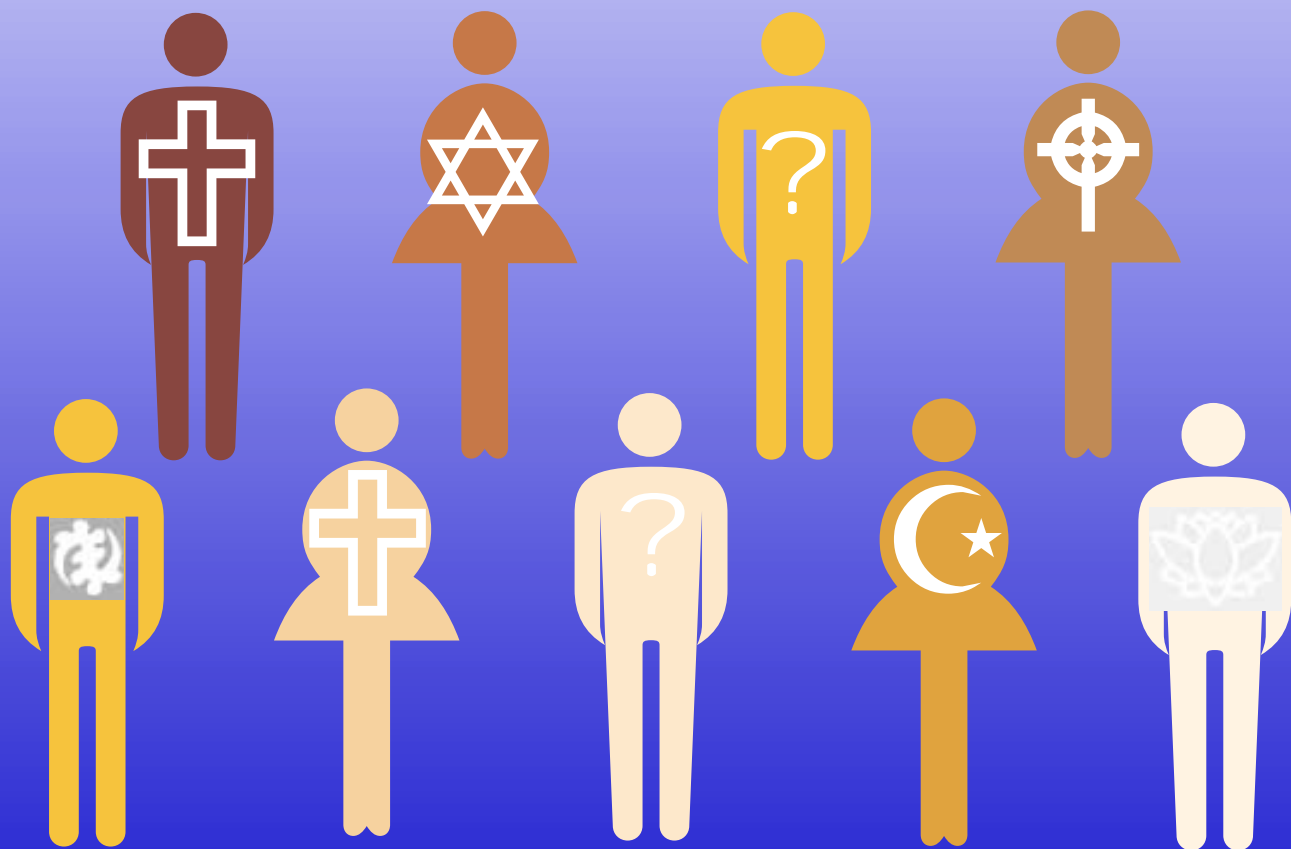


# AMERICAN

## RELIGIOUS IDENTIFICATION SURVEY

### 2001

**Barry A. Kosmin, Egon Mayer  
and Ariela Keysar**



The Graduate Center of the City University of New York

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This study was made possible by the generous support of the Posen Foundation.

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# AMERICAN RELIGIOUS IDENTIFICATION SURVEY 2001

Barry A. Kosmin, Egon Mayer, and Ariela Keysar

## INTRODUCTION

What do adults say in America today when asked about their religion? How many belong to a church, temple, synagogue, mosque or some other place of worship? How many change their religion in the course of their lives? What is the mix of religious identification among American couples? These are among the many probing questions in the first large-scale national survey of religious identification conducted among Americans in the twenty-first century.

This report summarizes a follow-up study of religious identification among American adults, undertaken for the first time in 1990. Carried out under the auspices of The Graduate Center of the City University of New York, the 1990 National Survey of Religious Identification (NSRI) was the most extensive survey of religious identification in the later half of 20<sup>th</sup>-century America. That study, like the current follow-up, was undertaken because the U.S. Census does not produce a religious profile of the American population. Yet, the religious categories into which a population sorts itself is surely no less important than some of the other social-demographic categories that are enumerated by the decennial census.

Writing from the vantage point of an anthropologist of religion, Diana Eck<sup>1</sup> has observed that "We the people of the United States now form the most profusely religious nation on earth." We are also among the most diverse and the most changing. Often lost amidst the mesmerizing tapestry of faith groups that comprise the American population is also a vast and growing population of those without faith. They adhere to no creed nor choose to affiliate with any religious community. These are the seculars, the unchurched, the people who profess no faith in any religion.

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<sup>1</sup> Diana L. Eck, *A New Religious America: How A "Christian Country" Has Become the World's Most Religious Diverse Nation* (HarperSanFrancisco, 2001).

Since the mid-1960s, when the Harvard theologian Harvey Cox's best selling *The Secular City*<sup>2</sup> ushered in a brief era of "secularization," American religion has been widely perceived as leaning toward the more literal, fundamental, and spiritual. Particularly since the election in 1976 of President Jimmy Carter, a self-avowed Born Again Christian, America has been through a period of great religious re-awakening. In sharp contrast to that widely held perception, the present survey has detected a wide and possibly growing swath of secularism among Americans. The magnitude and role of this large secular segment of the American population is frequently ignored by scholars and politicians alike.

However, the pattern emerging from the present study is completely consistent with similar secularizing trends in other Western, democratic societies.<sup>3</sup> For example, Andrew Greeley has found that England is considerably less religious than the USA. He also notes similarly high levels of secularism in most countries of the European continent west of Poland.

## METHODOLOGY<sup>4</sup>

The American Religious Identification Survey (ARIS) 2001 was based on a random digit-dialed telephone survey of 50,281 American residential households in the continental U.S.A (48 states). The methodology largely replicates the widely reported and pioneering 1990 National Survey of Religious Identification (NSRI) carried out at the Graduate Center of the City University of New York. ARIS 2001 thus provides a unique time series of information concerning the religious identification choices of American adults.

The data were collected over a 17-week period, from February to June 2001 at the rate of about 3,000 completed interviews a week by ICR/CENTRIS Survey Research Group of Media, PA as part of their national telephone omnibus market research (EXCEL/ACCESS) surveys. The primary question of the interview was: *What is your religion, if any?* The religion of the spouse/partner was also asked. If the initial answer was Protestant or Christian further questions were asked to probe which particular denomination.

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<sup>2</sup> Harvey Cox, *The Secular City* (The Macmillan Co., 1965)

<sup>3</sup> For an interesting comparison, see Andrew Greeley, Religion in Britain, Ireland and the USA, in Roger Jowell et al, ed., *British Social Attitudes: The 9<sup>th</sup> Report* (Dartmouth Publishing Co., Aldershot, England, 1992).

<sup>4</sup> For a more detailed discussion of the survey methodology, please see Appendix 1.

## **INNOVATIONS BETWEEN NSRI 1990 AND ARIS 2001**

The NSRI 1990 study was a very large survey in which 113,723 persons were questioned about their religious preferences. However, it provided for no further detailed questioning of respondents regarding their religious beliefs or involvement or the religious composition of their household.

In the light of those lacunae in the 1990 survey, ARIS 2001 took steps to enhance both the range and the depth of the topics covered. For example, new questions were introduced concerning the religious identification of spouses. To be sure, budget limitations, have necessitated a reduction in the number of respondents. The current survey still covers a very large national sample (over 50,000 respondents) that provides a high level of confidence for the results and adequate coverage of most religious groups and key geographical units such as states and major metropolitan areas.

For the sake of analytic depth, additional questions about religious beliefs and affiliation as well as religious change were introduced for a smaller representative sub-sample of (17,000) households. Even this sample is about ten times greater than most typical opinion surveys of the US population. This sub-sample as well as the larger sample were weighted to reflect the total U.S. adult population

These innovations have provided a much richer data set that goes far beyond the mere question of religious preference. The new data allow for a much more sophisticated analysis than NSRI 1990. They offer a more nuanced understanding of the complex dynamics of religion in contemporary American society and especially how religious adherence relates to countervailing secularizing trends. The information collected is also potentially much more useful for the various national religious bodies.

## **COVERAGE OF RELIGIOUS GROUPS**

One of the key distinguishing features of this survey, as of its predecessor in 1990, is that respondents were asked to describe themselves in terms of religion with an open-ended question. Interviewers did not prompt or offer a suggested list of potential answers. Moreover, the self-description of respondents was not based on whether established religious bodies, institutions, churches, mosques or synagogues considered them to be members. Quite the contrary, the survey sought to determine whether the respondents themselves regarded themselves as adherents of a religious community. Subjective rather than objective standards of religious identification were tapped by the survey.

The overall refusal rate for the question on religion is very low, only 5.7 per cent. The response categories to this question also included a "None/No religion option — chosen by 13% -- as well as a generic Christian response chosen by 7% and an unspecified Protestant response chosen by 2%.

## **RELIGION AND IDENTITY: HISPANICS & JEWS**

Decades of prior research, by the present scholars as well as others, has drawn attention to the multi-layered nature of social identity, particularly as it relates to religion. For example, the largest minority group in the US, the Hispanic population, is grouping based upon a cultural identity. It is a diverse grouping in terms of history, national origins and race. The common cultural elements are assumed to be the Spanish language and religion - the Roman Catholic faith - both of which can be related to the alternative usage of Latino/a for Hispanic. This assumption tends to make the existence of Hispanic Methodists or Buddhists appear to be incongruous. People identified as Hispanic or Latino are automatically presumed to be Catholic because most are and most also hail from countries that have Catholicism as their established religion.

True to expectations, the present study found that about 57% of adults who identified themselves as being of Hispanic origins indicated their religion as Catholic. However, about 22% indicated their religion as one of the Protestant denominations, 5% indicated



some other religious identification and 12% indicated that they have no religion.

Among American Jews Jewish identity is likewise an amalgam of religious, ethnic and cultural elements. The present study sought to ascertain the demographic boundaries of the entire population of adults in America based on religious self-classification. Thus the report focuses analysis only upon groups of adults in terms of how they classified themselves with respect to religion.

In the case of the Jewish population the study probed further into not only the religious identification of respondents, but also into parentage, upbringing and whether the respondent considered himself or herself Jewish.

We found that the Jewish adult population that identifies with Judaism as a religion represents fifty-three percent of all adults who can be classified as Jewish. The remaining 47% of the total consisted of adults who indicated they are of Jewish parentage or were raised Jewish or considered themselves Jewish for some other reason.

Projecting from the present sample, there are about 5.3 million adults in the American Jewish population: 2.83 million adults are estimated to be adherents of Judaism; 1.08 million are estimated to be adherents of no religion; and 1.36 million are estimated to be adherents of a religion other than Judaism.

As these examples should make clear, religious identification is often a highly complex attribute. For that reason, this report has limited itself to a strict and specific aspect of that identification, namely the classification of people and households on the basis of how respondents answered the key question: *What is your religion, if any?*

## **RELIGION AND ETHNICITY**

The question of religious identification among the different racial and ethnic groups in the U.S. is of considerable importance because of the way religion and ethnic culture affect each other. In addition, the American religious scene has historically been shaped by continuous waves of immigration. The last two decades in

particular have seen an unusually large influx of immigrants, especially from Asia and Latin America. Thus, many observers would expect to see the impact of these new populations on the national profile of American religious groups. Many of these changes are reported in the exhibits that follow. However, due to the size and diversity of the American population, immigrant groups even in large numbers might have only a marginal effect on the national picture.

Moreover, this study and the survey methodology of contemporary social science does not easily lend itself to capturing all elements of the newest segments of the population. Because the survey depends on telephone interviews, overcoming language barriers has proven prohibitively costly. In effect, this survey has interviewed only the English-speaking population of the U.S. In addition, many new immigrants originate in societies and states where responding to personal questions over the telephone is an alien experience, and discussions of one's religious beliefs and identification are deemed to be risky. Therefore, in the 2001 survey the rate of refusal to questions about religion has risen from 2.3 percent in 1990 to 5.4 percent. It is interesting to note that among Black Americans (a non-immigrant minority) the rate of refusal to the religion question has remained at 2.3 percent.

The changing composition of the Asian population has been one of the signal features of U.S. immigration. It has drawn newcomers from a wide variety of countries and cultures. As a result, between 1990-2001 the proportion of the newly enlarged Asian American population who are Christian has fallen from 63% to 43%, while those professing Asian religions (Buddhism, Hinduism, Islam, etc) has risen from 15% to 28%. Thus, for example, there are more than three times as many Hindus in the U.S. today as there were in 1990. Undoubtedly, due to the limitations of this study, we have not picked up the full impact of those changes yet.

Turning from the newest Americans to the oldest, the present survey is the first to systematically inquire into the religious preferences of a nationally representative sample of Native Americans. Although under two percent of the total sample, their religious profile is very similar to white, non-Hispanic Americans: 20% percent self-identified as Baptist, 17% as Catholic and 17% indicated no religious preference. Only 3% indicated their primary religious identification as an Indian or tribal religion.

# KEY FINDINGS

## 1. Religious Identification Among American Adults

The first area of inquiry in ARIS 2001 concerns the response of American adults to the question: *What is your religion, if any?* This question generated more than a hundred different categories of response, which we classified into the sixty-five categories shown in Exhibit 1 below.

In 1990, ninety percent of the adult population identified with one or another religion group. In 2001, such identification has dropped to eighty-one percent. In the current survey, the clause *if any* was added to the 1990 question, *What is your religion?* so as to eliminate an implied preference for having a religion.

Where possible, every effort was made to re-create the categories respondents offered to the nearly identical question as in the NSRI 1990 survey.

As is readily apparent from the first Exhibit below, the major changes between the results of the 1990 survey and the current survey are:

- a. the proportion of the population that can be classified as Christian has declined from eighty-six in 1990 to seventy-seven percent in 2001;
- b. although the number of adults who classify themselves in non-Christian religious groups has increased from about 5.8 million to about 7.6 million, the proportion of non-Christians has increased only by a very small amount — from 3.3 percent to about 3.7 percent;
- c. the greatest increase in absolute as well as in percentage terms has been among those adults who do not subscribe to any religious identification; their number has more than doubled from 14.3 million in 1990 to 29.4 million in 2001; their proportion has grown from just eight percent of the total in 1990 to over fourteen percent in 2001;<sup>5</sup>

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<sup>5</sup> The growth in the "no religion" population appears to be reflecting a patterns that has also been noted widely in England.

- d. there has also been a substantial increase in the number of adults who refused to reply to the question about their religious preference, from about four million or two percent in 1990 to more than eleven million or over five percent in 2001.

**E**xhibit 1 provides the most comprehensive profile of religious identification among the U.S. adult population today and compares the current pattern of identification with what the pattern was in 1990.<sup>6</sup>

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<sup>6</sup> Barry A. Kosmin & Seymour P. Lachman, *One Nation Under God: Religion in Contemporary America* (New York: Harmony Books, 1993)

**EXHIBIT 1**

**Self Described Religious Identification of U.S. Adult Population,  
1990-2001**

(Weighted Estimate)

**TOTAL U.S. ADULT POPULATION**

**18+**

**1990 = 175,440,000**

**2001=207,980,000**

<b>Christian Religious Groups</b>	<b>1990</b>		<b>2001</b>	
	<b>Number</b>	<b>%</b>	<b>Number</b>	<b>%</b>
Catholic	46,004,000		50,873,000	24.5
Baptist	33,964,000		33,830,000	16.3
Protestant - no denomination supplied	17,214,000		4,647,000	2.2
Methodist/Wesleyan	14,174,000		14,150,000	6.8
Lutheran	9,110,000		9,580,000	4.6
Christian - no denomination supplied	8,073,000		14,190,000	6.8
Presbyterian	4,985,000		5,596,000	2.7
Pentecostal/Charismatic	3,191,000		4,407,000	2.1
Episcopalian/Anglican	3,042,000		3,451,000	1.7
Mormon/Latter-Day Saints	2,487,000		2,697,000	1.3
Churches of Christ	1,769,000		2,593,000	1.2
Jehovah's Witness	1,381,000		1,331,000	0.6
Seventh-Day Adventist	668,000		724,000	0.3
Assemblies of God	660,000		1,106,000	0.5
Holiness/Holy	610,000		569,000	0.3
Congregational/United Church of Christ	599,000		1,378,000	0.7
Church of the Nazarene	549,000		544,000	0.3
Church of God	531,000		944,000	0.5
Orthodox (Eastern)	502,000		145,000	
Evangelical	242,000		1,032,000	0.5
Mennonite	235,000		346,000	
Christian Science	214,000		194,000	
Church of the Brethren	206,000		358,000	
Born Again	204,000		56,000	
Nondenominational	195,000		2,489,000	1.2
Disciples of Christ	144,000		492,000	
Reformed/Dutch Reform	161,000		289,000	
Apostolic/New Apostolic	117,000		254,000	
Quaker	67,000		217,000	
Full Gospel	51,000		168,000	
Christian Reform	40,000		79,000	
Foursquare Gospel	28,000		70,000	
Fundamentalist	27,000		61,000	
Salvation Army	27,000		25,000	
Independent Christian Church	25,000		71,000	
Covenant	16,000		47,000	
Jewish Christians	0		27,000	
Other	240,000		0	
<b>Total Christian</b>	<b>151,225,000</b>	<b>86.2</b>	<b>159,030,000</b>	<b>76.5</b>

**Self Described Religious Identification of U.S. Adult Population,  
1990-2001**

(Weighted Estimate)

<b>Other Religion Groups</b>	1990		2001	
	Number	%	Number	%
Jewish	3,137,000		2,831,000	1.3
Muslim/Islamic	527,000		1,104,000	0.5
Buddhist	401,000		1,082,000	0.5
Unitarian/Universalist	502,000		629,000	0.3
Hindu	227,000		766,000	0.4
Native American	47,000		103,000	
Scientologist	45,000		55,000	
Baha'I	28,000		84,000	
Taoist	23,000		40,000	
New Age	20,000		68,000	
Eckankar	18,000		26,000	
Rastafarian	14,000		11,000	
Sikh	13,000		57,000	
Wiccan	8,000		134,000	
Deity	6,000		49,000	
Druid			33,000	
Santeria			22,000	
Pagan			140,000	
Spiritualist			116,000	
Ethical Culture			4,000	
Other unclassified	837,000		386,000	
<b>Total Other Religions</b>	<b>5,853,000</b>	<b>3.3</b>	<b>7,740,000</b>	<b>3.7</b>

<b>No Religion Groups</b>	1990		2001	
	Number	%	Number	%
Atheist			902,000	0.4
Agnostic	1186000		991,000	0.5
Humanist	29,000		49,000	0
Secular			53,000	0
No Religion	13,116,000		27,486,000	13.2
<b>Total No Religion Specified</b>	<b>14,331,000</b>	<b>8.2</b>	<b>29,481,000</b>	<b>14.1</b>
<b>Refused</b>	<b>4,031,000</b>	<b>2.3</b>	<b>11,246,000</b>	<b>5.4</b>

As is evident from Exhibit 1, with respect to religious self-identification, approximately ninety percent of America's adults are clustered in twenty-two groups. Therefore, the remainder of the analysis in this report focuses on the distribution of adults across these twenty-two groups

## **2. Religious Institutional Membership in Selected Major Religious Groups**

Closely akin to religious group identification in the minds of most people is membership in or affiliation with a place of worship. Indeed, in his classic definition of religion, the nineteenth century sociologist Emile Durkheim characterized religions as systems of belief that unite a group of adherents into common modes of worship, which in turn organize adherents into churches (or synagogues, temples, mosques or whatever else a group may choose to call the place in which a group of kindred spirits come together to celebrate, worship and recognize the commonality of their beliefs).<sup>7</sup>

More than half (54%) of the adult population in America reside in a household where either they themselves or someone else belongs to a church, or temple, synagogue or mosque or some other type of place of worship. To be sure, the significance of membership (its importance, its criteria, and even its definition) varies greatly from one denomination or faith to another. This study is not in position to evaluate the meaning or importance of religious institutional membership for particular groups.

On the other hand, given that about eighty percent of adults identify with some religious group, there appears to be a considerable gap between identification with a religion and reported membership or belonging to an institutional embodiment of that faith community. That difference between religious identification and belonging could well contain the seeds of a potent cultural shift in which religion means something quite different to those who adhere to one from those who see themselves as the institutional custodians of one.

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<sup>7</sup> Emile Durkheim, *The Elementary Forms of Religious Life* (New York: Free Press, 1955).

More than thirty years ago, the sociologist Thomas Luckmann anticipated the emergence of an increasingly de-institutionalized form of religious identification in an incisive analysis of modern religious life, *The Invisible Religion*. In that work he concluded: The modern sacred cosmos legitimates the retreat of the individual into the private sphere and sanctifies his (or her) subjective autonomy.<sup>8</sup>

Luckmann's analysis notwithstanding, aggregated survey data from the General Social Survey 1972-1994 showed a persistence of church membership among a somewhat larger percentage of U.S. adults than found in the current study. Among a nationally representative sample of 1,481 American adults surveyed in by GSS between the early 1970s and the early 1990s, 61% had indicated membership in a church.

The decade of the nineties appears to have been a period in which religious institutional membership slid, underscoring what Luckmann described as the rise of invisible religion.

Exhibit 2 below describes the varied pattern of religious institutional membership among the twenty-two largest religious groups — including no religion, which is the choice made by a very large number. Except where otherwise noted, we have limited our analyses to these twenty-two groups, which encompass nearly 190 million adults or nearly 92% of the adult population.

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<sup>8</sup> Thomas Luckmann, *The Invisible Religion* (New York: The Macmillan Co., 1967).



EXHIBIT 2

**Reported Household Membership in Church, Temple, Synagogue or Mosque for  
Selected Religious Groups**

(Weighted Estimate)

<u>Name of Group</u>	<u>Percent Members</u>
Catholic	59
Baptist	69
NO RELIGION	19
Christian	60
Methodist	66
Lutheran	68
Presbyterian	64
Protestant	45
Pentecostal	68
Episcopalian/Anglican	64
Jewish *	53
Mormon	75
Churches of Christ	71
Non-denominational	55
Congregational/UCC	69
Jehovah's Witnesses	55
Assemblies of God	78
Muslim/Islamic	62
Buddhist	28
Evangelical/Born Again	83
Church of God	68
Seventh Day Adventist	70
<b>US TOTAL</b>	<b>54</b>

\*NOTE: This refers only to Jews by religion

As Exhibit 2 illustrates, there are notable differences between various religious groups with respect to the relationship between identification and affiliation. For example, 68% of those identifying themselves as Lutheran report church membership, while only 45% of those who describe themselves as Protestant (without a specific denominational identification) report church membership. Nearly 80% of those identifying with the Assemblies of God report church membership. Church membership is reported by 59% of Catholic adults. About 53% of adults who identify their religion as Jewish or Judaism report temple or synagogue membership. Among those calling themselves Muslim or Islamic, 62% report membership in a mosque.

Perhaps, it will come as no surprise to religious leaders, but nearly 20% of adults who describe themselves as atheist or agnostic also report that either they themselves or someone else in their household is a member of a church, temple, synagogue, mosque or some other religious institution. On the other hand, nearly 40% of respondents who identified with a religion indicated that neither they themselves nor anyone else in their household belongs to a church or some other similar institution. It is this group in particular that best exemplifies the notion of invisible religion first proposed by Luckmann.

The obvious difference between the percentage of the total adult population that identifies with one or another religion and the percentage that report living in a household where either they themselves or someone else is a member of an organized religious body draws attention to the difference between identification as a state of heart and mind and affiliation as a social condition.

The difference in the proportions between identification and affiliation in each group draws attention to the possible differences in the value and meaning attached to affiliation within various religious movements. For example, it is instructive to note that among adults identifying themselves as Buddhist, just 28% report affiliation with a temple. Among adults identifying themselves with native American religion, affiliation with a church or temple or some other religious institution is just 16%.

Differences between the percentages of identification and affiliation also draw attention to differences in meaning associated with religion itself. For some, religious identification may well be a social marker as much as a marker designating a specific set of beliefs. For others, it may be a reflection of a community or family anchor point to one's sense of self. For other still, it may simply be the gut response evoked by the question, *What is your religion, if any?* without any wider emotional, social or philosophical ramifications.

This survey made no attempt to define for people what the meaning of any religious identification might be. Rather, it sought to detect what those identifications might mean for those who claim them. The survey went beyond the simple questions of self-labeling and institutional membership to inquire about a number of key questions such as general outlook (*weltanschauung*) and beliefs with respect to God.

### **3. Religious or Secular Outlook Among American Adults**

Apart from identification with one or another of a wide range of religions, ARIS 2001 sought to determine whether and to what extent American adults consider their outlook on life to be essentially religious or secular.

Detecting people's worldview or outlook with respect to religion is potentially very challenging. Some would argue that it cannot be done at all with the tools of survey research. Yet, much can be gained by asking rather simple questions of a broad and representative spectrum of people. While not much will be learned about any one individual or even a single group, great insights can be gleaned about the mindscape of diversity in the American population as a whole.

To that end, this survey asked respondents the following: *When it comes to your outlook, do you regard yours as (1) Secular, (2) Somewhat Secular, (3) Somewhat Religious or (4) Religious?* Respondents were also permitted to indicate they were unsure or a little of both.

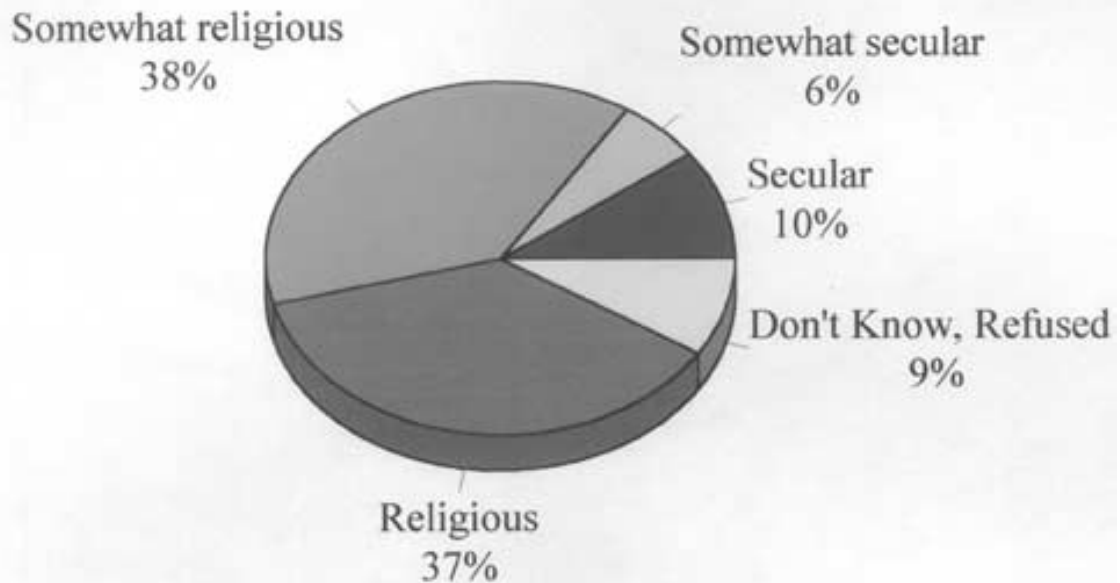
Ninety-three percent of survey respondents were able to reply to this question without much difficulty. In all, sixteen percent (16%) described their outlook as secular or somewhat secular, while seventy-five percent (75%) described their outlook as religious or somewhat religious. Just one percent said they were a little of both and two percent said they were unsure. Five percent declined to answer the question.

The question yielded the distribution shown below in Exhibit 3, which indicates that at least ten percent of the population clearly and unambiguously considers itself secular rather than religious. Another six percent regard themselves as somewhat secular.

# EXHIBIT 3

## Outlook of U.S. Adult Population: Religious or Secular

“When it comes to your outlook, do you regard yourself as...”



American Religious Identification Survey, 2001 N=208 million

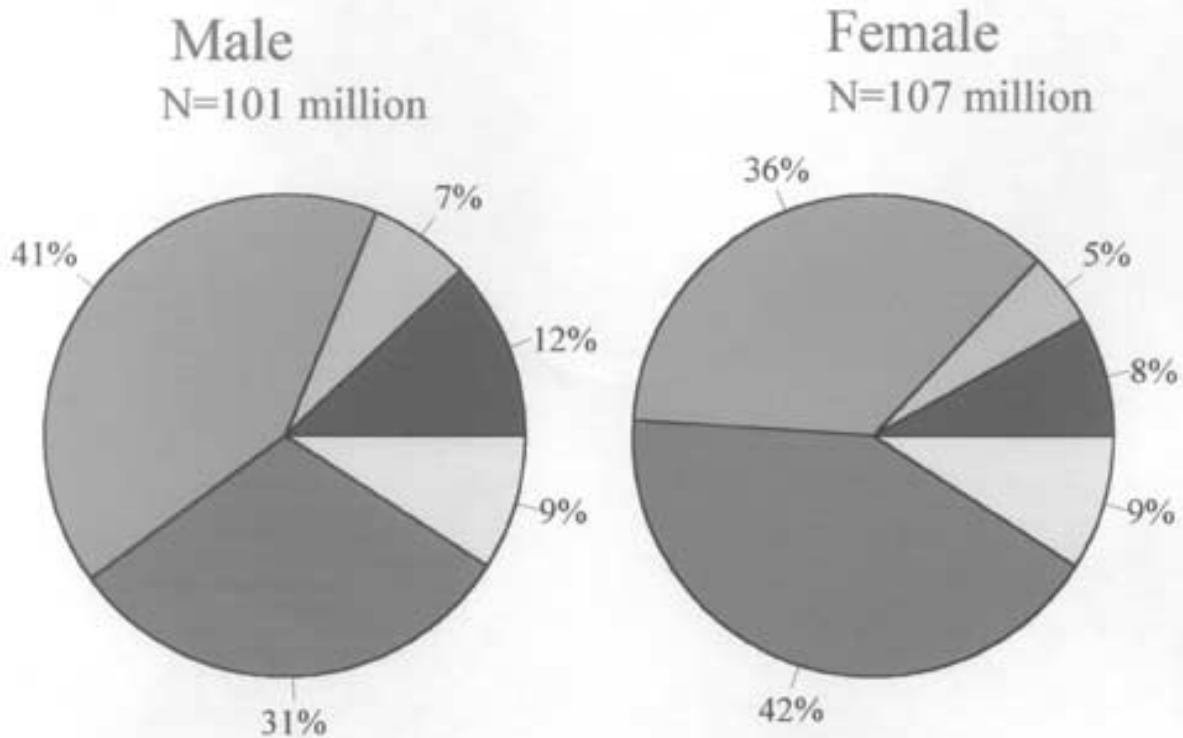
**O**ur interviews on the question of outlook, as our questions on other matters of belief, generated a fair amount of ambivalence, which is reflected in the high proportion of respondents who fall into the category of somewhat, that is somewhat secular and somewhat religious. Certainty apparently is the possession of only a minority — though, to be sure, a larger minority among the religious than among the secular.

**M**ore interesting still are some of the demographic characteristics of the adult population, which seem to be associated with the disposition to be more or less secular, or more or less religious in one's outlook. Exhibits 4, 5 and 6 provide a glimpse at some of those associations.

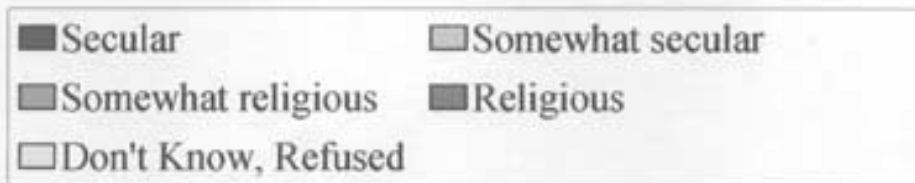
- Women are more likely than men to describe their outlook as religious.
- Older Americans are more likely than younger to describe their outlook as religious.
- Black Americans are least likely to describe themselves as secular, Asian Americans are most likely to do so.

# EXHIBIT 4

## Outlook of U.S. Adult Men & Women: Religious or Secular

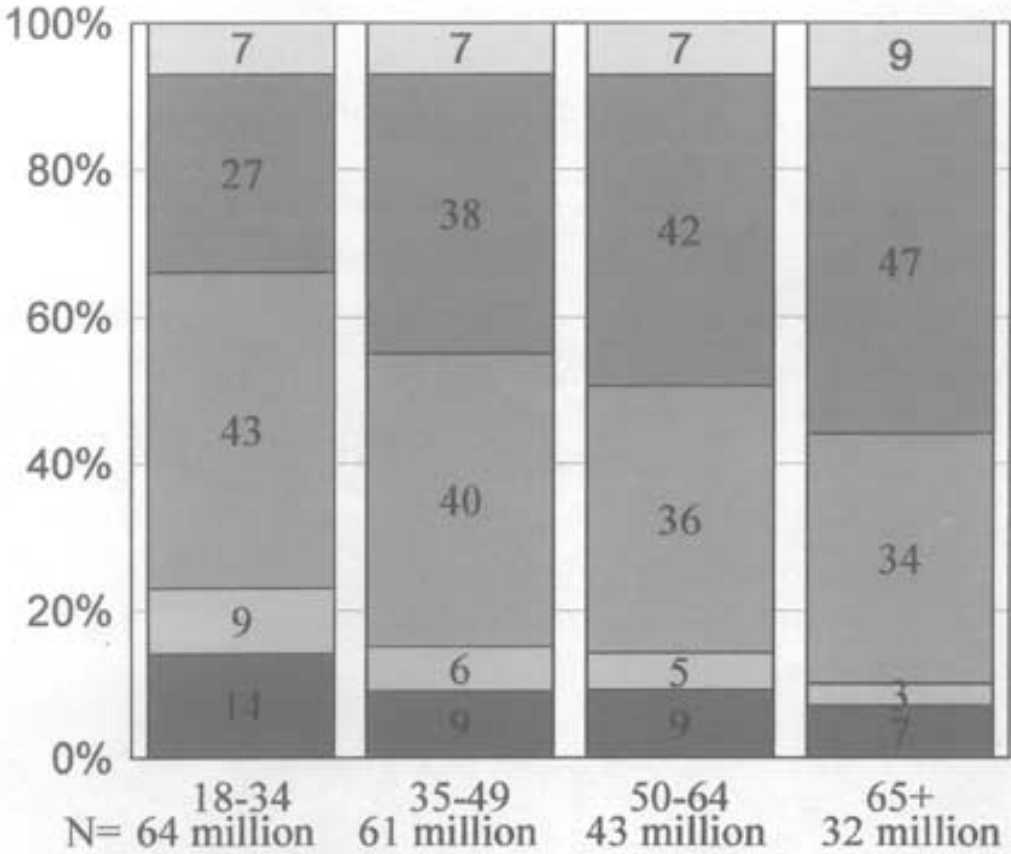


“When it comes to your outlook, do you regard yourself as...”

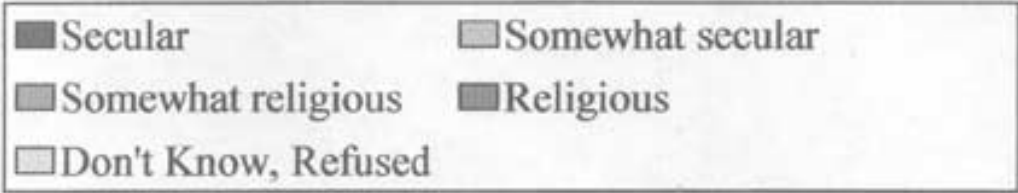


# EXHIBIT 5

## Outlook of Older & Younger U.S. Adults: Religious or Secular



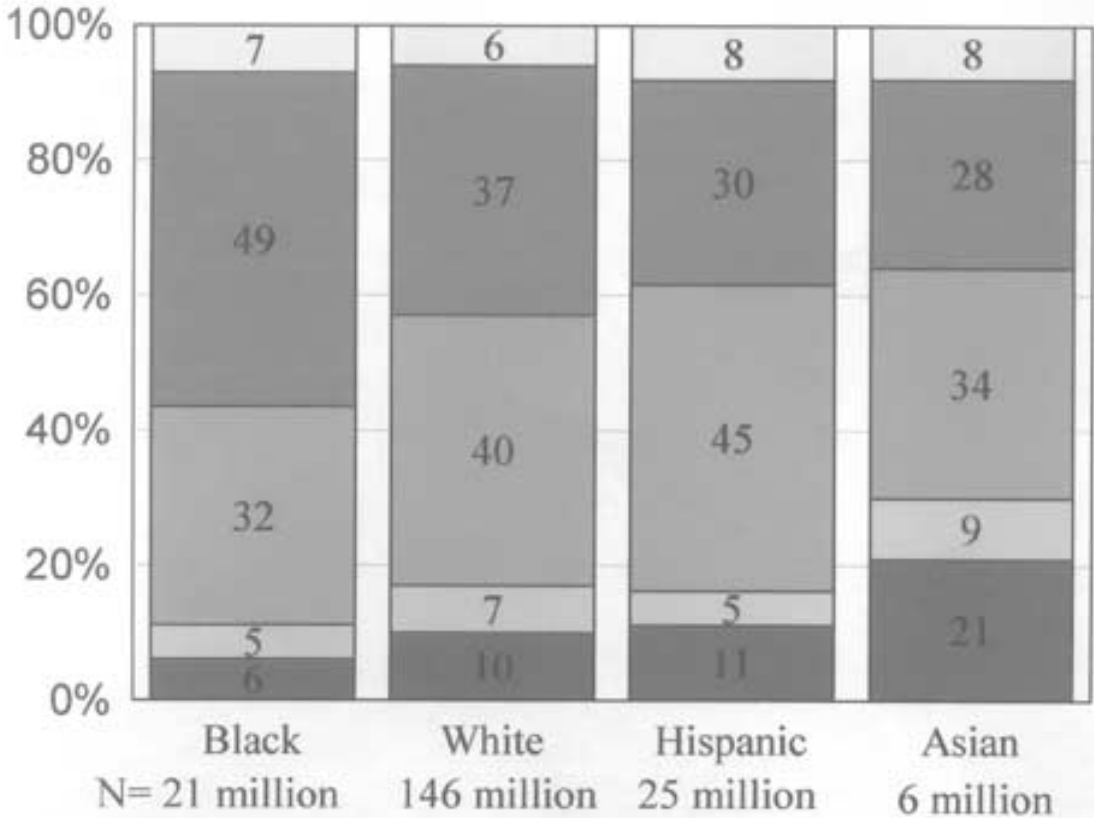
“When it comes to your outlook, do you regard yourself as...”



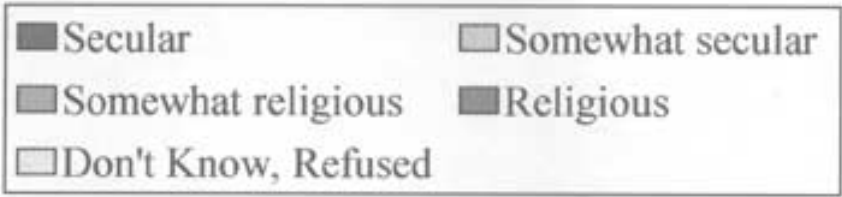


# EXHIBIT 6

## Outlook of Selected Groups of U.S. Adults: Religious or Secular



“When it comes to your outlook, do you regard yourself as...”



#### 4. Religious Switching Among Selected Religious Groups

More than thirty-three million American adults, about 16% of the total U.S. adult population report that they have changed their religious preference or identification. Perhaps, this phenomenon of religion switching is a reflection of a deeper cultural phenomenon in contemporary America. In the early 1990s, the sociologist Wade Clark Roof described the increasingly middle-aged baby boomers as a generation of seekers.<sup>9</sup> However, the 1990s were also a period of great immigration and great economic boom. Therefore, the religious life of the nation has been influenced by social forces that are wider and more varied than simply the aging of the boomers.

As will be seen in the Exhibit below, switching has involved not only the shift of people's spiritual loyalties from one religion to another -- which could reflect some kind of spiritual seeking -- but also, and perhaps more importantly, a dropping out of religion altogether. To be sure, there is no indication in the current data whether the "religious switching" actually occurred in the 1990s or earlier. Surely, for our older respondents the switching very likely had occurred earlier.

Exhibit 7 below describes the patterns of religion switching among the twenty-two largest aggregates. As was indicated earlier, taken together these groups constitute about ninety percent of the entire adult population residing in the U.S. currently.

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<sup>9</sup> Wade Clark Roof, *A Generation of Seekers: The Spiritual Journeys of the Baby Boom Generation* (San Francisco: Harper, 1993)

**EXHIBIT 7**

**Number of Adults by Current and Prior Religious Identification, 2001**

(Weighted Estimate)

<b>Name of Group</b>	<b>Current Number</b>	<b>Switched In</b>	<b>% Switched in</b>	<b>Prior Religion</b>	<b>Switched Out</b>	<b>% Switched Out</b>	<b>** Net Gain (Loss)</b>
Catholic	50,873,000	4,282,909	8%	56,084,003	9,493,912	17%	-9%
Baptist	33,830,000	4,401,587	13%	34,048,066	4,619,653	14%	-1%
NO RELIGION	29,481,000	6,622,494	23%	23,976,587	1,118,081	5%	23%
Christian	14,190,000	2,873,155	20%	12,803,459	1,486,614	12%	11%
Methodist	14,140,000	2,631,703	19%	15,284,374	3,776,077	25%	-7%
Lutheran	9,580,000	1,755,644	18%	9,682,231	1,857,875	19%	-1%
Presbyterian	5,596,000	1,316,068	24%	5,712,050	1,432,118	25%	-2%
Protestant	4,647,000	316,587	7%	5,418,822	1,088,409	20%	-14%
Pentecostal	4,407,000	1,340,583	30%	3,796,957	730,540	19%	16%
Episcopalian/Anglican	3,451,000	899,908	26%	3,296,468	745,376	23%	5%
Jewish*	2,831,000	171,447	6%	2,950,943	291,390	10%	-4%
Mormon	2,697,000	427,068	16%	2,701,624	431,692	16%	0%
Churches of Christ	2,593,000	302,633	12%	2,648,550	358,183	14%	-2%
Non-denominational	2,489,000	721,683	29%	1,810,865	43,548	2%	37%
Congregational/UCC	1,378,000	183,916	13%	1,463,860	269,776	18%	-6%
Jehovah's Witnesses	1,331,000	517,540	39%	1,194,443	380,983	32%	11%
Assemblies of God	1,105,000	221,398	20%	1,028,116	144,514	14%	7%
Muslim/Islamic	1,104,000	182,859	17%	1,019,474	98,333	10%	8%
Buddhist	1,082,000	340,523	33%	962,512	221,035	23%	12%
Evangelical/Born Again	1,032,000	384,339	37%	725,710	78,049	11%	42%
Church of God	944,000	241,296	26%	898,437	195,733	22%	5%
Seventh Day Adventist	724,000	247,780	34%	653,855	177,635	27%	11%

\*NOTE: Only Jews by religion are included in the analysis.

\*\*This percentage is calculated by taking the difference between the number (not the percent) that switched in minus the number that switched out as numerator, over the total pre-switch number in each group.

The top three gainers in America's vast religious market place appear to be Evangelical Christians, those describing themselves as Non-Denominational Christians and those who profess no religion. Looking at patterns of religious change from this perspective, the evidence points as much to the rejection of faith as to the seeking of faith among American adults. Indeed, among those who previously had no religion, just 5% report current identification with one or another of the major religions.

Some groups such as Mormons and Jehovah's Witnesses appear to attract a large number of converts (in-switchers), but also nearly as large a number of apostates (out-switchers). It is also interesting to note that Buddhists also fall into this category of what one might call high-turnover religious groups.

## 5. Marital Status Among Selected Religious Groups

In most people's minds there is a close association between religious belonging and family values, though to be sure that latter concept is often quite vague as to its meaning. For both demographic and sociological reasons, the present study also focused on household structure, marital status and the religious composition of households.

As context for a discussion of the marital status patterns of different religious groups, it should be noted that the U.S. Census reports the following distribution for the marital status of Americans aged fifteen or older.

### US CENSUS 2000 FACT BOX 1

- Married	115,580,691	54%
- Single, never married	58,049,225	27%
- Separated	4,795,275	2%
- Divorced	21,365,741	10%
- Widowed	13,887,524	7%
<b>TOTAL</b>	<b>213,678,456</b>	<b>100%</b>
Source: USCensus QT-02 Profile of Selected Social Characteristics: 2000 (American Fact Finder)		

Because ARIS 2001 has defined its survey population as adults 18 or over its distribution varies slightly from that of the US Census, which recorded marital status information for all people aged fifteen or older. In addition, as the fact box below shows, ARIS also included an additional category for single, living with partner. It also recorded those who refused to supply marital status information.

ARIS 2001 FACT BOX 2 (Weighted Estimate)

- Married	122,053,785	59%
- Single, never married	40,914,395	20%
- Single, living with partner	11,101,951	5%
- Separated	3,431,149	2%
- Divorced	15,005,207	7%
- Widowed	12,502,674	6%
- Refused info	2,959,032	1%
<b>TOTAL</b>	<b>207,968,192</b>	<b>100%</b>

Exhibit 8 below draws attention to the variations among the different religious groups with regard to household structure.

**EXHIBIT 8**

<b>Marital Status by Selected Religious Group, 2001</b>						
<b>(Weighted Data)</b>						
<b>Name of Group</b>	<b>Number of Adults</b>	<b>Percent Single</b>	<b>Percent Single/Co-Habiting</b>	<b>Percent Married</b>	<b>Percent Divorced/Separated</b>	<b>Percent Widowed</b>
Catholic	50,873,000	20	5	60	9	6
Baptist	33,830,000	17	5	58	12	8
NO RELIGION	29,481,000	33	22	19	9	6
Christian	14,190,000	26	6	56	9	3
Methodist	14,140,000	12	3	64	9	12
Lutheran	9,580,000	12	4	68	7	9
Presbyterian	5,596,000	12	3	64	9	12
Protestant	4,647,000	11	3	66	9	10
Pentecostal	4,407,000	18	4	58	14	6
Episcopalian/Anglican	3,451,000	12	6	59	12	11
Jewish *	2,831,000	18	5	60	7	11
Mormon	2,697,000	16	2	68	8	6
Churches of Christ	2,593,000	12	3	63	9	13
Non-denominational	2,489,000	22	19	27	9	7
Congregational/UCC	1,378,000	12	3	62	8	14
Jehovah's Witnesses	1,331,000	27	3	57	6	8
Assemblies of God	1,105,000	9	3	73	10	5
Muslim/Islamic	1,104,000	37	6	49	7	1
Buddhist	1,082,000	47	7	35	8	3
Evangelical/Born Again	1,032,000	13	4	74	7	3
Church of God	944,000	11	3	60	7	19
Seventh Day Adventist	724,000	17	5	61	11	5
<b>TOTAL US ADULTS</b>	<b>208,000,000</b>	<b>20</b>	<b>5</b>	<b>59</b>	<b>9</b>	<b>6</b>

\*NOTE: Only Jews by religion were tabulated.

\*\* NOTE: Some rows do not sum to 100% as "Refusals" were excluded.

The data in Exhibit 8 underscore the accuracy of conventional wisdom in the main: those who identify with one or another of the main religious groups are considerably more likely to be married than those who have no religion. Particularly the no religion group was far more likely to be either single, never married or single, living with a partner than any other group. Indeed, the no religion group shows the lowest incidence of marriage (just 19%) of all twenty-two groups. In sharp contrast, those identifying with the Assemblies of God or Evangelical/Born Again Christians show the highest proportions married, 73% and 74% respectively.

The percent currently divorced or separated varies considerably less, from a low of six percent (Jehovah s Witnesses) to a high of fourteen percent (Pentecostals).

In Exhibit 9 the study looks at the patterns of divorce and separation between 1990-2001 across the twenty-two religious self-identification groups. While this comparison offers no dramatic changes over the past eleven years, it does underscore the constancy of most of the patterns.

**EXHIBIT 9**

**Percentage Divorced or Separated by Selected Religious Group, 1990 - 2001**  
(Weighted Data)

<b>Name of Group</b>	<b>1990</b>		<b>2001</b>	
	<b>Total Number of Adults</b>	<b>Percent Divorced/ Separated</b>	<b>Total Number of Adults</b>	<b>Percent Divorced/ Separated</b>
Catholic	46,000,000	8	50,873,000	9
Baptist	33,964,000	11	33,830,000	12
NO RELIGION	14,331,000	11	29,481,000	9
Christian	8,100,000	10	14,190,000	9
Methodist	14,174,000	8	14,140,000	9
Lutheran	9,110,000	8	9,580,000	7
Presbyterian	5,000,000	8	5,596,000	9
Protestant	17,214,000		4,647,000	9
Pentecostal	3,116,000	11	4,407,000	14
Episcopalian/Anglican	3,000,000	10	3,451,000	12
Jewish *	3,137,000	9	2,831,000	7
Mormon	2,487,000	10	2,697,000	8
Churches of Christ	1,800,000	6	2,593,000	9
Non-denominational	195,000	17	2,489,000	9
Congregational/UCC	599,000	8	1,378,000	8
Jehovah's Witnesses	1,400,000	11	1,331,000	6
Assemblies of God	617,000	9	1,105,000	10
Muslim/Islamic	527,000	10	1,104,000	7
Buddhist	401,000	11	1,082,332	8
Evangelical/Born Again	242,000	10	1,032,000	7
Church of God	531,000		944,000	7
Seventh Day Adventist	668,000	12	724,072	11
<b>TOTAL US ADULTS</b>	<b>175,000,000</b>	<b>9</b>	<b>208,000,000</b>	<b>9</b>

\*NOTE: Only Jews by religion were tabulated.



## **6. Mixed Religion Families Among Selected Religious Groups**

**M**uch as normative marriage patterns serve as a sociological buttress to traditional religious identification and belonging, they may also mask underlying change. As we noted earlier, ARIS2001 shows substantial shifts toward secularism among a large number of American adults.

**T**herefore in this section of the report we look at the incidence of marriage across religious lines. We should add that ARIS2001 is the first national survey that has looked at the religious composition of marriage and domestic partners in large enough numbers to be able to make generalizations among different groups. Because of the size of our sample and the nature of our questions, this survey has generated a wealth of data that will require much further mining with regard to issues pertaining to interfaith households.

**A**RIS2001 found that of all households that contained either a married or domestic partner couple, 22% percent reported a mixture of religious identification amongst the couple. At the low end there are the Mormon adults who are found in mixed religion families at 12% and such other groups as Baptists, those adhering to the Churches of Christ, Assemblies of God, the Evangelicals and those adhering to the Church of God (all at about 18%). At the high end we find the Episcopalians at 42% and Buddhists at 39% living in mixed religion families. In all, about 28 million American married or otherwise "coupled" adults live in a mixed religion household.

**EXHIBIT 10**

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**Percentage of Adults in Mixed Religion Families for Selected Religious Groups, 2001**

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(Weighted Estimate)

<b>Respondent's Religious Group</b>	<b>Mixed Households</b>
Catholic	23
Baptist	18
NO RELIGION	28
Christian	21
Methodist	24
Lutheran	28
Presbyterian	27
Protestant	33
Pentecostal	24
Episcopalian/Anglican	42
Jewish*	27
Mormon	12
Churches of Christ	18
Non-denominational	32
Congregational/UCC	24
Jehovah's Witnesses	30
Assemblies of God	18
Muslim/Islamic	21
Buddhist	39
Evangelical/Born Again	18
Church of God	18
Seventh Day Adventist	24
<b>Percent in Mixed Households</b>	<b>22 **</b>
Total Adults in Mixed Religion Couples	<b>28,400,000</b>

*NOTE: Category refers only to Jews by religion
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\*\*NOTE: Base includes adults married or living with a partner; where the religious self-identification reported by respondent did not match that reported for spouse/partner.

## **7. Age and Gender Patterns Among Selected Religious Groups**

**I**t is difficult to overestimate the importance of age and sex either in the life of the individual or in the life of any group. Personal outlook is often deeply influenced by these two rather obvious personal attributes. The future of a group is also often shaped by the relative distribution of the old and the young and the relative proportions of males and females. Therefore Exhibits 11 and 12 explore these demographic patterns in the current survey, and for comparison purposes in NSRI 1990.

**EXHIBIT 11**

**AGE & GENDER PATTERNS IN SELECTED GROUPS, 2001**

(Weighted Data)

<b>NAME OF GROUP</b>	<b>Number of Adults</b>	<b>Percent 18- 29</b>	<b>Percent 65+</b>	<b>Percent Female</b>
Catholic	50,873,000	24	14	53
Baptist	33,830,000	21	16	54
NO RELIGION	29,481,000	35	8	41
Christian	14,190,000	35	7	48
Methodist	14,140,000	12	27	57
Lutheran	9,580,000	15	22	52
Presbyterian	5,596,000	10	29	55
Protestant	4,647,000	13	30	50
Pentecostal	4,407,000	24	9	59
Episcopalian/Anglican	3,451,000	10	28	59
Jewish*	2,831,000	14	28	51
Mormon	2,697,000	29	15	54
Churches of Christ	2,593,000	17	25	55
Non-denominational	2,489,000	23	12	53
Congregational/UCC	1,378,000	11	35	49
Jehovah's Witnesses	1,331,000	24	10	71
Assemblies of God	1,105,000	21	10	51
Muslim/Islamic	1,104,000	58		38
Buddhist	1,082,332	56	3	39
Evangelical/Born Again	1,032,000	19	9	57
Church of God	944,000	16	19	64
Seventh Day Adventist	724,072	10	26	38
<b>TOTAL US ADULTS</b>	<b>208,000,000</b>	<b>23</b>	<b>16</b>	<b>52</b>

\*NOTE: Only Jews by religion are tabulated.

**EXHIBIT 12**

**AGE & GENDER PATTERNS IN SELECTED RELIGIOUS GROUPS, 1990**

(Weighted Data)

<b>NAME OF GROUP</b>	<b>Number of Adults</b>	<b>Percent 18-29</b>	<b>Percent 65+</b>	<b>Percent Female</b>
Catholic	46,000,000	32	13	54
Baptist	34,000,000	25	16	55
NO RELIGION	14,000,000	35	9	39
Christian	8,000,000	36	11	54
Methodist	14,000,000	18	23	55
Lutheran	9,000,000	22	20	54
Presbyterian	5,000,000	16	25	53
Protestant	17,000,000	15	21	51
Pentecostal	3,100,000	29	11	58
Episcopalian/Anglican	3,000,000	19	21	56
Jewish*	3,100,000	23	22	49
Mormon	2,500,000	27	13	54
Churches of Christ	1,800,000	15	23	55
Non-denominational	200,000	28	14	60
Congregational/UCC	400,000	8	30	54
Jehovah's Witnesses	1,400,000	29	11	60
Assemblies of God	600,000	16	18	58
Muslim/Islamic	500,000	53	1	34
Buddhist	400,000	35	8	35
Evangelical/Born Again	500,000	18	19	58
Church of God	400,000	17	21	56
Seventh Day Adventist	700,000	25	23	59
<b>TOTAL US ADULTS</b>	<b>175,000,000</b>	<b>26</b>	<b>16</b>	<b>53</b>

Source: NSRI 1990

\*NOTE: Only Jews by religion are tabulated.

As in 1990 so too in the current study, the Buddhist and Muslim population appears to have the highest proportion of young adults under age thirty, and the lowest percentage of females. A number of the major Christian groups have aged since 1990, most notably the Catholics, Methodists, and Lutherans. Congregationalist/United Church of Christ and Presbyterian adherents show an older age structure with three times as many over age 65 as under age 35. Baptists also have fewer young adults than they had in 1990. Among Jews the ratio of the over-65 to those under-thirty has shifted from nearly even in 1990 to about 2:1 in the current study. It should be noted, again, that this survey has focused only upon adult adherents. The observations about age structure do not include the children who may be present in the household of adult adherents.

## **8. Race and Ethnicity Among Selected Religious Groups**

Although the ideals faith are supposed unite people across the great chasms carved by race and ethnicity, social scientists have long noted the in a manner of speaking Sunday morning service is the most segregated hour in America. ARIS2001 addressed the interplay between faith, ethnicity and race by inquiring into each component of those who were surveyed.

**EXHIBIT 13**

**RACE AND/OR ETHNIC MAKE-UP OF SELECTED RELIGIOUS GROUPS, 2001**

(Weighted Estimate)

<b>NAME OF GROUP</b>	Number of Adults	NON-HISPANIC					Percent Other	TOTAL
		Percent White	Percent Black	Percent Asian	Percent Hispanic			
Catholic	50,873,000	64	3	3	29	2	100	
Baptist	33,830,000	64	29	1	3	2	100	
NO RELIGION	29,481,000	73	8	5	11	4	100	
Christian	14,190,000	67	12	3	14	3	100	
Methodist	14,140,000	86	11	1	1	1	100	
Lutheran	9,580,000	96	1	0	1	1	100	
Presbyterian	5,596,000	91	3	2	3	1	100	
Protestant	4,647,000	87	4	0	6	3	100	
Pentecostal	4,407,000	58	22	0	17	3	100	
Episcopalian/Anglican	3,451,000	89	9	1	0	1	100	
Jewish*	2,831,000	92	1	1	5	1	100	
Mormon	2,697,000	91	0	0	8	1	100	
Churches of Christ	2,593,000	89	6	1	2	2	100	
Non-denominational	2,489,000	73	11	1	13	2	100	
Congregational/UCC	1,378,000	93	0	0	5	2	100	
Jehovah's Witnesses	1,331,000	46	37	0	14	3	100	
Assemblies of God	1,105,000	80	5	5	8	2	100	
Muslim/Islamic	1,104,000	15	27	34	10	14	100	
Buddhist	1,082,000	32	4	61	2	1	100	
Evangelical/Born Again	1,032,000	77	3	0	20	0	100	
Church of God	944,000	84	12	0	4	0	100	
Seventh Day Adventist	724,000	67	26	0	7	0	100	
<b>TOTAL US ADULTS</b>	<b>208,000,000</b>	<b>70</b>	<b>10</b>	<b>3</b>	<b>12</b>	<b>5</b>	<b>100</b>	

\*NOTE: This category refers only to Jews by religion.

Exhibit 13 describes the make-up of each of the twenty-two major religious groups in terms of proportion non-Hispanic White, non-Hispanic Black, Asian or Hispanic or something else. It should be noted that these characterizations were provided by respondents as answers to fairly straight forward objective questions.

- Would you consider yourself to be White, Black, or of some other race?
- Are you of Hispanic origin or background?

## **9. Political Party Preference Among Selected Religious Groups**

Given the current debates over a wide variety of public policy issues in which religious convictions and principles are thought to be of some consequence, this study sought to determine with generally broad brushstrokes to what extent religious groups might differ with respect to the political party preferences of their adherents. Exhibit 14 below describes that pattern.



**EXHIBIT 14**

**Political Party Preference by Selected Religious Groups, 2001**

(Weighted Estimate)

<b>Name of Group</b>	<b>Number of Adults</b>	<b>Percent Republican</b>	<b>Percent Democrat</b>	<b>Percent Independent</b>	<b>Other/None</b>	<b>TOTAL</b>
Catholic	50,873,000	28	36	30	4	100
Baptist	33,830,000	33	39	22	6	100
NO RELIGION	29,481,000	17	30	43	10	100
Christian	14,190,000	34	28	31	7	100
Methodist	14,140,000	36	32	27	5	100
Lutheran	9,580,000	39	26	31	4	100
Presbyterian	5,596,000	46	25	26	3	100
Protestant	4,647,000	37	22	32	9	100
Pentecostal	4,407,000	32	34	27	1	100
Episcopalian/Anglican	3,451,000	35	35	26	4	100
Jewish *	2,831,000	13	56	26	5	100
Mormon	2,697,000	55	14	26	5	100
Churches of Christ	2,593,000	41	27	26	6	100
Non-denominational	2,489,000	46	16	30	8	100
Congregational/UCC	1,378,000	34	28	33	5	100
Jehovah's Witnesses	1,331,000	2	10	34	54	100
Assemblies of God	1,105,000	59	16	19	6	100
Muslim/Islamic	1,104,000	19	35	39	7	100
Buddhist	1,082,000	9	31	48	12	100
Evangelical/Born Again	1,032,000	58	12	20	10	100
Church of God	944,000	38	28	25	9	100
Seventh Day Adventist	724,000	38	28	31	13	100
<b>TOTAL US ADULTS</b>	<b>208,000,000</b>	<b>31</b>	<b>31</b>	<b>30</b>	<b>8</b>	<b>100</b>

\*NOTE: This category refers only to Jews by religion.

To be sure, political party preferences probably fluctuate more than do religious preferences. It is especially difficult to determine from survey data the extent to which political party preferences are influenced by the heat of the most recent elections. Those caveats aside, the data in Exhibit 14 point to some important continuities as well as shifts.

Jews, Muslims, Buddhists and those with no religion continue to have a greater preference for the Democratic party over the Republican — much as they did in 1990. Evangelical or Born Again Christians and Mormons are the most apt to identify as Republicans. Buddhists and those with no religion are most likely to be political independents. In keeping with their theology, Jehovah's Witnesses disavow political involvement.

## **10. State and Faith**

The final section of this report pays due recognition to the fact that America is also the United States — a name which often masks as much diversity as it portrays unity. With respect to religion in particular, states differ considerably in the religious make-up of their populace. That diversity is likely to contribute as much as any other source of social variation to differences in their cultural and political climate.



**D**espite the growing diversity nationally, some religious groups clearly occupy a dominant demographic position in particular states. For instance, Catholics are the majority of the population in Massachusetts and Maine as are Mormons in Utah and Baptists in Mississippi. Catholics comprise over 40% of Vermont, New Mexico, New York and New Jersey, while Baptists are over 40% in a number of southern states such as South Carolina, Tennessee, North Carolina, Alabama and Georgia.

**H**istorical traces of the Bible belt in the South and an irreligious West are still evident. Those with "no religion" constitute the largest group in Oregon, Washington, Idaho and Wyoming. In contrast, the percentage of adults who adhere to "no religion" is below 10 percent in North and South Dakota, the Carolinas, Alabama, Mississippi and Tennessee.

Such religious concentrations might well have significant impact on host of public policy issues as well as on such matters as religious-based philanthropy.

**I**t remains the challenge of further explorations of these and related data to discover the complex ways in which the religious identification patterns of the American populace shapes the culture and fate of the United States.

# APPENDIX

## DEMOGRAPHICS

The respondent in this survey was a randomly chosen (based on last birthday) adult over 18 years. In addition, the survey inquired about twenty other characteristics of persons and households, enabling us to develop a fairly nuanced demographic profile of each religious group. Those questions included the following:

### For Respondent

- |                      |                                       |
|----------------------|---------------------------------------|
| 1.Age                | 5.Race/ Hispanic origin/Jewish origin |
| 2.Marital status     | 6.Political party affiliation         |
| 3.Employment status  | 7.Sex                                 |
| 4.Level of education | 8.Head of household or not            |
|                      | 9.Registered voter                    |

### For Household

- |                                      |                                   |
|--------------------------------------|-----------------------------------|
| 10. Own or rent home                 | 15.Number & sex of children (0-6) |
| 11. Total number living in household | 16.Total household income         |
| 12. Number & sex of adults 18+       | 17.Number of telephones           |
| 13. Number & sex of children 12-17   | 18.Metro/rural status             |
| 14. Number & sex of children 6-11    | 19.State                          |
|                                      | 20.U.S. region                    |

## POPULATION ESTIMATES

In order to accurately reflect a true statistical portrait of the United States the raw survey data are weighted by ICR Survey Research Group using the latest Census Bureau statistics, to reflect the known composition of U.S. households and the total population. The weighting that is incorporated into each record takes into account the disproportionate probabilities of household projection due to the number of separate telephone lines and the probability associated with the random selection of an individual household member. Following application of the above weights, the sample is post-stratified and balanced by key demographics such as age, sex, region and education. However, weighting cannot compensate for characteristics that are neither geographic nor demographic in nature. The most obvious is an inability to communicate in

English. This means there may be a tendency to underestimate some of the smaller religious groups that contain a high proportion of recent immigrants. Nevertheless, the range of error will not be very large even in these cases. The sampling error in the survey is 0.5% for the overall sample of 50,000 and 1% for the sub-sample of 17,000.

Another way to express the power of the results is to look at confidence intervals within religious groups. At the 95% confidence level (i.e. that results will fall within the stated range in 95 samples out of 100 sample drawn from the population) the percentage of adult Catholics who are women is 54% +/- 1.2% -- namely between 52.85% - 55.2%.

## **QUESTIONS PERTAINING TO RELIGION, ETHNICITY, RELIGION IN THE FAMILY AND TECHNOLOGY**

### **Religious Affiliation and switching**

Three questions were introduced to assess the extent of religious switching among different segments of the American adult population.

1. Household membership of a church, temple synagogue or mosque.
2. Change of religious preference by respondent
3. Current and previous religious preference

### **Secularism**

A series of questions were introduced to determine the nature and extent of basic religious faith among the adherents of various religious groups.

Questions:

1. A religious- secular outlook self-grading by the respondent
2. A battery of three agree/disagree questions on the Divine.

### **Inter-faith Families**

ARIS 2000 constitutes the first national survey that has probed the extent to which American households are divided by religion (i.e. spouses do not profess the same religious identification).

Questions:

1. Religion of both spouses recorded.
2. Year of marriage
3. Religion in which raising/will raise children

### **Hispanics**

Given the significant growth in America's Hispanic population, ARIS 2001 is the first to probe on a survey basis the religious proclivities and affiliations of this large and growing minority.

Questions: (to be associated with religious items)

1. Country of birth (incl. Puerto Rico).
2. Year of entry to US if foreign-born.

### **Communications Technology**

Finally, in light of the communications revolution of the past decade, ARIS 2001 probes the extent of utilization of the new media among different religious groups.

Questions:

- |                                |                            |
|--------------------------------|----------------------------|
| 1. Use of Cable/satellite/PPV. | 3. Use of audio equipment  |
| 2. Use of PC/Internet          | 4. Use of VCR/ Laser discs |