



Religion, Non-Belief, Spirituality and Social Behaviour among North American Millennials



**Report authored by
Sarah Wilkins-Laflamme**
19 September 2019

RELIGION, NON-BELIEF, SPIRITUALITY AND SOCIAL BEHAVIOUR AMONG NORTH AMERICAN MILLENNIALS

Report authored by Sarah Wilkins-Laflamme, University of Waterloo
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This report stems from the SSHRC-funded research project *Surveying Millennials' Nonreligious Homophily and Social Distance*, led by principal investigator Sarah Wilkins-Laflamme, assistant professor in the Department of Sociology and Legal Studies at the University of Waterloo. Collaborators on the project include Lori Beaman and Peter Beyer (University of Ottawa), Reginald Bibby (University of Lethbridge), Stephen LeDrew (Memorial University), Géraldine Mossière (Université de Montréal), Joel Thiessen (Ambrose University), and Steven Tomlins (Institute on Governance, Ottawa). Dr. Wilkins-Laflamme conducted statistical analyses with data collected in March 2019 from the Millennial Trends Survey. The results in this report from these statistical analyses address key topics of the research project, including current religious, spiritual and nonreligious identities and dynamics among young adults in Canada and the USA, friendship networks and homophily, as well as attitudes towards public religion and members of (non)religious and spiritual groups. Special thanks to the Survey Research Centre at the University of Waterloo (<https://uwaterloo.ca/survey-research-centre/>) for their key role in the survey data collection and cleaning.

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Section 1. Summary of Key Findings

1. Nearly half (44%) of the Canadian young adults in this survey selected one of the five “no religion” options provided (atheism, secular humanism, agnosticism, spiritual with no religion, or no particular preference); over a third (39%) of the American young adults did so.
2. Just over half (56%) of Canadian young adult respondents say they believe in God or a higher power, compared with just over two thirds (68%) in the USA.
3. Canada continues to be the most secular of the two countries, even among Millennials, on indicators of religious (un)affiliation, belief in God or a higher power, salience of belief, prayer, religious service attendance, reading scripture, making offerings to ancestors, online religious and spiritual activity, and religious and spiritual activity with friends.
 - Nevertheless, Canadian young adults do take part in some self-defined spiritual activities with a similar or even higher frequency than their USA counterparts, including mindfulness and meditation, yoga as well as outdoor nature activities.
 - Some spirituality indicators, such as the belief in a mysterious and connected natural world and universe as well as positive associations with the word “spirituality”, are also found among proportionally more young adults in Canada than in the USA.
 - Additionally, although Canada contains proportionally more nonreligious young adults, they are less engaged in organized and online nonreligious activities (with atheist, humanist and secularist organizations) than their American nonreligious counterparts.
4. Canada also appears on average to be a less discriminatory place when it comes to religious and spiritual beliefs as well as nonreligious worldviews, especially for non-believers and Christians.
5. 16% of Canadian and 12% of USA young adult respondents originally come from nonreligious households (where both parents, or the one parent in a single-parent household, have no religion).
 - The retention rate of this nonreligious identity for respondents as young adults is around 90% in both countries.



6. Although homophily trends remain present among young adult respondents and their social networks (close friends are more likely to resemble the respondent on (non)religious behaviour and sociodemographic characteristics), there now appears to be greater diversity among these networks than in previous generations. Take the example of endo/exogamy: less than half of Millennial respondents who do have a spouse, partner or significant other share this person's religion or ethno-racial background.
7. More young adults seem to favour public forms of religion when it comes to government employees wearing religious symbols or clothing, and less when it comes to tax exemptions for religious or faith groups.
8. When it comes to feelings towards (non)religions and spiritual traditions, young adult respondents on average have more negative associations with Islam in both Canada and the USA, and atheism in the USA.
 - They have more positive associations with spirituality, Christianity in general and yoga in both countries, and with Buddhism in Canada.

Section 2. Methodology: The Millennial Trends Survey

The Millennial Trends Survey (MTS) was administered online between 4-27 March 2019 in both English and French, by Sarah Wilkins-Laflamme at the University of Waterloo, Canada. The questionnaire contains a total of 69 questions on the respondent's sociodemographic characteristics, (non)religious and (non)spiritual affiliations, beliefs and practices, friendship networks as well as inclusivity attitudes. The complete MTS questionnaire and technical documentation can be found in Appendix A.

A total of 2,514 respondents (1,508 from Canada and 1,006 from the USA) aged 18-35 completed the 15-minute web survey. Respondents were recruited through Léger's panel of members (<http://leger360.com/en-ca/subscribeNow>) to complete the survey hosted by the University of Waterloo's Survey Research Centre (<https://uwaterloo.ca/survey-research-centre/>). Potential respondents were sent an e-mail invitation to complete the web survey, and then were sent reminders up to two times, if necessary.

The final response rate for the MTS was 6.5%: lower than the 10-15% response rates common for online surveys, mainly because of the additional recruitment efforts to fill some of the harder to reach quotas (notably young adult males with no university education). This survey was reviewed and received ethics clearance through the University of Waterloo's Research Ethics Committee (UW ORE #40223).

Representativeness of the sample

Age, gender, regional and education level quotas were applied during the initial random selection of respondents, and later monitored as responses came in to adjust further recruitment efforts and completes. Quota sizes were based on Statistics Canada Census and USA Census bureau American Community Survey data with regards to the size of young adult subpopulations, and are available in the MTS technical documentation in Appendix A.

Post-stratification weights were then created and applied to the statistical analyses in order to achieve greater young adult population representativeness on the variables of country of birth, household income, and race/ethnicity. These weights were based on Statistics Canada Census and USA Census bureau American Community Survey data with regards to the size of young adult subpopulations. Two weighting variables were generated based on young adult (18-35) population age, gender, Census region of residence, level of education, country of birth, household income and race/ethnicity parameters: one for the Canadian subsample, and one for the American subsample. These weighting variables were generated using a sequential iterative technique. Table 1 contains the sociodemographic breakdown of the Canadian and USA young adult MTS subsamples, once weighted.



Table 1: Sociodemographics of the Canadian and USA MTS subsamples

	Canada	USA
18-24 years old	41%	40%
25-29 years old	29%	28%
30-35 years old	30%	32%
Female	49%	48%
Male	50%	51%
Another gender	1%	1%
Atlantic Canada resident	6%	---
Quebec resident	22%	---
Ontario resident	39%	---
Canadian Prairies resident	20%	---
British Columbia resident	13%	---
Northeast USA resident	---	17%
Midwest USA resident	---	20%
South USA resident	---	38%
West USA resident	---	25%
Living in area with pop. < 50,000	18%	33%
Living with parent(s) or guardian(s)	37%	34%
Living in school/college/university residence	5%	7%
Cohabiting with (common-law) partner	19%	10%
Married and living with spouse	21%	34%
Sharing an apartment or house with roommate(s)	11%	8%
Living on own	11%	12%
Other living arrangement	1%	2%
Have at least one child	25%	41%
University degree	28%	27%
Student	31%	18%
Employed	58%	59%
Other primary activity	11%	23%
Born outside of Canada/USA	22%	16%
Non-White racial/ethnic background	32%	45%
English mother tongue	64%	86%
French mother tongue	20%	1%
Spanish mother tongue	1%	7%
Other mother tongue	15%	6%
Household income less than \$20,000	6%	9%
Household income \$20,000-\$59,999	24%	32%
Household income \$60,000-\$99,999	26%	26%
Household income \$100,000-\$199,999	34%	26%
Household income \$200,000 or more	10%	7%

Notes: N Canada = 1,508. N USA = 1,006. Percentages weighted to be representative of 18-35 Canadian and USA populations.

Section 3. (Non)Religious and (Non)Spiritual Belonging

Figure 1: “What, if any, is your religion?” respondents 18-35 years old, 2019

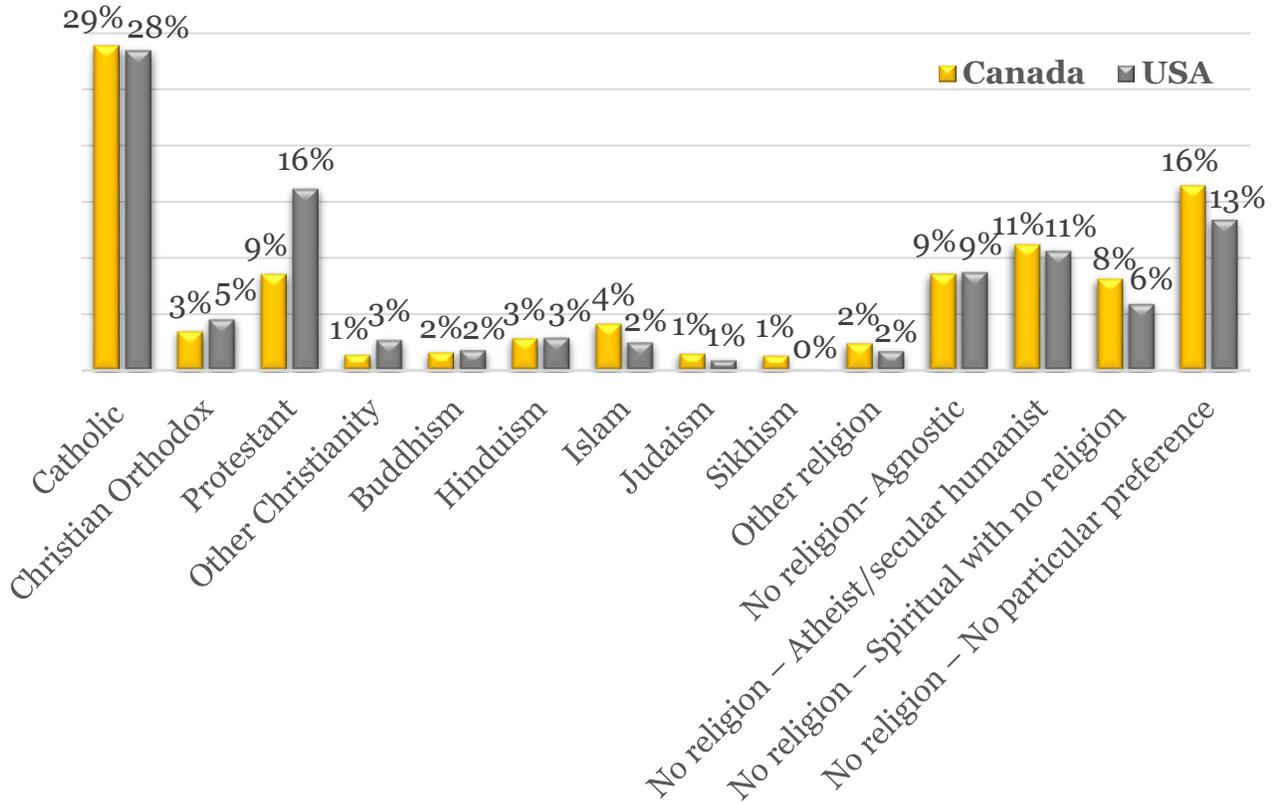
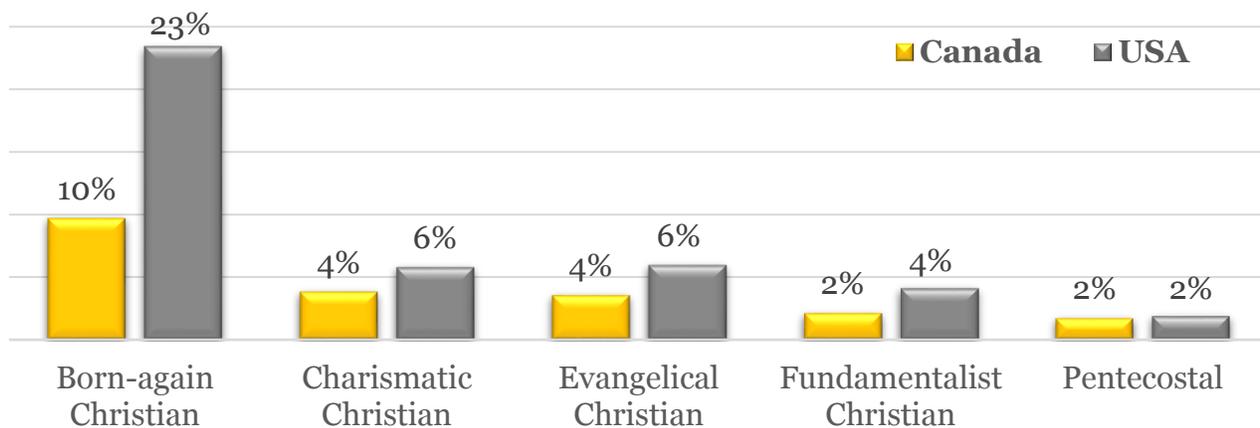


Figure 2: “Do you identify as (select all that apply),” respondents 18-35 years old, 2019



Source: Millennial Trends Survey. N Canada = 1,508; N USA = 1,006. Percentages weighted to be representative of 18-35 Canadian and USA populations.

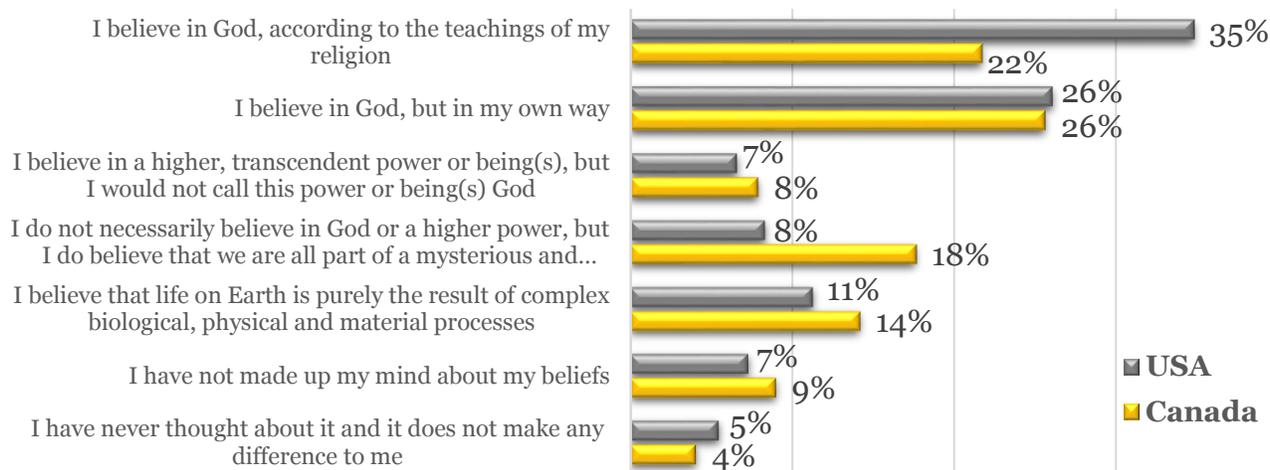


Key findings on (non)religious and (non)spiritual belonging from Figures 1 & 2

1. Nearly half (44%) of the Canadian young adults in this survey selected one of the “no religion” options provided; over a third (39%) of the USA young adults did so.
 - a. The millennial generation contains the highest rates of religious unaffiliation in both Canada and the USA.
 - b. Having no religion continues to be a slightly more popular option among young adults in Canada. However, this gap has narrowed between the USA and Canada among the millennial generation.
 - c. “No particular preference” is the most popular of the no religion options in both countries, followed by atheist/secular humanist, agnostic, and then spiritual with no religion.
2. Among the religiously affiliated young adults in this survey, a majority are from Christian denominations and traditions.
 - a. Just under 30% overall identify as Catholic;
 - b. 16% in the USA and 9% in Canada identify with a Protestant tradition;
 - c. 5% in the USA and 3% in Canada are Christian Orthodox;
 - d. and 3% in the USA and 1% in Canada are from another Christian tradition, denomination or group.
3. Overall, 36% of USA and 18% of Canadian young adult respondents identify as either a born-again Christian, charismatic Christian, evangelical Christian and/or fundamentalist Christian.
 - a. Born-again Christians are the most common among these categories in both countries, with 23% of USA and 10% of Canadian respondents identifying with this group.
4. 13% of Canadian and 10% of USA respondents identify with a religion other than Christianity, with Islam being the largest of these in the Canadian subsample, and Hinduism in the USA subsample.

Section 4. (Non)Religious and (Non)Spiritual Believing

Figure 3: “Which of the following statements would you say best applies to you?” respondents 18-35 years old, 2019



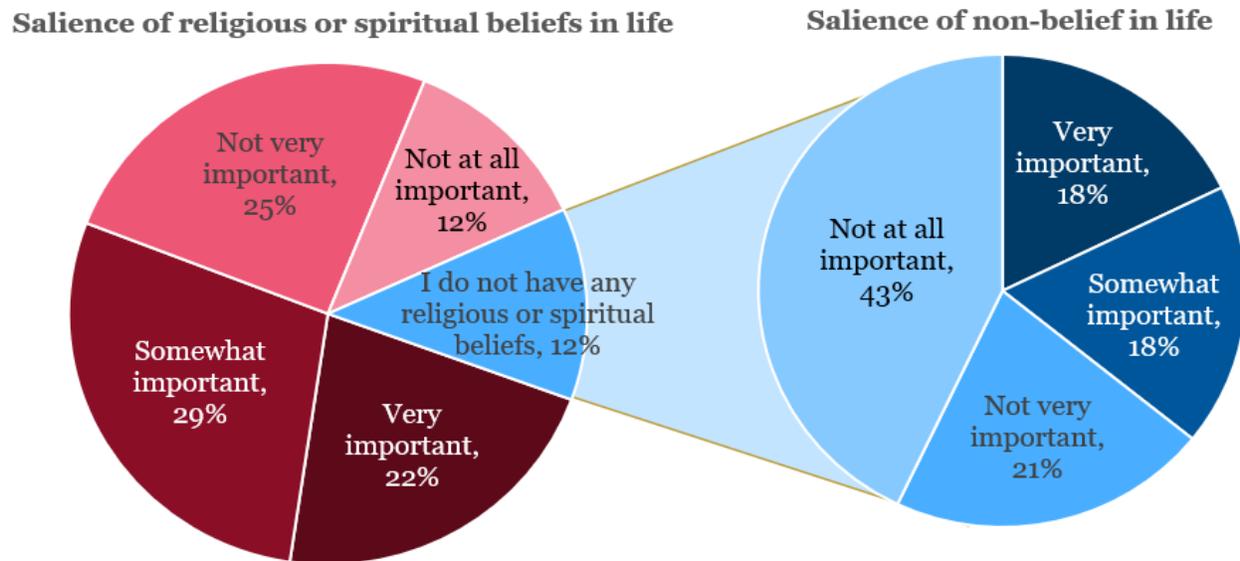
Source: Millennial Trends Survey. N Canada = 1,506; N USA = 1,006. Percentages weighted to be representative of 18-35 Canadian and USA populations.

Key findings on (non)religious and (non)spiritual believing from Figure 3

1. Just over two thirds (68%) of USA young adult respondents say they believe in God or a higher power, with belief in God according to the teachings of their religion being the most popular of these belief systems.
2. Just over half (56%) of Canadian young adult respondents say they believe in God or a higher power, with belief in God in the respondent’s own way being the most popular of these belief systems.
3. Among the four non-belief (do not believe in God or a higher power) categories respondents could choose from, the more material/scientific worldview that life on Earth is purely the result of complex biological, physical and material processes is the most popular category among USA respondents;
 - a. The mystery worldview that we are all part of a mysterious and connected natural world and universe is the most popular non-belief worldview among Canadian respondents.

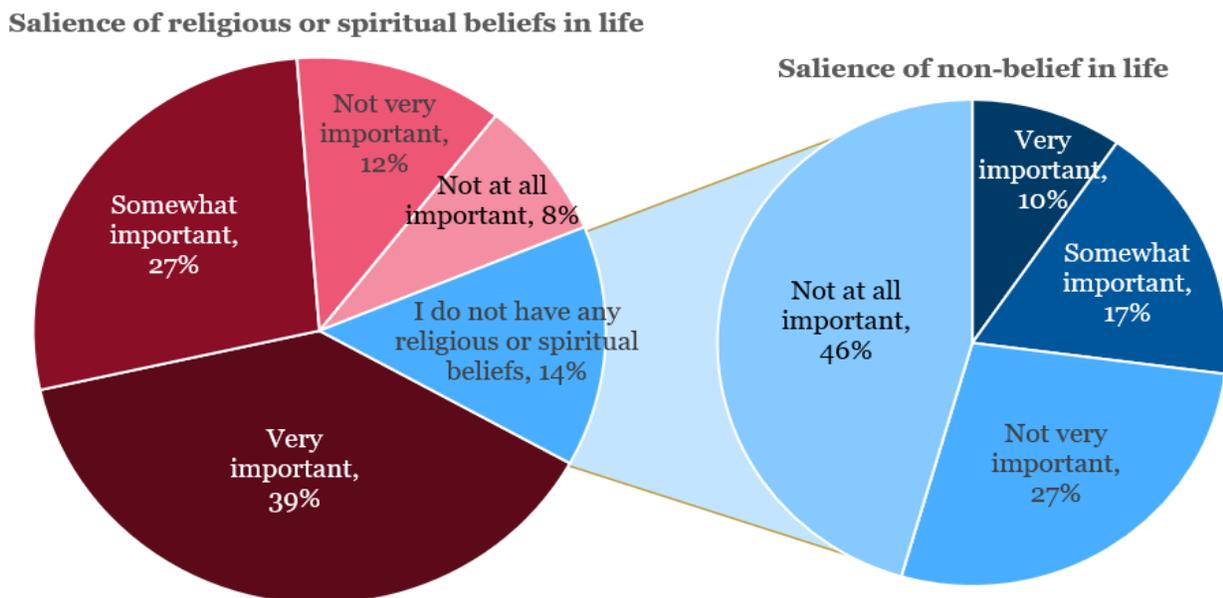


Figure 4: “How important are your/is not having any religious or spiritual beliefs to the way you live your life?” respondents 18-35 years old, Canada, 2019



Source: Millennial Trends Survey. N Canada = 1,507. Percentages weighted to be representative of the 18-35 Canadian population.

Figure 5: “How important are your/is not having any religious or spiritual beliefs to the way you live your life?” respondents 18-35 years old, USA, 2019

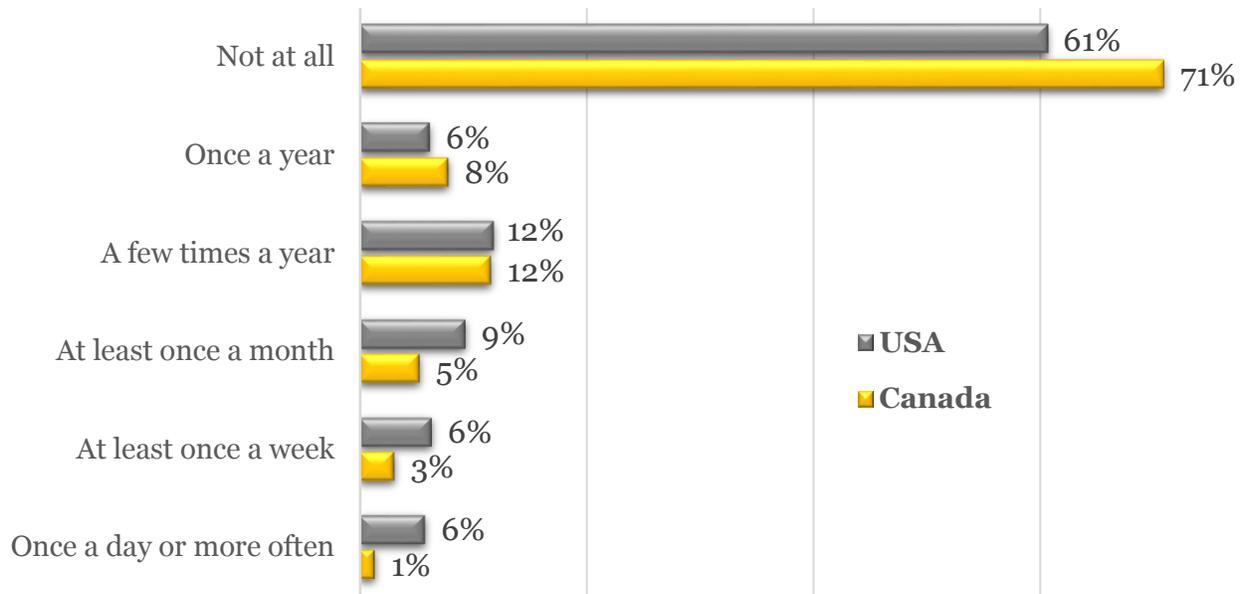


Source: Millennial Trends Survey. N USA = 1,005. Percentages weighted to be representative of the 18-35 U.S. population.

Key findings on (non)religious and (non)spiritual believing from Figures 4, 5 & 6

1. Among those USA and Canadian respondents who do have religious or spiritual beliefs, a majority consider these beliefs to be somewhat or very important in the way they lead their lives. This salience of beliefs is most pronounced in the USA.
 - a. Overall, 51% of Canadian respondents consider their religious or spiritual beliefs to be important in the way they lead their lives; 66% of USA respondents say the same.
 - b. In turn, 37% of Canadian and 20% of USA respondents say that their religious or spiritual beliefs are not very or not at all important to the way they live their lives.
2. 12% in Canada and 14% in the USA say they do not have any religious or spiritual beliefs.
 - a. Among these non-believing respondents, just over a third (36%) in Canada and just under a third (27%) in the USA say that their non-belief is somewhat or very important to the way they lead their lives.
3. Overall, a large majority of respondents in both countries say they have not experienced discrimination in the past 12 months due to their religious, spiritual or non-religious beliefs or views: 61% in the USA and 71% in Canada.
 - a. 13% of Canadian and 15% of USA non-believing respondents say they have experienced discrimination due to their non-religious views at least once in the past year;
 - b. 31% of Canadian and 45% of USA believing Christian respondents say they have experienced discrimination due to their beliefs at least once in the past year;
 - c. and 62% of Canadian and 56% of USA believing non-Christian respondents say they have experienced discrimination due to their beliefs at least once in the past year.

Figure 6: “In the past 12 months, how often have you personally experienced discrimination due to your religious, spiritual or non-religious beliefs or views?”, respondents 18-35 years old, 2019



Source: Millennial Trends Survey. N Canada = 1,495; N USA = 1,000. Percentages weighted to be representative of 18-35 Canadian and USA populations.

Section 5. (Non)Religious and (Non)Spiritual Behaviour

Figure 7: In the past year, practiced or took part in the following activities at least once a month, respondents 18-35 years old, 2019

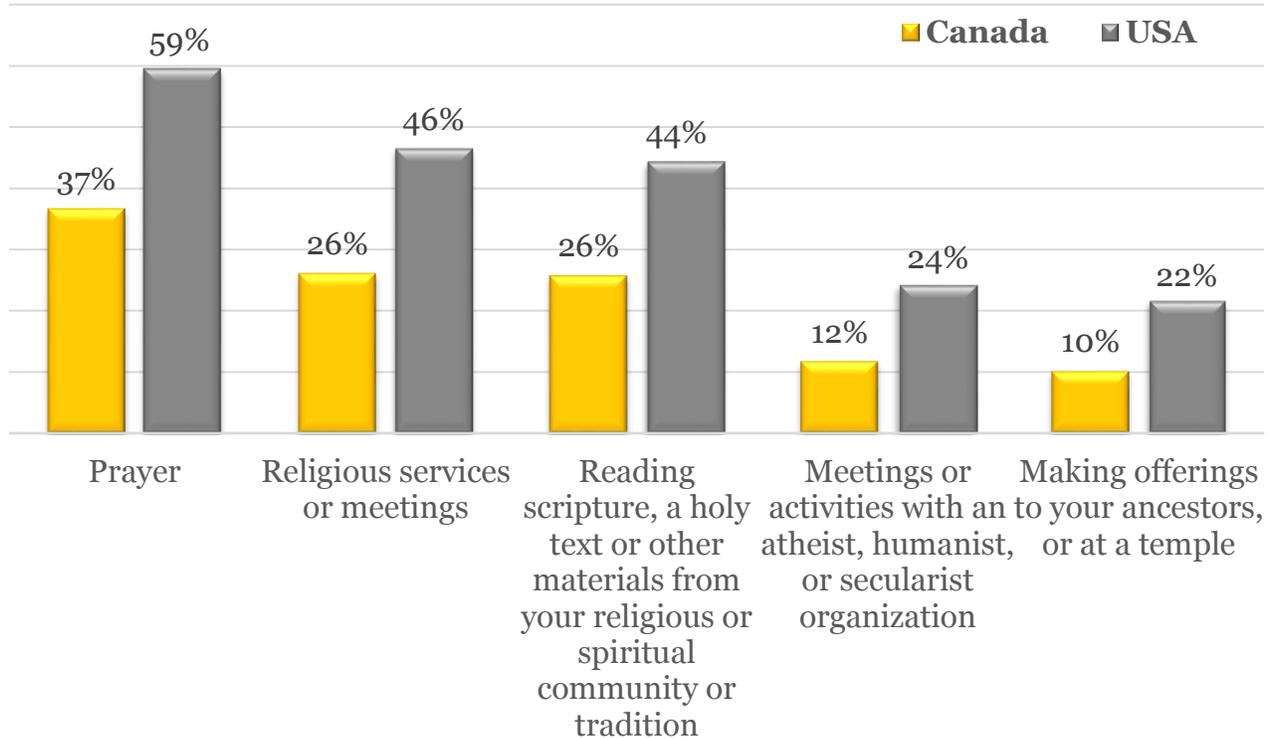
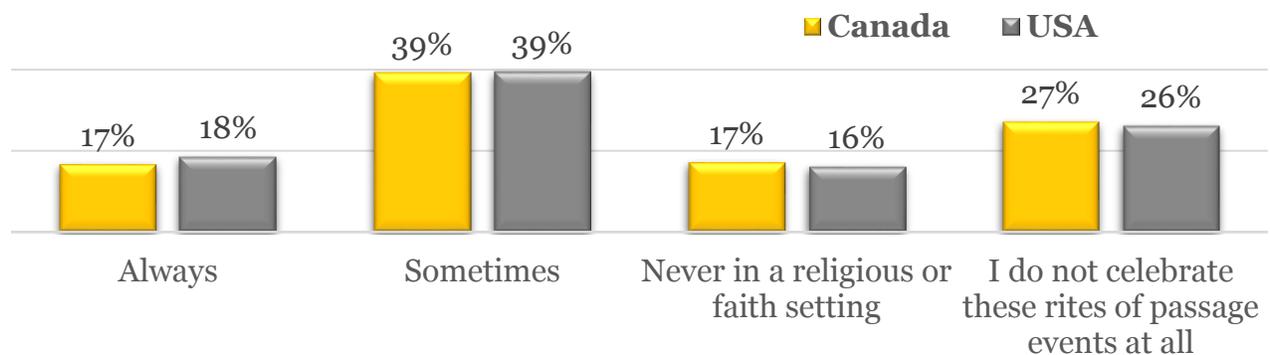


Figure 8: “How often have you ever celebrated, or plan to celebrate in future, your own rites of passage events with a religious or faith group (for example, marriage, birth/initiation/baptismal rites for child or funeral in a church, mosque, synagogue, temple or other religious or spiritual space)?” respondents 18-35 years old, 2019



Source: Millennial Trends Survey. N Canada = 1,499; N USA = 1,002. Percentages weighted to be representative of 18-35 Canadian and USA populations.



Key findings on (non)religious and (non)spiritual behaviour from Figures 7, 8 & 9

1. USA young adult respondents have consistently higher rates of religious and spiritual practice than their Canadian counterparts:
 - a. Over half (59%) pray at least once a month in the USA, compared with just over a third (37%) in Canada;
 - b. Almost half (46%) say they attend religious services or meetings at least once a month in the USA, as well as read scripture, etc. (44%), compared with just over a quarter (26%) in Canada for both activities;
 - c. Over a fifth (22%) in the USA make offerings to their ancestors or at a temple at least once a month, compared with 10% in Canada;
 - d. and even for organized nonreligious meetings and activities, monthly or more frequent participation rates are higher in the USA: 24%, compared with 12% in Canada.
2. Nevertheless, when it comes to the past or future celebration of rites of passage with religious or faith groups (for example, marriage, birth/initiation/baptismal rites for child or funeral), rates are similar among young adults in the USA and Canada:
 - a. Just under a fifth in both countries say they always celebrate their rites of passage in religious/faith settings;
 - b. Just over a third (39%) say sometimes;
 - c. Just under a fifth say never in a religious/faith setting;
 - d. and just over a quarter say they do not celebrate rites of passage events at all, either in a religious/faith setting or otherwise.
3. When it comes to stated future intentions for religious or spiritual practice and transmission, once again the USA stands out:
 - a. Over a third (39%) of USA respondents say they want to be more involved with a religious or faith group in the future, compared with just under a quarter (23%) in Canada;
 - b. and over half (51%) of USA respondents say they want to pass on their religious, spiritual or nonreligious beliefs to their children, compared with 41% in Canada.

Figure 9: Strongly agree or agree with the following statement, respondents 18-35 years old, 2019

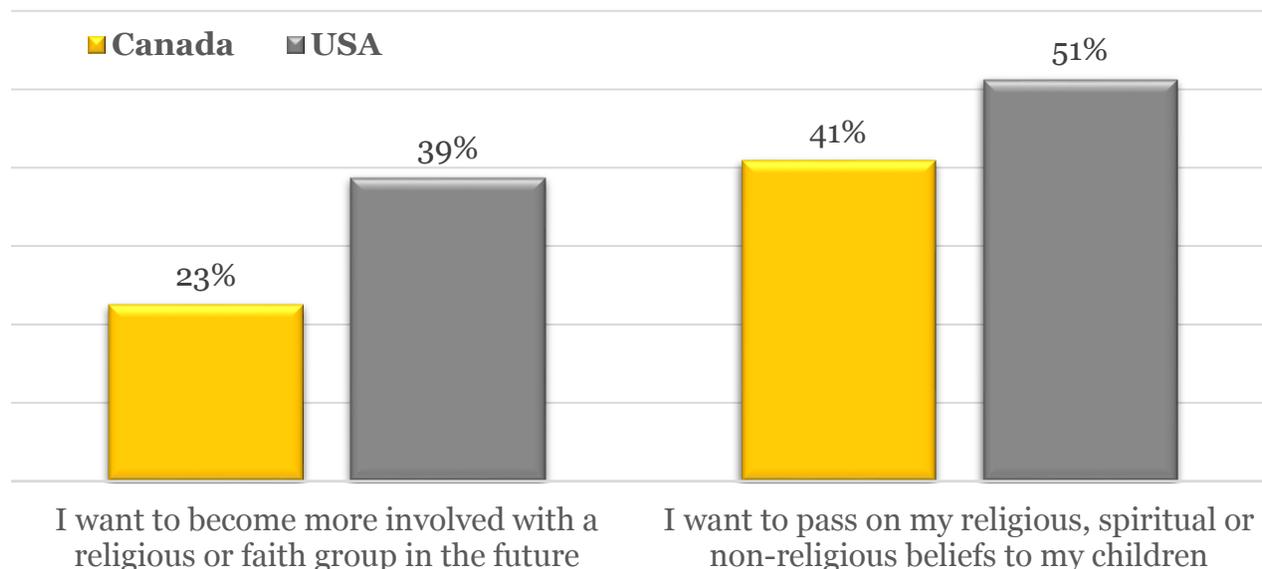
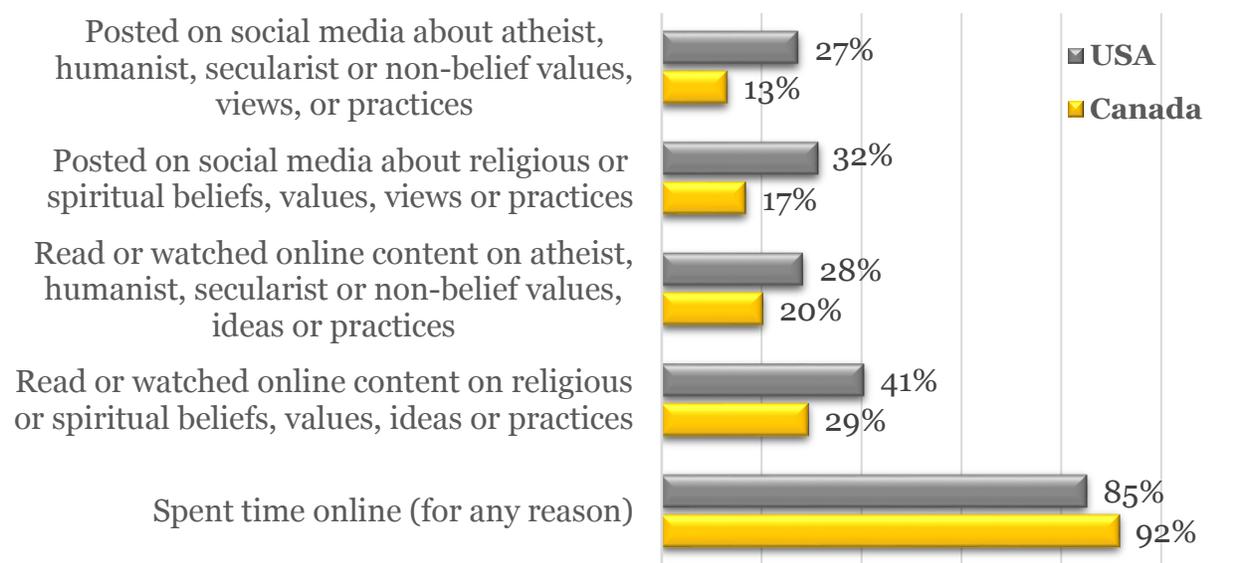


Table 2: Activities identified and defined as practiced spiritual activities by respondent, respondents 18-35 years old, 2019

	Canada	USA
Meditation, mindfulness and breathing activities	22%	14%
Yoga	14%	10%
Religious or spiritual practices (attending church, reading the Bible, indigenous spiritual practices, etc.)	12%	10%
Outdoor/nature activities	13%	7%
Prayer	8%	12%
Art, writing and dance	6%	4%
Making or listening to music	3%	2%
Rites of passage (baptisms, marriages, funerals)	3%	2%
Friends, family and relationships, including special events/parties	2%	2%
Brainstorming, thinking, or reading	2%	2%
Sports/workout	3%	1%
Volunteering, charitable giving, community participation, or service	2%	1%
Home/everyday activities (cooking, sharing on social media, organizing, video games, etc.)	1%	1%
Consumption of drugs or other substances	1%	1%
Travelling	1%	0%
Visit sacred sites	0%	0%
I did not take part in any spiritual activities in the past 12 months	52%	55%

Source: Millennial Trends Survey. N Canada = 1,508; N USA = 1,006. Percentages weighted to be representative of 18-35 Canadian and USA populations.

Figure 10: In the past year, did the following on the internet at least once a month, respondents 18-35 years old, 2019



Source: Millennial Trends Survey. N Canada = 1,508; N USA = 1,006. Percentages weighted to be representative of 18-35 Canadian and USA populations.

Key findings on (non)religious and (non)spiritual behaviour from Table 2 & Figure 10

1. This survey also aimed to capture less conventional (non)religious and (non)spiritual activities potentially practiced by young adults. In order to do so, respondents were first asked to list up to three of their group or individual activities, practiced at least once in the past 12 months, that they consider personal spiritual experiences according to the following definition: “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.”
 - a. Just over half of respondents in the USA (55%) and Canada (52%) said they did not take part in any spiritual activities so defined in the year prior to the survey.
 - b. *(continued on next page)*

Key findings on (non)religious and (non)spiritual behaviour from Table 2 & Figure 10 (continued)

- b. *(continued from previous page)* Among those who did identify at least one spiritual practice, those activities listed as examples in the survey question were the most commonly identified by respondents in both countries, including meditation, mindfulness and breathing activities (22% in Canada and 14% in the USA took part in these spiritual activities at least once a year), yoga (14% in Canada and 10% in the USA), outdoor nature activities (13% in Canada and 7% in the USA), and artistic creation (9% in Canada and 6% in the USA).
 - c. Prayer and other more conventional religious or spiritual practices were also among the most commonly identified by respondents.
 - d. Among those who did identify at least one spiritual activity, the average practice rate of this activity was once a week in both Canada and the USA.
 2. Respondents were also asked about their online religious, spiritual and nonreligious activities. Like with the more conventional religious and spiritual practices seen in Figure 7, USA respondents are generally more involved with religion, spirituality and nonreligion online than Canadian young adults:
 - a. 41% in the USA read or watch online content on religious or spiritual beliefs, values, ideas or practices at least once a month, compared with 29% in Canada;
 - b. 28% in the USA read or watch online content on atheist, humanist, secularist or non-belief values, ideas or practices at least once a month, compared with 20% in Canada;
 - c. 32% in the USA post on social media about religious or spiritual beliefs, values, views or practices at least once a month, compared with 17% in Canada;
 - d. and 27% in the USA post on social media about atheist, humanist, secularist or non-belief values, views, or practices at least once a month, compared with 13% in Canada.

Section 6. (Non)Religious and (Non)Spiritual Socialization

Figure 11: “When you were growing up as a child (between the ages of 5-12 years old), what was your mother’s/father’s primary religion?” respondents 18-35 years old, 2019

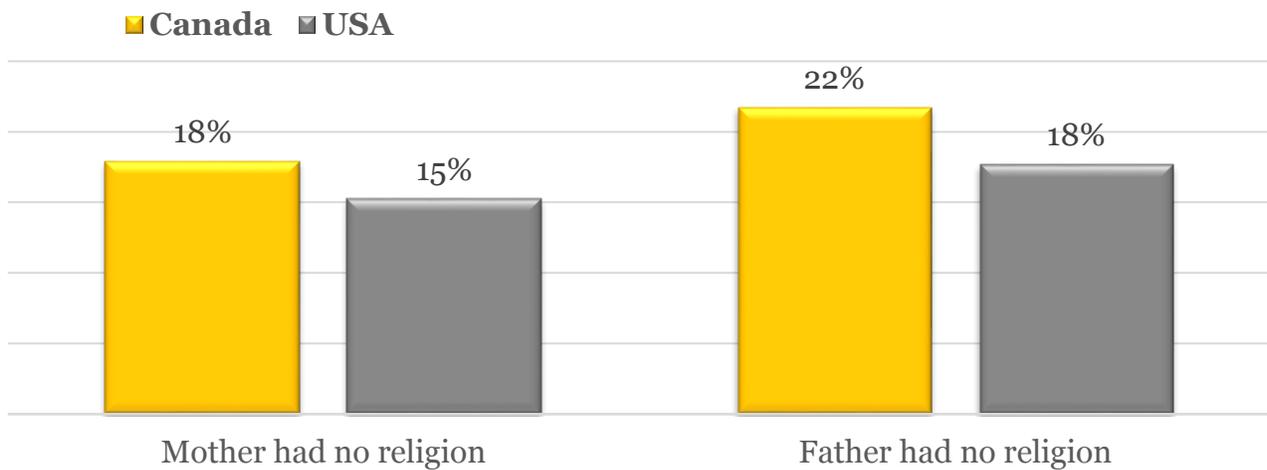
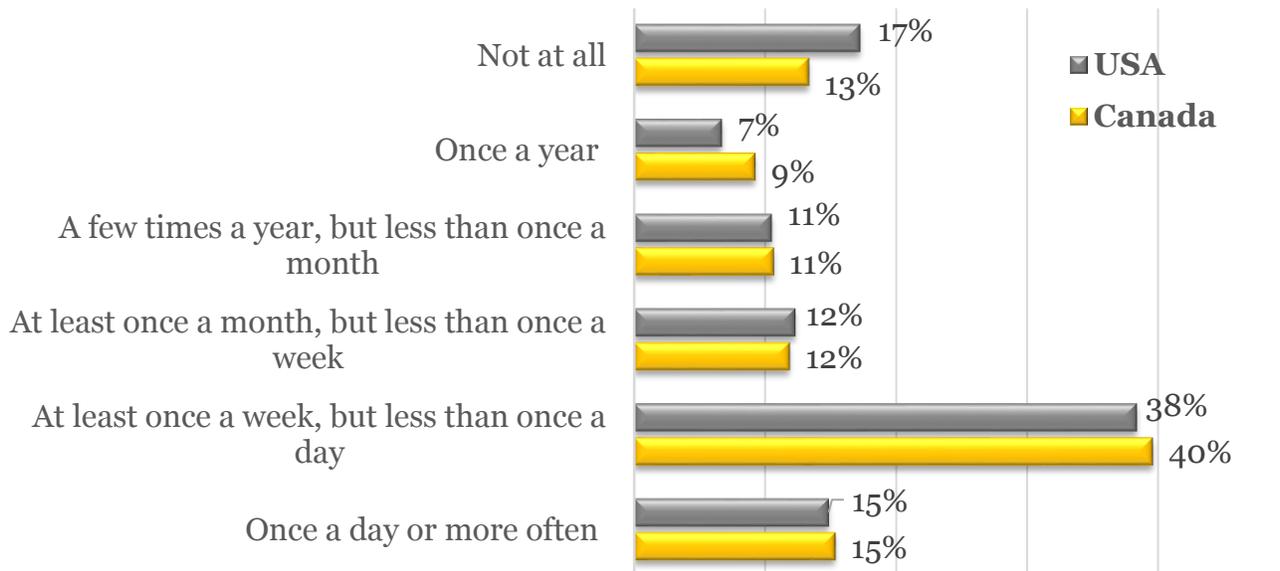


Figure 12: “Growing up as a child between the ages of 5-12 years old, how often on average did you receive some form of religious or spiritual education at school, at home, or at a place of worship?” respondents 18-35 years old, 2019



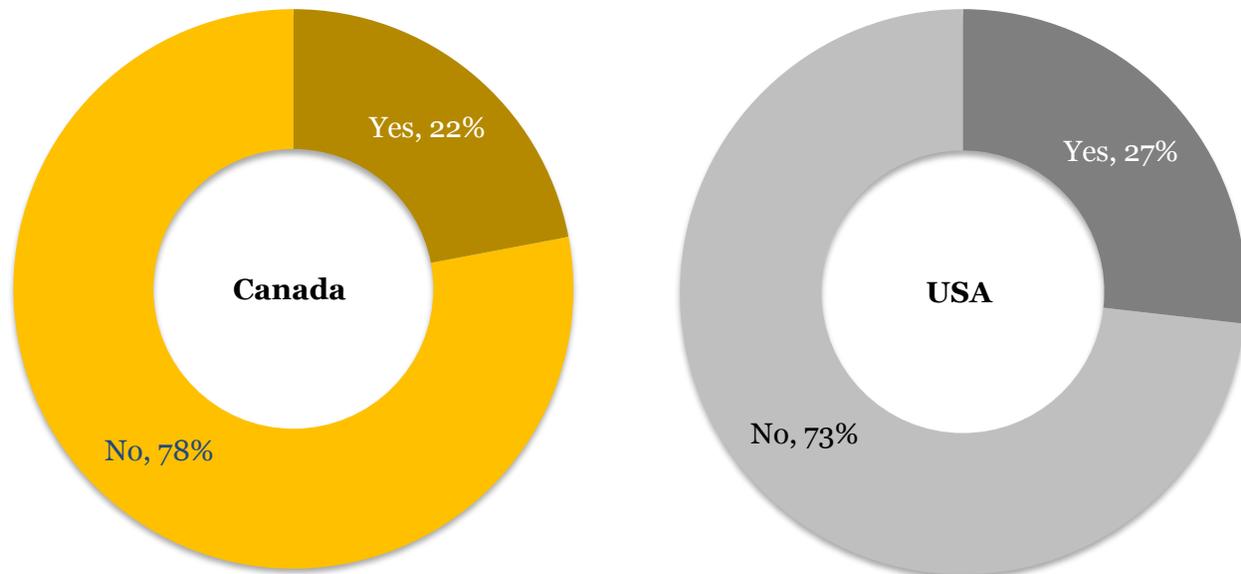
Source: Millennial Trends Survey. N Canada = 1,508; N USA = 1,005. Percentages weighted to be representative of 18-35 Canadian and USA populations.



Key findings on (non)religious and (non)spiritual socialization from Figures 11 & 12

1. Slightly more Canadian young adults grew up with a nonreligious mother (18%) or father (22%) than in the USA (15% and 18% respectively).
 - a. 16% of respondents in Canada and 12% in the USA grew up either with two nonreligious parents, or in a single-parent nonreligious household.
 - b. A vast majority of these respondents coming from a nonreligious household also identified as having no religion as young adults at the time of the survey: 89% in Canada, and 91% in the USA.
 - c. 63% of Canadian respondents and 69% in the USA who had two Catholic parents, or from a single-parent Catholic household, identified as Catholic themselves as young adults at the time of the survey.
 - d. 56% of Canadian respondents and 44% in the USA who had two mainline Protestant parents, or from a single-parent mainline Protestant household, identified with a mainline Protestant denomination themselves as young adults at the time of the survey.
 - e. 65% of Canadian respondents and 45% in the USA who had two evangelical Protestant parents, or from a single-parent evangelical Protestant household, identified with an evangelical Protestant group themselves as young adults at the time of the survey.
2. A majority of respondents in both Canada (55%) and the USA (53%) received some form of religious or spiritual education at school, at home, or at a place of worship at least once a week while growing up.
 - a. 40% of these religiously socialized Canadian respondents say they attend religious services at least once a month as young adults in the year prior to the survey. This rate rises to 64% in the USA.
 - b. 64% of Canadian respondents who received a religious or spiritual education less than once a week while growing up say they have no religion at the time of the survey. This rate reaches 54% in the USA.

Figure 13: “Was the school, college or university where you received your highest degree formally affiliated with a religious tradition or group when you were completing your studies (for example, Catholic high school, Christian university, etc.)?” respondents 18-35 years old, 2019



Source: Millennial Trends Survey. N Canada = 1,506; N USA = 1,005. Percentages weighted to be representative of 18-35 Canadian and USA populations.

Key findings on (non)religious and (non)spiritual socialization from Figure 13

1. Just over a quarter (27%) of USA respondents, and just under a quarter (22%) in Canada, received their highest degree from a faith-based school, college or university.
 - a. Among those with a university degree at the time of the survey, this rate reaches 33% in the USA, and 17% in Canada.
 - b. Among those who received their highest degree from a faith-based institution, 49% in Canada and 68% in the USA say they attend religious services or meetings at least once a month as young adults in the year prior to the survey.

Section 7. Homophily friendship trends among young adults

Table 3: Characteristics of 5 closest friends, respondents 18-35 years old, Canada, 2019

	Average number of 5 closest friends involved in a religious group or faith community
Respondent attends religious services at least once a month	2.3
Respondent attends religious services less than once a month	0.9
	Average number of 5 closest friends who are not religious at all
Respondent has no religious affiliation	2.7
Respondent is religiously affiliated	1.5
	Average number of 5 closest friends who belong to a non-Christian religion
Respondent is affiliated with a non-Christian religion	2.2
Respondent is affiliated with a Christian religion	0.6
Respondent has no religious affiliation	0.5
	Average number of 5 closest friends who are born outside of the country
Respondent is born outside of Canada	2.1
Respondent is born in Canada	0.6
	Average number of 5 closest friends who are from a different ethno-racial background than respondent
	1.2
	Average number of 5 closest friends who volunteer regularly for a non-profit group or event
Respondent volunteers at least once a month	1.7
Respondent volunteers less than once a month	0.7

Source: Millennial Trends Survey. N Canada = 1,372. Percentages weighted to be representative of 18-35 Canadian population.



Table 4: Characteristics of 5 closest friends, respondents 18-35 years old, USA, 2019

Average number of 5 closest friends involved in a religious group or faith community	
Respondent attends religious services at least once a month	1.9
Respondent attends religious services less than once a month	1
Average number of 5 closest friends who are not religious at all	
Respondent has no religious affiliation	2.2
Respondent is religiously affiliated	1.3
Average number of 5 closest friends who belong to a non-Christian religion	
Respondent is affiliated with a non-Christian religion	1.9
Respondent is affiliated with a Christian religion	0.6
Respondent has no religious affiliation	0.4
Average number of 5 closest friends who are born outside of the country	
Respondent is born outside of USA	1.2
Respondent is born in USA	0.6
Average number of 5 closest friends who are from a different ethno-racial background than respondent	
	1.3
Average number of 5 closest friends who volunteer regularly for a non-profit group or event	
Respondent volunteers at least once a month	1.4
Respondent volunteers less than once a month	0.6

Source: Millennial Trends Survey. N USA = 862. Percentages weighted to be representative of 18-35 USA population.

Key findings on homophily friendship trends among young adults from Tables 3 & 4 as well as Figure 14

1. The results in Tables 3 & 4 illustrate examples of homophily among young adult respondents' networks: more often than not, an individual's friends and acquaintances tend to resemble that individual in terms of sociodemographics, attitudes and behaviour. Individuals often choose friends and partners with similar values and behaviours to themselves from the available pool of people around them in their shared social environments, and friends and partners then tend to become more like each other as they spend time together.
 - a. Respondents attending religious services frequently have on average more close friends who are also involved with a religious group or faith community.
 - b. Nonreligious respondents are more likely to have nonreligious close friends.
 - c. Respondents who are affiliated with a religion other than Christianity also have on average more non-Christian close friends.
 - d. Respondents who are born outside of Canada or the USA have on average more close friends who were also born abroad.
 - e. Respondents who regularly volunteer also have on average more close friends who do the same.
2. In most of these cases, homophily trends in Canada seem to be a little bit more pronounced than those in the USA.
3. This said, there remains diversity among many millennial respondents' networks as well, more than in previous generations. For example, the results in Figure 14 indicate that less than half of respondents who do have a spouse, partner or significant other share this person's religion or ethno-racial background.
 - a. In Canada, there is less homogeneity in terms of partners' religion.
 - b. In the USA, there is less homogeneity in terms of partners' ethno-racial background.

Figure 14: “Think about your current spouse, partner or significant other, if you have one. Which of the following describes that person (select all that apply)?”, respondents 18-35 years old, 2019

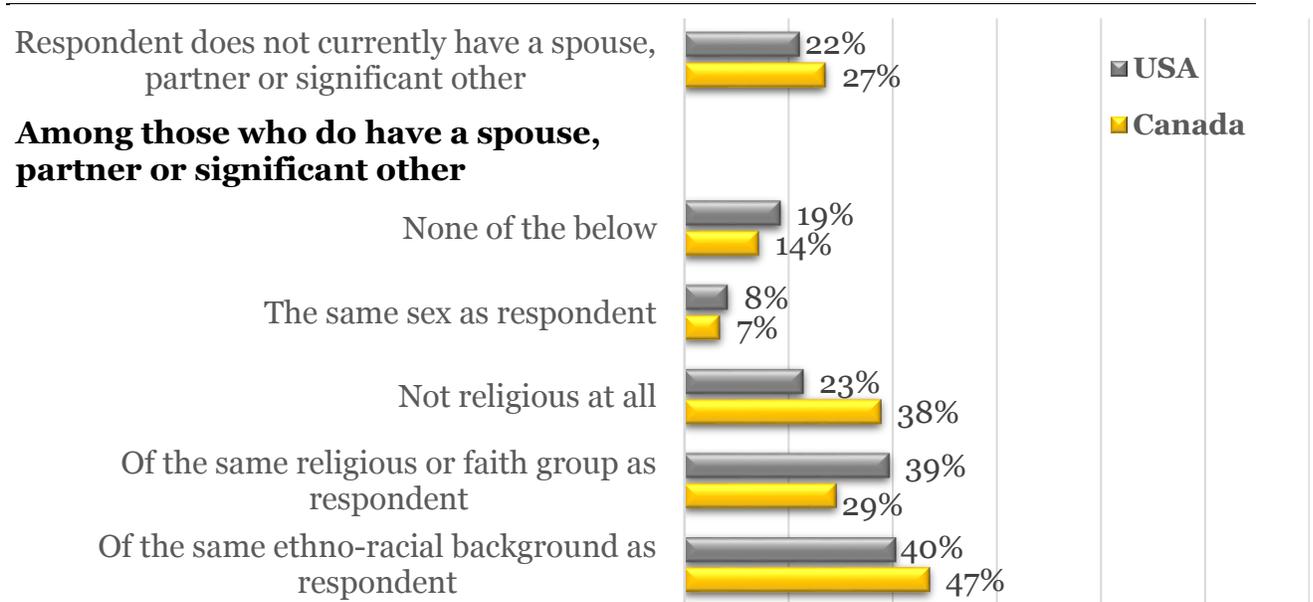
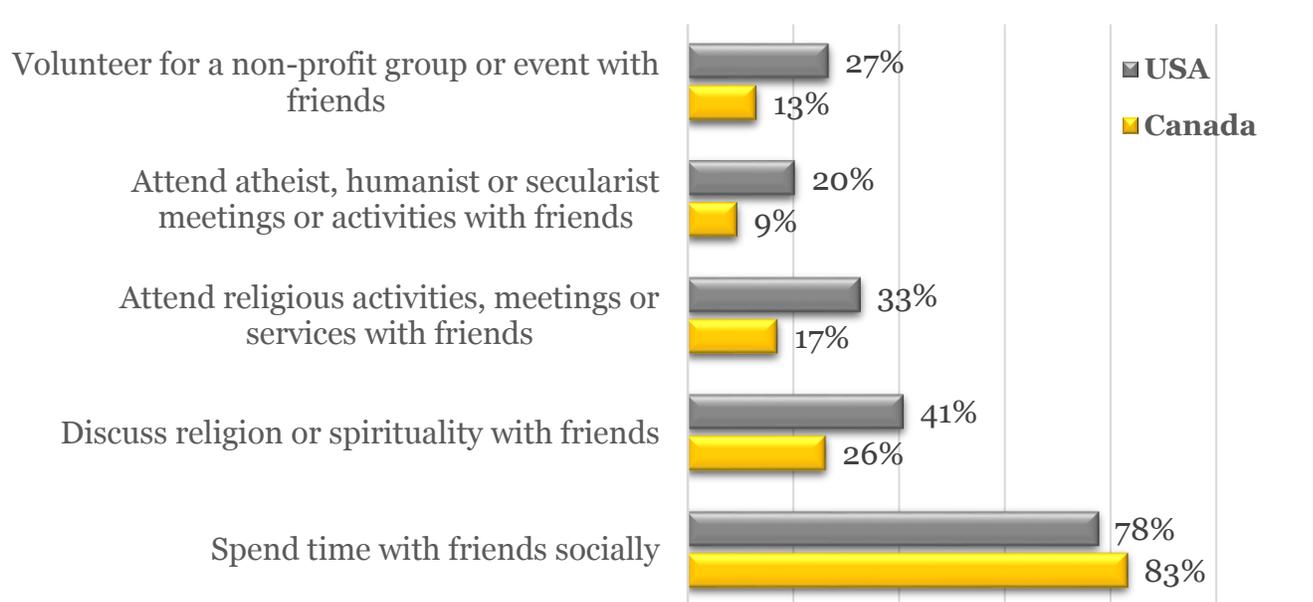


Figure 15: In the past year, did the following with friends at least once a month, respondents 18-35 years old, 2019



Source: Millennial Trends Survey. N Canada = 1,500; N USA = 1,000. Percentages weighted to be representative of 18-35 Canadian and USA populations.

Key findings on homophily friendship trends among young adults from Figure 15

1. A slightly higher proportion of Canadian young adults spend time with their friends at least once a month (83%) than those in the USA (78%).
2. Nevertheless, it is in the USA where higher proportions regularly engage religion, spirituality and nonreligion with their friends.
 - a. Nearly half (41%) of USA respondents discuss religion and spirituality with their friends at least once a month, compared with just over a quarter (26%) in Canada;
 - b. A third of USA respondents attend religious activities, meetings or services with their friends at least once a month, compared with less than a fifth (17%) of Canadians;
 - c. A fifth of USA respondents attend organized nonreligion meetings or activities with their friends at least once a month, compared with 9% in Canada;
 - d. and just over a quarter (27%) of USA respondents volunteer for non-profit groups or events with their friends at least once a month, compared with 13% in Canada.

Section 8. Attitudes towards (non)religion and (non)spirituality

Figure 16: “Government employees should be allowed to wear religious symbols or clothing while they are working, such as Christian cross, a turban (Sikh head covering), a kippah (Jewish head cap), or a hijab (Islamic headscarf)”, respondents 18-35 years old, 2019

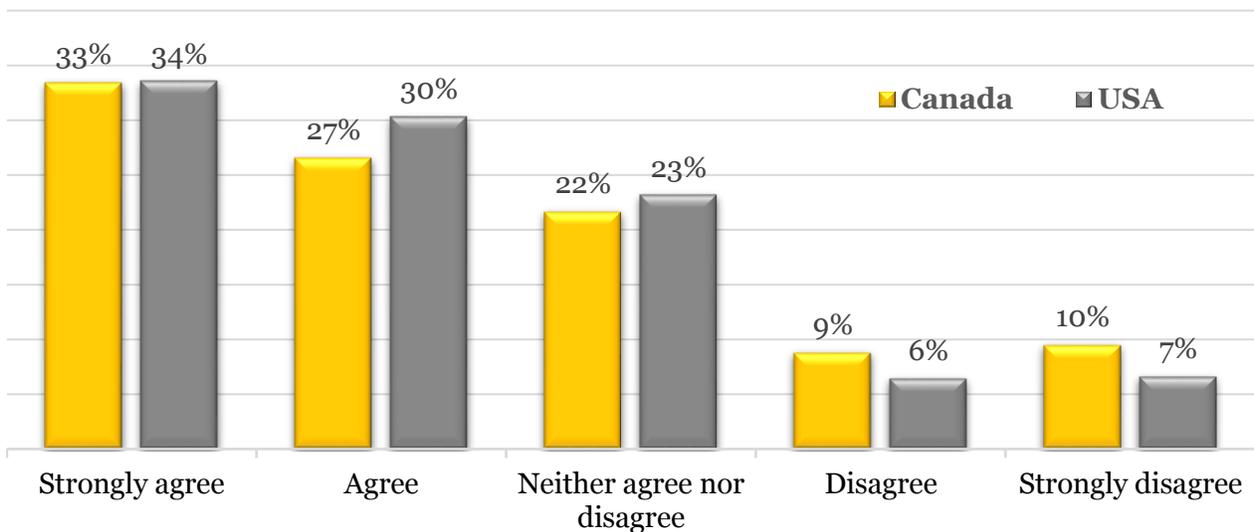
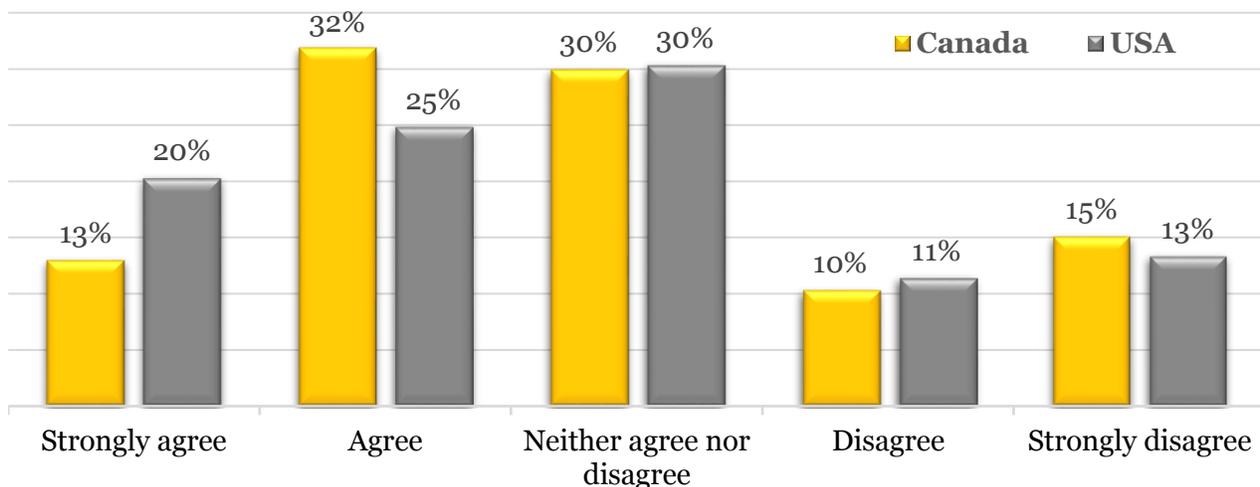


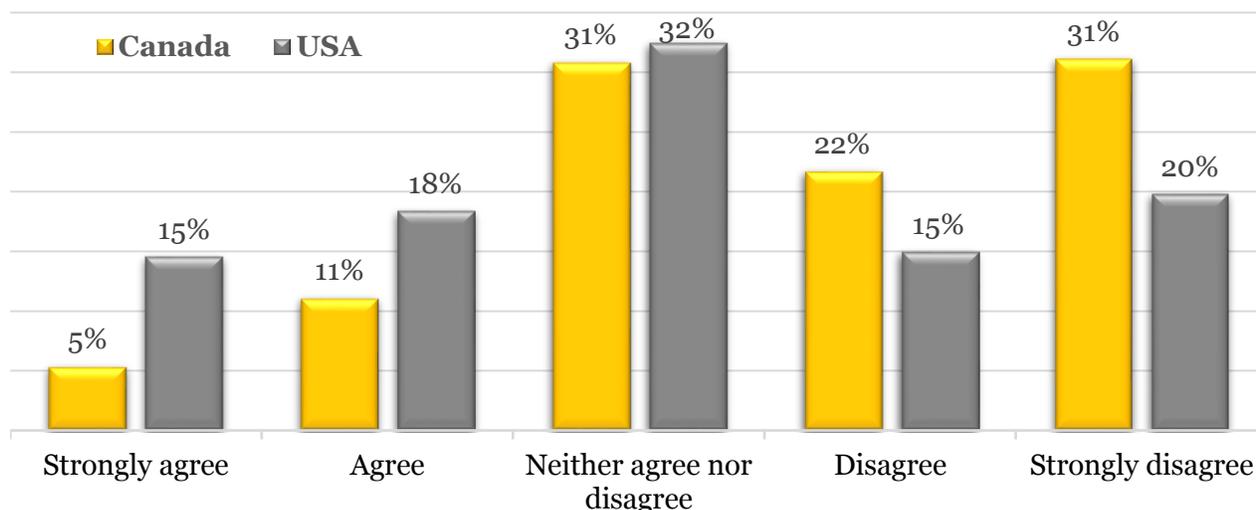
Figure 17: “Religious or faith groups should receive government subsidies to provide social services (for example, running immigrant settlement programs, soup kitchens and shelters for the homeless, educational programs, etc.)”, respondents 18-35 years old, 2019



Source: Millennial Trends Survey. N Canada = 1,501; N USA = 1,004. Percentages weighted to be representative of 18-35 Canadian and USA populations.



Figure 18: “Religious or faith groups should receive tax exemptions”, respondents 18-35 years old, 2019

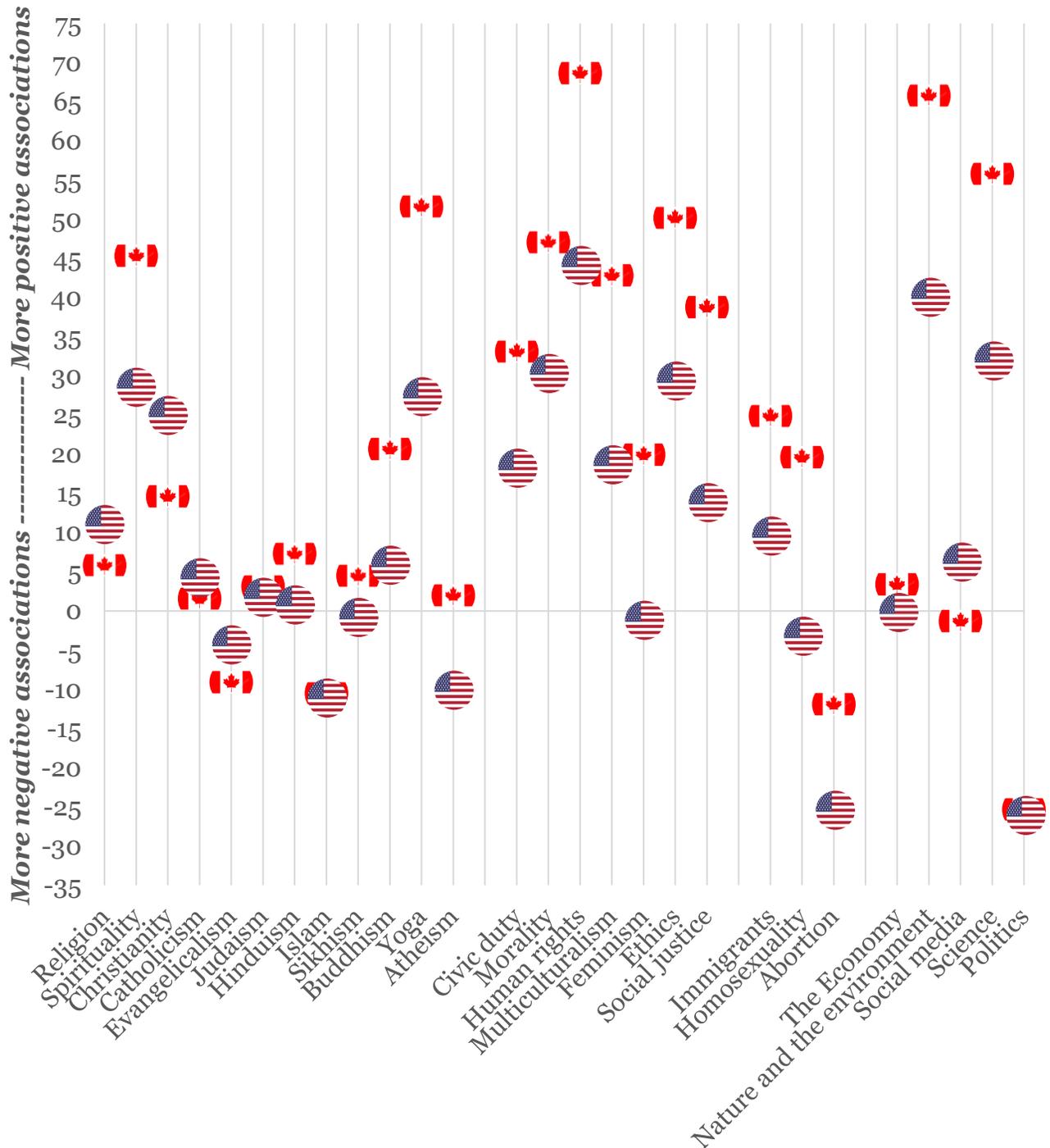


Source: Millennial Trends Survey. N Canada = 1,501; N USA = 998. Percentages weighted to be representative of 18-35 Canadian and USA populations.

Key findings on attitudes towards (non)religion and (non)spirituality from Figures 16, 17 & 18

1. In terms of attitudes towards public dimensions of religion in society, a majority of young adult respondents in both Canada (60%) and the USA (64%) agree or strongly agree that government employees should be allowed to wear religious symbols or clothing, and only 19% in Canada and 13% in the USA disagree or strongly disagree with this statement.
2. However, support for religious or faith groups receiving government subsidies for the social services they provide is not quite as high.
 - a. Just under half of respondents (45%) in both countries either agree or strongly agree with these subsidies, and a quarter disagree or strongly disagree.
3. The least support is reserved for religious or faith groups receiving tax exemptions.
 - a. Only 16% of Canadian and 33% of USA respondents agree or strongly agree with these tax exemptions.

Figure 19: Average feelings scores, “Select all words that generally have positive or negative associations or meanings for you”, respondents 18-35 years old, 2019

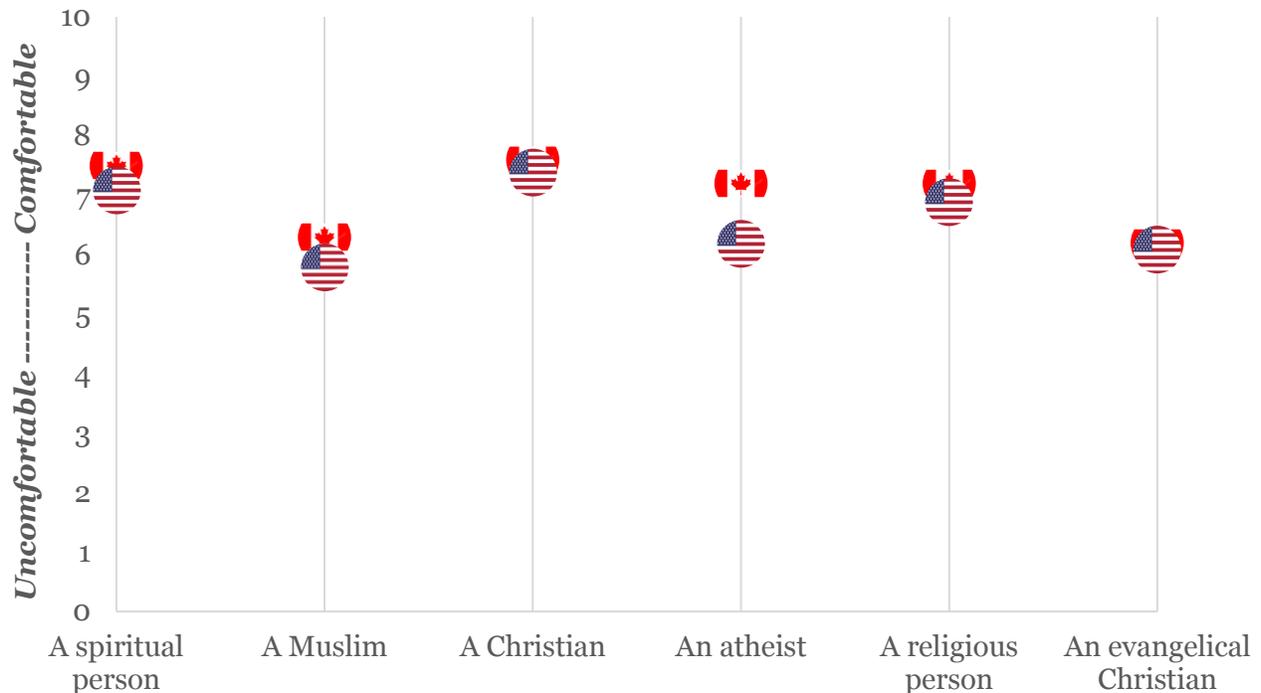


Source: Millennial Trends Survey. N Canada = 1,508; N USA = 1,006. Percentages weighted to be representative of 18-35 Canadian and USA populations.

Key findings on attitudes towards (non)religion and (non)spirituality from Figure 19

1. Out of a list of 27 words presented to respondents in random order (see horizontal x axis in Figure 19 for this list), respondents were asked to select which of these words have positive associations or meanings for them, and which have negative associations or meanings. Each word was then assigned a +1 for each 1% of respondents who selected it for positive associations; a -1 for each 1% of respondents who selected it for negative associations; and 0 for each 1% of respondents who did not select it at all. These points were then tallied to create this word's average feeling score in both the USA and Canada. For example, in the USA 16% of respondents indicated negative associations for "religion" (-16), 56% did not select this word for positive or negative associations (0), and 27% had positive associations with "religion" (+27) = total feeling score of +11 for "religion" in the USA.
2. In terms of the different (non)religions and spiritual traditions provided, most received feeling scores close to 0 (within the range of -9 to +9), indicating overall neutral feelings towards these traditions.
 - a. Exceptions to this include "spirituality" which for many, especially in Canada (+45), has positive connotations;
 - b. "Islam" received a substantial negative score in both Canada (-10) and the USA (-11);
 - c. As seen previously, "religion" received a positive score just above +10 in the USA, but only +6 in Canada;
 - d. and atheism received an overall negative score of -10 in the USA, but +2 in Canada.
3. Some words score much more positively than most (non)religions and spiritual traditions in both countries, including notably "human rights" and "nature and the environment."
4. Other words score much more negatively, including notably "abortion" in the USA and "politics" in both countries.

Figure 20: “On a scale from 0 to 10 (0 indicating very uncomfortable; 10 indicating very comfortable), indicate what level of comfort you would feel if the following type of person became your relative by marriage (in-law)”, respondents 18-35 years old, 2019



Source: Millennial Trends Survey. N Canada = 1,494; N USA = 1,000. Percentages weighted to be representative of 18-35 Canadian and USA populations.

Key findings on attitudes towards (non)religion and (non)spirituality from Figure 20

1. Respondents were also asked how comfortable (0 indicating very uncomfortable; 10 indicating very comfortable) they would feel if a member of a specific (non)religion or spiritual tradition were to become their relative by marriage (in-law).
2. Spiritual persons and Christians scored the highest on average (most comfort) in both the USA and Canada.
3. Muslims and Evangelicals in both Canada and the USA, as well as atheists in the USA, scored the lowest (least comfort).

Appendix A

Millennial Trends Survey Technical Documentation and Codebook



surveyresearchcentre | University of Waterloo

Millennial Trends Survey Final Technical Report

Prepared for:
Dr. Sarah Wilkins-Laflamme, University of Waterloo

April 29, 2019

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Millennial Trends Survey Fieldwork Summary

Web Survey in field: March 4 to March 27, 2019

Completed Surveys:	<u>2,514</u>	Outcome Rates - Total	
Canada	1,508	Contact Rate	99.7%
United States	1,006	Cooperation Rate	6.6%
		Response Rate	6.5%
Survey Length:	14 minutes	Outcome Rates - Canada	
		Contact Rate	99.7%
		Cooperation Rate	6.1%
		Response Rate	6.1%
		Outcome Rates - US	
		Contact Rate	99.9%
		Cooperation Rate	7.4%
		Response Rate	7.4%

For a detailed description of the outcome rate calculations, please see pages 14 and 15.

Research Acknowledgement

When acknowledging this research in any publications, please include the following statement (if you agree): "We are grateful to the Survey Research Centre at the University of Waterloo for the expert administration of the Millennial Trends web survey."

Section One: Study Description

Dr. Sarah Wilkins-Laflamme, Assistant Professor of Sociology and Legal Studies, University of Waterloo and her research team are interested in studying the impact of the Millennial generation on religious, spiritual and non-religious society in Canada and the United States. Specifically, the key research objectives are to determine:

1. What kinds of religion, spirituality and secularity are found among adult Millennials, and how these compare between Canada and the U.S.;
2. To what extent Millennial religious nones* friendship networks are homogeneously non-religious, or in other words are characterised by high levels of non-religious homophily, and how this compares to those from different faith backgrounds; and
3. The degree of social distance present between religious and non-religious 18-35 year olds, individuals of each group potentially developing negative feelings towards and entering into less daily interaction with those different from themselves in terms of their (non)religions, spiritualities and secularities.

** those who do not belong to any religious group or tradition*

Section Two: Methodology

The survey was conducted online starting on March 4, 2019 and was hosted for four weeks, closing on March 27, 2019. Participants were recruited using an online panel firm. The target group consisted of respondents in the U.S. and Canada, age 18-35. Quotas were established for region, gender and education level within each country. Tables 2.1 to 2.3 outline the quota groups and targets for the research.

The survey was available to be completed in English or French. The web survey was launched via an email invitation sent by the panel firm inviting members to the web survey who satisfied the country, age, gender and education level specifications. The invitation was followed up with up to two email reminders to identified panel members who had not yet completed the survey.

Table 2.1: Quota Groups – Age 18 to 24

Region	Age 18 - 24			
	Male		Female	
	Without university degree	With university degree	Without university degree	With university degree
Canada				
Atlantic Canada	19	3	17	4
Quebec	65	6	59	8
Ontario	103	13	91	21
Prairies	47	5	43	7
B.C.	<u>33</u>	<u>4</u>	<u>31</u>	<u>5</u>
TOTAL	267	31	241	45
U.S				
Northeast	33	5	32	7
Midwest	46	6	46	5
South	76	17	67	9
West	<u>48</u>	<u>5</u>	<u>43</u>	<u>6</u>
TOTAL	203	23	188	27

Table 2.2: Quota Groups – Age 25 to 29

Region	Age 25- 29			
	Male		Female	
	Without university degree	With university degree	Without university degree	With university degree
Canada				
Atlantic Canada	9	4	8	6
Quebec	36	13	30	18
Ontario	54	24	47	34
Prairies	30	10	25	14
B.C.	<u>20</u>	<u>8</u>	<u>17</u>	<u>12</u>
TOTAL	149	59	127	84
U.S				
Northeast	13	9	12	8
Midwest	19	10	18	11
South	37	11	36	16
West	<u>21</u>	<u>9</u>	<u>20</u>	<u>10</u>
TOTAL	90	39	86	45

Table 2.3: Quota Groups – Age 30 to 35

Region	Age 30 - 35			
	Male		Female	
	Without university degree	With university degree	Without university degree	With university degree
Canada				
Atlantic Canada	12	5	11	7
Quebec	45	16	41	23
Ontario	58	28	57	40
Prairies	32	12	29	16
B.C.	<u>21</u>	<u>10</u>	<u>20</u>	<u>14</u>
TOTAL	168	71	158	100
U.S				
Northeast	14	13	13	11
Midwest	24	10	21	14
South	41	16	36	18
West	<u>28</u>	<u>11</u>	<u>19</u>	<u>10</u>
TOTAL	107	50	89	53

Dispositions

Final disposition codes are adapted from the American Association of Public Opinion Research (AAPOR) list of standard codes for telephone surveys.

AAPOR standard definitions and response rate calculations can be found at:

http://www.aapor.org/AAPOR_Main/media/publications/Standard-Definitions2015_8theditionwithchanges_April2015_logo.pdf

Section Three: Survey Fieldwork

Overview

Data collection took place from March 4 to March 27, 2019 and resulted in a total of 2,514 completed web surveys; 1,508 among Canada panel members, 1,006 among US panel members.

A soft launch of the Millennial Trends Survey was successfully performed on March 4, 2019 with 560 email invitations distributed. After reviewing the completed survey data, a full launch began on March 5. Invitations were sent in batches to carefully monitor the study quotas. Potential respondents were sent an initial e-mail invitation to complete the web survey and were reminded up to two times, if necessary, to complete the survey. The panel firm sent new invitations every one to two days, adjusting the sample to the geographic, gender and age group quotas that remained open. A total of 41,125 unique invitations were sent; 26,716 to Canada panel members and 14,409 to US panel members. Contact details are outlined in Table 3.1.

Table 3.1: Contact Details

Date	# of invites	New Invite /Reminders
2019-03-04	560	Soft Launch
2019-03-05	570	Full launch
2019-03-06	830	New
2019-03-07 (am)	830	New
2019-03-07 (pm)	1180	New
2019-03-08 (am)	1121	New
2019-03-08 (pm)	1115	New
2019-03-09	1085	New
2019-03-10	1116	New
2019-03-11 (am)	892	New
2019-03-11 (pm)	1725	New
2019-03-13	1583	Reminders
2019-03-14	2916	Reminders
2019-03-15 (am)	2968	Reminders
2019-03-15 (pm)	1206	New (USA only)
2019-03-16 (am)	2753	Reminders
2019-03-16	481	New (USA only)
2019-03-17	6291	New (USA only)
2019-03-19	1130	New (USA only)
2019-03-20 (am)	3000	New/18-24 focus

2019-03-20 (pm)	3000	New/18-24 focus
2019-03-20 (pm)	1879	New (USA only)
2019-03-21 (am)	7578	New/18-24 focus
2019-03-22 (pm)	1229	New (USA only)
2019-03-22 (am)	1410	New/quotas left
2019-03-23	1291	New (USA only)
2019-03-24	726	New (USA only)
2019-03-25 (am)	176	New (USA only)
2019-03-25	593	New quotas left
2019-03-27	111	New quotas left

Panel members who clicked on the web survey link were classified into three groups, Completed, Dropouts and Screened out. Completed respondents are those who completed the full survey. Dropouts are respondents who clicked on the survey link but left the survey at some point without completing it. The majority of Dropouts occurred on the introduction page, which is typical behavior for most web surveys. The proportion of Dropouts is in line with other web surveys the SRC has conducted through panel firms. Screened out are respondents who did not meet the eligibility requirements. That is, those who do not meet the region, age, education, or gender requirements, or were screened out due to a full quota.

Table 3.2 shows the number of Completed surveys, Dropouts, respondents Screened Out and Speeders.

Table 3.2: Survey participation breakdown

	Total	Canada	US
Completed surveys	2,514	1,508	1,006
Drop outs*	324	168	156
Screened out	2,719	1,982	737

* For drop outs where the country question was not completed, the respondent drop out rate for each country is assumed to be the same proportion as survey invitations.

The target group consisted of Millennials age 18 to 35 across Canada (categorized by 5 regions: Atlantic Canada, Quebec, Ontario, Prairies, and BC), and the US (categorized by 4 regions; Northeast, Midwest, South, and West). Quotas were established for gender and University/Non-University degree within each country. Fourteen additional surveys were completed than was required by the overall quota specifications; eight within Canada and six within the US. This occurs when there is a respondent in the midst of completing the survey when the quota closes.

Table 3.3: Completed Surveys by Quota Group

	Quota	Total Completed Surveys	Difference
Total completes	2,500	2,514	+14
CA – Atlantic Canada AND No University			
Male			
18-24 years old	19	19	0
25-29 years old	9	9	0
30-35 years old	12	12	0
Female			
18-24 years old	17	18	+1
25-29 years old	8	9	+1
30-35 years old	11	11	0
CA – Atlantic Canada AND University			
Male			
18-24 years old	3	3	0
25-29 years old	4	4	0
30-35 years old	5	5	0
Female			
18-24 years old	4	6	+2
25-29 years old	6	6	0
30-35 years old	7	8	+1
CA – Quebec AND No University			
Male			
18-24 years old	65	65	0
25-29 years old	36	36	0
30-35 years old	45	45	0
Female			
18-24 years old	59	59	0
25-29 years old	30	30	0
30-35 years old	41	41	0
CA – Quebec AND University			
Male			
18-24 years old	6	6	0

25-29 years old	13	13	0
30-35 years old	16	16	0
Female			
18-24 years old	8	8	0
25-29 years old	18	18	0
30-35 years old	23	23	0
CA – Ontario AND No University			
Male			
18-24 years old	103	103	0
25-29 years old	54	54	0
30-35 years old	58	58	0
Female			
18-24 years old	91	92	+1
25-29 years old	47	47	0
30-35 years old	57	57	0
CA – Ontario AND University			
Male			
18-24 years old	13	13	0
25-29 years old	24	24	0
30-35 years old	28	28	0
Female			
18-24 years old	21	21	0
25-29 years old	34	34	0
30-35 years old	40	40	0
CA – Prairies AND No University			
Male			
18-24 years old	47	47	0
25-29 years old	30	30	0
30-35 years old	32	32	0
Female			
18-24 years old	43	43	0
25-29 years old	25	26	+1
30-35 years old	29	29	0
CA – Prairies AND University			
Male			
18-24 years old	5	5	0
25-29 years old	10	10	0
30-35 years old	12	13	+1
Female			
18-24 years old	7	7	0
25-29 years old	14	14	0
30-35 years old	16	16	0
CA – BC AND No University			

Male			
18-24 years old	33	33	0
25-29 years old	20	20	0
30-35 years old	21	21	0
Female			
18-24 years old	31	31	0
25-29 years old	17	17	0
30-35 years old	20	20	0
CA – BC AND University			
Male			
18-24 years old	4	4	0
25-29 years old	8	8	0
30-35 years old	10	10	0
Female			
18-24 years old	5	5	0
25-29 years old	12	12	0
30-35 years old	14	14	0
US – Northeast AND No University			
Male			
18-24 years old	33	34	+1
25-29 years old	13	13	0
30-35 years old	14	14	0
Female			
18-24 years old	32	32	0
25-29 years old	12	12	0
30-35 years old	13	13	0
US – Northeast AND University			
Male			
18-24 years old	5	5	0
25-29 years old	9	9	0
30-35 years old	13	13	0
Female			
18-24 years old	7	7	0
25-29 years old	8	8	0
30-35 years old	11	11	0
US – Midwest AND No University			
Male			
18-24 years old	46	46	0
25-29 years old	19	19	0
30-35 years old	24	24	0
Female			
18-24 years old	46	47	+1
25-29 years old	18	18	0

30-35 years old	21	21	0
US – Midwest AND University			
Male			
18-24 years old	6	6	0
25-29 years old	10	10	0
30-35 years old	10	10	0
Female			
18-24 years old	5	5	0
25-29 years old	11	11	0
30-35 years old	14	14	0
US – South AND No University			
Male			
18-24 years old	76	78	+2
25-29 years old	37	37	0
30-35 years old	41	41	0
Female			
18-24 years old	67	68	+1
25-29 years old	36	36	0
30-35 years old	36	36	0
US – South AND University			
Male			
18-24 years old	7	7	0
25-29 years old	11	11	0
30-35 years old	16	16	0
Female			
18-24 years old	9	9	0
25-29 years old	16	16	0
30-35 years old	18	18	0
US – West AND No University			
Male			
18-24 years old	48	48	0
25-29 years old	21	21	0
30-35 years old	28	28	0
Female			
18-24 years old	43	43	0
25-29 years old	20	20	0
30-35 years old	19	20	+1
US – West AND University			
Male			
18-24 years old	5	5	0
25-29 years old	9	9	0
30-35 years old	11	11	0
Female			

18-24 years old	6	6	0
25-29 years old	10	10	0
30-35 years old	10	10	0

Final Dispositions

A total of 41,125 panel firm members were invited by email to complete the online survey.

Overall, a total of 2,514 participants completed the survey. Table 3.4 outlines the final disposition codes given to each of the records processed. The Survey Research Centre uses American Association of Public Opinion Research (AAPOR) standard definitions for final dispositions and outcome rates.

Table 3.4: Final Dispositions

Dispositions		# of Records		
		Total	Canada	US
1.0 Interview		2,514	1,508	1,006
1.1	Completed survey	2,514	1,508	1,006
2.0 Eligible, "Non-Interview"		35,784	23,136	12,648
2.10*	Drop outs or partially-completed surveys with insufficient information	324	168	156
2.11	Explicit refusal	0	0	0
2.12	Implicit refusal - Did not log on to survey	35,460	22,968	12,492
Unknown Eligibility 3.0		108	90	18
3.3	Invitation returned undelivered	108	90	18
4.0 Non-Eligible		2,719	1,982	737
4.10*	Respondent screened out of sample – quota full or speeder	2,719	1,982	737
Total		41,125	26,716	14,409

* For drop outs and screen outs where the country question was not completed, the respondent drop out rate for each country is assumed to be the same proportion as survey invitations.

Outcome Rates – Total Sample

Possible Eligible Respondents

We assume that a proportion of all cases with unknown eligibility would be ineligible. Not Eligible, code 4.0 in the disposition table (Table 3.4), include: respondents who were screened out or belonged to a filled quota.

The proportion of not eligible (ne) respondents:

$$\frac{\text{ne}(4.0)}{1.0 + 2.0 + \text{ne}(4.0)} = \frac{2,719}{2,514 + 35,784 + 2,719} = \frac{2,719}{41,017} = 6.6 \%$$

6.7% of contacts were not eligible to complete this survey at the time of the online invitation. Therefore, 93.34% of unknown eligibility (disposition 3.0) may have been eligible (e). Of the 108 records classified as 'unknown eligibility', 101 may have been eligible businesses. These 101 records are included in calculating the outcome rates below.

Contact Rate (AAPOR CON2)

This measurement considers how successful the panel firm was at reaching each sample record and includes the proportion of unknown eligibility (3.0) that may be eligible. Overall, the contact rate for the survey is 99.7%.

$$\frac{1.1+2.10+2.11+2.12}{1.0+2.0 + e(3.0)} = \frac{2,514+324+0+35,460}{2,514 + 35,784 + 101} = \frac{38,298}{38,399} = 99.7\%$$

Cooperation Rate (AAPOR COOP1)

This measurement considers how likely it was that the person reached would attempt to complete the survey. The cooperation rate for the survey is 6.6%.

$$\frac{1.1}{1.1+2.10+2.11+2.12} = \frac{2,514}{2,514+324+0+35,460} = \frac{2,514}{38,298} = 6.6\%$$

Response Rate (AAPOR R3)

This measurement considers the number of eligible people who completed the survey. It includes the proportion of unknown eligibility (3.0) that may be eligible.

The overall response rate for the survey was 6.5%.

$$\frac{1.1}{1.1+2.10+2.11+2.12+e(3.0)} = \frac{2,514}{2,514+324+0+35,460+101} = \frac{2,514}{38,399} = 6.5\%$$

The same calculations have been used to determine the outcome rates for each country, and assumes for respondents not answering the country question that the drop out rate for each country is the same proportion as survey invitations. Table 3.5 presents the outcome rates for Canada and the US.

Table 3.5: Outcome Rates By Country

Outcome Rate	Canada	US
Contact Rate	99.7%	99.9%
Cooperation Rate	6.1%	7.4%
Response Rate	6.1%	7.4%

Section Four: Commentary

Overall, the data collection for the Millennial Trends Survey went well. The target number of completed surveys was achieved in four weeks, The quotas for all groups were met or exceeded.

The response rate, at 6.5%, was somewhat lower than the response rates the SRC typically experiences for web studies (10%-15%). Given the number of quota categories for the study, it became necessary during data collection to focus reminders and invitations on those records whose quotas were still open. As a result, most records received a single reminder (rather than two reminders), which made it necessary to send out a larger number of survey invitations in order to meet the study goals. Needing to send a larger number of survey invitations may have contributed to lower response rates. This factor, in combination with the different regions being surveyed, may account for the difference in response rate between this survey and the Pacific Northwest Social Survey.

Appendix A: Survey Tool

Information about the Research Study and Consent to Participate

Thank you for your interest in the Millennial Trends Survey! You are invited to participate in this study conducted by researchers at the University of Waterloo (Canada).

The online survey should take approximately 15 minutes to complete. We are not asking for money or selling anything. This research study is about better understanding social issues among Millennial birth cohorts in the United States and Canada (ages 18-35 years old). The survey includes questions on socio-demographics (age, gender, education, income category, and so forth), friendship networks, sociopolitical attitudes, and with a special focus on religion, spirituality, and non-belief.

Given the focus of the study and the kinds of questions the survey will ask, it is possible that some questions may cause you to feel upset or distressed, particularly if they cause you to recall negative experiences associated with religious or ethnic discrimination. Please remember that participation is voluntary, and you may choose not to answer any questions that you are not comfortable answering (with the exception of the first five socio-demographic questions that determine whether you qualify to participate in the survey). You may refuse to participate or you may end your participation in the survey at any time by exiting your web browser before clicking on the “submit” button at the end of the survey. If you exit the survey early, the data you provide will not be used in the study and will be destroyed. Given that the survey is anonymous, please note that once you have submitted your responses, it will no longer be possible to delete these responses, since the researchers will not know which responses are yours.

The data are being collected by the [Survey Research Centre \(SRC\)](#) at the University of Waterloo on behalf of the researchers. When information is transmitted over the internet, privacy cannot be guaranteed. There is always a risk your responses may be intercepted by a third party (e.g. government agencies, hackers). The researchers will not be collecting or using internet protocol (IP) addresses or other information which could link your participation to your computer or electronic device. The anonymous survey responses will be stored on a restricted access, secure server at the SRC for two years, and then made available to other researchers for download at the Association for Religion Data Archives (<http://www.thearda.com/>) for a minimum of 7 years.

If you are experiencing technical issues when completing the survey, please contact srcccinb@uwaterloo.ca or call 1-866-303-2822.

This study has been reviewed and received ethics clearance through the University of Waterloo’s Research Ethics Committee (UW ORE #40223). If you have questions for the Committee, please contact the Office of Research Ethics, at 1-519-888-4567 ext. 36005 or ore-ceo@uwaterloo.ca.

For all other questions about the study, please contact Dr. Sarah Wilkins-Laflamme from the Department of Sociology and Legal Studies, University of Waterloo at 1-519-888-4567 ext. 35187 or sarah.wilkins-laflamme@uwaterloo.ca.

By indicating your consent to participate in this survey, you are not waiving your legal rights or releasing the investigators or involved institutions from their legal and professional responsibilities.

PROGRAMMER: Information letter text (previous paragraphs) can appear in window in which participant can scroll up and down. Consent to participate button and robot test can appear below window, easily visible to respondent without scrolling if possible.

I consent to participate in this survey

[I am not a robot test here]

PROGRAMMER: ALL QUESTIONS SHOULD APPEAR ON A MOBILE DEVICE WITHOUT SCROLLING HORIZONTALLY. RESPONDENTS SEE QUESTION NUMBERS.

Q1

What is your age?

- 01 _____ **PLEASE RESTRICT TO 2 DIGITS. IF CURRENT AGE IS LESS THAN 18, OR MORE THAN 35, GO TO INELIGIBLE AGE**
- 02 Don't know **IF 02 OR NO RESPONSE, THE FOLLOWING MESSAGE IS TO APPEAR: "Your answer to this question is required to complete the survey. Please click "previous" to go back and provide an answer, or click "next" to continue." IF NEXT IS CLICKED, GO TO INELIGIBLE AGE. PLEASE SET UP LOGIC TO DETERMINE AGE QUOTAS (18-24; 25-29; 30-35).**

INELIGIBLE - AGE

CODE DISPOSITION AS "IA (Ineligible – Age)" SURVEY TO BE REDIRECTED TO LEGER SCREEN OUT URL (TO BE PROVIDED)

Q2

What is your gender?

- 01 Male
- 02 Female
- 03 Transgender
- 04 Agender
- 05 Gender-neutral
- 06 Other. Please specify: _____
- 07 Don't know **IF 07 OR NO RESPONSE, THE FOLLOWING MESSAGE IS TO APPEAR: "Your answer to this question is required to complete the survey. Please click "previous" to go back and provide an answer, or click "next" to continue." IF NEXT IS CLICKED, GO TO INELIGIBLE GENDER. QUOTAS ARE TO BE SET UP BASED ON GENDER (MALE, FEMALE; OTHER 03-06 TO BE ASSIGNED TO FEMALE QUOTA).**

INELIGIBLE - GENDER

CODE DISPOSITION AS "IG (Ineligible – Sex)" SURVEY TO BE REDIRECTED TO LEGER SCREEN OUT URL (TO BE PROVIDED)

Q3

In what country do you currently reside (primary residence)?

- 01 Canada
- 02 USA
- 03 Other **[GO TO INELIGIBLE REGION]**
- 04 Don't know

IF 04 OR NO RESPONSE, THE FOLLOWING MESSAGE IS TO APPEAR: "Your answer to this question is required to complete the survey. Please click "previous" to go back and provide an answer, or click "next" to continue." IF NEXT IS CLICKED, GO TO INELIGIBLE REGION.

Q3.1

- a) If Q3=01: In which province or territory do you currently reside (primary residence)?**
Drop down menu of all 10 provinces and 3 territories to select from, in alphabetical order

PROGRAMMER: THERE ARE QUOTAS BASED ON THE PROVINCES (Atlantic Canada, Quebec, Ontario, Prairies and BC). PLEASE SET UP LOGIC TO DETERMINE REGION BASED ON RESPONSE TO Q3.1a). IF NO RESPONSE, THE FOLLOWING MESSAGE IS TO APPEAR: "Your answer to this question is required to complete the survey. Please click "previous" to go back and provide an answer, or click "next" to continue." IF NEXT IS CLICKED, GO TO INELIGIBLE REGION. IF TERRITORY IS SELECTED, GO TO INELIGIBLE REGION.

- b) If Q3=02: In which state or territory do you currently reside (primary residence)?**
Drop down menu of all U.S. states and territories to select from, in alphabetical order

PROGRAMMER: THERE ARE QUOTAS BASED ON THE REGION (USA CENSUS REGIONS (NorthEast, MidWest, South and West). PLEASE SET UP LOGIC TO DETERMINE REGION OF RESPONDENT BASED ON RESPONSES TO Q3.1b). PLEASE SEE MAP IN PROJECT FOLDER. IF NO RESPONSE, THE FOLLOWING MESSAGE IS TO APPEAR: "Your answer to this question is required to complete the survey. Please click "previous" to go back and provide an answer, or click "next" to continue." IF NEXT IS CLICKED, GO TO INELIGIBLE REGION. IF TERRITORY IS SELECTED, GO TO INELIGIBLE REGION.

INELIGIBLE - REGION

CODE DISPOSITION AS "IR (Ineligible – Region)" SURVEY TO BE REDIRECTED TO LEGER SCREEN OUT URL (TO BE PROVIDED)

Q4

What is the highest level of formal education that you have completed?

- 01 Grade, primary or elementary school
- 02 High school or secondary school
- 03 Community college, CEGEP or trade apprenticeship
- 04 University with bachelor's or undergraduate degree, or teacher's college (B.A., B.Sc., B.Ed., etc.)

- 05 University with master's degree (M.A., M.Sc., M.Ed., MBA, M.Div., etc.)
- 06 University with doctorate (Ph.D., D.Sc., D.Ed., etc.)
- 07 Professional degree (D.D.S., D.M.D., D.V.M., J.D., LL.B., M.D., O.D., etc.)
- 08 Other. Please specify: _____
- 09 Don't know

IF 09 OR NO RESPONSE, THE FOLLOWING MESSAGE IS TO APPEAR: "Your answer to this question is required to complete the survey. Please click "previous" to go back and provide an answer, or click "next" to continue." IF NEXT IS CLICKED, GO TO INELIGIBLE EDUCATION.

PROGRAMMER: THERE ARE QUOTAS BASED ON THE LEVEL OF EDUCATION (NO UNIVERSITY 01-03 & 08; UNIVERSITY 04-07). PLEASE SET UP LOGIC TO DETERMINE EDUCATION OF RESPONDENT BASED ON RESPONSES TO Q4.

INELIGIBLE - EDUCATION

SURVEY TO BE REDIRECTED TO LEGER SCREEN OUT URL (TO BE PROVIDED)

QUOTA FULL

PROGRAMMER, PLEASE PROVIDE LOGIC TO DETERMINE IF QUOTA FOR AGE GROUP, GENDER, REGION AND EDUCATION LEVEL IS FULL. IF FULL, GO TO QUOTA FULL.

CODE DISPOSITION AS "QF (Quota Full)" SURVEY TO BE REDIRECTED TO LEGER QUOTA FULL URL (TO BE PROVIDED)

Q5

Was the school, college or university where you received your highest degree formally affiliated with a religious tradition or group when you were completing your studies (for example, Catholic high school, Christian university, etc.)?

- 01 Yes
- 02 No

Q6

What is your current household status? Please select all that apply.

- 01 Living with parent(s) or guardian(s)
- 02 Living in school/college/university residence
- 03 Cohabiting with (common-law) partner
- 04 Married and living with spouse
- 05 Sharing an apartment or house with roommate(s)
- 06 Living on my own
- 07 Do not have a primary residence at this time
- 08 Other. Please specify: _____

Q7

Please indicate the number of children you have.

- 01 None
- 02 1
- 03 2
- 04 3
- 05 4
- 06 5
- 07 6 or more children
- 08 Don't know

Q8

What type of community or city do you currently live in?

- 01 Metropolitan centre (city with estimated pop of 500,000 or greater)
- 02 Large urban centre (city with estimated pop 100,000 to 499,999)
- 03 Medium urban area (town with estimated pop 50,000 to 99,999)
- 04 Small urban area (town with estimated pop 5,000 to 49,999)
- 05 Rural village/area (estimated pop that is less than 5,000)

Q8.1.a (ASK If Q3= CODE 01)

What are the first 3 digits of your primary residence's postal code?

_____ **Restrict to 3 digits**

Q8.1.b (ASK If Q3= CODE 02)

What are the first 3 digits of your primary residence's ZIP code?

_____ **Restrict to 3 digits**

Q9

What is your current primary activity?

- 01 Full time paid work
- 02 Part time paid work
- 03 Looking for paid work
- 04 Homemaker or stay-at-home parent
- 05 Student
- 06 Parental leave
- 07 Long-term illness or disability
- 08 Volunteering or unpaid caregiving other than for own children
- 09 Other. Please specify: _____

Q10

In what country were you born?

- 01 Canada
- 02 USA
- 03 Other. Please specify: _____

Q11

In what country was your mother born?

- 01 Canada
- 02 USA
- 03 Other. Please specify _____
- 04 Don't know

Q12

In what country was your father born?

- 01 Canada
- 02 USA
- 03 Other. Please specify: _____
- 04 Don't know

Q13

What was the first language you learned during childhood and can still understand today?

- 01 English
- 02 French
- 03 Spanish
- 04 Other (please specify): _____

Q14

Which of the following best describes your ethno-racial background? (Select as many options as are appropriate):

- 01 Aboriginal/Indigenous: First Nations (including American Indian, Native American), Inuit (including Alaskan Inupiaq and Yupik), Métis, or non-Status Indian
- 02 Black (for example, African, Caribbean, Black North American)
- 03 Caucasian or White (for example, European, White North American, White Oceanic)
- 04 Chinese
- 05 Japanese
- 06 Korean
- 07 Latin American, Central American, South American (for example, Mexican, Brazilian, Chilean, Guatemalan, Venezuelan, Colombian, Argentinian, Salvadorian, Costa Rican)
- 08 South Asian (for example, East Indian, Pakistani, Sri Lankan)
- 09 Southeast Asian (for example, Vietnamese, Cambodian, Malaysian, Laotian, Filipino)
- 10 West Asian or Arab (for example, Egyptian, Saudi Arabian, Syrian, Iranian, Iraqi, Lebanese, Afghani, Palestinian)
- 11 Other. Please specify: _____

Q15

What is your best estimate of your total household income (income received by all household members, from all sources, before taxes and deductions, during the year ending December 31, 2018)?

- 01 Less than \$20,000
- 02 \$20,000 - \$39,999
- 03 \$40,000 - \$59,999
- 04 \$60,000 - \$79,999
- 05 \$80,000 - \$99,999
- 06 \$100,000 - \$149,999
- 07 \$150,000 - \$199,999
- 08 \$200,000 or more

SECTION 2

Q16

What, if any, is your religion? [respondent can select only one answer option; codes do not need to be consistent with previous PNSS survey]

- 01 Aboriginal/Indigenous spirituality
- 02 Buddhism
- 03 Chinese Religion (e.g. making offerings to ancestors)
- 04 Christianity - Catholic
- 05 Christianity - Eastern Orthodox
- 06 Christianity - Protestant. Please specify denomination or church:

- 07 Christianity - Other. Please specify tradition, group or church:

- 08 Hinduism
- 09 Islam
- 10 Judaism
- 11 Sikhism
- 12 Other religion. Please specify: _____
- 13 Multiple religions. Please specify: _____
- 14 No religion - Agnostic
- 15 No religion - Atheist
- 16 No religion - Secular humanist
- 17 No religion - Spiritual with no religion
- 18 No religion - No particular preference
- 19 No religion - Other. Please specify: _____

Q17

Which of the following statements would you say best applies to you?

- 01 I believe in God, according to the teachings of my religion
- 02 I believe in God, but in my own way
- 03 I believe in a higher, transcendent power or being(s), but I would not call this power or being(s) God
- 04 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
- 05 I believe that life on Earth is purely the result of complex biological, physical and material processes
- 06 I have not made up my mind about my beliefs
- 07 I have never thought about it and it does not make any difference to me

Q18

How important are your religious or spiritual beliefs to the way you live your life? Would you say they are:

- 01 Very important
- 02 Somewhat important
- 03 Not very important
- 04 Not at all important
- 05 I do not have any religious or spiritual beliefs

Q18.1 ASK if Q18=05

How important is not having any religious or spiritual beliefs to the way you live your life? Would you say it is:

- 01 Very important
- 02 Somewhat important
- 03 Not very important
- 04 Not at all important

Q19 ASK if Q16 response was 04, 05, 06, 07, 12, 13, 17, 18 or 19

Do you identify as (select all that apply):

- 01 A born-again Christian
- 02 A charismatic Christian
- 03 An evangelical Christian
- 04 A fundamentalist Christian
- 05 A Pentecostal
- 06 None of the above

Q20

When you were growing up as a child (between the ages of 5-12 years old), what was your mother's primary religion?

- 01 Aboriginal/Indigenous spirituality
- 02 Buddhism
- 03 Chinese Religion (e.g. making offerings to ancestors)
- 04 Christianity - Catholic
- 05 Christianity - Eastern Orthodox
- 06 Christianity - Protestant. Please specify denomination or church:

- 07 Christianity - Other. Please specify tradition, group or church:

- 08 Hinduism
- 09 Islam
- 10 Judaism
- 11 Sikhism
- 12 Other religion. Please specify: _____
- 13 No religion
- 14 Don't know

Q21

When you were growing up as a child (between the ages of 5-12 years old), what was your father's primary religion?

- 01 Aboriginal/Indigenous spirituality
- 02 Buddhism
- 03 Chinese Religion (e.g. making offerings to ancestors)
- 04 Christianity - Catholic
- 05 Christianity - Eastern Orthodox
- 06 Christianity - Protestant. Please specify denomination or church:

- 07 Christianity - Other. Please specify tradition, group or church:

- 08 Hinduism
- 09 Islam
- 10 Judaism
- 11 Sikhism
- 12 Other religion. Please specify: _____
- 13 No religion
- 14 Don't know

Q22

Growing up as a child between the ages of 5-12 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?

- 01 Once a day or more often
- 02 At least once a week, but less than once a day
- 03 At least once a month, but less than once a week
- 04 A few times a year, but less than once a month
- 05 Once a year or less often
- 06 Not at all

Q23

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?

	01 Once a day or more often	02 At least once a week, but less than once a day	03 At least once a month, but less than once a week	04 A few times a year, but less than once a month	05 Once a year	06 Not at all
a) Prayer						
b) Religious services or meetings						
c) Reading scripture, a holy text or other materials from your religious or spiritual community or tradition						
d) Meetings or activities with an atheist, humanist or secularist organization (such as American Atheists, Atheist Alliance International, Humanist Association of Canada, Sunday Assembly, etc.)						
e) Making offerings to your ancestors, or at a temple						
f) Volunteering for a non-profit group or event (religious or secular)						

Q24

In the past 12 months, how often on average did you do the following on the internet?

	01 Once a day or more often	02 At least once a week, but less than once a day	03 At least once a month, but less than once a week	04 A few times a year, but less than once a month	05 Once a year	06 Not at all
a) Spent time online (for any reason)						
b) Read or watched online content on religious or spiritual beliefs, values, ideas or practices						
c) Read or watched online content on atheist, humanist, secularist or non-belief values, ideas or practices						
d) Posted on social media (Instagram, Snapchat, Twitter, Facebook, YouTube, Reddit, etc.) about religious or spiritual beliefs, values, views or practices						

Q25

How often have you ever celebrated, or plan to celebrate in future, your own rites of passage events with a religious or faith group (for example, marriage, birth/initiation/baptismal rites for child or funeral in a church, mosque, synagogue, temple or other religious or spiritual space)?

- 01. Always
- 02. Sometimes
- 03. Never in a religious or faith setting
- 04. I do not celebrate these rites of passage events at all

Q26

For the purposes of this survey, a personal 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. List up to three group or private activities (i.e. yoga, mindfulness activities, meditation, outdoor nature activities, artistic creation, and so forth), if any, you took part in during the past 12 months that are personal spiritual experiences for you in this sense.

Spiritual activity 1: _____ (open answer)

Spiritual activity 2: _____ (open answer)

Spiritual activity 3: _____ (open answer)

01 I did not take part in any spiritual activities in the past 12 months

Q26.a.1 (if wrote an answer for spiritual activity 1): How often on average did you take part in *(text entered for spiritual activity 1)* (spiritual activity 1) in the past 12 months?

- 01 Once a day or more often
- 02 At least once a week, but less than once a day
- 03 At least once a month, but less than once a week
- 04 A few times a year, but less than once a month
- 05 Once in the past year

Q26.a.2 (if wrote an answer for spiritual activity 2): How often on average did you take part in *(text entered for spiritual activity 2)* (spiritual activity 2) in the past 12 months?

- 01 Once a day or more often
- 02 At least once a week, but less than once a day
- 03 At least once a month, but less than once a week
- 04 A few times a year, but less than once a month
- 05 Once in the past year

Q26.a.3 (if wrote an answer for spiritual activity 3): How often on average did you take part in *(text entered for spiritual activity 3)* (spiritual activity 3) in the past 12 months?

- 01 Once a day or more often
- 02 At least once a week, but less than once a day
- 03 At least once a month, but less than once a week
- 04 A few times a year, but less than once a month
- 05 Once in the past year

SECTION 3

Q27

Think about your 5 closest friends. Write down their first names or initials in the spaces provided below. If two or more of your friends have the same first name or initials, also include a distinct number at the end (for example, Mavis1, Mavis2, etc.). If you are uncomfortable giving the actual names/initials of your friends, you can instead provide made-up names for them.

1st friend: _____

2nd friend: _____

3rd friend: _____

4th friend: _____

5th friend: _____

Q27.1 [If entered at least one name in Q27]

Of the friends listed in Q27, please select those who you know are involved in a religious group or faith community. [PROGRAM SO THAT EACH OF THE FIVE NAMES PROVIDED IN Q27 SHOWS UP HERE. RESPONDENTS SHOULD BE ABLE TO CLICK ON AS MANY OF THEIR FRIENDS' NAMES THAT APPLY].

Q27.2 [If entered at least one name in Q27]

Of the friends listed in Q27, please select those who you know are not religious at all. [PROGRAM SO THAT EACH OF THE FIVE NAMES PROVIDED IN Q27 SHOWS UP HERE. RESPONDENTS SHOULD BE ABLE TO CLICK ON AS MANY OF THEIR FRIENDS' NAMES THAT APPLY].

Q27.3 [If entered at least one name in Q27]

Of the friends listed in Q27, please select those who you know belong to a non-Christian religion. [PROGRAM SO THAT EACH OF THE FIVE NAMES PROVIDED IN Q27 SHOWS UP HERE. RESPONDENTS SHOULD BE ABLE TO CLICK ON AS MANY OF THEIR FRIENDS' NAMES THAT APPLY].

Q27.4 [If entered at least one name in Q27]

Of the friends listed in Q27, please select those who you know were born outside of the country. [PROGRAM SO THAT EACH OF THE FIVE NAMES PROVIDED IN Q27 SHOWS UP HERE. RESPONDENTS SHOULD BE ABLE TO CLICK ON AS MANY OF THEIR FRIENDS' NAMES THAT APPLY].

Q27.5 [If entered at least one name in Q27]

Of the friends listed in Q27, please select those who you know are from a different ethno-racial background than you. [PROGRAM SO THAT EACH OF THE FIVE NAMES PROVIDED IN Q27 SHOWS UP HERE. RESPONDENTS SHOULD BE ABLE TO CLICK ON AS MANY OF THEIR FRIENDS' NAMES THAT APPLY].

Q27.6 [If entered at least one name in Q27]

Of the friends listed in Q27, please select those who you know volunteer regularly for a non-profit group or event. [PROGRAM SO THAT EACH OF THE FIVE NAMES PROVIDED IN Q27 SHOWS UP HERE. RESPONDENTS SHOULD BE ABLE TO CLICK ON AS MANY OF THEIR FRIENDS' NAMES THAT APPLY].

Q28

In the past 12 months, how often on average did you do the following with any of your friends (either those listed in Q27 or others)?

	01 Once a day or more often	02 At least once a week, but less than once a day	03 At least once a month, but less than once a week	04 A few times a year, but less than once a month	05 Once a year	06 Not at all
a) Spend time with them socially						
b) Discuss religion or spirituality with them						
c) Attend religious activities, meetings or services with them						
d) Attend atheist, humanist or secularist meetings or activities with them						
e) Volunteered for a non-profit group or event with them						

Q29

Think about your current spouse, partner or significant other, if you have one. Which of the following describes that person? The person is (select all that apply):

- 01 Of the same ethno-racial background as you
- 02 Of the same religious or faith group as you
- 03 Not religious at all
- 04 The same sex as you
- 05 I do not currently have a spouse, partner or significant other
- 06 None of the above

Q30

To what extent do you agree or disagree with the following statements or ideas?

	01 Strongly agree	02 Agree	03 Neither agree nor disagree	04 Disagree	05 Strongly disagree
a) Government employees should be allowed to wear religious symbols or clothing while they are working, such as a Christian cross, a turban (Sikh head covering), a kippah (Jewish head cap), or a hijab (Islamic headscarf).					
b) I want to become more involved with a religious or faith group in the future.					
c) I want to pass on my religious, spiritual or non-religious beliefs to my children.					
d) Religious or faith groups should receive tax exemptions.					
e) Religious or faith groups should receive government subsidies to provide social services (for example, running immigrant settlement programs, soup kitchens and shelters for the homeless, educational programs, etc.).					

Q31.

Please review this list and select all the words that generally have positive associations or meanings for you. You can select as many or as few as you wish.

[RANDOMIZE LIST; RESEARCHER DOES NOT NEED TO KNOW IN WHAT ORDER WORDS ARE SELECTED, ONLY IF THEY ARE SELECTED OR NOT]

Religion	Morality	Spirituality	Science
Evangelicalism	Immigrants	Islam	Buddhism
Catholicism	Christianity	Sikhism	Atheism
Judaism	Human rights	Nature and the environment	Social justice
Civic duty	Multiculturalism	Social media	Politics
The Economy	Hinduism	Yoga	Homosexuality
Abortion	Feminism	Ethics	

Q32.

Now, please review the words remaining on this list and select all those that generally have negative associations or meanings for you. You can select as many or as few as you wish.

[EXCLUDE THOSE SELECTED IN Q31 AND RANDOMIZE REMAINING LIST; RESEARCHER DOES NOT NEED TO KNOW IN WHAT ORDER WORDS ARE SELECTED, ONLY IF THEY ARE SELECTED OR NOT]

Religion	Morality	Spirituality	Science
Evangelicalism	Immigrants	Islam	Buddhism
Catholicism	Christianity	Sikhism	Atheism
Judaism	Human rights	Nature and the environment	Social justice
Civic duty	Multiculturalism	Social media	Politics
The Economy	Hinduism	Yoga	Homosexuality
Abortion	Feminism	Ethics	

Q33

On a scale from 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):

	0 Very uncomfortable	1	2	3	4	5	6	7	8	9	10 Very comfortable
a) A spiritual person											
b) A Muslim											
c) A Christian											
d) An atheist											
e) A religious person											
f) An evangelical Christian											

Q34

In the past 12 months, how often have you personally experienced discrimination due to your religious, spiritual or non-religious beliefs or views?

- 01 Once a day or more often
- 02 At least once a week, but less than once a day
- 03 At least once a month, but less than once a week
- 04 A few times a year, but less than once a month
- 05 Once a year
- 06 Not at all

End of survey *[insert submit radio button]*

Thank you for your participation!

If you would like to receive a copy of the results of this study, please contact Dr. Sarah Wilkins-Laflamme from the Department of Sociology and Legal Studies, University of Waterloo at 1-519-888-4567 ext. 35187 or sarah.wilkins-laflamme@uwaterloo.ca.

Once the data are collected and analyzed for this project, an initial summary report of the survey findings will be made available to study participants by September 2019. Further research findings will also be made available to the research community and the general public in peer-reviewed journal articles, blog posts and a book by 2022.

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