



**University
of Victoria**

Graduate Studies

Notice of the Final Oral Examination
for the Degree of Master of Science

of

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BSc Hons. (York University, 2015)

**“The Religious Identity of Filipinx Canadian Immigrants: Religious
Expressions, Development, and Enculturation/Acculturation”**

Department of Psychology

Friday, August 30, 2019
11:00 A.M.
Cornett Building
Room A228

Supervisory Committee:

Dr. Catherine Costigan, Department of Psychology, University of Victoria (Supervisor)
Dr. Christopher Lalonde, Department of Psychology, UVic (Member)

External Examiner:

Dr. Graham McDonough, Department of Curriculum and Instruction, UVic

Chair of Oral Examination:

Dr. Yin-Man Lam, Department of Anthropology, UVic

Dr. David Capson, Dean, Faculty of Graduate Studies

Abstract

The current study examined religious identity in a Filipino Christian immigrant adolescent and emerging adult sample ($N = 197$) in Canada. Religious identity was defined as the extent to which an individual has engaged in each of five processes of religious identity formation. A hierarchical cluster analysis was conducted to identify subgroups of participants based on their religious identity. Five subgroups were identified that represented different combinations of religious identity exploration and commitment, named Internalized, Ruminative Seeking, Indifferent, Externalized, and Undifferentiated. The study also examined whether participants in different religious identity clusters expressed their religiosity differently. It was found that the groups of religious identities differed in the level of religiosity expressed (i.e., some religious identity groups were more religious than others), but groups did not differ in the distinct ways religiosity could be expressed (i.e., all groups engaged in all dimensions of religiosity). There was also no evidence that religious identity differed based on participant age, contradicting expectations that religious identity would follow a developmental trajectory similar to other aspects of identity. Finally, the relations between religious identity clusters and enculturation and acculturation were examined to see if cultural change following immigration was related to the formation of religious identity. The findings suggested that Filipino immigrants who were more oriented towards Filipino culture were also more likely to be committed to their religious identity, and members of religious identities that were highly oriented towards Filipino culture also expressed moderate to high levels of religiosity, suggesting that Filipino culture emphasizes the importance of religious commitment and expressions of religiosity. The importance of immigration becomes more nuanced in participants who engaged in similar levels of enculturation and acculturation. Filipino immigrants who were equally oriented to both Filipino and Canadian cultures tended to be members of religious identities that experienced distressful exploration of religion. In contrast, Filipino immigrants with different orientations towards Filipino and Canadian cultures were less likely to engage in distressful religious exploration, which suggested that different orientations to Filipino and Canadian culture helped navigate religious identity. Given that Filipino culture may view religion with great importance, the findings suggested an incompatibility between Filipino culture and Canadian culture. The current study highlights variations in how different Filipino Christian immigrants view their religious identity, and the importance of considering how immigration may influence religious identity formation.