



Religious Inclusion in RMWB Summary Report

April 2017



Collaboration for
Religious Inclusion



Multicultural Association
of Wood Buffalo



Alberta
Human Rights Commission



Human Rights
Education and
Multiculturalism
Fund



REGIONAL MUNICIPALITY
OF WOOD BUFFALO

Contents

Acknowledgements	5
Executive Summary	6
Section 1: Introduction	9
Purpose of the Study	9
Study Description	9
Collaboration for Religious Inclusion	10
Regional Municipality of Wood Buffalo	10
May 2016 Wildfire.....	10
Limitations of the Study	11
Section 2: Religious Inclusion Survey	12
Survey Introduction.....	12
Disqualified Surveys.....	12
Partially Completed Surveys	12
Previously Completed Surveys	13
Promotion of the Survey	13
Demographic Profile of Survey Respondents	14
Religious or Spiritual Tradition	14
Denomination or Sect.....	15
Age	18
Marital Status	19
Number of Children	21
Living in Wood Buffalo	22
Birthplace.....	23
Education	29
Employment	31
Trivia Quiz Responses.....	32

1. "In Judaism, when does Sabbath begin?"	32
2. "What is an agnostic?"	33
4. "What does smudging refer to?"	34
6. "In which religion are Vishnu and Shiva central figures?"	36
7. "Which of the following is not one of the Ten Commandments?"	37
8. "Which of these religions aims at Nirvana, the state of being free from suffering?"	38
9. "In which of the following religions is carrying a ceremonial sword important?"	39
Trivia Quiz Score Results	40
Trivia Quiz Question Results.....	41
Trivia Quiz Scores of Respondents Answering About Their Own Religion or Spiritual Tradition	42
Religious and Spiritual Practices	43
Attendance at Religious or Spiritual Services	43
Importance of Religion or Spirituality	44
Using the Internet, Studying, or Reading About Religion or Spirituality	45
Spending Time With People of Other Faith Groups or Beliefs	46
Perceptions of Religions and Spiritual Traditions	48
Survey Respondents Reporting Religions That Experience Discrimination in Canada.....	48
Survey Respondents Reporting If Discrimination Towards Religions Is Justified.....	51
Survey Respondents Reporting Mainstream Beliefs of Religions Encourage Violence or Are Inherently Dangerous.....	53
Feeling Thermometer.....	55
Perceptions of Religious Inclusion.....	59
Religious Inclusivity of Wood Buffalo	59
Religious Practices in Schools	61
Gestures of Kindness	63
Experiences With Religious Discrimination	65
Experiences With Discrimination	65
Experiences With Discrimination in the Last Two Years	68
Experiences With Hate Crime	69
Knowledge of Hate Crime.....	69

Experiences With Hate Crime	69
Reports of Hate Crime Incidents to Police	70
Experiences With Hate Crime in Wood Buffalo	71
Experiences Since the May 2016 Wildfire	72
Experiences With Discrimination Since May 2016	72
Role of Faith or Belief System in Wildfire Response and Recovery	73
Importance of Religious or Spiritual Identity Since May 2016	75
Section 3: Religious Inclusion Interview	77
Interview Introduction	77
Interview Process	77
Demographic Profile of Interview Respondents	78
Religion or Spiritual Tradition	78
Denomination or Sect	79
Age	79
Marital Status	79
Number of Children	80
Living in Wood Buffalo	82
Birthplace	82
Education	84
Employment	86
Religious and Spiritual Practices	87
Meaning and Practice of Religion or Spiritual Tradition	87
Experiences in Wood Buffalo	88
Perceptions of Religious Inclusion	91
Sense of Belonging in Wood Buffalo	91
Religious Inclusivity of Wood Buffalo	92
Gestures of Kindness	94
Experiences With Religious Discrimination	97
Experiences With Hate or Intolerant Behaviour	97

Change in Attitudes in the Last Two Years	99
Perceptions of Impact of World Events	100
Impact of World Events on Interactions With Others	100
Change in Attitudes in the Last Two Years	103
Experiences With Other Faith Groups	105
Knowledge of Other Religions and Spiritual Traditions	106
Feelings Towards Other Faith Groups	107
Thoughts on Future Religious Inclusion	110
Ideas For Action Towards Religious Inclusion For Faith Groups	110
Ideas For Community Action Towards Religious Inclusion	111
Ideas For Stakeholder Action Towards Religious Inclusivity	112
Section 4: Conclusions	118
Appendix A: Religious Inclusion Survey	125
Appendix B: Religious Inclusion Interview	145
Appendix C: Trivia Quiz Responses	147

Acknowledgements

This project was undertaken in collaboration with diverse groups and individuals whom we would like to thank for their support and input.

Research Consultants:

Applications Management Consulting Ltd.

Research Advisor:

Caitlin Downie, Regional Municipality of Wood Buffalo

Coordination:

Rodas Asres, Multicultural Association of Wood Buffalo

Project Advisor:

Nicholas Ameyaw, Alberta Human Rights Commission

CRI Committee:

Waj Arain, Donalee Williams, Samra Ilyas, Greg Wolf, Caitlin Downie, Rodas Asres, Bill Bertschy, Kathleen Marsel, Mary Thomas, Inderjit Cheema, Jesse Jones, and Kandice Perry

Partners:

Multicultural Association of Wood Buffalo, McMurray Gospel Assembly, Fort McMurray Seventh-Day Adventist Church, Markaz Ul-Islam, RCMP Wood Buffalo, Fort McMurray Sikh Society, Fort McMurray First United Church, Regional Advisory Committee for Inclusion, Diversity, and Equality (RACIDE), and Regional Municipality of Wood Buffalo

Supported by:

Regional Municipality of Wood Buffalo, Alberta Human Rights Commission, and Human Rights Education and Multiculturalism Fund

We also want to thank the local organizations, groups, and community members who participated in the survey, interview, and needs assessment for their valuable input, experiences, and support for the project.



Executive Summary



375

of Survey Respondents

21

of Interview Respondents

What We Did: Study Description

The religious inclusion study was comprised of a survey and an interview designed to test knowledge and awareness of other religions and to gather thoughts and experiences relating to religion and spirituality from the general public in the Regional Municipality of Wood Buffalo (RMWB). Respondents were 18 years of age or older and lived and/or worked in the RMWB. The survey was conducted online in April to December of 2016 and January to March of 2017. The interview was conducted over the telephone in January to February of 2017.

What We Heard: Study Findings

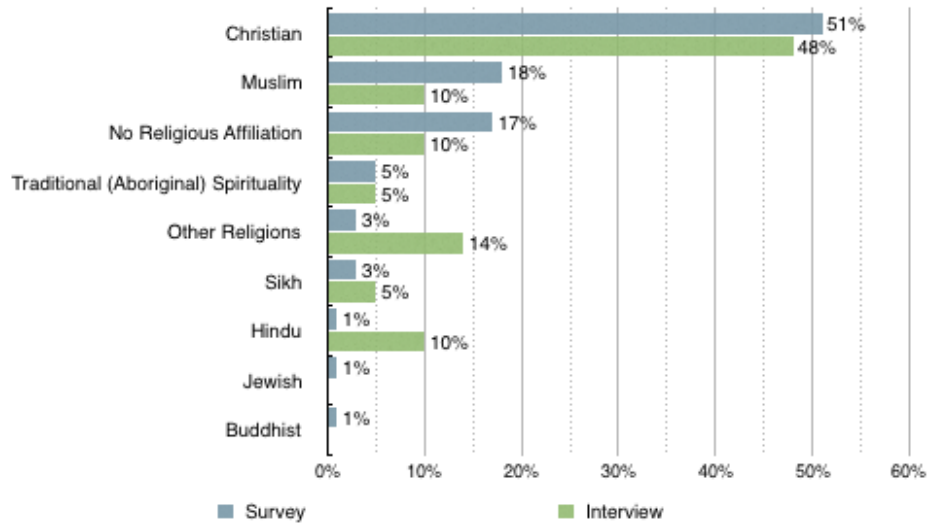
The study determined that people in Wood Buffalo generally have a basic knowledge and awareness of religions and spiritual traditions. However, both the survey and interview demonstrated there is room for improvement in terms of the level of knowledge and awareness in the community about religions and spiritual traditions.

While the survey and interview found that most people feel that Wood Buffalo is a religiously inclusive community, significant and deeply troubling experiences related to discrimination and hate crime were uncovered through the course of the study. The prevalence of discrimination and the incidence and underreporting of hate crimes represent particularly important areas where focused community efforts are needed going forward.

“What is your current religious or spiritual tradition, if any?”

The RMWB is a religiously diverse community. The survey collected responses from 162 (51%) people who identified as Christian, 59 (18%) as Muslim, 55 (17%) as No Religious Affiliation, 15 (5%) as Traditional (Aboriginal) Spirituality, 11 (3%) as Other Religions, 8 (3%) as Sikh, 4 (1%) each as Hindu and Jewish, and 2 (1%) as Buddhist.¹ The interview heard from 10 (48%) people who identified as Christian, 3 (14%) as Other Religions, 2 (10%) each Hindu, Muslim, and No Religious Affiliation, and 1 (5%) each Sikh and Traditional (Aboriginal) Spirituality.²

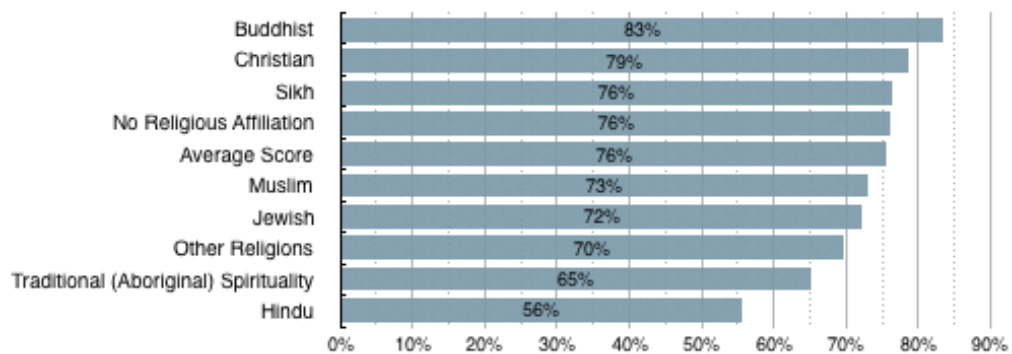
Religious or Spiritual Tradition of Respondents



Trivia Quiz Results

The survey included a trivia quiz consisting of nine multiple choice questions about different religions and spiritual traditions, including Buddhism, Christianity, Hinduism, Islam, Judaism, No Religious Affiliation, Sikhism, and Traditional (Aboriginal) Spirituality. The overall average score for the trivia quiz was 76%. Buddhist survey respondents scored highest on average (83%), while Hindu survey respondents scored lowest on average (56%).

Trivia Quiz Overall Scores by Religion of Survey Respondent



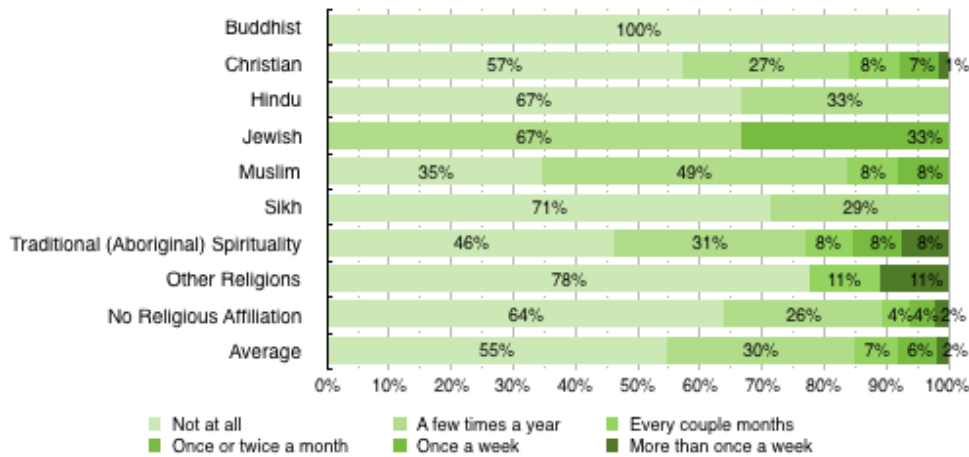
¹ Other Religions reported in the survey were Spiritualist, Apatheist, Asatru, Baha'i, Hindu Brahmin, New Way, and Pantheist.

² Other Religions reported in the interview were Baha'i, Jain, and Spiritualist.

“How often do you experience discrimination because of your beliefs?”

Overall, 45% of survey respondents reported experiencing discrimination because of their beliefs, with 8% experiencing discrimination because of their beliefs once a month or more. All (100%) of Jewish, 65% of Muslim, and 54% of Traditional (Aboriginal) Spirituality respondents reported experiencing discrimination because of their beliefs. In addition, 33% of Jewish, 15% of Traditional (Aboriginal) Spirituality, 11% of Other Religions, 8% each of Christian and Muslim, and 6% of No Religious Affiliation survey respondents reported experiencing discrimination because of their beliefs once a month or more.

Frequency of Experiences With Discrimination Because of Beliefs



Going Forward: Potential Actions

Potential actions towards religious inclusion emerged from the study. The following list represents the most reported stakeholder actions as identified by interview respondents:

- ▶ **Community:** More interfaith events that celebrate and showcase all faiths and all religious and spiritual practices to the general public; An awareness and education program for the general public about different religions and cultures
- ▶ **Employers:** Allow time off for religious observation; Understand and accommodate religious and spiritual practices
- ▶ **Faith Groups:** Increased community understanding of different faith groups and more public events; Programs that invite people from all faith groups to participate together
- ▶ **Government:** Promotion of awareness and education of different religions and spiritual traditions; Promotion of multifaith community events; Providing more funding and support for religious organizations
- ▶ **Health Care System:** Allow religious and spiritual groups to run voluntary programs in hospitals and other health care facilities; Build awareness of different religious and spiritual practices in the health care system
- ▶ **Schools:** Incorporate awareness and education about all religions and spiritual traditions into the school curriculum in order to build values such as respect, diversity, and tolerance; Allow voluntary religious and spiritual groups; Encourage relationship-building; Foster free speech; Enable daily silent prayer; Offer advice on acceptance; Provide other language classes; Encourage religious and cultural practices

Next Steps:

- * Community Report Back and Unity Walk
- * Action Plan on Religious Diversity and Inclusion

For more information related to this project refer to <http://criwoodbuffalo.wixsite.com/home>



Section 1: Introduction

The Regional Municipality of Wood Buffalo (RMWB) has experienced dramatic growth in recent decades as a result of the oil sands activity in the region. The economic growth in the RMWB has brought an influx of people from various backgrounds from across Canada and around the world. The increased migration has led Fort McMurray and surrounding area to become a more culturally and religiously diverse population. In some cases, the diversity of the region raises various challenges for the Wood Buffalo community.

Purpose of the Study

It has been observed that there are occurrences of religious groups and individuals in the RMWB having various issues related to discrimination and hate crime. Given the diversity of the population in the region, efforts have been made by the municipal government, community organizations, faith groups, and others to promote unity and understanding. The prevalence of and thoughts surrounding religious diversity and inclusion needs to be examined.

The purpose of this Needs Assessment was to gain a better understanding of current issues that individuals of different religions and spiritual traditions may be facing in the RMWB. Through determining the level of knowledge and awareness about other religions and spiritual traditions and gathering individual thoughts and experiences relating to religion and spirituality in the RMWB, the needs of the community can be better assessed. The results of the study will help support the development of an Action Plan on religious diversity and inclusion in the region.

Study Description

The study was comprised of two separate components, an online survey and a telephone interview.

The survey was conducted online in April to December of 2016 and January to March of 2017 to collect information from the general public in the RMWB. The survey was designed to test knowledge and awareness of other religions and to gather thoughts and experiences relating to religion and spirituality in the region. To qualify to participate in the survey, individuals must have reported being 18 years of age or older and living and/or working in the RMWB at the time of their survey.

The interview was conducted over the telephone in January to February of 2017 to collect information from the general public in the RMWB. Select members of the community from diverse backgrounds were interviewed about their thoughts and experiences relating to religion and spirituality in the region.

For further details of the survey questions, see Appendix A. For further details of the interview questions, see Appendix B.

Collaboration for Religious Inclusion

The Collaboration for Religious Inclusion (CRI) brings together organizations located in the RMWB to promote unity through religious inclusion and understanding. The group aims to engage and educate the public through workshops, forums, media, and collaborative initiatives. The CRI champions inclusivity with the goal of making the community a more welcoming place for those of all faiths.

Partner organizations of the CRI include the Multicultural Association of Wood Buffalo, McMurray Gospel Assembly, Fort McMurray Seventh-Day Adventist Church, Markaz Ul-Islam, RCMP Wood Buffalo, Fort McMurray Sikh Society, Fort McMurray First United Church, Regional Advisory Committee for Inclusion, Diversity, and Equality (RACIDE), and the Regional Municipality of Wood Buffalo. The CRI is supported by the Regional Municipality of Wood Buffalo and the Human Rights Education and Multiculturalism Fund.

The CRI is leading the development of an Action Plan on religious diversity and inclusion in the Wood Buffalo region as a result of this study.

Regional Municipality of Wood Buffalo

The Regional Municipality of Wood Buffalo (RMWB) is one of the largest municipalities in North America, at almost 70,000 km². Located in the northeastern corner of Alberta, Canada, the RMWB was established on April 1, 1995 through the amalgamation of the City of Fort McMurray and Improvement District No.143. The RMWB includes the Urban Services Area of Fort McMurray and the rural communities of Anzac, Conklin, Draper, Fort Chipewyan, Fort Fitzgerald, Fort MacKay, Gregoire Lakes Estates, Janvier, and Sapræ Creek Estates.

Major industries in the region by employment include mining, oil and gas, trade, construction, health care and social assistance, and transportation and warehousing. According to the 2015 RMWB Municipal Census, the population of the RMWB is 125,032. Of the overall population, 43,084 people are in the shadow population, defined as “temporary residents of a municipality who are employed by an industrial or commercial establishment in the municipality for a minimum of 30 days within a municipal census year.”¹

May 2016 Wildfire

The Horse River Wildfire was a natural disaster that significantly impacted the RMWB and this study. On May 3, 2016, an out-of-control wildfire threatened the RMWB. On May 4, 2016, a provincial state of emergency was declared. This event resulted in mandatory evacuation of 88,000 people in the region, as well as destruction of nearly 2,000 structures and damage to many more. The widespread devastation threatened critical public infrastructure and displaced the majority of residents of the RMWB. The initial wildfire response mobilized significant provincial and municipal resources and was supported by numerous private agencies. The recovery effort is an ongoing process led by the RMWB, “to guide the recovery of the entire

¹ Regional Municipality of Wood Buffalo, *The Municipal Census 2015 Report* rmwb.ca/census

region from a post-disaster state, coordinate rebuilding efforts using a build back better philosophy and enhance community-level resiliency.”²

All residents of Anzac, Fort McMurray, Fort McMurray 468 First Nation, Gregoire Lake Estates, and Saprae Creek Estates were under mandatory evacuation from May 3, 2017 until phased re-entry began on June 1, 2017. Some residents in the Abasand, Beacon Hill, and Waterways neighbourhoods of Fort McMurray could not begin their phased re-entry until November 4, 2016. Many homes were destroyed and some residents ultimately chose not to return to the region following the natural disaster.

The May 2016 wildfire interrupted the online survey component of this study. The survey was originally launched on April 26, 2016. All promotional activities for the survey were halted on May 3, 2016 due to the wildfire. Only 22 responses were received between May 4, 2016 and December 12, 2016. The online survey was closed on December 12, 2016 and was relaunched on January 12, 2017. New questions were added to the 2017 survey in order to capture wildfire response and recovery experiences of residents and workers in the RMWB.

Limitations of the Study

When reviewing the study results, there are some limitations that should be considered. The focus of the study was on thoughts and experiences related to religion and spirituality in the RMWB. Therefore, other concerns surrounding diversity and inclusion in the region were not necessarily considered.

The survey is based on responses from people who chose to take the survey online. No attempt was made to contact respondents to follow-up to ask them to complete the survey or to clarify their responses. Promotion of the survey was the responsibility of the CRI and the Multicultural Association of Wood Buffalo. Survey results are based on a self-selected sample of the population of the RMWB. Therefore, information collected does not necessarily reflect the thoughts and experiences of all people in the region, all people belonging to a specific religious group, or people in all religious groups.

The interview is based on conversations with select members of the community and thus represents the views of those individuals. None of the interview respondents were members of the CRI. The interview contact list was obtained from the CRI and the Multicultural Association of Wood Buffalo and represented a small sample of the population in the RMWB. Consequently, information collected does not necessarily reflect the thoughts and experiences of all people in the region, all people belonging to a specific religious group, or people in all religious groups.

² Regional Municipality of Wood Buffalo, *RMWB 2016 Wildfire Recovery Plan* rmwb.ca/recovery

Section 2: Religious Inclusion Survey

An online survey of 375 people in the RMWB was completed during April to December of 2016 and January to March of 2017. The survey was designed to test knowledge and awareness of religions and spiritual traditions and to gather individual thoughts and experiences relating to religion and spirituality in the region. To qualify to participate in the survey, individuals must have reported being 18 years of age or older and must have lived and/or worked in the RMWB at the time of their survey.

Survey Introduction

The survey asked respondents the following series of questions:

- ▶ Demographic information, including their age, marital status, number of children, place of birth, residency, education, and employment;
- ▶ Trivia quiz testing knowledge and awareness of religions and spiritual traditions in the community;
- ▶ Experiences with religion and spirituality, including details about their religious or spiritual identity, how they practice their religion or spirituality, and how they interact with others;
- ▶ Opinions about different religions and spiritual traditions, including their perceptions of and feelings about different religious groups;
- ▶ Opinions about religious inclusion, including their perceptions of the inclusivity of the community, religious practices in schools, and gestures of kindness;
- ▶ Experiences with discrimination and hate crime; and
- ▶ The impact of the May 2016 wildfire with respect to their religion or spirituality.

Disqualified Surveys

Individuals who did not report being 18 years of age or older and living and/or working in the RMWB at the time of their survey were disqualified from the survey. Six individuals were disqualified because they reported they were under 18 years of age. Forty-two individuals were disqualified because they reported they did not live and/or work in Wood Buffalo. An additional 15 individuals did not provide an answer to the question about living and/or working in Wood Buffalo. Therefore, of the 432 people who responded to the survey, 375 (87%) were eligible to participate in the survey.

Partially Completed Surveys

Of the 375 people who responded to and were eligible to participate in the survey, 263 (70%) completed the entire survey. Some individuals chose not answer all of the survey questions. Therefore, of the 375 total surveys received, 111 (30%) were partially completed surveys.

Previously Completed Surveys

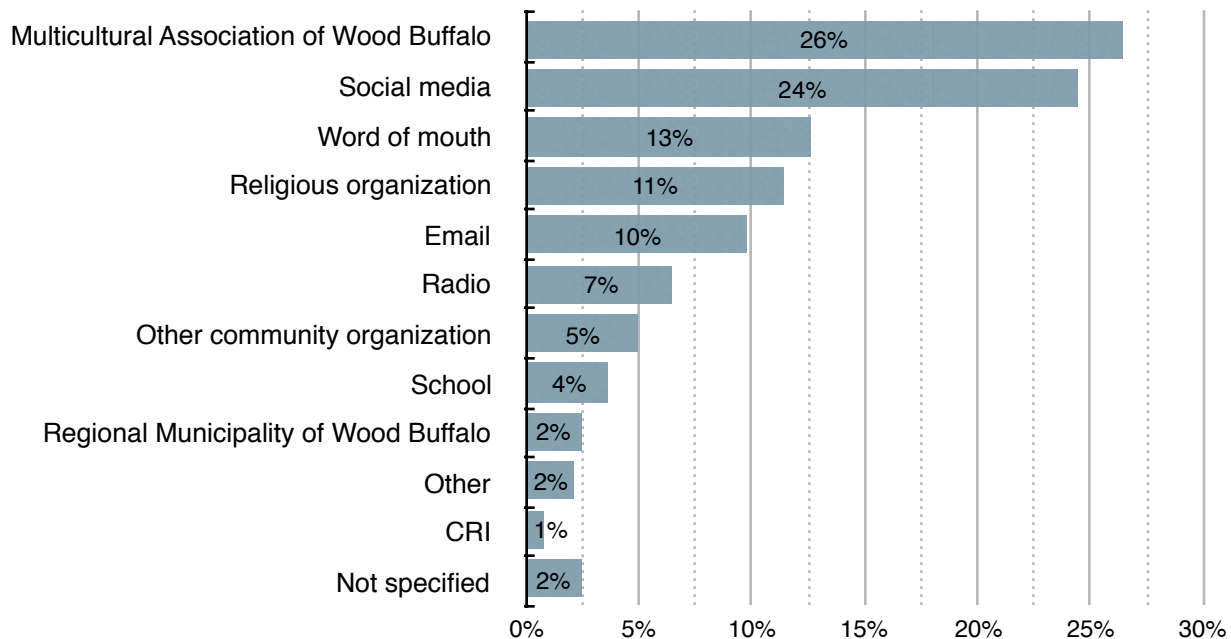
To prevent duplication of responses, survey respondents of the 2017 survey were asked if they completed this survey in 2016. If people reported completing the survey in 2016, they were only able to answer 2017 questions about their post-wildfire experiences. Of the 225 people who answered the question, 19 (8%) reported previously completing the survey. Of those 19 people, 18 (95%) completed questions about their wildfire response and recovery experiences.

Promotion of the Survey

Promotion of the survey was the responsibility of the CRI and the Multicultural Association of Wood Buffalo.

A question was added to the survey in May 2016 that asked survey respondents how they found out about this survey. Of the 246 people who answered the question, over one-quarter (26%) reported they found out through the Multicultural Association of Wood Buffalo, 24% through social media, 13% through word of mouth, and 11% through a religious organization. Social media included Facebook, Twitter, and WhatsApp. Religious organizations included Ahmadiyya Muslim Jama'at Canada, Family Christian Centre, Fort McMurray First United Church, Fort McMurray Sikh Society, Markaz Ul-Islam, and St. Aidan Society. Radio included 100.5 Cruz FM, KAOS 91.1 FM, and MIX 103.7 FM. Other community organizations included the Fort McMurray LGBTQmunity, Fort McMurray Society for the Prevention of Cruelty to Animals, FuseSocial, McMurray All Connected, and the Newcomer Interagency Network. Other sources included postcards, posters, and their workplace. Some people did not specify a source and some people provided more than source.

Survey Respondents Reporting How They Found Out About The Survey (N = 246)



Demographic Profile of Survey Respondents

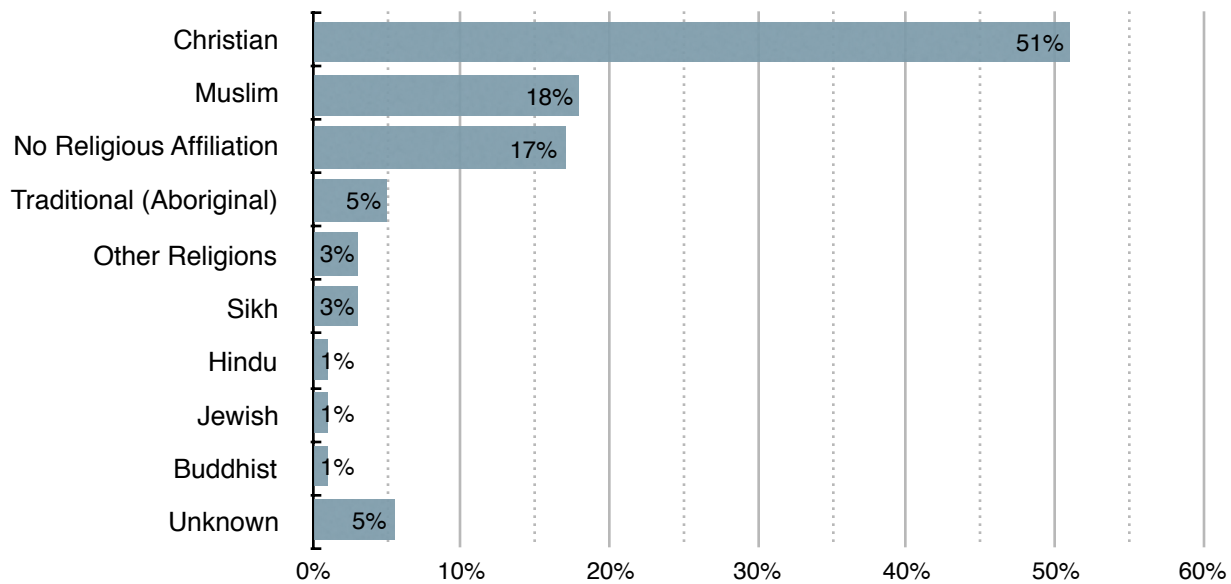
Survey respondents were asked a series of demographic questions. Responses were collected from a diverse cross-section of the RMWB population who self-selected to participate in the survey. Responses are compared to the National Household Survey (NHS), 2011 census profile for Wood Buffalo, Specialized Municipality (SM) where applicable.

Religious or Spiritual Tradition

The survey collected responses from all of the 9 major religions by population, according to the Statistics Canada categories in the NHS, 2011. Of the 375 respondents who were eligible to participate in the survey, 320 (85%) reported their current religious or spiritual tradition. There were 162 (51%) people who identified as Christian, 59 (18%) as Muslim, 55 (17%) as No Religious Affiliation, 15 (5%) as Traditional (Aboriginal) Spirituality, 11 (3%) as Other Religions, 8 (3%) as Sikh, 4 (1%) each as Hindu and Jewish, and 2 (0.6%) as Buddhist. The religion of the respondent was unknown in cases where the person did not answer the question about their current religious or spiritual tradition because they did not complete the survey.

Of the 11 respondents who reported Other Religions, 3 (27%) people identified as Spiritualist and 1 (9%) each as Apatheist, Asatru, Baha'i, Hindu Brahmin, New Way, and Pantheist. Two (18%) people did not specify which Other Religions they identified with.

Religious or Spiritual Tradition of Survey Respondents (N = 375)



Based on the 2011 Census, of the 65,660 total population in private households in Wood Buffalo by religion, 43,795 (67%) people identified as Christian, 15,965 (24%) as No Religious Affiliation, 3,395 (5%) as Muslim, 1,630 (3%) as Hindu, 275 (0.4%) as Other Religions, 260 (0.4%) as Sikh, 205 (0.3%) as Buddhist, 80 (0.1%) as Traditional (Aboriginal) Spirituality, and 65 (0.1%) as

Jewish. Compared to the total population in private households in the province of Alberta by religion, a higher proportion of the Wood Buffalo population is Christian, Muslim and Hindu.

The religious breakdown of the survey respondents is relatively representative of the population in Wood Buffalo. There is a slight underrepresentation of Christian respondents, with 51% respondents compared to 67% in the Wood Buffalo population. There is also a modest overrepresentation of Muslim respondents, with 18% respondents compared to 5% in the Wood Buffalo population.

Current Religious or Spiritual Tradition of Survey Respondents, Wood Buffalo, SM and Alberta³

Religion	Number of Respondents	Percentage of Respondents	Total Wood Buffalo Population	Percentage of Wood Buffalo Population	Total Alberta Population	Percentage of Alberta Population
Christian	162	51%	43,795	67%	2,152,205	60%
Muslim	59	18%	3,395	5%	113,445	3%
No Religious Affiliation	55	17%	15,965	24%	1,126,130	32%
Traditional (Aboriginal) Spirituality	15	5%	80	0.1%	15,100	0.4%
Other Religions	11	3%	275	0.4%	16,600	0.5%
Sikh	8	3%	260	0.4%	52,335	1.5%
Hindu	4	1%	1,630	3%	36,845	1%
Jewish	4	1%	65	0.1%	10,905	0.3%
Buddhist	2	0.6%	205	0.3%	44,410	1%
Total	320	100%	65,660	100%	3,567,980	100%

Denomination or Sect

Survey respondents were asked which denomination or sect they identify with, if any. Some respondents who identified as Christian, Jewish, Muslim, Traditional (Aboriginal) Spirituality, and No Religious Affiliation identified a denomination or sect. No respondents who identified as Buddhist, Hindu, Sikh, or Other Religions identified a denomination or sect.

Of the 162 people who identified as Christian, 56 (35%) identified as Catholic, 24 (15%) as Pentecostal, 14 (9%) as United Church, and 9 (6%) as Baptist. Two (1%) people identified with the Church of Jesus Christ of Latter-day Saints (Mormon) and 1 (1%) person identified as Jehovah's Witness. Nineteen (12%) Christian respondents said none or did not provide an answer for the question. Some people provided more than one denomination or sect.

³ Statistics Canada NHS Profile, Wood Buffalo, SM, Alberta, 2011

Denominations or Sects of Christian Respondents (N = 162)

Denomination or Sect	Number of Responses	Percentage of Respondents
Catholic	56	35%
Pentecostal	24	15%
United Church	14	9%
Baptist	9	6%
Anglican	6	4%
Alliance	6	4%
Non-denominational	6	4%
Protestant	5	3%
Christian Orthodox	3	2%
Reformed	3	2%
Church of Jesus Christ of Latter-day Saints	2	1%
Presbyterian	2	1%
Salvation Army	2	1%
Calvinist	1	1%
Evangelical	1	1%
Jehovah's Witness	1	1%
Lutheran	1	1%
Mennonite	1	1%
Methodist	1	1%
Unknown/None	19	12%

Of the 4 people who identified as Jewish, 2 (50%) identified with Reform Judaism and 1 (25%) identified with Reconstructionist Judaism. Two (50%) Jewish respondents did not provide an answer for the question. One person provided more than one denomination or sect.

Denominations or Sects of Jewish Respondents (N = 4)

Denomination or Sect	Number of Respondents	Percentage of Respondents
Reform Judaism	2	50%
Reconstructionist Judaism	1	25%
Unknown/None	2	50%

Of the 59 people who identified as Muslim, 28 (48%) identified as Sunni, 5 (9%) as Ahmadiyya, 2 (3%) as Hijab, and 1 (2%) as Hanafi. The number of Muslim respondents who specified Hijab cannot be assumed to be the total number who wear a hijab. Twenty-four (41%) Muslim respondents said none or did not provide an answer for the question. One person provided more than one denomination or sect.

Denominations or Sects of Muslim Respondents (N = 59)

Denomination or Sect	Number of Respondents	Percentage of Respondents
Sunni	28	48%
Ahmadiyya	5	9%
Hijab	2	3%
Hanafi	1	2%
Unknown/None	24	41%

Of the 15 people who identified as Traditional (Aboriginal) Spirituality, 5 (33%) provided their Aboriginal identity as a denomination or sect. Four (27%) also identified as Christian or a Christian denomination or sect and 2 (13%) also identified as Spiritualist. Seven (47%) Traditional (Aboriginal) Spirituality respondents said none or did not provide an answer for the question. Some people provided more than one denomination or sect.

Denominations or Sects of Traditional (Aboriginal) Spirituality Respondents (N = 15)

Denomination or Sect	Number of Respondents	Percentage of Respondents
Catholic	2	13%
First Nations	2	13%
Spiritualist	2	13%
Anglican	1	7%
Christian	1	7%
Dene	1	7%
Mi'kmaq	1	7%
Native	1	7%
Unknown/None	7	47%

Of the 55 people who identified as No Religious Affiliation, 6 (11%) identified as Agnostic, 3 (6%) as Atheist, and 1 (2%) as Humanist. Forty-five (82%) No Religious Affiliation respondents said none or did not provide an answer for the question.

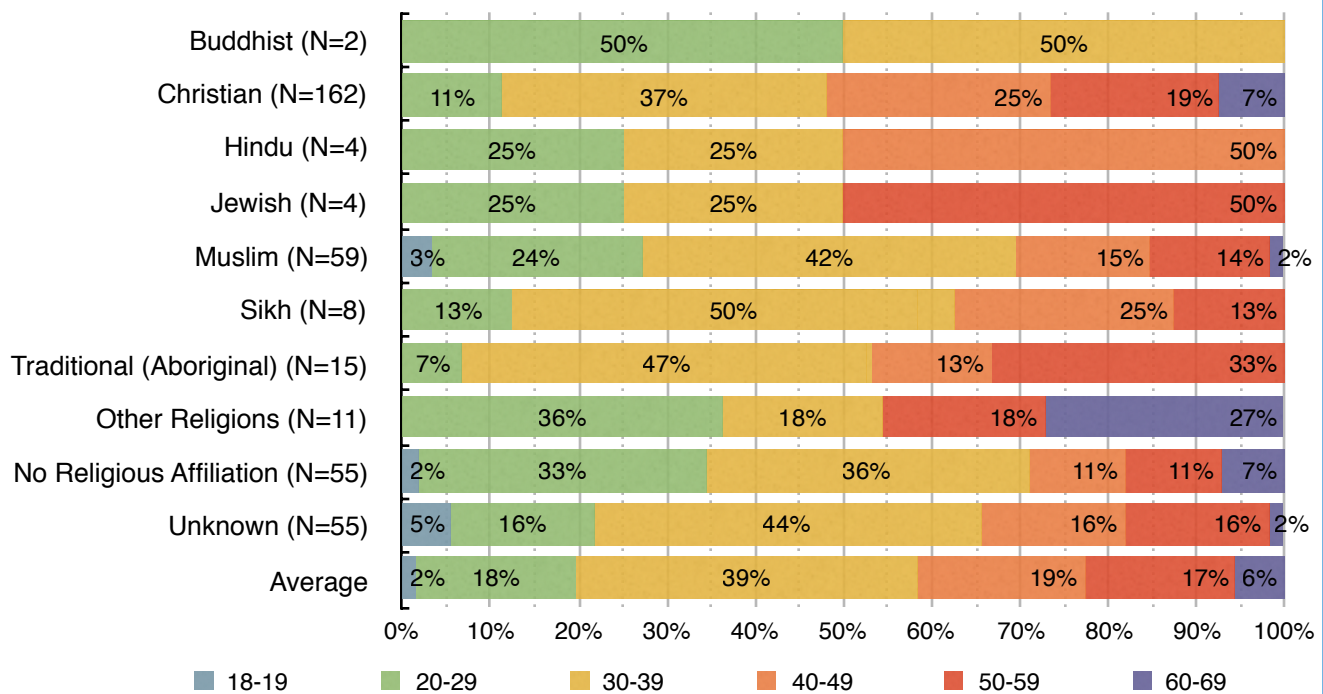
Denominations or Sects of No Religious Affiliation Respondents (N = 55)

Denomination or Sect	Number of Respondents	Percentage of Respondents
Agnostic	6	11%
Atheist	3	6%
Humanist	1	2%
Unknown/None	45	82%

Age

Survey respondents were asked to provide their age. Of the 375 survey respondents eligible to take the survey, 39% were 30-39 years of age, 19% were 40-49, 18% were 20-29, 17% were 50-59, 6% were 60-69, and 2% were 18-19. No one reported being 70 years of age or older. People under the age of 18 were not eligible to participate in the survey.

Age of Survey Respondents (N = 375)



Based on the 2011 Census, of the 51,180 adults in private households in Wood Buffalo 18 years or older by age, 27% were 20-29 years of age, 24% were 30-39, 21% were 40-49, 18% were 50-59, 4% were 60-69, 3% were 18-19, and 1% were 70 or older.

The age breakdown of the survey respondents is relatively representative of the population in Wood Buffalo. There is a slight underrepresentation of respondents ages 20-29, with 18%

respondents compared to 27% in the Wood Buffalo population. There is also a modest overrepresentation of respondents ages 30-39, with 39% respondents compared to 24% in the Wood Buffalo population.

Age of Survey Respondents and Wood Buffalo, SM⁴

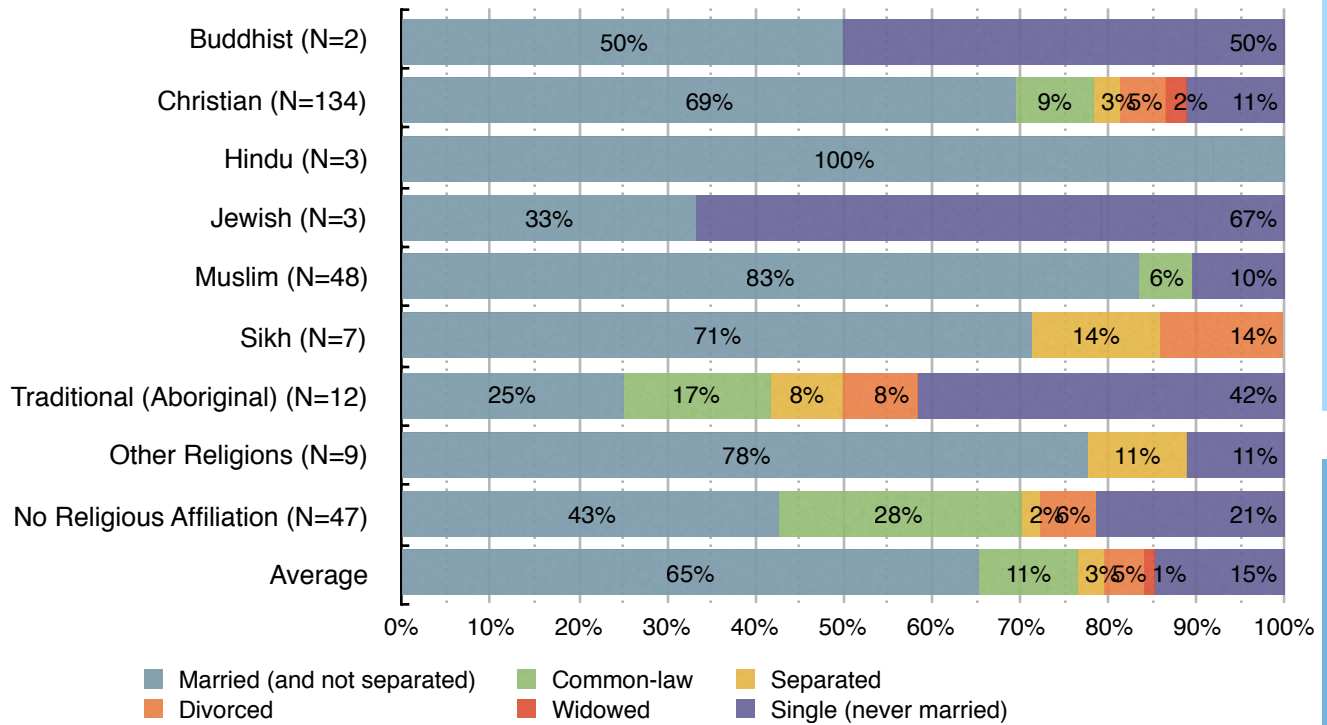
Age	Number of Respondents	Percentage of Respondents	Total Adult Wood Buffalo Population	Percentage of Wood Buffalo Population
30-39	145	39%	12,485	24%
40-49	71	19%	10,945	21%
20-29	68	18%	14,065	27%
50-59	64	17%	9,080	18%
60-69	21	6%	2,285	4%
18-19	6	2%	1,765	3%
70+	0	0%	555	1%
Total	375	100%	51,180	100%

Marital Status

Survey respondents were asked to provide their marital status. Of the 265 survey respondents who answered the question, almost two-thirds (65%) reported being married and not separated. Overall, 15% reported being single and never married, 11% common-law, 5% divorced, 3% separated, and 1% widowed.

⁴Statistics Canada NHS Profile, Wood Buffalo, SM, Alberta, 2011

Marital Status of Survey Respondents (N = 265)



Based on the 2011 Census, of the 53,340 total population in private households 15 years and over in Wood Buffalo by marital status, 47% were married and not separated, 30% were single and never married, 15% were living common-law, 4% were divorced, 2% were separated, and 1% were widowed.

The marital status breakdown of the survey respondents is somewhat representative of the population in Wood Buffalo. There is an overrepresentation of married respondents, with 65% respondents compared to 47% in the Wood Buffalo population. There is also an underrepresentation of single respondents, with 15% respondents compared to 30% in the Wood Buffalo population.

Marital Status of Survey Respondents and Wood Buffalo, SM⁵

Marital Status	Number of Respondents	Percentage of Respondents	Total Wood Buffalo Population	Percentage of Wood Buffalo Population
Married (and not separated)	173	65%	25,185	47%
Single (never legally married)	39	15%	15,915	30%
Living common law	30	11%	8,060	15%
Divorced	12	5%	2,355	4%

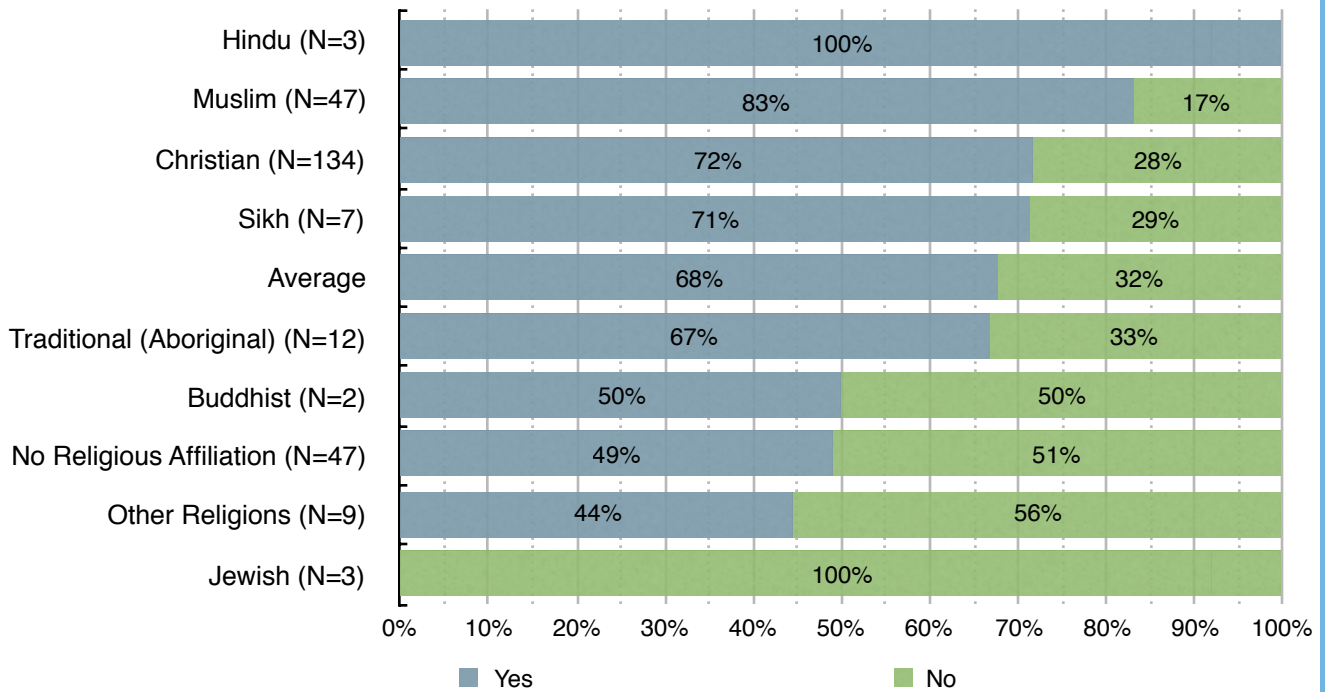
⁵ Statistics Canada NHS Profile, Wood Buffalo, SM, Alberta, 2011

Marital Status	Number of Respondents	Percentage of Respondents	Total Wood Buffalo Population	Percentage of Wood Buffalo Population
Separated	8	3%	1,270	2%
Widowed	3	1%	550	1%
Total	265	100%	53,340	100%

Number of Children

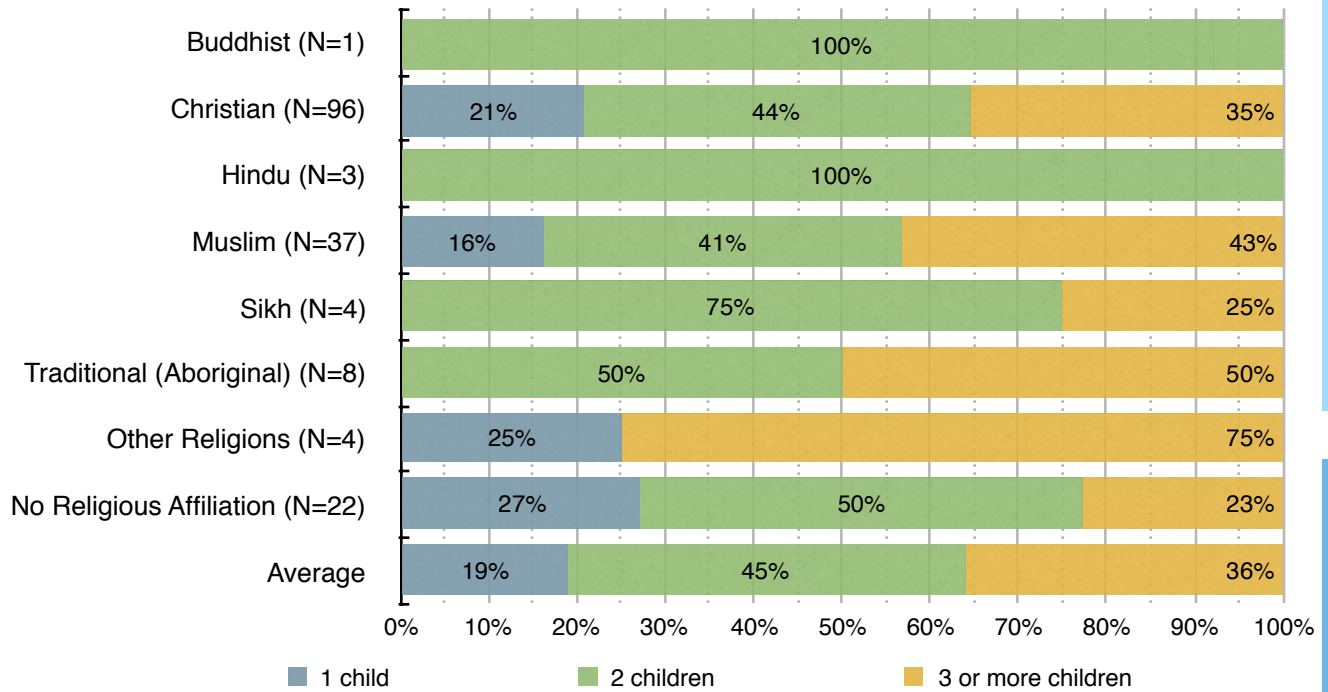
Survey respondents were asked if they have children. Of the 264 survey respondents who answered the question, over two-thirds (68%) reported they have children.

Survey Respondents Reporting If They Have Children (N = 264)



Survey respondents with children were asked how many children they have. Of the 175 survey respondents who answered the question, 45% reported having 2 children, 36% reported having 3 or more children, and 19% reported having 1 child. Four survey respondents who reported they have children did not specify the number of children. No Jewish respondents answered the question because none reported having children.

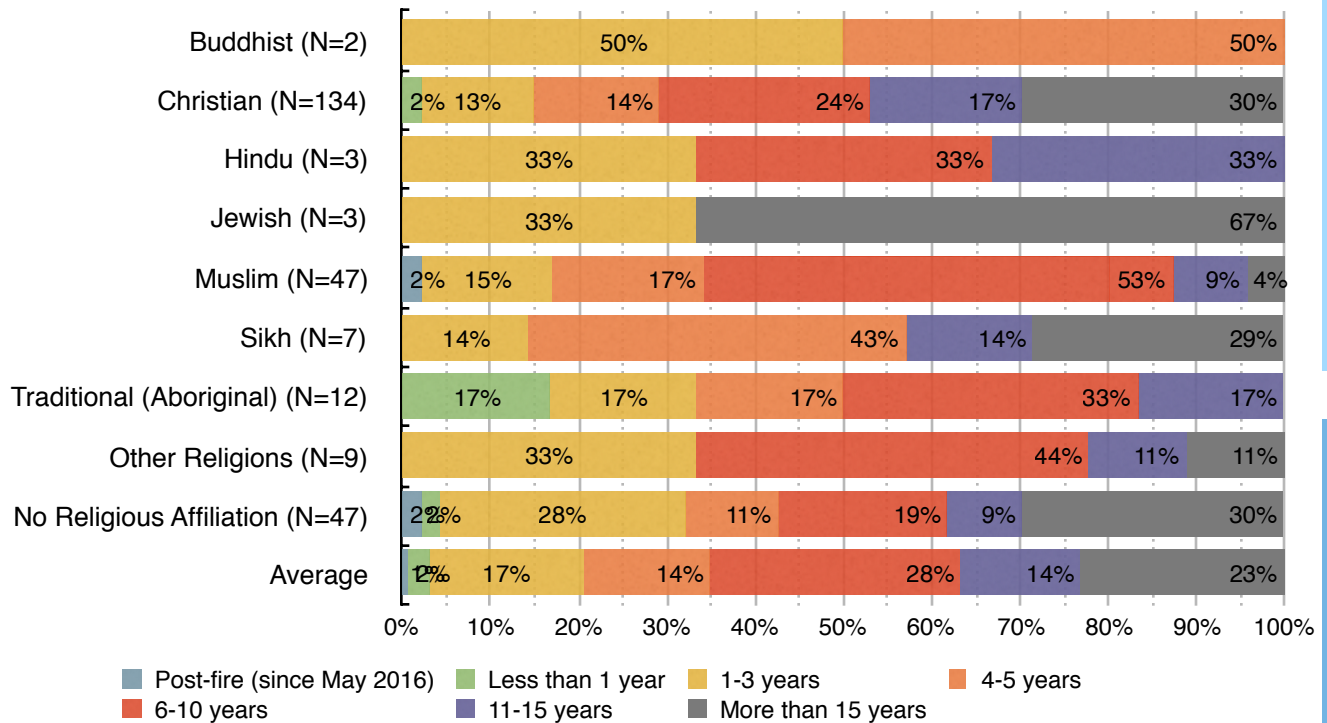
Survey Respondents Reporting Number of Children They Have (N = 175)



Living in Wood Buffalo

Survey respondents were asked how many years they have lived in Wood Buffalo. Of the 264 survey respondents who answered the question, 28% reported living in Wood Buffalo for 6-10 years, 23% more than 15 years, 17% for 1-3 years, 14% each for 4-5 years and for 11-15 years, 2% less than a year and 1% since May 2016. Overall, almost two-thirds (65%) reported living in Wood Buffalo for 6 or more years.

Survey Respondents Reporting How Long They Have Lived in Wood Buffalo (N = 264)



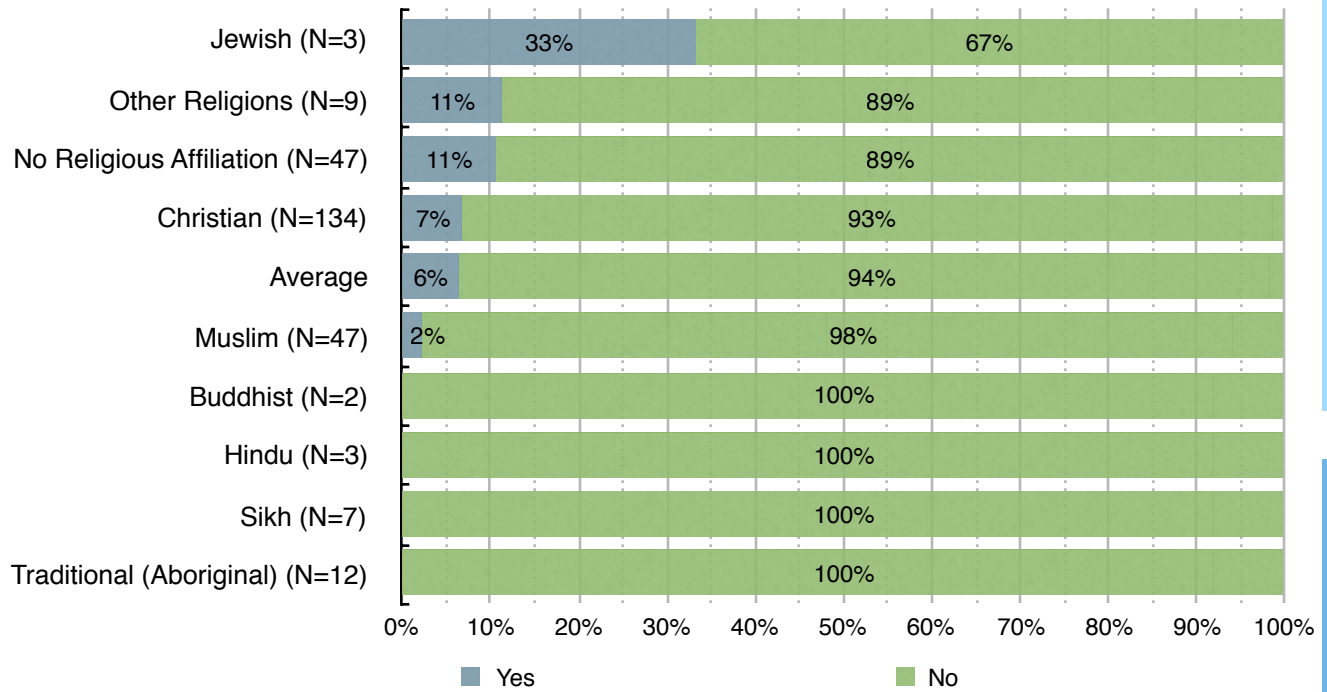
Birthplace

Survey respondents were asked a series of questions about their birthplace.

Born in Wood Buffalo

Survey respondents were asked if they were born in Wood Buffalo. Of the 264 survey respondents who answered the question, 6% reported they were born in Wood Buffalo. A significant majority (94%) were born outside of Wood Buffalo.

Survey Respondents Reporting Being Born in Wood Buffalo (N = 264)

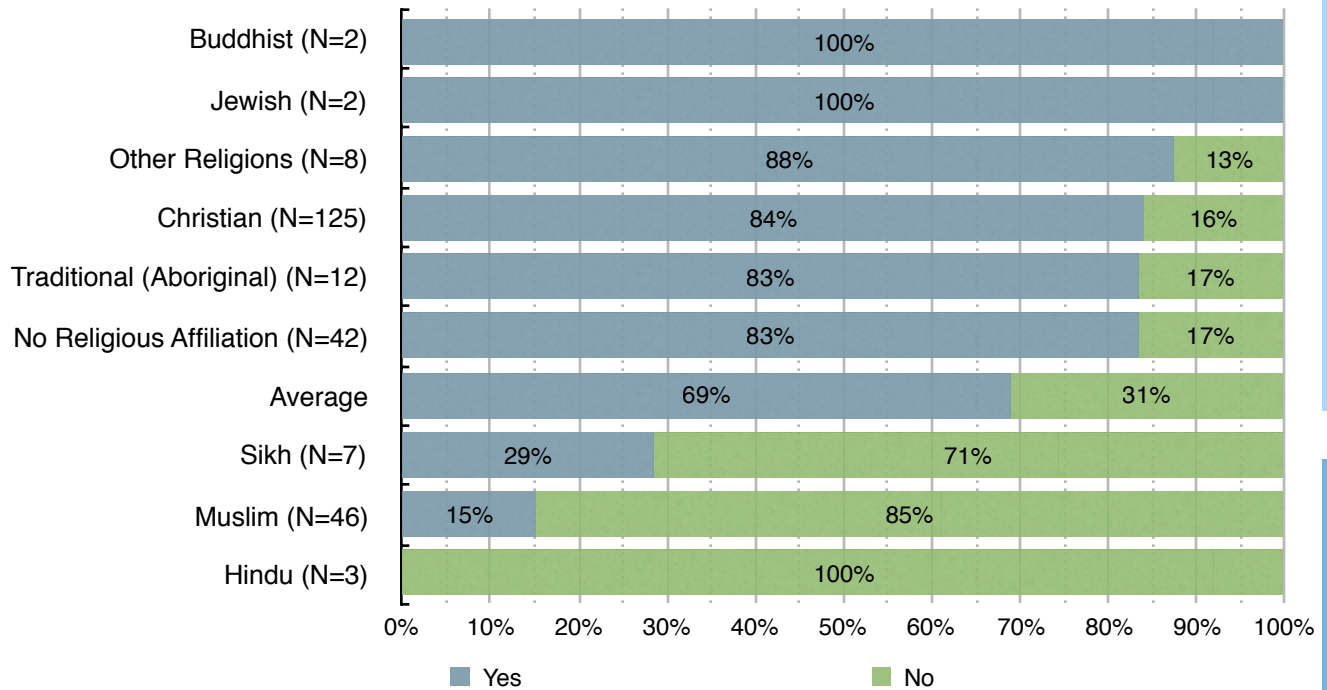


Born in Canada

Survey respondents born outside of Wood Buffalo were asked if they were born in Canada. Of the 247 survey respondents who answered the question, 69% reported they were born in Canada. Almost one-third (31%) were born outside of Canada. Based on the 2011 Census, of the 65,660 total population in private households in Wood Buffalo by immigrant status and period of immigration, 10,320 (16%) were immigrants born outside of Canada.⁶

⁶ Statistics Canada NHS Profile, Wood Buffalo, SM, Alberta, 2011

Survey Respondents Reporting Being Born in Canada (N = 247)



Canadian Province or Territory of Birth

Survey respondents born in Canada were asked what province or territory there were born in. Of the total people born in Canada, 18% had previously reported being born in Wood Buffalo. Therefore, of the 187 survey respondents who answered the question, 27% overall reported they were born in Alberta. Based on the 2011 Census, of the 65,660 total population in private households in Wood Buffalo by immigrant status and selected places of birth, 19,670 (30%) were born in Alberta.⁷

Almost one-quarter (24%) of survey respondents reported they were born in Ontario, 14% in Newfoundland and Labrador, and 10% in British Columbia. No survey respondents reported they were born in Nunavut.

⁷ Statistics Canada NHS Profile, Wood Buffalo, SM, Alberta, 2011

Survey Respondents Reporting Canadian Province or Territory They Were Born In (N = 187)

Birthplace	Number of Respondents	Percentage of Respondents
Alberta	50	27%
Ontario	45	24%
Newfoundland and Labrador	26	14%
British Columbia	18	10%
Saskatchewan	17	9%
Nova Scotia	9	5%
New Brunswick	8	4%
Quebec	7	4%
Manitoba	3	2%
Northwest Territories	2	1%
Prince Edward Island	1	1%
Yukon	1	1%
Nunavut	0	0%
Total	187	100%

Country of Birth

Survey respondents born outside of Canada were asked what country there were born in. Of the 77 survey respondents who answered the question, 29% reported they were born in Pakistan, 14% in India, and 10% in the United States. Three (4%) respondents did not specify which country.

Survey Respondents Born Outside of Canada Reporting Country They Were Born In (N = 77)

Birthplace	Number of Respondents	Percentage of Respondents
Pakistan	22	29%
India	11	14%
United States	8	10%
Colombia	3	4%
Nigeria	3	4%
Not specified	3	4%
Egypt	2	3%

Birthplace	Number of Respondents	Percentage of Respondents
Mauritius	2	3%
The Netherlands	2	3%
United Kingdom	2	3%
Zimbabwe	2	3%
Ethiopia	1	1%
Greece	1	1%
Haiti	1	1%
Japan	1	1%
Kenya	1	1%
Lebanon	1	1%
Moldova	1	1%
Morocco	1	1%
Philippines	1	1%
Rwanda	1	1%
Saudi Arabia	1	1%
Singapore	1	1%
South Africa	1	1%
South Korea	1	1%
Tanzania	1	1%
United Arab Emirates	1	1%
Yemen	1	1%
Not specified	3	4%
Total	77	100%

Of the 77 survey respondents who reported being born outside of Canada, 53% reported they were born in Asia, 21% in Africa, 16% in the Americas, and 9% in Europe. One person did not specify which continent they were born in and no respondents reported being born in Oceania or other. Based on the 2011 Census, of the 10,320 total immigrant population in private households in Wood Buffalo by immigrant status and selected places of birth, 53% were born in Asia, 18% in Africa, 15% in the Americas, 14% in Europe, and 1% in Oceania or other.

The selected birthplaces breakdown of the survey respondents is very representative of the population in Wood Buffalo.

Selected Birthplaces of Survey Respondents and Wood Buffalo, SM⁸

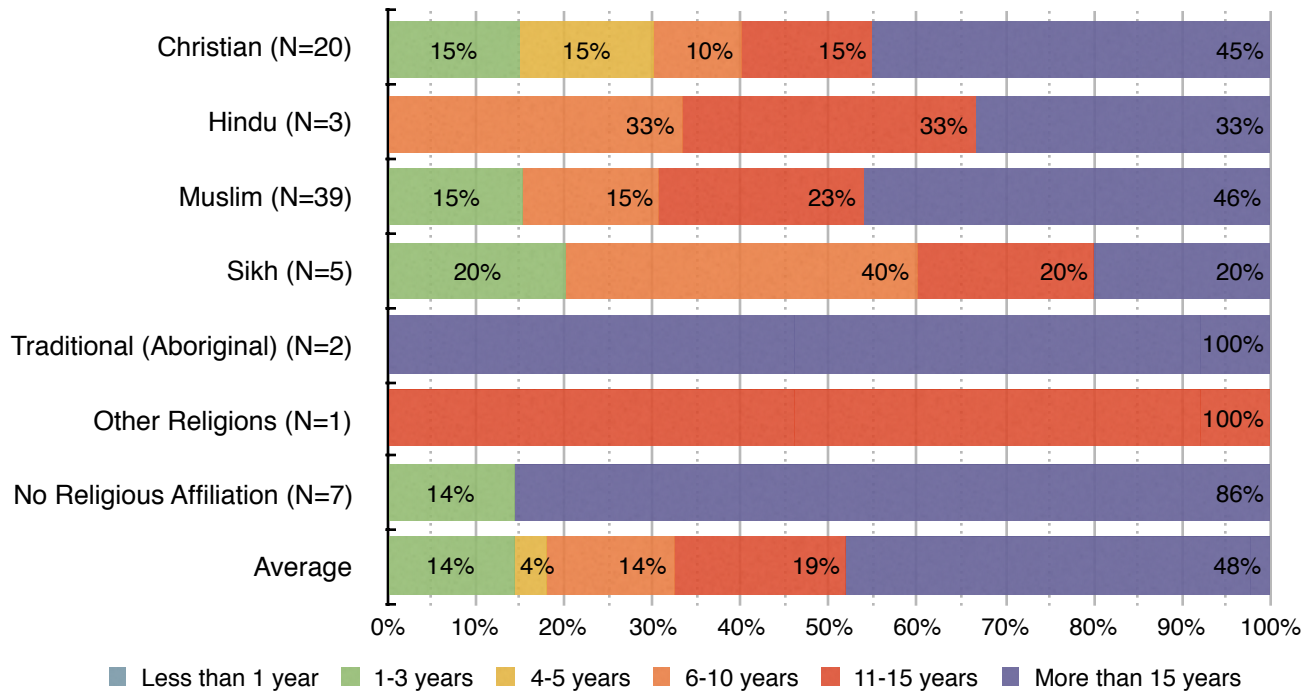
Birthplace	Number of Respondents	Percentage of Respondents	Total Wood Buffalo Population	Percentage of Wood Buffalo Population
Asia	41	53%	5,425	53%
Africa	16	21%	1,860	18%
Americas	12	16%	1,515	15%
Europe	7	9%	1,440	14%
Oceania and other	0	0%	75	1%
Not specified	1	1%	0	0%
Total	77	100%	10,320	100%

Living in Canada

Survey respondents born outside of Canada were also asked how many years they have lived in Canada. Of the 77 survey respondents who answered the question, almost half (48%) reported living in Canada for more than 15 years, 19% for 11-15 years, 14% each for 1-3 years and for 6-10 years, and 4% for 4-5 years. Overall, over four-fifths (82%) reported living in Canada for 6 or more years. No survey respondents reported living in Canada for less than 1 year. No Buddhist or Jewish respondents answered the question because none previously reported being born outside of Canada.

⁸ Statistics Canada NHS Profile, Wood Buffalo, SM, Alberta, 2011

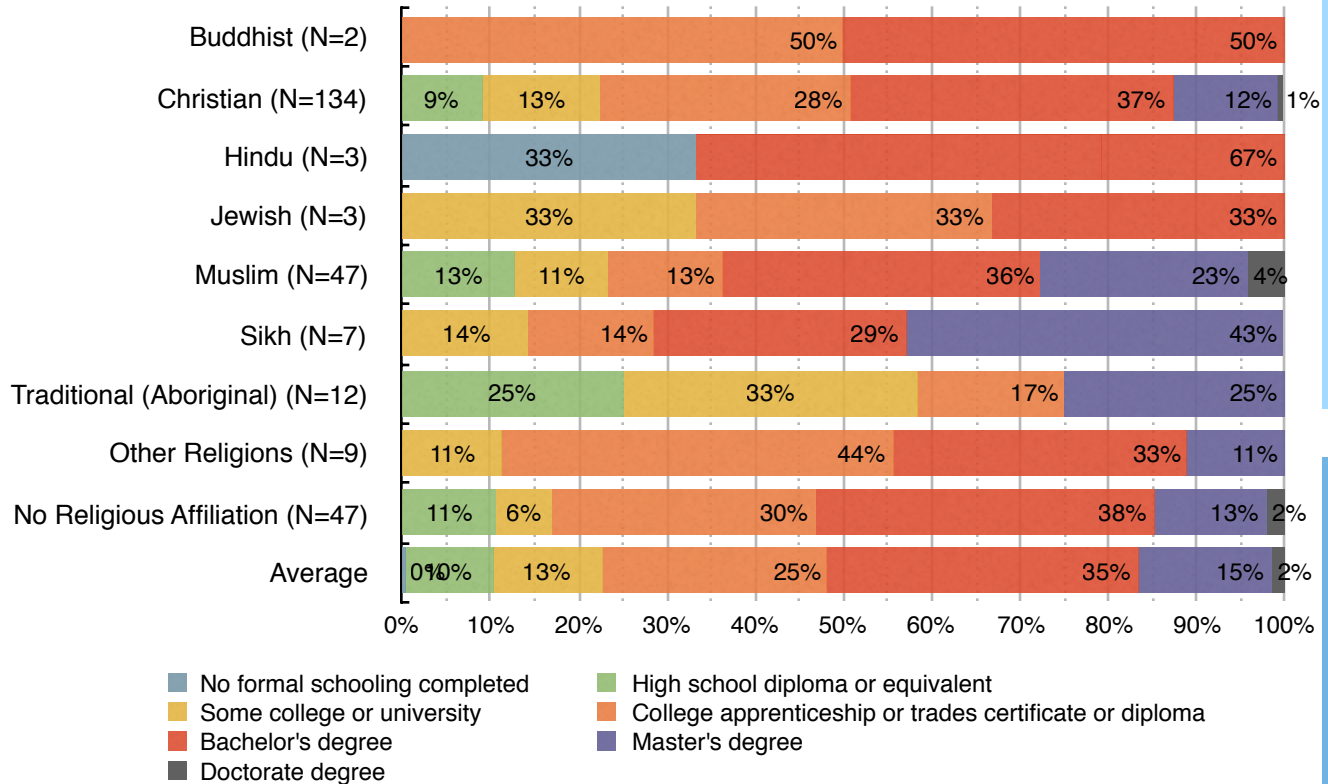
Survey Respondents Born Outside of Canada Reporting How Long They Have Lived in Canada (N = 77)



Education

Survey respondents were asked to provide the last grade or year that they completed in school. Of the 264 survey respondents who answered the question, over half (52%) reported completing a Bachelor’s degree or higher. Overall, 35% reported having a Bachelor’s degree, 25% college apprenticeship or trades certificate or diploma, 15% Master’s degree, 13% some college or university, and 10% high school diploma or equivalent. One (0.4%) respondent reported no formal schooling completed and 4 (2%) reported completing a Doctorate degree.

Educational Attainment of Survey Respondents (N = 264)



Based on the 2011 Census, of the 53,235 total population in Wood Buffalo aged 15 years and over by highest certificate, diploma or degree, 41% reported college, apprenticeship or trades certificate or diploma, 26% high school diploma or equivalent, 15% no formal schooling completed, 12% Bachelor's degree, and 6% university certificate, diploma or degree above bachelor level. For survey respondents, some college or university was added to the high school diploma or equivalent responses and Master's degree and Doctorate degree responses were combined into the university certificate, diploma or degree above bachelor level.

The educational attainment breakdown of the survey respondents is not very representative of the population in Wood Buffalo. There is an overrepresentation of Bachelor's degree respondents, with 35% respondents compared to 12% in the Wood Buffalo population, as well as university certificate, diploma or degree above bachelor level, with 17% respondents compared to 6% in the Wood Buffalo population. There is an underrepresentation of college apprenticeship or trades certificate or diploma respondents, with 25% respondents compared to 41% in the Wood Buffalo population, and no formal schooling completed respondents, with 0.4% respondents compared to 15% in the Wood Buffalo population.

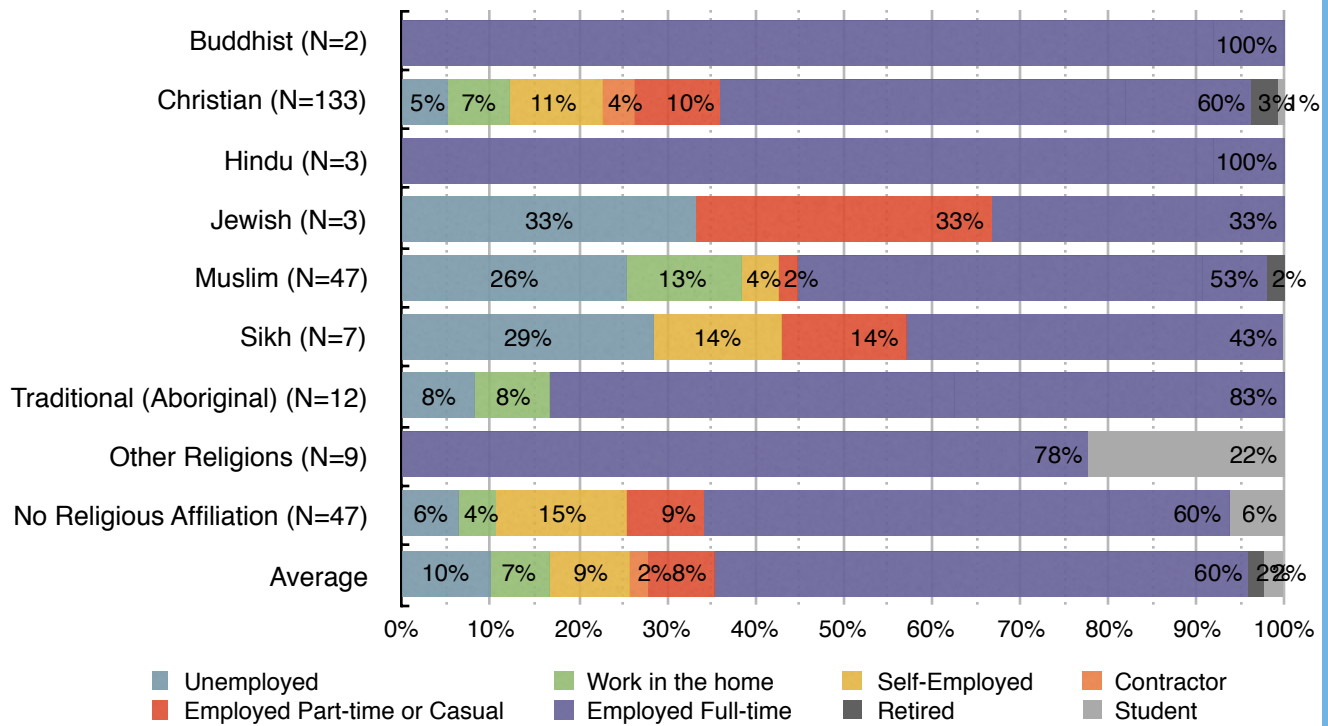
Educational Attainment of Survey Respondents and Wood Buffalo, SM⁹

Educational Attainment	Number of Respondents	Percentage of Respondents	Total Wood Buffalo Population	Percentage of Wood Buffalo Population
Bachelor's degree	93	35%	6,475	12%
College, apprenticeship or trades certificate or diploma	67	25%	21,565	41%
High school diploma or equivalent	59	22%	14,045	26%
University certificate, diploma or degree above bachelor level	44	17%	2,945	6%
No formal schooling completed	1	0.4%	8,205	15%
Total	264	100%	53,235	100%

Employment

Survey respondents were asked to provide their current employment status. Of the 263 survey respondents who answered the question, three-fifths (60%) reported being employed full-time. Overall, 10% reported being unemployed, 9% self-employed, 8% employed part-time, 7% work in the home, and 2% each students, contractors, and retired.

Employment Status of Survey Respondents (N = 263)



⁹ Statistics Canada NHS Profile, Wood Buffalo, SM, Alberta, 2011

Trivia Quiz Responses

The survey included a trivia quiz consisting of nine multiple choice questions designed to test the knowledge and awareness of survey respondents about religions and spiritual traditions. The religion of the respondent was unknown in cases where the person did not answer the question about their current religious or spiritual tradition because they did not complete the survey. For each question the chart includes the total number of respondents for the question and the response by each religious group.

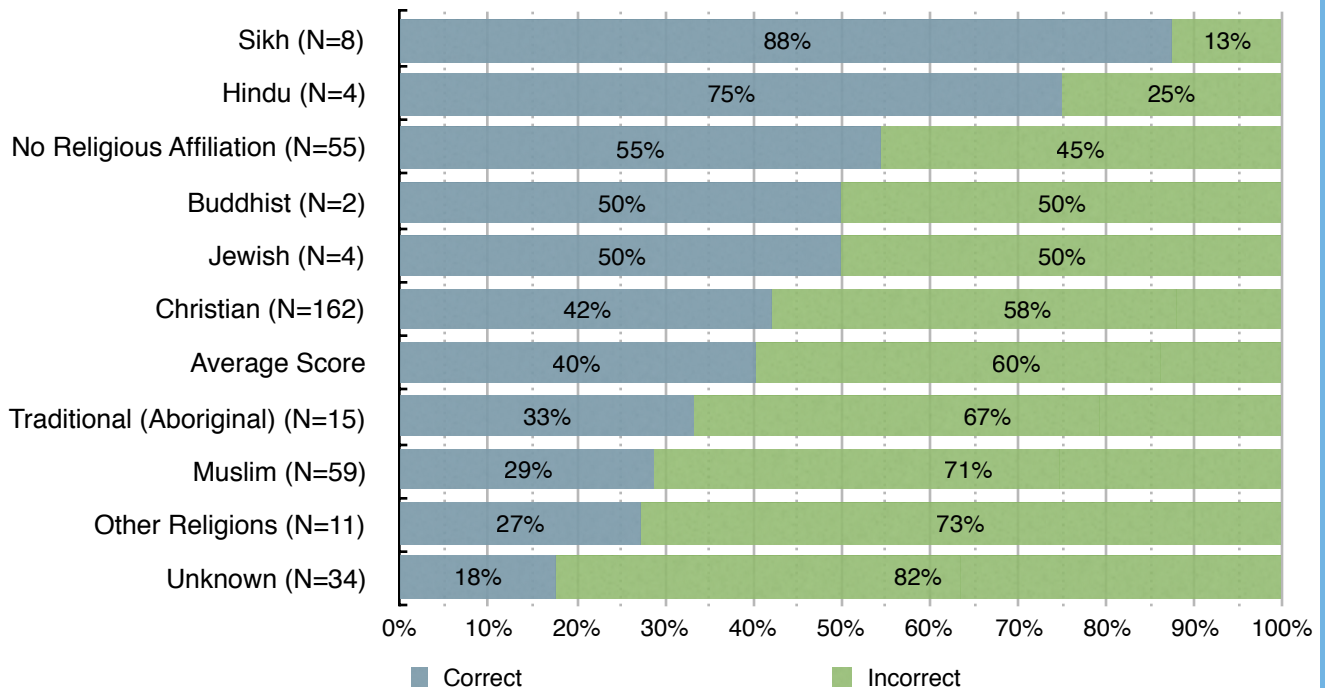
1. “In Judaism, when does Sabbath begin?”

The first question of the trivia quiz asked, “In Judaism, when does Sabbath begin?” In Judaism, the Sabbath begins on Friday.

The majority (60%) of people incorrectly answered the question. This was the only trivia quiz question that the overall majority of survey respondents answered incorrectly, with 145 (41%) incorrectly identifying Saturday as the day when the Sabbath begins in Judaism and another 67 (19%) incorrectly identifying Sunday. The religions where the majority scored incorrectly included Other Religions (73%), Muslim (71%), Traditional (Aboriginal) Spirituality (67%), and Christian (58%).

Of the 354 people who answered the question, 142 (40%) correctly identified Friday as the day when the Sabbath begins in Judaism. The religions that scored highest were Sikh (88%) and Hindu (75%). Half (50%) of Jewish respondents answered correctly.

Question 1 Results (N = 354)

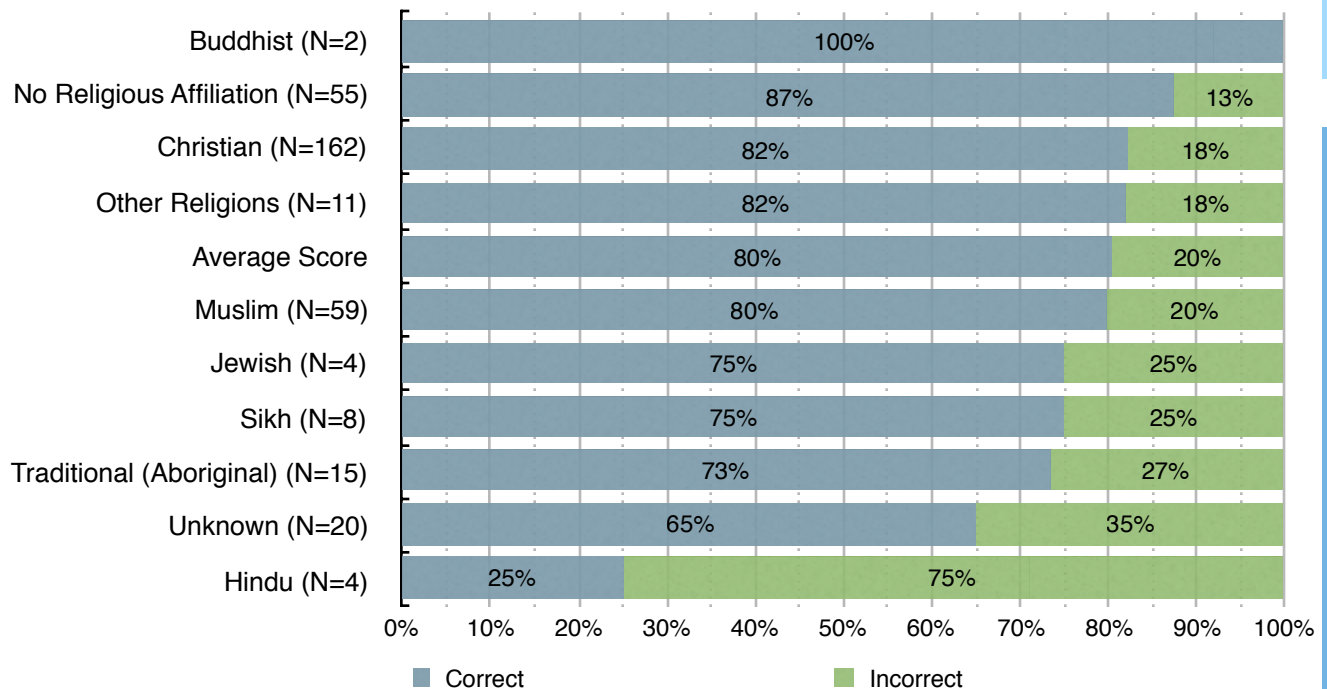


2. “What is an agnostic?”

The second question of the trivia quiz asked, “What is an agnostic?” An agnostic is someone who is unsure whether God exists.

Of the 340 people who answered the question, 273 (80%) correctly answered that an agnostic is someone who is unsure whether God exists. The religion that scored highest was Buddhist (100%), followed by No Religious Affiliation (87%). The religion that scored lowest was Hindu (25%).

Question 2 Results (N = 340)

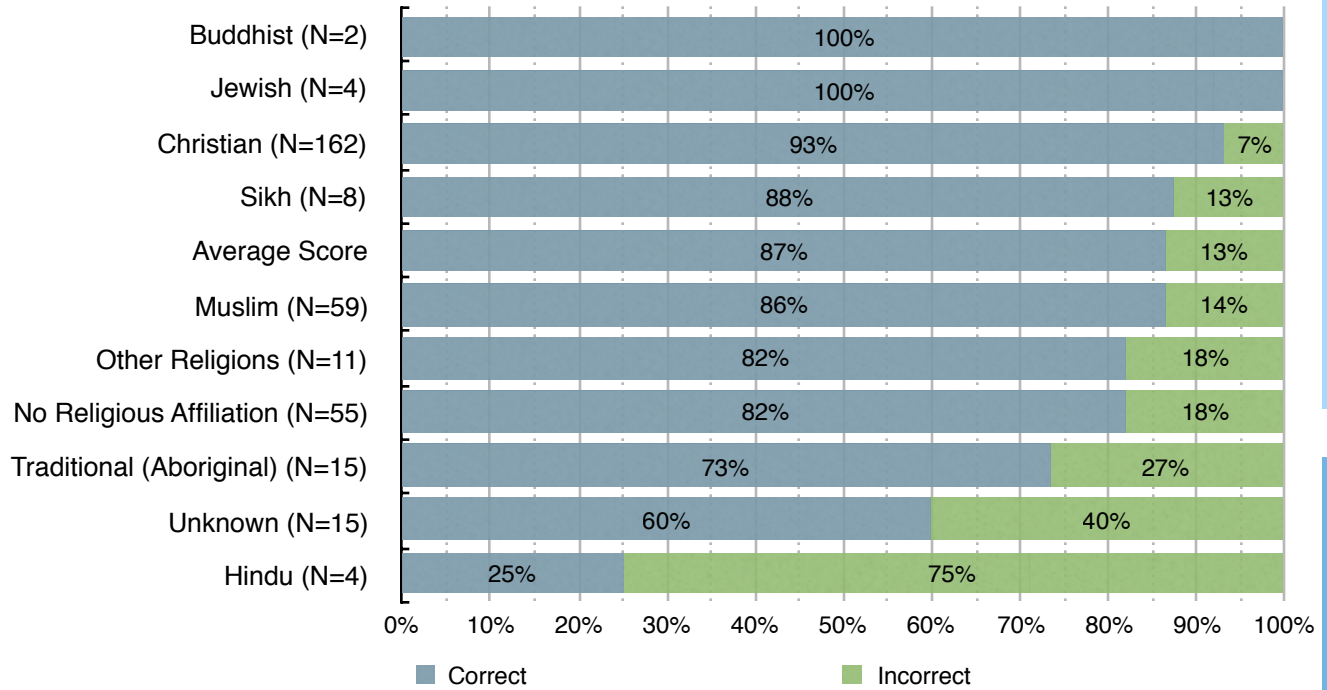


3. “Which Bible figure is most closely associated with leading the exodus from Egypt?”

The third question of the trivia quiz asked, “Which Bible figure is most closely associated with leading the exodus from Egypt?” Moses is the Bible figure most closely associated with leading the exodus from Egypt.

Of the 335 people who answered the question, 290 (82%) correctly identified Moses as the Bible figure most closely associated with the exodus from Egypt. The religions that scored highest were Buddhist (100%) and Jewish (100%), followed by Christian (93%). The religion that scored lowest was Hindu (25%).

Question 3 Results (N = 335)

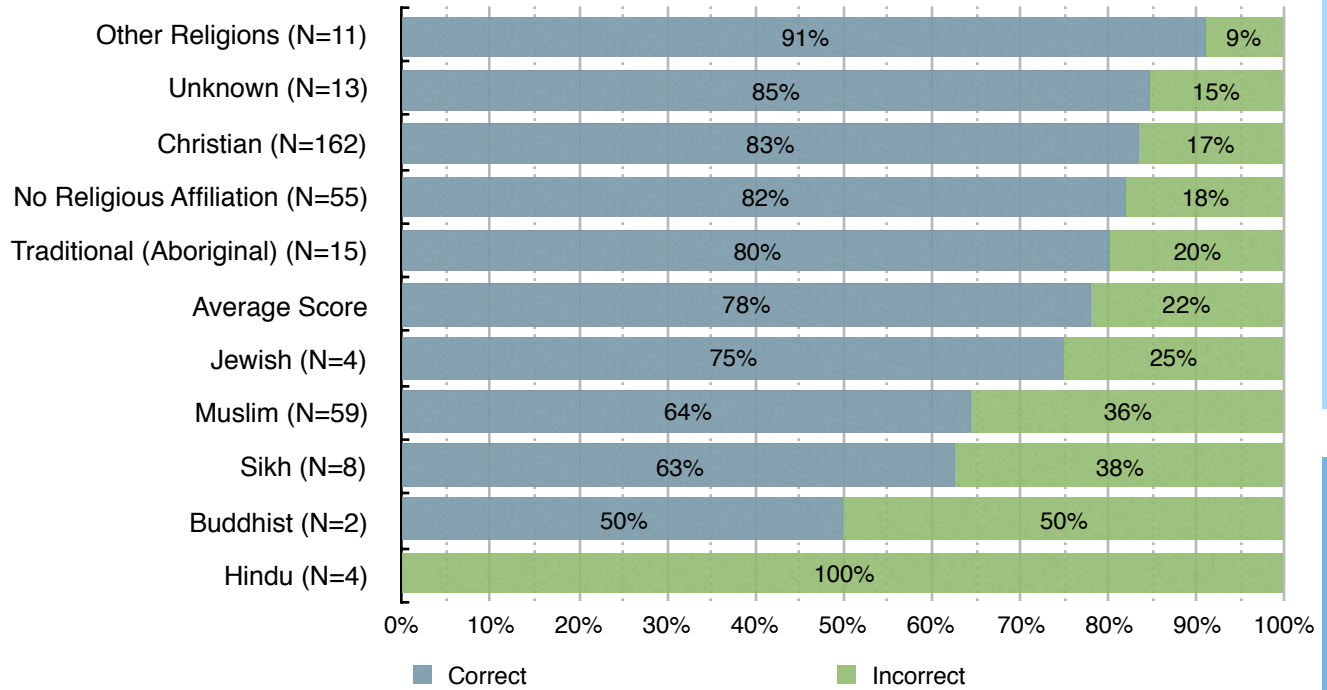


4. “What does smudging refer to?”

The fourth question of the trivia quiz asked, “What does smudging refer to?” Smudging refers to a purification ritual.

Of the 333 people who answered the question, 260 (78%) correctly answered that smudging refers to a purification ritual. The religion that scored highest was Other Religions (91%). The religions that scored lowest were Hindu (0%) and Buddhist (50%). Of Traditional (Aboriginal) Spirituality respondents, 80% answered correctly.

Question 4 Results (N = 333)

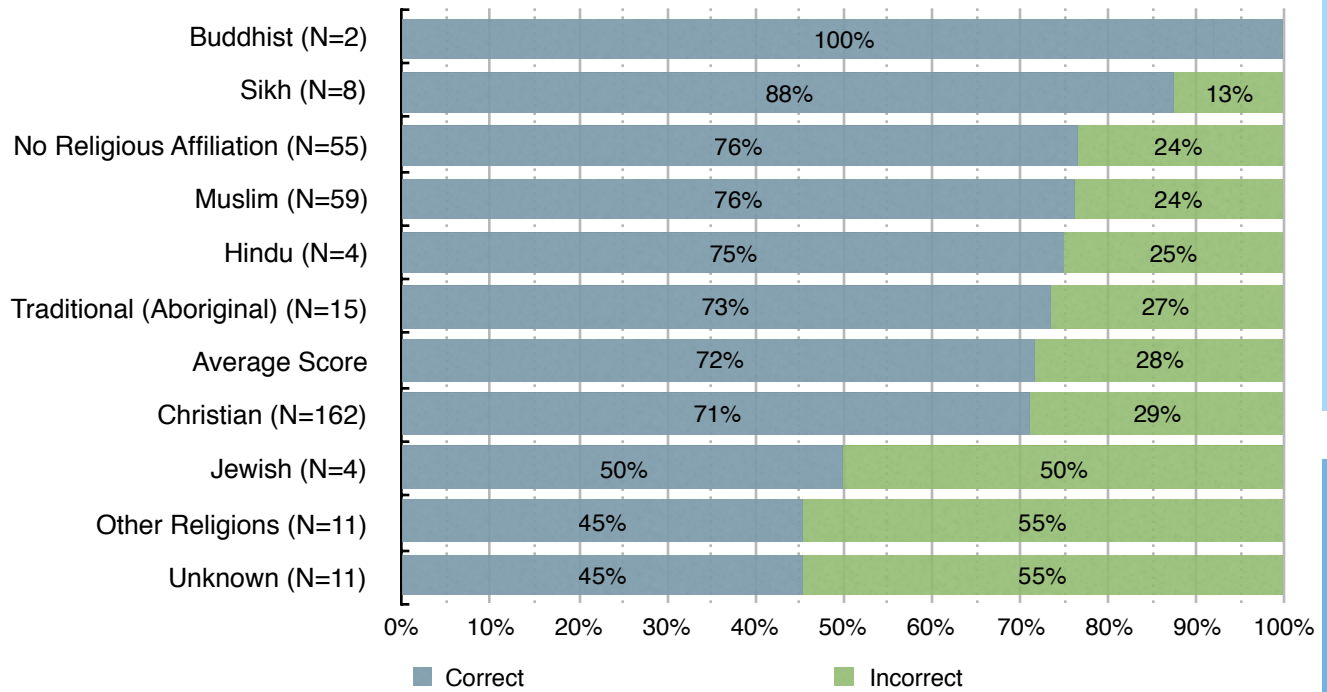


5. “What is Eid?”

The fifth question of the trivia quiz asked, “What is Eid?” Eid is an Islamic holiday that means Breaking of the Fast.

Of the 331 people who answered the question, 237 (72%) correctly answered that Eid means Breaking of the Fast. The religion that scored highest was Buddhist (100%), followed by Sikh (88%). The religions that scored lowest were Other Religions (46%) and Jewish (50%). Of Muslim respondents, 76% answered correctly.

Question 5 Results (N = 331)

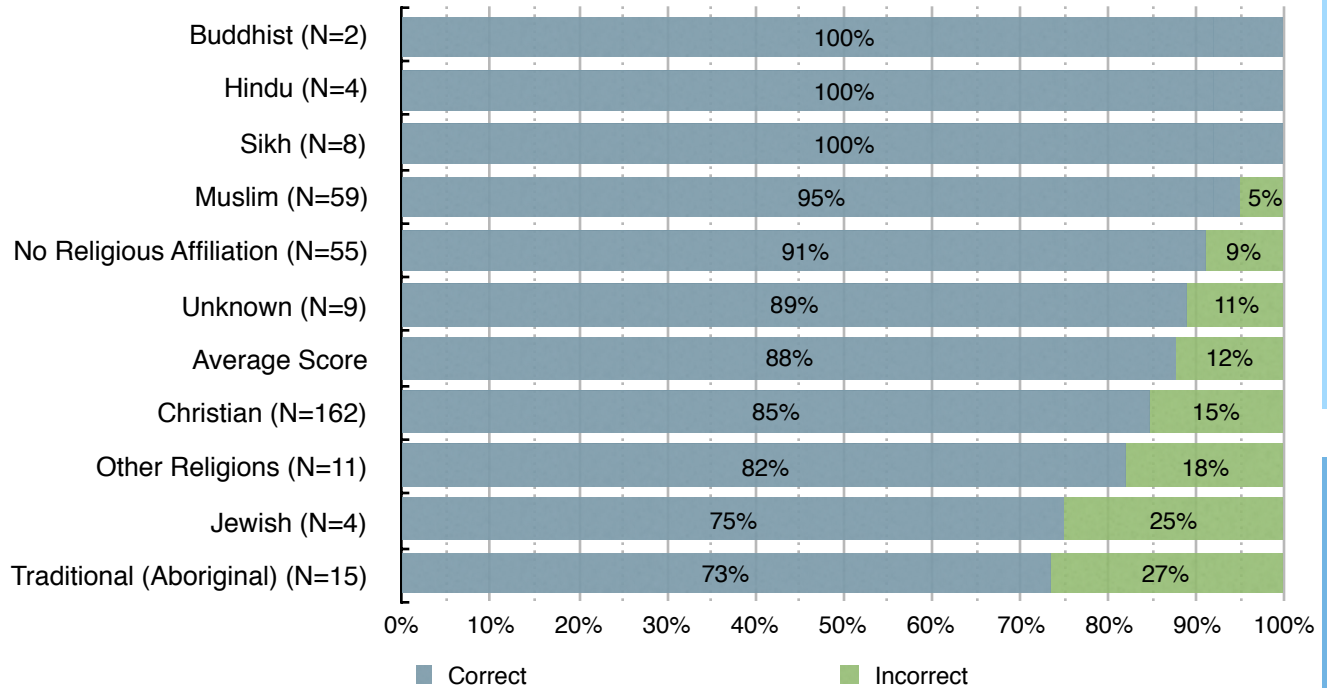


6. “In which religion are Vishnu and Shiva central figures?”

The sixth question of the trivia quiz asked, “In which religion are Vishnu and Shiva central figures?” Vishnu and Shiva are central figures in Hinduism.

Of the 329 people who answered the question, 288 (88%) correctly identified that Vishnu and Shiva are central figures in Hinduism. The religions that scored highest were Buddhist, Hindu, and Sikh (100%). The religions that scored lowest were Traditional (Aboriginal) Spirituality (73%) and Jewish (75%).

Question 6 Results (N = 329)



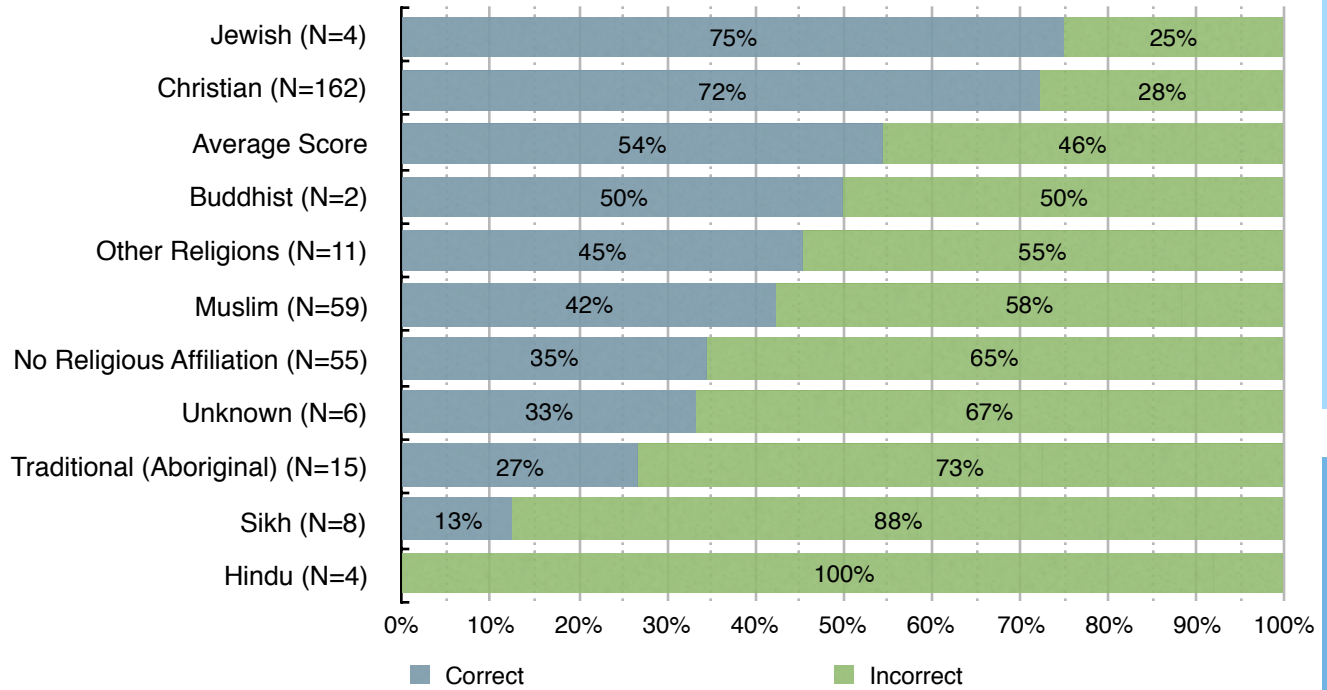
7. “Which of the following is not one of the Ten Commandments?”

The seventh question of the trivia quiz asked, “Which of the following is **not** one of the Ten Commandments?” Do unto others as you would have them do unto you is **not** one of the Ten Commandments.

A sizeable minority (46%) of people incorrectly answered the question. The religions where the majority of respondents scored incorrectly included Hindu (0%), Sikh (13%), Traditional (Aboriginal) Spirituality (27%), No Religious Affiliation (35%), Muslim (42%), and Other Religions (46%).

Of the 326 people who answered the question, 177 (72%) correctly identified that do unto others as you would have them do unto you is not one of the Ten Commandments. The religion that scored highest was Jewish (75%), followed by Christian (72%).

Question 7 Results (N = 326)

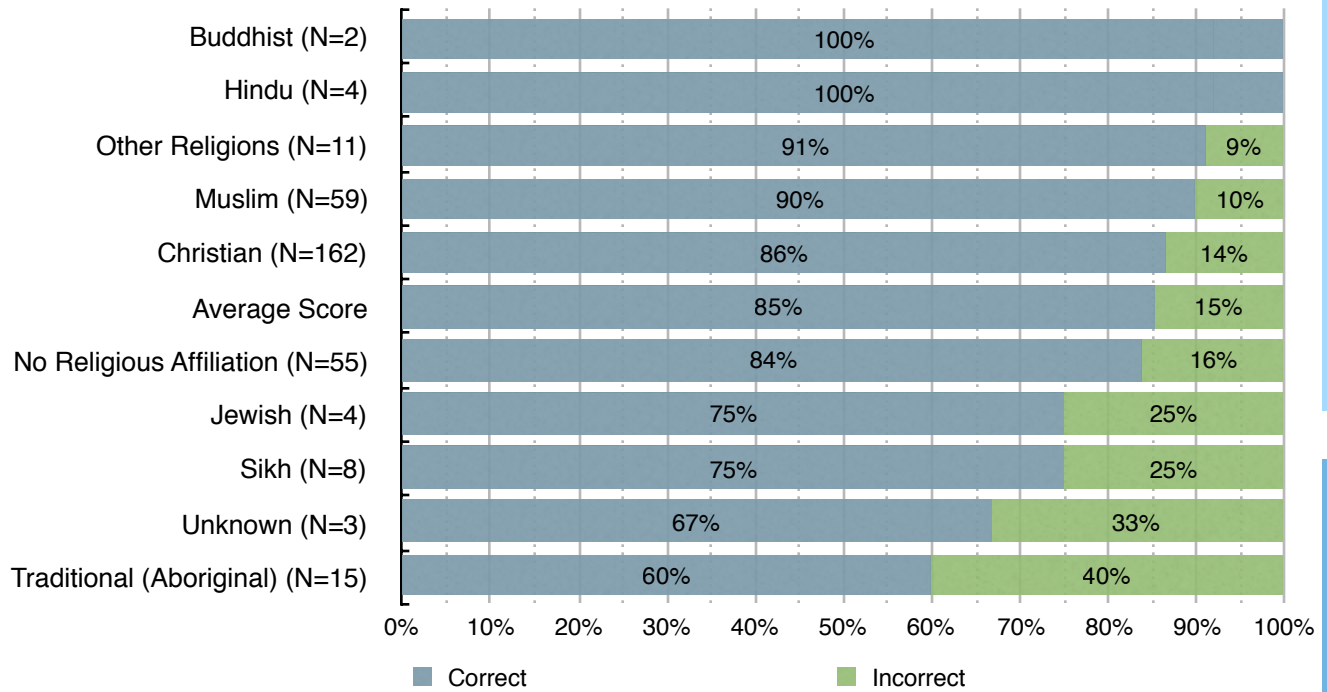


8. “Which of these religions aims at Nirvana, the state of being free from suffering?”

The eighth question of the trivia quiz asked, “Which of these religions aims at Nirvana, the state of being free from suffering?” Buddhism is a religion that aims at Nirvana, the state of being free from suffering.

Of the 323 people who answered the question, 275 (85%) correctly answered that Buddhism is a religion that aims at Nirvana, the state of being free from suffering. The religions that scored highest were Buddhist and Hindu (100%). The religion that scored lowest was Traditional (Aboriginal) Spirituality (60%).

Question 8 Results (N = 323)

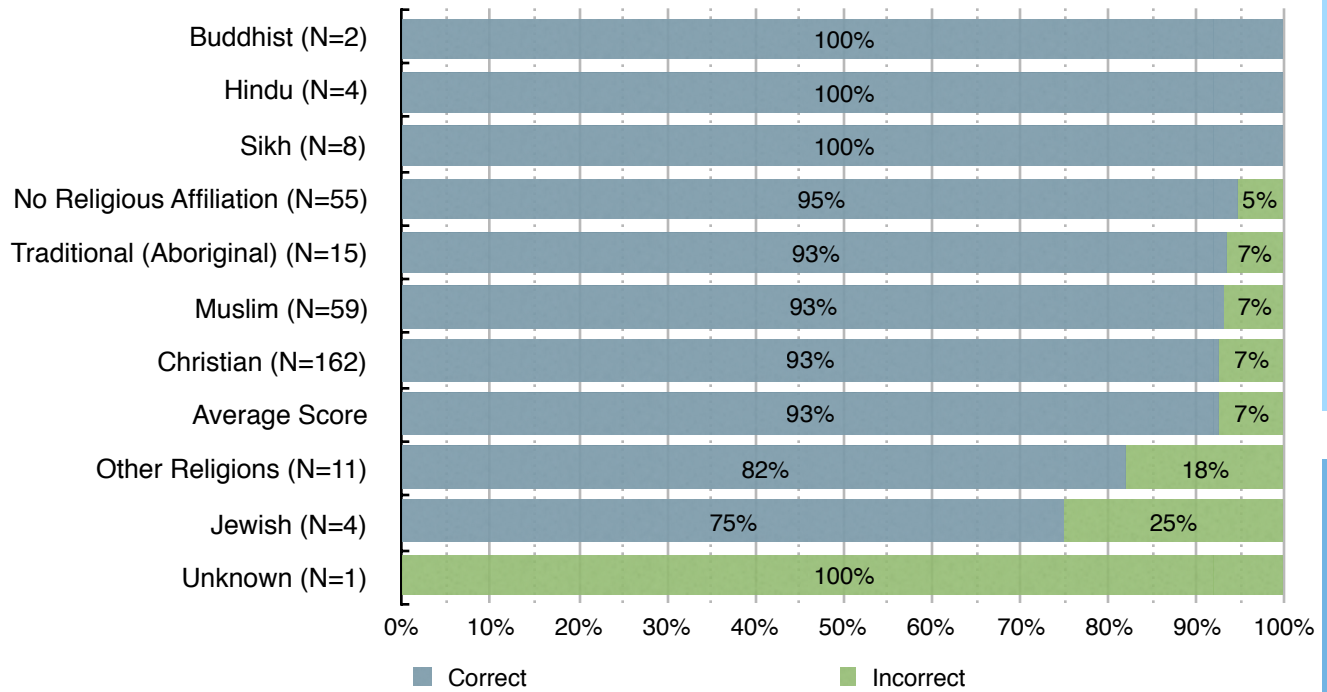


9. “In which of the following religions is carrying a ceremonial sword important?”

The ninth question of the trivia quiz asked, “In which of the following religions is carrying a ceremonial sword important?” In Sikhism carrying a kirpan, or ceremonial sword, is important.

Of the 321 people who answered the question, 297 (93%) correctly identified that in Sikhism carrying a ceremonial sword is important. This was the trivia quiz question that received the most correct answers overall. The religions that scored highest were Buddhist, Hindu, and Sikh (100%). The religions that scored lowest were Jewish (75%) and Other Religions (82%).

Question 9 Results (N = 321)

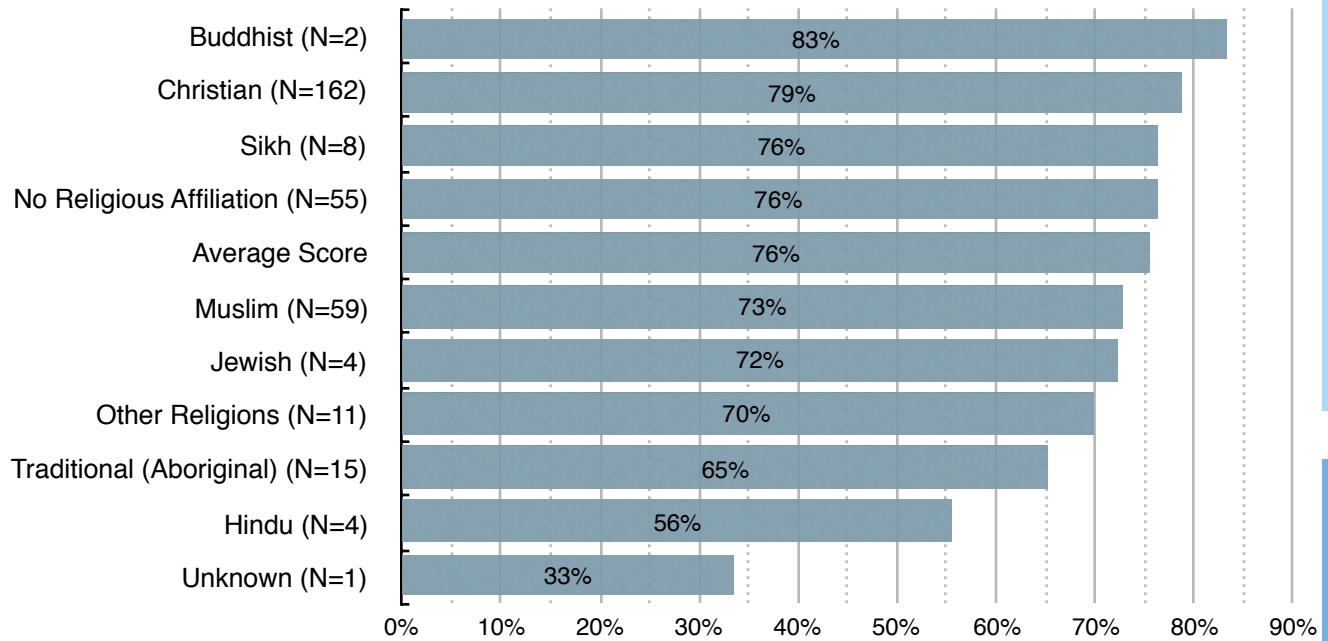


Trivia Quiz Score Results

Of the 321 survey respondents that completed the entire trivia quiz, no one answered all of the questions incorrectly and 45 (14%) answered all nine questions correctly. The overall average score for the trivia quiz was 76%.

The religions that scored at or above the overall average score for the trivia quiz included Buddhist (83%), Christian (79%), Sikh (76%), and No Religious Affiliation (76%). The religions that scored below the overall average score were Hindu (56%), Traditional (Aboriginal) Spirituality (65%), Other Religions (70%), Jewish (72%), and Muslim (73%).

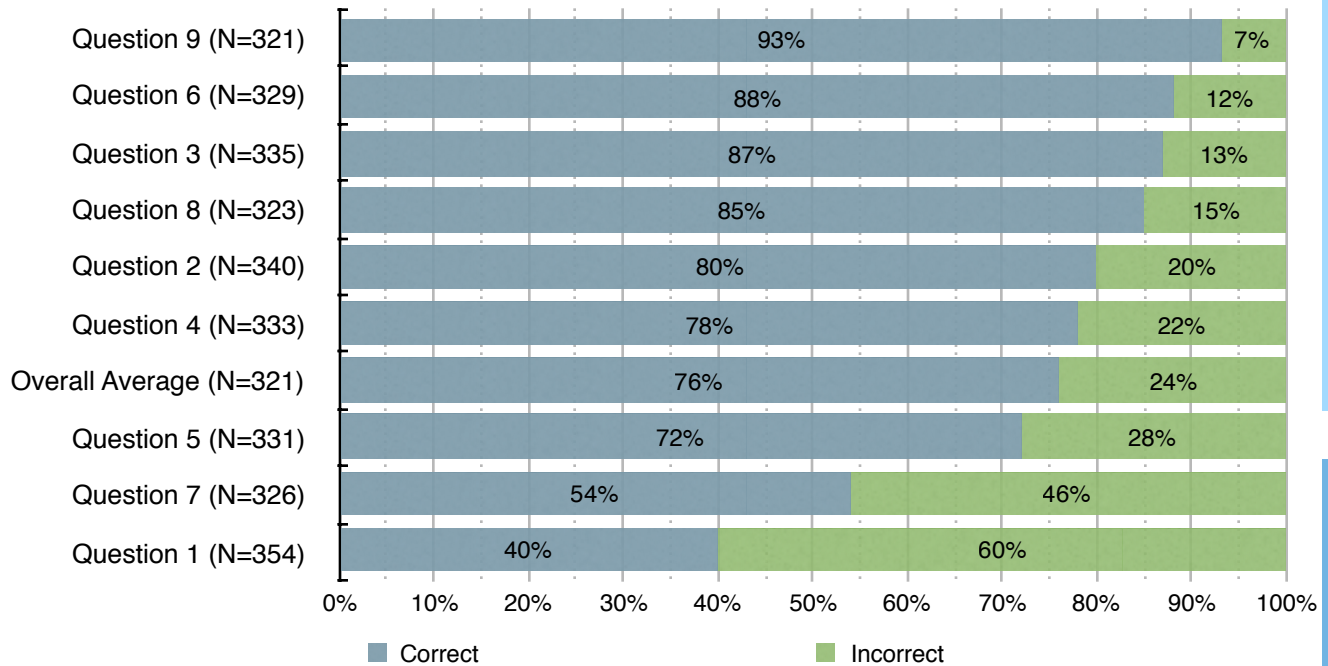
Trivia Quiz Overall Scores by Religion of Respondent (N = 321)



Trivia Quiz Question Results

The overall average score for the trivia quiz was 76%. Question 9 “In which of the following religions is carrying a ceremonial sword important?” was the trivia quiz question that received the most correct answers overall, with over nine-tenths (93%) of survey respondents correctly answering Sikhism. Question 1 “In Judaism, when does Sabbath begin?” was the trivia quiz question that received the least correct answers overall, with two-fifths (40%) of survey respondents answering correctly. This was the only question where the majority of respondents scored incorrectly.

Trivia Quiz Overall Scores by Question

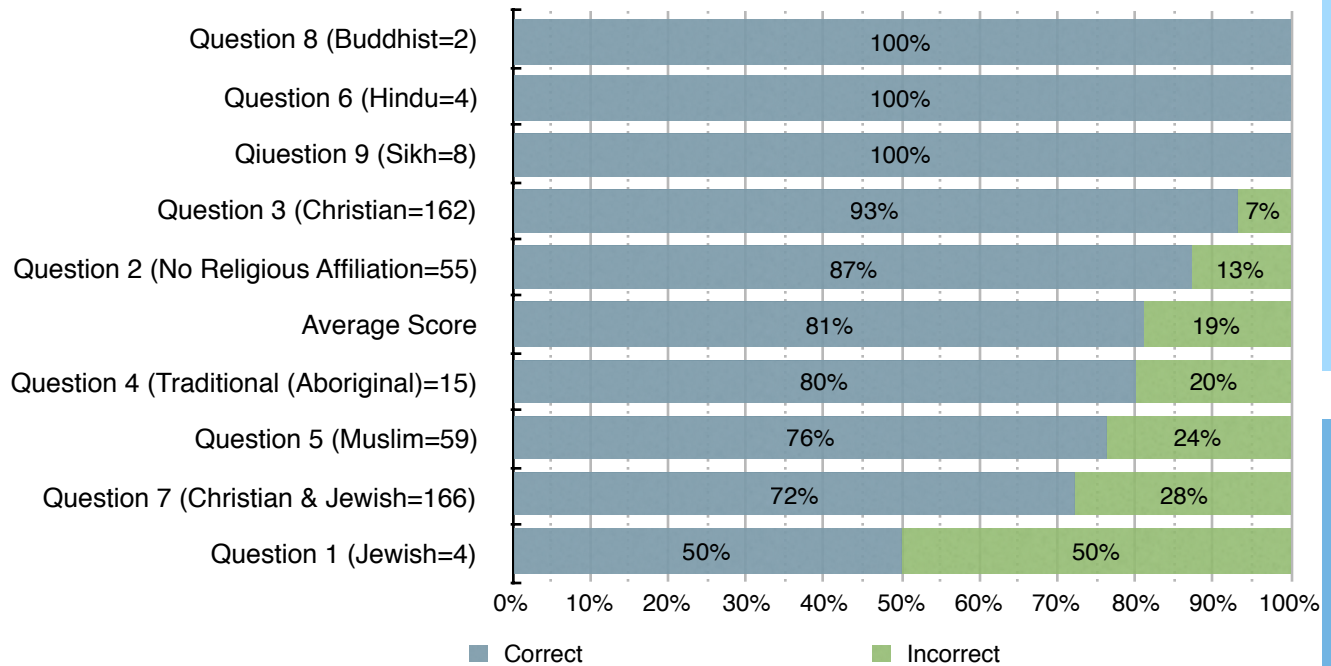


Trivia Quiz Scores of Respondents Answering About Their Own Religion or Spiritual Tradition

Surprisingly, some respondents answered questions about their own religion or spiritual tradition incorrectly. On average, 19% of respondents answering a question about their own religion answered incorrectly.

Only half (50%) of Jewish respondents answered the question about Judaism correctly. In contrast, all (100%) of Buddhist, Hindu, and Sikh respondents answered the question about their own religion correctly.

Trivia Quiz Scores of Respondents Answering About Their Own Religion or Spiritual Tradition



Religious and Spiritual Practices

Survey respondents were asked various questions about their own religious and spiritual practices.

Attendance at Religious or Spiritual Services

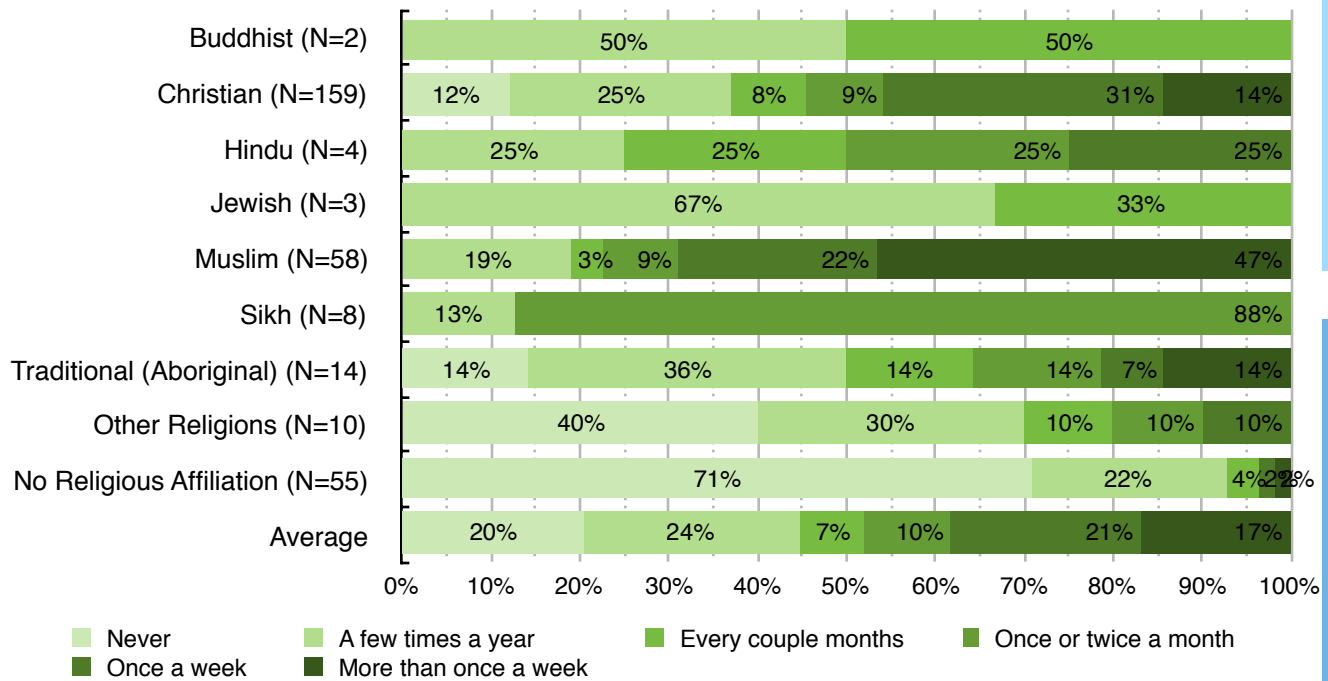
Survey respondents were asked how often they attend religious or spiritual services, not including weddings and funerals. Of the 313 people who answered the question, 24% reported attending religious or spiritual services a few times a year, 21% reported attending once a week, 20% reported never attending, 17% reported attending more than once a week, 10% reported attending once or twice a month, and 7% reported attending every couple months. Overall, 38% of respondents reported attending religious or spiritual services once a week or more.

Nearly three-quarters (71%) of No Religious Affiliation and two-fifths (40%) of Other Religions respondents reported never attending religious or spiritual services, while no Buddhist, Hindu, Jewish, Muslim, or Sikh respondents reported never attending.

In contrast, over two-thirds (69%) of Muslim and almost half (46%) of Christian respondents reported attending religious or spiritual services once a week or more, while no Buddhist, Jewish, or Sikh respondents reported the same frequency. Almost half (47%) of Muslim respondents reported attending more than once a week.

The following graph shows survey respondents reporting frequency of attendance at religious or spiritual services, from lightest for least frequent to darkest for most frequent.

Survey Respondents Reporting Frequency of Attendance at Religious or Spiritual Services (N = 313)



Importance of Religion or Spirituality

Survey respondents were asked how important religion or spirituality is in their life. Of the 312 people who answered the question, over three-fifths (62%) reported religion or spirituality is very important, 23% reported it is somewhat important, 9% reported it is not too important, and 6% reported it is not at all important in their life.

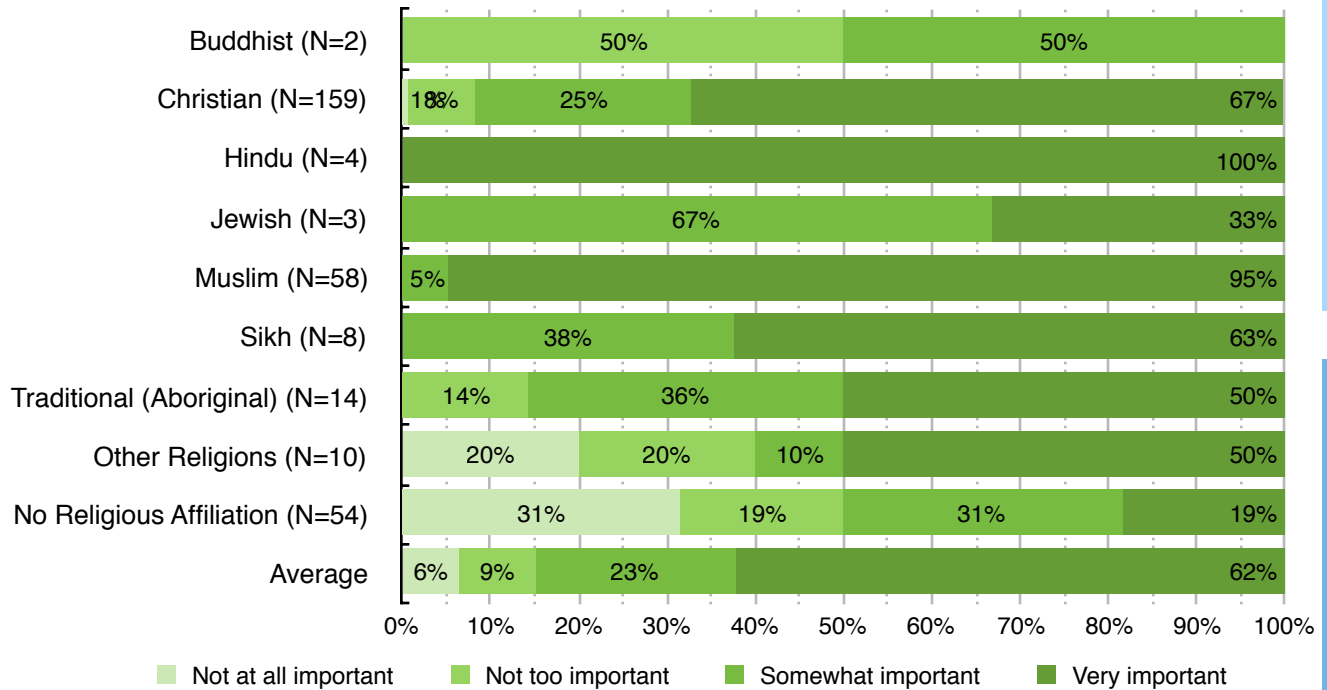
Nearly one-third (31%) of No Religious Affiliation, one-fifth (20%) of Other Religions, and 1% of Christian respondents reported religion or spirituality is not at all important in their life, while no other religions reported the same.

Half (50%) of Buddhist and No Religious Affiliation, two-fifths (40%) of Other Religions, 14% of Traditional (Aboriginal) Spirituality, and 8% of Christian respondents reported religion or spirituality is not at all important or not too important in their life, while no Hindu, Jewish, Muslim, or Sikh respondents reported the same.

Meanwhile, all (100%) of Hindu, 95% of Muslim, 67% of Christian, and 63% of Sikh respondents reported religion or spirituality is very important in their life, while no Buddhist respondents reported the same.

The following graph shows survey respondents reporting importance of religion or spirituality, from lightest for least important to darkest for most important.

Survey Respondents Reporting Importance of Religion or Spirituality (N=312)



Using the Internet, Studying, or Reading About Religion or Spirituality

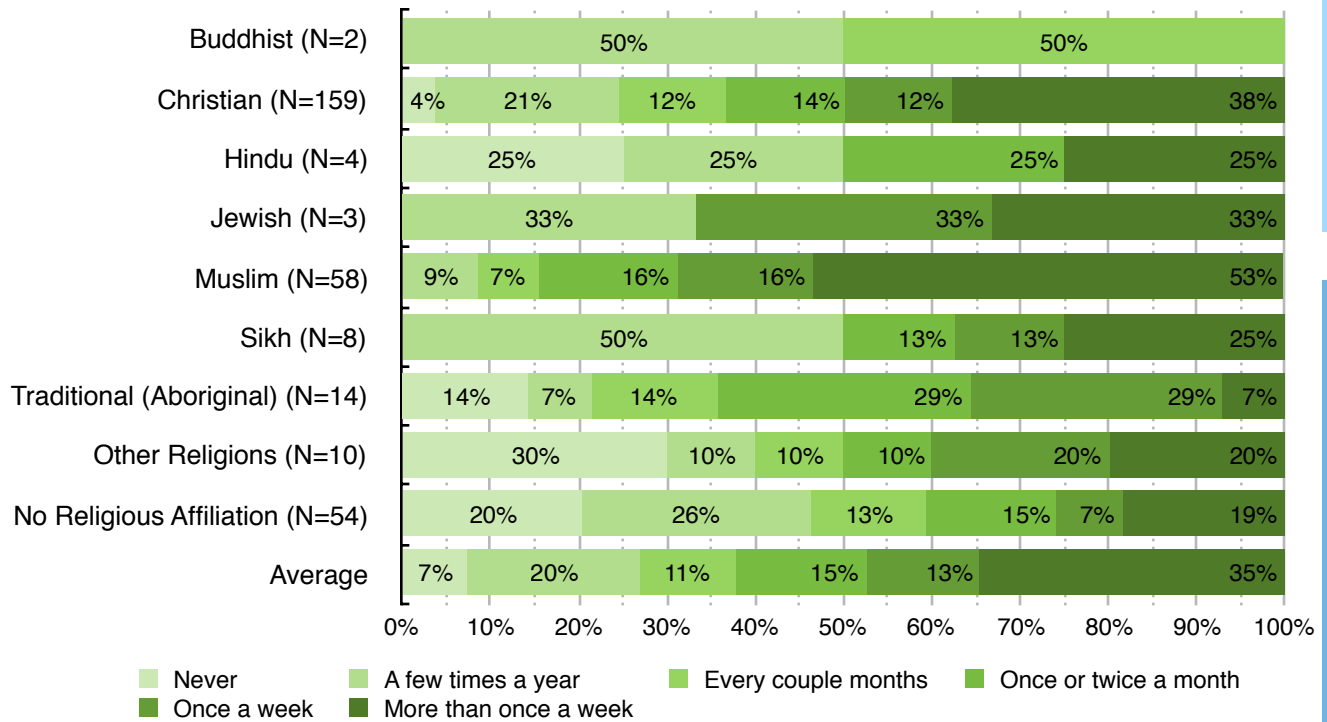
Survey respondents were asked how often they use the Internet, study, or read about religion or spirituality. Of the 312 people who answered the question, over one-third (35%) reported using the Internet, studying, or reading about religion or spirituality more than once a week, 20% reported a few times a year, 15% reported once or twice a month, 13% reported once a week, 11% reported every couple months, and 7% reported never doing so. Overall, almost half (47%) of respondents reported using the Internet, studying, or reading about religion or spirituality once a week or more.

Nearly one-third (30%) of No Religious Affiliation, one-quarter (25%) of Hindu, one-fifth (20%) of Other Religions, 15% of Traditional (Aboriginal) Spirituality, and 4% of Christian respondents reported never using the Internet, studying or reading about religion or spirituality. No Buddhist, Jewish, Muslim, or Sikh respondents reported the same.

In comparison, over half (53%) of Muslim, 38% of Christian, and one-third (33%) of Jewish respondents reported using the Internet, studying or reading about religion or spirituality more than once a week. The majority of Muslim (69%), Jewish (67%), and Christian (50%) reported using the Internet, studying, or reading about religion or spirituality once a week or more, while no Buddhist respondents reported the same.

The following graph shows the survey respondents reporting frequency of using the Internet, studying, or reading about religion or spirituality, from lightest for least frequent to darkest for most frequent.

Survey Respondents Reporting Frequency of Using the Internet, Studying, or Reading About Religion or Spirituality (N=312)



Spending Time With People of Other Faith Groups or Beliefs

Survey respondents were asked how often they spend time with people of other faith groups or beliefs outside of school and/or work. Of the 310 people who answered the question, over one-third (35%) reported spending time with people of other faith groups or beliefs outside of school and/or work more than once a week, 17% reported doing so once a week, 16% reported doing so a few times a year, 14% reported doing so once or twice a month, 11% reported doing so every couple months, and 6% reported never doing so. Overall, over half (52%) of respondents reported spending time with people of other faith groups or beliefs outside of school and/or work once a week or more.

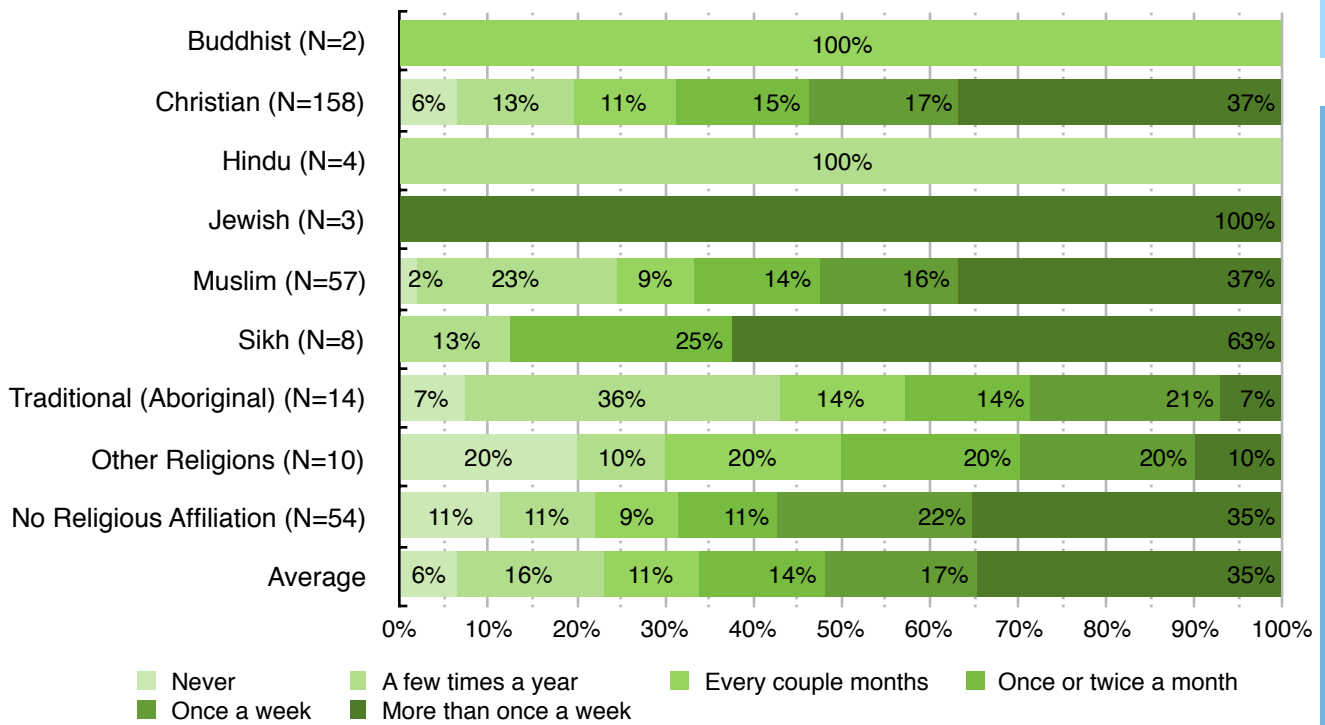
One-fifth (20%) of Other Religions, 11% of No Religious Affiliation, 7% of Traditional (Aboriginal) Spirituality, 6% of Christian, and 2% of Muslim respondents reported never spending time with people of other faith groups or beliefs outside of school and/or work. No Buddhist, Hindu, Jewish, or Sikh respondents reported the same.

In contrast, all (100%) of Jewish, 63% of Sikh, 37% each of Christian and Muslim, and 35% of No Religious Affiliation respondents reported spending time with people of other faith groups or

beliefs outside of school and/or work more than once a week. The majority of Jewish (100%), Sikh (63%), No Religious Affiliation (57%), Christian (54%), and Muslim (53%) respondents reported spending time with people of other faith groups or beliefs outside of school and/or work once a week or more, while no Buddhist or Hindu respondents reported the same.

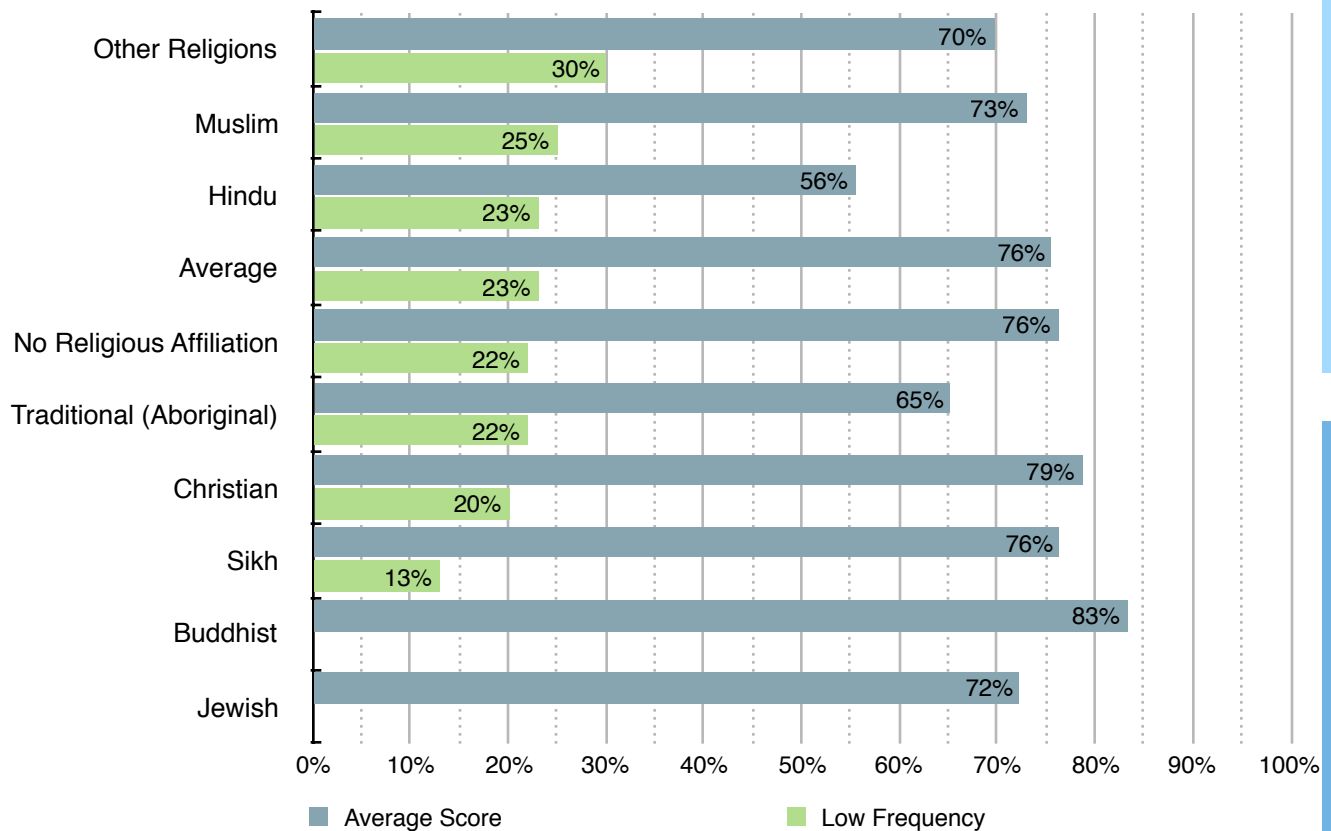
The following graph shows the survey respondents reporting frequency of spending time with people of other faith groups or beliefs, from lightest for least frequent to darkest for most frequent.

Survey Respondence Reporting Frequency of Spending Time With People of Other Faith Groups or Beliefs (N=310)



The following graph shows the survey respondents trivia quiz average score compared to respondents reporting low frequency of spending time with people of other faith groups or beliefs. Low frequency was determined by combining never and a few times a year responses. There does not appear to be a strong correlation between low frequency of spending time with people of other faith groups or beliefs and less knowledge of different religions or spiritual traditions.

Survey Respondents Trivia Quiz Average Score Compared to Low Frequency of Spending Time With People of Other Faith Groups or Beliefs



Perceptions of Religions and Spiritual Traditions

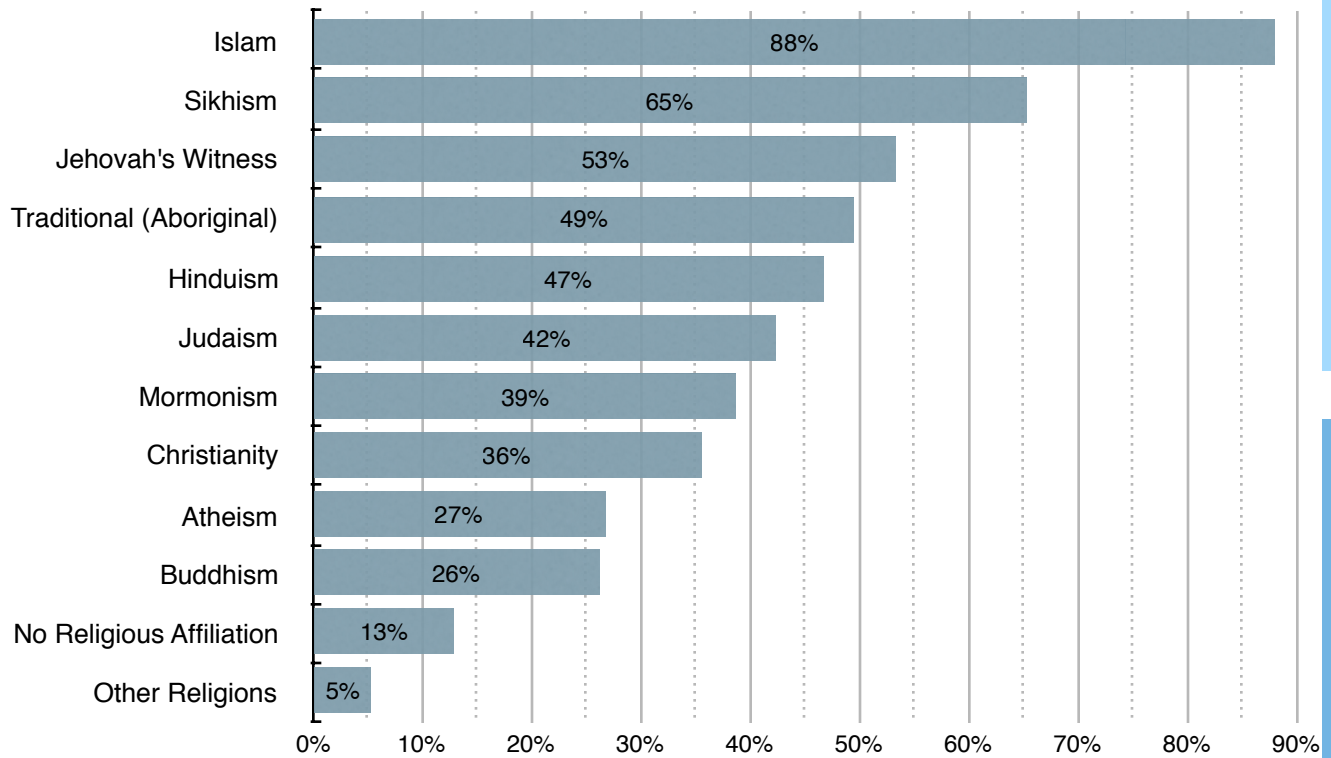
Survey respondents were asked various questions about their own perceptions of different religions or spiritual traditions.

Survey Respondents Reporting Religions That Experience Discrimination in Canada

Survey respondents were asked which religions, if any, they thought experience discrimination in Canada. Of the 307 survey respondents who answered the question, a significant majority (84%) reported that one or more religions experience discrimination in Canada. Overall, 11 (4%) people reported that all religions experience discrimination. Forty-eight (16%) respondents reported that no religions experience discrimination.

Of the 259 survey respondents who reported that one or more religions experiences discrimination in Canada, 88% reported that Islam experiences discrimination, followed by Sikhism (65%) and Jehovah's Witness (53%). Fourteen (5%) respondents reported Other Religions experience discrimination. Other Religions that respondents specified experience discrimination included Ahmadiyya Muslim, Anglican, Catholic, Pagan, Raelism, Satanism, United Church, and Wiccan (1 response each).

Survey Respondents Reporting Religions That Experience Discrimination in Canada (N = 259)



Of the 259 survey respondents who reported that one or more religions experiences discrimination in Canada, Buddhist and Hindu respondents were the only ones to report that their own religion does not experience discrimination in Canada.

Number of Survey Respondents Reporting “Which religions, if any, do you think experience discrimination in Canada?”

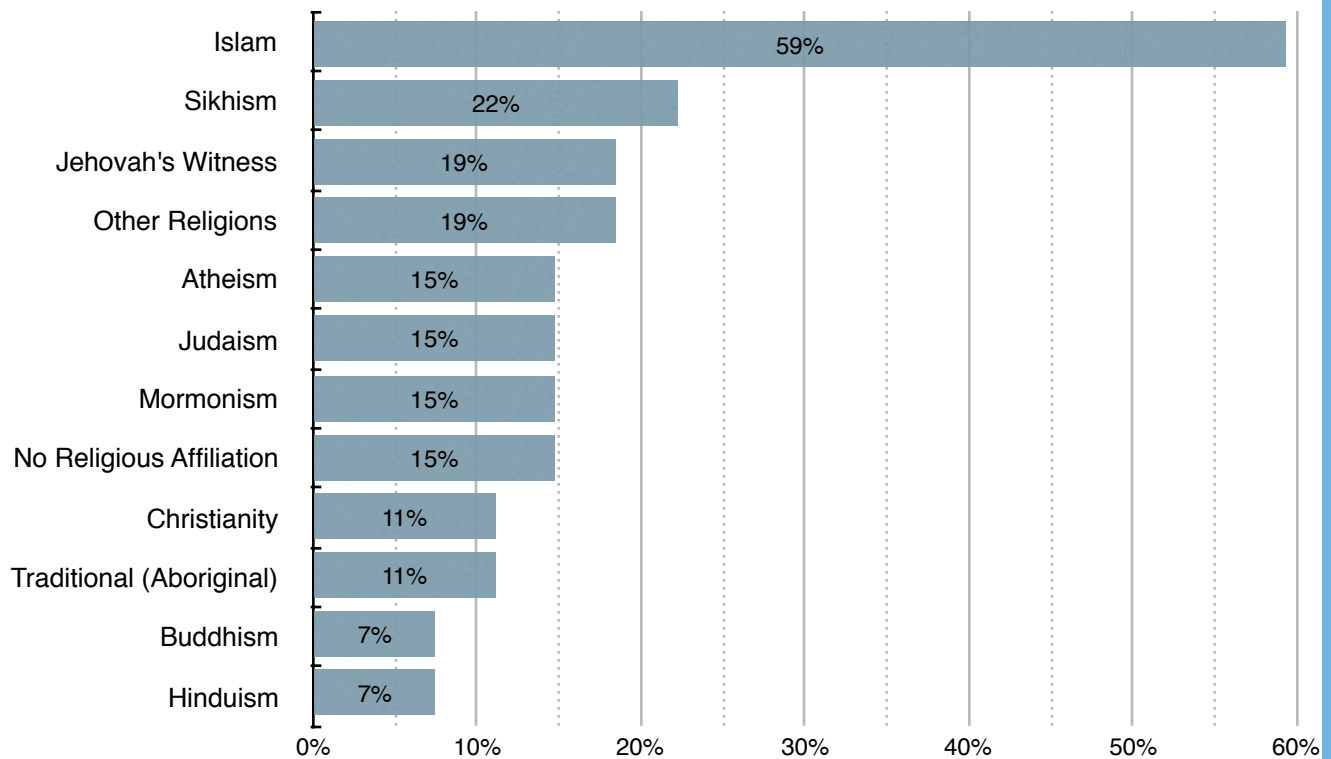
Which religions, if any, do you think experience discrimination in Canada?													
Religion of Respondent	Atheism	Buddhism	Christianity	Hinduism	Jehovah's Witness	Judaism	Mormonism	Islam	Sikhism	Traditional/Aboriginal	Other Religions	No Religious Affiliation	Number of Respondents
Buddhist				100%	100%	100%	100%	100%					1
Christian	24%	27%	48%	43%	55%	44%	39%	84%	62%	47%	6%	9%	137
Hindu								100%					1
Jewish	33%	33%		67%	33%	67%	33%	67%	67%	67%	33%	67%	3
Muslim	5%		2%	26%	17%	14%	14%	90%	55%	29%		2%	42
Sikh	17%	17%		17%	50%	17%	17%	83%	67%	33%		17%	6
Traditional (Aboriginal)	27%	36%	36%	64%	45%	55%	55%	82%	64%	73%	18%	36%	11
Other Religions	25%	50%	50%	88%	75%	75%	75%	100%	100%	75%	13%	13%	8
No Religious Affiliation	50%	42%	34%	66%	78%	56%	52%	98%	80%	68%	4%	24%	50
Total	27%	26%	36%	47%	53%	42%	39%	88%	65%	49%	5%	13%	259

Survey Respondents Reporting If Discrimination Towards Religions Is Justified

Survey respondents were asked to provide their opinion about whether discrimination towards people of certain religions, if any, is justified. Of the 305 survey respondents who answered the question, 278 (91%) reported that discrimination towards people of certain religions is not justified. Almost one-tenth (9%) of survey respondents reported that discrimination towards certain religions is justified.

Of the 27 survey respondents who reported that discrimination towards certain religions is justified, over half (59%) reported that Islam justifiably experiences discrimination, followed by Sikhism (22%), Jehovah’s Witness (19%), and Other Religions (19%). Other Religions that people specified justifiably experience discrimination included Satanism (2 responses) and Wiccan (1 response).

Survey Respondents Reporting Discrimination Towards Religions Is Justified (N = 27)



No Buddhist or Sikh respondents reported that discrimination towards people of certain religions is justified. Of the 27 survey respondents who reported that discrimination towards certain religions is justified, Christian, Jewish, and Muslim respondents were the only ones to report that discrimination towards their own religion is justified.

Number of Survey Respondents Reporting “Do you think that discrimination towards people of certain religions is justified?”

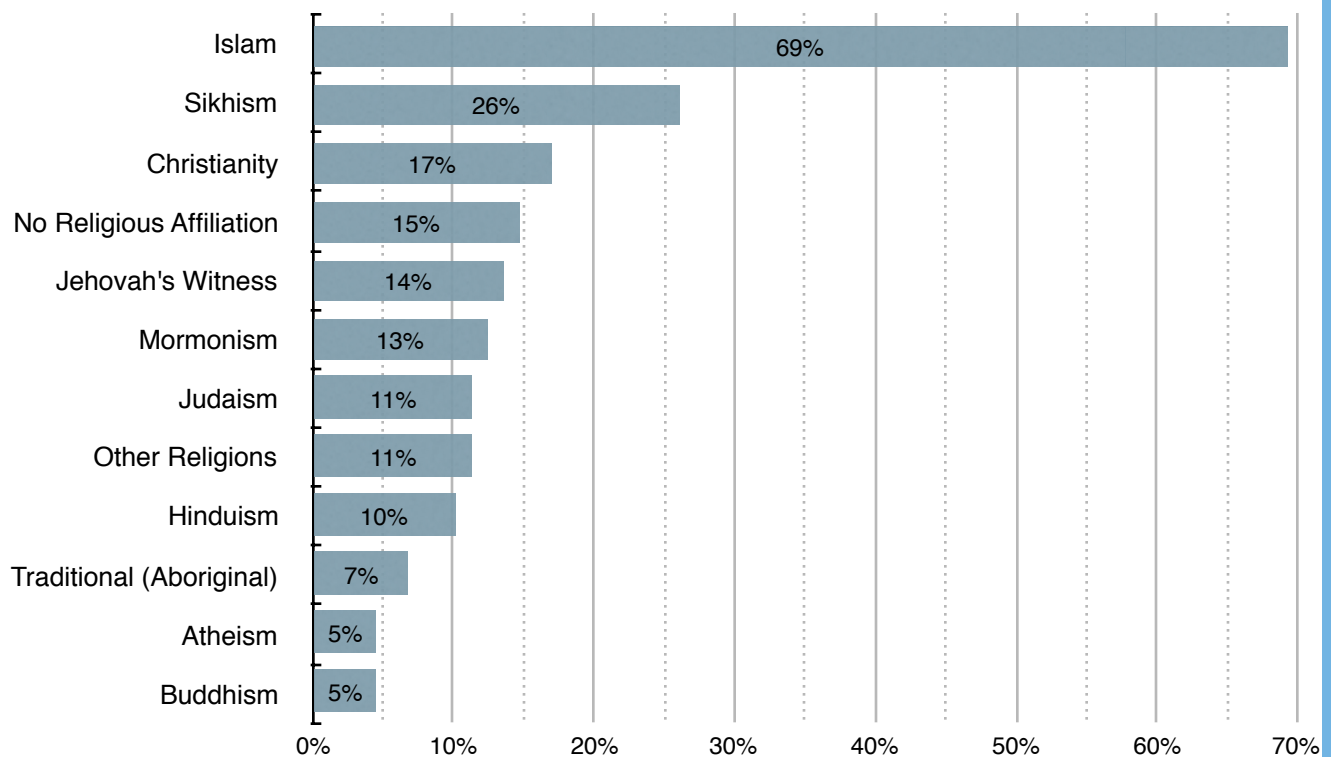
Do you think that discrimination towards people of certain religions is justified?													
Religion of Respondent	Atheism	Buddhism	Christianity	Hinduism	Jehovah's Witness	Judaism	Mormonism	Islam	Sikhism	Traditional/ Aboriginal	Other Religions	No Religious Affiliation	Number of Respondents
Buddhist													0
Christian	25%		6%		19%	13%	13%	56%	19%		6%	13%	16
Hindu								100%					1
Jewish		100%	100%	100%	100%	100%	100%	100%	100%	100%			1
Muslim								33%	33%	33%		67%	3
Sikh													0
Traditional (Aboriginal)								50%			50%		2
Other Religions		50%	50%	50%	50%	50%	50%	50%	50%	50%			2
No Religious Affiliation								100%					2
Total	15%	7%	11%	7%	19%	15%	15%	59%	22%	11%	19%	15%	27

Survey Respondents Reporting Mainstream Beliefs of Religions Encourage Violence or Are Inherently Dangerous

Survey respondents were asked whether they thought mainstream beliefs of certain religions, if any, encourage violence or are inherently dangerous. Of the 300 survey respondents who answered the question, the majority (71%) of people reported that mainstream beliefs of religions do not encourage violence and are not inherently dangerous. Almost three-tenths (29%) of survey respondents thought that mainstream beliefs of certain religions encourage violence or are inherently dangerous. Overall, 2 (1%) people reported that mainstream beliefs of all religions encourage violence or are inherently dangerous.

Of the 88 survey respondents who reported that mainstream beliefs of certain religions encourage violence or are inherently dangerous, over two-thirds (69%) reported that mainstream beliefs of Islam encourage violence or are inherently dangerous, followed by Sikhism (26%), Christianity (17%), and No Religious Affiliation (15%). Mainstream beliefs of Other Religions that people specified encourage violence or are inherently dangerous included Asatru, Fanatical Islamism, Lord's Resistance Army, Muslim Extremists, Pagan, Satanism, Wahhabism, and Westboro Baptist Church (1 response each).

Survey Respondents Reporting Mainstream Beliefs of Religions Encourage Violence or Are Inherently Dangerous (N = 88)



No Buddhist, Hindu, or Sikh respondents reported mainstream beliefs of certain religious encourage violence or are inherently dangerous. Of the 88 survey respondents who reported

that mainstream beliefs of certain religions encourage violence or are inherently dangerous, Christian, Jewish, Muslim, Other Religions, and No Religious Affiliation respondents were the only ones to report that mainstream beliefs of their own religion encourages violence or are inherently dangerous.

Number of Survey Respondents Reporting “Thinking of mainstream beliefs, which religions, if any, do you think encourage violence or are inherently dangerous?”

Thinking of mainstream beliefs, which religions, if any, do you think encourage violence or are inherently dangerous?													
Religion of Respondent	Atheism	Buddhism	Christianity	Hinduism	Jehovah's Witness	Judaism	Mormonism	Islam	Sikhism	Traditional/ Aboriginal	Other Religions	No Religious Affiliation	Number of Respondents
Buddhist													0
Christian	15%	4%	5%	7%	11%	5%	9%	75%	27%	5%	9%	15%	55
Hindu													0
Jewish			50%			50%		100%			50%		2
Muslim						17%		17%	17%			50%	6
Sikh													0
Traditional (Aboriginal)			25%			25%		50%			25%		4
Other Religions	50%	50%	100%	50%	50%	50%	50%	50%	50%	50%	100%	50%	2
No Religious Affiliation		5%	42%	21%	26%	16%	26%	74%	32%	11%	5%	5%	19
Total	5%	5%	17%	10%	14%	11%	13%	69%	26%	7%	11%	15%	88

Feeling Thermometer

Survey respondents were asked to rate their feeling toward a number of groups on a feeling thermometer. A rating of 0 means they feel as cold and negative as possible. A rating of 10 means they feel as warm and positive as possible.

Overall, 261 survey respondents ranked religious groups on a feeling thermometer. Sikh respondents rated the most religious groups Warm, followed by Hindu and Buddhist respondents. In contrast, Traditional (Aboriginal) Spirituality respondents rated the most religious groups Cold, followed by Jewish, Hindu, and Muslim respondents.

Of the religious groups on the feeling thermometer, Buddhism received the most Warm ratings. No other religions received more than one Warm rating. Islam was the only religious group not to receive a Warm rating.

In comparison, Jehovah's Witness and Mormonism received the most Cold ratings, followed by Atheism and Judaism. Buddhism, Christianity, Hinduism, Sikhism, and Traditional (Aboriginal) Spirituality did not receive any Cold ratings.

Feeling Thermometer Toward a Number of Groups¹⁰

Rate each of the following religious groups (0 to 10):														
Religion of Respondent	Average	Atheism	Buddhism	Christianity	Hinduism	Jehovah's Witness	Judaism	Mormonism	Islam	Sikhism	Traditional/ Aboriginal	Other Religions	No Religious Affiliation	Number of Responses
Buddhist	Rank	Fair	Warm	Fair	Fair	Fair	Fair	Fair	Fair	Fair	Fair	Fair	Fair	
	Score	6.5	9.5	9.0	9.0	5.5	7.5	5.5	6.0	6.5	8.5	6.0	9.0	2
Christian	Rank	Fair	Fair	Fair	Fair	Fair	Fair	Fair	Fair	Fair	Fair	Fair	Fair	
	Score	5.6	7.4	8.7	7.2	5.9	7.6	6.3	6.5	6.6	7.5	6.3	6.3	162
Hindu	Rank	Warm	Warm	Fair	Fair	Fair	Cold	Cold	Fair	Fair	Fair			
	Score	10.0	9.5	7.0	7.3	7.5	4.7	5.0	7.7	7.9	6.0	-	-	4
Jewish	Rank	Fair	Fair	Fair	Fair	Cold	Fair	Cold	Cold	Fair	Fair	Fair	Fair	
	Score	8.7	8.8	6.2	6.2	5.0	8.0	4.7	3.7	5.7	7.0	8.5	8.8	4
Muslim	Rank	Cold	Fair	Fair	Fair	Fair	Fair	Fair	Fair	Fair	Fair	Fair	Cold	
	Score	4.5	6.0	7.6	6.0	6.1	6.6	6.1	9.2	6.7	6.6	5.8	5.0	59
Sikh	Rank	Fair	Fair	Warm	Warm	Warm	Warm	Warm	Fair	Warm	Warm	Warm	Warm	
	Score	8.2	9.0	9.5	9.7	9.8	9.8	9.8	9.2	9.7	9.8	9.7	9.7	8
Traditional (Aboriginal)	Rank	Cold	Fair	Fair	Fair	Cold	Cold	Cold	Fair	Fair	Fair	Cold	Fair	
	Score	5.3	7.1	6.2	6.4	4.5	5.4	5.0	5.5	5.7	9.1	5.0	5.5	15
No Religious Affiliation	Rank	Fair	Fair	Fair	Fair	Cold	Fair	Fair	Fair	Fair	Fair	Fair	Fair	
	Score	7.6	8.0	6.2	7.0	5.3	7.1	5.5	5.9	6.5	7.7	5.7	7.8	55
Other Religions	Rank	Fair	Fair	Fair	Fair	Fair	Fair	Fair	Fair	Fair	Fair	Fair	Fair	
	Score	6.9	8.7	8.0	8.7	7.6	9.0	7.2	7.6	8.1	8.3	7.3	8.3	11

¹⁰ Scores were established based on identifying quartiles from the data set for this question. These quartiles were used to determine the ranking of "Cold", "Fair", and "Warm".

In the 2016 survey, respondents were asked to rate their feeling toward a number of groups on a feeling thermometer, based on the following statement: “I would feel happy if my child or another family member married a/an...” A rating of 0 means they feel as cold and negative as possible. A rating of 10 means they feel as warm and positive as possible.

Overall, 97 survey respondents ranked religious groups on a feeling thermometer based on the statement. Buddhist respondents rated the most religious groups Warm, followed by Sikh and Other Religions respondents. In contrast, Muslim respondents rated the most religious groups Cold, followed by Hindu and Jewish respondents.

Of the religious groups on the feeling thermometer, Buddhism and Hinduism received the most Warm ratings, followed by Christianity, Sikhism, Traditional (Aboriginal) Spirituality, Other Religions, and No Religious Affiliation. Atheism and Jehovah’s Witness were the only religious groups not to receive a Warm rating.

In comparison, Jehovah’s Witness received the most Cold ratings, followed by Mormonism, Christianity, Judaism, Sikhism, Traditional (Aboriginal) Spirituality, Other Religions, and No Religious Affiliation. All religious groups received at least one Cold rating.

Feeling Thermometer Toward a Number of Groups Based on Statement¹¹

Rate each of the following religious groups (0 to 10) based on the following statement: I would feel happy if my child or another family member married a/an:														
Religion of Respondent	Average	Atheism	Buddhism	Christianity	Hinduism	Jehovah's Witness	Judaism	Mormonism	Islam	Sikhism	Traditional/ Aboriginal	Other Religions	No Religious Affiliation	Number of Responses
Buddhist	Rank	Fair	Warm	Warm	Warm	Fair	Warm	Warm	Fair	Fair	Warm	Warm	Warm	
	Score	9.0	10.0	10.0	10.0	7.5	10.0	8.0	8.5	8.5	10.0	10.0	10.0	2
Christian	Rank	Fair	Fair	Fair	Fair	Fair	Fair	Fair	Fair	Fair	Fair	Fair	Fair	
	Score	5.4	6.6	8.4	6.4	5.5	6.7	5.7	5.4	5.7	6.6	5.9	6.0	51
Hindu	Rank	Fair	Fair	Fair	Fair	Cold	Cold	Fair	Fair	Fair	Cold	Cold	Cold	
	Score	5.0	5.0	5.5	5.0	2.5	3.5	5.0	9.0	5.0	1.5	1.0	0.6	3
Jewish	Rank	Fair	Fair	Cold	Fair	Cold	Fair	Cold	Cold	Cold	Fair		Fair	
	Score	9.0	9.0	4.0	4.5	3.0	5.0	0.2	2.5	3.5	6.8	-	9.0	1
Muslim	Rank	Cold	Cold	Cold	Cold	Cold	Cold	Cold	Warm	Cold	Cold	Cold	Cold	
	Score	1.6	1.9	3.0	1.6	1.4	2.6	1.5	9.6	2.8	1.7	1.9	1.3	21
Sikh	Rank	Fair	Warm	Warm	Warm	Fair	Fair	Fair	Fair	Warm	Fair	Warm	Fair	
	Score	8.8	9.8	9.8	9.9	8.0	9.3	8.8	6.8	9.8	6.8	9.8	7.3	8
Traditional (Aboriginal)	Rank	Fair	Fair	Fair	Fair	Cold	Fair	Cold	Fair	Fair	Fair	Fair	Fair	
	Score	4.8	7.1	5.3	6.2	3.4	5.3	3.4	5.4	5.6	8.7	5.0	5.4	11
No Religious Affiliation	Rank	Fair	Fair	Fair	Fair	Fair	Fair	Fair	Fair	Fair	Fair	Fair	Fair	
	Score	7.9	7.5	6.9	6.6	5.0	7.1	5.2	5.6	6.4	7.4	5.4	8.1	32
Other Religions	Rank	Fair	Warm	Fair	Warm		Fair		Fair	Warm	Warm		Warm	
	Score	5.0	10.0	7.5	10.0	-	5.0	-	5.0	10.0	10.0	-	10.0	3

¹¹ Scores were established based on identifying quartiles from the data set for this question. These quartiles were used to determine the ranking of "Cold", "Fair", and "Warm".

Perceptions of Religious Inclusion

Survey respondents were asked various questions about their own perceptions of religious inclusion.

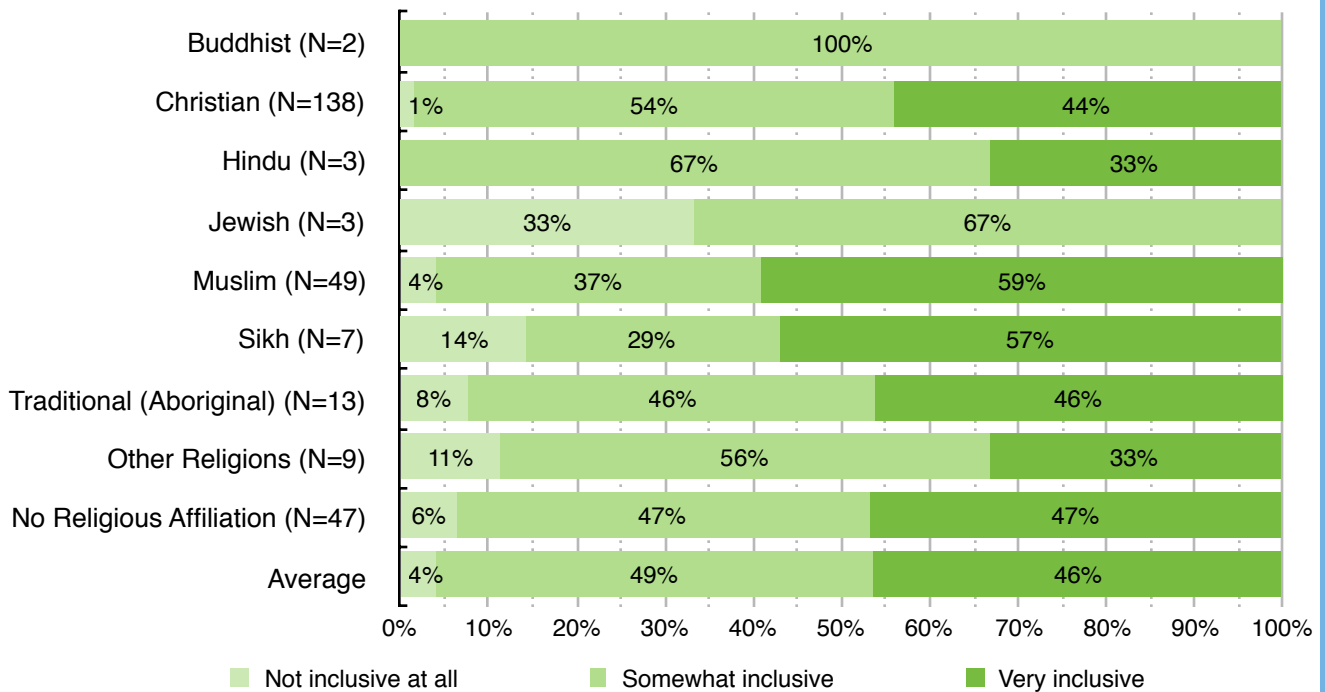
Religious Inclusivity of Wood Buffalo

Survey respondents were asked if they think that Wood Buffalo is inclusive and welcoming to all religions. Of the 271 survey respondents, almost half (49%) reported that they think that Wood Buffalo is somewhat inclusive. Another 46% reported that Wood Buffalo is very inclusive. Eleven (4%) thought that Wood Buffalo is not inclusive at all.

A majority of Muslim (59%) and Sikh (57%) respondents reported that Wood Buffalo is very inclusive, while no Buddhist or Jewish respondents reported the same. One-third (33%) of Jewish, 14% of Sikh, and 11% of Other Religions respondents reported Wood Buffalo is not inclusive at all.

The following graph shows the survey respondents reporting religious inclusivity of Wood Buffalo, from lightest for least inclusive to darkest for most inclusive.

Survey Respondents Reporting Wood Buffalo Is Inclusive and Welcoming To All Religions (N=271)

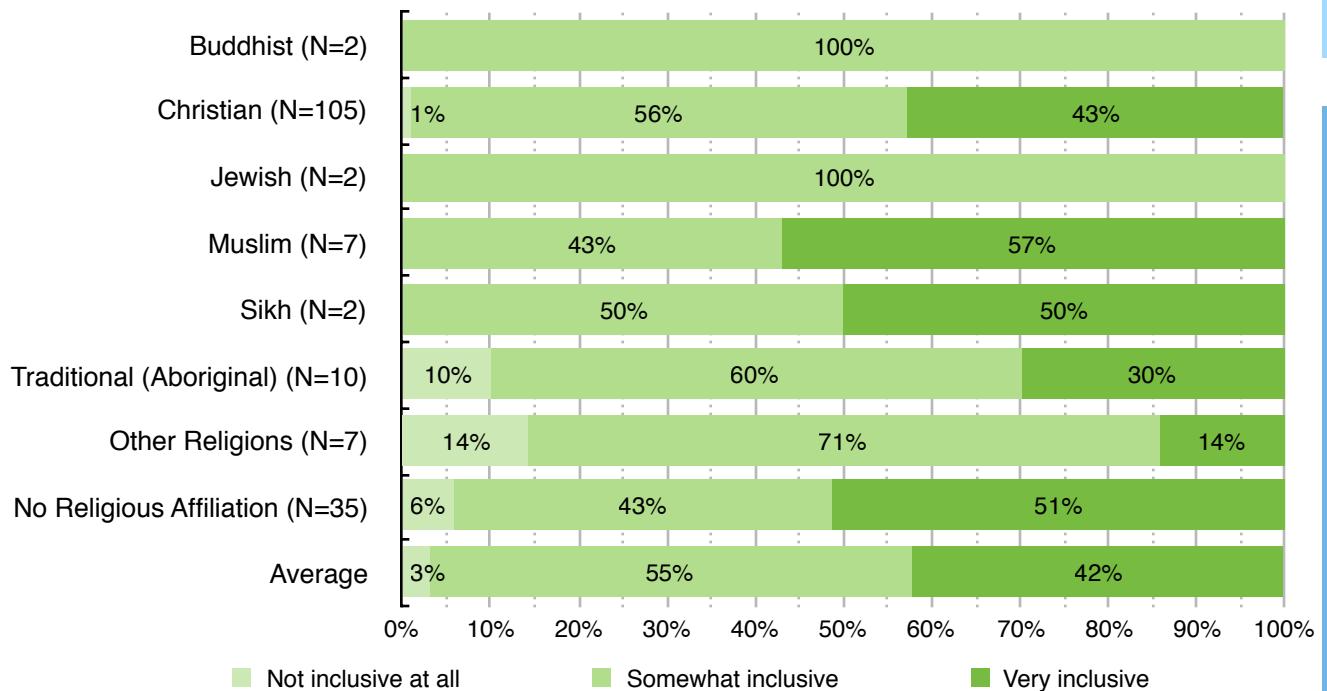


Of the 170 survey respondents who reported being born in Canada, over half (55%) reported that they think that Wood Buffalo is somewhat inclusive. Another 42% reported that Wood Buffalo is very inclusive. Five (3%) thought that Wood Buffalo is not inclusive at all.

A majority of Muslim (57%) and Sikh (50%) respondents born in Canada reported that Wood Buffalo is very inclusive, while no Buddhist or Jewish respondents reported the same. In contrast, 14% percent of Other Religions, 10% of Traditional (Aboriginal) Spirituality, 6% of No Religious Affiliation, and 1% of Christian respondents born in Canada reported Wood Buffalo is not inclusive at all. No Hindu respondents reported being born in Canada.

The following graph shows the survey respondents born in Canada reporting religious inclusivity of Wood Buffalo, from lightest for least inclusive to darkest for most inclusive.

Survey Respondents Born in Canada Reporting Wood Buffalo Is Inclusive and Welcoming To All Religions (N=170)

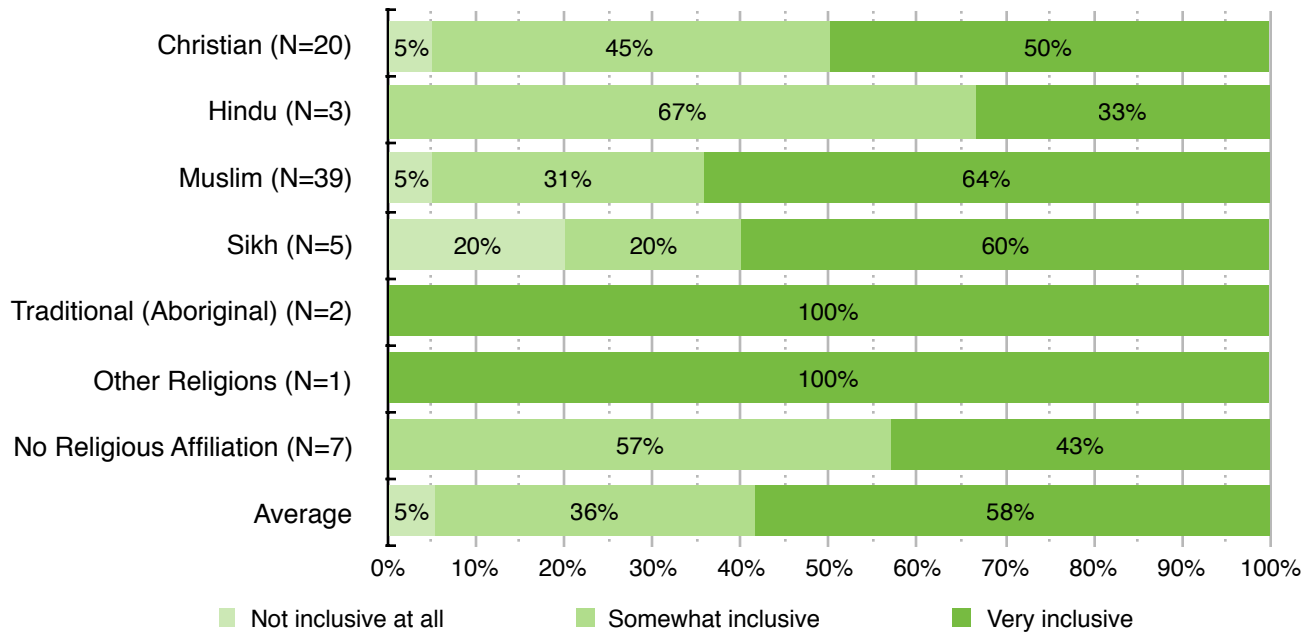


Of the 77 survey respondents who reported being born outside of Canada, the majority (58%) reported that they think that Wood Buffalo is very inclusive. Another 36% reported that Wood Buffalo is somewhat inclusive. Four (5%) thought that Wood Buffalo is not inclusive at all.

A majority of Other Religions (100%), Traditional (Aboriginal) Spirituality (100%), Muslim (64%), Sikh (60%), and Christian (50%) respondents born outside of Canada reported that Wood Buffalo is very inclusive. In contrast, 20% of Sikh and 5% each of Christian and Muslim respondents born outside of Canada reported Wood Buffalo is not inclusive at all. No Hindu, Traditional (Aboriginal) Spirituality, Other Religions, or No Religious Affiliation respondents reported the same. No Buddhist or Jewish respondents reported being born outside of Canada.

The following graph shows the survey respondents born outside of Canada reporting religious inclusivity of Wood Buffalo, from lightest for least inclusive to darkest for most inclusive.

Survey Respondents Born Outside of Canada Reporting Wood Buffalo Is Inclusive and Welcoming To All Religions (N=77)

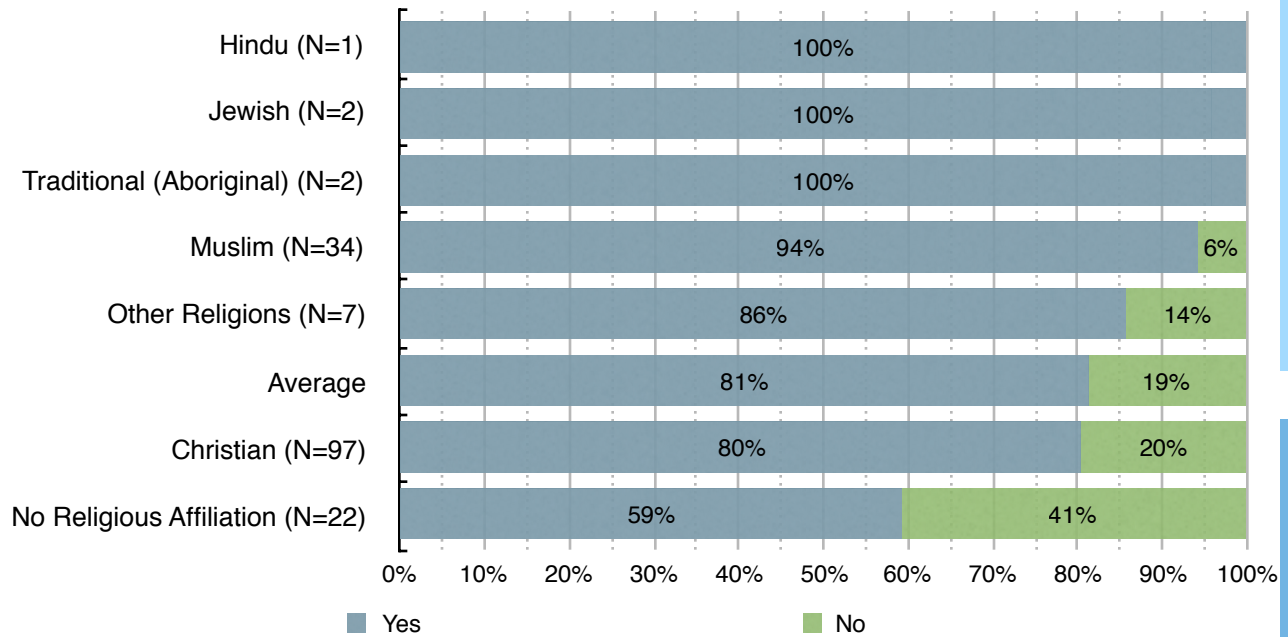


Religious Practices in Schools

The 2017 survey asked survey respondents if they think people should be free to practice their religion in elementary schools, high schools, colleges, and universities. Of the 165 survey respondents, 81% reported that people should be free to practice their religion in schools. Almost one-fifth (19%) reported that people should not be free to practice their religion in schools.

All (100%) of Hindu, Jewish, and Traditional (Aboriginal) Spirituality respondents reported people should be free to practice their religion in schools. Only-59% of No Religious Affiliation respondents reported that people should be free to practice their religion in schools. There were no Buddhist or Sikh respondents in 2017.

Survey Respondents Reporting If People Should Be Free To Practice Their Religion in Schools (N=165)



Overall, 53 (32%) survey respondents who answered the question provided comments about why they did or did not think that people should be free to practice their religion in schools.

Of the survey respondents who provided comments regarding why people should be free to practice their religion in schools, the most reported reason was that there should be respect for religious practices in schools as long as it does not force religion on anyone. Some people provided more than one reason.

Survey Respondents Reporting Why People Should Be Free To Practice Their Religion in Schools (N = 36)¹²

Reason of Respondent	Number of Responses	Percentage of Responses
Respect for religious practices in schools as long as does not force religion on anyone	16	44%
Depends on what type of practice is being accommodated	8	22%
Accommodate all religions in schools	5	14%
Only if practices take place in a specific religious or private school	4	11%

¹²The survey respondents who commented “Depends on what type of practice is being accommodated” reported that accommodation should include accommodation of voluntary practices such as days off, multi-faith rooms, prayer, and school groups.

The survey respondents who commented “Depends on which religion is being accommodated” all reported only Christianity should be accommodated.

Reason of Respondent	Number of Responses	Percentage of Responses
Depends on which religion is being accommodated	3	8%
Disagree with public funding for religious school systems	3	8%
Practice of religion in schools is a human right	3	8%
Educate about all religions in schools	2	6%
Disagree with separate religious school systems	1	3%

Of the survey respondents who provided comments regarding why people should not be free to practice their religion in schools, the most reported reason was that religion should be kept out of schools completely. Some people provided more than one reason.

Survey Respondents Reporting Why People Should Not Be Free To Practice Their Religion in Schools (N = 17)¹³

Reason of Respondent	Number of Responses	Percentage of Responses
Keep religion out of schools completely	6	35%
Educate about all religions in schools	3	18%
Only if practices take place in a specific religious or private school	3	18%
Depends on what type of practice is being accommodated	2	12%
Depends on which religion is being accommodated	2	12%
Disagree with public funding for religious school systems	1	6%
Disagree with separate religious school systems	1	6%
Respect for religious practices in schools as long as does not force religion on anyone	1	6%

Gestures of Kindness

The 2017 survey asked survey respondents if they have experienced or witnessed a gesture of kindness from religious groups in Wood Buffalo. Of the 165 survey respondents, 88% of people reported they have experienced or witnessed a gesture of kindness from religious groups in Wood Buffalo, while 12% reported they have not.

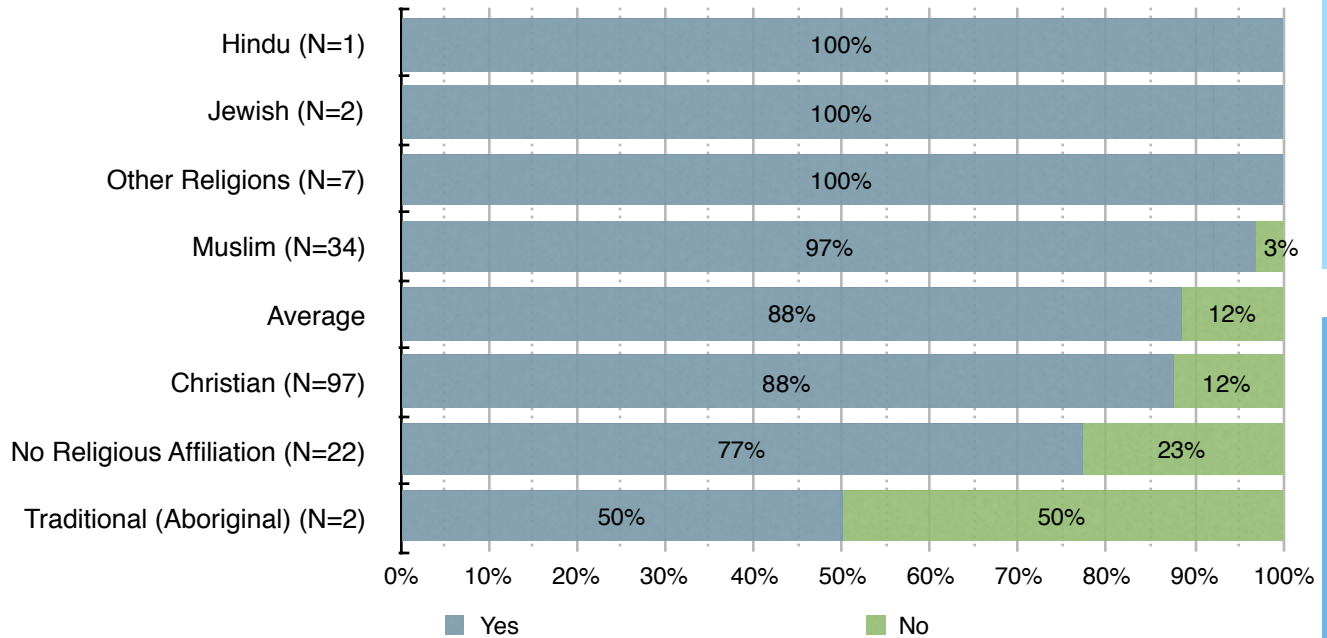
All (100%) of Hindu, Jewish, and Other Religions respondents reported they have experienced or witnessed a gesture of kindness from religious groups in Wood Buffalo. In contrast, half (50%) of Traditional (Aboriginal) Spirituality and almost one-quarter (23%) of No Religious Affiliation

¹³The survey respondents who commented “Depends on what type of practice is being accommodated” reported that accommodation should include accommodation of voluntary practices such as days off, multi-faith rooms, prayer, and school groups.

The survey respondents who commented “Depends on which religion is being accommodated” all reported only Christianity should be accommodated.

respondents reported they have not experienced or witnessed a gesture of kindness. There were no Buddhist or Sikh respondents in 2017.

Survey Respondents Reporting Gestures of Kindness From Religious Groups in Wood Buffalo (N=165)



Some survey respondents provided examples of gestures of kindness from religious groups in Wood Buffalo. Some selected comments are as follows:

- ▶ “Having religious groups come up from the United States and around Canada to assist us in 2016, regardless of what people practice, was amazing.” - Christian
- ▶ “[Religious groups] provided recovery meeting place at nominal charges yet they operate with limited budgets.” - Christian
- ▶ “Recently joined a group of ladies who are wearing the hijab for 30 days. The Muslim women are so supportive, kind and generous, and the other women participating are so empowering.” - Christian
- ▶ “[Religious groups] sponsoring refugee family from Syria, offering food and beverages after the march, and helping people with rent who have no work.” - Christian
- ▶ “The walk to the mosque to mourn the victims of the Montreal shooting.” - Christian
- ▶ “Most of the [religious groups] here in town were very generous after the evacuation to help others regardless of religion. [Religious group] has done great work for the community with their financial community services that anyone can access.” - Jewish

- ▶ “[Religious group] has donated over 1000 lb. of food and hundreds of dollars to the Wood Buffalo Food Bank for past 2 years.” - Muslim
- ▶ “Interfaith symposium was once organized by my community and I am humbled by the response and attendance by other faith communities.” - Muslim
- ▶ “[Religious group] helping community members in need.” - Muslim
- ▶ “Hijab30 and the walk towards the mosque. The town is so diverse I love seeing many different cultures here and religions.” - Muslim
- ▶ “People are good and try to be good to others. We just have different methods of doing that, explaining why we should, etc.” - No Religious Affiliation
- ▶ “Rather than specific groups, it was more from individuals from different religions.” - No Religious Affiliation

Experiences With Religious Discrimination

Survey respondents were asked various questions about their own experiences with religious discrimination.

Experiences With Discrimination

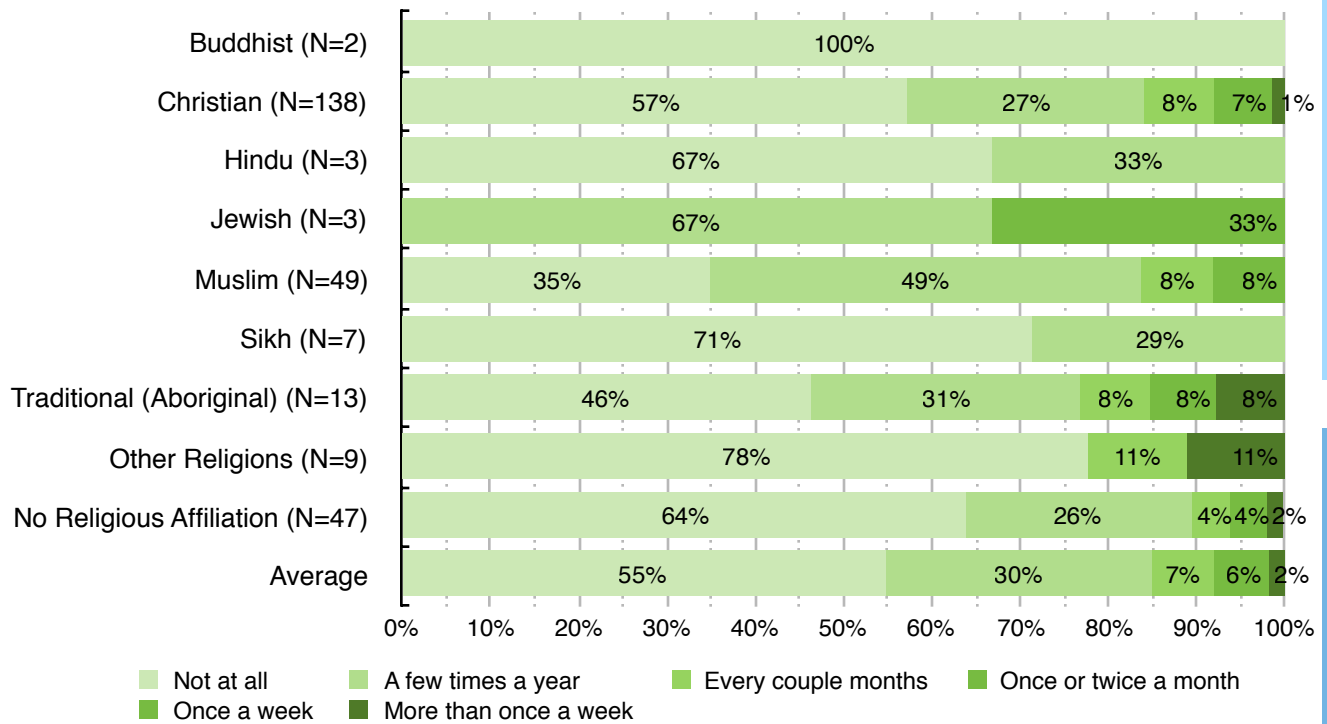
Survey respondents were asked how often they experience discrimination because of their beliefs. Of the 271 people who answered the question, over half (55%) reported not at all with regards to experiencing discrimination because of their beliefs. Almost one-third (30%) reported experiencing discrimination a few times a year, 7% reported every couple months, 6% reported once or twice a month, and 2% reported more than once a week. No respondents reported experiencing discrimination once a week.

All (100%) of Buddhist, 78% of Other Religions, 71% of Sikh, 67% of Hindu, 64% of No Religious Affiliation, and 57% of Christian respondents reported not at all with regards to experiencing discrimination because of their beliefs. No Jewish respondents reported the same.

In contrast, 11% of Other Religions, 8% of Traditional (Aboriginal) Spirituality, 2% of No Religious Affiliation, and 1% of Christian respondents reported experiencing discrimination because of their beliefs more than once a week. No Buddhist, Hindu, Jewish, Muslim, or Sikh respondents reported the same.

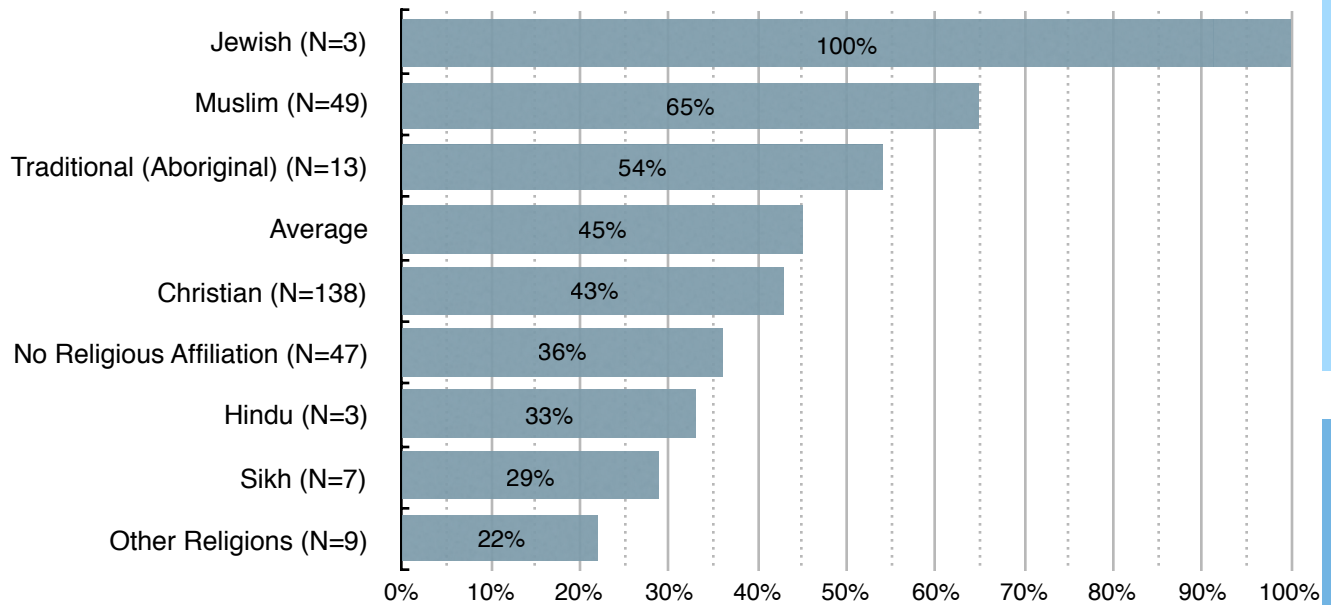
The following graph shows the survey respondents reporting frequency of experiences with discrimination, from lightest for least frequent to darkest for most frequent.

Survey Respondents Reporting Frequency of Experiences With Discrimination Because of Their Beliefs (N = 271)



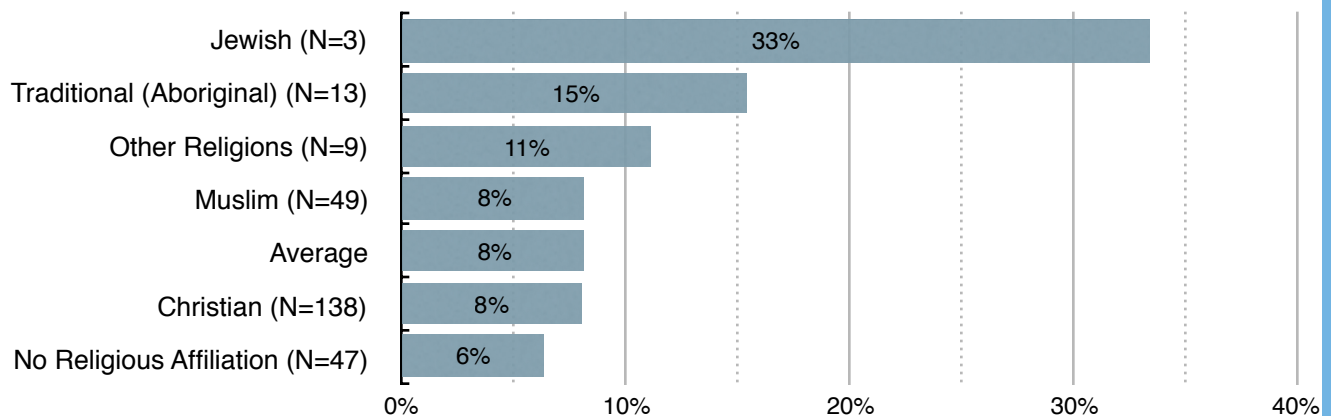
Overall, 123 (45%) respondents reported experiencing discrimination because of their beliefs. All (100%) of Jewish, 65% of Muslim, and 54% of Traditional (Aboriginal) Spirituality respondents reported experiencing discrimination because of their beliefs. No Buddhist respondents reported the same.

Survey Respondents Reporting Experiencing Discrimination Because of Their Beliefs (N = 123)



Overall, 22 (8%) of survey respondents reported experiencing discrimination because of their beliefs once a month or more. One-third (33%) of Jewish, 15% of Traditional (Aboriginal) Spirituality, 11% of Other Religions, 8% each of Christian and Muslim, and 6% of No Religious Affiliation respondents reported experiencing discrimination because of their beliefs once a month or more. No Buddhist, Hindu, or Sikh respondents reported the same.

Survey Respondents Reporting Experiencing Discrimination Because of Their Beliefs Once a Month or More (N = 22)



Experiences With Discrimination in the Last Two Years

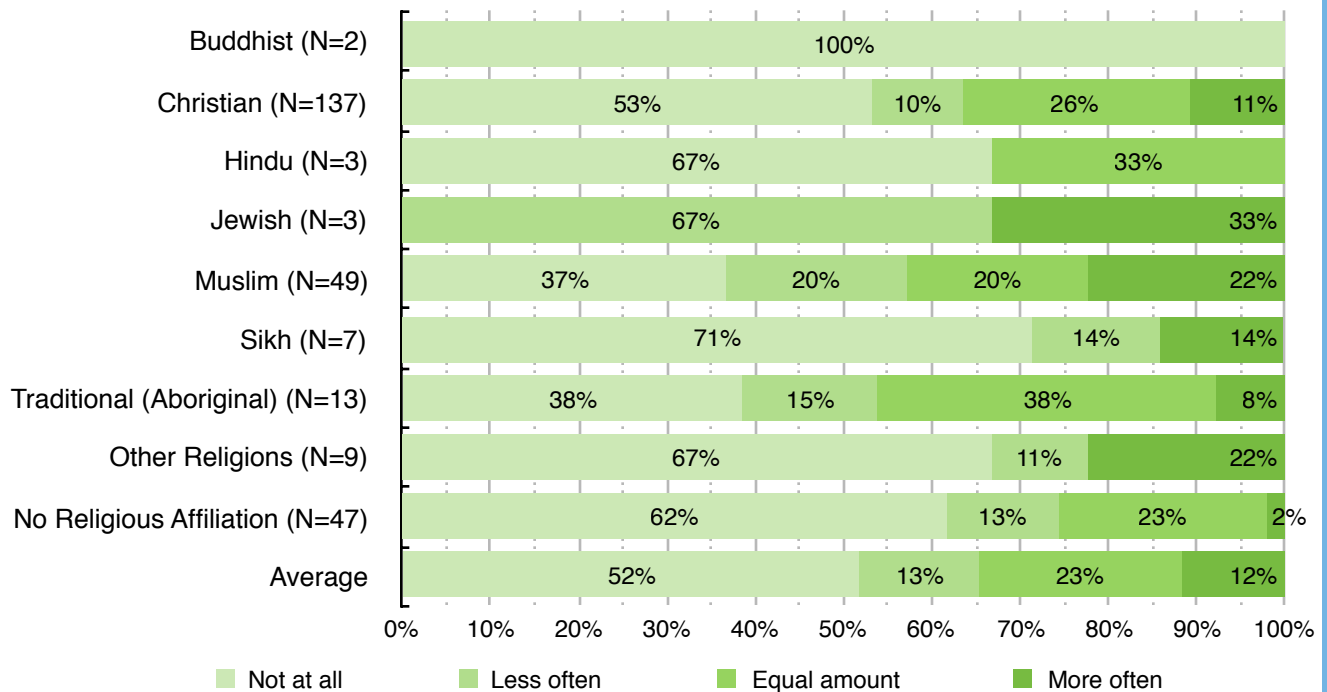
Survey respondents were asked if they have experienced discrimination more often, less often, equal amount, or not at all in the last two years. Of the 270 people who answered the question, over half (52%) reported not at all with regards to experiencing discrimination in the last two years. Almost one-quarter (23%) reported experiencing discrimination an equal amount, 13% reported less often, and 12% reported more often.

All (100%) of Buddhist, 71% of Sikh, 67% each of Hindu and Other Religions, 62% of No Religious Affiliation, and 53% of Christian respondents reported not at all with regards to experiencing discrimination in the last two years. No Jewish respondents reported the same.

In contrast, one-third (33%) of Jewish, 22% each of Muslim and Other Religions, 14% of Sikh, 11% of Christian, 8% of Traditional (Aboriginal) Spirituality, and 2% of No Religious Affiliation respondents reported experiencing discrimination more often in the last two years. No Buddhist or Hindu respondents reported the same.

The following graph shows the survey respondents reporting frequency of experiences with discrimination in the last two years, from lightest for least frequent to darkest for most frequent.

Survey Respondents Reporting Frequency of Experiences With Discrimination in the Last Two Years (N = 270)



Experiences With Hate Crime

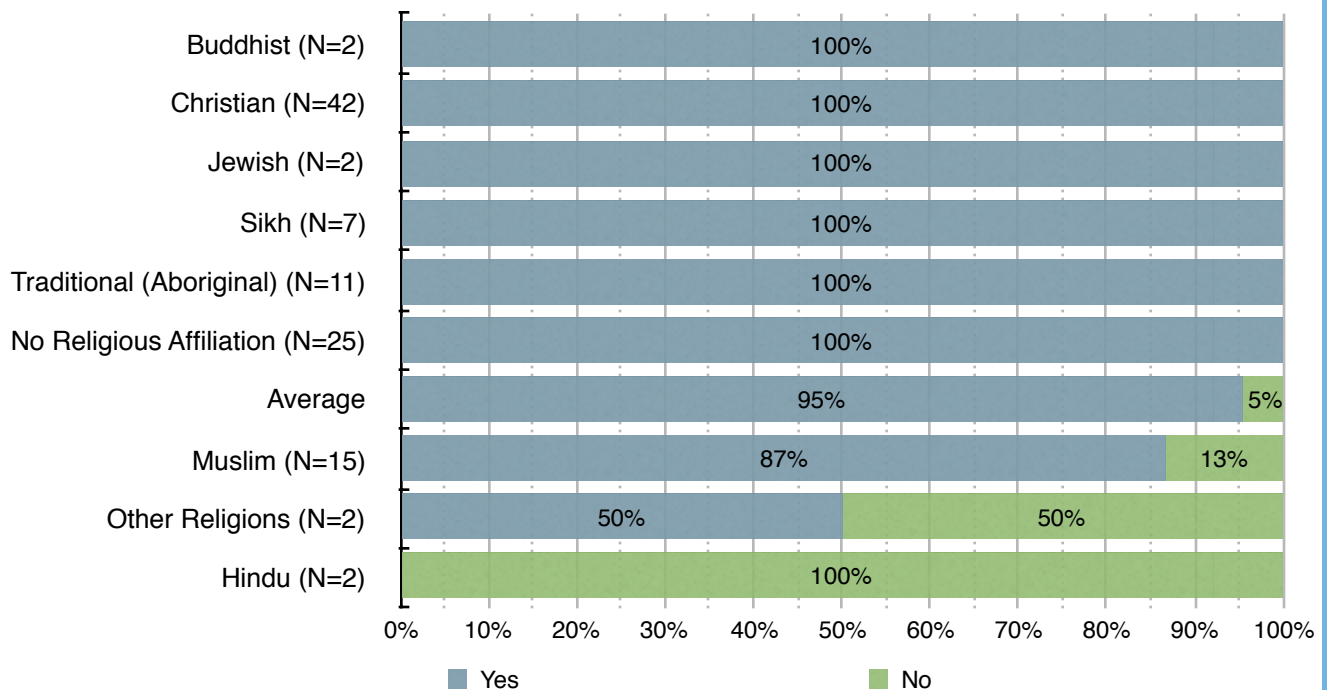
Survey respondents were asked various questions about their personal knowledge of and experiences with hate crime.

Knowledge of Hate Crime

The 2016 survey asked survey respondents if they know what a hate crime is. Of the 107 survey respondents who answered the question, the vast majority (95%) of people reported they know what a hate crime is. Five (5%) people reported they do not know what a hate crime is.

All (100%) of Buddhist, Christian, Jewish, Sikh, Traditional (Aboriginal) Spirituality, and No Religious Affiliation respondents reported they know what a hate crime is. Conversely, all (100%) of Hindu, half (50%) of Other Religions, and 13% of Muslim respondents reported they did not know what a hate crime is.

Survey Respondents Reporting Knowledge of What a Hate Crime Is (N = 107)



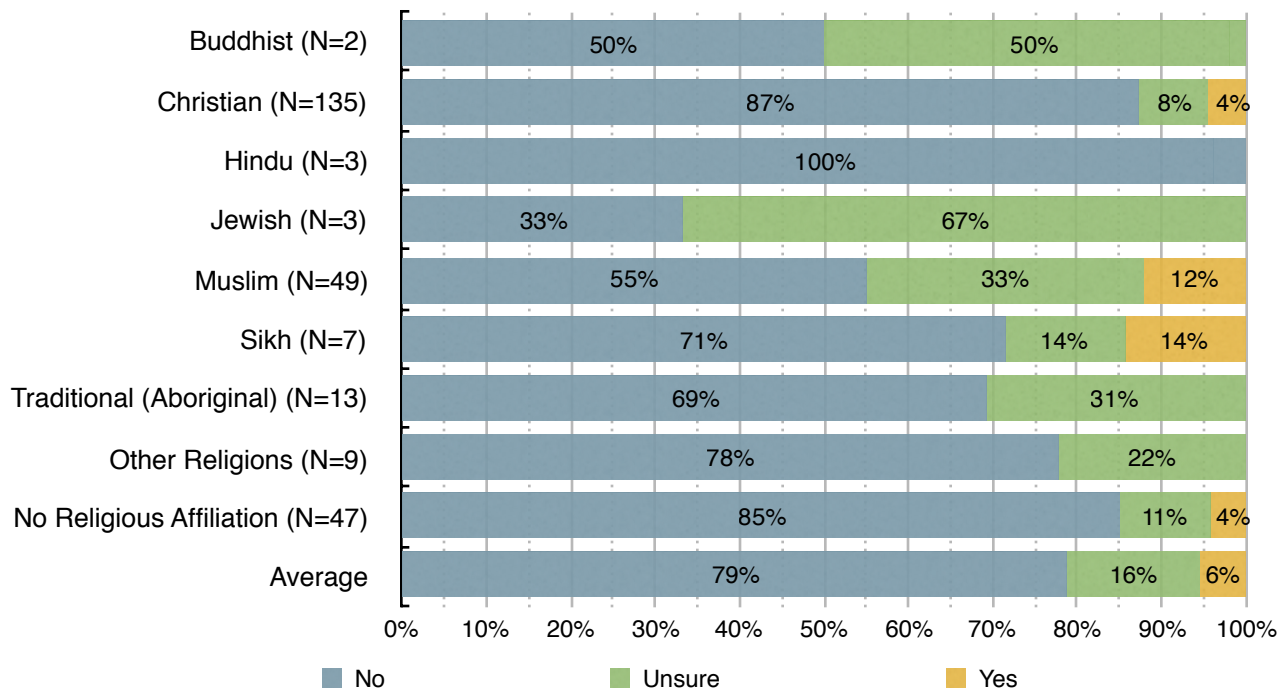
Experiences With Hate Crime

Survey respondents were asked if they have ever been deliberately targeted in a hate crime because of their beliefs. Of the 268 people who answered the question, almost four-fifths (79%) reported they have never been deliberately targeted in a hate crime because of their beliefs and 42 (16%) reported they are unsure. Overall, 15 (6%) of survey respondents reported they have been deliberately targeted in a hate crime because of their beliefs.

Fourteen per cent of Sikh, 12% of Muslim, and 4% each of Christian and No Religious Affiliation respondents reported they have been deliberately targeted in a hate crime because of their beliefs. No other religions reported the same.

Meanwhile, two-thirds (67%) of Jewish, half (50%) of Buddhist, one-third (33%) of Muslim, 31% of Traditional (Aboriginal) Spirituality, 22% of Other Religions, 14% of Sikh, 11% of No Religious Affiliation, and 8% of Christian respondents reported being unsure if they have ever been deliberately targeted in a hate crime because of their beliefs.

Survey Respondents Reporting Experience With Hate Crime Because of Their Beliefs (N = 268)



Reports of Hate Crime Incidents to Police

Survey respondents who reported that they either have or are unsure if they have ever been deliberately targeted in a hate crime because of their beliefs were asked if they reported the incident to police. Of the 55 people who answered the question, 2 (4%) said they reported the incident to police. The overwhelming majority (96%) did not report the incident to police.

One Muslim respondent and one Christian respondent said they reported the hate crime incident to police. All of the Buddhist, Jewish, Sikh, Traditional (Aboriginal) Spirituality, Other Religions, and No Religious Affiliation respondents reported they did not report the hate crime incident to police. No Hindu respondents answered the question because none reported they either have or are unsure if they have ever been deliberately targeted in a hate crime.

Almost half of the survey respondents (49%) who answered the question provided comments about why they did or did not report the hate crime incident to police.

Of the 2 survey respondents who reported the hate crime to police, one provided a comment. The Muslim individual said that they reported the incident to prevent the hate mentality from escalating.

Of the survey respondents who did not report the hate crime to police, the most reported reason was that they did not know if the incident was a hate crime. Other reasons included concern the hate would escalate if reported, fear of loss of job, lack of proof, belief police would not take report seriously, and would rather educate the person.

Survey Respondents Reporting Why They Did Not Report Hate Crime to Police (N = 25)

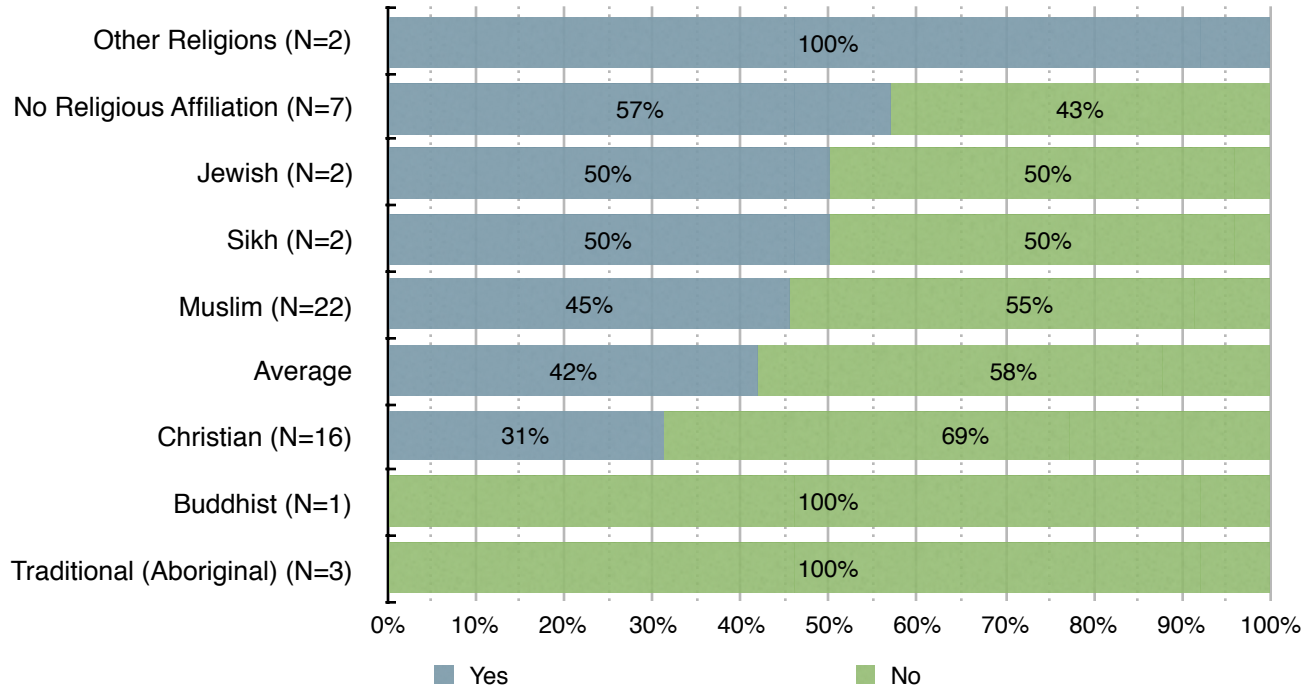
Reason of Respondent	Number of Responses	Percentage of Responses
Did not know if the incident was a hate crime	12	48%
Concerned hate would escalate if reported	2	8%
Fear of loss of job	2	8%
Had no proof	2	8%
Belief police would not take report seriously	2	8%
Would rather educate the person	2	8%
Felt scared	1	4%
Took complaint to Human Rights Commission	1	4%
Walked away	1	4%

Experiences With Hate Crime in Wood Buffalo

Survey respondents who reported they either have or are unsure if they have ever been deliberately targeted in a hate crime because of their beliefs were asked if the hate crime happened in Wood Buffalo. Of the 55 people who answered the question, over two-fifths (42%) reported the hate crime happened in Wood Buffalo. The majority (58%) reported the hate crime did not happen in Wood Buffalo.

All (100%) of the Other Religions, 57% of the No Religious Affiliation, and 50% each of the Jewish and Sikh respondents reported the hate crime happened in Wood Buffalo. No Buddhist or Traditional (Aboriginal) Spirituality respondents reported the hate crime happened in Wood Buffalo. No Hindu respondents answered the question because none reported they either have or are unsure if they have ever been deliberately targeted in a hate crime.

Survey Respondents Reporting Experience With Hate Crime in Wood Buffalo (N = 55)



Experiences Since the May 2016 Wildfire

Survey respondents were asked various questions about their experiences related to religion and spirituality since the May 2016 wildfire.

Experiences With Discrimination Since May 2016

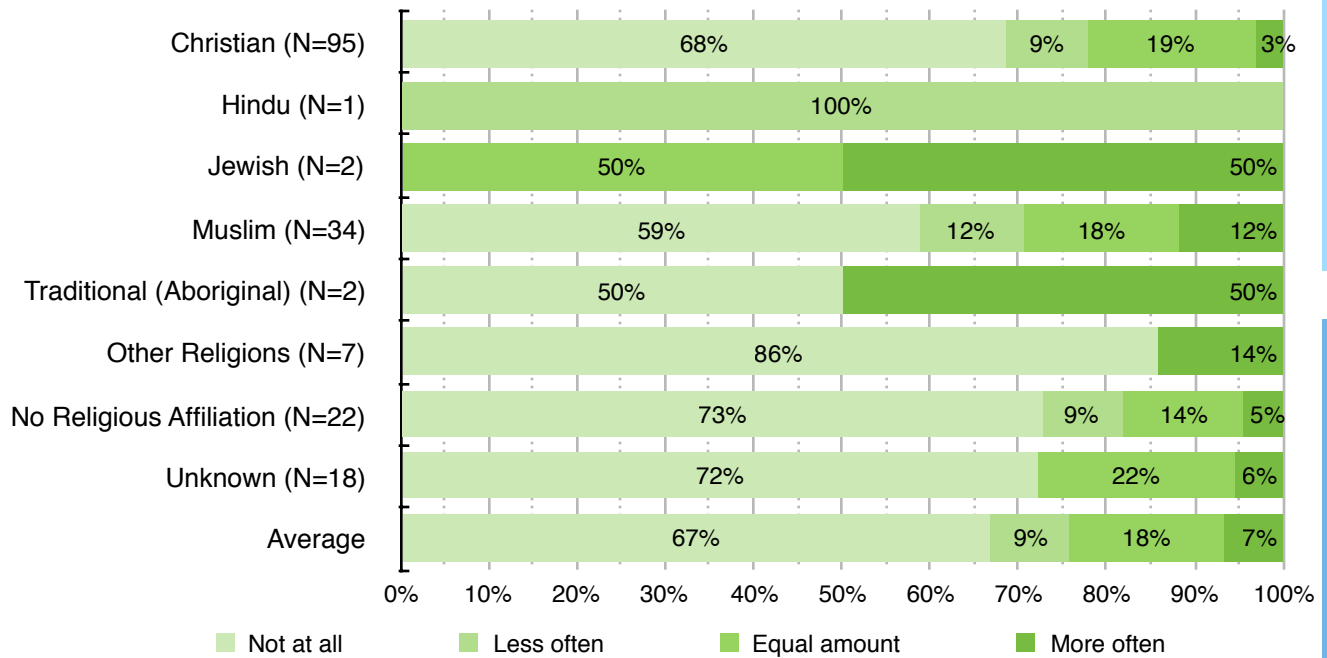
Survey respondents were asked if they have experienced discrimination more often, less often, equal amount, or not at all since the May 2016 wildfire. Of the 181 people who answered the question, two-thirds (67%) reported not at all with regards to experiencing discrimination since May 2016. Almost one-fifth (18%) reported experiencing discrimination an equal amount, 9% reported less often, and 7% reported more often.

Overall, 86% of Other Religions, 73% of No Religious Affiliation, 68% of Christian, 59% of Muslim, and 50% of Traditional (Aboriginal) Spirituality respondents reported not at all with regards to experiencing discrimination since May 2016. No Jewish respondents reported the same.

In contrast, half (50%) each of Jewish and Traditional (Aboriginal) Spirituality, 14% of Other Religions, 12% of Muslim, 5% of No Religious Affiliation, and 3% of Christian respondents reported experiencing discrimination more often since May 2016. No Hindu respondents reported the same. There were no Buddhist or Sikh respondents in 2017. The Unknown respondents represent people who did not provide their religion in the 2017 survey.

The following graph shows the survey respondents reporting frequency of experiences with discrimination since May 2016, from lightest for least frequent to darkest for most frequent.

Survey Respondents Reporting of Experiences With Discrimination Since May 2016 (N = 181)



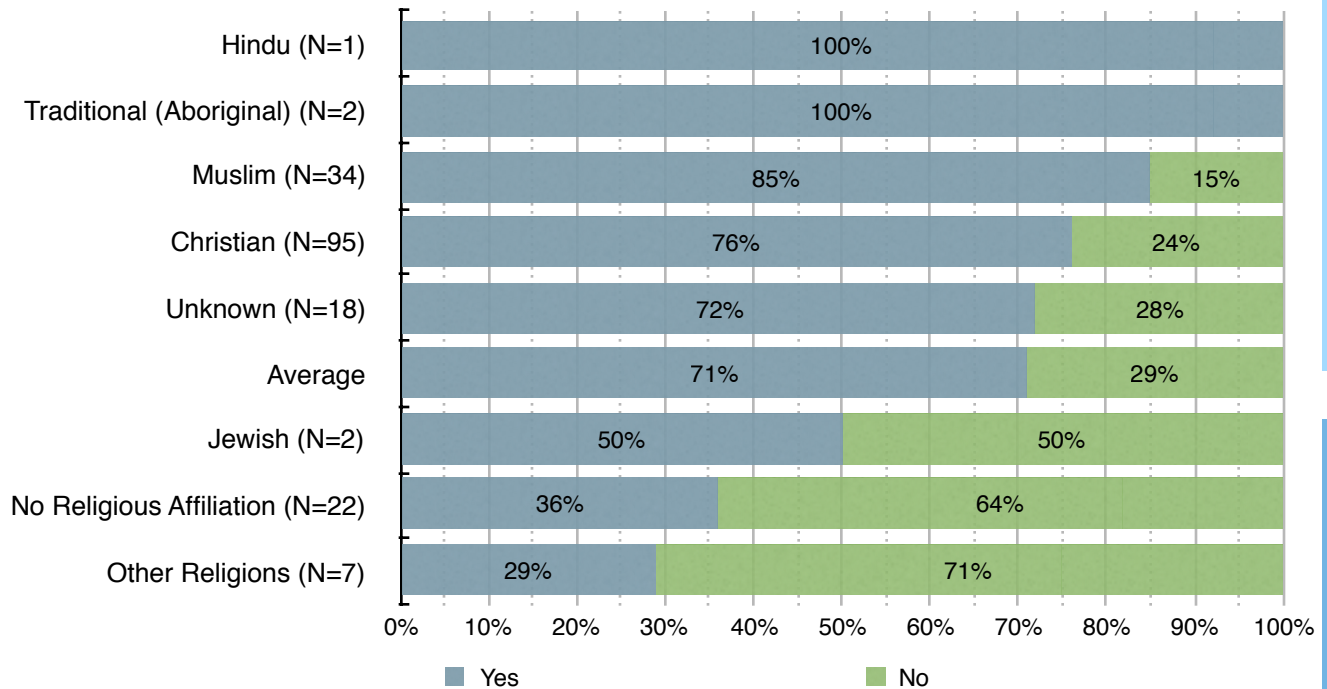
In comparison with the frequency survey respondents reported experiencing discrimination in the last two years, the frequency of experiences with discrimination since May 2016 has reduced somewhat. The percentage of survey respondents reporting not at all with regards to experiencing discrimination has increased to 67% since May 2016, up from 52% in the last two years. The percentage of survey respondents reporting more often with regards to experiencing discrimination has decreased to 7% since May 2016, down from 12% in the last two years.

Role of Faith or Belief System in Wildfire Response and Recovery

Survey respondents were asked if their faith or belief system played a role in their experience of the recent wildfire response and recovery. Of the 181 people who answered the question, 71% reported their faith or belief system played a role in their experience of the recent wildfire response and recovery, while 29% reported their faith or belief system did not play a role.

All (100%) of Hindu and Traditional (Aboriginal) Spirituality, 85% of Muslim, and 76% of Christian respondents reported their faith or belief system played a role. In comparison, 71% of Other Religions, 64% of No Religious Affiliation, and half (50%) of Jewish respondents reported their faith or belief system did not play a role. There were no Buddhist or Sikh respondents in 2017. The Unknown respondents represent people who did not provide their religion in the 2017 survey.

Survey Respondents Reporting Role of Faith or Belief System in Experience of the Wildfire Response and Recovery (N=181)



Survey respondents had previously reported how important religion or spirituality is in their life on a scale of not at all important to very important. Eighty-seven (87%) of the 100 people who said religion or spirituality is very important reported that their faith or belief system played a role in their experience of the wildfire response and recovery. Twenty-two (50%) of the 44 people who said religion or spirituality is somewhat important reported that their faith or belief system played a role. Five (45%) of the 11 people who said religion or spirituality is not too important reported that their faith or belief system played a role. One (13%) of the 8 people who said religion or spirituality is not at all important reported that their faith or belief system played a role.

Almost one-quarter (23%) of survey respondents who reported if their faith or belief system played a role in their experience of the wildfire response and recovery provided comments about why they did or did not think that their faith or belief system played a role.

Of the survey respondents who provided comments regarding why their faith or belief system played a role, the most reported reasons were that their religion helps them through difficulty or suffering and a religious organization helped them through. Other responses included their religion always plays a role in their life, their religious beliefs made them feel safe, protected, or peaceful, and volunteering helped them through. Some people provided more than one reason.

Survey Respondents Reporting Why Faith or Belief System Played a Role in Experience of the Wildfire Response and Recovery (N = 37)

Reason of Respondent	Number of Responses	Percentage of Responses
My religion helps me through difficulty/suffering	12	32%
A religious organization helped me through	8	22%
My religion always plays a role in my life	4	11%
My religious beliefs made me feel safe/protected/peaceful	4	11%
Volunteering helped me through	4	11%
Community helped me through	3	8%
My faith in humanity increased	3	8%
My religion gives me hope/strength through difficulty	3	8%
Religion did not play a role	2	5%

Of the 5 survey respondents who provided comments regarding why their faith or belief system did not play a role, the most reported reason was that their faith in humanity increased. One person provided more than one reason.

Survey Respondents Reporting Why Faith or Belief System Did Not Play a Role in Experience of the Wildfire Response and Recovery (N = 4)

Reason of Respondent	Number of Responses	Percentage of Responses
My faith in humanity increased	4	100%
Volunteering helped me through	1	25%

Importance of Religious or Spiritual Identity Since May 2016

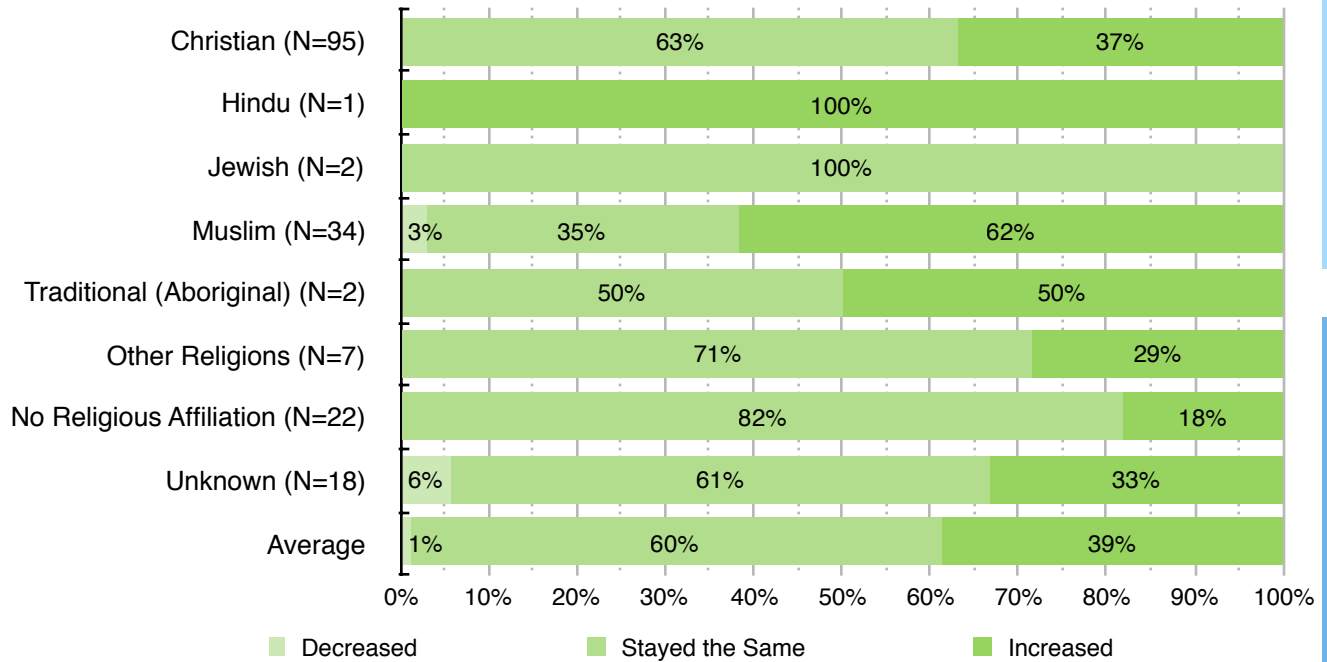
Survey respondents were asked if the importance of their religious or spiritual identity has increased, decreased or stayed the same since the May 2016 wildfire. Of the 181 people who answered the question, 39% reported the importance of their religious or spiritual identity has increased and 1% reported it has decreased. Three-fifths (60%) reported it has stayed the same.

All (100%) of Hindu, 62% of Muslim, and 50% of Traditional (Aboriginal) Spirituality respondents reported the importance of their religious or spiritual identity has increased. No Jewish respondents reported the same.

Meanwhile, 3% of Muslim respondents reported the importance of their religious or spiritual identity has decreased. No respondents of any other religion reported the same. There were no Buddhist or Sikh respondents in 2017. The Unknown respondents represent people who did not provide their religion in the 2017 survey.

The following graph shows the survey respondents reporting importance of religion or spirituality since May 2016, from lightest for decreased importance to darkest for increased importance.

Survey Respondents Reporting Importance of Religion or Spirituality Since May 2016 (N=181)



Survey respondents had previously reported how important religion or spirituality is in their life on a scale of not at all important to very important. All of the 8 survey respondents that said religion or spirituality is not at all important reported the importance of religion or spirituality since May 2016 has remained the same. Three (27%) of the 11 survey respondents that said religion or spirituality is not too important reported the importance of religion or spirituality since May 2016 has increased. Fourteen (32%) of the 44 survey respondents that said religion or spirituality is somewhat important reported the importance of religion or spirituality since May 2016 has increased. Forty-seven (47%) of the 100 survey respondents that said religion or spirituality is very important reported the importance of religion or spirituality since May 2016 has increased. One (1%) of the 100 survey respondents that said religion or spirituality is very important reported the importance of religion or spirituality since May 2016 has decreased.

Section 3: Religious Inclusion Interview

A telephone interview of 21 individuals in the RMWB was completed during January to February of 2017. The interview was designed to gather people's in depth thoughts and experiences related to religion and spirituality in the region. Individuals who participated in the interview were 18 years of age or older and lived and/or worked in the RMWB at the time of their interview.

Interview Introduction

The interview asked respondents the following series of questions:

- ▶ Demographic information, including their religious or spiritual tradition, residency, place of birth, marital status, number of children, education, and employment;
- ▶ Experiences with religion and spirituality, including details about what their religion or spiritual tradition means to them, how they practice their religion or spirituality, and their interactions with others in the community;
- ▶ Opinions about religious inclusion, including their perceptions of their sense of belonging to the community, the inclusivity of the community, and gestures of kindness in the community;
- ▶ Experiences with hate or intolerant behaviour because of their beliefs;
- ▶ Opinions about how world events impact the interactions and attitudes of themselves and others;
- ▶ Opinions about different religions and spiritual traditions, including their perceptions of and feelings about different faith groups; and
- ▶ Their future vision of religious inclusion for their faith group and their community.

Interview Process

The interview is based on conversations with 21 members of the Wood Buffalo community. All interviews were conducted over the telephone. Attempts were made via telephone and email to contact 50 different individuals or organizations in the RMWB. Calls not answered or returned were generally because the correct person could not be reached. No one refused to participate in the interview. The interview contact list was obtained from the CRI and the Multicultural Association of Wood Buffalo. None of the interview respondents were members of the CRI.

Demographic Profile of Interview Respondents

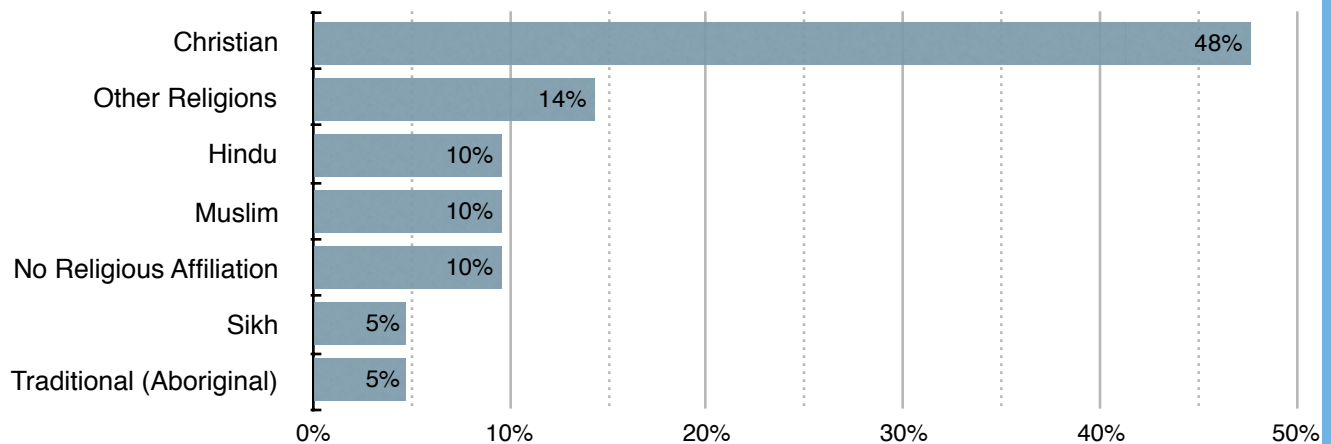
Interview respondents were asked a series of demographic questions. Responses are compared to the National Household Survey (NHS), 2011 census profile for Wood Buffalo, Specialized Municipality (SM) where applicable.

Religion or Spiritual Tradition

The interview collected responses from 7 of the 9 major religions by population, according to the Statistics Canada categories in the NHS, 2011. Of the 21 respondents who were interviewed, 10 (48%) people identified as Christian, 3 (14%) as Other Religions, 2 (10%) each Hindu, Muslim, and No Religious Affiliation, and 1 (5%) each Sikh and Traditional (Aboriginal) Spirituality. While attempts were made to contact Buddhist and Jewish respondents, none participated in the interview.

Of the 3 respondents who reported Other Religions, 1 (33%) each identified as Baha'i, Jain, and Spiritualist.

Religious or Spiritual Tradition of Interview Respondents



Based on the 2011 Census, of the 65,660 total population in private households in Wood Buffalo by religion, 43,795 (67%) people identified as Christian, 15,965 (24%) as No Religious Affiliation, 3,395 (5%) as Muslim, 1,630 (3%) as Hindu, 275 (0.4%) as Other Religions, 260 (0.4%) as Sikh, 205 (0.3%) as Buddhist, 80 (0.1%) as Traditional (Aboriginal) Spirituality, and 65 (0.1%) as Jewish. Compared to the total population in private households in the province of Alberta by religion, a higher proportion of the population in Wood Buffalo is Christian, Muslim and Hindu.

The religious breakdown of the interview respondents is not very representative of the population in Wood Buffalo, due in part to the small sample size of the interview. There is a slight underrepresentation of Christian respondents, with 48% respondents compared to 67% in the Wood Buffalo population. No Buddhist or Jewish respondents participated in the interview.

Current Religious or Spiritual Tradition of Interview Respondents and Wood Buffalo, SM¹⁴

Religion	Number of Respondents	Percentage of Respondents	Total Wood Buffalo Population	Percentage of Wood Buffalo Population	Total Alberta Population	Percentage of Alberta Population
Christian	10	48%	43,795	67%	2,152,205	60%
Other Religions	3	14%	275	0.4%	16,600	0.5%
Hindu	2	10%	1,630	3%	36,845	1%
Muslim	2	10%	3,395	5%	113,445	3%
No Religious Affiliation	2	10%	15,965	24%	1,126,130	32%
Sikh	1	5%	260	0.4%	52,335	2%
Traditional (Aboriginal) Spirituality	1	5%	80	0.1%	15,100	0.4%
Buddhist	0	0%	205	0.3%	44,410	1%
Jewish	0	0%	65	0.1%	10,905	0.3%
Total	21	100%	65,660	100%	3,567,980	100%

Denomination or Sect

Interview respondents were asked which denomination or sect they identify with, if any. All of the interview respondents who identified as Christian, Traditional (Aboriginal) Spirituality, and No Religious Affiliation identified a denomination or sect. No respondents who identified as Hindu, Muslim, Sikh, or Other Religions identified a denomination or sect.

Of the 10 people who identified as Christian, 2 (20%) identified as Baptist, and 1 (10%) each as Aboriginal Christian, Anglican, Christian Orthodox, Christian Reformed, Glory Tabernacle, Pentecostal, Roman Catholic, and Seventh Day Adventist. Of the 2 people who identified as No Religious Affiliation, 1 (50%) each identified as Agnostic and Atheist. The person who identified as Traditional (Aboriginal) Spirituality also identified as Christian.

Age

All interview respondents reported being 18 years of age or older at the time of their interview. People under the age of 18 were not eligible to participate in the interview.

Martial Status

Interview respondents were asked to provide their marital status. Fifteen (71%) reported being married and not separated, 4 (19%) reported being single and never married, and 1 (5%) each

¹⁴Statistics Canada NHS Profile, Wood Buffalo, SM, Alberta, 2011

reported living common-law and being separated. No interview respondents reported being divorced or widowed.

Based on the 2011 Census, of the 53,340 total population in private households 15 years and over in Wood Buffalo by marital status, 47% were married and not separated, 30% were single and never married, 15% were living common-law, 4% were divorced, 2% were separated, and 1% were widowed.

The marital status breakdown of the interview respondents is relatively representative of the population in Wood Buffalo. There is an overrepresentation of married respondents, with 71% respondents compared to 47% in the Wood Buffalo population. There is also an underrepresentation of single respondents, with 19% respondents compared to 30% in the Wood Buffalo population. No divorced or widowed respondents participated in the interview.

Marital Status of Interview Respondents and Wood Buffalo, SM¹⁵

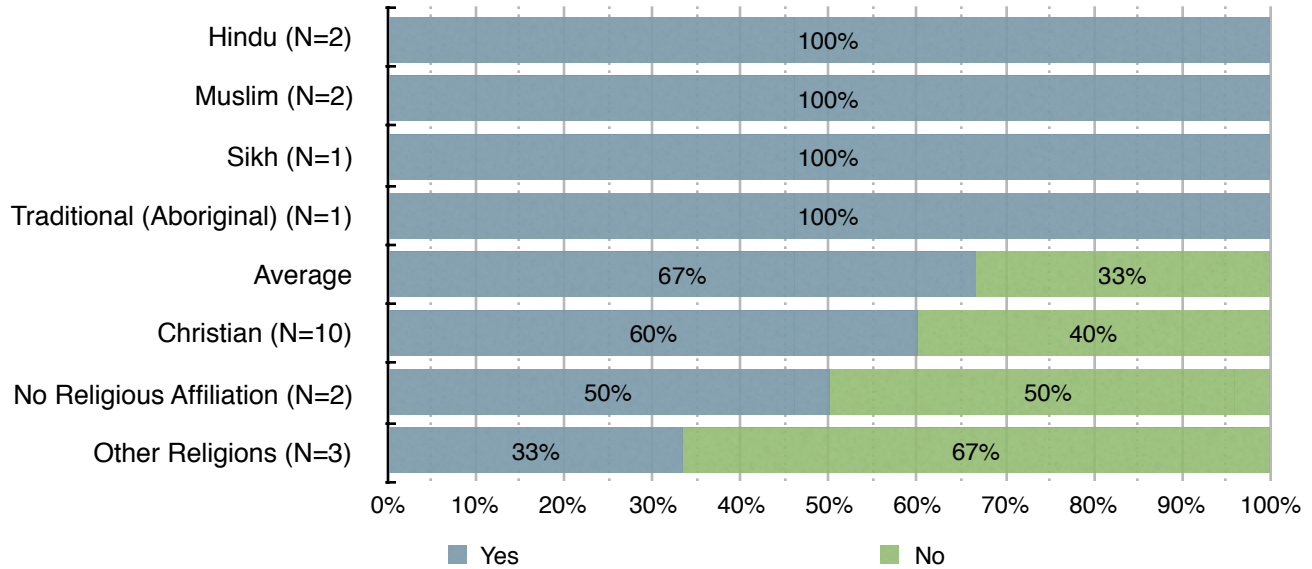
Marital Status	Number of Respondents	Percentage of Respondents	Total Wood Buffalo Population	Percentage of Wood Buffalo Population
Married (and not separated)	15	71%	25,185	47%
Single (never married)	4	19%	15,915	30%
Living common-law	1	5%	8,060	15%
Separated	1	5%	1,270	2%
Divorced	0	0%	2,355	4%
Widowed	0	0%	550	1%
Total	21	100%	53,340	100%

Number of Children

Interview respondents were asked if they have children. Fourteen (67%) reported they have children, while 7 (33%) reported they do not.

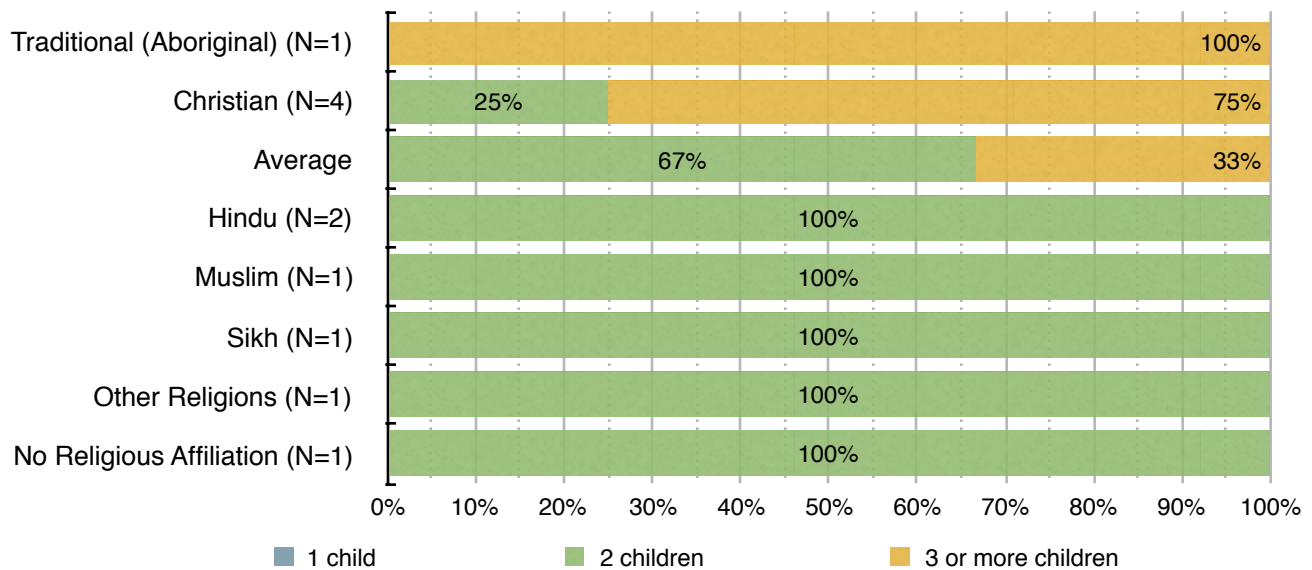
¹⁵ Statistics Canada NHS Profile, Wood Buffalo, SM, Alberta, 2011

Interview Respondents Reporting If They Have Children



Interview respondents with children were asked how many children they have. Of the 11 interview respondents who reported the number of children they have, 7 (64%) reported having 2 children and 4 (36%) reported having 3 or more children. No interview respondents reported having 1 child. Three interview respondents who reported they have children did not specify the number of children because all of their children are adults who do not reside with them.

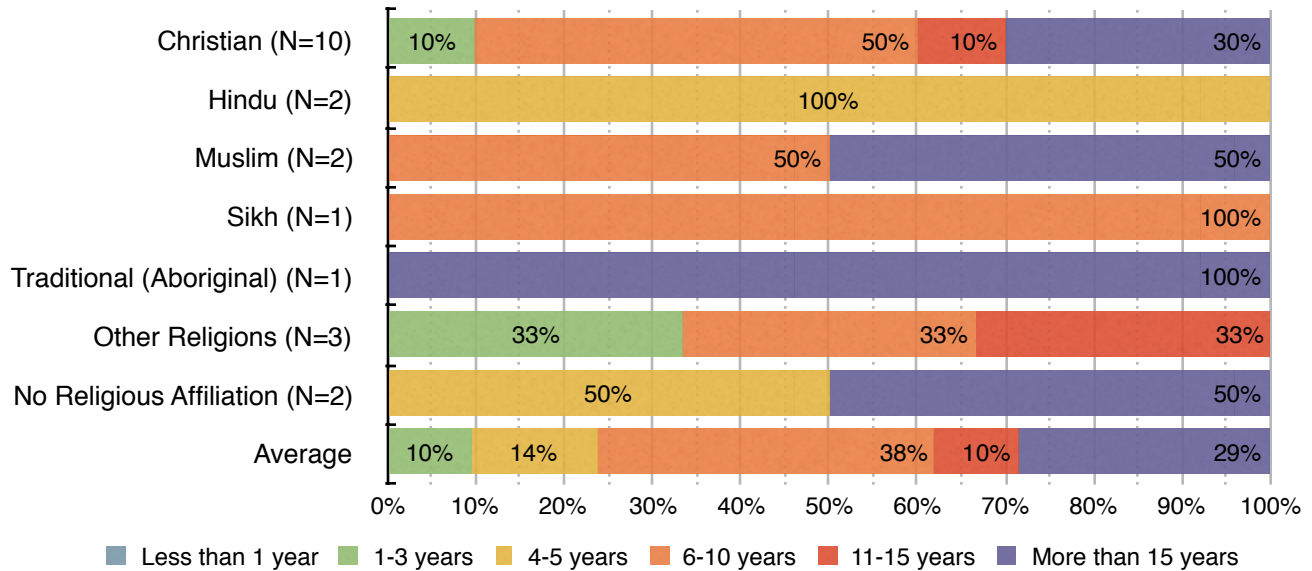
Interview Respondents Reporting Number of Children They Have (N = 11)



Living in Wood Buffalo

Interview respondents were asked how many years they have lived in Wood Buffalo. Eight (38%) reported living in Wood Buffalo for 6-10 years, 6 (29%) more than 15 years, 3 (14%) for 4-5 years, and 2 (10%) each 1-3 years and 11-15 years. No interview respondents reported living in Wood Buffalo for less than 1 year. Overall, over three-quarters (76%) reported living in Wood Buffalo for 6 or more years.

Interview Respondents Reporting How Long They Have Lived in Wood Buffalo



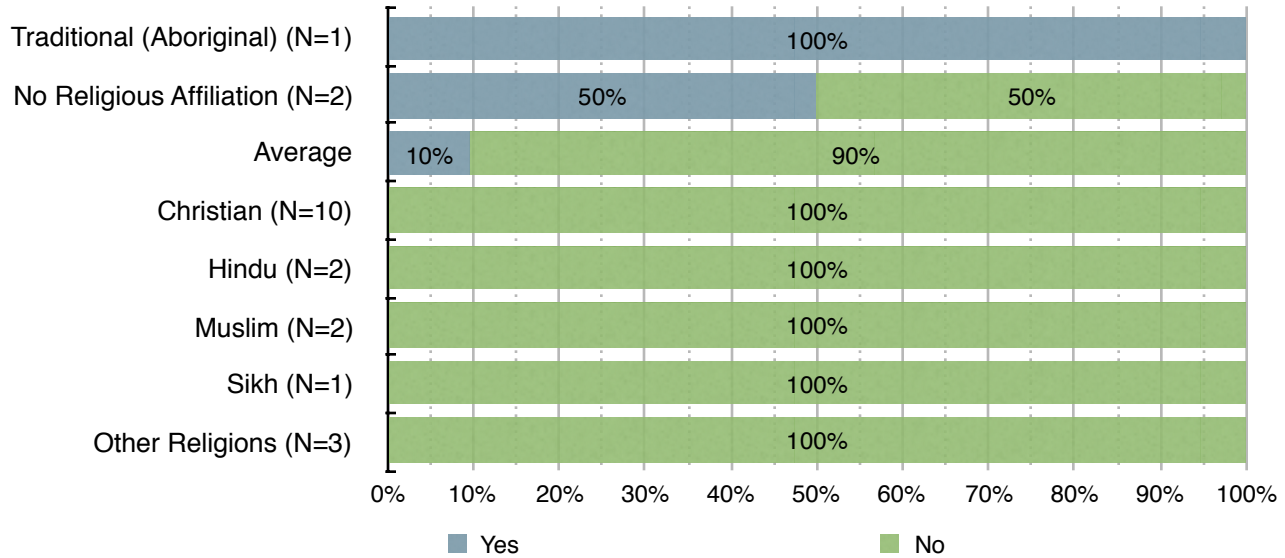
Birthplace

Interview respondents were asked a series of questions about their birthplace.

Born in Wood Buffalo

Interview respondents were asked if they were born in Wood Buffalo. Two (10%) people reported they were born in Wood Buffalo. A significant majority (90%) were born outside of Wood Buffalo.

Interview Respondents Reporting Being Born in Wood Buffalo

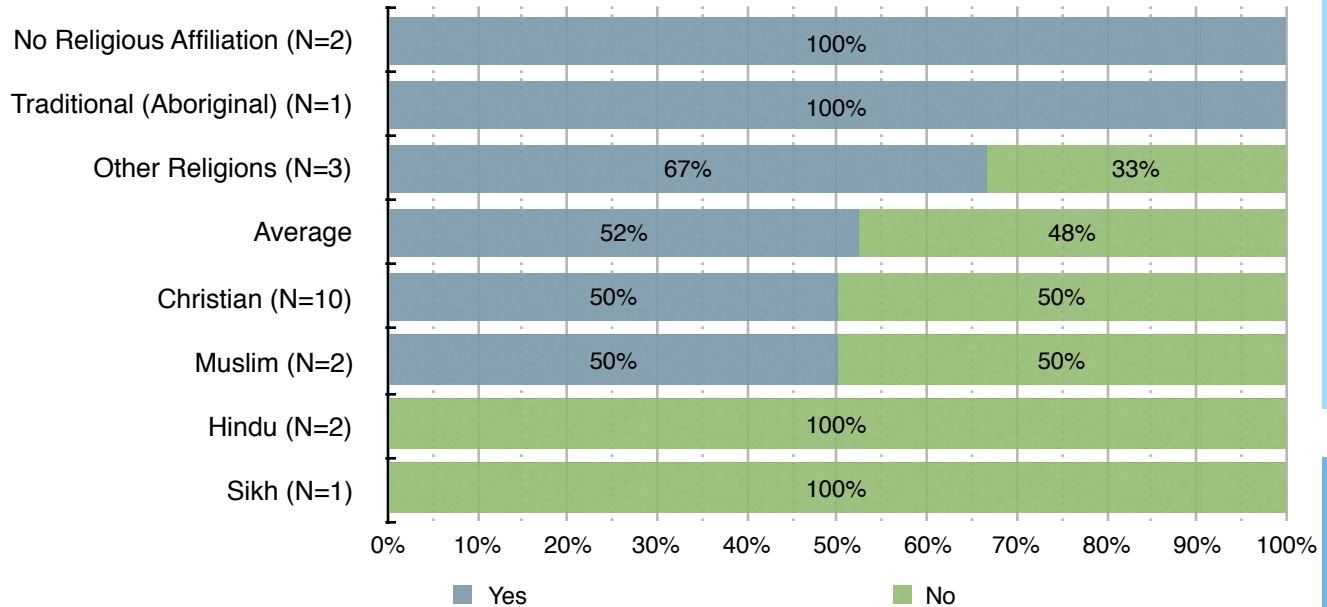


Born in Canada

Interview respondents were asked if they were born in Canada. Eleven (52%) reported they were born in Canada, while 10 (48%) were born outside of Canada. Based on the 2011 Census, of the 65,660 total population in private households in Wood Buffalo by immigrant status and period of immigration, 10,320 (16%) were immigrants born outside of Canada.¹⁶

¹⁶ Statistics Canada NHS Profile, Wood Buffalo, SM, Alberta, 2011

Interview Respondents Reporting Being Born in Canada



Canadian Province or Territory of Birth

Interview respondents born in Canada were asked what province or territory there were born in. Of the 11 people born in Canada, 18% had previously reported being born in Wood Buffalo. Therefore, a total of 6 (55%) reported they were born in Alberta. Two (18%) reported they were born in Ontario, while 1 (9%) each reported they were born in Manitoba, Newfoundland and Labrador, and Nova Scotia. No interview respondents reported they were born in British Columbia, New Brunswick, Northwest Territories, Nunavut, Prince Edward Island, Quebec, Saskatchewan, or Yukon.

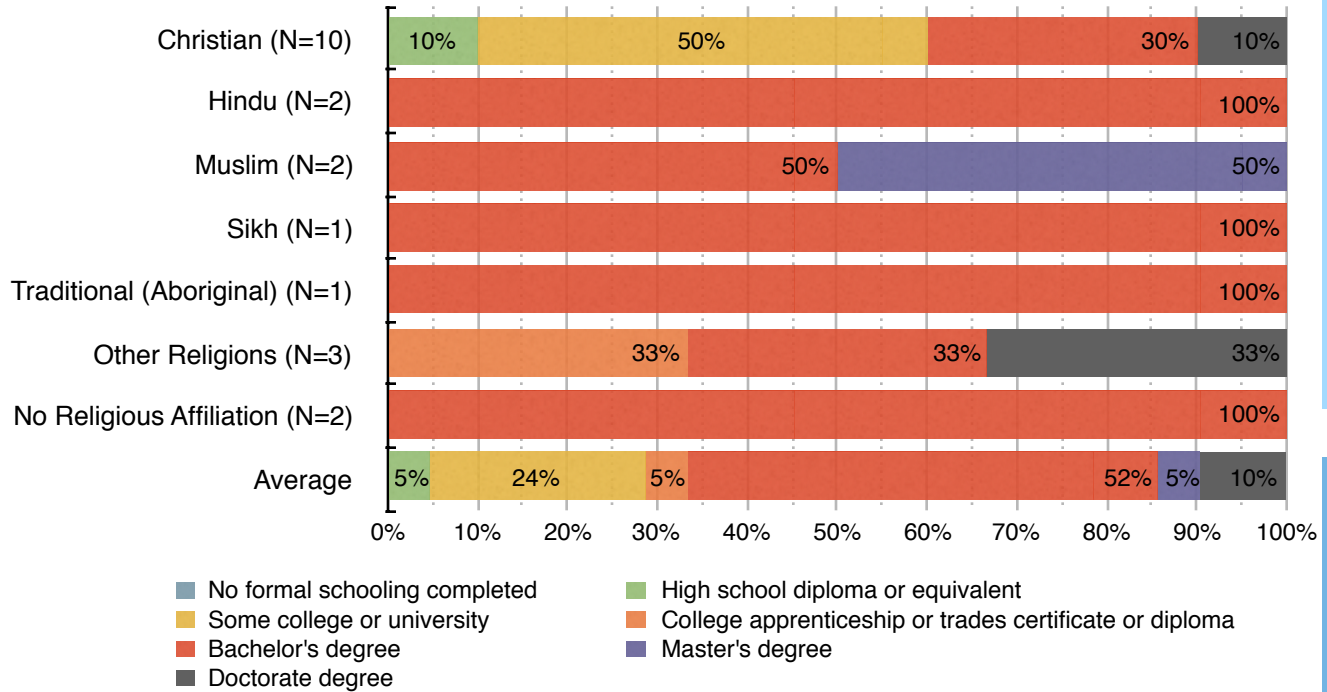
Country of Birth

Interview respondents born outside of Canada were asked what country there were born in. Of the 10 people born outside of Canada, 4 (40%) reported they were born in India and 1 (10%) each were born in Jamaica, Moldova, Nigeria, Philippines, United Arab Emirates, and the United States.

Education

Interview respondents were asked to provide the last grade or year that they completed in school. Eleven (52%) reported having a Bachelor's degree, 5 (24%) some college or university, 2 (10%) a Doctorate degree, and 1 (5%) each reported high school diploma or equivalent, college, apprenticeship or trades certificate or diploma, and Master's degree. No interview respondents reported no formal schooling completed.

Educational Attainment of Interview Respondents



Based on the 2011 Census, of the 53,235 total population in Wood Buffalo aged 15 years and over by highest certificate, diploma or degree, 41% reported college, apprenticeship or trades certificate or diploma, 26% high school diploma or equivalent, 15% nor formal schooling completed, 12% Bachelor's degree, and 6% university certificate, diploma or degree above bachelor level. For interview respondents, some college or university was added to the high school diploma or equivalent responses and Master's degree and Doctorate degree responses were combined into the university certificate, diploma or degree above bachelor level.

The educational attainment breakdown of the interview respondents is not very representative of the population in Wood Buffalo, due in part to the small sample size of the interview. There is an overrepresentation of Bachelor's degree respondents, with 52% respondents compared to 12% in the Wood Buffalo population, as well as university certificate, diploma or degree above bachelor level, with 14% respondents compared to 6% in the Wood Buffalo population. There is an underrepresentation of college apprenticeship or trades certificate or diploma respondents, with 5% respondents compared to 41% in the Wood Buffalo population, and no formal schooling completed respondents, with no respondents compared to 15% in the Wood Buffalo population.

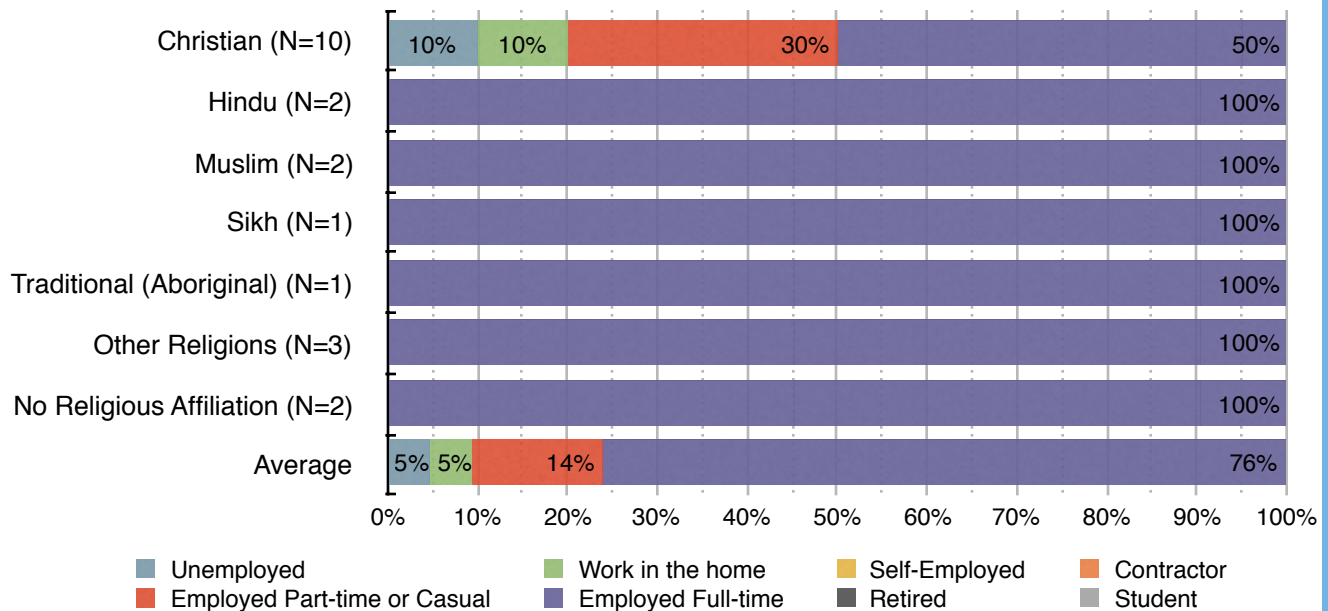
Educational Attainment of Interview Respondents and Wood Buffalo, SM¹⁷

Educational Attainment	Number of Respondents	Percentage of Respondents	Total Wood Buffalo Population	Percentage of Wood Buffalo Population
Bachelor's degree	11	52%	6,475	12%
High school diploma or equivalent	6	29%	14,045	26%
University certificate, diploma or degree above bachelor level	3	14%	2,945	6%
College, apprenticeship or trades certificate or diploma	1	5%	21,565	41%
No formal schooling completed	0	0%	8,205	15%
Total	21	100%	53,235	100%

Employment

Interview respondents were asked to provide their current employment status. Sixteen (76%) reported being employed full-time, 3 (14%) employed part-time or casual, and 1 (5%) each unemployed and work in the home. No interview respondents reported being self-employed, a contractor, retired, or a student.

Employment Status of Interview Respondents



¹⁷ Statistics Canada NHS Profile, Wood Buffalo, SM, Alberta, 2011

Religious and Spiritual Practices

Interview respondents were asked various questions about their own religious and spiritual practices.

Meaning and Practice of Religion or Spiritual Tradition

Interview respondents were asked to describe what their religious or spiritual tradition means to them and how they practice it. All of the respondents reported that religious practices are important to them, except for the No Religious Affiliation respondents.

Christian respondents generally reported that the meaning of their religion is centred around the worship of their god and the belief that Jesus Christ is their lord and saviour. Many people mentioned the importance of prayer, attending church, and reading from the Bible. Some discussed practicing their religion on a daily basis, while others did not.

There were variations in the practice of Christianity depending on the respondent's denomination or sect. The Pentecostal respondent mentioned the importance of speaking in tongues at church. The Catholic respondent discussed the importance of worshipping with the congregation on Sundays. The Seventh Day Adventist respondent stressed the importance of attending church on Saturdays and observance of the Sabbath from sunset Friday to sunset Saturday. The Anglican respondent reported also practicing the Catholic faith because the respondent's family does. The Christian Orthodox respondent reported attending another denomination's church because neither the respondent's denomination or language are represented by a church in the region.

Hindu respondents reported that the meaning of their religion is centred around worship and belief in their god and the different dimensions of their god's presentation. One person mentioned practicing religion through reading books, chanting, and rituals. Another mentioned meeting together, engaging in prayer and chanting, and offering meditation and yoga.

Muslim respondents reported that their religion is an integral part of all aspects of their life. Both described practicing their religion on a daily basis through prayer. Other practices mentioned included reading the Quran, fasting for Ramadan, and charity for the community.

The **Sikh** respondent reported the meaning of the religion is based on equality for all humankind and on serving the community. Examples of practicing Sikhism included sharing blessings, monthly prayer sessions, the community kitchen, fundraising for the local food bank, and collecting donations for those in need.

The **Traditional (Aboriginal) Spirituality** respondent reported that the spiritual traditions are centred around the belief in the almighty the Creator. Practices include respect for elders and following the seven teachings of love, respect, courage, honesty, wisdom, humility, and truth.

The **Other Religions** all identified the meaning and practice of their religions. The Baha'i respondent reported the practice of the faith to include personal aspects, such as daily prayer, reading the writings of the faith, and offering service to others, and community aspects, such as children and youth programs and community gatherings at regular intervals. The Jain

respondent reported that the key aspects of the religion are non-violence and eating no living creature. For the Spirituality respondent, the practice of spirituality is achieved through teaching and studying yoga.

The **No Religious Affiliation** respondents did not report practicing a religious or spiritual tradition. The Agnostic respondent reported being raised Catholic, but the only practice the respondent still participates in is Christmas. The Atheist respondent reported not buying into any particular belief when it comes to religion.

Experiences in Wood Buffalo

Interview respondents were asked to describe what it is like living, working, making or having friends, and going out in public to places such as restaurants, grocery stores, and the mall in Wood Buffalo and being their religion or spirituality.

Experiences Living in Wood Buffalo

Interview respondents were asked to describe what it is like living in Wood Buffalo and being their religion or spirituality. For the most part, respondents reported that Wood Buffalo is an accepting and diverse community to live in. However, some respondents identified challenges with practicing their religion in Wood Buffalo.

Many **Christian** respondents reported that living in Wood Buffalo and being Christian is the same as living anywhere else and being Christian. Overall, Christian respondents described Wood Buffalo to be a positive region that as a whole is accepting of their place in the community. One person mentioned that people are generally willing to listen, chat, and ask questions about each other's different religions. However, there were some challenges mentioned by Christian respondents. A few people noted that having various different nationalities within their religious group means there are still challenges due to variations in language and cultural practices. Others mentioned that the unique work schedules and busy lives of people in the community mean it is difficult to arrange church services, gospel sharing, and other events. One person commented that the community can be isolating due to the weather in the winter months when people tend to stay indoors. The Aboriginal Christian respondent explained that the respondent's identities as an indigenous person and as a Christian must be carefully balanced through cultural, religious, and spiritual practices.

One **Hindu** respondent described Wood Buffalo as a religiously diverse community with respect for every religion and Canada as a country of multicultural acceptance. Another Hindu respondent reported that the religion is confined to a small group in Wood Buffalo without a temple to gather together at. The respondent reported not speaking much about religion because of the lack of praying places, but noted that sometimes there is opportunity to sit and chant prayers with friends or groups of families. The respondent explained that it can be difficult to form larger groups because within Hinduism there are different types of procedures and rituals. The respondent mentioned that language is another barrier when practicing the faith in Wood Buffalo, as the respondent's children do not speak the language of the local Hindu class they attend.

Both **Muslim** respondents reported that Wood Buffalo as a whole is a welcoming community. One respondent mentioned that the community is a very good size to raise a family.

The **Sikh** respondent reported that Wood Buffalo is an extremely multicultural and inclusive community. The respondent described the community as a great place for a family to call home.

The **Traditional (Aboriginal) Spirituality** respondent noted that Wood Buffalo is fine because as an individual one can create their own comfort zones in their spirituality.

The **Other Religions** reported varying experiences. The Baha'i respondent stated that it is the same as living in Wood Buffalo and being any religion, except that there are not many others in the community who practice the religion. The Jain respondent reported that before coming to Wood Buffalo the respondent did not have any problems and that in terms of food people are able to practice the religion in Wood Buffalo. The Spirituality respondent reported that Wood Buffalo is a really amazing community.

One **No Religious Affiliation** respondent reported feeling that Wood Buffalo is a pretty safe and fairly tolerant community without a lot of pressure to conform to any one belief system, but the respondent stressed they are speaking from a position of privilege. Another No Religious Affiliation respondent reported that living in Wood Buffalo and being Atheist is the same as living anywhere else and being Atheist.

Experiences Working in Wood Buffalo

Interview respondents were asked to describe what it is like working in Wood Buffalo and being their religion or spirituality. Respondents generally reported that their workplaces are respectful of their religious beliefs. A few respondents mentioned how work schedules in Wood Buffalo can make some religious practices challenging.

Some **Christian** respondents are employed by their respective churches, so they reported their workplaces to be very accepting of their beliefs for that reason. Christian respondents who work for other organizations in Wood Buffalo reported varying experiences. One reported having to learn when, how, and whom to share the faith in Jesus Christ with to avoid disrespecting people of varying beliefs. Another reported being up front with all the people that respondent works for and with about what the faith means in order to avoid putting anyone in a compromising position because the beliefs require followers to abstain from working on Saturdays.

One **Hindu** respondent said the workplace is a very respectful environment. The respondent reported that coworkers are of different religious backgrounds and everybody is treated equally.

Both **Muslim** respondents reported that they have worked for the same organization since moving to Wood Buffalo and their workplaces are accepting of their religion. One respondent mentioned being very fortunate to work where there is space for Islamic teachings.

The **Sikh** respondent reported that religion does not really come into play or into question when working or dealing with people in Wood Buffalo.

The **Traditional (Aboriginal) Spirituality** respondent reported that they are able to smudge on a daily basis at work, which is an importance practice for themselves and the individuals they work with.

The **Other Religions** respondents reported different work experiences. The Baha'i respondent reported that the work schedule as well as the somewhat transient nature of Wood Buffalo can make consistent and organized community life more difficult. The Jain respondent reported that the company culture allows everyone to practice their faith and actively encourages diversity and inclusion within the organization. The Spirituality respondent reported that the respondent's job involves engaging in spiritual practices with clients.

The **No Religious Affiliation** respondents did not report any negative experiences at work.

Experiences With Friendships and Public Spaces in Wood Buffalo

Interview respondents were asked to describe what it is like making or having friends and going out in public to places such as restaurants, grocery stores, and the mall in Wood Buffalo and being their religion or spirituality. Overall, respondents felt welcome with people and in public spaces in Wood Buffalo.

Christian respondents reported different experiences with friendships in Wood Buffalo. Some Christian respondents reported that their circles of friends and family share similar religious beliefs, so they do not have much exposure to the broader community. Others reported that they generally feel accepted despite the varying beliefs of their friends.

Both **Hindu** respondents reported having friends of all religions. One person reported that there is a cultural acceptance in Wood Buffalo where everyone feels relaxed to live according to their beliefs with friends and in the broader community.

One **Muslim** respondent reported having lots of friends of different backgrounds and said that most people in the community are very friendly. Another Muslim respondent reported there are Muslims holding prominent positions in the community and reported not facing any discrimination when going out in public in the community.

The **Sikh** respondent reported that life in Wood Buffalo is as normal as it can be, with a lot of friendly faces in the community and no real need to explain religious beliefs to anyone.

The **Traditional (Aboriginal) Spirituality** respondent reported that while smudging is a daily practice, if the respondent is somewhere in Wood Buffalo where people do not necessarily understand the cultural practice then the respondent will refrain from smudging there.

The **Other Religions** respondents reported respect exists for different religions within the community. The Baha'i respondent reported that people are generally respectful of the religion and reported not facing any challenges. The Jain respondent reported that the municipality is very actively engaged with people of many different religions which helps.

One **No Religious Affiliation** respondent mentioned that friends or other community members will occasionally tell the respondent to choose something to believe in, but reported being very good at handling those situations.

Perceptions of Religious Inclusion

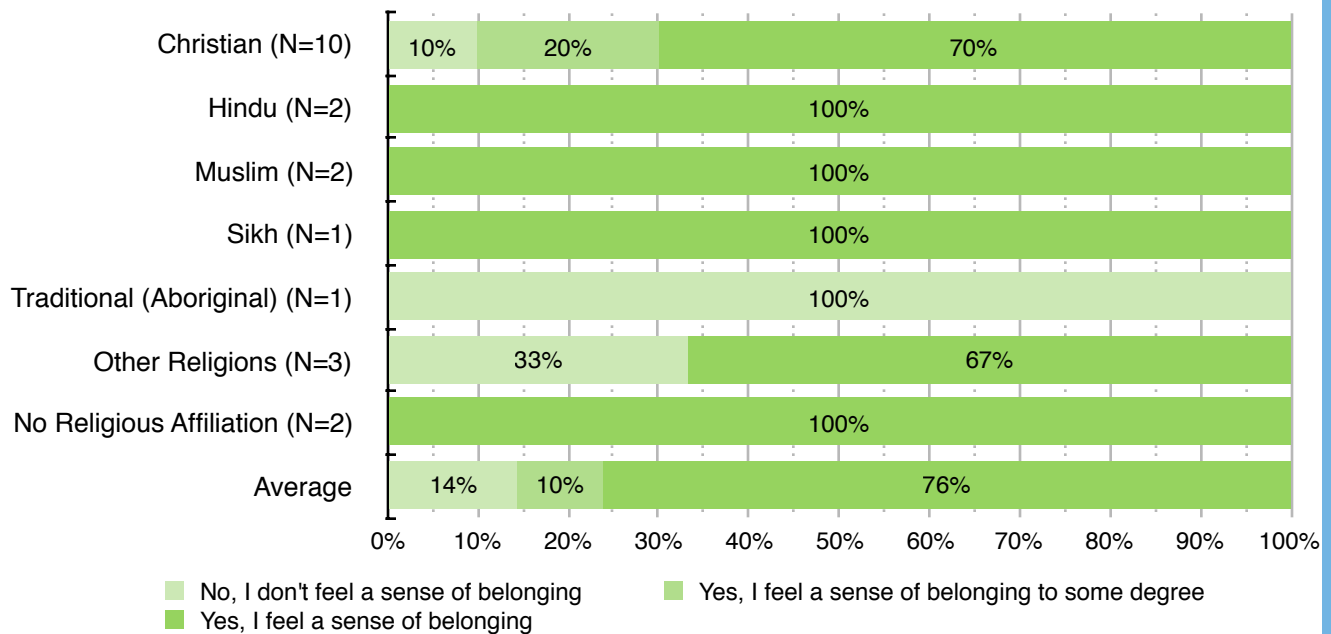
Interview respondents were asked a series of questions about their perceptions of religious inclusion in Wood Buffalo.

Sense of Belonging in Wood Buffalo

Interview respondents were asked if they feel a sense of belonging in Wood Buffalo. Overall, 16 (76%) reported they feel a sense of belonging in Wood Buffalo, 2 (10%) reported they feel a sense of belonging to some degree, and 3 (14%) reported they do not feel a sense of belonging.

All of the Hindu, Muslim, Sikh, and No Religious Affiliation respondents reported they feel a sense of belonging in Wood Buffalo. One each of the Christian, Traditional (Aboriginal) Spirituality, and Other Religions respondents reported they do not feel a sense of belonging.

Interview Respondents Reporting Sense of Belonging in Wood Buffalo



Eight (50%) of the interview respondents who reported they feel a sense of belonging provided a reason why. The most reported reasons were that they love being a part of the Wood Buffalo community and have lived in the community for a long time. One respondent reported more than one reason.

Interview Respondents Reporting Why They Feel a Sense of Belonging to Wood Buffalo (N = 8)

Reason of Respondent	Number of Responses	Percentage of Responses
I love being a part of the community	3	38%

Reason of Respondent	Number of Responses	Percentage of Responses
I have lived in the community for a long time	2	25%
I feel included in the community	1	13%
The community is open, accommodating, and respectful towards different religious groups	1	13%
My sense of belonging to the community has increased post-fire	1	13%
Some members of my religious group hold prominent positions in the community	1	13%

Both of the interview respondents who reported they feel a sense of belonging to some degree did not provide a reason why.

The interview respondents who reported they do not feel a sense of belonging provided a reason why not. The Christian respondent reported not feeling a sense of belonging despite living in Wood Buffalo since birth because the respondent’s religion does not play a role in experiences in the community. The Other Religions respondent reported that Wood Buffalo is just a place to be right now. The Traditional (Aboriginal) respondent reported that Wood Buffalo is so diverse that Aboriginal people have forgotten about their traditional community.

Interview Respondents Reporting Why They Do Not Feel a Sense of Belonging to Wood Buffalo (N = 3)

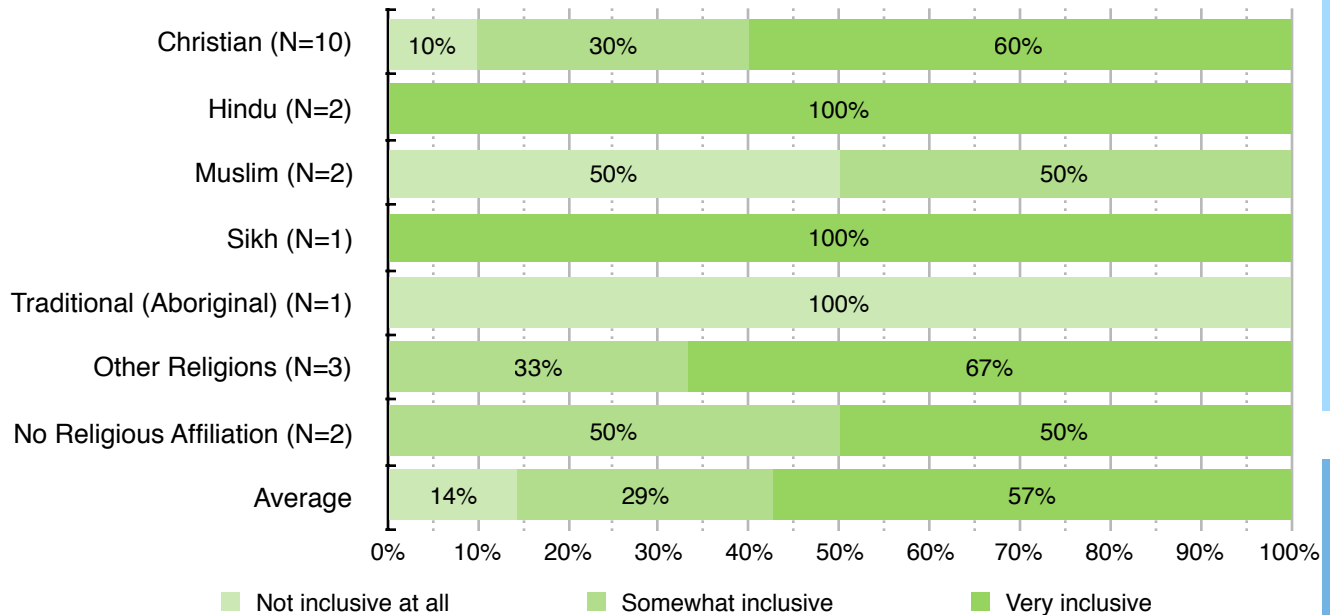
Reason of Respondent	Number of Responses	Percentage of Responses
My religion does not play a role in my experiences in the community	1	33%
Others within my religious group have forgotten about their religious community	1	33%
The community is just a place I am right now	1	33%

Religious Inclusivity of Wood Buffalo

Interview respondents were asked if they feel Wood Buffalo is religiously inclusive. Overall, 12 (57%) reported they feel Wood Buffalo is very inclusive, 6 (29%) reported Wood Buffalo is somewhat inclusive, and 3 (14%) reported Wood Buffalo is not inclusive at all.

All of the Hindu and Sikh respondents reported they feel Wood Buffalo is very inclusive. One each of the Christian, Muslim, and Traditional (Aboriginal) Spirituality respondents reported they feel Wood Buffalo is not inclusive at all.

Interview Respondents Reporting Wood Buffalo Is Religiously Inclusive



Six (50%) of the interview respondents who reported they feel Wood Buffalo is very inclusive provided a reason why. The most reported reason was that the Wood Buffalo community celebrates diversity and multiculturalism. Other reasons included support of various cultural events, schools teaching about religions, and religious freedoms. Some respondents reported more than one reason.

Interview Respondents Reporting Why They Feel Wood Buffalo Is Very Inclusive (N = 6)

Reason of Respondent	Number of Responses	Percentage of Responses
The community celebrates diversity and multiculturalism	4	67%
Multicultural Association of Wood Buffalo supports various cultural events and showcases different cultures	2	33%
Schools in the community teach about all religions	2	33%
There is freedom to follow different faiths, values, and practices	1	17%

Four (67%) of the interview respondents who reported they feel Wood Buffalo is somewhat inclusive provided a reason why. One Christian respondent reported finding that the role churches play in the community is not recognized, so they are often sidelined to do things separately from community efforts. The respondent cited the example of the wildfire response and recovery as a time when the religious group was not engaged by the wider community. Another Christian respondent noted that the transient nature of the community prevents consistency of faith within the church. The Muslim respondent mentioned that while the general

community is inclusive, there are negative comments made about certain religions, especially recently. The No Religious Affiliation respondent noted that while there are not many hate crimes in the community, there are also not many interfaith events that promote tolerance. The respondent described community efforts to be superficial, rather than building deep rich inclusion.

Interview Respondents Reporting Why They Feel Wood Buffalo Is Somewhat Inclusive (N = 4)

Reason of Respondent	Number of Responses	Percentage of Responses
Inclusion and tolerance in the community tends to be superficial	1	25%
Negative comments are made about certain religions	1	25%
Our religious community is not engaged by the wider community	1	25%
The transient nature of the community prevents consistency of faith	1	25%

The interview respondents who reported they feel Wood Buffalo is not inclusive at all provided a reason why. The Christian respondent reported finding there are many people with their own strong beliefs, so when sharing religious beliefs people have to be careful to talk differently, adjust to people, know boundaries, and understand the diverse cultures in the community. The Muslim respondent reported there is room for improvement because there is no Jewish synagogue and no Indian temple in the region, despite there being quite a few people living in the community who desire those places of worship. The Traditional (Aboriginal) respondent reported that many people in Wood Buffalo do not know about the significance of smudging and do not recognize that they are on Treaty 8 and Métis territory.

Interview Respondents Reporting Why They Feel Wood Buffalo Is Not Inclusive At All (N = 3)

Reason of Respondent	Number of Responses	Percentage of Responses
I must be cautious when sharing my religious beliefs with others	1	33%
The community is lacking places of worship for certain religious groups	1	33%
The community does not recognize my spirituality	1	33%

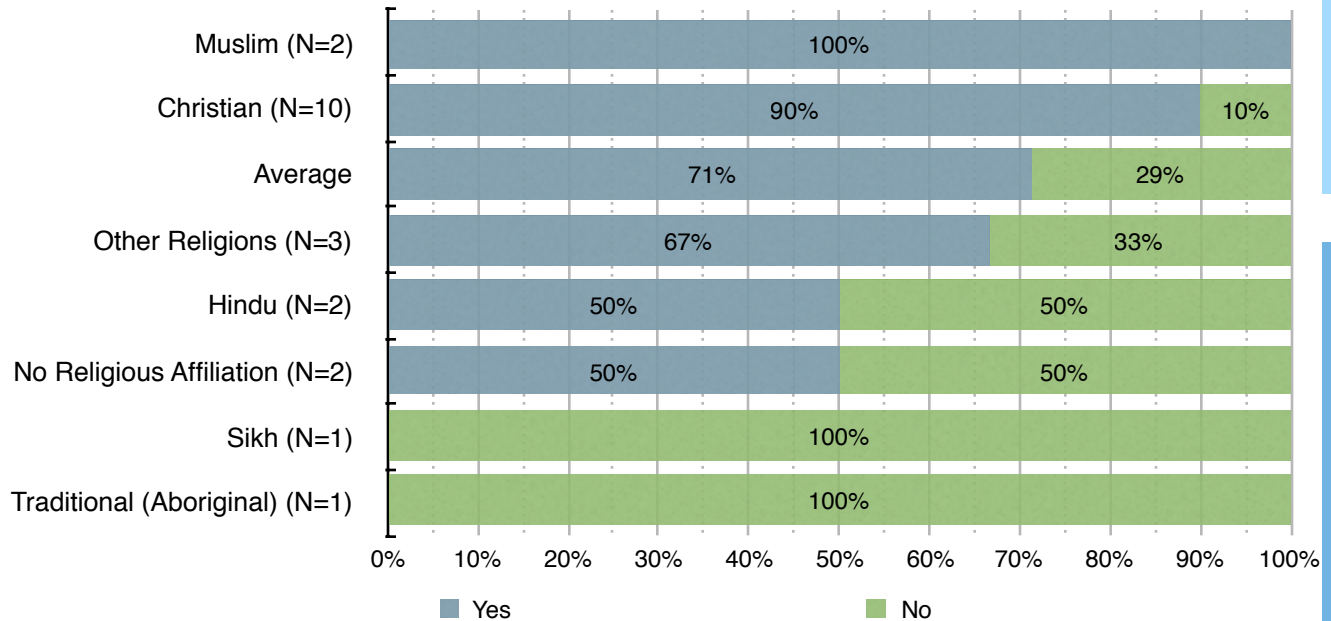
Gestures of Kindness

Interview respondents were asked if they have seen any positive steps or gestures of kindness towards themselves or their religious group from other members of the community. Overall, 15 (71%) reported they have seen gestures of kindness towards themselves or their religious group from other members of the community, while 6 (29%) did not.

Both (100%) Muslim, 9 (90%) Christian, and 2 (67%) Other Religions respondents reported they have experienced or witnessed a gesture of kindness towards themselves or their religious group

from other members of the community. Only 1 each of Hindu and No Religious Affiliation respondents reported they have experienced or witnessed a gesture of kindness. The Sikh and Traditional (Aboriginal) Spirituality respondents did not report experiencing or witnessing a gesture of kindness.

Interview Respondents Reporting Gestures of Kindness From Other Members of the Community



Nine (60%) of the interview respondents who reported they have seen gestures of kindness from other members of the community provided examples. Two Christian respondents cited examples of kindness during and following the May 2016 wildfire. Two other Christian respondents mentioned ongoing kindness within their work environment from coworkers through accommodation for religious observation. One Christian respondent noted that another denomination rents space within their facility to another faith group for worship. The respondent said that despite very different styles of worship, there exists understanding, friendly approaches, and a good relationship between them. One Hindu respondent gave an example of a neighbour assisting a mother new to the community without transportation by offering to drop her children off at school in the mornings. Both Muslim respondents referred to the Unity Walk from city hall to the mosque following the Quebec mosque attack as an example of non-Muslims within the community extending kindness towards the Muslim community. One Muslim respondent also mentioned that neighbours left flowers and cards for the Muslim community that said things like ‘We stand together’ and ‘We are all Canadians.’ One Other Religions respondent indicated that cultural opportunities offered by various community organizations are really appreciated because their religious community is too small to hold larger events themselves. One No Religious Affiliation respondent noted that following the wildfire the Wood Buffalo community has been working together more. The respondent noted that the mosque donated money to the wildfire relief efforts and is always donating to the local food bank or hosting other fundraising drives,

and in turn the broader Wood Buffalo community joined together with Muslims in the Unity Walk. Some respondents reported more than one gesture of kindness.

Interview Respondents Reporting Examples of Gestures of Kindness From Other Members of the Community (N = 9)

Example of Respondent	Number of Responses	Percentage of Responses
Community support during and following the May 2016 wildfire	3	33%
Fundraising and donations for charity	2	22%
Unity Walk following the Quebec mosque attack	2	22%
Workplace accommodation for religious observation	2	22%
Able to rent space for worship from another denomination	1	11%
Cultural opportunities offered by various community organizations	1	11%
Giving flowers and cards to support religious group	1	11%
Neighbours helping each other	1	11%

Interview respondents who reported they have not experienced or witnessed a gesture of kindness towards themselves or their religious group from other members of the community provided an explanation for their response. The Christian respondent reported that while a lot of gratitude and donations were received from within their religious group, with respect to the wider community their religious group is often left alone. The Hindu respondent reported not experiencing a specific gestures of kindness, but still feeling that people are generally nice within the religious group and outside of it. The Sikh respondent reported that while there has not been a need for a gesture of kindness towards their religious community, the respondent feels if there was ever a case of discrimination or a need for assistance then people within the broader community would step up. The Traditional (Aboriginal) respondent explained that after the evacuation the Aboriginal community definitely became stronger, more supportive, and reached out to people affected by the fires, but did not report a gesture of kindness from other members of the community. The No Religious Affiliation respondent and Other Religions respondent also reported not recalling an example of a gesture of kindness.

Interview Respondents Reporting No Experiences With Gestures of Kindness From Other Members of the Community (N = 6)

Reason of Respondent	Number of Responses	Percentage of Responses
I do not recall an example of a gesture of kindness from other members of the community	4	67%
The community often leaves my religious group alone	1	17%
There has not been a need for a gesture of kindness towards my religious group from other members of the community	1	17%

Experiences With Religious Discrimination

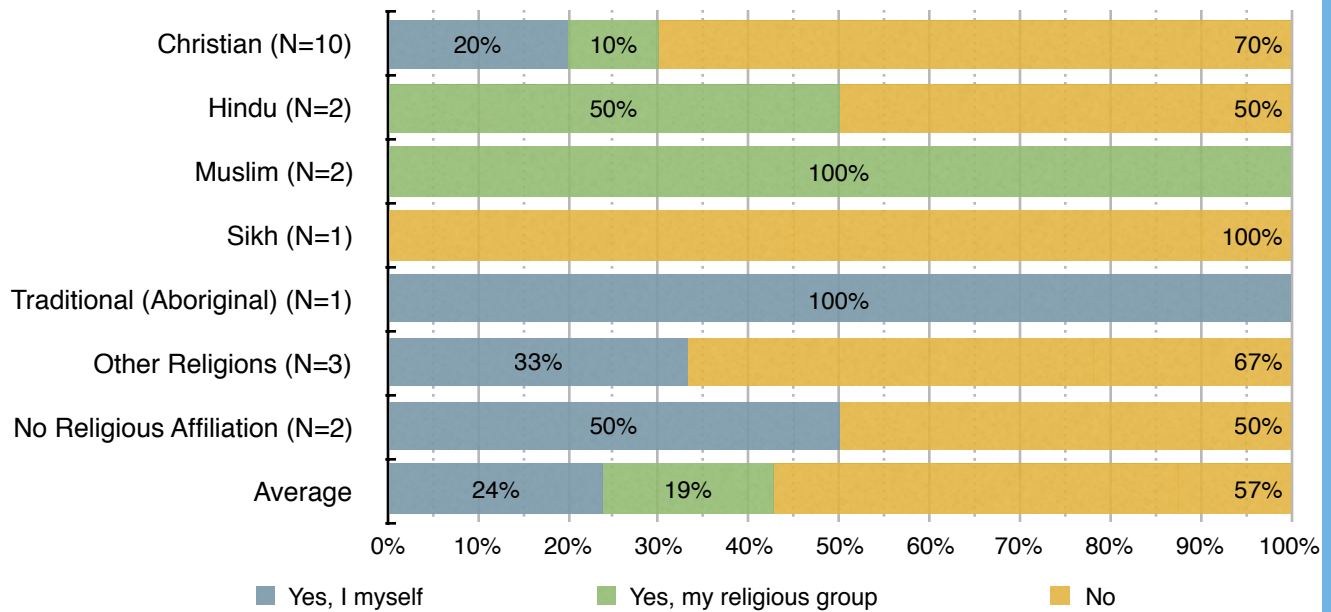
Interview respondents were asked a series of questions about their experiences with religious discrimination in Wood Buffalo.

Experiences With Hate or Intolerant Behaviour

Interview respondents were asked if they or another member of their religious group or their place of worship have ever experienced hate or intolerant behaviour in Wood Buffalo because of their beliefs. Five (24%) respondents reported they have personally experienced hate or intolerant behaviour and 4 (19%) respondents reported others within their religious group have experienced hate or intolerant behaviour. Overall, 9 (45%) people reported that they or another member of their religious group have experienced hate or intolerant behaviour in Wood Buffalo because of their beliefs.

Two (20%) of the Christian and 1 each of the Traditional (Aboriginal) Spirituality, No Religious Affiliation, and Other Religions respondents reported personally experiencing hate or intolerant behaviour because of their beliefs. Both of the Muslim and 1 each of the Hindu and Christian respondents reported others within their religious group have experienced hate or intolerant behaviour. The Sikh respondent did not report an experience of hate or intolerant behaviour.

Interview Respondents Reporting Hate or Intolerant Behaviour in Wood Buffalo



Eight (89%) of the 9 interview respondents who reported they or another member of their religious group have experienced hate or intolerant behaviour provided examples. One person provided two examples of hate or intolerant behaviour their religious group has experienced. One person declined to provide an example of the hate or behaviour they personally experienced in Wood Buffalo.

Interview Respondents Reporting Examples of Hate or Intolerant Behaviour in Wood Buffalo (N = 8)

Example of Respondent	Number of Responses	Percentage of Responses
My religious group was told by security guards that we could not share our gospel or hand out our religious texts at an establishment	1	13%
Classmates and peers laugh at children for bringing certain cultural foods to school	1	13%
People tell me I am just confused about religion and I need to make a different choice regarding my beliefs	1	13%
Someone crazily shouted various things such as “You come from a third world country” and “You think you can do anything here” and “Get out of here” at my family on the street	1	13%
I experience ignorance on a daily basis	1	13%
Women who choose to wear the hijab receive negative and hateful comments such as “Go back home” and “You do not belong here”	1	13%
My religious group received hateful language such as “You’re not my neighbour” and “I don’t want your food” on a local Facebook group page and other social media tools	1	13%
Child was accused of stealing by staff at an establishment and made to pay twice	1	13%
I was accused of not knowing the cultural or traditional aspects of my community because of my religious beliefs	1	13%

Five (42%) of the 12 interview respondents who reported they have not experienced hate or intolerant behaviour in Wood Buffalo towards themselves or their religious group provided an explanation for their response.

Interview Respondents Reporting Reasons For Not Experiencing Hate or Intolerant Behaviour in Wood Buffalo (N = 5)

Reason of Respondent	Number of Responses	Percentage of Responses
I have not received negative responses, but I am not involved in organized groups in the community	1	20%
Nobody has been discriminatory towards me because the community is very multicultural	1	20%
The intolerance I have experienced was due to clashes of temperament and aggression between cultures, not based on rights to practice religion or faith	1	20%
I have not heard of any discrimination and I am very active in my religious community, but there could be isolated cases I am unaware of	1	20%

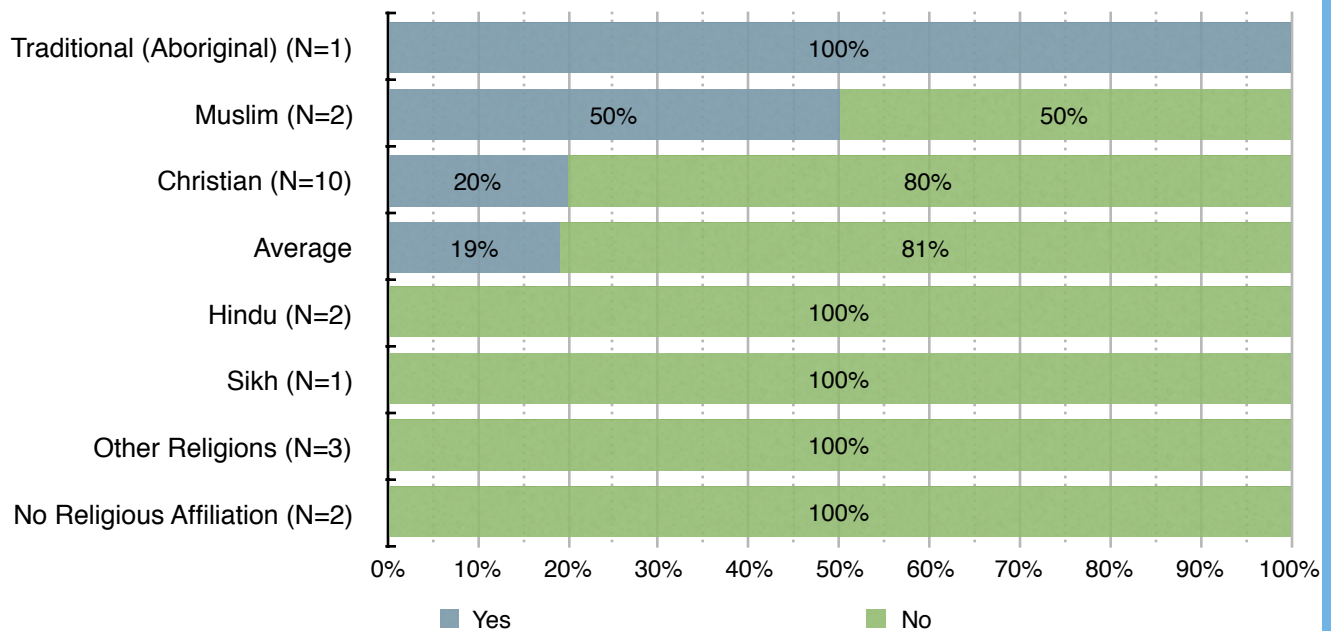
Reason of Respondent	Number of Responses	Percentage of Responses
I have not experienced limits to my freedom to worship and freedom of religion at work, but I do not know if other companies offer the same level of accommodation	1	20%

Change in Attitudes in the Last Two Years

Interview respondents were asked if they have experienced any change in attitudes towards themselves or another member of their religious group or their place of worship in the last two years. Four (19%) respondents reported they have experienced a change in attitudes towards themselves or another member of their religious group or their place of worship in the last two years.

Two (20%) of Christian and 1 each of Traditional (Aboriginal) Spirituality and Muslim respondents reported they have experienced a change in attitudes towards themselves or another member of their religious group or their place of worship in the last two years. No Hindu, Sikh, Other Religions, or No Religious Affiliation respondents reported the same.

Interview Respondents Reporting Change in Attitudes Towards Themselves, Another Member of Their Religious Group, or Their Place of Worship in the Last Two Years



One interview respondent reported they have experienced a positive change in attitudes towards themselves or another member of their religious group or their place of worship in the last two years.

Interview Respondents Reporting Reason For Positive Change in Attitudes in the Last Two Years (N = 1)

Reason of Respondent	Number of Responses	Percentage of Responses
There is more inclusion and awareness of my religious group among companies in Wood Buffalo	1	100%

Three interview respondents reported they have experienced a negative change in attitudes towards themselves or another member of their religious group or their place of worship in the last two years provided a reason.

Interview Respondents Reporting Reason For Negative Change in Attitudes in the Last Two Years (N = 3)

Reason of Respondent	Number of Responses	Percentage of Responses
Many people were challenged because of the wildfire, which led them to need counselling and help	1	33%
My concern over accusations that I do not know cultural or traditional aspects of my community because of my religious beliefs has gotten stronger	1	33%
The political climate of Stephen Harper and Donald Trump has led members of the community to speak their hatred more openly and more bluntly	1	33%

Interview respondents who reported they have not experienced a change in attitudes towards themselves or another member of their religious group or their place of worship did not provide an explanation for their response. However, 1 Christian and 1 Hindu respondent noted that they have seen growth in numbers at their religious services in the last two years.

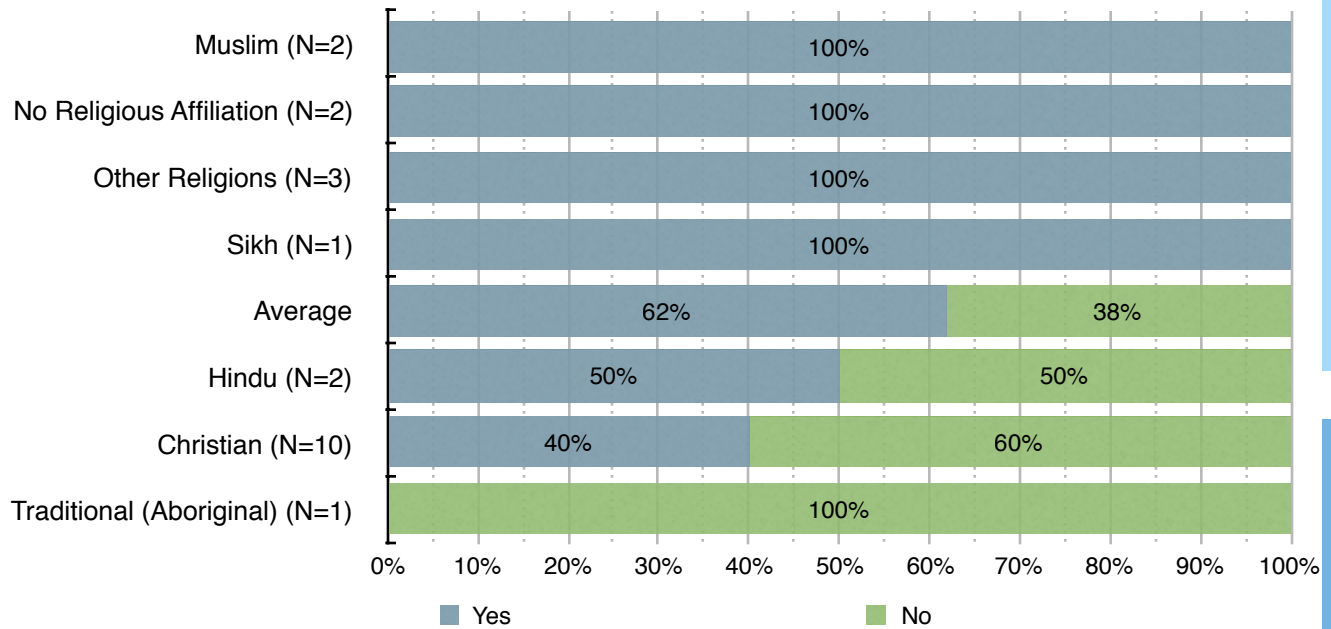
Perceptions of Impact of World Events

Interview respondents were asked about their perceptions of the impact of world events on religious inclusion.

Impact of World Events on Interactions With Others

Interview respondents were asked how world events impact how they interact with people of different religious backgrounds. Overall, 13 (52%) respondents reported that world events impact how they interact with people of different religious backgrounds, while 8 (38%) reported they do not. All Muslim, No Religious Affiliation, Other Religions, and Sikh respondents reported world events impact how they interact with people of different religious backgrounds. The Traditional (Aboriginal) Spirituality respondent reported world events do not impact personal interactions with others.

Interview Respondents Reporting If World Events Impact How They Interact With People of Different Religious Backgrounds



The 13 interview respondents who reported world events impact how they interact with people of different religious backgrounds explained how world events impact their interactions. The most reported interaction in response to world events was to use a little more compassion. Other interactions included learning about tolerance, ensuring right to practice religion, and offering help to religious groups. Some respondents suggested more than one interaction.

Interview Respondents Reporting How World Events Impact How They Interact With People of Different Religious Backgrounds (N = 13)

Interactions	Number of Responses	Percentage of Responses
I use a little more compassion	3	25%
It becomes an opportunity for our community to learn about tolerance and not about hate	2	17%
We ensure everyone in the community has the right to practice their own religion	2	17%
We reach out to other religious groups in the community to offer our help and support	2	17%
I try to be more mindful of differences in religious beliefs	1	8%
Our religious group has a contentious history with another religious group, so we do not confront them with our faith or beliefs	1	8%
We ensure that no one faces discrimination	1	8%
We stand up for the oppressed and seek justice	1	8%
We understand most of the hatred and negativity is coming from certain politicians, not our fellow community members	1	8%
We use positive prayer when faced with negative world events	1	8%
We get more involved in the community to ensure everyone feels accepted	1	8%

The 8 interview respondents who reported world events do not impact how they interact with people of different religious backgrounds explained why world events do not impact their interactions. The most reported reasons why world events do not impact their interactions were that they look at a person as a human being rather than as a member of a religious group and that world events do not affect them personally.

Interview Respondents Reporting Why World Events Do Not Impact How They Interact With People of Different Religious Backgrounds (N = 8)

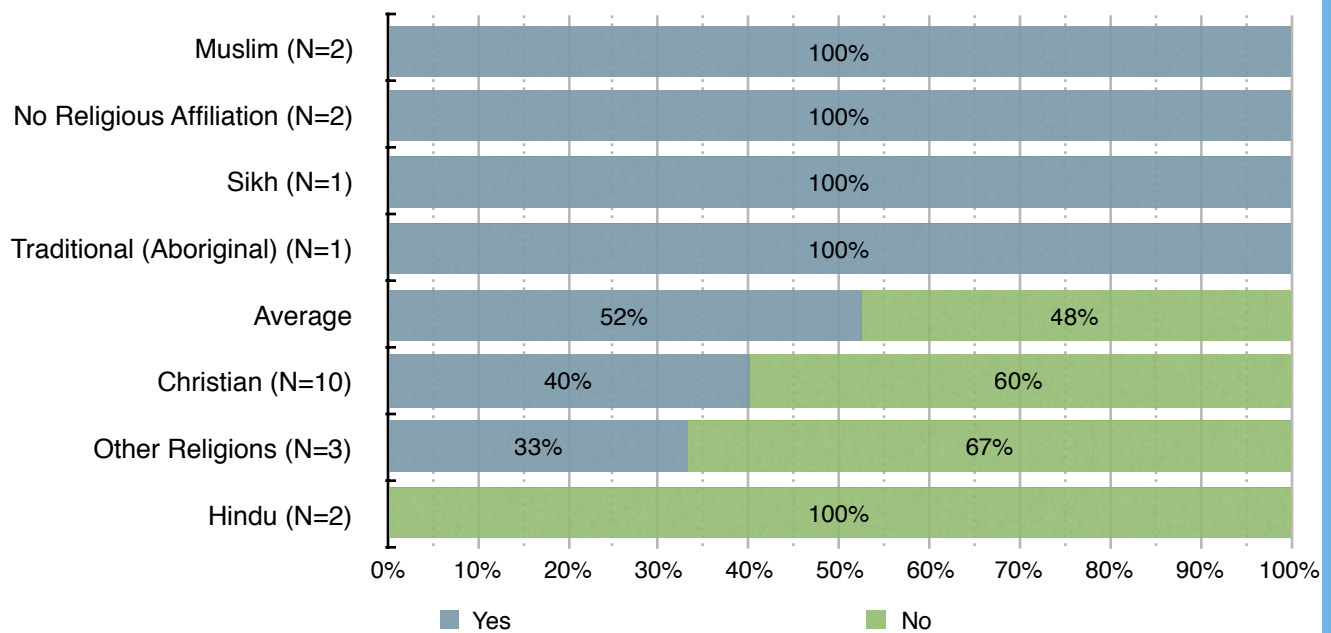
Reason of Respondent	Number of Responses	Percentage of Responses
I look at a person as a human being, not as a member of a religious group	3	38%
World events do not affect me personally	2	25%
I am not prejudiced against any religious group	1	13%
Our religion is already everywhere in the community	1	13%
We are more concerned about reaching people in our own religion	1	13%

Change in Attitudes in the Last Two Years

Interview respondents were asked how they think attitudes have changed due to world events in the last two years. Eleven (52%) respondents reported they think attitudes have changed due to world events in the last two years.

All Muslim, No Religious Affiliation, Sikh, and Traditional (Aboriginal) Spirituality respondents reported attitudes have changed due to world events in the last two years. No Hindu respondents reported the same.

Interview Respondents Reporting If Attitudes Have Changed Due to World Events in the Last Two Years



Interview respondents who reported attitudes have not changed due to world events in the last two years did not provide an explanation for their response.

Eight (73%) of the 11 interview respondents who reported attitudes have changed due to world events in the last two years explained how and why attitudes have changed.

The only reported positive change in attitudes due to world events was there is growing awareness and acceptance of diversity in the community.

Interview Respondents Reporting How Attitudes Have Changed Positively Due to World Events in the Last Two Years (N = 2)

Changes	Number of Responses	Percentage of Responses
There is growing awareness and acceptance of diversity in the community	2	100%

The only reported reason for positive change in attitudes due to world events was more community events and initiatives that support diversity.

Interview Respondents Reporting Why Attitudes Have Changed Positively Due to World Events in the Last Two Years (N = 2)

Changes	Number of Responses	Percentage of Responses
There are more community events and initiatives that support diversity, such as the Diversity Summit, the Multicultural Expo, and Alberta Culture Days	2	100%

The most reported negative change in attitudes due to world events was people are becoming more openly racist, intolerant, and discriminatory. Other negative changes included people not speaking up when they encounter racism, disconnect in the community, and distorted views. Some respondents suggested more than one change.

Interview Respondents Reporting How Attitudes Have Changed Negatively Due to World Events in the Last Two Years (N = 6)

Changes	Number of Responses	Percentage of Responses
People are becoming more openly racist, intolerant, and discriminatory	4	67%
Attitudes in certain countries have changed negatively, but not in terms of Western society	1	17%
People are becoming quiet when they encounter racism rather than speaking up	1	17%
There are more disconnected individuals, families, and youth in the community	1	17%
Views of people have been distorted	1	17%

The most reported reason for change in attitudes due to world events was the election of Donald Trump as President of the United States of America. Other reasons included xenophobia, the prime ministership of Stephen Harper, and the Quebec mosque attack. Some respondents suggested more than one reason.

Interview Respondents Reporting Why Attitudes Have Changed Negatively Due to World Events in the Last Two Years (N = 6)

Reason of Respondent	Number of Responses	Percentage of Responses
The election of Donald Trump as President of the United States of America led more people to speak out openly against certain religious groups	3	50%
People from certain countries and certain religious groups are painted as a threat	2	33%
Prime Minister Stephen Harper was openly restrictive towards certain religious groups	2	33%
The Quebec mosque attack occurred	2	33%
People are afraid of losing their jobs	1	17%
People are disconnecting from their spirituality	1	17%
People are responding in a fear based way to Canada accepting more refugees	1	17%
We are living in a world where there is push back on the boundaries of religion and culture	1	17%

Experiences With Other Faith Groups

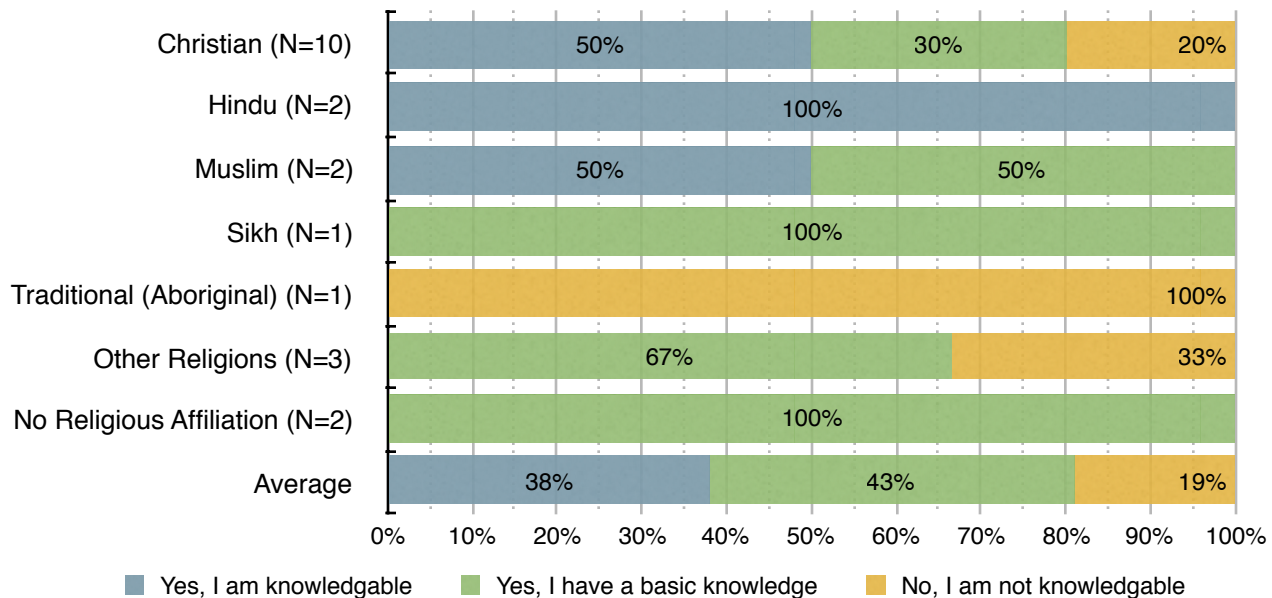
Interview respondents were asked a series of questions about their experiences with other faith groups.

Knowledge of Other Religions and Spiritual Traditions

Interview respondents were asked if they know much about other religions and spiritual traditions outside of their own religion or spiritual tradition. Eight (38%) respondents reported they are knowledgeable about other religions and spiritual traditions outside of their own and 9 (43%) respondents reported they have a basic knowledge. Almost one-fifth (19%) of people reported that they are not knowledgeable about other religions and spiritual traditions outside of their own.

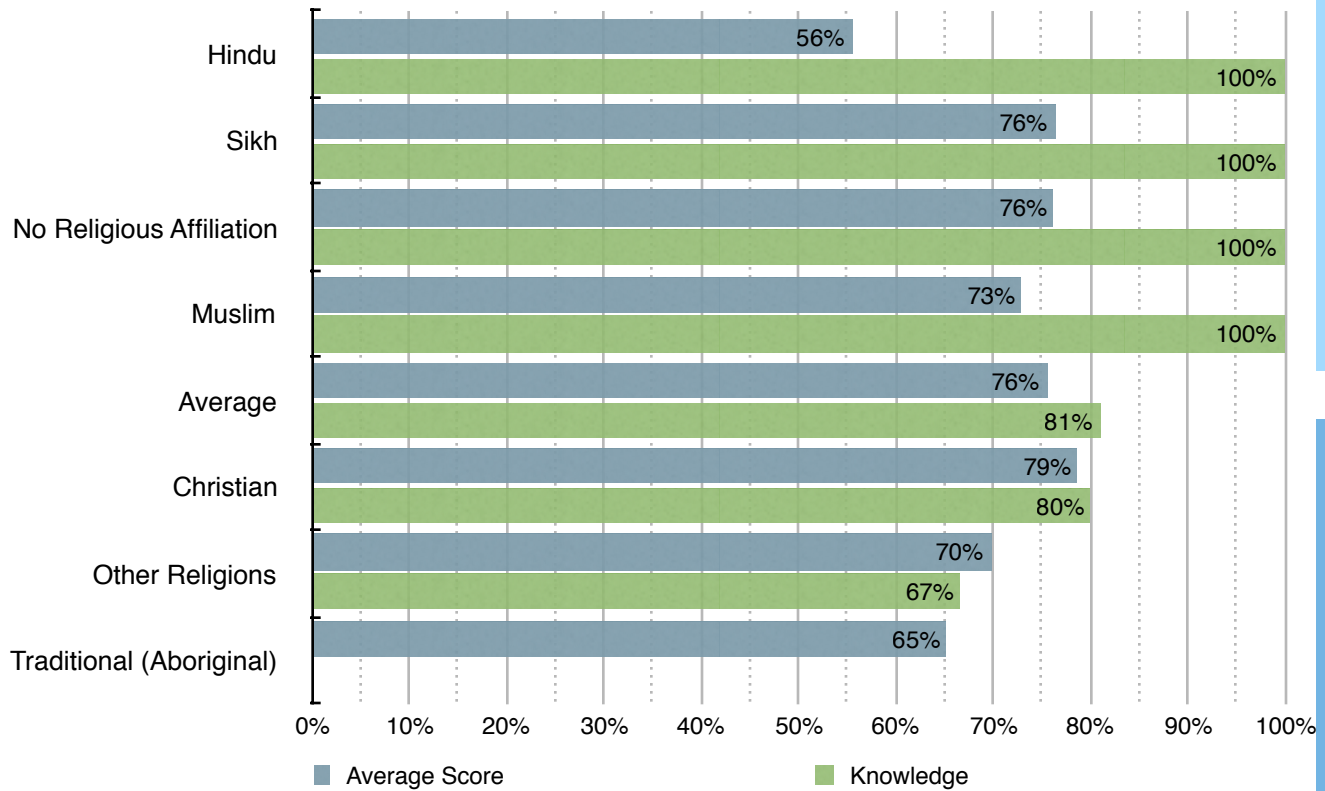
Five (50%) Christian, 2 (100%) Hindu, and 1 (50%) Muslim respondent reported they are knowledgeable about other religions and spiritual traditions outside of their own. Conversely, 2 (20%) Christian and 1 each of Traditional (Aboriginal) Spirituality and Other Religions respondents reported they are not knowledgeable about other religions and spiritual traditions outside of their own.

Interview Respondents Reporting Knowledge of Other Religions and Spiritual Traditions



The following graph shows the survey respondents trivia quiz average score compared to interview respondents reporting knowledge of other religions and spiritual traditions. Knowledge for interview respondents was determined by combining Yes, I am knowledgeable and Yes, I have a basic knowledge responses. There does not appear to be a strong correlation between the trivia quiz average scores from the survey and the knowledge of other religions reported in the interviews.

Survey Respondents Average Score Compared to Interview Respondents Reporting Knowledge of Other Religions and Spiritual Traditions



Feelings Towards Other Faith Groups

Interview respondents were asked how they feel about people of other faith groups. The most reported feelings were that people should respect each other's faiths and beliefs and that people have an open perspective. Some respondents reported more than one feeling.

Interview Respondents Reporting How They Feel About People of Other Faith Groups (N = 21)

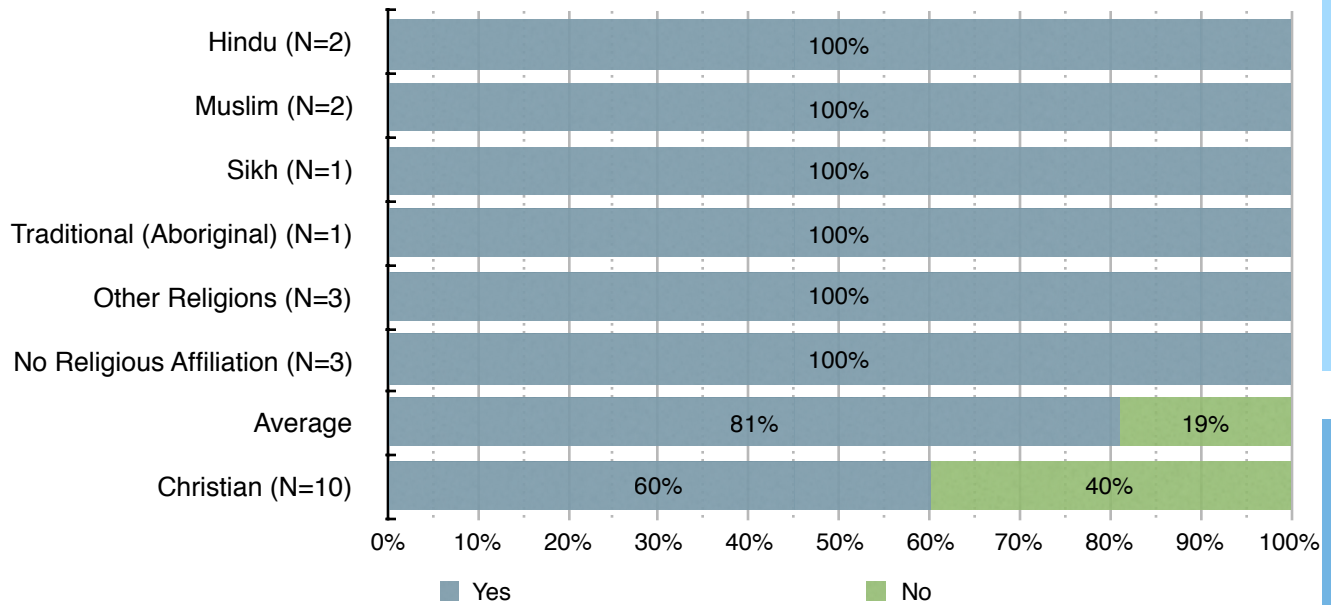
Feelings	Number of Responses	Percentage of Responses
People should respect each other's faiths and beliefs	6	29%
I have an open perspective	5	24%
I do not accept any other religious or spiritual beliefs as truth	4	19%
I do not care about what religion or spiritual tradition someone else believes in	4	19%
I believe they have the right to practice their faith	3	14%
I see commonality in belief in god across religions	3	14%
I would never impose or force my religious or spiritual beliefs on someone else	3	14%
I am happy for them	2	10%
I would like to work together with them to make our community better	1	5%

Friends of a Different Faith Group

Interview respondents were asked if they have friends of a different faith group. All interview respondents reported they have friends of a different faith group.

However, some interview respondents did not report having friends of a different religion or spiritual tradition. Seventeen (81%) respondents reported having friends of a different religion or spiritual tradition, while 4 (19%) respondents did not. These 4 (40%) Christian respondents specified they have friends from different denominations within Christianity.

Interview Respondents Reporting If They Have Friends of a Different Religion or Spiritual Tradition

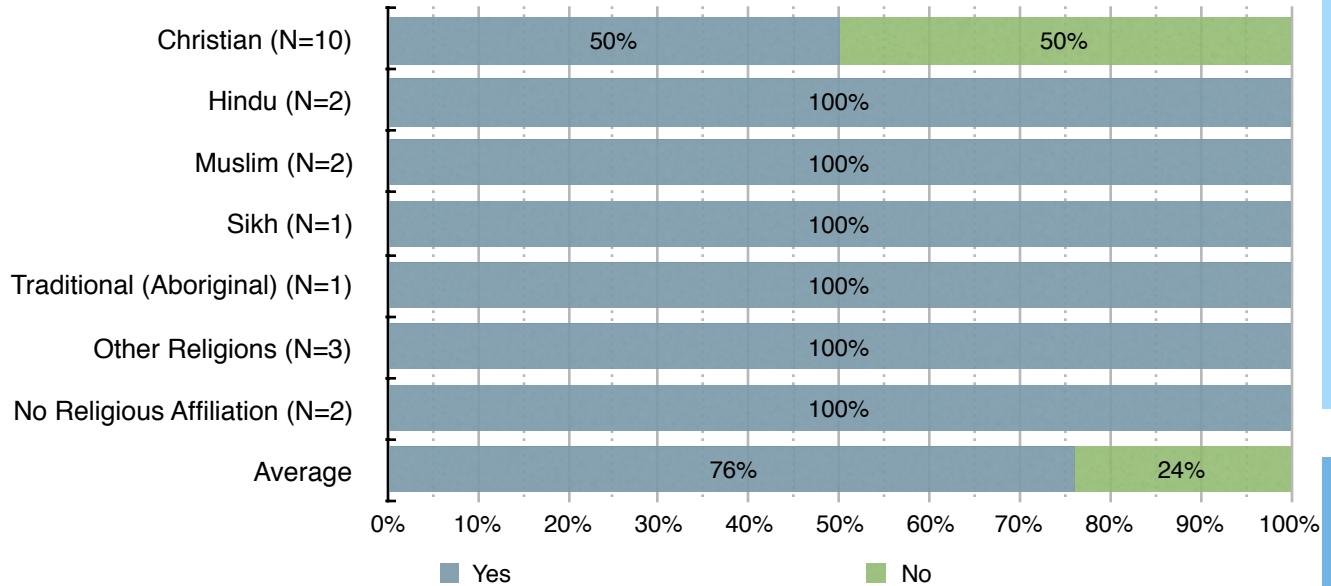


Coworkers of a Different Faith Group

Interview respondents were asked if they have coworkers of a different faith group. Overall, 16 (76%) reported they have coworkers of a different faith group, while 5 (24%) reported they do not.

Five (50%) Christian respondents reported they do not have coworkers of a different faith group. Four of these respondents explained that they do not have coworkers of a different faith group because they work within a religious organization. The other respondent is not currently employed.

Interview Respondents Reporting If They Have Coworkers of a Different Faith Group



Thoughts on Future Religious Inclusion

Interview respondents were asked a series of questions about their thoughts on future religious inclusion in Wood Buffalo.

Ideas For Action Towards Religious Inclusion For Faith Groups

Interview respondents were asked what they would like to see for their faith group in the Wood Buffalo community. The most reported actions towards religious inclusion for faith groups were more coordinated opportunities for religious and spiritual groups to provide service to the community through charity and more opportunities to promote their religion or spiritual tradition and spread their religious and spiritual teachings to the community. Some respondents suggested more than one action towards religious inclusion for faith groups. One respondent reported being unsure what they would like to see for their faith group in the Wood Buffalo community because they had never thought about it before.

Interview Respondents Reporting Actions Towards Religious Inclusion For Their Faith Group (N = 20)

Actions	Number of Responses	Percentage of Responses
More coordinated opportunities for religious and spiritual groups to provide service to the community through charity	6	30%
More opportunities to promote our religion or spiritual tradition and spread our religious and spiritual teachings to the community	6	30%
Help putting on our own programs, activities, and events because we are a small religious or spiritual group within the community	4	20%
More relationship-building with different religious and non-religious groups	3	15%
Promote unity through more interactions with other religions and spiritual traditions	3	15%
Address the high cost of rent or mortgage and difficulty obtaining permits because it is challenging to find a permanent space for religious and spiritual services	2	10%
Freedom of and respect for all religions and spiritual traditions, all religious and spiritual practices	2	10%
More counselling and social assistance programs operated by religious and spiritual groups	2	10%
More education for the general public about different religions and spiritual traditions, different minority groups	2	10%
Ability to employ a religious leader on a full time basis to help build our religious community	1	5%
Include religious and spiritual viewpoints in political discussion and have them heard by various levels of government	1	5%
Lack of space for certain religious or spiritual groups to practice their faiths	1	5%
More inclusive spaces for various religions and spiritual traditions to practice together in solidarity	1	5%
More outreach from religious organizations towards indigenous community members	1	5%
More relationship-building between government and religious groups	1	5%
Separation of church and state in political decision-making	1	5%

Ideas For Community Action Towards Religious Inclusion

Interview respondents were asked what steps they think the community needs to take towards religious inclusion in Wood Buffalo. The most reported community actions towards religious inclusion were more interfaith events that celebrate and showcase all faiths and all religious and spiritual practices to the general public and an awareness and education program for the general

public about different religions and cultures. Some respondents suggested more than one community action towards religious inclusion. Three respondents reported they were unsure what steps the community could take towards religious inclusion in Wood Buffalo. One respondent reported they do not think there are any problems with the community not being inclusive.

Interview Respondents Reporting Community Actions Towards Religious Inclusion (N = 17)

Actions	Number of Responses	Percentage of Responses
More interfaith events that celebrate and showcase all faiths and all religious and spiritual practices to the general public	5	29%
Awareness and education program for the general public to gain a better understanding of different religions and cultures	4	24%
More opportunities for each religion or spiritual tradition to celebrate, showcase, and educate the general public through open house events	3	18%
Municipality actively supporting and promoting religious diversity and inclusion	3	18%
Consideration for places of worship in municipal and community planning	2	12%
More unity through elimination of discrimination and stereotypes	2	12%
Support for smaller religious or spiritual groups to obtain space to practice their faith	2	12%
Meetings for religious or spiritual groups with RMWB Mayor and Council	1	6%
More dialogue between religious and non-religious groups	1	6%

Ideas For Stakeholder Action Towards Religious Inclusivity

Interview respondents were asked what they think different stakeholders, such as faith groups, governments, schools, employers, and hospitals, can do in Wood Buffalo to improve religious and spiritual diversity and inclusion.

Ideas For Faith Group Action Towards Religious Inclusion

The most reported faith group actions towards religious inclusion were increased community understanding of different faith groups and more public events and programs that invite people from all faith groups to participate together. Some respondents suggested more than one faith group action towards religious inclusion. Two respondents reported they were unsure what steps faith groups could take towards religious inclusion in Wood Buffalo. One respondent reported they do not think there are any problems with the community not being inclusive.

Interview Respondents Reporting Faith Group Actions Towards Religious Inclusion (N = 18)

Actions	Number of Responses	Percentage of Responses
Increase community understanding of different faith groups	7	39%
More public events and programs that invite people from all faith groups to participate together	4	22%
Address social issues in their own faith group	2	11%
Different faith groups need to work together	2	11%
Educate about minority religions and spiritual traditions	2	11%
Provide awareness of different religions and spiritual traditions to newcomers and established Canadians	2	11%
Create more inclusive spaces for various religions and spiritual traditions to practice their faiths together	1	6%
Create more opportunities for public engagement across different faiths	1	6%
Each faith group should educate the community about itself	1	6%
Integrate knowledge and acceptance of different religions into the LINC program	1	6%

Ideas For Government Action Towards Religious Inclusion

The most reported government action towards religious inclusion was promotion of awareness and education of different religions and spiritual traditions. Other government actions included promotion of multifaith community events and providing more funding and support for religious organizations. Some respondents suggested more than one government action towards religious inclusion. Two respondents reported they were unsure what steps governments could take towards religious inclusion in Wood Buffalo.

Interview Respondents Reporting Government Actions Towards Religious Inclusion (N = 16)

Actions	Number of Responses	Percentage of Responses
Promote awareness and education of different religions and spiritual traditions	5	31%
Promote multifaith community activities, events, and programs	4	25%
Provide more funding and support for religious and cultural organizations	4	25%
Protect and promote the freedom to practice religion and spirituality	3	19%
The municipal level of government needs to take the lead in inclusion efforts	2	13%
Governments need to hear and respect the viewpoints of religious and spiritual groups	1	6%
No accommodation should be made for people making public statements against any religion or spiritual tradition	1	6%

Three respondents reported they do not think governments should take steps towards religious inclusion in Wood Buffalo. One respondent reported governments will do absolutely nothing for religious groups and another reported religious inclusion is the responsibility of other institutions. One respondent reported there is no issue with religious inclusion in Wood Buffalo.

Interview Respondents Reporting Reasons For No Government Actions Towards Religious Inclusion (N = 3)

Reason of Respondent	Number of Responses	Percentage of Responses
Governments will do absolutely nothing for religious groups	1	33%
Inclusion is the responsibility of other institutions	1	33%
There is no issue with religious inclusion	1	33%

Ideas For School Action Towards Religious Inclusion

The most reported school action towards religious inclusion was to incorporate awareness and education about all religions and spiritual traditions into the school curriculum in order to build values such as respect, diversity, and tolerance. Other school actions included allowing voluntary religious and spiritual groups, encouraging relationship-building, fostering free speech, enabling daily silent prayer, offering advice on acceptance, providing other language classes, and encouraging religious and cultural practices. Some respondents suggested more than one school action towards religious inclusion. Two respondents reported they were unsure what steps schools could take towards religious inclusion in Wood Buffalo.

Interview Respondents Reporting School Actions Towards Religious Inclusion (N = 17)

Actions	Number of Responses	Percentage of Responses
Incorporate awareness and education about all religions and spiritual traditions into the school curriculum in order to build values such as respect, diversity, and tolerance	8	47%
Allow voluntary religious and spiritual groups to form by request of students	1	6%
Encourage relationship-building between religious and spiritual groups and school boards	1	6%
Foster free speech and open dialogue about one's own religion or spiritual tradition in public schools	1	6%
Hold a daily silent moment of prayer for all religions	1	6%
Let school efforts towards inclusion be led by the religious and spiritual communities themselves	1	6%
Offer advice to students about how to be understanding and accepting of all religions and spiritual traditions	1	6%
Provide more other language classes because they offer various religious opportunities	1	6%
Religious and spiritual practices should be encouraged in schools	1	6%
Schools have an agenda to avoid being discriminatory so they do not allow certain religious ideas in	1	6%

Two respondents reported they do not think schools should take steps towards religious inclusion in Wood Buffalo. One respondent reported religious inclusion is the responsibility of other institutions. One person reported there is no issue with religious inclusion.

Interview Respondents Reporting Reasons For No School Actions Towards Religious Inclusivity (N = 2)

Reason of Respondent	Number of Responses	Percentage of Responses
Inclusion is the responsibility of other institutions	1	50%
There is no issue with religious inclusion	1	50%

Ideas For Employer Action Towards Religious Inclusion

The most reported employer actions towards religious inclusion were allowing time off for religious observation and understanding and accommodating religious and spiritual practices. Some respondents suggested more than one employer action towards religious inclusion. Six respondents reported they were unsure what steps employers could take towards religious

inclusion in Wood Buffalo. One respondent reported they do not think there are any problems with the community not being inclusive.

Interview Respondents Reporting Employer Actions Towards Religious Inclusion (N = 14)

Actions	Number of Responses	Percentage of Responses
Allow time off for religious observation	6	43%
Be understanding and accommodating of religious and spiritual practices	4	29%
Create designated quiet or prayer room by employee request	2	14%
Formally recognize major holidays of all religions and spiritual traditions	2	14%
Accept IQAS assessment and international qualifications	1	7%
Create a company diversity networking group	1	7%
Establish a diversity and inclusion policy as part of the company culture	1	7%
Offer awareness building programs to educate employees about different religious and cultural backgrounds	1	7%
Offer basic sensitivity training about different religions and spiritual traditions	1	7%
Organizational change towards diversity has to happen from the top down	1	7%
Provide advice when needed about how to be understanding and accepting of all religions and spiritual traditions	1	7%

Ideas For Health Care System Action Towards Religious Inclusion

The most reported health care system actions towards religious inclusion was to allow religious and spiritual groups to run voluntary programs in hospitals and other health care facilities and to build awareness of different religious and spiritual practices in the health care system. Some respondents suggested more than one health care system action towards religious inclusion. Three respondents reported they were unsure what steps the health care system could take towards religious inclusion in Wood Buffalo.

Interview Respondents Reporting Health Care System Actions Towards Religious Inclusion (N = 10)

Actions	Number of Responses	Percentage of Responses
Allow religious and spiritual groups to run voluntary programs in hospitals and other health care facilities	4	40%
Build awareness of different religious and spiritual practices in the health care system	3	30%
Invite people from Alberta Health Services to speak to religious organizations about health promotion, such as healthy living, nutrition, substance abuse, stress management, and parenting issues	2	20%
Allow religious groups to visit patients in the hospital or the elderly in health care facilities at random	1	10%
Relationship-building between faith groups and Alberta Health Services	1	10%
The health care system should be careful not to differentiate between religions and spiritual traditions	1	10%

Three (38%) of the 8 respondents who reported they do not think the health care system should take steps towards religious inclusion in Wood Buffalo provided a reason.

Interview Respondents Reporting Reasons For No Health Care System Actions Towards Religious Inclusivity (N = 3)

Reason of Respondent	Number of Responses	Percentage of Responses
The health care system has already done work to create knowledge of different religions and spiritual traditions	1	33%
The health care system is not doing anything wrong with respect to religious inclusion	1	33%
There is no issue with religious inclusion	1	33%

Section 4: Conclusions

The Collaboration for Religious Inclusion (CRI) brings together organizations located in the Regional Municipality of Wood Buffalo (RMWB) to promote unity through religious inclusion and understanding. The group aims to engage and educate the public through workshops, forums, media, and collaborative initiatives. The CRI champions inclusivity with the goal of making the community a more welcoming place for those of all faiths. The CRI is leading the development of an Action Plan on religious diversity and inclusion in the Wood Buffalo region as a result of this Needs Assessment study.

The purpose of the Needs Assessment was to gain a better understanding of current issues that individuals of different religions and spiritual traditions may be facing in the RMWB. It is thought that through determining the level of knowledge and awareness about other religions and spiritual traditions and gathering individual thoughts and experiences relating to religion and spirituality in the RMWB, the needs of the community can be better assessed.

The study was comprised of two separate components, an online survey and a telephone interview. The online survey was conducted in April to December of 2016 and January to March of 2017 to collect information from the general public in the RMWB. The survey period was extended into 2017 as a result of the May 2016 wildfire in the region. The survey was designed to test knowledge and awareness of other religions and to gather thoughts and experiences relating to religion and spirituality. The interview was conducted in January to February of 2017 to collect information from the general public in the RMWB. Select members of the community from diverse backgrounds were interviewed about their thoughts and experiences relating to religion and spirituality in the region.

Process and Respondents

Survey results are based on a self-selected sample of the population of the RMWB. Of the 432 people who responded to the survey, 375 (87%) were eligible to participate in the survey because they were 18 years of age or older and living and/or working in the RMWB at the time of their survey. Of the 375 people who responded to and were eligible to participate in the survey, 263 (70%) completed the entire survey. Some individuals chose not to answer all of the survey questions.

Of the respondents who were eligible to participate in the survey, 320 reported their current religious or spiritual tradition. Overall, 51% identified as Christian, 18% as Muslim, 17% as No Religious Affiliation, 5% as Traditional (Aboriginal) Spirituality, 3% as Other Religions, 3% as Sikh, 1% each as Hindu and Jewish, and 0.6% as Buddhist. Based on the 2011 Census, 67% of Wood Buffalo identified as Christian, 24% as No Religious Affiliation, 5% as Muslim, 3% as Hindu, 0.4% as Other Religions, 0.4% as Sikh, 0.3% as Buddhist, 0.1% as Traditional (Aboriginal) Spirituality, and 0.1% as Jewish. Based on the 2011 Census, the religious breakdown of the survey respondents is relatively representative of the population in Wood Buffalo, with a slight underrepresentation of Christian respondents and a modest overrepresentation of Muslim respondents.

Interview results are based on conversations with select members of the Wood Buffalo community. There were 21 individuals who participated in the interview. Individuals who participated in the interview were 18 years of age or older and lived and/or worked in the RMWB at the time of their interview.

Of the 21 respondents who were interviewed, 48% identified as Christian, 14% as Other Religions, 10% each Hindu, Muslim, and No Religious Affiliation, and 5% each Sikh and Traditional (Aboriginal) Spirituality. Based on the 2011 Census, the religious breakdown of the interview respondents is not very representative of the population in Wood Buffalo, due in part to the small sample size of the interview. While attempts were made to contact Buddhist and Jewish respondents, none participated in the interview. Calls not answered or returned were generally because the correct person could not be reached.

Religious and Spiritual Practices and Experiences

The study indicated there are a variety of religions and spiritual practices in Wood Buffalo, which reflects and reinforces the diversity of the community. These differences within and between religions and spiritual traditions have created unique issues for the region.

Survey respondents provided details of their religious and spiritual practices. Over one-third (38%) reported attending religious or spiritual services once a week or more and one-fifth (20%) reported never attending. Over three-fifths (62%) reported religion or spirituality is very important in their life, while only 6% reported it is not at all important in their life. Almost half (47%) reported using the Internet, studying, or reading about religion or spirituality once a week or more, while only 7% reported never doing so. Interview respondents also provided details of their religious and spiritual practices. Overall, interview respondents reported that their religious and spiritual beliefs are very important to them. There were variations in frequency and types of religious practices depending on the respondent's religion or spirituality.

While for the most part interview respondents reported that Wood Buffalo is an accepting and diverse community to live, work, make friends, and go out in public in, some respondents identified challenges with practicing their religion in Wood Buffalo. Barriers such as a lack of places of worship for certain religious groups and lack of multifaith prayer spaces were reported. Some people noted that complications can arise due to variations within and between religious groups in terms of language, traditions, procedures, and rituals. Others mentioned that the unique work schedules and busy lives of people mean it is difficult to arrange consistent and organized activities with their religious group. A few members of minority religions reported it can be difficult because there are not many others in the community who practice their religion.

Interactions with Other Faith Groups

There could be more opportunities for interactions between different faith groups in the community. The study found that while people in Wood Buffalo generally interact with members of other faith groups, there are some individuals who do not.

While workplaces in the region are usually diverse, not every place of employment is and not every resident is employed. Overall, 76% of interview respondents reported they have

coworkers of a different faith group. However, almost one-quarter (24%) reported they do not. Four of these respondents explained that they do not have coworkers of a different faith group because they work within a religious organization. The other respondent is not currently employed.

While most residents have personal interactions with people of other faith groups, a sizeable minority do not spend time or make friends with people of other religions or spiritual traditions. Over half (52%) of survey respondents reported spending time with people of other faith groups or beliefs outside of school and/or work once a week or more. However, 6% of survey respondents reported never spending time with people of other faith groups or beliefs outside of school and/or work. All (100%) of interview respondents reported they have friends of a different faith group. However, almost one-fifth (19%) of interview respondents did not report having friends of a different religion or spiritual tradition. These interview respondents specified they have friends from different denominations within their own religion or spiritual tradition.

Knowledge and Awareness of Religions and Spiritual Traditions

The study determined that people in Wood Buffalo generally have a basic knowledge and awareness of religions and spiritual traditions. However, both the survey and interview demonstrated there is room for improvement in terms of the level of knowledge and awareness in the community about religions and spiritual traditions.

The survey included a trivia quiz consisting of nine multiple choice questions designed to test the knowledge and awareness of survey respondents about other religions and spiritual traditions. Of the respondents that completed the entire trivia quiz, the overall average score was 76%. The respondents that scored at or above the overall average score for the trivia quiz were Buddhist (83%), Christian (79%), Sikh (76%), and No Religious Affiliation (76%). The respondents that scored below the overall average score were Hindu (56%), Traditional (Aboriginal) Spirituality (65%), Other Religions (70%), Jewish (72%), and Muslim (73%). Surprisingly, some respondents answered questions about their own religion or spiritual tradition incorrectly. On average, 19% of respondents answering a question about their own religion answered incorrectly.

The interview asked respondents if they know much about other religions and spiritual traditions outside of their own religion or spiritual tradition. Overall, 38% reported they are knowledgeable about other religions and spiritual traditions outside of their own and 43% reported they have a basic knowledge. Almost one-fifth (19%) reported that they are not knowledgeable about other religions and spiritual traditions outside of their own.

Perceptions of Religious Inclusion

While the study established that most people in the region feel that Wood Buffalo is a religiously inclusive community, the survey and interview both found a minority of individuals do not.

Survey and interview respondents provided their perceptions of religious inclusion. Overall, 46% of survey respondents reported that Wood Buffalo is very inclusive and 49% that Wood Buffalo is

somewhat inclusive. Over half (57%) of interview respondents reported that Wood Buffalo is very inclusive and 29% reported Wood Buffalo is somewhat inclusive.

Although the majority of people reported religious inclusion exists in the community, 4% of survey respondents and 14% of interview respondents reported Wood Buffalo is not inclusive at all. Furthermore, while 76% of interview respondents reported they feel a sense of belonging in Wood Buffalo and 10% reported they feel a sense of belonging to some degree, 14% reported they do not feel a sense of belonging.

Gestures of Kindness

Gestures of kindness were commonly reported throughout the study. Overall, 88% of survey respondents reported they have experienced or witnessed a gesture of kindness from religious groups in Wood Buffalo. Additionally, 71% of interview respondents reported they have seen gestures of kindness towards themselves or their religious group from other members of the community. Examples of gestures of kindness included assistance during and following the May 2016 wildfire, donations to the wildfire response and recovery, sponsorship of a refugee family from Syria, World Hijab Day and Hijab30, community fundraising drives for the local food bank, workplace accommodations for religious observation, rental space for religious services, neighbours helping each other, the Unity Walk from city hall to the mosque following the Quebec mosque attack, and cultural opportunities offered by community organizations.

However, not all respondents in the study reported gestures of kindness. Almost one-eighth (12%) of survey respondents reported they have not experienced or witnessed a gesture of kindness from religious groups in Wood Buffalo. Almost three-tenths (29%) of interview respondents reported they have not seen gestures of kindness towards themselves or their religious group from other members of the community.

Perceptions of Religions and Spiritual Traditions

The study found that some individuals in Wood Buffalo hold negative views towards certain religions and spiritual traditions. While people generally reported positive feelings towards other faith groups in the interviews, a significant number of individuals reported negative perceptions of other religious and spiritual traditions in the survey.

Interview respondents were asked how they feel about people of other faith groups. The most reported feelings were that people should respect each other's faiths and beliefs and that people should have an open perspective. Other feelings included people have the right to practice their faith, people should not care about what religion or spiritual tradition someone else believes in, people see commonality in belief in god across religions, people should not impose or force religious beliefs on someone else, and people should work together to make the community better.

Survey respondents were asked to rate their feeling toward a number of groups on a feeling thermometer, with a rating of 0 meaning they feel as cold and negative as possible and a rating of 10 meaning they feel as warm and positive as possible. Buddhism received the most Warm ratings. No other religions received more than one Warm rating. Islam was the only religion not

to receive a Warm rating. In contrast, Jehovah's Witness and Mormonism received the most Cold ratings, followed by Atheism and Judaism. Buddhism, Christianity, Hinduism, Sikhism, and Traditional (Aboriginal) Spirituality did not receive any Cold ratings. Survey respondents were also asked to rate their feeling toward a number of groups on a feeling thermometer, based on the following statement: "I would feel happy if my child or another family member married a/an..." Buddhism and Hinduism received the most Warm ratings, followed by Christianity, Sikhism, Traditional (Aboriginal) Spirituality, Other Religions, and No Religious Affiliation. Atheism and Jehovah's Witness were the only religious groups not to receive a Warm rating. In comparison, Jehovah's Witness received the most Cold ratings, followed by Mormonism, Christianity, Judaism, Sikhism, Traditional (Aboriginal) Spirituality, Other Religions, and No Religious Affiliation. All religious groups received at least one Cold rating.

Survey respondents were asked about their perceptions of religious and spiritual traditions. A significant majority (84%) reported that one or more religions experience discrimination in Canada. Of the survey respondents who reported that one or more religions experiences discrimination, 88% reported that Islam experiences discrimination, followed by Sikhism (65%) and Jehovah's Witness (53%). Almost one-tenth (9%) reported that discrimination towards certain religions is justified. Of the survey respondents who reported that discrimination towards certain religions is justified, over half (59%) reported that Islam justifiably experiences discrimination, followed by Sikhism (22%), Jehovah's Witness (19%), and Other Religions (19%). Almost three-tenths (29%) thought that mainstream beliefs of certain religions encourage violence or are inherently dangerous. Of the survey respondents who reported that mainstream beliefs of certain religions encourage violence or are inherently dangerous, over two-thirds (69%) reported that mainstream beliefs of Islam encourage violence or are inherently dangerous, followed by Sikhism (26%), Christianity (17%), and No Religious Affiliation (15%).

Experiences With Discrimination and Hate Crime

The study uncovered significant and deeply troubling experiences related to discrimination and hate crime in Wood Buffalo. The prevalence of discrimination and the incidence and underreporting of hate crimes represent particularly important areas where focused community efforts are needed in the region.

Survey respondents provided details of their own personal experiences with religious discrimination. Almost half (45%) of respondents reported experiencing discrimination because of their beliefs, with 8% of respondents experiencing discrimination because of their beliefs once a month or more. Almost one-quarter (23%) reported experiencing discrimination an equal amount in the last two years, while 13% reported less often and 12% reported more often.

Survey respondents provided details of their own personal experiences with hate crime. Six percent of survey respondents reported they have been deliberately targeted in a hate crime because of their beliefs and 16% reported they are unsure. Overall, 14% per cent of Sikh, 12% of Muslim, and 4% each of Christian and No Religious Affiliation respondents reported they have been deliberately targeted in a hate crime because of their beliefs. Two respondents said they have reported a hate crime incident to police, while the overwhelming majority (96%) said they did not report the incident to police. Of the respondents who did not report the hate crime to police, the most reported reason was that they did not know if the incident was a hate crime. Of

the respondents who reported they have been or are unsure if they have been deliberately targeted in a hate crime because of their beliefs, over two-fifths (42%) reported the hate crime happened in Wood Buffalo.

Interview respondents provided details of their own personal experiences with religious discrimination. Almost one-quarter (24%) reported they have personally experienced hate or intolerant behaviour in Wood Buffalo because of their beliefs and almost one-fifth (19%) reported others within their religious group have experienced hate or intolerant behaviour. Overall, almost half (45%) reported that they or another member of their religious group have experienced hate or intolerant behaviour in Wood Buffalo because of their beliefs. In addition, almost one-fifth (19%) reported they have experienced a change in attitudes towards themselves or another member of their religious group or their place of worship in the last two years. Examples of hate or intolerant behaviour in Wood Buffalo based on religious or spiritual beliefs included receiving negative and hateful comments in person and on social media, facing hurtful accusations from other members of the community, experiencing incidents of bullying in public spaces, and encountering ignorance on a daily basis.

Perceptions of Impact of World Events

The interview found that world events have had some significant impacts on the experiences of people in Wood Buffalo. Over half (52%) of interview respondents reported that world events impact how they interact with people of different religious backgrounds. The most reported interaction in response to world events was to use a little more compassion. Other interactions included learning about tolerance, ensuring rights to practice religion, and offering help to religious groups. Over half (52%) reported they think attitudes have changed due to world events in the last two years. Of those who reported they think attitudes have changed, 82% reported attitudes have changed negatively. The most reported negative change in attitudes due to world events was people are becoming more openly racist, intolerant, and discriminatory. Other negative changes included people not speaking up when encountering racism, disconnect in the community, and distorted views. The most reported reason for change in attitudes due to world events was the election of Donald Trump as President of the United States of America. Other reasons included xenophobia, the prime ministership of Stephen Harper, and the Quebec mosque attack.

Experiences Since the May 2016 Wildfire

The survey found that religion and spiritual tradition played an important role in wildfire response and recovery experiences for many people in Wood Buffalo. Almost one-fifth (18%) of survey respondents reported experiencing discrimination an equal amount since the May 2016 wildfire, while 9% reported less often and 7% reported more often. Over seven-tenths (71%) reported their faith or belief system played a role in their experience of the recent wildfire response and recovery, while 29% reported their faith or belief system did not play a role. Almost two-fifths (39%) reported the importance of their religious or spiritual identity has increased since the May 2016 wildfire, 1% reported it has decreased, and 60% reported it has stayed the same.

Going Forward

The study found that generally there is a basic knowledge in Wood Buffalo about religion and spirituality, but there exists discrimination occurring in the region that requires targeted action in order to address these issues. The negative perceptions of certain religions and spiritual traditions and the incidence and underreporting of hate crimes in Wood Buffalo are areas of particular concern.

Interview respondents were asked for their thoughts on what they would like to see for their faith group in the Wood Buffalo community. The most reported actions towards religious inclusion for faith groups were more coordinated opportunities for religious and spiritual groups to provide service to the community through charity and more opportunities to promote their religion or spiritual tradition and spread their religious or spiritual teachings to the community.

Interview respondents were asked what steps they think the community needs to take towards religious inclusion in Wood Buffalo. The most reported community actions towards religious inclusion were more interfaith events that celebrate and showcase all faiths and all religious and spiritual practices to the general public and an awareness and education program for the general public about different religions and cultures.

Interview respondents were asked what they think different stakeholders, such as faith groups, governments, schools, employers, and hospitals, can do in Wood Buffalo to improve religious and spiritual diversity and inclusion. The most reported faith group actions towards religious inclusion were increased community understanding of different faith groups and more public events and programs that invite people from all faith groups to participate together. The most reported government action towards religious inclusion was promotion of awareness and education of different religions and spiritual traditions. Other government actions included promotion of multifaith community events, providing more funding and support for religious organizations, and protecting and promoting religious freedoms. The most reported school action towards religious inclusion was to incorporate awareness and education about all religions and spiritual traditions into the school curriculum in order to build values such as respect, diversity, and tolerance. Other school actions included allowing voluntary religious and spiritual groups, encouraging relationship-building, fostering free speech, enabling daily silent prayer, offering advice on acceptance, providing other language classes, and encouraging religious and cultural practices. The most reported employer actions towards religious inclusion were allowing time off for religious observation and understanding and accommodating religious and spiritual practices. The most reported health care system actions towards religious inclusion were to allow religious and spiritual groups to run voluntary programs in hospitals and other health care facilities and to build awareness of different religious and spiritual practices in the health care system.

Appendix A: Religious Inclusion Survey

2016 Survey Questions

1. What is your age?

Under 18

18-19

20-24

25-29

30-34

35-39

40-44

45-49

50-54

55-59

60-64

65-69

70-74

75+

2. Do you live and/or work in Wood Buffalo?

Yes

No

3. In Judaism, when does Sabbath begin?

Friday

Saturday

Sunday

4. What is an agnostic?

Someone who believes in God

Someone who does not believe in God

Someone who is unsure whether God exists

5. Which Bible figure is most closely associated with leading the exodus from Egypt?

Job

Moses

Elijah

Abraham

6. What does smudging refer to?

A purification ritual

A ceremonial dance

Prayer

Ritual smoking

7. What is Eid?

Breaking of the Fast

Festival of Lights

Day of Atonement

8. In which religion are Vishnu and Shiva central figures?

Islam

Taoism

Hinduism

9. Which of the following is **not** one of the Ten Commandments?

Keep the Sabbath Holy

Do no commit adultery

Do unto others as you would have them do unto you

Do not steal

10. Which of these religions aims at Nirvana, the state of being free from suffering?

Islam

Buddhism

Hinduism

11. In which of the following religions is carrying a ceremonial sword important?

Judaism

Buddhism

Mormonism

Sikhism

12. What is your current religion or spiritual tradition, if any?

Buddhist

Christian

Hindu

Jewish

Muslim

Sikh

Traditional (Aboriginal) Spirituality

Other Religions (Specify)

No Religious Affiliation

13. What denomination or sect do you identify with, if any?

14. Not counting weddings and funerals, how often do you attend religious or spiritual services?

Never

A few times a year

Every couple months

Once or twice a month

Once a week

More than once a week

15. How important is religion or spirituality in your life?

Not at all important

Not too important

Somewhat important

Very important

16.How often do you use the Internet, study or read about religion and/or spirituality?

Never

A few times a year

Every couple months

Once or twice a month

Once a week

More than once a week

17.Outside of school and/or work, how often do you spend time with people of other faith groups or beliefs?

Never

A few times a year

Every couple months

Once or twice a month

Once a week

More than once a week

18.Do you think that people of certain religions experience discrimination in Canada?

Yes

No

19.If yes, which religion(s)?

Atheist

Buddhist

Christian

Hindu

Jehovah's Witness

Mormon

Muslim

Sikh

Traditional (Aboriginal) Spirituality

Other Religions (Specify)

No Religious Affiliation

20. Do you think that discrimination towards people of certain religions is justified?

21. If yes, which religion(s)?

Atheist

Buddhist

Christian

Hindu

Jehovah's Witness

Mormon

Muslim

Sikh

Traditional (Aboriginal) Spirituality

Other Religions (Specify)

No Religious Affiliation

22. Every religion had mainstream beliefs and also fringe elements or extremists. Thinking of the mainstream beliefs, do you think that any religion encourages violence or is inherently dangerous?

Yes

No

23. If yes, which religion(s)?

Atheist

Buddhist

Christian

Hindu

Jehovah's Witness

Mormon

Muslim

Sikh

Traditional (Aboriginal) Spirituality

Other Religions (Specify)

No Religious Affiliation

23. We'd like to get your feeling toward a number of groups on a feeling thermometer. A rating of 0 means you feel as cold and negative as possible. A rating of 100 means you feel as warm and positive as possible. Rate each of the following groups with a number between 0-100.

Atheist

Buddhist

Christian

Hindu

Jehovah's Witness

Mormon

Muslim

Sikh

Traditional (Aboriginal) Spirituality

Other Religions (Specify)

No Religious Affiliation

24. We'd like to get your feeling toward a number of groups on a feeling thermometer. A rating of 0 means you feel as cold and negative as possible. A rating of 100 means you feel as warm and positive as possible. Rate each of the following groups below with a number between 0-100, based on the following statement: I would feel happy if my child or another family member married a/an...

Atheist

Buddhist

Christian

Hindu

Jehovah's Witness

Mormon

Muslim

Sikh

Traditional (Aboriginal) Spirituality

Other Religions (Specify)

No Religious Affiliation

25. Do you think that Wood Buffalo is inclusive and welcoming to all religions?

Very inclusive

Somewhat inclusive

Not inclusive at all

26. Have you ever experienced discrimination because of your beliefs?

Yes

No

Comments

27. If yes, how often do you experience discrimination because of your beliefs?

A few times a year

Every couple months

Once or twice a month

Once a week

More than once a week

28. In the last year and a half, have you experienced discrimination...

More often

Less often

Equal amount

Not at all

29. Do you know what a hate crime is?

Yes

No

A hate crime is a criminal act, violent or non-violent, that is motivated by bias, prejudice, or hatred toward a particular group. The Criminal Code of Canada lists four specific offences: advocating genocide, public incitement of hatred, wilful promotion of hatred, and mischief motivated by hate in relation to religious property.

30. Have you ever been deliberately targeted in a hate crime because of your beliefs?

Yes

No

Unsure

31. If yes or unsure, did you report the incident to the police? Why or why not?

Yes

No

Comments

32. If yes or unsure, did this hate crime happen in Wood Buffalo?

33. What is your marital status?

Married (and not separated)

Common-law

Separated

Divorced

Widowed

Single (never married)

34. Do you have children?

Yes

No

35. If yes, how many children do you have?

36. How many years have you lived in Wood Buffalo?

None

Less than 1 year

1-3 years

4-5 years

6-10 years

11-15 years

More than 15 years

37. Were you born in Wood Buffalo?

Yes

No

38. If no, were you born in Canada?

Yes

No

39. If yes, what province or territory were you born in?

Alberta

British Columbia

Manitoba

New Brunswick

Newfoundland and Labrador

Northwest Territories

Nova Scotia

Nunavut

Ontario

Prince Edward Island

Quebec

Saskatchewan

Yukon

40. If no, what country were you born in?

41. How many years have you lived in Canada?

Less than 1 year

1-3 years

4-5 years

11-15 years

More than 15 years

42.What is the last grade or year that you completed in school?

No formal schooling completed

High school diploma or equivalent

Some college or university

College, apprenticeship or trades certificate or diploma

Bachelor's degree

Master's degree

Doctorate degree

43.What is your current employment status?

Unemployed

Work in the home

Self-employed

Contractor

Employed part-time or casual

Employed full-time

Retired

Student

44.Do you have anything else that you would like to add?

2017 Survey Questions

1.What is your age?

Under 18

18-19

20-24

25-29

30-34

35-39

40-44

45-49

50-54

55-59

60-64

65-69

70-74

75+

2. Do you live and/or work in Wood Buffalo?

Yes

No

3. How did you find out about this survey?

Word of mouth

Multicultural Association of Wood Buffalo

Other community organization (Specify)

Social media (Specify)

Other (Specify)

Unknown

4. Did you complete this survey in 2016?

Yes

No

5. In Judaism, when does Sabbath begin?

Friday

Saturday

Sunday

6. What is an agnostic?

Someone who believes in God

Someone who does not believe in God

Someone who is unsure whether God exists

7. Which Bible figure is most closely associated with leading the exodus from Egypt?

Job

Moses

Elijah

Abraham

8.What does smudging refer to?

A purification ritual

A ceremonial dance

Prayer

Ritual smoking

9.What is Eid?

Breaking of the Fast

Festival of Lights

Day of Atonement

10.In which religion are Vishnu and Shiva central figures?

Islam

Taoism

Hinduism

11.Which of the following is **not** one of the Ten Commandments?

Keep the Sabbath Holy

Do no commit adultery

Do unto others as you would have them do unto you

Do not steal

12.Which of these religions aims at Nirvana, the state of being free from suffering?

Islam

Buddhism

Hinduism

13.In which of the following religions is carrying a ceremonial sword important?

Judaism

Buddhism

Mormonism

Sikhism

14. What is your current religion or spiritual tradition, if any?

Buddhist

Christian

Hindu

Jewish

Muslim

Sikh

Traditional (Aboriginal) Spirituality

Other Religions (Specify)

No Religious Affiliation

15. What denomination or sect do you identify with, if any?

16. Not counting weddings and funerals, how often do you attend religious or spiritual services?

Never

A few times a year

Every couple months

Once or twice a month

Once a week

More than once a week

17. How important is religion or spirituality in your life?

Not at all important

Not too important

Somewhat important

Very important

18. How often do you use the Internet, study or read about religion and/or spirituality?

Never

A few times a year

Every couple months

Once or twice a month

Once a week

More than once a week

19. Outside of school and/or work, how often do you spend time with people of other faith groups or beliefs?

Never

A few times a year

Every couple months

Once or twice a month

Once a week

More than once a week

20. Which religions, if any, do you think experience discrimination in Canada?

Atheist

Buddhist

Christian

Hindu

Jehovah's Witness

Mormon

Muslim

Sikh

Traditional (Aboriginal) Spirituality

Other Religions (Specify)

No Religious Affiliation

None

21. In your opinion, discrimination towards people of which religions, if any, is justified?

Atheist

Buddhist

Christian

Hindu

Jehovah's Witness

Mormon

Muslim

Sikh

Traditional (Aboriginal) Spirituality

Other Religions (Specify)

No Religious Affiliation

None

22. Every religion has mainstream beliefs and may also have fringe elements or extremists. Thinking of mainstream beliefs, which religions, if any, do you think encourage violence or are inherently dangerous?

Atheist

Buddhist

Christian

Hindu

Jehovah's Witness

Mormon

Muslim

Sikh

Traditional (Aboriginal) Spirituality

Other Religions (Specify)

No Religious Affiliation

None

23. We'd like to get your feeling toward a number of groups on a feeling thermometer. A rating of 0 means you feel as cold and negative as possible. A rating of 10 means you feel as warm and positive as possible. Rate each of the following groups with a number between 0-10.

Atheist

Buddhist

Christian

Hindu

Jehovah's Witness

Mormon

Muslim

Sikh

Traditional (Aboriginal) Spirituality

Other Religions (Specify)

No Religious Affiliation

24. Do you think that Wood Buffalo is inclusive and welcoming to all religions?

Very inclusive

Somewhat inclusive

Not inclusive at all

25. Do you think people should be free to practice their religion in elementary schools, high schools, colleges and universities?

Yes

No

Comments

26. Have you experienced or witnessed a gesture of kindness from religious groups in Wood Buffalo?

Yes

No

Comments

27. How often do you experience discrimination because of your beliefs?

Not at all

A few times a year

Every couple months

Once or twice a month

Once a week

More than once a week

28. In the last two years, have you experienced discrimination...

More often

Less often

Equal amount

Not at all

A hate crime is a criminal act, violent or non-violent, that is motivated by bias, prejudice, or hatred toward a particular group. The Criminal Code of Canada lists four specific offences: advocating genocide, public incitement of hatred, wilful promotion of hatred, and mischief motivated by hate in relation to religious property.

29. Have you ever been deliberately targeted in a hate crime because of your beliefs?

Yes

No

Unsure

30. If yes or unsure, did you report the incident to the police? Why or why not?

Yes

No

Comments

31. If yes or unsure, did this hate crime happen in Wood Buffalo?

Yes

No

32. Since the May 2016 wildfire, have you experienced discrimination...

More often

Less often

Equal amount

Not at all

33. Has your faith or belief system played a role in your experience of the recent wildfire response and recovery?

Yes

No

Comments

34. Since the May 2016 wildfire, has the importance of your religious or spiritual identity...

Increased

Decreased

Stayed the same

35. What is your marital status?

Married (and not separated)

Common-law

Separated

Divorced

Widowed

Single (never married)

36. Do you have children?

Yes

No

37. If yes, how many children do you have?

38. How many years have you lived in Wood Buffalo?

None

Less than 1 year

1-3 years

4-5 years

6-10 years

11-15 years

More than 15 years

39. Were you born in Wood Buffalo?

Yes

No

40.If no, were you born in Canada?

Yes

No

41.If yes, what province or territory were you born in?

Alberta

British Columbia

Manitoba

New Brunswick

Newfoundland and Labrador

Northwest Territories

Nova Scotia

Nunavut

Ontario

Prince Edward Island

Quebec

Saskatchewan

Yukon

42.If no, what country were you born in?

43.How many years have you lived in Canada?

Less than 1 year

1-3 years

4-5 years

11-15 years

More than 15 years

44.What is the last grade or year that you completed in school?

No formal schooling completed

High school diploma or equivalent

Some college or university

College, apprenticeship or trades certificate or diploma

Bachelor's degree

Master's degree

Doctorate degree

45.What is your current employment status?

Unemployed

Work in the home

Self-employed

Contractor

Employed part-time or casual

Employed full-time

Retired

Student

46.Do you have anything else that you would like to add?

Appendix B: Religious Inclusion Interview

1. Do you live and/or work in Wood Buffalo?
2. How many years have you lived in Wood Buffalo?
3. Were you born in Wood Buffalo?
4. If no, were you born in Canada?
5. If yes, what province were you born in?
6. If no, what country were you born in?
7. What is your marital status?
8. Do you have children? If yes, how many children do you have?
9. What is the last grade or year that you completed school?
10. What is your current employment status?
11. What is your current religion and/or spiritual tradition, if any?
12. What denomination or sect do you identify with, if any?
13. Can you describe what your spiritual tradition means to you?
14. What's it like (living, working, going to school, making/having friends, going out in public) and being (religion/spirituality)?
15. Do you feel a sense of belonging in Wood Buffalo?
16. Do you feel Wood Buffalo is religiously inclusive?
17. Have you seen any positive steps or gestures of kindness towards (yourself or another member of your religious group, or your place of worship) from other members of the community?
18. Have (you or another member of your religious group, or your place of worship) experienced hate or intolerant behaviour because of your beliefs?
19. Have you experienced any change in attitudes towards (you or another member of your religious group, or your place of worship) in the last two years?
20. How do world events impact how you interact with people of different religious backgrounds? How do you think attitudes have changed in the last two years? What do you think factored into that shift in attitudes?

21. Do you know much about other religions/spiritual traditions outside of your own religion/spiritual tradition?

22. How do you feel about people of other faith groups?

23. Do you have friends of a different faith group? Do you have (classmates, coworkers) of a different faith group?

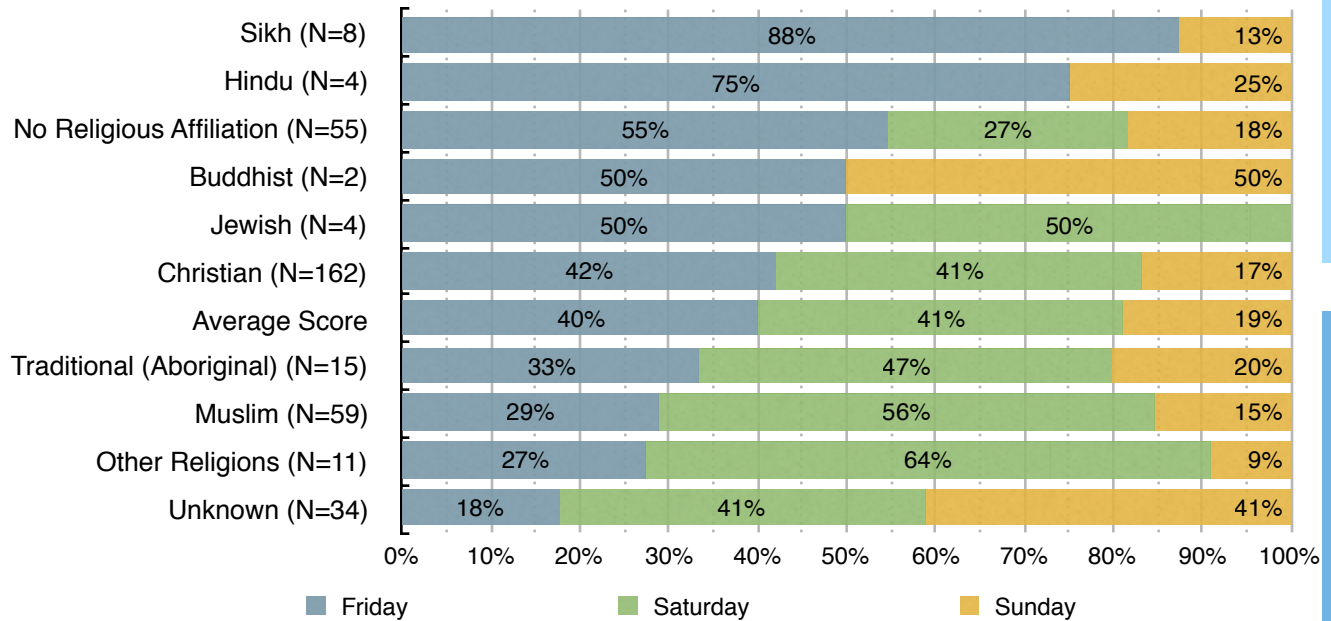
24. What would you like to see for your faith group in the Wood Buffalo community? What steps do you think the community needs to take towards religious inclusion in Wood Buffalo? What can (faith groups, schools, hospitals, governments, employers) do in Wood Buffalo to improve religious and spiritual diversity and inclusion?

25. Do you have anything else that you would like to add?

Appendix C: Trivia Quiz Responses

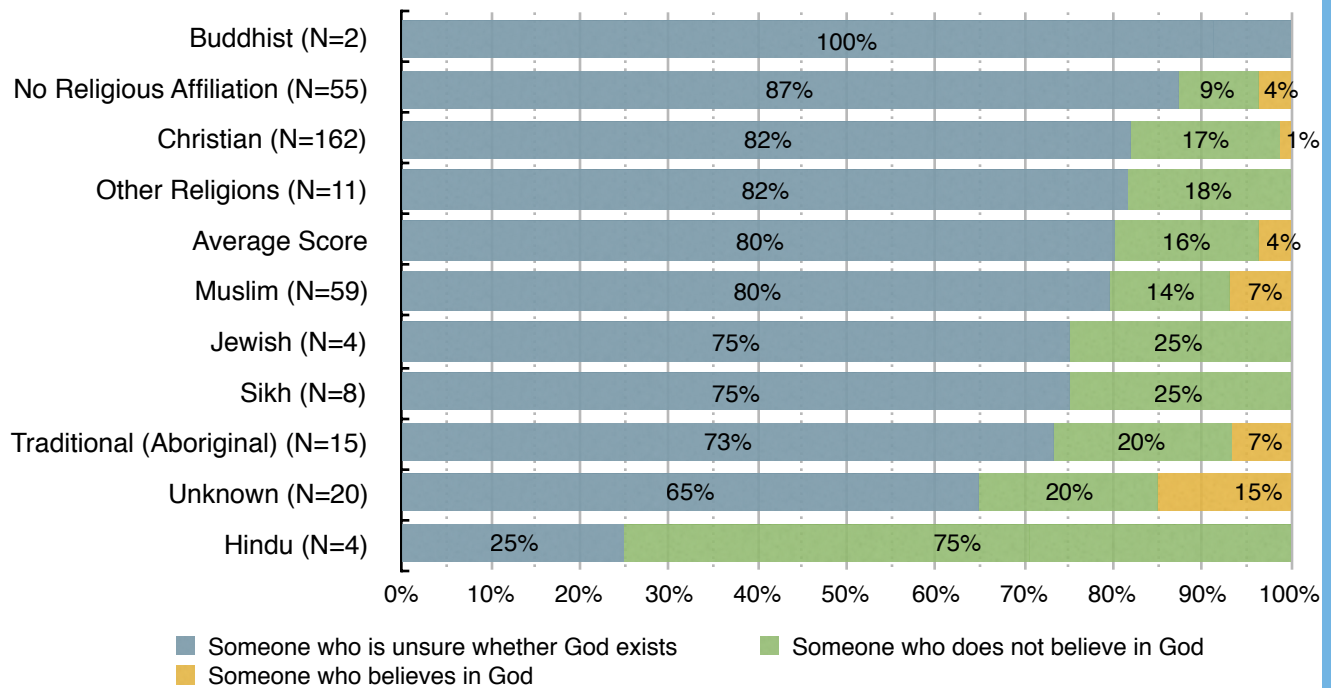
1. "In Judaism, when does Sabbath begin?" In Judaism, the Sabbath begins on Friday.

Question 1 Responses (N = 354)



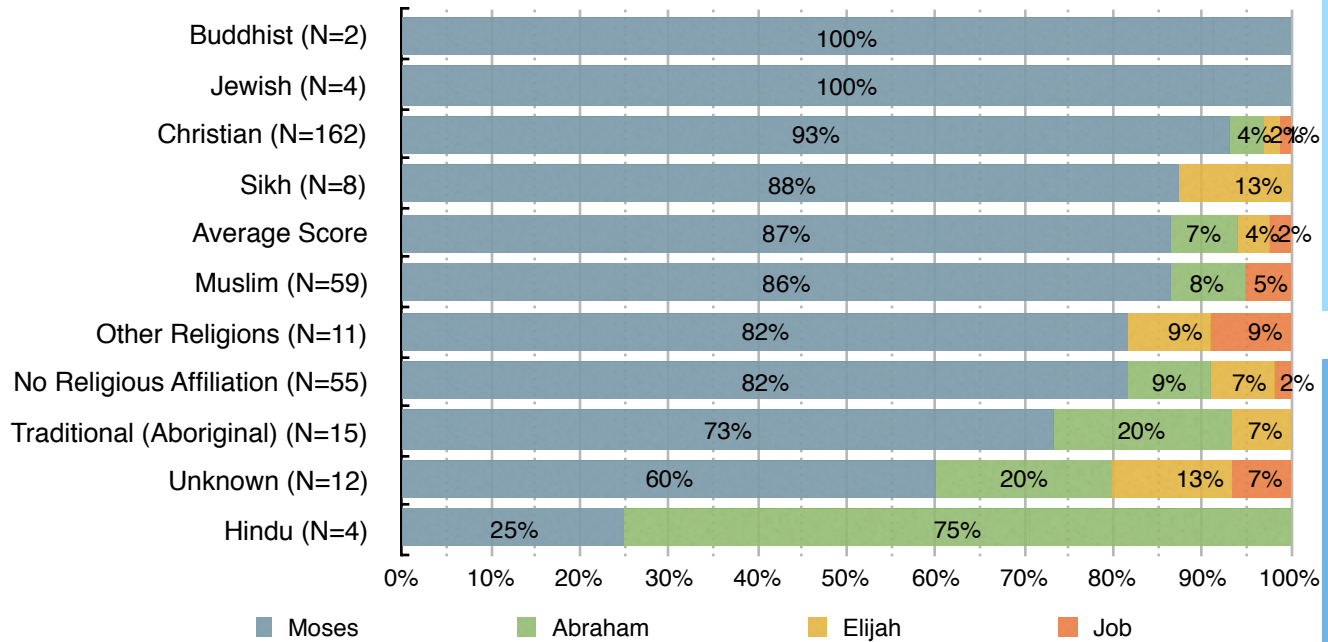
2. "What is an agnostic?" An agnostic is someone who is unsure whether God exists.

Question 2 Responses (N = 340)



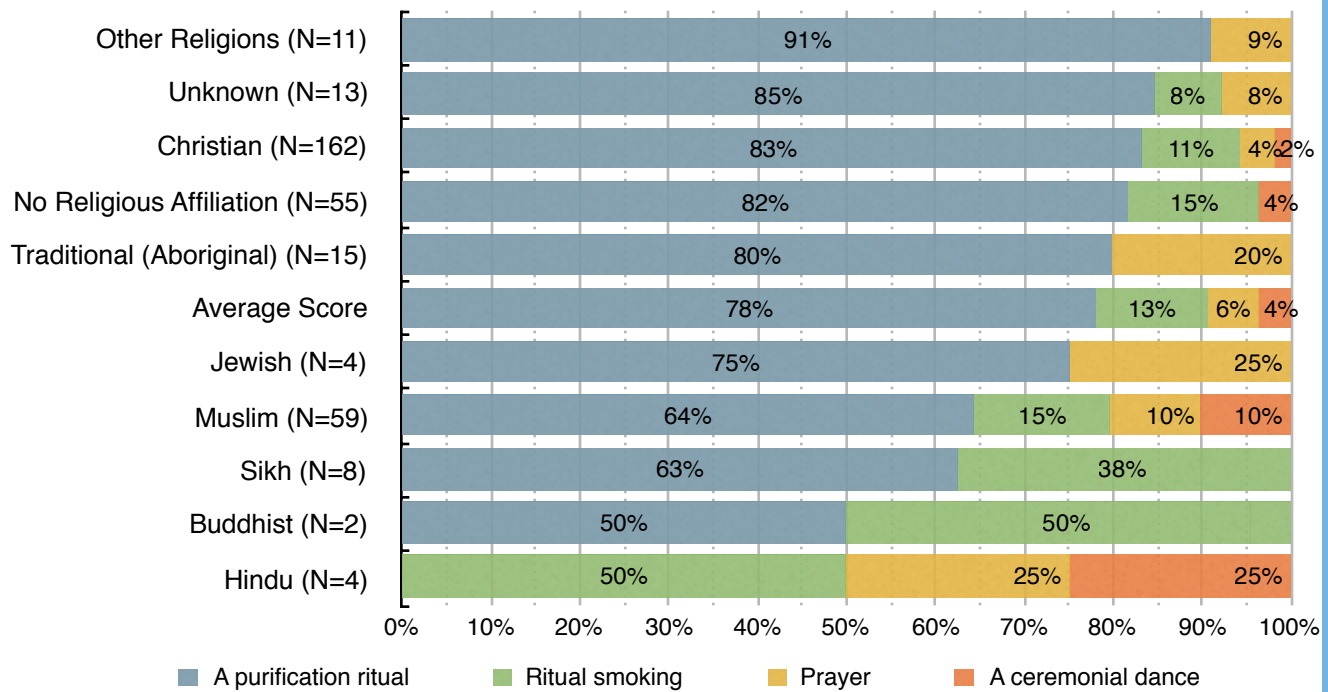
3. “Which Bible figure is most closely associated with leading the exodus from Egypt?” Moses is the Bible figure most closely associated with leading the exodus from Egypt.

Question 3 Responses (N = 310)



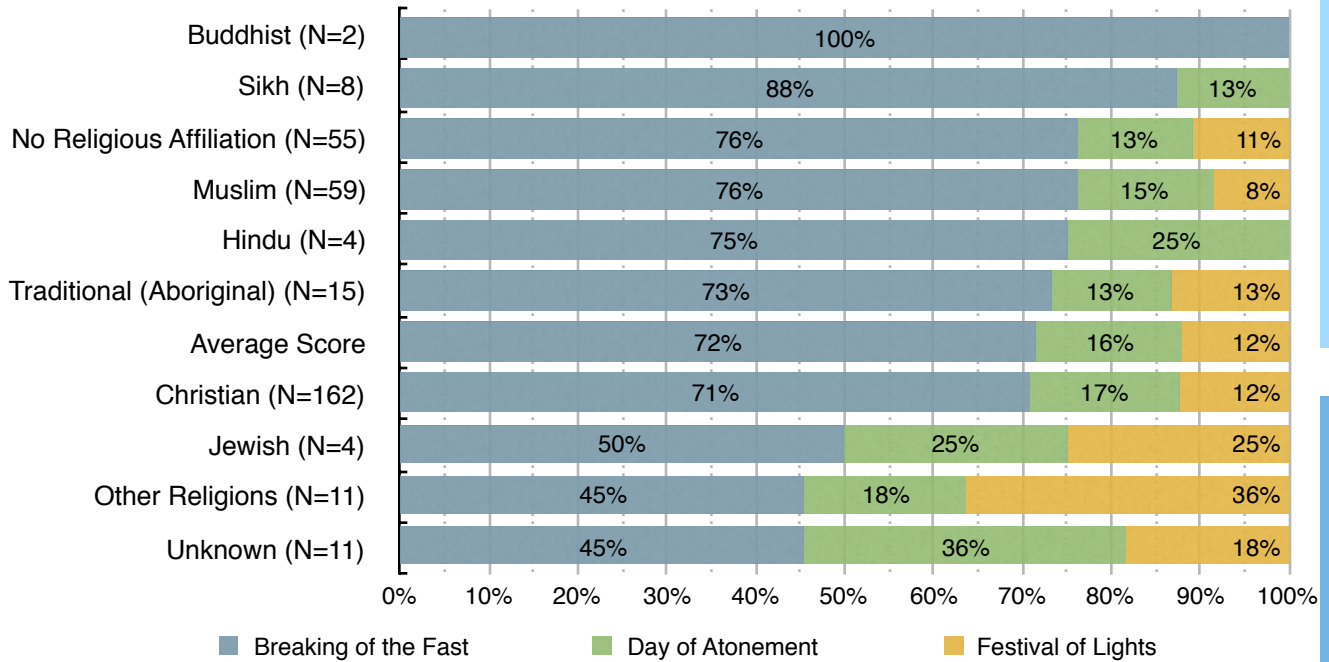
4. “What does smudging refer to?” Smudging refers to a purification ritual.

Question 4 Responses (N = 333)



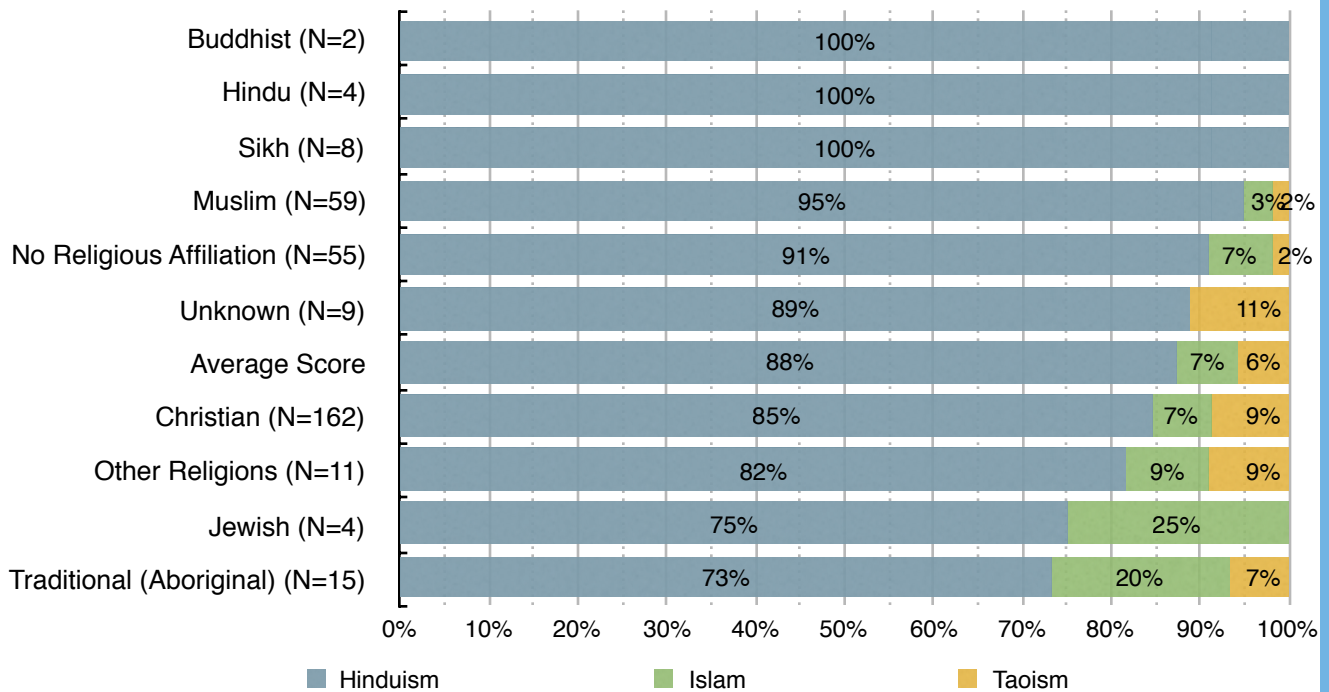
5. “What is Eid?” Eid is an Islamic holiday that means Breaking of the Fast.

Question 5 Responses (N = 331)



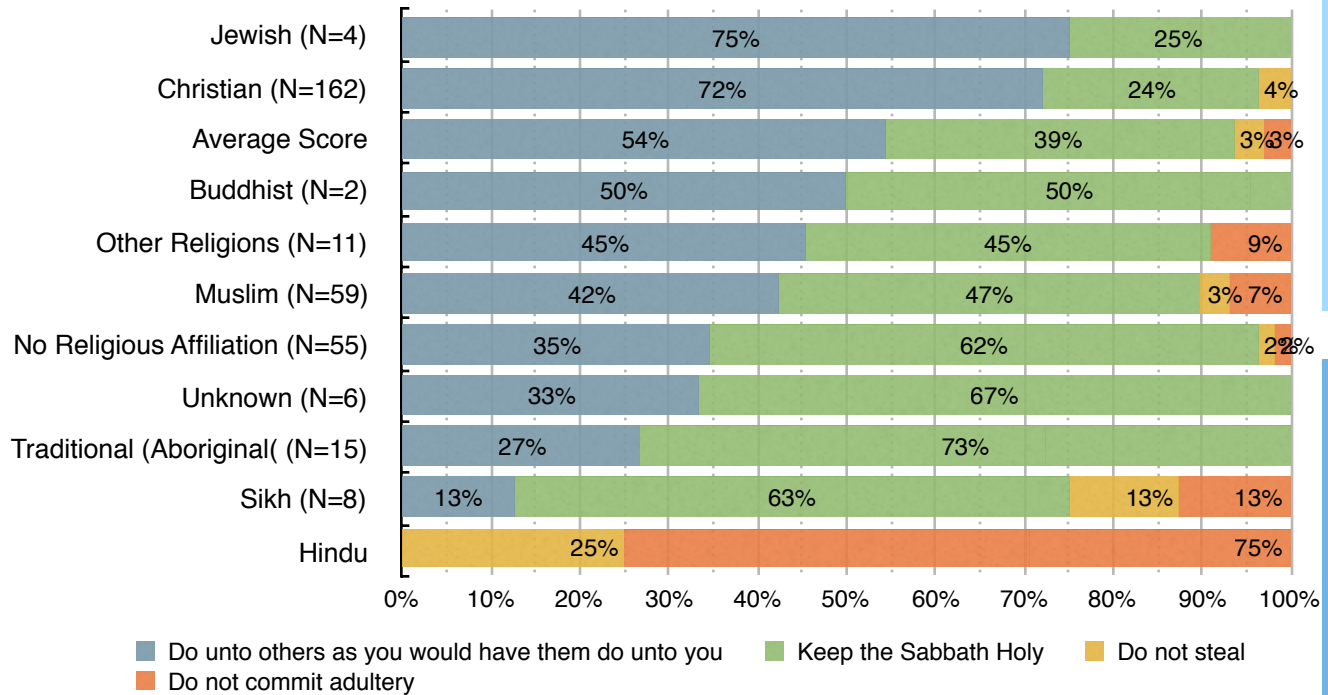
6. “In which religion are Vishnu and Shiva central figures?” Vishnu and Shiva are central figures in Hinduism.

Question 6 Responses (N = 329)



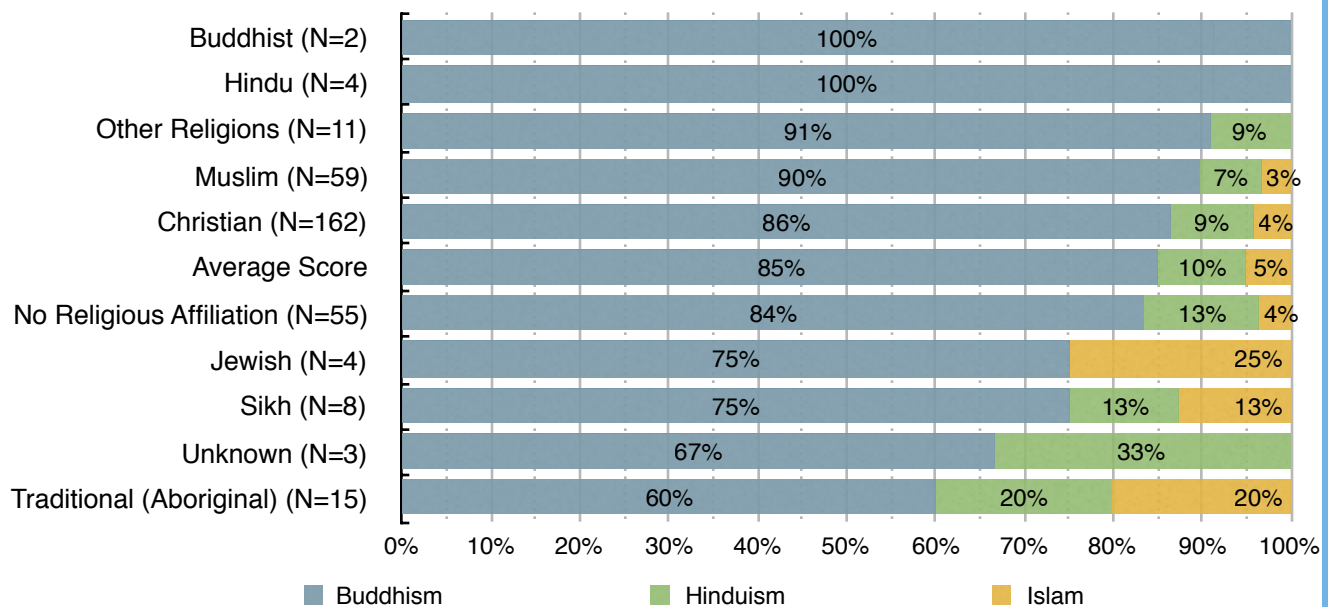
7. “Which of the following is **not** one of the Ten Commandments?” Do unto others as you would have them do unto you is **not** one of the Ten Commandments.

Question 7 Responses (N = 326)



8. “Which of these religions aims at Nirvana, the state of being free from suffering?” Buddhism is a religion that aims at Nirvana, the state of being free from suffering.

Question 8 Responses (N = 323)



9. “In which of the following religions is carrying a ceremonial sword important?” In Sikhism carrying a kirpan, or ceremonial sword, is important.

Question 9 Responses (N = 321)

