

**NASA DIYOS ANG AWA, NASA TAO ANG GAWA: EXAMINING THE
POLITICAL PARTICIPATION OF CHRISTIAN FILIPINO CANADIANS**

God Has Mercy, but the Person Must Act

by

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ABSTRACT

This research examines the relationship between Christian beliefs and the political participation of Christian Filipino Canadians in the cities of Edmonton and Calgary, Alberta. Ten (10) semi-structured interviews were conducted to delineate how the respondents define ‘political participation’, which Christian beliefs they deem most significant, and whether these beliefs influence their engagement in politics. The findings indicate that Christian Filipino Canadians believe that the Christian teachings of loving God and loving one’s neighbor are important. They partake in several forms of political activities such as volunteering and charity work, with voting as their primary means of participation. The results show that a relationship between Christian beliefs and political participation exists because beliefs can either boost or hinder political engagement to some extent. Lastly, these beliefs also affect the electoral behavior of Christian Filipino Canadians as the respondents emphasize that they cast their vote to the party aligned with their morals, usually a Conservative candidate.

Keywords: political participation, Christianity, Filipino Canadians, religion

PREFACE

This thesis entitled: *Nasa Diyosa ang Awa, Nasa Tao Ang Gawa: Examining the Political Participation of Christian Filipino Canadians (God Has Mercy, but the Person Must Act)* is an original work by Tanya Mindo. The research project received research ethics approval from the University of Alberta Research Ethics Board with Ethics ID: Pro0012326.

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Table of Contents

ABSTRACT	II
PREFACE	III
ACKNOWLEDGEMENTS	IV
CHAPTER ONE: INTRODUCTION	1
RESEARCH QUESTION	4
THESIS OUTLINE	4
CHAPTER TWO: LITERATURE REVIEW	6
STUDIES OF RELIGION AND POLITICAL PARTICIPATION	6
CHRISTIANITY AND POLITICS IN THE PHILIPPINES	8
FILIPINO IMMIGRANTS IN CANADA	9
FILIPINO IMMIGRANTS AS POLITICAL AGENTS	11
CHAPTER THREE: RESEARCH METHODS	13
THEORETICAL FRAMEWORK.....	13
CONCEPTUAL FRAMEWORK.....	13
METHODOLOGY	14
<i>Research Design</i>	14
<i>Research Procedures</i>	15
<i>Method of Data Analysis</i>	18
CHAPTER FOUR: DATA PRESENTATION AND ANALYSIS	19
DATA PRESENTATION	19
4.1. <i>Christian Beliefs</i>	19
4.2. <i>Political Participation</i>	22
4.3. <i>Reasons for Engagement</i>	25
4.4. <i>Reasons for Disengagement</i>	27
4.5. <i>More Engagement in Philippine Politics</i>	31
4.6. <i>Relationship of Christian Beliefs and Political Participation</i>	32
DATA ANALYSIS	35
CHAPTER FIVE: SUMMARY AND CONCLUSION	44
SUMMARY OF KEY FINDINGS	44
CONCLUSION	45
LIMITATIONS	46
RECOMMENDATIONS FOR FUTURE STUDIES	46
REFERENCES	48
APPENDICES	50
APPENDIX A.	50
APPENDIX B.....	51

CHAPTER ONE: INTRODUCTION

In 2016, the Canadian census revealed that 837,130 Filipinos lived in the country—a drastic increase of 26 percent from the previous record of 662, 605 in 2011 (Malek 2021; Statistics Canada 2016). The most recent Canadian census in 2021 indicates that the Filipino population has grown further, reaching 957, 355 (Statistics Canada 2021). Based on these numbers, the Philippines is regarded as one of the largest sources of immigrants to Canada, and this trend shows no sign of slowing down.

The arrival of Christianity in the Philippines dates back to 1521 upon the landing of Ferdinand Magellan’s expedition, and today, Filipinos remain predominantly Christians, with memberships scattered across several denominations, non-denominations, and sects. Most Christian Filipinos who migrated to Canada have embraced this religious attachment, allowing for smoother integration into Canadian society as they have found a sense of belonging in their places of worship (Bonifacio 2008; Marshall 2018).

The role of Christianity in Canada’s history is a topic of debate. The residential school system, spearheaded by Christian organizations, including the Catholic Church, is particularly controversial. However, Christian Filipino Canadians hold the Catholic Church in high regard and actively support the institution. By doing so, these migrants sustain the Church, while the Church offers them comfort, sociocultural capital through networking opportunities, and a platform for religious expression (Malek 2021; Marshall 2018). The deep entrenchment of Christianity in Canada appears to endure through a symbiotic relationship with the Filipino diasporic community.

Several early social science scholars including Emile Durkheim (1912) and Max Weber (1930) explored the connections between politics, society, and religion. Durkheim concludes that

religion plays a role in social organization, while Weber argues that the Protestant ethic led to the emergence of capitalism. The majority of subsequent studies focused on religious activities such as church membership, attendance, and charitable giving, thereby neglecting the role of individual attitudes and perceptions of faith (Driskell, Embry, and Lyon 2008; Verba, Schlozman, and Brady 1995). For some scholars who attribute political activities to religious beliefs (Lunn, Klay, and Douglass 2001), the intensity of the influence is the point of contention because the literature indicates that beliefs are not significant predictors of political participation (Acevedo and Marshall 2015; Glazier 2015; Omelicheva and Ahmed 2018).

The Philippines ranked as the third largest Roman Catholic country in the world in 2019 (Malek 2021). Other Christian denominations and non-denominations like Evangelicals and Presbyterians are also present, exhibiting the persistence of Christianity in Filipino society. In contrast, practitioners of Islam are mainly concentrated in the Southern Island of Mindanao and are considered a minority (Philippine Statistics Authority 2018). It must also be noted that an extraordinary relationship exists between Christianity and politics in the Philippines. One of the most popular examples is the leadership role played by the Catholic Church during the Epifanio De los Santos Avenue (EDSA) Revolution against the Marcos dictatorship in 1986. Gorospe (1988) claims that Christian beliefs heavily influenced the Filipinos' decision to engage in civil disobedience, resulting in a bloodless overthrow of the dictator. Hence, Christian beliefs have historically affected the socio-political lives of Filipinos.

The growing presence of Filipino Canadians and their strong commitment to Christianity opens a field of inquiry about whether religion has remained a big part of these immigrants' lives as they navigate Canadian society. In academic literature, Filipino Canadians are typically discussed in relation to the group's enduring religious practices and their experiences with

immigration programs such as the Live-In Caregiver Program (LCP) (Bonifacio 2008; Coloma et al. 2012; Malek 2021). Current academic studies about the political participation of the Filipino diaspora concentrates on Filipino Americans (Cherry 2013; de Leon and Daus 2018). While these studies on immigration policies and their impact on Filipino migrants are necessary, they run the risk of presenting the community as a victimized population with no agency and whose contributions are measured in economic terms. Therefore, this study provides a more in-depth understanding of the integration of Filipino Canadians into Canadian society and politics using the lenses of religious and political behavior.

This honors thesis entitled: “Nasa Diyos ang Awa, Nasa Tao ang Gawa: Examining the Political Participation of Christian Filipino Canadians” (*God Has Mercy, but the Person Must Act*) explores the relationship between individual Christian beliefs and the political engagement of Filipino Canadians affiliated with organized religious communities. It is comprised of five chapters, and the first chapter introduces the research question and the thesis outline.

This study aims to address the gaps in academia regarding the political behavior of Filipino immigrants, an ethnic group with a continuously growing population in Canada. This research is significant as it strives to discover if religion matters in the subjects’ definition of ‘political participation’ while examining if personal religious beliefs influence their engagement in political life. The research also intends to reveal whether Christian beliefs serve as barriers or stimulants for Filipino Canadians to get involved in Canadian or Philippine politics.

Religious beliefs are a way of life, a guiding set of principles which may influence an individual or a group’s decision-making processes. Thus, this research offers additional explanations about the relationship between religion, particularly Christianity, and political participation. This relationship manifested in the Philippines during the EDSA revolution of 1986,

also known as the People Power Revolution, a historical event that exhibited how religion, culture, and politics could intersect despite the prohibition in the enacted 1973 Philippine Constitution (Astorga 2006; Gorospe 1988). Most importantly, it demonstrated how Christianity and the Catholic Church had been significant forces in developing the Filipino people's political consciousness.

Examining the role of Christian beliefs will expand the public's understanding of Christianity and its continuous presence in Filipino culture. It will also inform on how Christian beliefs remain crucial in forming the Filipino Canadian identity and how they affect the community's attitudes and participation in the political realm. Finally, this research shall contribute to the broader understanding of the Asian diaspora as a dynamic grouping, which forms an enormous part of Canada's multicultural landscape.

RESEARCH QUESTION

The main research question of the study intends to investigate whether Christian beliefs influence the political participation of Christian Filipino Canadians. If the answer is affirmative, the project aims to reveal the ways these beliefs affect their involvement in politics.

The specific research questions probe how Christian Filipino Canadians define 'political participation', what activities they engage in, which Christian beliefs they consider most important, and if these beliefs translate to political action or inaction.

THESIS OUTLINE

The second chapter is the literature review. It defines political participation and scholarly works examining the relationship between religion and political participation. It incorporates studies about Christianity and Philippine politics and the Philippine People Power EDSA revolution of 1986, and it discusses how Christian beliefs, religious practices, and the Catholic

Church as an institution had historically played a role in mobilizing the Filipino people. The chapter also presents existing research on Filipino immigrants and their political participation. Gaps within the literature are identified in this chapter.

The third chapter covers the theoretical framework, the conceptual framework, and the research methodology. It explains the constructivist approach and the variables considered in this project. The chapter concentrates on research methodology and elaborates on recruitment strategies and data collection procedures. The data analysis process is also established.

The fourth chapter presents the findings drawn from the ten (10) interviews. It highlights the data gathered and the themes and relationships arising from the interviews. The first part discusses the essential Christian beliefs of the respondents, their definition of political participation, and their activities to engage in politics. It also provides data expounding on the reasons behind engagement and disengagement in both Philippine and Canadian politics and the connection between Christian beliefs and political participation among Filipino Canadians. The second part provides a more in-depth analysis of the data gathered.

The concluding chapter includes a summary of the key results and the conclusion. It also identifies the limitations of the study and offers recommendations for future studies.

CHAPTER TWO: LITERATURE REVIEW

This chapter is divided into four parts and seeks to provide a review of prevailing studies about religion and political participation. The first part examines previous scholarly works discussing the relationship between religion and political participation. It defines the concepts of ‘political participation’ and religion and establishes the preference of looking into religious behavior instead of religious beliefs when analyzing this relationship. The second part elaborates on the brief history of Christianity in the Philippines, the Philippine EDSA People Power Revolution of 1986, and the impact of Christianity on the movement. The third part discusses academic works published about Filipino Canadians and Filipino immigrants as political agents. The chapter concludes by confirming that while there have been studies on Filipino political participation in North America, the focus has been primarily on Filipino Americans, and no published research answers the question proposed in this project. Hence, this study shall fill in these gaps by probing into the relationship between religion, particularly Christianity, and the political participation of Filipino Canadians.

Studies of Religion and Political Participation

Most of the studies relating religion to politics and society revolve around religious behavior. Durkheim (1912) concentrates on ritualized activities in explaining the role of religion in community formation. Meanwhile, Verba, Schlozman, and Brady (1995) challenge the idea that socio-economic status is the primary determinant for political participation by looking into the “acquisition of civic skills through associational memberships, particularly experiences in church” (752). They argue that the differences in religious structures between Protestantism and Catholicism, rather than disparities in socio-economic resources, matter in explaining political activities. Although a few published pieces of literature suggest that beliefs may also affect

community engagement, religious practices remain the focal point of academia (Driskell, Embry, and Lyon 2008).

Omelicheva and Ahmed (2018) define political participation as “any action taken by an individual in the political realm” (6). This definition is broad, though there is a consensus that the range can vary from outward forms of engagement, such as voting, protesting, and campaigning, to private activities, namely reading the news and learning about politics (Driskell, Embry, and Lyon 2008). On the other hand, Astorga (2006) describes religion as “a social and communal phenomenon, grounded in the a priori experience of the divine in varying intensities and depths, at different levels, and at different modes” (579).

Religious beliefs pertain to an individual’s system of worship and convictions, which may shape their perception of life and modify their conduct depending on their beliefs (Astorga 2006). They play a central role in Max Weber’s (1930) study of Protestant societies, where he argues that the rise of Capitalism can be attributed to Protestant work ethic and their beliefs regarding hard work. Several scholars have attempted to steer away from the focus of religious behavior (i.e., participation in church activities) to show the importance of personal beliefs as a predictor of engagement. For instance, Lunn, Klay, and Douglass (2001) indicate that charitable behavior among Presbyterians is influenced by their alignment with conservative or liberal theology. Stark (2001, cited in Driskell, Embry, and Lyon 2008) similarly posits that personal beliefs influence political involvement instead of rituals and other behavioral measures. Thus, looking into religious beliefs might help elucidate the relationship between religion and political participation.

However, most researchers have used church attendance in measuring religious behavior, typically utilizing a quantitative methodology, to find correlations between religiosity and political participation. These studies show that the church has been a mobilizing agent in shaping social

movements by fostering social capital and civil skills (Driskell, Embry, and Lyon 2008; Omelicheva and Ahmed 2018). Meanwhile, other findings strive to explain political opinions and voting choices by using micro-level (personal) and macro-level (collective) experiences (Driskell, Embry, and Lyon 2008, 297).

In line with this, the research conducted by Omelicheva and Ahmed (2018) investigates a wide variety of religions including Judaism, Islam, and Christianity and asserts that religiosity does not necessarily boost the political engagement of believers. In contrast, religious beliefs are “negatively associated with political participation” (Omelicheva and Ahmed 2018, 16). While their work echoes previous studies claiming that religion is negligible in explaining political activities (Glazier 2015; Acevedo and Marshall 2015), the scholars acknowledge the potential risks that come with ignoring differences in religious beliefs.

Christianity and Politics in the Philippines

The Spaniards introduced Christianity in the Philippines in 1521, and they governed the country for three centuries (Castro 2019). During the colonial period, Spanish friars could intervene in political matters. In 1898, the Philippines became a republic and adopted the principle of the separation of church and state. The United States colonized the Philippines after the Spanish-American war, fulfilling the role of the new colonial master until 1946 when the Philippines declared its independence. The subsequent constitutions mandated the principle of non-interference between the church and the state; however, the influence of religious institutions in political decision-making persisted. For example, the Catholic Church opposed bills such as divorce, the death penalty, and reproductive health, leading to a delay in their passage in the Philippine Congress. Second, some Christian religious groups are vocal in endorsing candidates

during elections. Iglesia ni Kristo (*Church of Christ*) engages in bloc voting, causing politicians to cultivate an alliance with their leaders in exchange for votes (Castro 2019).

The influence of Christianity, specifically Catholicism, on the Filipino people's political participation is visible when analyzing the 1986 EDSA People Power Revolution in the Philippines. This revolution was globally known for its non-violent nature of toppling the Marcos dictatorship (Astorga 2006; Gorospe 1988). Gorospe (1988) connects this non-violence to Christianity as he links Christian beliefs to the social movement, describing how the Filipinos used the beliefs of 'loving God and neighbors' to peacefully achieve social justice for the poor. Despite the aforementioned constitutional provision, the Catholic Church was at the forefront of the revolution. The leadership is attributed to Cardinal Jaime Sin, who deemed it necessary to politicize Christ and His teachings, claiming that His absence in politics was a source of the nation's social ills (Astorga 2006). Gorospe (1988) adds, "The non-violent revolution drew its inspiration and strength from the Christian faith... evident from the use of numerous religious symbols, and frequent prayer, manifesting the faith and trust of the people in Divine Providence" (85).

Thus, Christianity is central to the identity of many Filipinos, and its role in their mobilization must be considered when studying their political participation abroad as well.

Filipino Immigrants in Canada

Studies pertaining to Filipino Canadians are scarce, illustrating the neglect of researching race and ethnicity in Canadian society along with the dynamics of recent immigrants becoming citizens. Existing studies about Filipino Canadians revolves around federal policies to import workers, such as the Live-In Caregiver Program (LCP) and the Temporary Foreign Worker Program. Other works expound on these policies' effects on health, intersectional pathways, and

labor mobility (Carlos and Wilson 2018; Lightman et al. 2021). For instance, Bonifacio (2008) highlights the narratives of Filipino women's experiences as they become caregivers in Canada. She discusses the importance of religion for association and cultivation of a sense of belongingness, asserting that "Roman Catholic churches [became] centers of social interaction among Filipino immigrants" (Bonifacio 2008, 39). They do not, however, mention religion's potential impact on political participation.

Filipinos in Canada: Disturbing Invisibility, published in 2012, is the first textbook about Filipino Canadians. Edited by Coloma et al. (2012), it contains multiple sections and detailed expositions of Filipino Canadians' narratives, including recognition and identity, gender, labor, representation, and youth. The first part of the book delves deeper into issues of racial differentiation and stereotypes that shape interactions among the Filipino community in Canada vis-à-vis their interactions with other individuals and the state. Contrarily, Malek (2021) offers a more straightforward account of the growth of the Filipino community in Canada, discussing reasons for Filipino emigration, such as homeland politics and economic precarity. He also explains the time frame of the population's arrival in Canada.

Malek (2021) summarizes the immigration policies (e.g., Exchange Visitor Program, LCP, etc.) which expanded opportunities for migration. Coloma et al. (2012) also touch on gender and labor issues, specifically those related to the LCP, and elaborate on how Filipino women survived moving into a foreign country as temporary workers. Malek (2021) investigates the Filipino culture more deeply, dedicating a section regarding religious practices, confirming that the Philippines is predominantly Christian, with most Filipinos subscribing to Roman Catholicism.

Marshall (2018) extensively discusses the religious ties of the Filipino Canadian community, noting that "religiosity is passed down from generation to generation" (23). This

parallels Malek's (2021) book as she details their continuous attendance in churches in Winnipeg and the religious practices they brought from the Philippines to Canada. These include displaying statues of Santo Niño, observing Holy Week traditions, joining Santacruzán, and participating in the Reading of the Passion of Christ (Malek 2021; Marshall 2018). The persisting dedication to religion manifested through religious expressions and beliefs has helped the Filipino diaspora find a feeling of belongingness in Canada.

Malek's (2021) book is distinct from the two authors in that it covers the involvement of Filipinos in Canadian politics, with examples such as Conrad Santos of Manitoba winning a seat for the New Democratic Party (NDP), and Dr. Rey Pagtakhan becoming the first Filipino Canadian Member of Parliament in 1984 (Malek 2021, 32). However, it falls short of looking into the factors that contributed to their election, the possible role of the Filipino Canadian community, and the religious views of either the community or the elected officials. As a result, although these groundbreaking works significantly contribute to the study of Filipino Canadians, they fail to address the main question proposed in this research.

Filipino Immigrants as Political Agents

Like Canada, Filipino Americans constitute one of the largest immigrant groups in the United States, with many affiliated with Catholicism. Surveys and academic works indicate that more than half of Filipino Americans are religiously active in the Catholic Church (Gonzalez III 2009; Park 2009; United States Conference of Catholic Bishops 2001).

Cherry (2013) offers an account of Filipino Catholics' volunteerism and participation in the United States, arguing that religious attendance is the main factor affecting their political engagement. Meanwhile, de Leon and Daus (2018) explain the lack of political visibility of the Filipino community despite its significant population in the US. They found that while voting is

seen as the primary means of involvement, barriers exist that hinder political participation. Filipinos weigh other considerations (e.g., family and peers, personal values, church, and community organizations) when deciding to engage in politics.

Unfortunately, Cherry (2013) does not answer how denominational cultures relate to civic life, conceding that there is a need for in-depth interviews with respondents to comprehend the complex perceptions of Filipino Americans on engagement and volunteerism. Furthermore, de Leon and Daus (2018) neglect religion as a variable in their study, and the authors admit that their work serves as a preliminary study for future research on the Filipino diaspora. Most importantly, both these studies concentrated on Filipino immigrants in the United States.

Notwithstanding the works of Malek (2021), Marshall (2018) and Coloma et al. (2012), research on Filipino immigrants in Canada and their descendants remains elusive. The dominant focus of existing literature has been on migration policies, specifically the LCP, and the experiences of Filipino caregivers. Little attention has been given to the impact of religious beliefs on the political participation of Filipino Canadians, regardless of the evidence supporting their strong and continuous affiliation to Christianity and its connection to Philippine politics. Hence, this research shall attempt to provide information about the role of religion in the political engagement of this ethnic group.

CHAPTER THREE: RESEARCH METHODS

This chapter is organized into three parts, each of which covers a specific aspect of the research process. The first section outlines the theoretical framework which guides the direction of the data interpretation and analysis. Next, the conceptual framework presents the variables relevant to the study. The last section provides details on the research methodology. It explains the research design, data-gathering procedures, and the chosen method of data analysis.

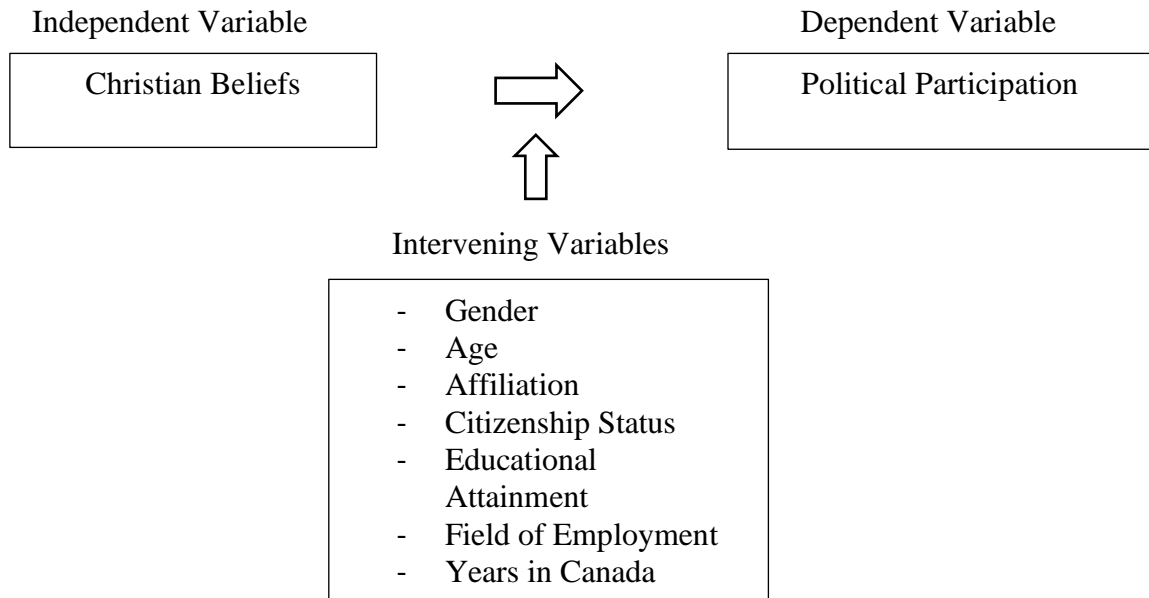
THEORETICAL FRAMEWORK

This research uses a constructivist theory, specifically an interpretivist approach, to examine the relationship between Christian religious beliefs and political participation. Constructivists argue that reality is socially constructed and reconstructed while interpretivism claims that making sense of political behavior is rooted in the ways individuals attach meanings to their actions, usually guided by their personal values and beliefs (Halperin and Heath 2012). With these approaches, this research probes into how Christian Filipino Canadians delineate what it means to politically participate and how their religious beliefs as social constructs impact their political participation.

CONCEPTUAL FRAMEWORK

This research project explores how Christian beliefs affect the political participation of Filipino Canadians. Other possible intervening variables include sex, gender, age, affiliation, citizenship status, educational attainment, field of employment, and years in Canada. Figure 1 presents the conceptual framework underpinning this study.

Figure 1. Conceptual Framework.



METHODOLOGY

This section is divided into three parts. The first section introduces the research design of the project. It describes the method of data collection, the number of respondents, and the eligibility criteria of these respondents. The succeeding section expounds on the procedures, such as the recruitment process, the interview protocol, and a summary of participant characteristics. The last section describes the method of data analysis to answer the main research question. This section also establishes reflexivity as a process to diminish personal biases.

Research Design

This research project uses a qualitative methodology to examine the lived experiences of Christian Filipino Canadians in Alberta. The researcher conducted a total of ten (10) semi-structured interviews with selected immigrant Christian Filipino Canadians from September 2022 to January 2023. The subjects were first-generation immigrants, thereby born and raised in the Philippines, and none of the respondents arrived in Canada before the age of ten. All respondents

finished post-secondary education, with four of them receiving Canadian education. The respondents were either permanent residents or Canadian citizens and identified with any Christian denomination and non-denomination (e.g., Catholic, Born-Again Christian, Pentecostal, Protestant).

The questionnaire consisted of ten (10) questions, supplemented by follow-up questions (See Appendix A). The questionnaire was used to discover: i) what Christian beliefs they consider most important; ii) how Christian Filipino Canadians define ‘political participation’; iii) how they are involved in the Filipino Canadian community; iv) their self-assessment as being political agents; v) the political activities they engage in, if they consider themselves politically involved; vi) what issues would make them consider engaging in politics; and vii) their perceptions of Filipino Canadian political participation as a whole. The semi-structured interview format enabled flexibility, allowing for a more in-depth discussion between the researcher and the respondents.

Although the interviewees were provided with the option of face-to-face or online interviews, in the end, all the interviews were conducted virtually. The COVID-19 pandemic was ongoing at the time of the research, which affected the choice of the respondents. The ten (10) virtual interviews were deemed efficient, safe, and cost-effective. The participants received a light snack through a food delivery application as reimbursement for their time.

Research Procedures

The selected location for the research project is Alberta, Canada. Respondents came from the two largest cities with the greatest number of Filipinos in the province, Edmonton and Calgary (Statistics Canada 2021).

Recruitment

The research began with a recruitment process. The researcher visited Christian organizations to give recruitment letters to those eligible to participate. The researcher also used social media (Facebook and Instagram) to post advertisements and contact possible respondents. The advertisement included the basic information (i.e., title, purpose, eligibility) as well as the researcher's contact information. The comment sections on the social media posts were turned off to avoid any risk of revealing the personal information of the prospective interviewees. To meet the saturation point, the researcher used a snowballing technique to find other respondents through referrals of the previous respondents.

Screening questions were conducted to ensure that the prospective respondents were eligible to be part of the study. These included questions confirming that they were: 1) first-generation immigrants; 2) Christians; 3) permanent residents or Canadian citizens; and 4) 18 years old and above.

Interview Protocol

The interviewees received an information sheet and an informed consent form to sign (See Appendix B). The informed consent form indicated the purpose, the risks and benefits, the confidentiality of the study, and the voluntary nature of the project. An oral consent form was also read before the virtual interview, and their verbal consent was video/audio recorded. The interview commenced upon the confirmation of the interviewee's consent to be part of the study.

The interview was divided into three parts. The first three questions enabled the subject to talk about their religious affiliation or denomination, their involvement in the Filipino Canadian community, and the Christian beliefs they deemed most important. The next three questions focused on their definition of 'political participation' and their self-assessment as being politically

engaged. The last section dealt with their perspectives pertaining to the political participation of Filipino Canadians and Christian Filipino Canadians as a whole.

For the virtual meeting, Zoom software was used. The researcher is bilingual, so the interviews were conducted in the language of preference of interviewees which in some cases was English, and in Tagalog, and sometimes a mix of Taglish. In the case of using Tagalog or Taglish, the Tagalog words were translated into English by the researcher. The researcher audio and video recorded the interviews, which lasted between fifteen minutes to an hour, depending on the amount of information the interviewees chose to provide. Table 1 presents the summary of the respondents' demographics.

Table 1. Participant Characteristics

Total Sample		10	
Age		Religious Affiliation	
- 18-25	- 1	- Catholic	- 4
- 26-35	- 5	- Protestant	- 1
- 36-45	- 2	- Evangelical	- 4
- 46-55	- 0	- Pentecostal	- 1
- 55 and above	- 1		
- Preferred not to say	- 1		
Educational Attainment		Gender	
- Secondary	- 0	- Male	- 4
- Post-Secondary	- 10	- Female	- 6
- Graduate Studies	- 0		
Marital Status		Years in Canada	
- Single	- 4	- ≤ 5 years	- 1
- Married	- 5	- 6-10 years	- 3
- Common Law	- 1	- > 10 years	- 6
Employment		Citizenship Status	
- Health Care	- 2	- PR	- 6
- Child Care	- 1	- Citizen	- 4
- Retail	- 1		
- Accounting	- 3		
- Oil and Gas	- 2		
- Banking	- 1		

Method of Data Analysis

The method of data analysis was thematic analysis. The researcher transcribed the interviews word-for-word which were translated from Tagalog into English by the researcher as required. These transcription notes were provided to the respondents for review and approval before they became part of the data set.

The researcher used inductive coding wherein transcriptions were categorized and coded using text-based software packages including Microsoft Word and Google Docs. The process involved two cycles, and codes were derived directly from the respondents' statements by scrutinizing each sentence (Linneberg and Korsgaard 2019). First, the researcher assigned descriptive codes to specific terms mentioned by respondents. The second cycle focused on analyzing these codes to find similarities and identify patterns. These patterns resulted in themes, and relationships were defined based on these themes.

Coding and interpretation of data are not mutually exclusive but rather intertwined processes (Linneberg and Korsgaard 2019). The researcher acknowledged her Catholic background and her preconceived notion of Filipino political participation. Hence, the researcher engaged in a process of reflexivity by carefully withholding biases while deriving meaning from the data.

CHAPTER FOUR: DATA PRESENTATION AND ANALYSIS

This chapter presents the findings from the ten (10) semi-structured interviews conducted with Christian Filipino Canadians in the cities of Edmonton and Calgary.

The first part investigates the Christian beliefs they regard most important. The subsequent part answers how they define political participation and whether they partake in any political activities. The third section details the issues Christian Filipino Canadians deem significant to consider when participating in politics and the reasons for their political engagement. The fourth section examines the factors leading to disengagement and the divergence between political participation in Canada and the Philippines. The fifth section reveals the group's propensity to participate in Philippine politics versus Canadian politics. The final part of the first half of the chapter expounds on the relationship between Christian beliefs and political participation.

The second half of the chapter comprises the data analysis and answers the research question posed in this study.

DATA PRESENTATION

4.1. Christian Beliefs

At the start of the interview, the participants were given the opportunity to introduce their systems of worship, religious beliefs, practices, and their involvement in the Filipino Canadian community. Consequently, the respondents were asked to enumerate the Christian beliefs they consider significant. This step is necessary to analyze if there is a connection between their personal beliefs and their political participation.

4.1.1. Adherence to the Christian Bible

Seven of the ten respondents stressed the importance of following the rules written in the Christian Bible¹, with two explicitly mentioning the Ten Commandments (Deut 5:6-21; Exod 20:2-17). Sarjun asserted that her most significant Christian belief was “living righteously according to the Bible.”

4.1.2. Jesus Christ at the Center

Out of the ten respondents, three emphasized that Jesus Christ must be at the forefront of their lives, claiming that the constant presence of the Son of God is essential. Rowena explained the role of Jesus in her life:

Ah, put God at the center of everything, that's it... Because if you put God at the center like... For example, in our family, if [I] put God in the center of our family, everything will fall into place... So yeah, just trust the process. Leave it to Him, and then He will give it to you.

In line with this, two of the respondents argued that human beings should lead their lives in a manner similar to that of Jesus Christ:

I would say trying to strive to be like Christ. Because that's what's important to us. Aside from the relationship we're trying to build with the Lord, we are trying to mimic Christ himself in his walk. Being selfless and humble and obedient to the point of... It's really hard because human as we are... But Jesus Christ set the standard on how we should live our lives for God and for others. In our circle of influence like friends and other people. – Justine

4.1.3. Humility

Three respondents argued that Christians should exhibit humility due to their innate human imperfections. Humility requires an acceptance of one's flaws and a struggle to improve every day. Blessed stated:

Because we are still human beings... We are still subjects to commit sins. To have our wrong doings. So, it's very... Hard. But our God is gracious, [and] He will

¹ The *New International Version* translation will be used throughout this paper.

always be there when we need Him. We are always humble and [we must] acknowledge that we still commit sins and mistakes. We are not perfect, and no one is perfect, for my belief is no one is perfect—only God.

4.1.4. Genuineness

Two of the respondents contended that it was mandatory for them to be genuine Christians. Carlo claimed:

[Genuineness] is being real. People won't be able to say that you're a hypocrite like... Because they say that this person is only good on the outside, but when you arrive and stay inside the home, who do you become? Who are you when no one is watching? Who are you when you're alone? As a Christian, God wants us to act outside [of our homes] the same way that we act when we are left alone by ourselves. When it's just you and your family.

4.1.5. God is Love

Four respondents affirmed that God is love, and to love God was vital to their Christian faith. Armin declared:

The fact that God is love is the one anchoring belief for me in my Christian practice. That affects the outlook that I have, that affects the philosophy that I have [of] the Christian faith. And that also affects my theology that... God is love [and] Christ is love... and the second thing is, Christ [calls] us to do good in every minute of the way.

4.1.6. Loving Neighbors

The Christian belief of loving God is deeply interconnected with neighborly love (Lk. 10:27; Matt 22:37-40). Five of the ten respondents disclosed that loving other people is a Christian belief that they held significant. For instance, Rowena claimed that Christians can express their love for God when they engage in neighborly love, whereas Alen presented an important question: "If we cannot learn how to love other people, then how can we say we love God?"

4.2. Political Participation

To understand the views of Christian Filipino Canadians regarding political participation, it is crucial to determine how their interpretation of the term and the activities they believe it encapsulates. Furthermore, it is of interest to identify if they participate in any of these activities.

4.2.1. Being Part of the Political System and Organizations

Five respondents characterized political participation as being involved in the political system and organizations. Armin specified that participating in politics includes memberships in political parties. He is also a member of Anakbayan Alberta (Child of the Nation), a chapter of Anakbayan Philippines, a left-leaning organization advancing social justice. In addition, Sarjun belongs to a labor union where she can participate in collective bargaining agreements. Spencer claimed that political participation is related to “how [government officials] would treat the public” highlighting the association of politicians with the concept. However, none of the respondents are civil servants or political party members.

4.2.2. Political Campaigns

Three respondents mentioned that campaigning for specific candidates during elections is included even though they do not participate in this activity.

4.2.3. Voting

All of the respondents concurred that voting was a means of political participation. They mentioned that exercising the right to vote is necessary as a Filipino or Canadian citizen because it is a responsibility and an obligation to the Philippine or Canadian state. Rowena stated, “It's just that's what I know about politics is... It's just that I have to vote because that is my right, and I'm obliged to do it.” Moreover, eight of the ten respondents maintained that voting is crucial in

shaping the political agenda; thus, it is imperative for the electorate to select a candidate who would be beneficial for the people and the community.

When there's an election, we try as much as we can to vote because we look at the platforms of the candidate. We vote for the person based on what we think will be best for the community and the people. Because one way or another, you will also be affected by whatever laws they'll pass, let's say, in our province. – Sarjun

4.2.4. Belonging in Church Communities

Six respondents perceive belonging to church communities as a way to participate in politics. Carlo, for instance, attributed his volunteer experiences to his affiliation with the Evangelical church. Interestingly, the respondents view the church as a medium to engage politically, although they refrain from considering the institution as inherently political. Rowena insisted, "If the [volunteering activity] is by the church, I think it's not political... Church and politics are different. It shouldn't be combined. They shouldn't affect each other."

4.2.5. Charity, Donation Drives, and Volunteering

Four respondents stated that doing charity works and donating to the underprivileged are also means to engage politically. Meanwhile, seven respondents classified volunteering as a form of political participation, even if it is usually organized by the church. Alexandria said:

The way I see it, it's voluntary. For example... Especially if you are more privileged, when I was there, if you are more financially capable... You will provide for the feeding program, or you will give some school supplies. Those things for that church community. That's how I understand it.

4.2.6. Social Movements

Five respondents affirmed that social movements, such as protests and rallies, are forms of political participation, even though most of them expressed their disapproval with this method of voicing out political grievances in sharp contrast to the People Power Revolution. Nonetheless, Sarjun said that she would sign petitions and might consider joining protests if it meant fighting for her rights.

4.2.7. Dialogue

Six of the ten respondents attested that engaging in dialogue with other people is political.

Alexandria insisted that even reacting is a political act:

Because when you share, when you discuss politics, you can say that you are being part of it because you involve yourself. Because if you say that you are not being part of it, then you shouldn't be reacting. You shouldn't say anything. So, like... Sharing, or like talking about political views with whoever you are talking to... It's like being involved in politics.

Furthermore, the respondents argued that talking to others about politics can spread awareness, highlight the issues of the marginalized, and may be an avenue to learn from one another.

Political participation is ultimately getting to know the people that are around you, the people that need, especially need help the most, getting to know their situation, getting to know their challenges, and highlighting them to the proper people so that we can enact change. – Armin

4.2.8. Social Media

Six respondents claimed that posting and sharing qualms on social media have been a convenient means of political engagement. Their preferred social media platforms include Facebook, Instagram, and TikTok.

4.2.9. Education and Formation of Political Ideology

Four respondents categorized private activities such as reading and listening to the news, watching specific movies, and studying certain literature as methods of political engagement. Furthermore, Alen attested that an individual's political ideology formation involves actively participating in the political process.

4.3. Reasons for Engagement

4.3.1. *Personal Interest*

Eight out of ten respondents argued that personal stake or interest is a key motivation to politically participate. As mentioned above, Sarjun is a healthcare worker who admitted that she would sign petitions or consider protesting if her sector was experiencing problems. She said, “I will sign if I have to fight for my rights for that matter.”

Two of these eight respondents affirmed that people who politically engage might also have a general interest or passion for politics.

For me, just to talk about [politics] for pastime, or maybe it's about boredom that's why they talk about it. But a person's interest in politics—let's say you also have your own beliefs and then out of boredom, that's why we discuss it. Or because of the interest of the person you're talking to. – Alexandria

I have a passion for bringing people together and seeing what strength and power we can have towards change, towards good life-giving change that I mentioned before that connected to my beliefs which... I think it ultimately serves a greater good that we... sometimes we cannot conceptualize... I do consider myself a political person just because I have that passion for it. It's beyond what I belong to. It's just beyond what I do. I guess it's who I am. – Armin

Of these eight respondents, another two expressed a sense of emotional gratification as an element of their political engagement. Fericka stated, “[I participate] because of my conscience. I really [want to] participate at some point. Not totally, but at least I know in my heart that I participated, and I like what I did. And I didn't regret what I did.” In addition, Blessed stressed the existence of free will to take part in activities such as community participation, volunteering, or charity work. According to her, a person must be happy to do their part as a citizen, and their decision to participate in politics should come from within. She clarified, “[Political participation] involves the willingness of the self. Because if you are not willing—if you are not willing to do one thing... The church... Cannot push you, the government cannot push you, and it is your [own decision].”

4.3.2. Obligation, Responsibility, and Right

Five of the ten respondents asserted that they politically participate because of their obligation and responsibility as a citizen, and they are entitled to suffrage.

Because I'm obliged to [vote]. It's my responsibility to do... As a Filipino citizen or soon, as a Canadian citizen. That's one of my responsibilities [when I] become a... Canadian citizen... To vote. – Rowena

4.3.3. Representation

Four of the respondents affirmed that they would like to represent those who did not or could not participate. Carlo and Justine highlighted that they engaged in politics because of their children or the next generation. Justine stated:

Because in that way, I could probably—my vote would count. Or there will be a chance for me, for the truth that I'm trying to... For the people who want to stand by the truth. That whoever I am voting for is also for my child. Someone who would care for the future generations that will say “what we are doing is wrong” or “we must promote these things because they are for the good of everyone.”

Meanwhile, Fericka voted because she believes that she must participate for those who chose not to because the “impact [was] not just on [her] but on all of [them].”

4.3.4. Education and Awareness

Two respondents claimed that education and awareness of current events increase political participation. Alen claimed:

I participate because I know what's going on, right? Like it's easy for me to take my pick. It's easy for me to make discussions. It's easy for me to make dialogues. It's easy for me to support... Like, let's say, for example, I was—I was thinking of supporting like... A [political] party. Like becoming a part of it. Because I do have knowledge about history itself...

4.3.5. Political Beliefs

An individual's political beliefs are also among the factors for political participation. Rowena initially expressed her tendency to withdraw from politics, but she admitted that the recent

2022 Philippine presidential election was a high time to voice out her opinions because she felt strongly against one of the candidates. Armin's mother, who also hated politics, campaigned for the previous Vice President Leni Robredo for the same reason.

4.4. Reasons for Disengagement

4.4.1. *Not as Involved*

Six of the respondents clearly stated they were not as involved in either Canadian or Philippine politics, despite having engaged in at least one of the political activities mentioned previously. For example, Sarjun is a Canadian citizen who regularly votes and volunteers, but she described her level of participation as not “thoroughly engaged” because she merely “share[s] whatever she [can] in her own way.” On the other hand, Blessed is a permanent resident who also volunteers. She claimed that “[she is] not 100% [participating politically] because if [she is at her] 100%, [she] should run in the political side of life.”

4.4.2. *Personal Interest*

Personal interest is also a significant factor to consider when Christian Filipino Canadians choose to distance themselves from politics. First, Blessed stated that politics may not be a person's cup of tea, while Justine claimed that politics is too chaotic. Next, Carlo argued that Christians are afraid of being judged. Fericka mentioned feeling constrained by her family's views, whereas Alexandria attested that it can be troublesome to talk about politics because “no one wins”, and it will only “get messier” if she tries to get involved. Rowena pointed out that she is currently focused on working and saving money to purchase a house, so she does not have the time or interest to actively participate. Lastly, Armin claimed that Christian Filipino Canadians are concerned about protecting their immigration status:

Again, it's the whole hesitation to speak up for something. Which is why it's hard for me to really conceptualize an answer for the [reasons they] participate, 'cause I think

more than anything, Filipino-Canadian Christians, don't. Because of fear. Fear that their statuses or... Whether immigration status or title status will be compromised.

4.4.3. Unawareness

Of the ten respondents, six claimed that unawareness may be one reason to disengage in politics. Alen used his parents as an example to explain why:

They've never gone to school here. Some of them are basically clueless... On the politics itself like they don't know what a Conservative is. They don't know what Liberals are. They don't know what NDP is.

Alen was born and raised in the Philippines, but he spent half his teenage years in Canada and had the opportunity to learn about Canadian politics and governance. Spencer, on the other hand, is a first-generation immigrant who grew up in the Philippines. She affirmed that her disengagement with Canadian politics stems from not receiving the same kind of education:

I just [didn't] really have... The chance to kinda explore or... I didn't purposefully study anything about politics in Canada. I wanted to, but I never really had the chance to do so. That's why I don't really... It's not that I don't care, but I just don't know too much about it, that's why I don't really participate.

Fericka concurred, declaring that the lack of knowledge is one of the reasons why Christian and non-Christian Filipino Canadians refuse to participate in politics. Hence, education is essential to political participation.

4.4.4. Work Schedule/Busy

Six respondents asserted that Filipino Canadians are typically preoccupied with work, given that many have two to three jobs. Alexandria implied putting the family first: "Here in Canada, people are busy. Would you engage in politics when you can give that time for your family?" Armin also argued that Filipino Canadians are unable to make time for politics because most immigrants arrived in Canada as laborers. Regardless of their religious affiliations and changes in their citizenship status, the migrant laborer mindset persists where they work as many jobs as they can to support their families back home.

4.4.5. Different Political Systems of Canada and the Philippines

The way politics operates in Canada compared to their home country also impacts the political engagement of these first-generation Filipino immigrants. The Philippines has a presidential system and weak political parties in contrast to Canada's parliamentary system and entrenched political parties. The elections and campaign periods are also distinct. Filipino Canadians, especially those accustomed to their homeland politics, struggle to adapt to these dissimilarities.

Probably it's hard for Filipinos to go [into] politics here in Canada because we have a very different Philippine political setup. As I've observed, compared to Canada's political set up... Look, during the campaign period, it's really very different. Sometimes, if you will not watch the news [on] TV, you will never know that the [Canadian] election was done. But in the Philippines, election[s] are done and there are still issues. So, I think Filipino Canadians are having a hard time to [be] involved in the politics of Canada. – Blessed

[My parents were] shocked when they started voting. They are shocked at how many names we have to pick from... Here. Because there's less people to pick from over here rather than in the Philippines [where] you'll get like a ballot sheet this big. Over here, you only get like a ballot sheet like this [small], right? – Alen

As mentioned earlier in 4.4.3, Alen's parents are unaware of the Canadian political system but are more familiar with Philippine politics. They wrestle with reconciling these differences, even in terms of the poor political culture of Philippine politics, choosing to retire from participating in the foreign system. Armin supported this view:

The behaviors that the Filipino politicians—I say *trapos* (traditional politicians)—have in governance, the corruption, the stealing, the false words of hope... [It's] what [Filipino politicians] bring. I think [Filipino Canadians] find it a little awkward to transfer that into a Canadian context because it doesn't necessarily equate, you know. It's not equal.

4.4.6. Greener Pastures

In line with the differences mentioned above, five of the ten respondents acknowledged that the higher quality of life and better system of governance in Canada lead to political

disengagement in both Philippine and Canadian politics. Justine admitted that it is “nice to go on vacations in the Philippines” but the “pasture [in Canada is] greener.” Thus, Filipino Canadians have become satisfied with their current way of life. Sarjun elaborated:

And here, it’s already been set that they have a good government. That even if you do not actively participate because we are part of the minority, we know, in general, that Canada has good governance. They prioritize their citizens, well except for some groups... But I think the reason why we are not actively engaged is because we know that here, it’s already been set... Unlike in the Philippines, you have to fight for what you want because you want change. You know in our country, it’s very corrupt, that’s why Filipinos are more engaged [there]. But here, Filipino-Canadians are more relaxed because they know that whether they vote or not, in the end, whoever the majority wants, wins.

4.4.7. Hopelessness and Timidity

Whereas disengagement in Canadian politics is rooted in the positive response to the Canadian government, diminishing political participation in Philippine politics is affected by a sense of hopelessness. Carlo admitted that he believes his participation will not change anything, while Justine sees no potential in Filipino politicians:

It’s hard in the Philippines because if you ask me, our politicians are all the same. Like it’s sad... But it’s not... For me, it’s not a good saying to say that when we vote in the Philippines, let’s try to choose the lesser evil. So, for me, my personal answer is... I’m not that engaged. - Justine

On the other hand, Armin claimed that Filipinos are timid. He blamed the fatalistic entanglement of hopelessness and this perceived timidity of Filipinos:

I think Filipinos are used to being timid when it comes to speaking up for their rights, for example, or speaking for... Better material conditions... Like better wages.... There seems to be this habit that Filipinos have of just being okay with ‘it.’ Just be okay with it. Don’t ask. Don’t do anything. Don’t meddle.

4.4.8. Permanent Resident Status as a Barrier

Of the six permanent residents, five respondents revealed that their citizenship status is a hindrance to political participation. Spencer confessed that she lacks the motivation to educate herself about Canadian politics because she cannot vote.

4.5. More Engagement in Philippine Politics

Regardless of their limited political involvement in both Canadian and Philippine politics, eight out of the ten respondents claimed that many Christian and non-Christian Filipino Canadians are more engrossed in Philippine politics than Canadian politics.

4.5.1. Attachment to Roots

First-generation immigrants were born and raised in the Philippines. Sarjun asserted that Filipino Canadians are more engaged in homeland politics simply because the Philippines is “where [they] came from.” Filipino migrants remain attached to their roots, although they have obtained Canadian citizenship. For example, Alen stated that his parents, both naturalized Canadian citizens, will listen to Canadian news for a short period of time while they spend most of their day watching Philippine news.

4.5.2. Empathy

Two respondents were driven by empathy for the Filipino people they left behind. Spencer talked about her social media participation during the 2022 Philippine elections:

It wouldn't really affect me 'cause I'm here. But then, like I feel for the people who are there. Because they will be the one who can experience what's gonna be happening in the future, right? And I feel like I'm not blinded by the fact the Philippines is struggling, and they really need someone who can lead the country, right?

4.6. Relationship of Christian Beliefs and Political Participation

4.6.1. *Minor Difference Between Christians and Non-Christians*

Seven of the ten respondents claimed that there are minor variations in political participation between Christians and non-Christian Filipino Canadians, with four of them highlighting that individual differences play a role in determining one's involvement in politics. In essence, personal preferences are more significant than religious affiliations. Sarjun pointed out that even Christians have differing political beliefs and opinions amongst themselves, making it challenging to pinpoint where the two groups diverge when it comes to politics. Carlo concurred, "The [difference] is where they'll be more active. I know people who are not... Not that active in the church, but very active in the community."

Despite the difficulty in identifying clear distinctions, all ten respondents agreed that Christian beliefs influence Christian Filipino Canadian political participation to some extent.

4.6.2. *Morally Right*

Three of the ten respondents affirmed that Christian Filipino Canadians engage in politics because they believe it is morally right. Blessed said that "...it is also the rule of the land to vote. Then as a good Christian, you will—you still need to follow the rule of the land to vote." Moreover, Justine highlighted that Christians who participate "want to stand by the truth" and by "what [is] morally correct." For Christian Filipino Canadians, their understanding of what is good and right is often influenced by their interpretation of the Bible, which seven respondents previously identified as the foundation of their Christian faith.

4.6.3. God's Calling

Two of the respondents noted that some Christian Filipino Canadians may also be participating in politics so they may be used by God, and because to do so is pleasing to Him.

Blessed stated that faith does not discourage political involvement:

Or if you have a calling to join the politics, then join the politics. It will not—will not hinder your... Way. It will not hinder your service to the Lord. Maybe this is one of the services that God is calling you to serve the... To serve the community through politics.

4.6.4. Stronger Motivation

Three respondents indicated that their activities, like volunteering and taking part in donation drives, were strongly motivated by their Christian faith. Carlo used to volunteer in the church as a lead discussant to help people dealing with depression and anxiety. He tied his decision to his gratefulness to God:

It's like for me, I considered myself like... I'm not worth everything that I have right now. Being in Canada, my job, everything, my wife. But in God's mercy and grace alone, it's like I have this comfortable life. I have a wonderful wife, and also, I'm living here. It's good and I don't get sick often. And those are things—small things that I can do to [repay] for the blessings God has given me.

4.6.5. Voter Behavior

Five respondents indicated that they would vote for the candidate aligned with their values. Carlo admitted that an individual's morals reflect on their selected candidate, so he would typically choose someone whose platforms are based on the Bible. Meanwhile, Armin would support a government that prioritizes the people's material conditions through social welfare policies. Lastly, Sarjun explicitly stated that she would vote for a Christian candidate:

When you vote, you look on the... Because there are leaders that are, you know, they are Christian, or you know their character is like this... Then that's one thing to consider [when] voting [for] someone for a government position. They should be good, and you should know their character because you know that they will do better for the community. You know their priority, so that's what I consider when I vote.

Alexandria expressed that the traits she would look for in a candidate are also influenced by Christianity; thus, her support would go to a religious candidate:

Yes, yes. I consider some things. Of course, I want a leader who already has accomplishments. Patriotic. Mass-oriented. Helpful... And then maybe, religious. It includes everything like being God-fearing. They won't do... They won't do something terrible to their constituents. So, those are the things I consider.

Interestingly, Spencer revealed that this commitment to alignment of values has led to an opposition to behavior outside her understanding of Christian teachings:

Gay marriage [kind of] touches some politics too. But, if you're Christian... If you're Christian, [then] you say like: "That's bad. Why are you acting that way?" and then, if you're not Christian, you just let them be.

Alen stated that Christian Filipino Canadians tend to vote for the Conservative Party, while non-Christian Filipino Canadians are more likely to vote for the Liberal Party in national elections. Armin added, "They wouldn't be that politically active. They would not look for the conservative candidate and knock with them. At least, [for] the people that I knew in the church that I grew up in, but the support is there."

4.6.6. *Bahala Na*

Filipinos are known to possess the 'bahala na' attitude, a socio-cultural value that translates to 'whatever happens, happens' or 'let it be.' Christianity, specifically Catholicism, is deeply ingrained in Filipino culture, and the 'bahala na' mentality conveys that God's will is beyond human control (Palispis 1995). This suggests that circumstances are unchangeable, depicting a defeatist perspective. Although many Filipinos desire social change, Carlo asserted that God's plans will take precedence: "But still, [it is] what God wants, right? We can just do so much, but if [it's] God's will to not let it happen, we'll just accept it."

Sarjun did not agree with the privatization of healthcare, but below is her response to the hypothetical scenario of the government successfully privatizing healthcare:

You can't do anything about it. You'll have to live with it. Like... With changes that they implement. There's nothing you can do. That's what already happened despite protests or something. Well, you just have to live with it. You have to follow whatever is set.

One respondent contradicted 'bahala na', arguing that Christian Filipinos tend to spiritualize conditions. Armin implied his disappointment as he labelled the practice as a demonstration of an incomplete love:

I believe that we should be empowered as Christians to speak up when [unfair decisions by the government] happen. Because you see it is not fair to families. And so, it's like why can't we, as Christians, talk [about] this? It feels like an incomplete love. It felt like an incomplete love as I processed it more when I was growing up. And it feels incomplete if we don't talk about these material and political side of things, and instead, we just say, "Let's leave it to God. Let's pray for it."

4.6.7. Intensity and Commitment

Five of the ten respondents noted that the influence of Christian beliefs on political participation ultimately depends on the intensity or level of commitment practitioners have to their faith. Alen argued that not all Christians base their actions or decisions on their Christian beliefs because there are people whose faith may not be well-founded. Carlo agreed, claiming that some Christian Filipino Canadians, although active in the church, might not be living a Christian life.

I think there's nuance to it because I think that people can actively ignore the Christian faith in the political decision[s]. But if they really hold on to it, and they really process the way that they perceive and conceptualize Christianity... [Then] it would definitely affect the way that they vote. We can't really say how one implements the Christian religion into their lives, but I think for the most part, I think it [affects political participation.] – Armin

DATA ANALYSIS

The discussion with the interviewees reveals that the core Christian beliefs they hold are largely derived from the Christian Bible, which they understand as sacred scripture. They all worship an omnipotent God and His son, the Lord Jesus Christ. Thus, their responses revolve around the aspiration to love and honor God by living according to Jesus' example, which entails

exhibiting traits such as humility, genuineness, and love for others. Loving one's neighbor is equivalent to loving God; hence, neighborly love is a crucial element in shaping the respondents' ways of life.

Such love can manifest in several ways as it ultimately depends on each person's interpretation of the emotion. One of the respondents, Alen, cited an example of how to express love: "If there is someone who is in need... You [have to] help them." Therefore, loving neighbors may be a significant motivational factor when Christian Filipino Canadians engage in activities that positively impact other people's circumstances, and this intervention may be considered a political act.

The interviewees' responses are consistent with the literature review (Driskell, Embry, and Lyon 2008; Omelicheva and Ahmed 2018) in defining "political participation" as various forms of political engagement. The respondents listed different activities that fall into two categories: public and private. Public activities include working for the government, political party membership, voting, involvement in church communities, organizational memberships, charitable works, political campaigning, volunteering, participation in social movements, engaging in dialogue, and posting on social media. On the other hand, private activities include education and learning.

Christian Filipino Canadians do not necessarily engage in all the activities mentioned. The majority of the respondents participate in political dialogue through discussions with other people or by posting on social media, rather than attending protests or rallies. A few educate themselves privately by reading, listening to the news, and consuming certain films and other forms of media. Some respondents are part of organizations like labor unions and activist groups, while many engage in charity work, donation drives, and volunteering.

Christian Filipino Canadians prioritize voting as a crucial means of political participation, considering suffrage a responsibility, obligation, and right as a citizen of Canada or the Philippines. However, despite partaking in the elections consistently, they do not consider themselves as politically active. This is intriguing because they acknowledge their right and obligation to vote, recognizing that elections are significant in democracies, yet they do not categorize themselves as fully engaged in politics. Hence, most respondents seem to attach a sense of hierarchy to political activities. For example, candidates of political parties or civil servants are considered thoroughly engaged because they are within the political system, whereas those who discuss the news with other people, post on social media, or volunteer are deemed less engaged, undervaluing everyday forms of political participation.

It must be noted that confining political involvement to membership in political parties, employment in the civil service, or taking part in the electoral process is a narrow definition of political participation. One respondent concurs, indicating that there are other ways to inflict change in society beyond the electoral process. The list of political activities provided by the respondents in the earlier part of the study also confirms that there are various ways to participate in politics beyond traditional methods and even from the comfort of one's home. This supports existing literature that emphasizes the many ways in which people can engage in politics.

The reasons for the political engagement of Christian Filipino Canadians vary, but the majority attest that their participation relies on personal interest. When the respondents were asked to define issues that mattered to them or concerns which may be significant enough to persuade them to participate in politics, their answers included the following: healthcare, education, economy (jobs, inflation, taxes), social injustices and human rights, the law, housing, Filipino representation, drugs, immigration, LGBTQIA+, mandatory vaccinations, and social

welfare programs. However, it is critical to acknowledge the interviewees' occupations could have influenced their responses. For example, Sarjun is concerned about the privatization of healthcare because she works in the healthcare sector, while Fericka is interested in taxation laws because she is an accountant. In addition, all respondents completed post-secondary education, which might have shaped their opinions on these issues.

The respondents are inclined to participate in elections as representatives of future generations and those who opt not to vote. Moreover, those who are well-educated and informed of current events are seen as more likely to participate because they are equipped with sufficient knowledge, while the lack of education and unawareness contribute to disengagement.

In line with this, the Canadian political system is challenging for first-generation immigrants who are more familiar with their homeland's political landscape because the two systems of governance are distinct. For instance, the Philippines has a centralized, presidential system with a clear separation of powers distributed to the three branches of the government. It also has the *barangay* as its smallest local government unit, which has less population than Canada's municipalities. On the contrary, Canada has a federal system at the national level, with the power divided between the federal government and the provincial governments. The executive and the legislature are linked through the principle of responsible government. First-generation immigrants who do not have access to the Canadian educational system may struggle to learn these new structures, impeding active involvement in politics.

As such, the respondents agree that most first-generation Christian Filipino Canadians are more involved in Philippine politics. The respondents were born and raised in the Philippines; thus, they harbor a sense of attachment to their homeland, which leads to feelings of empathy for the fellowmen they have left behind. This is related to education and awareness because their

familiarity with the Philippine political system makes it easier for them to participate in political discussions. Meanwhile, some respondents noted that some individuals may have become detached from Philippine politics due to a sense of hopelessness, as they have lost faith in Filipino politicians and the possibility of improving conditions. One respondent ties this hopelessness to the timid character of Filipinos as he argues that Filipinos refuse to speak out for their rights, which is interwoven with their aversion to contentious political activities such as rallies. Whereas this is a sharp divergence from the People Power Revolution, the contradiction draws attention to the matter that while Christianity might have had an impact on the EDSA Revolution (Astorga 2006; Gorospe 1988), there were other significant factors leading to the social movement that are not covered in this study. The social conditions at the time were different (i.e., dictatorship, rampant human rights violations, etc.) and do not apply to the present-day Philippines or Canada. What is important to remember is that the People Power Revolution, advanced by the late Archbishop Cardinal Jaime Sin, became popular internationally due to the Catholic Church's unusual intervention in politics and its non-violent nature. The historic event underscored the relevance of faith in the social activism of the Filipino people.

Lastly, other reasons for political disengagement include a busy work schedule because some Christian Filipino Canadians work for more than eight hours a day, therefore leaving less time for political deliberation. This calls attention to an issue of class and economic disparity since working multiple jobs exhibits an unprivileged economic position. For respondents who are still permanent residents, their inability to vote in Canada impedes them from engaging in Canadian politics. They do not feel incentivized to learn about the Canadian government, although they are involved in Philippine politics.

The main research question of the project investigates whether Christian beliefs influence the political participation of Christian Filipino Canadians. The respondents claimed that Christian beliefs have an impact on their engagement because they guide an individual's ethics. They manifest in different ways and do not strictly encourage political participation, nor do they only lead to inaction.

As previously noted, voting is considered a responsibility, an obligation, and a right of citizenship, but some respondents contend it is also morally correct to vote, with their values intertwined with their interpretation of the Bible. The Bible contains various teachings about the Christian way of life, ranging from the Ten Commandments to prophecies. Devout believers strive to follow these scriptures, of which one dictates submission to authorities and the laws (Romans 13). To assume blind obedience and passivity is inaccurate, however, because the Bible also teaches that the Christian God is a just God who commands His people to “defend the rights of the poor and needy” (Prov 31:9). An emphasis must be given to the fact that suffrage is a democratic right in both Canada and the Philippines, and neither country legally mandates their citizens to vote. Thus, Christian Filipino Canadians accept this responsibility as citizens regardless of the official legal codes, with their sense of obligation possibly motivated by their inclination to subscribe to rules. This moral impetus demonstrates that their beliefs have a certain level of impact on their decision to exercise their right to suffrage.

Another main finding of the study is the influence of the ‘Bahala na’ attitude on political participation. ‘Bahala na’ is a Filipino socio-cultural value that is defeatist and involves the notion of letting God's will take over. Christian Filipino Canadians trust that everything happens for a reason because God has plans for their lives. The spiritualization of circumstances encourages them to leave all to God and to willingly accept their situations, thereby limiting their political

participation. They will vote during the elections to express their aspirations, but they will refrain from engaging in other forms of activities outside the electoral process and church initiatives. This is interesting because it contradicts the idea of free will, exemplified by their decision to cast a ballot to elect a government. It appears that the respondents adhere to the rules and vote for their chosen candidate, but they acknowledge the results as it is—unquestionable and predetermined.

Some Christian Filipino Canadians' contentment with the higher quality of life and better system of governance in Canada also render them disinterested in both homeland and Canadian politics. They perceive their choices and actions as negligible to the Philippine society due to the distance, whereas the better standard of living in Canada curbs the airing of any kind of grievances. They internalize a 'blessed' status, which convinces them to think that the only thing left to do is be grateful. To ask for more is to be an ingrate, both to God who has bestowed them these 'blessings', and to Canada, the land with greener pastures that has provided them with more opportunities. This finding, however, is not restricted to the participants and may also apply to non-Christian Filipino Canadians. The feeling of indebtedness is not solely connected to the Christian faith.

Volunteering and joining charity work are common to Christian Filipino Canadians, often spearheaded by their church communities. Among the activities listed by the respondents, these are the ones most associated to their Christian faith because they believe that loving God and loving neighbors are intertwined and significant. Furthermore, those who volunteer see their service as a way demonstrate their gratitude to God and express their love for their neighbors, as taught by their church. Therefore, these activities are means to practice their Christian principles, illustrating that beliefs can enhance political participation at the grassroots level.

The involvement of the church in organizing volunteer work and charitable activities raises the question of whether a person's beliefs or membership in the church affect their participation. However, these factors do not need to be mutually exclusive from each other. The church provides the resources and serves as an avenue for these activities, but the volunteers' beliefs are the driving forces motivating them to participate in these initiatives. Attending religious services is not necessarily detached from a person's beliefs, and it is worth bearing in mind that for the respondents, the church *per se* is not a political institution in accordance with the current 1987 Philippine constitutional provision of the separation of church and state.

Christian beliefs have a broader influence beyond boosting or reducing political engagement. The respondents' faith is also reflected in their ballots as they argue that their chosen candidates represent their morals, stressing the need for value alignment. As such, Christian Filipino Canadians are more likely to vote for a religious candidate who embodies traditional Christian values. They tend to vote Conservative because their beliefs and values are more akin to the right-wing platforms, especially social conservatism. Nevertheless, some Canadian Christian churches are veering away from mainstream Christian teachings. An example is the United Church of Canada, which is more inclusive of the LGBTQ+ community, reinforcing the earlier claim that varied viewpoints and different interpretations of the Biblical scriptures persist within Christianity.

Lastly, the respondents stress that Christian beliefs will affect political participation only to the extent of the individual's commitment to their faith. It cannot be generalized that all Christian Filipino Canadians will vote due to their religious and moral inclinations or support the same candidate. It is also impossible to claim that they will volunteer or perform charity works primarily because of their Christian beliefs, even though these may persuade them to do so.

Therefore, the impact of Christian beliefs on political participation rests on each person's decision to apply their faith to their voting choices or in any form of involvement in the political arena.

CHAPTER FIVE: SUMMARY AND CONCLUSION

SUMMARY OF KEY FINDINGS

The key findings of the study are summarized in this chapter. According to the respondents, the Bible is an essential source of Christian teachings, and they prioritize putting God first through genuineness, humility, and neighborly love. They define political participation as encompassing public and private activities, ranging from political party memberships to staying informed about current events. Reasons for engagement and disengagement vary, including personal interest, education, and awareness. Among the factors for disengagement is the Filipino socio-cultural value ‘Bahala Na’, which can result in decreased political involvement because of the notion that God's will prevails against all things. Hence, Christian Filipino Canadians tend to leave everything to a higher being through prayer and worship, adversely affecting participation in politics outside of the electoral process. It is also revealed that Christian Filipino Canadians are more interested in Philippine politics notwithstanding their citizenship status because of their attachment to their roots and empathy for their fellowmen. They vote in elections, but they continue participating in Philippine politics via social media and dialogue. Likewise, permanent residents who cannot vote in Canadian elections are more active in Philippine politics. Aside from voting, some respondents volunteer and do charity work through their churches.

Christian Filipino Canadians believe that their actions are guided by the moral teachings of the Bible. Value alignment is vital when they cast their votes, illustrating the likelihood of Christian Filipino Canadians voting Conservative. Contrarily, they argue that Christian faith groups and their members are free to have their own political ideologies, emphasizing respect for individuality. The foundation of a person's Christian faith determines their activities and voting preferences; thus, it is impossible to claim that all self-professed Christians will apply the Christian

dogma to their political engagement. Despite these concerns, Christian Filipino Canadians recognize that there is a relationship between Christian beliefs and political participation.

The voting behavior of the Christian Filipino Canadian community must not be taken lightly. The ethnic group's population has consistently ballooned over the years, and if a significant portion of these immigrants supports right-wing political parties because of their Christian affiliations, they can change the tide of the election results and influence public policy.

CONCLUSION

Research on Filipino Canadians is limited despite their growing population in Canada, and like other immigrant groups, they bring with them their own cultural practices and traditions. Christianity forms an enormous part of Filipino culture, and existing studies suggest its continuous presence in the everyday lives of Filipino Canadians (Malek 2021; Marshall 2018). This research digs deeper into another aspect of these immigrants' lives, concentrating on self-professed Christian Filipino Canadians and their political participation.

The interviews uncover that many Filipinos believe in an almighty God and His teachings, and this honors thesis reveals the influence of these Christian beliefs on their political participation. Christian Filipino Canadians may embrace a fatalistic point of view in which they accept the supremacy of God's will, resulting in inaction. Nevertheless, they may still vote, volunteer, or do charity work. Whereas voting is seen as a citizen's duty, the impact of Christian beliefs may reflect in their choice of candidate. Similarly, volunteering and charity work are related to church initiatives and their belief in loving one's neighbor as an expression of love for God.

In sum, there is a complex and nuanced relationship between Christian beliefs and political participation. It cannot be simplified and seen in black and white. Christian beliefs may stimulate political activities or shape voting preferences, but they can also discourage them. Ultimately, the

decision to apply these beliefs to political participation rests on a believer's compliance with their faith and how much they practice what they preach in their daily lives.

LIMITATIONS

This section outlines the limitations of the thesis. First, the honors thesis does not probe into the distinctions between Christian denominations and non-denominations, which may also offer insights about specific Christian teachings exclusive to their religious communities. These variations might have different effects on political participation. Other Christian groups (e.g., Latter Day Saints, Iglesia ni Kristo, etc.) are also excluded. The study also did not examine the perspectives of Filipinos adhering to non-Christian faith groups or those identifying as non-religious or atheists.

The researcher recognizes that all the interviewees in this study completed post-secondary education; hence, the segment of the population without post-secondary education is ruled out. It is acknowledged that the findings of this study might have been affected by the educational attainment level of the respondents and their location. Alberta has a strong history of a one-party rule favoring Conservative parties, and research in other cities like Toronto in Ontario may yield different results.

Lastly, the absence of a quantitative method prevents the generalization of the findings in this research.

RECOMMENDATIONS FOR FUTURE STUDIES

Following the limitations mentioned above, a quantitative method is recommended to further validate the results of the research. A quantitative analysis of Filipino Canadians' voting behavior will provide information on a greater number of Christian Filipinos and determine whether the findings of this small qualitative study can be generalized to a larger population.

To gain a more comprehensive understanding of the influence of Christianity on political participation among Filipino Canadians, it is suggested that core differences between Christian denominations and non-denominations be explored. Furthermore, the relentless adherence of Filipino Canadians to Christianity is a subject matter worthy of interest. It will be valuable to investigate Christian Filipino Canadians from other provinces to examine the ethnic group's possible role in transforming or sustaining religious institutions in Canada. The study's scope can also be expanded to include non-Christians and succeeding generations of Filipino Canadian immigrants for a more robust comparative analysis. This may expose how the ethnic group reconciles their Christian faith as being aligned with right-wing political parties, with their interests as immigrants usually prioritized by left-wing political parties.

The Canadian political landscape is constantly changing due to the state's immigration regulations. The multicultural policy aims to engender cultural freedom by encouraging ethnic communities to preserve their cultures, languages, and religions. Nonetheless, there is an ongoing debate regarding the integration and assimilation of minority groups into the multicultural framework. Hansen (2014) argues that the "Canadian multicultural policy is really a settlement policy" (84) where generations of minority communities begin to practice the dominant culture in terms of values and language. This research project illuminates a small aspect of the debate as it deals with the religious beliefs of an ethnic minority group.

Analyzing how homeland practices and notions of immigrants translate to political behavior allows scholars to understand and explain individual and group attitudes as well as their decision-making processes. It may also help predict outcomes and reasons for collective action that may impact the dynamics of Canadian politics and society.

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APPENDICES

APPENDIX A.

Interview Questionnaire

1. Tell me about your religion.
 - a. How long have you been a [denomination]?
2. How are you involved in the Filipino Canadian community?
3. What Christian beliefs do you consider most important?
4. What do you understand political participation to be or include?
5. Do you consider yourself politically engaged?
 - a. If yes, why?
 - i. How do you participate politically?
 - ii. What things do you consider when you engage in politics?
 - b. If no, why not?
 - i. What are the main reasons why you do not participate politically?
 - ii. What things will make you consider engaging in politics?
6. What issues might be important or interesting enough for you to consider participating in politics?
 - a. How do the beliefs mentioned in question #3 influence your understanding of these issues?
7. How do Filipino Canadians participate in politics?
 - a. In Canadian politics? In Philippine politics?
8. How do Christian Filipino Canadians participate in politics?
 - a. In Canadian politics? In Philippine politics?
9. Is there a difference between Filipino Canadians who do not practice Christianity and those who subscribe to the religion? Please elaborate.
10. Why do you think Christian Filipino Canadians participate or do not participate in politics?



PARTICIPANT CONSENT FORM

Title of Study: *Nasa Diyos ang Awa, Nasa Tao ang Gawa:* Examining the Political Participation of Christian Filipino Canadians

Trans: God has Mercy, but the Person Must Act

Contact Information

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Canada Research Chair, Politics of Citizenship and Human Rights

Mailing address: 11.29 Tory (H.M.) Building 11211 Saskatchewan Drive NW Edmonton, AB T6G 2H4

Email: yasmeen@ualberta.ca

You are being invited to take part in a research project entitled: “Nasa Diyos ang Awa, Nasa Tao ang Gawa: Examining the Political Participation of Christian Filipino Canadians.”

Trans: God Has Mercy, but the Person Must Act.

Before you take part, the principal investigator is available to explain the project and you are free to ask any questions about anything you do not understand. You do not have to decide today whether or not you will participate in the research. You can also ask later in case you have any questions. Finally, you will be given a copy of this form for your records.

Why am I being asked to take part in this research study?

You are being invited to take part in this research because you are an immigrant Filipino Canadian who still subscribes to Christianity through religious behavior, personal beliefs, or both. There are existing gaps in the academia regarding the political behavior of immigrant Filipino Canadians. Your responses shall help fill these gaps, and they are expected to offer explanations about the relationship between religious beliefs and political participation.

What is the reason for doing the study?

The Philippines is among the biggest source of immigrants to Canada, and Filipinos bring with them their culture, traditions, and beliefs. For instance, several published works such as Dr. Alison Marshall’s *Bayanihan and Belonging* confirms that Filipinos continue to be affiliated with

Christianity following their migration. This religious commitment combined with the growing presence of Filipino Canadians makes the ethnic group's integration into Canadian politics and society worthy of scholarly attention. Hence, the goal of the study is to uncover whether Christian beliefs affect the participants' political participation and how these values influence their definition of 'political participation' per se.

What will I be asked to do?

The research takes place for over two terms or eight months in total. During that time, I will meet with you once for an interview which may be face-to-face, via telephone, or through a Zoom/Google Meet meeting. Follow-up questions or clarifications shall be conducted as needed.

Due to the ongoing COVID-19 pandemic, telephone interviews or virtual meetings are preferred to reduce public health risks and costs. However, if you are more comfortable meeting in person, you may select the location. All required COVID-19 protocols such as masking and distancing will be in place. If we meet virtually, you are free to turn off your camera at any time.

You will be asked to answer ten (10) main questions which may be supplemented with follow-up questions. These individual questions may take about five minutes to an hour depending on the discussion and the amount of information you choose to provide.

During the interview, I will sit down with you in a comfortable place of your choosing. No one else but me will be present unless you would like someone else to be there.

I am bilingual, so the interview may be conducted in English, Tagalog, or Taglish. You may select the language you would like to use. In case of Tagalog or Taglish, I will translate the Tagalog words in English. The interview shall be audio recorded and transcribed word-for-word. The written transcript, including the translations, will be returned to you via email as soon as they are transcribed. You will have two weeks to make any comments or changes. I will confirm its accuracy with you before it becomes a part of my data set.

What are the risks and discomforts?

You are unlikely to experience risks or discomforts by taking part in this research. There is a risk that you may share some personal or confidential information, but because this is an individual interview, the other participants will not be aware of any of your opinions and ideas. You may choose not to answer the questions I may have. I will give you an opportunity at the end of the interview to review your remarks, and you can ask to modify or remove portions of those if you do not agree with my notes or if I did not understand you correctly.

All COVID-19 protocols currently implemented by the government will be in place if you opt to have a face-to-face interview. If there are none, please feel free to discuss cautionary measures with me prior to the interview. It is not possible to know all the risks that may happen in the study, but I have taken all reasonable safeguards to minimize any known risks to you.

What are the benefits to me?

I cannot guarantee that you will directly experience benefits from participating in this study. Others may gain in the future from the information we find in this research since its primary goal is for academic purposes.

Do I have to take part in the study?

Your participation in this research is entirely voluntary. You are free to skip questions you are not comfortable answering. You are also free to withdraw from the interview at any time.

Even if you remain in the research study, you may choose to withdraw some or all your responses by contacting Tanya Mindo at mindo@ualberta.ca up to two (2) weeks after you receive the transcription notes. If you withdraw before the deadline, all your data, physical or electronic, will be removed from the storage.

Will I be paid in the research?

You will not be provided with any monetary incentive to take part in the research. Nonetheless, you will be served a light snack for your time and travel expenses such as parking costs (if applicable). If you decide to withdraw from the study partway, out-of-pocket expenses will still be covered.

Will my information be kept private?

During this study, I will do everything I can to make sure that all your information will be kept private. No information relating to this study that includes your name will be released outside of the researcher's office or published by the researcher unless you give me your explicit permission.

To ensure confidentiality, your name will not be mentioned in the interview. I will refer to you as "participant", and you can choose a pseudonym for yourself at the end of this form to protect your identity. I can also assign a pseudonym for you. If you would like to use your real name, please discuss it with me and indicate this on the form at the end of this document. I will not mention any personal information. Only my supervisor and I will have access to all the data that will be gathered. Finally, all devices to be used for the interview and data processing as well as the data collected will be encrypted.

The recordings will be kept in an encrypted and password-protected hard drive and uploaded to a secured personal Google Drive account. This Google Drive account shall require two-factor authentication to enable access.

What will happen to the information or data that I provide?

The information provided will form part of my undergraduate honors essay in Political Science. The knowledge that I get from this research will be shared with you before it is made widely available to the public. At no point will you be identified in this work.

Each participant will receive a summary of the results. Following the sharing of the results with the participants, I will publish the results so that other interested people may learn from the research. Hence, what you say may be used as part of public academic presentations, publications, or teaching purposes.

After the study is done, we will store your electronic data for a minimum of five (5) years. Electronic data shall only include the video or audio recordings and shall not include your personal information (e.g. name, contact information). Any personal information shall be deleted from the hard drive and the Google Drive account. The physical papers and transcripts will be securely shredded after my honors essay is complete. Your name will never be associated with any electronic data.

What if I have questions?

If you have any questions, you can ask them now or later. You may contact me, Tanya Mindo, through email at: mindo@ualberta.ca.

If you have any questions regarding your rights as a research participant, you may contact the University of Alberta Research Ethics Office at reoffice@ualberta.ca and quote Ethics ID Pro00123261. This office is independent of the study investigators.

How do I indicate my agreement to be in this study?

By signing below, you understand:

- That you have read the above information and have had anything that you do not understand explained to you to your satisfaction.
- That you will be taking part in a research study.
- That you may freely leave the research study at any time.
- That you do not waive your legal rights by being in the study.
- That the legal and professional obligations of the investigators involved are not changed by your taking part in this study.

SIGNATURE OF STUDY PARTICIPANT

_____ Pseudonym (if necessary) _____
Name of Participant

_____ _____
Signature of Participant Date

SIGNATURE OF PERSON OBTAINING CONSENT

Name of Person Obtaining Consent

Contact Number

A copy of this information and consent form has been given to you to keep for your records and reference.