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Immigrant Religion in Canada: Disruption, Adaptation, and Facilitation

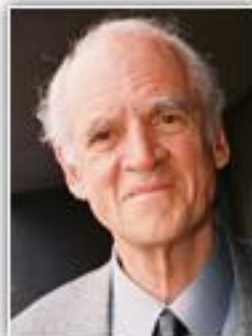
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Introduction – Disruption – Adaptation – Facilitation – Discussion

Research Question – Gaps in the Literature – Contribution



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Pew Research Center's Forum on Religion & Public Life

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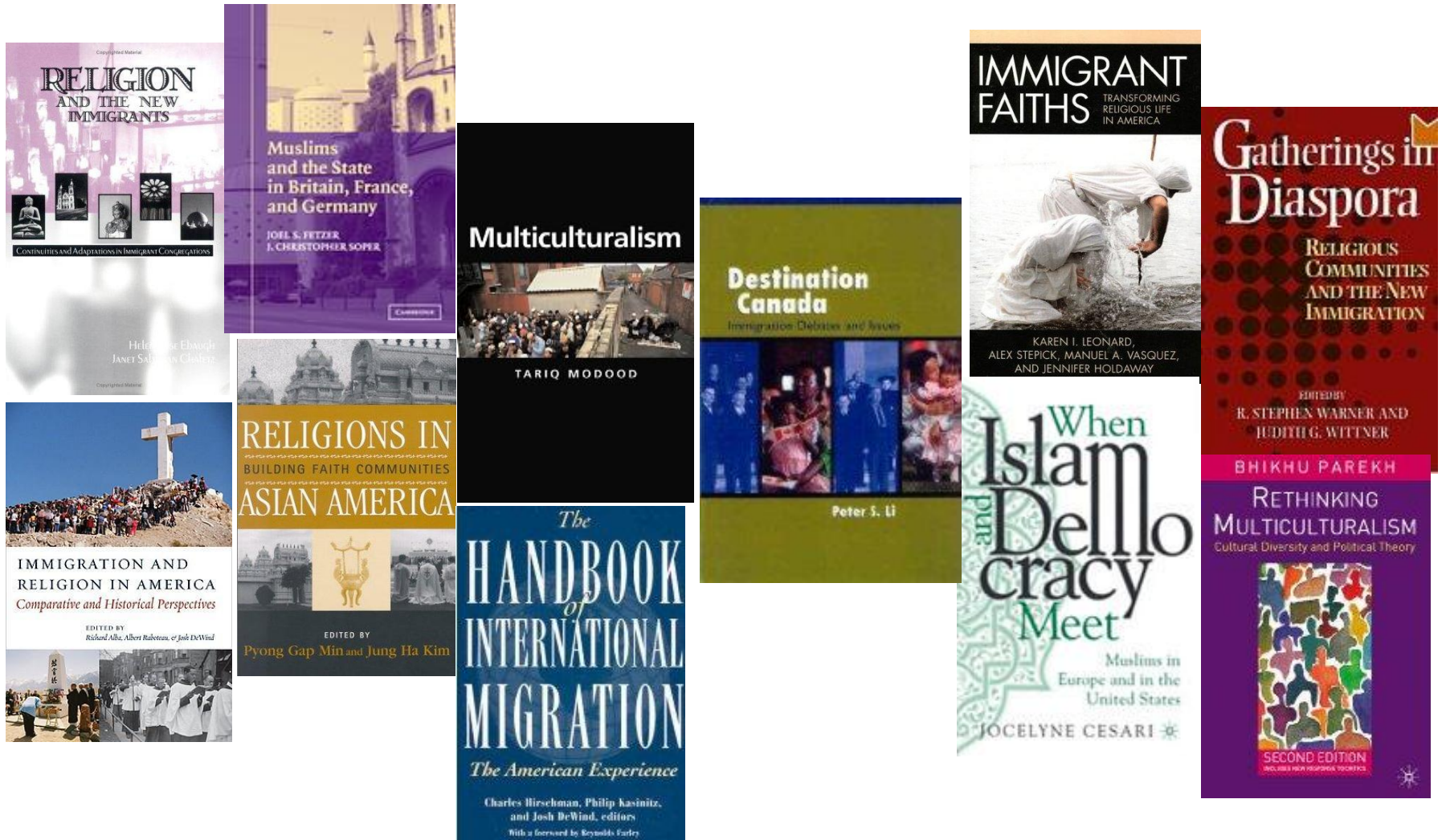
HOW DO IMMIGRANTS RELIGIOUSLY ADAPT TO CANADIAN SOCIETY?

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Religion and the migratory event

- Does immigrant religious participation increase or decrease after migration?
- Hypothesis: Religious consciousness rises following migration
[Smith 1979; Warner 1998; Herberg 1960]
- Counter-hypothesis: Religious activity declines following migration
[Connor 2006; Finke and Stark 1992; Wuthnow and Christiano 1979]

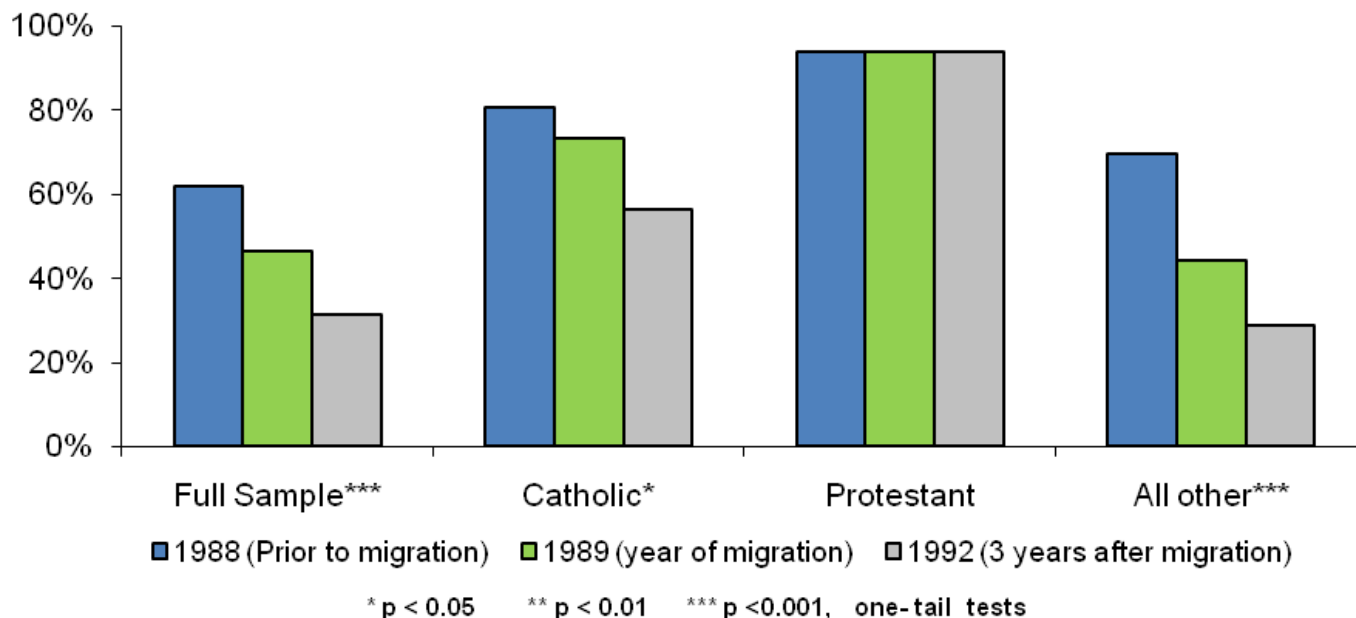
Enquête sur l'établissement des nouveaux immigrants

- Immigrants admitted to Quebec in June through November 1989 (N=1,000)
- Interviewed 1, 2, 3, and 10 years after migration
- 10 year religious participation variable unavailable

Variables and method

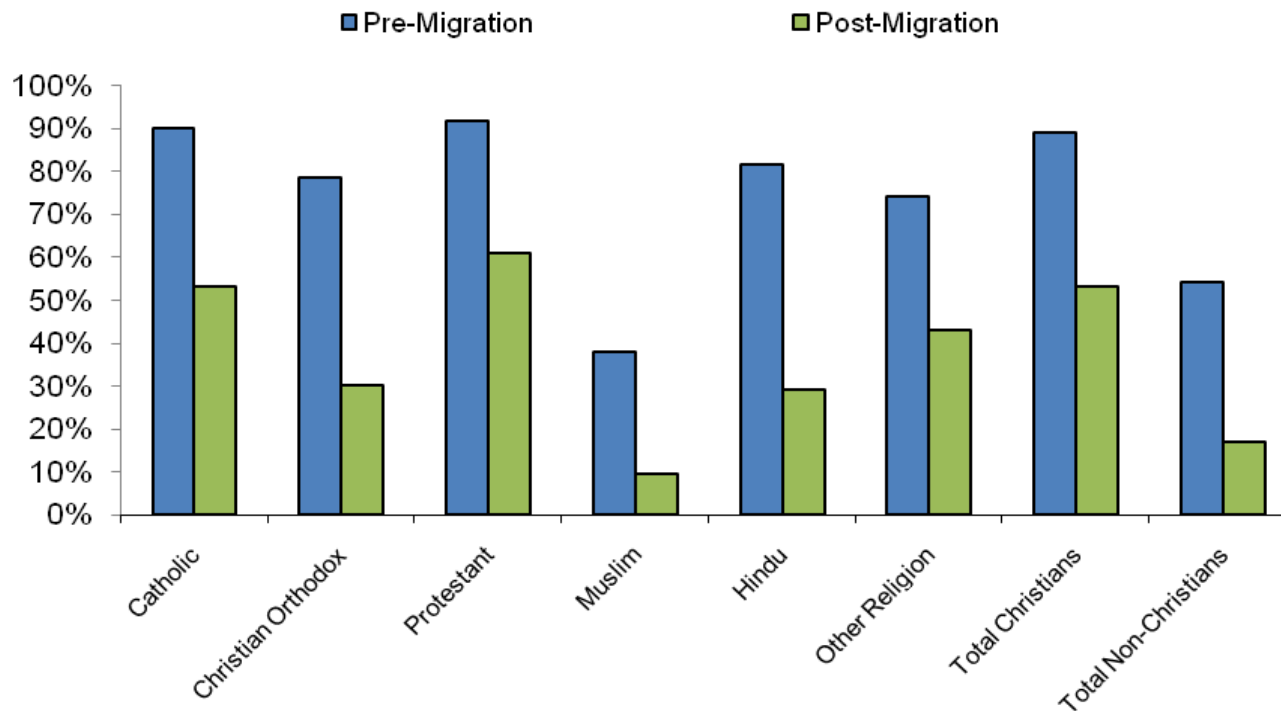
- DV: Monthly or more frequent religious participation
- IV: Post-migration and subsequent years
- Control variables: sex, spouse, child(ren), employed, age, education, visa category.
- Logistic regression, pooled time-series

**Predicted Probabilities for Active Religious Participation
Among Immigrants to Quebec in 1989 by religion and year**
Source: ENI 2000



Connor, Phillip. 2008. "Increase or Decrease? The Impact of the International Migratory Event on Immigrant Religious Participation." *Journal for the Scientific Study of Religion* 47:243-257.

**Predicted Probabilities for Monthly or More Religious Participation
Among Immigrants to the United States in 2003
by Migration Time Period and Religious Affiliation**
Data Sources: NIS (2003-2004), WCD (2007), RCMS (2000)



Connor, Phillip. 2009. "International Migration and Religious Participation: The Mediating Impact of Individual and Contextual Effects." *Sociological Forum*: 24(4).

Religious adaptation

- Seven step process of assimilation [Gordon 1964]
- Is assimilation dead? [Glazer and Moynihan's 1993]
- Re-emergence of assimilation theory [Portes & Zhou 1993; Alba & Nee 1999]
- Reconceptualization of assimilation: “In the general, abstract sense, the accent is on the process, not on some final state, and assimilation is a matter of degree. Assimilation designates a *direction of change*, not a particular *degree of similarity*” [Brubaker 2001]
- De facto congregationalism [Ebaugh and Chafetz 2000; Warner 1994]
- Local environments [Stump 1984; Smith et al 1998]

Longitudinal Survey of Immigrants to Canada

- Immigrants to Canada during 2001
- Immigrants who applied for visas abroad
- Wave 1: 6 months after migration ($N_i=12,040$)
- Wave 2: 2 years after migration ($N_i=9,990$)
- Wave 3: 4 years after migration – change in religious participation variable
- Geographically divided by city (CMA) ($N_j=27$)
- Interviews in over 15 different languages

Canadian General Social Survey (2001-2005)

- Pooled data sets by CMA to obtain religious participation rates (monthly or more)

Percent Native-born Population Attending a Religious Service Once a Month or More by Census Metropolitan Area

Source: Canadian General Social Survey 2001-2005

Census Metropolitan Area	Regular Religious Participation
Victoria	22%
Montreal	24%
Quebec	24%
Vancouver	27%
Sherbrooke	28%
Ottawa-Hull	30%
Edmonton	31%
Calgary	33%
Winnipeg	34%
Hamilton	34%
London	36%
Toronto	38%
Abbotsford	39%
Kitchener	40%
Windsor	42%

Variables

- DV: Religious Group Participation (monthly or more, individual level)
- IV: Religious participation rate by CMA ($N_j=27$)
- Control: *Individual* - religious affiliation, age, sex, spouse in residence, child in residence, education, employment status, visa category. *Contextual* - proportion foreign born, religious pluralism, proportion religious affiliation.

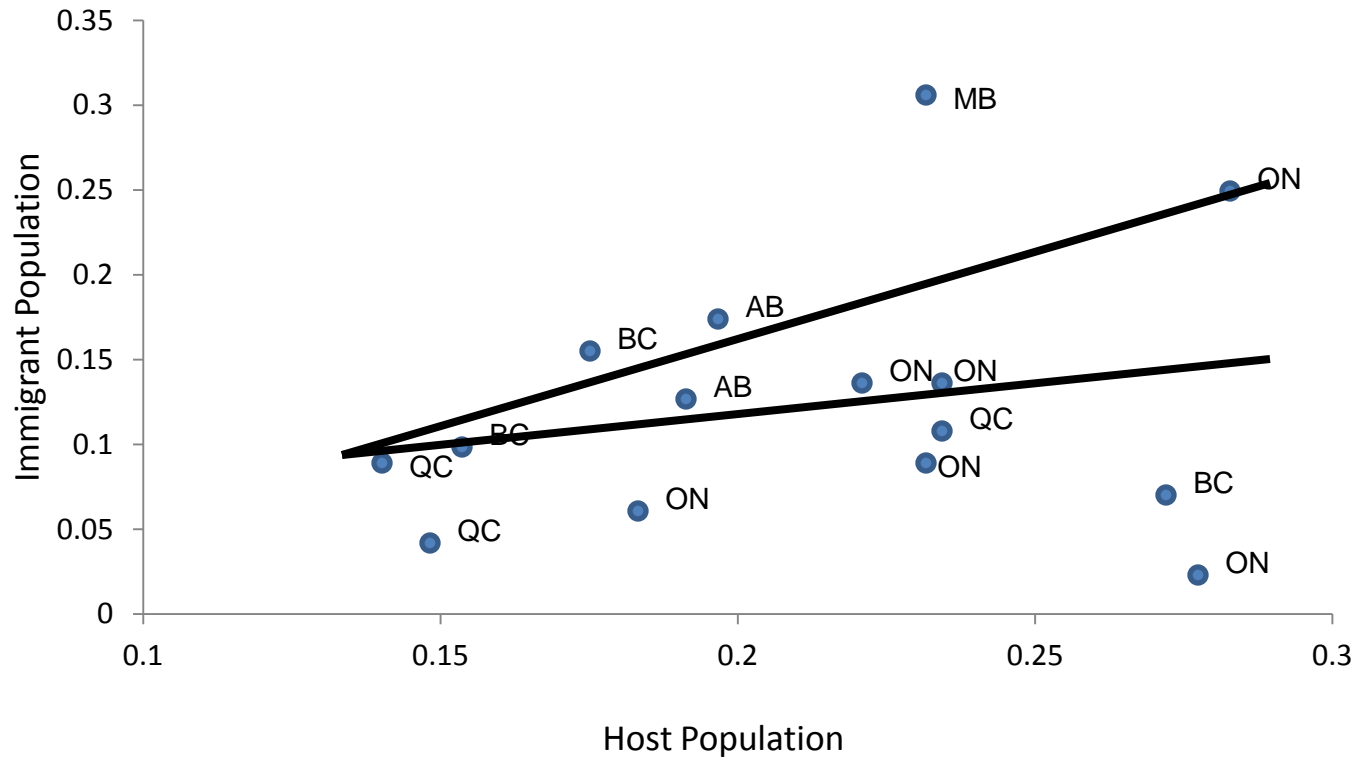
Methods

- Multilevel modeling I – 1) Country of birth, 2) CMA or residence for separate waves (2001, 2003)
- Multilevel modeling II – 1) Country of birth, 2) CMA or residence, 3) individual over two time periods
- Comparisons to other datasets (US New Immigrant Survey, European Social Survey)

Proportion Weekly Religious Attendance By Census Metropolitan Area

Sources: GSS 2001-2005, LSIC 2001 (Canada)

$r=0.53$



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Multilevel logit regression coefficients estimating immigrant religious participation

Sources: ESS (2002-2004-2006); NIS (2003); LSIC (2001-2003)

	ESS ^α		NIS ^α		LSIC					
	2002-2006		2003-2004		2001 ^α		2003 ^α		2001 & 2003 ^β	
Host society religious participation (standardized)	0.25	(0.05) ***	0.12	(0.04) **	0.13	(0.07)	0.23	(0.06) ***	0.20	(0.06) ***
N _i (migrant respondents)	4154		5860		8186		8186		8186	
N _j (host society)	142		38		27		27		27	
N _j (country of birth)	167		156		163		163		163	
Sigma (individual)	-		-		-		-		1.02	(0.06) ***
Sigma (host society)	0.39	(0.10) ***	0.21	(0.10) ***	0.67	(0.08) ***	0.38	(0.10) ***	0.56	(0.07) ***
Sigma (country of birth)	0.48	(0.07) ***	0.63	(0.07) ***	0.65	(0.10) ***	0.57	(0.09) ***	0.68	(0.09) ***

*p<.05 **p<.01 *** p<.001, two-tailed

Standard errors in parentheses

α Two levels: Host society (level 1); Country of birth (level 2)

β Three levels: Individual (level 1); Host society (level 2); Country of birth (level 3)

Control variables for all models include: religious affiliation, age, sex, apouse in residence, child(ren) in residence, education, employment, proportion foreign born, proportion religious affiliation, and religious pluralism. ESS and NIS models include duration time in country.

LSIC and NIS models include immigrant category.

Standardized Multilevel Logit Regression Estimates for Immigrant Religious Participation on Native-Born Religious Participation by Religious Affiliation

Sources: ESS 2002, 2004, 2006; NIS 2004; LSIC 2001, 2003

Religious affiliation [†]	ESS ^α	NIS ^α	LSIC
	2002-2006	2003-2004	2001 & 2003 ^β
Protestant	0.322 (0.188)	0.073 (0.192)	0.083 (0.154)
Catholic	0.363 (0.104) **	0.241 (0.090) **	0.202 (0.117)
Christian Orthodox	0.354 (0.220)	0.018 (0.131)	0.383 (0.325)
Muslim	0.006 (0.147)	0.141 (0.153)	0.382 (0.167) *
Eastern Religion	0.122 (0.251)	0.382 (0.168) *	0.208 (0.128)
Other Religion	0.046 (0.207)	0.678 (0.311) *	- -

*p<.05 **p<.01 *** p<.001, two-tailed

Standard errors in parentheses

α Two levels: Host society (level 1); Country of birth (level 2)

β Three levels: Individual (level 1); Host society (level 2); Country of birth (level 3)

† Judaism is omitted. Lack of model convergence due to small N for immigrant sample

Complete models including control variables available from the author upon request

Religious boundary configurations

- Social closure – formal governmental policy or public discrimination
- Symbolic or “bright” boundaries (including religious) as barriers for upward mobility
- Religion as ethnic marker, attribute, regardless of religious practice
 - Evidence of religious minority exclusion, net of other factors
 - Hypothesis: *Where “bright” religious boundaries exist within a receiving society, religious minority (majority) status has a negative (positive) impact on structural integration (such as occupational attainment) for both first and second generation, net of other relevant factors*

Religious field characteristics

- Cultural and social integration as social capital for integration
- Religion as active religious participation/activity in church, mosque, temple (access to complementary education, job market assistance, bridging social capital)
- Causal mechanism triggered if religious field includes voluntary participation, congregationalism
- Segmented assimilation - religious participation greater resource for 2nd generation
- Hypothesis: *Where a congregational religious field exists within a receiving society, religious participation has positive impacts on structural integration (such as occupational attainment), especially for the second generation, net of other relevant factors*

Ethnic Diversity Survey (2002)

- Native, 1st generation, 2nd generation
- Limited to employed respondents aged 25-64 (N=20,232)

Variables

- Occupation – Professional/Managerial occupation or *salariat* (binary)
- Religious affiliation (Unaffiliated (ref.), Catholic, Protestant, Muslim, etc)
- Religious participation –monthly or more frequent attendance
- Control variables – parents' education, education, sex, age, martial status, visible minority status, CMA

Methods

- Multivariate logistic regression estimation
- Religion as mediating effect for native and immigrant differences
- Religion as direct effect within each immigrant generation

Introduction – Disruption – Adaptation – **Facilitation** – Discussion

Background – Data and Methods – Findings

Logistic Regression Coefficients Predicting Professional/Managerial Occupation

Sources: General Social Survey 2000-2002-2004 (US); European Social Survey 2002, 2004 (Europe)

Ethnic Diversity Survey 2002 (Canada)

	UNITED STATES		CANADA		WESTERN EUROPE		
<i>Generation</i>							
Native-born	ref.	ref.	ref.	ref.	ref.	ref.	
First Generation Immigrant	-0.32 *	-0.32 *	-0.34 ***	-0.30 ***	-0.91 ***	-0.90 ***	
Second Generation Immigrant	0.12	0.09	0.07 †	0.07 †	-0.11	-0.11	
<i>Religious Affiliation</i>							
Unaffiliated	ref.	ref.	ref.	ref.	ref.	ref.	
Catholic		-0.14		0.06		-0.08 †	
Christian Orthodox		-0.31		-0.27 *		-0.17	
Protestant		-0.20 †		0.16 **		-0.06	
Muslim		-0.92 †		-0.49 **		-0.69 ***	
Jewish		0.30		0.22		0.05	
Eastern Religion		0.77 *		-0.27 *		0.56 *	
Other Religion		0.15		-0.93 ***		-0.32	
<i>Religious Attendance</i>							
Monthly or more		0.28 ***		0.04		0.01	
<i>Constant</i>	-1.25 ***	-1.17 ***	-1.10 ***	-1.14 ***	-1.18 ***	-1.13 ***	
<i>Pseudo R2</i>	0.19	0.19	0.12	0.12	0.22	0.22	
<i>N</i>	5,058	5,058	8,382	18,382	28,359	28,359	

Note: Fixed effects for sub national region of analysis applied to all models (US - region; Canada - CMA; Europe - country)

Country origins (United States, Western Europe) and detailed visible minority status (Canada) controls applied to all models.

Estimates also control for sex, age, marital status, education, and parental SES.

Estimates are unweighted and limited to those who are employed aged 25-64.

† p<0.10, * p<0.05, ** p<0.01, *** p<0.001, two tailed.

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Sources: General Social Survey 2000-2002-2004 (US); European Social Survey 2002, 2004 (Europe)

Ethnic Diversity Survey 2002 (Canada)

	UNITED STATES		CANADA		WESTERN EUROPE	
	first	second	first	second	first	second
<i>Religious Affiliation</i>						
Unaffiliated	ref.	ref.	ref.	ref.	ref.	ref.
Catholic	-0.42	-0.42	0.16	-0.05	0.11	0.16
Christian Orthodox	-0.50	-0.90	-0.41 *	-0.15	-0.44	0.86
Protestant	-0.01	-0.25	0.39 **	-0.03	0.23	-0.11
Muslim	-1.07	n/a	-0.51 **	-0.08	-0.60 ***	-0.65
Jewish	-0.01	0.45	0.52 †	0.02	1.95 †	-2.57 †
Eastern Religion	0.02	0.99	-0.27	-0.46	0.03	1.06
Other Religion	-0.90	0.63	-1.24 ***	-0.13	0.14	n/a
<i>Religious Attendance</i>						
Monthly or more	-0.25	0.51 †	-0.22 **	0.24 ***	-0.51 *	-0.14
<i>Constant</i>	-0.97	-0.27	-1.20 ***	-0.99 ***	-1.82 **	-1.39 *
<i>Pseudo R2</i>	0.19	0.22	0.14	0.11	0.27	0.24
<i>N</i>	548	351	4,826	6,005	1,058	551

Note: Fixed effects for sub national region of analysis applied to all models (US - region; Canada - CMA; Europe - country)

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Summary

- Disruption: Immigrant religious participation is lower after migration
- Adaptation: Immigrant religious participation starts to resemble local religious participation rates over time.
- Facilitation: First generation religious minorities appear to experience occupational penalties, but religious participation is associated with occupational mobility for second generation.

Theoretical implications

- Quantitative, representative evidence for patterns of immigrant religion in Canada
- Disruption and adaptation patterns in immigrant religion are similar to other immigrant outcomes (economic, health)
- If immigrants are adjusting to lower levels of religious participation, yet in the second generation experience an integration boost related to religious participation, immigrants living in less religious areas may not experience same level of mobility as those living in more religious areas.

Limitations and further research

- Data is old (approaching more than a decade old for some of the data)
- More longitudinal data analysis: ENI and LSIC are for short time spans. This will assist a more causal direction to results.
- Religious affiliation and participation just one aspect of immigrant religion (religious identity, self-rated religiosity, volunteering)
- Analyses do not always permit differences by religious group, religious denominations, and/or ethno-religious groups.

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