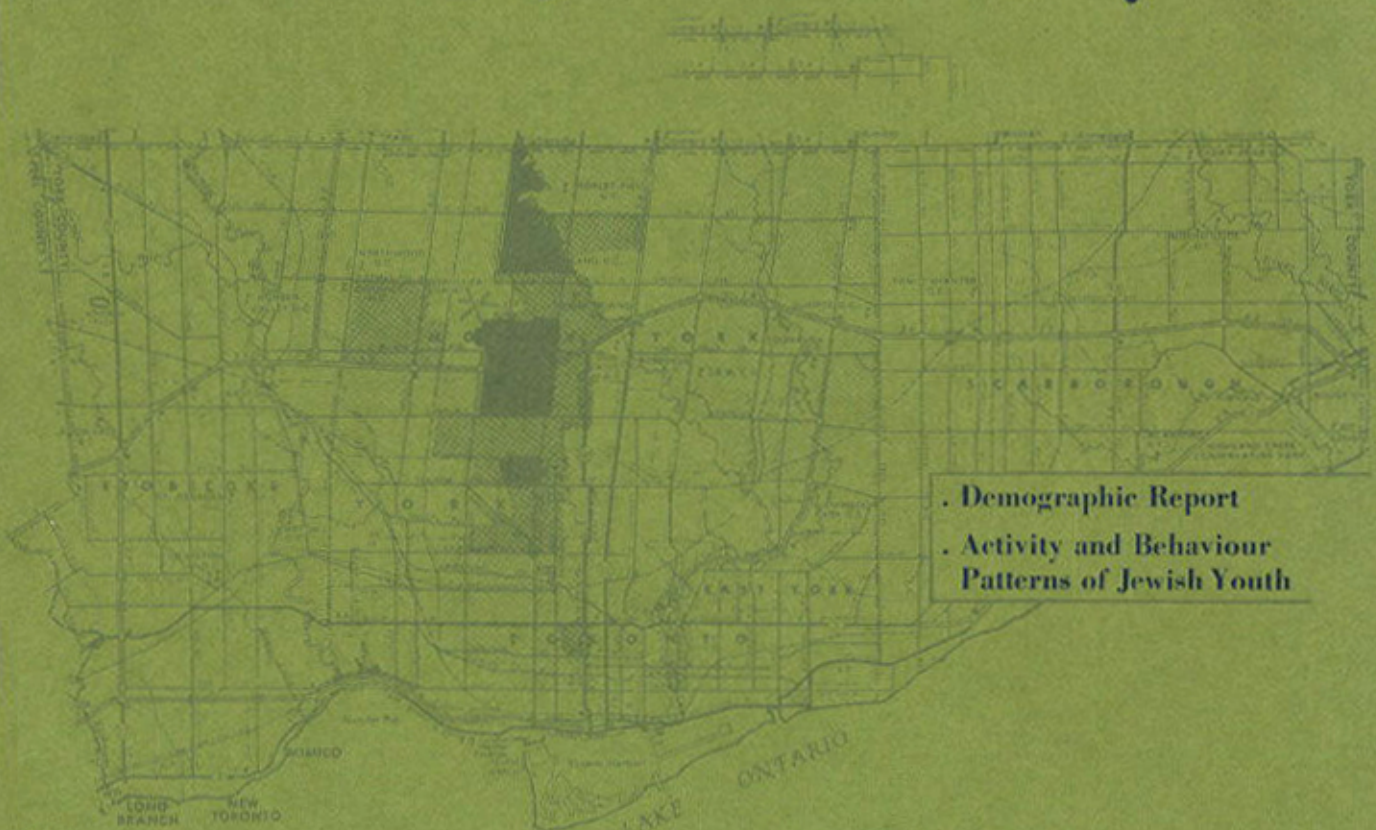
Report on

Health and Welfare Needs and Services

of the

Toronto Jewish Community



. Demographic Report

. Activity and Behaviour Patterns of Jewish Youth

Prepared by the Social Planning Committee

UNITED JEWISH WELFARE FUND • 150 Beverley Street, Toronto 2B

July, 1969

DEMOGRAPHIC REPORT

on the

JEWISH COMMUNITY

of

METROPOLITAN TORONTO

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Acknowledgements

Planning for the future must be based on a sound evaluation of the size, distribution and composition of the Jewish Population. To obtain this information essential for decision making in a wide area of health and welfare activities, the Social Planning Committee of the United Jewish Welfare Fund appointed a Committee to study the demographic make-up of the Toronto Jewish Community.

I should like to express deep appreciation to the members of the Committee who through their interest, energy and counsel contributed significantly to the study. This study reflects their co-operative effort. The relevance of the study was greatly enhanced by the Population Projections done by Mr. Samuel Eckler a member of the Committee. His excellent report is contained in the body of the study.

I would like to thank Mr. Louis Rosenberg, National Research Director, Canadian Jewish Congress for making available to the Committee data obtained in a special cross classification prepared for Congress by the Dominion Bureau of Statistics.

Thanks are due to Albert Abugov, Director of Planning, United Jewish Welfare Fund who acted as Study Director and to his secretary Mrs. Joyce Peery for her care in the preparation of the reports.

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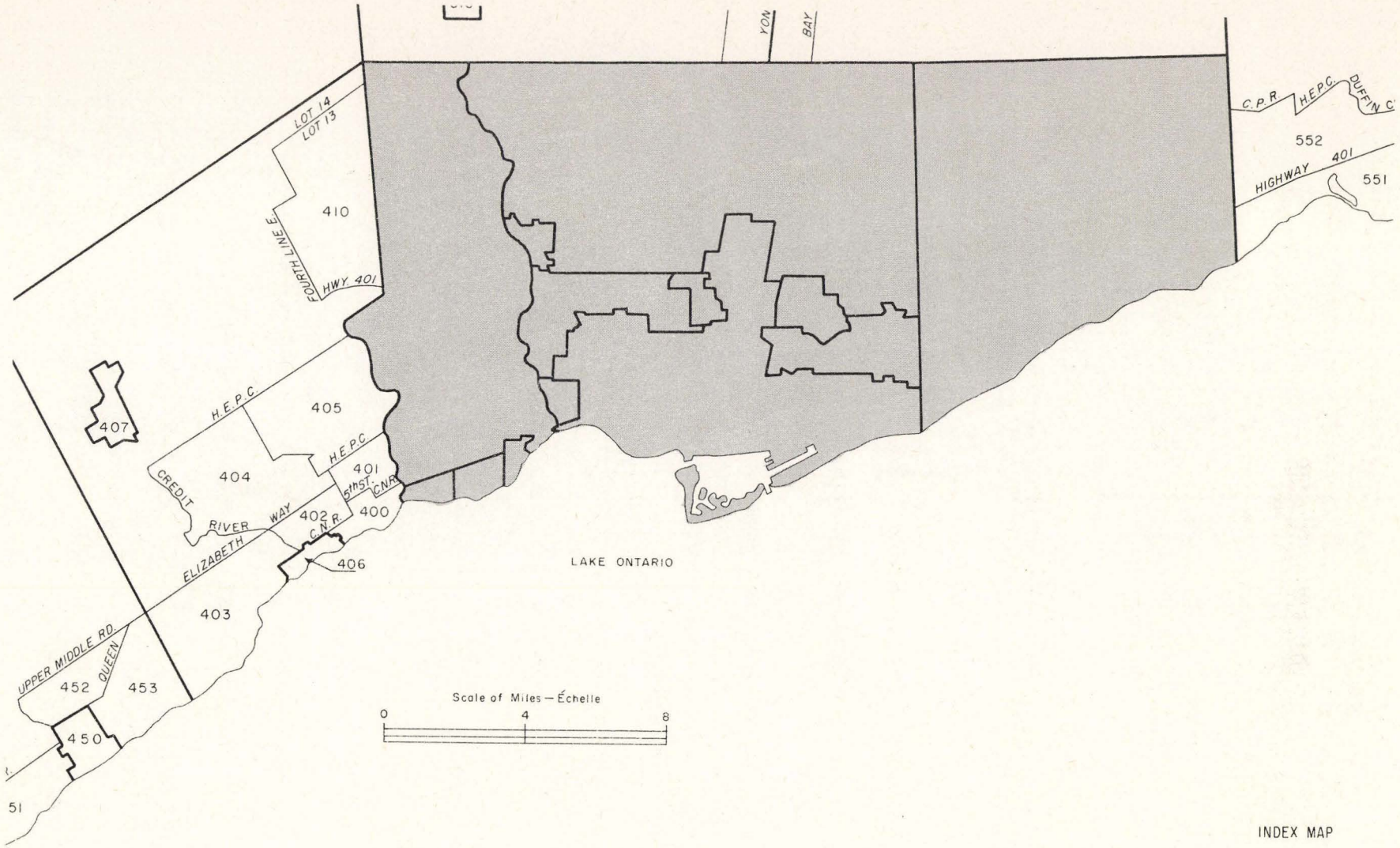
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Metropolitan Toronto Planning Area

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OF

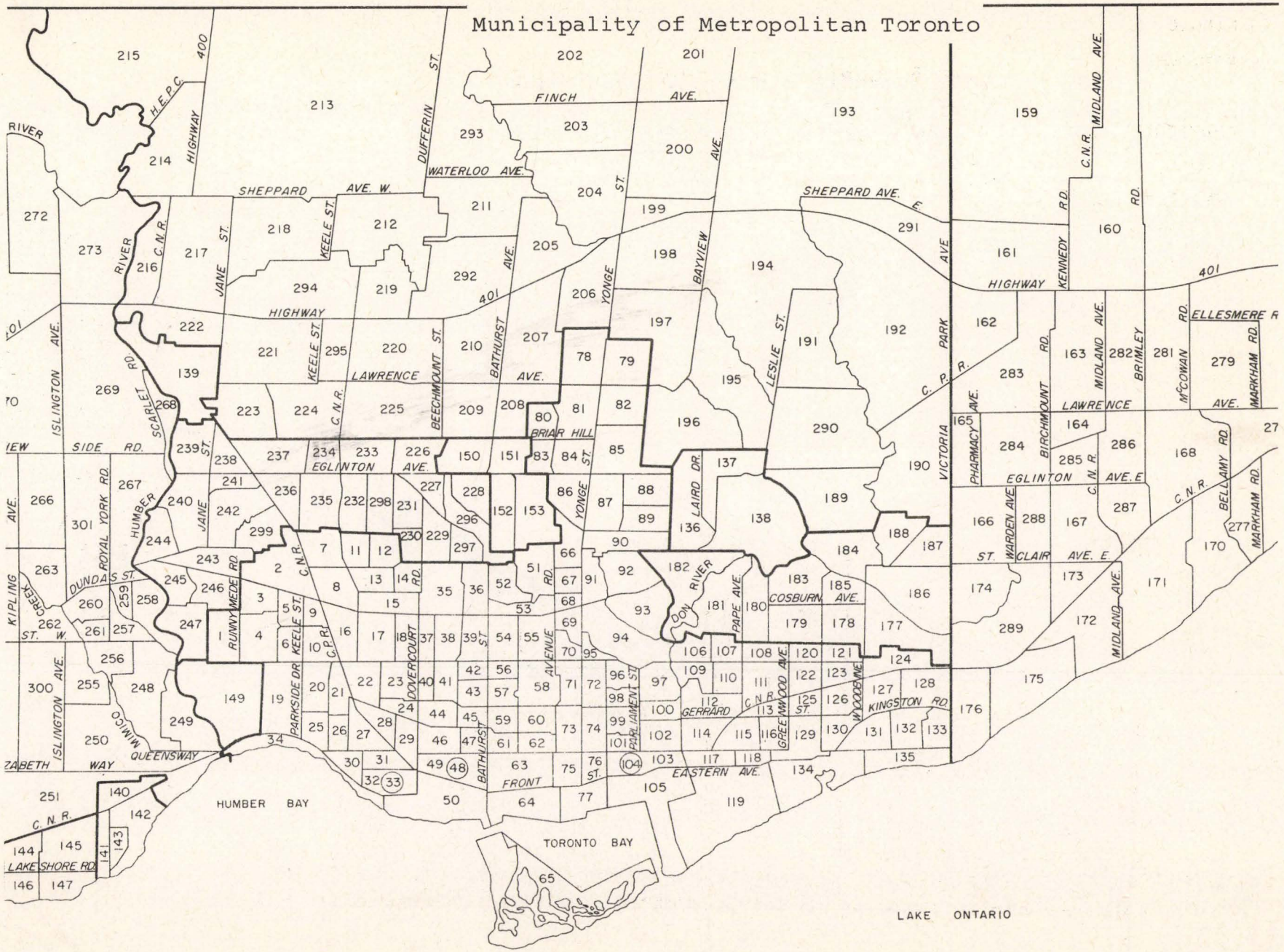
CENSUS TRACTS

OF THE

METROPOLITAN AREA

TORONTO

Municipality of Metropolitan Toronto



INTRODUCTION

The Jewish community reflecting its historical position as an outsider in other lands, seems to have a built-in receptivity to social change. Caught up in the major Canadian social and cultural upheavals of the past few decades, the Toronto Jewish community has adapted itself to the larger national picture and as a result it too, is experiencing similar reverberations.

This demographic report will attempt to identify some of the major changes that have taken place in the past 3 or 4 decades of substantial Jewish residence in Metropolitan Toronto. In addition, the committee has made projections from these findings in an effort to determine future directions.

The major content of the report is based on data from the 1961 Census of Canada, plus special breakdowns of the Census material made available through the National Headquarters of the Canadian Jewish Congress and subject to special delineation and analysis by the Demographic Committee of the Social Planning Committee of the United Jewish Welfare Fund.

It should be pointed out that Canada tends to be unique among nations in that religion, is included as a category in the Census thus enabling a comparative and detailed statistical breakdown.

This project undertaken by the Social Planning Committee could be classified as a statistical analysis of who we are and where we are, rather than the type of research project which attempts to search out and measure attitudes, motivations, and the degree of identification with things Jewish.

The analysis of this data is greatly affected by two basic definitions, one, the geographic dimensions of Metropolitan Toronto, the second, what is meant by Jewish.

Geographical Base

With reference to the first, Metropolitan Toronto as is stated in this report, refers to an area that extends beyond the actual boundaries of the thirteen municipalities (now the City and 5 boroughs), which make up the political entity known as the Municipality of Metropolitan Toronto. The term, Metropolitan Toronto, as used in the Census data is in actual fact the Metropolitan Toronto Planning Area, which includes in addition to the Municipality of Metropolitan Toronto such areas as Oakville, Woodbridge, Malton, Markham Township, Port Credit, Ajax, etc.

Though we include the Jewish populations in our comparative statistics from these various townships and communities, the implications are apparent when we observe that the inclusion of the bordering areas accounts for a substantial increase of

240,000 people of whom only 428 were identified as Jewish in 1961. Therefore, if we use the Municipality of Metropolitan Toronto as the basis for comparison, we find that the Jewish population was 5.5% of the total population, whereas using the Metropolitan Toronto Planning Area as our geographical entity, the Jewish population was somewhat less - 4.9% of the total population.

In the year 1901 with little over 3,000 Jews, we constituted 1.4% of the population in Metro Toronto. This increased substantially in 1911 as a result of immigration to 4.5% and still further in 1921 to 5.7%, where it remained more or less constant until 1951 when Jews represented 5.5% of the population.

It was in 1961 that the first real evidence of some decline was noted. Despite the 22,000 increase in Jewish population in the previous ten-year period, there was a percentage decline as it related to the total population. On the other hand, in national terms the relationship of the Jewish population to the total population of Canada tended to be more constant with only a .1% decline in Jewish population from 1951 to 1961. In 1961, 35% of all Jews in Canada resided in Metropolitan Toronto.

Identification - Religious or Ethnic

In our attempt to identify what is meant by Jewish, the Committee was presented with two sets of figures. In addition to having people identify themselves by religion, the Dominion Bureau of Statistics in the compilation of the 1961 Census questioned people as to their ethnic origin. By ethnic origin

was meant the ethnic or cultural group that the person or his male ancestor belonged to prior to coming to this continent. The language spoken at that time by the person or his parental ancestor was used as an aid in the determination of the person's ethnic group. This created considerable conflict. The Committee discovered that over 88,000 people in Metropolitan Toronto considered themselves Jewish by religion, whereas only 52,000 people in Metro Toronto saw themselves as Jewish by ethnic origin. Therefore, 59% of the persons who were Jewish by religion also stated that they were Jewish by ethnic origin. The study, unless otherwise indicated will refer to the Jewish population as identified by the category of "religion".

It might be interesting to note that despite the very gradual decline in the proportion of the Jewish community to the total community, Jews as a religious group have retained their fifth place position over the past 20 years as one of the main religious denominations of Metropolitan Toronto. The largest single group in 1961 was Roman Catholic - 26.2%; followed by United Church - 23.8%; Anglican - 21.8%; Presbyterian - 8.1% and Jewish 4.9%. In 6th, 7th and 8th places were Baptist, Lutheran and Greek Orthodox. All other religions combined constituted 5.8% of the population.

The Changing Nature of the Jewish Community

In the assessment of the Changing Nature of the Jewish Community, the study will refer to a number of areas that are considered significant in the identification of these trends. First of course, is the actual growth of the community both numerically and proportionately. This is supported by population projections made by Mr. Samuel Eckler of Eckler, Brown and Company Lt as to the probable growth for a period of 25 years. Our immigration pattern is also a factor of change both numerically and culturally. As already stated, the age and sex distribution is an important element in relation to future growth trends.

In the statement of the geographic distribution the study will define areas of Jewish population and how these have shifted over the period of years and as well, taking into consideration trends, attempt to identify and establish where the population might be moving in the future. Though the Toronto Jewish population is increasingly native born, the study will take a look at the rate of change from foreign born to native born and consider how this might affect future changes and development.

Marital status, inter-marriage and size of families are also very significant factors in the make up of the present population, particularly to the extent that it denotes trends. The study will look at the degree of synagogue affiliation and examine the nature of our occupational experiences.

Wherever possible, a comparison will be made between the Jewish population and the total population. As well, the study will examine variations within the Jewish community as related to areas of residence, age, native born as compared with foreign born, etc. The report will attempt to draw a picture of the Jewish community as it was in 1961 and project the directions it might be taking in the future.

CHAPTER II.

AGE AND SEX DISTRIBUTION

Perhaps the most decisive factor in the creation of a pattern of growth is the age and sex breakdown of the community. For instance, a high proportion of aged persons will, aside from the changes in the complexion of the community, affect a decrease in the number of births and as well increase the need for facilities and services for the care of the aged.

A disproportionate (a higher than normal) increase of persons in the 20's and early 30's will result in an increased number of births and a substantial boom in the Jewish population. Growth in this area of the age spectrum would also necessitate an expansion of services and facilities - education and youth programming.

Male - Female

It will be noted in the sex distribution that there has been a consistently higher proportion of females 65 and over. In 1951 6.6% females, as compared with 6.3% males were 65 years and over, whereas in 1961 this proportion was 8.3% to 7.2%. (Table 1). On the other hand, there was a slightly higher proportion of male children under 5 years than female children, - in 1951, 10.7% male compared to 10.4% female, in 1961 there were 8.8% males as compared to 8.4% females in the same age bracket (Table 1).

T A B L E 1

Percentage Age Distribution of the Jewish Population by Specified Age Groups & Sex in Metropolitan Toronto, the City of Toronto and its Suburban Area in 1951 and 1961.

Age Group	Jewish Metropolitan Toronto		Jewish Toronto City		Jewish Suburban Toronto	
Both Sexes	1951	1961	1951	1961	1951	1961
0-4	10.6%	8.6%	9.3%	5.9%	13.2%	10.4%
5-9	8.0	9.9	7.1	7.4	10.0	11.9
10-14	5.7	9.9	5.3	9.6	6.4	11.4
15-19	5.8	6.6	6.0	7.0	5.6	7.1
20-24	6.7	4.9	7.1	5.6	5.8	4.6
25-34	17.6	11.7	16.9	10.1	18.8	13.0
35-44	19.1	16.2	18.2	14.6	20.9	16.6
45-54	12.2	15.5	12.7	18.2	11.0	13.6
55-64	7.9	8.9	9.2	11.9	5.3	6.5
65-69	3.0	2.9	3.7	3.7	1.6	2.0
70 Plus	3.4	4.9	4.5	6.0	1.4	2.9
Total	100.0	100.0	100.0	100.0	100.0	100.0%
Males						
0-4	10.7	8.8	9.5	4.4	13.4	10.3
5-9	8.3	10.0	7.3	6.3	10.3	11.0
10-14	5.7	10.2	5.4	9.9	6.3	10.2
15-19	5.9	6.8	6.1	6.7	5.4	6.8
20-24	6.7	4.6	7.4	4.9	5.3	4.6
25-34	16.6	11.3	16.4	9.6	17.0	11.7
35-44	19.3	15.7	18.3	13.2	20.6	16.2
45-54	12.6	16.2	12.8	19.1	12.2	15.4
55-64	7.9	9.2	9.0	13.2	5.7	8.1
65-69	2.9	2.7	3.5	4.5	1.6	2.3
70 Plus	3.4	4.5	4.3	8.2	2.2	3.4
Total	100.0	100.0	100.0	100.0	100.0	100.0%
Females						
0-4	10.4	8.4	9.2	4.2	12.9	9.6
5-9	7.8	9.8	6.8	6.9	9.7	10.6
10-14	5.7	9.6	5.3	8.5	6.5	9.9
15-19	5.8	6.5	5.8	5.6	5.7	6.7
20-24	6.8	5.1	6.9	4.1	6.3	5.3
25-34	18.6	12.1	17.5	8.0	20.6	13.2
35-44	18.8	16.8	18.1	16.7	20.4	16.8
45-54	11.7	14.8	12.7	18.4	9.9	13.8
55-64	7.8	8.6	8.8	13.0	4.8	7.5
65-69	3.1	3.0	3.8	5.1	1.6	2.4
70 Plus	3.5	5.3	5.1	9.5	1.6	4.2
Total	100.0	100.0	100.0	100.0	100.0	100.0%

Census of Canada 1961.

In the intervening ten years from 1951 to 1961, there were no substantial changes in the proportion of females to males in the Jewish population. There was and has been, however, a slight predominance of males in the under 20 group, which tended to level off in the higher age groups.

Aged

Of considerable significance has been the substantial increase in the proportion of persons of 70 years of age and over - a rise from 3.4% of the population in 1951 to 4.9% ten years later. It is important to note that this growth rate was substantially higher than that of the rest of the community, though the actual proportion in relation to the total community was comparable.

This has been affected to a considerable extent by the immigration pattern. The 1920's accounted for a large inflow of young people who are now in their late 50's and 60's and increasingly passing the 70 year old mark. As seen in Table 2 in 1951, the Jewish population 65 years and over was 6.4% of the total Jewish community, as compared with a figure of 8.7% for the general community. By 1961 we find that 7.8% of the Jewish community were 65 and over as compared with 7.7% for the general community. It has been projected that by 1976 the aged population 65 years and over will comprise 10.1% of the Jewish population (see Chapter IX, Projection of the Jewish Population).

T A B L E 2

Percentage Age Distribution of the Total and Jewish Population by specified Age Groups in Metropolitan Toronto in 1941, 1951 and 1961.

Age Groups Both Sexes	Total Metro Toronto			Jewish Metro Toronto		
	1961	1951	1941	1961	1951	1941
0 - 4	11.15%	9.4%	6.1%	8.6%	10.6%	6.4%
5 - 9	9.6	6.8	6.8	9.9	8.0	6.9
10 - 14	8.1	5.4	7.6	9.9	5.7	7.6
15 - 19	5.9	6.2	8.4	6.6	5.8	9.0
20 - 24	6.4	8.2	8.7	4.9	6.7	9.7
25 - 34	16.3	17.7	17.2	11.7	17.6	21.5
35 - 44	15.2	15.5	15.3	16.2	19.1	15.2
45 - 54	11.4	12.6	13.5	15.5	12.2	11.7
55 - 64	7.8	9.6	9.5	8.9	7.9	7.4
65 - 69	2.8	3.7	2.9	2.9	3.0	2.2
70 Plus	4.9	5.0	4.0	4.9	3.4	2.4
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Census of Canada 1961

Children & Youth

At the other end of the age spectrum, an examination of several selected age groupings would be relevant in identifying and classifying the nature of the Jewish community. If one is to use the labour market as a criteria in assessing the potential productivity of the community, it will be noted that 35% of the Jewish population were under 20 years of age and most probably not part of the labour force. This combined with the 7.8% of the Jewish community 65 years and over, would account for at least a minimum of 42.8% not in the labour force. It would be further diminished by the number of women not in the work force. The actual experience for 1961 was 38.6% of the Jewish community in employment.

In 1951 the under 20 age group accounted for 18.6% of the Jewish population, whereas in the total Metro population 16.2% were in this age group. In 1961, though the proportion under 10 years of age remained constant, (18.5%) in the Jewish population, the percentage for the total population had risen to 20.8%. It might be speculated here that the post-war baby boom which had been observed in 1951 in the 5 and under age group had begun to level off having decreased from 10.6% to 8.6% in 1961. In the general community, this was still being reflected in an increase from 9.4% in 1951 to 11.2% in 1961.

Of particular significance for the group under 15, aside

from the substantial increase during the post-war years, will be the fact that this group is now in school and requires facilities to meet their social, educational and service needs. Many are of college age creating a heavy demand for additional University facilities. To project further, within 5 years, this group will have reached their 20's and marital age, resulting most probably in another substantial increase in the number of births. The causative factor would not reflect a higher fertility rate which in fact has declined but rather be the direct result of the larger potential number of young married couples.

City-Suburban Variations

Though the difference amongst municipalities within Metro Toronto will be explored in greater detail in another part of the report, it might be informative to point out the very substantial differences with respect to Jewish age distribution. In 1961 it can be noted that in the City of Toronto, 13% of the Jewish population was under 10 years of age as compared to 22% in the suburban areas. A variation also existed in the 70 years and over group, which accounted for only 2.9% of the suburban Metro population as compared with 6% in the City of Toronto. Again, if we use 65 and over as the base of what is considered aged, in suburban Toronto 1951, 3% of the population were within this grouping as compared with 4.9% in 1961. However, in the City of Toronto, 1951, 8.2% of the population were 65 and over,

which had increased to 9.7% by 1961.

One might speculate that the high proportion of aged 65 and over in the City was in part due to the fact that these people had been resident in the downtown area for a considerable length of time and were reticent or financially unable to move from their established homes. It also might be assumed that the familiar surroundings and more readily available facilities might account for the elderly people not wanting to move into the suburban areas. We see that the City of Toronto with a population decreasing from 44,950 in 1951 to 18,880 in 1961, containing a high proportion of aged people as compared to the suburban population with its greater preponderence of younger couples and children.

Metro-National Comparisons

In Table 3, it will be noted that the age distribution for the Jews in Canada was not substantially different from that of the Jews in Metro Toronto. The only significant variation in the pattern was in the under 15 age group, with the comparable figures for Jewish Metro (28.4%), total Metro (28.9%), and Canadian Jews (27.6%), being somewhat lower than the overall Canadian figure of 34%. This might be accounted for by the lower birth rate that is associated with urban living.

T A B L E 3

Percentage Age Distribution of the Total and Jewish Population by Specified Age Groups in Canada and Metropolitan Toronto 1961.

Age Group Both Sexes	Total Canada	Jewish Canada	Total Metro	Jewish Metro
Under 15	34.0%	27.6%	28.9%	28.4%
15 - 44	41.1	38.5	43.8	39.4
45 - 64	17.4	25.7	19.2	24.4
65 Plus	7.6	8.2	7.7	7.8
	100.0%	100.0%	100.0%	100.0%

Census of Canada 1961.

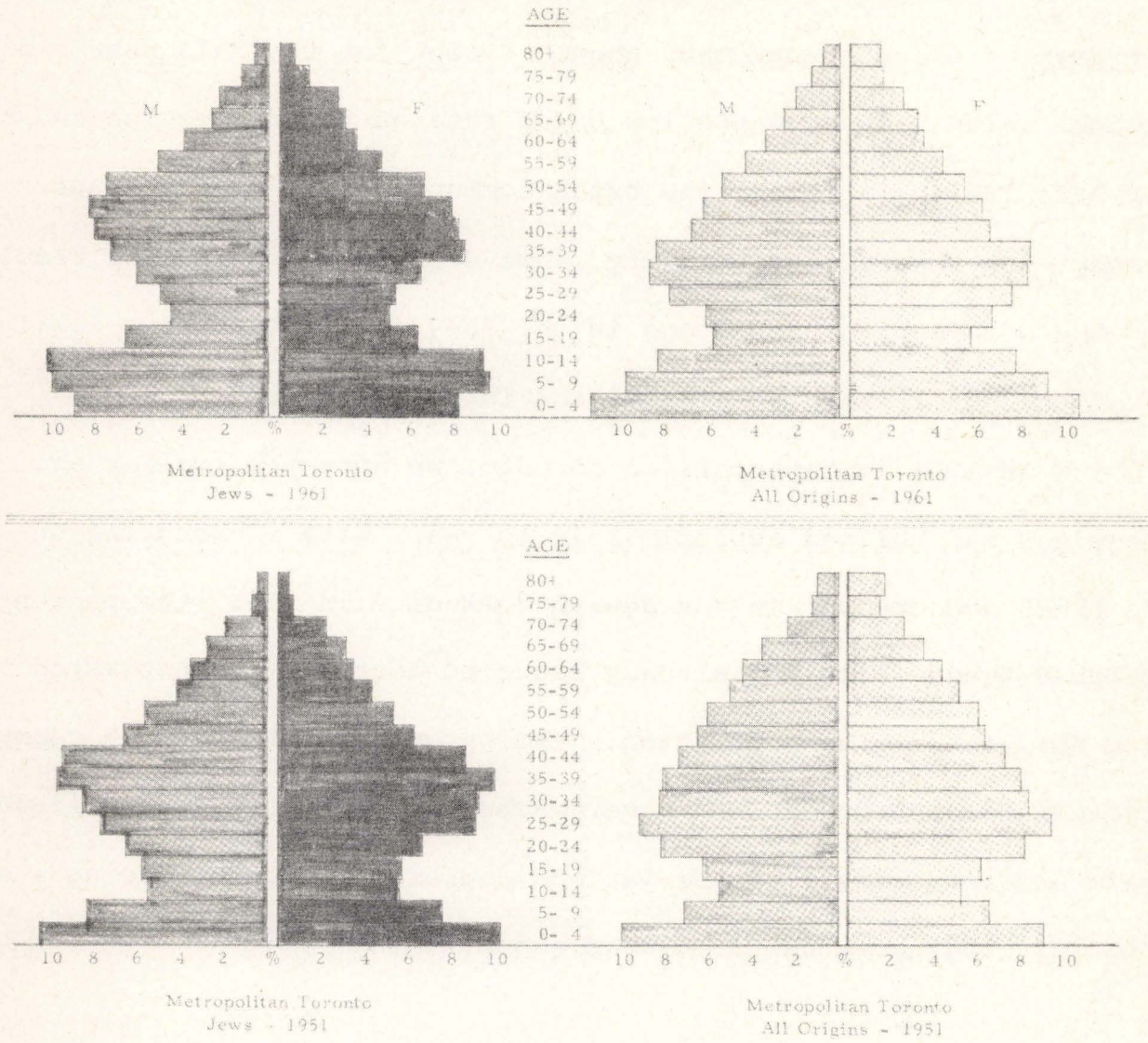
It is interesting to compare the total Metro population with the Jewish Metro population. In the under 15 age group, it was substantially the same. However, in the 15-44 age group, total Metro Toronto represented 43.8% of the population as compared with the 39.4% for the Metro Jewish population. In the 45-64 age group, the Metro Jewish population comprised 24.4% of the Jewish population as compared with the total Metro proportion of 19.2%. In the 65 plus groupings, percentages were substantially the same with 7.7% for all of Metro and 7.8% for the Jews in Metro Toronto.

Summary

This data is visually summarized in the pyramid graph (Table 4) which denotes the percentage distribution by 5 year age groups of Jews for Metropolitan Toronto, and all origins for Metro Toronto for the years 1951 and 1961.

TABLE 4

PERCENTAGE DISTRIBUTION BY FIVE YEAR AGE GROUPS AND SEX



This graph shows the distribution of Jewish community population as compared with Metro Toronto population for 1951 and 1961. It pictures how Jewish population in the older age groups is growing faster than the general population, while growth in the younger age groups is lagging behind that of the general population.

In 1951, both the Jewish population and the total population, constituted a broad base in the under 5 year old group, most probably a result of the post-war baby boom. Except for the 5-24 year old age groups, which reflected the low birth rate of the depression and the war, the 1951 pyramid for the total community more or less tapers evenly. In the Jewish community, however, the shape is less regular for there is a high percentage in the 25-49 age group, most likely a reflection of the high immigration in the 1920's.

In 1961 in Metropolitan Toronto, we note the smaller age groupings had shifted approximately 10 years with a narrowing on the 15-29 age group. In the Jewish community in 1961, the percentage of 0-4 age group had already begun to decrease as contrasted with the rest of the population. The pyramid for the Jewish community is quite irregular with a very substantial hollow in the 15-34 age group as a result of the war and depression, but producing a substantial bulging in the 35-65 age group.

CHAPTER III

GEOGRAPHIC DISTRIBUTION

In the year 1931, the City of Toronto with a Jewish population of 45,305, accounted for 96.9% of the total Jewish community. The remaining 3% lived in the various other municipalities most significant of which was York Township with a little over 1,000 (See Table 5 and the graph Table 6 showing the proportion of the Jewish population). Ten years later in 1941, with little actual increase in population, the Jewish population began to fan out into other areas.

T A B L E 5

Jewish Population of the City of Toronto & Metropolitan Toronto for The Years 1931 - 1961.

Period	Metro Toronto Jewish Population	City of Toronto Jewish Population	% of Metro
1931	46,751	45,305	96.9%
1941	52,798	49,046	93.0%
1951	66,904	44,950	67.2%
1961	88,648	18,818	21.2%

Census of Canada 1961.

Though the City of Toronto constituted 93% of this population, there were over 2,000 people living in York Township and almost 1,300 in Forest Hill. A very substantial change in population and distribution took place in 1951 when the Jewish population of the City of

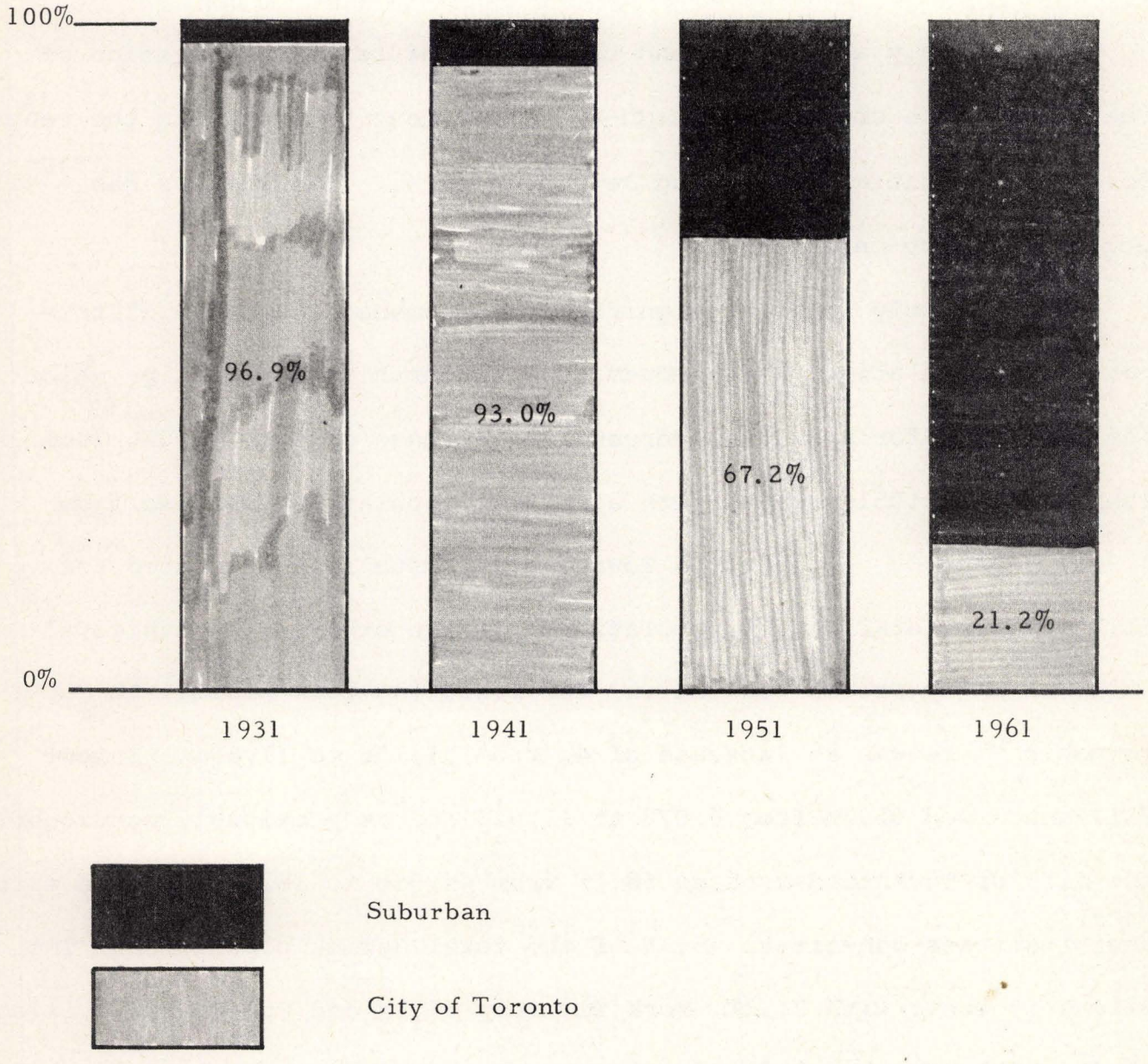
Toronto, despite the overall increase in total Jewish population decreased by 4,000 constituting only 67.2% of the Jewish population. Though Forest Hill and York Township absorbed the major move from the city, there was a very substantial number who moved into the Township of North York.

It was in 1961 that the depletion of Jewish population in the City almost became an accomplished fact with the Jewish population of Toronto decreasing substantially to 18,818 people, constituting only 21.2% of the Metro Jewish population. As indicated in previous discussions, this population includes a large number of elderly people and as will be observed in other tables, a high proportion of immigrants who until recently tended to move into the downtown areas as the first place of settlement and only later established themselves in suburbs. This trend, which has continued since 1961 has brought about a further depletion of the Jewish population within the city.

What we are presently finding is that the immigrant upon arrival, no longer initially settles in the city, but rather moves into suburban geographic areas populated by persons from his culture. The disproportion of the number of aged living in the city, can be expected to remain. However, because of their advanced age, they will decrease sharply in the next 10 - 15 years.

TABLE 6

PROPORTION OF THE JEWISH POPULATION OF THE CITY OF TORONTO TO TOTAL JEWISH POPULATION OF METRO TORONTO - 1961



Another factor affecting the distribution pattern is the movement of a number of orthodox congregations to the suburban areas, particularly the recent moves of Shaarei Shomayim and Shomrai Shabbos to Glencairn and Bathurst. This movement tends to force membership to move within the vicinity of the new location.

The only apparent trend that might offset this depletion of the city is the creation of high-rise apartment buildings in the central core which might attract young Jewish couples. To date this has not taken place on any scale.

Certainly the most significant phenomena within the distribution of population is the movement into North York Township, which has accounted for a natural percentage increase of over 1000%, (see Table 7) from 1951 to 1961 with a natural population increase from 3,989 to 45,400. In 1961 the Township of North York accounted for 51.2% of the total Jewish population. In the other three municipalities of major Jewish population, the following took place: In York Township there was an increase of 4% from 11,155 to 11,604. Forest Hill increased 81.5% from 6,073 to 11,023 and as previously mentioned, the City of Toronto decreased 58.1% from 44,950 to 18,818. These three municipalities constitute 46.7% of the total Jewish population - The City of Toronto with 21.2%, York Township 13.1% and Forest Hill Village 12.4%. All other municipalities make up the remaining 2.1%.

TABLE 7

Jewish Population of Metropolitan Toronto and Its Component Parts, Percentage of Jews to total Population, Percentage Increase or Decrease and Percentage of Total Jewish Population of Metropolitan Toronto resident in each component part in 1951 and 1961

	Jews (By Religion)		% Jews to Total Population		1951-1961 Percentage		Percent of Total Jewish population in Metro Area	
	1951	1961	1951	1961	Incr.	Decrease	1951	1961
North York Twp.	3,989	45,400	4.6%	16.8%	1,038.1%	-	6.0%	51.2%
Toronto	44,950	18,818	6.7	2.8		58.1%	67.2	21.2
York Twp.	11,155	11,604	10.6	9.0	4.0	-	16.7	13.1
Forest Hill Village	6,073	11,023	45.6	53.8	81.5	-	8.9	12.4
Etobicoke Twp.	116	519	0.2	0.3	347.4	-	0.2	0.6
Scarboro Twp.	97	430	1.7	0.2	343.3	-	0.1	0.5
East York Twp.	157	180	0.2	0.2	14.6	-	0.2	0.2
Toronto Twp.	35	114	0.1	0.2	225.7	-	0.1	0.1
Trafalgar Twp.	16	112	0.2	0.4	600.0	-		0.1
Leaside	55	87	0.3	0.5	58.2	-	0.1	0.1
New Toronto	50	62	0.4	0.5	24.0	-	0.1	0.1
Richmond Hill	-	54	-	0.3	x	-	-	0.1
Vaughan Twp.	15	47	0.2	0.3	213.3	-	*	0.1
Mimico Twp.	43	46	0.4	0.3	7.0	-	0.1	0.1
Markham Twp.	21	36	0.2	0.3	71.4	-	*	*
Oakville	27	31	0.4	0.3	15.2	-	*	*
Swansea	65	26	0.8	0.3	-	60.0	0.1	0.1
Long Branch	10	13	0.1	0.1	30.0	-	*	*
Weston	13	12	0.1	0.1	-	7.7	*	*
Ajax	4	12	0.1	0.2	200.0	-	*	*
Port Credit	-	6	-	0.1	x	-	-	*
Pickering Twp.	9	4	0.1	*	-	55.6	*	*
Stouffville	-	2	-	0.1	x	-	-	*
Woodbridge	-	8	-	0.3	x	-	-	*
Markham	-	1	-	*	x	-	-	*
Milton	10	1	0.4	*	-	900.0	*	*
Total Metro Toronto	66,904	88,648	5.5	4.9	32.5	-	100.0	100.0

* less than 1%

x percentage cannot be calculated

Census of Canada 1961.

T A B L E 8

Municipality of Metropolitan Toronto Jewish Population

1931 - 1961

	1931	1941	1951	1961
Toronto	45,305	49,046	44,950	18,818
North York	16	63	3,989	45,400
York	1,088	2,172	11,155	11,604
Forest Hill	178	1,295	6,073	11,023
Etobicoke	18	31	116	519
Scarborough	24	17	97	430
East York	41	35	157	180
Leaside	-	19	55	87
New Toronto	42	45	50	62
Mimico	10	14	43	46
Long Branch	19	18	10	13
Swansea	4	43	65	26
Weston	6	-	13	12
Total Municipality of Metropolitan Toronto	46,751	52,798	66,773	88,220
Remainder Metro Toronto Planning Area			131	428
TOTAL PLANNING AREA	46,751	52,798	66,904	88,648

Census of Canada 1961.

Another trend that is only becoming discernable is the increase that has taken place in the Etobicoke and Scarborough areas. In Etobicoke, by 1961 there has been an increase from 116 to 519, whereas in Scarborough the increase was from 97 to 430 over the ten year period. There were also numerical increases in Toronto Township and Trafalgar Township on the western limits of the Metropolitan Toronto Planning area. The significance of these trends, particularly the western movement, though not of a numerical consequence, will be reflected in the nature of the Jewish community and its cultural and social goals.

North York, though numerically exceeding the other municipalities in the number of Jews, has only 16.8% of Jews to Gentiles. It was in the Village of Forest Hill, however, that we find the largest proportion of Jewish total population with 53.9% of the residents being Jewish. The City of Toronto had a 2.8% and York Township a 9% portion of Jew to Gentile.

Certainly a factor to consider in evaluating the percentage of Jews to total population for Metropolitan Toronto is the use of geographic definition for Metropolitan Toronto. As indicated earlier, in the Census, Metropolitan Toronto extends beyond the actual boundary of the political entity known as the Municipality of Metropolitan Toronto. However, since the Census data is in relation to the broader Metropolitan Toronto Planning Area, it therefore becomes our geographic base.

The disproportion is seen when we observe that the inclusion of the broader geographic area accounts for a substantial increase of 240,000 people of whom only 428 have been identified as Jewish. Therefore, on taking the Metro Toronto as a basis for comparison, the Jewish population was not 4.9% of the total population, but rather the more significant 5.5%.

POPULATION MOVEMENT

Population movement is not necessarily the major factor or cause in the changing nature of the community. For instance, a suburban shift can result in relocation in a new but equally geographically confined area. It is perhaps the other factors - education, acculteration, country of origin, communication, etc. as well as a broader disbursement resulting in the move that has accounted for some of these changes. There are indications that the Jewish suburban dwellers are becoming even more widely disbursed.

GEOGRAPHIC PROJECTIONS

Movement into new neighbourhoods has been characteristic of the Toronto Jewish community. While the process has been going on for a long time, the pace has been increasing recently. Every time the Jewish group moves, it affects the physical relocation of community institutions. Evidently this process of movement has not been too burdensome for it shows little sign of slackening.

The most remarkable demonstration of this was the over 1000% increase of Jewish population between 1951 and 1961 in the Township of North York. In making projections which at best are speculative, one has to realize that some of this mobility is more or less a

physical manifestation of social mobility. New neighbourhoods and areas have prestige and people desire to move into them as a symbol of having moved upward in the world. This, we might add is not unique to the Jewish community, rather it is evidenced in the whole suburbanization taking place in North America.

Where the people settle in the future is of course of great importance - the services they receive, the location of institutional programs, Jewish interaction and many other aspects of the centralization are affected by density of Jewish population.

While the following remarks are at best speculative, they are the thoughtful and considered opinions of local builders, planning officials and persons who have made studies of population movements.

Acculturation

There has been achieved a general acculturation for the Jew into the Canadian economy to the extent that his movements are now less restricted. His aims are somewhat similar and his goals, ideals and aspirations are not substantially different from that of the general population.

Broader Base

Because the Jew of today is more worldly directed and tolerant in his attitudes towards the remainder of the community, he is more likely to move beyond a confined area. This has already been seen in movements to Etobicoke, the broadening base of North York residents with considerable Jewish settlement in Don Mills, York Mills, Leslie-Sheppard and other such attractive suburban areas.

Transportation

The impact of Highway 401, the construction of the Spadina Expressway and the beginning extension of the Yonge Street subway, has and will increasingly enable him to broaden his geographic horizons.

Ethnic Groups

Another very important factor is the upward mobility of other ethnic and religious groups. This is demonstrated in the movement of the Italian population along Dufferin in a manner comparable to the Jewish movement along Bathurst Street. It has been observed that the significant increase in Italian residents in the past several years in the Dufferin/Keele area, north of Wilson, has tended to discourage what had been a movement of Jewish population beyond the western limits of Downsview Airport.

On the other hand, it is felt that because residentially Jews have been generally compatible with Italians that there may be less displacement in such areas as Greenwin Gardens as was otherwise anticipated. A big question mark in any westward shift in the Jewish population is the future of Downsview Airport.

The development of Downsview Airport with commercial and high-rise apartment buildings could absorb a tremendous number of persons into an area which would be immediately adjacent to the Bathurst Manor high density Jewish areas. As previously mentioned, Spadina Expressway too could have a decided impact on the increase of high-rise apartments all along its proposed route through Forest Hill, York Township and North York, the latter in particular if Downsview Airport

is developed.

Higher Density

There has been in the past ten years a marked decline in the percentage of residential housing, whereas apartments, maisonettes, row housing and miscellaneous types of multiple housing structures have increased sharply. The implication here is that the nature of North York's residential development is altering with a greater percentage of the people residing in high-density type of accommodations. This of course is applicable for the Jewish community as well, as is evidenced by the very large complex of apartment buildings developed in the Bathurst/Sheppard/Finch area.

The nature of high density residence is dependent on age and economic levels. Generally apartments cater to non-family groups, that is the 18-25 year old and the 60 and over group, whereas single housing facilities generally attract the age group between 25-50 with children.

There are several other areas adjacent to the Jewish population centre that will probably be developed into high-rise apartment buildings. These are York Downs Golf Course, off Bathurst Street, south of Sheppard: and the Forest Hill Golf Course, which when developed, will be largely a high-rise complex. The increasing number of high-rise apartment projects in these areas will be a factor in Jewish movement. University City, located adjacent to York University Campus south of Steeles, between Jane and Keele, might well attract a number of Jewish professionals directly involved or interested in the University operation.

Bathurst Corridor

The highly developed sections between North Bathurst and North Yonge Streets provide limited opportunity for further residential growth. Nevertheless, this pattern too might be modified if there is significant change from residential family dwellings to apartment living. Though there is considerable land for development in the Vaughan Township area, north of Steeles, this area is not adequately serviced. However, it is anticipated that economic and housing pressures in the next 5-10 years might necessitate a full development of this area. The need for this development will be dependent in part upon the availability of such areas as the high density apartments such as Forest Hill Golf Course, York Downs Golf Course, and Downsview Airport. It is probable that future development along Bathurst Street within Metro will be in terms of high-rise apartments.

North-East Movement

A fairly recent phenomena has been the North-East movement of the Jewish population. Though there was an earlier settlement along Bayview Avenue into costlier housing and a movement of some consequence by professional people into Don Mills, this has increased sharply in the last 5 years. Part of this might be attributed to the ease of acculturation, the mobility resulting from improved highways, Don Valley Parkway, and 401 - and perhaps to some degree the school bus, the second car, and mother/chauffeuring phenomena.

Projects like St. Andrews, south of the 401, between Yonge and Bayview, have substantial Jewish populations, primarily of a

professional and young executive nature. There has been Jewish interest in less expensive housing north of 401 in the Don Mills/Leslie and Woodbine areas, particularly the high-density apartments adjacent to the Don Valley Parkway and running north as far as Finch Avenue.

Confidence of this future growth is seen in the establishment of three synagogues east of Yonge Street - Beth El in Don Mills, Temple Emanu-El, east of Bayview and south of Highway 401 and Shaarie Tikvah on North Bayview. Because of the prestigous nature of the north-east areas, it is most likely that this trend will sustain so that the Jewish population in North York, though highly concentrated in Bathurst area, will include less dense sub areas east of Yonge Street.

Etobicoke

An interesting and perhaps a future phenomena for the Jewish community is the development in Etobicoke. In 1961 there were 519 Jews living in Etobicoke. In 1965 at the request of the West Suburban Jewish community, an organized group of the Jewish residents of Etobicoke, Social Planning Committee of the UJWF explored the size, nature and potential development of this area. It was established that the area had increased to approximately 200 families, about 750-800 residents. The incentives that led people to live in an area that is separated from the main core of Jewish residence were varied - better housing values, good educational standards and facilities, living close to employment, transfer from other communities to large

commercial and industrial concerns in Etobicoke, dissatisfaction with high density Jewish living, mixed marriages, plus a variety of personal motivations.

These families generally found little anti-semitism in Etobicoke and while quite comfortable living in the area, were somewhat concerned about the lack of structured Jewish communal life. Thirty families formed the west suburban Jewish community, a social group which met monthly and provided limited Hebrew and Religious school programming for the children.

Based on the experience of communities in the United States, it is expected that this movement to non-Jewish areas will continue. What will happen to Jews in such low-density Jewish areas, is speculative. Much will depend upon the leadership and the availability of services and institutions to enable the residents to preserve their identity. At present however, the very mixed motivations of persons living in these areas tends to pose problems for them in the development of a concept of a Jewish community.

Central Core

The re-development of the central core of the city with high-rise apartments may be a factor in attracting Jews back into the centre of the city. Though there is some evidence of young married couples living in the downtown areas it is of little numerical consequence and tends to be dispersed.

CHAPTER IV

COUNTRY OF BIRTH AND IMMIGRATION PATTERNS

A number of factors affect the growth and character of a community. One is in-migration from other communities in Canada to Toronto and out-migration from Toronto to other parts of Canada. Because we cannot establish the extent of these movements, we have assumed that they offset each other. A second factor is the fertility rate which will be dealt with in Chapter VI "Family and Marriage Patterns". A third factor and the one to be considered in this section is immigration.

As is seen in Table 9, of the total Jewish population living in Metro Toronto in 1961, 10,127 came to Canada before 1921; 6,987 arrived during the years 1921 - 1931.

TABLE 9
CHARACTERISTICS OF JEWISH IMMIGRATION POPULATION
BY PERIOD OF IMMIGRATION & SEX

	Jewish City of Toronto			Jewish Metropolitan Toronto		
	Total	Male	Female	Total	Male	Female
Total	11,357	5,741	5,616	37,454	18,700	18,754
Before 1921	3,061	1,494	1,567	10,127	4,956	5,171
1921 - 1930	1,863	853	1,010	6,987	3,371	3,616
1931 - 1945	578	273	305	2,218	1,094	1,124
1946 - 1950	1,806	979	827	6,456	3,392	3,064
1951 - 1955	1,687	910	777	5,335	2,789	2,546
1956 - 1961	2,362	1,232	1,130	6,331	3,098	3,233

% of Jewish Immigrants to Total Toronto Jewish Population - 60.3%
Census of Canada 1961.

% of Jewish Immigrants to Total Metro Jewish Population - 42.3%

As a result of the Depression and World War II, immigration was restricted in the fifteen-year period from 1931-1945, when only 2,218 of the present population arrived. In the five-year period after World War II, this increased to 6,456 and has tended to sustain at this level for the two subsequent 5-year periods until 1961. Any estimate of future trends would be speculative.

Immigration has contributed significantly to the size and nature of the Jewish community of Metro Toronto. For instance, between the years 1951 to 1961, the Jewish population of Metropolitan Toronto increased from 66,904 to 88,648 - a net gain of 21,744 or 32.5%.

Immigration during this ten year span accounted for 11,666 or 17.4% of the population while the natural increase was 10,078 or 15.1%. Thus in that 1951 - 1961 period, immigration was responsible for 53.7% of the total increase in the population.

T A B L E 10

Total & Percentage of Jewish Population Increase
For Metropolitan Toronto for the years 1951-1961

Total Increase 1951-1961		Immigration		Natural Increase	
Number	%	Number	%	Number	%
21,744	32.5	11,666	17.4	10,078	15.1

Increase by Immigration	53.7%
Natural Increase	46.3%
Total Increase	100.0%

Census of Canada 1961.

In addition to the numerical consequence, immigration patterns affect the nature of the Jewish community. To illustrate, in Table 11, 27% of the present foreign-born population arrived in Canada before 1921, 45.7% before 1931. It is apparent that a substantial portion of the foreign-born population is well into middle age and older and can be expected to decrease in numbers in the next two decades. If we refer to the section on Age and Sex Distribution, it can be seen that a very high percentage of the 65 years and over age group were foreign born.

T A B L E 11

Characteristics of Jewish Immigration Population
By Period of Immigration By Percentage

Period of Immigration	Jewish City of Toronto	Jewish Metropolitan Toronto
Before 1921	27.0	27.0
1921 - 1930	16.4	18.7
1931 - 1945	5.1	6.0
1946 - 1950	16.0	17.2
1951 - 1955	14.9	14.2
1956 - 1961	20.8	17.0
	100.0%	100.0%

Census of Canada 1961.

It is significant, that from 1946-1950, 9.3% of all immigrants into Metro Toronto were Jews. This has levelled off to 3.5% since 1951. Bearing in mind, therefore, that the Jews in 1961 represented 4.9% of the population of Metro Toronto, immigration despite a slight increase in the late 60's has not been sufficient to maintain our proportionate position in the community.

T A B L E 12

Percentage of Jewish Immigrants To Total Immigrant Population By Periods of Immigration 1946-1950, 1951-1955, 1956-1961, for City of Toronto and Metropolitan Toronto

Period of Immigration	City of Toronto	Metropolitan Toron
1946 - 1950	6.0%	9.3%
1951 - 1955	2.4	3.5
1956 - 1961	2.5	3.5

Census of Canada 1961.

(Except for the census the yearly immigration information refers to total arrivals in Canada) The low immigration level coupled with a lower than average birth rate is resulting in a decrease in the proportion of Jews in relation to the total Metro population.

We see in Tables 13 and 14 of the 88,648 Jews in Metro Toronto in 1961, 51,194 were born in Canada, 3,075 in the United Kingdom, 220 in other countries of the Commonwealth and 2,364 in the United States. If we group these countries as a unit on the basis of their anglo-saxon environment and commonalty of language, 64.1% of the Jewish population in Metro Toronto could be classified as having many of the characteristics of native born. If we continue to use

T A B L E 13

Country of Birth for Jewish Population of Metropolitan Toronto 1961

Country by Birth	Metro Toronto	Toronto	North York	Forest Hill	York Township
Canada	51,194	7,461	29,840	7,439	5,383
U. K.	3,075	648	1,469	358	418
Rest of Commonwealth	220	89	71	18	20
U.S.A.	2,364	402	1,169	475	226
Poland	16,438	5,119	7,132	1,293	2,765
Russia	5,699	1,746	2,225	768	899
Hungary	2,428	1,026	568	135	665
Rumania	1,405	467	566	114	238
Rest of Europe	2,793	912	1,051	255	488
Other Countries	3,032	948	1,309	168	502
T O T A L	88,648	18,818	45,400	11,023	11,604

Census of Canada 1961.

T A B L E 14

Country of Birth by Percentage for Jewish Population of Metropolitan Toronto, 1961

Country by Birth	Metro Toronto	Toronto	North York	Forest Hill	York Township
Canada	57.7%	39.6%	65.7%	67.5%	46.4%
U. K.	3.5%	3.4%	3.2%	3.2%	3.6%
Rest of Commonwealth	.2%	.5%	.2%	.2%	.2%
U. S. A.	2.7%	2.1%	2.6%	4.3%	1.9%
Poland	18.5%	27.2%	15.7%	11.7%	23.8%
Russia	6.4%	9.3%	4.9%	7.0%	7.7%
Hungary	2.7%	5.4%	1.3%	1.2%	5.7%
Rumania	1.6%	2.5%	1.2%	1.0%	2.1%
Rest of Europe	3.2%	4.8%	2.3%	2.3%	4.2%
Other Countries	3.4%	5.0%	2.9%	1.5%	4.3%
T O T A L	100.0%	100.0%	100.0%	100.0%	100.00%

Census of Canada 1961.

this definition of native born, broken down by municipality, the City of Toronto has 45.6% native born (York Township 51.1%, North York 71.7% and Forest Hil 75.2%). The City of Toronto has a substantially higher percentage of older people, the majority of whom are foreign born, whereas suburban Toronto constitutes a younger native born population.

Further evidence of this is indicated at the bottom of Table 9, which shows that in the City of Toronto 60.3% of the Jewish population were immigrants, while the figure for Metropolitan Toronto was only 42.3%.

The place of birth is significant to the extent that native born Jews can be expected to express some degree of difference in cultural levels, and patterns. The age at which the immigrant arrived and his country of birth will certainly have some bearing on the degree of his acculturation. It might be expected that the native born Jew will tend to reflect the influence of his Canadian schooling and cultural experience. From the native born community then, we might expect a stronger drive towards upward mobility, a desire for increased formal education, a loosening of extended kinship ties and many of the patterns the sociologists have identified as characteristics of North American society. As has been observed these are sometimes in conflict with Jewish experience and tradition.

TABLE 15

COUNTRY OF BIRTH FOR JEWISH POPULATION OF METROPOLITAN TORONTO, CITY OF TORONTO AND THE SUBURBS - 1961

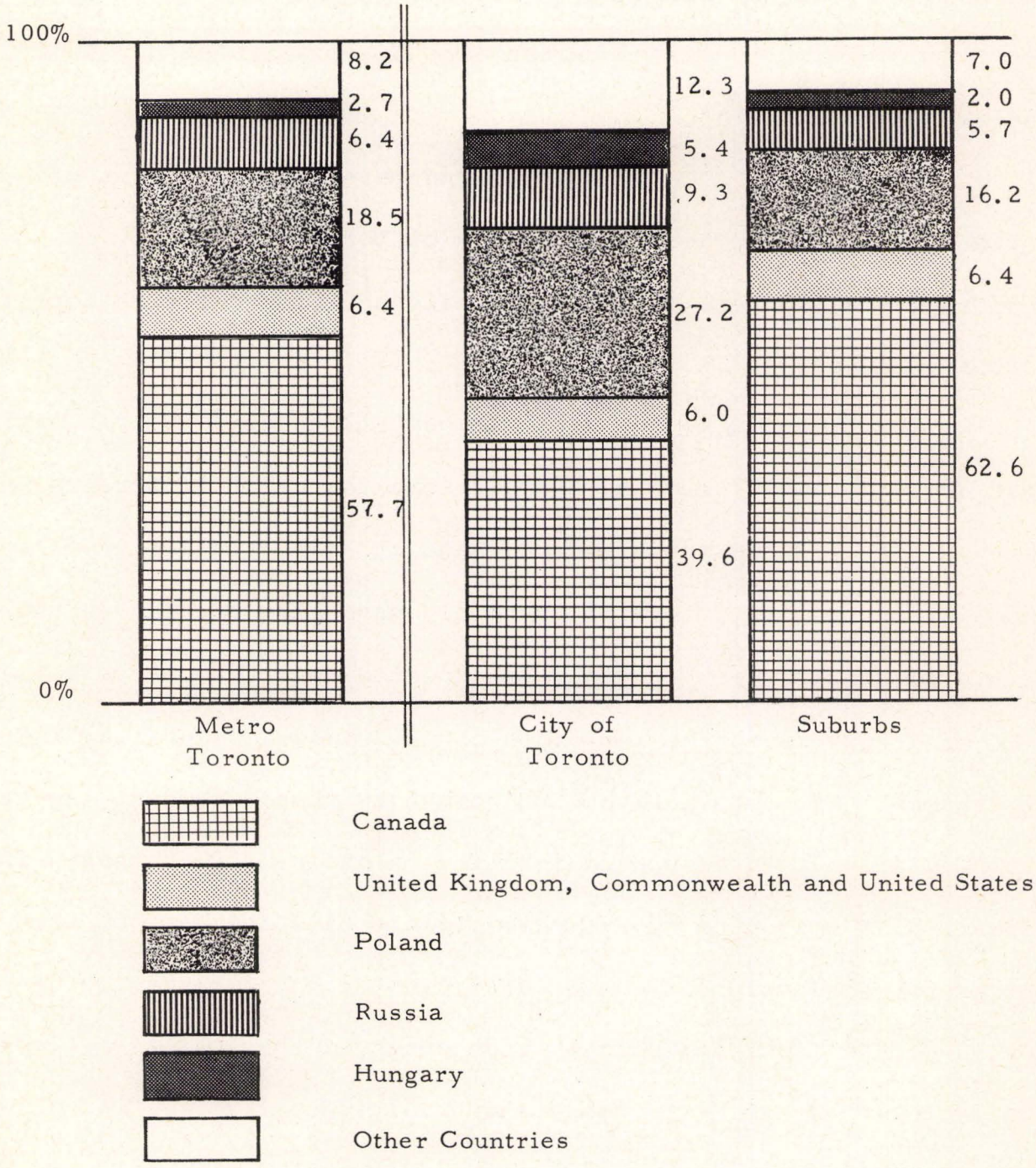
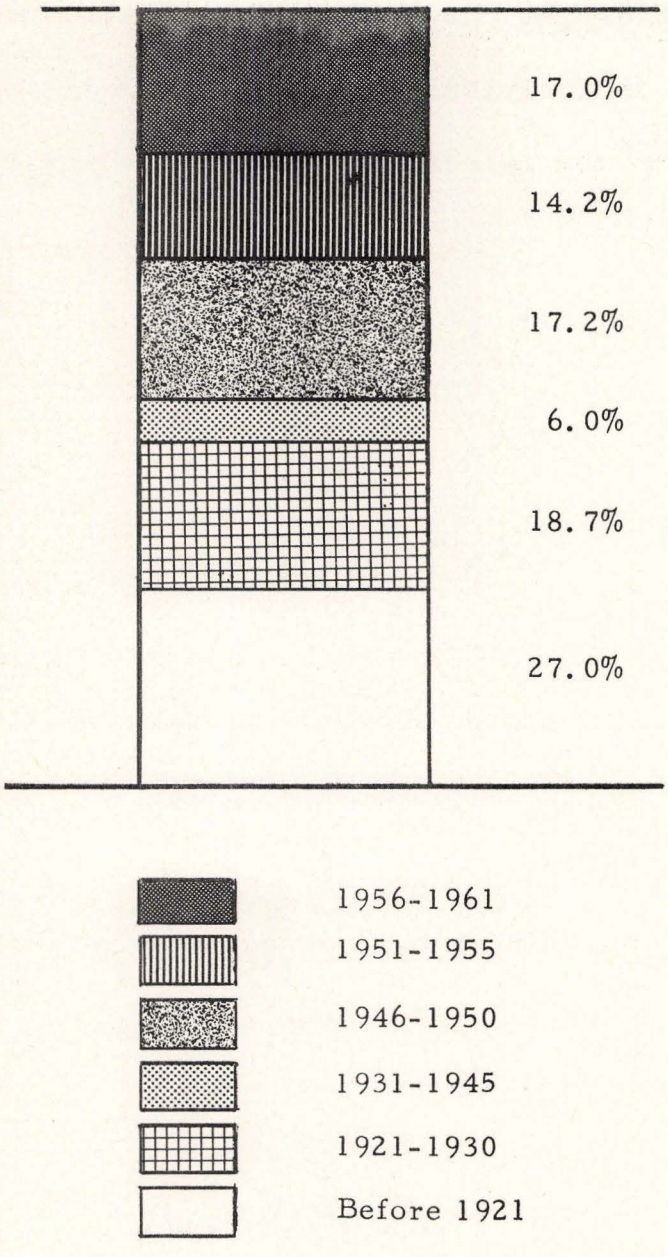


TABLE 16

CHARACTERISTICS OF JEWISH IMMIGRANT POPULATION BY PERIOD OF IMMIGRATION - METRO TORONTO 1961



A convenient summary of some of this data may be seen in the bar graphs (Tables 15 and 16). Table 15 shows a percentage breakdown of country of birth of the Jewish population for Metro Toronto, the City of Toronto and the suburbs.

Table 16 identifies the characteristics of the Jewish immigrant population by period of immigration. Here the split between the two main waves of immigration can be seen with the thin line of 1931 - 1945 separating them.

CHAPTER V.

MOTHER TONGUE

As seen in Table 17, in 1961, 27,268 or 30.7% of the Jewish community of Metropolitan Toronto reported Yiddish as their mother tongue(1). The relevance of this information is heightened when compared to the 1951 data, when 34,255 or 51.3% of the Jewish population reported Yiddish as their mother tongue.

T A B L E 17

Number and Percentage of Jews Reporting Yiddish as their Mother Tongue (1) in Metropolitan Toronto, City of Toronto, North York, York Township and Forest Hill for 1951 and 1961.

Area	Mother Tongue Yiddish, 1951		Mother Tongue Yiddish, 1961	
	Number	Percent	Number	Percent
Metro Toronto	34,255	51.3	27,268	30.7
City of Toronto	28,036	62.4	8,949	47.5
Forest Hill	1,711	28.2	2,200	19.9
York Township	(		4,244	36.6
	(4,464	28.4		
North York	(		11,577	25.5

(1) Mother tongue determines the language a person first learned in childhood and still understands. In the case of infants this refers to the language commonly spoken in the home.

Census of Canada 1961.

As would be expected age is an important factor in the use of Yiddish. Table 18, shows that in 1961 in Metropolitan Toronto, 73% of Jews over 70 years of age reported Yiddish as their mother tongue. This contrasts with primary grade children aged 5-9, of whom only 7.9% had Yiddish as their mother tongue. The young adult

group also reflected a relatively small percentage of people reporting Yiddish as their mother tongue. For example, in the 25-34 age group, only 21.4% indicated Yiddish as their mother tongue.

T A B L E 18

Percentage of Total Population by Age Groups whose mother tongue is Yiddish for Metropolitan Toronto and City of Toronto, 1961.

Age Groups	Metro Toronto Percentage	City of Toronto Percentage
0 - 4	10.3	48.3
5 - 9	7.9	28.4
10 - 14	15.5	38.1
15 - 19	13.7	31.8
20 - 24	15.2	27.4
25 - 34	21.4	30.3
35 - 44	34.1	46.7
45 - 54	45.2	54.1
55 - 64	58.0	58.5
65 - 69	67.4	65.7
70 +	73.0	71.3

Census of Canada 1961.

There are also significant differences between the population of the City of Toronto and suburban Toronto in respect to mother tongue. For instance, 10.3% pre-schoolers spoke Yiddish in their home in Metro Toronto. In the City of Toronto 48.3% of all pre-school children spoke Yiddish in the home.

The percentage of all age groups below 55 who reported Yiddish as their mother tongue remains significantly higher in the City than in the suburbs.

Table 19 points out that only 7,110 Jews with Yiddish as their mother tongue, were Canadian born, - 13.9% of all Canadian born Jews. One can infer from these statistics that the higher proportion of native born, the less likely Yiddish will be the first language of its members.

T A B L E 19

Number and Percentage of Population in Metropolitan Toronto in 1961 whose mother tongue was Yiddish classified into Canadian born and immigrant, and by period of immigration to Canada.

	Mother Tongue Yiddish	
Period of Immigration	Number	Percentage
Before 1921	6,983	69.0
1921 - 1930	4,974	71.2
1931 - 1945	1,100	50.0
1946 - 1950	3,071	47.6
1951 - 1955	2,069	38.8
1956 - 1961	1,961	31.1
Total Immigrants	20,158	53.8
Total Canadian Born	7,110	13.9
Total	27,268	30.7

Census of Canada 1961.

We are also aware that recent waves of immigrants since 1961, Moroccan, Israeli and Czechoslovakian do not contain as high a proportion of persons with Yiddish as their mother tongue, as did the initial wave (prior to 1931) when Yiddish flourished and helped solidify the community. Even the Post war II immigration from Eastern Europe indicated a less than 50% use Yiddish as their native tongue. This was particularly evident in the 1956-61 immigration which included large numbers of Hungarians and Moroccans.

The data on the use of Yiddish as the Mother Tongue shows a significant relationship to such factors as 1)age, 2)immigration patterns and country of birth, 3)area of residence.

CHAPTER VI

FAMILY AND MARRIAGE PATTERNS

Marital Status

Table 20 indicates a commonalty of trends since 1931 in the marital status for both the Jewish community and the total community - a steady increase in the percentages of the married population. For example, in 1931, 36.2% of the total community were single while in the Jewish community, 38.5% were in this category. In 1961, however, the figure for single persons had decreased to 22.1% for all origins and 18.7% for the Jewish community.

There are, however, significant variations between the two communities - Jewish and total. The Jewish community which had a slightly larger proportion of single persons in 1931 than did the overall community has reversed this trend since 1941. In 1961, a greater percentage of Jews are or were married: 81.3% (married 74.1%; Divorced .76%; widowed 6.6%) as compared to 77.9% for the general community (married 70.3%; Divorced .75%; widowed 6.9%).

This difference is highlighted if we exclude the 15 to 19 age group. Calculated on this basis, the committee established that 48.7% of all single Jews over 15 are in the 15 - 19 age group, compared with only 35.7% for the total community.

TABLE 20

Percentage Distribution of Total and Jewish Population of Metropolitan Toronto 15 years of age and over by Marital Status - 1931, 1941, 1951, 1961.

Marital Status	All Origins				Jews			
Both Sexes	**1931**	**1941**	**1951**	**1961**	**1931**	**1941**	**1951**	**1961**
Single	36.2%	34.0%	29.2%	22.1%	38.5%	31.1%	22.0%	18.7%
Married	54.4%	57.8%	61.5%	70.3%	57.6%	63.3%	70.7%	74.1%
Divorced	.1%	.3%	(a)	.75%	.1%	.4%	(a)	.76%
Widowed	7.2%	7.8%	9.3%	6.9%	3.8%	5.2%	7.3%	6.6%
Males								
Single	36.2%	34.3%	30.8%	24.6%	40.1%	33.3%	26.4%	22.1%
Married	60.2%	61.5%	64.7%	71.9%	58.2%	63.9%	70.7%	74.6%
Divorded	.2%	.3%	(a)	.5%	.2%	.5%	(a)	.5%
Widowed	3.4%	3.9%	4.5%	3.0%	1.5%	2.3%	2.9%	2.8%
Females								
Single	36.6%	33.6%	27.7%	19.7%	36.8%	28.8%	17.6%	15.1%
Married	53.0%	54.6%	58.7%	68.7%	57.0%	62.7%	70.7%	73.5%
Divorced	.2%	.5%	(a)	.9%	.2%	.5%	(a)	1.0%
Widowed	10.2%	11.3%	13.6%	10.6%	6.0%	8.0%	11.7%	10.4%

(a) Divorced persons were included among widowed in 1951.

Census of Canada, 1961.

T A B L E 21

Marital Status of Jewish Population for Metropolitan Toronto by Age Groups - 1961

Age Group	Total	Single	Married	Divorced	Widowed
0 - 4	7,730	7,730	----	----	----
5 - 9	8,782	8,782	----	----	----
10 - 14	8,765	8,765	----	----	----
15 - 19	5,889	5,750	139	----	----
20 - 24	4,309	2,395	1,907	6	1
25 - 34	10,352	1,485	8,739	92	36
35 - 44	14,320	895	13,136	125	164
45 - 54	13,725	736	12,298	139	552
55 - 64	7,911	381	6,559	78	893
65 - 69	2,540	74	1,831	28	607
70 plus	4,325	94	2,309	11	1,911
	88,648	37,087	46,918	479	4,164

Census of Canada 1961.

Table 22 corroborates the evidence that the Jews are more likely to marry but marry later. Only 2.4% of the age group 15 - 19 were married in the Jewish community, compared to 6.03% of all origins. The percentage of married rose sharply in both communities in the 20 - 24 age group, but the Jewish percentage is still somewhat lower (44.3% as compared to 49%) and does not overtake the general community until the 25-34 age group.

T A B L E 22

Percentage Comparison of Married Total and Jewish Population of Metro Toronto for Selected Age Groups - 1961

Age Group	Married Jews	Married All Origins
15 - 19	2.4%	6.03%
20 - 24	44.3	49.0
25 - 34	84.42	81.8

Table 20 shows the significant difference common to both communities in the single and widowed categories for males and females. There was a consistently higher percentage of single males as compared to single females except for 1931 in the General Community. This was particularly evident in the Jewish Community. The Jewish male single group in 1961 was 22.1% of the total Jewish community as compared with 15.1% for the females. For all origins, the 1961 figure was 24.6% single males to 19.7% single females.

Again, common to both communities is the high percentage of women as compared to men in the widowed categories, though there are significant variations in the nature of these trends. For all origins in 1931, there were 3.4% widowed males to 10.2% of widowed females. The gap had widened by 1951, but by 1961 it had narrowed again to 3% males and 10.6% females.

The Jewish community, while experiencing similar trends between the sexes, had a significantly lower proportion of both widowed males and females. However, this gap has steadily widened and by 1961 was comparable to that of the general community. The findings of many researchers that the older the population the higher the proportion of widowed females corroborates previous evidence that the Jewish community has aged at a greater rate in recent years than the general community. In all probability this experience reflects the nature of the heavy immigration of the 1920's.

Family Size

There is evidence of a different pattern between the Jewish community and the general community in relation to family size. It has been documented until recently at least that the birth rate for Toronto and other Jewish communities in North America has been slightly lower than that of the general community. One would suspect that this is less true in the late 1960's. In 1961, 4.8% of the families of all origins had 4 children (for definition of family and number of children see Table 23) while only 3.1% of Jewish families in Metro Toronto had 4 children. Only

TABLE 23

Percentage of Jewish Families and Families of all Origins in the City of Toronto in 1931, 1941 and 1951 and Metropolitan Toronto in 1961 with specified number of children in family living at home.

Number of Children	Jewish Families				Families of all Origins			
	Toronto (1)			Metro (2)	Toronto (1)			Metro (2)
	1931	1941	1951	1961	1931	1941	1951	1961
0	16.1%	29.9%	33.7%	31.0%	12.3%	38.7%	44.7%	33.9%
1	21.8%	28.7%	29.4%	23.1%	34.6%	26.3%	27.2%	23.8%
2	23.0%	25.7%	27.2%	28.8%	25.0%	18.7%	17.6%	23.0%
3	17.7%	10.1%	7.8%	13.3%	14.1%	8.9%	6.7%	11.8%
4	10.8%	3.8%	1.5%	3.1%	7.3%	4.0%	2.3%	4.8%
5	5.9%	1.1%	.3%	.6%	3.5%	1.8%	.8%	1.7%
6-7	4.0%	.6%	.1%	.1%	2.5%	1.2%	.5%	)
8-9	.7%	.1%	.*	*	.6%	.3%	.1%	) 1.1%
10 plus	*	*	*	*	*	.1%	*	
	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	

* Less than 0.1%

(1) For census purposes tabulations of children in families are restricted to unmarried children, 24 years of age and under, living at home

(2) Unmarried sons and daughters 24 years of age and under, living at home, are classified as "children in families." However, all sons and daughters who never married and are living at home, regardless of age, are considered to be members of the family.

Census of Canada 1961.

0.6% of Jewish families had 5 children, while 1.7% of families of all origins had 5 children.

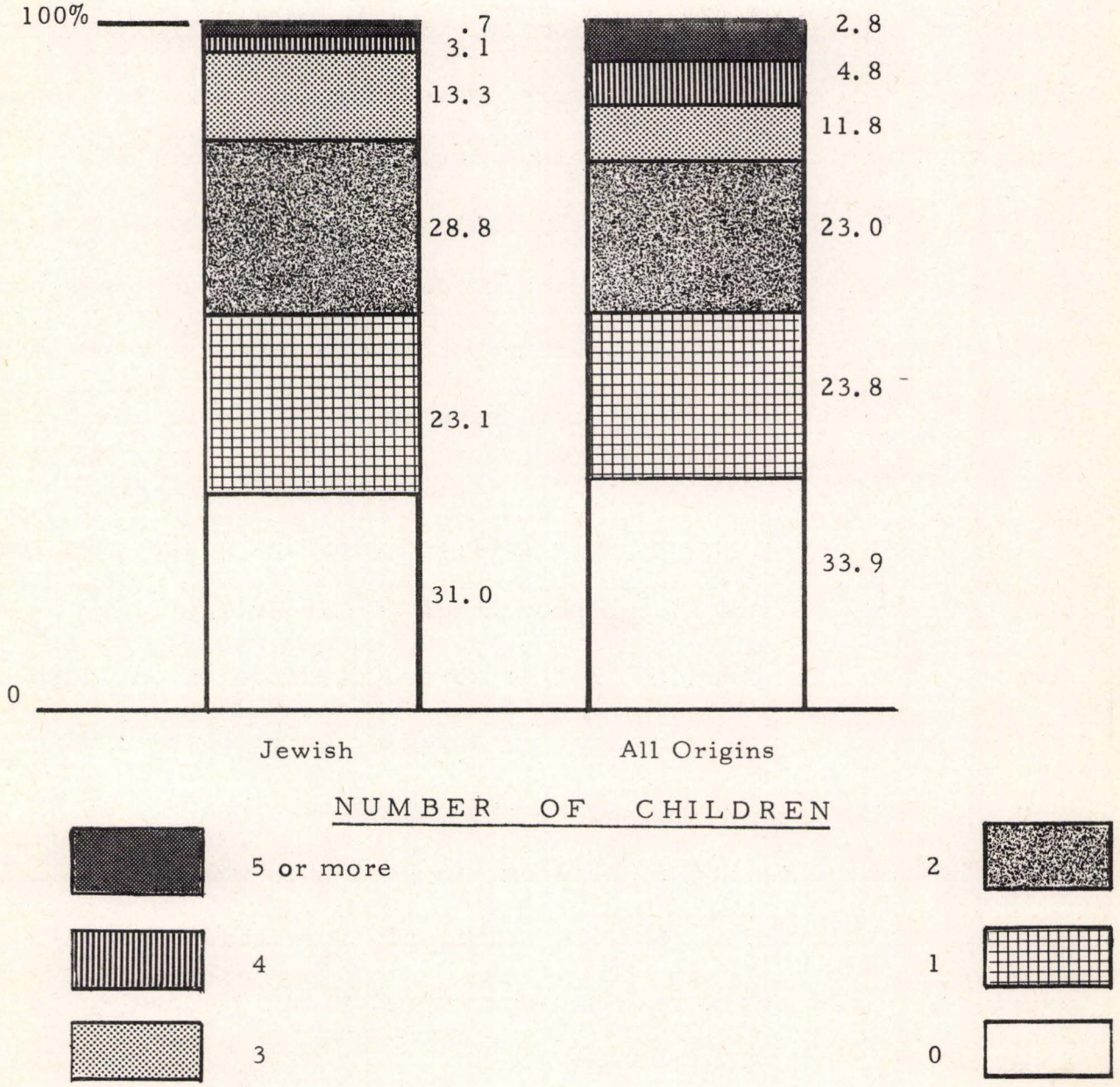
The graph Table 24, visually summarizes the family size for the Jewish and general communities in 1961.

The family and marriage patterns for Jews might well reflect certain values in relation to children. Aside from the important role played by the family, there is a stiving to give children every economic and social advantage, which would tend to limit the birth rate and/or delay marriage. Whatever the causitive factor or factors, the birth rate in the Jewish community of Metro Toronto, (as in the case of Jewish Immigration) has not been sufficient to maintain our proportionate population position. The decrease in the general birth rate in recent years may bring it in line with the Jewish rate.

Viewing the years 1931, 1941 and 1951 in perspective, one sees a marked decline in the percentage of larger families. This trend was reversed in 1961 as we see evidence of an increase in family size - a pattern that is apparent in both the Jewish and the total Metro communities. For instance, in 1931, 10.8% of Jewish families had 4 children, in 1951 this was down to 1.5% but in 1961, it was up to 3.1%. Similarly for families of all origins, this was 7.3% in 1931, down to 2.3% in 1951 and up to 4.8% by 1961.

TABLE 24

PERCENTAGE OF JEWISH FAMILIES AND FAMILIES OF ALL ORIGINS IN METRO TORONTO WITH SPECIFIC NUMBER OF CHILDREN IN FAMILY LIVING AT HOME - 1961



Inter-Marriage

Considerable concern has been expressed in recent years with the rate of inter-marriage in the Jewish community. Dating from 1927, there has been a steady if not spectacular increase in inter-marriage in Canada, both for males and females. Generally, the intermarriage rate of grooms tends to be double than that of Jewish brides. For the year 1960-1962 in Canada, there was in inter-marriage rate of 5.4% for brides. In the province of Ontario in 1962, (Tables 25 and 26) this was somewhat higher, with an inter-marriage rate for Jewish brides of 8.3% and for Jewish grooms of 15.6%.

In this study, inter-marriage is defined as a difference in the religion of the bride and the groom at the time of the marriage being officially recorded. Those who converted to the religion of their future spouses prior to marriage, are reported as of the same religion. Those, whose conversions might have followed the marriage, would be classified as intermarried. For the year 1962 in the Province of Ontario, there was for both brides and grooms a 12% inter-marriage rate.

Very few communities outside of Canada have statistical records of inter-marriages. One such community is Amsterdam, Holland, which in the period 1959 - 1962 had an annual inter-marriage rate of 38% for grooms and 33% of brides. Studies have been done in the United States, and although many were limited in scope and used varying sampling methods, it might be

T A B L E 25

Marriage of Jewish Brides by Religious Denomination of Groom during 1962. Province of Ontario.

	No.	%
Total Number of Jewish Brides in 1962	546	100.0
Number of Jewish Brides married to Jewish Grooms	501	91.7
Number of Jewish Brides married to Non-Jewish Grooms	45	8.3
Religion by Non-Jewish Grooms*		
United Church	10	1.8
Roman Catholic	10	1.8
Anglican	9	1.6
Other	16	3.1

*Denotes the stated religion of the Groom at the time of marriage.

T A B L E 26

Marriage of Jewish Grooms by Religious Denomination of Bride during 1962. Province of Ontario.

Total Number of Jewish Grooms in 1962	593	100.0
Number of Jewish Grooms married to Jewish Brides	501	84.4
Number of Jewish Grooms married to Non-Jewish Brides	92	15.6
Religion of Non-Jewish Brides*		
United Church	24	4.0
Roman Catholic	23	3.8
Anglican	19	3.2
Presbyterian	10	1.5
Lutheran	6	1.0
Other	10	1.5

*Denotes the stated religion of the Bride at the time of marriage.

of interest to look at at least one. Baltimore identified an inter-marriage rate of 7.2% for males and 4.3% for females. However, the Baltimore study further found that there was a 2.4% conversion rate to Judaism by non-Jewish brides marrying Jewish grooms and 0.7% for non-Jewish grooms married to Jewish brides.

While the Baltimore study showed a significantly lower percentage of inter-marriage than in the Toronto study, this, in part, may reflect the Baltimore sampling which was biased towards families who had demonstrated a qualitative Jewish identification, and therefore less likely to be as accurate and comprehensive as the vital statistics of Canada, which includes all persons who have identified themselves as Jews.

The Baltimore findings and those of a number of other studies in the United States, identified a number of significant factors:

1) There was a higher rate of inter-marriage among grooms than brides (as was found in Toronto);

2) the rate of inter-marriage increases as the proportion of native-born Jews increases; (as was found in Toronto)

3) higher general education increases the inter-marriage rate; (this would appear to apply to Toronto)

4) The majority of mixed marriages raised children as non-Jews;

5) there is a stronger tendency for Jewish identification to be lost when the bride is Jewish than when the groom is Jewish;

6) there is a frequent conversion of the non-Jewish partner especially brides, which partly offsets the losses to the Jewish community through inter-marriage.

7) conversion rates of non-Jewish spouses to Judaism tend to increase with the increased tendency to inter-marriage on the part of the native-born, so these two trends tend again to partly offset one another.

This report is unable to corroborate the findings with the data available for Metropolitan Toronto, hence the applicability of these trends to the Jewish community of Metropolitan Toronto is at best, speculative.

Two very different communal experiences are seen in Rosenthal's report on the city of Washington and the State of Iowa. However, one should be cautious in comparing these results with Toronto. In the Washington survey (Table 27), the measurement of inter-marriage was limited to married couples and families with father and mother alive and living together. This would leave out divorced and separated couples and widowed persons. Secondly, and much more important, the definition of intermarriage is different in the U.S.A. than that used in Canada.

To date, while we have evidence of increased inter-marriage, the rate of this increase is certainly speculative and the standard of measurement rarely uniform.

T A B L E 27

Jewish Intermarriage, Washington, 1956

	Total Number	%	Husband Jewish Number	%	Wife Jewish Number	%
All Intermarriages	3,051	13.1	2,094	9.4	957	4.5
All in-marriages	20,262	86.9	20,262	90.6	20,262	95.5
Total	23,313	100.0	22,356	100.0	21,219	100.0

N.B. % of Jewish population to total population = 4.7%.
Rosenthal, Erich: "Studies of Jewish Intermarriage in the United States". American Jewish Year Book. Volume 64, 1963.

T A B L E 28

Jewish Marriages Iowa, 1953 - 1959

	Number			Percentages		
	Total	In-Marriages	Inter-Marriages	Total	In-Marriages	Inter-Marriages
1953	91	58	33	100	63.7	36.3
1956	99	59	40	100	59.6	40.4
1959	84	39	45	100	46.4	53.6

Rosenthal, Erich: "Studies of Jewish Intermarriage in the United States". American Jewish Year Book. Page 37.

CHAPTER VII

CONGREGATION AFFILIATION

In 1965 a survey was undertaken by the Demographic Committee in an effort to establish the number of families belonging to synagogues and temples in Metro Toronto. Each synagogue and temple in the community was contacted and questioned as to the size of membership by family. No qualitative expectation was put as to the nature of the religious involvement or frequency of attendance.

Reports received by the majority of congregations would indicate that approximately 13,000 families are affiliated with synagogues and temples. The Demographic Committee in its calculations used Census data on the number of Jewish families to determine the number of families belonging to congregations. While not necessarily comparable to congregational family memberships the Census data was considered to have a close relationship. It was estimated that approximately 50% of all Jewish families belonged to congregations.

Comparative figures for a number of communities in the United States are listed below:

Los Angeles	34%
San Francisco	38%
Washington	46%
Detroit	49%
Toronto	50%
New Orleans	75%
Greater Lynn, Mass.	77%
Essex County	81%

Table 29 shows the distribution within the affiliated group, of Orthodox, Conservative or Reformed Jews for selected communities. It will be noted that Toronto had a higher percentage of Orthodox Jews and lower percentage of the Reformed Jews than other communities in the United States.

T A B L E 29

Comparative Distribution
of
Affiliation
by the
Three Religious Groupings

	Orthodox	Conservative	Reformed
Toronto (1965)	38%	44%	18%
Detroit (1963) *+	19	53	28
San Francisco (1959) *+	19	29	52
Providence (1964)+	22	54	24
Los Angeles (1959) *+	17	45	38

*Percentages are based on identification by the head of household and do not necessarily indicate membership.

+The original tables of these communities were transposed to equate with the Toronto base - a percentage breakdown of those Jewish families that belong to or are identified with one of the three major religious groups.

CHAPTER VIII

O C C U P A T I O N

Table 30 denotes the general characteristics of the Jewish labour force in 1961, as compared to that of all origins. It will be seen that a lower proportion of Jews were in the labour force largely attributable to fewer employed Jewish females: 28.3% all origins compared with less than 20% of Jewish employed full or part-time. We might also speculate that Jewish youth is pursuing full time formal education for a longer period of time than youth of all origins, and therefore enter the labour market at an older age.

T A B L E 30

Numbers and Percentages in Labour Force of Metro Toronto, 1961; Jewish Population and All Origins

		Numbers in Labour Force	Total Population	% of Total Population in Labour Force
Jewish	Total	34,204	88,648	38.6%
	Male	25,521	44,648	57.16
	Female	8,683	44,000	19.7
All Origins	Total	789,651	1,824,481	43.3
	Male	529,018	903,255	58.5
	Female	260,633	921,226	28.3

There are some significant occupational clusterings within the 1961 Jewish Population when compared with all employed persons in Metro Toronto. Table 31 shows that 12.9% of all employed persons in the owner and managerial class were Jews; 8% of all persons in sales; and 5.4% of professional and technical services. At the other end of the spectrum, only 0.6% of the primary producers and 0.9% of the labourers were Jewish.

Note: These classifications were those used in the Census of 1961.

T A B L E 31

Percentage of Jewish Population to Total Population 15 years and over by occupation in Metropolitan Toronto, 1961.

Occupation	Jews as % of total population
Owner & Managerial	12.9
Professional & Technical Services	5.4
Clerical	3.0
Sales	8.0
Service & Recreation	2.0
Transportation & Communication	2.0
Primary	.6
Craftsmen, Production Process & related workers	2.9
Labourers	.9
Occupation not stated	3.0
All occupations	4.3
All occupations - Male	4.8
All occupations - Female	3.3

Census of Canada, 1961.

These figures are more significant when compared with the total community. Table 32 and the summary in Table 33 indicate that 30% of all employed Jews are in the owner and managerial classification, as compared with 10% within the general population in 1961. In the professional and technical services, the proportion was slightly higher - 13.8% as compared with 11.1% for the total population. In the same category, there was almost a two to one proportion with 14% of the employed Jews in sales as compared to 7.5% for the general population. In all other categories the general community proportionately outranked the Jewish community.

T A B L E 32

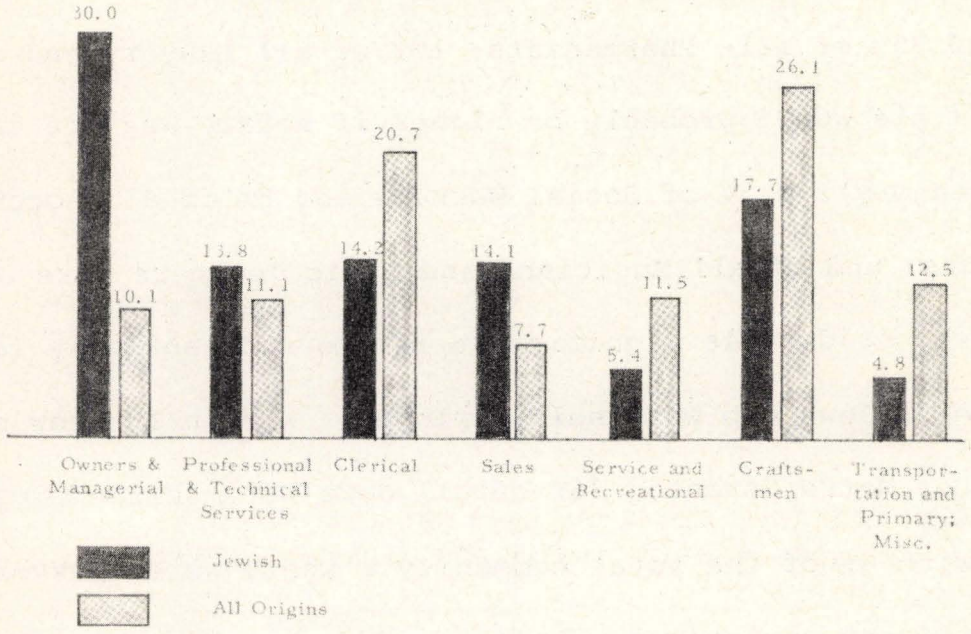
Occupation of Total Population and Jews, 15 years of age and over in Metropolitan Toronto by Percentage, 1961.

Occupation	Total Metro Toronto	Jews Metro Toronto
Owners and Managerial	10.1%	30.0%
Professional and Technical Services	11.1	13.8
Clerical	20.7	14.2
Sales	7.7	14.1
Service and Recreation	11.5	5.4
Transportation and Communication	5.5	2.5
Primary	1.1	.1
Craftsmen, production process and related workers	26.1	17.7
Labourers	4.1	.9
Occupation not stated	1.8	1.3
	100.0	100.0

Census of Canada, 1961.

TABLE 33

OCCUPATION OF JEWISH AND TOTAL POPULATION OF METRO TORONTO, 15 YEARS OF AGE AND OVER - 1961



This graph compares percentages of Jews in various occupations with the general population in Metro Toronto. It shows that there are comparatively many more Jews in the owner and managerial category than all origins combined.

In selected occupational groupings which are sub-divisions of what might be called the "professions", the Jewish proportion was very much higher than its percentage representation in the community. Bearing in mind that 4.3% of the working force were Jews, we find that of all Physicians and Surgeons in Metropolitan Toronto, 18.4% were Jewish, 23.1% of all Dentists were Jewish and 35% of all Pharmacists; 19% of all Lawyers and Notaries (this would probably be higher if notary was not included in the category); 8.3% of Social Workers and 8% of all Accountants and Auditors, and of all Musicians and Music Teachers were Jewish.

Of considerable significance is the substantially larger percentage of Jews who were self-employed. Within the Jewish community of Metro Toronto, 36% of all Jews were self-employed, compared with 9% of the total community. There were however, some significant variations within the Jewish populations by municipalities as shown in Table 34.

T A B L E 34

Percentage of Self Employed by sex among Jews and All Origins in Metropolitan Toronto, City of Toronto, North York, York Township and Forest Hill, 1961

	Percentage Self-Employed					
	Jews			All Origins		
Municipality	Total	Male	Female	Total	Male	Female
Metro Toronto	35.8%	40.9%	20.9%	8.8%	10.5%	6.0%
City of Toronto	30.1	30.3	29.8	8.0	8.1	8.0
North York	36.8	42.3	17.6	12.9	16.6	3.7
York Township	29.2	35.6	13.7	7.9	9.6	4.8
Forest Hill	51.6	61.4	17.4	31.5	45.1	6.5

Census of Canada, 1961.

The statistics in this Table are subject to some distortion particularly in Forest Hill, where the Jewish population which constituted over 50% of Forest Hill population was included in the percentage figures for all origins. This tends to increase the percentage figures for all origins. It was significant that even with this bias, the percentage of self-employed Jews still stood out as significantly higher than that for all origins.

Despite occupational trends with more people including professionals working for larger corporations, as of 1961 there had not been a significant reduction in the proportion of self-employed within the Jewish community. This may well change as entry into large business and corporate structures becomes easier for the Jewish population combined with increased opportunity for Jews in different occupational groupings.

CHAPTER IX.

POPULATION PROJECTIONS

The projective nature of this chapter is based on an examination of population indices for the next 20 years. This type of data is an essential ingredient in planning as it sets out dimensions by which the community can begin to formulate its requirements in programming and in the provision of physical facilities.

Despite the many speculative elements in these projections, they do serve as guidelines for the anticipated growth and development of the community. However one must be cognisant that these projections are based on the continuation of certain existing trends. The margin for error is further compounded by the fact that forces underlying, even present events frequently are unknown. Recent events, such as the impact of the birth control measures cannot as yet be incorporated into these calculations.

Because information on religion at the time of birth is no longer available in Canada it has been necessary to establish the Jewish fertility rate (more popularily known as the birth rate) on data available for Canada in 1951. To the extent this rate is applicable and will be applicable in the future, can only be surmized.

The projections nevertheless, tend to be supported by studies of Jewish populations that have been done in a number of American communities. We do know that the fertility rate or birth rate of the Jewish community has until the present at least,

been somewhat lower than that of the general population. However, we should be mindful that the fertility rate for the Province of Ontario has dropped considerably in the past few years. What concerns us of course, is whether the Jewish birth rate in Toronto has continued to decrease proportionately or if it has remained stable with the result that the general community rate is essentially at the same level.

Experts studying the declining birth rate have suggested several reasons for this unprecidented decline - the longer educational process resulting in later marriages, general affluence in the community and the desire by young families to achieve certain material standards before raising a family have been put forth as the chief factors. Generally they tend to discount the signifigance of recent birth control measures, particularly inasmuch as this knowledge by the general population is still limited. A potentially significant factor in any future birth rate is the recent upheavals within the Catholic Church re: birth control measures.

Despite lower birth rates there will be a substantial increase in the number of births within the next few years. This was determined by the fact that the years of highest fertility (between 20-29) in 1961 accounted for 10.2% of the population, whereas in our 1971 projection this group will account for 16.5% of the population. Therefore, even with a decrease in the birth rate, the actual number of young persons of marriageable age will

have increased almost 60% and most probably result in a greater number of births. Therefore we see that the actual numerical decrease or increase is not entirely related to anticipated or actual birth rate, but also reflects the number of potential parents. The total gain or loss in the population is therefore affected by the age distribution.

The following projections are based on a report presented to the Demographic Committee by Samuel Eckler F.S.A., F.C.I.A., a partner in the firm of Eckler, Brown and Company Limited, Consulting Actuaries of the Commission and a member of the Demographic Committee. Mr. Eckler's report has taken into consideration such factors as immigration, fertility rates, mortality rates.

PROJECTIONS OF THE JEWISH POPULATION OF METROPOLITAN TORONTO

1. Introduction

The age-sex distributions of the Metropolitan Toronto Jewish population as shown in the 1961 census were projected allowing for mortality, fertility and immigration to 1966 and each quinquennial year thereafter until 1991. The following is a brief description of the assumptions made in these projections.

2. Mortality

It was assumed that the mortality among Toronto Jews would be the same as for the whole Ontario population. The initial rates used were those of the 1956 Ontario Life Table prepared by the Dominion Bureau of Statistics and the annual subsequent improvement in mortality in a general way followed the improvement assumptions made in the population projections for the actuarial cost calculations of the Canada Pension Plan.

3. Fertility

We obtained the number of future new births by applying the Jewish age-specific fertility rates shown in the following table to the number of women in the Metro Toronto Jewish population in the age groups between 15 and 50 during the period 1961-1991. We assumed that the ratio of male to female births would be 1.058 to 1.

Table 1

Jewish age-specific fertility rates per annum

Age group	fertility rates per 1000 women in Canada 1963(1)	ratios of Jewish fertility rates to all fertility rates(2)	fertility rates per 1000 Jewish women
15 - 19	53.5	.28	15.0
20 - 24	228.2	.78	178.0
25 - 29	212.5	.92	195.5
30 - 34	140.9	.92	129.6
35 - 39	75.7	.74	56.0
40 - 44	25.9	.60	15.5
45 - 49	2.1	.52	1.1

(1) Vital Statistics 1963, Dominion Bureau of Statistics Cat. No. 84-202, p. 73.

(2) obtained by a graphic graduation from data in Table 4 "Specific Fertility Rates of Jewish Women and All Women 15-49 years old in Canada in 1951" in paper "The Demography of the Jewish Community in Canada". The Jewish Journal of Sociology Vol. 1 No. 2 Dec. 1959, World Jewish Congress, London 1, England.

4. Immigration.

It was assumed that there would be a net immigration of 6000 Jews per quinquennium during the period 1961-91 and that their age-sex distribution would be as follows.

Table 2

Age-sex distribution of 6000 immigrants(1)

Age group	Males	Females
0 - 4	254	273
5 - 9	228	244
10 - 14	168	175
15 - 19	228	263
20 - 24	522	666
25 - 29	492	509
30 - 34	318	334
35 - 39	204	213
40 - 44	114	123
45 - 49	84	104
50 - 54	60	90
55 - 59	36	74
60 - 64	24	63
65 - 69	24	44
70 - 74	24	45
	2,780	3,220

(1) the sex distribution was based on that of 1962 and the age distribution on that of 1956-62 for all immigrants to Canada.

Data from the Jewish Immigrant Aid Society of Toronto indicated that the Jewish immigrants to Metro Toronto numbered 6456 during the period 1946-50, 5335 during 1951-55, 6331 during 1956-61 and over 1200 in 1964.

5. Conclusions.

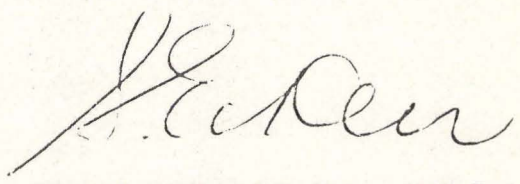
(i) Table 3 shows the projection by age and sex of the Jewish population in Metro Toronto prepared by the methods and assumptions referred to above.

(ii) Population projections for large countries such as Canada, United Kingdom, and the United States are at best a hazardous enterprise. Even for relatively short periods, some of the projections made in the past have erred in a large degree chiefly because the fertility assumptions made and those experienced have diverged widely.

(iii) It therefore seems rash indeed to attempt a population projection for a relatively small part of a small part of a country.

The projections should be reasonably good until 1971, just fair for 1976 and 1981 and quite speculative thereafter. We have ignored entirely the population loss or gain to the Jewish community by intermarriage - in effect we assumed losses would equal gains; we have assumed that emigration from Toronto will be exactly balanced by immigration from other parts of Canada; and we are quite uncertain about the immigration and fertility assumptions made in our projections.

Nevertheless, we hope that even with all these serious reservations the projections may prove useful in indicating tendencies and in portraying the short-range changes.



Samuel Eckler, F.S.A., F.C.I.A.

TABLE 3

Metro Toronto Jewish Population

MALES

Age group	1961	1966	1971	1976	1981	1986	1991
0 - 4	4,021	4,520	5,169	6,604	7,976	8,699	9,187
5 - 9	4,445	4,229	4,726	5,371	6,806	8,172	8,892
10 - 14	4,533	4,600	4,384	4,880	5,528	6,960	8,324
15 - 19	3,042	4,743	4,809	4,599	5,093	5,739	7,173
20 - 24	2,075	3,549	5,241	5,311	5,103	5,599	6,243
25 - 29	2,243	2,555	4,020	5,707	5,776	5,574	6,068
30 - 34	2,785	2,545	2,856	4,314	5,991	6,060	5,864
35 - 39	3,323	2,964	2,726	3,035	4,483	6,147	6,215
40 - 44	3,599	3,394	3,039	2,808	3,113	4,543	6,194
45 - 49	3,770	3,607	3,407	3,063	2,839	3,141	4,550
50 - 54	3,458	3,706	3,548	3,361	3,035	2,819	3,116
55 - 59	2,330	3,300	3,535	3,396	3,229	2,926	2,725
60 - 64	1,795	2,147	3,031	3,258	3,145	3,002	2,727
65 - 69	1,225	1,575	1,879	2,661	2,874	2,788	2,671
70 - 74	1,064	1,008	1,288	1,544	2,190	2,375	2,316
75 - 79	587	762	722	930	1,123	1,603	1,748
80 - 84	232	347	450	431	560	682	979
85 - 89	75	103	154	202	195	256	313
90 - 94	38	22	30	46	60	59	78
95 -	8	7	3	5	7	9	9
Total	44,648	49,683	55,017	61,526	69,126	77,153	85,392

FEMALES

Age group	1961	1966	1971	1976	1981	1986	1991
0 - 4	3,709	4,332	4,949	6,308	7,611	8,289	8,750
5 - 9	4,337	3,938	4,559	5,173	6,533	7,832	8,508
10 - 14	4,232	4,503	4,106	4,725	5,342	6,701	7,999
15 - 19	2,847	4,487	4,757	4,361	4,983	5,599	6,957
20 - 24	2,234	3,504	5,139	5,413	5,019	5,639	6,258
25 - 29	2,429	2,736	4,002	5,632	5,911	5,518	6,137
30 - 34	2,895	2,753	3,059	4,320	5,949	6,227	5,835
35 - 39	3,766	3,094	2,952	3,257	4,511	6,132	6,409
40 - 44	3,632	3,855	3,189	3,052	3,354	4,598	6,212
45 - 49	3,500	3,689	3,908	3,252	3,119	3,418	4,647
50 - 54	2,997	3,520	3,705	3,924	3,283	3,156	3,453
55 - 59	2,140	2,984	3,492	3,679	3,900	3,279	3,158
60 - 64	1,646	2,100	2,903	3,398	3,587	3,807	3,217
65 - 69	1,315	1,567	1,986	2,741	3,211	3,398	3,611
70 - 74	1,274	1,197	1,418	1,795	2,471	2,896	3,072
75 - 79	641	1,010	950	1,134	1,447	2,004	2,360
80 - 84	276	432	681	650	785	1,013	1,415
85 - 89	100	146	229	368	358	439	573
90 - 94	29	38	56	90	148	147	182
95 -	1	7	8	13	21	35	35
Total	44,000	49,892	56,048	63,285	71,543	80,127	88,788

T A B L E 3

Continued.....

Metro Toronto Jewish Population

MALES & FEMALES COMBINED

Age Group	1961	1966	1971	1976	1981	1986	1991
0 - 4	7,730	8,852	10,118	12,912	15,587	16,988	17,937
5 - 9	8,782	8,167	9,285	10,544	13,339	16,004	17,400
10 - 14	8,765	9,103	8,490	9,605	10,870	13,661	16,323
15 - 19	5,889	9,230	9,566	8,960	10,076	11,338	14,130
20 - 24	4,309	7,053	10,380	10,724	10,122	11,238	12,501
25 - 29	4,672	5,291	8,022	11,339	11,687	11,092	12,205
30 - 34	5,680	5,298	5,915	8,634	11,940	12,287	11,699
35 - 39	7,089	6,058	5,678	6,292	8,994	12,279	12,624
40 - 44	7,231	7,249	6,228	5,860	6,467	9,141	12,406
45 - 49	7,270	7,296	7,315	6,315	5,958	6,559	9,197
50 - 54	6,455	7,226	7,253	7,285	6,318	5,975	6,569
55 - 59	4,470	6,284	7,027	7,075	7,129	6,205	5,883
60 - 64	3,441	4,247	5,934	6,656	6,732	6,809	5,944
65 - 69	2,540	3,142	3,865	5,402	6,085	6,186	6,282
70 - 74	2,338	2,205	2,706	3,339	4,661	5,271	5,388
75 - 79	1,228	1,772	1,672	2,064	2,570	3,607	4,108
80 - 84	508	779	1,131	1,081	1,345	1,695	2,394
85 - 89	175	249	383	570	553	695	886
90 - 94	67	60	86	136	208	206	260
95 -	9	14	11	18	28	44	44
Total	88,648	99,575	111,065	124,811	140,669	157,280	174,180

Implications of the Population Projections

In Mr. Eckler's projections, we will note that the Jewish population in 1966 had reached 100,000 people, a growth of 12,000 in a 5-year period. In noting the anticipated increases in the subsequent five year periods we can anticipate populations of 111,000 in 1971, 124,000 in 1976, and 140,000 in 1981.

Despite the size of these increases the proportion of Jews to the general population will most probably continue to decrease. For instance, in the 10-year period between 1951 and 1961 we experienced an increase in the Jewish population of 32.5%. Based on these projections, the anticipated increase in the Jewish Community between 1961 and 1971 will be 25% and that between 1971 and 1981 will be 26%. Because the 32% increase in Jewish population between 1951 and 1961 was insufficient to sustain a proportionate relationship to the general community and in fact decreased our representation to the total population, it can be anticipated that there will be a further decline over the next 20 years.

The data provided by Mr. Eckler has been broken down into percentages, in tables 35 and 36. We note that in the under 15 year age group, there will be decline between 1961 and 1971 of over 3%. However, this will shift again in the following ten-year period and in 1981 the under 15-year age group is expected to represent 28.3% of the Jewish population.

T A B L E 35

PERCENTAGE AGE DISTRIBUTION FOR THE JEWISH POPULATION BY SPECIFIED AGE GROUPS IN METRO TORONTO IN 1961 WITH PROJECTIONS FOR 1971 AND 1981

Age Group Both Sexes	1961	1971(projected)	1981 (projected)
Under 15	28.4%	25.1%	28.3%
15 - 44	39.4%	41.1%	42.2%
45 - 64	24.4%	24.7%	18.6%
65 plus	7.8%	8.9%	11.0%
	100.0%	100.0%	100.0%

The 45-64 age group's proportion of the Jewish population is expected to decrease from 24.7% in 1971 to 18.6% in 1981. In the 65 plus age group we can anticipate a very decided increase in its proportion of the population. In 1961 the 65 and over group represented 7.8% of the population; in 1971, it is expected to reach 8.9% and by 1981 - 11%. The increase in the 65 plus population can in part be accounted for by greater longevity but perhaps more significant is the aging of the large Jewish population which settled in Toronto in the 1920's.

One of the major changes in any 5-year age span is the 20-24 grouping, which in 1961 represented 4.9% of the population, - in 1971, it is expected to account for 9.3%. A similar if less spectacular increase from 5.3% to 7.2% is expected in the 25-29 year age group. By 1976, this group will represent 9.1% of the population.

These projected numerical and percentage changes in the population will necessarily have a great impact on the nature of facilities and resources required by the Toronto Jewish community.

T A B L E 36

Percentage Age Distribution of the Jewish Population By Specified Age Groups 1961, and Projections for 1966, 1971, 1976, 1981

AGE	1961	1966	1971	1976	1981
0 - 4	8.7	8.9	9.1	10.3	11.1
5 - 9	9.9	8.2	8.4	8.4	9.5
10 - 14	9.9	9.4	7.6	7.7	7.7
15 - 19	6.6	9.3	8.6	7.2	7.2
20 - 24	4.9	7.1	9.3	8.6	7.2
25 - 29	5.3	5.3	7.2	9.1	8.3
30 - 34	6.4	5.3	5.3	6.9	8.5
35 - 39	8.0	6.1	5.1	5.0	6.4
40 - 44	8.2	7.3	5.6	4.7	4.6
45 - 49	8.2	7.3	6.6	5.1	4.2
50 - 54	7.3	7.3	6.5	5.8	4.5
55 - 59	5.0	6.3	6.3	5.7	5.1
60 - 64	3.9	4.3	5.3	5.3	4.8
65 - 69	2.9	3.2	3.5	4.3	4.3
70+	4.9	5.1	5.4	5.8	6.7

A STUDY OF ACTIVITY AND BEHAVIOUR PATTERNS OF JEWISH YOUTH



(Excerpts from unpublished theses)

School of Social Work

University of Toronto

A STUDY OF JEWISH YOUTH IN RELATION TO THE JEWISH AND GENERAL COMMUNITY

In the Spring of 1968, nine graduate students in the Master's Program at the School of Social Work, University of Toronto, conducted a study of Activity and Behaviour Patterns of Jewish Youth. This study was in fulfillment of the research requirement for the degree of Master of Social Work.

The study was an outgrowth of an earlier survey of the community involvement and experiences of 700 youth attending camp in the summer of 1967 undertaken by the Commission on Children and Youth. The Faculty Advisors in the School of Social Work Study were Dr. Benzion Shapiro and Daniel O'Brien. Dr. Shapiro, a member of the Commission on Children and Youth, deserves special appreciation and thanks for providing leadership in this undertaking.

The sample was drawn from a North York Collegiate, where the student population of 1,600 is approximately 25% Jewish and 75% gentile. In general, the desire of the researchers was to in some way assess the factors influencing the use of community services by Jewish adolescents.

The overall working hypothesis was in reference to determining the relationship between the needs, attitudes and experiences of Jewish teenagers and their use of and attitudes towards community services at their disposal.

Each of the nine members of the research group developed specific hypotheses within the general framework for the purpose of testing. The individual reports are available in the library of the University of Toronto School of Social Work, Bloor Street West, Toronto.

Members of the Study Group and the Individual Reports

Joan E. Belford.....A STUDY OF THE FACTORS AFFECTING THE USE OF COMMUNITY SERVICES BY JEWISH YOUTH IN NORTH YORK, WITH SPECIAL REFERENCE TO THE RELATIONSHIP BETWEEN STRENGTH OF JEWISH IDENTITY IN ADOLESCENTS AND DEGREE OF CROSS-CULTURAL CONTACT

Fred K. Boden..... A STUDY OF THE CORRELATION BETWEEN AGE AND THE USE OF COMMUNITY SERVICES

Ronald F. Coupland··· A STUDY OF SECTARIAN COMMUNAL AND RELIGIOUS ORGANIZATIONS WITH SPECIAL REFERENCE TO THEIR FUNCTION AS "CIRCULATION ENABLING" AND "MATCH-MAKING" INSTITUTIONS FOR JEWISH YOUTH

Lorraine E. Garton... ASSOCIATION BETWEEN ADOLESCENT JEWISH IDENTITY AND AGREEMENT WITH PARENT'S JEWISH IDENTITY

Elaine Barbara Green. A STUDY OF THE DIFFERENTIAL INFLUENCE OF THE PEER GROUP AND THE PARENT GROUP ON THE STRENGTH OF JEWISH IDENTITY OF THE JEWISH ADOLESCENT

Claire M. Labarge.....JEWISH YOUTH IN THE COMMUNITY: JEWISH IDENTIFICATION AND ITS RELATIONSHIP TO CHOICE OF FRIENDS AND USE OF SERVICES

Cecil A. Pady..... A STUDY OF JEWISH ADOLESCENT RELIGIOUS CONVICTION AND BEHAVIOUR

Bruce Whitney..... RELATIONSHIP BETWEEN BEHAVIOUR AND PARTICIPATION IN ORGANIZED COMMUNITY ACTIVITIES

Elizabeth Ann Yorke...A STUDY OF YOUTH IN THE JEWISH COMMUNITY WITH REFERENCE TO THE RELATIONSHIP BETWEEN SEX AND AFFILIATION WITH THE JEWISH COMMUNITY

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T A B L E S

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The material which has been extracted from the theses has been selected to reflect those areas of greatest relevance to the Commission Study. Except where substantial extracts are taken from one author, the various writers are not identified. All tables are numbered in relation to the Commission's report.

The Sample . . . A random sample was first selected from Northview Heights Collegiate with the cooperation of the North York Board of Education. Approximately one-fourth of the sample volunteered to participate in the study yielding a total of 52 respondents. Since this was deemed too small a sample for the study, friends of the original group were asked to participate even though they were not students at Northview. Hence, the sample was by no means a uniform one. Furthermore, implications to be drawn from the study are necessarily limited because of the sizes and the self-selective aspect of the sample.

Data was collected through the administration of a 22-page questionnaire by members of the research group. For the most part, the questionnaire was self-administered.

TABLE 1.
Sources of the Sample Analyzed According to Age and Sex

Source of Sample	Males			Females			
	13-14	15-16	17-20	13-14	15-16	17-20	totals
Original Sample	0	7	10	0	14	21	52
Additional Sample	10	8	9	0	7	16	50
TOTALS	10	15	19	0	21	37	102

T A B L E 2

The Frequency Distribution of Sex and Age in the Sample

Sex	Age 13	14	15	16	17	18	19	20	Totals
Males	4	6	6	9	12	5	1	1	44
Females	0	0	5	16	18	9	10	0	58
Totals	4	6	11	25	30	14	11	11	102

ORGANIZATIONAL PARTICIPATION

The Research group established four categories of organizations: (1) sectarian temple and synagogue organizations; (2) sectarian community organizations; (3) non-sectarian school organizations; and (4) non-sectarian community organizations. The first two are subsequently defined as sectarian and the latter two as non-sectarian. The following table presents by age and sex the respondents' participation in sectarian and non-sectarian organizations.

T A B L E 3

THE DISTRIBUTION OF JEWISH YOUTHS' MEMBERSHIPS IN SECTARIAN AND NON-SECTARIAN ORGANIZATIONS ACCORDING TO AGE AND SEX

	Sex and Age							
	Males				Females			
Organizations	13-14 n=10	15-16 n=15	17-20 n=19	Total	15-16 n=21	17-20 n=37	Total	Combined Totals
Temple Synagogue	5	7	3	15	6	5	11	26
Sectarian Community	6	13	19	38	14	12	26	64
Total Sectarian	11	20	22	53	20	17	37	90
School (Non-Sec.)	18	28	41	87	41	45	86	173
Non-Sectarian Community	4	6	5	15	2	6	8	23
Total Non-Sectarian	22	34	46	102	43	51	94	196
Grand Total	33	54	68	155	63	68	131	286

N-102

Table 4 presents an analysis of the organizational participation of the respondents in sectarian and non-sectarian organizations. It will be seen that the largest group of respondents falls in the exclusively non-sectarian affiliation category, while the smallest group falls in the mostly sectarian class. According to this table, there are 82 respondents who participate in at least one non-sectarian organization and there are 60 respondents who participate in at least one sectarian organization.

T A B L E 4

Jewish Youth's Pattern of Participation in Sectarian and Non-Sectarian Organizations

Pattern of Participation	Number and Percentage of Respondents	
	Number	Percentage
Exclusively Sectarian	8	7.8%
Mostly Sectarian	5	4.9%
Equally Sectarian and non-Sectarian	20	19.6%
Mostly Non-Sectarian	27	26.5%
Exclusively Non-Sectarian	30	29.5%
Do Not Participate	12	11.7%
Totals	102	100.0%

One of the factors to be considered in the nature of the participation is what might be called "gravitation principle" in that, for the secondary school at least, the immediate proximity of the service, along with the pressure both from fellow students and teaching staff for the individual to attend, exerts a considerable force on the respondent to involve himself in non-sectarian activity. (see pages 70-71 Coupland).

It was further determined that 82% of the sectarian affiliated youth participate in sectarian community organization, 67% of them doing so exclusively, about 33% participate in temple and synagogue organizations, 18% doing so exclusively.

T A B L E 5

THE SECTARIAN ORGANIZATIONS IN WHICH THE SECTARIAN AFFILIATED YOUTH HAVE MEMBERSHIP RANKED IN THE ORDER OF THE DISTRIBUTION OF MEMBERSHIP IN THESE ORGANIZATIONS

Sectarian Communal Organizations		Number of Participants
Young Men's - Young Women's Hebrew Association (YM-YWHA)		27
B'Nai Brith Youth Organizations (BBYO)		21
Orthodox Youth Groups		9
Zionist Youth Movements		7
United Synagogue Youth (USY)		6
Fraternities		4
ATID		3
North Eastern Lakes Federation of Temple Youth (NELFTY)		2
Study Groups, (e.g. Tefillin Club, etc.)		2
OTHER ORGANIZATIONS		9
Holy Blossom Youth Council	1	
Teacher Training Organization	2	
Jewish Legion Bank	1	
Shaare Breakfast Club	1	
Bar Mitzvah Club	1	
Synagogue Social Planning Council	1	
Jewish School	1	
Synagogue Newspaper Organization	1	
TOTAL		90

T A B L E 6

SECTARIAN AFFILIATED YOUTHS' MEMBERSHIPS IN SECTARIAN ORGANIZATIONS ANALYZED ACCORDING TO AGE AND SEX

Sectarian Communal Organizations	Number of Respondents						
	Males			Females			
	13-14 n=10	15-16 n=15	17-20 n=19	13-14 n=0	15-16 n=21	17-20 n=37	Totals
YMHA	4	5	11	-	3	4	27
BBYO	-	4	4	-	7	6	21
ORTHODOX YOUTH	-	1	2	-	3	3	9
ZIONIST YOUTH	-	1	2	-	3	1	7
USY	3	1	1	-	1	-	6
FRATS	-	3	1	-	-	-	4
ATID	-	-	1	-	1	1	3
STUDY GROUPS	1	1	-	-	-	-	2
NELFTY	-	1	-	-	-	1	2
OTHER	3	3	-	-	2	1	9
TOTALS	11	20	22	-	20	17	90

School (Non-Sectarian) Organizations with which respondents are affiliated.

The youth participating in this study have a total of 173 memberships within school organizations. As previously noted, these organizations are defined as being non-sectarian, though some of them i.e. Drama Club, may have a considerable number of Jewish student participants. Of this number, 71 (46%) are athletic and 102 (54%) non-athletic.

Participation

The findings demonstrated conclusively that participation in organized community activities is a normal phenomenon during the adolescent years. Over the seven month period covered by the study, the respondents had belonged to an average of almost three organizations each. Only twelve of the respondents had not belonged to at least one group.

By far the highest percentage of groups attended were those affiliated with the school. Almost sixty percent of the groups attended were sponsored by the school. Sectarian activities in the community attracted only 33% of the total attendance. Of this, organizations in the temple and synagogue drew only eleven percent of the total attendance. These statistics should be of concern to the Social Planning Committee since it would appear that the many organizations, particularly those in the temples and synagogues, are not meeting the needs of these young people.

While it is impossible to deduce why this is so, we can speculate on possible reasons. First, it must be acknowledged chat the programs in the school are well-known to the students and are readily accessible to them. These programs are oriented around the academic curriculum which plays a central role in these persons lives at this age and are designed to supplement it. Furthermore, the participants in the groups are often friends and the attraction to the group is increased. These activities thus provide enjoyment at the most reasonable time of the day and are oriented around the school's central focus of academic education. The identification which the student develops with the school as his place of learning, may also serve to further direct him to its extra-curricular activities.

Second, it is likely that the content of the programs provided in the school and the synagogue is quite different. While school programs are designed to provide relaxing recreation, the synagogue groups are likely more seriously oriented to discussion and learning of religious and moral principles. It may be therefore that adolescents do not wish to enter this type of discussion or it may be that they do not find the program content particularly relevant to their needs. From the data available, it was not possible to determine whether these or other factors affect the low rate of affiliation with sectarian community services and synagogue groups, but the lack of participation seems to warrant further specific research of its own.

Dating Patterns

The patterns of dating are analyzed in Table 7 according to the affiliation of the respondents. It may be noted from this table that two-thirds of the non-affiliated youth are heavy daters, while almost one-third of sectarian affiliated youth seldom or never date. When the moderate and heavy daters are combined, they account for half of both the sectarian affiliated youth and the non-sectarian affiliated youth.

T A B L E 7

Typical Patterns of Dating Among Jewish Youth According to their affiliation in Sectarian and Non-Sectarian Organizations

Pattern of Dating	Sectarian Affiliated	Non-Sectarian Affiliated	Non-Affiliated	Totals
Heavy	14	7	8	29
Moderate	16	7	-	23
Occasional	7	4	1	12
Light	1	2	1	4
Beginning	5	3	1	9
Seldom or never	17	7	1	25
Totals	60	30	12	102

It was noted that youth who are affiliated with sectarian services, have a slightly lower percentage of Jewish friends than those who are not affiliated with sectarian services, which is a trend in the opposite direction than would be expected if affiliation serves the purpose of providing and sustaining Jewish friendships. This trend is offset in part by the fact persons using sectarian services tend to be younger.

T A B L E 8

Dating Relationships of Jewish Youth

Dating Pattern	Youth Groups: Sectarian Affiliated No.	%	Non Sectarian Affiliated No.	%	Non-Affiliated No.	%	Total	%
Dates Mostly Jews	42	(70)	19	(63)	9	(75)	70	(69)
Dates Mostly Non Jews	7	(12)	5	(17)	2	(17)	14	(14)
Doesn't Date	11	(18)	6	(2)	1	(8)	18	(17)
Total	60	(100)	30	(100)	12	(100)	102	(100)

Jewish Youths' Need for Endogamous Marriage
The Problem of the Romantic-Love Ideal

The problems for the Jewish adolescent in our society with respect to assimilation and inter-marriage may be compounded by the broad and pervasive cultural theme of "romantic love". One question on the questionnaire provides a measure of the extent to which the respondents in this sample see this problem as a dilemma for them. The question is:

> Should a Jewish young man who really loved a Gentile girl, give up his Jewishness if it were the only way he could marry her?

The data from this question is analyzed in the following table.

TABLE 9

Jewish Youths' Dilemma About "Romantic Love" versus Endogamous Marriage

Attitudes and Opinions	Sectarian Affiliated No.	%	Non-Sectarian Affiliated No.	%	Non-Participating Youth No.	%	Totals	%
Endogamous Marriage	18	(30)	16	(53)	4	(33)	38	(37)
Undecided	26	(43)	4	(13)	3	(25)	33	(32)
Romantic Love	16	(27)	10	(34)	5	(42)	31	(31)
Totals	60	(100)	30	(100)	12	(100)	102	(100)

As will be noted from Table 9, the respondents for the most part choose endogamous marriage as opposed to romantic marriage with a gentile person, with the exception of the non-participating youth who tend slightly in the other direction. The most significant finding is that the sectarian affiliated youth experience the greatest dilemma on this subject of the three groups, and by a margin of 30% over the non-sectarian affiliated youth, while the latter are much more committed to endogamous marriage. On the basis of the hypothesis under study here, this trend is the exact opposite direction to what might be expected,, which is an interesting finding in itself.

Jewish youth, whether they belong to sectarian organizations or not, do not differ very much in their attitude towards a desire for endogamous friendships and marriage. All that can be said on the basis of this analysis is that to some modest extend those who belong to sectarian organizations are meeting this need through sectarian

organizations, while those who do not belong, find other means in which to meet this need.

It was also concluded on the basis of the data that those who belong to sectarian organizations have a strong preference for them as places. Further, the more the organizations are perceived as having communal functions - a strong social emphasis to the programs - the greater is the preference for these organizations.

It has also been found that Jewish youth is not very satisfied with the program aspect of many sectarian organizations. For those who belong to these organizations, their attendance and preference in relation to the non-sectarian organizations, presents a rather bleak picture. It may be contended that this is not a measure of the importance of these services to youth, but rather an indication of the conflict in understanding both the purpose of these services and the needs they meet between those who sponsor them and those who use them.

From the Table 10, it becomes apparent that for the heavier dater, the most important source of dates is "friends" and that informal sources provide three times as many dates as do the formal sources. For the other types of dating pattern, sources are more equally distributed. For the "seldom and None" dating pattern, there is a strong trend toward organizations. This may indicate that to some extent organizations are initial sources of dates, where as the dating activity increases, the sources of dates become more informal.

T A B L E 10

FORMAL AND INFORMAL SOURCES OF DATING RELATIONSHIPS
ANALYZED ACCORDING TO THE FREQUENCY OF DATING
AND THE TYPE OF DATE

Frequency and Type of Date	Places Where Dating Relationships Mostly Begin							
	School	Synagogue	Organizations	Neighbourhood	Friends	Other	No Response	Totals
Heavy	6	-	2	2	21	3	1	35
Moderate	4	1	5	3	14	3		30
Occasional	4	-	2	1	8	1	-	16
Light	6	-	2	-	3	-	-	10
Beginning Dater	2	-	-	-	2	1	-	5
Seldom and Never Dater	12	2	2	3	5	2	4	30
Totals	34	3	13	9	53	10	5	127

An analysis of the source of friendships for Jewish youth reveals that 40% of the youth develop their closest friendships at school. This is particularly true of the sectarian affiliated youth who specify this source 5% more than the non-sectarian affiliated youth. Further, temples and synagogues and other organizations provide only 12% of Jewish youth's closest friends and this figure is actually lowest for the sectarian affiliated youth.

On the basis of the findings presented in this study, it is concluded that Jewish youth have a need for communal ties, such as friendships, dating relationships and endogamous marriage though the need is not as strong as it might have been expected. Though sectarian organizations with which the respondents of this study are affiliated, appear to have a considerable social aspect, they do not perform a friendship-forming and match-making function to any significant extent with Jewish youth. There are many ways in which these needs are met both through the formal organization of the school and through the informal means of neighbourhood and friends.

The fact that sectarian affiliated youth much prefer sectarian organizations as places to dance, gives a clue to the importance of large mass activities for Jewish youth that have a "circulation enabling" aspect. Further, the irregularity in which the youth attend the sectarian programs, is revealed in the study and indicates their desire for a wide range of social relationships, which they move in and out of as they feel inclined and not as they feel obligated by virtue of their having membership in the given sectarian organization.

In most of the interviews, the writer (Coupland) had with the respondents in the sample and in the Commission's meetings with youth, he found the capacity and the desire of youth for direct and free communication in their articulateness, to be very moving. It is very important that sectarian programs for youth seek to meet this desire that youth has and they should have as much "happening" flavor as possible without imitating the bizarre behaviour of the hippie movement. It was suggested that some risk is warranted.

Family Cohesion

It was felt that the degree of closeness or cohesion of the family group might be related to the relative influence of the peer group and the parent group insofar as they might be reference groups for the Jewish identity of the adolescent. (Green) It was originally felt that the peer group would have the greater influence on the adolescent, particularly with the increasing age of the adolescent. This was felt to be so because of the turmoil of adolescence and the consequent strong need for recognition and acceptance from one's peers, with the peer group having some sanctioning powers over its adolescent members. On the whole, these hypotheses have been upheld. It was found, however, that the higher the family cohesion, the more likely will adolescent-peer-parent Jewish identity conformity be of a highly identified type. There is on the other hand, a tendency that adolescence of low Jewish identity belong to low-cohesive families and perceive their parents as having low Jewish identity. The following is a summary of the major findings re family cohesion:

1) Jewish identity was stronger among parents than among the adolescents and their peers.

2) Approximately 50% of the adolescents conform to the Jewish identity of both their peers and their parents at least insofar as high or low Jewish identity strength is concerned. Another 40% of the adolescents conformed to either the Jewish identity of the parent group or the peer group, the larger number conforming to the peer group.

3) There is no significant relationship in the age of the adolescent and the strength of his Jewish identity. However, there are significant relationships between the age of adolescent and the strength of Jewish identity of his peers and his parents. Strong Jewish identity in peers and parents is associated with the young adolescents and weak Jewish identity among them is associated with the older adolescents.

4) Relationship between the Jewish identity of the adolescent and his parents decreases markedly with the increasing age of the adolescent.

There was a moderately high degree of association between the strength of Jewish identity of the adolescent and that of his peers and his parents. It can be concluded therefore that the adolescent is influenced positively by both groups insofar as his attitudes inherent in Jewish identity are concerned. This may be because both function to some extent as reference groups for Jewish identity.

However, the findings seem to reflect a relatively stronger association between the Jewish identity of the adolescent and his peers than between the adolescent and his parents. Since these findings are quite consistent, it can be concluded that the peer group function as a dominant reference group for Jewish identity.

It was discovered that the adolescents whose Jewish identity was weak, were also those whose Jewish identity and strength was closer to that of their peers than that of their parents. The opposite was true of adolescents whose Jewish identity was strong, that is, their Jewish identity strength was more closely related to that of their parents than that of their peers. This seems to indicate that a strong Jewish atmosphere in the home renders the adolescent less vulnerable to the influence of his peers. It is possible that a strong Jewish home atmosphere not only causes the adolescent to be highly identified as a Jew, but also renders that family a closer family unit and hence a more potent reference group negating to some extent the power of the peer group as a reference group.

It was concluded in one of the reports, that the Jewish communal agencies have an important role to play in the reinforcement of Jewish identity. However, it is suggested that it is insufficient for them to disseminate knowledge of Jewish history, religion and tradition to the youth. More youth group programs are necessary. These programs must have relevance to the present and to the future, rather than to the past if they are to catch the imagination of the Jewish youth. A peer group influence should reinforce the goals of such programs.

Synagogue and Temple Membership

52% of the families in the sample belong to a synagogue or temple (-this does not guarantee participation).

33% of the sample are participants in synagogue or temple program in some way. (Attendance at religious services is not included here). (Pady)

Religious Affiliation of Participants

This group of 33%, representing the proportion of the sample who are affiliated with a synagogue or temple, has been broken down into specific religious affiliation in the table below.

T A B L E 11

Religious Affiliation	Number involved in Synagogue Programs	% of Synagogue affiliated youth (percentage taken from a total of 33)
Reform	8	24
Conservative	16	49
Orthodox	2	6
Affiliated but not a paid up member	7	21
Total	33	100

This Table indicates that the majority of respondents who were affiliated with synagogue programs for youth were members of Conservative synagogues.

The differences reflected by the data regarding the degree of participation in synagogue program on the part of members may reflect the different attitudes common to members of the various branches of Judaism around the appropriateness and desirability of provision of a wide range of activities for youth.

The low percentage of Orthodox respondents who state they are involved in any kind of synagogue may reflect a feeling on the part of Orthodox leaders that it is neither appropriate nor desirable to provide a wide gamut of activities for its youth and in many instances may therefore concentrate its energies nn the provision of religious services and education for youth.

The higher percentage of respondents from the Reform and Conservative congregations however, who say they are affiliated in synagogue and temple activities for youth may reflect, in part, the attitude of leaders in these congregations who see the provision of a gamut of activities for youth as necessary and valid in present day Jewish society.

While half the sample population had membership in a synagogue or temple, only 22% participated in synagogue activities. The comments of youth regarding activities at synagogues and temples were for the most part critical. Complaints centred around the following areas:

- Youth groups were described as being poorly organized.
- Program content was described as narrow and suggestions were made that a wide choice of activities be offered.

- Complaints were made that the participants in youth groups had power in name only. Comments suggested that the teens felt that youth organizations within synagogue and temple were automatically administered by the adults in charge and that the membership had little part in forming or carrying out programs.
- Most frequently heard was the complaint that the programs were directed to the youngest ages of the youth group. The older groups expressed resentment at being treated in the same way as the younger teen-agers.

Religious self-evaluation as it relates to synagogue affiliation

It was felt that a breakdown of respondents in terms of religious affiliation as it relates to religious self-evaluation would be of interest. The following table represents this data:

TABLE 12

Self-Evaluation.

Religious Affiliation	Total # in Study	Religious	Not Religious	% of each congregation whose religious self-evaluation is positive.
Reform	12	7	5	58
Conservative	35	27	8	77
Orthodox	10	8	2	80
Non Members	45	27	18	60
Total	102	69	33	

Table 12 indicates that the members of the Reform congregations rate themselves lowest in respect to religious self-evaluation. This finding suggests that despite the Reform movement's policy of discarding many of the Orthodox rituals, that Reform teens represented in this sample still tend to use Orthodoxy as a frame of reference in assessing religiosity.

Experts in the field of Judaic sociology and theology such as Marshall Sklare and Mordecai Kaplan argue in their writings that there is a swing away from traditional religious beliefs and practices among present-day Jewry.

Bernard Rosen in his study supports this view and expands on it in relation to Jewish youth. He contends that while Jewish youth no longer abide by ritual observance, they tend to value it as the main component of religiosity. His study also suggests that Jewish youth feel a minimum of psychological discomfort in relation to this discrepancy and that psychological comfort is maintained in two ways. Firstly, through support gained from the peer group who think and behave in a similar way; and secondly, by youths segmentalizing attitudes and behaviour so that they are not aware of any discrepancy.

As the Rosen study purports to represent the position of Jewi youth in relation to religious conviction and conduct seventeen years ago, it was of interest to explore what differences and similarities c attitude and behaviour might exist among a similar sample in 1968 insofar as such a comparison was possible within the limits of student research.

Using the Rosen study as a basis for the formulation of hypotheses, the following hypotheses were formulated and a research instrument was designed by which it was hoped the hypotheses could be proved or disproved.

1. Jewish youth consider ritual observance the most important measure of religiosity.

2. Jewish youths' definition of religiosity and their own religious self-evaluation will be incongruent or dissonant.

3. Jewish youths feel a minimum degree of psychological discomfort in relation to their religious self-evaluation.

Data as it relates to the Hypotheses

1. The respondents in the sample adhered to ritual observance to a far lesser degree than did members of the Rosen study. This was reflected in the decreased frequency that this sample observed the Kosher food laws and regularly attended religious services. The inference drawn from this is that Jewish youth as represented by this sample do not consider ritual observance the most important measure of religiosity. Hypotheses #1 thus becomes open to serious doubt.

2. The respondent's perception of how "a good Jew" should respond in relation to a variety of religious beliefs and practices was related to how the respondents indicated they felt and behaved in relation to these beliefs and practices. The data indicates that in eight out of ten instances, respondents experienced no significant dissonance. The conclusion drawn

was that the attitudes and behaviour are consistent or congruent on the part of the sample. These findings relatin to ritual observance stated above appear to invalidate hypotheses 1 and 2.

3. Data from this study further indicates that respondents feel a minimal degree of psychological discomfort in relation to their religious self-evaluation.

In the Rosen study, which indicates that a gap did exist between ideal and actual belief and behaviour, youth devised means of dissonance reduction (peer support and segmentalization). In the present study, however, no such dissonance exists. Therefore, no sta of disharmony or disequilibrium exists; no significant degree of anxiety is felt; and no major effort is therefore indicated to re-establish a state of balance or assonance.

Data from the study indicates that by and large respondents feel that they are "good Jews" (68% gave this response) and that on the whole respondents feel comfortable in relation to their religi self-evaluation. (68% of the sample said they assessed themselves as "good Jews" and of the 32% who did not, 9% stated that their negative self assessment was a cause of no concern to them).

Hypothesis #3 therefore appears validated by the data but for different reasons than those suggested by Rosen in that study.

DEVIANT AND DELINQUENT BEHAVIOUR

The respondents indicated that their involvement in delinquent acts was very low. Over one half of the subjects had not engaged in any of the six delinquent activities listed and of those who had, almost all had engaged in a maximum of two types. In addition, five of the respondents had engaged with a frequency greater than "sometimes". These findings support the findings of the study made in New York City by S.M. Robinson in 1952 which revealed a very low rate of delinquency among Jewish adolescents.

The failure of an adolescent to conform to the behavioural norms of his peer group does not significantly influence his participation in structured group activities provided in the community at large. (Whitney).

Two important relationships were found to exist between these two variables, however. When deviance was interpreted according to assumed middle-class norms and values, a direct relationship between participation and deviant behaviour was revealed. The interpretation of this finding is that the more a youth tends to act out (for example by arguing with or disobeying parents or teachers, by stealing, by smoking marijuana, by wilfully destroying property and so on through the items tested and others that may be speculated upon) the less is his participation in structured activities provided by the network of community services.

TABLE 13

FREQUENCY OF DELINQUENT ACTS BY AGE AND SEX

Delinquent Act	NUMBER OF MALES												NUMBER OF FEMALES											
	13-14 Yrs.				15-16 Yrs.				17-20 Yrs.				13-14 Yrs.				15-16 Yrs.				17-19 Yrs			
	Very often	Often	Sometimes	Seldom	Very often	Often	Sometimes	Seldom	Very often	Often	Sometimes	Seldom	Very often	Often	Sometimes	Seldom	Very often	Often	Sometimes	Seldom	Very often	Often	Sometimes	Seldom
1. Stealing little things			3				8				.3						1	1	2				2	5
2. Stealing valuable things			1				1				1								1					1
3. Drinking							3			1	3								1			1	1	12
4. Getting Drunk							3				2								1	1			1	3
5. Smoking Marijuana							1	2			2								3					2
6. Destroying Property			1	1							2								1					
TOTAL			1	5			4,14			1	4	9					1	4	7			1	2,14,11	

The other relationship of statistical significance was between individual behaviour and the use of the sectarian versus non-sectarian services. Defining deviance according to assumed middle class norms, it was found that the programs of sectarian organizations were attended by the non-deviant individuals but not by the deviants. Those individuals with higher behaviour scores were much more closely affiliated with non-sectarian organizations than with sectarian organizations.

Once again, any interpretation of these findings must remain on a speculative level. Nevertheless, this information might likely be viewed with keen interest particularly by officials of sectarian organizations whose services are not widely used or apparently preferred by most young people. It is possible that the impact of the service is such that it actually influences individual behaviour in the direction away from these forms of acting out. If this is so, the low behaviour scores of these participants are a result of their involvement with these services. It seems more likely, however, that the relationship is operating in a different direction; that is, that individuals who do not act out are attracted to, or find themselves comfortable in, programs sponsored by sectarian agencies and feel that they are in league with the values on which these programs are based. Conversely, adolescents whose behaviour is more deviant are not affiliated with these organizations but rather seek their involvement in the programs of non-sectarian agencies. These findings strongly suggest

that the sectarian agency must give considerable thought to some of the barriers to participation which many youths apparently feel. Without such scrutiny (and probably change) there looms the danger that these services will be terminated because of dwindling attendance. The chief concern of this possibility is the loss of a potential service which may still be necessary and valuable to the community but which is unmarketable in its present design.

