

**THE RELIGIOUS,  
SPIRITUAL,  
SECULAR AND  
SOCIAL  
LANDSCAPES  
OF THE PACIFIC  
NORTHWEST –  
PART 2**

**Report authored by  
Sarah Wilkins-Laflamme**

*1<sup>st</sup> June 2018*



**UNIVERSITY OF  
WATERLOO**



# THE RELIGIOUS, SPIRITUAL, SECULAR AND SOCIAL LANDSCAPES OF THE PACIFIC NORTHWEST – PART 2

Report authored by Sarah Wilkins-Laflamme, University of Waterloo

1<sup>st</sup> June 2018

This report stems from the SSHRC funded research project *Religion, Spirituality, Secularity and Society in the Pacific Northwest*, led by principal investigator Paul Bramadat, Director of the Centre for Studies in Religion and Society at the University of Victoria. Other major partner universities involved in the project include Trinity Western University and the University of Waterloo. Dr. Wilkins-Laflamme conducted statistical analyses with data collected in the fall of 2017 from the Pacific Northwest Social Survey in British Columbia and the U.S. states of Washington and Oregon. The results in this report from these statistical analyses address key topics of the research project, including the current religious, spiritual and non-religious landscapes of the Pacific Northwest, religious and spiritual identification among Indigenous people in the region, friendship networks and homophily, inclusivity for minorities and faith groups, as well as social issues such as environmentalism and the distinctiveness of Pacific Northwest society. Special thanks to the Survey Research Centre at the University of Waterloo (<https://uwaterloo.ca/survey-research-centre/>) as well as the project's research coordinator Chelsea Horton at the University of Victoria for their key roles in the survey data collection and cleaning.

A PDF copy of this report is available at: <https://uwspace.uwaterloo.ca/handle/10012/13406>

This report complements another (Part 1) published in 2017. The PDF copy for Part 1 is available at: <https://uwspace.uwaterloo.ca/handle/10012/12218>

The sociodemographic trends discussed in the text of this report are based on a series of ordinary least squares and logistic regression models conducted by the author. Full statistical results of these models are available upon request to the author.

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# Section 1. Methodology: The Pacific Northwest Social Survey

The Pacific Northwest Social Survey (PNSS) was administered online in fall of 2017, with its questionnaire containing a total of 54 questions on the respondent's sociodemographic characteristics, (non)religious and (non)spiritual affiliations, beliefs and practices, friendship networks as well as social and inclusivity attitudes. The complete questionnaire and codebook can be found in Appendix A of this report.

PNSS data were collected from two separate samples of adult respondents 18 years or older. The first sample, named here the "SRC/Léger sample," consists of 1,510 respondents residing in either the Canadian province of British Columbia or the U.S. states of Washington or Oregon at the time of the survey. Respondents were recruited through Léger's online panel of registered members (<http://leger360.com/en-ca/subscribeNow>) to complete a web survey hosted and maintained by the University of Waterloo's Survey Research Centre (<https://uwaterloo.ca/survey-research-centre/>). Age, gender and regional quotas were applied during this selection of respondents (exact quota sizes are available upon request to Dr. Wilkins-Laflamme). For this sample, the online survey was launched on the 25<sup>th</sup> of September 2017 and ran until the 12<sup>th</sup> of October 2017. An initial e-mail was sent by Léger to their members who satisfied the region, age and gender specifications, inviting them to complete the web survey. The invitation was followed with up to two e-mail reminders to identified panel members who had not yet completed the survey. The final response rate was 12.3%, which is a relatively standard response rate for online surveys.

The second sample, named here the "CSRS convenience sample," consists of 841 respondents residing mostly in the Canadian province of British Columbia or the U.S. states of Washington or Oregon, with some residing outside of this Pacific Northwest region but within Canada or the U.S. Respondents were recruited through the University of Victoria's Centre for Studies in Religion and Society's (CSRS) existing network of scholars, students, and community groups (<https://www.uvic.ca/research/centres/csrs/>) and via posters on the University of Victoria campus. Additional promotion of this survey was conducted through the networks of fourteen project team members in Canada and the U.S. Initial invitations to complete the online survey were sent out via e-mail and social media, with follow-up messages sent several weeks later. Outreach was also conducted via e-mail and social media to other individuals and organizations associated with the survey themes and via one paid Facebook advertisement. Invitees were also encouraged to share the survey link and information with other interested parties. The survey webpage was constructed by Chelsea Horton from the CSRS research team using Google Forms (<https://www.google.ca/forms/about/>), and was available for the public to complete from the 6<sup>th</sup> of October 2017 to the 30<sup>th</sup> of November 2017.

Both samples of respondents completed virtually the same PNSS questionnaire, with a few minor tweaks of the initial regional questions to accommodate the two different samples. Most of the results in this report stem from the SRC/Léger sample, since it is more representative of the Pacific Northwest general adult population. However, when smaller sociodemographic groups are analysed in more detail, respondents from these groups from both samples were included in the analyses: there will be an indication in the text of this report when this is the case.

Tables 1.1 and 1.2 compare the sociodemographic breakdown of respondents within the two samples to those from Census and larger survey data in British Columbia, Washington and Oregon. Looking at the figures in Table 1.1, the SRC/Léger British Columbia subsample appears to be very representative of the BC general adult population for the variables of age, gender, area of residence (within and outside the Greater Vancouver Area (GVA)), marital status and employment status. However, respondents born outside of Canada, of visible minority status, without a university degree or at the upper and very lower ends of household income strata seem to be underrepresented in this subsample. In the CSRS convenience BC subsample, men, Vancouver residents, those without a university degree, those employed, those born

outside of Canada, those of visible minority status and those at the lower end of household income strata seem to be underrepresented.

**Table 1.1: Sociodemographic characteristics of British Columbia samples**

	2016 Census	2017 PNSS SRC/Léger	2017 PNSS CSRS convenience
20-39 years old	32%	35%	36%
40-59 years old	36%	34%	32%
60 years and older	32%	31%	32%
Female	51%	50%	60%
Male	49%	49%	39%
Other	---	1%	1%
Reside outside Greater Vancouver	47%	44%	75%
Married	49%	49%	50%
Cohabiting/common-law partnership	10%	13%	14%
Widowed	5%	5%	3%
Separated/divorced	9%	10%	10%
Single	27%	23%	23%
University degree	25%	47%	71%
Employed	60%	60%	53%
Born outside of Canada	28%	23%	23%
Non-White racial/ethnic background	30%	26%	8%
Household income less than \$20,000	11%	7%	7%
HH inc. \$20,000-\$59,999	32%	35%	26%
HH inc. \$60,000-\$99,999	25%	33%	27%
HH inc. \$100,000-\$199,999	26%	21%	32%
HH inc. \$200,000 or more	6%	4%	8%

Sources: 1) 2016 Census, Statistics Canada: <http://www12.statcan.gc.ca/census-recensement/2016/dp-pd/prof/details/page.cfm?Lang=E&Geo1=PR&Code1=59&Geo2=PR&Code2=01&Data=Count&SearchText=british%20columbia&SearchType=Begin&SearchPR=01&B1=All&TABID=1> 2) 2017 PNSS. N SRC/Léger = 752; N CSRS convenience = 594.

In Table 1.2, we can see that the SRC/Léger Washington and Oregon subsample seems to be very representative of the two states' general adult population for the variables of age, gender, employment status and race. There is, however, an overrepresentation in this Washington and Oregon subsample of individuals with a university degree and with higher household income. For the CSRS convenience Washington and Oregon subsample, younger individuals, women, the university educated, those who are employed, Whites, and individuals in households making \$100,000-\$199,999 are overrepresented.

**Table 1.2: Sociodemographic characteristics of Washington and Oregon samples**

	2016 American Community Survey	2017 PNSS SRC/Léger	2017 PNSS CSRS convenience
20-39 years old	37%	37%	45%
40-59 years old	35%	37%	43%
60 years and older	28%	26%	12%
Female	50%	51%	60%
Male	50%	49%	39%
Other	---	0%	1%
University degree	29%	58%	82%
Employed	57%	61%	72%
Non-White racial/ethnic background	15%	14%	4%
Household income less than \$100,000	74%	67%	54%
HH inc. \$100,000-\$199,999	20%	26%	38%
HH inc. \$200,000 or more	6%	7%	8%

Sources: 1) 2016 American Community Survey: [https://factfinder.census.gov/faces/nav/jsf/pages/community\\_facts.xhtml#](https://factfinder.census.gov/faces/nav/jsf/pages/community_facts.xhtml#) 2) 2017 PNSS. N SRC/Léger = 758; N CSRS convenience = 204.

During the data analyses for this report, the SRC/Léger sample was also weighted according to age, gender, marital status, household income, level of education, and country of birth to make the results more representative of the general adult population of the Pacific Northwest. Two post-stratification weighting variables were generated: one for the British Columbia subsample, and one for the Washington and Oregon subsample, since analyses for each country were conducted separately. These weighting variables were generated using a sequential iterative technique: the British Columbia weighting variable took 3 iterations to arrive at the final satisfactory solution; the U.S. weighting variable took 2 iterations.

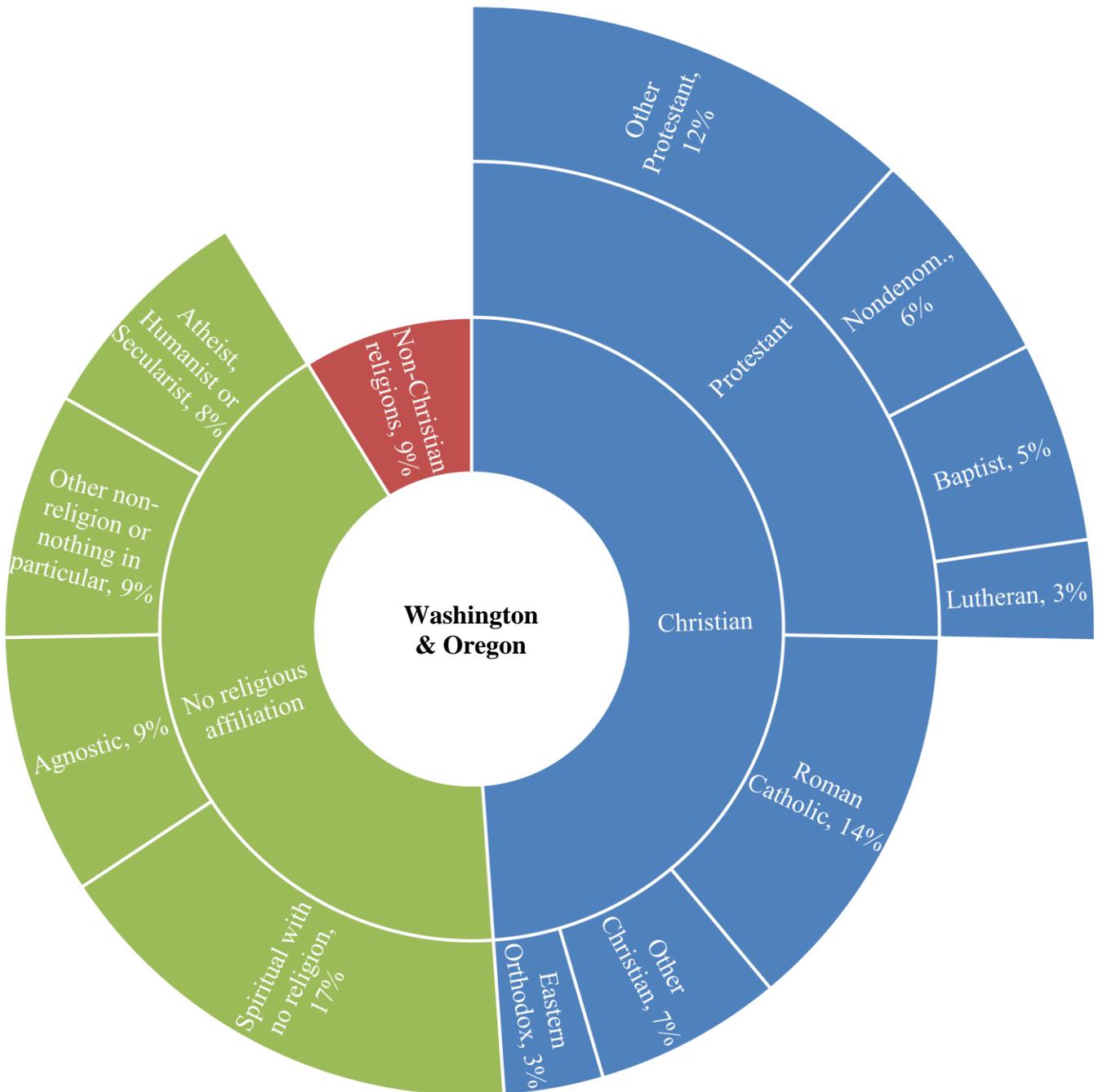
## Section 2: Religion and Non-Religion in the Pacific Northwest

As illustrated in Figure 2.1, 37% of British Columbian respondents in the SRC/Léger sample of the PNSS affiliate with a Christian tradition, 14% with a non-Christian religious tradition and 49% do not have any religious affiliation. Groups representing under 3% of the sample have been collapsed in Figure 2.1, but those identifying with Chinese religion, Indigenous spiritualities, Islam, Judaism and Sikhism each represent approximately 1% of the SRC/Léger BC subsample. Among Protestant groups, Lutherans and Pentecostals represent approximately 1% each of the BC subsample, and Presbyterians and Baptists approximately 2% each.

**Figure 2.1: Religious affiliation and non-affiliation**



**Figure 2.1 (continued): Religious affiliation and non-affiliation**



Notes: N BC = 751. N Washington & Oregon = 755. Weighted. Q14 of questionnaire.

Comparing these results with those in BC from the 2011 National Household Survey conducted by Statistics Canada (Wilkins-Laflamme 2017a: 5), our BC subsample has a lower rate of Christians (compared with 45% in the 2011 NHS) and slightly higher rates of non-Christian affiliations (compared with 11% in the 2011 NHS) and non-affiliation (compared with 44% in the 2011 NHS). These discrepancies could be in part due to differences in sample composition, but also especially due to these two surveys being conducted 6.5 years apart from one another. Regarding specific religious groups, Hindus and those from Christian Orthodox traditions seem to be a bit overrepresented in our SRC/Léger BC subsample, and Sikhs a bit underrepresented by a few percentage points.

For the Washington and Oregon SRC/Léger subsample, 49% of respondents affiliate with a Christian tradition, 9% with a non-Christian tradition and 42% do not have any religious affiliation. Among non-Christian groups, Buddhism represents 2% of the subsample, Hinduism, Judaism and Islam represent 1% each, and Chinese religion and Indigenous spiritualities under 1% each. Among Protestants, Presbyterians and Methodists represent 2% each of the subsample, and Pentecostals under 1%. Mormons also make up 2% of the subsample.

This compares with an estimated 62% of Christians, 6% of non-Christians and 32% of non-affiliates in Washington and Oregon based on 2014 PEW Religious Landscape Study data. Once again, these differences may be due to different sample compositions, and also a 3-year difference between when these two surveys were conducted. Those from Christian Orthodox traditions as well as Buddhism seem to be slightly overrepresented in the SRC/Léger Washington and Oregon subsample, and Pentecostals slightly underrepresented.

Providing respondents with a selection of “no religion” options, as was done in our survey, including “no religion – agnostic”, “no religion – atheist, humanist or secularist”, “no religion – spiritual with no religion” and “other non-religion or nothing in particular” may also increase the rate of declared non-affiliation among some respondents who see these options explicitly before them in the survey and may end up identifying with one of them, rather than with a religious affiliation to which they have weaker ties. “Spiritual with no religion” is the most popular of the no religion responses among our respondents, with an estimated 16% of BC respondents and 17% of Washington and Oregon respondents selecting this answer. “Other non-religion/nothing in particular” comes a close second in BC with 15% of respondents, whereas agnostics are second among the non-affiliation categories in Washington and Oregon with 9% of respondents.

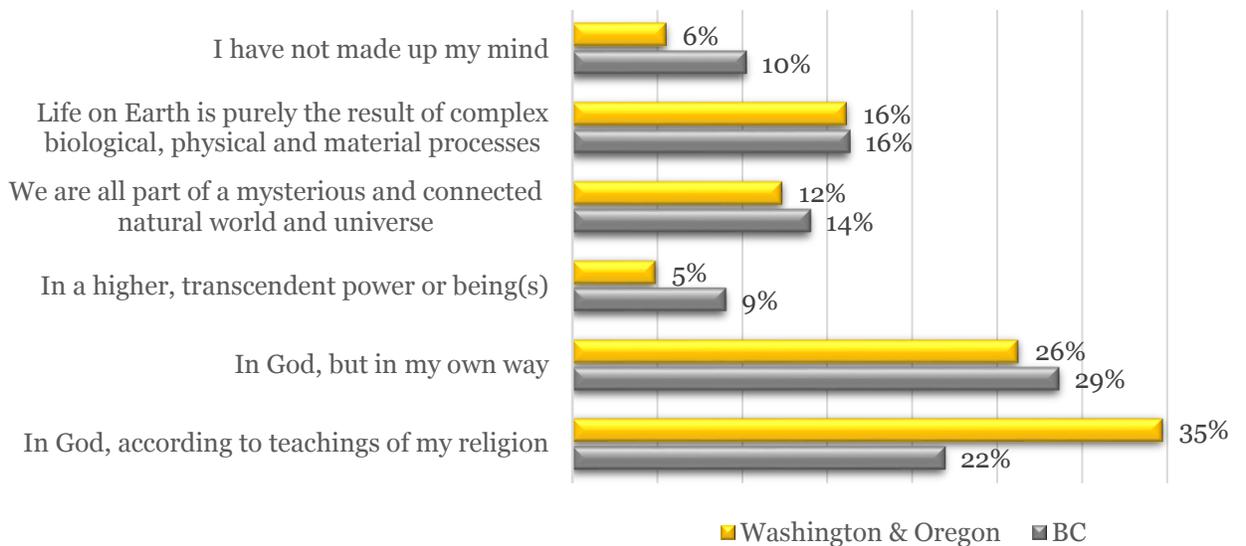
For sociodemographic trends among different religious groups in British Columbia, Washington and Oregon, see Wilkins-Laflamme (2017a: 10-12). Additionally, older respondents are significantly less likely to identify with most of the “no religion” categories, except with “spiritual with no religion” for which the age effect in logistic regression models is not statistically significant. Also based on these models, the longer respondents have lived in the Pacific Northwest region, the more likely they are on average to identify as agnostic or nothing in particular. Respondents with a university education are also more likely to identify with these two “no religion” categories.

The results in Figure 2.2 take a closer look at respondents’ beliefs and worldviews. The rate of those believing in God according to the teachings of their religion is higher in Washington and Oregon, reaching 35%, whereas in British Columbia it stands at 22%. BC respondents have slightly higher rates in most of the other belief categories, including the belief in “God but in my own way,” in a higher power, in “a mysterious and connected natural world and universe,” as well as being undecided about their beliefs. The rate of those with a more materialistic or scientific worldview who answer that “life on Earth is purely the result of complex biological, physical and material processes” is very similar at 16% in both countries of the Pacific Northwest.

When controlling for other sociodemographic effects with logistic regression (full results of these models are available upon request to the author), older respondents, those living outside major urban centers in Washington and Oregon, those who are married and those with children are more likely to believe in God

according to the teachings of their religion. Women and those who are employed full-time are more likely to not necessarily believe in God or a higher power, but to believe that they are all part of a mysterious and connected natural world and universe. Younger respondents, men, those without children living at home as well as those born in Europe or who are of European descent are more likely on average to believe that life on Earth is purely the result of complex biological, physical and material processes.

**Figure 2.2: Which of the following statements would you say best applies to you? Believe...**



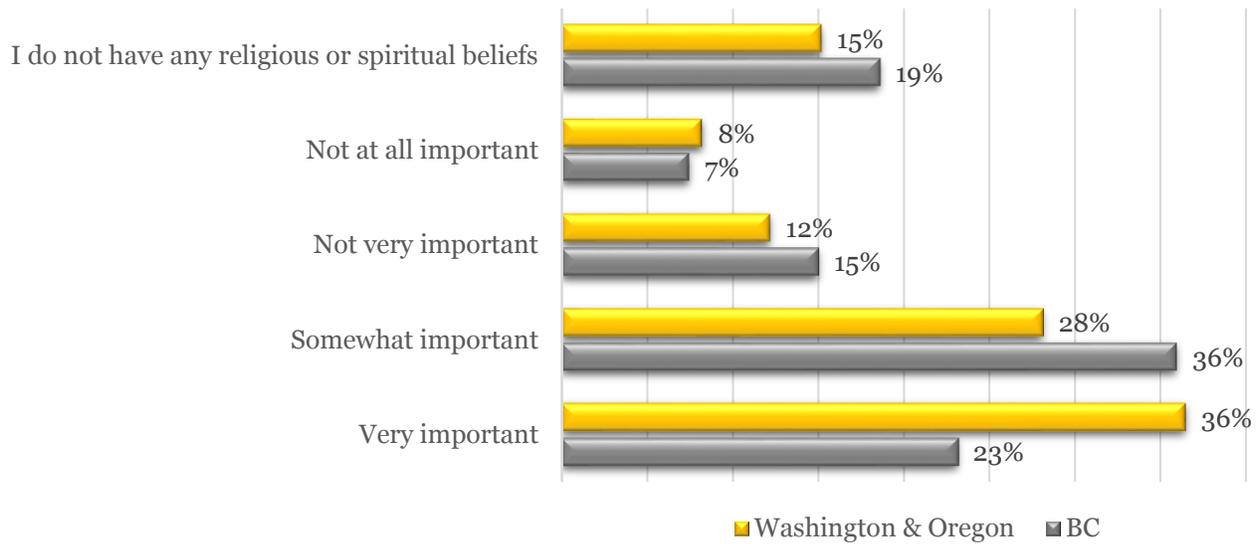
Notes: N BC = 749. N Washington & Oregon = 756. Weighted. Q15 of questionnaire.

In Figure 2.3, we see that a higher rate of respondents in Washington and Oregon consider their religious or spiritual beliefs as very important to their lives (36%), compared with those in British Columbia (23%). Yet, the rate of those who say their beliefs are not at all important to their lives are relatively low and similar at 8% and 7% respectively between both Pacific Northwest regions. Similar to rates of the more materialistic or scientific worldview in Figure 2.2, 15% of Washington and Oregon respondents and 19% of BC respondents say they do not have any religious or spiritual beliefs.

Younger respondents, men, those living on Vancouver Island, those without children living in their home, those cohabitating or living in a common-law partnership and those with higher household income are both less likely to consider their religious or spiritual beliefs important in their life and more likely not to have any religious or spiritual beliefs.

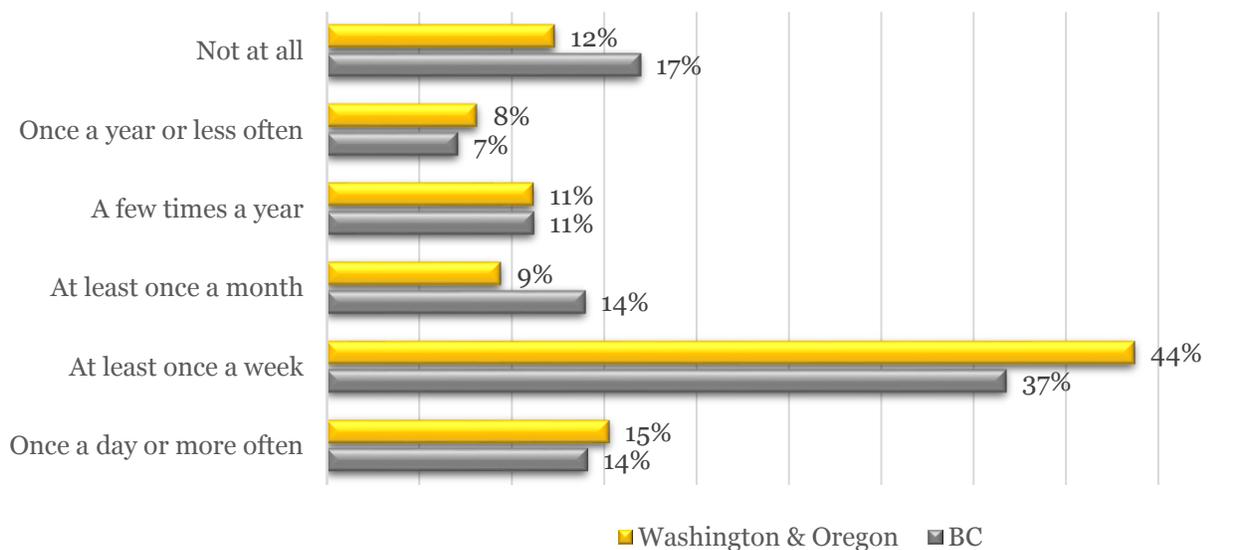
The results in Figure 2.4 indicate that a majority of respondents in British Columbia, Washington and Oregon received some form of religious or spiritual education at least once a week while growing up: 59% in Washington and Oregon, and 51% in BC. These proportions are higher among older respondents: among those 65 years or older, 63% in BC and 68% in Washington and Oregon indicate receiving this frequency of religious education. Lower rates of weekly religious education while growing up can be found among those with no religious affiliation: 41% among agnostics, 45% among atheists, humanists and secularists, 49% among those who are spiritual with no religion, and 29% among the other non-religious or those who identify with nothing in particular.

**Figure 2.3: Salience of religious or spiritual beliefs**



Notes: N BC = 750. N Washington & Oregon = 755. Weighted. Q16 of questionnaire.

**Figure 2.4: Average frequency of receiving some form of religious or spiritual education at school, at home, or at a place of worship when growing up as a child between the ages of 5 and 12 years old**



Notes: N BC = 751. N Washington & Oregon = 758. Weighted. Q18 of questionnaire.

Despite most respondents answering that they received some religious and spiritual education as children, the results in Figure 2.5 indicate that a majority of respondents in BC, Washington and Oregon did not attend religious services, read literature or materials related to their religion or spirituality, make offerings to their ancestors (a smaller majority among non-Judeo-Christian religious affiliates) or participate in activities with an atheist, humanist or secularist organization (even among religious nones) as adults in the 12 months preceding the survey. However, a majority of respondents in both BC as well as Washington and Oregon indicate that they did pray at least once in the past year. On a more frequent basis, 38% of BC respondents say they pray at least once a month, compared with 50% in Washington and Oregon.

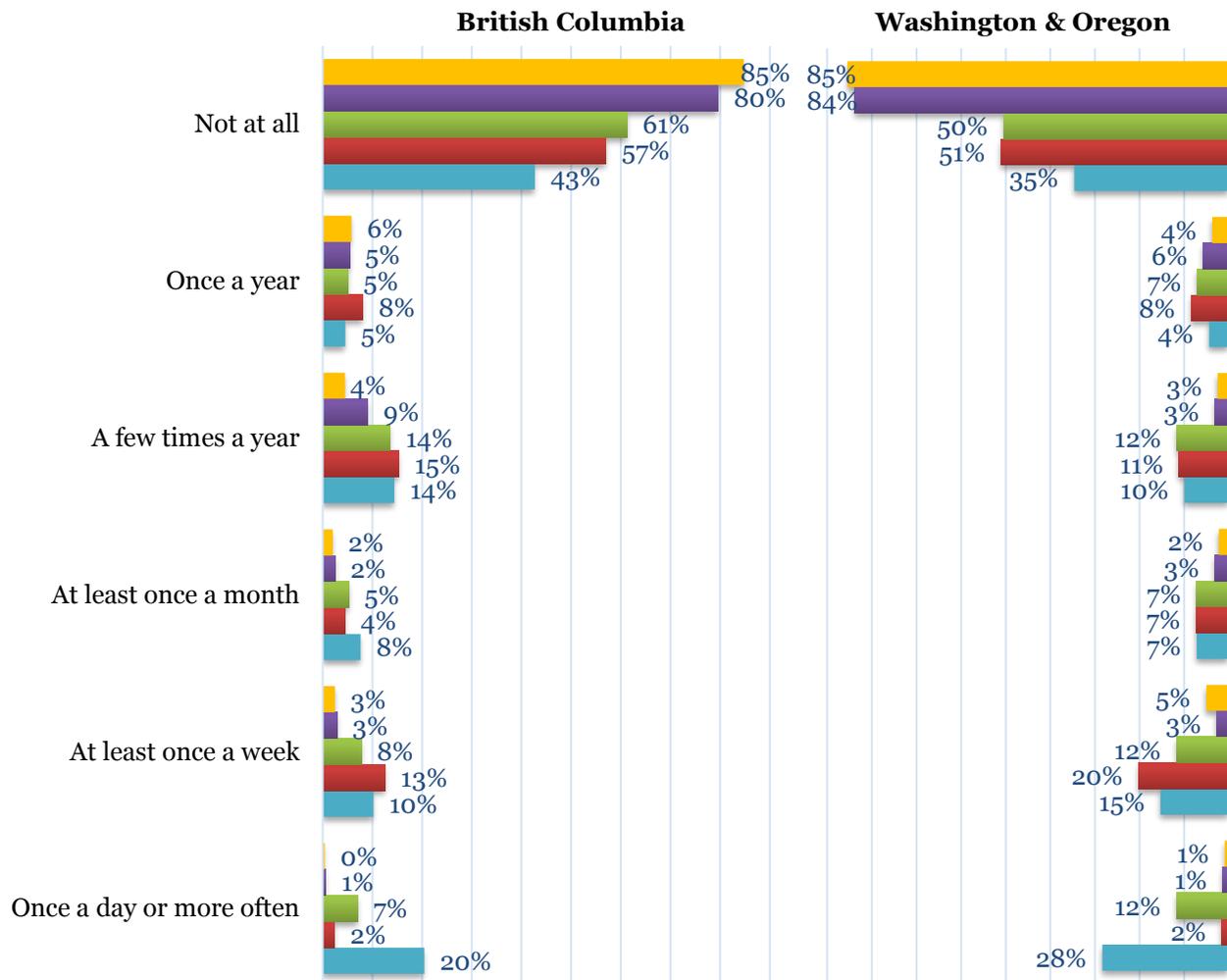
Overall, only 24% of Washington and Oregon and 20% of BC respondents agreed or strongly agreed that they wanted to become more involved with a religious group in future (see Figure 2.7). This rate stood at 48% among respondents already attending religious services at least once a month, and at only 7% among those with no religious affiliation.

Regarding other religious or spiritual practices, as indicated in Figure 2.6 only a small portion of Pacific Northwest respondents express their religious or spiritual identities in day-to-day life by wearing distinct clothing or symbols, displaying a tattoo or skin ornamentation or by what they eat or drink. These practices are more common among the smaller number of respondents from religious minorities. For example, using respondents from both the SRC/Léger and CSRS convenience samples, 57% of the 176 Buddhists, Hindu, Muslim, Jewish and Sikh respondents in our combined samples express their religious or spiritual identities in day-to-day life at least sometimes by what they eat or drink.

To conclude this section, it is worth noting that many of the religiosity indicators from the survey are strongly correlated with one another. Table 2.1 contains the correlation matrix for the more generally applicable religiosity variables seen so far in this section, and most of the Spearman correlation coefficients in this matrix fall between .5 and .8. In other words, many respondents who show higher levels of religiosity on one of these variables also tend to show higher levels of religiosity on many of the others. The exception to this is the correlation coefficients for frequency of religious and spiritual education during childhood: this variable seems to be more weakly correlated with the other variables in Table 2.1, notably because many respondents who received a religious or spiritual education as children did not go on to have high levels of religiosity as adults.

The six religiosity variables of religious affiliation, belief in God or a higher power, salience of beliefs, frequency of prayer, frequency of religious service attendance and frequency of religious readings were combined into one more comprehensive scale of religiosity by means of a factor analysis (full results available upon request to the author). An OLS regression model was then run with this scale as the dependent variable, and sociodemographics as the independent variables. The results of this model indicate that older respondents, American Pacific Northwesterners living outside the large urban centers of Washington and Oregon and those who are married with children are on average more likely to be more religious (score higher values on the combined religiosity scale).

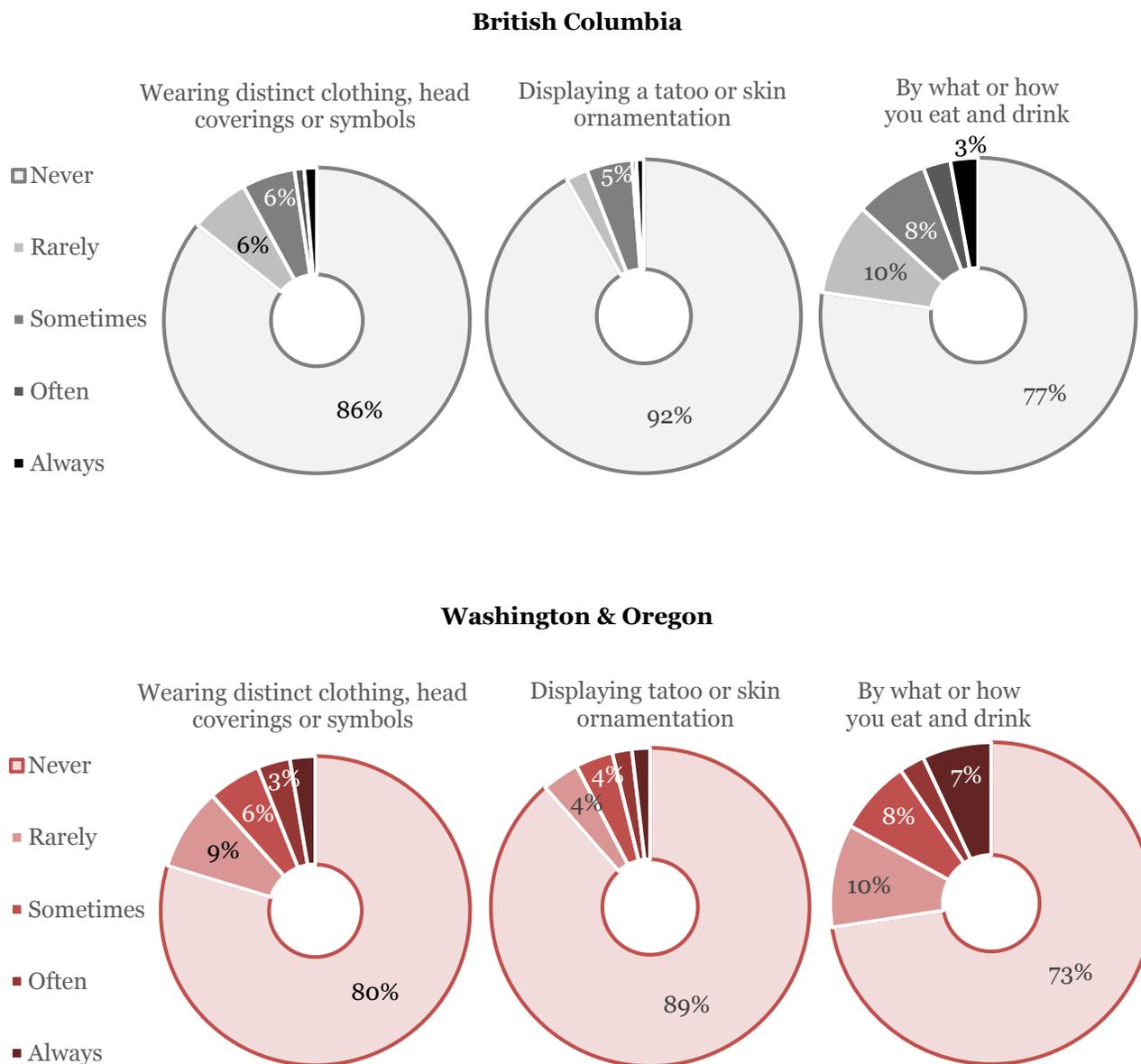
**Figure 2.5: In the past 12 months, how often on average did you practice or take part in the following activities, either in a group or on your own?**



- Activities with an atheist, humanist, or secularist organization
- Ancestor offerings
- Read Scripture
- Attend religious services
- Prayer

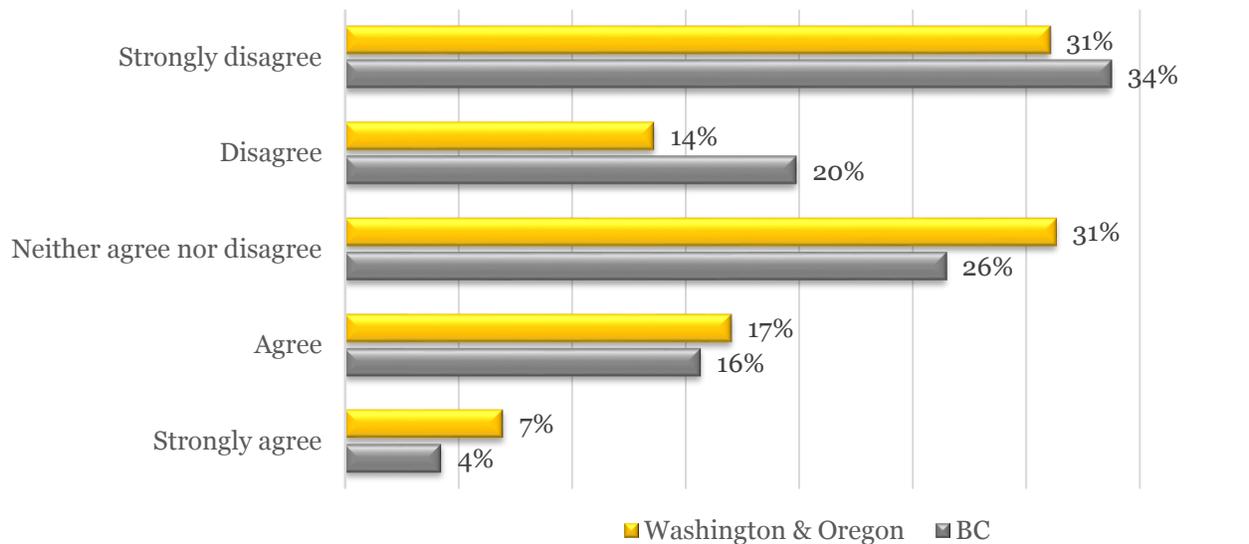
Notes: N BC = 750. N Washington & Oregon = 757. Weighted. Q20 of questionnaire.

**Figure 2.6: Frequency express your religious or spiritual identity in day-to-day life by...**



Notes: N BC = 750. N Washington & Oregon = 757. Weighted. Q19 of questionnaire.

**Figure 2.7: To what extent do you agree or disagree with the following statement/idea? I want to become more involved with a religious group in the future**



Notes: N BC = 749. N Washington & Oregon = 758. Weighted. Q24 of questionnaire.

**Table 2.1: Correlation Matrix of General Religiosity Indicators**

	Affiliated to a religion	Belief in God	Salience of beliefs	Religious education as child	Prayer	Religious services	Religious readings
Affiliated to a religion	1						
Belief in God	.624	1					
Salience of beliefs	.555	.665	1				
Religious education as child	.295	.279	.262	1			
Prayer	.604	.713	.726	.284	1		
Religious services	.606	.606	.611	.298	.697	1	
Religious readings	.549	.601	.658	.264	.738	.767	1

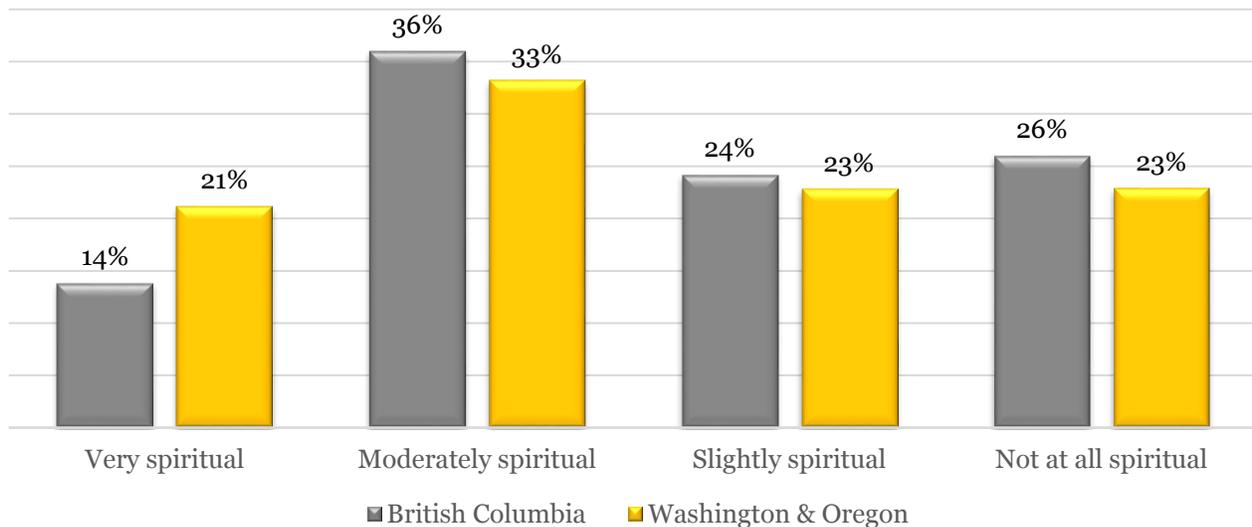
Notes: Spearman correlation coefficients. Respondents from SRC/Léger and CSRS convenience samples. N = 2,342. Rule of thumb for interpreting positive coefficients: 0-.29 = very weak-weak positive correlation; .3-.59 = moderate positive correlation; .6-1 = strong-very strong positive correlation.

## Section 3: Spirituality in the Pacific Northwest

Looking at the survey questions focused on perceptions and activities that respondents define as spiritual, a vast majority of the SRC/Léger sample in BC, Washington and Oregon see themselves to varying degrees as spiritual persons: 74% of BC respondents indicate they are either very, moderately or slightly spiritual, compared with 77% of those in Washington and Oregon (see Figure 3.1). These rates increase even further among older respondents, women, those born in North America and those with ethnic origins outside of Europe. The rates of those saying they are not at all spiritual does increase for respondents from Vancouver Island, with higher household incomes and with no religious affiliation.

Looking at some everyday activities in Figures 3.2, 3.3 and 3.4, 30% of BC respondents and 31% of Washington and Oregon respondents indicate that they practice yoga, mindfulness activities and/or meditation at least once a month (see Figure 3.2). Among the 47% across the Pacific Northwest who took part in such activities at least once in the year prior to the survey, 55% of the yoga practitioners in BC said that “yes, definitely” or “yes, probably” they would consider it a spiritual experience as defined as “a profound and usually positive experience that helps individuals find their authentic self, as well as connects them to a mysterious, universal, and overarching reality.” In Washington and Oregon, this rate stood at 45% among respondents who had practiced yoga at least once in the year prior to the survey. Among those who practiced mindfulness activities or meditation at least annually, 70% in BC and 76% in Washington and Oregon would define these activities as spiritual experiences. Women, those who have lived in the Pacific Northwest for fewer years, those with children and those with a university education are all more likely to practice yoga, meditation and mindfulness activities as spiritual experiences. Interestingly, there is no significant difference between those with and without a religious affiliation in their likelihood of defining their yoga, mindfulness and meditation practices as spiritual.

**Figure 3.1: Do you consider yourself a spiritual person?**



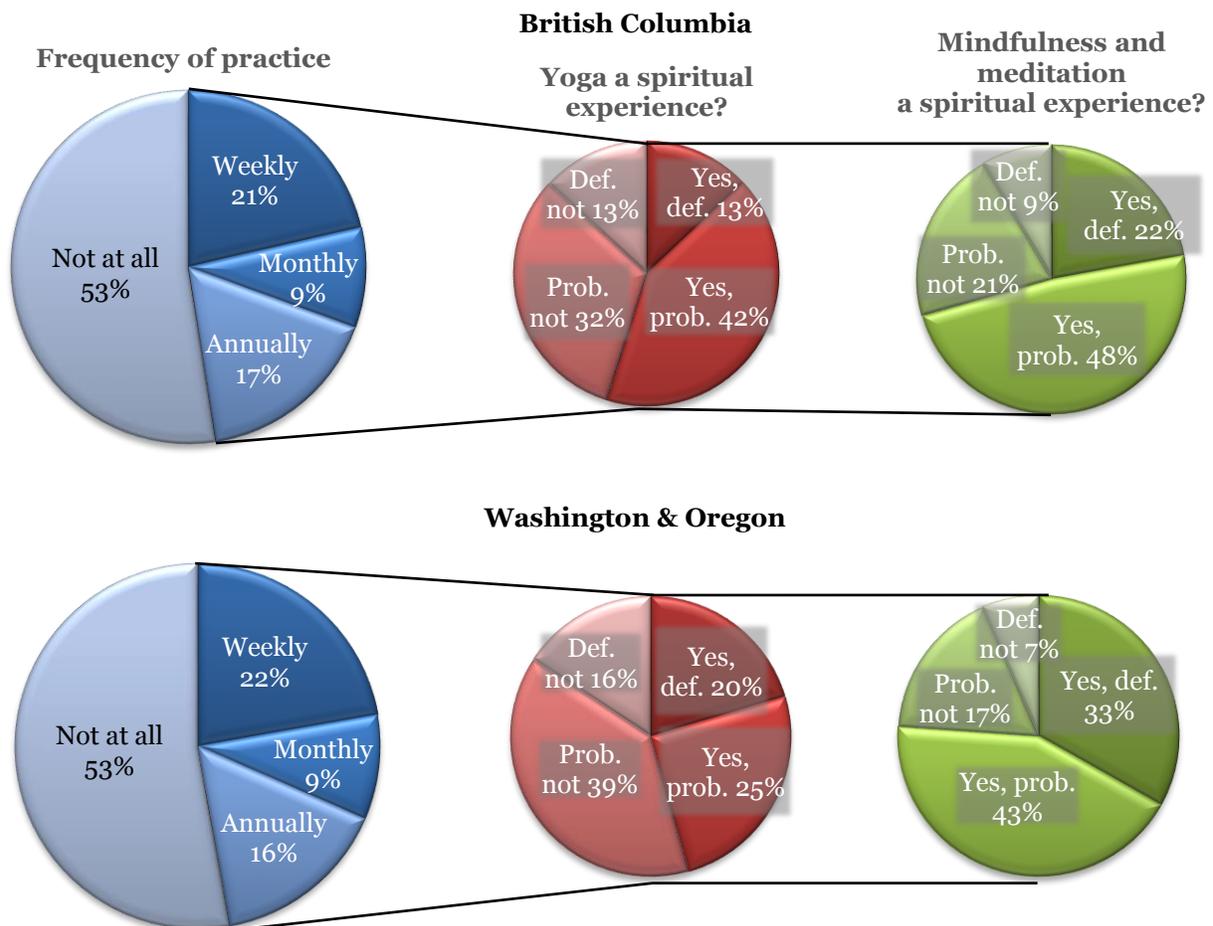
Notes: N BC = 749. N Washington & Oregon = 757. Weighted. Q17 of questionnaire.

As for outdoor activities (see Figure 3.3), 62% of BC respondents practice these at least once a month, compared with 54% among Washington and Oregon respondents. Among those who practiced outdoor activities at least once in the year prior to the survey, 52% of these BC respondents consider their outdoor activities as spiritual experiences, compared with 48% in Washington and Oregon.

Finally, for activities helping the environment and the natural world (see Figure 3.4), 40% of BC respondents and 41% of Washington and Oregon respondents said they practice such activities at least once a month. Among the 69% of BC respondents and 68% of Washington and Oregon respondents who practiced such activities at least once in the year prior to the survey, 53% of BC respondents and 48% of Washington and Oregon respondents define these activities as spiritual experiences.

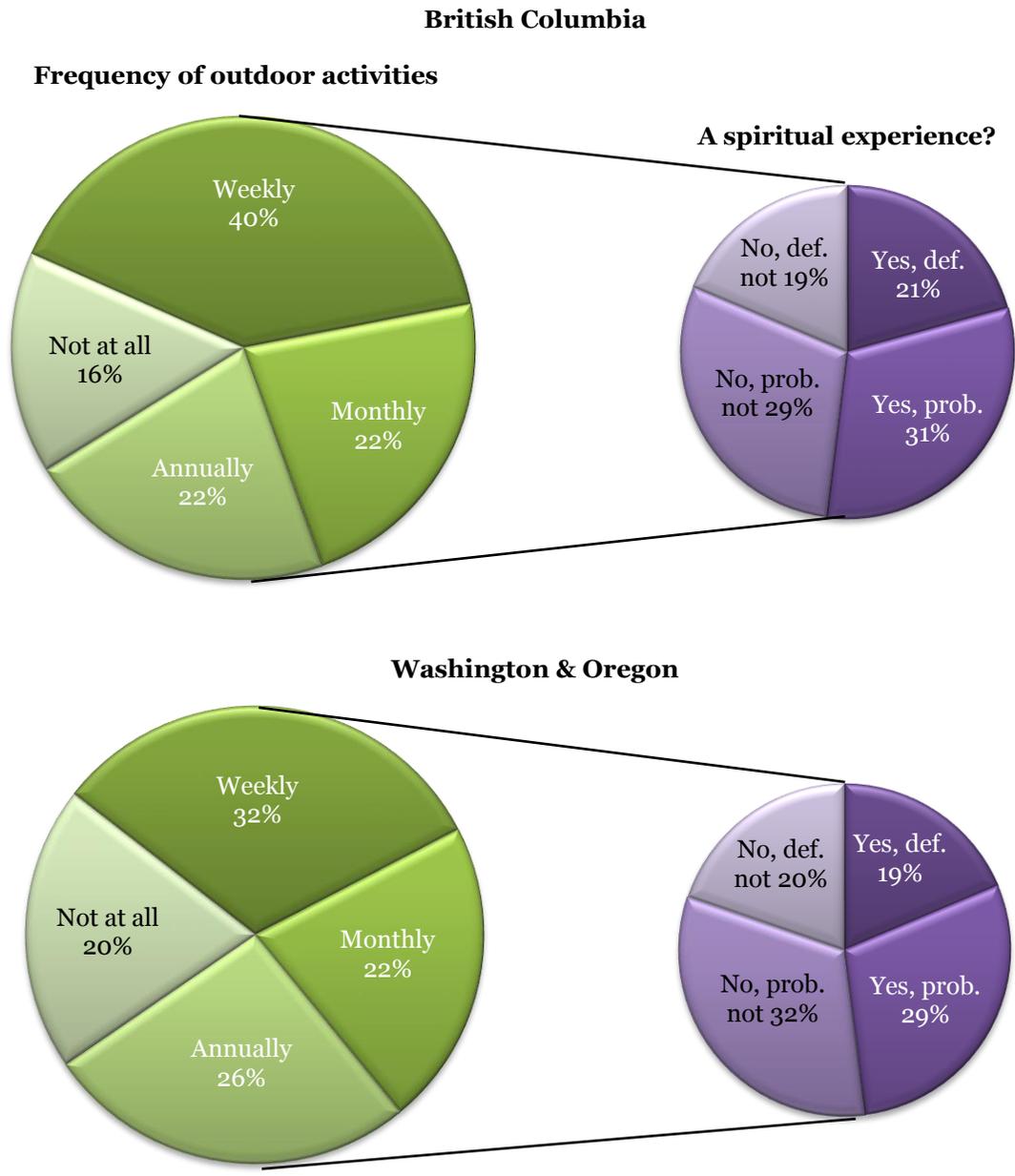
Respondents who have lived in the Pacific Northwest for fewer years, those with children and those with a university education are all more likely to consider their outdoor and environmental activities as spiritual experiences. Additionally, respondents who are affiliated to a religion are also more likely to define their outdoor and environmental activities as spiritual experiences.

**Figure 3.2: Frequency of yoga, mindfulness or meditation practice in past 12 months, and whether consider it a spiritual experience**



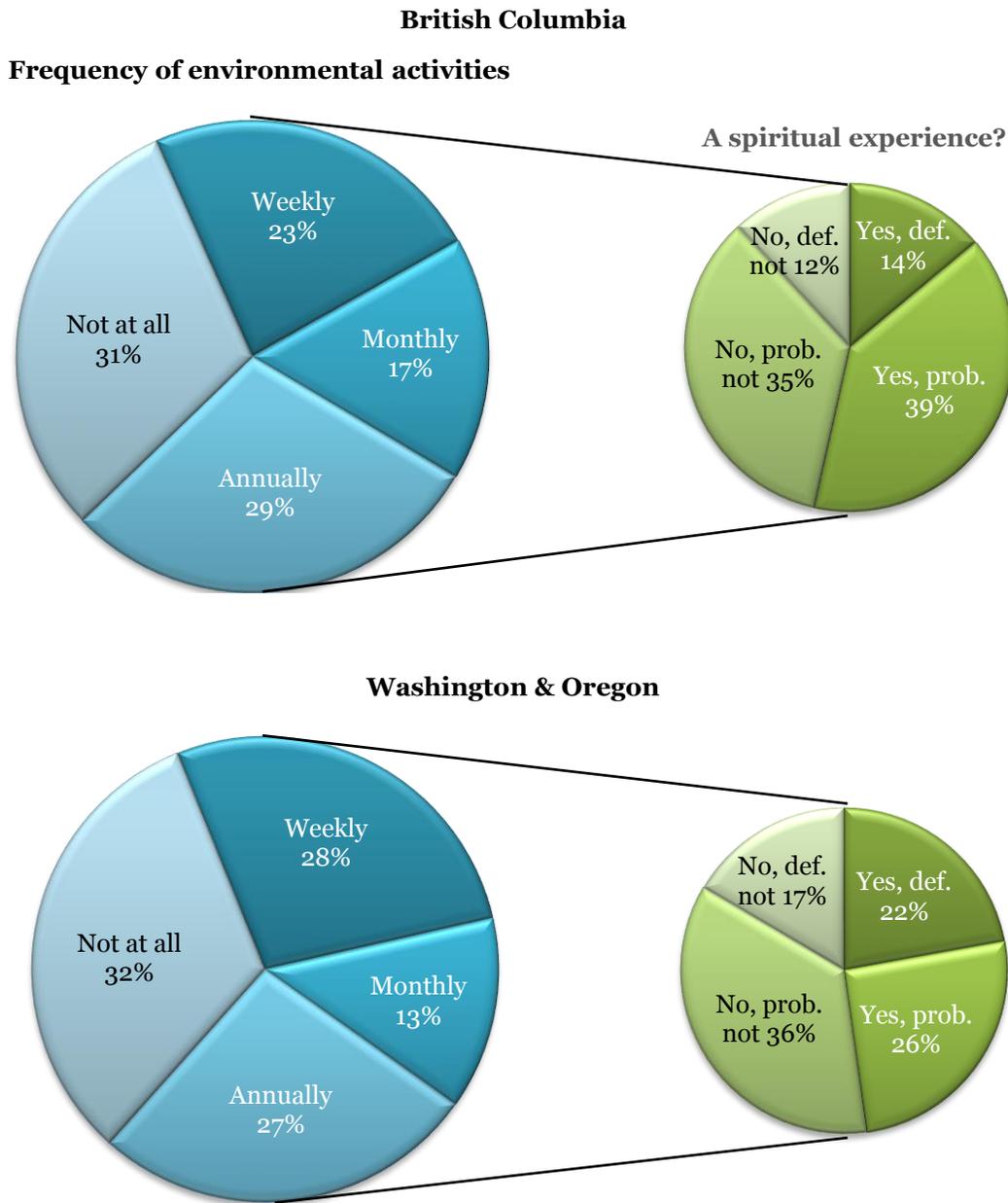
Notes: N BC = 748. N Washington & Oregon = 758. Weighted. Q21 & Q22 of questionnaire.

**Figure 3.3: Frequency of outdoor activities in past 12 months, and whether consider it a spiritual experience**



Notes: N BC = 750. N Washington & Oregon = 756. Weighted. Q21 & Q22 of questionnaire.

**Figure 3.4: Frequency of environmental activities in past 12 months, and whether consider it a spiritual experience**



Notes: N BC = 749. N Washington & Oregon = 755. Weighted. Q21 & Q22 of questionnaire.

## Section 4: Indigenous Spirituality in the Pacific Northwest

When using Statistics Canada’s definition of aboriginal peoples (First Nations, including American Indian and Native American in the USA; Inuit, including American Eskimo in the USA; Métis; or non-Status Indian in the USA), the Pacific Northwest Social Survey contains a small subsample of respondents who identify as having an aboriginal background: 84 respondents in total across the complete SRC/Léger and CSRS convenience samples. These respondents represent 3.6% of the total sample, compared to 5.9% (approximately 271,000 people) of the BC population overall with a self-identified aboriginal identity according to estimates from the 2016 Census (<https://www12.statcan.gc.ca/census-recensement/2016/>), and 1.2% (140,100 people) of the Washington and Oregon general populations according to 2018 US Census estimates (<http://worldpopulationreview.com/states/>). This section of the report will explore what survey data we do have on religion and spirituality among self-identified aboriginal respondents in the Pacific Northwest: using data from the 2017 PNSS, the 2011 Canadian National Household Survey and the 2014-2015 Canadian General Social Surveys.

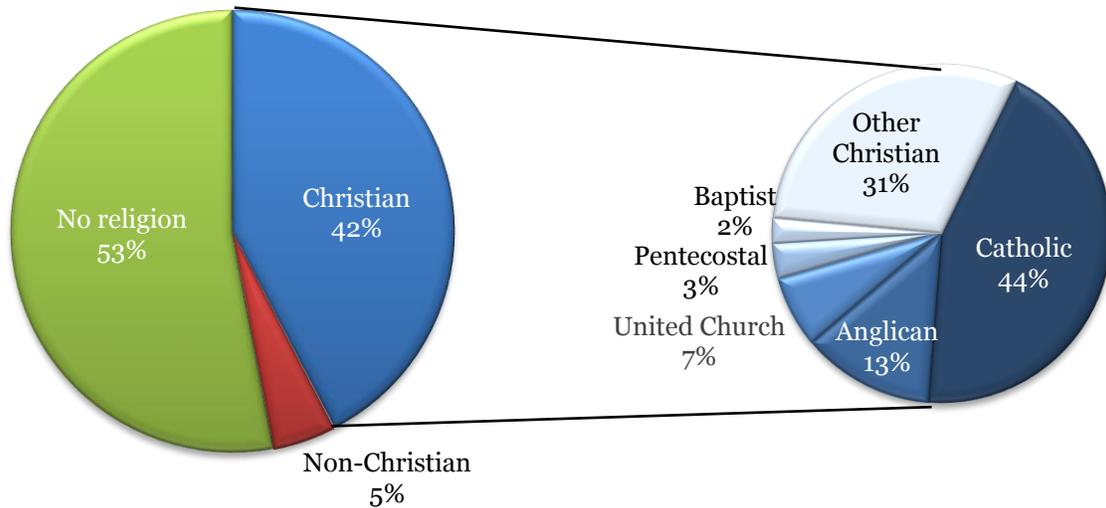
A few serious limitations of this data are important to note here and must be kept in mind when interpreting the results presented in this section. First, the very small subsample in the PNSS means that results from these respondents can in no way be considered representative of all Indigenous people in the Pacific Northwest. The geography of provincial and state borders in the Pacific Northwest also does not coincide with indigenous territoriality in the region in many ways, and thus may obscure some realities among these communities. Additionally, the categories of religion and spirituality themselves each have deep roots in European languages and Christianity in particular. The significant roles of Christianity in the colonization of Canada and the United States means that identification with any form of this religion – and perhaps religion more broadly – is distinctively fraught for some and perhaps many Indigenous people; and a preference for spirituality as opposed to religion might also therefore mean something different for these individuals. As such, our survey questions and the responses we received are insufficient in themselves to capture many of the realities of these phenomena among Indigenous people. This being said, we feel it is important to explore what results we do have among self-identified aboriginal respondents in order to offer what insight we can and inform possible avenues for future research.

The results in Figure 4.1 indicate that, when asked “what is your religion”, 42% of the 6,240 aboriginal respondents from British Columbia in the 2011 National Household Survey gave a Christian affiliation, of which the largest group were Catholics. Another 5% gave a non-Christian affiliation, including traditional Indigenous spiritualities among others, and 53% of respondents answered no religion.

In Figure 4.2, we see that among the 181 aboriginal respondents living in British Columbia from the 2014 and 2015 General Social Surveys, 53% say their religious or spiritual beliefs are very or somewhat important in how they live their lives, and 47% say they are not very or not at all important. Among these same 181 respondents, 34% say they practice religious or spiritual activities (such as prayer and meditation) on their own at least once a week, and 49% say not at all; 17% say they attend religious services or meetings at least once a month, and 62% say not at all (see Figure 4.3).

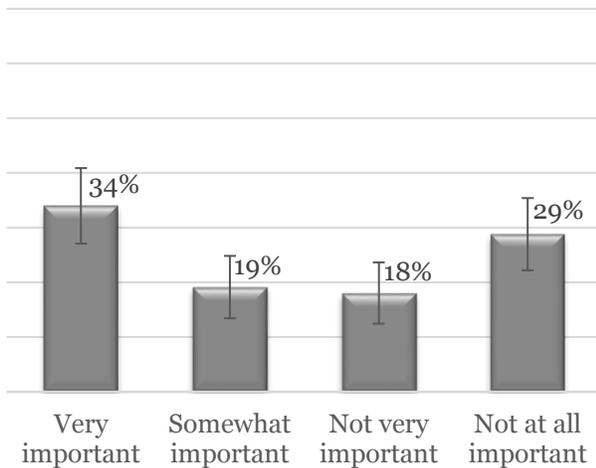
30% of the 84 respondents in the 2017 PNSS who indicate an aboriginal background are 18-35 years old, compared with 38% of adult aboriginal respondents living in British Columbia in the 2011 National Household Survey. 54% of the 84 PNSS aboriginal respondents have a university degree, compared with 7% in BC in the 2011 NHS. Consequently, when examining BC where we have relatively good quality NHS data, the 84 aboriginal respondents in the PNSS seem to be older on average and have a much higher rate of university education. This is important to keep in mind when exploring the results of Figures 4.4 and 4.5.

**Figure 4.1: Religious affiliation among those of First Nations, Métis or Inuit identity, 2011 National Household Survey, British Columbia**

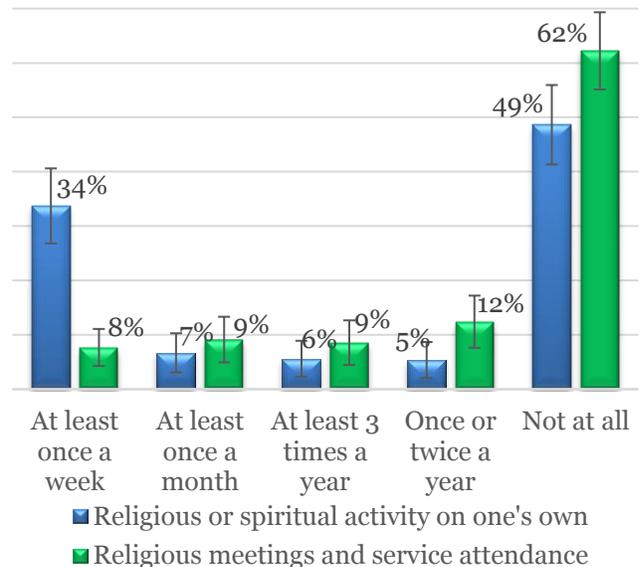


Notes: 2011 National Household Survey public-use microdata file, Statistics Canada. N = 6,240.

**Figure 4.2: Salience of religious or spiritual beliefs among those of aboriginal identity, 2014-2015 General Social Survey, with error bars (95% confidence intervals), British Columbia**

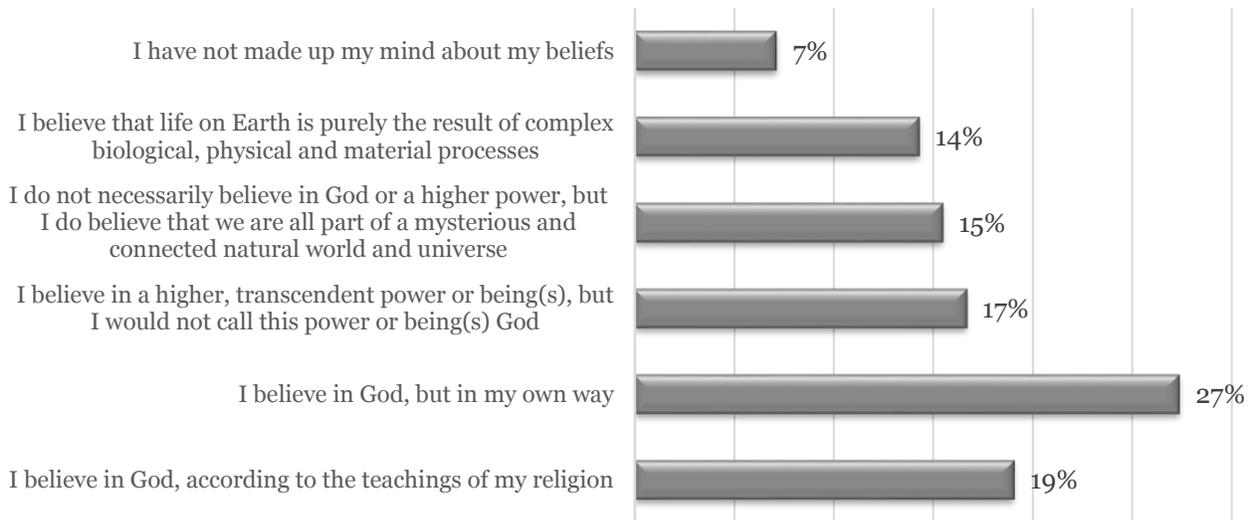


**Figure 4.3: Frequency of religious or spiritual activities among those of aboriginal identity, 2014-2015 General Social Survey, with error bars (95% confidence intervals), British Columbia**



Notes: General Social Survey, cycles 28-29 (2014-2015), Statistics Canada. N = 181.

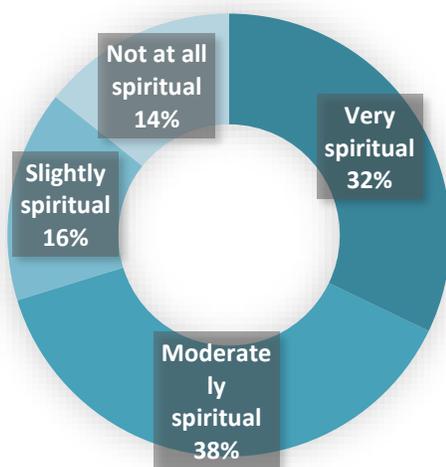
**Figure 4.4: Beliefs and worldviews among respondents of aboriginal background, 2017, British Columbia and Washington and Oregon**



Notes: Pacific Northwest Social Survey, 2017. N = 84.

In Figure 4.4, we see the breakdown of the 84 aboriginal PNSS respondents' beliefs and/or worldviews. The largest category is those who believe in God, but in their own way (27%); the smallest category, those who have not made up their minds yet about their beliefs (7%). In Figure 4.5, we see that 70% of these 84 respondents consider themselves as either very or moderately spiritual. The 2017 PNSS aboriginal respondents are also more likely to practice spiritual meditation and mindfulness activities (54% practice at least once a year and consider it a spiritual experience), spiritual outdoor activities (64%) and spiritual environmental activities (52%) than those respondents of European descent. Additionally, 34% of these 84 respondents said they made offerings to their ancestors at least once in the 12 months prior to the survey.

**Figure 4.5: Do you consider yourself a spiritual person, among respondents of aboriginal background, 2017, British Columbia and Washington and Oregon**



Notes: Pacific Northwest Social Survey, 2017. N = 84.

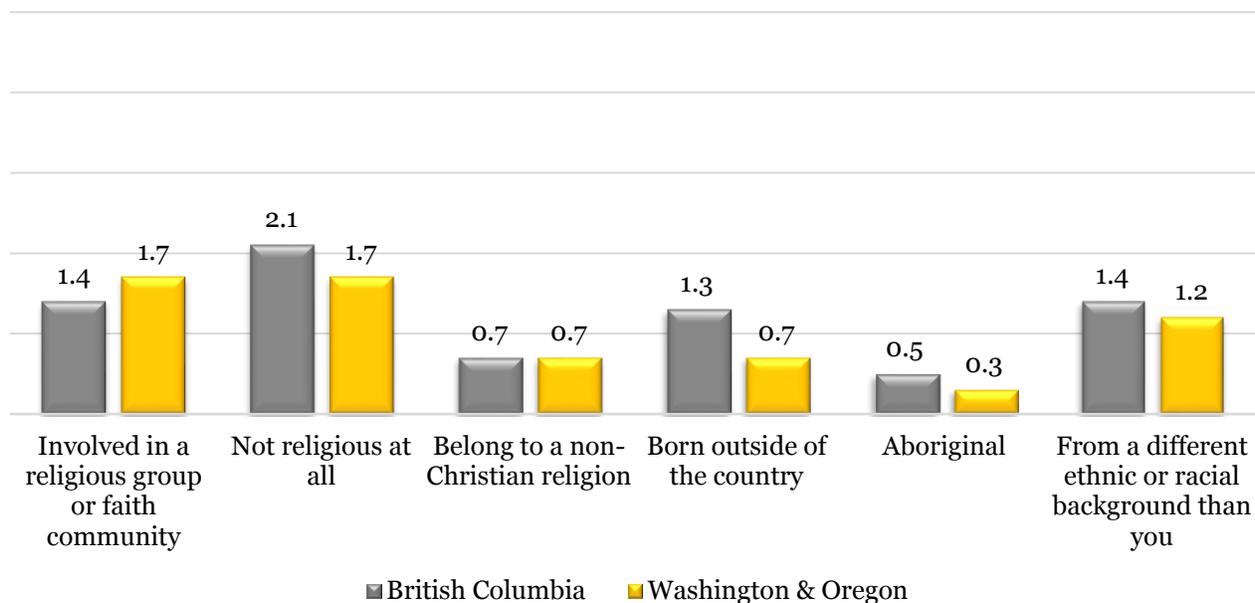
## Section 5: Friendship Networks and Homophily in the Pacific Northwest

According to the 2017 PNSS data, among a British Columbian respondents' five closest friends an average of 1.4 of them are involved in a religious group or faith community, 2.1 of them are not religious at all, 0.7 of them belong to a non-Christian religion, 1.3 of them were born outside the country, 0.5 of them are aboriginal (First Nations, Inuit or Métis) and 1.4 of them are from a different racial or ethnic background than the respondent (see Figure 5.1). Among respondents from Washington and Oregon, the average number of close friends (out of 5) who are involved in a religious group or faith community is higher than in BC at 1.7; the average number of friends who are not religious at all is lower at 1.7; the average number who belong to a non-Christian religion is similar to BC's at 0.7; and the average numbers who were born outside the country, who are Native American and who are from a different racial or ethnic background than the respondent are also all lower than BC's at 0.7, 0.3 and 1.2 respectively.

Young adults seem on average to have a more diverse mix of close friends, but fewer close friends who are involved with religion. Compared with the BC numbers overall, BC young adults aged 18-35 in the SRC/Léger sample have a higher average number of close friends who are not religious at all (2.4), who belong to a non-Christian religion (0.8), who were born outside of Canada (1.5) and who are from a different ethnic or racial background (1.6). They have a lower average number of close friends who are involved in a religious group or faith community (1.2), and a similar average number of aboriginal friends (0.5). Compared with the Washington and Oregon numbers overall, young adults from the U.S. Pacific Northwest also have a higher average number of close friends who are not religious at all (2.2), from a non-Christian religion (0.8), born outside of the USA (1.9), Native American (0.4) and from a different ethnic or racial background (1.4). They have a lower average number of close friends who are involved in a religious group or faith community (1.5).

The phenomenon of homophily is also observable in our survey data. *Homophily*, the classic concept conceived by Paul F. Lazarsfeld and Robert K. Merton in their chapter "Friendship as a Social Process: A Substantive and Methodological Analysis" in the 1964 book *Freedom and Control in Modern Society*, refers to the tendency for individuals to form friendships with others who are similar to themselves on a number of social characteristics, values and behaviour. This may result from a process of selection in which individuals choose friends who are similar to themselves from the available pool of persons around them, and also socialization during which friends become more like each other over time. Respondents in BC, Washington and Oregon who attend religious services at least once a month have an average 3.1 out of 5 close friends who are also involved in a religious group or faith community, compared with an average 1.1 among those who attend religious services less frequently. Respondents who say they have no religion in the survey have an average 2.8 out of 5 close friends who are not religious at all according to the respondent, compared with 1.7 among respondents who have a religious affiliation. Those who identify as belonging to a non-Christian faith tradition have an average 2 out of 5 close friends also from a non-Christian religion, compared with an average 0.6 among Christians and religious nones. Respondents born outside of Canada and the USA have on average 2.5 out of 5 close friends who were also born outside of the country, compared with 0.7 among respondents born in Canada and the USA. The 84 respondents who identify as having an aboriginal background have an average 1.5 out of 5 close friends who are also aboriginal, compared with 0.3 among non-aboriginal respondents. And as seen earlier, only an average 1.4 out of 5 close friends are of a different ethnic or racial background among BC respondents, an average that drops to 1.2 among Washington and Oregon respondents.

**Figure 5.1: Mean number of close friends (up to 5) from different social groups**



Notes: N BC = 747. N Washington & Oregon = 752. Weighted. Q23 of questionnaire.

## Section 6: Inclusivity in the Pacific Northwest

As indicated in Figure 6.1, when asked on a scale of 0-10 how comfortable a respondent would be if a person from different social and religious groups would become their in-law, a person who is White received on average the warmest feeling scores at 8.9 among BC, Washington and Oregon respondents in the SRC/Léger sample. Someone who is not from the respondent's ethnic or racial background, an aboriginal person and a spiritual person also all received relatively warm feeling scores between 8.0 and 8.5. Atheists and religious persons received slightly cooler feelings scores between 7.0 and 7.8, religious persons getting slightly higher (warmer feelings) scores than atheists overall, and BC respondents giving slightly higher scores to atheists and slightly lower scores to religious persons than respondents from Washington and Oregon. The coolest feelings, or in other words the least amount of comfort, among the social and religious groups asked about were reserved for Muslims, Sikhs and Evangelicals with average scores ranging from 6.5 to 6.9.

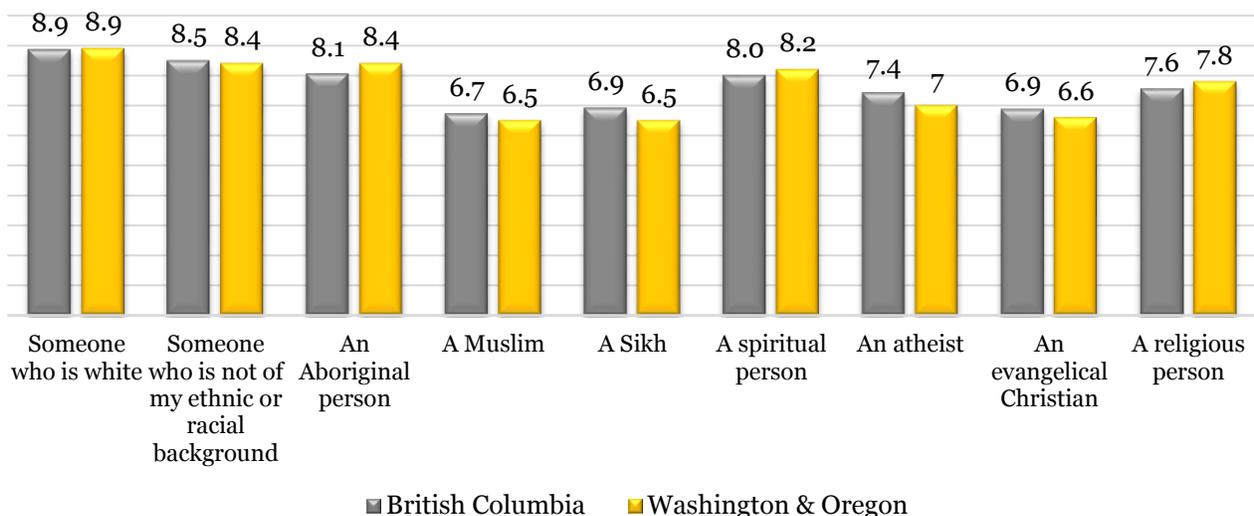
Not surprisingly, respondents from the social or religious groups in question gave these groups higher (warmer feelings) scores. For example, among our 84 respondents with an aboriginal background, their average score for an aboriginal person was 9.2; among our 23 Muslim respondents from both samples, their average score for a Muslim was 9.3; and among our 11 Sikh respondents from both samples, their average score for a Sikh was 8.9. Average scores for a spiritual person range from 7.5 among SRC/Léger respondents who answered that they do not consider themselves spiritual at all to 8.6 among those who consider themselves very spiritual.

SRC/Léger respondents who say they are spiritual but have no religion give an average score of 8.6 to a spiritual person, 8.1 to an atheist, 6.0 to an Evangelical, 7.3 to both a religious person and a Muslim and 7.4 to a Sikh. SRC/Léger respondents who are either atheists, humanists or secularists give an average score of 9.4 to an atheist, 5.2 to Evangelicals, 6.6 to a religious person, 7.8 to a spiritual person, 7.6 to a Muslim and

7.9 to a Sikh. Christian respondents from the SRC/Léger sample who attend religious services at least once a month give an average score of 5.3 to an atheist, 7.9 to an Evangelical, 8.4 to a religious person, 8.3 to a spiritual person, and 5.8 to both a Muslim and a Sikh.

As for some sociodemographics among the SRC/Léger sample, younger respondents have on average warmer feelings towards Muslims and atheists, and cooler feelings towards Whites than do older respondents; and university educated respondents have on average warmer feelings towards Muslims and Sikhs, and cooler feelings towards Evangelicals than respondents without a university degree.

**Figure 6.1: On a scale of 0 to 10 (0 indicating very uncomfortable; 10 indicating very comfortable), please indicate what level of comfort you would feel if the following type of person became your relative by marriage (in-law):**



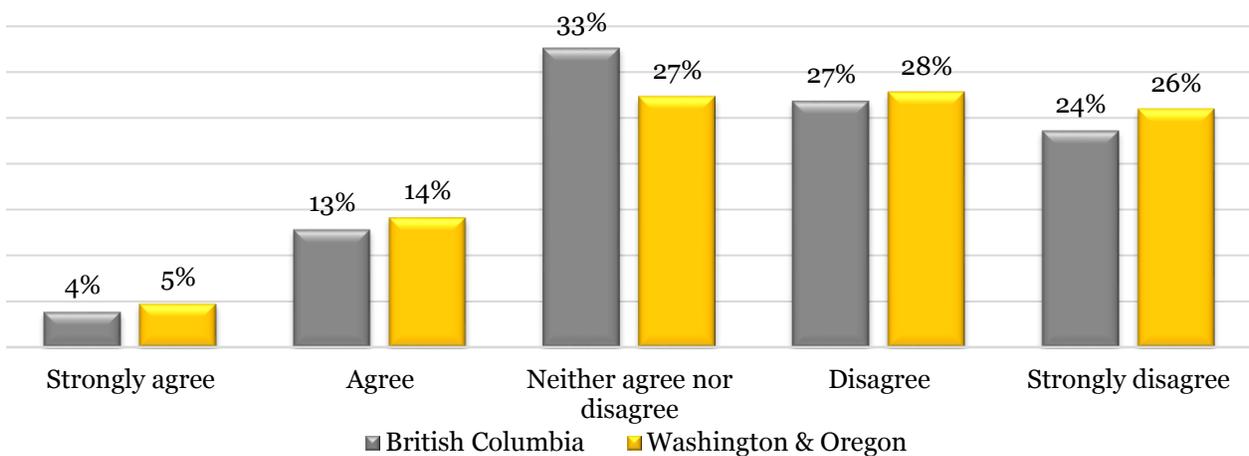
Notes: N BC = 752. N Washington & Oregon = 755. Weighted. Q25 of questionnaire.

## Section 7: Social Values in the Pacific Northwest

### Section 7.1: Environmentalism

In Figure 3.4, we saw that 69% of SRC/Léger respondents from BC and 68% from Washington and Oregon took part in activities to help the environment and the natural world at least once in the 12 months prior to the survey, and 53% and 48% of these environmentally active respondents respectively defined these activities as spiritual experiences. This being said, a majority of the SRC/Léger respondents from BC, Washington and Oregon disagree or strongly disagree that environmentalists are sometimes justified in damaging property in order to protect nature (see Figure 7.1.1). Respondents who take part in environmental activities at least once a year and who consider it a spiritual experience are, however, 12% more likely to agree or strongly agree with this statement.

**Figure 7.1.1: To what extent do you agree or disagree with the following statements or ideas? Sometimes environmentalists are justified in damaging property to protect nature**

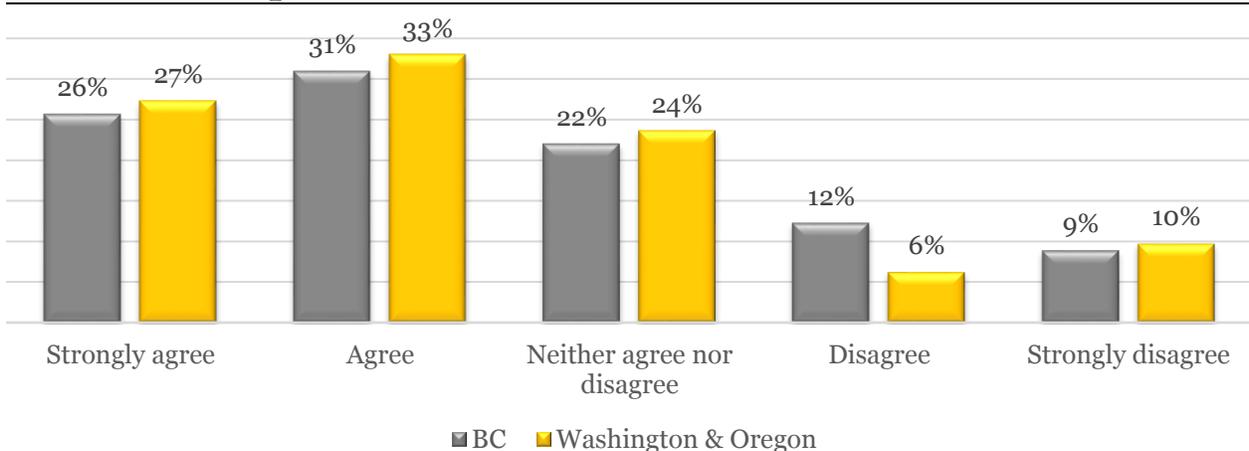


Notes: N BC = 751. N Washington & Oregon = 753. Weighted. Q24 of questionnaire.

## Section 7.2: Religion among Government Employees

Regarding attitudes towards government employees wearing various forms of religious symbols or clothing, a majority of respondents in both British Columbia (57%) and Washington and Oregon (60%) either agree or strongly agree that government employees should be allowed to wear religious symbols or clothing while they are at work (see Figure 7.2.1). Respondents' answers to this question do not vary all that much by sociodemographics, and even atheist, humanist or secularist respondents are only 6% more likely to disagree or strongly disagree with this statement.

**Figure 7.2.1: To what extent do you agree or disagree with the following statement? Government employees should be allowed to wear religious symbols or clothing while they are working, such as a hijab (Islamic headscarf), a Christian cross, a turban (Sikh head covering), or a kippah (Jewish head cap)**

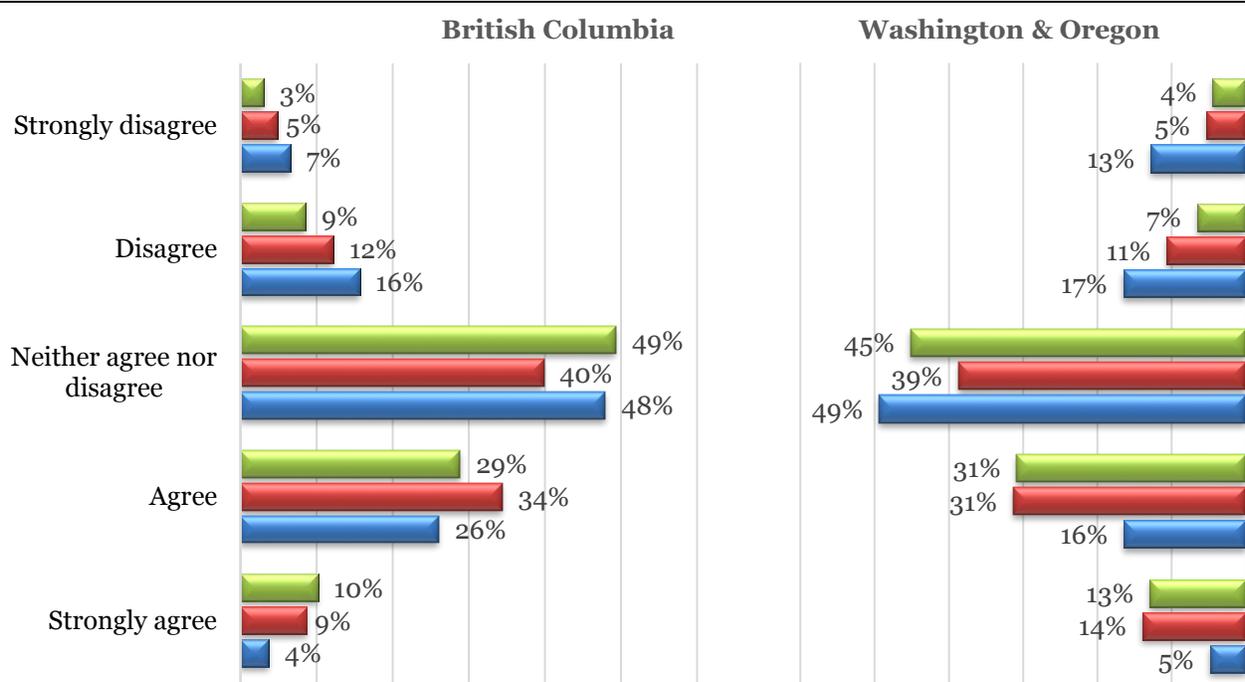


Notes: N BC = 752. N Washington & Oregon = 758. Weighted. Q24 of questionnaire.

## Section 7.3: Distinct Cascadia

Respondents were also asked to agree or disagree with three separate statements about the distinctiveness they see in the social and spiritual landscapes of Cascadia/the Pacific Northwest region: “I think that in the Cascadia/Pacific Northwest region, people are freer to experiment with religion, non-religion, and spirituality than in most other places in North America” (S1); “I feel I have more in common with other American and Canadian residents of the Pacific Northwest than I do with people from elsewhere in my country” (S2); and “I feel that the Cascadia/Pacific Northwest region (BC, Washington, and Oregon) is a more spiritual place than other regions in North America” (S3). A substantial portion of SRC/Léger respondents from BC, Washington and Oregon indicated that they neither agreed nor disagreed with any of these three statements, much more so than for the other attitudes and issue positions questions asked in the survey: 43% for S1, 37% for S2 and 49% for S3. This may be an indication that many respondents had not thought much about these aspects of regional distinctiveness before, and/or have not felt it pressing to form an opinion on them, at least not at the time of the survey.

**Figure 7.3.1: To what extent do you agree or disagree with the following statements or ideas?**



- I think that in the Cascadia/Pacific Northwest region, people are freer to experiment with religion, non-religion, and spirituality than in most other places in North America
- I feel I have more in common with other American and Canadian residents of the Pacific Northwest than I do with people from elsewhere in my country
- I feel that the Cascadia/Pacific Northwest region (BC, Washington, and Oregon) is a more spiritual place than other regions in North America

Notes: N BC = 751. N Washington & Oregon = 753. Weighted. Q24 of questionnaire.

This being said, another 44%, 46% and 24% of respondents agreed or strongly agreed with S1, S2 and S3 respectively. Respondents who have lived longer in the Pacific Northwest region are more likely to agree or strongly agree with S1 and S2 than respondents who arrived in the region more recently. Respondents who do not attend religious services at least once a month are more likely to agree or strongly agree with S2 than more actively religious respondents. Finally, respondents who are spiritual with no religion are more likely to agree or strongly agree with S2 and S3 than respondents with other religious and non-religious affiliations.

## **To find out more about the Pacific Northwest region and its (non)religions, (non)spiritualities and cultures...**

The findings in this report are part of the second phase in a multi-year mixed methods data collection and analysis project on religion, spirituality and secularity in the Pacific Northwest. With funding from the Social Sciences and Humanities Research Council of Canada (SSHRC), the research team also plans to collect interview and focus group data from religious leaders and members of the general population in 2018. Findings from this research will be published in reports, books and research articles from 2019 onwards. Additionally, much of the collected data will be made available to researchers and the general public free of charge by 2023 via the Centre for Studies in Religion and Society's website (<http://www.uvic.ca/research/centres/csrs/>).

Meanwhile, below are some key works already available on the topic:

Block, Tina. 2016. *The Secular Northwest: Religion and Irreligion in Everyday Postwar Life*. Vancouver: University of British Columbia Press.

Bramadat, Paul. 2014. "Don't Ask, Don't Tell: Refugee Settlement and Religion in British Columbia." *Journal of the American Academy of Religion* 82: 907-937.

Killen, Patricia O'Connell, and Mark Silk, eds. 2004. *Religion and Public Life in the Pacific Northwest: The None Zone*. Religion by Region Series. Walnut Creek, CA: AltaMira Press.

Marks, Lynne. 2017. *Infidels and the Damn Churches: Irreligion and Religion in Settler British Columbia*. Vancouver: University of British Columbia Press.

Todd, Douglas, ed. 2008. *Cascadia: The Elusive Utopia: Exploring the Spirit of the Pacific Northwest*. Vancouver: Ronsdale Press.

Wilkins-Laflamme, Sarah. 2017a. *The Religious, Spiritual, Secular and Social Landscapes of the Pacific Northwest – Part 1*. Research report. UW Space: <https://uwspace.uwaterloo.ca/handle/10012/12218>.

Wilkins-Laflamme, Sarah. 2017b. "Religious-Secular Polarization Compared: The Cases of Quebec and British Columbia." *Studies in Religion* 48(2): 166-185.

*Please consult the Centre for Studies in Religion and Society's website (<http://www.uvic.ca/research/centres/csrs/>)\_or contact the author of this report for a more complete bibliography on religion and spirituality in the Pacific Northwest.*

# Appendix A: Pacific Northwest Social Survey Questionnaire and Codebook

Variable name	Description/Question Text	Values
<b>SECTION 1</b>		
Q1	What is your age?	<i>Numeric answer</i>
Q2	What is your gender?	1= Man 2= Woman 3= Other 4= Don't know
Q3	In what region of the Pacific Northwest do you currently reside (primary residence)?	1= Victoria (British Columbia) 2= Outside Victoria, but on Vancouver Island or other islands (British Columbia) 3= Greater Vancouver Area (British Columbia) 4= Mainland British Columbia, outside of Greater Vancouver Area 5= Seattle/Tacoma, Washington State 6= Washington State, outside of Seattle/Tacoma 7= Portland, Oregon 8= Oregon, outside of Portland 9= None of the above 10= Don't know 11= Other area in the Pacific Northwest/Cascadia region 12= Outside the Pacific Northwest/Cascadia region, but in Canada or the USA
Q3_o	Outside the Pacific Northwest/Cascadia region, but in Canada or the USA	15 = Michigan, USA 16 = Alberta, CND 17 = Manitoba, CND 18 = Quebec, CND 19 = Ontario, CND 20 = Indiana, USA 21 = PEI, CND 22 = Canada 23 = Saskatchewan, CND 24 = Nova Scotia, CND 25 = Newfoundland, CND 26 = British Columbia, CND 27 = New Brunswick, CND 28 = Idaho, USA 29 = Alabama, USA 30 = South Dakota, USA

Variable name	Description/Question Text	Values
Q4	How long, in years, have you lived in the Pacific Northwest region (in either the province of British Columbia (Canada), and/or Washington or Oregon State (USA))?	<i>Numeric answer</i>
Q5_18	Including yourself, how many people currently live in your household? 18 years or older:	<i>Numeric answer</i> 8 = 8 or more
Q5_17	17 years or younger:	<i>Numeric answer</i> 8 = 8 or more
Q6	At present, are you:	1= Married 2= Cohabiting or living in a common-law partnership 3= Widowed 4= Separated 5= Divorced 6= Not cohabiting and never been married
Q7	What is the highest level of formal education that you have completed?	1= Grade or elementary school 2= High school or secondary school 3= Community college or trade apprenticeship 4= University with bachelor's or undergraduate degree, or teacher's college (B.A., B.Sc., B.Ed., etc.) 5= University with master's degree (M.A., M.Sc., M.Ed., MBA, M.Div., etc.) 6= University with doctorate (Ph.D., D.Sc., D.Ed., etc.) 7= Professional degree (D.D.S., D.M.D., D.V.M., J.D., LL.B., M.D., O.D., etc.) 8= Other. Please specify:
Q7_0	Open-end associated with Q7=8.	<i>Open-end</i>
Q8	What is your current primary activity?	1= Full time paid work 2= Part time paid work 3= Looking for paid work 4= Homemaker or stay-at-home parent 5= Student 6= Retired 7= Parental leave 8= Long-term illness or disability 9= Volunteering or caregiving other than for own children 10= Other. Please specify:

Variable name	Description/Question Text	Values
Q8_O	Open-end associated with Q8=10.	<i>Open-end</i>
Q9	In what country were you born?	1= Canada 2= USA 3= Other. Please specify:
Q9_O	Open-end associated with Q9=3.	ISO country codes at <a href="http://www.nationsonline.org/oneworld/country_code_list.htm">http://www.nationsonline.org/oneworld/country_code_list.htm</a>
Q10	In what country was your mother born?	1= Canada 2= USA 3= Other. Please specify: 4= Don't know
Q10_O	Open-end associated with Q10=3.	ISO country codes at <a href="http://www.nationsonline.org/oneworld/country_code_list.htm">http://www.nationsonline.org/oneworld/country_code_list.htm</a>
Q11	In what country was your father born?	1= Canada 2= USA 3= Other. Please specify: 4= Don't know
Q11_O	Open-end associated with Q11=3	ISO country codes at <a href="http://www.nationsonline.org/oneworld/country_code_list.htm">http://www.nationsonline.org/oneworld/country_code_list.htm</a>
Q12_C1	Which of the following best describes your ethnic background? (Select as many options as are appropriate):  Aboriginal (First Nations (including American Indian, Native American), Inuit (including American Eskimo), Métis, or non-Status Indian)	0= Not selected 1= Selected
Q12_C2	Which of the following best describes your ethnic background? (Select as many options as are appropriate):  Black (African, Caribbean, North American)	0= Not selected 1= Selected

Variable name	Description/Question Text	Values
Q12_C3	<p>Which of the following best describes your ethnic background? (Select as many options as are appropriate):</p> <p>Caucasian or White (for example, British, French, Italian, Portuguese, Ukrainian, Russian)</p>	<p>0= Not selected 1= Selected</p>
Q12_C4	<p>Which of the following best describes your ethnic background? (Select as many options as are appropriate):</p> <p>Chinese</p>	<p>0= Not selected 1= Selected</p>
Q12_C5	<p>Which of the following best describes your ethnic background? (Select as many options as are appropriate):</p> <p>Japanese</p>	<p>0= Not selected 1= Selected</p>
Q12_C6	<p>Which of the following best describes your ethnic background? (Select as many options as are appropriate):</p> <p>Korean</p>	<p>0= Not selected 1= Selected</p>
Q12_C7	<p>Which of the following best describes your ethnic background? (Select as many options as are appropriate):</p> <p>Latin American, Central American, South American (for example, Mexican, Brazilian, Chilean, Guatemalan, Venezuelan, Colombian, Argentinian, Salvadorian, Costa Rican)</p>	<p>0= Not selected 1= Selected</p>

Variable name	Description/Question Text	Values
Q12_C8	<p>Which of the following best describes your ethnic background? (Select as many options as are appropriate):</p> <p>South Asian (for example, East Indian, Pakistani, Sri Lankan)</p>	<p>0= Not selected 1= Selected</p>
Q12_C9	<p>Which of the following best describes your ethnic background? (Select as many options as are appropriate):</p> <p>Southeast Asian (for example, Vietnamese, Cambodian, Malaysian, Laotian, Filipino)</p>	<p>0= Not selected 1= Selected</p>
Q12_C10	<p>Which of the following best describes your ethnic background? (Select as many options as are appropriate):</p> <p>West Asian or Arab (for example, Egyptian, Saudi Arabian, Syrian, Iranian, Iraqi, Lebanese, Afghani, Palestinian)</p>	<p>0= Not selected 1= Selected</p>
Q12_C11	<p>Which of the following best describes your ethnic background? (Select as many options as are appropriate):</p> <p>Other. Please specify:</p>	<p>0= Not selected 1= Selected</p>
Q12_C11_O	<p>Open-end associated with Q12_C11=1.</p>	<p>6 = Mixed 12 = Human</p>

Variable name	Description/Question Text	Values
Q13	What is your best estimate of your total <u>household income</u> (income received by all household members, from all sources, before taxes and deductions, during the year ending December 31, 2016)?	1= Less than \$20,000 2= \$20,000 - \$39,999 3= \$40,000 - \$59,999 4= \$60,000 - \$79,999 5= \$80,000 - \$99,999 6= \$100,000 - \$149,999 7= \$150,000 - \$199,999 8= \$200,000 - \$249,999 9= \$250,000 - \$299,999 10= \$300,000 - \$349,999 11= \$350,000 - \$399,999 12= \$400,000 - \$449,999 13= \$450,000 - \$499,999 14= \$500,000 or more

**SECTION 2**

Q14

What, if any, is your religion (even if you are not practicing)?

- 1= Aboriginal/Indigenous spirituality
- 2= Buddhism
- 3= Chinese Religion (e.g. making offerings to ancestors)
- 4= Christianity - Eastern Orthodox
- 5= Christianity - Protestant. Please specify denomination or church:
- 6= Christianity - Roman Catholic
- 7= Christianity - Other. Please specify tradition, group or church:
- 8= Hinduism
- 9= Islam
- 10= Judaism
- 11= Sikhism
- 12= Other religion. Please specify:
- 13= No religion (agnostic)
- 14= No religion (atheist, humanist or secularist)
- 15= No religion (spiritual with no religion)
- 16= No religion (other non-religion or no particular preference)

Q14_O	Open-end associated with Q14=5 or Q14=7 or Q14=12.	<p>500 = Presbyterian  501 = Anglican  502 = United Church  503 = Lutheran  504 = Baptist  505 = Nondenominational Evangelical  506 = Interdenominational  507 = Evangelical Lutheran Church in America  508 = Nondenominational  509 = Evangelical Covenant Church  510 = Pentecostal  511 = Protestant  512 = Congregational  513 = Christian Reformed  514 = Netherlands Reformed  515 = Pentecostal Assemblies of Canada  516 = Episcopalian  517 = Methodist  518 = Mennonite Brethren  519 = Evangelical  520 = United Methodist  521 = Foursquare  522 = Church of Christ  523 = Assemblies of God  524 = Post Evangelical  525 = Mennonite  526 = Quaker  527 = Evangelical Free  528 = Salvation Army  529 = Church of the Brethren  530 = Apostolic  531 = Seventh Day Church of God  532 = Church of the Nazarene  533 = Anabaptist</p> <p>700 = Christian  701 = Community Church  702 = Home  703 = Contemplative Christian  704 = Mystic  705 = Spiritual direction  707 = Jehovah's Witness  708 = Latter-Day Saints (Mormon)  709 = Interfaith  710 = Chumash  711 = Quaker  712 = Doukhobor  713 = Armenian Catholic  715 = Ukrainian Catholic</p> <p>1200 = Cosmic  1201 = Unitarian Universalist  1202 = Panentheism / Pantheism</p>
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		<p>1203 = Multiple/Mix  1204 = Pagan  1205 = Wiccan  1206 = Theosophy  1207 = Baha'i  1208 = Animism  1209 = Unity  1210 = Ritual magic  1211 = Mystical inter-spirituality  1212 = New Thought  1213 = Taoism  1214 = Brotherhood of light religion of the stars  1216 = Asatru  1217 = Zoroastrian  1219 = Shinto  1220 = Deism  1221 = Tensho-Kotai-Jingu-Kyo</p>
Q15	Which of the following statements would you say best applies to you?	<p>1= I believe in God, according to the teachings of my religion  2= I believe in God, but in my own way  3= I believe in a higher, transcendent power or being(s), but I would not call this power or being(s) God  4= I do not necessarily believe in God or a higher power, but I do believe that we are all part of a mysterious and connected natural world and universe  5= I believe that life on Earth is purely the result of complex biological, physical and material processes  6= I have not made up my mind about my beliefs</p>
Q16	How important are your religious or spiritual beliefs to the way you live your life? Would you say they are:	<p>1= Very important  2= Somewhat important  3= Not very important  4= Not at all important  5= I do not have any religious or spiritual beliefs</p>
Q17	Do you consider yourself a spiritual person?	<p>1= Very spiritual  2= Moderately spiritual  3= Slightly spiritual  4= Not at all spiritual</p>
Q18	Growing up as a child between the ages of 5 and 12 years old, how often on average did you receive some form of religious or spiritual education at school, at home, or at a place of worship?	<p>1= Once a day or more often  2= At least once a week, but less than once a day  3= At least once a month, but less than once a week  4= A few times a year, but less than once a month  5= Once a year or less often  6= Not at all</p>

Q19_A1	How often do you express a religious or spiritual identity in your day-to-day life by:  Wearing distinct clothing, head coverings or symbols	1= Never 2= Rarely 3= Sometimes 4= Often 5= Always
Q19_A2	How often do you express a religious or spiritual identity in your day-to-day life by:  Displaying a tattoo(s), or ornamenting your skin	1= Never 2= Rarely 3= Sometimes 4= Often 5= Always
Q19_A3	How often do you express a religious or spiritual identity in your day-to-day life by:  By what or how you eat and drink	1= Never 2= Rarely 3= Sometimes 4= Often 5= Always
Q20_A1	In the past 12 months, how often on average did you practice or take part in the following activities, either in a group or on your own?  Prayer	1= Once a day or more often 2= At least once a week, but less than once a day 3= At least once a month, but less than once a week 4= A few times a year, but less than once month 5= Once a year 6= Not at all
Q20_A2	In the past 12 months, how often on average did you practice or take part in the following activities, either in a group or on your own?  Religious services or meetings	1= Once a day or more often 2= At least once a week, but less than once a day 3= At least once a month, but less than once a week 4= A few times a year, but less than once month 5= Once a year 6= Not at all
Q20_A3	In the past 12 months, how often on average did you practice or take part in the following activities, either in a group or on your own?  Reading scripture, a holy text or other material from your religious or spiritual community or tradition	1= Once a day or more often 2= At least once a week, but less than once a day 3= At least once a month, but less than once a week 4= A few times a year, but less than once month 5= Once a year 6= Not at all

Q20_A4	<p>In the past 12 months, how often on average did you practice or take part in the following activities, either in a group or on your own?</p> <p>Meetings or activities with an atheist, humanist, or secularist organization (such as the American Humanist Association, British Columbia Atheists, Humanist Canada, Humanists of Greater Portland, Secular Humanist Society, Sunday Assembly, etc.)</p>	<p>1= Once a day or more often  2= At least once a week, but less than once a day  3= At least once a month, but less than once a week  4= A few times a year, but less than once month  5= Once a year  6= Not at all</p>
Q20_A5	<p>In the past 12 months, how often on average did you practice or take part in the following activities, either in a group or on your own?</p> <p>Making offerings to your ancestors</p>	<p>1= Once a day or more often  2= At least once a week, but less than once a day  3= At least once a month, but less than once a week  4= A few times a year, but less than once month  5= Once a year  6= Not at all</p>
Q21_A1	<p>In the past 12 months, how often on average did you practice or take part in the following activities, either in a group or on your own?</p> <p>Yoga, meditation or mindfulness activities</p>	<p>1= Once a day or more often  2= At least once a week, but less than once a day  3= At least once a month, but less than once a week  4= A few times a year, but less than once month  5= Once a year  6= Not at all</p>
Q21_A2	<p>In the past 12 months, how often on average did you practice or take part in the following activities, either in a group or on your own?</p> <p>Outdoor activities (hiking or biking in a park or forested area, surfing, swimming, rowing, skiing, etc.)</p>	<p>1= Once a day or more often  2= At least once a week, but less than once a day  3= At least once a month, but less than once a week  4= A few times a year, but less than once month  5= Once a year  6= Not at all</p>
Q21_A3	<p>In the past 12 months, how often on average did you practice or take part in the following activities, either in a group or on your own?</p> <p>Activities to help the environment/the natural world</p>	<p>1= Once a day or more often  2= At least once a week, but less than once a day  3= At least once a month, but less than once a week  4= A few times a year, but less than once month  5= Once a year  6= Not at all</p>

Q22AI	<p>For the purposes of this survey, a spiritual experience is defined as a profound and usually positive experience that helps individuals find their authentic self, as well as connects them to a mysterious, universal, and overarching reality. For each of the activities you indicated in Q21 that you practiced once a year or more often, would you define them as spiritual experiences in this sense?</p> <p>Yoga</p>	<p>1= Yes, definitely  2= Yes, probably  3= No, probably not  4= No, definitely not  5= I do not practice yoga</p>
Q22AII	<p>For the purposes of this survey, a spiritual experience is defined as a profound and usually positive experience that helps individuals find their authentic self, as well as connects them to a mysterious, universal, and overarching reality. For each of the activities you indicated in Q21 that you practiced once a year or more often, would you define them as spiritual experiences in this sense?</p> <p>Meditation or mindfulness activities</p>	<p>1= Yes, definitely  2= Yes, probably  3= No, probably not  4= No, definitely not  5= I do not practice meditation or mindfulness activities</p>
Q22B	<p>For the purposes of this survey, a spiritual experience is defined as a profound and usually positive experience that helps individuals find their authentic self, as well as connects them to a mysterious, universal, and overarching reality. For each of the activities you indicated in Q21 that you practiced once a year or more often, would you define them as spiritual experiences in this sense?</p> <p>Outdoor activities (hiking or biking in a park or forested area, surfing, swimming, rowing, skiing, etc.)</p>	<p>1= Yes, definitely  2= Yes, probably  3= No, probably not  4= No, definitely not  5= I do not practice this activity</p>

Q22C	<p>For the purposes of this survey, a spiritual experience is defined as a profound and usually positive experience that helps individuals find their authentic self, as well as connects them to a mysterious, universal, and overarching reality. For each of the activities you indicated in Q21 that you practiced once a year or more often, would you define them as spiritual experiences in this sense?</p> <p>Activities to help the environment/the natural world</p>	<p>1= Yes, definitely  2= Yes, probably  3= No, probably not  4= No, definitely not  5= I do not practice this activity</p>
<b>SECTION 3</b>		
Q23_A1	<p>Think about your 5 closest friends. Of these 5 friends, how many are:</p> <p>Involved in a religious group or faith community</p>	<p>1= None  2= 1 friend  3= 2 friends  4= 3 friends  5= 4 friends  6= 5 friends</p>
Q23_A2	<p>Think about your 5 closest friends. Of these 5 friends, how many are:</p> <p>Not religious at all</p>	<p>1= None  2= 1 friend  3= 2 friends  4= 3 friends  5= 4 friends  6= 5 friends</p>
Q23_A3	<p>Think about your 5 closest friends. Of these 5 friends, how many are:</p> <p>Belong to a non-Christian religion</p>	<p>1= None  2= 1 friend  3= 2 friends  4= 3 friends  5= 4 friends  6= 5 friends</p>
Q23_A4	<p>Think about your 5 closest friends. Of these 5 friends, how many are:</p> <p>Born outside of the country</p>	<p>1= None  2= 1 friend  3= 2 friends  4= 3 friends  5= 4 friends  6= 5 friends</p>

Q23_A5	<p>Think about your 5 closest friends. Of these 5 friends, how many are:</p> <p>Aboriginal</p> <p><i>For this survey, an Aboriginal person refers to someone who identifies as First Nations (including American Indian, Native American), Inuit (including American Eskimo), Métis, or non-Status Indian.</i></p>	<p>1= None 2= 1 friend 3= 2 friends 4= 3 friends 5= 4 friends 6= 5 friends</p>
Q23_A6	<p>Think about your 5 closest friends. Of these 5 friends, how many are:</p> <p>From a different ethnic or racial background than you</p>	<p>1= None 2= 1 friend 3= 2 friends 4= 3 friends 5= 4 friends 6= 5 friends</p>
Q24_A1	<p>To what extent do you agree or disagree with the following statements or ideas?</p> <p>Government employees should be allowed to wear religious symbols or clothing while they are working, such as a hijab (Islamic headscarf), a Christian cross, a turban (Sikh head covering), or a kippah (Jewish head cap).</p>	<p>1= Strongly agree 2= Agree 3= Neither agree nor disagree 4= Disagree 5= Strongly disagree</p>
Q24_A2	<p>To what extent do you agree or disagree with the following statements or ideas?</p> <p>I feel that the Cascadia/Pacific Northwest region (BC, Washington, and Oregon) is a more spiritual place than other regions in North America.</p>	<p>1= Strongly agree 2= Agree 3= Neither agree nor disagree 4= Disagree 5= Strongly disagree</p>
Q24_A3	<p>To what extent do you agree or disagree with the following statements or ideas?</p> <p>Sometimes environmentalists are justified in damaging property to protect nature.</p>	<p>1= Strongly agree 2= Agree 3= Neither agree nor disagree 4= Disagree 5= Strongly disagree</p>

Q24_A4	<p>To what extent do you agree or disagree with the following statements or ideas?</p> <p>I feel I have more in common with other American and Canadian residents of the Pacific Northwest than I do with people from elsewhere in my country.</p>	<p>1= Strongly agree  2= Agree  3= Neither agree nor disagree  4= Disagree  5= Strongly disagree  6= I do not reside in the Pacific Northwest</p>
Q24_A5	<p>To what extent do you agree or disagree with the following statements or ideas?</p> <p>I think that in the Cascadia/Pacific Northwest region, people are freer to experiment with religion, non-religion, and spirituality than in most other places in North America.</p>	<p>1= Strongly agree  2= Agree  3= Neither agree nor disagree  4= Disagree  5= Strongly disagree</p>
Q24_A6	<p>To what extent do you agree or disagree with the following statements or ideas?</p> <p>I want to become more involved with a religious group in the future.</p>	<p>1= Strongly agree  2= Agree  3= Neither agree nor disagree  4= Disagree  5= Strongly disagree</p>
Q25_A1	<p>On a scale of 0 to 10 (0 indicating very uncomfortable; 10 indicating very comfortable), please indicate what level of comfort you would feel if the following type of person became your relative by marriage (in-law):</p> <p>Someone who is white</p>	<p>1= 0 – Very uncomfortable  2= 1  3= 2  4= 3  5= 4  6= 5  7= 6  8= 7  9= 8  10= 9  11= 10 – Very comfortable</p>
Q25_A2	<p>On a scale of 0 to 10 (0 indicating very uncomfortable; 10 indicating very comfortable), please indicate what level of comfort you would feel if the following type of person became your relative by marriage (in-law):</p> <p>Someone who is not of my ethnic or racial background</p>	<p>1= 0 – Very uncomfortable  2= 1  3= 2  4= 3  5= 4  6= 5  7= 6  8= 7  9= 8  10= 9  11= 10 – Very comfortable</p>

Q25_A3	<p>On a scale of 0 to 10 (0 indicating very uncomfortable; 10 indicating very comfortable), please indicate what level of comfort you would feel if the following type of person became your relative by marriage (in-law):</p> <p>An Aboriginal person</p> <p><i>For this survey, an Aboriginal person refers to someone who identifies as First Nations (including American Indian, Native American), Inuit (including American Eskimo), Métis, or non-Status Indian.</i></p>	<p>1= 0 – Very uncomfortable  2= 1  3= 2  4= 3  5= 4  6= 5  7= 6  8= 7  9= 8  10=9  11= 10 – Very comfortable</p>
Q25_A4	<p>On a scale of 0 to 10 (0 indicating very uncomfortable; 10 indicating very comfortable), please indicate what level of comfort you would feel if the following type of person became your relative by marriage (in-law):</p> <p>A Muslim</p>	<p>1= 0 – Very uncomfortable  2= 1  3= 2  4= 3  5= 4  6= 5  7= 6  8= 7  9= 8  10=9  11= 10 – Very comfortable</p>
Q25_A5	<p>On a scale of 0 to 10 (0 indicating very uncomfortable; 10 indicating very comfortable), please indicate what level of comfort you would feel if the following type of person became your relative by marriage (in-law):</p> <p>A Sikh</p>	<p>1= 0 – Very uncomfortable  2= 1  3= 2  4= 3  5= 4  6= 5  7= 6  8= 7  9= 8  10=9  11= 10 – Very comfortable</p>
Q25_A6	<p>On a scale of 0 to 10 (0 indicating very uncomfortable; 10 indicating very comfortable), please indicate what level of comfort you would feel if the following type of person became your relative by marriage (in-law):</p> <p>A spiritual person</p>	<p>1= 0 – Very uncomfortable  2= 1  3= 2  4= 3  5= 4  6= 5  7= 6  8= 7  9= 8  10=9  11= 10 – Very comfortable</p>

Q25_A7	On a scale of 0 to 10 (0 indicating very uncomfortable; 10 indicating very comfortable), please indicate what level of comfort you would feel if the following type of person became your relative by marriage (in-law):  An atheist	1= 0 – Very uncomfortable 2= 1 3= 2 4= 3 5= 4 6= 5 7= 6 8= 7 9= 8 10=9 11= 10 – Very comfortable
Q25_A8	On a scale of 0 to 10 (0 indicating very uncomfortable; 10 indicating very comfortable), please indicate what level of comfort you would feel if the following type of person became your relative by marriage (in-law):  An evangelical Christian	1= 0 – Very uncomfortable 2= 1 3= 2 4= 3 5= 4 6= 5 7= 6 8= 7 9= 8 10=9 11= 10 – Very comfortable
Q25_A9	On a scale of 0 to 10 (0 indicating very uncomfortable; 10 indicating very comfortable), please indicate what level of comfort you would feel if the following type of person became your relative by marriage (in-law):  A religious person	1= 0 – Very uncomfortable 2= 1 3= 2 4= 3 5= 4 6= 5 7= 6 8= 7 9= 8 10=9 11= 10 – Very comfortable
<b>FINAL DISPOSITIONS</b>		
sample	Which of the 2 samples respondents come from	1= SRC/Léger quota sample 2= CSRS convenience sample
weight18_BC	Weighting variable for SRC/Léger British Columbia subsample	Numeric value
weight12_USA	Weighting variable for SRC/Léger Washington & Oregon subsample	Numeric value