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## Asian Americans: A Mosaic of Faiths

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## FOREWORD

This is the second report on a comprehensive survey of Asian Americans conducted by the Pew Research Center in the first three months of 2012. To obtain a nationally representative sample of 3,511 Asian-American adults, more than 65,000 Americans were interviewed on cell phones and landlines in English and seven Asian languages.

The first report on the survey's findings, "The Rise of Asian Americans," described some of the distinctive social and demographic characteristics of this largely foreign-born (74%) population. It also highlighted important differences among Asian Americans, focusing on the six largest subgroups by country of origin—Chinese, Filipino, Indian, Vietnamese, Korean and Japanese Americans. Together, these subgroups comprise at least 83% of all Asian Americans.<sup>1</sup>

This report, "Asian Americans: A Mosaic of Faiths," examines the same fast-growing population but uses religious affiliation, rather than country of origin, as the primary frame of analysis. It focuses on four main religious groups—Christians, Buddhists, Hindus and the religiously unaffiliated—that together account for 92% of all Asian adults living in the United States. Muslims comprise an additional 4% of U.S. Asians, but their numbers in the survey are too small to allow for separate analysis.<sup>2</sup> (Key findings on Asian-American Muslims from the Pew Research Center's 2011 survey of Muslim Americans are presented in Appendix 1 of this report.)

While there is some overlap between the two reports on Asian Americans, we think that they are largely complementary and that readers will find value in examining the U.S. Asian population both by national origin and by religion. To understand why Korean Americans tend to be more politically conservative than other Asian Americans, for example, it may be helpful to recognize the high proportion of evangelical Protestants (40%) within the Korean-American community. Conversely, to understand why Hindus have some of the highest education and income levels of all religious groups in America, it may be useful to know that the vast majority of Asian-American Hindus trace their roots to India and that many Indians come to the U.S. through a selective immigration process that awards H-1B visas to scientists, engineers and

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1 Americans who trace their origins to many other Asian countries—including Bangladesh, Burma (Myanmar), Cambodia, Laos, Pakistan and Thailand—also are represented in the survey. However, the sample does not contain enough individuals from every country of origin to analyze all subgroups separately.

2 Members of many other religious groups—including Asian-American Baha'is, Confucians, Jains, Jews, Shintoists, Sikhs, Taoists and Unitarians, to name just a few—also completed the survey and are included in the overall results, but their numbers in the survey are too small to allow for separate analysis.

other highly skilled workers. And so on—the pages of this report are full of examples of the importance of religion and national origin in the lives of Asian Americans.

In many cases, the survey’s overall findings on Asian Americans mask striking differences among Asian Americans of various faiths. To provide context, this report frequently offers three levels of comparisons: (1) between U.S. Asians, as a whole, and the U.S. general public; (2) among the larger Asian-American religious groups, including Protestants, Catholics, Buddhists, Hindus and the unaffiliated; and (3) between an Asian-American religious group and a similar group (or groups) in the general public, such as Asian-American evangelical Protestants and white evangelical Protestants, or Asian-American Catholics, white Catholics and Hispanic Catholics. This allows readers to see, for example, not only whether Asian-American Christians are similar to or different from Asian-American Buddhists on a particular question but also how Asian-American Christians compare with Christians in the general public.

The diversity of religious affiliations among Asian Americans, however, poses some challenges that readers should bear in mind as they evaluate the survey results. Questions such as “How important is religion in your life?” are intended to allow for comparisons among people of different faiths. But vast gulfs in theology and practice mean that respondents sometimes may bring very different understandings to bear on a question. Asked how often they pray, for example, a Christian may think about prayers offered to a personal God, while a Hindu or Buddhist may think about the ritual recitation of mantras. Some of the survey questions reflect concepts that are prevalent in the West—belief in heaven and hell as places of eternal reward or punishment, for example. But other parts of the survey were designed specifically to measure the beliefs and practices of Buddhists, Hindus and adherents of other Asian religions, including questions about reincarnation, ancestral spirits, yoga as a spiritual practice, meditation, having a shrine or temple in the home and celebrating the Lunar New Year.

The survey was undertaken jointly by two projects of the Pew Research Center: the Pew Research Center’s Social & Demographic Trends project and the Pew Research Center’s Forum on Religion & Public Life. The first report was primarily the work of the project on Social & Demographic Trends. The present report was written primarily by the staff of the Pew Forum. Senior Researcher Cary Funk, Ph.D., was a lead researcher on the survey and deftly coordinated the production of both reports. Janelle Wong, director of the Asian American Studies Program and a faculty member in the Department of American Studies at the University of Maryland, served as a special external adviser and was an invaluable source of knowledge through all stages of the survey. We are also grateful to the staff of the survey



research firm Abt SRBI, particularly Dean Williams, who managed the data collection, and Courtney Kennedy, who oversaw key elements of the survey design and weighting.

In addition, the Pew Research Center was fortunate to be able to call on an exceptional panel of academic advisers with expertise on many segments of the Asian-American community: Wendy Cadge, Hien Duc Do, Diana Eck, Yen Le Espiritu, Joaquin Jay Gonzalez III, Jane Naomi Iwamura, Khyati Joshi, Rebecca Y. Kim, Pyong Gap Min, Jerry Z. Park, Sharon A. Suh, Fenggang Yang and Min Zhou. Their brief bios can be found on page 187 of this report.

Although the survey was guided by the counsel of our advisers, contractors and consultants, the Pew Research Center is solely responsible for the interpretation and reporting of the data.

Luis Lugo, Director

Alan Cooperman, Associate Director for Research



## OVERVIEW

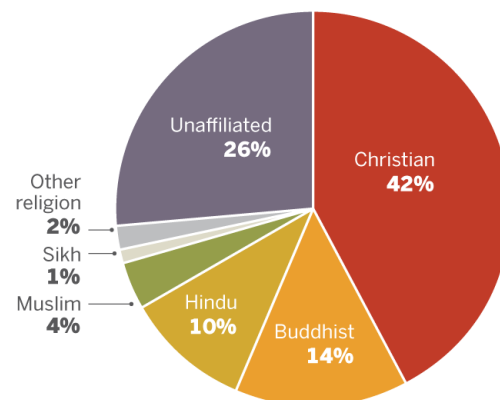
As their numbers rise, Asian Americans are contributing to the diversity of the U.S. religious landscape. From less than 1% of the total U.S. population (including children) in 1965, Asian Americans have increased to 5.8% (or 18.2 million children and adults in 2011, according to the U.S. Census).<sup>3</sup> In the process, they have been largely responsible for the growth of non-Abrahamic faiths in the United States, particularly Buddhism and Hinduism. Counted together, Buddhists and Hindus today account for about the same share of the U.S. public as Jews (roughly 2%). At the same time, most Asian Americans belong to the country's two largest religious groups: Christians and people who say they have no particular religious affiliation.

According to a comprehensive, nationwide survey of Asian Americans conducted by the Pew Research Center, Christians are the largest religious group among U.S. Asian adults (42%), and the unaffiliated are second (26%). Buddhists are third, accounting for about one-in-seven Asian Americans (14%), followed by Hindus (10%), Muslims (4%) and Sikhs (1%). Followers of other religions make up 2% of U.S. Asians.

Not only do Asian Americans, as a whole, present a mosaic of many faiths, but each of the six largest subgroups of this largely immigrant population also displays a different religious complexion. A majority of Filipinos in the U.S. are Catholic, while a majority of Korean Americans are Protestant. About half of Indian Americans are Hindu, while about

### Religious Affiliation of Asian Americans

*% of Asian-American adults who say they are ...*



2012 Asian-American Survey. Those who did not give an answer are not shown.

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<sup>3</sup> Asian Americans are a diverse group in the United States. According to the U.S. Census Bureau, "Asian" refers to a person having origins in any of the original peoples of the Far East, Southeast Asia or the Indian subcontinent. The Asian population includes people who indicated their race(s) as "Asian Indian," "Chinese," "Filipino," "Japanese," "Korean," "Vietnamese" or "Other Asian," or wrote in entries such as "Pakistani," "Thai," "Cambodian" or "Hmong." With growing diversity in the nation's population, the Census Bureau has changed the wording of questions about race and ethnicity over time. Since Census 2000, respondents could select one or more race categories to indicate their racial identities. (About 15% of the Asian population reported multiple races in Census 2010.) In addition, since Census 2000, the Native Hawaiian and Other Pacific Islander population, formerly included with the totals for the Asian population, has been counted as a separate race group. Because of these changes, caution is advised in historical comparisons on the racial composition of Asians.

half of Chinese Americans are unaffiliated. A plurality of Vietnamese Americans are Buddhist, while Japanese Americans are a mix of Christians, Buddhists and the unaffiliated.

Indeed, when it comes to religion, the Asian-American community is a study in contrasts, encompassing groups that run the gamut from highly religious to highly secular. For example, Asian Americans who are unaffiliated tend to express even lower levels of religious commitment than unaffiliated Americans in the general public; 76% say religion is not too important or not at all important in their lives, compared with 58% among unaffiliated U.S. adults as a whole. By contrast, Asian-American evangelical Protestants rank among the most religious groups in the U.S., surpassing white evangelicals in weekly church attendance (76% vs. 64%). The overall findings, therefore, mask wide variations within the very diverse Asian-American population.

Asian Americans as a whole are less likely than Americans overall to believe in God and to pray on a daily basis, and a somewhat higher proportion of Asian Americans are unaffiliated with any religion (26%, compared with 19% of the general public). But some of these measures (such as belief in God and frequency of prayer) may not be very good indicators of religion's role in a mostly non-Christian population that includes Buddhists and others from non-theistic traditions. Most Asian-American Buddhists and Hindus, for instance, maintain traditional religious beliefs and practices. Two-thirds of Buddhists surveyed believe in ancestral spirits (67%), while three-quarters of Hindus keep a shrine in their home (78%) and 95% of all Indian-American Hindus say they celebrate Diwali, the Hindu festival of lights.

At the same time, the Pew Research Center survey also finds evidence that Asian-American Buddhists and Hindus are adapting to the U.S. religious landscape in ways large and small:

- Roughly three-quarters of both Asian-American Buddhists (76%) and Asian-American Hindus (73%) celebrate Christmas.
- Three-in-ten (30%) of the Hindus and 21% of the Buddhists surveyed say they sometimes attend services of different religions (not counting special events such as weddings and funerals).
- About half (54%) of Asian Americans who were raised Buddhist remain Buddhist today, with substantial numbers having converted to Christianity (17%) or having become unaffiliated with any particular faith (27%).

How can many Asian-American Buddhists and Hindus maintain their traditional beliefs and practices while at the same time adopting aspects of America's predominantly Christian religious culture, such as celebrating Christmas? Part of the answer may be that U.S. Buddhists

and Hindus tend to be inclusive in their understanding of faith. Most Asian-American Buddhists (79%) and Asian-American Hindus (91%), for instance, reject the notion that their religion is the one, true faith and say instead that many religions can lead to eternal life (or, in the case of Buddhists, to enlightenment). In addition, the vast majority of Buddhists (75%) and Hindus (90%) in the survey say there is more than one true way to interpret the teachings of their religion.

By contrast, Asian-American Christians—particularly evangelical Protestants—are strongly inclined to believe their religion is the one, true faith leading to eternal life. Indeed, Asian-American evangelicals are even more likely than white evangelical Protestants in the U.S. to take this position. Nearly three-quarters of Asian-American evangelicals (72%) say their religion is the one, true faith leading to eternal life, while white evangelical Protestants are about evenly split, with 49% saying their religion is the one, true faith leading to eternal life and 47% saying many religions can lead to eternal life.

These are among the key findings of the new survey by the Pew Research Center’s Forum on Religion & Public Life and Pew Research Center’s Social & Demographic Trends project. The Pew Research Center’s 2012 Asian-American Survey is based on telephone interviews conducted by landline and cell phone with a nationally representative sample of 3,511 Asian adults ages 18 and older living in the United States. The survey was conducted in all 50 states, including Alaska and Hawaii, and the District of Columbia. (For more details, see “About the Survey” on page 39 and Appendix 3: Survey Methodology on page 129.)

### Religious Affiliation

The survey finds a plurality of Asian Americans are Christian (42%), including 22% who are Protestant and a slightly smaller percentage who are Catholic (19%). About a quarter (26%) are unaffiliated (atheist, agnostic or nothing in particular). Roughly one-in-seven Asian Americans are Buddhist (14%) and one-in-ten are Hindu (10%). The remainder consists of Muslims, Sikhs, Jains and followers of numerous other faiths.<sup>4</sup>

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<sup>4</sup> There are not enough survey respondents from these faiths for separate analysis. A total of 4% of U.S. Asians are Muslim. For more information on Muslims in the United States, see Pew Research Center. 2011. “Muslim Americans: No Sign of Growth in Alienation or Support for Extremism.” Washington, D.C.: August. See Appendix 1 of the current report for a comparison of U.S. Muslims and Asian-American Muslims on selected questions.

Thus, Asian Americans are more religiously diverse than the U.S. population, which is overwhelmingly Christian (75%). There are also substantial differences in religious affiliation among the largest subgroups of Asian Americans by country of origin.

As the charts on page 16 show, about half of Chinese Americans—the single largest subgroup, making up nearly a quarter of the total U.S. Asian population—are unaffiliated (52%). (Also see the table on page 44.) Filipinos—the second-largest subgroup, accounting for about one-in-five U.S. Asian children and adults—are mostly Catholic (65%). Indian Americans represent about 18% of all U.S. Asians, and about half identify as Hindu (51%); 59% say they were raised Hindu. Vietnamese Americans, who comprise 10% of U.S. Asians, include a plurality of Buddhists (43%). U.S. Koreans (also about 10% of all Asian Americans) are mostly Protestant (61%). Japanese Americans—the smallest of the six subgroups, representing about 7.5% of the U.S. Asian population—are more mixed: more than one-third are Christian (38%, including 33% who are Protestant), another third are unaffiliated (32%) and a quarter are Buddhist (25%).<sup>5</sup>

## Religious Composition of Asian Americans

	U.S. Asians	General public
	%	%
<b>Christian</b>	<b>42</b>	<b>75</b>
Protestant	22	50
Catholic	19	23
Other Christian	1	2
<b>Buddhist<sup>^</sup></b>	<b>14</b>	<b>1.0-1.3</b>
<b>Hindu<sup>^</sup></b>	<b>10</b>	<b>0.5-0.8</b>
<b>Muslim<sup>^</sup></b>	<b>4</b>	<b>0.8</b>
<b>Sikh (vol.)</b>	<b>1</b>	<b>n/a</b>
<b>Jain (vol.)</b>	<b>*</b>	<b>n/a</b>
<b>Other religion</b>	<b>2</b>	<b>4</b>
<b>Unaffiliated</b>	<b>26</b>	<b>19</b>
Atheist/Agnostic	8	5
Nothing in particular	17	13
<b>Don't know/Refused</b>	<b><u>1</u></b>	<b><u>1</u></b>
	100	100

2012 Asian-American Survey. Q30. Figures may not add to 100% due to rounding. General public numbers are based on aggregated data from surveys conducted by the Pew Research Center for the People & the Press in 2011, except where noted.

<sup>^</sup> Figures for U.S. Buddhists and U.S. Hindus are Pew Forum estimates. Figures for U.S. Muslims are Pew Research estimates.

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<sup>5</sup> The size of each U.S. Asian subgroup is based on the total U.S. Asian population, including single or mixed-race Asians. See Pew Research Center's Social and Demographic Trends project. 2011. "The Rise of Asian Americans." Washington, D.C.: June.

These proportions generally reflect the religious composition of each group's country of origin. The Philippines, for example, is heavily Catholic. In some cases, however, the percentage of Christians among Asian-American subgroups is much higher than in their ancestral lands. For example, 31% of the Chinese Americans surveyed are Christian; the vast majority, though not all, of this group come from mainland China, where Christians generally are estimated to constitute about 5% of the total population.<sup>6</sup> Similarly, 18% of Indian Americans identify as Christian, though only about 3% of India's total population is estimated to be Christian.<sup>7</sup> The higher percentages of Christians are a result of the disproportionate number of Christians who choose to migrate to the United States and may also reflect religious switching by immigrants.<sup>8</sup> (For more details on religious switching, see page 27 of this overview and Chapter 2, "Religious Switching and Intermarriage," on page 55.)

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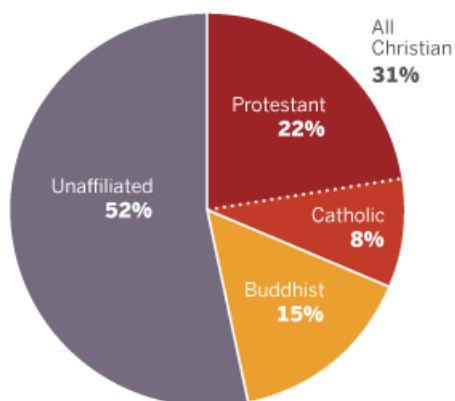
6 Classification into country-of-origin groups is based on self-identification. This self-identification may or may not match a respondent's country of birth or his/her parent's country of birth. Respondents who identified their specific Asian group as Taiwanese or Chinese Taipei are classified as Chinese Americans in this report.

7 For estimates of the number of Christians living in India and many other countries, see Pew Research Center's Forum on Religion & Public Life. 2011. "Global Christianity: A Report on the Size and Distribution of the World's Christian Population." Washington, D.C.: December. The Pew Global Attitudes survey of India in 2012 found 2% of the adult population to be Christian. See Appendix 2 of the current report.

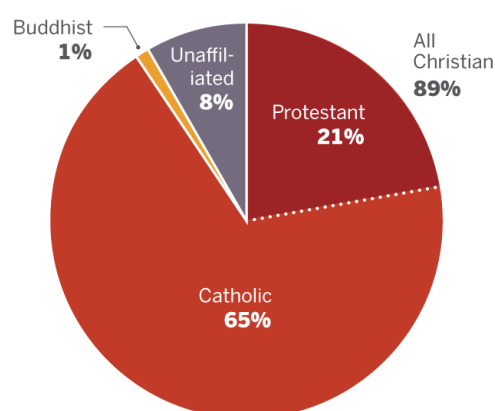
8 For more information on religion and migration around the world, see Pew Research Center's Forum on Religion & Public Life. 2012. "Faith on the Move: The Religious Affiliation of International Migrants." Washington, D.C.: March.

## Religious Affiliation of Asian-American Subgroups

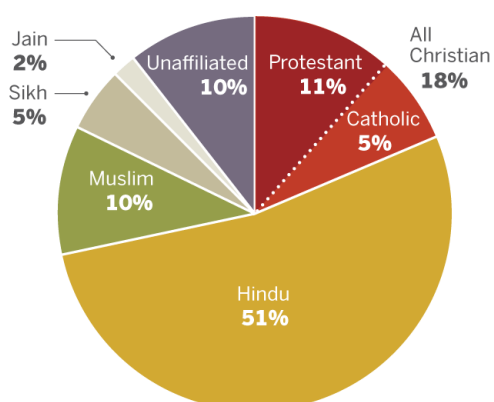
### Chinese Americans



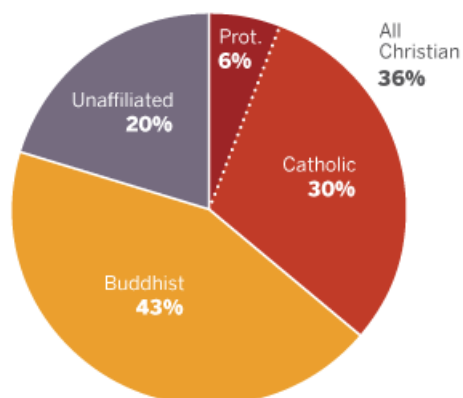
### Filipino Americans



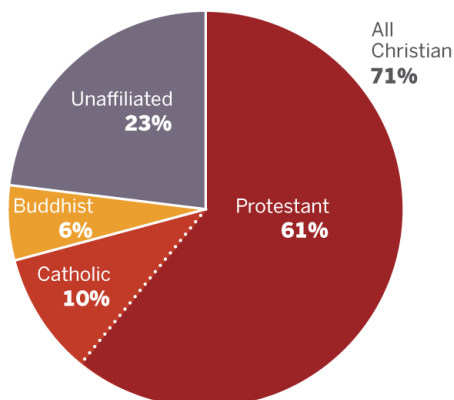
### Indian Americans



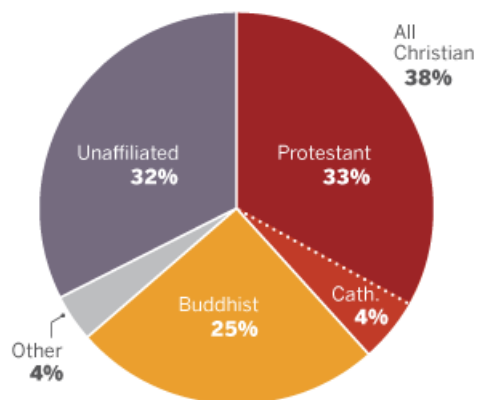
### Vietnamese Americans



### Korean Americans



### Japanese Americans



The "All Christian" category includes Protestants, Catholics and other Christians. Subgroups are listed in order of the size of the country-of-origin group in the total Asian-American population. Those who did not give an answer are not shown. Other religion, Hindu and Buddhist not shown for some subgroups. See topline in Appendix 4 for all responses.

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## Religious Commitment

By several conventional measures, religion appears to be less important to Asian Americans than to the U.S. public as a whole. For example, fewer Asian Americans say religion is very important in their lives (39% of U.S. Asians vs. 58% of all U.S. adults), while more say religion is either not too important or not at all important to them (30% of U.S. Asians vs. 16% of the general public). In addition, the proportion of Asian Americans who are unaffiliated (26%) is higher than in the general public (19%). Asian Americans are also less likely to say they pray on a daily basis, and they report attending religious services at somewhat lower rates than the general public. (For more details, see Chapter 3, “Importance of Religion,” on page 63.)

These relatively lower levels of religious engagement are not simply an effect of age or education.<sup>9</sup> Analysis of the data shows that Asian Americans tend to be less religious on these measures than the general public even when controlling for age and level of educational attainment. For example, 29% of Asian Americans with some post-graduate education say that religion is very important in their lives, compared with 52% of all Americans who have studied at the post-graduate level.

### Religious Commitment Among Asian Americans, Compared With All U.S. Public

	U.S. Asians	General Public
<i>Importance of religion in your life</i>	%	%
Very important	39	58
Somewhat	30	24
Not too/Not at all	30	16
Don't know	<u>1</u>	<u>1</u>
	100	100
<i>Frequency of prayer</i>		
Daily	40	56
Weekly/Monthly	24	23
Seldom/Never	35	19
Don't know	<u>2</u>	<u>2</u>
	100	100
<i>Attend worship services</i>		
Weekly or more	32	36
Monthly/Yearly	35	34
Seldom/Never	33	28
Don't know	<u>1</u>	<u>1</u>
	100	100
<i>Believe in God?</i>		
Yes	79	92
No	16	6
Other (vol.)/Don't know	<u>5</u>	<u>2</u>
	100	100

2012 Asian-American Survey. Q33, Q35, Q71, ATTEND. Figures may not add to 100% due to rounding. General public numbers come from Pew Research Center surveys conducted in August 2010 (religion's importance), June 2010 (belief in God) and August 2009 (frequency of prayer), and from aggregated data from Pew Research Center surveys conducted during 2011 (religious attendance).

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<sup>9</sup> Asian Americans, on average, are younger and better educated than the U.S. population. The median age among Asian Americans is 41 years vs. 45 years for the U.S. adult population. And 49% of Asian Americans ages 25 and older have at least a bachelor's degree, compared with 28% of all U.S. adults ages 25 and older. See Pew Research Center's Social and Demographic Trends project. 2011. "The Rise of Asian Americans." Washington, D.C.: June.

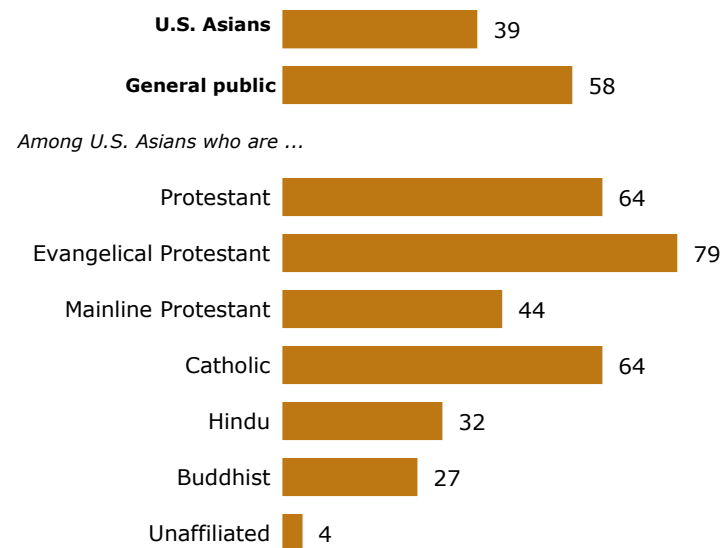
The overall results for Asian Americans, however, mask big differences among Asian-American religious groups. Asian-American Buddhists and Asian-American Hindus, for example, are much less inclined than Asian-American Christians to say that religion plays a very important role in their lives.

Moreover, these figures underscore major differences in religious beliefs and practices between Christianity and other religions. Because Buddhists often view their religion in non-theistic terms—simply put, many see Buddhism as a path toward spiritual awakening or enlightenment rather than as a

path to God—it is not surprising that the proportion of Asian-American Buddhists who say they believe in God or a universal spirit is lower (71%) than among Asian Americans who are not Buddhist (80%) and among the U.S. public overall (92%). Similarly, Buddhists and Hindus may regard prayer differently than Christians do. The ritual recitation of mantras (in both Buddhism and Hinduism) is not the same as prayer to a personal God in the Christian tradition, and this difference may help explain why a smaller number of Asian-American Buddhists and Hindus than Asian-American Christians report that they pray daily. And although attendance at religious services is higher among U.S. Asian Christians than among U.S. Asian Buddhists and Hindus, many of the Buddhists and Hindus report that they maintain religious shrines in their homes.

## How Important is Religion in Your Life?

*% saying very important*



2012 Asian-American Survey. Q33. Those saying "somewhat important", "not too important", "not at all important" and those who did not give a response are not shown. General public numbers from an August 2010 Pew Research Center survey.

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## Asian-American Christians

On one common indicator of religious commitment, Asian-American Christians are slightly lower than U.S. Christians as a whole: 64% of Asian-American Christians say religion is very important in their lives, compared with 70% of Christians in the general public. But on some measures, Asian-American Christians are *more* committed than U.S. Christians as a whole. For example, six-in-ten Asian-American Christians say they attend services at least once a week (61%), compared with 45% of all U.S. Christians.

Asian-American Christians are also more inclined than U.S. Christians as a whole to say that living a very religious life is one of their most important goals (37% vs. 24%).

Among Asian-American Christians, the highest self-reported attendance rates are among evangelical Protestants, 76% of whom go to services at least once a week, followed by Catholics (60% at least once a week) and mainline Protestants (42%). All three Asian-American Christian groups attend services more frequently than do their counterparts in the general public.

### Religious Commitment Among Asian-American Christians, Compared with All U.S. Christians

	Asian-American Christians	U.S. Christians
<i>Importance of religion in your life</i>	%	%
Very important	64	70
Somewhat	28	23
Not too/Not at all	8	6
Don't know	*	*
	100	100
<i>Attend worship services</i>		
Weekly or more	61	45
Monthly/Yearly	27	37
Seldom/Never	12	17
Don't know	<u>1</u>	<u>1</u>
	100	100
<i>Frequency of prayer</i>		
Daily	61	64
Weekly/Monthly	26	24
Seldom/Never	11	10
Don't know	<u>2</u>	<u>2</u>
	100	100
<i>Living a very religious life</i>		
One of most important things	37	24
Very important but not most	31	41
Somewhat important	24	24
Not important	7	10
Don't know	<u>1</u>	<u>1</u>
	100	100

2012 Asian-American Survey. Q33, ATTEND, Q71, Q19c. Figures may not add to 100% due to rounding. Figures for U.S. Christians in the general public come from Pew Research Center surveys conducted in August 2010 (religion's importance), August 2009 (frequency of prayer) and January 2010 (living a very religious life), and from aggregated data from Pew Research Center surveys conducted during 2011 (religious attendance).

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On the other hand, Asian-American evangelicals are similar to white evangelical Protestants in the general public on some measures of religious commitment: Both groups are about equally likely to consider religion very important in their lives, and both groups are about equally likely to pray daily.

The same pattern holds among mainline Protestants. Asian-American mainline Protestants attend worship services more often (42% attend at least once a week) than do white mainline Protestants in the general public (25% attend at least once a week). The two groups are similar, however, when it comes to frequency of prayer and importance of religion in their lives.

Compared with white, non-Hispanic Catholics in the U.S., Asian-American Catholics exhibit higher levels of religious commitment on several measures. Roughly two-thirds of Asian-American Catholics (64%) say religion is very important in their lives, compared with 54% of white Catholics. Six-in-ten Asian-American Catholics say they attend worship services at least once a week, compared with about four-in-ten white Catholics (39%). Asian-American Catholics are also a bit more likely than white Catholics to pray daily (61% vs. 55%).

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### Religious Commitment Among Christian Groups

	Asian-American evangelical Protestants	White evangelical Protestants	Asian-American mainline Protestants	White mainline Protestants	Asian-American Catholics	White Catholics	Hispanic Catholics
<i>Importance of religion in your life</i>	%	%	%	%	%	%	%
Very important	79	84	44	48	64	54	66
<i>Frequency of prayer</i>							
Daily	72	78	46	50	61	55	53
<i>Attend worship services</i>							
Weekly or more	76	64	42	25	60	39	47

2012 Asian-American Survey. Q33, Q71, ATTEND. Other responses and those who did not give a response are not shown. See topline in Appendix 4 for details. Figures for white evangelical Protestants, white mainline Protestants and white Catholics in the general public are from Pew Research Center surveys conducted in August 2010 (religion's importance) and August 2009 (frequency of prayer), and from aggregated data from Pew Research Center surveys conducted during 2011 (religious attendance). Figures for Hispanic Catholics are from the Pew Hispanic Center National Survey of Latinos 2011 (religion's importance and religious attendance) and an August 2009 Pew Research Center survey (frequency of prayer).

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*Asian-American Evangelicals*

Asian-American evangelicals are more inclined than white evangelicals to say their religion is the one, true faith leading to eternal life (72% of Asian-American evangelicals vs. 49% of white evangelicals) and to believe that there is only one true way to interpret the teachings of their religion (53% vs. 43%). Asian-American evangelicals are just as likely as white evangelicals to say the Bible is the word of God, though Asian Americans are somewhat less inclined to say everything in Scripture should be taken literally, word for word.

About one-third of Asian-American evangelical Protestants are of Korean descent (34%). On most measures of religious commitment, Korean-American evangelicals look similar to Asian-American evangelicals from other countries of origin. In one regard, however, Korean evangelicals stand out from other Asian evangelicals: Korean evangelical Protestants are particularly likely to hold a literal view of the Bible; 68% express this view. By comparison, 44% of Asian-American evangelicals who are not Korean say the Bible should be interpreted literally.

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**Religious Beliefs Among Asian-American and White Evangelical Protestants**

	Asian-American evang. Prot. %	White evang. Prot. %
My religion is the one, true faith	72	49
Many religions can lead to eternal life	23	47
There is only ONE true way to interpret the teachings of my religion	53	43
There is more than one way	41	52
<i>Interpretation of Bible</i>		
Word of God	94	92
Literal, word for word	52	65
Not entirely literal	36	23
Book written by men	4	4

2012 Asian-American Survey. Q39-40, Q34a-b. Q39-40. Other responses and those who did not give a response are not shown. See topline in Appendix 4 for details. Figures for white evangelical Protestants in the general public from August 2008 Pew Research Center survey.

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## Asian-American Buddhists

As noted above, Asian-American Buddhists are less inclined than Asian-American Christians to say religion is very important in their lives. But many nevertheless maintain distinctive religious beliefs and practices. Roughly two-thirds say they believe in ancestral spirits (67%) and reincarnation (64%). Nearly as many believe that spiritual energy can be located in physical things such as mountains, trees or crystals (58%) and see yoga—a practice more commonly associated with Hinduism—not just as exercise but as a spiritual practice (58%). About half believe in nirvana (51%), defined in the survey as “the ultimate state transcending pain and desire in which individual consciousness ends.” And although just 12% say they attend religious services at least once a week, 57% of Asian-American Buddhists say they have a shrine in their home.

On the other hand, meditation—a practice with deep roots in some, but not all, forms of Buddhism—seems to be relatively uncommon among Asian-American Buddhists. A solid majority says they seldom or never meditate (60%), and just one-in-seven engages in meditation on a daily basis (14%), a lower rate than among Asian-American Christians (27%) and Hindus (24%). It is possible, of course, that what Christians have in mind when they say they engage in meditation is different from what Buddhists mean by that term.

### Beliefs and Practices of Asian-American Buddhists

*% of Buddhists saying they ...*

	Asian-American Buddhists
<i>Believe in...</i>	%
Ancestral spirits	67
Reincarnation	64
Spiritual energy in physical things	58
Yoga as spiritual practice	58
Nirvana	51
<i>Practices</i>	
Have a shrine in home	57
Fast at holy times	26
Pray daily	29
Meditate daily	14
Attend services weekly or more	12
Celebrate Lunar New Year <sup>^</sup>	81
Celebrate Christmas	76

2012 Asian-American Survey. Based on Buddhists N=526. Q38a,b,h,i, Q36,Q76, Q78,Q71-72,ATTEND, Q79a,c. Other responses and those who did not give a response are not shown. See topline for details.

<sup>^</sup> Celebration of Lunar New Year asked only of Chinese, Japanese, Korean and Vietnamese Americans. Figures for Buddhists asked this question. N=475

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Buddhists of Vietnamese descent make up more than a third of all Asian-American Buddhists (38%); they stand out from other Asian-American Buddhists for their relatively high levels of religious commitment and practice. Vietnamese-American Buddhists are more likely than other Asian-American Buddhists to say religion is very important in their lives. Eight-in-ten have a shrine in their home, compared with 43% of other Asian-American Buddhists. About half of Vietnamese-American Buddhists fast during holy times (51%); just 10% of other Asian-American Buddhists do this. Vietnamese-American Buddhists are also somewhat more likely than other Asian-American Buddhists to pray at least once a day, to attend worship services at least occasionally and to attend services of different religious faiths. However, they are about as likely as other Asian-American Buddhists to engage in daily meditation (11% vs. 16% for other Asian-American Buddhists).

### Beliefs and Practices of Vietnamese-American Buddhists Compared With Other Asian-American Buddhists

% of Buddhists saying ...

	Vietnamese-American Buddhists	Other Asian-American Buddhists
<i>Religious commitment</i>	%	%
Religion is very important	34	23
Living a very religious life is one of the most important things	32	12
<i>Practices</i>		
Have a shrine in home	80	43
Fast during holy times	51	10
Pray daily	37	24
Meditate daily	11	16
Attend services weekly or more	14	10
Seldom/never attend services	27	42
Attend services of different religions	29	17
N	233	293

2012 Asian-American Survey. Q33, Q19c, Q76, Q78, Q71, Q72, ATTEND, Q73/74. Other responses and those who did not give a response are not shown. See topline in Appendix 4 for details.

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## Asian-American Hindus

Asian-American Hindus also maintain some distinctive religious beliefs and practices. Yoga has a long tradition in Hinduism, and nearly three-quarters of U.S. Asian Hindus see it not just as exercise but as a spiritual practice (73%). More than half of Asian-American Hindus say they believe in reincarnation and moksha, defined in the survey as “the ultimate state transcending pain and desire in which individual consciousness ends” (59% each). About half also believe in astrology (53%), defined in the survey as the belief “that the position of the stars and planets can affect people’s lives.” Fewer believe in spiritual energy in physical things (46%) or in ancestral spirits (34%).

In addition, Hindus tend to practice their religion in different ways than do Christians. Although just 19% of Asian-American Hindus say they attend worship services at least once a week, nearly eight-in-ten (78%) have a shrine in their home. The celebration of Diwali, the Hindu festival of lights, is nearly universal among Indian-American Hindus (95%).

Overall, Asian-American Hindus say they pray less often than do members of the general public. About half of U.S. Hindus surveyed (48%) report praying every day. Among U.S. adults in the general public 56% report praying daily.

Nearly all Asian-American Hindus surveyed trace their heritage to India (93%). But the percentage of Asian-American Hindus who say that religion is very important in their lives (32%) is considerably lower than the percentage of Hindus in India who say this (69%, according to a 2011 survey by the Pew Research Center’s Global Attitudes Project).

### Beliefs and Practices of Asian-American Hindus

*% of Hindus saying they ...*

	Asian-American Hindus
<i>Believe in...</i>	%
Yoga as spiritual practice	73
Moksha	59
Reincarnation	59
Astrology	53
Spiritual energy in physical things	46
Ancestral spirits	34
<i>Practices</i>	
Have a shrine in home	78
Attend services weekly or more	19
Pray daily	48
Meditate daily	24
Fast at holy times	41
Celebrate Diwali <sup>^</sup>	95
Celebrate Christmas	73

2012 Asian-American Survey. Based on Hindus N=333. Q38a-b,g,h,i Q36,Q76, ATTEND, Q71-72, Q78. Q79a,d. Other responses and those who did not give a response are not shown. See topline in Appendix 4 for details.

<sup>^</sup> Celebration of Diwali asked only of Indian Americans. Figures for Hindus asked this question N=323

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## Unaffiliated Asian Americans

About a quarter of U.S. Asians (26%) are religiously unaffiliated—meaning that they say they are atheist, agnostic or have no particular religion—which is somewhat higher than the share of unaffiliated in the general public (19%). It is important to realize, however, that “unaffiliated” does not necessarily mean “non-religious.” Many people who are unaffiliated with any particular religion nonetheless express religious beliefs (such as belief in God or reincarnation) and engage in religious practices (such as prayer or meditation).

But Asian Americans who are unaffiliated tend to report lower levels of interest in religion than unaffiliated Americans as a whole. For example, four-in-ten unaffiliated U.S. adults say religion is either somewhat important (26%) or very important (14%) in their lives. By comparison, less than a quarter of unaffiliated U.S. Asians say religion is either somewhat (18%) or very (4%) important to them. Unaffiliated U.S. Asians also are less likely than unaffiliated people in the general public to believe in God (49% vs. 67%) or to pray at least once a day (6% vs. 22%).

Asian Americans with no religious affiliation, like unaffiliated Americans as a whole, infrequently attend worship services and tend to believe the Bible is a human artifact rather than the word of God. Unaffiliated Asian Americans are more inclined than those in the general public to believe in yoga as a spiritual

practice (42% vs. 28%). But they are no more likely to believe in reincarnation, astrology or the presence of spiritual energy in physical things such as mountains, trees or crystals.

### Beliefs and Practices Among Asian-American Unaffiliated

	Asian-American unaffiliated %	U.S. unaffiliated %
<i>Believe in ...</i>		
God or a universal spirit	49	67
Yoga as spiritual practice	42	28
Ancestral spirits	37	n/a
Spiritual energy in physical things	34	30
Reincarnation	26	25
Astrology	23	25
<i>Interpretation of Bible</i>		
Word of God	10	32
Book written by men	68	57
<i>Importance of religion</i>		
Very important	4	14
Somewhat important	18	26
Not too/Not at all important	76	58
<i>Attend worship services</i>		
Weekly or more	1	5
Monthly/Yearly	23	24
Seldom/Never	76	70
Pray daily	6	22
Have a shrine in home	13	n/a
Celebrate Christmas	60	n/a

2012 Asian-American Survey. Q35, Q38a-b, g-i, Q34a-b, Q33, ATTEND, Q71, Q76, Q79a. Q35, Q38a-b, g-i, Q76. Other responses and those who did not give a response are not shown. See topline in Appendix 4 for details. Figures for unaffiliated in the general public from Pew Research Center surveys conducted in June 2010 (belief in God), August 2009 (yoga, spiritual energy, reincarnation, astrology and prayer) and August 2010 (Bible and religion's importance), and from aggregated data from Pew Research Center surveys conducted during 2011 (religious attendance).

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Overall, the proportion of native-born U.S. Asians who are religiously unaffiliated (31%) is somewhat higher than among foreign-born Asian Americans (24%). Fully half of Chinese Americans (52%)—including 55% of those born in the U.S. and 51% of those born overseas—describe themselves as religiously unaffiliated. Because Chinese Americans are the largest subgroup of U.S. Asians, nearly half of all religiously unaffiliated Asians in the U.S. are of Chinese descent (49%). While some Chinese Americans come from Taiwan, Hong Kong and elsewhere, they come primarily from mainland China, which has very high government restrictions on religion and where much of the population is religiously unaffiliated.<sup>10</sup> Fully eight-in-ten Chinese (80%) say they have no religion, according to the 2012 Pew Research Center’s Global Attitudes survey in China (for details, see Appendix 2, page 119).

Though not nearly as high as among Chinese Americans, the percentage of Japanese Americans who say they are religiously unaffiliated (32%) is also higher than among the general public (19%). But among other Asian-American groups, the percentage that is unaffiliated either is closer to the general public (Korean Americans at 23%, Vietnamese Americans at 20%) or falls below the number for Americans as a whole (Indian Americans at 10%, Filipino Americans at 8%).

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<sup>10</sup> For more information on restrictions on religion in China and other countries around the world, see Pew Research Center’s Forum on Religion & Public Life. 2011. “Rising Restrictions on Religion.” Washington, D.C.: August.

## Religious Switching and Intermarriage

One-third of Asian adults in the U.S. no longer belong to the religious group in which they were raised (32%). By comparison, the Pew Forum's 2007 "U.S. Religious Landscape Survey" found that 28% of adults in the U.S. have switched religions.<sup>11</sup> (In this analysis, Protestants raised in a denomination different from their current denomination, such as those raised as Methodist and now Presbyterian, are not counted as "switching.") Conversion rates are higher among Japanese, Chinese and Korean Americans than among other U.S. Asian groups.

### Conversion Patterns Among U.S. Asian Groups

	Switched religion %	Still in childhood religion %	DK %
<b>U.S. Asians</b>	32	66	2=100
<i>U.S. Asian groups</i>			
Chinese	43	54	3=100
Filipino	26	73	*=100
Indian	16	82	2=100
Japanese	46	52	1=100
Korean	42	58	*=100
Vietnamese	22	77	1=100
<i>Among U.S. Asians who are ...</i>			
Native born	40	58	2=100
Foreign born	30	68	2=100

2012 Asian-American Survey. Based on Q30 and Q41.  
Figures may not add to 100% due to rounding.

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<sup>11</sup> The figures for switching are not directly comparable between the two surveys because they used slightly different approaches to categorizing religious affiliation.

There have been substantial gains due to religious switching among Asian Americans who say they are not affiliated with any particular religion. Not quite one-in-five Asian Americans (18%) say they were raised with no affiliation as children, while 26% are unaffiliated today, a net gain of eight percentage points. A similar pattern prevails in the U.S. general public, where the share of the population that is unaffiliated also has grown through religious switching.<sup>12</sup>

### Childhood vs. Current Affiliation of U.S. Asians

	Childhood religion	Entering group	Leaving group	Current religion	NET change
<i>Among U.S. Asians</i>	%			%	
Protestant	17	+11	-5	22	+5
Catholic	22	+3	-6	19	-3
Other Christian	1	+1	*	1	--
Buddhist	22	+2	-10	14	-8
Hindu	12	*	-2	10	-2
Other religion	7	+2	-2	7	--
Unaffiliated	18	+15	-7	26	+8
Don't know/Refused	<u>1</u>			<u>1</u>	--
	100			100	

2012 Asian-American Survey. Q30 and Q41. Figures may not add to 100% due to rounding.

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Asian-American Protestants also have seen net growth through switching: 22% of Asian Americans identify as Protestant today, compared with 17% who say they were raised Protestant.

Asian-American Catholics (with a net loss of three percentage points) and Hindus (with a net loss of two percentage points) have stayed roughly the same size, with little net impact from switching.

Asian-American Buddhists have experienced the biggest net losses from religious switching. Roughly one-in-five Asian Americans (22%) say they were raised as Buddhist, and 2% have switched to Buddhism from other faiths (or from having no particular religion). But 10% of Asian Americans have left Buddhism, for a net loss of eight percentage points.

Of all the largest Asian-American religious groups, Hindus have the highest retention rate. Fully 81% of Asian Americans who were raised Hindu remain Hindu today; 12% have become unaffiliated, and the rest have switched to other faiths (or did not give a current religion).

<sup>12</sup> For details, see Pew Research Center's Forum on Religion & Public Life. Conducted in 2007, published in 2008. "U.S. Religious Landscape Survey." Washington, D.C.: February.

Religious switching is more common among native-born Asian Americans than among foreign-born Asian Americans. Among those born in the U.S., 40% have a religion different from the one in which they were raised. Among foreign-born Asian Americans, this figure is 30%.

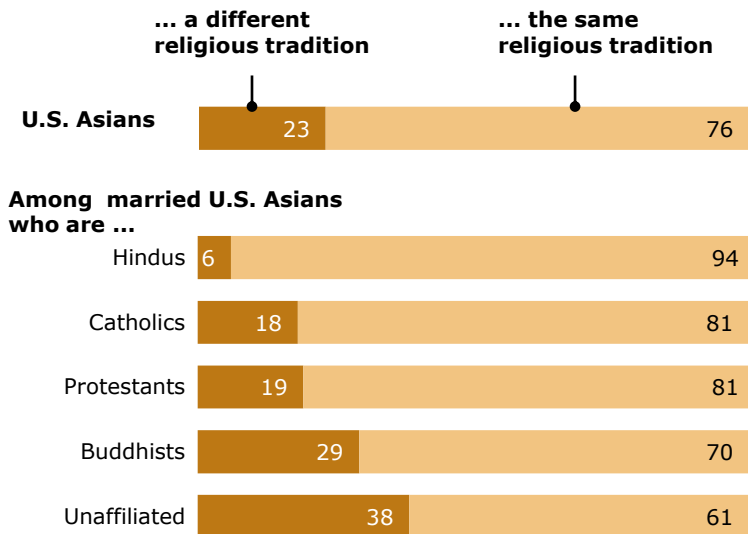
Three-quarters of married Asian Americans (76%) have a spouse of the same religion, and 23% are married to someone of a different faith.<sup>13</sup> By comparison, the Pew Forum’s 2007 “U.S. Religious Landscape Survey” found that roughly one-quarter of married people in the general public have a spouse with a different faith.<sup>14</sup>

By far the lowest intermarriage rate is among Hindus. Nine-in-ten married Hindus (94%) have a spouse who is also Hindu. About eight-in-ten Asian-American Catholics (81%) and

Protestants (also 81%) are married to fellow Catholics or Protestants, respectively. Seven-in-ten Buddhists are married to fellow Buddhists (70%) and 61% of those with no religious affiliation have a spouse who is also unaffiliated.

## Intermarriage

*Among people who are married, % married to a spouse from ...*



2012 Asian-American Survey. Based on Q30 and Q86. Based on those who are married in each religious group. Those who did not provide a response to Q30 or Q86 are not shown.

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For more details see Chapter 2, “Religious Switching and Intermarriage,” on page 55.

<sup>13</sup> These intermarriage rates do *not* count a marriage across Protestant denominational lines—for example, between a Baptist and a Lutheran—as a religiously mixed marriage. But they do treat a marriage between a Protestant and a Catholic, or a marriage between a person who is religiously affiliated and one who is not, as religiously mixed.

<sup>14</sup> The figures for interfaith marriage are not directly comparable between the two surveys because they used slightly different approaches to categorizing religious affiliation. For more information on religious intermarriage in the U.S. general public, see Pew Research Center’s Forum on Religion & Public Life. Conducted in 2007, published in 2008. “U.S. Religious Landscape Survey.” Washington, D.C.: February.

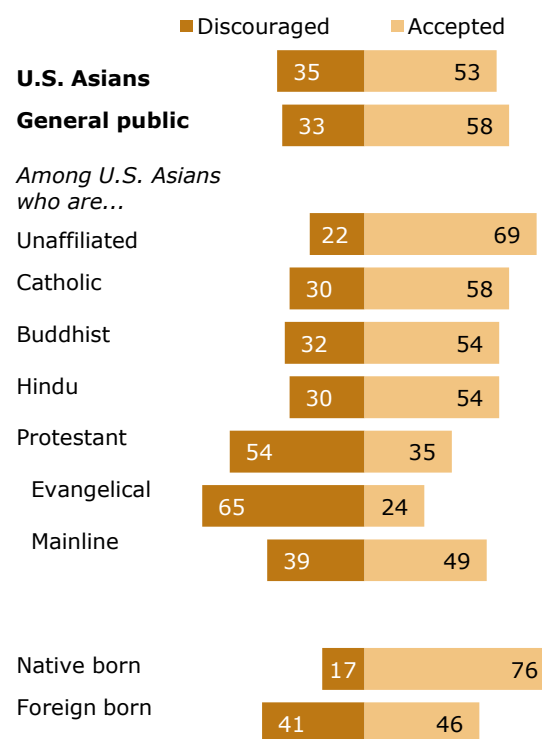
## Social and Political Attitudes

The social and political attitudes of U.S. Asians vary by religious group. Asian-American evangelical Protestants (like white evangelicals) overwhelmingly hold conservative views on homosexuality and abortion. Unaffiliated Asian Americans (like the unaffiliated in the general public) overwhelmingly take liberal positions on these social issues. The other Asian-American religious groups tend to fall somewhere in between. (For more details, see Chapter 6, “Social and Political Attitudes,” page 97.)

Among all Asian Americans, 53% say homosexuality should be accepted by society, and 35% say homosexuality should be discouraged by society. (By comparison, among the general public, 58% say homosexuality should be accepted, while 33% say it should be discouraged by society.) Unaffiliated U.S. Asians lean most strongly toward acceptance of homosexuality (69%). Smaller majorities or pluralities of Asian-American Catholics (58%), Buddhists (54%), Hindus (54%) and mainline Protestants (49%) agree. Among Asian-American evangelicals, however, the preponderance of opinion is reversed: 65% say homosexuality should be discouraged, and 24% say it should be accepted by society.

### Views on Homosexuality

% saying homosexuality should be accepted or discouraged by society



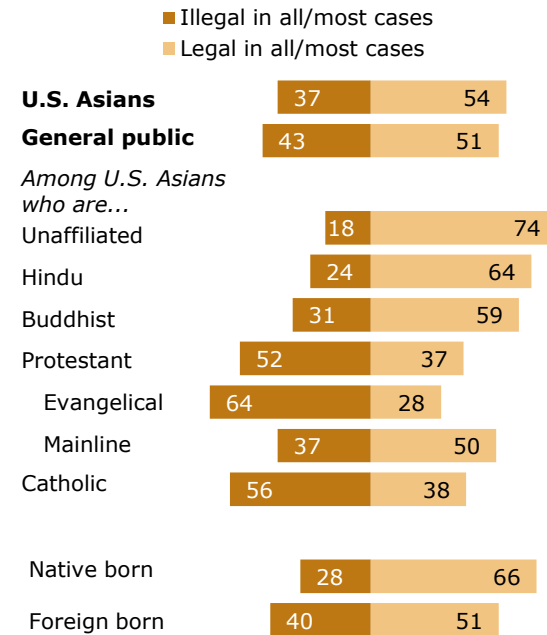
2012 Asian-American Survey. Q82. Those saying neither/both equally (vol.) and those who did not give a response are not shown. General public results are from a January 2012 survey by the Pew Research Center for the People & the Press.

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Similarly, Asian Americans as a whole tend to support abortion rights: 54% say it should be legal in all or most cases; 37% say it should be illegal in all or most cases. Support for legal abortion is highest among U.S. Asians who are religiously unaffiliated (74%), followed by Hindus (64%), Buddhists (59%) and mainline Protestants (50%). But the majority of Asian-American Catholics (56%) and evangelical Protestants (64%) say abortion should be illegal in most or all cases. Among the general public, by comparison, 51% say abortion should be legal in all or most cases, while 43% say it should be illegal.

## Views on Abortion

% saying abortion should be ...



2012 Asian-American Survey. Q83. Those who did not give a response are not shown. General public results are from a November 2011 survey by the Pew Research Center for the People & the Press.

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When it comes to political party identification, more Asian-American voters identify with or lean to the Democratic Party than the Republican Party. Among all Asian-American registered voters (which excludes non-citizens in this largely immigrant population), the Democratic Party holds a 20-percentage-point advantage (52% to 32%), a much wider margin than in the general public (49% to 45%).

Seven-in-ten Asian-American Hindu voters (72%) either consider themselves a Democrat or say they lean Democratic, as do 63% of unaffiliated U.S. Asians. Asian-American Buddhist voters also tilt strongly Democratic (56% vs. 27% Republican/lean Republican).

Asian-American mainline Protestant and Catholic registered voters, like mainline Protestants and Catholics in the general public, are more evenly split. And evangelical Asian Americans lean strongly toward the

GOP (56% vs. 28% Democratic/lean Democratic), though not as strongly as do white evangelical Protestant registered voters (66% Republican/lean Republican vs. 24% Democratic/lean Democratic).

In terms of political ideology, Asian Americans also tend to be more liberal than the general public. Among all U.S. Asians, 31% describe their political views as liberal and 24% as conservative. In the U.S. public, the balance is reversed: 24% say they are liberal, 34% conservative.

Among Asian-American religious groups, the unaffiliated, Hindus and Buddhists tilt to the liberal side, while Asian-American evangelicals tilt conservative (16% liberal vs. 45% conservative), though they are not as conservative as white evangelical Protestants (7% liberal vs. 61% conservative). Again, Asian-American mainline Protestants and Catholics are more evenly split, and their ideological leanings look very similar to those of white mainline Protestants and U.S. Catholics overall.

## Party Identification

*Based on registered voters*

	Rep/ lean Rep %	Dem/ lean Dem %	No lean %	N
<b>U.S. Asians</b>	32	52	16=100	1,936
<i>Among U.S. Asians who are...</i>				
Protestant	47	36	17=100	520
Evangelical	56	28	16=100	278
Mainline	37	44	18=100	241
Catholic	42	41	17=100	430
Buddhist	27	56	17=100	276
Hindu	9	72	19=100	139
Unaffiliated	21	63	16=100	423
<b>General public</b>	45	49	6=100	1,172

2012 Asian-American Survey. PARTY, PARTYLN. Based on registered voters. General public results are from a February 2012 survey by the Pew Research Center for the People & the Press.

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Not surprisingly, given these patterns in partisanship and ideology, Asian Americans strongly supported Democrat Barack Obama over Republican John McCain in the 2008 election. Of those who say they went to the polls, 63% report that they voted for Obama, 26% for McCain. All the Asian-American religious groups favored Obama with the exception of evangelical Protestants, who supported McCain by a 10-point margin (45% McCain vs. 35% Obama). The highest margins of voting for Obama were among Hindus (85% Obama vs. 7% McCain) and unaffiliated U.S. Asians (72% Obama vs. 18% McCain).

While Asian-American Hindus are much more likely to identify with or lean toward the Democratic Party than the Republican Party and voted overwhelmingly for Obama, their views on the size of government are more mixed. Asked whether they would prefer to have a smaller government providing fewer services or a bigger government providing more services, 46% of Asian-American Hindus say they would prefer a bigger government, while 41% say they would prefer a smaller one.

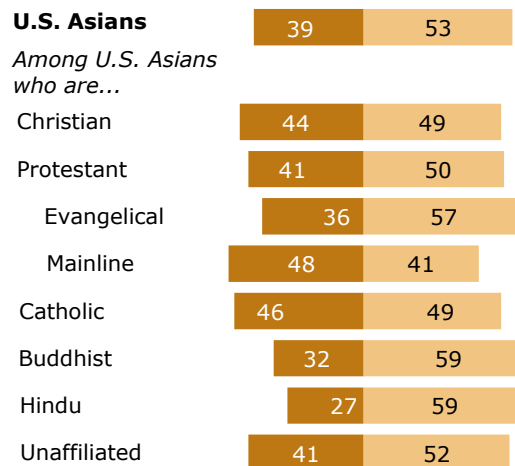
On the question of whether they think of themselves as “a typical American or very different from a typical American,” U.S. Asians overall are more likely to see themselves as very different (53%) rather than as typical (39%).

Views on this question are strongly linked to whether an individual was born in the U.S. or outside of the U.S.; foreign-born Asian Americans are more likely than those born in the United States to see themselves as “very different” (60% vs. 31% for U.S. born). In addition, religious affiliation is also associated with attitudes on this question. Asian Americans who are Christian are more likely to see themselves as typical Americans than either Buddhists or Hindus, even when place of birth and length of time living in the U.S. are held constant.

### Typical American?

*Overall, do you think of yourself to be a typical American or very different from a typical American?*

■ Typical ■ Very different



2012 Asian-American Survey. Q24. Those who did not give an answer are not shown.

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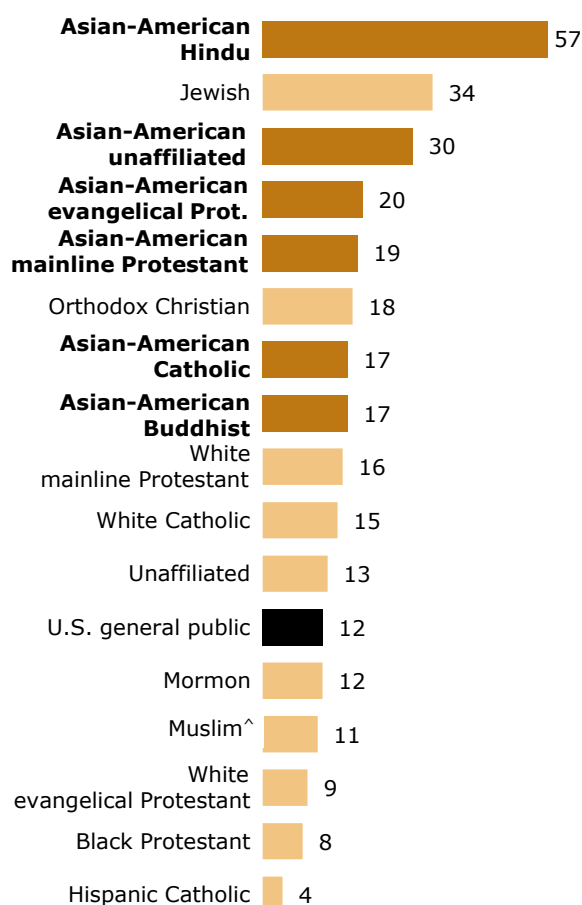
## Socioeconomic Characteristics of Religious Groups

In terms of education and income, Hindus are at the top of the socioeconomic ladder—not only among Asian-American religious groups but also among all the largest U.S. religious groups. Fully 85% of Asian-American Hindu adults are college graduates, and more than half (57%) have some post-graduate education. That is nearly five times the percentage of adults in the general public who have studied at the post-graduate level (12%) and 23 percentage points higher than U.S. Jews, the second-ranking religious group in terms of post-graduate education.

As the accompanying chart shows, all the largest Asian-American religious groups are above the U.S. average in post-graduate education. The differences among Asian Americans, nevertheless, are striking. The share of Asian-American Hindus who have studied at the post-graduate level is 40 percentage points higher than among Asian-American Buddhists and Catholics. This reflects the great diversity of origins and circumstances among U.S. Asians, including some who have come to the United States as refugees or unskilled workers and others who have come to pursue a higher education or opportunities in the high-tech industry, science, engineering and medicine.

### Post-Graduate Education by Religious Group

*% of adults with at least some post-graduate education (beyond a college degree)*



2012 Asian-American Survey. EDUC. Results are repercentaged to exclude non-response. U.S. general public results based on aggregated data from surveys conducted by the Pew Research Center for People & the Press between January 2011 and April 2012.

<sup>^</sup> Based on the 2011 Pew Research Center survey "Muslim Americans: No Signs of Growth in Alienation or Support for Extremism."

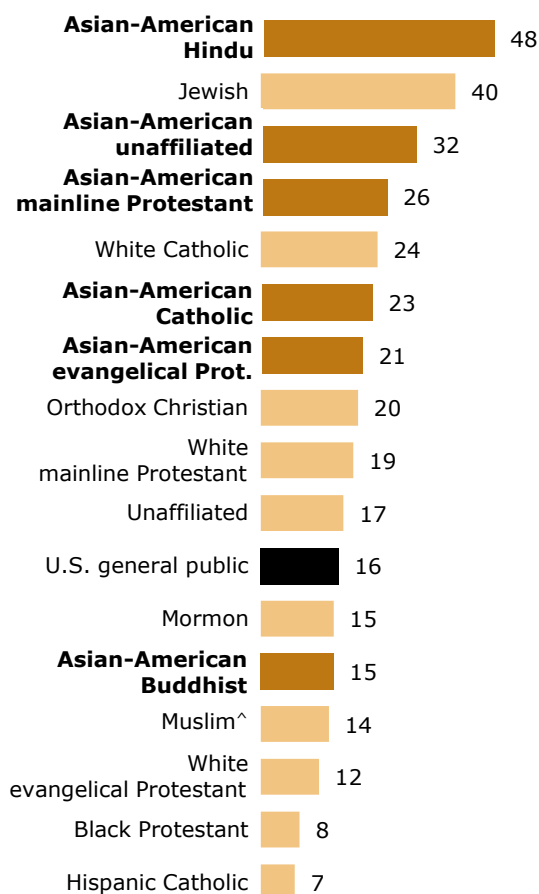
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The high socioeconomic status of Asian Americans in general, and of Hindus in particular, is due at least in part to selective immigration. Many Asian immigrants come to the U.S. through the H-1B visa program, which is designed to encourage immigration of engineers, scientists and other highly skilled “guest workers” from abroad. In 2011, for example, India accounted for more than half of all the H-1B visas granted. The vast majority of U.S. Hindus are of Indian descent, and Indian Americans as a whole are a well-educated, affluent group. But Indian-American Hindus tend to have even more years of education and higher household incomes than other (non-Hindu) Indian Americans: 51% of Hindu Indian-American adults live in households earning at least \$100,000 annually, compared with 34% of non-Hindu Indian Americans, and 58% of Hindu Indian Americans have studied at the post-graduate level, compared with 36% of non-Hindu Indian Americans. To some extent, this may reflect the relatively high socioeconomic status of Hindus in India.<sup>15</sup>

Asian-American Buddhists are a much different population. Many belong to a wave of immigrants who came to the United States as refugees from Vietnam and other Southeast Asian countries.<sup>16</sup>

## Income by Religious Group

*% of adults with household income of at least \$100,000*



2012 Asian-American Survey. INCOME. Results are repercentaged to exclude non-response.. U.S. general public results based on aggregated data from surveys conducted by the Pew Research Center for People & the Press between January 2011 and April 2012.

<sup>^</sup> Based on 2011 Pew Research Center survey “Muslim Americans: No Signs of Growth in Alienation or Support for Extremism.”

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15 See, for example, Desai, Sonalde B., et al. 2010. “Human Development in India: Challenges for a Society in Transition.” New Delhi: Oxford University Press, January.

16 Nearly four-in-ten Vietnamese immigrants (38%) cite political conflict or persecution as the main reason they came to the United States, a higher figure than among any of the other five largest country-of-origin groups. See Pew Research Center’s Social and Demographic Trends project. 2011. “The Rise of Asian Americans.” Washington, D.C.: June.

As a consequence, their educational attainment levels and household incomes tend to be lower; 34% hold a bachelor's degree, and 27% report household earnings of at least \$75,000—including 15% with incomes of at least \$100,000 (see the full demographic table on page 38). More than a third of Asian-American Buddhists (37%) report household incomes of less than \$30,000 annually, compared with 12% among Asian-American Hindus. Only 36% of Asian-American Buddhists rate their personal financial situation as good or excellent, about half the share of Asian-American Hindus who do so (70%).

It should be noted, however, that Buddhists in the United States also include many native-born, non-Asian converts who tend to have relatively high education and income levels.<sup>17</sup> By the Pew Forum's estimate, about two-thirds (67%–69%) of all U.S. Buddhists are Asian American—the group covered by this survey. *Thus, the survey presents a portrait of Asian-American Buddhists, not of U.S. Buddhists as a whole.*

Asian-American Christians generally fall between Buddhists and Hindus in terms of educational attainment and measures of financial well-being. About half of the Christians surveyed are college graduates (49%) and about a third report household incomes of at least \$75,000 (37%). There is little difference in the socioeconomic status of Asian-American Catholics and Protestants.

## Socioeconomic Status by Religious Group

	Household income at least \$75,000 %	College graduate or more education %
<b>U.S. Asians</b>	41	54
<i>Among U.S. Asians who are...</i>		
<b>Christian</b>	37	49
Protestant	37	48
Evangelical	34	51
Mainline	42	45
Catholic	37	51
<b>Buddhist</b>	27	34
<b>Hindu</b>	70	85
<b>Unaffiliated</b>	43	58
<b>U.S. general public</b>	28	29
<b>U.S. Christian</b>	27	27
Protestant	25	26
White evangelical	24	23
White mainline	32	34
Black Protestant	15	19
Catholic	30	29
Mormon	27	30
Orthodox Christian	37	46
<b>U.S. Jewish</b>	53	63
<b>U.S. Muslim<sup>^</sup></b>	23	27
<b>U.S. unaffiliated</b>	29	30

2012 Asian-American Survey. INCOME, EDUC. Results are repercentaged to exclude non-response. U.S. general public results based on aggregated data from surveys conducted by the Pew Research Center for People & the Press between January 2011 and April 2012.

<sup>^</sup> Based on 2011 survey "Muslim Americans: No Signs of Growth in Alienation or Support for Extremism."

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17 According to the Pew Forum's "U.S. Religious Landscape Survey," conducted in English and Spanish in 2007 and published in 2008, for example, 48% of U.S. Buddhists are college graduates, and 39% report an annual household income of at least \$75,000.

But the Protestant category can be further broken down into evangelical (about 13% of Asian Americans) and mainline (9%).<sup>18</sup> Asian-American mainline Protestants are more likely than Asian-American evangelicals to rate their personal finances as good or excellent (57% vs. 42%), although differences in household incomes between these two groups are not statistically significant.

Religiously unaffiliated Asian Americans tend to have relatively high levels of education (58% are college graduates) and household income (43% at least \$75,000), though not as high as Hindu Asian Americans.

The Pew Forum estimates that Buddhists make up between 1.0% and 1.3% of the adult population in the U.S., and that 67% to 69% of all U.S. Buddhists are Asian Americans. Hindus make up between 0.5% and 0.8% of the U.S. adult population, and between 85% and 97% of all U.S. Hindus are Asian American, according to the Pew Forum's estimates.<sup>19</sup>

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18 Classification of Asian-American Protestants into evangelical and mainline is based on self-identification as born-again or evangelical, regardless of Protestant denomination. For more details see Chapter 1 "Religious Affiliation" page 43.

19 Precise population figures for the religious composition of the U.S. general public are not available because the U.S. Census Bureau, as a matter of policy, does not track religious affiliation. All estimates of the religious composition of the U.S. general public are based on representative-sample surveys. These estimates are complicated by the fact that such surveys typically rely on English-language, or English and Spanish-language, interviewing. As such, they are likely to underestimate the size of groups with limited English proficiency, including those speaking Asian languages. The Pew Forum's estimates of the size and composition of U.S. Buddhists and Hindus, respectively, are based on combining Census data on the size of the total adult population with survey estimates of the percentage of Asian Americans in each religious group from the 2012 Survey of Asian Americans, as well as survey estimates of the percentage of each religious group that does not identify as Asian race from aggregated Pew Research Center surveys conducted between 2010 and June 2012.

## Demographics of U.S. Asians by Religious Affiliation

	Christian	Protestant	Evangelical	Mainline	Catholic	Buddhist	Hindu	Unaffiliated
	%	%	%	%	%	%	%	%
Men	47	45	45	46	47	51	62	49
Women	53	55	55	54	53	49	38	51
<i>Age</i>								
18-34	24	25	24	24	24	26	43	41
35-54	38	38	42	34	37	35	39	36
55 and older	36	36	33	40	37	36	17	19
<i>Education</i> (% of all answering)								
Post-graduate	18	20	20	19	17	17	57	30
College grad	31	29	31	26	34	17	28	28
Some college	21	22	19	27	20	16	7	20
H.S. grad or less	29	30	30	29	29	50	8	22
<i>Family income</i> (% of all answering)								
\$100,000 or more	23	23	21	26	23	15	48	32
\$75,000-\$99,999	14	14	12	15	14	12	21	11
\$30,000-\$74,999	33	33	34	31	33	36	19	30
<\$30,000	30	30	32	28	30	37	12	27
Native born	27	32	26	40	21	21	4	29
Foreign born	73	68	73	60	79	79	96	70
Arrived 2000-2012	16	17	20	13	16	20	42	25
Arrived before 2000	55	50	53	46	62	58	52	45
<i>Married</i>	62	63	64	62	59	59	78	53
<i>Have children under 18</i>	34	34	36	33	33	34	46	32
<i>Homeowner</i>	60	57	56	59	63	58	53	52
N	1,599	860	489	369	702	526	333	844

2012 Asian-American Survey. SEX, AGE, EDUC, INCOME, BIRTH, Q59, MARITAL, KIDSA, Q89. N shown is for all asked. EDUC, INCOME are repercentaged to exclude non-response. Other responses and those who did not give a response are not shown. See topline in Appendix 4 for details.

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## About the Survey

The Pew Research Center's 2012 Asian-American Survey is based on telephone interviews conducted by landline and cell phone with a nationally representative sample of 3,511 Asian adults ages 18 and older living in the United States. The survey was conducted in all 50 states, including Alaska and Hawaii, and the District of Columbia. The survey was designed to include representative subsamples of the six largest Asian groups in the U.S. population: Chinese, Filipino, Indian, Japanese, Korean and Vietnamese. Americans who trace their origins to many other Asian countries—including Bangladeshis, Burmese, Cambodians, Hmong, Laotians, Pakistanis, Thais and numerous smaller U.S. Asian groups—also are represented in the survey. However, the sample does not contain enough individuals from every country of origin to analyze all subgroups separately.

Respondents who identified as “Asian or Asian American, such as Chinese, Filipino, Indian, Japanese, Korean, or Vietnamese” were eligible to complete the survey interview, including those who identified with more than one race and regardless of Hispanic ethnicity. The question on racial identity also offered the following categories: white, black or African American, American Indian or Alaska Native, and Native Hawaiian or other Pacific Islander.

Classification into U.S. Asian groups is based on self-identification of respondent's “specific Asian group.” Asian groups named in this open-ended question were “Chinese, Filipino, Indian, Japanese, Korean, Vietnamese, or of some other Asian background.” Respondents self-identified with more than 22 specific Asian groups. Those who identified with more than one Asian group were classified based on the group with which “they identify most.” Respondents who identified their specific Asian group as Taiwanese or Chinese Taipei are classified as Chinese Americans for this report.

The survey was conducted using a probability sample from multiple sources. The data are weighted to produce a final sample that is representative of Asian adults in the United States. Survey interviews were conducted under the direction of Abt SRBI, in English and Cantonese, Hindi, Japanese, Korean, Mandarin, Tagalog and Vietnamese. For more details on the methodology, see Appendix 3.

- The survey was conducted Jan. 3-March 27, 2012, in all 50 states, including Alaska and Hawaii, and the District of Columbia.
- The survey included 3,511 interviews, including 728 interviews with Chinese Americans, 504 interviews with Filipino Americans, 580 interviews with Indian

Americans, 515 interviews with Japanese Americans, 504 interviews with Korean Americans, 504 interviews with Vietnamese Americans and 176 interviews with Asians of other backgrounds.

- Margin of error is plus or minus 2.4 percentage points for results based on the total sample at the 95% confidence level. Margins of error for results based on subgroups of Asian Americans, ranging from 3.1 to 7.8 percentage points, are included in Appendix 3.

## Notes on Terminology

Unless otherwise noted, survey results for “Asian Americans” and “U.S. Asians” refer to adults living in the United States, whether U.S. citizens or not U.S. citizens and regardless of immigration status. Both terms are used interchangeably. Adults refers to those ages 18 and older.

U.S. Asian groups, subgroups, heritage groups and country-of-origin groups are used interchangeably to reference respondent’s self-classification into “specific Asian groups.” This self-identification may or may not match a respondent’s country of birth or their parent’s country of birth.

Unless otherwise noted, whites include only non-Hispanic whites. Blacks include only non-Hispanic blacks. Hispanics are of any race. Asians can also be Hispanic.

Figures for the U.S. general public are based on nationally representative surveys of respondents of any race, including Asian. Thus, comparisons between U.S. Asians and the U.S. general public may understate or overstate the magnitude of differences between Asian Americans and Americans who are not Asian, due to the fact Asians are also part of the general public to which the comparison is made. The maximum possible size of such an effect would be equal to the size of the U.S. Asian population (5.5% of U.S. adults, according to the 2010 U.S. Census). The maximum possible size of such an effect would occur only if responses of Asian Americans and non-Asian Americans were completely different on a specific survey question. In addition, the magnitude of such an effect may be smaller than the maximum due to the tendency of most general public opinion surveys to underrepresent U.S. Asians with limited English proficiency.

Differences between groups or subgroups are described in this report only when the relationship is statistically significant and therefore unlikely to occur by chance. Statistical



tests of significance take into account the complex sampling design used for this survey and the effect of weighting.

### **Roadmap to the Report**

The remainder of the report is divided into six sections. First, it details the religious affiliation of Asian Americans as a whole and of the six largest subgroups (by country of origin). It also takes a closer look at Asian adults in the U.S. who have switched religions and those who have married someone from a different faith. The next sections discuss the importance of religion to Asian Americans, their religious beliefs and their religious practices. Finally, the report analyzes the social and political views of Asian Americans, primarily by looking at differences in attitudes among the main religious groups.



## CHAPTER 1: RELIGIOUS AFFILIATION

Christians make up the largest single religious group within the Asian-American community, but the Christian share of U.S. Asians (42%) is far smaller than the Christian share of the U.S. general public (75%). Only two of the six largest country-of-origin groups are majority Christian: Filipino Americans (89% Christian) and Korean Americans (71% Christian). Among other Asian-American groups, fewer than four-in-ten are Christian.

Among Asian Americans as a whole, 22% are Protestant, 19% are Catholic, and 1% belong to other Christian groups, such as Orthodox Christians and Mormons. Most Filipino Americans are Catholic (65%), while most Korean Americans are Protestant (61%).

Asian Americans as a whole are somewhat more likely than the public overall to be unaffiliated with a particular religion. One-in-four Asian Americans (26%) say they are religiously unaffiliated, compared with roughly one-in-five people in the general public (19%).

Religious affiliation varies greatly across the largest subgroups of U.S. Asians. Half of Chinese Americans (52%) describe themselves as religiously unaffiliated, including 15% who say they are atheist or agnostic. A fifth or more of Japanese Americans (32%), Korean Americans (23%) and Vietnamese Americans (20%) also say they are unaffiliated with any particular religion. Filipino Americans and Indian Americans are much less likely to say they are religiously unaffiliated (8% and 10%, respectively).

As expected, Buddhists make up a larger portion of Asian Americans than of the U.S. public as a whole. A total of 14% of Asian Americans are Buddhist, compared with about 1% of the general public. Roughly four-in-ten Vietnamese Americans (43%), one-in-four Japanese Americans (25%) and one-in-six Chinese Americans (15%) are Buddhist.

### Religious Affiliation of U.S. Asians

	U.S. Asians	General public
	%	%
<b>Christian</b>	<b>42</b>	<b>75</b>
Protestant	22	50
<i>Evangelical</i>	13	18 <sup>^</sup>
<i>Mainline</i>	9	17 <sup>^</sup>
Catholic	19	23
Other Christian	1	2
<b>Buddhist</b>	<b>14</b>	<b>1.0-1.3<sup>^</sup></b>
<b>Hindu</b>	<b>10</b>	<b>0.5-0.8<sup>^</sup></b>
<b>Muslim</b>	<b>4</b>	<b>0.8<sup>^</sup></b>
<b>Sikh</b>	<b>1</b>	<b>n/a</b>
<b>Jain</b>	<b>*</b>	<b>n/a</b>
<b>Other religion</b>	<b>2</b>	<b>4</b>
<b>Unaffiliated</b>	<b>26</b>	<b>19</b>
Atheist/Agnostic	8	5
Nothing in particular	17	13
<b>Don't know/Refused</b>	<b>1</b>	<b>1</b>
	100	100

2012 Asian-American Survey. Q30. Figures may not add to 100% due to rounding. General public figures are based on aggregated data from surveys conducted by the Pew Research Center for the People & the Press in 2011, except where noted.

<sup>^</sup> General public figures for evangelicals and mainline Protestants are for *white* (non-Hispanic) evangelical and *white* (non-Hispanic) mainline Protestants. Figures for U.S. Buddhists and U.S. Hindus are Pew Forum estimates. Figures for U.S. Muslims are Pew Research estimates.

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Hindus also make up a larger portion of Asian Americans than of the U.S. public as a whole. One-in-ten Asian Americans are Hindu, compared with less than 1% of the general public in the U.S. Nearly all Asian-American Hindus trace their roots to India, with relatively few from other parts of Asia. There are a number of religious groups in the Indian-American population, however (see below).

While some Asian-American groups tend to have a preponderance of one religion, others have a more even mix. For example, Filipino Americans and Korean Americans are overwhelmingly Christian (89% and 71%, respectively). Japanese Americans, by comparison, are more evenly split: 38% are Christian, 32% are unaffiliated, 25% are Buddhist, and 4% belong to other religions. Among Vietnamese Americans, 43% are Buddhist, 36% are Christian, 20% are unaffiliated, and less than 1% belong to other religions. While about half of Indian Americans are Hindu (51%), 18% are Christian, 10% are Muslim, 10% are unaffiliated, 5% are Sikh, 2% are Jain, 1% are Buddhist, and the remainder belong to other religions.

### Religious Affiliation Among U.S. Asian Groups

	-----U.S. Asian groups-----					
	Chinese	Filipino	Indian	Jap- anese	Korean	Viet- namese
	%	%	%	%	%	%
<b>Christian</b>	<b>31</b>	<b>89</b>	<b>18</b>	<b>38</b>	<b>71</b>	<b>36</b>
Protestant	22	21	11	33	61	6
<i>Evangelical</i>	13	12	8	13	40	2
<i>Mainline</i>	9	9	3	19	21	4
Catholic	8	65	5	4	10	30
Other Christian	*	3	2	1	*	*
<b>Buddhist</b>	<b>15</b>	<b>1</b>	<b>1</b>	<b>25</b>	<b>6</b>	<b>43</b>
<b>Hindu</b>	<b>0</b>	<b>*</b>	<b>51</b>	<b>0</b>	<b>0</b>	<b>0</b>
<b>Muslim</b>	<b>*</b>	<b>0</b>	<b>10</b>	<b>*</b>	<b>0</b>	<b>0</b>
<b>Sikh</b>	<b>0</b>	<b>0</b>	<b>5</b>	<b>0</b>	<b>0</b>	<b>0</b>
<b>Jain</b>	<b>0</b>	<b>0</b>	<b>2</b>	<b>0</b>	<b>0</b>	<b>0</b>
<b>Other religion</b>	<b>2</b>	<b>2</b>	<b>1</b>	<b>4</b>	<b>*</b>	<b>*</b>
<b>Unaffiliated</b>	<b>52</b>	<b>8</b>	<b>10</b>	<b>32</b>	<b>23</b>	<b>20</b>
<b>Don't know</b>	<b>1</b>	<b>0</b>	<b>1</b>	<b>1</b>	<b>*</b>	<b>*</b>
	100	100	100	100	100	100

2012 Asian-American Survey. Q30. Figures may not add to 100% due to rounding.  
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## Christians

As noted above, Asian-American Christians are almost evenly divided between Protestants and Catholics. Roughly a fifth of all Asian Americans are Protestant (22%), and a slightly smaller percentage is Catholic (19%). In the U.S. public as a whole, about half are Protestant, and 23% are Catholic.

### Protestants

Of the six largest country-of-origin groups, only Korean Americans are majority Protestant (61%). A third of the Japanese Americans surveyed (33%) and about a fifth of Chinese Americans (22%) and Filipino Americans (21%) also describe themselves as Protestant. The Protestant share of the Indian-American and Vietnamese-American communities is much lower (11% and 6%, respectively.)

Looking at all Asian-American Protestants, there is a higher proportion of born-again or evangelical Protestants (58%) than mainline Protestants (42%).<sup>20</sup> Among white Protestants in the general public, 51% say they are born-again or evangelical. About two-thirds of black Protestants (65%) in the general public say they are born-again or evangelical.

Korean-American Protestants are more likely than other Asian-American Protestants to say they are evangelical or born-again. Two-thirds of Korean-American Protestants (66%) describe themselves this way. The majority of Chinese-American Protestants (58%) also say they are evangelical. The reverse is true for Japanese-American Protestants, among whom 60% are mainline Protestant and 40% are evangelical.

### Evangelicalism Among Protestants

*Would you describe yourself as a born-again or evangelical Christian?*

	Yes (Evangelical)	No/Don't know (Mainline)
<i>Among Protestants...</i>	%	%
<b>U.S. Asians</b>	58	42 = 100
<b>Korean</b>	66	34 = 100
<b>Chinese</b>	58	42 = 100
<b>Japanese</b>	40	60 = 100
<b>All U.S. Protestants</b>	55	45 = 100
White Protestants	51	49 = 100
Black Protestants	65	35 = 100

2012 Asian-American Survey. Q32a. Based on Protestants. General public numbers are based on aggregated data from surveys conducted by the Pew Research Center for the People & the Press in 2011.

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<sup>20</sup> Respondents to the Asian-American survey were asked whether they think of themselves as a born-again or evangelical Christian. Responses to this question were used to divide Protestants into "evangelical" and "mainline" Protestant categories. Those who answered "yes" to the question were categorized as evangelical Protestants; those who answered "no" or declined to answer were categorized as mainline Protestants.

Nearly a third of Asian-American Protestants (31%) describe themselves as Pentecostal Christians, charismatic Christians or both. (See Glossary on page 191.) A similar share of Protestants in the U.S. general public also identify as Pentecostal and/or charismatic (33%), according to the Pew Forum's 2007 "U.S. Religious Landscape Survey."

About four-in-ten Korean-American Protestants (38%) describe themselves as Pentecostal and/or charismatic. Fewer Chinese-American Protestants identify as Pentecostal and/or charismatic (21%), and 14% of Japanese-American Protestants do so. The survey sample contains too few Protestants in the other U.S. Asian groups to analyze.

## Renewalism Among Asian-American Protestants

*Would you describe yourself as a Pentecostal Christian? As a charismatic Christian?*

	Pente- costal	Charis- matic	NET yes to at least one
<i>Among Protestants...</i>	%	%	%
<b>U.S. Asians</b>	16	24	31
<b>Korean</b>	17	30	38
<b>Chinese</b>	10	19	21
<b>Japanese</b>	9	9	14
<b>U.S. Protestants</b>	16	24	33

2012 Asian-American Survey. Q32b-c. Based on Protestants. Those saying "no" and those who did not give an answer are not shown. General public numbers are based on the Pew Forum's 2007 "U.S. Religious Landscape Survey."

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## Protestant Denominational Families

Among Asian-American Protestants as a whole, the most common denominational families are Presbyterian (19%) and Baptist (18%). Nondenominational Christians make up 14%. Roughly one-in-ten Asian-American Protestants are Methodist (9%), and 7% belong to Pentecostal churches and denominations.<sup>21</sup> Other denominational families each account for less than 5% of Asian-American Protestants.

This pattern differs considerably from Protestants in the general population. According to the Pew Forum's 2007 "U.S. Religious Landscape Survey," one-third of Protestants in the general public are Baptist (compared with 18% among Asian-American Protestants). Presbyterians, by contrast, make up a much larger share of Asian-American Protestants (19%) than of Protestants in the general public (5%).<sup>22</sup>

21 Many Pentecostals belong to independent or nondenominational churches. This may explain why the percentage of Asian-American Protestants who describe themselves as Pentecostals (16%) is higher than the percentage that says they belong to Pentecostal churches (7%).

22 Comparisons between Asian-American Protestants and Protestants in the general public should be made with caution because the Pew Forum's 2007 "U.S. Religious Landscape Survey" asked an additional question to determine denomination. The additional question allowed respondents to be categorized with more precision than was possible in the Asian-American survey. Additionally, the general public estimates provided in this study differ slightly from previous "U.S. Religious Landscape Survey" reports, as the results reported in this study have been repercentaged to more closely match the denomination categories employed in the Asian-American survey.

Denominational families differ somewhat across U.S. Asian groups. A plurality of Korean-American Protestants (43%) are Presbyterian, with the remainder coming from other denominational families, including Baptist (15%) and Methodist (15%).

A quarter of Chinese-American Protestants (25%) are from a nondenominational or independent church, 15% are Baptist, and 10% are Presbyterian. Among Japanese-American Protestants, the most common denominational families are Methodist (17%), Baptist (15%) and Presbyterian (13%). The survey did not include enough interviews with Protestants in the other three country-of-origin groups (Filipino, Indian and Vietnamese Americans) to analyze separately.

## Protestant Denominational Families

	-----Among Protestants-----				
	U.S. Asians	Korean	Chinese	Japanese	General public <sup>^</sup>
	%	%	%	%	%
Presbyterian	19	43	10	13	5
Baptist	18	15	15	15	33
Nondenominational	14	6	25	11	9
Methodist	9	15	1	17	12
Pentecostal	7	1	3	7	8
Lutheran	4	2	4	5	9
Congregational	3	1	6	7	1
Episcopalian	3	*	2	8	3
Holiness	2	1	3	2	2
Church of Christ / Disciples of Christ	1	1	2	1	4
Other	6	2	5	4	4
Non-specific/None	12	11	16	7	8
Don't know/Ref.	<u>3</u>	<u>1</u>	<u>8</u>	<u>2</u>	<u>0</u>
	100	100	100	100	100
	n=860	n=325	n=171	n=161	n=18,981

2012 Asian-American Survey. Based on Protestants. Q31\_denom. General public figures are from the Pew Forum's 2007 "U.S. Religious Landscape Survey." Figures may not add to 100% due to rounding.

<sup>^</sup> Comparisons between Asian-American Protestants and Protestants in the general public should be made with caution because the Pew Forum's 2007 "U.S. Religious Landscape Survey" asked an additional question to determine denomination. The additional question allowed respondents to be categorized with more precision than was possible in the Asian-American survey. Additionally, the general public estimates provided in this study differ slightly from previous "U.S. Religious Landscape Survey" reports, as the results reported in this study have been repercentaged to more closely match the denomination categories employed in the Asian-American survey.

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## Catholics

The share of Asian Americans who are Catholic (19%) is slightly less than the share who are Protestant (22%). In the U.S. public as a whole, 23% of adults are Catholic, and about half are Protestant. Roughly two-thirds of Filipino Americans (65%) and three-in-ten Vietnamese Americans (30%) are Catholic. (See table on page 44.)

Roughly one-third of Asian-American Catholics (35%) identify as Pentecostal, charismatic or both. This is similar to the number of Catholics in the general public (33%) who describe themselves this way. (See Glossary on page 191.)

### Renewalism Among Asian-American Catholics

*Would you describe yourself as a Pentecostal Catholic? As a charismatic Catholic?*

	<b>Pente- costal</b>	<b>Charis- matic</b>	<b>NET yes to at least one</b>
<i>Among Catholics...</i>	%	%	%
<b>U.S. Asians</b>	16	28	35
<b>All U.S. Catholics</b>	10	28	33
White Catholic	7	22	26
Hispanic Catholic	16	43	48

2012 Asian-American Survey, Q32b-c. Based on Catholics. Those saying "no" and those who did not give an answer are not shown. U.S. general public figures are based on the 2007 "U.S. Religious Landscape Survey" conducted by the Pew Forum.

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## Buddhists

About one-in-seven Asian Americans (14%) are Buddhist. Buddhism is more common among some U.S. Asian groups. Roughly four-in-ten Vietnamese Americans (43%) and one-in-four Japanese Americans (25%) are Buddhist. Among Chinese Americans, 15% are Buddhist. Buddhists comprise no more than 6% of the other major U.S. Asian groups.

While Asian Americans make up a majority of U.S. Buddhists, roughly a third of American Buddhists are non-Asian; the Pew Forum estimates that 67%-69% of Buddhists in the U.S. are Asian. Since non-Asian Buddhists are not represented in this survey, the findings of the survey should not be interpreted as representing U.S. Buddhists as a whole.<sup>23</sup>

Almost half of Asian-American Buddhists (49%) do not specify a particular Buddhist tradition with which they are affiliated, describing themselves as “just a Buddhist.” About one-in-eight Asian-American Buddhists (13%) say they practice Mahayana Buddhism (including Zen and other branches), 8% practice Theravada Buddhism, 5% identify with Vajrayana (or Tibetan) Buddhism, and 2% identify with Vipassana Buddhism. About one-in-ten Asian-American Buddhists (8%) volunteered that they identify with other traditions, including Jodo Shinshu Buddhism (7%).<sup>24</sup> (See Glossary on page 191.)

### Types of Buddhism Among U.S. Asian Groups

	-----Buddhists-----			
	U.S. Asians	Vietnamese	Chinese	Japanese
	%	%	%	%
Mahayana (including Zen)	13	7	11	28
Theravada	8	7	3	1
Jodo Shinshu (vol.)	7	3	2	30
Vajrayana (Tibetan)	5	3	2	1
Vipassana	2	2	4	*
Other	2	0	*	6
Just a Buddhist (vol.)	49	60	55	27
Don't know/Refused	<u>15</u>	<u>18</u>	<u>24</u>	<u>6</u>
	100	100	100	100
	n=526	n=233	n=101	n=128

2012 Asian-American Survey. Based on Buddhists. Q31u. Figures may not add to 100% due to rounding.

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23 For more information on the composition of American Buddhism, see Richard Hughes Seager, “Buddhism in America,” Columbia University Press, 1999; and Charles S. Prebish and Kenneth K. Tanaka, editors, “The Faces of Buddhism in America,” University of California Press, 1998.

24 Respondents’ self-identification with various forms of Buddhism may differ from how scholars classify types of Buddhism in the U.S. and around the world. For example, Jodo Shinshu is often viewed as a branch of Mahayana Buddhism. See Richard Hughes Seager, “Buddhism in America,” Columbia University Press, 1999; and Charles S. Prebish and Kenneth K. Tanaka, editors, “The Faces of Buddhism in America,” University of California Press, 1998.

Nearly six-in-ten Japanese-American Buddhists say they practice either Jodo Shinshu (30%) or Mahayana Buddhism (28%). By contrast, a majority of Vietnamese-American and Chinese-American Buddhists say they are “just a Buddhist” (60% and 55%, respectively). There were too few Buddhists in the other country-of-origin groups to analyze separately.

## Hindus

Like Buddhists, Hindus represent a very small percentage of all U.S. adults (less than 1% according to the Pew Forum’s 2007 “U.S. Religious Landscape Survey”). But unlike Buddhists, the overwhelming majority of Hindus in the U.S. are Asian Americans from one country of origin: India. The Pew Forum estimates that 85%-97% of U.S. Hindus are Asian American.

Looking at all U.S. Asians surveyed, 10% are Hindu. Roughly half of the Indian Americans surveyed (51%) identify their present religion as Hindu, and 59% say they were raised Hindu. In the U.S., none of the other five large country-of-origin groups has a significant number of Hindus. Indeed, more than nine-in-ten Asian-American Hindus surveyed (93%) say they are of Indian descent, though Hindus also live in such other Asian countries as Nepal, Sri Lanka, Malaysia and Bangladesh.

Roughly half of the Asian-American Hindus surveyed (53%) identify themselves as “just a Hindu.” About a fifth (19%) identify with the Vaishnava tradition of Hinduism and 10% with Shaivite Hinduism. Smaller percentages identify with Hare Krishna (3%) or the Vedanta philosophy (2%). (See Glossary on page 191.)

### Types of Hinduism Among U.S. Asians

	Hindus %
Vaishnava	19
Shaivite	10
ISKCON (Hare Krishna) (vol.)	3
Vedanta (vol.)	2
Shaktism (vol.)	*
Other	5
Just a Hindu (vol.)	53
Don't know/Refused	7
	100
	n=333

2012 Asian-American Survey. Q31v. Figures may not add to 100% due to rounding.

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## Muslims and Other Religious Groups

Asian Americans also practice a number of other faiths, such as Islam, Judaism, Sikhism, Jainism and others. (See table on page 43.) A total of 4% of U.S. Asians are Muslim. Unfortunately, the survey sample contains too few Asian-American Muslims to allow for separate analysis.

The Pew Research Center estimates that 0.8% of the U.S. adult population is Muslim. The Pew Research Center's 2011 survey of Muslim Americans provides a comprehensive portrait of this religious group, including its religious beliefs and practices as well as social and political attitudes.<sup>25</sup> The survey found that Muslims in the U.S. are racially diverse, with 21% describing themselves as Asian.<sup>26</sup> In addition, 30% of Muslim Americans describe themselves as white, 23% as black, 6% as Hispanic and 19% as other or mixed race.<sup>27</sup> Appendix 1 provides selected findings for Asian-American Muslims (including comparisons with U.S. Muslims as a whole) from the 2011 survey, which was conducted not only in English but also in Arabic, Farsi and Urdu.

Members of many other religious groups—including Baha'is, Confucians, Jains, Jews, Shintoists, Sikhs, Taoists and Unitarians, to name just a few—participated in the survey of Asian Americans. They are included in the overall results for all Asian Americans, but the survey sample does not include enough individuals from these religious groups to allow for separate analysis of each group.

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25 See Pew Research Center. 2011. "Muslim Americans: No Sign of Growth in Alienation or Support for Extremism." Washington, D.C.: August. That report includes some analysis of foreign-born Muslim Americans from Pakistan and other South Asian countries.

26 In all, 22% of U.S. Muslims describe themselves as either single-race Asian (21%) or multiple-race Asian.

27 The global distribution of Muslims is very different from the origins of U.S. Muslims. While a minority of U.S. Muslims identify themselves as Asian (by race), more than 60% of the global Muslim population lives in Asia, and the four countries with the largest Muslim populations—Indonesia, Pakistan, India and Bangladesh—are all in Asia. For more, see Pew Research Center's Forum on Religion & Public Life. 2011. "The Future of the Global Muslim Population: Projections for 2010-2030," Washington, D.C.: January.

## The Unaffiliated

About a quarter of U.S. Asians (26%) say they are atheist, agnostic or have no particular religion. Asian Americans are somewhat more likely than the general public to be unaffiliated with any religion. About a fifth of the general public (19%) has no religious affiliation, a group that has been growing over time, particularly among younger adults.

Half of Chinese Americans (52%) describe themselves as religiously unaffiliated; this includes 15% who say they are atheist or agnostic and 37% who describe their religion as “nothing in particular.” While Chinese Americans come primarily from mainland China—where the ruling Communist Party is officially atheist and there are very high government restrictions on religion—some also come from Taiwan, Hong Kong and other places.<sup>28</sup> Roughly equal portions of U.S.-born (55%) and foreign-born (51%) Chinese Americans have no religious affiliation. However, native-born Chinese Americans are more likely than foreign-born Chinese Americans to say they are atheist or agnostic (28% vs. 12%).

Nearly a third of Japanese Americans (32%) are religiously unaffiliated. Here, too, about equal portions of U.S.-born (31%) and foreign-born (34%) Japanese Americans have no religious affiliation. A fourth of Korean Americans (23%) and a fifth of Vietnamese Americans (20%) are religiously unaffiliated.

### Religiously Unaffiliated U.S. Asians

	Atheist/ Agnostic %	Nothing in particular %	NET Unaffiliated %
<b>U.S. Asians</b>	8	17	= 26
U.S. Asian groups			
<b>Chinese</b>	15	37	= 52
<b>Filipino</b>	1	8	= 8
<b>Indian</b>	5	5	= 10
<b>Japanese</b>	9	23	= 32
<b>Korean</b>	9	13	= 23
<b>Vietnamese</b>	5	15	= 20
<b>U.S. general public</b>	5	13	= 19

2012 Asian-American Survey. Q30. Sum of atheist/agnostic and nothing in particular may not add to net due to rounding. General public numbers are based on aggregated data from surveys conducted by the Pew Research Center for the People & the Press in 2011.

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### Religiously Unaffiliated Chinese-Americans

	Atheist/ Agnostic %	Nothing in particular %	NET Unaffiliated %	N
<b>U.S. Chinese</b>	15	37	= 52	728
Chinese-Americans who are ...				
Native born	28	27	= 55	182
Foreign born	12	39	= 51	541

2012 Asian-American Survey. Q30. Based on U.S. Chinese. Sum of atheist/agnostic and nothing in particular may not add to net due to rounding.

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<sup>28</sup> For more information on restrictions on religion in China and other countries around the world, see Pew Research Center's Forum on Religion & Public Life. 2011. "Rising Restrictions on Religion." Washington, D.C.: August.

By comparison, fewer Filipino and Indian Americans have no religious affiliation (8% and 10%, respectively).

Some Asian Americans may follow traditions such as Confucianism or Chinese folk religion yet not necessarily identify with a religious affiliation in the survey. Scholars of Chinese religion describe these folk beliefs and practices as “diffuse” religious traditions, as distinct from the more “systematic” or institutionalized religions such as Christianity, Judaism and Islam.<sup>29</sup>

In the U.S. general public, there also are many people who have religious beliefs and practices but do not think of themselves as belonging to an institutionalized religion. Most Americans who say they have “no particular religion,” for example, nonetheless say they believe in God and pray on occasion. The survey provides numerous opportunities for U.S. Asians who do not identify with a particular religious tradition to describe their spiritual beliefs and practices, if any, including questions about meditation, ancestral spirits, yoga, reincarnation, spiritual energy, astrology and shrines in the home. For details on the beliefs and practices of unaffiliated Asian Americans, see pages 25-26 of the Overview, Chapter 4: “Religious Beliefs” and Chapter 5: “Religious Practices.”

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29 See Tang, Wenfang. 2010. “Religion and Politics in China: Evidence from Survey Data.” Paper prepared for the 7th Annual Conference of the Social Scientific Study of Religion in China: The Present and Future of Religion in China. Beijing: July.



## CHAPTER 2: RELIGIOUS SWITCHING AND INTERMARRIAGE

Roughly a third of Asian Americans (32%) now belong to a religious tradition different from the one in which they were raised. By comparison, the Pew Forum's 2007 "U.S. Religious Landscape Survey" found that 28% of all U.S. adults belong to a religion that is different from their childhood faith.<sup>30</sup>

Japanese, Chinese and Korean Americans are somewhat more likely to have switched religions than the other country-of-origin groups. Among Japanese Americans, 46% currently belong to a religion different from the one in which they were raised. A similar number of Chinese (43%) and Korean Americans (42%) have switched religions. By comparison, fewer Filipino (26%), Vietnamese (22%) and Indian Americans (16%) have switched faiths.

Religious switching is more common among native-born Asian Americans than among foreign-born Asian Americans. Among those born in the U.S., 40% presently have a religion different from the one in which they were raised. Among foreign-born Asian Americans, this figure stands at 30%.

### Religious Switching Among U.S. Asians

	U.S. Asians
<i>Compared w/childhood religion ...</i>	%
Now have different religion	32
Still have same religion	66
Don't know/Refused	2

2012 Asian-American Survey. Based on Q30 and Q41. Figures may not add to 100% due to rounding.

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### Conversion Patterns Among U.S. Asian Groups

	Switched religion %	Still in childhood religion %	DK %
<b>U.S. Asians</b>	32	66	2=100
<i>U.S. Asian groups</i>			
<b>Chinese</b>	43	54	3=100
<b>Filipino</b>	26	73	*=100
<b>Indian</b>	16	82	2=100
<b>Japanese</b>	46	52	1=100
<b>Korean</b>	42	58	*=100
<b>Vietnamese</b>	22	77	1=100

*Among U.S. Asians who are ...*

Native born	40	58	2=100
Foreign born	30	68	2=100

2012 Asian-American Survey. Based on Q30 and Q41. Figures may not add to 100% due to rounding.

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<sup>30</sup> The figures for switching are not directly comparable between the two surveys because they used slightly different approaches to categorizing religious affiliation.

## Net Gains and Losses from Religious Switching

Overall, Buddhism had the greatest net loss due to changes in religious affiliation within the Asian-American community. One-in-ten Asian Americans (10%) were raised Buddhist and have left the faith, while 2% of Asian Americans have become Buddhist after being raised in a different faith (or no faith), resulting in a net loss of eight percentage points due to religious switching.

Mirroring a pattern seen in the general public, there are substantial gains due to religious switching among Asian Americans who say they are not affiliated with any particular religion. Less than a fifth of Asian Americans (18%) say they were raised without a particular faith, but today about a quarter (26%) say they are religiously unaffiliated, a net gain of eight percentage points.

### Childhood vs. Current Affiliation of U.S. Asians

	Childhood religion	Entering group	Leaving group	Current religion	NET change
<i>Among U.S. Asians</i>	%			%	
Protestant	17	+11	-5	22	+5
Catholic	22	+3	-6	19	-3
Other Christian	1	+1	*	1	--
Buddhist	22	+2	-10	14	-8
Hindu	12	*	-2	10	-2
Other religion	7	+2	-2	7	--
Unaffiliated	18	+15	-7	26	+8
Don't know/Refused	<u>1</u>			<u>1</u>	--
	100			100	

2012 Asian-American Survey. Q30 and Q41. Figures may not add to 100% due to rounding.

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There has also been a net gain among Protestants. Less than a fifth of Asian Americans (17%) say they were raised Protestant, but 22% now describe themselves as Protestant, a net gain of five percentage points.

Catholicism (with a net loss of three percentage points) and Hinduism (with a net loss of two percentage points) have stayed roughly the same size.

Among Asian Americans who are religiously unaffiliated today, 42% were religiously unaffiliated as children. The rest say they were raised in some faith (including 3% who did not specify their particular childhood religion). Roughly a quarter of those who are now unaffiliated were raised Buddhist, 14% were raised Protestant, and 10% were raised Catholic. And while about half of today's Asian-American Protestants (53%) were raised in the Protestant faith, nearly as many (47%) say they were raised in a different faith, including 18% who say they were religiously unaffiliated as children.



By contrast, Buddhists—a group that has seen net losses because of religious switching—are composed largely of people who were raised in the faith. Fully 85% of Asian-American Buddhists were raised as Buddhists. A similar pattern is seen among the groups that have been largely stable, Catholics and Hindus.

## Conversion Patterns by Religious Affiliation

Among those currently...

	Protestant	Catholic	Buddhist	Hindu	Unaffiliated
<i>% who were <u>raised</u></i>	%	%	%	%	%
Protestant	<b>53</b>	3	2	*	14
Catholic	13	<b>86</b>	1	*	10
Buddhist	11	6	<b>85</b>	1	24
Hindu	1	*	1	<b>96</b>	6
Unaffiliated	18	5	8	2	<b>42</b>
Other <sup>^</sup>	<u>4</u>	<u>—</u>	<u>3</u>	<u>1</u>	<u>6</u>
	100	100	100	100	100
N	860	702	526	333	844

2012 Asian-American Survey. Based on Q30 and Q41. Figures may not add to 100% due to rounding.

<sup>^</sup> Includes those who did not specify their childhood religion.

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## Retention Rates Among Religious Groups

Among Asian Americans, Hindus have the highest retention rate—the proportion of people who were raised in the faith and continue to be affiliated with it. Eight-in-ten Asian Americans who were raised Hindu still describe themselves as Hindu today (81%); about one-in-eight of those who were raised Hindu now describe themselves as religiously unaffiliated (12%), while the remainder belong to other religious groups or did not give a current religion.

## Retention Rates

Among those who were raised...

	Protestant	Catholic	Buddhist	Hindu	Unaffiliated
<i>% who are <u>currently</u></i>	%	%	%	%	%
Protestant	<b>71</b>	13	11	1	23
Catholic	4	<b>72</b>	5	*	5
Buddhist	1	*	<b>54</b>	1	6
Hindu	*	*	1	<b>81</b>	1
Unaffiliated	21	11	27	12	<b>60</b>
Other <sup>^</sup>	<u>2</u>	<u>3</u>	<u>2</u>	<u>5</u>	<u>4</u>
	100	100	100	100	100
N	635	786	810	384	645

2012 Asian-American Survey. Based on Q30 and Q41. Figures may not add to 100% due to rounding.

<sup>^</sup> Includes those who did not specify their current religion.

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Roughly seven-in-ten Asian Americans who were raised Catholic (72%) or Protestant (71%) still practice their childhood religion. Those who have left Catholicism are divided roughly evenly between those who say they are now Protestant (13%) and those who say they are now religiously unaffiliated (11%). Among those who were raised Protestant, 21% now describe themselves as religiously unaffiliated, while smaller numbers say they belong to other faiths.

Buddhists and the religiously unaffiliated have the lowest retention rates among Asian Americans. Among those who were raised Buddhist, 54% currently describe their religion as Buddhism. Roughly a quarter of those who were raised Buddhist (27%) now say they are religiously unaffiliated, while 11% are Protestant.

Among Asian Americans who were religiously unaffiliated as children, 60% are unaffiliated today, while 40% are now affiliated with a religion or did not specify a current religion. Nearly a quarter are Protestant (23%), while 6% are Buddhist, 5% are Catholic, and 1% are Hindu.

## Religiously Mixed Marriages

Three-quarters of married Asian Americans (76%) have a spouse of the same religion, while 23% have a spouse of a different faith. By comparison, the Pew Forum's 2007 "U.S. Religious Landscape Survey" found that roughly one-quarter of married people in the general public have a spouse with a different faith.<sup>31</sup>

Married Asian Americans who are Hindu are most likely to be married to someone from their own faith; fully 94% of married Hindus are married to other Hindus. Roughly eight-in-ten married Protestants and Catholics in the Asian-American community have a spouse with the same religion (81% for both groups).

Smaller but still substantial numbers of married Asian-American Buddhists and the religiously unaffiliated have a spouse of the same religion. Seven-in-ten married Buddhists are married to other Buddhists, while 10% are married to someone who is religiously unaffiliated, 8% are married to Catholics, and 7% are married to

Protestants. Among married Asian Americans who are religiously unaffiliated, six-in-ten (61%) are married to someone who also is unaffiliated, while 12% are married to a Catholic, 10% are married to a Protestant, and 10% are married to a Buddhist.

## Intermarriage Among U.S. Asians

	Married U.S. Asians
<i>Spouse's religion is...</i>	%
Same as own religion	76
Different than own religion	23
Don't know/Refused	2
	100

2012 Asian-American Survey. Based on those who are married, N= 2,255. Based on Q30 and Q86. Figures may not add to 100% due to rounding.

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## Intermarriage Patterns

-----Among married U.S. Asians who are-----

	Protestant	Catholic	Buddhist	Hindu	Unaffiliated
<i>% whose spouse is...</i>	%	%	%	%	%
Protestant	<b>81</b>	10	7	3	10
Catholic	5	<b>81</b>	8	*	12
Buddhist	2	1	<b>70</b>	2	10
Hindu	*	1	3	<b>94</b>	5
Unaffiliated	8	5	10	1	<b>61</b>
Other^	3	2	2	1	3
	100	100	100	100	100
N	566	446	338	251	494

2012 Asian-American Survey. Based on Q30 and Q86. Based on those who are married and of each religious group. Figures may not add to 100% due to rounding.

^ Includes those who declined to specify their spouse's religion.

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31 The figures for interfaith marriage are not directly comparable between the two surveys because they used slightly different approaches to categorizing religious affiliation.

*Comfort Level with Marriage across Religious Lines*

About a third of Asian Americans (34%) say they would be “very comfortable” if their child married someone with different religious beliefs; 32% say they would be “somewhat comfortable,” and 29% say they would be “not too” or “not at all” comfortable.

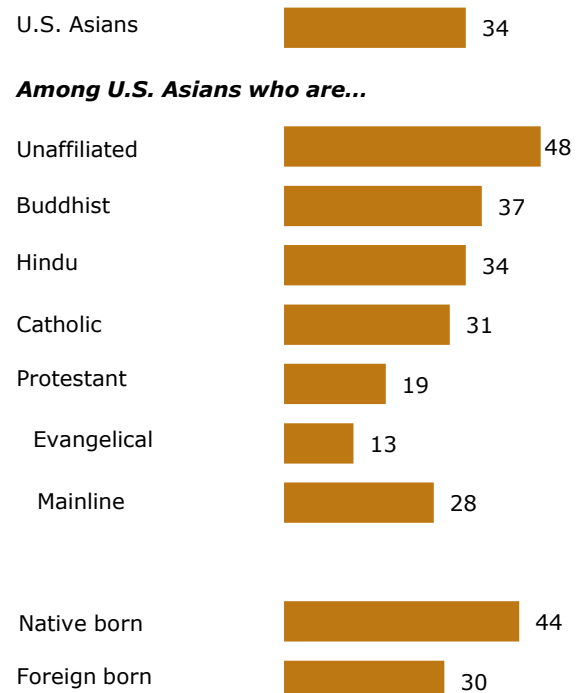
Religious groups vary widely in their views about a child marrying someone with different beliefs. Those with no religious affiliation are most comfortable with a child of theirs marrying someone who holds different religious beliefs (48% very comfortable).

Among Asian-American Buddhists, 37% say they are very comfortable with a child marrying outside of their faith, as are 34% of Hindus, 31% of Catholics and 28% of mainline Protestants. Evangelical Protestants are the least likely of these religious groups to be comfortable with such a marriage; just 13% say they would be very comfortable with their child marrying someone who holds different religious beliefs.

In addition, native-born Asian Americans are more likely than those who are foreign born to be very comfortable with marriage across religious lines.

### Comfort Level with Interreligious Marriage

*% saying they would be very comfortable if a child of theirs married someone who has different religious beliefs*



2012 Asian-American Survey. Q68d. Those saying “somewhat comfortable,” “not too comfortable,” “not at all comfortable,” depends (vol.) and those who did not give an answer are not shown.

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Asian Americans are less accepting of religious intermarriage than they are of interracial or interethnic marriage. About half of Asian Americans say they would be “very comfortable” if their child married someone from another country of origin, including those with no Asian background. Asian-American Protestants, Catholics and the unaffiliated are especially likely to express more comfort with interracial marriage than they do with interfaith marriage.

A direct comparison with the general public is not available on these questions.<sup>32</sup>

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### Views of Marriage Across Religious Traditions Among Asian Americans

*% saying they would be very comfortable if a child of theirs married someone who ...*

	Is not from same country	Is Asian, but comes from a different country	Has no Asian background	Has different religious beliefs
	%	%	%	%
<b>U.S. Asians</b>	54	52	49	34
<i>Among U.S. Asians who are...</i>				
Protestant	50	49	47	19
Evangelical	49	48	46	13
Mainline	52	50	47	28
Catholic	60	57	53	31
Buddhist	49	48	43	37
Hindu	42	40	34	34
Unaffiliated	64	61	57	48

2012 Asian-American Survey. Q68a-d.

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<sup>32</sup> For more information on intermarriage, including a discussion of similar, but not directly comparable, questions on interracial and interethnic marriage among the general public, see Pew Research Center’s Social and Demographic Trends project. 2011. “The Rise of Asian Americans.” Washington, D.C.: June.



## CHAPTER 3: IMPORTANCE OF RELIGION

Compared with the general public, fewer Asian Americans say religion is very important in their lives, while more say religion is either not too important or not at all important to them. There are, however, big differences among Asian-American religious groups on this measure.

When it comes to views on the importance of religion, one common indicator of religious commitment, Asian-American Christians are slightly less inclined than Christians in the general public to say religion is very important in their lives. Asian-American Buddhists and Hindus, by contrast, are much less inclined than Asian-American Christians to say religion is very important to them.

Like Americans overall, U.S. Asians generally place a lower priority on leading a very religious life than on other life goals, such as being a good parent, having a successful marriage and owning a home. However, about two-thirds of Asian-American Christians say living a very religious life is either “one of the most important things” to them or a very important goal.

### Views on the Importance of Religion

Four-in-ten U.S. Asians (39%) say religion is *very* important in their lives, which is substantially lower than the percentage of the general public that says the same (58%). Conversely, the proportion of Asian Americans who say religion is somewhat important (30%) or not too or not at all important (30%) is substantially higher than the percentage of the general public that expresses these views (24% say it is somewhat important, and 16% say it is not too or not at all important). There is considerable variation in religious commitment among U.S. Asian religious groups, however.

Asian Americans who are Buddhist or Hindu are much less likely than Asian-American Christians to say religion is very important in their lives. About a third of Asian-American Hindus (32%) and Buddhists (27%) say religion is very important to them, compared with about two-thirds of Asian-American Protestants (64%) and Catholics (also 64%). Among the U.S. public overall, 74% of Protestants and 60% of Catholics say religion is very important to them.

The share of Asian-American evangelical Protestants who say religion is very important in their lives (79%) is roughly the same as the share of white evangelicals in the general public who say this (84%). The same pattern is seen among mainline Protestants. Four-in-ten Asian Americans who are mainline Protestant say religion is very important in their lives (44%), compared with 48% of white mainline Protestants.<sup>33</sup>

### How Important is Religion in Your Life?

	Very important %	Some- what %	Not too/ Not at all %	DK %
<b>U.S. Asians</b>	39	30	30	1=100
<i>Among U.S. Asians who are ...</i>				
Christian	64	28	8	*=100
Protestant	64	27	8	*=100
Evangelical	79	18	3	0=100
Mainline	44	41	14	*=100
Catholic	64	30	6	*=100
Buddhist	27	46	26	*=100
Hindu	32	51	17	0=100
Unaffiliated	4	18	76	2=100
Men	36	32	32	*=100
Women	42	28	28	1=100
18-34	30	33	37	1=100
35-54	41	29	29	*=100
55 and older	49	29	21	1=100
Native born	33	30	36	1=100
Foreign born	41	30	28	1=100
<b>U.S. general public</b>	58	24	16	1=100
U.S. Christian	70	23	6	*=100
U.S. Protestant	74	21	5	*=100
White evangelical	84	14	2	0=100
White mainline	48	39	12	1=100
U.S. Catholic	60	30	9	1=100
U.S. unaffiliated	14	26	58	2=100

2012 Asian-American Survey. Q33. U.S. general public results are from an August 2010 Pew Research Center survey. Figures may not sum to 100% due to rounding.

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33 This report compares Asian-American Protestants, Catholics and those who are religiously unaffiliated with similar subgroups in the public overall. In these cases, the overall public figures include U.S. Asians as well as all other adults with these religious affiliations. But for the two Protestant subgroups—evangelical and mainline Protestants—the comparisons are between Asian Americans and those in the general population who are white and not Asian. White evangelicals and white mainline Protestants



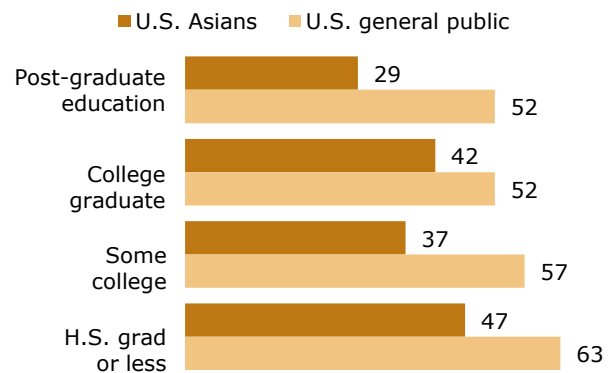
There are more significant differences, however, among the unaffiliated. Of Asian Americans who are unaffiliated with any particular religion, just 4% say religion is very important to them. Fully three-quarters of unaffiliated U.S. Asians (76%) say religion is not too or not at all important in their lives, and an additional 18% say religion is somewhat important. Among all unaffiliated U.S. adults, by comparison, 14% say religion is very important to them, while 58% say religion is not too or not at all important, and 26% say religion is somewhat important.

As is the case in the general public, Asian-American women are more likely than men to say religion is very important in their lives. Likewise, older U.S. Asians are more likely than younger cohorts to say religion is very important. Additionally, Asian immigrants are more likely than native-born U.S. Asians to say religion is very important to them.

Asian Americans at all levels of educational attainment are less likely to say religion is very important in their lives than people in the general public with similar education levels.

### Religious Commitment by Education

*% saying religion is very important in their lives*



2012 Asian-American Survey. Q33. Responses of "somewhat important," "not too important," "not at all important," "don't know" and "refused" not shown. U.S. general public numbers are from an August 2010 Pew Research Center survey.

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are commonly analyzed in Pew Research Center reports because they are particularly important groups for understanding not only religious beliefs and practices but also social and political attitudes in the U.S.

## Religion as “One of the Most Important Things”

In a separate question, survey respondents were asked to rate a handful of possible goals—including living a very religious life—as one of the most important things in life, very important (but falling short of the *most* important), somewhat important or not important.<sup>34</sup>

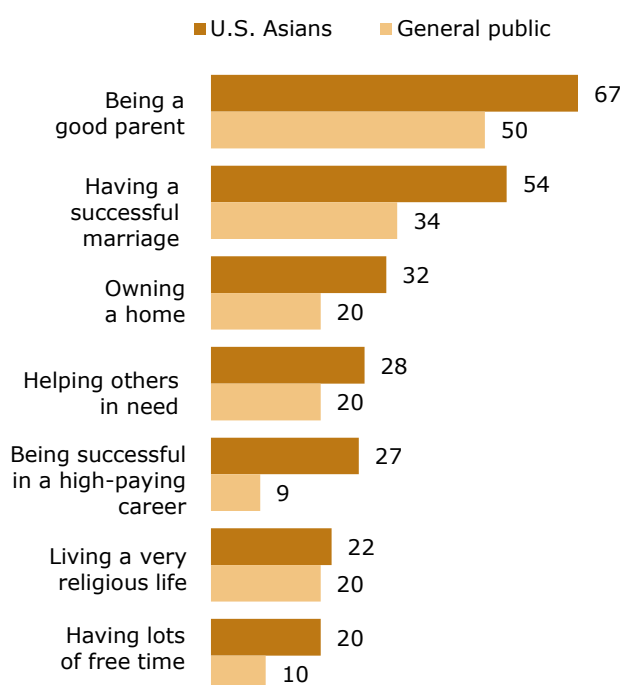
Being a good parent and having a successful marriage top the list of “the most important things” in Asian Americans’ lives. Other priorities—including leading a very religious life—trail far behind. Indeed, of the seven possible goals the survey asked about, leading a very religious life ranks near the bottom of the list; about the same percentage of Asian Americans consider it to be one of the most important things as say the same about having a lot of free time to relax or do things they want to do.

The share of Asian Americans who say “living a very religious life” is one of the most important things to them is about the same as

the share of the general public that holds the same view (22% vs. 20%). But more Asian Americans than members of the public overall say living a very religious life is *not* important to

### Life Goals and Priorities: Asian Americans vs. General Public

*% saying each is “one of the most important things” in their lives*



2012 Asian-American Survey. Q19 a-g. General public results are from a January 2010 Pew Research Center survey. The question wording varied slightly from one survey to the other.

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<sup>34</sup> Survey respondents were asked how important seven items are in their lives—being a good parent, having a successful marriage, owning a home, having a successful career, helping others, having a lot of free time and leading a very religious life. Respondents were asked whether each item is “one of the most important things in your life, or very important but not one of the most important things, or somewhat important, or not important.” For more on these findings, see Pew Research Center’s Social and Demographic Trends project. 2011. “The Rise of Asian Americans.” Washington, D.C.: June.

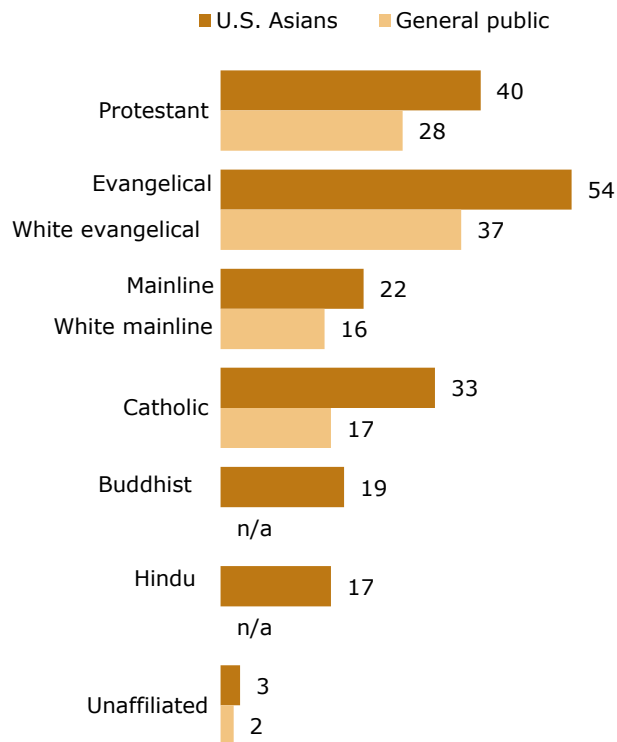
them; a quarter of Asian Americans (25%) say this, compared with about a fifth of all U.S. adults (19%).<sup>35</sup>

There also is a lot of diversity of opinion among Asian-American religious groups on the question of whether leading a very religious life is one of the most important things they want to accomplish.

Asian Americans who are Christian—particularly evangelical Protestants—tend to place a higher level of importance on living a very religious life than do other U.S. Asian religious groups. Fully 54% of the evangelical Protestants surveyed say it is among the most important things to them. Hindus and Buddhists, by contrast, are much less likely to consider “living a very religious life” among their top goals. About a fifth or less of U.S. Asian Buddhists (19%) and Hindus (17%) say that leading a very religious life is one of their most important priorities. Among Asian Americans who are not affiliated with any particular religion, just 3% say living a very religious life is one of the most important things.

### Value on Living a Very Religious Life

*% saying living a very religious life is one of the most important things*



2012 Asian-American Survey. Q19c. Those saying “very important but not one of the most important things,” “somewhat important,” “not important” and those who did not give an answer are not shown. General public results are from a January 2010 Pew Research Center survey. The question wording varied slightly from one survey to the other.

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<sup>35</sup> A similarly worded question was asked of the general public in a 2010 Pew Research Center survey. While these questions are comparable, they are not identical. (For the exact question wording, see the topline in Appendix 4.) The wording difference is minor, but it may have affected the responses. Therefore, differences between Asian Americans and all U.S. adults should be interpreted with caution.

Asian-American Protestants—particularly evangelicals—are more likely than Protestants in the general public to place a high value on living a very religious life. Asian-American Catholics are also more likely than Catholics in the general public to say that a very religious life is one of their most important goals.

## CHAPTER 4: RELIGIOUS BELIEFS

At first glance, Asian Americans appear to place less importance on religion than does the U.S. public overall. As discussed in the previous chapter, Asian Americans are less likely than Americans as a whole to say religion is very important in their lives. Asian Americans are also somewhat less likely to be affiliated with a religious tradition.

These apparent differences, however, largely reflect the religious composition of the Asian American population—including the relatively large share of Buddhists, Hindus and the unaffiliated. When it comes to questions about specific religious beliefs—including belief in God and views of Scripture—Asian-American Christians tend to resemble Christians in the general public.

Asian-American Protestants—especially those who are born-again or evangelical—are more strict in their religious beliefs on some measures than Protestants in the general public. For example, Asian-American Protestants are much more likely than U.S. Protestants overall to say theirs is the one, true faith leading to eternal life and to say there is only one true way to interpret the teachings of their faith.

Asian-American Hindus and Buddhists, by contrast, tend to be very inclusive in their understanding of their own faith. Strong majorities of both groups reject the notion that their religion is the one, true faith leading to eternal life (or enlightenment) and say instead that many religions can lead to eternal life (or enlightenment). The vast majority of Hindus and Buddhists also say there is more than one true way to interpret the teachings of their religion.

The distinctive religious composition of the Asian-American population also helps explain why U.S. Asians are less likely than the public overall to believe in God, as well as more likely to believe in reincarnation and to view yoga not just as exercise but as a spiritual practice.

## Belief in God

About eight-in-ten Asian Americans (79%) say they believe in God or a universal spirit. Among the general public, 92% express this view.

There is near consensus among both Asian-American Christians and Christians in the general public on belief in God. Fully 95% of Asian-American Protestants express belief in God, as do 99% of Protestants overall. The same is true among Catholics: 97% of Asian-American Catholics and 98% of U.S. Catholics overall say they believe in God.

Nine-in-ten Asian-American Hindus (91%) also profess belief in God.

Because Buddhists often view their religion in non-theistic terms—simply put, many see Buddhism as a path toward spiritual awakening or enlightenment rather than as a path to God—it is not surprising that the proportion of Asian-American Buddhists who say they believe in God or a universal spirit is significantly lower (71%) than among Asian-American Christians and Hindus.<sup>36</sup>

Among Asian Americans who are religiously unaffiliated, about half say they believe in God (49%). The proportion of unaffiliated adults in the general public who believe in God is considerably higher (67%).

Younger Asian Americans (ages 18 to 34) are less likely than older Asian Americans to believe in God.

## Most Asian Americans Believe in God or a Universal Spirit

*Do you believe in God or a universal spirit?*

	Yes %
<b>U.S. Asians</b>	79
<i>Among U.S. Asians who are...</i>	
Protestant	95
Evangelical	96
Mainline	93
Catholic	97
Buddhist	71
Hindu	91
Unaffiliated	49
Men	77
Women	82
18-34	74
35-54	83
55 and older	82
Native born	80
Foreign born	79
<b>U.S. general public</b>	92
U.S. Protestant	99
White evangelical	100
White mainline	97
U.S. Catholic	98
U.S. unaffiliated	67

2012 Asian-American Survey. Q35. Those saying "no" and those who did not give a response are not shown. U.S. general public results are from a June 2010 Pew Forum survey.

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<sup>36</sup> For more on Buddhism, see Richard Hughes Seager, "Buddhism in America," Columbia University Press, 1999; and Charles S. Prebish and Kenneth K. Tanaka, editors, "The Faces of Buddhism in America," University of California Press, 1998.

But there are no significant differences on this question by gender or nativity group (foreign born vs. native born).

## Views of Sacred Scripture

Asian Americans are less likely than the U.S. public overall to say the Bible and other works of Scripture are the word of God and should be taken literally, word for word.<sup>37</sup> But here again, Asian-American Christians tend to resemble Christians in the general public. For example, Asian-American Catholics' views of the Bible are nearly identical to the views of U.S. Catholics as a whole. Seven-in-ten Asian-American Catholics (72%) say the Bible is the word of God, as do the same number of Catholics overall. And 29% of Asian-American Catholics say the Bible should be interpreted literally, as do 27% of Catholics in the general public.

Among Asian-American Protestants, 86% view the Bible as the word of God, as do 82% of Protestants overall. But there are some differences among subgroups of Protestants. Asian-American mainline Protestants are *more* likely than white mainline Protestants to say the Bible is the word of God (75% vs. 64%), and they are also more likely than white mainline Protestants to interpret the Bible literally (26% vs. 17%).

About nine-in-ten Asian-American evangelicals (94%) view the Bible as the word of God, as do a similar number of white evangelicals in the general public (92%). However, Asian-American evangelicals are *less* likely than white evangelicals to interpret the Bible literally. About half of Asian-American evangelicals (52%) say the Bible should be interpreted literally, compared with two-thirds of white evangelicals (65%).

Compared with Asian-American Christians, fewer Hindus and Buddhists say that their religion's sacred texts are the word of God. Roughly a third of Asian-American Hindus (36%) say that Hinduism's Holy Scripture is the word of God, including 9% who say these writings should be interpreted literally. Among Asian-American Buddhists, about one-in-four (24%) say their religion's Holy Scripture is the word of God, including 10% who say their sacred texts should be taken literally. While the question asked of Asian-American Buddhists and Hindus closely paralleled that asked of Christians, differences in responses among these groups may reflect different understandings of "Holy Scripture" as a collective term for multiple texts.

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<sup>37</sup> The wording of this question varied depending on the religious affiliation of the respondent. Christians and the unaffiliated were asked about "the Bible"; Jews were asked about "the Torah"; Muslims were asked about "the Koran"; and Buddhists, Hindus and those of other faiths were asked about "the Holy Scripture."

Most Asian Americans who are religiously unaffiliated describe the Bible as written by men (68%). This is somewhat higher than among the unaffiliated in the general public (57%).

Beliefs about Scripture are linked to age. Younger Asian Americans (ages 18 to 34) are more likely than older generations to see Scripture as written by men, and younger Asian Americans are less likely than older generations to say Scripture should be interpreted literally.



## Views of Scripture

*Is Scripture the word of God? If so, is it to be taken literally, word for word?*

	--[Holy book] is word of God---				Written by men, not word of God	Other/ Don't know
	NET Word of God	Literal	Not literal	Other		
	%	%	%	%	%	%
<b>U.S. Asians</b>	<b>48</b>	20	24	4	<b>36</b>	<b>15=100</b>
<i>Among U.S. Asians who are ...</i>						
Protestant	<b>86</b>	41	37	8	<b>10</b>	<b>4=100</b>
Evangelical	<b>94</b>	52	36	6	<b>4</b>	<b>2=100</b>
Mainline	<b>75</b>	26	39	10	<b>17</b>	<b>8=100</b>
Catholic	<b>72</b>	29	39	4	<b>23</b>	<b>6=100</b>
Buddhist	<b>24</b>	10	10	3	<b>44</b>	<b>33=100</b>
Hindu	<b>36</b>	9	25	3	<b>43</b>	<b>21=100</b>
Unaffiliated	<b>10</b>	2	7	1	<b>68</b>	<b>22=100</b>
Men	<b>45</b>	17	24	4	<b>40</b>	<b>16=100</b>
Women	<b>52</b>	23	23	5	<b>33</b>	<b>15=100</b>
18-34	<b>40</b>	12	27	2	<b>46</b>	<b>13=100</b>
35-54	<b>50</b>	20	25	5	<b>36</b>	<b>13=100</b>
55 and older	<b>55</b>	29	19	7	<b>25</b>	<b>20=100</b>
Native born	<b>43</b>	11	29	4	<b>45</b>	<b>12=100</b>
Foreign born	<b>50</b>	23	22	4	<b>34</b>	<b>17=100</b>
<b>U.S. general public</b>	<b>68</b>	34	30	4	<b>23</b>	<b>9=100</b>
U.S. Protestant	<b>82</b>	48	30	4	<b>11</b>	<b>6=100</b>
White evangelical	<b>92</b>	65	23	4	<b>4</b>	<b>4=100</b>
White mainline	<b>64</b>	17	42	4	<b>25</b>	<b>11=100</b>
U.S. Catholic	<b>72</b>	27	41	3	<b>20</b>	<b>9=100</b>
U.S. unaffiliated	<b>32</b>	12	18	2	<b>57</b>	<b>11=100</b>

2012 Asian-American Survey. Q34a-b. "Other" includes those who did not give a response to Q34b. Christians and the unaffiliated were asked about "the Bible," and Buddhists and Hindus were asked about "the Holy Scripture." U.S. general public results are from a July-August 2010 survey by the Pew Research Center for the People & the Press and the Pew Research Center's Forum on Religion & Public Life. Figures may not add to 100% due to rounding.

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## Many Ways to Reach Eternal Life, Interpret Faith

Among Asian Americans who are affiliated with a religious tradition, most (63%) believe that many religions can lead to eternal life. Far fewer say that their religion is the one, true faith leading to eternal life (29%).

Overall, Asian Americans closely resemble the general public on this question. There are striking differences, however, between Asian-American Protestants and Protestants in the general public.

Among Asian-American evangelicals, 72% believe their religion is the one, true faith leading to eternal life. By contrast, only about half of white evangelicals in the general public (49%) express this point of view. Compared with Asian-American evangelicals, the percentage of Asian-American mainline Protestants who say their religion is the one, true faith leading to eternal life is much lower (36%). However, this group is almost three times as likely as white mainline Protestants (13%) in the general public to say theirs is the one, true faith.

Compared with Asian-American Protestants (especially evangelicals), far fewer Asian-American Catholics

### Most Believe Many Religions Can Lead to Enlightenment or Eternal Life

*My religion is the one, true faith leading to eternal life, or many religions can lead to eternal life*

	My religion %	Many religions %	N
<b>U.S. Asians with religious affiliation</b>	29	63	2,644
<i>Among U.S. Asians who are...</i>			
Protestant	57	35	860
Evangelical	72	23	489
Mainline	36	52	369
Catholic	23	73	702
Buddhist <sup>^</sup>	11	79	526
Hindu	4	91	333
Men	27	64	1,282
Women	31	62	1,362
18-34	26	68	583
35-54	28	66	1,009
55 and older	33	56	1,002
Native born	28	68	564
Foreign born	29	62	2,076
<b>U.S. general public with religious affiliation</b>	29	65	2,459
U.S. Protestant	36	59	1,592
White evangelical	49	47	675
White mainline	13	82	566
U.S. Catholic	18	77	679

2012 Asian-American Survey. Q40. Based on those with religious affiliation; this excludes the unaffiliated and those who did not give a response on religious affiliation. Responses of neither/both equally (vol.) and those who did not give a response are not shown. U.S. general public results are from a July-August 2008 survey by the Pew Research Center for the People & the Press and the Pew Research Center's Forum on Religion & Public Life.

<sup>^</sup> Question wording for Buddhists was "my religion is the one, true path leading to enlightenment, or many religions can lead to enlightenment."

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(23%) say their religion is the one, true faith; nearly three-quarters of Asian-American Catholics (73%) say many religions can lead to eternal life. Asian-American Catholics closely resemble Catholics in the general public on this question.

Just 4% of Asian-American Hindus say their faith is the only one leading to eternal life, while about nine-in-ten (91%) say many religions can lead to eternal life. Similarly, just 11% of Asian-American Buddhists say their faith is the one true path leading to enlightenment; roughly eight-in-ten say many religions can lead to enlightenment (79%).

Most religiously affiliated Asian Americans believe the teachings of their religion can be interpreted in many ways. Two-thirds believe there is more than one true way to interpret the teachings of their faith (67%), while about a quarter believe there is only one true way (24%).

Here again, the beliefs of Asian Americans closely resemble the views of the public overall. But Asian-American Protestants are more inclined than Protestants in the general public to say there is only one correct way to interpret their faith (42% and 32%, respectively).

### Most Believe There is More Than One Way to Interpret Teachings of Their Religion

*There is only ONE true way to interpret the teachings of my religion, or there is MORE than one true way*

	One true way %	More than one true way %	N
<b>U.S. Asians with religious affiliation</b>	24	67	2,644
<i>Among U.S. Asians who are...</i>			
Protestant	42	50	860
Evangelical	53	41	489
Mainline	28	63	369
Catholic	23	70	702
Buddhist	11	75	526
Hindu	5	90	333
Men	20	72	1,282
Women	28	63	1,362
18-34	17	78	583
35-54	25	67	1,009
55 and older	31	57	1,002
Native born	21	76	564
Foreign born	25	65	2,076
<b>U.S. general public with religious affiliation</b>	27	68	30,236
U.S. Protestant	32	63	18,981
White evangelical	43	52	8,204
White mainline	14	82	6,784
U.S. Catholic	19	77	8,047

2012 Asian-American Survey. Q39. Based on those with religious affiliation; this excludes the unaffiliated and those who did not give a response on religious affiliation. Responses of neither/both equally (vol.) and those who did not give a response are not shown. U.S. general public results are from the Pew Forum's 2007 "U.S. Religious Landscape Survey."

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The belief that there is only one true way to interpret their faith is most common among Asian-American evangelicals, with 53% expressing this view. Far fewer Asian-American mainline Protestants (28%) and Catholics (23%) take this position. And even fewer Buddhists (11%) and Hindus (5%) say there is only one true way to interpret their faith.

Among those with a religious affiliation, younger Asian Americans are more likely than older generations to say there are many ways to interpret their faith. Men with a religious affiliation are a bit more inclined than women to say there are many ways to interpret their faith.

## Heaven and Hell

Asian Americans are somewhat less likely than the general public to believe in heaven and hell. Six-in-ten Asian Americans (60%) say they believe in heaven, defined in the survey as a place where people who have led good lives are eternally rewarded. Half say they believe in hell (50%), where people who have led bad lives and die without repentance are eternally punished. Among the U.S. general public, 74% believe in heaven and 59% believe in hell.

Asian-American Christians tend to resemble Christians in the general public in their views of heaven and hell. Among Asian Americans, about nine-in-ten evangelical Protestants (91%) and Catholics (89%) believe in heaven, as do three-quarters of mainline Protestants. Eight-in-ten Asian-American evangelicals (81%) believe in hell, as do 71% of Catholics. Fewer Asian-American mainline Protestants believe in hell (57%). These figures are roughly comparable with or even slightly higher than those seen among white evangelicals, Catholics and white mainline Protestants in the general public.

Belief in heaven and hell tends to be less common among Asian-American Buddhists, Hindus and the religiously unaffiliated than among Asian-American Christians. About half of Asian-American Buddhists believe in heaven (52%) and hell (51%). Among Asian-American Hindus, nearly half believe in heaven (45%) and about a third believe in hell (34%).

### Belief in Heaven and Hell

% saying they believe in ...

	Heaven %	Hell %
<b>U.S. Asians</b>	60	50
<i>Among U.S. Asians who are...</i>		
Protestant	85	71
Evangelical	91	81
Mainline	75	57
Catholic	89	71
Buddhist	52	51
Hindu	45	34
Unaffiliated	27	21
Men	57	49
Women	64	51
18-34	57	49
35-54	62	54
55 and older	65	48
Native born	60	45
Foreign born	61	52
<b>U.S. general public</b>	74	59
U.S. Protestant	83	72
White evangelical	87	83
White mainline	76	54
U.S. Catholic	82	60
U.S. unaffiliated	41	30

2012 Asian-American Survey. Q38c-d. Responses of "no" and those who did not give a response are not shown. U.S. general public results are from the Pew Forum's "U.S. Religious Landscape Survey."

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Roughly three-in-ten religiously unaffiliated Asian Americans believe in heaven (27%), and one-in-five believe in hell (21%). These numbers are lower than among the overall unaffiliated public (41% believe in heaven, 30% believe in hell).

## Angels and Evil Spirits

About six-in-ten Asian Americans (58%) believe in angels. Belief in angels is most common among Asian-American evangelicals (91%) and Catholics (86%), followed by mainline Protestants (74%). Far fewer Asian-American Buddhists (49%), Hindus (38%) and the religiously unaffiliated (25%) believe in angels.

More Asian-American women than men believe in angels (63% and 53%, respectively). And Asian Americans who are ages 55 and older are more likely than younger adults (ages 18 to 34) to believe in angels.

Half of Asian Americans (51%) say they believe in evil spirits. Eight-in-ten Asian-American evangelicals (81%) believe in evil spirits, as do two-thirds of Catholics (67%) and nearly six-in-ten mainline Protestants (58%). About half of Asian-American Buddhists (54%) say they believe in evil spirits. Belief in evil spirits is much less common, however, among Asian-American Hindus (28%) and those who are religiously unaffiliated (29%).

### Belief in Angels and Evil Spirits

*% saying they believe in ...*

	Angels %	Evil spirits %
<b>U.S. Asians</b>	58	51
<i>Among U.S. Asians who are...</i>		
Protestant	84	71
Evangelical	91	81
Mainline	74	58
Catholic	86	67
Buddhist	49	54
Hindu	38	28
Unaffiliated	25	29
Men	53	48
Women	63	54
18-34	51	50
35-54	61	52
55 and older	64	51
Native born	59	53
Foreign born	58	50

2012 Asian-American Survey. Q38e-f. Responses of "no" and those who did not give a response are not shown.

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Comparisons with the general public are not available on these beliefs.

## **Ancestral Spirits, Spiritual Energy, Yoga, Reincarnation and Astrology**

Roughly four-in-ten Asian Americans believe in ancestral spirits (41%), and the same proportion believes in yoga not just as exercise but as a spiritual practice. About a third of Asian Americans (35%) believe in spiritual energy located in physical things such as mountains, trees or crystals. Roughly as many believe in reincarnation (34%), that people will be reborn in this world again and again. And three-in-ten believe in astrology, that the position of the stars and planets can affect people's lives.

While a significant minority of the general public shares these beliefs, they tend to be more widely embraced by Asian Americans.<sup>38</sup> For instance, 23% of the general public expresses belief in yoga as a spiritual practice, compared with 41% of Asian Americans overall.

Buddhists stand out from other Asian-American religious groups for high levels of belief in ancestral spirits (67%) and spiritual energy located in physical things (58%). Hindus stand out from other Asian-American religious groups for their high level of belief in yoga as a spiritual practice (73%). Buddhists and Hindus are also more likely than other Asian-American religious groups to believe in reincarnation and astrology.

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<sup>38</sup> See Pew Research Center's Forum on Religion & Public Life. 2009. "Many Americans Mix Multiple Faiths." Washington, D.C.: December. The question about belief in ancestral spirits was not asked of the general public.

## Other Spiritual Beliefs

% saying they believe in ...

	Ancestral spirits %	Yoga %	Spiritual energy %	Reincar- nation %	Astrology %
<b>U.S. Asians</b>	41	41	35	34	30
<i>Among U.S. Asians who are...</i>					
Protestant	27	21	19	16	14
Evangelical	24	18	15	14	10
Mainline	31	26	25	18	19
Catholic	49	31	31	32	31
Buddhist	67	58	58	64	50
Hindu	34	73	46	59	53
Unaffiliated	37	42	34	26	23
Men	39	40	33	33	29
Women	43	41	36	34	31
18-34	39	43	37	37	28
35-54	39	42	33	34	32
55 and older	46	37	34	31	29
Native born	40	37	27	28	20
Foreign born	42	42	37	36	33
<b>U.S. general public</b>	--	23	26	24	25
U.S. Protestant	--	18	20	20	21
White evangelical	--	12	15	11	13
White mainline	--	24	27	24	24
U.S. Catholic	--	27	29	28	29
U.S. unaffiliated	--	28	30	25	25

2012 Asian-American Survey. Q38a-b,g-i. Responses of "no" and those who did not give an answer are not shown. U.S. general public results are from an August 2009 survey by the Pew Research Center for the People & the Press and the Pew Research Center's Forum on Religion & Public Life.

-- indicates the question was not asked.

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Compared with Buddhists and Hindus, fewer Asian-American Christians share these spiritual beliefs. Asian-American Christians tend to resemble Christians in the general public on these measures. For example, three-in-ten Asian-American Catholics (31%) believe in yoga as a spiritual practice, about the same proportion as among Catholics in the general public (27%).



A similar share of Asian-American Catholics (32%) and Catholics in the general public (28%) believe in reincarnation.

However, Asian-American Buddhists and Catholics are more likely than other Asian-American religious groups to believe in ancestral spirits. About two-thirds of Asian-American Buddhists (67%) believe in ancestral spirits as do about half of Asian-American Catholics (49%). Fewer Asian-American Protestants (27%), Hindus (34%) and unaffiliated (37%) believe in ancestral spirits. Comparisons with the general public are not available on this question.

More foreign-born than native-born Asian Americans express a belief in astrology, spiritual energy and reincarnation. A third of Asian immigrants (33%) believe in astrology, compared with one-in-five Asians born in the U.S. (20%). Asian immigrants are also more likely than U.S.-born Asians to believe in spiritual energy (37% vs. 27%) and reincarnation (36% vs. 28%). Asian immigrants are about as inclined as U.S.-born Asians to believe in ancestral spirits and in yoga as a spiritual practice.

The survey also asked Buddhists whether they believe in nirvana and Hindus whether they believe in moksha. These concepts refer to the ultimate state in which suffering is transcended and individual consciousness ends. About half of Asian-American Buddhists (51%) say they believe in nirvana, while six-in-ten Asian-American Hindus (59%) say they believe in moksha.

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### Belief in Nirvana/Moksha

*Do you believe in nirvana/moksha, the ultimate state transcending pain and desire in which individual consciousness ends?*

	<i>Among U.S. Asians who are ...</i>	
	<b>Buddhist</b>	<b>Hindu</b>
	%	%
Yes	51	59
No	30	27
Other (VOL.)	2	1
Don't know	<u>17</u>	<u>13</u>
	100	100

2012 Asian-American Survey. Q36. Buddhists were asked about nirvana, while Hindus were asked about moksha. Other religious groups were not asked this question. Figures may not sum to 100% due to rounding.

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## CHAPTER 5: RELIGIOUS PRACTICES

Asian-American Christians are about as likely as Christians overall to say they engage in daily prayer and even more likely to report that they attend religious worship services at least once a week. But U.S. Asians as a whole are more likely than the general public to say they seldom or never pray, and they are somewhat more likely to say they seldom or never attend religious services. Buddhist and unaffiliated Asian Americans are particularly likely to say they rarely pray or attend religious services.

More than eight-in-ten Asian Americans celebrate Christmas, and nearly nine-in-ten celebrate Thanksgiving. But many also maintain distinctive religious and cultural practices, such as celebrating the Lunar New Year and keeping a shrine or temple in their home. By contrast, meditation—a practice commonly associated with some, but not all, types of Buddhism—turns out to be a relatively infrequent practice among Asian-American Buddhists. A majority say they seldom or never meditate, while just one-in-seven engages in meditation on a daily basis.

## Worship Attendance

Two-thirds of Asian Americans (67%) say they attend religious services at least a few times a year, including 32% who say they attend at least once a week. The remaining third of Asian Americans (33%) say they seldom or never attend religious services. These figures indicate somewhat lower attendance rates than those reported by U.S. adults overall.

But Asian-American Protestants and Catholics are more likely to attend worship services weekly than Protestants and Catholics in the general public. Among Asian Americans, three-quarters of evangelicals (76%) say they attend religious services at least once a week, as do 60% of Catholics and 42% of mainline Protestants. By comparison, 64% of white evangelicals say they attend services at least once a week, as do 39% of Catholics overall and 25% of white mainline Protestants.

### Frequency of Worship Service Attendance

	Weekly or more	Monthly/ Yearly	Seldom/ Never	DK
	%	%	%	%
<b>U.S. Asians</b>	32	35	33	1=100
<i>Among U.S. Asians who are ...</i>				
Protestant	61	26	13	1=100
Evangelical	76	17	7	*=100
Mainline	42	38	19	1=100
Catholic	60	28	11	1=100
Buddhist	12	52	36	*=100
Hindu	19	66	14	*=100
Unaffiliated	1	23	76	*=100
Men	31	36	32	1=100
Women	33	33	33	*=100
18-34	24	41	35	*=100
35-54	33	35	32	*=100
55 and older	41	29	30	1=100
Native born	27	33	39	*=100
Foreign born	33	35	31	1=100
<b>U.S. general public</b>	36	34	28	1=100
U.S. Protestant	48	34	17	1=100
White evangelical	64	25	10	1=100
White mainline	25	45	29	1=100
U.S. Catholic	39	44	17	1=100
U.S. unaffiliated	5	24	70	1=100

2012 Asian-American Survey. ATTEND. U.S. general public results are based on aggregated data from surveys conducted by the Pew Research Center for the People & the Press in 2011 (N=17,992). Figures may not add to 100% due to rounding.

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Asian-American Protestants and Catholics born in the U.S. are less likely than Asian immigrant Protestants and Catholics, respectively, to attend services at least weekly.

Far fewer Asian-American Buddhists (12%) and Hindus (19%) say they attend a house of worship weekly. More than a third of Asian-American Buddhists (36%) say they seldom or never attend religious services, while about half (52%) attend monthly or yearly. There are no significant differences in frequency of worship service attendance between Asian-American Buddhists who were born abroad and those born in the U.S. About one-in-seven Asian-American Hindus (14%) say they seldom or never attend religious services, while two-thirds (66%) attend monthly or yearly. (There were not enough Hindus surveyed to allow for separate analysis of the native born and foreign born.) As shown below, however, Asian-American Buddhists and Hindus are more likely than Asian-American Christians to have a shrine or temple in their home.

There are no significant differences between Asian-American men and women in their reported rates of worship service attendance. But older Asian Americans (ages 55 and older) are more likely than their younger counterparts to attend services at least once a week. And foreign-born Asian Americans, as a whole, are a bit more likely than U.S.-born Asians to attend services at least occasionally.

## Religious Attendance at Multiple Locations

Nearly four-in-ten Asian Americans (37%) say they sometimes attend religious services at more than one place, aside from when they are traveling or going to special events such as weddings and funerals. About a quarter of U.S. Asians (26%) say they always attend at the same place. Asian Americans are about as likely as the general public overall to attend services at multiple locations.

Asian-American Hindus (54%) and Catholics (50%) are most likely to say they attend religious services at different places. One-third or more of Asian-American Buddhists (39%), mainline Protestants (38%) and evangelical Protestants (36%) say they at least occasionally attend religious services at more than one place.

Asian-American Protestants—both evangelical and mainline—are similar to their respective counterparts in the general public with regard to worship attendance at multiple locations. But Asian-American Catholics are somewhat more likely to attend services at multiple locations (50%) than are Catholics in the general public (40%).

Attendance at multiple locations, however, can have two very different meanings. It can mean that a respondent attends services of more than one faith. Or it can mean that a respondent attends services at more than one house of worship, though always of the same faith—such as at two Catholic parishes or at several different Hindu temples. The survey asked a follow-up question to determine whether respondents who worship at multiple places always go to services of the same faith. About one-in-five Asian Americans (19%) say they at least occasionally go to worship services of a different faith, not counting when they are traveling or attending special events such as funerals and weddings. More than twice as many (44%) say they attend services of only their own faith.<sup>39</sup>

The survey finds few differences across religious groups on this question. Among Asian Americans, Hindus are the most likely to say they attend worship services of a faith other than their own (30%).

Among U.S. Asians overall, those who attend services monthly or yearly are more likely than those who attend more frequently to go to services of different faiths (33% for monthly/yearly attenders and 23% for weekly attenders).

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39 For similar, but not directly comparable, findings among the general public, see Pew Research Center's Forum on Religion & Public Life. 2009. "Many Americans Mix Multiple Faiths." Washington, D.C.: December.

## Worship Attendance at Multiple Locations

	--Different places--					
	Always same place	NET Different places	Different religions	One religion	Seldom/ Never attend	DK/Ref
	%	%	%	%	%	%
<b>U.S. Asians</b>	26	37	19	18	33	5=100
<i>Among U.S. Asians who are...</i>						
Protestant	46	37	19	17	13	5=100
Evangelical	53	36	19	17	7	4=100
Mainline	37	38	21	18	19	5=100
Catholic	36	50	23	28	11	3=100
Buddhist	19	39	21	17	36	6=100
Hindu	23	54	30	24	14	8=100
Unaffiliated	6	15	9	6	76	4=100
Men	25	38	19	19	32	5=100
Women	26	36	18	18	33	4=100
18-34	20	40	22	18	35	4=100
35-54	26	38	17	21	32	4=100
55 and older	33	34	19	14	30	4=100
Native born	26	33	18	15	39	3=100
Foreign born	26	38	19	19	31	5=100
<i>Attend services ...</i>						
Weekly or more	50	47	23	24	--	3=100
Monthly/Yearly	28	63	33	30	--	9=100
<b>U.S. general public</b>	36	35	<i>n/a</i>	<i>n/a</i>	27	2=100
U.S. Protestant	43	39	<i>n/a</i>	<i>n/a</i>	16	2=100
White evangelical	54	37	<i>n/a</i>	<i>n/a</i>	8	1=100
White mainline	35	31	<i>n/a</i>	<i>n/a</i>	33	1=100
U.S. Catholic	42	40	<i>n/a</i>	<i>n/a</i>	17	2=100
U.S. unaffiliated	10	19	<i>n/a</i>	<i>n/a</i>	69	2=100

2012 Asian-American Survey. ATTEND/Q73-74. "DK/Ref" column combines respondents who did not give an answer to Q73 and those who did not give an answer to ATTEND. Those who did not give an answer to Q74 are not shown. General public results are from an August 2009 survey by Pew Research Center for the People & the Press and Pew Forum on Religion & Public Life. Figures may not sum to 100% due to rounding.

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## Prayer and Meditation

Four-in-ten Asian Americans (40%) say they pray at least once a day outside of religious services. But nearly as many (35%) say they seldom or never pray. Among the general public, by contrast, more than half of all adults say they pray daily (56%), while one-in-five say they seldom or never pray (19%).

As with other religious beliefs and practices, Asian-American Christians closely resemble Christians in the public overall on their frequency of prayer. For example, more than seven-in-ten Asian-American evangelicals (72%) say they pray at least once a day, compared with 78% of white evangelicals. Asian-American Catholics are slightly more likely than Catholics overall to say they pray daily (61% vs. 55%).

### Frequency of Prayer

	Daily or more	Weekly/ Monthly	Seldom/ Never	DK
	%	%	%	%
<b>U.S. Asians</b>	40	24	35	2=100
<i>Among U.S. Asians who are...</i>				
Protestant	60	26	12	2=100
Evangelical	72	21	6	1=100
Mainline	46	32	19	3=100
Catholic	61	27	11	1=100
Buddhist	29	32	38	1=100
Hindu	48	32	18	2=100
Unaffiliated	6	11	81	2=100
Men	33	27	38	3=100
Women	46	21	32	1=100
18-34	27	27	44	2=100
35-54	45	22	31	1=100
55 and older	49	22	27	2=100
Native born	32	26	41	1=100
Foreign born	42	23	33	2=100
<b>U.S. general public</b>	56	23	19	2=100
U.S. Protestant	68	22	9	2=100
White evangelical	78	18	4	1=100
White mainline	50	30	17	2=100
U.S. Catholic	55	31	13	2=100
U.S. unaffiliated	22	20	55	3=100

2012 Asian-American Survey. Q71. U.S. general public results are from an August 2009 survey by Pew Research Center for the People & the Press and the Pew Forum on Religion & Public Life. Figures may not sum to 100% due to rounding.

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Asian-American Hindus and Buddhists are less likely to engage in daily prayer than Asian-American Christians. Among Asian-American Hindus, about half say they pray at least once a day (48%), as do about three-in-ten Buddhists (29%). The concept of prayer to a God or a universal spirit may be less common among Buddhists in part because Buddhists often see their religion in non-theistic terms, viewing Buddha as a revered pathfinder or teacher rather than as God or a god. Nearly



four-in-ten Asian-American Buddhists (38%) say they seldom or never pray—the highest of any Asian-American religious group except for the unaffiliated.

Among Asian Americans who are unaffiliated with any particular religion, 6% say they pray daily, 11% say they pray on a weekly or monthly basis, and fully eight-in-ten say they seldom or never pray (81%). These rates of prayer are substantially lower than those seen among the religiously unaffiliated in the general public, among whom 22% say they pray every day and 20% say they pray weekly or monthly.

As with the U.S. general public, Asian-American women pray more frequently than do Asian-American men (46% of women say they pray at least daily, compared with 33% of men). Younger Asian Americans (ages 18-34) tend to pray less frequently than their older counterparts. And Asian immigrants tend to pray more often than U.S.-born Asians.

A third of Asian Americans (34%) say they meditate as a religious or spiritual exercise at least once a week, while an additional 8% meditate a few times a month. More than half (56%) say they seldom or never meditate.

Interestingly, meditation—a practice commonly associated with some (though not all) types of Buddhism—is relatively uncommon among Asian-American Buddhists. A majority (61%) say they seldom or never meditate, while about three-in-ten (27%) engage in meditation at least weekly, a lower rate than among Asian-American Protestants (46%), Catholics (47%) and Hindus (44%).

### Frequency of Meditation

	Weekly or more	A few times month	Seldom/ Never	DK
	%	%	%	%
<b>U.S. Asians</b>	34	8	56	2=100
<i>Among U.S. Asians who are...</i>				
Protestant	46	7	43	3=100
Evangelical	57	6	34	4=100
Mainline	32	9	56	3=100
Catholic	47	7	45	2=100
Buddhist	27	12	61	1=100
Hindu	44	13	42	*=100
Unaffiliated	11	6	82	1=100
Men	32	8	58	2 = 100
Women	36	7	55	2 = 100
18-34	25	8	65	2 = 100
35-54	36	8	54	1 = 100
55 and older	43	7	48	2 = 100
Native born	26	7	66	1=100
Foreign born	37	8	53	2=100

2012 Asian-American Survey. Q72. Figures may not sum to 100% due to rounding.

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A similar, though not directly comparable, question on the Pew Forum's 2007 "U.S. Religious Landscape Survey" found that 39% of U.S. adults as a whole say they meditate at least once a week. However, the 2007 survey did not specify meditation as a "religious or spiritual exercise," and it provided five rather than seven response options.<sup>40</sup>

<sup>40</sup> In the Asian-Americans survey, response options were "several times a day, once a day, a few times a week, once a week, a few times a month, seldom, or never." Response options for the 2007 "U.S. Religious Landscape Survey" were "at least once a week, once or twice a month, several times a year, seldom, or never."

## Shrines and Temples in the Home

About three-in-ten Asian Americans (29%) maintain a shrine or temple in their home for prayer. This practice is most common among Hindus (78%).

A majority of Asian-American Buddhists (57%) also say they have a shrine in their home, as do four-in-ten Asian-American Catholics.

Maintaining a shrine or temple in the home is far less common among Asian-American evangelicals (5%) and mainline Protestants (7%), as well as among those who are unaffiliated with any particular religion (13%).

Asian immigrants are more likely than U.S.-born Asians to have a shrine or temple at home.

Comparisons with the general public are not available on this question.

### Do You Have a Shrine or Temple in Your Home?

	Yes %	No %	DK %
<b>U.S. Asians</b>	29	70	1=100
<i>Among U.S. Asians who are...</i>			
Protestant	6	94	*=100
Evangelical	5	94	*=100
Mainline	7	92	*=100
Catholic	40	60	*=100
Buddhist	57	43	1=100
Hindu	78	20	1=100
Unaffiliated	13	87	1=100
Men	33	67	1=100
Women	26	73	1=100
18-34	26	74	*=100
35-54	30	69	1=100
55 and older	34	65	1=100
Native born	15	85	*=100
Foreign born	34	65	1=100

2012 Asian-American Survey. Q76. Figures may not sum to 100% due to rounding.

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## Fasting

About three-in-ten Asian Americans overall (29%) say they fast during holy times. A majority of Asian-American Catholics (56%) say they fast during holy times, as do 41% of Hindus. Fasting is less common among other religious groups. Among Asian-American Buddhists, evangelicals, mainline Protestants and the religiously unaffiliated, roughly three-quarters or more say fasting is not a part of the way they practice their religion.

There are no substantial differences on the question of fasting between U.S. Asian men and women. Asian immigrants are a bit more likely than U.S.-born Asians to fast during holy times. And older Asian Americans (ages 55 and older) are slightly more likely than younger Asian Americans (ages 18 to 34) to fast during holy times.

Comparisons with the general public are not available on this question.

### Do you Fast During Holy Times?

	Yes %	No %	DK %
<b>U.S. Asians</b>	29	70	1=100
<i>Among U.S. Asians who are...</i>			
Protestant	18	81	1=100
Evangelical	23	75	2=100
Mainline	12	88	0=100
Catholic	56	44	1=100
Buddhist	26	73	2=100
Hindu	41	59	*=100
Unaffiliated	6	93	1=100
Men	28	70	1=100
Women	29	70	1=100
18-34	26	73	*=100
35-54	29	70	*=100
55 and older	32	67	1=100
Native born	21	78	1=100
Foreign born	31	68	1=100

2012 Asian-American Survey. Q78. Figures may not sum to 100% due to rounding.

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## Holiday Celebrations

More than eight-in-ten Asian Americans overall (83%) say they celebrate Christmas. This includes upwards of nine-in-ten Asian-American Christians, along with roughly three-quarters of Buddhists (76%) and Hindus (73%). About eight-in-ten (78%) U.S. Asians who are religiously unaffiliated also say they celebrate Christmas.

Among all U.S. Asians, nearly nine-in-ten (87%) say they celebrate Thanksgiving. This includes roughly eight-in-ten Buddhists (82%) and about three-quarters of Hindus (76%).

Overwhelming majorities of both native- and foreign-born Asian Americans celebrate both Christmas and Thanksgiving. However, earlier arrivals to the U.S. are more likely than recent Asian immigrants (those arriving since 2000) to celebrate Christmas and Thanksgiving.

Holiday celebrations can, of course, entail religious, secular or a mix of both practices; the survey questions did not ask about the kinds of practices that respondents have in mind with regard to these celebrations.

### Most Asian Americans Celebrate Christmas and Thanksgiving

*% saying they celebrate ...*

	Christmas %	Thanksgiving %
<b>U.S. Asians</b>	83	87
<i>Among U.S. Asians who are ...</i>		
Protestant	93	92
Evangelical	94	93
Mainline	92	91
Catholic	99	98
Buddhist	76	82
Hindu	73	76
Unaffiliated	78	82
Native born	89	92
Foreign born	81	85
Arrived 2000-2012	75	78
Arrived before 2000	84	88
<b>U.S. general public</b>	95	n/a

2012 Asian-American Survey. Q79a-b. Those saying "no", sometimes (VOL.) and those who did not give an answer are not shown. U.S. general public results are from a December 2010 Gallup/USA Today poll.

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Many Asian countries—including China, Korea, Japan and Vietnam—use a lunar calendar in addition to the solar calendar commonly used in the United States.

Among religious groups from these four countries of origin, roughly eight-in-ten Buddhists (81%) and Catholics (77%) say they celebrate the Lunar New Year. About half of the Protestants in these country-of-origin groups—including 49% of evangelicals—also celebrate the start of the lunar year.

Overall, two-thirds of Chinese, Korean, Japanese and Vietnamese Americans (68%) celebrate the Lunar New Year.<sup>41</sup> Commemoration of the Lunar New Year is highest among Vietnamese Americans (93%) and Chinese Americans (82%)—who are about as likely to celebrate the Lunar New Year as to celebrate Thanksgiving. Fewer Korean Americans (45%) and Japanese Americans (30%) say they celebrate the Lunar New Year.

Asian immigrants, especially those who have come to the U.S. since 2000, are more likely than native-born Asians from these countries of origin to celebrate the Lunar New Year.

Among Japanese Americans, however, this pattern is reversed; 39% of U.S.-born Japanese Americans say they celebrate the Lunar New Year, compared with 18% of foreign-born Japanese Americans.

## Celebrating the Lunar New Year

*Among Chinese, Korean, Japanese and Vietnamese Americans*

	Yes %	No %	Other/ DK %	N
<b>All Asked</b>	68	29	2=100	2,218
<i>Among Chinese, Korean, Japanese and Vietnamese Americans who are...</i>				
Protestant	51	46	3=100	682
Evangelical	49	47	4=100	389
Mainline	54	44	2=100	292
Catholic	77	22	1=100	297
Buddhist	81	18	1=100	475
Unaffiliated	72	26	2=100	700
Native born	54	41	4=100	560
Foreign born	73	25	1=100	1,652
Arrived 2000-2012	84	16	*=100	389
Arrived before 2000	69	29	2=100	1,243
<i>U.S. Asian groups</i>				
<b>Chinese</b>	82	15	3=100	695
<b>Japanese</b>	30	67	3=100	515
<b>Korean</b>	45	53	2=100	504
<b>Vietnamese</b>	93	6	1=100	504

2012 Asian-American Survey. Q79c. This question was not asked of Chinese from Taiwan. Figures may not sum to 100% due to rounding.

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<sup>41</sup> Due to a programming error, this question was not asked of Chinese Americans from Taiwan.

Indian Americans were asked whether they celebrate Diwali, the Hindu festival of lights. Seven-in-ten Indian Americans say they celebrate Diwali, including 95% of Indian Hindus and 45% of non-Hindus.

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## Celebrating Diwali

*Among Indian Americans*

	<b>Yes</b>	<b>No</b>	<b>Other/ DK</b>	<b>N</b>
	%	%	%	
<b>U.S. Indians</b>	70	26	4=100	580
Indian Hindus	95	4	2=100	323
Indian non-Hindus	45	49	7=100	257

2012 Asian-American Survey. Q79d. Figures may not sum to 100% due to rounding.

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## CHAPTER 6: SOCIAL AND POLITICAL ATTITUDES

Asian Americans, as a whole, are more politically liberal than the general public and tilt more toward the Democratic Party than toward the Republican Party. But Asians who are evangelical Protestants tend to favor the GOP, and they are more likely than other Asian-American religious groups overall to say they are politically conservative.

Asian Americans' attitudes on social issues such as abortion and homosexuality vary by religious group according to the same basic pattern as in the general public. But this is not true when it comes to opinions about the size of government. On this question, Asian-American Protestants, Catholics and the unaffiliated are more likely than their counterparts in the general public to prefer a bigger government offering more services rather than a smaller government providing fewer services. Half of Asian-American Protestants (52%) prefer a bigger government, compared with about a third of all U.S. Protestants (37%). The difference is starker among evangelicals: Half of U.S. Asian evangelical Protestants prefer a bigger government (51%), significantly more than the 20% of white evangelicals in the general public who say the same.

## Political Party

About half of Asian-American registered voters are Democrats or lean toward the Democratic Party (52%), while 32% identify with or lean toward the GOP. Among all registered voters, 49% fall in the Democratic camp and 45% are Republican. Compared with the general public, however, more Asian-American voters across all religious groups say they do not lean toward either party.

Political divisions among Asian-American religious groups mostly mirror those in the general public. U.S. Asian Protestant voters tend to identify with or lean toward the GOP (47%) more than the Democratic Party (36%), as do Protestants in the general public (51% vs. 43%).

Republicans fare even better among Asian-American evangelical registered voters; more than half are Republican or lean toward the Republican Party (56%). However, support for the GOP among Asian-American evangelicals is lower than among white evangelical voters in the general public (70%).

Mainline Protestant Asian Americans tend to diverge from white mainline Protestant voters on party identification. Among U.S. Asian mainline Protestants, 44% say they are Democrats or lean Democratic, while 37% are Republicans or lean Republican. Among white mainline Protestants, 44% also say they are Democrats or lean Democratic, but almost half (49%) are Republicans or lean Republican.

U.S. Asians who are religiously unaffiliated lean strongly toward the Democratic Party, as do the unaffiliated in the general public. Among unaffiliated Asian Americans who are registered to vote, 63% say they are Democrats or lean Democratic and 21% are Republican or lean

### Party Identification

*Based on registered voters*

	Rep/ lean Rep %	Dem/ lean Dem %	No lean %	N
<b>U.S. Asians</b>	32	52	16=100	1,936
<i>Among U.S. Asians who are...</i>				
Protestant	47	36	17=100	520
Evangelical	56	28	16=100	278
Mainline	37	44	18=100	241
Catholic	42	41	17=100	430
Buddhist	27	56	17=100	276
Hindu	9	72	19=100	139
Unaffiliated	21	63	16=100	423
<b>U.S. general public</b>	45	49	6=100	1,172
U.S. Protestant	51	43	5=100	606
White evangelical	70	24	6=100	262
White mainline	49	44	6=100	210
U.S. Catholic	48	44	9=100	248
White Catholic	53	39	8=100	198
U.S. unaffiliated	31	62	7=100	213

2012 Asian-American Survey. PARTY, PARTYLN. General public results are from a February 2012 survey by the Pew Research Center for the People & the Press.

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Republican. Similarly, 62% of unaffiliated voters in the general public identify with or lean toward the Democratic Party, while 31% identify with or lean toward the GOP.

Asian-American Buddhists and Hindus are also more likely to be Democrats than Republicans. Indeed, among U.S. Asian Hindus who are registered to vote, nearly three-quarters say they are Democrats or lean Democratic (72%), while 9% are Republicans or lean Republican. Asian-American Buddhist voters also tilt strongly toward the Democrats over the Republicans, but not by as large a margin (56% to 27%).

Catholic Asian-American voters are divided in their partisanship, with 42% saying they are Republicans or lean Republican and 41% identifying as Democrats or leaning Democratic. Catholic voters in the general public are also split (48% Republican/lean Republican vs. 44% Democrat/lean Democrat).

## Political Ideology

In keeping with their partisan leanings, Asian Americans tend to be more liberal than conservative in their ideological views: 31% describe their political views as liberal, while 24% say they are conservative, and 37% say they are moderate. The opposite pattern occurs among the general public: a third of all U.S. adults (34%) say they are conservative, 24% say they are liberal, and 37% say they are moderate.

Asian-American Buddhists, Hindus and those who are not affiliated with any religion are more likely than Asian-American Protestants or Catholics to describe their political views as liberal. Among Asian-American Buddhists, 34% are liberal, 19% are conservative and 36% are moderate. Among Asian-American Hindus, 34% are liberal, 14% are conservative and 44% are moderate.

Religiously unaffiliated U.S. Asians are the group most likely to say they are liberal (42%, with 15% saying they are conservative and 36% identifying their views as moderate). The Asian-American unaffiliated are similar to the unaffiliated in the general public on ideology; 36% of the unaffiliated in the general public are liberal, 21% are conservative and 36% are moderate.

As in the general public, U.S. Asian Protestants are more conservative than liberal. Nearly four-in-ten Asian-American Protestants (38%) say they are conservative, 19% are liberal, and 35% are moderate.

U.S. Asians who are evangelical Protestant are especially likely to be conservative, while mainline Protestants are not. Among Asian-American evangelical Protestants, 45% are

### Political Ideology

*In general, would you describe your political views as ...*

	Cons	Mod	Lib	DK
	%	%	%	%
<b>U.S. Asians</b>	24	37	31	8=100
<i>Among U.S. Asians who are...</i>				
Protestant	38	35	19	8=100
Evangelical	45	32	16	7=100
Mainline	28	40	23	10=100
Catholic	32	40	22	6=100
Buddhist	19	36	34	12=100
Hindu	14	44	34	8=100
Unaffiliated	15	36	42	7=100
<b>U.S. general public</b>	34	37	24	6=100
U.S. Protestant	43	34	18	5=100
White evangelical	61	27	7	5=100
White mainline	32	40	23	5=100
U.S. Catholic	30	44	21	5=100
White Catholic	34	48	16	3=100
U.S. unaffiliated	21	36	36	8=100

2012 Asian-American Survey. IDEO. Figures may not add to 100% due to rounding. General public results are from a February 2012 survey by the Pew Research Center for the People & the Press.

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conservative, 16% are liberal, and 32% are moderate. However, evangelical Asian Americans are not as conservative as white evangelical Protestants (61%).

Among Asian-American mainline Protestants, roughly equal shares are conservative (28%) and liberal (23%). Among white mainline Protestants in the general public, 32% are conservative, 23% are liberal.

Asian-American Catholics hold ideological views that closely mirror those of Catholics in the general public. Both groups of Catholics are somewhat more likely to say they are conservative than liberal.

## Views on Government

In keeping with party affiliation and ideology, Asian Americans tend to prefer a bigger government that provides more services (55%) to a smaller government that provides fewer services (36%). In the general public, 41% of adults prefer a bigger government providing more services, while a 48% plurality prefers a smaller government providing fewer services.

Asian-American Protestants tend to diverge from Protestants in the general public on this measure, however. About half of Asian-American Protestants (52%) prefer a bigger, more activist government, compared with 37% among Protestants in the general public.

Asian Americans who are evangelical Protestant also tend to prefer a larger government (51%) to a smaller one (41%). This diverges sharply from white evangelical Protestants in the general public; among this group, 20% prefer a bigger government, while 71% prefer a smaller one.

Asian-American Catholics are more likely than Catholics in the general public to prefer a bigger government, although the overall Catholic number masks large differences between Latino and non-Latino Catholics on this question. Among Asian-American Catholics, six-in-ten prefer a bigger government (60%), and a third prefer a smaller government (33%). Catholics in the general public are closely divided on this measure, with 45% preferring a bigger government and 48% preferring a smaller one. Latino Catholics, however, are even more likely than Asian-American Catholics to prefer a larger government (72% vs. 60%).

## Views on Government

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

	Smaller govt, fewer services	Bigger govt, more services	Depends/ DK
	%	%	%
<b>U.S. Asians</b>	36	55	9 = 100
<i>Among U.S. Asians who are...</i>			
Protestant	40	52	8=100
Evangelical	41	51	8=100
Mainline	38	53	9=100
Catholic	33	60	7=100
Buddhist	30	62	8=100
Hindu	41	46	12=100
Unaffiliated	36	54	10=100
<b>U.S. general public</b>	48	41	11 = 100
U.S. Protestants	52	37	10 = 100
White evangelical	71	20	9 = 100
White mainline	58	30	12 = 100
U.S. Catholics	48	45	7 = 100
White Catholic	61	31	8 = 100
Hispanic Catholic	21	72	6 = 100
U.S. unaffiliated	41	45	14 = 100

2012 Asian-American Survey. Q13 Figures may not add to 100% due to rounding. General public results are from an October 2011 survey by the Pew Research Center for the People & the Press.

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Asian-American Buddhists (62%) and those with no religious affiliation (54%) are also more likely to prefer a bigger government to a smaller government.

Despite their strong Democratic leanings, however, Asian-American Hindus are divided in their opinions about the role of government, with 46% saying they prefer a bigger government with more services and 41% saying they prefer a smaller government providing fewer services.

## Voting and Support for Obama in 2008

In keeping with the Democratic leanings of Asian Americans, those who report voting in the 2008 election were more likely to pick the Democratic candidate. The survey finds that 63% of Asian Americans who turned out to vote say they voted for Barack Obama, while 26% say they voted for GOP nominee John McCain. This finding closely mirrors those from the national exit poll on the Asian-American vote.<sup>42</sup> In the general public, a 2011 Pew Research Center survey found that 54% of those turning out say they voted for Obama, while 35% say they voted for McCain.

In general, Asian Americans from each religious group voted along the same lines as their respective counterparts in the general public. Among U.S.

Asian Protestants who turned out, 47% report voting for Obama; this compares with 49% among Protestants in the general public.

U.S. Asians who are evangelical Protestant are somewhat more likely to report voting for McCain; 45% of those turning out say they voted for McCain, while 35% say they voted for Obama. White evangelical Protestants in the general public are also more likely to report voting for McCain over Obama, but by a much larger margin (61% for McCain and 28% for Obama).

### Voting in 2008 Presidential Election

*Did you vote for Obama, McCain or someone else?*

*Based on those who voted*

	Obama	McCain	Other	N
	%	%	%	
<b>U.S. Asians</b>	63	26	6	1,772
<i>Among U.S. Asians who are...</i>				
Protestant	47	38	8	468
Evangelical	35	45	9	248
Mainline	60	32	6	219
Catholic	53	37	6	395
Buddhist	66	23	5	262
Hindu	85	7	4	117
Unaffiliated	72	18	7	401
<b>U.S. general public</b>	54	35	6	1,870
U.S. Protestants	49	41	5	1,022
White evangelical	28	61	5	391
White mainline	48	41	7	388
U.S. Catholics	51	37	8	410
White Catholics	46	44	7	317
U.S. unaffiliated	70	20	8	283

2012 Asian-American Survey. Based on those who voted in 2008. PVOTE08b. "Don't remember" and "refused" responses not shown. General public results are from an October 2011 survey by the Pew Research Center for the People & the Press.

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<sup>42</sup> The exit polls conducted by Edison Media Research for the National Election Pool in 2008 found that 62% of Asian Americans voted for Obama, 35% voted for McCain and 3% voted for some other candidate or gave no answer.



By contrast, Asian-American mainline Protestants who turned out to vote report voting for Obama over McCain by a roughly two-to-one margin (60% to 32%). About half of white mainline Protestants in the general public say they voted for Obama (48%), with 41% saying they voted for McCain.

Asian-American Catholic voters report voting for Obama (53%) over McCain (37%). This vote choice is similar to that found among Catholics in the general public (51% for Obama, 37% for McCain).

U.S. Asians who are unaffiliated with any religion report voting for Obama over McCain by a large margin (72% to 18%). The same is true among religiously unaffiliated voters in the general public (70% to 20%).

Asian-American Buddhists and Hindus also report voting for Obama over McCain by large margins. Fully 85% of Asian-American Hindus and two-thirds of Asian-American Buddhists (66%) report voting for Obama.

## Views on Homosexuality and Abortion

Asian Americans' views about homosexuality are similar to the views of the general public. Overall, 53% of Asian Americans say homosexuality should be accepted by society and 35% say it should be discouraged (compared with 58% of the general public that says it should be accepted and 33% that say it should be discouraged).

Acceptance of homosexuality is closely tied to religious affiliation. Asian Americans who are not affiliated with any religion are among the most accepting. Fully 69% of unaffiliated Asian Americans say homosexuality should be accepted. The unaffiliated in the general public are also strongly accepting of homosexuality (79% say it should be accepted vs. 15% who say it should be discouraged).

At the opposite end of the spectrum are evangelical Protestants. About two-thirds of Asian-American evangelicals (65%) say homosexuality should be discouraged. Views among white evangelical Protestants in the general public are similar (63% say homosexuality should be discouraged).

U.S. Asians who are mainline Protestant tend to be more accepting of homosexuality than Asian-American evangelicals. About half of this group (49%) says homosexuality should be accepted, while 39% say it should be discouraged. A majority of white mainline Protestants in the general public are accepting of homosexuality (65%).

Among Asian-American Catholics, the balance of opinion is toward acceptance: 58% say homosexuality should be accepted and 30% say it should be discouraged. Catholics in the general public hold similar views.

### Should Homosexuality Be Accepted or Discouraged by Society?

	Accepted %	Dis- couraged %	Neither/ Both/DK %
<b>U.S. Asians</b>	53	35	11 = 100
<i>Among U.S. Asians who are...</i>			
Protestant	35	54	11 = 100
Evangelical	24	65	12 = 100
Mainline	49	39	11 = 100
Catholic	58	30	12 = 100
Buddhist	54	32	14 = 100
Hindu	54	30	16 = 100
Unaffiliated	69	22	9 = 100
<b>U.S. general public</b>	58	33	8 = 100
U.S. Protestant	48	44	9 = 100
White evangelical	29	63	9 = 100
White mainline	65	28	7 = 100
U.S. Catholic	64	26	11 = 100
White Catholic	66	27	7 = 100
U.S. unaffiliated	79	15	5 = 100

2012 Asian-American Survey, Q82. Figures may not add to 100% due to rounding. General public results are from a March 2011 survey by the Pew Research Center for the People & the Press.

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Among Asian Americans who are Buddhist or Hindu, narrow majorities (54%) say homosexuality should be accepted, while 32% of Buddhists and 30% of Hindus say homosexuality should be discouraged by society.

U.S. Asians' views on abortion also are similar to those of the general public. About half of Asian Americans (54%) say abortion should be legal in all or most circumstances, while more than a third (37%) say it should be illegal in most or all cases. Among all adults in the U.S., 51% say abortion should be legal and 43% say it should be illegal.

As is the case with the general public, Asian Americans' views on this topic are closely linked to religious affiliation. Asian-American evangelical Protestants are especially likely to say abortion should be illegal in all or most cases (64%) rather than legal (28%). Similarly, two-thirds of white evangelical Protestants in the general public (66%) say abortion should be illegal in all or most cases, while 29% say it should be legal.

### Should Abortion be Legal or Illegal?

	Legal in all/most cases %	Illegal in all/most cases %	DK %
<b>U.S. Asians</b>	54	37	9 = 100
<i>Among U.S. Asians who are...</i>			
Protestant	37	52	10 = 100
Evangelical	28	64	9 = 100
Mainline	50	37	13 = 100
Catholic	38	56	6 = 100
Buddhist	59	31	9 = 100
Hindu	64	24	13 = 100
Unaffiliated	74	18	8 = 100
<b>U.S. general public</b>	51	43	6 = 100
U.S. Protestant	44	51	6 = 100
White evangelical	29	66	4 = 100
White mainline	64	30	6 = 100
U.S. Catholic	49	45	6 = 100
White Catholic	54	40	6 = 100
U.S. unaffiliated	69	27	4 = 100

2012 Asian-American Survey. Q83. Figures may not add to 100% due to rounding. General public results are from a November 2011 survey by the Pew Research Center for the People & the Press.

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Catholic Asian Americans are also more likely to say abortion should be illegal (56%) than legal (38%). By contrast, Catholics in the general public are closely divided on the issue, with 45% saying abortion should be illegal and 49% saying it should be legal in all or most circumstances.

A majority of Asian Americans who are Buddhist and Hindu say abortion should be legal in all or most circumstances (59% among Buddhists and 64% among Hindus).

Roughly three-quarters of U.S. Asians who are religiously unaffiliated say abortion should be legal in all or most cases (74%). About seven-in-ten of the unaffiliated in the general public (69%) also hold this position.

## Civic Participation

More than four-in-ten Asian Americans (44%) say they have worked to fix a community problem in the past year. In the general public, 38% say they have done this.<sup>43</sup>

For the most part, those who have worked to fix a community problem are more likely to have done so through a civic organization than exclusively through a religious organization. A fifth of Asian Americans (22%) report working to fix a community problem through a civic organization, 7% report doing so through a religious organization and more than one-in-ten say they have done both (13%).

Evangelical Protestant Asian Americans show a different pattern; 20% have worked to fix a community problem only through a religious organization, which is twice as many as have worked only through a civic organization (10%). An additional 20% have worked through both kinds of organizations.

### Civic Involvement by Religious Affiliation

*In the past 12 months, have you worked with other people from your neighborhood to fix a problem or improve a condition in your community, or elsewhere, or haven't you done this?*

	-----Have done through...-----			
	NET Yes, have done	Civic org. only	Relig. org. only	Both civic/ relig.
	%	%	%	%
<b>U.S. Asians</b>	44	22	7	13
<i>Among U.S. Asians who are...</i>				
Protestant	49	14	16	18
Evangelical	51	10	20	20
Mainline	48	18	11	16
Catholic	48	21	9	18
Buddhist	39	22	4	12
Hindu	43	24	5	13
Unaffiliated	38	28	1	6
<b>U.S. general public</b>	38	n/a	n/a	n/a

2012 Asian-American Survey. Q26a,b. Percent saying no or giving no response to having done this not shown. Percent who say they have done this through some other type of organization or who have no answer on the type of organization are not shown. General public results are from a July 2011 survey by the Pew Research Center for the People & the Press.

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43 A third of Muslim Americans (33%) said they had worked on a community problem in the past year, according to the Pew Research Center's 2011 survey of Muslim Americans. This level of civic participation is not significantly different than that for the general public (38%) but is lower than that found for Asian Americans.

## Assimilation and National Identity

The survey also asked whether Asian Americans—a largely immigrant group—think of themselves as “a typical American or very different from a typical American.” On balance, they are more likely to see themselves as very different (53%) than as typical (39%).

Views on this question are strongly linked to whether or not an individual was born in the U.S. and the length of time an immigrant has been in the country. However, religious affiliation is also tied to Asian Americans’ self-perceptions of themselves as typical Americans or very different. Asian Americans who are Christian are more likely to see themselves as typical Americans than either Buddhists or Hindus, even when place of birth and length of time living in the U.S. are held constant.

U.S. Asians who are mainline Protestant are more likely than those from other faiths to see themselves as typical Americans (48%) rather than as different (41%). Asian-American Catholics are divided on this question, with 46% calling themselves typical Americans and 49% seeing themselves as very different.

### Typical American

*Overall, do you think of yourself to be a typical American or very different from a typical American?*

	Typical %	Very different %	DK %
<b>U.S. Asians</b>	39	53	9 = 100
<i>Among U.S. Asians who are...</i>			
Christian	44	49	7 = 100
Protestant	41	50	8=100
Evangelical	36	57	6=100
Mainline	48	41	11=100
Catholic	46	49	5=100
Buddhist	32	59	10=100
Hindu	27	59	14=100
Unaffiliated	41	52	8=100

2012 Asian-American Survey. Q24. Figures may not add to 100% due to rounding.

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The balance of opinion among other faith groups tilts to seeing themselves as very different rather than as typical. Indeed, nearly six-in-ten Asian-American Hindus, Buddhists and evangelical Protestants see themselves as very different rather than typical Americans.

## Religious Freedom

About half of Asian Americans (52%) see the U.S. as having more religious freedom than their country of origin. Some 38% see religious freedom to be similar in their country of origin and in the U.S., and 7% see religious freedom as better in their country of origin.<sup>44</sup>

Native-born Asian Americans are more likely than the foreign born to say that religious freedom is better in the U.S. than in their country of origin. About six-in-ten U.S.-born Asian Americans (61%) hold this view, compared with about half of the foreign born (49%).

Vietnamese Americans are the most likely of the six largest U.S. Asian groups to say that the U.S. offers more religious freedom than their country of origin (87%). And 65% of Chinese Americans say the same. Previous studies by the Pew Forum find that Vietnam has high government restrictions on religion and China has very high government restrictions on religion.<sup>45</sup>

Nearly nine-in-ten Vietnamese Americans who are either Buddhist (87%) or Catholic (88%) say that freedom to practice religion is better in the U.S. Similarly, Chinese

Americans from each of the largest religious groups (the unaffiliated, Buddhists and Protestants) are as likely to say religious freedom is better in the U.S.

### Freedom to Practice One's Religion

% saying the freedom to practice one's religion is ...

	Better in U.S. %	Better in country of origin %	About the same %
<b>U.S. Asians</b>	52	7	38
<i>U. S. Asian groups</i>			
<b>Vietnamese</b>	87	1	11
<b>Chinese</b>	65	5	25
<b>Japanese</b>	49	8	34
<b>Korean</b>	38	7	53
<b>Filipino</b>	37	10	51
<b>Indian</b>	33	9	57
<i>Among U.S. Asians who are...</i>			
Native born	61	6	27
Foreign born	49	7	41

2012 Asian-American Survey. Q54e. Those who did not give an answer are not shown.

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44 The survey asked a series of questions on whether certain conditions are better in the U.S. or in the respondent's country of origin. (Native-born Asian Americans were asked about the country of origin of their parents or ancestors.) For more details, see Pew Research Center's Social and Demographic Trends project. 2011. "The Rise of Asian Americans." Washington, D.C.: June.

45 See Pew Research Center's Forum on Religion & Public Life. 2011. "Rising Restrictions on Religion." Washington, D.C.: August.

## Background Characteristics by Religious Group

Asian Americans as a whole have higher education and income levels than the general public, although these averages mask significant variation among U.S. Asian subgroups.

In terms of education and income among U.S. religious groups, Asian-American Hindus stand out. About half of Asian-American Hindus (48%) report an annual family income of at least \$100,000, and 57% say they have some graduate education beyond a college degree. No religious group in the general public is as highly educated. (Jews are next, with 34% saying they have at least some post-graduate education.)

About nine-in-ten Asian-American Hindus surveyed (89%) are immigrants who trace their heritage to India. Their high socioeconomic status relative to other religious groups likely stems from a variety of factors influencing the immigration patterns of Indian Hindus to the U.S., including at least in part the U.S. government's H-1B visa program, which awards visas to scientists, engineers and other highly skilled workers.<sup>46</sup>

Jews are the only other religious group in the U.S. with family incomes as high as those of Hindus. Four-in-ten Jews (including 55% of Reform Jews) report an annual household income of at least \$100,000, which is not

### Socioeconomic Status by Religious Group

	Family income at least \$100,000	At least some post-graduate education
	%	%
<b>U.S. Asians</b>	27	26
<i>Among U.S. Asians who are...</i>		
Protestant	23	20
Evangelical	21	20
Mainline	26	19
Catholic	23	17
Buddhist	15	17
Hindu	48	57
Unaffiliated	32	30
<b>U.S. general public</b>	16	12
Protestant	14	11
White evangelical	12	9
White mainline	19	16
Black Protestant	8	8
Catholic	18	12
White Catholic	24	15
Hispanic Catholic	7	4
Mormon	15	12
Orthodox Christian	20	18
Jewish	40	34
Muslim <sup>^</sup>	14	11
Unaffiliated	17	13
Atheist/Agnostic	24	20
Nothing in particular	14	10

2012 Asian-American Survey. INCOME, EDUC. U.S. general public results are based on aggregated data from surveys conducted by the Pew Research Center for People & the Press between January 2011 and April 2012. Results repercentaged to exclude non-response.

<sup>^</sup> Based on 2011 Pew Research Center survey "Muslim Americans: No Signs of Growth in Alienation or Support for Extremism."

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46 See Pew Research Center's Social and Demographic Trends project. 2011. "The Rise of Asian Americans." Washington, D.C.: June.



statistically different from the 48% of Asian-American Hindus who report the same.<sup>47</sup>

### Gender, Age, Education and Household Income of U.S. Asians by Religious Affiliation

	Men	Women	18-34	35-54	55 and older	College grad or more	Some college	H.S. grad or less	\$75,000 and higher	\$30,000 to \$74,999	Under \$30,000
<i>Among U.S. Asians who are...</i>	%	%	%	%	%	%	%	%	%	%	%
Christian	47	53	24	38	36	49	21	29	37	33	30
Protestant	45	55	25	38	36	48	22	30	37	33	30
Evangelical	45	55	24	42	33	51	19	30	34	34	32
Mainline	46	54	24	34	40	45	27	29	42	31	28
Catholic	47	53	24	37	37	51	20	29	37	33	30
Buddhist	51	49	26	35	36	34	16	50	27	36	37
Hindu	62	38	43	39	17	85	7	8	70	19	12
Unaffiliated	49	51	41	36	19	58	20	22	43	30	27

2012 Asian-American Survey. SEX, AGE, EDUC, INCOME. AGE Those who did not give an answer are not shown. EDUC, INCOME Results repercentaged to exclude non-response.

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Asked how they rate their personal financial situation, fully 70% of Asian-American Hindus say it is excellent or good, the highest of all the major religious groups. This contrasts sharply with Asian-American Buddhists, among whom 36% rate their finances as excellent or good; 62% say they are only fair or poor. The other religious groups fall between Hindus and Buddhists on this measure of financial well-being, with 57% of unaffiliated Asian Americans 57% of mainline Protestants, 49% of Catholics and 42% of evangelical Protestants describing their finances as excellent or good.

<sup>47</sup> Figures for Reform Jews from the Pew Forum's 2007 "U.S. Religious Landscape Survey."



## APPENDIX 1: SELECTED FINDINGS FROM THE PEW RESEARCH CENTER'S 2011 MUSLIM AMERICAN SURVEY

The Pew Research Center's 2011 survey of Muslim Americans provides a comprehensive portrait of this religious group, including its religious beliefs and practices as well as social and political attitudes. This nationally representative survey of U.S. Muslims was conducted in English, Arabic, Farsi and Urdu.

The survey found that Muslims in the U.S. are racially diverse, with 22% describing themselves as either single-race Asian (21%) or multiple-race Asian. The tables below show findings for (multiple or any race) Asian-American Muslims (N=324) and for U.S. Muslims overall (N=1,033) on questions that are similar or identical to those asked on the 2012 Asian-American Survey. There is some overlap between these categories because U.S. Muslims includes the 22% who identify as Asian race.<sup>48</sup>

The question wording for race and religious affiliation differed somewhat from that in the 2012 Asian-American Survey.<sup>49</sup> For more details on the findings and the survey methodology, see Pew Research Center. 2011. "Muslim Americans: No Signs of Growth in Alienation or Support for Extremism." Washington, D.C.: August.

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48 The margin of error for the full sample of U.S. Muslims is plus or minus 5.0 percentage points at the 95% level of confidence. The margin of error for subgroups is higher.

49 In the Muslim American survey, the question wording for race was: "Which of the following describes your race? You can select as many as apply. White, black or African American, Asian or Asian American, or some other race." Question wording for religious affiliation was: "What is your religious preference? Christian, Jewish, Muslim, Hindu, Buddhist, or something else."

## Religious Beliefs and Practices

### Importance of Religion, Mosque Attendance and Beliefs

	Asian-American Muslims	U.S. Muslims
	%	%
<i>Importance of religion</i>		
Very important	61	69
Somewhat important	28	22
Not too/Not at all	11	8
Don't know	<u>*</u>	<u>1</u>
	100	100
<i>Frequency of mosque attendance</i>		
Weekly or more	52	47
Monthly/Yearly	36	34
Seldom/Never	12	18
Don't know	<u>*</u>	<u>*</u>
	100	100
<i>Believe in One God, Allah</i>		
Yes	97	96
No	2	4
Don't know	<u>1</u>	<u>1</u>
	100	100
<i>Believe in angels</i>		
Yes	95	90
No	5	9
Don't know	<u>*</u>	<u>1</u>
	100	100

2011 Muslim Americans Survey. Q62,Q60,Q66a,d. Figures may not add to 100% due to rounding. Question wording Q60: On average, how often do you attend the mosque or Islamic Center for salah and Jum'ah Prayer? READ: More than once a week; Once a week for Jum'ah Prayer; Once or twice a month; A few times a year especially for the Eid; Seldom; Never. Don't know/Refused are volunteered responses.

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### Views about One's Faith

	Asian-American Muslims	U.S. Muslims
	%	%
<i>There is only one true way to interpret Islam, or there is more than one true way?</i>		
One true way	25	37
More than one true way	69	57
Other (vol.)/Don't know	<u>6</u>	<u>7</u>
	100	100
<i>Islam is the one, true faith, or many religions can lead to eternal life?</i>		
Islam	36	35
Many religions	55	56
Other (vol.)/Don't know	<u>9</u>	<u>9</u>
	100	100

2011 Muslim Americans Survey. Q64-65. Figures may not add to 100% due to rounding. Question wording Q64: Which statement comes closest to your view? [READ AND RANDOMIZE] There is only ONE true way to interpret the teachings of Islam [OR] There is MORE than one true way to interpret the teachings of Islam? Other and Don't know/Refused are volunteered responses. Question wording Q65: Which statement comes closest to your view? [READ AND RANDOMIZE] Islam is the one, true faith leading to eternal life [OR] Many religions can lead to eternal life? Other and Don't know/Refused are volunteered responses.

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## Social and Political Attitudes

### Civic Participation

	Asian-American Muslims	U.S. Muslims
	%	%
<i>Worked to fix a problem or improve a condition in your community in past year?</i>		
Yes	36	33
No	63	65
Don't know	<u>1</u>	<u>1</u>
	100	100

2011 Muslim American Survey. Q11. Figures may not add to 100% due to rounding. Question wording: In the past 12 months, have you worked with other people from your neighborhood to fix a problem or improve a condition in your community or elsewhere, or haven't you done this?

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### Views on Homosexuality

	Asian-American Muslims	U.S. Muslims
	%	%
<i>Should homosexuality be accepted or discouraged by society?</i>		
Accepted	40	39
Discouraged	47	45
Neither/Both (vol.)/Don't know	<u>13</u>	<u>16</u>
	100	100

2011 Muslim American Survey. Q14c. Figures may not add to 100% due to rounding.

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### Political Attitudes

	Asian-American Muslims	U.S. Muslims
	%	%
<i>Party identification among registered voters</i>		
Republican/lean Rep.	13	13
Democrat/lean Dem.	71	75
No lean	<u>16</u>	<u>12</u>
	100	100
<i>Political ideology</i>		
Conservative	10	25
Moderate	45	38
Liberal	30	27
Don't know	<u>14</u>	<u>10</u>
	100	100

#### *Prefer a government that is ...*

Smaller, fewer services	26	21
Bigger, more services	65	68
Depends (vol.)/Don't know	<u>9</u>	<u>11</u>
	100	100

#### *Voting in 2008 presidential election among those who voted*

Obama	91	92
McCain	3	4
Other/Don't know	<u>6</u>	<u>4</u>
	100	100

2011 Muslim American Survey. PARTY, PARTYLN, IDEO, Q15, PVOTE08B. Figures may not add to 100% due to rounding. Party identification based on registered voters, N=211 Asian-American Muslims and N=634 U.S. Muslims. Vote Choice 2008 based on those who voted, N=181 Asian-American Muslims and N=571 U.S. Muslims. Question wording Q15: If you had to choose, would you rather have a smaller government providing fewer services, or a bigger government providing more services? Depends and Don't know/Refused are volunteered responses.

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## **APPENDIX 2: SELECTED COMPARISONS WITH PEW GLOBAL ATTITUDES PROJECT DATA**

The Pew Research Center's Global Attitudes Project has done extensive polling throughout the world, including in some Asian nations. The results of this research provide a window into the religious affiliation and commitment of Asians who have not emigrated and how they compare with Asians living in the U.S.

In some cases, Asian Americans show lower levels of religious commitment than those who share their religious affiliation in their country of origin. Indian-American Hindus, for example, are less likely than Hindus in India to say religion is very important to them and less likely to attend religious services at least once a week. This pattern is not true in every case, however. Vietnamese-American Buddhists, for instance, are more likely than Buddhists in Vietnam to say religion is very important in their lives and much more likely to say they pray daily.

## China

### Religious Affiliation in China

	%
None	80
Buddhist	15
Protestant	2
Catholic	*
Muslim	*
Taoism	*
Quanzhen	*
Don't know	<u>2</u>
	100

Pew Global Attitudes Project 2012  
China.

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### Religious Commitment Among the Chinese and Chinese-American Unaffiliated Population

	Chinese unaffiliated	Chinese-American unaffiliated <sup>^</sup>
<i>Importance of religion</i>	%	%
Very important	1	1
Somewhat	4	14
Not too/Not at all	81	82
Don't know	<u>15</u>	<u>3</u>
	100	100

#### *Attend worship services...*

At least weekly	*	1
Monthly/Yearly	2	15
Seldom/Never	94	83
Don't know	<u>4</u>	<u>*</u>
	100	100

#### *Frequency of prayer<sup>^^</sup>*

Daily	*	2
N	2,625	377

Pew Global Attitudes Project China 2012 and 2012 Asian-American Survey. Q33, ATTEND, Q71. China 2012 (frequency of prayer) responses of "a few times a week," "once a week or less," "never" and those giving no response are not shown. Q71 (frequency of prayer) responses of "a few times a week," "once a week," "a few times a month," "seldom," "never" and those giving no answer are not shown.

<sup>^</sup> Chinese Americans include all who identify their specific Asian group as "Chinese" and a minority who identify as Taiwanese.

<sup>^^</sup> Frequency of prayer is not directly comparable between the two surveys because the questions used different response categories.

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## Philippines

### Religious Affiliation in the Philippines

	%
Protestant	8
Catholic	81
Other Christian	3
Muslim	*
Other	6
None	*
Don't know	<u>*</u>
	100

Pew Global Attitudes Project 2002  
Philippines.

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### Religious Commitment Among Filipino and Filipino-American Catholics

	Filipino Catholics	Filipino-American Catholics
<i>Importance of religion</i>	%	%
Very important	88	66
Somewhat	11	26
Not too/Not at all	*	7
Don't know	<u>0</u>	<u>*</u>
	100	100

#### *Frequency of prayer*<sup>^</sup>

Daily	77	65
N	579	356

Pew Global Attitudes Project Philippines 2002 and 2012 Asian-American Survey. Q33, Q71. The Philippines 2002 (frequency of prayer) responses of "a few times a week," "once a week or less," "never" and those giving no response are not shown. Q71 (frequency of prayer) responses of "a few times a week," "once a week," "a few times a month," "seldom," "never" and those giving no answer are not shown.

<sup>^</sup> Frequency of prayer is not directly comparable between the two surveys because the questions used different response categories.

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## India

### Religious Affiliation in India

	%
Hindu	83
Muslim	9
Sikh	3
Christian	2
Buddhist	1
Jain	*
Other religion	1
None	1
Don't know	—
	100

Pew Global Attitudes Project 2012  
India.

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### Religious Commitment Among Indian and Indian-American Hindus

	Indian Hindus	Indian-American Hindus
<i>Importance of religion</i>	%	%
Very important	69	31
Somewhat	23	52
Not too/Not at all	7	17
Don't know	1	0
	100	100
<i>Attend worship services ...</i>		
At least weekly	25	17
Monthly/Yearly	59	69
Seldom/Never	15	14
Don't know	1	*
	100	100
<i>Frequency of prayer<sup>^</sup></i>		
Daily	71	47
N	3,436	323

Pew Global Attitudes Project India 2012 and 2012 Asian-American Survey. Q33, ATTEND, Q71. India 2012 (frequency of prayer) responses of "a few times a week," "once a week or less," "never" and those giving no response are not shown. Q71 (frequency of prayer) responses of "a few times a week," "once a week," "a few times a month," "seldom," "never" and those giving no answer are not shown.

<sup>^</sup> Frequency of prayer is not directly comparable between the two surveys because the questions used different response categories.

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## Vietnam

### Religious Affiliation in Vietnam

	%
Buddhism	55
No religion	33
Protestant	2
Catholic	9
Confucian	*
Other	1
Don't know	<u>0</u>
	100

Pew Global Attitudes Project 2002  
Vietnam.

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### Religious Commitment Among Vietnamese and Vietnamese-American Buddhists

	Viet- namese Buddhists	Viet- namese- American Buddhists
<i>Importance of religion</i>	%	%
Very important	27	34
Somewhat	27	48
Not too/Not at all	45	17
Don't know	<u>*</u>	<u>*</u>
	100	100

#### *Frequency of prayer*<sup>^</sup>

Daily	10	37
N	412	233

Pew Global Attitudes Project Vietnam 2002 and 2012 Asian-American Survey. Q33, Q71. Vietnam 2002 (frequency of prayer) responses of "a few times a week," "once a week or less," "never" and those giving no response are not shown. Q71 (frequency of prayer) responses of "a few times a week," "once a week," "a few times a month," "seldom," "never" and those giving no answer are not shown.

<sup>^</sup> Frequency of prayer is not directly comparable between the two surveys because the questions used different response categories.

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## South Korea

### Religious Affiliation in South Korea

	%
None	43
Protestant	28
Catholic	8
Buddhist	20
Other	1
Don't know	<u>1</u>
	100

Pew Global Attitudes Project 2010  
South Korea.

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### Religious Commitment Among South Koreans and Korean- American Protestants

	South Korean Prot.	Korean- American Prot.
<i>Importance of religion</i>	%	%
Very important	50	66
Somewhat	34	27
Not too/Not at all	15	7
Don't know	<u>1</u>	*
	100	100
<i>Attend worship services ...</i>		
At least weekly	77	71
Monthly/Yearly	13	20
Seldom/Never	10	9
Don't know	<u>0</u>	<u>0</u>
	100	100
<i>Frequency of prayer<sup>^</sup></i>		
Daily	53	63
N	195	325

Pew Global Attitudes Project South Korea 2010 and 2012 Asian-American Survey. Q33, ATTEND, Q71. South Korean 2010 (frequency of prayer) responses of "a few times a week," "once a week or less," "never" and those giving no response are not shown. Q71 (frequency of prayer) responses of "a few times a week," "once a week," "a few times a month," "seldom," "never" and those giving no answer are not shown.

<sup>^</sup> Frequency of prayer is not directly comparable between the two surveys because the questions used different response categories.

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## Japan

### Religious Affiliation in Japan

	%
Buddhism	41
No religion	52
Shintoism	3
Christianity	3
Muslim	*
Other	*
Don't know	<u>1</u>
	100

Pew Global Attitudes Project 2012  
Japan.

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### Religious Commitment Among Japanese and Japanese-American Buddhists

	Japanese Buddhists	Japanese- American Buddhists
<i>Importance of religion</i>	%	%
Very important	15	21
Somewhat	40	34
Not too/Not at all	44	44
Don't know	<u>1</u>	*
	100	100
<i>Attend worship services ...</i>		
At least weekly	7	10
Monthly/Yearly	60	44
Seldom/Never	32	46
Don't know	*	<u>0</u>
	100	100
<i>Frequency of prayer<sup>^</sup></i>		
Daily	42	25
N	274	128

Pew Global Attitudes Project Japan 2012 and 2012 Asian-American Survey. Q33, ATTEND, Q71. Japan 2012 (frequency of prayer) responses of "a few times a week", "once a week or less", "never" and those giving no response are not shown. Q71 (frequency of prayer) responses of "a few times a week", "once a week", "a few times a month", "seldom", "never" and those giving no answer are not shown.

<sup>^</sup> Frequency of prayer is not directly comparable between the two surveys because the questions used different response categories.

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## Religious Commitment Among Japanese and Japanese-American Unaffiliated

	Japanese Unaffiliated	Japanese- American Unaffiliated
<i>Importance of religion</i>	%	%
Very important	2	7
Somewhat	13	18
Not too/Not at all	84	73
Don't know	<u>1</u>	<u>2</u>
	100	100
<i>Attend worship services ...</i>		
At least weekly	1	0
Monthly/Yearly	39	28
Seldom/Never	60	72
Don't know	<u>0</u>	<u>0</u>
	100	100
<i>Frequency of prayer<sup>^</sup></i>		
Daily	9	11
N	376	169

Pew Global Attitudes Project Japan 2012 and 2012 Asian-American Survey. Q33, ATTEND, Q71. Japan 2012 (frequency of prayer) responses of "a few times a week," "once a week or less," "never" and those giving no response are not shown. Q71 (frequency of prayer) responses of "a few times a week," "once a week," "a few times a month," "seldom," "never" and those giving no answer are not shown.

<sup>^</sup> Frequency of prayer is not directly comparable between the two surveys because the questions used different response categories.

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## Question Wording for Pew Global Attitudes Project Data

### Religious Affiliation

China 2012: What is your religious belief? READ: Buddhism, Christianity, Catholicism, Islam, Taoism, Hinduism, Quanzhen, Other (SPECIFY), No specific religious belief/atheist/not religious [VOL. DO NOT READ], Don't know [VOL. DO NOT READ], Refused [VOL. DO NOT READ].

Philippines 2002: Do you consider yourself as belonging to a particular religion? IF YES, which one? READ: Roman Catholic church, Protestant church, Iglesia ni Cristo, Jehovah's witnesses, Born-again Christian, Mormon church, Aglipayan church, Islam/Moslem, No religion, Refused [VOL. DO NOT READ], Pentecostal/Pentecost, Iglesia Lagrada ng Lahng Kayu-manggi, Other.

India 2012: I have a quick question on religion. Do you consider yourself as belonging to a particular religion? IF YES, which one? READ: Hindu, Muslim, Christian, Jain, Sikh, Buddhist, Other religion [VOL. DO NOT READ], No religion/not a believer/atheist/agnostic [VOL. DO NOT READ], Don't know [VOL. DO NOT READ], Refused [VOL. DO NOT READ].

Vietnam 2002: Do you consider yourself as belonging to a particular religion? IF YES, which one? SHOW CARD (read if necessary): Buddhism, Christian, Catholic, Protestant, Confucian, Muslim, Others, None, Don't know [VOL.], Refused [VOL.].

South Korea 2010: A quick question about religion. Do you currently have a religion? (If yes) Would you tell us what is your religion? OPEN END; PRECODES Christianity (Protestantism), Catholicism, Buddhism, Islam, Other, None, Don't know, Refused.

Japan 2012: Please tell us briefly about your religion. Please tell us your religion. ACCEPT ONE RESPONSE ONLY; READ: Buddhism, Shintoism, Christianity, Islam, No religion, Other [VOL. DO NOT READ], Don't know [VOL. DO NOT READ], Refused [VOL. DO NOT READ].

### Religious Importance

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

### Service Attendance

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

## **Frequency of Prayer**

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

## **Survey Methods**

China 2012 N=3,177. Face-to-face interviewing of adults 18 and older. Multi-stage cluster sample stratified by China's three regional-economic zones with disproportional sampling of the urban population. The margin of error for the full sample is plus or minus 4.3 percentage points at the 95% confidence level. The margin of error for subgroups is higher.

Philippines 2002 N=700. Face-to-face interviewing of adults 18 and older. National probability sample. The margin of error for the full sample is plus or minus 3.7 percentage points at the 95% confidence level. The margin of error for subgroups is higher.

India 2012 N=4,018. Face-to-face interviewing of adults 18 and older. National probability sample. The margin of error for the full sample is plus or minus 3.9 percentage points at the 95% confidence level. The margin of error for subgroups is higher.

Vietnam 2002 n=772. Face-to-face interviewing of adults ages 18 to 65. Probability sample is disproportionately urban. The margin of error for the full sample is plus or minus 3.5 percentage points at the 95% confidence level. The margin of error for subgroups is higher.

South Korea 2010 N=706. Face-to-face interviewing of adults 18 and older. National probability sample. The margin of error for the full sample is plus or minus 4.5 percentage points at the 95% confidence level. The margin of error for subgroups is higher.

Japan 2012 N=700. Random Digit Dial telephone interviewing of adults 18 and older. National probability sample. The margin of error for the full sample is plus or minus 4.1 percentage points at the 95% confidence level. The margin of error for subgroups is higher.

For more details, see [www.pewglobal.org](http://www.pewglobal.org).



## APPENDIX 3: SURVEY METHODOLOGY

Asian Americans constitute a growing, but still rare population. According to the 2010 U.S. Census, Asian Americans constitute 5.6% of the U.S. population (and 5.5% of adults 18 years of age and older). The Asian-American population is dispersed throughout the country, although about half live in the Western region. Many Asian Americans are recent immigrants from multiple countries with differing native tongues who likely have difficulty completing a public opinion survey in English. Although the Asian-American population is quite diverse, the six largest Asian subgroups—Chinese, Filipino, Indian, Vietnamese, Korean and Japanese—represent 84.9% of all U.S. Asian adults.<sup>50</sup>

Despite these challenges, the Pew Research Center 2012 Asian-American Survey was able to complete interviews with 3,511 Asian-American adults 18 years of age and older living in the United States from a probability sample consisting of multiple sample sources that provided coverage for approximately 95% of the Asian-American population. The survey was conducted in all 50 states, including Alaska and Hawaii, and the District of Columbia. The survey was designed not only to represent the overall Asian-American population but also the six largest Asian subgroups (who each represent 0.4% to 1.3% of the adult U.S. population). Interviews were completed with 728 Chinese, 504 Filipinos, 580 Asian Indians, 515 Japanese, 504 Koreans, 504 Vietnamese and 176 Asians of other backgrounds.

Respondents who identified as “Asian or Asian American, such as Chinese, Filipino, Indian, Japanese, Korean or Vietnamese” were eligible to complete the survey interview, including those who identified with more than one race and regardless of Hispanic ethnicity. The question on racial identity also offered the following categories: white, black or African American, American Indian or Alaska Native, and Native Hawaiian or other Pacific Islander.

Classification into U.S. Asian groups is based on self-identification of respondent’s “specific Asian group.” Asian groups named in this open-ended question were “Chinese, Filipino, Indian, Japanese, Korean, Vietnamese, or of some other Asian background.” Respondents self-identified with more than 22 specific Asian groups. Those who identified with more than one Asian group were classified based on the group with which they identify most. Respondents who identified their specific Asian group as Taiwanese or Chinese Taipei are classified as Chinese-Americans for this report. See the questionnaire for more details.

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<sup>50</sup> Based on the 2010 American Community Survey.

Interviewing was conducted from Jan. 3 to March 27, 2012 by Abt SRBI. Interviews were conducted in English as well as Cantonese, Hindi, Japanese, Korean, Mandarin, Tagalog and Vietnamese. After taking into account the complex sample design, the average margin of sampling error for the 3,511 completed interviews with Asian-Americans is plus or minus 2.4 percentage points at the 95% level of confidence. The following table shows the sample sizes and margins of error for different subgroups of Asians in the survey:

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## Margins of Error

Group	Sample size	Plus or minus percentage points
U.S. Asians	3,511	2.4
<b>U.S. Asian groups</b>		
Chinese	728	5.4
Filipino	504	6.7
Indian	580	6.4
Japanese	515	4.9
Korean	504	6.2
Vietnamese	504	5.8
<b>Among U.S. Asians who are ...</b>		
Men	1,697	3.5
Women	1,814	3.2
18-34	848	5.3
35-54	1,356	3.6
55 and older	1,215	3.8
College graduate+	2,070	3.1
Some college	522	6.9
H.S. or less	898	4.7
Native born	815	5.5
Foreign born	2,684	2.7
Arrived 2000-2012	733	5.3
Arrived before 2000	1,915	3.2
<b>Religion</b>		
Christian	1,599	3.5
Protestant	860	4.8
Evangelical Prot.	489	6.2
Mainline Prot.	369	7.3
Catholic	702	5.3
Buddhist	526	6.1
Hindu	333	7.8
Unaffiliated	844	5.2

2012 Asian-American Survey. The margins of error are reported at the 95% level of confidence and are calculated by taking into account the average design effect across 16 questions.

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## Sample Design

The sample design aimed to address the low incidence and diversity of the Asian-American population while still achieving a probability-based sample by employing multiple sampling frames, including landline and cell phone random-digit-dial (RDD) samples and a sample of previously identified Asian households. In addition, to complete a sufficient number of interviews with the lowest incidence U.S. Asian groups, ethnic name based lists of “probable” Filipino, Korean, Japanese, and Vietnamese households maintained by Experian were used.<sup>51</sup>

### *RDD Geographic Strata*

Since the number of Asian Americans in national landline and cell RDD frames is quite low, the landline and cell samples were geographically stratified to improve the efficiency of the interviewing, where phone numbers in areas with higher Asian-American incidence were selected at a higher rate than phone numbers in areas with lower incidence. The differential selection rates were taken into account in the weighting, which is described later in this section.

The landline and RDD frames were divided into six stratum according to their incidence of net Asian Americans and Asian American subgroups based on county-level estimates from the U.S. Census Bureau’s American Community Survey (2007 to 2009 multi-year estimates). Counties were first grouped by the incidence of Asian Americans as follows: Highest Density (35% and above), Higher Density stratum (incidence 15% to 34.99%), High Density stratum (incidence 8% to 14.99%), Medium Density stratum (incidence 4% to 7.99%), Low Density stratum (incidence 1.5% to 3.99%) and Lowest Density stratum (incidence under 1.5%).

### Sample Sources

	Number of interviews
Landline RDD sample	
Geographic strata	333
List strata	
Filipino	226
Japanese	324
Korean	338
Vietnamese	339
Cell phone RDD sample	466
Recontact samples	
Muslim American screening	881
Other Pew Research/Abt SRBI surveys	<u>604</u>
<b>Total interviews</b>	<b>3,511</b>

2012 Asian-American Survey.  
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<sup>51</sup> Experian is a commercial database company that uses an analysis of first and last names to identify households likely to include a person or persons of a given ethnicity. For more see the section on list stratum below.

Then, an additional step was taken to see if counties should be reassigned to higher density strata if they have a relatively high density of one or more of the Asian subgroups. However, this step resulted in only minimal revisions to the initial stratification. Only four counties in the U.S. have Japanese incidence greater than 3% (they are all in Hawaii—Honolulu, Kauai, Maui, and Hawaii counties); these were assigned to the Highest Density stratum. Only three counties have Korean incidence greater than 3%; two were already in the Higher Density stratum (Fairfax

Co., VA and Bergen Co., NJ) and the third (Howard Co., MD) was reassigned to the Higher Density stratum due to the relatively high incidence of Koreans. Two counties have Vietnamese incidence greater than 3% (Santa Clara Co. and Orange Co., CA); both of these were already in the Highest Density stratum. The Low, Medium, High, Higher, and Highest Density strata cover 95% of all net Asians in the United States.

In the Lowest Density Stratum, the incidence of Asian Americans is less than 1.5%. In order to keep costs contained, counties in this stratum—which are home to approximately 4.6% of all Asian Americans—were excluded from the landline and cell RDD samples. Asian Americans living in the Lowest Density stratum were still partially covered by the recontact and list samples.

Based on previous Pew Research studies with English and Spanish interviewing, the incidence of self-identified Asian Americans is approximately 1.5% in national landline RDD samples and 3.1% in national cell RDD samples. To determine how best to allocate interviews across the landline and cell frames, these estimates along with additional analysis of Asians encountered in the screening for Pew Research’s 2011 Muslim American Survey, were used to estimate the expected incidences of Asian Americans in each strata in both the landline and cell RDD frames. Based on these expected incidences, 60% of the RDD sample was allocated to the cell RDD frame and 40% to the landline RDD frame. In the final sample of completed RDD interviews, 58% were from the cell frame and 42% were from the landline frame.

### Dual Frame RDD Geographic Strata and Coverage of the Asian American Population

Stratum	Net Asian Americans		Incidence
	N	%	%
Highest density	705,762	4.6	35% and above
Higher density	3,889,356	25.5	15 to 34.99%
High density	3,596,562	23.6	8 to 14.99%
Medium density	3,686,022	24.2	4 to 7.99%
Low density	2,650,525	17.4	1.5 to 3.99%
Lowest density	<u>708,111</u>	<u>4.6</u>	<1.5%
	15,236,338	100	

American Community Survey 2010.

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*List Strata*

To reach the desired target of 500 completed interviews in each of the six largest U.S. Asian subgroups—Chinese, Filipino, Indian, Japanese, Korean and Vietnamese—the fresh RDD and recontact samples were supplemented with listed samples based on ethnic names. Because of the size of the U.S. Chinese and Asian Indian populations, list samples based on ethnic names were only needed for the other four subgroups—Filipinos, Japanese, Korean and Vietnamese. In total, the list samples were used to complete interviews with 226 Filipinos, 324 Japanese, 338 Koreans and 339 Vietnamese.

The list samples were constructed from a commercial database of households where someone in the household has a name commonly found in that Asian subgroup. The lists were prepared by Experian, a commercial credit and market research firm that collects and summarizes data from approximately 113,000,000 U.S. households. The analysis of names was conducted by Ethnic Technologies, LLC, a firm specializing in multicultural marketing lists, ethnic identification software, and ethnic data appending services. According to Experian, the analysis uses computer rules for first names, surnames, surname prefixes and suffixes, and geographic criteria in a specific order to identify an individual's ethnicity and language preference.

Such listed samples are fairly common in survey research, but when used alone they do not constitute a representative sample of each Asian subgroup and the probability that a given household belongs to one of these lists is not known. By combining these lists with the landline RDD frame, however, the lists can be used as components of a probability sample using statistical procedures that have been developed to incorporate these types of listed samples into probability-based surveys. The procedure implemented for this study involves obtaining the entire list maintained by Experian for listed landline households for Filipinos (n=140,163), Japanese (n=211,672), Koreans (n=164,710) and Vietnamese (n=274,839). These four lists can be defined as four strata within the entire landline RDD frame for the U.S. All telephone numbers drawn for the geographic strata of the landline frame were compared to the entire Experian lists for each of the four subgroups. Any numbers that appeared on the Experian list frames were removed from the geographic RDD sample and were available to be released only as part of the list strata. This method makes it possible to determine the probability that any given Asian American has of being sampled, regardless of whether he or she is included in the Experian lists. It also permits estimation of the proportion of all Asian Americans who are covered by the Experian lists, which in turn makes it possible to give cases from the Experian samples an appropriate weight. The list strata also provide some coverage of households in the

Lowest Density stratum since numbers in counties belonging to that stratum and appearing on the Experian list were available to be sampled through the list samples.

In some cases, the person identified in a list sample did not belong to the nominal list group (i.e., either Filipino, Japanese, Korean, or Vietnamese). When this occurred, the interview was terminated and coded as ineligible. This protocol was motivated by considerations of weighting calculations and the overall design effect from weighting.

### *Recontact Frame*

In order to obtain at least 500 interviews with each of the major Asian-American subgroups, the national dual frame RDD samples were supplemented with a sample of recontact cases. The recontact cases for this study came from several sources. In order to maintain the probability-based nature of the study, only recontact cases from prior national landline and cell RDD samples were used. Furthermore, additional steps were taken to account for the probabilities of selection in the original survey so that those could be reflected in the weighting for this survey.

All recontact numbers were checked against the Experian lists and the landline RDD and cell RDD samples and any numbers found were removed from those samples and only available to be released as part of the recontact sample. The recontact sample also provides some coverage of households in the Lowest Density stratum.

Two-fifths of the recontact interviews (604) came from self-identified Asian respondents from prior national dual frame RDD surveys conducted by the Pew Research Center or Abt SRBI since 2007. The remainder of the recontact sample came from the large, dual frame RDD telephone screening effort implemented for the 2011 Pew Research Muslim American Survey. All households identified as having a Muslim American in 2011 were excluded from the Asian American Survey sample in order to avoid the risk of context or conditioning effects. The 2011 Muslim American Survey entailed screening over 41,000 households, and of these 3,585 households were identified as likely having at least one Asian American adult and were not interviewed in the Muslim American survey.<sup>52</sup> Since it was known at the time that cases from the Muslim American Survey would be used for the Asian American Survey, data was also collected on the specific Asian languages encountered as well as the ethnic groups to which screened, self-identified Asian Americans belong. The 3,585 recontact cases were of two general types: self-identified Asian American households and Asian language barrier

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52 For more on the methodology of that survey see Pew Research Center for the People & the Press. 2011. "Muslim Americans: No Signs of Growth in Alienation or Support for Extremism." Washington, D.C.: August.

households. The former group was comprised of 2,180 households in which a respondent completed the screener, reported a religious affiliation other than Muslim, and self-identified as Asian American to a question about racial identification. The latter group was comprised of 1,405 households where the screener was not completed, but the interviewer recorded that an Asian language speaker was encountered. A total of 601 interviews were completed with self-identified Asians and 280 interviews were completed with Asian language barrier households from the 2011 Muslim American Survey.

### Summary of Completions Across Sample Sources

	All Asian		Chinese		Filipino		Indian		Japanese		Korean		Vietnamese	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%
<b>Cellular RDD</b>														
Highest density	18	0.5	6	0.8	3	0.6	0	0.0	7	1.4	1	0.2	0	0.0
Higher density	191	5.4	54	7.4	30	6.0	42	7.2	18	3.5	18	3.6	12	2.4
High density	137	3.9	42	5.8	17	3.4	40	6.9	9	1.7	11	2.2	7	1.4
Medium density	67	1.9	12	1.6	10	2.0	22	3.8	3	0.6	9	1.8	4	0.8
Low density	53	1.5	14	1.9	3	0.6	15	2.6	5	1.0	5	1.0	4	0.8
Lowest density	<i>excluded</i>		--	--	--	--	--	--	--	--	--	--	--	--
<b>Landline RDD</b>														
Highest density	12	0.3	2	0.3	6	1.2	0	0.0	4	0.8	0	0.0	0	0.0
Higher density	150	4.3	54	7.4	15	3.0	32	5.5	22	4.3	8	1.6	8	1.6
High density	95	2.7	28	3.8	19	3.8	17	2.9	9	1.7	10	2.0	3	0.6
Medium density	47	1.3	7	1.0	7	1.4	17	2.9	3	0.6	4	0.8	5	1.0
Low density	29	0.8	3	0.4	4	0.8	11	1.9	2	0.4	3	0.6	0	0.0
Lowest density	<i>excluded</i>		--	--	--	--	--	--	--	--	--	--	--	--
List	1,227	34.9	4	0.5	224	44.4	0	0.0	321	62.3	338	67.1	336	66.7
<b>Recontact</b>														
Cell phone	678	19.3	224	30.8	73	14.5	187	32.2	30	5.8	51	10.1	65	12.9
Landline	<u>807</u>	<u>23.0</u>	<u>278</u>	<u>38.2</u>	<u>93</u>	<u>18.5</u>	<u>197</u>	<u>34.0</u>	<u>82</u>	<u>15.9</u>	<u>46</u>	<u>9.1</u>	<u>60</u>	<u>11.9</u>
	3,511	100	728	100	504	100	580	100	515	100	504	100	504	100

2012 Asian-American Survey. Figures shown are unweighted. Percents are percent of total within each group.

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## Questionnaire Development and Testing

The questionnaire was developed by the Pew Research Center. The development of the questionnaire was informed by feedback and advice from the panel of external advisers. In order to improve the quality of the data, the English questionnaire was piloted and then pretested with respondents using the Experian list sample.

### *Pilot Test and Pretest*

For the pilot test of selected questions from the survey, 100 interviews were completed with Asian American adults sampled from the Experian lists. The interviews were conducted October 6-11, 2011. Among households completing the screener, the Asian incidence was 48%. The completion rate among qualified Asians was 76%. The average length for Asian households was 18 minutes. Based on the results of the pilot test, a number of changes were made to the questionnaire and interviewer training procedures. There was no monetary compensation for respondents for pilot interviews.

The pretest of the full survey resulted in 15 completed interviews with Asian-American adults sampled from the Experian lists. The interviews were conducted November 14, 2011. Among households completing the screener, the Asian American incidence was 65%. The extended interview completion rate among qualified Asian Americans was 68%. The average interview length for Asian households was 32 minutes. Additional changes were made to the questionnaire and interviewer training procedures based on the results of the pretest.

### *Translation of Questionnaire*

Abt SRBI used a professional translation service for all translations. The initial translation used a three-step process of translation by a professional translator, back translation to English by a second translator, followed by proofreading and review for quality, consistency and relevance. As an additional quality control, the translated questionnaires were reviewed by a linguist from an independent translation service on behalf of the Pew Research Center. The translated questionnaires were compared to the English source document for accuracy of translation in the vernacular language. Discrepancies and differences of opinion about the most appropriate translation were resolved using an iterative process, with the original translator taking responsibility for reconciling all comments and feedback into the final translation.



## Survey Administration

A six call design was employed for both landline and cell phone numbers with no callback limit for qualified Asian households. One attempt was made to convert soft refusals in the landline sample with no refusal attempts for the cell phone sample. Screening was conducted in English, with the exception of the Korean and Vietnamese list samples which were conducted by bilingual (English and Korean/Vietnamese) interviewers. Respondents speaking a foreign language were asked what language they speak. Respondents identified as speaking Mandarin, Cantonese, Korean, Vietnamese, Japanese, Hindi or Tagalog were transferred to an appropriate foreign language interviewer or called back by an interviewer who speaks the language if one was not immediately available.

All Asian respondents were offered \$20 for their participation. Interviews were conducted in English (2,338 interviews), Cantonese (86 interviews), Mandarin (130 interviews), Vietnamese (382 interviews), Tagalog (80 interviews), Japanese (123 interviews), Korean (360 interviews) and Hindi (12 interviews). This was achieved by deploying 262 English-speaking and 14 foreign language-speaking interviewers. Only Korean and Vietnamese bilingual interviewers were assigned to the Korean and Vietnamese Experian samples. Calls were staggered over times of day and days of the week to maximize the chance of making contact with potential respondents.

All qualified callbacks and refusal landline cases which could be matched to an address were sent a letter encouraging participation in the survey. All language-barrier cases with an address were mailed letters translated into the appropriate language (Chinese, Korean, Vietnamese, Hindi, Japanese or Tagalog). A total of 1,131 letters were mailed.

Multilingual interviewers on staff were utilized for the project as well as newly recruited multilingual interviewers. New foreign language hires were first tested by an accredited firm on their language proficiency then evaluated and scored before being interviewed and hired by Abt SRBI. All multilingual interviewers first went through the standard Abt SRBI training process that all interviewers complete. Bilingual interviewers with more proficiency and interviewing experience were given coaching/team leader roles and worked with the interviewers in their language monitoring surveys, assisting in training and debriefing.

The screening effort yielded a response rate of 23% for the geographic landline RDD sample, 13% for the cell RDD sample, 14 to 18% for the list samples and 54-79% for the recontact samples, using the Response Rate 3 definition from the American Association for Public Opinion Research. The recontact sample response rates do not incorporate the response rates

from the original surveys. Detailed sample disposition reports and response rates for each sample sources are provided in the supplemental tables.

The completion rate for qualified Asian respondents was 73% for the geographic landline RDD sample, 68% for the cell RDD sample, 84-92% for the list samples and 81-86% for the recontact samples.

## Weighting

Several stages of statistical adjustment or weighting were needed to account for the complex nature of the sample design. The weights account for numerous factors, including (1) the geographic-based oversampling in the landline and cell RDD frames, (2) the selection rates in the four list strata, (3) the original probabilities of selection for the recontacts cases, (4) the presence of unresolved numbers in the sample (unknown eligibility), (5) nonresponse to the screener, (6) within household selection, (7) the overlap of the landline and cell RDD frames, (8) nonresponse to the extended interview, and (9) the limited coverage of the households in the Lowest Density stratum. Each of these adjustments is detailed below.

The first step in the weighting process was to account for the differential probabilities of selection of phone numbers sampled for the study. As discussed above, variation in the probabilities of selection came from several sources. In the landline and cell RDD geographic samples, numbers in counties with relatively high Asian American incidence were sampled at a higher rate than numbers in counties with lower incidence. Also, the numbers in the four list strata had selection probabilities higher than geographic RDD samples or the recontact sample. The probability of selection adjustment is computed as

$$\frac{N_h}{n_h}$$

where  $N_h$  is the number of telephone numbers in the frame in stratum  $h$ , and  $n_h$  is the number of telephone numbers from stratum  $h$  in the released replicates. For the landline and cell RDD geographic samples, stratum was defined by the cross-classification of frame (landline or cell) and geographic stratum (Low, Medium, High, Higher, Highest). For the four list samples, they each constituted their own stratum in the national landline RDD frame. For most of the recontact sample, stratum was defined as their sample (landline or cell) in the original survey. For the recontact cases from the 2011 Pew Muslim American Survey, stratum was defined by

the cross-classification of frame (landline or cell) and geographic stratum as specified for that survey.

At the end of interviewing, each number dialed in the cell and landline geographic samples plus the list strata was classified as eligible (working, residential and not a minor's phone), ineligible (non-working, business, or a minor's phone), or unknown eligibility (busy/no answer all attempts, fax/modem/computer tone, answering machine/voice mail, or call blocked). For the recontact cases, this information was available from archived disposition reports for the original surveys. The base weights of the eligible cases were adjusted for the fact that some of the "unknown eligibility" cases are likely to have been eligible. This adjustment was performed by first computing the ratio of known eligible cases in the stratum ( $E_h$ ) to the sum of known eligible and known ineligible cases in the stratum ( $E_h + I_h$ ). This ratio was then multiplied by the number of unknown eligibility cases in the stratum ( $U_h$ ) to yield an estimate for the number of eligible cases among those with unknown eligibility ( $\hat{E}_{Uh}$ ). The adjustment is then computed as

$$(E_h + \hat{E}_{Uh}) / E_h$$

The next step was to adjust for nonresponse to the screener. The adjustment was computed as

$$\frac{\hat{R}_h}{S_h}$$

where  $\hat{R}_h$  is the total count of telephone numbers in stratum h that are estimated to be residential and  $S_h$  is the number of completed screener interviews in stratum h. Note that  $\hat{R}_h = E_h + \hat{E}_{Uh}$  as suggested above.

Not all of the Asian-American adults identified in the screener completed the extended interview. An adjustment was performed by first computing the ratio of known qualified Asian-American cases in the stratum ( $A_h$ ) to the sum of known qualified Asian American cases and screen-out (no Asian adults in household) cases in the stratum ( $A_h + B_h$ ). This ratio was then multiplied by the number unscreened cases in the stratum ( $C_h$ ) to yield an estimate for the number of qualified Asian American cases among those not screened ( $\hat{A}_{Uh}$ ). The adjustment is then computed as

$$(A_h + \hat{A}_{Uh}) / A_h$$

The weights were then adjusted to reflect the fact that only one eligible adult in the household completed the screener interview. When landline numbers were dialed, interviewers asked to

speak with “the youngest male/female [randomized], 18 years of age and older, who is now at home.” When cell phone numbers were dialed, the interviewer determined if the person answering the phone was 18 years of age and older and, if so, proceeded with the beginning of the screener interview. For both the landline and cell cases, if the initial screener respondent was not Asian but reported an Asian adult in the household, then ultimately an Asian adult became the final selected screener respondent. In this situation, interviewers then asked to speak with the youngest male/female [randomized], 18 years of age and older, who is Asian and is now at home.” In order to ensure that Asian adults in households with multiple Asian adults are not under-represented in the survey, an adjustment was computed to weight cases up proportional to the number of Asian adults in the household. This adjustment was truncated at 4 to avoid excessive variance in the weights.

The base weights are the product of the aforementioned adjustments. The distribution of the base weights was examined for any extreme values. The distribution of base weight values for the recontact cases was noticeably different from the distribution of the base weight for the balance of the sample. The recontact cases had significantly larger base weights, on average, owing to smaller sampling fractions relative to the geographic RDD samples and list samples. Trimming of the base weights was, therefore, done separately for the recontact cases and the balance of the sample. In both instances, the threshold for trimming was the median + (6 x the interquartile range), which is common for major surveys with complex sample designs.

The next weighting step accounts for the overlap between the landline RDD frame and the cellular RDD frame. The dual service (landline and cell-only) respondents from the two frames were integrated in proportion to their effective sample sizes. The first effective sample size was computed by filtering on the dual service landline cases and computing the coefficient of variation (cv) of the final base weight. The design effect for these cases was approximated as  $1 + cv^2$ . The effective sample size ( $n_1$ ) was computed as the unweighted sample size divided by the design effect. The effective sample size for the cell frame dual service cases ( $n_2$ ) was computed in an analogous way. The compositing factor for the landline frame dual service cases was computed as  $n_1 / (n_1 + n_2)$ . The compositing factor for the cellular frame dual service cases was computed as  $n_2 / (n_1 + n_2)$ .

The survey sample was then balanced to population totals for the Asian-American adult population. The sample was balanced to match national net Asian American adult population parameters from the 2010 American Community Survey public use microdata sample (ACS PUMS) for gender by age, gender by education, education by age, region, ethnic group by nativity, ethnic group by gender by age, and ethnic group by gender by education. The ethnic group categories were Chinese alone, Filipino alone, Asian Indian alone, Japanese alone,

Korean alone, Vietnamese alone, and Other Asian, including those that identify with more than one Asian group. In addition, the sample was balanced to Asian-American adult telephone service estimates from an analysis of the January-June 2011 National Health Interview Survey. The distribution of the calibrated weights was examined for any extreme values. The distribution of the final weights was truncated at the median + (6 x the interquartile range). This trimming was performed in order to reduce extreme variance in the weights and ultimately improve the precision of the weighted survey estimates. The sum of the final weights was set to equal the total number of net Asian-American adults based on the 2010 ACS PUMS.

Due to the complex nature of the 2011 Asian-American Survey, formulas commonly used in RDD surveys to estimate margins of error (standard errors) are inappropriate. Such formulas would understate the true variability in the estimates. To account for the complex design, a repeated sampling technique—specifically jackknife delete two repeated replication, JK-2—was used to create replicate weights for this study. The subsamples (replicates) were created using the same sample design, but deleting a portion of the sample, and then weighting each subsample up to the population total. A total of 100 replicates were created by combining telephone numbers to reduce the computational effort. A statistical software package designed for complex survey data, Stata v12, was used to calculate all of the standard errors and test statistics in the survey.

## Supplemental Tables

### Landline RDD Geographic Strata Sample Disposition Report

	<i>Geographic Stratum</i>					<b>Total</b>
	<b>Low density</b>	<b>Medium density</b>	<b>High density</b>	<b>Higher density</b>	<b>Highest density</b>	
Total phone numbers used	44,804	34,994	30,610	29,384	774	140,566
Complete and Screen-out (1.0/1.1)	2,820	2,066	1,651	1,597	34	8,168
Partial interview (1.2)	3	13	7	27	1	51
Refusal and break off (2.1)	3,799	2,783	2,467	2,482	70	11,601
Non-contact (2.2)	2,837	2,107	1,924	1,824	33	8,725
Other (2.3)	280	178	205	218	9	890
Unknown household (3.1)	3,911	3,181	3,594	3,555	55	14,296
Unknown other (3.2, 3.9)	1,435	1,210	1,411	1,302	34	5,392
Not eligible (4.0)	29,719	23,456	19,351	18,379	538	91,443
e=Estimated proportion of cases of unknown eligibility that are eligible	24.7%	23.4%	24.4%	25.1%	21.5%	24.4%
Contact rate	62.4%	61.7%	57.9%	58.7%	68.6%	60.5%
Cooperation rate	42.6%	42.5%	40.0%	38.9%	32.4%	41.2%
Response rate	25.5%	25.3%	22.1%	21.7%	20.5%	23.9%

2012 Asian-American Survey. Rates computed according to American Association for Public Opinion Research (AAPOR) standard definitions for contact rate CON2, cooperation rate COOP3 and response rate RR3.

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## Cellular RDD Geographic Strata Sample Disposition Report

	<i>Geographic Stratum</i>					<b>Total</b>
	<b>Low density</b>	<b>Medium density</b>	<b>High density</b>	<b>Higher density</b>	<b>Highest density</b>	
Total phone numbers used	26,052	20,179	23,247	18,029	480	87,987
Complete and Screen-out (1.0/1.1)	2,305	1,614	1,665	1,441	53	7,078
Partial interview (1.2)	12	14	47	33	3	109
Refusal and break off (2.1)	5,221	3,965	4,456	3,476	91	17,209
Non-contact (2.2)	5,149	4,115	4,722	3,755	80	17,821
Other (2.3)	130	97	178	141	5	551
Unknown household (3.1)	1,491	1,156	1,388	1,196	23	5,254
Unknown other (3.2, 3.9)	2,123	1,875	2,597	1,988	45	8,628
Not eligible (4.0)	9,621	7,343	8,194	5,999	180	31,337
e=Estimated proportion of cases of unknown eligibility that are eligible	57.1%	57.2%	57.5%	59.6%	56.3%	57.7%
Contact rate	51.5%	49.3%	47.5%	47.4%	56.2%	49.1%
Cooperation rate	30.6%	28.9%	27.0%	29.1%	36.1%	29.0%
Response rate	15.5%	14.0%	12.5%	13.4%	19.6%	13.9%

2012 Asian-American Survey. Rates computed according to American Association for Public Opinion Research (AAPOR) standard definitions for contact rate CON2, cooperation rate COOP3 and response rate RR3.

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## List Sample Disposition Report

	<i>U.S. Asian Group</i>			
	<b>Vietnamese</b>	<b>Korean</b>	<b>Japanese</b>	<b>Filipino</b>
Total phone numbers used	3,664	4,302	4,170	4,800
Complete and Screen-out (1.0/1.1)	441	535	588	582
Partial interview (1.2)	42	9	32	14
Refusal and break off (2.1)	269	1,066	1,375	1,058
Non-contact (2.2)	1,471	970	784	978
Other (2.3)	34	74	83	56
Unknown household (3.1)	267	212	250	483
Unknown other (3.2, 3.9)	627	439	348	763
Not eligible (4.0)	513	997	710	866
e=Estimated proportion of cases of unknown eligibility that are eligible	81.5%	72.7%	80.1%	75.6%
<hr/>				
Contact rate	26.3%	53.8%	62.2%	47.1%
Cooperation rate	58.6%	33.2%	29.5%	35.2%
Response rate	14.8%	17.1%	17.6%	16.0%

2012 Asian-American Survey. Rates computed according to American Association for Public Opinion Research (AAPOR) standard definitions for contact rate CON2, cooperation rate COOP3 and response rate RR3.

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## Recontact Sample Disposition Report

	<i><b>Muslim American Screening</b></i>		<i><b>Language Barrier</b></i>		<i><b>Other Recontact</b></i>	
	<b>Landline</b>	<b>Cell Phone</b>	<b>Landline</b>	<b>Cell Phone</b>	<b>Landline</b>	<b>Cell Phone</b>
Total phone numbers used	1036	1144	759	646	1604	1326
Complete and Screen-out (1.0/1.1)	380	330	178	135	447	314
Partial interview (1.2)	27	36	19	26	26	25
Refusal and break off (2.1)	307	272	148	131	436	292
Non-contact (2.2)	43	129	80	100	97	148
Other (2.3)	3	1	63	11	18	10
Unknown household (3.1)	33	39	22	16	70	68
Unknown other (3.2, 3.9)	134	198	163	162	169	200
Not eligible (4.0)	109	139	86	65	341	269
e=Estimated proportion of cases of unknown eligibility that are eligible	87.5%	84.7%	85.0%	86.1%	75.0%	74.6%
Contact rate	79.1%	66.0%	63.2%	54.5%	77.0%	64.8%
Cooperation rate	53.2%	51.7%	51.6%	46.2%	49.2%	49.8%
Response rate	41.9%	34.1%	27.6%	24.3%	37.1%	31.8%

2012 Asian-American Survey. Rates computed according to American Association for Public Opinion Research (AAPOR) standard definitions for contact rate CON2, cooperation rate COOP3 and response rate RR3.

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**Sample Demographics: Gender, Age, Education, Phone Use, Region**

	Population	Unweighted	Weighted
<i>Gender by Age</i>			
Male, 18-34	17.57%	13.28%	17.40%
Male, 35-54	18.35%	19.25%	18.60%
Male, 55+	10.91%	15.82%	14.00%
Female, 18-34	18.66%	11.52%	15.80%
Female, 35-54	20.78%	20.42%	19.20%
Female, 55+	13.73%	19.71%	15.10%
<i>Gender by Education</i>			
Male, High school or less	13.28%	10.83%	12.50%
Male, Some college	12.07%	6.56%	9.00%
Male, College grad+	21.48%	30.97%	28.40%
Female, High school or less	17.13%	14.90%	15.10%
Female, Some college	13.07%	8.40%	9.90%
Female, College grad+	22.97%	28.34%	25.10%
<i>Education by Age</i>			
High school or less, 18-34	8.22%	4.82%	7.50%
High school or less, 35-54	10.95%	8.37%	8.60%
High school or less, 55+	11.25%	12.71%	11.60%
Some college, 18-34	12.42%	5.90%	9.60%
Some college, 35-54	8.28%	4.37%	5.40%
Some college, 55+	4.43%	4.90%	4.30%
College grad+, 18-34	15.58%	14.15%	16.20%
College grad+, 35-54	19.90%	26.89%	23.80%
College grad+, 55+	8.97%	17.88%	13.10%
<i>Phone use*</i>			
Landline only	8.00%	7.72%	7.70%
Dual service	63.50%	77.87%	67.30%
Cell only	28.50%	14.41%	25.00%
<i>Region</i>			
Northeast	20.13%	19.88%	21.10%
Midwest	11.30%	9.23%	11.50%
South	21.50%	19.74%	20.20%
West	47.07%	51.15%	47.30%

Population parameters from American Community Survey 2010 (ACS) except where noted; Unweighted and weighted results from 2012 Asian-American Survey.

\*Phone use population parameters from National Health Interview Survey (NHIS) Jan.-June 2011.

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### Sample Demographics: U.S. Asian Group by Nativity

		Population	Unweighted	Weighted
Chinese	Born in US	4.28%	5.20%	5.62%
	Foreign born	17.39%	15.46%	18.57%
Filipino	Born in US	3.74%	3.69%	4.22%
	Foreign born	12.11%	10.69%	10.75%
Indian	Born in US	1.91%	1.74%	2.11%
	Foreign born	14.39%	14.78%	16.38%
Japanese	Born in US	3.27%	8.12%	5.71%
	Foreign born	2.16%	6.57%	3.93%
Korean	Born in US	1.50%	1.60%	1.69%
	Foreign born	7.64%	12.80%	9.24%
Vietnamese	Born in US	1.45%	1.40%	1.92%
	Foreign born	8.24%	13.00%	10.35%
Other/multiple	Born in US	9.75%	1.54%	3.08%
	Foreign born	12.17%	3.40%	6.43%

Population parameters are single-group Asians except where noted from the American Community Survey 2010 (ACS); Unweighted and weighted results from 2012 Asian-American Survey.

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**Sample Demographics: U.S. Asian Group by Gender and Age**

		<b>Population</b>	<b>Unweighted</b>	<b>Weighted</b>
Chinese	Male, 18-34	3.49%	3.54%	4.63%
	Male, 35-54	3.97%	4.12%	4.20%
	Male, 55+	2.80%	2.37%	2.95%
	Female, 18-34	3.58%	3.04%	4.00%
	Female, 35-54	4.61%	4.07%	4.34%
	Female, 55+	3.22%	2.87%	3.13%
Filipino	Male, 18-34	2.22%	1.55%	1.74%
	Male, 35-54	2.62%	2.08%	2.06%
	Male, 55+	1.85%	2.92%	2.43%
	Female, 18-34	2.48%	1.64%	2.77%
	Female, 35-54	3.72%	2.81%	3.06%
	Female, 55+	2.95%	3.60%	3.12%
Indian	Male, 18-34	3.45%	4.30%	4.81%
	Male, 35-54	3.34%	5.09%	4.88%
	Male, 55+	1.64%	1.67%	2.31%
	Female, 18-34	3.36%	2.16%	2.72%
	Female, 35-54	2.91%	2.52%	2.86%
	Female, 55+	1.58%	0.99%	1.18%
Japanese	Male, 18-34	0.50%	0.76%	0.76%
	Male, 35-54	0.93%	1.84%	1.40%
	Male, 55+	0.87%	3.07%	1.73%
	Female, 18-34	0.58%	0.70%	0.64%
	Female, 35-54	1.16%	2.84%	1.97%
	Female, 55+	1.40%	5.12%	2.97%
Korean	Male, 18-34	1.43%	0.70%	1.26%
	Male, 35-54	1.52%	1.96%	1.59%
	Male, 55+	0.90%	2.34%	1.70%
	Female, 18-34	1.76%	1.17%	1.40%
	Female, 35-54	2.15%	4.42%	2.72%
	Female, 55+	1.39%	3.95%	2.40%

*Table continued on next page*

Population parameters are single-group Asians except where noted from the American Community Survey 2010 (ACS); Unweighted and weighted results from 2012 Asian-American Survey.

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**Sample Demographics: U.S. Asian Group by Gender and Age, Continued**

		<b>Population</b>	<b>Unweighted</b>	<b>Weighted</b>
Vietnamese	Male, 18-34	1.50%	1.37%	1.79%
	Male, 35-54	2.11%	2.92%	2.43%
	Male, 55+	1.08%	2.95%	2.29%
	Female, 18-34	1.64%	1.78%	1.76%
	Female, 35-54	2.12%	2.92%	2.59%
	Female, 55+	1.25%	2.78%	1.67%
Other/multiple	Male, 18-34	4.99%	1.05%	2.45%
	Male, 35-54	3.86%	1.23%	2.00%
	Male, 55+	1.76%	0.50%	0.56%
	Female, 18-34	5.26%	1.02%	2.45%
	Female, 35-54	4.11%	0.85%	1.66%
	Female, 55+	1.94%	0.41%	0.59%

Population parameters are single-group Asians except where noted from the American Community Survey 2010 (ACS); Unweighted and weighted results from 2012 Asian-American Survey.

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**Sample Demographics: U.S. Asian Group by Gender and Education**

		<b>Population</b>	<b>Unweighted</b>	<b>Weighted</b>
Chinese	Male, High school or less	3.13%	2.35%	3.17%
	Male, Some college	2.01%	1.26%	1.89%
	Male, College grad+	5.12%	6.68%	7.00%
	Female, High school or less	3.92%	2.38%	2.89%
	Female, Some college	2.17%	1.43%	2.21%
	Female, College grad+	5.31%	6.56%	7.01%
Filipino	Male, High school or less	1.59%	1.35%	1.27%
	Male, Some college	2.46%	1.35%	1.68%
	Male, College grad+	2.64%	3.75%	3.25%
	Female, High school or less	2.14%	1.38%	2.02%
	Female, Some college	2.60%	1.55%	2.41%
	Female, College grad+	4.42%	5.01%	4.40%
Indian	Male, High school or less	1.32%	0.77%	1.17%
	Male, Some college	1.16%	0.72%	1.11%
	Male, College grad+	5.96%	9.51%	9.61%
	Female, High school or less	1.72%	0.57%	1.21%
	Female, Some college	1.24%	0.66%	0.89%
	Female, College grad+	4.89%	4.33%	4.53%
Japanese	Male, High school or less	0.47%	0.86%	0.76%
	Male, Some college	0.69%	0.97%	0.75%
	Male, College grad+	1.14%	4.01%	2.45%
	Female, High school or less	0.89%	2.29%	1.66%
	Female, Some college	0.99%	1.83%	1.23%
	Female, College grad+	1.26%	4.70%	2.76%
Korean	Male, High school or less	0.80%	0.83%	1.00%
	Male, Some college	1.04%	0.46%	0.99%
	Male, College grad+	2.01%	3.61%	2.47%
	Female, High school or less	1.60%	2.84%	2.23%
	Female, Some college	1.32%	1.26%	0.97%
	Female, College grad+	2.38%	5.27%	3.21%

*Table continued on next page*

Population parameters are single-group Asians except where noted from the American Community Survey 2010 (ACS); Unweighted and weighted results from 2012 Asian-American Survey.

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### Sample Demographics: U.S. Asian Group by Gender and Education, Continued

		Population	Unweighted	Weighted
Vietnamese	Male, High school or less	2.07%	3.87%	3.29%
	Male, Some college	1.43%	1.38%	1.60%
	Male, College grad+	1.19%	1.86%	1.48%
	Female, High school or less	2.66%	4.81%	3.42%
	Female, Some college	1.23%	1.20%	1.22%
	Female, College grad+	1.11%	1.32%	1.25%
Other/multiple	Male, High school or less	3.91%	0.80%	1.80%
	Male, Some college	3.28%	0.43%	0.99%
	Male, College grad+	3.43%	1.55%	2.14%
	Female, High school or less	4.19%	0.63%	1.67%
	Female, Some college	3.52%	0.46%	0.94%
	Female, College grad+	3.59%	1.15%	1.97%

Population parameters are single-group Asians except where noted from the American Community Survey 2010 (ACS); Unweighted and weighted results from 2012 Asian-American Survey.

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## APPENDIX 4: TOPLINE QUESTIONNAIRE

PEW RESEARCH CENTER  
2012 SURVEY OF ASIAN AMERICANS  
FINAL TOPLINE

	Asian Americans	Christian	Protestant	Catholic	Buddhist	Hindu	Unaffiliated
N	3,511	1,599	860	702	526	333	844

Note: All numbers are percentages. The percentages greater than zero but less than 0.5 % are replaced by an asterisk (\*). Columns/rows may not total 100% due to rounding. Percentages for sub-groups are not reported when n is less than 100. Selected trends for the general public are shown for comparison. General public trends for the United States come from various surveys by the Pew Research Center projects, and are noted as follows:

P-P—Pew Research Center for the People & the Press  
SDT—Pew Social & Demographic Trends  
Forum—Pew Forum on Religion & Public Life  
GAP—Pew Global Attitudes Project  
PHC—Pew Hispanic Center

Throughout the topline, “[Country of Origin]” indicates language customized to match the Asian group of the respondent. See code for COOGROUP at the end of the topline for more detail. Demographic questions are not shown. For more detail, see the questionnaire.

### SCREENING INTERVIEW

#### NO QUESTION 1

#### ASK ALL

### QUESTION 2 PREVIOUSLY RELEASED

#### NO QUESTION 3

### SCREENING INTERVIEW QUESTIONS NOT SHOWN INCLUDE: HISPANIC ORIGIN, RACE, SPECIFIC ASIAN GROUP, ALTERNATE RESPONDENT SELECTION QUESTIONS

#### ASK ALL

As mentioned before, this survey is being conducted for the Pew Research Center. We have some questions on a few different topics, and as a token of our appreciation for your time, we would like to send you \$20 at the completion of this survey. The next question is,...

## MAIN INTERVIEW BEGINS HERE

## QUESTIONS 6-7 PREVIOUSLY RELEASED

## NO QUESTION 8

## QUESTIONS 9-12b PREVIOUSLY RELEASED

## ASK ALL

Q13 If you had to choose, would you rather have a smaller government providing fewer services, or a bigger government providing more services?

	Asian Americans Jan 3- Mar27 2012	Christian	Protestant	Catholic	Buddhist	Hindu	Unaffil- iated	General Public (P-P) Jan 4-8, 2012
Smaller government, fewer services	36	37	40	33	30	41	36	52
Bigger government, more services	55	55	52	60	62	46	54	39
Depends (VOL.)	4	3	3	3	3	5	4	2
Don't know/Refused (VOL.)	5	5	5	3	5	7	6	7

## NO QUESTION 14 THROUGH 16

## QUESTION 17 PREVIOUSLY RELEASED

## NO QUESTION 18

## ASK ALL

Q19 Here are some goals people value in their lives. Please tell me how important each of the following is to you personally. First [INSERT FIRST ITEM; RANDOMIZE], is that one of the most important things in your life, or very important but not one of the most important things, or somewhat important, or not important? How about [INSERT NEXT ITEM]? [REPEAT AS NECESSARY "Is that one of the most important things in your life, or very important but not one of the most important things, or somewhat important, or not important?"] IF RESPONDENT SAYS "VERY IMPORTANT" PROBE: "To clarify, would that be one of the most important things in your life OR very important but not one of the most important things OR somewhat important, OR not important."

	One of the most important things	Very important but not one of the most important things	Somewhat important	Not important	Don't know/ Refused (VOL.)
<b>ALL ASIAN AMERICANS</b>					
d. Being a good parent	67	27	4	1	1
b. Having a successful marriage	54	32	9	4	1
g. Owning your own home	32	36	26	6	1
f. Helping other people who are in need	28	44	26	2	1
a. Being successful in a high-paying career or profession	27	39	27	6	1
c. Living a very religious life	22	23	28	25	1
e. Having lots of free time to relax or do things you want to do	20	37	36	6	1

## Q19 CONTINUED...

## a. Being successful in a high-paying career or profession

	Asian Americans Jan 3- Mar27 <u>2012</u>	Christian	Protest- ant	Catholic	Buddhist	Hindu	Unaffil- iated	General Public (SDT) Jan 14-27, <u>2010</u> <sup>53</sup>
One of the most important things	27	24	20	29	36	33	20	9
Very important but not one of the most important things	39	40	38	44	35	42	41	36
Somewhat important	27	28	33	23	24	18	31	34
Not important	6	6	7	4	4	5	6	21
Don't know/Refused (VOL.)	1	1	2	*	1	2	2	1

## b. Having a successful marriage

	Asian Americans Jan 3- Mar27 <u>2012</u>	Christian	Protest- ant	Catholic	Buddhist	Hindu	Unaffil- iated	General Public (SDT) Jan 14-27, <u>2010</u>
One of the most important things	54	56	59	53	50	66	46	34
Very important but not one of the most important things	32	32	31	33	35	28	34	51
Somewhat important	9	7	5	10	10	2	13	8
Not important	4	3	3	4	2	1	6	6
Don't know/Refused (VOL.)	1	1	2	0	2	2	2	2

## c. Living a very religious life

	Asian Americans Jan 3- Mar27 <u>2012</u>	Christian	Protest- ant	Catholic	Buddhist	Hindu	Unaffil- iated	General Public (SDT) Jan 14-27, <u>2010</u>
One of the most important things	22	37	40	33	19	17	3	20
Very important but not one of the most important things	23	31	29	33	23	23	10	35
Somewhat important	28	24	25	25	38	31	25	25
Not important	25	7	5	8	19	28	60	19
Don't know/Refused (VOL.)	1	1	2	*	1	1	2	1

<sup>53</sup> In Jan 2010, the question stem read, "Here are some goals that people value in their lives. Some people say these things are very important to them. Others say they are not so important. Please tell me how important each is to you personally. First [INSERT FIRST ITEM; RANDOMIZE], is that one of the most important things in your life, very important but not the most, somewhat important, or not important? How about [INSERT NEXT ITEM]? [REPEAT AS NECESSARY "is that one of the most important things in your life, very important but not the most, somewhat important, or not important?"]."

## Q19 CONTINUED...

d. Being a good parent

	Asian Americans Jan 3- Mar27 <u>2012</u>	Christian	Protest- ant	Catholic	Buddhist	Hindu	Unaffil- iated	General Public (SDT) Jan 14-27, <u>2010</u>
One of the most important things	67	66	64	68	65	80	63	50
Very important but not one of the most important things	27	29	31	26	29	17	30	44
Somewhat important	4	4	3	4	5	2	4	2
Not important	1	1	*	1	*	1	2	3
Don't know/Refused (VOL.)	1	1	1	*	1	*	2	1

e. Having lots of free time to relax or do things you want to do

	Asian Americans Jan 3- Mar27 <u>2012</u>	Christian	Protest- ant	Catholic	Buddhist	Hindu	Unaffil- iated	General Public (SDT) Jan 14-27, <u>2010</u>
One of the most important things	20	20	20	21	21	16	20	10
Very important but not one of the most important things	37	36	38	33	39	35	42	43
Somewhat important	36	36	35	36	34	42	32	37
Not important	6	7	6	9	5	7	6	9
Don't know/Refused (VOL.)	1	1	1	1	1	*	1	1

f. Helping other people who are in need

	Asian Americans Jan 3- Mar27 <u>2012</u>	Christian	Protest- ant	Catholic	Buddhist	Hindu	Unaffil- iated	General Public (SDT) Jan 14-27, <u>2010</u>
One of the most important things	28	30	30	30	24	32	19	20
Very important but not one of the most important things	44	43	40	46	44	43	45	60
Somewhat important	26	25	29	21	28	24	31	18
Not important	2	1	1	3	2	1	2	1
Don't know/Refused (VOL.)	1	*	1	*	2	0	3	1

## ASIAN AMERICANS

## Q19 CONTINUED...

g. Owning your own home.

	Asian Americans Jan 3- Mar27 <u>2012</u>	Christian	Protest- ant	Catholic	Buddhist	Hindu	Unaffil- iated	General Public (SDT) Jan 14-27, <u>2010</u>
One of the most important things	32	33	28	38	38	33	24	20
Very important but not one of the most important things	36	37	39	34	36	39	35	53
Somewhat important	26	23	25	22	20	24	32	20
Not important	6	6	8	5	5	3	8	7
Don't know/Refused (VOL.)	1	1	*	1	1	1	1	1

## QUESTIONS 20-22b PREVIOUSLY RELEASED

## NO QUESTION 23

## ASK ALL

Q24 Overall, do you think of yourself to be a typical American OR very different from a typical American?

	Asian Americans Jan 3- Mar27 <u>2012</u>	Christian	Protestant	Catholic	Buddhist	Hindu	Unaffiliated
Typical American	39	44	41	46	32	27	41
Very different from typical American	53	49	50	49	59	59	52
Don't know/Refused (VOL.)	9	7	8	5	10	14	8

## NO QUESTION 25

**ASK ALL**

On a different topic.

Q26A In the past 12 months, have you worked with other people from your neighborhood to fix a problem or improve a condition in your community or elsewhere, or haven't you done this?

**ASK IF YES Q26A=1**

Q26B When you have done this, was it through a house of worship or other religious organization, through a civic, community or other non-religious organization, or have you done this kind of work through both religious and non-religious organizations?

	Asian Americans Jan 3- Mar27 <u>2012</u>	Christian	Protest- ant	Catholic	Buddhist	Hindu	Unaffil- iated	General Public (P-P) Jul 28- 31, <u>2011</u>
Yes, have done this	44	49	49	48	39	43	38	38
Through a house of worship or other religious organization	7	12	16	9	4	5	1	--
Through a civic, community or other non-religious organization	22	17	14	21	22	24	28	--
Through both religious and non-religious organizations	13	19	18	18	12	13	6	--
Neither <b>(VOL.)</b>	2	1	1	2	1	2	3	--
Don't know/Refused <b>(VOL.)</b>	*	*	1	0	*	0	*	--
No, haven't done this	55	49	50	50	60	55	62	62
Don't know/Refused <b>(VOL.)</b>	1	1	1	2	1	1	1	*

**NO QUESTION 27 THROUGH 29**

**ASK ALL**

On another topic

Q30 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?]

**RECORD RESPONSE IF RESPONDED “SOMETHING ELSE” IN Q30 (Q30=11)**Q30a **(RECORD RESPONSE)****ASK IF RESPONDED “SOMETHING ELSE” OR “DON’T KNOW” OR REFUSED (Q30 = 11,99)**

Q30b Do you think of yourself as a Christian, a Muslim, a Buddhist, a Hindu, or none of these?

	Asian Americans Jan 3- Mar27 <u>2012</u>	General Public (P-P) <u>2011</u> <sup>54</sup>
Christian <b>[NET]</b>	42	75
Protestant <sup>55</sup>	22	50
Roman Catholic	19	23
Other Christian	1	2
Mormon	1	2
Orthodox	1	1
Iglesia ni Cristo <b>(VOL.)</b>	*	--
Buddhist	14	1
Hindu	10	*
Other Religion <b>[NET]</b>	7	4
Jewish	*	2
Muslim	4	1
Unitarian (Universalist) <b>(VOL.)</b>	*	*
Sikh <b>(VOL.)</b>	1	--
Jain <b>(VOL.)</b>	*	--
Bahá'í Faith <b>(VOL.)</b>	*	--
Shinto <b>(VOL.)</b>	*	--
Confucian <b>(VOL.)</b>	*	--
Cao Dai <b>(VOL.)</b>	*	--
Something else (SPECIFY)	1	2
Unaffiliated <b>[NET]</b>	26	19
Atheist/Agnostic	8	5
Nothing in particular	17	13
Don't know/Refused <b>(VOL.)</b>	1	1

<sup>54</sup> General public figures based on aggregated data from surveys conducted by the Pew Research Center for the People & the Press in the year 2011 (N=19,377).

<sup>55</sup> Includes “Protestant” and “Christian (VOL.).”

**IF PROTESTANT/CHRISTIAN (Q30=1, 13) OR (Q30=11 AND Q30b=1), ASK:**

Q31\_denom As far as your present religion, what denomination or church, if any, do you identify with most closely?  
Just stop me when I get to the right one. Are you **(READ)**

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

**BASED ON PROTESTANT [N=860]:**

	Asian
	Americans
	Jan 3-
	Mar27
	<u>2012</u>
Baptist	18
Methodist	9
Lutheran	4
Presbyterian	19
Pentecostal (Assemblies of God, Four-Square Gospel)	7
Episcopalian or Anglican	3
Church of Christ, or Disciples of Christ (Christian Church)	1
Congregational or United Church of Christ	3
Holiness (Nazarenes, Wesleyan Church, Salvation Army)	2
Reformed (Reformed Church in America; Christian Reformed)	*
Church of God	*
Nondenominational or Independent Church	14
Something else <b>(SPECIFY)</b>	2
Or none in particular	10
Jehovah's Witness <b>(VOL.)</b>	2
Just a Protestant <b>(VOL.)</b>	*
Just a Christian <b>(VOL.)</b>	1
Seventh-Day Adventist <b>(VOL.)</b>	2
Don't know/Refused <b>(VOL.)</b>	3
	(N=860)

**NO QUESTION 31A THROUGH 31P**

**QUESTIONS 31Q THROUGH 31T NOT SHOWN DUE TO SMALL SAMPLE SIZE (OTHER SPECIFIC GROUPS OR DENOMINATIONS FOR MORMON, ORTHODOX, JEWISH, MUSLIM)**



**IF BUDDHIST (Q30=7 OR Q30b=3), ASK:**

Q31u Which of the following Buddhist groups, if any, do you identify with most closely? Theravada (**PRONOUNCE: tare-ah-VAH-dah**) Buddhism, Vipassana (**PRONOUNCE: vi-PAH-sah-nah**) Buddhism, Mahayana (**PRONOUNCE: mah-hah-YAH-nah**) Buddhism (such as Zen, Son or Cha'n), Vajrayana (**PRONOUNCE: vi-rah-YAH-nah**) Buddhism (such as Tibetan), or something else?

**BASED ON BUDDHIST [N=526]:**

	Asian
	Americans
	Jan 3-
	Mar27
	<u>2012</u>
Theravada Buddhism	8
Vipassana Buddhism	2
Mahayana (Zen, Son, or Cha'n) Buddhism	13
Vajrayana (Tibetan) Buddhism	5
Jodo Shinshu (Higashi Honganji, Nishi Honganji) Buddhism ( <b>VOL.</b> )	7
Soka Gokkai (Nichiren) ( <b>VOL.</b> )	1
Other Buddhist ( <b>SPECIFY</b> )	1
Buddhist not further specified (just a Buddhist) ( <b>VOL.</b> )	49
Don't know/Refused ( <b>VOL.</b> )	15
	(N=526)

**IF HINDU (Q30=8 OR Q30b=4), ASK:**

Q31v Which of the following Hindu groups, if any, do you identify with most closely? Vaishnava (**PRONOUNCE: VAISH-nuh-vuh**) Hinduism or Shaivite (**PRONOUNCE: SHAI-vite**) Hinduism, or is it something else?

**BASED ON HINDU [N=333]:**

	Asian
	Americans
	Jan 3-
	Mar27
	<u>2012</u>
Vaishnava Hinduism	19
Shaivite Hinduism	10
Shaktism Hinduism ( <b>VOL.</b> )	*
ISKCON/Hare Krishna ( <b>VOL.</b> )	3
Vedanta ( <b>VOL.</b> )	2
Other Hindu ( <b>SPECIFY</b> )	5
Hindu not further specified (just Hindu) ( <b>VOL.</b> )	53
Don't know/Refused ( <b>VOL.</b> )	7
	(N=333)

**ASK IF CHRISTIAN (Q30=1-4,13,21 or Q30b=1)**

Q32 Would you describe yourself [INSERT ITEM; ASK A ALWAYS FIRST; RANDOMIZE ITEMS B &amp; C]?

a. as a "born-again" or evangelical Christian, or not?

**BASED ON CHRISTIAN [N=1,599]:**

	Asian Americans Jan 3- Mar27 2012	Christian	Protest- ant	Catholic	Buddhist	Hindu	Unaffil- iated	General Public (P-P) 2011 <sup>56</sup>
Yes	40	40	58	19				42
No	52	52	32	73				54
Don't know/ Refused (VOL.)	8	8	10	8				4
Undesignated <sup>57</sup>	*	*	*	0				--
	(N=1,599)	(N=1,599)	(N=860)	(N=702)				(N=14,871)

b. as a Pentecostal [IF Q30=2 INSERT "Catholic"; ALL OTHER CHRISTIANS INSERT "Christian"], or not?

**BASED ON CHRISTIAN [N=1,599]:**

	Asian Americans Jan 3- Mar27 2012	Christian	Protest- ant	Catholic	Buddhist	Hindu	Unaffil- iated	General Public (Forum) May 8- Aug 13, 2007
Yes	16	16	16	16				14
No	73	73	70	74				79
Don't know/Refused (VOL.)	11	11	13	9				8
Undesignated	*	*	*	0				--
	(N=1,599)	(N=1,599)	(N=860)	(N=702)				(N=28,279)

c. as a Charismatic [IF Q30=2 INSERT "Catholic"; ALL OTHER CHRISTIANS INSERT "Christian"], or not?

**BASED ON CHRISTIAN [N=1,599]:**

	Asian Americans Jan 3- Mar27 2012	Christian	Protest- ant	Catholic	Buddhist	Hindu	Unaffil- iated	General Public (Forum) May 8- Aug 13, 2007
Yes	26	26	24	28				25
No	62	62	60	64				63
Don't know/Refused (VOL.)	12	12	16	8				12
Undesignated	*	*	*	0				--
	(N=1,599)	(N=1,599)	(N=860)	(N=702)				(N=28,279)

<sup>56</sup> General public figures based on aggregated data from surveys conducted by the Pew Research Center for the People & the Press in the year 2011.<sup>57</sup> In all cases, "undesignated" refers to people who were miscategorized while taking the survey and as a result were not asked the question.

**ASK ALL****ATTEND**

Aside from weddings and funerals, how often do you **[IF NOT BUDDHIST OR HINDU INSERT “ATTEND RELIGIOUS SERVICES”; IF BUDDHIST OR HINDU OR INSERT “GO TO YOUR HOUSE OF WORSHIP”]**... more than once a week, once a week, once or twice a month, a few times a year, seldom, or never?

	Asian Americans Jan 3- Mar27 <u>2012</u>	Christian	Protestant	Catholic	Buddhist	Hindu	Unaffil- iated	General Public (P-P) <u>2011</u> <sup>58</sup>
More than once a week	10	20	26	15	3	4	*	12
Once a week	22	40	35	45	9	15	1	25
Once or twice a month	13	12	12	12	19	28	5	15
A few times a year	22	14	14	16	33	38	18	19
Seldom	18	9	10	9	20	11	34	15
Never	15	3	3	2	16	4	42	12
Don't know/Refused ( <b>VOL.</b> )	1	1	1	1	*	*	*	1

**ASK ALL**

Q33 How important is religion in your life – very important, somewhat important, not too important, or not at all important?

	Asian Americans Jan 3- Mar27 <u>2012</u>	Christian	Protestant	Catholic	Buddhist	Hindu	Unaffil- iated	General Public (P-P) Jul 21- Aug 5, <u>2010</u>
Very important	39	64	64	64	27	32	4	58
Somewhat important	30	28	27	30	46	51	18	24
Not too important	17	6	8	5	22	13	35	9
Not at all important	13	1	1	2	4	4	41	8
Don't know/Refused ( <b>VOL.</b> )	1	*	*	*	*	0	2	1

<sup>58</sup> General public figures based on aggregated data from surveys conducted by the Pew Research Center for the People & the Press in the year 2011 (N=17,992). In these surveys, question wording was “Aside from weddings and funerals, how often do you attend religious services...” for all respondents including Buddhist and Hindu respondents.

**ASK ALL**Q34A Which comes closest to your view? **[READ, IN ORDER]**

**[INSERT LANGUAGE FOR Holy book: IF CHRISTIAN INSERT “the Bible”; IF JEWISH INSERT “the Torah”; IF MUSLIM INSERT “the Koran”; IF UNAFFILIATED INSERT “the Bible”; IF BUDDHIST, HINDU, AND ALL OTHER INSERT “the Holy Scripture”] [INSERT HOLY BOOK]** is the word of God, OR **[INSERT HOLY BOOK]** is a book written by men and is not the word of God.

**IF BELIEVE [HOLY BOOK] IS WORD OF GOD (Q34A=1), ASK:**Q34B And would you say that **[READ, IN ORDER]**?

**[IF CHRISTIAN INSERT “the Bible”; IF JEWISH INSERT “the Torah”; IF MUSLIM INSERT “the Koran”; IF UNAFFILIATED INSERT “the Bible”; IF BUDDHIST, HINDU, AND ALL OTHER INSERT “the Holy Scripture”] [INSERT HOLY BOOK]** is to be taken literally, word for word, OR not everything in **[INSERT HOLY BOOK]** should be taken literally, word for word.

	Asian Americans Jan 3- Mar27 <u>2012</u>	Christian	Protest- ant	Cathol- ic	Buddhist	Hindu	Unaffil- iated	General Public (P-P/ Forum) Jul 21- Aug 5, <u>2010</u>
<b>NET [HOLY BOOK]</b> is the word of God	48	80	86	72	24	36	10	68
<b>[HOLY BOOK]</b> is to be taken literally, word for word	20	36	41	29	10	9	2	34
Not everything in <b>[HOLY BOOK]</b> should be taken literally, word for word.	24	38	37	39	10	25	7	30
Other <b>(VOL.)</b>	1	2	3	2	0	1	*	1
Don't know/Refused <b>(VOL.)</b>	3	3	5	2	3	2	1	2
<b>[HOLY BOOK]</b> is a book written by men and is not the word of God.	36	15	10	23	44	43	68	23
Other <b>(VOL.)</b>	3	2	1	3	4	2	5	3
Don't know/Refused <b>(VOL.)</b>	12	3	4	3	28	19	17	6

**ASK ALL**

Q35 Do you believe in God or a universal spirit, or not?

	Asian Americans Jan 3- Mar27 <u>2012</u>	Christian	Protestant	Catholic	Buddhist	Hindu	Unaffiliated	General Public (Forum) May 19- Jun 4, <u>2010</u>
Yes	79	96	95	97	71	91	49	92
No	16	3	4	2	21	6	40	6
Other <b>(VOL.)</b>	1	*	*	0	2	1	2	1
Don't know/Refused <b>(VOL.)</b>	4	1	1	1	6	3	9	1

**ASK BUDDHISTS (Q30=7 or Q30b=3) AND HINDUS (Q30=8 or Q30b=4)**

Q36 Do you believe in [IF BUDDHIST INSERT "NIRVANA" IF HINDU INSERT "MOKSHA"] the ultimate state transcending pain and desire in which individual consciousness ends, or not?

**BASED ON BUDDHISTS [N=526]:**

	Asian
	Americans
	Jan 3-Mar27
	<u>2012</u>
Yes	51
No	30
Other (VOL)	2
Don't know/Refused (VOL.)	17
Undesignated	*
	(N=526)

**BASED ON HINDUS [N=333]:**

	Asian
	Americans
	Jan 3-Mar27
	<u>2012</u>
Yes	59
No	27
Other (VOL)	1
Don't know/Refused (VOL.)	13
	(N=333)

**NO QUESTION 37****ASK ALL**

Q38 Which, if any, of the following do you believe in? Do you believe [INSERT ITEM; RANDOMIZE], or not? Do you believe [INSERT NEXT ITEM], or not?

	Yes, believe in	No, don't believe	Don't know/ Refused (VOL.)
<b>ALL ASIAN AMERICANS</b>			
c. in heaven, where people who have led good lives are eternally rewarded?	60	33	7
e. in angels?	58	36	6
f. in evil spirits?	51	43	6
d. in hell, where people who have led bad lives and die without being sorry are eternally punished?	50	42	8
h. in yoga, not just as exercise, but as a spiritual practice	41	50	9
b. in ancestral spirits	41	49	10
i. in spiritual energy located in physical things, such as mountains, trees or crystals	35	57	8
a. in reincarnation, that people will be reborn in this world again and again	34	56	10
g. in astrology, or that the position of the stars and planets can affect people's lives?	30	62	8

## Q38 CONTINUED...

a. in reincarnation, that people will be reborn in this world again and again?

	Asian Americans Jan 3- Mar27 <u>2012</u>	Christian	Protest- ant	Catholic	Buddhist	Hindu	Unaffil- iated	General Public (P-P/ Forum) Aug 20- 27, 2009
Yes, believe in	34	23	16	32	64	59	26	24
No, don't believe	56	69	76	59	28	33	60	69
Don't know/Refused <b>(VOL.)</b>	10	8	8	9	8	9	15	6

b. in ancestral spirits?

	Asian Americans Jan 3- Mar27 <u>2012</u>	Christian	Protestant	Catholic	Buddhist	Hindu	Unaffiliated
Yes, believe in	41	38	27	49	67	34	37
No, don't believe	49	54	63	43	25	58	52
Don't know/Refused <b>(VOL.)</b>	10	9	10	8	7	8	11

c. in heaven, where people who have led good lives are eternally rewarded?

	Asian Americans Jan 3- Mar27 <u>2012</u>	Christian	Protest- ant	Catholic	Buddhist	Hindu	Unaffil- iated	General Public (Forum) May 8- Aug 13, 2007 <sup>59</sup>
Yes, believe in	60	86	85	89	52	45	27	74
No, don't believe	33	11	11	8	40	50	60	17
Other <b>(VOL.)</b>	--	--	--	--	--	--	--	3
Don't know/Refused <b>(VOL.)</b>	7	4	4	3	8	5	13	6

d. in hell, where people who have led bad lives and die without being sorry are eternally punished?

	Asian Americans Jan 3- Mar27 <u>2012</u>	Christian	Protest- ant	Catholic	Buddhist	Hindu	Unaffil- iated	General Public (Forum) May 8- Aug 13, 2007 <sup>60</sup>
Yes, believe in	50	71	71	71	51	34	21	59
No, don't believe	42	24	24	24	40	61	67	30
Other <b>(VOL.)</b>	--	--	--	--	--	--	--	3
Don't know/Refused <b>(VOL.)</b>	8	5	5	6	9	5	11	8

<sup>59</sup> In May/August, the question read, "Do you think there is a heaven, where people who have led good lives are eternally rewarded?" and the response options included "other" as a volunteered option.

<sup>60</sup> In May/August, the question read, "Do you think there is a hell, where people who have led bad lives and die without being sorry are eternally punished?" and the response options included "other" as a volunteered option.

## ASIAN AMERICANS

## Q38 CONTINUED...

e. in angels?

	Asian Americans Jan 3- Mar27 <u>2012</u>	Christian	Protestant	Catholic	Buddhist	Hindu	Unaffiliated
Yes, believe in	58	85	84	86	49	38	25
No, don't believe	36	12	12	11	41	58	65
Don't know/Refused <b>(VOL.)</b>	6	3	4	2	10	5	10

f. in evil spirits?

	Asian Americans Jan 3- Mar27 <u>2012</u>	Christian	Protestant	Catholic	Buddhist	Hindu	Unaffiliated
Yes, believe in	51	69	71	67	54	28	29
No, don't believe	43	27	23	30	41	67	63
Don't know/Refused <b>(VOL.)</b>	6	4	5	3	5	5	9

g. in astrology, or that the position of the stars and planets can affect people's lives?

	Asian Americans Jan 3- Mar27 <u>2012</u>	Christian	Protestant	Catholic	Buddhist	Hindu	Unaffiliated	General Public (P-P/ Forum) Aug 20- 27, 2009
Yes, believe in	30	22	14	31	50	53	23	25
No, don't believe	62	70	77	63	45	43	66	71
Don't know/Refused <b>(VOL.)</b>	8	8	9	6	5	3	11	4

h. in yoga, not just as exercise, but as a spiritual practice

	Asian Americans Jan 3- Mar27 <u>2012</u>	Christian	Protestant	Catholic	Buddhist	Hindu	Unaffiliated	General Public (P-P/ Forum) Aug 20- 27, 2009
Yes, believe in	41	26	21	31	58	73	42	23
No, don't believe	50	65	69	61	32	22	48	70
Don't know/Refused <b>(VOL.)</b>	9	9	11	8	10	5	10	7

**Q38 CONTINUED..**

i. in spiritual energy located in physical things, such as mountains, trees or crystals

	Asian Americans Jan 3- Mar27 <u>2012</u>	Christian	Protest- ant	Catholic	Buddhist	Hindu	Unaffil- iated	General Public (P-P/ Forum) Aug 20- 27, 2009
Yes, believe in	35	25	19	31	58	46	34	26
No, don't believe	57	68	74	62	32	47	59	69
Don't know/Refused <b>(VOL.)</b>	8	7	7	7	9	7	6	5

**RANDOMIZE Q39 AND Q40****ASK ALL**

Q39 Which statement comes closer to your own views even if neither is exactly right? **[READ; DO NOT RANDOMIZE RESPONSE OPTIONS]**

**BASED ON THOSE WITH RELIGIOUS AFFILIATION [N=2,644]:**

	Asian Americans Jan 3- Mar27 <u>2012</u>	Christian	Protest- ant	Catholic	Buddhist	Hindu	Unaffil- iated	General Public (Forum) May 8- Aug 13, <u>2007</u> <sup>61</sup>
There is only ONE true way to interpret the teachings of my religion	24	34	42	23	11	5		27
There is MORE than one true way to interpret the teachings of my religion	67	58	50	70	75	90		68
Neither/Both equally <b>(VOL.)</b>	2	2	2	2	1	2		1
Don't know/Refused <b>(VOL.)</b>	7	6	6	6	13	3		4
	(N=2,644)	(N=1,599)	(N=860)	(N=702)	(N=526)	(N=333)		(N=30,236)

<sup>61</sup> In May/Aug 2007, the question was only asked of those with a religious affiliation and the two response options were randomized (N=30,236).



## ASK ALL

Q40 Which statement comes closer to your own views even if neither is exactly right? [READ; DO NOT RANDOMIZE RESPONSE OPTIONS] My religion is the one, true [IF BUDDHIST (Q30=7 or Q30B=3): path leading to enlightenment/ ALL NOT BUDDHIST: faith leading to eternal life], OR many religions can lead to [IF BUDDHIST (Q30=7 or Q30B=3): enlightenment/ ALL NOT BUDDHIST: eternal life].

**BASED ON THOSE WITH RELIGIOUS AFFILIATION [N=2,644]:**

	Asian Americans Jan 3- Mar27 <u>2012</u>	Christian	Protest- ant	Catholic	Buddhist	Hindu	Unaffil- iated	General Public (P-P/ Forum) July 31- Aug 10, <u>2008</u> <sup>62</sup>
My religion is the one, true [ <i>faith leading to eternal life/path leading to enlightenment</i> ]	29	42	57	23	11	4		29
Many religions can lead to [ <i>enlightenment/ eternal life</i> ]	63	51	35	73	79	91		65
Neither/Both equally (VOL.)	2	2	2	*	2	1		3
Don't know/Refused (VOL.)	6	5	6	4	8	4		3
	(N=2,644)	(N=1,599)	(N=860)	(N=702)	(N=526)	(N=333)		(N=2,502)

<sup>62</sup> In Jul/Aug 2008 the question was only asked of those with a religious affiliation, and it did not include separate language for Buddhist respondents. The question read, "Now, as I read a pair of statements, tell me whether the FIRST statement or the SECOND statement comes closer to your own views even if neither is exactly right."

**ASK ALL**

Q41 Now thinking about when you were a child, in what religion were you raised, if any? Were you Protestant, Roman Catholic, Mormon, Orthodox such as Greek or Russian Orthodox, Jewish, Muslim, Buddhist, Hindu, atheist, agnostic, something else, or nothing in particular?

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

**RECORD RESPONSE IF RESPONDED “SOMETHING ELSE” (Q41=11)**

Q41a **(RECORD RESPONSE)**

**ASK IF RESPONDED “SOMETHING ELSE” OR “DON’T KNOW” OR REFUSED (Q41 = 11,99)**

Q41b Did you think of yourself as a Christian, a Muslim, a Buddhist, a Hindu, or none of these?

Asian Americans

Jan 3-Mar27

2012

Christian <b>[NET]</b>	40
Protestant <sup>63</sup>	17
Roman Catholic	22
Other Christian	1
Mormon	*
Orthodox	*
Iglesia ni Cristo <b>(VOL.)</b>	*
Buddhist	22
Hindu	12
Other Religion <b>[NET]</b>	7
Jewish	*
Muslim	4
Unitarian (Universalist) <b>(VOL.)</b>	*
Sikh <b>(VOL.)</b>	1
Jain <b>(VOL.)</b>	*
Bahá'í Faith <b>(VOL.)</b>	*
Shinto <b>(VOL.)</b>	*
Confucian <b>(VOL.)</b>	*
Cao Dai <b>(VOL.)</b>	*
Something else (SPECIFY)	1
Unaffiliated <b>[NET]</b>	18
Atheist/Agnostic	2
Nothing in particular	16
Don't know/Refused <b>(VOL.)</b>	1

**QUESTION 42 PREVIOUSLY RELEASED**

**NO QUESTION 43**

**QUESTIONS 44-47 PREVIOUSLY RELEASED**

**NO QUESTION 48**

**QUESTIONS 49a-53 PREVIOUSLY RELEASED**

<sup>63</sup> Includes “Protestant” and “Christian (VOL.).”

**ASK ALL**

A couple of questions for background purposes.

BIRTH In what country were you born? [OPEN END; PRE-CODED; PROBE FOR COUNTRY IF  
CONTINENT OR REGION GIVEN]

	Asian Americans <u>Jan 3-Mar27 2012</u>		Asian Americans <u>Jan 3-Mar27 2012</u>
U.S.	24	Qatar	*
India	14	Samoa	*
China (mainland China)	12	Singapore	*
The Philippines	11	South Africa	*
Vietnam	11	Sri Lanka	*
Korea	9	Suriname	*
Japan	4	Tanzania	*
Taiwan (Chinese Taipei)	3	Trinidad and Tobago	*
Bangladesh	1	United Arab Emirates	*
Cambodia	1	United Kingdom (includes England, Scotland, Wales)	*
Hong Kong	1	Yemen	*
Indonesia	1	Zambia	*
Laos	1	Don't know/Refused (VOL.)	*
Malaysia	1		
Nepal	1		
Pakistan	1		
Thailand	1		
Afghanistan	*		
Africa, general	*		
Bahrain	*		
Bhutan	*		
Burma/Myanmar	*		
Canada	*		
Caribbean, general	*		
Colombia	*		
Denmark	*		
Dominican Republic	*		
Egypt	*		
Fiji	*		
France	*		
Georgia	*		
Germany	*		
Ghana	*		
Guam	*		
Guyana	*		
Haiti	*		
Iran	*		
Jamaica	*		
Kenya	*		
Kuwait	*		
Macau	*		
Mexico	*		
Mongolia	*		
The Netherlands	*		
New Zealand	*		
Nigeria	*		
Panama	*		

**ASK IF BORN IN U.S. (BIRTH=1)**

FATHER In what country was your father born? [OPEN END; IF "SAME", SELECT COUNTRY; PROBE FOR COUNTRY IF CONTINENT OR REGION GIVEN.]

**ASK IF BORN IN U.S. (BIRTH=1)**

MOTHER In what country was your mother born? [OPEN END: IF "SAME", SELECT COUNTRY; PROBE FOR COUNTRY IF CONTINENT OR REGION GIVEN.]

	Asian Americans Jan 3-Mar27 2012	Christian	Protestant	Catholic	Buddhist	Hindu	Unaffiliated
Foreign born/first generation	75	73	68	79	79	96	70
Native Born	24	27	32	21	21	4	29
Second generation	18	19	22	17	16	4	23
Third generation or higher	6	8	10	4	5	0	6
Native born, generation unknown	*	*	0	*	0	0	*
Don't know/Refused (VOL.)	*	*	1	*	0	*	*

**QUESTIONS 54a-g PREVIOUSLY RELEASED**

NO QUESTION 55

**QUESTIONS 56-57 PREVIOUSLY RELEASED**

NO QUESTION 58

**ASK IF FOREIGN BORN (USGEN=1):**

Q59 In what year did you come to live in the U.S.? [RECORD VERBATIM RESPONSE]

**BASED ON FOREIGN BORN [N=2,684]:**

	Asian Americans Jan 3-Mar27 2012	Christian	Protestant	Catholic	Buddhist	Hindu	Unaffiliated
NET 2000-2012	29	22	25	20	26	44	35
2006-2012	14	8	10	7	14	27	14
2000-2005	16	14	15	13	12	16	20
1990-1999	25	22	21	23	31	27	25
Before 1990	44	54	53	56	43	27	38
Don't know/Refused (VOL.)	1	1	1	1	*	2	2
	(N=2,684)	(N=1,196)	(N=602)	(N=570)	(N=423)	(N=319)	(N=594)

NO QUESTION 60 THROUGH 64

**QUESTIONS 65-67 PREVIOUSLY RELEASED**

## ASIAN AMERICANS

## ASK ALL

Q68 How comfortable would you be if a child of yours married someone who **(INSERT ITEM; DO NOT RANDOMIZE)**? Would you be very comfortable, somewhat comfortable, not too comfortable or not at all comfortable? What about **(INSERT)**? **READ IF NECESSARY:** Would you be very comfortable, somewhat comfortable, not too comfortable or not at all comfortable? **[FOR ITEMS A AND B, IF COOGROUP=30 INSERT “from the country you, your parents or ancestors came from”]**

	Very comfortable	Somewhat comfortable	Not too comfortable	Not at all comfortable	Depends on situation/ Depends if man or woman (VOL.)	Don't know/ Refused (VOL.)
<b>ALL ASIAN AMERICANS</b>						
a. Is NOT [ <i>Country of Origin</i> / “from the country you, your parents or ancestors came from”]	54	28	9	4	2	2
b. Is Asian but NOT [ <i>Country of Origin</i> / “from the country you, your parents or ancestors came from”]	52	31	9	4	2	2
c. Has NO Asian background	49	29	12	6	3	2
d. Has different religious beliefs	34	32	16	13	3	3

a. Is NOT [*Country of Origin* / “from the country you, your parents or ancestors came from”]

	Asian Americans Jan 3-Mar27 2012	Christian	Protestant	Catholic	Buddhist	Hindu	Unaffiliated
Very comfortable	54	54	50	60	49	42	64
Somewhat comfortable	28	28	30	26	32	35	24
Not too comfortable	9	9	11	7	11	14	7
Not at all comfortable	4	3	4	3	5	5	2
Depends on situation/Depends if man or woman (VOL.)	2	3	2	3	2	2	2
Don't know/Refused (VOL.)	2	2	2	1	1	2	2

b. Is Asian but NOT [*Country of Origin* / “from the country you, your parents or ancestors came from”]

	Asian Americans Jan 3-Mar27 2012	Christian	Protestant	Catholic	Buddhist	Hindu	Unaffiliated
Very comfortable	52	52	49	57	48	40	61
Somewhat comfortable	31	30	31	29	34	36	29
Not too comfortable	9	10	13	9	11	9	6
Not at all comfortable	4	3	4	1	4	10	2
Depends on situation/Depends if man or woman (VOL.)	2	2	2	2	2	2	1
Don't know/Refused (VOL.)	2	2	2	2	1	4	2

**Q68 CONTINUED...**

c. Has NO Asian background

	Asian Americans Jan 3-Mar27 <u>2012</u>	Christian	Protestant	Catholic	Buddhist	Hindu	Unaffiliated
Very comfortable	49	49	47	53	43	34	57
Somewhat comfortable	29	28	30	26	32	35	27
Not too comfortable	12	12	12	12	13	15	9
Not at all comfortable	6	5	7	4	6	11	3
Depends on situation/Depends if man or woman <b>(VOL.)</b>	3	3	2	3	4	3	2
Don't know/Refused <b>(VOL.)</b>	2	2	2	2	2	2	2

d. Has different religious beliefs

	Asian Americans Jan 3-Mar27 <u>2012</u>	Christian	Protestant	Catholic	Buddhist	Hindu	Unaffiliated
Very comfortable	34	24	19	31	37	34	48
Somewhat comfortable	32	28	25	30	38	37	34
Not too comfortable	16	23	22	26	13	14	9
Not at all comfortable	13	20	29	10	6	9	2
Depends on situation/Depends if man or woman <b>(VOL.)</b>	3	2	3	2	4	3	3
Don't know/Refused <b>(VOL.)</b>	3	2	2	2	2	3	4

**NO QUESTION 69**

**QUESTION 70 PREVIOUSLY RELEASED**

On a different topic...

**ASK ALL**

Q71 People practice their religion in different ways. Outside of attending religious services, do you pray several times a day, once a day, a few times a week, once a week, a few times a month, seldom, or never?

	Asian Americans Jan 3- Mar27 <u>2012</u>	Christian	Protest- ant	Catholic	Buddhist	Hindu	Unaffil- iated	General Public (P-P/ Forum) Aug 11- <u>27, 2009</u>
Several times a day	21	36	37	35	10	11	2	36
Once a day	19	24	23	27	19	36	4	19
A few times a week	10	14	14	14	11	12	3	14
Once a week	4	6	4	7	4	6	1	4
A few times a month	9	7	8	6	17	14	7	6
Seldom	16	9	9	8	21	15	24	11
Never	19	3	3	2	16	2	57	8
Don't know/Refused <b>(VOL.)</b>	2	2	2	1	1	2	2	2

**ASK ALL**

Q72 How often do you meditate as a religious or spiritual exercise **[READ]**?

	Asian Americans Jan 3- Mar27 <u>2012</u>	Christian	Protest- ant	Catholic	Buddhist	Hindu	Unaffiliated
Several times a day	8	12	14	9	5	4	2
Once a day	11	15	15	15	9	20	3
A few times a week	11	13	13	14	11	16	5
Once a week	5	7	4	9	2	4	2
A few times a month	8	7	7	7	12	13	6
Seldom	18	15	14	15	21	20	22
Never	38	29	29	30	39	22	60
Don't know/Refused <b>(VOL.)</b>	2	3	3	2	1	*	1

**ASK IF ATTEND YEARLY OR MORE OFTEN (ATTEND 1-4):**

Q73 Aside from when you're traveling and special events like weddings and funerals, do you always attend religious services at the same place, mostly attend at one place but occasionally go to different places, or do you go to different places on a regular basis?

**BASED ON TOTAL:**

	Asian Americans Jan 3- Mar 27 <u>2012</u>	Christian	Protest- ant	Catholic	Buddhist	Hindu	Unaffil- iated	General Public (P-P/ Forum) Aug 20- 27, 2009
<i>Attend religious services yearly or more</i>	67	87	87	88	64	85	24	72
Always attend at the same place	26	41	46	36	19	23	6	36
Mostly attend at one place but occasionally go to different places	23	31	30	33	22	26	6	26
Go to different places on a regular basis	14	12	7	17	17	28	9	9
Don't know/Refused <b>(VOL.)</b>	4	3	4	2	5	8	4	1
<i>Attend religious services seldom/never/Don't Know</i>	33	13	13	12	36	15	76	28



**ASK IF ATTEND YEARLY OR MORE OFTEN (ATTEND 1-4):**

Q73 Aside from when you're traveling and special events like weddings and funerals, do you always attend religious services at the same place, mostly attend at one place but occasionally go to different places, or do you go to different places on a regular basis?

**ASK IF EVER ATTEND AT MORE THAN ONE PLACE (Q73=2,3):**

Q74 And aside from weddings and funerals, do you ever attend services from different religions, such as [INSERT LANGUAGE FILL], or not?  
 [IF CHRISTIAN AND NOT CATHOLIC (Q30=1,3,4, 13,21 OR Q30B=1): Catholic, Jewish, Muslim, Buddhist, Hindu, or some other kind of religious services]; [IF CATHOLIC (Q30=2): Protestant, Jewish, Muslim, Buddhist, Hindu or some other kind of religious services]; [IF JEWISH (Q30=5): Protestant, Catholic, Muslim, Buddhist, Hindu or some other kind of religious services]; [IF MUSLIM (Q30=6 OR Q30b=2): Protestant, Catholic, Jewish, Buddhist, Hindu or some other kind of religious services]; [IF BUDDHIST (Q30=7 OR Q30B=3): Protestant, Catholic, Jewish, Muslim, Hindu or some other kind of religious services]; [IF HINDU (Q30=8 OR Q30B=4): Protestant, Catholic, Jewish, Muslim, Buddhist or some other kind of religious services]; [IF UNAFFILIATED OR ALL OTHER RELIGIONS: Protestant, Catholic, Jewish, Muslim, Buddhist, Hindu or some other kind of religious services]

**BASED ON TOTAL:**

	Asian Americans Jan 3- Mar27 <u>2012</u>	Christian	Protest- ant	Catholic	Buddhist	Hindu	Unaffil- iated	General Public (P-P/ Forum) Aug 20- 27, 2009
<i>Attend religious services yearly or more</i>	67	87	87	88	64	85	24	72
Always attend at the same place	26	41	46	36	19	23	6	36
NET Mostly attend at one place but occasionally go to different places; Go to different places on a regular basis	37	43	37	50	39	54	15	35
Yes, attends services from different religions	19	20	19	23	21	30	9	--
No, does not attend services from different religions	18	22	17	28	17	24	6	--
Don't know/Refused (VOL.)	*	0	0	0	*	*	*	--
Don't know/Refused (VOL.)	4	3	4	2	5	8	4	1
<i>Attend religious services seldom/never/Don't Know</i>	33	13	13	12	36	15	76	28

**NO QUESTION 75**

**ASK ALL**

Q76 Do you have a shrine or temple for prayer in your home, or not?

	Asian Americans Jan 3-Mar27 2012	Christian	Protestant	Catholic	Buddhist	Hindu	Unaffiliated
Yes	29	21	6	40	57	78	13
No	70	79	94	60	43	20	87
Don't know/Refused (VOL.)	1	*	*	*	1	1	1

**NO QUESTION 77****ASK ALL**

Q78 Do you fast, that is avoid eating for certain periods during holy times, or not?

	Asian Americans Jan 3-Mar27 2012	Christian	Protestant	Catholic	Buddhist	Hindu	Unaffiliated
Yes	29	36	18	56	26	41	6
No	70	63	81	44	73	59	93
Don't know/Refused (VOL.)	1	1	1	1	2	*	1

**ASK ALL**

Q79 Do you celebrate [INSERT ITEM; RANDOMIZE ITEM A AND B; ITEM C OR D ALWAYS LAST], or not?

a. Christmas?

	Asian Americans Jan 3- Mar27 2012	Christian	Protest- ant	Catholic	Buddhist	Hindu	Unaffil- iated	General Public (Gallup/ USA Today) Dec 10- 12, 2010 <sup>64</sup>
Yes	83	96	93	99	76	73	78	95
No	15	4	7	1	22	24	19	4
Sometimes (VOL.)	2	*	*	0	2	2	3	--
Don't know/Refused (VOL.)	*	*	*	*	*	1	*	*

b. Thanksgiving?

	Asian Americans Jan 3-Mar27 2012	Christian	Protestant	Catholic	Buddhist	Hindu	Unaffiliated
Yes	87	95	92	98	82	76	82
No	12	5	8	2	16	21	16
Sometimes (VOL.)	1	*	1	0	*	2	2
Don't know/Refused (VOL.)	*	*	*	*	1	1	*

<sup>64</sup> In the December 2010 Gallup/USA Today poll the question read, "Do you celebrate Christmas?," and there was no volunteered "Sometimes" response.

## Q79 CONTINUED...

ASK IF CHINESE (COOGROUP=1), KOREAN (COOGROUP=5), JAPANESE (COOGROUP=4), VIETNAMESE COOGROUP=6):

c. The Lunar new year? [TRANSLATE SPECIFIC TO COUNTRY]

**BASED ON CHINESE<sup>65</sup>, KOREAN, JAPANESE, AND VIETNAMESE:**

	Asian Americans Jan 3-Mar27 <u>2012</u>	Christian	Protestant	Catholic	Buddhist	Hindu	Unaffiliated
Yes	--	59	51	77	81		72
No	--	38	46	22	18		26
Sometimes (VOL.)	--	2	2	1	0		1
Don't know/Refused (VOL.)	--	1	1	*	1		1
		(N=990)	(N=682)	(N=297)	(N=475)		(N=700)

ASK IF INDIAN (COOGROUP=3):

d. Diwali?

**BASED ON INDIAN AMERICANS:**

	Asian Americans Jan 3-Mar27 <u>2012</u>	Christian	Protestant	Catholic	Buddhist	Hindu	Unaffiliated
Yes	--					95	
No	--					4	
Sometimes (VOL.)	--					2	
Don't know/Refused (VOL.)	--					0	
						(N=323)	

**QUESTIONS 80-81 PREVIOUSLY RELEASED**

**ASK ALL**

On another topic

Q82 Which statement comes closer to your own views, even if neither is exactly right? [READ]

	Asian Americans Jan 3- Mar27 <u>2012</u>	Christian	Protest- ant	Catholic	Buddhist	Hindu	Unaffil- iated	General Public (P-P) Jan 4-8, <u>2012</u>
Homosexuality should be accepted by society	53	45	35	58	54	54	69	56
Homosexuality should be discouraged by society	35	44	54	30	32	30	22	32
Neither/Both equally (VOL.)	4	4	4	4	6	5	2	4
Don't know/Refused (VOL.)	8	7	7	8	8	11	6	7

<sup>65</sup> Due to a programming error, this question was not asked of Chinese from Taiwan (COOGROUP=25).

**ASK ALL**

Q83 Do you think abortion should be **[READ; READ CATEGORIES IN REVERSE ORDER FOR HALF THE SAMPLE]**

	Asian Americans Jan 3- Mar27 <u>2012</u>	Christian	Protest- ant	Catholic	Buddhist	Hindu	Unaffil- iated	General Public (P-P) Nov 9- <u>14, 2011</u>
Legal in all cases	16	9	9	9	16	27	25	20
Legal in most cases	38	29	29	29	44	37	49	31
Illegal in most cases	23	32	32	31	17	18	13	26
Illegal in all cases	14	22	20	25	14	6	5	17
Don't know/Refused <b>(VOL.)</b>	9	9	10	6	9	13	8	6

**DEMOGRAPHIC QUESTIONS NOT SHOWN**

**NO QUESTION 84 THROUGH 85**

## ASIAN AMERICANS

**ASK IF MARRIED OR PARTNERED (MARITAL = 1,2)**

Q86 And what is your [IF MARITAL=1: spouse's/IF MARITAL=2: partner's] religion, if any? Are they Protestant, Roman Catholic, Mormon, Orthodox such as Greek or Russian Orthodox, Jewish, Muslim, Buddhist, Hindu, atheist, agnostic, something else, or nothing in particular?

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

**BASED ON MARRIED ONLY [N=2,255]:**

Asian Americans Jan 3-Mar27 2012	
Christian [NET]	46
Protestant <sup>66</sup>	25
Roman Catholic	20
Other Christian	2
Mormon	1
Orthodox	1
Iglesia ni Cristo (VOL.)	*
Buddhist	13
Hindu	15
Other Religion [NET]	6
Jewish	1
Muslim	4
Unitarian (Universalist) (VOL.)	*
Sikh (VOL.)	1
Jain (VOL.)	*
Bahá'í Faith (VOL.)	*
Shinto (VOL.)	*
Confucian (VOL.)	0
Cao Dai (VOL.)	*
Something else (SPECIFY)	*
Unaffiliated [NET]	19
Atheist/Agnostic	3
Nothing in particular	15
Don't know/Refused (VOL.)	1
(N=2,255)	

**ASK ALL**

Q87 How would you rate your own personal financial situation? Would you say you are in excellent shape, good shape, only fair shape or poor shape financially?

	Asian Americans Jan 3- Mar27 2012	Christian	Protest- ant	Catholic	Buddhist	Hindu	Unaffil- iated	General Public (P-P) Jan 11-16, 2012
Excellent shape	12	10	11	10	8	11	16	6
Good shape	40	38	38	39	28	59	41	29
Only fair shape	36	39	39	39	48	22	30	42
Poor shape	11	11	11	11	14	7	10	22
Don't know/Refused (VOL.)	2	1	2	1	2	1	3	1

<sup>66</sup> Includes “Protestant” and “Christian (VOL.).”

**ASK IF BORN IN U.S. OR A CITIZEN OF U.S. (BIRTH=1 OR CITIZEN=1):**

REGA Which of these statements best describes you? **[READ IN ORDER]** Are you absolutely certain that you are registered to vote at your current address, OR are you probably registered, but there is a chance your registration has lapsed, OR are you not registered to vote at your current address?

**BASED ON US BORN/CITIZENS [N=2,660]:**

	Asian Americans Jan 3- Mar27 <u>2012</u>	Christian	Protest- ant	Catholic	Buddhist	Hindu	Unaffil- iated	General Public (P-P) Oct 21- 24, <u>2010</u> <sup>67</sup>	All US Citizens (SDT) Dec 6- 19, <u>2011</u> <sup>68</sup>
Registered, certain	72	75	73	76	67	79	66	79	75
Not certain	9	8	8	8	9	7	11	4	5
Not registered	18	16	17	15	23	12	21	17	19
Don't know/ Refused (VOL.)	2	1	2	1	1	2	2	1	1
	(N=2,660)	(N=1,301)	(N=688)	(N=583)	(N=398)	(N=181)	(N=624)	(N=1,006)	(N=1,921)

**ASK ALL**

PARTY In politics TODAY, do you consider yourself a Republican, Democrat, or independent?

	Asian Americans Jan 3- Mar27 <u>2012</u>	Christian	Protest- ant	Catholic	Buddhist	Hindu	Unaffil- iated	General Public (P-P) Feb 8- 12, <u>2012</u>
Republican	18	28	28	28	18	5	11	26
Democrat	33	27	23	30	32	46	34	32
Independent	34	30	31	31	31	37	40	36
No preference (VOL.)	7	6	8	4	13	7	8	4
Other party (VOL.)	*	*	*	*	*	0	1	1
Don't know/Refused (VOL.)	7	8	10	7	6	5	7	2

<sup>67</sup> In Oct 2010, the question was asked of all respondents (survey did not ask place of birth or citizenship). Results shown are based on all respondents.

<sup>68</sup> In Dec 2011, there were two questions regarding voter registration. The first (REGIST) read, "These days, many people are so busy they can't find time to register to vote, or move around so often they don't get a chance to re-register. Are you NOW registered to vote in your precinct or election district or haven't you been able to register so far?" The second (REGICERT) was asked of those respondents who said yes, they are registered, and read, "Are you absolutely certain that you are registered to vote, or is there a chance that your registration has lapsed because you moved or for some other reason?" The results shown here combine the responses from the two questions to make them more comparable to the question asked in the Asian Americans Survey (If a respondent said they were registered and they were certain of it, they are shown here as "absolutely certain." If a respondent said they were registered, but not certain or answered "don't know" or refused to answer the follow up question about certainty, they are shown here as "not certain." If a respondent said they were not registered, they are shown here as "not registered." If a respondent said they didn't know if they were registered or refused to answer the first question about registration, they are shown here as "Don't know/Refused."). Results shown are based on those who said they were born in the U.S. or are U.S. citizens. In the Asian-American Survey, citizenship was asked only of foreign born, whereas in Dec 2011 citizenship was asked of all respondents.

## ASIAN AMERICANS

**ASK ALL**

PARTY In politics TODAY, do you consider yourself a Republican, Democrat, or independent?

**ASK IF INDEP/NO PREF/OTHER/DK/REF (PARTY=3,4,5,9):**

PARTYLN As of today do you lean more to the Republican Party or more to the Democratic Party?

**BASED ON TOTAL:**

	Asian Americans Jan 3- Mar27 <u>2012</u>	Christian	Protest- ant	Catholic	Buddhist	Hindu	Unaffil- iated	General Public (P-P) Feb 8- <u>12, 2012</u>
Republican/lean Republican	28	41	42	39	26	12	19	39
Democrat/lean Democrat	50	39	36	41	50	68	57	49
Do not lean	22	21	22	20	24	20	24	12

**ASK ALL**

IDEO In general, would you describe your political views as... **[READ]**

	Asian Americans Jan 3- Mar27 <u>2012</u>	Christian	Protest- ant	Catholic	Buddhist	Hindu	Unaffil- iated	General Public (P-P) Feb 8- <u>12, 2012</u>
Very conservative	3	5	7	4	2	1	2	6
Conservative	20	29	31	29	17	13	12	27
Moderate	37	37	35	40	36	44	36	37
Liberal	24	17	15	18	26	30	30	16
Very liberal	7	4	3	4	7	4	12	7
Don't know/Refused <b>(VOL.)</b>	8	7	8	6	12	8	7	6

**ASK IF BORN IN U.S. OR A CITIZEN OF U.S. (BIRTH=1 OR CITIZEN=1) AND AGE GREATER THAN OR EQUAL TO 20:**

PVOTE08A In the 2008 presidential election between Barack Obama and John McCain, did things come up that kept you from voting, or did you happen to vote?

**BASED ON US BORN/CITIZENS [N=2,660]:**

	Asian Americans Jan 3- Mar27 <u>2012</u>	Christian	Protest- ant	Catholic	Buddhist	Hindu	Unaffil- iated	General Public (P-P) Sep 22- Oct 4, <u>2011</u> <sup>69</sup>
Voted	66	69	67	70	62	64	64	70
Did not vote (includes too young to vote)	26	24	26	22	29	26	29	25
Not a citizen at the time of the 2008 election (VOL.)	2	1	2	1	3	6	1	--
Don't remember (VOL.)	2	1	1	2	4	2	1	*
Refused (VOL.)	1	1	2	1	1	1	1	*
Not asked (under age 20)	4	4	3	5	2	1	4	5
	(N=2,660)	(N=1,301)	(N=688)	(N=583)	(N=398)	(N=181)	(N=624)	(N=2,410)

**ASK IF VOTED (PVOTE08A=1):**

PVOTE08B Did you vote for Obama, McCain or someone else?

**BASED ON THOSE WHO VOTED [N=1,772]:**

	Asian Americans Jan 3- Mar27 <u>2012</u>	Christian	Protest- ant	Catholic	Buddhist	Hindu	Unaffil- iated	General Public (P-P) Sep 22- Oct 4, <u>2011</u>
Obama	63	50	47	53	66	85	72	54
McCain	26	38	38	37	23	7	18	35
Other candidate	6	7	8	6	5	4	7	6
Don't remember (VOL.)	2	3	3	2	1	0	*	*
Refused (VOL.)	3	3	4	2	5	4	2	4
	(N=1,772)	(N=885)	(N=468)	(N=395)	(N=262)	(N=117)	(N=401)	(N=1,870)

<sup>69</sup> Asked of all respondents in Sep/Oct survey (survey did not ask citizenship or place of birth for all respondents).



**COOGROUP (Country of Origin Group):** Code based on summary variables of Asian group of the respondent, used for inserting customized language throughout the survey.

COOGROUP	Code
Chinese	1
Filipino(s)	2
Indian(s)	3
Japanese	4
Korean(s)	5
Vietnamese	6
Bangladeshi(s)	10
Bhutanese	11
Burmese	12
Cambodian(s)	13
Hmong	14
Indonesian(s)	15
Laotian(s)	16
Maldivian(s)	17
Malaysian(s)	18
Mongolian(s)	19
Nepali(s)	20
Pakistani(s)	21
Singaporean(s)	22
Sri Lankan(s)	23
Thai	24
Taiwanese	25
Other Asian	30
[if don't know/none/both or all equally/other in combined variable]	



## APPENDIX 5: EXTERNAL ADVISERS

**Wendy Cadge** is an associate professor of sociology at Brandeis University. Her research focuses on religion in the U.S., especially its relationship to immigration, health care and sexuality. She is the author of the books “Heartwood: The First Generation of Theravada Buddhism in America” and “Paging God: Religion in the Halls of Medicine.”

**Hien Duc Do** is a professor of social science and Asian American studies at San Jose State University. His research focuses on Vietnamese Americans, race relations, immigration and the development of Asian-American communities. He is the author of the book “The Vietnamese Americans” and is an associate producer of the documentary film “Viet Nam: At the Crossroads.”

**Diana Eck** is a professor of comparative religion and Indian studies and the Fredric Wertham Professor of Law and Psychiatry in Society at Harvard University, where she also heads the Pluralism Project. Her research focuses on popular religion in India—especially temples and *tirthas* (pilgrimage sites)—and on religious pluralism in American society. She is the author of “India: A Sacred Geography” and “A New Religious America: How a ‘Christian Country’ Has Become the World’s Most Religiously Diverse Nation.”

**Yen Le Espiritu** is a professor of ethnic studies at the University of California, San Diego. Her research focuses on gender, race, immigration, refugees and Asian-American studies, specifically Southeast Asian Americans. She is the author of several books, including “Home Bound: Filipino American Lives Across Cultures, Communities, and Countries.”

**Joaquin Jay Gonzalez III** is a professor of politics at the University of San Francisco. His research focuses on Philippine and Filipino-American migration, political economy, public policy, government and development. He is the author of “Filipino American Faith in Action: Immigration, Religion, and Civic Engagement.”

**Jane Naomi Iwamura** is a visiting scholar in Asian-American studies at the University of California, Los Angeles. She has published and lectured widely on the topic of Asian Americans and religion. She is the author of the book “Virtual Orientalism: Asian Religions and American Popular Culture” and is co-editor of the volume “Revealing the Sacred in Asian & Pacific America.”

**Khyati Joshi** is an associate professor of education at Fairleigh Dickinson University. Her research focuses on cultural and religious pluralism, religion in schools, multicultural education, immigrant communities and racialization of religion. She is the author of the book “New Roots in America’s Sacred Ground: Religion, Race, and Ethnicity in Indian America.”

**Rebecca Y. Kim** is the Frank R. Seaver Professor of Social Science and director of the ethnic studies program at Pepperdine University. She is the author of the book “God’s New Whiz Kids? Korean American Evangelicals on Campus” and has published articles and book chapters on migration, religion, Asian Americans and global Christianity.

**Pyong Gap Min** is a distinguished professor of sociology at Queens College and the Graduate Center of the City University of New York. He also directs the Research Center for Korean Community at Queens College. His research focuses on immigration, ethnic identity, religion and gender roles among Asian Americans. He has written six books on Korean immigrants, including “Caught in the Middle: Korean Communities in New York and Los Angeles” and “Preserving Ethnicity through Religion in America: Korean Protestants and Indian Hindus across Generations.”

**Jerry Z. Park** is an associate professor of sociology and an affiliate fellow of the Baylor Institute for Studies of Religion at Baylor University. His research interests include religion, race relations and civic engagement among Asian Americans. He has published articles on Asian-American civic participation, second-generation Asian-American pan-ethnic identity, Asian-American religiosity and attitudes toward racial inequality. He also has been a regular contributor to the multiphase Baylor Religion Survey.

**Sharon A. Suh** is an associate professor and department chair of theology and religious studies at Seattle University. Her research examines the intersection of Buddhism, gender, race, ethnicity, religion and immigration in the U.S. She is the author of “Being Buddhist in a Christian World: Gender and Community in a Korean American Temple.”

**Janelle Wong** is the director of the Asian American Studies Program and a faculty member in the Department of American Studies at the University of Maryland. Her research focuses on political participation by Asian-American and Latino immigrants. She is the author of the book “Democracy’s Promise: Immigrants and American Civic Institutions” and co-author of “Asian American Political Participation: Emerging Constituents and Their Political Identities,” which is based on a 2008 survey of Asian Americans.

**Fenggang Yang** is a professor of sociology and the director of the Center on Religion and Chinese Society at Purdue University. His research focuses on religious change in China and immigrant religions in the United States. He is the author of the book “Chinese Christians in America: Conversion, Assimilation, and Adhesive Identities” and numerous journal articles on religion in China.

**Min Zhou** is the Walter and Shirley Wang Endowed Chair in U.S.-China Relations & Communications and a professor of sociology and Asian-American studies at the University of California, Los Angeles. Her research interests include international migration, ethnic and race relations, and urban sociology. She has written several books, including “Chinatown: The Socioeconomic Potential of an Urban Enclave” and “The Transformation of Chinese America,” and published more than 130 journal articles and book chapters.



## APPENDIX 6: GLOSSARY

The following list includes brief descriptions of some religious groups and other terms used in the survey report that may be unfamiliar to readers.

### Related to Buddhism

#### **Jodo Shinshu**

Meaning “True Pure Land School,” Jodo Shinshu is a Japanese branch of Mahayana Buddhism. Shinran, a disciple of the Buddhist monk Honan, established the branch, which focuses on the celestial Buddha Amida, seen as the embodiment of wisdom and compassion. Practitioners of Jodo Shinshu chant Amida’s name as an expression of gratitude and joy.

#### **Mahayana**

Meaning “great vehicle” in Sanskrit, Mahayana is one of two major forms, or “vehicles,” of Buddhism. It emphasizes that all followers (Mahayanists)—lay and monastic alike—can work toward and attain enlightenment. Mahayanists strive to become bodhisattvas, or “wisdom bodies,” who work toward enlightenment for themselves and all beings. Sects include the Madhyamika, Yogachara, Nichiren, T’ien-t’ai, Zen, Jodo Shinshu and Vajrayana schools. Mahayana is sometimes known as Northern Buddhism because of its popularity in China, Japan and other northern Asian nations.

#### **Nirvana**

Defined in the survey as “the ultimate state transcending pain and desire in which individual consciousness ends.” Also defined by some experts and practitioners as the ultimate state transcending suffering and escaping the cycle of rebirth. In Buddhism, the ultimate goal of all beings is to reach nirvana.

#### **Theravada**

Meaning “the way of the elders” in Sanskrit, Theravada is the most traditional vehicle of Buddhism. In Theravada Buddhism, the monastic community, or sangha, is considered primary. Monks and nuns work toward enlightenment, while lay practitioners support and sustain them in exchange for spiritual merit. Theravadin work toward becoming arhats, or “worthy ones,” who have attained enlightenment through study, insight, meditation and observance of the more than 200 precepts of the monastic code. Theravada is sometimes known as Southern Buddhism because of its prevalence in Sri Lanka and other South Asian nations.

**Vajrayana**

Also known as Tibetan or Tantric Buddhism, Vajrayana developed from the Mahayana tradition but is often considered as a distinct form, or third vehicle. Followers use meditative practices, mantras (chanted syllables), mudras (ritual gestures) and mandalas (symbolic diagrams) in attempts to reach enlightenment in one lifetime. The Dalai Lama belongs to the Gelugpa order of Vajrayana Buddhism.

**Vipassana**

Meaning “insight,” vipassana is an ancient technique of meditation that Theravada Buddhists practice to understand the complete nature of things, liberate the mind and, ultimately, reach nirvana. It is also the name of a modern movement within Theravada Buddhism.

**Related to Christianity****Charismatic**

A Christian who engages in spiritual practices that are considered gifts of the Holy Spirit, such as speaking in tongues, but is not a member of a Pentecostal denomination. Most charismatics belong to Catholic, Orthodox, mainline Protestant or evangelical Protestant denominations.

**Pentecostal**

A Christian who belongs to a denomination or independent church that emphasizes the gifts of the Holy Spirit, including speaking in tongues, divine healing and direct receipt of divine prophecy. These experiences are seen as evidence of the baptism of the Holy Spirit.

**Renewalist**

An umbrella term used to refer to Pentecostals and charismatics. These movements place great emphasis on God’s ongoing, day-to-day intervention in human affairs through the person of the Holy Spirit. Renewalists believe that the power of the Holy Spirit is manifested through such supernatural phenomena as speaking in tongues, miraculous healings, exorcisms and prophetic utterances and revelations.

**Related to Hinduism****Diwali**

The Hindu “festival of lights,” Diwali is also an Indian national holiday that is often celebrated by non-Hindus, including Jains, Sikhs and Buddhists. The holiday represents the triumph of good over evil.



**Hare Krishna**

The International Society for Krishna Consciousness (commonly known as the Hare Krishna movement) was founded in the U.S. in 1966. It is considered by many to be a sect of Hinduism devoted to the Hindu deity Krishna. Chanting the Hare Krishna mantra is among the movement's best-known devotional practices. Followers also practice bhakti, or devotional, yoga. The group's central Scripture is the Hindu text Bhagavad Gita.

**Moksha**

Defined in the survey as “the ultimate state transcending pain and desire in which individual consciousness ends.” Hindus believe moksha is the ultimate goal for all beings—the liberation of the soul from the cycle of rebirth.

**Shaivism**

While Hinduism does not have a central authority, scholars recognize four major sects or traditions, including Shaivism. Followers emphasize reverence for god in the form of Shiva, the lord of time and change. Other sects include Shaktism, Vaishnavism and Smartism.

**Shaktism**

One of the four major sects or traditions of Hinduism, Shaktism views the Supreme Being as a goddess in the form of the Divine Mother, also known as Shakti or Devi. Shakta practices include chanting, holy diagrams, yoga and various rituals.

**Smartism**

One of the four major sects or traditions of Hinduism, Smartism follows the teachings of ninth century monk and philosopher Adi Shankara. Smartas accept all six major Hindu gods as forms of one Supreme Being and believe that moksha is achieved through scriptural study, reflection and sustained meditation.

**Vaishnavism**

Another of the four major sects or traditions of Hinduism, the Vaishnava tradition emphasizes devotion to god in the form of Vishnu, the preserver, who followers believe has at least 10 incarnations. The tradition has a strong monastic community.

**Vedanta**

From the Sanskrit words meaning “the goal of knowledge,” Vedanta is the philosophical basis for Hinduism, though many followers believe it is universal in its application. The philosophy is based on interpreting ancient Sanskrit scriptures, particularly the portion of the Vedic texts known as the Upanishads.

## Other

### **Abrahamic faiths**

Christianity, Islam and Judaism are monotheistic traditions—that is, their theologies are built on belief in one God—that recognize Abraham as their first prophet; they are therefore known as the Abrahamic religions.

### **Jainism**

Jainism is an ancient Indian religion with the core belief that living a life of harmlessness and renunciation is the path to the ultimate goal of bliss and liberation from the cycle of birth and rebirth. Jains believe that any soul that has reached bliss and liberation becomes a god-like being without physical form. The religion's theology does not include a creator god. Jains believe that all living beings—including animals and plants—have souls and should be treated with respect and compassion.

### **Sikhism**

A religion that traces its origin to the late 15th century in the Punjab region, which today straddles the border between India and Pakistan. Sikhs (from the Sanskrit for “disciples”) follow the teachings of a line of 10 gurus who lived from 1469 to 1708. Their Holy Scripture, the Guru Granth Sahib, is considered the religion's 11th and perpetually living guru, or spiritual authority. Sikhs believe in a single, formless god and share some beliefs and practices—such as reincarnation, meditation and chanting—with Hinduism and other religions with Asian origins. But they reject idol worship, the caste system and what they consider “blind rituals” such as fasting and pilgrimages.