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# U.S. Religious Landscape Survey

## Religious Beliefs and Practices: Diverse and Politically Relevant

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Introduction

Alexis de Tocqueville, the well-known, early 19th-century French chronicler of democracy in America, recognized the vital role religion plays in shaping American life. “This civilization is the result ... of two quite distinct ingredients, which anywhere else have often ended in war but which Americans have succeeded somehow to meld together in wondrous harmony; namely the spirit of religion and the spirit of liberty.”

Almost two centuries after de Tocqueville penned these words, the “spirit of religion” remains a powerful force in shaping the views and values of the American people. To better understand the connections between Americans’ religious beliefs and practices and their social and political views, the Pew Research Center’s Forum on Religion & Public Life has undertaken an extensive survey on religion in America. The first report of the U.S. Religious Landscape Survey, published in February 2008, detailed the religious affiliations of the American public and documented the impact of changes in affiliation, immigration and other factors. The report also explored the great diversity of religious traditions and groups in the U.S. and detailed their demographic characteristics.

The latest release of the Landscape Survey includes a wealth of information on the religious beliefs and practices of the American public, including the importance of religion in people’s lives, belief in God and the afterlife, attitudes toward the authority of sacred writings, frequency of worship attendance and prayer, and participation in religious activities outside of worship services, including the religious education of children. The study also probes the public’s views on religion’s impact on society, conflicts between religion and society, religion and morality, and the links between religion and life satisfaction.

Using the responses to these and other survey questions, the report examines the diversity of opinion that exists on a variety of political and public policy issues among and within the country’s various religious groups, including people who are unaffiliated or are only nominally affiliated with a particular religious tradition. These issues include ideological and partisan orientation; attitudes on abortion, homosexuality, evolution and other social issues; views on the size and proper role of government, the environment and helping the needy; and opinions on foreign affairs.

The Landscape Survey draws primarily on a nationwide survey conducted from May 8 to Aug. 13, 2007, among a representative sample of more than 35,000 adults in the U.S., with additional oversamples of Eastern Orthodox Christians, Buddhists and Hindus. The study also takes advantage of the 2007 survey of American Muslims that was conducted in partnership with other projects of the Pew Research Center. In total, these surveys included interviews with more than 36,000 Americans.
In conjunction with the release of the Landscape Survey, the Forum has introduced some new features on its website, www.pewforum.org. The online presentation of the findings has been updated to incorporate the new material on religious beliefs and practices as well as social and political views. The site includes interactive mapping, dynamic charts that illustrate key findings and a variety of other tools that are designed to help users delve deeper into the material. The online tools provide easily accessible portraits of American religious groups, including such smaller groups as Buddhists, Hindus, Jews and Muslims.

Additionally, after the release of the February report, we surveyed a total of 400 people in Alaska and Hawaii, and their responses to the questions on religious affiliation, as well as key questions on religious beliefs and practices, are now available in the Maps section of the online presentation.

As we explain in the introduction to the first report of the Landscape Survey, there are many other approaches to collecting data on American religion, and each approach – including the one we used – has its limitations. We have endeavored to be as transparent as possible in explaining our methodology and its limitations. We appreciate the important work of others in this field, and we hope the Landscape Survey will be a valuable addition to the growing body of research on the role religion plays in the personal and public lives of Americans.

Luis Lugo
Director, Pew Forum on Religion & Public Life
Summary of Key Findings

A major survey by the Pew Forum on Religion & Public Life finds that most Americans have a non-dogmatic approach to faith. A strong majority of those who are affiliated with a religion, including majorities of nearly every religious tradition, do not believe their religion is the only way to salvation. And almost the same number believes that there is more than one true way to interpret the teachings of their religion. This openness to a range of religious viewpoints is in line with the great diversity of religious affiliation, belief and practice that exists in the United States, as documented in a survey of more than 35,000 Americans that comprehensively examines the country’s religious landscape.

This is not to suggest that Americans do not take religion seriously. The U.S. Religious Landscape Survey also shows that more than half of Americans say religion is very important in their lives, attend religious services regularly and pray daily. Furthermore, a plurality of adults who are affiliated with a religion want their religion to preserve its traditional beliefs and practices rather than either adjust to new circumstances or adopt modern beliefs and practices. Moreover, significant minorities across nearly all religious traditions see a conflict between being a devout person and living in a modern society.

The Landscape Survey confirms the close link between Americans’ religious affiliation, beliefs and practices, on the one hand, and their social and political attitudes, on the other. Indeed, the survey demonstrates that the social and political fault lines in American society run through, as well as alongside, religious traditions. The relationship between religion and politics is particularly strong with respect to political ideology and views on social issues such as abortion and homosexuality, with the more religiously committed adherents across several religious traditions expressing more conservative political views. On other issues included in the survey, such as environmental protection, foreign affairs, and the proper size and role of government, differences based on religion tend to be smaller.

Religion in America: Non-Dogmatic, Diverse and Politically Relevant

Most Americans agree with the statement that many religions – not just their own – can lead to eternal life. Among those who are affiliated with a religious tradition, seven-in-ten say many religions can lead to eternal life. This view is shared by a majority of adherents in nearly all religious traditions, including more than half of members of evangelical Protestant churches (57%). Only among members of the Church of Jesus Christ of Latter-day Saints and other Mormon groups (57%) and Jehovah’s Witnesses (80%), which together comprise roughly 2.4% of the U.S. adult population, do majorities say that their own religion is the one true faith leading to eternal life.
Most Americans also have a non-dogmatic approach when it comes to interpreting the tenets of their own religion. For instance, more than two-thirds of adults affiliated with a religious tradition agree that there is more than one true way to interpret the teachings of their faith, a pattern that occurs in nearly all traditions. The exceptions are Mormons and Jehovah’s Witnesses, 54% and 77% of whom, respectively, say there is only one true way to interpret the teachings of their religion.

<table>
<thead>
<tr>
<th></th>
<th>Many religions can lead to eternal life</th>
<th>There is more than one true way to interpret the teachings of my religion</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total affiliated</td>
<td>70</td>
<td>68</td>
</tr>
<tr>
<td>Protestant</td>
<td>66</td>
<td>64</td>
</tr>
<tr>
<td><strong>Evangelical churches</strong></td>
<td>57</td>
<td>53</td>
</tr>
<tr>
<td><strong>Mainline churches</strong></td>
<td>83</td>
<td>82</td>
</tr>
<tr>
<td><strong>Historically black churches</strong></td>
<td>59</td>
<td>57</td>
</tr>
<tr>
<td>Catholic</td>
<td>79</td>
<td>77</td>
</tr>
<tr>
<td>Mormon</td>
<td>39</td>
<td>43</td>
</tr>
<tr>
<td>Jehovah’s Witness</td>
<td>16</td>
<td>18</td>
</tr>
<tr>
<td>Orthodox</td>
<td>72</td>
<td>68</td>
</tr>
<tr>
<td>Jewish</td>
<td>82</td>
<td>89</td>
</tr>
<tr>
<td>Muslim</td>
<td>56</td>
<td>60*</td>
</tr>
<tr>
<td>Buddhist</td>
<td>86</td>
<td>90</td>
</tr>
<tr>
<td>Hindu</td>
<td>89</td>
<td>85</td>
</tr>
</tbody>
</table>


Results based on those who are affiliated with a particular religion.
The lack of dogmatism in American religion may well reflect the great diversity of religious affiliation, beliefs and practices in the U.S. For example, while more than nine-in-ten Americans (92%) believe in the existence of God or a universal spirit, there is considerable variation in the nature and certainty of this belief. Six-in-ten adults believe that God is a person with whom people can have a relationship; but one-in-four – including about half of Jews and Hindus – see God as an impersonal force. And while roughly seven-in-ten Americans say they are absolutely certain of God’s existence, more than one-in-five (22%) are less certain in their belief.

### Conception of God

<table>
<thead>
<tr>
<th>NET believe in God</th>
<th>Personal God</th>
<th>Impersonal force</th>
<th>Other/Don’t know</th>
</tr>
</thead>
<tbody>
<tr>
<td>%</td>
<td>%</td>
<td>%</td>
<td>%</td>
</tr>
<tr>
<td>Total population</td>
<td>92</td>
<td>60</td>
<td>25</td>
</tr>
<tr>
<td>Protestant</td>
<td>98</td>
<td>72</td>
<td>19</td>
</tr>
<tr>
<td>Evangelical churches</td>
<td>99</td>
<td>79</td>
<td>13</td>
</tr>
<tr>
<td>Mainline churches</td>
<td>97</td>
<td>62</td>
<td>26</td>
</tr>
<tr>
<td>Historically black churches</td>
<td>99</td>
<td>71</td>
<td>19</td>
</tr>
<tr>
<td>Catholic</td>
<td>97</td>
<td>60</td>
<td>29</td>
</tr>
<tr>
<td>Mormon</td>
<td>100</td>
<td>91</td>
<td>6</td>
</tr>
<tr>
<td>Jehovah’s Witness</td>
<td>98</td>
<td>82</td>
<td>11</td>
</tr>
<tr>
<td>Orthodox</td>
<td>95</td>
<td>49</td>
<td>34</td>
</tr>
<tr>
<td>Jewish</td>
<td>83</td>
<td>25</td>
<td>50</td>
</tr>
<tr>
<td>Muslim</td>
<td>92</td>
<td>41</td>
<td>42</td>
</tr>
<tr>
<td>Buddhist</td>
<td>75</td>
<td>20</td>
<td>45</td>
</tr>
<tr>
<td>Hindu</td>
<td>92</td>
<td>31</td>
<td>53</td>
</tr>
<tr>
<td>Unaffiliated</td>
<td>70</td>
<td>28</td>
<td>35</td>
</tr>
<tr>
<td>Atheist</td>
<td>21</td>
<td>6</td>
<td>12</td>
</tr>
<tr>
<td>Agnostic</td>
<td>55</td>
<td>14</td>
<td>36</td>
</tr>
<tr>
<td>Secular unaffiliated</td>
<td>66</td>
<td>20</td>
<td>40</td>
</tr>
<tr>
<td>Religious unaffiliated</td>
<td>94</td>
<td>49</td>
<td>35</td>
</tr>
</tbody>
</table>

Throughout the report, figures may not add to 100 and nested figures may not add to the subtotal indicated due to rounding.

A similar pattern is evident in views of the Bible. Nearly two-thirds of the public (63%) takes the view that their faith’s sacred texts are the word of God. But those who believe Scripture represents the word of God are roughly evenly divided between those who say it should be interpreted literally, word for word (33%), and those who say it should not be taken literally (27%). And more than a quarter of adults – including two-thirds of Buddhists (67%) and about half of Jews (53%) – say their faith’s sacred texts are written by men and are not the word of God.
The diversity in religious beliefs and practices in the U.S. in part reflects the great variety of religious groups that populate the American religious landscape. The survey finds, for example, that some religious groups – including Mormons, Jehovah’s Witnesses and members of historically black and evangelical Protestant churches – tend to be more likely to report high levels of religious engagement on questions such as the importance of religion in their lives, certainty of belief in God and frequency of attendance at religious services. Other Christian groups – notably members of mainline Protestant churches and Catholics – are less likely to report such attitudes, beliefs and practices. And still other faiths – including Jews, Buddhists, Hindus and Muslims – exhibit their own special mix of religious beliefs and practices.

The Landscape Survey also reveals that people who are not affiliated with a particular religious tradition do not necessarily lack religious beliefs or practices. In fact, a large portion (41%) of the unaffiliated population says religion is at least somewhat important in their lives, seven-in-ten say they believe in God and more than a quarter (27%) say they attend religious services at least a few times a year.

The findings of the Landscape Survey underscore the importance of affiliation with a particular tradition for understanding not only people’s religious beliefs and practices but also their basic social and political views. For instance, Mormons and members of evangelical churches tend to be more conservative in their political ideology, while Jews, Buddhists, Hindus and atheists tend to be more politically liberal than the population overall. But the survey shows that there are important differences within religious traditions as well, based on a number of factors, including the importance of religion in people’s lives, the nature and certainty of their belief in God, and their frequency of prayer and attendance at worship services.

One of the realities of politics in the U.S. today is that people who regularly attend worship services and hold traditional religious views are much more likely to hold...
conservative political views while those who are less connected to religious institutions and more secular in their outlook are more likely to hold liberal political views.

The connection between religious intensity and political attitudes appears to be especially strong when it comes to issues such as abortion and homosexuality. About six-in-ten Americans who attend religious services at least once a week say abortion should be illegal in most or all cases, while only about three-in-ten who attend less often share this view. This pattern holds across a variety of religious traditions. For instance, nearly three-in-four (73%) members of evangelical churches who attend church at least once a week say abortion should be illegal in most or all cases, compared with only 45% of members of evangelical churches who attend church less frequently.

<table>
<thead>
<tr>
<th>Importance of religion</th>
<th>% Conservative</th>
<th>% Moderate</th>
<th>% Liberal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very important</td>
<td>46</td>
<td>32</td>
<td>14</td>
</tr>
<tr>
<td>Somewhat important</td>
<td>29</td>
<td>43</td>
<td>23</td>
</tr>
<tr>
<td>Not too/not at all important</td>
<td>19</td>
<td>38</td>
<td>36</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Pray...</th>
<th>% Conservative</th>
<th>% Moderate</th>
<th>% Liberal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Daily</td>
<td>44</td>
<td>33</td>
<td>15</td>
</tr>
<tr>
<td>Weekly/Monthly</td>
<td>31</td>
<td>41</td>
<td>22</td>
</tr>
<tr>
<td>Seldom/Never</td>
<td>22</td>
<td>38</td>
<td>32</td>
</tr>
</tbody>
</table>
These are among the key findings of a major survey on religion and American life conducted by the Pew Forum on Religion & Public Life between May 8 and Aug. 13, 2007, among a representative sample of more than 35,000 Americans. The first report based on the U.S. Religious Landscape Survey was issued in February 2008 and focused on the religious affiliation of the American people, including the impact of immigration and changes in affiliation. This report provides information on the core religious beliefs and practices as well as the basic social and political views of the various religious traditions in the U.S. as well as people who are not affiliated with a particular religion.

The report includes information on members of many religious groups – such as Mormons, Jehovah’s Witnesses, Jews, Buddhists, Muslims, Hindus, atheists and agnostics – that are too small to be analyzed in most public opinion surveys. More detailed tables, provided in Appendix 2, also summarize the basic beliefs, practices, and social and political attitudes of a dozen Protestant denominational families and 25 of the largest Protestant denominations in the U.S. These detailed tables also include information on what the survey classifies as “other Christians,” which includes such smaller groups as Spiritualists and other Metaphysical Christians, as well as on members of a variety of other faiths, including Unitarians and New Age groups.

### Great Diversity in Core Religious Beliefs

Americans display a high degree of similarity on some basic religious beliefs. For instance, Americans are nearly unanimous in saying they believe in God (92%), and large majorities believe in life after death (74%) and believe that Scripture is the word of God (63%).

But a closer look reveals considerable diversity with respect to both the certainty and the nature of these beliefs. Americans’ beliefs about God are a good example of this diversity. Nearly all adults (92%) say they believe in God or a universal spirit, including seven-in-ten of the unaffiliated. Indeed, one-in-five people who identify themselves as atheist (21%) and a majority of those who identify themselves as agnostic (55%) express a belief in God or a universal spirit.

---

**Major Religious Traditions in the U.S.**

<table>
<thead>
<tr>
<th>Among all adults %</th>
<th>Christianity 78.4</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Protestant 51.3</td>
</tr>
<tr>
<td></td>
<td>Evangelical churches 26.3</td>
</tr>
<tr>
<td></td>
<td>Mainline churches 18.1</td>
</tr>
<tr>
<td></td>
<td>Hist. black churches 6.9</td>
</tr>
<tr>
<td>Catholic</td>
<td>23.9</td>
</tr>
<tr>
<td>Mormon</td>
<td>1.7</td>
</tr>
<tr>
<td>Jehovah’s Witness</td>
<td>0.7</td>
</tr>
<tr>
<td>Orthodox</td>
<td>0.6</td>
</tr>
<tr>
<td>Other Christian</td>
<td>0.3</td>
</tr>
<tr>
<td>Other religions</td>
<td>4.7</td>
</tr>
<tr>
<td>Jewish</td>
<td>1.7</td>
</tr>
<tr>
<td>Buddhist</td>
<td>0.7</td>
</tr>
<tr>
<td>Muslim*</td>
<td>0.6</td>
</tr>
<tr>
<td>Hindu</td>
<td>0.4</td>
</tr>
<tr>
<td>Other world religions</td>
<td>&lt;0.3</td>
</tr>
<tr>
<td>Other faiths</td>
<td>1.2</td>
</tr>
<tr>
<td>Unaffiliated</td>
<td>16.1</td>
</tr>
<tr>
<td>Don’t know/Refused</td>
<td>0.8</td>
</tr>
</tbody>
</table>


Due to rounding, figures may not add to 100 and nested figures may not add to the subtotal indicated.
Both the certainty and nature of belief in God, however, vary widely across religious groups. Overwhelming majorities of some groups – including Jehovah’s Witnesses (93%), members of evangelical (90%) and historically black (90%) Protestant churches, and Mormons (90%) – say they are absolutely certain that God exists. Although a large percentage of members of other religious groups also express absolute certainty about God’s existence, they exhibit comparatively less unanimity; for instance, roughly seven-in-ten members of mainline Protestant churches (73%), Catholics (72%) and Orthodox Christians (71%) are absolutely certain that God exists.

Like their Christian counterparts, majorities of Jews (83%), Buddhists (75%), Hindus (92%) and the unaffiliated (70%) express a belief in God, but these groups tend to be less certain in their belief; only 57% of Hindus, and fewer than half of Jews (41%), Buddhists (39%) and the unaffiliated (36%) say they are absolutely certain of God’s existence.

<table>
<thead>
<tr>
<th>NET believe in God</th>
<th>Absolutely certain</th>
<th>Less certain</th>
</tr>
</thead>
<tbody>
<tr>
<td>%</td>
<td>%</td>
<td>%</td>
</tr>
<tr>
<td><strong>Total population</strong></td>
<td><strong>92</strong></td>
<td><strong>71</strong></td>
</tr>
<tr>
<td>Protestant</td>
<td>98</td>
<td>84</td>
</tr>
<tr>
<td><em>Evangelical churches</em></td>
<td>99</td>
<td>90</td>
</tr>
<tr>
<td><em>Mainline churches</em></td>
<td>97</td>
<td>73</td>
</tr>
<tr>
<td><em>Historically black churches</em></td>
<td>99</td>
<td>90</td>
</tr>
<tr>
<td>Catholic</td>
<td>97</td>
<td>72</td>
</tr>
<tr>
<td>Mormon</td>
<td>100</td>
<td>90</td>
</tr>
<tr>
<td>Jehovah’s Witness</td>
<td>98</td>
<td>93</td>
</tr>
<tr>
<td>Orthodox</td>
<td>95</td>
<td>71</td>
</tr>
<tr>
<td>Jewish</td>
<td>83</td>
<td>41</td>
</tr>
<tr>
<td>Muslim</td>
<td>92</td>
<td>82</td>
</tr>
<tr>
<td>Buddhist</td>
<td>75</td>
<td>39</td>
</tr>
<tr>
<td>Hindu</td>
<td>92</td>
<td>57</td>
</tr>
<tr>
<td>Unaffiliated</td>
<td>70</td>
<td>36</td>
</tr>
<tr>
<td><em>Atheist</em></td>
<td>21</td>
<td>8</td>
</tr>
<tr>
<td><em>Agnostic</em></td>
<td>55</td>
<td>17</td>
</tr>
<tr>
<td><em>Secular unaffiliated</em></td>
<td>66</td>
<td>24</td>
</tr>
<tr>
<td><em>Religious unaffiliated</em></td>
<td>94</td>
<td>65</td>
</tr>
</tbody>
</table>
A similar diversity is apparent when it comes to the nature of the beliefs about God that members of different religious groups hold. For instance, the vast majority of Mormons (91%), Jehovah’s Witnesses (82%) and members of evangelical (79%) and historically black (71%) Protestant churches say they view God as a person with whom they can have a relationship. Smaller majorities of members of mainline Protestant churches (62%) and Catholics (60%) also hold this view. By contrast, a majority of Hindus (53%), along with half of Jews (50%) and pluralities of Buddhists (45%) and the unaffiliated (35%), say they view God not as a person but rather as an impersonal force.

**Authority of Scripture and Tradition.** More than six-in-ten Americans (63%), including majorities of many religious traditions, view their religion’s sacred texts as the word of God. This belief tends to be most common among Christians. More than eight-in-ten Jehovah’s Witnesses (92%), Mormons (91%) and members of evangelical (88%) and historically black (84%) Protestant churches view the Bible as the word of God, as do majorities of Catholics (62%), mainline Protestants (61%) and Orthodox Christians (59%). Muslims, too, hold a high view of Scripture, with 86% viewing the Koran as the word of God. By contrast, Buddhists (67%), the unaffiliated (64%), Jews (53%) and Hindus (47%) are more likely to view the Scripture as the work of men than as the word of God.

While a large majority of Christians believe that the Bible is the word of God, the various Christian traditions are divided over whether or not the Bible should be interpreted literally, word for word. For example, a majority of members of historically black (62%) and evangelical (59%) Protestant churches say the Bible should be interpreted literally. By comparison, mainline Protestants, Catholics and Mormons are more likely to say the Bible, though the word of God, should not be interpreted literally.

A plurality of adults (44%) who are affiliated with a particular faith say their religion should preserve its traditional beliefs and practices. Roughly one-third (35%) say their religion should adjust to new circumstances, and one-eighth (12%) say their religion should adopt modern beliefs and practices. Majorities of Mormons, Jehovah’s Witnesses and members of evangelical churches, along with nearly half of members of historically black churches, say their religion should preserve its traditional beliefs and practices. By contrast, majorities of members of mainline churches and Catholics, as well as Jews, Muslims, Buddhists and Hindus, favor adjusting to new circumstances or adopting modern beliefs and practices.

**Belief in an Afterlife.** Most Americans (74%) believe in life after death, with an equal number saying they believe in the existence of heaven as a place where people who have led good lives are eternally rewarded. Belief in the afterlife tends to be particularly common among the Christian traditions. But the survey also finds that roughly six-in-ten Buddhists (62%) believe in nirvana, the ultimate state transcending pain and desire in which individual consciousness ends, and about the same number of Hindus (61%) believe in reincarnation, that people will be reborn in this world again and again. By contrast, fewer than half of the unaffiliated (48%) and only about four-in-ten Jews (39%) say they believe in an afterlife.
Belief in hell, where people who have led bad lives and die without repenting are eternally punished, is less common than is belief in life after death or heaven, with about six-in-ten Americans (59%) expressing belief in hell. In every religious tradition, including all the Christian traditions, belief in hell is at least slightly less prevalent than belief in heaven. Belief in hell tends to be most common among members of the various Christian traditions, with relatively few Hindus (35%), Buddhists (26%), unaffiliated (30%) and Jews (22%) saying they believe in hell.

### Belief in Heaven and Hell

<table>
<thead>
<tr>
<th></th>
<th>Believe in...</th>
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<tbody>
<tr>
<td></td>
<td>Heaven</td>
<td>Hell</td>
<td>Heaven</td>
</tr>
<tr>
<td>Total population</td>
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</tr>
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</tr>
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</tr>
<tr>
<td>Historically black churches</td>
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<td>82</td>
<td></td>
</tr>
<tr>
<td>Catholic</td>
<td>82</td>
<td>60</td>
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</tr>
<tr>
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<td></td>
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<td>9</td>
<td></td>
</tr>
<tr>
<td>Orthodox</td>
<td>74</td>
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<td></td>
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<tr>
<td>Jewish</td>
<td>38</td>
<td>22</td>
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<td>Muslim</td>
<td>85</td>
<td>80</td>
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</tr>
<tr>
<td>Buddhist</td>
<td>36</td>
<td>26</td>
<td></td>
</tr>
<tr>
<td>Hindu</td>
<td>51</td>
<td>35</td>
<td></td>
</tr>
<tr>
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<td>41</td>
<td>30</td>
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<td>18</td>
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<td>Secular unaffiliated</td>
<td>32</td>
<td>23</td>
<td></td>
</tr>
<tr>
<td>Religious unaffiliated</td>
<td>68</td>
<td>51</td>
<td></td>
</tr>
</tbody>
</table>

Belief in the Supernatural. As with belief in life after death, belief in the supernatural is also quite common. Nearly eight-in-ten American adults (79%), for instance, agree that miracles still occur today as in ancient times. But here again, the intensity with which people hold these beliefs varies considerably across religious groups. For instance, eight-in-ten Mormons completely agree that miracles still occur today, as do large majorities of members of evangelical (61%) and historically black (58%) Protestant churches. Members of other religious groups, on the other hand, are less certain, with fewer than half saying they completely agree that miracles still occur today.
Similar patterns exist with respect to beliefs about the existence of angels and demons. Nearly seven-in-ten Americans (68%) believe that angels and demons are active in the world. Majorities of Jehovah’s Witnesses (78%), members of evangelical (61%) and historically black (59%) Protestant churches, and Mormons (59%) are completely convinced of the existence of angels and demons. In stark contrast, majorities of Jews (73%), Buddhists (56%), Hindus (55%) and the unaffiliated (54%) do not believe that angels and demons are active in the world.

**Great Diversity of Religious Practices As Well**

The great diversity of religion in the U.S. is also reflected in religious practices. For instance, most Americans (54%) say they attend religious services fairly regularly (at least once or twice per month), with about four-in-ten (39%) saying they attend worship services every week. Frequent church attendance is particularly common among Jehovah’s Witnesses (82% of whom attend church at least once a week), Mormons (75%) and members of historically black (59%) and evangelical (58%) Protestant churches. By comparison, attendance at religious services is a less common practice among Catholics (42% of whom say they attend church at least once a week) and members of mainline Protestant churches (34%). Even smaller numbers of Hindus (24%), Buddhists (17%), Jews (16%) and the unaffiliated (5%) say they attend religious services at least once a week.

The Landscape Survey reveals similar patterns in congregational involvement outside of worship services. Majorities of Mormons (77%), Jehovah’s Witnesses (76%) and members of historically black (60%) and evangelical (54%) Protestant churches, for example, participate at least once or twice a month in congregational activities such as musical programs, volunteering, working with children or social activities. Members of these religious traditions also tend to be most likely to participate regularly in prayer groups, Scripture study groups or religious education programs. Catholics and members of mainline Protestant churches, by comparison, tend to be less connected to their congregations in these ways, as are Jews, Buddhists and Hindus.

**Private Devotional Activities.** Americans also engage in a wide variety of private devotional activities. Nearly six-in-ten (58%), for instance, say they pray every day, with majorities of most religious traditions saying they pray daily. Daily prayer is most common among Jehovah’s Witnesses (89%), Mormons (82%) and members of historically black (80%) and evangelical (78%) Protestant churches. A smaller number of Catholics and members of mainline Protestant churches, though still a majority (58% and 53%, respectively), say they pray daily. By contrast, only 45% of Buddhists, 26% of Jews and 22% of the unaffiliated say they pray daily. Roughly six-in-ten Hindus (62%) say they pray at a shrine or other religious symbol in their home at least once a week, as do one-third of Buddhists (33%).
Meditation is a less common practice than is prayer, with four-in-ten adults (39%) saying they meditate at least once a week, compared with three-quarters of Americans who say they pray at least once a week. But meditation is a regular practice among most Buddhists (61% meditate at least once a week) and is also practiced on a weekly basis by majorities of Jehovah’s Witnesses (72%), Mormons (56%) and members of historically black churches (55%). Fewer members of other religious traditions meditate on a weekly basis, including just 26% of the unaffiliated and 23% of Jews.

**Prayer and Meditation**

<table>
<thead>
<tr>
<th></th>
<th>Pray at least weekly*</th>
<th>Meditate at least weekly**</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total population</td>
<td>75%</td>
<td>39%</td>
</tr>
<tr>
<td>Protestant</td>
<td>86%</td>
<td>44%</td>
</tr>
<tr>
<td>Evangelical churches</td>
<td>92%</td>
<td>46%</td>
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<tr>
<td>Mainline churches</td>
<td>76%</td>
<td>35%</td>
</tr>
<tr>
<td>Historically black churches</td>
<td>92%</td>
<td>55%</td>
</tr>
<tr>
<td>Catholic</td>
<td>79%</td>
<td>36%</td>
</tr>
<tr>
<td>Mormon</td>
<td>92%</td>
<td>56%</td>
</tr>
<tr>
<td>Jehovah’s Witness</td>
<td>95%</td>
<td>72%</td>
</tr>
<tr>
<td>Orthodox</td>
<td>77%</td>
<td>32%</td>
</tr>
<tr>
<td>Jewish</td>
<td>44%</td>
<td>23%</td>
</tr>
<tr>
<td>Muslim</td>
<td>82%</td>
<td>46%</td>
</tr>
<tr>
<td>Buddhist</td>
<td>58%</td>
<td>61%</td>
</tr>
<tr>
<td>Hindu</td>
<td>76%</td>
<td>44%</td>
</tr>
<tr>
<td>Unaffiliated</td>
<td>35%</td>
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</tr>
<tr>
<td>Atheist</td>
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<tr>
<td>Secular unaffiliated</td>
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<td>22%</td>
</tr>
<tr>
<td>Religious unaffiliated</td>
<td>65%</td>
<td>34%</td>
</tr>
</tbody>
</table>

*Question: People practice their religion in different ways. Outside of attending religious services, do you pray several times a day, once a day, a few times a week, once a week, a few times a month, seldom, or never?**

**Question: Please tell me how often you do each of the following. First, how often do you [INSERT] – would you say at least once a week, once or twice a month, several times a year, seldom, or never? And how often do you [INSERT NEXT ITEM]? (c) Meditate.

**Receiving Answers to Prayers.** A significant minority of Americans say their prayers result in definite and specific answers from God at least once a month (31%), with nearly one-in-five adults (19%) saying they receive direct answers to specific prayer requests at least once a week. More than half of Mormons (54%) say they receive responses to prayer at least once or twice
a month, as do half or nearly half of members of historically black churches (50%), Jehovah's Witnesses (49%) and members of evangelical Protestant churches (46%). These are largely the same groups – Jehovah's Witnesses are the exception – that also are most likely to say they have experienced or witnessed a divine healing of an illness or injury. By contrast, members of most other religious traditions tend to be less likely to report familiarity with this kind of direct interaction with the divine.

Religious Practices with Children. Most parents in the U.S. report engaging in a variety of religious activities with their children. More than six-in-ten parents (63%) with children at home, for instance, say they pray or read Scripture with their children, while nearly as many (60%) send their children to religious education programs. Mormons and members of historically black and evangelical churches stand out as particularly likely to pursue these activities with their children, though many parents in other religious groups also engage in these activities. Two-thirds of Hindus, for instance, pray or read Scripture with their children, and roughly six-in-ten members of mainline churches (62%), Jews (56%) and Orthodox Christians (58%) send their children to religious education programs. Far fewer parents (15%) choose either to send their children to religious schools instead of public schools or to home school them. Interestingly, though, this practice is most common among Jews (27%) and Orthodox Christians (30%), two groups that do not tend to stand out for high levels of religious involvement on many other measures.

Sharing Faith With Others. About one-in-three affiliated adults (36%) say they share their faith with others at least once a month. Nearly half (47%) say they seldom or never share their faith or views on God with people from other religious backgrounds, and an additional 14% say this is something they do only once or twice a year. Here again, however, certain groups stand out for the emphasis they place on sharing their faith. More than eight-in-ten Jehovah's Witnesses (84%) share their faith with others every month, as do 55% of members of historically black churches, 52% of members of evangelical churches and 47% of Mormons. This practice is less common among most other religious traditions.

Religion, Moral Values and Modern Society

More than three-quarters of American adults (78%) believe there are absolute standards of right and wrong, with a majority (52%) saying they rely primarily on practical experience and common sense for guidance regarding right and wrong. Far fewer say they rely mainly on their religious beliefs (29%), and fewer still say they rely on philosophy and reason (9%) or scientific information (5%). Only among Jehovah's Witnesses (73%), Mormons (58%) and members of evangelical churches (52%) do majorities say they rely primarily on their religion for guidance about right and wrong.
Religion and Society. A solid majority of Americans (62%) reject the idea that religion causes more problems in society than it solves. This figure includes majorities of most Christian traditions and more than two-thirds of Muslims (68%). In contrast, nearly half of Jews (49%) and more than half of Buddhists (56%), Hindus (57%) and the unaffiliated (59%) say religion causes more problems than it solves. Indeed, more than three-quarters of atheists (77%) believe religion causes more problems than it solves, with nearly half (49%) of atheists completely agreeing with this statement.

Although a majority of Americans (54%) who have a particular religious affiliation say they do not see a conflict between being a devout person and living in a modern society, a substantial minority across nearly all religious traditions believe that such a tension exists. This view is particularly prevalent among Jehovah’s Witnesses (59% say there is a conflict between being devout and living in a modern society) as well as members of evangelical and historically black Protestant churches, among whom 49% and 46%, respectively, share this view. Overall, those who attend religious services at least once a week (44%) or who say religion is very important in their lives (44%) are more likely to say there is a conflict than those who attend worship services less often (35%) or who say religion is less important in their lives (31%).

Interestingly, a substantial number of adults who are not affiliated with a religion also sense that there is a conflict between religion and modern society – except for them the conflict involves being non-religious in a society where most people are religious. For instance, more than four-in-ten atheists and agnostics (44% and 41%, respectively) believe that such a tension exists.

Religion and Popular Culture. Many Americans also see a conflict between their values and popular culture, as is evident in people’s views of Hollywood and the entertainment industry. Although a majority of adults (56%) reject the idea that Hollywood poses a threat to their values, a significant minority (42%) perceives such a threat. Among adults who are affiliated with a particular religious tradition, nearly half (45%) say Hollywood threatens their values. Concern with the values of the entertainment industry is particularly high among Mormons (67%), Jehovah’s Witnesses (54%) and members of evangelical Protestant churches (53%). The level of concern tends to be strongest among the most religiously active adults, as measured by such factors as frequency of prayer and attendance at worship services.
**Personal Satisfaction.** A majority of Americans (59%) are very satisfied with their personal lives. Those who are affiliated with a religious tradition are somewhat more satisfied with their lives than those who are not (60% to 54%). And people who attend worship services at least once a week report higher levels of satisfaction with their personal lives (65%) compared with those who attend religious services less often (55%).

Despite their overall feelings of satisfaction with their personal lives, and even higher levels of satisfaction with their family lives, only about a quarter of U.S. adults (27%) say they are satisfied with the way things are going in the country (as of the summer of 2007 when the survey was conducted). Members of historically black churches (17%) and Jehovah's Witnesses (10%) are among the least satisfied with the overall direction of the country. The Landscape Survey also
finds that about one-quarter of the public (27%) is satisfied with the way the political system is working. No more than a third of any religious group expresses overall satisfaction with the way the political system is working, with the exception of Mormons (36% of whom are very or somewhat satisfied).

Religion Helps Shape Political Views

Relatively few adults (14%) cite their religious beliefs as the main influence on their political thinking – about the same number as cite their education as being most important (13%). Far more cite their personal experience (34%) as being most important in shaping their political views. An additional 19% identify what they see or read in the media as the most important influence in shaping their political views.

But despite Americans’ general reliance on practical experience in shaping their political thinking, the Landscape Survey confirms that there are strong links between Americans’ views on political issues and their religious affiliation, beliefs and practices. In fact, religion may be playing a more powerful, albeit indirect, role in shaping people’s thinking than most Americans recognize.

Affiliation Helps Shape Views

When it comes to religious affiliation and basic political outlook, for instance, Mormons and members of evangelical churches are much more likely than other religious groups to describe their political ideology as conservative. Not surprisingly given these ideological leanings, Mormons and members of evangelical churches are also by far the most Republican religious groups in the population; roughly two-thirds of Mormons and half of members of evangelical churches describe themselves as Republican or leaning toward the Republican Party.

At the other end of the political spectrum, Jews, Buddhists, Hindus and the unaffiliated are much more likely than members of most other religious groups to describe their political beliefs as liberal. When it comes to partisanship, more than three-quarters of members of historically black churches favor the Democratic Party, as do two-thirds of Jews and Buddhists and majorities of Muslims (63%), Hindus (63%) and the unaffiliated (55%).

The connection between religious affiliation and politics appears to be especially strong when it comes to certain issues, particularly those that have been at the forefront of the “culture war” controversies of recent years. Some religious traditions, for instance, are overwhelmingly opposed to abortion; seven-in-ten Mormons and six-in-ten members of evangelical churches (61%) say abortion should be illegal in most or all circumstances. On the other side of the issue, six-in-ten members of mainline churches (62%) and seven-in-ten of the unaffiliated say abortion should be legal in most or all instances. A similar divide exists on the question of whether homosexuality is a way of life that should be discouraged or accepted by society.
Religion and Views on Cultural Issues

<table>
<thead>
<tr>
<th>% who say that...</th>
<th>Abortion should be illegal in all or most cases</th>
<th>Homosexuality is a way of life that should be discouraged by society</th>
</tr>
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<tbody>
<tr>
<td></td>
<td>%</td>
<td>%</td>
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<tr>
<td>Total population</td>
<td>43</td>
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<tr>
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<td>Historically black churches</td>
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<tr>
<td>Muslim</td>
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<tr>
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<tr>
<td>Total affiliated with a religion</td>
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<tr>
<td>Total unaffiliated</td>
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<tr>
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<td>17</td>
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<tr>
<td>Religious unaffiliated</td>
<td>36</td>
<td>29</td>
</tr>
</tbody>
</table>


But there are other political issues on which there is more agreement across religious traditions. On the question of government’s role in providing aid to the needy, for instance, large majorities of most religious traditions agree that the government should do more to help needy Americans, even if it means going deeper into debt. A similar consensus exists across the board with respect to basic views on the environment, with majorities of most religious groups saying that stricter environmental laws and regulations are worth the cost. And majorities within most religious traditions say that diplomacy rather than military strength is the best way to ensure peace.
Religious Beliefs and Practices Also Help Shape Views

The survey also confirms the connection that exists between religious intensity and social and political views. Across a variety of religious traditions, those who say that religion is very important in their lives, express a more certain belief in God, or pray or attend worship services more frequently tend to be much more conservative in their political outlook and more Republican in their party affiliation.

As with affiliation, the connection between religious engagement and political attitudes appears to be especially strong when it comes to social issues such as abortion and homosexuality. For instance, nearly three-in-four (73%) members of evangelical churches who attend church at least once a week say abortion should be illegal in most or all cases, compared with only 45% of members of evangelical churches who attend church less frequently. The survey finds a similar pattern among several religious traditions, including members of mainline and historically black Protestant churches, Catholics, Mormons, Orthodox Christians and Jews; the more active members of these traditions tend to be more likely to oppose legalized abortion compared with members of the same traditions who attend worship services less frequently. Views of whether homosexuality is a way of life that should be discouraged or accepted by society follow a similar pattern. But the survey also finds that views on other political issues, such as environmental regulations and the role of government, tend to vary less based on level of religious involvement.

U.S. Remains Highly Religious, Though Some Secularization

The U.S. has largely avoided the secularizing trends that have reshaped the religious scene in recent decades in European and other economically developed nations – but not entirely. The Landscape Survey documents, for example, that the number of Americans who are not affiliated with a religion has grown significantly in recent decades, with the number of people who today say they are unaffiliated with a religious tradition (16% of U.S. adults) more than double the number who say they were not affiliated with a religion as children (7%).

It remains to be seen how this trend toward secularization will ultimately impact religion in the U.S. But what is clear is that religion remains a powerful force in the private and public lives of most Americans, a fact amply illustrated by the findings of the U.S. Religious Landscape Survey discussed in this report.
About the Report

The chapters that follow amount to a topic-by-topic reference source on Americans’ religious beliefs and practices as well as the social and political views of the numerous religious traditions. Interactive online tools available at www.pewforum.org allow users to delve deeper into many of the survey findings, including religious affiliation and newly added data on religious beliefs and practices as well as social and political views.
Chapter 1: Religious Beliefs and Practices

This chapter examines the diverse religious beliefs and practices of American adults. It looks first at the various degrees of importance Americans assign to religion in their lives and explores their views of God, Scripture, miracles and other religious beliefs. It then moves into a discussion of worship and other congregational activities, followed by a look at devotional practices, spiritual experiences and other practices. The chapter concludes by examining beliefs about religion, including how exclusive people are in their claims to salvation, as well as by examining the ways in which members of different religious traditions think about morality.

Along the way, four key measures of religious commitment – importance of religion in people’s lives, belief in God, frequency of prayer and frequency of worship service attendance – are singled out for in-depth demographic analysis. These four measures will be used in the next chapter as lenses through which to examine social and political attitudes within the religious traditions. These measures were chosen because they each touch on an important element of religious experience – overall attachment to religion, religious belief, frequency of private devotional activities and engagement in communal religious activities.

Just as the first report of the Landscape Survey detailed the remarkable diversity that exists in the religious affiliation of adults in the United States, the pages that follow document the great diversity the survey finds in the religious beliefs and practices of Americans. Many measures confirm that the United States is, indeed, a very religious country. Americans are largely united in their belief in God, for instance, with majorities even of people who are unaffiliated with a particular religious tradition expressing belief in God or a universal spirit. Large majorities also believe in miracles and an afterlife. Yet there are significant differences in the exact nature of these beliefs and the intensity with which people hold these beliefs. For example, while most Americans believe in God, there is considerable variation in the certainty and nature of their belief in God.

The survey also finds considerable diversity within religious groups. For instance, Americans who are not affiliated with any religion often report having some specific religious beliefs and practices. The reverse is also true; some adults who say they belong to one religion or another nevertheless say religion is not too important in their lives and report having few religious beliefs or practices.

Although the U.S. is a highly religious country, Americans are not dogmatic. For instance, a large majority of Americans who are affiliated with a religion, including majorities of most faith groups, say there is more than one religion that can lead to eternal life and more than one way to interpret the teachings of their faith. And though the overwhelming majority of the public expresses a belief in absolute standards of right and wrong, the survey suggests that this belief is shaped as much by practical experience as by religious beliefs.
I. Importance of Religion

The Landscape Survey confirms how important religion is to most Americans. A majority of adults (56%) say religion is very important in their lives, and more than eight-in-ten (82%) say it is at least somewhat important. Only about one-in-six adults (16%) say religion is not too or not at all important in their lives. The groups most likely to say religion is very important in their lives include members of historically black (85%) and evangelical (79%) Protestant churches, as well as Jehovah’s Witnesses (86%), Mormons (83%) and Muslims (72%). Slightly more than half of Catholics and members of mainline Protestant churches say religion is very important in their lives. By contrast, only about a third of Jews (31%) and Buddhists (35%) say religion is very important in their lives.

Religion is important even among a large segment of those who are unaffiliated with a particular religious group. More than four-in-ten of the unaffiliated population (41%) says religion is at least somewhat important in their lives. The unaffiliated population (who represent 16.1% of the total adult population) includes those who identify themselves as atheist or agnostic, but roughly three-quarters of the unaffiliated group consists of people who describe their religion as “nothing in particular.” This latter group, in turn, is comprised of two distinct subgroups. Those who say religion is somewhat or very important in their lives can be thought of as the “religious unaffiliated”; those who say religion is not too or not at all important in their lives can be categorized as the “secular unaffiliated.” These two subgroups, as well as atheists and agnostics, are examined separately throughout this Landscape Survey report. (See the first report of the U.S. Religious Landscape Survey for details on divisions within the unaffiliated population.)

While the Landscape Survey finds that religion is important to a sizeable portion of the unaffiliated, it also finds that nearly one-in-ten (8%) of those who are affiliated with one religious group or another – including 27% of Jews and 24% of Buddhists – say religion is not too or not at all important in their lives.
How Important is Religion in Your Life?

<table>
<thead>
<tr>
<th></th>
<th>Very important</th>
<th>Somewhat important</th>
<th>Not too/Not at all important</th>
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<td>%</td>
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**Note: Those who claimed no particular religion were classified as either secular unaffiliated or religious unaffiliated based on their response to this question.

Question: How important is religion in your life – very important, somewhat important, not too important, or not at all important?

Importance of Religion and Demographic Groups

The survey finds that women are significantly more likely than men to say religion is very important in their lives. This holds true to varying degrees among many religious groups, though equal numbers of male and female Mormons (83%) say religion is very important in their lives.

In general, older adults are more likely than younger adults to say religion is very important in their lives. For example, less than half (45%) of adults under age 30 say religion is very important in their lives, compared with more than two-thirds (69%) of those age 65 and older. This pattern also
holds across many religious traditions, but it is particularly strong among Catholics and members of mainline Protestant churches. There is no generation gap, however, among Mormons, Jews and Muslims. Within these groups, those who are younger are about as likely as those who are older to say religion is very important to them.

### A Detailed Look at the Importance of Religion

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<th>Women</th>
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<th>30-49</th>
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<th>Some coll</th>
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<td>N/A</td>
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</tbody>
</table>


Note: Due to insufficient sample size, some categories have been collapsed for the smaller traditions. The secular unaffiliated group has a value of zero on all demographic measures because the criterion used to place people into this category was their response that religion is not too or not at all important in their lives.

Question: How important is religion in your life – very important, somewhat important, not too important, or not at all important?
Among the general public, adults with less education tend to be most likely to say religion is very important in their lives; this is also true for the unaffiliated and for Muslims. For most religious traditions, however, there are only small differences in the importance of religion across different levels of education.
II. Religious Beliefs

God

More than nine-in-ten adults (92%) say they believe in God or a universal spirit. This includes the vast majority of every major religious tradition, including virtually all Mormon respondents and at least 95% of Catholics, Orthodox Christians, Jehovah's Witnesses and members of all three Protestant traditions. Even among those who are not affiliated with a particular religious group, seven-in-ten say they believe in God or a universal spirit. Indeed, more than a fifth of self-described atheists (21%) and more than half of self-described agnostics (55%) say they believe in God or a universal spirit.

Belief in God

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<tr>
<th>NET believe in God</th>
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<th>Fairly certain</th>
<th>Not certain</th>
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<th>Other/Don't know</th>
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<tr>
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<td>25</td>
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</table>

Question: Do you believe in God or a universal spirit? [IF YES, ASK]: How certain are you about this belief? Are you absolutely certain, fairly certain, not too certain, or not at all certain?
There is significant variance, however, when it comes to the certainty and nature of people’s belief in God. At least nine-in-ten Mormons, Jehovah’s Witnesses and members of evangelical and historically black Protestant churches say they are absolutely certain God exists. Somewhat smaller majorities of other religious groups – Muslims (82%), members of mainline Protestant churches (73%), Catholics (72%), Orthodox Christians (71%) and Hindus (57%) – are also completely certain of the existence of God or a universal spirit. By contrast, fewer than half of Jews (41%) and Buddhists (39%) are completely certain that God or a universal spirit exists. Interestingly, about one-third of the unaffiliated (36%) say they are absolutely certain that God or a universal spirit exists, with 8% of atheists saying they are absolutely certain of this.

There are also differences in the way members of different religious traditions conceive of God. For example, nine-in-ten (91%) Mormons think of God as a person with whom people can have a relationship. This view of God is shared by large majorities of Jehovah’s Witnesses (82%) and members of evangelical (79%) and historically black (71%) churches. Fewer members of mainline

### Conception of God

<table>
<thead>
<tr>
<th>NET believe in God</th>
<th>Personal God</th>
<th>Impersonal force</th>
<th>Other/Both</th>
<th>Don’t believe in God</th>
<th>Other/Don’t know</th>
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</thead>
<tbody>
<tr>
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<td>%</td>
<td>%</td>
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</table>

Question: Do you believe in God or a universal spirit? [IF YES, ASK]: Which comes closest to your view of God? God is a person with whom people can have a relationship or God is an impersonal force?
Protestant churches (62%), Catholics (60%) and Orthodox Christians (49%) share this conception of God. And half of Jews, along with 45% of Buddhists and 53% of Hindus, reject the idea that God is a person, saying instead that God is an impersonal force. Muslims are divided on this question, with 42% saying God is an impersonal force and 41% saying God is a person.

Looking at these three measures together – belief in God or a universal spirit, certainty of belief and conception of God – the Landscape Survey finds that 51% of U.S. adults are absolutely certain in their belief in God and view God as a person. At the same time, 14% believe with certainty that God exists but think of God as an impersonal force rather than a person. More than a quarter (27%) say they believe in God but are not completely certain in their belief, while 5% say they do not believe in God or a universal spirit.

Nature and Certainty of Belief in God

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<td>%</td>
<td>%</td>
<td>%</td>
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<tr>
<td>Impersonal God</td>
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*Includes fairly certain, not certain and don’t know whether certain about belief in God; also includes absolutely certain but don’t know whether personal or impersonal.

Question: Do you believe in God or a universal spirit? [IF BELIEVE IN GOD, ASK]: How certain are you about this belief? Are you absolutely certain, fairly certain, not too certain, or not at all certain? [IF BELIEVE IN GOD, ASK]: Which comes closest to your view of God? God is a person with whom people can have a relationship or God is an impersonal force?
Belief in God and Demographic Groups

Women are significantly more likely than men to say they are absolutely certain in their belief in a personal God (58% vs. 45%). This holds true for most religious traditions with the exception of Mormons, Buddhists and Hindus, where men and women profess roughly the same levels of absolute belief in a personal God.

Older Americans are considerably more likely than younger Americans to profess certain belief in a personal God. Among those age 65 and older, almost six-in-ten (57%) express this belief, compared with less than half (45%) of those under age 30. Generational differences are especially

A Detailed Look at Belief in God

<table>
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<tr>
<th>% saying they have absolutely certain belief in a personal God among ...</th>
<th>Gender</th>
<th>Age</th>
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Note: Due to insufficient sample size, some categories have been collapsed for the smaller traditions.
pronounced among Catholics and Jehovah's Witnesses. In other traditions, however – especially members of evangelical, mainline and historically black Protestant churches – young people are about as likely as their older counterparts to express certain belief in a personal God.

Overall, Americans with a college education tend to be slightly less likely to believe with certainty in a personal God compared with those without a degree. But the opposite is true among members of evangelical churches, where those with a college degree are more likely than those with a high school degree or less to profess certain belief in a personal God. This is also true, though to a lesser extent, among Catholics and members of historically black churches.

**Scripture**

There is considerable variance in the approach religious groups adopt toward their sacred texts. Roughly two-thirds of Americans (63%) view the sacred text of their religion as the word of God. More than eight-in-ten members of evangelical (89%) and historically black (84%) churches, Mormons (92%) and Jehovah's Witnesses (93%) believe that the Bible is the word of God, and 86% of Muslims say the Koran is the word of God. By contrast, only 18% of Buddhists and 37% of Jews and Hindus say their sacred texts are the word of God. In fact, majorities or pluralities of these groups say their sacred texts are written by men and do not constitute the word of God.

Although large majorities of all Christian traditions say the Bible is the word of God, the extent to which they say it should be taken literally varies widely. Majorities of members of historically black (62%) and evangelical (59%) churches say that the Bible should be taken literally, word for word. By contrast, members of mainline Protestant churches and Catholics are more likely to say that the Bible is the word of God but should not to be taken literally (35% and 36%, respectively). Half of Muslims say the Koran is the literal word of God, while 25% say the Koran is the word of God but should not be taken literally.

About two-thirds of the unaffiliated (64%) view the Bible as the work of men and not as the word of God. However, among the religious unaffiliated, roughly half (51%) view the Bible as the word of God, with one-in-four expressing the view that the Bible is the literal word of God.
Views of Scripture

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Question: Which comes closest to your view? [INSERT NAME OF HOLY BOOK]** is the word of God, OR [INSERT NAME OF HOLY BOOK] is a book written by men and is not the word of God. [IF HOLY BOOK IS WORD OF GOD, ASK]: And would you say that [INSERT NAME OF HOLY BOOK] is to be taken literally, word for word, OR not everything in [INSERT NAME OF HOLY BOOK] should be taken literally, word for word?

**Insert “the Bible” for Christians and the unaffiliated, “the Torah” for Jews, “the Koran” for Muslims, “the Holy Scripture” for other non-Christian religious groups.

The Afterlife

Nearly three-quarters (74%) of Americans believe in an afterlife, with two-in-three of these (50% of the public overall) saying they are absolutely certain in this belief. Solid majorities of most major religious traditions believe in life after death, including 98% of Mormons and 86% of members of evangelical Protestant churches. A remarkable 88% of Mormons are absolutely certain that there is life after death.
Members of mainline and historically black churches as well as Catholics are somewhat less convinced about the existence of an afterlife (78%, 79% and 77%, respectively, express belief in life after death). However, among members of historically black churches, 62% are absolutely certain that there is life after death, compared with only 49% of members of mainline churches and 45% of Catholics. Only about four-in-ten Jehovah’s Witnesses (42%) and Jews (39%) say they believe in an afterlife.

Among the unaffiliated, nearly half (48%) believe in life after death, including two-thirds of the religious unaffiliated (66%) and more than four-in-ten of the secular unaffiliated (44%). But the unaffiliated tend to be less certain about this belief than members of most other religious traditions.

### Life After Death

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<td>%</td>
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<td>36</td>
<td>23</td>
<td>7</td>
<td>22</td>
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</tr>
</tbody>
</table>

Question: Do you believe in life after death? [IF YES, ASK]: How certain are you about this belief? Are you absolutely certain, fairly certain, not too certain, or not at all certain?
Three-quarters of U.S. adults (74%) say they believe in heaven, but only 59% say they believe in hell. Mormons are the most likely to believe in heaven (95% say they do), followed by members of historically black (91%) and evangelical (86%) churches, Muslims (85%) and Catholics (82%). By comparison, less than half of all Jews (38%), Buddhists (36%), Jehovah’s Witnesses (46%) and the unaffiliated (41%) believe in heaven. While in most religious traditions people are more likely to believe in heaven than in hell, members of evangelical Protestant churches and Muslims are nearly as likely to believe in hell as to believe in heaven.

The Landscape Survey asked Buddhists and Hindus specific questions on their beliefs about the afterlife, probing Buddhists’ beliefs about nirvana and Hindus’ beliefs about reincarnation. The survey finds that roughly six-in-ten Buddhists (62%) believe in nirvana – the ultimate state transcending pain and desire. However, only about a quarter are absolutely certain about this belief. Nearly one-in-five Buddhists (18%) have no opinion or are not certain about their belief in nirvana.

A similar number of Hindus (61%) say they believe in reincarnation, or that people will be reborn in this world again and again. Slightly more than a third (34%) are absolutely certain in this belief.
Miracles and the Supernatural

The Landscape Survey finds that belief in miracles and supernatural phenomena are widespread among U.S. adults. Nearly eight-in-ten adults (79%), including large majorities of most religious traditions, believe that miracles still occur today as in ancient times. More than eight-in-ten members of evangelical (88%) and historically black (88%) churches, Catholics (83%) and Mormons (96%) agree that miracles still occur today.

However, relatively narrow majorities of Jews and the unaffiliated express belief in miracles, and among Jehovah’s Witnesses, only about a third (30%) believe in miracles. In fact, nearly half of all Jehovah’s Witnesses (48%) say that they completely disagree with the statement that miracles occur today as in ancient times.

Two-thirds of U.S. adults (68%) believe that angels and demons are active in the world. Significant majorities of members of Christian traditions agree with this statement, including about nine-in-ten members of historically black and evangelical Protestant churches, Jehovah’s Witnesses and Mormons.

Less than half of Buddhists and Hindus, and less than a quarter of Jews, say angels and demons are active in the world. Although relatively few atheists and agnostics believe in angels and demons, nearly a third of the secular unaffiliated (29%) and more than two-thirds of the religious unaffiliated (68%) believe angels and demons are active in the world.
## Miracles and the Supernatural

<table>
<thead>
<tr>
<th></th>
<th>Believe in miracles</th>
<th>Believe in angels and demons</th>
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<tr>
<td></td>
<td>NET</td>
<td>Completely</td>
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<tr>
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<td>79</td>
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<td>Mormon</td>
<td>96</td>
<td>80</td>
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</tr>
<tr>
<td>Religious unaffiliated</td>
<td>78</td>
<td>40</td>
</tr>
</tbody>
</table>

Question: Here are a few statements. For each one, please tell me if you completely agree with it, mostly agree with it, mostly disagree with it, or completely disagree with it. The first/next one is [INSERT, RANDOMIZE]. do you completely agree, mostly agree, mostly disagree or completely disagree?

- (a) Miracles still occur today as in ancient times.
- (b) Angels and demons are active in the world.
III. Religious Practices

Worship Attendance

Overall, about four-in-ten Americans (39%) say they attend religious services at least once a week. Majorities of Jehovah’s Witnesses (82%), Mormons (75%) and members of historically black (59%) and evangelical (58%) churches all say they attend church at least once a week.

Among the unaffiliated, nearly three-in-four (72%) say they seldom or never attend religious services. Not surprisingly, attendance at worship services is more common among the religious unaffiliated (11% say they attend church at least once a week, and 35% say they go occasionally).

Attendance at Religious Services

<table>
<thead>
<tr>
<th></th>
<th>At least once a week</th>
<th>Monthly/Yearly</th>
<th>Seldom/Never</th>
<th>Don’t know</th>
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</thead>
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<td>27</td>
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<td>50</td>
<td>33</td>
<td>17</td>
<td>1</td>
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<tr>
<td>Evangelical churches</td>
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<td>1</td>
</tr>
<tr>
<td>Mainline churches</td>
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<td>23</td>
<td>1</td>
</tr>
<tr>
<td>Hist. black churches</td>
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<td>12</td>
<td>1</td>
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<tr>
<td>Catholic</td>
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<td>39</td>
<td>19</td>
<td>0</td>
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<tr>
<td>Mormon</td>
<td>75</td>
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<td>7</td>
<td>0</td>
</tr>
<tr>
<td>Jehovah’s Witness</td>
<td>82</td>
<td>10</td>
<td>7</td>
<td>0</td>
</tr>
<tr>
<td>Orthodox</td>
<td>34</td>
<td>49</td>
<td>16</td>
<td>1</td>
</tr>
<tr>
<td>Jewish</td>
<td>16</td>
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<tr>
<td>Muslim*</td>
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<td>Buddhist</td>
<td>17</td>
<td>44</td>
<td>38</td>
<td>1</td>
</tr>
<tr>
<td>Hindu</td>
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<td>57</td>
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<td>0</td>
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<tr>
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<td>Atheist</td>
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<td>10</td>
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<td>Agnostic</td>
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<tr>
<td>Religious unaffiliated</td>
<td>11</td>
<td>35</td>
<td>53</td>
<td>0</td>
</tr>
</tbody>
</table>

*From “Muslim Americans: Middle Class and Mostly Mainstream,” Pew Research Center, 2007. Muslims were asked: On average, how often do you attend the mosque or Islamic center for salah or Jum’ah prayer? More than once a week, once a week for Jum’ah prayer, once or twice a month, a few times a year especially for the Eid, seldom, or never?

Question: Aside from weddings and funerals, how often do you attend religious services...more than once a week, once a week, once or twice a month, a few times a year, seldom, or never?
By contrast, at least eight-in-ten atheists (85%), agnostics (80%) and those in the secular unaffiliated group (85%) say they seldom or never attend religious services.

**Attendance at Religious Services and Demographic Groups**

Women in several Christian traditions are more likely than men to attend religious services at least once a week, with the largest gap existing among members of historically black churches. Among Muslims, however, men are much more likely to attend services weekly, and among Mormons, Jews and the unaffiliated, the figures are roughly equal.

Older Americans are more likely than younger Americans to say they attend services at least once a week. Among Christian groups, the age gap is particularly large for Catholics; nearly two-thirds of Catholics over age 65 (62%) say they go to church every week, compared with only about a third of Catholics under age 30 (34%). There are similar, though somewhat less pronounced, generational differences among all three Protestant traditions. Notable exceptions to this pattern are Mormons, Jews and Muslims, among whom younger individuals are at least as likely as their older counterparts to say they attend religious services on a weekly basis.

Among the general adult population, there are no substantial differences in attendance at worship services by education. But within certain Christian traditions, including members of evangelical, mainline and historically black Protestant churches as well as Mormons, those with more education tend to attend church somewhat more often than those with less education.
### A Detailed Look at Worship Service Attendance

<table>
<thead>
<tr>
<th></th>
<th>% who attend at least weekly among</th>
<th>Education</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>All</td>
<td>Men</td>
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<tr>
<td>Total population</td>
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<tr>
<td><strong>Larger traditions</strong></td>
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<tr>
<td>Protestant</td>
<td>50</td>
<td>46</td>
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<td><strong>Smaller traditions</strong></td>
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<td>34</td>
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<td>20</td>
</tr>
<tr>
<td>Hindu</td>
<td>24</td>
<td>19</td>
</tr>
</tbody>
</table>

Note: Due to insufficient sample size, some categories have been collapsed for the smaller traditions.

Formal Membership

Six-in-ten Americans (61%) report that they or their family are members in a local church or other house of worship. Mormons (92%) are most likely to say they or their families are official members of a local church or house of worship. Members of historically black (83%) and evangelical (74%) churches and Jehovah's Witnesses (76%) are also very likely to say they or their families belong to a local congregation. Roughly two-thirds of Catholics (67%), members of mainline churches (64%) and Orthodox Christians (68%) are official members of a church.

Members of non-Christian religions tend to be less likely than Christians to report official membership in a house of worship. Only 30% of Buddhists do so, along with 32% of Hindus, 42% of Muslims and 55% of Jews.

Interestingly, nearly a quarter of the unaffiliated (22%) say they or their families are official members of a local church or house of worship. The figure is even higher for the religious unaffiliated (30%). These findings could indicate that a sizable number of people who say they have no particular

### Formal Membership in a House of Worship

<table>
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<tr>
<th></th>
<th>Yes</th>
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<tbody>
<tr>
<td></td>
<td>%</td>
<td>%</td>
<td>%</td>
</tr>
<tr>
<td>Total population</td>
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<tr>
<td>Religious unaffiliated</td>
<td>30</td>
<td>69</td>
<td>1</td>
</tr>
</tbody>
</table>

*Question: Are you or your family official members of a local church or house of worship?*
religious affiliation have family members who belong to a religious congregation. Alternatively, it could indicate that many who do not identify with a particular religion nevertheless belong to a religious congregation.

### Size of Congregation

Among U.S. adults who attend worship services at least a few times a year, around one-fifth (21%) say they attend a small congregation with a membership of less than 100, while more than four-in-ten (44%) attend a house of worship with between 100 and 500 members. An additional 21% attend congregations with between 500 and 2,000 members, and 10% attend a house of worship with more than 2,000 members.

#### Size of Congregation

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<th>More than 2,000</th>
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<tbody>
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<td>%</td>
<td>%</td>
<td>%</td>
<td>%</td>
<td>%</td>
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<tr>
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<td>N/A</td>
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<td>40</td>
<td>11</td>
<td>7</td>
<td>7</td>
</tr>
</tbody>
</table>

*Based on those who worship more than seldom. The survey included too few Muslims who attend worship services for this analysis.

Question: [IF WORSHIP MORE THAN SELDOM, ASK]: About how many people belong to the church or house of worship where you attend religious services most often? Just your best estimate will do. Would you say less than 100, between 100 and 500, between 500 and 2,000, or more than 2,000?
Among Protestants, 7% belong to “megachurches,” classified as those with more than 2,000 members. Nondenominational Protestants (including 18% of nondenominational Protestants within the evangelical tradition and 13% of nondenominational Protestants within the mainline tradition) are especially likely to belong to megachurches.

It should also be pointed out that, historically, Catholic parishes were known for having very large congregations. Indeed, even today, nearly one-in-five Catholic adults (18%) attend a congregation with more than 2,000 members. Many Hindus also belong to large congregations, with 24% saying they attend services at congregations with more than 2,000 members.

**Congregational Activities**

Overall, nearly four-in-ten adults (37%) participate at least monthly in activities other than religious services at their church or house of worship. More than a quarter (28%) say they participate in social activities, and roughly one-in-five participate in community or volunteer work (19%) or work with children (18%). About one-in-eight (12%) report participating in a choir or musical program.

Participation in these kinds of congregational activities outside of worship services is particularly common among Mormons and Jehovah's Witnesses; more than three-quarters of both groups participate in at least one such activity every month (77% and 76%, respectively). Majorities of members of evangelical (54%) and historically black (60%) churches also participate in at least one of these activities on at least a monthly basis. Not surprisingly, the unaffiliated population (8%) is least likely to participate in volunteer or social activities at a place of worship.
### Congregational Activities

<table>
<thead>
<tr>
<th>% who participate monthly in one or more of these</th>
<th>% who participate at least monthly in...</th>
</tr>
</thead>
<tbody>
<tr>
<td>%</td>
<td>Choir or musical program at place of worship</td>
</tr>
<tr>
<td>Total</td>
<td>37</td>
</tr>
<tr>
<td>Protestant</td>
<td>49</td>
</tr>
<tr>
<td>Evangelical churches</td>
<td>54</td>
</tr>
<tr>
<td>Mainline churches</td>
<td>36</td>
</tr>
<tr>
<td>Hist. black churches</td>
<td>60</td>
</tr>
<tr>
<td>Catholic</td>
<td>31</td>
</tr>
<tr>
<td>Mormon</td>
<td>77</td>
</tr>
<tr>
<td>Jehovah's Witness</td>
<td>76</td>
</tr>
<tr>
<td>Orthodox</td>
<td>39</td>
</tr>
<tr>
<td>Jewish</td>
<td>24</td>
</tr>
<tr>
<td>Muslim</td>
<td>42</td>
</tr>
<tr>
<td>Buddhist</td>
<td>27</td>
</tr>
<tr>
<td>Hindu</td>
<td>37</td>
</tr>
<tr>
<td>Unaffiliated</td>
<td>8</td>
</tr>
<tr>
<td>Atheist</td>
<td>5</td>
</tr>
<tr>
<td>Agnostic</td>
<td>5</td>
</tr>
<tr>
<td>Secular unaffiliated</td>
<td>3</td>
</tr>
<tr>
<td>Religious unaffiliated</td>
<td>17</td>
</tr>
</tbody>
</table>

Note: This question was asked only of people who said they attend services at least a few times a year. Results have been repercentaged based on the total population.

Question: [ASK IF ATTEND WORSHIP SERVICES MORE THAN SELDOM]: And still thinking about the church or house of worship where you attend religious services most often, please tell me how often, if ever, you do each of the following. First, how often do you [INSERT; RANDOMIZE] - would you say at least once a week, once or twice a month, several times a year, seldom or never? And how often do you [INSERT NEXT ITEM]?  
(a) Participate in a choir or other musical program there.  
(b) Do community volunteer work through your place of worship.  
(c) Work with children or youth there.  
(d) Participate in social activities, such as meals, club meetings, or other gatherings there.
Religious Upbringing of Children

Overall, nearly two-thirds of adults (63%) who have children under age 18 living at home say they pray or read Scripture with their children. Mormons (91%) are especially likely to do this. Roughly eight-in-ten members of evangelical (81%) and historically black (77%) churches also pray or read Scripture with their children.

Jews (41%), Buddhists (37%) and the unaffiliated (31%) are much less likely to pray or read Scripture with their children compared with members of many other religious traditions. But there

### Religious Activities and Children

<table>
<thead>
<tr>
<th></th>
<th>Pray or read Scripture with children</th>
<th>Send children to religious education programs</th>
<th>Home-school or send children to religious school</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total*</td>
<td>% 63</td>
<td>% 60</td>
<td>% 15</td>
</tr>
<tr>
<td>Protestant</td>
<td>74</td>
<td>73</td>
<td>14</td>
</tr>
<tr>
<td>Evangelical churches</td>
<td>81</td>
<td>79</td>
<td>18</td>
</tr>
<tr>
<td>Mainline churches</td>
<td>61</td>
<td>62</td>
<td>10</td>
</tr>
<tr>
<td>Historically black churches</td>
<td>77</td>
<td>77</td>
<td>11</td>
</tr>
<tr>
<td>Catholic</td>
<td>63</td>
<td>51</td>
<td>20</td>
</tr>
<tr>
<td>Mormon</td>
<td>91</td>
<td>90</td>
<td>6</td>
</tr>
<tr>
<td>Jehovah's Witness</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
</tr>
<tr>
<td>Orthodox</td>
<td>56</td>
<td>58</td>
<td>30</td>
</tr>
<tr>
<td>Jewish</td>
<td>41</td>
<td>56</td>
<td>27</td>
</tr>
<tr>
<td>Muslim</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
</tr>
<tr>
<td>Buddhist</td>
<td>37</td>
<td>24</td>
<td>10</td>
</tr>
<tr>
<td>Hindu</td>
<td>66</td>
<td>22</td>
<td>5</td>
</tr>
<tr>
<td>Unaffiliated</td>
<td>31</td>
<td>35</td>
<td>7</td>
</tr>
<tr>
<td>Atheist</td>
<td>8</td>
<td>24</td>
<td>4</td>
</tr>
<tr>
<td>Agnostic</td>
<td>19</td>
<td>31</td>
<td>8</td>
</tr>
<tr>
<td>Secular unaffiliated</td>
<td>16</td>
<td>23</td>
<td>5</td>
</tr>
<tr>
<td>Religious unaffiliated</td>
<td>52</td>
<td>49</td>
<td>8</td>
</tr>
</tbody>
</table>

*Based on respondents who have children living at home. The survey included too few Jehovah’s Witnesses and Muslims with children living at home for this analysis.

Question: [IF PARENT OR GUARDIAN OF CHILD UNDER 18 LIVING AT HOME, ASK]: As I read a list, please tell me if you do any of the following things with your child/children. First, do you [READ ITEMS IN ORDER]

(a) Pray or read the Scripture with your child/any of your children.
(b) Send your child/any of your children to Sunday school or another religious education program.
(c) Home-school or send your child/any of your children to a religious school instead of a public school.
are major differences within the unaffiliated group; a majority of the religious unaffiliated (52%) pray or read Scripture with their children, compared with only 16% of the secular unaffiliated, 19% of agnostics and 8% of atheists.

Similar patterns are seen in parents’ decisions about sending their children to Sunday school or other religious education programs. Six-in-ten Americans with children under age 18 living at home arrange for them to attend such programs. Mormons (90%) stand out for their propensity to enroll their children in religious education, followed by members of evangelical (79%) and historically black (77%) churches. More than a third of the unaffiliated (35%) send their children to religious education programs, including a quarter of atheists (24%) and about half of the religious unaffiliated (49%).

Among parents with children under age 18 living in their homes, 15% home-school their children or send them to a religious school instead of a public school. Jews (27%) and Orthodox Christians (30%) are most likely to do this.

**Prayer and Meditation**

A majority of U.S. adults (58%) say they pray at least once a day outside of religious services, and 75% pray at least once a week. Daily prayer is especially common among members of evangelical (78%) and historically black (80%) churches, Mormons (82%), Jehovah’s Witnesses (89%) and Muslims (71%). Roughly six-in-ten Catholics (58%), approximately half of members of mainline Protestant churches (53%) and Buddhists (45%), and a quarter of Jews (26%) say they pray every day. Not surprisingly, relatively few atheists (5%), agnostics (9%) or the secular unaffiliated (11%) pray daily; but close to half of the religious unaffiliated (44%) say they pray daily.
### Frequency of Prayer

<table>
<thead>
<tr>
<th>Frequency of Prayer</th>
<th>Daily</th>
<th>Once/Few times a week</th>
<th>Few times a month</th>
<th>Seldom/ Never</th>
<th>Don’t know</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Total population</strong></td>
<td>58 %</td>
<td>17 %</td>
<td>6 %</td>
<td>18 %</td>
<td>2 %</td>
</tr>
<tr>
<td><strong>Protestant</strong></td>
<td>69 %</td>
<td>17 %</td>
<td>4 %</td>
<td>8 %</td>
<td>1 %</td>
</tr>
<tr>
<td><strong>Evangelical churches</strong></td>
<td>78 %</td>
<td>14 %</td>
<td>3 %</td>
<td>5 %</td>
<td>1 %</td>
</tr>
<tr>
<td><strong>Mainline churches</strong></td>
<td>53 %</td>
<td>23 %</td>
<td>7 %</td>
<td>15 %</td>
<td>2 %</td>
</tr>
<tr>
<td><strong>Historically black churches</strong></td>
<td>80 %</td>
<td>12 %</td>
<td>2 %</td>
<td>4 %</td>
<td>2 %</td>
</tr>
<tr>
<td><strong>Catholic</strong></td>
<td>58 %</td>
<td>21 %</td>
<td>7 %</td>
<td>13 %</td>
<td>1 %</td>
</tr>
<tr>
<td><strong>Mormon</strong></td>
<td>82 %</td>
<td>10 %</td>
<td>3 %</td>
<td>5 %</td>
<td>0 %</td>
</tr>
<tr>
<td><strong>Jehovah’s Witness</strong></td>
<td>89 %</td>
<td>6 %</td>
<td>2 %</td>
<td>1 %</td>
<td>1 %</td>
</tr>
<tr>
<td><strong>Orthodox</strong></td>
<td>60 %</td>
<td>17 %</td>
<td>5 %</td>
<td>16 %</td>
<td>2 %</td>
</tr>
<tr>
<td><strong>Jewish</strong></td>
<td>26 %</td>
<td>18 %</td>
<td>8 %</td>
<td>44 %</td>
<td>3 %</td>
</tr>
<tr>
<td><strong>Muslim</strong></td>
<td>71 %</td>
<td>11 %</td>
<td>1 %</td>
<td>16 %</td>
<td>1 %</td>
</tr>
<tr>
<td><strong>Buddhist</strong></td>
<td>45 %</td>
<td>13 %</td>
<td>9 %</td>
<td>31 %</td>
<td>1 %</td>
</tr>
<tr>
<td><strong>Hindu</strong></td>
<td>62 %</td>
<td>14 %</td>
<td>5 %</td>
<td>17 %</td>
<td>2 %</td>
</tr>
<tr>
<td><strong>Unaffiliated</strong></td>
<td>22 %</td>
<td>13 %</td>
<td>7 %</td>
<td>56 %</td>
<td>2 %</td>
</tr>
<tr>
<td><strong>Atheist</strong></td>
<td>5 %</td>
<td>5 %</td>
<td>2 %</td>
<td>87 %</td>
<td>2 %</td>
</tr>
<tr>
<td><strong>Agnostic</strong></td>
<td>9 %</td>
<td>9 %</td>
<td>7 %</td>
<td>75 %</td>
<td>0 %</td>
</tr>
<tr>
<td><strong>Secular unaffiliated</strong></td>
<td>11 %</td>
<td>8 %</td>
<td>8 %</td>
<td>71 %</td>
<td>2 %</td>
</tr>
<tr>
<td><strong>Religious unaffiliated</strong></td>
<td>44 %</td>
<td>21 %</td>
<td>9 %</td>
<td>24 %</td>
<td>2 %</td>
</tr>
</tbody>
</table>

Question: People practice their religion in different ways. Outside of attending religious services, do you pray several times a day, once a day, a few times a week, once a week, a few times a month, seldom, or never?

### Prayer and Demographic Groups

As with other measures of religious involvement, women are considerably more likely than men to say they pray daily, and this pattern holds to varying degrees across many religious traditions. Similarly, older adherents pray at least once a day at much higher rates than their younger counterparts, both among the public overall and across several religious traditions.

College graduates are less likely than others to say they pray daily. Among Catholics and members of mainline and historically black churches, however, these differences are relatively small. And among Mormons and members of evangelical churches, college graduates are noticeably more likely than others to say they pray daily.
A Detailed Look at Prayer

<table>
<thead>
<tr>
<th>% who say they pray daily outside of religious services among ...</th>
<th>Gender</th>
<th>Age</th>
<th>Education</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>All</td>
<td>Men</td>
<td>Women</td>
</tr>
<tr>
<td>Total population</td>
<td>58</td>
<td>49</td>
<td>66</td>
</tr>
</tbody>
</table>

### Larger traditions

<table>
<thead>
<tr>
<th></th>
<th>Gender</th>
<th>Age</th>
<th>Education</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>All</td>
<td>Men</td>
<td>Women</td>
</tr>
<tr>
<td>Protestant</td>
<td>69</td>
<td>62</td>
<td>76</td>
</tr>
<tr>
<td>Evang. churches</td>
<td>78</td>
<td>71</td>
<td>83</td>
</tr>
<tr>
<td>Mainline churches</td>
<td>53</td>
<td>43</td>
<td>62</td>
</tr>
<tr>
<td>Hist. black churches</td>
<td>80</td>
<td>76</td>
<td>84</td>
</tr>
<tr>
<td>Catholic</td>
<td>58</td>
<td>48</td>
<td>66</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Gender</th>
<th>Age</th>
<th>Education</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>All</td>
<td>Men</td>
<td>Women</td>
</tr>
<tr>
<td>Total population</td>
<td>58</td>
<td>49</td>
<td>66</td>
</tr>
</tbody>
</table>

### Smaller traditions

<table>
<thead>
<tr>
<th></th>
<th>Gender</th>
<th>Age</th>
<th>Education</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>All</td>
<td>Men</td>
<td>Women</td>
</tr>
<tr>
<td>Mormon</td>
<td>82</td>
<td>80</td>
<td>84</td>
</tr>
<tr>
<td>Jehovah’s Witness</td>
<td>89</td>
<td>N/A</td>
<td>N/A</td>
</tr>
<tr>
<td>Orthodox</td>
<td>60</td>
<td>51</td>
<td>67</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Gender</th>
<th>Age</th>
<th>Education</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>All</td>
<td>Men</td>
<td>Women</td>
</tr>
<tr>
<td>Jewish</td>
<td>26</td>
<td>22</td>
<td>30</td>
</tr>
<tr>
<td>Buddhist</td>
<td>45</td>
<td>46</td>
<td>46</td>
</tr>
<tr>
<td>Hindu</td>
<td>62</td>
<td>56</td>
<td>72</td>
</tr>
</tbody>
</table>

Note: Due to insufficient sample size, some categories have been collapsed for the smaller traditions.

In addition to the general question about prayer, the Landscape Survey asked Buddhists and Hindus a more specific question about how often they pray at a shrine or other religious symbol in their homes. Nearly two-thirds (62%) of Hindus say they do this at least once a week, compared with one-third of Buddhists. Nearly four-in-ten Buddhists (39%) say they never pray at a shrine or religious symbol in their home.
### Prayer at Shrines or Religious Symbols in the Home

<table>
<thead>
<tr>
<th></th>
<th>Buddhists</th>
<th>Hindus</th>
</tr>
</thead>
<tbody>
<tr>
<td>At least once a week</td>
<td>33%</td>
<td>62%</td>
</tr>
<tr>
<td>Once or twice a month</td>
<td>6%</td>
<td>5%</td>
</tr>
<tr>
<td>Several times a year</td>
<td>5%</td>
<td>9%</td>
</tr>
<tr>
<td>Seldom</td>
<td>14%</td>
<td>9%</td>
</tr>
<tr>
<td>Never</td>
<td>39%</td>
<td>14%</td>
</tr>
<tr>
<td>Don't know</td>
<td>2%</td>
<td>2%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>100%</strong></td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>

Question: Please tell me how often you do each of the following. First, how often do you [INSERT] – would you say at least once a week, once or twice a month, several times a year, seldom, or never? And how often do you [INSERT NEXT ITEM]?

If Buddhist or Hindu, ask: Pray at a shrine or religious symbol in your home.

The Landscape Survey also finds that a significant number of U.S. adults meditate on a regular basis; nearly four-in-ten (39%) say they meditate at least once a week. More than seven-in-ten Jehovah’s Witnesses (72%) meditate weekly, as do more than six-in-ten Buddhists (61%). A majority of members of historically black churches and Mormons also meditate weekly (55% and 56%, respectively). Among the unaffiliated, a quarter (26%) say they meditate weekly, and for the religious unaffiliated, the figure is 34%.
## Meditation

<table>
<thead>
<tr>
<th></th>
<th>Weekly+</th>
<th>Monthly/Yearly</th>
<th>Seldom/Never</th>
<th>Don’t know</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Total population</strong></td>
<td>39</td>
<td>11</td>
<td>47</td>
<td>2</td>
</tr>
<tr>
<td><strong>Protestant</strong></td>
<td>44</td>
<td>11</td>
<td>44</td>
<td>3</td>
</tr>
<tr>
<td><strong>Evangelical churches</strong></td>
<td>46</td>
<td>9</td>
<td>41</td>
<td>3</td>
</tr>
<tr>
<td><strong>Mainline churches</strong></td>
<td>35</td>
<td>12</td>
<td>51</td>
<td>3</td>
</tr>
<tr>
<td><strong>Hist. black churches</strong></td>
<td>55</td>
<td>9</td>
<td>34</td>
<td>2</td>
</tr>
<tr>
<td><strong>Catholic</strong></td>
<td>36</td>
<td>14</td>
<td>48</td>
<td>2</td>
</tr>
<tr>
<td><strong>Mormon</strong></td>
<td>56</td>
<td>10</td>
<td>31</td>
<td>2</td>
</tr>
<tr>
<td><strong>Jehovah’s Witness</strong></td>
<td>72</td>
<td>7</td>
<td>18</td>
<td>4</td>
</tr>
<tr>
<td><strong>Orthodox</strong></td>
<td>32</td>
<td>15</td>
<td>50</td>
<td>4</td>
</tr>
<tr>
<td><strong>Jewish</strong></td>
<td>23</td>
<td>11</td>
<td>62</td>
<td>3</td>
</tr>
<tr>
<td><strong>Muslim</strong></td>
<td>46</td>
<td>6</td>
<td>42</td>
<td>6</td>
</tr>
<tr>
<td><strong>Buddhist</strong></td>
<td>61</td>
<td>11</td>
<td>24</td>
<td>4</td>
</tr>
<tr>
<td><strong>Hindu</strong></td>
<td>44</td>
<td>16</td>
<td>39</td>
<td>2</td>
</tr>
<tr>
<td><strong>Unaffiliated</strong></td>
<td>26</td>
<td>12</td>
<td>61</td>
<td>2</td>
</tr>
<tr>
<td><strong>Atheist</strong></td>
<td>18</td>
<td>10</td>
<td>71</td>
<td>2</td>
</tr>
<tr>
<td><strong>Agnostic</strong></td>
<td>25</td>
<td>16</td>
<td>59</td>
<td>1</td>
</tr>
<tr>
<td><strong>Secular unaffiliated</strong></td>
<td>22</td>
<td>11</td>
<td>66</td>
<td>1</td>
</tr>
<tr>
<td><strong>Religious unaffiliated</strong></td>
<td>34</td>
<td>12</td>
<td>52</td>
<td>3</td>
</tr>
</tbody>
</table>

Question: Please tell me how often you do each of the following. First, how often do you [INSERT] – would you say at least once a week, once or twice a month, several times a year, seldom, or never? And how often do you [INSERT NEXT ITEM]

(c) Meditate.
Scripture Reading

About a third of U.S. adults (35%) say they read Scripture at least once a week, and an additional 18% read Scripture occasionally. Nearly half of U.S. adults (45%) say they seldom or never read Scripture. Jehovah's Witnesses are the group most likely to read Scripture regularly (83% do so at least once a week), followed by Mormons (76%). Scripture reading is also a common practice among members of evangelical and historically black churches (60% of each group read Scripture at least once a week) as well as among Muslims (43% read Scripture at least once a week).

However, only 27% of members of mainline churches say they read Scripture at least once a week. Catholics (21%), Orthodox Christians (22%) and Hindus (23%) are also relatively unlikely to read Scripture on a weekly basis. Seven-in-ten Jews and nearly eight-in-ten of the overall unaffiliated population (77%) say they seldom or never read Scripture. However, more than a fifth of the religious unaffiliated (21%) say they read Scripture at least once a week.

Scripture Reading Outside Religious Services

<table>
<thead>
<tr>
<th></th>
<th>Weekly+</th>
<th>Monthly/Yearly</th>
<th>Seldom/Never</th>
<th>Don’t know</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>%</td>
<td>%</td>
<td>%</td>
<td>%</td>
</tr>
<tr>
<td><strong>Total population</strong></td>
<td>35</td>
<td>18</td>
<td>45</td>
<td>1</td>
</tr>
<tr>
<td>Protestant</td>
<td>48</td>
<td>20</td>
<td>31</td>
<td>1</td>
</tr>
<tr>
<td>Evangelical churches</td>
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Question: Please tell me how often you do each of the following. First, how often do you [INSERT] – would you say at least once a week, once or twice a month, several times a year, seldom, or never? And how often do you [INSERT NEXT ITEM] (b) Read Scripture outside of religious services.
Chapter 1: Religious Beliefs and Practices

**Participation in Prayer Groups and Other Religious Activities**

Four-in-ten American adults (40%) participate in prayer groups, Scripture study groups or other types of religious education at least occasionally, and 23% do so at least once a week. Nearly six-in-ten (59%) say they seldom or never participate in these kinds of activities.

Jehovah’s Witnesses and Mormons are notable for their high levels of weekly involvement in these types of groups (82% and 64%, respectively). About four-in-ten members of evangelical and historically black churches also participate weekly (41% and 44%, respectively). Among all other religious traditions, majorities say they seldom or never participate in these kinds of groups.

### Participation in Prayer Groups and Other Religious Activities

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<tr>
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<th>Weekly+</th>
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<th>Seldom/Never</th>
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*Question: Please tell me how often you do each of the following. First, how often do you [INSERT] – would you say at least once a week, once or twice a month, several times a year, seldom, or never? And how often do you [INSERT NEXT ITEM] (a) Participate in prayer groups, Scripture study groups or religious education programs.*
Sharing the Faith With Others

The Landscape Survey finds wide variance across religious groups in the frequency with which they report sharing their faith with others. Nearly one-in-four adults (23%) in the U.S. who are affiliated with a particular religion share their faith with others at least once a week. Jehovah’s Witnesses are more than twice as likely as members of all other traditions to share their faith with others frequently; three-quarters (76%) do so at least once a week. Many members of historically black churches also frequently share their faith with non-believers or people from other religious backgrounds; 42% do this at least once a week. Among members of evangelical churches, 34% say they share their faith at least once a week.

Only 7% of Jews share their faith with others at least once a week, while 71% say they seldom or never share their faith with others. Among Hindus, too, fewer than one-in-ten (9%) share their faith weekly.

Sharing Faith or Views on God

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<th>Weekly+</th>
<th>Monthly</th>
<th>Yearly</th>
<th>Seldom/Never</th>
<th>Don’t know</th>
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Questions: Please tell me how often you do each of the following. First, how often do you [INSERT] – would you say at least once a week, once or twice a month, several times a year, seldom, or never? And how often do you [INSERT NEXT ITEM]

(d) [IF AFFILIATED WITH A RELIGION, ASK]: Share your faith with non-believers or people from other religious backgrounds?

(g) [IF UNAFFILIATED WITH A RELIGION, ASK]: Share your views on God and religion with religious people
Mormons are not significantly more likely than the religiously affiliated population overall to report sharing their faith weekly, but nearly half do this at least once a month (47%). Only 7% of Mormons say they never share their faith, compared with 24% of all Americans who identify with a particular religion who say this.

The unaffiliated were asked how often they share their views on God and religion with religious people. Atheists and agnostics say they do this somewhat infrequently – only about one-in-ten (11%) do so at least once a week, and about a quarter of each group (23%) does so at least once a month. The religious unaffiliated group is more likely to engage in such discussions, with 21% saying they participate in such conversations at least once a week and 35% doing so on a monthly basis.
IV. Spiritual Experiences

Answers to Prayers

Nearly a third of American adults (31%) say they receive definite answers to specific prayer requests at least once a month. A majority of Mormons (54%) say they regularly receive answers to prayers, as do half of members of historically black churches (50%) and more than four-in-ten Jehovah’s Witnesses (49%), members of evangelical churches (46%) and Muslims (43%). Members of mainline churches say they receive definite answers to specific prayer requests much less frequently than other Protestants, with one-in-four (25%) saying they receive such answers at least once a month.

Receiving Answers to Prayer

<table>
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<tr>
<th>% who pray at least several times a year and receive direct answers to prayers…</th>
<th>At least once a week</th>
<th>Once or twice a month</th>
<th>Several times a year</th>
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<th>Pray seldom or less often</th>
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<tr>
<td>%</td>
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<td>%</td>
<td>%</td>
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Question: Now, thinking about some different kinds of experiences, how often do you [INSERT; RANDOMIZE] – would you say at least once a week, once or twice a month, several times a year, seldom, or never?

(c) (IF PRAY MORE THAN SELDOM, ASK): Receive a definite answer to a specific prayer request.
Jews and the unaffiliated are among the groups that are least likely to say they receive answers to prayers, which is perhaps not surprising given that they are also among the groups least likely to pray regularly.

**Divine Healings**

A third of all Americans (34%) say they have experienced or witnessed a divine healing of an illness or injury. Mormons (69%) are especially likely to say this. Half of members of evangelical churches (50%) and a slim majority of members of historically black churches (54%) also say they have experienced or witnessed a divine healing. Within these traditions, members of Pentecostal churches are particularly likely to say they have witnessed a healing.

**Experienced or Witnessed Divine Healing**

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<th>No, have not</th>
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<td>%</td>
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<td>%</td>
<td>%</td>
<td>%</td>
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<tr>
<td>Total population</td>
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<td>8</td>
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</table>

Question: [IF BELIEVE IN GOD/UNIVERSAL SPIRIT, ASK]: Have you ever experienced or witnessed a divine healing of an illness or injury?
By contrast, Jehovah’s Witnesses are especially unlikely to say they have witnessed healing. Only 7% say they have experienced or witnessed a miraculous healing, by far the lowest of any religious tradition.

**Speaking in Tongues**

Speaking in tongues, a practice often associated with Pentecostal and charismatic churches, is not particularly common among Christians overall. More than three-quarters (77%) say they never speak or pray in tongues; nonetheless, a sizeable minority of Christians (19%) indicate that speaking in tongues is something they do from time to time, with nearly one-in-ten (9%) indicating that speaking in tongues is a weekly practice.

Not surprisingly, speaking in tongues is especially common within Pentecostal denominations in both the evangelical and historically black Protestant traditions. It is also quite common among members of nondenominational charismatic churches within the evangelical tradition, with nearly six-in-ten members (58%) of these churches saying they speak or pray in tongues at least several times a year. By comparison, very few members of mainline Protestant churches report speaking or praying in tongues regularly.

**Speaking or Praying in Tongues**

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<th>Seldom</th>
<th>Never</th>
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<td>7</td>
</tr>
<tr>
<td>Catholic</td>
<td>9</td>
<td>4</td>
<td>6</td>
<td>75</td>
<td>5</td>
</tr>
<tr>
<td>Mormon</td>
<td>4</td>
<td>2</td>
<td>5</td>
<td>86</td>
<td>4</td>
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<tr>
<td>Jehovah’s Witness</td>
<td>4</td>
<td>2</td>
<td>2</td>
<td>88</td>
<td>4</td>
</tr>
<tr>
<td>Orthodox</td>
<td>12</td>
<td>6</td>
<td>6</td>
<td>65</td>
<td>11</td>
</tr>
</tbody>
</table>

Based on Christians.

Question: Please tell me how often you do each of the following. First, how often do you (INSERT) — would you say at least once a week, once or twice a month, several times a year, seldom, or never? And how often do you (INSERT NEXT ITEM)

(e) [IF CHRISTIAN, ASK]: Speak or pray in tongues.
Peace and Wonder

A majority of Americans (52%) say they experience a sense of spiritual peace and well-being at least once a week. More than seven-in-ten Jehovah’s Witnesses and Mormons (77% and 71%, respectively) say they experience this weekly, as do roughly two-thirds of members of evangelical churches (68%), members of historically black churches (65%) and Muslims (64%). Jews (38%) and the unaffiliated (35%) are among the groups least likely to say they feel spiritual peace and well-being on a weekly basis.

Compared with those who experience spiritual peace and well-being regularly, a smaller proportion of Americans (39%) report feeling a deep sense of wonder about the universe on a weekly basis. More than half of Buddhists (57%) and Muslims (53%) say they feel a deep sense of wonder on a weekly basis, as do nearly half of Jehovah’s Witnesses (49%).

Sense of Peace or Wonder

<table>
<thead>
<tr>
<th>% who say they experience weekly or more</th>
<th>Deep sense of spiritual peace and well-being</th>
<th>Deep sense of wonder about the universe</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total population</td>
<td>52</td>
<td>39</td>
</tr>
<tr>
<td>Protestant</td>
<td>60</td>
<td>39</td>
</tr>
<tr>
<td>Evangelical churches</td>
<td>68</td>
<td>41</td>
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<tr>
<td>Mainline churches</td>
<td>47</td>
<td>37</td>
</tr>
<tr>
<td>Historically black churches</td>
<td>65</td>
<td>37</td>
</tr>
<tr>
<td>Catholic</td>
<td>47</td>
<td>34</td>
</tr>
<tr>
<td>Mormon</td>
<td>71</td>
<td>40</td>
</tr>
<tr>
<td>Jehovah’s Witness</td>
<td>77</td>
<td>49</td>
</tr>
<tr>
<td>Orthodox</td>
<td>45</td>
<td>35</td>
</tr>
<tr>
<td>Jewish</td>
<td>38</td>
<td>40</td>
</tr>
<tr>
<td>Muslim</td>
<td>64</td>
<td>53</td>
</tr>
<tr>
<td>Buddhist</td>
<td>55</td>
<td>57</td>
</tr>
<tr>
<td>Hindu</td>
<td>49</td>
<td>39</td>
</tr>
<tr>
<td>Unaffiliated</td>
<td>35</td>
<td>39</td>
</tr>
<tr>
<td>Atheist</td>
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<td>37</td>
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<td>Agnostic</td>
<td>31</td>
<td>48</td>
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<tr>
<td>Secular unaffiliated</td>
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<td>36</td>
</tr>
<tr>
<td>Religious unaffiliated</td>
<td>44</td>
<td>40</td>
</tr>
</tbody>
</table>

Question: Now, thinking about some different kinds of experiences, how often do you [INSERT; RANDOMIZE] – would you say at least once a week, once or twice a month, several times a year, seldom, or never?
(a) Feel a deep sense of spiritual peace and well-being.
(b) Feel a deep sense of wonder about the universe.
Although Mormons and members of evangelical and historically black churches are distinct from the general public on many measures of religious belief and practice, they do not differ greatly from the general population on this question; 41% of members of evangelical churches, 40% of Mormons and 37% of members of historically black churches feel a deep sense of wonder about the universe on a weekly basis. On this measure, these groups are very similar to Jews (40%) and the unaffiliated (39%). Among the unaffiliated, agnostics are most likely to say they often feel a sense of wonder – 48% do so weekly, compared with 37% among atheists, 40% among the religious unaffiliated and 36% among the secular unaffiliated.
V. Beliefs About Religion

Is There More Than One Path to Salvation?

Seven-in-ten Americans with a religious affiliation say that many religions can lead to eternal life. In fact, majorities of nearly every religious tradition take the view that many religions can lead to eternal life, including more than eight-in-ten Jews (82%), Buddhists (86%), Hindus (89%) and members of mainline Protestant churches (83%), and nearly eight-in-ten Catholics (79%). Fewer members of evangelical and historically black churches (57% and 59%, respectively) agree with this, as do 56% of Muslims. Only among Mormons and Jehovah’s Witnesses do a majorities (57% and 80%, respectively) say that their religion is the one true faith leading to eternal life.

<table>
<thead>
<tr>
<th>Religious Exclusivity</th>
<th>% who say many religions can lead to eternal life</th>
<th>% who say my religion is the one true faith leading to eternal life</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total*</td>
<td>70</td>
<td>24</td>
</tr>
<tr>
<td>Hindu</td>
<td>89</td>
<td>5</td>
</tr>
<tr>
<td>Buddhist</td>
<td>86</td>
<td>5</td>
</tr>
<tr>
<td>Mainline churches</td>
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<td>12</td>
</tr>
<tr>
<td>Jewish</td>
<td>82</td>
<td>5</td>
</tr>
<tr>
<td>Catholic</td>
<td>79</td>
<td>16</td>
</tr>
<tr>
<td>Orthodox</td>
<td>72</td>
<td>20</td>
</tr>
<tr>
<td>Hist. black churches</td>
<td>59</td>
<td>34</td>
</tr>
<tr>
<td>Evangelical churches</td>
<td>57</td>
<td>36</td>
</tr>
<tr>
<td>Muslim</td>
<td>56</td>
<td>33</td>
</tr>
<tr>
<td>Mormon</td>
<td>39</td>
<td>57</td>
</tr>
<tr>
<td>Jehovah’s Witness</td>
<td>16</td>
<td>80</td>
</tr>
</tbody>
</table>

*Based on those with a religious affiliation.

Question: Now, as I read a pair of statements, tell me whether the FIRST statement or the SECOND statement comes closer to your own views even if neither is exactly right.
First/next [INSERT]
(a) My religion is the one true faith leading to eternal life, OR Many religions can lead to eternal life.
How Strictly to Interpret the Faith?

More than two-thirds of Americans with a religious affiliation (68%) believe that there is more than one true way to interpret the teachings of their own faith. A slim majority of members of evangelical churches (53%) say the teachings of their religion are open to more than one true interpretation, as do upwards of six-in-ten of most other religious traditions. Roughly nine-in-ten Jews (89%) and Buddhists (90%), for instance, say there is more than one true way to interpret the teachings of their religion. But here again, Mormons and Jehovah’s Witnesses stand out. Majorities of both groups (54% among Mormons, 77% among Jehovah’s Witnesses) say there is only one true way to interpret the teachings of their religion.

A plurality of those affiliated with a religion (44%) say their religion should preserve its traditional beliefs and practices. But nearly half say their religion should adjust to new circumstances (35%) or adopt modern beliefs and practices (12%).

Mormons (68%), Jehovah’s Witnesses (61%) and members of evangelical churches (59%) stand out for their preference that their churches preserve traditional beliefs and practices. Nearly half of members of historically black Protestant churches (48%) and Orthodox Christians (49%) also say they want their church to preserve its traditional beliefs and practices.

Majorities of Catholics and members of mainline Protestant churches, on the other hand, say their churches should adjust traditional practices in light of new circumstances (42%) or adopt modern beliefs and practices (15% among Catholics and 14% among members of mainline churches). Jews, Buddhists and Hindus also tend to favor adjusting to new circumstances.

**Strictness of Interpretation**

<table>
<thead>
<tr>
<th>% who say there is more than one true way to interpret the teachings of my religion</th>
<th>% who say there is only one true way to interpret the teachings of my religion</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total*</td>
<td>68</td>
</tr>
<tr>
<td>Buddhist</td>
<td>90</td>
</tr>
<tr>
<td>Jewish</td>
<td>89</td>
</tr>
<tr>
<td>Hindu</td>
<td>85</td>
</tr>
<tr>
<td>Mainline churches</td>
<td>82</td>
</tr>
<tr>
<td>Catholic</td>
<td>77</td>
</tr>
<tr>
<td>Orthodox</td>
<td>68</td>
</tr>
<tr>
<td>Muslim**</td>
<td>60</td>
</tr>
<tr>
<td>Hist. black churches</td>
<td>57</td>
</tr>
<tr>
<td>Evangelical churches</td>
<td>53</td>
</tr>
<tr>
<td>Mormon</td>
<td>43</td>
</tr>
<tr>
<td>Jehovah’s Witness</td>
<td>18</td>
</tr>
</tbody>
</table>

*Based on those with a religious affiliation.

**From “Muslim Americans: Middle Class and Mostly Mainstream,” Pew Research Center, 2007. Muslims were asked about the teachings of “Islam” rather than “my religion.”

Question: Now, as I read a pair of statements, tell me whether the FIRST statement or the SECOND statement comes closer to your own views even if neither is exactly right. First/next [INSERT]

(b) There is only ONE true way to interpret the teachings of my religion, OR There is MORE than one true way to interpret the teachings of my religion.
### Tradition, Modernity and Religion

<table>
<thead>
<tr>
<th></th>
<th>Preserve traditional beliefs/practices</th>
<th>Adjust to new circumstances</th>
<th>Adopt modern beliefs/practices</th>
<th>Other</th>
<th>Don’t know</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Total affiliated</strong></td>
<td>%</td>
<td>%</td>
<td>%</td>
<td>%</td>
<td>%</td>
</tr>
<tr>
<td></td>
<td>44</td>
<td>35</td>
<td>12</td>
<td>1</td>
<td>7</td>
</tr>
<tr>
<td><strong>Protestant</strong></td>
<td>%</td>
<td>%</td>
<td>%</td>
<td>%</td>
<td>%</td>
</tr>
<tr>
<td>Evangelical churches</td>
<td>59</td>
<td>25</td>
<td>7</td>
<td>2</td>
<td>7</td>
</tr>
<tr>
<td>Mainline churches</td>
<td>34</td>
<td>42</td>
<td>14</td>
<td>1</td>
<td>8</td>
</tr>
<tr>
<td>Hist. black churches</td>
<td>48</td>
<td>28</td>
<td>12</td>
<td>2</td>
<td>10</td>
</tr>
<tr>
<td><strong>Catholic</strong></td>
<td>36</td>
<td>42</td>
<td>15</td>
<td>1</td>
<td>7</td>
</tr>
<tr>
<td><strong>Mormon</strong></td>
<td>68</td>
<td>23</td>
<td>3</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Jehovah’s Witness</td>
<td>61</td>
<td>21</td>
<td>3</td>
<td>4</td>
<td>11</td>
</tr>
<tr>
<td>Orthodox</td>
<td>49</td>
<td>31</td>
<td>10</td>
<td>1</td>
<td>9</td>
</tr>
<tr>
<td><strong>Jewish</strong></td>
<td>26</td>
<td>46</td>
<td>19</td>
<td>1</td>
<td>7</td>
</tr>
<tr>
<td><strong>Muslim</strong></td>
<td>39</td>
<td>30</td>
<td>21</td>
<td>1</td>
<td>9</td>
</tr>
<tr>
<td>Buddhist</td>
<td>18</td>
<td>51</td>
<td>20</td>
<td>2</td>
<td>9</td>
</tr>
<tr>
<td>Hindu</td>
<td>16</td>
<td>47</td>
<td>23</td>
<td>2</td>
<td>12</td>
</tr>
</tbody>
</table>

Results based on those reporting a religious affiliation.

Question: [IF AFFILIATED WITH A RELIGION, ASK]: Thinking about your religion, which of the following statements comes closest to your view? My church or denomination should preserve its traditional beliefs and practices OR adjust traditional beliefs and practices in light of new circumstances OR adopt modern beliefs and practices.
VI. Beliefs About Morality

Nearly eight-in-ten U.S. adults (78%), including substantial majorities of nearly every religious tradition, agree that there are clear and absolute standards of right and wrong. Indeed, with the exception of Buddhists, at least six-in-ten members of every religious tradition believe that absolute standards for right and wrong exist; among Buddhists, the number is 52%.

More than two-thirds of the unaffiliated (67%) agree that there are absolute standards of right and wrong. Atheists, agnostics and the secular unaffiliated are somewhat less likely to take this point of view compared with the religious unaffiliated (75%). But even among more secular adults, there is a high level of belief in absolute standards of right and wrong (65% of the secular unaffiliated take this position as do 59% of agnostics and 58% of atheists).

### Absolute Standards of Right and Wrong

<table>
<thead>
<tr>
<th></th>
<th>Agree</th>
<th>Disagree</th>
<th>Don’t know/Refused</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total population</td>
<td>78%</td>
<td>21%</td>
<td>2%</td>
</tr>
<tr>
<td>Protestant</td>
<td>81%</td>
<td>17%</td>
<td>2%</td>
</tr>
<tr>
<td>Evangelical churches</td>
<td>84%</td>
<td>14%</td>
<td>2%</td>
</tr>
<tr>
<td>Mainline churches</td>
<td>77%</td>
<td>21%</td>
<td>2%</td>
</tr>
<tr>
<td>Hist. black churches</td>
<td>78%</td>
<td>18%</td>
<td>3%</td>
</tr>
<tr>
<td>Catholic</td>
<td>78%</td>
<td>19%</td>
<td>3%</td>
</tr>
<tr>
<td>Mormon</td>
<td>89%</td>
<td>11%</td>
<td>1%</td>
</tr>
<tr>
<td>Jehovah’s Witness</td>
<td>84%</td>
<td>14%</td>
<td>3%</td>
</tr>
<tr>
<td>Orthodox</td>
<td>72%</td>
<td>24%</td>
<td>5%</td>
</tr>
<tr>
<td>Jewish</td>
<td>63%</td>
<td>35%</td>
<td>2%</td>
</tr>
<tr>
<td>Muslim</td>
<td>72%</td>
<td>23%</td>
<td>4%</td>
</tr>
<tr>
<td>Buddhist</td>
<td>52%</td>
<td>44%</td>
<td>3%</td>
</tr>
<tr>
<td>Hindu</td>
<td>66%</td>
<td>28%</td>
<td>6%</td>
</tr>
<tr>
<td>Unaffiliated</td>
<td>67%</td>
<td>30%</td>
<td>2%</td>
</tr>
<tr>
<td>Atheist</td>
<td>58%</td>
<td>39%</td>
<td>2%</td>
</tr>
<tr>
<td>Agnostic</td>
<td>59%</td>
<td>39%</td>
<td>2%</td>
</tr>
<tr>
<td>Secular unaffiliated</td>
<td>65%</td>
<td>34%</td>
<td>2%</td>
</tr>
<tr>
<td>Religious unaffiliated</td>
<td>75%</td>
<td>22%</td>
<td>3%</td>
</tr>
</tbody>
</table>

Question: Now, as I read some statements on a few different topics, please tell me if you completely agree, mostly agree, mostly disagree, or completely disagree?

(b) There are clear and absolute standards for what is right and wrong.
Americans demonstrate a practical bent when it comes to the sources to which they look for guidance on such matters. Roughly three-in-ten (29%) cite religious teachings and beliefs as their biggest influence, but a slim majority of the public (52%) says that they look most to practical experience and common sense when it comes to questions of right and wrong. Fewer look to philosophy and reason (9%) or scientific information (5%) as the primary source of their beliefs about right and wrong.

Only among members of evangelical churches (52%), Mormons (58%) and Jehovah’s Witnesses (73%) do majorities say religious teachings and beliefs are the biggest influence on their understanding of right and wrong. Large majorities of members of mainline churches (59%), Catholics (57%) and Jews (60%) say practical experience and common sense are their biggest influences, as do two-thirds of the unaffiliated (66%).

<table>
<thead>
<tr>
<th></th>
<th>Religious teachings and beliefs</th>
<th>Philosophy and reason</th>
<th>Practical experience and common sense</th>
<th>Scientific information</th>
<th>Don’t know/Refused</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total population</td>
<td>29</td>
<td>9</td>
<td>52</td>
<td>5</td>
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</tr>
<tr>
<td>Protestant</td>
<td>41</td>
<td>6</td>
<td>47</td>
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<tr>
<td>Evangelical churches</td>
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<tr>
<td>Mainline churches</td>
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<td>Hist. black churches</td>
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<tr>
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<tr>
<td>Jehovah’s Witness</td>
<td>73</td>
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</tr>
<tr>
<td>Orthodox</td>
<td>25</td>
<td>11</td>
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<td>8</td>
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<tr>
<td>Jewish</td>
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<td>9</td>
<td>5</td>
</tr>
<tr>
<td>Muslim</td>
<td>33</td>
<td>10</td>
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<tr>
<td>Buddhist</td>
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<td>15</td>
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<tr>
<td>Secular unaffiliated</td>
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<td>70</td>
<td>9</td>
<td>3</td>
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<td>Religious unaffiliated</td>
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<td>67</td>
<td>6</td>
<td>4</td>
</tr>
</tbody>
</table>

Question: When it comes to questions of right and wrong, which of the following do you look to most for guidance? Would you say (READ AND RANDOMIZE OPTIONS) religious teachings and beliefs, philosophy and reason, practical experience and common sense, or scientific information?
Atheists are much more likely than most other groups to cite science as the authority to which they look on questions of right and wrong, with 20% taking this view. A significant minority of Buddhists (27%) say they rely most on philosophy and reason.
Chapter 2: Social and Political Views

Relatively few Americans say they look to religion as the primary source of their views on social and political issues. Nevertheless, the Landscape Survey confirms the strong links that exist between Americans’ religious affiliation, their beliefs and practices, and their basic social and political attitudes. Religion may, in fact, be playing a more powerful, albeit indirect, role in shaping people’s thinking than many Americans recognize.

This chapter examines the views of members of the various religious traditions on many of the social and political issues of the day. Where sample size allows, traditions are broken down further by levels of religious commitment according to four important measures – frequency of worship service attendance, importance of religion in one’s life, frequency of prayer and degree of belief in a personal God. The analysis shows that on many issues, the fault lines of American politics run not only along religious traditions but through them.

The religious beliefs, practices and identities of U.S. adults are extremely diverse, but among almost all faiths there is broad agreement about the positive impact religion exerts in society. Most Americans disagree with the notion that religion causes more problems than it solves. Most people who are affiliated with a religion also do not see a conflict between being a devout person and living in a modern society.

American adults are very content with their family and personal lives, with 59% of the public overall and majorities of almost every religious group reporting they are very satisfied with their personal lives. Opinions are more negative when it comes to American politics, however, with 68% expressing dissatisfaction with the way the political system is working and similar numbers expressing dissatisfaction with the way things are going in the country.

Americans report relatively high levels of political engagement. More than half (52%) say they follow politics or public affairs most of the time. There are few substantial differences in self-reported interest in politics across religious groups or levels of religious commitment.

But although religion is not strongly tied to political engagement, religion has a more significant impact on American attitudes on a core group of issues. Views on social or cultural issues such as abortion and homosexuality are strongly tied to both an individual’s religious affiliation and level of religious commitment. For instance, while a slim majority of Americans (51%) favor keeping abortion legal in all or most cases, Mormons and members of evangelical churches remain strongly opposed to legalized abortion (70% and 61%, respectively). There is also significant variation within religious traditions, with more highly committed believers holding more conservative positions on these issues.
Not only does religious affiliation influence Americans’ attitudes on important social and cultural questions, it is also closely related to Americans’ basic political orientation. For example, while members of historically black Protestant churches, Jews and people who are not affiliated with a religion are largely Democratic, members of evangelical Protestant churches and Mormons lean more Republican. Further, across several religious traditions, Americans who pray more frequently, attend worship services more often, are more certain in their belief in a personal God or say religion is very important in their lives tend to be more conservative and somewhat more Republican than others.

On other topics covered in the survey, such as views on the role and size of government and foreign policy attitudes, the role of religion is less clear. Differences among religious traditions on many economic issues and foreign policy questions are comparatively smaller. For instance, a majority of nearly every religious group supports stricter environmental regulations and believes the government should do more to help Americans in need. Similarly, most Americans, including majorities of most faiths, say it is more important to focus on problems here at home than to be active in world affairs.
I. Religion and Society

Religion and Societal Problems

Most American adults (62%) reject the notion that religion causes more problems in society than it solves. Majorities of most Christian traditions as well as a large majority of Muslims (68%) reject this idea. By contrast, nearly half of all Jews (49%) and more than half of Buddhists (56%), Hindus (57%) and the unaffiliated (59%) say religion causes more problems than it solves. A majority of Jehovah's Witnesses (51%) also say religion causes more harm than good in society. Atheists stand out

Religion’s Role in Society

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<th>Mostly agree</th>
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</table>

Question: Here are a few statements. For each one, please tell me if you completely agree with it, mostly agree with it, mostly disagree with it, or completely disagree with it. The first/next one is [INSERT ITEM; RANDOMIZE]. do you completely agree, mostly agree, mostly disagree or completely disagree?

(c) Religion causes more problems in society than it solves.
for the degree with which they believe religion is a problem. Nearly half of all atheists (49%) say they completely agree that religion is more likely to cause problems than to provide solutions in society.

Among the general public and several of the largest religious groups, those who exhibit higher levels of religious commitment are more likely to reject the notion that religion causes more problems than it solves. For instance, three-quarters of Americans (76%) who attend religious services at least once a week reject the idea that religion is, on balance, a negative influence in society, compared with slightly more than half (53%) of those who attend services less often.

The attendance gap on this issue cuts across many religious traditions. There are also differences between those who express certain belief in a personal God and others. For instance, among members of mainline Protestant churches who express certainty in their belief in a personal God, more than seven-in-ten (73%) do not think religion causes more problems than it solves, while those who are less certain in this belief or who hold different views about God are more evenly split on this question. Similar patterns are seen across several religious traditions between those who pray often and those who do not, and between those who say religion is very important in their lives and those who say it is less important.
## Religion and Societal Problems

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Note: The “absolute belief in a personal God” category includes those who indicate that they believe in God or a universal spirit, are absolutely certain God exists and believe God is a person.
Conflict Between Religion and Modern Society

Most Americans believe that modern society does not present a challenge to devout believers. The Landscape Survey finds that a majority of adults (54%) with a religious affiliation see no conflict between being a devout religious person and living in modern society. A substantial minority (40%), however, does see a tension. Jehovah’s Witnesses (59%) are most likely to see a conflict between being religious and living in modern society; a plurality of members of evangelical churches (49%) also say this. Jews (29%) are least likely to see a conflict.

The unaffiliated population was asked a different version of this question – whether there is a conflict between being non-religious and living in a society where people are religious. One-third (34%) perceives such a conflict; atheists and agnostics are most likely to say this (44% and 41%, respectively).

Conflict Between Religion and Modern Society?

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<td>34</td>
<td>58</td>
<td>8</td>
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</table>

*Question:  [IF HAS A RELIGIOUS AFFILIATION, ASK]: Do you think there is a natural conflict between being a devout religious person and living in modern society, or don’t you think so?


***Question:  [IF UNAFFILIATED, ASK]: Do you think there is a natural conflict between being a non-religious person and living in a society where most people are religious, or don’t you think so?
**Chapter 2: Social and Political Views**

**Hollywood vs. Religion?**

The perceived conflict between religion and modern society is clearly evident when it comes to views about Hollywood and the entertainment industry. Hollywood and the entertainment industry are often seen as in conflict with the values of certain religious groups, and a significant number of the general population (42%), including a majority of some religious groups, express this view. However, most Americans (56%) disagree with the idea that their values are threatened by Hollywood.

Mormons are by far the most apprehensive about Hollywood: Two-thirds (67%) say Tinseltown and the entertainment industry represent a threat to their values. A majority of Jehovah's Witnesses and members of evangelical churches agree. Concern is particularly pronounced among the most observant Mormons and members of evangelical churches: 75% of Mormons who attend religious services at least once a week and 60% of members of evangelical churches who attend church this often see the entertainment industry as a threat.

**Hollywood Threatens My Values**

<table>
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<th>Disagree</th>
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*Question: Now, as I read some statements on a few different topics, please tell me if you completely agree, mostly agree, mostly DISagree or completely disagree with each one. (First/next) [INSERT; RANDOMIZE] (a) I often feel that my values are threatened by Hollywood and the entertainment industry.*
Majorities of most other religious groups are less concerned about Hollywood and the entertainment industry. However, at least four-in-ten Catholics (43%), Orthodox Christians (42%), members of mainline Protestant churches (41%) and Muslims (41%) say they feel their values are threatened by the influence of Hollywood.
II. Satisfaction with Personal and Public Life

Religion and Personal Satisfaction

Most Americans are very satisfied with their personal lives. Close to nine-in-ten (86%) say they are satisfied with the way things are going in their personal lives, and six-in-ten (59%) say they are very satisfied. Majorities of nearly every religious tradition are very satisfied with their personal lives; only among members of historically black Protestant churches do fewer than half (47%) say they are very satisfied with their personal lives.

Levels of Satisfaction

<table>
<thead>
<tr>
<th></th>
<th>% very satisfied with...</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Personal life</td>
</tr>
<tr>
<td>Total population</td>
<td>% 59</td>
<td>% 75</td>
</tr>
<tr>
<td>Protestant</td>
<td>% 59</td>
<td>% 75</td>
</tr>
<tr>
<td>Evangelical churches</td>
<td>% 61</td>
<td>% 76</td>
</tr>
<tr>
<td>Mainline churches</td>
<td>% 62</td>
<td>% 77</td>
</tr>
<tr>
<td>Historically black churches</td>
<td>% 47</td>
<td>% 67</td>
</tr>
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<td>% 62</td>
<td>% 77</td>
</tr>
<tr>
<td>Mormon</td>
<td>% 66</td>
<td>% 83</td>
</tr>
<tr>
<td>Jehovah’s Witness</td>
<td>% 56</td>
<td>% 69</td>
</tr>
<tr>
<td>Orthodox</td>
<td>% 54</td>
<td>% 71</td>
</tr>
<tr>
<td>Jewish</td>
<td>% 64</td>
<td>% 76</td>
</tr>
<tr>
<td>Muslim</td>
<td>% 53</td>
<td>% 72</td>
</tr>
<tr>
<td>Buddhist</td>
<td>% 56</td>
<td>% 74</td>
</tr>
<tr>
<td>Hindu</td>
<td>% 62</td>
<td>% 76</td>
</tr>
<tr>
<td>Unaffiliated</td>
<td>% 54</td>
<td>% 70</td>
</tr>
<tr>
<td>Atheist</td>
<td>% 57</td>
<td>% 68</td>
</tr>
<tr>
<td>Agnostic</td>
<td>% 53</td>
<td>% 69</td>
</tr>
<tr>
<td>Secular unaffiliated</td>
<td>% 56</td>
<td>% 71</td>
</tr>
<tr>
<td>Religious unaffiliated</td>
<td>% 52</td>
<td>% 70</td>
</tr>
</tbody>
</table>

Questions: All in all, are you satisfied or dissatisfied with the way things are going in your personal life? [IF SATISFIED OR DISSATISFIED, ASK]: Would you say that's very (satisfied/dissatisfied) or just somewhat (satisfied/dissatisfied)? Please tell me how satisfied you are with the following things. (First/next), how satisfied are you with [INSERT, RANDOMIZE]...Are you very satisfied, somewhat satisfied, somewhat DI/satisfied or very DI/satisfied? (a) Your standard of living – what you can buy or do. (b) Your family life. (c) Your personal safety from things like crime and terrorism.
American adults are even more content with their family lives. More than nine-in-ten (93%) say they are satisfied, and three-quarters say they are very satisfied, in their family lives. Large majorities within every religious group express high levels of satisfaction with their family lives.

The survey finds a link between individuals’ religious beliefs and practices and their satisfaction with their personal lives, with those exhibiting greater religious commitment somewhat more likely to express satisfaction with their lives. Among the various measures of religious commitment analyzed here – frequency of worship service attendance, prayer, importance of religion in one’s life and view of God – attendance appears to have the greatest impact on levels of personal satisfaction. For instance, among members of historically black churches who attend religious services at least once a week, a majority (54%) say they are very satisfied with their personal lives, compared with less than four-in-ten (37%) of those who attend less often. Slightly smaller, but nonetheless significant gaps are also evident among the general public as well as among other religious groups. A similar pattern exists for satisfaction with family life, with those who attend church more frequently being somewhat more likely than others to express high levels of satisfaction with their family life.

Three-quarters of Americans (78%) say they are content with their standard of living or what they can buy or do. However, fewer express a high degree of satisfaction; less than four-in-ten (38%) say they are very satisfied. Perhaps not surprisingly, religious groups reporting high levels of education and income tend to express greater satisfaction with their standard of living. For instance, nearly half of Jews (49%) and Hindus (46%) say they are very satisfied with what they can buy and do, while members of historically black churches (29%) are significantly less likely to express similar levels of satisfaction.

More than seven-in-ten Americans say they are very (32%) or somewhat (39%) satisfied with their level of personal safety from things like crime and terrorism. Mormons (42%), Buddhists (39%), atheists (42%) and agnostics (39%) are among the most likely to say they are very satisfied with their level of personal safety.
### Satisfaction With Personal Life

<table>
<thead>
<tr>
<th></th>
<th>Total population</th>
<th>Catholic</th>
<th>62%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Attend weekly or more</td>
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<td>Attend weekly or more</td>
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</tr>
<tr>
<td>All others</td>
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<td>All others</td>
<td>59</td>
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<tr>
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<td>62</td>
<td>Religion is very important</td>
<td>65</td>
</tr>
<tr>
<td>All others</td>
<td>56</td>
<td>All others</td>
<td>59</td>
</tr>
<tr>
<td>Pray at least daily</td>
<td>61</td>
<td>Pray at least daily</td>
<td>63</td>
</tr>
<tr>
<td>All others</td>
<td>57</td>
<td>All others</td>
<td>62</td>
</tr>
<tr>
<td>Absolute belief in personal God</td>
<td>62</td>
<td>Absolute belief in personal God</td>
<td>65</td>
</tr>
<tr>
<td>All others</td>
<td>56</td>
<td>All others</td>
<td>60</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Evangelical Protestant churches</th>
<th>Mormon</th>
<th>66%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Attend weekly or more</td>
<td>66</td>
<td>Attend weekly or more</td>
<td>71</td>
</tr>
<tr>
<td>All others</td>
<td>53</td>
<td>All others</td>
<td>52</td>
</tr>
<tr>
<td>Religion is very important</td>
<td>63</td>
<td>Religion is very important</td>
<td>71</td>
</tr>
<tr>
<td>All others</td>
<td>53</td>
<td>All others</td>
<td>N/A</td>
</tr>
<tr>
<td>Pray at least daily</td>
<td>62</td>
<td>Pray at least daily</td>
<td>70</td>
</tr>
<tr>
<td>All others</td>
<td>55</td>
<td>All others</td>
<td>N/A</td>
</tr>
<tr>
<td>Absolute belief in personal God</td>
<td>63</td>
<td>Absolute belief in personal God</td>
<td>69</td>
</tr>
<tr>
<td>All others</td>
<td>55</td>
<td>All others</td>
<td>N/A</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Mainline Protestant churches</th>
<th>Orthodox Christian</th>
<th>54%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Attend weekly or more</td>
<td>68</td>
<td>Attend weekly or more</td>
<td>66</td>
</tr>
<tr>
<td>All others</td>
<td>59</td>
<td>All others</td>
<td>47</td>
</tr>
<tr>
<td>Religion is very important</td>
<td>65</td>
<td>Religion is very important</td>
<td>57</td>
</tr>
<tr>
<td>All others</td>
<td>59</td>
<td>All others</td>
<td>50</td>
</tr>
<tr>
<td>Pray at least daily</td>
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<tr>
<td>Absolute belief in personal God</td>
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<td>57</td>
</tr>
<tr>
<td>All others</td>
<td>59</td>
<td>All others</td>
<td>51</td>
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</table>

<table>
<thead>
<tr>
<th></th>
<th>Hist. black Protestant churches</th>
<th>Jewish</th>
<th>64%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Attend weekly or more</td>
<td>54</td>
<td>Attend weekly or more</td>
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</tr>
<tr>
<td>All others</td>
<td>37</td>
<td>All others</td>
<td>62</td>
</tr>
<tr>
<td>Religion is very important</td>
<td>48</td>
<td>Religion is very important</td>
<td>70</td>
</tr>
<tr>
<td>All others</td>
<td>41</td>
<td>All others</td>
<td>62</td>
</tr>
<tr>
<td>Pray at least daily</td>
<td>48</td>
<td>Pray at least daily</td>
<td>71</td>
</tr>
<tr>
<td>All others</td>
<td>42</td>
<td>All others</td>
<td>62</td>
</tr>
<tr>
<td>Absolute belief in personal God</td>
<td>49</td>
<td>Absolute belief in personal God</td>
<td>68</td>
</tr>
<tr>
<td>All others</td>
<td>42</td>
<td>All others</td>
<td>63</td>
</tr>
</tbody>
</table>

Note: The “absolute belief in a personal God” category includes those who indicate that they believe in God or a universal spirit, are absolutely certain God exists and believe God is a person.
**Satisfaction With American Society and the Political System**

Despite their overall feeling of satisfaction with their family and personal lives, only about a quarter of Americans (27%) say they are satisfied with the way things are going in the U.S. Many religious groups register similar levels of displeasure, but a few groups express distinctive views. For instance, Mormons (40%) and Hindus (38%) are among those registering the highest levels of satisfaction. Conversely, members of historically black churches (17%) and Jehovah’s Witnesses (10%) are among the least satisfied.

Attitudes about the political system are nearly identical to views about the country in general. More than two-thirds of Americans (68%) were dissatisfied (as of summer 2007 when the survey was conducted).

### Satisfaction With Direction of the Country and Political System

<table>
<thead>
<tr>
<th></th>
<th>Direction of the country</th>
<th>Political system</th>
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<tbody>
<tr>
<td>Total population</td>
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<td>27</td>
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<tr>
<td>Mainline churches</td>
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<td>27</td>
</tr>
<tr>
<td>Hist. black churches</td>
<td>17</td>
<td>21</td>
</tr>
<tr>
<td>Catholic</td>
<td>30</td>
<td>30</td>
</tr>
<tr>
<td>Mormon</td>
<td>40</td>
<td>36</td>
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<tr>
<td>Jehovah’s Witness</td>
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<td>11</td>
</tr>
<tr>
<td>Orthodox</td>
<td>34</td>
<td>31</td>
</tr>
<tr>
<td>Jewish</td>
<td>25</td>
<td>29</td>
</tr>
<tr>
<td>Muslim*</td>
<td>38</td>
<td>25</td>
</tr>
<tr>
<td>Buddhist</td>
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<td>24</td>
</tr>
<tr>
<td>Hindu</td>
<td>38</td>
<td>33</td>
</tr>
<tr>
<td>Unaffiliated</td>
<td>24</td>
<td>21</td>
</tr>
<tr>
<td>Atheist</td>
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<td>20</td>
</tr>
<tr>
<td>Agnostic</td>
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<tr>
<td>Secular unaffiliated</td>
<td>25</td>
<td>21</td>
</tr>
<tr>
<td>Religious unaffiliated</td>
<td>26</td>
<td>25</td>
</tr>
</tbody>
</table>


Questions: All in all, are you satisfied or dissatisfied with the way things are going in this country today? [IF SATISFIED OR DISSATISFIED, ASK]: Would you say that’s very [satisfied/dissatisfied] or just somewhat [satisfied/dissatisfied]?

Please tell me how satisfied you are with the following things. (First/next), how satisfied are you with [INSERT, RANDOMIZE]...Are you very satisfied, somewhat satisfied, somewhat DIssatisfied or very DISSatisfied?

(c) The way the political system is working in this country.
conducted) with how the political system operates in the U.S.; only slightly more than a quarter (27%) were satisfied. These attitudes were relatively similar across religious groups. In fact, with the exception of Mormons (36%), no more than a third of any religious tradition expressed overall satisfaction with the way the political system was working.
III. Religion and Political Attentiveness

*Influences on Political Thinking*

When asked about what most influences their thinking about government and politics, a plurality of the general public (34%) says they rely most on their own personal experiences. Roughly one-in-five (19%) say they rely on what they have seen in the media. Only 14% cite their religious beliefs as the most important influence in their thinking about government and public affairs.

Jehovah’s Witnesses (60%), members of evangelical churches (28%) and Mormons (24%) are more likely to rely on their religious beliefs to guide their political thinking than are members of other religious groups.

*What Most Influences Thinking About Government and Public Affairs?*

<table>
<thead>
<tr>
<th></th>
<th>Your personal experience</th>
<th>Views of your friends and family</th>
<th>What you have seen or read in the media</th>
<th>Your religious beliefs</th>
<th>Your education</th>
<th>Something else</th>
<th>Don’t know/Refused</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total population</td>
<td>34</td>
<td>6</td>
<td>19</td>
<td>14</td>
<td>13</td>
<td>10</td>
<td>4</td>
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<tr>
<td>Protestant</td>
<td>32</td>
<td>6</td>
<td>18</td>
<td>20</td>
<td>11</td>
<td>10</td>
<td>4</td>
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<tr>
<td>Evang. churches</td>
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<td>16</td>
<td>28</td>
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<td>Mainline churches</td>
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<td>19</td>
<td>8</td>
<td>15</td>
<td>10</td>
<td>4</td>
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<tr>
<td>Hist. black churches</td>
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<td>7</td>
<td>23</td>
<td>17</td>
<td>10</td>
<td>12</td>
<td>3</td>
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<tr>
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<td>7</td>
<td>23</td>
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<td>14</td>
<td>9</td>
<td>5</td>
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<td>Mormon</td>
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<td>24</td>
<td>12</td>
<td>6</td>
<td>4</td>
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<tr>
<td>Jehovah’s Witness</td>
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<td>3</td>
<td>10</td>
<td>60</td>
<td>3</td>
<td>8</td>
<td>3</td>
</tr>
<tr>
<td>Orthodox</td>
<td>35</td>
<td>8</td>
<td>20</td>
<td>9</td>
<td>15</td>
<td>9</td>
<td>4</td>
</tr>
<tr>
<td>Jewish</td>
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<td>6</td>
<td>20</td>
<td>4</td>
<td>21</td>
<td>11</td>
<td>3</td>
</tr>
<tr>
<td>Muslim</td>
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<td>19</td>
<td>13</td>
<td>18</td>
<td>12</td>
<td>2</td>
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<tr>
<td>Buddhist</td>
<td>35</td>
<td>7</td>
<td>18</td>
<td>2</td>
<td>26</td>
<td>9</td>
<td>4</td>
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<tr>
<td>Hindu</td>
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<td>28</td>
<td>3</td>
<td>23</td>
<td>5</td>
<td>4</td>
</tr>
<tr>
<td>Unaffiliated</td>
<td>40</td>
<td>6</td>
<td>19</td>
<td>3</td>
<td>16</td>
<td>13</td>
<td>3</td>
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<td>16</td>
<td>1</td>
<td>22</td>
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<td>3</td>
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<tr>
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<td>16</td>
<td>1</td>
<td>24</td>
<td>12</td>
<td>2</td>
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<tr>
<td>Secular unaffil.</td>
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<td>20</td>
<td>1</td>
<td>15</td>
<td>13</td>
<td>3</td>
</tr>
<tr>
<td>Religious unaffil.</td>
<td>37</td>
<td>7</td>
<td>20</td>
<td>6</td>
<td>13</td>
<td>12</td>
<td>5</td>
</tr>
</tbody>
</table>

Question: When you (do) think about government and public affairs, which of the following factors most influences your thinking? Would you say it’s your personal experience, the views of your friends and family, what you have seen or read in the media, your religious beliefs, your education, or something else?
other religious groups. Less than 5% of Jews, Buddhists, Hindus and the unaffiliated say that their religious views serve as their primary guide to politics and public affairs.

Americans who pray daily, attend worship services at least weekly, express certain belief in a personal God or say religion is very important in their lives are significantly more likely than others to say their religious beliefs most influence their views on politics. For instance, more than one-in-four Americans (27%) who attend religious services at least once a week say they rely principally on their religious beliefs to guide their thinking about politics, compared with only one-in-twenty (5%) of those who attend less often. It is worth pointing out, however, that even among the most religiously engaged Americans, only minorities cite religion as the primary influence on their thinking about government and politics.
Religion’s Influence on Political Views

<table>
<thead>
<tr>
<th>% who say religious beliefs most influence their thinking on politics</th>
<th>Total population</th>
<th>Catholic</th>
<th>Mormon</th>
</tr>
</thead>
<tbody>
<tr>
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<td>14%</td>
<td>15%</td>
<td>24%</td>
</tr>
<tr>
<td>All others</td>
<td>5%</td>
<td>4%</td>
<td>9%</td>
</tr>
<tr>
<td>Religion is very important</td>
<td>22%</td>
<td>13%</td>
<td>27%</td>
</tr>
<tr>
<td>All others</td>
<td>3%</td>
<td>3%</td>
<td>N/A</td>
</tr>
<tr>
<td>Pray at least daily</td>
<td>21%</td>
<td>12%</td>
<td>N/A</td>
</tr>
<tr>
<td>All others</td>
<td>4%</td>
<td>4%</td>
<td>N/A</td>
</tr>
<tr>
<td>Absolute belief in personal God</td>
<td>21%</td>
<td>12%</td>
<td>N/A</td>
</tr>
<tr>
<td>All others</td>
<td>6%</td>
<td>5%</td>
<td>N/A</td>
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<table>
<thead>
<tr>
<th>Evangelical Protestant churches</th>
<th>28%</th>
<th>24%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Attend weekly or more</td>
<td>39%</td>
<td>28%</td>
</tr>
<tr>
<td>All others</td>
<td>13%</td>
<td>9%</td>
</tr>
<tr>
<td>Religion is very important</td>
<td>34%</td>
<td>27%</td>
</tr>
<tr>
<td>All others</td>
<td>6%</td>
<td>N/A</td>
</tr>
<tr>
<td>Pray at least daily</td>
<td>33%</td>
<td>28%</td>
</tr>
<tr>
<td>All others</td>
<td>10%</td>
<td>N/A</td>
</tr>
<tr>
<td>Absolute belief in personal God</td>
<td>33%</td>
<td>27%</td>
</tr>
<tr>
<td>All others</td>
<td>15%</td>
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</table>

<table>
<thead>
<tr>
<th>Mainline Protestant churches</th>
<th>8%</th>
<th>9%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Attend weekly or more</td>
<td>17%</td>
<td>20%</td>
</tr>
<tr>
<td>All others</td>
<td>3%</td>
<td>3%</td>
</tr>
<tr>
<td>Religion is very important</td>
<td>14%</td>
<td>15%</td>
</tr>
<tr>
<td>All others</td>
<td>2%</td>
<td>2%</td>
</tr>
<tr>
<td>Pray at least daily</td>
<td>12%</td>
<td>14%</td>
</tr>
<tr>
<td>All others</td>
<td>3%</td>
<td>1%</td>
</tr>
<tr>
<td>Absolute belief in personal God</td>
<td>12%</td>
<td>14%</td>
</tr>
<tr>
<td>All others</td>
<td>4%</td>
<td>5%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Hist. black Protestant churches</th>
<th>17%</th>
<th>4%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Attend weekly or more</td>
<td>23%</td>
<td>N/A</td>
</tr>
<tr>
<td>All others</td>
<td>10%</td>
<td>2%</td>
</tr>
<tr>
<td>Religion is very important</td>
<td>20%</td>
<td>11%</td>
</tr>
<tr>
<td>All others</td>
<td>5%</td>
<td>2%</td>
</tr>
<tr>
<td>Pray at least daily</td>
<td>20%</td>
<td>12%</td>
</tr>
<tr>
<td>All others</td>
<td>9%</td>
<td>2%</td>
</tr>
<tr>
<td>Absolute belief in personal God</td>
<td>20%</td>
<td>9%</td>
</tr>
<tr>
<td>All others</td>
<td>12%</td>
<td>3%</td>
</tr>
</tbody>
</table>

Note: The “absolute belief in a personal God” category includes those who indicate that they believe in God or a universal spirit, are absolutely certain God exists and believe God is a person.
Attention to Politics

Roughly half of the general public (52%) and similar numbers of most religious groups say that they follow occurrences in the government most of the time. Among most of these groups an additional third say they follow government activity or public affairs some of the time, with fewer than one-in-five saying they pay attention only now and then or hardly at all.

Certain groups do stand out, however, in their attentiveness to public affairs. More than two-thirds of Jews (68%) and six-in-ten atheists (61%), agnostics (63%) and Buddhists (60%) say they follow politics most of the time. At the opposite end of the spectrum are Jehovah’s Witnesses and the religious unaffiliated. Less than three-in-ten Jehovah’s Witnesses and about four-in-ten of the religious unaffiliated say they follow politics or public affairs most of the time. In fact, more than a quarter of Jehovah’s Witnesses (27%) say they hardly ever pay attention to public affairs.

Political Attentiveness

<table>
<thead>
<tr>
<th>% who follow government and public affairs...</th>
<th>Most of the time</th>
<th>Some of the time</th>
<th>Only now and then</th>
<th>Hardly at all</th>
<th>Don’t know/Refused</th>
</tr>
</thead>
<tbody>
<tr>
<td>%</td>
<td>%</td>
<td>%</td>
<td>%</td>
<td>%</td>
<td>%</td>
</tr>
<tr>
<td>Total population</td>
<td>52</td>
<td>29</td>
<td>11</td>
<td>7</td>
<td>1</td>
</tr>
<tr>
<td>Protestant</td>
<td>53</td>
<td>29</td>
<td>11</td>
<td>6</td>
<td>1</td>
</tr>
<tr>
<td>Evangelical churches</td>
<td>52</td>
<td>30</td>
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<td>7</td>
<td>1</td>
</tr>
<tr>
<td>Mainline churches</td>
<td>58</td>
<td>28</td>
<td>9</td>
<td>5</td>
<td>0</td>
</tr>
<tr>
<td>Hist. black churches</td>
<td>47</td>
<td>32</td>
<td>13</td>
<td>7</td>
<td>1</td>
</tr>
<tr>
<td>Catholic</td>
<td>49</td>
<td>30</td>
<td>13</td>
<td>7</td>
<td>1</td>
</tr>
<tr>
<td>Mormon</td>
<td>54</td>
<td>34</td>
<td>8</td>
<td>4</td>
<td>0</td>
</tr>
<tr>
<td>Jehovah’s Witness</td>
<td>29</td>
<td>24</td>
<td>17</td>
<td>27</td>
<td>3</td>
</tr>
<tr>
<td>Orthodox</td>
<td>49</td>
<td>37</td>
<td>7</td>
<td>6</td>
<td>2</td>
</tr>
<tr>
<td>Jewish</td>
<td>68</td>
<td>22</td>
<td>7</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Muslim</td>
<td>47</td>
<td>34</td>
<td>14</td>
<td>4</td>
<td>1</td>
</tr>
<tr>
<td>Buddhist</td>
<td>60</td>
<td>26</td>
<td>8</td>
<td>4</td>
<td>1</td>
</tr>
<tr>
<td>Hindu</td>
<td>50</td>
<td>33</td>
<td>10</td>
<td>6</td>
<td>2</td>
</tr>
<tr>
<td>Unaffiliated</td>
<td>49</td>
<td>28</td>
<td>13</td>
<td>9</td>
<td>1</td>
</tr>
<tr>
<td>Atheist</td>
<td>61</td>
<td>24</td>
<td>8</td>
<td>6</td>
<td>2</td>
</tr>
<tr>
<td>Agnostic</td>
<td>63</td>
<td>25</td>
<td>9</td>
<td>4</td>
<td>0</td>
</tr>
<tr>
<td>Secular unaffiliated</td>
<td>49</td>
<td>29</td>
<td>12</td>
<td>9</td>
<td>1</td>
</tr>
<tr>
<td>Religious unaffiliated</td>
<td>41</td>
<td>30</td>
<td>16</td>
<td>12</td>
<td>1</td>
</tr>
</tbody>
</table>

Question: Some people seem to follow what’s going on in government and public affairs most of the time, whether there’s an election or not. Others aren’t that interested. Would you say you follow what’s going on in government and public affairs most of the time, some of the time, only now and then, or hardly at all?
Chapter 2: Social and Political Views

Voter Registration

Nearly three-quarters of adults (73%) in the U.S., including the vast majority of most religious groups, say they are registered to vote. Among Jews and mainline Protestants, more than eight-in-ten (84% and 81% respectively) are registered to vote.

Less than half of Muslims (48%) and Hindus (42%) are registered to vote, although this relatively low level is primarily due to the fact that both groups are made up of a disproportionately large number of immigrants who are not eligible to vote; a quarter of Muslims and four-in-ten Hindus are not U.S. citizens. Jehovah's Witnesses also have low levels of voter registration. Slightly more than one-in-ten Jehovah’s Witnesses (13%) are registered to vote, but nearly three-quarters (74%) say they are not registered.

Voter Registration

<table>
<thead>
<tr>
<th></th>
<th>Yes, absolutely certain</th>
<th>Possible registration lapsed/ Not sure</th>
<th>Not registered</th>
<th>Don’t know/ Refused</th>
<th>Not U.S. citizen</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total population</td>
<td>73%</td>
<td>3%</td>
<td>17%</td>
<td>1%</td>
<td>6%</td>
</tr>
<tr>
<td>Protestant</td>
<td>78%</td>
<td>3%</td>
<td>16%</td>
<td>1%</td>
<td>3%</td>
</tr>
<tr>
<td>Evangelical</td>
<td>76%</td>
<td>3%</td>
<td>17%</td>
<td>1%</td>
<td>3%</td>
</tr>
<tr>
<td>Mainline churches</td>
<td>81%</td>
<td>3%</td>
<td>14%</td>
<td>0%</td>
<td>2%</td>
</tr>
<tr>
<td>Hist. black churches</td>
<td>77%</td>
<td>5%</td>
<td>15%</td>
<td>1%</td>
<td>2%</td>
</tr>
<tr>
<td>Catholic</td>
<td>69%</td>
<td>3%</td>
<td>14%</td>
<td>1%</td>
<td>13%</td>
</tr>
<tr>
<td>Mormon</td>
<td>76%</td>
<td>5%</td>
<td>15%</td>
<td>1%</td>
<td>3%</td>
</tr>
<tr>
<td>Jehovah's Witness</td>
<td>13%</td>
<td>0%</td>
<td>74%</td>
<td>1%</td>
<td>11%</td>
</tr>
<tr>
<td>Orthodox</td>
<td>69%</td>
<td>4%</td>
<td>17%</td>
<td>1%</td>
<td>9%</td>
</tr>
<tr>
<td>Jewish</td>
<td>84%</td>
<td>2%</td>
<td>10%</td>
<td>1%</td>
<td>2%</td>
</tr>
<tr>
<td>Muslim*</td>
<td>48%</td>
<td>2%</td>
<td>22%</td>
<td>3%</td>
<td>25%</td>
</tr>
<tr>
<td>Buddhist</td>
<td>73%</td>
<td>3%</td>
<td>15%</td>
<td>1%</td>
<td>7%</td>
</tr>
<tr>
<td>Hindu</td>
<td>42%</td>
<td>4%</td>
<td>14%</td>
<td>1%</td>
<td>40%</td>
</tr>
<tr>
<td>Unaffiliated</td>
<td>65%</td>
<td>4%</td>
<td>24%</td>
<td>1%</td>
<td>6%</td>
</tr>
<tr>
<td>Atheist</td>
<td>69%</td>
<td>3%</td>
<td>22%</td>
<td>1%</td>
<td>5%</td>
</tr>
<tr>
<td>Agnostic</td>
<td>72%</td>
<td>3%</td>
<td>21%</td>
<td>1%</td>
<td>3%</td>
</tr>
<tr>
<td>Secular unaffiliated</td>
<td>67%</td>
<td>3%</td>
<td>24%</td>
<td>1%</td>
<td>5%</td>
</tr>
<tr>
<td>Religious unaffiliated</td>
<td>59%</td>
<td>4%</td>
<td>26%</td>
<td>1%</td>
<td>9%</td>
</tr>
</tbody>
</table>


Question: [IF CITIZEN, ASK]: These days, many people are so busy they can’t find time to register to vote, or move around so often they don’t get a chance to re-register. Are you now registered to vote in your precinct or election district or haven’t you been able to register so far? [IF REGISTERED, ASK]: Are you absolutely certain that you are registered to vote, or is there a chance that your registration has lapsed because you moved or for some other reason?
IV. Religion, Ideology and Partisanship

Ideology

Overall, nearly twice as many Americans identify as politically conservative (37%) as liberal (20%); more than a third says they are politically moderate (36%). But ideological identity varies widely among religious groups. Mormons and members of evangelical Protestant churches are by far the most politically conservative. Majorities of both groups say they are conservative (60% and 52%, respectively), while only about one-in-ten in each group say they are liberal. Half of all Jehovah's Witnesses offered no opinion of their ideological self-placement.

Members of non-Christian faiths, on the other hand, tend to be much more moderate or liberal. Jews are about twice as likely to be liberal as conservative (38% vs. 21%). Half (50%) of all Buddhists and atheists describe themselves as liberal. Hindus are about three times more likely to be liberal (35%) than conservative (12%).

Catholics and members of mainline and historically black Protestant churches all resemble the population as a whole in terms of their ideological profile.

In general, Americans who place a high value on religion in their lives or who are very active religiously tend to be more politically conservative than other Americans. People who attend religious services at least once a week or pray daily, for instance, are significantly more politically conservative (46% and 44%, respectively) than those who attend services or pray less often (28% and 27%, respectively).
Political Ideology

<table>
<thead>
<tr>
<th></th>
<th>Conservative</th>
<th>Moderate</th>
<th>Liberal</th>
<th>Don't know/Refused</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>%</td>
<td>%</td>
<td>%</td>
<td>%</td>
</tr>
<tr>
<td>Total population</td>
<td>37</td>
<td>36</td>
<td>20</td>
<td>7</td>
</tr>
<tr>
<td>Protestant</td>
<td>44</td>
<td>34</td>
<td>15</td>
<td>6</td>
</tr>
<tr>
<td>Evangelical</td>
<td>52</td>
<td>30</td>
<td>11</td>
<td>7</td>
</tr>
<tr>
<td>Mainline</td>
<td>36</td>
<td>41</td>
<td>18</td>
<td>5</td>
</tr>
<tr>
<td>Hist. black churches</td>
<td>35</td>
<td>36</td>
<td>21</td>
<td>8</td>
</tr>
<tr>
<td>Catholic</td>
<td>36</td>
<td>38</td>
<td>18</td>
<td>8</td>
</tr>
<tr>
<td>Mormon</td>
<td>60</td>
<td>27</td>
<td>10</td>
<td>3</td>
</tr>
<tr>
<td>Jehovah's Witness</td>
<td>21</td>
<td>12</td>
<td>17</td>
<td>50</td>
</tr>
<tr>
<td>Orthodox</td>
<td>30</td>
<td>45</td>
<td>20</td>
<td>6</td>
</tr>
<tr>
<td>Jewish</td>
<td>21</td>
<td>39</td>
<td>38</td>
<td>3</td>
</tr>
<tr>
<td>Muslim*</td>
<td>19</td>
<td>38</td>
<td>24</td>
<td>19</td>
</tr>
<tr>
<td>Buddhist</td>
<td>12</td>
<td>32</td>
<td>50</td>
<td>6</td>
</tr>
<tr>
<td>Hindu</td>
<td>12</td>
<td>44</td>
<td>35</td>
<td>10</td>
</tr>
<tr>
<td>Unaffiliated</td>
<td>20</td>
<td>39</td>
<td>34</td>
<td>8</td>
</tr>
<tr>
<td>Atheist</td>
<td>14</td>
<td>27</td>
<td>50</td>
<td>8</td>
</tr>
<tr>
<td>Agnostic</td>
<td>15</td>
<td>39</td>
<td>44</td>
<td>3</td>
</tr>
<tr>
<td>Secular unaffiliated</td>
<td>17</td>
<td>39</td>
<td>35</td>
<td>8</td>
</tr>
<tr>
<td>Religious unaffiliated</td>
<td>25</td>
<td>41</td>
<td>24</td>
<td>10</td>
</tr>
</tbody>
</table>

Almost twice as many people who say religion is very important in their lives are conservative (46%) compared with those for whom religion is less important (25%). A similar pattern is found among several religious traditions. For instance, among Jews and members of evangelical Protestant churches, the differences between those who pray daily or attend services at least once a week and those who do not is quite dramatic. More than twice as many Jews who pray daily identify as conservative (36%) compared with those who pray less often (16%). Catholics who attend religious services at least once a week are significantly more conservative than those who attend less often (45% vs. 31%), and Catholics who pray daily are also significantly more likely to be conservative than those who pray less often (40% vs. 31%).
# Political Conservatism

<table>
<thead>
<tr>
<th></th>
<th>% who identify as conservative</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Total population</strong></td>
<td></td>
</tr>
<tr>
<td>Attend weekly or more</td>
<td>37% 45%</td>
</tr>
<tr>
<td>All others</td>
<td>36% 31%</td>
</tr>
<tr>
<td>Religion is very important</td>
<td>46% 42%</td>
</tr>
<tr>
<td>All others</td>
<td>25% 29%</td>
</tr>
<tr>
<td>Pray at least daily</td>
<td>44% 40%</td>
</tr>
<tr>
<td>All others</td>
<td>27% 31%</td>
</tr>
<tr>
<td>Absolute belief in personal God</td>
<td>46% 41%</td>
</tr>
<tr>
<td>All others</td>
<td>27% 32%</td>
</tr>
</tbody>
</table>

| **Evangelical Protestant churches** |                               |
| Attend weekly or more | 61% 66%                     |
| All others             | 40% 40%                       |
| Religion is very important | 57% 66%               |
| All others             | 34% N/A                       |
| Pray at least daily    | 56% 64%                       |
| All others             | 40% N/A                       |
| Absolute belief in personal God | 58% 65%    |
| All others             | 38% N/A                       |

| **Mainline Protestant churches** |                               |
| Attend weekly or more | 43% 44%                     |
| All others             | 32% 22%                       |
| Religion is very important | 41% 42%               |
| All others             | 30% 13%                       |
| Pray at least daily    | 39% 38%                       |
| All others             | 32% 17%                       |
| Absolute belief in personal God | 41% 40%    |
| All others             | 30% 22%                       |

| **Hist. black Protestant churches** |                               |
| Attend weekly or more | 39% N/A                     |
| All others             | 30% 17%                       |
| Religion is very important | 37% 33%               |
| All others             | 25% 15%                       |
| Pray at least daily    | 36% 36%                       |
| All others             | 29% 16%                       |
| Absolute belief in personal God | 37% 27%    |
| All others             | 31% 20%                       |

Note: The "absolute belief in a personal God" category includes those who indicate that they believe in God or a universal spirit, are absolutely certain God exists and believe God is a person.
Partisanship

Nearly half of U.S. adults (47%) identify with or lean toward the Democratic Party, a third (35%) say they are Republican or lean Republican and about one-in-five (18%) say they are independent, something else or express no partisan preference. Catholics and Orthodox Christians have the same basic partisan composition as the general public.

Mormons are by far the most staunchly Republican group, with nearly two-thirds (65%) identifying with or leaning toward the GOP. Members of evangelical Protestant churches are also significantly more likely to be Republican (50%) than Democratic (34%). Conversely, majorities of non-Christian faiths identify as Democrats, including at least six-in-ten Jews (66%), Muslims (63%), Buddhists (66%) and Hindus (63%).

Members of historically black Protestant churches are more likely than any other group to identify as Democrats (77%). Atheists and agnostics are also strongly Democratic; almost two-thirds of atheists (65%) and agnostics (62%) are Democrats or lean Democratic.

Religious beliefs and practices are not as closely linked to partisan identification as they are to political ideology. It is true that Americans who say religion is very important in their lives, participate regularly in religious activities or express certain belief in a personal God are generally more likely to be Republican than those who do not. However, these patterns vary somewhat by religious tradition and completely disappear among certain religious groups.

![](image)
Among Catholics and members of historically black Protestant churches, for example, most of these religious traits make little difference in terms of partisan identification. Similarly, there are only small differences in party identification among members of mainline Protestant churches depending on their level of religious commitment. For instance, members of mainline churches who say religion is very important in their lives are only slightly more likely to be Republican than those who say it is less important (44% vs. 38%).

Among Mormons, members of evangelical Protestant churches and Jews, those who attend religious services at least weekly or say religion is very important in their lives are much more likely to be Republican than those who do not share these characteristics. And members of evangelical churches and Jews who attend religious services less than once a week are more likely to identify as Democrats compared with those who attend at least weekly (43% vs. 29% for members of evangelical churches and 69% vs. 47% for Jews).
## Party Affiliation

<table>
<thead>
<tr>
<th>% who say they are…</th>
<th>Republican/Lean Rep</th>
<th>Democrat/Lean Dem</th>
<th>% who say they are…</th>
<th>Republican/Lean Rep</th>
<th>Democrat/Lean Dem</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Total population</strong></td>
<td>35%</td>
<td>47%</td>
<td>Catholic</td>
<td>33%</td>
<td>48%</td>
</tr>
<tr>
<td>Attend weekly or more</td>
<td>43%</td>
<td>40%</td>
<td>Attend weekly or more</td>
<td>35%</td>
<td>46%</td>
</tr>
<tr>
<td>All others</td>
<td>30%</td>
<td>51%</td>
<td>All others</td>
<td>32%</td>
<td>49%</td>
</tr>
<tr>
<td>Religion is very important</td>
<td>40%</td>
<td>43%</td>
<td>Religion is very important</td>
<td>34%</td>
<td>46%</td>
</tr>
<tr>
<td>All others</td>
<td>29%</td>
<td>52%</td>
<td>All others</td>
<td>32%</td>
<td>50%</td>
</tr>
<tr>
<td>Pray at least daily</td>
<td>40%</td>
<td>44%</td>
<td>Pray at least daily</td>
<td>34%</td>
<td>48%</td>
</tr>
<tr>
<td>All others</td>
<td>30%</td>
<td>51%</td>
<td>All others</td>
<td>32%</td>
<td>48%</td>
</tr>
<tr>
<td>Absolute belief in pers. God</td>
<td>43%</td>
<td>42%</td>
<td>Absolute belief in pers. God</td>
<td>38%</td>
<td>47%</td>
</tr>
<tr>
<td>All others</td>
<td>27%</td>
<td>52%</td>
<td>All others</td>
<td>29%</td>
<td>49%</td>
</tr>
<tr>
<td><strong>Evangelical Protestant churches</strong></td>
<td>50%</td>
<td>34%</td>
<td>Mormon</td>
<td>65%</td>
<td>22%</td>
</tr>
<tr>
<td>Attend weekly or more</td>
<td>56%</td>
<td>29%</td>
<td>Attend weekly or more</td>
<td>73%</td>
<td>15%</td>
</tr>
<tr>
<td>All others</td>
<td>42%</td>
<td>43%</td>
<td>All others</td>
<td>39%</td>
<td>45%</td>
</tr>
<tr>
<td>Religion is very important</td>
<td>53%</td>
<td>32%</td>
<td>Religion is very important</td>
<td>70%</td>
<td>19%</td>
</tr>
<tr>
<td>All others</td>
<td>40%</td>
<td>41%</td>
<td>All others</td>
<td>N/A</td>
<td>N/A</td>
</tr>
<tr>
<td>Pray at least daily</td>
<td>53%</td>
<td>32%</td>
<td>Pray at least daily</td>
<td>68%</td>
<td>20%</td>
</tr>
<tr>
<td>All others</td>
<td>41%</td>
<td>41%</td>
<td>All others</td>
<td>N/A</td>
<td>N/A</td>
</tr>
<tr>
<td>Absolute belief in pers. God</td>
<td>54%</td>
<td>31%</td>
<td>Absolute belief in pers. God</td>
<td>69%</td>
<td>19%</td>
</tr>
<tr>
<td>All others</td>
<td>38%</td>
<td>43%</td>
<td>All others</td>
<td>N/A</td>
<td>N/A</td>
</tr>
<tr>
<td><strong>Mainline Protestant churches</strong></td>
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<td>43%</td>
<td>Orthodox Christian</td>
<td>35%</td>
<td>50%</td>
</tr>
<tr>
<td>Attend weekly or more</td>
<td>46%</td>
<td>40%</td>
<td>Attend weekly or more</td>
<td>40%</td>
<td>42%</td>
</tr>
<tr>
<td>All others</td>
<td>39%</td>
<td>45%</td>
<td>All others</td>
<td>32%</td>
<td>54%</td>
</tr>
<tr>
<td>Religion is very important</td>
<td>44%</td>
<td>41%</td>
<td>Religion is very important</td>
<td>37%</td>
<td>48%</td>
</tr>
<tr>
<td>All others</td>
<td>38%</td>
<td>46%</td>
<td>All others</td>
<td>33%</td>
<td>52%</td>
</tr>
<tr>
<td>Pray at least daily</td>
<td>43%</td>
<td>42%</td>
<td>Pray at least daily</td>
<td>35%</td>
<td>49%</td>
</tr>
<tr>
<td>All others</td>
<td>40%</td>
<td>45%</td>
<td>All others</td>
<td>34%</td>
<td>52%</td>
</tr>
<tr>
<td>Absolute belief in pers. God</td>
<td>46%</td>
<td>39%</td>
<td>Absolute belief in pers. God</td>
<td>40%</td>
<td>45%</td>
</tr>
<tr>
<td>All others</td>
<td>36%</td>
<td>48%</td>
<td>All others</td>
<td>31%</td>
<td>54%</td>
</tr>
<tr>
<td><strong>Historical black Protestant churches</strong></td>
<td>10%</td>
<td>77%</td>
<td>Jewish</td>
<td>24%</td>
<td>66%</td>
</tr>
<tr>
<td>Attend weekly or more</td>
<td>12%</td>
<td>78%</td>
<td>Attend weekly or more</td>
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<td>N/A</td>
</tr>
<tr>
<td>All others</td>
<td>8%</td>
<td>77%</td>
<td>All others</td>
<td>21%</td>
<td>69%</td>
</tr>
<tr>
<td>Religion is very important</td>
<td>10%</td>
<td>77%</td>
<td>Religion is very important</td>
<td>34%</td>
<td>51%</td>
</tr>
<tr>
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<td>72%</td>
</tr>
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<td>78%</td>
<td>Pray at least daily</td>
<td>36%</td>
<td>50%</td>
</tr>
<tr>
<td>All others</td>
<td>12%</td>
<td>74%</td>
<td>All others</td>
<td>19%</td>
<td>72%</td>
</tr>
<tr>
<td>Absolute belief in pers. God</td>
<td>11%</td>
<td>77%</td>
<td>Absolute belief in pers. God</td>
<td>28%</td>
<td>59%</td>
</tr>
<tr>
<td>All others</td>
<td>9%</td>
<td>77%</td>
<td>All others</td>
<td>23%</td>
<td>67%</td>
</tr>
</tbody>
</table>

Note: The "absolute belief in a personal God" category includes those who indicate that they believe in God or a universal spirit, are absolutely certain God exists and believe God is a person.
V. Religion and “Culture War” Issues

Government Protection of Morality

The public is divided over the government’s proper role in protecting morality in society. A slight majority (52%) says they worry that the government is getting too involved in the issue of morality, while four-in-ten say that the government should be doing more to protect morality in society. There are stark differences on this question among religious groups as well as by degree of religious commitment.

Government’s Role in Protecting Morality

<table>
<thead>
<tr>
<th></th>
<th>The government should do more to protect morality in society</th>
<th>I worry the government is getting too involved in the issue of morality</th>
<th>Neither/ Both (VOL)</th>
<th>Don’t know/ Refused</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total population</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>Protestant</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>Evangelical churches</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>Mainline churches</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>Historically black churches</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>Catholic</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>Mormon</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>Jehovah’s Witness</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>Orthodox</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>Jewish</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>Muslim*</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>Buddhist</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>Hindu</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>Unaffiliated</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>Atheist</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>Agnostic</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>Secular unaffiliated</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>Religious unaffiliated</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
</tbody>
</table>


Question: Now I’m going to read you a few pairs of statements. Tell me whether the first statement or the second statement comes closer to your own views, even if neither is exactly right. The first pair is...[READ AND RANDOMIZE ITEMS]

(a) The government should do more to protect morality in society. OR I worry the government is getting too involved in the issue of morality.
Of all the religious traditions, Mormons, Muslims and members of evangelical Protestant churches are most supportive of an increased role for government in protecting morality in society. A majority of Mormons (54%) and Muslims (59%), and half of members of evangelical Protestant churches, say the government should be more active in this role. Among members of mainline Protestant churches, only a third expresses this view.

In contrast, Jews, Buddhists and the unaffiliated are much more likely to worry about too much government involvement. More than seven-in-ten Jews (71%), and two-thirds of Buddhists (67%) and the unaffiliated (66%, including three-quarters of atheists, more than eight-in-ten agnostics and seven-in-ten of the secular unaffiliated), worry government is too involved in the issue of morality.

Americans who exhibit higher levels of religious engagement are significantly more likely than others to say the government ought to be doing more to protect morality in society. For instance, a majority of members of evangelical churches (52%) who pray daily support an increased government role in protecting morality, compared with four-in-ten (41%) of those who pray less often. Similar patterns are seen among members of mainline churches, Catholics, Jews and Orthodox Christians.

**Abortion**

Abortion remains a divisive issue in the United States, with a slim majority of Americans in favor of keeping it legal in all or most cases (51%); by comparison, more than four-in-ten (43%) favor making abortion illegal in all or most cases. Most religious traditions in the U.S. come down firmly on one side of the debate or the other. For instance, a strong majority of members of mainline Protestant churches, Orthodox Christians, Jews, Buddhists, Hindus and the unaffiliated believe that abortion should be legal in all or most cases. Conversely, a significant majority of Mormons, members of evangelical churches and Jehovah’s Witnesses say that abortion should be illegal in all or most cases. Catholics, Muslims and members of historically black Protestant churches are basically evenly divided on the question of abortion.
Abortion Should Be...

<table>
<thead>
<tr>
<th></th>
<th>Legal in most/all cases</th>
<th>Illegal in most/all cases</th>
<th>Don’t know/Refused</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total population</td>
<td>51</td>
<td>43</td>
<td>6</td>
</tr>
<tr>
<td>Protestant</td>
<td>45</td>
<td>49</td>
<td>6</td>
</tr>
<tr>
<td>Evangelical churches</td>
<td>33</td>
<td>61</td>
<td>6</td>
</tr>
<tr>
<td>Mainline churches</td>
<td>62</td>
<td>32</td>
<td>7</td>
</tr>
<tr>
<td>Hist. black churches</td>
<td>47</td>
<td>46</td>
<td>8</td>
</tr>
<tr>
<td>Catholic</td>
<td>48</td>
<td>45</td>
<td>7</td>
</tr>
<tr>
<td>Mormon</td>
<td>27</td>
<td>70</td>
<td>4</td>
</tr>
<tr>
<td>Jehovah’s Witness</td>
<td>16</td>
<td>77</td>
<td>7</td>
</tr>
<tr>
<td>Orthodox</td>
<td>62</td>
<td>30</td>
<td>8</td>
</tr>
<tr>
<td>Jewish</td>
<td>84</td>
<td>14</td>
<td>2</td>
</tr>
<tr>
<td>Muslim</td>
<td>48</td>
<td>48</td>
<td>4</td>
</tr>
<tr>
<td>Buddhist</td>
<td>81</td>
<td>13</td>
<td>6</td>
</tr>
<tr>
<td>Hindu</td>
<td>69</td>
<td>24</td>
<td>7</td>
</tr>
<tr>
<td>Unaffiliated</td>
<td>70</td>
<td>24</td>
<td>6</td>
</tr>
<tr>
<td>Atheist</td>
<td>82</td>
<td>13</td>
<td>5</td>
</tr>
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<td>Agnostic</td>
<td>83</td>
<td>14</td>
<td>3</td>
</tr>
<tr>
<td>Secular unaffiliated</td>
<td>76</td>
<td>19</td>
<td>5</td>
</tr>
<tr>
<td>Religious unaffiliated</td>
<td>56</td>
<td>36</td>
<td>8</td>
</tr>
</tbody>
</table>

Question: Do you think abortion should be legal in most/all cases, legal in most cases, illegal in most cases, or illegal in all cases?”

Views on abortion not only differ among religious traditions but also within them. Religious beliefs and practices significantly influence views on abortion, with those exhibiting high levels of religious commitment (on measures such as frequency of attendance at religious services, frequency of prayer or importance of religion in one’s life) much more likely to oppose legalized abortion than their less-committed peers. For instance, nearly three-in-four members of evangelical Protestant churches (73%) who attend church at least weekly say abortion should be illegal in most or all cases, compared with only 45% of members of evangelical churches who attend church less frequently. Similar patterns are seen among other religious groups, including members of mainline and historically black Protestant churches, Catholics, Mormons, Orthodox Christians and Jews; the more committed members of these traditions tend to be significantly more likely to oppose legalized abortion compared with less-committed members of the same traditions.
## Opposition to Legalized Abortion

<table>
<thead>
<tr>
<th></th>
<th>% who say abortion should be illegal in all or most cases…</th>
<th>Catholic</th>
<th>43%</th>
<th>45%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total population</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Attend weekly or more</td>
<td>61</td>
<td>Attend weekly or more</td>
<td>58</td>
<td></td>
</tr>
<tr>
<td>All others</td>
<td>31</td>
<td>All others</td>
<td>35</td>
<td></td>
</tr>
<tr>
<td>Religion is very important</td>
<td>56</td>
<td>Religion is very important</td>
<td>56</td>
<td></td>
</tr>
<tr>
<td>All others</td>
<td>26</td>
<td>All others</td>
<td>31</td>
<td></td>
</tr>
<tr>
<td>Pray at least daily</td>
<td>53</td>
<td>Pray at least daily</td>
<td>51</td>
<td></td>
</tr>
<tr>
<td>All others</td>
<td>28</td>
<td>All others</td>
<td>35</td>
<td></td>
</tr>
<tr>
<td>Absolute belief in personal God</td>
<td>54</td>
<td>Absolute belief in personal God</td>
<td>52</td>
<td></td>
</tr>
<tr>
<td>All others</td>
<td>30</td>
<td>All others</td>
<td>38</td>
<td></td>
</tr>
<tr>
<td>Evangelical Protestant churches</td>
<td>61%</td>
<td>Mormon</td>
<td>70%</td>
<td></td>
</tr>
<tr>
<td>Attend weekly or more</td>
<td>73</td>
<td>Attend weekly or more</td>
<td>78</td>
<td></td>
</tr>
<tr>
<td>All others</td>
<td>45</td>
<td>All others</td>
<td>44</td>
<td></td>
</tr>
<tr>
<td>Religion is very important</td>
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<td>75</td>
<td></td>
</tr>
<tr>
<td>All others</td>
<td>39</td>
<td>All others</td>
<td>N/A</td>
<td></td>
</tr>
<tr>
<td>Pray at least daily</td>
<td>66</td>
<td>Pray at least daily</td>
<td>78</td>
<td></td>
</tr>
<tr>
<td>All others</td>
<td>44</td>
<td>All others</td>
<td>N/A</td>
<td></td>
</tr>
<tr>
<td>Absolute belief in personal God</td>
<td>67</td>
<td>Absolute belief in personal God</td>
<td>75</td>
<td></td>
</tr>
<tr>
<td>All others</td>
<td>46</td>
<td>All others</td>
<td>N/A</td>
<td></td>
</tr>
<tr>
<td>Mainline Protestant churches</td>
<td>32%</td>
<td>Orthodox Christian</td>
<td>30%</td>
<td></td>
</tr>
<tr>
<td>Attend weekly or more</td>
<td>43</td>
<td>Attend weekly or more</td>
<td>51</td>
<td></td>
</tr>
<tr>
<td>All others</td>
<td>26</td>
<td>All others</td>
<td>19</td>
<td></td>
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<tr>
<td>Religion is very important</td>
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<tr>
<td>All others</td>
<td>23</td>
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<td></td>
</tr>
<tr>
<td>Pray at least daily</td>
<td>39</td>
<td>Pray at least daily</td>
<td>37</td>
<td></td>
</tr>
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<td>All others</td>
<td>24</td>
<td>All others</td>
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<td></td>
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<tr>
<td>Absolute belief in personal God</td>
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<td>Absolute belief in personal God</td>
<td>40</td>
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</tr>
<tr>
<td>All others</td>
<td>24</td>
<td>All others</td>
<td>22</td>
<td></td>
</tr>
<tr>
<td>Hist. black Protestant churches</td>
<td>46%</td>
<td>Jewish</td>
<td>14%</td>
<td></td>
</tr>
<tr>
<td>Attend weekly or more</td>
<td>50</td>
<td>Attend weekly or more</td>
<td>N/A</td>
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</tr>
<tr>
<td>All others</td>
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<td>Religion is very important</td>
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<td>Religion is very important</td>
<td>29</td>
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<tr>
<td>All others</td>
<td>39</td>
<td>All others</td>
<td>8</td>
<td></td>
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<tr>
<td>Pray at least daily</td>
<td>47</td>
<td>Pray at least daily</td>
<td>31</td>
<td></td>
</tr>
<tr>
<td>All others</td>
<td>40</td>
<td>All others</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>Absolute belief in personal God</td>
<td>47</td>
<td>Absolute belief in personal God</td>
<td>29</td>
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</tr>
<tr>
<td>All others</td>
<td>42</td>
<td>All others</td>
<td>11</td>
<td></td>
</tr>
</tbody>
</table>

Note: The “absolute belief in a personal God” category includes those who indicate that they believe in God or a universal spirit, are absolutely certain God exists and believe God is a person.
Homosexuality

Views on homosexuality follow similar patterns as views on abortion, for the general public as well as for religious traditions. Half of all Americans believe that homosexuality should be accepted by society, and four-in-ten say that it is a way of life that should be discouraged. Three-quarters of Jehovah's Witnesses (76%), about six-in-ten Muslims (61%) and roughly two-thirds of Mormons (68%) and members of evangelical churches (64%) say homosexuality ought to be discouraged. The majority of most other religious groups say homosexuality should be accepted by society. This includes Catholics (58%), members of mainline churches (55%), Jews (79%), Buddhists (82%) and the unaffiliated (71%). By contrast, members of historically black churches, Orthodox Christians and Hindus are more divided over the issue of homosexuality. For example, four-in-ten members of historically black churches say homosexuality should be accepted, while 46% say it should be discouraged.

Homosexuality Should Be…

<table>
<thead>
<tr>
<th></th>
<th>Accepted</th>
<th>Discouraged</th>
<th>Neither/Both/Don’t know/Refused</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>%</td>
<td>%</td>
<td>%</td>
</tr>
<tr>
<td>Total population</td>
<td>50</td>
<td>40</td>
<td>10</td>
</tr>
<tr>
<td>Protestant</td>
<td>38</td>
<td>51</td>
<td>10</td>
</tr>
<tr>
<td>Evangelical churches</td>
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<td>64</td>
<td>10</td>
</tr>
<tr>
<td>Mainline churches</td>
<td>55</td>
<td>34</td>
<td>11</td>
</tr>
<tr>
<td>Hist. black churches</td>
<td>40</td>
<td>46</td>
<td>14</td>
</tr>
<tr>
<td>Catholic</td>
<td>58</td>
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<td>12</td>
</tr>
<tr>
<td>Mormon</td>
<td>24</td>
<td>68</td>
<td>8</td>
</tr>
<tr>
<td>Jehovah's Witness</td>
<td>12</td>
<td>76</td>
<td>11</td>
</tr>
<tr>
<td>Orthodox</td>
<td>48</td>
<td>37</td>
<td>15</td>
</tr>
<tr>
<td>Jewish</td>
<td>79</td>
<td>15</td>
<td>6</td>
</tr>
<tr>
<td>Muslim*</td>
<td>27</td>
<td>61</td>
<td>12</td>
</tr>
<tr>
<td>Buddhist</td>
<td>82</td>
<td>12</td>
<td>6</td>
</tr>
<tr>
<td>Hindu</td>
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<td>14</td>
</tr>
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<td>Unaffiliated</td>
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<td>Agnostic</td>
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</tr>
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<td>Secular unaffiliated</td>
<td>74</td>
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<td>8</td>
</tr>
<tr>
<td>Religious unaffiliated</td>
<td>59</td>
<td>29</td>
<td>12</td>
</tr>
</tbody>
</table>

* From "Muslim Americans: Middle Class and Mostly Mainstream," Pew Research Center, 2007

Question: Now I’m going to read you a few pairs of statements. Tell me whether the first statement or the second statement comes closer to your own views, even if neither is exactly right. The first pair is... [READ AND RANDOMIZE ITEMS]
As with abortion, there are important links between intensity of religious beliefs and practices and attitudes about homosexuality. Across religious traditions, those who attend services more frequently, pray more frequently, say religion is very important in their lives or express certain belief in a personal God are less accepting of homosexuality than those who are less observant. For instance, seven-in-ten members of evangelical churches who say religion is very important to them say homosexuality ought to be discouraged by society, compared with four-in-ten members of evangelical Protestant churches who say religion is less important in their lives. Even among Jews, who overwhelmingly believe society should accept homosexuality, one-in-three of those who pray every day say that society should discourage it, which is four times the level of opposition seen among Jews who pray less often.
### Opposition to Public Acceptance of Homosexuality

<table>
<thead>
<tr>
<th></th>
<th>% who say homosexuality should be discouraged by society...</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Total population</strong></td>
<td>40%</td>
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Note: The “absolute belief in a personal God” category includes those who indicate that they believe in God or a universal spirit, are absolutely certain God exists and believe God is a person.
Evolution

Another issue that divides Americans is the issue of evolution. Overall, the public is evenly divided on the question of whether or not evolution is the best explanation for life on earth, with 48% agreeing that it is and 45% rejecting the notion that evolution best explains the origins of human life. Religious differences on this issue are stark. At least seven-in-ten members of evangelical Protestant churches, Mormons and Jehovah’s Witnesses reject the evolutionary account as the best explanation for the development of human life, while large majorities of Catholics, Jews, Buddhists, Hindus and the unaffiliated agree that evolution best explains the development of life on earth.

Evolution as the Best Explanation for the Origins of Human Life

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<td>36%</td>
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<td>17%</td>
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<td>55%</td>
<td>37%</td>
<td>8%</td>
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</tbody>
</table>

Question: Now, as I read some statements on a few different topics, please tell me if you completely agree, mostly agree, mostly DISagree or completely disagree. (First/next) [INSERT RANDOMIZE]
(c) Evolution is the best explanation for the origins of human life on earth.
Thoughts about whether evolution is the best explanation for life on earth are also closely tied to individual religious beliefs and practices. Across many religious traditions, the more highly committed tend to be less likely to believe in evolution. Among the public overall, nearly two-thirds (63%) of those who attend religious services at least once a week reject the idea of evolution, compared with only a third of those who attend less often. Similar patterns are found across religious traditions. A majority of members of historically black Protestant churches (57%) who attend worship services at least once a week disagree that evolution best explains the origins of human life, while only four-in-ten of those who attend less often hold the same opinion. Among Orthodox Christians the gap is especially pronounced – 35 percentage points.
### Disagreement with Evolution

<table>
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Note: The “absolute belief in a personal God” category includes those who indicate that they believe in God or a universal spirit, are absolutely certain God exists and believe God is a person.
Churches and Politics

The public is nearly equally divided between those who believe that houses of worship should express their views on day-to-day social and political matters and those who say churches should keep out of politics (50% and 46%, respectively).

Views on this issue vary significantly by tradition. Members of mainline Protestant denominations, Catholics and Mormons are split over the issue, while about two-thirds of members of evangelical and historically black churches (64% and 69%, respectively) agree that churches should express social and political views.

Many other faiths are much less comfortable with this intermingling. Large majorities of Jews, Buddhists, Hindus and the unaffiliated oppose church involvement in politics. However, among the unaffiliated there are also stark differences. More than two-thirds of atheists, agnostics and

Should Churches Express Views on Politics?

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</table>

* From “Muslim Americans: Middle Class and Mostly Mainstream,” Pew Research Center, 2007

Question: In your opinion, should churches and other houses of worship keep out of political matters - or should they express their views on day-to-day social and political questions?
the secular unaffiliated are opposed to the idea that churches should express their views on political or social matters. The religious unaffiliated, in contrast, are split, with identical numbers supporting and opposing this view (47% each). The group with the greatest reservations about mixing religion with politics is Jehovah's Witnesses; 82% say that churches should not express their views on day-to-day political issues.

There are also differences on this issue based on level of religious commitment. For instance, a majority of members of mainline Protestant churches (54%) who say religion is very important in their lives say churches should express their views on political matters, compared with less than four-in-ten (37%) of those who say religion is less important to them. Additionally, a majority of Catholics (55%) who attend worship services at least once a week favor houses of worship getting involved in political debates, but only four-in-ten Catholics (42%) who attend less often agree.
VI. Religion and Economic Issues

Size of Government

Attitudes on social and cultural issues as well as basic political orientation are often closely associated with religious affiliation, beliefs and practices. Views on other political topics, including the economy and views on certain foreign affairs issues, tend to be less closely linked with religion.

The general public is about evenly split between a preference for a smaller government providing fewer services (43%) and a larger government providing more services (46%). A slim majority of Catholics and Buddhists (51% each), and substantial majorities of Muslims (70%), members of

<table>
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<tr>
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<td>%</td>
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</tbody>
</table>


Question: If you had to choose, would you rather have a smaller government providing fewer services, or a bigger government providing more services?
historically black churches (72%) and Hindus (59%), support bigger government that offers more services. By contrast, fewer than four-in-ten members of mainline churches (37%) and Mormons (36%) favor a large government.

On many social and cultural issues, agnostics and members of evangelical churches find themselves on opposite sides, but on the role of government, a plurality of both groups (48%) say they prefer a smaller role for government. Atheists and the religious unaffiliated are significantly less likely to prefer smaller government (38% and 35%, respectively).

**Aid to the Poor**

While American adults are more-or-less evenly divided on whether they would prefer a larger or a smaller government, more than six-in-ten (62%) favor the government doing more to help needy Americans, even if it means going deeper into debt. Indeed, strong majorities of nearly every religious group believe that government should do more to help needy Americans. Only among Mormons do fewer than half (49%) say that government should do more to help the needy; more than four-in-ten Mormons (42%) say the government can’t afford to do much more for the needy.

Nearly three-quarters of Muslims and Buddhists (73% each) and eight-in-ten members of historically black churches (79%) believe that government has an obligation to do more to help Americans in need. Members of mainline and evangelical churches, by comparison, are less supportive of having government do more for the needy, though nearly six-in-ten among these groups (58% and 57%, respectively) also agree that government ought to be more involved even at the expense of incurring more debt. Nearly two-thirds of the unaffiliated (65%) say the government should do more to help the needy, with little variation among the unaffiliated subgroups.
Government Assistance for the Poor

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<tr>
<td>Muslim*</td>
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<tr>
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<td>18</td>
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</table>


Question: Now I’m going to read you a few pairs of statements. Tell me whether the first statement or the second statement comes closer to your own views — even if neither is exactly right. The first pair is…(READ AND RANDOMIZE ITEMS)

(d) The government should do more to help needy Americans, even if it means going deeper into debt, OR The government today can’t afford to do much more to help the needy.
**Hard Work and Success**

Although most Americans believe the government should help needy citizens, they also believe that with hard work most people can get ahead. Two-thirds of the public (67%), including majorities of every major religious tradition, believe that people who want to get ahead can make it if they are willing to work hard. Less than three-in-ten say hard work is no guarantee of success. Mormons are somewhat more likely than the general public (77% vs. 67%) to say that people can get ahead by relying on hard work, while Jehovah’s Witnesses, Buddhists and atheists are somewhat less likely to express this view (57%, 52% and 54%, respectively).

**Attitudes About Hard Work and Success**

<table>
<thead>
<tr>
<th>Most people who want to get ahead can make it if they are willing to work hard</th>
<th>Hard work and determination are no guarantee of success for most people</th>
<th>Neither/Both (VOL)</th>
<th>Don’t know/Refused</th>
</tr>
</thead>
<tbody>
<tr>
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<tr>
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<tr>
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</table>


**Question:** Now I’m going to read you a few pairs of statements. Tell me whether the first statement or the second statement comes closer to your own views, even if neither is exactly right. The first pair is… [READ AND RANDOMIZE ITEMS]
Environmental Protection

There is broad agreement among Americans, and among most religious groups, on the issue of environmental protection. More than six-in-ten Americans (61%) say tougher environmental laws are worth the cost. Catholics, Orthodox Christians and Jehovah’s Witnesses all mirror the general public on the issue of environmental regulations.

Although a majority of every major religious group in the United States supports stricter environmental measures, there are some differences in degree. For instance, only slim majorities of members of evangelical and historically black Protestant churches (54% and 52%, respectively) support the imposition of stricter environmental laws. Members of non-Christian faiths, by

Views on the Environment

<table>
<thead>
<tr>
<th>Stricter environmental laws and regulations cost too many jobs and hurt the economy</th>
<th>Stricter environmental laws and regulations are worth the cost</th>
<th>Neither/Both (VOL)</th>
<th>Don’t know/Refused</th>
</tr>
</thead>
<tbody>
<tr>
<td>%</td>
<td>%</td>
<td>%</td>
<td>%</td>
</tr>
<tr>
<td>Total population</td>
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<td>Mainline churches</td>
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<td>52</td>
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</table>

Question: Now I’m going to read you a few pairs of statements. Tell me whether the first statement or the second statement comes closer to your own views, even if neither is exactly right. The first pair is…[READ AND RANDOMIZE ITEMS]

(e) Stricter environmental laws and regulations cost too many jobs and hurt the economy, OR Stricter environmental laws and regulations are worth the cost.
contrast, are much more likely to believe that stricter environmental regulations are worth the economic costs. More than two-thirds of Jews (77%), Buddhists (75%), Hindus (67%), Muslims (69%) and the unaffiliated (69%) support stricter environmental laws. Further, more than seven-in-ten atheists (75%), agnostics (78%) and the secular unaffiliated (72%) say stricter environmental laws are worth the cost, with somewhat lower levels of support for environmental regulation found among the religious unaffiliated (59%).
VII. Religion and Foreign Affairs

Isolationism vs. Internationalism

The majority of Americans (55%) believe that the U.S. should concentrate more on problems at home and pay less attention to problems overseas. By contrast, only slightly more than a third (36%) says it would be best for the future of the country to be active in world affairs.

Majorities of most religious groups agree that the U.S. should concentrate more on domestic problems. This is especially true of members of historically black Protestant churches (68%) and

Views on U.S. Involvement Abroad

<table>
<thead>
<tr>
<th></th>
<th>It is best for the future of our country to be active in world affairs</th>
<th>We should pay less attention to problems overseas and concentrate on problems here at home</th>
<th>Neither/Both (VOL)</th>
<th>Don’t know/Refused</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total population</td>
<td>36%</td>
<td>55%</td>
<td>7%</td>
<td>2%</td>
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<tr>
<td>Protestant</td>
<td>36%</td>
<td>55%</td>
<td>8%</td>
<td>2%</td>
</tr>
<tr>
<td>Evangelical churches</td>
<td>36%</td>
<td>54%</td>
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<td>Mainline churches</td>
<td>40%</td>
<td>52%</td>
<td>8%</td>
<td>1%</td>
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<tr>
<td>Hist. black churches</td>
<td>23%</td>
<td>68%</td>
<td>7%</td>
<td>1%</td>
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<tr>
<td>Catholic</td>
<td>36%</td>
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<tr>
<td>Mormon</td>
<td>51%</td>
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<td>1%</td>
</tr>
<tr>
<td>Jehovah's Witness</td>
<td>13%</td>
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<td>10%</td>
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<tr>
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<tr>
<td>Jewish</td>
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<tr>
<td>Muslim</td>
<td>31%</td>
<td>59%</td>
<td>7%</td>
<td>2%</td>
</tr>
<tr>
<td>Buddhist</td>
<td>41%</td>
<td>45%</td>
<td>11%</td>
<td>2%</td>
</tr>
<tr>
<td>Hindu</td>
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<td>58%</td>
<td>6%</td>
<td>2%</td>
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<td>1%</td>
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<td>47%</td>
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<td>1%</td>
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<td>Agnostic</td>
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<td>50%</td>
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<tr>
<td>Religious unaffiliated</td>
<td>26%</td>
<td>65%</td>
<td>7%</td>
<td>2%</td>
</tr>
</tbody>
</table>

Question: Now I’m going to read you a few pairs of statements. Tell me whether the first statement or the second statement comes closer to your own views, even if neither is exactly right. The first pair is…[READ AND RANDOMIZE ITEMS]

(g) It’s best for the future of our country to be active in world affairs, OR We should pay less attention to problems overseas and concentrate on problems here at home.
Jehovah’s Witnesses (64%). Only among Jews and Mormons do majorities say that it is best for the future of the U.S. to be involved in global affairs (53% and 51%, respectively).

Overall, the unaffiliated and members of evangelical Protestant churches most closely resemble the general public in their views of U.S. involvement in the world, but among the unaffiliated there are substantial differences between those with a secular outlook and those with a more religious orientation. Atheists are about evenly split over whether it is better for the U.S. to be active in world affairs (46%) and whether the U.S. should focus on problems at home (47%). However, among the religious unaffiliated, the overwhelming majority (65%) says that the U.S. should concentrate on problems at home, compared with only about a quarter (26%) who say the U.S. should be active in the world.

**Diplomacy vs. Military Strength**

About six-in-ten Americans (59%) say that good diplomacy is the best way to ensure peace. Majorities or pluralities of every major religious tradition believe that diplomacy, and not military strength, is the best way to ensure peace.

The religious groups composed of a significant proportion of immigrants are among the strongest supporters of diplomacy as a method to ensure peace. Roughly eight-in-ten Muslims (84%), Hindus (84%) and Buddhists (79%) say foreign policy based on good diplomacy is a better way to ensure peace than military strength, as do nearly two-thirds of Catholics and Orthodox Christians (64% each).

Although Mormons and members of evangelical Protestant churches are less likely than others to favor diplomacy over military strength, pluralities of these groups also take this view (46% and 49%, respectively). On the other hand, close to four-in-ten of these groups (38% and 37%, respectively) say that military strength is a better way to ensure peace.
### Diplomacy vs. Military Strength

<table>
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<tr>
<th></th>
<th>The best way to ensure peace is through military strength</th>
<th>Good diplomacy is the best way to ensure peace</th>
<th>Neither/Both (VOL)</th>
<th>Don’t know/Refused</th>
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<tbody>
<tr>
<td>Total population</td>
<td>28</td>
<td>59</td>
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<td>4</td>
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<tr>
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<td>5</td>
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<td>5</td>
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</tbody>
</table>

Although there are few notable differences in views on this question that are traceable to differing levels of religious commitment, it is interesting to note that Jews who pray frequently or say religion is very important are significantly more likely than Jews who are less committed on these measures to say military strength is the best way to ensure peace.
Support for Foreign Policy Based on Military Strength

<table>
<thead>
<tr>
<th>% who say military strength is the best way to ensure peace...</th>
<th>Total population</th>
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<tr>
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</tr>
<tr>
<td>All others</td>
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<td>26</td>
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</tr>
<tr>
<td>Absolute belief in personal God</td>
<td>32</td>
<td>27</td>
<td></td>
</tr>
<tr>
<td>All others</td>
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<td><strong>38%</strong></td>
<td><strong>37%</strong></td>
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<td>All others</td>
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</tbody>
</table>

Note: The “absolute belief in a personal God” category includes those who indicate that they believe in God or a universal spirit, are absolutely certain God exists and believe God is a person.
## Appendix 1: Religious Composition of the U.S.

<table>
<thead>
<tr>
<th>Religious Group</th>
<th>% of U.S. Adult Population</th>
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<tr>
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Belief in God or Universal Spirit by Religious Tradition

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<th>Not too certain/</th>
<th>Do not believe in God</th>
<th>Don’t know/ Refused/ Other</th>
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<td>17</td>
<td>4</td>
<td>5</td>
<td>3</td>
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<tr>
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<td>12</td>
<td>2</td>
<td>1</td>
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Question: Do you believe in God or a universal spirit? [IF YES, ASK:] How certain are you about this belief? Are you absolutely certain, fairly certain, not too certain, or not at all certain?
Belief in God or Universal Spirit by Protestant Family

<table>
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<th>Fairly certain</th>
<th>Not too certain/Not at all certain/Unsure how certain</th>
<th>Do not believe in God</th>
<th>Don’t know/Refused/Other</th>
<th>N</th>
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<td></td>
<td></td>
<td>%</td>
<td>%</td>
<td>%</td>
<td>%</td>
<td>%</td>
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<tr>
<td>Total Population</td>
<td></td>
<td>71</td>
<td>17</td>
<td>4</td>
<td>5</td>
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<td>35,556</td>
</tr>
<tr>
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Question: Do you believe in God or a universal spirit? (IF YES, ASK:) How certain are you about this belief? Are you absolutely certain, fairly certain, not too certain, or not at all certain?
Belief in God or Universal Spirit by Protestant Denomination

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Question: Do you believe in God or a universal spirit? [IF YES, ASK:] How certain are you about this belief? Are you absolutely certain, fairly certain, not too certain, or not at all certain?
### Importance of Religion in One’s Life by Religious Tradition

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Question: How important is religion in your life – very important, somewhat important, not too important, or not at all important?
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Question: How important is religion in your life – very important, somewhat important, not too important, or not at all important?
### Importance of Religion in One’s Life by Protestant Denomination

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<tr>
<th>Denomination</th>
<th>Very important</th>
<th>Somewhat important</th>
<th>Not too/Not at all important</th>
<th>Don’t know/Refused</th>
<th>N</th>
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<td>Total Population</td>
<td>56%</td>
<td>26%</td>
<td>16%</td>
<td>1%</td>
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<td>Total Protestants</td>
<td>70%</td>
<td>23%</td>
<td>6%</td>
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Question: How important is religion in your life – very important, somewhat important, not too important, or not at all important?
### Frequency of Attendance at Religious Services by Religious Tradition

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<th>Once or twice a month</th>
<th>A few times a year</th>
<th>Seldom</th>
<th>Never</th>
<th>Don’t know/Refused</th>
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*From “Muslim Americans: Middle Class and Mostly Mainstream,” Pew Research Center, 2007. Question: On average, how often do you attend the mosque or Islamic center for salah or Jum’ah prayer? More than once a week, once a week for Jum’ah prayer, once or twice a month, a few times a year – especially for the Eid, seldom, or never? Question: Aside from weddings and funerals, how often do you attend religious services? More than once a week, once a week, once or twice a month, a few times a year, seldom, or never?
<table>
<thead>
<tr>
<th>Frequency of Attendance at Religious Services by Protestant Family</th>
<th>More than once a week</th>
<th>Once a week</th>
<th>Once or twice a month</th>
<th>A few times a year</th>
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<th>Never</th>
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Question: Aside from weddings and funerals, how often do you attend religious services? More than once a week, once a week, once or twice a month, a few times a year, seldom, or never?
### Frequency of Attendance at Religious Services by Protestant Denomination

<table>
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<tr>
<th>Denomination</th>
<th>More than once a week</th>
<th>Once a week</th>
<th>Once or twice a month</th>
<th>A few times a year</th>
<th>Seldom</th>
<th>Never</th>
<th>Don’t know/Refused</th>
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<td>18%</td>
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<td>1%</td>
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<tr>
<td>Total Protestants</td>
<td>22%</td>
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<td>16%</td>
<td>17%</td>
<td>12%</td>
<td>5%</td>
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**Question:** Aside from weddings and funerals, how often do you attend religious services? More than once a week, once a week, once or twice a month, a few times a year, seldom, or never?
### Frequency of Prayer by Religious Tradition

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Question: People practice their religion in different ways. Outside of attending religious services, do you pray several times a day, once a day, a few times a week, once a week, a few times a month, seldom, or never?
## Frequency of Prayer by Protestant Family

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<th>Few times a week</th>
<th>Seldom</th>
<th>Never</th>
<th>Don’t know/Refused</th>
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Question: People practice their religion in different ways. Outside of attending religious services, do you pray several times a day, once a day, a few times a week, once a week, a few times a month, seldom, or never?
### Frequency of Prayer by Protestant Denomination

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<th>Once a day or more</th>
<th>Once a week/ Few times a week</th>
<th>Few times a month</th>
<th>Seldom</th>
<th>Never</th>
<th>Don’t know/ Refused</th>
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<tr>
<td>Total Population</td>
<td>58%</td>
<td>17%</td>
<td>6%</td>
<td>11%</td>
<td>7%</td>
<td>2%</td>
<td>35,556</td>
</tr>
<tr>
<td>Total Protestants</td>
<td>69%</td>
<td>17%</td>
<td>4%</td>
<td>6%</td>
<td>2%</td>
<td>1%</td>
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</tr>
<tr>
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<td>8%</td>
<td>2%</td>
<td>1%</td>
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<td>5%</td>
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<td>0%</td>
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**Question:** People practice their religion in different ways. Outside of attending religious services, do you pray several times a day, once a day, a few times a week, once a week, a few times a month, seldom, or never?
### Frequency of Receiving Answers to Prayers by Religious Tradition

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<th>Several times a year</th>
<th>Seldom/Never</th>
<th>Don’t know/Refused</th>
<th>Pray seldom or less often</th>
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Question: [IF PRAY MORE THAN SELDOM, ASK:] How often do you receive a definite answer to a specific prayer request? Would you say at least once a week, once or twice a month, several times a year, seldom, or never?
### Frequency of Receiving Answers to Prayers by Protestant Family

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<th>Several times a year</th>
<th>Seldom/ Never</th>
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Question: (IF PRAY MORE THAN SELDOM, ASK:) How often do you receive a definite answer to a specific prayer request? Would you say at least once a week, once or twice a month, several times a year, seldom, or never?
## Frequency of Receiving Answers to Prayers by Protestant Denomination

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<th>Once or twice a month</th>
<th>Several times a year</th>
<th>Seldom/ Never</th>
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<th>Pray seldom or less often</th>
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<td>%</td>
<td>%</td>
<td>%</td>
<td>%</td>
<td>%</td>
<td>%</td>
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<td>%</td>
<td>%</td>
<td>%</td>
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Question: [IF PRAY MORE THAN SELDOM, ASK:] How often do you receive a definite answer to a specific prayer request? Would you say at least once a week, once or twice a month, several times a year, seldom, or never?
## Literal Interpretation of Scripture by Religious Tradition

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</table>


Question: Which comes closest to your view?  **[HOLY BOOK]** is the word of God, OR **[HOLY BOOK]** is a book written by men and is not the word of God?  **[IF BELIEVE HOLY BOOK IS WORD OF GOD, ASK:]** And would you say that **[HOLY BOOK]** is to be taken literally, word for word, OR Not everything in **[HOLY BOOK]** should be taken literally, word for word?  **[For Christians and the unaffiliated, “the Bible” was inserted where indicated by **[HOLY BOOK]; for Jews, “the Torah” was inserted; for Muslims, “the Koran” was inserted; for all other religious groups, “the Holy Scripture” was inserted.**}
<table>
<thead>
<tr>
<th>Family</th>
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<th>Word of God, but not literally true word for word/Unsure if literally true</th>
<th>Book written by men, not the word of God</th>
<th>Don’t know/Refused/Other</th>
<th>N</th>
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<td>151</td>
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</table>

Question: Which comes closest to your view? \[\text{HOLY BOOK}\] is the word of God, OR \[\text{HOLY BOOK}\] is a book written by men and is not the word of God? [\text{IF BELIEVE HOLY BOOK IS WORD OF GOD, ASK:}] And would you say that \[\text{HOLY BOOK}\] is to be taken literally, word for word, OR Not everything in \[\text{HOLY BOOK}\] should be taken literally, word for word? \[*\text{For Christians and the unaffiliated, “the Bible” was inserted where indicated by [HOLY BOOK]; for Jews, “the Torah” was inserted; for Muslims, “the Koran” was inserted; for all other religious groups, “the Holy Scripture” was inserted.}^{*}\]
## Literal Interpretation of Scripture by Protestant Denomination

<table>
<thead>
<tr>
<th>Denomination (Tradition)</th>
<th>Word of God to be taken literally, word for word</th>
<th>Word of God, but not literally true word for word/Unsure if literally true</th>
<th>Book written by men, not the word of God</th>
<th>Don’t know/Refused/Other</th>
<th>N</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total Population</td>
<td>33</td>
<td>30</td>
<td>28</td>
<td>9</td>
<td>35,556</td>
</tr>
<tr>
<td>Total Protestants</td>
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<td>32</td>
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<td>8</td>
<td>18,937</td>
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Question: Which comes closest to your view? [HOLY BOOK]* is the word of God, OR [HOLY BOOK] is a book written by men and is not the word of God? [IF BELIEVE HOLY BOOK IS WORD OF GOD, ASK:]...
## Interpretation of Religious Teachings by Religious Tradition

<table>
<thead>
<tr>
<th></th>
<th>There is only ONE true way to interpret the teachings of my religion</th>
<th>There is MORE than one true way to interpret the teachings of my religion</th>
<th>Neither/ Both equally</th>
<th>Don’t know/ Refused</th>
<th>N</th>
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<tbody>
<tr>
<td>Total Population*</td>
<td>27%</td>
<td>68%</td>
<td>1%</td>
<td>4%</td>
<td>30,236</td>
</tr>
<tr>
<td>Total Protestants</td>
<td>31%</td>
<td>64%</td>
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<td>4%</td>
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<td>Not asked</td>
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*Based on those who belong to a particular religion (N=30,236)

**From “Muslim Americans: Middle Class and Mostly Mainstream,” Pew Research Center, 2007. Muslims were asked about the teachings of “Islam” rather than “my religion.”

Question: [IF RESPONDENT HAS A RELIGIOUS AFFILIATION, ASK:] Now, as I read a pair of statements, tell me whether the FIRST statement or the SECOND statement comes closer to your own views even if neither is exactly right. First/next: There is only ONE true way to interpret the teachings of my religion, OR There is MORE than one true way to interpret the teachings of my religion.
### Interpretation of Religious Teachings by Protestant Family

<table>
<thead>
<tr>
<th></th>
<th>There is only ONE true way to interpret the teachings of my religion</th>
<th>There is MORE than one true way to interpret the teachings of my religion</th>
<th>Neither/Both equally</th>
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<tr>
<td>Total Population*</td>
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<td>18,937</td>
</tr>
<tr>
<td>Baptist</td>
<td>38 %</td>
<td>57 %</td>
<td>1 %</td>
<td>4 %</td>
<td>5,914</td>
</tr>
<tr>
<td>Baptist in the Evangelical Tradition</td>
<td>41 %</td>
<td>54 %</td>
<td>1 %</td>
<td>4 %</td>
<td>4,008</td>
</tr>
<tr>
<td>Baptist in the Mainline Tradition</td>
<td>23 %</td>
<td>70 %</td>
<td>2 %</td>
<td>5 %</td>
<td>628</td>
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<tr>
<td>Baptist in the Historically Black Church Tradition</td>
<td>38 %</td>
<td>58 %</td>
<td>1 %</td>
<td>3 %</td>
<td>1,278</td>
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<tr>
<td>Methodist</td>
<td>16 %</td>
<td>81 %</td>
<td>1 %</td>
<td>3 %</td>
<td>2,657</td>
</tr>
<tr>
<td>Methodist in the Mainline Tradition</td>
<td>15 %</td>
<td>83 %</td>
<td>1 %</td>
<td>2 %</td>
<td>2,393</td>
</tr>
<tr>
<td>Methodist in the Historically Black Church Tradition</td>
<td>26 %</td>
<td>69 %</td>
<td>2 %</td>
<td>3 %</td>
<td>210</td>
</tr>
<tr>
<td>Nondenominational</td>
<td>38 %</td>
<td>57 %</td>
<td>1 %</td>
<td>4 %</td>
<td>1,550</td>
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<tr>
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<td>4 %</td>
<td>1,177</td>
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<tr>
<td>Nondenominational in the Mainline Tradition</td>
<td>11 %</td>
<td>86 %</td>
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<tr>
<td>Lutheran</td>
<td>18 %</td>
<td>78 %</td>
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<td>3 %</td>
<td>1,926</td>
</tr>
<tr>
<td>Lutheran in the Evangelical Tradition</td>
<td>29 %</td>
<td>67 %</td>
<td>1 %</td>
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<tr>
<td>Lutheran in the Mainline Tradition</td>
<td>12 %</td>
<td>85 %</td>
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<tr>
<td>Presbyterian</td>
<td>17 %</td>
<td>80 %</td>
<td>1 %</td>
<td>3 %</td>
<td>1,164</td>
</tr>
<tr>
<td>Presbyterian in the Evangelical Tradition</td>
<td>27 %</td>
<td>70 %</td>
<td>1 %</td>
<td>3 %</td>
<td>320</td>
</tr>
<tr>
<td>Presbyterian in the Mainline Tradition</td>
<td>13 %</td>
<td>84 %</td>
<td>0 %</td>
<td>3 %</td>
<td>844</td>
</tr>
<tr>
<td>Pentecostal</td>
<td>50 %</td>
<td>43 %</td>
<td>1 %</td>
<td>6 %</td>
<td>1,345</td>
</tr>
<tr>
<td>Pentecostal in the Evangelical Tradition</td>
<td>50 %</td>
<td>42 %</td>
<td>2 %</td>
<td>6 %</td>
<td>1,089</td>
</tr>
<tr>
<td>Pentecostal in the Historically Black Church Tradition</td>
<td>51 %</td>
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<td>4 %</td>
<td>256</td>
</tr>
<tr>
<td>Anglican/Episcopal</td>
<td>9 %</td>
<td>87 %</td>
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<td>3 %</td>
<td>706</td>
</tr>
<tr>
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<td>9 %</td>
<td>88 %</td>
<td>1 %</td>
<td>3 %</td>
<td>672</td>
</tr>
<tr>
<td>Restorationist</td>
<td>37 %</td>
<td>60 %</td>
<td>0 %</td>
<td>3 %</td>
<td>776</td>
</tr>
<tr>
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<td>1 %</td>
<td>3 %</td>
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<tr>
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</tr>
<tr>
<td>Congregationalist</td>
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<td>88 %</td>
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<td>2 %</td>
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</tr>
<tr>
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<td>44 %</td>
<td>1 %</td>
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</table>

*Based on those who belong to a particular religion (N=30,236)

Question: [IF RESPONDENT HAS A RELIGIOUS AFFILIATION, ASK:] Now, as I read a pair of statements, tell me whether the FIRST statement or the SECOND statement comes closer to your own views even if neither is exactly right. First/next: There is only ONE true way to interpret the teachings of my religion, OR There is MORE than one true way to interpret the teachings of my religion.
### Interpretation of Religious Teachings by Protestant Denomination

<table>
<thead>
<tr>
<th>Denomination</th>
<th>% There is only ONE true way to interpret the teachings of my religion</th>
<th>% There is MORE than one true way to interpret the teachings of my religion</th>
<th>% Neither/Both equally</th>
<th>% Don’t know/Refused</th>
<th>N</th>
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<tbody>
<tr>
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<td>66</td>
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<tr>
<td>Anglican Church (Mainline Tradition)</td>
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<td>0</td>
<td>3</td>
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<td>Independent Baptist (Evangelical Tradition)</td>
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<td>2</td>
<td>5</td>
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<td>103</td>
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<td>2</td>
<td>2,239</td>
</tr>
</tbody>
</table>

*Based on those who belong to a particular religion (N=30,236)

Question: [IF RESPONDENT HAS A RELIGIOUS AFFILIATION, ASK:] Now, as I read a pair of statements, tell me whether the FIRST statement or the SECOND statement comes closer to your own views even if neither is exactly right.  First/next: There is only ONE true way to interpret the teachings of my religion, OR There is MORE than one true way to interpret the teachings of my religion.
### View of One's Religion as the One True Faith by Religious Tradition

<table>
<thead>
<tr>
<th>My religion is the one, true faith leading to eternal life</th>
<th>Many religions can lead to eternal life</th>
<th>Neither/ Both equally</th>
<th>Don’t know/ Refused</th>
<th>N</th>
</tr>
</thead>
<tbody>
<tr>
<td>%</td>
<td>%</td>
<td>%</td>
<td>%</td>
<td></td>
</tr>
<tr>
<td>Total Population*</td>
<td>24</td>
<td>70</td>
<td>3</td>
<td>4</td>
</tr>
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<td>Total Protestants</td>
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<td>2</td>
<td>4</td>
</tr>
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<td>3</td>
<td>5</td>
</tr>
<tr>
<td>Members of Mainline Protestant Churches</td>
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<td>83</td>
<td>2</td>
<td>4</td>
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<tr>
<td>Members of Historically Black Protestant Churches</td>
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<td>59</td>
<td>3</td>
<td>4</td>
</tr>
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<td>Catholic</td>
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<td>79</td>
<td>2</td>
<td>3</td>
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<td>Mormon</td>
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<td>39</td>
<td>3</td>
<td>1</td>
</tr>
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<td>Church of Jesus Christ of Latter-day Saints</td>
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<td>38</td>
<td>3</td>
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<td>3</td>
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<td>Not asked</td>
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</tbody>
</table>

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<table>
<thead>
<tr>
<th></th>
<th>My religion is the one, true faith leading to eternal life</th>
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<th>Neither/ Both equally</th>
<th>Don’t know/ Refused</th>
<th>N</th>
</tr>
</thead>
<tbody>
<tr>
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<td>24</td>
<td>70</td>
<td>3</td>
<td>4</td>
<td>30,236</td>
</tr>
<tr>
<td>Total Protestants</td>
<td>27</td>
<td>66</td>
<td>2</td>
<td>4</td>
<td>18,937</td>
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<td>4</td>
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<td>Methodist</td>
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<td>Methodist in the Mainline Tradition</td>
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<td>1</td>
<td>2</td>
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<td>72</td>
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<td>4</td>
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<td>3</td>
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<td>Lutheran</td>
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<td>82</td>
<td>1</td>
<td>2</td>
<td>1,926</td>
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<tr>
<td>Lutheran in the Evangelical Tradition</td>
<td>20</td>
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<td>2</td>
<td>740</td>
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<tr>
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<td>10</td>
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<td>Presbyterian</td>
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<td>3</td>
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<tr>
<td>Presbyterian in the Evangelical Tradition</td>
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<td>2</td>
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<tr>
<td>Restorationist</td>
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*Based on those who belong to a particular religion (N=30,236)

Question: [If respondent has a religious affiliation, ask:] Now, as I read a pair of statements, tell me whether the FIRST statement or the SECOND statement comes closer to your own views even if neither is exactly right. First/next: My religion is the one, true faith leading to eternal life, OR Many religions can lead to eternal life.
### View of One’s Religion as the One True Faith by Protestant Denomination

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<tr>
<th>Denomination</th>
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<th>Many religions can lead to eternal life</th>
<th>Neither/Both equally</th>
<th>Don’t know/Refused</th>
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*Based on those who belong to a particular religion (N=30,236)

Question: [IF RESPONDENT HAS A RELIGIOUS AFFILIATION, ASK:] Now, as I read a pair of statements, tell me whether the FIRST statement or the SECOND statement comes closer to your own views even if neither is exactly right.  First/next: My religion is the one, true faith leading to eternal life, OR Many religions can lead to eternal life.
## Party Affiliation by Religious Tradition

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Question: In politics TODAY, do you consider yourself a Republican, Democrat, or Independent? [IF INDEPENDENT, NO PREFERENCE, OTHER PARTY OR DK/REF ASK:] As of today, do you lean more to the Republican Party or more to the Democratic Party?
### Party Affiliation by Protestant Family

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<th>Lean Democratic</th>
<th>Democratic</th>
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<td>%</td>
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Question: In politics TODAY, do you consider yourself a Republican, Democrat, or Independent? [IF INDEPENDENT, NO PREFERENCE, OTHER PARTY OR DK/REF ASK:] As of today, do you lean more to the Republican Party or more to the Democratic Party?
### Party Affiliation by Protestant Denomination

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Question: In politics TODAY, do you consider yourself a Republican, Democrat, or Independent? (IF INDEPENDENT, NO PREFERENCE, OTHER PARTY OR DK/REF ASK.) As of today, do you lean more to the Republican Party or more to the Democratic Party?
### Political Ideology by Religious Tradition

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<th>Moderate</th>
<th>Liberal</th>
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Question: In general, would you describe your political views as very conservative, conservative, moderate, liberal, or very liberal?
### Political Ideology by Protestant Family

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<td>20%</td>
<td>7%</td>
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<tr>
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<td>34%</td>
<td>15%</td>
<td>6%</td>
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Question: In general, would you describe your political views as very conservative, conservative, moderate, liberal, or very liberal?
### Political Ideology by Protestant Denomination

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<th>Conservative</th>
<th>Moderate</th>
<th>Liberal</th>
<th>Don't know/Refused</th>
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<tr>
<td><strong>Total Population</strong></td>
<td>37</td>
<td>36</td>
<td>20</td>
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<tr>
<td><strong>Total Protestants</strong></td>
<td>44</td>
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<td>15</td>
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<td>African Methodist Episcopal (Historically Black Tradition)</td>
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**Question:** In general, would you describe your political views as very conservative, conservative, moderate, liberal, or very liberal?
### Views About Size of Government by Religious Tradition

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Question: If you had to choose, would you rather have a smaller government providing fewer services, or a bigger government providing more services?
Views About Size of Government by Protestant Family

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Question: If you had to choose, would you rather have a smaller government providing fewer services, or a bigger government providing more services?
### Views About Size of Government by Protestant Denomination

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Question: If you had to choose, would you rather have a smaller government providing fewer services, or a bigger government providing more services?
### Views About Abortion by Religious Tradition

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Question: On another subject, do you think abortion should be [READ CATEGORIES IN ORDER TO HALF SAMPLE, IN REVERSE ORDER TO OTHER HALF OF SAMPLE] legal in all cases, legal in most cases, illegal in most cases, or illegal in all cases?
#### Views About Abortion by Protestant Family

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Question: On another subject, do you think abortion should be [READ CATEGORIES IN ORDER TO HALF SAMPLE, IN REVERSE ORDER TO OTHER HALF OF SAMPLE] legal in all cases, legal in most cases, illegal in most cases, or illegal in all cases?
## Views About Abortion by Protestant Denomination

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Question: On another subject, do you think abortion should be [READ CATEGORIES IN ORDER TO HALF SAMPLE, IN REVERSE ORDER TO OTHER HALF OF SAMPLE] legal in all cases, legal in most cases, illegal in most cases, or illegal in all cases?
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Question: Now I’m going to read you a few pairs of statements. For each pair, tell me whether the FIRST statement or the SECOND statement comes closer to your own views, even if neither is exactly right. 1 - Homosexuality is a way of life that should be accepted by society. OR 2 - Homosexuality is a way of life that should be discouraged by society.
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**Question:** Now I’m going to read you a few pairs of statements. For each pair, tell me whether the **FIRST** statement or the **SECOND** statement comes closer to your own views, even if neither is exactly right. 1 - Homosexuality is a way of life that should be accepted by society, OR 2 - Homosexuality is a way of life that should be discouraged by society.
## Views About Homosexuality by Protestant Denomination

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Views About Government’s Role in Protecting Morality by Religious Tradition

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<th>Neither/ Both equally</th>
<th>Don’t know/ Refused</th>
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Views About Government’s Role in Protecting Morality by Protestant Family

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</table>

Question: Now I’m going to read you a few pairs of statements. For each pair, tell me whether the FIRST statement or the SECOND statement comes closer to your own views, even if neither is exactly right. 1 - The government should do more to protect morality in society, OR 2 - I worry the government is getting too involved in the issue of morality.
### Views About Government’s Role in Protecting Morality by Protestant Denomination

<table>
<thead>
<tr>
<th>Denomination</th>
<th>The government should do more to protect morality in society</th>
<th>I worry the government is getting too involved in the issue of morality</th>
<th>Neither/Both equally</th>
<th>Don’t know/Refused</th>
<th>N</th>
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<td>4</td>
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</table>

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Views About Environmental Protection by Religious Tradition

<table>
<thead>
<tr>
<th></th>
<th>Stricter environmental laws and regulations cost too many jobs and hurt the economy</th>
<th>Stricter environmental laws and regulations are worth the cost</th>
<th>Neither/ Both equally</th>
<th>Don’t know/ Refused</th>
<th>N</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total Population</td>
<td>30% (30)</td>
<td>61% (61)</td>
<td>3% (3)</td>
<td>6% (6)</td>
<td>35,556</td>
</tr>
<tr>
<td>Total Protestants</td>
<td>33% (33)</td>
<td>57% (57)</td>
<td>4% (4)</td>
<td>6% (6)</td>
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<td>8% (8)</td>
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<td>7% (7)</td>
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<td>6% (6)</td>
<td>5% (5)</td>
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<tr>
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<td>2% (2)</td>
<td>5% (5)</td>
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<tr>
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<td>3% (3)</td>
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</table>

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<thead>
<tr>
<th></th>
<th>Stricter environmental laws and regulations cost too many jobs and hurt the economy</th>
<th>Stricter environmental laws and regulations are worth the cost</th>
<th>Neither/Both equally</th>
<th>Don’t know/Refused</th>
<th>N</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total Population</td>
<td>30%</td>
<td>61%</td>
<td>3%</td>
<td>6%</td>
<td>35,556</td>
</tr>
<tr>
<td>Total Protestants</td>
<td>33%</td>
<td>57%</td>
<td>4%</td>
<td>6%</td>
<td>18,937</td>
</tr>
<tr>
<td>Baptist</td>
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<tr>
<td>Congregationalist in the Mainline Trad.</td>
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<td>300</td>
</tr>
<tr>
<td>Holiness</td>
<td>36%</td>
<td>52%</td>
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<td>7%</td>
<td>411</td>
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<tr>
<td>Holiness in the Evangelical Tradition</td>
<td>36%</td>
<td>52%</td>
<td>5%</td>
<td>7%</td>
<td>374</td>
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<tr>
<td>Reformed</td>
<td>30%</td>
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<td>10%</td>
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<td>Adventist</td>
<td>30%</td>
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<td>6%</td>
<td>5%</td>
<td>151</td>
</tr>
</tbody>
</table>

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Views About Environmental Protection by Protestant Denomination

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### Views About Country’s Role in World Affairs by Religious Tradition

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<th>We should pay less attention to problems overseas</th>
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Question: Now I’m going to read you a few pairs of statements. For each pair, tell me whether the FIRST statement or the SECOND statement comes closer to your own views, even if neither is exactly right. 1 - It's best for the future of our country to be active in world affairs, OR 2 - We should pay less attention to problems overseas and concentrate on problems here at home.
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Bold, blue numbers indicate values that are significantly different from the national population.

Question: Do you believe in God or a universal spirit? [IF YES, ASK:] How certain are you about this belief? Are you absolutely certain, fairly certain, not too certain, or not at all certain?
## Importance of Religion in One’s Life by U.S. Region and State

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</tr>
</tbody>
</table>

Bold, blue numbers indicate values that are significantly different from the national population.
Question: How important is religion in your life? Very important, somewhat important, not too important, or not at all important?
## Frequency of Attendance at Religious Services by U.S. Region and State

<table>
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<tr>
<th></th>
<th>At least once a week</th>
<th>Once or twice a month/ Few times a year</th>
<th>Seldom or never</th>
<th>Don’t know/Refused</th>
<th>Total</th>
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<td>35</td>
<td>0</td>
<td>= 100</td>
<td>745</td>
<td>± 4%</td>
</tr>
</tbody>
</table>

Bold, blue numbers indicate values that are significantly different from the national population.

Question: Aside from weddings and funerals, how often do you attend religious services? More than once a week, once a week, once or twice a month, a few times a year, seldom, or never?
### Frequency of Prayer by U.S. Region and State

<table>
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<th>Region</th>
<th>At least once a day</th>
<th>Once a week</th>
<th>A few times a month</th>
<th>Seldom or never</th>
<th>Don’t know/Refused</th>
<th>Total</th>
<th>N</th>
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<td>100</td>
<td>6,556</td>
<td>± 1.5%</td>
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<th>At least once a day</th>
<th>Once a week</th>
<th>A few times a month</th>
<th>Seldom or never</th>
<th>Don’t know/Refused</th>
<th>Total</th>
<th>N</th>
<th>Margin of Error</th>
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<td>745</td>
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**Bold, blue numbers indicate values that are significantly different from the national population.**

**Question:** People practice their religion in different ways. Outside of attending religious services, do you pray several times a day, once a day, a few times a week, once a week, a few times a month, seldom, or never?
### Frequency of Receiving Answers to Prayers by U.S. Region and State

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<th>Region</th>
<th>At least once a month</th>
<th>Several times a year</th>
<th>Seldom or never</th>
<th>Don’t know/Refused</th>
<th>Pray seldom or less often</th>
<th>Total</th>
<th>N</th>
<th>Margin of Error</th>
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<td>20%</td>
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<td>18%</td>
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<td>25%</td>
<td>= 100</td>
<td>6,556</td>
<td>± 1.5%</td>
</tr>
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<td>28%</td>
<td>7%</td>
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<td>= 100</td>
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<td>7%</td>
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<td>24%</td>
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<td>7%</td>
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<td>21%</td>
<td>7%</td>
<td>23%</td>
<td>= 100</td>
<td>745</td>
<td>± 4%</td>
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Bold, blue numbers indicate values that are significantly different from the national population.

*Question: [IF PRAY MORE THAN SELDOM, ASK:] How often do you receive a definite answer to a specific prayer request – would you say at least once a week, once or twice a month, several times a year, seldom, or never?*
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<th>Word of God, but not literally true word for word</th>
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<td>33</td>
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</tr>
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</table>

Bold, blue numbers indicate values that are significantly different from the national population.

Question: Which comes closest to your view? [HOLY BOOK* is the word of God, OR [HOLY BOOK] is a book written by men and is not the word of God? [IF BELIEVE HOLY BOOK IS WORD OF GOD, ASK:] And would you say that [HOLY BOOK] is to be taken literally, word for word, OR not everything in [HOLY BOOK] should be taken literally, word for word? *For Christians and the unaffiliated, “the Bible” was inserted where indicated by [HOLY BOOK]; for Jews, “the Torah” was inserted; for Muslims, “the Koran” was inserted; for all other religious groups, “the Holy Scripture” was inserted.
### Interpretation of Religious Teachings by U.S. Region and State

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</table>

Bold, blue numbers indicate values that are significantly different from the national population.

**Question:** (If Respondent Has a Religious Affiliation, Ask:) Now, as I read a pair of statements, tell me whether the FIRST statement or the SECOND statement comes closer to your own views even if neither is exactly right. First/next…There is only ONE true way to interpret the teachings of my religion, OR There is MORE than one true way to interpret the teachings of my religion.

**Note:** Results based on respondents who express a religious affiliation.
<table>
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<th>My religion is the one, true faith leading to eternal life</th>
<th>Many religions can lead to eternal life</th>
<th>Neither/Both equally</th>
<th>Don’t know/Refused</th>
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<td>3</td>
<td>4</td>
<td>100</td>
<td>577± 4.5%</td>
<td></td>
</tr>
</tbody>
</table>

Bold, blue numbers indicate values that are significantly different from the national population.

Question: [IF RESPONDENT HAS A RELIGIOUS AFFILIATION, ASK:] Now, as I read a pair of statements, tell me whether the FIRST statement or the SECOND statement comes closer to your own views even if neither is exactly right. First/next… My religion is the one, true faith leading to eternal life, OR Many religions can lead to eternal life.

Note: Results based on respondents who express a religious affiliation.
Appendix 3:

Classification of Protestant Denominations

The following section documents the composition of the three major Protestant traditions (evangelical Protestant churches, mainline Protestant churches and historically black Protestant churches) as they have been defined in this survey.

Protestants were grouped into religious traditions based on their specific denomination. For instance, all members of the Southern Baptist Convention have been classified as members of evangelical Protestant churches; those who belong to the American Baptist Churches in the USA are classified as members of mainline Protestant churches; and those who belong to the National Baptist Convention are classified as members of historically black Protestant churches. Protestant respondents who gave a vague response to denominational questions (e.g., “I am just a Baptist” or “I know I am Methodist but don’t know which specific Methodist denomination I belong to”) were placed into one of the three Protestant traditions based on their race and/or their response to a question on whether they would describe themselves as a “born-again or evangelical Christian.” This means that some groups may appear within more than one tradition. For example, Independent Baptists appear in both the evangelical Protestant tradition and the historically black Protestant tradition, and a respondent’s placement into one or the other depended on the race of the respondent. These cases are noted in the detailed summary at the end of this appendix, with a description in italics of the criteria used to classify them.

The table below estimates the size of the largest Protestant denominations and identifies the Protestant tradition to which each belongs. Note that many denominational families include denominations that are associated with more than one Protestant tradition. For example, Baptists are found within all three Protestant traditions, Pentecostals belong to either the evangelical or historically black Protestant tradition and Lutherans belong to either the evangelical or mainline tradition.

This appendix concludes with a detailed summary of the composition of each of the Protestant traditions.
### Large Denominations and Protestant Religious Traditions

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<th>Total Population</th>
<th>All Protestants</th>
<th>Evangelical Protestant Churches</th>
<th>Mainline Protestant Churches</th>
<th>Hist. Black Protestant Churches</th>
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<td>%</td>
<td>%</td>
<td>%</td>
<td>%</td>
<td>%</td>
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<td>0</td>
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51.3% 100 100 100 100
Detailed Summary of Protestant Denominations by Tradition and Family

The denominations listed below represent answers given by survey respondents. Some denominations were offered as explicit response options during the interviews, while others were volunteered by respondents. Respondents who gave vague denominational affiliations were assigned to a religious tradition based on their race and/or their response to a question on whether they would describe themselves as a “born-again or evangelical Christian,” as noted in italics.

**Evangelical Protestant Churches**

**Baptist in the Evangelical Tradition**
- Southern Baptist Convention
- Independent Baptist *(if non-black)*
- Baptist General Conference; Swedish Baptists
- Baptist Missionary Association *(if non-black)*
- Conservative Baptist Assoc. of America
- Free Will Baptist
- General Association of Regular Baptists
- American Baptist Association
- Baptist Bible Fellowship
- Primitive Baptist *(if non-black)*
- Reformed Baptist *(Calvinist)*
- Fundamentalist Baptist *(if non-black)*
- Seventh-Day Baptist
- Baptist General Convention of Texas
- North American Baptist Church
- Slavic Evangelical Baptist Church
- Full Gospel Baptist Association *(if non-black)*
- “Evangelical” Baptist *(if non-black)*
- United Baptist Church
- Evangelical Free Baptist
- Baptist, not further specified *(if non-black and born again)*
- Baptist, ambiguous affiliation *(if non-black and born again)*

**Methodist in the Evangelical Tradition**
- Primitive Methodist
- Congregational Methodist
- “Traditional” Methodist
- “Evangelical” Methodist
- Independent Methodist
- “Missionary” Methodist *(if non-black)*
- Methodist, not further specified *(if non-black and born again)*
- Methodist, ambiguous affiliation *(if non-black and born again)*

**Nondenominational in the Evangelical Tradition**
- Nondenominational evangelical
- Nondenominational fundamentalist
- Nondenominational charismatic
- Nondenominational Protestant
- Nondenominational Christian
- Association of Bridge Churches
- Interdenominational *(if born again)*
- Community Church *(if born again)*
- Federated or union church *(if born again)*
- Nondenominational, not further specified *(if non-black and born again)*
- Nondenominational, ambiguous affiliation *(if non-black and born again)*

**Lutheran in the Evangelical Tradition**
- Lutheran Church, Missouri Synod
- Lutheran Church, Wisconsin Synod
- Lutheran Brethren
- Church of the Lutheran Confession
- Free Lutheran
- Apostolic Lutheran Church in America
Lutheran Congregations in Mission for Christ
Lutheran, not further specified (if born again)
Lutheran, ambiguous affiliation (if born again)

**Presbyterian in the Evangelical Tradition**
Presbyterian Church in America
Associate Reformed Presbyterian
Cumberland Presbyterian Church
Orthodox Presbyterian
Evangelical Presbyterian
Reformed Presbyterian
Congregational Presbyterian
Bible Presbyterian Church
World Presbyterian Board
Conservative Presbyterian Church
Independent Presbyterian
Community Presbyterian Church in America
Presbyterian, not further specified (if born again)
Presbyterian, ambiguous affiliation (if born again)

**Pentecostal in the Evangelical Tradition**
Assemblies of God
Church of God Cleveland Tennessee
Four Square Gospel
Pentecostal Church of God
Pentecostal Holiness Church
Assembly of Christian Churches
Church of God of Prophecy
Vineyard Fellowship
Open Bible Standard Churches
Full Gospel (if non-black)
Calvary Chapel
Apostolic Pentecostal (if non-black)
Church of God not further specified
Nondenominational, Independent
  Pentecostal (if non-black)
Missionary Church
Elim Fellowship
International Pentecostal Church of Christ

“Evangelical” Pentecostal
Church of God of Kentucky
Church of God of the Midwest
Church of God of the Apostolic Faith
Pentecostal, not further specified (if non-black)
Pentecostal, ambiguous affiliation (if non-black)

**Anglican/Episcopal in the Evangelical Trad.**
Anglican Orthodox Church
Reformed Episcopal Church
“Conservative” Anglican
Anglican/Episcopal, not further specified (if born again)
Anglican/Episcopal, ambiguous affiliation (if born again)

**Restorationist in the Evangelical Tradition**
Church of Christ
Christian Churches and Churches of Christ
Restorationist, not further specified (if born again)
Restorationist, ambiguous affiliation (if born again)

**Congregational in the Evangelical Trad.**
Conservative Congregational Christian
National Association of Congregational Christian Churches
Evangelical Congregational
Independent Congregational Church
Congregationalist, not further specified (if born again)
Congregationalist, ambiguous affiliation (if born again)

**Holiness in the Evangelical Tradition**
Church of the Nazarene
Wesleyan Church
Free Methodist Church
Christian and Missionary Alliance
Church of God (Anderson, Indiana)
Salvation Army
Wesleyan Methodist Church
Church of God of Findlay, Ohio
Appendix 3: Classification of Protestant Denominations

Pew Forum on Religion & Public Life / U.S. Religious Landscape Survey

Pilgrim Holiness Church
World Gospel Mission, Holiness
Missionary
Free Holiness
Church of God of Michigan
Holiness, not further specified (if non-black)
Holiness, ambiguous affiliation (if non-black)

Reformed in the Evangelical Tradition
Christian Reformed Church
Sovereign Grace
United Reformed Churches of North America
Evangelical Reformed
Evangelical Association of Reformed and Congregational Churches
Reformed, not further specified (if born again)
Reformed, ambiguous affiliation (if born again)

Adventist in the Evangelical Tradition
Seventh-Day Adventist
Advent Christian
Sacred Name Churches
Worldwide Church of God
Church of God in Abrahamic Faith
Church of God of the 7th Day

Church of God General Conference
Philadelphia Church of God

Anabaptist in the Evangelical Tradition
Brethren in Christ
Brethren Evangelical, not further specified (if born again)
Mennonite Brethren
Mennonite, not further specified
Amish
United Brethren in Christ
Apostolic Christian Church

Pietist in the Evangelical Tradition
Evangelical Covenant Church
Evangelical Free Church
“Pietist”
Evangelical Free Mission Church
Church of God Winebrenner Fellowship

Other Evangelical/Fundamentalist
“Evangelical”
“Born again,” “Bible-believers,” etc.
Evangelical Bible Church
Bible, Gospel, Missionary churches
“Fundamentalist” not further specified
“Charismatic,” “Spirit filled”

Protestant nonspecific in the Evangelical Tradition
Protestant nonspecific (if non-black and born again)

Mainline Protestant Churches

Baptist in the Mainline Tradition
American Baptist Churches in USA
Cooperative Baptist Fellowship; Baptist Alliance
“Liberal/Progressive” Baptist
Baptist, not further specified (if non-black and not born again)
Baptist, ambiguous affiliation (if non-black and not born again)

Methodist in the Mainline Tradition
United Methodist Church

Evangelical United Brethren
Methodist, not further specified (if non-black and not born again)
Methodist, ambiguous affiliation (if non-black and not born again)

Nondenominational in the Mainline Tradition
Interdenominational (if not born again)
Community church (if not born again)
Federated or union church (if not born again)
“Emergent church”
### Appendix 3: Classification of Protestant Denominations

**Pew Forum on Religion & Public Life / U.S. Religious Landscape Survey**

<table>
<thead>
<tr>
<th>Denomination</th>
<th>Affiliation</th>
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**Lutheran in the Mainline Tradition**
- Evangelical Lutheran Church in America (ELCA)
- American Lutheran Church
- Latvian Evangelical Lutheran Church in America
- Lutheran, not further specified (if not born again)
- Lutheran, ambiguous affiliation (if not born again)

**Presbyterian in the Mainline Tradition**
- Presbyterian Church USA
- Scotch Presbyterian
- United Presbyterian
- "Liberal" Presbyterian
- Presbyterian Church of Canada
- Other Presbyterian denomination (if not born again)
- Presbyterian, not further specified (if not born again)
- Presbyterian, ambiguous affiliation (if not born again)

**Anglican/Episcopal in the Mainline Tradition**
- Episcopal Church in the USA
- Anglican Church (Church of England)
- Church of Ireland
- Anglican/Episcopal, not further specified (if not born again)
- Anglican/Episcopal, ambiguous affiliation (if not born again)

**Historically Black Protestant Churches**

**Baptist in the Historically Black Prot. Trad.**
- National Baptist Convention
- Progressive Baptist Convention
- Independent Baptist (if black)

**Restorationist in the Mainline Tradition**
- Disciples of Christ
- Restorationist, not further specified (if not born again)
- Restorationist, ambiguous affiliation (if not born again)

**Congregationalist in the Mainline Tradition**
- United Church of Christ
- Congregationalist, not further specified (if not born again)
- Congregationalist, ambiguous affiliation (if not born again)

**Reformed in the Mainline Tradition**
- Reformed Church in America
- Free Hungarian Reformed Church
- Congregational Union of Scotland
- Reformed, not further specified (if not born again)
- Reformed, ambiguous affiliation (if not born again)

**Anabaptist in the Mainline Tradition**
- Church of the Brethren
- Moravian Church
- Brethren, not further specified (if not born again)

**Friends in the Mainline Tradition**
- Society of Friends
- Friends/Quaker, not further specified

**Other/Protestant nonspecific in the Mainline Tradition**
- Protestant nonspecific (if non-black and not born again; also includes "ecumenical")
- Metropolitan Community Church

**"Black" Baptist**
- Christian Baptist Church of God
- "Evangelical" Baptist (if black)
- Missionary Baptist (if black)
Appendix 3: Classification of Protestant Denominations

Full Gospel Baptist (if black)
Fundamentalist Baptist (if black)
Primitive Baptist (if black)
National/Progressive Baptist Convention
International Baptist
Baptist Bible Church
Baptist, not further specified (if black)
Baptist, ambiguous affiliation (if black)

Methodist in the Hist. Black Prot. Tradition
African Methodist Episcopal
African Methodist Episcopal Zion
Christian Methodist Episcopal Church
Black Methodist
Reformed Methodist
Missionary Methodist (if black)
Methodist, not further specified (if black)
Methodist, ambiguous affiliation (if black)

Church of God in Christ
Apostolic Pentecostal (if black)
World Gospel Mission
Church of God in Christ Holiness
New Testament Church of God

Nondenominational, Independent
Pentecostal (if black)
United Pentecostal Church International
Full Gospel (if black)
United House of Prayer for All People
Pentecostal, not further specified (if black)
Pentecostal, ambiguous affiliation (if black)

Holiness in the Historically Black Prot. Trad.
Independent Holiness
Apostolic Holiness Church
Holiness Baptist
Holiness, not further specified (if black)
Holiness, ambiguous affiliation (if black)

Nondenominational in the Hist. Black Prot. Tradition
Nondenominational, not further specified (if black)
Nondenominational, ambiguous affiliation (if black)

Protestant nonspecific in the Hist. Black Prot. Tradition
Protestant nonspecific (if black)
Appendix 4:
Survey Methodology

The Religious Landscape Survey consists of two parts – a main survey conducted in the summer of 2007 among a representative sample of 35,556 adults living in the continental United States, and a supplemental survey conducted in the spring of 2008 among a representative sample of 200 adults living in Alaska and 201 adults living in Hawaii. All of the findings reported in the body of this report reflect the results of the main survey only; the results of the supplemental Alaska and Hawaii surveys have been used only to provide religious profiles of these states in the detailed data tables in Appendix 2 and in the interactive mapping section of the Forum’s website, www.pewforum.org.

Section I below provides details on the methodology used in the main survey; Section II provides methodological details for the supplemental surveys of Alaska and Hawaii.

I. Main Survey

The U.S. Religious Landscape Survey completed telephone interviews with a nationally representative sample of 35,556 adults living in continental United States telephone households. The survey was conducted by Princeton Survey Research Associates International (PSRAI). Interviews were done in English and Spanish by Princeton Data Source, LLC (PDS), and Schulman, Ronca and Bucuvalas, Inc. (SRBI), from May 8 to Aug. 13, 2007. Statistical results are weighted to correct known demographic discrepancies.

The vast majority of the interviews (n=35,009) came from standard list-assisted random digit dialing (RDD) sample. This sample was provided by Survey Sampling International, LLC, according to PSRAI specifications. Active blocks of telephone numbers (area code + exchange + two-digit block number) that contained three or more residential directory listings were equally likely to be selected; after selection, two more digits were added randomly to complete the number. This method guaranteed coverage of every assigned phone number regardless of whether that number was directory listed, purposely unlisted or too new to be listed. After selection, the numbers were compared against business directories and matching numbers were purged.

To supplement the RDD interviews, an additional 547 interviews were completed from households that were initially contacted and screened out during data collection for the Pew Research Center’s survey of Muslim Americans that was released in May 2007. Specifically, households that were identified as being Hindu, Buddhist or Orthodox Christian were recontacted. This helped boost the sample size of these low-incidence groups. All of the callback interviewing was conducted at PDS.
Finally, in addition to the RDD and recontact samples, interviews were completed with 500 “cell-phone only” respondents (i.e., individuals who have and use a cellular telephone and who do not have a landline telephone in their household). An analysis of the data revealed no significant differences in the religious makeup of the sample that included cell-only respondents and the full sample based solely on respondents from landline households. As a result, cell-only respondents were excluded from the analyses that appear in this report.

As many as 10 attempts were made to contact every sampled telephone number. Calls were staggered over times of day and days of the week to maximize the chance of making contact with potential respondents. Each household received at least one daytime call in an attempt to find someone at home. Calling procedures and sample management were kept as consistent as possible between two phone rooms.

In each contacted household, interviewers asked to speak with the youngest adult male currently at home. If no male was available, interviewers asked to speak with the youngest adult female at home. This systematic respondent selection technique has been shown to produce samples that closely mirror the population in terms of age and gender.

For each contacted household in the callback sample, interviewers first identified the person who was previously contacted when he or she was screened out of the Muslim American survey sample. Then the respondent was asked screening questions to verify his or her religious affiliation. Once the respondent’s religion was confirmed as Buddhist, Hindu or Orthodox Christian, the full interview was administered, including an abbreviated battery of religious affiliation questions.

Weighting is generally used in survey analysis to adjust for effects of the sample design and to compensate for patterns of nonresponse that might bias results. The weighting for the Landscape Survey was accomplished in two stages. The first stage of weighting corrected for two disproportionate sample elements. First, it corrected for the fact that the original sample used for the Pew Muslim American survey, from which the callback sample was pulled, overrepresented some parts of the country and underrepresented other parts. Second, it corrected for the fact that we were oversampling Buddhists, Hindus and Orthodox Christians.

After the first stage of weighting, the sample demographics were balanced to match national population parameters for sex, age, education, race, Hispanic origin, region, country of birth (for Latinos) and population density. These parameters came from a special analysis of the U.S. Census Bureau’s 2006 Annual Social and Economic Supplement, which included all households in the continental United States that had a telephone.

The second stage of weighting was accomplished using Sample Balancing, a special iterative sample weighting program that simultaneously balances the distributions of all variables using a statistical technique called the Deming Algorithm. Weights were trimmed to prevent individual interviews from having too much influence on the final results. The use of these weights in statistical analysis ensures that the demographic characteristics of the sample closely approximate the demographic characteristics of the national population. Table 1 compares weighted and unweighted sample distributions to population parameters.
Table 1. Sample Demographics

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<td>22.4</td>
</tr>
<tr>
<td>3</td>
<td>20.1</td>
<td>21.1</td>
</tr>
<tr>
<td>4</td>
<td>20.2</td>
<td>17.7</td>
</tr>
<tr>
<td>5 - Highest</td>
<td>19.6</td>
<td>15.1</td>
</tr>
</tbody>
</table>
The survey’s *margin of error* is the largest 95% confidence interval for any estimated proportion based on the total sample – the one around 50%. For example, the margin of error for the entire sample is ±0.6 percentage points. This means that in 95 out every 100 samples drawn using the same methodology, estimated proportions based on the entire sample will be no more than 0.6 percentage points away from their true values in the population. It is important to remember that sampling fluctuations are only one possible source of error in a survey estimate. Other sources, such as respondent selection bias, questionnaire wording and reporting inaccuracy, may contribute additional error of greater or lesser magnitude. The margins of error for analyses based on respondents from particular religious traditions are shown below.

**Table 2. Total Sample and Subgroup Margins of Sampling Error**

<table>
<thead>
<tr>
<th>Group</th>
<th>N</th>
<th>Approximate Margin of Error</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total sample</td>
<td>35,556</td>
<td>±0.6 percentage points</td>
</tr>
<tr>
<td>Members of Evangelical Protestant churches</td>
<td>9,472</td>
<td>±1.5 percentage points</td>
</tr>
<tr>
<td>Members of Mainline Protestant churches</td>
<td>7,470</td>
<td>±1.5 percentage points</td>
</tr>
<tr>
<td>Members of Historically Black Protestant churches</td>
<td>1,995</td>
<td>±2.5 percentage points</td>
</tr>
<tr>
<td>Catholics</td>
<td>8,064</td>
<td>±1.5 percentage points</td>
</tr>
<tr>
<td>Mormons</td>
<td>581</td>
<td>±4.5 percentage points</td>
</tr>
<tr>
<td>Orthodox</td>
<td>363</td>
<td>±6.5 percentage points</td>
</tr>
<tr>
<td>Jehovah’s Witnesses</td>
<td>215</td>
<td>±7.5 percentage points</td>
</tr>
<tr>
<td>Other Christians</td>
<td>129</td>
<td>±9.5 percentage points</td>
</tr>
<tr>
<td>Jews</td>
<td>682</td>
<td>±4.5 percentage points</td>
</tr>
<tr>
<td>Muslims*</td>
<td>116</td>
<td>±10.5 percentage points</td>
</tr>
<tr>
<td>Buddhists</td>
<td>411</td>
<td>±6.5 percentage points</td>
</tr>
<tr>
<td>Hindus</td>
<td>257</td>
<td>±7.5 percentage points</td>
</tr>
<tr>
<td>Unaffiliated</td>
<td>5,048</td>
<td>±2.0 percentage points</td>
</tr>
</tbody>
</table>

*N*Note: In 2007, the Pew Research Center conducted a survey among a national probability sample of 1,050 Muslims in the U.S that had a margin of error of ±5 percentage points. That survey contained many of the same questions included in the Landscape Survey. Whenever possible, the results reported here for Muslims draw on the 2007 Pew survey of Muslim Americans (and are noted as such). For questions that did not appear on both surveys, the results for Muslims are based on the 116 Muslims interviewed in the Landscape Survey.
Table 3 reports the disposition of all sampled telephone numbers dialed from the main RDD sample. The response rate estimates the fraction of all eligible respondents in the sample that were ultimately interviewed. PSRAI calculated it by taking the product of three component rates:¹

- Contact rate – the proportion of working numbers where a request for interview was made – of 80 percent²
- Cooperation rate – the proportion of contacted numbers where a consent for interview was at least initially obtained, versus those refused – of 35 percent
- Completion rate – the proportion of initially cooperating and eligible interviews that were completed – of 86 percent

Thus the response rate for this survey was 24 percent.

¹ These disposition codes and reporting are consistent with the American Association for Public Opinion Research standards.

² This assumes that 75 percent of cases that result in a constant disposition of “No answer” or “Busy” are actually not working numbers.
Table 3. RDD Sample Disposition

<table>
<thead>
<tr>
<th>Total</th>
<th>PDS</th>
<th>SRBI</th>
<th>PSRAI Sample Disposition</th>
</tr>
</thead>
<tbody>
<tr>
<td>429,726</td>
<td>214,816</td>
<td>214,910</td>
<td>Total Numbers Dialed</td>
</tr>
<tr>
<td>31,304</td>
<td>15,892</td>
<td>15,412</td>
<td>Business / Government</td>
</tr>
<tr>
<td>23,256</td>
<td>12,600</td>
<td>10,656</td>
<td>Computer / Fax</td>
</tr>
<tr>
<td>505</td>
<td>188</td>
<td>317</td>
<td>Cell Phone</td>
</tr>
<tr>
<td>191,310</td>
<td>95,312</td>
<td>95,998</td>
<td>Other Not Working</td>
</tr>
<tr>
<td>24,713</td>
<td>10,895</td>
<td>13,818</td>
<td>Additional Projected Not Working</td>
</tr>
<tr>
<td>158,638</td>
<td>79,929</td>
<td>78,709</td>
<td>Working Numbers</td>
</tr>
<tr>
<td>36.9%</td>
<td>37.2%</td>
<td>36.6%</td>
<td>Working Rate</td>
</tr>
<tr>
<td>7,371</td>
<td>3,080</td>
<td>4,291</td>
<td>No Answer</td>
</tr>
<tr>
<td>866</td>
<td>551</td>
<td>315</td>
<td>Busy</td>
</tr>
<tr>
<td>17,691</td>
<td>9,682</td>
<td>8,009</td>
<td>Answering Machine</td>
</tr>
<tr>
<td>5,899</td>
<td>2,528</td>
<td>3,371</td>
<td>Other Non-Contacts</td>
</tr>
<tr>
<td>126,811</td>
<td>64,088</td>
<td>62,723</td>
<td>Contacted Numbers</td>
</tr>
<tr>
<td>79.9%</td>
<td>80.2%</td>
<td>79.7%</td>
<td>Contact Rate</td>
</tr>
<tr>
<td>14,145</td>
<td>2,837</td>
<td>11,308</td>
<td>Callbacks</td>
</tr>
<tr>
<td>68,701</td>
<td>39,614</td>
<td>29,087</td>
<td>Refusal 1 - Refusal before eligibility status known - HUDI</td>
</tr>
<tr>
<td>43,965</td>
<td>21,637</td>
<td>22,328</td>
<td>Cooperating Numbers</td>
</tr>
<tr>
<td>34.7%</td>
<td>33.8%</td>
<td>35.6%</td>
<td>Cooperation Rate</td>
</tr>
<tr>
<td>767</td>
<td>479</td>
<td>288</td>
<td>No Adult in HH</td>
</tr>
<tr>
<td>2,413</td>
<td>978</td>
<td>1,435</td>
<td>Language Barrier</td>
</tr>
<tr>
<td>40,785</td>
<td>20,180</td>
<td>20,605</td>
<td>Eligible Numbers</td>
</tr>
<tr>
<td>92.8%</td>
<td>93.3%</td>
<td>92.3%</td>
<td>Eligibility Rate</td>
</tr>
<tr>
<td>5,776</td>
<td>2,671</td>
<td>3,105</td>
<td>Refusal 2 - Refusal after case determined eligible</td>
</tr>
<tr>
<td>35,009</td>
<td>17,509</td>
<td>17,500</td>
<td>Completes</td>
</tr>
<tr>
<td>85.8%</td>
<td>86.8%</td>
<td>84.9%</td>
<td>Completion Rate</td>
</tr>
<tr>
<td>23.8%</td>
<td>23.5%</td>
<td>24.1%</td>
<td>Response Rate</td>
</tr>
</tbody>
</table>
II. Supplemental Survey of Alaska and Hawaii

The Alaska and Hawaii Supplement to the Landscape Survey obtained telephone interviews with representative samples of 200 adults living in Alaska and 201 adults living in Hawaii. The survey was conducted by PSRAI. Interviews were done in English by Princeton Data Source, LLC, from March 13 to March 30, 2008. Statistical results are weighted to correct known demographic discrepancies. The margin of sampling error is ±7.5 percentage points for results based on Alaska respondents and ±8.5 percentage points for results based on Hawaii respondents.

The sample for the supplemental survey was designed to represent all landline telephone households in Alaska and Hawaii. The telephone sample was provided by Survey Sampling International, LLC (SSI) according to PSRAI specifications. The sample was drawn using standard list-assisted random digit dialing (RDD) methodology. Active blocks of telephone numbers (area code + exchange + two-digit block number) that contained three or more residential directory listings were equally likely to be selected; after selection two more digits were added randomly to complete the number. This method guarantees coverage of every assigned phone number regardless of whether that number is directory listed, purposely unlisted or too new to be listed. After selection, the numbers were compared against business directories and matching numbers were purged.

The original Landscape Survey questionnaire was used for these supplemental interviews. Minor wording changes were made to the race question to account for the unique racial makeup of Alaska’s and Hawaii’s populations.

**Original race question used for continental U.S survey:**

RACE What is your race? Are you white, black, Asian, or some other?

1 White
2 Black
3 Asian
4 Other/Mixed race (SPECIFY)
9 Don’t know/Refused (VOL.)

**Modified race question used for Alaska and Hawaii interviews:**

RACE What is your race? Are you white, black, Asian or Pacific Islander, American Indian or Alaska Native, or some other race?

1 White
2 Black
3 Asian or Pacific Islander (Hawaiian Native)
4 American Indian or Alaska Native/Other/Mixed race (SPECIFY)
9 Don’t know/Refused (VOL.)
As with the main survey, as many as 10 attempts were made to contact every sampled telephone number. Calls were staggered over times of day and days of the week to maximize the chance of making contact with potential respondents. Each household received at least one daytime call in an attempt to find someone at home. In each contacted household, interviewers asked to speak with the youngest adult male currently at home. If no male was available, interviewers asked to speak with the youngest female at home. This systematic respondent selection technique has been shown to produce samples that closely mirror the population in terms of age and gender.

Each state’s sample was weighted to match parameters for sex, age, education and race/ethnicity. These parameters came from a special analysis of the Census Bureau’s 2006 Annual Social and Economic Supplement that included all households in Alaska and Hawaii that had a telephone. Table 4 compares weighted and unweighted sample distributions to population parameters.

Table 4. Sample Demographics – Alaska and Hawaii Supplement

<table>
<thead>
<tr>
<th></th>
<th>Alaska Parameter</th>
<th>Alaska Unweighted</th>
<th>Alaska Weighted</th>
<th>Hawaii Parameter</th>
<th>Hawaii Unweighted</th>
<th>Hawaii Weighted</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Gender</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>50.5</td>
<td>55.0</td>
<td>50.4</td>
<td>48.6</td>
<td>53.7</td>
<td>49.4</td>
</tr>
<tr>
<td>Female</td>
<td>49.5</td>
<td>45.0</td>
<td>49.6</td>
<td>51.4</td>
<td>46.3</td>
<td>50.6</td>
</tr>
<tr>
<td><strong>Age</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>18-24</td>
<td>14.1</td>
<td>12.8</td>
<td>14.3</td>
<td>10.4</td>
<td>6.6</td>
<td>9.7</td>
</tr>
<tr>
<td>25-34</td>
<td>18.0</td>
<td>11.7</td>
<td>17.2</td>
<td>17.1</td>
<td>10.6</td>
<td>15.9</td>
</tr>
<tr>
<td>35-44</td>
<td>20.5</td>
<td>17.9</td>
<td>20.6</td>
<td>19.3</td>
<td>15.2</td>
<td>19.4</td>
</tr>
<tr>
<td>45-54</td>
<td>23.6</td>
<td>28.1</td>
<td>23.8</td>
<td>19.0</td>
<td>22.2</td>
<td>20.0</td>
</tr>
<tr>
<td>55-64</td>
<td>14.8</td>
<td>16.3</td>
<td>15.0</td>
<td>15.7</td>
<td>20.2</td>
<td>16.5</td>
</tr>
<tr>
<td>65+</td>
<td>9.0</td>
<td>13.3</td>
<td>9.1</td>
<td>18.5</td>
<td>25.3</td>
<td>18.4</td>
</tr>
<tr>
<td><strong>Education</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Less than HS grad</td>
<td>9.5</td>
<td>6.1</td>
<td>9.0</td>
<td>11.1</td>
<td>4.0</td>
<td>8.8</td>
</tr>
<tr>
<td>High school grad</td>
<td>34.0</td>
<td>28.8</td>
<td>33.9</td>
<td>35.1</td>
<td>22.4</td>
<td>34.6</td>
</tr>
<tr>
<td>Some college</td>
<td>31.5</td>
<td>29.8</td>
<td>31.9</td>
<td>23.7</td>
<td>29.9</td>
<td>25.0</td>
</tr>
<tr>
<td>College+</td>
<td>25.0</td>
<td>35.4</td>
<td>25.3</td>
<td>30.1</td>
<td>43.8</td>
<td>31.7</td>
</tr>
<tr>
<td><strong>Race/Ethnicity</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>White/not Hispanic</td>
<td>73.5</td>
<td>78.2</td>
<td>73.9</td>
<td>22.7</td>
<td>43.2</td>
<td>23.4</td>
</tr>
<tr>
<td>Black/not Hispanic</td>
<td>2.7</td>
<td>2.6</td>
<td>2.7</td>
<td>1.5</td>
<td>1.5</td>
<td>1.6</td>
</tr>
<tr>
<td>Hispanic</td>
<td>3.9</td>
<td>4.7</td>
<td>3.9</td>
<td>5.7</td>
<td>10.1</td>
<td>5.9</td>
</tr>
<tr>
<td>Other/not Hispanic</td>
<td>19.9</td>
<td>14.5</td>
<td>19.5</td>
<td>70.2</td>
<td>45.2</td>
<td>69.1</td>
</tr>
</tbody>
</table>

3 Due to the relatively small sample sizes, the data was weighted to match margins parameter distributions only.
Table 5 reports the disposition of all sampled telephone numbers ever dialed from the original telephone number sample. The response rate estimates the fraction of all eligible respondents in the sample that were ultimately interviewed. At PSRAI it is calculated by taking the product of three component rates:

- **Contact rate** – the proportion of working numbers where a request for interview was made – of 76 percent
- **Cooperation rate** – the proportion of contacted numbers where a consent for interview was at least initially obtained, versus those refused – of 36 percent
- **Completion rate** – the proportion of initially cooperating and eligible interviews that were completed – of 88 percent

Thus the response rate for supplemental survey of Alaska and Hawaii was 24 percent.

---

4 PSRAI’s disposition codes and reporting are consistent with the American Association for Public Opinion Research standards.

5 PSRAI assumes that 75 percent of cases that result in a constant disposition of “No answer” or “Busy” are actually not working numbers.
Table 5. Sample Disposition of Alaska and Hawaii Supplement

<table>
<thead>
<tr>
<th>Category</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total Numbers Dialed</td>
<td>5,760</td>
</tr>
<tr>
<td>Business / Government</td>
<td>432</td>
</tr>
<tr>
<td>Computer / Fax</td>
<td>264</td>
</tr>
<tr>
<td>Cell Phone</td>
<td>3</td>
</tr>
<tr>
<td>Other Not Working</td>
<td>2,907</td>
</tr>
<tr>
<td>Additional Projected Not Working</td>
<td>357</td>
</tr>
<tr>
<td>Working numbers</td>
<td>1,797</td>
</tr>
<tr>
<td>Working Rate</td>
<td>31.2%</td>
</tr>
<tr>
<td>No Answer</td>
<td>109</td>
</tr>
<tr>
<td>Busy</td>
<td>10</td>
</tr>
<tr>
<td>Answering Machine</td>
<td>284</td>
</tr>
<tr>
<td>Other Non-Contacts</td>
<td>25</td>
</tr>
<tr>
<td>Contacted Numbers</td>
<td>1,369</td>
</tr>
<tr>
<td>Contact Rate</td>
<td>76.2%</td>
</tr>
<tr>
<td>Callbacks</td>
<td>115</td>
</tr>
<tr>
<td>Refusal 1 - Refusal before eligibility status known - HUDI</td>
<td>759</td>
</tr>
<tr>
<td>Cooperating Numbers</td>
<td>495</td>
</tr>
<tr>
<td>Cooperation Rate</td>
<td>36.2%</td>
</tr>
<tr>
<td>Language Barrier</td>
<td>39</td>
</tr>
<tr>
<td>Eligible Numbers</td>
<td>456</td>
</tr>
<tr>
<td>Eligibility Rate</td>
<td>92.1%</td>
</tr>
<tr>
<td>Refusal 2 - Refusal after case determined eligible</td>
<td>55</td>
</tr>
<tr>
<td>Completes</td>
<td>401</td>
</tr>
<tr>
<td>Completion Rate</td>
<td>87.9%</td>
</tr>
<tr>
<td>Response Rate</td>
<td>24.2%</td>
</tr>
</tbody>
</table>
Q.1 All in all, are you satisfied or dissatisfied with the way things are going in this country today?

<table>
<thead>
<tr>
<th></th>
<th>Satisfied</th>
<th>Dissatisfied</th>
<th>Don’t know/Refused</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Total</strong></td>
<td>27</td>
<td>66</td>
<td>7</td>
<td>100</td>
</tr>
<tr>
<td>Evangelical churches</td>
<td>29</td>
<td>64</td>
<td>7</td>
<td>100</td>
</tr>
<tr>
<td>Mainline churches</td>
<td>27</td>
<td>66</td>
<td>6</td>
<td>100</td>
</tr>
<tr>
<td>Historically Black churches</td>
<td>17</td>
<td>77</td>
<td>6</td>
<td>100</td>
</tr>
<tr>
<td>Catholic</td>
<td>30</td>
<td>63</td>
<td>7</td>
<td>100</td>
</tr>
<tr>
<td>Mormon</td>
<td>40</td>
<td>53</td>
<td>8</td>
<td>100</td>
</tr>
<tr>
<td>Orthodox</td>
<td>34</td>
<td>58</td>
<td>8</td>
<td>100</td>
</tr>
<tr>
<td>Jehovah’s Witness</td>
<td>10</td>
<td>79</td>
<td>11</td>
<td>100</td>
</tr>
<tr>
<td>Other Christian</td>
<td>19</td>
<td>75</td>
<td>6</td>
<td>100</td>
</tr>
<tr>
<td>Jewish</td>
<td>25</td>
<td>70</td>
<td>5</td>
<td>100</td>
</tr>
<tr>
<td>Muslim*</td>
<td>38</td>
<td>54</td>
<td>8</td>
<td>100</td>
</tr>
<tr>
<td>Buddhist</td>
<td>24</td>
<td>67</td>
<td>8</td>
<td>100</td>
</tr>
<tr>
<td>Hindu</td>
<td>38</td>
<td>51</td>
<td>10</td>
<td>100</td>
</tr>
<tr>
<td>Other Faiths</td>
<td>17</td>
<td>79</td>
<td>4</td>
<td>100</td>
</tr>
<tr>
<td>Unaffiliated</td>
<td>24</td>
<td>68</td>
<td>7</td>
<td>100</td>
</tr>
</tbody>
</table>

*Source: Muslim American Survey (Pew Research Center, conducted January-April, 2007)
Q.1 All in all, are you satisfied or dissatisfied with the way things are going in this country today?

IF SATISFIED OR DISSATISFIED (1,2 IN Q.1) ASK:

Q.1a Would you say that’s very [satisfied/dissatisfied] or just somewhat [satisfied/dissatisfied]?

<table>
<thead>
<tr>
<th></th>
<th>SATISFIED</th>
<th></th>
<th>DISSATISFIED</th>
<th></th>
<th>DK/Refused</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>NET</td>
<td>Very</td>
<td>Some what</td>
<td>Not sure</td>
<td>NET</td>
</tr>
<tr>
<td>Total</td>
<td>27</td>
<td>7</td>
<td>20</td>
<td>1</td>
<td>66</td>
</tr>
<tr>
<td>Evangelical churches</td>
<td>29</td>
<td>7</td>
<td>21</td>
<td>1</td>
<td>64</td>
</tr>
<tr>
<td>Mainline churches</td>
<td>27</td>
<td>6</td>
<td>21</td>
<td>1</td>
<td>66</td>
</tr>
<tr>
<td>Historically Black churches</td>
<td>17</td>
<td>4</td>
<td>12</td>
<td>1</td>
<td>77</td>
</tr>
<tr>
<td>Catholic</td>
<td>30</td>
<td>8</td>
<td>20</td>
<td>1</td>
<td>63</td>
</tr>
<tr>
<td>Mormon</td>
<td>40</td>
<td>9</td>
<td>30</td>
<td>1</td>
<td>53</td>
</tr>
<tr>
<td>Orthodox</td>
<td>34</td>
<td>10</td>
<td>23</td>
<td>1</td>
<td>58</td>
</tr>
<tr>
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*Source: Muslim American Survey (Pew Research Center, conducted January-April, 2007)
ASK ALL:
Q.2 All in all, are you satisfied or dissatisfied with the way things are going in your personal life?

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ASK ALL:
Q.2 All in all, are you satisfied or dissatisfied with the way things are going in your personal life?

IF SATISFIED OR DISSATISFIED (1,2 IN Q.2) ASK:
Q.2a Would you say that’s very [satisfied/dissatisfied] or just somewhat [satisfied/dissatisfied]?

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ASK ALL:
Q.3a Next, please tell me how satisfied you are with the following things. (First/next), how satisfied are you with… [INSERT; RANDOMIZE]? READ FOR FIRST ITEM THEN AS NECESSARY: Are you very satisfied, somewhat satisfied, somewhat DISSatisfied or very DISSatisfied?

a. Your standard of living – what you can buy or do

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ASK ALL:
Q.3b Next, please tell me how satisfied you are with the following things. (First/next), how satisfied are you with… [INSERT; RANDOMIZE]? READ FOR FIRST ITEM THEN AS NECESSARY: Are you very satisfied, somewhat satisfied, somewhat dissatisfied or very dissatisfied?

b. Your family life

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ASK ALL:
Q.3c Next, please tell me how satisfied you are with the following things. (First/next), how satisfied are you with… [INSERT; RANDOMIZE]? READ FOR FIRST ITEM THEN AS NECESSARY: Are you very satisfied, somewhat satisfied, somewhat DISsatisfied or very DISsatisfied?

c. The way the political system is working in this country

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ASK ALL:
Q.3d Next, please tell me how satisfied you are with the following things. (First/next), how satisfied are you with… [INSERT; RANDOMIZE]? READ FOR FIRST ITEM THEN AS NECESSARY: Are you very satisfied, somewhat satisfied, somewhat dissatisfied or very dissatisfied?

d. Your personal safety from things like crime and terrorism

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NO QUESTION 4
Q.5a  Now I’m going to read you a few pairs of statements. For each pair, tell me whether the FIRST statement or the SECOND statement comes closer to your own views — even if neither is exactly right. The first pair is... *(READ AND RANDOMIZE ITEMS)*

a. The government should do more to protect morality in society
   OR
   I worry the government is getting too involved in the issue of morality

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*Source: Muslim American Survey (Pew Research Center, 2007)
Q.5b  Now I’m going to read you a few pairs of statements. For each pair, tell me whether the FIRST statement or the SECOND statement comes closer to your own views — even if neither is exactly right. The first pair is... (READ AND RANDOMIZE ITEMS)

b. Homosexuality is a way of life that should be accepted by society
OR...
Homosexuality is a way of life that should be discouraged by society

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*Source: Muslim American Survey (Pew Research Center, 2007)
Q.5c Now I’m going to read you a few pairs of statements. For each pair, tell me whether the FIRST statement or the SECOND statement comes closer to your own views — even if neither is exactly right. The first pair is... *(READ AND RANDOMIZE ITEMS)*

c. Most people who want to get ahead can make it if they're willing to work hard
OR...
Hard work and determination are no guarantee of success for most people

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*Source: Muslim American Survey (Pew Research Center, 2007)
Q.5d Now I’m going to read you a few pairs of statements. For each pair, tell me whether the FIRST statement or the SECOND statement comes closer to your own views — even if neither is exactly right. The first pair is… (READ AND RANDOMIZE ITEMS)

d. The government should do more to help needy Americans, even if it means going deeper into debt
   OR…
   The government today can’t afford to do much more to help the needy

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*Source: Muslim American Survey (Pew Research Center, 2007)
Q.5e Now I’m going to read you a few pairs of statements. For each pair, tell me whether the FIRST statement or the SECOND statement comes closer to your own views — even if neither is exactly right. The first pair is... *(READ AND RANDOMIZE ITEMS)*

e. Stricter environmental laws and regulations cost too many jobs and hurt the economy OR…
   Stricter environmental laws and regulations are worth the cost

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Q.5f  Now I’m going to read you a few pairs of statements. For each pair, tell me whether the FIRST statement or the SECOND statement comes closer to your own views — even if neither is exactly right. The first pair is… (READ AND RANDOMIZE ITEMS)

f.  The best way to ensure peace is through military strength
OR…
Good diplomacy is the best way to ensure peace

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Q.5g  Now I’m going to read you a few pairs of statements. For each pair, tell me whether the FIRST statement or the SECOND statement comes closer to your own views — even if neither is exactly right. The first pair is... (READ AND RANDOMIZE ITEMS)

g. It’s best for the future of our country to be active in world affairs
OR...
We should pay less attention to problems overseas and concentrate on problems here at home

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Q.6 If you had to choose, would you rather have a smaller government providing fewer services, or a bigger government providing more services?

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*Source: Muslim American Survey (Pew Research Center, 2007)
Q.7  On another subject, do you think abortion should be (READ): 
(FORM A READ CATEGORIES IN ORDER, FORM B READ IN REVERSE ORDER)

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Q.8 Some people seem to follow what’s going on in government and public affairs most of the time, whether there’s an election or not. Others aren’t that interested. Would you say you follow what’s going on in government and public affairs… (READ)

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Q.8a [IF DON’T FOLLOW POLITICS (Q.8=4,9), INSERT: When you do think about; IF FOLLOW POLITICS (Q.8=1-3), INSERT When you think about] government and public affairs, which of the following factors most influences your thinking? Would you say it’s (READ LIST)

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<th></th>
<th>your personal experience</th>
<th>the views of your friends and family</th>
<th>what you have seen or read in the media</th>
<th>your religious beliefs</th>
<th>your education</th>
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Q. 9 In your opinion, should churches and other houses of worship keep out of political matters – or should they express their views on day-to-day social and political questions?

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*Source: Muslim American Survey (Pew Research Center, 2007)

Question Wording: “In your opinion, should mosques keep out of political matters….,”
Q.10a Now, as I read some statements on a few different topics, please tell me if you completely agree, mostly agree, mostly DISagree or completely disagree with each one. (First/Next) [INSERT; RANDOMIZE]. READ FOR FIRST ITEM, THEN REPEAT AS NECESSARY: Do you completely agree, mostly agree, mostly DISagree or completely disagree?

a. I often feel that my values are threatened by Hollywood and the entertainment industry

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Q.10b  Now, as I read some statements on a few different topics, please tell me if you completely agree, mostly agree, mostly DISagree or completely disagree with each one. (First/Next) [INSERT; RANDOMIZE]. READ FOR FIRST ITEM, THEN REPEAT AS NECESSARY: Do you completely agree, mostly agree, mostly DISagree or completely disagree?

b.  There are clear and absolute standards for what is right and wrong

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Q.10c Now, as I read some statements on a few different topics, please tell me if you completely agree, mostly agree, mostly disagree or completely disagree with each one. (First/Next) [INSERT; RANDOMIZE]. READ FOR FIRST ITEM, THEN REPEAT AS NECESSARY: Do you completely agree, mostly agree, mostly disagree or completely disagree?

c. Evolution is the best explanation for the origins of human life on earth

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Q.10d  When it comes to questions of right and wrong, which of the following do you look to most for guidance? Would you say (READ AND RANDOMIZE)

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NO QUESTIONS 11-15
MARRITAL Are you currently married, living with a partner, divorced, separated, widowed, or have you never been married?

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Based on total answering
*Source: Muslim American Survey (Pew Research Center, 2007)
HISP  Are you, yourself, of Hispanic origin or descent, such as Mexican, Puerto Rican, Cuban, or some other Spanish background?

[INTERVIEWER: IF RESPONDENT ANSWERED 1 ‘HISPANIC’ IN HISP, ASK: Are you white Hispanic, black Hispanic, or some other race? IF NON-HISPANIC ASK:]

RACE  What is your race? Are you white, black, Asian, or some other?

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*Source: Muslim American Survey (Pew Research Center, 2007)
Q.16 What is your present religion, if any? Are you Protestant, Roman Catholic, Mormon, Orthodox such as Greek or Russian Orthodox, Jewish, Muslim, Buddhist, Hindu, atheist, agnostic, something else, or nothing in particular?

INTERVIEWER: IF R VOLUNTEERS “nothing in particular, none, no religion, etc.” BEFORE REACHING END OF LIST, PROMPT WITH: and would you say that’s atheist, agnostic, or just nothing in particular?

IF SOMETHING ELSE OR DK/REF (Q.16 = 11, 99) ASK:

CHR Do you think of yourself as a Christian or not?

IF R NAMED A NON-CHRISTIAN RELIGION IN PREVIOUS QUESTION (e.g. Native American, Wiccan, Pagan, etc.), DO NOT READ (ENTER "NO" CODE 2)

IF PROTESTANT OR CHRISTIAN UNSPECIFIED OR SOMETHING ELSE/CHRISTIAN (Q.16=1, 13 OR {Q.16=11 AND CHR=1}), ASK:

Q.17 As far as your present religion, what denomination or church, if any, do you identify with most closely? Just stop me when I get to the right one. Are you (READ) Baptist, Methodist, Lutheran, Presbyterian, Pentecostal, Episcopal, Church of Christ, or Disciples of Christ, Congregational or United Church of Christ, Holiness, Reformed, Church of God, Nondenominational or Independent Church, Something else Or none in particular?

INTERVIEWER: DO NOT READ QUESTION IF R VOLUNTEERED DENOMINATION IN PREVIOUS QUESTION. RECORD RESPONSE IN APPROPRIATE CATEGORY.

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</table>

*Source: Muslim American Survey (Pew Research Center, 2007)
IF BAPTIST AND NON-BLACK (Q.17=1 & RACE=1, 3-9), ASK:
Q.17a Which of the following Baptist churches, if any, do you identify with most closely? The Southern Baptist Convention, the American Baptist Churches in the U.S.A., an independent Baptist church, or some other Baptist church? [Response categories below]

  Southern Baptist Convention  
  American Baptist Churches in USA  
  Independent Baptist  
  Baptist General Conference (VOL.)  
  Baptist Missionary Association (VOL.)  
  Conservative Baptist Assoc. of America (VOL.)  
  Free Will Baptist (VOL.)  
  General Association of Regular Baptists (VOL.)  
  Other Baptist (SPECIFY)  
  Baptist not further specified (just a Baptist) (VOL.)  
  Don’t know/Refused (VOL.)

IF BAPTIST AND BLACK (Q.17=1 AND RACE=2), ASK:
Q.17b Which of the following Baptist churches, if any, do you identify with most closely? The National Baptist Convention, the Progressive Baptist Convention, or some other Baptist church? [Response categories below]

  National Baptist Convention  
  Progressive Baptist Convention  
  Independent Baptist (VOL)  
  Southern Baptist Convention (VOL.)  
  Other Baptist (SPECIFY)  
  Baptist not further specified (just a Baptist) (VOL.)  
  Don’t know/Refused (VOL.)

IF METHODIST AND NON-BLACK (Q.17=2 AND RACE=1, 3-9), ASK:
Q.17c Which of the following Methodist churches, if any, do you identify with most closely? The United Methodist Church, Free Methodist Church, or some other Methodist church? [Response categories below]

  United Methodist Church  
  Free Methodist Church  
  African Methodist Episcopal (VOL.)  
  Other Methodist Church (SPECIFY)  
  Methodist not further specified (just a Methodist) (VOL.)  
  Don’t know/Refused (VOL.)

IF METHODIST AND BLACK (Q.17=2 AND RACE=2), ASK:
Q.17d Which of the following Methodist churches, if any, do you identify with most closely? The African Methodist Episcopal (PRONOUNCE: uh-PISK-uh-pull) Church, the African Methodist Episcopal Church Zion, the Christian Methodist Episcopal Church, or some other Methodist church? [Response categories below]

  African Methodist Episcopal  
  African Methodist Episcopal Zion  
  Christian Methodist Episcopal Church
United Methodist Church (VOL.)
Other Methodist (SPECIFY)
Methodist not further specified (just a Methodist) (VOL.)
Don’t know/Refused (VOL.)

IF NONDENOMINATIONAL OR INDEPENDENT CHURCH (Q.17=3):
Q.17c Which of the following kinds of nondenominational churches, if any, do you identify with most closely? An evangelical church, fundamentalist church, charismatic church, inter-denominational church, or some other kind of church? [Response categories below]

Non-denominational evangelical
Non-denominational fundamentalist
Non-denominational charismatic
Interdenominational
Community church (VOL.)
Other (SPECIFY)
Non-denominational not further specified (just non-denominational) (VOL.)
Don’t know/Refused (VOL.)

IF LUTHERAN (Q.17=4), ASK:
Q.17f Which of the following Lutheran churches, if any, do you identify with most closely? The Evangelical Lutheran Church in America, the Lutheran Church Missouri Synod (PRONOUNCE: SIN-id), or some other Lutheran church? [Response categories below]

Evangelical Lutheran Church in America (ELCA)
Lutheran Church, Missouri Synod
Lutheran Church, Wisconsin Synod (VOL.)
Other Lutheran Church (SPECIFY)
Lutheran not further specified (just a Lutheran) (VOL.)
Don’t know/Refused (VOL.)

IF PRESBYTERIAN (Q.17=5), ASK:
Q.17g Which of the following Presbyterian churches, if any, do you identify with most closely? The Presbyterian Church U.S.A., Presbyterian Church in America, or some other Presbyterian church? [Response categories below]

Presbyterian Church USA
Presbyterian Church in America
Associate Reformed Presbyterian (VOL.)
Cumberland Presbyterian Church (VOL.)
Orthodox Presbyterian (VOL.)
Other Presbyterian Church (SPECIFY)
Presbyterian not further specified (just a Presbyterian) (VOL.)
Don’t know/Refused (VOL.)

IF PENTECOSTAL AND NON-BLACK (Q.17=6 AND RACE=1, 3-9), ASK:
Q.17h Which of the following Pentecostal churches, if any, do you identify with most closely? The Assemblies of God, Church of God Cleveland Tennessee, or some other church? [Response categories below]

Assemblies of God
IF PENTECOSTAL AND BLACK (Q.17=6 AND RACE=2), ASK:
Q.17i  Which of the following Pentecostal churches, if any, do you identify with most closely? The Church of God in Christ, Church of God of the Apostolic Faith (PRONOUNCE: Ah-puh-STOL-ik) Faith, or some other church? [Response categories below]

Church of God in Christ
Church of God of the Apostolic Faith
Assemblies of God (VOL.)
Church of God (Cleveland TN) (VOL.)
Four Square Gospel (or Four Square) (VOL.)
Pentecostal Church of God (VOL.)
Pentecostal Holiness Church (VOL.)
Other Pentecostal Church (SPECIFY)
Pentecostal not further specified (just a Pentecostal) (VOL.)
Don’t know/Refused (VOL.)

IF EPISCOPALIAN OR ANGLICAN (Q.17=7), ASK:
Q.17j  Which of the following Episcopalian (PRONOUNCE: uh-pisk-uh-PALE-yun) or Anglican Churches, if any, do you identify with most closely? The Episcopal (PRONOUNCE: uh-PISK-uh-pull) Church in the USA, the Anglican Church, or some other church? [Response categories below]

Episcopal Church in the USA
Anglican Church (Church of England)
Anglican Orthodox Church (VOL.)
Reformed Episcopal Church (VOL.)
Other Episcopalian or Anglican Church (SPECIFY)
Episcopalian not further specified (just Episcopalian) (VOL.)
Anglican not further specified (just Anglican) (VOL.)
Don’t know/Refused (VOL.)

IF CHRISTIAN CHURCH, CHURCH OF CHRIST, DISCIPLES OF CHRIST (Q.17=8), ASK:
Q.17k  Which of the following Christian churches, if any, do you identify with most closely? The Church of Christ, Disciples of Christ, or some other church? [Response categories below]

Church of Christ
Disciples of Christ
Christian Churches and Churches of Christ (VOL.)
United Church of Christ (VOL.)
Nondenominational Christian Church (VOL.)
Other (SPECIFY)
Christian Church not further specified (VOL.)
“I am just a Christian” (VOL.)
Don’t know/Refused (VOL.)

IF CONGREGATIONAL OR UNITED CHURCH OF CHRIST (Q.17=9), ASK:
Q.17l Which of the following congregational churches, if any, do you identify with most closely? The United Church of Christ, Conservative Congregational Christian, or some other church? [Response categories below]

United Church of Christ
Conservative Congregational Christian
Other Congregational (SPECIFY)
Congregational not further specified (just Congregationalist/Church of Christ) (VOL.)
Don’t know/Refused (VOL.)

IF HOLINESS (Q.17=10), ASK:
Q.17m Which of the following Holiness churches, if any, do you identify with most closely? The Church of the Nazarene (PRONOUNCE: na-zuh-REEN), the Wesleyan (PRONOUNCE: WES-lee-un) Church, the Free Methodist Church, or something else? [Response categories below]

Church of the Nazarene
Wesleyan Church
Free Methodist Church
Christian and Missionary Alliance – alliance (VOL.)
Church of God (Anderson, Indiana) (VOL.)
Salvation Army, American Rescue workers (VOL.)
Other Holiness (SPECIFY)
Holiness not further specified (just Holiness) (VOL.)
Don’t know/Refused (VOL.)

IF REFORMED (Q.17=11), ASK:
Q.17n Which of the following Reformed churches, if any, do you identify with most closely? The Reformed Church in America, the Christian Reformed Church, or some other church? [Response categories below]

Reformed Church in America
Christian Reformed Church
Other Reformed (SPECIFY)
Reformed not further specified (just Reformed) (VOL.)
Don’t know/Refused (VOL.)

IF CHURCH OF GOD AND NON-BLACK (Q.17=12 AND RACE=1, 3-9), ASK:
Q.17o Which of the following Churches of God, if any, do you identify with most closely? The Church of God Anderson Indiana, Church of God Cleveland Tennessee, or some other church? [Response categories below]
IF CHURCH OF GOD AND BLACK (Q.17=12 AND RACE=2), ASK:
Q.17p Which of the following Churches of God, if any, do you identify with most closely? The Church of God in Christ, the Church of God of the Apostolic Faith (PRONOUNCE: Ah-puh-STOL-ik) Faith, or some other church? [Response categories below]

Church of God in Christ
Church of God of the Apostolic (PRONOUNCE: Ah-puh-STOL-ik) Faith
Church of God Anderson, Indiana (VOL)
Church of God Cleveland, Tennessee (VOL)
Worldwide Church of God (VOL.)
Other Church of God (SPECIFY)
Church of God not further specified (just Church of God) (VOL.)
Don’t know/Refused (VOL.)

IF MORMON OR LATTER-DAY SAINTS (Q.16=3), ASK:
Q.17q Which of the following Mormon churches, if any, do you identify with most closely? The Church of Jesus Christ of the Latter-day Saints, the Community of Christ, or some other church? [Response categories below]

Church of Jesus Christ of the Latter Day Saints
Community of Christ
Other Mormon (SPECIFY)
Mormon not further specified (just a Mormon) (VOL.)
Don’t know/Refused (VOL.)

IF ORTHODOX (Q.16=4), ASK:
Q.17r Which of the following Orthodox churches, if any, do you identify with most closely? The Greek Orthodox Church, Russian Orthodox, Orthodox Church in America, or some other church? [Response categories below]

Greek Orthodox
Russian Orthodox
Orthodox Church in America
Armenian Orthodox (VOL.)
Eastern Orthodox (VOL.)
Serbian Orthodox (VOL.)
Other Orthodox (SPECIFY)
Orthodox not further specified (just Orthodox) (VOL.)
Don’t know/Refused (VOL.)
IF JEWISH (Q.16=5), ASK:
Q.17s  Which Jewish group do you identify with most closely? Reform, Conservative, Orthodox, or something else? [Response categories below]

Reform
Conservative
Orthodox
Reconstructionist (VOL.)
Other (SPECIFY)
Jewish not further specified (just Jewish) (VOL.)
Culturally Jewish (VOL.)
Don’t know/Refused (VOL.)

IF MUSLIM (Q.16=6), ASK:
Q.17t  Which of the following Muslim groups, if any, do you identify with most closely? Sunni (PRONOUNCE: SOON-e), Shia (PRONOUNCE: SHE-ah), or something else? [Response categories below]

Sunni
Shia
Nation of Islam (Black Muslim) (VOL.)
Other Muslim (SPECIFY)
Muslim not further specified (just a Muslim) (VOL.)
Don’t know/Refused (VOL.)

IF BUDDHIST (Q.16=7), ASK:
Q.17u  Which of the following Buddhist groups, if any, do you identify with most closely? Theravada (PRONOUNCE: ther-ah-VAH-dah) (such as Vipassana (PRONOUNCE: vi-pah-SAHI-nah), Mahayana (PRONOUNCE: mah-hah-YAH-nah) Buddhism (such as zen), Vajrayana (PRONOUNCE: vi-rah-YAH-nah) Buddhism (such as Tibetan), or something else? [Response categories below]

Theravada (Vipassana) Buddhism
Mahayana (Zen) Buddhism
Vajrayana (Tibetan) Buddhism
Other Buddhist (SPECIFY)
Buddhist not further specified (just a Buddhist) (VOL.)
Don’t know/Refused (VOL.)

IF HINDU (Q.16=8), ASK:
Q.17v  Which of the following Hindu groups, if any, do you identify with most closely? Vaishnava (PRONOUNCE: VI-CHE SH-nuh-vuh) Hinduism or Shaivite (PRONOUNCE: SH-vite) Hinduism, or is it something else? [Response categories below]

Vaishnava Hinduism
Shaivite Hinduism
Shaktism Hinduism (VOL.)
Other Hindu (SPECIFY)
Hindu not further specified (just Hindu) (VOL.)
Don’t know/Refused (VOL.)
## Religious Composition of the U.S.

### Evangelical Protestant Churches

<table>
<thead>
<tr>
<th>Church</th>
<th>% of U.S. Adult Pop</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baptist in the Evangelical Tradition</td>
<td>26.3</td>
</tr>
<tr>
<td>Southern Baptist Convention</td>
<td>10.8</td>
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<tr>
<td>Independent Baptist in the Evangelical Tradition</td>
<td>6.7</td>
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<tr>
<td>Baptist Missionary Association</td>
<td>2.5</td>
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<tr>
<td>Free Will Baptist</td>
<td>&lt;0.3</td>
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<tr>
<td>General Association of Regular Baptists</td>
<td>&lt;0.3</td>
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<tr>
<td>Other Baptist denomination in the Evangelical Tradition</td>
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<tr>
<td>Baptist in the Evangelical Tradition, not further specified</td>
<td>0.9</td>
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<tr>
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<tr>
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<tr>
<td>Non-denominational charismatic</td>
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<td>Non-denominational fundamentalist</td>
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<tr>
<td>Presbyterian in America</td>
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<td>Four Square Gospel</td>
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<tr>
<td>Non-denominational, Independent Pentecostal</td>
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<tr>
<td>Church of Christ</td>
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<tr>
<td>Christian Churches and Churches of Christ</td>
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<tr>
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<tr>
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<tr>
<td>Wesleyan Church</td>
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<td>Church of God in the Evangelical Tradition</td>
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<tr>
<td>Pentist in the Evangelical Tradition</td>
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<tr>
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<td>1.9</td>
</tr>
</tbody>
</table>

### Mainline Protestant Churches

<table>
<thead>
<tr>
<th>Church</th>
<th>% of U.S. Adult Pop</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baptist in the Mainline Tradition</td>
<td>18.1</td>
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<td>Baptist in the Mainline Tradition</td>
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<tr>
<td>American Baptist Churches in USA</td>
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<tr>
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<tr>
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<tr>
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<tr>
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<tr>
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<td>Progressive Baptist Convention</td>
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<td>Independent Baptist in the Historically Black Tradition</td>
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<td>Christian Methodist Episcopal Church</td>
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<tr>
<td>Church of God in the Historically Black Tradition</td>
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<tr>
<td>Apostolic Pentecostal in the Historically Black Tradition</td>
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**Religious Composition of the U.S.**

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<th>% of U.S. Adult Pop</th>
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<td>Eclectic, &quot;a bit of everything,&quot; own beliefs</td>
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*Source: Muslim American Survey (Pew Research Center 2007)
IF CHRISTIAN (Q.16=1-4, 13 OR CHR=1), ASK [N=28,279]:
Q.18 Would you describe yourself as a "born-again" or evangelical Christian, or not?

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<td>6</td>
<td>100</td>
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</table>
### QUESTIONS 19A AND 19B HELD FOR FUTURE RELEASE

**ASK ALL:**

**Q.20** Aside from weddings and funerals, how often do you attend religious services... more than once a week, once a week, once or twice a month, a few times a year, seldom, or never?

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<th></th>
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<th>Once a week</th>
<th>Once or twice a month</th>
<th>A few times a year</th>
<th>Seldom</th>
<th>Never</th>
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<td>22</td>
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<td>17</td>
<td>35</td>
<td>37</td>
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<td>100</td>
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</table>

*Source: Muslim American Survey (Pew Research Center, 2007)*

Question wording: “On average, how often do you attend the mosque or Islamic Center for Salah or Jum’ah prayer. More than once a week, Once a week for Jum’ah Prayer, Once or twice a month, A few times a year especially for the Eid, Seldom OR Never?”
Q.21  How important is religion in your life… very important, somewhat important, not too important, or not at all important?

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<th></th>
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<th>Somewhat important</th>
<th>Not too important</th>
<th>Not at all important</th>
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<td>7</td>
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<td>1</td>
<td>100</td>
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*Source: Muslim American Survey (Pew Research Center, 2007)

NO QUESTIONS 22-26
**IF WORSHIP MORE THAN SELDOM (Q.20=1-4), ASK [N=26,350]:**

Q.27 About how many people belong to the church or house of worship where you attend religious services most often? Just your best estimate will do. Would you say **READ LIST IN ORDER**

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<th>Between 500 and 2,000</th>
<th>Or more than 2000</th>
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</table>
IF WORSHIP MORE THAN SELDOM (Q.20=1-4), ASK [N=26,350]:

Q.28a And still thinking about the church or house of worship where you attend religious services most often, please tell me how often, if ever, you do each of the following. First, how often do you [INSERT, READ AND RANDOMIZE] – would you say at least once a week, once or twice a month, several times a year, seldom or never? And how often do you [INSERT NEXT ITEM]? READ IF NECESSARY: At least once a week, once or twice a month, several times a year, seldom, or never?

a. participate in a choir or other musical program there

<table>
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<th>Several times a year</th>
<th>Seldom</th>
<th>Never</th>
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Total: 26,350
**IF WORSHIP MORE THAN SELDOM (Q.20=1-4), ASK [N=26,350]:**

Q.28b And still thinking about the church or house of worship where you attend religious services most often, please tell me how often, if ever, you do each of the following. First, how often do you [INSERT, READ AND RANDOMIZE] – would you say at least once a week, once or twice a month, several times a year, seldom or never? And how often do you [INSERT NEXT ITEM]? READ IF NECESSARY: At least once a week, once or twice a month, several times a year, seldom, or never?

b. do community volunteer work through your place of worship

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IF WORSHIP MORE THAN SELDOM (Q.20=1-4), ASK [N=26,350]:

Q.28c And still thinking about the church or house of worship where you attend religious services most often, please tell me how often, if ever, you do each of the following. First, how often do you - would you say at least once a week, once or twice a month, several times a year, seldom or never? And how often do you? READ IF NECESSARY: At least once a week, once or twice a month, several times a year, seldom, or never?

c. work with children or youth there

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**IF WORSHIP MORE THAN SELDOM (Q.20=1-4), ASK [N=26,350]:**

Q.28d  And still thinking about the church or house of worship where you attend religious services most often, please tell me how often, if ever, you do each of the following. First, how often do you [INSERT, READ AND RANDOMIZE] - would you say at least once a week, once or twice a month, several times a year, seldom or never? And how often do you [INSERT NEXT ITEM]? READ IF NECESSARY: At least once a week, once or twice a month, several times a year, seldom, or never?

d. participate in social activities, such as meals, club meetings, or other gatherings there

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<th>Several times a year</th>
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**ASK ALL:**
Q.29 Are you or your family official members of a local church or house of worship?

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Now we have some questions about people’s religious beliefs. First…

Q.30  Do you believe in God or a universal spirit?

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Now we have some questions about people’s religious beliefs. First…

Q.30  Do you believe in God or a universal spirit?

**IF BELIEVE IN GOD/UNIVERSAL SPIRIT (Q.30=1), ASK:**

Q.31  How certain are you about this belief? Are you absolutely certain, fairly certain, not too certain, or not at all certain?

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Q.30  Do you believe in God or a universal spirit?
IF BELIEVE IN GOD/UNIVERSAL SPIRIT (Q.30=1), ASK:
Q.32  Which comes closest to your view of God? God is a person with whom people can have a relationship or God is an impersonal force?

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**ASK ALL:**
Q.33  Do you believe in life after death?

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**ASK ALL:**

Q.33  Do you believe in life after death?

**IF BELIEVE IN LIFE AFTER DEATH (Q.33=1), ASK:**

Q.34  How certain are you about this belief?  Are you absolutely certain, fairly certain, not too certain, or not at all certain?

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IF BUDDHIST (Q.16=7), ASK [N=411]:
Q.34a  Do you believe in nirvana, the ultimate state transcending pain and desire in which individual consciousness ends?

IF BELIEVE IN NIRVANA (Q.34a=1), ASK:
Q.34b  How certain are you about this belief?  Are you absolutely certain, fairly certain, not too certain, or not at all certain?

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IF HINDU (Q.16=8), ASK [N=257]:
Q.34c  Do you believe in reincarnation, that people will be reborn in this world again and again?

IF BELIEVE IN REINCARNATION (Q.34c=1), ASK:
Q.34d  How certain are you about this belief?  Are you absolutely certain, fairly certain, not too certain, or not at all certain?

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**ASK ALL:**
Q.35 Do you think there is a heaven, where people who have led good lives are eternally rewarded?

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Q.36 Do you think there is a hell, where people who have led bad lives and die without being sorry are eternally punished?

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Q.37 Which comes closest to your view? [READ, IN ORDER] [Holy book] is the word of God, OR [Holy book] is a book written by men and is not the word of God.

[Holy book: If Christian or no religion (Q.16=1-4, 9, 10, 12, 13 OR CHR=1) insert “the Bible”; If Jewish (Q.16=5), insert “the Torah”; If Muslim (Q.16=6), insert, “the Koran”; If other non-Christian affiliations (Q.16=7,8,14 OR (Q.16=11 AND CHR=2,9)), insert “the Holy Scripture”; IF DK/REF IN RELIGION (Q.16=99) AND CHR=2,9, insert “the Bible”]

IF BELIEVE HOLY BOOK IS WORD OF GOD (Q.37=1), ASK:

Q.38 And would you say that [Holy book] is to be taken literally, word for word, OR Not everything in [Holy book] should be taken literally, word for word?

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*Source: Muslim American Survey (Pew Research Center, 2007)
ASK ALL:
Q.39a Here are a few statements. For each one, please tell me if you completely agree with it, mostly agree with it, mostly disagree with it, or completely disagree with it. The first/next one is [INSERT ITEM; RANDOMIZE]. READ FOR FIRST ITEM THEN AS NECESSARY: Do you completely agree, mostly agree, mostly disagree, or completely disagree?

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ASK ALL:
Q.39b Here are a few statements. For each one, please tell me if you completely agree with it, mostly agree with it, mostly disagree with it, or completely disagree with it. The first/next one is [INSERT ITEM; RANDOMIZE]. READ FOR FIRST ITEM THEN AS NECESSARY: Do you completely agree, mostly agree, mostly disagree, or completely disagree?

b. Angels and demons are active in the world

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ASK ALL:
Q.39c Here are a few statements. For each one, please tell me if you completely agree with it, mostly agree with it, mostly disagree with it, or completely disagree with it. The first/next one is [INSERT ITEM; RANDOMIZE]. READ FOR FIRST ITEM THEN AS NECESSARY: Do you completely agree, mostly agree, mostly disagree, or completely disagree?

c. Religion causes more problems in society than it solves

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IF HAS A RELIGIOUS AFFILIATION (Q.16=1-8, 11, 13-14 OR CHR=1), ASK
[N=30,236]:
Q.40a Now, as I read a pair of statements, tell me whether the FIRST statement or the SECOND
statement comes closer to your own views even if neither is exactly right. First/next
[INSERT: ROTATE PAIRS]

a. My religion is the one, true faith leading to eternal life,
OR
Many religions can lead to eternal life

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### Topline 240

IF HAS A RELIGIOUS AFFILIATION (Q.16=1-8, 11, 13-14 OR CHR=1), ASK [N=30,236]:

Q.40b  Now, as I read a pair of statements, tell me whether the FIRST statement or the SECOND statement comes closer to your own views even if neither is exactly right. First/next [INSERT: ROTATE PAIRS]

b. There is only ONE true way to interpret the teachings of my religion, OR
   There is MORE than one true way to interpret the teachings of my religion

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*Source: Muslim American Survey (Pew Research Center, 2007). Muslims were asked about the teachings of “Islam” rather than “my religion.”
IF HAS A RELIGIOUS AFFILIATION (Q.16=1-8, 11, 13-14 OR CHR=1), ASK [N=30,236]:

Q.40c  Thinking about your religion, which of the following statements comes CLOSEST to your view? My church or denomination should [READ IN ORDER]

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<th>or adjust traditional beliefs and practices in light of new circumstances</th>
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**ASK ALL:**

Q.41 People practice their religion in different ways. Outside of attending religious services, do you pray several times a day, once a day, a few times a week, once a week, a few times a month, seldom, or never?

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Q.42a Please tell me how often you do each of the following. First, how often do you [INSERT ITEM; INSERT ITEM a FIRST, FOLLOWED BY b; THEN RANDOMIZE] – would you say at least once a week, once or twice a month, several times a year, seldom, or never? And how often do you [INSERT NEXT ITEM]? READ IF NECESSARY: at least once a week, once or twice a month, several times a year, seldom, or never?

**ASK ALL:**
a. participate in prayer groups, Scripture study groups or religious education programs

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Q.42b Please tell me how often you do each of the following. First, how often do you \textbf{[INSERT ITEM; INSERT ITEM a FIRST, FOLLOWED BY b; THEN RANDOMIZE]} would you say at least once a week, once or twice a month, several times a year, seldom, or never? And how often do you \textbf{[INSERT NEXT ITEM]}? \textbf{READ IF NECESSARY:} at least once a week, once or twice a month, several times a year, seldom, or never?

\textbf{ASK ALL:}
\begin{itemize}
  \item b. read scripture outside of religious services
\end{itemize}

\begin{tabular}{|l|c|c|c|c|c|c|c|}
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  & At least once a week & Once or twice a month & Several times a year & Seldom & Never & Don’t know/Refused & Total \\
\hline
  Total & 35 & 10 & 8 & 17 & 28 & 1 & 100 \\
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  Mainline churches & 27 & 12 & 11 & 22 & 27 & 2 & 100 \\
  Historically Black churches & 60 & 13 & 6 & 12 & 8 & 1 & 100 \\
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  Jehovah’s Witness & 83 & 4 & 3 & 5 & 5 & 0 & 100 \\
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  Muslim & 43 & 13 & 13 & 14 & 16 & 1 & 100 \\
  Buddhist & 28 & 11 & 9 & 14 & 36 & 2 & 100 \\
  Hindu & 23 & 12 & 13 & 21 & 30 & 2 & 100 \\
  Other Faiths & 17 & 6 & 8 & 19 & 48 & 1 & 100 \\
  Unaffiliated & 9 & 6 & 6 & 19 & 58 & 1 & 100 \\
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Q.42c Please tell me how often you do each of the following. First, how often do you [INSERT ITEM; INSERT ITEM a FIRST, FOLLOWED BY b; THEN RANDOMIZE] - would you say at least once a week, once or twice a month, several times a year, seldom, or never? And how often do you [INSERT NEXT ITEM]? READ IF NECESSARY: at least once a week, once or twice a month, several times a year, seldom, or never?

ASK ALL:
c. meditate

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Q.42d Please tell me how often you do each of the following. First, how often do you **[INSERT ITEM; INSERT ITEM a FIRST, FOLLOWED BY b; THEN RANDOMIZE]** – would you say at least once a week, once or twice a month, several times a year, seldom, or never? And how often do you **[INSERT NEXT ITEM]**? **READ IF NECESSARY:** at least once a week, once or twice a month, several times a year, seldom, or never?

**IF HAS A RELIGIOUS AFFILIATION (Q.16=1-8, 11, 13-14 OR CHR=1) ASK [N=30,236]:**

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Q.42e  Please tell me how often you do each of the following. First, how often do you [INSERT ITEM; INSERT ITEM a FIRST, FOLLOWED BY b; THEN RANDOMIZE] - would you say at least once a week, once or twice a month, several times a year, seldom, or never? And how often do you [INSERT NEXT ITEM]? READ IF NECESSARY: at least once a week, once or twice a month, several times a year, seldom, or never?

**IF CHRISTIAN (Q.16=1-4, 13 OR CHR=1), ASK [N=28,279]:**

**e.** speak or pray in tongues

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</table>
Q.42f  Please tell me how often you do each of the following. First, how often do you [INSERT ITEM; INSERT ITEM a FIRST, FOLLOWED BY b; THEN RANDOMIZE] - would you say at least once a week, once or twice a month, several times a year, seldom, or never? And how often do you [INSERT NEXT ITEM]? READ IF NECESSARY: at least once a week, once or twice a month, several times a year, seldom, or never?

**IF HINDU OR BUDDHIST (Q.16=7, 8), ASK [N=668]:**

f. pray at a shrine or religious symbol in your home

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Q.42g  Please tell me how often you do each of the following. First, how often do you - would you say at least once a week, once or twice a month, several times a year, seldom, or never? And how often do you?

IF ATHEIST, AGNOSTIC, OR NO RELIGION (Q.16=9, 10, 12) OR AMBIGUOUS AFFILIATION (Q.16=99 AND CHR=2,9), ASK:

g.  share your views on God and religion with religious people

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Q.43a Now, thinking about some different kinds of experiences, how often do you [INSERT; RANDOMIZE] – would you say at least once a week, once or twice a month, several times a year, seldom, or never? And how often do you [INSERT NEXT ITEM]? READ IF NECESSARY: at least once a week, once or twice a month, several times a year, seldom, or never?

ASK ALL:

a. feel a deep sense of spiritual peace and well-being

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</table>
Q.43b Now, thinking about some different kinds of experiences, how often do you [INSERT; RANDOMIZE] – would you say at least once a week, once or twice a month, several times a year, seldom, or never? And how often do you [INSERT NEXT ITEM]? READ IF NECESSARY: at least once a week, once or twice a month, several times a year, seldom, or never?

ASK ALL:

b. feel a deep sense of wonder about the universe

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</table>
Q.43c Now, thinking about some different kinds of experiences, how often do you [INSERT RANDOMIZE] –
[INSERT NEXT ITEM]?

READ IF NECESSARY: at least once a week, once or twice a month, several times a year, seldom, or never?

IF PRAY MORE THAN SELDOM (Q.41=1-5), ASK [n=28,800]:
c. receive a definite answer to a specific prayer request?

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IF BELIEVE IN GOD/UNIVERSAL SPIRIT (Q.30=1), ASK [N=32,913]:
Q.43d  And have you ever experienced or witnessed a divine healing of an illness or injury? [N=32,913]

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<tr>
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</tr>
</tbody>
</table>

NO QUESTIONS 44-45
IF HAS A RELIGIOUS AFFILIATION (Q.16=1-8, 11, 13-14 OR CHR=1), ASK [N=30,236]:
Q.46  Do you think there is a natural conflict between being a devout religious person and living in a modern society, or don’t you think so?

<table>
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<td>100</td>
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<td>Mormon</td>
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<td>60</td>
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<td>Orthodox</td>
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<td>9</td>
<td>100</td>
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<tr>
<td>Other Christian</td>
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<td>100</td>
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<td>Other Faiths</td>
<td>33</td>
<td>61</td>
<td>6</td>
<td>100</td>
</tr>
</tbody>
</table>

*Source: Muslim American Survey (Pew Research Center, 2007)
IF RESPONDENT IS AN ATHEIST, AGNOSTIC OR HAS NO RELIGIOUS AFFILIATION (Q.16=9, 10, 12) OR AMBIGUOUS AFFILIATION (Q.16=99 AND CHR=2,9), ASK:

Q.47  Do you think there is a natural conflict between being a non-religious person and living in a society where most people are religious, or don’t you think so?

<table>
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<th></th>
<th>All</th>
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<tr>
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<td>34</td>
<td></td>
</tr>
<tr>
<td>No, don’t think so</td>
<td>61</td>
<td></td>
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<tr>
<td>Don’t know/refused</td>
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</tr>
<tr>
<td>Total</td>
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<td></td>
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</tbody>
</table>

NO QUESTIONS 48-49
ASK ALL:
On another subject…

Q.50 Thinking about when you were a child, in what religion were you raised, if any? Were you Protestant, Roman Catholic, Mormon, Orthodox such as Greek or Russian Orthodox, Jewish, Muslim, Buddhist, Hindu, atheist, agnostic, something else, or nothing in particular?

[INTERVIEWER: IF R VOLUNTEERS “nothing in particular, none, no religion, etc.”]

BEFORE REACHING END OF LIST, PROMPT WITH: and would you say that was atheist, agnostic, or just nothing in particular?]

IF SOMETHING ELSE OR DK (Q.50=11, 99), ASK:

Q.50a And was that a Christian religion, or not?

IF PROTESTANT OR CHRISTIAN UNSPECIFIED OR SOMETHING ELSE/CHRISTIAN (Q.50=1, 13 OR {Q50=11 AND Q.50a=1}), ASK:

Q.50b What denomination or church, if any, was that? Just stop me when I get to the right one. Were you (READ) Baptist, Methodist, Presbyterian, Pentecostal, Episcopalian, Church of Christ, or Disciples of Christ, Congregational or United Church of Christ, Holiness, Reformed, Church of God, Nondenominational or Independent Church, something else Or none in particular?

INTERVIEWER: DO NOT READ QUESTION IF R VOLUNTEERED DENOMINATION IN PREVIOUS QUESTION. RECORD RESPONSE IN APPROPRIATE CATEGORY.

<table>
<thead>
<tr>
<th>Protestant</th>
<th>Percent</th>
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</tr>
<tr>
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<tr>
<td>Episcopalian/Anglican Family</td>
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</tr>
<tr>
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<tr>
<td>Adventist Family</td>
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<tr>
<td>Anabaptist</td>
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</tr>
<tr>
<td>Pietist Family</td>
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</tr>
<tr>
<td>Friends Family</td>
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<td>Muslim</td>
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IF MARRIED OR PARTNERED (MARITAL=1,2), ASK [N=22,183]:
Q.51 And what is your [IF MARITAL=1: spouse’s/IF MARITAL=2: partner’s] religion, if any? Are they Protestant, Roman Catholic, Mormon, Orthodox such as Greek or Russian Orthodox, Jewish, Muslim, Buddhist, Hindu, atheist, agnostic, something else, or nothing in particular?
[INTERVIEWER: IF R VOLUNTEERS “nothing in particular, none, no religion, etc.” BEFORE REACHING END OF LIST, PROMPT WITH: and would you say they are atheist, agnostic, or just nothing in particular?]
IF SOMETHING ELSE OR DK (Q.51=11, 99), ASK:
Q.52 And is that a Christian religion, or not?
IF PROTESTANT OR UNSPECIFIED CHRISTIAN OR SOMETHING ELSE/CHRISTIAN (Q.51=1, 13 OR {Q51=11 AND Q.52=1}), ASK:
Q.53 What denomination or church, if any, is that? Just stop me when I get to the right one. Is your [IF MARITAL=1: spouse/IF MARITAL=2: partner] Baptist, Methodist, Lutheran, Presbyterian, Pentecostal, Episcopalian, Church of Christ, or Disciples of Christ, Congregational or United Church of Christ, Holiness, Reformed, Church of God, Nondenominational or Independent Church, Something else Or none in particular? INTERVIEWER: DO NOT READ QUESTION IF R VOLUNTEERED DENOMINATION IN PREVIOUS QUESTION. RECORD RESPONSE IN APPROPRIATE CATEGORY.

<table>
<thead>
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<td>Reformed Family</td>
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ASK ALL: CHILDREN Are you the parent or a guardian of any children under 18 now living in your household? (IF YES, ASK: And may I ask how many?)

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<th>three</th>
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</tbody>
</table>

Based on total answering

NO QUESTION 54
Q.55a As I read a list, please tell me if you do any of the following things with (IF CHILDREN=1: your child/IF CHILDREN=2-50: your children). First, do you (READ IN ORDER)

a. Pray or read the Scripture with (IF CHILDREN=1: your child/IF CHILDREN=2-50: any of your children)?

<table>
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<tr>
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<th>Yes</th>
<th>No</th>
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<th>Total</th>
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</tbody>
</table>

Based on those with children under age 18
IF CHILDREN UNDER 18 YEARS (CHILDREN=1-50), ASK [N=10,705]:

Q.55b As I read a list, please tell me if you do any of the following things with (IF CHILDREN=1: your child/IF CHILDREN=2-50: your children). First, do you (READ IN ORDER)

b. Send (IF CHILDREN=1: your child/IF CHILDREN=2-50: any of your children) to Sunday school or another religious education program?

<table>
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<tr>
<th></th>
<th>Yes</th>
<th>No</th>
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<th>Total</th>
<th>N</th>
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</tbody>
</table>

Based on those with children under age 18
**IF CHILDREN UNDER 18 YEARS (CHILDREN=1-50), ASK [N=10,705]:**

Q.55c  As I read a list, please tell me if you do any of the following things with (IF CHILDREN=1: your child/IF CHILDREN=2-50: your children). First, do you (READ IN ORDER)

c.  Home school or send (IF CHILDREN=1: your child/IF CHILDREN=2-50: any of your children) to a religious school instead of a public school?

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Based on those with children under age 18

**NO QUESTIONS 56-59**
ASK ALL:
Now, just a few questions for statistical purposes only…
SEX  [ENTER RESPONDENT’S SEX:]

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*Source: Muslim American Survey (Pew Research Center, 2007)
AGE  What is your age?

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Based on total answering
*Source: Muslim American Survey (Pew Research Center, 2007)
**ASK ALL:**
Q.60  Were you born in the United States, or in another country?

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<th></th>
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<th>Born in a foreign country</th>
<th>Born in US territories/Puerto Rico</th>
<th>DK</th>
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*Source: Muslim American Survey (Pew Research Center, 2007); question wording: “In what country were you born?”*
ASK ALL:
Q.60 Were you born in the United States, or in another country?
IF BORN OUTSIDE THE U.S. (Q.60=2), ASK:
Q.60a In what country were you born? [OPEN-END; PRE-CODED] [N=3,104]

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<th>Country</th>
<th>Percent</th>
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Based on those born outside the U.S., Puerto Rico or U.S. territories
### IF BORN OUTSIDE THE U.S. (Q.60=2), ASK:
Q.61 Are you currently a citizen of the United States, or not?

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†Don’t know responses include people who do not know where they were born

*Source: Muslim American Survey (Pew Research Center, 2007)
ASK ALL:
Q.60 Were you born in the United States, or in another country?
IF BORN OUTSIDE THE U.S./IN PUERTO RICO/OTHER U.S. TERRITORY (Q.60=2,3,4), ASK:
Q.62 In what year did you come to live in the U.S?

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*Source: Muslim American Survey (Pew Research Center, 2007)

QUESTIONS 63, 64 AND 65 HELD FOR FUTURE RELEASE
ASK ALL: EDUC  What is the last grade or class that you completed in school? [DO NOT READ]

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Based on total answering
*Source: Muslim American Survey (Pew Research Center, 2007)
INCOME Last year, that is in 2006, what was your total family income from all sources, before taxes? Just stop me when I get to the right category. (READ IN ORDER) Less than $10,000, 10 to under $20,000, 20 to under $30,000, 30 to under $40,000, 40 to under $50,000, 50 to under $75,000, 75 to under $100,000, 100 to under $150,000, $150,000 or more

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Based on total answering
*Source: Muslim American Survey (Pew Research Center, 2007)
IF BORN IN U.S./PUERTO RICO/U.S. TERRITORY (Q.60=1,3,4) OR U.S. CITIZEN (Q.61=1), ASK:

REGIST These days, many people are so busy they can't find time to register to vote, or move around so often they don't get a chance to re-register. Are you NOW registered to vote in your precinct or election district or haven't you been able to register so far?

IF RESPONDENT ANSWERED '1' YES IN REGIST ASK:

REGICERT Are you absolutely certain that you are registered to vote, or is there a chance that your registration has lapsed because you moved or for some other reason?

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*Source: Muslim American Survey (Pew Research Center, 2007)
**ASK ALL:**
PARTY In politics TODAY, do you consider yourself a Republican, Democrat, or Independent?
IF ANSWERED 3, 4, 5 OR 9 IN PARTY, ASK:
PARTYLN As of today do you lean more to the Republican Party or more to the Democratic Party?

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*Source: Muslim American Survey (Pew Research Center, 2007)
ASK ALL: In general, would you describe your political views as... [READ] Very conservative, Conservative, Moderate, Liberal, OR Very liberal?

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*Source: Muslim American Survey (Pew Research Center, 2007)