

Towards Understanding the Immigrant Cultural Diversity in the Churches in
Canada: A Values-Based Approach in the Participation of Visible Minorities in
The United Church of Canada

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Abstract

Stephen Bevans in the 2009 edition of his *Models of Contextual Theology*, opens with the statement; “There is no such thing as theology, there is only contextual theology: feminist theology, black theology, liberation theology, Filipino theology, Asian theology, African theology and so forth.”¹ My interpretation is that this paradigm calls us to envision that our faith seeking understanding must be contextual in nature if adequate meaning is to be ascribed to social issues both inside and outside of the Church. It is no longer faith alone that guides us, but theologians and researchers must begin to pay particular attention to the sociological, psychological and the cultural dynamics of the environment in which they study or in the ministry of pastoral care. Alternately, understanding alone of the existential self leaves us void of the presence of the Holy Spirit and the gift of salvation offered by Jesus the Christ.

Today, both globalization and immigration have significantly altered the Canadian demographics. Our interactions across borders have become less and less obtrusive both for governments, corporations and individuals. As a result, our cultural interactions no longer require travel to far off places. Technological advances bring these experiences into our living spaces. Furthermore, Canada’s monolithic and predominantly White culture of the 1960s has changed with the arrival of individuals from places other than Europe and the United States. This

¹ Stephen B. Bevans, *Models of Contextual Theology* (New York, NY: Orbis Books, 2009), 3.

shift in the cultural dynamics, the ageing cohort particularly among the Roman Catholic and Protestant populations, the decline in the number of young people identifying with these denominations, and the increase in individuals identifying themselves as “no-traditional” faith and “no religion,” have all contributed to a general decline in attendance in the mainline churches.

Over this period, The United Church of Canada has recognized the impact of these demographic and social changes. The church has also recognized that in order to become a more welcoming community, it must understand the underlying values of this demographic segment along with its “traditional” membership so as to continue to celebrate the commonality of all cultures, values and traditions while recognizing and finding ways to mitigate the inhibiting consequences of their differences.

Objective

The objective of this research is to identify and to move towards understanding the core values and traditions within the context of a multicultural, multi-generational, postmodern, and changing church. The study explores whether the similarities and differences between the individual values, and the similarities and differences in spirituality/religiousness between the study groups, provide indicators that will advance the need to become a more intercultural and inclusive church. Furthermore, this research examines the

question: How can Scripture inform the church towards the treatment of visible minorities both inside and outside of the church?

Methodology

The research methodology follows Bevans' anthropological and transition contextual frameworks. This framework has resulted in the identification of, and my assumption that, values and tradition are the determinants of culture. Here values are defined as individual values and tradition as a composite of spirituality/religiousness and Scripture. The results of the study are empirical measures for individual values and spirituality/religiousness whereas the review of exegetical materials provided the results for the study of Scripture.

First, it was important that, given the multivalent definition of culture that a model was selected that would:

- (a) be comprehensive,
- (b) be recognized across all cultures,
- (c) have the same meaning across all cultures, and
- (d) have little variation across social strata.

These conditions were realized in the Schwartz individual model. In this model, Schwartz also itemized the characteristics that have been attributed to values in the research academy.

- (1) “Values are beliefs that are linked inextricably to affect.
- (2) Values refer to desirable goals that motivate action.
- (3) Values transcend specific actions and situations.
- (4) Values serve as standards or criteria that guide the selection or evaluation of actions, policies, people, and events.
- (5) Values are ordered by importance relative to one another to form a system of priorities. This hierarchical feature also distinguishes values from norms and attitudes.
- (6) The relative importance of values guides action. The trade-off among relevant, competing values is what guides attitudes and behaviours.”²

These assumptions and characteristics allowed for assigning value priorities and the ability to compare values across the study groups and across cultures.

² Shalom Schwartz. “Universals in the Content and Structure of Values: Theoretical Advances and Empirical Tests in 20 Countries” *Advances in Experimental Social Psychology* 25, (1992):2-3.

First, Schwartz theorizes that individuals are either predominantly open to change or they have conservative values. Similarly, individuals are either predominantly self-transcendent or they have self-enhancement values. Within each of these bipolar constructs, Schwartz identifies 10 individual values that are common among all individuals. Finally, these 10 individual values are together measured by 40 value items.

Second, this study defines spirituality and religiousness by nine measures developed by various professional groups and reported by the Fetzer Institute. There were approximately 86 items that measured spirituality and religiousness. No distinctions were made between spirituality and religiousness in the design or analysis of the data.

Finally, the theological component of this study is comprised of the review of selected exegetical studies of Scripture from the two-volume work traditionally attributed to Luke.

In order to operationalize the three elements, I designed and administered a survey to measure the Schwartz individual values and the spirituality/religiousness of individuals. The questionnaire was comprised of the 40 value items, the 86 spirituality/religiousness measures, and several demographic variables. All of the measures on the questionnaire had undergone psychometric evaluation through other research studies.

The survey was conducted online and by paper questionnaire between October 2013 and June 2014 across the United Church of Canada. A total of

655 questionnaires were completed by 166 pastoral charges. The statistical analyses were completed using the Statistical Analysis Software.

The post-study groups were comprised of Blacks, the Chinese, First Nations, the Japanese and Whites. Both First Nations and Whites were included in the response categories for identification and comparative analyses although neither are defined as visible minorities according to the Employment Equity Act.

Finally, the historical critical method provided a foundation towards understanding the images, symbols, values, characters, and in general, the social context (*Sitz im Leben*) in which Acts 15 was written along with the antecedent texts found in Luke 4, Acts 1, Acts 2, and Acts 10-11.

Results

Values

The top 10 positive and negative value items are listed in Table 1-1 from high to low positive priority, the research recommends that the United Church of Canada focuses its efforts on issues concerning social justice, equality, independence, health, etc. Alternately, the United Church of Canada, must seek to avoid policies and activities that promote the idea of wealth, power, authority, etc.

Table 1-1: Overall Value Priorities Across the United Church of Canada.

Priority	Positive Value	Negative Value
1	social justice	wealth
2	equality	power
3	independence	a daring life
4	health	an exciting life
5	a world at peace	self-indulgence
6	responsibility	authority
7	helpfulness	respect for tradition
8	politeness	influential
9	unity with nature	successful
10	broadmindedness	ambitious

For example, the negative value set suggest that the organizational structure should be bottom up rather than a hierarchal structure that promotes power and authority.

Individual Value Comparisons Among Groups

The value priorities found for each study group is summarized in Table 1-2. First, all groups agree that Stimulation and Power values are dis-values and are at the bottom of this list. These are values to avoid. Second, notice that all groups, except the Chinese, give first priority to universalism values.

Table 1-2: Individual Value Priorities for Blacks, Chinese, First Nations, Japanese, Whites, and for all groups (including others).

Individual Values	Black		Chinese		First Nations		Japanese		White	
	Priority	Mean	Priority	Mean	Priority	Mean	Priority	Mean	Priority	Mean
Universalism	1	0.7	4	0.29	1	0.89	1	1.26	1	0.85
Benevolence	3	0.58	3	0.41	2	0.59	3	0.69	2	0.75
Achievement	7	-0.4	7	-0.65	8	-0.64	7	-0.87	7	-0.93
Power	10	-1.6	10	-1.07	10	-1.26	10	-1.95	10	-1.51
Hedonism	6	-0.24	7	-0.1	7	-0.54	8.5	-1.54	7	-0.52
Stimulation	9	-0.55	9	-0.82	9	-0.77	8.5	-1.54	8	-0.65
Self-Direction	2	0.6	6	-0.02	3	0.59	4	0.69	3	0.64
Security	4	0.4	2	0.45	4	0.22	5	0.58	4	0.41
Conformity	5	-0.08	1	0.48	5	0.07	2	0.76	5	-0.03
Tradition	8	-0.46	5	0.29	6	-0.28	6	-0.12	6	-0.2

Notice also that the weighted mean given to the universalism, is different across four of the five groups although they each rate this value of high priority. Here, the Japanese not only gives first priority to this value but they are the most universalist followed by Whites, First Nations, Blacks and the Chinese in order of most to least positive priority.

Third, the Chinese are the only group with a positive and highest value priority towards tradition. Finally, the Chinese give high priority to conformity and security values whereas Blacks, First Nations and Whites favour only one of the two values and in different order. The Japanese give high weight to these two values but in different priority.

In general, the Chinese and the Japanese reported the most conservative (conformity, security and tradition) values but the Japanese are more open to change than the Chinese. Blacks, First Nations and Whites share more of common values.

Individual Value Items Comparisons Among Groups

In this study, the 40 value items represent the deepest level of defining individual values. For brevity, only the first 10 priority value items are shown in Table 1-3 for each study group.

First, the equality value item is of high priority for Blacks, First Nations, the Japanese and Whites in either first or second priority. However, not shown here, the Chinese lists equality as their 16th priority.

Table 1-3: Selected Individual Value Items Priorities for Blacks, Chinese, First Nations, Japanese, Whites, and for all groups (including others).

Individual value items					
Priority	Black	Chinese	First Nation	Japanese	White
1	a world at peace	obedient	social justice	equality	equality
2	equality	social justice	equality	social justice	social justice
3	social justice	health	independent	broadminded	unity with nature
4	independent	independent	a world at peace	choosing own goals	helpful
5	broadminded	responsible	choosing own goals	devout	health
6	helpful	politeness	broadminded	obedient	responsible
7	health	accepting my portion in life	health	independent	a world at peace
8	curious	social order	politeness	politeness	curious
9	devout	humble	unity with nature	unity with nature	broadminded
10	choosing own goals	unity with nature	curious	responsible	independent

Second, the priority for the broadmindedness value item for the Chinese is at the 26th position (not shown here) while the other groups report this value item between 5th and 9th priority. Unlike the other groups, the Chinese report priority for being obedient, responsible, and accepting their portion in life.

The results in this study provide a starting point towards understanding the value set of each group. Further dialogue within each group will be necessary in order to confirm these findings.

Spirituality/religiousness

First, with respect to spirituality and religiousness, there is a growing sense that individuals would like to experience new forms of worship particularly

those that one could describe as charismatic experiences. What is also important is that this need for change in religious expression is consistent across gender, age, income, marital status, education and visible minority status.

Second, activities during Sunday service such as reading Scripture, listening to sermons and listening to music are becoming less important.

Third, a large number of individuals do not find their daily spiritual experiences from a relationship with God. For example, they do not ask for help or guidance from God, pray outside of church, or have a sense of purpose through interaction with God. They sometimes question whether God exists or whether God has abandoned them. Individuals are more likely to find their daily spiritual experiences by interacting with nature and with others.

Finally, there is a need to encourage members to better support the church through their tithes and offerings.

Scripture

First, the exegetical review of the selected Scripture indicate that the Holy Spirit is an integral part of the decision making processes in the church.

Second, Christian communities should have a social and economic focus as Jesus adopted in his ministry.

Third, the church is called to be vigilant in its support for social justice and equality among the diversity of groups which comprise its membership.

Fourth, the Gospel message is available to all peoples regardless of colour, race, creed or culture.

Finally, Scripture reveals that the church must be prepared to examine and to make meaningful changes towards cultural inclusiveness in all areas of church polity and congregational life in order to provide a welcoming space for all, and in particular, visible minorities.

Recommendations

The following are the four recommendations to The United Church of Canada:

- (1) Enabling and Welcoming the Holy Spirit
- (2) Welcoming Visible Minorities
- (3) Implement the Proposed Individual Values Model
- (4) Welcoming the Continued Study of Individual Values and
Spirituality/religiousness

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1 CHAPTER 1: Introduction

“Like many churches, The United Church of Canada is facing significant demographic, cultural, and financial shifts. In many places in our church, fewer people—especially young people—are going to church. Faithful volunteers are spending more time on meetings and paperwork than on ministry. Many congregations are struggling to pay their ministers and maintain their buildings.

You are not alone. Different parts of our church are feeling these changes in different ways and to different degrees. But we experience them as one body in Christ. Our task is to discern together how to respond to these shifts, encourage the new life that is emerging, and continue to live faithfully in a changing world. (The Right Rev. Gary Paterson)”¹

In spite of the many successes that The Right Rev. Gary Paterson itemized to the membership on April 8, 2013, the Moderator was cognizant of the deep changes needed to move The United Church of Canada into the future. The excerpt above was part of a call to every strata of The United Church of Canada to become involved in what is called a “Comprehensive Review” of the way the Church organizes itself so as to find “new models, structures, and processes [that] would nurture our vitality as communities of faith.”² A Review Task Group was struck in order to “prepare alternative models of program, governance, and

1 The Right Rev. Gary Paterson, Invitation to Comprehensive Review Conversations, posted April 8, 2013 downloaded July 7, 2014 from <http://www.united-church.ca/communications/news/moderator/130408>, 1-2.

2 The Right Rev. Gary Paterson, Invitation to Comprehensive Review Conversations, posted April 8, 2013 downloaded July 7, 2014 from <http://www.united-church.ca/communications/news/moderator/130408>, 1-2.

staff structure” to deal with the issues of changing: (a) contexts of ministry, (b) human and financial resources, and (c) generations of members and leaders.³

The United Church of Canada is not alone in facing the challenges of both declining membership and resources. As I will discuss shortly, other mainline Protestant churches in Canada are following similar trends. Some of the social, economic and environmental issues that have caused these shifts are the result of changing demographics, the shifts in immigration trends and a general malaise amongst former church-going Canadian population. Furthermore, a 2010 study by World Vision reports that barriers to change in church communities come from those individuals who would like to maintain the status quo of majority culture rules, from stereotypes and racism, from communication barriers between the majority and the minority culture, and from a lack of resources to implement efforts to becoming an intercultural church.⁴

It is evident that The United Church of Canada has begun to face these challenges but I think that it (and all churches) must continue to address these issues so as to ensure that practical and intentional changes are made to provide a space for personal relationships, and promote cultural diversity in all facets of church-life, particularly for visible minorities and immigrants who tend

3 Comprehensive Review Task Group: Terms of Reference, The United Church of Canada Office of the Moderator and General Secretary September –October 2012 downloaded from <http://www.united-church.ca/general-council/gc41/comp-review/terms.pdf>., September 20, 2014.

4 World Vision. Beyond the Welcome: Churches Responding to Immigrant Reality in Canada, World Vision Canadian Program Final Research Report, October 2010 Canadian Program. <http://www.worldvision.ca/Programs-and-Projects/Canadian-Programs/Documents/BeyondTheWelcome-2011-FullReport.pdf>, 26-40, downloaded March 8, 2013.

to be least represented and quite often marginalized (Matthew 28:16-20, Luke 24:45-48, Acts 1:8).

This research proposes that an increasing immigrant cultural diversity in Canada plays a role in the religious shifts that are being experienced in Canadian Churches. The key towards ameliorating the current situation of shrinking financial resources and declining church attendance lies, in part, with the ability to understand the individual and group values of immigrants and visible minorities within The United Church of Canada and beyond.

In this chapter, I will present the contextual perspectives that will form the basis for carrying out this research - my own context as a research consultant, the Canadian context, The United Church of Canada context, and Scripture as context. The common notions that will bind these contexts are: diversity in all aspects of ministry; unity without uniformity; and the need for the involvement of visible minorities in the social, political and economic decision making processes both within and outside The United Church of Canada.

Chapter 2 summarizes the theoretical framework that guides this research while Chapter 3 describes the operationalization of the theoretical framework. Chapter 4 summarizes the demographic results of the survey carried out across The United Church of Canada between October 2013 and June 2014. Chapter 5 discusses the results for research Questions 1 and 2 while Chapter 6 explores how Scripture (research Question 3) responds to the inclusiveness of minorities

into God's plan for humanity. In Chapter 7, I will present recommendations and discuss potential future research directions.

1.1 My Context of Ministry

"Out of Many, One People" Motto, Jamaica⁵

The reasons for undertaking this project are truly a reflection of my own context and experiences that dates back to growing up in Jamaica and to my transition as an immigrant into the Canadian society in the early 1970's. As the motto of Jamaica implies, the country is comprised of peoples of many cultures, races and religious denominations.⁶ The idea of oneness, of one people, is carried through into the social, political and religious life of the many

⁵ Jamaican motto, <http://jis.gov.jm/symbols/jamaican-coat-of-arms/>, downloaded September 11, 2015.

⁶ Several sources of varying details of demographic statistics are provided here to show the diversity of Jamaica.

(1) www.populstat.info (no date): ethnic group: Black (75%), Afro European (13%), East India and Afro-East Indian (3%), White (5%). Religious affiliation: Church of God (18%), Baptist (10%), Anglicans (7%), Other Protestants (20%), Roman Catholic (8-10%).

(2) www.oxfordaasc.com (Oxford American Studies Centre website posted date February 20, 2004); population 2.7 million, Religious affiliation: 61.3% Protestant (Church of God (21.2%), Baptist (8.8%), Anglican (5.5%), Seventh-Day Adventist (9.0%), Pentecostal (7.6%), Methodist (2.7%), United Church (2.7%), Bretheren (1.1%), Jehovah's Witness (1.6%), Moravian (1.1%)), Roman Catholic (4%), Other religions including spiritual cults (34.7%).

(3) www.nationsenclopedia.com (no date): ethnic groups: African (97%), East Indians (1.3%) Chinese (0.2%) European (0.2%), Others (0.6%).

(4) www.nlj.gov.jm (no date – National Library of Jamaica): Jamaica's history include indigenous groups called Tainos (also known as Arawaks), European (Spanish, English, Welsh, German, Scots, Irish), Africans, Indians, Chinese.

All information downloaded from the Internet on July 7, 2014.

communities that dot the landscape in Jamaica. Both Christians and non-Christians exist in unity. Racial inter-marriages are common.

1.1.1 Jamaica, Land I Love

I was born in the heart of Jamaica's capital, Kingston, a bustling metropolitan area located on the southeastern part of the island. As with many families, my grandparents nurtured me through my adolescent and young adult years after my mother had migrated to Canada in the late 1960's in order to support the family at home. I grew up in the Roman Catholic Church during a time of change as the vision of Vatican II came into practice. As an acolyte at Holy Cross Church in Half Way Tree, I experienced first-hand the change in the vernacular from Latin to English and the (re) placement of the altar to face the people. There were other changes such as the introduction of local folk music as part of worship. I was also privileged to have received an excellent high school education at one of the island's top schools, Saint Georges College located on North Street and operated by the Society of Jesus priests. These were the societal dynamics in which I was raised in the late 1960s and the early 1970s. Catholic religious influences both at Church and school were core elements of my childhood development.

1.1.2 Canada, a Window of Opportunity

*“O Canada! Our home and native land!
True patriot love in all thy sons command.
With glowing hearts we see thee rise,
The True North strong and free!
From far and wide, O Canada,
We stand on guard for thee.
God keep our land, glorious and free!
O Canada, we stand on guard for thee;
O Canada, we stand on guard for thee.”
Canadian National Anthem⁷*

In 1974, I left the “island in the sun” after I had completed my high school education and passed the British advanced level exams which would allow me to enter into tertiary level education. This again, was a normal passage of life: a mother who had gone ahead to support her family could now sponsor her parents, her nephew and niece and her three children to join her in her adoptive country, the True North strong and free.

During my first year in Ottawa, I entered Carleton University in order to study Chemistry but soon switched to my other love, Mathematics in which I received my Bachelor degree in 1979. After graduation, I immediately obtained permanent employment as a statistician in the Federal Government. I felt quite fortunate to have landed this job as a fairly new Black immigrant. Prior to this, I had held jobs as a dishwasher, a garbage collector and several other “temp” jobs. This land was certainly glorious and free!

⁷ Canadian National Anthem (verse 1 of 4), <http://ohcanadaanthem.com>, downloaded September 11, 2015.

Since then, I have never really stopped going to school, although I did so while I continued to be employed full-time. Over the past 40 years, I have also completed undergraduate degrees in Economics, Bachelor of Commerce, and graduate degrees – Master of Business Administration and Master of Pastoral Theology.

The most transformative time in my spiritual life started in 1998 when I rediscovered my religious roots, not in the Roman Catholic Church, but in the Pentecostal tradition. Several Christians in that denomination were supportive in guiding me to a life of prayer and the study of the Word. They helped to strengthen my faith in God. This new-life vision led to my interest in pursuing formal theological studies at Saint Paul University, a Roman Catholic institution.

1.1.3 Community Service

In 1976, I started a radio program at Carleton University, for strictly personal reasons. During my first few years as an immigrant in Canada, I could not find any public radio station in Ottawa that reflected my culture in the form of music. And so I approached one of the popular stations at the time to inquire why there was no Reggae music on their station. The reason they gave me was that the music compositions contained too much bass rhythm. I suppose that meant that it was not suitable for airplay for a predominately White listenership.

Fortunately, one day I was walking in the connecting tunnels on campus between classes when I heard Reggae music coming from a small speaker box hanging strategically at the junction of the connecting tunnels. This single experience would change my life. I eventually went in search of the campus radio station that was audacious enough to be playing Jamaican music. The Program Director was very knowledgeable about the music and encouraged me to write a proposal to host a Reggae program. Today, *Reggae in the Fields* (RITF) that started as a 30-minute pilot in 1976 continues to broadcast every Saturday between 3:00 pm and 5:30 pm at CKCU 93.1 FM and around the world.⁸

Since 1976, RITF has been devoted to exposing various cultural influences in the Ottawa region and beyond. The program is quite eclectic and features Jamaican and West Indian music, artist interviews, and interviews with community and political leaders on economic, political and other social issues. RITF supports a vibrant multicultural and multi-ethnic religious community by allowing various Christian denominations to publicly express their values and beliefs. For example, denominations have access to produce their own Easter and Christmas specialty programs. Furthermore, each week there are segments that are devoted to spiritual and inspirational reflections for example, *“The Good Word”* and *“The Final Word”*.

⁸ Reggae in the Fields can now be heard worldwide 24 hours a day, seven days a week on the Internet at www.ckcufm.com by using CKCU FM's on-demand service.

1.1.4 Motivations to Conduct the Research

I arrived in Canada at a unique time when the decline in individual church affiliation and participation were evident. The mid-1970s was a time of change for all of the mainline churches. My regular participation in the Catholic church in Jamaica did not prepare me for the decidedly different cultural norms in the Canadian Catholic church. The welcoming atmosphere that served my spiritual needs and by extension, provided fertile ground to achieve a quality education in Jamaica, was deficient in my new church environment. The issues of hospitality, reception and culture each coalesced to create a personal dissonance. In Jamaica, a country of diverse cultures, no one asked the question - where are you from? But this same question permeated many initial encounters in a predominantly White environment.

This question of belonging to a community and sense of wanting to feel welcomed regardless of race, colour or ethnicity, was of ongoing concern to me. So in 2009, I applied to the Doctor of Ministry program at Saint Paul University with the objective to explore ways that would allow immigrants to feel welcomed into a new church community; to promote equal dialogue between cultural strata, given their varying human experiences and social influences; to find ways to promote modern-postmodern correlation between immigrants and their ways of worship within a new environment while maintaining their cultural diversity, independence and unity in the Body of Christ (to give a voice to peoples of various countries and denominations within the mainstream Churches in Canada. In the development of this research, I would hypothesize that individual

values is a common human characteristics that remove the exterior physical veneer that sometimes limits us from fully engaging others that we encounter.

Coincidentally, The United Church of Canada was engaged in a similar reflection on how they can better understand, and subsequently engage individuals who comprise their ethnic ministries. It became an imperative for them to move away from a system that simply accommodates or patronizes differences to one that fully accepts different cultural expressions.

It is my hope that understanding individual values will result is a deeper and common bond among all groups.

1.2 The Canadian Context

1.2.1 Canadian Demographic Trends, 1961-2001

In Canada,⁹ the ethno-cultural diversity has followed a worldwide trend. Nelson Wiseman calls the most recent period of the social development in the Canadian population the “Global Wave” because of the diverse cultural, ethnic, geographic and ideological changes which have occurred over the past forty to sixty years. Wiseman writes:

⁹ In Canada, the census on religion is taken every 10 years. The question on religion was not asked in the 2011. This report relies on available statistics from 2001 and prior census years. The Census data are also consistent with the 2011 data available from The United Church of Canada 2012 Yearbook that are presented later in this report. It is not expected that the general Census trends have changed (improved) significantly for the mainline churches.

“This [Global Wave], unlike the earlier ones, comes not from one or a few distinct Old Worlds, but from many. The variations among its components, flowing from its multiple sources, render it post-modern: they include older societies that are rural, largely pre-industrial, and organized around religious and tribal kinship as well as modern, urban, industrial, post-industrial, and secular societies. It is truly a global wave: from Asia, Europe, the Caribbean, the Middle East, the U.S., Africa, and, more recently, Latin America.”¹⁰

Not only has the number of people from visible minorities grown, but the composition of the immigrant population has also changed in the period between 1961 and the 1990s. The Canadian census indicates that there has been a three-fold increase in the number of visible minority immigrants, particularly from Asia, Africa and the Caribbean, and a significant decline in the number of individuals immigrating from Europe and the United States of America (USA). Before 1961, almost 95% of all immigrants came from Europe and the USA. Although there was a brief increase in the number of immigrants from the USA between 1961 and 1980, the number of immigrants from Europe continued to decline over the same period. In the mid-1990s, total immigration from Europe and the USA fell to 23% from 95%. On the other hand, the number of immigrants from Asia (58%), Africa (8%) and the Caribbean (11%) jumped from about 5% before 1961 to about 77% overall by the end of the 1990s.¹¹

¹⁰ Nelson Wiseman, “Five Immigrant Waves: Their Ideological Orientations and Partisan Reverberations,” *Canadian Ethnic Studies* 39, n. 1 (2007): 22.

¹¹ Statistics Canada. “2001 Census: Analysis Series Religions in Canada,” Catalogue no. 96F0030XIE2001008, 2003.

According to the 2001 Census,¹² of the 2.8 million Canadians who identified themselves as belonging to The United Church of Canada, approximately 65,000 (2.3%) are visible minorities. The distribution of the major minority groups are as follows: Blacks (32%), Chinese (25%), Japanese (13%) and Korean (10%). All other visible minority groups (South Asians, Filipino, Latin Americans, Arabs, and South-east Asians) range from 0.5% to 6%.

Since 1961, there has been a shift in the proportions of Protestant immigrants to Canada, from four in 10 down to one in 10 in the 1990s. In the Catholic denomination, the decline is less pronounced from four in 10 to about two in 10 over the same period.¹³ The Canadian Census reports that although the Roman Catholic and Protestant denominations account for the majority of religious groups in Canada, their numbers have fallen from 80% in 1991 to 72% in 2001. Roman Catholics fell by 4.8% and Protestants fell by 8.2%. Furthermore, the population count for selected Protestant denominations between 1991 and 2001 shows that the decline across denominations was distributed as follows: Presbyterian (-36%), Pentecostal (-15%), United Church (-8%), Anglican (-7%) and Lutheran (-5%).¹⁴ The only Protestant denominations

¹² Statistics Canada – “Religion (95) and Visible Minority Groups (15) for Population, for Canada, Provinces, Territories, Census Metropolitan Areas and Census Agglomerations, 2001 Census - 20% Sample Data.” Cat. No. 97F0022XCB2001005.

¹³ Statistics Canada. “2001 Census: Analysis Series – Religions in Canada,” Census Operations Division, Catalogue no. 96F0030XIE2001015, 2003.

¹⁴ Statistics Canada. “2001 Census: Analysis Series – Religions in Canada,” Census Operations Division, Catalogue no. 96F0030XIE2001015, 2003.

that experienced increases over the 10-year period were the Adventists (20%) and the Baptists (10%).¹⁵

At the same time, there has been a growth in the non-Christian groups: Muslim (129%), Hindu (89%), Sikh (89%) and Buddhist (84%). The increase in these faiths was likely due to increased immigration, particularly in the 1990s when “Muslims accounted for 15%, Hindus for almost 7% and Buddhists and Sikhs each about 5% of all immigrants.”¹⁶

1.2.2 Canadian Demographic Trends, 2001-2011

Table 1-1 provide an updated summary of the results from the 2011 National Household Survey released by Statistics Canada in 2013. The recent national survey provides no abatement in the overall decline in mainline denominational affiliation since 2001.

Between 2001 and 2011, the number of Canadians who no longer affiliate themselves with The United Church of Canada number about 800,000. This represents, on average, the loss of about 80,000 individuals each year or a decline of about 6,700 individuals each month.

¹⁵ Statistics Canada. “2001 Census: Analysis Series – Religions in Canada,” Census Operations Division, Catalogue no. 96F0030XIE2001015, 2003.

¹⁶ Statistics Canada. “2001 Census: Analysis Series – Religions in Canada,” Census Operations Division, Catalogue no. 96F0030XIE2001015, 2003.

According to the 2011 census, (a) One out of five people in Canada's population is foreign-born; (b) Recent immigrants are relatively young; (c) One out of every five people in Canada is a visible minority; (d) The visible minority population is relatively young; (e) The largest Christian denomination is Roman Catholic, followed by The United Church of Canada and Anglican; (f) Increased share of recent immigrants are Muslim, Hindu, Sikh and Buddhist.

Table 1-1: Highlights From The 2011 Canadian National Household Survey.¹⁷

One out of five people in Canada's population is foreign-born. The total number of foreign-born immigrants is 6,775,800 that represent 20.6% of the population. This compares with 19.8% in the 2006 Census. The largest percentage of foreign-born individuals is from Asia at 56.9%. Prior to 1971 Asians accounted for 8.5%. The second largest group is Europeans at 13.7% compared with 78.3% prior to 1971. Africans (12.5%) make up the third group of individuals who migrated to Canada between 2006 and 2011. They represented about 1.9% prior to 1971. Those individuals coming to Canada from the Caribbean, Central and South America represent about 12.3% of all immigrants compared with 5.4% of all immigrants prior to 1971.

Recent immigrants are relatively young. In 2011, the distribution was 14 years and under (19.2%), 15-24 years (15.5%), 25-54 years (58.6%), 55-64 years (4.4%), and 65 and over (3.3%).

One out of every five people (19.1%) in Canada is a visible minority. In 2011, nearly 6,264,800 people identified themselves as a member of the visible minority population. Of these, 25% are South Asians, 21.1% are Chinese and 15.1% are Blacks. Filipinos, Latin Americans, Arabs, Southeast Asians, West Asians, Koreans and Japanese followed them. Three in ten visible minorities were Canadian-born.

The visible minority population is relatively young. The median age of visible minorities is 33.4 compared with 40.6¹⁸ for the overall population. Blacks (29.5 years) are the youngest followed by Arabs (30.2 years) and South Asians (38.6 years).

The largest Christian denomination is Roman Catholic. In 2011, there were about 12,728,900 Roman Catholics (38.7%). About 2,007,600 individuals identified themselves as belonging to the United Church (6.1%). The third group of 1,631,800 people identified as Anglicans, about 5.0% of the total population. Two-thirds (67.3%) of all Canadians identified as Christians. In 1971 about 78.4% of all individual identified themselves as Christians.

Increased share of recent immigrants are Muslim, Hindu, Sikh and Buddhist. In 2011, just over 1 million individuals identified themselves as Muslim on the National Household Survey. They represented 3.2% of the nation's total population, up from 2.0% recorded in the 2001 Census.

¹⁷ Statistics Canada. Immigration and Ethnocultural Diversity in Canada: National Household Survey, 2011, Catalogue no. 99-010-X2011001, 2013. <http://www12.statcan.gc.ca/nhs-enm/2011/as-sa/index-eng.cfm#tabs2>, Downloaded October 3, 2014.

¹⁸ Population by broad age groups and sex, counts, including median age, 1921 to 2011 for both sexes – Canada, <https://www12.statcan.gc.ca/census-recensement/2011/dp-pd/hltfst/as-sa/Pages/highlight.cfm?TabID=1&Lang=E&PRCode=01&Asc=0&OrderBy=1&Sex=1&View=1&tableID=22>.

Overall, the demographic trends may be attributable to: (a) the ageing Roman Catholic and Protestant population, (b) the decline in the number of young people who identify themselves with the Roman Catholic and Protestant denominations and (c) the increase in the number of individuals identifying themselves as “non-traditional” faiths and those reporting themselves as having “No Religion”.¹⁹ The “Old World” mentality that immigration and social thought originated only from the European and North American context continues to decline in Canada.²⁰

1.3 The United Church of Canada Context

In 2006, The United Church of Canada embarked on a program of becoming an intercultural church community. The Church recognized that their congregations, church polity, organizational structure and procedures did not reflect the multicultural nature found in Canadian society and sought to change this disparity.

¹⁹ Statistics Canada. “2001 Census: Analysis Series – Religions in Canada,” Census Operations Division, Catalogue no. 96F0030XIE2001015, 2003.

²⁰ Wendy Fletcher. “Canadian Anglicanism and Ethnicity,” in *Christianity and Ethnicity in Canada*, eds. Paul Bramadat and David Seljak (Toronto: University of Toronto Press, 2008), 148-151.

At the 39th General Council,²¹ the church adopted a motion to form a commission to study ways of becoming an intercultural church community. One of the key objectives was to work towards an environment where equality exists between different cultures, in spite of the size and composition of the individual cultural groups.

In 2012 the Task Group concluded that:

“God is calling us to transformation as individuals, as communities, as church, with all the traditions and cultures we have been gifted with. Not one thing will be left untouched in God’s transformative power, **including our culture that is the intersection of our beliefs, our values, our worldviews, our language(s), our customs, our traditions, our ethnic heritages, our memories.**”[Emphasis mine].²²

This statement recognized that culture, tradition and values, among other things, have a role in initiating transformation of individuals and communities. These diverse attributes are gifts and they are to be recognized and celebrated inside and outside of the church. However, the commission’s declaration was not the first time that The United Church of Canada had addressed the issue of becoming an intercultural church. In his article, “We Are Not Alone”, Hyuk Cho²³

²¹ General Councils are held every three years. Both clergy and laity attend General Council to discuss and vote on policy issues and to make decisions on the future direction of the church. This is also the occasion when the church elects its new Moderator, the individual who is the spiritual leader of the church for three years. The church is managed by the Executive of General Council between General Councils.

²² Permanent Committee on Programs for Mission and Ministry, Task Group on Intercultural Ministries, PCPMM17 Intercultural Ministries: Living into Transformation, Executive of General Council March 24-26, 2012, 145.

²³ Hyuk Cho, “We Are Not Alone”, *International Review of Mission* 100, (2011): 48-61.

provides a historical summary of events between 1971 and 2006 which led up to The United Church of Canada's decision to adopt this policy. The next section provides a brief summary of the events leading up to the 2006 declaration. I will also follow up with a discussion on The United Church of Canada's response to the diversity of cultures found in its own congregations.

1.3.1 The United Church of Canada's Response to Political, Social and Demographic Changes

Perhaps the earliest document that provides a comprehensive policy towards mission and interfaith dialogue was issued at the 22nd General Council of The United Church of Canada in 1966.²⁴ The Council's deliberations were likely influenced by the development of policies in the early 1960's by Prime Minister Pearson's government with respect to bilingualism, biculturalism²⁵ and relationships among other minorities. As a Christian organization, The United Church of Canada was engaged in influencing social and political policy concerning diversity in Canada. The church made submissions to parliament to speak about their "deep responsibility" to ensure that the new immigration policy would reflect the diversity of cultures which was found in the society particularly for the marginalized and refugees (racial, economic and ideological discrimination). The United Church of Canada argued that the government's immigration policies should not be skewed towards Europe and The United States and against regions in the developing World; for an expansion of the

²⁴ Cho, 48-49.

²⁵ Biculturalism is defined as the relationships between Canada's "founding races", English and French speaking individuals.

definition of refugees; an increase in certain types of immigrants in spite of their low level of economic or educational potential; and an expansion of immigration in the family category.

The United Church of Canada's submission to the federal government influenced the adoption in 1971 of policies that promoted cultural pluralism in Canada. As a result, all ethnic groups had an equal right to maintain their cultural identity and values within the Canadian society. Under government policy, all cultures were to be seen as equal and discrimination with respect to race, colour or religion was outlawed.²⁶ In the same period as the government's pronouncements, The United Church of Canada adopted its own policies to support Canada's multicultural identity. These policies include: (a) the idea that minority communities could use their own language for worship; (b) work on the settlement of new immigrants to Canada by offering new areas of services in ministry including the formation of new pastoral charges to support the influx of minorities; and (c) a sense of belonging for ethnic ministries and congregations.²⁷ The United Church of Canada had responded to environmental pressures for change.

²⁶ Cho, 49, 51-52. (Cho referenced: Canada, *House of Commons Debates*, vol. 3 (8 October 1971), 80-81 and The United Church of Canada document "Submission to the Honourable Robert," 5-6)

²⁷ Cho, 50. (Cho referenced: The United Church of Canada document "Task Force on Immigration and Minority Groups," *Minutes*, 83.054C-box 54-file 18, 22 September 1972, Appendix 12).

1.3.2 The United Church of Canada's Response to the Diversity of Cultures Found in its own Congregations

Since 1971, The United Church of Canada has recognized the need to devote specific resources towards ethnic ministries. This was accomplished by the formation of a series of task forces and national committees. Between 1971 and 1978, these working groups had the task of maintaining "liaison with, and to give advice if necessary, to Presbyteries and Conferences²⁸ on the development of new congregations and ethnic minorities among ethnic peoples."²⁹ The aim was to support local pastoral charges in dealing with issues among ethnic minorities in order to ensure consistent treatment of these groups across the Conferences against the backdrop that there was still no national policy to support ethnic minorities.

In 1982 The United Church of Canada unveiled its ethnic ministry policy and guidelines at its General Council meeting. These guidelines said that: "Ethnic Ministry is a national responsibility of The United Church of Canada and that, as such, the whole church has to be involved in an equitable manner."³⁰ The policy affirmed that ethnic groups were no less equal than the majority White members. Furthermore, in a 1984 minutes it affirmed that the presence of ethnic peoples is a gift, presents different ways of worship, presents different

²⁸ Conferences are regional groupings of Presbyteries. Presbyteries are regional groupings of pastoral charges. According to the 2012 Yearbook that reports for the 2011 year, the number of Conferences in The United Church of Canada is 13 and the number of preaching places (pastoral charges) numbers 3,132.

²⁹ Cho, 53. (Cho referenced: The United Church of Canada document "Proposal for new Ethnic Ministry Task Group," *Minutes*, 96.022C-box 1-file 3, 24 July 1978).

³⁰ Cho, 53. (Cho referenced: The United Church of Canada document "Operational Guidelines for Ethnic Congregations, third draft," *Minutes*, November 1980).

theologies, and should participate in all parts of the church's organizational structure.³¹ Ethnic minorities should be treated equally.

In 1987 The United Church of Canada confronted the issue of racism found in their local church communities, and in their policies and procedures. The church recognized that "Racism lurks in all of us and surfaces in unexpected ways. Hopefully we can move beyond racism and learn to live side by side in mutual trust and respect."³² The church brought forth a series of recommendations to mitigate racist tendencies. They included: (a) mandatory change in curriculum in theological colleges to include the teaching of alternative theological ideas (Minjung, liberation theology, Black theology, etc.); (b) changes in ministerial training to include the recognition that visible minorities exist in congregations and to equip these leaders to provide an inclusive worship space for visible minorities rather than trying to assimilate them; and (c) the preparation of a series of pamphlets to speak about racist attitudes and to promote racial justice. In the same year, The United Church of Canada made changes to its organizational structure by elevating its Ethnic Ministries section to an independent entity in an effort to provide more visibility to their initiatives concerning peoples of diverse backgrounds. This, Cho says, was also a response to the demographic changes in the Canadian population which indicated a growing proportion of visible minorities.

³¹ Cho, 54. (Cho referenced: The United Church of Canada document, "National Ethnic Committee," Minutes, 96.022C-box 1-file 8, 20 October 1984, p. 10). Cho says that, in part, the new policy guidelines were a preamble to the 1987 apology to First Nations peoples.

³² Cho, 55. (Cho referenced: The United Church of Canada document "Moving Beyond Racism, 1).

At the 32nd General Council in 1988, The United Church Of Canada focused on the issue of multiculturalism which led to the establishment of their Ethnic Ministries Working Unit whose mandate was to “foster multicultural emphases in the Church’s ministry.” The theme of a multicultural church was echoed by their Moderator, Rt. Rev. Sang Chul Lee in 1989.³³ During the same period, the principal of Union Theological College in Montreal, Pierre Goldberger, also commented that “The whole fabric of Canada is changing. Yet the face of The United Church hasn’t changed. We are ill-equipped to deal with ethnic realities. We could end up being chaplains for the shrinking white Protestant church.”³⁴

At the 34th General Council in 1992, The United Church of Canada again dealt with the concern that racist attitudes were growing in their congregations. As a result, they established two working groups under their Ethnic Ministries Working Unit to study several issues including: white racism; cultural and religious imperialism; “white God” dogmatics; white elitism and systemic exclusiveness; patronization; monopolization of leadership; property and resources; assimilation; segregation; and rejection.³⁵ The objective of the study was to provide a space for reflection on these issues and to ensure that the unity

³³ Cho 56. (Cho referenced: United Church of Canada document “Sang Chul Lee, Mandate vol. 20 No. 4 (1989).

³⁴ Cho, 56. (Cho referenced: Bob Benson, “Canada’s Changing Face,” *The Observer*, June 1990, p. 18).

³⁵ Cho, 57. (Cho referenced: The United Church of Canada document “Record of Proceeding of the 35th General Council, The United Church of Canada, Toronto, 1994, p. 244).

of the church was maintained while respecting the individuality and diversity of its members.³⁶

In 2006, The United Church of Canada recognized that, in spite of its efforts over several years, the church's organization still did not reflect the multicultural reality of the Canadian society. As described earlier, a commission was set up with the objective to move the church towards becoming an intercultural community. At the 41st General Council, held August 11-18, 2012 in Ottawa, The United Church of Canada membership received a report from the Task Group on Intercultural Ministries. In this report, the Task Group recommended a six-principle vision for becoming an Intercultural Church: "An intercultural church is one that is: welcoming, relational, adaptive, justice-seeking, intentional and missional."³⁷ The Task Group also recommended that change comes from being able to understand attitudes and values of peoples of ethnic origin rather than trying to initiate substantive change simply by changing organizational structures."³⁸

This statement might have come as a result of The United Church of Canada's 2011 Identity Survey that identified "values," only preceded by "personal faith," as a very important issue among its membership. This result suggests that in order to effect change, the church must go deeper in order to

³⁶ Cho, 57.

³⁷ Permanent Committee on Programs for Mission and Ministry, Task Group on Intercultural Ministries, PCPMM17 Intercultural Ministries: Living into Transformation, Executive of General Council March 24-26, 2012, 148-149.

³⁸ Permanent Committee on Programs for Mission and Ministry, Task Group on Intercultural Ministries, PCPMM17 "Intercultural Ministries: Living into Transformation, Executive of General Council March 24-26, 2012," 153.

understand the motivational factors that drive the individual towards action. Until the knowledge of peoples' motivations is understood, there will necessarily be tension in the various local communities as The United Church of Canada tries to fulfill its mission. Armstrong observed that these tensions "will eventually need addressing if they don't readily resolve themselves, as people become more exposed to and familiar with diversity in their midst."³⁹ Understanding peoples' values is very important in an individual's life in the church.⁴⁰

However, the Task Group found it difficult to define values that are cross-cultural in nature. They were challenged to go beyond the knowledge of peoples' cultural music, food, and dress in order to address the deep-rooted elements that define culture. This is the objective of my research study – to identify cultural values in order to understand motivational actions of various groups in the church and beyond.

³⁹ Jane Armstrong. "Interpretive Report on the Results of The United Church Identity Survey 2011" Jane Armstrong Research Associates, http://www.gc40.uitcd-church.ca/files/gce_1111_identity_armstrong.pdf, 4, downloaded March 9, 2013.

⁴⁰ Jane Armstrong Research Associates, "*Report on Results of The United Church of Canada Identity Survey 2011*," gc40.united-church.ca/files/gce_1111_identity_report.pdf, Fieldwork completed May/June 2011, (unable to identify page number titled as Q20). The purpose of the 2011 Identity Survey was to: "Obtain a picture of the identity and vision of the people of The United Church of Canada, gather insights for the planning and processes of the 41st General Council, and provide participating pastoral charges with their own "individual" survey reports."

1.4 Scripture as Context

In spite of the demographic trends presented earlier, and the social and political involvement of The United Church of Canada in shaping government policy, the central element that overshadows every other issue is the preservation of diversity of humanity within the Church as expressed in Scripture. It is in this respect that Acts 15 has been selected as a paradigmatic text to provide guidance on how to become a more inclusive community, particularly for visible minorities in the church. Acts 15 describes a meeting of church leaders (known as the Jerusalem Assembly) to discuss whether Gentiles should be circumcised before conversion to Christianity. It is clear that circumcision is not the central issue for today's Christian churches but the intent in using Acts 15 as a relevant pericope is to first present the historical ritual of circumcision as a deep cultural symbol of the Jewish community, and secondly, to ascertain how the leaders of the early church dealt with resolving cultural symbols in a multicultural and multi-ethnic Christian community. Was there a basis in Scripture to impose this ritual on others and if so, under what conditions? Can that historical event relate to events in our churches today that may help us to understand and begin to engage cultural groups who carry their own diverse values and symbols?

1.5 Contextual Summary

*“Eternal Father bless our land,
Guard us with Thy Mighty Hand,
Keep us free from evil powers,
Be our light through countless hours.
To our Leaders, Great Defender,
Grant true wisdom from above.
Justice, Truth be ours forever,
Jamaica, Land we love.
Jamaica, Jamaica, Jamaica land we love.*

*Teach us true respect for all,
Stir response to duty’s call, strengthen us the weak to cherish,
Give us vision lest we perish.
Knowledge send us Heavenly Father,
Grant true wisdom from above.
Justice, Truth be ours forever,
Jamaica, land we love.
Jamaica, Jamaica, Jamaica land we love”
National Anthem, Jamaica.⁴¹*

The Canadian society has become more culturally diverse. These changes are a result of the effects of globalization, technological changes, financial systems interconnectedness, trade initiatives, cultural awareness across the globe, and immigration from non-traditional regions of the World. In some respects, we are becoming a society with increasingly permeable borders in time and space.

The demographic trends discussed earlier show that over the past 60 years there has been a significant decline in participation in the life of our Canadian churches. While the reasons for this are varied and complex, they include an

⁴¹ Jamaican National Anthem, <http://jis.gov.jm/information/anthem-pledge/>, downloaded September 11, 2015.

ageing population, a decline in youth participation, a decline in the participation rate of visible minorities, an increase in small ethnic churches and an increase in the number of individuals declared as having “no religion.”

Understanding various cultures is a key step in the process of inculturation. Gerald A. Arbuckle says: “Inculturation is a dialectical interaction between Christian faith and cultures in which these cultures are challenged affirmed and transformed towards the reign of God.”⁴² Arbuckle proposes that inculturation requires us to listen, to be person centered and to ensure that the process is collaborative.

In 2012, the Task Group on Intercultural Ministries report to General Council stated that:

“To focus *only* on policy solutions will never effect the kind of deep and transformative change for which we are striving. In addition, we are all being called to deeply examine our attitudes, values, and personal [*sic*] around difference—and risk doing things differently to create a better space of belonging for all.”⁴³

⁴² Gerald A. Arbuckle, *Culture, Inculturation, and Theologians: A Postmodern Critique* (Collegeville, Minnesota: Liturgical Press, 2010), 152.

⁴³ Permanent Committee on Programs for Mission and Ministry, Task Group on Intercultural Ministries, PCPMM17 Intercultural Ministries: Living into Transformation, Executive of General Council March 24-26, 2012, 153.

The Task Group goes on to say:

“It is important to note that understanding of “intercultural” is indeed now much broader than racial and linguistic groups only; however, focusing on these communities of difference can help deepen our understanding of the cultural context in which we find ourselves today. It is for illustrative purposes that this report will offer background information on race and language as a lens through which we can better understand the churches attitude towards difference.”⁴⁴

The sentiments expressed by the Task Group, in my view, echo the same ideas that Arbuckle has expressed when he described the necessary characteristics of inculturation as: collaborative; liberates; affirms the “foundational mythological value of hospitality” particularly for strangers in our midst (Exodus 23:9, Leviticus 19:33-34; Matthew. 10:9-16; Luke 7:36-50; Matthew 19:21; Mark 10:21); open to learning about the other; dialogical; and recognizes diversities.⁴⁵

As noted in The United Church of Canada’s *Identity Survey*, its members put a high priority on lived experiences which include “questioning, debate, doubt, and ongoing discovery.”⁴⁶ The time is therefore ideal to move beyond the regular welcome. Going deeper means that The United Church of Canada must be fully engaged in understanding the values and spirituality/religiousness of its traditional, modern and post-modern cohorts. This necessarily means that it

⁴⁴ Permanent Committee on Programs for Mission and Ministry, Task Group on Intercultural Ministries, PCPMM17 Intercultural Ministries: Living into Transformation, Executive of General Council March 24-26, 2012, 163.

⁴⁵ Arbuckle, 152-162.

⁴⁶ Armstrong, 3.

must be able to facilitate a thoughtful reflection on the nature of the church from the time when Methodist, Presbyterian, and Congregational denominations came together for the formation of The United Church of Canada in 1925, to a conversation with those immigrants and others who joined in the 1960s at the crossroads of changes in church development;⁴⁷ to those immigrants who arrived in the 1980 when there was a significant shift in trends from “Old World” to “New World” immigrants, and finally with those immigrants and others who join the church today who are increasingly members of visible minorities and of other faiths.

There is evidence that The United Church of Canada continues to develop culture-specific liturgies for the variety of communities today. For example, it has developed resources and has set aside time to recognize the diversity that is found in the church.⁴⁸ In the external environment, The United Church of Canada has demonstrated, by its active participation, its call for social, political and economic justice in our society, particularly those that impact the marginalized and ethnic communities both in Canada and around the world.

However, much work remains towards giving life to United Church policies of becoming a more inclusive church. The United Church of Canada is challenged to respond to the following questions: (a) What can we do to be

⁴⁷ Vatican II reforms in 1965.

⁴⁸ Some of the events in The United Church of Canada’s liturgical calendar include: Asian Heritage Month, Black History Month, Canadian Multicultural Day, International Day Against Homophobia and Transphobia, International Day for the Elimination of Racial Discrimination, National Aboriginal Day, National Day of Healing and Reconciliation, and a Transgender Day of Remembrance. See United Church of Canada websites: <http://www.united-church.ca/planning/seasons>, December 29, 2014.

more inclusive to visible minorities? (b) What are the changes in the ecclesial structure, governance, polity, worship, rules, roles, and other elements of the church, that are needed to be addressed in order to improve the participation of visible minorities? (c) How can the church maintain the Gospel message of loving God and loving others who are culturally different from the culturally dominant group? These may be difficult questions given the continuing decline in membership and financial resources that follow. It is my hope that their comprehensive review which was launched in April 2013, will support this future direction.

1.6 The Research Questions

This research is synonymous with the needs expressed by The United Church of Canada to identify and to understand its “core values” and traditions within the context of a multi-generational, postmodern, and changing society. Values and tradition have already been defined as elements of culture where values are defined as individual values and tradition as a composite of spirituality/religiousness and Scripture. All of these elements comprise the anthropological and translation models respectively which will be discussed in Chapter 2. The study is designed to gain an understanding of individual values,

spirituality/religiousness and Scripture as related to visible minority (study groups) that comprise The United Church of Canada.⁴⁹

1.6.1 Research Question 1: Individual Values

- (a) What are the individual value priorities for the study groups?
- (b) What are the similarities and differences between the study groups?
- (c) Are there significant statistical differences between the study groups?

⁴⁹ The study groups are visible minorities in The United Church of Canada. The final study groups post data collection will encompass Blacks, Chinese, First Nations, Japanese and Whites. See Chapter 3.

1.6.2 Research Question 2: Spirituality/Religiousness Measures

- (a) What are the spirituality/religiousness measures for the study groups?
- (b) What are the similarities and differences between the study groups?
- (c) Are there significant statistical differences between the study groups?

1.6.3 Research Question 3: Scripture

- (a) What historical situation does Scripture address that would allow for comparative application to today's setting?
- (b) Who are the key players in the texts?
- (c) What actions do they initiate?
- (d) How do their actions influence the future development of the church?
- (e) What are the social, cultural and spiritual values of that time?
- (f) How can these social, cultural and spiritual values transform the praxis within all levels of The United Church of Canada so that immigrants (visible minorities) can become full partners within the Church today?

The outcome of this study is to determine how visible and non-visible minorities can continue to celebrate the commonality in their cultures, values and traditions while recognizing and finding ways to mitigate the inhibiting consequences of their differences. The study explores whether the similarities and differences between the individual values, and spirituality/religiousness between the visible minority population and the White population provide indicators that will help to advance the need to become a more intercultural and inclusive church. Further, how can the church reach out to visible minorities who are both inside and outside of the church? Lastly, since the church plays a central role in maintaining the Gospel message, how can Scripture inform the church towards the treatment of “strangers in your midst” (visible minorities)?

The study of values is a difficult task but history shows that The United Church of Canada is committed to a deeper understanding of the cultural diversity in its congregations in order to develop practical and meaningful solutions towards becoming an intercultural church. The attainment of the diversity in the church allows for the return and reinforcement of an authentic Christian Spirit – one that will revitalize the community through the flow of fresh talent, and equips it for inclusiveness and growth.

1.7 Contribution to the Body of Knowledge

*“Before God and all mankind, I pledge the love and loyalty of my heart, the wisdom and courage of my mind, the strength and vigour of my body in the service of my fellow citizens; I promise to stand up for Justice, Brotherhood and Peace, to work diligently and creatively, to think generously and honestly, so that Jamaica may, under God, increase in beauty, fellowship and prosperity, and play her part in advancing the welfare of the whole human race.”⁵⁰
National Pledge, Jamaica.*

The results of this research study will have significance in a wide range of applications in The United Church of Canada and beyond. It is my hope that the findings will challenge both clergy and laity to make strategic changes in current ideas and processes concerning church ministries in pastoral care, homiletics, worship, religious education, and ecumenical and inter-faith dialogue. In Table 1-2 below, I have used Don Browning’s⁵¹ dimensions of moral thinking to highlight the contribution that this research project can make to the body of knowledge in practical theology and in the Churches in Canada.

⁵⁰ <http://jis.gov.jm/information/anthem-pledge/>, downloaded September 11, 2015.

⁵¹ Don S. Browning. *A Fundamental Practical Theology: Descriptive and Strategic Proposal* (Minneapolis, MN: Fortress Press, 1996), 94-109. Browning’s model provides a framework to describe how people think and act in specific contexts. The five dimension of moral thinking for Browning are rule/role, obligational, tendency needs, environmental and the visional dimension. Although each dimension is presented separately, there is undoubtedly an overlap or correlation between them. Each individual or organization is continually being challenged by their current situation - their strengths, weaknesses, opportunities and threats. At any point in time, one is seeking ways to change their current situation in order to get to “where I want to be.” This brings us closer to our vision or ideal state. Browning’s model describes this dynamic system as competing processes of both inputs and outcomes.

Table 1-2: Contribution to the Organizational Development of The United Church of Canada.

Brief description of Browning’s dimension of moral thinking	Potential areas of contribution
<p><u>Visional</u> Describes the ideal or vision of an individual or organization. The visional dimension does not stand-alone. It is supported by cultural anthropology and the use of narratives, stories, metaphors, symbols – all used to shape the self- understanding of tradition.</p>	<ul style="list-style-type: none"> • Vision • Mission (internal, external) • Objectives • Cultural awareness • Hermeneutical lens • Practices • Marketing (advertising, fundraising...)
<p><u>Obligational</u> This dimension is linked to tradition with a rational structure embedded within narratives (but independent of it). These structures are formed in different contextual narrative traditions. An example of narrative tradition is, “love thy neighbour as you love yourself” (Leviticus 9:18, 34, Luke 6:31).</p>	<ul style="list-style-type: none"> • Social justice initiatives • Welcoming the diversity of strangers • Moral obligations • Assessment of symbols
<p><u>Rule or role</u> This is the most concrete level of actual practical behaviour. It defines the patterns of actual praxis of an individual or organization. Examples are the ecclesiology, canons, national administration and programs, local administration, financial, use of property. The rules/roles are related to vision and the needs of the contextual frame</p>	<ul style="list-style-type: none"> • Practices • Recruitment (clergy, laity) • Liturgy • Worship
<p><u>Tendency-need</u> This dimension is comprised of two categories: Self, as participant-observer, and the communities or context in which this study takes place. This includes the ability to organize, mediate, and coordinate the needs and tendencies of within and between individuals. Needs and tendencies here include: human nature, basic human needs, pre-moral goods to meet these needs; self-needs (food, water, sex, warmth, security, self-respect, self-actualization); higher needs; values (selfish, social values, intellectual).</p>	<ul style="list-style-type: none"> • Pastoral Care and practices • Christian education • Mission (internal, external) • Communication (internal, external) • Youth initiatives
<p><u>Environmental</u> The social, economic, ecological defines this space.</p>	<ul style="list-style-type: none"> • Ecumenical dialogue • Inter-faith dialogue • Social justice • Cultural awareness in local communities • Mission (external)

2 CHAPTER 2: The Theoretical Framework

Chapter 2 presents two contextual models of theology, the anthropological model and the translation model. These models will act as antecedents to other models that seek to further define culture as a function of values and tradition. The theoretical framework will be operationalized by the concepts summarized in Table 2-1. Two of the three components of the theoretical framework, individual values and spirituality/religiousness measures are operationalized by a survey questionnaire which was designed to capture these measures. The framework assumes that individual values are significant measures that lead people to change behaviour.¹

Table 2-1: Summary of the Framework, Theoretical Measures and Methods.

Framework	Theoretical Measures	Method	
Anthropological	Values	Individual values	Schwartz Basic Human values
Translation	Tradition	Spirituality	Fetzer Institute Spirituality Measures
		Scripture	Historical Critical Methods
Sample characteristics	Demographics	Ethnicity, Age, Gender, Income, Education, Marital status, Location (Presbytery or other location measure), Immigrant Status, Year of Immigration, Country of Birth	

¹ Shalom Schwartz. "Are there Universal Aspects in the Structure and Content of Human Values?" *Journal of Social Issues* 50, no. 4, (1994), 24-25.

The spirituality/religiousness measures are operationalized by the Fetzer Institute's multidimensional survey measures² while the framework will use the Historical Critical Method in order to provide context and understanding for the study of Acts 15.³

Finally, demographic variables are included in the questionnaire design in order to measure the representativeness of the sample and to facilitate multivariate analyses.

2.1 Contextual Models of Theology

Stephen Bevans proposed six models (translation, anthropological, praxis, synthetic, transcendental, countercultural) which can be helpful in describing the context of doing practical theology.⁴ Of the six models, the translation and the anthropological models best describe the context of my study albeit that both models propose opposing views and definitions.

For Bevans, the translation model appeals to Scripture as the primary text which is used to interpret all contexts. Scripture and tradition are described as the "kernel"⁵ of the translation model while values, culture and social change are

² Fetzer Institute, "Multidimensional Measurement of Religiousness/Spirituality for use in Health Research: A Report of the Fetzer Institute/National Institute on Aging Working Group," Kalamazoo, MI: Fetzer Institute, 2003.

³ Pontifical Biblical Commission. The interpretation of the Bible in the Church. http://catholic-resources.org/ChurchDocs/PBC_Interp-FullText.htm.

⁴ Stephen B. Bevans, *Models of Contextual Theology* (New York, NY: Orbis Books, 2009), 37-137.

⁵ The kernel may be defined broadly as concepts related to the study of systematic theology.

described as the “husk” and are said to be less essential tools for understanding culture.⁶ It is Scripture and tradition that inform experience, culture and the social environment. The translation model is widely used by pastoral practitioners and theologians because the model uses predefined (usually Western) church traditions or concepts endemic to Scripture, to analyze a problem. This process is void of trying to understand the context within the local tradition. While the translation model can be used to quickly translate what is observed in the local community and provides short-term solutions, it does not fully describe the local cultural context which requires a long period of observation, interpretation and reinterpretation. Furthermore, the correlation between the “husk” and the “kernel” may be of greater significance than originally assumed which then makes such elements as culture, values and social change of equal importance as the “kernel” in describing the local context.⁷ What is required is a deeper reflection of the local circumstances in order to decode and understand all facets that comprise the situation.

The anthropological model is the polar opposite of the translation model. It establishes individual and communal human experiences in the form of culture, social location and social change as the primary starting points. Social science and anthropology are the drivers of this model. The individual

⁶ Bevens, 40-42. The following are the presuppositions of the translation model as outlined by Bevens: (a) revelation is comprised of doctrines and truths from God and are therefore free of cultural influences; (b) revelation is both qualitatively and quantitatively independent from experience and culture. God is present in both Christian and non-Christian situations; (c) “all cultures have the same basic structure [...] every concept of one culture can be translated in terms of another culture.”

⁷ Robert Schreiter, *Constructing Local Theologies* (New York: Orbis Books, 1985), 6-9.

experience in the local context is the starting point in expressing God's revelation. Individuals and groups are the ones who define culture, and these cultural experiences subsequently define their faith. The anthropologist or theologian acts as one who listens and observes in order to hear the revelation of God's message in the relevant local context. In his book *Constructing Local Theologies*, Schreiter describes this anthropological method as being part of "contextual models." For Schreiter, the contextual models are comprised of two general approaches, namely: the ethnographic approach which describes activities of cultural identification; and the liberation approach which deals with oppression and social change.⁸ The disadvantages of the anthropological/contextual approach are that (a) the collection of cultural data takes time; (b) it can overlook environmental social concerns at the risk of maintaining group local identities; (c) it can become too focused on the cultural dimension which subsequently marginalizes the Gospel message.⁹

Nevertheless, Arbuckle argues that the anthropological model is the "preferred model in the postmodern world of diversity."¹⁰ For Arbuckle, the anthropological model personifies the sentiments expressed in the Vatican II document *Gaudium et Spes* which encourages the exploration of local cultures in providing the hermeneutical lens for Scripture.¹¹ *Gaudium et Spes* speaks of a "plurality of cultures" which embodies both the spiritual and existential human

⁸ Schreiter, 12-16.

⁹ Schreiter, 14.

¹⁰ Gerald A. Arbuckle, *Culture, Inculturation, and Theologians: A Postmodern Critique* (Collegeville, MN: Liturgical Press, 2010), 171.

¹¹ Arbuckle, 174.

experiences. “Human culture necessarily has a historical and social aspect and that the word “culture” often takes on a sociological and ethnological sense.”¹²

Given the divergent nature of these two models, it is important to locate the correlation between them that proposes realistic, synergistic and implementable options in the study. advancement of all members in the Church. Bevans suggests that both models can inform the contextual analysis when used together.¹³

Although the translation and the anthropological/contextual models are opposite in meaning, they both contribute to define the content and objectives of this research. Neither is independent of the other. For example, in the development of a Black theology, one must necessarily include an understanding of the Black experiences defined by Black peoples’ images, symbols, thoughts, values, spirituality and beliefs. Although Blacks see themselves first as Christians and wish to participate fully in all aspects of the current Western model of the Churches in Canada, they would like to express themselves in their own culture and self-identity that may be different from the Western norm. This diversity, it is theorized in this study, comes from

¹² M. Shawn Copeland, “Self-Identity in a Multicultural Church in a Multicultural Context,” in *The Multicultural Church*, ed. William Cenkner (Mahwah, NJ: Paulist Press, 1995), 13-14. Cited in *Gaudium et Spes*, #53.

¹³ See also D. Larry, Gregg, “Building Bridges in the Secular City: Eric Rust’s Method of Correlation.” *Perspectives in Religious Studies* 22, no. 4 (1995): 363-389. Here Gregg presents a model by Eric Rust that integrates an apologetic (translation) model with a secular (anthropological) model. Rust’s extended apologetic framework includes a dialogue with secular culture and the believing community. There are three characteristics of Rust’s correlation framework of contextual theology: (a) Christian revelation is normative in the Gospel of Jesus Christ; (b) the human experience and response is essential; (c) there is a correlation between the Scripture message and existential experience.

understanding individual and group cultures that are defined by their values and traditions.

2.2 Culture

The definitions offered by Kroeber and Kluckhohn, Geertz, and Arbuckle in Table 2-2, conclude that culture is, in part, a function of symbols and values. Culture, according to Geertz, is not an experimental science that can be converted into law but instead it is one that is always interpretive, looking for meaning.¹⁴ Culture is a function of a person's own set of circumstances activated by the symbols they carry and also informed by narratives and rituals as identified by Arbuckle in his postmodern definition. Culture is always interpretive, looking for meaning that is inherently found in symbols.¹⁵

¹⁴ Clifford Geertz, *The Interpretation of Cultures: Selected Essays by Clifford Geertz* (New York: Basic Books, 1973), 5.

¹⁵ Geertz, 89.

Table 2-2: Definitions of Culture Over the Past Sixty Years.

Author/Period	Definition
Alfred Kroeber and Clyde Kluckhohn (1950s)	“Culture consists of patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols, constituting the distinctive achievement of human groups, including their embodiments in artifacts; the essential core of culture consists of traditional (i.e., historically derived and selected) ideas and especially their attached values; cultural systems may, on the other hand, be considered as product of action, on the other as conditioning elements of further action” ¹⁶
Clifford Geertz (1970s)	“Culture is most effectively treated, the argument goes, purely as a symbolic system (the catch phrase is, “in its own terms”), by isolating its elements, specifying the internal relationships among those elements, and then characterizing the whole system in some general way--according to the core symbols around which it is organized, the underlying structures of which it is a surface expression, or the ideological principles upon which it is based.” ¹⁷ Furthermore, in the context of religious ¹⁸ analysis, Geertz defines culture as: “ an historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic forms by means of which men [<i>sic</i>] communicate, perpetuate, and develop their knowledge about and attitude towards life.” ¹⁹
Gerald A. Arbuckle (2010)	“Culture is a pattern of meanings, (a) encased in a network of symbols, myths, narratives and rituals; (b) created by individuals and subdivisions, as they struggle to respond to the competitive pressures of power and limited resources in a rapidly globalizing and fragmented world; (c) and instructing its adherents about what is considered to be the correct way to feel, think and behave.” ²⁰
United Church of Canada (2012)	“the intersection of our beliefs, our values, our worldviews, our language(s), our customs, our traditions, our ethnic heritages, our memories.” ²¹

¹⁶ M. Shawn Copeland, “Self-Identity in a Multicultural Church in a Multicultural Context,” in *The Multicultural Church*, ed. William Cenkner (Mahwah, NJ: Paulist Press, 1995), 13-14. Also cited in Alfred L. Kroeber and Clyde Kluckhohn, *Culture: A Critical Review of Concepts and Definitions* (New York, NY: Vintage Books, 1952), 357, and also cited in Craft, *Christianity and Culture*, 46.

¹⁷ Geertz, 5.

¹⁸ Geertz, 90. Clifford Geertz defines religion as: “a system of symbols which acts to establish powerful, pervasive, and long-lasting moods and motivations in men[*sic*] by formulating conceptions of a general order of existence and clothing these conceptions with such an aura of factuality that the moods and motivations seem uniquely realistic.” Also, Arbuckle says that this definition of religion is the “most influential contemporary definition among anthropologists,” 122.

¹⁹ Geertz, 89.

²⁰ Arbuckle, 17.

²¹ Permanent Committee on Programs for Mission and Ministry, Task Group on Intercultural Ministries, PCPMM17 Intercultural Ministries: Living into Transformation, Executive of General Council March 24-26, 2012, 145.

2.2.1 Symbols

In constructing the elements of culture, Arbuckle defines three fundamental qualities of any symbol as the meaning (cognitive), the emotive (feelings that touch the heart), and the directive (action).²² It is the interaction between the meaning and the emotive that leads someone to act.

Arbuckle further characterizes symbols and their meaning and says that:

“symbols possess a density of meaning that words alone cannot encapsulate; [...] Not all meaning of symbols are accessible, because they lie unarticulated, perhaps mostly unexamined in the innermost corners of people’s minds; [...] The interpretations we give to symbols are “ours” because they may not fit the meaning intended by the people we are observing; [...] There is a significant degree of subjectivity in our interpretation, implying the possibility of imprecision, of inexactitude, of ambiguity; [...] Symbols with their variety of meanings are born because they respond to the subjective needs of people and their experience of life. If theology and liturgies do not relate to these needs they remain irrelevant.”²³

The need to continuously re-evaluate the meaning attributed to symbols is evident. These meanings often remain buried in people’s consciousness, and can remain inaccessible to observation or study. With such variability and subjective interpretations, the study of culture and the symbols therein will remain in constant flux when trying to identify and quantify these concepts. Alternatively, it could be said that new ideas become obsolete over time and must be continuously appraised and modified. A faith community such as The

²²Arbuckle, 22-23.

²³Arbuckle, 28-29.

United Church of Canada must necessarily be in relatively constant review of its programs, processes, traditions, values and symbols so that they do not become obsolete.

Edward Farley qualifies these symbols by calling them “deep symbols” or “words of power” which are defined as: normatively, enchantment, fallibility (relativity and corruptibility), and location. Communities have deep symbols that are *normative* in their history. These are the attributes that are conventional and relate to the kingdom of God (for example, the commandments).²⁴ These normative words of power remain significant because they are *enchanted* words; they “lurk in our sense of mystery of all things and the mystery of the human being.”²⁵ For example, these words include agape and love.

Deep symbols are also *fallible* because their source comes from the community of believers and expresses their changing norms and values that are related to historical trends and experiences. Deep symbols are *relative* to “the master narrative, and world-view of a time, place and people.”²⁶ If these words of power are not subject to change, they tend to become *corrupted* words as our society continues to move forward through time. For example, words such as tradition, salvation and duty represent ideals or values, which if not subjected to interpretation and change, may become idols.

²⁴ Edward Farley, *Deep Symbols: Their Postmodern Effacement and Reclamation* (Harrisburg, PA: Trinity Press International, 1996), 3-4.

²⁵ Farley, 4-5.

²⁶ Farley, 7.

A community also *locates* itself within a historical perspective - from the traditional to the modern to the “rise of the post-modern.” A community must identify its cultural tendencies in order to position itself to respond to the dynamic and changing world-view. As Church, we are called to identify our deep symbols in words of power; and to maintain an active and critical view of these symbols by identifying changes in meaning and relevance and removing those elements that are antiquated. In a practical sense, The United Church of Canada is called to the co-operative identification of the deep symbols in the local parish without unilaterally imposing, *a priori*, the historical traditions. They are called to retrieve and to proclaim their words of power but to also reassess and rethink them.²⁷ It is the processes of recovering and rethinking the community’s own local culture that will allow renewed conversations with others external to the community. It is this identification of cultural tendencies and the critical review of them that form the core objectives of this research work.

Farley also speaks of maintaining an atmosphere of hope during any transition period. Hope comes when: (a) there is no knee-jerk or defensive reaction to new ideas; (b) ideas are deconstructed which “uncovers the hidden movements, the suppressed and unstated oppositions in texts that keep them from having a single, fixed meaning; [and also] uncovers the deep strata of institutions that contain their oppressive character [...] (c) the various theologies of praxis and social change. [These include] liberation theology, political

²⁷ Farley, 7-8.

theology, African-American theology. And there are counterparts of these theologies in India, Korea, the Philippines, and of course Latin America.”²⁸

Hope is rooted in the life of a community rather than in the individual since individual hope will tend to be subjected to “changes in a person’s belief system” and diminishes the communal form of hope.²⁹ Although communities are also in time, they create better ways of maintaining their past. Communities are also more flexible in moving into, and symbolizing their future. Farley says that:

“The symbols, narratives, and ethos of the community are always already there when each individual is born, always already there in the community’s tradition, its ways of having the past, its ethos, and its messianic hope. Individuals, therefore, do not invent the paradoxes and references of hope. They find them already at work in the memory, institutions, and symbols of the community.”³⁰

As cultures change so do “deep symbols.” This is the reality in the postmodern society in which we live. The expression of our “deep symbols” in post-modernity is the way to reclaim our institutions and social structures. Although there will be tensions between the traditionalists, modernists and postmodernists, Farley indicates that these deep symbols must be allowed to resonate within us, particularly in our churches. Furthermore, we are to rethink

²⁸ Farley, 111.

²⁹ Farley, 106-108.

³⁰ Farley, 107.

our “deep symbols” as “words of power”³¹ and as “values by which a community understands itself, from which to take aim, and to which it appeals as canons of cultural criticism.”³² In the midst of a pluralistic society, there is hope that the complexities of life will be mediated as we move into the future.

2.2.2 Values

In his book *Sex in the Snow*, Michael Adams’ hypothesis is that it is better to investigate the values of the Canadian population rather than developing an understanding of their behaviour and opinion from purely demographic characteristics.³³ As Adams puts it, “some old men aren’t grumpy and some girls don’t just want to have fun.”³⁴ In other words, someone born in the 1930’s may very well have the same opinions, behaviour and values as someone born in the 1980’s. Demographic statistics *alone* are therefore not sufficient to locate the generational shifts in values in Canadian social trends. Rather, one must consider individual values as added elements in trying to understand the human condition.

³¹ “Words of power, that is, deep and enduring symbols that shape the values of a society and guide the life of faith, morality, and action, are subject to powerful forces of discreditation and even disenchantment.” Farley, 1. Farley says that the term “words of power” is used in many domains such as Native American religions, feminism and Bible literature.

³² Farley, 3.

³³ Michael Adams, *Sex in the Snow: The Surprising Revolution in Canadian Social Values* (Toronto: Penguin Books, 2006), 1-19.

³⁴ Adams, xiii.

What Adams has found is a continued trend towards “flexibility and openness to diversity” in our Canadian society. This trend is reflected in the diversity of our cultures and the coexistence between races and ethnic groups. Canadians continue to exhibit openness towards immigration. Today, between 20-40% of Canadians were either born in a foreign country or born to immigrant parents living in Canada. This diversity is also exhibited in family units that are comprised of inter-racial, ethnic and inter-religious marriages and other diverse relationships.

Adams’ ideas are synonymous with Geertz’s description of culture as a deeply rooted phenomenon which cannot be adequately described or understood. Culture is a construct of several variables of interest, some known and some remain unknown or difficult to fully define. The process of defining culture in any context will therefore remain in flux - ever changing and never static.

Adams theorizes that family values have changed with time to a more liberal post-modern position, even with the significant influx in the immigrant population. It is not uncommon today to find a diverse mix of cultures and ethnic groups who share the same space and “new” common cultural identity. Canadians define themselves by their values, personal priorities and the choices

that they make in life. They are less hierarchical and lend themselves to individual expression.³⁵

Nordby who argues that values, unlike beliefs, are the primary drivers of intercultural communication, makes a similar conclusion.³⁶ Nordby looks at the issue of communication from a philosophical and linguistic stance. In order to better communicate ideas one is called to understand the dynamics of individual values and cultures. Nordby poses the question: how can words (language) be used to successfully communicate an idea when people are working from different frameworks and cultural orientations? He answers this question by what he describes as “modern philosophy of language” which presumes to understand the challenges in cross-cultural communication. Nordby says that one needs to take into consideration the personal identities of each cultural group and these identities are shaped by personal values in the way people want to live their lives and less so on their beliefs and rational discussions about truths.³⁷ Nordby gives three interpretations of values. First, those properties that we “ascribe to actions we think of as ethically good or wrong” such as donating money to charities. Second, there are “concepts people believe” such as justice, democracy, fairness and equality. Third, there are those values which are personal in nature. For example, the interest we have in activities that we like to participate in such as skiing, speaks to our value of physical activity.

³⁵ Adams, 20-41.

³⁶ Havor Nordby, “Values, Cultural Identity and Communication: A Perspective From Philosophy of Language”, *Journal of Intercultural Communication* (<http://www.immi.se/intercultural/nr17/nordby.htm>, January 24, 2012), 1-14.

³⁷ Nordby, 2.

Nordby writes:

“personal values are attitudes to ‘ways of living’. To ascribe a direct relation between a person and his representation of the world; it is to ascribe a direct relation between a person and his environment. Personal values are what people esteem while beliefs are mental states that are true or false.”³⁸

And so, culture dances with the historical past while forging into the future with the influences of the present. We are called to construct new cultures by challenging the past and welcoming new cultural influences in order to move into the future. Culture is a composite of things that are borrowed, interpreted and reinterpreted. It is individuals and groups who act together within a social structure to define culture which then gives meaning to the environment and social structure in which humans exist.

Finally, T.J. Gorringer writes:

“In constructing the world materially we interpret it, set values on it. To talk of values is to talk of a culture’s self-understanding, its account of its priorities. The everyday world, the built environment, rituals, symbols, ideals and practices all rest on these values.”³⁹ [...] “Values set down the final standards for desired social relations, individual modes of behaviour, social and political structures, life-goals and ideals for the individual and the collective self. Furthermore, they also bind people’s feeling and guide their moral judgment.”⁴⁰

³⁸ Nordby, 6.

³⁹ T.J. Gorringer, *Furthering Humanity: A Theology of Culture* (Burlington VT: Ashgate Publishing Company, 2004), 3.

⁴⁰ Gorringer, 3. Cited in T. Meyer, *Identity Mania: Fundamentalism and the Politicisation of Cultural Differences*, (London: Zed, 2001), 71.

It is this understanding of value priorities and traditions that will highlight those symbols, ideals and practices that are important as motivational factors for individuals and group. This, it is hoped will close the cultural gap and allow for more inclusive policies and actions.

2.3 Schwartz Individual Value Model

Although the concepts of social, cultural and spiritual values are difficult to define with full precision, recent studies have provided models which have been used successfully to operationalize and measure these concepts. One author who has done significant work in this area is Shalom Schwartz who has been able to study several types of research questions which relate to both individual social values and group values.

According to Schwartz, there are, in general, six attributes of values:

- (1) “Values are beliefs that are linked inextricably to affect.
- (2) Values refer to desirable goals that motivate action.
- (3) Values transcend specific actions and situations.
- (4) Values serve as standards or criteria that guide the selection or evaluation of actions, policies, people, and events.
- (5) Values are ordered by importance relative to one another to form a system of priorities. This hierarchical feature also distinguishes values from norms and attitudes.
- (6) The relative importance of values guides action. The trade-off among relevant, competing values is what guides attitudes and behaviours.”⁴¹

Further, in order to effectively use a model concerning values, Schwartz’s constraints say that the model must be:

- comprehensive in identifying all elements which comprise the measure;
- the measure must have the same meaning across cultures and groups (i.e., each culture must exhibit some level of affiliation with each value);

⁴¹ Shalom Schwartz. “A Theory of Cultural Value Orientations: Explication and Application” *Comparative Sociology* 5, no. 2-3, (2006), 143.

- the content of the human values must be recognized and used to form priorities across cultures;
- there should be very minimal variation in the value structure across social strata.⁴²

The Schwartz Individual Value Model is comprised of two bipolar value dimensions (See **Figure 2-1**). The first bipolar value dimension describes the “Self” (Self-transcendence and Self-enhancement). Those who are “self-transcendent,” are always thinking of others in terms of social justice issues, equality and peace. This also includes individuals who are helpful, honest, loyal and forgiving. Those who are on the “Self-enhancement,” side of the model are individuals who enhance their own interest. For example, these are individuals who seek power, wealth and authority. These individuals also think of being successful, ambitious and influential in daily encounters.

The second polar dimension, “events in nature,” can be thought of as relating primarily to the environment or societies in which we live. The makeup of this dimension comprise those who are either “Conservative” or have values described as having an “Openness to Change.” Those who are conservative in values like social order, national security, family security, tradition, and moderation. They are self-disciplined. Those who are open to change are

⁴² Shalom Schwartz. “Universals in the Content and Structure of Values: Theoretical Advances and Empirical Tests in 20 Countries” *Advances in Experimental Social Psychology* 25, (1992):2-3.

independent in thought, goal oriented, creative, daring, like a varied and exciting life. They are self-indulgent.

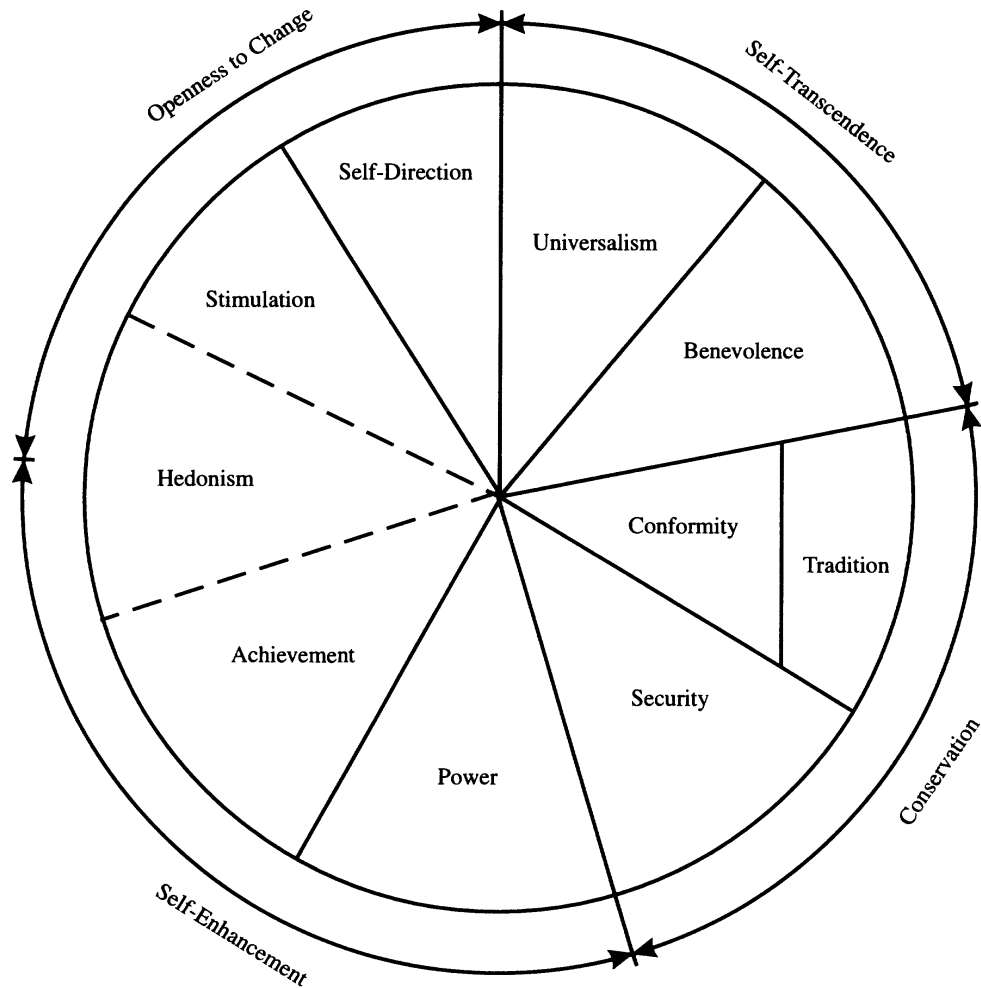


Figure 2-1: Schwartz Individual Model (Relations Among Motivational Types of Values.)⁴³

⁴³ Shalom Schwartz, Gian Vittorio Caprara, Michele Vecchione. "Basic Personal Values, Core Political Values, and Voting: A Longitudinal Analysis" *Political Psychology*, 31, no. 3 (2010): 425.

The value types form a continuum in the circular structure. This continuum does not have rigid boundaries but forms fuzzy borders with stronger relationships between neighbouring constructs than with those further away in the circle.⁴⁴

The two opposite bipolar value dimensions can be further divided into 10 social value types as described in Table 2-3. These social value types are vectors that delineate the space for the 40 items which are the primary operational measures or variables to be studied. Schwartz incorporates these 40 items into what he calls the Portrait Value Questionnaire (PVQ). Table 2-3 summarizes the descriptors for each of these 40 variables which will become the defining elements in the questionnaire for my research.

⁴⁴ As Schwartz writes: "The nature of the continuum is clarified by noting the shared motivational emphases of adjacent value types. The shared emphases are as follows: (a) power and achievement-both emphasize social superiority and esteem; (b) achievement and hedonism-both focus on self-centered satisfaction; (c) hedonism and stimulation-both entail a desire for affectively pleasant arousal; (d) stimulation and self-direction-both involve intrinsic interest in novelty and mastery; (e) self-direction and universalism-both express reliance upon one's own judgment and comfort with the diversity of existence; (f) universalism and benevolence-both are concerned with enhancement of others and transcendence of selfish interests; (g) benevolence and conformity-both call for normative behavior that promotes close relationships; (h) benevolence and tradition-both promote devotion to one's in-group; (i) conformity and tradition-both entail subordination of self in favour of socially imposed expectations; (j) tradition and security-both stress preserving existing social arrangements that give certainty to life; (k) conformity and security-both emphasize protection of order and harmony in relations; (l) security and power-both stress avoiding or overcoming the threat of uncertainties by controlling relationships and resources." Shalom Schwartz. "Are there Universal Aspects in the Structure and Content of Human Values?" *Journal of Social Issues* 4, (1994): 24-25.

Table 2-3: Schwartz Individual Social Value Types Based on Value Dimensions.⁴⁵

Higher Order (4) Personal/ Social Focus	Social Value Types (10)	Social Value Types Indicators or Items on the Questionnaire (40)
Self-Transcendence (social focus)	UNIVERSALISM: Understanding, appreciation, tolerance and protection for the welfare of all people and for nature.	equality, broadminded, unity with nature, a world at peace, social justice, protecting the environment (6) Q3,8,19,23,29,40
	BENEVOLENCE: Preservation and enhancement of the welfare of people with whom one is in frequent personal contact.	helpful, loyal, responsible, forgiving (4) Q12,18,27,33
Self-enhancement (personal focus)	ACHIEVEMENT: Personal success through demonstrating competence according to social standards.	ambitious, successful, capable, influential (4) Q4,13,24,32
	POWER: Social status and prestige, control or dominance over people and resources.	Wealth, social power, authority (3) Q2,17,39
Openness to change (personal focus)	HEDONISM: Pleasure and sensuous gratification for oneself.	pleasure, self-indulgence, enjoying life (3) Q10,26,37
	STIMULATION: Excitement, novelty, and challenges in life.	a varied life, daring, an exciting life (3) Q6,15,30
	SELF-DIRECTION: Independent thought and action-choosing, creating, exploring.	creativity, choosing own goals, curious, independent (4) Q1,11,22,34
Conservatism (social focus)	SECURITY: Safety, harmony and stability of society, of relationships, and of self.	family security, national security, clean, health, social order (5) Q5,14,21,31,35
	CONFORMITY: Restraint of actions, inclinations, and impulses likely to upset or harm others and violate social expectations or norms.	obedient, self-discipline, honoring parents and elders, politeness (4) Q7,16,28,36
	TRADITION: Respect, commitment and acceptance of the customs and ideas that traditional culture or religion provide the self.	accepting my portion in life, devout, respect for tradition, humble (4) Q9,20,25,38

2.4 Spirituality /Religiousness Measures

As discussed in Chapter 1, the ethno-cultural diversity in Canada has changed over the last sixty years. There has been a three-fold increase in the number of visible minorities immigrating to Canada, particularly from Asia, Africa and the Caribbean. At the same time there has been a significant decline in the

⁴⁵ Shalom H. Schwartz. "A Proposal for Measuring Value Orientations Across Nations, Chapter 7, (259-319)," www.europeansocialsurvey.org, downloaded June 15, 2014.

number of immigrants from Europe and the United States. As a result of these and other factors, the present religious and spiritual values and orientations today are no longer the same as those in the past. This research seeks to measure the spirituality/religiousness in The United Church of Canada and to determine the similarities and differences across various groups. The religious/spiritual dimension used in this study is a multidimensional measure developed by several working groups at the Fetzer Institute.⁴⁶ Of the 12 dimensions summarized in Table 2-4 only the first nine are of interest for this study. The other three dimensions are either not suitable or have been operationalized by the Schwartz Values Model. These spirituality/religiousness measures have been tested and used in medical research, in areas of psychology, and sociology and in other fields. The description of these measures will be discussed in detail in Chapter 4.

⁴⁶ Fetzer Institute, "Multidimensional Measurement of Religiousness/Spirituality for use in Health Research: A Report of the Fetzer Institute/National Institute on Aging Working Group," Kalamazoo, MI: Fetzer Institute, 2003.

Table 2-4: Religious / Spiritual Multi-dimensions as Defined by the Fetzer Institute.

Concept	Theoretical Model	Religious/Spiritual Dimensions (12)
Religious/Spiritual dimension	Fetzer Institute's Multidimensional Measurement of Spirituality/ Religiousness	<ol style="list-style-type: none"> 1. Daily Spiritual Experience 2. Meaning 3. Beliefs 4. Forgiveness 5. Private Religious Practice 6. Religious/Spiritual Coping 7. Religious Support 8. Commitment 9. Organizational Religiousness <p><u>Not included</u></p> <ol style="list-style-type: none"> 10. Values (already covered by Schwartz models) 11. Religious Spiritual History 12. Religious Preference

2.5 Demographic Variables

Demographic variables are included in the questionnaire design in order to measure the representativeness of the sample and to facilitate multivariate analyses.

2.6 Model for the Study of Selected Scriptures

The proposed diachronic method for the study of Scripture is Historical Criticism. This method, also known as the historical critical method, is consistent with the objectives of this study – to investigate the historical context of the selected Scriptures in order to propose viable recommendations to the Church

for today and in the future.⁴⁷The historical critical method provides a foundation towards understanding the images, symbols, values, characters, and in general, the social context (*Sitz im Leben*) in which Acts 15 was written. This will be achieved by a review of exegetical studies on Acts 15 paying attention to their hermeneutical consequences, in order to develop a theological response to my research questions.

⁴⁷ Felix Just. Biblical Exegesis: An Introductory Overview, <http://catholic-resources.org/Bible/Exegesis.htm> downloaded November 1, 2012. See also Joseph G Prior, *The Historical Critical Method in Catholic Exegesis*, *Tesi Gregoriana, Serie Teologia* 50, (Roma: Pontifica Università, 2001), 19-20. See also Pontifical Biblical Commission. The interpretation of the Bible in the Church. http://catholic-resources.org/ChurchDocs/PBC_Interp-FullText.htm.

3 CHAPTER 3: Methodology – Operationalization of the Theoretical Framework

Chapter 3 provides the details of the operationalization of the theoretical framework discussed in Chapter 2.¹

3.1 Questionnaire

The survey questionnaire was comprised of the measures summarized in Table 3-1 below. Individual values are operationalized by 10 variables and each of these is measured by a number of items. For example, a subscale of six items is used to measure or define “Universalism.” A total of 40 items are used to define individual values.

Similarly, 14 items define “Daily Spiritual Experience” one of the spirituality/religiousness measures. At least 86 items are used to define spirituality/religiousness measures.

¹ For statistical references see:

S. A. Hummelbrunner, L. J. Rak, and John Gray, *Contemporary Business Statistics*, Scarborough, ON: Prentice Hall Canada, 1996.

Norm O'Rourke, Larry Hatcher, and Edward J. Stepanski. *A Step-by-Step Approach to Using SAS for Univariate and Multivariate Statistics*, Second Edition, Cary, NC, SAS Institute, 1995.

James Stevens. *Applied Multivariate Statistics for Social Science*, (Hillsdale, NJ: Lawrence Erlbaum Associates, 1992.

Table 3-1 Summary of Measures Operationalized in the Study.

Individual Values (10)	Spirituality/Religiousness (10)²	Scripture
Universalism (6)	Daily Spiritual Experience (14)	Luke 4:16-30
Benevolence (4)	Meaning (15)	Acts 1:1-11
Achievement (4)	Beliefs (5)	Acts 2:1-13
Power (3)	Forgiveness (10)	Acts 10:1-11:18
Hedonism (3)	Private Religious Practice (3)	Acts 15:1-35
Stimulation (3)	Religious/Spiritual Coping (10)	
Self-direction (4)	Religious Support (12)	
Security (5)	Commitment (10)	
Conformity (4)	Organizational Religiousness (5)	
Tradition (4)	Church Attendance (2)	
Demographic variables: Ethnicity (study groups), Age, Gender, Income, Education, Marital Status, Language, Visible Minority Status, Immigrant Status, Period of Immigration, Place of Birth		

Further, demographic variables are included in the questionnaire to provide a deeper interpretation and understanding of the survey results.

The questionnaire is comprised of 20 questions representing about 160 statements that required a response from each survey participant.³

Respondents can also provide their written comments at the end of the questionnaire. The survey questionnaire was offered in English, French and Chinese.

The texts for the analysis of Scripture are included here but this analysis will not be accomplished by the use of a questionnaire. The methods and analysis of Scripture will be presented in Chapter 6.

² Church Attendance, one of the spirituality/religiousness measures should have been reported with Organizational Religiousness but were unintentionally separated during the design of the questionnaire. Therefore, a total of 10 spirituality/religiousness measures (instead of nine) will be reported for this study.

³ A full description items of the questionnaire is given in the Appendices as follows: Demographic variables (see Section 9.1); Individual Values (see Section 9.2); and Spirituality/Religiousness Measures (see Section 9.3).

3.2 Psychometric Evaluation of the Questionnaire

The scientific evaluation for individual values is reported in Appendix 9.2.3. The scientific evaluation for the spirituality/religiousness measures is reported in Appendix 9.3.12. The demographic variables in this study were selected from the Canadian Census conducted by Statistics Canada and are therefore considered reliable for use in surveys. Furthermore, all items in this study have been used in surveys reported in the literature. Any modifications to the wording or scales are not expected to change the psychometric properties of the items.

3.3 Target Population

The survey targeted all individuals in The United Church of Canada who were 18 years and older and attended church services at least once during the year. The nature of the population did not lend itself to the creation of a survey frame of individuals. Furthermore, the Research Ethics Board of Saint Paul University required that the identity of respondents remained both anonymous and confidential.

The initial sample design called for the selection of 150 pastoral charges across all Conferences that comprised all ethnic ministries/congregations (take-all), selected congregations that could be identified as having a visible cultural or diverse membership, and a sample from all other congregations. The ethnic ministries are comprised of: Korean, Japanese, German, Welsh, Taiwanese,

Hungarian, Finnish, Ugandan, Ghanaian, Armenian, Filipino, African Canadian/Black and Tamil congregations.

3.4 Data Collection

The survey was conducted between October 2013 and June 2014 across The United Church of Canada. An invitation to participate was sent to selected pastoral charges. However, after the first two months of follow-up emails, the response rate remained low with only about 10 pastoral charges responding to the invitation.

As a result, I contacted the regional Conference Offices to solicit their support for the project and to request that they send out the survey information to their Presbyteries and Pastoral Charges. Each Conference, except the Montreal & Ottawa Conference and the All Native Circle Conference, responded to my request.⁴ In early December 2013, I issued an information package to the participating Conferences. The package was comprised of a one-page instruction of how to administer the survey and a prepared insert that pastoral

⁴ Although the Ottawa Conference Office did not respond to my request, the sample distribution will show later that the majority of responses came from this Conference. On the other hand, sample from the All Native Circle Conference was zero.

charges would be requested to place in their bulletins. The Conference leaders were asked to forward my email to their local pastoral charges.⁵

The decision to participate in the survey came directly from the local minister or from their congregational council representative. Each pastoral charge was asked to make a verbal announcement about the survey at their Sunday service and to place regular announcements in their bulletins for an average period of six weeks. Each respondent was asked to complete a consent form which was his or her authorization to participate in the study.

The initial request to participate included a secured online link where participants could go to complete the questionnaire. Alternately, paper copies of the questionnaire were sent to those pastoral charges that requested them. Paper copies were returned to me at the end of the survey period. Approximately 30% of the 655 respondents completed the survey by paper while the others opted for the secure online version of the questionnaire.

Other methods were also used to encourage participation. They include:

- An e-news bulletin, “God’s Mission Our Gift – Philanthropy News,” was sent to about 4,000 individuals by The United Church of Canada’s Mission and Service, Congregational Giving Unit in February 2014.

⁵ Some Conferences opted to send the information to their Presbyteries who forwarded the information to their pastoral charges.

- A link to the survey was advertised on The United Church of Canada's Facebook and Twitter pages.
- The survey information was incorporated into an advertisement in the January 2014 issue of The United Church of Canada's monthly *Observer* magazine.
- The survey information was incorporated into an article in the May 2014 issue of The United Church of Canada's quarterly *Mandate* magazine.

Finally, with the assistance of the regional Conference Offices, I sent several follow-up emails to pastoral charges.

In general, there was minimal response from the ethnic ministries in The United Church of Canada although several call letters for participation were sent to them from different sources over the survey period. It is not immediately apparent why the ethnic ministries did not participate more directly in the survey. However, visible minorities did participate in the study.

On average, the online questionnaire took about 28 minutes to complete. A total of 166 pastoral charges participated in the survey that resulted in 655 usable questionnaires.

3.5 Sample Distribution

3.5.1 Sample by Visible Minority

The following groups⁶ responded to the survey: Blacks (1.8%), Chinese (1.8%), First Nations (2.0%), Japanese (0.6%), Koreans (0.2%), Latin Americans (0.2%), Southeast Asians (0.3), South Asians (0.3%), and Whites (87.3%), Unknown (5.5%). First Nations and Whites were included in the response categories for identification purposes although they are not defined as visible minorities according to the Employment Equity Act.

3.5.2 National Coverage

Table 3-2 summarizes the sample distribution, the post-sampling rate⁷ and the response rate based on average weekly attendance by Conference. The effective sampling rate across The United Church of Canada was 8.7% and ranged from 4% in Newfoundland and Labrador Conference to 21% in Saskatchewan. The overall response rate was approximately 4.3% and ranged

⁶ The groups are sometimes referred to as “the visible minority group” to which the respondent belongs. The Employment Equity Act defines visible minorities as “persons, other than Aboriginal peoples, who are non-Caucasian in race or non-white in colour.” The survey used the visible minority question as developed by Statistics Canada.

⁷ The sampling rate is calculated post-data collection although some effort was made to carry out a structured random sample design with pre-selection.

from 0.9% in the London Conference to 10.8% in the Ottawa and Montreal Conference.

Table 3-2: Sample Distribution, 2011 Average Attendance, Post Sampling Rate and Response Rate by Conference in The United Church of Canada.

Conference	Sample Count (a)	Overall Average Attendance at Sunday Worship (b)	Average Attendance at Sunday Worship for Pastoral Charges Selected in the Sample (c)	Approximate Post Sample rate (d)=(c)/(b) (%)	Response rate (e)=(a)/(c) (%)	Percent of Sample (f)
Alberta and Northwest	87	14,814	1,724	11.6	5.0	13.3
Bay of Quinte	44	17,339	1,508	8.7	2.9	6.7
British Columbia	18	14,589	480	3.3	3.8	2.7
Hamilton	9	20,422	848	4.2	1.1	1.4
London	9	17,645	990	5.6	0.9	1.4
Manitoba & Northwestern Ontario	92	10,982	1,578	14.4	5.8	14.0
Manitou	2	2,741	200	7.3	1.0	0.3
Maritime	42	24,679	1,988	8.1	2.1	6.4
Montreal & Ottawa	187	11,898	1,724	14.5	10.8	28.5
Newfoundland and Labrador	9	7,909	312	3.9	2.9	1.4
Saskatchewan	82	10,358	2,157	20.8	3.8	12.5
Toronto	50	20,418	1,722	8.4	2.9	7.6
All Native Circle	0	866	-	-	-	0
Unknown	24	-	-	-	-	3.7
Total	655	174,660	15,231	8.7	4.3	100.1

Across The United Church of Canada, the lowest number of responses came from the Manitou Conference (0.3%) while most of the responses came from the Ottawa and Montreal Conference (28.5%). However, on an aggregate level, the percent of sample was consistent with other surveys carried out in The United Church of Canada. For example, in the 2011 United Church of Canada

Identity Study (IS),⁸ the percent of sample compared with this study was: West (44%IS vs. 43%), Ontario (46%IS vs. 46%), and East (11%IS vs. 8%).⁹

3.5.3 Sample by Size of Community

It is also important that any study in The United Church of Canada provides a good representation of the various types of local communities in which the pastoral charges are located. In The United Church of Canada surveys, they describe this in terms of city/urban/rural/town representation. This requirement for local representation speaks to the diverse nature of The United Church of Canada and an effort to ensure that local views are represented. However, in recent surveys, Statistics Canada does not use the terms city/urban/rural/town to classify geographical areas but instead now uses the terms, “population centre” and “census division” as primary classification variables. This makes for difficult comparisons between The United Church of Canada available summary data and similar summary data published by Statistics Canada. However,

⁸ Jane Armstrong Research Associates, “*Report on Results of The United Church of Canada Identity Survey 2011*,” gc40.united-church.ca/files/gce_1111_identity_report.pdf, Fieldwork completed May/June 2011, (unable to identify page number).

⁹ West = Alberta and Northwest, British Columbia, Manitoba and Northwestern Ontario, and Saskatchewan Conferences. Ontario = Bay of Quinte, Hamilton, London, Manitou, Montreal & Ottawa, and Toronto Conferences. East = Maritime, and Newfoundland and Labrador Conferences.

Table 3-3 summarizes the study sample distribution based on the categories defined by Statistics Canada's Census of Population and juxtaposes this information beside the results obtained in a previous United Church of Canada survey in order to facilitate some degree of comparison based on size of communities.

The results indicate that the sample collected for this study provides excellent coverage across the various sizes of communities.

Table 3-3: Distribution of the Sample Based on Categories Defined by Statistics Canada and Compared With the Categories Defined in The United Church of Canada (UCC) Database and Their 2014 Comprehensive Review Study.

Sample Distribution Based on Statistics Canada Categories						The United Church of Canada Categories ¹⁰		
By Population Centre ¹¹			By municipalities (Census Division Type)			UCC	UCC overall	UCC Study
Category	Count	(%)	Category	Count	(%)	Category	(%)	(%)
Very Small ¹²	15	9.0	City	71	42.8	City	26.5	30.8
Small	43	25.9	District municipality	2	1.2	Suburban	6.8	7.1
Medium	11	6.6	Indian reserve	1	0.6	Town	24	25
Large	62	37.3	Municipality	1	0.6	Rural	42.8	33.8
Not elsewhere classified ¹³	28	16.9	Regional municipality	5	3.0	Not Categorized	-	3.3
Unknown ¹⁴	7	4.2	Rural municipality	1	0.6			
Total sample	166	100.0	Town	35	21.1			
			Township	2	1.2			
			Village	8	4.8			
			Small	7	4.2			
			Not elsewhere classified	26	15.7			
			Unknown	7	4.2			
			Total Sample	166	100.0			

This becomes more evident when the information is grouped as summarized in Table 3-4.

¹⁰ Comprehensive Review Consultation Report: A Conversation with United Church Communities of Faith about Our Future, January 24, 2014, 5. <http://www.united-church.ca/files/general-council/gc41/comp-review/consultation-report.pdf>, downloaded September 19, 2014.

¹¹ Statistics Canada, 2011 Census of Population. A population centre (POPCTR) has a population of at least 1,000 and a population density of 400 persons or more per square kilometre, based on the current census population count. All areas outside population centres are classified as rural areas. Taken together, population centres and rural areas cover all of Canada.

Population centres are classified into three groups, depending on the size of their population: (a) small population centres, with a population between 1,000 and 29,999; (b) medium population centres, with a population between 30,000 and 99,999; (c) large urban population centres, with a population of 100,000 or more.

Population centre population includes all peoples living in the cores, secondary cores and fringes of census metropolitan areas (CMAs) and census agglomerations (CAs), as well as the population living in population centres outside CMAs and CAs.

<http://www12.statcan.gc.ca/census-recensement/2011/ref/dict/geo049a-eng.cfm>, September 24, 2014

¹² This category, "Very Small" does not exist in the Statistics Canada Definition. I created this category to describe (using the municipality data) some of the smaller areas, likely rural, in the study sample. "Not elsewhere classified" also likely describes rural areas.

¹³ The geographical name in the study did not appear in the Statistics Canada summary table.

¹⁴ The geographical name in the study was classified as unknown since it was not clear from the participant's questionnaire response.

Table 3-4: Sample Distribution Based on Grouped Geographical Size Defined by Statistical Canada and The United Church of Canada (UCC).

Sample Distribution Based on Statistics Canada Categories				Historical Results From The United Church of Canada Categories		
By Population Centre	(%)	By municipalities (Census Division Types)	(%)		UCC Overall (%)	UCC Study (%)
Very Small, Not elsewhere classified, Unknown	30.1	Indian Reserve, Village, not elsewhere classified, Very Small, Unknown	29.5	Rural	42.8	33.8
Small	25.5	Town, Township, Rural municipality	22.9	Town	24.0	25.0
Medium	6.6	District municipality, Municipality, regional municipality	4.8	Suburban	6.8	7.1
Large	37.3	City	42.8	City	25.6	30.8

3.5.4 Reasonableness of the Sample

As reported earlier, the final sample was comprised of 655 individuals from 166 pastoral charges and congregations who offered to participate in the survey. No pre-defined population frame was available to select a random sample of individuals.¹⁵ Those who participated in the survey did so on a voluntary basis. The question may therefore arise as to whether the resultant sample is a reasonable representation of the population of individuals in The United Church of Canada. A representative sample is required in order to make inferences about the population at the national level.

The question of the reasonableness of the sample will be answered in several ways. First, I will compare the frequency distribution obtained for selected demographic variables from the study sample with similar variables

¹⁵ In fact, a random sample of approximately 150 preaching places was selected to represent all presbyteries. However, the design was changed to facilitate a general distribution to all pastoral charges, after receiving a low response rate at the end of two months.

from the 2011 Canadian National Household Survey conducted by Statistics Canada. Then, I will compare these same variables with internal surveys already carried out by The United Church of Canada. Finally, I will briefly compare the overall results of the individual values priorities obtained from this study, with similar studies found in the literature. Together, these comparisons will provide an assessment of the reasonableness of the sample.

3.5.4.1 Comparison of Selected Demographic Variables across Surveys

Table 3-5 provides a comparison of selected demographic variables from the study sample (n=655) with statistics obtained from Statistics Canada's 2011 National Household Survey (NHS, n=4.5 million) and from the 2011 Identity Survey (n=7,448) carried out in The United Church of Canada.

The sample distribution for gender, visible minority status, Canadian citizenship and immigration status compares particularly well across the various surveys. They are not particularly skewed. In fact, the percent of visible minorities represented in the study sample, exceeds the distributions in the NHS and the survey carried out in The United Church. This is a significant finding because it suggests that the relatively low response rate for visible minorities in the study sample is not due to sample design but to the nature of the visible minority population. In general, visible minorities seem less willing to respond to

surveys. It should also be noted that the expected sample distribution for the first two age categories in the sample is smaller than expected when compared with the expected distribution reported by Statistics Canada for The United Church of Canada population. However, the sample distributions for these categories are consistent with at least one prior survey carried out in The United Church of Canada. This implies that the low response rate for these age categories in this study is not necessarily a function of the sample design but points primarily to the difficulty in attracting younger individuals to complete surveys. A resolution of these two issues will be presented in Section 3.6.

Table 3-5: Comparison of Selected Demographic Variables From the Study Sample With Statistics Canada's 2011 National Household Survey and The United Church of Canada's 2011 Identity Survey.

Demographic Variable	Study Sample (%)	Statistics Canada 2011 National Household Survey (%)		2011 Identity Survey in The United Church (%) ¹⁶
		Canada	United Church	
Gender¹⁷				
Missing	4.3	na	na	na
Male	33.0	48.8	44.8	30.1
Female	62.7	51.2	55.2	68.7
Age¹⁸				
Missing	4.0	na	na	na
Under 18 ¹⁹	0.0	-	-	-
18-24	0.8	6.6 ²⁰	9.7 ²¹	3.2 ²² (16-29)
25-34	2.9	13.1	7.1	
35-44	5.2	13.5	10.0	13.0 (30-49)
45-54	8.5	16.1	17.2	19.2 (50-59)
55-64	26.0	13.2	19.6	62.7 (60 and over)
65 and Over	52.7	13.9	25.3	
Marital Status²³				
Missing	4.3	na	na	na
Legally married (and not separated)	67.6	47.2	58.1	69.3
Never legally married	9.5	27.9	18.8	8.1
Divorced	6.6	6.0	6.2	7.0 ²⁴
Separated, but still legally married	2.6	2.4	2.4	
Widowed	4.9	4.9	8.1	13.6

na=not available

¹⁶ Jane Armstrong Research Associates. *Report on the Results of The United Church of Canada Identity Survey 2011*, http://www.unitedichurch.ca/files/general-council/gc40/gce_1111identity_report.pdf.

¹⁷ Statistics Canada, "Religion (19), Age Groups (10), Sex (3), Selected Demographic, Cultural, Labour Force and Educational Characteristics (268) for the Population in Private Households of Canada, Provinces, Territories, Census Metropolitan Areas and Census Agglomerations," 2011 National Household Survey, Catalogue 99-010-x2011037.

¹⁸ Statistics Canada, Religion (108), Immigrant Status and Period of Immigration (11), Age Groups (10) and Sex (3) for the Population in Private Households of Canada, Provinces, Territories, Census Metropolitan Areas and Census Agglomerations, 2011 National Household Survey, Catalogue 99-010-x2011032.

¹⁹ Only individuals 18 years and older were included in the study.

²⁰ Age 15-24 for Statistics Canada National Household Survey.

²¹ Age 15-24 for Statistics Canada National Household Survey.

²² The response categories reported for the 2011 Identity Survey in The United Church was 11-15, 16-19, 20-29, 30-39, 40-49, 50-59, 60-69 and 70+.

²³ Statistics Canada, 2011 National Household Survey, Catalogue 99-010-x2011037.

²⁴ The response categories Divorced and Separated were reported as one category.

Table 3-5 continued

Demographic Variable	Study Sample (%)	Statistics Canada 2011 National Household Survey (%)		2011 Identity Survey in The United Church (%)
		Canada	United Church	
Canadian Citizenship²⁵				
Missing	4.6	na	na	na
Yes	93.6	94.0	98.6	na
No	1.8	6.0	0.7	na
Visible Minority Status²⁶				
Missing	5.5	na	na	na
Black	1.8	2.9	0.5	na
Chinese	1.8	4.0	0.7	na
First Nations	2.0	4.3 ²⁷	1.8	0.8
Japanese	0.6	0.3	0.3	na
Korean	0.2	0.5	0.3	na
Latin American	0.2	1.2	0.03	na
Southeast Asian	0.3	0.9	0.06	na
South Asian	0.3	4.8	0.2	na
White	87.3	80.9 ²⁸	97.7	na
All visible minorities including First Nations	7.2	na	2.3	6.1
All visible minorities excluding First Nations	5.2	19.1	2.3	6.1
Immigration Status				
MISSING	5.2	na	na	na
Does not apply, born in Canada	82.3	78.3	95.4	na
Immigrated before 1961	3.1	3.8 ²⁹	2.5 ³⁰	na
Immigrated 1961-1970	3.1			na
Immigrated 1971-1980	2.3	2.7	0.8	na
Immigrated 1981-1990	1.8	2.9	0.4	na
Immigrated 1991-2000	0.9	4.7	0.4	na
Immigrated after 2001	1.4	6.6	0.5	na

na=not available

²⁵ Statistics Canada, 2011 National Household Survey, Catalogue 99-010-x2011037.

²⁶ Statistics Canada, Visible Minority (15), Generation Status (4), Age Groups (10) and Sex (3) for the Population in Private Households of Canada, Provinces, Territories, Census Metropolitan Areas and Census Agglomerations, 2011 National Household Survey, Catalogue 99-010-x2011029. Note not all visible minority groups reported for my study (e.g., Filipino, Arab, West Asian)

²⁷ Statistics Canada, 2011 National Household Survey, Catalogue 99-010-x2011037.

²⁸ This figure is reported by Statistics Canada as "Not a visible Minority". This is assumed to be "White" in this study.

²⁹ Reported as before 1971, Statistics Canada, 2011 National Household Survey, Catalogue 99-010-x2011037.

³⁰ Reported as before 1971, Statistics Canada, 2011 National Household Survey, Catalogue 99-010-x2011037.

3.5.4.2 Comparison of Individual Values Priorities Across Studies

The final comparative analysis on the issues of the reasonableness of the sample is summarized in Table 3-6 and focuses briefly on the results obtained in this study with results reported in two other studies reported in the literature that calculates individual value priorities.

D'Andrade's³¹ study results are based on a sample of 519 individuals who are of United States, Japanese and Chinese origin. D'Andrade also reports Schwartz's results based on over 200 samples across 200 countries and 75,000 respondents. It is expected that the results from these two samples and my study sample will necessarily be different since the nature of the sampling methods are different. However, the comparisons provide some level of the reasonableness of the individual value priorities calculated in this study with respect to "size" and "direction."

In general, the individual value priorities are reasonable both in size and direction for this study.

³¹ Roy D'Andrade, *A Study of Personal and Cultural Values: American, Japanese and Vietnamese* (New York, NY: Palgrave Macmillan, 2008), 6, 27, 58-59.

Table 3-6: Comparison of Overall Individual Values Scores Between the Study Sample, Schwartz’s Study and D’Andrade’s Study.

Individual Values	Priorities Score		
	Overall Average from the Study Sample	Schwartz’s Normalized Custer Mean	D’Andrade’s Normalized Custer Mean
Universalism	0.84	0.8	0.7
Benevolence	0.74	1.2	1.2
Achievement	-0.9	0.1	-0.3
Power	-1.51	-1.8	-1.7
Hedonism	-0.52	-0.4	0.2
Stimulation	-0.65	-1.1	-1.0
Self-Direction	0.63	0.9	1.2
Security	0.4	0.6	0.3
Conformity	-0.02	0.5	0.6
Tradition	-0.21	-0.9	-1.1

3.5.5 Pastoral Charges in the Sample by Conference and Presbytery

The list of the 166 pastoral charges that participated in this study is summarized in Table 3-7 by Conference, Presbytery and City/Town locations. An alphabetical list of the pastoral charges and congregations is found in Table 9-14.

Table 3-7: Summary of Pastoral Charges and Congregations in the Sample by Conference, Presbytery and City/Town.

Conference	Presbytery	City/Town	Pastoral Charge or Congregation
Alberta and Northwest	Calgary	Calgary	Chinese (EM) Robert McClure Southwood Symons Valley
		Edmonton	Edmonton
	Foothills	Claresholm	Claresholm
		Strathmore	Strathmore
	Red Deer	Cremona	Cremona
		Olds	Olds
	South Alberta	Bow Island	Burdett-Bow Island
		Coaldale	Coaldale-Raymond
		Lethbridge	South Alberta Japanese (EM)
		Medicine Hat	Fifth Avenue Memorial Westminster
	St. Paul	Paradise Valley	Edgerton/Paradise Valley
	Yellowhead	Barrhead	Grizzly Trail
		Slave Lake	Slave Lake (SM)
Bay of Quinte	Four Rivers/Renfrew	Lanark	Lanark-Balderson
		Perth	Elmsley-Lombardy
		Perth Road	Perth Road
	Four Winds	Kingston	St. Andrew's By-The-Lake
	Kawartha Highlands	Greenbank	Greenbank-Seagrave
	Lakeridge	Ajax	Pickering Village-Audley
		Oshawa	St. Stephen's
	Northern Waters	Grey Highlands	Maxwell-Badjeros
	Renfrew	Carleton Place	Zion-Memorial
	Shining Waters	Peterborough	Grace Trinity Unknown
	Upper Valley		Pembroke
British Columbia	Kamloops-Okanagan	Salmon Arm	Salmon Arm
		Sorrento	St. Mary's Anglican/United Church SM
	Prince Rupert	Kitimat	Kitimat: First
	Unknown	New Denver	Unknown
	Vancouver-South	Delta	Tsawwassen
		Richmond	Gilmore Park
		Vancouver	Dunbar Heights
	Hamilton	Bruce	Neyaashiinigiing
Halton		Mississauga	Erin Mills
		Oakville	Walton Memorial
Hamilton		Hamilton	Emmanuel
Niagara		St. Catharines	First Grantham
Waterloo	Guelph	Harcourt	
London	Algoma	Echo Bay	Echo Bay
		Sault Ste Marie	Bruce Mines
	Kent	Cedar Springs	Cedar Springs
		Merlin	South Buxton
	Lambton	Camlachie	Camlachie
		Inwood	Shiloh-Inwood
	Middlesex	London	Metropolitan
Oxford	Embro	Embro: Knox	

Table 3-7 continued

Conference	Presbytery	City/Town	Pastoral Charge or Congregation
Manitoba & Northwestern Ontario	Agassiz	Morris	Morris
	Assiniboine	Brandon	Knox
		Waskada	Cornerstone
	Cambrian	Roslyn	Pinegrove
		Thunder Bay	Westminster
	Northland	Snow Lake	Snow Lake: Anglican-United (SM)
		The Pas	The Pas: Westminster
	Selkirk	Dugald	Dugald
		Steinbach	Steinbach
		Stony Mountain	Stony Mountain-Lilyfield
Winnipeg	Winnipeg	Atlantic-Garden City Augustine Charleswood St. Andrew's, River Heights Trinity Young	
North Bay	North Bay	Trinity	
Maritime	Bermuda	Bermuda	Hamilton: Wesley Methodist
	Chignecto	Amherst	Amherst: Trinity-St. Stephen's
		Moncton	Mount Royal Visions
	Halifax	Halifax	Edgewood-Oxford Fairview Rockingham United Memorial Unknown
		Uniacke	St. John's-St. Paul's
	Inverness-Guysborough	Baddeck	Greenwood
	Miramichi	New Carlisle	New Carlisle
	South Shore	Bridgewater	Bridgewater
		New Germany	New Germany
		Yarmouth	Yarmouth: Beacon
	Sydney	Cape North	North Highlands
		Tatamagouche	Tatamagouche
	Truro	Truro	First
		Valley	Coldstream
		Estey's Bridge	Kingsley-Birdton
Woolastook	Fredericton	Gibson Memorial	
	Harvey Station	Harvey Station	
	Quebec	Saint-Pierre & Pinguet	
Montreal & Ottawa	Laurentian	Quebec	Saint-Pierre & Pinguet
	Montreal	Mount Royal	Mount Royal
		Westmount	Mountainside
	Ottawa	Kanata	Kanata
		Nepean	Knox
		Orleans	Orleans
		Ottawa	Centretown Dominion Chalmers First Parkdale Riverside
		Stittsville	Stittsville
		Seaway Valley	Ingleside

Table 3-7 continued

Conference	Presbytery	City/Town	Pastoral Charge or Congregation		
Newfoundland and Labrador	East District	St. John's	Cochrane Street		
			Cowan Heights		
	West District		Fraser Road		
			Northern Arm		
Saskatchewan	Chinook	Abbey	Abbey-Lancer-Portreeve		
		Gull Lake	Gull Lake: Knox		
		Shaunavon	Pine Cree		
		Tugaske	Spirit Hills		
	Good Spirit	Canora	Canora-Norquay-Pelly		
		Lanigan	Lanigan-Nokomis		
		Yorkton	St. Andrew's		
	Prairie Pine	Maidstone	Maidstone-Paynton		
		Outlook	Outlook: St. Andrew's		
		Plenty	Plenty-Doddsland		
		Luseland	Luseland		
	River Bend	Humboldt	Humboldt	Humboldt	
			Saskatoon	Grace-Westminster	
				Knox	
				McClure	
		Meewasin Valley			
		St. Martin's			
		St. Thomas-Wesley			
		Wakaw	Wakaw		
	Tamarak	Nipawin	Bridging Waters		
Star City		Star City			
Twin Valleys	Arcola	Arcola-Kisbey			
	Carlyle	Carlyle			
Wascana	Regina	Knox-Metropolitan			
Toronto	Living Waters	Gravenhurst	Gravenhurst: Trinity		
			Trinity		
		Queensville	Queensville Holland Landing		
	Northern Waters	Alliston	Alliston: St. John's		
		Collingwood	Trinity		
		Cookstown	Cookstown-Thornton		
		Creemore	Creemore		
		Erin	Erin		
		Kemble	Kemble, Sarawak, and Zion		
		Markdale	Markdale: Annesley		
	Stayner	Stayner: Centennial			
	Thornton	Trinity			
	South West	Brampton	Emmanuel		
	Toronto Southeast	North York	Toronto Southeast		
		Toronto	College Street		
Jubilee					
Unknown	Unknown	Corner Brook	All Saints Anglican		
		Imperial	St. Andrew's		
		Ottawa	Unknown		
		Saskatoon	St. Andrew's College		
			Unknown		
		St. Catharines	Unknown		
		Unknown	Unknown	Unknown	Behold Conference, Halifax
					Ebenezer
					St. Mark's
					St. Andrew's
St. James					
St. John's					
Unknown					
Vankleek Hill	Genesis Cooperative Ministry Cluster				

3.6 Modified Demographic Variables Used in the Analyses

As discussed earlier, the sample counts for some of the demographic variable were low in some of the response categories. For example, the response rate in the age categories represented by younger adults was lower than expected when compared with the National Survey reported by Statistics Canada for The United Church of Canada. Therefore, several response categories were combined in order to facilitate a more robust statistical analysis. Table 3-8 summarizes the final set of analysis variables which shows that education, income, age, place of birth and visible minority status were combined to form new analysis variables.

Table 3-8: Summary Description of the Final Demographic Variables Used in the Study.

<p>Education (Question 12) Combined Completed secondary or less Some or Completed Trade or Community College Some or Completed University Blank</p>	<p>Gender (Question 8) Male Female</p>
<p>Income (Question 10) Combined Under \$30,000 \$30,001-50,000 \$50,001-70,000 \$70,001-90,000 Over \$90,000 Blank</p>	<p>Period of Immigration (Question 16) Immigrated before 1961 Immigrated 1961-1970 Immigrated 1971-1980 Immigrated 1981-1990 Immigrated 1991-2000 Immigrated after 2001</p>
<p>Age (Question 9) Combined 18-44 45-54 55-64 65 and over Blank</p>	<p>Marital Status (Question 11) Never legally married (single) Legally married (and not separated) Separated, but still legally married Divorced Widowed</p>
<p>Place of Birth (Question 14) (Reported and Combined)³² Canada United States Central America Caribbean and Bermuda South America Western Europe Northern Europe Southern Europe Eastern Asia Southern Asia Oceania Missing</p>	<p>Visible Minority (Question 17) (reported) Black Chinese First Nations Japanese Korean Latin American Southeast Asian White Blank</p>

³² Reported: Antigua, Barbados, China, Germany, Guyana, Jamaica, Korea, Mexico, Netherlands, New Zealand, Pakistan, Portugal, Scotland, Sri Lanka, Sweden, Switzerland, USA, United Kingdom. Grouped according to Statistics Canada's Criteria (See Appendix 9.1.2).

3.7 Methods – Statistical Analyses

This section introduces the two statistical methods and related tests that were used to analyze the survey data. A brief description of correlation analysis and multivariate analysis of variance (MANOVA) follows. These descriptions will be useful for interpreting the results presented in Chapters 4 and 5. All statistical analyses were conducted with the SAS (Statistical Analysis System).

3.7.1 Centered Scores (Mean)

Once the questionnaire is completed, it is necessary to centre the raw score (scale response) from each participant prior to calculating the mean values. This allows for valid comparisons across study groups. The detailed method for centering the scores is summarized in Appendix 9.2.4.

3.7.2 Correlation Analysis and Tests

Correlation analysis measures the level of relationships among two or more study variables. Correlation coefficients range from -1 to +1. A negative correlation indicates that if there is an increase in one variable, the other will decrease. The opposite is also true. A correlation close to zero means that there is no relationship between the variables. A positive correlation coefficient

indicates that both variables move in the same direction. If there is an increase in one variable, the other will increase. The opposite is also true.

Since there are both continuous and categorical variables in the study, two correlation coefficients will be calculated. The first, Pearson's coefficient will measure relationships involving primarily continuous variables while Goodman and Kruskal's Gamma, a non-parametric test, will measure relationships where categorical relationships are involved.

3.7.3 Multivariate Analysis of Variance Analysis and Tests

The multivariate analysis of variance (MANOVA) technique allows for simultaneous comparison of differences in means among groups. Here, the dependent variables are the set of individual values or spirituality/religiousness measures. The independent variable is the study group, the set of visible minority groups.

Furthermore, the demographic variables and spirituality variables are a *priori* covariates which will be used to determine if a relationship exists between them and the dependent variables.³³

The following test statistics were used to assess the results:

R-squared: r-squared ranges from 0 to 1. It is a measure of association between the independent variable and the dependent variable for single-variable comparisons. For more complex models, r-squared is the portion of the total variation explained by the model. The general thought is that the closer r-squared is to 1 the “better” the association. However, this is not always true. If the intention is to find the relationship between the predictor and the response variables, then the value of r-squared is of lesser significance particularly if the differences among the variables are significant. “A low r-squared does not negate a significant predictor or change the meaning of its coefficient.”³⁴ A low r-squared simply means that the model has only captured a small portion of the variation specified by the current set of variables and that the model may be less accurate in making predictions into the future. Alternatively one can say that the fit of the model will be sufficient but the variability in making predictions will be high. One can speak about tendencies but not exactness because there may be

³³ Schwartz showed the correlation of values with age, gender, education and income in 20 countries in the European Social Survey. Furthermore, Devos, Spini and Schwartz included religion and religious affiliation as part of their study. See: (a) S.H. Schwartz, “Basic Human Values: Theory, Measurement and Applications” *Revue française de sociologie* 42, (2006): 249-288. and (b) Devos, Thierry, Spini, Dario, Schwartz, Shalom H. “Conflicts Among Human Values and Trust in Institutions” *British Journal of Social Psychology* 41, (2002): 481-494.

³⁴ Taken from “The Minitab Blog.” Minitab is a software used for statistical analysis. Downloaded August 7, 2014 from <http://blog.minitab.com/adventures-in-statistics/how-high-should-r-squared-be-in-regression-analysis>, 2.

other variables that are not yet identified but are relevant to understanding the nature of the problem defined by the model. It is important to keep this in mind since this study has limited the definition of culture to only a few input variables.

Wilk's Lambda: A multivariate measure of association is calculated by Wilk's lambda for multiple dependent variables. The meaning of Wilk's lambda is the opposite of the r-squared statistics. A small Wilk's lambda close to 0 indicates a strong association between the independent variable and the dependent variable.

Tukey's alpha: Tukey's alpha is a multi-comparison test that determines whether the pairs of study groups differ significantly. The comparison is carried out in the following steps:³⁵

(a) Step 1: Use the output from the MANOVA to determine whether the multivariate F statistics and its p-values are significant by examining Wilk's lambda. If F is large and p is small then reject the null hypothesis (that there are no significant differences). Note that if the null hypothesis is not rejected, there is no need to continue to step 2 which further identifies significant dependent variables.

(b) Step 2: Examine the univariate F statistics from the ANOVA (individual analysis of variance) output to determine which

³⁵ See Section 9.2.5, Hypothesis Testing Explained for details on hypothesis testing and null hypothesis.

independent variables are significant. If the $p\text{-value} > 0.10$, the observed difference is “not significant.” If the $p\text{-value} \leq 0.10$, the observed difference is “marginally significant.” If the $p\text{-value} \leq 0.05$, the observed difference is “significant.” If the $p\text{-value} \leq 0.01$, the observed difference is “highly significant.”

(c) Step 3: Use Tukey’s alpha multiple comparison statistics to determine the similarities and differences between study groups.

If the null hypothesis is rejected after these tests of equality between groups, then one can begin to discuss the differences in individual values between the visible minority immigrant population and non-visible minority population. A similar analysis is carried out for the spirituality/religiousness measures.

3.8 The Study of Scripture

The model for the study of Scripture was discussed in Section 2.6

In this chapter I have discussed the elements that operationalized the theoretical framework presented in Chapter 2. These methods and analyses facilitate our understanding of the results to be presented in Chapters 4 and 5.

4 CHAPTER 4: Survey Results for Demographic Questions

Chapter 4 presents the descriptive statistics found in the sample for Question 2 to Question 13 and for Question 17 from the survey questionnaire. The results for research Question 1 (values) and Question 2 (spirituality/religiousness) will be summarized in Chapter 5. The analysis for selected Scripture will be the subject of Chapter 6

The presentation of the results and discussions in these chapters, do not assume that the White majority is the normative culture in the comparative analyses between Whites and visible minority groups. However, as the historical majority culture, it is methodically appropriate to situate Whites as the primary group from which to understand similarities and differences in individual values types and spirituality/religiousness measures. It is the White culture and its values that are dominant in The United Church of Canada. However, the commitment “that the church [United Church of Canada] made – around social justice, inclusion, equality, and as a justice-seeking church” remains a central policy towards becoming a worshipping community where all of the different cultures have equal value and status.¹ The results presented here do not abrogate the mandate for transformative equality between all cultures in The United Church of Canada.

¹ Executive of General Council. “Towards 2025: A Justice Seeking/Justice-Living Church,” PCPMM16 March 24-26, 2012, www.gc41.ca/sites/default/files/pcpmm_2025.pdf, downloaded January 1, 2015.

4.1 Survey Results for Demographic Question 2 - Question 13, and Question 17

This section provides the results for Question 2 to Question 13 from the survey questionnaire.² First, I will discuss the results for Question 2 and Question 5 which deal with spirituality/religiousness. Question 3 and Question 4 focus on the amount of weekly contribution and the time spent on church activities outside of the regular Sunday service respectively. Question 6 and Question 7 look at the frequency and importance of church activities while Questions 8 to 13 address selected demographic characteristics in the sample (gender, age, income, marital status, education and Canadian citizenship). This section closes with a profile of selected visible minority groups based on demographic attributes.

² Overall, between four to six percent of respondents did not provide a response across the demographic questions. No adjustments were made to the reported categories.

4.1.1 Definitions: Spirituality/Religiousness Measures

The definition of the spirituality/religiousness (SR) measures is described as each is presented. No distinction has been made between spirituality and religiousness.

I have further categorized the ten spirituality/religiousness measures into five groups since the SR measures are interconnected in conceptual definitions and in the items that they measure. Where appropriate, these five groups will also be used to present and discuss the results. The five groups are:

- (1) daily spiritual experience, meaning, private religious practice, religious spiritual coping
- (2) organizational religiousness, church attendance
- (3) belief, commitment
- (4) forgiveness
- (5) religious support

4.1.2 Spirituality/Religiousness Measures (Question 2 and Question 5).

In general, I have presented the “negative” results from the survey in order to better identify/report any issues that may surface.³ The detailed summary statistics for Question 2 and Question 5 on the questionnaire are found in Appendix 9.6.

4.1.2.1 Daily Spiritual Experience (DSPE)⁴

“This domain is intended to measure the individual’s perception of the transcendent (God, the divine) in daily life and the perception of interaction with, or involvement of, the transcendent in life. The items attempt to measure experience rather than cognitive constructions. [...] This domain attempts to capture those aspects of life that represent day-to-day spiritual experience particularly well. The domain was designed to be a more direct measure of the impact of religion and spirituality on daily life. The items assess aspects of day-to-day spiritual experience for an ordinary person, and should not be confused with measures of extraordinary experiences (such as near-death or out-of-body experiences) [...] The experiences reflected in this domain may be evoked by a religious context or by daily life. They may also reflect the individual’s religious history and/or religious or spiritual beliefs.”⁵

³ In a five-point response scale and based on the questions asked or statements made, I have grouped either the first two categories or the last two categories to report the results. I have included the middle response in selected cases.

⁴ See Appendix 9.3.1 for survey questions. See Table 9-18 for detailed results.

⁵ Fetzer, 11.

The ten items, which measure elements of human interaction, are summarized in Table 4-1 which represent those individuals who never or rarely had a DSPE.

The results suggest that most individuals find their DSPE in: (a) thankfulness for their blessings (sense of gratitude), (b) acceptance of others even when others do them wrong (sense of mercy), (c) in the beauty of creation (sense of awe), (d) comfort in their religion or spirituality (sense of comfort from the transcendent), (e) their deep inner peace or harmony (sense of wholeness), and (f) a selfless caring for others (sense of compassion).

Table 4-1: Elements of Daily Spiritual Experience.

Elements of Daily Spiritual Experience	Never and rarely (%)
Connection with the transcendent	8.4-15.8
Transcendent sense of self	11.8
Strength and comfort from the transcendent	2.3-5.5
Sense of wholeness, internal integration	7.3
Inspiration/discernment	24-25.3
Perceived love from the transcendent	7.9-17.3
Sense of awe	3.5
Sense of gratitude	1.4
Sense of compassion	8.7
Sense of mercy	1.8

The results also indicate that individuals report less of a direct connection with the transcendent. About 25% of all individuals are less likely to ask for God's help or guidance during their daily activities.

This may be a function of: (a) their lack of connection (experience, presence) with God (up to 15.8%), (b) a feeling that God does not love them directly or through others (up to 17.3%), (c) or their lack of a sense of joy during worship or at any other times as a consequence of being connected to God (11.8%).

4.1.2.2 Private Religious Practice (PREP)⁶

“These items are designed to assess private religious and spiritual practices, a conceptual domain or dimension of religious involvement often characterized by terms such as non-organizational, informal, and non- institutional religiosity.” These items may constitute, private praying, reading the Bible, saying grace, watching or listening [to] religious programs, reading religious books, requesting prayers, etc.⁷

Private religious practice was measured by how often individuals listen to religious programs on television or radio, read the Bible or incorporate private prayer in their daily life. 72.5% of all individuals never or rarely watch or listen to religious programs on television or radio. 30.1 % of all individuals never or rarely read the Bible and 18.9% never or rarely pray privately in places other than at church.

⁶ See Appendix 9.3.5 for survey questions. See Table 9-18 for detailed results.

⁷ Fetzer, 39-40.

4.1.2.3 Religious Spiritual Coping (RESPC)⁸

“These items assess two patterns of religious/ spiritual coping with stressful life events: positive religious/spiritual coping reflective of benevolent religious methods of understanding and dealing with life stressors; and negative religious/spiritual coping reflective of religious struggle in coping. [...] “Methods of religious/ spiritual coping may serve as antidotes to anxiety, as a check on human impulses (Freud 1927/1961), as sources of meaning in the world (Geertz 1966), as stimuli for personal growth and development (Fromm 1950), and as bases of social cohesiveness (Durkheim 1915).”⁹

This religious spiritual coping measure (RESPC) is segmented into positive and negative aspects of coping.

- Positive religious/spiritual coping. 23.4% of all individuals never search for a spiritual connection with God, 19.4% never “collaborate”¹⁰ with God to cope with hard times, 10.4% never look to God for strength, support or guidance in crises, 26.4% never try to find the lesson from God in times of crisis, and 25.8% never confess their sins and ask for God’s forgiveness.
- Negative religious/spiritual coping 1.2% (7.5%)¹¹. of all individuals feel that stressful situations are God’s way of punishing them for their sins or lack of spirituality, 0.3% (9.0%) think that God has abandoned them,

⁸ See Appendix 9.3.6 for survey questions. See Table 9-18 for detailed results.

⁹ Fetzer, 43-47.

¹⁰ Or work together as partners with God.

¹¹ The number in bracket includes the middle response category “sometimes.”

28.2% (68.8%) try to make sense of an issue and decide what to do without relying on God, 7.9% (30.2%) question whether God really exists, and 2.4% (18.7%) express anger at God for letting terrible things happen.

4.1.2.4 Meaning (MEA)¹²

Measures the process of finding meaning or purpose relating to daily life experiences. This measure focuses on religious meaning (where meaning comes from connection with the sacred)¹³

Fifteen items measure the concept of MEA as part of SR experiences in the theoretical framework.¹⁴ I have grouped these 15 items into five (assumed) categories based on the intent of the questions asked in each item. The results reported are for all individuals who strongly agree or disagree for each of the five categories. The results for each of the five groups suggest that:

- 6.6% of all individuals do not try to fulfill their God-given purpose in life.
- Between 8.8% and 17.9% of all individuals feel that their purpose, goals, mission or significant activities in life are not connected with God.

¹² See Appendix 9.3.3 for survey questions. See Table 9-15 for detailed results.

¹³ Fetzer, 19-20.

¹⁴ Five items for the MEA variable were inadvertently left out of the questionnaire (See Section 9.3.3).

- Between 3.2% and 3.7% of all individuals do not feel that other things (other than God) give a sense of meaning or purpose to their lives. This implies that individuals get more of a sense of purpose from “other living things” than they get from God since a higher percent of individuals do not feel connected to God. This result is similar to the observation made for DSPE where one in four individuals is unlikely to directly ask God for help.
- Between 5.8% and 23.4% of all individuals do not feel that their daily activities have anything to do with their spirituality.
- Between 3.7% and 8.2% of all individuals do not feel that their beliefs provide a sense of joy or sorrow or are significant to their purpose in life.

4.1.2.5 Organizational Religiousness (ORR)¹⁵

“This domain assesses the involvement of the respondent with a formal public religious institution: a church, synagogue, temple, mosque, ashram, etc. It can include both behavioral and attitudinal dimensions.” This includes “the importance of prayer, music, reading texts, ritual, architecture, etc.”¹⁶

Organizational religiousness measures how well individuals believe that they fit into their church environment. The results are reported for those who are neutral, strongly agree and disagree with the statements.

- (a) 18.5% of all individuals would not feel a great sense of loss if they had to change church.
- (b) 56.5% of all individuals would not change their church if it developed major leadership or financial problems.
- (c) 6.6% of all individuals believe that they do not fit well into their church environment.
- (d) 3.1% of all individuals do not feel at home in their church
- (e) 3.5% of all individual do not feel that the current church they attend matters a great deal to them.

¹⁵ See Appendix 9.3.9 for survey questions. See Table 9-15 for detailed results.

¹⁶ Fetzer, 75.

4.1.2.6 Church Attendance (CHA)¹⁷

“This domain assesses the involvement of the respondent with a formal public religious institution: a church, synagogue, temple, mosque, ashram, etc. It can include both behavioral and attitudinal dimensions.” This includes “the importance of prayer, music, reading texts, ritual, architecture, etc.”¹⁸

58.8% of all individuals attend church service frequently, 26.0% somewhat frequently and 12.7% infrequently. 84.8% of all individuals attend events other than church services at their place of worship.

4.1.2.7 Belief (BEL)¹⁹

Beliefs are a difficult concept to define and measure since beliefs differ from denomination to denomination and from individual to individual. The items on the questionnaire measure “strength and comfort” as a means of approximating the idea of belief.²⁰

¹⁷ See Appendix 9.3.9 for survey questions. See Table 9-18 for detailed results.

¹⁸ Fetzer, 75.

¹⁹ See Appendix 9.3.2 for survey questions. See Table 9-15 for detailed results.

²⁰ Fetzer Institute, “Multidimensional Measurement of Religiousness/Spirituality for use in Health Research: A Report of the Fetzer Institute/National Institute on Aging Working Group,” Kalamazoo, MI: Fetzer Institute, 2003, 31.

This measure is meant to embody the concept of God’s love in general, God’s love for the world, and God’s love for the individual. BEL also includes two other questions that measure purpose in life and whether children should be encouraged to believe in God. The results reported are for individuals who strongly agree or disagree with the statements.

- 4.1% of all individuals believe that God’s goodness and love is not “greater than we can possibly imagine.”
- 5.6% of all individuals believe that the world is not moved by love because of all of the things that go wrong.
- When faced with a tragic event, 5.3% of all individuals do not believe that God still loves them and that there is hope for the future.
- 26.3% of all individuals do not believe that everything that happens has a purpose. This reemphasizes earlier results that about two in 10 individuals do not believe that either their spirituality or belief in God play a part in their purpose in life.
- 8.7% of all individuals do not believe it is important for their children to believe in God.²¹

²¹ The “not applicable” response category was missing in this question for those respondents without children.

4.1.2.8 Commitment (COM)²²

“These items were designed to measure the importance of and commitment to one’s religious/spiritual beliefs.”²³

This measure is related to one’s faith, belief, God’s presence or influence in daily activities, and serving God based on religion.

- Between 13.9%-20.5% of all individuals do not consider their religion, spirituality or God’s presence when making decisions about their everyday affairs.
- 19.1% of all individuals believe that there are other things more important than serving God.
- 28.5% of all individuals believe that there are other things more important than their religion.
- 13% of all individuals report that their religious beliefs are not behind their whole approach to life.
- Between 15% and 38.9% of all individuals do not involve their faith or think that their faith restricts their actions.

Commitment may also be measured as financial support to the church. Average monthly contribution in tithes and offering, and time

²² See Appendix 9.3.8 for survey questions. See Table 9-15 for detailed results.

²³ Fetzer, 71.

spent on activities other than a spiritual or religious nature on behalf of the church will be reported later in Section 4.1.3 (question 3 and question 4 on the survey questionnaire).

4.1.2.9 Forgiveness (FOR)²⁴

“This domain includes five dimensions of forgiveness: confession, feeling forgiven by God, feeling forgiven by others, forgiving others, and forgiving oneself. [...] Forgiveness is [the] overcoming of negative affect and judgment toward the offender, not by denying ourselves the right to such affect and judgment, but by endeavoring to view the offender with compassion, benevolence, and love while recognizing that he or she has abandoned the right to them”²⁵

This measure is segmented into five aspects of forgiveness: confession, forgiveness by God, forgiveness by others, forgiveness of others and forgiveness of oneself. The results are reported for those who responded as never or rarely to the statements.

- Confession: 9.5% of all individuals do not find it easy to admit that they are wrong. 7.6% of all individuals usually think that they have done something wrong when they hear a sermon.

²⁴ See Appendix 9.3.4 for survey questions. See Table 9-18 for detailed results.

²⁵ Fetzer, 35.

- Forgiveness by God. 7.8% of all individuals think that God has not forgiven them for things that they have done wrong. 1.1% believe that there are times when God has punished them.
- Forgiveness by Others. 3.7% of all individuals believe that when someone says that they forgive them for something they did, they really do not mean it. 6% of all individuals often feel that no matter what they currently do, they will never make up for the mistakes they have made in the past.
- Forgiveness of Others. 5.5% of all individuals are not able to make up easily with friends who have hurt them in some way. 7.6% of all individuals have grudges which they have held onto for months or years.
- Forgiveness of Oneself. 21.1% of all individuals find it hard to forgive themselves for some things that they have done. 7.5% of all individuals feel that they have failed to live the right kind of life.

4.1.2.10 Religious Support (RES)²⁶

“These items are designed to measure select aspects of the social relationships between study participants and others in their shared place of worship.” These include: “emotional support received from fellow parishioners; emotional support given to others in one’s congregation; negative interaction with coreligionists; and anticipated support.”²⁷

This measure is segmented into four aspects of religious support: support received from others, support provided to others, negative interaction with others and anticipated support.

- Emotional support received from others. 3.4% of all individuals reported that people in their congregation do not make them feel loved and cared for. 14.4% of all individuals report that people often listen to their private problems and concerns. 53.6% of all individuals report that people in their congregation express interest and concern their well-being.
- Emotional support provided to others. 7.6% of all individuals do not make others in their congregation feel loved. 32.8% of all individuals report that they often listen to people’s private problems and concerns. 73.6% of all individuals report that they express interest and concern the well-being of others in their congregation.

²⁶ See Appendix 9.3.7 for survey questions. See Table 9-18 for detailed results.

²⁷ Fetzer 57-59.

- Negative interaction with others.²⁸ 7.5% (35.0%) of all individuals report that others make too many demands on them. 3.4% (23.3%) of all individuals report that people in their congregation are critical of them and the things that they do. 2.9% (13.7%) of all individuals report that others try to take advantage of them.
- Anticipated support from others. 64.1% (91.1%) of all individuals believe that people in their congregation would be willing to help if they were ill. 67.5% (92.5%) of all individuals believe that people in their congregation would be willing to help if they were faced with a difficult situation. 62.6% (91.1%) of all individuals believe that people in their congregation would be willing to tell them where to go to get help with a problem they were having.

²⁸ The results are reported for very often and often because of the negative definition of these items. The number in bracket includes the response “sometimes.”

Profile- Spirituality/Religiousness

Most individuals find their daily spiritual experiences from a sense of gratitude for what they possess (thankfulness for their blessings) or from a sense of mercy towards others. They are less likely to find their daily spiritual experiences from their spirituality or religion. About one out of four individuals are less likely to ask God for help or guidance during their daily activities.

Three out of ten individuals do not read the Bible. Two out of ten never pray privately other than in church.

About one out of four of all individuals do not have a positive religious relationship with God. They never search for a spiritual relationship with God, or confess their sins and ask for God's forgiveness, or reach out to God in times of crisis.

As much as three out of ten individuals sometimes or always question whether God really exists. As much as two out of ten individuals express anger at God for letting terrible things happen.

Almost seven out of ten individuals sometimes or never involve God in their daily decision-making process.

About one out of ten individuals feel that God has abandoned them or are punishing them for their sins or lack of spirituality.

Most individuals (up to nine out of ten) get a sense of purpose from "other living things" than they get from God. This is consistent with the result that four out of ten individuals are unlikely to directly ask God for help. Similarly, two out of ten individuals do not incorporate their spirituality into their daily activities. As much as one out of ten do not believe that their belief provides a sense of joy or sorrow, or a purpose in their life.

Most individuals have a strong relationship with their church and feel at home in their church. However, two out ten would not feel a sense of loss if they had to change church, four out ten would change church if it developed financial problems.

4.1.3 Average Weekly Contribution (Question 3) ²⁹

First, 63.5% of all individuals contribute less than the average weekly contribution of \$42. Second, about eight out of 10 individuals contribute less than 10% of their average income to the church.³⁰ Third, if tithes or offerings were assumed to be 5% of average income, the data show that about six in 10 of all individuals are contributing less than they should. Therefore, individuals still do not contribute sufficiently even if they were asked to give half of the “expected” contribution of 10%.³¹

4.1.4 Time Spent on Church Activities (Question 4) ³²

On average, individuals spend four hours on activities on behalf of their congregation or activities of a spiritual nature during the week. 11.0% spend less than one hour while 56.7% spend between one and five hours on activities on behalf of their congregation or activities of a spiritual nature.

²⁹ See Table 9-16 for detailed results.

³⁰ This is based on an average income of \$50,000, a flat tax rate of 30% and 10% as tithe or offering. Deuteronomy 14:22 and Leviticus 27:30-33 suggest a tithe of 10%. However New Testament Scripture is less specific and suggests that one should give as you are able (Luke 18:12, Luke 21:1-4, Acts 20:35, 2 Corinthians 9:6-7). Under these assumptions, individuals should give between \$65 (income net of taxes) and \$95 (gross income) weekly. Most give less than this range.

³¹ There are no estimates of giving through time and talent.

³² See Table 9-19 and Table 9-20 for detailed results. The reported time spent on church activities may be higher than normal since no distinction was made between clergy and laity.

Profile – Giving (Tithes and Offerings) and Time

Lack of giving to the church is a critical issue to address and to overcome. There is need to develop a strategy to improve the current situation. This study cannot explain the reasons for this outcome. One can only assume that tithing is affected by economic or social conditions or by lack of knowledge (teachings in the church) of the importance of this obligation.

About six in ten individuals spend up to five hours on activities on behalf of their congregation or on activities of a spiritual nature.

4.1.5 Frequency and Importance of Church Activities (Question 6 and 7)³³

Individuals were also asked how important certain activities were to their spiritual/religious practice. They reported that: listening to the sermon (98.5%), listening to others perform music (97.4%), reading or listening to Scripture (95.5%), praying (95.0%), sitting in silence (91.3%), singing or performing music themselves (78.2%), thinking about the beauty of the building (58.6%), being part of a healing ritual (39.4%), and receiving the gifts of the Spirit (20.2%) were either somewhat important, very important or extremely important.

Although these results seem high for most activities, the data also suggest that the importance of these activities is weak among congregations. For those who responded only that these activities were very important or extremely important, the reported items listed in order of importance were:

³³ See Table 9-19 and Table 9-20 for detailed results.

listening to the sermons (79.7%), listening to others perform music (75.4%), praying (70.5%), and reading of Scripture (68.3%). Conversely, one could say that between 20%-30% of all individuals were either neutral or indifferent to participating in activities such as praying, the reading of Scripture, and listening to the sermon.

Respondents were also asked how often they carried out these same activities to determine whether there was a difference between the frequency of participating in the event and the importance of the event. The results show that, of all the activities listed on the questionnaire, only three activities showed a large change between how often the activity is performed and the importance of the activity. They were: (a) thinking about the beauty of the building, (b) participating in a healing ritual, and (c) receiving the gift of the Holy Spirit.

First, the results show that there was a sharp decline (20%) between how often individuals think about the beauty of the building and the importance of this activity. Individuals therefore think that less effort should be placed on thinking about the beauty of the building.

Second, being part of a healing ritual and receiving the gifts of the Spirit both increased by 10% as activities that are important to individuals but are not part of their current spiritual/religious activities. About four in 10 of all individuals

believe that being part of a healing ritual is important while about two in 10 believe that receiving the gifts of the Spirit is important.³⁴

Profile – Emerging Spiritual/Religious Activities

The status quo for spiritual or religious expression is changing. There is a growing sense that individuals would like to experience new forms of worship particularly those that one could describe as charismatic experiences such as healing rituals, and receiving the gifts of the Holy Spirit. The desire for more charismatic activities is the only area of increased importance to individuals versus how often these activities are currently carried out in their communities. What is also important is that this need for change is consistent across gender, age, income, marital status, education and visible minority status.³⁵

There is also a growing sense that the most important activities during Sunday service such as reading Scripture, listening to sermons and listening to music are becoming less important. For example, one-third of all individuals do not feel strongly about the reading of Scripture while two out of 10 do not think that listening to the sermon is very important or extremely important. The relevance of hearing the sermon, for example, is declining not because of the need for a sermon but perhaps of its content.

³⁴ Of all the activities, only these three showed a large difference between importance and frequency of performing the activity.

³⁵ Being part of a healing ritual - 40-50% of all individuals across all demographic categories for each variable. Receiving the gifts of the Spirit – 10% to 30% of all individuals across all demographic categories for each variable.

4.1.6 Gender, Age, Income, Marital Status, Education, Canadian Citizenship (Question 8 - Question 13)

4.1.6.1 Single variable demographic profile³⁶

- Average age is 58 years.³⁷
- Average income is \$50,000.
- One-third (33.0%) of respondents are male and 62.7% are female.³⁸
- Overall 48.8% of all individuals make an average annual income of \$50,000 or less. 21.2% make between \$50,001 and 70,000, while 11.1% make between \$70,001 and \$90,000, and 12.4% make more than \$90,000.
- 67.6% of all individuals were legally married and not separated, 2.6% were separated but still legally married, 9.5% were never legally married (single), 6.6% were divorced and 9.5% were widowed.³⁹

³⁶ See Table 9-22 to Table 9-35 for detailed results for Question 1 to Question 20. See Table 9-21 for demographics by United Church of Canada Conferences. Between 4-6% of all responses are missing or blank.

³⁷ This study was restricted to adults 18 years and older.

³⁸ According to the 2011 National Household Survey conducted by Statistics Canada: (a) the male and female distribution across Canada is about 49% and 51% respectively, and (b) the male and female distribution in The United Church of Canada is about 45% and 55% respectively. However, the sample distribution by gender in this study is similar to other internal surveys conducted by The United Church of Canada. This means that females tend to respond more to surveys in The United Church of Canada than males. This study did not capture any other categories of gender identities.

³⁹ The survey did not capture any other form of living status relationships.

- Overall, 65.8% of all respondents have some or completed university, 19.6% have some or completed trade and community college and 9.8% have completed secondary education or less.
- 93.6% of all individuals are Canadian citizens.
- 82.1% of all individuals were born in Canada and 12.7% outside Canada
- 3.9% of all individuals who currently worship in The United Church of Canada today continue to hold affiliation with other denominations. Other denominations include Anglicans (1.8%),⁴⁰ Presbyterians (0.9%), Methodist (0.3%). Baptist, Buddhist, Catholic and Sikh were also reported.
- About one-third of all individuals who currently worship in The United Church belonged to another denomination (other than United Church of Canada) in the past.

4.1.6.2 Multiple variable demographic profiles⁴¹

Education and Income

Most individuals have completed post-secondary level education. Higher education is positively correlated with higher income. Those with higher

⁴⁰ There are shared Anglican/United Church pastoral charges in The United Church of Canada.

⁴¹ See Table 9-43 to Table -9-63 for detailed results.

education also have higher income. Those who completed secondary education or less, tend to earn income less than \$50,000 and most of these reported income less than \$30,000. Most individuals with some university earn more than \$50,000. Approximately 91.4% of those who earn more than \$100,000 have some or higher university education.

Gender and (Marital Status, Education, Income)

More men are legally married than women. 35.8% of women are single, divorced or widowed while 17.6% of men fall into these categories. Conversely, 82.4% of men are married compared with 64.2% of women.

Men are more educated than women. About eight out of 10 men have some university education or higher compared with six out of 10 for women.

Men earn more than women. Approximately 37.5% of men make less than the average annual income of \$50,000 compared with 57.7% for women.

Marital Status and Income

Singles tend to make less than \$30,000. Those who are married make \$50,001-\$100,000. Divorcees make less than \$70,000 with most making \$50,001-\$70,000. The widowed men and women make less than \$50,000 with most making less than \$30,000.

Age and (Income, Gender, Marital Status, Education)

Overall, 8.9% of all individuals belong to the 18-44 years age group, 8.5% belong to the 45-54 years age group, 26.0% belong to the 55-64 years age group, and 52.7% belong to the 65 years and over age group. Although some variations exist between more detailed age categories, the general trend is that about 18% of men and women belong to the 18-54 years age group while about 82% of men and women belong to the 55 and over age group.

18-44 years. This is the third highest income group with 48.2% of all individuals with income \$50,000 or less, 32.7% of all individuals with income between \$50,001 and 90,000 and 17.2% of all individuals with income greater than \$90,000. Just over one-third of individuals in this group are single. This is the highest educated group with about 82.8% having some or higher university education.

45-54 years. This is the highest income group with 37.2% of all individuals with income \$50,000 or less, 30.4% of all individuals with income between \$50,001 and 90,000 and 32.1% of all individuals with income greater than \$90,000. This is the second highest educated group with 75.9% having some or higher university education. This group has a higher proportion of males. They are also twice as likely to be separated as other age groups.

55-64 years. This is the second highest income group with 42.4% of all individuals with income \$50,000 or less, 37.6% of all individuals with income between \$50,001 and 90,000 and 18.2% of all individuals with income greater

than \$90,000. This is the third highest educated group with 71.8% having some or higher university education. They are the second most likely to have individuals who are widowed (after those who are 65 years and older).

65 years and older. This is the lowest income group with 57.6% of all individuals with income \$50,000 or less, 32.4% of all individuals with income between \$50,001 and 90,000 and 6.4% of all individuals with income greater than \$90,000. This is the least (fourth) highest educated group with 63.5% having some or higher university education. It is the group to most likely group to have widowed individuals.

Profile Demographics (Overall)

Average age is 58 years.

Average income is \$50,000. Almost half of all individuals reported an average income.

Most individuals have completed post-secondary level education. Education is positively correlated with income.

More men are legally married than women.

Men are more educated than women.

Men earn more than women.

Almost eight out of ten individuals are 55 years and older. They are likely to be less educated with declining income.

Highest income earners are between 45-64 years. Income is lower in the 18-44 and lowest for those 65 years and older.

4.1.7 Visible Minority Status (Question 17)⁴²

The distribution of visible minorities with respect to gender was similar to White respondents. About 34% of all visible minorities are male and about 66% are females.

Visible minorities are younger. 27.7% reported age 18-44 years while only 7.9% of Whites fall into this category. A similar trend was found in the 45-54 years age group where 14.9 % were visible minorities compared with 8.2% for Whites. For those individuals in the 55-64 years age group, 23.4% were visible minorities and 26.9% were White. Finally, the difference was markedly larger in the 65 year and over age group where 34.0% were visible minorities and 57.0% were White.

Visible minorities and Whites tend to earn the same average income. Overall, 51.1% of all individuals from both groups had an average income of \$50,000 or less. In spite of the equality of income:

- more visible minorities reported in the under \$30,000 income category (29.8%) than Whites (21.7%);
- fewer visible minorities in the \$30,001-\$50,000 income category (21.3%) than Whites (29.4);
- more visible minorities in the \$50,000-\$70,000 income category (23.4%) than Whites (22.2%);

⁴² See Section 9.6.4.1.

- fewer visible minorities in the \$70,001-\$90,000 income category (2.1%) than Whites (12.4%);
- more visible minorities in the \$90,000 and over income category (14.9%) than Whites (12.6%).

Visible minorities tend to be single. 21.3% of visible minorities are “never legally married” while 8.9% of Whites fall into this category. Whites tend to be legally married and not separated (71.3%) versus 59.6% for visible minorities. The other marital status categories remain similar between the two groups where 2.5% are separated, 6.5% are divorced and 10.5% are widowed.

Visible minorities are highly educated. 72.3% have some university or higher education compared to 68.4% for Whites. 6.6% of visible minorities have completed some secondary level education or less versus 10.7% for Whites. 17.0% of visible minorities have some or completed trade or community college versus 20.8% for Whites.

A large percent of visible minorities are born in Canada. 44.7% of visible minorities are born in Canada compared with 79.1% of Whites. Those individuals who immigrated from Northern Europe (3.4%), Western Europe (1.8%) and the United States (2.1%) were all White. Those born in Eastern Asia (25.5), the Caribbean (14.9%) and Southern Asia (4.3%) were all visible minorities. Visible minorities are usually immigrants from countries other than Europe and the United States.

Most immigrants arrived in Canada after 1961. Visible minorities among immigrants were 4.3% for those immigrating before 1961, while 28.8% among those immigrating between 1961 and 1980, and 31.9% for those immigrating after 1980.

Profile Demographics (Visible Minorities)

Compared with Whites: Visible minorities tend to be younger, single, and proportionately have a higher level of education.

Overall, visible minorities and Whites earn similar average income although there are variations within income categories.

Visible minorities among immigrants are mainly recent immigrants, most arriving after 1961.

Further, almost half of all visible minorities in Canada were born in Canada (and are not immigrants). With these demographic shifts, colour (visibility) is no longer an indicator of “Canadianess” or place of birth. Visible minorities are increasingly becoming “from” Canada rather than being from another country. The question is no longer, where are you from? More accurately the question top visible minorities is where were you born?

5 CHAPTER 5: Survey Results for Research Questions 1 and 2

Chapter 5 presents the results and analyses for research question 1 for individual value types from the Schwartz model and question 2 for the spirituality/religiousness measures.

5.1 Research Question 1: Individual Value Types

In this section I will report on the results for research Question 1 concerning individual value types. First, I will define each of the ten individual value types that form the circular structure. Second, I will define the relationship between these value types as one moves around the circular structure.¹

Finally, I will recast the circular model to show that there are other motivational factors at play. This will show that the ten values are also a function of personal versus societal focus and anxiety-based versus anxiety-free values.

¹ This circular structure gives rise to the important conclusion that all ten values are also related to other variables (such as age, income, environmental location, and gender) in a cohesive set of relationships, See Shalom Schwartz. "An Overview of the Schwartz Theory of Basic Values" *Online Readings in Psychology and Culture*, 2 (1), 2012. <http://dx.doi.org/10.9707/2307-0919.1116>. Downloaded September 15, 2014.

These introductory definitions will underlie the responses to the following items that comprise research Question 1:

- What are the individual value priorities for the study groups?
- What are the similarities and differences among the study groups?
- Are there significant statistical differences among the study groups?

5.1.1 Definition of Ten Individual Value Types

Table 5-1 summarizes the definition for each of the ten individual value types and the sources of these motivational types. According to Schwartz, humans, regardless of the societies in which they live, respond to three types of needs in order to exist. There is the need of individuals as biological organisms, the need for social interaction, and the need to function and survive as groups of individuals.² These three elements infer ten basic values that are common to all societies and cultures. This commonality in these basic value types allows us to compare the similarities and differences in the values score for each value type among the study groups.

For example, the degree of an individual's capacity towards openness to change is represented by three values, self-direction, stimulation and hedonism (see Table 5-1). Each of these values describes an individual's need as a

² Shalom Schwartz, "Are There Universal Aspects in the Structure and Content of Human Values?" *Journal of Social Issues* 50, no. 4, (1994): 21.

biological organism and represents a personal focus. The self-direction value, for example, is further represented by descriptive traits (or value items) such as “creativity,” “choosing own goals,” “curious,” and “independent”. For the stimulation value, the traits are: “a varied life,” “an exciting life,” and “daring”. Finally, for the hedonism value, the traits are: “pleasure,” “self-indulgence,” “enjoying life”.

Another example is the higher order value, self-transcendence which is defined by benevolence and universalism. The value types for each of these two values are defined in the third column in Table 5-1.

Finally, note that security and universalism values are the only two that respond to both organisms (individual) and group values. They are therefore bivalent and are concerned with the individual’s need as a biological organism and their social group needs. I will discuss the personal versus societal focus and anxiety-based versus anxiety-free values concept in Section 5.1.3.

Table 5-1: Definition of Individual Value Types and the Source of the Motivational Goals.³

Higher Order (4) Personal/Social Focus	Individual Value Types (10)	Social Value Types Indicators or Items on the Questionnaire (40)
Openness to Change (Personal Focus)	Self-Direction (Organism)	creativity, choosing own goals, curious, independent (4). Q1,11, 22, 34. <u>Definition:</u> independent thought and action--choosing, creating, exploring (creativity, freedom, choosing own goals, curious, independent) [self-respect, intelligent, privacy]. <u>Example:</u> Creativity: Uniqueness, imagination. Choosing own goals: Select own purposes. Curious: Interest in everything, exploration. Independent: Self-reliance, self-sufficiency.
	Stimulation (Organism)	a varied life, daring, an exciting life (3). Q6, 15, 30. <u>Definition:</u> excitement, novelty, and challenges in life (a varied life, an exciting life, daring). <u>Example:</u> A varied life: Filled with challenge, novelty, change. Daring: Adventure-seeking, risk taking. An exciting life: Stimulating experiences.
	Hedonism (Organism)	pleasure, self-indulgence, enjoying life (3). Q10, 26, 37. <u>Definition:</u> pleasure or sensuous gratification for oneself (pleasure, enjoying life, self-indulgent). <u>Example:</u> Pleasure: Gratification of desires. Enjoyment in life: Enjoyment of food, sex, leisure, and so on.
Self-enhancement (Personal Focus)	Achievement (Interaction, Group)	ambitious, successful, capable, influential (4). Q4, 13, 24, 32. <u>Definition:</u> personal success through demonstrating competence according to social standards (ambitious, successful, capable, influential) [intelligent, self-respect, social recognition]. <u>Example:</u> Ambitious: Hard work, aspirations. Successful: Achieving goals. Capable: Competence, effectiveness, efficiency. Influential: Have an impact on people and events.
	Power (Interaction, Group)	Wealth, social power, authority (3). Q2, 17, 39. <u>Definition:</u> social status and prestige, control or dominance over people and resources (authority, wealth, social power) [preserving my public image, social recognition]. <u>Example:</u> Wealth: Material possessions, money. Social power: Control over others, dominance. Authority: The right to lead or command.

³ Shalom Schwartz, "Are There Universal Aspects in the Structure and Content of Human Values?" *Journal of Social Issues* 50, no. 4, (1994): 20-25. Also see: (1) Shalom Schwartz. "An Overview of the Schwartz Theory of Basic Values" *Online Readings in Psychology and Culture*, 2 (1), 2012. <http://dx.doi.org/10.9707/2307-0919.1116>. Downloaded September 15, 2014, 13. (2) Shalom H. Schwartz. "A Proposal for Measuring Value Orientations Across Nations, Chapter 7, (259-319)," www.europeansocialsurvey.org. See also <http://emotionalcompetency.com/values.htm> for examples used in this table.

Table 5 1 continued: Definition of Individual Value Types and the Source of the Motivational Goals.

Higher Order (4) Personal/Social Focus	Individual Value Types (10)	Social Value Types Indicators or Items on the Questionnaire (40)
Conservatism (Social Focus)	Security (Organism, Interaction, Group)	family security, national security, clean, health, social order (5). Q5,14,21,31,35. <u>Definition:</u> safety, harmony, and stability of society, of relationships, and of self (social order, family security, national security, clean, reciprocation of favors) [healthy, moderate, sense of belonging]. <u>Example:</u> Family security: Safety for loved ones. National security: Protection of my nation from enemies. Clean: Neatness, tidiness. Social order: Stability of society.
	Conformity (Interaction, Group)	obedient, self-discipline, honoring parents and elders, politeness (4). Q7,16,28,36. <u>Definition:</u> restraint of actions, inclinations, and impulses likely to upset or harm others and violate social expectations or norms (obedient, self-discipline, politeness, honoring parents and elders) [loyal, responsible]. <u>Example:</u> Obedience: Dutiful, meet obligations. Self-discipline: Self-restraint, resistance to temptation. Honor parents and elders: Showing respect. Politeness: Courtesy, good manners.
	Tradition (Group)	accepting my portion in life, devout, respect for tradition, humble (4). Q9,20,25,38. <u>Definition:</u> respect, commitment, and acceptance of the customs and ideas that one's culture or religion provides (respect for tradition, humble, devout, accepting my portion in life) [moderate, spiritual life]. <u>Example:</u> Accepting my portion in life: Submission to life's circumstances. Devout: Hold to religious faith and belief. Respect for tradition: Preservation of time-honored customs. Humble: Modesty, self-effacement.
Self-Transcendence (Social Focus)	Benevolence (Organism, Interaction)	helpful, loyal, responsible, forgiving (4). Q12, 18, 27, 33. <u>Definition:</u> preserving and enhancing the welfare of those with whom one is in frequent personal contact (the 'in-group'). (helpful, honest, forgiving, responsible, loyal, true friendship, mature love) [sense of belonging, meaning in life, a spiritual life]. <u>Example:</u> Helpful: Working for the welfare of others. Loyalty: Faithful to my friends, group. Responsibility: Dependable, reliable. Forgiveness: Willingness to pardon others.
	Universalism (Group, Organism)	equality, broadminded, unity with nature, a world at peace, social justice, protecting the environment (6). Q3,8,19,23,29,40. <u>Definition:</u> understanding, appreciation, tolerance, and protection for the welfare of all people and for nature (broadminded, social justice, equality, world at peace, world of beauty, unity with nature, wisdom, protecting the environment)[inner harmony, a spiritual life]. <u>Example:</u> Equality: Equal opportunity for all. Broadminded: Tolerant of different ideas and beliefs. Unity with nature: Fitting into nature. A world at peace: Free of war and conflict. Social justice: Correcting injustice, care for the weak. Protecting the environment: Preserving nature.

Note:

Organism: Universal needs of individuals as biological organisms.

Interaction: Universal requirement of coordinated social interaction.

Group: Universal requirement for smooth functioning and survival of groups.

5.1.2 Definition of the Relationship Between the Ten Individual Values in the Circular Structure

Although the ten value types are presented as separate entities around the circular model, they do not exist as independent concepts or actions. There is a relationship and meaning among the ten values. They share common motivational traits.

As Schwartz writes:

“The nature of the continuum is clarified by noting the shared motivational emphases of adjacent value types. The shared emphasis are as follows:

- (a) power and achievement - both emphasize social superiority and esteem
- (b) achievement and hedonism - both focus on self-centered satisfaction
- (c) hedonism and stimulation - both entail a desire for affectively pleasant arousal
- (d) stimulation and self-direction - both involve intrinsic interest in novelty and mastery
- (e) self-direction and universalism - both express reliance upon one’s own judgment and comfort with the diversity of existence
- (f) universalism and benevolence - both are concerned with enhancement of others and transcendence of selfish interests
- (g) benevolence and conformity - both call for normative behavior that promotes close relationships
- (h) benevolence and tradition - both promote devotion to one’s in-group
- (i) conformity and tradition - both entail subordination of self in favour of socially imposed expectations
- (j) tradition and security - both stress preserving existing social arrangements that give certainty to life
- (k) conformity and security - both emphasize protection of order and harmony in relations;

- (l) security and power - both stress avoiding or overcoming the threat of uncertainties by controlling relationships and resources.”⁴

5.1.3 Definition of Values in Terms of Personal Versus Societal Focus and Anxiety-based Versus Anxiety-free Values Typology

So far I have described the individual value types and the relationships among them. However, it is also central to introduce the relationships among the ten value types from a personal/social focus and an anxiety-based perspective in order to explain individual and group action.⁵ These two interests, a personal/social focus and an anxiety-based focus are represented in Figure 5-1.

The personal focus is represented by self-enhancement (achievement, power) and openness to change (hedonism, stimulation, self-direction) values. The social focus is represented by conservation (security, conformity, tradition) and self-transcendence (universalism, benevolence) values.

The second interest that is highlighted in Figure 5-1 is called anxiety-based values versus anxiety-free values. The former describes individuals who would rather protect their self-interest (power), avoid conflict (conformity) or protect the current status through conservative values (security, tradition).

⁴ Shalom Schwartz. “Are there Universal Aspects in the Structure and Content of Human Values?” *Journal of Social Issues* 4, (1994): 24-25.

⁵ Shalom Schwartz. “An Overview of the Schwartz Theory of Basic Values” *Online Readings in Psychology and Culture*, 2 (1), 2012. <http://dx.doi.org/10.9707/2307-0919.1116>. Downloaded September 15, 2014, 13-14.

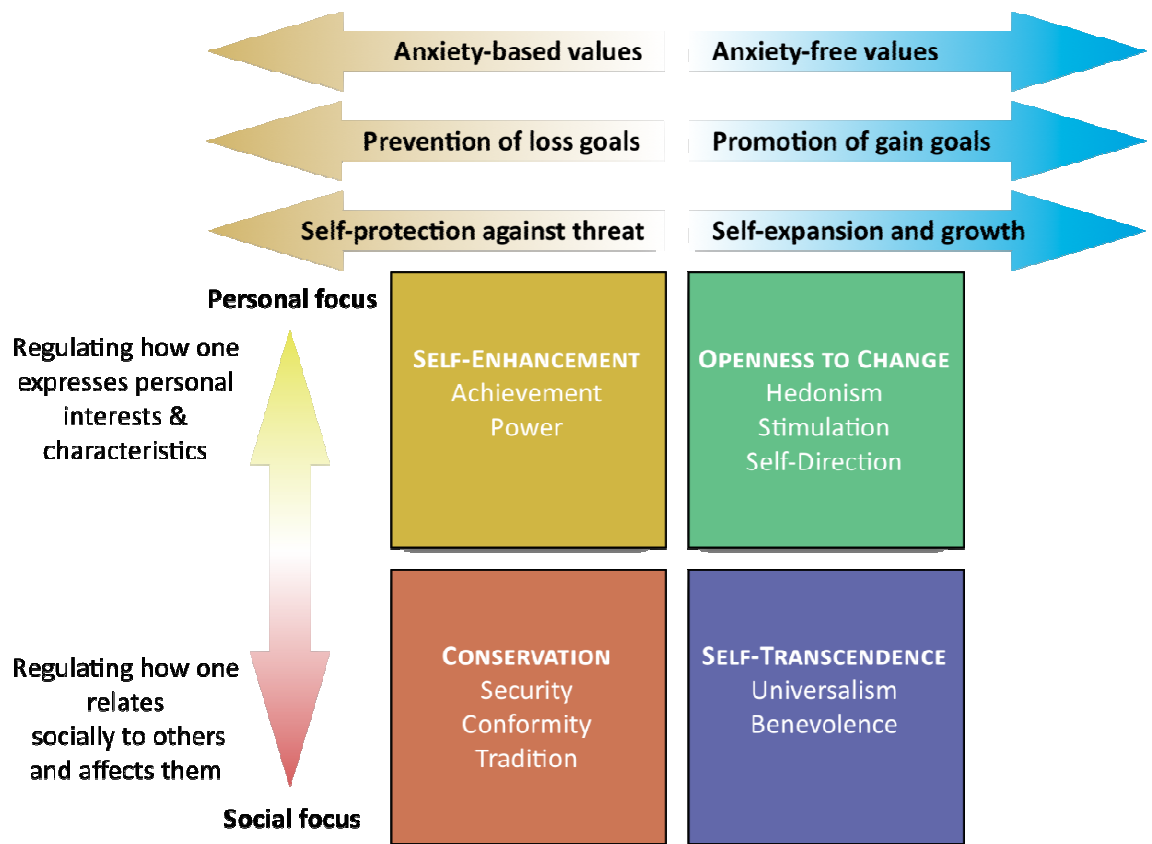


Figure 5-1: Dynamic Structure of the Value Relations.⁶

Alternately, anxiety-free values openness to change (hedonism, stimulation, self-direction) and self-transcendence (universalism, benevolence) promote outward motivations towards others and away from oneself. Of the ten

⁶ Shalom H. Schwartz, Béatrice Hammer and Monique Wach, "Les valeurs de base de la personne: Théorie, mesures et applications," *Revue française de sociologie* 47, no 4 (2006): 965. Also see: Shalom Schwartz. "An Overview of the Schwartz Theory of Basic Values" *Online Readings in Psychology and Culture*, 2 (1), 2012. <http://dx.doi.org/10.9707/2307-0919.1116>. Downloaded September 15, 2014, 13.

individual values, achievement values motivate individuals to both anxiety-based and anxiety-free action.⁷

The final introductory element that I will discuss concerns the results of the correlation analysis which provides support for the Schwartz individual value model. Table 5-2 summarizes the levels of significance for the correlation analysis from the sample. The results validate all of the (inter)-relationships described earlier in Sections 5.1.1 to Section 5.1.3. Most correlations are significant at $p < 0.0001$. The Pearson's correlation coefficients and p-value are reported in Table 9-81 in the Appendix.

⁷ Shalom Schwartz. "An Overview of the Schwartz Theory of Basic Values" *Online Readings in Psychology and Culture*, 2 (1), 2012. <http://dx.doi.org/10.9707/2307-0919.1116>. Downloaded September 15, 2014, 13-14.

Table 5-2: Correlation Coefficient Level of Significance Between Individual Values

Individual Value	Abb.	UNI	BEN	ACH	POW	HED	STI	SED	SEC	CON	TRA
Universalism	UNI										
Benevolence	BEN	****+									
Achievement	ACH	****-	****-								
Power	POW	****-	****-	****+							
Hedonism	HED	****-	****-	*+	*+						
Stimulation	STI	ns	ns	ns	*+	****+					
Self-Direction	SED	*+	ns	ns	ns	ns	****+				
Security	SEC	****-	****-	*-	****-	****-	****-	****-	****-		
Conformity	CON	****-	*-	*-	****-	****-	****-	****-	****+		
Tradition	TRA	ns	*+	****-	****-	****-	****-	****-	*+	****+	-
Self-Transcendence		****+	****+	****-	****-	****-	ns	*+	****-	****-	ns
Self-enhancement		****-	****-	****+	****+	***+	*+	ns	****-	****-	****-
Openness to Change		ns	*-	ns	*+	****+	****+	****+	****-	****-	****-
Conservatism		****-	*-	****-	****-	****-	****-	****-	****+	****+	****+

Note:

*=p-value <0.05;

**** p-value <0.0001

ns=not significant (p-value ≥0.05)

+ = positive correlation

- =negative correlation

5.1.4 Test of Significance for Differences in Individual Value Types Among the Study Groups.

In order to respond to the question of whether there is a significant difference in value priorities among the study groups, I conducted a multivariate analysis of variance procedure where the dependent variables were the ten individual value types and the independent variable was represented by the visible minority groups. The p-values (all $p < 0.05$) are reported in Table 9-79 for both the main effect of the minority groups and the pairwise comparison of the means of the minority groups.⁸

5.1.4.1 Main Effects of the Minority Groups

The summary results in

⁸ The main effect (minority groups) can either be significant or not significant. If the main effect is significant it means that there are some differences in the dependent variable (values) among the minority groups. Further, for those main effects that are significant, pairwise comparisons of the means (e.g. Black vs. White, Chinese vs. Japanese, First Nations vs. Blacks, etc.) of the means among the minority groups indicate which groups (independent variable) have values that are significantly different from each other. The magnitude of the difference is found by comparing the means for those groups which are significantly different from each other. If the main effect is not significant then there is no need to carry out a pairwise comparison of the means.

Table 5-3 indicate that there are main effects statistical significance for openness to change (personal focus) and self-transcendence values (social focus). There were no significant statistical main effects for self-enhancement and conservation value for the groups.

Table 5-3: Results of the Multivariate Analysis of Variance Test of Significance for Difference of Means Among Study Groups for Individual Values.

Higher Order (4) Personal/Social Focus	Significant at p=0.05	Individual Value Types (10)	Significant at p=0.05
Openness to Change (Personal Focus)	Yes	Self-Direction (Organism)	No
		Stimulation (Organism)	No
		Hedonism (Organism)	Yes
Self-enhancement (Personal Focus)	No	Achievement (Interaction, Group)	No
		Power (Interaction, Group)	No
Conservatism (Social Focus)	No	Security (Organism, Interaction, Group)	No
		Conformity (Interaction, Group)	No
		Tradition (Group)	No
Self-Transcendence (Social Focus)	Yes	Benevolence (Organism, Interaction)	Yes
		Universalism (Group, Organism)	Yes

Of the ten individual value types, three have significant main effects. Hedonism was significant for the openness to change values while benevolence and universalism were significant for self-transcendence values. Self-direction and stimulation that also define openness to change were not found to be statistically significant.

5.1.4.2 Pairwise comparisons of the minority groups

The MANOVA results indicate that overall, only the following were significant:

- For openness to change, the pairwise comparison of the means indicates that there is a significant statistical difference between the Chinese and the Japanese for the hedonism individual value type. The Chinese

reported a higher priority (less negative) for hedonism values than the Japanese (more negative).

- For self-transcendence, the pairwise comparison of the means indicates that there is a significant statistical difference between Whites and Chinese for the universalism individual value type. Whites had a higher priority for universalism values than the Chinese.
- Both the Chinese and the Japanese groups have a significantly negative value priority towards openness to change. The Japanese are less open to change than the Chinese.
- The Chinese have a higher priority for hedonism values compared with the Japanese group.
- Whites have a higher priority for universalism values compared with the Chinese group.

Practical significance

It is also instructive to look at the practical differences found in the comparative analysis between the study groups that may not necessarily be statistically significant. A measure may not be statistically significant but may report large differences which, as defined by the researcher and based on the nature of the study, are worth noting. I believe that this social study is a candidate for such consideration as a practical application and as a first step

towards understanding the cultural (value) differences among the study groups. First, I will present the results for the higher order values which are categorized into personal and social values types. Second, I will present the results for the value items within each individual value type in the Schwartz model.

5.1.5 Higher Order Values

Table 5-4 summarizes the four higher order value means (self-transcendence, self-enhancement; and openness to change, conservatism) among the study groups. The value score that appears beside each value is the calculated centered-value priority.⁹ It measures the relative importance or priority of each value and not their ranking.

First, the results indicate that all groups have the same overall higher order value priorities except the Chinese. The Chinese prioritize conservative values over self-transcendence values. This means that the Chinese give priority to security, conformity and traditional values over benevolence and universalism values.

Second, all groups exhibit a social focus (self-transcendence and conservatism) in their value priorities over a personal focus (openness to

⁹ The response for each participant is centered so as to enable comparison across individuals and groups. Incorrect conclusions would be made if the responses were not centered. See Appendix 9.2.4 for more information about centering individual responses.

change and self-enhancement). However, the Chinese prefer to relate to others primarily through conservative action rather than self-transcendence relationships in their social focus compared with the other groups.

Table 5-4: Higher Order Individual Value Priorities for Blacks, Chinese, First Nations, Japanese, and Whites.

Individual Values	Black		Chinese		First Nations		Japanese		White	
	Priority	Mean	Priority	Mean	Priority	Mean	Priority	Mean	Priority	Mean
Self-Transcendence	1	0.64	2	0.35	1	0.74	1	0.98	1	0.8
Self-enhancement	4	-1	4	-0.86	4	-0.95	4	-1.41	4	-1.22
Openness to Change	3	-0.06	3	-0.32	3	-0.24	3	-0.79	3	-0.18
Conservatism	2	-0.05	1	0.41	2	0	2	0.41	2	0.06

Third, the centered value not only provides the priority for each value score but also signifies the weight given to each higher-order value. For example, although Blacks and Whites identify openness to change as their third priority value, Blacks are more open to change than Whites since their centered value is smaller (less negative). Overall, the Japanese are the least open to change among all the groups (most negative). On the other hand, the Japanese are the most self-transcendent among the groups (most positive) followed by Whites, First Nations, Blacks and the Chinese. The Chinese express the highest priority towards self-enhancement value followed by First Nations, Blacks, Whites and the Japanese. The Japanese express the highest priority for conservative values followed by Whites, First Nations and Blacks.

Overall, Blacks, First Nations and Whites are closer in their value priorities. Blacks are the most open to change. First Nations occupy the middle position across all categories. Whites tend to have value priorities that offer

more self-transcendence, and openness to change; and less conservative and self-enhancement actions.

Overall, the Chinese and the Japanese are closer in values with the exception of self-transcendence where they are the furthest apart. They are the most conservative and the least likely to be open to change.

The rest of this section will present the results for the individual values that I have segmented into two major groups, personal focused values and social focused value.

5.1.6 Personal Values

In this section I will report on the results on the study relating to the personal values as described in the Schwartz individual value model. The personal values are highlighted in Table 5-5. They measure personal characteristics and how these lead to an expression of personal interests.

Table 5-5: Higher Order, Individual Value Types and the 40 value items Which Define These Values.

Higher Order (4) Personal/Social Focus	Individual Value Types (10)	Social Value Types Indicators or Items on the Questionnaire (40)
Openness to Change (Personal Focus)	Self-Direction (Organism)	creativity, choosing own goals, curious, independent (4).
	Stimulation (Organism)	a varied life, daring, an exciting life (3).
	Hedonism (Organism)	pleasure, self-indulgence, enjoying life (3).
Self-enhancement (Personal Focus)	Achievement (Interaction, Group)	ambitious, successful, capable, influential (4).
	Power (Interaction, Group)	wealth, social power, authority (3).
Conservatism (Social Focus)	Security (Organism, Interaction, Group)	family security, national security, clean, health, social order (5).
	Conformity (Interaction, Group)	obedient, self-discipline, honoring parents and elders, politeness (4).
	Tradition (Group)	accepting my portion in life, devout, respect for tradition, humble (4).
Self-Transcendence (Social Focus)	Benevolence (Organism, Interaction)	helpful, loyal, responsible, forgiving (4).
	Universalism (Group, Organism)	equality, broadminded, unity with nature, a world at peace, social justice, protecting the environment (6).

Table 5-6 summarizes the 10 individual values types for each group along with their centered value priority which indicates both priority and the weight placed on each value.

Table 5-6: Individual Value Priorities for Blacks, Chinese, First Nations, Japanese, Whites, and for all groups (including others).

Individual Values	Black		Chinese		First Nations		Japanese		White	
	Priority	Mean	Priority	Mean	Priority	Mean	Priority	Mean	Priority	Mean
Universalism	1	0.70	4	0.29	1	0.89	1	1.26	1	0.85
Benevolence	3	0.58	3	0.41	2	0.59	3	0.69	2	0.75
Achievement	7	-0.40	7	-0.65	8	-0.64	7	-0.87	7	-0.93
Power	10	-1.60	10	-1.07	10	-1.26	10	-1.95	10	-1.51
Hedonism	6	-0.24	7	-0.10	7	-0.54	8.5	-1.54	7	-0.52
Stimulation	9	-0.55	9	-0.82	9	-0.77	8.5	-1.54	8	-0.65
Self-Direction	2	0.60	6	-0.02	3	0.59	4	0.69	3	0.64
Security	4	0.40	2	0.45	4	0.22	5	0.58	4	0.41
Conformity	5	-0.08	1	0.48	5	0.07	2	0.76	5	-0.03
Tradition	8	-0.46	5	0.29	6	-0.28	6	-0.12	6	-0.20

5.1.7 Openness to Change (Higher Order)

Openness to change is measured by three individual value types, self-direction, stimulation and hedonism. Each individual value type is comprised of several value items.

5.1.7.1 Self-Direction

Table 5-7 summarizes the self-direction value and the value items which define it. Overall the self-direction value is of second priority for Blacks, third priority for First Nations and Whites, and fourth priority for the Japanese. Despite their differences in priorities, they each, in general, assign approximately the same weight to the self-direction value. Self-direction may therefore not be a significant issue (difference) between Blacks, First Nations, Japanese and Whites. They are all motivated to act in the same way with respect to self-

direction values. These groups, in general, all want to be independent in their action.

However, the Chinese are the only group to express a negative priority towards the self-direction value and prioritize this value as their sixth most important. The Chinese express a lesser need for independence in “thought and action-choosing, creating, exploring” than the other groups.

Self-direction value items

All groups, except the Chinese, express as a relatively high priority to be independent, curious and to choose their own goals in defining their self-direction value. The Chinese express only a priority to be independent. Whites are the only group that expresses a positive priority for creativity.

Table 5-7: Self-Direction Value Items That Define Openness to Change.

Value	Black		Chinese		First Nations		Japanese		White	
	Priority	Mean	Priority	Mean	Priority	Mean	Priority	Mean	Priority	Mean
Individual Value										
Self-Direction	2	0.60	6	-0.02	3	0.59	4	0.69	3	0.64
Self-Direction Value Item										
creativity	4	-0.10	4	-0.96	4	-0.34	4	-0.62	4	0.19
choosing own goals	3	0.65	3	-0.13	2	0.89	1	1.38	3	0.68
curious	2	0.81	2	-0.04	3	0.74	3	0.63	1	0.93
independent	1	1.06	1	0.95	1	1.05	1	1.38	2	0.75

The results show the following progression from high to low priority for the elements that measure the self-direction value for each study group as follows:

- (a) Creativity – Whites, Blacks, First Nations, the Japanese, the Chinese
- (b) Choosing Own Goals – The Japanese, First Nations, (White and Blacks), the Chinese
- (c) Curious – Whites, Blacks, First Nations, the Japanese, the Chinese
- (d) Independent – The Japanese, First Nations, Blacks, the Chinese, Whites

5.1.7.2 Stimulation

Table 5-8 summarizes the stimulation value and the value items which define it. Overall, the stimulation value is of ninth priority for Blacks, the Chinese, First Nations, the Japanese, and of eighth priority for Whites. The Japanese reported the most negative score towards the stimulation value actions (excitement, novelty and challenge in life) followed by the Chinese, First Nations, Whites and Blacks. Conversely, Blacks are more inclined to seek out stimulation values, although they are not their main priority.

Stimulation value items

The three elements that measure the stimulation value indicate that all groups except the Chinese prefer a varied life over an exciting life or a daring life. Only Blacks, First Nations and Whites express a positive need for a varied life. The Chinese prefer an exciting life to a varied or daring life.

Table 5-8: Stimulation Value Items That Define Openness to Change.

Value	Black		Chinese		First Nations		Japanese		White	
	Priority	Mean	Priority	Mean	Priority	Mean	Priority	Mean	Priority	Mean
Individual Value										
Stimulation	9	-0.55	9	-0.82	9	-0.77	8.5	-1.54	8	-0.65
Stimulation Value Items										
a varied life	1	0.06	2	-0.80	1	0.36	1	-1.12	1	0.09
daring	2	-0.69	3	-1.30	2	-1.34	3	-1.87	3	-1.16
an exciting life	3	-1.02	1	-0.38	3	-1.34	2	-1.62	2	-0.88

The results show the following progression from high to low priority for the elements that measure the stimulation value for each study group as follows:

- A varied life – First Nations, (Whites and Blacks), the Chinese, the Japanese
- A daring life – Blacks, White, (the Chinese, First Nations), the Japanese
- An exciting life – The Chinese, Blacks, Whites, First Nations, Japanese

The detailed results confirm that the Japanese express the least priority for all of the items that constitute the stimulation value.

5.1.7.3 Hedonism

Table 5-9 summarizes the stimulation value and the value items which define it. Overall the hedonism value is of sixth priority for Blacks, seventh priority for the Chinese, First Nations, and Whites, and of eighth priority for the Japanese. The Japanese reported the most negative score towards the hedonism value actions (pleasure and sensuous gratification to oneself) followed by First Nations, Whites, Blacks and the Chinese. Conversely, the Chinese are more inclined to seek out hedonism values, although it is not their main priority.

Hedonism value items

The Chinese are the only group to express a positive priority for enjoying life and pleasure in defining their hedonism value. All groups are consistent in expressing self-indulgence as their least priority in defining their hedonism value. The Japanese expressed the least priority for the hedonism value.

Table 5-9: Hedonism Value Items That Define Openness to Change.

Value	Black		Chinese		First Nations		Japanese		White	
	Priority	Mean	Priority	Mean	Priority	Mean	Priority	Mean	Priority	Mean
Individual Value										
Hedonism	6	-0.24	7	-0.10	7	-0.54	8.5	-1.54	7	-0.52
Hedonism Value Items										
pleasure	1	-0.02	2	0.04		-0.34	1	-1.37	1	-0.25
self-indulgence	3	-0.60	3	-0.71		-1.18	2	-1.62	3	-0.93
enjoying life	2	-0.10	1	0.37		-0.11	3	-1.62	2	-0.37

The results show the following progression from high to low priority for the elements that measure the stimulation value for each study group as follows:

- Pleasure – The Chinese, Blacks, Whites, First Nations, the Japanese.
- Self-Indulgence – Blacks, the Chinese, Whites, First Nations, the Japanese
- Enjoying Life – The Chinese, (Blacks and First Nations), Whites, the Japanese.

5.1.8 Self-enhancement (Higher Order)

Two individual value types, achievement and power measure self-enhancement. Each individual value type is comprised of several value items.

5.1.8.1 Achievement

Table 5-10 summarizes the achievement value and the value items which define it. All groups express a negative priority to the achievement value. Overall the achievement value is of seventh priority for Blacks and the Japanese, eighth priority for the Chinese and First Nations, and of ninth priority for Whites. Whites reported the most negative score towards the achievement value actions followed by the Japanese, Chinese, First Nations, and Blacks. Conversely,

Blacks are more inclined to seek out achievement values, although it is not their main priority.

Achievement value items

First Nations, the Japanese and Whites all order the achievement value items with the same priority but different weights (capable, ambitious, successful, influential). Blacks and the Chinese each differ from the other groups.

Table 5-10: Achievement Value Items That Define Self-enhancement.

Value	Black		Chinese		First Nations		Japanese		White	
	Priority	Mean	Priority	Mean	Priority	Mean	Priority	Mean	Priority	Mean
Individual Value										
Achievement	7	-0.40	7	-0.65	8	-0.64	7	-0.87	7	-0.93
Achievement Value Items										
ambitious	4	-0.60	3	-0.88	2	-0.57	2	-0.87	2	-0.71
successful	3	-0.52	4	-0.96	3	-0.57	3	-1.12	3	-1.22
capable	1	-0.10	1	-0.21	1	-0.18	1	-0.12	1	-0.57
influential	2	-0.35	2	-0.55	4	-1.26	4	-1.37	4	-1.23

The results show the following progression from high to low priority for the elements that measure the achievement value for each study group as follows:

- Ambitious – (First Nations and Blacks), (the Japanese and the Chinese), Whites
- Successful – (Blacks and First Nations), the Chinese, the Japanese, Whites

- Capable – (Blacks and the Japanese), (First Nations and the Chinese), Whites
- Influential – Black, the Chinese, (First Nations and Whites), the Japanese

Although all groups express a negative value priority for the achievement value, it is clear that Blacks are most influenced by this value. Blacks express a high value priority on being capable, influential, successful and ambitious, in that order. These same trends are expressed by First Nations. On the other hand, Whites, the Japanese and the Chinese give less priority to the achievement value.

5.1.8.2 Power

Table 5-11 summarizes the power value and the value items which define it. Overall the power value is of tenth priority (and last) for all groups. The Japanese reported the most negative score towards the power value actions (social status and prestige, control or dominance over people and resources) followed by Blacks, Whites and the Chinese. Conversely, the Chinese are more inclined to seek out power values, although it is their lowest priority.

Power value items

All groups, except the Chinese, prioritize their power value with the same value items but with different weights (authority, social power, wealth). The Chinese prioritize their value items as wealth, authority and social power. Wealth is of high priority to the Chinese while it is the lowest value for the other groups.

Table 5-11: Power Value Items That Define Self-enhancement.

Value	Black		Chinese		First Nations		Japanese		White	
	Priority	Mean	Priority	Mean	Priority	Mean	Priority	Mean	Priority	Mean
Individual Value										
Power	10	-1.60	10	-1.07	10	-1.26	10	-1.95	10	-1.51
Power Value Items										
wealth	3	-2.19	1	-0.8	3	-2.18	3	-2.62	3	-1.99
social power	2	-1.69	3	-1.46	2	-1.03	2	-2.12	2	-1.53
authority	1	-0.94	2	-0.96	1	-0.57	1	-1.12	1	-1.01

The results show the following progression from high to low priority for the elements that measure the power value for each study group as follows:

- Wealth – The Chinese, Whites, (First Nations and Blacks), the Japanese
- Social power – First Nations, the Chinese, Whites, Blacks, the Japanese
- Authority – First Nations, (Blacks, the Chinese), Whites, the Japanese

The Japanese are the most averse to power values followed by Blacks and Whites. First Nations express their power values through social power and authority. The Chinese express their social power value through wealth.

Profile – Personal Focused Values

Overall, Blacks report the highest value priority towards openness to change as measured by self-direction, stimulation and hedonism values followed by Whites and First Nations. The Japanese and the Chinese are the least open to change particularly because of their low priority for stimulation and hedonism values.

In general, all groups report negative value towards self-enhancement values (achievement and power). However, Blacks and First Nations are more inclined towards achievement values, the Chinese towards power values, the Japanese favour neither and Whites are inclined towards power values. Of the two (achievement, power), the power value is the least acceptable to all groups.

5.1.9 Social Values

In this section I will report on the results on the study relating to the social values as described in the Schwartz individual value model. The social values are highlighted in Table 5-12. They measure individual social characteristics and how these might affect others.

Table 5-12: Higher Order, Individual Value Types and the 40 value items Which Define These Values.

Higher Order (4) Personal/Social Focus	Individual Value Types (10)	Social Value Types Indicators or Items on the Questionnaire (40)
Openness to Change (Personal Focus)	Self-Direction (Organism)	creativity, choosing own goals, curious, independent (4).
	Stimulation (Organism)	a varied life, daring, an exciting life (3).
	Hedonism (Organism)	pleasure, self-indulgence, enjoying life (3).
Self-enhancement (Personal Focus)	Achievement (Interaction, Group)	ambitious, successful, capable, influential (4).
	Power (Interaction, Group)	wealth, social power, authority (3).
Conservatism (Social Focus)	Security (Organism, Interaction, Group)	family security, national security, clean, health, social order (5).
	Conformity (Interaction, Group)	obedient, self-discipline, honoring parents and elders, politeness (4).
	Tradition (Group)	accepting my portion in life, devout, respect for tradition, humble (4).
Self-Transcendence (Social Focus)	Benevolence (Organism, Interaction)	helpful, loyal, responsible, forgiving (4).
	Universalism (Group, Organism)	equality, broadminded, unity with nature, a world at peace, social justice, protecting the environment (6).

5.1.10 Conservatism (Higher Order)

The conservatism value is measured by three individual values, security, conformity and tradition. Each individual value type is comprised of several value items.

5.1.10.1 Security

Table 5-13 summarizes the security value and the value items which define it. Overall the security value is of fourth priority for Blacks, First Nations and Whites, second priority for the Chinese and fifth priority for the Japanese. All groups reported a positive value score for the security value. The Japanese reported the most positive score towards the security value actions (safety, harmony and stability, of society, of relationships and of self) followed by (the Chinese, Whites, Blacks) together, then First Nations. Conversely, First Nations are the least inclined towards security value although it is one of their main priorities.

Security value items

All groups have a different set of priorities for their security value. In general, health and social order are of high priority across all groups. The national security value item is the least priority across all groups

Blacks are the only group that reported a negative score for the value item “clean” while First Nations are the only group that reported a negative score for value items “family security” and “national security”. The Chinese, the Japanese and Whites, all reported positive score for all value items that measured the security value. Both First Nations and the Japanese reported a high priority for the value item “clean” which would suggest that they have a higher priority for environmental issues.

Table 5-13: Security Value Items That Define Conservatism.

Value	Black		Chinese		First Nations		Japanese		White	
	Priority	Mean	Priority	Mean	Priority	Mean	Priority	Mean	Priority	Mean
Individual Value										
Security	4	0.40	2	0.45	4	0.22	5	0.58	4	0.41
Security Value Items										
family security	3	0.31	3	0.37	4	-0.11	4	0.38	3	0.28
national security	4	0.31	5	0.04	5	-0.18	5	0.38	4	0.16
clean	5	-0.02	4	0.20	2	0.36	2	0.63	5	0.07
health	1	0.90	1	0.95	1	0.82	3	0.63	1	0.97
social order	2	0.48	2	0.70	3	0.20	1	0.88	2	0.55

The results show the following progression from high to low priority for the elements that measure the security value for each study group as follows:

- Family security – (The Japanese, Chinese, Blacks), Whites, First Nations
- National security – (The Japanese, Blacks), Whites, the Chinese, First Nations
- Clean, - The Japanese, First Nations, the Chinese, Whites, Blacks
- Health – (Whites, the Chinese, Blacks), First Nations, the Japanese
- Social order – (The Japanese, the Chinese, Whites), Blacks, First Nations

5.1.10.2 Conformity

Table 5-14 summarizes the conformity value and the value items which define it. Overall the conformity value is of fifth priority for Blacks and First Nations and Whites, first priority for the Chinese and second priority for the Japanese. Blacks and Whites reported a negative value score for the conformity value while First Nations, the Chinese and the Japanese groups reported a positive value score for the conformity value. A positive score suggests restraint of actions (more obedient, self-disciplined, honoring parents and elders politeness). The Japanese reported the most positive score towards the conformity value actions followed by the Chinese. These two groups express high positive priority for the conformity value. First Nations have a small positive values score. Blacks and Whites have a small negative value score.

Conformity value items

All groups, except First Nations, reported a positive value score for the “obedient” value item. The Japanese and the Chinese place a high priority on the “obedient” value item.

All groups reported a positive value score for the “politeness” value item. First Nations places a high priority on the “politeness” value item. Only the Japanese reported a positive (and high) score for the “self-discipline” value item. Self-discipline is very important to the Japanese. Finally, all groups reported a negative value score for the “honoring parents and elders” value item. The

Chinese reported the highest value score for “honoring parents and elders.”

Both the Japanese and the Chinese report a high priority for conformity values.

Blacks and First Nations report the least priority for conformity values, followed by Whites and First Nations.

Table 5-14: Conformity Value Items That Define Conservatism.

Value	Black		Chinese		First Nations		Japanese		White	
	Priority	Mean	Priority	Mean	Priority	Mean	Priority	Mean	Priority	Mean
Individual Value										
Conformity	5	-0.08	1	0.48	5	0.07	2	0.76	5	-0.03
Conformity Value Items										
obedient	1	0.56	1	1.29	3	-0.03	1	1.38	2	0.26
self-discipline	3	-0.27	4	-0.13	2	-0.03	3	0.63	3	-0.24
honoring parents and elders	4	-0.94	3	-0.13	4	-0.49	4	-0.37	4	-0.65
politeness	2	0.31	2	0.87	1	0.82	2	1.38	1	0.52

The results show the following progression from high to low priority for the elements that measure the security value for each study group as follows:

- Obedient – The Japanese, the Chinese, Whites, Blacks, First Nations
- Self-discipline – The Japanese, First Nations, the Chinese, (Whites, Black)
- Honoring parents and elders – The Chinese, the Japanese, First Nations, Whites, Blacks
- Politeness – The Japanese, (the Chinese, First Nations), Whites, Blacks.

5.1.10.3 Tradition

Table 5-15 summarizes the tradition value and the value items which define it. Overall the tradition value is of eighth priority for Blacks, fifth priority for the Chinese, and sixth priority for First Nations, the Japanese and Whites. The Chinese are the only group that expressed a positive value score for tradition. A positive score suggests more action towards respect, commitment and acceptance of the customs and ideas that one's culture or religion provides. (more "obedient, self-disciplined, honoring parents and elders politeness").

Tradition value items

All groups are in agreement that "respect for tradition" is not a priority for them. It is the least prioritized (and negative) value items. All groups express a positive value score for the "devout" value item. The Chinese are the only group that expressed a positive and first priority for the value item "accepting my portion in life".

Blacks, First Nations and Whites all define their tradition value primarily by the "devout" and "humble" value item. The Japanese define their tradition value only by the "devout" value item. The Chinese are the only group that expresses three value items to measure their tradition values (accepting my portion in life, humble and devout). The Chinese are highly traditional in their values.

Table 5-15: Tradition Value Items That Define Conservatism.

Value	Black		Chinese		First Nations		Japanese		White	
	Priority	Mean	Priority	Mean	Priority	Mean	Priority	Mean	Priority	Mean
Individual Value										
Tradition	8	-0.46	5	0.29	6	-0.28	6	-0.12	6	-0.20
Tradition Value Items										
accepting my portion in life	3	-1.10	1	0.70	3	-0.72	2	-0.12	3	-0.61
devout	1	0.73	3	0.37	2	0.13	1	1.38	1	0.53
respect for tradition	4	-1.69	4	-0.63	4	-0.72	4	-1.37	4	-0.75
humble	3	0.23	2	0.70	1	0.20	3	-0.37	2	0.03

The results show the following progression from high to low priority for the elements that measure the tradition value for each study group as follows:

- Accepting my portion in life – The Chinese, the Japanese, Whites, First Nations, Blacks
- Devout – The Japanese, Blacks, Whites, the Chinese First Nations
- Respect for tradition - The Chinese, Whites, First Nations, the Japanese, Blacks
- Humble – The Chinese, (Blacks, First Nations), Whites, the Japanese

5.1.11 Self-Transcendence (Higher Order)

The self-transcendence value is measured by two individual values, benevolence and universalism. Each individual value type is comprised of several value items.

5.1.11.1 Benevolence

Table 5-16 summarizes the benevolence value and the value items which define it. Overall the benevolence value is of third priority for Blacks, the Chinese and the Japanese, and second priority for First Nations and Whites. All groups expressed a positive value score for the benevolence value. A positive score suggests more action towards “preserving and enhancing the welfare of those with whom one is in frequent personal contact (the ‘in-group’)”. Whites reported the most positive score towards the benevolence value actions followed by the Japanese, Blacks and First Nations equally, and the Chinese.

Benevolence value items

All groups report a positive and high priority for most of the benevolence value items. The low priorities were reported by the Chinese for the “forgiving” and by the Japanese for the “loyal” value items.

Table 5-16: Benevolence Value Items That Define Self-Transcendence.

Value	Black		Chinese		First Nations		Japanese		White	
	Priority	Mean	Priority	Mean	Priority	Mean	Priority	Mean	Priority	Mean
Individual Value										
Benevolence	3	0.58	3	0.41	2	0.59	3	0.69	2	0.75
Benevolence Value Items										
helpful,	1	0.90	2	0.37	2	0.59	2	0.88	1	0.99
loyal	4	0.31	3	0.37	4	0.43	4	0.13	3	0.73
responsible	2	0.56	1	0.87	3	0.59	1	1.13	2	0.95
forgiving	3	0.56	4	0.04	1	0.74	3	0.63	4	0.35

The results show the following progression from high to low priority for the elements that measure the tradition value for each study group as follows:

- Helpful – Whites, Blacks, the Japanese, First Nations, the Chinese
- Loyal – First Nations, Whites, (the Chinese, Blacks) the Japanese
- Responsible – The Japanese, Whites, the Chinese, (First Nations, Blacks)
- Forgiving – First Nations, Japanese, Blacks, Whites, the Chinese

5.1.11.2 Universalism

Table 5-17 summarizes the universalism value and the value items which define it. Overall the universalism value is first for all groups, except the Chinese who give fourth priority to this value. All groups expressed a positive value score for the universalism value. A positive score suggests more action towards “understanding, appreciation, tolerance, and protection for the welfare of all people and for nature.” The Japanese reported the most positive score towards the universalism value actions followed by First Nations and Whites equally,

Blacks and the Chinese. The value score expressed by the Chinese was much smaller than all of the other groups.

Universalism value items

The Japanese report the highest priority scores across all universalism value items. Their commitment to universalism is strong. On the other hand, the Chinese reported the least priority towards universalism value items.

Table 5-17: Universalism Value Items That Define Self-Transcendence.

Value	Black		Chinese		First Nations		Japanese		White	
	Priority	Mean	Priority	Mean	Priority	Mean	Priority	Mean	Priority	Mean
Individual Value										
Universalism	1	0.70	4	0.29	1	0.89	1	1.26	1	0.85
Universalism Value Items										
equality	2	1.06	3	0.29	2	1.20	1	1.88	1	1.16
broadminded	4	0.90	5	-0.21	4	0.82	3	1.38	5	0.83
unity with nature	5	0.23	2	0.62	5	0.74	4	1.13	3	1.01
a world at peace	1	1.15	4	0.20	3	0.97	5	0.88	4	0.94
social justice	3	1.06	1	1.04	1	1.36	2	1.63	2	1.16
protecting the environment	6	-0.19	6	-0.21	6	0.28	6	0.63	6	-0.01

Overall, the Chinese are the only group to report a negative score for the “broadminded” value item. All groups, except the Chinese, prioritize “social justice” and “equality” together as positive universal value items. The Chinese prioritize “social justice” and “unity with nature” which means that they prioritize “unity with nature” over the “equality” value item.

All groups have a high priority for the “unity with nature” value item except Blacks. All groups have a high priority for the “a world at peace” value item except the Chinese. All groups have a high priority for the “broadminded” value item, except the Chinese who rate this item as a negative priority. The Japanese and First Nations are the only groups who reported a positive and high priority for the “protection of the environment” value item. The social justice value item is the most common trait across all groups.

- Equality – The Japanese, (First Nations, Whites), Blacks, the Chinese
- Broadminded – The Japanese, Blacks, (Whites, First Nations), the Chinese
- Unity with nature – The Japanese, Whites, First Nations, the Chinese, Blacks
- A world at peace – Blacks, (First Nations, Whites), the Japanese, the Chinese
- Social justice – The Japanese, First Nations, Whites, (Black, the Chinese)
- Protecting the environment – The Japanese, First Nations, Whites, (Blacks, the Chinese)

In summary, the personal and social value analyses above can be visualized in Figure 5-2¹⁰ The flow diagram captures the value priority reported by each study group from the higher order level to the basic individual value items of the Schwartz model. For example, of the five study groups, the Chinese and Japanese report the largest gap for self-transcendence which is found primarily in their difference in the universalism value. This further translates in their differences in priorities for “equality,” “broadminded,” “social justice,” and “protecting the environment” issues.

On the other hand, the Chinese and Japanese groups are very close with respect to conservative values for all three value measures, security, conformity and tradition. They share value priorities on issues such as “family security,” “social order,” “honouring parents and elders,” “politeness,” and “accepting my portion in life.” The Japanese give a higher value priority for being “devout” while the Chinese report a higher value priority for “respect for tradition.”

The significant values for Blacks are openness to change (stimulation and hedonism) and self-enhancement (achievement) among all groups. These are further expressed as: daring, pleasure, self-indulgent, independent, enjoying life, ambitious, successful, capable, influential.

Overall, the individual values of First Nations were positioned in the “middle” of the higher order groups. There is a tendency towards universalism,

¹⁰ This diagram does not take into consideration the weight assigned to each value or whether the differences in the centered scores are significant. See individual values scores reported earlier.

self-direction and power values. These are further expressed as: loyal, forgiving, a world at peace, clean, humble, choosing own goals, a varied life, independent, ambitious, social power, authority.

The significant values for Whites are self-transcendence (benevolence) and openness to change (stimulation) among all groups. These are further expressed as: helpful, loyal, responsible, creativity, curious, self-indulgent, a varied life, daring, an exciting life.

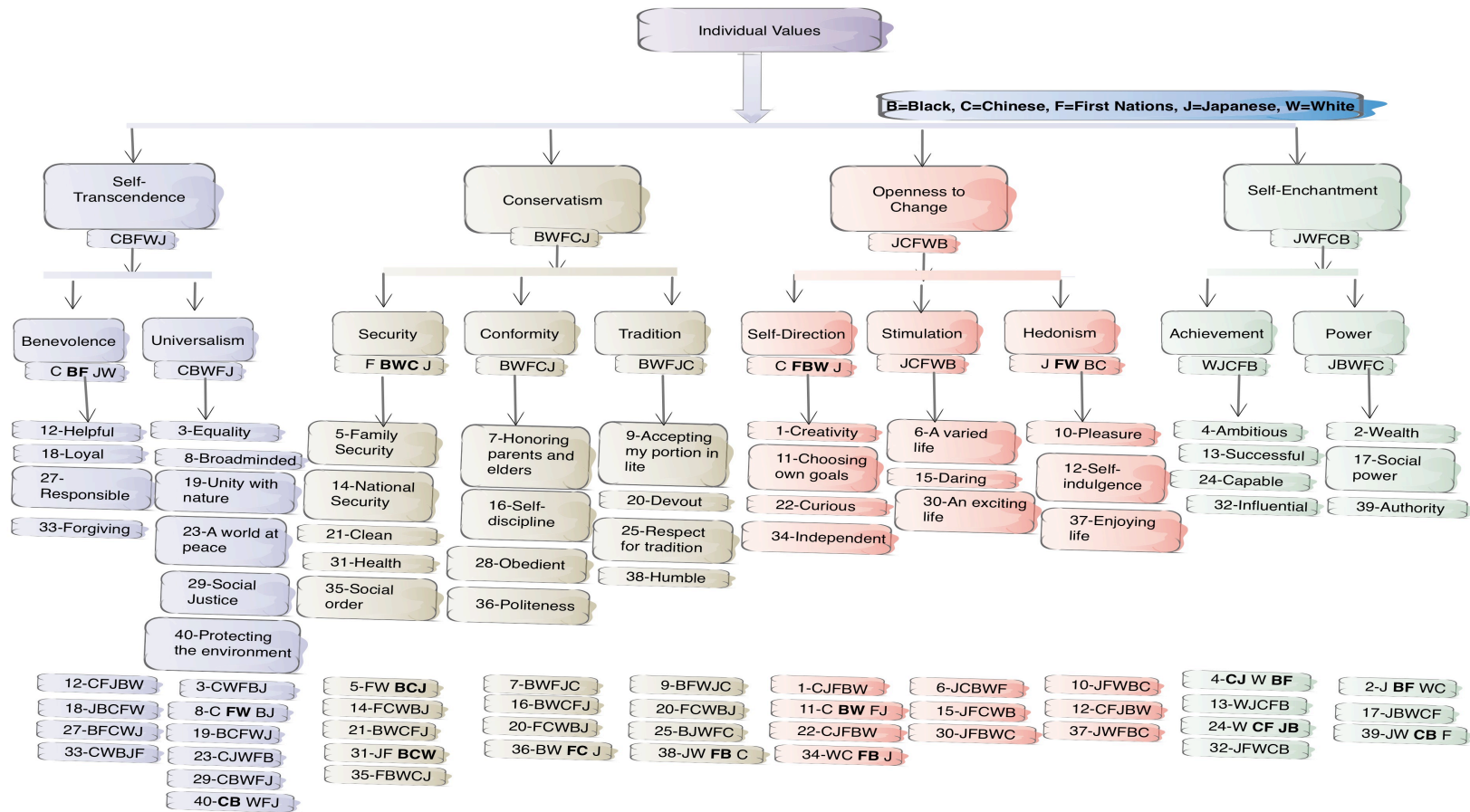


Figure 5-2: Individual Value Priorities for each Study Group for each level of the model.¹

¹ B=Black, C= Chinese, F=First Nations, J=Japanese, W=White.

Profile – Social Focused Values

For the socially focused values, most groups exhibited a high degree of priority for benevolence, universalism and security. They were less attracted to tradition and conformity values except for the Chinese who reported a high priority for tradition and conformity values in expressing their social values. Further, the Chinese are least likely to express their social values by universalism values.

In general, (a) the Chinese are the most conservative and least self-transcendent compared with the other groups, (b) Blacks express the least conservative values followed by First Nations, Whites and Japanese, (c) First Nations and Whites express the most self-transcendent values followed by Blacks and the Japanese.

5.1.12 Interaction of Personal and Social Values

According to Schwartz, the ten individual values also provide meaning in their relationships around the circular structure of the model as discussed earlier in this chapter. Table 5-18 provides a summary of the results for each paired category and their meaning. This summary is based on the results reported earlier in Table 5-6.

5.1.12.1 Positive Similarities Among Groups

These positive relationships [self direction and universalism (e), universalism and benevolence (f), conformity and security (k)] suggest that all groups, in general prefer their individuality, the diversity of existence and the protection of order and harmony in relations.

5.1.12.2 Negative Similarities Among Groups

These negative relationships [power and achievement (a), and achievement and hedonism (b)] suggest that in general, all groups do not prefer to emphasize social superiority and esteem, or to focus on self-centered satisfaction. They are against the promotion of social superiority, self-esteem, self-centered and hedonistic actions.

Table 5-18: Categorization of Each Adjacent Pair of Values in the Schwartz Model for Each Study Group.

Individual Value Interaction	Black	Chinese	First Nations	Japanese	White
(a) power and achievement-both emphasize social superiority and esteem;	-	-	-	-	-
(b) achievement and hedonism-both focus on self-centered satisfaction	-	-	-	-	-
(c) hedonism and stimulation-both entail a desire for affectively pleasant arousal					
(d) stimulation and self-direction-both involve intrinsic interest in novelty and mastery					
(e) self-direction and universalism-both express reliance upon one's own judgment and comfort with the diversity of existence	+	+	+	+	+
(f) universalism and benevolence-both are concerned with enhancement of others and transcendence of selfish interests	+	+	+	+	+
(g) benevolence and conformity-both call for normative behavior that promotes close relationships		+	+	+	
(h) benevolence and tradition-both promote devotion to one's in-group		+			
(i) conformity and tradition-both entail subordination of self in favour of socially imposed expectations	-	+	-		-
(j) tradition and security-both stress preserving existing social arrangements that give certainty to life		+			
(k) conformity and security-both emphasize protection of order and harmony in relations;	+	+	+	+	+
(l) security and power-both stress avoiding or overcoming the threat of uncertainties by controlling relationships and resources					

Note: + means both values are positive; - means both values are negative; blank means one value is positive and the other is negative. The value priorities for the following groups were counted as positive for this summary table since they were close to zero: Conformity (Black, White); Self-Direction (Chinese).

5.1.12.3 Mixed positive and negative similarities and differences between groups

This grouping represents those categories that were reported for situations where unanimity in value priorities was not achieved across the groups. They are:

- The Chinese, First Nations and the Japanese are the only groups that expressed a completely positive relationship for both benevolence and conformity values which together promotes close relationships (g). Blacks and Whites report a positive and negative relationship for these two values.
- The Chinese are the only group to report a positive relationship for benevolence, tradition, conformity and security values (h, i, j). This means that the Chinese favour a devotion to in-group relationships, socially imposed expectations, and social relationships that give certainty to life.
- The Chinese are the only group to report a positive relationship for both benevolence and tradition (h) which indicates that they promote in-group action. The other groups report a positive and negative relationship for these two values.
- The Chinese are the only group to report a positive relationship for both conformity and tradition (i). This means that they prefer socially imposed expectations. Blacks, First Nations and Whites report a negative relationship for these two values. The Japanese report a positive and negative relationship for these two values.

- The Chinese are the only group to report a positive relationship for both tradition and security which promote the maintenance of existing social situations that maintain “certainty in life.” The other groups report a positive and negative relationship for these two values.
- The cells that are left blank in Table 5-18 represent both positive and negative relationships for all groups for both hedonism and stimulation (c), for stimulation and self-direction (d); and for security and power (l). This means that the groups report “neutral” action towards a desire for affective pleasant arousal, interest in novelty and mastery, and thinking about uncertainties that would lead them to control relationships and resources.

5.2 Research Question 2: Spirituality/Religiousness Measures

This section reports on the spirituality/religiousness (SR) measures included in the survey for each study group. I will first present the results of the correlation analysis which investigates whether relationships exist between individual value types and the spirituality/religiousness measures. Secondly, I will present the results of the test of significance of the differences in spirituality/religiousness between the study groups. Finally, I will report on the questions: (a) What are the spirituality/religiousness measures for the study groups? (b) What are the similarities and differences between the study groups? The definition of terms is found in Section 4.1.1. No distinction is intended between spirituality and religiousness.¹

5.2.1 Correlations for Spirituality/Religiousness Measures

Table 5-19 summarizes the levels of significance for the correlations between individual values and spirituality/religiousness measures. The results indicate that:

- there is no relationship between church attendance and any of the 10 individual values. This implies individual values have no relationship to

¹ The theoretical framework was already presented in Section 2.4 and expanded in detail in Section 9.3.

church attendance, as defined by the spirituality/religiousness measure.

However, there is correlation between organizational religiousness, which also measures church attendance, and the security individual value.

- Belief, commitment, daily spiritual experience, meaning, and religious and spiritual coping, each have a one to one mapping to individual values. For example,

belief is related to conservative values (security, conformity and tradition);

commitment and religious spiritual coping are each related to self-enhancement values (achievement, power);

daily spiritual experience and meaning are each related to self-transcendence values (universalism, benevolence).

Table 5-19: Correlation Levels of Significance Between Individual Values and Spirituality/Religiousness Measures

Individual Value	Abb.	Belief	Church Attendance	Commitment	Daily Spiritual Experience	Forgiveness	Meaning	Organizational Religiousness	Private Religious Practice	Religious Support	Religious and Spiritual Coping
Universalism	UNI	****	ns	*	****+	****	****+	ns	ns	*+	****
Benevolence	BEN	ns	ns	****	****+	****	****+	*	*+	ns	****
Achievement	ACH	ns	ns	****+	****	****+	*	ns	ns	ns	****+
Power	POW	ns	ns	****+	****	****+	*	ns	*	ns	****+
Hedonism	HED	ns	ns	ns	ns	*+	ns	ns	ns	ns	ns
Stimulation	STI	ns	ns	ns	ns	ns	ns	ns	*	ns	ns
Self-Direction	SED	*	ns	ns	ns	ns	ns	ns	ns	*+	ns
Security	SEC	*+	ns	*	ns	*	*	****+	ns	ns	ns
Conformity	CON	*+	ns	ns	ns	*	*	ns	ns	*	ns
Tradition	TRA	****+	ns	*	ns	ns	ns	ns	****+	*	ns
Self-Transcendence		*	ns	****	****+	****	****+	*	*+	*+	****
Self-enhancement		ns	ns	****+	**	****	**	ns	*	ns	****+
Openness to Change		ns	ns	ns	ns	ns	ns	ns	*	ns	ns
Conservatism		****+	ns	*	ns	*+	*	*+	*	*	ns

Note:

*=p-value<0.05; ****p-value<0.0001;

+ = positive relationship.

- Forgiveness, organizational religiousness, private religious practice and religious support do not follow the one to one mapping but cross more than one individual value type. For example,

forgiveness is related to self-enhancement (achievement, power), conservative values (no supporting individual value), no higher order value (hedonism);

private religious practice is related to self-transcendence (benevolence), no higher order value (tradition);

religious support is related to self-transcendence (universalism), no higher order value (self-direction).

Table 5-20 provides a summary of the derived relationships between the SR measures and the individual value types and whether these SR measures reflect a social or personal focus. The relationship is an extension of the correlation results presented in Table 5-19. The summary indicates, for example, that individuals or groups who express spirituality/religiousness measures such as daily spiritual experience, meaning and private religious practice, express a social focus with anxiety-free values that promote outward motivations towards others and away from oneself. Similarly, those who express spirituality/religiousness measures such as belief and organizational religiousness describe individuals who would rather protect their self-interest (power), avoid conflict (conformity) or protect the current status through conservative values (security, tradition).

Table 5-20: Summary of Social/Personal Focus Versus Anxiety-based/Anxiety-free Values

Value types	Social/ personal focus		
	Social focus	Personal focus	Both
Anxiety free Promotion of gain goals Self-expansion and growth	Daily Spiritual Experience Meaning Private Religious Practice	Religious and Spiritual Coping	Religious Support
Anxiety based Prevention of loss Self-protection against threat	Belief Organizational Religiousness	Commitment	-
Both	-	-	Forgiveness

As reported earlier, some spirituality/religiousness measures express multiple social/personal focus and anxiety value types. These relationships will provide an understanding to the spirituality/religiousness results to be discussed later.

5.2.2 Test of Significance for Differences in Spirituality/Religiousness Measures Between the Study Groups.

In order to respond to the question of whether there are significant differences in the spirituality/religiousness measures among the study groups, I conducted a multivariate analysis of variance procedure where the dependent variables were the spirituality/religiousness measures and the independent variable were represented by the visible minority groups. The p-values (all $p < .05$) are reported in Table 9-80 in the Appendix for both the main effect of the minority groups and the pairwise comparison of the means of the minority groups.

5.2.2.1 Main Effects of the Minority Groups

Significant main effects were reported for church attendance, commitment and private religious practice. Although there was a main effect for commitment, no pairwise comparison of the mean was reported for the visible minority groups. All other spirituality measures were not significant.

Pairwise comparison of the means showed a significant difference between the Chinese and the Japanese and between the Chinese and Whites where the Japanese placed significantly more emphasis on church attendance than the Chinese and where Whites placed significantly more emphasis on church attendance than the Chinese. The Japanese and Whites place significantly more emphasis on church attendance than the Chinese. Blacks and First Nations have no significant differences between themselves and others with respect to church attendance.

Pairwise comparison of the means showed a significant difference between Blacks and Whites where Blacks placed more emphasis on private religious practice than Whites.

5.2.3 Spirituality/Religiousness Measures priorities (similarities and differences for Selected Visible Minority Groups)

Unlike the Schwartz individual values model, the spirituality/religiousness measures do not form an integrative whole (a model) of correlated items. However, the measures have been centered by the same method used in the analysis of individual values. The centered score simply allows for the comparison of spirituality/religiousness across the study groups. Additionally, the centered score can be considered a ranking rather than a priority measure as was presented in the individual values model. Table 5-21 summarizes the ranking for each of the spirituality/religiousness measures for the study groups.

5.2.3.1 Visible Minority Groups

Blacks

Blacks express their SR primarily by their daily spiritual experiences and by their attendance at church service. This means that they attend church regularly and maintain an active spiritual or religious life outside of the formal church environment. Both activities are equally important to Blacks. They also like to express their beliefs, their private religious practice and the meaning that they give to their spirituality or religion but at a lesser importance than their daily spiritual experience and church attendance. Note that Blacks give lower ranking

to organizational religiousness compared with church attendance although both are related. Black like to attend church but are not as comfortable with the institutional traditions.

Table 5-21: Spirituality/Religiousness Priorities for Blacks, Chinese, First Nations, Japanese, and Whites.

Spirituality/ Religiousness	Black		Chinese		First Nations		Japanese		White	
	Rank	Mean	Rank	Mean	Rank	Mean	Rank	Mean	Rank	Mean
Beliefs	3	0.28	2	0.40	4	0.15	3	0.25	3	0.22
Church Attendance	2	0.69	4	0.08	1	0.67	1	1.37	1	0.95
Commitment	8	-0.34	9	-0.28	10	-0.45	7	-0.25	9	-0.34
Daily Spiritual Experience	1	0.72	1	0.52	2	0.54	2	0.46	2	0.49
Forgiveness	9	-0.46	7	-0.20	8	-0.39	8	-0.33	8	-0.34
Meaning	5	0.23	3	0.12	3	0.3	4	0.15	4	0.13
Organizational Religiousness	7	-0.28	8	-0.20	7	-0.15	6	-0.2	5	0.08
Private Religious Practice	4	0.27	5	-0.09	5	0.14	10	-0.59	7	-0.29
Religious Support	6	-0.13	6	-0.19	6	-0.11	5	0	6	0.05
Religious and Spiritual Coping	10	-0.61	10	-0.30	9	-0.41	9	-0.4	10	-0.51

Chinese

The Chinese express their SR primarily by their daily spiritual experiences and by their beliefs. They also like to express the meaning that they give to their spirituality or religion and their attendance at church but at a lesser importance than their daily spiritual experience and beliefs. They express little need for SR as expressed by private religious practice and organizational religiousness.

First Nations

First Nations express their SR primarily by their attendance at church and their daily spiritual experience. They also like to express the meaning that they give to their spirituality or religion, their belief and their private religious practice but at a lesser importance than their attendance at church and daily spiritual experience. They express little need for SR as expressed by organizational religiousness.

Japanese

The Japanese express their SR primarily by their attendance at church and their daily spiritual experience. Church attendance is very important for this group as expressed by the highest score for this measure. Furthermore, they are not inclined to have a private religious practice. Their religious practice comes from attending church. They also like to express their belief and the meaning that they give to their spirituality or religion but of a lesser importance than their attendance at church and daily spiritual experience. They express little need for SR as expressed by organizational religiousness.

Whites

Whites express their SR primarily by their attendance at church and their daily spiritual experience. Church attendance is very important for this group as

expressed by the second highest score for this measure. Furthermore, they are not inclined to have a private religious practice. They also like to express their belief and the meaning that they give to their spirituality or religion but of a lesser importance than their attendance at church and daily spiritual experience. They are the only group to demonstrate a need for SR as expressed by organizational religiousness. Church attendance and the institutional traditions and activities are important to Whites.

5.2.3.2 Relationships Between Spirituality Religiousness Measures

Church Attendance, Organizational Religiousness

Overall, the Japanese, Whites, Blacks, and First Nations like to attend church but they are (equally) less likely to appreciate the content (format) of the church services. This is reflected in their positive value for church attendance (going to church) but a negative value they give to “organizational religiousness” which measures the events that happen during the service such as singing, music, prayer, etc. Whites are the only group that assigns a positive (though small) value to organizational religiousness, meaning that they are more likely to be “satisfied” (or least likely to request changes) with the current format of worship compared with visible minorities. This is significant since Whites also give a strong preference to attending church compared with their private SR

practice. On the other hand, the Chinese prefer to express their SR through personal activities rather than by church attendance.

Beliefs and Commitment

It was expected that the SR measures, belief and commitment (to beliefs), would convey the same interpretation in the summary statistics. However, belief is positive while commitment to beliefs is negative. This suggests that individuals and groups accept their personal beliefs but they do not act on their beliefs in their daily private and public activities. Beliefs remain a private experience.

Daily spiritual experience, meaning, private religious practice

All groups indicate a daily spiritual experience with God and with others. However, the Chinese, the Japanese and Whites are less likely to have a private religious practice compared with Blacks and First Nations who express the largest spiritual experience by their connection with the divine.

Forgiveness

All groups report negative measures with respect to forgiveness. This means that they all are accepting of forgiveness from God, self and others.

Blacks are the most accepting of forgiveness while the Chinese are the least accepting of forgiveness.

Religious spiritual coping

Blacks report the highest degree of religious spiritual coping followed by Whites, First Nations, the Japanese and the Chinese. Positive religious coping is measured by an individual's expression of closeness to God in daily activities (search for spiritual connection, collaborative religious coping with God, seeking spiritual support, ritual purification). Negative spiritual coping expresses "fear" of God (punishing God, spiritual discontent, religious doubt, anger with God).

Profile – Spirituality/Religiousness

Blacks and First Nations have similar spirituality/religiousness. Japanese and Whites have similar spirituality/religiousness. The Chinese are closer in spirituality/religiousness to Black and First Nations than to the Japanese and Whites. The difference for the Chinese is the lesser priority that they give to church attendance and private religious practice.

6 CHAPTER 6: Analysis of Selected Scripture for Research Question 3

As discussed in Chapter 2, the anthropological and translation models were used to identify, to understand and to propose solutions on issues in communities of faith. In this study, the anthropological model was used to identify individual and group experiences, and to understand several group cultures defined by values and expressions of faith. In Chapters 4 and 5, I reported the results of the survey which measured demographic trends, individual and group values and spirituality/religiousness.

In this Chapter, my objective is to operationalize the translation model by selecting several Scripture texts as the framework that dialogues with secular culture and the believing community. The outcome is to establish whether there are correlations between Christian revelation in Scripture and existential experiences. Alternately, can Scripture provide practical solutions to close the gap between individual and group cultural tradition(s) in order to establish norms for becoming a more welcoming church, particularly for immigrants?

Undoubtedly, there are many texts, both in the Old and New Testaments that could be selected for analysis and reflection on the study objectives. However, I have decided to focus on Acts 15 due to the limited space afforded by this dissertation and more importantly, this is a paradigmatic text which provides a foundation towards understanding symbols, values and in general, the social context (*Sitz im Leben*) of the period in which it was written. Acts 15, also characterized as the Jerusalem Assembly, was called to discuss whether

Gentile converts were required to be circumcised before they were accepted into the Christian community. Although my problematic is not directly related to circumcision, Acts 15 is key towards understanding how the early church integrated people of different cultures into the believing Christian community and can help to illuminate the issues in my study. Furthermore, there are selected programmatic Lucan texts that support the theological framework for discussing Acts 15. It is in this respect, that I have also selected Luke 4:14-30; Acts 1:1-11; Acts 2:1-13; and Acts 10:1-11:18 as foundational texts which will provide a contextual framework for discussing Acts 15. My review of exegetical studies of these selected texts using the historical critical method, will pay attention to their hermeneutical possibilities, in order to develop a practical theological response rooted in history to respond to my research questions.

Finally, I will discuss whether associations exist between the data-laden results from the anthropological model, and the faith aspect provided by selected Scripture from the translation model.

The following is the outline of the chapter:

Contextual Framework: Luke-Acts

Unity of Luke-Acts

The Holy Spirit in Luke-Acts

Analyses and Reflections on Selected Scriptures

Luke 4:14-30 (The Beginning of the Ministry in Nazareth)¹

- a) Luke 4:14-15 (Summary - Beginning of the Ministry)
- b) Luke 4:16-30 (Jesus' Visit to Nazareth)
 - Luke 4:16-17 (Setting of the Scripture reading)
 - Luke 4:18-21 (Scripture reading and its exposition)
 - Luke 4: 22 (Response and the initial questioning of the crowd)
 - Luke 4:23-27 (Historical proverb and the crowd's rejection)
 - Luke 4:28-29 (Crowd's angry and hostile rejection)
 - Luke 4:30 (Jesus' departure)

Acts 1:1-11 (Communion of Witness and Jesus' Farewell)²

- a) Acts 1:1-2 (The Prologue)
- b) Acts 1:3-8 (Setting: Jesus' Farewell and Commission)
- c) Acts 1:9-11 (Jesus' Ascension)

Acts 2:1-13 (The Pentecost Event: Baptism in the Spirit)

¹ Structure according to Darrell L. Bock, *Luke*, (Grand Rapids, MI: Baker Books, 2000), 399.

² Structure according to Joseph A. Fitzmyer, *The Acts of the Apostles*, (New York, NY.: Doubleday, 1998), vii-xi.

Acts 10:1-11:18 (Conversion of Cornelius and his Household in Caesarea)³

- a) Acts 10:1-8 (Cornelius's Vision)
- b) Acts 10:9-16 (Peter's Vision)
- c) Acts 10:17-23a (Welcome for Messengers from Cornelius)
- d) Acts 10:23b-29 (Peter's Journey and Welcome)
- e) Acts 10:30-33 (Cornelius's Speech)
- f) Acts 10:34-43 (Peter's Speech)
- g) Acts 10:44-48 (The Spirit's Intervention and its Aftermath)
- h) Acts 11:1-18 (Peter's Self-Defense to the Community at Jerusalem)

Acts 15:1-35 (The Jerusalem Decision about Gentile Christians)⁴

- a) Acts 15:1-2 (Prehistory)
- b) Acts 15:3-12 (Convocation and Peter's Appeal to Precedent)
- c) Acts 15:13-21 (James' Confirmation and Proposals)
- d) Acts 15:22-29 (Response to the Jerusalem Letter by the Local Gentile Churches)
- e) Acts 15:30-35 (Aftermath of the Jerusalem Decision and Letter - Response in Antioch)

³ Structure according to Beverley R. Gaventa, *The Acts of the Apostles*, (Nashville, TN: Abingdon Press, 2003), 163.

⁴ Structure according to Fitzmyer, vii-xi.

6.1 Contextual Framework: Luke-Acts

6.1.1 Unity of Luke-Acts

In order to understand Acts 15, it is important to situate it in the context of the unity of Luke-Acts. The composition of Luke-Acts, the two-volume work written in C.E. 80-85, is traditionally attributed to Luke. Tradition identifies him as a person of Syrian ancestry who resided in the region of Antioch, the third largest city in the Roman Empire.⁵ Tradition also describes Luke as the single author because of parallelism found between the Gospel and Acts of the Apostles. For example, the continuity between the stories of the devout centurion of Capernaum and Cornelius of Caesarea (Luke 7:4-5; Acts 10:22); and Zechariah's vision in the temple and Cornelius' piety and angelophony (Luke 1:8-23; Acts 10: 2, 4).⁶ Another example is Luke 20:17b and Acts 4:11 where both texts quote the same Psalm, "The stone that the builders rejected has become the chief cornerstone (Psalm 118:22)."

Luke's universalist approach is evident both in the Gospel and in Acts. His *Sitz im Leben* covers many sociological situations which, in particular, made

⁵ Robert J. Karris, "The Gospel According to Luke" in *The New Jerome Biblical Commentary*, ed. Raymond E. Brown, Joseph A. Fitzmyer, Ronald E. Murphy (New Jersey: Prentice Hall, 1990), 675-676. Also see, Yvan Mathieu. *La Figure de Pierre Dans L'Œuvre de Luc (Évangile et Actes des Apôtres): Une Approche Synchronique*, ed. J. Gabalda et C^{ie} (Paris, France: Études Bibliques, 2004), 171 footnote 2. "Certains auteurs [...] [Praeder, Pervo and Parsons] mis en question l'unité entre le deux ouvrages."

⁶ Francis Watson, *Paul, Judaism, and the Gentiles: Beyond The New Perspective*, (Grand Rapids, MI.: William B. Eerdmans Publishing Company, 2007), 62-63. Examples include: (a) piety Luke 1: 6, 13; Acts 10: 2, 4); (b) angelphony during worship (Luke 1:8-11, Acts 10:3), the recipients' response of fear (Luke 1:12; Acts 10:4), angels use of the recipient's name (Luke 1:13; Acts 10:3), reference to previous piety (Luke 1:13 Acts 10:4), announcement of future consequence (Luke 1:13; Acts 10:5-6).

reference to Gentile communities. First, Christ's message of salvation is open to all nations to receive regardless of their values, customs and traditions (Luke 4:25-27; Acts 10:34-35; 11:17; 15: 28-29). Gentiles have the same gifts and privileges as the Jews.⁷ Second, although Luke writes from his Hellenistic perspective, he shows, in his literary technique that the events he records in Luke-Acts are a fulfillment of the promises that were made in the Old Testament. The God of the Old Testament is the same one who welcomes all nations to his promise under the power of the Holy Spirit (Luke 3:6; 24:47; 10:47; 13:16-43).⁸ Israel cannot deny the acceptance of Gentiles if God gave them the same Spirit and the same gifts because of their belief, as God gave to Israel (Acts 11:17; 15:7-9). Third, there is continuity between Luke's Gospel and Acts in how Luke portrays Christians as imitators of God. Just as Christ imitates God during his earthly mission, the apostles and followers will do the same as the early church begins its formation. Followers can also expect to suffer, to be rejected and to die for their faith in Christ.⁹ Luke enumerates that, in spite of what may confront us, we are to serve with humility by: (a) becoming like a child (Luke 9:48); (b) serving others (Luke 17:10, 22:24-27; Acts 3:13, 26);¹⁰ (c) having table fellowship (Luke 5:27-30; 7:36-50; 10:38-42; 11:37-52; 14:1-6; 15:2; 19:1-10; 22:7-13; 24:28-35); (d) showing hospitality (Acts 9:19, 43; 10:6, 48; 14:28;

⁷ Robert F. O'Toole, "Luke's Position on Politics and Society in Luke-Acts," in *Political Issues in Luke-Acts*, ed. Richard J. Cassidy and Philip J. Scharper (New York, NY.: Orbis Books, 1983), 2-10.

⁸ O'Toole, 3.

⁹ O'Toole, 4. See Luke 9:23; 14:27; 21:12.

¹⁰ The apostles served (tables Acts 6:2-3, 6), (the word Acts 6:4) and Paul's service to the people in humility in Acts 20:18-19.

15:33; 16:15, 34; 17:7; 18:3, 27; 21:16; 27:3, 28:2, 14, 17-31).¹¹ As Christians, we are challenged to imitate the apostles who imitated Christ.

Acts of the Apostles

The book of Acts is addressed to the same person, Theophilus, as was the Gospel of Luke. Theophilus, meaning “friend of God” could have been a Greek socialite by the nature in which Luke, addresses him. His true identity is unknown but he may simply be used as a symbol to represent those in the Roman society who were catechized (instructed) and sympathetic to the Christian cause (Luke 1:1-4). It is clear in the prologue to Acts, that Luke had already reported on many aspects of Jesus’ life, death, resurrection and post-resurrection meetings with the apostles under the guidance of the Holy Spirit.¹² The Holy Spirit “acts, decides and motivates,”¹³ speaks (Acts 4:25; 28:25-27; Isaiah 6:9-10), inspires (Acts 1:16), encourages (Acts 9:31), compels (Acts, 20:22), directs ministries (Acts 13:4; 16:6), approves acceptance of Gentle believers (Acts 10:1-11:18, 15:28) and “can be resisted (Acts 7:51).”¹⁴

¹¹ O’Toole, 11-13. Social justice for Luke is showing primary hospitality to the poor. Luke favours the poor over the rich which started with the birth of Jesus in Luke 2:16-17. Only Luke records that Jesus will preach “the good news to the poor” (Luke 4:18) and “Blessed are you poor” Luke 6:20”. On the other hand, Luke speaks harshly of the rich (Luke 6:24; 12:13-21; 18:22-27). A Christian community is encouraged to share its wealth (Acts, 2:45. 4:34-35; 20:33-35).

¹² Fitzmyer 191-194. The Holy Spirit appears on the advent of Jesus’ ascension and after his appearance to many of his followers.

¹³ Couch, 179.

¹⁴ Couch, 179.

6.1.2 The Holy Spirit in Luke-Acts

Of the 148 (94) occasions in which the “Spirit” (Holy Spirit) is mentioned in the New Testament, 106 (76) are found in Luke-Acts. The remaining occurrences in both cases are found in the Gospels of Mark and Matthew. The term is found primarily in the infancy narrative in the Gospels of Luke and Matthew and is predominantly used by Luke in the first 13 chapters of Acts.¹⁵

Earl Richards writes:

“The pentecost [sic] theme acquires an iterative character and function; that is, the Spirit’s manifestations participate, by their repetitive features, in the paradigmatic Pentecost experience and yet, through their unitive character, transcend this episode and represent the outpouring of the Spirit in the end-days. So the terms “temporal,” “repetitive,” “iterative,” and “unitive” describe the role time plays in the narrative”¹⁶

The Pentecost events that involve the Holy Spirit as a recurring theme in Luke-Acts include: the Spirit coming upon Mary (Luke 1:35), Jesus’ baptism (Luke 3:21-22), the temptation narrative (Luke 4:1), the day of Pentecost (Acts 2), community at prayer (Acts 4:31), Samaritan mission (Acts 8:14), the Cornelius episode (Acts 10-11), John’s disciples in Ephesus (Acts 19:1), and

¹⁵ Richards, 133. See also Fitzmyer 191-194. In Acts, Luke’s second volume, the Holy Spirit first appears in the prologue and subsequently on 56 other occasions. (Acts 1:2, 5, 8, 16; 2:4, 17, 18, 33, 38; 4:8, 25, 31; 5:3, 9, 32; 6:5; 7:51, 55; 8:15, 17-19, 29, 39; 9:17, 31; 10:19, 38, 44, 45, 47; 11:12, 15, 16, 24, 28; 13:2, 4, 9, 52; 15:8, 28; 16:6, 7; 19:2, 6; 20:23, 28; 21:4, 11; 28:25).

¹⁶ Earl Richards. “Pentecost as a Recurrent Theme in Luke Acts,” in *New Views on Luke and Acts*, ed. Earl Richards (Collegeville: MN., 1990), 135. Richard references: “G. Genette. *Narrative Discourse: An Essay in Method* (Ithaca: Cornell University, 1980) for a discussion and application of these literary concepts.”

Paul's conversion experience.¹⁷ The Holy Spirit makes its presence felt within several contexts. First, the Spirit manifests itself during a time of prayer (Pentecost, Samaritan, Cornelius and Peter episode, Ephesus, Jesus' baptism and at Paul's conversion experience). "The theme of prayer then serves an iterative function (i.e., repeated, concurrent action) and thematic unity to the Pentecost episodes."¹⁸ Second, the Holy Spirit comes when there are decisions that the church (Jerusalem) has to make concerning its mission (Samaritan mission). The Holy Spirit appeared at Pentecost in Jerusalem, in Samaria and at Cornelius' house in Caesarea. The Holy Spirit is present at all major events: at Jesus' baptism, his time in the wilderness, at the start of his ministry, at his post-resurrection, and at various communities from Jerusalem to various regions.

The possession of the Holy Spirit is initiated in many ways:

- "give a gift to" – God is the giver of the Holy Spirit (Acts 5:32 (persecution of the apostles); 11:17 (Cornelius); 15:8 (Jerusalem Council)). Also in the passive sense the Holy Spirit is seen as a gift (Luke 11,13; Acts 2:38; 8:18; 10:45).¹⁹
- "receive" - (Acts 8: 15, 17, 19) – Jesus receives the Holy Spirit from God at baptism.²⁰ This is a significant term since the

¹⁷ Richards, 136-142.

¹⁸ Richards, 126.

¹⁹ Richards, 139.

²⁰ Richards, 134. "except for some prophetic figures."

people in the house of Cornelius “receives” (Acts 10:47) the Holy Spirit much like Jesus did in Acts 2:33 and at his ascension. This makes the Cornelius episode a programmatic event as will be discussed below.²¹ In Acts, Jesus, as God’s agent, becomes the giver of the Holy Spirit.²²

- “fall upon” (Acts 10:44; 11:15) – The Holy Spirit fell upon the Gentiles.²³
- “pour out” – usually associated with a miracle. Occurred twice in the Cornelius episode (Caesarea) and at Pentecost.
- “baptize with the Holy Spirit” – Luke 3:16; Acts 1:5; 11:16.²⁴
- “come upon” – used in Luke 1:35 (Mary) and in Acts 1:8 where the apostles us instructed to wait for the power of the Holy Spirit. This term was also used in a prophetic sense to determine who would succeed John (Acts 19:1).²⁵

In summary, the Holy Spirit can manifest itself at a time of prayer, preaching, baptism, laying on of hands, speaking in tongues or simply come as a surprise on any occasion.

²¹ Richards, 136-137.

²² Richards, 134. Jesus sends, baptizes with, and gives the Holy Spirit as a gift to “teach, speak words boldly and to guide the mission according to God’s plan.”

²³ Richards, 136-137.

²⁴ Richards, 138-139.

²⁵ Richards, 139-140.

6.2 Analyses and Reflections on Selected Scriptures

6.2.1 Luke 4:14-30 (The Beginning of the Ministry in Nazareth)

This pericope (Luke 4:14-130) is widely described as programmatic since it defines Jesus' character as a prophet, a messianic figure and also lays out the nature or objectives of his public ministry. It summarizes God's plan, Jesus' part in the plan and the people's reaction to it. Jesus' ministry will comprise teaching, preaching and healing (Luke 4:16b-21).²⁶

It is important to note two things about this programmatic text. First, Luke locates Jesus' visit to Nazareth at the beginning of his Gospel compared with Matthew 13:54-58 and Mark 6:1-6a. Second, Luke provides the most descriptive account of Jesus' visit to his hometown and the people's reaction to his presence compared with Matthew and Mark. For example, Jesus' teaching occupies just over half of the number of verses in this pericope (vv. 18-19, 21, 23-27) while Mathew and Mark do not relate the contents of his teaching.²⁷ Furthermore, in the recording of Jesus' visit to Nazareth, Luke provides the post-

²⁶ Darrell L. Bock. *Luke*, (Grand Rapids, MI: Baker Books, 2000), 394. See also J. Massyngbaerde Ford. "Reconciliation and Forgiveness in Luke's Gospel," in *Political Issues in Luke-Acts*, ed. Richard J. Cassidy and Philip J. Scharper, (New York, NY: Orbis Books, 1983), 82. Ford describes Luke 4:16-30 as "the basis of Luke's entire Gospel and a prelude also to Acts, especially as regards to the Gentile mission."

²⁷ Yvan Mathieu, page 131, unpublished monograph on a commentary on Luke.

resurrection model and continuity for the mission and ministry of the apostles in Acts of the Apostles.²⁸

Luke 4:14-15 (Summary - Beginning of the Ministry)

14 Then Jesus, filled with the power of the Spirit, returned to Galilee, and a report about him spread through all the surrounding country. ¹⁵He began to teach in their synagogues and was praised by everyone.

Luke 4:14-15 is a summary of Jesus' return from Galilee. Earlier Luke recorded that the Spirit descended on Jesus after baptism (Luke 3:22) and accompanied him at his temptation in the wilderness (Luke 4:1). Now at the beginning of his ministry (Luke 4:14), Jesus is filled with the Holy Spirit. At the end of Jesus' earthly ministry (Luke 24:49), Jesus will promise the apostles that they will be "clothed with power from on high." The Holy Spirit, as we will see, is a significant catalyst in the post-resurrection activities carried out by the apostles.²⁹ The presence and anointing of the Spirit confirms that God is the source of Jesus' intervention into the world and his ultimate function is that of Messiah and king of Israel.³⁰ The Spirit is central to Luke's Gospel of Jesus

²⁸ Bock, 394-395. Also Sharon H. Ringe. *Luke*, (Louisville, KY: Westminster John Knox Press, 1995), 67). Also Robert C. Tannehill. *Luke*, (Nashville: Abingdon Press, 1996), 90-91. Also Judette Kolasny. "An Example of Rhetorical Criticism: Luke 4:16-30," in *New Views on Luke and Acts*, ed. Earl Richards (Collegeville: MN, 1990), 69. For a discussion on sources and historicity of the text, see Bock, 394-398. John Nolland. *Luke*, (Dallas, TX.: Word Books, 1989), 191-195.

²⁹ Justo L. González. *Luke*, (Louisville, KY: Westminster John Knox Press, 2010), 63.

³⁰ Tannehill, *Luke*, 91.

Christ and in the development of the early Christian communities in Acts. The text tells us that he had been travelling extensively and that his message was well received by the communities.³¹ The primary activity of Jesus at this point is that he taught in the synagogues.³²

Luke 4:16-30 (Jesus' Visit to Nazareth)

Luke 4:16-17; 18-21 (Setting of the Scripture reading; Scripture reading and its exposition)

16 When he came to Nazareth, where he had been brought up, he went to the synagogue on the sabbath day, as was his custom. He stood up to read,¹⁷ and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written:

¹⁸ 'The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free,
¹⁹ to proclaim the year of the Lord's favour.'²⁰ And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him.²¹ Then he began to say to them, 'Today this scripture has been fulfilled in your hearing.'

On arriving at his hometown in Nazareth, Jesus demonstrated that he is attentive to the Jewish requirement to regularly attend synagogue on the Sabbath and therefore an observant Jew. At the synagogue as he stood up to

³¹ We will see later in the pericope that the crowd's reaction to Jesus's message deteriorated over time as he taught in the synagogue.

³² Teaching was an ongoing activity of Jesus. See Mathieu, monograph, 130.

read, he was given Isaiah's scroll, he unrolled it, found Isaiah 61:1-2 and 58:6 and began to read.³³

Jesus' renderings of these passages, act as paradigmatic examples of the objectives of his ministry.³⁴ Isaiah 61 describes someone who is a servant and one who provides deliverances,³⁵ and "forgiveness and spiritual liberation" to the poor and needy. On the other hand, Isaiah 58 chronicles God's rebuke to those who avoid the needy. In reading these texts, Jesus defines his ministry activities both as the Servant of all prophetic servants sent by God and as one who will offer deliverance and forgiveness of sins to all who will respond to the good news.

³³ It was customary to include several scripture readings, including the *Shema*, (Deuteronomy 6:4-9), several prayers, a reading from the Torah, a reading from the Prophets. Preaching and benediction would follow these readings (Bock, 403-404). Further, the text that appears in Luke contains several changes from the original texts found in Isaiah. It is not clear here how Jesus arrived at reading from Isaiah 61 and 58. If the readings were part of a lectionary, then Jesus would have no choice. Mathieu (monograph) suggests that whether it was "an "act of God"" or "a deliberate choice of Jesus acting "in the power of the Spirit" (v. 14)," God is the one who is guiding this process. Also, it is not impossible that it is within Jesus' homily that he made reference to both Isaiah 61 and 58 reflected by Luke's recording of them in the same text.

³⁴ Mathieu, monograph, 132. A chiastic structure is suggested here for verses 16c to 20c. (A) he stood up (v. 16c); (B) the scroll was given to him (v. 17a); (C) he unrolled the scroll and found the place (v. 17b); (D) text of Isaiah (vv. 18-19); (C') rolled up the scroll (v. 20a); (B') returned the scroll (v. 20b); (A') he sat down. The Isaiah text is the primary focus based on this structure. See also Ford, 81. The Day of Vengeance is a significant theme in Isaiah 61:1 and therefore its exclusion from Luke 4:18-19 is also significant. Jesus came to inaugurate a new approach to dealing with the nations (Gentiles) exclusive of retribution.

³⁵ Parallels the Year of Jubilee (Leviticus 25: 8-17) when debts are cancelled every 50th year.

The objectives of Jesus' work are spelled out as four key initiatives: (1) to bring good news to the poor, (2) to proclaim release to the captives and recovery of sight to the blind, (3) to let the oppressed go free, and (4) to proclaim the year of the Lord's favour (Luke 4:18-19). Each of these goals highlights the nature of Jesus' ministry. First, to bring good news to the poor emphasizes that Jesus is a prophet or teacher to those who wish to respond to his good news or gospel.³⁶ The poor are those who are economically destitute but also include, the captives, the blind and the oppressed.³⁷ Second, to proclaim release to the captives and recovery of sight to the blind recognizes that Jesus has the ability to release us from sin and spiritual captivity, and a spiritual freedom from darkness.³⁸ Release is also realized when it comes from forgiveness from debt or physical ailments and "forgiveness of sin." Therefore, forgiveness of sins is considered here as a part of Jesus' social ministry "for it requires acceptance of excluded people into the religious community."³⁹ Third, to let the oppressed go free recognizes Jesus as the Messiah who is able to forgive sins and offer salvation to those individuals who respond to the gospel.⁴⁰

³⁶ Bock, 408. The poor here is a "soteriological generalization" [...] for individuals who most often respond to Jesus." It is not a specific description since, in Luke's gospel, both the rich and poor are invited to receive all that Jesus has to offer. However, the poor's "material deprivation often translate into spiritual sensitivity, humility, and responsiveness to God's message of hope."

³⁷ Tannehill, *Luke*, 91-92.

³⁸ Bock, 409. See Luke 1:77; 7:47; 24:47; Acts 2:38; 5:31; 10:43; 13:38; 26:18. Blindness here has a spiritual relationship to light and darkness. Blindness is not merely physical.

³⁹ Tannehill, *Luke*, 92.

⁴⁰ Bock, 409-410. While a prophet can proclaim deliverance, it is only Christ the Messiah who can bring this to reality. Jesus' messianic nature is part of the Lukan motif and parallels that of Isaiah 58. Also, *Luke* does not include the reference to judgment mentioned in Isaiah 61 because he wishes to show that Jesus' ministry was about hope rather than judgment. "This omission represents part of the "already-not-yet" tension of NT eschatology."

Fourth, to proclaim the year of the Lord's favour signifies that Jesus has come to offer forgiveness and salvation (a release from sin) not necessarily at a particular year but to usher in a "new start" in the life of an individual.⁴¹ Finally, Jesus stresses that salvation is always available as soon as one decides to choose Christ's message. "Today, this scripture has been fulfilled [...]."⁴²

In this segment of the pericope we experience the crowd's first reaction in the synagogue. They were all ready to listen to Jesus' exposition of Scripture as their "eyes [...] were fixed on him."

Luke 4:22 (Response and the initial questioning of the crowd)

²²All spoke well of him and were amazed at the gracious words that came from his mouth. They said, 'Is not this Joseph's son?'

The crowd reacted positively and with amazement at the goals Jesus laid out for his ministry. They related because they saw something good that would accrue to them as a "son of Nazareth."⁴³

⁴¹ Bock, 410. Tannehill, *Luke*, 93.

⁴² Bock 412-413. Today here is a timeless reference and refers to the immediate present.

⁴³ Bock 413-415. See discussion on whether the crowd's response to Jesus' preaching was negative or positive.

Luke 4:23-27 (Historical proverb and the crowd's rejection)

²³He said to them, 'Doubtless you will quote to me this proverb, "Doctor, cure yourself!" And you will say, "Do here also in your home town the things that we have heard you did at Capernaum." ' ²⁴And he said, 'Truly I tell you, no prophet is accepted in the prophet's home town. ²⁵But the truth is, there were many widows in Israel in the time of Elijah, when the heaven was shut up for three years and six months, and there was a severe famine over all the land; ²⁶yet Elijah was sent to none of them except to a widow at Zarephath in Sidon. ²⁷There were also many lepers in Israel in the time of the prophet Elisha, and none of them was cleansed except Naaman the Syrian.'

In this segment of the pericope, Jesus continues to lay out the objectives of his ministry with reference to the Elijah-Elisha episodes in the Old Testament.⁴⁴

First, Jesus perceives that the crowd wants him to do the same signs and miracles that he had performed in Capernaum, a Galilean town. This was an important request by the crowd because, for them, loyalty to one's own cultural

⁴⁴ Thomas L. Brodie. "Luke-Acts as an Imitation and Emulation of the Elijah-Elisha Narrative," in *New Views on Luke and Acts*, ed. Earl Richards (Collegeville, MN. Liturgical Press, 1990), 78-85.

Parallels with Elijah – Elisha episodes and Luke-Acts

In his article, Thomas L. Brodie outlines his argument that the Elijah – Elisha episodes described in 1 Kings 17:1 - 2 Kings 8:15 is imitated and emulated by Luke in Luke-Acts. Brodie writes that:

"[...] there is direct dependence on the Elijah-Elisha story for Luke-Acts overall plan. Such dependence is first suggested by the place given to Elijah-Elisha in the programmatic Nazareth speech, but the decisive indication comes from the fact that, like the balanced Elijah-Elisha text, the balanced two-part narrative is centered on an assumption which, in many ways, appears to be an assumption of Elijah."

Brodie describes the "balanced" Old Testament text as comprising about seven chapters each demarcated by the assumption of Isaiah and the start of Elisha ministry. As was the tradition in Hellenistic literature, Luke imitated (Greek, *mimēsis*; Latin, *imitatio*) the structure of this text to fashion his account of Luke-Acts. Brodie provides four major examples (others exist) of the use of this technique described as: (1) "the inaugural speech." Elijah-Elisha forms the main characters of Luke 4:16-30, the beginning and outline of the key objectives of Jesus ministry announced in Nazareth. (2) "the presence of the imitation-emulation dynamics." Here Jesus is portrayed as sometimes being like Elijah and at other times quite different from him. Jesus looks to the past (imitates) but he also charts a new dynamics (emulates) for his ministry. (3) "systematic literary use of specific texts." Brodie provides five key examples of Luke's use of the text which are found in chapters 7-9 in Luke and chapters 6-8 in Acts. (Luke 7:11-17 vs. 1 Kings 17:17-34), (Luke 7:36-50 vs. 2 Kings 4:1-37), (Luke 9:51-56 vs. 2 Kings 1:1-2:6), (Acts 6-9:14; 7:58a vs 1 Kings 21:8-13), and (Acts 8:9-40 vs 2 Kings 5). The comparative texts are not necessarily equal since Luke introduces his own adaptation to each. (4) "the basic organization." Like the Old Testament balanced approach, Brodie also finds a "critical turning point" in Acts 1-2 with Jesus' ascension to heaven (like Isaiah) and the promise and gift of the Holy Spirit to the apostles. This is the only two part balanced split in the Bible which is demarcated by an ascension to heaven.

Also see Kolasny, 70-71.

group in Mediterranean society was prevalent.⁴⁵ If Jesus could perform miracles in a town that was not close to his cultural group then surely, as a prophet and a teacher from Nazareth, they could benefit from his gift of healing and other miracles. The historical proverb used by Jesus seems to indicate that the crowd wanted him to show his works if, as he says, he was the coming of the new prophet.

However, Jesus refused to accede to their request but instead warned them that the prophet Elijah was sent⁴⁶ to a Gentile widow in Zarephath and Elisha healed Naaman, a Syrian leper. Both Elijah and Elisha ministered to Gentiles instead of their own kind to show that God was ready to bless other nations even to the exclusion of Israel.⁴⁷

⁴⁵ Tannehill, *Luke*, 93. Similarly “Doctor, cure yourself” would indicate that the people of Nazareth sought preferential treatment (or at least the same) as those who Jesus had helped in Capernaum).

⁴⁶ “Elijah was sent” means that “God was sent.” This is an example of a “divine passive” where God’s name is not spoken “in keeping with the Third Commandment.” See Robert Stein. *Luke: A New American Commentary*, (Nashville, TN: Broadman Press, 1992), 159.

⁴⁷ Ford offers the opinion that Luke is laying the foundation, based on Jesus’ words, of table fellowship between Jews and Gentiles in their future relationships (Ford, 82).

Next, Jesus references the Elijah-Elisha episodes. Tannehill writes:

“Luke 4:25-27 has a further function in the narrative. Elijah and Elisha are scriptural models for Jesus’ healing ministry Jesus’ raising of the widow’s son in 7:11-17 clearly recalls Elijah’s raising of a widow’s son, [...] the healing performed for a foreign officer in 7:1-10 parallels Elisha’s healing of Naaman [...] there may be a whole series of parallels between 4:14-30 and 7:2-23.”⁴⁸

In this segment there is fulfillment of Old Testament prophecies which act as: (a) defining Jesus as the “new” prophet, (b) reconciling the differences between Jews and Gentiles, and (c) an impetus for the Gentile mission in Acts.⁴⁹ Jesus is the new prophet and, like Elijah,⁵⁰ God is working through him to manifest his hope of redemption and salvation for all mankind. Furthermore,

“Luke 4:16-30 provides a prophetic challenge to first-century Jewish assumptions regarding election, and central to this passage are the references to Elijah and Elisha.”⁵¹

The issue of election comes into sharp focus in Jesus’ message which is counter to the prevalent expectation that only the righteous Jews would receive God’s blessings. This is a proclamation that salvation is open to all peoples and is not dependent on birthright or societal characteristics such as cultural, race or creed. The invitation to come to God is always open. Therefore, if one chooses to come to God, he or she will be accepted. Similarly, those who continue to

⁴⁸ Robert C. Tannehill. *The Narrative Unity of Luke-Acts: A Literary Interpretation*, vol. 2, (Philadelphia, PA.: Fortress Press, 1986), 72.

⁴⁹ Tannehill, *Luke*, 94. Kolasny, 71.

⁵⁰ Elijah raised the widow’s son in 1 Kings 17:17-24.

⁵¹ Craig T. Evans. “Luke’s Use Of The Elijah/Elisha Narratives And The Ethic Of Election,” *Journal of Biblical Literature* 106, no.1 (1987): 79.

ignore the Gospel, run the risk of losing the opportunity to get their blessings. However, God will also respect human's liberty to choose.⁵² Jesus will give priority to those who are in greater need and to those who will respond to his message.⁵³ Finally, the text lays the foundational reference for the apostles' Gentile mission in Acts.⁵⁴

Luke 4:28-29 (Crowd's angry and hostile rejection)

²⁸When they heard this, all in the synagogue were filled with rage. ²⁹They got up, drove him out of the town, and led him to the brow of the hill on which their town was built, so that they might hurl him off the cliff.

The crowd responded with anger since Jesus had effectively told them that they would receive no advantages because of their cultural link with him.⁵⁵ Although they were the chosen people, God is shown to be welcoming of "strangers" who were found acceptable to receiving God's gifts. For this, the

⁵² Bock, 415-417. Jesus is the Greek version of the Hebrew name *Ieshua* or *Joshua* and is related to the name Isaiah (*Yeshaiiah*) which is translated "the salvation of Jehovah". "Jesus Christ" becomes the messianic title "Anointed One." See Mal Couch, ed., *A Bible Handbook to the Acts of the Apostles*, (Grand Rapids, Michigan: Kregel Publications, 1999), 179. See also Acts 10: 35-36.

⁵³ Blessing remained untenable to Israel because the heaven was shut up (Luke 4:25), Elijah (God) was sent to none of them (Luke 4:26), and none of them was cleansed (Luke 4:27) In fact most of Jesus' work was carried out in Capernaum rather than in his hometown.

⁵⁴ Tannehill, *Luke*, 94.

⁵⁵ Bock,, 416-419.

crowd tried to kill him but he passed through them and went on his way (to Capernaum).⁵⁶

Luke 4:30 Jesus' departure

³⁰But he passed through the midst of them and went on his way.

This is the closing scene for this pericope. As Jesus entered Nazareth so now he leaves after being confronted and rejected by his own people. Despite the threats to kill him, Jesus went on his way and continued his mission “to heal, exorcise, preach the good news and forgive sins” of all people and in all demographic regions.⁵⁷ The start of Jesus' ministry would be a model for the ministry of his disciples as described in the book of Acts.

6.2.1.1 Summary Luke 4:14-30

Luke 4:14-30 has been described as underlining both a sociological and spiritual aspect of Jesus' ministry. The text could be seen as one that supports

⁵⁶ Bock, 419. If the crowd believe that Jesus is “violating the law” he could be “executed on sight and without trial (John 8:59; 10:31; Acts 7:54-58; 21:31-32) or if he “is viewed by the crowd as a false prophet (Deuteronomy 13:5; Jeremiah 11:21). See also Tannehill, *Luke*, 94-95. The elite in Mediterranean society considered themselves privileged and favoured in their access to gods and humans.

⁵⁷ Kolasny, 72-75. Salvation is for all, both Jews and Gentiles, Acts (3:1-4:31; 5:12-42; 13:13-52). Salvation is based on those who have faith and not on cultural background or other demographic traits.

the perspective of liberation theology where social, economic and political interpretations are significant for the understanding of how Jesus' mission relates to the poor and destitute and marginalized in our society. The text delineates three types of poor, where each takes on both a spiritual and physical symbolism.⁵⁸

Jesus also made it clear that the Good News was available to all nations and not just to Israel or the people from his town. Jesus cited two examples from the Old Testament text which depicted this sentiment. The first tells of the prophet Elijah who was sent to minister to a Phoenician Gentile widow at Zarephath, Sidon during the time of a famine (1 Kings 17:1-16). In the second example, the prophet Elisha cleansed Naaman, a Gentile leper (2 Kings 5:1-14). In both cases, relief was given to non-Jews at a time when many suffering Jews received no help from the prophets.

Luke's universalist theme continues as part of Jesus' ministry.⁵⁹ God reveals that Israel and the nations are co-equals acting as witnesses together. Israel is therefore called to a centrifugal universalism instead of centripetal universalism where the former represents an outward mission which brings God's redemptive message to the world and the latter represents an inward focused (in-group) mentality where salvation is reserved for one class of

⁵⁸ See Mathieu, monograph, 133. Luke was the first Gospel to associate the poor with the reception of the Good News (Luke 1:52-53 (Magnificat); Luke 3:11 (sharing clothes); Luke 6:20 (Kingdom of God);

⁵⁹ See also Luke 2:32.

individuals. The message is clear - all are worthy of God's mercy. The building of the kingdom of God is not nationalistic, particular or exclusive to Israel.⁶⁰

His rendering of Scripture, preaching and teaching will form an essential part of his ministry. Jesus offers a Christological outcome for those, both rich and poor, who would like to follow his teachings and accept him as the way to their salvation through God's grace.⁶¹

Finally, Jesus' ministry is all encompassing. Luke portrays Jesus "not merely as a prophet but as the final prophet, the Servant and the Messiah."⁶² The start of Jesus' ministry is characterized by focusing on cultural symbols, social economics of the poor, and the forgiveness of sins – all under the guidance of the Holy Spirit.

⁶⁰ Michael A. Grisanti. "Israel's Mission to the Nations in Isaiah 40-55: An Update", *Master's Seminary Journal*, 9, no. 1, (1988): 42-49. See also Spencer F. Scott. *Journeying Through Acts*, (Peabody, MA.: Hendrickson Publishers, 2004), 36.

⁶¹ Bock, 401-410.

⁶² I. Howard Marshall. "Luke: Historian and Theologian," (Grand Rapids, MI.: Zondervan, 1971), 128.

6.2.2 Acts 1:1-11 (Communion of Witness and Jesus' Farewell)⁶³

Acts 1:1-2 (The Prologue)

¹In the first book, Theophilus, I wrote about all that Jesus did and taught from the beginning ²until the day when he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles whom he had chosen.

The opening sequence is meant to recapitulate the information already presented in the conclusion of Luke's Gospel (Luke 24:36-43). The introduction covers Jesus' ministry, his suffering and resurrection, his eating with the apostles and the commissioning of them to preach the Gospel from Jerusalem⁶⁴ to the nations under the anointing (promise) of the Holy Spirit.⁶⁵ The three key issues occupying Luke's introduction to Acts are the restoration of the kingdom of Israel, the commissioning and work of the apostles and on Jesus' message given to the disciples when he ascended into heaven.⁶⁶ Jesus continues to solidify the foundation and to seek to expand his ministry through the church.

⁶³ Structure according to Joseph A. Fitzmyer, *The Acts of the Apostles*, (New York, NY: Doubleday, 1998), vii-xi.

⁶⁴ Jerusalem is important in Luke's theology and the telling of his story. See James D.G. Dunn. *The Acts of the Apostles*, (Valley Forge, PA: Trinity Press, 1996), 3.

⁶⁵ Luke Timothy Johnson. *The Acts of the Apostles*, Sacra Pagina, no. 5, (Collegeville, MN: Liturgical Press, 1992), 28.

⁶⁶ Johnson, 28. Jesus' ministry and the events that followed were already detailed in Luke's Gospel.

Acts 1: 3-8 (Jesus' Farewell and Commission)

³After his suffering he presented himself alive to them by many convincing proofs, appearing to them over the course of forty days and speaking about the kingdom of God. ⁴While staying with them, he ordered them not to leave Jerusalem, but to wait there for the promise of the Father. 'This', he said, 'is what you have heard from me; ⁵for John baptized with water, but you will be baptized with the Holy Spirit not many days from now.' ⁶ So when they had come together, they asked him, 'Lord, is this the time when you will restore the kingdom to Israel?' ⁷He replied, 'It is not for you to know the times or periods that the Father has set by his own authority. ⁸But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.'

Luke emphasizes that the 11 apostles witnessed Christ's resurrection over forty days. Since the major topic of Jesus' conversations during this period included talk about the kingdom of God, it was appropriate for the apostles to ask the question about the restoration of Israel. The response to this question was meant to clarify and to seek reassurance of the message already outlined in Luke's Gospel about the return of Israel to its former glory with Jesus as the messianic king.⁶⁷ However, Jesus did not provide a direct response. He redirected their question by first indicating that only God had knowledge and authority over these things.⁶⁸

⁶⁷ David Peterson. *The Acts of the Apostles*, (Grand Rapids, MI: Wm. B. Eerdmans, 2009), 105. (Luke 4:43; 6:20; 8:1, 10; 9:2, 11; 11:20; 17:20-21; 18:16-17, 24-25; 21:31; 22:16)

⁶⁸ Dunn, 10. The physical hope of the restoration of the kingdom of Israel is not rejected by Jesus but the timing is left to God.

The kingdom of God will be realized as the apostles act as witnesses to the life of Jesus from his baptism by John to his resurrection, and as individuals believe in this risen Christ.⁶⁹

Acts 1:8 therefore become programmatic for Luke as he reveals the apostolic post-resurrection agenda of taking the message of faith from “Jerusalem, in all Judea and Samaria, and to the ends of the earth.”⁷⁰ The apostles’ own mission of spreading the gospel will be conducted under the power of the Holy Spirit, first to Jews and then increasingly to Gentiles in other regions. The apostles’ testimonies, with the help of the Spirit, will bring about a transformation in the hearts of those who accept the salvific message of Jesus Christ. For those who believe, they will receive the gift of being part of the kingdom of God. At Pentecost⁷¹ (Acts 2:1-13), it will become clear that the message of Jesus Christ has expanded to many nations who speak various

⁶⁹ Witnesses, according to Luke are those individuals (The Twelve – see Acts 1:12-14) who were present and experienced all that Jesus did and said from the beginning of his ministry with his water baptism by John and the baptism of the Holy Spirit, to his death and his resurrection. According to Malina a witness is “a person who is present at some event” and offers “first hand authentication of the facts” (see Bruce J. Malina and John J. Pilch. *Social-science Commentary on the Book of Acts*, (Minneapolis, MN.: Fortress Press, 2008), 22, 235). A witness shares their testimonies so that others may be transformed to a “personal commitment to the risen Lord” (see Peterson, 112). See also Luke 1:1-2.

⁷⁰ Dunn, 11. Peterson, 108-110, Johnson, 26-30. The apostolic mission begins in Jerusalem (Acts 1-7), moves to Samaria (Acts 8-12) and the mission ending in Rome (Acts 13-28). “Ends of the earth” could mean Rome - the end of Paul’s mission, or Ethiopia which is called the ends of the earth in early geographical terminology, or “everywhere” or “universal.” The term likely means everywhere and not restricted to a specific place. See also Dunn, 11. The Jerusalem mission is found in Acts 1-5 and Samaria (Acts 6-12). See also Beverley Roberts Gaventa. *The Acts of the Apostles*, (Nashville, TN: Abingdon Press, 2003), 65. The Jerusalem mission is found in Acts 2:1-8:3 and Samaria (Acts 8:4-40; 9:32-43).

⁷¹ Pentecost: One of three annual agricultural festivals held fifty days after Passover to celebrate God’s blessings of a bountiful harvest. The feast is celebrated with sacrifices and feasting and is similar to the ‘Feast of Weeks’ in Leviticus 23:15-21; Exodus 34:22; Numbers 28:26-31; Deuteronomy 16:9-12). Pentecost is also associated with the renewal of God’s covenant made in Egypt (Exodus 19:1).

languages.

Acts 1:9-11 (Jesus' Ascension)

⁹When he had said this, as they were watching, he was lifted up, and a cloud took him out of their sight. ¹⁰While he was going and they were gazing up towards heaven, suddenly two men in white robes stood by them. ¹¹They said, 'Men of Galilee, why do you stand looking up towards heaven? This Jesus, who has been taken up from you into heaven, will come in the same way as you saw him go into heaven.'

This marks, according to Brodie, a turning point in the ministry of Jesus. Like the Elijah-Elisha story in the Old Testament which Luke appropriates, Jesus is taken up to heaven (Elijah comparison) and his apostles (Elisha comparison) will continue his ministry of building the church under the guidance of the Holy Spirit.

6.2.2.1 Summary Acts 1:1-11

Jesus started his post-resurrection ministry by appearing to individuals who would then be witnesses to what they saw and what he did while they were a part of his earthly ministry. For Luke, the act of witnessing is important since the result is the development of faith in Jesus Christ and growth in the kingdom of God. Jesus told the apostles to stay in Jerusalem until they received the gift of the Holy Spirit in preparation for their missionary journey.

The next section builds on the foundational preparation for the mission discussed in Acts 1. The apostles now begin their mission from Jerusalem and to all of Judea in Acts 2.

6.2.3 Acts 2:1-13 (The Pentecost Event: Baptism in the Spirit)

Acts 2:1-13 (The Coming of the Holy Spirit)

When the day of Pentecost had come, they were all together in one place. ²And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. ³Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. ⁴All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability.

⁵ Now there were devout Jews from every nation under heaven living in Jerusalem. ⁶And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each. ⁷Amazed and astonished, they asked, 'Are not all these who are speaking Galileans?' ⁸And how is it that we hear, each of us, in our own native language? ⁹Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, ¹⁰Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, ¹¹Cretans and Arabs—in our own languages we hear them speaking about God's deeds of power.' ¹²All were amazed and perplexed, saying to one another, 'What does this mean?' ¹³But others sneered and said, 'They are filled with new wine.'

At the Pentecost⁷² event, Jesus' prophecy made in Acts 1:8 is fulfilled.⁷³

On the eve of Jesus' ascension, the apostles and all who are believers in him were instructed to stay in Jerusalem so that they will receive the power of the Holy Spirit so that they will become "witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth." The Pentecost event was the start of a new covenant with humankind and a commitment to a renewal of relationships with God.⁷⁴

The coming of the Holy Spirit did not result from any group action or individual accomplishments. The presence of the Holy Spirit was a very physical experience and came on suddenly. It filled the "whole house" where all were together "in one place." This event was a sign that God was present and was about to reveal something important. (Exodus 19:18; 2 Samuel 22:16; Psalm 33:6; Isaiah 66:15; Ezekiel 37:9-10).⁷⁵ Luke used allegorical language of wind

⁷² The wind and fire imagery may also suggest a link with the "giving of the law at Sinai." (Peterson, 131). Independent witnesses of the Pentecost event recorded in Acts 2 come also from Acts 10:47 and 11:15-17 (Peterson, 130). Comparisons have been made between Acts 2 and Acts 10:46 which is sometimes called the "Gentile Pentecost" (Peterson, 134) because in the Cornelius episode it is said that the Gentiles were "speaking in tongues and extolling God" and the Gentiles "received the Holy Spirit just as we have"[i.e. at Pentecost]. Peter experienced the same situation in Cornelius' home as he did in Jerusalem with the largely Jewish group and proselytes (Witherington, 130). See also Acts 4:31.

⁷³ The word translated as "had come" in the NRSV (Acts 2:1) means literally "fulfilled". It is the same term used here as in Luke 9:51 relating to when Jesus would be "taken up" (Peterson, 131). See also *The New American Bible*, 1991 Use of "fulfilled/had come" compares with Jesus' movement towards Jerusalem to fulfill his passion in Luke 9:51 note Jesus' prophecy was made in Luke 9:22, 31, 44 while the Pentecost fulfillment in Acts 2:1 was prophesied in Luke 24:49 and Acts 1:4-5, 8 (Tannehill, *Unity*, 26-27).

⁷⁴ "Receive the Holy Spirit" also means "baptism in the Holy Spirit" where baptism is described as "dipping in a liquid" which could be water, wind, oil or fire (Malina, *Social Science*, 27). Although fire is "associated with purification or judgment," in Old Testament Scripture, the message of the New Testament is one of mercy, the preaching of repentance and the hope of salvation (see Luke 4 at the start of Jesus' ministry, he excluded Isaiah phrase relating to judgment; see also Acts 10:42-43) (Peterson, 131-133).

⁷⁵ Peterson, 132.

and fire to describe the presence of the Holy Spirit as the sights and sound were described as “like” the wind and “what seemed to be” like tongues of fire. The Holy Spirit filled the home and all who were present were filled with it.⁷⁶

The crowd who were living in Jerusalem and gathered in one place, came from diverse backgrounds. All types of religious individuals were present including devout Jews, and proselytes from every nation under heaven. Most were Diaspora Jews who had lived in Jerusalem.⁷⁷

76 Being filled can be interpreted as: with emotions or qualities (Luke 4:28), with the Holy Spirit or a particular grace (Acts 2:4; 4:8, 31), an initial gift (Luke 1:5, John the Baptist, Paul), or for prophetic speech such as preaching or giving testimony (Acts 4:8, 31; 13:9). (Peterson, 133-134). Being “filled” is also synonymous with continuous or repeated filling (Acts 13:52; Eph. 5:18) for service (Luke 1:15, Acts 9:7), to preach, teach ‘(speak God’s Word)’ (Acts 4:8, 31; 13:9) which will be necessary for the mission (Witherington, 133).

77 Peterson, 135-136. Proselytes are full converts to Judaism including circumcision while God-fearers may not conform to all of the requirements for Jewish conversion. God-fearers will continue to be “Gentiles and not full proselytes.” (Couch, 207). Luke uses the term Hellenist (civilized Judeans) and Hebrews (barbarian Judeans). However, Paul’s categories are Israelite and non-Israelite (Gentile). Israelites are further divided into Greeks (civilized Hellenists) and Judeans (uncivilized with customs from Judea). Strictly, only in Acts 14:5 is there a description simply of Gentiles and Jews (Malina, Social Science, 28-29). See also Glick 27-31. History records that as early as fourth century BCE, Jews were established in the Diaspora in the Mediterranean region and beyond. “Jews were found in Egypt, Syria, Mesopotamia, North Africa, Greece, Italy and various towns and cities in the Asia Minor.” Throughout this period, universalist and nationalist tension remained. As a minority group, Jews sought to maintain their own identity and faith while surrounded by many cultures and religions. Integration for most of them was not an option as they sought to maintain their own traditions.

The demographic composition was no less diverse. Luke lists 15 countries to represent individuals from every nation. The first group resided in the east, which is modern day Iran. The second group described those regions to the east (Iraq or northwest of Iran). The third group was from the south (north Africa).⁷⁸

The many languages spoken by the individuals provided another indicator of diversity in the crowd. These Galileans who spoke Aramaic were considered part of the lower class.⁷⁹ For them to speak in another language other than their native Aramaic, and for them to be understood without translation, was described as amazing. With the gift of the Holy Spirit,⁸⁰ the inherent barriers towards understanding each other were eliminated. Something special was happening.⁸¹ There was intercultural unity and diversity.

⁷⁸ Peterson, 137. See also Couch, 199-210 for an extensive historical description of the language, culture, social and political interest of several of the geographical regions mentioned at Pentecost. A brief summary is presented here. "Galilee means circuit or district. Region of the Decapolis (ten cities occupied by the Gentiles). No one thought that a prophet would come out of Galilee (John 1:46). Galileans were not considered sophisticated people. Jesus was called "the prophet from Nazareth in Galilee" (Matthew 4:25; 26:69). Judea was a region south of Galilee. Jerusalem was a part of Judea. Parthians – modern day Iran. Medes – Indo-European peoples of northwest Iran. Elamites – Elamite Jews from the country of Elymaïs, a district of Elam. Mesopotamia – modern day Iraq. Named "the middle of the river" because it is located between the Tigris and Euphrates rivers. Cappadocia – large region in Asia Minor. Pontus – northern region of Cappadocia. Asia - In first century this was referred to as Asia Minor. Fourth century "Asia" is referred to as the continent. Phrygia – large region in Asia Minor. Pamphylia – a southern coastal country in Asia Minor. Egypt. Libya ancient name for northern Africa west of Egypt. Cyrene – the capital of Libya. Rome – founded in 735 BCE. Large metropolis of 1 million people in those days. The church at Rome was likely founded by Jewish Christians after Pentecost. Paul was a Roman citizen who was able to travel freely across this region and finally reaching Rome at the expense of the Roman government. Crete – an island located 60 miles south east of Greece."

⁷⁹ Malina, Social Science, 29.

⁸⁰ This is not the same as the gift of tongues referred to by Paul in 1 Corinthians.

⁸¹ Malina, Social Science, 29.

6.2.3.1 Summary Acts 2:1-13

First, the defining moment in the Pentecost event was the empowerment of the disciples by the Holy Spirit.⁸² The Holy Spirit brought fulfillment of prophecy, the gift of preaching, and the conversion experience. It was indicative of the spreading of the Christian movement.⁸³ The extent of the mission is significant, as it will span many demographic regions and will include outreach to cultural, religious and ethnically diverse communities.

Second, the Pentecost event took place in a home and not in the temple. This shows that the appearance of the Holy Spirit is not limited to “holy” places. The growth of the early church continued its movement from the purview of the temple and its ritualistic laws to the local homes.⁸⁴ The shift in ministry between the Gospel stories will continue to be demonstrated in the events found in Acts such as the Cornelius episode.⁸⁵ Furthermore, the narrator presents the experience from the crowd’s point of view which implies that we are called to share in the mission of Jesus Christ.⁸⁶

Despite the differences in language, cultural and religious customs, there was communication among the various groups leading to a common belief in Jesus Christ (Acts 2:41). God poured out his Spirit upon his people so that they were able to speak the local languages of the community rather than asking the

⁸² Johnson, 45.

⁸³ Witherington, 130. Pererson, 130.

⁸⁴ This is not the first temple-home example. See Luke 4:33-37 where Jesus expels an unclean spirit in the synagogue in Capernaum followed in Luke 4:38-39 where he heals Simon’s mother-in-law in Simon’s home.

⁸⁵ Peterson, 131.

⁸⁶ Tannehill, Unity, 28.

local communities to learn Aramaic. There was a transforming necessity for the early missionaries to adapt to local conditions rather than imposing their own culture on the founding communities.⁸⁷

6.2.4 Acts 10:1-11:18 (Conversion of Cornelius and his Household in Caesarea)

Acts 10:1-8 (Cornelius's Vision)

In Caesarea there was a man named Cornelius, a centurion of the Italian Cohort, as it was called. ²He was a devout man who feared God with all his household; he gave alms generously to the people and prayed constantly to God. ³One afternoon at about three o'clock he had a vision in which he clearly saw an angel of God coming in and saying to him, 'Cornelius.' ⁴He stared at him in terror and said, 'What is it, Lord?' He answered, 'Your prayers and your alms have ascended as a memorial before God. ⁵Now send men to Joppa for a certain Simon who is called Peter; ⁶he is lodging with Simon, a tanner, whose house is by the seaside.' ⁷When the angel who spoke to him had left, he called two of his slaves and a devout soldier from the ranks of those who served him, ⁸and after telling them everything, he sent them to Joppa.

⁸⁷ Bosch, 28.

Cornelius was a Roman centurion living in Caesarea, a territory ruled by the Roman government of Judea and located north-west of Jerusalem on the Mediterranean coast. The people living in the region were mainly Gentiles.⁸⁸ In this first section of the text, Luke describes Cornelius as someone who feared God⁸⁹, who had a close relationship with God through prayers, and someone who gave to the poor.⁹⁰ His entire household, including his slaves, was similarly described. As the head of the household, Cornelius defined the religion of those within his household - his family, his slaves and their families. As a result of his steadfast offerings to God and kindness to his neighbours, Cornelius received a visit from an angel of God who appeared at about the traditional time of prayer. God had remembered Cornelius' piety.⁹¹

⁸⁸ Attridge, Harold, W., ed., *The Harper Collins Study Bible* (New Revised Standard Version, abbreviated NRSV), San Francisco, CA: Harper Collins, 2006, 2076.

⁸⁹ John Paul Heil. *The Meal Scenes in Luke-Acts: An Audience-Oriented Approach*, (Atlanta, GA, Society of Biblical Literature 52, 1999), 248. Heil quotes, I. Levinskaya, *The Book of Acts in It's Diaspora Setting (The Book of Acts in Its First Century Setting 5* (Grand Rapids, MI: Eerdmans, 1996), 121. See also Francis Watson. *Paul, Judaism, and the Gentiles: Beyond The New Perspective*, (Grand Rapids, MI.: William B. Eerdmans Publishing Company, 2007), 74-75. Proselytes are those who have converted to Judaism in all respects including circumcision while God-fearers are of lesser adherence to Judaism. There could be several "levels" of Gentile conversion without the need for, say, circumcision. God-fearers will therefore include proselytes.

⁹⁰ See also Acts 13:16, 26; 16:14; 18:7; Luke 7:1-9 for similar description of other Gentiles.

⁹¹ Ex 17:14.

The angel instructed Cornelius to send a message to Simon Peter, who was staying in Joppa at the home of Simon the tanner (Acts 9:43).⁹² The vision from God sets up the condition to extend hospitality from a Gentile household to a Jewish household – a meeting of different cultures.⁹³

Acts 10:9-16 (Peter's Vision)

9 About noon the next day, as they were on their journey and approaching the city, Peter went up on the roof to pray. ¹⁰He became hungry and wanted something to eat; and while it was being prepared, he fell into a trance. ¹¹He saw the heaven opened and something like a large sheet coming down, being lowered to the ground by its four corners. ¹²In it were all kinds of four-footed creatures and reptiles and birds of the air. ¹³Then he heard a voice saying, 'Get up, Peter; kill and eat.' ¹⁴But Peter said, 'By no means, Lord; for I have never eaten anything that is profane or unclean.' ¹⁵The voice said to him again, a second time, 'What God has made clean, you must not call profane.' ¹⁶This happened three times, and the thing was suddenly taken up to heaven.

⁹² Most commentaries conclude that the work of a tanner resulted in ritual impurity since they worked with the carcasses of dead animals. They were therefore considered as outcasts. See The New Oxford annotated Bible (NRSV version); See also, Couch, 279. "By staying with Simon the Tanner, Peter takes a step towards understanding the vision of clean and unclean animals he sees on Simon's rooftop. [...] In his vision of the rooftop of this unclean home, Peter is told to take the next step and reach out to the Gentiles he thought unclean. This is a double blow. He already lives under the roof of a tanner; now he learns that both Jews and Gentiles are also his mission field." See also Peterson, 323. "Tanners were considered unclean by more scrupulous Jews because of their contact with the hides of dead animals. Peter was apparently not troubled by such a concern, but he would soon have difficulty taking the more radical step of visiting a Gentile household. He would need a series of revelations from God to move him in that direction." See also Witherington, 333. Not all commentators agree with the hermeneutics attached to a tanner. See Isaac W. Oliver. "Simon Peter Meets Simon the Tanner: The Ritual Insignificance of Tanning in Ancient Judaism," *New Testament Studies* 59, (2013): 50-60.

⁹³ Heil, 247-248. See Mathieu, *La Figure de Pierre*, 251. "Le fait que le narrateur précise que ce Simon est corroyeur fait déjà entrer Pierre dans une zone où se côtoient le pur et l'impur." See also Fitzmyer, 446, 451.

Within a day of Cornelius' vision, and while Cornelius' messengers were on their way, Simon Peter also received a vision from God.⁹⁴ The vision was disturbing to Simon Peter because it contradicted Jewish laws concerning clean and unclean animals.⁹⁵ God instructed Simon Peter that all animals were now acceptable for consumption because 'What God has made clean, you must not call profane.'⁹⁶ The idea of showing hospitality through shared meals occur several times in the Cornelius episode (Acts 10:17, 22-23, 30, 32, 33, 48) and forecasts that the apostles will continue to do this activity as part of their social interaction with Gentiles.

⁹⁴ Cornelius' vision came while he was praying while Simon Peter's vision came while he was praying and hungry (Acts 10:9).

⁹⁵ See Leviticus 11:1-47, Deuteronomy 14:2-21.

⁹⁶ See Acts 10:28 where Peter, in his testimony in Cornelius' home said "that it is unlawful for a Jew to associate with or to visit a Gentile; but God has shown me [Peter] that I should not call anyone profane or unclean."

Acts 10:17-23a (Welcome for Messengers from Cornelius)

17 Now while Peter was greatly puzzled about what to make of the vision that he had seen, suddenly the men sent by Cornelius appeared. They were asking for Simon's house and were standing by the gate. ¹⁸They called out to ask whether Simon, who was called Peter, was staying there. ¹⁹While Peter was still thinking about the vision, the Spirit said to him, 'Look, three men are searching for you. ²⁰Now get up, go down, and go with them without hesitation; for I have sent them.' ²¹So Peter went down to the men and said, 'I am the one you are looking for; what is the reason for your coming?' ²²They answered, 'Cornelius, a centurion, an upright and God-fearing man, who is well spoken of by the whole Jewish nation, was directed by a holy angel to send for you to come to his house and to hear what you have to say.' ²³So Peter invited them in and gave them lodging.

As God's visit with Peter ended, the Spirit invited him to attend to Cornelius' messengers who were waiting for him at the gate of Simon the tanner. The Spirit also instructed Peter that "I [the Spirit] have sent them" so he should not delay in welcoming them and in leaving with them for Caesarea. Peter greeted the three men and after hearing Cornelius' invitation to come to his house, Peter invited the messengers to lodge with him for the night.

The fact that the three messengers spent the night with Peter also implies that: (a) Peter contravened the law (Acts 10:28) and (b) they had table fellowship. Although there was no law that prohibited association of Jews and Gentiles, the purity laws promoted this situation as a reality. Therefore it was unprecedented for Peter to offer hospitality to Gentiles in a Jewish home. This development already speaks of Peter's own conversion by extricating himself from the concept of separation of individuals based on cultural and religious differences. God and the Holy Spirit continued to develop Peter's understanding for ministry to all communities.

Acts 10:23b-48 (Peter's Testimony in Cornelius's House)

Acts 10:23b-29 (Peter's Journey and Welcome)

The next day he got up and went with them, and some of the believers^{*} from Joppa accompanied him. ²⁴The following day they came to Caesarea. Cornelius was expecting them and had called together his relatives and close friends. ²⁵On Peter's arrival Cornelius met him, and falling at his feet, worshipped him. ²⁶But Peter made him get up, saying, 'Stand up; I am only a mortal.' ²⁷And as he talked with him, he went in and found that many had assembled; ²⁸and he said to them, 'You yourselves know that it is unlawful for a Jew to associate with or to visit a Gentile; but God has shown me that I should not call anyone profane or unclean. ²⁹So when I was sent for, I came without objection. Now may I ask why you sent for me?'

The next day Peter and Cornelius' messengers started their trip to Caesarea. A group of Jewish men who also accompanied Peter on the trip not only acted as witnesses to the events in Joppa but would also become witnesses to what would transpire in Caesarea. This was likely part of Luke's tradition to ensure that witnesses were always present so that they could give their testimony of what they saw and heard. (Acts 11:1-18). Furthermore, these Jews who accompanied Peter, sets the stage for cultural acceptance of others by the Jewish community since they would act as witnesses to the wider community.

On their arrival in Caesarea, Cornelius, his relatives and his friends, met Peter and his Jewish associates with a warm welcome. However, Peter refused the gesture of Cornelius falling to his feet in respect. "I am only a mortal," said Peter as Cornelius rose to his feet. Peter demonstrated an unpretentious attitude towards accepting any God-like gestures, and fostered

his ongoing conversion to accepting that all persons are equal in the sight of God.

Further, God showed Peter that it was not unlawful for Jews to associate with Gentiles because of their profanity or uncleanness (Acts 10:28b). This addressed the issue about profanity and uncleanness in the previous section, Acts 10:9-16.⁹⁷

Acts 10:30-33 (Cornelius's Speech)

³⁰ Cornelius replied, 'Four days ago at this very hour, at three o'clock, I was praying in my house when suddenly a man in dazzling clothes stood before me. ³¹He said, "Cornelius, your prayer has been heard and your alms have been remembered before God. ³²Send therefore to Joppa and ask for Simon, who is called Peter; he is staying in the home of Simon, a tanner, by the sea." ³³Therefore I sent for you immediately, and you have been kind enough to come. So now all of us are here in the presence of God to listen to all that the Lord has commanded you to say.'

Cornelius begins his speech to Peter with a recollection in his own words (instead of the narrator) of the vision that he had earlier received from the angel (Acts 10:3-6). After Cornelius had recounted his vision, he invited Peter to speak to those who were gathered in his household, recognizing that God was in their presence.

⁹⁷ Heil, 252. Although there was no law that prohibited association of Jews and Gentiles, the purity laws promoted this situation as a reality.

Acts 10:34-43 (Peter's Speech)

34 Then Peter began to speak to them: 'I truly understand that God shows no partiality, ³⁵but in every nation anyone who fears him and does what is right is acceptable to him. ³⁶You know the message he sent to the people of Israel, preaching peace by Jesus Christ—he is Lord of all. ³⁷That message spread throughout Judea, beginning in Galilee after the baptism that John announced: ³⁸how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all who were oppressed by the devil, for God was with him. ³⁹We are witnesses to all that he did both in Judea and in Jerusalem. They put him to death by hanging him on a tree; ⁴⁰but God raised him on the third day and allowed him to appear, ⁴¹not to all the people but to us who were chosen by God as witnesses, and who ate and drank with him after he rose from the dead. ⁴²He commanded us to preach to the people and to testify that he is the one ordained by God as judge of the living and the dead. ⁴³All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name.'

At the start of his speech, Peter continued to associate his vision with that of Cornelius' to conclude that God finds acceptable all of those "in every nation anyone who fears him [God] and does what is right is acceptable to him." God's action towards others is not dependent on their culture or customs or what they eat. The cultural differences and social barriers are cancelled by their commonality in faith "that everyone who believes in him [Jesus] receives forgiveness of sins through his name." The fact that nothing that God has blessed is to be called profane, opens the door for evangelization to all nations even to the ends of the earth.⁹⁸

Peter then encapsulates the life of Jesus Christ from the day of his baptism by John, to his receiving the power of the Holy Spirit, to Christ's works of miracles and healings, to his death and resurrection. Peter also recalls that, as witnesses, he and the other disciples ate and drank with

⁹⁸ Heil, 254-255.

Christ both before and after his resurrection.⁹⁹ This sets the foundation for Peter's authority to speak as one of the Twelve who was with Jesus throughout his ministry and are therefore qualified to be a witness of what Jesus said and did. As he concludes his speech, Peter testifies that Jesus is the Messiah, the one who is able to forgive the sins of believers.

Acts 10:44-48 (The Spirit's Intervention)

44 While Peter was still speaking, the Holy Spirit fell upon all who heard the word.⁴⁵ The circumcised believers who had come with Peter were astounded that the gift of the Holy Spirit had been poured out even on the Gentiles,⁴⁶ for they heard them speaking in tongues and extolling God. Then Peter said,⁴⁷ 'Can anyone withhold the water for baptizing these people who have received the Holy Spirit just as we have?'⁴⁸ So he ordered them to be baptized in the name of Jesus Christ. Then they invited him to stay for several days.

This short segment acts as a summary to all that has occurred in Acts 10. The visions of Cornelius and Peter, their speeches and their mutual hospitality to each other, are concluded with the coming of the Holy Spirit on Cornelius and his family. The presence of the Holy Spirit confirmed that the Gentiles were an incontrovertible part of God's plan.¹⁰⁰

As a sign that everyone gathered shared a common faith in the risen Jesus Christ, Cornelius and everyone in his household were baptized by water. Peter, and the other Jews who travelled with him, remained with Cornelius for

⁹⁹ See also Luke 24:30-35, 41-43; Acts 1:4.

¹⁰⁰ The Gentiles were moved by the Spirit in the same way as the Jews who believed in Jesus at Pentecost.

several days with the assumption that they shared communal meals, fellowship and spiritual devotion.¹⁰¹

It is not only Cornelius' conversion that is reflected in the meeting in Cornelius home, but it is also Peter's conversion to a new understanding of his (and the disciples) relationship with other nations. Peter's conversion is central to the depth and breadth of their future mission and the spreading of the Gospel of Jesus Christ.

¹⁰¹ Heil, 255. It is said that when peoples meet in a spirit of hospitality to eat and drink, they also meet to commemorate the Eucharistic meal of the Last Supper.

Acts 11:1-18 (Peter's Self-Defense at Jerusalem)

Now the apostles and the believers¹ who were in Judea heard that the Gentiles had also accepted the word of God.² So when Peter went up to Jerusalem, the circumcised believers³ criticized him, saying, 'Why did you go to uncircumcised men and eat with them?'⁴ Then Peter began to explain it to them, step by step, saying,⁵ 'I was in the city of Joppa praying, and in a trance I saw a vision. There was something like a large sheet coming down from heaven, being lowered by its four corners; and it came close to me.⁶ As I looked at it closely I saw four-footed animals, beasts of prey, reptiles, and birds of the air.⁷ I also heard a voice saying to me, "Get up, Peter; kill and eat."⁸ But I replied, "By no means, Lord; for nothing profane or unclean has ever entered my mouth."⁹ But a second time the voice answered from heaven, "What God has made clean, you must not call profane."¹⁰ This happened three times; then everything was pulled up again to heaven.¹¹ At that very moment three men, sent to me from Caesarea, arrived at the house where we were.¹² The Spirit told me to go with them and not to make a distinction between them and us. These six brothers also accompanied me, and we entered the man's house.¹³ He told us how he had seen the angel standing in his house and saying, "Send to Joppa and bring Simon, who is called Peter; ¹⁴he will give you a message by which you and your entire household will be saved."¹⁵ And as I began to speak, the Holy Spirit fell upon them just as it had upon us at the beginning.¹⁶ And I remembered the word of the Lord, how he had said, "John baptized with water, but you will be baptized with the Holy Spirit."¹⁷ If then God gave them the same gift that he gave us when we believed in the Lord Jesus Christ, who was I that I could hinder God?'¹⁸ When they heard this, they were silenced. And they praised God, saying, 'Then God has given even to the Gentiles the repentance that leads to life.'

Peter's defense of his interaction with Gentiles took place before "circumcised believers" during his trip to Jerusalem.¹⁰² Peter justified his actions as he recounted his vision at Joppa, Cornelius' invitation to travel to Caesarea, and the activities that took place in Cornelius' home after his arrival.

¹⁰² It is not clear whether Peter went up to Jerusalem specifically to defend his meeting in the house of Cornelius or whether he was simply travelling to Jerusalem and took the opportunity to defend himself. Second, Luke does not seem to make a distinction between the "apostles and the believers" in v. 1 and the "circumcised believers" v. 2. This may mean that some of the apostles were also critical of Peter's visit to a Gentile home. Third, it is noteworthy that the resolution of conflicts in the early community occurs in Jerusalem. Luke centers this major disagreement and resolution in Jerusalem. This will be the same motif in Acts 15, the gathering of elders to discuss whether Gentiles should be circumcised.

Several things stand out in Peter's recollection:

- His vision from heaven occurred while praying.
- He added a fourth category of unclean animals¹⁰³ perhaps to emphasize that God considered all animals as acceptable.
- He was ordered three times to kill and eat.
- He absolved himself from the decision to eat certain animals because until then, he neither ate anything that was profane or unclean. But it was God who made the decision as to what God considered acceptable to eat.
- He absolved himself from the decision to go to Cornelius' home because it was the Spirit that told him to go without making any distinction between the Gentiles and the Jews.¹⁰⁴
- Six brothers (circumcised Jews) went with Peter and entered Cornelius' home likely as witnesses to Peter's action and the events that occurred in the home of a Gentile.
- It was an order received from heaven in Cornelius' vision that prompted Cornelius' to send for Peter. This confirmed Peter's own action to leave Joppa for Caesarea.
- According to Peter, his obligation was to be a witness of the life of Jesus Christ so that those present would become believers.

¹⁰³ Peter added "beasts of prey" to the list of unclean animals. See Acts 10:12.

¹⁰⁴ New element. See Acts 11:10 versus Acts 10:19-20.

- Peter's speech in Cornelius' home precipitated the coming of the Holy Spirit upon the Gentiles. And so, if God gave the Gentiles the same gift of the Holy Spirit as he gave the Jewish believers, how then can he deny what God has ordained.

Peter outlined his case to show that it was God who spoke to him and sanctioned the decision to accept meals that were considered profane or unclean, it was the Spirit that ushered him to go to the Gentile home for hospitality and meal fellowship, and it was the Holy Spirit that also entered the Gentile home before they were baptized to give the same gift of the Holy Spirit as the Jewish believers had already received. With these actions authorized by God, how then can anyone deny welcoming the Gentiles without conditions?

6.2.4.1 Summary Acts 10:1-11:18

Peter's vision in Joppa is finally explained to him on an existential level prior to arriving at Cornelius' home in Caesarea and further solidified during his visit there. The message is that God does not show partiality to anyone based solely on cultural identities.

The act of being a witness to the ministry of Jesus Christ remains essential for Luke. Peter's recollection of his lived experiences as an apostle of

Christ qualifies him as Jesus' agent who is set apart to become a witness to Cornelius and to continue the ministry of Christ in the building of the Kingdom of God.

It is also significant to note that the home is becoming a focal point for fellowship among Jews and Gentiles and a rallying point for faith development and the propagation of the Christian message to communities outside of Jerusalem as described in Acts (Acts 2:42-47). The interaction between Jews and Gentiles takes place under the common motif of sharing a common meal between the participants. Although the Temple remains an important place of worship particularly in the Gospel, this shift from the Temple to the home and meal fellowship is more apparent in Acts.¹⁰⁵

Luke, unlike Matthew and Mark, utilizes these meal events as an opportunity for Jesus to teach, to pronounce some "revelations or identity statements" or to facilitate "decisive encounters" as in the Cornelius episode. Individuals who gather for meals demonstrate a willingness to share their

¹⁰⁵ John H. Elliott. "The Temple Versus Household in Luke-Acts: A Contrast in Social Institutions," in *The Social World of Luke-Acts: A Model for Interpretation*, ed. Jerome H. Neyrey, (Peabody, MA: Hendrickson Publishers, 1991), 211-240. See also Vanthanh Nguyen. "Dismantling Cultural Boundaries: Missiological Implications of Acts 10:1-11:18", *Missiology: An International Review* XL, no. 4 (2012): 457. The term "home: or "household" (*oikos*) appears 34 times in Luke and 24 times in Acts while "house" or "building" appears 25 times in Luke and 12 times in Acts – representing almost half of the references in the New Testament. Houses, homes, households are becoming the primary places for "teaching, healings, hospitality, and table fellowship." They will become the principal venue for spreading the Gospel.

material wealth (food) and their spiritual experiences in the form of prayers. This is a universal act performed by all nations and all cultures.¹⁰⁶

“Participation in the meal confirms membership in the group, maintains common values and sets the boundaries with respect to the outside world. [...] It is part of a *koinonia* programme, not only to affirm common values but to give concrete expression to the sharing of ideals based on the common belonging to Christ. [...] ... common identity is not established by the meal, but by baptismal membership “in the name of Jesus Christ” (Acts 2:38).”¹⁰⁷

Everyone in Cornelius’ home is baptized by the Holy Spirit and then by water baptism. This conversion means that God’s gifts are extended to all nations regardless of social or cultural values.¹⁰⁸ The presence of the Holy Spirit is a sign of God’s presence and acceptance of the activities in this household and provides the impetus for the mission in the post-resurrection church.

The story is made complete with the conversion of Peter himself.¹⁰⁹ Under the guidance of God, Peter now understands that all people, as long as they fear God and do good works, are equal in the sight of God. No one is

¹⁰⁶ Daniel Marguerat. *Paul in Acts and Paul in His Letters*, WUNT (Wissenschaftliche Untersuchungen zum Neuen Testament) 310, (Tübingen, Germany: Mohr Siebeck, 2013), 148-151.

¹⁰⁷ Marguerat, 151-152.

¹⁰⁸ Francis Watson. *Paul, Judaism, and the Gentiles: Beyond The New Perspective*, (Grand Rapids, MI.: William B. Eerdmans Publishing Company, 2007), 62-64. We shall see later that this is further developed in Acts 15: 7-8.

¹⁰⁹ Heil, 257-263. Peter’s group of Jews who accompanied him to Cornelius’ home were also converted as witnesses to what the Holy Spirit had done.

profane in the sight of God. Peter is transformed to a new focus of missionary work towards both Jews and Gentiles.¹¹⁰

Peter extended himself past fellowshiping with his own in-group in Joppa to begin to embrace other cultures. However, not all Jewish Christians were initially satisfied that Peter had entered a Gentile home and had table fellowship with them. After Peter's explanation that his actions were simply a continuation of Jesus' ministry, those who were critical "were silenced. And they praised God, saying, 'Then God has given even to the Gentiles the repentance that leads to life.'" (Acts 11:18).

As we will soon see in Acts 15, while that dispute was seemingly resolved, some Jewish Christians continued to discriminate against Gentile Christian conversion without circumcision.

¹¹⁰ Luke followed up in Acts 11: 19-26 to describe the formation of the Antiochene Church under the guidance of Paul and Barnabas (see Gal 2), Watson, 65.

6.2.5 Acts 15:1-35 (The Jerusalem Decision about Gentile Christians)

So far I have presented the analyses of four texts that act as defining historical moments for my presentation and discussion of Acts 15. In Jesus' inaugural public statement concerning the objectives of his ministry (Luke 4:16-30), he pointed to two prophets who were sent to the Gentile communities to offer assistance to them. Jesus' examples were programmatic in forecasting the opening of the faith to non-Jewish people while maintaining the promise of salvation to the Jews. This was perhaps the first indication of Jesus' universalist theme.

The idea that the building of the kingdom was not nationalistic was further rendered in Acts 1 when Jesus told his disciples that they would be witnesses, under the power of the Holy Spirit, in Jerusalem, in all Judea and Samaria, and to the ends of the earth (Acts 1:8). This again is programmatic in forecasting that the spread of the Gospel would not be restricted to Jews alone but extended to other nations in various parts of the world.

In Acts 2, we saw the congregation of people from different nations who were filled with the Holy Spirit and who began to speak in other languages (Acts 2:4). This event called Pentecost, was remarkable because each group, although speaking different (local) languages, and although coming from different parts of the Roman Empire, understood the Gospel message in their own language (Acts 2:8-12). Despite the cultural differences of these Diaspora Jews, the Holy Spirit was the catalyst towards a common communication among

them. This event was the first indication that the church would be opened up to the many nations and many cultures prophesied in Acts 1.

The spread of the Gospel continued to unfold, now to the Gentiles as recorded in the Cornelius episode (Acts 10:1-11:18). Here Luke presents the conversion of a Gentile and members of his household representing people from many nations. The encounter between the Jews (Peter and six witnesses) and the Gentiles was orchestrated by voices from heaven. The results of this episode led to the welcoming of pagans in the Christian community. They also received the gift of the Holy Spirit, were baptized, and had table fellowship with the Jews.

Of equal significance were the conversion of Peter, the six brothers who accompanied him, and the Jews who initially confronted Peter in Jerusalem (Acts 11:18). They too now understand that all are equal in the sight of God and that Gentiles are also part of the mission to build the kingdom of God. The sharing of a common meal was an impetus for sharing communion as the mission to the “ends of the earth” continues.

The context in which the Jerusalem Assembly was held is predicated, in part, on the aforementioned events (Luke 4:16-30; Acts 1:1-11; Acts 2:1-13; Acts 10:1-11:18) which each having contributed to the revelation of God’s plan for the expansion of the Gospel to all nations. The Assembly was called to discuss whether non-Jewish converts were obligated to carry out the ritual of

circumcision and the other Mosaic laws in order to be accepted into the Christian community.

Acts 15 has been described extensively in the literature as a significant turning point or a watershed moment in the book of Acts and in the historical development of the church. It describes another moment¹¹¹ when Paul and Barnabas, shifted the emphasis of their mission from Diaspora Jews alone to include the Gentile community. Although missionary activities continued among the Jews, it was the change in focus towards Gentiles, and the subsequent success of these missions that precipitated the concern among Jewish Christians regarding the preservation of the Mosaic law, circumcision, table worship, and how Christian issued from Gentility were to be welcomed into the church.¹¹²

The successes in Gentile conversions that Paul and others had as a result of their mission, did not translate into ready endorsement by some individuals in the Jerusalem church and elsewhere. The predicament of what should be done with these new converts remained. Should Gentiles be subjected to circumcision and Jewish laws? As we shall see, the desire to maintain barriers persisted even after the historical events recorded in Act 1, Acts 2 and Acts 10:1-11:18.¹¹³

¹¹¹ See also Acts 13:46 where Paul first shifted focus towards the Gentiles.

¹¹² James A. Meek, *The Gentile Mission in Old Testament Citations in Acts: Text, Hermeneutic, and Purpose*, (London T & T Clark, 2008), 77.

¹¹³ It could also mean that they did not want to break God's law.

Acts 15:1-2 (Prehistory)

Then certain individuals came down from Judea and were teaching the brothers, 'Unless you are circumcised according to the custom of Moses, you cannot be saved.'² And after Paul and Barnabas had no small dissension and debate with them, Paul and Barnabas and some of the others were appointed to go up to Jerusalem to discuss this question with the apostles and the elders.

A dispute erupted in Antioch over whether Gentiles had to be circumcised before they were converted to Christianity. The dispute was predicated by "certain individuals" in Judea who were insistent on circumcision as a sign of salvation. Both Paul and Barnabas had extensive discussions with these "certain individuals" to convince them otherwise but it was to no avail. As a result of the intense dispute, the local church asked Paul and Barnabas to present the issue to the Jerusalem church in order to seek a resolution to the issue. This Assembly came at the end of Paul's first mission which started and finished in Antioch.

Acts 15:3-12 (Convocation and Peter's Appeal to Precedent)

³So they were sent on their way by the church, and as they passed through both Phoenicia and Samaria, they reported the conversion of the Gentiles, and brought great joy to all the believers. ⁴When they came to Jerusalem, they were welcomed by the church and the apostles and the elders, and they reported all that God had done with them. ⁵But some believers who belonged to the sect of the Pharisees stood up and said, 'It is necessary for them to be circumcised and ordered to keep the law of Moses.'

⁶The apostles and the elders met together to consider this matter. ⁷After there had been much debate, Peter stood up and said to them, 'My brothers, you know that in the early days God made a choice among you, that I should be the one through whom the Gentiles would hear the message of the good news and become believers. ⁸And God, who knows the human heart, testified to them by giving them the Holy Spirit, just as he did to us; ⁹and in cleansing their hearts by faith he has made no distinction between them and us. ¹⁰Now therefore why are you putting God to the test by placing on the neck of the disciples a yoke that neither our ancestors nor we have been able to bear? ¹¹On the contrary, we believe that we will be saved through the grace of the Lord Jesus, just as they will.'

¹²The whole assembly kept silence, and listened to Barnabas and Paul as they told of all the signs and wonders that God had done through them among the Gentiles.

Many Gentiles were converted to Christianity before Paul and Barnabas journeyed through Phoenicia and Samaria to Jerusalem. During this trip they continued to receive favourable responses to their missional work. When they arrived, they were welcomed by the gathering of the apostles, elders and others in the church (Acts 15: 4; 6; 12; 22).¹¹⁴ Although there was much debate (Acts 15:6), there is no mention in the text of opposing arguments during the assembly except that the Christian Pharisees initiated the discussion with their statement: "It is necessary for them to be circumcised and ordered to keep the law of

¹¹⁴ Tannehill, *Unity*, 183. The gathering was informal with no apparent hierarchal structure to decision making.

Moses.” (Acts 15:5b).¹¹⁵ There were three speeches given by Peter, Barnabas, Paul and James respectively.

Peter made his appeal to the assembly by offering four points:¹¹⁶(1) God, knowing their hearts, gave the Gentile the Holy Spirit just as he did the Jews, (2) By cleansing the hearts of the Gentiles by faith, God made no distinction between the Gentiles and the Jews, (3) Why impose the law (a yoke),¹¹⁷ including circumcision, on the disciples when neither the Jews today, nor in the past, could fulfill the law? (4) Salvation comes through the grace of the Lord Jesus and not through the law. This is Peter’s theological statement – salvation comes through grace and faith (Acts 15: 9, 11).¹¹⁸

Peter’s speech caused the group in the assembly to be quiet (Acts 15:12a) as they waited for Barnabas and Paul to speak. The assembly listened attentively as Barnabas and Paul told them¹¹⁹ of God’s ongoing work among the Gentiles and “the signs and wonders that God had done” during their recent mission already described in Acts 13:1-14:28.¹²⁰

¹¹⁵ Witherington, 457.

¹¹⁶ Meek, 78. See also Tannehill, Unity, 184. These are historical incidents and are well known in the community.

¹¹⁷ Meek, 78. The ‘yoke’ is referring to the Ten Commandments.

¹¹⁸ Similar to Paul’s letters.

¹¹⁹ Unlike Peter’s and James’ speeches the intervention of Paul and Barnabas is only reported but not narrated.

¹²⁰ Tannehill, Unity, 185-186. See also Meek, 79. This was the fourth time that Barnabas and Paul had told about their successes of their mission among the Gentiles (cf. Acts 14:7; 15:3-4; 15:12). Also “signs and wonders” (except in Acts 7:36) signals that God is involved in the event.

Acts 15: 13-21 (James's Confirmation and Proposals)

¹³After they finished speaking, James replied, 'My brothers, * listen to me. ¹⁴Simeon has related how God first looked favourably on the Gentiles, to take from among them a people for his name. ¹⁵This agrees with the words of the prophets, as it is written,

¹⁶ "After this I will return,
and I will rebuild the dwelling of David, which has fallen;
from its ruins I will rebuild it,
and I will set it up,

¹⁷ so that all other peoples may seek the Lord—
even all the Gentiles over whom my name has been called.

Thus says the Lord, who has been making these things ¹⁸known from long ago."^{*}
¹⁹Therefore I have reached the decision that we should not trouble those Gentiles who are turning to God, ²⁰but we should write to them to abstain only from things polluted by idols and from fornication and from whatever has been strangled* and from blood. ²¹For in every city, for generations past, Moses has had those who proclaim him, for he has been read aloud every sabbath in the synagogues.'

Amos 9:11-12¹²¹

¹¹On that day I will raise up the booth of David that is fallen, and repair its breaches, and raise up its ruins, and rebuild it as in the days of old; ¹²in order that they may possess the remnant of Edom and all the nations who are called by my name, says the Lord who does this.

For this section, Fitzmyer argues that there were two separate historical issues discussed at the Jerusalem Assembly each "distinct in topic and in time."¹²² First, Peter dealt with the issue of circumcision based on the events that he experienced throughout the conversion of Cornelius episode in Acts

¹²¹ Meek, 54, 64-73. Amos' prophecy (Amos 9:11-12) is dated "in the first half of the eight century BCE" at a time when the Northern Kingdom was in moral and spiritual decline. Meek gives several examples of murder, adultery, theft and deceit, oppression and injustice, bribery, drunkenness, superficial spirituality, faith in military power, idolatry and Baal worship.

Concerning the meaning of Amos 9:11-12 Meek writes:

For Amos 9:11: "The 'booth' is therefore the 'house' or dynasty God promised to build for David (2 Sam. 7.11). [...] While the division of the kingdom is not the primary focus, its reunification is implied: 'David and his promises relate to the entire nation of chosen people, not one part of it'."

For Amos 9:12: "The focus is not on Edom, but on 'all the nations,' and Amos 9:12 thus repeats the promise that Yahweh will rule over all nations (Ps. 22.8; 2 Chr. 20.6; Isa. 14:26; 40.15-17). The remnant of Edom and all the nations are to be God's own people, just as the elect of Israel had been in the past."

¹²² Fitzmyer, 552. See also Michel Gourgues. "L'Ouverture Décisive (Ac 15): L'Église face à une option," en *Series Cahiers Évangile, 67: L'Évangile aux Païens: Actes de Apôtres 13-28*, (Paris, France: Éditions du Cerf, 1989), 33.

10:1-11:18. James then recapitulates Peter's arguments. Here James' language suggests that God chose the nations (Gentiles) in a similar way to the selection of Israel as a chosen people.¹²³ In Acts 15:14, the word "people" normally reserved for the Jews, now also describes the Gentiles.¹²⁴ James also used the word "visited" or "looked favourably" which is synonymous with Old Testament and New Testament phrasing which means that God has fully embraced the Gentiles in the same manner that Israel was selected by God.¹²⁵ This issue of circumcision was also reported in Galatians 2:1-10 and speaks to whether Gentiles should observe the Mosaic law.

The second issue that formed part of the Apostolic Decree was James' position on observing diet and marital restrictions found in Leviticus 17-18 relating to Gentiles (aliens living among Jews).¹²⁶ James uses Acts 15:15 as an introductory statement to invoke the Old Testament prophets'¹²⁷ agreement with what is to be quoted in Acts 15:16-18. Here James quotes from Amos 9:11-12

¹²³ Tannehill, *Unity*, 186-197.

¹²⁴ Tannehill, *Unity*, 187. (see Acts 18:10; Exodus 23:22; Deuteronomy 7:6, 14:2).

¹²⁵ Tannehill, *Unity*, 187. (see Exodus 3:16; 4:31; Deuteronomy 4:20, 34 and Luke 1:68, 78; 7:16; 19:44).

¹²⁶ Unlike the issue of circumcision, these restrictions were not described in Galatians 2. Furthermore, it would appear that Paul was unaware of these restrictions because it was James who informed him that: "we have sent a letter with our judgment that they [the Gentiles] should abstain from what has been sacrificed to idols and from blood and from what is strangled and from fornication." This revelation occurred at a meeting with James when Paul returned to Jerusalem after his third mission (Acts 21:25).

The four prohibitions are based on Jewish understanding of Old Testament Scripture relating to "the aliens among you" (Gentiles). The description of "the aliens among you" corresponds with "resident aliens" in the LXX and proselytes in Leviticus. The four things that are prohibited in the Apostolic Decree are those associated with "aliens" in Leviticus. Things polluted by idols (Lev 17:8-9), fornication (Leviticus 18:26), things strangled (Leviticus 17:13), blood (Leviticus 17: 10, 12). See W. Edward Glenny. "The Septuagint and Apostolic Hermeneutics: Amos 9 in Acts 15" *Bulletin for Biblical Research* 22 1 (2012): 20-22.

¹²⁷ Fitzmyer, 555. The plural "prophets" may be a "formulaic plural" and refers only to Amos (as in Acts 7:42; 13:40).

but the use of this text “does not agree with either the Hebrew or the LXX.”¹²⁸

The quote comes from a variant of the LXX. Gourgues writes:

La parole retenue est du prophète Amos (9,11s.), citée, non d’après l’hébreu qui ne conviendrait guère (parce qu’il parle de conquête), mais d’après la traduction grecque. En quel sens l’entrée des païens dans l’Église accomplit-elle l’oracle d’Amos? Il faut sans doute comprendre qu’avec Jésus et l’arrivée des temps messianiques s’est opéré le relèvement de la tente de David, lequel devait rendre possible l’adjonction des païens au peuple de Dieu. Ce texte d’Amos 9, 11s. avait déjà reçu un interpretation messianique à Qumrán (4Q Flor, 1, 10-13).¹²⁹

In James’ quotes from Amos, the Gentiles are described as “nations who are called by my name” (Amos 9:12b) and are therefore favoured by God as ‘people of his name’ (Acts 15:17b). The inclusion of Gentiles in the new covenant is found in the restoration of the Davidic kingdom, not as evidenced in the time of Amos but is realized by the coming of the Messiah, Jesus Christ, a descendant of Davidic lineage. James’ citing of Amos 9:11-12 indicates that the Messiah who was prophesied and had already come through Jesus’ resurrection, signals the new way towards salvation to both Israel and the Gentiles.¹³⁰

¹²⁸ Fitzmyer, 555.

¹²⁹ Gourgues, 37.

¹³⁰ Glenny, 23-25. See also Tannehill, Unity, 189. The theme of rebuilding “the dwelling of David (Acts 15:16) is a Lukan theme found “in the birth narrative (Luke 1:32-33, 69; 2:10-11) and is highlighted by Peter (Acts 2:30-36) and Paul (Acts 13:22-23, 32-34).”

One can therefore conclude that Acts 15:16-18 is a conflation of two separate events, the first dealing with circumcision and the other focusing on diet and marital restrictions.¹³¹ More specifically, Fitzmyer describes Acts 15:13b-18 as a doctrinal section as it relies on Amos 9:11-12 to give relevance to “the principle about the call of Gentiles” as part of the “people of God” and part of the promise to Israel.¹³² In so doing, James recognized the presence of both Gentiles and Jews in the Christian communities and crafted a solution that would be palatable to both groups. Furthermore, the diet restrictions could be seen as a way to allow table communion (fellowship) between Christians of Jewish and Gentile origins, and therefore allowed them to share the Eucharistic meal.

As a result, James concludes that the words of the prophets agree with God’s word which is sufficient to enable him to come to a decision (Acts 15:19). The conversion of the Gentiles has already started, and so it is proper for the church to embrace God’s plan. Given this revelation found in Amos, the church “should not trouble those Gentiles who are turning to God” (Acts 15:19) except that they should abstain from certain activities. James dismissed the need for Gentiles to be circumcised particularly because they were turning to God by faith in Jesus Christ. The Gentiles are encouraged to “abstain only from things polluted by idols and from fornication and from whatever has been strangled and

¹³¹ Fitzmyer, 553.

¹³² Fitzmyer, 553-555.

from blood (Acts 15: 20).”¹³³ These four abstentions are identified from Jewish tradition that were already established norms for aliens living in the local communities.

Acts 15:22-29 (The Jerusalem Letter to Local Gentile Churches)

22 Then the apostles and the elders, with the consent of the whole church, decided to choose men from among their members and to send them to Antioch with Paul and Barnabas. They sent Judas called Barsabbas, and Silas, leaders among the brothers,²³ with the following letter:

‘The brothers, both the apostles and the elders, to the believers* of Gentile origin in Antioch and Syria and Cilicia, greetings.²⁴ Since we have heard that certain persons who have gone out from us, though with no instructions from us, have said things to disturb you and have unsettled your minds,²⁵ we have decided unanimously to choose representatives* and send them to you, along with our beloved Barnabas and Paul,²⁶ who have risked their lives for the sake of our Lord Jesus Christ.²⁷ We have therefore sent Judas and Silas, who themselves will tell you the same things by word of mouth.²⁸ For it has seemed good to the Holy Spirit and to us to impose on you no further burden than these essentials:²⁹ that you abstain from what has been sacrificed to idols and from blood and from what is strangled* and from fornication. If you keep yourselves from these, you will do well. Farewell.’

The letter, also called the Apostolic Decree, was addressed from the brothers, apostles and elders to Gentile believers living in Antioch, Syria and

¹³³ Variations of this apostolic decree are cited three times Acts 15: 20, 29; 21:25). See also Tannehill, *Unity*, 190-193. James does not provide any reasons why he selected these rules but tradition has it that they come from law relating to Gentiles living in Israel (Leviticus 17:8-18:18). Tannehill postulates that these laws function as ways to appease Jewish sensibilities, and to protect the customs of the Jewish minority. In this case, both Gentile and Jewish customs are preserved. However, Witherington (460-467) says that the source of the four restrictions is not clear. Witherington discounts that this may come from the Noahic regulations and the references to Leviticus 17-18. He proposes that these regulations relate to worship in pagan temples particularly at temple feast (and not in the home) as the source for the restrictions. The implication is that these regulations were given to avoid any conflict with Jews in the temple setting. Peterson (433-536) agrees with Witherington that these exclusions are social requirements and relate to temple worship and feasts and defilement (spiritual and moral) that may come from the practice of these acts in the temple. Peterson summarizes five possible sources for these prohibitions. They are from: (1) traditions from the Gentile communities. (2) temple feast practices, (3) Noachian precepts, (4) laws in Leviticus 17:8-18:8 “relating to Jews and resident aliens,” and (5) rabbinical texts which highlight uncompromising Jewish laws.

Cilicia.¹³⁴ First, the decree acknowledged that the issue of Gentile circumcision came from unauthorized “certain persons” in the Jerusalem church which caused confusion in the church at Antioch (Acts 15:24). Second, the assembly addressed the issue that was brought before it and has decided to send representatives including Barnabas and Paul, who had risked their lives in the spreading of the Gospel, to be with the church in Antioch. Furthermore both Judas and Silas will deliver to them an oral report of the decree of the assembly (Acts: 15: 25-26).

Third, the formal decision has been made, with the guidance of the Holy Spirit, not to impose any further burden except for four essentials.¹³⁵

Danker describes Luke’s literary form and style of Acts 15:23-29 (and other parts of Acts (Acts 24:2-8) as conforming to other Greco-Roman writings.¹³⁶ Luke’s intent is to suggest that those receiving the decision of the Jerusalem Council are benefactors of a good decision that is of benefit to them,

¹³⁴ Peterson, 437. Antioch was the administrative capital.

¹³⁵ Peterson, 439. The Holy Spirit was present throughout the deliberations (in Peter’s speech relating to the Cornelius episode, in Barnabas and Paul speech in recalling the work of God in their mission activities and in James’ appeal to the prophet). The decision had both “historical and scriptural evidences.” See also Witherington, 469. The apostles were sent with the letter to avoid any misinterpretation of the letter and in the period, an “oral testimony was valued more highly than a written one.”

¹³⁶ Frederick W. Danker. “Reciprocity in the Ancient World and in Acts 15:23-29,” in *Political Issues in Luke-Acts*, ed. Richard J. Cassidy and Philip J. Scharper, (New York: Orbis Books, 1983), 50-54. The decision would have been understood by the local community since the formula follows similar Greek governmental policy making and decision. In general the local Greek council (boulē) made proposals which is ratified by the assembly (demos). Here the apostles and leaders represent the boulē and the whole church corresponds to the demos. The decision was a democratic one and followed Greek social norms in reaching decisions. Examples are: (1) inscription from Eretria about 302 B.C.E. (honorary decree), (2) letter from Aitolia commending an envoy named Sosikles much like the form of Acts 15-24-26, (3) letter from Eumenes II to Karians reflecting reciprocity of benefits to the public from the decision made by Greco-Roman rulers and magistrtes, (4) Acts 15:29 (contains introduction of an official decision, that the decision will be explained by an envoy, reference that the decision is good public policy for the benefit of all).

a decision so good that the Jerusalem church has also sent individuals to deliver the decree. The few restrictions are of minimal burden because these laws have been traditional and well received Mosaic religious restriction by the Jewish and Gentile communities so that no additional burden is intended by the decree. Luke calls these “inherited customs” (*nomos*) and in “the Greco-Roman world has over centuries grown a deeply rooted plant of tradition.”¹³⁷ Luke makes it clear that the decision comes from “the apostles, the elders, and the consent of the whole church decided...” (Acts 15:22) which signals to the local community that the decision, though made in Jerusalem, was ratified for the local communities at Antioch and elsewhere. In fact, Luke goes on to say that the Holy Spirit (Acts 15:28) was the chief mover of this resolution which was seconded by all present. There should be no question about the validity of the decree.

Acts 15:30-35 (Aftermath of the Jerusalem Decision and Letter)

³⁰ So they were sent off and went down to Antioch. When they gathered the congregation together, they delivered the letter. ³¹ When its members read it, they rejoiced at the exhortation. ³² Judas and Silas, who were themselves prophets, said much to encourage and strengthen the believers. ³³ After they had been there for some time, they were sent off in peace by the believers to those who had sent them. ³⁵ But Paul and Barnabas remained in Antioch, and there, with many others, they taught and proclaimed the word of the Lord.

¹³⁷ Danker, 54.

The Jerusalem decision was received with joy by the church in Antioch. The variation in the order between the four ritual exclusions in Acts 15:29 and Acts 15:20 seems immaterial. Of greater importance is the acceptance of these compromises by the Gentile community. The Gentiles recognized that the issues of idolatry and immorality which were present in their social setting, were necessary things to exclude from their lives as believers in Jesus Christ.¹³⁸ They “rejoiced” at the resolution.

After time had passed, some apostles continued with their mission to other regions while Paul and Barnabas remained in Antioch and continued to teach and preach.¹³⁹

6.2.5.1 Summary Acts 15

Acts of the Apostles serves as the primary source for the history of early Christianity. Acts 15 presents a turning point toward the development of social integration between Jewish Christians and Gentiles as the word of the Gospel spreads from Jerusalem to Rome to the ends of the earth. (Acts 1:8).

¹³⁸ Peterson, 440.

¹³⁹ See Peterson, 440. Peterson notes that because, as prophets, Judas and Silas were sent as prophets to deliver the message to the local church, prophetic ministry involves not just prediction but also includes “explanation and application of apostolic teaching.” See also Tannehill, *Unity*, 191. Although the decision was written for Gentile origin in Antioch and Syria and Cilicia, Paul propagated the decision in his mission to other places (Acts 15:36; 16:1-4).

Acts speaks of cultural understanding and acceptance of cultural differences. Under the presence of the Holy Spirit, local cultural matters are resolved in favour of maintaining the diversity of local communities that may exhibit different customs and traditions from the “national” church.

The use of Scripture as tradition, theologically authorizes a particular way for making decisions that impact the church. In this case, Amos 9:11-12 contributes an essential historical guide of how to resolve a current issue in order to move forward. In the new paradigm, salvation comes through Christ and not the law or any other characteristics such as culture and customs. Inclusion (or exclusion) to the kingdom of God follows a Christological approach.

Decision-making also involves several activities: discussion that included disagreement without the loss of the central need to solve the problem, discernment of the best outcomes with God’s direction, interpretation of Scripture with attention to historical facts, and agreement by the assembly of the decision made by the church leaders.¹⁴⁰ With evidence from both historical existential sources and from Scripture, the Holy Spirit led the decision process at the assembly.¹⁴¹ The decision made by this discernment process was received with peaceful consensus and sensible compromise.

¹⁴⁰ Witherington, 451.

¹⁴¹ Peterson, 439.

The following list provides ideas of the messages contained in Acts 15.

1. It is essential to seek the guidance and inspiration of the Holy Spirit as part of the decision making process in the church.
2. Christ's message is to spread the Gospel to all regardless of colour, race, creed or culture (Acts 10-11)
3. The church was willing to critically examine culture, values and tradition in order to make changes where necessary for both Jews and Gentiles. There was a spirit of openness during a time of challenging conversations.
4. The leaders in the church were transparent during the decision making process and the dissemination of their findings to the local churches.
5. There was a welcoming attitude towards strangers to a Christian community.
6. God looks favourably on all peoples (v. 14)
7. God has and can choose others, including non-believers, to do work in his name (v. 14)
8. God's actions have basis in history, specifically in reference to the time of Amos (vv. 16-17)
9. All peoples and nations have access to the Lord (James quotes Amos 9:11-12)
10. God's grace and mercy, and faith in Jesus Christ supersede the law in having a right relationship with God.
11. Reflection, revision and change must occur within the church in order to reform the church from within and in communities outside the church.
12. Change is followed by outreach and mission to all peoples and all communities, (particularly to non-traditional or non-Christian segments)

13. The leaders of the church recognized that there was a need to address an issue that was dividing the local church, met openly to discuss it under the presence of the Holy Spirit, and developed a new understanding/policy that was acceptable to the local church. (vv. 24-26)
14. The emerging church provided follow-up by sending other senior ministers of the church to reinforce and to give additional guidance to believers (v. 27)
15. Created a welcoming atmosphere for believers who might have been offended in the past. Provided support and encouragement to believers in maintaining their faith (v. 32)
16. Officially recognized the aspirations, values, symbols, customs, traditions of Gentile Christians thereby providing a welcoming and safe space to worship and to express their faith in Christ Jesus

Finally, one can infer that God is also calling the church not only to the acceptance and welcoming of “strangers” into the church in spite of their colour, race, creed or culture, but to also welcome them into the decision making process in all levels of leadership in the church. In so doing, we truly reflect God’s intentions that the kingdom of God welcomes all people (Acts 13:1-3).¹⁴²

¹⁴² Diverse leadership from sub-Saharan Africa, North Africa, Cyprus and Palestine.

6.2.6 Summary Scripture

Table 6-1 provides a brief summary of each Scripture texts discussed in this chapter.

Table 6-1: Brief Summary of Ideas Discussed in Each Scripture Text in the Study

<p>Luke 4:14-30 (Jesus visit to Nazareth)</p>	<ul style="list-style-type: none"> (a) Jesus' mission include social, economic and political elements (b) Good News available to all nations (Elijah and Elisha to the Gentiles) (c) Universalist theme (Israel and the Nations are co-equals) (d) Movement of the Gospel is centrifugal rather than centripetal (inward-focused) (e) Jesus is the Messiah (the final prophet and one who forgives sins)
<p>Acts 1:1-11 (Communion of witness and Jesus' Farewell)</p>	<ul style="list-style-type: none"> (a) recapitulation of the goals of Jesus' ministry (b) commissioning of the apostles and preparation for the expansion of Jesus' ministry to the "ends of the earth" through the witnesses to his earthly ministry and the help of the Holy Spirit (c) The new kingdom will be spiritual and not a physical movement as the apostles had envisioned
<p>Acts 2: 1-13 (Pentecost)</p>	<ul style="list-style-type: none"> (d) The Holy Spirit appears as fulfillment of prophecy (e) The gift of preaching and the conversion experience is present (f) Outreach to cultural, religious and ethnically diverse communities (g) Event takes place in a home and not the Temple (h) We are called to share in the mission of Jesus Christ (episode is told from the perspective of the narrator) (i) Communication among the groups was possible although they spoke in different languages (j) Local situation (language) matters. Mission is not about imposing culture on receiving communities
<p>Acts 10:1-11:18 (Cornelius episode)</p>	<ul style="list-style-type: none"> (a) God is impartial to a person's cultural identity (b) Witnessing to the ministry of Jesus Christ is essential (c) The home continues to be important as a place of faith development and worship under the motif of sharing a common meal (d) Sharing of material wealth (food) and spiritual experiences (prayer) (e) Peter and the other Jews who accompanied him are converted, not just Cornelius (f) Extension from in-group to fellowshiping outside group. (g) Gentiles received the Holy Spirit just as the Jews
<p>Acts 15 (Jerusalem Assembly)</p>	<ul style="list-style-type: none"> (h) Primary source for the development of the early church (i) Social integration between Jews and Gentiles (j) Understanding and acceptance of cultural differences (k) Paradigm of how to resolve issues openly without rancor (l) The Holy Spirit led the decision-making process

7 CHAPTER 7: Towards Understanding the Immigrant Cultural Diversity in The United Church of Canada

This chapter concludes my study with a synopsis of the results in each of the three areas of the research study and provides both short and long-term recommendations for consideration by The United Church of Canada.

The objectives of this study were to determine the basic individual values and the spirituality/religiousness of visible minorities in The United Church of Canada.¹ Additionally, I chose to explore whether Scripture addressed the idea of welcoming visible minorities into the full life of the church. Together, values, spirituality/religiousness and Scripture were considered as symbiotic variables which, in part, define culture and would allow for a deeper understanding of the immigrant cultural diversity in The United Church of Canada.

As presented, Chapter 1 provided the contextual framework from which this study was developed. Furthermore, Chapter 2 provided the theoretical framework which was operationalized in Chapter 3. Finally, Chapters 4-6 provided the detailed results and analyses of the research questions posited in Chapter 1.

¹ It is appropriate to remind ourselves of the attributes of values according to Schwartz: (a) "Values are beliefs that are linked inextricably to affect; (b) Values refer to desirable goals that motivate action; (c) Values transcend specific actions and situations; (d) Values serve as standards or criteria that guide the selection or evaluation of actions, policies, people, and events; (e) Values are ordered by importance relative to one another to form a system of priorities. This hierarchical feature also distinguishes values from norms and attitudes' (f) The relative importance of values guides action. The trade-off among relevant, competing values is what guides attitudes and behaviours." Shalom Schwartz. "A Theory of Cultural Value Orientations: Explication and Application" *Comparative Sociology* 5, no. 2-3, (2006), 143.

As prefaced earlier in Chapter 4, the comparisons of values among groups do not diminish the understanding that each group has equal value and status. In particular, the dominant White culture and their values are not considered to be privileged over other cultures and values. However, it was methodically appropriate to use the results from Whites as a means towards understanding the similarities and differences among groups in order to find common ground and to determine areas in need of responsive action.

7.1 Conclusions

The first objective was to determine the basic individual values for each study group, to identify their similarities and differences and to measure whether significant differences in values existed among the groups. The outcome was to find practical ways to reduce any gaps while respecting the individual values of each group. It is expected that the outcome of these comparative exercises would result in creating a more welcoming space for all cultures both inside and outside of The United Church of Canada.

7.1.1 Value Priorities for Each Study Group

Table 9-83 in the appendix summarizes a detailed map of the higher order values, the ten individual values and the 40 individual value items for each study group. The summary allows for the identification of value priorities for each group and for comparative references among groups. In general, the results in Table 9-83 is summarized in Figure 7-1 below which shows the values priority for each group centered on social-focus versus personal-focus values and on the anxiety-free versus anxiety-based values (see also Figure 2-1). The value priorities for the study groups are presented from low to high priority. For example, the Japanese have the lowest priority for self-enhancement values followed by Whites, First Nations, the Chinese and Blacks. In general:

Blacks give priority mainly to personal focus values self-enhancement and openness to change (self-direction) values respectively. Blacks tend to have anxiety-free values. They express value priorities towards independence of judgment, diversity and broadmindedness. Blacks express more individual values compared to in-group values. Blacks are the most open to change.

	<i>Anxiety-based values</i> Prevention of loss Self-protection against threat	<i>Anxiety free values</i> Promotion of gain goals Self-expansion of growth
Personal Focus <i>Regulating How one expresses personal interests and characteristics</i>	SELF-ENHANCEMENT Achievement Power JWFCB	OPENNESS TO CHANGE Hedonism Stimulation Self-direction JCFWB
	Social Focus <i>Regulating how one relates socially to others and affect them</i>	CONSERVATION Security Conformity Tradition BWFCJ

Figure 7-1: Dynamic Structure of the Value Relations.²

The Chinese give priority to both personal focus values self-enhancement (power) and social focus values conservation (security, conformity and tradition). The Chinese values express predominantly conservative and anxiety-based values which indicate a need for self-protection against external threats or a tendency towards less openness to change. The Chinese express more in-group values compared to individual values. They are the only group that expressed a positive relationship for tradition and a negative relationship for self-direction.

² B=Blacks; C=Chinese; F=First Nations; J=Japanese; W=Whites.

First Nations are less structured in their value priorities and are perhaps the most “middle of the road” group. First Nations give priority to personal focus values self-enhancement (achievement, power) and openness to change (self-direction); and social focus values self-transcendence (universalism, benevolence). They express value priorities towards independence of judgment, openness to change, diversity and broadmindedness. They prefer close relationships with others both inside and outside of their group.

The Japanese are perhaps the most socially focused group with little priority for personal focus value priorities. They are the most precise in demarcating their value priorities. The Japanese express social focus values conservation (tradition, conformity) and self-transcendence (universalism, benevolence) values. They have a strong affinity for in-group relationships but they also have that same strong affinity for relationships with others outside of their group. They manage to equally balance these value priorities.

Whites give priority to both personal focus values openness to change (self-direction) and more strongly to social focus values self-transcendence (universalism and benevolence). Whites express individual value priorities compared with in-group value priorities. They express value priorities towards independence of judgment, diversity and broadmindedness.

7.1.2 Differences Between Other Groups and Whites

Table 7-1 summarizes areas of differences in value priorities between each visible minority group and Whites. (see Table 9:84 in the appendix for detailed breakdown). A positive difference means that the visible minority group considers this value of greater importance than Whites. A negative difference implies the opposite.

The results indicate that First Nations and Blacks are the closest in values compared to Whites. There are no large differences between First Nations and Whites and only one large difference between Blacks and Whites where Blacks place more emphasis on achievement values. Conversely, both the Chinese and the Japanese express larger differences between themselves and Whites. The Chinese are perhaps the furthest away from common values with Whites.

Blacks values are more (larger): (a) openness to change (hedonism) and (b) self-enhancement (hedonism) values than Whites. Black are less conservative (tradition) than Whites.

The Chinese values are more: (a) conservative (conformity, tradition) and (b) self-enhancement (power) than Whites. The Chinese are less self-transcendent (universalism, benevolence) than Whites.

First Nations report a moderate difference in their self-enhancement (achievement, power) than Whites.

Table 7-1: Summary of the Gap Between Selected Visible Minorities and Whites for the Ten Individual Values by Personal and Social Focus.

Gap	Personal/ Social	Black	Chinese	First Nations	Japanese
Large (>=0.3)	Personal (positive) and Social (positive)	Achievement+	Power+ Hedonism+ Conformity+ Tradition+		Universalism+ Conformity+
	Personal (negative) and Social (negative)		Universalism- Benevolence- Self-direction-		Power- Hedonism- Stimulation-
Moderate (+/-0.2 to .29)	Personal (positive) and Social (positive)	Hedonism+	Achievement+	Achievement+ Power+	
	Personal (negative) and Social (negative)	Tradition-			
Small (+/-0 to 0.19)	Personal (positive) Social (positive)	Stimulation+	Security+	Conformity+ Universalism+	Achievement+ Security+ Self-direction+
	Personal (negative) Social (negative)	Power- Self-direction- Universalism- Benevolence- Security- Conformity-	Stimulation-	Self-direction- Hedonism- Stimulation- Security- Tradition- Benevolence-	Benevolence- Tradition-

The Japanese values are more: (a) conservative (conformity) and (b) self-transcendent (power) than Whites. The Japanese are less open to change (hedonism, stimulation) than Whites. Again, the Japanese present a clear demarcation between their social values and personal values, the former being more predominant.

The results also show differences in values between the Chinese and the Japanese. The Chinese favour (positive) power and hedonism values while the Japanese do not favour these values. On the other hand, the Japanese favour (positive) the universalism value while the Chinese have less priority for this value.

In general, most visible minorities would like priority towards autonomy, a sense that they are valued, an ability to add their experiences to decision making processes and to know that their voice matters. On social matters, most visible minorities are broadminded, some more so than Whites. Visible minorities would like to function in a much less traditional environment. However, the Chinese and the Japanese are more conservative than Whites while Blacks and First Nations are less conservative. Blacks and First Nations are more open to change than the Chinese and the Japanese. Finally, First Nations are closest to Whites in their overall value priorities followed by Blacks, the Japanese and the Chinese.

Table 7-2 presents an alternate way of identifying the highest and lowest value priorities of each visible minority group. As previously discussed, the values of the Japanese and the Chinese are highly structured as evidenced by their broad and well-defined list of value priorities.

Table 7-2: Main Value Priorities for Visible Minority Groups Compared to Whites.

Visible Minority	Highest Priority (largest positive gap)	Lowest priority (largest negative gap)
Black	To be successful (Achievement) influential (Achievement) Capable (Achievement) Daring (Stimulation)	To accept portion in life (Tradition) Respect tradition (Tradition) Unity with nature (Universalism)
Chinese	Wealth (Power) Honoring parents (Conformity) To accept portion in life (Tradition) Obedient (Conformity) An exciting life (Stimulation) Influential (Achievement) Enjoying life (Hedonism) Humble (Tradition)	Creativity (Self Direction) Equality (Universalism) A varied life (Stimulation) Broadmindedness (Universalism) Choosing own goals (Self-Direction) Helpful (Benevolence) Curious (Self-Direction) A world at peace (Universalism) Forgiving (Benevolence) ³
First Nations	To be successful (Achievement) Social Power (Power) Authority (Power)	Creativity (Self-Direction) An exciting life (Stimulation)
Japanese	Equality (Universalism) Broadmindedness (Universalism) To accept portion in life (Tradition) Choosing own goals (Self-Direction) Devout (Tradition) Capable (Achievement) Obedient (Conformity) Social justice (Universalism) Independent (Self-Direction) Politeness (Conformity) Protecting the environment (Universalism)	Creativity (Self-Direction) Wealth (Power) A varied life (Stimulation) Pleasure (Hedonism) Daring (Stimulation) Self-discipline (Conformity) Social Power (Power) Loyal (Benevolence) Clean (Security) Respect tradition (Tradition) Self-indulgence (Hedonism) Obedient (Conformity) An exciting life (Stimulation) Enjoying life (Hedonism) Humble (Tradition)

³ Only group with a negative value associated with forgiving.

7.1.3 Unity with Diversity - A cross cultural model of Values in The United Church of Canada

So far, I have discussed the similarities and differences among the study group in an effort to identify areas of mutual challenges towards bridging the cultural disparity. However, there is an immediate need for an integrated approach towards constructive co-existence among all groups in The United Church of Canada. I have therefore proposed a cross-cultural model which embodies both the significant positive and negative value priorities across each study group. The model in Figure 7-2 is based on the 40 value items (see Table 9-83) which comprise the ten basic individual values across the five study groups.

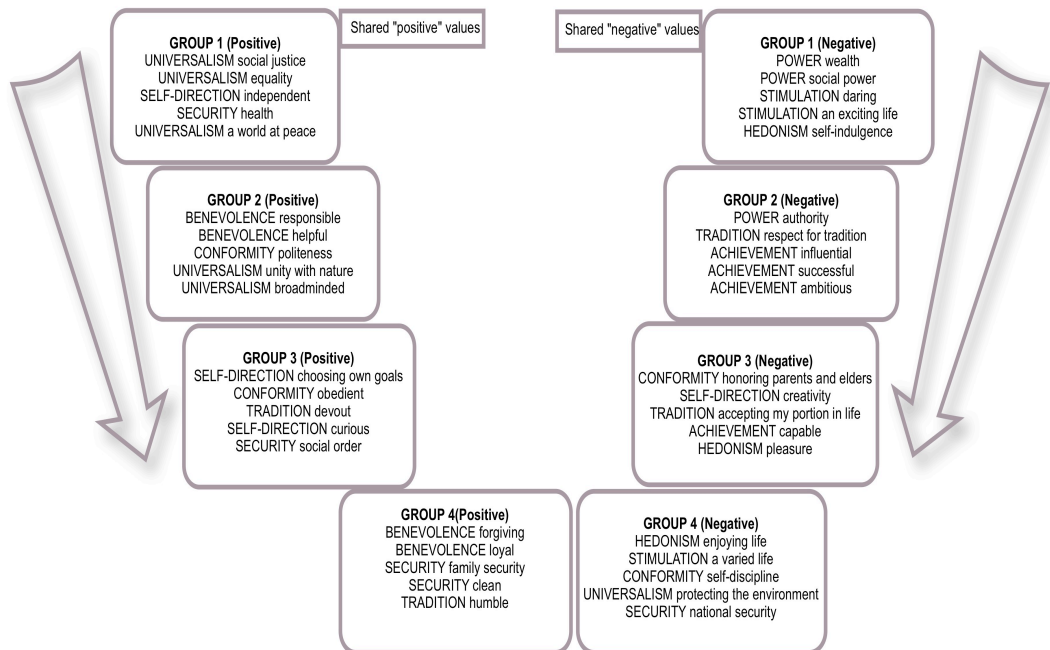


Figure 7-2: Summary of Value Priorities (Similarities and Differences) Among all Groups in The United Church of Canada.

The model presents four groups of positive and four groups of negative priorities each arranged from highest to lowest priority. Each group is comprised of five value items. The model assumes that both positive and negative values are important so that the elements in Group 1 positive and Group 1 negative are to be considered together in order to define the overall priorities across The United Church of Canada. In this way, it supports values that are currently accepted (positive) by the church and avoids unacceptable (negative) values.⁴

The top ten things (see Figure 7-1) that the United Church of Canada is called to advocate on behalf of individuals and groups (based on the values of its membership) are summarized in Table 7-3.

Table 7-3: Value Priorities Across the United Church of Canada.

Priority	Positive Value	Negative Value
1	social justice	wealth
2	equality	power
3	independence	a daring life
4	health	an exciting life
5	a world at peace	self-indulgence
6	responsibility	authority
7	helpfulness	respect for tradition
8	politeness	influential
9	unity with nature	successful
10	broadmindedness	ambitious

These are the key principles that should guide it in its visional, obligational, rules and roles, tendency-needs and environmental moral thinking (see Table 1-2). These are the core common values across cultures that The

⁴ This however does not imply that the positive and the negative values are necessarily ideal or that other values are not important. It is particularly important to assess the negative values.

United Church should embrace (positive) and avoid (negative) in all aspects of its organizational development and change. This however does not imply that the positive and the negative values are necessarily ideal or that other values are not important. It is particularly important to assess the negative values, given the skewed nature of the sample population to ensure that all groups are treated equally and with respect.

7.1.4 Spirituality/Religiousness

The respondents to the survey have expressed a need to change the status quo for spiritual or religious expression in The United Church of Canada. There is a growing sense that individuals would like to experience new forms of worship particularly those that one could describe as charismatic experiences such as healing rituals, and receiving the gifts of the Holy Spirit. The desire for more charismatic activities is the only area of increased importance expressed by individuals versus how often these activities are currently carried out in their communities. What is also important is that this need for change in religious expression is consistent across gender, age, income, marital status, education and visible minority status.⁵

⁵ Being part of a healing ritual - 40-50% across all demographic categories for each variable. Receiving the gifts of the Spirit – 10% to 30% across all demographic categories for each variable.

There is also a growing sense that the most important activities during Sunday service such as reading Scripture, listening to sermons and listening to music are becoming less important. Further, as I have discussed in Sections 4.1.1 and 4.1.2, a large number of individuals do not find their daily spiritual experiences from a relationship with God. They do not: ask for help or guidance, pray outside of church, or have a sense of purpose through interaction with God. They sometimes question whether God exists or whether God has abandoned them. Individuals are more likely to find their daily spiritual experiences by interacting with nature and with others.

Giving through tithes and offerings is low. Most individuals give five percent of their average income to the church.

7.1.5 Correlating Values with Scripture

The analysis of Scripture in this study started with Jesus' visit to his hometown and concluded with his post-resurrection appearances to his disciples before ascending to heaven. The analyses also highlighted some of the outcomes from the Pentecost event, Peter's visit to Cornelius' home and the Jerusalem Assembly. In carrying out these analyses, I described the historical situation, the key players and how their action helped to contribute to the ongoing development of the church. However, what remains is to show whether a difference exists between the values expressed in Scripture and the values

currently operative in The United Church of Canada. Alternately, as I stated in the introduction to Chapter 6, the outcome of the study of Scripture was to establish whether there are correlations between Christian revelation in Scripture and existential experiences.

In order to do this, I will make the following assumptions that: (a) all individuals (both in the first century Christian communities and those today) have the same set of ten individual values identified by Schwartz and with the same value attributes described in Section 2.3, (b) the results from the analysis of Scripture are a perfect positive correlation (“ideal”) of selected Schwartz value items and (c) the results of study describe the “current” situation in The United Church of Canada. The difference in values between Scripture (“ideal”) and the “current” defines the ongoing challenges that The United Church of Canada faces in reaching its ultimate “visional” goals.⁶

⁶ The visional concept is defined in Table 1-2 as part of Browning’s dimension of moral thinking.

First, according to the Schwartz framework, I have assumed that the results from the study of Scripture best describe self-transcendence (universalism, benevolence) as a social value and openness to change (hedonism, stimulation, self-direction) as a person value.⁷ As the “ideal” situation, Scripture therefore defines all of the 20 value items as summarized in Table 7-4 (shaded area).

Second, the ten highest (positive) priority values and the ten lowest (negative) priority values are also summarized in Table 7-3 and comprise the “current” situation in The United Church of Canada.⁸ When these are compared with the ‘visional” Scripture values, we find that the self-transcendence values are well supported by individuals while the openness to change values are not well supported in The United Church of Canada.

Of the two value constructs, self-transcendence and openness to change, it is evident that a significant number of value items relating to openness to change are missing from what is described as the “current” situation in The United Church of Canada.⁹ If openness to change is a Gospel imperative, then there is a significant deficiency of this value in the church.

The United Church of Canada has a significant moral obligation to be more open to change in its personal value outlook which affects how it deals

⁷ See Table 6-1.

⁸ These are the same values identified in Table 7-3.

⁹ No effort is made to quantify the gap which is measure by whether the value item appears or does not appear as a “current” item.

with interactions at the individual level. There is also a “moderate” social gap with respect to becoming more benevolent.

Table 7-4: Comparison of Scripture (Visional) Values with the Values Obtained from the Study.

Higher Order (4) Personal or Social Focus	Scripture (Visional)		Study Results (values)	
	Value Types (10)	Value Items (40)	Highest Positive (Top ten items in study)	Highest Negative (Bottom ten items in the study)
Self-Transcendence (social focus)	Universalism: Understanding, appreciation, tolerance and protection for the welfare of all people and for nature.	equality, broadminded, unity with nature, a world at peace, social justice, protecting the environment (6)	social justice, equality, a world at peace, unity with nature, broadmindedness (5)	
	Benevolence: Preservation and enhancement of the welfare of people with whom one is in frequent personal contact.	helpful, loyal, responsible, forgiving (4)	helpfulness, responsibility (2)	
Openness to change (personal focus)	Hedonism: Pleasure and sensuous gratification for oneself.	pleasure, self-indulgence, enjoying life (3)		self-indulgence(1)
	Stimulation: Excitement, novelty, and challenge in life.	a varied life, daring, an exciting life (3)		a daring life, an exciting life (2)
	Self-Direction: Independent thought and action-choosing, creating, exploring.	creativity, choosing own goals, curious, independent (4)	independence (1)	

7.2 Recommendations

Recommendation 1: Enabling and Welcoming the Holy Spirit

The presence of the Holy Spirit is enabled by preaching, teaching and prayer. These are the key elements that welcomes the Holy Spirit to actively give direction to all activities of the church. The United Church of Canada is therefore encouraged to initiate or maintain:

- (a) Ongoing education and development of clergy focused on preaching, teaching and prayer as essential activities of their ministry.
- (b) Ongoing education and development of congregants focused on teaching and prayer as essential activities of spiritual or religious experiences at church and during their daily activities. There is a growing sense that the most important activities during Sunday service such as reading Scripture, listening to sermons and listening to music are becoming less important. Most individuals attend church as a social event (to meet others) rather than a spiritual experience.
- (c) New forms of spiritual or religious expressions. There is a growing sense that individuals would like to experience new forms of worship particularly those that are describe as charismatic experiences such as healing rituals, and receiving the gifts of the Holy Spirit. The desire for more charismatic activities is the only area of increased importance to individuals versus how often these activities are currently carried out in

their communities. What is also important is that this need for new forms of spiritual and religious expressions are consistent across gender, age, income, marital status, education and visible minority status.

Recommendation 2: Welcoming Visible Minorities

The research shows a direct relationship between visible minorities and their support and commitment to the church. In spite of the declining church attendance over the last forty years, immigrants have maintained a positive association with mainline churches. The United Church of Canada is therefore encouraged to initiate or maintain:

- (a) A national campaign towards welcoming immigrants and visible minorities.
- (b) An active strategy to include visible minorities in all levels of its organizational structure and external activities.
- (c) Develop programs/policies for visible minority groups that are based on their values priorities.

Recommendation 3: Implement the Proposed Individual Values Model

This study proposed implementable models of value priorities for the church in general and for each study group. The United Church of Canada is encouraged to initiate or maintain:

- (a) Its social focus towards social justice, equality, a world at peace, and broadmindedness. These are key values items which currently describe the values of the membership and are highly consistent with the Gospel message.
- (b) An assessment of the proposed cross-cultural model to determine the feasibility of incorporating these values in its organizational development (visional, obligational, rules and roles, tendency needs, environmental) without compromising the individuality and diversity of its visible minority groups.
- (c) Frequent processes (e.g. workshops) that encourage dialogue and seek to bridge differences among its diverse cultural groups.
- (d) Policies and procedures that encourage an attitude of openness to change both inside and outside of the church.
- (e) An aversion to policies that focus on the preservation of wealth, power, authority and tradition. This suggests a flatter organizational structure where more decisions are made in the local communities.
- (f) An aversion to social values (and intentions) that are “not essential” for direct action or for resource expenditures by the church.

Recommendation 4: Welcoming the Continued Study of Individual Values and Spirituality/religiousness

This study is a first start towards understanding the immigrant cultural diversity in The United Church of Canada. The results establish baseline measures for the study groups. There is a need for continued reflection on the meaning of these findings. Furthermore, there is a need to include those ethnic ministries which are not currently included in the study. The United Church of Canada is encouraged to initiate or maintain:

- (a) A values survey similar to this study in order to track the changes in values over time and to indicate areas where progress have been made and where challenges still remain. The survey should be conducted every five years so that the results are available for review and discussion at least 12 months prior to their triennial General Council meetings.
- (b) A focused study of values across all ethnic ministries to ensure an adequate response to the needs of these groups at each organizational level (Conference, Presbytery and Pastoral Charge).
- (c) Changes in statistical methodology for future studies. These include: a 20% sample in each pastoral charge, identifying clergy and laity separately, appeal to individuals 18-44 years to complete the survey, and expanding the definition of gender to be more inclusive.

7.3 Epilogue

I have been influenced by the experiences of spending my formative years in Jamaica, a country whose core values include one of welcoming diversity in many cultures, races and religious denominations. In Canada, my religious formation has crossed Catholic, Pentecostal, Anglican and United Church denominational lines as I seek to find that same spirit of inclusiveness that is exhibited in my county of birth. It is not an aberration that I have included my continuing relationship as a radio host as part of my context of ministry. *Reggae in the Fields*, Canada's longest running Reggae program, remains committed to exploring diversity in all of its dimensions. This program has provided the opportunities to discuss social justice issues, and topics in human relationships (love, birth, death, fear, despair, among other subjects). These experiences have fostered a deeper commitment towards self-transcendence and a focus on continued personal and spiritual development. As the producer and host, I have instilled my own Christian values into the programming while making the program accessible to various communities. This relationship has worked well and I am grateful for this experience of practicing inclusiveness.

My life-long radio ministry, many years of practical church experiences, a diversity of experience that is influenced by my formation over 35 years, and a call to serve others, are gifts that I would like to share. Christ said, "I am the way, the truth and the life." My vocation is to accompany others as they accompany me in finding that Way. I feel called to continue that relationship with

those that I meet, and with those of the wider community, particularly the marginalized. I believe that God is asking us to become good representatives of God's own *missio Dei*, one of loving God and loving others by using our practical faculties such as our minds, our bodies, and our hearts to put theory into action towards helping each other. The result is a movement from individual values to corporate values, from injustices to justice, from war to peace, from dishonesty to a life of fairness and equality. This, as Jamaica's National Pledge says, leads to "advancing the welfare of the whole human race" which I believe, leads us back to God's original plan expressed at creation in the Book of Genesis – the hope of becoming in the likeness and image of God.

This was my objective when I first submitted my application to the Doctor of Ministry program in September 2009 with a broad framework to conduct a study which I described then as "to find a way to allow immigrants to feel welcomed into a new church community; to promote equal dialogue between cultural strata, given their varying human experiences and social influences; to find ways to promote modern-postmodern correlation between immigrants and their ways of worship within a new environment while maintaining their cultural diversity, independence and unity in the Body of Christ in order to give a voice to peoples of various countries and denominations within the mainstream Churches in Canada."

My interest is to work towards the vision of unity without uniformity – that diversity in all of its textures can be celebrated as representative of the image and likeness of God.

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9 Appendices

9.1 Appendix 1: Description of Demographic Variables

9.1.1 Demographic Questions Appearing on the Questionnaire

Table 9-1: Demographic Variables Appearing on the Questionnaire

<p>Income Under \$20,000 \$20,001-30,000 \$30,001-40,000 \$40,001-50,000 \$50,001-60,000 \$60,001-70,000 \$70,001-80,000 \$80,001-90,000 \$90,001-100,000 Over \$100,000</p>	<p>Place of Birth¹ What is your Place of Birth (Province or Country) _____</p>
<p>Education Less than Grade 9 Some secondary Completed secondary Some Trade or Community College Completed Trade or Community College Some University Completed University</p>	<p>Age Under 18 18-24 25-34 35-44 45-54 55-64 65 and over</p>
<p>Marital Status² Never legally married (single) Legally married (and not separated) Separated, but still legally married Divorced Widowed</p>	<p>Period of Immigration Immigrated before 1961 Immigrated 1961-1970 Immigrated 1971-1980 Immigrated 1981-1990 Immigrated 1991-2000 Immigrated after 2001</p>

¹ Statistics Canada, 2001 Census Dictionary, Catalogue No. 92-378-XIE, 2003 (Revised in December 2004), 325-333.

² Statistics Canada, Question 4 on 2001 Census long form 2B.

<p>Visible Minority³ White Chinese South Asian (e.g., East Indian, Pakistani, Sri Lankan, etc.) Black Filipino Latin American Southeast Asian (e.g., Cambodian, Indonesian, Laotian, Vietnamese, etc.) Arab West Asian (e.g., Afghan, Iranian, etc.) Japanese Korean Other — Specify</p>	<p>Immigration Status Are you a Canadian Citizen? Yes No.</p>
<p>Location What is the name of your congregation/church? _____</p>	<p>Have you ever changed religious denomination? Yes, No If Yes, what was your religious denomination prior to your current religious denomination _____ _____</p>
<p>Religion⁴ What is your current religious denomination? _____</p>	<p>Gender Male Female</p>

³ Refers to the visible minority group to which the respondent belongs. The Employment Equity Act defines visible minorities as "persons, other than Aboriginal peoples, who are non-Caucasian in race or non-white in colour".

Responses: ³ Chinese, South Asian, Black, Filipino, Latin American, Southeast Asian, Arab, West Asian, Japanese, Korean, Visible minority i.e., Multiple visible minority, All others
Are you: (Mark "x" more than one or specify, if applicable).

⁴ Statistics Canada, 2001 Census Dictionary, Catalogue No. 92-378-XIE, 2003 (Revised in December 2004), 337-339. Religion question will be catalogue according to Statistics Canada categories.

9.1.2 Place of Birth Full List of Provinces and Countries

Table 9-2: List of Place of Birth as Defined by Statistics Canada.

2001 Census DRAFT CATEGORIES OF COUNTRIES⁵
Born in Canada
Newfoundland and Labrador ¹
Prince Edward Island
Nova Scotia
New Brunswick
Quebec
Ontario
Manitoba
Saskatchewan
Alberta
British Columbia
Yukon Territory
Northwest Territories
Nunavut ²
Born Outside Canada
North America
Greenland, Saint Pierre and Miquelon, United States
Central America
Belize, Costa Rica, El Salvador, Guatemala, Honduras, Mexico, Nicaragua, Panama
Caribbean and Bermuda
Anguilla, Antigua and Barbuda ³ , Aruba, Bahamas, Barbados, Bermuda, Cayman Islands, Cuba, Dominica, Dominican Republic, Grenada, Guadeloupe, Haiti, Jamaica, Martinique, Montserrat, Netherlands Antilles, Puerto Rico, Saint Kitts and Nevis, Saint Lucia, Saint Vincent and the Grenadines, Trinidad and Tobago, Turks and Caicos Islands, Virgin Islands, British Virgin Islands, U.S.

⁵Statistics Canada Census dictionary 2001 -92-378-XIE02002)
Appendix J. Comparison of Places of Birth Available in 2001, 1996 and 1991 Modified on June 2, 2004

South America
Argentina, Bolivia, Brazil, Chile, Colombia, Ecuador, Falkland Islands (Malvinas), French Guiana, Guyana, Paraguay, Peru, Suriname, Uruguay, Venezuela
Europe
Western Europe
Austria, Belgium, France, Germany, Liechtenstein, Luxembourg, Monaco, Netherlands, Switzerland
Eastern Europe
Bulgaria, Czech Republic, Slovakia, Czechoslovakia, n.i.e. ⁴ , Republic Hungary, Poland, Romania, Estonia, Latvia, Lithuania, Belarus, Moldova, Russian Federation, Ukraine, U.S.S.R., n.i.e.
Northern Europe
Ireland, Republic of (EIRE) Ireland, Republic of (EIRE) Republic of Ireland (EIRE)
Scandinavia Scandinavia Scandinavia
Denmark, Finland, Iceland, Norway, Sweden, United Kingdom
Southern Europe
Albania, Andorra, Gibraltar, Greece, Italy, Malta, Portugal, San Marino, Spain, Vatican City State ⁶ , Yugoslavia, Croatia, Macedonia ⁷ , Slovenia, Yugoslavia ⁸
Africa
Western Africa
Benin, Burkina Faso, Cape Verde, Côte d'Ivoire ⁹ , Gambia, Ghana, Guinea, Guinea-Bissau, Liberia, Mali, Mauritania, Niger, Nigeria, Saint Helena, Senegal, Sierra Leone, Togo
Eastern Africa
Burundi, Comoros, Djibouti, Eritrea, Ethiopia, Kenya, Madagascar, Malawi, Mauritius, Mayotte, Mozambique, Réunion, Rwanda, Seychelles, Somalia, Tanzania, Uganda, Zambia, Zimbabwe
Northern Africa
Algeria, Egypt, Libya, Morocco, Sudan, Tunisia, Western Sahara
Central Africa
Angola, Cameroon, Central African Republic, Chad, Congo, Republic of the Zaire, Equatorial Guinea, Gabon, Sao Tome and Principe
Southern Africa
Botswana, Lesotho, Namibia, South Africa, Republic of South Africa, Swaziland

Asia
West Central Asia and the Middle East
Afghanistan, Cyprus, Iran ¹¹
Middle East
Bahrain, Iraq, Israel, Jordan, Kuwait, Lebanon, Oman, Palestine/West Bank/Gaza Strip ¹² Qatar Saudi Arabia, Syria ¹³ , United Arab Emirates, Yemen, Turkey, Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan, Uzbekistan, Azerbaijan, Georgia
Eastern Asia
China, People's Republic of, Hong Kong, Macau, Japan, Korea, North ¹⁵ , Korea, South ¹⁶ , Mongolia, Taiwan
South-east Asia
Brunei Darussalam, Cambodia ¹⁷ , East Timor ¹⁸ , Indonesia, Laos ¹⁹ , Malaysia, Myanmar ²⁰ , Philippines, Singapore, Thailand, Viet Nam
Southern Asia
Bangladesh, Bhutan, India, Maldives, Nepal, Pakistan, Sri Lanka
Oceania
American Samoa, Australia, Cook Islands, Fiji, French Polynesia, Guam, Kiribati, Marshall Islands, Micronesia, U.S. Pacific Trust Territories, Nauru, New Caledonia, New Zealand, Palau ²¹ , Trust Territories, Papua New Guinea, Pitcairn, Samoa ²² , Solomon Islands, Tonga, Tuvalu, Vanuatu Wallis and Futuna
Other ²³
Endnotes
1 Formerly known as Newfoundland.
2 Formerly part of the Northwest Territories.
3 Formerly known as Antigua.
4 Includes persons who reported "Czechoslovakia".
5 Includes persons who reported "U.S.S.R.".
6 The official name is the Holy See.
7 The official name is the Former Yugoslav Republic of Macedonia.
8 Includes persons who reported "Yugoslavia", whether they referred to the former or the new republic of the same name.
9 Also known as Ivory Coast.
10 Formerly known as Zaire.
11 The official name is Islamic Republic of Iran.

12 Palestine refers to pre-1948 British mandate Palestine. West Bank and Gaza Strip are the territories referred to in the Declaration of Principles, signed by Israel and the PLO in 1993. However, since responses to the census are self-reported, it is not clear that responses of "Palestine", "Gaza Strip" or "West Bank" were in reference to these territories as defined.
13 The official name is the Syrian Arab Republic.
14 Includes persons born in Hong Kong and Macau since the handover to the People's Republic of China on July 1, 1997 and December 20, 1999 respectively.
15 The official name is the People's Democratic Republic of Korea.
16 The official name is the Republic of Korea.
17 Formerly known as Kampuchea.
18 Formerly part of Indonesia.
19 The official name is the Lao People's Democratic Republic.
20 Formerly known as Burma.
21 Formerly known as Republic of Belau.
22 Formerly known as Western Samoa.
23 Principally includes those born at sea.

9.1.3 Changes to the Demographic Measures

The following variables were modified from their original description above in order to explore which definition best fits the data collected in the survey.

Table 9-3: Demographic Variables Used in the Analyses.

Response category used in analyses	
Income Combined Under \$30,000 \$30,001-50,000 \$50,001-70,000 \$70,001-90,000 Over \$90,000 Blank	Education Combined Completed secondary or less Some or Completed Trade or Community College Some or Completed University Blank
Income 2 Combined <=\$40,000 40,001 – \$60,000 \$60,001 – \$80,000 \$80,001 - \$100,000 Greater than \$100,000 Blank	Age Combined 18-44 45-54 55-64 65 and over Blank
Visible Minority (reported) Black Chinese First Nations Japanese Korean Latin American Southeast Asian White Blank	Period of Immigration Combined What year did you immigrate to Canada? (<u>Please check one</u>) Does not apply, born in Canada Immigrated before 1961 Immigrated 1961-1980 Immigrated after 1980 Blank

Table 9-4: Created Response Category for Place of Birth

Response category used in analyses	
<p>Place of Birth (reported) AB – Alberta BC – British Columbia MB – Manitoba NB – New Brunswick NL – Newfoundland and Labrador NS – Nova Scotia ON – Ontario PE – Prince Edward Island QC - Quebec SK – Saskatchewan Antigua –Antigua Australia Barbados – Barbados Canada – Canada China – China Germany – Germany Ghana Guyana – Guyana Ireland Jamaica – Jamaica Korea –Korea Mexico –Mexico Netherlands – Netherlands New Zealand – New Zealand Pakistan – Pakistan Portugal – Portugal Scotland – Scotland Senegal Sri Lanka – Sri Lanka Sweden – Sweden Switzerland – Switzerland Trinidad United Kingdom – United Kingdom USA – United States “Blank” – Missing (Place of Birth)</p>	<p>Place of Birth 1 <u>Group 1</u> Canada (all provinces) United States Central America (Mexico) Caribbean and Bermuda (Antigua, Barbados, Jamaica) South America (Guyana) Western Europe (Germany, Netherlands, Switzerland) Northern Europe (United Kingdom, Scotland, Sweden) Southern Europe (Portugal) Eastern Asia (China, Korea) Southern Asia (Pakistan, Sri Lanka) Oceania (New Zealand)</p> <p>Place of Birth 2 Canada and Oceania United States Central America, Caribbean, Bermuda, South America Europe Eastern Asia Southern Asia</p>

9.1.4 Scientific Evaluation of the Demographic Measure

Demographic variables used in this research are selected from the Statistics

Canada’s Census and are considered appropriate for use in surveys.

9.2 Appendix 2: Description of Individual Values

9.2.1 The 40 PVQ (Portrait Value Questionnaire) Items to Measure Individual Values

Table 9-5: Summary of the Portrait Individual Value Questionnaire Items.

Individual Value	40 PVQ items
Universalism	3,8,19,23,29,40
Benevolence	12,18,27,33
Achievement	4,13,24,32
Power	2,17,39
Hedonism	10,26,37
Stimulation	6,15,30
Self-Direction	1,11,22,34
Security	5,14,21,31,35
Conformity	7,16,28,36
Tradition	9,20,25,38

QUESTION : Here we briefly describe some people. Please read each description and think about how much each person is or is not like you. Put an X in the box to the right that shows how much the person in the description is like you

SCALE

The response for each value item is:

1. Very much like me
2. Like me
3. Somewhat like me
4. A little like me
5. Not like me
6. Not like me at all

BENEVOLENCE (4)

12. It's very important to him to help the people around him. He wants to care for other people.
18. It is important to him to be loyal to his friends. He wants to devote himself to people close to him.

27. It is important to him to respond to the needs of others. He tries to support those he knows.

33. Forgiving people who might have wronged him is important to him. He tries to see what is good in them and not to hold a grudge.

UNIVERSALISM (6)

3. He thinks it is important that every person in the world be treated equally. He wants justice for everybody, even for people he doesn't know.

8. It is important to him to listen to people who are different from him. Even when he disagrees with them, he still wants to understand them.

19. He strongly believes that people should care for nature. Looking after the environment is important to him.

23. He believes all the worlds' people should live in harmony. Promoting peace among all groups in the world is important to him.

29. He wants everyone to be treated justly, even people he doesn't know. It is important to him to protect the weak in society.

40. It is important to him to adapt to nature and to fit into it. He believes that people should not change nature.

SELF-DIRECTION (4)

1. Thinking up new ideas and being creative is important to him. He likes to do things in his own original way.
11. It is important to him to make his own decisions about what he does. He likes to be free to plan and to choose his activities for himself.
22. He thinks it's important to be interested in things. He likes to be curious and to try to understand all sorts of things.
34. It is important to him to be independent. He likes to rely on himself.

STIMULATION (3)

6. He thinks it is important to do lots of different things in life. He always looks for new things to try.
15. He likes to take risks. He is always looking for adventures.
30. He likes surprises. It is important to him to have an exciting life.

HEDONISM (3)

10. He seeks every chance he can to have fun. It is important to him to do things that give him pleasure.
26. Enjoying life's pleasures is important to him. He likes to 'spoil' himself.
37. He really wants to enjoy life. Having a good time is very important to him.

ACHIEVEMENT (4)

4. It's very important to him to show his abilities. He wants people to admire what he does.
13. Being very successful is important to him. He likes to impress other people.
24. He thinks it is important to be ambitious. He wants to show how capable he is.
32. Getting ahead in life is important to him. He strives to do better than others.

POWER (3)

2. It is important to him to be rich. He wants to have a lot of money and expensive things.
17. It is important to him to be in charge and tell others what to do. He wants people to do what he says.
39. He always wants to be the one who makes the decisions. He likes to be the leader.

SECURITY (5)

5. It is important to him to live in secure surroundings. He avoids anything that might endanger his safety.
14. It is very important to him that his country be safe from threats from within and without. He is concerned that social order be protected.
21. It is important to him that things be organized and clean. He doesn't want things to be a mess.
31. He tries hard to avoid getting sick. Staying healthy is very important to him.
35. Having a stable government is important to him. He is concerned that the social order be protected.

CONFORMITY (4)

7. He believes that people should do what they're told. He thinks people should follow rules at all times, even when no-one is watching.
16. It is important to him always to behave properly. He wants to avoid doing anything people would say is wrong.
28. It is important to him to be obedient. He believes he should always show respect to his parents and to older people.
36. It is important to him to be polite to other people all the time. He tries never to disturb or irritate others.

TRADITION (4)

9. He thinks it's important not to ask for more than what you have. He believes that people should be satisfied with what they have.
20. Religious belief is important to him. He tries hard to do what his religion requires.
25. He believes it is best to do things in traditional ways. It is important to him to follow the customs he has learned.
38. It is important to him to be humble and modest. He tries not to draw attention to himself.

9.2.2 Changes to the Schwartz Individual Values

It should be noted here that Schwartz administers the questionnaire separately to males and females for his studies. For example, one of the four questions which defines "self-direction" vector reads:

"Thinking up new ideas and being creative is important to him. He likes to do things in his own original way."

The wording was changed to:

"Thinking up new ideas and being creative is important to **him/her**. **He/she** likes to do things in **his/her** own original way."

In order to make the question applicable to both male and female.

The changes in wording for all questions would be: him/her; his/her; and he/she, where applicable

It is not expected that this change will impact the responses to the questions or the scientific evaluation of the survey instrument. I could not find any reasons in the literature to suggest why Schwartz opted to administer separate questionnaires for males and females (other than perhaps simplicity in wording). However, Canadians are accustomed to this type of language/wording in English/French translations.

9.2.3 Scientific Evaluation of the Schwartz Individual Values

The Schwartz model for individual social value types has been extensively tested and used in many studies. Schwartz reports alpha reliabilities of the ten values across 14 samples from seven countries “averaged 0.68 and ranged from 0.47 for tradition to 0.80 for the achievement” value.⁶ The items in Schwartz’s questionnaire have also been incorporated into the European Social Survey to develop their human value scale.⁷ The literature also includes several references and studies which have been conducted with the Schwartz model. The same 40 items used in the individual social values model is also used to develop the cultural value orientation model.

⁶ Shalom Schwartz, “Basic Human Values: Theory, Measurement and Application,” *Revue française de sociologie* 42, (2006):14.

⁷ www.europeansocialsurvey.org. In fact the European Social Survey used only 21 of the 40 items for their survey and was still able to predict behaviour and attitudes though with lower reliabilities. See Schwartz, Basic Human Values, 14, and 33-35.

9.2.4 Steps to Calculate the Schwartz Individual Values Scores⁸

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Scoring Key for PVQ IV Value Scale⁹

	PVQ #
Individual Level	
Conformity	7,16,28,36
Tradition	9,20,25,38
Benevolence	12,18,27,33
Universalism	3,8,19,23,29,40
Self-Direction	1,11,22,34
Stimulation	6,15,30
Hedonism	10,26,37
Achievement	4,13,24,32
Power	2,17,39
Security	5,14,21,31,35

The score for each value is the mean of the raw ratings given to the items listed above for that value. For most purposes, it is necessary to make a correction for individual differences in use of the response scale before performing analyses. Below are instructions for making the correction that is appropriate to various types of analyses. **Failure to make the necessary scale use correction typically leads to mistaken conclusions!**

Individuals and cultural groups differ in their use of the response scale.¹ Scale use differences often distort findings and lead to incorrect conclusions.² To correct for scale use (**see endnote example at the end of this Appendix**):

(A) Compute scores for the 10 values by taking the means of the items that index it (above). If you wish to check internal reliabilities, do so for these value scores.

(B) Compute each individual's mean score across all 40 value items. Call this MRAT.³

⁸ This Appendix is copied exactly from the document sent by Shalom Schwartz. References are contained in the Appendix. Document obtained from Shalom Schwartz by email August 4, 2011

⁹ Scoring Key for PVQ IV Value Scale: Document I Appendix 1 was obtained from Shalom Schwartz by email August 4, 2011. The entire content of the email document are copied here and is the work of Shalom Schwartz.

(C) Center scores of each of the 10 values for an individual (computed in A) around that individual's MRAT (i.e., subtract MRAT from each of the 10 value scores)

1. For correlation analyses: Use the centered value scores (C).
 2. For group mean comparisons, analysis of variance or of covariance (t- tests, ANOVA, MANOVA, ANCOVA, MANCOVA): Use the centered value scores as the dependent variables.
 3. For regression:
 - a. If the value is your dependent variable, use the centered value score.
 - b. If the values are predictor variables:
 1. Enter **up to 8** centered values as predictors in the regression.
 - a' If all 10 values are included, the regression coefficients for the values may be inaccurate and uninterpretable due to multicollinearity.
 - b' Choose the values to exclude as predictors *a priori* on theoretical grounds because they are irrelevant to the topic.
 2. If you are interested **only** in the total variance accounted for by values and not in the regression coefficients, you may include all 10 values as predictors. The R^2 is meaningful but, because the 10 values are exactly linearly dependent, the coefficients for each value are not precisely interpretable.
 - c. In publications, it is advisable to provide a table with the correlations between the centered values and the dependent variables in addition to any regression. These correlations will aid in understanding results and reduce confusion due either to multicollinearity or to intercorrelations among the values.
 4. For multidimensional scaling, canonical, discriminant, or confirmatory factor analyses:

Use raw value scores for the items or 10 value means.⁴
 5. Exploratory factor analysis is not suitable for discovering the theorized set of relations among values because they form a quasi-circumplex, which EFA does not reveal. Factors obtained in an EFA with rotation will only partly overlap with the 10 values and will exploit chance associations. The first unrotated factor represents scale use or acquiescence. It is not a substantive common factor. A crude representation of the circular structure of values can be obtained using EFA by plotting the value items in a two-dimensional space according to their loadings on factors 2 and 3 of the unrotated solution
- Footnotes

1. For a discussion of the general issue, see Saris (1988). Schwartz, et al. (1997) examine meanings of such scale use as an individual difference variable. Smith (2004) discusses correlates of scale use differences at the level of cultures.

2. Two critical assumptions underlie these corrections.

(1) The set of ten individual level values is reasonably comprehensive of the major motivationally distinct values recognized across individuals and cultural groups. Empirical evidence supports this assumption (Schwartz, 1992, 2004).

(2) Studies of value priorities are concerned with the importance of particular values as part of the value system of a person or group. This is because the way values affect cognition, emotion, and behavior is through a trade-off or balancing among multiple values that are simultaneously relevant to action. The relevant values often have opposing implications for the action. The absolute importance of a single value across individuals or across groups ignores the fact that values function as a system (Schwartz, 1996, 2004a,b). The scale use correction converts absolute value scores into scores that indicate the relative importance of each value in the value system, i.e., the individual's value priorities.⁵

3. When centering, do not divide by individuals' standard deviation across the 40 items. This is because individual differences in variances of value ratings are usually meaningful. Even if, on average, individuals attribute the same mean importance to the set of values, some individuals discriminate more sharply among their values and others discriminate less sharply. Standardizing that makes everyone's variance the same (i.e., 1) would eliminate these real differences in the extent to which individuals discriminate among their values.

4. Centering creates linear dependence among the items. This is problematic in these analyses. The scale use problem is avoided or eliminated by other aspects of these analyses without centering.

References [starred are available as electronic files]

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Smith, P. B. (2004). Acquiescent response bias as an aspect of cultural communications style. *Journal of Cross-Cultural Psychology*, 35, 50-61.

9.2.5 Hypothesis Testing Explained

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Taken from:

Chapter 8 - Introduction to Hypothesis Testing

http://www.sagepub.com/sites/default/files/upm-binaries/40007_Chapter8.pdf, September 02, 2015.

Quote (“

Definition: Hypothesis testing or significance testing is a method for testing a claim or hypothesis about a parameter in a population, using data measured in a sample. In this method, we test some hypothesis by determining the likelihood that a sample statistic could have been selected, if the hypothesis regarding the population parameter were true.

The goal of hypothesis testing is to determine the likelihood that a population parameter, such as the mean, is likely to be true. In this section, we describe the four steps of hypothesis testing that were briefly introduced in Section 8.1:

Step 1: State the hypotheses.

Step 2: Set the criteria for a decision.

Step 3: Compute the test statistic.

Step 4: Make a decision.

Step 1: State the hypotheses. [Example the means between two study groups are equal.]

Definition: The null hypothesis (H_0), stated as the null, is a statement about a population parameter, such as the population mean, that is assumed to be true.

Definition: An alternative hypothesis (H_1) is a statement that directly contradicts a null hypothesis by stating that the actual value of a population parameter is less than, greater than, or not equal to the value stated in the null hypothesis. The alternative hypothesis states what we think is wrong about the null hypothesis, which is needed for Step 2.

Step 2: Set the criteria for a decision. To set the criteria for a decision, we state the level of significance for a test.

Definition: Level of significance, or significance level, refers to a criterion of judgment upon which a decision is made regarding the value stated in a null

hypothesis. The criterion is based on the probability of obtaining a statistic measured in a sample if the value stated in the null hypothesis were true. In behavioral science, the criterion or level of significance is typically set at 5%. When the probability of obtaining a sample mean is less than 5% if the null hypothesis were true, then we reject the value stated in the null hypothesis.

Step 3: Compute the test statistic.

Definition: The test statistic is a mathematical formula that allows researchers to determine the likelihood of obtaining sample outcomes if the null hypothesis were true. The value of the test statistic is used to make a decision regarding the null hypothesis.

Step 4: Make a decision. We use the value of the test statistic to make a decision about the null hypothesis.

If the probability of obtaining a sample mean is less than 5% when the null hypothesis is true, then the decision is to reject the null hypothesis. If the probability of obtaining a sample mean is greater than 5% when the null hypothesis is true, then the decision is to retain the null hypothesis. In sum, there are two decisions a researcher can make:

1. Reject the null hypothesis. The sample mean is associated with a low probability of occurrence when the null hypothesis is true.
2. Retain the null hypothesis. The sample mean is associated with a high probability of occurrence when the null hypothesis is true.

The probability of obtaining a sample mean, given that the value stated in the null hypothesis is true, is stated by the p value. The p value is a probability: It varies between 0 and 1 and can never be negative. In Step 2, we stated the criterion or probability of obtaining a sample mean at which point we will decide to reject the value stated in the null hypothesis, which is typically set at 5% in behavioral research. To make a decision, we compare the p value to the criterion we set in Step 2.

A p value is the probability of obtaining a sample outcome, given that the value stated in the null hypothesis is true. The p value for obtaining a sample outcome is compared to the level of significance.

Significance, or statistical significance, describes a decision made concerning a value stated in the null hypothesis. When the null hypothesis is rejected, we reach significance. When the null hypothesis is retained, we fail to reach significance.

When the p value is less than 5% ($p < .05$), we reject the null hypothesis. We will refer to $p < .05$ as the criterion for deciding to reject the null hypothesis, although note that when $p = .05$, the decision is also to reject the null hypothesis. When the p value is greater than 5% ($p > .05$), we retain the null hypothesis. The decision to reject or retain the null hypothesis is called

significance. When the p value is less than .05, we reach significance; the decision is to reject the null hypothesis. When the p value is greater than .05, we fail to reach significance; the decision is to retain the null hypothesis.

UNQUOTE (“)

9.3 Appendix 3: Description of Spirituality/Religiousness Measures

9.3.1 Daily Spiritual Experience

Question: You may experience the following in your daily life. If so, how often?

Connection with the transcendent

1. I feel God's presence.
2. I experience a connection to all of life.

Transcendent sense of self

3. During worship, or at other times when connecting with God, I feel joy which lifts me out of my daily concerns.

Strength and comfort from the transcendent

4. I find strength in my religion or spirituality.
5. I find comfort in my religion or spirituality.

Sense of wholeness, internal integration

6. I feel deep inner peace or harmony.

Inspiration/Discernment

7. I ask for God's help in the midst of daily activities.
8. I feel guided by God in the midst of daily activities.

Perceived love from the transcendent

9. I feel God's love for me, directly.
10. I feel God's love for me, through others.

Sense of awe

11. I am spiritually touched by the beauty of creation.

Sense of Gratitude

12. I feel thankful for my blessings.

Sense of compassion

13. I feel a selfless caring for others.

Sense of mercy

14. I accept others even when they do things I think are wrong

SCALE

- 1 - Many times a day
- 2 - Every day
- 3 - Most days
- 4 - Some days
- 5 - Once in a while
- 6 - Never or almost never

9.3.2 Beliefs

Question: Please circle how much you agree or disagree with the following statements on the scale below.

1. God's goodness and love are greater than we can possibly imagine.
2. Despite all the things that go wrong, the world is still moved by love.
3. When faced with a tragic event I try to remember that God still loves me and that there is hope for the future.
4. I feel that it is important for my children to believe in God.
5. I think that everything that happens has a purpose.

SCALE

- 1 - Agree strongly
- 2 - Agree somewhat
- 3 - Can't decide
- 4 - Disagree somewhat
- 5 - Disagree strongly

9.3.3 Meaning

Question: Please circle how much you agree or disagree with the following statements on the scale below.

1. My spiritual beliefs give meaning to my life's joys and sorrows.
2. The goals of my life grow out of my understanding of God.
3. Without a sense of spirituality, my daily life would be meaningless.
4. The meaning in my life comes from feeling connected to other living things.
6. When I lose touch with God, I have a harder time feeling that there is purpose and meaning in life.
7. My spiritual beliefs give my life a sense of significance and purpose.
8. My mission in life is guided/shaped by my faith in God.
9. When I am disconnected from the spiritual dimension of my life, I lose my sense of purpose.
10. My relationship with God helps me find meaning in the ups and downs of life.
11. My life is significant because I am part of God's plan.
12. What I try to do in my day-to-day life is important to me from a spiritual point of view.
13. I am trying to fulfill my God-given purpose in life.
14. Knowing that I am a part of something greater than myself gives meaning to my life.
15. Looking at the most troubling or confusing events from a spiritual perspective adds meaning to my life.
16. My purpose in life reflects what I believe God wants for me.

SCALE

- 1 - Strongly disagree
- 2 - Disagree
- 3 - Neutral
- 4 - Agree
- 5 - Strongly agree

9.3.4 Forgiveness

Question: Please circle the one that best describes your feelings

Confession

1. It is easy for me to admit that I am wrong.
2. If I hear a sermon, I usually think about things that I have done wrong.

Forgiveness by God

3. I believe that God has forgiven me for things I have done wrong.
4. I believe that there are times when God has punished me.

Forgiveness by Others

5. I believe that when people say they forgive me for something I did they really mean it.
6. I often feel that no matter what I do now I will never make up for the mistakes I have made in the past.

Forgiveness of Others

7. I am able to make up pretty easily with friends who have hurt me in some way.
8. I have grudges which I have held onto for months or years.

Forgiveness of Oneself

9. I find it hard to forgive myself for some things that I have done.
10. I often feel like I have failed to live the right kind of life.

SCALE

- 1 - Always or almost always
- 2 - Often
- 3 - Seldom
- 4 - Never

9.3.5 Private Religious Practice

Question: Please choose the most accurate response to the following questions.

1. How often do you pray privately in places other than at church?
2. How often do you watch or listen to religious programs on TV or radio?
3. How often do you read the Bible or other religious literature?

SCALE

- 1 - Several times a day
- 2 - Once a day
- 3 - A few times a week
- 4 - Once a week
- 5 - A few times a month
- 6 - Once a month
- 7 - Less than once a month
- 8 - Never

9.3.6 Religious/Spiritual Coping¹⁰

Instructions: Think about how you try to understand and deal with major problems in your life. To what extent is each involved in the way you cope?

Positive Religious/Spiritual Coping

1. I think about how my life is part of a larger spiritual force (Search for Spiritual Connection).
2. I work together with God as partners to get through hard times (Collaborative Religious Coping).
3. I look to God for strength, support, and guidance in crises (Seeking Spiritual Support).
4. I try to find the lesson from God in crises (Benevolent Religious Appraisal).
5. I confess my sins and ask for God's forgiveness (Ritual Purification).

Negative Religious/Spiritual Coping Subscale

1. I feel that stressful situations are God's way of punishing me for my sins or lack of spirituality (Punishing God Reappraisal).
2. I wonder whether God has abandoned me (Spiritual Discontent).
3. I try to make sense of the situation and decide what to do without relying on God (Self-Directed Religious Coping).*
4. I question whether God really exists (Religious Doubts).
5. I express anger at God for letting terrible things happen (Anger at God).

SCALE

- 1 - A great deal
- 2 - Quite a bit
- 3 - Somewhat
- 4 - Not at all

¹⁰ The short version was used since the long version takes 30 minutes to complete. Two questions from the long version were added to the short version questionnaire (questions 4 and 5 for each of the two subscales).

9.3.7 Religious Support

Emotional Support Received from Others

The following questions deal with the relationships you've had with the people in your congregation.

1. How often do the people in your congregation make you feel loved and cared for?
2. How often do the people in your congregation listen to you talk about your private problems and concerns?
3. How often do the people in your congregation express interest and concern in your well-being?

Emotional Support Provided to Others

The following questions deal with things you may do for the people you worship with.

4. How often do you make the people in your congregation feel loved and cared for?
5. How often do you listen to the people in your congregation talk about their private problems and concerns?
6. How often do you express interest and concern in the well-being of people you worship with?

Negative Interaction

Sometimes the contact we have with others is not always pleasant.

7. How often do the people in your congregation make too many demands on you?
8. How often are the people in your congregation critical of you and the things you do?
9. How often do the people in your congregation try to take advantage of you?

SCALE

- 1 - Very often
- 2 - Fairly often
- 3 - Once in a while
- 4 - Never

Anticipated Support

These questions are designed to find out how much help the people in your congregation would be willing to provide if you need it in the future.

10. If you were ill, how much would the people in your congregation be willing to help out?
11. If you had a problem or were faced with a difficult situation, how much comfort would the people in your congregation be willing to give you?
12. If you needed to know where to go to get help with a problem you were having, how much would the people in your congregation be willing to help out?

SCALE

- 1 - A great deal
- 2 - Some
- 3 - A little
- 4 - None

9.3.8 Commitment

Hoge (1972) has proposed a 10-item short form for measuring intrinsic religious motivation. (some have critiqued the intrinsic scale, Fetzner, p72)

The items are:

1. My faith involves all of my life.
2. One should seek God's guidance when making every important decision.
3. In my life I experience the presence of the Divine.
4. My faith sometimes restricts my actions.
5. Nothing is as important to me as serving God as best I know how.
6. I try hard to carry my religion over into all my other dealings in life.
7. My religious beliefs are what really lie behind my whole approach to life.
8. It doesn't matter so much what I believe as long as I lead a moral life.
9. Although I am a religious person, I refuse to let religious considerations influence my everyday affairs.
10. Although I believe in my religion, I feel that there are many more important things in life.

SCALE

- 1 - Strongly agree
- 2 - Agree
- 3 - Disagree
- 4 - Strongly disagree

During the last year about how much was the average monthly contribution of your household to your congregation or to religious causes?

\$_____ per month

In an average week, how many hours do you spend in activities on behalf of your congregation or activities that you do for religious or spiritual reasons?

_____ hours per week

9.3.9 Organizational Religiousness and Church Attendance

Attendance (these two questions are asked separately under “Church Attendance”)

1. How often do you attend religious services?
2. Besides religious services, how often do you take part in other activities at a place of worship?

SCALE

- Less than once a week
- Once a week
- Two times a week
- More than twice a week

3. We all differ according to our general interests, attitudes, beliefs, and values. Your church, in turn, has its own unique identity as demonstrated through its religious, educational, organizational, and social activities. Church/synagogue members may differ somewhat according to how well they, as individuals, fit in their church/synagogue.

How well do you feel that you fit in your church?

- 1 - Fit extremely well
- 2 - Fit very well
- 3 - Fit slightly
- 4 - Do not fit very well
- 5 - Do not fit at all

4. If I had to change churches, I would feel a great sense of loss.
5. I feel at home in this church.
6. I would change my church if it developed major leadership or financial problems.
7. The church/synagogue I attend matters a great deal to me.

SCALE

- 1 - Strongly agree
- 2 - Agree
- 3 - Not sure
- 4 - Disagree
- 5 - Strongly disagree

9.3.10 Worship Experience

Following is a list of things people commonly experience in religious worship services. Please state how often you do these things when attending services.

- a. Listening to others perform music.
- b. Singing or performing music yourself.
- c. Praying.
- d. Reading or listening to Scripture.
- e. Listening to the sermon.
- f. Participating in rituals or sacraments, such as communion, baptism.
- g. Thinking about the beauty of the building.
- h. Sitting in silence.
- i. Being part of a healing ritual, like the laying on of hands.
- j. Receiving gifts of the spirit, like speaking in tongues.

- 1 - More than once per service
- 2 - One per service
- 3 - Regularly but not every service
- 4 - Occasionally
- 5 - Never

Following is a list of things people commonly experience in religious worship services. Please state how important they are to you.

- a. Listening to others perform music.
- b. Singing or performing music yourself.
- c. Praying.
- d. Reading or listening to Scripture.
- e. Listening to the sermon.
- f. Participating in rituals or sacraments, such as communion, baptism.
- g. Thinking about the beauty of the building.
- h. Sitting in silence.
- i. Being part of a healing ritual, like the laying on of hands.
- j. Receiving gifts of the spirit, like speaking in tongues.

SCALE

- 1 - Extremely important
- 2 - Very important
- 3 - Somewhat important
- 4 - Of slight importance
- 5 - Not important at all

9.3.11 Changes to the Spirituality/Religiousness Measures

In order to operationalize the Spirituality/Religiousness measures for this research project, the following changes were initiated:

1. Standardize the scales across groups of questions
2. Randomize the questions within the groups of questions for each Spirituality/Religious measure

These changes are proposed in order to allow for proper calculation and comparison across measures; to allow for the creation of a composite spirituality/religiousness index; and to reduce respondent biases when answering the survey questions. Note that Schwartz also randomizes his items in developing the PVQ.

None of the wording of the individual survey measures has been changed. It is reasonable to assume that these changes will not affect the reliability of the individual measures of spirituality and religiousness.

Change 1

- The questions on Meaning, Belief, Commitment and Organizational Righteousness, will be grouped into one larger question and the items from each group is then randomized. The new list of items is further subjected to a new scale.

Table 9-6 summarizes the individual Fetzer scales and the proposed new scale.

Table 9-6: Summary of the Original Scales and the New Scales used for the Spirituality/Religiousness Measures (Meaning, Belief, Commitment, Organizational Righteousness).

Meaning	Belief	Commitment	Organizational Righteousness	NEW SCALE
1 - Strongly disagree	1 - Strongly disagree	1 - Strongly disagree	1 - Strongly disagree	1 - Strongly disagree
2 - Disagree	2 - Disagree	2 - Disagree	2 - Disagree	2 - Disagree
3 - Neutral	3 - Neutral	3 - Neutral	3 - Neutral	3 - Neutral
4 - Agree	4 - Agree	4 - Agree	4 - Agree	4 - Agree
5 - Strongly agree	5 - Strongly agree	5 - Strongly agree	5 - Strongly agree	5 - Strongly agree
	6 - Not applicable			

Change 2

- The questions on Daily spiritual Experience, Religious Church attendance, Support, Religious/Spiritual Coping, Forgiveness, and Private religious Practices all relate to frequency of doing an action. However each group of questions has a different scale. The following changes are proposed:
 - Create a standardized five-point scale (Table 9-7)
 - Create a common question heading (Table 9-8)

Table 9-7: Summary of the Original Scales and the New Scales used for the Spirituality/Religiousness Measures (Daily Spiritual Experience, Religious Support, Church Attendance, Religious/Spiritual Coping, Forgiveness, Private Religious Practices).

Daily spiritual Experience	Religious Support	Church Attendance	Religious/Spiritual Coping	Forgiveness	Private religious Practices	NEW SCALE
1 - Many times a day 2 - Every day 3 - Most days 4 - Some days 5 - Once in a while 6 - Never or almost never	1 - Very often 2 - Fairly often 3 - Once in a while 4 - Never Second scale 1 - A great deal 2 - Some 3 - a little 4 - None	1 Less than once a week 2 Once a week 3 Two times a week 4 More than twice a week	1 - A great deal 2 - Quite a bit 3 - Somewhat 4 - Not at all	1 - Always or almost always 2 - Often 3 - Seldom 4 - Never	1 - Several times a day 2 - Once a day 3 - A few times a week 4 - Once a week 5 - A few times a month 6 - Once a month 7 - Less than once a month 8 - Never	1 Never 2 3 4 5 Very often

Table 9-8: Summary of the Original Question Headings Replaced by the New Heading Used on the Questionnaire.

Spirituality Measure	Question heading
Daily spiritual Experience	Please circle how much you agree or disagree with the following statements on the scale below.
Religious, Support	1-9 The following questions deal with the relationships you've had with the people in your congregation. 10-12 How much help the people in your congregation would be willing to provide if you need it in the future
Church Attendance	1 How often do you attend church service? 2 Besides church services, how often do you take part in other activities at your place of worship?
Religious/Spiritual Coping	Think about how you try to understand and deal with major problems in your life. To what extent is each involved in the way you cope?
Forgiveness	Please circle how often you do each of the following things.
Private Religious Practices	Please choose the most accurate response to the following questions.
ALL MEASURES	Please circle how often you do, feel or experience each of the following things.

9.3.12 Scientific Evaluation of the Spirituality/Religiousness Measure

Scientific Evaluation of the Spirituality/Religiousness Models

All spirituality/religiousness dimensions and measures have been scientifically tested and have been used in several surveys. Table 13 below summarizes the reported reliability for each dimension.

Table 9-9: Reliability for Prior use of Spirituality/ Religiousness Dimensions.

Spiritual/Religious Dimensions (9)	Reliability¹
Daily Spiritual Experience	One of the most popular (along with religious spiritual coping) subclass used in the field of spirituality/religiousness research. ² Alphas range from 0.91 to .95 across samples. ³
Meaning	The Fetzer report (page 88) specified that the working group at the time could not come to a consensus on this subclass measure and did not include it in the meaning as a final dimension. Since then other more recent researchers have included the dimension in their research. ⁴ I plan to include this measure as part of my research.
Beliefs	Alpha, 1998 General Social Survey (GSS) ⁵ , 0.64
Forgiveness	Alpha, GSS, 0.66
Private Religious Practice	Alpha, GSS, 0.72
Religious/Spiritual Coping	One of the most popular (along with daily spiritual experience) subclass used in the field of spirituality/religiousness research. ⁶ Alpha, GSS, 0.54-0.81
Religious Support	Tested widely in samples from more than one country. ⁷
Commitment to one's religious beliefs	Used in prior studies. No psychometric results reported by Fetzer.
Organizational Religiousness	Attendance at religious services is reliable. Has been tested for over 50 years in the Gallup Poll. ⁸

¹ Reported by the Fetzer report, 2003.

² Fetzer, ii.

³ Fetzer, 14.

⁴ Kevin S. Masters, Kate B. Carey, Stephen A. Maisto, Paul E. Caldwell, et al. "Psychometric Examination of the Brief Multidimensional Measure of Religiousness/Spirituality Among College Students," *The International Journal for the Psychology of Religion*, 19, (2009):106-120,

⁵ Fetzer, 95. General Social Survey, National Opinion Research Centre, University of Chicago.

⁶ Fetzer, ii.

⁷ Fetzer, 59.

⁸ Fetzer 75.

9.3.13 Steps to Calculate the Spirituality/Religiousness Scores

Same calculations as Individual value score (mean)

9.4 Appendix 4: Survey Questionnaire

9.4.1 Questionnaire - English Version

SURVEY QUESTIONNAIRE

Research Ethics Board Ethics Certificate 1-1360.10/12 R2

Junior Smith is the principal investigator from Saint Paul University. If you have any questions, please contact him at xxxxxxx@rogers.com or by calling (613) xxxxxxx.

YOUR COOPERATION IS GREATLY APPRECIATED

INSTRUCTIONS

Only those individuals 18 years or older and who have attended church at least once in the year may complete the consent form and this survey questionnaire.

You may choose to complete this hardcopy version of the questionnaire or you may choose to complete the online version, BUT NOT BOTH. The online internet address appears at the bottom of this page.

Please allow at least 30-40 minutes to complete the questionnaire.

Completing the Consent Form

If you have not already done so, please read and sign the "Information and Consent Form" before completing this questionnaire. Place the signed consent form in the envelope labelled "consent form." Seal the envelope with the signed consent form. Do **not** include the survey questionnaire in this envelope. This is to maintain confidentiality and anonymity of your responses. The envelope is now ready to be returned.

Completing the survey Questionnaire

Please follow the instructions that appear on each page as you respond to each question. The questionnaire is comprised of 10 double-sided pages. **Please ensure that you complete both sides of the questionnaire.**

When you have finished answering all questions, place the completed questionnaire in the envelope labeled "questionnaire." Seal the envelope with the completed questionnaire. Do **not** include the consent form in this envelope. This is to maintain confidentiality and anonymity of your responses. The envelope is now ready to be returned.

Your Responses Matter

As you respond to each question or statement, you are asked to **provide your own feelings and experiences** rather than what you think the responses should be.

Thank you.

QUESTION 1: Here we briefly describe some people. Please read each description and think about how much each person is or is not like you. Put an X in the box to the right that shows how much the person in the description is like you.

	HOW MUCH LIKE YOU IS THIS PERSON?					
	not like me at all	not like me	a little like me	some-what like me	like me	very much like me
1. Thinking up new ideas and being creative is important to him/her. He/she likes to do things in his/her own original way.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. It is important to her/him to be rich. She/he wants to have a lot of money and expensive things.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. He/she thinks it is important that every person in the world be treated equally. He/she believes everyone should have equal opportunities in life.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4. It's very important to him/her to show his/her abilities. He/she wants people to admire what he/she does.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5. It is important to him/her to live in secure surroundings. He/she avoids anything that might endanger his/her safety.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6. He/she thinks it is important to do lots of different things in life. He/she always looks for new things to try.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7. She/he believes that people should do what they're told. She/he thinks people should follow rules at all times, even when no-one is watching.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8. It is important to him/her to listen to people who are different from him/her. Even when he/she disagrees with them, he/she still wants to understand them.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9. She/he thinks it's important not to ask for more than what you have. She/he believes that people should be satisfied with what they have.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10. She/he seeks every chance she/he can to have fun. It is important to her/him to do things that give her/him pleasure.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
11. It is important to her/him to make her/his own decisions about what she/he does. She/he likes to be free to plan and to choose her/his activities for herself/himself.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12. It's very important to him/her to help the people around him/her. He/she wants to care for their well-being.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
13. Being very successful is important to her/him. She/he likes to impress other people.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
14. It is very important to him/her that his/her country be safe. He/she thinks the state must be on watch against threats from within and without.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
15. He/she likes to take risks. He/she is always looking for adventures.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
16. It is important to her/him always to behave properly. She/he wants to avoid doing anything people would say is wrong.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
17. It is important to him/her to be in charge and tell others what to do. He/she wants people to do what he/she says.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
18. It is important to her/him to be loyal to her/his friends. She/he wants to devote herself/himself to people close to her/him.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
19. He/she strongly believes that people should care for nature. Looking after the environment is important to him/her.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

	HOW MUCH LIKE YOU IS THIS PERSON?					
	not like me at all	not like me	a little like me	some-what like me	like me	very much like me
20. Religious belief is important to her/him. She/he tries hard to do what her/his religion requires.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
21. It is important to him/her that things be organized and clean. He/she really does not like things to be a mess.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
22. He/she thinks it's important to be interested in things. He/she likes to be curious and to try to understand all sorts of things.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
23. She/he believes all the worlds' people should live in harmony. Promoting peace among all groups in the world is important to her/him.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
24. He/she thinks it is important to be ambitious. He/she wants to show how capable he/she is.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
25. He/she thinks it is best to do things in traditional ways. It is important to him/her to keep up the customs he/she has learned.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
26. Enjoying life's pleasures is important to her/him. She/he likes to 'spoil' herself/himself.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
27. It is important to her/him to respond to the needs of others. She/he tries to support those she/he knows.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
28. He/she believes he/she should always show respect to his/her parents and to older people. It is important to him/her to be obedient.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
29. She/he wants everyone to be treated justly, even people she/he doesn't know. It is important to her/him to protect the weak in society.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
30. He/she likes surprises. It is important to him/her to have an exciting life.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
31. She/he tries hard to avoid getting sick. Staying healthy is very important to her/him.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
32. Getting ahead in life is important to him/her. He/she strives to do better than others.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
33. Forgiving people who have hurt him/her is important to him/her. He/she tries to see what is good in them and not to hold a grudge.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
34. It is important to her/him to be independent. She/he likes to rely on herself/himself.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
35. Having a stable government is important to her/him. She/he is concerned that the social order be protected.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
36. It is important to him/her to be polite to other people all the time. He/she tries never to disturb or irritate others.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
37. She/he really wants to enjoy life. Having a good time is very important to her/him.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
38. It is important to him/her to be humble and modest. He/she tries not to draw attention to himself/herself.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
39. He/she always wants to be the one who makes the decisions. He/she likes to be the leader.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
40. It is important to him/her to adapt to nature and to fit into it. He/she believes that people should not change nature.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

QUESTION 2: Please circle how much you agree or disagree with the following statements on the scale below.

	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
1 Although I am a religious person, I refuse to let religious considerations influence my everyday affairs.	1	2	3	4	5
2 My spiritual beliefs give my life a sense of significance and purpose.	1	2	3	4	5
3 My mission in life is guided/shaped by my faith in God.	1	2	3	4	5
4 Nothing is as important to me as serving God as best I know how.	1	2	3	4	5
5 I feel that it is important for my children to believe in God.	1	2	3	4	5
6 The meaning in my life comes from feeling connected to other living things.	1	2	3	4	5
7 One should seek God's guidance when making every important decision.	1	2	3	4	5
8 Although I believe in my religion, I feel that there are many more important things in life.	1	2	3	4	5
9 My faith involves all of my life.	1	2	3	4	5
10 I try hard to carry my religion over into all my other dealings in life.	1	2	3	4	5
11 What I try to do in my day-to-day life is important to me from a spiritual point of view.	1	2	3	4	5
12 If I had to change churches, I would feel a great sense of loss.	1	2	3	4	5
13 When faced with a tragic event I try to remember that God still loves me and that there is hope for the future.	1	2	3	4	5
14 I would change my church if it developed major leadership or financial problems.	1	2	3	4	5
15 When I lose touch with God, I have a harder time feeling that there is purpose and meaning in life.	1	2	3	4	5
16 Knowing that I am a part of something greater than myself gives meaning to my life.	1	2	3	4	5
17 Looking at the most troubling or confusing events from a spiritual perspective adds meaning to my life.	1	2	3	4	5
18 My religious beliefs are what really lie behind my whole approach to life.	1	2	3	4	5
19 My relationship with God helps me find meaning in the ups and downs of life.	1	2	3	4	5
20 My faith sometimes restricts my actions.	1	2	3	4	5
21 The goals of my life grow out of my understanding of God.	1	2	3	4	5
22 My spiritual beliefs give meaning to my life's joys and sorrows.	1	2	3	4	5

QUESTION 2 continued: Please circle how much you agree or disagree with the following statements on the scale below.

		Strongly disagree	Disagree	Neutral	Agree	Strongly agree
23	It doesn't matter so much what I believe as long as I lead a moral life.	1	2	3	4	5
24	When I am disconnected from the spiritual dimension of my life, I lose my sense of purpose.	1	2	3	4	5
25	I think that everything that happens has a purpose.	1	2	3	4	5
26	Without a sense of spirituality, my daily life would be meaningless.	1	2	3	4	5
27	I fit well in my church environment	1	2	3	4	5
28	God's goodness and love are greater than we can possibly imagine.	1	2	3	4	5
29	I feel at home in this church.	1	2	3	4	5
30	My purpose in life reflects what I believe God wants for me.	1	2	3	4	5
31	In my life I experience the presence of God.	1	2	3	4	5
32	Despite all the things that go wrong, the world is still moved by love	1	2	3	4	5
33	I am trying to fulfill my God-given purpose in life.	1	2	3	4	5
34	The church I attend matters a great deal to me.	1	2	3	4	5
35	My life is significant because I am part of God's plan.	1	2	3	4	5

Question 3: During the last year, how much was your average WEEKLY contribution to your congregation.

(Please check ONE only)

- \$0-20 weekly
- \$21-40
- \$41-60
- \$61-80
- \$81-100
- \$101-120
- \$121-140
- \$141-160
- \$161-180
- \$181-200
- Greater than \$200 weekly

Question 4: In an average week, how many hours do you spend in activities on behalf of your congregation or activities that you do for religious or spiritual reasons?

(Please check one only)

- Less than 1 hour weekly
- About 1 hour
- Over 1 but less than 3 hours
- Over 3 but less than 5 hours
- Over 5 but less than 7 hours
- Over 7 but less than 9 hours
- Over 9 but less than 11 hours
- Over 11 hours weekly

QUESTION 5: Please circle how often you do, feel or experience each of the following things. (Please circle one for each activity).

	Never 1	Rarely 2	Sometimes 3	Often 4	Very Often 5
1 I feel God's presence.	1	2	3	4	5
2 During worship, or at other times when connecting with God, I feel joy which lifts me out of my daily concerns.	1	2	3	4	5
3 I try to make sense of the situation and decide what to do without relying on God.	1	2	3	4	5
4 I find it hard to forgive myself for some things that I have done.	1	2	3	4	5
5 I feel guided by God in the midst of daily activities.	1	2	3	4	5
6 I think about how my life is part of a larger spiritual force	1	2	3	4	5
7 I accept others even when they do things.	1	2	3	4	5
8 I believe that God has forgiven me for things I have done wrong.	1	2	3	4	5
9 I feel God's love for me, directly	1	2	3	4	5
10 How often do the people in your congregation make you feel loved and cared for?	1	2	3	4	5
11 I experience a connection to all of life.	1	2	3	4	5
12 If you had a problem or were faced with a difficult situation, how much comfort would the people in your congregation be willing to give you?	1	2	3	4	5
13 How often are the people in your congregation critical of you and the things you do?	1	2	3	4	5
14 I believe that when people say they forgive me for something I did they really mean it.	1	2	3	4	5
15 Besides church services, how often do you take part in other activities at your place of worship?	1	2	3	4	5
16 I find comfort in my religion or spirituality.	1	2	3	4	5
17 I look to God for strength, support, and guidance in crises.	1	2	3	4	5
18 I am spiritually touched by the beauty of creation.	1	2	3	4	5
19 How often do you watch or listen to religious programs on TV or radio?	1	2	3	4	5
20 How often do you listen to the people in your congregation talk about their private problems and concerns?	1	2	3	4	5
21 I often feel like I have failed to live the right kind of life.	1	2	3	4	5
22 How often do you express interest and concern in the well-being of people?	1	2	3	4	5
23 How often do the people in your congregation listen to you talk about your private problems and concerns?	1	2	3	4	5
24 How often do the people in your congregation make too many demands on you?	1	2	3	4	5

QUESTION 5 continued: Please circle how often you do, feel or experience each of the following things. (Please circle one for each activity).

	Never 1	Rarely 2	Sometimes 3	Often 4	Very Often 5
25 I find strength in my religion or spirituality.	1	2	3	4	5
26 How often do you read the Bible or other religious literature?	1	2	3	4	5
27 How often do the people in your congregation try to take advantage of you?	1	2	3	4	5
28 How often do the people in your congregation express interest and concern in your well-being?	1	2	3	4	5
29 If you were ill, how much would the people in your congregation be willing to help out?	1	2	3	4	5
30 How often do you pray privately in places other than at church?	1	2	3	4	5
31 I question whether God really exists.	1	2	3	4	5
32 I feel deep inner peace or harmony.	1	2	3	4	5
33 How often do you attend church service?	1	2	3	4	5
34 I often feel that no matter what I do now I will never make up for the mistakes I have made in the past.	1	2	3	4	5
35 I ask for God's help in the midst of daily activities.	1	2	3	4	5
36 If you needed to know where to go to get help with a problem you were having, how much would the people in your congregation be willing to help out?	1	2	3	4	5
37 If I hear a sermon, I usually think about things that I have done wrong.	1	2	3	4	5
38 I believe that there are times when God has punished me.	1	2	3	4	5
39 I express anger at God for letting terrible things happen.	1	2	3	4	5
40 I feel thankful for my blessings.	1	2	3	4	5
41 I feel a selfless caring for others.	1	2	3	4	5
42 I confess my sins and ask for God's forgiveness.	1	2	3	4	5
43 I work together with God as partners to get through hard times.	1	2	3	4	5
44 It is easy for me to admit that I am wrong.	1	2	3	4	5
45 I have grudges which I have held onto for months or years	1	2	3	4	5
46 I am able to make up pretty easily with friends who have hurt me in some way.	1	2	3	4	5
47 I feel that stressful situations are God's way of punishing me for my sins or lack of spirituality.	1	2	3	4	5
48 I wonder whether God has abandoned me.	1	2	3	4	5
49 I feel God's love for me, through others.	1	2	3	4	5
50 How often do you make the people in your congregation feel loved and cared for?	1	2	3	4	5
51 I try to find the lesson from God in crises.	1	2	3	4	5

Question 6: The following is a list of things people commonly experience in religious worship services. Please state HOW OFTEN YOU DO these things when attending services. (Please circle one for each activity)

	Never 1	Rarely 2	Sometimes 3	Often 4	Very Often 5
a Listening to others perform music.	1	2	3	4	5
b Singing or performing music yourself.	1	2	3	4	5
c Praying.	1	2	3	4	5
d Reading or listening to Scripture.	1	2	3	4	5
e Listening to the sermon.	1	2	3	4	5
f Participating in rituals or sacraments, such as communion, baptism.	1	2	3	4	5
g Thinking about the beauty of the building	1	2	3	4	5
h Sitting in silence.	1	2	3	4	5
i Being part of a healing ritual, like the laying on of hands.	1	2	3	4	5
j Receiving gifts of the spirit, like speaking in tongues.	1	2	3	4	5

Question 7: The following is a list of things people commonly experience in religious worship services. Please state HOW IMPORTANT they are to you. (Please circle one for each activity).

	Not important at all	Of little importance	Somewhat important	Very important	Extremely important
a Listening to others perform music.	1	2	3	4	5
b Singing or performing music yourself.	1	2	3	4	5
c Praying.	1	2	3	4	5
d Reading or listening to Scripture.	1	2	3	4	5
e Listening to the sermon.	1	2	3	4	5
f Participating in rituals or sacraments, such as communion, baptism.	1	2	3	4	5
g Thinking about the beauty of the building.	1	2	3	4	5
h Sitting in silence.	1	2	3	4	5
i Being part of a healing ritual, like the laying on of hands.	1	2	3	4	5
j Receiving gifts of the spirit, like speaking in tongues.	1	2	3	4	5

**The following set of standard questions is vital in carrying out this study. Your responses are kept confidential. Furthermore, no individual level information will be published or disclosed to anyone beyond the researcher and his supervisor.
Please answer ALL Questions.**

Question 8: What is your Gender? (Please check one)

- Male
- Female

Question 9: What is your age?
(Please check one range)

- Under 18
- 18-24
- 25-34
- 35-44
- 45-54
- 55-64
- 65 and over

Question 10: What is your income? (Please check one range)

- Under \$20,000
- \$20,001-30,000
- \$30,001-40,000
- \$40,001-50,000
- \$50,001-60,000
- \$60,001-70,000
- \$70,001-80,000
- \$80,001-90,000
- \$90,001-100,000
- Greater than \$100,000

Question 11: What is your Marital Status? (Please check one)

- Never legally married (single)
- Legally married (and not separated)
- Separated, but still legally married
- Divorced
- Widowed

Question 12: What is your highest level of education? (Please check one)

- Less than Grade 9
- Some secondary
- Completed secondary
- Some Trade or Community College
- Completed Trade or Community College
- Some University
- Completed University

Question 13: Are you a Canadian Citizen? (Please check one)

- Yes
- No

Question 14: What is your Place of Birth? (Please write the Province or the Country)

Question 15: What language do you speak most often at home?

- English
- French
- Other (Specify) _____

Question 16: What year did you immigrate to Canada? (Please check one)

- Does not apply, born in Canada
- Immigrated before 1961
- Immigrated 1961-1970
- Immigrated 1971-1980
- Immigrated 1981-1990
- Immigrated 1991-2000
- Immigrated after 2001

Question 17: Are you:
(Mark "x" more than one or specify, if applicable.)

- White
- Chinese
- South Asian (e.g., East Indian, Pakistani, Sri Lankan, etc.)
- Black
- Filipino
- Latin American
- Southeast Asian (e.g., Cambodian, Indonesian, Laotian, Vietnamese, etc.)
- Arab
- West Asian (e.g., Afghan, Iranian, etc.)
- Japanese
- Korean
- Other (Specify) _____

Question 18: What is your current religious denomination? (Please write in response)

Question 19: Have you ever changed religious denomination from your current denomination?

- Yes, (If yes, go to Question 20 below)
- No (If No, go to Question 21 below)

Question 20: If you have ever changed your religious denomination, please indicate your prior religious denomination(s). (Choose as many that apply).

- Never Changed
- United Church
- Pentecostal
- Lutheran
- Presbyterian
- Baptist
- Anglican
- Other (Specify) _____

Question 21: You are welcome to provide your comments in the space below. Please do not identify yourself. You may add an additional sheet if required.

This questionnaire is comprised of 10 pages. **Please:**

- (a) ensure that you have complete each page of the questionnaire;
- (b) ensure that you have answered all questions;
- (c) place the questionnaire in the self-addressed envelope provided, seal it and return it.

THANK YOU FOR YOUR COOPERATION IN COMPLETING THE QUESTIONNAIRE

Questionnaire d'enquête

Comité de recherche d'éthique – Certificat d'éthique 1-1360.10/12 R2

Junior Smith est le chercheur principal de l'Université Saint-Paul. Si vous avez des questions, s'il vous plaît, communiquez avec lui au xxxxxxx@rogers.com ou en téléphonant au (613) xxxxxxx.

VOTRE COLLABORATION EST GRANDEMENT APPRÉCIÉE

INSTRUCTIONS

Seules les personnes de 18 ans, ou plus, et qui ont participé à une liturgie à l'église au moins une fois durant la dernière année peuvent remplir le formulaire de consentement et le questionnaire de l'enquête.

Vous pouvez choisir de compléter cette version papier du questionnaire ou vous pouvez choisir de compléter la version en ligne, MAIS NE PAS FAIRE LES DEUX. L'adresse internet en ligne apparaît au bas de cette page.

Veillez prévoir au moins 30-40 minutes pour répondre au questionnaire.

Remplir le formulaire de consentement

Si vous ne l'avez pas déjà fait, s'il vous plaît, veuillez lire et signer le «formulaire d'information et de consentement» avant de répondre au questionnaire. Placez le formulaire de consentement signé dans l'enveloppe portant la mention «formulaire de consentement». Scellez l'enveloppe avec le formulaire de consentement signé. **Ne pas** inclure le questionnaire de l'enquête dans cette enveloppe afin de préserver la confidentialité et l'anonymat de vos réponses. L'enveloppe est maintenant prête à être retournée.

Répondre au questionnaire d'enquête

S'il vous plaît, suivez les instructions qui apparaissent sur chaque page lorsque vous répondez aux questions. Le questionnaire comporte 10 pages recto verso. **Veillez vous assurer que vous remplissez les deux côtés du questionnaire.**

Lorsque vous avez fini de répondre à toutes les questions, placez le questionnaire répondu dans l'enveloppe portant la mention «questionnaire». Scellez l'enveloppe avec le questionnaire répondu. **Ne pas** inclure le formulaire de consentement dans cette enveloppe afin de préserver la confidentialité et l'anonymat de vos réponses. L'enveloppe est maintenant prête à être postée.

Vos réponses sont importantes

Lorsque vous répondez à chaque question ou déclaration, vous êtes invité à **soumettre vos propres sentiments et expériences** plutôt que ce que vous pensez être la réponse appropriée.

Merci.

QUESTION 1: Ici, nous décrivons brièvement certaines personnes. S'il vous plaît, veuillez lire chaque description et penser à combien chaque personne est ou n'est pas comme vous. Mettez un X dans la case de droite afin de démontrer à quel point la personne dans la description est comme vous.

	À QUEL POINT EST-IL/ELLE COMME VOUS ?					
	pas du tout comme moi	pas comme moi	un petit peu comme moi	un peu comme moi	comme moi	tout à fait comme moi
1. C'est important pour lui/elle d'avoir des idées nouvelles et d'être créatif. Il/elle aime faire les choses à sa façon, de manière originale.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. C'est important pour lui/elle d'être riche. In/elle veut avoir beaucoup d'argent et posséder des choses qui coûtent cher.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. Il/elle pense que c'est important que tous les hommes du monde soient traités de manière égale. Il/elle croit que tout le monde devrait avoir les mêmes chances dans la vie.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4. Il est très important pour lui/elle de montrer ses capacités. Il/elle veut que les gens admirent ce qu'il/elle fait.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5. C'est important pour lui/elle de vivre dans un endroit où il/elle se sent en sécurité. Il/elle évite tout ce qui pourrait le/la mettre en danger.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6. Il/elle pense qu'il est important de faire une foule de choses différentes dans sa vie. Il/elle est toujours à la recherche de nouvelles choses à essayer.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7. Il/elle croit que les gens devraient faire ce qu'on leur dit de faire. Il/elle pense qu'on doit toujours suivre les règles, même si personne ne vous surveille.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8. C'est important pour lui/elle d'écouter des gens différents de lui/elle. Même si il/elle n'est pas d'accord avec eux, il/elle veut malgré tout les comprendre.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9. Il/elle pense qu'il ne faut pas demander plus que ce que l'on a. Il/elle croit que les gens devraient se contenter de ce qu'ils ont.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10. Il/elle recherche toutes les occasions de s'amuser. C'est important pour lui/elle de faire des choses qui lui procurent du plaisir.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
11. C'est important pour lui/elle de décider lui/elle-même de ce qu'il/elle fait. C'est important pour lui/elle d'être libre, de planifier et de choisir lui/elle-même ses activités.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12. C'est très important pour lui/elle d'aider les gens qui l'entourent. Il/elle veut prendre soin de leur bien-être.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
13. Réussir brillamment est important pour lui/elle. Il/elle aime impressionner les autres.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
14. C'est très important pour lui/elle que son pays soit en sécurité. Il/elle pense que l'état doit prendre garde aux menaces venant de l'intérieur comme de l'extérieur.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
15. Il/elle aime prendre des risques. Il/elle recherche toujours l'aventure.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
16. C'est important pour lui/elle de bien se comporter Il/elle veut éviter de faire quoique ce soit que les autres trouveraient incorrect.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
17. Il/elle aime les responsabilités et dire aux autres ce qu'ils doivent faire. Il/elle veut que les autres fassent ce qu'il/elle dit.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
18. C'est important pour lui/elle d'être loyal envers ses amis. Il/elle veut se dévouer à	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

	À QUEL POINT EST-IL/ELLE COMME VOUS ?					
	pas du tout comme moi	pas comme moi	un petit peu comme moi	un peu comme moi	comme moi	tout à fait comme moi
ceux qui sont proches de lui/elle.						
19. Il/elle est tout à fait convaincu que les gens devraient protéger la nature. Préserver l'environnement est important pour lui/elle.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
20. Être religieux est important pour lui/elle. Il/elle fait tout pour être en accord avec ses croyances religieuses.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
21. C'est important pour lui/elle que tout soit propre et organisé. Il/elle n'aime vraiment pas le désordre.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
22. Il/elle pense qu'il est important de s'intéresser aux choses. Il/elle aime être curieux et essaie de comprendre toutes sortes de choses.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
23. Il/elle croit que tous les gens du monde devraient vivre en harmonie. Promouvoir la paix entre toutes les communautés partout dans le monde est important pour lui/elle.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
24. Il/elle pense qu'il est important d'être ambitieux. Il/elle veut montrer à quel point il/elle est compétent(e).	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
25. Il/elle pense que c'est mieux de faire les choses de façon traditionnelle. C'est important pour lui/elle de se conformer aux coutumes qu'il/elle a apprises.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
26. Profiter des plaisirs de la vie est important pour lui/elle. Il/elle aime se gâter.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
27. C'est important pour lui/elle de répondre aux besoins des autres. Il/elle essaie de soutenir ceux et celles qu'il/elle connaît.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
28. Il/elle croit qu'il faut toujours démontrer du respect pour ses parents et pour les personnes âgées. C'est important pour lui/elle d'être obéissant.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
29. Il/elle veut que tout le monde soit traité de manière juste, même les gens qu'il/elle ne connaît pas. C'est important pour lui/elle de protéger les plus faibles dans la société.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
30. Il/elle aime les surprises. C'est important pour lui/elle d'avoir une vie passionnante.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
31. Il/elle fait tout ce qu'il/elle peut pour éviter de tomber malade. Rester en bonne santé est très important pour lui/elle.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
32. Progresser dans la vie est très important pour lui/elle. Il/elle s'efforce de faire mieux que les autres.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
33. Pardonner à ceux qui l'ont blessé est important pour lui/elle. Il/elle essaie de voir ce qui est bon chez eux et de ne pas avoir de rancune.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
34. C'est important pour lui/elle d'être indépendant. Il/elle aime ne compter que sur lui/elle-même.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
35. C'est important pour lui/elle d'avoir un gouvernement stable. Il/elle s'inquiète du maintien de l'ordre social.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
36. C'est important pour lui/elle d'être toujours poli avec les autres. Il/Elle essaie de ne jamais déranger ou irriter les autres.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
37. Il/elle veut vraiment profiter de la vie. C'est très important pour lui/elle de s'amuser.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
38. C'est important pour lui/elle d'être humble	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

	À QUEL POINT EST-IL/ELLE COMME VOUS ?					
	pas du tout comme moi	pas comme moi	un petit peu comme moi	un peu comme moi	comme moi	tout à fait comme moi
et modeste. Il/elle essaie de ne pas attirer l'attention sur lui/elle-même.						
39. Il/elle veut toujours être celui/celle qui prend les décisions. Il/elle aime être celui/celle qui dirige.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
40. C'est important pour lui/elle de s'adapter à la nature et de s'y intégrer. Il/Elle croit qu'on ne devrait pas modifier la nature.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

QUESTION 2: En utilisant l'échelle de 1 à 5 ci-dessous, s'il vous plaît, encerclez votre degré d'accord ou de désaccord avec les énoncés suivants.

	Fortement en désaccord	En désaccord	Neutre	D'accord	Fortement d'accord	
1	Même si je suis une personne religieuse, je refuse de laisser les considérations religieuses influencer mes affaires quotidiennes.	1	2	3	4	5
2	Mes croyances spirituelles donnent un sens significatif et un but à ma vie.	1	2	3	4	5
3	Ma mission dans la vie est guidée / façonnée par ma foi en Dieu.	1	2	3	4	5
4	Rien n'est plus important pour moi que de servir Dieu de mon mieux.	1	2	3	4	5
5	Je pense qu'il est important pour mes enfants de croire en Dieu.	1	2	3	4	5
6	Le sens de ma vie vient du sentiment d'être relié à d'autres êtres vivants.	1	2	3	4	5
7	Il faut rechercher la direction de Dieu lors de chaque décision importante.	1	2	3	4	5
8	Bien que je crois en ma religion, je pense qu'il y a beaucoup de choses plus importantes dans la vie.	1	2	3	4	5
9	Ma foi implique toute ma vie.	1	2	3	4	5
10	Je m'efforce de transposer ma religion dans toutes mes relations de la vie.	1	2	3	4	5
11	Ce que j'essaie de faire dans ma vie au jour le jour est important pour moi d'un point de vue spirituel.	1	2	3	4	5
12	Si je devais changer d'église, je ressentirais un grand sentiment de perte.	1	2	3	4	5
13	Face à un événement tragique j'essaie de me rappeler que Dieu m'aime encore et qu'il y a de l'espoir pour l'avenir.	1	2	3	4	5
14	Je voudrais changer d'église si celle-ci développait des problèmes financiers ou de leadership majeur.	1	2	3	4	5
15	Quand je perds le contact avec Dieu, j'ai de la difficulté à ressentir le but et le sens de la vie.	1	2	3	4	5
16	Savoir que je fais partie de quelque chose de plus grand que moi donne un sens à ma vie.	1	2	3	4	5
17	Regarder les événements les plus troublants ou déboussolant d'un point de vue spirituel ajoute du sens à ma vie.	1	2	3	4	5
18	Mes croyances religieuses sont à la base de mon approche à la vie.	1	2	3	4	5
19	Ma relation à Dieu m'aide à trouver un sens dans les hauts et les bas de la vie.	1	2	3	4	5
20	Ma foi limite parfois mes actions.	1	2	3	4	5
21	Les objectifs de ma vie se développent à partir de ma compréhension de Dieu.	1	2	3	4	5
22	Mes croyances spirituelles donnent un sens aux joies et aux peines de ma vie.	1	2	3	4	5

QUESTION 2 (suite) : En utilisant l'échelle de 1 à 5 ci-dessous, s'il vous plaît encerclez votre degré d'accord ou de désaccord avec les énoncés suivants.

	Fortement en désaccord	En désaccord	Neutre	D'accord	Fortement d'accord
23 Ce que je crois n'a pas beaucoup d'importance en autant que je mène une vie morale.	1	2	3	4	5
24 Lorsque je suis déconnecté de la dimension spirituelle de ma vie, je perds le but de mon existence.	1	2	3	4	5
25 Je pense que tout ce qui arrive a une fin.	1	2	3	4	5
26 Sans la dimension spirituelle, ma vie quotidienne serait insensée.	1	2	3	4	5
27 Je m'intègre bien dans l'environnement de mon église.	1	2	3	4	5
28 La bonté et l'amour de Dieu sont plus grands que l'on peut les imaginer.	1	2	3	4	5
29 Je me sens à l'aise dans cette église.	1	2	3	4	5
30 Mon but dans la vie reflète ce que je crois que Dieu veut pour moi.	1	2	3	4	5
31 Dans ma vie, j'éprouve de la présence de Dieu.	1	2	3	4	5
32 En dépit de toutes les choses qui vont mal, le monde est toujours mobilisé par l'amour.	1	2	3	4	5
33 J'essaie de remplir le sens à mon existence que Dieu m'a donné.	1	2	3	4	5
34 L'église à laquelle j'appartiens a une grande importance pour moi.	1	2	3	4	5
35 Ma vie est importante parce que je fais partie du plan de Dieu.	1	2	3	4	5

Question 3: Au cours de la dernière année, combien de contribution hebdomadaire moyenne avez-vous fait à votre congrégation.
(Veuillez cocher une seule case)

- 0-20\$ par semaine
- 21-40\$
- 41-60\$
- 61-80\$
- 81-100\$
- 101-120\$
- 121-140\$
- 141-160\$
- 161-180\$
- 181-200\$
- Supérieur à 200\$ par semaine

Question 4: Dans une semaine moyenne, combien d'heures passez-vous à faire des activités au nom de votre congrégation ou pour des raisons religieuses ou spirituelles?
(Veuillez cocher une seule case)

- Moins de 1 heure par semaine
- Environ 1 heure
- Plus de 1 mais moins de 3 heures
- Plus de 3 mais moins de 5 heures
- Plus de 5 mais moins de 7 heures
- Plus de 7 mais moins de 9 heures
- Plus de 9 mais moins de 11 heures
- Plus de 11 heures par semaine

Question 5: S'il vous plaît encerclez combien de fois vous faites, pensez ou ressentez chacune des choses suivantes. (Encerclez une réponse pour chaque activité).

	Jamais 1	Rarement 2	Parfois 3	Souvent 4	Très souvent 5
1 Je sens la présence de Dieu.	1	2	3	4	5
2 Pendant le culte, ou à d'autres moments lors de la connexion avec Dieu, je ressens de la joie qui me fait sortir de mes préoccupations quotidiennes.	1	2	3	4	5
3 J'essaie de comprendre la situation et de décider quoi faire sans m'appuyer sur Dieu.	1	2	3	4	5
4 J'ai du mal à me pardonner certaines choses que j'ai faites.	1	2	3	4	5
5 Je me sens guidé par Dieu dans mes activités quotidiennes.	1	2	3	4	5
6 Je pense à la façon dont ma vie s'intègre dans une force spirituelle plus grande.	1	2	3	4	5
7 J'accepte les autres, même quand ils font des mauvaises choses.	1	2	3	4	5
8 Je crois que Dieu m'a pardonné le mal que j'ai fait.	1	2	3	4	5
9 Je sens l'amour de Dieu pour moi, directement.	1	2	3	4	5
10 À quelle fréquence les membres de votre congrégation vous font-ils sentir aimés et soignés ?	1	2	3	4	5
11 J'éprouve une connexion à toute la vie.	1	2	3	4	5
12 Si vous aviez un problème ou étiez confronté à une situation difficile, quel confort les personnes de votre congrégation seraient-ils prêts à vous donner?	1	2	3	4	5
13 À quelle fréquence les gens dans votre congrégation vous critiquent-ils et critiquent ce que vous faites?	1	2	3	4	5
14 Je crois que quand les gens disent qu'ils me pardonnent pour quelque chose que j'ai fait, ils le pensent vraiment.	1	2	3	4	5
15 Outre les services religieux, combien de fois avez-vous participé à d'autres activités à votre lieu de culte?	1	2	3	4	5
16 Ma religion ou spiritualité me reconforte.	1	2	3	4	5
17 Je me tourne vers Dieu pour avoir de la force, du soutien et des conseils en cas de crise	1	2	3	4	5
18 Je suis spirituellement touché par la beauté de la création.	1	2	3	4	5
19 À quelle fréquence regardez-vous ou écoutez-vous des émissions religieuses à la télévision ou à la radio?	1	2	3	4	5
20 Combien de fois avez-vous écouté les gens dans votre congrégation parler de leurs problèmes privés et préoccupations ?	1	2	3	4	5
21 Je me sens souvent comme si je n'ai pas réussi à vivre de la bonne façon.	1	2	3	4	5
22 Combien de fois avez-vous exprimé votre intérêt et votre préoccupation pour le bien-être des gens?	1	2	3	4	5
23 À quelle fréquence les membres de votre congrégation vous écoute-ils parler de vos problèmes privés et de vos préoccupations ?	1	2	3	4	5
24 À quelle fréquence les membres de votre congrégation font-ils trop de demandes sur vous?	1	2	3	4	5

Question 5 (suite): S'il vous plaît encerclez combien de fois vous faites, pensez ou ressentez chacune des choses suivantes. (Encerclez une réponse pour chaque activité.)

	Jamais 1	Rarement 2	Parfois 3	Souvent 4	Très souvent 5
25 Je trouve la force dans ma religion ou spiritualité.	1	2	3	4	5
26 Combien de fois lisez-vous la Bible ou autre littérature religieuse?	1	2	3	4	5
27 À quelle fréquence les membres de votre congrégation essaient-ils de profiter de vous?	1	2	3	4	5
28 À quelle fréquence les membres de votre congrégation expriment-ils leur intérêt et leur préoccupation pour votre bien-être?	1	2	3	4	5
29 Si vous étiez malade, combien les personnes de votre congrégation seraient-ils prêts à vous aider?	1	2	3	4	5
30 Combien de fois avez-vous prié en privé, dans des lieux autres que l'église?	1	2	3	4	5
31 Je me demande si Dieu existe vraiment.	1	2	3	4	5
32 Je sens la paix intérieure profonde ou l'harmonie.	1	2	3	4	5
33 Combien de fois assistez-vous au service de l'église?	1	2	3	4	5
34 J'ai souvent l'impression que peu importe ce que je fais maintenant, je ne pourrai jamais rattraper les erreurs que j'ai faites dans le passé.	1	2	3	4	5
35 Je demande l'aide de Dieu lors des activités quotidiennes.	1	2	3	4	5
36 Si vous aviez besoin de savoir où aller pour obtenir de l'aide pour un problème que vous rencontrez, combien de personnes dans votre congrégation seraient prêtes à vous aider?	1	2	3	4	5
37 Si j'entends un sermon, je pense souvent à des choses que j'ai faites de mal.	1	2	3	4	5
38 Je crois qu'il y a des moments où Dieu m'a puni.	1	2	3	4	5
39 J'exprime de la colère envers Dieu pour laisser les choses terribles se produire.	1	2	3	4	5
40 Je suis reconnaissant pour mes bénédictions.	1	2	3	4	5
41 Je me soucie des autres avec altruisme.	1	2	3	4	5
42 Je confesse mes péchés et demande pardon à Dieu.	1	2	3	4	5
43 Je travaille avec Dieu en tant que partenaire pour passer à travers les moments difficiles	1	2	3	4	5
44 Il est facile pour moi d'admettre que j'ai tort.	1	2	3	4	5
45 J'ai des rancunes que je garde depuis des mois ou des années.	1	2	3	4	5
46 Je suis capable de me réconcilier assez facilement avec des amis qui m'ont blessé d'une façon ou d'une autre.	1	2	3	4	5
47 Je pense que les situations stressantes sont la manière de Dieu de me punir pour mes péchés ou mon manque de spiritualité.	1	2	3	4	5
48 Je me demande si Dieu m'a abandonné.	1	2	3	4	5
49 Je sens l'amour de Dieu pour moi, à travers les autres.	1	2	3	4	5
50 Combien de fois faites-vous en sorte que les gens de votre congrégation se sentent aimés et soignés?	1	2	3	4	5
51 J'essaie de trouver la leçon de Dieu dans les crises.	1	2	3	4	5

Question 6: Ce qui suit est une liste de choses que les gens communément vivent dans les services de culte religieux. S'il vous plaît indiquez à quelle fréquence vous faites ces choses lorsque vous assistez à des services. (Encercler une réponse pour chaque activité)

	Jamais 1	Rarement 2	Parfois 3	Souvent 4	Très souvent 5
a Écouter les autres jouer de la musique.	1	2	3	4	5
b Chanter ou jouer de la musique vous-même.	1	2	3	4	5
c Prier.	1	2	3	4	5
d Lire ou écouter de l'Écriture.	1	2	3	4	5
e Écouter le sermon.	1	2	3	4	5
f Participer à des rites ou à des sacrements, comme la communion, le baptême.	1	2	3	4	5
g Penser à la beauté de l'édifice.	1	2	3	4	5
h S'asseoir en silence.	1	2	3	4	5
i Faire partie d'un rituel de guérison, comme l'imposition des mains.	1	2	3	4	5
j Recevoir des cadeaux de l'Esprit, comme parler en langues.	1	2	3	4	5

Question 7: Ce qui suit est une liste de choses que les gens vivent communément dans les services de culte religieux. S'il vous plaît, indiquez à quel point elles sont importantes pour vous. (Encercler une réponse pour chaque activité).

	Pas du tout important 1	Peu important 2	Assez important 3	Très important 4	Extrêmement important 5
a Écouter les autres jouer de la musique.	1	2	3	4	5
b Chanter ou jouer de la musique vous-même.	1	2	3	4	5
c Prier.	1	2	3	4	5
d Lire ou écouter de l'Écriture.	1	2	3	4	5
e Écouter le sermon.	1	2	3	4	5
f Participer à des rites ou à des sacrements, comme la communion, le baptême.	1	2	3	4	5
g Penser à la beauté de l'édifice.	1	2	3	4	5
h S'asseoir en silence.	1	2	3	4	5
i Faire partie d'un rituel de guérison, comme l'imposition des mains.	1	2	3	4	5
j Recevoir des cadeaux de l'esprit, comme parler en langues.	1	2	3	4	5

La série de questions qui suit est vitale pour la réalisation de cette étude.
Vos réponses sont confidentielles.
Par ailleurs, aucune information personnelle ne sera publiée ni communiquée au public.
S'il vous plaît, répondre à TOUTES les questions.

Question 8: Quel est votre sexe ? (S'il vous plaît cochez une case)

- Homme
 Femme

**Question 9: Quel âge avez-vous?
(S'il vous plaît cochez une case)**

- Moins de 18 ans
 18-24
 25-34
 35-44
 45-54
 55-64
 65 ans et plus

**Question 10: Quel est votre revenu annuel?
(S'il vous plaît cochez une case)**

- Moins de 20,000\$
 20,001-30,000\$
 30,001-40,000\$
 40,001-50,000\$
 50,001-60,000\$
 60,001-70,000\$
 70,001-80,000\$
 80,001-90,000\$
 90,001-100,000\$
 Supérieur à 100.000 dollars

**Question 11: Quel est votre état civil?
(S'il vous plaît cochez une case)**

- Jamais légalement marié (célibataire)
 Légalement marié (et non séparé)
 Séparé, mais toujours légalement marié
 Divorcé
 Veuf

**Question 12: Quel est votre plus haut niveau
d'éducation ? (S'il vous plaît cochez une case)**

- Moins d'une 9e année
 Quelques cours d'études secondaires
 Diplôme d'études secondaires
 Quelques cours professionnels ou collégiaux
 Diplôme d'étude collégial ou professionnel
 Quelques cours Universitaires
 Diplôme Universitaire

Question 13: Êtes-vous citoyen canadien? (S'il vous plaît cochez une case)

- Oui
 Non

Question 14: Quel est votre lieu de naissance? (Veuillez écrire la province ou du pays)

Question 15: Quelle langue parlez-vous le plus souvent à la maison ?

- Anglais
 Français
 Autre (précisez) _____

Question 16: En quelle année avez-vous immigré au Canada? (S'il vous plaît cochez une)

- Ne s'applique pas, née au Canada
- Immigré avant 1961
- Immigré 1961-1970
- Immigré 1971-1980
- Immigré 1981-1990
- Immigré 1991-2000
- Immigré après 2001

Question 17: Êtes-vous:
(Placez un "x" dans une case ou précisez, le cas échéant.)

- Blanc
- Chinois
- Asie du Sud (par exemple, Indien, Pakistanais, Sri -Lankais, etc.)
- Noir
- Philippin
- Amérique latine
- Asie du Sud-Est (Cambodge, Indonésie, Laos , Vietnam , etc)
- Arabe
- Asie de l'Ouest (par exemple, l'Afghanistan, l'Iran, etc)
- Japonais
- Coréen
- Autre (précisez) _____

Question 18: Quelle est votre dénomination religieuse actuelle? (S'il vous plaît écrivez en réponse)

Question 19: Avez-vous déjà changé de dénomination religieuse?

- Oui, (Si oui, passez à la question 20 ci-dessous)
- Non (Si non, passez à la question 21 ci-dessous)

Question 20: Si vous avez changé votre dénomination religieuse, veuillez indiquer votre/vos dénomination(s) religieuse(s) antérieure(s). (Choisissez autant de réponses qui s'appliquent).

- Jamais changé
- L'Église Unie
- Pentecôtiste
- Luthérien
- Presbytérien
- Baptiste
- Anglicane
- Autre (précisez) _____

Question 21: Vous êtes invités à apporter vos commentaires dans l'espace ci-dessous. S'il vous plaît ne vous identifiez pas. Vous pouvez ajouter une feuille supplémentaire si nécessaire.

Ce questionnaire comporte 10 pages recto-verso. **S'il vous plaît:**

- (a) Assurez-vous d'avoir bien complété les deux côtés du questionnaire;
- (b) Assurez-vous d'avoir répondu à toutes les questions;
- (c) Placez le questionnaire dans l'enveloppe pré-adressée ci-jointe, scellez l'enveloppe et retournez le tout par la poste.

MERCI D'AVOIR COMPLÉTÉ CE QUESTIONNAIRE. VOTRE COLLABORATION EST GRANDEMENT APPRÉCIÉE.

问卷调查

Research Ethics Board Ethics Certificate 1-1360.10/12 R2

如果您有任何关于本问卷调查的问题,请咨询 Saint Paul 大学的调研负责人 Junior Smith 先生。您可发邮件到 xxxxxxx@rogers.com 或拨打电话(613) xxxxxxxx 询问。

YOUR COOPERATION IS GREATLY APPRECIATED
非常感谢您的合作

说明

本问卷和相关知情同意书只可由 18 岁以上、且于最近一年内至少参加过一次教会活动的人士填写。

您可以选择书面回答或在网上完成本问卷,但只可以采用其中的一种方式。网上问卷的网址详见本页的页脚。

请至少使用 30-40 分钟完成问卷。

填写知情同意书

请在完成本问卷之前仔细阅读并签署相关的“知情同意书”,并将签好的文件放入标有“知情同意书”的信封并将其封好。为了确保本次问卷的保密性和不记名性,请**不要**把问卷本身也放入该信封。这些信封上已经标有回寄的地址。

完成问卷

请遵循每页的说明来回的每项问题。本问卷一共 10 页,且每张都有正反两页。**请务必将两页的问题都予以回答。**

请在答复了所有问题之后,将填完的问卷装入标有“问卷”的信封并将其封好。为了确保本次问卷的私密性和不记名性,请**不要**把“知情同意书”也放入该信封。这些信封上已经标有回寄的地址。

您的答复非常重要

所有的答复没有对错之分,只请完全根据您本人的想法和经历来回答每个提问或声明。

谢谢。

问题 1: 请阅读以下对一些人士的简单描述, 并思考这些描述与您本人的相似程度。然后在对应的方块上打叉, 越往右边选择, 表明相似程度越高。

	您觉得他/她和您自己相似吗?					
	完全不同	不一样	有一点相似	某种程度的相似	相似	非常相似
1. 他/她看重创新思维和具备创新能力, 而且喜欢按照自己的方式来决解决问题。	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. 他/她重视财富, 希望拥有许多金钱和昂贵的物品。	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. 他/她认为世上每个人都被平等对待是重要的事情, 并相信每人在一生中的都应该拥有平等的机会。	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4. 他/她重视展示自己的能力, 并希望别人能赞赏他们的作为。	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5. 他/她看重安全的生活环境, 对一切有可能威胁自身安全的事情予以回避。	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
他/她看重能否在一生中做不同的事情, 并总是去做一些新的尝试。	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7. 他/她相信人们应该按照被教导的方式去做事, 认为人应当无论何时何地, 甚至在无人知晓的情况下, 都要按照规矩办事。	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8. 他/她重视听取与自己不同的见解, 甚至愿意去理解那些自己反对的人和事。	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9. 他/她认为不索求更多是重要的品格; 并且人应该对自己所拥有的感到满足。	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10. 他/她会寻找一切机会让自己快乐, 并认为做令自己开心的事情是很重要的。	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
11. 他/她在意能否对自己的事情有决定权, 喜欢自由地计划和选择自己的行动。	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12. 他/她重视去帮助周围的人, 关心他人的福祉。	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
13. 他/她在意能否成为非常成功的人, 并喜欢给他人留下深刻印象。	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
14. 他/她认为国家的安全非常重要, 政府应该时时警惕国内外的威胁因素。	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
他/她喜欢承担风险, 并总是找机会去尝试冒险。	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
16. 他/她认为做正确的事情是重要的, 并希望避免做一些别人认为不对的事情。	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
17. 他/她在意控制权并常对别人发号施令, 要求别人完成自己所交付的工作。	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
18. 他/她认为对朋友忠诚是重要的, 并愿意为自己亲近的人做出牺牲。	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
19. 他/她坚信人应该关心大自然, 认为保护环境是重要的。	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
20. 他/她重视宗教信仰, 并努力去遵守所信仰的教义的要求。	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
21. 他/她重视物品是否被收拾整齐保持清洁, 不喜欢乱七八糟的环境。	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
22. 他/她认为对事物有兴趣是重要的, 而且好奇心强, 并尝试去了解各种事情。	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
23. 他/她相信全世界的人都应该和谐相处, 重视倡导人群之间的和平关系。	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
24. 他/她认为有雄心壮志是重要的, 希望能展示自己的能力。	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
25. 他/她认为最好按照传统方式做事情, 能够保持既有的习俗是重要的。	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
26. 他/他认为享受生活的乐趣是重要的, 并喜欢“宠坏自己”。	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
27. 他/她重视去回应别人的需要, 并努力去帮助自己认识的人。	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
28. 他/她相信人应该尊重父母和老年人, 孝敬老人是重	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

	您觉得他/她和您自己相似吗?					
	完全不同	不一样	有一点相似	某种程度的相似	相似	非常相似
要的。						
29. 他/她希望每个人都被公平对待，并且看重社会对弱势群体的保护。	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
30. 他/她喜欢意想不到的惊喜，认为拥有令人兴奋的一生是重要的。	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
31. 他/她认为身体健康很重要，并努力避免致病因素。	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
33. 他/她认为力争上游是重要的，并努力去做得比别人更好。	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
33. 他/她认为宽恕伤害过自己的人是重要的，应该去发现他们的善处而不总是怀恨在心。	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
34. 他/她看重独立性，喜欢凡事靠自己。	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
35. 他/她认为有一个稳定的政府是重要的，并关心社会秩序是否得到保障。	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
36. 他/她重视在任何时候都对人与礼相待，尽量避免打扰或激怒他人。	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
37. 他/她非常希望享受生活，认为有快乐时光是重要的事情。	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
38. 他/她注重为人谦卑，尽量不做引人注目的事情。	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
39. 他/她希望成为一个有决定权的人，喜欢做领导式的人物。	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
40. 他/她注重与大自然和谐相处，认为人们不应该去改变自然界。	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

问题 2: 请在相应的选择上画圈, 说明您在多大程度上同意或反对以下各项陈述。

	Strongly disagree 强烈反对	Disagree 反对	Neutral 中立	Agree 同意	Strongly agree 强烈同意
1 尽管我是一个信仰宗教的人, 但我拒绝让教义影响我的日常生活。	1	2	3	4	5
2 我的属灵的信仰使我明白生命的意义和目的。	1	2	3	4	5
3 我一生的使命是被我信靠的神所指引/塑造。	1	2	3	4	5
4 对我而言, 没有任何事情比尽全力服侍神更加重要。	1	2	3	4	5
5 我认为自己的孩子能够信仰神是非常重要的事情。	1	2	3	4	5
6 我生活的意义源于能感受到同其它生命体的联接。	1	2	3	4	5
7 作每一个重要决定时, 人应该向神寻求指引。	1	2	3	4	5
8 尽管我信仰自己的宗教, 但我认为生命中还有其它更加重要的事情要做。	1	2	3	4	5
9 我的信仰是我生命的全部。	1	2	3	4	5
10 我努力将自己的宗教信仰延续到生活中的各项事务中去。	1	2	3	4	5
11 我每天尝试做一些从灵性角度来说对自己非常重要的事情。	1	2	3	4	5
12 要是我不得不改换所在教会, 我将会有非常重的失落感。	1	2	3	4	5
13 当遇到令人悲伤的事情, 我会提醒自己神依然爱我, 而未来仍富有希望。	1	2	3	4	5
14 如果我所在的教会发生领导层或者财务方面的问题时, 我会改换到其它教会。	1	2	3	4	5
15 当失去与神的联系时, 我觉得很难感受到生命的意义和目的。	1	2	3	4	5
16 让自己成为更大的组织中的一份子对我的生命有重要意义。	1	2	3	4	5
17 能从灵性角度去面对困难和疑惑使我的生命更有意义。	1	2	3	4	5
18 我的宗教信仰是我生命法则的依靠。	1	2	3	4	5
19 我与神的关系帮助我在生活的起起落落中找到其中真正的意义。	1	2	3	4	5
20 我的信仰有时候会约束我的行为。	1	2	3	4	5
21 我生活的目标源于我能够认识神。	1	2	3	4	5
22 我的属灵信仰使生活中的快乐和悲伤都具有特别的意义。	1	2	3	4	5

问题 2 (续)：请在相应的选择上画圈，说明您在多大程度上同意或反对以下各项陈述。

	Strongly disagree 强烈反对	Disagree 反对	Neutral 中立	Agree 同意	Strongly agree 强烈同意
23 只要我在生活中遵守道德，信仰什么就并不那么重要。	1	2	3	4	5
24 当我与属灵的生活中断联系时，会感到失去生命的意义。	1	2	3	4	5
25 我认为每件事情的发生都有它的意义。	1	2	3	4	5
26 如果没有属灵的生命，我每天的生活将会变得毫无意义。	1	2	3	4	5
27 我在教会中适得其所。	1	2	3	4	5
28 神的爱和恩赐大于我们所能想象。	1	2	3	4	5
29 我在教会中感觉自在，就像在家里一样。	1	2	3	4	5
30 我生命的意义源于神对我的旨意。	1	2	3	4	5
31 我在生命中经历了神的存在。	1	2	3	4	5
32 尽管有各样的罪恶过错，世界仍会被爱所感动。	1	2	3	4	5
33 我将努力完成神所赋予我的生命中的目标。	1	2	3	4	5
34 我所参加的教会对我来说极为重要。	1	2	3	4	5
35 因为我属于神的计划中的一部分，所以我的生命有特别的意义。	1	2	3	4	5

问题 3：在去年一年里，您平均每星期为所在的圣会奉献的金额。

(请选择以下中的一项)

- \$0-20 weekly (每周\$0-20)
- \$21-40
- \$41-60
- \$61-80
- \$81-100
- \$101-120
- \$121-140
- \$141-160
- \$161-180
- \$181-200
- Greater than \$200 weekly (每周多于\$200)

问题 4：在自己所属圣会的事务，或者其它与敬虔或属灵相关的事务中，您平均每星期所用的时间。

(请选择以下中的一项)

- Less than 1 hour weekly (少于 1 小时)
- About 1 hour (约 1 小时)
- Over 1 but less than 3 hours (1-3 小时之间)
- Over 3 but less than 5 hours (3-5 小时之间)
- Over 5 but less than 7 hours (5-7 小时之间)
- Over 7 but less than 9 hours (7-9 小时之间)
- Over 9 but less than 11 hours (9-11 小时之间)
- Over 11 hours weekly (每周 11 小时以上)

问题 5：请圈出您在怎样的程度上曾经做过、感受过或经历过以下所描述的事件。（每项事件请仅选择一个选项）

	从未 1	很少 2	有时 3	经常 4	非常频繁 5
1 我感到神的存在。	1	2	3	4	5
2 当敬拜神或做其它与神交通的事情时，我会觉得从日常的烦恼中解脱出来并感到喜悦。	1	2	3	4	5
3 我会为各种事件寻找客观的理由，并且自己决定该怎么做，而不是依靠神。	1	2	3	4	5
4 我会为自己所做的一些事情感到不可原谅。	1	2	3	4	5
5 在每天生活中，我都会感受到神的指引。	1	2	3	4	5
6 我思索自己的生命如何成为更为广泛的属灵性力量中的一部分。	1	2	3	4	5
7 虽然有些人做错事，我仍舊會接受他。	1	2	3	4	5
8 我相信神已经原谅了我曾经做错的事情。	1	2	3	4	5
9 我真切地感受到神对我的爱。	1	2	3	4	5
10 你所在教会的教友们是否经常会让你感到被爱、被关心？	1	2	3	4	5
11 我能感受到生命中所有事物之间的联系。	1	2	3	4	5
12 当你遭遇困境或碰到难题时，你教会的会众们会愿意给你带来多大程度的安慰？	1	2	3	4	5
13 你教会的会众们是不是经常批评你或你做的事情？	1	2	3	4	5
14 当别人說原谅我所做的一些事情的时候，我相信他们说的是真心话。	1	2	3	4	5
15 除了教会敬拜之外，你是否经常参与自己教会的其它活動？	1	2	3	4	5
16 我在宗教信仰或属灵境界中找到安慰。	1	2	3	4	5
17 遭遇危机时，我仰赖神给予的力量、支持和指引。	1	2	3	4	5
18 我对神的创造之美有灵里的感动。	1	2	3	4	5
19 你是否经常收听或收看广播或电视中的宗教节目？	1	2	3	4	5
20 你是否经常在教会中听人谈起他们私人的问题和感到焦虑的事情？	1	2	3	4	5
21 我经常感觉自己的生活没有走上正轨。	1	2	3	4	5
22 你是否经常表达出对他人生活幸福的关注和关心？	1	2	3	4	5
23 教会中的教友们是否经常会倾听你谈及私人的问题和感到焦虑的事情？	1	2	3	4	5
24 教会里的会众们是否经常对你提出过多的要求？	1	2	3	4	5

问题 5 (续)：请圈出您在怎样的程度上曾经做过、感受过或经历过以下所描述的事件。(每项事件请仅选择一个选项)

	从未 1	很少 2	有时 3	经常 4	非常频繁 5
25 我从我的宗教信仰或灵性中获得力量。	1	2	3	4	5
26 你是否经常阅读圣经或其它的宗教文献?	1	2	3	4	5
27 你所在教会里的人们是否经常利用你?	1	2	3	4	5
28 你所在教会里的人是否经常关心你的生活幸福与否?	1	2	3	4	5
29 如果你病倒了, 你教会里的教友会在多大程度上帮助你?	1	2	3	4	5
30 你是否经常在教会以外的地方私下祈祷?	1	2	3	4	5
31 我怀疑神是否真的存在。	1	2	3	4	5
32 我从内心深处感到平安和谐。	1	2	3	4	5
33 是你否经常参加教会的敬拜?	1	2	3	4	5
34 我经常觉得自己无论做什么都无法弥补从前犯过的错处。	1	2	3	4	5
35 在每天的日常事务中, 我会向神求告帮助。	1	2	3	4	5
36 如果你面对问题, 需要知道从哪里获得帮助时, 你教会里的人们会在多大程度上帮助你?	1	2	3	4	5
37 在听人布道时, 我经常会想起自己曾做错过的事情。	1	2	3	4	5
38 我相信神曾经不止一次地惩罚过我。	1	2	3	4	5
39 我为一些糟糕事情的发生向神发怨气。	1	2	3	4	5
40 我为自己获得的祝福而感恩。	1	2	3	4	5
41 我对他人有无私的关怀。	1	2	3	4	5
42 我向神认罪并祈求神的赦免。	1	2	3	4	5
43 在经历困境时我与神结伴同行。	1	2	3	4	5
44 对我来说, 承认错误并不是一件难事。	1	2	3	4	5
45 我的一些积怨会长达几个月或几年之久。	1	2	3	4	5
46 我会比较容易地和伤害过我的朋友重修旧好。	1	2	3	4	5
47 我觉得那些不好的遭遇是神因为我的罪错或缺乏灵性给予的惩罚。	1	2	3	4	5
48 我不知道神为什么会离弃我。	1	2	3	4	5
49 我感到神通过他人所给予我的爱。	1	2	3	4	5
50 你是否经常会使得教会里的人们感到被爱和被关心。	1	2	3	4	5
51 我会试图从危难中发现神对我的教训。	1	2	3	4	5

问题 6：以下罗列了一些人们在宗教敬拜时通常会经历的事情。请圈出您在怎样的程度上曾经做过这些事情。（每项事件请仅选择一个选项）

	从未 1	很少 2	有时 3	经常 4	非常频繁 5
a 听别人演奏圣乐。	1	2	3	4	5
b 自己歌唱圣歌或演奏圣乐。	1	2	3	4	5
c 祈祷。	1	2	3	4	5
d 阅读或聆听经文。	1	2	3	4	5
e 听人布道。	1	2	3	4	5
f 参加宗教仪式，如圣餐和洗礼等。	1	2	3	4	5
g 思索神的建造之美。	1	2	3	4	5
h 静坐。	1	2	3	4	5
i 参与教会礼仪，如按手医治。	1	2	3	4	5
j 获得属灵的恩赐，比如说方言。	1	2	3	4	5

问题 7：以下罗列了一些人们在宗教敬拜时通常会经历的事情。请圈出它们对你而言的重要程度。（每项事件请仅选择一个选项）

	根本不重要	稍微有些 重要	有些重要	很重要	极为重要
A 聆听他人演奏圣乐。	1	2	3	4	5
b 你自己歌唱圣歌或演奏圣乐。	1	2	3	4	5
c 祈祷。	1	2	3	4	5
d 阅读或聆听经文。	1	2	3	4	5
e 听人布道。	1	2	3	4	5
f 参加宗教仪式，如圣餐和洗礼等。	1	2	3	4	5
g 思索神的建造之美。	1	2	3	4	5
h 静坐。	1	2	3	4	5
i 参与教会礼仪，如按手医治。	1	2	3	4	5
j 获得属灵的恩赐，比如说方言。	1	2	3	4	5

以下这些标准化的问题对于本次研究工作极为重要，而且您的回答信息将会被保密。此外，任何个人层面的信息都不会被披露给除本次研究项目中的研究人员和他/她的上司以外的人士。
请回答所有问题

问题 8: 你的性别? (请仅选择一项)

- 男
 女

问题 9: 你的年龄?
(请仅选择一项)

- 18 岁以下
 18-24
 25-34
 35-44
 45-54
 55-64
 65 岁及以上

问题 10: 你的收入? (请仅选择一项)

- \$20,000 以下
 \$20,001-30,000
 \$30,001-40,000
 \$40,001-50,000
 \$50,001-60,000
 \$60,001-70,000
 \$70,001-80,000
 \$80,001-90,000
 \$90,001-100,000
 Greater than \$100,000 (\$100,000 以上)

问题 11: 你的婚姻状态? (请仅选择一项)

- 没有在法律意义上的结婚 (单身)
 法律意义上已婚 (且没有分居)
 分居, 但仍保留法律意义上的婚姻
 离异
 丧偶

问题 12: 你的最高学历? (请仅选择一项)

- 不到 9 年级
 读过一段高中
 高中毕业
 读过一段职业学院或社区学院
 毕业于职业学院或社区学院
 读过一段大学
 大学毕业

问题 13: 你是否是加拿大公民? (请仅选择一项)

- 是
 否

问题 14: 你的出生地? (请写下出生所在国内省一级名称)

问题 15: 你在家中最常用的语言是哪一种?

- 英语
 法语
 其它 (请指明) _____

问题 16: 你那一年移民到加拿大? (请仅选择一项)

- 不适用, 因为我出生在加拿大
 1961 年以前
 1961-1970 年之间
 1971-1980 年之间
 1981-1990 年之间
 1991-2000 年之间
 2001 年之后

问题 17: 你属于?

(请选中下列一项并画 x)

- 白人
 华人
 南亚人 (例如东印度人、巴基斯坦人、斯里兰卡人等)
 黑人
 菲律宾人
 拉丁美洲人
 东南亚人 (如柬埔寨人、印度尼西亚人、老挝人、越南人等)
 阿拉伯人
 西亚人 (如阿富汗人, 伊朗人等)
 日本人
 韩国人
 其他 (请指明) _____

问题 18: 你现在属于那个教派? (请仅写一项)

问题 19: 你是否曾经更改过所属的教派??

- 是 (如选“是”, 请转到问题 20)
- 否 (如选“否”, 请转到问题 21)

问题 20: 如果你曾经更改过教派, 请指明你之前所属的教派曾是哪一个或那几个? (可按实际情况多选)

- 从未改变
- 联合教会
- 五旬节派
- 路德教派
- 长老会
- 浸信会
- 圣公会
- 其它 (请指明) _____

问题 21: 欢迎您在这里提供更多的见解, 但请不要指明您的身份。若有必要, 您也可以再添加一页以便书写更多的内容。

本初问卷共一共包括 10 页。请:

确认您已经回复了每一页上的问题;

确认您已经回复了所有的问题;

请将问卷放入所提供的已标有地址的信封后, 封好并寄回。

感谢您合作完成本次问卷调查

9.5 Appendix 5: The United Church of Canada (Selected Data)

9.5.1 List of Conferences and Presbyteries in The United Church Of Canada

1 Number Of Preaching Places; 16 Total Membership, Resident And Non-Resident Dec 31 2011
17 Total Non-Resident Membership; 16-17 Total Resident Membership
20 Average Weekly Attendance At Sunday Worship

Table 9-10: List of Conferences, Presbyteries, Pastoral Charges and Congregations in The United Church of Canada, 2011 (2012 Yearbook).

	1	16	17	16-17	20
CONFERENCE: Newfoundland & Labrador					
East District	98	12,743	2,145	10,598	4,229
West District	103	8,053	1,424	6,629	3,294
{Newfoundland & Labrador Misc.	0	0	0	0	0
CON TOTS: Nfld & Labrador	201	20,796	3,569	17,227	7,523
CONFERENCE: Maritime					
Bermuda	3	417	73	344	146
Chignecto	49	6,582	1,946	4,636	2,275
Halifax	43	13,538	3,145	10,393	3,961
Inv.-Guysborough	27	2,374	778	1,596	622
Miramichi	34	5,052	1,784	3,268	1,340
Pictou	21	3,971	1,021	2,950	1,171
P.E.I.	48	9,735	2,398	7,337	3,869
Saint John	36	6,154	1,312	4,842	1,740
South Shore	38	3,453	801	2,652	1,093
St. Croix	14	817	125	692	342
Sydney	33	5,460	1,134	4,326	1,556
Truro	59	7,417	2,365	5,052	2,137
Valley	33	4,040	1,322	2,718	1,274
Woolastook	51	7,655	2,461	5,194	2,225
{Maritime Misc.}	0	0	0	0	0
CON TOTS: Maritime	489	76,665	20,665	56,000	23,751
CONFERENCE: Montreal & Ottawa					
Laurentien	7	318	17	301	190
Montreal	67	10,096	1,284	8,812	3,275
Ottawa	75	15,858	2,932	12,926	5,431
Quebec-Sherbrooke	42	3,185	1,036	2,149	942
Seaway Valley	51	6,482	2,008	4,474	1,755
{Montreal & Ottawa Misc.}	0	0	0	0	0
CON TOTS: Montreal & Ottawa	242	35,939	7,277	28,662	11,593
CONFERENCE: Bay of Quinte					
Belleville	47	6,836	813	6,023	2,681
Cobourg	28	3,680	690	2,990	1,341
Kingston	54	6,332	784	5,548	2,863
Lindsay	39	3,929	643	3,286	1,670
Oshawa	37	8,567	960	7,607	3,532
Peterborough	44	4,990	823	4,167	2,293
Renfrew	48	6,531	1,678	4,853	2,075
{Bay of Quinte Misc.}	0	0	0	0	0
CON TOTS: Bay of Quinte	297	40,865	6,391	34,474	16,455

	1	16	17	16-17	20
CONFERENCE: Toronto					
Living Waters	85	11,692	1,578	10,114	5,288
Northern Waters	76	8,792	1,520	7,272	3,670
South West	57	10,603	1,518	9,085	5,375
Toronto Southeast	57	10,970	1,178	9,792	5,305
{Toronto Misc.}	0	0	0	0	0
CON TOTS: Toronto	275	42,057	5,794	36,263	19,638
CONFERENCE: Hamilton					
Bruce	42	9,174	3,583	5,591	2,240
Erie	48	6,987	2,113	4,874	2,320
Halton	36	11,774	2,717	9,057	4,253
Hamilton	51	7,677	1,685	5,992	3,256
Niagara	36	7,229	1,321	5,908	2,918
Waterloo	50	12,453	3,290	9,163	4,084
{Hamilton Misc.}	0	0	0	0	0
CON TOTS: Hamilton	263	55,294	14,709	40,585	19,071
CONFERENCE: London					
Algoma	22	3,307	824	2,483	1,035
Elgin	23	2,926	906	2,020	1,310
Essex	26	5,777	1,358	4,419	1,875
Huron-Perth	58	14,685	5,402	9,283	3,138
Kent	31	4,810	1,380	3,430	1,524
Lambton	34	5,885	1,725	4,160	1,891
Middlesex	54	11,416	2,336	9,080	4,153
Oxford	31	5,514	2,009	3,505	1,845
{London Misc.}	0	0	0	0	0
CON TOTS: London	279	54,320	15,940	38,380	16,771
CONFERENCE: Manitou					
North Bay	24	2,299	659	1,640	935
Spirt Dancing	16	1,442	487	955	431
Sudbury	32	3,262	863	2,399	1,289
{Manitou Misc.}	0	0	0	0	0
CON TOTS: Manitou	72	7,003	2,009	4,994	2,655
CONFERENCE: Saskatchewan					
Chinook	46	5,281	2,262	3,019	1,302
Good Spirit	36	5,595	2,561	3,034	1,072
Prairie Pine	48	4,765	1,765	3,000	1,144
River Bend	37	6,295	2,335	3,960	2,237
Tamarack	24	2,990	995	1,995	809
Twin Valleys	45	6,666	2,955	3,711	1,339
Wascana	33	5,811	1,486	4,325	1,650
{Saskatchewan Misc.}	0	0	0	0	0
CON TOTS: Saskatchewan	269	37,403	14,359	23,044	9,553

	1	16	17	16-17	20
CONFERENCE: Alberta & NW					
Calgary	28	6,400	260	6,140	3,527
Coronation	32	3,865	1,203	2,662	997
Edmonton	29	8,381	1,369	7,012	2,939
Foothills	23	3,183	619	2,564	1,028
Northern Lights	23	2,107	396	1,711	676
Red Deer	26	4,195	1,167	3,028	1,269
South Alberta	36	4,602	1,163	3,439	1,464
St. Paul	26	2,707	554	2,153	809
Yellowhead	50	4,295	876	3,419	1,528
{Alberta & Northwest Misc.}	0	0	0	0	0
CON TOTS: Alberta & NW	273	39,735	7,607	32,128	14,237
CONFERENCE: British Columbia					
Cariboo	14	930	199	731	492
Comox-Nanaimo	25	2,451	228	2,223	1,579
Fraser	27	4,191	406	3,785	2,006
Kamloops-Okanagan	38	3,811	422	3,389	2,046
Kootenay	23	1,604	320	1,284	705
Prince Rupert	14	1,169	248	921	325
Vancouver-Burrard	19	3,780	195	3,585	2,380
Vancouver-South	21	2,633	277	2,356	1,509
Victoria	22	3,205	321	2,884	2,109
Westminster	17	2,186	42	2,144	1,274
{British Columbia Misc.}	0	0	0	0	0
CON TOTS: British Columbia	220	25,960	2,658	23,302	14,425
CONFERENCE: All Native Circle					
All Tribes	6	313	31	282	95
Great Lakes Waterways	9	400	25	375	160
Keewatin	21	2,055	178	1,877	465
Plains	5	297	103	194	98
{All Native Circle Misc.}	0	0	0	0	0
CON TOTS: All Native Circle	41	3,065	337	2,728	818
CONFERENCE					
Newfoundland & Labrador	201	20,796	3,569	17,227	7,523
Maritime	489	76,665	20,665	56,000	23,751
Montreal and Ottawa	242	35,939	7,277	28,662	11,593
Bay of Quinte	297	40,865	6,391	34,474	16,455
Toronto	275	42,057	5,794	36,263	19,638
Hamilton	263	55,294	14,709	40,585	19,071
London	279	54,320	15,940	38,380	16,771
Manitou	72	7,003	2,009	4,994	2,655
Manitoba and NW Ontario	211	35,011	8,267	26,744	10,446
Saskatchewan	269	37,403	14,359	23,044	9,553
Alberta and Northwest	273	39,735	7,607	32,128	14,237
British Columbia	220	25,960	2,658	23,302	14,425
All Native Circle	41	3,065	337	2,728	818
{National Misc.}	0	4,796	0	4,796	0
National Totals	3,132	478,909	109,582	369,327	166,936

1 Number Of Preaching Places

16 Total Membership, Resident And Non-Resident Dec 31 2011

17 Total Non-Resident Membership

16-17 Total Resident Membership

20 Average Weekly Attendance At Sunday Worship

9.5.2 Ethnic Ministries in The United Church of Canada¹

Table 9-11: Ethnic Ministries by Conference in The United Church of Canada

Conference	Name, location
Alberta and Northwest	Chinese (Calgary) United Church, Alberta and Northwest Conference Chinese (Edmonton) United Church, Alberta and Northwest Conference South Alberta Japanese United Church, Alberta and Northwest Conference Korean United Church (Calgary), Alberta and Northwest Conference Korean United Church (Edmonton), Alberta and Northwest Conference
British Columbia	Chown Memorial and Chinese, British Columbia Conference Richmond Chinese United Church Mission Unit, British Columbia Conference Fraser Valley Japanese United Church, British Columbia Conference Okanagan Japanese United Church, British Columbia Conference Vancouver Japanese (English) United Church, British Columbia Conference Lakeview Multicultural, British Columbia Conference (Filipino) Amazing Grace Mission, British Columbia Conference (Filipino) Tai Kong United Church (Vancouver), British Columbia Conference (Filipino)
Hamilton	Mississauga Chinese United Church, Hamilton Conference Japanese United Church (Hamilton), Hamilton Conference Korean United Church (Hamilton), Hamilton Conference Armenian Evangelical Church, Hamilton Conference
Manitoba and Northwestern Ontario	Chinese (Winnipeg) United Church, Manitoba and Northwestern Ontario Conference Korean United Church (Winnipeg), Manitoba and Northwestern Ontario Conference Hungarian United Church (Winnipeg) Manitoba and Northwestern Ontario Conference Broadway Disciples, Manitoba and Northwestern Ontario Conference (Filipino)
Synode Montréal & Ottawa	Chinese (Ottawa) United Church, Synode Montréal & Ottawa Conference Japanese United Church (Montréal), Synode Montréal & Ottawa Conference Korean United Church (Montréal), Synode Montréal & Ottawa Conference Union, Montréal United Church, Synode Montréal & Ottawa Conference Hungarian United Church (Montréal), Synode Montréal & Ottawa Conference Armenian Evangelical United Church, Synode Montréal & Ottawa Conference

¹ Ethnic Ministries Congregations in the United Church of Canada
http://www.united-church.ca/contact/em_congregations
 downloaded May 27, 2013

Table 9-11 continued

Toronto	<p>Onnuri Korean United Church, Toronto Conference Centennial-Japanese United Church, Toronto Conference Toronto Japanese United Church, Toronto Conference Toronto Chinese United Church, Toronto Conference Alpha Korean United Church, Toronto Conference High Park United Church, Toronto Conference Immanuel Toronto Korean United Church, Toronto Conference Meadowvale Korean United Church, Toronto Conference Deutsche Evangeliums Kirche, Toronto Conference Dewi Sant Welsh, Toronto Conference Ghana Calvary Methodist, Toronto Conference Finnish Pastoral Charge, Toronto Conference Uganda Martyrs Mission, Toronto Conference Tamil United Church Mission Unit, Toronto Conference Hungarian United Church (Toronto), Toronto Conference Saint Luke's United Church, Toronto Conference (Filipino) Taiwanese United Church (Toronto), Toronto Conference</p>
London	Korean United Church (Windsor), London Conference
All Native Circle	----
Bay of Quinte	There are currently no Ethnic Ministries congregations
Manitou	There are currently no Ethnic Ministries congregations
Maritime	There are currently no Ethnic Ministries congregations
Newfoundland and Labrador	There are currently no Ethnic Ministries congregations
Saskatchewan	There are currently no Ethnic Ministries congregations

9.5.3 Selected Demographic, Cultural and Educational Characteristics For The United Church of Canada, Canadian 2011 National Household Survey.

Table 9-12: Selected Demographic, Cultural and Educational Characteristics For The United Church of Canada, 2011 National Household Survey.

Selected demographic, cultural, and educational characteristics	Gender					
	Total - Sex	Male	Female	Total (%)	Male (%)	Female (%)
Total population aged 15 years and over in private households by marital status [3]	1784075	799590	984490	100.00	44.82	55.18
Married or living with a common-law partner	1152025	551365	600660	64.57	30.90	33.67
Married (and not separated)	1035615	498870	536745	58.05	27.96	30.09
Living common law	116415	52495	63915	6.53	2.94	3.58
Not married and not living with a common-law partner	632050	248225	383825	35.43	13.91	21.51
Single (never legally married)	334740	170810	163935	18.76	9.57	9.19
Separated	42300	16130	26170	2.37	0.90	1.47
Divorced	109825	35675	74155	6.16	2.00	4.16
Widowed	145185	25615	119570	8.14	1.44	6.70
Total population by mother tongue [8]	2007610	912550	1095065			
English	1939590	882455	1057140	96.61	43.96	52.66
French	7965	3685	4285	0.40	0.18	0.21
Non-official language	55640	24515	31130	2.77	1.22	1.55
English and French	895	400	495	0.04	0.02	0.02
English and non-official language	3280	1405	1880	0.16	0.07	0.09
French and non-official language	175	75	100	0.01	0.00	0.00
English, French and non-official language	60	25	40	0.00	0.00	0.00
Total population by language spoken most often at home [9]	2007610	912545	1095065			
English	1982635	900775	1081850	98.76	44.87	53.89
French	4275	2185	2095	0.21	0.11	0.10
Non-official language	16640	7775	8865	0.83	0.39	0.44
English and French	635	295	335	0.03	0.01	0.02
English and non-official language	3300	1460	1835	0.16	0.07	0.09
French and non-official language	65	35	35	0.00	0.00	0.00
English, French and non-official language	65	20	45	0.00	0.00	0.00

Table 9-12 continued

Selected demographic, cultural, and educational characteristics	Gender					
	Total - Sex	Male	Female	Percent Total	Male (%)	Female (%)
Total population by citizenship [12]	2007610	912545	1095065			
Canadian citizens	1993395	906695	1086700	99.29	45.16	54.13
Canadian citizens only	1979255	900645	1078605	98.59	44.86	53.73
Citizens of Canada and at least one other country	14140	6045	8095	0.70	0.30	0.40
Not Canadian citizens [13]	14220	5850	8365	0.71	0.29	0.42
Total population in private households by immigrant status and period of immigration [14]	2007615	912545	1095065			
Non-immigrants [15]	1915070	873185	1041890	95.39	43.49	51.90
Immigrants [16]	90570	38495	52080	4.51	1.92	2.59
Before 1971	50110	21475	28630	2.50	1.07	1.43
1971 to 1980	15495	6295	9200	0.77	0.31	0.46
1981 to 1990	7355	2920	4435	0.37	0.15	0.22
1991 to 2000	7490	3140	4350	0.37	0.16	0.22
2001 to 2011 [17]	10125	4665	5460	0.50	0.23	0.27
2001 to 2005	5100	2330	2765	0.25	0.12	0.14
2006 to 2011 [18]	5025	2330	2690	0.25	0.12	0.13
Non-permanent residents [19]	1970	870	1100	0.10	0.04	0.05
Total immigrant population in private households by age at immigration [20]	90570	38495	52080			
Under 5 years	15585	6675	8910	17.21	7.37	9.84
5 to 14 years	20045	8965	11085	22.13	9.90	12.24
15 to 24 years	21665	8810	12860	23.92	9.73	14.20
25 to 44 years	28310	12040	16270	31.26	13.29	17.96
45 years and over	4965	2005	2960	5.48	2.21	3.27

Table 9-12 continued

Selected demographic, cultural, and educational characteristics	Gender					
	Total - Sex	Male	Female	Percent Total	Male (%)	Female (%)
Total population in private households by immigrant status and selected places of birth [21]	2007610	912545	1095065			
Non-immigrants [22]	1915075	873185	1041890	95.39	43.49	51.90
Born in province of residence	1537215	707670	829540	76.57	35.25	41.32
Born outside province of residence	377860	165515	212345	18.82	8.24	10.58
Immigrants [23]	90570	38495	52075	4.51	1.92	2.59
Americas	18155	7270	10890	0.90	0.36	0.54
United States	12265	4730	7540	0.61	0.24	0.38
Jamaica	2000	850	1150	0.10	0.04	0.06
Guyana	615	245	375	0.03	0.01	0.02
Haiti	60	0	45	0.00	0.00	0.00
Mexico	285	130	150	0.01	0.01	0.01
Trinidad and Tobago	755	305	450	0.04	0.02	0.02
Colombia	120	55	60	0.01	0.00	0.00
El Salvador	65	45	25	0.00	0.00	0.00
Peru	85	20	65	0.00	0.00	0.00
Chile	35	0	25	0.00	0.00	0.00
Other places of birth in Americas	1875	865	1005	0.09	0.04	0.05
Europe	54020	23575	30445	2.69	1.17	1.52
United Kingdom [24]	35720	14945	20770	1.78	0.74	1.03
Italy	240	155	80	0.01	0.01	0.00
Germany	4390	1855	2535	0.22	0.09	0.13
Poland	590	345	240	0.03	0.02	0.01
Portugal	115	50	65	0.01	0.00	0.00
Netherlands	6790	3290	3505	0.34	0.16	0.17
France	320	110	210	0.02	0.01	0.01
Romania	345	155	190	0.02	0.01	0.01
Russian Federation	410	210	205	0.02	0.01	0.01
Greece	55	30	25	0.00	0.00	0.00
Ukraine	280	145	140	0.01	0.01	0.01
Croatia	70	25	50	0.00	0.00	0.00
Hungary	570	290	275	0.03	0.01	0.01
Bosnia and Herzegovina	60	30	25	0.00	0.00	0.00
Serbia	50	20	35	0.00	0.00	0.00
Ireland, Republic of	800	270	535	0.04%	0.01	0.03
Other places of birth in Europe	3210	1650	1555	0.16%	0.08	0.08
Africa	2260	1140	1125	0.11%	0.06	0.06
Morocco	0	0	0	0.00%	0.00	0.00
Algeria	0	0	0	0.00%	0.00	0.00
Egypt	60	30	25	0.00%	0.00	0.00
South Africa, Republic of	1175	585	585	0.06%	0.03	0.03
Nigeria	35	25	0	0.00%	0.00	0.00
Ethiopia	80	25	55	0.00%	0.00	0.00
Kenya	40	35	0	0.00%	0.00	0.00
Other places of birth in Africa	875	430	445	0.04%	0.02	0.02

Table 9-12 continued

Selected demographic, cultural, and educational characteristics	Gender					
	Total - Sex	Male	Female	Percent Total	Male	Female
Asia	14490	5740	8750	0.72	0.29	0.44
India	650	300	350	0.03	0.01	0.02
China [25]	4615	1580	3040	0.23	0.08	0.15
Philippines	1990	800	1190	0.10	0.04	0.06
Hong Kong Special Administrative Region	1480	585	900	0.07	0.03	0.04
Viet Nam [26]	280	105	180	0.01	0.01	0.01
Pakistan	70	25	45	0.00	0.00	0.00
Sri Lanka	130	40	90	0.01	0.00	0.00
Iran [27]	90	30	55	0.00	0.00	0.00
Korea, South [28]	3195	1475	1715	0.16	0.07	0.09
Lebanon	50	0	25	0.00	0.00	0.00
Taiwan	525	250	275	0.03	0.01	0.01
Iraq	25	0	0	0.00	0.00	0.00
Bangladesh	0	0	0	0.00	0.00	0.00
Afghanistan	0	0	0	0.00	0.00	0.00
Japan	315	80	235	0.02	0.00	0.01
Turkey	20	10	0	0.00	0.00	0.00
Other places of birth in Asia	1055	425	630	0.05	0.02	0.03
Oceania and other [29]	1640	770	870	0.08	0.04	0.04
Fiji	55	35	20	0.00	0.00	0.00
Other places of birth [30]	1585	735	850	0.08	0.04	0.04
Non-permanent residents [31]	1970	870	1100	0.10	0.04	0.05

Table 9-12 continued

Selected demographic, cultural, and educational characteristics	Gender					
	Total - Sex	Male	Female	Percent Total	Male (%)	Female (%)
Total population in private households by generation status [32]	2007615	912545	1095065			
First generation [33]	96840	41475	55370	4.82	2.07	2.76
Second generation [34]	317840	137890	179955	15.83	6.87	8.96
Third generation or more [35]	1592925	733185	859740	79.34	36.52	42.82
Total population in private households by visible minority	2007615	912545	1095065			
Total visible minority population [36]	46020	20920	25095	2.29	1.04	1.25
South Asian [37]	2980	1540	1440	0.15	0.08	0.07
Chinese	13385	5755	7630	0.67	0.29	0.38
Black	10805	5290	5515	0.54	0.26	0.27
Filipino	2950	1195	1755	0.15	0.06	0.09
Latin American	660	290	375	0.03	0.01	0.02
Arab	105	65	40	0.01	0.00	0.00
Southeast Asian [38]	1255	610	640	0.06	0.03	0.03
West Asian [39]	90	30	55	0.00	0.00	0.00
Korean	4940	2320	2615	0.25	0.12	0.13
Japanese	5810	2530	3280	0.29	0.13	0.16
Visible minority, n.i.e. [40]	1400	635	770	0.07	0.03	0.04
Multiple visible minorities [41]	1640	655	980	0.08	0.03	0.05
Not a visible minority [42]	1961595	891625	1069970	97.71	44.41	53.30

Table 9-12 continued

Selected demographic, cultural, and educational characteristics	Gender					
	Total - Sex	Male	Female	Percent Total	Male (%)	Female (%)
Total population in private households by Aboriginal identity	2007610	912545	1095065			
Aboriginal identity [43]	59645	27115	32530	2.97	1.35	1.62
First Nations (North American Indian) single identity [44]	36660	16880	19780	1.83	0.84	0.99
MÉtis single identity	19600	8830	10775	0.98	0.44	0.54
Inuk (Inuit) single identity	1280	530	755	0.06	0.03	0.04
Multiple Aboriginal identities [45]	325	150	180	0.02	0.01	0.01
Aboriginal identities not included elsewhere† [46]	1775	730	1045	0.09	0.04	0.05
Non-Aboriginal identity	1947965	885435	1062535	97.03	44.10	52.93
Total population in private households by Registered or Treaty Indian status [47]	2007610	912545	1095060			
Registered or Treaty Indian [48]	29960	13675	16280	1.49	0.68	0.81
Not a Registered or Treaty Indian	1977655	898875	1078780	98.51	44.77	53.73
Total population in private households by Aboriginal ancestry [49]	2007610	912545	1095065			
Aboriginal ancestry [50]	80485	36675	43810	4.01	1.83	2.18
First Nations (North American Indian) Aboriginal ancestry [51]	58550	26885	31660	2.92	1.34	1.58
MÉtis ancestry	21415	9560	11865	1.07	0.48	0.59
Inuit ancestry†	2395	1145	1250	0.12	0.06	0.06
Non-Aboriginal ancestry only [52]	1927130	875875	1051260			
Total population aged 25 to 64 years by highest certificate, diploma or degree [64]	1082285	479640	602645			
No certificate, diploma or degree	110380	57710	52670	10.20	5.33	4.87
High school diploma or equivalent [65]	273445	118070	155375	25.27	10.91	14.36
Postsecondary certificate, diploma or degree [66]	698460	303860	394595	64.54	28.08	36.46
Apprenticeship or trades certificate or diploma [67]	120360	78870	41490	11.12	7.29	3.83
College, CEGEP or other non-university certificate or diploma	273095	102340	170750	25.23	9.46	15.78
University certificate or diploma below bachelor level [68]	42105	16240	25860	3.89	1.50	2.39
University certificate, diploma or degree at bachelor level or above	262900	106410	156490	24.29	9.83	14.46
Bachelor's degree	175950	70795	105155	16.26	6.54	9.72
University certificate, diploma or degree above bachelor level [69]	86950	35610	51340	8.03	3.29	4.74

Note
[1] Excludes National Household Survey data for one or more incompletely enumerated Indian reserves or Indian settlements.
[2] For the 2011 National Household Survey (NHS) estimates, the global non-response rate (GNR) is used as an indicator of data quality. This indicator combines complete non-response (household) and partial non-response (question) into a single rate. The value of the GNR is presented to users. A smaller GNR indicates a lower risk of non-response bias and as a result, lower risk of inaccuracy. The threshold used for estimates' suppression is a GNR of 50% or more. For more information, please refer to the National Household Survey User Guide, 2011.
[3] Marital status Refers to the marital status of the person, taking into account his/her common-law status. Persons who are married or living common law may be of opposite sex or of the same sex. The classification is as follows: Married (and not separated): A person who is married and has not separated or obtained a divorce, and whose spouse is living. Common-law: A person who is living with another person as a couple but who is not legally married to that person. Separated: A person who is married but who no longer lives with his/her spouse (for any reason other than illness, work or school) and who has not obtained a divorce. Persons living common law are not included in this category. Divorced: A person who has obtained a legal divorce and who has not remarried. Persons living common law are not included in this category. Widowed: A person who has lost his/her spouse through death and who has not remarried. Persons living common law are not included in this category. Single (never legally married): A person who has never married or a person whose marriage has been annulled and who has not remarried. Persons living common law are not included in this category.
[4] Classification of persons according to whether or not they are members of a census family and the status they have in the census family (a census family is composed of a married couple or two persons living common law, with or without children, or of a lone parent living with at least one child in the same dwelling). A person can be a married spouse, a common-law partner, a lone parent, a child or a person not in a census family.
[5] Persons not in census families may live with relatives (without forming a census family with them), they may live with non-relatives only or they may live alone.
[6] Refers to the status of a person with regard to the place of residence on the reference day, May 10, 2011, in relation to the place of residence on the same date one year earlier. Persons who have not moved are referred to as non-movers and persons who have moved from one residence to another are referred to as movers. Movers include non-migrants and migrants. Non-migrants are persons who did move but remained in the same city, town, township, village or Indian reserve. Migrants include internal migrants who moved to a different city, town, township, village or Indian reserve within Canada. External migrants include persons who lived outside Canada at the earlier reference date.
[7] Refers to the status of a person with regard to the place of residence on the reference day, May 10, 2011, in relation to the place of residence on the same date five years earlier. Persons who have not moved are referred to as non-movers and persons who have moved from one residence to another are referred to as movers. Movers include non-migrants and migrants. Non-migrants are persons who did move but remained in the same city, town, township, village or Indian reserve. Migrants include internal migrants who moved to a different city, town, township, village or Indian reserve within Canada. External migrants include persons who lived outside Canada at the earlier reference date.
[8] Refers to the first language learned at home in childhood and still understood by the individual on May 10, 2011.
[9] Refers to the language spoken most often at home by the individual on May 10, 2011.
[10] Refers to the ability to conduct a conversation in English only, in French only, in both English and French, or in neither English nor French.
[11] Population by language used most often at work. Refers to the language used most often at work, as reported on May 10, 2011 by the individuals aged 15 years and over who worked since January 1, 2010.
[12] Citizenship refers to the legal citizenship status of a person. Citizenship can be by birth or naturalization. A person may have more than one citizenship. A person may be stateless, that is, they may have no citizenship.
[13] Includes persons who are stateless.
[14] Period of immigration refers to the period in which the immigrant first obtained his or her landed immigrant/permanent resident status. A landed immigrant/permanent resident refers to a person who has been granted the right to live permanently in Canada by immigration authorities.
[15] Non-immigrant refers to a person who is a Canadian citizen by birth.
[16] Immigrant refers to a person who is or has ever been a landed immigrant/permanent resident. This person has been granted the right to live in Canada permanently by immigration authorities. Some immigrants have resided in Canada for a number of years, while others have arrived recently. Some immigrants are Canadian citizens, while others are not. Most immigrants are born outside Canada, but a small number are born in Canada. In the 2011 National Household Survey, 'Immigrants' includes immigrants who landed in Canada prior to May 10, 2011.
[17] Includes immigrants who landed in Canada prior to May 10, 2011.
[18] Includes immigrants who landed in Canada prior to May 10, 2011.
[19] Non-permanent resident refers to a person from another country who has a work or study permit, or who is a refugee claimant, and any non-Canadian-born family member living in Canada with them.
[20] Age at immigration refers to the age at which an immigrant first obtained landed immigrant/permanent resident status. Immigrant refers to a person who is or has ever been a landed immigrant/permanent resident. This person has been granted the right to live permanently in Canada by immigration authorities.
[21] The places of birth selected are the most frequently reported by immigrants at the Canada level.
[22] Non-immigrant refers to a person who is a Canadian citizen by birth.
[23] Immigrant refers to a person who is or has ever been a landed immigrant/permanent resident. This person has been granted the right to live in Canada permanently by immigration authorities. Some immigrants have resided in Canada for a number of years, while others have arrived recently. Some immigrants are Canadian citizens, while others are not. Most immigrants are born outside Canada, but a small number are born in Canada. In the 2011 National Household Survey, 'Immigrants' includes immigrants who landed in Canada prior to May 10, 2011.
[24] The official name of United Kingdom is United Kingdom of Great Britain and Northern Ireland. United Kingdom includes Scotland, Wales, England and Northern Ireland (excludes Isle of Man, the Channel Islands and British Overseas Territories).
[25] China excludes Hong Kong Special Administrative Region and Macao Special Administrative Region.
[26] The official name of Viet Nam is Socialist Republic of Viet Nam.
[27] The official name of Iran is Islamic Republic of Iran.
[28] The official name of South Korea is Republic of Korea.
[29] The category 'Oceania and other' includes places of birth in Oceania and responses not included elsewhere, such as 'born at sea.'
[30] The category 'Other places of birth' includes other places of birth in Oceania and responses not included elsewhere, such as 'born at sea.'
[31] Non-permanent resident refers to a person from another country who has a work or study permit, or who is a refugee claimant, and any non-Canadian-born family member living in Canada with them.

[32] Generation status refers to whether or not the person or the person's parents were born in Canada. It identifies persons as being first generation, second generation or third generation or more.
[33] 'First generation' includes persons who were born outside Canada. For the most part, these are people who are now, or have ever been, immigrants to Canada.
[34] 'Second generation' includes persons who were born in Canada and had at least one parent born outside Canada. For the most part, these are the children of immigrants.
[35] 'Third generation or more' includes persons who were born in Canada with both parents born in Canada.
[36] The Employment Equity Act defines visible minorities as 'persons, other than Aboriginal peoples, who are non-Caucasian in race or non-white in colour.'
[37] For example, 'East Indian,' 'Pakistani,' 'Sri Lankan,' etc.
[38] For example, 'Vietnamese,' 'Cambodian,' 'Malaysian,' 'Laotian,' etc.
[39] For example, 'Iranian,' 'Afghan,' etc.
[40] The abbreviation 'n.i.e.' means 'not included elsewhere.' Includes respondents who reported a write-in response such as 'Guyanese,' 'West Indian,' 'Tibetan,' 'Polynesian,' 'Pacific Islander,' etc.
[41] Includes respondents who reported more than one visible minority group by checking two or more mark-in circles, e.g., 'Black' and 'South Asian.'
[42] Includes respondents who reported 'Yes' to the Aboriginal identity question (Question 18) as well as respondents who were not considered to be members of a visible minority group.
[43] 'Aboriginal identity' includes persons who reported being an Aboriginal person, that is, First Nations (North American Indian), MÉtis or Inuk (Inuit) and/or those who reported Registered or Treaty Indian status, that is registered under the Indian Act of Canada, and/or those who reported membership in a First Nation or Indian band. Aboriginal peoples of Canada are defined in the Constitution Act, 1982, section 35 (2) as including the Indian, Inuit and MÉtis peoples of Canada.
[44] Users should be aware that the estimates associated with this variable are more affected than most by the incomplete enumeration of certain Indian reserves and Indian settlements in the National Household Survey (NHS). In 2011, there were a total of 36 Indian reserves and Indian settlements that were 'incompletely enumerated' in the NHS. For these reserves or settlements, NHS enumeration was either not permitted or was interrupted before it could be completed, or was not possible because of natural events (specifically forest fires in Northern Ontario). For additional information, please refer to the Aboriginal Peoples Reference Guide, National Household Survey (NHS), 2011.
[45] 'Multiple Aboriginal identities' includes persons who reported being any two or all three of the following: First Nations (North American Indian), MÉtis or Inuk (Inuit).
[46] 'Aboriginal identities not included elsewhere' includes persons who did not report being First Nations (North American Indian), MÉtis or Inuk (Inuit) but who did report Registered or Treaty Indian status and/or membership in a First Nation or Indian band.
[47] Users should be aware that the estimates associated with this variable are more affected than most by the incomplete enumeration of certain Indian reserves and Indian settlements in the National Household Survey (NHS). In 2011, there were a total of 36 Indian reserves and Indian settlements that were 'incompletely enumerated' in the NHS. For these reserves or settlements, NHS enumeration was either not permitted or was interrupted before it could be completed, or was not possible because of natural events (specifically forest fires in Northern Ontario). For additional information, please refer to the Aboriginal Peoples Reference Guide, National Household Survey (NHS), 2011.
[48] Registered or Treaty Indian status refers to whether or not a person reported being a Registered or Treaty Indian. 'Registered or Treaty Indian' includes persons who reported being a Registered or Treaty Indian in Question 20. Registered Indians are persons who are registered under the Indian Act of Canada. Treaty Indians are persons who belong to a First Nation or Indian band that signed a treaty with the Crown. Registered or Treaty Indians are sometimes also called Status Indians.
[49] This is a total population estimate. The sum of the ancestries in this table is greater than the total population estimate because a person may report more than one ancestry (ethnic origin) in the NHS.
[50] 'Aboriginal ancestry' includes persons who reported one or more than one of First Nations (North American Indian), MÉtis or Inuit ancestry in Question 17, either with or without also reporting a non-Aboriginal ancestry. The sum of the categories 'First Nations (North American Indian) ancestry,' 'MÉtis ancestry' and 'Inuit ancestry' is thus greater than the sum of the total for 'Aboriginal ancestry' because persons who reported more than one Aboriginal ancestry are included in the response category for each Aboriginal ancestry they reported. All respondents with Aboriginal ancestry are counted in at least one of the categories 'First Nations (North American Indian) ancestry,' 'MÉtis ancestry' and 'Inuit ancestry' and also in the category 'Aboriginal ancestry.' Aboriginal peoples of Canada are defined in the Constitution Act, 1982, section 35 (2) as including the Indian, Inuit and MÉtis peoples of Canada. Ancestry refers to the ethnic or cultural origins of the respondent's ancestors, an ancestor being usually more distant than a grandparent. A person can have more than one ethnic or cultural origin.
[51] Users should be aware that the estimates associated with this variable are more affected than most by the incomplete enumeration of certain Indian reserves and Indian settlements in the National Household Survey (NHS). In 2011, there were a total of 36 Indian reserves and Indian settlements that were 'incompletely enumerated' in the NHS. For these reserves or settlements, NHS enumeration was either not permitted or was interrupted before it could be completed, or was not possible because of natural events (specifically forest fires in Northern Ontario). For additional information, please refer to the Aboriginal Peoples Reference Guide, National Household Survey (NHS), 2011.
[52] 'Non-Aboriginal ancestry only' includes persons who did not report First Nations (North American Indian), MÉtis or Inuit ancestry in Question 17.
[53] Refers to whether a person was employed, unemployed or not in the labour force during the week of Sunday, May 1 to Saturday, May 7, 2011.
[53] In the past, this variable was called Labour force activity.
[54] Refers to whether an employed person is an employee or is self-employed. The self-employed include persons with or without a business, as well as unpaid family workers.
[55] Includes unemployed persons aged 15 years and over who have never worked for pay or in self-employment or who had last worked prior to January 1, 2010 only.
[56] Experienced labour force refers to persons who, during the week of Sunday, May 1 to Saturday, May 7, 2011, were employed and the unemployed who had last worked for pay or in self-employment in either 2010 or 2011.
[57] Includes self-employed with an incorporated business and self-employed with an unincorporated business. Also included among the self-employed are unpaid family workers.
[58] Refers to the kind of work performed by persons during the week of Sunday, May 1 to Saturday, May 7, 2011, as determined by their kind of work and the description of the main activities in their job. The 2011 National Household Survey occupation data are produced according to the NOC 2011.
[59] Unemployed persons aged 15 years and over who have never worked for pay or in self-employment or who had last worked prior to January 1, 2010 only.
[60] Experienced labour force refers to persons who, during the week of Sunday, May 1 to Saturday, May 7, 2011, were employed and the unemployed who had last worked for pay or in self-employment in either 2010 or 2011.

[61] Refers to the general nature of the business carried out in the establishment where the person worked. The 2011 National Household Survey industry data are produced according to the NAICS 2007.
[62] Unemployed persons aged 15 years and over who have never worked for pay or in self-employment or who had last worked prior to January 1, 2010 only.
[63] Experienced labour force refers to persons who, during the week of Sunday, May 1 to Saturday, May 7, 2011, were employed and the unemployed who had last worked for pay or in self-employment in either 2010 or 2011.
[64] 'Highest certificate, diploma or degree' refers to the highest certificate, diploma or degree completed based on a hierarchy which is generally related to the amount of time spent 'in-class.' For postsecondary completers, a university education is considered to be a higher level of schooling than a college education, while a college education is considered to be a higher level of education than in the trades. Although some trades requirements may take as long or longer to complete than a given college or university program, the majority of time is spent in on-the-job paid training and less time is spent in the classroom. For further definitions, refer to the National Household Survey Dictionary, Catalogue no. 99-000-X. For any comments on collection, dissemination or data quality for this variable, refer to the Education Reference Guide, National Household Survey, Catalogue no. 99-012-X2011006.
[65] 'High school diploma or equivalent' includes persons who have graduated from a secondary school or equivalent. It excludes persons with a postsecondary certificate, diploma or degree.
[66] 'Postsecondary certificate, diploma or degree' includes 'apprenticeship or trades certificates or diplomas,' 'college, CEGEP or other non-university certificates or diplomas' and university certificates, diplomas and degrees.
[67] 'Apprenticeship or trades certificate or diploma' includes Registered Apprenticeship certificates (including Certificate of Qualification, Journeyperson's designation) and other trades certificates or diplomas such as pre-employment or vocational certificates and diplomas from brief trade programs completed at community colleges, institutes of technology, vocational centres, and similar institutions.
[68] Comparisons with other data sources suggest that the category 'University certificate or diploma below the bachelor's level' was over-reported in the NHS. This category likely includes some responses that are actually college certificates or diplomas, bachelor's degrees or other types of education (e.g., university transfer programs, bachelor's programs completed in other countries, incomplete bachelor's programs, non-university professional designations). We recommend users interpret the results for the 'University certificate or diploma below the bachelor's level' category with caution.
[69] 'University certificate, diploma or degree above bachelor level' includes the categories 'University certificate or diploma above bachelor level,' 'Degree in medicine, dentistry, veterinary medicine or optometry,' 'Master's degree' and 'Earned doctorate.'
[70] 'Major field of study' is defined as the main discipline or subject of learning. It is collected for the highest certificate, diploma or degree above the high school or secondary school level and classified according to the Classification of Instructional Programs (CIP) Canada 2011. This variable shows the 'primary groupings,' a CIP variant. For more information on the CIP classification, see the Classification of Instructional Programs, Canada 2011, Catalogue no. 12-590-X available from: www.statcan.gc.ca/concepts/classification-eng.htm . For any comments on collection, dissemination or data quality for this variable, refer to the Education Reference Guide, National Household Survey, Catalogue no. 99-012-X2011006.
[71] 'No postsecondary certificate, diploma or degree' includes persons who have not completed a registered apprenticeship certificate (including Certificate of Qualification, Journeyperson's designation) or other trades certificate or diploma, a college, CEGEP or other non-university certificate or diploma, or a university certificate, diploma or degree.
[72] Called 'Health, parks, recreation and fitness' in CIP Canada 2000.
[73] Includes 'Multidisciplinary/interdisciplinary studies, other.'
[74] 'Location of study compared with province or territory of residence' indicates whether the 'Location of study' is the same as the province or territory of residence in 2011, a different Canadian province or territory, or outside Canada. 'Location of study' refers to the province, territory or country of the institution where the highest certificate, diploma or degree above the high school level was completed. Users should be aware that some respondents may have reported the physical location of study rather than the location of the certificate, diploma or degree-granting institution. This could affect the responses of those who obtained a certificate, diploma or degree through a joint program or by distance learning with credentials granted in another province or country. In particular, a number of persons reported a location of study for a university credential in one of the territories (Yukon, Northwest Territories, Nunavut), even though there were no educational institutions in the territories with the authority to grant university degrees. For any other comments on collection, dissemination or data quality for this variable or 'Location of study,' refer to the Education Reference Guide, National Household Survey, Catalogue no. 99-012-X2011006.
Source: Statistics Canada - 2011 National Household Survey. Catalogue Number 99-010-X2011037.

9.6 Appendix 6: Summary Sample Data and Statistics

9.6.1 Final Demographic Variable (some modified) for data analyses.

Table 9-13: Modified Response Categories Used in the Analyses

Age (Question 9) Combined 18-44 45-54 55-64 65 and over Blank	Gender (Question 8) Male Female
Income (Question 10) Combined Under \$30,000 \$30,001-50,000 \$50,001-70,000 \$70,001-90,000 Over \$90,000 Blank	Marital Status (Question 11) Never legally married (single) Legally married (and not separated) Separated, but still legally married Divorced Widowed
Education (Question 12) Combined Completed secondary or less Some or Completed Trade or Community College Some or Completed University Blank	Period of Immigration (Question 16) Immigrated before 1961 Immigrated 1961-1970 Immigrated 1971-1980 Immigrated 1981-1990 Immigrated 1991-2000 Immigrated after 2001
Place of Birth (Question 14) (reported and Combined)² Canada United States Central America Caribbean and Bermuda South America Western Europe Northern Europe Southern Europe Eastern Asia Southern Asia Oceania Missing	Visible Minority (Question 17) (reported) Black Chinese First Nations Japanese Korean Latin American Southeast Asian White Blank

² Reported: Antigua, Barbados, China, Germany, Guyana, Jamaica, Korea, Mexico, Netherlands, New Zealand, Pakistan, Portugal, Scotland, Sri Lanka, Sweden, Switzerland, USA, United Kingdom. Grouped according to Statistics Canada's Criteria (See Appendix 7.1.2)

9.6.2 Pastoral Charges That Responded to the Survey (Alphabetic list)

Table 9-14: Alphabetic Summary of Pastoral Charges and Congregations in the Sample by Conference, Presbytery and City.

#	Pastoral Charge	Conference	Presbytery	City/Town
1	Abbey-Lancer-Portreeve	Saskatchewan	Chinook	Abbey
2	All Saints Anglican	Unknown	Unknown	Corner Brook
3	Alliston: St. John's	Toronto	Northern Waters	Alliston
4	Amherst: Trinity-St. Stephen's	Maritime	Chignecto	Amherst
5	Arcola-Kisbey	Saskatchewan	Twin Valleys	Arcola
6	Atlantic-Garden City	Manitoba & Northwestern Ontario	Winnipeg	Winnipeg
7	Augustine	Manitoba & Northwestern Ontario	Winnipeg	Winnipeg
8	Behold Conference, Halifax	Unknown	Unknown	Unknown
9	Bridgewater	Maritime	South Shore	Bridgewater
10	Bridging Waters	Saskatchewan	Tamarak	Nipawin
11	Bruce Mines	London	Algoma	Sault Ste Marie
12	Burdett-Bow Island Charge	Alberta and Northwest	South Alberta	Bow Island
13	Camlachie	London	Lambton	Camlachie
14	Canora-Norquay-Pelly	Saskatchewan	Good Spirit	Canora
15	Cape Croker	Hamilton	Bruce	Neyaashiniigmiing
16	Carlyle	Saskatchewan	Twin Valleys	Carlyle
17	Cedar Springs	London	Kent	Cedar Springs
18	Centretown	Montreal & Ottawa	Ottawa	Ottawa
19	Charleswood	Manitoba & Northwestern Ontario	Winnipeg	Winnipeg
20	Chinese (EM)	Alberta and Northwest	Calgary	Calgary
21	Claresholm	Alberta and Northwest	Foothills	Claresholm
22	Coaldale-Raymond	Alberta and Northwest	South Alberta	Coaldale
23	Cochrane Street	Newfoundland and Labrador	East District	St. John's
24	Coldstream	Maritime	Truro	Valley
25	College Street	Toronto	Toronto Southeast	Toronto
26	Cookstown-Thornton	Toronto	Northern Waters	Cookstown
27	Cornerstone	Manitoba & Northwestern Ontario	Assiniboine	Waskada
28	Cowan Heights	Newfoundland and Labrador	East District	St. John's
29	Creemore	Toronto	Northern Waters	Creemore
30	Cremona	Alberta and Northwest	Red Deer	Cremona
31	Dominion Chalmers	Montreal & Ottawa	Ottawa	Ottawa
32	Dugald	Manitoba & Northwestern Ontario	Selkirk	Dugald
33	Dunbar Heights	British Columbia	Vancouver-South	Vancouver
34	Ebenezer	Alberta and Northwest	Edmonton	Edmonton
35	Ebenezer	Unknown	Unknown	Unknown
36	Echo Bay	London	Algoma	Echo Bay
37	Edgerton/Paradise Valley	Alberta and Northwest	St. Paul	Paradise Valley
38	Edgewood-Oxford	Maritime	Halifax	Halifax
39	Elmsley-Lombardy	Bay of Quinte	Four Rivers/Renfrew	Perth
40	Embro: Knox	London	Oxford	Embro
41	Emmanuel	Hamilton	Hamilton	Hamilton
42	Emmanuel	Toronto	South West	Brampton
43	Erin	Toronto	Northern Waters	Erin
44	Erin Mills	Hamilton	Halton	Mississauga
45	Fairview	Maritime	Halifax	Halifax
46	Fifth Avenue Memorial	Alberta and Northwest	South Alberta	Medicine Hat
47	First	Maritime	Truro	Truro
48	First	Montreal & Ottawa	Ottawa	Ottawa
49	First Grantham	Hamilton	Niagara	St. Catharines
50	Fraser Road	Newfoundland and Labrador	West District	Gander
51	Genesis Cooperative Ministry Cluster	Unknown	Unknown	Vankleek Hill
52	Gibson Memorial	Maritime	Woolastook	Fredricton
53	Gilmore Park	British Columbia	Vancouver-South	Richmond
54	Grace	Bay of Quinte	Shining Waters/Peterborough	Peterborough
55	Grace-Westminster	Saskatchewan	River Bend	Saskatoon
56	Gravenhurst: Trinity	Toronto	Living Waters	Gravenhurst
57	Greenbank-Seagrave	Bay of Quinte	Kawartha Highlands/Lindsay	Greenbank
58	Greenwood	Maritime	Inverness-Guysborough	Baddeck
59	Grizzly Trail	Alberta and Northwest	Yellowhead	Barrhead
60	Gull Lake: Knox	Saskatchewan	Chinook	Gull Lake
61	Hamilton: Wesley Methodist	Maritime	Bermuda	Bermuda
62	Harcourt	Hamilton	Waterloo	Guelph
63	Harvey Station	Maritime	Woolastook	Harvey Station
64	Highlands	Alberta and Northwest	Edmonton	Edmonton
65	Humboldt	Saskatchewan	River Bend	Humboldt
66	Ingleside-Newington	Montreal & Ottawa	Seaway Valley	Ingleside
67	Jubilee	Toronto	Toronto Southeast	Toronto

Table 9-14 continued

#	Pastoral Charge	Conference	Presbytery	City/Town
68	Kanata	Montreal & Ottawa	Ottawa	Kanata
69	Kemble, Sarawak, and Zion	Toronto	Northern Waters	Kemble
70	Kingsley-Birdton	Maritime	Woolastock	Estey's Bridge
71	Kingsley-Birdton	Maritime	Woolastock	Estey's Bridge
72	Kitimat: First	British Columbia	Prince Rupert	Kitimat
73	Knox	Manitoba & Northwestern Ontario	Assiniboine	Brandon
74	Knox	Montreal & Ottawa	Ottawa	Nepean
75	Knox	Saskatchewan	River Bend	Saskatoon
76	Knox-Metropolitan	Alberta and Northwest	Edmonton	Edmonton
77	Knox-Metropolitan	Saskatchewan	Wascana	Regina
78	Lanark-Balderson	Bay of Quinte	Four Rivers/Renfrew	Lanark
79	Lanigan-Nokomis	Saskatchewan	Good Spirit	Lanigan
80	Luseland	Saskatchewan	Prairie Pine	Luseland
81	Maidstone-Paynton	Saskatchewan	Prairie Pine	Maidstone
82	Markdale: Annesley	Toronto	Northern Waters	Markdale
83	Maxwell-Badjeros	Bay of Quinte	Northern Waters	Grey Highlands
84	McClure	Saskatchewan	River Bend	Saskatoon
85	Meevasin Valley	Saskatchewan	River Bend	Saskatoon
86	Metropolitan	London	Middlesex	London
87	Morris	Manitoba & Northwestern Ontario	Agassiz	Morris
88	Mount Royal	Maritime	Chignecto	Moncton
89	Mount Royal	Montreal & Ottawa	Montreal	Mount Royal
90	Mountainside	Montreal & Ottawa	Montreal	Westmount
91	New Carlisle	Maritime	Miramichi	New Carlisle
92	New Germany	Maritime	South Shore	New Germany
93	North Highlands	Maritime	Sydney	Cape North
94	Northern Arm	Newfoundland and Labrador	West District	Northern Arm
95	Olds	Alberta and Northwest	Red Deer	Olds
96	Orleans	Montreal & Ottawa	Ottawa	Orleans
97	Outlook: St. Andrew's	Saskatchewan	Prairie Pine	Outlook
98	Parkdale	Montreal & Ottawa	Ottawa	Ottawa
99	Perth Road	Bay of Quinte	Four Rivers/Renfrew	Perth Road
100	Pickering Village-Audley	Bay of Quinte	Lakeridge/Oshawa	Ajax
101	Pine Cree	Saskatchewan	Chinook	Shaunavon
102	Pinegrove	Manitoba & Northwestern Ontario	Cambrian	Rosslyn
103	Plenty-Dodsland	Saskatchewan	Prairie Pine	Plenty
104	Queensville Holland Landing	Toronto	Living Waters	Queensville
105	Riverside	Montreal & Ottawa	Ottawa	Ottawa
106	Robert McClure	Alberta and Northwest	Calgary	Calgary
107	Rockingham	Maritime	Halifax	Halifax
108	Saint-Pierre & Pinguet	Montreal & Ottawa	Laurentian	Quebec
109	Salmon Arm	British Columbia	Kamloops-Okanagan	Salmon Arm
110	Shiloh-Inwood	London	Lambton	Inwood
111	Slave Lake (SM)	Alberta and Northwest	Yellowhead	Slave Lake
112	Snow Lake: Anglican-United (SM)	Manitoba & Northwestern Ontario	Northland	Snow Lake
113	South Alberta Japanese (EM)	Alberta and Northwest	South Alberta	Lethbridge
114	South Buxton	London	Kent	Merlin
115	Southwood	Alberta and Northwest	Calgary	Calgary
116	Spirit Hills	Saskatchewan	Chinook	Tugaske
117	St Andrew's, Westmeath	Bay of Quinte	Upper Valley/Renfrew	Westmeath
118	St Mark's	Unknown	Unknown	Unknown
119	St. Andrew's	Saskatchewan	Good Spirit	Yorkton
120	St. Andrew's	Unknown	Unknown	Imperial
121	St. Andrew's	Unknown	Unknown	Unknown
122	St. Andrew's By-The-Lake	Bay of Quinte	Four Winds/Kingston	Kingston
123	St. Andrew's College	Unknown	Unknown	Saskatoon
124	St. Andrew's, River Heights	Manitoba & Northwestern Ontario	Winnipeg	Winnipeg
125	St. James	Unknown	Unknown	Unknown
126	St. John's	Unknown	Unknown	Unknown
127	St. John's-St. Paul's	Maritime	Halifax	Uniacke
128	St. Martin's	Saskatchewan	River Bend	Saskatoon
129	St. Mary's Anglican/United Church SM	British Columbia	Kamloops-Okanagan	Sorrento
130	St. Paul's	Alberta and Northwest	Edmonton	Edmonton

Table 9-14 continued

#	Pastoral Charge	Conference	Presbytery	City/Town
131	St. Stephen's	Bay of Quinte	Lakeridge/Oshawa	Oshawa
132	St. Thomas-Wesley	Saskatchewan	River Bend	Saskatoon
133	Star City	Saskatchewan	Tamarak	Star City
134	Stayner: Centennial	Toronto	Northern Waters	Stayner
135	Steinbach	Manitoba & Northwestern Ontario	Selkirk	Steinbach
136	Stittsville	Montreal & Ottawa	Ottawa	Stittsville
137	Stony Mountain-Lilyfield	Manitoba & Northwestern Ontario	Selkirk	Stony Mountain
138	Strathmore	Alberta and Northwest	Foothills	Strathmore
139	Symons Valley	Alberta and Northwest	Calgary	Calgary
140	Tatamagouche	Maritime	Truro	Tatamagouche
141	The Pas: Westminster	Manitoba & Northwestern Ontario	Northland	The Pas
142	Toronto Southeast	Toronto	Toronto Southeast	North York
143	Trinity	Bay of Quinte	Shining Waters/Peterborough	Peterborough
144	Trinity	Manitoba & Northwestern Ontario	Winnipeg	Winnipeg
145	Trinity	Manitou	North Bay	North Bay
146	Trinity	Toronto	Northern Waters	Collingwood
147	Trinity	Toronto	Living Waters	Gravenhurst
148	Trinity	Toronto	Northern Waters	Thornton
149	Tsawwassen	British Columbia	Vancouver-South	Delta
150	United Memorial	Maritime	Halifax	Halifax
151	Unknown	Bay of Quinte	Shining Waters/Peterborough	Peterborough
152	Unknown	British Columbia	Unknown	New Denver
153	Unknown	Maritime	Halifax	Halifax
154	Unknown	Unknown	Unknown	Ottawa
155	Unknown	Unknown	Unknown	Saskatoon
156	Unknown	Unknown	Unknown	St. Catharines
157	Unknown	Unknown	Unknown	Unknown
158	Visions	Maritime	Chignecto	Moncton
159	Wakaw	Saskatchewan	River Bend	Wakaw
160	Walton Memorial	Hamilton	Halton	Oakville
161	Westminster	Alberta and Northwest	South Alberta	Medicine Hat
162	Westminster	Manitoba & Northwestern Ontario	Cambrian	Thunder Bay
163	Yarmouth: Beacon	Maritime	South Shore	Yarmouth
164	Young	Manitoba & Northwestern Ontario	Winnipeg	Winnipeg
165	Zion-Memorial	Bay of Quinte	Renfrew	Carleton Place
166	Zion-Mount Zion	Bay of Quinte	Upper Valley/Renfrew	Pembroke

9.6.3 Univariate Tables - Question 2 - Question 20 (Count, Percent)

Table 9-15: Question 2: Please circle how much you agree or disagree with the following statements on the scale below, Count(Percent).

	Strongly disagree	Disagree	Neutral	Agree	Strongly agree	MISSING	TOTAL
belief							
5. I feel that it is important for my children to believe in God.	(16, 2.4%)	(41, 6.3%)	(174, 26.6%)	(291, 44.4%)	(124, 18.9%)	(9, 1.4%)	(655, 100.0%)
13. When faced with a tragic event I try to remember that God still loves me and that there is hope for the future.	(19, 2.9%)	(16, 2.4%)	(61, 9.3%)	(338, 51.6%)	(215, 32.8%)	(6, 0.9%)	(655, 100.0%)
25. I think that everything that happens has a purpose.	(60, 9.2%)	(112, 17.1%)	(135, 20.6%)	(233, 35.6%)	(103, 15.7%)	(12, 1.8%)	(655, 100.0%)
28. God's goodness and love are greater than we can possibly imagine.	(12, 1.8%)	(15, 2.3%)	(109, 16.6%)	(243, 37.1%)	(266, 40.6%)	(10, 1.5%)	(655, 100.0%)
32. Despite all the things that go wrong, the world is still moved by love	(9, 1.4%)	(28, 4.3%)	(92, 14.0%)	(364, 55.6%)	(149, 22.7%)	(13, 2.0%)	(655, 100.0%)
commitment							
1. Although I am a religious person, I refuse to let religious considerations influence my everyday affairs.	(114, 17.4%)	(258, 39.4%)	(146, 22.3%)	(118, 18.0%)	(16, 2.4%)	(3, 0.5%)	(655, 100.0%)
4. Nothing is as important to me as serving God as best I know how.	(29, 4.4%)	(96, 14.7%)	(216, 33.0%)	(224, 34.2%)	(88, 13.4%)	(2, 0.3%)	(655, 100.0%)
7. One should seek God's guidance when making every important decision.	(27, 4.1%)	(64, 9.8%)	(179, 27.3%)	(282, 43.1%)	(100, 15.3%)	(3, 0.5%)	(655, 100.0%)
8. Although I believe in my religion, I feel that there are many more important things in life.	(75, 11.5%)	(210, 32.1%)	(179, 27.3%)	(160, 24.4%)	(27, 4.1%)	(4, 0.6%)	(655, 100.0%)
9. My faith involves all of my life.	(20, 3.1%)	(85, 13.0%)	(174, 26.6%)	(250, 38.2%)	(123, 18.8%)	(3, 0.5%)	(655, 100.0%)
10. I try hard to carry my religion over into all my other dealings in life.	(17, 2.6%)	(82, 12.5%)	(172, 26.3%)	(292, 44.6%)	(88, 13.4%)	(4, 0.6%)	(655, 100.0%)
18. My religious beliefs are what really lie behind my whole approach to life.	(17, 2.6%)	(68, 10.4%)	(171, 26.1%)	(288, 44.0%)	(103, 15.7%)	(8, 1.2%)	(655, 100.0%)
20. My faith sometimes restricts my actions.	(54, 8.2%)	(201, 30.7%)	(154, 23.5%)	(205, 31.3%)	(33, 5.0%)	(8, 1.2%)	(655, 100.0%)
23. It doesn't matter so much what I believe as long as I lead a moral life.	(41, 6.3%)	(210, 32.1%)	(141, 21.5%)	(204, 31.1%)	(47, 7.2%)	(12, 1.8%)	(655, 100.0%)
31. In my life I experience the presence of God.	(10, 1.5%)	(28, 4.3%)	(119, 18.2%)	(320, 48.9%)	(165, 25.2%)	(13, 2.0%)	(655, 100.0%)

Table 9:15: Question 2: Continued.

meaning							
2. My spiritual beliefs give my life a sense of significance and purpose.	(7, 1.1%)	(17, 2.6%)	(67, 10.2%)	(346, 52.8%)	(217, 33.1%)	(1, 0.2%)	(655, 100.0%)
3. My mission in life is guided/shaped by my faith in God.	(17, 2.6%)	(47, 7.2%)	(152, 23.2%)	(299, 45.6%)	(139, 21.2%)	(1, 0.2%)	(655, 100.0%)
6. The meaning in my life comes from feeling connected to other living things.	(4, 0.6%)	(17, 2.6%)	(110, 16.8%)	(341, 52.1%)	(179, 27.3%)	(4, 0.6%)	(655, 100.0%)
11. What I try to do in my day-to-day life is important to me from a spiritual point of view.	(10, 1.5%)	(28, 4.3%)	(118, 18.0%)	(383, 58.5%)	(110, 16.8%)	(6, 0.9%)	(655, 100.0%)
15. When I lose touch with God, I have a harder time feeling that there is purpose and meaning in life.	(25, 3.8%)	(75, 11.5%)	(163, 24.9%)	(310, 47.3%)	(76, 11.6%)	(6, 0.9%)	(655, 100.0%)
16. Knowing that I am a part of something greater than myself gives meaning to my life.	(6, 0.9%)	(18, 2.7%)	(67, 10.2%)	(365, 55.7%)	(190, 29.0%)	(9, 1.4%)	(655, 100.0%)
17. Looking at the most troubling or confusing events from a spiritual perspective adds meaning to my life.	(10, 1.5%)	(42, 6.4%)	(160, 24.4%)	(319, 48.7%)	(115, 17.6%)	(9, 1.4%)	(655, 100.0%)
19. My relationship with God helps me find meaning in the ups and downs of life.	(20, 3.1%)	(36, 5.5%)	(121, 18.5%)	(316, 48.2%)	(154, 23.5%)	(8, 1.2%)	(655, 100.0%)
21. The goals of my life grow out of my understanding of God.	(17, 2.6%)	(75, 11.5%)	(207, 31.6%)	(263, 40.2%)	(80, 12.2%)	(13, 2.0%)	(655, 100.0%)
22. My spiritual beliefs give meaning to my life's joys and sorrows.	(14, 2.1%)	(40, 6.1%)	(117, 17.9%)	(329, 50.2%)	(144, 22.0%)	(11, 1.7%)	(655, 100.0%)
24. When I am disconnected from the spiritual dimension of my life, I lose my sense of purpose.	(24, 3.7%)	(93, 14.2%)	(179, 27.3%)	(281, 42.9%)	(66, 10.1%)	(12, 1.8%)	(655, 100.0%)
26. Without a sense of spirituality, my daily life would be meaningless.	(22, 3.4%)	(131, 20.0%)	(165, 25.2%)	(247, 37.7%)	(78, 11.9%)	(12, 1.8%)	(655, 100.0%)
30. My purpose in life reflects what I believe God wants for me.	(19, 2.9%)	(34, 5.2%)	(164, 25.0%)	(310, 47.3%)	(114, 17.4%)	(14, 2.1%)	(655, 100.0%)
33. I am trying to fulfill my God-given purpose in life.	(18, 2.7%)	(25, 3.8%)	(138, 21.1%)	(341, 52.1%)	(120, 18.3%)	(13, 2.0%)	(655, 100.0%)
35. My life is significant because I am part of God's plan.	(26, 4.0%)	(48, 7.3%)	(160, 24.4%)	(265, 40.5%)	(140, 21.4%)	(16, 2.4%)	(655, 100.0%)
Total	(239, 2.4%)	(726, 7.4%)	(2088, 21.3%)	(4715, 48.0%)	(1922, 19.6%)	(135, 1.4%)	(9825, 100.0%)
organizational righteousness							
12. If I had to change churches, I would feel a great sense of loss.	(23, 3.5%)	(98, 15.0%)	(122, 18.6%)	(246, 37.6%)	(161, 24.6%)	(5, 0.8%)	(655, 100.0%)
14. I would change my church if it developed major leadership or financial problems.	(102, 15.6%)	(268, 40.9%)	(157, 24.0%)	(93, 14.2%)	(29, 4.4%)	(6, 0.9%)	(655, 100.0%)
27. I fit well in my church environment	(5, 0.8%)	(38, 5.8%)	(110, 16.8%)	(382, 58.3%)	(110, 16.8%)	(10, 1.5%)	(655, 100.0%)
29. I feel at home in this church.	(3, 0.5%)	(17, 2.6%)	(58, 8.9%)	(318, 48.5%)	(248, 37.9%)	(11, 1.7%)	(655, 100.0%)
34. The church I attend matters a great deal to me.	(4, 0.6%)	(19, 2.9%)	(76, 11.6%)	(317, 48.4%)	(225, 34.4%)	(14, 2.1%)	(655, 100.0%)
Total	(137, 4.2%)	(440, 13.4%)	(523, 16.0%)	(1356, 41.4%)	(773, 23.6%)	(46, 1.4%)	(3275, 100.0%)

Table 9-16: Question 3: During the last year, how much was your average WEEKLY contribution to your congregation (Please check ONE only)?

	Count (%)
MISSING	18 (2.7%)
\$0-20 weekly	214 (32.7%)
\$21-40	184 (28.1%)
\$41-60	98 (15.0%)
\$61-80	44 (6.7%)
\$81-100	36 (5.5%)
\$101-120	23 (3.5%)
\$121-140	13 (2.0%)
\$141-160	6 (0.9%)
\$161-180	5 (0.8%)
\$181-200	4 (0.6%)
Greater than \$200 weekly	10 (1.5%)
TOTAL	655 (100.0%)

Table 9-17: Question 4: In an average week, how many hours do you spend in activities on behalf of your congregation or activities that you do for spiritual reasons?

	Count (%)
MISSING	16 (2.4%)
Less than 1 hour weekly	72 (11.0%)
About 1 hour	64 (9.8%)
Over 1 but less than 3 hours	185 (28.2%)
Over 3 but less than 5 hours	123 (18.8%)
Over 5 but less than 7 hours	73 (11.1%)
Over 7 but less than 9 hours	28 (4.3%)
Over 9 but less than 11 hours	14 (2.1%)
Over 11 hours weekly	80 (12.2%)
TOTAL	655 (100.0%)

Table 9-18: Question 5: Please circle how often you do, feel or experience the following things (Please circle one for each activity) (Count).

	Never	Rarely	Sometimes	Often	Very Often	MISSING	TOTAL
church attendance							
15. Besides church services, how often do you take part in other activities at your place of worship?	11 (1.7%)	72 (11.0%)	170 (26.0%)	282 (43.1%)	103 (15.7%)	17 (2.6%)	655 (100.0%)
33. How often do you attend church service?	3 (0.5%)	13 (2.0%)	45 (6.9%)	196 (29.9%)	379 (57.9%)	19 (2.9%)	655 (100.0%)
Total	14 (1.1%)	85 (6.5%)	215 (16.4%)	478 (36.5%)	482 (36.8%)	36 (2.7%)	1310 (100.0%)
daily spiritual experience							
1. I feel God's presence	26 (4.0%)	77 (11.8%)	265 (40.5%)	195 (29.8%)	77 (11.8%)	15 (2.3%)	655 (100.0%)
2. During worship, or at other times when connecting with God, I feel joy which lifts me out of my daily concerns	21 (3.2%)	56 (8.5%)	242 (36.9%)	234 (35.7%)	87 (13.3%)	15 (2.3%)	655 (100.0%)
5. I feel guided by God in the midst of daily activities	39 (6.0%)	127 (19.4%)	257 (39.2%)	168 (25.6%)	47 (7.2%)	17 (2.6%)	655 (100.0%)
7. I accept others even when they do things	6 (0.9%)	6 (0.9%)	243 (37.1%)	328 (50.1%)	47 (7.2%)	25 (3.8%)	655 (100.0%)
9. I feel God's love for me, directly	35 (5.3%)	78 (11.9%)	210 (32.1%)	216 (33.0%)	100 (15.3%)	16 (2.4%)	655 (100.0%)
11. I experience a connection to all of life.	5 (0.8%)	50 (7.6%)	223 (34.0%)	263 (40.2%)	92 (14.0%)	22 (3.4%)	655 (100.0%)
16. I find comfort in my religion or spirituality	4 (0.6%)	11 (1.7%)	131 (20.0%)	309 (47.2%)	184 (28.1%)	16 (2.4%)	655 (100.0%)
18. I am spiritually touched by the beauty of creation	8 (1.2%)	15 (2.3%)	74 (11.3%)	227 (34.7%)	315 (48.1%)	16 (2.4%)	655 (100.0%)
25. I find strength in my religion or spirituality	11 (1.7%)	25 (3.8%)	170 (26.0%)	272 (41.5%)	158 (24.1%)	19 (2.9%)	655 (100.0%)
32. I feel deep inner peace or harmony	6 (0.9%)	42 (6.4%)	237 (36.2%)	271 (41.4%)	79 (12.1%)	20 (3.1%)	655 (100.0%)
35. I ask for God's help in the midst of daily activities	48 (7.3%)	109 (16.6%)	247 (37.7%)	147 (22.4%)	81 (12.4%)	23 (3.5%)	655 (100.0%)
40. I feel thankful for my blessings	3 (0.5%)	6 (0.9%)	46 (7.0%)	262 (40.0%)	317 (48.4%)	21 (3.2%)	655 (100.0%)
41. I feel a selfless caring for others	12 (1.8%)	45 (6.9%)	262 (40.0%)	249 (38.0%)	59 (9.0%)	28 (4.3%)	655 (100.0%)
49. I feel God's love for me, through others	21 (3.2%)	31 (4.7%)	192 (29.3%)	282 (43.1%)	103 (15.7%)	26 (4.0%)	655 (100.0%)
Total	245 (2.7%)	678 (7.4%)	2799 (30.5%)	3423 (37.3%)	1746 (19.0%)	279 (3.0%)	9170 (100.0%)
forgiveness							
4. I find it hard to forgive myself for some things that I have done	21 (3.2%)	154 (23.5%)	327 (49.9%)	110 (16.8%)	28 (4.3%)	15 (2.3%)	655 (100.0%)
8. I believe that God has forgiven me for things I have done wrong.	21 (3.2%)	30 (4.6%)	168 (25.6%)	293 (44.7%)	123 (18.8%)	20 (3.1%)	655 (100.0%)
14. I believe that when people say they forgive me for something I did they really mean it.	9 (1.4%)	15 (2.3%)	192 (29.3%)	338 (51.6%)	81 (12.4%)	20 (3.1%)	655 (100.0%)
21. I often feel like I have failed to live the right kind of life.	80 (12.2%)	293 (44.7%)	215 (32.8%)	43 (6.6%)	6 (0.9%)	18 (2.7%)	655 (100.0%)
34. I often feel that no matter what I do now I will never make up for the mistakes I have made in the past.	217 (33.1%)	267 (40.8%)	112 (17.1%)	33 (5.0%)	6 (0.9%)	20 (3.1%)	655 (100.0%)
37. If I hear a sermon, I usually think about things that I have done wrong.	73 (11.1%)	264 (40.3%)	247 (37.7%)	37 (5.6%)	13 (2.0%)	21 (3.2%)	655 (100.0%)
38. I believe that there are times when God has punished me.	334 (51.0%)	213 (32.5%)	80 (12.2%)	5 (0.8%)	2 (0.3%)	21 (3.2%)	655 (100.0%)
44. It is easy for me to admit that I am wrong.	5 (0.8%)	57 (8.7%)	271 (41.4%)	249 (38.0%)	50 (7.6%)	23 (3.5%)	655 (100.0%)
45. I have grudges which I have held onto for months or years	127 (19.4%)	295 (45.0%)	160 (24.4%)	39 (6.0%)	11 (1.7%)	23 (3.5%)	655 (100.0%)
46. I am able to make up pretty easily with friends who have hurt me in some way.	3 (0.5%)	33 (5.0%)	304 (46.4%)	258 (39.4%)	34 (5.2%)	23 (3.5%)	655 (100.0%)
Total	890 (13.6%)	1621 (24.7%)	2076 (31.7%)	1405 (21.5%)	354 (5.4%)	204 (3.1%)	6550 (100.0%)

Table 9:18: Question 5: Continued.

	Never	Rarely	Sometimes	Often	Very Often	MISSING	TOTAL
private religious practices							
19. How often do you watch or listen to religious programs on TV or radio?	210 (32.1%)	265 (40.5%)	129 (19.7%)	23 (3.5%)	12 (1.8%)	16 (2.4%)	655 (100.0%)
26. How often do you read the Bible or other religious literature?	25 (3.8%)	172 (26.3%)	218 (33.3%)	142 (21.7%)	79 (12.1%)	19 (2.9%)	655 (100.0%)
30. How often do you pray privately in places other than at church?	25 (3.8%)	99 (15.1%)	178 (27.2%)	188 (28.7%)	143 (21.8%)	22 (3.4%)	655 (100.0%)
religious support							
10. How often do the people in your congregation make you feel loved and cared for?	3 (0.5%)	19 (2.9%)	152 (23.2%)	321 (49.0%)	144 (22.0%)	16 (2.4%)	655 (100.0%)
12. If you had a problem or were faced with a difficult situation, how much comfort would the people in your congregation be willing to give you?	4 (0.6%)	28 (4.3%)	164 (25.0%)	322 (49.2%)	120 (18.3%)	17 (2.6%)	655 (100.0%)
13. How often are the people in your congregation critical of you and the things you do?	183 (27.9%)	302 (46.1%)	130 (19.8%)	18 (2.7%)	4 (0.6%)	18 (2.7%)	655 (100.0%)
20. How often do you listen to the people in your congregation talk about their private problems and concerns?	31 (4.7%)	118 (18.0%)	274 (41.8%)	168 (25.6%)	47 (7.2%)	17 (2.6%)	655 (100.0%)
22. How often do you express interest and concern in the well-being of people?	2 (0.3%)	8 (1.2%)	144 (22.0%)	356 (54.4%)	126 (19.2%)	19 (2.9%)	655 (100.0%)
23. How often do the people in your congregation listen to you talk about your private problems and concerns?	54 (8.2%)	200 (30.5%)	286 (43.7%)	80 (12.2%)	14 (2.1%)	21 (3.2%)	655 (100.0%)
24. How often do the people in your congregation make too many demands on you?	119 (18.2%)	302 (46.1%)	167 (25.5%)	35 (5.3%)	14 (2.1%)	18 (2.7%)	655 (100.0%)
27. How often do the people in your congregation try to take advantage of you?	294 (44.9%)	251 (38.3%)	71 (10.8%)	14 (2.1%)	5 (0.8%)	20 (3.1%)	655 (100.0%)
28. How often do the people in your congregation express interest and concern in your well-being?	12 (1.8%)	42 (6.4%)	211 (32.2%)	301 (46.0%)	68 (10.4%)	21 (3.2%)	655 (100.0%)
29. If you were ill, how much would the people in your congregation be willing to help out?	5 (0.8%)	32 (4.9%)	177 (27.0%)	295 (45.0%)	125 (19.1%)	21 (3.2%)	655 (100.0%)
36. If you needed to know where to go to get help with a problem you were having, how much would the people in your congregation be willing to help out?	4 (0.6%)	28 (4.3%)	187 (28.5%)	290 (44.3%)	120 (18.3%)	26 (4.0%)	655 (100.0%)
50. How often do you make the people in your congregation feel loved and cared for?	5 (0.8%)	45 (6.9%)	239 (36.5%)	280 (42.7%)	63 (9.6%)	23 (3.5%)	655 (100.0%)
religious/spiritual coping							
3. I try to make sense of the situation and decide what to do without relying on God	35 (5.3%)	152 (23.2%)	266 (40.6%)	140 (21.4%)	45 (6.9%)	17 (2.6%)	655 (100.0%)
6. I think about how my life is part of a larger spiritual force	29 (4.4%)	124 (18.9%)	230 (35.1%)	191 (29.2%)	63 (9.6%)	18 (2.7%)	655 (100.0%)
17. I look to God for strength, support, and guidance in crises	19 (2.9%)	49 (7.5%)	155 (23.7%)	215 (32.8%)	200 (30.5%)	17 (2.6%)	655 (100.0%)
31. I question whether God really exists	242 (36.9%)	195 (29.8%)	146 (22.3%)	26 (4.0%)	26 (4.0%)	20 (3.1%)	655 (100.0%)
39. I express anger at God for letting terrible things happen	284 (43.4%)	225 (34.4%)	107 (16.3%)	15 (2.3%)	1 (0.2%)	23 (3.5%)	655 (100.0%)
42. I confess my sins and ask for God's forgiveness	52 (7.9%)	117 (17.9%)	214 (32.7%)	175 (26.7%)	73 (11.1%)	24 (3.7%)	655 (100.0%)
43. I work together with God as partners to get through hard times	46 (7.0%)	81 (12.4%)	209 (31.9%)	207 (31.6%)	87 (13.3%)	25 (3.8%)	655 (100.0%)
47. I feel that stressful situations are God's way of punishing me for my sins or lack of spirituality	415 (63.4%)	167 (25.5%)	41 (6.3%)	7 (1.1%)	1 (0.2%)	24 (3.7%)	655 (100.0%)
48. I wonder whether God has abandoned me	373 (56.9%)	200 (30.5%)	57 (8.7%)	1 (0.2%)	1 (0.2%)	23 (3.5%)	655 (100.0%)
51. I try to find the lesson from God in crises	63 (9.6%)	110 (16.8%)	225 (34.4%)	183 (27.9%)	49 (7.5%)	25 (3.8%)	655 (100.0%)

Table 9-19: Question 6: The following is a list of things people commonly experience in religious worship services. Please state HOW OFTEN YOU DO these things when attending service, Count and Percent.

	Never & Rarely	Sometimes	Very often & Often	MISSING	TOTAL
a. Listening to others perform music	12 (1.8%)	69 (10.5%)	549 (83.8%)	25 (3.8%)	655 (100.0%)
b. Singing or performing music yourself	158 (24.1%)	92 (14.0%)	378 (57.7%)	27 (4.1%)	655 (100.0%)
c. Praying	31 (4.7%)	95 (14.5%)	501 (76.5%)	28 (4.3%)	655 (100.0%)
d. Reading or listening to Scripture	26 (4.0%)	84 (12.8%)	519 (79.2%)	26 (4.0%)	655 (100.0%)
e. Listening to the sermon	15 (2.3%)	51 (7.8%)	563 (86.0%)	26 (4.0%)	655 (100.0%)
f. Participating in rituals or sacraments, such as communion, baptism	56 (8.5%)	142 (21.7%)	431 (65.8%)	26 (4.0%)	655 (100.0%)
g. Thinking about the beauty of the building	140 (21.4%)	257 (39.2%)	231 (35.3%)	27 (4.1%)	655 (100.0%)
h. Sitting in silence	58 (8.9%)	247 (37.7%)	324 (49.5%)	26 (4.0%)	655 (100.0%)
i. Being part of a healing ritual, like the laying on of hands.	464 (70.8%)	124 (18.9%)	40 (6.1%)	27 (4.1%)	655 (100.0%)
j. Receiving gifts of the spirit, like speaking in tongues.	587 (89.6%)	26 (4.0%)	12 (1.8%)	30 (4.6%)	655 (100.0%)

Table 9-20: Question 7: The following is a list of things people commonly experience in religious worship services. Please state HOW IMPORTANT these things when attending service (Count).

	Not important at all & Of little importance	Somewhat important	Extremely important & Very important	MISSING	TOTAL
a. Listening to others perform music	17 (2.6%)	119 (18.2%)	494 (75.4%)	25 (3.8%)	655 (100.0%)
b. Singing or performing music yourself	143 (21.8%)	148 (22.6%)	338 (51.6%)	26 (4.0%)	655 (100.0%)
c. Praying	33 (5.0%)	137 (20.9%)	459 (70.1%)	26 (4.0%)	655 (100.0%)
d. Reading or listening to Scripture	29 (4.4%)	153 (23.4%)	447 (68.2%)	26 (4.0%)	655 (100.0%)
e. Listening to the sermon	10 (1.5%)	98 (15.0%)	522 (79.7%)	25 (3.8%)	655 (100.0%)
f. Participating in rituals or sacraments, such as communion, baptism	53 (8.1%)	173 (26.4%)	403 (61.5%)	26 (4.0%)	655 (100.0%)
g. Thinking about the beauty of the building	271 (41.4%)	237 (36.2%)	120 (18.3%)	27 (4.1%)	655 (100.0%)
h. Sitting in silence	57 (8.7%)	242 (36.9%)	330 (50.4%)	26 (4.0%)	655 (100.0%)
i. Being part of a healing ritual, like the laying on of hands.	370 (56.5%)	174 (26.6%)	84 (12.8%)	27 (4.1%)	655 (100.0%)
j. Receiving gifts of the spirit, like speaking in tongues.	523 (79.8%)	80 (12.2%)	22 (3.4%)	30 (4.6%)	655 (100.0%)

Table 9-21: Summary Conference by (Gender, Age, Income, Marital Status, Education, Country of Birth, Immigration Date), Count and Percent.

Selected Demographic Variables	Alberta and Northwest	Bay of Quinte	British Columbia	Hamilton	London	Manitoba and Northwestern Ontario	Manitou	Maritime	Montreal and Ottawa	Newfoundland and Labrador	Saskatchewan	Toronto	Unknown	Total
	(N=87)	(N=44)	(N=18)	(N=9)	(N=9)	(N=92)	(N=2)	(N=42)	(N=187)	(N=9)	(N=82)	(N=50)	(N=24)	(N=655)
Gender, n(%)														
Male	25 (28.7)	12 (27.3)	6 (33.3)	3 (33.3)	2 (22.2)	26 (28.3)	1 (50.0)	11 (26.2)	81 (43.3)	4 (44.4)	25 (30.5)	16 (32.0)	4 (16.7)	216 (33.0)
Female	59 (67.8)	27 (61.4)	12 (66.7)	6 (66.7)	7 (77.8)	63 (68.5)	1 (50.0)	29 (69.0)	100 (53.5)	5 (55.6)	55 (67.1)	30 (60.0)	17 (70.8)	411 (62.7)
Missing	3 (3.4)	5 (11.4)	0	0	0	3 (3.3)	0	2 (4.8)	6 (3.2)	0	2 (2.4)	4 (8.0)	3 (12.5)	28 (4.3)
Age (Combined), n(%)														
18-44	6 (6.9)	0	0	1 (11.1)	1 (11.1)	4 (4.3)	2 (100.0)	3 (7.1)	22 (11.8)	1 (11.1)	9 (11.0)	3 (6.0)	6 (25.0)	58 (8.9)
45-54	6 (6.9)	5 (11.4)	1 (5.6)	1 (11.1)	1 (11.1)	9 (9.8)	0	4 (9.5)	16 (8.6)	1 (11.1)	3 (3.7)	7 (14.0)	2 (8.3)	56 (8.5)
55-64	30 (34.5)	9 (20.5)	2 (11.1)	3 (33.3)	3 (33.3)	27 (29.3)	0	12 (28.6)	43 (23.0)	4 (44.4)	19 (23.2)	10 (20.0)	8 (33.3)	170 (26.0)
65 and over	42 (48.3)	26 (59.1)	15 (83.3)	4 (44.4)	4 (44.4)	49 (53.3)	0	21 (50.0)	100 (53.5)	3 (33.3)	50 (61.0)	26 (52.0)	5 (20.8)	345 (52.7)
Missing	3 (3.4)	4 (9.1)	0	0	0	3 (3.3)	0	2 (4.8)	6 (3.2)	0	1 (1.2)	4 (8.0)	3 (12.5)	26 (4.0)
Income (Combined), n(%)														
Under \$30,000	18 (20.7)	13 (29.5)	7 (38.9)	3 (33.3)	2 (22.2)	22 (23.9)	1 (50.0)	7 (16.7)	23 (12.3)	2 (22.2)	26 (31.7)	9 (18.0)	6 (25.0)	139 (21.2)
\$30,001-50,000	21 (24.1)	9 (20.5)	5 (27.8)	3 (33.3)	2 (22.2)	26 (28.3)	0	20 (47.6)	52 (27.8)	2 (22.2)	20 (24.4)	13 (26.0)	8 (33.3)	181 (27.6)
\$50,001-70,000	16 (18.4)	9 (20.5)	4 (22.2)	2 (22.2)	4 (44.4)	17 (18.5)	1 (50.0)	9 (21.4)	43 (23.0)	4 (44.4)	18 (22.0)	9 (18.0)	3 (12.5)	139 (21.2)
\$70,001-90,000	10 (11.5)	3 (6.8)	1 (5.6)	0	1 (11.1)	10 (10.9)	0	3 (7.1)	26 (13.9)	1 (11.1)	8 (9.8)	9 (18.0)	1 (4.2)	73 (11.1)
Greater than \$90,000	14 (16.1)	4 (9.1)	0	1 (11.1)	0	11 (12.0)	0	1 (2.4)	36 (19.3)	0	7 (8.5)	4 (8.0)	3 (12.5)	81 (12.4)
Missing	8 (9.2)	6 (13.6)	1 (5.6)	0	0	6 (6.5)	0	2 (4.8)	7 (3.7)	0	3 (3.7)	6 (12.0)	3 (12.5)	42 (6.4)
Marital status, n(%)														
Never legally married (single)	10 (11.5)	1 (2.3)	1 (5.6)	0	0	7 (7.6)	0	4 (9.5)	22 (11.8)	1 (11.1)	4 (4.9)	7 (14.0)	5 (20.8)	62 (9.5)
Legally married (and not separated)	55 (63.2)	32 (72.7)	12 (66.7)	7 (77.8)	8 (88.9)	64 (69.6)	1 (50.0)	26 (61.9)	134 (71.7)	8 (88.9)	59 (72.0)	25 (50.0)	12 (50.0)	443 (67.6)
Separated, but still legally married	1 (1.1)	1 (2.3)	0	1 (11.1)	0	2 (2.2)	0	2 (4.8)	4 (2.1)	0	2 (2.4)	3 (6.0)	1 (4.2)	17 (2.6)
Divorced	9 (10.3)	2 (4.5)	2 (11.1)	0	1 (11.1)	6 (6.5)	1 (50.0)	4 (9.5)	9 (4.8)	0	5 (6.1)	4 (8.0)	0	43 (6.6)
Widowed	9 (10.3)	4 (9.1)	3 (16.7)	1 (11.1)	0	10 (10.9)	0	4 (9.5)	12 (6.4)	0	10 (12.2)	6 (12.0)	3 (12.5)	62 (9.5)
Missing	3 (3.4)	4 (9.1)	0	0	0	3 (3.3)	0	2 (4.8)	6 (3.2)	0	2 (2.4)	5 (10.0)	3 (12.5)	28 (4.3)
Education level (Combined), n(%)														
Completed Secondary or less	6 (6.9)	8 (18.2)	1 (5.6)	0	1 (11.1)	19 (20.7)	0	1 (2.4)	9 (4.8)	1 (11.1)	9 (11.0)	5 (10.0)	4 (16.7)	64 (9.8)
Some or Completed Trade or Community College	11 (12.6)	13 (29.5)	8 (44.4)	3 (33.3)	3 (33.3)	17 (18.5)	0	12 (28.6)	30 (16.0)	3 (33.3)	14 (17.1)	12 (24.0)	2 (8.3)	128 (19.5)
Some or completed University	64 (73.6)	19 (43.2)	9 (50.0)	6 (66.7)	5 (55.6)	53 (57.6)	2 (100.0)	27 (64.3)	141 (75.4)	5 (55.6)	57 (69.5)	28 (56.0)	15 (62.5)	431 (65.8)
Missing	6 (6.9)	4 (9.1)	0	0	0	3 (3.3)	0	2 (4.8)	7 (3.7)	0	2 (2.4)	5 (10.0)	3 (12.5)	32 (4.9)
Country (Combined), n(%)														
Canada and Oceania	68 (78.2)	37 (84.1)	11 (61.1)	8 (88.9)	7 (77.8)	82 (89.1)	2 (100.0)	34 (81.0)	157 (84.0)	9 (100.0)	73 (89.0)	43 (86.0)	14 (58.3)	545 (83.2)
United States	1 (1.1)	0	1 (5.6)	1 (11.1)	0	4 (4.3)	0	3 (7.1)	2 (1.1)	0	3 (3.7)	1 (2.0)	0	16 (2.4)
Central America, Caribbean and Bermuda and South America	0	0	0	0	0	0	0	0	6 (3.2)	0	0	0	3 (12.5)	9 (1.4)
Europe	3 (3.4)	2 (4.5)	5 (27.8)	0	2 (22.2)	3 (3.3)	0	3 (7.1)	13 (7.0)	0	3 (3.7)	1 (2.0)	1 (4.2)	36 (5.5)
Eastern Asia	10 (11.5)	0	0	0	0	0	0	0	1 (0.5)	0	0	0	1 (4.2)	12 (1.8)
Southern Asia	1 (1.1)	0	1 (5.6)	0	0	0	0	0	0	0	0	0	1 (4.2)	3 (0.5)
Missing	4 (4.6)	5 (11.4)	0	0	0	3 (3.3)	0	2 (4.8)	8 (4.3)	0	3 (3.7)	5 (10.0)	4 (16.7)	34 (5.2)
Immigration date (Combined), n(%)														
Does not apply, born in Canada	67 (77.0)	38 (86.4)	11 (61.1)	8 (88.9)	7 (77.8)	80 (87.0)	2 (100.0)	34 (81.0)	155 (82.9)	9 (100.0)	74 (90.2)	41 (82.0)	13 (54.2)	539 (82.3)
Immigrated before 1961	0	1 (2.3)	2 (11.1)	1 (11.1)	1 (11.1)	1 (1.1)	0	2 (4.8)	7 (3.7)	0	1 (1.2)	3 (6.0)	1 (4.2)	20 (3.1)
Immigrated 1961-1980	8 (9.2)	1 (2.3)	4 (22.2)	0	1 (11.1)	5 (5.4)	0	1 (2.4)	10 (5.3)	0	4 (4.9)	0	1 (4.2)	35 (5.3)
Immigrated after 1980	7 (8.0)	0	1 (5.6)	0	0	3 (3.3)	0	3 (7.1)	6 (3.2)	0	1 (1.2)	1 (2.0)	5 (20.8)	27 (4.1)
Missing	5 (5.7)	4 (9.1)	0	0	0	3 (3.3)	0	2 (4.8)	9 (4.8)	0	2 (2.4)	5 (10.0)	4 (16.7)	34 (5.2)

Table 9-22: Question 8: What is your gender?

Gender	Count (%)
MISSING	28 (4.3%)
Male	216 (33.0%)
Female	411 (62.7%)
TOTAL	655 (100.0%)

Table 9-23: Question 9: What is your age?

Age	Count (%)
MISSING	26 (4.0%)
Under 18	0 (0.0%)
18-24	5 (0.8%)
25-34	19 (2.9%)
35-44	34 (5.2%)
45-54	56 (8.5%)
55-64	170 (26.0%)
65 and over	345 (52.7%)
TOTAL	655 (100.0%)

Table 9-24: Question 10: What is your Income?

Income	Count (%)
MISSING	42 (6.4%)
Under \$20,000	61 (9.3%)
\$20,001-30,000	78 (11.9%)
\$30,001-40,000	97 (14.8%)
\$40,001-50,000	84 (12.8%)
\$50,001-60,000	72 (11.0%)
\$60,001-70,000	67 (10.2%)
\$70,001-80,000	38 (5.8%)
\$80,001-90,000	35 (5.3%)
\$90,001-100,000	26 (4.0%)
Greater than \$100,000	55 (8.4%)
TOTAL	655 (100.0%)

Table 9-25: Question 11: What is your Marital Status?

Marital Status	Count (%)
MISSING	28 (4.3%)
Legally married (and not separated)	443 (67.6%)
Separated, but still legally married	17 (2.6%)
Never legally married (single)	62 (9.5%)
Divorced	43 (6.6%)
Widowed	62 (9.5%)
TOTAL	655 (100.0%)

Table 9-26: Question 12: What is your highest level of education?

Highest Level of Education	Count (%)
MISSING	32 (4.9%)
Less than Grade 9	6 (0.9%)
Some secondary	21 (3.2%)
Completed secondary	37 (5.6%)
Some Trade or Community College	32 (4.9%)
Completed Trade or Community College	96 (14.7%)
Some University	73 (11.1%)
Completed University	358 (54.7%)
TOTAL	655 (100.0%)

Table 9-27: Question 13: Are you a Canadian citizen?

Canadian Citizenship	Count (%)
MISSING	30 (4.6%)
Yes	613 (93.6%)
No	12 (1.8%)
TOTAL	655 (100.0%)

Table 9-28: Question 14: What is your place of birth? (Please write the Province or Country)?

Place of Birth	Count (%)
MISSING	34 (5.2%)
Antigua	1 (0.2%)
Australia	1 (0.2%)
Barbados	1 (0.2%)
China	11 (1.7%)
Germany	5 (0.8%)
Ghana	2 (0.3%)
Guyana	1 (0.2%)
Ireland	1 (0.2%)
Jamaica	5 (0.8%)
Korea	1 (0.2%)
Mexico	1 (0.2%)
Netherlands	4 (0.6%)
New Zealand	1 (0.2%)
Pakistan	1 (0.2%)
Portugal	1 (0.2%)
Scotland	5 (0.8%)
Senegal	1 (0.2%)
Sri Lanka	2 (0.3%)
Sweden	2 (0.3%)
Switzerland	3 (0.5%)
Trinidad	1 (0.2%)
USA	16 (2.4%)
United Kingdom	16 (2.4%)
Canada	538 (82.1%)
TOTAL	655 (100.0%)

Table 9-29: Question 14: What is your place of birth? (Please write the Province or Country) (Combined)?

Place of Birth (Combined)	Count (%)
MISSING	34 (5.2%)
Canada	538 (82.1%)
United States	16 (2.4%)
Central America	1 (0.2%)
Caribbean and Bermuda	7 (1.1%)
South America	1 (0.2%)
Western Europe	12 (1.8%)
Northern Europe	23 (3.5%)
Southern Europe	1 (0.2%)
Eastern Asia	12 (1.8%)
Southern Asia	3 (0.5%)
Oceania	1 (0.2%)
OTHER	6 (0.9%)
TOTAL	655 (100.0%)

Table 9-30: Question 15: What language do you speak most often at home?

Language at Home	Count (%)
MISSING	30 (4.6%)
English	601 (91.8%)
French	6 (0.9%)
Chinese	9 (1.4%)
Japanese	0 (0.0%)
Korean	0 (0.0%)
Luganda	1 (0.2%)
Spanish	0 (0.0%)
Swahili	0 (0.0%)
TOTAL	655 (100.0%)

Table 9-31: Question 16: What year did you immigrate to Canada?

Year immigrated	Count (%)
MISSING	34 (5.2%)
Does not apply, born in Canada	539 (82.3%)
Immigrated before 1961	20 (3.1%)
Immigrated 1961-1970	20 (3.1%)
Immigrated 1971-1980	15 (2.3%)
Immigrated 1981-1990	12 (1.8%)
Immigrated 1991-2000	6 (0.9%)
Immigrated after 2001	9 (1.4%)
TOTAL	655 (100.0%)

Table 9-32: Question 17: Are you? (Visible Minority Status)

Visible Minority Status	Count (%)
MISSING	36 (5.5%)
Black	12 (1.8%)
Chinese	12 (1.8%)
First Nations	13 (2.0%)
Japanese	4 (0.6%)
Korean	1 (0.2%)
Latin American	1 (0.2%)
Southeast Asian	2 (0.3%)
South Asian	2 (0.3%)
White	572 (87.3%)
TOTAL	655 (100.0%)

Table 9-33: Question 18: What is your current religious denomination?

Current Religious Denomination	Count (%)
MISSING	41 (6.3%)
Anglican	12 (1.8%)
Baptist	1 (0.2%)
Buddhist	1 (0.2%)
Catholic	1 (0.2%)
Methodist	2 (0.3%)
Not Christian	1 (0.2%)
Presbyterian	6 (0.9%)
Sikh	1 (0.2%)
United Church	588 (89.8%)
United/Catholic	1 (0.2%)
OTHER	0 (0.0%)
TOTAL	655 (100.0%)

Table 9-34: Question 19: Have you ever changed religious denomination from your current denomination?

Change religious denomination	Count (%)
MISSING	39 (6.0%)
Yes	214 (32.7%)
No	402 (61.4%)
OTHER	0 (0.0%)
TOTAL	655 (100.0%)

Table 9-35: Question 20: If you have ever changed your religious denomination, please indicate your prior religious denomination(s). Choose as many that apply.

Prior religious denomination(s)	Count	(%)
Agnostic	1	0.2
Anglican	2	0.3
Athiest	1	0.2
Baha'i	1	0.2
Brethren	1	0.2
Buddhist	1	0.2
Catholic	2	0.3
Christian Science	2	0.3
Disciples of Christ	1	0.2
Evangelical	1	0.2
Evangelical Missionary	1	0.2
Greek Orthodox	2	0.3
Independent Fundamental Churches of America	1	0.2
Lutheran	1	0.2
Mennonite	5	0.8
Methodist	8	1.2
Metropolitan Community Churches	1	0.2
Moravian	1	0.2
Multiple	2	0.3
New Apostolic	1	0.2
Non-Denominational	1	0.2
Plymouth Brethren	1	0.2
Religious Society of Friends	1	0.2
Roman Catholic	29	4.4
Salvation Army	3	0.5
Seventh Day Adventist	1	0.2
The Protestant Church of Holland	1	0.2
Unitarian Universalist	3	0.5
United Methodist in Virginia	1	0.2
Blank response to Q20 where Q19=Yes (a)	137	20.9
Provided response to Q20 where Q19=Yes (b)	77	11.8
No response to Q19 and Q20 (c)	39	6.0
Responses to Q19 and Q20 (d)	77	11.8
Never Changed (Always United Church (e))	402	61.4
TOTAL (a+b+c+e)	655	100.0

9.6.4 Selected Bivariate Tables (Count, Percent)

9.6.4.1 Visible Minority by (Gender, Age, Income, Marital Status, Education, Place of Birth, Period of Immigration)

Table 9-36: Visible Minority by Gender.

Gender	Visible Minorities	White	Missing	Total
	Count(%)	Count(%)	Count(%)	Count(%)
Male	16(34.0)	194(33.9)	6(16.7)	216(33.0)
Female	31(66.0)	376(65.7)	4(11.1)	411(62.7)
Missing	0(0.0)	2(0.4)	26(72.2)	28(4.3)
Total	47(100.0)	572(100.0)	36(100.0)	655(100.0)

Table 9-37: Visible Minority by Age.

Age	Visible Minorities	White	Missing	total
	Count(%)	Count(%)	Count(%)	Count(%)
18-44	13(27.7)	45(7.9)	0(0.0)	58(8.9)
45-54	7(14.9)	47(8.2)	2(5.6)	56(8.6)
55-64	11(23.4)	154(26.9)	5(13.9)	170(26.0)
65 and over	16(34.0)	326(57.0)	3(8.3)	345(52.7)
Missing	0(0.0)	0(0.0)	26(72.2)	26(4.0)
Others	0(0.0)	0(0.0)	0(0.0)	0(0.0)
Total	47(100.0)	572(100.0)	36(100.0)	655(100.0)

Table 9-38: Visible Minority by Income.

Income	Visible Minorities	White	Missing	Total
	Count(%)	Count(%)	Count(%)	Count(%)
Under \$30,000	14(29.8)	124(21.7)	1(2.8)	139(21.2)
\$30,001-50,000	10(21.3)	168(29.4)	3(8.3)	181(27.6)
\$50,001-70,000	11(23.4)	127(22.2)	1(2.8)	139(21.2)
\$70,001-90,000	1(2.1)	71(12.4)	1(2.8)	73(11.2)
Greater than \$90,000	7(14.9)	72(12.6)	2(5.6)	81(12.4)
Missing	4(8.5)	10(1.7)	28(77.8)	42(6.4)
Total	47(100.0)	572(100.0)	36(100.0)	655(100.0)

Table 9-39: Visible Minority by Marital Status.

Marital Status	Visible Minorities	White	Missing	Total
	Count(%)	Count(%)	Count(%)	Count(%)
Never legally married (single)	10(21.3)	51(8.9)	1(2.8)	62(9.5)
Legally married (and not separated)	28(59.6)	408(71.3)	7(19.4)	443(67.6)
Separated, but still legally married	1(2.1)	16(2.8)	0(0.0)	17(2.6)
Divorced	3(6.4)	40(7.0)	0(0.0)	43(6.6)
Widowed	5(10.6)	57(10.0)	0(0.0)	62(9.5)
Missing	0(0.0)	0(0.0)	28(77.8)	28(4.3)
Others	0(0.0)	0(0.0)	0(0.0)	0(0.0)
Total	100.0	572(100.0)	36(100.0)	655(100.0)

Table 9-40: Visible Minority by Education.

Education	Visible Minorities	White	Missing	Total
	Count(%)	Count(%)	Count(%)	Count(%)
Completed Secondary or less	3(6.4)	61(8.9)	0(0.0)	64(9.8)
Some or Completed Trade or Community College	8(17.0)	119(20.8)	1(2.8)	128(19.5)
Some or completed University	34(72.3)	391(68.4)	6(16.7)	431(65.8)
Missing	2(4.3)	1(0.2)	29(80.6)	32(4.9)
Total	47(100.0)	572(100.0)	36(100.0)	655(100.0)

Table 9-42: Visible Minority by Period of Immigration.

Period of Immigration	Visible Minorities	White	Missing	Total
	Count(%)	Count(%)	Count(%)	Count(%)
Does not apply, born in Canada	18(38.3)	517(90.4)	4(11.1)	539(82.3)
Immigrated before 1961	2(4.3)	18(3.1)	(0.0)	20(3.1)
Immigrated 1961-1980	10(21.3)	25(4.4)	(0.0)	35(5.3)
Immigrated after 1980	15(31.9)	12(2.1)	(0.0)	27(4.1)
Missing	2(4.3)	0(0.0)	32(88.9)	34(5.2)
Total	47(100.0)	572(100.0)	36(100.0)	655(100.0)

Table 9-41: Visible Minority by Place of Birth.

Place of Birth	Visible Minorities	White	Missing	Total
	Count(%)	Count(%)	Count(%)	Count(%)
Canada	21(44.7)	518(90.6)	5(13.9)	544(83.1)
United States	2(4.3)	14(2.4)	(0.0)	16(2.4)
Central America	1(2.1)	(0.0)	(0.0)	1(0.2)
Caribbean and Bermuda	7(14.9)	(0.0)	(0.0)	7(1.1)
South America	1(2.1)	(0.0)	(0.0)	1(0.2)
Western Europe	(0.0)	12(2.1)	(0.0)	12(1.8)
Northern Europe	1(2.1)	22(3.8)	(0.0)	23(3.5)
Southern Europe	(0.0)	1(0.2)	(0.0)	1(0.2)
Eastern Asia	12(25.5)	(0.0)	(0.0)	12(1.8)
Southern Asia	2(4.3)	1(0.2)	(0.0)	3(0.5)
Oceania	(0.0)	1(0.2)	(0.0)	1(0.2)
Missing	(0.0)	3(0.5)	31(86.1)	34(5.2)
Total	47(100.0)	572(100.0)	36(100.0)	655(100.0)

9.6.4.2 Gender by (Age, Income, Marital Status, Education, Place of Birth, Period of Immigration)

Table 9-43: Gender by Age.

Age	Male	Female	Missing	Total
	Count(%)	Count(%)	Count(%)	Count(%)
18-44	15 (6.9)	43 (10.5)	0 (0.0)	58 (8.9)
45-54	25 (11.6)	31 (7.5)	0 (0.0)	56 (8.5)
55-64	45 (20.8)	125 (30.4)	0 (0.0)	170 (26.0)
65 and over	131 (60.6)	212 (51.6)	2 (7.1)	345 (52.7)
Missing	0 (0.0)	0 (0.0)	26 (92.9)	26 (4.0)
Total	216 (100.0)	411 (100.0)	28 (100.0)	655 (100.0)

Table 9-44: Gender by Income.

Income	Male	Female	Missing	Total
	Count(%)	Count(%)	Count(%)	Count(%)
Under \$30,000	28 (13.0)	110 (26.8)	1 (3.6)	139 (21.2)
\$30,001-50,000	53 (24.5)	127 (30.9)	1 (3.6)	181 (27.6)
\$50,001-70,000	58 (26.9)	81 (19.7)	0 (0.0)	139 (21.2)
\$70,001-90,000	37 (17.1)	36 (8.8)	0 (0.0)	73 (11.1)
Greater than \$90,000	37 (17.1)	44 (10.7)	0 (0.0)	81 (12.4)
Missing	3 (1.4)	13 (3.2)	26 (92.9)	42 (6.4)
Total	216 (100.0)	411 (100.0)	28 (100.0)	655 (100.0)

Table 9-45: Gender by Marital Status.

Marital Status	Male	Female	Missing	Total
	Count(%)	Count(%)	Count(%)	Count(%)
Never legally married (single)	13 (6.0)	49 (11.9)	0 (0.0)	62 (9.5)
Legally married (and not separated)	178 (82.4)	264 (64.2)	1 (3.6)	443 (67.6)
Separated, but still legally married	6 (2.8)	11 (2.7)	0 (0.0)	17 (2.6)
Divorced	7 (3.2)	36 (8.8)	0 (0.0)	43 (6.6)
Widowed	12 (5.6)	49 (11.9)	1 (3.6)	62 (9.5)
Missing	0 (0.0)	2 (0.5)	26 (92.9)	28 (4.3)
Total	216 (100.0)	411 (100.0)	28 (100.0)	655 (100.0)

Table 9-46: Gender by Education.

Education	Male	Female	Missing	Total
	Count(%)	Count(%)	Count(%)	Count(%)
Less than Grade 9	2 (0.9)	4 (1.0)	0 (0.0)	6 (0.9)
Some secondary	6 (2.8)	14 (3.4)	1 (3.6)	21 (3.2)
Completed Secondary	9 (4.2)	27 (6.6)	1 (3.6)	37 (5.6)
Some Trade or Community College	6 (2.8)	26 (6.3)	0 (0.0)	32 (4.9)
Completed Trade or Community College	18 (8.3)	78 (19.0)	0 (0.0)	96 (14.7)
Some University	22 (10.2)	51 (12.4)	0 (0.0)	73 (11.1)
Completed University	152 (70.4)	206 (50.1)	0 (0.0)	358 (54.7)
Missing	1 (0.5)	5 (1.2)	26 (92.9)	32 (4.9)
Total	216 (100.0)	411 (100.0)	28 (100.0)	655 (100.0)

Table 9-47: Gender by Place of Birth.

Place of Birth	Male	Female	Missing	Total
	Count(%)	Count(%)	Count(%)	Count(%)
Canada	184 (85.2)	358 (87.1)	2 (7.1)	544 (83.1)
United States	4 (1.9)	12 (2.9)	0 (0.0)	16 (2.4)
Central America	1 (0.5)	0 (0.0)	0 (0.0)	1 (0.2)
Caribbean and Bermuda	1 (0.5)	6 (1.5)	0 (0.0)	7 (1.1)
South America	0 (0.0)	1 (0.2)	0 (0.0)	1 (0.2)
Western Europe	6 (2.8)	6 (1.5)	0 (0.0)	12 (1.8)
Northern Europe	9 (4.2)	14 (3.4)	0 (0.0)	23 (3.5)
Southern Europe	0 (0.0)	1 (0.2)	0 (0.0)	1 (0.2)
Eastern Asia	4 (1.9)	8 (1.9)	0 (0.0)	12 (1.8)
Southern Asia	2 (0.9)	1 (0.2)	0 (0.0)	3 (0.5)
Oceania	1 (0.5)	0 (0.0)	0 (0.0)	1 (0.2)
Missing	4 (1.9)	4 (1.0)	26 (92.9)	34 (5.2)
Total	216 (100.0)	411 (100.0)	28 (100.0)	655 (100.0)

Table 9-48: Gender by Period of Immigration.

Period of Immigration	Male	Female	Missing	Total
	Count(%)	Count(%)	Count(%)	Count(%)
Does not apply, born in Canada	180 (83.3)	357 (86.9)	2 (7.1)	539 (82.3)
Immigrated before 1961	7 (3.2)	13 (3.2)	0 (0.0)	20 (3.1)
Immigrated 1961-1970	8 (3.7)	12 (2.9)	0 (0.0)	20 (3.1)
Immigrated 1971-1980	3 (1.4)	12 (2.9)	0 (0.0)	15 (2.3)
Immigrated 1981-1990	4 (1.9)	8 (1.9)	0 (0.0)	12 (1.8)
Immigrated 1991-2000	3 (1.4)	3 (0.7)	0 (0.0)	6 (0.9)
Immigrated after 2001	7 (3.2)	2 (0.5)	0 (0.0)	9 (1.4)
Missing	4 (1.9)	4 (1.0)	26 (92.9)	34 (5.2)
Total	216 (100.0)	411 (100.0)	28 (100.0)	655 (100.0)

9.6.4.3 Age by (Income, Marital Status, Education, Place of Birth, Period of Immigration)

Table 9-49: Age by Income.

Income	18-44	45-54	55-64	65 and over	Missing	Total
	Count(%)	Count(%)	Count(%)	Count(%)	Count(%)	Count(%)
Under \$30,000	18 (31.0)	9 (16.1)	27 (15.9)	85 (24.6)	0 (0.0)	139 (21.2)
\$30,001-50,000	10 (17.2)	12 (21.4)	45 (26.5)	114 (33.0)	0 (0.0)	181 (27.6)
\$50,001-70,000	14 (24.1)	8 (14.3)	41 (24.1)	76 (22.0)	0 (0.0)	139 (21.2)
\$70,001-90,000	5 (8.6)	9 (16.1)	23 (13.5)	36 (10.4)	0 (0.0)	73 (11.1)
Greater than \$90,000	10 (17.2)	18 (32.1)	31 (18.2)	22 (6.4)	0 (0.0)	81 (12.4)
Missing	1 (1.7)	0 (0.0)	3 (1.8)	12 (3.5)	26 (100.0)	42 (6.4)
Total	58 (100.0)	56 (100.0)	170 (100.0)	345 (100.0)	26 (100.0)	655 (100.0)

Table 9-50: Age by Marital Status.

Marital Status	18-44	45-54	55-64	65 and over	Missing	Total
	Count(%)	Count(%)	Count(%)	Count(%)	Count(%)	Count(%)
Never legally married (single)	20 (34.5)	9 (16.1)	17 (10.0)	16 (4.6)	0 (0.0)	62 (9.5)
Legally married (and not separated)	33 (56.9)	40 (71.4)	126 (74.1)	244 (70.7)	0 (0.0)	443 (67.6)
Separated, but still legally married	2 (3.4)	3 (5.4)	5 (2.9)	7 (2.0)	0 (0.0)	17 (2.6)
Divorced	3 (5.2)	4 (7.1)	13 (7.6)	23 (6.7)	0 (0.0)	43 (6.6)
Widowed	0 (0.0)	0 (0.0)	7 (4.1)	55 (15.9)	0 (0.0)	62 (9.5)
Missing	0 (0.0)	0 (0.0)	2 (1.2)	0 (0.0)	26 (100.0)	28 (4.3)
Total	58 (100.0)	56 (100.0)	170 (100.0)	345 (100.0)	26 (100.0)	655 (100.0)

Table 9-51: Age by Education..

Education	18-44	45-54	55-64	65 and over	Missing	Total
	Count(%)	Count(%)	Count(%)	Count(%)	Count(%)	Count(%)
Less than Grade 9	0 (0.0)	1 (1.8)	0 (0.0)	5 (1.4)	0 (0.0)	6 (0.9)
Some secondary	1 (1.7)	0 (0.0)	2 (1.2)	18 (5.2)	0 (0.0)	21 (3.2)
Completed Secondary	2 (3.4)	0 (0.0)	10 (5.9)	25 (7.2)	0 (0.0)	37 (5.6)
Some Trade or Community College	2 (3.4)	0 (0.0)	7 (4.1)	23 (6.7)	0 (0.0)	32 (4.9)
Completed Trade or Community College	5 (8.6)	13 (23.2)	26 (15.3)	52 (15.1)	0 (0.0)	96 (14.7)
Some University	4 (6.9)	5 (8.9)	15 (8.8)	49 (14.2)	0 (0.0)	73 (11.1)
Completed University	44 (75.9)	37 (66.1)	107 (62.9)	170 (49.3)	0 (0.0)	358 (54.7)
Missing	0 (0.0)	0 (0.0)	3 (1.8)	3 (0.9)	26 (100.0)	32 (4.9)
Total	58 (100.0)	56 (100.0)	170 (100.0)	345 (100.0)	26 (100.0)	655 (100.0)

Table 9-52: Age by Place of Birth.

Place of Birth	18-44	45-54	55-64	65 and over	Missing	Total
	Count(%)	Count(%)	Count(%)	Count(%)	Count(%)	Count(%)
Canada	49 (84.5)	49 (87.5)	146 (85.9)	300 (87.0)	0 (0.0)	544 (83.1)
United States	1 (1.7)	1 (1.8)	4 (2.4)	10 (2.9)	0 (0.0)	16 (2.4)
Central America	1 (1.7)	0 (0.0)	0 (0.0)	0 (0.0)	0 (0.0)	1 (0.2)
Caribbean and Bermuda	1 (1.7)	1 (1.8)	1 (0.6)	4 (1.2)	0 (0.0)	7 (1.1)
South America	0 (0.0)	0 (0.0)	1 (0.6)	0 (0.0)	0 (0.0)	1 (0.2)
Western Europe	1 (1.7)	0 (0.0)	5 (2.9)	6 (1.7)	0 (0.0)	12 (1.8)
Northern Europe	1 (1.7)	3 (5.4)	6 (3.5)	13 (3.8)	0 (0.0)	23 (3.5)
Southern Europe	1 (1.7)	0 (0.0)	0 (0.0)	0 (0.0)	0 (0.0)	1 (0.2)
Eastern Asia	2 (3.4)	2 (3.6)	3 (1.8)	5 (1.4)	0 (0.0)	12 (1.8)
Southern Asia	0 (0.0)	0 (0.0)	1 (0.6)	2 (0.6)	0 (0.0)	3 (0.5)
Oceania	0 (0.0)	0 (0.0)	0 (0.0)	1 (0.3)	0 (0.0)	1 (0.2)
Missing	1 (1.7)	0 (0.0)	3 (1.8)	4 (1.2)	26 (100.0)	34 (5.2)
Total	58 (100.0)	56 (100.0)	170 (100.0)	345 (100.0)	26 (100.0)	655 (100.0)

Table 9-53: Age by Period of Immigration.

Period of Immigration	18-44	45-54	55-64	65 and over	Missing	Total
	Count(%)	Count(%)	Count(%)	Count(%)	Count(%)	Count(%)
Does not apply, born in Canada	49 (84.5)	48 (85.7)	145 (85.3)	297 (86.1)	0 (0.0)	539 (82.3)
Immigrated before 1961	0 (0.0)	0 (0.0)	3 (1.8)	17 (4.9)	0 (0.0)	20 (3.1)
Immigrated 1961-1970	0 (0.0)	4 (7.1)	1 (0.6)	15 (4.3)	0 (0.0)	20 (3.1)
Immigrated 1971-1980	3 (5.2)	1 (1.8)	4 (2.4)	7 (2.0)	0 (0.0)	15 (2.3)
Immigrated 1981-1990	1 (1.7)	2 (3.6)	7 (4.1)	2 (0.6)	0 (0.0)	12 (1.8)
Immigrated 1991-2000	1 (1.7)	1 (1.8)	3 (1.8)	1 (0.3)	0 (0.0)	6 (0.9)
Immigrated after 2001	3 (5.2)	0 (0.0)	3 (1.8)	3 (0.9)	0 (0.0)	9 (1.4)
Missing	1 (1.7)	0 (0.0)	4 (2.4)	3 (0.9)	26 (100.0)	34 (5.2)
Total	58 (100.0)	56 (100.0)	170 (100.0)	345 (100.0)	26 (100.0)	655 (100.0)

9.6.4.4 Income by (Marital Status, Education, Place of Birth, Period of Immigration)

Table 9-54: Income by Marital Status.

Marital Status	Under \$30,000	\$30,001-50,000	\$50,001-70,000	\$70,001-90,000	Greater than \$90,000	Missing	Total
	Count(%)	Count(%)	Count(%)	Count(%)	Count(%)	Count(%)	Count(%)
Never legally married (single)	19 (13.7)	16 (8.8)	13 (9.4)	7 (9.6)	6 (7.4)	1 (2.4)	62 (9.5)
Legally married (and not separated)	84 (60.4)	126 (69.6)	97 (69.8)	61 (83.6)	65 (80.2)	10 (23.8)	443 (67.6)
Separated, but still legally married	5 (3.6)	3 (1.7)	6 (4.3)	0 (0.0)	3 (3.7)	0 (0.0)	17 (2.6)
Divorced	10 (7.2)	13 (7.2)	14 (10.1)	3 (4.1)	3 (3.7)	0 (0.0)	43 (6.6)
Widowed	21 (15.1)	23 (12.7)	9 (6.5)	2 (2.7)	4 (4.9)	3 (7.1)	62 (9.5)
Missing	0 (0.0)	0 (0.0)	0 (0.0)	0 (0.0)	0 (0.0)	28 (66.7)	28 (4.3)
Total	139 (100.0)	181 (100.0)	139 (100.0)	73 (100.0)	81 (100.0)	42 (100.0)	655 (100.0)

Table 9-55: Income by Education.

Education	Under \$30,000	\$30,001-50,000	\$50,001-70,000	\$70,001-90,000	Greater than \$90,000	Missing	Total
	Count(%)	Count(%)	Count(%)	Count(%)	Count(%)	Count(%)	Count(%)
Completed Secondary or less	33 (23.7)	20 (11.0)	4 (2.9)	1 (1.4)	1 (1.2)	5 (11.9)	64 (9.8)
Some or Completed Trade or Community College	40 (28.8)	45 (24.9)	27 (19.4)	9 (12.3)	5 (6.2)	2 (4.8)	128 (19.5)
Some or completed University	65 (46.8)	115 (63.5)	108 (77.7)	63 (86.3)	74 (91.4)	6 (14.3)	431 (65.8)
Missing	1 (0.7)	1 (0.6)	0 (0.0)	0 (0.0)	1 (1.2)	29 (69.0)	32 (4.9)
Total	139 (100.0)	181 (100.0)	139 (100.0)	73 (100.0)	81 (100.0)	42 (100.0)	655 (100.0)

Table 9-56: Income by Place of Birth.

Place of Birth	Under \$30,000	\$30,001-50,000	\$50,001-70,000	\$70,001-90,000	Greater than \$90,000	Missing	Total
	Count(%)	Count(%)	Count(%)	Count(%)	Count(%)	Count(%)	Count(%)
Canada	117 (84.2)	156 (86.2)	120 (86.3)	67 (91.8)	73 (90.1)	11 (26.2)	544 (83.1)
United States	4 (2.9)	7 (3.9)	2 (1.4)	1 (1.4)	2 (2.5)	0 (0.0)	16 (2.4)
Central America	1 (0.7)	0 (0.0)	0 (0.0)	0 (0.0)	0 (0.0)	0 (0.0)	1 (0.2)
Caribbean and Bermuda	0 (0.0)	4 (2.2)	2 (1.4)	0 (0.0)	1 (1.2)	0 (0.0)	7 (1.1)
South America	0 (0.0)	1 (0.6)	0 (0.0)	0 (0.0)	0 (0.0)	0 (0.0)	1 (0.2)
Western Europe	4 (2.9)	2 (1.1)	4 (2.9)	1 (1.4)	1 (1.2)	0 (0.0)	12 (1.8)
Northern Europe	4 (2.9)	8 (4.4)	6 (4.3)	3 (4.1)	2 (2.5)	0 (0.0)	23 (3.5)
Southern Europe	0 (0.0)	0 (0.0)	0 (0.0)	0 (0.0)	1 (1.2)	0 (0.0)	1 (0.2)
Eastern Asia	4 (2.9)	2 (1.1)	3 (2.2)	0 (0.0)	0 (0.0)	3 (7.1)	12 (1.8)
Southern Asia	2 (1.4)	0 (0.0)	0 (0.0)	0 (0.0)	1 (1.2)	0 (0.0)	3 (0.5)
Oceania	1 (0.7)	0 (0.0)	0 (0.0)	0 (0.0)	0 (0.0)	0 (0.0)	1 (0.2)
Missing	2 (1.4)	1 (0.6)	2 (1.4)	1 (1.4)	0 (0.0)	28 (66.7)	34 (5.2)
Total	139 (100.0)	181 (100.0)	139 (100.0)	73 (100.0)	81 (100.0)	42 (100.0)	655 (100.0)

Table 9-57: Income by Period of Immigration.

Period of Immigration	Under \$30,000	\$30,001-50,000	\$50,001-70,000	\$70,001-90,000	Greater than \$90,000	Missing	Total
	Count(%)	Count(%)	Count(%)	Count(%)	Count(%)	Count(%)	Count(%)
Does not apply, born in Canada	116 (83.5)	153 (84.5)	121 (87.1)	65 (89.0)	73 (90.1)	11 (26.2)	539 (82.3)
Immigrated before 1961	5 (3.6)	8 (4.4)	4 (2.9)	2 (2.7)	1 (1.2)	0 (0.0)	20 (3.1)
Immigrated 1961-1970	5 (3.6)	7 (3.9)	3 (2.2)	2 (2.7)	2 (2.5)	1 (2.4)	20 (3.1)
Immigrated 1971-1980	3 (2.2)	5 (2.8)	3 (2.2)	1 (1.4)	2 (2.5)	1 (2.4)	15 (2.3)
Immigrated 1981-1990	2 (1.4)	3 (1.7)	4 (2.9)	1 (1.4)	2 (2.5)	0 (0.0)	12 (1.8)
Immigrated 1991-2000	1 (0.7)	2 (1.1)	1 (0.7)	1 (1.4)	1 (1.2)	0 (0.0)	6 (0.9)
Immigrated after 2001	5 (3.6)	1 (0.6)	2 (1.4)	0 (0.0)	0 (0.0)	1 (2.4)	9 (1.4)
Missing	2 (1.4)	2 (1.1)	1 (0.7)	1 (1.4)	0 (0.0)	28 (66.7)	34 (5.2)
Total	139 (100.0)	181 (100.0)	139 (100.0)	73 (100.0)	81 (100.0)	42 (100.0)	655 (100.0)

9.6.4.5 Marital Status by (Education, Place of Birth, Period of Immigration)

Table 9-58: Marital Status by Education.

Education	Never legally married (single)	Legally married (and not separated)	Separated, but still legally married	Divorced	Widowed	Missing	Total
	Count(%)	Count(%)	Count(%)	Count(%)	Count(%)	Count(%)	Count(%)
Less than Grade 9	1 (1.6)	3 (0.7)	0 (0.0)	0 (0.0)	2 (3.2)	0 (0.0)	6 (0.9)
Some secondary	1 (1.6)	14 (3.2)	1 (5.9)	1 (2.3)	4 (6.5)	0 (0.0)	21 (3.2)
Completed Secondary	3 (4.8)	26 (5.9)	1 (5.9)	2 (4.7)	5 (8.1)	0 (0.0)	37 (5.6)
Some Trade or Community College	2 (3.2)	20 (4.5)	1 (5.9)	3 (7.0)	6 (9.7)	0 (0.0)	32 (4.9)
Completed Trade or Community College	8 (12.9)	72 (16.3)	4 (23.5)	5 (11.6)	7 (11.3)	0 (0.0)	96 (14.7)
Some University	7 (11.3)	48 (10.8)	0 (0.0)	5 (11.6)	13 (21.0)	0 (0.0)	73 (11.1)
Completed University	40 (64.5)	258 (58.2)	10 (58.8)	26 (60.5)	24 (38.7)	0 (0.0)	358 (54.7)
Missing	0 (0.0)	2 (0.5)	0 (0.0)	1 (2.3)	1 (1.6)	28 (100.0)	32 (4.9)
Total	62 (100.0)	443 (100.0)	17 (100.0)	43 (100.0)	62 (100.0)	28 (100.0)	655 (100.0)

Table 9-59: Marital Status by Place of Birth.

Place of Birth	Never legally married (single)	Legally married (and not separated)	Separated, but still legally married	Divorced	Widowed	Missing	Total
	Count(%)	Count(%)	Count(%)	Count(%)	Count(%)	Count(%)	Count(%)
Canada	50 (80.6)	389 (87.8)	15 (88.2)	37 (86.0)	53 (85.5)	0 (0.0)	544 (83.1)
United States	3 (4.8)	11 (2.5)	0 (0.0)	0 (0.0)	2 (3.2)	0 (0.0)	16 (2.4)
Central America	1 (1.6)	0 (0.0)	0 (0.0)	0 (0.0)	0 (0.0)	0 (0.0)	1 (0.2)
Caribbean and Bermuda	2 (3.2)	3 (0.7)	0 (0.0)	1 (2.3)	1 (1.6)	0 (0.0)	7 (1.1)
South America	0 (0.0)	1 (0.2)	0 (0.0)	0 (0.0)	0 (0.0)	0 (0.0)	1 (0.2)
Western Europe	0 (0.0)	9 (2.0)	0 (0.0)	2 (4.7)	1 (1.6)	0 (0.0)	12 (1.8)
Northern Europe	3 (4.8)	15 (3.4)	1 (5.9)	3 (7.0)	1 (1.6)	0 (0.0)	23 (3.5)
Southern Europe	0 (0.0)	1 (0.2)	0 (0.0)	0 (0.0)	0 (0.0)	0 (0.0)	1 (0.2)
Eastern Asia	3 (4.8)	7 (1.6)	0 (0.0)	0 (0.0)	2 (3.2)	0 (0.0)	12 (1.8)
Southern Asia	0 (0.0)	3 (0.7)	0 (0.0)	0 (0.0)	0 (0.0)	0 (0.0)	3 (0.5)
Oceania	0 (0.0)	1 (0.2)	0 (0.0)	0 (0.0)	0 (0.0)	0 (0.0)	1 (0.2)
Missing	0 (0.0)	3 (0.7)	1 (5.9)	0 (0.0)	2 (3.2)	28 (100.0)	34 (5.2)
Total	62 (100.0)	443 (100.0)	17 (100.0)	43 (100.0)	62 (100.0)	28 (100.0)	655 (100.0)

Table 9-60: Marital Status by Period of Immigration.

Period of Immigration	Never legally married (single)	Legally married (and not separated)	Separated, but still legally married	Divorced	Widowed	Missing	Total
	Count(%)	Count(%)	Count(%)	Count(%)	Count(%)	Count(%)	Count(%)
Does not apply, born in Canada	48 (77.4)	383 (86.5)	16 (94.1)	37 (86.0)	55 (88.7)	0 (0.0)	539 (82.3)
Immigrated before 1961	3 (4.8)	11 (2.5)	0 (0.0)	3 (7.0)	3 (4.8)	0 (0.0)	20 (3.1)
Immigrated 1961-1970	1 (1.6)	16 (3.6)	0 (0.0)	0 (0.0)	3 (4.8)	0 (0.0)	20 (3.1)
Immigrated 1971-1980	4 (6.5)	8 (1.8)	1 (5.9)	1 (2.3)	1 (1.6)	0 (0.0)	15 (2.3)
Immigrated 1981-1990	3 (4.8)	8 (1.8)	0 (0.0)	1 (2.3)	0 (0.0)	0 (0.0)	12 (1.8)
Immigrated 1991-2000	0 (0.0)	5 (1.1)	0 (0.0)	1 (2.3)	0 (0.0)	0 (0.0)	6 (0.9)
Immigrated after 2001	2 (3.2)	7 (1.6)	0 (0.0)	0 (0.0)	0 (0.0)	0 (0.0)	9 (1.4)
Missing	1 (1.6)	5 (1.1)	0 (0.0)	0 (0.0)	0 (0.0)	28 (100.0)	34 (5.2)
Total	62 (100.0)	443 (100.0)	17 (100.0)	43 (100.0)	62 (100.0)	28 (100.0)	655 (100.0)

9.6.4.6 Education by (Place of Birth, Period of Immigration)

Table 9-61: Education (Question 12 Combined) by Place of Birth (Question 14 reported and Combined).

Place of Birth	Less than Grade 9	Some secondary	Completed Secondary	Some Trade or Community College	Completed Trade or Community College	Some University	Completed University	Missing	Total
	Count(%)	Count(%)	Count(%)	Count(%)	Count(%)	Count(%)	Count(%)	Count(%)	Count(%)
Canada	4 (66.7)	21 (100.0)	36 (97.3)	29 (90.6)	78 (81.3)	63 (86.3)	311 (86.9)	2 (6.3)	544 (83.1)
United States	0 (0.0)	0 (0.0)	1 (2.7)	0 (0.0)	2 (2.1)	1 (1.4)	12 (3.4)	0 (0.0)	16 (2.4)
Central America	0 (0.0)	0 (0.0)	0 (0.0)	0 (0.0)	0 (0.0)	0 (0.0)	1 (0.3)	0 (0.0)	1 (0.2)
Caribbean and Bermuda	0 (0.0)	0 (0.0)	0 (0.0)	0 (0.0)	0 (0.0)	4 (5.5)	3 (0.8)	0 (0.0)	7 (1.1)
South America	0 (0.0)	0 (0.0)	0 (0.0)	0 (0.0)	0 (0.0)	0 (0.0)	1 (0.3)	0 (0.0)	1 (0.2)
Western Europe	0 (0.0)	0 (0.0)	0 (0.0)	0 (0.0)	4 (4.2)	2 (2.7)	6 (1.7)	0 (0.0)	12 (1.8)
Northern Europe	0 (0.0)	0 (0.0)	0 (0.0)	0 (0.0)	7 (7.3)	1 (1.4)	15 (4.2)	0 (0.0)	23 (3.5)
Southern Europe	0 (0.0)	0 (0.0)	0 (0.0)	0 (0.0)	0 (0.0)	0 (0.0)	1 (0.3)	0 (0.0)	1 (0.2)
Eastern Asia	2 (33.3)	0 (0.0)	0 (0.0)	0 (0.0)	4 (4.2)	2 (2.7)	3 (0.8)	1 (3.1)	12 (1.8)
Southern Asia	0 (0.0)	0 (0.0)	0 (0.0)	1 (3.1)	0 (0.0)	0 (0.0)	2 (0.6)	0 (0.0)	3 (0.5)
Oceania	0 (0.0)	0 (0.0)	0 (0.0)	0 (0.0)	0 (0.0)	0 (0.0)	1 (0.3)	0 (0.0)	1 (0.2)
Missing	0 (0.0)	0 (0.0)	0 (0.0)	2 (6.3)	1 (1.0)	0 (0.0)	2 (0.6)	29 (90.6)	34 (5.2)
Total	6 (100.0)	21 (100.0)	37 (100.0)	32 (100.0)	96 (100.0)	73 (100.0)	358 (100.0)	32 (100.0)	655 (100.0)

Table 9-62: Education by Period of Immigration.

Period of Immigration	Less than Grade 9	Some secondary	Completed Secondary	Some Trade or Community College	Completed Trade or Community College	Some University	Completed University	Missing	Total
	Count(%)	Count(%)	Count(%)	Count(%)	Count(%)	Count(%)	Count(%)	Count(%)	Count(%)
Does not apply, born in Canada	4 (66.7)	21 (100.0)	35 (94.6)	30 (93.8)	79 (82.3)	62 (84.9)	306 (85.5)	2 (6.3)	539 (82.3)
Immigrated before 1961	0 (0.0)	0 (0.0)	1 (2.7)	1 (3.1)	5 (5.2)	3 (4.1)	10 (2.8)	0 (0.0)	20 (3.1)
Immigrated 1961-1970	0 (0.0)	0 (0.0)	0 (0.0)	0 (0.0)	6 (6.3)	1 (1.4)	13 (3.6)	0 (0.0)	20 (3.1)
Immigrated 1971-1980	1 (16.7)	0 (0.0)	1 (2.7)	0 (0.0)	2 (2.1)	1 (1.4)	9 (2.5)	1 (3.1)	15 (2.3)
Immigrated 1981-1990	1 (16.7)	0 (0.0)	0 (0.0)	1 (3.1)	1 (1.0)	1 (1.4)	8 (2.2)	0 (0.0)	12 (1.8)
Immigrated 1991-2000	0 (0.0)	0 (0.0)	0 (0.0)	0 (0.0)	1 (1.0)	2 (2.7)	3 (0.8)	0 (0.0)	6 (0.9)
Immigrated after 2001	0 (0.0)	0 (0.0)	0 (0.0)	0 (0.0)	1 (1.0)	1 (1.4)	7 (2.0)	0 (0.0)	9 (1.4)
Missing	0 (0.0)	0 (0.0)	0 (0.0)	0 (0.0)	1 (1.0)	2 (2.7)	2 (0.6)	29 (90.6)	34 (5.2)
Total	6 (100.0)	21 (100.0)	37 (100.0)	32 (100.0)	96 (100.0)	73 (100.0)	358 (100.0)	32 (100.0)	655 (100.0)

9.6.4.7 Place of Birth by Period of Immigration

Table -9-63: Place of Birth by Period of Immigration.

Period of Immigration	Canada	United States	Central America	Caribbean and Bermuda	South America	Western Europe	Northern Europe	Southern Europe	Eastern Asia	Southern Asia	Oceania	Missing	Total
	Count(%)	Count(%)	Count(%)	Count(%)	Count(%)	Count(%)	Count(%)	Count(%)	Count(%)	Count(%)	Count(%)	Count(%)	Count(%)
Does not apply, born in Canada	535 (98.3)	0 (0.0)	0 (0.0)	0 (0.0)	0 (0.0)	1 (8.3)	0 (0.0)	0 (0.0)	0 (0.0)	0 (0.0)	0 (0.0)	3 (8.8)	539 (82.3)
Immigrated before 1961	4 (0.7)	2 (12.5)	0 (0.0)	1 (14.3)	0 (0.0)	6 (50.0)	6 (26.1)	0 (0.0)	0 (0.0)	1 (33.3)	0 (0.0)	0 (0.0)	20 (3.1)
Immigrated 1961-1970	2 (0.4)	5 (31.3)	0 (0.0)	1 (14.3)	0 (0.0)	2 (16.7)	7 (30.4)	0 (0.0)	2 (16.7)	0 (0.0)	1 (100.0)	0 (0.0)	20 (3.1)
Immigrated 1971-1980	0 (0.0)	2 (12.5)	0 (0.0)	2 (28.6)	0 (0.0)	1 (8.3)	6 (26.1)	1 (100.0)	3 (25.0)	0 (0.0)	0 (0.0)	0 (0.0)	15 (2.3)
Immigrated 1981-1990	0 (0.0)	3 (18.8)	0 (0.0)	1 (14.3)	1 (100.0)	1 (8.3)	3 (13.0)	0 (0.0)	2 (16.7)	1 (33.3)	0 (0.0)	0 (0.0)	12 (1.8)
Immigrated 1991-2000	0 (0.0)	3 (18.8)	0 (0.0)	1 (14.3)	0 (0.0)	1 (8.3)	1 (4.3)	0 (0.0)	0 (0.0)	0 (0.0)	0 (0.0)	0 (0.0)	6 (0.9)
Immigrated after 2001	2 (0.4)	1 (6.3)	1 (100.0)	0 (0.0)	0 (0.0)	0 (0.0)	0 (0.0)	0 (0.0)	4 (33.3)	1 (33.3)	0 (0.0)	0 (0.0)	9 (1.4)
Missing	1 (0.2)	0 (0.0)	0 (0.0)	1 (14.3)	0 (0.0)	0 (0.0)	0 (0.0)	0 (0.0)	1 (8.3)	0 (0.0)	0 (0.0)	31 (91.2)	34 (5.2)
Total	544 (100.0)	16 (100.0)	1 (100.0)	7 (100.0)	1 (100.0)	12 (100.0)	23 (100.0)	1 (100.0)	12 (100.0)	3 (100.0)	1 (100.0)	34 (100.0)	655 (100.0)

9.6.5 Individual Value Priorities for Visible Minority Groups

Table 9-64: Higher Order Individual Value Priorities by Visible Minority.

Priority	Black	Black (Mean)	Chinese	Chinese (Mean)	First Nation	First Nations (Mean)	Japanese	Japanese (Mean)	White	WHITE (MEAN)
1	Self-Transcendence	0.64	Conservatism	0.41	Self-Transcendence	0.74	Self-Transcendence	0.98	Self-Transcendence	0.8
2	Conservatism	-0.05	Self-Transcendence	0.35	Conservatism	0	Conservatism	0.41	Conservatism	0.06
3	Openness to Change	-0.06	Openness to Change	-0.32	Openness to Change	-0.24	Openness to Change	-0.79	Openness to Change	-0.18
4	Self-enhancement	-1	Self-enhancement	-0.86	Self-enhancement	-0.95	Self-enhancement	-1.41	Self-enhancement	-1.22

Table 9-65: Individual Value Priorities by Visible Minority.

Priority	Black	Black (Mean)	Chinese	Chinese (Mean)	First Nation	First Nations (Mean)	Japanese	Japanese (Mean)	White	WHITE (MEAN)
1	Universalism	0.7	Conformity	0.48	Universalism	0.89	Universalism	1.26	Universalism	0.85
2	Self-Direction	0.6	Security	0.45	Benevolence	0.59	Conformity	0.76	Benevolence	0.75
3	Benevolence	0.58	Benevolence	0.41	Self-Direction	0.59	Benevolence	0.69	Self-Direction	0.64
4	Security	0.4	Universalism	0.29	Security	0.22	Self-Direction	0.69	Security	0.41
5	Conformity	-0.08	Tradition	0.29	Conformity	0.07	Security	0.58	Conformity	-0.03
6	Hedonism	-0.24	Self-Direction	-0.02	Tradition	-0.28	Tradition	-0.12	Tradition	-0.2
7	Achievement	-0.4	Hedonism	-0.1	Hedonism	-0.54	Achievement	-0.87	Hedonism	-0.52
8	Tradition	-0.46	Achievement	-0.65	Achievement	-0.64	Hedonism	-1.54	Stimulation	-0.65
9	Stimulation	-0.55	Stimulation	-0.82	Stimulation	-0.77	Stimulation	-1.54	Achievement	-0.93
10	Power	-1.6	Power	-1.07	Power	-1.26	Power	-1.95	Power	-1.51

Table 9-66: Individual Value Priorities (40 Items) by Visible Minority.

Priority	Black	Black (Mean)	Chinese	Chinese (Mean)	First Nation	First Nation (Mean)
1	Q1-23: UNIVERSALISM a world at peace	1.15	Q1-28: CONFORMITY obedient	1.29	Q1-29: UNIVERSALISM social justice	1.36
2	Q1-3: UNIVERSALISM equality	1.06	Q1-29: UNIVERSALISM social justice	1.04	Q1-3: UNIVERSALISM equality	1.2
3	Q1-29: UNIVERSALISM social justice	1.06	Q1-31: SECURITY health	0.95	Q1-34: SELF-DIRECTION independent	1.05
4	Q1-34: SELF-DIRECTION independent	1.06	Q1-34: SELF-DIRECTION independent	0.95	Q1-23: UNIVERSALISM a world at peace	0.97
5	Q1-8: UNIVERSALISM broadminded	0.9	Q1-27: BENEVOLENCE responsible	0.87	Q1-11: SELF-DIRECTION choosing own goals	0.89
6	Q1-12: BENEVOLENCE helpful	0.9	Q1-36: CONFORMITY politeness	0.87	Q1-8: UNIVERSALISM broadminded	0.82
7	Q1-31: SECURITY health	0.9	Q1-9: TRADITION accepting my portion in life	0.7	Q1-31: SECURITY health	0.82
8	Q1-22: SELF-DIRECTION curious	0.81	Q1-35: SECURITY social order	0.7	Q1-36: CONFORMITY politeness	0.82
9	Q1-20: TRADITION devout	0.73	Q1-38: TRADITION humble	0.7	Q1-19: UNIVERSALISM unity with nature	0.74
10	Q1-11: SELF-DIRECTION choosing own goals	0.65	Q1-19: UNIVERSALISM unity with nature	0.62	Q1-22: SELF-DIRECTION curious	0.74
11	Q1-27: BENEVOLENCE responsible	0.56	Q1-5: SECURITY family security	0.37	Q1-33: BENEVOLENCE forgiving	0.74
12	Q1-28: CONFORMITY obedient	0.56	Q1-12: BENEVOLENCE helpful	0.37	Q1-12: BENEVOLENCE helpful	0.59
13	Q1-33: BENEVOLENCE forgiving	0.56	Q1-18: BENEVOLENCE loyal	0.37	Q1-27: BENEVOLENCE responsible	0.59
14	Q1-35: SECURITY social order	0.48	Q1-20: TRADITION devout	0.37	Q1-18: BENEVOLENCE loyal	0.43
15	Q1-5: SECURITY family security	0.31	Q1-37: HEDONISM enjoying life	0.37	Q1-6: STIMULATION a varied life	0.36
16	Q1-14: SECURITY national security	0.31	Q1-3: UNIVERSALISM equality	0.29	Q1-21: SECURITY clean	0.36
17	Q1-18: BENEVOLENCE loyal	0.31	Q1-21: SECURITY clean	0.2	Q1-40: UNIVERSALISM protecting the environment	0.28
18	Q1-36: CONFORMITY politeness	0.31	Q1-23: UNIVERSALISM a world at peace	0.2	Q1-35: SECURITY social order	0.2
19	Q1-19: UNIVERSALISM unity with nature	0.23	Q1-10: HEDONISM pleasure	0.04	Q1-38: TRADITION humble	0.2
20	Q1-38: TRADITION humble	0.23	Q1-14: SECURITY national security	0.04	Q1-20: TRADITION devout	0.13
21	Q1-6: STIMULATION a varied life	0.06	Q1-22: SELF-DIRECTION curious	0.04	Q1-16: CONFORMITY self-discipline	-0.03
22	Q1-10: HEDONISM pleasure	-0.02	Q1-33: BENEVOLENCE forgiving	0.04	Q1-28: CONFORMITY obedient	-0.03
23	Q1-21: SECURITY clean	-0.02	Q1-7: CONFORMITY honoring parents and elders	-0.13	Q1-5: SECURITY family security	-0.11
24	Q1-1: SELF-DIRECTION creativity	-0.1	Q1-11: SELF-DIRECTION choosing own goals	-0.13	Q1-37: HEDONISM enjoying life	-0.11
25	Q1-37: HEDONISM enjoying life	-0.1	Q1-16: CONFORMITY self-discipline	-0.13	Q1-14: SECURITY national security	-0.18
26	Q1-24: ACHIEVEMENT capable	-0.1	Q1-8: UNIVERSALISM broadminded	-0.21	Q1-24: ACHIEVEMENT capable	-0.18
27	Q1-40: UNIVERSALISM protecting the environment	-0.19	Q1-24: ACHIEVEMENT capable	-0.21	Q1-1: SELF-DIRECTION creativity	-0.34
28	Q1-16: CONFORMITY self-discipline	-0.27	Q1-40: UNIVERSALISM protecting the environment	-0.21	Q1-10: HEDONISM pleasure	-0.34
29	Q1-32: ACHIEVEMENT influential	-0.35	Q1-30: STIMULATION an exciting life	-0.38	Q1-7: CONFORMITY honoring parents and elders	-0.49
30	Q1-13: ACHIEVEMENT successful	-0.52	Q1-32: ACHIEVEMENT influential	-0.55	Q1-4: ACHIEVEMENT ambitious	-0.57
31	Q1-4: ACHIEVEMENT ambitious	-0.6	Q1-25: TRADITION respect for tradition	-0.63	Q1-13: ACHIEVEMENT successful	-0.57
32	Q1-26: HEDONISM self-indulgence	-0.6	Q1-26: HEDONISM self-indulgence	-0.71	Q1-39: POWER authority	-0.57
33	Q1-15: STIMULATION daring	-0.69	Q1-2: POWER wealth	-0.8	Q1-9: TRADITION accepting my portion in life	-0.72
34	Q1-7: CONFORMITY honoring parents and elders	-0.94	Q1-6: STIMULATION a varied life	-0.8	Q1-25: TRADITION respect for tradition	-0.72
35	Q1-39: POWER authority	-0.94	Q1-4: ACHIEVEMENT ambitious	-0.88	Q1-17: POWER social power	-1.03
36	Q1-30: STIMULATION an exciting life	-1.02	Q1-1: SELF-DIRECTION creativity	-0.96	Q1-26: HEDONISM self-indulgence	-1.18
37	Q1-9: TRADITION accepting my portion in life	-1.1	Q1-13: ACHIEVEMENT successful	-0.96	Q1-32: ACHIEVEMENT influential	-1.26
38	Q1-25: TRADITION respect for tradition	-1.69	Q1-39: POWER authority	-0.96	Q1-15: STIMULATION daring	-1.34
39	Q1-17: POWER social power	-1.69	Q1-15: STIMULATION daring	-1.3	Q1-30: STIMULATION an exciting life	-1.34
40	Q1-2: POWER wealth	-2.19	Q1-17: POWER social power	-1.46	Q1-2: POWER wealth	-2.18

Table 9-66 Continued

Priority	Average	Japanese	Japanese (Mean)	White	White (Mean)
1	1.36	Q1-3: UNIVERSALISM equality	1.88	Q1-3: UNIVERSALISM equality	1.16
2	1.2	Q1-29: UNIVERSALISM social justice	1.63	Q1-29: UNIVERSALISM social justice	1.16
3	1.05	Q1-8: UNIVERSALISM broadminded	1.38	Q1-19: UNIVERSALISM unity with nature	1.01
4	0.97	Q1-11: SELF-DIRECTION choosing own goals	1.38	Q1-12: BENEVOLENCE helpful	0.99
5	0.89	Q1-20: TRADITION devout	1.38	Q1-31: SECURITY health	0.97
6	0.82	Q1-28: CONFORMITY obedient	1.38	Q1-27: BENEVOLENCE responsible	0.95
7	0.82	Q1-34: SELF-DIRECTION independent	1.38	Q1-23: UNIVERSALISM a world at peace	0.94
8	0.82	Q1-36: CONFORMITY politeness	1.38	Q1-22: SELF-DIRECTION curious	0.93
9	0.74	Q1-19: UNIVERSALISM unity with nature	1.13	Q1-8: UNIVERSALISM broadminded	0.83
10	0.74	Q1-27: BENEVOLENCE responsible	1.13	Q1-34: SELF-DIRECTION independent	0.75
11	0.74	Q1-12: BENEVOLENCE helpful	0.88	Q1-18: BENEVOLENCE loyal	0.73
12	0.59	Q1-23: UNIVERSALISM a world at peace	0.88	Q1-11: SELF-DIRECTION choosing own goals	0.68
13	0.59	Q1-35: SECURITY social order	0.88	Q1-35: SECURITY social order	0.55
14	0.43	Q1-16: CONFORMITY self-discipline	0.63	Q1-20: TRADITION devout	0.53
15	0.36	Q1-21: SECURITY clean	0.63	Q1-36: CONFORMITY politeness	0.52
16	0.36	Q1-22: SELF-DIRECTION curious	0.63	Q1-33: BENEVOLENCE forgiving	0.35
17	0.28	Q1-31: SECURITY health	0.63	Q1-5: SECURITY family security	0.28
18	0.2	Q1-33: BENEVOLENCE forgiving	0.63	Q1-28: CONFORMITY obedient	0.26
19	0.2	Q1-40: UNIVERSALISM protecting the environment	0.63	Q1-1: SELF-DIRECTION creativity	0.19
20	0.13	Q1-5: SECURITY family security	0.38	Q1-14: SECURITY national security	0.16
21	-0.03	Q1-14: SECURITY national security	0.38	Q1-6: STIMULATION a varied life	0.09
22	-0.03	Q1-18: BENEVOLENCE loyal	0.13	Q1-21: SECURITY clean	0.07
23	-0.11	Q1-9: TRADITION accepting my portion in life	-0.12	Q1-38: TRADITION humble	0.03
24	-0.11	Q1-24: ACHIEVEMENT capable	-0.12	Q1-40: UNIVERSALISM protecting the environment	-0.01
25	-0.18	Q1-7: CONFORMITY honoring parents and elders	-0.37	Q1-16: CONFORMITY self-discipline	-0.24
26	-0.18	Q1-38: TRADITION humble	-0.37	Q1-10: HEDONISM pleasure	-0.25
27	-0.34	Q1-1: SELF-DIRECTION creativity	-0.62	Q1-37: HEDONISM enjoying life	-0.37
28	-0.34	Q1-4: ACHIEVEMENT ambitious	-0.87	Q1-24: ACHIEVEMENT capable	-0.57
29	-0.49	Q1-6: STIMULATION a varied life	-1.12	Q1-9: TRADITION accepting my portion in life	-0.61
30	-0.57	Q1-13: ACHIEVEMENT successful	-1.12	Q1-7: CONFORMITY honoring parents and elders	-0.65
31	-0.57	Q1-39: POWER authority	-1.12	Q1-4: ACHIEVEMENT ambitious	-0.71
32	-0.57	Q1-32: ACHIEVEMENT influential	-1.37	Q1-25: TRADITION respect for tradition	-0.75
33	-0.72	Q1-10: HEDONISM pleasure	-1.37	Q1-30: STIMULATION an exciting life	-0.88
34	-0.72	Q1-25: TRADITION respect for tradition	-1.37	Q1-26: HEDONISM self-indulgence	-0.93
35	-1.03	Q1-26: HEDONISM self-indulgence	-1.62	Q1-39: POWER authority	-1.01
36	-1.18	Q1-30: STIMULATION an exciting life	-1.62	Q1-15: STIMULATION daring	-1.16
37	-1.26	Q1-37: HEDONISM enjoying life	-1.62	Q1-13: ACHIEVEMENT successful	-1.22
38	-1.34	Q1-15: STIMULATION daring	-1.87	Q1-32: ACHIEVEMENT influential	-1.23
39	-1.34	Q1-17: POWER social power	-2.12	Q1-17: POWER social power	-1.53
40	-2.18	Q1-2: POWER wealth	-2.62	Q1-2: POWER wealth	-1.99

Table 9-67: Gap (Difference) in Value Priorities Between Selected Visible Minorities and Whites for the 40 Value Items.

Question 1 - Individual Questions	Black	Chinese	First Nations	Japanese
Q1-1: SELF-DIRECTION creativity	-0.29	-1.15	-0.53	-0.81
Q1-2: POWER wealth	-0.2	1.19	-0.19	-0.63
Q1-3: UNIVERSALISM equality	-0.1	-0.87	0.04	0.72
Q1-4: ACHIEVEMENT ambitious	0.11	-0.17	0.14	-0.16
Q1-5: SECURITY family security	0.03	0.09	-0.39	0.1
Q1-6: STIMULATION a varied life	-0.03	-0.89	0.27	-1.21
Q1-7: CONFORMITY honoring parents and elders	-0.29	0.52	0.16	0.28
Q1-8: UNIVERSALISM broadminded	0.07	-1.04	-0.01	0.55
Q1-9: TRADITION accepting my portion in life	-0.49	1.31	-0.11	0.49
Q1-10: HEDONISM pleasure	0.23	0.29	-0.09	-1.12
Q1-11: SELF-DIRECTION choosing own goals	-0.03	-0.81	0.21	0.7
Q1-12: BENEVOLENCE helpful	-0.09	-0.62	-0.4	-0.11
Q1-13: ACHIEVEMENT successful	0.7	0.26	0.65	0.1
Q1-14: SECURITY national security	0.15	-0.12	-0.34	0.22
Q1-15: STIMULATION daring	0.47	-0.14	-0.18	-0.71
Q1-16: CONFORMITY self-discipline	-0.03	0.11	0.21	0.87
Q1-17: POWER social power	-0.16	0.07	0.5	-0.59
Q1-18: BENEVOLENCE loyal	-0.42	-0.36	-0.3	-0.6
Q1-19: UNIVERSALISM unity with nature	-0.78	-0.39	-0.27	0.12
Q1-20: TRADITION devout	0.2	-0.16	-0.4	0.85
Q1-21: SECURITY clean	-0.09	0.13	0.29	0.56
Q1-22: SELF-DIRECTION curious	-0.12	-0.89	-0.19	-0.3
Q1-23: UNIVERSALISM a world at peace	0.21	-0.74	0.03	-0.06
Q1-24: ACHIEVEMENT capable	0.47	0.36	0.39	0.45
Q1-25: TRADITION respect for tradition	-0.94	0.12	0.03	-0.62
Q1-26: HEDONISM self-indulgence	0.33	0.22	-0.25	-0.69
Q1-27: BENEVOLENCE responsible	-0.39	-0.08	-0.36	0.18
Q1-28: CONFORMITY obedient	0.3	1.03	-0.29	1.12
Q1-29: UNIVERSALISM social justice	-0.1	-0.12	0.2	0.47
Q1-30: STIMULATION an exciting life	-0.14	0.5	-0.46	-0.74
Q1-31: SECURITY health	-0.07	-0.02	-0.15	-0.34
Q1-32: ACHIEVEMENT influential	0.88	0.68	-0.03	-0.14
Q1-33: BENEVOLENCE forgiving	0.21	-0.31	0.39	0.28
Q1-34: SELF-DIRECTION independent	0.31	0.2	0.3	0.63
Q1-35: SECURITY social order	-0.07	0.15	-0.35	0.33
Q1-36: CONFORMITY politeness	-0.21	0.35	0.3	0.86
Q1-37: HEDONISM enjoying life	0.27	0.74	0.26	-1.25
Q1-38: TRADITION humble	0.2	0.67	0.17	-0.4
Q1-39: POWER authority	0.07	0.05	0.44	-0.11
Q1-40: UNIVERSALISM protecting the environment	-0.18	-0.2	0.29	0.64

9.6.6 Individual Value for Gender, Age, Place of Birth, Period of Immigration

Table 9-68: Individual Values by Gender.

Individual Values	Male (Mean) N=216	Female (Mean) N=411	Missing (Mean) N=28	Total (Mean) N=655
Universalism	0.76	0.88	0.91	0.84
Benevolence	0.59	0.82	0.67	0.74
Achievement	-0.75	-0.99	-0.79	-0.9
Power	-1.41	-1.56	-1.5	-1.51
Hedonism	-0.5	-0.52	-0.66	-0.52
Stimulation	-0.53	-0.72	-0.45	-0.65
Self-Direction	0.59	0.64	0.74	0.63
Security	0.34	0.43	0.44	0.4
Conformity	0.03	-0.04	-0.13	-0.02
Tradition	-0.19	-0.19	-0.45	-0.21
Higher Order				
Self-Transcendence	0.67	0.85	0.79	0.79
Self-enhancement	-1.08	-1.27	-1.15	-1.21
Openness to Change	-0.15	-0.2	-0.12	-0.18
Conservatism	0.06	0.06	-0.04	0.06

Table 9-69: Individual Values for Age (Question 9 Combined).

Individual Values	18-44 (Mean) N=58	45-54 (Mean) N=56	55-64 (Mean) N=170	65 and over (Mean) N=345	Missing (Mean) N=26	Total (Mean) N=655
Universalism	0.76	0.81	0.83	0.87	0.9	0.84
Benevolence	0.64	0.65	0.78	0.75	0.7	0.74
Achievement	-0.29	-0.91	-0.91	-1.01	-0.77	-0.9
Power	-1.1	-1.42	-1.41	-1.64	-1.41	-1.51
Hedonism	-0.33	-0.5	-0.5	-0.56	-0.68	-0.52
Stimulation	-0.61	-0.51	-0.53	-0.75	-0.44	-0.65
Self-Direction	0.6	0.82	0.77	0.53	0.83	0.63
Security	0.02	0.28	0.31	0.53	0.4	0.4
Conformity	-0.13	-0.11	-0.13	0.08	-0.2	-0.02
Tradition	-0.44	-0.19	-0.3	-0.1	-0.52	-0.21
Higher Order						
Self-Transcendence	0.7	0.73	0.81	0.81	0.8	0.79
Self-enhancement	-0.7	-1.17	-1.16	-1.33	-1.09	-1.21
Openness to Change	-0.11	-0.07	-0.09	-0.26	-0.09	-0.18
Conservatism	-0.18	-0.01	-0.04	0.17	-0.11	0.06

Table 9-70: Individual Values for Place of Birth.

Individual Values	Canada	United States	Central America	Caribbean and Bermuda	South America	Western Europe	Northern Europe	Southern Europe	Eastern Asia	Southern Asia	Oceania	Missing	Total
	(Mean) N=544	(Mean) N=16	(Mean) N=1	(Mean) N=7	(Mean) N=1	(Mean) N=12	Mean (N=23)	(Mean) N=1	(Mean) N=12	(Mean) N=3	(Mean) N=1	(Mean) N=34	(Mean) N=655
Universalism	0.82	1.21	0.5	0.9	-0.06	1.21	1.08	1.01	0.32	1	1.7	0.91	0.84
Benevolence	0.74	0.93	2	0.54	0.78	1.03	0.72	0.42	0.3	0.61	1.45	0.72	0.74
Achievement	-0.91	-1.01	-1.5	-0.71	-0.47	-1.43	-0.73	-1.33	-0.66	-0.64	-1.55	-0.85	-0.9
Power	-1.5	-1.62	-2.33	-1.84	-1.22	-1.74	-1.54	-1.99	-0.99	-2	-1.8	-1.53	-1.51
Hedonism	-0.51	-0.53	-2	-0.08	-0.22	-0.9	-0.8	-0.33	-0.04	0	0.53	-0.77	-0.52
Stimulation	-0.66	-0.3	-1	-0.75	-0.89	-0.74	-0.65	0.01	-0.79	-0.45	2.2	-0.5	-0.65
Self-Direction	0.63	0.54	-0.25	0.68	0.53	0.66	0.85	0.67	-0.04	0.61	0.45	0.81	0.63
Security	0.42	-0.15	0.4	0.51	1.18	0.26	0.39	0.27	0.42	0.31	-2	0.43	0.4
Conformity	-0.02	-0.1	2	0.04	-0.22	0.24	-0.37	0.17	0.4	0.19	-0.55	-0.12	-0.02
Tradition	-0.2	-0.14	0.5	-0.53	-0.22	-0.11	-0.34	-0.08	0.38	-0.81	-0.55	-0.35	-0.21
Higher Order													
Self-Transcendence	0.78	1.07	1.25	0.72	0.36	1.12	0.9	0.72	0.31	0.8	1.58	0.82	0.79
Self-enhancement	-1.2	-1.31	-1.92	-1.28	-0.85	-1.58	-1.13	-1.66	-0.83	-1.32	-1.68	-1.19	-1.21
Openness to Change	-0.18	-0.1	-1.08	-0.05	-0.2	-0.33	-0.2	0.12	-0.29	0.05	1.06	-0.16	-0.18
Conservatism	0.07	-0.13	0.97	0.01	0.24	0.13	-0.1	0.13	0.4	-0.1	-1.03	-0.01	0.06

Table 9-71: Individual Values for Period of Immigration.

Individual Values	Does not apply, born in Canada	Immigrated before 1961	Immigrated 1961-1970	Immigrated 1971-1980	Immigrated 1981-1990	Immigrated 1991-2000	Immigrated after 2001	Missing	Total
	(Mean) N=539	(Mean) N=20	(Mean) N=20	(Mean) N=15	(Mean) N=12	(Mean) N=6	(Mean) N=9	(Mean) N=34	(Mean) N=655
Universalism	0.83	0.82	1	0.98	0.81	1.45	0.8	0.93	0.84
Benevolence	0.74	0.95	0.99	0.41	0.45	0.9	0.69	0.74	0.74
Achievement	-0.91	-1.21	-1.2	-0.61	-0.22	-0.65	-1.2	-0.74	-0.9
Power	-1.5	-1.75	-1.66	-1.33	-1.17	-1.49	-1.55	-1.56	-1.51
Hedonism	-0.51	-0.75	-0.65	-0.33	-0.28	-0.44	-0.7	-0.67	-0.52
Stimulation	-0.67	-0.78	-0.63	-0.46	-0.36	-0.38	-0.55	-0.4	-0.65
Self-Direction	0.64	0.49	0.67	0.44	0.51	1.1	0.02	0.78	0.63
Security	0.42	0.63	0.28	0.2	0.21	-0.5	0.19	0.37	0.4
Conformity	-0.02	0.31	-0.01	-0.19	-0.33	-0.6	0.66	-0.19	-0.02
Tradition	-0.2	-0.1	-0.11	-0.19	-0.53	-0.56	0.49	-0.47	-0.21
HigherOrder									
Self-Transcendence	0.78	0.88	0.99	0.7	0.63	1.17	0.74	0.83	0.79
Self-enhancement	-1.21	-1.48	-1.43	-0.97	-0.69	-1.07	-1.38	-1.15	-1.21
Openness to Change	-0.18	-0.35	-0.2	-0.12	-0.04	0.09	-0.41	-0.1	-0.18
Conservatism	0.07	0.28	0.06	-0.06	-0.22	-0.56	0.45	-0.1	0.06

Table 9-72: Summary of First, Second and Third Priorities for Forty Items Across Selected Groups.¹

Group	1st Priority Item	2nd Priority Item	3rd Priority Item
Black	<ul style="list-style-type: none"> • A world at peace • Family security • Health • Daring • Ambitious • Successful • Capable • Influential 	<ul style="list-style-type: none"> • Helpful • Equality • Broadmindedness • National security • Obedient • Devout • Humble • Creativity • Curious • Independent • Pleasure • Self-indulgence • Authority 	<ul style="list-style-type: none"> • Forgiving • Choosing own goals • A varied life • An exciting life • Wealth
Chinese	<ul style="list-style-type: none"> • Family security • Health • Honoring parents • Accepting my portion in life • Respect for tradition • Humble • An exciting life • Pleasure • Enjoying life • Wealth 	<ul style="list-style-type: none"> • Social order • Politeness • Enjoying life • Capable • Influential • Social power • Authority 	<ul style="list-style-type: none"> • Clean • Self-discipline • Daring • Successful
First Nation	<ul style="list-style-type: none"> • Forgiving • A varied life • Ambitious • Social power • Autonomy 	<ul style="list-style-type: none"> • Loyal • A world at peace • Social justice • Protecting the environment • Clean • Self-discipline • Politeness • Respect for tradition • Humble • Choosing own goals • Independent • Successful • Capable 	<ul style="list-style-type: none"> • Helpful • Loyal • Responsible • Equality • Broadmindedness • Unity with nature • Honouring parents • Creativity • Curious • Enjoying life • Wealth

¹ This represents the selection of first, second and third priorities across each of the study groups. For example, the Japanese define themselves in all positive value measures, except being “capable” which had a negative centered reported values.

Table 9-72 continued

Group	1 st Priority Item	2 nd Priority Item	3 rd Priority Item
Japanese	<ul style="list-style-type: none"> • Responsible • Equality • Broadmindedness • Unity with nature • Social justice • Protecting the environment • Family security • National security • Clean • Social order • Self discipline • Obedient • Politeness • Devout • Choosing own goals • Independent • Capable 	<ul style="list-style-type: none"> • Forgiving • Honoring parents • Accepting my portion in life 	<ul style="list-style-type: none"> • Self-indulgence
White	<ul style="list-style-type: none"> • Helpful • Loyal • Health • Creativity • Curious • Self indulgence 	<ul style="list-style-type: none"> • Responsible • Unity with nature • A varied life • Daring • An exciting life • Wealth 	<ul style="list-style-type: none"> • Ambitious • Broadmindedness • A world at peace • Social justice • Protecting the environment • National security • Social order • Obedient • Accepting my portion in life • Devout • Respect for tradition • Choosing own goals • Pleasure • Ambitious • Influential • Social power

9.6.7 Spirituality/Religiousness Measures for Visible Minority Group

Table 9-73: Spirituality/Religiousness Priorities by Visible Minority.

Priority	Black	Black (Mean)	Chinese	Chinese (Mean)	First Nation	First Nations (Mean)	Japanese	Japanese (Mean)	White	WHITE (MEAN)
1	Daily Spiritual Experience	0.72	Daily Spiritual Experience	0.52	Church Attendance	0.67	Church Attendance	1.37	Church Attendance	0.95
2	Church Attendance	0.69	Beliefs	0.4	Daily Spiritual Experience	0.54	Daily Spiritual Experience	0.46	Daily Spiritual Experience	0.49
3	Beliefs	0.28	Meaning	0.12	Meaning	0.3	Beliefs	0.25	Beliefs	0.22
4	Private Religious Practice	0.27	Church Attendance	0.08	Beliefs	0.15	Meaning	0.15	Meaning	0.13
5	Meaning	0.23	Private Religious Practice	-0.09	Private Religious Practice	0.14	Religious Support	0	Organizational Religiousness	0.08
6	Religious Support	-0.13	Religious Support	-0.19	Religious Support	-0.11	Organizational Religiousness	-0.2	Religious Support	0.05
7	Organizational Religiousness	-0.28	Forgiveness	-0.2	Organizational Religiousness	-0.15	Commitment	-0.25	Private Religious Practice	-0.29
8	Commitment	-0.34	Organizational Religiousness	-0.2	Forgiveness	-0.39	Forgiveness	-0.33	Forgiveness	-0.34
9	Forgiveness	-0.46	Commitment	-0.28	Religious and Spiritual Coping	-0.41	Religious and Spiritual Coping	-0.4	Commitment	-0.34
10	Religious and Spiritual Coping	-0.61	Religious and Spiritual Coping	-0.3	Commitment	-0.45	Private Religious Practice	-0.59	Religious and Spiritual Coping	-0.51

Table 9-74: Spirituality/Religiousness Priorities (86 Items) by Visible Minority.

Rank	Black	Average	Chinese	Average	First Nation	Average	Japanese	Average	White	Average	All(including others)	Average
1	DSPE 40	1.37	DSPE 40	1.07	DSPE 18	1.32	CHA 33	1.66	CHA 33	1.37	CHA 33	1.33
2	CHA 33	1.04	RES 10	0.99	RESPC 17	1.32	DSPE 16	1.16	DSPE 40	1.27	DSPE 40	1.25
3	DSPE 16	1.04	DSPE 18	0.74	CHA 33	1.17	DSPE 18	1.16	DSPE 18	1.17	DSPE 18	1.15
4	DSPE 25	1.04	DSPE 7	0.66	DSPE 16	1.09	DSPE 40	1.16	DSPE 16	0.89	DSPE 16	0.89
5	RESPC 17	1.04	DSPE 32	0.66	DSPE 40	1.02	RESPC 17	1.16	RES 22	0.81	RES 22	0.79
6	FOR 8	1	DSPE 49	0.66	DSPE 25	0.94	CHA 15	0.91	RES 10	0.78	RES 10	0.77
7	DSPE 9	0.96	RES 50	0.66	PREP 30	0.86	RES 22	0.91	RES 12	0.7	DSPE 25	0.71
8	RES 36	0.89	RESPC 17	0.66	BEL 28	0.79	RES 36	0.72	DSPE 25	0.7	RESPC 17	0.68
9	DSPE 35	0.87	CHA 33	0.57	DSPE 9	0.71	DSPE 1	0.66	RES 29	0.68	RES 12	0.68
10	RES 22	0.87	DSPE 9	0.57	FOR 14	0.71	DSPE 11	0.66	RES 36	0.67	RES 29	0.65
11	MEA 2	0.83	DSPE 16	0.57	MEA 2	0.64	DSPE 25	0.66	RESPC 17	0.66	RES 36	0.64
12	PREP 30	0.82	FOR 14	0.57	DSPE 2	0.63	DSPE 41	0.66	ORR 29	0.63	ORR 29	0.6
13	DSPE 1	0.79	FOR 44	0.57	FOR 8	0.63	RES 10	0.66	FOR 14	0.61	FOR 8	0.59
14	MEA 19	0.74	BEL 28	0.57	ORR 34	0.66	RES 12	0.66	FOR 8	0.59	FOR 14	0.59
15	DSPE 5	0.73	DSPE 25	0.49	RES 10	0.55	BEL 13	0.62	ORR 34	0.54	ORR 34	0.53
16	DSPE 2	0.71	DSPE 41	0.49	RES 22	0.55	BEL 28	0.62	MEA 2	0.52	MEA 2	0.53
17	BEL 13	0.64	RESPC 42	0.49	BEL 13	0.49	BEL 32	0.62	CHA 15	0.51	BEL 28	0.52
18	BEL 28	0.64	RESPC 43	0.49	COM 31	0.49	ORR 27	0.62	DSPE 7	0.51	DSPE 49	0.52
19	DSPE 18	0.62	MEA 17	0.49	MEA 16	0.49	ORR 29	0.62	MEA 16	0.51	DSPE 7	0.5
20	RES 29	0.62	DSPE 2	0.41	MEA 19	0.49	DSPE 7	0.44	DSPE 49	0.51	MEA 16	0.48
21	RESPC 43	0.62	FOR 8	0.41	DSPE 49	0.48	DSPE 9	0.41	BEL 28	0.51	BEL 13	0.48
22	COM 31	0.55	BEL 13	0.4	RESPC 6	0.48	DSPE 49	0.41	DSPE 11	0.48	CHA 15	0.47
23	MEA 3	0.55	BEL 32	0.4	MEA 22	0.41	FOR 8	0.41	BEL 13	0.47	DSPE 11	0.47
24	DSPE 11	0.55	MEA 22	0.4	MEA 35	0.41	FOR 14	0.41	RES 28	0.46	DSPE 32	0.45
25	DSPE 32	0.54	ORR 29	0.4	DSPE 11	0.4	FOR 44	0.41	MEA 6	0.45	RES 28	0.44
26	DSPE 41	0.54	FOR 46	0.32	DSPE 1	0.4	RES 29	0.41	DSPE 32	0.44	MEA 6	0.42
27	DSPE 49	0.54	PREP 30	0.32	DSPE 32	0.4	RESPC 6	0.41	RES 50	0.41	RES 50	0.41
28	FOR 44	0.54	RES 12	0.32	RESPC 42	0.4	RESPC 42	0.41	BEL 32	0.35	PREP 30	0.37
29	RES 12	0.54	RES 29	0.32	RESPC 43	0.4	RESPC 43	0.41	DSPE 41	0.35	DSPE 2	0.34
30	MEA 30	0.46	BEL 5	0.32	MEA 3	0.33	COM 18	0.37	PREP 30	0.35	DSPE 41	0.33
31	RES 10	0.46	COM 31	0.32	MEA 24	0.33	MEA 2	0.37	FOR 46	0.33	BEL 32	0.33
32	COM 4	0.37	MEA 2	0.32	MEA 33	0.33	MEA 3	0.37	DSPE 2	0.32	FOR 46	0.31
33	COM 9	0.37	MEA 21	0.32	RES 12	0.32	MEA 19	0.37	COM 31	0.31	COM 31	0.31
34	MEA 11	0.37	MEA 30	0.32	DSPE 35	0.32	MEA 21	0.37	FOR 44	0.29	FOR 44	0.3
35	MEA 35	0.37	MEA 33	0.32	COM 4	0.25	MEA 22	0.37	ORR 27	0.24	DSPE 9	0.27
36	ORR 29	0.37	MEA 35	0.32	COM 7	0.25	MEA 30	0.37	DSPE 9	0.24	ORR 27	0.23
37	ORR 34	0.37	ORR 34	0.28	MEA 6	0.25	MEA 33	0.37	MEA 11	0.23	MEA 11	0.23
38	RESPC 6	0.36	DSPE 5	0.24	MEA 11	0.25	MEA 35	0.37	MEA 22	0.22	MEA 22	0.23
39	RESPC 42	0.29	DSPE 11	0.24	MEA 21	0.25	ORR 34	0.37	MEA 19	0.21	MEA 19	0.22
40	RESPC 51	0.29	DSPE 35	0.24	MEA 30	0.25	DSPE 2	0.21	MEA 33	0.19	DSPE 1	0.2

Table 9-74 Continued

41	BEL 5	0.28	RES 28	0.24	ORR 29	0.25	RESPC 51	0.21	DSPE 1	0.18	RESPC 43	0.19
42	COM 7	0.28	RESPC 51	0.24	RES 36	0.25	DSPE 5	0.16	RESPC 43	0.15	MEA 33	0.18
43	MEA 16	0.28	BEL 25	0.24	DSPE 7	0.25	DSPE 32	0.16	MEA 17	0.13	MEA 3	0.14
44	MEA 22	0.28	MEA 19	0.24	CHA 15	0.17	RES 28	0.16	MEA 3	0.12	MEA 17	0.13
45	CHA 15	0.21	ORR 27	0.24	FOR 44	0.17	RES 50	0.16	BEL 5	0.11	BEL 5	0.11
46	PREP 26	0.21	DSPE 1	0.16	PREP 26	0.17	COM 4	0.12	MEA 30	0.09	MEA 30	0.1
47	MEA 17	0.19	PREP 26	0.16	COM 9	0.1	COM 7	0.12	RESPC 6	0.06	RESPC 6	0.07
48	DSPE 7	0.13	COM 18	0.15	MEA 15	0.1	COM 9	0.12	ORR 12	0.05	MEA 35	0.07
49	FOR 46	0.12	MEA 3	0.15	MEA 17	0.1	COM 10	0.12	MEA 35	0.05	ORR 12	0.03
50	MEA 33	0.1	RES 22	0.07	ORR 27	0.1	COM 31	0.12	RES 20	0.01	DSPE 35	0.02
51	RES 28	0.04	COM 20	0.07	DSPE 5	0.09	MEA 11	0.12	DSPE 35	-0.01	RESPC 42	0.02
52	RES 50	0.04	RES 36	-0.01	FOR 4	0.09	MEA 16	0.12	COM 18	-0.02	RES 20	-0.01
53	MEA 21	0.01	COM 7	-0.01	RES 50	0.09	DSPE 35	0.11	RESPC 42	-0.02	COM 18	-0.02
54	ORR 27	0.01	COM 10	-0.01	BEL 32	0.02	FOR 46	-0.09	PREP 26	-0.04	PREP 26	-0.02
55	FOR 14	-0.04	RESPC 3	-0.05	RES 20	0.02	PREP 26	-0.09	COM 9	-0.06	COM 9	-0.05
56	PREP 19	-0.04	COM 4	-0.1	RES 29	0.02	PREP 30	-0.09	COM 10	-0.06	DSPE 5	-0.05
57	BEL 25	-0.08	MEA 6	-0.1	RESPC 51	0.02	RES 20	-0.09	COM 7	-0.08	COM 7	-0.06
58	BEL 32	-0.08	MEA 15	-0.1	COM 18	-0.05	COM 23	-0.13	DSPE 5	-0.08	RESPC 51	-0.07
59	COM 18	-0.08	RESPC 6	-0.18	ORR 12	-0.05	MEA 6	-0.13	RESPC 3	-0.09	COM 10	-0.08
60	MEA 6	-0.08	MEA 24	-0.18	FOR 46	-0.06	MEA 17	-0.13	RESPC 51	-0.1	MEA 15	-0.1
61	MEA 26	-0.08	MEA 26	-0.18	BEL 5	-0.21	MEA 26	-0.13	MEA 15	-0.1	RESPC 3	-0.13
62	COM 20	-0.17	ORR 12	-0.18	MEA 26	-0.21	ORR 12	-0.13	MEA 21	-0.15	MEA 21	-0.13
63	RES 20	-0.21	MEA 16	-0.26	RES 23	-0.22	FOR 4	-0.34	FOR 4	-0.16	FOR 4	-0.19
64	MEA 24	-0.26	MEA 11	-0.35	RES 28	-0.22	RES 23	-0.34	MEA 24	-0.22	MEA 24	-0.2
65	COM 10	-0.36	FOR 4	-0.43	RESPC 3	-0.29	BEL 5	-0.38	MEA 26	-0.28	COM 4	-0.24
66	MEA 15	-0.36	FOR 37	-0.43	BEL 25	-0.36	BEL 25	-0.38	COM 4	-0.28	MEA 26	-0.27
67	FOR 37	-0.46	CHA 15	-0.43	COM 10	-0.36	MEA 15	-0.38	BEL 25	-0.32	BEL 25	-0.3
68	RES 23	-0.56	RESPC 47	-0.43	DSPE 41	-0.45	RES 13	-0.59	RES 23	-0.45	RES 23	-0.46
69	COM 8	-0.63	FOR 34	-0.51	PREP 19	-0.6	COM 8	-0.63	COM 23	-0.6	COM 23	-0.62
70	ORR 12	-0.81	COM 8	-0.51	RES 24	-0.6	MEA 24	-0.63	FOR 37	-0.69	COM 20	-0.68

Table 9-74 Continued

71	FOR 4	-0.88	COM 9	-0.51	COM 23	-0.82	FOR 21	-0.84	COM 20	-0.69	FOR 37	-0.69
72	FOR 21	-1.04	FOR 38	-0.68	FOR 37	-0.83	FOR 38	-0.84	FOR 21	-0.75	FOR 21	-0.77
73	FOR 45	-1.04	PREP 19	-0.76	FOR 21	-0.91	RESPC 3	-0.84	COM 8	-0.86	COM 8	-0.84
74	RES 24	-1.21	RES 23	-0.76	FOR 45	-0.91	COM 20	-0.88	RES 24	-0.89	RES 24	-0.89
75	RESPC 3	-1.29	COM 1	-0.76	RES 13	-1.06	FOR 34	-1.09	FOR 45	-0.91	FOR 45	-0.92
76	ORR 14	-1.36	FOR 21	-0.84	RES 27	-1.06	FOR 37	-1.09	RESPC 31	-1.04	RESPC 31	-1.09
77	FOR 38	-1.38	RES 20	-0.93	COM 20	-1.21	FOR 45	-1.09	COM 1	-1.12	ORR 14	-1.11
78	RES 13	-1.38	RES 13	-0.93	FOR 34	-1.22	RES 24	-1.09	ORR 14	-1.12	COM 1	-1.14
79	RESPC 39	-1.54	FOR 45	-1.01	COM 8	-1.36	RESPC 39	-1.09	RES 13	-1.17	PREP 19	-1.14
80	COM 23	-1.63	RES 24	-1.01	RESPC 39	-1.37	RESPC 48	-1.34	FOR 34	-1.17	RES 13	-1.15
81	RES 27	-1.65	RESPC 31	-1.18	ORR 14	-1.59	RES 27	-1.59	PREP 19	-1.18	FOR 34	-1.18
82	FOR 34	-1.71	RES 27	-1.26	FOR 38	-1.6	RESPC 31	-1.59	RESPC 39	-1.37	RESPC 39	-1.37
83	RESPC 47	-1.71	RESPC 39	-1.26	RESPC 31	-1.68	PREP 19	-1.84	RES 27	-1.44	RES 27	-1.43
84	RESPC 31	-2.04	ORR 14	-1.43	RESPC 47	-1.68	RESPC 47	-1.84	FOR 38	-1.54	FOR 38	-1.52
85	RESPC 48	-2.04	RESPC 48	-1.51	RESPC 48	-1.68	ORR 14	-2.05	RESPC 48	-1.63	RESPC 48	-1.64
86	COM 1	-2.08	COM 23	-1.51	COM 1	-1.75	COM 1	-2.13	RESPC 47	-1.73	RESPC 47	-1.71

9.6.8 Spirituality/Religiousness for Gender, Age, Place of Birth, Period of Immigration

Table 9-75: Spirituality/Religiousness for Gender.

Spirit Values	Male	Female	Missing		Total	
	(Mean) N=216	(Mean) N=410	(Mean)	N	(Mean)	N
Beliefs	0.17	0.25	0.08	28	0.21	654
Church Attendance	0.95	0.89	0.7	12	0.91	639
Commitment	-0.26	-0.39	0.02	28	-0.33	654
Daily Spiritual Experience	0.38	0.56	0.55	14	0.5	641
Forgiveness	-0.25	-0.4	-0.28	14	-0.34	641
Meaning	0.07	0.17	0.01	28	0.13	654
Organizational Religiousness	0.14	0.01	-0.05	25	0.05	651
Private Religious Practice	-0.31	-0.23	-0.27	12	-0.26	639
Religious Support	0.08	0.02	0.06	13	0.04	640
Religious and Spiritual Coping	-0.47	-0.52	-0.55	14	-0.5	641

Table 9-76: Spirituality/Religiousness for Age.

Spirit Values	18-44	45-54	55-64	65 and over		Missing		Total	
	(Mean) N=58	(Mean) N=56	(Mean) N=170	(Mean)	N	(Mean)	N	(Mean)	N
Beliefs	0.26	0.3	0.25	0.18	344	0.1	26	0.21	654
Church Attendance	0.72	0.67	0.92	0.98	345	0.61	10	0.91	639
Commitment	-0.35	-0.36	-0.38	-0.32	344	0.04	26	-0.33	654
Daily Spiritual Experience	0.47	0.48	0.54	0.49	345	0.55	12	0.5	641
Forgiveness	-0.27	-0.31	-0.38	-0.35	345	-0.27	12	-0.34	641
Meaning	0.13	0.15	0.18	0.12	344	0	26	0.13	654
Organizational Religiousness	0.06	-0.02	-0.02	0.11	344	-0.09	23	0.05	651
Private Religious Practice	-0.27	-0.31	-0.27	-0.24	345	-0.23	10	-0.26	639
Religious Support	-0.01	0.04	0.01	0.06	345	0.07	11	0.04	640
Religious and Spiritual Coping	-0.44	-0.45	-0.5	-0.53	345	-0.56	12	-0.5	641

Table 9-77: Spirituality/Religiousness for Place of Birth.

Spirit Values	Canada		United States		Central America		Caribbean and Bermuda		South America	
	(Mean)	Count	(Mean)	Count	(Mean)	Count	(Mean)	Count	(Mean)	Count
Beliefs	0.22	544	0.14	16	0.34	1	0.3	6	0.63	1
Church Attendance	0.93	544	0.85	16	0.27	1	0.59	7	1.03	1
Commitment	-0.34	544	-0.37	16	-0.46	1	-0.38	6	-0.57	1
Daily Spiritual Experience	0.48	544	0.7	16	1.13	1	0.82	7	0.6	1
Forgiveness	-0.34	544	-0.51	16	-0.83	1	-0.45	7	-0.77	1
Meaning	0.12	544	0.29	16	0.14	1	0.3	6	0.1	1
Organizational Religiousness	0.09	544	-0.25	16	0.14	1	-0.46	6	0.23	1
Private Religious Practice	-0.29	544	0.1	16	-0.06	1	0.26	7	-0.14	1
Religious Support	0.05	544	-0.02	16	-0.06	1	-0.25	7	0.28	1
Religious and Spiritual Coping	-0.5	544	-0.65	16	-0.73	1	-0.59	7	-0.57	1
Spirit Values	Western Europe		Northern Europe		Southern Europe		Eastern Asia		Southern Asia	
	(Mean)	Count	(Mean)	Count	(Mean)	Count	(Mean)	Count	(Mean)	Count
Beliefs	0.41	12	0.11	23	0.83	1	0.35	12	0.28	3
Church Attendance	1.3	12	1.11	23	0.28	1	0.01	12	0.27	3
Commitment	-0.4	12	-0.33	23	-0.37	1	-0.29	12	-0.32	3
Daily Spiritual Experience	0.49	12	0.45	23	1.43	1	0.57	12	0.77	3
Forgiveness	-0.42	12	-0.44	23	0.18	1	-0.2	12	-0.19	3
Meaning	0.22	12	0.15	23	0.36	1	0.16	12	0.14	3
Organizational Religiousness	-0.27	12	0.09	23	-1.17	1	-0.25	12	-0.06	3
Private Religious Practice	-0.33	12	-0.21	23	-0.55	1	0.01	12	0.39	3
Religious Support	0.12	12	0.16	23	-1.63	1	-0.29	12	-0.45	3
Religious and Spiritual Coping	-0.57	12	-0.53	23	-0.12	1	-0.25	12	-0.53	3
Spirit Values	Oceania		Missing		Total					
	(Mean)	Count	(Mean)	Count	(Mean)	Total Count				
Beliefs	0.06	1	0.1	34	0.21	654				
Church Attendance	0.59	1	0.63	18	0.91	639				
Commitment	-0.04	1	-0.06	34	-0.33	654				
Daily Spiritual Experience	1.45	1	0.53	20	0.5	641				
Forgiveness	-0.81	1	-0.32	20	-0.34	641				
Meaning	0.59	1	0.05	34	0.13	654				
Organizational Religiousness	-1.74	1	-0.06	31	0.05	651				
Private Religious Practice	-0.08	1	-0.18	18	-0.26	639				
Religious Support	-0.66	1	0.11	19	0.04	640				
Religious and Spiritual Coping	-0.51	1	-0.56	20	-0.5	641				

Table 9-78: Spirituality/Religiousness for Period of Immigration.

Spirit Values	Does not apply, born in Canada		Immigrated before 1961		Immigrated 1961-1970		Immigrated 1971-1980		Immigrated 1981-1990	
	(Mean)	Count	(Mean)	Count	(Mean)	Count	(Mean)	Count	(Mean)	Count
Beliefs	0.22	539	0.19	20	0.08	19	0.29	15	0.23	12
Church Attendance	0.93	539	1.07	20	0.97	20	0.81	15	0.77	12
Commitment	-0.34	539	-0.32	20	-0.34	19	-0.33	15	-0.33	12
Daily Spiritual Experience	0.48	539	0.47	20	0.62	20	0.6	15	0.51	12
Forgiveness	-0.33	539	-0.41	20	-0.49	20	-0.32	15	-0.36	12
Meaning	0.12	539	0.21	20	0.26	19	0.2	15	0.13	12
Organizational Religiousness	0.09	539	-0.19	20	-0.17	19	-0.23	15	0.05	12
Private Religious Practice	-0.29	539	-0.09	20	0.05	20	-0.18	15	-0.28	12
Religious Support	0.05	539	0.04	20	-0.03	20	-0.09	15	0.09	12
Religious and Spiritual Coping	-0.5	539	-0.47	20	-0.55	20	-0.52	15	-0.53	12
Spirit Values	Immigrated 1991-2000		Immigrated after 2001		Missing		Others		Total	
	(Mean)	Count	(Mean)	Count	(Mean)	Count	(Mean)	Count	(Mean)	Total Count
Beliefs	0.23	6	0.41	9	0.15	34	0	0	0.21	654
Church Attendance	1.04	6	0.39	9	0.51	18	0	0	0.91	639
Commitment	-0.38	6	-0.37	9	-0.09	34	0	0	-0.33	654
Daily Spiritual Experience	0.69	6	0.71	9	0.57	20	0	0	0.5	641
Forgiveness	-0.58	6	-0.28	9	-0.37	20	0	0	-0.34	641
Meaning	0.24	6	0.21	9	0.05	34	0	0	0.13	654
Organizational Religiousness	-0.2	6	-0.3	9	-0.06	31	0	0	0.05	651
Private Religious Practice	0.01	6	0.22	9	-0.24	18	0	0	-0.26	639
Religious Support	0.08	6	-0.33	9	0.11	19	0	0	0.04	640
Religious and Spiritual Coping	-0.7	6	-0.46	9	-0.54	20	0	0	-0.5	641

9.6.9 MANOVA Summary Hypothesis Test Statistics: Individual Value for Visible Minority Groups, Gender, Age, Place of Birth, Period of Immigration

Table 9-79: Summary Statistics for the Test of Significance of Individual Value Differences Between Blacks, Chinese, First Nations, Japanese and Whites.

Independent Variable	Individual Value (Dependent Variable)			
	Significant	F, p-value	Main Effect (Score)	Tukey's p-value
Question 17: Visible Minority Status	Universalism	1.98, 0.0391	Chinese (0.29) vs. White (0.85)	0.0353
	Benevolence	2.12, 0.0258	None	
	Hedonism	2.71, 0.0043	Chinese (-0.1) vs. Japanese (-1.54)	0.0472
	Self-Direction	2.23, 0.0188	Chinese (-0.02) vs. White (0.64)	0.114
Question 8: Gender	Universalism	6.39, 0.0117	Male (0.76) vs. Female (0.88)	0.0117
	Benevolence	24.33, <0.0001	Male (0.59) vs. Female (0.82)	<0.0001
	Achievement	12.54, 0.0004	Male (-0.75) vs. Female (-0.99)	0.0004
	Power	5.25, 0.0222	Male (-1.41) vs. Female (-1.56)	0.0222
	Stimulation	7.12, 0.0078	Male (-0.53) vs. Female (-0.72)	0.0078
	Self-Transcendence	19.46, <0.0001	Male (0.67) vs. Female (0.85)	<0.0001
	Self-enhancement	11.35, 0.0008	Male (-1.08) vs. Female (-1.27)	0.0008
Question 9: Age (Combined)	Achievement	13.81, <0.0001	18-44 (-0.29) vs. 45-54 (-0.91) 18-44 (-0.29) vs. 55-64 (-0.91) 18-44 (-0.29) vs. 65 and over (-1.01)	0.0002 <0.0001 <0.0001
	Power	10.21, <0.0001	18-44 (-1.1) vs. 55-64 (-1.41) 18-44 (-1.1) vs. 65 and over (-1.64) 55-64 (-1.41) vs. 65 and over (-1.64)	0.0351 <0.0001 0.0081
	Stimulation	3.06, 0.0278	55-64(-0.53) vs. 65 and over (-0.75)	0.0377
	Self-Direction	7.76, <0.0001	45-54 (0.82) vs. 65 and over (0.53) 55-64 (0.77) vs. 65 and over (0.53)	0.0065 0.0002
	Security	12.92, <0.0001	18-44 (0.02) vs. 55-64 (0.31) 18-44 (0.02) vs. 65 and over (0.53) 45-54 (0.28) vs. 65 and over (0.53) 55-64 (0.31) vs. 65 and over (0.53)	0.0196 <0.0001 0.0367 0.0018
	Conformity	3.17, 0.0239	55-64 (-0.13) vs. 65 and over (0.08)	0.0371
	Tradition	6.72, 0.0002	18-44 (-0.44) vs. 65 and over (-0.1) 55-64 (-0.31) vs. 65 and over (-0.1)	0.0014 0.0054
	Self-enhancement	15.2, <0.0001	18-44 (-0.7) vs. 45-54 (-1.17) 18-44 (-0.7) vs. 55-64 (-1.16) 18-44 (-0.7) vs. 65 and over (-1.33) 55-64 (-1.16) vs. 65 and over (-1.33)	0.0011 <0.0001 <0.0001 0.0493
	Openness to Change	5.87, 0.0006	45-54 (-0.07) vs. 65 and over (-0.26) 55-64 (-0.09) vs. 65 and over (-0.26)	0.0423 0.0021
	Conservatism	12.02, <0.0001	18-44 (-0.018) vs. 65 and over (0.17) 55-64 (-0.04) vs. 65 and over (0.17) 45-54 (-0.01) vs. 65 and over (0.17)	<0.0001 <0.0001 0.0817

Table 9-79 continued

Independent Variable	Individual Value (Dependent Variable)			
	Significant	F, p-value	Main Effect (Score)	Tukey's p-value
Question 14: Place of Birth (Reported and Combined)	Universalism	2.83, 0.0013	United States (1.2) vs. Eastern Asia (0.32) Western Europe (1.21) vs. Eastern Asia (0.32) Northern Europe (1.08) vs. Eastern Asia (0.32)	0.0037 0.0101 0.0037
	Self-Direction	1.96, 0.0301	Canada (0.63) vs. Eastern Asia (-0.04) Northern Europe (0.085) vs. Eastern Asia (-0.04)	0.0149 0.0046
	Security	2.46, 0.0050	Security¹	
	Self-Transcendence	2.66, 0.0024	Canada (0.78) vs. Eastern Asia (0.31)	0.036
Question 16: Period of immigration	Benevolence	2.61, 0.0165	1961-1970 (0.99) vs. 1971-1980 (0.41)	0.0424
	Achievement	3.02, 0.0064	Before 1961 (-1.21) vs. 1981-1990 (-0.22) 1961-1970 (-1.2) vs. 1981-1990 (-0.22)	0.0136 0.0163
	Self-Direction	2.44, 0.0243	1991-2000 (1.1) vs. After 2001 (0.02)	0.0204
	Security	2.99, 0.0068	Born in Canada (0.42) vs. 1991-2000 (-0.5) Before 1961 (0.63) vs. 1991-2000 (-0.5)	0.0127 0.0047
	Tradition	2.61, 0.0165	Born in Canada (-0.2) vs. After 2001 (0.49) 1981-1990 (-0.53) vs. After 2001 (0.49) 1991-2000 (-0.56) vs. After 2001 (0.49)	0.0305 0.0078 0.0386
	Self-enhancement	2.45, 0.0240	Before 1961 (-1.48) vs. 1981-1990 (-0.69) 1961-1970 (-1.43) vs. 1981-1990 (-0.69)	0.0282 0.052
	Conservatism	3.52, 0.0019	Before 1961 (0.28) vs. 1991-2000 (-0.56) 1991-2000 (-0.56) vs. After 2001 (0.45)	0.0106 0.0052

¹ Oceania is significant with Canada (0.0139), Caribbean and Barbuda (0.0199), South America (0.0335), Western Europe (0.0471), Northern Europe (0.0204), Eastern Asia (0.0229). However, the count for Oceania and South America is one record.

9.6.10 MANOVA Summary Hypothesis Test Statistics: Spirituality/Religiousness Measures for Visible Minority Groups, Gender, Age, Place of Birth, Period of Immigration

Table 9-80: Summary Statistics for the Test of Significance of Spirituality/Religiousness Differences Between Blacks, Chinese, First Nations, Japanese and Whites.

Independent Variable	Spirituality/Religiousness Measures (Dependent Variable)			
	Significant	F, p-value	Main Effect (Score)	Tukey's p-value
Question 17: Visible Minority Status	Church Attendance	4.05, <0.0001	Chinese (0.08) vs. Japanese (1.37) Chinese (0.08) vs. White (0.95)	0.0121 <0.0001
	Commitment	4.32, <0.0001	None	
	Private Religious Practice	2.64, 0.0052	Black (0.27) vs. White (-0.29)	P=0.022
Question 8: Gender	Beliefs	5.62, 0.0180	Male (0.17) vs. Female (0.25)	(P=0.018)
	Commitment	34.65, <0.0001	Male (-0.26) vs. Female (-0.39)	(P=<0.0001)
	Daily Spiritual Experience	48.07, <0.0001	Male (0.38) vs. Female (0.56)	(P=<0.0001)
	Forgiveness	23.61, <0.0001	Male (-0.25) vs. Female (-0.4)	(P=<0.0001)
	Meaning	28.75, <0.0001	Male (0.07) vs. Female (0.17)	(P=<0.0001)
	Organizational Religiousness	9.11, 0.0027	Male (0.14) vs. Female (0.01)	(P=0.0027)
	Religious Support	4.37, 0.0370	Male (0.08) vs. Female (0.02)	(P=0.037)
Question 9: Age (Combined)	Beliefs	2.85, 0.0367	None	
	Church Attendance	6.02, 0.0005	18-44 (0.72) vs. 65 and over (0.98) 45-54 (0.67) vs. 55-64 (0.92) 45-54 (0.67) vs. 65 and over (0.98)	0.0174 0.0433 0.0035
	Meaning	2.65, 0.0478	55-64 (0.18) vs. 65 and over (0.12)	0.0272
	Organizational Religiousness	3.49, 0.0154	55-64 (-0.02) vs. 65 and over (0.11)	0.0162
Question 14: Place of Birth (reported and Combined)	Church Attendance	4.08, <0.0001	Canada (0.93) vs. Eastern Asia (0.01) United States (0.85) vs. Eastern Asia (0.01) Western Europe (1.3) vs. Eastern Asia (0.01) Northern Europe (1.11) vs. Eastern Asia (0.01)	0.0001 0.019 <0.000 <0.0001
	Commitment	3.39, 0.0001	None	
	Daily Spiritual Experience	3.7, <0.0001	None	
	Meaning	2.12, 0.0174	None	
	Organizational Religiousness	4.42, <0.0001	Canada (0.09) vs. Oceania (-1.74) Northern Europe (0.09) vs. Oceania (-1.74)	0.0097 0.013
	Private Religious Practice	2.03, 0.0240	None	
	Religious Support	5.49, <0.0001	Canada (0.05) vs. Southern Europe (-1.63) Canada (0.05) vs. Eastern Asia (-0.29) United States -0.02 vs. Southern Europe (-1.63) Central America (-0.06) vs. Southern Europe (-1.63) Caribbean and Bermuda (-0.25) vs. Southern Europe (-1.63) South America (0.28) vs. Southern Europe (-1.63) Western Europe (0.12) vs. Southern Europe (-1.63) Western Europe (0.12) vs. Southern Europe (-1.63) Northern Europe (0.16) vs. Southern Europe (-1.63) Northern Europe (0.16) vs. Eastern Asia (-0.29) Southern Europe (-1.63) vs. Eastern Asia (-0.29) N=1 for Southern Europe, Central America	<0.0001 0.0258 0.0001 0.0355 0.0052 0.0025 <0.0001 <0.0001 <0.0001 0.0092 0.005
	Religious and Spiritual Coping	1.82, 0.0471	United States (-0.65) vs. Eastern Asia (-0.25)	0.0087
	Question 16: Period of immigration	Organizational Religiousness	3.85, 0.0009	None
Private Religious Practice		3.05, 0.0060	None	
Religious Support		2.48, 0.0224	Born in Canada (0.05) vs. After 2001 (-0.33)	0.0147

9.6.11 Correlation Coefficients

Table 9-81: Correlation Coefficient p-values Between Individual Values

Individual Value	Universalism		Benevolence		Achievement		Power		Hedonism		Stimulation		Self-Direction	
	Coeff.	Sig.	Coeff.	Sig.	Coeff.	Sig.	Coeff.	Sig.	Coeff.	Sig.	Coeff.	Sig.	Coeff.	Sig.
Universalism	1	–												
Benevolence	0.414	<.0001	1	–										
Achievement	-0.468	<.0001	-0.508	<.0001	1	–								
Power	-0.351	<.0001	-0.365	<.0001	0.516	<.0001	1	–						
Hedonism	-0.263	<.0001	-0.211	<.0001	0.095	0.0146	0.082	0.0369	1	–				
Stimulation	0.018	0.6402	-0.049	0.2126	0.065	0.0964	0.145	0.0002	0.278	<.0001	1	–		
Self-Direction	0.119	0.0022	0.048	0.2167	-0.053	0.1757	0.061	0.1203	-0.002	0.9568	0.254	<.0001	1	–

Individual Value	Security		Conformity		Tradition		Self-Transcendence		Self-enhancement		Openness to Change		Conservatism	
	Coeff.	Sig.	Coeff.	Sig.	Coeff.	Sig.	Coeff.	Sig.	Coeff.	Sig.	Coeff.	Sig.	Coeff.	Sig.
Security	1	–												
Conformity	0.373	<.0001	1	–										
Tradition	0.109	0.0053	0.406	<.0001	1	–								
Self-Transcendence	-0.273	<.0001	-0.231	<.0001	0.035	0.365	1	–						
Self-enhancement	-0.216	<.0001	-0.216	<.0001	-0.43	<.0001	-0.579	<.0001	1	–				
Openness to Change	-0.488	<.0001	-0.662	<.0001	-0.459	<.0001	-0.112	0.0042	0.119	0.0023	1	–		
Conservatism	0.659	<.0001	0.846	<.0001	0.677	<.0001	-0.22	<.0001	-0.384	<.0001	-0.741	<.0001	1	–

Table 9-82: Correlation Coefficient p-values Between Individual Values and Spirituality/Religiousness Measures

Individual Value	Spirituality/Religiousness Measure									
	Beliefs		Church Attendance		Commitment		Daily Spiritual Experience		Forgiveness	
Universalism	-0.178	<.0001	0.066	0.0965	-0.116	0.0031	0.224	<.0001	-0.262	<.0001
Benevolence	-0.027	0.4916	0.06	0.1321	-0.207	<.0001	0.326	<.0001	-0.364	<.0001
Achievement	-0.043	0.2773	-0.028	0.4857	0.185	<.0001	-0.261	<.0001	0.164	<.0001
Power	-0.05	0.2024	-0.004	0.9143	0.193	<.0001	-0.241	<.0001	0.154	<.0001
Hedonism	0.03	0.4507	-0.042	0.2946	0.035	0.3704	-0.072	0.0692	0.097	0.0142
Stimulation	-0.035	0.3679	-0.049	0.2115	0.051	0.1895	0.027	0.4884	-0.008	0.8419
Self-Direction	-0.14	0.0003	0.026	0.509	0.066	0.0925	0.035	0.3758	-0.066	0.0948
Security	0.139	0.0004	-0.001	0.9773	-0.079	0.0431	-0.035	0.3705	0.118	0.0027
Conformity	0.135	0.0005	-0.043	0.2775	-0.02	0.6141	-0.05	0.2067	0.142	0.0003
Tradition	0.154	<.0001	0.013	0.7428	-0.082	0.0364	0.059	0.1361	-0.012	0.7549
Self-Transcendence	-0.124	0.0015	0.075	0.0592	-0.191	<.0001	0.326	<.0001	-0.371	<.0001
Self-enhancement	-0.053	0.1754	-0.019	0.6386	0.217	<.0001	-0.288	<.0001	0.183	<.0001
Openness to Change	-0.062	0.1155	-0.038	0.341	0.073	0.0623	-0.007	0.8613	0.018	0.6538
Conservatism	0.193	<.0001	-0.017	0.6619	-0.078	0.0465	-0.016	0.685	0.118	0.0027

Individual Value	Spirituality/Religiousness Measure									
	Meaning		Organizational Religiousness		Private Religious Practice		Religious Support		Religious and Spiritual Coping	
Universalism	0.249	<.0001	-0.076	0.0518	0.066	0.098	0.079	0.0448	-0.199	<.0001
Benevolence	0.269	<.0001	-0.122	0.0018	0.137	0.0005	0.069	0.0793	-0.259	<.0001
Achievement	-0.147	0.0002	0.032	0.4095	-0.065	0.1028	0.002	0.9543	0.253	<.0001
Power	-0.126	0.0013	-0.003	0.9302	-0.113	0.0041	0.068	0.0867	0.161	<.0001
Hedonism	-0.072	0.0644	0.033	0.399	-0.058	0.1465	-0.009	0.8165	0.051	0.2009
Stimulation	0.033	0.3997	-0.072	0.0665	-0.099	0.0127	0.014	0.7236	0.033	0.4
Self-Direction	0.073	0.063	-0.058	0.1405	-0.063	0.1113	0.081	0.0417	-0.061	0.1221
Security	-0.144	0.0002	0.178	<.0001	-0.036	0.3668	-0.066	0.094	0.019	0.6326
Conformity	-0.116	0.003	0.073	0.0621	0.042	0.2915	-0.096	0.0154	0.031	0.4363
Tradition	0.014	0.7165	-0.048	0.2201	0.173	<.0001	-0.108	0.0063	-0.04	0.3128
Self-Transcendence	0.307	<.0001	-0.118	0.0027	0.12	0.0025	0.089	0.0249	-0.272	<.0001
Self-enhancement	-0.157	<.0001	0.017	0.6633	-0.101	0.0103	0.039	0.321	0.238	<.0001
Openness to Change	0.011	0.7758	-0.047	0.2361	-0.109	0.0057	0.036	0.3642	0.019	0.6283
Conservatism	-0.115	0.0033	0.092	0.0184	0.079	0.046	-0.123	0.0019	0.007	0.8564

Table 9-83: Summary of Value Priorities from High Order to Individual Value Items for Each Study Group.

Higher Order			Higher Order		
Priority	Black	Mean	Chinese	Mean	
1	Self-Transcendence	0.64	Conservatism	0.41	
2	Conservatism	-0.05	Self-Transcendence	0.35	
3	Openness to Change	-0.06	Openness to Change	-0.32	
4	Self-enhancement	-1	Self-enhancement	-0.86	
10 Individual Values			10 Individual Values		
Priority	Black	Mean	Chinese	Mean	
1	Universalism	0.7	Conformity	0.48	
2	Self-Direction	0.6	Security	0.45	
3	Benevolence	0.58	Benevolence	0.41	
4	Security	0.4	Universalism	0.29	
5	Conformity	-0.08	Tradition	0.29	
6	Hedonism	-0.24	Self-Direction	-0.02	
7	Achievement	-0.4	Hedonism	-0.1	
8	Tradition	-0.46	Achievement	-0.65	
9	Stimulation	-0.55	Stimulation	-0.82	
10	Power	-1.6	Power	-1.07	
40 Individual value items			40 Individual value items		
Priority	Black	Mean	Chinese	Mean	
1	Q1-23: UNIVERSALISM a world at peace	1.15	Q1-28: CONFORMITY obedient	1.29	
2	Q1-3: UNIVERSALISM equality	1.06	Q1-29: UNIVERSALISM social justice	1.04	
3	Q1-29: UNIVERSALISM social justice	1.06	Q1-31: SECURITY health	0.95	
4	Q1-34: SELF-DIRECTION independent	1.06	Q1-34: SELF-DIRECTION independent	0.95	
5	Q1-8: UNIVERSALISM broadminded	0.9	Q1-27: BENEVOLENCE responsible	0.87	
6	Q1-12: BENEVOLENCE helpful	0.9	Q1-36: CONFORMITY politeness	0.87	
7	Q1-31: SECURITY health	0.9	Q1-9: TRADITION accepting my portion in life	0.7	
8	Q1-22: SELF-DIRECTION curious	0.81	Q1-35: SECURITY social order	0.7	
9	Q1-20: TRADITION devout	0.73	Q1-38: TRADITION humble	0.7	
10	Q1-11: SELF-DIRECTION choosing own goals	0.65	Q1-19: UNIVERSALISM unity with nature	0.62	
11	Q1-27: BENEVOLENCE responsible	0.56	Q1-5: SECURITY family security	0.37	
12	Q1-28: CONFORMITY obedient	0.56	Q1-12: BENEVOLENCE helpful	0.37	
13	Q1-33: BENEVOLENCE forgiving	0.56	Q1-18: BENEVOLENCE loyal	0.37	
14	Q1-35: SECURITY social order	0.48	Q1-20: TRADITION devout	0.37	
15	Q1-5: SECURITY family security	0.31	Q1-37: HEDONISM enjoying life	0.37	
16	Q1-14: SECURITY national security	0.31	Q1-3: UNIVERSALISM equality	0.29	
17	Q1-18: BENEVOLENCE loyal	0.31	Q1-21: SECURITY clean	0.2	
18	Q1-36: CONFORMITY politeness	0.31	Q1-23: UNIVERSALISM a world at peace	0.2	
19	Q1-19: UNIVERSALISM unity with nature	0.23	Q1-10: HEDONISM pleasure	0.04	
20	Q1-38: TRADITION humble	0.23	Q1-14: SECURITY national security	0.04	
21	Q1-6: STIMULATION a varied life	0.06	Q1-22: SELF-DIRECTION curious	0.04	
22	Q1-10: HEDONISM pleasure	-0.02	Q1-33: BENEVOLENCE forgiving	0.04	
23	Q1-21: SECURITY clean	-0.02	Q1-7: CONFORMITY honoring parents and elders	-0.13	
24	Q1-1: SELF-DIRECTION creativity	-0.1	Q1-11: SELF-DIRECTION choosing own goals	-0.13	
25	Q1-37: HEDONISM enjoying life	-0.1	Q1-16: CONFORMITY self-discipline	-0.13	
26	Q1-24: ACHIEVEMENT capable	-0.1	Q1-8: UNIVERSALISM broadminded	-0.21	
27	Q1-40: UNIVERSALISM protecting the environment	-0.19	Q1-24: ACHIEVEMENT capable	-0.21	
28	Q1-16: CONFORMITY self-discipline	-0.27	Q1-40: UNIVERSALISM protecting the environment	-0.21	
29	Q1-32: ACHIEVEMENT influential	-0.35	Q1-30: STIMULATION an exciting life	-0.38	
30	Q1-13: ACHIEVEMENT successful	-0.52	Q1-32: ACHIEVEMENT influential	-0.55	
31	Q1-4: ACHIEVEMENT ambitious	-0.6	Q1-25: TRADITION respect for tradition	-0.63	
32	Q1-26: HEDONISM self-indulgence	-0.6	Q1-26: HEDONISM self-indulgence	-0.71	
33	Q1-15: STIMULATION daring	-0.69	Q1-2: POWER wealth	-0.8	
34	Q1-7: CONFORMITY honoring parents and elders	-0.94	Q1-6: STIMULATION a varied life	-0.8	
35	Q1-39: POWER authority	-0.94	Q1-4: ACHIEVEMENT ambitious	-0.88	
36	Q1-30: STIMULATION an exciting life	-1.02	Q1-1: SELF-DIRECTION creativity	-0.96	
37	Q1-9: TRADITION accepting my portion in life	-1.1	Q1-13: ACHIEVEMENT successful	-0.96	
38	Q1-25: TRADITION respect for tradition	-1.69	Q1-39: POWER authority	-0.96	
39	Q1-17: POWER social power	-1.69	Q1-15: STIMULATION daring	-1.3	
40	Q1-2: POWER wealth	-2.19	Q1-17: POWER social power	-1.46	

Table 9 83: Continued

Higher Order			Higher Order		
Priority	First Nation	Mean	Japanese	Mean	
1	Self-Transcendence	0.74	Self-Transcendence	0.98	
2	Conservatism	0	Conservatism	0.41	
3	Openness to Change	-0.24	Openness to Change	-0.79	
4	Self-enhancement	-0.95	Self-enhancement	-1.41	
10 Individual Values			10 Individual Values		
Priority	First Nation	Mean	Japanese	Mean	
1	Universalism	0.89	Universalism	1.26	
2	Benevolence	0.59	Conformity	0.76	
3	Self-Direction	0.59	Benevolence	0.69	
4	Security	0.22	Self-Direction	0.69	
5	Conformity	0.07	Security	0.58	
6	Tradition	-0.28	Tradition	-0.12	
7	Hedonism	-0.54	Achievement	-0.87	
8	Achievement	-0.64	Hedonism	-1.54	
9	Stimulation	-0.77	Stimulation	-1.54	
10	Power	-1.26	Power	-1.95	
40 Individual value items			40 Individual value items		
Priority	First Nation	Mean	Japanese	Mean	
1	Q1-29: UNIVERSALISM social justice	1.36	Q1-3: UNIVERSALISM equality	1.88	
2	Q1-3: UNIVERSALISM equality	1.2	Q1-29: UNIVERSALISM social justice	1.63	
3	Q1-34: SELF-DIRECTION independent	1.05	Q1-8: UNIVERSALISM broadminded	1.38	
4	Q1-23: UNIVERSALISM a world at peace	0.97	Q1-11: SELF-DIRECTION choosing own goals	1.38	
5	Q1-11: SELF-DIRECTION choosing own goals	0.89	Q1-20: TRADITION devout	1.38	
6	Q1-8: UNIVERSALISM broadminded	0.82	Q1-28: CONFORMITY obedient	1.38	
7	Q1-31: SECURITY health	0.82	Q1-34: SELF-DIRECTION independent	1.38	
8	Q1-36: CONFORMITY politeness	0.82	Q1-36: CONFORMITY politeness	1.38	
9	Q1-19: UNIVERSALISM unity with nature	0.74	Q1-19: UNIVERSALISM unity with nature	1.13	
10	Q1-22: SELF-DIRECTION curious	0.74	Q1-27: BENEVOLENCE responsible	1.13	
11	Q1-33: BENEVOLENCE forgiving	0.74	Q1-12: BENEVOLENCE helpful	0.88	
12	Q1-12: BENEVOLENCE helpful	0.59	Q1-23: UNIVERSALISM a world at peace	0.88	
13	Q1-27: BENEVOLENCE responsible	0.59	Q1-35: SECURITY social order	0.88	
14	Q1-18: BENEVOLENCE loyal	0.43	Q1-16: CONFORMITY self-discipline	0.63	
15	Q1-6: STIMULATION a varied life	0.36	Q1-21: SECURITY clean	0.63	
16	Q1-21: SECURITY clean	0.36	Q1-22: SELF-DIRECTION curious	0.63	
17	Q1-40: UNIVERSALISM protecting the environment	0.28	Q1-31: SECURITY health	0.63	
18	Q1-35: SECURITY social order	0.2	Q1-33: BENEVOLENCE forgiving	0.63	
19	Q1-38: TRADITION humble	0.2	Q1-40: UNIVERSALISM protecting the environment	0.63	
20	Q1-20: TRADITION devout	0.13	Q1-5: SECURITY family security	0.38	
21	Q1-16: CONFORMITY self-discipline	-0.03	Q1-14: SECURITY national security	0.38	
22	Q1-28: CONFORMITY obedient	-0.03	Q1-18: BENEVOLENCE loyal	0.13	
23	Q1-5: SECURITY family security	-0.11	Q1-9: TRADITION accepting my portion in life	-0.12	
24	Q1-37: HEDONISM enjoying life	-0.11	Q1-24: ACHIEVEMENT capable	-0.12	
25	Q1-14: SECURITY national security	-0.18	Q1-7: CONFORMITY honoring parents and elders	-0.37	
26	Q1-24: ACHIEVEMENT capable	-0.18	Q1-38: TRADITION humble	-0.37	
27	Q1-1: SELF-DIRECTION creativity	-0.34	Q1-1: SELF-DIRECTION creativity	-0.62	
28	Q1-10: HEDONISM pleasure	-0.34	Q1-4: ACHIEVEMENT ambitious	-0.87	
29	Q1-7: CONFORMITY honoring parents and elders	-0.49	Q1-6: STIMULATION a varied life	-1.12	
30	Q1-4: ACHIEVEMENT ambitious	-0.57	Q1-13: ACHIEVEMENT successful	-1.12	
31	Q1-13: ACHIEVEMENT successful	-0.57	Q1-39: POWER authority	-1.12	
32	Q1-39: POWER authority	-0.57	Q1-32: ACHIEVEMENT influential	-1.37	
33	Q1-9: TRADITION accepting my portion in life	-0.72	Q1-10: HEDONISM pleasure	-1.37	
34	Q1-25: TRADITION respect for tradition	-0.72	Q1-25: TRADITION respect for tradition	-1.37	
35	Q1-17: POWER social power	-1.03	Q1-26: HEDONISM self-indulgence	-1.62	
36	Q1-26: HEDONISM self-indulgence	-1.18	Q1-30: STIMULATION an exciting life	-1.62	
37	Q1-32: ACHIEVEMENT influential	-1.26	Q1-37: HEDONISM enjoying life	-1.62	
38	Q1-15: STIMULATION daring	-1.34	Q1-15: STIMULATION daring	-1.87	
39	Q1-30: STIMULATION an exciting life	-1.34	Q1-17: POWER social power	-2.12	
40	Q1-2: POWER wealth	-2.18	Q1-2: POWER wealth	-2.62	

Table 9 83: Continued

Higher Order		
Priority	White	Mean
1	Self-Transcendence	0.8
2	Conservatism	0.06
3	Openness to Change	-0.18
4	Self-enhancement	-1.22
10 Individual Values		
Priority	White	Mean
1	Universalism	0.85
2	Benevolence	0.75
3	Self-Direction	0.64
4	Security	0.41
5	Conformity	-0.03
6	Tradition	-0.2
7	Hedonism	-0.52
8	Stimulation	-0.65
9	Achievement	-0.93
10	Power	-1.51
40 Individual value items		
Priority	White	Mean
1	Q1-3: UNIVERSALISM equality	1.16
2	Q1-29: UNIVERSALISM social justice	1.16
3	Q1-19: UNIVERSALISM unity with nature	1.01
4	Q1-12: BENEVOLENCE helpful	0.99
5	Q1-31: SECURITY health	0.97
6	Q1-27: BENEVOLENCE responsible	0.95
7	Q1-23: UNIVERSALISM a world at peace	0.94
8	Q1-22: SELF-DIRECTION curious	0.93
9	Q1-8: UNIVERSALISM broadminded	0.83
10	Q1-34: SELF-DIRECTION independent	0.75
11	Q1-18: BENEVOLENCE loyal	0.73
12	Q1-11: SELF-DIRECTION choosing own goals	0.68
13	Q1-35: SECURITY social order	0.55
14	Q1-20: TRADITION devout	0.53
15	Q1-36: CONFORMITY politeness	0.52
16	Q1-33: BENEVOLENCE forgiving	0.35
17	Q1-5: SECURITY family security	0.28
18	Q1-28: CONFORMITY obedient	0.26
19	Q1-1: SELF-DIRECTION creativity	0.19
20	Q1-14: SECURITY national security	0.16
21	Q1-6: STIMULATION a varied life	0.09
22	Q1-21: SECURITY clean	0.07
23	Q1-38: TRADITION humble	0.03
24	Q1-40: UNIVERSALISM protecting the environment	-0.01
25	Q1-16: CONFORMITY self-discipline	-0.24
26	Q1-10: HEDONISM pleasure	-0.25
27	Q1-37: HEDONISM enjoying life	-0.37
28	Q1-24: ACHIEVEMENT capable	-0.57
29	Q1-9: TRADITION accepting my portion in life	-0.61
30	Q1-7: CONFORMITY honoring parents and elders	-0.65
31	Q1-4: ACHIEVEMENT ambitious	-0.71
32	Q1-25: TRADITION respect for tradition	-0.75
33	Q1-30: STIMULATION an exciting life	-0.88
34	Q1-26: HEDONISM self-indulgence	-0.93
35	Q1-39: POWER authority	-1.01
36	Q1-15: STIMULATION daring	-1.16
37	Q1-13: ACHIEVEMENT successful	-1.22
38	Q1-32: ACHIEVEMENT influential	-1.23
39	Q1-17: POWER social power	-1.53
40	Q1-2: POWER wealth	-1.99

Table 9-84: Summary of the Gap Between Selected Visible Minorities and Whites for the Ten Individual Values Value Priorities by Personal and Social Focus.

Gap	Personal/ Social	Black	Chinese	First Nations	Japanese
Large (>=0.3)	Personal (positive)	Achievement+	Power+ Hedonism+		
	Personal (negative)		Universalism- Benevolence- Self-direction-		Power- Hedonism- Stimulation-
	Social (positive)		Conformity+ Tradition+		Universalism+ Conformity+
	Social (negative)				
Moderate (+0.2 to .29)	Personal (positive)	Hedonism+	Achievement+	Achievement+ Power+	
	Personal (negative)				
	Social (positive)				
	Social (negative)	Tradition-			
Small (+0 to 0.19)	Personal (positive)	Stimulation+			Achievement+
	Personal (negative)	Power- Self-direction-		Self-direction- Hedonism- Stimulation-	
	Social (positive)		Security+	Conformity+ Universalism+	Security+ Self-direction+
	Social (negative)	Universalism- Benevolence- Security- Conformity-	Stimulation-	Security- Tradition- Benevolence-	Benevolence- Tradition-

Table 9-85: Summary of the Gap Between Selected Visible Minorities and Whites for the 40 Items that Describes the Ten Individual Values Value Priorities by Personal and Social Focus.

Gap		Black	Chinese	First Nations	Japanese
Large (>=0.3)	Personal (positive)	ACHIEVEMENT successful+ ACHIEVEMENT capable+ ACHIEVEMENT influential+ HEDONISM self-indulgence+ STIMULATION daring+ SELF-DIRECTION independent+	ACHIEVEMENT capable+ ACHIEVEMENT influential+ POWER wealth+ HEDONISM enjoying life+ STIMULATION an exciting life+	ACHIEVEMENT successful+ ACHIEVEMENT capable+ POWER social power+ POWER authority+ SELF-DIRECTION independent+	ACHIEVEMENT capable+ SELF-DIRECTION choosing own goals+ SELF-DIRECTION independent+
	Personal (negative)	None	STIMULATION a varied life- SELF-DIRECTION curious- SELF-DIRECTION creativity- SELF-DIRECTION choosing own goals-	SELF-DIRECTION creativity- STIMULATION an exciting life-	POWER social power- POWER wealth- HEDONISM pleasure- HEDONISM self-indulgence- HEDONISM enjoying life- STIMULATION a varied life- STIMULATION an exciting life- STIMULATION daring- SELF-DIRECTION creativity- SELF-DIRECTION curious-
	Social (positive)	CONFORMITY obedient+	CONFORMITY honoring parents and elders+ CONFORMITY obedient+ CONFORMITY politeness+ TRADITION accepting my portion in life+ TRADITION humble+	BENEVOLENCE forgiving+ CONFORMITY politeness+	SECURITY clean+ SECURITY social order+ CONFORMITY self-discipline+ CONFORMITY politeness+ CONFORMITY obedient+ TRADITION accepting my portion in life+ TRADITION devout+ UNIVERSALISM equality+ UNIVERSALISM broadminded+ UNIVERSALISM social justice+ UNIVERSALISM protecting the environment+
	Social (negative)	TRADITION respect for tradition- TRADITION accepting my portion in life- UNIVERSALISM unity with nature- BENEVOLENCE loyal- BENEVOLENCE responsible-	UNIVERSALISM broadminded- UNIVERSALISM a world at peace- UNIVERSALISM unity with nature- UNIVERSALISM equality- BENEVOLENCE helpful- BENEVOLENCE loyal- BENEVOLENCE forgiving-	TRADITION devout- SECURITY family security- SECURITY social order- SECURITY national security- BENEVOLENCE helpful- BENEVOLENCE loyal- BENEVOLENCE responsible-	SECURITY health- TRADITION respect for tradition- TRADITION humble- BENEVOLENCE loyal-

Gap		Black	Chinese	First Nations	Japanese
Medium (+/-0.2 to .29)	Personal (positive)	HEDONISM pleasure+ HEDONISM enjoying life+	ACHIEVEMENT successful+ HEDONISM pleasure+ HEDONISM self-indulgence+ SELF-DIRECTION independent+	STIMULATION a varied life+ HEDONISM enjoying life+ SELF-DIRECTION choosing own goals+	None
	Personal (negative)	POWER wealth- SELF-DIRECTION creativity-		HEDONISM self-indulgence-	None
	Social (positive)	TRADITION devout+ TRADITION humble+ UNIVERSALISM a world at peace+ BENEVOLENCE forgiving+		SECURITY clean+ CONFORMITY self-discipline+ UNIVERSALISM social justice+ UNIVERSALISM protecting the environment+	SECURITY national security+ CONFORMITY honoring parents and elders+ BENEVOLENCE forgiving+
	Social (negative)	CONFORMITY honoring parents and elders- CONFORMITY politeness-	UNIVERSALISM protecting the environment-	CONFORMITY obedient- UNIVERSALISM unity with nature-	None
Small (+/-0 to 0.19)	Personal (positive)	ACHIEVEMENT ambitious+ POWER authority+	POWER social power+ POWER authority+	ACHIEVEMENT ambitious+	ACHIEVEMENT successful+
	Personal (negative)	POWER social power- STIMULATION a varied life- SELF-DIRECTION choosing own goals- SELF-DIRECTION curious-	ACHIEVEMENT ambitious- STIMULATION daring-	ACHIEVEMENT influential- POWER wealth- HEDONISM pleasure- STIMULATION daring- SELF-DIRECTION curious-	ACHIEVEMENT ambitious- ACHIEVEMENT influential- POWER authority-
	Social (positive)	SECURITY family security+ SECURITY national security+ UNIVERSALISM broadminded+	SECURITY family security+ SECURITY social order+ SECURITY clean+ CONFORMITY self-discipline+ TRADITION respect for tradition+	CONFORMITY honoring parents and elders+ TRADITION respect for tradition+ TRADITION humble+ UNIVERSALISM equality+ UNIVERSALISM a world at peace+	SECURITY family security+ UNIVERSALISM unity with nature+ BENEVOLENCE responsible+
	Social (negative)	CONFORMITY self-discipline- UNIVERSALISM equality- UNIVERSALISM protecting the environment- UNIVERSALISM social justice- BENEVOLENCE helpful- SECURITY clean- SECURITY health- SECURITY social order-	SECURITY national security- SECURITY health- UNIVERSALISM social justice- BENEVOLENCE responsible- TRADITION devout-	SECURITY health- TRADITION accepting my portion in life- UNIVERSALISM broadminded-	UNIVERSALISM a world at peace- BENEVOLENCE helpful-

