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## **AMERICANS STRUGGLE WITH RELIGION'S ROLE AT HOME AND ABROAD**

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## AMERICANS STRUGGLE WITH RELIGION'S ROLE AT HOME AND ABROAD

As a religious people, Americans are unsure about how to judge a world that seems increasingly in conflict along religious lines. The public overwhelmingly sees religion's influence in the world and the nation as a good thing. And by 51%-28%, Americans think the lesson of Sept. 11 is that there is too little, not too much religion in the world.

But the public does not see all of religion's effects as positive. A 65% majority believes that religion plays a significant role in most wars and conflicts in the world. Further, while most say that Islam is no more likely to encourage violence than other religions, a plurality of Americans believe that, in general, "some religions" are more likely than others to encourage violence. Those who think that some religions are more violent than others are more likely to see widespread anti-American sentiments among Muslims.

In that connection, while the current survey continues to find the public holding a favorable view of Muslims in this country, Muslims not identified as Americans get a more mixed review. When Islam is rated, favorable responses outweigh unfavorable ones by a thin 38%-33% margin.

Americans do not speak with one voice on these difficult questions. The most secular and liberal elements of the country are more critical of the role of religion in general terms, but have a more favorable view of Muslims and Islam. Conservative groups, including white evangelical Protestants, hold the opposite opinions. They are more supportive of the role of religion in the world, but hold more negative views of Muslims.

<b>Conflicting Views on Religion's Role in the World</b>	
	<u>March 2002</u>
<i>The bigger lesson of 9-11</i>	%
Too much religion in world	28
Too little religion in world	51
Both/Neither (Vol)	13
Don't know	<u>8</u>
	100
<i>Influence of religion in world</i>	
Good thing	80
Bad thing	13
Both/Neither/Depends (Vol)	5
Don't know	<u>2</u>
	100
<i>Extent of religion's role in causing war</i>	
Great deal	34
Fair amount	31
Only a little	20
None	9
Don't know	<u>6</u>
	100
<i>Some religions encourage violence more than others</i>	
Yes	47
No	41
Neither/Don't know	<u>12</u>
	100

There are no divides, demographic or political, in the public's overwhelming rejection of the idea that Sept. 11 was a sign that God no longer protects the United States. Only 5% hold that view, while 91% disagree. It should be noted that about half of Americans believe that the United States has had special protection from God – but almost all who hold this view think that other nations besides the United States also receive this protection.

The nationwide survey of 2,002 adults, conducted Feb. 25-March 10 by the Pew Research Center and the Pew Forum on Religion and Public Life, also finds strong expressions of religious inclusiveness. An overwhelming majority (75%) say that many religions can lead to eternal life, compared with only 18% who regard their own religion as the “one true faith.” Those with a high

level of religious commitment are more likely to see their own faith as the only path to eternal life. Still, nearly half of highly committed white evangelical Protestants (48%) say many religions can lead to eternal life.

	<u>Total</u>	<i>Religious Commitment</i>		
		<u>High</u>	<u>Avg</u>	<u>Low</u>
<i>Which is closer to own views ...</i>	%	%	%	%
My religion “one-true faith”	18	34	20	6
Many religions can lead to eternal life	75	61	74	86
Neither/Don't know	<u>7</u>	<u>5</u>	<u>6</u>	<u>8</u>
	100	100	100	100

Yet Americans are conflicted over the centrality of religion to personal morality. The public is split about equally over whether belief in God is necessary for one to be a moral person (50% say such belief is not needed, 47% disagree).

There is somewhat more agreement that children raised with religious faith are more likely to grow up to be moral adults. Six-in-ten (61%) believe this, but about a third hold that children raised without religion are just as likely to grow up to be moral. A comparable majority (58%) says the strength

of American society is predicated on the religious faith of its people, while 36% think that society would be strong even if most Americans lacked religious faith.

	<u>March 2002</u>
<i>Which is closer to own views ...</i>	%
Belief in God IS NOT necessary to be moral	50
Belief in God IS necessary to be moral	47
Neither/Don't know	<u>3</u>
	100
Children more likely to be moral adults with religion	61
Children as likely to be moral adults with or without religion	35
Neither/Don't know	<u>4</u>
	100
America's strength is based on religion	58
America is strong even without religion	36
Neither/Don't know	<u>6</u>
	100

African-Americans, Southerners and older people – especially women – are among those who see the link between religion and morality as very important; other groups, including men, younger people and college graduates, are less likely to say that religion is a prerequisite for morality. Politically, conservatives – especially conservative Republicans – place the most importance on the connection between religion and morality. Independents and liberal Democrats attach the least importance to the religion-morality link.

Americans are open to the possibility that many religions lead to eternal life, but they are critical of people who do not believe in God or have no religious affiliation. Atheists get very low ratings (34% favorable/54% unfavorable) and “people who are not religious” are given better but still modest evaluations (51% favorable/30% unfavorable).

But the public’s low regard for people who are not religious does not undermine its support for religious pluralism. Even though most Americans (67%) consider the United States a “Christian nation,” an 84% majority believes that a person can be a good American even if he or she does not have religious faith. By more than three-to-one, Americans also reject the idea of churches and other houses of worship endorsing political candidates.

There also is broad opposition to the idea of government programs aimed at encouraging marriage. Nearly eight-in-ten Americans (79%) want the government to stay out of this area, while just 18% endorse such pro-marriage programs. Those with a high level of religious commitment are more likely to favor these programs, but as many as two-thirds of this group (66%) do not want the government to get involved.

As Congress prepares to reauthorize the nation’s welfare laws, the public is generally approving of the sweeping changes to the welfare system enacted in 1996. By 46%-17%, people say the current system works better. And though most remain generally critical of welfare, its overall image has improved markedly since the mid-1990s. While Americans are highly supportive of more generous assistance to the poor, they also endorse the concept of individual responsibility. Most

<b>No Religious Litmus Test</b>		
<i>Is the U.S. a Christian nation?</i>	<u>Total</u>	
	<u>%</u>	
Yes	67	
No	25	
Don't know	<u>8</u>	
	100	
<i>Can you be a good American without ...</i>	Judeo-Christian <u>values</u>	Religious <u>faith</u>
	<u>%</u>	<u>%</u>
Yes	80	84
No	14	13
Don't know	<u>6</u>	<u>3</u>
	100	100

people – including a majority of those whose families have received welfare benefits – blame poverty on the failures of individuals, not on society’s ills.

The growing debate in Washington over requiring young people to give a year of national service has not significantly changed long-standing attitudes on this issue. Roughly six-in-ten favor mandatory national service for men, while fewer (50%) support required service for women. There is a significant age gap on this issue, as Americans under age 30 solidly reject mandatory national service while those in older age groups endorse it.

The ongoing sexual abuse scandal involving Catholic priests is attracting considerable attention. There is broad condemnation of the church’s handling of the situation. Solid majorities of all religious groups surveyed – including Catholics themselves – say Church officials have mostly covered up cases of sexual abuse rather than dealing with the problem.

***Other Findings***

" Public satisfaction with national conditions, which rose sharply in the wake of the Sept. 11 attacks, is now slipping. Just half say they are satisfied now, compared with about six-in-ten who expressed satisfaction with the state of the nation in Gallup polls in January and February.

	<u>Satisfied</u>	<u>Dissatisfied</u>	<u>DK</u>
	%	%	%
March 2002	50	40	10=100
February 2002*	61	37	2=100
January 2002*	65	32	3=100
Late Sept 2001	57	34	9=100

\* Gallup trend.

" Despite the public’s traditional aversion to foreign aid, roughly half the public favors providing assistance to help Afghanistan recover from the war.

" Public attitudes have remained stable over the past year on whether faith-based groups should be eligible for government funding to provide social services. Seven-in-ten back the idea in principle, which is virtually unchanged from last June.

" Unlike the mid-1990s, Americans now have higher regard for the ethics of Washington public officials than they have for business executives. And journalists are given higher ratings for ethics than public officials – except among Republicans and highly religious Americans. Overall, military leaders get the highest marks for ethics, followed by religious leaders, journalists and Washington officials.

<b>Honesty and Ethical Standards</b>				
	<u>Total</u>	<u>Rep</u>	<u>Dem</u>	<u>Ind</u>
	<u>%</u>	<u>%</u>	<u>%</u>	<u>%</u>
<i>Military leaders</i>				
High	70	81	67	67
Low	21	13	23	26
Don't know	<u>9</u>	<u>6</u>	<u>10</u>	<u>7</u>
	100	100	100	100
<i>Religious leaders</i>				
High	55	61	60	48
Low	36	32	34	42
Don't know	<u>9</u>	<u>7</u>	<u>6</u>	<u>10</u>
	100	100	100	100
<i>Journalists</i>				
High	44	37	52	47
Low	48	57	41	45
Don't know	<u>8</u>	<u>6</u>	<u>7</u>	<u>8</u>
	100	100	100	100
<i>Washington officials</i>				
High	34	43	30	28
Low	60	52	66	67
Don't know	<u>6</u>	<u>5</u>	<u>4</u>	<u>5</u>
	100	100	100	100
<i>Business executives</i>				
High	24	30	23	20
Low	66	60	69	74
Don't know	<u>10</u>	<u>10</u>	<u>8</u>	<u>6</u>
	100	100	100	100

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## I: RELIGION IN AMERICA

In the aftermath of Sept. 11, Americans viewed the country in a new light. Not only did broad measures of patriotism, confidence in government, and concern about the safety of friends and family rise, but the vast majority saw religion playing a significantly greater role in American life. In a mid-November Pew Research Center/Pew Forum on Religion and Public Life poll, fully 78% said the influence of religion on American life was increasing, a figure that decreased only slightly (to 71%) in a December Gallup poll.

But this perception was relatively short-lived, and now, six months after the attacks, the public's view of religion's influence on American life has returned to pre-Sept. 11 levels. Today, just 37% see the influence of religion increasing in America, while 52% say it is in decline. This finding mirrors results from similar Pew Research Center polls in recent years, including one in the spring of 2001, which was conducted with the Pew Forum on Religion and Public Life.

This stark turnaround is not a sign that religion is in disfavor, however. As is the case with evaluations of the influence of religion around the world, Americans who think religion is in decline almost unanimously agree that this trend is a bad thing. This view is not limited to the highly religious. Even among seculars and people with weak religious ties, majorities believe America would be better off if religion's influence were on the rise.

	March <u>2001</u>	Nov <u>2001</u>	Dec <u>2001*</u>	<u>Today</u>
	%	%	%	%
Increasing	37	78	71	37
Losing	55	12	24	52
Same	4	3	2	3
No opinion	<u>4</u>	<u>7</u>	<u>3</u>	<u>8</u>
	100	100	100	100

  

	<i>If</i> <u>Increasing</u>	<i>If</i> <u>Losing</u>
<i>Is this a ...</i>	%	%
Good thing	85	10
Bad thing	10	84
Other/DK	<u>5</u>	<u>6</u>
	100	100

\* Gallup organization

***America Is Protected, So Are Others***

Nearly half of Americans (48%) think that the United States has had special protection from God for most of its history. Four-in-ten take the opposite view, that America has had no special divine protection. The perception that America has special status clearly links to religious beliefs. Seven-in-ten (71%) white evangelical Protestants believe this to be true, compared with just four-in-ten white mainline Protestants and white non-Hispanic Catholics. And within all religious groups, those with the deepest religious commitment are the most likely to believe the U.S. has a special status.

Yet there is a strong sense that the United States is not alone in receiving special protection from God. Fully 76% of those who say the U.S. receives special protection also say that other nations receive the same protection from God. This viewpoint is consistent across all religious, political, and demographic lines.

The public also overwhelmingly rejects the notion that the terror attacks were a signal that God is no longer protecting America as much as in the past. Just 5% believe this is true, while 91% say it is not. Even among highly committed evangelical Protestants – who are most likely to say that the United States has received special divine protection – just 12% see the terrorist attacks as a signal that God is no longer protecting the nation as much as in the past.

<b>Does the U.S. Have Special Protection from God?</b>			
	<u>Yes</u>	<u>No</u>	<u>DK</u>
	%	%	%
Total	48	40	12=100
<i>Race/Religion</i>			
White	47	42	11=100
Evangelical	71	22	7=100
Mainline	40	45	15=100
Catholic	39	48	13=100
Black	58	28	14=100
Hispanic	56	33	11=100
<i>Religious Commitment</i>			
High	72	20	8=100
Moderate	51	35	14=100
Low	29	58	13=100
Men	41	47	12=100
Women	55	33	12=100
Republican	57	33	10=100
Democrat	52	38	10=100
Independent	40	48	12=100
South	57	34	9=100
Non-South	43	43	14=100

***Religion’s Role in America***

Not only do many Americans believe that God protects the U.S., most see the religious belief of the American public as the basis for this country’s success. Nearly six-in-ten Americans (58%) think the strength of American society is based on the religious faith of its people. Just over a third (36%) take the opposing view, that the society would be strong even if most Americans did not have a religious faith.



Not surprisingly, a person’s own religious beliefs, and the strength of those beliefs, shape these views. More than eight-in-ten (83%) white evangelical Protestants say religious faith is at the core of America’s strength, compared with 57% and 58% of white mainline Protestants and white Catholics, respectively. Within each of these groups, highly committed people are much more likely than those with low religious commitment to subscribe to this view.

Overall, just 49% of Hispanics say the nation’s strength is based on the religious faith of its people, fewer than either African-Americans (69%) or whites (58%). But Hispanics with strong religious commitment are twice as likely as those with weaker ties to religion to see religious faith as an essential part of American society (64% to 31%).

Although most people believe that religious faith underlies America’s strength, very few see faith as a prerequisite to being a good citizen. Fully 84% say a person can be a good American if he or she does not have religious faith, while just 13% disagree. White evangelicals

and African-Americans are slightly more likely to see religion as a requirement for being a good American; but even among these groups, only about one-in-five take this position. Similarly, while two-thirds consider the United States to be a Christian nation, just 14% say it is essential that a person believe in basic Judeo-Christian values in order to be a good American, while eight-in-ten take the opposite view.

**Religion and Morality**

Although there is agreement that faith is not a mandatory component of good citizenship, the public is split over whether it is necessary to believe in God to be a *moral* person. Half say it is not necessary to believe in God in order to have good values, while 47% say that it is.

	<u>Yes</u> %	<u>No</u> %	<u>DK</u> %
Total	58	36	6=100
White (Total)	58	37	5=100
White Evangelical	83	14	3=100
High*	89	9	2=100
Low*	76	20	4=100
White Mainline	57	37	6=100
High	72	23	5=100
Low	47	48	5=100
White Catholic	58	36	6=100
High	76	18	6=100
Low	43	52	5=100
Black (Total)	69	28	3=100
High	80	15	5=100
Low	54	45	1=100
Hispanic (Total)	49	46	5=100
High	64	34	2=100
Low	31	61	8=100
Secular**	20	71	9=100

\*Groups are divided into “high” and “low” levels of religious commitment based on how often individuals pray, attend religious services, and the importance of religion in their lives.  
 \*\*Seculars include atheists, agnostics and those with no religious preference who rarely, if ever, attend religious services.

However, there is more of a sense that religion is central to the moral development of children. Six-in-ten (61%) say that children are more likely to grow up to be moral adults when they are raised in a religious faith, while 35% take the alternate view that children are just as likely to develop morals whether or not they are raised in a religious environment.

White evangelical Protestants strongly believe that religious faith is both an essential component of values and important for children. White mainline Protestants and white non-Hispanic Catholics are far less unified on these issues. While 62% of white evangelicals say one must believe in God in order to be moral, just 39% of white mainline Protestants and 42% of white Catholics agree. More than eight-in-ten (85%) white evangelical Protestants say children are better off when raised religiously, compared with 60% and 63% of white mainline Protestants and white Catholics, respectively, and 66% of black Protestants.

Overall, 87% of those who are highly observant say children raised in a religious faith are more likely to grow up to be moral adults. Among those with weak religious commitment, just 38% hold this view, while a 59% majority says children are just as likely to develop morals without religion. This “commitment gap” is particularly strong among white mainline Protestants and white Catholics.

***More Than One Path***

While many hold the view that religious faith is important in the development of good values, Americans are open to the idea that many religions can provide a moral foundation and lead to eternal life. Three-quarters of the public say many religions can lead to eternal life, while just 18% think their own religion is the only way to achieve eternal life.

<b>Belief in God Needed to Be Moral?</b>			
	Yes, it is %	No, it is not %	Don't know %
Total	47	50	3=100
<i>Race/Religion</i>			
White	43	54	3=100
Evangelical	62	36	2=100
Mainline	39	57	4=100
Catholic	42	55	3=100
Black	69	25	6=100
Hispanic	63	35	2=100
<i>Religious Commitment</i>			
High	63	33	4=100
Average	54	43	3=100
Low	28	70	2=100
Men	40	57	3=100
Women	53	43	4=100
College grad	33	65	2=100
Some college	42	56	2=100
H.S. or less	56	40	4=100
Republican	49	48	3=100
Democrat	50	47	3=100
Independent	41	57	2=100
South	56	39	5=100
Non-South	42	56	2=100

The level of Americans' commitment to this ecumenical position is seen across all religious faiths and backgrounds. Even the most strongly committed evangelical Protestants are evenly divided (48%-48%) over whether their faith is the only route to eternal life or not.

***Atheists and 'Non-religious'***

Americans are relatively positive about people of other faiths, but they tend to look more negatively at those without faith. Atheists, in particular, are viewed unfavorably by a 54% majority, with people in the South and Midwest taking an especially negative view.

<i>Opinions of atheists ...</i>	<u>East</u> %	<u>Midwest</u> %	<u>South</u> %	<u>West</u> %
Favorable	43	31	26	42
Unfavorable	37	58	66	47
Can't rate	<u>20</u>	<u>11</u>	<u>8</u>	<u>11</u>
	100	100	100	100

However, when people are asked for their view of people who are not religious – rather than atheists – the response is more positive. Roughly half (51%) say they feel favorably toward the non-religious, with 30% expressing an unfavorable opinion. This is comparable to public opinion about Muslims in the survey.

***Morals in Decline***

Over the past half-century, there has been a steadily growing sense that people in this country, especially young people, lack the morals that they once had. In 1952, half of Americans saw no decline in public morals, and 57% said young people had as strong a sense of right and wrong as did the youth fifty years previously. Today, just 21% think Americans on the whole are as honest and moral as in the past, and an equally small number (19%) think that young people have the same sense of right and wrong as 50 years ago.

<i>People as honest and moral as they used to be?</i>	<u>Yes</u> %	<u>No</u> %	<u>DK</u> %
March, 2002	21	73	6=100
1998 (Wash. Post)	26	71	3=100
1976 (Gallup)	30	66	4=100
1965 (Gallup)	39	52	9=100
1952 (Gaffin)	47	46	7=100
 <i>Young people have same sense of right and wrong as 50 years ago?</i>			
March, 2002	19	76	5=100
1999 (Hart)	15	82	3=100
1998 (Wash. Post)	20	78	2=100
1965 (Gallup)	41	46	13=100
1952 (Gaffin)	57	34	9=100

Young people themselves do not disagree with this characterization. While somewhat more likely than their elders to stand up for their generation's inherent morality, 69% of Americans under age 30 think young people lack the same sense of right and wrong that existed fifty years ago.

### *Where the Young Differ*

Whether younger generations actually lack the morals and honesty of their predecessors or not, there is strong evidence that they do view religion as less essential – both to the nation’s strength and to individual morality – than do their elders. A clear majority of Americans age 30 and older (62%) believe the strength of American society is based on the religious faith of its people; just 46% of younger people agree, with the other half (52%) saying our society would be strong even if most did not have religious faith.

Half of those under age 30 believe children are just as likely to grow up to be moral adults whether or not they are raised in a religious faith. By more than two-to-one, older Americans take the view that religion increases the likelihood that a child will develop morals rather than this more secular viewpoint. The gap is less pronounced, though still substantial, over whether it is necessary to believe in God to be a moral person. In a similar vein, 42% of young people have a favorable opinion of atheists, compared with just 18% of those age 65 and older.

<i>Percent believing ...</i>	<i>Age</i>			
	<u>18-29</u>	<u>30-49</u>	<u>50-64</u>	<u>65+</u>
Strength of America is based on religious faith	46	56	65	70
Necessary to believe in God to be moral and have good values	40	44	52	56
Children are more likely to grow to be moral when raised in a religious faith	47	59	66	75

But this does not mean that younger Americans think religion is irrelevant. Three-quarters of Americans under age 30 who think religion is losing its influence in America say that this is a bad trend, and an equal proportion of those who think religion’s influence is increasing say this is a good trend.

**Values Unite Blacks, Evangelicals**

Black Protestants take a liberal approach on economic issues, such as increased aid for the poor and the root causes of child poverty. But in terms of religious values, black Protestants share much in common with white evangelical Protestants – the most conservative religious group. (The majority of black Protestants are evangelicals. Due to small sample size, black evangelical and mainline Protestants are combined in a single category).

Solid majorities of white evangelicals (71%) and black Protestants (60%) agree that the United States has special protection from God; pluralities of white mainline Protestants and Catholics believe that the U.S. receives no special divine protection. In a similar vein, more than six-in-ten black Protestants and white evangelicals think it is necessary to believe in God to be a moral person; most white mainline Protestants and Catholics disagree.

Black Protestants and white evangelicals have much less common ground politically, but there are points of agreement. About one-third in each group say churches should endorse political candidates; far fewer white mainline Protestants and Catholics agree. And like white evangelical Protestants, black Protestants are somewhat more likely to support government programs to encourage marriage.

	<i>White Protestant</i>		Black	White Sec-	ular
	<u>Mainline</u>	<u>Evang</u>			
<i>Churches supporting political candidates</i>	%	%	%	%	%
Clergy should endorse	14	<b>31</b>	<b>34</b>	21	18
Clergy should not endorse	78	61	58	73	74
No Opinion	<u>8</u>	<u>8</u>	<u>8</u>	<u>6</u>	<u>8</u>
	100	100	100	100	100
<i>U.S. has ...</i>					
Special protection from God	40	<b>71</b>	<b>60</b>	39	17
No special protection	45	22	25	48	67
Don't know	<u>15</u>	<u>7</u>	<u>15</u>	<u>13</u>	<u>16</u>
	100	100	100	100	100
<i>Belief in God is ...</i>					
Not necessary to be moral	57	36	27	55	82
Necessary to be moral	39	<b>62</b>	<b>66</b>	42	16
Neither/Don't know	<u>4</u>	<u>2</u>	<u>7</u>	<u>3</u>	<u>2</u>
	100	100	100	100	100
<i>U.S. society's strength ....</i>					
Based on faith of people	57	<b>83</b>	<b>71</b>	58	20
Would be strong without faith	37	14	25	37	71
Neither/Don't know	<u>6</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>9</u>
	100	100	100	100	100

### ***Yes to Flag-Waving***

The public is generally comfortable with the displays of patriotism and public expressions of religious faith that followed in the wake of Sept. 11. Just 16% say there has been too much showing of the flag; an equal proportion (16%) say there has been too little, with two-thirds saying current flag displays are appropriate. The proportion who think there is too much flag-waving, while relatively small, appears to be growing. Last October, just 8% held this view.

Similarly, few Americans are bothered by post-9/11 expressions of religious faith by political leaders. Just 16% say politicians refer to religion too much, with the rest thinking that current levels of religious expression by politicians are either appropriate (53%), or insufficient (24%).

<b>Comfort With Patriotic and Religious Expression</b>				
	<u>Too Much</u>	<u>Too Little</u>	<u>Right Amount</u>	<u>Don't Know</u>
	%	%	%	%
<i>Displaying of the flag</i>				
March 2002	16	16	66	2=100
Oct. 2001	8	17	73	2=100
<i>Expressions of faith and prayer by politicians</i>				
March 2002	16	24	53	7=100
Oct. 2001	12	22	60	6=100

As with reactions to the showing of the American flag, these views have not changed a great deal over the past six months. Seculars make up the only group that is even marginally troubled by the religious tone of political speech, but even among those who have no religious affiliation, just 32% say politicians refer to faith and prayer too much these days. At the other end of the spectrum, a significant proportion of white evangelical Protestants (35%) and black Protestants (37%) would like to hear more expressions of faith and prayer by political leaders.

## II. VIEWS OF ISLAM AND RELIGION IN THE WORLD

Americans continue to feel favorably toward Muslims and Muslim-Americans, but the public is much less positive in its view of Islam. Few see any common ground between their own religion and the Muslim faith, while more than a third (36%) perceive widespread anti-Americanism among Muslims around the globe.

Familiarity with Islam and its practices does not ease the concerns that many Muslims are anti-American. People who are knowledgeable about Islam tend to feel more favorably toward it, and they see themselves having more in common with Muslims. At the same time, they are just as likely as those who know nothing at all about Islam to see widespread anti-Americanism among Muslims, and just as likely to believe that violence is often linked to religious teachings in general.

### *Favorable View of Muslims, Less So for Islam*

Muslim-Americans are rated favorably by 54% of the public, down slightly from 59% in mid-November, but still significantly higher than this time last year (45%). Fewer than a quarter (22%) express an unfavorable opinion of Muslim-Americans, up slightly from 17% four months ago.

Some respondents were asked for their opinion of “Muslims” without identifying them by nationality and this difference in phrasing has some effect on opinions. A 47% plurality feels favorably toward Muslims, with 29% expressing an unfavorable view.

But the larger distinction is between ratings of Muslims as individuals and perceptions of Islam generally. When asked for its opinion of Islam, the public is divided, with 38% saying they have a favorable view of the religion, and 33% unfavorable.

This represents a modest shift from an ABC/Beliefnet poll taken in January, when 41% expressed a favorable opinion of Islam and just 24% felt unfavorably.

<i>Opinion of ...</i>	Favor- able %	Unfav- orable %	Can't rate %
Protestants	74	8	18=100
Catholics	74	13	13=100
Jews	74	9	17=100
Evangelical Christians	55	18	27=100
<b>Muslim-Americans*</b>	<b>54</b>	<b>22</b>	<b>24=100</b>
People who aren't religious+	51	30	19=100
<b>Muslims+</b>	<b>47</b>	<b>29</b>	<b>24=100</b>
Atheists*	34	54	12=100

\* asked on Form 1  
+ asked on Form 2

While predominantly favorable, public views of Muslims continue to lag behind most other religious groups. Protestants, Catholics and Jews are rated favorable by roughly three-quarters of the public, with only around one-in-ten expressing unfavorable opinions of these groups.

	Oct 2001*	Jan 2002*	Today
	%	%	%
Favorable	47	41	38
Unfavorable	39	24	33
No opinion	<u>13</u>	<u>35</u>	<u>29</u>
	100	100	100

\*ABC/BlueNet

***Young People More Positive***

A majority of those under age 30 express a favorable view of Muslim-Americans, Muslims, and Islam alike (57%, 57% and 51% respectively). Older Americans generally have a favorable opinion of Muslim-Americans; however, they express more skepticism toward Muslims and Islam.

Americans age 65 and older in particular express mixed views when it comes to Muslims and Islam. By 43%-25%, members of this group say they feel favorably toward Muslim-Americans, but seniors who were asked about Muslims rated them less positively (30% favorable/30% unfavorable). Just one-in-four has a favorable opinion of Islam, while 37% express an unfavorable opinion.

	----- Age -----			
<i>Muslim-</i>	18-29	30-49	50-64	65+
<i>Americans*</i>	%	%	%	%
Favorable	57	60	53	43
Unfavorable	23	21	22	25
Can't rate	<u>20</u>	<u>19</u>	<u>25</u>	<u>32</u>
	100	100	100	100
<i>Muslims**</i>				
Favorable	57	49	48	30
Unfavorable	26	28	30	30
Can't rate	<u>17</u>	<u>23</u>	<u>22</u>	<u>40</u>
	100	100	100	100
<i>Islam**</i>				
Favorable	51	36	38	25
Unfavorable	29	36	30	37
Can't rate	<u>20</u>	<u>28</u>	<u>32</u>	<u>38</u>
	100	100	100	100

\* asked on Form 1  
\*\* asked on Form 2

College-educated Americans also express more favorable views of Muslims and Islam than those who did not attend college. Education has a particularly strong effect on perceptions of the Islamic religion. While about half (52%) of college graduates have a favorable view of Islam, just 29% of those who never attended college agree.

Among religious groups, white evangelical Protestants have the least favorable view of Islam. Fully 45% of white evangelicals say they have an unfavorable opinion of Islam, compared with just 29% who rate the religion favorably. White evangelicals also are most likely to say they have an unfavorable view of Muslim-Americans. As many as three-in-ten feel unfavorably toward Muslim-Americans, compared with about two-in-ten among other major religious groups. Still, this is less than the 38% of white evangelicals who rated Muslim-Americans unfavorably a year ago.



Negative views of Islam also have ideological and regional components. Political conservatives express substantially more unfavorable views of Islam than do liberals, and negative opinions of Islam tend to be greatest in rural areas and in the South.

***Islam Is Different***

Clearly, many Americans make a distinction in their opinions of Muslims and their view of Islam, which is much more negative. So it is perhaps not surprising that relatively few Americans think that their own religion and Islam have much in common. Just 27% see similarities between the Muslim religion and their own religion, while more than half (57%) see Islam as very different. This gap has increased since mid-November, when 52% saw major differences between their religion and Islam, and 31% saw similarities.

Opinion on this issue among college graduates, who hold the most favorable views of Islam, have shifted dramatically over the past four months. In November, roughly half of college graduates saw common ground between their own religion and the Muslim religion, while 38% did not. Today, just 40% see similarities between their religion and Islam, while substantially more (49%) see major differences. Even so, college graduates remain twice as likely as those who did not attend college to see similarities between their religion and Islam (40% vs. 19%).

Roughly a third of white mainline Protestants, black Protestants, and white Catholics say their faith and the Muslim faith have a lot in common. But just 16% of white evangelicals agree, and just 11% of highly committed white evangelicals say there is common ground with Islam, while 78% see wide differences.

<b>White Evangelicals Critical of Islam</b>				
	--- Opinion of ---			
	Muslim-Americans		Islam	
	Fav	Unfav	Fav	Unfav
	%	%	%	%
College grad	64	16	52	31
Some college	61	20	41	33
H.S. or less	48	26	29	34
White Evangelical	<b>51</b>	<b>30</b>	<b>29</b>	<b>45</b>
White Mainline	52	17	40	28
White Catholic	63	18	37	33
Black Protestant	59	21	n/a	n/a
Secular	44	25	44	34

<b>Little in Common</b>			
	Your religion & Islam ...		
	A lot in common	Very different	Don't know
	%	%	%
Total	27	57	16=100
Men	34	55	11=100
Women	22	59	19=100
College grad	40	49	11=100
Some college	31	55	14=100
H.S. or less	19	63	18=100
White Evangelical	16	69	15=100
High Commit	11	78	11=100
Low Commit	21	58	21=100
White Mainline	31	53	16=100
White Catholic	36	45	19=100
Black Protestant	32	55	13=100

Asked only if respondent gives a religious identification other than Islam.

These religious divides carry over into regional differences. More residents of the Northeast and West see Islam as having a lot in common with their own religion than those in the South and Midwest. And residents of small towns and rural areas feel they have less in common with Islam than those in larger cities and their suburbs.

Age and gender also are related to perceptions of Islam. Overall, three-in-ten respondents under age 65 say the Muslim religion and their own have a lot in common, compared with just 17% of those 65 and older. And more men than women see Islam as similar to their own faith (34% vs. 22%).

***Mixed Views on Religion and Violence***

The public is divided over how much of the Islamic world is anti-American. Nearly half (45%) think that just a few or some Muslims are hostile to the United States, but 36% think that as many as half or more of the world’s Muslims are anti-American. By comparison, a recent Gallup poll of nine predominantly Muslim countries found that 53% of respondents held an unfavorable view of the United States.

	<u>Around the world</u> %	<u>In this country</u> %
Almost all	6	4
Most	12	5
About half	18	11
Some	24	23
Just a few	21	39
Don't know	<u>19</u>	<u>18</u>
	100	100

The public sees much less anti-Americanism among Muslims in this country. Fully 62% say some or just a few hold anti-American sentiments. Still, one-in-five think that at least half of the Muslims living in the U.S. are anti-American.

For the most part, the public rejects the idea that Islam in some way foments violence among its adherents. Roughly half (51%) say Islam is no more likely than other religions to encourage violence, while only a quarter say Islam is more associated with violence than other religions.

Yet there is a clear sense that some religions are more likely to encourage violence. While half of respondents were asked specifically whether Islam is more likely than other religions to encourage violence, half were asked the same about “some religions.” In the latter case, a 47% plurality said that some religions are more likely than others to encourage violence among their believers, while 41% disagreed.

There are similar patterns in the responses to each question. A higher proportion of conservative Republicans and evangelical Christians say “some religions” are more likely than others to encourage violence. More members of these groups also say Islam is more likely than other religions to encourage violence.

	<i>Islam encourages violence</i>			<i>Some religions encourage violence</i>		
	<u>Yes</u> %	<u>No</u> %	<u>DK</u> %	<u>Yes</u> %	<u>No</u> %	<u>DK</u> %
Total	25	51	24=100	47	41	12=100
Cons Republican	38	43	19=100	59	30	11=100
Mod-Lib Repub	27	53	20=100	47	35	18=100
Independent	26	53	21=100	45	50	5=100
Cons-Mod Dem	25	51	24=100	43	46	11=100
Liberal Democrat	20	65	15=100	39	52	9=100

In addition, those who believe some religions encourage violence tend to rate Muslim-Americans somewhat less favorably, and see more hostility toward the U.S. among Muslims. More than four-in-ten (45%) of those who believe some religions encourage violence think at least half the Muslims in the world are anti-American. Among those who think all religions are the same in this regard, just 29% see widespread hostility toward America among Muslims.

***Young Most Aware of Islam***

Few Americans feel they know a lot about the Muslim religion. Roughly two-thirds of Americans (65%) say they know little or nothing about Islam and its practices, while just 5% say they know a great deal about the religion. This is virtually identical to how Americans felt in mid-November 2001.

While just 34% say they know a great deal or some about Islam, nearly half (47%) knew that Muslims use the term “Allah” to refer to God and nearly as many (43%) know that the Islamic equivalent to the Bible is the “Koran.”

Young people tend to be more knowledgeable about Islam than their elders. Among those under age 30, 56% can identify Allah as the correct answer, compared with 35% of those age 65 and older. Overall, more than half of seniors (56%) could answer neither question correctly, compared with just 37% of those under age 30.

	<i>Percent correctly identifying ...</i>	
	<u>Allah</u> %	<u>Koran</u> %
Total	47	43
18-29	56	41
30-49	50	48
50-64	43	44
65+	35	33
College grad	70	74
Some college	54	49
H.S. or less	32	25

**Knowledgeable, Still Wary**

Americans who are familiar with basic aspects of the Muslim faith – those who can correctly identify the Koran and Allah – rate Muslims and Islam far more favorably than those who know little or nothing about Islam. And people who are familiar with Islam are almost three times as likely as those who know little or nothing (41% vs. 15%) to think the Muslim faith has a lot in common with their own religion.

Yet knowledge of Islam does not necessarily lead people to believe there is less anti-American hostility among Muslims or that Islam is no more violent than other religions. Americans who know rudimentary facts about Islam are, if anything, more likely to see anti-American sentiment among half or more Muslims around the world. And as to whether some religions or Islam are more likely to encourage violence among believers, familiarity with the religion has no effect on people’s evaluations.

<b>Familiarity Breeds Good Feelings ...</b>			
	<i>Knowledge about Islam</i>		
	<u>High</u>	<u>Mod</u>	<u>Low</u>
<i>Favorable view of ...</i>	%	%	%
Muslim Americans	65	64	40
Muslims	57	50	38
Islam	53	44	24
<i>Islam and my religion ...</i>			
Have a lot in common	41	31	15
Are very different	50	55	64
Don't know	<u>9</u>	<u>14</u>	<u>21</u>
	100	100	100
<b>... But Doesn't Lessen Concerns</b>			
<i>Think many Muslims are anti-American</i>			
In world	40	33	33
In the U.S.	18	16	23
<i>Think some religions encourage violence</i>			
encourage violence	51	53	40
<i>Think Islam encourages violence</i>			
encourages violence	26	21	26

**Religion in the World**

Regardless of their feelings about Islam, Americans remain staunchly supportive of religion’s influence both in America and in the world. Half think that religion’s influence in the world is currently in decline, and the vast majority who believe this think it is a bad trend (85%), not a good one (9%). Among the minority (38%) who think that religion’s influence in the world is currently on the rise, there is only slightly less uniformity. Three-quarters (73%) say the increasing influence of religion in the world is a good thing, just 18% think it is bad.

<b>Religion’s Influence in the World</b>		
	<u>Total</u>	
	%	
Increasing	38	
Losing	50	
Staying the same	3	
No opinion	<u>9</u>	
	100	
	<i>If</i>	<i>If</i>
	<u>Increasing</u>	<u>Losing</u>
<i>Is this a...</i>	%	%
Good thing	73	9
Bad thing	18	85
Other/DK	<u>9</u>	<u>6</u>
	100	100

When asked to consider lessons from the terrorist attacks, the public's view does not change. By nearly two-to-one, more believe that the bigger lesson of Sept. 11 is that religion has too little influence in the world (51%) than think the lesson is that religion has too much sway (28%).

Perspectives on the role of religion in the world depend largely on the importance of religion in a person's own life. Highly religious Americans, by nearly ten-to-one, see the terrorist attacks signifying that religion has too little influence in the world these days (73%), not too much (8%). But among those for whom religion is not particularly important, a 48% plurality say the bigger lesson is that religion is too influential, while 32% take the opposing viewpoint. This "commitment gap" exists within all religious groups.

Aside from those who are not strongly religious, men and younger people also express somewhat more skepticism about the role of religion in the world. Whereas women predominantly say the lesson of Sept. 11 is that religion has too little influence in the world (58%), men are more divided (44% say too little, 35% too much). Those under age 30 are split as to whether the lesson of 9/11 is that there is too much (37%) or too little (44%) religion in the world, while older people strongly believe the latter.

At the same time, Americans believe that religion's effect is not always positive. One-third of Americans (34%) say religion plays a major role in causing most wars and conflicts in the world, and nearly as many (31%) say it has a fair amount to do with wars and conflicts. This view is most prevalent among seculars, men, and college graduates.

<b>Lesson of 9/11</b>			
	<i>Religion has ...</i>		
	<u>Too much</u>	<u>Too little</u>	<u>Other/</u>
	<u>influence</u>	<u>influence</u>	<u>DK</u>
	%	%	%
Total	28	51	21=100
<i>Race/Religion</i>			
White	28	52	20=100
Evangelical	11	71	18=100
Mainline	27	51	22=100
Catholic	26	50	24=100
Black	22	58	20=100
Protestant	16	67	17=100
Secular	57	23	20=100
<i>Religiosity</i>			
High	8	73	19=100
Moderate	23	55	22=100
Low	48	32	20=100

<b>Role of Religion in Causing Wars and Conflicts</b>				
	<u>Total</u>	<u>Men</u>	<u>Wo-</u>	<u>Secular</u>
	%	%	men	%
	%	%	%	%
A great deal	34	40	28	46
A fair amount	31	31	32	31
Only a little	20	19	21	15
None at all	9	6	12	4
Don't know	<u>6</u>	<u>4</u>	<u>7</u>	<u>4</u>
	100	100	100	100

### III: RELIGION, POLITICS AND POLICY

Last year’s survey by the Pew Research Center and Pew Forum on Religion and Public Life showed that nearly half of Americans favored churches expressing their views on social and political subjects. But the public draws the line at churches making political endorsements. By 70%-22%, Americans believe churches should not come out in favor of political candidates. Views on this practice vary, both by denomination and level of religious commitment.

White non-Hispanic Catholics and white mainline Protestants – regardless of their level of religious commitment – oppose political endorsements by churches by better than three-to-one. Mainline Protestants are even slightly more likely than seculars (78%-74%) to say that churches should not come out in favor of candidates.

<b>Church Endorsement of Candidates?</b>			
	<u>Should</u>	<u>Should not</u>	<u>DK/Ref</u>
	%	%	%
Total	22	70	8=100
<i>Religious Affiliation</i>			
White Mainline Protestant	14	78	8=100
White Catholic	21	73	6=100
White Evan. Protestant	31	61	8=100
High commitment	41	48	11=100
Low commitment	20	74	6=100
Black Protestant	34	58	8=100

White evangelicals and black Protestants also oppose political endorsements by churches and other houses of worship, but by a smaller margin than do white mainline Protestants and Catholics. Highly committed white evangelicals are the most supportive of churches making political endorsements – 41% back this practice, while 48% are opposed.

#### ***Government Marriage Programs Opposed***

As a general proposition, Americans believe the government should not develop programs to encourage people to get and stay married. When asked, nearly eight-in-ten (79%) prefer that the government “stay out” of such activities, while 18% favor this idea.

Overall, more than twice as many white evangelicals as white mainline Protestants (27%-11%) support programs aimed at promoting marriage. Among highly committed white evangelicals, 35% favor government programs to encourage marriage, far more than any other religious or demographic group, although 60% oppose such programs.

**Addressing Poverty**

Americans are strongly supportive of helping those in need. Eight-in-ten (79%) say people should do more to help the needy, even if that entails some personal sacrifice, while 67% favor more generous government assistance to the poor. Majorities of all political groups – except conservative Republicans – support more generous government aid.

<b>Government Should Help Needy Even If It Means ...</b>						
	<i>Forgoing Tax Cuts</i>			<i>Cuts in Programs</i>		
		Dis-	Don't		Dis-	Don't
	<u>Agree</u>	<u>agree</u>	<u>know</u>	<u>Agree</u>	<u>agree</u>	<u>know</u>
	%	%	%	%	%	%
Total	66	28	6=100	57	37	6=100
Conserv Repub	44	47	9=100	39	57	4=100
Mod-Lib Repub	58	40	2=100	56	33	11=100
Independent	69	27	4=100	65	31	4=100
Cons-Mod Dem	72	24	4=100	62	32	6=100
Liberal Democrat	86	9	5=100	70	25	5=100

Fully two-thirds would be willing to forgo tax cuts to do more to help the needy and 57% would accept cuts in government programs to achieve this goal. Race, ideology and partisanship are more important than religious affiliation in influencing these views. For instance, 85% of African-Americans are in favor of holding back on tax cuts to provide more help to the needy, compared with 62% of whites.

While a majority of conservative Republicans (57%) disagree with the idea of making cuts in government programs to fund more aid to the needy, they are much more evenly divided over reducing tax cuts to fulfill this objective – 44% agree with that idea, while 47% disagree.

Religion is not a major factor in opinions on political tradeoffs. But when it comes to attitudes on private charity, those who are highly committed to their religion are more likely than others to completely agree that people have an obligation to do more to help the poor. Overall, 79% agree that people should do more to help others in need, and 31% completely agree with this statement. Four-in-ten (42%) of those with a high degree of religious commitment completely agree with that sentiment, compared with 30% of those with average commitment and 25% of those with weak religious commitment. The biggest gap occurs among white Catholics – 37% in the high commitment group completely agree with the need to aid the poor, compared with 21% in the low commitment group.

### ***Welfare – Changed for the Better***

By 46%-17%, Americans say the welfare reform legislation passed in 1996 changed things for the better compared with the previous system. Significantly, those who are most familiar with the system – current or former welfare beneficiaries and their families – also react positively to the changes. By 47%-27%, this group believes the system has been changed for the better.

There are few major religious, demographic or political differences on this issue, although African-Americans are somewhat more likely than whites to take a negative view of the revamped system. Republicans overwhelmingly endorse the welfare changes (52%-12%); Democrats agree, by a smaller margin (47%-20%).

A majority of the public (53%) still agrees with the traditional critique of the old welfare system: that it encourages recipients to be too dependent on government aid. But in a reflection of how the 1996 law has changed opinions on this subject, 32% say the welfare system improves things by helping recipients support themselves; just 12% expressed that opinion in 1994.

There is a modest gap among religious groups on this question, with black Protestants and white Catholics more likely than white Protestants to view the welfare system in a positive light. Roughly four-in-ten black Protestants and nearly as many white Catholics (36%) say welfare changes things for the better by helping the needy; 28% of white mainline Protestants and 25% of white evangelical Protestants agree.

### ***Poverty Seen as Individual Failure***

Despite the support for more private and government aid to the poor, the public shows strong support for individual responsibility. Fully 61% say most people are poor because of their own individual failures, while far fewer (21%) blame society's failures.

<b>Welfare Families Endorse Personal Responsibility</b>			
		<i>Ever received welfare?</i>	
<i>Post-1996 welfare system</i>	<u>Total</u>	<u>Yes</u>	<u>No</u>
	%	%	%
Better	46	47	45
Worse	17	27	15
No difference (Vol)	5	6	5
Don't know	<u>32</u>	<u>20</u>	<u>35</u>
	100	100	100
<i>People poor because of...</i>			
Society's failures	22	25	21
Individual failures	61	53	63
Both (Vol)	11	15	10
Other/DK	<u>6</u>	<u>7</u>	<u>6</u>
	100	100	100
<i>Children in poverty because of...</i>			
Soc/econ problems	31	36	30
Failure of parents	50	44	51
Both (Vol)	13	15	13
Other/DK	<u>6</u>	<u>6</u>	<u>6</u>
	100	100	100
<i>Number of cases</i>	<i>(2002)</i>	<i>(282)</i>	<i>(1705)</i>



By a smaller margin (50%-31%) Americans also say child poverty is the fault of individual parents, not social and economic problems. Even when reminded that more than ten-million American children currently live in poverty, this perception does not change.

Race and ideology influence attitudes on these issues far more than religion or even income. African-Americans and liberals are the only groups in which pluralities blame child poverty on social and economic problems. These groups also are somewhat more likely to see society as to blame for poverty generally, although 52% of liberals and 48% of African-Americans point the finger at individual failures.

Experience with the welfare system has only a modest effect on these views. Current and former welfare recipients say individual failures, not society, are to blame for poverty by more than two-to-one (53%-25%). And a narrow 44% plurality of those who have received welfare affix responsibility for child poverty on the failures of parents, while 36% blame social and economic problems.

### ***National Service Supported; But Not By Young***

Public opinion on mandatory national service has changed little since the 1980s. Currently, 61% back a one-year service requirement for men, in either the military, Peace Corps, AmeriCorps or a community service program. That represents a modest increase over the 55% who backed mandatory national service in 1987. Half the public supports a national service requirement for women, up from 44% in 1987.

Conservative groups make a clear distinction between mandatory service for men and women. White evangelical Protestants who are highly religious favor mandatory service for men, by 62%-34%, while opposing it for women (52%-41%). By contrast, liberals and seculars tend to support national service at lower rates than conservatives and evangelicals, but make less of a gender distinction.

But age is perhaps the most important factor in opinions on mandatory national service. Solid majorities of Americans under the age of 30 oppose this requirement for men (56% opposed) and women (63%). Older Americans are much more supportive of this idea, especially for men. As many as three-quarters of those over age 50 back national service for men, and 58% favor it for women.

<b>Generation Gap On National Service</b>					
		----- Age -----			
<i>Should men give one year of service to nation?</i>	Total	18-29	30-49	50-64	65+
	%	%	%	%	%
Favor	61	43	57	74	76
Oppose	35	56	38	21	19
Don't know	<u>4</u>	<u>1</u>	<u>5</u>	<u>5</u>	<u>5</u>
	100	100	100	100	100
<i>Should women give one year of service to nation?</i>					
Favor	50	36	51	61	55
Oppose	45	63	44	34	36
Don't know	<u>5</u>	<u>1</u>	<u>5</u>	<u>5</u>	<u>9</u>
	100	100	100	100	100

### ***Divisions Over Afghan Aid***

Roughly half the public (49%) says the United States should come to the aid of Afghanistan, while 43% believe the U.S. should not get involved. Another group of respondents was asked whether the U.S. has a moral obligation to aid Afghanistan; the result was similar (50% said the U.S. had a moral responsibility, 39% disagreed).

Religious people are more likely to view aid for Afghanistan in moral terms. By 54%-34%, those with a high degree of religious commitment say the U.S. has a moral responsibility to provide aid. Those with average commitment also hold this view (51%-37%), but those with weak religious commitment are split (45%-46%).

### ***Death Penalty Favored for Terrorists***

Two-thirds of the public supports the death penalty for those convicted of murder, which is virtually unchanged from last March (66%) but down substantially since 1996 (78%). Support rises to 76% in the case of people convicted of terrorism. While members of all religious groups show stronger support for executing terrorists than convicted murderers, the views of seculars change very little; 72% favor the death penalty for murderers, and 69% favor it for terrorists. African-Americans, who traditionally oppose the death penalty, are the only group in which a significant minority opposes the death penalty for terrorists (39%).

This year's survey finds that, as in the past, religion strongly influences views on the death penalty. In general, those with a high degree of religious commitment show less support for the death penalty for murder than do fellow church members with less religious commitment. This

pattern does not hold for white evangelicals, however; white evangelicals with high levels of religious commitment are just as likely to back the death penalty as those who are not as committed.

The April 2001 report by the Pew Research Center and Pew Forum found that 42% of death penalty opponents cited religion as an influence on their position, compared with just 15% of supporters. (See “Faith-Based Funding Backed, But Church-State Doubts Abound,” April 10, 2001.)

***Little Change on Faith-Based Aid***

There has been little change in opinion over the past year on whether faith-based groups should receive government funding to provide social services. Currently, seven-in-ten favor permitting such organizations to apply for government funding, down slightly from 72% last June and 75% in March 2001.

Like last year, black Protestants are more likely than other religious groups to favor faith-based aid. More than eight-in-ten (83%) black Protestants back this idea, followed by white Catholics (75%), evangelical Protestants (72%) and mainline Protestants (67%). More than half of seculars (57%) want to allow faith-based organizations to be eligible for government aid, while 39% are opposed.

***Church Scandal Draws Strong Criticism***

The public is paying close attention to the recent criminal trials involving Catholic priests accused of child sexual abuse – and it takes a dim view of the Church’s handling of the problem. More than eight-in-ten (85%) have heard about the recent cases: 39% have heard a lot, 47% a little. By more than two-to-one, the public says that Church leaders have mostly tried to cover up the problem, rather than attempting to deal with it.

<b>Child Abuse Covered Up</b>			
	<i>Catholic leaders have ...</i>		
	<u>Covered</u>	<u>Dealt</u>	<u>Other/</u>
	<u>it up</u>	<u>with it</u>	<u>DK/Ref</u>
	%	%	%
<b>Total</b>	<b>62</b>	<b>26</b>	<b>12=100</b>
White Protestant	66	21	13=100
High Commitment	66	21	14=100
Low Commitment	68	23	9=100
<b>White Catholic</b>	<b>56</b>	<b>32</b>	<b>12=100</b>
High Commitment	49	40	11=100
Low Commitment	63	25	12=100
Black Protestant	55	36	9=100
Secular	75	17	8=100

Catholics are following this story more closely than are members of other religions. Nearly all Catholics (91%) have heard about the case, and 46% have heard a lot. Interest in the story also is particularly high in the Northeast, the site of a recent high-profile trial of a former priest. Nearly half of northeasterners (49%) have heard a lot about the case.

Americans who have heard a lot about the case are more likely than others to think that Church leaders have covered up the problem. Among those who have heard a lot, 72% believe there was a coverup, compared with 54% of those who have heard only a little. Fewer Catholics say there was a coverup by Church leaders. However, even among Catholics, more than half (56%) fault Church leaders with hiding the problem, while only 32% say that leaders tried to deal with it.

Catholics with a high level of religious commitment are following the story more closely than are members of any other religious group (54% heard a lot), including Catholics with less religious commitment (40%). The highly committed group also is less critical of Church leaders for their handling of the problem. Half of the most observant Catholics (49%) think Church leaders were at fault, compared with 63% of Catholics with low religious commitment. But within both groups of Catholics, those who have heard a lot about the problem are much more likely to say that Church leaders tried to cover it up.

***Honesty Up in Washington, Down in Boardrooms***

In post-Enron and post-9/11 America, the public’s estimation of the honesty and ethical standards of government officials and corporate heads have switched positions when compared with the mid-1990s. Public officials in Washington are now seen more favorably, heads of major corporations less so.

Today, 34% of Americans say Washington public officials have high or very high standards of honesty and ethics, up from just 18% in 1995. Heads of major companies, however, have dropped from a 33% positive rating to only 24%. Likewise, only 25% say corporate board members have high ethical standards.

<b>Changed Image of Public Officials and Business Executives</b>			
	<i>Honesty &amp; Ethical Standards</i>		
	<u>High</u>	<u>Low</u>	<u>DK/Ref</u>
<i>Military leaders</i>	%	%	%
2002	70	21	9=100
1995	63	27	10=100
<i>Religious leaders</i>			
2002	55	36	9=100
1995	55	36	9=100
<i>Journalists</i>			
2002	44	48	8=100
<i>Wash. public officials</i>			
2002	<b>34</b>	60	6=100
1995	<b>18</b>	77	5=100
<i>Corporate board members</i>			
2002	25	64	11=100
<i>Business executives</i>			
2002	<b>24</b>	66	10=100
1995	<b>33</b>	51	16=100

The shift in opinion on corporate executives has occurred fairly consistently across political party lines, while the change in attitudes about public officials varies by party affiliation. During the Clinton years, there was uniformity of opinion among Democrats and Republicans: 21% of Americans in both parties rated government officials' ethics highly.

Today, members of all political parties have an improved view of Washington officials' ethics, but the change has been most noticeable among Republicans. The share of Republicans who say that public officials in Washington have high ethical standards has doubled (to 43%), which is perhaps not surprising with a Republican administration now in power. By comparison, three-in-ten Democrats and independents give high ratings to the ethics of public officials (30% and 28%, respectively). Republicans continue to view corporate heads more favorably than do Democrats or independents, but those ratings have dropped among all parties.

Military leaders are rated highest, as they were in 1995. Today, 70% of Americans give military leaders a high rating for honesty and ethical standards, up from 63%. Religious leaders rate second on the current list (55% say they have high standards). People who think the Catholic Church has covered up cases of sexual abuse by priests are more critical of religious leaders generally – only 49% in those groups rate the clergy positively, compared with 71% of those who think the Church tried to deal with the problem.

Journalists get a relatively strong rating for honesty (44%), higher than either public officials or corporate heads. Among the most religious Americans, however, only 38% rate journalists' ethics highly.

### ***Most See Business Morals Slipping***

Consistent with their diminished view of the ethical standards of corporate heads, Americans also are skeptical of business executives' adherence to the law. Today, 58% say business executives try to find a way around laws, while just 35% give executives credit for trying to obey laws.

The Enron case, in particular, is seen as a sign that morals in American business are on the decline. Six-in-ten Americans subscribe to this view, compared with fewer than four-in-ten (37%) who don't see it that way.

## FAVORABILITY OF MUSLIMS, MUSLIM-AMERICANS, AND ISLAM

	<i>Muslims</i>			<i>Muslim-Americans</i>			<i>Islam</i>		
	<u>Fav</u> %	<u>Unfav</u> %	<u>Other</u> %	<u>Fav</u> %	<u>Unfav</u> %	<u>Other</u> %	<u>Fav</u> %	<u>Unfav</u> %	<u>Other</u> %
<b>Total</b>	47	29	24=100	54	22	24=100	38	33	29=100
<b>Sex</b>									
Male	46	32	22=100	55	24	21=100	42	35	23=100
Female	48	26	26=100	54	21	25=100	34	31	35=100
<b>Race</b>									
White	46	29	25=100	54	23	23=100	37	34	29=100
Non-white	51	28	21=100	56	19	25=100	43	29	28=100
Black	52	30	18=100	58	22	20=100	44	29	27=100
Hispanic <sup>^</sup>	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a
<b>Race and Sex</b>									
White Men	43	34	23=100	55	25	20=100	39	38	23=100
White Women	49	24	27=100	53	21	26=100	34	31	35=100
Black Men	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a
Black Women	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a
<b>Age</b>									
Under 30	57	26	17=100	57	23	20=100	51	29	20=100
30-49	49	28	23=100	60	21	19=100	36	35	29=100
50-64	48	30	22=100	53	22	25=100	38	30	32=100
65+	30	30	40=100	43	25	32=100	25	37	38=100
<b>Sex and Age</b>									
Men under 50	48	30	22=100	57	22	21=100	44	34	22=100
Women under 50	55	25	20=100	60	21	19=100	39	32	29=100
Men 50+	44	33	23=100	52	27	21=100	37	37	26=100
Women 50+	37	27	36=100	46	21	33=100	29	29	42=100
<b>Education</b>									
College Grad.	61	24	15=100	64	16	20=100	52	31	17=100
Some College	49	31	20=100	61	20	19=100	41	33	26=100
High School Grad.	43	28	29=100	51	25	24=100	30	34	36=100
<H.S. Grad.	30	35	35=100	39	28	33=100	26	34	40=100
<b>Family Income</b>									
\$75,000+	57	29	14=100	62	18	20=100	53	30	17=100
\$50,000-\$74,999	60	23	17=100	57	22	21=100	47	30	23=100
\$30,000-\$49,999	45	27	28=100	57	24	19=100	36	34	30=100
\$20,000-\$29,999	43	40	17=100	52	24	24=100	28	36	36=100
<\$20,000	40	31	29=100	52	23	25=100	32	34	34=100

<sup>^</sup> The designation Hispanic is unrelated to the white-black categorization.

Question: Now thinking about some specific religious groups... Is your overall opinion of [Muslims/Muslim-Americans] very favorable, mostly favorable, mostly UNfavorable, or very unfavorable?

Would you say you have a generally favorable or unfavorable opinion of Islam?

Continued ...

	<i>Muslims</i>			<i>Muslim-Americans</i>			<i>Islam</i>		
	<u>Fav</u> %	<u>Unfav</u> %	<u>DK</u> %	<u>Fav</u> %	<u>Unfav</u> %	<u>DK</u> %	<u>Fav</u> %	<u>Unfav</u> %	<u>DK</u> %
<b>Total</b>	47	29	24=100	54	22	24=100	38	33	29=100
<b>Region</b>									
East	55	29	16=100	51	17	32=100	43	27	30=100
Midwest	47	27	26=100	61	21	18=100	35	31	34=100
South	41	31	28=100	50	30	20=100	32	39	29=100
West	49	25	26=100	59	15	26=100	45	29	26=100
<b>Religious Affiliation</b>									
Total White Mainline Protestant	54	19	27=100	52	17	31=100	40	28	32=100
High Commitment	59	13	28=100	56	16	28=100	44	27	29=100
Low Commitment	51	22	27=100	49	19	32=100	37	28	35=100
Total Wh. Evangelical Protestant	37	40	23=100	51	30	19=100	29	45	26=100
High Commitment	39	39	22=100	57	35	18=100	31	47	22=100
Low Commitment	35	41	24=100	55	24	21=100	28	43	29=100
Total Wh. Non-Hispanic Catholic	52	23	25=100	63	18	19=100	37	33	30=100
High Commitment	53	22	25=100	69	11	20=100	43	30	27=100
Low Commitment	51	25	24=100	58	24	18=100	33	36	31=100
Total Black Protestant	48	32	20=100	59	21	20=100	n/a	n/a	n/a
Secular	44	28	28=100	44	25	31=100	44	34	22=100
<b>Community Size</b>									
Large City	51	33	16=100	54	21	25=100	43	31	26=100
Suburb	50	31	19=100	58	16	26=100	41	34	25=100
Small City/Town	46	25	29=100	55	24	21=100	38	32	30=100
Rural Area	40	31	29=100	50	27	23=100	29	36	35=100
<b>Party ID</b>									
Republican	44	32	24=100	56	23	21=100	37	42	21=100
Democrat	50	29	21=100	60	20	20=100	39	30	31=100
Independent	51	27	22=100	53	22	25=100	40	32	28=100
<b>Party and Ideology</b>									
Conservative Republican	43	33	24=100	56	26	18=100	35	47	18=100
Moderate/Liberal Republican	44	33	23=100	55	19	26=100	41	35	24=100
Conservative/Moderate Democrat	49	27	24=100	58	22	20=100	37	29	34=100
Liberal Democrat	54	33	13=100	65	15	20=100	45	34	21=100
<b>2000 Presidential Vote</b>									
Bush	47	30	23=100	56	21	23=100	38	38	24=100
Gore	55	27	18=100	60	19	21=100	45	28	27=100
<b>Voting by States</b>									
Bush State	47	27	26=100	55	27	18=100	34	39	27=100
Gore State	49	27	24=100	57	17	26=100	41	28	31=100
Swing State	45	31	24=100	52	23	25=100	37	33	30=100
<b>Marital Status</b>									
Married	46	28	26=100	54	22	25=100	35	33	32=100
Unmarried	48	29	23=100	56	23	21=100	40	34	26=100
<b>Parental Status</b>									
Parent	47	31	22=100	55	22	23=100	35	36	29=100
Non-Parent	47	27	26=100	54	22	24=100	39	32	29=100

## VIEWS ON RELIGIONS ENCOURAGING VIOLENCE

	Some religions more likely to encourage <u>violence</u> %	All religions are the same <u>in this regard</u> %	Neither/ <u>DK/Ref</u> %	Islam more likely to encourage <u>violence</u> %	Islam does not encourage violence more <u>than others</u> %	Neither/ <u>DK/Ref</u> %
<b>Total</b>	47	41	12=100	25	51	24=100
<b>Sex</b>						
Male	55	39	6	28	52	20
Female	40	43	17	22	50	28
<b>Race</b>						
White	48	41	11	26	51	23
Non-white	45	42	13	22	52	26
Black	42	47	11	24	50	26
Hispanic <sup>^</sup>	43	48	9	n/a	n/a	n/a
<b>Race and Sex</b>						
White Men	56	38	6	30	50	20
White Women	40	44	16	23	51	26
Black Men	n/a	n/a	n/a	n/a	n/a	n/a
Black Women	n/a	n/a	n/a	n/a	n/a	n/a
<b>Age</b>						
Under 30	47	47	6	25	57	18
30-49	49	44	7	24	53	23
50-64	47	38	15	26	50	24
65+	41	32	27	26	42	32
<b>Sex and Age</b>						
Men under 50	54	42	4	25	56	19
Women under 50	43	48	9	23	53	24
Men 50+	55	33	12	33	47	20
Women 50+	35	38	27	20	46	34
<b>Education</b>						
College Grad.	51	40	9	24	63	13
Some College	44	45	11	26	52	22
High School Grad.	47	41	12	25	47	28
<H.S. Grad.	44	37	19	28	37	35
<b>Family Income</b>						
\$75,000+	53	39	8	25	64	11
\$50,000-\$74,999	48	49	3	24	60	16
\$30,000-\$49,999	44	43	13	20	53	27
\$20,000-\$29,999	54	33	13	35	49	16
<\$20,000	45	44	11	28	43	29

<sup>^</sup> The designation Hispanic is unrelated to the white-black categorization.

Question: As I read each pair, tell me whether the FIRST statement or the SECOND statement comes closer to your own views even if neither is exactly right... Some religions are more likely than others to encourage violence among believers, OR Religions are all about the same in this regard/The Islamic religion is more likely than others to encourage violence among its believers, OR The Islamic religion does not encourage violence more than others.

**Continued ...**



	Some religions more likely to encourage <u>violence</u> %	All religions are the same <u>in this regard</u> %	Neither/ <u>DK/Ref</u> %	Islam more likely to encourage <u>violence</u> %	Islam does not encourage violence more <u>than others</u> %	Neither/ <u>DK/Ref</u> %
<b>Total</b>	47	41	12=100	25	51	24=100
<b>Region</b>						
East	49	42	9	24	55	21
Midwest	51	40	9	23	50	27
South	47	37	16	31	44	25
West	41	48	11	18	61	21
<b>Religious Affiliation</b>						
Total White Mainline Protestant	44	42	14	25	54	21
High Commitment	47	36	17	21	58	21
Low Commitment	43	46	11	28	51	21
Total Wh. Evangelical Protestant	53	31	16	36	36	28
High Commitment	53	29	18	41	30	29
Low Commitment	53	33	14	32	41	27
Total Wh. Non-Hispanic Catholic	46	45	9	25	57	18
High Commitment	48	42	10	22	64	14
Low Commitment	45	46	9	26	52	22
Total Black Protestant	40	46	14	n/a	n/a	n/a
Secular	44	50	6	18	61	21
<b>Community Size</b>						
Large City	46	43	11	20	56	24
Suburb	45	45	10	28	56	16
Small City/Town	47	40	13	24	49	27
Rural Area	49	39	12	29	46	25
<b>Party ID</b>						
Republican	54	32	14	33	47	20
Democrat	42	46	12	22	55	23
Independent	45	50	5	26	53	21
<b>Party and Ideology</b>						
Conservative Republican	59	30	11	38	43	19
Moderate/Liberal Republican	47	35	18	27	53	20
Conservative/Moderate Democrat	43	46	11	25	51	24
Liberal Democrat	39	52	9	20	65	15
<b>2000 Presidential Vote</b>						
Bush	52	36	12	30	51	19
Gore	38	52	10	22	60	18
<b>Voting by States</b>						
Bush State	47	40	13	25	49	26
Gore State	46	44	10	24	54	22
Swing State	48	39	13	26	51	23
<b>Marital Status</b>						
Married	50	38	12	23	53	24
Unmarried	44	44	12	28	49	23
<b>Parental Status</b>						
Parent	50	41	9	27	48	25
Non-Parent	45	41	14	24	53	23

## VIEWS ON RELIGION'S INFLUENCE AND ROLE

	<i>Influence of Religion in World</i>				<i>Extent of Religion's Role in Causing War</i>			
	<u>Too Much</u> %	<u>Too Little</u> %	<u>Both/Neither</u> %	<u>DK/Ref</u> %	<u>Great Deal</u> %	<u>Fair Amount</u> %	<u>Little/None</u> %	<u>DK/Ref</u> %
<b>Total</b>	28	51	13	8=100	34	31	29	6=100
<b>Sex</b>								
Male	35	44	12	9	40	31	25	4
Female	21	57	14	8	28	32	33	7
<b>Race</b>								
White	28	52	12	8	35	33	27	5
Non-white	27	49	16	8	31	26	36	7
Black	22	58	13	7	31	23	38	8
Hispanic <sup>^</sup>	35	47	7	11	25	37	34	4
<b>Race and Sex</b>								
White Men	35	44	12	9	42	30	24	4
White Women	21	59	13	7	28	35	31	6
Black Men	31	56	6	7	37	28	32	3
Black Women	14	61	18	7	26	19	44	11
<b>Age</b>								
Under 30	37	45	12	6	32	37	27	4
30-49	30	50	13	7	38	31	27	4
50-64	23	52	15	10	33	30	32	5
65+	17	61	10	12	28	28	32	12
<b>Sex and Age</b>								
Men under 50	39	41	11	9	41	32	24	3
Women under 50	26	56	13	5	30	35	31	4
Men 50+	28	50	12	10	37	30	28	5
Women 50+	14	61	14	11	25	29	36	10
<b>Education</b>								
College Grad.	34	40	18	8	39	34	23	4
Some College	28	50	15	7	33	35	28	4
High School Grad.	25	57	9	9	32	28	34	6
<H.S. Grad.	23	57	10	10	28	30	31	11
<b>Family Income</b>								
\$75,000+	37	41	17	5	40	38	20	2
\$50,000-\$74,999	31	52	11	6	40	32	25	3
\$30,000-\$49,999	27	50	13	10	36	34	25	5
\$20,000-\$29,999	29	55	11	5	27	32	35	6
<\$20,000	20	62	11	7	29	28	39	4

<sup>^</sup> The designation Hispanic is unrelated to the white-black categorization.

Question: In your view, which is the bigger lesson to be taken from the September 11 terrorist attacks... Religion has too much influence in the world these days, OR Religion has too little influence in the world these days?

How much of a role does religion play in causing most wars and conflicts in the world... A great deal, a fair amount, only a little, or none at all?

**Continued ...**

	<i>Influence of Religion in World</i>				<i>Extent of Religion's Role in Causing War</i>			
	<u>Too Much</u>	<u>Too Little</u>	<u>Both/Neither</u>	<u>DK/Ref</u>	<u>Great Deal</u>	<u>Fair Amount</u>	<u>Little/None</u>	<u>DK/Ref</u>
<b>Total</b>	28	51	13	8=100	34	31	29	6=100
<b>Region</b>								
East	34	46	10	10	34	35	25	6
Midwest	27	51	14	8	29	34	31	6
South	20	60	12	8	33	28	32	7
West	36	40	16	8	40	30	27	3
<b>Religious Affiliation</b>								
Total White Mainline Protestant	27	51	12	10	30	38	26	6
High Commitment	15	61	13	11	26	39	28	7
Low Commitment	36	44	11	9	33	37	24	6
Total Wh. Evangelical Protestant	11	71	11	7	30	33	31	6
High Commitment	5	78	12	5	31	30	31	8
Low Commitment	17	64	11	8	30	36	30	4
Total Wh. Non-Hispanic Catholic	26	50	14	10	35	31	30	4
High Commitment	11	60	17	12	30	32	33	5
Low Commitment	39	42	11	8	39	29	28	4
Total Black Protestant	16	67	11	6	24	28	42	6
Secular	57	23	13	7	46	31	19	4
<b>Community Size</b>								
Large City	28	49	17	6	35	27	33	5
Suburb	34	44	16	6	38	33	24	5
Small City/Town	28	54	9	9	32	34	28	6
Rural Area	21	57	11	11	32	29	33	6
<b>Party ID</b>								
Republican	21	60	12	7	36	33	26	5
Democrat	28	53	11	8	29	32	34	5
Independent	36	43	13	8	36	33	27	4
<b>Party and Ideology</b>								
Conservative Republican	19	64	12	5	37	33	26	4
Moderate/Liberal Republican	24	56	12	8	36	31	27	6
Conservative/Moderate Democrat	25	57	11	7	25	35	36	4
Liberal Democrat	39	43	10	8	42	26	28	4
<b>2000 Presidential Vote</b>								
Bush	21	58	14	7	36	33	27	4
Gore	31	47	15	7	35	32	29	4
<b>Voting by States</b>								
Bush State	22	57	13	8	34	31	30	5
Gore State	35	43	12	10	37	32	26	5
Swing State	26	54	13	7	30	31	32	7
<b>Marital Status</b>								
Married	27	51	12	10	35	32	28	5
Unmarried	29	51	13	7	32	31	31	6
<b>Parental Status</b>								
Parent	27	52	13	8	34	32	30	4
Non-Parent	28	51	13	8	33	31	29	7

## RELIGION'S ROLE IN MORALITY AND SOCIETY

	<i>Children are more likely to be moral...</i>		<i>Belief in God is needed to be moral and have values it...</i>		<i>Strength of American society</i>		<i>(N)</i>
	<i>When raised with faith</i>	<i>Regardless of faith</i>	<i>Is Not Necessary</i>	<i>Is Necessary</i>	<i>Based on Religious Faith</i>	<i>Strong regardless of faith</i>	
	<i>%</i>	<i>%</i>	<i>%</i>	<i>%</i>	<i>%</i>	<i>%</i>	
<b>Total</b>	61	35	50	47	58	36	(2002)
<b>Sex</b>							
Male	60	36	57	40	55	39	(922)
Female	61	35	43	53	61	34	(1080)
<b>Race</b>							
White	62	35	54	44	58	37	(1683)
Non-white	57	37	35	60	60	34	(299)
Black	62	32	25	69	68	28	(173)
Hispanic <sup>^</sup>	59	38	35	63	49	46	(128)
<b>Race and Sex</b>							
White Men	61	36	61	36	54	40	(761)
White Women	62	35	47	50	61	34	(922)
Black Men	62	32	31	65	68	29	(81)
Black Women	62	31	20	72	69	28	(92)
<b>Age</b>							
Under 30	47	50	59	40	46	52	(398)
30-49	59	38	54	44	56	39	(747)
50-64	66	30	46	52	65	28	(468)
65+	75	20	36	56	70	21	(361)
<b>Sex and Age</b>							
Men under 50	56	41	63	35	50	46	(582)
Women under 50	54	43	48	51	55	42	(563)
Men 50+	68	27	47	50	65	27	(332)
Women 50+	71	24	37	56	69	23	(497)
<b>Education</b>							
College Grad.	58	38	65	33	55	41	(640)
Some College	60	37	55	42	57	38	(525)
High School Grad.	63	32	43	53	61	34	(646)
<H.S. Grad.	59	37	32	64	59	31	(183)
<b>Family Income</b>							
\$75,000+	62	36	66	32	58	39	(395)
\$50,000-\$74,999	64	34	56	42	59	38	(317)
\$30,000-\$49,999	60	36	52	44	54	41	(441)
\$20,000-\$29,999	56	41	45	52	60	35	(235)
<\$20,000	62	36	35	62	59	36	(312)

<sup>^</sup> The designation Hispanic is unrelated to the white-black categorization.

Question: As I read each pair, tell me whether the FIRST statement or the SECOND statement comes closer to your own views even if neither is exactly right... Children are more likely to grow up to be moral adults when they are raised in a religious faith, OR Children are just as likely to grow up to be moral adults whether or not they are raised in a religious faith/It IS NOT necessary to believe in God in order to be moral and have good values, OR It IS necessary to believe in God in order to be moral and have good values/The strength of American society is based on the religious faith of its people, OR Our society would be strong even if most Americans did not have a religious faith.

Continued ...

	<i>Children are more likely to be moral...</i>		<i>Belief in God is needed to be moral and have values it...</i>		<i>Strength of American society</i>		<i>(N)</i>
	<i>When raised</i>	<i>Regardless</i>	<i>Is Not</i>	<i>Is</i>	<i>Based on</i>	<i>Strong</i>	
	<u><i>with faith</i></u>	<u><i>of faith</i></u>	<u><i>Necessary</i></u>	<u><i>Necessary</i></u>	<u><i>Faith</i></u>	<u><i>of faith</i></u>	
<i>Total</i>	<i>%</i>	<i>%</i>	<i>%</i>	<i>%</i>	<i>%</i>	<i>%</i>	
<b>Total</b>	61	35	50	47	58	36	(2002)
<b>Region</b>							
East	52	45	58	39	51	43	(367)
Midwest	60	35	52	45	56	38	(508)
South	70	26	39	56	70	24	(739)
West	53	43	59	40	47	49	(388)
<b>Religious Affiliation</b>							
Total White Mainline Protestant	60	37	57	40	57	37	(407)
High Commitment	71	25	45	49	72	22	(177)
Low Commitment	51	45	65	32	47	48	(229)
Total Wh. Evangelical Protestant	85	13	36	62	83	14	(484)
High Commitment	93	5	30	68	89	9	(254)
Low Commitment	77	21	43	55	76	20	(230)
Total Wh. Non-Hispanic Catholic	63	33	54	42	58	36	(351)
High Commitment	83	14	41	54	76	18	(176)
Low Commitment	46	50	66	33	43	52	(175)
Total Black Protestant	66	28	27	66	71	25	(131)
Secular	22	75	82	16	20	71	(224)
<b>Community Size</b>							
Large City	54	42	50	47	53	43	(362)
Suburb	61	35	57	39	56	39	(498)
Small City/Town	64	33	48	50	60	35	(711)
Rural Area	61	35	46	51	64	29	(410)
<b>Party ID</b>							
Republican	72	25	48	50	69	25	(653)
Democrat	62	36	48	50	58	38	(594)
Independent	50	46	57	41	49	48	(576)
<b>Party and Ideology</b>							
Conservative Republican	78	20	48	49	77	19	(405)
Moderate/Liberal Republican	64	32	47	50	58	35	(232)
Conservative/Moderate Democrat	66	31	44	53	62	34	(403)
Liberal Democrat	50	48	58	40	46	50	(165)
<b>2000 Presidential Vote</b>							
Bush	72	26	50	47	71	25	(750)
Gore	56	39	52	45	52	44	(560)
<b>Voting by States</b>							
Bush State	65	31	44	51	65	29	(675)
Gore State	54	42	56	41	50	45	(628)
Swing State	63	33	49	49	60	35	(699)
<b>Marital Status</b>							
Married	64	32	51	45	63	31	(1052)
Unmarried	57	39	48	49	53	42	(938)
<b>Parental Status</b>							
Parent	59	38	51	46	58	38	(674)
Non-Parent	62	34	49	47	58	35	(1324)

## VIEWS ON ISSUES

	General Public %	White Mainline Protestant		White Evangelical Protestant		White Non-Hispanic Catholic		Total Black Protestant %	Secular %
		High %	Low %	High %	Low %	High %	Low %		
<b><i>Death penalty for murder</i></b>									
Favor	67	62	79	76	74	64	80	38	72
Oppose	26	26	15	15	21	32	19	55	21
<b><i>Death penalty for terrorism</i></b>									
Favor	76	85	88	82	86	70	93	n/a	69
Oppose	18	8	7	10	10	22	3	n/a	27
<b><i>Providing generous govt assistance to the poor</i></b>									
Favor	67	62	61	59	64	68	70	87	67
Oppose	27	30	33	35	29	28	26	11	28
<b><i>Allowing churches to apply for government funding</i></b>									
Favor	70	69	66	68	75	78	72	83	57
Oppose	27	29	30	27	23	20	26	16	38
<b><i>Requiring young men to give year of service</i></b>									
Favor	61	69	61	62	62	69	52	n/a	59
Oppose	35	24	34	34	31	28	45	n/a	40
<b><i>Requiring young women to give year of service</i></b>									
Favor	50	51	51	42	56	60	42	n/a	52
Oppose	45	40	40	52	40	34	56	n/a	46
<b><i>Government should start up programs to encourage marriage</i></b>									
Should	18	15	9	35	18	17	13	21	10
Should not	79	80	88	60	81	81	84	78	85
<b><i>U.S. should come to the aid of Afghanistan to help it recover</i></b>									
Should	49	56	47	51	46	61	45	39	46
Should not	42	33	46	37	43	29	45	46	48
<b><i>People should help others in need more</i></b>									
Agree	79	77	76	88	81	87	82	76	75
Disagree	18	19	22	9	18	13	15	20	22
<b><i>Govt should help more needy people even if it means cuts in other programs</i></b>									
Agree	57	49	58	49	53	48	68	64	64
Disagree	37	45	41	44	39	48	29	31	32
<b><i>Govt should help more needy people even if it means holding back on future tax cuts</i></b>									
Agree	66	69	62	54	65	61	67	n/a	62
Disagree	28	26	34	38	31	33	29	n/a	31
<b><i>Churches should come out in favor of candidates</i></b>									
Should	22	12	15	42	20	24	19	34	18
Should not	70	79	77	48	74	70	75	58	75

**PROFILE OF RELIGIOUS GROUPS**

	General	White Mainline Protestant		White Evangelical Protestant		White Non-Hispanic Catholic		Total Black	Secular
	<u>Public</u> %	<u>High</u> %	<u>Low</u> %	<u>High</u> %	<u>Low</u> %	<u>High</u> %	<u>Low</u> %	<u>Protestant</u> %	
<b>Sex</b>									
Male	48	36	54	38	45	34	51	45	63
Female	<u>52</u>	<u>64</u>	<u>46</u>	<u>62</u>	<u>55</u>	<u>66</u>	<u>49</u>	<u>55</u>	<u>37</u>
	100	100	100	100	100	100	100	100	100
<b>Race</b>									
White	81	100	100	100	100	100	100	0	85
Non-white	18	0	0	0	0	0	0	100	15
Black	11	0	0	0	0	0	0	100	5
Hispanic <sup>^</sup>	9	3	1	4	2	0	0	2	8
<b>Race and Sex</b>									
White Men	38	36	54	38	45	34	51	0	53
White Women	43	64	46	62	55	66	49	0	33
Black Men	5	0	0	0	0	0	0	45	3
Black Women	6	0	0	0	0	0	0	55	2
<b>Age</b>									
Under 30	22	14	17	14	15	11	23	23	33
30-49	39	35	39	33	38	33	48	34	45
50-64	22	26	22	27	24	28	22	24	12
65+	17	24	20	25	23	28	7	18	10
<b>Sex and Age</b>									
Men under 50	30	19	29	20	24	15	34	27	49
Women under 50	30	30	26	28	29	30	36	30	29
Men 50+	18	18	24	18	21	20	16	18	14
Women 50+	21	33	19	34	26	36	13	24	8
<b>Education</b>									
College Grad.	25	26	26	23	14	34	30	18	26
Some College	24	26	19	27	26	24	25	25	23
High School Grad.	37	36	41	38	40	39	34	34	35
<H.S. Grad.	14	12	14	13	21	3	11	23	16
<b>Family Income</b>									
\$75,000+	17	17	19	14	14	21	25	11	20
\$50,000-\$74,999	16	17	18	19	11	19	19	13	15
\$30,000-\$49,999	22	24	22	23	26	18	22	19	26
\$20,000-\$29,999	13	9	13	15	13	9	12	12	12
<\$20,000	18	15	16	16	24	14	8	28	15
<b>Number of Interviews</b>	<b>(2002)</b>	<b>(177)</b>	<b>(229)</b>	<b>(254)</b>	<b>(230)</b>	<b>(176)</b>	<b>(175)</b>	<b>(131)</b>	<b>(224)</b>

<sup>^</sup> The designation Hispanic is unrelated to the white-black categorization.

**NOTE:** Some columns do not add to 100% because not all categories are shown.

**Continued ...**

	General Public %	White Mainline Protestant		White Evangelical Protestant		White Non-Hispanic Catholic		Total Black Protestant Secular	
		High %	Low %	High %	Low %	High %	Low %	Protestant %	Secular %
<b>Region</b>									
East	19	14	21	6	13	28	40	22	24
Midwest	24	26	29	23	28	33	28	15	22
South	36	38	30	60	46	29	16	52	24
West	21	22	20	11	13	10	16	11	30
<b>Community Size</b>									
Large City	19	17	13	12	11	18	12	35	23
Suburb	23	21	26	22	20	27	34	17	22
Small City/Town	36	38	37	34	41	40	34	35	36
Rural Area	21	24	23	32	27	14	19	12	19
<b>Party ID</b>									
Republican	30	38	32	53	38	37	32	7	20
Democrat	31	29	25	20	31	31	25	71	20
Independent	30	22	35	19	22	27	37	19	49
<b>Party and Ideology</b>									
Conservative Republican	18	20	19	44	22	23	18	4	9
Moderate/Liberal Rep.	11	17	12	8	16	14	14	2	10
Conservative/Mod. Dem.	21	23	18	16	24	23	20	46	10
Liberal Democrat	8	5	5	2	6	5	5	22	10
<b>2000 Presidential Vote</b>									
Bush	34	42	34	61	39	45	37	4	26
Gore	28	27	28	13	24	31	25	59	20
<b>Voting by States</b>									
Bush State	33	39	29	50	42	22	17	33	25
Gore State	33	26	33	12	23	35	42	37	39
Swing State	34	35	38	38	36	43	41	31	36
<b>Marital Status</b>									
Married	51	58	53	64	53	61	57	35	40
Unmarried	49	41	47	36	47	39	43	65	59
<b>Parental Status</b>									
Parent	36	37	38	37	30	30	35	43	32
Non-Parent	64	64	63	63	70	70	65	56	67
<b>Beliefs and Practices</b>									
Religion Very Important in Own Life	63	95	22	100	79	100	27	88	16
Attend Services Once A Week or More	40	62	5	100	28	76	16	57	0
Pray Once a Day or More	59	81	23	100	64	90	32	80	19



## ABOUT THIS SURVEY

Results for the survey are based on telephone interviews conducted under the direction of Princeton Survey Research Associates among a nationwide sample of 2,002 adults, 18 years of age or older, during the period February 25 - March 10, 2002. Based on the total sample, one can say with 95% confidence that the error attributable to sampling and other random effects is plus or minus 2.5 percentage points. For results based on either Form 1 (N=1,058) or Form 2 (N=944), the sampling error is plus or minus 3.5 percentage points.

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

## SURVEY METHODOLOGY IN DETAIL

The sample for this survey is a random digit sample of telephone numbers selected from telephone exchanges in the continental United States. The random digit aspect of the sample is used to avoid "listing" bias and provides representation of both listed and unlisted numbers (including not-yet-listed). The design of the sample ensures this representation by random generation of the last two digits of telephone numbers selected on the basis of their area code, telephone exchange, and bank number.

The telephone exchanges were selected with probabilities proportional to their size. The first eight digits of the sampled telephone numbers (area code, telephone exchange, bank number) were selected to be proportionally stratified by county and by telephone exchange within county. That is, the number of telephone numbers randomly sampled from within a given county is proportional to that county's share of telephone numbers in the U.S. Only working banks of telephone numbers are selected. A working bank is defined as 100 contiguous telephone numbers containing one or more residential listings.

The sample was released for interviewing in replicates. Using replicates to control the release of sample to the field ensures that the complete call procedures are followed for the entire sample. The use of replicates also insures that the regional distribution of numbers called is appropriate. Again, this works to increase the representativeness of the sample.

At least 10 attempts were made to complete an interview at every sampled telephone number. The calls were staggered over times of day and days of the week to maximize the chances of making a contact with a potential respondent. All interview breakoffs and refusals were re-contacted at least once in order to attempt to convert them to completed interviews. In each contacted household, interviewers asked to speak with the "youngest male 18 or older who is at home." If there is no eligible man at home, interviewers asked to speak with "the oldest woman 18 or older who is at home." This systematic respondent selection technique has been shown empirically to produce samples that closely mirror the population in terms of age and gender.

Non-response in telephone interview surveys produces some known biases in survey-derived estimates because participation tends to vary for different subgroups of the population, and these subgroups are likely to vary also on questions of substantive interest. In order to compensate for these known biases, the sample data are weighted in analysis.

The demographic weighting parameters are derived from a special analysis of the most recently available Census Bureau's Current Population Survey (March 2001). This analysis produced population parameters for the demographic characteristics of households with adults 18 or older, which are then compared with the sample characteristics to construct sample weights. The analysis only included households in the continental United States that contain a telephone. The weights are derived using an iterative technique that simultaneously balances the distributions of all weighting parameters.

**PEW RESEARCH CENTER FOR THE PEOPLE & THE PRESS  
& PEW FORUM ON RELIGION AND PUBLIC LIFE  
2002 RELIGION AND PUBLIC LIFE SURVEY  
FINAL TOPLINE  
February 25 - March 10, 2002  
N = 2002**

Q.1 All in all, are you satisfied or dissatisfied with the way things are going in this country today?

	<u>Satisfied</u>	<u>Dissatisfied</u>	<u>No Opinion</u>
March, 2002	50	40	10=100
Late September, 2001	57	34	9=100
Early September, 2001	41	53	6=100
June, 2001	43	52	5=100
March, 2001	47	45	8=100
February, 2001	46	43	11=100
January, 2001	55	41	4=100
September, 2000	51	41	8=100
June, 2000	47	45	8=100
April, 2000	48	43	9=100
August, 1999	56	39	5=100
January, 1999	53	41	6=100
November, 1998	46	44	10=100
Early September, 1998	54	42	4=100
Late August, 1998	55	41	4=100
Early August, 1998	50	44	6=100
February, 1998	59	37	4=100
January, 1998	46	50	4=100
September, 1997	45	49	6=100
August, 1997	49	46	5=100
January, 1997	38	58	4=100
July, 1996	29	67	4=100
March, 1996	28	70	2=100
October, 1995	23	73	4=100
June, 1995	25	73	2=100
April, 1995	23	74	3=100
July, 1994	24	73	3=100
March, 1994	24	71	5=100
October, 1993	22	73	5=100
September, 1993	20	75	4=100
May, 1993	22	71	7=100
January, 1993	39	50	11=100
January, 1992	28	68	4=100
November, 1991	34	61	5=100
<i>Late February, 1991 (Gallup)</i>	<i>66</i>	<i>31</i>	<i>3=100</i>
August, 1990	47	48	5=100
May, 1990	41	54	5=100
January, 1989	45	50	5=100
September, 1988 (RVs)	50	45	5=100
May, 1988	41	54	5=100
January, 1988	39	55	6=100

Q.2 Do you think people in general today lead as good lives - honest and moral - as they used to?

		<i>Wash Post/</i>			
		<i>Kaiser</i>	<i>--- Gallup ---</i>		<i>Gaffin</i>
		Nov	Jan	Nov	June
		<u>1998</u>	<u>1976</u>	<u>1965</u>	<u>1952</u>
21	Yes	26	30	39	47
73	No	71	66	52	46
<u>6</u>	Undecided	<u>3</u>	<u>4</u>	<u>9</u>	<u>7</u>
100		100	100	100	100

Q.3 Do you think that young people today have as strong a sense of right and wrong as they did, say, fifty years ago?

		<i>Wash Post/</i>			
		<i>Hart</i>	<i>Kaiser</i>	<i>Gallup</i>	<i>Gaffin</i>
		March	Aug	Nov	June
		<u>1999</u>	<u>1998</u>	<u>1965</u>	<u>1952</u>
19	Yes	15	20	41	57
76	No	82	78	46	34
<u>5</u>	Undecided	<u>3</u>	<u>2</u>	<u>13</u>	<u>9</u>
100		100	100	100	100

Q.4 I'd like to read you a list of some programs and proposals that are being discussed in this country today. For each one, please tell me whether you strongly favor, favor, oppose, or strongly oppose it. The first one is... **(READ AND ROTATE, OBSERVE FORM SPLITS).**

		Strongly Favor	Favor	Oppose	Strongly Oppose	DK/Ref
<b>ASK FORM 1 [N=1058]:</b>						
a.F1	The death penalty for persons convicted of murder	33	34	17	9	7=100
	March, 2001	30	36	17	10	7=100
	September, 1999	41	33	15	7	4=100
	June, 1996	43	35	11	7	4=100
<b>ASK FORM 2 [N=944]:</b>						
b.F2	The death penalty for persons convicted of terrorism	48	28	12	6	6=100
<b>ASK ALL:</b>						
c.	Providing more generous government assistance to the poor	24	43	22	5	5=100
	March, 2001	28	45	17	6	4=100

**Q.4 CONTINUED...**

	Strongly Favor	Favor	Oppose	Strongly Oppose	DK/Ref
d. Allowing churches and other houses of worship to apply, along with other organizations, for government funding to provide social services such as job training or drug treatment counseling to people who need them	26	44	18	9	3=100
June, 2001	30	42	15	10	3=100
March, 2001	30	45	13	8	4=100
February, 2001	28	36	19	11	6=100
September, 2000 <sup>1</sup>	32	35	17	12	4=100

**ROTATE Q.5 AND Q.6**

**RESULTS BASED ON Q.6 FOLLOWING Q.5 TO CORRESPOND TO GALLUP TREND ORDERING [N=985]:**

Q.5 Would you favor or oppose requiring all young men to give one year of service to the nation - either in the military forces, or in non-military work here or abroad, such as the Peace Corps, AmeriCorps, or in a local community or city service program?

		----- Gallup <sup>2</sup> -----					
		Dec 1987	March 1979	Dec 1976	Oct 1973	Dec 1971	Jan 1969
61	Favor	55	60	62	65	68	78
35	Oppose	45	33	33	29	25	16
<u>4</u>	No opinion	*	<u>7</u>	<u>5</u>	<u>7</u>	<u>7</u>	<u>5</u>
100		100	100	100	100	100	100

Q.6 Would you favor or oppose requiring all young women to give one year of service to the nation - either in the military forces, or in non-military work here or abroad, such as the Peace Corps, AmeriCorps, or in a local community or city service program?

		----- Gallup <sup>3</sup> -----		
		Dec 1987	Dec 1976	Jan 1969
50	Favor	44	41	44
45	Oppose	56	51	49
<u>5</u>	No opinion	*	<u>9</u>	<u>7</u>
100		100	100	100

<sup>1</sup> Based on registered voters. Item was worded "Allowing religious organizations to apply, along with other organizations, for government funding to provide social services such as job training or drug treatment counseling to people who need them."

<sup>2</sup> The Gallup trend from December 1987 was worded, "... such as VISTA, the Peace Corps, or in a local community or city service program?" The "oppose" and "no opinion" responses are combined and total 45% for this year. The trend for January 1969 to March 1979 was worded, "... such as VISTA or the Peace Corps?"

<sup>3</sup> For the Gallup trend from December 1987 the question was worded, "... such as VISTA, the Peace Corps, or in a local community or city service program?" The "oppose" and "no opinion" responses are combined and total 56% for this year. The trend for December 1976 was worded, "... such as VISTA or the Peace Corps?" The trend for January 1969 was worded, "... either in nursing or some other form of public help?"

Q.7 In your view, should the GOVERNMENT start up programs that encourage people to get and stay married, or should the GOVERNMENT stay out of this?

18 The government should start up programs that encourage marriage  
 79 The government should stay out  
3 Don't know/Refused  
 100

**ASK FORM 1 [N=1058]:**

Q.8F1 Do you think the United States has a moral responsibility to come to the aid of Afghanistan to help it recover from the war, or doesn't the United States have a moral responsibility to do this?

50 U.S. has a moral responsibility  
 39 No responsibility  
11 Don't know/Refused  
 100

**ASK FORM 2 [N=944]:**

Q.9F2 Do you think the United States should come to the aid of Afghanistan to help it recover from the war, or should the United States not get involved?

49 U.S. should come to the aid of Afghanistan  
 43 U.S. should not get involved  
8 Don't know/Refused  
 100

**ASK ALL:**

Q.10 Now I'm going to read you a couple of statements. Please tell if you completely agree, mostly agree, mostly DISagree, or completely disagree with each statement... **[ROTATE ITEMS, OBSERVE FORM SPLIT]**

		Completely <u>Agree</u>	Mostly <u>Agree</u>	Mostly <u>Disagree</u>	Completely <u>Disagree</u>	Don't <u>Know/Ref.</u>
a.	People should do much more than they do now to help others who are in need, even if it costs them their own time and money March, 2001	31 34	48 52	14 9	4 2	3=100 3=100

**ASK FORM 1 [N=1058]:**

b.F1 The government should help more needy people even if it means cuts in other programs

17	40	29	8	6=100
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**ASK FORM 2 [N=944]:**

c.F2 The government should help more needy people even if it means holding back on future tax cuts

25	41	19	9	6=100
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\*\*\*\*\*Comparison trend for Q.10bF1/cF2\*\*\*\*\*

	Completely <u>Agree</u>	Mostly <u>Agree</u>	Mostly <u>Disagree</u>	Completely <u>Disagree</u>	Don't <u>Know/Ref.</u>
The government should help more needy people even if it means going deeper in debt					
Late September, 1999	15	34	33	14	4=100
November, 1997	14	30	37	16	3=100
May, 1993	9	34	40	12	5=100
May, 1990	15	36	34	10	5=100
May, 1987	13	40	33	7	7=100

**ASK ALL:**

On another subject...

**ROTATE Q.11/12 WITH Q.13/14**

Q.11 At the present time, do you think religion as a whole is increasing its influence on American life or losing its influence?

	Increasing <u>Influence</u>	Losing <u>Influence</u>	(VOL) <u>Same</u>	No <u>Opinion</u>
March, 2002	37	52	3	8=100
December, 2001 ( <i>Gallup</i> )	71	24	2	3=100
Mid-November, 2001	78	12	3	7=100
March, 2001	37	55	4	4=100
March, 2000 ( <i>Gallup</i> )	37	58	0	5=100
June, 1998 ( <i>Gallup</i> )	37	56	4	3=100
March, 1994 ( <i>Gallup</i> )	27	69	2	2=100
March, 1988 ( <i>Gallup</i> )	36	49	6	9=100
June, 1984 ( <i>Gallup</i> )	42	39	14	6=100
December, 1978 ( <i>Gallup</i> )	37	48	10	5=100
December, 1974 ( <i>Gallup</i> )	31	56	8	5=100
April, 1968 ( <i>Gallup</i> )	19	67	8	7=100
February, 1965 ( <i>Gallup</i> )	33	45	13	8=100
February, 1962 ( <i>Gallup</i> )	45	32	17	7=100
March, 1957 ( <i>Gallup</i> )	69	14	10	6=100

**IF 1 "INCREASING" OR 2 "LOSING" INFLUENCE IN Q.11 ASK [N=1780]:**

Q.12 All in all, do you think this is a good thing or a bad thing?

		BASED ON ...	
		Increasing <u>Influence</u>	Losing <u>Influence</u>
41	Good thing	85	10
53	Bad thing	10	84
1	Both (VOL)	1	1
2	Neither (VOL)	1	2
1	Depends (VOL)	1	1
<u>2</u>	Don't know/Refused	<u>2</u>	<u>2</u>
100		100	100
		(N=746)	(N=1034)

**ASK ALL:**

Q.13 At the present time, do you think religion as a whole is increasing its influence in THE WORLD or losing its influence?

38 Increasing  
 50 Losing  
 3 Staying the same (VOL)  
9 No opinion (VOL)  
 100

**IF 1 “INCREASING” OR 2 “LOSING” INFLUENCE IN Q.13 ASK [N=1751]:**

Q.14 All in all, do you think this is a good thing or a bad thing?

		<b>BASED ON ...</b>	
		Increasing <u>Influence</u>	Losing <u>Influence</u>
37	Good thing	73	9
56	Bad thing	18	85
1	Both (VOL)	2	1
2	Neither (VOL)	1	2
2	Depends (VOL)	4	1
<u>2</u>	Don't know/Refused	<u>2</u>	<u>2</u>
100		100	100
		<b>(N=778)</b>	<b>(N=973)</b>

**ASK ALL:**

Q.15 Now I'd like your views on some groups and organizations. As I read from a list, please tell me which category best describes your overall opinion of what I name. (First,) would you say your overall opinion of... **(INSERT ITEM; ROTATE ITEMS IN BLOCKS (FIRST a. THRU c., THEN d. THRU k., ITEM j/k SHOULD ALWAYS COME LAST)** is very favorable, mostly favorable, mostly UNfavorable, or very unfavorable? **(INTERVIEWERS: PROBE TO DISTINGUISH BETWEEN “NEVER HEARD OF” AND “CAN'T RATE.”)**

		Very Favor- <u>able</u>	Mostly Favor- <u>able</u>	Mostly Unfavor- <u>able</u>	Very Unfavor- <u>able</u>	Never Heard <u>Of</u>	Can't <u>Rate</u>
a.	The Christian conservative movement	10	35	18	11	12	15=100
	March, 2001	9	33	20	11	11	16=100
b.	Business corporations	10	52	23	6	1	8=100
	July, 2001	9	50	21	6	*	14=100
	March, 2001	9	56	19	6	1	9=100
	August, 1999	8	65	19	3	0	5=100
	Early September, 1998	9	55	21	5	*	10=100
	October, 1997	11	55	23	5	*	6=100
	June, 1997	8	60	18	7	*	7=100
	May, 1997	9	50	21	7	1	12=100
	June, 1996	10	52	25	6	*	7=100
	February, 1996	9	50	24	10	1	6=100
	October, 1995	6	54	29	7	0	4=100
	July, 1994	8	62	19	5	*	6=100
	November, 1991	8	57	22	6	0	7=100
	January, 1988	6	53	27	5	*	9=100
	June, 1985	8	50	24	7	1	10=100

**Q.15 CONTINUED...**

		Very Favorable	Mostly Favorable	Mostly Unfavorable	Very Unfavorable	Never Heard Of	Can't Rate
c.	Labor unions	15	44	23	9	1	8=100
	July, 2001	12	39	26	10	1	12=100
	March, 2001	16	47	21	7	1	8=100
	August, 1999	12	47	27	9	*	5=100
	Early September, 1998	12	40	25	13	*	10=100
	June, 1997	15	43	25	10	*	7=100
	May, 1997	15	34	26	13	*	12=100
	April, 1996	10	37	28	17	*	8=100
	February, 1996	17	37	27	14	*	5=100
	July, 1994	14	43	28	10	*	5=100
	January, 1988	10	42	29	10	*	9=100
	July, 1985	9	37	30	17	*	7=100

Now thinking about some specific religious groups... Is your overall opinion of [INSERT FIRST ITEM IN ROTATED d. THRU i. SERIES. OBSERVE FORM SPLITS] very favorable, mostly favorable, mostly Unfavorable, or very unfavorable?

d.	Catholics	19	55	9	4	*	13=100
	Mid-November, 2001	29	49	5	3	*	14=100
	March, 2001	19	55	10	3	1	12=100
	September, 2000 (RVs)	29	49	6	3	*	13=100
e.	Jews	18	56	7	2	*	17=100
	Mid-November, 2001	24	51	5	2	*	18=100
	March, 2001	16	56	8	2	*	18=100
	September, 2000 (RVs)	27	50	5	3	*	15=100
	June, 1997	26	56	7	2	1	8=100
f.	Evangelical Christians	13	42	13	5	7	20=100
	March, 2001	13	42	12	4	8	21=100
	September, 2000 (RVs)	21	42	13	3	3	18=100
	February, 1996	13	26	23	15	11	12=100
	July, 1994	10	33	22	10	11	14=100
	May, 1990	12	31	19	19	7	12=100
g.	Protestants	20	54	6	2	1	17=100
	Mid-November, 2001	28	49	3	2	1	17=100

**ASK FORM 1 [N=1058]:**

h.F1	Muslim Americans	8	46	14	8	2	22=100
	Mid-November, 2001	15	44	12	5	1	23=100
	March, 2001	7	38	16	8	4	27=100
	September, 2000 (RVs)	11	39	13	8	2	27=100

**ASK FORM 2 [N=944]:**

i.F2	Muslims	7	40	18	11	1	23=100
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**Q.15 CONTINUED...**

		Very Favorable	Mostly Favorable	Mostly Unfavorable	Very Unfavorable	Never Heard Of	Can't Rate
<b>ASK FORM 1 [N=1058]:</b>							
j.F1	Atheists, that is, people who don't believe in God	5	29	23	31	*	12=100
	Mid-November, 2001	7	25	21	28	*	19=100
	March, 2001	4	25	22	35	*	14=100
	September, 2000 (RVs)	8	24	20	32	*	16=100
<b>ASK FORM 2 [N=944]:</b>							
k.F2	People who are not religious	9	42	19	11	*	19=100

And what do you think...

**ASK FORM 1 [N=1058]:**

Q.16F1 Since September 11<sup>th</sup>, has there been too much, too little or the right amount of expressions of religious faith and prayer by political leaders?

		Early Oct 2001 <sup>4</sup>
16	Too much	12
24	Too little	22
53	Right amount	60
<u>7</u>	Don't know/Refused	<u>6</u>
100		100

**ASK FORM 2 [N=944]:**

Q.17F2 Since September 11<sup>th</sup>, has there been too much, too little or the right amount of showing of the American flag?

		Early Oct 2001
16	Too much	8
16	Too little	17
66	Right amount	73
<u>2</u>	Don't know/Refused	<u>2</u>
100		100

4

For Q.16 and Q.17 in Early October 2001 the question was part of a series and began, "As I read from a list, tell me if you think there has been too much, too little or the right amount of what I mention."

**ASK ALL:**

Now, a few questions about your religious affiliation.

Q.18 What is your religious preference — do you consider yourself Christian, Jewish, Muslim, other non-Christian such as Buddhist or Hindu, atheist, agnostic, something else, or don't you have a religious preference?

		March	June
		<u>2001</u>	<u>1996<sup>5</sup></u>
82	Christian	82	84
1	Jewish	1	1
*	Muslim	1	*
1	Other non-Christian	2	3
1	Atheist	1	*
2	Agnostic	2	*
2	Something else (SPECIFY)	1	*
10	No preference	8	11
<u>1</u>	Don't know/Refused	<u>2</u>	<u>1</u>
100		100	100

**IF CHRISTIAN IN Q.18, ASK:**

Q.19 Are you Protestant, Catholic, Mormon, Orthodox — such as Greek or Russian Orthodox, or something else?

		March	June
		<u>2001</u>	<u>1996</u>
52	Protestant	53	53
24	Catholic	23	23
2	Mormon	2	2
*	Orthodox	1	1
0	Non-Denominational	0	1
2	Something else (SPECIFY)	*	1
0	Not practicing any religion	0	1
<u>2</u>	Don't know/Refused	<u>3</u>	<u>2</u>
82%	Christian	82%	84%

**IF CHRISTIAN OR SOMETHING ELSE IN Q.18, ASK:**

Q.20 Would you describe yourself as a "born-again" or evangelical Christian, or not?

		March	June	
		<u>2001</u>	<u>1996</u>	
36	Yes		36	34
44	No	43	47	
<u>5</u>	Don't Know/Refused	<u>4</u>	<u>3</u>	
85%	Christian/Something else	83%	84%	

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<sup>5</sup>

In 1996, question was worded: "What is your religious preference – do you consider yourself Christian, Jewish, Muslim, other non-Christian, or don't you have a religious preference?"

**ASK ALL:**

Q.21 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?

		Mid-Nov <u>2001</u>	March <u>2001</u>	Sept <u>2000</u> <sup>6</sup>	June <u>1997</u>	June <u>1996</u>
15	More than once a week	16	17	17	12	14
25	Once a week	26	26	28	26	25
17	Once or twice a month	14	17	16	17	17
18	A few times a year	17	17	17	20	21
15	Seldom	16	15	13	15	13
9	Never	10	7	8	10	9
<u>1</u>	Don't know/Refused	<u>1</u>	<u>1</u>	<u>1</u>	<u>*</u>	<u>1</u>
100		100	100	100	100	100

Q.22 How important would you say religion is in your own life — very important, fairly important, or not very important?

	<u>Very Important</u>	<u>Fairly Important</u>	<u>Not very Important</u>	<u>Don't know/ Refused</u>
March, 2002	63	24	12	1=100
Mid-November, 2001	61	24	14	1=100
March, 2001	64	23	12	1=100
March, 2000 ( <i>Gallup</i> )	61	27	12	*=100
June, 1998 ( <i>Gallup</i> )	62	25	12	1=100
June, 1996	59	26	15	*=100
March, 1994 ( <i>Gallup</i> )	59	29	11	1=100
March, 1988 ( <i>Gallup</i> )	54	31	14	1=100
March, 1984 ( <i>Gallup</i> )	56	30	13	1=100
April, 1978 ( <i>Gallup</i> )	52	32	14	2=100
November, 1965 ( <i>Gallup</i> )	70	22	7	1=100

**IF RESPONDENT ATTENDS CHURCH AT LEAST A FEW TIMES A YEAR (Q.21=1-4), ASK [N=1,523]:**

Q.23 Aside from attending religious services, how involved are you in activities at your church or house of worship... would you say you're very involved, somewhat involved, not too involved, or not at all involved?

		<u>March 2001</u>	<u>Sept 2000</u> <sup>7</sup>
22	Very involved	23	25
31	Somewhat involved	31	34
28	Not too involved	26	25
19	Not at all involved	20	16
<u>*</u>	Don't know/Refused	<u>*</u>	<u>*</u>
100		100	100

<sup>6</sup> September 2000 results are based on registered voters.

<sup>7</sup> Based on registered voters who attend church at least a few times a year. Question was worded: "Aside from attending religious services, how involved are you in church activities, would you say you're very involved, somewhat involved, not too involved, or not at all involved?"

**ASK ALL:**

Q.24 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 or less, or never?

		<u>March 2001</u>	<u>June 1996</u>
35	Several times a day	37	29
24	Once a day	22	22
15	A few times a week	17	19
16	Once a week or less	14	18
8	Never	8	10
<u>2</u>	Don't know/Refused	<u>2</u>	<u>2</u>
100		100	100

Q.25 During political elections, should churches and other houses of worship come out in favor of one candidate over another, or shouldn't they do this?

22	Should come out in favor of candidates
70	Should not come out in favor of candidates
<u>8</u>	No Opinion
100	

Q.26 Do you consider the United States a Christian nation, or not?

		<u>June 1996</u>
67	Yes	60
25	No	34
<u>8</u>	Don't know/Refused	<u>6</u>
100		100

On another subject...

Q.27 How much would you say you know about the Muslim religion and its practices? **[READ IN ORDER]**

		<u>Mid-November 2001</u>
5	A great deal	6
29	Some	32
37	Not very much	37
28	Nothing at all	24
<u>1</u>	Don't know/Refused	<u>1</u>
100		100

**FORM 1:**

**ASK ONLY IF R HAS A RELIGION OTHER THAN ISLAM (1,2,4,7 IN Q.18) [N=919]:**

Q.28F1 From what you know, do you think that the Muslim religion and your own religion have a lot in common, or do you think that the Muslim religion and your religion are very different?

		<u>Mid-November 2001</u>
27	A lot in common	31
57	Very different	52
<u>16</u>	Don't know/Refused	<u>17</u>
100		100

**ASK FORM 2 [N=944]:**

Q.28F2 Would you say you have a generally favorable or unfavorable opinion of Islam?

		<i>-----ABC/Beliefnet-----</i>	
		<u>Jan 2002</u>	<u>Oct 2001</u>
38	Favorable	41	47
33	Unfavorable	24	39
<u>29</u>	No Opinion	<u>35</u>	<u>13</u>
100		100	100

**ASK FORM 1 [N=1058]:**

Q.29F1 What's your impression - how many Muslims around the world are anti-American? **[READ, IN ORDER]**

6	Almost all
12	Most
18	About half
24	Some
21	Just a few
<u>19</u>	Don't know/Refused
100	

**ASK FORM 2 [N=944]:**

Q.29F2 What's your impression - how many Muslims in this country are anti-American? **[READ, IN ORDER]**

4	Almost all
5	Most
11	About half
23	Some
39	Just a few
<u>18</u>	Don't know/Refused
100	

**ASK ALL:**

Q.30 Next, I would like to ask you some questions about the Muslim religion. Not everyone will know about them. First **[ROTATE ITEMS]**

	<u>Correct Answer</u>	<u>Incorrect Answer</u>	<u>Don't know/ Refused</u>
a. Do you happen to know what name Muslims use to refer to God? [ <i>Allah</i> ]	47	11	42=100
b. Do you happen to know the name of the Islamic equivalent to the Bible? [ <i>Koran</i> ]	43	8	49=100

Q.31 Some people think that the United States has had SPECIAL PROTECTION from God for most of its history. Other people think the United States has had no SPECIAL PROTECTION from God. Which comes closer to your view?

**IF YES IN Q.31 ASK:**

Q.32 Do other nations have special protection from God in the same way, or not?

48	The U.S. has had special protection from God
37	Yes, other nations receive special protection from God
7	No
4	Don't know/Refused (VOL)
40	The U.S. has NOT had special protection from God
<u>12</u>	Don't know/Refused
100	

**ASK ALL:**

Q.33 Some people think the terrorist attacks on the United States were a signal that God is no longer protecting the United States as much as in the past. Do you think this is true, or not?

5	Yes, attacks were a signal
91	No
<u>4</u>	Don't know/Refused
100	

Q.34 Now I'm going to read you some pairs of statements. As I read each pair, tell me whether the FIRST statement or the SECOND statement comes closer to your own views even if neither is exactly right. **[ROTATE ITEMS a. THRU d. WITH ITEM e./f. ALWAYS LAST]**

- a. 18 My religion is the one, true faith leading to eternal life  
-OR-  
75 Many religions can lead to eternal life  
3 Neither (**VOL**)  
4 Don't know/Refused  
100
- b. 61 Children are more likely to grow up to be moral adults when they are raised in a religious faith  
-OR-  
Children are just as likely to grow up to be moral adults whether or not they are raised in a  
35 religious faith  
2 Neither (**VOL**)  
2 Don't know/Refused  
100
- c. 50 It IS NOT necessary to believe in God in order to be moral and have good values  
-OR-  
47 It IS necessary to believe in God in order to be moral and have good values  
1 Neither (**VOL**)  
2 Don't know/Refused  
100
- d. 58 The strength of American society is based on the religious faith of its people  
-OR-  
36 Our society would be strong even if most Americans did not have a religious faith  
2 Neither (**VOL**)  
4 Don't know/Refused  
100

**ASK FORM 1 [N=1058]:**

- e.F1 47 Some religions are more likely than others to encourage violence among believers  
-OR-  
41 Religions are all about the same in this regard  
4 Neither (**VOL**)  
8 Don't know/Refused  
100

**ASK FORM 2 [N=944]:**

- f.F2 25 The Islamic religion is more likely than others to encourage violence among its believers  
-OR-  
51 The Islamic religion does not encourage violence more than others  
3 Neither (**VOL**)  
21 Don't know/Refused  
100

**ASK ALL:**

Q.35 In your view, which is the bigger lesson to be taken from the September 11 terrorist attacks? [**READ AND ROTATE**]

28 Religion has too much influence in the world these days [OR]  
51 Religion has too little influence in the world these days  
2 Both (**VOL -- DO NOT READ**)  
11 Neither (**VOL -- DO NOT READ**)  
8 Don't know/Refused  
100

Q.36 How much of a role does religion play in causing most wars and conflicts in the world? [**READ, IN ORDER**]

34 A great deal  
31 A fair amount  
20 Only a little [OR]  
9 None at all  
6 Don't know/Refused  
100

**ASK FORM 1 [N=1058]:**

Q.37F1 All in all, do you think a person can be a good American if he or she does not have religious faith?

84 Yes  
13 No  
3 Don't know/Refused  
100

**ASK FORM 2 [N=944]:**

Q.38F2 All in all, do you think a person can be a good American if he or she does not believe in basic Judeo-Christian values?

80 Yes  
14 No  
6 Don't know/Refused  
100



**ASK ALL:**

On a different subject...

Q.39 Generally, how would you rate the honesty and ethical standards of [READ AND ROTATE] these days? Would you give them a very high rating, a high rating, a low rating, or a very low rating for honesty and ethical standards?

		<u>Very High</u>	<u>High</u>	<u>Low</u>	<u>Very Low</u>	<u>Don't Know</u>
<b>ASK FORM 1 [N=1058]:</b>						
a.F1	Public officials in Washington March, 1995	3 *	31 18	43 53	17 24	6=100 5=100
b.F1	Heads of major companies March, 1995	1 2	23 31	50 39	16 12	10=100 16=100
c.F1	Religious leaders March, 1995	5 10	50 45	30 26	6 10	9=100 9=100
<b>ASK FORM 2 [N=944]:</b>						
d.F2	Military leaders March, 1995	15 10	55 53	16 22	5 5	9=100 10=100
e.F2	Members of large corporations' boards of directors	2	23	46	18	11=100
f.F2	Journalists	5	39	37	11	8=100

**ASK ALL:**

Q.40 Just your best guess, would you say that most business executives try to obey the laws governing their profession or would you say most business executives try to find a way around the laws governing their profession?

		<i>ABC/ Wash Post</i>	<i>ABC</i>
		<u>Oct</u>	<u>Feb</u>
		<u>1997<sup>8</sup></u>	<u>1987</u>
35	Try to obey the laws	39	45
58	Try to find a way around the laws	51	48
<u>7</u>	Don't know/Refused	<u>10</u>	<u>7</u>
100		100	100

8

The 1987 and 1997 ABC/Washington Post questions asked about "stock brokers on Wall Street" instead of "business executives."

Q.41 Do you think the recent Enron case is a sign that morals in American business have been declining in the last few years, or not? **[IF YES, ASK: Is that a major decline or a minor decline?]**

		<i>ABC</i>
		<u>Feb 1987<sup>9</sup></u>
38	Yes, major decline	30
22	Yes, minor decline	20
2	Yes, in between (VOL)	2
1	Yes, don't know (VOL)	2
28	No, not a sign of declining morals	36
<u>9</u>	Don't know/Refused	<u>9</u>
100		100

On a different subject...

Q.42 Have you, or has your family ever received welfare benefits? **[IF YES, ASK:]** Are you or your family NOW receiving welfare benefits?

		<u>March 1994</u>
4	Yes, current welfare recipient	7
13	Yes, past welfare recipient	16
82	No	76
<u>1</u>	Don't know/Refused	<u>1</u>
100		100

Q.43 Do you personally know someone who is NOW receiving welfare benefits?

		<u>March 1994</u>
4	Yes, self/family current welfare recipient	7
38	Yes, know someone now receiving welfare	49
56	No, don't know someone on welfare	43
<u>2</u>	Don't know/Refused	<u>1</u>
100		100

**ROTATE ITEMS Q.44 AND Q.45**

Q.44 On balance, do you think the current welfare system... **[READ IN ORDER]**

		<u>March 1994</u>
32	Changes things for the better by helping people who are unable to support themselves [OR do you think the welfare system...]	12
53	Changes things for the worse by making able-bodied people too dependent on government aid?	75
8	Both equally (VOL, DO NOT READ)	9
<u>7</u>	Don't know/Refused	<u>4</u>
100		100

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9

The 1987 ABC question asked about "the recent cases of insider trading on Wall Street."

Q.45 In 1996, welfare reform legislation was passed that made many changes to the welfare system in America. In your view, does the current welfare system work better or worse than the system in place before 1996?

46	Better
17	Worse
5	No difference (VOL)
<u>32</u>	Don't know/Refused
100	

Q.46 Some say that most poor people are poor because of society's failures. Others say that most poor people are poor because of their own individual failures. Which comes closer to your point of view?

22	Society's failures
61	Individual failures
11	Both (VOL)
1	Other (VOL)
<u>5</u>	No opinion
100	

**ASK FORM 1 [N=1058]:**

Q.47F1 Which is the bigger reason for American children being raised in poverty these days? Is it because of social and economic problems or is it because of the failure of their parents as individuals?

31	Social and economic problems
50	Failure of parents as individuals
14	Both (VOL)
1	Other (VOL)
<u>4</u>	No opinion
100	

**ASK FORM 2 [N=944]:**

Q.48F2 Which is the bigger reason more than ten-million American children are being raised in poverty these days? Is it because of social and economic problems or is it because of the failure of their parents as individuals?

31	Social and economic problems
49	Failure of parents as individuals
13	Both (VOL)
1	Other (VOL)
<u>6</u>	No opinion
100	

**ASK ALL:**

Q.49 How much, if anything, have you heard about recent criminal trials involving Catholic priests who have been accused of child sexual abuse – a lot, a little, or nothing at all?

39 A lot  
46 A little  
14 Nothing at all  
1 Don't know/Refused  
100

**IF 1 "A LOT" OR 2 "A LITTLE" IN Q.49 ASK [N=1730]:**

Q.50 Based on what you have heard, how would you evaluate the Catholic Church's handling of these cases of alleged sexual abuse by priests? **[READ AND ROTATE]**

62 Have church leaders mostly tried to cover up the problem  
--OR--  
26 Have church leaders mostly tried to deal with the problem  
3 Both (**VOL -- DO NOT READ**)  
\* Neither (**VOL -- DO NOT READ**)  
9 Don't know/Refused  
100