

# List of Studies including Abstracts, March 2010

## The Christian Commitment Research Institute

### Exploring and Encouraging Christian Commitment: Exploring the nature, causes and consequences of commitment, and encouraging commitment in innovative ways

www.ccri.ca, Ottawa, Canada

#### *I. Exploring Christian Commitment*

##### *A. Religious Commitment Monographs (<http://www.ccri.ca/rcminindex.html>)*

*Religious Commitment Monographs are book length studies, either compendiums of religious commitment indicators, or analyses of the nature, causes or consequences of religious commitment.*

1. Community Involvement Indicators for Canada and the Provinces, 1997  
(September 2001, 210 p.)
2. The commitment to faith and good works in Canada: A spiritual development index for 1997  
(January 2002, 226 p.)
3. Religious Commitment in Canada, 1997 and 2000 (February 2003, 219 p.)
4. Indicators of Child Development and Religious Commitment in Canada: A Fact Book  
(April 2003, 93 p.)
5. An Analysis of 48 Community Involvement Indicators for Canada, 1997 (May 2003, 80 p.)
6. The Well-being of Canada's Young Adults in 2000: A Fact Book and Preliminary Analysis  
(June 2003, 228 p.)
7. The Well-being of Canada's Seniors in 2000: A Fact Book and Preliminary Analysis  
(July 2003, 237 p.)
8. The Well-being of Canada's Employed in 2000: A Fact Book and Preliminary Analysis  
(August 2003, 271 p.)
9. The Well-being of Canada's Adults in 2000: A Fact Book and Preliminary Analysis  
(September 2003, 242 p.)
10. The Well-being of Middle-aged Canadians in 2000: A Fact Book and Preliminary Analysis  
(November 2003, 205 p.)
11. The Well-being of Canada's Parents in 2000: A Fact Book and Preliminary Analysis  
(December 2003, 148 p.)
12. The Extent of the Illicit Drug Culture in Canada in 2002: Areas and Groups Affected, and Preliminary Analyses (November 2005, 291 p.)

13. Marijuana Use by Canada's Teens and Their Close Friends in 2000 - 2001: Areas and Groups Affected, and Preliminary Analyses (January 2006, 191 p.)
14. The Role of Spiritual Values in the Daily Life and Work of Canadian Parents, 2002 (February 2006, 269 p.)
15. Canada's Faith Communities in 2002: Profiles and Preliminary Analyses (March 2006, 366 p.)
16. Drinking and Drunkenness in the Life and Work of Canadians and Parents, 2002 (May 2006, 378 p.)
17. Teen sex in 2000 - 2001: Profiles, and preliminary analyses of girls and boys aged 14 to 17 in Canada, Québec, Ontario, those with married parents and separated or divorced parents, and those who are French Roman Catholic, non-French Roman Catholic, liberal Protestant, and conservative Christian (July 2006, 209 p.)
18. Do spiritual values help you to find meaning in your life? Spirituality in the life of Canadians, women, men and parents in 2002 (July 2006, 294 p.)
19. Weekend and weekday workers: Worship patterns and analyses of Canadians and parents, 2002 (September 2006, 265 p.)
20. Weekend and weekday work: Worship patterns of men and women in Canada, 2002 (September 2006, 257 p.)
21. TV and video time commitment by children aged one to nine in 2001: Profiles of children in Canada, Québec, and Ontario, plus French and non-French Roman Catholics, liberal Protestants, and conservative Christians (October 2006, 321 p.)
22. Canadians with diabetes, heart disease, high blood pressure and cancer in 2002: Profiles, worship patterns, and preliminary analyses (December 2006, 321 p.)
23. Coping with stress by prayer in Canada, 2002: Profiles and preliminary analyses (January 2007, 230 p.)
24. Teens experiencing serious problems in school: Profiles of girls and boys aged 14 to 17 in Canada, Atlantic Canada, Québec, Ontario, and Western Canada; of teens with married parents, separated or divorced parents, working and non-working parents, and worshipping parents, 2000 to 2001 (January 2007, 234 p.)
25. Canada's children with worshipping and non-worshipping parents: Profiles of French and other Roman Catholics, liberal and conservative Christians, and children of English, French, Irish and Scottish origins, 2001 (January/March 2007, 308 p.)
26. The health of the body, mind and spirit, and marital status: Profiles of the married, common-law, widowed, separated and divorced populations, and those married and living common-law by frequency of worship; plus the results of preliminary analyses of 69 health indicators by marital status, Canada, 2002 (May 2007, 437 p.)

27. The well-being of Canada's children under 18, and their parent's marital status, 2001 (May 2007, 266 p.)
28. Canadian teens aged 14 to 17 experiencing problems, and the marital status of their parents: Smoking, drinking, sexual intercourse, marijuana smoking and smoking friends, painful break-ups, and serious school problems, 2001 (June 2007, 63 p.)
29. The health of the body, mind and spirit of Canada's French and non-French Roman Catholics, United Church affiliates and Anglicans in 2002: Profiles of health by frequency of worship, plus the results of preliminary analyses of 85 behaviours and states relating to the overall health in these four faith communities (June 2007, 320 p.)
30. The health of the body, mind and spirit of Canada's Lutherans, Presbyterians, Baptists and Pentecostals in 2002: Profiles of health by frequency of worship, plus the results of preliminary analyses of 85 behaviours and states relating to the overall health in these four faith communities (July 2007, 320 p.)
31. Comparing Roman Catholics, liberal Protestants, conservative Christians, and non-Christians: Patterns of worship frequency and preliminary analyses of 86 behaviours and states relating to the health of the body, mind and spirit of Christian and non-Christian faiths in Canada, 2002 (August 2007, 356 p.)
32. Health of the body, mind and spirit in 25 metropolitan areas and Canada's five regions – Including preliminary analyses of spirituality, smoking, drinking and intoxication, gambling, illicit drug use and planned suicide, in each province, and in Montreal, Ottawa-Hull, Toronto, Kitchener, Winnipeg, Calgary, Edmonton and Vancouver, 2002 (September 2007, 292 p.)
33. Health of the body, mind and spirit, and worship frequency of Canadians of Aboriginal, French, English, Scottish, Irish, Italian, German, Dutch, Polish, Ukrainian, Chinese and South Asian Ethnicity, plus all Canadian Women and Men: A Fact-book for 2002 (October 2007, 658 p.)
34. Health of the body, mind and spirit of Canada's employed: A statistical profile of the employed in eight occupation groups, plus the total employed, employed parents, mothers and fathers, and including reference tables for all adults, women and men in 2002 (November 2007, 621 p.)
35. Health of the body, mind and spirit of Canadians with fourteen chronic conditions in 2002: Food and non-food allergies, asthma, bronchitis, diabetes, heart disease, high blood pressure, diagnosed migraines, cancer, stomach /intestinal ulcers, bowel disorders, thyroid, arthritis/rheumatism, and diagnosed back problems (January 2008, 846 p.)
36. Physically active and inactive Canadians in 2002: A profile of women and men, including analyses of selected factors associated with the intensity of activity, for several regions and subgroups (February 2008, 186 p.)
37. Gambling activity among Canadians in 2002: Profiles of women and men, mothers and fathers, and employed women and men, including analyses of selected factors associated with the intensity of gambling activity, for women and men, mothers and fathers, smokers and non-smokers (June 2008, 791 p.)

38. The weight of Canadians in 2002: Profiles of women and men, parents, employed parents, women and men, French and non-French Roman Catholics, liberal Protestants, and conservative Christians; with the results of regression estimates of the body mass index of women and men, mothers and fathers (August 2008, 566 p.)
39. Canadian smokers and non-smokers, and the relief of stress by smoking in 2002: Profiles of women and men, and analyses of the effect of education and other variables on selected high-risk behaviours and the quality of life of smokers and non-smokers (September 2008, 210 p.)
40. Feeling loved and appreciated in Canada – women and men, mothers and fathers in 2002: Profiles and analyses of associations with education, worship frequency, marijuana use, sleep, region, age and sex (September 2008, 378 p.)
41. Canadians feeling good and at peace in 2002: Profiles of women and men, mothers and fathers, main faith communities, and marital statuses; including analyses of 40 groups in the variation of feeling good and at peace in relation to education, worship frequency, marijuana use, sleep, region, age and sex (September 2008, 1014 p.)
42. Home roots and adult and teen character: The strength of belonging of Canadian adults and parents to their local community in 2002, and analyses of 40 behaviours and characteristics of teens in 2003 in relation to their home situation in 1995 (November 2008, 182 p.)
43. Health, wealth, religious commitment, and well-being over the life-cycle, including analyses of behaviour and characteristics at each life-cycle stage, Canada, 2002 (December 2008, 303 p.)
44. Canadian children with cohabiting and married parents in 1995: contrasts in family, parent, child/teen and community functioning in 1995 and in 2003 (January 2009, 334 p.)  
-- conducted for the *Institute of Marriage and Family Canada*
45. Canadians who have had terrorism-related fears of crowds, travelling away from home, public transportation, meeting places, and of something terrible happening - in relation to several possible influences including education and religious commitment, Canada 2002 (February 2009, 427 p.)
46. The importance of being a volunteering child: Canadian children and their family situation in 1995, and eight years later as teens in 2003 (March 2009, 310 p.)
47. Canadian public and separate school children compared: Their characteristics and family situation in 1995, and behaviour, attitudes and family situation when teens aged 14 to 19 in 2003 (April 2009, 302 p.)
48. Private or home school, public and separate school children compared: Their characteristics and family situation in 1995; and behaviour, attitudes and family situation when teens aged 14 to 19 in 2003, including analyses of 40 teen behaviours (April 2009, 341 p.)
49. Child commitment to computer games and teen behaviour: Indicators of the child, parent, family and neighbourhood quality in 1995; and analyses of how the girls and boys turn out as teenagers aged 14 to 19 in 2003 (May 2009, 354 p.)
50. Early ability in composition, home quality and teen behaviour: Indicators of the child, parent, family and neighbourhood quality in 1995; and analyses of how the girls and boys aged 6 to 11 turn out as teenagers aged 14 to 19 in 2003 (June 2009, 346 p.)

51. Early upbringing, teen marijuana use, and other behaviours: Indicators of the child, parent, family and neighbourhood quality in 1995; and analyses of how the girls and boys aged 6 to 11 turn out as teenagers aged 14 to 19 in 2003 (August 2009, 351 p.)
- 52: The effect of parental drinking and childhood factors on teens: Teen high-risk and civic behaviours, and family health, Canada, 1995 and 2003 (September 2009, 429 p.)
- 53: Family, parent and childhood roots of teen sexual activity and other high-risk behaviours (February 2010, 341 p.)
- 54: The effect of parental volunteering and childhood factors in 1995 on teens in 2003: Teen behaviours, community involvements, well-being, and family health in Canada (March 2010, 274 p.)
55. The effect of junior kindergarten and other childhood factors in 1995 on teens in 2003: Teen behaviours, community involvements, well-being, and family health in Canada (March 2010, 268 p.)

### ***B. Religious Commitment Probes*** (<http://www.ccri.ca/rcpindex.html>)

*Religious Commitment Probes are intended to be mainly empirical soundings of community involvement and overall well being of individuals, families, faith communities, provinces and regions.*

1. Children aged 4 to 9 in 1995 with volunteering and church attending parents: Their home situation and behaviour as teens in 2003 (November 2008, 259 p.)
2. Children aged 4 to 9 in 1995 repeatedly disciplined for the same behaviour: Their home situation and behaviour as teens in 2003 (November 2008, 206 p.)
3. Public and separate school children in Ontario and Quebec compared: Their characteristics and family situation in 1995; and behavior, attitudes and family situation when teens aged 14 to 19 in 2003 (March 2009, 292 p.)
4. Early reading ability, home quality and teen behaviour: Indicators of the child, parent, family and neighbourhood quality in 1995; and analyses of how the girls and boys aged 6 to 11 turn out as teenagers aged 14 to 19 in 2003 (May 2009, 346 p.)
5. Early mathematics ability, home quality and teen behaviour: Indicators of the child, parent, family and neighbourhood quality in 1995; and analyses of how the girls and boys aged 6 to 11 turn out as teenagers aged 14 to 19 in 2003 (June 2009, 346 p.)
6. Childhood factors in teen intoxication: A longitudinal analysis of the child, parents, family and neighbourhood in 1995 in relation to teen behaviours in 2003, with special reference to heavy drinking parents in 1995 (September 2009, 276 p.)
7. The effect of parental smoking and childhood factors in 1995 on teens in 2003: Teen behaviours, community involvements, well-being, and family health in Canada (November 2009, 272 p.)
8. The effect of child involvement in clubs and other childhood factors in 1995 on teens in 2003: Teen behaviours, community involvements, well-being, and family health in Canada

(December 2009, 283 p.)

9. The effect of household income and childhood factors on teens in 2003: Including analyses of teens with friends who use drugs (December 2009, 285 p.)

### **C. Religious Commitment Report (<http://www.ccri.ca/rcrindex.html>)**

*Religious Commitment Report is a series of articles exploring the nature, causes or consequences of religious commitment. New data receive emphasis, though new concepts, and behavioural relationships are also developed in these studies.*

- 00-01: Religious commitment and volunteering parents: who volunteers and how are their lives affected? (November 2000)
- 00-02: Religious commitment in Canada's metro and non-metro areas in 1997 (December 2000)
- 01-03: Volunteering by 12- and 13- year- olds in Canada, and religious commitment, 1996-1997 (January 2001)
- 01-04: The importance of religion for the children and parents of Canada's northern territories (February 2001)
- 01-05: An analysis of donations to religious organizations in Canada, 1997 (April 2001)
- 01-06: The sexual activity of Canadian girls and boys aged 12 and 13, 1996-97 (May 2001)
- 01-07: Workers who are religiously committed, and workplace religion in Canada, 1997 (May 2001)
- 01-08: Why are francophone Catholics disinclined to religious involvement? (August 2001)
- 02-09: How Is Volunteering Associated with Religious Commitment? (July 2002)

### **D. Religious Commitment Notes (<http://www.ccri.ca/rcnindex.html>)**

*Religious Commitment Notes is a series of short papers presenting results of research that are usually specific to a faith community or Christian denomination, or ethnic group. New data and behavioural relationships may appear in these studies. Some are considered to be appropriate for faith community journals.*

- 01-01: The Anglican and Roman Catholic presence among children in Canada's northern territories (September, 2001)
- 01-02: Churchgoing among native children in Canada's northern territories (September, 2001)
- 01-03: Religious donations - how do Presbyterians compare? (September, 2001)
- 01-04: The United Church contribution to the community (September, 2001)
- 01-05: The Community Involvements of Presbyterians (September, 2001)

- 01-06: The Community Involvements of Anglicans and Lutherans (September, 2001)
- 01-07: The Religious and Secular Community Involvements of Baptists and Pentecostals (September, 2001)
- 01-08: Religious Commitment and Marital Status (September, 2001)
- 02-09: Satisfaction with life in Canada, 1997 and 2000 (February, 2002)
- 02-10: The Potential for Increased Volunteering in Religious Organizations (April, 2002)
- 02-11: Church Attendance Transitions of Canadian Children, 1994-98 May, 2002
- 02-12: Are Presbyterians more religiously committed than Anglicans and United Church affiliates? (July, 2002)
- 02-13: The character and satisfaction with life of Chinese and other Canadians (September, 2002)
- 02-14: Happiness and optimism among Canada's 12 to 15 year olds (November, 2002)

## ***II. Encouraging Christian Commitment***

### ***1. Sponsor of the Faith at Work Forum, annual, since 2001.***

Encouraging faith in the workplace: The Alpha experience at Statistics Canada, March 2001

One Route to Encouraging Faith in the University: Paper for Ottawa's Second Annual Faith@work Forum on Challenges and Opportunities, September 2002

2003: A Manual of Classic Guidelines and Prayers

2003: Classic Prayers for the Employed

2003: Classic Prayers for Guidance for Bible Study

2003: Classic Guidelines for Dealing with Workplace Stress and Temptation

2003: Classic Guidelines on the Use of Time, for the Employed

2004: The Aim and Development of New Faith at Work Initiatives

*(Background paper for a presentation to the 2004 Faith@Work Forum, Ottawa, by Frank Jones)*

### ***2. Directory of Workplace Faith Groups ([http://www.ccri.ca/dir\\_e.html](http://www.ccri.ca/dir_e.html))***

This directory encompasses groups that meet in the workplace, usually over the lunch hour, to study the bible, pray, view inspirational videos, or share what's happening in their lives. Information listed includes employer/group, address, contact (name, e-mail address, phone number) and day, time and language of meeting. It includes groups that operate in the public and private sector, mainly in the National Capital Region but as far afield as Dartmouth N.S. and Winnipeg MB.

### **3. Surveys of Biblical Commitment (<http://www.ccri.ca/BCS-intro.html>)**

The aim of these surveys is to encourage people to read important and clearly understood passages in the Bible, and then judge for themselves if they believe them, if they influence their lives (thoughts, words and deeds), and if they hope the messages will influence their lives (more) in the future. The surveys developed so far are:

1. *Where are you spiritually?* (April 2008)
2. *Family matters survey* (May 2008)
3. *Work Matters Survey* (July 2008)
4. *Who Were We? A Survey on belief transitions* (August 2008)
5. *Why do we suffer?* (September 2008)
6. *Near Christian Survey* (February 2009)

Each contains biblical passages to assess.

### **4. Spurgeon's Catechism with Scripture Proofs**

([http://www.ccri.ca/Spurgeon\\_Catechism.pdf](http://www.ccri.ca/Spurgeon_Catechism.pdf))

# **Religious Commitment Monographs and Probes**

## **The Abstracts**

rcm01: Community Involvement Indicators for Canada and the Provinces, 1997  
September 2001 (387 KB, 147 p.)

## Abstract

Community Involvement Indicators for Canada and the Provinces, 1997, presents tables and charts for each of 49 indicators of community involvement. It is intended for community leaders (especially indicators of membership in civic organizations, and donating to the homeless, for example), politicians (voting indicators, membership in political organizations), heads of voluntary organizations (several indicators of charitable giving and volunteer activity), journalists (regular following of news), teachers (donating to, and volunteering in educational organizations; informal teaching), ministers and religious leaders (attendance at religious services, donating to, and volunteering in religious organizations), and the informed public (several kinds of informal volunteering). Please also refer to the Religious Commitment Notes 4-7, which are based on information in this monograph. Most of the indicators provide answers to questions such as the following:

- What percentage of Canadians aged 20 and over are involved in the activity?
- Is participation relatively high or low in my province?
- What is the community participation rate in my faith community?
- Are those with a religious background but not currently affiliated with a faith more involved in the community than those without a religious background?
- Is participation higher or lower among the weekly attendees at religious services, than among the less frequent or non-attendees in each faith and province?
- How dependent is the voluntary organization in which I volunteer on volunteers and charitable giving from the people of one faith community?
- What share of the community involvement is provided by each province and faith community?
- What provinces and faith communities provide more than their share of the involvement?

rcm02: The commitment to faith and good works in Canada: a spiritual development index for 1997 January 2002 (1102 KB, 226 p.)

## Abstract

Spiritual development is at least as important to the development of the individual and community as the development of body and mind, though its measurement is ignored relative to other aspects of development, such as education, income and wealth, and physical and mental health. In this study we produce an index of spiritual development combining measures of religious commitment (a measure of faith commitment, or quantity of spiritual knowledge or capital, and additions to or investment in that capital as reflected by the frequency of attendance at religious services), with measures of the most obvious manifestations of religious commitment, the intensity of volunteer activity and charitable giving (a measure of good works). We present the spiritual development indices and their faith and good works components for a wide variety of groups of Canadians and Canadian parents. The results of analyses show how the spiritual development index varies from person to person, and parent to parent, in Canada and the regions, within many different subpopulations of Canadians, for both women and men, mothers and fathers. Finally, the quotes at the beginning of each chapter are intended to give a summary of what major religious leaders since Biblical times have had to say about the nature of faith and good works and the relationship between the two.

## rcm03: Religious Commitment in Canada, 1997 and 2000

February 2003 (560 KB, 219 p.)

### Abstract

This study provides estimates of religious commitment for a wide variety of subpopulations of youth aged 15 to 24, young adults, aged 25 to 39, the middle aged, 40 to 59 years old, seniors, aged 60 and older, parents, household income groups, educational attainment groups, Canada's five regions, metro and non-metro areas, and children in Canada's provinces and northern territories. The main measures of commitment for adults are the frequency of worship, religiosity, potential attendance ("religious" people not worshipping at least monthly), and volunteering in religious organizations. The estimates for adults are based on the average commitments for the years 1997 and 2000, obtained from the micro data of Statistics Canada's National Survey of Giving, Volunteering and Participating, for those two years. In order to obtain these estimates, the responses from two surveys were pooled - such a procedure enables reliable estimates to be obtained for very detailed subpopulations including faith communities. The estimates for children are based on the results of Statistics Canada's National Longitudinal Survey of Children and Youth for 1994-95, 1996-97 and 1998-99, and include some estimates of the transitions of children into and out of attendance at religious services between the first and last time periods. A review of literature is also included in this study.

rcm04: Indicators of Child Development and Religious Commitment in Canada: A  
Fact Book April 2003 (199 KB, 93 p.)

## Abstract

This study portrays development indicators for Canadian children aged six to nine, and ten to 13. The indicators, 44 for the younger age group and 46 for the older, are all derived from Statistics Canada's Longitudinal Survey of Children and Youth, for 1996-97. The indicators reflect aspects of development such as academic achievement and prospects, non-academic learning and activities, character development rated by parent, and parental support. Each indicator is displayed for Canada's five regions and for faith communities, by frequency of attendance at religious services.

In addition, several factors are used to estimate each development indicator, and the detailed estimates are presented. A summary of the results shows that girls "out-perform" boys in almost every aspect of development, that worship attendance has a positive association with several development indicators in each age group, that there are some faith community differences in child performance, and that children in intact families, families with a university educated mother, and with a mother who does not smoke, out-perform other children in a number of respects. All of these results hold after one considers the effect of several other factors that are strongly related to child performance. Because this is a fact book, many specific results are not summarized.

One reviewer pointed out the need to aggregate several of the indices, a "clustering of variables" in order to both simplify the presentation and improve the quality of the analysis. Also, to the extent the data allow, he thought more consistency among variables for the two age groups would be desirable. These we consider to be good suggestions to be pursued in follow-up research.

## Abstract

The main purpose of this study is to show how religious commitment is related to 48 indicators of community involvement, and 49 for the religiously affiliated, after controlling for several factors that are also related to community involvement. The main finding is that Christian faith communities are more civically involved than the religiously unaffiliated, who are in turn more civically involved than non-Christians. Also, among the religiously affiliated, the regular worshippers (at least monthly worship) are more civically involved than the less frequent and non-worshippers. High educational attainment is the most important of the non-religious associations with community involvement.

Our estimates apply to the population aged 20 and over living in Canada's ten provinces. Religious commitment is measured by faith community affiliation for the study of the whole population, and regular worship and faith community affiliation for the religiously affiliated population. After considering other factors, the liberal Protestants are found to be more civically involved than the religiously unaffiliated in 36 of 48 involvements, and civically less involved in no ways. The conservative Christians are found to be more civically involved than the religiously unaffiliated in 32 of 48 involvements, and civically less involved in no ways. Catholics are found to be more civically involved than the religiously unaffiliated in 20 of 48 involvements, and civically less involved in one way. And the non-Christians are found to be more civically involved than the religiously unaffiliated in nine of 48 involvements, and civically less involved in 19 ways.

Comparing Christians with religiously affiliated non-Christians, we find that the Catholics are more civically involved in 29 ways of the 49 possible ways, and less involved in two ways; liberal Protestants are more involved in 32 ways and less involved in two ways, and conservative Christians are also more involved in 32 ways and less involved in no ways. Also, the regular attendees are more civically involved than the less frequent attendees in 32 of 48 ways (excluding worship frequency), and less involved in one way.

A secondary goal is to show how the non-religious factors -- age, sex, marriage, education, length of time resident in the community, and region of residence -- are related to each of the civic involvements. In both the general and the religiously affiliated populations, education is found to be of greatest importance, after controlling for all of the other factors: community involvements are positively associated with education. While there are many exceptions, civic involvements also tend to be stronger for seniors than young adults, middle aged adults than seniors, women than men, married persons than unmarried, those with longer residency in the community, residents of the Prairie region rather than British Columbia, and British Columbians rather than residents of Quebec.

## rcm06: The Well-being of Canada's Young Adults in 2000: A Fact Book and Preliminary Analysis June 2003 (617 KB, 228 p.)

### Abstract

This study proposes a concept of overall well-being, one rooted in Scripture. It combines indicators of well-being in the three major domains of life - personal well-being, community or altruistic well-being, and religious or spiritual well-being. Rough measures of each, plus their component indices and an overall well-being index, are developed for young adults aged 15 to 34 in the year 2000, using the best available micro-data from Statistics Canada.

The overall indices for subpopulations appear in Table 16; all other results lead up to these. Some of the findings are as follows...

The well-being index is 41 for Canada's young adults (lower than the 50 for seniors), 43 for women and 39 for men. The index ranges from 46 in Newfoundland, and 45 in Prince Edward Island, Manitoba and Alberta, to 36 in Quebec and 37 in British Columbia. It is high for volunteers, 56, especially volunteers in religious organizations, 70, and religious and secular organizations, 74, and a relatively low 36 for non-volunteers.

Of all the subgroups of young adults examined, the index is lowest for young adults without ever having a religious affiliation, 31, those without an affiliation at the time of the survey, 37, and those not donating to charity, 32.

Among the larger faith communities, the index is highest for Pentecostals, 65, followed by Baptists, 58, and other conservative faiths, 57. For all Christians it is 46, the same as for those affiliated with non-Christian faiths.

The index of most groups of young women exceeds that of young men, especially among the unemployed, where the index is 19% higher, non-Christians, 34% higher, Presbyterians, 20% higher, and in all provinces except New Brunswick where the gender difference is insignificant. The index of young men is notably higher than that of women in only two categories, those without a religious affiliation at present, 20% higher, and those in households with under \$20,000 of annual income, 9% higher.

For Canada, the personal well-being index comprises 52% of the overall well-being index, while the altruism index comprises 19% and the spiritual index 29% -- these shares of the total reflect the weights assigned to the components of each of the index, as well as the choice and definition of the component indicators.

Detailed tables supplemented by summary charts are presented showing the component indicators, personal, altruistic and spiritual well-being indices, and the overall well-being index, for many subpopulations of young women and men. Regression results for each of the six component indicators, for women and men separately, are presented in appendices.

## rcm07: The Well-being of Canada's Seniors in 2000: A Fact Book and Preliminary Analysis July 2003 (645 KB, 237 p.)

### Abstract

Like our monograph on the well-being of Canada's young adults, this study combines indicators of well-being in the three major domains of life - personal well-being, community or altruistic well-being, and religious or spiritual well-being - in order to produce an overall measure of well-being. Rough measures of each component, plus their component indices and an overall well-being index, are developed for seniors aged 55 and over in the year 2000, using the best available micro-data from Statistics Canada.

Each well-being index has a potential maximum of 100 and minimum of 0. The overall well-being index is 50 for Canada's seniors, (it is 41 for young adults aged 15 to 34, and 45 for the all adults aged 15 plus) about the same for senior women and men, and younger (aged 55 to 64) and older seniors. Some of the findings are as follows...

The index ranges from 47 in British Columbia and 49 in Quebec, to 61 in Prince Edward Island, and 54 to 56 in the other Atlantic provinces and Manitoba and Saskatchewan.

It is relatively high, over 60, for all types of volunteers, especially volunteers in religious organizations, 78, and religious and secular organizations, 80, and a relatively low 35 for those who do not donate to charity, 35, and those without ever having a religious affiliation, also 35. Those without a present religious affiliation, but with a religious background during their youth, also have a low index, 45. Among the larger faith communities, the index is highest for Lutherans, 65, followed by Baptists, 60, Pentecostals, 58, Catholics outside Quebec, Anglicans, United Church affiliates and Presbyterians in the 54 to 56 range, non-Christian faiths, 53, and Quebec Catholics, 50; smaller Christian faiths called conservative Christian have a relatively high index of 61. Seniors with a religious background have an index of 59, compared with 46 among their counterparts without a religious background. The index of senior women is over 10% higher than that of men in New Brunswick, and among single never married women; the index for men is over 10% higher than that for women among the religiously unaffiliated seniors.

For Canada, the personal well-being index of seniors comprises 46% of the overall well-being index, while the altruism index comprises 19% and the spiritual index 35% -- these shares of the total reflect in part the weights assigned to the components of each of the index, as well as the choice and definition of the component indicators.

Detailed tables supplemented by summary charts are presented showing the component indicators, personal, altruistic and spiritual well-being indices, and the overall well-being index (Table 16), for many subpopulations of senior women and men. Regression results for each of the six component indicators, life satisfaction and worry over finances, the components of personal well-being; volunteer time and charitable donations, the components of community well-being or altruism; and religiosity and worship frequency, the components of spiritual well-being; are presented in appendices, for women and men separately. Both the concept and measures of well-being proposed in this study should be regarded as very approximate; another biblical approach to the definition and procedures promoting well-being, based in part on the use of time, is suggested by Jeremy Taylor in 1650, and is summarized in the Appendix.

## rcm08: The Well-being of Canada's Employed in 2000: A Fact Book and Preliminary Analysis August 2003 (749 KB, 271 p.)

### Abstract

Like our monographs on the well-being of Canada's young adults, #6, and seniors, #7, this study presents an integrated set of indicators on well-being in the three major domains of life - personal well-being, community or altruistic well-being, and religious or spiritual well-being - in order to produce an overall measure of well-being. Each of the four well-being indices - personal, community, spiritual and overall -- has a potential maximum of 100 and minimum of 0. If you claimed to be very satisfied with your life in general, not concerned at all about money in the future, volunteered 60 or more hours a year, donated \$350 in 2000, attended religious services at least weekly, and considered yourself to be very religious, then all of your well-being indices would equal 100.

The overall well-being index is 45 for the employed, the same as for all adults aged 15 and over -- it is 50 for all 41 for young adults aged 15 to 34, and 45 for the all adults aged 15 plus. The index ranges from 39 in British Columbia and 41 in Quebec, to 53 in Prince Edward Island, and 51 in Newfoundland. The highest male-female difference appears in British Columbia where the index for women is 43 and 36 for men.

The index rises with age, from 39 for the 15 to 24 age group, to 51 for the employed 65 years of age and over. Considering marital status, the index is highest for the married and widows/ widowers who are employed, 48 to 49, and lowest for the for the common-law population, 37. The index is higher for those who say their health is "very good", 47, compared with others, 42. The index rises sharply with household income, personal income, earnings per hour, and education. The index is relatively high, over 60, for all types of volunteers, especially volunteers in religious organizations, 75, and religious and secular organizations, 89, and a relatively low 39 for non-volunteers, and those who do not donate to charity, 32.

Regarding religious affiliation, the index is lowest for those without ever having a religious affiliation, 33, and higher for those without an affiliation at the time of the survey, 42; Quebec Catholics, also 42; Anglicans, United Church affiliates and non-Christians, 49 to 52; Presbyterians and Lutherans, 55 to 57; and the conservative faith communities: Baptists, 59, Pentecostals, 67, and smaller Christian faiths, 61. Gender differences by faith community are insignificant except among non-Christians, where the index of women is higher than that for men.

Concerning job characteristics, there are few big differences in well-being except for the above-noted variations by income. Those in the education sector have relatively high well-being, 55, along with those in social science and cultural occupations, 54. Well-being increases with the length of job tenure, and tends to be higher, the larger the establishment or place of work, but shows no clear correlation with hours worked per week. The index is higher for public sector employees, 51, than private, 43; it is 47 for the self-employed.

Detailed tables supplemented by summary charts are presented showing the component indicators, personal, altruistic and spiritual well-being indices, and the overall well-being index (Table 16), for many sub-populations of employed women and men. Regression results for each of the six component indicators, are presented in appendices. Both the concept and measures of well-being proposed in this study are very approximate. Some guidelines for the conduct of employed people by Jeremy Taylor, 1650, are summarized in an Appendix, along with some more recent prayers in a concluding Appendix.

## rcm09: The Well-being of Canada's Adults in 2000: A Fact Book and Preliminary Analysis September 2003 (672 KB, 242 p.)

### Abstract

This, our fourth monograph on the overall well-being of Canada's population, applies to the adult population aged 15 and over resident in Canada's provinces. Like our monographs on the well-being of Canada's young adults, #6, seniors, #7, and the employed, #8, this study combines indicators of well-being in the three major domains of life - personal well-being, community or altruistic well-being, and religious or spiritual well-being - in order to produce an overall measure of well-being.

Each of the four well-being indices - personal, community, spiritual and overall -- has a potential maximum of 100 and minimum of 0. If you claimed to be very satisfied with your life in general, not concerned at all about money in the future, volunteered 60 or more hours a year, donated \$350 in 2000, attended religious services at least weekly, and considered yourself to be very religious, then all of your well-being indices would equal 100. The overall well-being index is 45 for Canada's adults, 46 for women and 44 for men. It ranges from 40 in British Columbia and 42 in Quebec, to 53 in Prince Edward Island, and 48 to 50 in the other Atlantic Provinces and the Prairie Provinces. It rises with age from 40 for the 15 to 24 age group, to 51 for the 65 plus age group.

The index ranges widely by a number of social and economic characteristics. For example, concerning marital status, the index is lowest for persons living in common law, 37, and those separated, 39, and highest for widows/widowers, 51, and married persons, 49. Overall well-being increases with education, from 42 for those with less than high school graduation, to 52 for those with a university degree. The index increases with household income, from 39 among those with under \$20,000 a year, to 51 among those with \$80,000 or more income.

Religion is also very important when it comes to overall well-being. The index is relatively high for all types of volunteers, especially volunteers in both religious and secular organizations, 79, and only religious organizations, 73; it is 57 for those volunteering only in secular organizations, and 39 for non-volunteers. Those without ever having a religious affiliation have the lowest index of any of the groups examined, 32, compared with 40 among those with no present affiliation. Among faith communities, the index is lowest for Quebec Catholics, 43, followed by 49 for non-Christians, 51 to 52 for United Church affiliates, Anglicans, Presbyterians, and non-Quebec Catholics; 57 for Lutherans; and relatively high for conservative Christian faiths: 59 for Baptists, 65 for Pentecostals, and 60 for smaller Christian faith communities. Adults with a religious background when young have an index of 57, compared with 41 for the other adults.

The personal well-being index is the most important component of the overall index. It comprises 48% of the overall well-being index, while the altruism index comprises 21% and the spiritual index 31% -- these shares of the total reflect in part the weights assigned to the components of each of the index, as well as the choice and definition of the component indicators. Detailed tables supplemented by summary charts are presented showing the component indicators, personal, altruistic and spiritual well-being indices, and the overall well-being index, for many subpopulations of women and men. Regression results for each of the six component indicators, life satisfaction and worry over finances, the components of personal well-being; volunteer time and charitable donations, the components of community well-being or altruism; and religiosity and worship frequency, the components of spiritual well-being, are presented in appendices, for women and men separately.

## rcm10: The Well-being of Middle-aged Canadians in 2000: A Fact Book and Preliminary Analysis November 2003 (1077 KB, 205 p.)

### Abstract

The middle-aged tend to be a neglected age group in social studies, despite their relative significance in terms of child-rearing and employment responsibilities. Like our monographs on the well-being of Canada's young adults, #6, seniors, #7, and the employed, #8, this study of 35 to 54 years olds comprises indicators of well-being in the three major domains of life - personal well-being, community or altruistic well-being, and religious or spiritual well-being - in order to produce an overall index of well-being.

An integrated set of indicators are portrayed. Each of the four well-being indices - personal, community, spiritual and overall -- has a potential maximum of 100 and minimum of 0. If you claimed to be very satisfied with your life in general, not concerned at all about money in the future, volunteered 60 or more hours a year, donated \$350 in 2000, attended religious services at least weekly, and considered yourself to be very religious, then all of your well-being indices would equal 100.

The overall well-being indices for various sub-populations appear in Table 16. The index is 45 for all of the middle-aged, the same as for all Canadians. (It is lower, 41, for young adults aged 15 to 34, and higher, 50, for seniors aged 55 plus). The index ranges from 39 in British Columbia and 41 in Quebec, to 56 in Prince Edward Island. The highest male-female difference appears in British Columbia where the index is 43 for women and 36 for men. The index is about the same for the 35 to 44 and 45 to 54 age groups, and for women and men.

Considering marital status, the index is highest for the married, 48, followed by the widows/widowers and divorced, 41, and the common-law population, separated, and singles, 39 each group. The index is higher for those who say their health is "very good", 50, compared with others, 40. The index rises sharply with household income and education. The index is relatively high for all types of volunteers and for charitable donors.

Regarding religious affiliation, the index is lowest for those who have never had any religious affiliation, 33, and higher for those without an affiliation at the time of the survey, 39; Quebec Catholics, also 42; other liberal Protestants, 49, non-Christians, 51, non-Quebec Catholics, 54, and conservative Christians, 61. Gender differences by faith community are insignificant except among non-Christians and Pentecostals, where the index for women is higher than that for men.

Detailed tables supplemented by summary charts are presented showing the component indicators, personal, altruistic and spiritual well-being indices, and the overall well-being index, for many sub-populations of middle-aged women and men. Regression results for each of the six component indicators are presented in an appendix, and summaries of the results are provided in the introduction.

## rcm11: The Well-being of Canada's Parents in 2000: A Fact Book and Preliminary Analysis (December 2003, 148 p.)

### Abstract

Perhaps the single most important role in society is the rearing of children, for good parenting is necessary for good citizenship, a productive economy, good parenting in the next generation, and indeed for the peace, order and good government of a country, not to mention the faith and commitment that Judeo-Christian traditions believe is necessary for a righteous and eternal life.

Like our earlier monographs on well-being, this one comprises indicators in the three major domains of life - personal well-being, community or altruistic well-being, and religious or spiritual well-being - and an overall index of well-being. The indicators are presented for young parents and employed parents, and parents with different age groups of children; and are pulled together from our companion monographs on the whole population, young adults, and the employed. The variables used in forming each indicator are displayed in fine detail in tables and charts, and analysed in the appendix tables.

Five components of parental well-being are portrayed in both tables and charts. These are indicators of perceived satisfaction with life in general, of worry over future finances, of volunteering, of perceived religiosity, and of the frequency of worship. The variation in these five components is displayed for a wide variety of sub-populations of mothers and fathers.

Associations of several key characteristics of parents with each of these five components are also explored, by means of regression analysis, for both mothers and fathers. Important differences between mothers and fathers are derived from these analytical results. Brief summaries of the main results are provided.

The overall well-being index for parents is 46, the same for mothers and fathers --Table 16. The index is only slightly lower, 44, for parents with only preschoolers, and 47 to 48 for parents with both preschoolers and older children, and with only children aged 6 to 17.

Some 48% of parents say they are very satisfied with life in general (only 38% in Quebec), 32% say they never worry about having enough money in the future, 18% volunteer 200 or more hours a year, 58% say they are very or somewhat religious (40% in Quebec and 45% in British Columbia), and 29% worship at least monthly (18% in Quebec and British Columbia, and 41% in Atlantic Canada). There are wide variations in these rates by sub-populations of parents. These variations appear in tables, charts and tables of regression results in the appendix tables.

An appendix presents some classic formal prayers for parents and children, taken from The Book of Common Prayer, and Jeremy Taylor's Holy Living, 1650.

## rcm12: The Extent of the Illicit Drug Culture in Canada in 2002: Areas and Groups Affected, and Preliminary Analyses (November 2005, 291 p.)

### Abstract

Using the most comprehensive data source on illicit drug use available in Canada, this study finds that marijuana smoking is both widespread and increasing. Moreover, it is strongly associated with a wide variety of anti-social and individual behaviors and negative community effects, and very few positive effects. Self-reported non-experimental use has blossomed from no more than 7% among those in their early 20s in 1962 (reported in 2002), to about 52% of those of the same age in 2002. Charts for the total population, women, men and the female-male ratio in use rates portray the extent of marijuana smoking across a wide range of areas and sub-groups of the population. Almost all non-marijuana illicit drug use is found among persons who have used marijuana more than once in their life. Even after controlling for a number of important factors, marijuana smoking is found to be strongly associated with such anti-social and anti-individual behaviors as: drunkenness at school, work or while looking after children, drinking more than planned, the frequency of being drunk, drinking to the extent of risking one's health, and planned and attempted suicide. Community-related factors are also at play: marijuana use is found to be strongly associated with such factors as a weaker sense of belonging to the community, less satisfaction with life in general, the use of psychologists, psychiatrists, social workers, and spiritual counsellors, and the possibility of being a welfare or social assistance recipient. Marijuana smoking is also negatively associated with education and spiritual commitment. Among the employed, marijuana smoking is strongly associated with such factors as less job satisfaction, conflict with fellow employees and feelings of job insecurity. All told, over sixty negative associations with individual or community well-being are identified, as opposed to only three positive associations. Though causation cannot be proved, few would dispute that causation is involved in most of the behaviors explored, implying the policy implication that laws and regulations restricting the production, distribution and use of marijuana should remain in place, and if anything, that they should be strengthened and made more effective. Also, teachers and parents should continue to alert children to the wide range of direct and indirect effects of marijuana smoking, and point to hard evidence wherever possible. The study also includes a theoretical argument relating to drug use, its causes and effects.

## rcm13: Marijuana Use by Canada's Teens and Their Close Friends in 2000 - 2001: Areas and groups affected, and Preliminary Analyses (January 2006, 191 p.)

### Abstract

Using the most comprehensive data source on teen marijuana use available in Canada, this study finds that marijuana smoking is widespread by both those aged 14 to 17, and at least one of their close friends. Moreover, it is strongly associated with many anti-social and high-risk behaviors. Subgroups especially prone to marijuana use include both girls and boys who say they have gotten drunk, have had school problems, have skipped school, who have had sexual intercourse, who have had a painful break-up; and who have friends who smoke, drink, try marijuana and have skipped school. They are more likely to come from homes in which the parents live common-law, where there is just one parent present, or where the main parent works. Users are more likely to come from Quebec, to speak French only, and to be French Roman Catholic.

Teens, both girls and boys, who say they have at least one close friend who smokes marijuana are more likely to have tried marijuana themselves, to have gotten drunk, to have had school problems, to have skipped school, to have had sexual intercourse, and to have had a painful break-up. They also are more likely to have at least one close friend who drinks alcohol and has skipped school.

After controlling for several factors, we find that education of the parent is unrelated to the likelihood of their teen's use of marijuana, though the work commitment of the main parent is associated with a higher incidence of marijuana use. The parent's worship frequency, and if the parent is married rather than unmarried, are two factors associated with a lower incidence. Also, conservative Christian and non-Christian teens (both compared with liberal Protestant) are associated with a lower likelihood of marijuana use. Teens in Quebec are more likely to be users than teens in Ontario.

Similar results are obtained for marijuana friendship rates, except that the Quebec and marital status effects are insignificant among most subpopulations of teens examined.

This study also includes an argument concerning teen marijuana use in Canada, one that is preliminary and partially rejected by the results obtained: most significantly, the assumed higher incidence of marijuana use and user friendship rates among boys than girls, and the age of the main parent, after controlling for other factors, is not found to be the case.

Finally, policy implications are suggested by the fact that marijuana consumption is so widespread and is positively associated with other high-risk behaviours of teens, and with relationship- and school-performance problems, while negatively associated with the main parent's weak or non-existent workplace attachments, frequent worship, consultations with spiritual leaders, volunteering in local settings, and with non-smoking and drinking lifestyles. The suggested policy implications apply to teens, parents, schools, faith communities, and governments.

## Abstract

This study provides the first detailed data on the importance of spiritual values in the daily life and work of Canadian parents. When asked to what extent spiritual values give strength to face daily difficulties, 32% of Canadians say "a lot," including 33% of parents, 39% mothers, and 26% fathers. Another 22% of parents report "some" help, 9% "a little," and 36%, "none at all". Only those agreeing that spiritual values play an important role in their life were asked this question, implying that Canada in 2002 is far more spiritual than most would think.

But does spiritual imply religious? Most of the "spiritual" parents worship regularly, though a sizable minority do not; most are very or somewhat religious, though many less and even non-religious people find spiritual values important; most who pray in order to deal with stress are spiritual; and most affiliated with faith communities are spiritual, though there is a wide variation by faith community or religious denomination.

Are people who rely on spiritual values less educated or mentally ill, as asserted by many social scientists? The evidence suggests the contrary is true for both mothers and fathers. Spiritual values would appear to become more important in the lives of parents with physical ailments, although this may reflect the age of the mother or father.

The results of estimates for several subpopulations of parents, and the total population, reveal that, when other effects are held constant, the reliance on spiritual help is stronger for females than males, for persons who have not smoked marijuana in their life compared with those who have, and increases with age and education. The degree of reliance on daily spiritual help is higher among non-French Roman Catholics, most groups of French Roman Catholics, conservative Christians and non-Christians than liberal Christians, and lower for the religiously unaffiliated than liberal Christians. Hours of sleep is unrelated to reliance on spiritual help except among all men and fathers. When compared with residents of Ontario, all subpopulations of Albertans are not significantly different, while all residents and parents of Manitoba/Saskatchewan, women and mothers not in the labour force in Atlantic Canada are more reliant on spiritual help. British Columbians in total, and parents, women, the employed and employed parents in that province are less reliant on daily spiritual help than their counterparts in Ontario.

## rcm15: Canada's Faith Communities in 2002: Profiles and Preliminary Analyses (March 2006, 366 p.)

### Abstract

The purpose of this study is to present detailed profiles of the main religious and non-religious groups in Canada, and preliminary comparisons and contrasts, and analyses. The Canadian Community Health Survey of 2002 allows this to be done in a comprehensive fashion because of its large sample of 37,000 and detailed content relating to the health of the body, mind and spirit, and many other quality of life variables.

Distinguishing marks of some of the groups assessed included the following:

French Roman Catholics have the highest percentage of persons living common-law, who never cope with stress by exercising or jogging, who never gambled, and persons not in the labour force. They have the lowest percentage of those dissatisfied with their life, former gamblers (tied), and those who have had a fear of being overweight in the past year,

Anglicans have the highest percentage of persons not worshipping at all in the past year, and those who never cope with stress by praying or seeking spiritual help (tied). They have the lowest percentage of weekly worshippers, of non-drinkers ever (tied), former gamblers (tied), and persons unemployed (tied).

Presbyterians have the highest percentage of those very satisfied with life in general, who felt loved and appreciated during the past month, and who have the highest household income adequacy. They have the lowest percentage of parents, persons living common law (tied), who found most days quite a bit or extremely stressful in the past month, who are unemployed (tied), and those working weekends (tied).

Pentecostals have the highest percentage of parents, former drinkers, and those working weekends (tied). They have the lowest percentage of persons not worshipping at all in the past year, those who never cope with stress by drinking more alcohol (tied), those who never cope with stress by praying or seeking spiritual help, users of illicit drugs past year (tied), and persons who never gambled.

The religiously unaffiliated who pray have the highest percentage of separated persons (tied), of persons who have the lowest household income adequacy (tied), and persons not working weekends. They have the lowest percentage of widowed persons (tied), those who never cope with stress by drinking more alcohol (tied), who never cope with stress by exercising or jogging, and who felt loved and appreciated during the past month.

Analytical results contrasting each members and non-members of each faith community are presented for women, men, parents, mothers, fathers, the employed, employed women, employed men, married, common-law, separated/divorced, and single populations, a total of 239 regressions. The contrasts are with respect to age, sex, education, worship frequency, lifetime use of marijuana, hours of sleep, and region of residence. In contrast to their other Canadian counterparts, and holding constant other factors, for example, parents in the following faith communities worship more frequently: conservative Christians, Baptists, Pentecostals, Jehovah's Witnesses, smaller Christian faiths, non-Christians, Moslems, Sikhs, and non-French Roman Catholics. Liberal Protestants, United Church affiliates, Anglicans, Lutherans, French Catholics and Buddhists worship less frequently, while Presbyterians, Eastern Orthodox, Ukrainian Catholics, Hindus and Jews worship no more or less frequently.

## Abstract

The main findings of this study relate to the major negative associations of several spiritual and religious factors with drunkenness and drinking intensity.

We present detailed data on the drinking experiences of Canadians, women, men, and parents, mothers, and fathers for the year 2002. Profiles and charts are presented for non-drinkers, controlled-drinkers, heavy drinkers (five or more drinks on one occasion less often than monthly), very heavy drinkers (five plus drinks monthly) and those drunk or hung over at work, school or while caring for children during the past year. For each of these groups data is presented for a wide range of subgroups defined according to many characteristics, dimensions of quality of life, and health of the body, mind and spirit.

Though drinking, especially heavy drinking, is no doubt under-reported, Statistics Canada in 2002 still found that 8% of respondents reported that they were drunk or hung over while at work, school, or while caring for children.

Another 9% reported having had five or more drinks per occasion monthly, 18% claimed they had five or more drinks less than monthly, 42% reported no heavy drinking (the controlled-drinkers), while 23% claimed to be non-drinkers. The corresponding percentages for parents are similar.

Heavy drinking and drunkenness rates of men exceed those for women by a wide margin: for example, drunk, 12% vs. 4%; monthly heavy drinkers, 14% vs. 5%; and heavy drinkers less often than monthly, 21% vs. 16%. The corresponding rates for fathers and mothers are slightly lower: drunk, 11% vs. 3%; monthly heavy drinkers, 13% vs. 4%; except in the case of heavy drinkers less often than monthly, 24% vs. 17%.

Preliminary analyses of drinking intensity are also provided for a number of groups of Canadians and the main results are as follows.

In almost all subgroups examined - including ten provinces, ten metro areas, seven age groups, and several groups of parents and employed persons - we find that, after controlling for other variables, drinking intensity is higher for males than females, and also higher the greater the lifetime experience with smoking marijuana.

The intensity is lower among conservative Christians and non-Christians than the reference liberal Protestants, lower also among several groups of the religiously unaffiliated, but higher among several groups of non-French Roman Catholics, and about the same among French Roman Catholics.

The intensity decreases with age in all decades of age except the 50s.

In most subgroups, drinking intensity is higher in the Atlantic provinces, Manitoba/Saskatchewan, Alberta, and British Columbia than in the reference province, Ontario, but lower in Quebec for some of the groups including the total, the employed and men.

Drinking intensity is positively associated with education in many of the subgroups, but unrelated in many others, and negatively associated in the case of fathers, and employed mothers working long hours.

In a second model, worship frequency is found to be negatively associated with drinking intensity in 34 subgroups analyzed, including ten faith communities, all marital status groups, immigrants, five types of parents and eight occupation groups. The lifetime experience with marijuana is found to be positively associated with drinking intensity.

rcm17: Teen sex in 2000 - 2001: Profiles, and preliminary analyses of girls and boys aged 14 to 17 in Canada, Québec, Ontario, those with married parents and separated or divorced parents, and those who are French Roman Catholic, non-French Roman Catholic, liberal Protestant, and conservative Christian (July 2006, 209 p.)

## Abstract

Where in Canada is teen sex most prevalent for those aged 14 to 17? Among what groups is the difference between the activity of girls and boys widest? How are variables such as age, education and religion of the parent, related to the likelihood of teen sex, or to other high risk behaviours and school performance? These are some of the questions prompting this study, which lays out the facts in considerable detail. There is also a brief discussion of what the Bible says about sex outside of marriage.

Some 330,000 of Canada's 1,233,000 teens aged 14 to 17 claim to have had sexual intercourse, or 27% - this is called the sex rate in this study. This rate is higher for girls, 29%, than boys, 25%, and rises steeply with age: 11% for 14 year olds, 15% for 15 year olds, 30% for 16 year olds, and 52% for 17 year olds. The rate is highest in Québec, 38%, followed by Newfoundland, 32%; it is lowest, from 20% to 22%, in Ontario, Manitoba, Saskatchewan and British Columbia.

The higher sex rates tend to be associated with the teens in less fortunate circumstances, with less educated parents, with unmarried parents, living in apartments, and lower income households for example. The less fortunate are the very groups least able to deal with the side effects or other problems related to sexual activity.

Concerning related problems, teens with unhealthy lifestyles, friends with high-risk behaviors, and having relationship problems and school problems tend to be more sexually active.

Analysis at the Canada level revealed no difference between teen girls and boys in their likelihood to have had sexual intercourse, after controlling for the effect of the other factors, but an increasing likelihood with teen age, and decreasing likelihood with the main parent's age, education, worship frequency, weeks worked past year, and if the parent was married.

The analysis at the Canada-wide level also revealed, after controlling for the effect of the other factors, a higher likelihood of sex in the Atlantic provinces and Québec when compared with Ontario, and no difference between Ontario and the either the Prairie provinces or British Columbia.

These results, both from an examination of the tables and analytical estimates, have policy implications for governments, courts, schools, places of worship and parents: any incentives or messages that would tend to encourage pre-marital sex would hurt the less fortunate more than others; conversely, disincentives and negative messages would help the less fortunate more than other teens.

## rcm18: Do spiritual values help you to find meaning in your life? Spirituality in the life of Canadians, women, men and parents in 2002 (July 2006, 294 p.)

### Abstract

*To what extent do spiritual values help you to find meaning in your life?* The responses to this question by 37,000 Canadians aged 15 and over in 2002 provide the basic data for this study. Other questions in the survey allow the question of life meaning to be related to many dimensions of the health of the body, mind and spirit, and other aspects of the quality of life.

In answer to the above question, 38% of Canadians report that spiritual values do not help to find life meaning, 7% report "a little", 23% "some", and 33% "a lot". Women are much more spiritual than men: 39% report "a lot" compared with 26% of men, 40% of mothers, and 28% of fathers.

The percentage of women saying that spiritual values help a lot is 50% higher than that for men, and as high as 88% higher in Nova Scotia and 86% higher in New Brunswick. The female rates are higher than their male counterparts by 109% among those separated, 75%, those living common-law, and 38% (below the national ratio) among the married.

Analyses of 35 behaviours are provided for the total population, women, men, parents, parents in two parent families, and lone parents. The associations are as expected for the behaviours considered most damaging to the individual.

For example, the higher the spirituality, other factors held constant, the less smoking or drinking when stressed; the more exercising when stressed, feelings of peace, emotional balance, and feelings of being useful and loved; the more close friends, satisfaction with life, and sense of belonging to the community; the more frequent the worship, prayer to relieve stress, and the more religious one feels; the less marijuana smoked, the fewer the times drunk, the higher the age when drinking alcohol began, the less frequent the gambling, and the less the money gambled in the past year.

The more spiritual are more likely to have more close friends, friends who understand their problems, who help them when they are sick, and show love and affection. Spirituality may be a positive outlet and source of meaning for the unemployed or those on social assistance. Spirituality is less likely among the employed and owners of dwellings, but more likely among those not in the labour force. Spirituality is higher, the more children there are under 12, so it may be a possible source of support and meaning.

Appendix 1 presents information on the survey and actual questions posed. Appendix 2 contains the detailed tables for Canadians, women, men, and parents - 37 pages each.

## rcm19: Weekend and weekday workers: Worship patterns and analyses of Canadians and parents, 2002 (September 2006, 265 p.)

### Abstract

Weekend work is significant in Canada. Weekend workers comprise 44% of all Canadian workers, and this varies from 38% in Québec to 56% in Newfoundland.

Of all working parents 39% work weekends, and this ranges from 30% in Québec to 52% in Newfoundland.

Employers may note that among both weekday and weekend workers, the total and parents, those having characteristics that most would consider undesirable for success in work and life tend to be under-represented in weekly worship.

For example, among weekend workers, the following groups are under-represented among weekly worshippers: job supervisor was helpful: -- strongly disagrees, not satisfied at all with job, often copes with stress by smoking more than usual, often/sometimes copes by drinking alcohol, never copes by praying/spiritual help, "poor/fair" ability to handle day-to-day problems, rarely felt at peace with myself past month, regular drinker, drunk at least once at work, etc, in life, drunk at least once at work/school/child care in the past year, used marijuana more than once in life, used illicit drugs (excluding marijuana) at least once past year, low-risk or problem gambler, has seriously considered suicide, has attempted suicide, mental health is "fair" or "poor", spiritual values are unimportant in my life.

Religious leaders may note that worship frequency is not deterred by weekend work. Within Canada, the weekly worship rate of those working weekends exceeds the rate of other workers by quite a margin in Québec, 21%, and by a small amount also in Nova Scotia and Newfoundland.

Among working parents the weekly worship rate of weekend workers exceeds that of weekday workers in three provinces, Québec, Saskatchewan, Newfoundland, and New Brunswick, in that order.

The analyses conducted of 36 subpopulations yield results that suggest that for most groups, weekend work is less likely the older the worker, and the higher the level of education.

Analyses also reveal that many groups of workers in Québec are less likely than their counterparts in Ontario to work weekends, whereas many groups in the Atlantic region are more likely.

Religious leaders may note that among all subpopulations of workers and working parents analysed, worship frequency is unrelated to the likelihood of weekend work.

Details concerning working women and men are provided in the companion Monograph 21. Regression results for women and men, mothers and fathers, and single mothers are relevant to it, and appear in Chapter 5 of this study.

rcm20: Weekend and weekday work: Worship patterns of men and women in Canada, 2002 (September 2006, 257 p.)

## Abstract

This monograph contains evidence relevant to employers, employees, and religious leaders. It concerns differences between workers who usually work weekends, and others who work just weekdays.

**First**, both women and men who worship weekly, when compared with their counterparts who worship less often or not at all, have characteristics that most employers would find desirable. This is true whether or not they work weekends or just weekdays.

For example, weekly worship rates are relatively low among women workers who have used illicit drugs at least once in the past year, who have used marijuana more than once in their life, who often cope with stress by smoking more than usual, or by drinking alcohol, and who never cope with stress by praying or spiritual help.

Weekly worship rates are also relatively low among men who say spiritual values are unimportant in their life, have used illicit drugs at least once in the past year, who have used marijuana more than once in their life, who never cope by praying/spiritual help, who cope by drinking alcohol or by smoking more, who were drunk at least once at work, etc, in life, and who were low-risk or problem gamblers.

Conversely, women and men working either weekends or only weekdays who have relatively high worship rates, also have characteristics that most would consider desirable for success in work and life.

For example, in the case of men, the groups include those who are non-smokers, non-drinkers, and non-marijuana users; who have a strong belonging to their locality, who are non-gambler, and who report spiritual values as being important in their life, and a help with everyday difficulties.

**Second**, weekend work on the whole does not deter the likelihood of regular worship, when compared with weekday only work. This result also holds for both women and men, though there are exceptions to note.

Specifically, weekly worship rates of weekend workers in Canada differ little from their counterparts who work just weekdays, 19% versus 21% in the case of women, and virtually the same, 17%, in the case of men.

In some provinces, however, these rates differ widely - for example the worship rate for women working only weekdays exceeds that of their counterparts who work weekends by 40% (nine points, 32% - 23%) in New Brunswick.

Worship frequency rates are charted for subpopulations of women and men in Chapters 1 to 4, while the corresponding tables in Appendix 2 present the frequencies and percentage distributions, along with the rates.

This monograph is the companion to the 20th, which presented data for the total employed and employed parents, and regression results for women and men, mothers and fathers that distinguish weekend from weekday only workers.

rcm21: TV and video time commitment by children aged one to nine in 2001: Profiles of children in Canada, Québec, and Ontario, plus French and non-French Roman Catholics, liberal Protestants, and conservative Christians  
(October 2006, 321 p.)

## Abstract

Few activities are more important and widespread in the lives of Canadian children than watching TV (or video). This study explores which types of children are most and least committed, in Canada and her two most populous provinces, plus the main faith communities.

Overall, 42% of children aged one to nine watch an hour of TV or less a day: 8% watch under half an hour, 34% half to one hour. Also, 36% watch two hours, 14% watch three hours, and 9% watch over three hours.

Some of our results confirm our expectations. Most importantly, TV viewing intensity decreases with whole range of measures of the human capital of the family: age of the parent, having a female main parent, education of the parents, frequency of book reading, worship frequency, volunteering in the community, quality of the physical health and sleep of the parent, avoidance of smoking by the parents, and avoidance of communication, planning and drinking problems in the family.

Also, living in a safe neighbourhood, ownership of the dwelling, household and personal income and non-reception of social assistance - dimensions of financial capital, are related to weaker time commitments to TV by children.

Unexpected results include the greater intensity of TV viewing by children whose main parent does not work, by children living outside of Québec, Alberta and British Columbia, and their main metro areas, by North American Indians, and by non-Christians and immigrants.

It is unclear why children who are French Roman Catholic, Lutheran, and of the smaller Christian faiths watch less TV than children of other faiths, as do the children whose main parents are Dutch, French or Irish - these religions and ethnicities are not obviously similar.

Overall, boys are more committed to TV than girls, though the margin of difference is not large: 24% watch three plus hours a day (the extreme viewing rate) compared with 22% of girls.

The extreme rate of boys exceeds that of girls by at least 50% in the Québec and Kitchener metro areas, in Fredericton, among seven year olds, in families where the main parent is employed in transportation and warehousing, and in families in which drinking is a source of tension.

The extreme rate of girls exceeds that of boys by at least 20% in the Edmonton, Winnipeg and Saint John metro areas, and where the mother lives with a step-father, the main parent is of English ethnicity, and whose occupation is in public administration.

rcm22: Canadians with diabetes, heart disease, high blood pressure and cancer in 2002: Profiles, worship patterns, and preliminary analyses (December 2006, 321 p.)

## Abstract

This is Canada's first detailed study of the quality of life and the health of the body, mind and spirit of adult Canadians with any one of four diseases, diabetes, cancer, heart disease and high blood pressure.

Of Canada's 24.7 million adults aged 15 and over in 2002, 3.6 million (14.8%) report high blood pressure, 1.3 million (5.4%) heart disease, 1.2 million (4.8%) diabetes, and 480 thousand (1.8%) cancer - Table A, below.

A higher percentage of women than men have high blood pressure and cancer, while a higher percentage of men have diabetes and heart disease.

Relatively high percentages with high blood pressure, heart disease and cancer are found in Prince Edward Island; high percentages with heart disease are also found in Nova Scotia, and New Brunswick, while relatively high percentages with diabetes are found in Newfoundland and Nova Scotia.

In the metro areas the percentage of the population with heart disease is relatively low in Toronto and Vancouver, which also has a relatively low percentage with cancer. The percentage with heart disease is relatively high in all non-metro areas of Canada.

Characteristics reflective of a lower quality of life include the following: "poor/fair" ability to handle day-to-day problem - all four diseases; rarely felt loved and appreciated - heart disease; rarely felt at peace with myself - diabetes, cancer; rarely felt emotionally balanced - diabetes, cancer; rarely felt useful - all diseases; has attempted suicide - diabetes; and mental health is "fair" or "poor" - all diseases.

Characteristics reflective of a higher quality of life include the following: spiritual values help understand life's difficulties (also, help with everyday difficulties, and help to find meaning in life) a lot - all diseases; very strong belonging to locality - all diseases; most days not stressful at all past month - all diseases; and often copes with stress by praying/spiritual help - all diseases.

Almost without exception those in income groups below \$50,000 have higher percentages with each of the four diseases than in the general population, while the reverse is the case in households in income groups above \$50,000.

The regression analyses reveal that education is negatively associated in almost all of the 26 subgroups examined, with the presence of any of the four diseases except cancer, which is perhaps less preventable by education.

As expected, age is the dominant variable in the associations, while gender, worship frequency, lifetime consumption of marijuana, and hours of sleep are relatively unimportant in most subgroups.

## rcm23: Coping with stress by prayer in Canada, 2002: Profiles and preliminary analyses (January 2007, 230 p.)

### Abstract

*"People have different ways of dealing with stress. Thinking about the ways you deal with stress, please tell me how often you do each of the following... How often do you pray or seek spiritual help to deal with stress?"* The answers to this question and many others by 37,000 in 2002 provide the data for detailed studies on the extent and impact of prayer in the lives of Canadians.

In 2002, 40% of Canada's 24.9 million adults aged 15 and over claim to never pray in order to deal with stress, 16% rarely pray, 20% sometimes pray, and the remaining 24% often pray - called the frequent prayer rate.

Regionally, the frequent prayer rate varies little, from 22% in Quebec to 27% in Manitoba and New Brunswick, and, among metro areas for which we have estimates, from 21% in Vancouver, Calgary, and Ottawa-Hull, to 32% in St. Catherines.

The frequent prayer rate increases strongly and consistently with age - it is 12% for the teens aged 15 to 19, 28% for the 50 to 54 year olds, and 43% for those 80 plus. This rate is twice as high for women than men, 32% versus 16%.

It also varies considerably by marital status: 12% for those living common-law, 16% for the single, never married population, 27% for those married, 32% for the divorced, and 46% for the widowed population.

Among faith communities, the lowest frequent prayer rates are for United Church affiliates, Anglicans, and those not stating their affiliation, 18% to 19%, while the highest rates are for Jehovah's Witnesses, 69%, Pentecostals, 62%, and Muslims, 50%.

Of those with chronic health problems the frequent prayer rate is higher than average, and of the health problems for which we have data, the rate ranges from 24% of those with asthma to 41% of those with cancer.

Those who have had high health risk behaviours tend to have higher frequent prayer rates - 15% for those who have smoked marijuana more than once, compared with 30% of those who have never smoked marijuana, for example, and similar results hold for drinkers, smokers and gamblers. Those who have attempted suicide, however, have a higher frequent prayer rate than those who have not, 32% versus 24%.

The frequent prayer rate tends to fall with income, and hours worked per week.

The female-to-male ratio of the frequent prayer rates is lowest in Ontario and highest in Nova Scotia, 274%. It is relatively low among Jehovah's Witnesses and Pentecostals, and high among United Church affiliates, Presbyterians and French Catholics.

Holding constant the effect of other variables by means of regression analysis, being female, age, and education are factors found to be associated with the intensity of prayer to deal with stress in several subpopulations of 43 subgroups examined.

A history of marijuana smoking is found to be associated with lower commitment to prayer in several groups examined. Hours of sleep is unassociated with prayer.

When compared with liberal Protestants, most subgroups of non-French Roman Catholics, and non-Christians are more committed to prayer, along with some subgroups of French Roman Catholics and all subgroups of conservative Christians. Liberal Protestants are more committed to prayer than most subgroups of the unaffiliated.

There is a tendency for the commitment to prayer to be stronger in Ontario than in Quebec and British Columbia, weaker in Manitoba/Saskatchewan, and about the same in Alberta, after correcting for the variation in the other factors.

rcm24: Teens experiencing serious problems in school: Profiles of girls and boys aged 14 to 17 in Canada, Atlantic Canada, Québec, Ontario, and Western Canada; of teens with married parents, separated or divorced parents, working and non-working parents, and worshipping parents, 2000 to 2001 (January 2007, 234 p.)

## Abstract

Of Canada's 1,256,000 teens aged 14 to 17 in 2001, 28% report having had a serious school problem, 30% of the boys and 27% of the girls. Newfoundland's teens are least likely to report serious problems, 20%, while teens in Alberta most likely, 36%.

Serious school problems are positively associated with high-risk behaviours of teens: smoking, drinking alcohol, smoking marijuana, and having had sexual intercourse. For example, of those who have smoked marijuana, 41% of all teens, 40% report problems, compared with 20% of the non-marijuana smokers. Of those who have had sexual intercourse, 26% of all teens, 42% report problems, compared with 24% of others.

Association with friends who live high-risk lifestyles, smokers, drinkers, marijuana smokers, and skipping school, is also strongly associated with the likelihood of a teen having had serious school problems.

Family dysfunction is associated with the chance of serious school problems. For example, of teens in families in which the main parent agrees that expressing sadness is a problem, 7% of all teens, 33% report school problems, compared with 26% of teens in other two-parent families.

Both the human capital of the parent and teen, and their investments in the stock of human capital, are expected to lower the chance of the teen experiencing serious school problems. Most of the results are consistent with this expectation.

Human capital is measured by the education of the main parent and spouse, and the age, sex, ethnicity, health status, language, marital status and family size.

Also, of those teens with married parents, 74% of the total, 27% report serious school problems, compared with 37% of teens whose parents live common-law, and 33% of those whose parents are separated or divorced.

The highest reporting of serious school problems is by teens who live with their mother and a step-father, 42% report problems, or whose mother is absent from the home, so that they live with either a step-mother or a father, 41%, suggesting that step-families are the weakest kind of families for teen performance in school.

Teens with no affiliation, 15% of the total, are most likely to report serious school problems, while non-Baptist conservative Christian teens, also 15% of the total, are least likely, 24%. Curiously, the Baptist teens are relatively likely to report school problems.

Investments in human capital by the parent are associated with a lower incidence of serious school problems, as revealed by the results on volunteering, worship frequency, and the frequency of reading books. Negative investments in human capital are associated with higher incidence of teen problems: smoking by the parent or spouse.

Income and wealth are associated with a lower incidence of teen school problems, along with not being on welfare or worrying over the family financial situation.

Hours of work or no paid work on the part of the main parent is unassociated with the incidence of teens reporting serious school problems, though shift and weekend work appears to be associated with school problems.

The regression results are disappointing in the sense that few of the associations for 28 groups of teens are statistically significant. The likelihood of having had a problem increases if the teen is older, eight groups of teens, is male, three groups, the parent is younger, three groups, worships less frequently, five groups, and is not married, five groups. The sex of the teen, weeks worked and parental education are unimportant.

rcm25: Canada's children with worshipping and non-worshipping parents: Profiles of French and other Roman Catholics, liberal and conservative Christians, and children of English, French, Irish and Scottish origins, 2001 (January/March 2007, 308 p.)

## Abstract

This study provides evidence regarding the basic assumptions that worship frequency is positively related to human and spiritual capital, and worship has a positive impact on family environment for children. We assume that capital is greater if the parent:

1. Is female, as women tend to be more spiritual than men, and committed to the well-being of their children - the data support the basic assumption.
2. Is older, since experience and human and spiritual capital accumulate over time - assumption supported.
3. Has more children, a parent's most precious resource, assumption supported.
4. Is affiliated with a more conservative and spiritual faith community, as these emphasize more traditional family and parental values - assumption supported.
5. Is married rather than having another, less committed, marital status - assumption supported.
6. Is better educated, thus better informed, along with the spouse, if present - assumption weakly supported.
7. Is a more committed reader, and therefore better informed - assumption supported.
8. Is an immigrant, therefore screened for high human capital, and highly committed to acquiring healthy Canadian values - assumption supported.
9. Is physically healthier; physical health is a dimension of human capital - assumption neither supported nor refuted.
10. Has higher income, and less worry over the adequacy of finances, which in part reflects human capital - assumption neither supported nor refuted.
11. Owns the dwelling, which reflects the financial fruits of human capital - assumption supported.

Secondly, children will be more likely to live in a healthier home environment, the more frequent the worship of the parent - healthier in many ways, all in part the assumed effects of regular worship:

1. The parent and spouse (if present) will be less likely to smoke or drink heavily - assumption supported.
2. The home will function better in terms of communication and planning of family activities - assumption supported.
3. The home will have less need for seeking the help of counselors, and especially better access to religious advisors - assumption supported.
4. The emphasis of the parent will be on caring rather than on paid work - assumption weakly supported.
5. The parent will be more likely to volunteer in the community - assumption supported; and less likely to work on weekends - assumption weakly supported.

The importance of other factors unrelated to our assumptions are also commented on: region, ethnic origin, language, and occupation. Weekly worship rates vary greatly. Models that analyze the quality of home life according to the various indicators explored in this study by means of tables and charts, should incorporate the main factors revealed in the tables, plus the region, ethnic origin, language and occupation factors.

rcm26: The health of the body, mind and spirit, and marital status: Profiles of the married, common-law, widowed, separated and divorced populations, and those married and living common-law by frequency of worship; plus the results of preliminary analyses of 69 health indicators by marital status, Canada, 2002 (May 2007, 437 p.)

## Abstract

The chief aim of this study is to provide estimates that contrast the married, common-law, widowed and separated and divorced populations of Canada. The motivation is the recognition that there is very little data contrasting the overall health of these marital statuses, though much is needed for good and wise decisions at all levels.

We assume that what the data reveal about marriage versus common-law relationships applies with equal or greater force to the contrast between persons in marriage versus homosexual relationships. Even more important than some rights of some individuals is their overall health, happiness and well-being, the focus of this study.

Most behaviours that are regarded as unhealthy for one's physical health are much more common among the common-law population than among the married: for example, smoking, intoxication, consumption of illicit drugs, coping with stress by smoking or drinking, drinking more than intended, or to the extent of risking one's health.

In total, 38 indicators point to the married being emotionally healthier than the common-law population, while 11 suggest the reverse. The over-all job quality assessments, "not satisfied at all with job", and "extreme work stress" favour the married.

Important overall indicators of well-being favour the married over the common-law populations, for example, "very satisfied with life in general", "almost always felt at peace last month", "very strong belonging to locality", "no important day-to-day stress", "has seriously considered suicide" and "has attempted suicide".

All 17 spiritual health indicators and all nine financial health indicators are significantly higher for the married than the common-law populations.

The regression results for the married and common-law populations support, or at least do not reject, our two main hypotheses, that education and worship are associated, while marijuana smoking is negatively associated, with a wide variety of health and happiness benefits, after controlling for age, sex, hours of sleep, and region of residence. Also, education and worship tends to have greater positive associations with health in the married population than in the common-law population.

For the married population, education, worship, and marijuana smoking are associated as expected with 43, 33 and 40, respectively, of the 69 health indicators analysed. For the common-law population the number of associations is lower, 20, 10, and 22, for the separated or divorced, 38, 14 and 30, and for the widowed, 15, 26 and 18, respectively.

In predicting the likelihood of living common-law, marijuana consumption is the single most important association (positive): in all provinces, all age groups except teens, parents, mothers, fathers, the employed, and residents of metros Toronto, Kitchener, St Catharines, Oshawa, Winnipeg, Calgary, Edmonton, and Vancouver. In many subpopulations, the religiously unaffiliated are more likely to live common-law than most religious groups except French Roman Catholic.

In future research we would like to focus on the marital status of parents and explore the health of their children, conduct more in-depth analyses of the key indicators, and have survey data available for homosexual couples, which should be feasible as they have been identified in the census.

An implication of this study is that legislation affecting marriage and relationship choices should await appropriate data and studies of the direct and indirect impacts on happiness and all aspects of health - of body, mind, spirit, emotions and finances.

rcm27: The well-being of Canada's children under 18, and their parent's marital status, 2001 (May 2007, 287 p.)

## Abstract

In this paper we argue that the well-being of children with married parents is greater than that of children with other marital statuses, and, given worship frequency of the parent, the well-being is also higher for children with married rather than unmarried parents.

The great majority of children under 18 in 2001 lived with married parents rather than common-law, separated or divorced, or single or widowed parents. For Canada the percentages are 72%, married parents; 11%, separated or divorced; 11% common-law; 6%, single or widowed.

The economic well-being of children with married parents is higher than other children in many respects: a higher likelihood of living in a single family dwelling, having a university educated parent, having a parent who does not worry over money, has not received social assistance, and who has higher personal and household income.

The social well-being of the children with married parents is likely to be higher: the child is less likely to be an only child, or to have a main parent who has poor or fair physical health, whose sleep is usually restless, who works or works weekends.

The emotional well-being of the child with a married parent is higher: one is less likely to live in a home where it is hard to discuss sadness or concerns, where there are bad feelings, or where drinking is a source of tension. Moreover, the main parent and spouse, if present, will be less likely to smoke.

The spiritual well-being of the child with married parents is higher as measured by the parent's volunteering in the community (indicating commitment to others), regular worship and religious affiliation.

Finally, the support system for the family and child with married parents is stronger and more established because of greater use of support from friends, doctors, counselors, and religious leaders; and household presence of both mother and father is more likely than if the parents live common-law.

Children of married parents are most likely to have a regularly (at least monthly) worshipping parent: 42%, compared with 13% for common-law parent, 27% for separated or divorced parent, and 24% for a single or widowed parent. These rates tend to be highest in Atlantic Canada and Saskatchewan and lowest in Quebec.

Given regular worship, the child with married parents is found to have higher well-being than children with unmarried parents in the case of most indicators examined. Similar results may be noted in charts for the children of married and unmarried parents who worship less often than monthly, and not at all.

rcm28: Canadian teens aged 14 to 17 experiencing problems, and the marital status of their parents: Smoking, drinking, sexual intercourse, marijuana smoking and smoking friends, painful break-ups, and serious school problems, 2001 (June 2007, 63 p.)

## Abstract

Though some results are unexpected, most results portrayed in this study are in accord with our argument that teens are better off in terms of shunning high-risk behaviours and having personal or family problems if they are affiliated with conservative religious faiths, and if their main parent is married, better educated and works fewer weeks. The main results are as follows.

Teen problems tend to increase with the teen's age, and are unrelated to sex.

The importance of family setting for teens is revealed best in the analytical results. These reveal statistically significant factors associated with behaviours, after controlling for the effect of other factors: teen age, sex and religious affiliation, and parent's age, marital status, education, weeks worked, and region of residence.

Teens with married rather than unmarried parents are less likely to smoke, to use marijuana, to have had sexual intercourse, to have had major school problems, and to have a main parent who smokes, to have a chronic health problem, to have bad feelings in the home, to be in a welfare-receiving home, to have the parent worried over finances, to have parents who do not volunteer in the locality, or to worship frequently.

Compared with common-law parents, the married parents are less likely to smoke, the spouse of the main parent is less likely to smoke, and the main parent is happier with the marriage.

Teens are also better off, the higher the education of their main parent. They are less likely to smoke, to have friends who smoke or drink alcohol, to have had sexual intercourse, and to have girl or boy friend problems.

The more educated main parents are less likely to smoke (though they consume more alcohol and see drinking as a family problem). They are more able to talk of sadness (though tend to avoid discussing problems), and to plan family activities. They are less likely to receive welfare, and to worry over finances. The more educated parents are more likely to worship regularly and volunteer in the community.

Teens with a more educated main parent are less likely to have two parents who smoke, or their main parent's spouse smoking, though the spouse drinks more alcohol.

Teens with main parents who worked fewer weeks in the previous year are less likely to smoke, to drink alcohol, to have been drunk the previous year, to smoke marijuana, to have friends who smoke or use marijuana, and to have dieted.

Their main parent who works fewer weeks also drinks less alcohol (though is more likely to perceive a drinking problem in the home), is more likely to volunteer in the community, and to worship more frequently, though is more likely to have a chronic health problem and to have received welfare.

Teens in homes with two parents are less likely to have both parents smoking, the fewer the weeks worked, though the main parent is less happy with the marriage the fewer the weeks worked.

Conservative Christian teens are less likely than liberal Protestant teens to smoke, drink, use marijuana, have friends who smoke, drink or use marijuana, or to have been drunk in the past year. Also, their main parent is less likely to smoke, to drink, or to have a chronic health problem, and more likely to be happy with the marriage, and to worship regularly.

Many of these results apply to non-Christian teens as well, but not to Catholics.

rcm29: The health of the body, mind and spirit of Canada's French and non-French Roman Catholics, United Church affiliates and Anglicans in 2002: Profiles of health by frequency of worship, plus the results of preliminary analyses of 85 behaviours and states relating to the overall health in these four faith communities (June 2007, 320 p.)

## Abstract

This study addresses two quite different questions. First, what subpopulations of French and non-French Roman Catholics, United Church affiliates, and Anglicans are most likely to worship weekly, monthly, less often, or not at all? The charts in Chapters 1 and 2, plus the tables in Appendix 2 portray these patterns.

Secondly, how is worship frequency, education and other factors related to the health of the body, mind and spirit of adults in these faith communities? A whole range of behaviours and conditions relating to overall health are explored for all adults, and the employed as well. The regression results in Chapter 3 provide answers to this question.

The faiths studied in this report are Canada's largest. The weekly worship rate for Canada is highest for the non-French Roman Catholics, 29%, followed by French Roman Catholics, 17%, United Church, 15%, and Anglican, 14%. Rates vary significantly by region and subpopulation.

The non-French Catholic rate is highest in Prince Edward Island, 45%, over twice as high as the lowest rate, 21% in Quebec. Among metro areas for which we have reliable estimates, this rate ranges from 19% in Ottawa-Hull, to 35% in Toronto and 36% in Winnipeg. The weekly rate is 29% in all of Canada's non-metro areas, about the same as in Oshawa and Edmonton.

The French Roman Catholic provincial rates range from 14% in Quebec to 44% in Manitoba. The United Church rate varies from 10% in British Columbia to 27% in Prince Edward Island, while the Anglican rate varies from 11% in Nova Scotia to 18% in Manitoba.

In each of the four faith groups the weekly worship rate is higher for women than men. For marital status groups lowest rate is for those living common-law, and the highest is for the widowed population. In part this reflects the effect of age, rates increase with age, and the widowed are older than those living common-law.

The rates for the married population are higher than those of the separated or divorced in each faith group. The widest differences by marital status are found among French Roman Catholics - 3% living common-law worship weekly, and 41% of the widowed - and the non-French Catholics - 10% living common-law, and 50% widowed.

Of the 85 behaviours and statuses analysed, some results are as follows. First, worship frequency is associated with higher education among non-French Roman Catholics, Anglicans and United Church affiliates, but with lower education among French Catholics. Worship frequency is associated with less marijuana smoking.

An example of how education and worship frequency both influence health in a positive way is illustrated in a number of the analyses. For example, we see that in all four-faith groups the number of exercise episodes per month, each of 15 minutes duration or longer, is positively associated with both education and worship.

The perceived quality of mental health is positively associated with education in all four faith groups, but with worship frequency only among non-French Catholics and Anglicans. It is consistently negatively associated with marijuana smoking, and positively associated with sleep. Mental health is higher in Quebec than Ontario in all faith groups.

The body mass index of adults aged 20 to 64 is negatively associated with education in all groups, and unrelated to worship. For ten of the 85 indicators of health, significant associations with education, worship, marijuana smoking and sleep are tabulated: many are significant as expected.

rcm30: The health of the body, mind and spirit of Canada's Lutherans, Presbyterians, Baptists and Pentecostals in 2002: Profiles of health by frequency of worship, plus the results of preliminary analyses of 85 behaviours and states relating to the overall health in these four faith communities (July 2007, 320 p.)

## Abstract

What subpopulations of are most likely to worship weekly, monthly, less often, or not at all? Do the healthiest subgroups in each faith community worship most frequently? Is worship frequency associated with good health after controlling for other factors?

This study provides detailed estimates for the adult population, plus the employed in each faith community, relating to each of these questions. The overall weekly worship rate, % worshipping weekly, varies widely, from 19% for Lutherans, to 21% for Presbyterians, 46% for Baptists, and 59% for Pentecostals.

The provincial rates also vary widely: for Lutherans from 15% in Alberta to 25% in Saskatchewan; for Presbyterians from 20% in Nova Scotia to 36% in Prince Edward Island; for Baptists from 29% in Nova Scotia to 66% in Manitoba; and for Pentecostals from 43% in Alberta to 62% in British Columbia.

The analyses identify important associations between variables, assuming other factors are held constant. Concerning the associations with education and worship, smoking is negatively associated with education and worship among, Baptists, with education among Lutherans and Presbyterians, and with worship among Pentecostals.

Also, the number of times intoxicated is negatively associated with worship among Baptists and Pentecostals. Dollars gambled is negatively associated with worship only in all four faiths. The use of illicit drugs is negatively associated with education and worship among Baptists, and with worship among Pentecostals.

The frequency of feeling loved and appreciated, and planned suicide is associated with neither education nor worship, in all faiths, an unexpected result. The degree of satisfaction with life is associated with both education and worship among Lutherans; and with worship only among Presbyterians and Baptists.

The frequency of feeling useful is associated with education among Lutherans, Presbyterians and Baptists. The degree of religiosity is associated with worship in all faiths. The strength of belonging to the community is associated with worship among Lutherans, Presbyterians and Baptists. Most results tend to support our assumptions.

rcm31: Comparing Roman Catholics, liberal Protestants, conservative Christians, and non-Christians: Patterns of worship frequency and preliminary analyses of 86 behaviours and states relating to the health of the body, mind and spirit of Christian and non-Christian faiths in Canada, 2002 (August 2007, 356 p.)

## Abstract

Like the companion studies for denominations, this one addresses two quite different questions. First, what subpopulations of Roman Catholics, liberal Protestants, conservative Christians, and non-Christians are most likely to worship weekly, or less often? The charts and tables point to many important factors relating to worship.

Secondly, how are worship frequency, education, one's history of marijuana smoking, hours of sleep, age, sex and region of residence related to the health of the body, mind and spirit of Christians and non-Christians? Some 75 behaviours and conditions relating to overall health are explored for all adults, plus 11 for the employed.

There is considerable interfaith variation. The weekly worship rates for Canada are: Roman Catholic, 23%; liberal Protestant, 16%, conservative Christian, 48%, and non-Christian, 28%. Even with a total sample of 37,000, the non-Christian faith sample is relatively small, limiting the publishable sub-population detail.

In all faiths there is also considerable regional variation. The Roman Catholic rate varies from 15% in Quebec to 46% in Prince Edward Island; the liberal Protestant rate varies from 13% in Alberta and British Columbia to 28% in Prince Edward Island; while the conservative Christian rate varies from 33% in Nova Scotia to 64% in Quebec.

One of the biggest surprises in the charts are the facts that the highest weekly worship rates for conservative Christians are in the province of Quebec and in Montreal, where the Roman Catholic rates are lowest, and the samples for liberal Christians and non-Christians are too small to permit reliable estimates.

In all areas the rate for conservative Christian exceeds that of the other faiths, though in Nova Scotia and Manitoba the Catholic rate is close to the conservative Christian. The weekly rate for liberal Christians is lowest in all areas for which there are reliable estimates, except the Ottawa-Hull metro area, where the Catholic rate is lowest.

There is also much variation in all faiths in the weekly worship rate by ethnic origin. The rates for conservative Christians exceed those in the other faiths in all origins, while the rates for Roman Catholics exceed those of liberal Christians in all origins.

Those who are drawn to addictive substances worship less frequently than those who are not. Similar results are found with regard to planned and attempted suicide, and gambling. Those who feel loved and at peace, who have more friends, and who are satisfied with life tend to be more likely to be weekly worshippers, in all faiths.

After controlling for the effect of age, sex, region, and other factors, we assume that education and worship are associated with better health, or a healthier status, because of the nature of teachings received, the influence of such teachings on the development of healthy habits, and the influence of friends receiving the same teachings.

Two other important assumptions of the analyses are that a history of smoking marijuana is associated with poorer health, as it is unhealthy in itself and a symptom of the rejection of teachings and authority, while longer sleep is associated with better health, either a cause, effect or both cause and effect of better health.

Analytical results for Christians and non-Christians provide ample support for these assumptions, even in the case of non-Christians where the sample is small. Summaries of results conforming to either the importance of education or worship (or both) are provided. There are some unexpected results opposite to our expectations.

rcm32: Health of the body, mind and spirit in 25 metropolitan areas and Canada's five regions – Including preliminary analyses of spirituality, smoking, drinking and intoxication, gambling, illicit drug use and planned suicide, in each province, and in Montreal, Ottawa-Hull, Toronto, Kitchener, Winnipeg, Calgary, Edmonton and Vancouver, 2002 (September 2007, 292 p.)

## Abstract

How do Canada's metropolitan areas and regions compare in regard to indicators of the well-being and health of the body, mind and spirit?

This study answers this question by means of detailed profiles of these indicators for Canada's 25 Census Metropolitan Areas, and five major regions: Atlantic provinces, Quebec, Ontario, Prairie provinces, and British Columbia. Charts of some of the indicators are displayed in Chapter 1.

The results of preliminary analyses of important behaviours in each province and eight metro areas are also displayed (Chapter 2): spiritual intensity, smokers, number of times intoxicated, the dollars gambled, the consideration of suicide, illicit drug use past year, and the age one began drinking alcohol.

In the analyses, our general expectations were as follows, given the effect of all other factors are held constant, and the general findings follow.

First, the behaviour problems decrease (are negatively associated) with age, while spiritual commitment increases with age. The results tend to support this assumption, and do not reject the hypothesis except in the case of dollars gambled, which increases with age in many instances owing perhaps to increased income.

Second, women are more spiritual than men and less prone to behavioural problems. The results tend to support this assumption, except in the case of the likelihood of the consideration of suicide, found to be greater for women than men in many instances.

Third, it is expected that spiritual commitment is higher, the more the education, while behavioural problems are less, the more the education. The results tend to support this assumption, except for more highly educated women who began drinking sooner than less educated women.

Fourth, spiritual commitment is expected to be lower, the higher the use of marijuana in one's past, while behavioural problems are greater, the higher the use. This expectation is realized in more of the results than any other, and there are no exceptions.

Fifth, the conservative Christians and non-Christians are expected to have a greater spiritual commitment than liberal Protestants (the reference population), and weaker associations with behavioural problems. The results tend to confirm this hypothesis except that in three analyses conservative Christians are more prone to have considered suicide than liberal Protestants, and non-Christians in some areas were found to be more likely to smoke than liberal Protestants.

And finally, hours of sleep are expected to be higher, the more the spiritual commitment and the weaker the behavioural problems. The results provide weak support for this expectation in the case of most behaviors.

rcm33: Health of the body, mind and spirit, and worship frequency of Canadians of Aboriginal, French, English, Scottish, Irish, Italian, German, Dutch, Polish, Ukrainian, Chinese and South Asian Ethnicity, plus all Canadian Women and Men: A Fact-book for 2002 (October 2007, 658 p.)

## Abstract

The purpose of this report is to provide detailed data on the Canadian population aged 15 and over classified by their ethnicity and worship frequency. Canadian totals are provided as well, in order to provide reference numbers.

The survey question on ethnicity is as follows: To which ethnic or cultural group(s) did your ancestors belong?

This question allowed more than one ethnicity to be reported, so there is some overlap in the populations represented in each table. For example, of those claiming Aboriginal ethnicity, 26%, also said they were Canadian, 36% French, 20% English, 22% Scottish, 21% Irish, and smaller percentages of other groups.

Keeping in mind the ethnic overlaps, the most likely ethnic origin is Canadian 29%, followed by English 22%, French 21%, Scottish 16%, Irish 14%; the others are all under 10%.

Concerning immigration by ethnicity, the highest percentage applies to South Asians, 86% of whom are immigrants, followed by Chinese 83%, Polish 30%, Italians 28%, and all Canadians 22%. Only 3% of the French, 5% of the Irish, and 6% of the Ukrainians and Scottish are immigrants.

Some 9% of Canadians have seriously considered suicide, and this varies from 5% of South Asians and 7% of Italians and Chinese, to 11% of Germans and 20% of Aboriginals. Some 4% of Canadians have attempted suicide, and this varies from 2% of Italians and 3% of the Dutch to 10% of Aboriginals.

Some 42% of Canadians have used illicit drugs at least once in their life, and this varies from 9% among the Chinese and 16% among the South Asians to 51% among the Scottish and Irish, and 67% among Aboriginals.

Use of illicit drugs during the past year varies from a 4% among the Chinese and 8% among the South Asians to 17% among Ukrainians and 24% among Aboriginals; it is 13% for all Canadians: 9% for women and 16% for men.

Weekly worship rates for the preceding year vary from 13% among Aboriginals and 18% or 19% among the Scottish, English, Ukrainians, French and Chinese, to 31% among the Dutch and a high of 44% among the South Asians; it is 22% for all Canadians, 25% for women and 18% for men.

Some 63% consider spiritual values to be very important in their lives, and this varies considerably by ethnicity, from lows of 48% for the Chinese and 58% of Ukrainians, English and Scottish, to highs of 69% of Italians and 84% of South Asians. Spiritual values help 29% of Canadians to find meaning in the life journey, and this varies from 25% of the Chinese to 54% of the South Asians.

Female weekly rates exceed the male rates in all ethnicities except Aboriginal, where they are the same. The point spread is widest in the case of the Chinese, 12 percentage points (or 25% versus 13%), and only three points in the case of Italians, Dutch and South Asians. In every case where there is an estimate, the weekly rate for the married population exceeds that of those living common-law, or who are separated, divorced, or single.

rcm34: Health of the body, mind and spirit of Canada's employed: A statistical profile of the employed in eight occupation groups, plus the total employed, employed parents, mothers and fathers, and including reference tables for all adults, women and men in 2002 (November 2007, 621 p.)

## Abstract

The purpose of this report is to provide detailed data on the health of Canada's employed population aged 15 to 75 classified by their occupation group and worship frequency. Canadian totals are provided as well, in order to provide reference numbers.

Ontario with 40% of the employed has 47% of the country's managers, while Quebec with 23% of the employed has 14% of the managers; women comprise 45% of the employed but 85% of those in administration and clerical occupations; immigrants make up 21% of the employed but only 9% of those in primary occupations; 32.5% of the employed are very satisfied with life, while 39% of professionals are very satisfied with life.

Concerning indicators of the physical and mental health of the employed, 27% agree that most days are quite a bit or extremely stressful, and this ranges from 18% among those in primary occupations to 39% of managers. Some 67% of the employed are non-smokers, 56% in trade occupations, and 76% of professionals.

Some 13% of the employed deal with stress (sometimes or often) by drinking alcohol, and this ranges from 10% of administrators to 15% of managers. Some 10% of the employed have been intoxicated while at work, school or during childcare, from 5% of administrators to 17% of those in trade, which includes transport and equipment operators.

One of the biggest disparities among the employed appears in the distribution of hours worked per week: 32% average over 40 hours, though only 14% of those in administration, and a high of 61% among those in management.

Some 15% of those in process occupations strongly agree that the job is very hectic, compared with 23% of all employed, and 33% of managers. Almost half, 49%, are very satisfied with their job, but this too varies widely, from 37% in process, etc occupations, to 57% of managers.

Turning to contrasts between the weekly worshippers and non-worshippers, the weekly worshippers are much less likely than the non-worshippers in each occupation and population group to have characteristics that tend to be problematic in life and work: smoking, use of drugs, gambling, serious contemplation of suicide, coping with stress by drinking or smoking, and intoxication at work, school or during childcare.

The weekly worshippers in each group also tend to be more likely to have characteristics that tend to be important in life and work: satisfaction with life, coping with stress by seeking spiritual help, viewing spiritual values as important, viewing their mental health as excellent, and having a sense of belonging to the community.

The weekly worshippers are somewhat more likely to have a post-secondary degree or diploma, and to view their physical health as excellent, though they are more likely to be overweight according to the body-mass index. However, there are exceptions in some groups. They are also more likely to be married, women, immigrants Roman Catholic, and conservative Christian, but less likely to be liberal Protestants.

Turning to job characteristics, in most occupation groups and among employed mothers and fathers the weekly worshippers are more likely to be very satisfied with their work than their non-worshipping counterparts and less likely to work long hours and weekends. They are less likely to view the work situation as the main source of daily stress, or to strongly agree that their work is hectic.

rcm35: Health of the body, mind and spirit of Canadians with fourteen chronic conditions in 2002: Food and non-food allergies, asthma, bronchitis, diabetes, heart disease, high blood pressure, diagnosed migraines, cancer, stomach /intestinal ulcers, bowel disorders, thyroid, arthritis/rheumatism, and diagnosed back problems (January 2008, 846 p.)

## Abstract

This study presents basic data on the quality of life and the health of the body, mind and spirit of adult Canadians with any one of 14 chronic conditions, noted in the subtitle. Four of the diseases, diabetes, cancer, heart disease and high blood pressure are the subject of Monograph 22.

Some 17 million or 69% of Canadians report at least one chronic condition: 51% are women and 49% men. Of the 14 conditions studied the most common is diagnosed non-food allergies, 29%, and the least common is cancer, 1.9%.

Women comprise 81% of those reporting a thyroid condition, the highest concentration for women, followed by diagnosed migraines, 72%. Men comprise 52% of those with heart disease, and diabetes - their highest concentrations.

Multiple chronic conditions are measured. For example, of those suffering from back problems, (21% of Canadians), 52% are women, and 37% of the total also have non-food allergies, 35% arthritis, 20% high blood pressure, and 19% migraines, and smaller percentages have other conditions, including 3.1% with cancer.

One basic assumption of this study is that membership and participation in a faith community is helpful to those with chronic conditions. A health problem may discourage weekly worship and any form of participation in the community, as well as increase the interest in weekly participation.

Within faith communities, the widest difference in the weekly worship rate is for French Catholics with cancer, 48%, compared with 17% for all French Catholics. Another wide difference is between the rate for Baptists with bowel disorders, 66%, compared with 46% for all Baptists.

We expected to find that those with chronic health problems would rely more on spiritual values in their life, though perceive the quality of their physical and mental health to be lower. And this appears to be the case for most chronic conditions.

For example, 29% of Canadians report that spiritual values help them a lot to understand life's difficulties, while over 38% of those with diabetes, heart disease, cancer (a high of 44%), a thyroid condition, and arthritis say spiritual values help a lot.

Only 13% of Canadians rate their physical health as being fair or poor (15% of women, 12% of men), though over 20% do so if they have asthma, bronchitis, diabetes, heart disease (a high of 45%), high blood pressure, migraines, cancer, ulcers, bowel disorders, a thyroid condition, arthritis or a back problem.

Only 7% of Canadians rate their mental health as fair or poor (8% of women and 6% of men), though over 12% of those with heart disease, migraines, ulcers, or bowel disorders. Only 8% often cope with stress by smoking more, but this percentage increases to 22% for those with bronchitis, 16% for those with ulcers, 14% for migraine sufferers, 12% for those with back problems, and 11% for those with asthma.

Some 14% of Canadians often choose jogging or exercise to reduce stress, from 8% of those with bronchitis to a high of 17% of those with food allergies. Praying or seeking spiritual help is the most common way of dealing with stress as a minority, 39% never use this strategy, especially women, 29%, compared with 50% of men.

Among both women and men, and those with each chronic condition, the weekly worshippers are more likely to feel loved and appreciated, at peace, emotionally balanced, and useful than the non-worshippers.

rcm36: Physically active and inactive Canadians in 2002: A profile of women and men, including analyses of selected factors associated with the intensity of activity, for several regions and subgroups (February 2008, 186 p.)

## Abstract

In this report we profile Canada's population, the total, women, and men, according to their level of physical activity. The focus is on the number of exercise episodes per month lasting 15 or more minutes, in 2002.

Only 10% of the population reported no active episodes, while 36% reported 30 or more. Residents of British Columbia were most active with only 6% reporting no episodes, and 42% 30 or more. Residents of Newfoundland, Prince Edward Island, New Brunswick and Quebec were least active, with 12% to 13% reporting no episodes.

Women and men differ little in their activity rates, though there are some big differences among subpopulations. For example, 43% of women in Alberta report 30 or more episodes, compared with 35% of men.

The percentage inactive increases with age, from 3% of teens to 36% of seniors age 80 or more. The inactive rate is higher for women than men in the age groups under 40, and 55 to 59 and higher, but lower for the middle age groups.

Turning to human capital factors, activity rates vary little by educational attainment, and worship frequency, but more by religious affiliation. The highly active rate (30 or more episodes) is highest among Lutherans followed by Presbyterians, 39% to 42%, and lowest among Jehovah's Witnesses and French Catholics, (29% to 32%).

Those who consider their physical health to be excellent are much more likely to be very active than those who report "fair" or "poor" health - 46% versus 25% have 30 or more episodes. Similar results appear for adults classified by their perceived mental health: 40% of those reporting "excellent" are highly active; and 28% "fair" or "poor".

There are wide differences in the activity rates of the population classified by diagnosed chronic illness (more than one may have been reported). The variation is greatest with respect to inactivity rates - only 9% of those with allergies, and 10% with migraines, but 23% of those with heart disease, and 22% with bronchitis.

Those who consider themselves to be excellent in handling day-to-day problems are far more likely to be highly active than those who report a "fair" or "poor" ability - 40% versus 28%. The rates of women and men are similar.

The more likely one is to cope with stress in some positive ways, by trying to solve the problem, talking to others, or by jogging or exercise, the more likely one is to be highly active. This relationship is not observed, however, for dealing with stress by praying or seeking spiritual help.

Conversely, the more likely one is to cope with stress in some negative ways, by smoking, drinking or eating more for example, the less likely one is to be highly active. No relationship is to be observed with the frequency of blaming oneself - this could be positive of course if one deserves the blame.

The tables show many other relationships with rates of inactivity and high activity, for example, with drinking and intoxication, use of illicit drugs, gambling, obesity, income levels, occupation, and perceptions of being at peace, loved, and useful.

The number of exercise episodes per month (natural log) is related to the age of the respondent, sex, education, worship frequency, marijuana use, hour of sleep, and region of residence. The estimates are presented for 24 subpopulations, including men and women, parents, the employed, and faith groups.

For several subpopulations the associations of exercise episodes is positive with education, worship frequency, marijuana use, and sleep; and negative with age.

rcm37: Gambling activity among Canadians in 2002: Profiles of women and men, mothers and fathers, and employed women and men, including analyses of selected factors associated with the intensity of gambling activity, for women and men, mothers and fathers, smokers and non-smokers (June 2008, 791 p.)

## Abstract

Our assumption in this study is that gambling is a public "bad", which is strongly associated with other public bads, such as smoking, illicit drug use and intoxication, and negatively associated with public goods, such as education, physical activity, sleep, and spiritual commitment.

Also, the results of gambling are reduced quality of life, satisfaction with life and ability to function well in life and work for example.

The primary purpose of this study is to provide detailed evidence relating to these assumptions. Most results accord with our expectations. The tables provide profiles by the type of gambler, and by the dollars gambled. The results of preliminary analyses of gambling expenditures are also given.

Some of the evidence is as follows. Concerning the public bads, only 3% of those who have never used marijuana are problem gamblers compared with 7% who have used marijuana more than once - the same rates apply for users and nonusers of any illicit drug.

Also, only 2% of those who have never drunk alcohol are problem gamblers, compared with 4% of former drinkers, 6% of regular drinkers, and 16% of those intoxicated for at least one month in the preceding year.

Only 5% of those who had never attempted suicide were problem gamblers, compared with 9% who had attempted suicide in their life.

Concerning public goods, only 2% of the weekly worshippers, for example, are problem gamblers, compared with 4% of the monthly, and 6% of the non-worshippers (but religiously affiliated) and 6% of the unaffiliated.

Also, only 3% of the "very religious" are problem gamblers, compared with 6% of the "not very religious" and 5% of the "not religious at all". Only 3% of those saying spiritual values help them a lot with everyday difficulties are problem gamblers, compared with 6% who find no such help at all.

Among all groups analysed by regression methods, women and men, mothers and fathers, smokers and non-smokers, gambling activity is positively associated with the public bad, smoking marijuana, and negatively with the public goods, education, spiritual commitment and hours of sleep.

Analysis also revealed gambling expenditures to be significantly higher among liberal Christians and French and non-French Roman Catholics than among conservative Christians, as expected, and all groups of non-Christians except fathers.

A surprising analytical result for all groups examined except mothers is to see gambling higher among liberal Protestants than among the religiously unaffiliated.

rcm38: The weight of Canadians in 2002: Profiles of women and men, parents, employed parents, women and men, French and non-French Roman Catholics, liberal Protestants, and conservative Christians; with the results of regression estimates of the body mass index of women and men, mothers and fathers (August 2008, 566 p.)

## Abstract

Our assumption in this study is that excess weight as measured by the BMI, is a public "bad", and is positively associated with other public bads, such as gambling, smoking, illicit drug use and intoxication, and negatively associated with public goods such as education and spiritual health.

The evidence from tables and analyses supports this assumption only in part, for education, physical activity, and sleep, for example.

A third type of assumption is that overweight reduces the quality of life, satisfaction with life and ability to function well in life and work for example. Again the evidence only weakly supports this assumption.

The detailed evidence is presented in tables that profile Canadians who are of insufficient weight (7% overall), of acceptable weight (41%), with some excess weight (17%), and who are overweight (35%). 39% of men are overweight and 30% of women, an "advantage" true in most sub-groups.

The percentage overweight rises consistently with age, from 21% for those 20 to 24, to 43% for those 60 to 64. It is lowest in Quebec and British Columbia, 32% each, and highest in Newfoundland, 49%, then Saskatchewan, 45%, and New Brunswick and Manitoba, 43%.

Concerning public bads, the percentage overweight rises strongly with the frequency of overeating or undereating to relieve stress (31% never, to 53% often), with the frequency of gambling (non-gambler, 29%; problem gambler, 40%)

Concerning public goods, the percentage overweight unexpectedly rises with the frequency of praying or seeking spiritual help to relieve stress, (27% never, to 35% often), worship, and religiosity; but as expected falls with the frequency of exercising to relieve stress (39% never, to 28% often).

The percentage overweight varies little by satisfaction with life in general.

Also as expected, the percentage overweight falls with education (43% of those without a secondary diploma, 33% of those with a post-secondary degree or diploma). It falls with activity limitations (33% of those with no activity limitations, and 45% of those with frequent limitations).

The results of preliminary analyses of the BMI reveal, for all subpopulations studied, strong positive associations with age, and being male (rather than female), and strong negative associations with education, hours of sleep, and being non-Christian rather than liberal Christian.

Associations were statistically insignificant in all subpopulations between the BMI (natural log in all analyses) and the number of children under six, marijuana smoking, the spiritual health indicator (except for men, a negative association) and Alberta (compared with Ontario).

rcm39: Canadian smokers and non-smokers, and the relief of stress by smoking in 2002: Profiles of women and men, and analyses of the effect of education and other variables on selected high-risk behaviours and the quality of life of smokers and non-smokers (September 2008, 210 p.)

## Abstract

What percentage of Canadian women and men smoke, and what percentage relieve stress by smoking? How do these rates vary by high-risk behaviours, quality of life and work, and use of support services?

How is smoking related to age, sleep, formal and non-formal education and region? These and many other questions may be answered by the results reported in this study - charts, tables and analyses.

Overall, 28% of women and 33% of men smoke. The rate for teen girls aged 15 to 19 is 30%, and this jumps to 38% of women aged 20 to 24, then falls steadily to 9% for those 80 plus. The rate for teen boys is 27%, and this jumps to 44% for men aged 20 to 24, then falls to 9% for men aged 80 plus.

Our assumption in this study is that both smoking, and the relief of stress by smoking more, are negatively related to education and other public goods, and to the quality of life and work, and positively related to public "bads", and to the use of public and private support services.

Evidence in the tables, charts and the results of analysis tend to support these assumptions. For example, only 20% of the non-users of marijuana are smokers compared with 37% of those who had tried marijuana once in their life and 47% of those who had used marijuana more than once.

Also, only 16% of the weekly worshippers are smokers, compared with 25% of the monthly worshippers, 31% to 32% of the less frequent worshippers in the preceding year, and 39% of the non-worshippers.

Those affiliated with the more conservative faith traditions are less prone to smoke: 19%, non-Christian faiths; 26%, conservative Christian; 29% liberal Protestant; and 31%, Roman Catholic.

The smoker rate is 25% among those very satisfied with life in general; 30%, satisfied; 38%, neither satisfied nor dissatisfied; and 45%, dissatisfied. The percentage coping often with stress by smoking more varies in a similar way, from 5%, very satisfied, to 22%, dissatisfied.

The assumed relationships are supported by many of the analytical results, and when the association is opposite to expected with education, it tends to be as expected for frequency of worship, leading us to conclude that non-formal education compensates for any negative effect of formal.

For smokers and non-smokers associations with education are opposite to those expected regarding lifetime use of marijuana, coping with stress by drinking alcohol, considering time pressures a major source of stress, experiencing no stress, and feeling good and at peace.

rcm40: Feeling loved and appreciated in Canada – women and men, mothers and fathers in 2002: Profiles and analyses of associations with education, worship frequency, marijuana use, sleep, region, age and sex (September 2008, 378 p.)

## Abstract

Most would agree that the most important aspect of true happiness is feeling loved and appreciated. Yet it is little studied. Even in our series of studies on the health of the body, mind and spirit, this subject had low priority. Yet the distribution of feeling loved is very uneven.

Most Canadians feel loved and appreciated almost always: 59% of both women and men, 56% of mothers and 60% of fathers. Regionally, the highest percentage appears in Newfoundland, 69%, and the lowest in Alberta and British Columbia, 57% each.

Within subgroups there are major variations in the percentage feeling loved and appreciated almost always. The percentage rises steadily by age group, from 56% of teens aged 15 to 19, to 74% of seniors 80 plus. It is 39% of the separated, 46% of the divorced, and 65% of the married population.

This most loved category is most common among Presbyterians, 68%, followed by Pentecostals and Lutherans, 66% each, and lowest in the Hindu-Buddhist-Sikh group, 50%, and the no religion groups, 52% and 53%. The percentage rises with worship frequency: 56%, once past year; 66%, weekly.

Overall, 15% of women and 13% of men feel loved and appreciated only half the time or less often during the preceding month. If these were unemployment rates, there would be a public outcry.

Among parents, the lowest rates of parents feeling loved half the time or less are found among the younger parents aged 25 to 29, 10% (13% mothers, 5% fathers), and the highest rates in the 50 to 54, 19%, about the same for mothers and fathers.

The rate is higher for cohabiting parents, 14%, than married parents, 11%, especially mothers, 13% and 19% respectively. These rates are lowest for Eastern Orthodox/Ukrainian Catholic parents, 8%, followed by Pentecostal, 9%, and Islam, 10%, and highest for and non-French Catholics, 14%.

The analytical results reveal feelings of being loved are more common among men than women in most of the 40 subpopulations analyzed.

The lack of association of feeling loved with education is the rule in almost all subpopulations and negative in three groups, counter to our expectation.

The associations with the frequency of feeling loved are as expected in most groups for worship frequency, positive, lifetime marijuana use, negative, and hours of sleep, positive. It is unexpectedly positive with age.

Few of the regional differences are statistically significant, except for Quebec: nine subpopulations feel loved more often than their counterparts in Ontario: mothers, working mothers, the cohabiting, the separated or divorced, the employed, immigrants, and non-French Catholics, for example.

rcm41: Canadians feeling good and at peace in 2002: Profiles of women and men, mothers and fathers, main faith communities, and marital statuses; including analyses of 40 groups in the variation of feeling good and at peace in relation to education, worship frequency, marijuana use, sleep, region, age and sex (September 2008, 1014 p.)

## Abstract

Our assumption in this study is that excess weight as measured by the BMI, is a public "bad", and is positively associated with other public bads, such as gambling, smoking, illicit drug use and intoxication, and negatively associated with public goods such as education and spiritual health.

The evidence from tables and analyses supports this assumption only in part, for education, physical activity, and sleep, for example.

A third type of assumption is that overweight reduces the quality of life, satisfaction with life and ability to function well in life and work for example. Again the evidence only weakly supports this assumption.

The detailed evidence is presented in tables that profile Canadians who are of insufficient weight (7% overall), of acceptable weight (41%), with some excess weight (17%), and who are overweight (35%). 39% of men are overweight and 30% of women, an "advantage" true in most sub-groups.

The percentage overweight rises consistently with age, from 21% for those 20 to 24, to 43% for those 60 to 64. It is lowest in Quebec and British Columbia, 32% each, and highest in Newfoundland, 49%, then Saskatchewan, 45%, and New Brunswick and Manitoba, 43%.

Concerning public bads, the percentage overweight rises strongly with the frequency of overeating or undereating to relieve stress (31% never, to 53% often), with the frequency of gambling (non-gambler, 29%; problem gambler, 40%)

Concerning public goods, the percentage overweight unexpectedly rises with the frequency of praying or seeking spiritual help to relieve stress, (27% never, to 35% often), worship, and religiosity; but as expected falls with the frequency of exercising to relieve stress (39% never, to 28% often).

The percentage overweight varies little by satisfaction with life in general.

Also as expected, the percentage overweight falls with education (43% of those without a secondary diploma, 33% of those with a post-secondary degree or diploma). It falls with activity limitations (33% of those with no activity limitations, and 45% of those with frequent limitations).

The results of preliminary analyses of the BMI reveal, for all subpopulations studied, strong positive associations with age, and being male (rather than female), and strong negative associations with education, hours of sleep, and being non-Christian rather than liberal Christian.

Associations were statistically insignificant in all subpopulations between the BMI (natural log in all analyses) and the number of children under six, marijuana smoking, the spiritual health indicator (except for men, a negative association) and Alberta (compared with Ontario).

rcm42: Home roots and adult and teen character: The strength of belonging of Canadian adults and parents to their local community in 2002, and analyses of 40 behaviours and characteristics of teens in 2003 in relation to their home situation in 1995 (November 2008, 182 p.)

## Abstract

This study presents two perspectives on the importance of being rooted in the community: one for all adults and parents is the perceived strength of belonging to the local community; the other for teens, the length of residence and quality of the home eight years earlier and its influence on behaviour.

The basic assumption is that community rootedness positively influences attitudes, character and the behaviour of adults, parents and children. This assumption is tested formally by means of regression analyses for teens, and informally by noting patterns in tables and charts for adults.

Our summary of results for all adults focuses on the percentage of subpopulations with a very strong sense of community belonging.

Very strong belonging was reported by 18% of all Canadians, and this varies from 16% in Alberta to 30% in Newfoundland. Very strong belonging was reported equally by women and men, but increases sharply with age.

Considering marital status, very strong belonging is most prevalent among widows and widowers, 28%, followed by the married population, 21%, and weakest among those living common-law, 12%, and weak also among the single, separated and divorced populations, 15% to 16%.

Many relationships with formal, informal, and non-formal education are summarized. For example, the percentage with very strong community belonging is highest among United Church affiliates, Pentecostals, and Moslems, over 20%, and lowest among those with the unaffiliated, 12%.

Our summary of results for parents focuses on the percentage of subpopulations with a weak sense of community belonging, 39% in Canada, about the same for mothers and fathers, and ranging from 26% in Newfoundland and Prince Edward Island, to 47% in Quebec.

The percentage falls with religiosity, from 51% of the non-religious parents, to 27% of the very religious. It also falls with frequency of worship, from 48% of the non-worshippers in the past year (though religiously affiliated), to 28% of the weekly worshippers.

Given the influence of the other variables, length of residence is a statistically significant as a predictor of teens who have smoked, who are current smokers, current users of marijuana, and who have close friends who smoke (the prediction is negative, as expected in all cases).

It is also a predictor of the consideration of, and attempted suicide. The longer the residence, the more likely the teen is to feel happy with things in his or her life, and the closer the relationship with his or her parents.

Also, the longer the residence, the more likely the sexually active teen did not use birth control sometimes - the only unexpected result.

rcm43: Health, wealth, religious commitment, and well-being over the life-cycle, including analyses of behaviour and characteristics at each life-cycle stage, Canada, 2002 (December 2008, 303 p.)

## Abstract

This study provides profiles (numbers, rates, and percentage distributions) of all Canadian adults by five-year age groups, ages 15 to 19, to 75 to 79, and 80 plus, in Appendix 2.

Sets of charts in Chapters 2 to 6 portray the percentage distributions of many of the characteristics, with three age groups in each chapter. Chapter 1 presents charts for a more reduced selection of characteristics for all of the age groups. The introduction contains a description of a selection of these results.

Separate tables and charts for males and females are not given, though the importance of gender among teens, and in each decade of life up to the 60s, and 70 plus, is examined by regression methods, in relation to 14 behaviours, including educational attainment, and worship frequency.

The other behaviours examined are life satisfaction, frequency of feeling at peace, whether or not one is a smoker, the frequency of smoking more when stressed, the times intoxicated, the dollars gambled, religiosity, the importance of spiritual values, whether or not one is married (or cohabits, or is divorced or separated), and the household size.

These behaviours are analysed for each age group in relation to age within the age group, sex, education, faith community in relation to liberal Protestant (United Church, Anglican, Presbyterian and Lutheran), marijuana use, hours of sleep, and region in relation to Ontario.

Detailed analytical results for the 56 equations are presented in Chapter 7, in the form of tables. The main results in these tables are gathered together in the form of summary tables appearing at the end of the introduction, and this introduction also includes a description of the main findings.

Definitions of variables used and a description of the survey source and list of the questions appear in Appendix 1.

rcm44: Canadian children with cohabiting and married parents in 1995: contrasts in family, parent, child/teen and community functioning in 1995 and in 2003 (January 2009, 334 p.)  
-- conducted for the *Institute of Marriage and Family Canada*

## Abstract

It is argued that children with cohabiting (common-law) parents are at a three-fold disadvantage compared with children with married parents, and this has negative effects on the behaviour and well-being of the family, parents and children over the life course, resulting in negative repercussions on the community and social services.

The threefold disadvantage has to do with less human capital of the parents (formal education, informal and non-formal), weaker commitment to the parents' union, and weaker commitment of the parents to their children.

Measures for each of these factors are proposed and comparisons between the situation of children of cohabiting and married parents are examined, both when the children are aged 6 to 11 in 1995, and 14 to 19 in 2003.

Regression analyses explore the relationship between each of forty teen behaviours and attitudes in 2003, and the situation in 1995: parent's marital status (married or cohabiting), formal education (parent's educational attainment and child's junior kindergarten background), informal education (main parent's age and sex, and cigarettes smoked per day, and region of residence), and non-formal education (parent's biblical faith affiliation and child's worship frequency), and the child's age and sex.

A few patterns are revealed clearly in tables with analytical results. Teens, parents, educators, health practitioners and planners at all levels may note first of all that even after controlling for so many variables, that teens who had cohabiting parents when younger are at a decided disadvantage in a few very important respects: the propensity to smoke, to have had sexual intercourse and to have begun to have sex at a younger age, to sell drugs, to have poor relations with their mother and father, and to have parents who do not get along. No advantages appear in the results.

Secondly, both the educational attainment of the main parent and the child's attending junior kindergarten, had many positive influences on teen behaviour (non-use of marijuana, not having friends who smoke, not having had sexual intercourse, and being happy with life in general), and no negative influences except for an earlier age of commencement of sexual activity by children who had attended kindergarten.

Finally, child attendance at church was also found to be beneficial for the teen: less likelihood of smoking, drinking, using marijuana, using other drugs, of damaging things belonging to others, selling drugs, sexual intercourse, having friends who use drugs or drink, and a greater likelihood of having parents who are married, less prone to being upset with one another, and the teen being happy with life.

The evidence from both tables and analyses tends to support the argument, with few exceptions.

rcm45: Canadians who have had terrorism-related fears of crowds, travelling away from home, public transportation, meeting places, and of something terrible happening - in relation to several possible influences including education and religious commitment, Canada 2002 (February 2009, 427 p.)

## Abstract

In this monograph answers may be found to some key questions: How significant are terrorism-related fears? What segments of the population are most prone to them? How are these fears inter-related? How is education and religious commitment related to a person having had each kind of fear?

Overall, 9% of Canadians (11% of women) have had strong fears of being in crowds, 8% of travelling away from home, 4% of using public transportation, and 3% of being in meeting places. Some 3% fear something terrible might happen, also called agora fears.

Fears vary little across the country. Fear of crowds is most common in Nova Scotia, 13% (17% among women), and lowest in Quebec, 8% (10% among women). Among the metro areas for which we have data, fear of crowds is most common in St Catharines and Oshawa, 15% each.

All fears tend to fall with age. Fear of travelling away from home, for example, is most common among teens, 11%, and falls to 4% among those in their 70s, and 80 plus. Separated and divorced Canadians tend to be more prone to having had strong fears than those of other marital statuses.

Proneness to fears is lower among those with a post-secondary degree or diploma than among those with lower levels of education. This is one of the strongest predictors of a person having fears in our analytical results.

All fears decrease strongly with the perceived satisfaction with life in general - 6% of those very satisfied have had strong fears of being in crowds (women, 7%), while 23% of those dissatisfied have had such fears (women, 25%).

Non-Christian faiths as a group are less prone to having had any of the fears than any of the Christian faith traditions, or the non-religious. Three of the five fears are more likely among the non-worshippers; the other two do not vary by worship frequency.

The most prominent variables associated with most of the fears in the subgroups examined are sex and education. Age and sleep tend to be negatively associated with the likelihood of fears, marijuana use positively associated, and religious commitment and faith affiliation unrelated.

This study also includes tables of five degrees of religious commitment of women, men, and all Canadians: the detailed subgroups. Women who worship weekly and depend on spirituality daily "a lot", for example, are 19% of all women (men, 13%), and 7% of women (and men) aged 20 to 24.

This committed group, for example, is 33% of women aged 75 to 79 (men, 25%); 24% of married women (men, 17%); 18% of divorced women (men, 7%); 19% of Roman Catholic women (men, 11%); 45% of conservative Christian women (men, 38%); and 29% of Muslim women (men, 33%).

rcm46: The importance of being a volunteering child: Canadian children and their family situation in 1995, and eight years later as teens in 2003 (March 2009, 310 p.)

## Abstract

How often would you say that (your child) volunteers to help clear up a mess someone else has made? The answer to this question by the main parent in 1995 allows the study of the importance of child volunteering in relation to the quality of the family, and the influence of volunteering on future behaviour.

The basic expectation is that the children most prone to volunteer will be those of relatively good character and behaviour, with relatively high quality parents committed to family, school and place of worship. Also, volunteering children will have healthier behaviours when teens.

A majority of children aged 6 to 11 volunteered in 1994-95, 79%, and 31% never volunteered. The non-volunteers, 31% (26% of girls, 36% of boys) are the focus of this review, though the data for the volunteers is also available in the same form in Appendix 2.

The rate of non-volunteering is lowest in Quebec, 27%, which is interesting because all of the studies of adult giving and volunteering we have seen reveal the Quebecois to be the most reluctant to give of either time or money. The rate is highest in Nova Scotia, 40%.

Lower than average rates of non-volunteering (% under-represented, or lower than the Canadian rate) include children in strong families: no problems making family decisions, ability to talk of sadness, and good planning of family activities: -17%, -16% and -13%, under-represented, respectively.

In the under-represented groups of child volunteering appear several in which weekly worship is the case: spouse of main parent (usually the father), -20%, for example, and one group in which the spouse and the main parent worshipped with the same frequency, -11%.

Several groups of teens engaged in high-risk behaviours were over-represented in terms of non-volunteering when they were children eight years earlier: e.g., smokes weekly, does not always use birth control (though sexually active), considered suicide: 12%, 20% and 15%, respectively.

After controlling for the effect of age and sex of parent and child, education of parent, faith affiliation of child, and region of residence, all measured in 1995, the child's volunteering had the expected positive effect on 11 teen behaviours, and one unexpected effect, divorced or separated parents in 2003.

The expected negative influences were LSD/acid use, close friends drink alcohol, attempted (and considered) suicide, overweight, months with boy or girl friend; the positive influences were enjoyment of doing things for others, satisfaction with the way one looks, happiness, and close parental ties.

Roman Catholic and liberal Protestant children were more prone to many high-risk teen behaviours than the reference conservative Christian children: smoking, drinking, marijuana use, times drunk, and sexual intercourse, e.g.

rcm47: Canadian public and separate school children compared: Their characteristics and family situation in 1995, and behaviour, attitudes and family situation when teens aged 14 to 19 in 2003 (April 2009, 302 p.)

## Abstract

An argument is made that children in separate school should enjoy a higher quality home, parents and school, than children in public school, due to receiving a more consistent values education – the data tend to support this.

One would expect that when these children were teens they would be better behaved, but the evidence from both the tables and analyses tend if anything to reveal higher-risk behaviour. This is an unexpected result.

The 1995 advantage of the separate school children showed up in terms of household income 26% under \$40,000, 36% public; child's religious commitment, main parent's education, having married parents, 82%, 78%; having fewer cohabiting parents, 4%, 7%; and in terms of school performance.

There were relatively few advantages of the public school children: parent a volunteer (50% and 45%, respectively); parent works full-time, 43%, 53%; parent agrees family cannot talk of sadness, 13%, 20%; ... or talk of fears.

The tables reveal the separate school teens were somewhat more inclined to engage in high-risk behaviours such as monthly intoxication, smoking, having sexual intercourse, neglecting birth control, and beginning sexual intercourse at a young age. They were less inclined to have sold drugs.

Having a more educated, married, and evangelical parents in 1995, and the child's worship frequency, tend to result in healthier teen behaviour in 2003.

In the 40 analyses, after controlling for the effect of age and sex of parent and child, marital status, biblical faith affiliation and education of the parent, worship frequency of child, and region of residence, all measured in 1995, the child's school had only five statistically significant effects on behaviours.

Three out of the 40 school-type effects favored public school: less likelihood of smoking, sexual intercourse, and getting upset with oneself. Two favored separate schools: the likelihood of selling drugs, and of having separated parents in 2003: both were lower, given separate school education.

Formal and informal education effects were as expected. The teens with a more educated main parents in 1995 were less likely to smoke, drink, have sexual intercourse, attempt suicide, and have close friends who smoked, and were happier with life, had lower BMI, and got angry or upset less, etc.

The teens with a biblical faith main parent were less likely to drink alcohol and to have friends who smoked marijuana or drank, and more likely to like the way they looked. They became intoxicated and drank less frequently. Unexpectedly, they claimed to be questioned by the police more frequently.

More than 20 behaviours and attitudes of teens were healthier or more positive, the more frequently the teen had attended church eight years earlier – there were no exceptions. Teens were more likely to be non-drinkers, non-smokers, non-drug users, sexually inactive, and happier with life, for example.

rcm48: Private or home school, public and separate school children compared: Their characteristics and family situation in 1995; and behaviour, attitudes and family situation when teens aged 14 to 19 in 2003, including analyses of 40 teen behaviours (April 2009, 341 p.)

## Abstract

In what ways do children who attend private or home school turn out better, or worse than children who attend public or separate school? How important is the type of school in their overall education? These questions are examined in this study by review of both detailed tables of quality of home and child indicators, and by analyses of behaviour.

The private/home schoolers are more likely to be girls than children in either public or separate school. They are also more likely to be older. About 71% of the children ages 6 to 11 in 1995 attended public school, 24% a publicly-funded separate school, and 5% a private or home school.

Few of the positive indicators of child quality (characteristics most parents would value in their child) are below the Canada average by 10% or more: child does things with friends six or seven days a week; child often invites bystanders to join in a game; and child comforts a child who is crying or upset.

The rest, 20 in total, are extra high for the private/home schoolers. Parents may especially value the following: child never ignores MP's punishment; child is doing very well overall in school; child takes lessons in the arts (music, dance, art) weekly; no school days missed; child watches TV or videos 1 hour or less per day; and child worshipped at least weekly.

All 14 positive indicators of teen behaviour and character reveal that the private/home school children turned out better. Parents and many teens might value especially the positive view of the future, happiness with life, non-smoking and drug use, non-drinkers, non-intoxication, avoidance of sexual intercourse, and non-destructive behaviour.

Some 16 positive indicators of family quality are found for the private/home school children, and eight for the separate school children as well. These eight include little problem making family decisions, the child and parent worshipping weekly, the parent and spouse and child having the same religion, and the parent volunteering.

Both positive and negative indicators are presented for the main parent, family, neighbourhood or school, and for the same groups of children when they are aged 14 to 19.

In the analyses, after controlling for the effect of age and sex of parent and child, marital status, biblical faith affiliation and education of the main parent, worship frequency of child, and region of residence, all measured in 1995, the child's type of school had several statistically significant effects on teen behaviour: most in favor of private/home schoolers.

The advantage of private/home schoolers over separate school children was observed in terms of non-smoking, having no close friends who drink, fewer times intoxicated, fewer attempted suicides, less tendency to get upset easily, and happiness with life.

Many more advantages of private/home schoolers over public school children were detected in the analyses, though three disadvantages too: less chance of using birth control, a less close relationship with one's mother, and less happiness with life.

rcm49: Child commitment to computer games and teen behaviour: Indicators of the child, parent, family and neighbourhood quality in 1995; and analyses of how the girls and boys turn out as teenagers aged 14 to 19 in 2003 (May 2009, 354 p.)

## Abstract

Is strong commitment to computer (or video) games symptomatic of weak families, parents and children? Does such commitment negatively affect the behaviour and character of the child later on in the teen years? How are girls affected differently from boys? Given games commitment, how do education, parents, and religion influence teen behaviour?

To help answer these questions we provide detailed tables and charts of committed and uncommitted computer game players, children playing at least weekly, and less often or never. Some 76% of children were committed in 1995, 67% of the girls, and 85% of the boys. The behaviour of teen girls and boys are also analyzed, given their situation in 1995.

Computer commitment was found to have very few effects on behaviour, perhaps because of how the commitment was measured – girls were more likely to have had sex, to have sold illicit drugs, and to weigh more; while boys were more prone to damaging things, to get upset, to get angry, and to be more pessimistic about their future.

Unexpected results concerned the influence of having one rather than two biological parents. The negative influences on teen behaviour were many and negative, but more significant for girls than for boys. It was also unexpected to find that boys in Quebec engaged in more negative behaviour than their Ontario counterparts, more so than girls.

As expected, education of the child's main parent was found to positively influence teen behaviour, both teen girls and boys. Also expected, the conservative Christian children turned out better in many respects than either the Roman Catholic or liberal Christians, or the religiously unaffiliated. Non-Christian children were best of all in some respects.

One set of analytical results apply to both girls and boys in order to examine the differences due to the sex of the teen. For example, parental conflict reported by the teen was analysed with the following results: teen girls more inclined to report it than boys, Roman Catholic, liberal Protestant and religiously unaffiliated teens more than conservative Christian teens, and teens in British Columbia more than teens in either Ontario or Quebec.

Another example, the degree of closeness to the teen's mother and father was found to be closer for boys rather than girls, to decrease with age, to be closer for non-Christian teens rather than Roman Catholic, conservative Christian, or religiously unaffiliated teens, and to be less close in Quebec than Ontario, the Prairie provinces or British Columbia.

General conclusions include the importance of studying girls and boys separately, the importance for parents of education and two-biological parent homes, and for children, religious affiliation. Parents and children may also take note of some negative and unhealthy consequences of frequent playing of computer and video games.

Researchers may wish to measure the frequency of play in greater detail, and perhaps add internet and television commitment to form a media commitment variable. And while the results of this study control for other influences in the model, more sophisticated modelling is recommended for future studies.

rcm50: Early ability in composition, home quality and teen behaviour: Indicators of the child, parent, family and neighbourhood quality in 1995; and analyses of how the girls and boys aged 6 to 11 turn out as teenagers aged 14 to 19 in 2003 (June 2009, 346 p.)

## Abstract

As in our other studies of reading and math, we examine in this study if early ability in composition, as reported by the main parent, is symptomatic of strong families, parents and children, and whether or not inability in composition negatively affect the behaviour and character of girls and boys later on in the teen years, given other important variables.

Also, how important are these other variables: education, religion, age, and region, e.g.?

In 1995 39% of girls and boys aged 6 to 11 did very well in composition, 47% of the girls and 31% of the boys. This is a wider male-female gap than found in math, boys 54%, girls 49%; or in reading girls 58%, and boys 46%.

Many groups of children were found associated with high ability in composition in 1995. Examples include those committed to helping other children in various ways, who took lessons in the arts weekly, and who never ignored their parent's punishment.

When teens those who had had high ability in composition were less prone to have been questioned by the police, and to get upset easily, to smoke, to use LSD or acid, to sell drugs, to have had sex with a partner aged 14 or younger, or to have considered suicide.

The more composition-skilled children had parents who punished consistently and were never angry when punishing child, who praised or talked often with their child, who worshipped weekly together and volunteered, and had higher education.

The more composition-skilled were in families in which functioned well in terms of planning and communication of skills, and where relationships with the parents were good, and the whole family worshipped together.

The more composition-skilled were more prone to be privately or home schooled, to attend a school with a high school spirit, where the child got along well with the teacher, and where academic performance seemed emphasized. Adults were concerned about safety.

Among unexpected results was less likelihood of children with high ability in composition to have a Biblical faith affiliation, and greater likelihood of getting intoxicated when a teen, or of using birth control if sexually active and aged 16 to 19.

Analytical results included the following: among teen boys and girls the level of disability in composition eight years earlier influenced attempted suicide. In addition, boys were prone to get upset easier, were less hopeful about the future, but less prone to drink.

The influence was stronger on girls and more serious: more likely to smoke, to be questioned by the police, to get upset, and to have a higher body mass index.

For example, worship frequency in 1995 had many positive effects on teen behaviour. Girls and boys were less likely to use marijuana, have sexual intercourse, but more likely to be happy.

Girls, but not boys, were less likely to smoke, have close friends who used marijuana or other drugs, to get angry; and more likely to get along well with their mother and father, and to have parents who got upset. Worship had even greater positive influences on boys.

Teen boys were less prone to drink, use LSD, to drink, to get intoxicated, to sell drugs, to vandalize, to be questioned by the police, to have married parents, though less likely to have a girl friend or to like the way they looked.

Having co-habiting rather than married parents had several negative influences, more on girls than boys: for example, smoking, drinking, getting intoxicated, using marijuana, etc.

rcm51: Early upbringing, teen marijuana use, and other behaviours: Indicators of the child, parent, family and neighbourhood quality in 1995; and analyses of how the girls and boys aged 6 to 11 turn out as teenagers aged 14 to 19 in 2003 (August 2009, 351 p.)

## Abstract

This study has two purposes: to provide a statistical portrait of teen girls and boys who have and have not used marijuana, and to present analytical estimates of teen behaviours and home situations in 2003, given their situation eight years earlier and their current use or non-use of marijuana. In 2003, 50% of girls and 53% of boys aged 14 to 19 had used marijuana.

Tables provide marijuana use rates and other summary statistics for a wide variety of subgroups of girls and boys. The subgroups are classified according to characteristics of the child, teen (same children), parents, family, and neighbourhood and school. In general the use rates are much higher (by 10% plus) in the “negative” (according to our assumptions) subgroups.

Some of these negative qualities for the child are the following: religiously unaffiliated, problems getting along with other children or with the teachers, and poor reading ability. Negative qualities of the same children as teens include self-reported intoxication, smoking, use of LSD and other illicit drugs, attempted suicide, being questioned by the police, anger, vandalism, sexual intercourse, neglect of using birth control, and having friends who drink, smoke marijuana or drink.

Teens were more likely to have tried marijuana if their main parent eight years earlier had smoked, drank heavily occasionally, did not worship, were religiously unaffiliated, tended not to enjoy life, or felt things were an effort. In contrast, many groups who had parents with positive qualities had lower marijuana use rates: a Biblical faith, frequent worship and a volunteer, receiving help from religious leaders or communities, and child never escaping punishment.

Marijuana use is the most important variable by far in the model for girls and boys, as expected. The factors besides marijuana use analysed in this study are the parent’s age, sex, marital status, education, household income, and worship frequency; and the child’s age and sex, and region of residence, all measured in 1994-95.

Given the 1994-95 factors, marijuana use by teen girls was negatively associated with several healthy traits such as happiness with life, being hopeful of the future, enjoyment of helping others, closeness to parents, age of first sex (younger), and non-use of birth control.

Associations were positive with several unhealthy traits and family weaknesses, such as parental worry over money, no religious affiliation, getting upset easily, consideration of suicide, attempted suicide, parents often upset with each other, parents separated or divorced, damaging things, being questioned by the police, having had sex, non-marijuana use, selling drugs, drinking alcohol, getting intoxicated, smoking, and having close friends who smoke, drink alcohol, try drugs.

Almost the same associations were found for boys. Very few results were contrary to the expectation of marijuana use being negatively associated with virtues, and positively with unhealthy choices.

rcm52: The effect of parental drinking and childhood factors on teens: Teen high-risk and civic behaviours, and family health, Canada, 1995 and 2003 (September 2009, 429 p.)

## Abstract

This study provides detailed information on the incidence of drinking among the main parent of children aged 6 to 11, on heavy drinking by the spouse of the main parent, and on analyses of the effect of drinking on several teen high-risk behaviours, civic and family repercussions, and the teen's sense of well-being and future prospects.

Some 81% of children had parents who drank alcohol, about the same percentage of girls and boys. Ontario had a greater share of Canada's children with abstaining parents, and Quebec had a smaller share of children with abstaining parents.

Worship was negatively related to abstinence: 22% of the children worshipped weekly with their main parent, but 36% if the parent abstained, and 19% if the parent drank alcohol.

Of special interest to parents are the effects of having drinking parents on teen behaviours, civic involvements, well-being, and health of their families. For example, 21% of the children of abstainers turned out to be teens who were intoxicated at least monthly, compared with 28% of the teens who had parents who drank when they were younger.

Stronger relationships appear for children classified according to whether or not their main parent's spouse, usually the father, drank heavily or not in the preceding year. In general, avoidance of heavy drinking has an impact on the children who as teens tend to have positive behavioural qualities such as avoidance of smoking, drinking, intoxication, using LSD/acid, smoking marijuana, and having sexual intercourse.

They also have positive civic engagements such as enjoying helping others, and shun delinquent community involvements, such as selling drugs, damaging things belonging to others. They tend to be happy with life, rarely get angry easily, have not known anyone who has committed suicide, and are hopeful concerning the next five years.

Teen behaviours and home situations, 40 in all, are assumed to be related to several childhood characteristics including whether or not the main parent drank alcohol in the previous year in 1995. After controlling for several factors, parental drinking is found to adversely influence several behaviours of both teen girls and boys: frequency of drinking and intoxication, smoking marijuana, sexual intercourse, and being interviewed by the police.

Some results are statistically significant for girls only: rarely gets upset easily (opposite to expectation), feels close to father (opposite to expectation), and parents married in 2003 (opposite to expectation). Others apply to boys only: smoking, non-marijuana drug use, LSD/acid use, frequency of selling drugs, damaged or destroyed things, number known who have committed suicide, and feels distant from father.

These results reveal the effects of the parent's drinking are mostly negative on the teen, especially boys. Control factors are child age and worship frequency during the preceding year, the main parent's age, sex, marital status, evangelical (biblical) faith and educational attainment, and the family's region of residence, all measured in 1995. Having an evangelical faith, and worship frequency deters several high-risk behaviours of teens.

The limitations of statistical results are noted and practical implications of our results are proposed for Christians and those who wish to follow a Christian approach to raising children.

## rcm53: Family, parent and childhood roots of teen sexual activity and other high-risk behaviours (February 2010, 341 p.)

### Abstract

Is there any basis for the concern many parents have about their teen having sex? How is sexual involvement related to other behaviours, positive and negative? What are the childhood influences on teen sex? How are these behaviours affected by smoking marijuana and other high-risk behaviours? These are some of the questions addressed in this study.

A detailed profile of those who have had and not had sex was produced to reveal the types of teens most and least likely to have had consensual sex, and their characteristics eight years earlier, including the qualities of their parents, families, neighbourhood and school. Analyses were also conducted of the assumed causes and consequences of having had sex.

In 2003, 38% of boys and 42% of girls aged 14 to 19 reported that they had had sex (the sex rate). The rate was 12% for those aged 14 to 15, 30% for those 16 to 17, and 62% for those 18 to 19. The rate ranged from 33% in Ontario to 51% in Quebec and New Brunswick. The rate was 37% for children with married parents, 43% with single parents, 51% with cohabiting parents, and 58% with separated, divorced or widowed parents.

The profiles reveal that teens having had sex are also more prone than others to such high-risk activities as smoking, drinking, intoxication, use of marijuana and other illicit drugs, selling drugs and attempted suicide. They are more likely to have friends who drink, smoke, or use drugs. They are more prone to get angry or upset easily.

From a civic point of view these teens are more likely to have been questioned by the police, and to have committed acts of vandalism. From a family point of view they have more distant relationships with their mother and father. These results appear for both girls and boys. Their only "advantages" are a greater desire to do things for others, and liking their looks.

Two models are employed to examine the assumed causes of sexual activity. In one model purely childhood factors are used. Having two biological parents rather than one, given the other factors, has a major influence on decreasing the likelihood of sexual activity. The parent's educational attainment also has a negative effect. Being either a religiously unaffiliated, Roman Catholic or liberal Protestant child in 1995, compared with the reference faith, conservative Christian, increases the likelihood of sex eight years later.

The model of the effects of having had sex is applied to a wide range of other teen behaviours and attitudes, and includes the 1995 child worship frequency, and age, sex, marital status, education, and household income of the main parent. For both sexes, sexual activity is the strongest factor in this model when applied to many high-risk behaviours such as smoking, drinking, intoxication, and having close friends with high-risk behaviours.

Childhood worship frequency depresses the likelihood of some high-risk behaviours, for boys more often than girls, but like the other childhood factors is relatively weak compared with the sexual activity factor.

rcm54: The effect of parental volunteering and childhood factors in 1995 on teens in 2003: Teen behaviours, community involvements, well-being, and family health in Canada (March 2010, 274 p.)

## Abstract

*Are you involved in any local voluntary organizations such as school groups, church groups, community or ethnic associations?* This is the basic question, addressed to the parent, for this study. We assume that volunteering would be good on the whole for the child's later life, and while this result appears generally to be the case. There are several exceptions to note as well.

Some 49% of children aged 6 to 11 in 1995 had volunteering parents: 47% of girls and 51% of boys. The percentage ranged from 35% in Quebec to 67% in Saskatchewan, and was highest in the three Prairie Provinces, averaging 61%. By size of place the percentage ranged from 46% in the rural areas to 59% in the largest metro areas. By size of place it may surprise many that most of Canada's children with non-volunteering and volunteering parents live in rural areas, followed by those in smaller metro areas.

Children with positive qualities tend to have parents who volunteer more than the Canadian average, though there are exceptions. For example, 47% of girls had volunteering parents, but of these only 30% of French Roman Catholic girls, which is 35% less than the Canadian average for girls, 47%. At the other extreme are children who attended church at least weekly – 64% of girls and 70% of boys had volunteering parents.

Teens with positive qualities tend to have had parents who were more prone to volunteer, while the reverse is true of teens with negative qualities. For example, 57% of the parents of non-smoking teens volunteered eight years earlier, which is 16% higher than the national average. Of the negative qualities, teens classified by sexual activity were most likely to have had non-volunteering parents, and also teen smokers, drug users, and illicit drug sellers.

Teen behaviours and home situations are assumed to be related to several childhood characteristics: whether or not the teen's parent volunteered, the child's age and worship frequency, the main parent's age, sex, marital status, faith affiliation (Biblical or other/none) and educational attainment, and the family's region of residence, all measured in 1995.

Unexpected analytical results include the following. Non-marijuana drug use is found to be more likely among teen girls if their parent had volunteered. The number of times girls sold drugs is found to be higher if her parent had volunteered. All analytical results assume the other influences on teen behaviour are held constant.

Expected results are also found, mainly for boys. For example, the volunteering experience of the parent is seen to decrease the likelihood of boys having sex. Teen boys are closer to their father if their parent had volunteered.

A more common influence than having a volunteering parent is the child's worship frequency. For example, non-marijuana illicit drug use, the selling of illicit drugs, and consensual sexual intercourse all decline with worship frequency for both girls and boys. The more frequent they worshipped as a child, the closer teen girls are to their mother and father.

rcm55: The effect of junior kindergarten and other childhood factors in 1995 on teens in 2003: Teen behaviours, community involvements, well-being, and family health in Canada (March 2010, 316 p.)

## Abstract

*How important is junior kindergarten to teen high-risk and virtuous behaviours, community involvements and sense of well-being and quality of the home? How do girls differ from boys in these respects? What qualities of the child, parents, family and neighbourhood in the pre-teen years are associated with junior kindergarten participation?*

*These are some of the basic questions that may be answered by examination of the tables, charts and analytical results in this study. Chapter 1 displays in chart form the percentages of children who attended junior kindergarten, some 53% of girls and 54% of boys.*

*Chapter 2 charts the percentage of all children in Canada who attended and did not attend junior kindergarten, by region and subgroup. For example, 47% of the junior kindergarten non-attendees admitted to being intoxicated at least monthly in their teen years, compared with 48% of the attendees – not much difference in this case.*

*Exposure to junior kindergarten is expected to be a positive factor and to be associated with a wide range of other positive factors, and to influence positively the teen's behaviour, attitudes and home situation. While this tends to be the case, many exceptions may be noted in the tables, as well as differences between girls and boys.*

*In the models teen behaviours and home situations are assumed to be related to several childhood characteristics including the junior kindergarten factor. The other childhood factors are the child's age and worship frequency, the main parent's age, sex, marital status, educational attainment, and evangelical/non-evangelical affiliation, and region of residence.*

*There are few teen behaviours that are influenced by junior kindergarten after controlling for the other factors in the model. There are no statistically significant relationships with the big concerns of parents, such as consumption of illicit drugs, smoking, intoxication, sexual intercourse or attempted suicide.*

*One example applies to girls aged 14 to 17: girls who attended junior kindergarten have fewer close friends who had used marijuana. Girls with an evangelical main parent in 1995 and who worshipped more frequently also had fewer close friends who had used marijuana, along with teens in Ontario and British Columbia compared with Quebec. In another analysis, kindergarten depressed the likelihood of having close friends who drank alcohol.*

*For boys the junior kindergarten factor is unimportant though the number of close friends who had used marijuana was lower, the older their main parent, if their main parent was evangelical, and if the main parent was married or cohabiting rather than separated or divorced.*

*There is one significant relationship with a teen well-being variable, being happy with one's life. This positive relationship is as expected and appears with positive relationships with the main parent's education and with child worship frequency in the estimates for girls. Education and worship are also statistically significant for boys.*

*The main parent's education, worship frequency of the child and the parent's evangelical faith affiliation are three variables of far greater significance on the future life of the child than exposure to junior kindergarten.*

rcp01: Children aged 4 to 9 in 1995 with volunteering and church attending parents: Their home situation and behaviour as teens in 2003 (November 2008, 259 p.)

### Abstract

We argue in this study that civic engagement in the form of worship and volunteering will have positive influences on the home situation, and the parent's and child's behaviour, and the child's behaviour as a "teen" eight years later. Detailed evidence relating to this argument is presented for all children aged 4 to 9 in 1995 (and the same children aged 12 to 17 in 2003), girls, boys, and children in families in which the parents are married in 1995. Tables provide profiles for children in homes in which the parent worshipped weekly and volunteered, worshipped less often and volunteered, and did not volunteer. Most of the evidence reviewed supports the argument. An analysis of teen smoking reveals parental worship frequency eight years earlier and other factors to be important, but not volunteering. Use of the study for teens, parents and educators, and proposed future analysis of teen high-risk behaviours, are noted in the conclusion.

rcp02: Children aged 4 to 9 in 1995 repeatedly disciplined for the same behaviour: Their home situation and behaviour as teens in 2003 (November 2008, 206 p.)

### Abstract

Having to repeat discipline for the same offence is an indication either of weak or inconsistent parenting, or especially vigilant parenting. In this study we argue that it is mainly indicative of weak parenting (when the repeated discipline is over half the time) and other home problems, and that the result is high-risk behaviour as a teenager. We expect weak parenting to be associated with low formal and non-formal (mainly church) education, and informal education (mainly television and reading with the child), and market work, especially on weekends, by the main parent. Detailed evidence relating to this argument is presented for all children aged 4 to 9 in 1995 (and "teens" aged 12 to 17 in 2003), for girls and for boys. While the evidence supports most of the argument, market work is found to be unrelated to teen and home problems, and some teen high-risk behaviours seem unaffected. Tables profile subgroups of children by frequency of disciplining. The use and limitation of the results of the study for teens, parents and educators are noted in the conclusion.

rcp03: Public and separate school children in Ontario and Quebec compared: Their characteristics and family situation in 1995; and behavior, attitudes and family situation when teens aged 14 to 19 in 2003 (March 2009, 292 p.)

## Abstract

How does the health and wealth of Ontario's and Quebec's families compare? What is the difference between children going to public and publicly funded separate school? These questions are examined by a review of four detailed profiles of public and separate school children in Ontario and Quebec.

A definition of family health and wealth is first proposed, in terms of a wide range of indicators relating to the child, teen, parent, family and neighbourhood, for Ontario and Quebec. This allows a concluding assessment and comparison of the state of the family and child in the two provinces, and of public and separate school children.

A preliminary assessment of the evidence suggests that Ontario's children are favoured over Quebec's on the whole, that separate school children fare better than public in Ontario, but that the reverse is the case for the children in Quebec.

By reviewing the quality of children in the two school systems parents may be able to improve their decision making concerning what school system would be best for their children. Analytical evidence for Canada in our Monograph 47 is also relevant.

A small number of examples of the quality indicators and evidence follow:

Some 15% of Canada's children ignore the main parent's punishment half the time or more often; the percentage is 13% (not percentage points) lower among public school children in Ontario, 27% lower among separate school children in Ontario, 60% higher among public school children in Quebec, and 89% higher among separate school children in Quebec. Also, 27% of Canada's public and separate school children had no religious affiliation, and this percentage was 14% lower in Ontario, and 57% lower in Quebec – no estimates are available for public or separate school children. In the case of a negative indicator such as this, a lower percentage is assumed to be better from the child's standpoint.

The strongest teen quality indicator for Ontario is never had sex, 51% in Canada, 14% (again, not percentage points) higher in Ontario (13% public; 16% separate), and 16% lower in Quebec (14% public; 21% separate). The strongest negative indicator for Quebec is had sex at age 14 or younger, 9% in Canada, 80% higher in Quebec (44% public; 167% separate), and 43% lower in Ontario (35% public).

Some 69% of children in Canada had a main parent who did not smoke in 1995. This was 6% higher in Ontario among both public and separate school children and 9% lower in Quebec (6% lower, public; 17% lower, separate). Twenty-three percent of children in Canada had a main parent who worshipped weekly in 1995, 14% more in Ontario, and 51% lower in Quebec.

As an example of a family quality indicator, some 34% of Canada's teens reported a very close relationship with their father, a higher percentage by 11% in Ontario, especially among separate school children (3% higher, public; 24% higher, separate) and a lower by 26% in Quebec, a little lower among public school than separate school children.

And neighbourhood quality: in Canada, 34% of children in 1995 lived in neighbourhoods in which the main parent strongly agreed that adults watch out for child safety, 7% less than the national percentage in Ontario (-14% for public school children, and 4% for separate school children), and 31% more in Quebec (38% public school; 15% separate). In Canada, 39% of children were in homes where the parent strongly agrees that school spirit is high in 1995, and this percentage is 2% higher in Ontario and 10% higher in Quebec.

rcp04: Early reading ability, home quality and teen behaviour: Indicators of the child, parent, family and neighbourhood quality in 1995; and analyses of how the girls and boys aged 6 to 11 turn out as teenagers aged 14 to 19 in 2003 (May 2009, 346 p.)

## Abstract

Is early reading ability symptomatic of strong families, parents and children? What factors are related to the gender gap in reading ability? How important are education, parents, and religion for teen behaviour? These are some questions we wish to answer.

To help answer these and related questions we provide detailed tables and charts of girls and boys by level of reading ability. In 1995 52% of girls and boys aged 6 to 11 read very well according to the parent, 58% of the girls, and 46% of the boys.

Reading ability is associated with several qualities of the child, including ability in composition, math and overall ability; focus, taking lessons in the arts, and peacemaking.

It is negatively associated with ignoring punishment, watching television, not getting along well with other children, not praising the work of the less able, and other qualities.

It is positively associated with the education and worship frequency of the parents, never having to punish repeatedly for the same thing, and hope of child going to university.

It is negatively associated with parental drinking and smoking, problems managing the child and parental depression, and not knowing the names of the child's friends.

It is positively associated with the worship frequency of child and parent together, with family effectiveness in planning and decision making, and ease of talking about concerns.

It is negatively associated with the child having a divorced or separated parent, low household income, and drinking being a source of family tension.

And finally, reading ability is negatively associated with living in an area with high public alcoholism, littered streets or yards, and not getting along well with the teacher.

After controlling for several factors, analyses of the behaviour of all teens revealed, negatively, girls more committed than boys to smoking, sexual intercourse, suicide, and sadness; while boys were more committed to marijuana smoking, other drug use, selling drugs, vandalism, and destroying things. They were more often questioned by the police.

On the plus side teen girls were more committed than boys to helping others, while teen boys had closer relationships with their mother and father, were more hopeful about the future, and had parents who got upset with each other less frequently. These results control for the region, age and sex of the parent and child, education and religious commitment.

Reading ability, measured as degree of inability, was found to have very few effects on the behaviour of teen boys: sadness, lower body mass index, and fewer months with a girlfriend. Reading inability among girls had several negative teen effects: smoking, marijuana use, vandalism, selling drugs, sexual intercourse, friends drink, and anger.

Of the other influences on teen behaviour examined, the most important for girls was having separated or divorced parents, rather than married parents five years earlier. This resulted in greater commitments to smoking, marijuana and drugs, selling drugs, etc.

Among teen boys the most important influence was worship frequency five years earlier. This resulted in less commitment to drinking, intoxication, drug use, selling drugs, etc.

General conclusions include the importance for teen behaviour of early reading ability, especially for girls, together with having married parents. For both girls and boys, regular attendance at a place of worship is important for teen behaviour. Education of the parent and having a biblical faith are other important and positive determinants of teen behaviour.

rcp05: Early Mathematics ability, home quality and teen behaviour: Indicators of the child, parent, family and neighbourhood quality in 1995; and analyses of how the girls and boys aged 6 to 11 turn out as teenagers aged 14 to 19 in 2003 (June 2009, 346 p.)

## Abstract

As in our analysis of reading, Probe 4, we probe in this study if early math ability is symptomatic of strong families, parents and children, and whether or not math inability negatively affects the behaviour and character of the child later on in the teen years. Also, how important are education, religion and other factors for teen behaviour, given math?

In 1995 about the same percentages of girls and boys aged 6 to 11 did very well in math and reading: 51% compared with 52%. But boys were rated higher than the girls in math (54% did very well compared with 49%), whereas the reverse was true for reading (58% of girls read very well, compared with 46% of boys).

Many groups of children were found associated with high math ability in 1995. Examples include those who watched relatively little television, who took lessons in the arts weekly, who got along well with other children, and praised the work of the less able.

The more math-skilled children had parents who were never angry when punishing child, who never allowed their child to escape punishment, who worshipped weekly and volunteered, who had post-high school degrees or diplomas, and had hopes for university.

The more math-skilled were in families in which planning and making decisions were relatively easy, where concerns could be discussed, and where relationships with the parents were good, and the whole family worshipped.

The more math-skilled were more prone to being privately or home schooled, to attending a school with a high school spirit, and where academic performance seemed emphasized.

Analytical results included the following: among teen boys the level of math disability eight years earlier promoted LSD or acid use, attempted suicide, frequency of getting upset easily and likelihood of having friends who smoked. Girls reacted very differently.

Among the girls math disability was associated with the last one only, plus smoking. These effects were not as serious as those prompted by reading disability, such as: marijuana use, selling drugs, having sexual intercourse and beginning earlier, and vandalism.

Some major positive influences of education of the main parent were, for girls and boys less likelihood of considering suicide, sexual intercourse, anger, and having close friends who smoked, and greater happiness with life.

Some influences of education were unique to boys: less likelihood of smoking, drinking alcohol, being questioned by the police; and more hope in the future, and having married parents. Unexpectedly, sexually active boys 16 to 19 were less likely to use birth control.

Education of the main parent had only two unique effects on girls: less prone to attempting suicide and to getting upset easily.

For girls and boys having a parent with a Biblical faith affiliation meant their teens were less likely than other teens to drink, get intoxicated, or to have friends who drank alcohol or who smoked marijuana.

In addition, the boys with Biblical faith parents were less prone to enjoying helping others and more likely to have been questioned by the police about something they had done.

Girls with a Biblical faith parent were less likely to smoke, use marijuana, or to have a boyfriend, though unexpectedly, the sexually active were less likely to use birth control.

In conclusion, other factors were found to be more important than math disability in their influence on teen behaviour. But math disability was important enough to encourage promotion of early math skills, along with reading in all young children.

rcp06: Childhood factors in teen intoxication: A longitudinal analysis of the child, parents, family and neighbourhood in 1995 in relation to teen behaviours in 2003, with special reference to heavy drinking parents in 1995 (September 2009, 276 p.)

## Abstract

This study provides detailed information on the incidence of intoxication by teen girls and boys, and also analytical results for childhood determinants of teen intoxication, other high-risk behaviours, civic and family repercussions, and the teen's well-being and prospects.

Intoxication rates are about the same for girls and boys, 61% and 62%, respectively, though they vary considerably by subpopulation. The rates (percentage intoxicated past year) increase with age from 38% for 14- plus 15-year-olds to 76% for 18- plus 19-year-olds.

Intoxication is related to other health-risk activities and destructive community engagement. Intoxication rates are much higher among teens who in the preceding year sold illicit drugs (97% vs. 57% for others), smoked marijuana (88% vs. 31%), or used LSD or acid (96% vs. 54%). These rates are fairly similar for girls and boys.

Teens who in the preceding year have been questioned by the police about something done are much more likely to have been intoxicated in the preceding year than their counterparts who had not been questioned (82% vs. 56%). Almost the same percentages apply to teens who admit to having damaged something belonging to others in the preceding year.

Intoxication rates are inversely related to well-being. They are lower for teens who strongly agree that they are happy with life (55% vs. 64% for others), and that the next five years look good (57% vs. 63%). Again, these intoxication rates for girls and boys are quite similar.

Several childhood factors are found that seem related to future intoxication rates, factors applying to the child, parents, family, neighbourhood and school. For example, in homes in which the parents did not drink alcohol, where they worshipped weekly and volunteered, and read with the child daily, the child, boy or girl, turned out to be less likely to be intoxicated than the average girl or boy.

A parent might assume that if he sent his child to church each Sunday then the child would be sure to be less prone to intoxication when a teen. While this is so, it is important that the parent worship as well. It is not only weekly attendance at church that is important, but also the parent worshipping with the child, at least from the viewpoint of future intoxication rates.

In modelling, intoxication and 41 other teen behaviours and situations are related to the child's age and worship frequency, the main parent's age, sex, marital status, faith affiliation (evangelical faith or other/none), heavy drinking sessions and educational attainment, and the family's region of residence (Ontario being the reference region).

The frequency of intoxication is lower for girls if the main parent is evangelical, and higher the more frequently the main parent drank heavily, if the main parent was cohabiting rather than being married or a single parent, and if the family lived in the Atlantic provinces rather than Ontario or Quebec. The frequency of intoxication of boys is less, the more often the boy worshipped as a child, and the evangelical variable is close to significant implying the evangelical factor (worship plus denomination) has a strong deterrent effect on intoxication.

rcp07: The effect of parental smoking and childhood factors in 1995 on teens in 2003: Teen behaviours, community involvements, well-being, and family health in Canada (November 2009, 272 p.)

## Abstract

The main use of this study is to show how children whose main parent smokes are likely to be in homes with many other problems associated with the parents, family, neighbourhood and school, and that this smoking factor, has an adverse effect on both girls and boys eight years later, in 2003, when they are teens.

Some 29% of children had a main parent who smoked in 1995, 28% of girls and 30% of boys. This ranged from 25% in Ontario to 35% in Quebec and 36% in Newfoundland.

Tables reveal that a wide range of positive (negative) characteristics of the child, parents, and family are negatively (positively) associated with the children whose parents smoke. Some of the characteristics appear to be important for either girls or boys, while others one might expect to be important do not appear to be so.

Analytical results include the following. For girls and boys the parent's smoking increases the frequency of marijuana smoking; illicit drug use (other than marijuana); times suicide attempted; times suicide seriously considered; number of close friends who smoke (have used marijuana; drunk alcohol); and times drugs sold.

For girls only the parent's smoking increases the likelihood smoking, the times intoxicated; likelihood of having sex; the dislike of their appearance; their weight; their pessimism about the future; and emotional distance from their mother and father. Parent's smoking among boys increases LSD/acid use; number known who have committed suicide; times questioned by the police; the tendency to get upset easily; and likelihood of their parents being separated or divorced. Unexpectedly, sexually active girls were more likely to use birth control.

Key assumptions concern the deterrent effect of high risk and delinquent behaviours of teens (and positive influences on well-being) resulting from the parent having an evangelical faith (E), and the child's frequency of church attendance (C). For example, for girls and boys: smoking E; frequency of marijuana smoking C&E; times intoxicated E; drinks alcohol E; has had sex C; number of close friends who have smoked marijuana C; number of close friends who have drunk alcohol E; and happy with life C;

Significant results for girls only: gets angry less often C; has had sex E; age when first had sex (older) E; number of close friends who have used marijuana E (who have smoked); close relationship with mother and father C; and parents rarely upset with each other C.

And for boys only: non-marijuana drug use C; LSD/acid use C; drinks alcohol C; times intoxicated C; times things damaged C (unexpected positive influence of E); times drugs sold C; times questioned by the police C (unexpected positive influence of E); likes doing things for others C (unexpected negative influence of E); and parents married in 2003 C.

The lessons are clear: actions speak louder than words and removing the negative ones from the home yields great benefits for children in the teen years. Children, parents, teachers, ministers and community leaders can all be changed by the clear results of fact.

rcp08: The effect of child involvement in clubs and other childhood factors in 1995 on teens in 2003: Teen behaviours, community involvements, well-being, and family health in Canada (December 2009, 283 p.)

## Abstract

In Canada, 32% of children aged 6 to 11 in 1995 participated weekly, 35% of girls and 28% of boys – Chart 1 reproduced below. The percentage of children ranged from 17% in Quebec to 54% in Nova Scotia. By size of place the percentage ranged from 32% in the large metro areas to 40% in urban areas under 30,000, and was 28% in rural areas.

Rural areas had 38% of Canada's weekly club attendees and 32% of Canada's children attending clubs less often or never lived in rural areas: 35% of all children lived in rural areas. At the other extreme, metro areas of 500,000 population plus had 9% of Canada's weekly club attendees, 15% of her other children attending clubs less often or never, and 12% of all children.

Some 35% of Canada's girls attended clubs weekly, but only 12% of French Roman Catholic girls, which is 66% less than the Canadian average for girls. At the other extreme of participation, 59% of United Church girls and 57% of Anglican girls attended clubs weekly.

In the analyses influences on teen behaviours and attitudes are explored using several factors. Given the other factors in the model, for example, LSD use is found to be more likely among teen girls in 2003 if they had attended clubs weekly eight years earlier. It is also more likely if the parents cohabited or were divorced or separated rather than being married, and lived in Ontario rather than Quebec or the Prairie provinces. Drug use is less likely the more frequently the girl worshipped in 1995; a similar result appears for boys.

In another model, teen boys but not girls are found to be less prone to consensual sex if they participated weekly in clubs when younger. Important factors that deter sexual activity among both girls and boys are education of the main parent, having two rather than one biological parent, living in Ontario rather than Quebec or the Atlantic provinces, and being a conservative Christian rather than liberal Protestant, Roman Catholic or having no affiliation.

Weekly participation in clubs positively influences the teen worship frequency for both girls and boys eight years later. The main parent's education also stimulates future worship among girls, plus a conservative Christian affiliation rather than Roman Catholic or liberal Protestant for both teen girls and boys. Residence in Quebec rather than Ontario, the Prairie provinces or British Columbia deters teen worship frequency. Given the other factors, worship frequency declines with age among teen girls, but not for boys.

## rcp09: The effect of household income and childhood factors on teens in 2003: Including analyses of teens with friends who use drugs (December 2009, 285 p.)

### Abstract

Tables and charts profile children aged 6 to 11 according to their household income in 1995. The profiles include a wide range of indicators relating to the quality of the child and teen and his or her parents, home, neighbourhood and school.

Many teen behaviours, community involvements, and indicators of well-being of teen and family are explored in greater detail by regression analyses that examine the influence of the 1995 home situation, plus close friendships with teens who use drugs.

How important is household income for the development of the child? May low income detract from the caring and educating role as well as add to it in perhaps unexpected ways? How many girls and boys are affected? These are some of the questions addressed in this study.

A measure of relative income is used, the actual income divided by the low-income cut-off, or LICO. The LICO is a measure of basic income adequacy, given the size of the family: below it, income is considered to be inadequate to meet basic needs.

Using the ratio, children are divided into three groups, called low, medium and high household income. Children in each group are profiled. In Canada, 15% of children aged 6 to 11 in 1995 lived in low income families, and this ranged from 11% in Ontario to 22% in Newfoundland.

Summary tables order most of the indicators according to the strength of the relationship of the income class with key characteristics of the child, teen, parent, family, and neighbourhood and school.

The relationships are explored in greater depth by a model in which household income and several other factors measured for the child and parent in 1995 are used to predict teen behaviours and indicators of family well-being in 2003. An additional variable included in this model is the teen's close friendship with others who use illicit drugs other than marijuana.

Of the 58 analyses conducted for both girls and boys, two examples concern marijuana smoking and intoxication. Marijuana smoking is found to be deterred by the effect of the parent's worship frequency eight years earlier, among both girls and boys, along with their being married rather than divorced or separated. Household income encourages marijuana smoking among boys, contrary to our expectations. The overwhelming negative influence of having drug-using friends is found and is common in the results for many high-health risk activities. Somewhat similar results appear for the frequency of being intoxicated in the previous year. The parent's worship frequency deters drunkenness among both teen girls and boys, while the household income encourages it. The strongest variable is having close friends who use drugs. Teen worship frequency is negatively associated with having close friends who use drugs. Worship frequency is strongly stimulated by the worship frequency of the main parent eight years earlier, and depressed by residence in Quebec compared with Ontario and British Columbia, and for girls only, the Prairie provinces as well.