

The importance of religion for the children and parents

of Canada's northern territories

by Frank Jones¹

Abstract

Canada's first statistics on churchgoing children in the north reveal some striking contrasts. The rate of regular attendance (44%) is among the highest in Canada, though relatively low in the Yukon (22%) and high in the Northwest Territories (50%). Rates are highest among the Inuit (61%), followed by the North American Indian (34%) and other ethnicities (32%). About the same percentage of Anglican children attend services regularly (56%) as Catholic (52%) and other faiths (53%).

Children exposed to religion (either attend church at least once during the year, or who have at least one parent who attended at least monthly) comprise 67% of the children in the territories as a whole, 75% in the Northwest Territories, 39% in the Yukon. Some 86% of the Inuit children are religiously exposed, and 62% of the North American Indian children, and 50% of the non-native children. Some 9% of children with no religious affiliation have either a mother or father who attends church at least monthly.

After controlling for other factors, the children whose mothers received help from religious leaders are much more committed to religion than other children, for all of the groups examined. But children whose mothers received help from social service professionals were much less committed to religion than other children. Children with mothers who smoke are less committed to religion for all groups except the North American Indian.

In the north it is quite common for the mother to receive help from religious or spiritual leaders (26% did so in the year preceding the survey), especially if she attends church regularly (41%). The paper concludes with some policy implications for parents, religious and community leaders, and researchers.

How many children and their parents attend religious services regularly in the north?
How do church attendance rates compare with those in the south?
In what faith communities is religious commitment of children highest in each territory?
How many northern children are exposed to religion, either directly or through their parents?
What are the differences between the territories, and why do attendance rates differ?
What are the distinguishing characteristics of North American Indians, Inuit (or Eskimo), and other children who attend regularly? ... of regularly attending Anglicans, Roman Catholics and children of other faiths?
How many mothers depend on help received from social service and religious organizations?

These are the kinds of questions that interest not only many parents, but religious, school, government and community leaders as well. The support of religious organizations given for children and parents is of special interest to the native community in view of the residential schools issue and other problems such as reports of substance abuse among children in the north². Concerning participation in religion, one study suggests the Inuit in particular are a very

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² On the culture and issues of native peoples in the north, consult Alan D. McMillan, *Native peoples and cultures of Canada, an Anthropological overview*, 2nd edition, Douglas and McIntyre: Vancouver, 1995,

religious people, though in the absence of data on religious commitment one can have little more than impressions³. With the results of the National Longitudinal Survey of Children and Youth, however, we may at last describe and analyse religious commitment in the north and compare it with that in southern Canada. Moreover, this is the first survey in Canada which probed not only the religious commitment of children, but also that of each parent. This coverage allows measurement, for the first time in Canada, of family religious commitment indicators. It also gives an indication of the extent of help received by mothers from social service and religious organizations⁴.

The North in the Canadian Context

Canada's north is a vast territory stretching from Baffin Bay to the Yukon-Alaska border. Half of the children live in rural areas, and all areas are remote by southern standards. Up to now, the only comprehensive data on religion has come from the census, which documents affiliation with faith communities, not attendance. Census results suggest that religious commitment is relatively strong, compared with the provinces, in the Northwest Territories (because the percentage of population with no religious affiliation is relatively low) and weak in the Yukon. In 1991 Roman Catholics made up 38% of the population of the Northwest Territories, Anglicans 32% and other Christians 18% -- native religions comprised just 0.1%, and those with no religious affiliation 10.5%. The corresponding percentages for the Yukon were Roman Catholic, 20%, Anglican, 18%, other Christian, 28%, native religions, 0.6%, and no religious affiliation, 34%. The smaller Christian and Pentecostal denominations made the greatest gains in the 1980s – Appendix table 1.

Attendance rates for children under 12 are consistent with the distribution of the population with no religious affiliation. Children in the Northwest Territories are over-represented at church, when compared with the national average, while children in the Yukon are under-represented. For example, 32% (almost one in three) of the children in the Northwest Territories attend

chapters 9, 10 and 12; and R. Bruce Morrison and C. Roderick Wilson, eds., *Native peoples: The Canadian Experience*, 2nd edition, McClelland & Stewart: Toronto, 1995, especially part II on The Arctic, and part IV on The Western Subarctic. The Anglican Church web site www.anglican.ca/ministry/rs contains several resources on the residential schools issue, including "Residential schools, legacy and hope", *Ministry Matters*, Special Edition, Winter, 2000; "Sins of the Fathers", *Anglican Journal*, Special Issue, May, 2000; and *Restoring dignity: responding to abuse in Canadian institutions*, Law Commission of Canada. The language issue of the Inuit is studied in Jean-Philippe Chartrand, "Survival and adaptation of the Inuit ethnic identity: The importance of Inuktitut", in Bruce Alan Cox, ed., *Native people, native lands: Canadian Indians, Inuit and Metis*, Carleton University Press: Ottawa, 1998, pp. 242-55.

³ Frank Vallee observed high attendance rates in the Baker Lake region of the Northwest Territories.

"Few Kabloona [non-natives] anywhere in the Christian world go to their churches as much as do the Eskimos in this region. The average service lasts for one and a half hours and there are six services a week in the Anglican chapel, five a week in the Roman Catholic. A clergyman here would regard as a backslider an Eskimo who spent only about three or four hours a week in church.

This phenomenal church attendance is indicative of the heavy stress which the Eskimos place on the devotional side of religion, which includes not only attendance at church, but also reading of prayers and the Bible at home, abstinence from work and play on Sundays, the closing of dances with a prayer, and so on." Frank G. Vallee, "Religion of the Kabloona and Eskimo", in Stewart Crysdale and Les Wheatcroft, eds., *Religion in Canadian Society*, Macmillan: Toronto, 1976, pp. 155-56.

⁴ The questions on religious affiliation and attendance of children have only been asked in the 1994-95 National Longitudinal Survey of Children and Youth, and new children entering the survey in 1996-97, 1998-99 and 2000-01.

weekly, compared with 23% in Canada, a nine percentage point difference – Chart 1. The Northwest Territories weekly rate exceeds that of all provinces west of New Brunswick. In the Yukon only 14% of children attend weekly, nine points less than the Canadian average. Only Quebec has a lower weekly rate, 9%. A similar regional pattern is to be observed for the regular attendees, the children attending at least monthly. The regular attendance rate is 50% in the Northwest Territories compared with 36% for Canada, though only 22% in the Yukon. The rate is 44% for both territories.

Church attendance in faith and ethnic communities

Child attendance varies widely in the north by both faith community and ethnic origin, especially ethnic origin.

Regarding faith community, almost all children affiliated with a religion are Christian, and the Roman Catholics and Anglicans far outnumber those affiliated with any other denomination, in both territories.⁵ In the Northwest Territories the rates are highest among Anglicans (62%), followed by Catholics (56%), and other Christians (55%) – Chart 2. In the Yukon the order is reversed: rates are highest among other Christians (48%), followed by Catholics (37%), and Anglicans (25%). For both territories taken together, the rate is highest for Anglicans (58%), followed by other Christians (54%) and Catholics (37%).

In all three religious groups both the weekly and monthly attendance rates are higher in the Northwest Territories than in the Yukon. The difference is greatest for weekly attending Anglican children, 38% in the Northwest Territories, and 10% in the Yukon, a 28 percentage point difference. At the other extreme, the difference is only 7 points for weekly attending other Christians, and negligible for monthly attending other Christians.

Ethnic groups differ widely in their commitment to church in the north. In the Northwest Territories regular attendance rates are highest among the Inuit children (61%), followed by the North American Indian (49%), and non-native children (37%) - Chart 3. In the Yukon, in contrast, the non-native children are much more likely to attend church regularly (25%) than the North American Indian children (13%). (The Inuit population in the Yukon is too small to yield reliable estimates from the sample.) The contrast between the territories is most striking in the case of the regular attendance rates for the North American Indian children: there is a 36 percentage point difference between the rate in the Yukon and the rate in the Northwest Territories. For non-natives, the difference in rates is only seven points. One other pattern in Chart 3 is the consistently higher percentages of each ethnic group that attends religious services weekly compared with monthly. The difference is greatest for the Inuit in the Northwest Territories; 21 percentage points.

Direct and indirect exposure to religion

Religious observance at least once in the past year is a measure of the total population directly exposed to religious organizations. For children, seven in ten attended church at least yearly in the Northwest Territories, and under four in ten (37%) in the Yukon. The Northwest Territories rate was 12 percentage points higher than the rate for Canada (58%), and higher than all

⁵ Children with no religious affiliation were not asked their frequency of attendance.

provinces except Newfoundland (79%), Prince Edward Island and New Brunswick (75%). The rate for the Yukon was 21 points below the national average, and lower than the rate in all provinces: British Columbia was second lowest (40%), Quebec third lowest, (54%), and Ontario and Manitoba were next lowest (62% each).

Some of the children who do not attend religious services may receive indirect exposure to basic religious teachings if they have a parent who is committed to the church. Indirect exposure is approximated in this paper by the regular attendance of at least one parent. The total number of children exposed to religion was therefore defined as the number of children who either attended church at least once during the year, or who had at least one parent who attended at least monthly – such a parent could be assumed to be committed enough to want to pass on some of his or her religious tradition to the child. Using this definition, the religiously exposed children comprise 67% of the children in the territories as a whole: 75% in the Northwest Territories compared with 39% in the Yukon.

For non-attending children, the indirect exposure is rare, however, because very few parents attend religious services without their children. For the population in the north as a whole, only 4% of non-attending children have at least one regularly attending parent (Table 1, third to last column). For children with no religious affiliation, 9% have at least one parent who attends regularly. No other subpopulation of northern children has a higher percentage, and for several subpopulations given in Table 1 the percentage is so low that a reliable estimate cannot be produced.

The total exposure rate for several subpopulations of northern children is shown in the second to last column of Table 1. Some of the highlights of these data are, first, that girls and boys are about equally exposed to religion, 65% and 68% respectively. Children whose mothers had received help from religious leaders in the previous year were more likely to have been exposed to religion than children whose mothers had not received such help with personal problems: 93% versus 59%. Some 26% of the children had mothers who had received such help. A higher percentage of native children in the north are exposed to religion than non-natives. The exposure of Inuit children is 86%, compared with 62% of the North American Indians, and 50% of the non-native children. Rural children are more likely to be exposed to religion than urban: 79% versus 53%.

Attendance of parents and child

In order to study the attendance patterns of both parents and children, the children were divided into two groups, those who attend religious services at least monthly, or regularly, and those who attend less frequently or not at all. For each group the percentage of children with one, two, or no parents who attend regularly was then calculated. These percentages were calculated for the whole population of children in the north, and for Catholics, Anglicans, and other Christians separately. Children with no religious affiliation were not asked about their attendance at church, though probably very few would be monthly attendees.

Of these groups of children, those most committed to religion would be those attending church regularly with both parents. These number one in five children (Table 2). Another one in six children (17%) attend at least monthly with one parent. Only 7% of children attend regularly and have no parent who attends regularly. Very few children in the north who attend less often than

monthly have a regularly attending parent (6%). Half of the children in the north attend church less frequently than once a month or not at all, and have no parent who attends regularly.

This pattern of parent and child attendance varies somewhat for children affiliated with specific denominations. Among Anglican, Catholic and other Christians, one in four children attend monthly, with both parents. Another one in five (one in four Anglicans) attend regularly with one parent. Some 8% to 10% of regularly attending children in these religions have no parent who attends regularly. Fewer than half of the children in these religions attend church less often than monthly or not at all. Some 47% of Catholic children are in this group, and only 4% have one parent who attends regularly. This pattern of attendance is similar to that of the children who are other Christians. As for Anglican children, 43% attend less often than monthly, and 9% have one parent who attends regularly.

How religious involvement varies for nine groups of children in the north

Appendix table 2 presents the results of analyses of the following groups of children in the north: the whole population, residents of the Yukon, residents of the Northwest Territories, Roman Catholics, Anglicans, other Christians, Inuit, North American Indians, and non-natives. The purpose of the analyses is to identify important characteristics of either the child or the parent that are associated with higher levels of religious involvement, after controlling for the effect of all of the other variables defined in Appendix table 2c. Religious involvement is measured by the number of times a year the child plus each parent attends church. Appendix table 2d presents a tabular summary of the nine separate analyses. Though there are a number of associations common in the nine groups, there are also some significant differences. The main results for these nine groups are now summarized.

For all children in the north the religious involvement of the child is higher, on average, if the child is an Anglican, Roman Catholic, or other Christian (rather than having no religious affiliation), and if the child is Inuit rather than non-native. Involvement is also higher if the mother of the child received family support, or religious support, in the preceding year, and if the child lives in a rural rather than urban area. Involvement is lower if the mother of the child received social services support in the preceding year, if she is a high school graduate, or if she smokes daily. Involvement is not significantly higher or lower if the child is a boy rather than girl, lives with his or her own parents, lives in an owned dwelling, lives in the Northwest Territories rather than the Yukon, lives in a household with an income over \$40,000, or one that received welfare.

For children living in the Yukon the religious involvement of the child is higher, on average, if the child is an Anglican, Roman Catholic, or other Christian (rather than having no religious affiliation), and lives with his or her own parents. Involvement is also higher if the mother of the child received family support, or religious support, in the preceding year. Involvement is lower if the child is a North American Indian rather than non-native, if the mother of the child received social services support in the preceding year, or if she smokes daily.

For children living in the Northwest Territories the religious involvement of the child is higher, on average, if the child is an Anglican, Roman Catholic, or other Christian (rather than having no religious affiliation) or a rural rather than urban resident. Involvement is also higher if the mother of the child received family support, or religious support, in the preceding year, or if the child is Inuit rather than non-native. Involvement is lower if the mother of the child received social

services support in the preceding year, or if she smokes daily.

For Roman Catholic children the religious involvement of the child is higher, on average, if the child is a rural rather than urban resident, and whose mother received religious support in the preceding year, or if the child is Inuit rather than non-native. Involvement is lower if the mother of the child received social services support in the preceding year, or if she smokes daily. Involvement is not significantly higher or lower if the child lives in the Northwest Territories rather than the Yukon, is a boy rather than girl, lives with his or her own parents, lives in an owned dwelling, or if the mother is a high school graduate, or received family support, or if the child lives in a household with an income over \$40,000, or one that received welfare.

For Anglican children the religious involvement of the child is higher, on average, if the child is a rural rather than urban resident, and whose mother received religious support, or family support, in the preceding year. Involvement is lower if the mother of the child received social services support in the preceding year, or if she smokes daily.

For other Christian children the religious involvement of the child is higher, on average, if the child is Inuit, whose mother received religious support in the preceding year, and who lives in an owned dwelling. Involvement is lower if the child is a North American Indian rather than non-native, and if the mother of the child received social services support in the preceding year, or if she smokes daily.

For Inuit children the religious involvement of the child is higher, on average, if the child is an Anglican, Roman Catholic, or other Christian (rather than having no religious affiliation), a rural rather than urban resident, and whose mother received religious support, or family support, in the preceding year. Involvement is lower if the mother of the child received social services support in the preceding year, or if she smokes daily.

For North American Indian children the religious involvement of the child is higher, on average, if the child lives in the Northwest Territories rather than the Yukon, is Roman Catholic (rather than having no religious affiliation), and whose mother received religious support, or family support, in the preceding year. Involvement is lower if the mother of the child received social services support in the preceding year.

For non-native children the religious involvement of the child is higher, on average, if the child is an Anglican, Roman Catholic, or other Christian (rather than having no religious affiliation), and whose mother received religious support, in the preceding year. Involvement is lower if the mother of the child received social services support in the preceding year, or if she smokes daily.

In the above analyses the most consistent positive association with child religious involvement is the reception of religious support (help with personal problems from religious leaders). Receiving support from the family, and being a rural rather than urban resident are also fairly consistent positive associations. The strongest negative association, showing up in all groups, is the reception of social services support, the help of social service professionals, for example. Having a mother who smokes daily is also consistently associated with reduced religious involvement by the child.

Help received from religious leaders and social service professionals

In the north it is quite common for the mother to receive help with personal problems from religious or spiritual leaders or communities (26% did so in the year preceding the survey) – Table 3. Mothers in the Northwest Territories are more inclined than their counterparts in the Yukon to receive such services – 28% compared with 19%. In both territories, the regular attendees are much more inclined to receive help from religious leaders than the occasional or non-attendees. The margin of difference is 42 percentage points in the Yukon, 52% versus 10%, and 25 points in the Northwest Territories. Overall, Anglican mothers are more likely to receive support than either Roman Catholic or mothers of other faiths, though in the Yukon the mothers of other faiths are much more likely to receive religious support than either the Anglican or Catholic mothers. Even one in ten mothers with no religious affiliation receive help from religious leaders in the Northwest Territories; for both territories, 8% of mothers with no religious affiliation receive help.

Receiving help from social service professionals is more popular than receiving help from religious leaders for mothers in the north. Some 36% receive such help overall. The percentage of mothers receiving such help is about the same in the Yukon (38%) as the Northwest Territories (35%), and among mothers whose children are regular church attendees (37%) and other mothers (35%). Roman Catholic mothers are more inclined to use such services than Anglican mothers, and mothers of other faiths and no religious affiliation are least likely to use these services.

Summary and conclusions

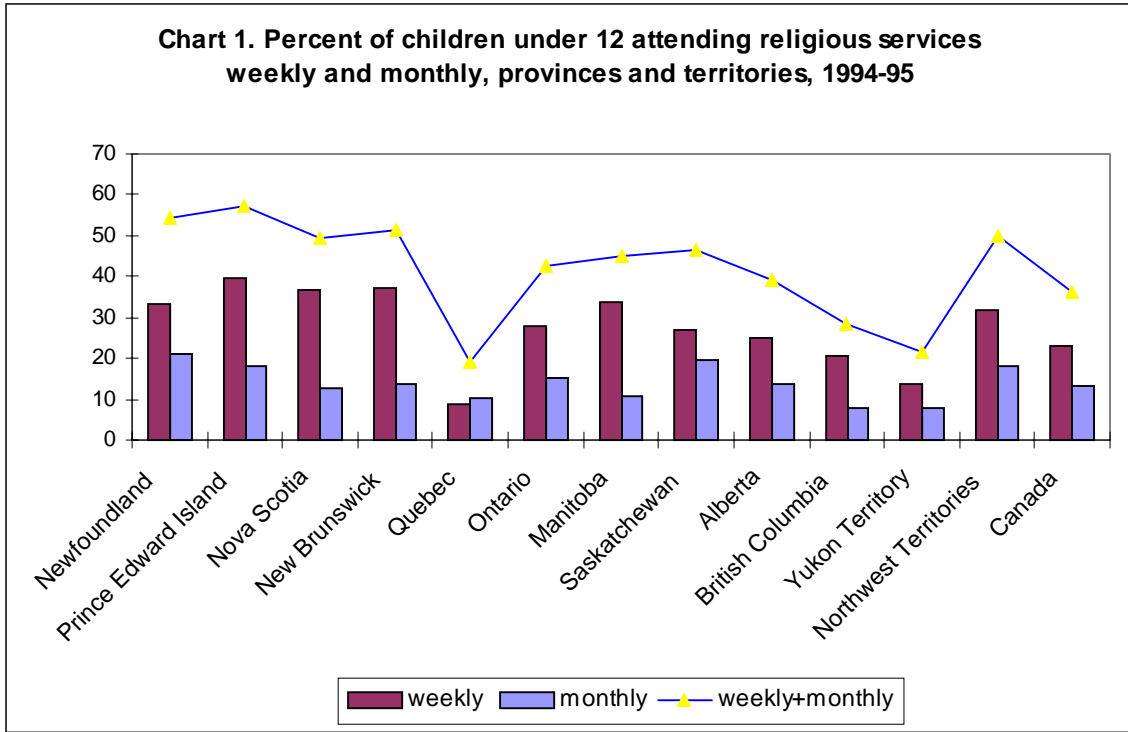
Canada's first statistics on church going children under 12 years old in the Yukon and Northwest Territories reveals some striking contrasts in 1994-95. The rate of regular attendance in the Northwest Territories (the percentage of children attending religious services at least monthly) is among the highest in Canada (50%, slightly below the rates in Newfoundland, Prince Edward Island and New Brunswick). The rate in the Yukon (22%) is among the lowest in Canada – only Quebec had a lower rate (19%). The rate for both territories is 44%. In the Northwest Territories the rates are highest among Anglicans (62%), followed by Roman Catholics (56%), and other Christians (55%). In the Yukon the order is reversed: rates are highest among other Christians (48%), followed by Catholics (37%), and Anglicans (25%). Ethnic groups differ widely in their commitment to church in the north. In the Northwest Territories regular attendance rates are highest among the Inuit (61%), followed by the North American Indian (49%), and non-native children (37%). In the Yukon, in contrast, the non-native children are twice as likely to attend church regularly (25%) than the North American Indian (13%).

This study defines children exposed to religion as those who either attended church at least once during the year, or who had at least one parent who attended at least monthly. The religiously exposed children comprise 67% of the children in the territories as a whole, 75% in the Northwest Territories compared with 39% in the Yukon. As for ethnicity, 86% of the Inuit children are religiously exposed, compared with 62% of the North American Indian children, and 50% of the non-native children. Some 9% of children with no religious affiliation have either a mother or father who attended church at least monthly. Among children attending regularly, most attended with both parents, and relatively few with no parents.

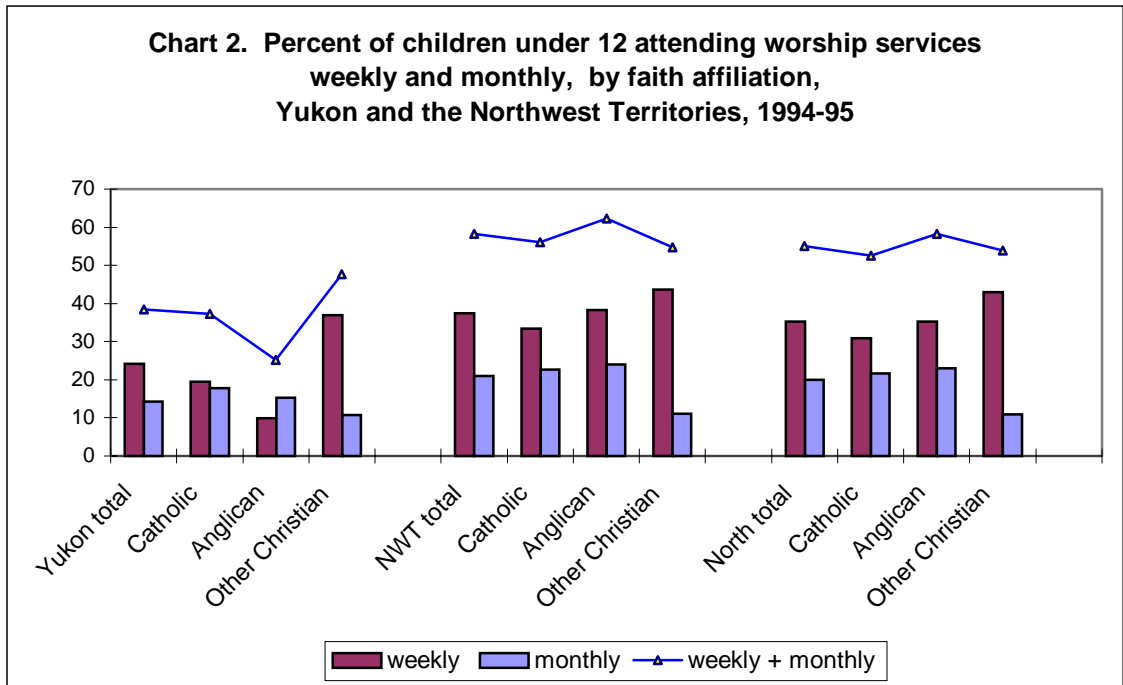
The characteristics of religiously committed children is examined for all northern children, and then separately in the Northwest Territories, and the Yukon, and among Roman Catholics, Anglicans, other Christians, Inuit, North American Indians, and non-natives. As expected, after controlling for other factors, the children whose mothers received help from religious leaders are much more committed to religion than other children, for all of the groups examined. The children whose mothers received help from social service professionals, in contrast, were much less committed to religion than other children, for all of the groups examined. Rural residents tend to be more committed to religion than urban residents, except in the Yukon and among North American Indians and non-natives. Children with mothers who smoke are less committed to religion for all groups except North American Indians. The gender of the child and income of the household is not related to religious commitment of the child in any of the groups.

In the north it is quite common for the mother to receive help from religious or spiritual leaders (26% did so in the year preceding the survey), especially if she attends church regularly (41%). Help from social service professionals was received by 36% of mothers in the preceding year, about the same percentage in the Yukon and the Northwest Territories.

The results of this research have implications for the work of parents, religious and community leaders, and researchers. All should take note that religion is important in the north: two thirds of children in the north are exposed either directly or indirectly to religion, and that this involves the majority of Inuit, North American Indian, and non-native children. Religious leaders and religiously committed parents may note that the religious commitment of children varies by faith community, and that some have a much bigger challenge than others for Sunday School or Children's Liturgy, and membership development: reaching North American Indians in the Yukon would appear to be the biggest single challenge. For government and community leaders the results of this paper clearly indicate the importance of both religious faiths and leaders, not only for native and non-native children but also for help given to parents. The quantity of such help is substantial, implying that governments should take care that their policies do not unintentionally undermine or weaken faith communities. Finally, researchers should take advantage of Canada's first major database on children in the territories, Statistics Canada's National Longitudinal Survey of Children and Youth, to analyse the relationship between a wide range of child and parent characteristics including parent/child church going, and indicators of child attitudes, character development, and academic performance.

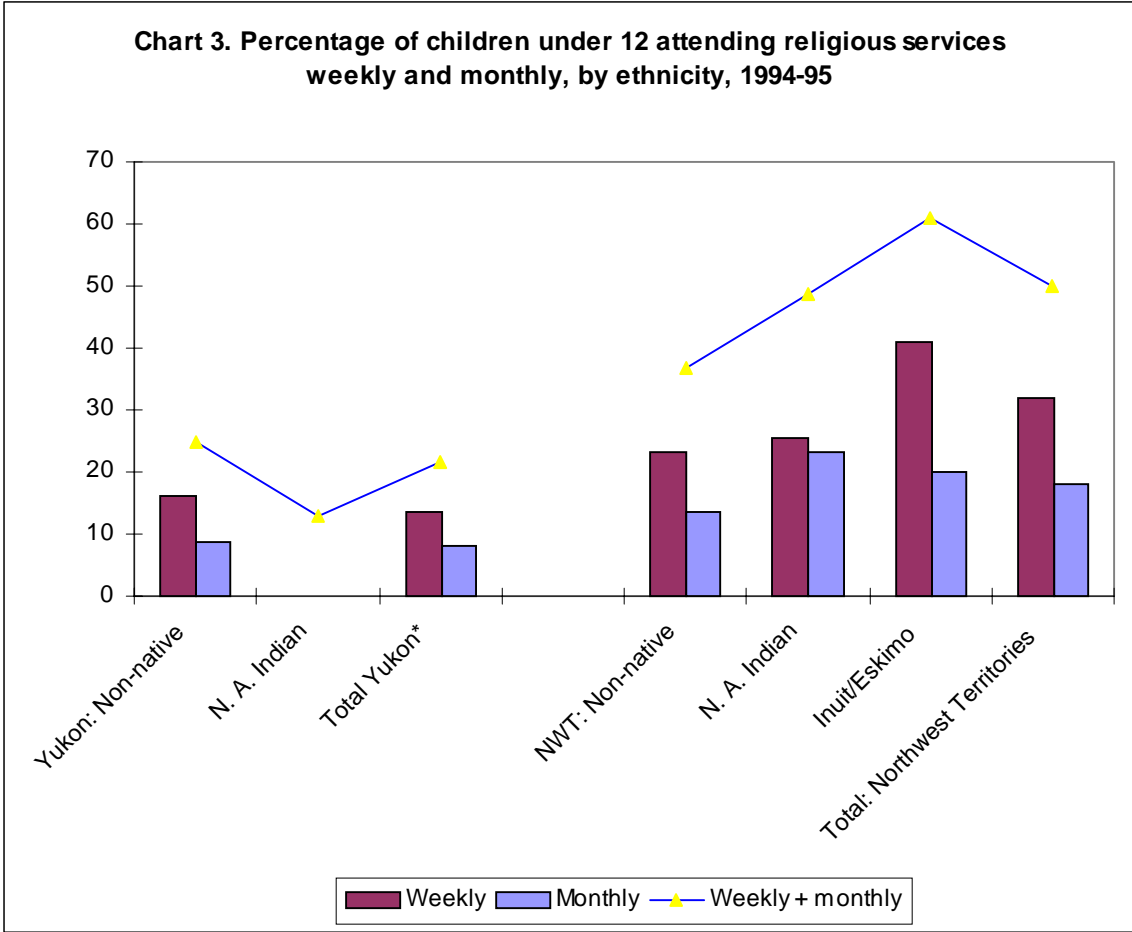


Source: National Longitudinal Survey of Children and Youth, 1994-95



Note: under 1% of the children in the north are non-Christian, and 17% have no religious affiliation -- 40% in the Yukon and 10% in the Northwest Territories, according to the source noted below.

Source: National Longitudinal Survey of Children and Youth -- Territories, 1994-95



*Total includes Métis and Inuit in the Yukon.

Note: missing bars mean that the sample attending church is less than 30.

Source: National Longitudinal Survey of Children and Youth -- Territories, 1994-95

Table 1. Distribution of children according to their type of exposure to religion and their characteristics, northern territories of Canada, 1994-95

	Per cent distribution:					Parent, not child, attends***	Total
	No religious exposure	Child attends church (direct exposure to religion): weekly	monthly	yearly	weekly-yearly		
Religious affiliation of child:							
Roman Catholic	19	31	22	26	79	--	100
Anglican	16	34	22	22	79	--	100
Other faiths	24	41	12	21	74	--	100
No religious affiliation of child	91	9	100
North American Indian/Métis	38	19	15	23	57	--	100
Inuit/Eskimo	14	41	20	19	80	6	100
Other ethnicities	50	20	12	16	47	--	100
Child under 6 years old	39	23	15	17	55	6	100
Child 6 or older	28	33	16	20	70	--	100
Boy	32	30	15	19	64	4	100
Girl	35	25	16	19	60	5	100
Non-biological family	30	28	18	20	65	5	100
Biological family	35	28	14	18	60	4	100
"Weak" family and friend support*	36	25	15	19	59	5	100
Very strong family and friend support*	31	30	16	19	65	4	100
No religious help received by mother	42	21	13	20	54	3	100
Religious help received by mother**	7	46	24	15	85	7	100
Yukon Territory	61	14	8	15	37	--	100
Northwest Territory	25	32	18	20	70	5	100
Urban resident	47	21	12	17	50	3	100
Rural resident	21	34	19	21	74	5	100
Mother has less than high school	25	33	18	18	70	5	100
Mother has high school or more	44	21	12	19	53	3	100
Household income less than \$40,000	28	31	19	18	68	5	100
Household income \$40,000 or more	38	26	13	19	58	4	100
No welfare received during year	35	27	14	20	61	4	100
Welfare received	27	31	22	15	68	--	100
Does not own dwelling	27	31	18	19	68	5	100
Owns dwelling	41	24	13	19	56	3	100
Mother does not smoke daily	35	29	15	17	61	4	100
Mother smokes daily	31	26	17	21	64	5	100
Total	33	28	16	19	62	4	100

Note: there were an estimated 21,496 children under 12 years of age in the north in 1994-95.

... = figure inappropriate; -- = sample under 30, too small for reliable estimate.

*"Weak" and very strong family and friend support: very strong if strongly agree with "I have family and friends who help me feel safe, secure and happy", otherwise support is labelled "weak".

** Answered positively to "Did religious or spiritual leaders of communities help you with your personal problems during the last 12 months?"

*** Parent attends at least monthly, while child did not attend at all during previous year.

Table 2. Percentage of children under 12 attending religious services at least monthly, and not attending at least monthly, with their parents, 1994-95

	Religious affiliation of child:				Total
	Catholic	Anglican	Other Christian	No religion	
Child attends at least monthly					
- with 2 parents*	24	24	24	...	19
- with 1 parent*	20	24	20	...	17
- with no parents	8	9	10	...	7
Child attends less often or not at all					
- 2 parents attend*	--	--	--	4	2
- 1 parent attends*	4	9	3	5	6
- no parents attend	42	32	44	91	49
Child attends at least monthly: total	53	57	53	...	43
Child attends less often: total	47	43	47	100	57
Total	100	100	100	100	100

... = figure inappropriate; -- = sample under 30, too small for reliable estimate.

* Parents attend at least monthly

Table 3. Percentage of mothers receiving social services or help from religious or spiritual leaders in the year before being interviewed in 1994-95

	Roman Catholic	Anglican	Other faiths	No religious affiliation	Total
<i>Received social services*</i>					
Yukon	49	32	37	37	38
attends weekly or monthly	--	--	35	...	37
attends less often or never	53	31	39	37	39
Northwest Territories	40	37	30	26	35
attends weekly or monthly	44	37	27	...	37
attends less often or never	35	37	--	26	33
North, total	41	37	32	31	36
attends weekly or monthly	44	37	29	...	37
attends less often or never	39	36	36	31	35
<i>Received religious support**</i>					
Yukon	20	18	43		19
attends weekly or monthly	--	--	71	...	52
attends less often or never	--	--	--	--	10
Northwest Territories	26	38	24	10	28
attends weekly or monthly	36	45	39	...	40
attends less often or never	15	27	--	--	15
North, total	26	36	29	8	26
attends weekly or monthly	35	44	46	...	41
attends less often or never	15	24	10	8	14

*Receives social services: the mother received help from a community or social service professional in the past year.

**Receives religious support: the mother received help from religious or spiritual leaders or communities in the past year.

... = figure inappropriate; -- = sample under 30, too small for reliable estimate.

Source: National Longitudinal Survey of Children and Youth -- Territories, 1994-95

Appendix table 1. The census population in the Yukon and the Northwest Territories, by faith community, 1981 and 1991

	Yukon			Northwest Territories		
	1981	1991	% change	1981	1991	% change
	(Census population)					
Total	23,075	27,655	19.8	45,540	57,430	26.1
Catholic	5,595	5,580	-0.3	18,330	21,917	19.6
Protestant	12,315	11,905	-3.3	23,670	28,680	21.2
Anglican	4,665	4,090	-12.3	15,295	18,355	20.0
United Church	3,310	2,400	-27.5	3,725	3,300	-11.4
Baptist	1,010	995	-1.5	685	715	4.4
Pentecostal	520	600	15.4	1,570	2,220	41.4
Presbyterian	615	360	-41.5	505	400	-20.8
Lutheran	915	665	-27.3	660	720	9.1
Jehovah's Witnesses	120	285	137.5	200	205	2.5
Other Protestant	1,160	2,510	116.4	1,030	2,765	168.4
Native Indian/Inuit	--	175	...	45	60	33.3
No religious affiliation	4,640	9,470	104.1	2,960	6,015	103.2
	(% of total population)					
Total	100.0	100.0		100.0	100.0	
Catholic	24.2	20.2		40.3	38.2	
Protestant	53.4	43.0		52.0	49.9	
Anglican	20.2	14.8		33.6	32.0	
United Church	14.3	8.7		8.2	5.7	
Baptist	4.4	3.6		1.5	1.2	
Pentecostal	2.3	2.2		3.4	3.9	
Presbyterian	2.7	1.3		1.1	0.7	
Lutheran	4.0	2.4		1.4	1.3	
Jehovah's Witnesses	0.5	1.0		0.4	0.4	
Other Protestant	5.0	9.1		2.3	4.8	
Native Indian/Inuit	...	0.6		0.1	0.1	
No religious affiliation	20.1	34.2		6.5	10.5	

... = figure inappropriate; -- = sample too small, too small for reliable estimate.

Appendix table 2a. Regressions predicting the religious involvement of children in the northern territories, 1994-95

	North: 2404 respondents, $r^2=0.338$			Yukon: 1059 respondents, $r^2=0.390$		
	b	"t" statistic	Significance	b	"t" statistic	Significance
Constant	9.61	2.47	0.014	6.80	1.35	0.176
Anglican	18.17	6.23	0.000	12.91	3.87	0.000
Roman Catholic	29.81	11.05	0.000	18.42	6.20	0.000
Other religions	34.98	12.52	0.000	34.10	11.88	0.000
N. A. Indian/Metis	-6.34	-2.29	0.022	-12.17	-4.15	0.000
Inuit	24.77	7.25	0.000	2.73	0.22	0.825
Boy	0.26	0.15	0.883	1.64	0.78	0.437
Biological family	2.46	1.27	0.204	6.34	2.59	0.010
Receives family support	4.57	2.51	0.012	0.59	0.27	0.786
Receives social service support	-13.90	-6.93	0.000	-5.94	-2.54	0.011
Receives religious support	38.36	17.15	0.000	44.41	14.95	0.000
Rural resident	8.14	3.63	0.000	-1.08	-0.44	0.663
Northwest Territories	5.13	2.07	0.039			
Mother a high school grad	-6.95	-2.98	0.003	-3.81	-1.07	0.286
Household income over \$40,000	-1.66	-0.72	0.470	-1.72	-0.64	0.524
Household receives welfare	-4.89	-1.89	0.059	-2.51	-0.70	0.487
Dwelling is owned	-0.60	-0.29	0.776	0.28	0.11	0.912
Mother smokes daily	-12.79	-6.65	0.000	-10.84	-4.47	0.000

	NWT: 1345 respondents, $r^2=0.231$			Catholic: 648 respondents, $r^2=0.237$		
	b	"t" statistic	Significance	b	"t" statistic	Significance
Constant	6.48	0.98	0.328	25.54	3.09	0.002
Anglican	24.18	4.68	0.000			
Roman Catholic	36.06	7.21	0.000			
Other religions	36.15	6.76	0.000			
N. A. Indian/Metis	0.03	0.01	0.996	-1.08	-0.18	0.855
Inuit	25.54	5.42	0.000	33.05	4.62	0.000
Boy	-0.84	-0.31	0.755	-6.69	-1.77	0.076
Biological family	0.70	0.24	0.807	0.63	0.16	0.875
Receives family support	8.79	3.21	0.001	8.14	2.12	0.035
Receives social service support	-19.83	-6.36	0.000	-11.03	-2.55	0.011
Receives religious support	35.44	10.94	0.000	32.41	6.75	0.000
Rural resident	14.65	3.93	0.000	15.06	2.70	0.007
Northwest Territories				10.16	1.84	0.066
Mother a high school grad	-6.68	-2.09	0.036	-4.44	-0.92	0.356
Household income over \$40,000	-0.01	0.00	0.998	6.78	1.42	0.155
Household receives welfare	-5.42	-1.51	0.131	-9.16	-1.69	0.091
Dwelling is owned	-1.66	-0.51	0.607	3.59	0.83	0.405
Mother smokes daily	-14.18	-4.94	0.000	-17.55	-4.42	0.000

(see Appendix table 2c for the definition of variables)

Appendix table 2c. Regressions predicting the religious involvement of children in the northern territories, 1994-95

Non-native: 1155 respondents, $r^2=0.399$

	b	"t" statistic	Significance
Constant	15.92	2.93	0.003
Anglican	13.30	3.44	0.001
Roman Catholic	23.99	8.23	0.000
Other religions	31.74	11.40	0.000
N. A. Indian/Metis			
Inuit			
Boy	0.27	0.13	0.899
Biological family	4.11	1.58	0.115
Receives family support	-1.02	-0.47	0.639
Receives social service support	-7.08	-2.93	0.003
Receives religious support	56.81	18.24	0.000
Rural resident	-0.46	-0.18	0.858
Northwest Territories	2.81	1.10	0.270
Mother a high school grad	-9.21	-2.24	0.025
Household income over \$40,000	-3.89	-1.28	0.202
Household receives welfare	-7.65	-1.70	0.089
Dwelling is owned	0.18	0.07	0.943
Mother smokes daily	-14.42	-5.88	0.000

Definition of variables:

Dependent variable: estimated number of times per year child plus each parent attends church.

Anglican, Roman Catholic, Other religions = 1 if reported religious affiliation of child is as stated by the variable name; and = 0 otherwise.

-- Children with no religious affiliation is the reference category for the equations with religion effects estimated.

N. A. Indian/Metis, Inuit = 1 if first nation status of mother is as stated by the variable name; and 0 otherwise.

-- Non-native children is the reference category for the equations with first nation effects estimated.

Boy = 1, girl = 0.

Biological family: child lives with biological parent(s) = 1, and = 0 otherwise.

Receives family support=1 if mother strongly agrees she has family and friends who help her feel safe, secure and happy; and = 0 otherwise.

Receives social service support = 1 if mother received help from a community or social service professional in the past year; and = 0 otherwise.

Receives religious support = 1 if mother received help from religious or spiritual leaders or communities in the past year; and = 0 otherwise.

Rural resident = 1 if child a rural resident; 0 if urban.

Northwest Territories = 1 if child lives in the Northwest Territories; = 0 if child lives in the Yukon.

Mother a high school grad = 1 if mother is a high school graduate or has higher education, and 0 otherwise.

Household income over \$40,000 = 1 if the household income was over \$40,000; and 0 otherwise.

Household receives welfare = 1 if the household received welfare or social assistance in the past year; and 0 otherwise.

Dwelling is owned = 1 if the dwelling is owned by the household; and 0 otherwise.

Mother smokes daily = 1 if the mother smokes daily; and 0 otherwise.

Note: "Mother" as used above is actually the person most knowledgeable of the child, usually the mother.

Appendix table 2d. Summary of regression results in Appendix tables 2a to 2c.

	North	Yukon	NWT	Roman Catholic	Anglican	Other Christian	Inuit	N. A. Indian	Non-native
Constant	+			+	+	+			+
Anglican	+	+	+	na	na	na	+		+
Roman Catholic	+	+	+	na	na	na	+	+	+
Other religions	+	+	+	na	na	na	+		+
N. A. Indian/Métis		-					na	na	na
Inuit	+		+	+		+	na	na	na
Boy									
Biological family		+							
Receives family support	+	+	+		+		+	+	
Receives social service support	-	-	-	-	-	-	-	-	-
Receives religious support	+	+	+	+	+	+	+	+	+
Rural resident	+		+	+	+		+		
Northwest Territories		na	na					+	
Mother a high school grad	-								
Household income over \$40,000									
Household receives welfare									
Dwelling is owned						+			
Mother smokes daily	-	-	-	-	-	-	-		-
R bar squared	0.338	0.39	0.231	0.237	0.215	0.349	0.168	0.233	0.399

Note: na = not applicable as the variable is excluded from the analysis.

"+" denotes the variable has a highly significant positive influence on child religious involvement: statistically significant at the 0.01 level.

"-" denotes the variable has a highly significant negative influence on child religious involvement: statistically significant at the 0.01 level.

(see Appendix table 2c for the definition of variables)