



Views of Religious Similarities and Differences
MUSLIMS WIDELY SEEN AS FACING DISCRIMINATION

Results from the
2009 Annual Religion and Public Life Survey

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Views of Religious Similarities and Differences **MUSLIMS WIDELY SEEN AS FACING DISCRIMINATION**

Eight years after the terrorist attacks of 9/11, Americans see Muslims as facing more discrimination inside the U.S. than other major religious groups. Nearly six-in-ten adults (58%) say that Muslims are subject to a lot of discrimination, far more than say the same about Jews, evangelical Christians, atheists or Mormons. In fact, of all the groups asked about, only gays and lesbians are seen as facing more discrimination than Muslims, with nearly two-thirds (64%) of the public saying there is a lot of discrimination against homosexuals.

Many See Muslims as Facing Discrimination	
<i>There is a lot of discrimination against...</i>	
Religious groups	%
Muslims	58
Jews	35
Evangelical Christians	27
Atheists	26
Mormons	24
Other groups	
Gays and lesbians	64
Hispanics	52
Blacks	49
Women	37

The poll also finds that two-thirds of non-Muslims (65%) say that Islam and their own faith are either very different or somewhat different, while just 17% take the view that Islam and their own religion are somewhat or very similar. But Islam is not the only religion that Americans see as mostly different from their own. When asked about faiths other than their own, six-in-ten adults say Buddhism is mostly different, with similar numbers saying the same about Mormonism (59%) and Hinduism (57%).

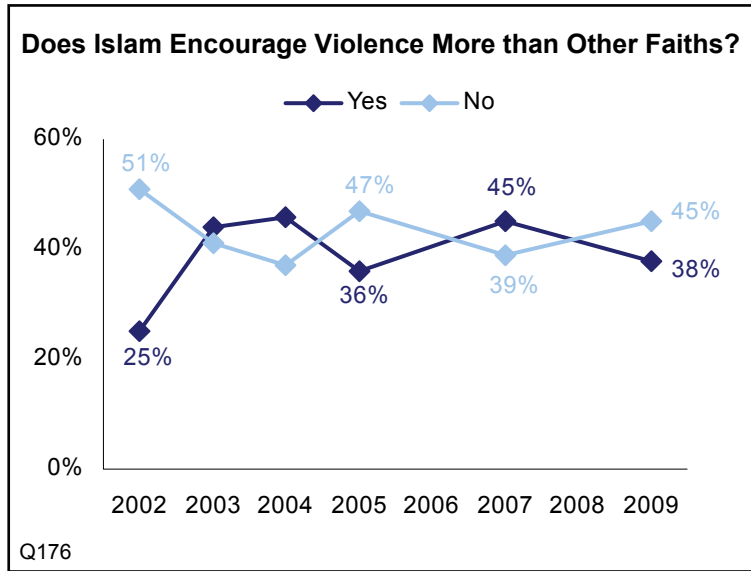
By a smaller margin, Americans are also inclined to view Judaism and Catholicism as somewhat or very different from their own faith (47% different vs. 35% similar for Judaism, 49% different vs. 43% similar for Catholicism). Only when asked about Protestantism do perceived similarities outweigh perceived differences, with 44% of non-Protestants in the survey saying Protestantism and their own faith are similar and 38% saying they are different.

<i>Compared with your religion, is...</i>	Very/ Somewhat	Very/ Somewhat	DK
	Similar	Different	
	%	%	%
Protestantism	44	38	18
Catholicism	43	49	8
Judaism	35	47	18
Mormonism	21	59	20
Islam	17	65	19
Buddhism	15	60	25
Hinduism	12	57	32

Based on respondents who are not affiliated with the religion in question. Those without a religious affiliation asked whether each is similar to or different from their own beliefs rather than their own religion.

Results from the latest national survey by the Pew Research Center for the People & the Press and the Pew Forum on Religion & Public Life, conducted Aug. 11-17 among 2,010 adults reached on both landlines and cell phones, reveal that high levels of perceived similarity with religious groups are associated with more favorable views of those groups. Those who see their own faith as similar to Catholicism, Judaism, Mormonism and Islam are significantly more likely than others to have favorable views of members of these groups.

Detailed questions about perceptions of Islam show that a plurality of the public (45%) says Islam is no more likely than other faiths to encourage violence among its believers; 38% take the opposite view, saying that Islam does encourage violence more than other faiths do. Views on this question have fluctuated in recent years, with the current findings showing that the view that Islam is connected with violence has declined since 2007, when 45% of the public said that Islam encourages violence more than other religions do.



Almost half of Americans (45%) say they personally know someone who is Muslim. Also, slim majorities of the public are able to correctly answer questions about the name Muslims use to refer to God (53%) and the name of Islam’s sacred text (52%), with four-in-ten (41%) correctly answering *both* “Allah” and “the Koran.” These results are consistent with recent years and show modest increases in Americans’ familiarity with Islam compared with the months following the 9/11 attacks. Those people who know a Muslim are less likely to see Islam as encouraging of violence; similarly, those who are most familiar with Islam and Muslims are most likely to express favorable views of Muslims and to see similarities between Islam and their own religion.

Religious Similarities and Differences

When asked how much various religions resemble their own, the public cites Protestantism and Catholicism as the faiths most like theirs. Overall, more than four-in-ten non-Protestants in the survey (44%) say that the Protestant religion and their own faith are similar (including 12% saying they are very similar), slightly more than say Protestantism and their own faith are somewhat or very different (38%). Of non-Catholics, 43% see mostly similarities between Catholicism and their own faith, while roughly half (49%) see mostly differences. More than one-third of non-Jews say Judaism is somewhat or very similar to their own faith (35%), while 47% say it is somewhat or very different.

By comparison, the public is even more likely to see differences rather than similarities between their own religion and Mormonism, Islam, Buddhism or Hinduism. In fact, majorities say that each of these faiths is different from their own religion, with sizeable numbers saying that these religions are *very* different from their own (37% say this about Mormonism, 40% about Hinduism, 44% about Buddhism and 45% about Islam).

Public Sees Mormonism, Islam, Buddhism and Hinduism as Different Than Own Beliefs						
	Very similar	Somewhat similar	Somewhat different	Very different	DK	N
	%	%	%	%	%	
Catholic religion	13	30	28	22	8	1,564
Protestant religion	12	31	21	17	18	910
Jewish religion	7	28	25	22	18	1,966
Mormon religion	3	18	22	37	20	1,979
Muslim religion	2	14	20	45	19	2,004
Buddhist religion	2	13	16	44	25	1,136
Hindu religion	2	10	16	40	32	1,159

Results based on respondents who are not affiliated with the religion in question. Respondents who are unaffiliated with a religion were asked whether these religions and their "own beliefs" are similar or different.

Figures read across. Q190/Q191a-g.

Protestants see Catholicism as the religion most like their own, followed by Judaism. Among Protestants in the survey, white evangelicals (49%) and white mainline Protestants (50%) are somewhat more likely than black Protestants (39%) to see their religion as similar to Catholicism. But all three groups have roughly the same impression of Judaism's similarity with their own faith (39% similar among white evangelicals, 34% among both white mainline Protestants and black Protestants). Fewer Protestants see Mormonism (22%), Islam (15%), Hinduism (9%) or Buddhism (7%) as similar to their own faith.

Catholics, especially white, non-Hispanic Catholics, name Protestantism as the faith that is most similar to Catholicism. Interestingly, Catholics see greater similarities between Catholicism and Protestantism than do Protestants. After Protestantism, Catholics see Judaism as most like their faith. Indeed, Catholics are slightly more likely than Protestants to say their faith is similar to Judaism. Less than a quarter of Catholics (22%) see Mormonism as similar to their religion, 19% see Islam as similar, 16% see Buddhism as similar, and 12% see Hinduism as similar.

Perceptions of Religions by Non-Members							
<i>% who say each religion is very/somewhat similar to their own</i>							
	<u>Protestantism</u>	<u>Catholicism</u>	<u>Judaism</u>	<u>Mormonism</u>	<u>Islam</u>	<u>Buddhism</u>	<u>Hinduism</u>
<i>Among...</i>	%	%	%	%	%	%	%
Protestants	--	47	35	22	15	7	9
White evangelicals	--	49	39	18	12	4	8
White mainliners	--	50	34	26	19	12	11
Black Protestants	--	39	34	20	16	--	--
Catholics	60	--	43	22	19	16	12
White Catholics	68	--	50	21	22	18	13
Other Catholics	46	--	31	23	13	--	--
Unaffiliateds	26	30	25	16	13	26	13

Too few cases among black Protestants and "Other Catholics" to report results for Buddhism and Hinduism; only half the sample was asked about these religions. Q190/Q191a-g.

Compared with other groups, fewer of the religiously unaffiliated see their own beliefs as similar to Catholicism, Protestantism and Judaism. However, the religiously unaffiliated are more likely than any other group in the survey to see their own beliefs as similar to Buddhism (26%).

Analysis of the survey reveals that perceptions of similarity with religious groups are linked with more favorable views of these groups. For instance, non-Catholics who see mostly similarities between their own faith and Catholicism are much more likely than those who see mostly differences to view Catholicism favorably (76% vs. 54%). And two-thirds of those who see mostly similarities between their own faith and Islam have a favorable view of Muslims (65%), compared with fewer than half of those who see mostly differences with Islam (37%).

"Similar" Religions More Favorably Viewed			
<i>Among those saying own beliefs and...</i>	<i>--View of Group--</i>		
	<u>Fav</u>	<u>Unfav</u>	<u>DK</u>
Catholicism are similar	76	8	16
Catholicism are different	54	24	22
Judaism are similar	79	6	14
Judaism are different	62	15	23
Mormonism are similar	65	13	22
Mormonism are different	41	36	23
Islam are similar	65	17	17
Islam are different	37	39	24

Figures read across. Q.141a-e.

Discrimination and Religious Minorities

Americans are more likely to say there is a lot of discrimination against Muslims than against any other religious group asked about in the survey. Most people say there is not a lot of discrimination against Jews, atheists, Mormons and evangelical Christians in the U.S., while nearly six-in-ten (58%) say there is a lot of discrimination against Muslims.

The only group that Americans perceive as subject to more discrimination than Muslims is homosexuals; nearly two-thirds of adults (64%) say gays and lesbians face a lot of discrimination. About half say blacks (49%) and Hispanics (52%) suffer from a lot of discrimination, and more than a third (37%) say there is a lot of discrimination against women in the U.S. today.

Young people (ages 18-29) are especially likely to say there is a lot of discrimination against Muslims, with nearly three-quarters (73%) expressing this view. Among those older than age 65, by contrast, only 45% say that Muslims face a lot of discrimination.

Across the political spectrum, most people agree that there is a lot of discrimination against Muslims. But this perception is most common among liberal Democrats, with eight-in-ten saying there is a lot of discrimination against Muslims. This is significantly higher than among all other partisan and ideological groups.

Is There a Lot of Discrimination Against...

	<u>Yes</u> %	<u>No</u> %
Muslims	58	29
Jews	35	54
Evang. Christians	27	56
Atheists	26	59
Mormons	24	56
Gays and lesbians	64	30
Hispanics	52	41
Blacks	49	46
Women	37	59

Figures read across. Q170.

Is There a Lot of Discrimination Against Muslims?

	<u>Yes</u> %	<u>No</u> %
Total	58	29
18-29	73	22
30-49	57	32
50-64	58	28
65+	45	33
Cons Rep	56	34
Mod/Lib Rep	63	25
Independent	60	29
Cons/Mod Dem	58	30
Lib Dem	80	15
Protestant	58	28
White evang	58	27
White mainline	54	32
Black Prot	65	24
Catholic	56	33
White non-Hisp	59	30
Unaffiliated	59	28

Q170b.

There are only minor differences of opinion between members of the major religious traditions on this question. Black Protestants are most likely to say there is a lot of discrimination against Muslims (65%), but majorities of all religious groups say Muslims face a lot of discrimination.

Few Feel Like Part of a Religious Minority

When asked about their own religious status, one-in-five Americans (19%) say they think of themselves as belonging to a minority because of their religious beliefs while 78% do not, numbers that are unchanged since early 2001. Though white evangelicals constitute the single largest religious group in the country, roughly a quarter (24%) identify themselves as part of a religious minority, much more than the 11% of white mainline Protestants and 13% of Catholics who do so. In this regard, evangelicals resemble black Protestants, among whom 22% regard themselves as part of a religious minority. Among the religiously unaffiliated, 18% see themselves as part of a religious minority, a figure significantly higher than among mainline Protestants or white Catholics.

Frequent attendance at religious services is associated with a higher tendency to feel like part of a religious minority. Overall, one-quarter of those who attend religious services at least once a week say they are a minority because of their beliefs, compared with 16% of those who attend less often. And among white evangelicals, nearly three-in-ten regular churchgoers (29%) see themselves as part of a religious minority. Likewise, 23% of those who say religion is very important in their lives think of themselves as minorities, compared with 14% of those who say religion is less important in their lives.

Are You Part of a Religious Minority?		
	<u>Yes</u> %	<u>No</u> %
Total	19	78
Conservative	22	75
Moderate	13	86
Liberal	21	76
Protestant	20	76
White evang	24	72
Attend weekly	29	68
Attend less often	17	79
White mainline	11	86
Attend weekly	19	78
Attend less often	7	91
Black Prot	22	71
Catholic	13	85
White non-Hisp	7	91
Unaffiliated	18	78
<i>Religious Attendance</i>		
Weekly or more	25	72
Less often	16	82
<i>Religion is ...</i>		
Very important	23	73
Less important	14	84

Figures read across. Q189.

Politically, those in the middle of the ideological spectrum are less likely to consider themselves part of a religious minority. Just 13% of moderates identify as religious minorities, compared with 22% of conservatives and 21% of liberals.

Views of Islam and Violence

Americans' views of the link between Islam and violence have fluctuated in recent years. Currently, a plurality (45%) says Islam is no more likely than other faiths to encourage violence among its believers, compared with 38% who say that Islam does encourage violence more than other religions. This is similar to positions on

this issue in 2005. By contrast, in Pew Research Center surveys conducted in 2004 and 2007, more people said Islam does encourage violence than said it does not.

	Mar <u>02</u> %	Jul <u>03</u> %	Jul <u>04</u> %	Jul <u>05</u> %	Aug <u>07</u> %	Aug <u>09</u> %
More likely	25	44	46	36	45	38
Not more likely	51	41	37	47	39	45
Neither	3	3	2	3	4	1
Don't know	21	12	15	14	12	15

Figures read down. Q176.

Among conservative Republicans, 55% say Islam is more likely than other faiths to encourage violence, down 13 percentage points in two years. However, conservative Republicans are still more likely than other political groups to express a negative view of Islam on this question. Views of Islam and violence have also changed considerably among conservative and moderate Democrats (with the number saying Islam encourages violence more than other faiths down nine percentage points since 2007), while holding steady among other political groups.

	Aug <u>2007</u> %	Aug <u>2009</u> %	<u>2007-2009</u> <u>Change</u>
Total	45	38	-7
Conserv Rep	68	55	-13
Mod/Lib Rep	45	42	-3
Independent	41	40	-1
Cons/Mod Dem	45	36	-9
Liberal Dem	26	25	-1
Protestant	48	43	-5
White evangelical	57	53	-4
White mainline	48	39	-9
Black Protestant	30	30	--
Catholic	46	37	-9
White non-Hispanic	49	38	-11
Unaffiliated	40	33	-7

Q176.

White evangelical Protestants are significantly more likely than other religious groups to say Islam is inclined toward violence, with more than half (53%) taking this view. Within other religious groups, fewer than four-in-ten people express this opinion (39% of white mainline Protestants, 38% of white Catholics, 33% of the religiously unaffiliated and 30% of black Protestants).

Familiarity with Muslims

Just under half of Americans know a Muslim, a figure unchanged from 2007 and slightly higher than in November 2001, when 38% of Americans said they personally knew a Muslim. Familiarity with Muslims varies greatly by age and education.

Two-thirds of college graduates (66%) know a person who is Muslim, as do a smaller majority of those with some college (55%). But that drops to just 29% among those who have not attended college. Similarly, 52% of people under age 30 know a Muslim, as do almost half of those ages 30-64. But among those over age 65, just three-in-ten personally know a Muslim.

Men are more likely than women to say they know a Muslim (51% vs. 40%), and blacks are more likely to know a Muslim (57%) than are whites (44%) or Hispanics (39%). Half of moderates (51%) and liberals (50%) say they are acquainted with a Muslim, compared with 41% of conservatives.

White evangelical Protestants are now 11 percentage points more likely to know a Muslim than they were in 2007 (41% vs. 30%), bringing them more in line with the 40% of mainline Protestants and 43% of white Catholics who also say they know a Muslim. Interaction with Muslims is much more common among black Protestants, among whom 61% say they know a Muslim.

Nearly Half Personally Know a Muslim		
	<u>Know a Muslim</u> %	<u>Do not</u> %
Total	45	54
Men	51	49
Women	40	58
White	44	56
Black	57	43
Hispanic	39	60
18-29	52	47
30-49	48	51
50-64	46	53
65+	30	69
College grad+	66	33
Some college	55	45
HS or less	29	70
Conservative	41	59
Moderate	51	49
Liberal	50	50
Protestant	43	57
White evang	41	58
White mainline	40	60
Black Prot	61	39
Catholic	42	57
White non-Hisp	43	57
Unaffiliated	49	51
Figures read across. Q175.		

Knowledge of Islam

A slim majority of Americans know the Muslim name for God is Allah, and a similar number can correctly name the Koran as the Islamic sacred text. Overall, 41% of the public is able to answer both questions correctly, 23% can answer one but not the other, and 36% of Americans are unfamiliar with either term.

Men are generally more knowledgeable about Islam than women; 47% know the Muslim name for God and name the holy book correctly, compared with 35% of women. This knowledge is also higher among whites than among Hispanics, and Americans under age 65 are much more likely than seniors to know these facts about Islam.

Still, as with knowing a Muslim personally, education makes the greatest difference: Almost two-thirds of college graduates (64%) answered both questions about Islam correctly, compared with less than half of those with some college (48%) and 24% of those who have not attended college.

A majority of liberal Democrats (56%) named both Allah and the Koran correctly, as did nearly as many conservative Republicans (49%). Fewer than half of independents (44%) and just a third of moderate and liberal Republicans and conservative and moderate Democrats answered both correctly.

Knowledge of Islam is fairly equal across religious groups, though it is highest among the unaffiliated (44% answered both questions correctly) and lowest among Catholics (35% answered both correctly).

<i>Percent who know...</i>		%	
Allah is name Muslims use for God		53	
Koran is Islamic equivalent to Bible		52	
Answer both correctly		41	
	<u>Both correct</u>	<u>One correct</u>	<u>Neither correct</u>
	<u>%</u>	<u>%</u>	<u>%</u>
Total	41	23	36
Men	47	23	30
Women	35	23	42
White, non-Hisp	43	24	33
Black, non-Hisp	38	20	43
Hispanic	28	19	53
18-29	42	22	36
30-49	45	22	33
50-64	43	22	35
65+	26	27	47
College grad+	64	22	13
Some college	48	25	28
HS or less	24	22	53
Cons Rep	49	24	27
Mod/Lib Rep	33	30	37
Independent	44	22	34
Cons/Mod Dem	33	21	46
Lib Dem	56	22	22
Protestant	39	24	36
White evang	39	28	33
White mainline	40	25	36
Black Prot	42	19	40
Catholic	35	24	41
White non-Hisp	41	24	35
Unaffiliated	44	20	36

Figures read across. Q178-179.

More Americans can correctly identify both the Koran and Allah today (41%) than could do so in 2002 or 2003 (33% and 31% respectively), though there has been only a marginal increase in Americans' knowledge about Islam since 2005, when 38% were familiar with both Allah and the Koran. Awareness of the Muslim holy book and name for God has increased noticeably among some groups while remaining steady among others. For instance, 42% of those under age 30 can correctly name the Koran and Allah, up eight percentage points from 2002. Knowledge is also significantly higher among those ages 30 to 64, but familiarity with Islam is largely unchanged among seniors, the group that was least knowledgeable about the religion to begin with; 26% can name both the Koran and Allah today, compared with 23% in 2002.

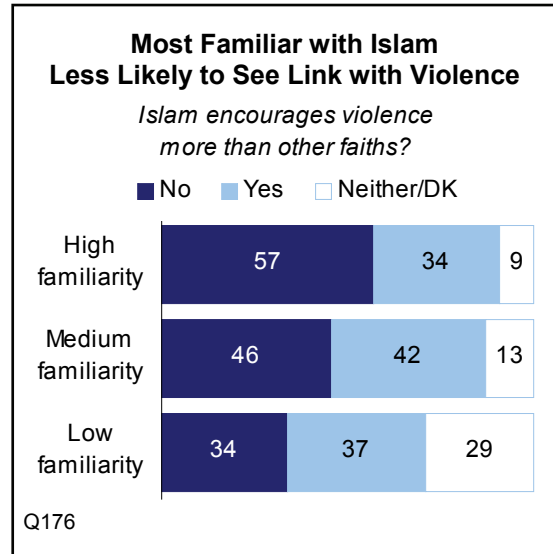
Americans More Knowledgeable About Islam					
	<i>% correctly identifying both Koran and Allah</i>				
	March 2002	July 2003	July 2005	Aug 2009	02-09 Change
	%	%	%	%	
Total	33	31	38	41	+8
18-29	34	35	36	42	+8
30-49	38	34	41	45	+7
50-64	33	31	43	43	+10
65+	23	21	24	26	+3
College grad+	59	55	60	64	+5
Some college	38	39	45	48	+10
HS or less	19	16	21	24	+5
Protestant	31	31	36	39	+8
White evang	29	27	36	39	+10
White mainline	32	34	37	40	+8
Black Prot	27	36	36	42	+15
Catholic	29	24	34	35	+6
White non-Hisp	32	28	36	41	+9
Unaffiliated	42	38	45	44	+2
Q178-179.					

Knowledge has grown markedly among many religious groups. The increase is most obvious among black Protestants, among whom 42% can name both the Koran and Allah today, compared with 27% in 2002. White Catholics as well as evangelical Protestants are also much more familiar with Islam today than they were in 2002. However, the trend is not apparent among the religiously unaffiliated; 44% of this group can name both Allah and the Koran today, compared with 42% in 2002. The unaffiliated stood out for possessing the most knowledge of Islam in 2002, whereas today there is less of a gap between them and other religious groups.

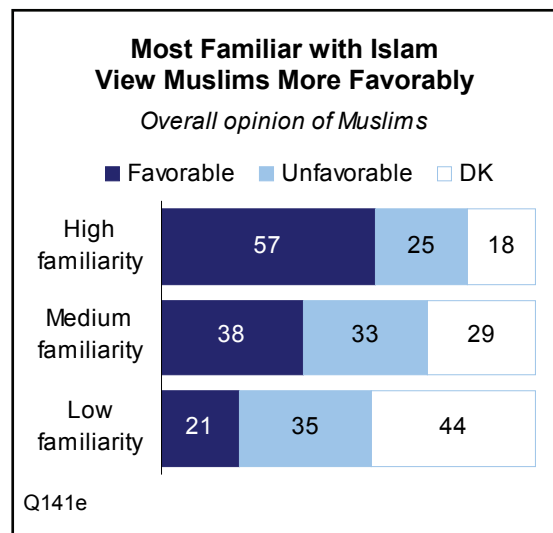
Familiarity with Islam Affects Views

Roughly a fourth of Americans (26%) have a relatively high level of familiarity with Islam, that is, they know the names Muslims use to refer to God and to their sacred text, and they are also personally acquainted with a Muslim. Another fourth of the population (27%) is basically unfamiliar with the Muslim religion, neither knowing a Muslim nor having knowledge of Allah or the Koran. The remaining half of the population (47%) falls somewhere between these two groups in terms of familiarity with Islam.

The survey shows that higher levels of familiarity with Islam, and especially knowing someone who is Muslim, are associated with more positive views toward the religion. For example, among the group with the highest level of familiarity with Islam, most reject the idea that Islam encourages violence (57%). By contrast, fewer than half of those with medium familiarity with Islam (46%) and one-third of those with little familiarity (34%) reject the idea of a link between Islam and violence. Not surprisingly, people with lower levels of familiarity with Islam exhibit higher levels of non-response in attitudes about Islam, saying they do not know whether it is more or less likely than other religions to encourage violence.

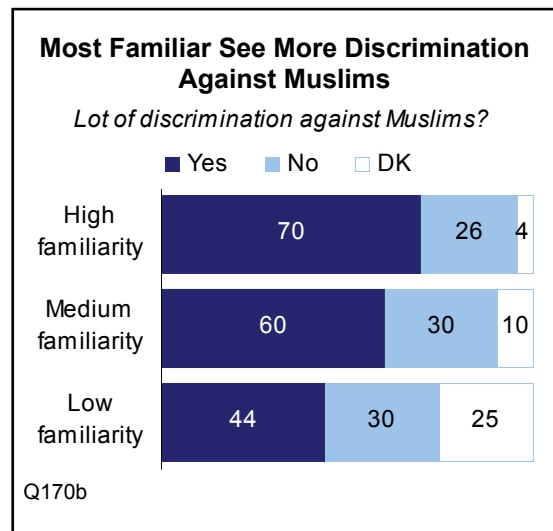
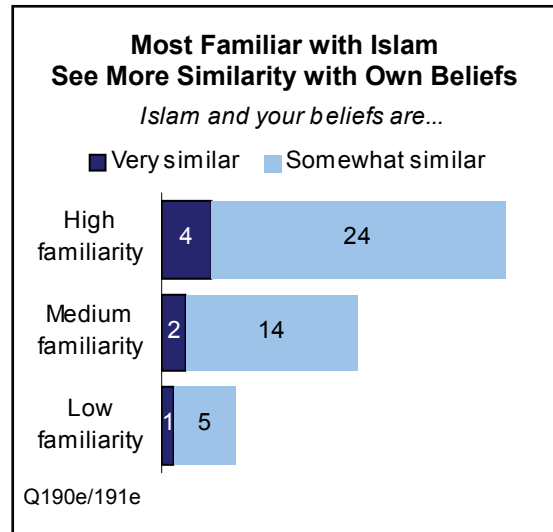


Similarly, those with the highest levels of familiarity with Islam express the most favorable views of Muslims. Nearly six-in-ten of those most familiar with Islam express favorable views of Muslims, compared with less than four-in-ten among those with less familiarity.



Regardless of their familiarity with Islam, more Americans say that their beliefs are different from rather than similar to the Muslim religion. However, even on this question, those who are most familiar with Islam stand out as being more likely to say that their religion is similar to Islam (27% vs. 7% among those with low familiarity). More than a third (35%) of those with low familiarity say they do not know whether their religion is similar to or different from Islam.

A similar pattern exists with regard to whether Americans perceive a lot of discrimination against Muslims. Those who are most familiar with Islam are significantly more likely than those with minimal exposure to say that there is a lot of discrimination against Muslims today. Seven-in-ten say this, compared with just 44% of those with a low level of familiarity. As on the question of Islam and violence, a large portion (25%) of those with minimal knowledge of Islam say they do not know whether there is a lot of discrimination against Muslims today.



ABOUT THE SURVEY

Results for this survey are based on telephone interviews conducted under the direction of Princeton Survey Research Associates International among a nationwide sample of 4,013 adults, 18 years of age or older. Interviews were conducted in two waves, the first from August 11-17, 2009 (Survey A) and the second from August 20-27, 2009 (Survey B). In total, 3,012 respondents were interviewed on a landline telephone, and 1,001 were interviewed on a cell phone, including 347 who had no landline telephone. Interviews were conducted in English and Spanish. Both the landline and cell phone samples were provided by Survey Sampling International. For detailed information about our survey methodology, see <http://people-press.org/methodology/>.

The combined landline and cell phone sample is weighted using an iterative technique that matches gender, age, education, race/ethnicity, region, and population density to parameters from the March 2008 Census Bureau's Current Population Survey. The sample is also weighted to match current patterns of telephone status and relative usage of landline and cell phones (for those with both), based on extrapolations from the 2008 National Health Interview Survey. The weighting procedure also accounts for the fact that respondents with both landline and cell phones have a greater probability of being included in the sample.

The following table shows the error attributable to sampling that would be expected at the 95% level of confidence for different groups in the survey. **Most of the questions analyzed in this report were asked in Survey A only.** The topline survey results included at the end of this report clearly indicate whether each question in the survey was asked of the full sample, Survey A only or Survey B only.

Group	Sample Size	Plus or minus...
Total sample	4,013	2.0 percentage points
Survey A	2,010	2.5 percentage points
Form 1	1,011	3.5 percentage points
Form 2	999	3.5 percentage points
Survey B	2,003	2.5 percentage points
Form 1	1,034	3.5 percentage points
Form 2	969	3.5 percentage points

In addition to sampling error, one should bear in mind that question wording and practical difficulties in conducting surveys can introduce error or bias into the findings of opinion polls.

Additional results from the survey will be released in subsequent reports.

ABOUT THE PROJECTS

This survey is a joint effort of the Pew Research Center for the People & the Press and the Pew Forum on Religion & Public Life. Both organizations are sponsored by the Pew Charitable Trusts and are projects of the Pew Research Center, a nonpartisan “fact tank” that provides information on the issues, attitudes and trends shaping America and the world.

The Pew Research Center for the People & the Press is an independent opinion research group that studies attitudes toward the press, politics and public policy issues. The Center’s purpose is to serve as a forum for ideas on the media and public policy through public opinion research. In this role it serves as an important information resource for political leaders, journalists, scholars, and public interest organizations. All of the Center’s current survey results are made available free of charge.

The Pew Forum on Religion & Public Life seeks to promote a deeper understanding of issues at the intersection of religion and public affairs. It studies public opinion, demographics and other important aspects of religion and public life in the U.S. and around the world. It also provides a neutral venue for discussions of timely issues through roundtables and briefings.

This report is a collaborative product based on the input and analysis of the following individuals:

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**PEW RESEARCH CENTER FOR THE PEOPLE & THE PRESS
AND PEW FORUM ON RELIGION & PUBLIC LIFE
2009 RELIGION & PUBLIC LIFE SURVEY
FINAL TOPLINE**

Survey A: August 11-17, 2009, N=2,010

Survey B: August 20-27, 2009, N=2,003

Combined N=4,013

QUESTIONS 101-139 AND 145-169 PREVIOUSLY RELEASED OR HELD FOR FUTURE RELEASE

QUESTION 141 FOUND AT THE BACK OF THE TOPLINE

ASK ALL SURVEY A:

Moving on...

Q.170 Just your impression, in the United States today, is there a lot of discrimination against **[INSERT; RANDOMIZE; OBSERVE FORM SPLITS]**, or not? And is there a lot of discrimination against **[INSERT NEXT ITEM]**, or not?

		<u>Yes, there is a lot of discrimination</u>	<u>No, there is not a lot of discrimination</u>	(VOL.) DK/Ref
a.	Evangelical Christians	27	56	17
b.	Muslims	58	29	13
c.	Jews	35	54	11
d.	Atheists, that is, people who don't believe in God	26	59	14
e.	Mormons	24	56	20
ASK FORM 1 SURVEY A ONLY [N=1011]:				
f.	Blacks	49	46	5
g.	Gays and lesbians	64	30	6
ASK FORM 2 SURVEY A ONLY [N=999]:				
h.	Hispanics	52	41	7
i.	Women	37	59	4

NO QUESTIONS 171 THROUGH 174

ASK ALL SURVEY A:

Q.175 Do you, yourself happen to know anyone who is Muslim?

BASED ON ALL SURVEY A NON-MUSLIMS [N=2004]

		<u>August 2007</u>	<u>Mid-Nov 2001</u>
45	Yes	45	38
54	No	54	61
1	Don't know/Refused (VOL.)	1	1

ASK ALL SURVEY A:

Q.176 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 **[READ]**.

		August <u>2007</u>	July <u>2005</u>	July <u>2004</u>	Mid-July <u>2003</u>	March <u>2002</u>
38	The Islamic religion is more likely than others to encourage violence among its believers	45	36	46	44	25
	-OR-					
45	The Islamic religion does not encourage violence more than others	39	47	37	41	51
1	Neither (VOL.)	4	3	2	3	3
15	Don't know (VOL.)	12	14	15	12	21

NO QUESTION 177

RANDOMIZE ORDER OF Q.178 AND Q.179

ASK ALL SURVEY A:

Q.178 Do you happen to know what name Muslims use to refer to God?

		July <u>2005</u>	Mid-July <u>2003</u>	March <u>2002</u>
53	Yes, Correct Answer [Allah]	48	45	47
7	Yes, Incorrect Answer	14	9	11
40	No/Don't know/Refused (VOL.)	38	46	42

RANDOMIZE ORDER OF Q.178 AND Q.179

ASK ALL SURVEY A:

Q.179 Do you happen to know the name of the Islamic equivalent to the Bible?

		July <u>2005</u>	Mid-July <u>2003</u>	March <u>2002</u>
52	Yes, Correct Answer [Koran]	51	42	43
4	Yes, Incorrect Answer	9	4	8
45	No/Don't know/Refused (VOL.)	40	54	49

QUESTION 180 HELD FOR FUTURE RELEASE

ASK ALL:

RELIG 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, NOTHING IN PARTICULAR OR DK/REF (RELIG=11, 12, 99) ASK:

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

- 40 Protestant (Baptist, Methodist, Non-denominational, Lutheran, Presbyterian, Pentecostal, Episcopalian, Reformed, Church of Christ, Jehovah’s Witness, etc.)
- 23 Roman Catholic (Catholic)
- 2 Mormon (Church of Jesus Christ of Latter-day Saints/LDS)
- * Orthodox (Greek, Russian, or some other orthodox church)
- 2 Jewish (Judaism)
- * Muslim (Islam)
- 1 Buddhist
- * Hindu
- 2 Atheist (do not believe in God)
- 3 Agnostic (not sure if there is a God)
- 2 Something else (**SPECIFY**)
- 12 Nothing in particular
- 11 Christian (**VOL.**)
- * Unitarian (Universalist) (**VOL.**)
- 2 Don't Know/Refused (**VOL.**)

IF CHRISTIAN (RELIG=1-4, 13 OR ((RELIG=11 OR RELIG=99) AND CHR=1)):

BORN Would you describe yourself as a "born again" or evangelical Christian, or not?

BASED ON TOTAL

- 34 Yes, would
- 40 No, would not
- 4 Don't know/Refused (**VOL.**)
- 78% Christian

ASK ALL:

ATTEND 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?

NOTE: ATTEND FOR BOTH SURVEY A AND SURVEY B ARE PRESENTED HERE.

	More than <u>once a week</u>	Once <u>a week</u>	Once or twice <u>a month</u>	A few times <u>a year</u>	Seldom	Never	(VOL.) DK/Ref
August 11-27, 2009	14	23	16	18	16	11	1
August, 2008	13	26	16	19	15	10	1
Aug, 2007	14	26	16	18	16	9	1
July, 2006	15	25	15	18	14	12	1
July, 2005	14	27	14	19	14	11	1
Aug, 2004	13	25	15	20	15	11	1
July, 2003	16	27	15	18	14	10	*
March, 2003	15	24	15	21	15	9	1

ATTEND CONTINUED...

	<u>More than once a week</u>	<u>Once a week</u>	<u>Once or twice a month</u>	<u>A few times a year</u>	<u>Seldom</u>	<u>Never</u>	(VOL.) DK/Ref
March, 2002	15	25	17	18	15	9	1
Mid-Nov, 2001	16	26	14	17	16	10	1
March, 2001	17	26	17	17	15	7	1
Sept, 2000 (<i>RVs</i>)	17	28	16	17	13	8	1
June, 1997	12	26	17	20	15	10	*
June, 1996	14	25	17	21	13	9	1

NO QUESTIONS 181 THROUGH 184

ASK ALL:

Q.280 How important is religion in your life – very important, somewhat important, not too important, or not at all important?

NOTE: Q.280 WAS ASKED AS Q.185 ON SURVEY A. Q.185 IS PRESENTED HERE WITH Q.280.

		<u>August 2008</u>	<u>August 2007</u>
57	Very important	58	61
25	Somewhat important	27	24
8	Not too important	7	8
8	Not at all important	7	6
1	Don't know/Refused (VOL.)	1	1

QUESTIONS 186-188 HELD FOR FUTURE RELEASE

ASK ALL SURVEY A:

Q.189 Do you think of yourself as a member of a minority because of your religious beliefs, or not?

		<u>March 2001</u>
19	Yes	19
78	No	78
3	Don't know/refused (VOL.)	3

ASK SURVEY A IF AFFILIATED WITH A RELIGION (RELIG=1-8,11,13,14 OR (RELIG=99 & CHR=1)):

Q.190 From what you know, do you think that [INSERT; RANDOMIZE; OBSERVE FILTERS] and your own religion are very similar, somewhat similar, somewhat different, or very different. How about [INSERT NEXT ITEM] and your own religion? [READ AS NECESSARY: are they very similar, somewhat similar, somewhat different, or very different?] [READ RESPONSE OPTIONS IN REVERSE ORDER FOR RANDOM HALF OF SAMPLE]

	<u>Very similar</u>	<u>Somewhat similar</u>	<u>Somewhat different</u>	<u>Very different</u>	(VOL.) DK/Ref
ASK IF AFFILIATED AND NOT CATHOLIC (RELIG#2) [N=1269]:					
a. the Catholic religion	15	31	29	20	5
ASK IF AFFILIATED AND NOT PROTESTANT/ OTHER CHRISTIAN (RELIG#1,13) [N=615]:					
b. the Protestant religion	17	37	22	12	13
ASK IF AFFILIATED AND NOT MORMON (RELIG#3) [N=1684]:					
c. the Mormon religion	3	18	24	36	19
ASK IF AFFILIATED AND NOT JEWISH (RELIG#5) [N=1671]:					
d. the Jewish religion	8	29	26	21	16
ASK IF AFFILIATED AND NOT MUSLIM (RELIG#6) [N=1709]:					
e. the Muslim religion	3	14	19	47	17
ASK FORM 1 IF AFFILIATED AND NOT BUDDHIST (RELIG#7) [N=841]:					
f. the Buddhist religion	2	9	16	51	23
ASK FORM 2 IF AFFILIATED AND NOT HINDU (RELIG#8) [N=864]:					
g. the Hindu religion	2	9	15	44	30

ASK SURVEY A IF R IS ATHEIST, AGNOSTIC, NOTHING IN PARTICULAR OR DK & NOT CHRISTIAN (RELIG=9, 10, 12 OR (RELIG=99 AND CHR=2, 9)), [N=295]:

Q.191 From what you know, do you think that [INSERT; RANDOMIZE;] and your own beliefs are very similar, somewhat similar, somewhat different, or very different. How about [INSERT NEXT ITEM] and your own beliefs? [READ AS NECESSARY: are they very similar, somewhat similar, somewhat different, or very different?] [READ RESPONSE OPTIONS IN REVERSE ORDER FOR RANDOM HALF OF SAMPLE]

	<u>Very similar</u>	<u>Somewhat similar</u>	<u>Somewhat different</u>	<u>Very different</u>	(VOL.) DK/Ref
a. the Catholic religion	4	27	23	29	17
b. the Protestant religion	4	22	20	26	28
c. the Mormon religion	1	15	16	41	27
d. the Jewish religion	4	22	18	29	28

Q.191 CONTINUED...		Very similar	Somewhat similar	Somewhat different	Very different	(VOL.) DK/Ref
e.	the Muslim religion	*	14	21	38	27
f.	the Buddhist religion	3	23	15	30	29
g.	the Hindu religion	1	13	20	31	36

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?

NOTE: PARTY/PARTYLN FOR BOTH SURVEY A AND SURVEY B ARE PRESENTED HERE.

	<u>Republican</u>	<u>Democrat</u>	<u>Independent</u>	(VOL.) No preference	(VOL.) Other party	(VOL.) DK/ Ref	<i>Lean Rep</i>	<i>Lean Dem</i>
August 20-27, 2009	26	32	36	3	*	3	14	16
August 11-17, 2009	23	33	38	3	*	3	16	15
July, 2009	22	34	37	5	*	2	15	14
June, 2009	25	34	34	3	*	3	11	16
May, 2009	23	39	29	4	*	4	9	14
April, 2009	22	33	39	3	*	3	13	18
March, 2009	24	34	35	5	*	2	12	17
February, 2009	24	36	34	3	1	2	13	17
January, 2009	25	37	33	3	*	2	11	16
December, 2008	26	39	30	2	*	3	8	15
Late October, 2008	24	39	32	2	*	3	11	15
Mid-October, 2008	27	35	31	4	*	3	9	16
Early October, 2008	26	36	31	4	*	3	11	15
Late September, 2008	25	35	34	3	1	2	13	15
Mid-September, 2008	28	35	32	3	*	2	12	14
August, 2008	26	34	34	4	*	2	12	17
July, 2008	24	36	34	3	*	3	12	15
June, 2008	26	37	32	3	*	2	11	16
Late May, 2008	25	35	35	2	*	3	13	15
April, 2008	24	37	31	5	1	2	11	15
March, 2008	24	38	29	5	*	4	9	14
Late February, 2008	24	38	32	3	*	3	10	17
Early February, 2008	26	35	31	5	*	3	11	14
January, 2008	24	33	37	4	*	2	12	18
Yearly Totals								
2008	25.3	35.8	31.7	3.8	.3	3.1	10.5	15.4
2007	25.4	32.9	33.7	4.6	.4	3.1	10.7	16.7
2006	27.6	32.8	30.3	5.0	.4	3.9	10.2	14.5
2005	29.2	32.8	30.3	4.5	.3	2.8	10.2	14.9
2004	29.7	33.4	29.8	3.9	.4	2.9	11.7	13.4
2003	29.8	31.4	31.2	4.7	.5	2.5	12.1	13.0
2002	30.3	31.2	30.1	5.1	.7	2.7	12.6	11.6
2001	29.2	33.6	28.9	5.1	.5	2.7	11.7	11.4
2001 Post-Sept 11	30.9	31.8	27.9	5.2	.6	3.6	11.7	9.4
2001 Pre-Sept 11	28.2	34.6	29.5	5.0	.5	2.1	11.7	12.5

PARTY/PARTYLN CONTINUED...

				(VOL.)	(VOL.)	(VOL.)		
	<u>Republican</u>	<u>Democrat</u>	<u>Independent</u>	No <u>preference</u>	Other <u>party</u>	DK/ <u>Ref</u>	<i>Lean</i> <u>Rep</u>	<i>Lean</i> <u>Dem</u>
2000	27.5	32.5	29.5	5.9	.5	4.0	11.6	11.6
1999	26.6	33.5	33.7	3.9	.5	1.9	13.0	14.5
1998	27.5	33.2	31.9	4.6	.4	2.4	11.8	13.5
1997	28.2	33.3	31.9	4.0	.4	2.3	12.3	13.8
1996	29.2	32.7	33.0	5.2	--	--	12.7	15.6
1995	31.4	29.7	33.4	5.4	--	--	14.4	12.9
1994	29.8	31.8	33.8	4.6	--	--	14.3	12.6
1993	27.4	33.8	34.0	4.8	--	--	11.8	14.7
1992	27.7	32.7	35.7	3.9	--	--	13.8	15.8
1991	30.9	31.4	33.2	4.5	--	--	14.6	10.8
1990	31.0	33.1	29.1	6.8	--	--	12.4	11.3
1989	33	33	34	--	--	--	--	--
1987	26	35	39	--	--	--	--	--

Due to systematic differences across surveys in the percentage of respondents declining to offer a rating of religious groups, the trends for the following favorability ratings are not reliable. Current data are used for analytical purposes only, and are not compared to past survey results. Overall results from the current survey are shown here in grey for illustrative purposes only. See footnote for more details.

ASK ALL SURVEY A:

Q.141 Now thinking about some specific religious groups... Is your overall opinion of [INSERT FIRST ITEM, RANDOMIZE WITH ITEM f LAST; OBSERVE FORM SPLITS] very favorable, mostly favorable, mostly UNfavorable, or very unfavorable? [INTERVIEWERS: PROBE TO DISTINGUISH BETWEEN “NEVER HEARD OF” AND “CAN’T RATE.”]
 How about (NEXT ITEM)? [IF NECESSARY: would you say your overall opinion is very favorable, mostly favorable, mostly UNfavorable, or very unfavorable? [INTERVIEWERS: PROBE TO DISTINGUISH BETWEEN “NEVER HEARD OF” AND “CAN’T RATE.”]]

	---- Favorable ----			---- Unfavorable ----			(VOL.)	(VOL.)
	<u>Total</u>	<u>Very</u>	<u>Mostly</u>	<u>Total</u>	<u>Very</u>	<u>Mostly</u>	Never <u>Heard of</u>	Can't rate/ <u>Ref</u>
a. Catholics								
August 11-17, 2009	67	19	48	13	4	9	*	19 ¹
August, 2007	76	21	55	14	4	10	*	10
July, 2005	73	24	49	14	4	10	0	13
Mid-July, 2003	69	21	48	18	6	12	*	13
March, 2002	74	19	55	13	4	9	*	13
Mid-November, 2001	78	29	49	8	3	5	*	14
March, 2001	74	19	55	13	3	10	1	12
September, 2000 (RVs)	78	29	49	9	3	6	*	13
b. Jews								
August 11-17, 2009	63	17	46	11	4	7	1	25 ¹
August, 2007	76	21	55	9	3	6	*	15
March, 2006	84	27	57	6	2	4	*	10
July, 2005	77	23	54	7	2	5	*	16
Mid-July, 2003	72	20	52	9	3	6	1	18
June, 2003	79	25	54	8	2	6	*	13

Q.141 CONTINUED...

	---- Favorable ----			---- Unfavorable ----			(VOL.) Never	(VOL.) Can't rate/
	<u>Total</u>	<u>Very</u>	<u>Mostly</u>	<u>Total</u>	<u>Very</u>	<u>Mostly</u>	<u>Heard of</u>	<u>Ref</u>
March, 2002	74	18	56	9	2	7	*	17
Mid-November, 2001	75	24	51	7	2	5	*	18
March, 2001	72	16	56	10	2	8	*	18
September, 2000 (<i>RVs</i>)	77	27	50	8	3	5	*	15
June, 1997	82	26	56	9	2	7	1	8
c. Evangelical Christians								
August 11-17, 2009	57	16	41	17	4	13	4	22 ¹
August, 2007	60	18	42	19	6	13	5	16
March, 2006	68	22	46	18	5	13	2	12
July, 2005	57	17	40	19	5	14	5	19
Mid-July, 2003	58	18	40	18	6	12	3	21
June, 2003	62	21	41	17	4	13	7	14
March, 2002	55	13	42	18	5	13	7	20
March, 2001	55	13	42	16	4	12	8	21
September, 2000 (<i>RVs</i>)	63	21	42	16	3	13	3	18
February, 1996	39	13	26	38	15	23	11	12
July, 1994	43	10	33	32	10	22	11	14
May, 1990	43	12	31	38	19	19	7	12
d. Mormons								
August 11-17, 2009	44	9	34	26	10	17	1	29 ¹
August, 2007	53	10	43	27	9	18	2	18
e. Muslims								
August 11-17, 2009	38	6	33	32	12	19	1	29 ¹
August, 2007	43	7	36	35	13	22	1	21
Mid-July, 2003	47	9	38	31	12	19	--	22
June, 2003	50	12	38	30	10	20	*	20
March, 2002	47	7	40	29	11	18	--	24
f. Atheists, that is people who don't believe in God								
August 11-17, 2009	29	6	23	49	26	23	*	21 ¹
August, 2007	35	7	28	53	30	23	*	12
July, 2005	35	7	28	50	28	22	0	15
Mid-July, 2003	34	7	27	52	33	19	*	14
March, 2002	34	5	29	54	31	23	*	12
Mid-November, 2001	32	7	25	49	28	21	*	19
March, 2001	29	4	25	57	35	22	*	14
September, 2000 (<i>RVs</i>)	32	8	24	52	32	20	*	16

¹ Due to unusually high item nonresponse in the August 11-17, 2009 survey, results for these questions cannot be compared with previous trends. Fluctuations in nonresponse are due to variations in interviewing techniques used by different data collection organizations and do not necessarily reflect meaningful changes in opinion. Item nonresponse cannot simply be reallocated proportionally (i.e. repercentaging the responses based upon those offering a rating) because variance in nonresponse is more closely associated with variance in certain response categories. The trends for Hindus and Buddhists are also shown in grey although we do not have trend data for these groups to compare item nonresponse for this survey to previous ones. Current data are used for analytical purposes only.

Q.141 CONTINUED...

		---- Favorable ----			---- Unfavorable ----			(VOL.) Never	(VOL.) Can't rate/ Ref
		<u>Total</u>	<u>Very</u>	<u>Mostly</u>	<u>Total</u>	<u>Very</u>	<u>Mostly</u>	<u>Heard of</u>	
ASK SURVEY A FORM 1 ONLY [N=1011]:									
g.	Hindus								
	August 11-17, 2009	39	6	33	21	9	13	2	37
ASK SURVEY A FORM 2 ONLY [N=999]:									
h.	Buddhists								
	August 11-17, 2009	45	10	35	20	9	11	2	33