	575	2.6
Israel	1,415	6.4
Syria	35	0.2
Lebanon	290	1.3
Iraq	430	1.9
Iran	105	0.5
Turkey	220	1.0
South America	55	0.2
Other	415	1.9
<b>Total</b>	<b>22,225</b>	<b>100.0</b>

For instance, the largest number of Sephardic children (0-14 years) is found in Cote St. Luc (1,170). Almost a third (31.2%) of Sephardic children found in the Montreal CMA, live in Cote St. Luc. There is also a large contingent of Sephardic children in Rest of Montreal (635), comprising 17% of Sephardic children living in the metropolitan area. Ville St. Laurent has 470 Sephardic children, well below the 2001 figure of 705.

In terms of teenagers and young adults between 15-24 years, the largest number is found in Cote St, Luc (750), which contains 24.7% of Sephardim in this age cohort living in Montreal. There are also large contingents of Sephardim 15-24 years living in Ville St. Laurent (485) and Rest of Montreal (400).

The largest concentration of Sephardim 25-44 years is found in Cote St. Luc (1,200), comprising 22.5% of Sephardic adults in this age group living in the Montreal CMA. There are almost as many Sephardim between 25-44 years residing in the Rest of Montreal (1,115). There are 705 individuals in this age group living in Ville St. Laurent.

Regarding middle-aged adults 45-64 years, Cote St. Luc has 1,290, or 23.2% of Sephardim in this age group. Ville St.

Laurent has 850 in this cohort, whereas the Rest of Montreal has 750, and the West Island has 715 Sephardim between 45-64 years of age.

Finally, there are 1,160 seniors 65+ years in Cote St. Luc, comprising 25.8% of elderly Sephardim in Montreal. Ville St. Laurent has 855 Sephardic seniors, and Cote des Neiges has 490.

Table 7B looks at the geographic distribution of Sephardim in terms of row percentages. That is, it examines the percentage of Sephardim in a given age group relative to the total Sephardic population in a specific area. For instances, NDG / Montreal Ouest (23.8%), Cote St. Luc (21%), and Rest of Montreal (19.4%) 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.

Park Avenue / Extension (28.6%), Outremont (22.9%), and Centre Ville (21.3%) have larger proportions in the 15-24 year age group, although in absolute terms, these three areas don't have many Sephardim.

**Table 9**  
**Year of Immigration of Sephardim**

Year of Immigration	#	%
Non-Immigrant	9,910	45.7
Before 1960	730	3.4
1960-1969	3,030	14.0
1970-1979	3,455	15.9
1980-1989	2,090	9.6
1990-1999	995	4.6
2000-2011	1,485	6.8
<b>Total</b>	<b>21,695</b>	<b>100.0</b>

Regarding Sephardim between 25-44 years, Park Avenue / Extension (42.9%), Rest of Montreal (34.1%) and Outremont (29.2%) have the largest proportions.

Westmount has the largest proportion of middle-aged Sephardim 45-64 years (35.4%), followed by Chomedey (34.1%), and the West Island (32.5%).

Finally, Town of Mount Royal (47.8%) and Cote des Neiges (37.4%) have the largest proportions of Sephardic elderly.

In summary, Table 7B suggests Sephardim living in various areas of Montreal have different age profiles. Looking only at areas where there are at least 750 Sephardim: NDG / Montreal Ouest, Cote St. Luc, and Rest of Montreal are dominated by younger Sephardic families. In Westmount, the West Island, and Hampstead, middle-aged Sephardim with older children are most prominent. Sephardic seniors dominate the distributions of Cote des Neiges and Town of Mount Royal, and also have a significant presence in Ville St. Laurent.

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 populations are found in Rest of Montreal (34.5 years) and Park Avenue / Extension (34.6 years). In terms of the latter area, Sephardic students and young adults living in the “Le Plateau” district, may be contributing to the lower median age here.

Cote St. Luc (39.9 years), the West Island (41.2 years), and Snowdon (41.7 years) have Sephardic populations that are closest to the median. The oldest population of Sephardim is found in Town of Mount Royal (64.2 years). There are also relatively older Sephardic populations in Cote des Neiges (53.5 years) and Chomedey (49.8 years).

## **Immigration & Language**

Table 8 looks at the place of birth of Sephardim. The largest proportion of Sephardim was born in Canada (43.8%).

**Table 10**  
**Place of Birth by Year of Immigration**  
**Sephardic Population**

Place of Birth	Non-Immigrant / Before 1970		1970-1979		1980-1989		1990-1999		2000-2011	
	#	%	#	%	#	%	#	%	#	%
Canada	9,735	71.6	0	0.0	0	0.0	0	0.0	0	0.0
Eastern Europe / FSU	60	0.4	0	0.0	0	0.0	60	6.3	60	4.1
France	370	2.7	180	5.3	145	7.0	215	22.4	590	40.1
Rest of Western Europe	145	1.1	35	1.0	55	2.7	30	3.1	105	7.1
Morocco	2,275	16.7	2,220	65.0	1,230	59.4	315	32.8	200	13.6
Algeria / Libya / Tunisia	110	0.8	50	1.5	70	3.4	0	0.0	90	6.1
Egypt	345	2.5	165	4.8	0	0.0	0	0.0	0	0.0
Israel	115	0.8	270	7.9	410	19.8	265	27.6	255	17.3
Syria	15	0.1	0	0.0	0	0.0	0	0.0	0	0.0
Lebanon	70	0.5	150	4.4	25	1.2	20	2.1	0	0.0
Iraq	190	1.4	155	4.5	60	2.9	0	0.0	0	0.0
Iran	15	0.1	50	1.5	0	0.0	0	0.0	25	1.7
Turkey	45	0.3	50	1.5	45	2.2	0	0.0	40	2.7
South America	0	0.0	0	0.0	0	0.0	20	2.1	0	0.0
Other	105	0.8	90	2.6	30	1.4	35	3.6	105	7.1
<b>Total</b>	<b>13,595</b>	<b>100.0</b>	<b>3,415</b>	<b>100.0</b>	<b>2,070</b>	<b>100.0</b>	<b>960</b>	<b>100.0</b>	<b>1,470</b>	<b>100.0</b>

There are 9,735 Canadian-born Sephardim living in Montreal. The rest (56.2%) of the Sephardic population comprises individuals who were born elsewhere.

A larger percentage of Sephardim are immigrants (born outside Canada) than in the rest of the Jewish community (56.2% and 26.7% respectively). In fact, *more than twice the proportion of the Sephardic population is immigrant-born, compared to the rest of the Jewish community.*

*On the other hand, the proportion of immigrant-born Sephardim residing in Montreal has diminished from 59.6% in 2001 to 56.2% in 2011.*

*According to the 2011 National Household Survey, more than a quarter of Sephardim (28.3%) were born in Morocco, comprising 6,285 individuals. The next largest group was born in France (1,690), followed by Israel (1,415).*

In terms of North Africa and the Middle East, in addition to those from Morocco, there are 575 Sephardim from Egypt, 430 from Iraq, 335 from Algeria / Libya / Tunisia, 290 from Lebanon, 220 from Turkey, and 105 from Iran, living in the

Montreal metropolitan area. There are fewer Sephardim from Syria (35).

Four hundred and ten (410) Sephardim were born in Western Europe, in countries other than France, such as Spain, Portugal or Greece. Moreover, 230 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 1970-1979 (3,455 individuals) and between 1960-1969 (3,030 individuals). There was also a significant number who arrived between 1980-1989 (2,090). By the 1990s Sephardic immigration slowed somewhat (995), but picked up again between 2000-2011 (1,485).

It should be noted that this breakdown does not represent the actual numbers of Sephardim who immigrated to Montreal during the years in question, but only those who resided in Montreal when the National Household Survey was administered in 2011. Some Sephardic immigrants may have left the city (for other parts of Canada, or left the country entirely), and some Sephardim, especially those who were

**Table 11**  
**Mother Tongue of Sephardim**

Mother Tongue	Total Jewish Community		Sephardim		Rest of Jewish Community	
	#	%	#	%	#	%
French	16,575	18.3	16,230	73.0	355	0.5
Hebrew	4,165	4.6	1,565	7.0	2,595	3.8
Spanish	2,010	2.2	835	3.8	1,175	1.7
Arabic	900	1.0	900	4.0	0	0.0
English	48,670	53.6	2,035	9.2	46,640	68.0
Other	18,455	20.3	670	3.0	17,790	25.9
<b>Total</b>	<b>90,775</b>	<b>100.0</b>	<b>22,235</b>	<b>100.0</b>	<b>68,555</b>	<b>100.0</b>

**Table 12**  
**Home Language of Sephardim**

Home Language	Total Jewish Community		Sephardim		Rest of Jewish Community	
	#	%	#	%	#	%
French	15,325	16.9	13,840	62.3	1,485	2.2
Hebrew	2,170	2.4	765	3.4	1,415	2.1
Spanish	915	1.0	275	1.2	635	0.9
Arabic	165	0.2	165	0.7	0	0.0
English	60,910	67.1	6,820	30.7	54,095	78.9
Other	11,295	12.4	365	1.6	10,925	15.9
<b>Total</b>	<b>90,780</b>	<b>100.0</b>	<b>22,230</b>	<b>100.0</b>	<b>68,555</b>	<b>100.0</b>



elderly, may have died in the intervening years.

Table 10 presents data on place of birth by year of immigration for the Sephardic population. Before 1970 the majority of Sephardic immigrants were born in Morocco (2,275). There were also some who originated in France (370) and Egypt (345). In the 1970s the majority likewise were born in Morocco (2,220), as well as Israel (270) and France (180).

In the 1980s, more than half of Sephardic immigrants originated in Morocco (1,230), and significant numbers also were born in Israel (410). In the 1990s, 315 were born in Morocco, 265 in Israel, and 215 in France. Finally, between 2000-2011, 590 originated in France, 255 were from Israel and 200 from Morocco.

In short, the immigration of Jews born in Morocco has diminished significantly in the last two decades, and will likely diminish further; partly because there are currently few Jews living in Morocco, but also because these people are ageing and are more than likely not in a position to immigrate here from other countries, such as Israel and France. Sephardic immigration of

Israel-born individuals peaked in the 1980s, and has diminished since then.

Finally, the number of immigrant Sephardim who were born in France has increased significantly in the last three decades; but given the tensions recently experienced by Jews in that country, the number of French Sephardic immigrants may increase even more significantly in the next few years.

Table 11 examines the mother tongue of Sephardim. It is clear that French is the dominant mother tongue of Sephardim (73%). English is the native language of 9.2% of Sephardim, and Hebrew of 7% of Sephardim. A smaller proportion (4%) say their mother tongue is Arabic, and 3.8% say it is Spanish.

In absolute terms, there are 16,230 Sephardim who say their mother tongue is French, 2,035 who say it is English, and 1,565 who say it is Hebrew. Fewer say it is Arabic (900) or Spanish (835).

Regarding home language, 62.3% of Sephardim report they speak French at home, whereas 30.7% say they speak

**Table 13**  
**Living Arrangement by Ethnic Extraction**

Living Arrangement	Total Jewish Community		Sephardim		Rest of Jewish Community		Total Mtl. Pop.
	#	%	#	%	#	%	%
A Couple	67,490	74.3	16,395	73.8	51,100	74.6	67.6
Male Single Parent	1,425	1.6	435	2.0	980	1.4	2.6
Female Single Parent	6,100	6.7	1,780	8.0	4,320	6.3	10.0
Living with Relatives	850	0.9	285	1.3	550	0.8	2.1
Unattached*	14,910	16.4	3,330	15.0	11,585	16.9	17.7
<b>Total</b>	<b>90,775</b>	<b>100.0</b>	<b>22,225</b>	<b>100.0</b>	<b>68,535</b>	<b>100.0</b>	<b>100.0</b>

\*Includes individuals living alone or with non-relatives

**Table 14**  
**Marital Status by Ethnic Extraction**

Marital Status	Total Jewish Community		Sephardim		Rest of Jewish Community		Total Mtl. Pop.
	#	%	#	%	#	%	%
Married	37,870	41.7	9,555	43.0	28,310	41.3	31.0
Single / Never Married	38,025	41.9	8,835	39.8	29,190	42.6	42.9
Divorced / Separated	6,175	6.8	1,685	7.6	4,490	6.6	7.4
Widowed	5,175	5.7	1,190	5.4	3,980	5.8	3.9
Common Law	3,530	3.9	955	4.3	2,575	3.8	14.7
<b>Total</b>	<b>90,775</b>	<b>100.0</b>	<b>22,220</b>	<b>100.0</b>	<b>68,545</b>	<b>100.0</b>	<b>100.0</b>

English (Table 12). Only 3.4% speak Hebrew, 1.2% speak Spanish and 0.7% speak Arabic at home.

In terms of absolute numbers, 13,840 Sephardim say they speak French at home, 6,820 speak English, 765 speak Hebrew, 275 speak Spanish, and 165 speak Arabic.

*In short, more Sephardim speak English as their home language (30.7%) than as their mother tongue (9.2%). Arabic and Spanish have seen significant declines in terms of their use at home.*

Between 2001 and 2011, the use of English as a home language increased from 26.5% to 30.7% of Sephardim. The use of French as a home language decreased from 67.8% to 62.3%. One reason for this trend may be that many school-aged Sephardic immigrants in the 1960s and 1970s were enrolled in English Protestant or Jewish day schools, because they could not attend French Catholic schools, and were subsequently more likely to enroll their children in similar schools. Their home language may be attributable to the language they were exposed to during their formative or school years.

## **The Family Structure of Sephardim**

There are 12,555 Sephardic households of a total of 40,400 Jewish households in this metropolitan area. In other words, *31.1% of Jewish households in the Montreal CMA have a primary household maintainer or their spouse who is Sephardic.*

In terms of household size, 23.9% of Sephardic households have a single occupant, 32.8% have two people, 15.1% have three, 15.2% have four, and 12.9% have at least five. In comparison, 35.5% of non-Sephardic households in the Jewish community are single person households, whereas 9.2% have at least five people dwelling within them.

Table 13 examines the living arrangements of Sephardic individuals. The great majority of Sephardim (73.8%) live in couple arrangements. One in ten Sephardim (10%) live in single parent families, whereas 15% are unattached (living alone or with a non-relative). A very small percentage (1.3%) live with relatives such as a sibling, aunt or uncle.

**Table 15**  
**Education Level by Ethnic Extraction**  
**(15+ yrs)**

Education Level	Total Jewish Community		Sephardim		Rest of Jewish Community		Total Mtl. Pop.
	#	%	#	%	#	%	%
Grades 0-12	24,340	33.4	5,580	30.2	18,760	34.4	41.5
CEGEP / Trade Certificate	14,945	20.5	4,465	24.2	10,485	19.2	29.5
Bachelor's Degree	20,975	28.8	5,480	29.7	15,495	28.4	20.1
Master's Degree	9,810	13.4	2,340	12.7	7,465	13.7	7.4
Doctorate / Medicine Degree	2,870	3.9	605	3.3	2,265	4.2	1.6
<b>Total</b>	<b>72,940</b>	<b>100.0</b>	<b>18,470</b>	<b>100.0</b>	<b>54,470</b>	<b>100.0</b>	<b>100.0</b>

**Table 16**  
**Occupational Profile by Ethnic Extraction**  
**(15+ yrs)**

Occupational Profile	Total Jewish Community		Sephardim		Rest of Jewish Community		Total Mtl. Pop.
	#	%	#	%	#	%	%
Senior & Middle Managers	8,015	11.0	2,155	11.7	5,865	10.8	7.2
Professionals	14,460	19.8	3,270	17.7	11,190	20.5	13.7
Technical / Paraprofessionals	7,750	10.6	1,905	10.3	5,850	10.7	10.4
Secretarial / Clerical	4,025	5.5	1,055	5.7	2,970	5.5	5.3
Sales / Services (Skilled)	9,305	12.8	2,665	14.4	6,630	12.2	14.3
Transport / Manufacturing (Skilled)	1,870	2.6	550	3.0	1,320	2.4	9.6
Unskilled Workers	2,540	3.5	595	3.2	1,940	3.6	8.6
No Work Experience	24,970	34.2	6,280	34.0	18,700	34.3	30.9
<b>Total</b>	<b>72,935</b>	<b>100.0</b>	<b>18,475</b>	<b>100.0</b>	<b>54,465</b>	<b>100.0</b>	<b>100.0</b>

In absolute terms, 16,395 Sephardim live in couple arrangements, 3,330 are unattached, 2,215 live in lone parent families, and 285 live with relatives.

In the last decade, the number living in lone parent families has risen from 1,920 in 2001 to 2,215 in 2011. The number living in a couple arrangement has remained level: 16,400 in 2001 and 16,395 in 2011.

There is a slightly lower percentage of Sephardim who live in couple arrangements than those in the rest of the Jewish population (73.8% and 74.6% respectively). A smaller proportion of Sephardim are unattached than in the rest of the Jewish community (15% and 16.9% respectively). Finally, Sephardim are more likely to live in single parent arrangements than the rest of the Jewish community (10% and 7.7% respectively).

In comparison to the total Montreal population, Sephardim are much more likely to live in couple arrangements. On the other hand, Sephardim are less likely to be unattached or live in single parent families than the total Montreal populace.

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 (11.6%). The great majority (88.4%) of Sephardic children live in couple arrangements.

There are 1,705 Sephardim between the ages of 25-64 years who are unattached. Some of these individuals are single, but others are divorced or separated.

Table 22 also shows that almost a third (30.5%) of Sephardic seniors (65+ years) are unattached, comprising 1,385 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 (43%). A large segment of Sephardim are single / never married (39.8%). A much smaller percentage are divorced / separated (7.6%), widowed (5.4%), or living in common law arrangements (4.3%).

In absolute terms, there are 9,555 married individuals, 8,835 single persons, 1,685 divorced / separated persons, and 1,190 widowed individuals in the Sephardic community. Moreover, there are 955 Sephardim living in common law arrangements.

In the last decade, the number of Sephardim who are married has declined from 9,635 in 2001 to 9,555 in 2011. However, all the rest of the categories related to marital status have shown increases among Sephardim. For instance, the number of singles has risen from 8,570 to 8,835 individuals between 2001 and 2011. The number of divorced / separated individuals increased from 1,310 to 1,685. The number of widowed persons increased from 945 to 1,190. Finally, the number of those living in common law partnerships increased from 730 to 955 individuals.

*In short, the conventional married status among Sephardim is eroding in terms of its prominence. There are increasingly more divorced, separated, and widowed individuals, as well those living out of wedlock. These patterns mirror trends evident in the general society.*

On the other hand, Sephardim are more likely to be married than the rest of the Jewish community (43% and 41.3% respectively). There is a smaller proportion of individuals who are single (never married) among Sephardim than the rest of the Jewish population (39.8% and 42.6% respectively). There is a slightly higher percentage of divorced / separated persons among Sephardim (7.6% and 6.6% respectively), but a slightly lower percentage of widowed individuals (5.4% and 5.8% respectively). The proportions of those living in common law arrangements are slightly greater for Sephardim than the rest of the Jewish community (4.3% and 3.8%).

The marital breakdowns for Sephardim are much more similar to those of the rest of the Jewish community than to those of the overall Montreal population. Sephardim are much more likely to be married than the overall Montreal population (43% and 31% respectively). They are much less inclined to be living in a common law arrangement than the total Montreal populace (4.3% and 14.7% 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 the end of middle-age (45-64 years), 74.3% of Sephardim are married or living in common law arrangements. Also by the end of middle-age, 17.7% of Sephardim are divorced or separated, and only 5.6% have never married.

In comparison, 72.6% of the rest of the Jewish community is married or living in common law arrangements by the end of middle age; 14.8% are divorced / separated; and 10.3% are single (never married). In short, *Sephardim appear to be slightly more inclined to marry by the end of middle age; but also more inclined to experience divorce.*

Finally, there are 1,050 elderly who are widowed in the Sephardic community, comprising 23.1% of total Sephardic seniors living in the Montreal CMA. About two-thirds (64.1%) of elderly Sephardim are married or living in common law arrangements.

### **Educational Levels & Occupational Categories**

The education levels of Sephardim are presented in Table 15. It is apparent that

almost half (45.7%) of adult Sephardim (15+ years) have at least a university degree, comprising 8,425 individuals. *The percentage of adult Sephardim that have a university degree has increased significantly from 35.7% in 2001.*

This proportion of adult Sephardim who have a university degree is only slightly lower than that of the rest of the Jewish community (45.7% and 46.3% respectively). The percentage of Sephardim who have an undergraduate university degree (29.7%) is higher than that of the rest of the Jewish community (28.4%). There are slightly lower levels of Sephardim among those with master's degrees (12.7% and 13.7% respectively), and a Doctorate / Medicine degree (4.2% and 3.3%).

The Sephardic community has a higher percentage of those with CEGEP or a trade school education than the rest of the Jewish community (24.2% and 19.2% 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 (30.2% and 34.4% respectively).

**Table 17**  
**Individual Income by Ethnic Extraction**  
**(15+ yrs)**

Individual Income	Total Jewish Community		Sephardim		Rest of Jewish Community		Total Mtl. Pop.
	#	%	#	%	#	%	%
Under \$10,000	15,950	21.9	4,005	21.7	11,950	21.9	21.7
\$10,000 to \$24,999	17,890	24.5	4,710	25.5	13,180	24.2	26.7
\$25,000 to \$39,999	11,405	15.6	2,925	15.8	8,480	15.6	18.7
\$40,000 to \$69,999	13,705	18.8	3,545	19.2	10,160	18.7	21.4
\$70,000 to \$99,999	5,735	7.9	1,450	7.8	4,285	7.9	7.1
\$100,000 or More	8,255	11.3	1,840	10.0	6,415	11.8	4.5
<b>Total</b>	<b>72,940</b>	<b>100.0</b>	<b>18,475</b>	<b>100.0</b>	<b>54,470</b>	<b>100.0</b>	<b>100.0</b>

**Table 18**  
**Median Individual Income by Ethnic Extraction**  
**(15+ yrs)**

	Median Individual Income (\$)
Sephardim	29,790
Ashkenazim	31,148
Mixed Extraction	32,191
Unidentified	25,959
<b>Total Jewish Population</b>	<b>30,670</b>
Total Montreal Population	28,306



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 (45.7% and 29.1% respectively). Those who have only a primary or secondary school education are proportionally fewer among Sephardim than the overall Montreal population (30.2% and 41.5% respectively).

Table 16 examines the occupational profile of adult Sephardim (15+ years). The largest number of Sephardim are professionals (3,270), followed by sales / service workers (2,665), senior and middle managers (2,155), technical / paraprofessional workers (1,905), and secretarial / clerical workers (1,055). 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 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, with the exception of the discrepancy related to professionals.

The occupational profile of Sephardim is more similar to the rest of the Jewish community than the overall Montreal population. Sephardim are much more inclined to be managers or professionals (29.4%) than the total Montreal population (20.9%). Sephardim are much less likely to work in transportation or manufacturing than the overall Montreal population.

### **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 adult Sephardim (4,005 individuals) earn under \$10,000. The largest segment (4,710 individuals) earn \$10,000-\$24,999 annually. There are 2,925

**Table 19**  
**Poverty Status by Ethnic Extraction**

Poverty Status	Total Jewish Community		Sephardim		Rest of Jewish Community		Total Mtl. Pop.
	#	%	#	%	#	%	%
Poor	18,130	20.0	4,080	18.4	14,055	20.5	20.5
Not Poor	72,645	80.0	18,145	81.6	54,500	79.5	79.5
<b>Total</b>	<b>90,775</b>	<b>100.0</b>	<b>22,225</b>	<b>100.0</b>	<b>68,555</b>	<b>100.0</b>	<b>100.0</b>

**Table 20**  
**Age by Poverty Status**  
**Sephardic Population**

Age Cohort	Poor		Not Poor		Total
	#	%	#	%	#
0-14	540	14.4	3,215	85.6	3,755
15-24	645	21.2	2,400	78.8	3,045
25-44	890	16.7	4,425	83.3	5,315
45-64	945	17.0	4,620	83.0	5,565
65+	1,060	23.3	3,485	76.7	4,545
<b>Total</b>	<b>4,080</b>	<b>18.4</b>	<b>18,145</b>	<b>81.6</b>	<b>22,225</b>

Sephardim who earn \$25,000-\$39,999 yearly, and 3,545 who earn \$40,000-\$69,999. In terms of higher-end earners: 1,450 earn \$70,000-\$99,999, and 1,840 earn \$100,000 or more.

Among Sephardim, 17.8% were high-income earners (\$70,000+) in 2011, a significant rise from 10.4% in 2001. In 2011, 47.2% of Sephardim were low-income earners (<\$25,000), compared to 55.1% in 2001. In short, the community has become more affluent in the last decade.

The percentage of Sephardim who are high-end earners (\$70,000+) is slightly lower than that of the rest of the Jewish community (17.8% and 19.7% respectively). The level of low-income earners (<\$25,000) among Sephardim is slightly higher than that of the rest of the Jewish community (47.2% and 46.1% respectively).

Sephardim are significantly more inclined to be high-income earners (\$70,000+) than the overall Montreal population (17.8% and 11.6% respectively). There is a slightly smaller proportion of Sephardim who are lower-end earners (<\$25,000) than the general Montreal populace (47.2% and 48.4% respectively)

According to Table 18, the median individual income for Sephardim is \$29,790. This amount is somewhat lower than the incomes of Ashkenazim (\$31,148) or those of mixed extraction (\$32,191); but higher than those whose ethnic extraction could not be identified (\$25,959). The median income of Sephardim (\$29,790) is higher than that of the total Montreal population (\$28,306).

Table 19 looks at the poverty level of Sephardim. *There are 4,080 poor Sephardim residing in the Montreal Metropolitan Area, or 18.4% of the total Sephardic community.* The level of Sephardic poverty has increased in the last decade, from 17.8 in 2001 to 18.4 in 2011. However, this is a smaller increase than that experienced by the rest of the Jewish community; namely, from 18.6% in 2001 to 20.5% in 2011.

The current level of poverty is lower among Sephardim (18.4%) than it is for the rest of the Jewish community (20.5%). Sephardim comprise 22.5% of the Jewish poor in the Montreal CMA. The poverty level of Sephardim (18.4%) is also lower than that of the general Montreal population (20.5%).

**Table 21**  
**Living Arrangement by Poverty Status**  
**Sephardic Population**

Living Arrangement	Poor		Not Poor		Total
	#	%	#	%	#
A Couple	1,760	10.7	14,635	89.3	16,395
Male Single Parent	115	26.7	315	73.3	430
Female Single Parent	580	32.7	1,195	67.3	1,775
Living with Relatives	45	15.5	245	84.5	290
Unattached*	1,575	47.3	1,755	52.7	3,330
<b>Total</b>	<b>4,075</b>	<b>18.3</b>	<b>18,145</b>	<b>81.7</b>	<b>22,220</b>

\*Includes individuals living alone or with non-relatives

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 (23.3%).*

Aside from seniors, the 15-24 age group also has a relatively high poverty rate (21.2%). The other age cohorts described in Table 20 fall below the average poverty level for the Sephardic community.

In absolute terms, the largest segment of Sephardic poor are seniors 65+ years (1,060 individuals). The next largest segment is middle-aged Sephardim aged 45-64 years (945 individuals). There are 890 poor Sephardim between 25-44 years; 645 poor Sephardim between 15-24 years of age; and 540 poor Sephardic children under 15 years.

Table 21 examines poverty status by living arrangement. *It can be seen that Sephardim who are unattached (living alone or with non-relatives) are at the highest risk for poverty. Almost half (47.3%) of such individuals live under the poverty line.* Persons who live alone are economically vulnerable because most don't have the benefit of a double income. Some are also

dealing with difficult life circumstances such as divorce, separation or widowhood.

Sephardim living in a female single parent family are also at higher risk for poverty (32.7%), as are those living in a male lone parent family (26.7%).

Finally, Table 24 in Appendix 5 shows poverty status by living arrangement and age. There are 180 Sephardic children living in single parent families who are poor. The poverty level of these children is very high: 41.9%. In absolute terms, however, there are more poor children who live in couple arrangements (365) than in single parent households.

Non-elderly Sephardic adults (15-64 years) have a high poverty level if they are unattached (47.3%), comprising 920 individuals. However, in absolute terms, there are more poor Sephardim between 15-64 years living in couple arrangements (1,025).

*Finally, elderly Sephardic seniors who are unattached have a particularly high level of poverty (47.7%). In fact, they have the highest poverty rate of any group examined in this table.* There are 660 seniors in the

Sephardic community who live alone, and who are economically disadvantaged.

## **The Challenges Ahead**

Sephardim comprise 24.5% of the Montreal Jewish community. As the numbers of Ashkenazim have diminished significantly in the last four decades, the size of the Sephardic population has increased in the same period. Both in terms of their relative numbers, as well as their social and economic standing, Sephardim have been on the ascendancy.

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 2011, there were about 3,755 Sephardic children under 15 years of age living in Montreal. A question is whether Sephardic parents are choosing to send their children to the Jewish day school system, or making the choice to send them to public 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 ensure that they are sufficiently engaged; and how to make sure that the cultural needs of Sephardic students in the English Jewish schools are being met.

In 2011, about 930 children (K-11) were enrolled in francophone Jewish day schools: Ecole Maimonides or Yeshiva Yavne. The question arises as to whether education in the French language is still a priority for Sephardic parents. If it is not, 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.

The issue of whether there are sufficient Jewish pre-school facilities for Sephardic children in the language of their parents' choosing is particularly relevant in areas such as the West Island, which has a significant 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 prefer 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 NHS 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, such as improved career opportunities. The difficulty lies in the lack of adequate data regarding youth retention among Sephardim.

Young adult Sephardim are an important resource for leadership development in the community, and they should be encouraged 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. 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 large proportion of managers and professionals among them. And although more Sephardim are becoming involved, how can the organized Jewish community create conditions that will encourage even greater participation?

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

The Baby Boomer or middle-aged Sephardim (45-64 years) are becoming elderly in the current decade. They represent a very different cohort than their immigrant parents who are now at least in their late 70s. These Sephardic Boomers are more educated, more bilingual, and more economically independent than their parents. They are also more open to community-based services than their parents, who have traditionally been more oriented to the synagogue for meeting their needs.

Many of these middle-aged Sephardim nonetheless want culture-specific services, and may thus be more demanding of community-based services than their parents. Sephardim in this age group, particularly those who take early retirement, will likely look for services related to wellness and recreation. The organized Jewish community should be attentive to the needs of this population, as these may become more acute when they become seniors (65+) in the next several years.

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. When implementing services, facilities for these individuals must be sensitive to factors related to language,

environment, modalities of care, and approach to family, if they are to provide the most effective interventions. 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 optimally adapted for the care of Sephardim in their final years.

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 levels are noteworthy for a significant number of Sephardic seniors, adults living alone, and single parent families.

Finally, it is evident that the Sephardic community is not a homogeneous group. There are notable differences among Sephardim in terms of religious affiliation, languages spoken, country of origin, and cultural orientation. These considerations can present challenges to service providers



and those focusing on doing outreach and promoting engagement among Sephardim. Community leaders will have to find creative ways to attract and inspire these different segments.



# Appendix 1

## Methodological Considerations

The two major questions used in this report to define who is Jewish, namely religion and ethnicity, were located in what was previously known as the Long Form of the National Census. In 2011, this Long Form became voluntary rather than mandatory to fill out. Because the sample was self-selected, this instrument became a survey rather than a Census.

The National Household Survey (NHS) was distributed to a third of the households in Canada, compared to 20% of households for the Census Long Form. However, whereas the Census had an almost universal rate of response, the NHS had a 73.9% response rate across Canada, and 80.3% in the Montreal CMA.

It is not clear to what extent non-response biases played a role in the results. For instance, it is possible that certain socioeconomic groups, such as the poor, less educated individuals, and recent immigrants, were generally less inclined to answer the National Household Survey. Statistics Canada applied sophisticated treatments to deal with possible gaps in the data but the

change in methodology has meant that it is difficult to determine error ranges based on projections gleaned from the sample.

This change in methodology has also made it difficult to compare the results of the National Household Survey with those of previous Censuses. Although some tables in this report present side-by-side comparisons of 2011 NHS data with previous Censuses, these comparisons should be interpreted with caution.

A further issue is the fact that since the 2001 Census, the number of Jews identifying themselves by ethnicity has declined dramatically. This was evident in 2006 and again in 2011. All those who considered themselves as Jewish by religion were included as Jews according to the definition employed in this report; but some who said they had no religious affiliation might have “fallen through the cracks” because they did not identify themselves as Jewish by ethnicity.

There may be several reasons why there has been a decline in Jewish ethnic

identification, but only two will be considered here. First, since the 2001 Census, the label “Canadian” was the first on the list of ethnic sample choices. This has changed the dynamics of the question significantly. It is possible that some people wanted to tout their attachment to Canada by indicating they were only of Canadian ethnicity. This is not an issue if they also indicated they were Jewish by religion. But if they said they had no religious identification, they could not be identified as Jewish using the traditional definition.

Second, the order of sample choices is determined by how many people indicated a particular ethnicity in the previous Census (2006). As the number of individuals choosing Jewish as their ethnicity has diminished, the Jewish choice has fallen further down the list, and was therefore among the last sample choices in the 2011 NHS. This may have had an impact on the self-reported affiliation of people.

A final consideration has to do with the definition used to identify Jews for the purposes of this report. The “Jewish Standard Definition”, formulated by Jim Torczyner of McGill University, has been used since 1971. This definition employs a

combination of religious and ethnic identification.

However, given changes in how Jews have responded to the ethnicity question, it was felt that a broader definition should be used. Hence, elements of other questions were incorporated, including place of birth, five-year mobility and knowledge of non-official languages. This new definition was called the “Revised Jewish Definition”. A full description of this definition can be found in Appendix 2.

This new Jewish definition makes comparisons between the National Household Survey and previous Censuses even more difficult. Hence, these latter Censuses were re-analyzed along the lines of the revised definition, and whenever possible, these new figures are presented in this report. Again, all comparisons of the NHS with previous Censuses, and particularly the identification of demographic trends, should be interpreted with caution.

All in all, despite the changes in methodology outlined above, the 2011 National Household Survey provides an important opportunity to better understand

the demographic situation of the Montreal Jewish population, and to make use of this data for community planning and decision-making.

We are fortunate to have a national survey which includes questions related to religion

and ethnicity (the American Census does not). Also, the National Household Survey is one with a much larger scope than any Canadian Jewish community can implement on its own.



## Appendix 2

### The Revised Jewish Definition

Since 1971 all major analyses related to the Census have utilized 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 using a combination of religious and ethnic identification.

According to this criterion, a Jew was defined as anyone who specified that he or she was:

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

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

It is important to note that the category of “no religious affiliation” is broader than that of “no religion” because it includes those who consider themselves as agnostics, atheists and humanists, as well as having no

religion. Since it is possible to be Jewish and to have such affiliations, it was felt that an inclusive definition would better reflect the broad spectrum of Jewish adherence.

Given the marked decline in the number of Jews who identified themselves as ethnically Jewish since 2001, it was decided to expand the above definition of Jewishness. This “Revised Jewish Definition” incorporates more than just the religion and ethnicity variables in the National Household Survey.

According to this new criterion a Jew is defined as anyone who is:

- Jewish by religion and ethnicity.
- Jewish by religion and having another ethnicity.
- Having no religious affiliation and Jewish or Israeli by ethnicity.
- Having no religious affiliation and having knowledge of Hebrew or Yiddish as a “non-official” language.
- Having no religious affiliation and born in Israel.
- Having no religious affiliation and living in Israel in 2006.

A check was done to see whether the above criteria would erroneously include groups who should not be considered as Jews. For

instance, there are Arab Israelis who might have no religious affiliation. Since their mother tongue would be Arabic, and they would likely identify as having an Arab ethnicity, it was straightforward to determine that there were virtually no such individuals who were wrongly identified as Jews according to the Revised Jewish Definition.

All in all, the Revised Jewish Definition did not result in substantial increases in the Jewish populations of various metropolitan areas. The table below shows the differences

in numbers using the revised and standard definitions.

Finally, it is not possible to say how a person behaves “Jewishly” using any definition of Jewishness based on the NHS. For instance, we cannot know whether they adhere to traditions or attend synagogue on a regular basis. No questions of these types were asked in the National Household Survey. Despite this limitation, the fact that we can identify Jewish affiliation at all is critical for using the NHS as a tool for better understanding our community.

#### **Jewish Populations Based on Standard & Revised Definitions 2011 National Household Survey**

	<b>Jewish Standard Definition</b>	<b>Revised Jewish Definition</b>
Halifax CMA	2,080	2,120
Montréal CMA	89,665	90,780
Toronto CMA	186,010	188,715
Ottawa CMA	13,850	14,010
Hamilton CMA	5,055	5,110
Kitchener CMA	1,970	2,015
London CMA	2,610	2,675
Windsor CMA	1,475	1,520
Winnipeg CMA	13,260	13,690
Calgary CMA	8,210	8,340
Edmonton CMA	5,440	5,550
Vancouver CMA	25,740	26,255
Victoria CMA	2,630	2,740
<b>Total Canada</b>	<b>385,345</b>	<b>391,665</b>



## Appendix 3

### 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:

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#### **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

**Unidentified:**

All other combinations

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

## 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 2010 Low-Income Cut Offs were used for this

analysis. The table below describes the interactions of household size and household income that determine these cut-offs. Note that a detailed description of the challenges and limitations related to defining poverty can be found in the introduction to Part 4 (The Jewish Poor) of the 2011 National Household Survey Analysis.

#### Low Income Cut-Offs for the year 2010 Urban areas of 500,000+ people

Household Size	Household Income Cut-Off (\$) Before Taxes	Household Income Cut-Off (\$) After Taxes
1	22,637	18,759
2	28,182	22,831
3	34,646	28,430
4	42,065	35,469
5	47,710	40,388
6	53,808	44,791
7+	59,907	49,195

Source for the above table: Income in Canada. Published by Statistics Canada, June 2012. Catalogue No. 75-202-XWE.



## 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	3,320	88.4	2,085	68.5	3,970	74.6	4,145	74.6	2,875	63.3	16,395	73.8
Male Single Parent	45	1.2	145	4.8	110	2.1	100	1.8	35	0.8	435	2.0
Female Single Parent	390	10.4	530	17.4	355	6.7	390	7.0	110	2.4	1,780	8.0
Living with Relatives	0	0.0	45	1.5	70	1.3	35	0.6	135	3.0	285	1.3
Unattached*	0	0.0	240	7.9	815	15.3	890	16.0	1,385	30.5	3,330	15.0
<b>Total</b>	<b>3,755</b>	<b>100.0</b>	<b>3,045</b>	<b>100.0</b>	<b>5,320</b>	<b>100.0</b>	<b>5,560</b>	<b>100.0</b>	<b>4,540</b>	<b>100.0</b>	<b>22,225</b>	<b>100.0</b>

\*Includes individuals living alone 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	70	2.3	2,850	53.6	3,815	68.6	2,820	62.1	9,555	43.0
Single / Never Married	3,755	100.0	2,840	93.6	1,765	33.2	310	5.6	160	3.5	8,835	39.8
Divorced / Separated	0	0.0	0	0.0	270	5.1	985	17.7	420	9.3	1,685	7.6
Widowed	0	0.0	0	0.0	0	0.0	140	2.5	1,050	23.1	1,190	5.4
Common Law	0	0.0	125	4.1	430	8.1	315	5.7	90	2.0	955	4.3
<b>Total</b>	<b>3,755</b>	<b>100.0</b>	<b>3,035</b>	<b>100.0</b>	<b>5,315</b>	<b>100.0</b>	<b>5,565</b>	<b>100.0</b>	<b>4,540</b>	<b>100.0</b>	<b>22,220</b>	<b>100.0</b>

**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	365	11.0	2,960	89.0	1,025	10.1	9,170	89.9	375	13.0	2,500	87.0
Male Single Parent	30	66.7	15	33.3	90	25.0	270	75.0	0	0.0	30	100.0
Female Single Parent	150	39.0	235	61.0	415	32.4	865	67.6	15	13.6	95	86.4
Living with Relatives	0	--	0	--	15	11.5	115	88.5	0	0.0	130	100.0
Unattached*	0	--	0	--	920	47.3	1,025	52.7	660	47.7	725	52.3
<b>Total</b>	<b>545</b>	<b>14.5</b>	<b>3,210</b>	<b>85.5</b>	<b>2,465</b>	<b>17.7</b>	<b>11,445</b>	<b>82.3</b>	<b>1,050</b>	<b>23.2</b>	<b>3,480</b>	<b>76.8</b>

\*Includes individuals living alone or with non-relatives