

Workers who are religiously committed, and workplace religion in Canada, 1997

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Abstract

Workers who are religiously committed (weekly church attendees, the “very religious”, volunteers for religious organizations, or members of religious groups) number 3.5 million, or 25% of all workers, or 52% of the total religiously committed in Canada. Estimates for this study are obtained from Statistics Canada’s *National Survey of Giving, Volunteering and Participating*, for 1997

Some 831 thousand work in the community services sector where 34% are religiously committed. Teachers/religious workers and primary occupations have the highest percentages of religiously committed, but clerical and service occupations have the highest numbers.

Among faith communities, the Roman Catholic workers are most numerous, but the conservative Christian faiths (Baptist, Pentecostal, and smaller Christian faiths) have the highest percentages of workers who are religiously committed. Catholic workers number 5.6 million, of which 1.4 million are religiously committed. Some 876 thousand conservative Christian workers are religiously committed, and 313 thousand liberal Protestants (United Church, Anglican, Presbyterian and Lutheran).

Compared with other workers, the religiously committed tend to live in the Atlantic Provinces and Saskatchewan, to be older and female, to have older children, to be self-employed or employed part-time. They are also more likely to volunteer in religious and all non-religious organizations except those concerned with the environment, to donate food and clothing, to watch less television, and to be satisfied with their life and income.

Two case studies of religion in the workplace are summarized. Some suggestions for future research, workers and employers conclude this study.

The religiously committed in the Canadian workplace have not been previously studied. Yet they are worthy of study for several reasons. First, economic theory regards religion as positively affecting human capital, improving physical and mental health, reducing stress, increasing life satisfaction, improving work activity, and lessening smoking and drinking problems, for example.² Employers may regard the religiously committed, other things equal, as more honest, trustworthy, self-controlled, and harder working. They may see them as more involved in the community and therefore good public relations for the company. The committed workers themselves may wonder how many of their co-workers are also religiously committed, and if they should therefore advertise for noon-hour Scripture or Bible study, faith development programs such as Alpha, or choral groups. They may also wonder what characteristics other committed workers tend to have, and if they really are more involved in the community than their colleagues. Finally, religious leaders may wonder about the religious commitment of their members who work, having long been concerned about the well-being and conduct of workers in some occupations.³ With these considerations in mind, this study proposes to answer the following questions:

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² Laurence R. Iannacone, “Introduction to the Economics of Religion”, *Journal of Economic Literature*, v. XXXVI, September 1998, pp. 1465-1496. See especially pp. 1475-1477.

³ As early as 1650, for example, Jeremy Taylor included a prayer “to be said by Merchants, Tradesmen, and Handycraftsmen”, including the following “...I humbly beg Thy grace to guide me in my intention, and in the transaction of my affairs, that I may be diligent, just, and faithful; ... let the Holy Spirit be for ever present with me, that I may never be given to covetousness and sordid appetites, to lying and falsehood, or any other base, indirect, and beggarly arts; but give me prudence, honesty, and Christian sincerity, that my trade may be sanctified by my religion” *The rule and exercise of holy living*, Longmans, Green and Co., 1902 (1650), pp. 165-166.

1. How many and what percentage of workers are religiously committed in Canada?
2. In what industry sectors and occupational groups are such workers most common?
3. With what faith communities are they affiliated?
4. Are the committed more educated and cheerful, less concerned about money, and more likely to have a family -- what distinguishes them from the less committed?
5. Are they more inclined to be involved in the community, and less inclined to gamble, or watch TV?

Religious commitment is measured in five ways in this study: weekly church attendance; perceived religiosity (the feeling of being very religious); membership in religious groups such as Bible study, choir or youth groups; volunteer work for religious organizations; and any one of these types of commitments. Workers with any one of the four commitments comprise 3.5 million persons aged 15 and over, 52% of Canada's total religiously committed population, and 25% of the employed population. In addition to these five strong commitments, some estimates are presented for workers who are monthly attendees at religious services, and who are "somewhat religious".

The above questions are investigated using results of Statistics Canada's *National Survey of Giving, Volunteering and Participating*, for 1997. This is the only survey that measures more than one dimension of religious commitment, and probes involvement in the community, plus some characteristics of interest to employers.

1. Religion in the workplace: two case studies

Though there is considerable literature on how Christians and religious people should conduct themselves in the workplace⁴, there is very little on the actual character of faith expression in the workplace. A noteworthy exception is an article by Don Page, who has documented in detail the history and work of Bible studies and Christian activism in the public service of Canada in advancing a moral agenda.⁵ Such groups developed mainly in the 1970s comprising both Protestants and Catholics and seemed to be in part a response to the growing secularisation of the time. Groups in the military originated before World War II, and by 1980 had about 800 members. Their mandate was to help members grow spiritually, to support each other in the trials of repeated military postings, and to encourage the work of chaplains. Informal Bible studies formed in several federal departments in the 1970s. Some of the studies followed an outline encouraging individuals to pursue Christian values in the workplace and to pray for those in authority over them. An umbrella organization for these groups, the *Public Service Christian Fellowship*, was formed in 1979 and was soon representing 35 groups in the public service. It published a monthly newsletter with the mission of "learning and applying Christian principles in all areas of public service" by aspiring "to work worthily, honourably, heartily, lovingly and diligently". Articles gave testimonies and dealt with a variety of issues of concern to public servants, such as "handling adversity, discouragement, conflict, goal setting, stress

⁴ For example, of 35 titles on workplace religion at the Barnes and Noble website, the following are listed in best-selling order: Os Hillman, *Today God is first: 365 meditations on Christian kingdom principles in the workplace*, Destiny Image, 2000; Vela Gillmor, *Reality check: A survival manual for Christians in the workplace*, Christian Publications, 2000; Kenneth Boa and Gail Burnett, *Wisdom @ work: A Biblical approach to the workplace*, Nav Press, 2000; C. D. Hudson, *Workplace clues for the clueless*, Barbour Publishing, 2000; Wayne Dosick, *Business Bible: Ten Commandments for creating an ethical workplace*, Harper Business, 1994; Miriam Neff, *Devotions for women in the workplace*, Moody, 1999; and Margaret Anne Huffman, *Everyday prayers for women in the workplace*, Dimensions for Living, 1995.

⁵ Don Page, "From private to public religion: The history of the Public Service Christian Fellowship", available at <http://www.cyberus.ca/~walgord/pscf/history.html>.

management, and decision making with Jesus as a model, and a Biblical criteria (sic) for success". Prayer was an important element in the meetings and ranged over many subjects, "Our prayer concerns encompass anything and everything – international affairs, our families, internal governmental concern, the prime minister and his family, MPs, our work attitudes, co-workers, the drought in Western Canada". Some groups attempted with some success to influence public policy; Page's history gives several specific examples.

While the above history provides insight into the nature and potential of workplace religious groups, an American example points to potential problems, and how they might be addressed by the employer.⁶ The example concerns a Christian network group forming in GenCorp, where a problem arose because one of the organizers was thought to have unacceptable views concerning gays. The concerned employee quoted from a letter written two years earlier which had gone out to everyone in the plant: "We should treat homosexuals, like all living creatures, with compassion. But the homosexual lifestyle is an abomination".⁷ The general manager looking into the issue saw no problem with the proposed network group so long as it focused on prayer or community service, but he sensed a possible problem and therefore sought advice. One Jewish employee told him that he felt strange because most members of his work team met for Bible study each week and friendships had developed as a result. The general manager thought it would be hard even for Christians to say no if a boss invited one to join a Bible study. Another person he consulted with wondered if the group might be forming in order to proselytize. If the policy toward groups were changed for Christian groups, though, those concerned thought the policy might have to apply to all workplace groups. The suggestion made was that no groups should be permitted to proselytize or engage in activities disrespectful to other employees, though it was unclear how such a policy could be enforced. When questioned, the organizer of the proposed group said the purpose of the group was for members to share their spiritual lives and to learn from one another.

The author of the article asked five experts what GenCorp should do about the prospect of a Christian network in one of the plants. Some comments defined the importance of religion in the workplace, and the boundaries for healthy groups, from which both employees and employers might benefit.

Achieving new levels of commitment is increasingly important in a global economy. But the religious presence must be rooted in tolerance and self-critiquing humility. The corporation must walk a fine line – allowing an outlet for religious expression while not permitting religious groups to create or perpetuate intolerance. – Laura Nash.

In the Northeast, where religious conviction is often suspect ... subtle insults along these lines might be a problem "As soon as I mention attending church on Sunday, my colleagues seem to snicker and ask how I can be a hardheaded economist with superstitious beliefs." Christian groups might uncover ... comments that make it difficult for people to concentrate and do their work.... If the real point of the group is to share a common interest ... the status of the Christian group should be on the level of other shared-interest groups, including community volunteers and the softball team. Maureen A. Scully.

My experience has taught me that Christian groups, when abiding by the same guidelines as other special-interest groups, provide spiritual encouragement and a deeper faith – and can benefit the company as a result. Gregory Poole, Jr.

GenCorp ... should not adopt a specific policy on religion-based network groups. It should, however have very clear requirements for all network groups. Group membership must ... be more inclusive than exclusive. Groups must be required to provide support for members, to sponsor programs and activities that can benefit all employees, and to assist the company in meeting its goals. Jacquelyn Gates.

⁶ Ray Friedman, "The case of the religious network group", *Harvard Business Review*, July-August, 1999, pp. 28-40.

⁷ *Ibid.*, p. 30.

Employees should not be asked to check their beliefs at the plant or office door, but religion cannot be allowed to become a distraction or problem on the job. ... In many offices ... evangelical workers are allowed to ask co-workers if Jesus is their personal saviour, but as soon as a co-worker says, "I don't feel comfortable discussing this topic with you," the religious worker must stop. Kim I. Mills

2. How many workers are religiously committed?

Of Canada's 14.2 million employed in November-December, 1997, a large number are religiously committed (Table 1)⁸. Some 2.4 million (16%) attend religious services weekly, 1.5 million (14%) consider themselves to be very religious, 1.4 million (12%) are members of religious groups such as choir or Bible study, and 914 thousand volunteer time to a religious organization. Many of these workers have more than one of these types of commitments, and 3.5 million (25%) have at least one. With such numbers and concentrations, workplace scripture studies, choral groups, and education programs could very well be widespread, as many of the committed, especially the volunteers and group members, would have leadership ability. No questions in the survey used in this study, however, allow for the analysis of religion or spirituality in the workplace in any of its forms. Employers may be assured that there is a sizeable core of religiously involved workers in the Canadian workplace. In order to make a difference to the culture of the organization, however, the number of committed would have to be sufficient in specific workplaces.

3. In what industries and occupations are the religiously committed most common?

We may expect that the religiously committed would be more common and concentrated in some industries and occupation groups, agriculture and teaching for example. Unfortunately, the sample size limits the degree of industry and occupation detail that may be published. The detail we have, though, confirms our expectation of some industrial and occupational concentration.

Of nine industry groups defined in Table 1, most religiously committed workers are found in the community services sector, 831 thousand, followed by the business and personal services sector, 639 thousand, and manufacturing, 537 thousand. The primary industry sector, which includes agriculture, has relatively few of the religiously committed, 198 thousand, together with construction and government. Community services comprises 24% of all religiously committed workers, followed by the services sector (18%) and manufacturing (16%).

Within the primary sector, 27% are religiously committed, and that is a level of concentration almost equal to that in the transportation sector, though lower than that in the community services sector (34%). Concentrations are below average, 19% to 21% of workers, in the construction, trade and government sectors. Except for the community services sector, the concentration does not vary greatly from sector to sector. The numbers and concentrations of the religiously committed are ordered by the weekly attendee indicator in Charts 1 and 2, respectively.

⁸ All of the estimates presented in this paper are derived from the results of Statistics Canada's *National Survey of Giving, Participating, and Volunteering*, 1997. Estimates of employment from other surveys may differ somewhat from those given here. They apply to the non-institutionalized population aged 15 and older living in the provinces, and not on Indian reservations.

Turning to occupation, 14 groups are identified and defined in Table 2. Most of the religiously committed have clerical occupations, followed by service, management and sales occupations. At the other end of the spectrum, the artistic/literary/recreation group has the smallest number of religiously committed, followed by social science and construction occupations. The largest four groups in terms of numbers of religiously committed have from 10% to 14% of all workers each, a total of 50% of the workers. But the likelihood of finding the religiously committed varies widely from occupation to occupation. It is highest among teachers and religious professionals (40%), followed by persons in primary occupations (30%), and social science (28%). The likelihood is relatively low, 18% to 20%, in the artistic-literary group, construction, transport, and natural science-engineering groups.

4. With what faith communities are workers affiliated?

The sample for our estimates is too small to subdivide by industry or occupation and faith affiliation. The faith affiliation of all workers is displayed in Table 3, and Charts 3 and 4. The total, 13.8 million, is somewhat smaller than the 14.2 million portrayed in Table 1 because some workers did not report either a faith affiliation or no religious affiliation. Of the total responding to the faith question, 3.8 million (28%) report no religious affiliation. Some 9.4 million (68%) are Christian and 590 thousand are non-Christian (4%), a total too small to be subdivided further. Of the Christians in the workplace, most are Catholic, 5.6 million, while 2.8 million are liberal Protestant (United Church, Anglican, Presbyterian and Lutheran), and 1.3 million are conservative Christian (Pentecostal, Baptist, and smaller Christian faith communities).⁹

The representation of faiths in the workplace differs when one is considering only the religiously committed workers. Looking first at the distribution of workers with any one of the above four commitments (first column of Table 3), Catholics still predominate with 1.4 million workers, but conservative Christians are over twice as common as liberal Protestants, 876 thousand compared with 313 thousand. This difference arises despite the fact that liberal Protestant workers comprise 18% of all workers, and conservative Christians only 10%. But conservative Christians are much more likely to be religiously committed (66%) than the liberal Protestants (28%). Non-Christians are also more likely to be committed (52%) than liberal Protestants. Few workers with no religious affiliations are religiously committed: only 6% of those who were religious when young, and 3% of workers without any religious background.¹⁰

Turning to the 17% of Canadian workers who attend religious services weekly, it is clear that Catholics still predominate, with one million workers, half of the Christian total. Conservative Christian workers comprise 721 thousand of the weekly attending workers, or 32% of the total. The liberal Protestants make up another 358 thousand of the weekly attendees, or 16% of the total. There are as many weekly attending Baptists in the Canadian workplace as weekly attending Anglicans and Presbyterians put together, though Baptists comprise only 2% of all workers, compared with 5% Anglicans and 2% Presbyterians. Weekly attending non-Christians comprise 196 thousand workers; one third of non-Christian workers attend religious services weekly.

⁹ Obviously some in the liberal Protestant faiths would call themselves conservative or traditional Christians, while some in the conservative Christian group would describe themselves as liberal; our classification is only a rough approximation of reality.

¹⁰ It may also be noted that English Catholic workers (those administered an English questionnaire) are much more likely than their French counterparts to be religiously committed, and Lutheran workers are more likely than their liberal Protestant counterparts to be religiously committed.

Some 11% of workers consider themselves to be “very religious”. Of these, 36% are conservative Christians, 33% are Catholics, and 16% liberal Protestants. Among the conservative Christians, Baptists and the other Christians are more inclined to say they are very religious than Pentecostals. Among Catholics, English Catholics are much more inclined to say they are very religious than French Catholics. Non-Christian workers are more likely than Catholics to say they are very religious, but less likely than conservative Christians.

Conservative Christians are also more likely to predominate among workers who either volunteer for a religious organization, or who belong to a religious group. Conservatives comprise 40% of volunteers, for example, compared with 30% of liberal Christians, and 22% of Catholics. The conservative Christians are most likely to volunteer (27%), followed by liberal Protestants (11%), and Catholics (4%). Similar patterns are to be observed for members of religious groups. Non-Christians (excluding those without a religious affiliation) are more likely than Catholics to volunteer, and more likely than liberal Protestants to belong to religious groups. As one would expect, very few workers with no religious affiliation belong to religious groups (2%).

5. What characteristics distinguish the religiously committed workers?

Whether workers are religiously committed in any one of the four ways defined above, or attend religious services weekly, they tend to have some distinguishing characteristics. Most obviously, from the profile in Table 4, they are older than the other workers, female, and they are least likely to live in the province of Québec and British Columbia, and most likely to reside in Saskatchewan and the Atlantic Provinces. Other differences are less obvious but worth mentioning because some characteristics are not what many would expect. The religiously committed are more likely than others to have children in the 6 to 12 and 13 to 17 age ranges, but not younger children, or to have no children. They are more likely to have a university degree and high household incomes. They are more likely to be self-employed or employed part-time rather than full-time. And they are more likely to live in rural rather than urban areas of Canada. These results apply both to religiously committed workers compared with others, and to workers who attend religious services weekly rather than less often or not at all.

Many of these associations with religious commitment hold for both male and female workers, after controlling for variation in other variables. This fact is evident from the regression results portrayed in Table 6 (prediction of a religious commitment index) and Table 7 (prediction of the frequency of attendance at religious services). For women workers, the results in Table 6 indicate that religious commitment increases with age, is higher for women with children aged 6 to 12, who are university graduates, self-employed, employed part-time, who had donated food in the previous year, who had given to the homeless, who are very satisfied with life in general, who do not worry about money, who watch less rather than more television, who do not gamble, and who live in rural areas, and in any province except Québec, the reference province. Results for male workers are similar: commitment is higher if they are older, employed part-time, donate food or clothing, give to the homeless, are satisfied with their life, do not worry about money, do not watch much television, do not gamble, are rural residents, and live in any province except Québec or Prince Edward Island.

Many of these same factors are associated with the frequency of church attendance – refer to Table 7. Having a university degree, however, or being self-employed, are not highly significant (in a statistical sense) for either women or men nor is donating clothes, giving to the homeless, or (for women) donating food. Residence in rural areas is not a distinguishing quality

of the weekly attending male and female workers. Qualities which may interest employers, however, are still highly significant – the weekly attendees are satisfied with life, not worried about money, watch relatively little television and tend not to gamble.

6. Are the religiously committed more inclined to volunteer and to shun television and gambling?

Some of the above analytical results suggest that the religiously committed, compared with the other workers, are more public spirited and less attracted to television and gambling. These facts show up in Table 5, which shows the participation rates in volunteering, donating, and other concerns, for the committed and other workers, and workers attending religious services weekly and less often or never. For most activities and concerns, the participation rates for the committed are fairly similar to those for the weekly attendees, which is not surprising since the weekly attendees make up a large part of the religiously committed.

With three exceptions -- volunteering to improve the environment¹¹, giving to the homeless, and gambling -- the participation rates differ markedly between the religiously committed and other workers. The differences are as expected – the committed are more inclined than other workers to be involved in volunteering, and in formal and informal donating activities. They are also more likely to have qualities of interest to employers – to be satisfied with their life in general, and to worry less about money, and to be less likely to watch more than 14 hours of television a week. The biggest difference besides volunteering in religious organizations, is that of the overall volunteer participation rate: it is 52% for the religiously committed workers, compared with 29% for the other workers. The differences are also evident in the secular volunteer rates – volunteering in health, education, and the social services sectors for example. The difference is not too wide in the case of helping informally —80% by the committed workers and 76% by the others — but it is ten percentage points in favour of the committed when it comes to donating food. Some 53% of the committed workers are very happy with their life in general, 11 points more than the non-committed. And while 42% of the committed worry over money, this rate is seven points less than the corresponding rate for the non-committed. The percentage of committed and non-committed who gamble is equal, though the weekly attendees at religious services are less inclined than other workers to gamble (45% versus 53%).

7. Conclusion

The religiously committed worker is quite common in all industry sectors and occupation groups examined. Most are Roman Catholics, though the conservative Christians are more heavily represented than their overall numbers would suggest. The committed tend to be older and more experienced, better educated, and more satisfied with their incomes and with life in general. They are more inclined to be involved in volunteer work and informal helping of their neighbour. The committed would seem to be common enough in the workplace to enable the formation of small groups devoted to such activities as religious education, mutual support, choir activity and study of Scripture.¹²

¹¹ Though the direct involvement in environment organizations is smaller among the committed workers than the others, their indirect impact on the environment is possibly smaller, because they give much more to charity, and such expenditures may be more environmentally friendly than other uses of income.

¹² At least one web site exists in Canada containing a directory of workplace religious groups, together with suggestions for setting up workplace groups: <http://aix1.uottawa.ca/~fjones/>.

With the data available it has been impossible to gauge the extent of involvement in religious studies, choir, charitable activity, or other more informal religious work in the workplace. Nor has it been possible to study whether the religiously committed are more honest, trustworthy, self-controlled, co-operative, considerate or harder working, though the two case studies summarized suggest the reasonableness of such a hypothesis.¹³ There is scope here for new survey questions on subjects that are of potential interest to both employers and employees. Lunch and coffee breaks are time resources that may increasingly be used for the development of human capital, including religious development and skills concerning the application of religious teachings to workplace goals, opportunities, problems and concerns.

¹³ One reviewer noted that employers might find employees with such qualities appealing, and might even exploit the situation to their own benefit. One researcher, for example, asked this reviewer where in Canada was the highest concentration of Christians, arguing that in such locations workers would be more cooperative and less interested in union activities. Data is lacking, however, to test the hypotheses implicit in this line of thinking.

Chart 1. Number of religiously committed workers in industry sectors of Canada, 1997

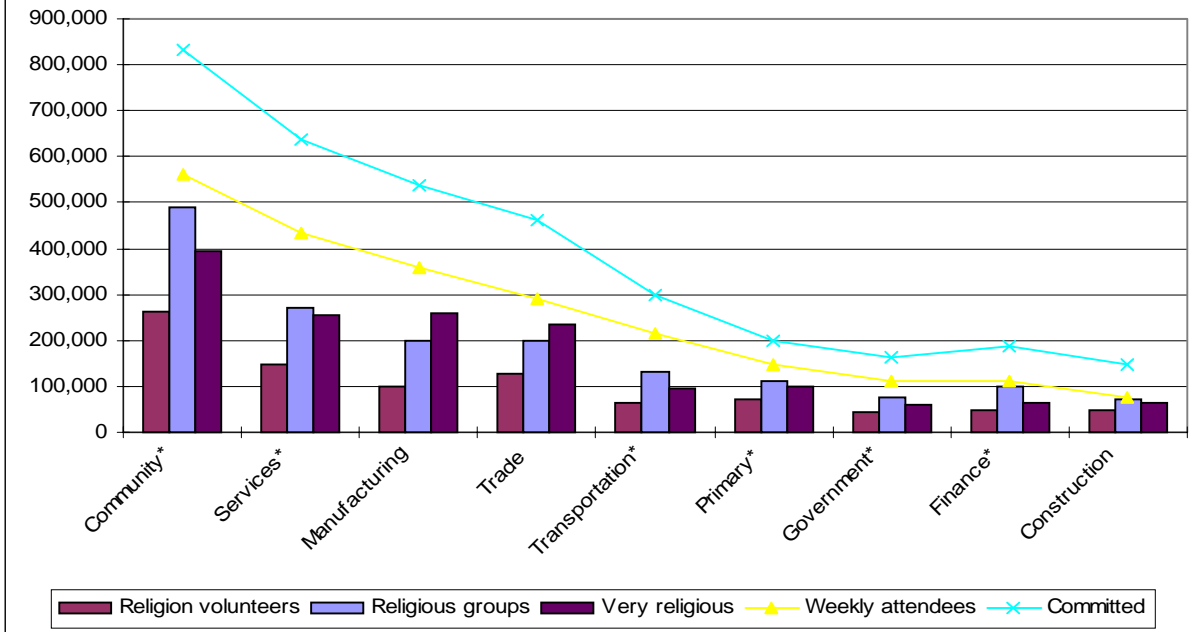
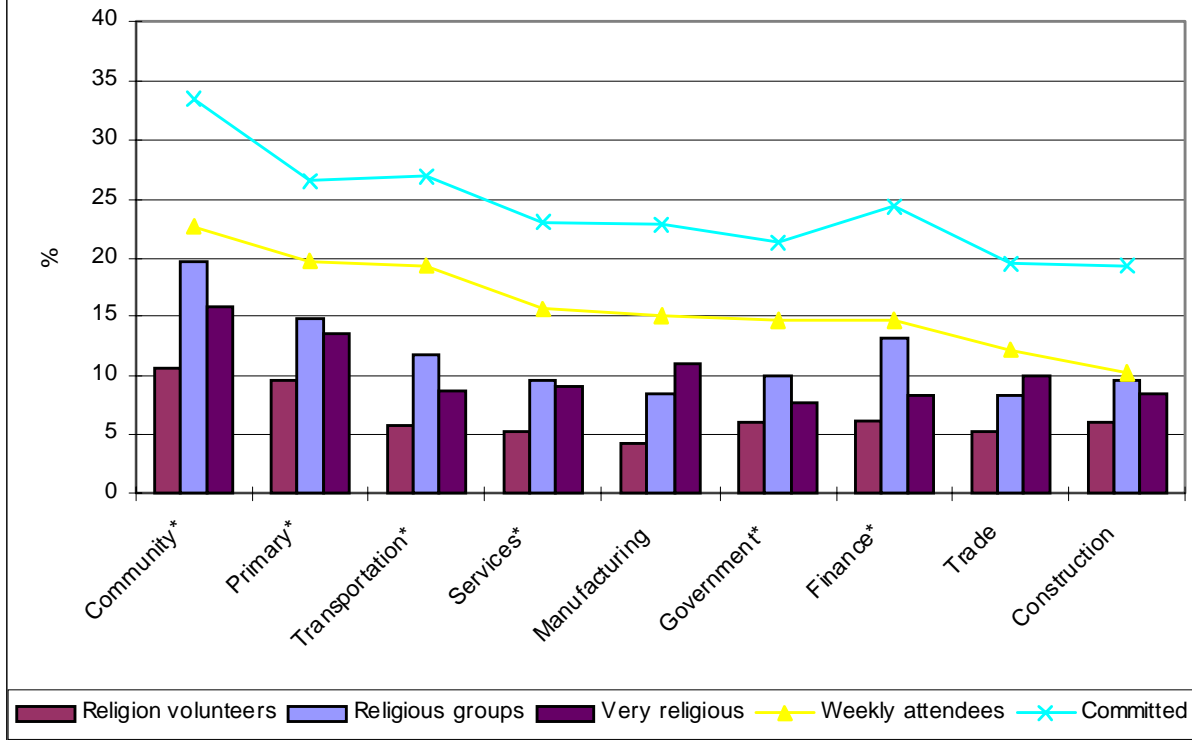


Chart 2. Percentage of workers who are religious, in industry sectors of Canada, 1997



*Industry groups are defined in the footnote to Table 1.
 Source: 1997 National Survey of Giving, Volunteering and Participating.

Chart 3. Number of religiously committed workers, and faith community, Canada, 1997

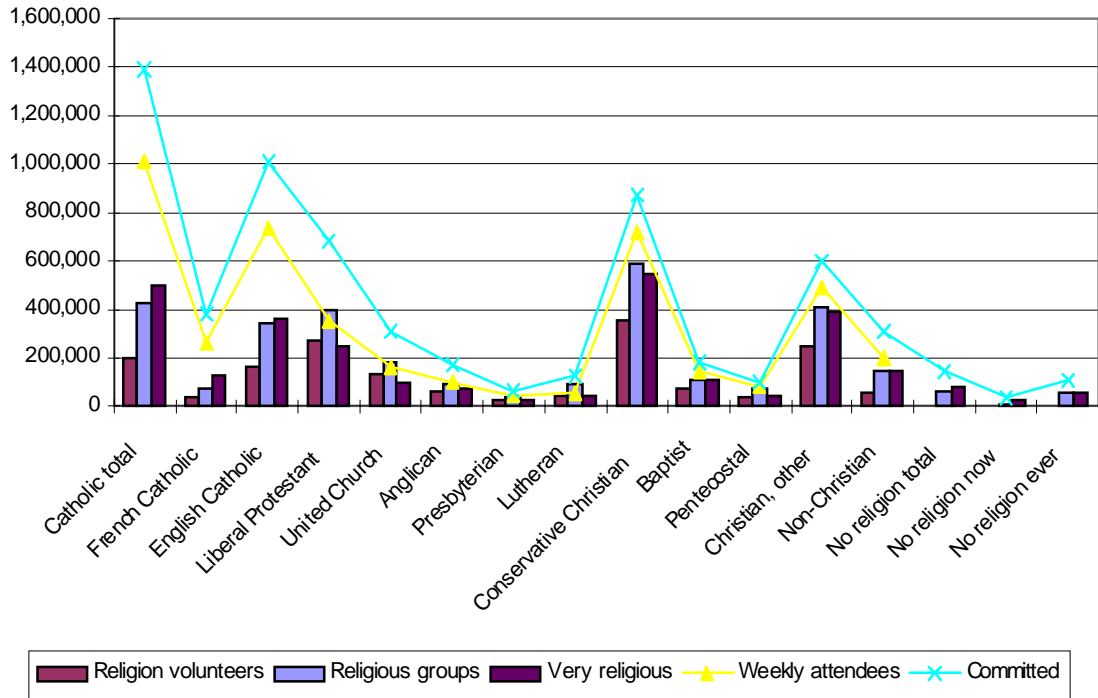
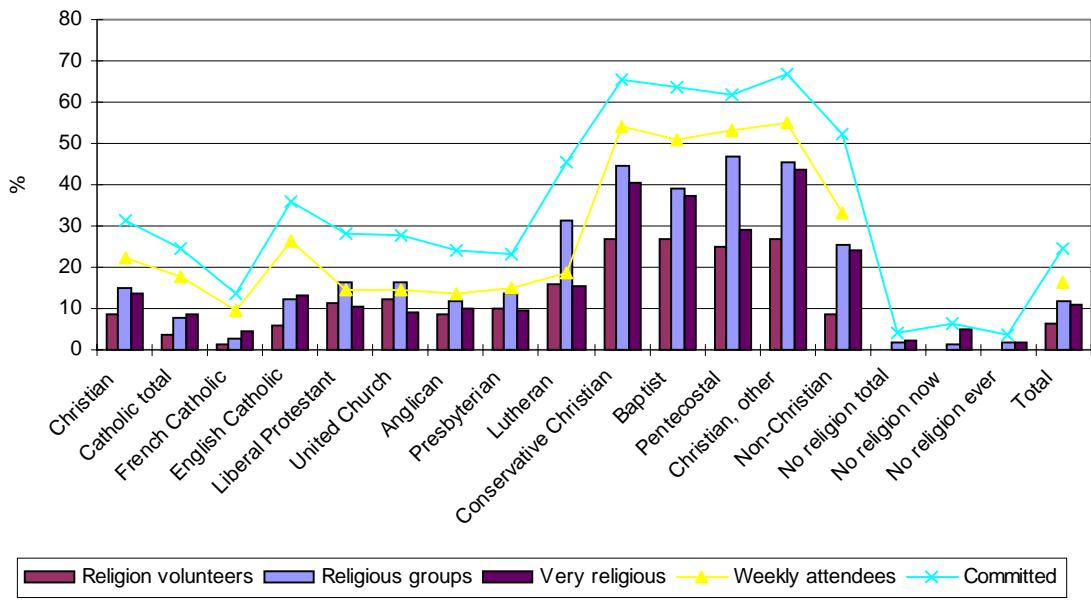


Chart 4. Percentage of workers who are religiously committed, in faith communities, Canada, 1997



Source: 1997 National Survey of Giving, Volunteering and Participating.

Table 1. Workers aged 15 or older who are religious, by industry, Canada, 1997

Industry	Religiously Committed (number)	Church attendance		How religious		Religious group		Total
		Weekly	Monthly	Very	Somewhat	Volunteer	Member	
Primary*	197,729	146,603	118,271	100,561	337,459	72,614	110,172	745,276
Manufacturing	537,317	357,986	274,319	258,867	847,275	100,316	199,904	2,362,891
Construction	148,374	77,634	102,487	64,401	321,450	46,280	73,573	764,232
Transportation*	299,450	213,933	121,512	96,858	521,533	64,075	130,566	1,112,335
Trade	463,762	289,063	255,967	236,067	981,187	125,466	197,397	2,371,495
Finance*	187,442	112,446	105,451	64,541	335,631	48,248	101,101	768,618
Community*	831,249	562,976	276,946	394,514	1,138,632	264,414	488,254	2,484,782
Services*	638,950	435,945	286,322	254,528	1,212,758	147,424	270,827	2,781,878
Government*	161,798	112,652	82,983	58,838	325,646	44,990	76,355	763,150
Total workers	3,466,071	2,309,238	1,624,258	1,529,175	6,021,571	913,827	1,648,149	14,154,657
Not working	3,256,013	2,355,178	1,045,702	1,334,304	4,358,563	627,565	1,399,447	9,653,494
Total	6,722,084	4,664,416	2,669,960	2,863,479	10,380,134	1,541,392	3,047,596	23,808,151
	(percentage of total)							
Primary*	26.5	19.7	15.9	13.5	45.3	9.7	14.8	100.0
Manufacturing	22.7	15.2	11.6	11.0	35.9	4.2	8.5	100.0
Construction	19.4	10.2	13.4	8.4	42.1	6.1	9.6	100.0
Transportation*	26.9	19.2	10.9	8.7	46.9	5.8	11.7	100.0
Trade	19.6	12.2	10.8	10.0	41.4	5.3	8.3	100.0
Finance*	24.4	14.6	13.7	8.4	43.7	6.3	13.2	100.0
Community*	33.5	22.7	11.1	15.9	45.8	10.6	19.6	100.0
Services*	23.0	15.7	10.3	9.1	43.6	5.3	9.7	100.0
Government*	21.2	14.8	10.9	7.7	42.7	5.9	10.0	100.0
Total workers	24.5	16.3	11.5	10.8	42.5	6.5	11.6	100.0
Not working	33.7	24.4	10.8	13.8	45.2	6.5	14.5	100.0
Total	28.2	19.6	11.2	12.0	43.6	6.5	12.8	100.0

***Notes:**

Religiously committed are workers who either attend religious services weekly, consider themselves to be very religious, are members of religious groups, or volunteer in a religious organization.

The total is not the row sum because the columns include overlapping subpopulations; some weekly attendees volunteer, for example.

Primary includes agriculture and other primary industries.

Transportation also includes communication and other utilities.

Finance also includes insurance and real estate industries.

Community means community services.

Services comprises business and personal services.

Government comprises all public administration.

Source: 1997 National Survey of Giving, Volunteering and Participating.

Table 2. Workers who are religious, by occupation, Canada, 1997

Occupation	Religiously Committed (number)	Church attendance		How religious		Religious group		Total
		Weekly	Monthly	Very	Somewhat	Volunteer	Member	
Management*	437,854	275,677	233,467	194,486	814,715	133,020	226,550	1,893,652
Natural science*	125,637	89,074	62,540	51,480	268,176	30,594	67,863	664,277
Social science	67,761	42,760	18,577	36,483	116,737	20,382	39,824	243,789
Teaching*	293,406	221,860	56,934	139,065	286,772	108,471	176,143	743,288
Medicine	225,372	131,185	119,987	97,996	353,522	55,066	127,764	754,274
Artistic, literary*	57,687	42,559	--	26,659	135,851	12,454	31,781	324,456
Clerical	496,521	346,316	259,587	191,023	1,002,139	139,505	222,871	2,096,875
Sales	352,370	214,191	147,418	140,802	582,857	98,657	176,186	1,391,283
Service	445,612	306,767	184,527	181,088	802,615	95,086	166,178	1,764,588
Primary	176,480	121,656	93,281	83,699	254,047	64,751	100,404	594,660
Processing*	176,829	126,931	53,080	89,481	245,727	22,480	58,708	633,917
Fabricating*	274,742	182,354	159,062	144,698	452,719	47,153	107,587	1,318,856
Constuction	134,950	77,128	93,604	55,694	280,910	50,877	70,394	708,887
Transport, etc*	200,849	130,780	114,922	96,521	424,786	35,332	75,897	1,021,856
Not working	3,256,013	2,355,178	1,045,702	1,334,304	4,358,563	627,565	1,399,447	9,653,494
Total	6,722,083	4,664,416	2,669,960	2,863,479	10,380,136	1,541,393	3,047,597	23,808,152
	(percentage of total)							
Management*	23.1	14.6	12.3	10.3	43.0	7.0	12.0	100.0
Natural science*	18.9	13.4	9.4	7.7	40.4	4.6	10.2	100.0
Social science	27.8	17.5	7.6	15.0	47.9	8.4	16.3	100.0
Teaching*	39.5	29.8	7.7	18.7	38.6	14.6	23.7	100.0
Medicine	29.9	17.4	15.9	13.0	46.9	7.3	16.9	100.0
Artistic, literary*	17.8	13.1	--	8.2	41.9	3.8	9.8	100.0
Clerical	23.7	16.5	12.4	9.1	47.8	6.7	10.6	100.0
Sales	25.3	15.4	10.6	10.1	41.9	7.1	12.7	100.0
Service	25.3	17.4	10.5	10.3	45.5	5.4	9.4	100.0
Primary	29.7	20.5	15.7	14.1	42.7	10.9	16.9	100.0
Processing*	27.9	20.0	8.4	14.1	38.8	3.5	9.3	100.0
Fabricating*	20.8	13.8	12.1	11.0	34.3	3.6	8.2	100.0
Constuction	19.0	10.9	13.2	7.9	39.6	7.2	9.9	100.0
Transport, etc*	19.7	12.8	11.2	9.4	41.6	3.5	7.4	100.0
Not working	33.7	24.4	10.8	13.8	45.2	6.5	14.5	100.0
Total	28.2	19.6	11.2	12.0	43.6	6.5	12.8	100.0

*Notes: The religiously committed are defined in the note in Table 1.

Management = management, administration and related. Natural science includes engineering and mathematics.

Teaching includes religion. Artistic, literary, includes recreation.

Primary includes farming, fishing and trapping, forestry and mining.

Processing includes machining and related. Fabricating includes assembling and repairing.

Transport = transport equipment operating, material handling, and other crafts and equipment.

-- means amount is too small to be expressed; the sample is less than 30.

Source: 1997 National Survey of Giving, Volunteering and Participating.

Table 3. Workers who are religious, by faith community, Canada, 1997*

Faith community	Religiously Committed	Church attendance		How religious		Religious group		Total
		Weekly	Monthly	Very	Somewhat	Volunteer	Member	
	(number)							
Christian	2,951,338	2,085,336	1,493,627	1,287,418	4,853,282	828,703	1,415,066	9,397,880
Catholic total	1,389,774	1,006,144	929,668	496,857	2,803,477	198,056	423,892	5,631,583
French Catholic	380,286	267,489	325,244	129,545	1,045,024	34,832	76,050	2,829,413
English Catholic	1,009,488	738,655	604,424	367,312	1,758,453	163,224	347,842	2,802,170
Liberal Protestant	685,162	357,811	413,180	249,405	1,440,368	272,745	398,196	2,429,617
United Church	313,205	161,459	178,756	103,754	709,506	135,518	182,188	1,124,391
Anglican	175,575	100,395	102,055	72,977	428,871	62,044	86,842	732,424
Presbyterian	65,031	42,217	57,092	27,378	147,405	28,873	38,485	282,972
Lutheran	131,351	53,740	75,277	45,296	154,586	46,310	90,681	289,830
Conservative Christian	876,402	721,381	150,779	541,156	609,437	357,902	592,978	1,336,680
Baptist	180,650	143,787	39,772	105,378	142,154	76,516	110,678	283,507
Pentecostal	96,944	83,208	--	45,566	79,890	39,514	73,072	156,789
Christian, other	598,808	494,386	111,007	390,212	387,393	241,872	409,228	896,384
Non-Christian	308,467	196,959	108,398	143,149	203,592	51,653	148,967	590,369
No religion total	148,854	na	na	81,573	930,851	--	61,499	3,847,860
No religion now	36,918	na	na	29,503	240,224	--	9,202	591,959
No religion ever	111,936	na	na	52,070	690,627	--	52,297	3,255,901
Total	3,408,659	2,282,295	1,607,471	1,512,140	5,987,725	899,354	1,625,532	13,836,109
	(percentage of all workers)							
Christian	31.4	22.2	15.9	13.7	51.6	8.8	15.1	100.0
Catholic total	24.7	17.9	16.5	8.8	49.8	3.5	7.5	100.0
French Catholic	13.4	9.5	11.5	4.6	36.9	1.2	2.7	100.0
English Catholic	36.0	26.4	21.6	13.1	62.8	5.8	12.4	100.0
Liberal Protestant	28.2	14.7	17.0	10.3	59.3	11.2	16.4	100.0
United Church	27.9	14.4	15.9	9.2	63.1	12.1	16.2	100.0
Anglican	24.0	13.7	13.9	10.0	58.6	8.5	11.9	100.0
Presbyterian	23.0	14.9	20.2	9.7	52.1	10.2	13.6	100.0
Lutheran	45.3	18.5	26.0	15.6	53.3	16.0	31.3	100.0
Conservative Christian	65.6	54.0	11.3	40.5	45.6	26.8	44.4	100.0
Baptist	63.7	50.7	14.0	37.2	50.1	27.0	39.0	100.0
Pentecostal	61.8	53.1	--	29.1	51.0	25.2	46.6	100.0
Christian, other	66.8	55.2	12.4	43.5	43.2	27.0	45.7	100.0
Non-Christian	52.2	33.4	18.4	24.2	34.5	8.7	25.2	100.0
No religion total	3.9	na	na	2.1	24.2	--	1.6	100.0
No religion now	6.2	na	na	5.0	40.6	--	1.6	100.0
No religion ever	3.4	na	na	1.6	21.2	--	1.6	100.0
Total	24.6	16.5	11.6	10.9	43.3	6.5	11.7	100.0

*Notes: "--" means amount is too small to be expressed; the sample is less than 30.

"na" means the data are unavailable; the question was not asked for those with no religious affiliation.

Source: 1997 National Survey of Giving, Volunteering and Participating.

Table 4. Social and economic characteristics of workers who are religiously committed and non-committed, and weekly attendees and non-attendees at religious services, Canada, 1997

	Percentage religiously:		Attends religious services weekly (%)			
	Committed	Non-committed	Total	Yes	No	Total
Age 15-24	21	79	100	14	86	100
25-34	17	83	100	11	89	100
35-44	25	75	100	16	84	100
45-54	29	71	100	19	81	100
55-64	34	66	100	26	74	100
65+	41	59	100	30	70	100
Men	23	77	100	15	85	100
Women	27	73	100	18	82	100
Children under 6	23	77	100	15	85	100
No children under 6	25	75	100	17	83	100
Children 6-12	29	71	100	20	80	100
No children 6-12	23	77	100	15	85	100
Children 13-17	30	70	100	21	79	100
No children 13-17	24	76	100	16	84	100
Less than high school	24	76	100	16	84	100
High school graduate	22	78	100	14	86	100
Some post secondary	22	78	100	15	85	100
Post secondary diploma	25	75	100	17	83	100
University degree	28	72	100	19	81	100
Household income under \$20,000	22	78	100	14	86	100
\$20,000-39,999	24	76	100	17	83	100
\$40,000-59,999	23	77	100	15	85	100
\$60,000-100,000	26	74	100	17	83	100
Over \$100,000 per year	27	73	100	19	81	100
Self-employed: yes	29	71	100	19	81	100
Self-employed: no	24	76	100	16	84	100
Employed part-time last week	29	71	100	20	80	100
Employed full-time last week	23	77	100	15	85	100
Urban resident	24	76	100	16	84	100
Rural resident	28	72	100	19	81	100
Newfoundland	30	70	100	25	75	100
Prince Edward Island	33	67	100	25	75	100
Nova Scotia	30	70	100	20	80	100
New Brunswick	34	66	100	26	74	100
Québec	14	86	100	9	91	100
Ontario	28	72	100	20	80	100
Manitoba	30	70	100	19	81	100
Saskatchewan	37	63	100	21	79	100
Alberta	28	72	100	17	83	100
British Columbia	21	79	100	12	88	100
Total workers	24	76	100	16	84	100

Source: 1997 National Survey of Giving, Volunteering and Participating.

Table 5. Community involvements and other concerns of workers who are religiously committed and non-committed, and weekly attendees and non-attendees at religious services, Canada, 1997

	Percentage religiously:		Attends religious services weekly (%)			
	Committed	Non-committed	Total	Yes	No	Total
Volunteer	37	63	100	25	75	100
Not a volunteer	18	82	100	12	88	100
Health sector volunteer	35	65	100	24	76	100
Not a health sector volunteer	24	76	100	16	84	100
Volunteer in education - yes	35	65	100	22	78	100
Volunteer in education - no	24	76	100	16	84	100
Service sector volunteer: yes	32	68	100	20	80	100
Service sector volunteer: no	24	76	100	16	84	100
Volunteer -- environment: yes	20	80	100	8	92	100
Volunteer -- environment: no	25	75	100	16	84	100
Volunteer -- religion: yes	100	0	100	76	24	100
Volunteer -- religion: no	19	81	100	12	88	100
Informal volunteer	26	74	100	17	83	100
Not an informal volunteer	21	79	100	14	86	100
Donated food	28	72	100	18	82	100
Did not donate food	20	80	100	14	86	100
Donated clothes	27	73	100	17	83	100
Did not donate clothes	20	80	100	15	85	100
Gave to homeless	26	74	100	15	85	100
Did not give to homeless	24	76	100	17	83	100
Very satisfied with my life -- yes	29	71	100	20	80	100
Very satisfied with my life -- no	21	79	100	13	87	100
Worries about money: yes	22	78	100	14	86	100
Worries about money: no	27	73	100	19	81	100
Gambles in lotteries; casinos	24	76	100	14	86	100
Does not gamble	25	75	100	18	82	100
TV -- over 14 hour a week	18	82	100	10	90	100
14 or fewer hours of TV	27	73	100	18	82	100
Total workers	24	76	100	16	84	100

Source: 1997 National Survey of Giving, Volunteering and Participating.

Table 6. Regressions predicting the religious commitment index of workers, Canada, 1997*

	Women (n=5340, r squared adjusted=0.111)			Men (n=5154, r squared adjusted=0.094)		
	B	"t" statistic	significance	B	"t" statistic	significance
(Constant)	-2.766	-9.0	0.000	-1.247	-3.9	0.000
Log of age	0.929	11.2	0.000	0.548	6.5	0.000
Children under 6	-0.099	-1.4	0.166	0.041	0.6	0.562
Children 6-12	0.230	3.4	0.001	0.103	1.5	0.132
Children 13-17	0.091	1.2	0.227	0.195	2.4	0.016
University degree	0.250	3.3	0.001	0.115	1.5	0.137
Post secondary diploma	0.125	2.1	0.032	0.041	0.7	0.468
Self-employed	0.221	2.8	0.005	0.009	0.1	0.898
Employed part-time	0.395	6.9	0.000	0.249	2.9	0.004
Donated food	0.218	3.6	0.000	0.286	5.0	0.000
Donated clothes	0.116	1.8	0.079	0.264	4.4	0.000
Gave to homeless	0.198	3.0	0.003	0.155	2.5	0.011
very satisfied with life	0.168	3.1	0.002	0.351	6.7	0.000
worries about money	-0.222	-4.1	0.000	-0.288	-5.5	0.000
TV hours per week	-0.015	-4.2	0.000	-0.022	-6.8	0.000
Gambles in lotteries; casinos	-0.256	-4.6	0.000	-0.294	-5.5	0.000
Rural resident	0.300	4.0	0.000	0.245	3.2	0.001
Newfoundland	1.393	6.0	0.000	0.629	2.9	0.004
Prince Edward Island	1.265	3.2	0.001	0.870	2.3	0.021
Nova Scotia	1.211	7.5	0.000	0.645	3.8	0.000
New Brunswick	1.364	7.5	0.000	0.772	4.2	0.000
Ontario	0.987	14.2	0.000	0.708	10.5	0.000
Manitoba	1.102	7.8	0.000	0.821	5.9	0.000
Saskatchewan	1.658	10.7	0.000	1.100	7.5	0.000
Alberta	1.003	10.4	0.000	0.631	6.7	0.000
British Columbia	0.585	6.3	0.000	0.222	2.5	0.011

* The commitment index is the sum of four indices. The first index = 1 if the worker attends religious services monthly, 2 if he or she attends weekly, 0 otherwise. The second index = 2 if the worker is a member of a religious group, and 0 otherwise. The third index = 2 if the worker is a volunteer in a religious organization, and 0 otherwise. The fourth index = 1 if the worker is somewhat religious, 2 if the worker is very religious, and 0 otherwise. The reference groups are as follows: high school graduation or less education for the education variables, Québec for the provincial variables, and the negative of the other variables, for example, no children under 6 years of age for the variable "children under 6".

These equations are not intended to model behaviour because there are several decision variables used as predictors, to donate or not donate food for example, and a simultaneous set of equations would need to be specified in order to estimate unbiased coefficients. The intent rather is only to identify statistically significant associations, after controlling for other important characteristics of workers.

Table 7. Regressions predicting the frequency of attendance at religious services for workers, Canada, 1997*

	Women (n=5340, r squared adjusted=0.071)			Men (n=5154, r squared adjusted=0.067)		
	B	"t" statistic	significance	B	"t" statistic	significance
(Constant)	-19.281	-6.3	0.000	-12.483	-4.1	0.000
Log of age	7.533	9.2	0.000	5.797	7.1	0.000
Children under 6	-1.441	-2.0	0.041	0.200	0.3	0.769
Children 6-12	2.797	4.2	0.000	0.789	1.2	0.235
Children 13-17	0.567	0.8	0.445	0.831	1.1	0.289
University degree	1.378	1.8	0.068	1.707	2.3	0.024
Post secondary diploma	1.513	2.6	0.008	0.336	0.6	0.544
Self-employed	1.472	1.9	0.060	-0.924	-1.4	0.165
Employed part-time	4.205	7.5	0.000	1.935	2.3	0.020
Donated food	0.867	1.5	0.142	2.066	3.7	0.000
Donated clothes	-0.885	-1.4	0.172	1.125	1.9	0.053
Gave to homeless	-0.116	-0.2	0.860	-0.283	-0.5	0.633
very satisfied with life	1.749	3.2	0.001	2.573	5.0	0.000
worries about money	-2.135	-4.0	0.000	-2.828	-5.5	0.000
TV hours per week	-0.167	-4.8	0.000	-0.191	-6.2	0.000
Gambles in lotteries; casinos	-2.596	-4.8	0.000	-4.397	-8.5	0.000
Rural resident	1.281	1.8	0.080	1.627	2.2	0.027
Newfoundland	13.436	5.9	0.000	6.150	2.9	0.004
Prince Edward Island	9.764	2.5	0.011	9.741	2.6	0.008
Nova Scotia	7.165	4.5	0.000	4.151	2.5	0.012
New Brunswick	10.434	5.8	0.000	8.750	4.8	0.000
Ontario	6.625	9.7	0.000	5.324	8.1	0.000
Manitoba	5.603	4.0	0.000	5.709	4.2	0.000
Saskatchewan	8.086	5.3	0.000	6.682	4.7	0.000
Alberta	4.510	4.7	0.000	3.062	3.4	0.001
British Columbia	0.523	0.6	0.566	0.729	0.9	0.394

Attendance per year is assumed to = 52 if the worker reports weekly attendance at religious services, 12 if monthly, 3.5 if 3 or 4 times a year, 1.5 if once or twice a year, and 0 if otherwise.

The reference groups are as follows: high school graduation or less education for the education variables, Québec for the provincial variables, and the negative of the other variables, for example, no children under 6 years of age for the variable "children under 6".

These equations are not intended to model behaviour because there are several decision variables used as predictors, to donate or not donate food for example, and a simultaneous set of equations would need to be specified in order to estimate unbiased coefficients. The intent rather is only to identify statistically significant associations, after controlling for other important characteristics of workers.