

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

Junior Anthony Smith

DRAFT

Extracted from

Thesis submitted to the Faculty of Theology, Saint Paul University, in partial
fulfillment of the requirements for the degree of Doctorate in Ministry

Ottawa, Canada

March 30, 2016

© Junior Anthony Smith, Ottawa, Canada, 2016

Table of Contents

1	Preface	3
2	The United Church of Canada Acknowledgments	4
3	Executive Summary	5
3.1	Introduction.....	5
3.2	Objective	6
3.3	Methodology.....	6
3.4	Results.....	8
3.4.1	Values	8
3.4.2	Spirituality/religiousness	10
3.4.3	Scripture.....	11
3.5	Recommendations.....	11
4	Introduction	12
4.1	Canadian Trends	12
4.2	The United Church of Canada Context	12
4.3	The Research Questions	15
4.3.1	Research Question 1: Individual Values	15
4.3.2	Research Question 2: Spirituality/Religiousness Measures	15
4.3.3	Research Question 3: Scripture	15
5	Theoretical Framework	17
5.1	Schwartz Individual Value Model.....	17
5.2	Spirituality /Religiousness Measures	20
5.3	Demographic Variables	21
5.4	Model for the Study of Selected Scriptures.....	21
6	Operationalization of the Theoretical Framework	22
6.1	Questionnaire.....	22
6.2	Target Population	23
6.3	Data Collection	23
6.3.1	Sample Distribution by Visible Minority	24
6.3.2	Sample Distribution, National Coverage	25
7	Results - Towards Understanding the Immigrant Cultural Diversity in The United Church of Canada	27
7.1	Value Priorities for Each Study Group	28
7.2	Differences Between Other Groups and Whites	29
7.3	Unity with Diversity - A cross cultural model of Values in The United Church of Canada	32
7.4	Spirituality/Religiousness.....	33
7.5	Correlating Values with Scripture	34
7.6	Recommendations.....	36
8	Appendix	39
8.1	Examples of Value Types.....	39
8.2	Sample by Size of Community.....	40
8.3	Reasonableness of the Sample	42
8.4	Comparison of Selected Demographic Variables across Surveys	43
8.5	Pastoral Charges in the Sample by Conference and Presbytery.....	47

1 Preface

This draft report presents an executive summary of the results from the research study, *“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.”*

This draft report also provides an additional exposition of the theoretical framework, the operationalization of the framework, the results and recommendations to The United Church of Canada.

The complete report (over 450 pages) may be downloaded from the following link: <http://hdl.handle.net/10393/34528>

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.

This research is integral to the church’s desire and commitment to become and intercultural Christian community. It is my hope that The United Church of Canada will receive this report with a commitment to adopting the four recommendations.

Dr. Junior Smith

2 The United Church of Canada Acknowledgments

First, all the glory and praise go to God who has sustained me throughout the development and execution of this work.

This research would not have been possible without the financial assistance of The United Church of Canada. In particular, I would like to thank the following entities and individuals in The United Church of Canada: the United Church Foundation; the Rowntree Scholarship; the *Observer* and *Mandate* magazines who publicized the call to participate in the survey; Rev. Dr. Anthony Bailey, minister at Parkdale United Church and my discerning mentor throughout the doctoral program; Rev. Michael Blair, Executive Minister Church in Mission Unit; Susan Graham Walker, Manager Congregational Giving and Stewardship; Sarah Charters, Donor and Investor Relations Manager and members in her office; Conference Chairs and Pastoral Charge ministers who responded to my call to carry out the survey; Rev. Dr. Tom Sherwood; Ron Allen, Sally Duke, Douglas Heard; members of Kanata United Church; and members of the Black Clergy who participate in the *Black Clergy Gathering*.

3 Executive Summary

3.1 Introduction

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 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.

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

3.2 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?

3.3 Methodology

The research methodology follows Bevans' anthropological and transition contextual frameworks. These frameworks have 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

²Shalom 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.

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

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.

3.4 Results

3.4.1 Values

The top 10 positive and negative value items are listed in Table 3-1 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 3-1: 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

Furthermore, the negative value set in Table 3-1 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 3-2. 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 3-2: 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 3-3 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 3-3: 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.

3.4.2 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.

3.4.3 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.

3.5 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

4 Introduction

4.1 Canadian Trends

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 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 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.”

4.2 The United Church of Canada Context

“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)”³

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.”⁴ A Review

³ 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.

⁴ 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.

Task Group was struck in order to “prepare alternative models of program, governance, and 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.⁵

The United Church of Canada is not alone in facing the challenges of both declining membership and resources. 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.⁶

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

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.”⁷

Furthermore, 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.”⁸ 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 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

⁵ 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.

⁶ 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.

⁷ 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.

⁸ Armstrong, 3.

Canada in 1925, to a conversation with those immigrants and others who joined in the 1960s at the crossroads of changes in church development;⁹ 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.¹⁰ 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 2012 Task Group reported that:

“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.”¹¹

The United Church of Canada is challenged to respond to the following questions: (a) What can we do to be 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.

⁹ Vatican II reforms in 1965.

¹⁰ 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.

¹¹ 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.

4.3 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. 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.¹²

4.3.1 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?

4.3.2 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?

4.3.3 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.

¹² 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.

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.

5.1 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.”¹³

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

- (a) comprehensive in identifying all elements which comprise the measure;
- (b) the measure must have the same meaning across cultures and groups (i.e., each culture must exhibit some level of affiliation with each value);
- (c) the content of the human values must be recognized and used to form priorities across cultures;
- (d) there should be very minimal variation in the value structure across social strata.¹⁴

The Schwartz Individual Value Model is comprised of two bipolar value dimensions (See Figure 5-1). 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

¹³ Shalom Schwartz. “A Theory of Cultural Value Orientations: Explication and Application” *Comparative Sociology* 5, no. 2-3, (2006), 143.

¹⁴ 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.

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

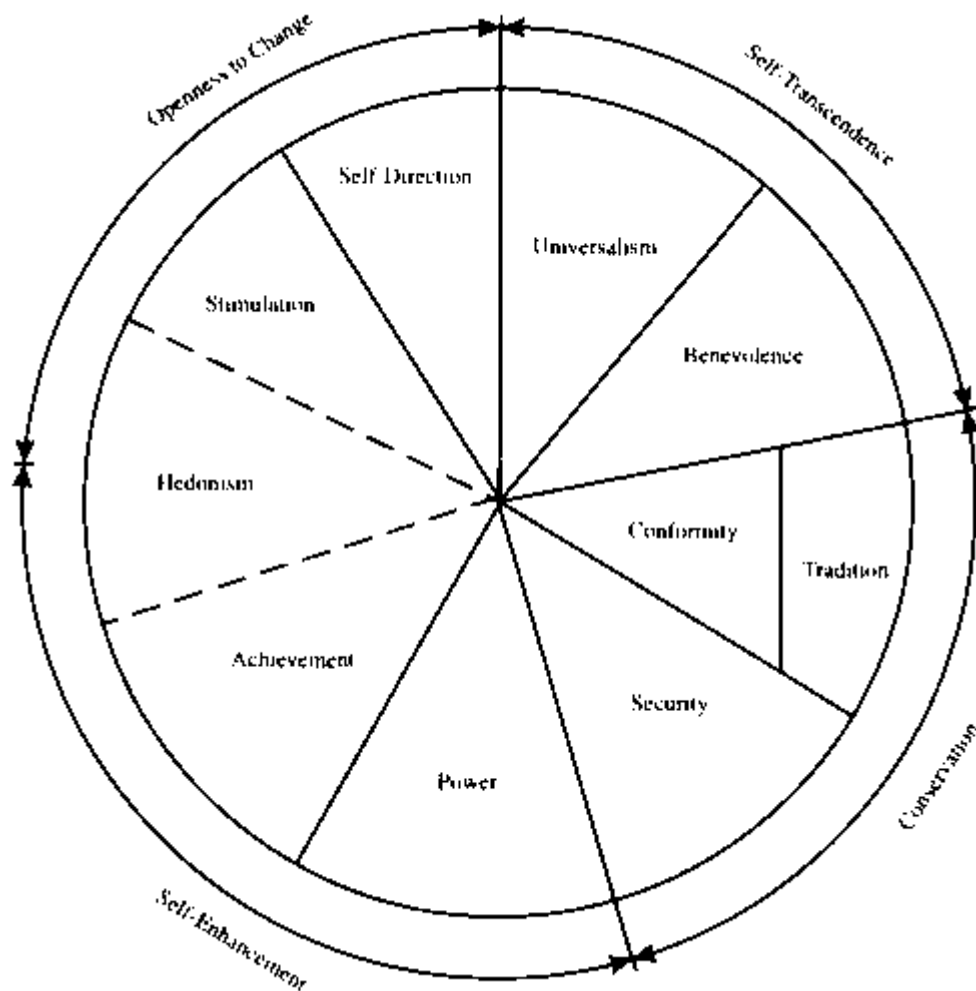


Figure 5-1: Schwartz Individual Model (Relations Among Motivational Types of Values.)¹⁵

¹⁵ 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.¹⁶

The two opposite bipolar value dimensions can be further divided into 10 social value types as described in

¹⁶ 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 5-1. 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 5-1 summarizes the descriptors for each of these 40 variables which will become the defining elements in the questionnaire for my research.

Table 5-1: Schwartz Individual Social Value Types Based on Value Dimensions.¹⁷

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

5.2 Spirituality /Religiousness Measures

As discussed earlier, 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 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.¹⁸ Of the 12 dimensions summarized in Table 5-2 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

¹⁷ Shalom H. Schwartz. "A Proposal for Measuring Value Orientations Across Nations, Chapter 7, (259-319)," www.europeansocialsurvey.org, downloaded June 15, 2014.

¹⁸ 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.

have been tested and used in medical research, in areas of psychology, and sociology and in other fields.

Table 5-2: 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	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 <u>Not included</u> 10. Values (already covered by Schwartz models) 11. Religious Spiritual History 12. Religious Preference

5.3 Demographic Variables

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

5.4 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.¹⁹ The 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.

¹⁹ 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: Pontificia 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.

6 Operationalization of the Theoretical Framework

6.1 Questionnaire

The survey questionnaire was comprised of the measures summarized in Table 6-1 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.

Table 6-1 Summary of Measures Operationalized in the Study.

Individual Values (10)	Spirituality/Religiousness (10) ²⁰	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. 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.

²⁰ 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.

6.2 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.

6.3 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.²¹ 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 charges would be requested to place in their bulletins. The Conference leaders were asked to forward my email to their local pastoral charges.²²

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

²¹ 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.

²² Some Conferences opted to send the information to their Presbyteries who forwarded the information to their pastoral charges.

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.
- 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.

6.3.1 Sample Distribution by Visible Minority

The following groups²³ 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.

²³ 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.

6.3.2 Sample Distribution, National Coverage

Table 6-2 summarizes the sample distribution, the post-sampling rate²⁴ 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 from 0.9% in the London Conference to 10.8% in the Ottawa and Montreal Conference.

Table 6-2: 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 Northw est	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 & Northw estern 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 & Ottaw a	187	11,898	1,724	14.5	10.8	28.5
New foundland and Labrador	9	7,909	312	3.9	2.9	1.4
Saskatchew an	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
Unknow n	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),²⁵ 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%).²⁶

²⁴ The sampling rate is calculated post-data collection although some effort was made to carry out a structured random sample design with pre-selection.

²⁵ 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).

²⁶ West = Alberta and Northw est, British Columbia, Manitoba and Northw estern Ontario, and Saskatchewan Conferences. Ontario = Bay of Quinte, Hamilton, London, Manitou, Montreal & Ottaw a, and Toronto Conferences. East = Maritime, and New foundland and Labrador Conferences.

The Appendix summarizes: (a) the sample distribution by Size of Community, (b) a comparison of selected demographic variables across surveys and (c) a list of the pastoral charges that participated in the survey by conference and Presbytery.

7 Results - Towards Understanding the Immigrant Cultural Diversity in The United Church of Canada

This chapter summarizes 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.²⁷ 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.

It is noted here that 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.

²⁷ 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 behaviour." Shalom Schwartz. "A Theory of Cultural Value Orientations: Explication and Application" *Comparative Sociology* 5, no. 2-3, (2006), 143.

7.1 Value Priorities for Each Study Group

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 5-1). 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.

	<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.²⁸

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.

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.

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

²⁸ B=Blacks; C=Chinese; F=First Nations; J=Japanese; W=Whites.

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.

7.2 Differences Between Other Groups and Whites

Table 7-1 summarizes areas of differences in value priorities between each visible minority group and Whites. 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) ²⁹
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)

²⁹ Only group with a negative value associated with forgiving.

7.3 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 which comprise the ten basic individual values across the five study groups.

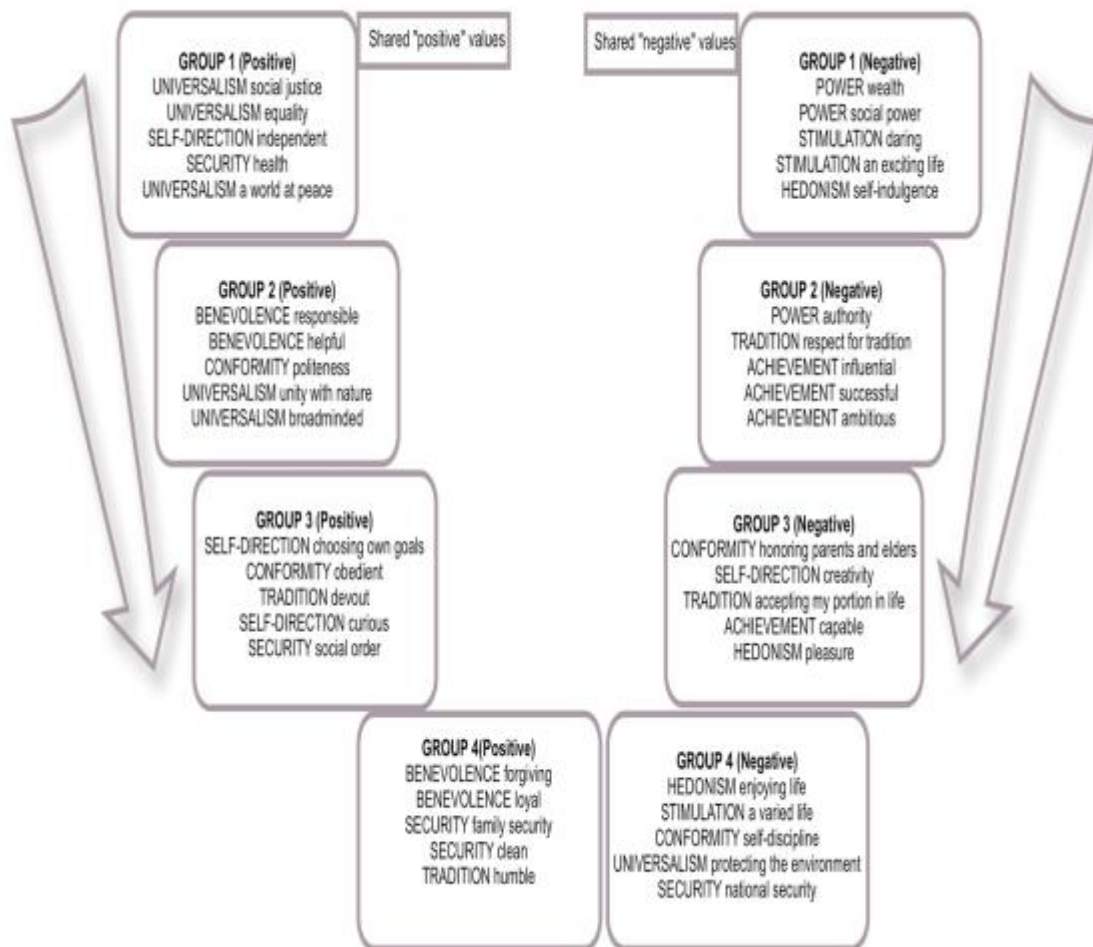


Figure 7-2: Summary of Value Priorities (Similarities and Differences) Among all Groups in The United Church of Canada.

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.

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. These are the core common values across cultures that The 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.

7.4 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.³⁰

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, 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.

7.5 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, 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 5.1, (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.

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. As the "ideal" situation, Scripture therefore defines all of the 20 value items as summarized in Table 7-4 (shaded area).

³⁰ 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.

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.³¹ 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.³² 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 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.³³

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)	

³¹ These are the same values identified in Table 7-3.

³² No effort is made to quantify the gap which is measured by whether the value item appears or does not appear as a “current” item.

³³ See the Appendix for examples of value types.

7.6 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.

8 Appendix

8.1 Examples of Value Types

Table 8-1: Definition of Individual Value Types and the Source of the Motivational Goals.³⁴

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: <u>Competence</u> , 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.

³⁴ 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, 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. <u>Responsibility:</u> Dependable, reliable. <u>Forgiveness:</u> 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.

8.2 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,

Table 8-2 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 8-2: 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 ³⁵		
By Population Centre ³⁶		By municipalities (Census Division Type)	UCC	UCC overall	UCC Study
Category	Count (%)	Category	Count (%)	Category (%)	UCC Study (%)
Very Small ³⁷	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 ³⁸	28 16.9	Regional municipality	5 3.0	Not Categorized	- 3.3
Unknown ³⁹	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		

³⁵ 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.

³⁶ 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 centres 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

³⁷ 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.

³⁸ The geographical name in the study did not appear in the Statistics Canada summary table.

³⁹ The geographical name in the study was classified as unknown since it was not clear from the participant's questionnaire response.

This becomes more evident when the information is grouped as summarized in Table 8-3.

Table 8-3: 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 elsew here classified, Unknow n	30.1	Indian Reserve, Village, not elsew here classified, Very Small, Unknow n	29.5	Rural	42.8	33.8
Small	25.5	Tow n, Tow nship, Rural municipality	22.9	Tow n	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

8.3 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.⁴⁰ 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 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.

⁴⁰ 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.

8.4 Comparison of Selected Demographic Variables across Surveys

Table 8-4 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.⁴¹

⁴¹ In order to carry out analyses relating to age, the first three response category age groups were combined to form a single group, 18-44 years.

Table 8-4: 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 (%) ⁴²
		Canada	United Church	
Gender⁴³				
Missing	4.3	na	na	na
Male	33.0	48.8	44.8	30.1
Female	62.7	51.2	55.2	68.7
Age⁴⁴				
Missing	4.0	na	na	na
Under 18 ⁴⁵	0.0	-	-	-
18-24	0.8	6.6 ⁴⁶	9.7 ⁴⁷	3.2 ⁴⁸ (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 Status⁴⁹				
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 ⁵⁰
Separated, but still legally married	2.6	2.4	2.4	
Widow ed	4.9	4.9	8.1	13.6

na=not available

⁴² 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.

⁴³ 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.

⁴⁴ 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.

⁴⁵ Only individuals 18 years and older were included in the study.

⁴⁶ Age 15-24 for Statistics Canada National Household Survey.

⁴⁷ Age 15-24 for Statistics Canada National Household Survey.

⁴⁸ 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+.

⁴⁹ Statistics Canada, 2011 National Household Survey, Catalogue 99-010-x2011037.

⁵⁰ The response categories Divorced and Separated were reported as one category.

Table 8-4 continued

Demographic Variable	Study Sample (%)	Statistics Canada 2011 National Household Survey (%)		2011 Identity Survey in The United Church (%)
		Canada	United Church	
Canadian Citizenship⁵¹				
Missing	4.6	na	na	na
Yes	93.6	94.0	98.6	na
No	1.8	6.0	0.7	na
Visible Minority Status⁵²				
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 ⁵³	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 ⁵⁴	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 ⁵⁵	2.5 ⁵⁶	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

⁵¹ Statistics Canada, 2011 National Household Survey, Catalogue 99-010-x2011037.

⁵² 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)

⁵³ Statistics Canada, 2011 National Household Survey, Catalogue 99-010-x2011037.

⁵⁴ This figure is reported by Statistics Canada as "Not a visible Minority". This is assumed to be "White" in this study.

⁵⁵ Reported as before 1971, Statistics Canada, 2011 National Household Survey, Catalogue 99-010-x2011037.

⁵⁶ Reported as before 1971, Statistics Canada, 2011 National Household Survey, Catalogue 99-010-x2011037.

8.5 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 8-5 by Conference, Presbytery and City/Town locations.

Table 8-5: 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	
	Edmonton	Edmonton	Southwood	
			Symons Valley	
	Foothills	Claesholm	Claesholm	
		Strathmore	Strathmore	
	Red Deer	Cremona	Cremona	
		Olds	Olds	
	South Alberta	Bow Island	Burdett-Bow Island	
		Coaldale	Coaldale-Raymond	
		Lethbridge	South Alberta Japanese (EM)	
St. Paul	Paradise Valley	Fifth Avenue Memorial		
		Westminster		
Yellowhead	Barrhead	Edgerton/Paradise Valley		
		Grizzly Trail		
Bay of Quinte	Four Rivers/Renfrew	Slave Lake	Slave Lake (SM)	
		Lanark	Lanark-Balderson	
		Perth	Elmsley-Lombardy	
	Four Winds	Kingston	Perth Road	
			Perth Road	
	Kawartha Highlands	Greenbank	St. Andrew's By-The-Lake	
	Lakeridge	Ajax	Greenbank-Seagrave	
		Oshawa	Pickering Village-Audley	
	Northern Waters	Grey Highlands	St. Stephen's	
	Renfrew	Carleton Place	Maxwell-Badjeros	
	Shining Waters	Peterborough	Zion-Memorial	
Grace				
Upper Valley	Pembroke	Trinity		
		Westmeath	Unknown	
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	
			Delta	Tsawwassen
			Richmond	Gilmore Park
Vancouver-South	Vancouver	Dunbar Heights		
		Cape Croker		
Hamilton	Bruce	Neyaashiinigmiing	Cape Croker	
	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 8-5 continued

Conference	Presbytery	City/Town	Pastoral Charge or Congregation
Manitoba & Northw estern Ontario	Agassiz	Morris	Morris
	Assiniboine	Brandon	Knox
		Waskada	Cornerstone
	Cambrian	Rosslyn	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
	Truro	Tatamagouche	Tatamagouche
		Truro	First
		Valley	Coldstream
	Woolastook	Estey's Bridge	Kingsley-Birdton
Fredericton		Gibson Memorial	
Harvey Station		Harvey Station	
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 8-5 continued

Conference	Presbytery	City/Town	Pastoral Charge or Congregation	
Newfoundland and Labrador	East District	St. John's	Cochrane Street Cow an 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	
	River Bend	Luseland	Luseland	
		Humboldt	Humboldt	
		Saskatoon	Grace-Westminster Knox McClure Meewasin Valley St. Martin's St. Thomas-Wesley	
			Wakaw	Wakaw
			Nipawin	Bridging Waters
			Star City	Star City
		Tamarak	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	Behold Conference, Halifax Ebenezer St. Mark's St. Andrew's St. James St. John's Unknown	
		Vankleek Hill	Genesis Cooperative Ministry Cluster	