



>> INSIGHT

> POLITICAL SENTIMETER

Mapping our political divides

JENNIFER BILL
TORONTO STAR

You might know all about your neighbours' recycling habits, their problem pets, and when they finally let go of the holiday season and put their tree at the curb. But aside from the campaign signs adorning lawns at election time, you likely don't know much about their politics.

Now you can find out. A team of political scientists from Vox Pop Labs has mapped out Toronto's ideological landscape by ward, affording residents a glimpse into the leanings of their neighbours, and identifying where the city's political left and right reside.

Vox Pop recently identified eight ideological types in Toronto through the Political Sentimeter, an online tool that collects data about how residents think about the world. Created by Vox Pop and MASS LBP and launched recently by the Star, the 15-minute survey presents a series of values questions to determine where users fall along the left-right continuum, assigning respondents a group from Post-Materialist Left to Steadfast Right.

Close to 56,000 people have taken the test.

The data confirms the existence of a political divide between downtown and the suburbs, but also reveals a level of ideological diversity within neighbourhoods that surprised the Vox Pop team.

"The proportions vary substantially, but there is representation from each of Toronto's ideological groups in every ward," says Clifton van der Linden, founder of Toronto-based Vox Pop Labs. "There is not a single case where one of the eight (types) represents a majority of the residents of a particular ward."

As expected, more left-leaning wards are clustered in the downtown core and more right-leaning wards are found among the suburbs.

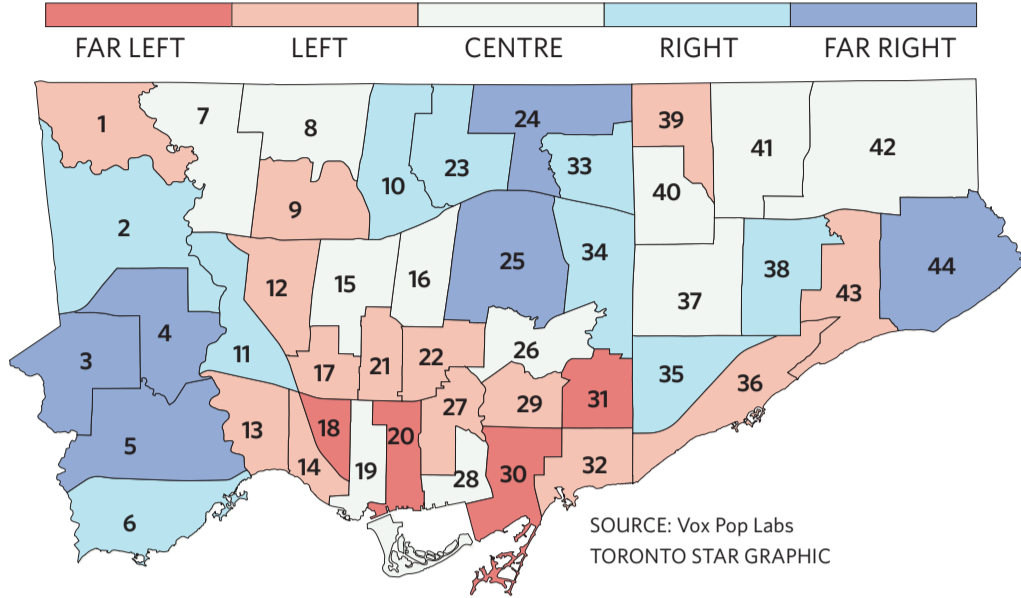
The five most left-thinking wards are Parkdale-High Park (ward 14), Davenport (18), Toronto-Danforth (30), Trinity-Spadina (19), and St. Paul's (21). Wards most on the right are Etobicoke Centre (3), Etobicoke-Lakeshore (5), and York Centre (9).

On some issues, the downtown-subur-

Ideology by neighbourhood

Here is a map of Toronto wards that shows where the highest averages of left-leaning and right-leaning residents live.

POLITICAL LEANINGS BY WARD



SOURCE: Vox Pop Labs
TORONTO STAR GRAPHIC

WARD	RIDING
1, 2	Etobicoke North
3, 4	Etobicoke Centre
5, 6	Etobicoke-Lakeshore
7, 8	York West
9, 10	York Centre
11, 12	York South-Weston
13, 14	Parkdale-High Park
15, 16	Eglinton-Lawrence
17, 18	Davenport
19, 20	Trinity-Spadina
21, 22	St. Paul's
23, 24	Willowdale
25, 26	Don Valley West
27, 28	Toronto Centre-Rosedale
29, 30	Toronto-Danforth
31, 32	Beaches-East York
33, 34	Don Valley East
35, 36	Scarborough Southwest
37, 38	Scarborough Centre
39, 40	Scarborough-Agincourt
41, 42	Scarborough-Rouge River
43, 44	Scarborough East

Ranked Wards by Proportion of Cluster

The following shows the 4 wards that have the largest percentage of a given cluster.

Left-leaning groups	RANK WITHIN TORONTO'S 44 WARDS			
	1st	2nd	3rd	4th
Post-materialist Left	Parkdale-High Park (13)	Scarborough-Rouge River (42)	York South-Weston (12)	York Centre (9)
Anti-establishment Left	Etobicoke North (1)	York West (7)	York South-Weston (12)	Scarborough-Agincourt (40)
Social Democratic Left	Davenport (17)	Scarborough-Agincourt (39)	Beaches-East York (31)	York West (8)
Laissez-Faire Left	St. Paul's (21)	Toronto-Danforth (29)	Scarborough-Agincourt (40)	Scarborough Southwest (35)
Right-leaning groups				
Libertarian Right	Don Valley West (25)	Parkdale-High Park (13)	Willowdale (24)	Willowdale (23)
Faith and Family Right	Etobicoke Centre (3)	Scarborough East (44)	Scarborough Centre (38)	Don Valley East (33)
Heritage Right	Don Valley West (26)	Etobicoke-Lakeshore (6)	Parkdale-High Park (14)	Scarborough East (43)
Steadfast Right	Scarborough East (44)	Don Valley East (33)	Etobicoke North (2)	Willowdale (24)

SOURCE: Vox Pop Labs

TORONTO STAR GRAPHIC

"Citizens . . . want to see in city hall a reflection of their broader values, beliefs and convictions."

manager, rather than a politician who thinks as they do.

"This can be . . . interpreted as evidence that citizens of Toronto do not regard their local government exclusively as a service provider," says van der Linden, "but want to see in city hall a reflection of their broader values, beliefs and convictions."

Van der Linden says being aware of how your neighbours feel about social issues is the first step toward healing the divides in

the city. He hopes the data collected through the Political Sentimeter project can contribute to that awareness.

"Understanding when you are going into a discussion what the prevailing views and what the prevailing concerns are is likely to help create positive spaces for building consensus."

Try the Political Sentimeter and find out where you fall among Toronto's eight ideology groups. Visit sentimeter.thestar.com.

Long divide between Arab, non-Arab notions

BAN from INI

Still, no one refutes its pervasiveness, nor its emotive underpinnings. To reiterate, Pakistani men on Thursday proclaimed the only thing worse than terrorism was drawing Muhammad — a crime punishable by violent death. What explains this sentiment? Where did it come from?

To answer that question, one must travel back hundreds of years when the depiction of Muhammad in artwork was not all that uncommon. In non-Arab regions, researchers have unearthed a panoply of remarkable and detailed portraits of Muhammad that date before the 16th century. In one, a Persian image of Muhammad, clad in a white turban in beard,

preaches his final sermon. In another, a young Muhammad, hair parted into two ponytails, stands amid a throng of monks. One more shows Muhammad settling a dispute by placing a black stone into the center of a rug.

But such drawings were far rarer in the Arabian Peninsula, "where verbal reality eclipsed the reality of the visual image," wrote Ali Aijdan in the Proceedings of the 11th International Congress of Turkish Art. He argued there was a wide divide between Arab Muslim cultures and non-Arab Muslim cultures on how to handle artwork, which eventually led to the contemporary disappearance of Muhammad.

"An important element in Islamic esthetics is the role played by Arabic lan-

guage," Ali wrote. "Among Arabic-speaking people, the need for illustrative pictorial art to accompany historical, religious, or literary works was rarely felt. For example, although the description of the Prophet is quite explicit in the Arabic annals, there is not a single picture painted by an Arab that portrays him. On the other hand, among the Turks, the Persians and the Indians, whose artistic heritage had been rich in pictorial images and whose language is other than Arabic, the Prophet was actually portrayed."

Along the way, something changed in non-Arab drawings of Muhammad. Muhammad still appeared in paintings. But his features weren't shown. Rather, they were covered with white linen or cloth, his form enshrouded by golden flame. (This depiction has carried over into modernity; in 2008, the Iranian government commissioned a five-story mural showing Tehran in such fashion.) Those pictures, however, soon disappeared as well.

Gruber, in an interview with the BBC, said the modern objection to images of Muhammad may have been a reaction to

colonization by Christians, with their images of Jesus and the crucifix. It was during the colonial era that pictures showing Muhammad began to vanish, replaced by an aversion to his image.

"To a large extent, this divide is rooted in real-world grievances rather than theology: a sensitivity caused by many Muslims' perceptions that they are under attack by the West," wrote the Wall Street Journal's Yaroslav Trofimov. "And that their societies are in seminal economic and cultural decline that started with European colonization centuries ago."

But even in modern times, Muhammad's image continued to appear in Muslim nations, including Iran, where until recently, the Guardian reported, carpets showing his image as well as postcards were openly sold.

Of course, many who have no religious objection to images of Muhammad perse, deeply resent cartoonish images that ridicule the prophet or make fun of Islam. As Pope Francis told reporters this week, "you cannot make fun of the faith of others."

"An important element in Islamic esthetics is the role played by Arabic language."

ALI AJIDAN

> EASIEST

		5	8		4	6		
		2	5	7	3	4		
4								5
1	6					7		9
	7						8	
2	3					5		4
9								7
		1	7	3	2	9		
		4	9	6	1			

> HARDER

				8				6
	1	2	4					5 9
9								1
						2		7
		1	7			5	3	
8			6					
		5						3
3	6				4	2	9	
	7			6				

> HARDEST

9								2
2	3	4				9		
5						6		9
	6					7		
3		8					6	2
				2				4
	7		1					4
			3				9	6
							5	
5								7

SUDOKU

How to play Sudoku

Fill in the grid so that every row (nine cells wide), every column (nine cells tall) and every box (three cells by three cells) contains the digits 1 through 9 in any order. There is only one solution for each puzzle. For more information on the puzzle, visit www.sudoku.com.

This week's solutions available next Sunday

LAST WEEK'S SOLUTIONS

5	2	7	9	1	4	3	8	6
9	8	6	2	3	7	4	5	1
4	3	1	8	6	5	9	2	7
3	6	8	7	4	2	5	1	9
2	7	4	5	9	1	6	3	8
1	5	9	6	8	3	2	7	4
6	9	2	3	7	8	1	4	5
8	4	3	1	5	6	7	9	2
7	1	5	4	2	9	8	6	3

8	2	4	5	6	7	3	1	9
9	5	7	8	1	3	6	2	4
3	6	1	2	9	4	7	8	5
1	7	3	9	8	6	5	4	2
2	4	5	7	3	1	8	9	6
6	9	8	4	2	5	1	3	7
5	1	9	6	4	8	2	7	3
7	3	2	1	5	9	4	6	8
4	8	6	3	7	2	9	5	1

8	1	6	3	7	4	5	2	9
2	7	5	9	1	8	4	3	6
3	4	9	6	5	2	8	1	7
6	2	3	5	8	9	1	7	4
5	9	1	2	4	7	6	8	3
4	8	7	1	3	6	9	5	2
1	5	4	7	6	3	2	9	8
7	6	2	8	9	1	3	4	5
9	3	8	4	2	5	7	6	1