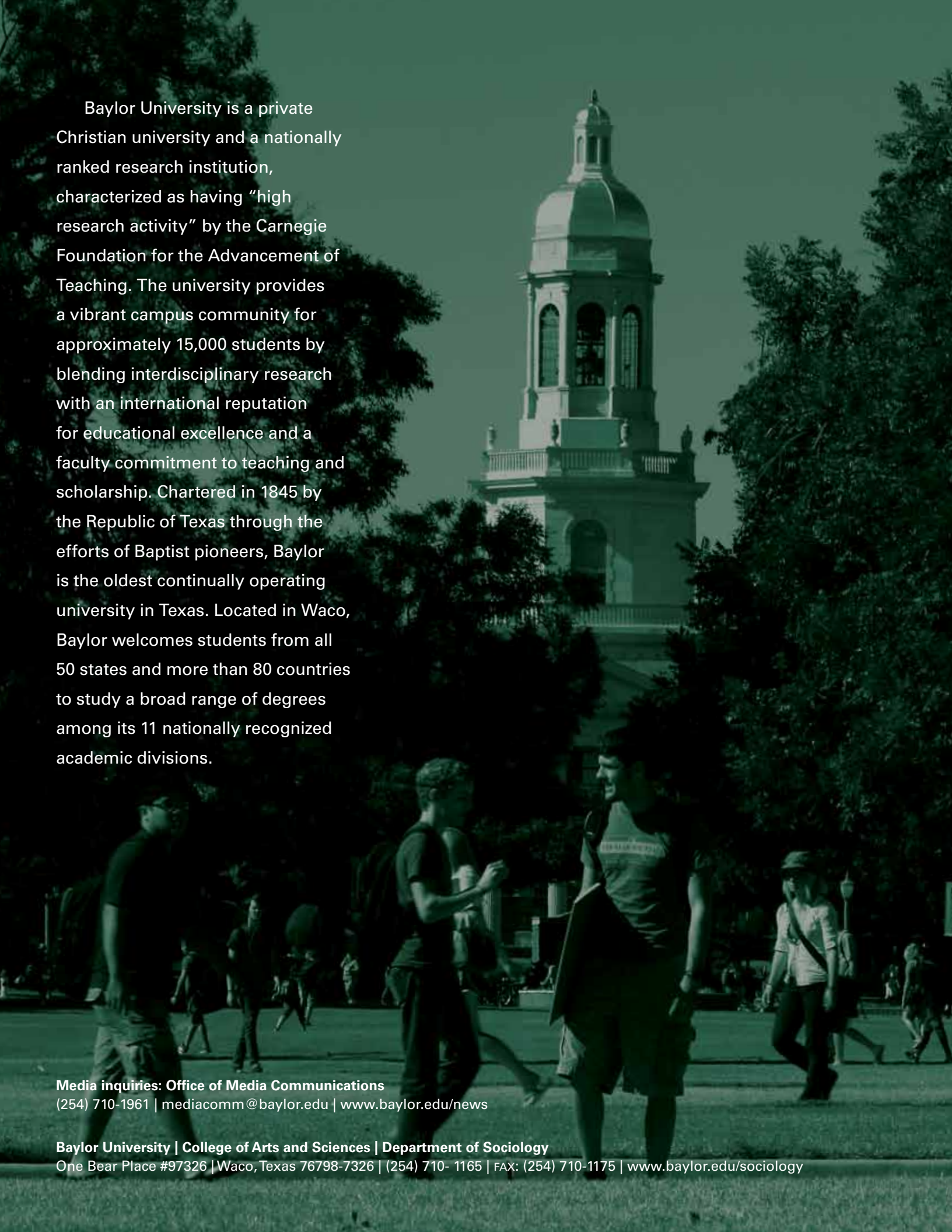


THE VALUES AND BELIEFS OF THE AMERICAN PUBLIC

Wave III Baylor Religion Survey | September 2011



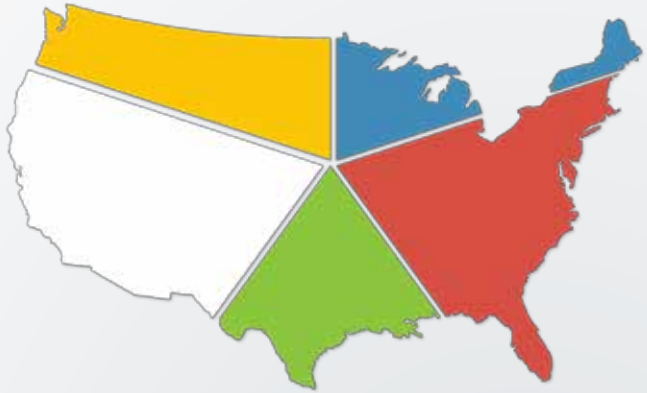
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Baylor University | College of Arts and Sciences | Department of Sociology
One Bear Place #97326 | Waco, Texas 76798-7326 | (254) 710- 1165 | FAX: (254) 710-1175 | www.baylor.edu/sociology



THE VALUES AND BELIEFS OF THE AMERICAN PUBLIC

Wave III Baylor Religion Survey

September 2011

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Conducted by
the Department of Sociology,
College of Arts and Sciences, and
Hankamer School of Business,
Baylor University

Research Group

Kevin D. Dougherty
Scott Draper
Aaron Franzen
Paul Froese
Brandon Martinez
F. Carson Mencken
Mitchell J. Neubert
Jerry Z. Park
Andrew L. Whitehead



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INTRODUCTION

In 2005 a research team at Baylor University's Institute for Studies of Religion secured funding from the John Templeton Foundation to conduct two national surveys of American religious beliefs, values, and behaviors. In partnership with the Gallup Organization the first study was conducted in fall 2005, comprised of 1,721 randomly chosen adults throughout the United States. In 2007 Baylor University and the Gallup Organization partnered to conduct the second of those surveys, a random sample of 1,648 adults. The findings from these first two studies have been widely distributed in professional journals, the popular press, and have served as the foundation for several book manuscripts.

In 2009 administrators at Baylor University directed researchers in the Department of Sociology to continue the progress made by the first two waves of the Baylor Religion Survey.¹ The current research team is pleased to present the results of the third study, a random sample of 1,714 adults, which was conducted for Baylor by the Gallup Organization during fall 2010. There are several core themes for this wave of the survey. These include health and religiosity, the relationship between entrepreneurship/work and religion, religion and the American ethos (individualism), as well as recurring themes such as religion and cultural issues (e.g. politics, same sex marriage).

What are included in this publication are summaries of findings from the research team. There are analyses of the relationship between religiosity and people's attitudes toward welfare recipients and the unemployed, as well as a summary on religion and politics. The relationship between spirituality and health has received greater attention of late. Readers will find three summaries of responses to questions on mental health and religiosity. In July 2011 New York conducted its first same sex marriage. This timely topic is addressed in two analyses of religiosity and people's attitude about homosexuality and same sex marriage. Finally, there are several summaries pertaining to religiosity and entrepreneurship. In addition there is a description of the survey, how the data were collected, margin of error, and response rate. In the appendices readers will find biographical sketches.

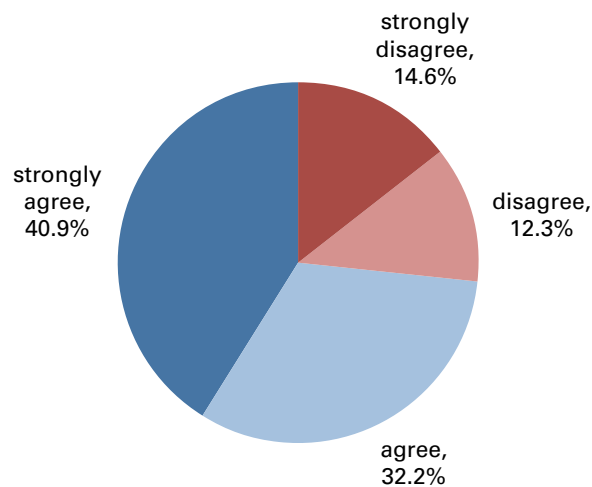
¹ The study was sponsored, in part, by a research grant from the John Templeton Foundation, "Stimulating Research and Discovery in the Study of Religion: An Initiative by the Association of Religion Data Archives." The study is also supported by a research grant from the National Science Foundation Innovation and Organizational Sciences Program: "National Study of Entrepreneurial Behavior, Regulatory Focus, and Religion (SES-0925907)." We would like to thank Dr. Byron Johnson and researchers at the Institute for Studies of Religion, Drs. Christopher Bader and Roger Finke from The American Religious Data Archive, and Dr. Charles Tolbert, Chair of the Department of Sociology, for their invaluable help and assistance.

HOW GOD SUSTAINS THE AMERICAN DREAM

Paul Froese and Scott Draper

Most Americans believe that God has a plan for them. This is not so surprising given the number of Americans who believe in God. Still, Americans who believe **strongly** that God has a plan for them look very different from the rest of Americans, both demographically and attitudinally. Their belief in God's plan mitigates how we expect demographics and attitudes to correlate.

Figure 1. God Has A Plan For Me



First, Americans who feel strongly that God has something wonderful in store for them tend to:

- Have lower incomes (Fig. 2)
- Have less education (Fig. 3)

Figure 2. Percent Who Earn \$100K Or More

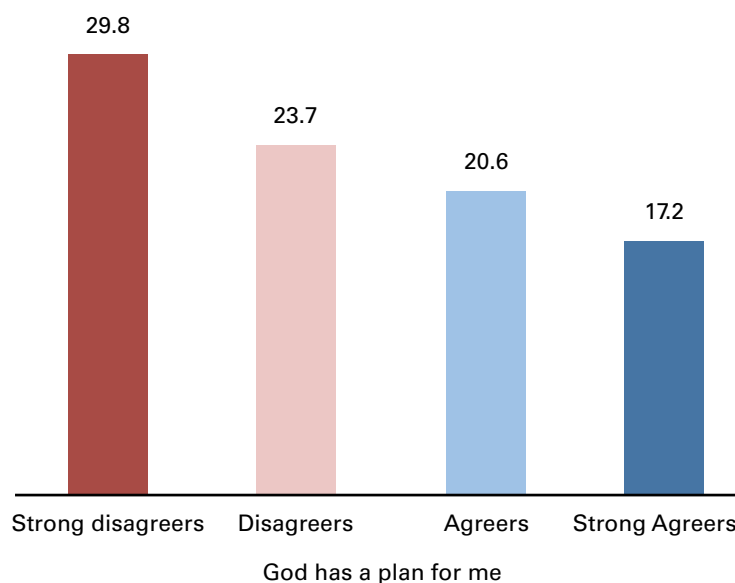
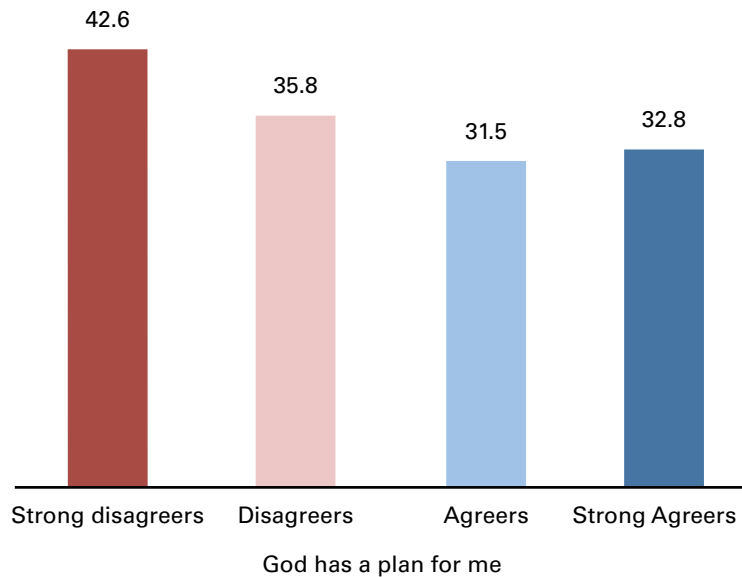


Figure 3. Percent With College Degree Or More



Even though Americans who believe strongly in God’s plan earn less and have less education, they are the most likely to believe that the United States’ economic system is fair without government intervention. Specifically, Americans who believe strongly in God’s plan are much more likely to believe:

- The government is intrusive (Fig. 4)
- Healthy people don’t deserve unemployment benefits (Fig. 5)
- Anything is possible through hard work (Fig. 6)
- Success = ability (Fig. 7)

Figure 4. Percent Who Strongly Agree That “The Government Does Too Much”

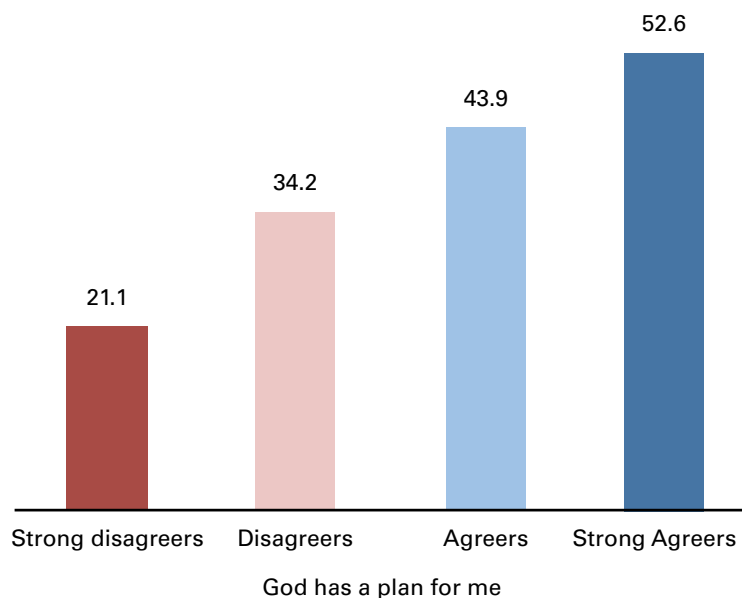


Figure 5. Percent Who Strongly Agree That “Able-bodied People Who Are Out Of Work Shouldn’t Receive Unemployment Checks”

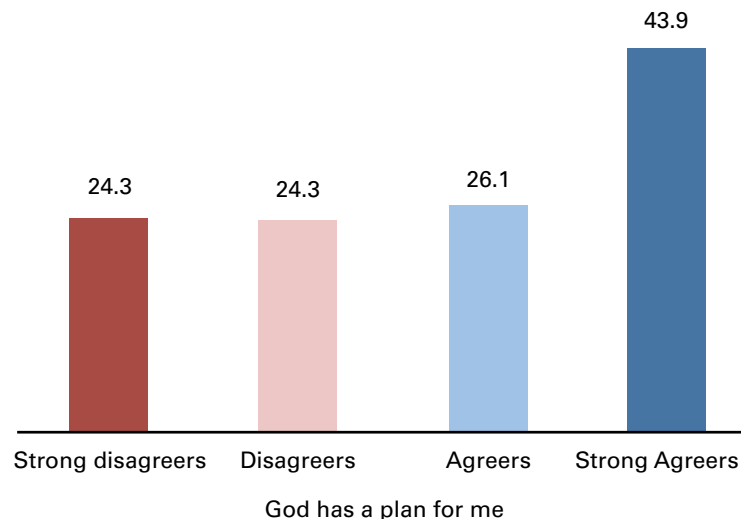


Figure 6. Percent Who Strongly Agree That “Anything Is Possible For Those Who Work Hard”

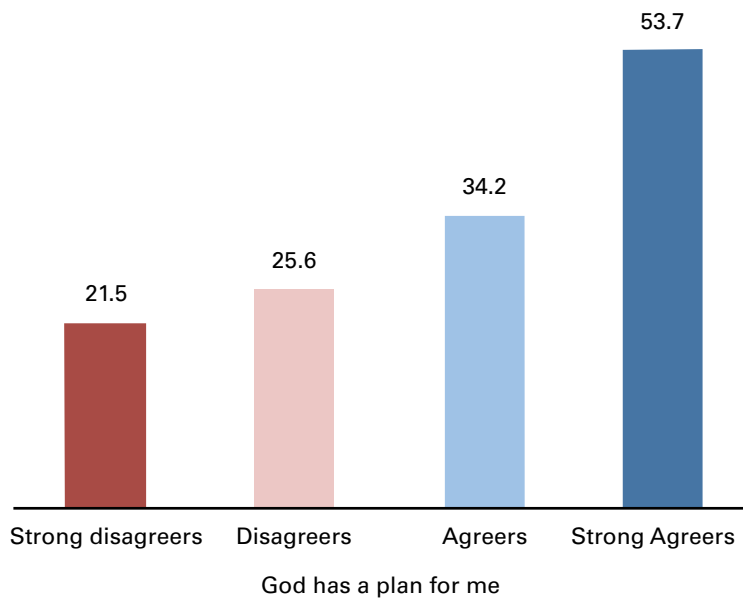
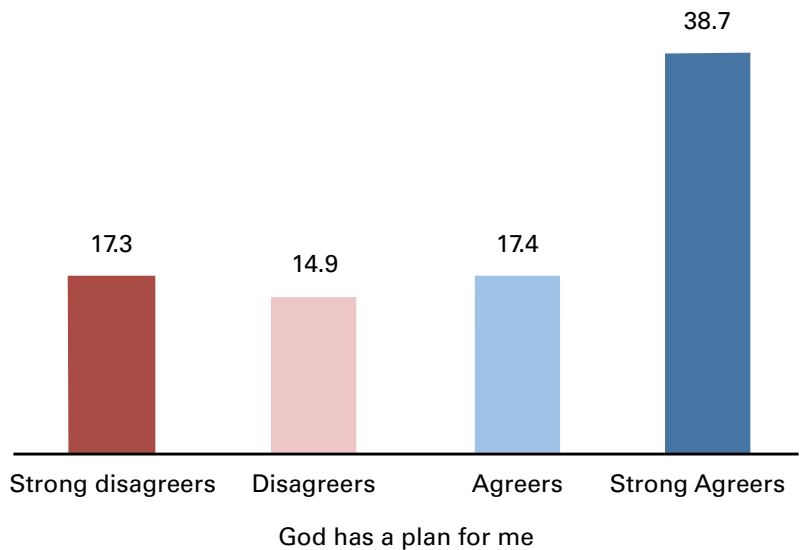
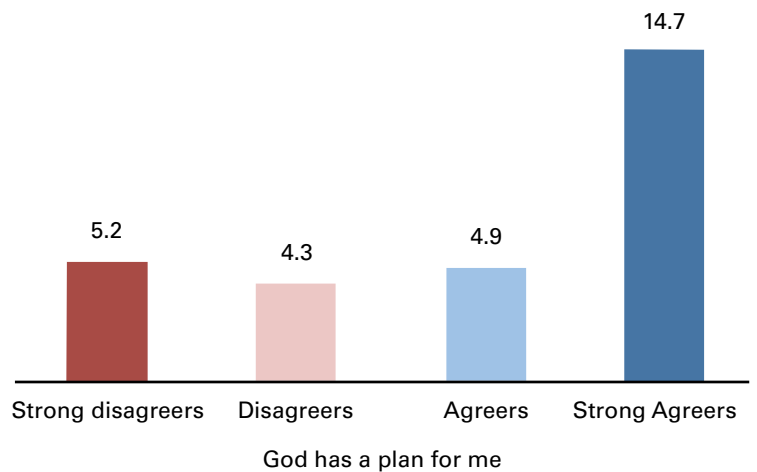


Figure 7. Percent Who Strongly Agree That “Success Is Achieved By Ability Rather Than Luck”



Although strong belief in God’s plan supports the American Dream, it also supports the contrary belief that personal economic status is predetermined (see Fig 8). For these respondents, perhaps the idea is that the American Dream is possible for those who work hard and have ability, but only some people are meant to possess those qualities.

Figure 8. Percent Who Strongly Agree That “Some Are Meant To Be Rich And Some Are Meant To Be Poor”



In today’s United States with high levels of unemployment and vastly expanding wealth inequality, belief in God’s plan sustains belief in the fairness of our economic system and our ability to eschew government assistance to stem the tide of our economic woes.

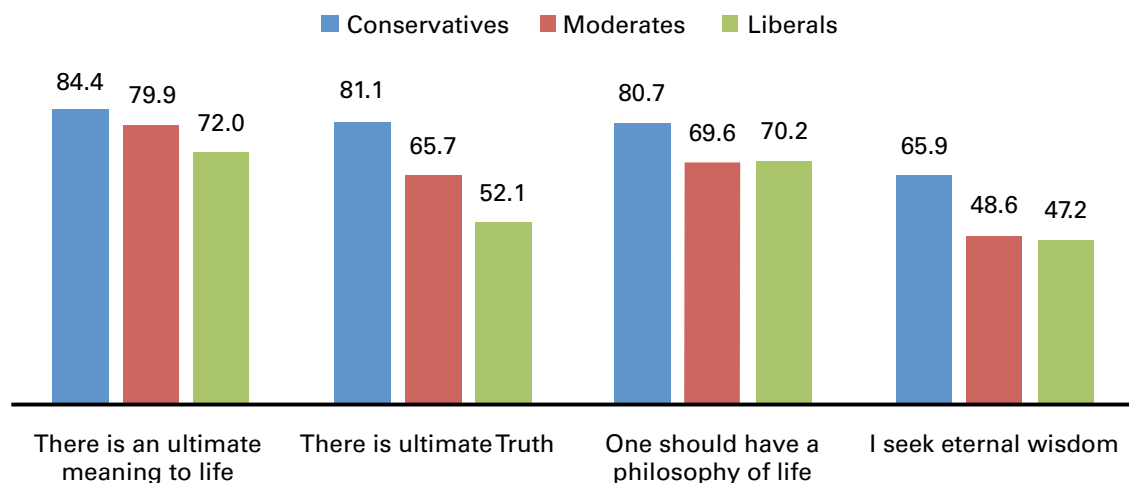
**LIBERALS ARE IDEALISTS?
CONSERVATIVES ARE REALISTS?
THINK AGAIN.**

Paul Froese and Aaron Franzen

Liberals have been historically and popularly thought of as idealists – individuals who have high ideals and believe they can be realized – while conservatives are often depicted as realists – those willing to consider real world problem-solving over “pie in the sky” thinking. However, we find that American liberals today are much less likely than conservatives (Fig. 9):

- To feel there is an “ultimately meaning” to life.
- To think there is “ultimate Truth.”
- To assert that it is “important for someone to have a philosophy of life.”
- To indicate that they actively seek “eternal wisdom.”

Figure 9. Politics And Idealism



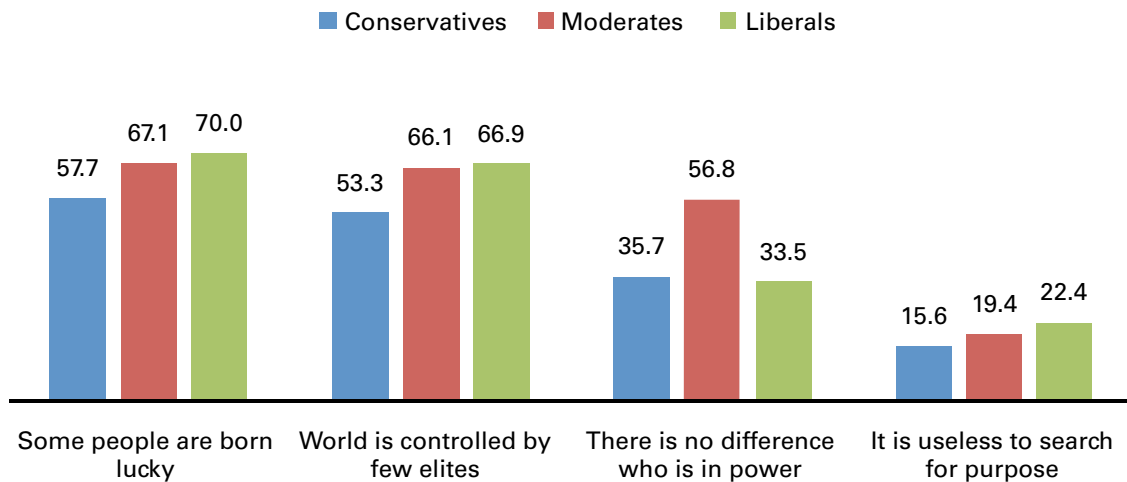
In addition, we find that liberals often appear quite skeptical about American society. Liberals tend to be more likely than conservatives to believe (Fig. 10):

- Some people are just born lucky.
- The world is controlled by a few wealthy and powerful elites.
- That it is useless to put effort into finding life’s purpose.

Not surprisingly, moderates distinguish themselves as highly skeptical, mainly for their strong belief that:

- There is no difference in which political party is in power.

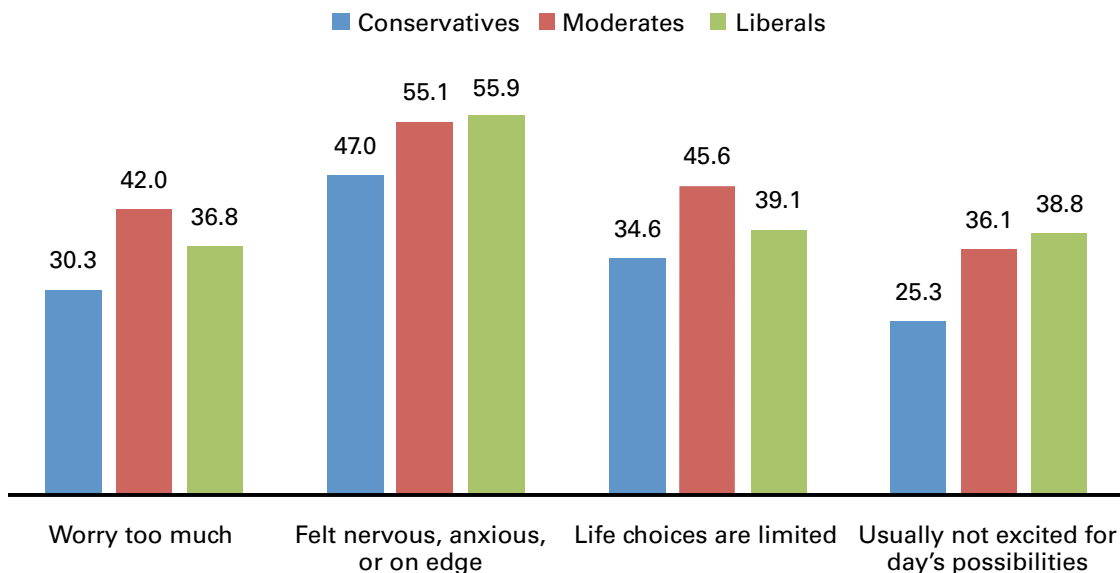
Figure 10. Politics And Skepticism



In addition, conservatives tend to be less pessimistic about life and its options (Fig. 11). Conservatives are much less likely than moderates and liberals to:

- Feel they worry too much
- Feel on edge
- Feel that their choices are limited
- Feel unexcited about the day

Figure 11. Politics And Pessimism

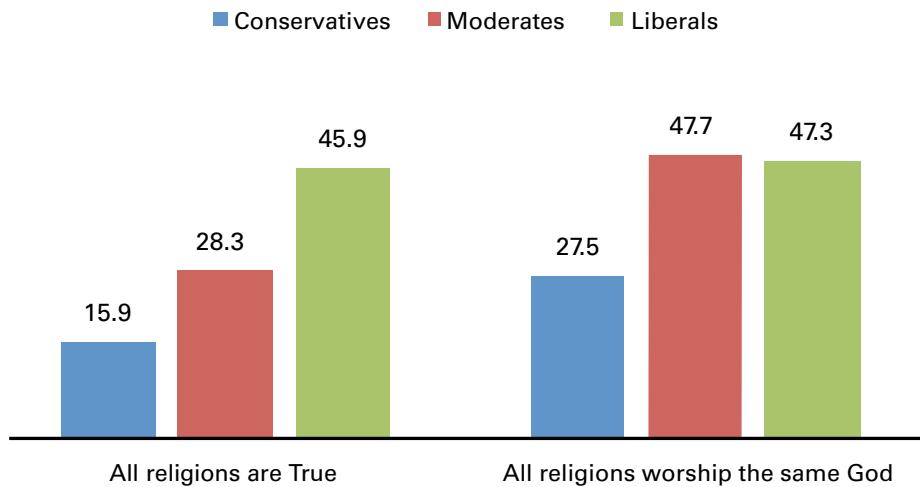


Perhaps conservatives are less skeptical and pessimistic because they tend to believe in ultimate Truth and some ultimate meaning in life. In fact, conservatives feel more strongly that Truth is the domain of a particular religion or philosophy.

In contrast, liberals are much more likely to think (Fig. 12):

- All of the religions in the world are equally true.
- All around the world, no matter what religion they call themselves, people worship the same God.

Figure 12. Politics And Religious Truth



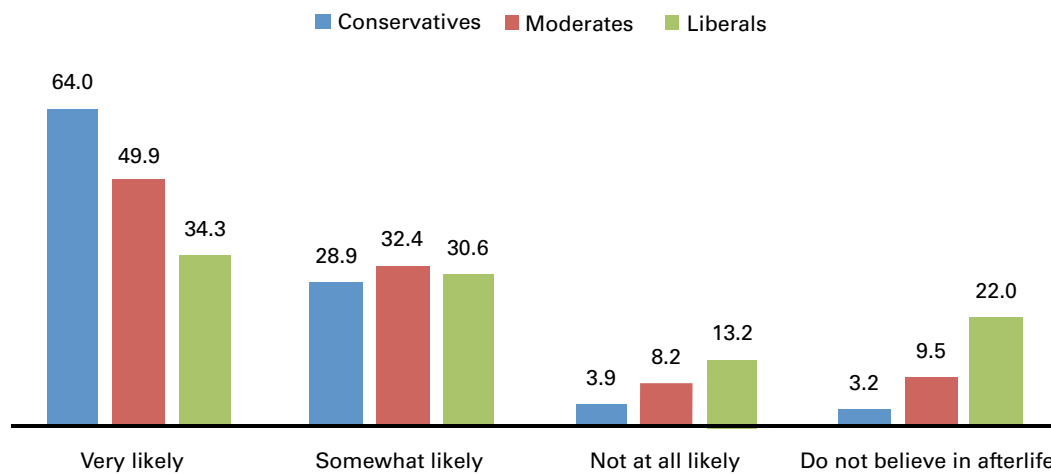
While this suggests that liberals have the “ideal” that Truth is everywhere, it tends to make their confidence in any single truth less.

For instance, liberals are less likely to believe in the afterlife. And for those who do, they are much less likely than conservatives to think (Fig. 13):

- That we will be united with our loved ones.

This finding suggests that liberals tend toward non-belief or a more abstract theology, which doesn’t promise clear afterlife rewards. In contrast, conservatives appear not only convinced that the afterlife exists but also expectant of heavenly rewards. Again, this suggests a confidence in a single philosophical Truth, an ideal that can be obtained and appreciated in daily living.

Figure 13. How Likely Is It That You Will Be Reunited With Loved Ones After Death?



Overall, conservatives appear much more confident that there is Truth and that it is known to them. While liberals tend to be more skeptical and less convinced that the Truth is out there.

The popular notion that liberals are idealists – who believe in some higher ideal that can be realized in life – and conservatives are realists – who concentrate mainly on practical matters – is not supported by the data. This is mainly due to the fact that conservative political identity has, in the past several decades, become synonymous with a certain type of Christian theology as much, if not more so, than a free-market philosophical pragmatism. In turn, liberal identity appears to lack connection to any clear popular philosophical foundation.

MENTAL HEALTH AND SPIRITUALITY

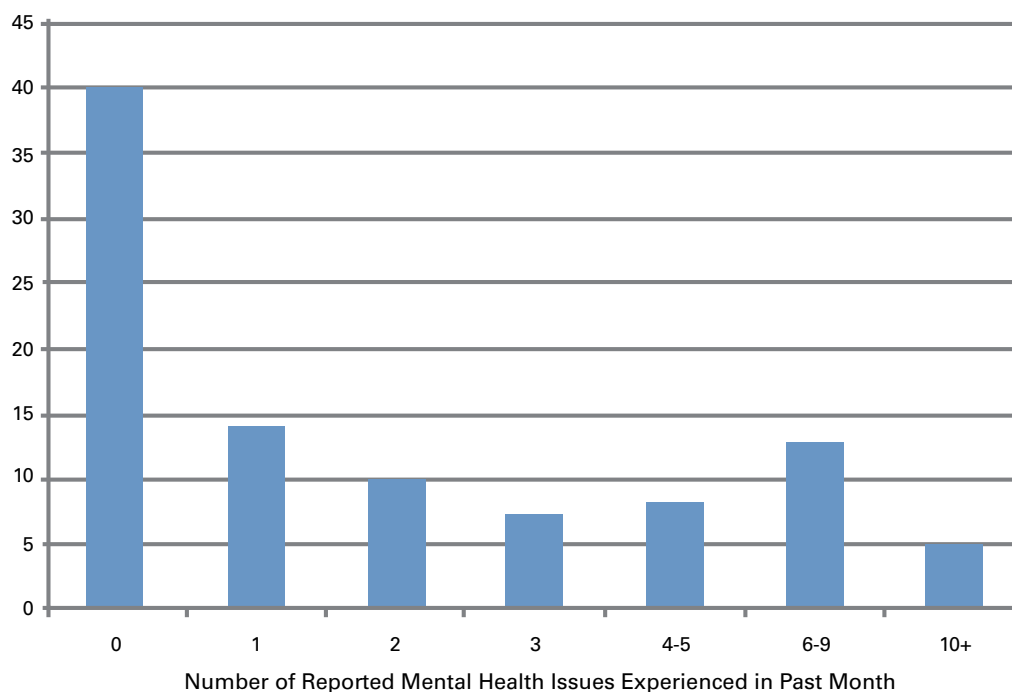
F. Carson Mencken, Paul Froese, and Lindsay Morrow

Building on a growing volume of research devoted to the relationship between health and spirituality, we have examined the relationship between mental health and religious beliefs, behaviors, and affiliations. We find that respondents who have very strong beliefs about their relationship with God also have significantly better mental health. Most of the standard measures of religiosity (affiliation, prayer, service attendance) fail to show systemic patterns in our data.

We identified 13 indicators of mental health, and asked respondents to report how many they had experienced in the previous month. Some of the mental health issues we surveyed include paranoia, repetition/compulsion disorders, anxiety in social situations, fear of embarrassment, distrust, and fear of being taken advantage of. We find that

- 40% of the sample reported having no mental health issues in the past month (Fig.14).
- 25% report having one or two mental health issues (Fig. 14).
- Approximately 15% of adults reports having experienced 6 or more mental health issues in the past month (Fig. 14).

Figure 14. The Reported Number Of Mental Health Issues Experienced In The Past Month



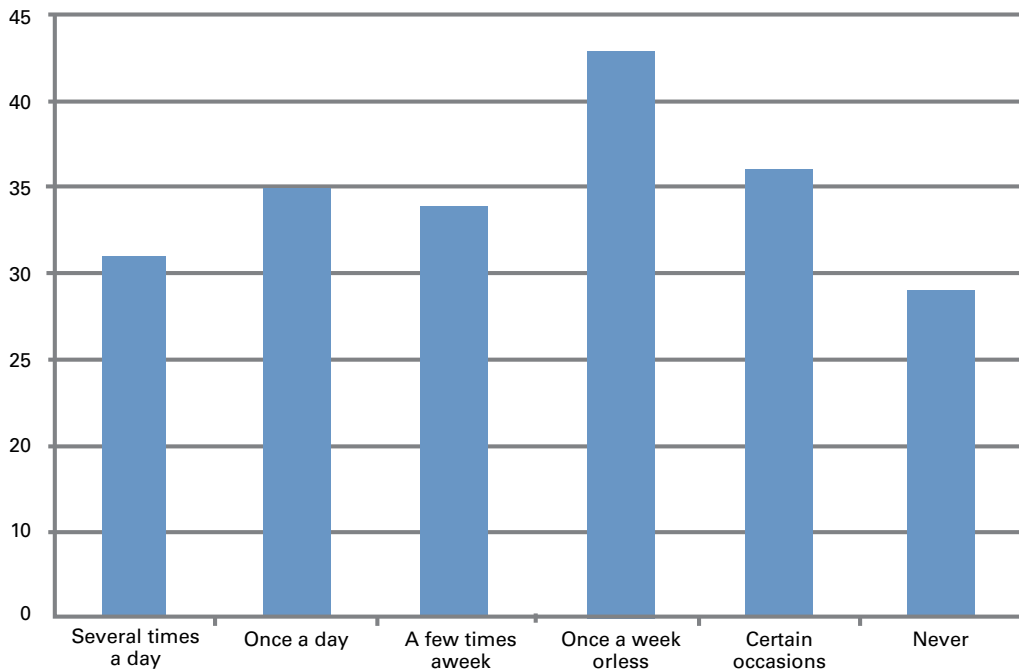
The reported number of mental health issues expectedly varies by demographic characteristics, such as employment status, marital status, education, income, gender, race/ethnicity, and age. For example,

- Respondents who did not finish high school report 2.1 times more mental health issues than do those who graduated from college, and 24% more mental health issues than did those respondents who hold a terminal high school diploma.
- Respondents who have household incomes less than \$35,000 report twice as many mental health issues than do high income respondents (\$100,000+).

- Men and women report mental health issues at the same rate.
- Married men report fewer mental health issues than do separated or never married men. For women, marital status does not affect the number of reported mental health issues.
- The currently unemployed report twice as many mental health issues, on average, as do those currently working in the private sector (4.52 vs. 2.21).
- Those over the age of 60 report fewer mental health issues.
- Whites, African Americans, and Hispanics report the same number of mental health issues.

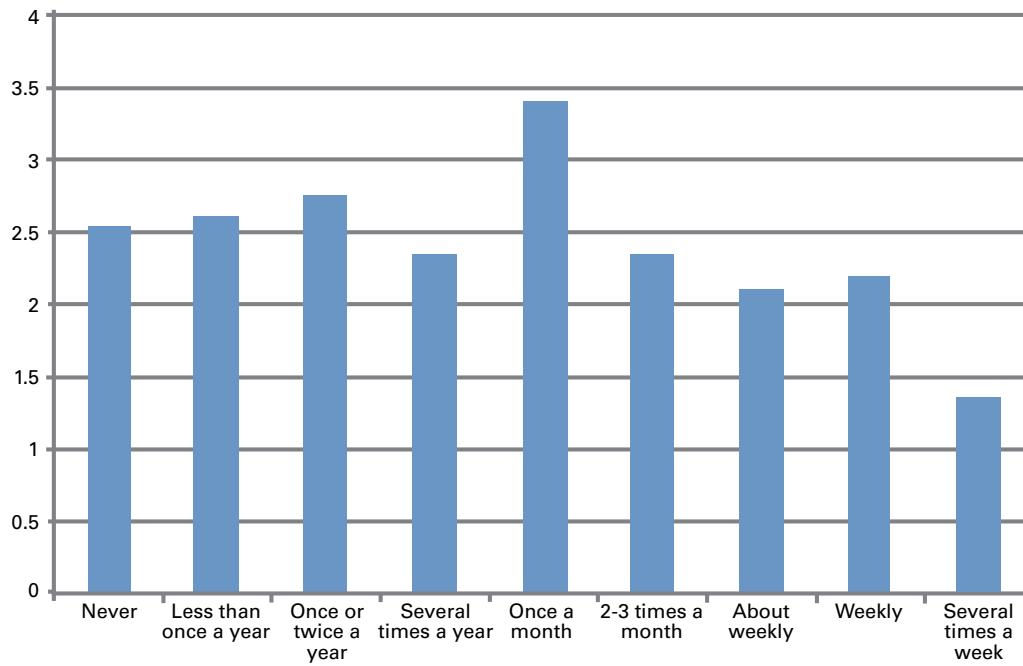
When it comes to religion, beliefs are more important than are behavior or affiliation. Fig. 15 shows that frequency of prayer has no consistent effect on the number of reported mental health issues in past month. Respondents who pray every day report statistically the same number of mental health issues as those who never pray or pray only on certain occasions).

Figure 15. Number Of Reported Mental Health Issues In Past Month By How Often One Prays Outside Of Religious Service



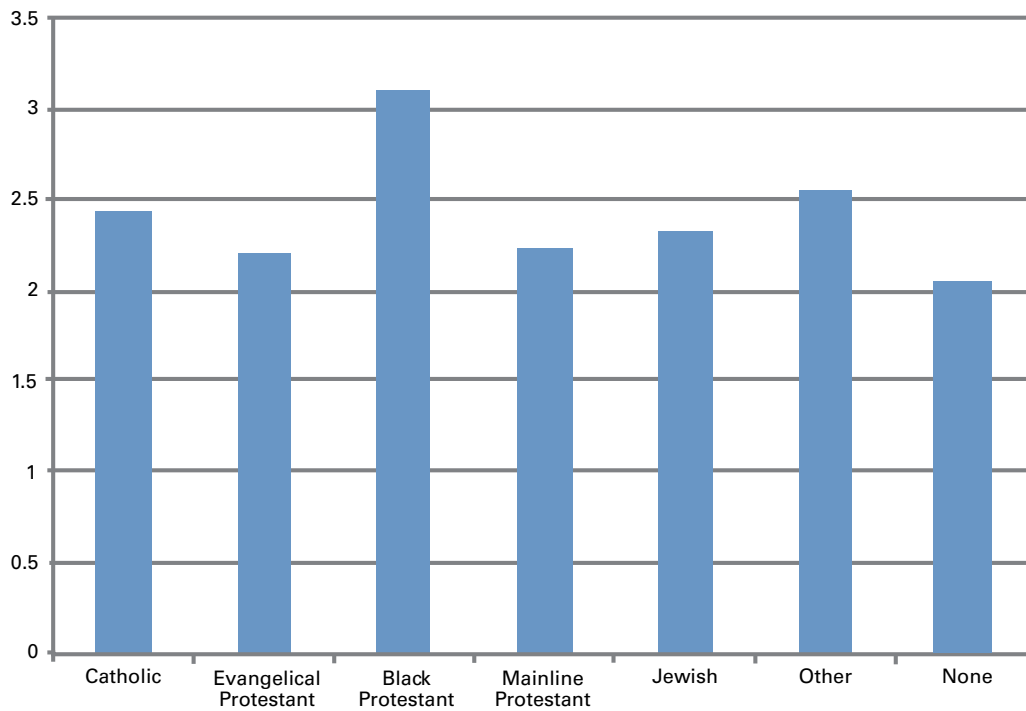
Religious service attendance has only minimal association with mental health. Respondents who attended religious services once a week report, on average, the same number of mental health issues as do respondents who rarely or never attend church (Fig. 16). There is one important difference regarding religious attendance and reported mental health issues. Those who attend several times a week have the lowest reported number of mental health issues.

Figure 16. Religious Service Attendance And Number Of Mental Health Issues Reported In Past Month



The reported number of mental health issues does not vary by religious affiliation (Fig. 17). We find that the number of reported mental health issues is statistically the same for Catholics, Jews, Mainline Protestants, Evangelical Protestants, and those who claim no religion.

Figure 17. Religious Affiliation And Number Of Reported Mental Health Issues



Prayer, religious attendance, and religious affiliation, three mainstay measures of religiosity in Western culture, have no effect on the number of reported mental health issues. Does this mean that religion does not matter? No. When it comes to mental health, the aspect of religion that matters the most is the nature of one’s relationship with God. We find that

- Respondents who strongly believe that they have a warm relationship with God report 31% fewer mental issues, on average (see Fig. 18).
- Respondents who strongly believe that God knows when they need support report 19% fewer mental health issues, on average (see Fig. 18).
- Those who strongly believe that God is responsive to them report 19% fewer mental health issues (see Fig. 18).
- Respondents who strongly believe that God’s love never fails report 17% fewer mental health issues, on average (see Fig. 18).

One’s relationship with God is not one dimensional. In addition to God’s love and support, those who strongly believe that God is impersonal, inconsistent, and at times unresponsive, report more mental health issues. Those respondents who believe that they have a strong, loving relationship with God report fewer mental health issues, while those respondents who report more ambiguity in their relationship with God report more mental health issues.

Figure 18. Percentages Of Fewer Reported Mental Health Issues For Those Who Strongly Believe That:



IMAGE OF GOD AND MENTAL HEALTH

Lindsay Morrow and Paul Froese

In *America's Four Gods*, Baylor University sociologists Paul Froese and Christopher Bader find that the God concepts of Americans fall along two dimensions: God's judgment and God's engagement. A Judgmental God is critical, punishing, and angered by sin, where an Engaged God is involved in the world and in people's lives. The mental health questions from the Baylor Religion Survey Wave III can be broken down into five general categories of anxiety-related disorders. These are Generalized Anxiety, Social Anxiety, Paranoia, Obsession, and Compulsion. People who believe in an Engaged God (i.e. one who is active in worldly and personal affairs) report fewer of these anxiety disorders. However, for people who believe in a Judgmental God (i.e. one who is critical of human behavior and quick to punish human sin), concerns about some of the anxiety disorders (Social Anxiety, Paranoia, and Compulsion) increase. Specifically, respondents who believe in a very Engaged God have:

- 21% fewer concerns related to Generalized Anxiety.
- 34% fewer concerns related to Social Anxiety.
- 25% fewer concerns related to Paranoia.
- 18% fewer concerns related to Obsessions.
- 17% fewer concerns related to Compulsions (see Fig. 19).

Figure 19. Percent Increase Or Decrease In Anxiety Disorders For Those Who Believe In A Very Judgmental Or A Very Engaged God



In contrast, those respondents who believe in a very Judgmental God have:

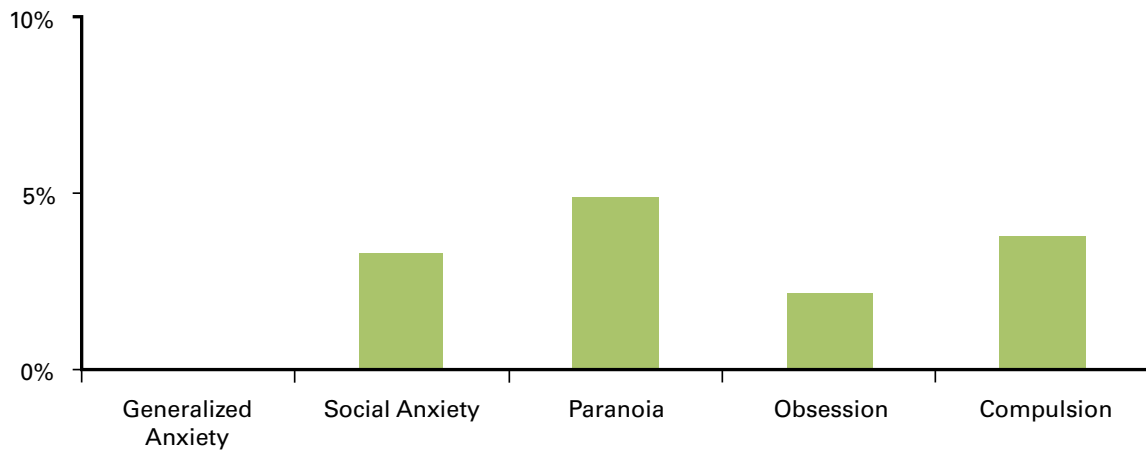
- 45% more concerns related to Social Anxiety.
- 37% more concerns related to Paranoia.
- and 33% more concerns related to Compulsions.

The picture changes a little when we consider other characteristics that affect mental health. For instance, attendance at religious services, being married, and being physically healthy are all related to good mental health. Yet even when we control for the effect of these and several other religious and demographic characteristics, God concepts still have an effect on anxiety disorders. This time, however, only believing in a Judgmental God (Fig. 20) has an effect on anxiety disorders. Belief in an Engaged God doesn't decrease anxiety disorders apart from those

other pro-mental health characteristics. For respondents who have an image of God as judgmental:

- Social Anxiety increases 3.3%.
- Paranoia increases 4.9%.
- Obsession increases 2.2%.
- Compulsion increases 3.8%.

Figure 20. Percent Increase In Anxiety Disorders For Those Who Believe In A Judgmental God



GOD'S WORRIERS: RELIGION, ANXIETY AND MELANCHOLY

Jerry Z. Park and Brandon Martinez

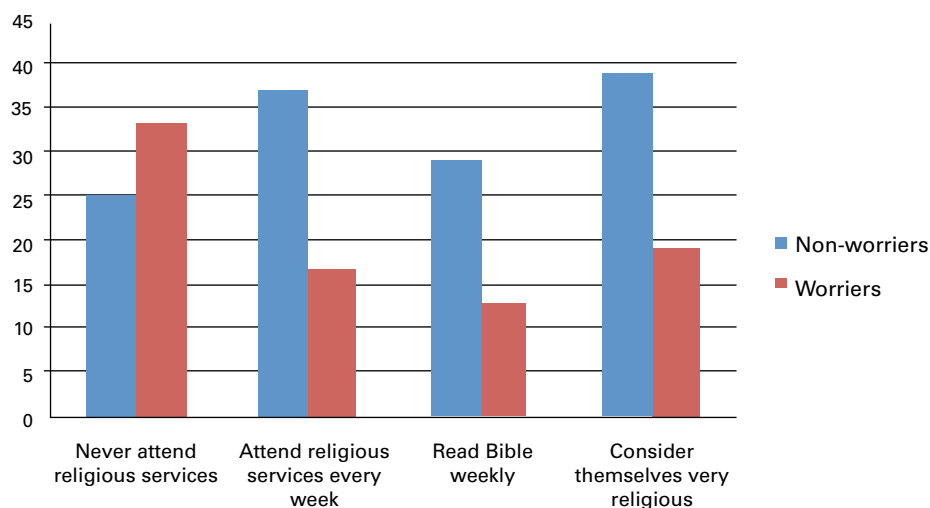
The Bible (see Matthew 6:25) teaches that we should not worry in life since God takes care of us. To what extent then do religious people adhere to this message? Stated differently, are religious people worriers, and conversely are worriers more or less religious? We start with the latter question and present some preliminary findings from the 2010 Baylor Religious Survey:

- About 69% of Americans felt worried, tense, or anxious in the past month at least once.
- About 17% felt this way for more than 10 days in the past month

Are worried people more religious than non-worriers?

We identified two groups of respondents, non-worriers (those who reported not feeling worried, tense or anxious at least once in the past month), and worriers (those who reported feeling worried, tense, or anxious for more than 10 days in the past month). We compared these two groups on a number of religious indicators, including religious service attendance, sacred text reading, prayer, and religiosity. The data are presented in Fig. 21.

Figure 21. Religious Behaviors For Non-worriers And Worriers



Worriers are less likely to attend religious service:

- 33% of worriers never went to religious service in the past year
- 25% of non-worriers never attended religious service in the past year
- 17% of worriers attend religious service every week
- 37% of non-worriers attend religious services every week

Worriers do not read the Bible as often

- 13% of worriers read the Bible weekly or more
- 29% of non-worriers read the Bible weekly or more

Worriers pray at the same frequency as non-worriers

Worriers are less likely to think of themselves as very religious

- 39% of non-worriers said that they were very religious
- 19% of worriers said they were very religious

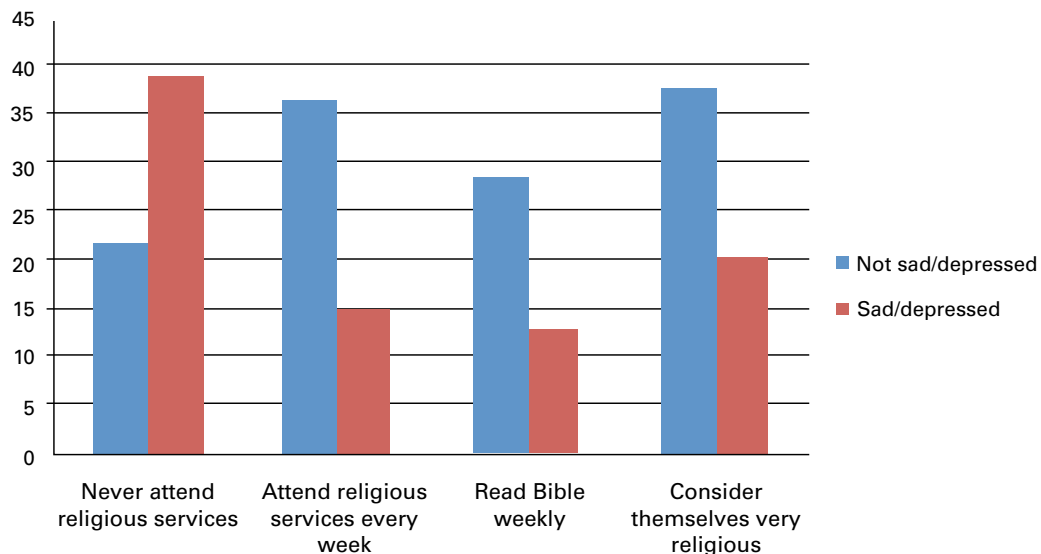
Worriers don't affiliate with a religion

- 12% of non-worriers were nonaffiliated but 18% of worriers were nonaffiliated

Are sad/depressed people religious?

In this section we expand the analysis in Fig. 21 above to include a question about depression. According to the data collected in the 2010 Baylor Religion Survey, about 50% of respondents felt sad or depressed at least once in the past 30 days, while 11% felt sad more than 10 days in the past month. We identified two groups of respondents to the survey, depressed (those who felt sad/depressed more than 10 days in the past month) and non-depressed (those who report not feeling sad/depressed at all during the past month). We compare religious behavior measures for these two groups (Figs. 22 and 23):

Figure 22. God's Worriers: Percentage Of Depressed And Non-depressed Who:



Depressed people do not attend religious services as often

- 39% of depressed did not attend religious service
- 22% of non-depressed did not attend religious service
- 36% of non-depressed attended religious service weekly or more
- 15% of depressed attended religious service every week

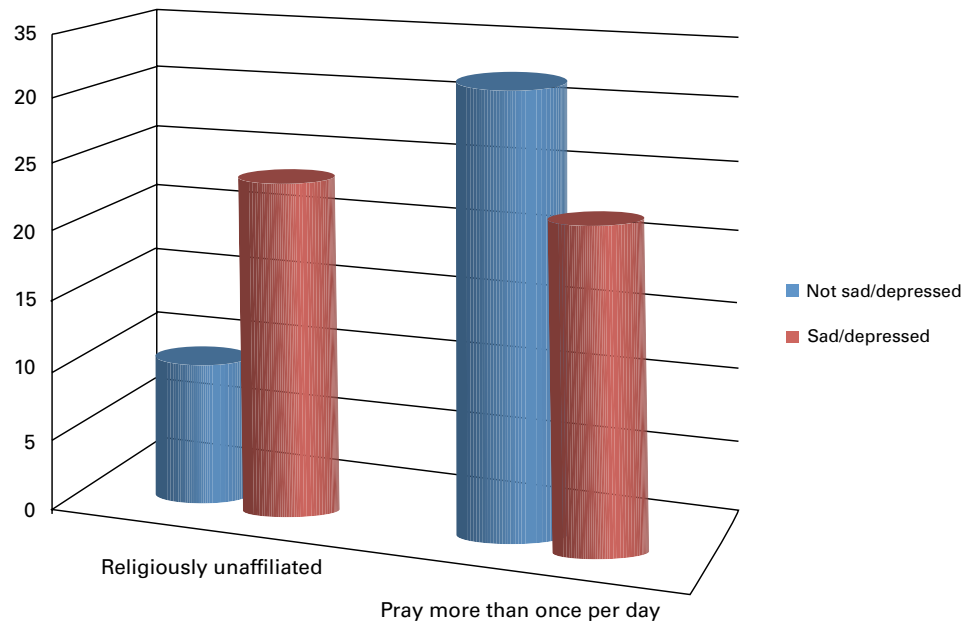
Depressed people read sacred texts less often

- 13% of depressed read the Bible weekly
- 28% of non-depressed read the Bible weekly or more

Depressed people are less likely to be very religious

- 37% of non-depressed said that they were very religious
- 20% of depressed said that they were very religious

Figure 23. God's Worriers: Percentage Of Depressed And Non-depressed Who:



Depressed people are more likely to be religiously nonaffiliated

- 23% of depressed respondents are religiously nonaffiliated
- 10% of non-depressed are nonaffiliated.

Depressed people are less likely to pray

- 23% of depressed pray more than once a day
- 32% of non-depressed pray more than once a day

RELIGION AND PERCEPTIONS OF LIFE CHANCES

Kevin D. Dougherty

The belief that success is right around the corner for those that work hard is foundational to the American Dream. Yet where someone starts in life is a powerful predictor of future success. The 2010 Baylor Religion Survey investigates how religion is related to perceptions of life chances. Findings presented in Table 1 demonstrate that the American Dream is alive and well in the minds of religious Americans.

- While only a quarter of Americans believe that everyone starts life with the same chances, it is widely believed that hard work trumps one’s starting position in life. Nearly 90% of American adults agree that anything is possible for those who work hard.
- The more religious someone is, the more likely they are to believe that people start life with equal chances and prosper based on hard work. American adults who describe themselves as “very religious,” those that attend religious services weekly or more, and Biblical literalists stand above less religious respondents in their agreement that everyone starts life with the same chances and that anything is possible for those who work hard.
- The appeal of the American Dream seems stronger for those with less education and lower income.

Table 1. Perceptions Of Life Chances In The American Population

	Everyone starts life with the same chances	Anything is possible for those who work hard
Total Sample	26%	88%
How religious		
Not religious	16%	79%
Somewhat religious	29%	90%
Very religious	32%	92%
Attendance		
Never	19%	79%
Weekly or more	32%	92%
View of Bible		
Not Literal	22%	86%
Literal	39%	95%
Religious Tradition		
Evangelical Protestant	29%	90%
Mainline Protestant	25%	90%
Black Protestant	26%	98%
Catholic	31%	91%
Jewish	17%	78%
None	11%	71%
Education		
High School or less	36%	92%
College or more	21%	85%
Income		
<\$35,000	35%	89%
>\$100,000	19%	87%

THE RELIGIOUS SIGNIFICANCE OF WORK²

Kevin D. Dougherty, Mitchell J. Neubert, and Jerry Z. Park

Work and worship are important aspects of life to many Americans. The 2010 Baylor Religion Survey includes a topical module on work to explore the relationship between these two realms of social life. The topical module on work is part of a larger research initiative entitled the National Study of Religion and Entrepreneurial Behavior being conducted by Baylor researchers Mitchell Neubert, Jerry Park, and Kevin Dougherty with funding from the National Science Foundation. Using the Baylor Religion Survey, it is possible to depict if and how Americans think about the religious significance of their work (Table 2).

- Among working adults, frequency of religious service attendance is strongly related to seeing work as having religious significance. Half of working adults who attend religious services weekly or more (51%) view their work as a mission from God and nearly three-fourths (72%) pursue excellence in their work because of faith. Fewer than one in ten working adults who do not attend religious services connects work and faith in similar fashion.
- Working adults who hold a literal view of the Bible are more than twice as likely as those who do not take the Bible literally to view their work as a mission from God and to pursue excellence in their work because of their faith.
- Among working adults, women are more likely than working men to see religious significance in their work. Nearly a third of working women (30%) view their work as a mission from God as compared to 20% of working men. More than 40% of working women (42%) state that they often or always pursue excellence in their work because of their faith in contrast to 31% of working men.
- More African American working adults attach religious significance to their work than do Whites or Hispanics. Half of African American working adults view their work as a mission from God and pursue excellence in their work because of their faith as compared to approximately a third or less of Whites and Hispanics.
- Older workers are more likely to see a connection between faith and work than younger workers. Double the percentage of workers age 65 or older views their work as a mission from God as compared to workers age 18 to 30. The oldest category of workers is also 1.5 times more likely than the youngest workers (ages 18 to 30) to say they pursue excellence in their work because of faith.
- Comparing regions of the country, the American South leads other regions in the percentage of workers that view their work as a mission from God (30%) and pursue excellence in work because of faith (43%).

² The research in this section is supported by a grant from the National Science Foundation, Innovation and Organizational Sciences Program: National Study of Entrepreneurial Behavior, Regulatory Focus, and Religion (SES-0925907).

Table 2. Percent Of Working Adults That View Work As A Mission From God And Pursue Excellence In Work Because Of Faith

	View Work As a Mission from God <i>(% answering "often" or "always")</i>	Pursue Excellence in Work Because of Faith <i>(% answering "often" or "always")</i>
Total Sample	25%	36%
Religious Attendance		
Never	3%	7%
Weekly or more	51%	72%
View of Bible		
Not Literal	21%	31%
Literal	47%	67%
Religious Tradition		
Evangelical Protestant	35%	44%
Mainline Protestant	25%	42%
Black Protestant	43%	45%
Catholic	27%	42%
Jewish	30%	38%
None	0%	2%
Gender		
Male	20%	31%
Female	30%	42%
Ethnicity		
White (non-Hispanic)	21%	36%
African American	48%	49%
Hispanic	28%	30%
Age		
18-30	18%	31%
31-44	22%	33%
45-64	26%	39%
65+	39%	46%
Education		
High School or Less	26%	41%
College or More	25%	35%
Income		
<\$35,000	31%	44%
>\$100,000	23%	32%
Region		
East	19%	27%
Midwest	26%	37%
South	30%	43%
West	21%	32%

Note: Questions regarding work were asked only of respondents who were employed full-time, part-time, or working as a volunteer. Sample interpretation: 51% of working adults who attend religious services weekly or more view their work as a mission from God often or always.

BUSINESS IN CHURCH³

Kevin D. Dougherty, Mitchell J. Neubert, and Jerry Z. Park

A sizable portion of the American population identifies with a place of worship. Congregations do more than transmit religious beliefs and values. They provide social services, spark civic engagement, and champion the arts. What role do congregations play in promoting business activity? In conjunction with the National Study of Religion and Entrepreneurial Behavior, the 2010 Baylor Religion Survey includes questions on the extent to which congregations encourage two types of business activity. Table 3 summarizes these findings.

- Relatively few American adults describe their place of worship as encouraging participants to start a business or to pursue a profit in business.
- Persons affiliated with Black Protestant denominations are most likely to receive encouragement in their place of worship to start a business or to make a profit. More than 40% of Black Protestants report that their place of worship encourages participants to start a business as compared to 17% of Catholics and 15% of Evangelical or Mainline Protestants. A third of Black Protestants report that their place of worship encourages participants to make a profit in business, while less than a quarter of Evangelical Protestants, Mainline Protestants, or Catholics report such encouragement.
- Encouragement for starting a business or making a profit is more common in very large congregations. Persons in congregations of 2,000 or more participants are twice as likely as persons in smaller congregations to report encouragement from their place of worship to start a business and nearly twice as likely to report encouragement to make a profit in business.
- Southerners are more likely than worshippers in other regions of the U.S. to hear encouragement to start a business or to make a profit from their place of worship.

Table 3. Perceptions Of Populations In Congregations That Encourage Starting A Business Or Making A Profit In Business

	My Place of Worship Encourages Participants to Start a Business	My Place of Worship Encourages Participants to Make a Profit in Business
Total Sample	15%	18%
Religious Tradition		
Evangelical Protestant	15%	19%
Mainline Protestant	15%	23%
Black Protestant	42%	32%
Catholic	17%	20%
Congregation Size		
Less than 2,000	17%	22%
2,000 or more	35%	39%
Region		
East	10%	13%
Midwest	14%	18%
South	20%	23%
West	12%	15%

Sample interpretation: 15% of Evangelical Protestants report that their place of worship encourages participants to start a business.

³ The research in this section is supported by a grant from the National Science Foundation, Innovation and Organizational Sciences Program: National Study of Entrepreneurial Behavior, Regulatory Focus, and Religion (SES-0925907).

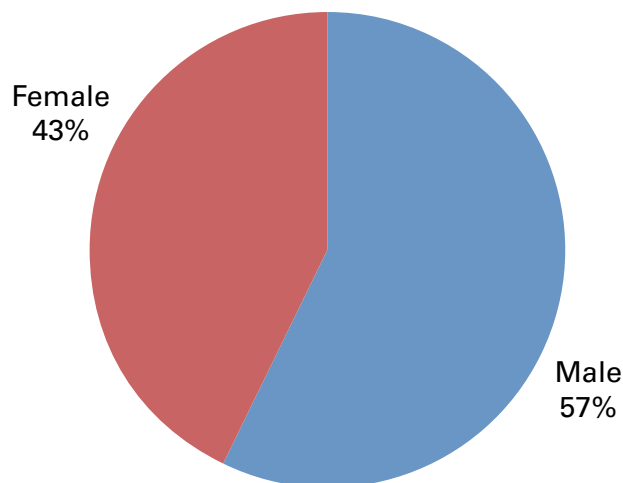
THE SOCIAL AND RELIGIOUS CHARACTERISTICS OF CONTEMPORARY AMERICAN ENTREPRENEURS⁴

Jerry Z. Park, Mitchell J. Neubert, and Kevin D. Dougherty

Entrepreneurs are celebrated figures in American culture. Individuals responsible for starting new businesses and creating jobs help drive the economy. From the representative sample of American adults in the 2010 Baylor Religion Survey, we can paint a useful portrait of these innovative individuals with specific attention to their religious characteristics. We focus our profile on respondents who have started a new business or are currently trying to start a new business. Respondents were asked whether they had ever started a new business or were currently trying to start a new business. Twenty-seven percent of American adults fit this category. Below we describe several characteristics that distinguish entrepreneurs from non-entrepreneurs in our sample.

- American entrepreneurs tend to be male (57%) and married (69%). (Fig. 24)
- American entrepreneurs are generally more educated than non-entrepreneurs. Nearly three-fourths (73%) of American adults who have started a business or who are in the process of starting a business have attended college. (Fig. 25)
- American entrepreneurs describe themselves as more politically conservative than non-entrepreneurs. In terms of political parties, 40% of entrepreneurs identify as Republican, 30% as Independent, and 30% as Democrat. (Fig. 26)
- Religiously, American entrepreneurs look very similar to non-entrepreneurs in their belief in God, religious affiliation, frequency of attendance, frequency of sacred text reading, and view of the Bible. Entrepreneurs are different when it comes to prayer and meditation. A higher percentage of entrepreneurs pray at least several times a day (34%) and practice meditation (32%) than non-entrepreneurs. (Fig. 27)

Figure 24. Gender Of American Entrepreneurs



⁴ The research in this section is supported by a grant from the National Science Foundation, Innovation and Organizational Sciences Program: National Study of Entrepreneurial Behavior, Regulatory Focus, and Religion (SES-0925907).

Figure 25. Education Level Of American Entrepreneurs And Non-entrepreneurs

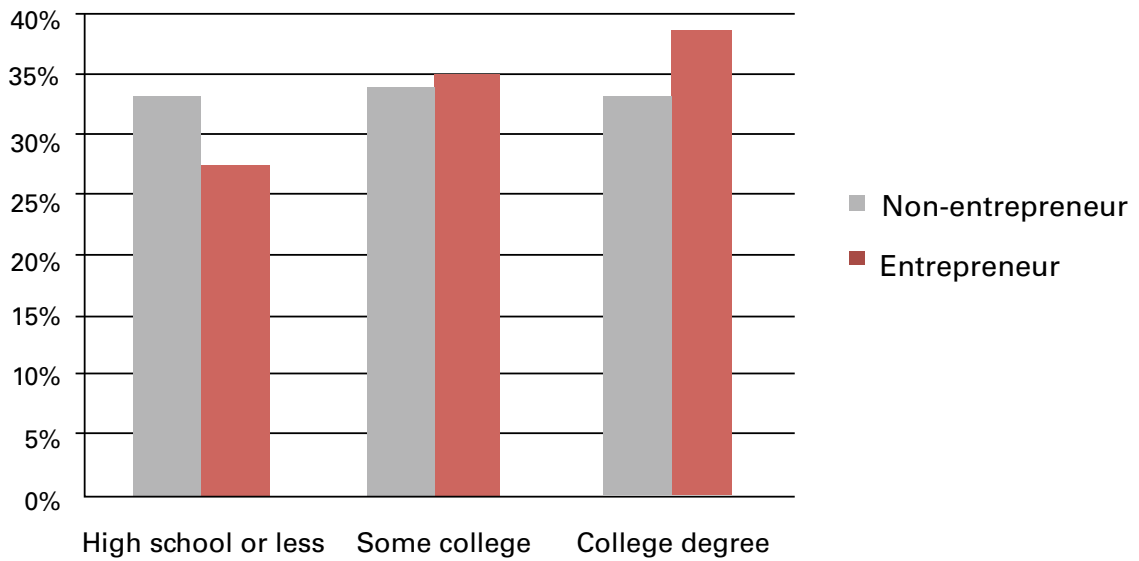


Figure 26. Political Party Of American Entrepreneurs

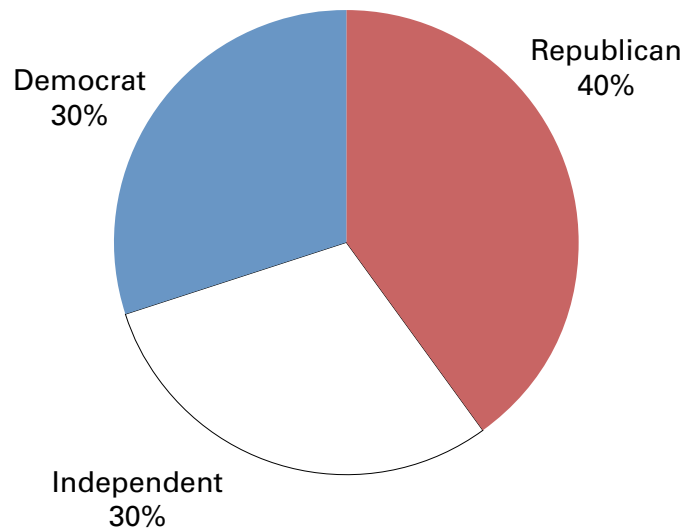
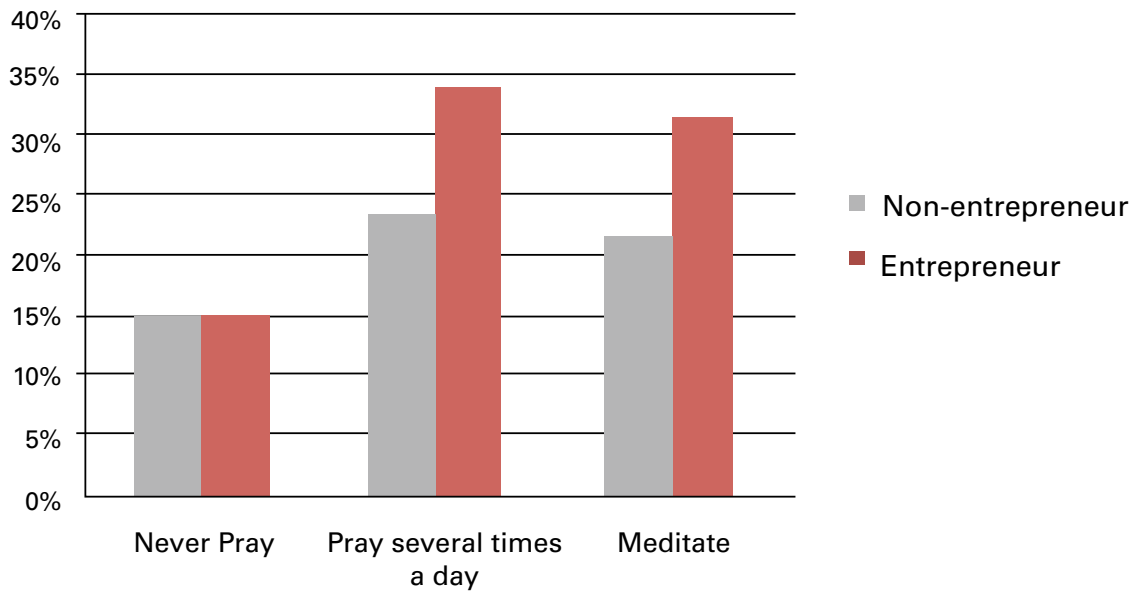


Figure 27. Prayer And Meditation Of American Entrepreneurs And Non-entrepreneurs



BELIEFS ABOUT HEAVEN AND HELL COULD MAKE A HELLUVA DIFFERENCE

Mitchell J. Neubert, Kevin D. Dougherty, and Jerry Z. Park

“What happens after I die?” is a basic human question. Conceptions of Heaven and Hell characterize the afterlife for most Americans. While beliefs in these two eternal destinations are highly related for many, they are not uniform. Findings from the 2010 Baylor Religion Survey illustrate the popularity of Heaven over Hell and point to implications that beliefs in the afterlife have for people in their present life.

- Heaven is a more popular notion than Hell. Nearly two-thirds of American adults (62%) absolutely believe that Heaven exists, whereas barely half (51%) express the same certainty about the existence of Hell. (Table 4)
- Ninety-five percent of very religious respondents absolutely believe that Heaven exists and 85% believe in Hell. Respondents who attend church and believe in a literal view of the Bible also, to a large extent, believe in Heaven (93% and 98%, respectively) and Hell (85% and 92%, respectively). (Table 4)
- Notable differences emerge when comparing beliefs about Heaven and Hell across religious traditions. Evangelicals and Black Protestants in larger percentages than other religious traditions believe in Heaven and Hell. In every religious tradition, the existence of Heaven claims a higher percentage of believers than the existence of Hell. (Table 4)
- Female respondents believe in Heaven and Hell (68% and 55%, respectively) more than male respondents (55% and 47%, respectively). (Table 4)
- A larger percentage of African Americans believe in Heaven (78%) and Hell (67%) than do Whites or Hispanics. (Table 4)

Table 4. Percent Of Population That Believe In Heaven And Hell

	Believe in Heaven <i>(% answering “absolutely”)</i>	Believe in Hell <i>(% answering “absolutely”)</i>
Total Sample	62%	51%
How Religious		
Not Religious	19%	13%
Somewhat Religious	66%	50%
Very Religious	95%	85%
Religious Attendance		
Never	25%	18%
Weekly or more	93%	85%
View of Bible		
Not Literal	53%	41%
Literal	98%	92%
Religious Tradition		
Evangelical Protestant	78%	68%
Mainline Protestant	65%	53%
Black Protestant	75%	73%
Catholic	67%	53%
Jewish	55%	49%
None	5%	4%

	Believe in Heaven <i>(% answering "absolutely")</i>	Believe in Hell <i>(% answering "absolutely")</i>
Gender		
Male	55%	47%
Female	68%	55%
Ethnicity		
White (non-Hispanic)	60%	50%
African American	78%	67%
Hispanic	60%	47%

Sample interpretation: 95% of very religious respondents absolutely believe that Heaven exists.

Beliefs in Heaven and Hell, beyond mere forecasts of a future afterlife, have value in the here and now. Beliefs about Heaven and Hell predict important work outcomes such as job satisfaction, commitment to the organization, a willingness to take risks, and integration of faith in the workplace.

- Those who absolutely believe in Heaven and/or Hell are clearly satisfied with their jobs (Fig. 28). In organizational research, satisfaction with one’s job has been linked to job performance and low levels of turnover. As such, the finding that beliefs about Heaven and Hell are linked to job satisfaction offers value to organizations.
- Beliefs in Heaven and Hell are associated with commitment to the organization. Persons who absolutely believe in Heaven and Hell overwhelmingly agree that the organization for which they work has a great deal of personal meaning to them (Fig. 29). Similar to job satisfaction, organizational research has established links between organizational commitment and outcomes such as organizational citizenship behavior, individual performance, and turnover.
- The majority of people who absolutely believe in Heaven and Hell are always or often motivated by their faith to pursue excellence (Fig. 30), which certainly would please most organization owners. This relationship is strongest among those who absolutely believe in Hell.

Figure 28. Job Satisfaction For Those Who Absolutely Believe In Heaven And Hell

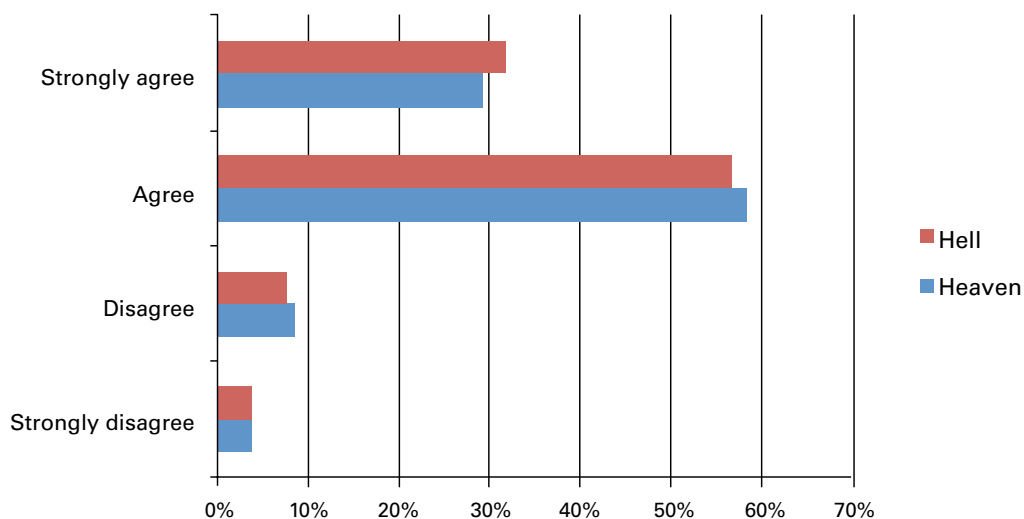


Figure 29. Organizational Commitment For Those With Absolute Beliefs

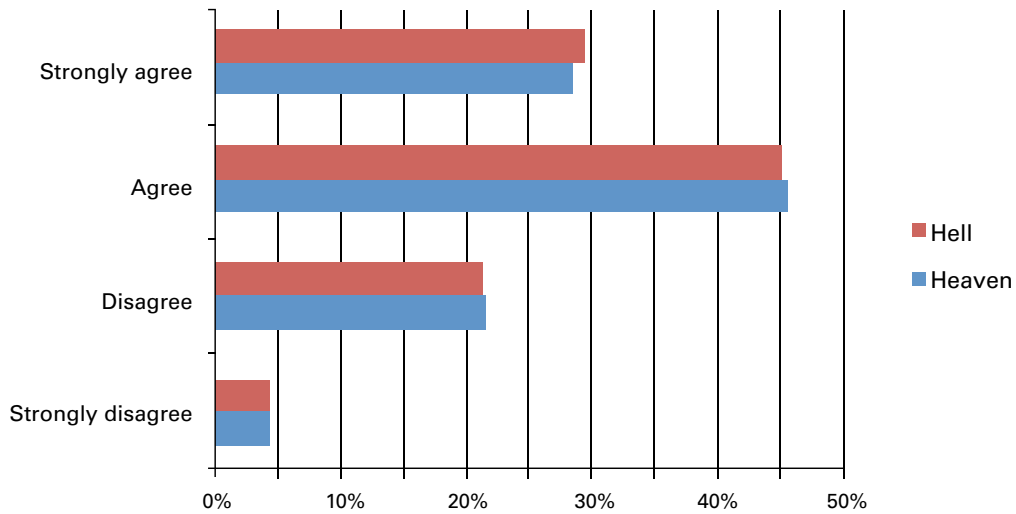
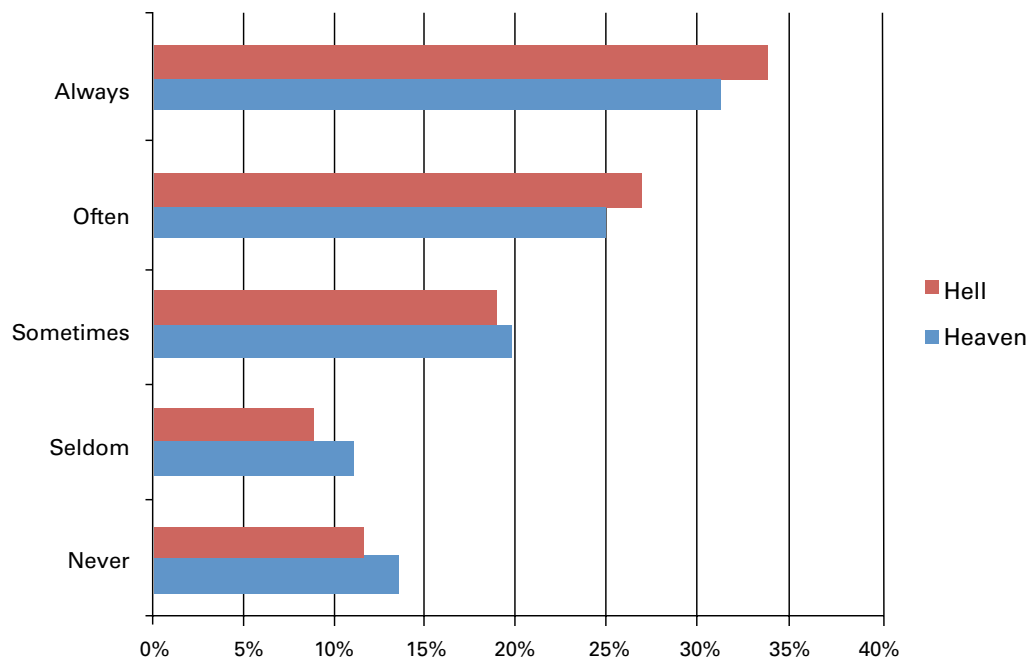


Figure 30. Percentage Of Those With Absolute Beliefs Who Pursue Excellence in Work Because of Faith



ATTITUDES TOWARD HOMOSEXUALITY IN THE UNITED STATES: RESTRICTED EQUALITY

Andrew L. Whitehead

Homosexuality is one of the most salient social issues in the United States today. Americans clearly distinguish between rights that should be granted to gays and lesbians from those that should be withheld. Generally, we find that:

- Americans are slightly more apt to oppose same-sex marriage while a majority of Americans support same-sex civil unions (Fig. 31)
- Americans tend to oppose a national law banning same-sex marriage (Fig. 31)
- Americans overwhelmingly support equal employment opportunities for gays and lesbians (Fig. 31)
- A majority of Americans support adoption by same-sex couples (Fig. 32)

Figure 31. Attitudes Toward Gay Civil Rights

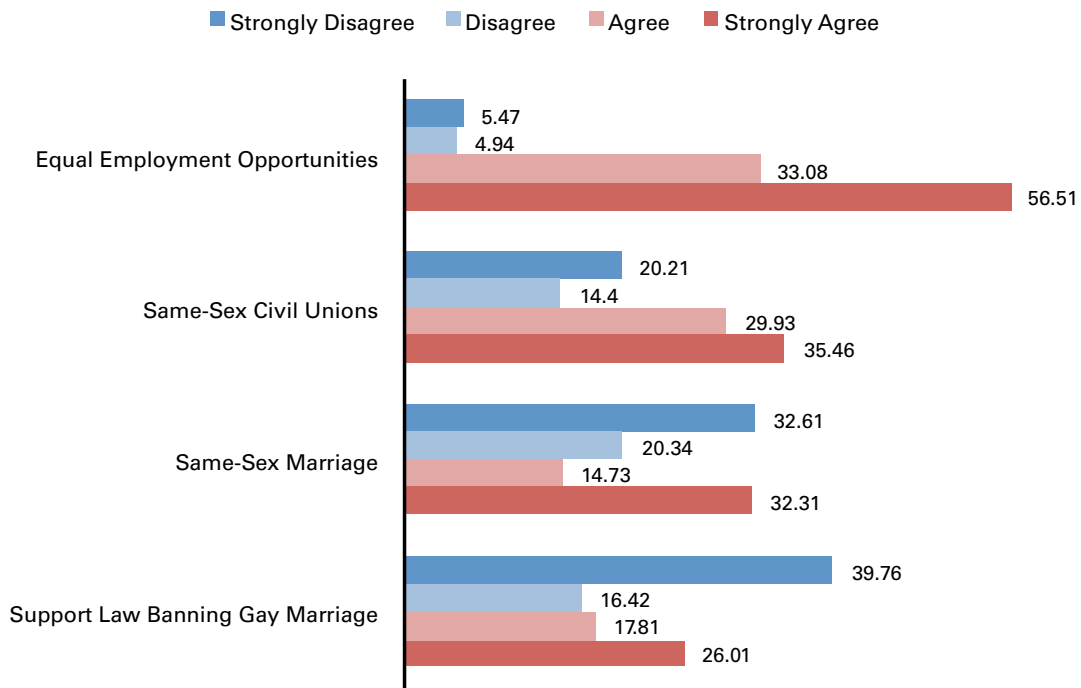
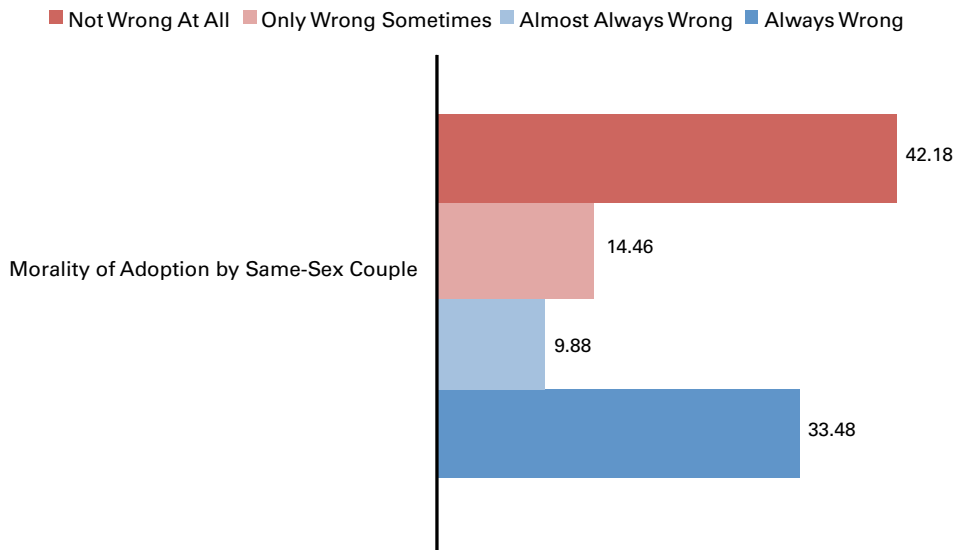


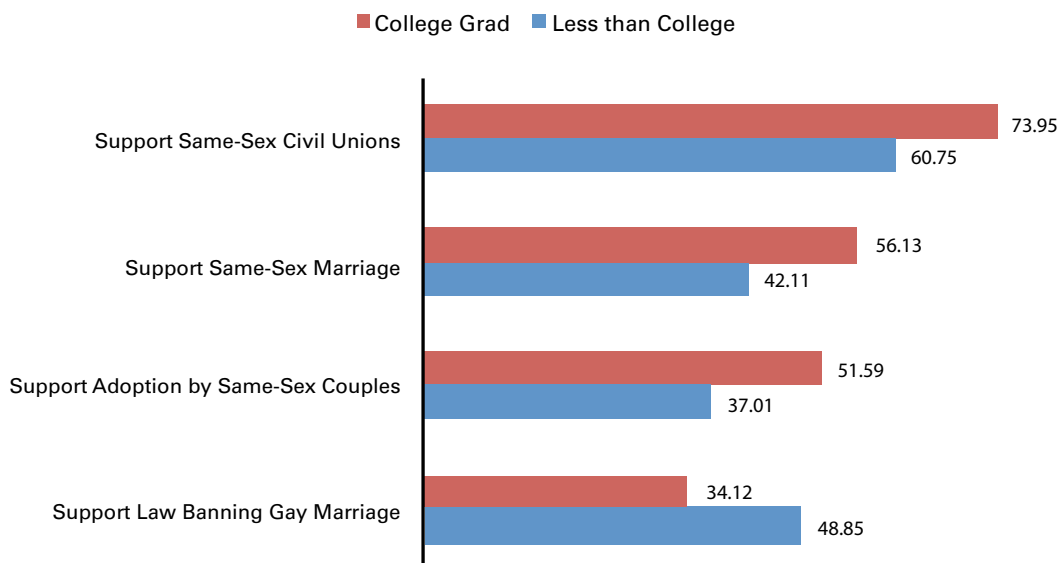
Figure 32. Attitudes Toward Homosexuality



While Americans are exceedingly supportive of employment equality for gays and lesbians, they are much less likely to support marriage or adoption equality. Americans tend to distinguish between gays' and lesbians' right to participate in the workforce and their right to participate in the social institutions of marriage and child-rearing. But who is most likely to make this distinction? Past work on attitudes toward homosexuality suggests that education, political views, and religious affiliation are all closely associated with views toward gay rights. Comparing college graduates with those with less than a college education, we find that college graduates are more likely to:

- Support adoption by same-sex couples (Fig. 33)
- Oppose a national gay marriage ban (Fig. 33)
- Support same-sex marriage as well as same-sex civil unions (Fig. 33)

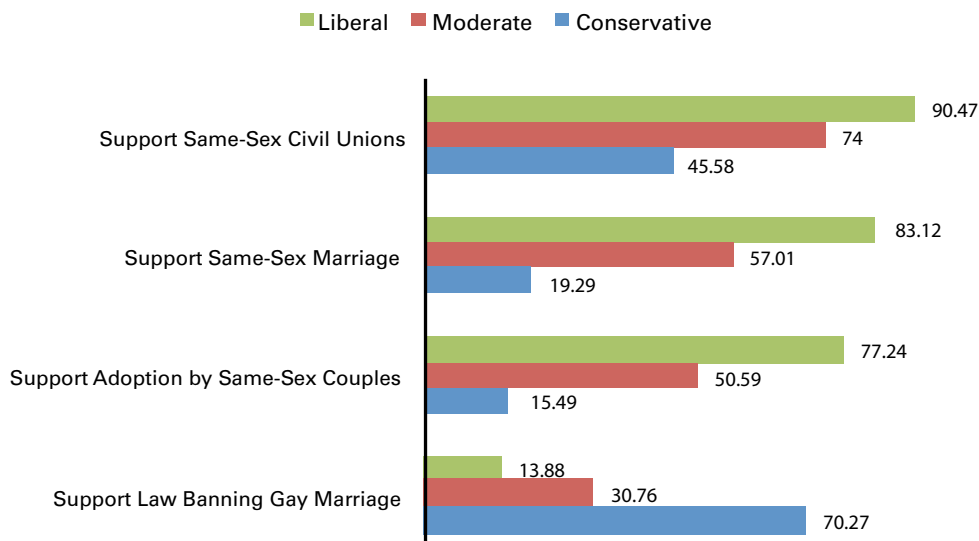
Figure 33. Education And Attitudes Toward Homosexuality



Turning to political views, there are obvious cleavages between the views held by political liberals, moderates, and conservatives. Specifically, we find that political liberals are more likely than moderates and conservatives to:

- Oppose a national ban on same-sex marriage (Fig. 34)
- Support adoption by same-sex couples (Fig. 34)
- Support both same-sex marriage and same-sex civil unions (Fig. 34)

Figure 34. Politics And Attitudes Toward Homosexuality



Finally, where Americans worship influences their views on gay rights. We somewhat surprisingly discover that the differences between religious traditions are somewhat minor compared to the difference between any type of affiliation and the unaffiliated. We consistently determine that the unaffiliated are more likely to support same-sex marriage, same-sex civil unions, and adoption by same-sex couples than all the religious traditions (Figs. 35, 36, 37). The results displayed in these figures indicate that religious affiliation may only be significant when comparing any type of affiliation versus no affiliation. Past differences between Mainline Protestants and Evangelical or Black Protestants concerning attitudes toward homosexuality may be waning.

Figure 35. Support Same-sex Marriage

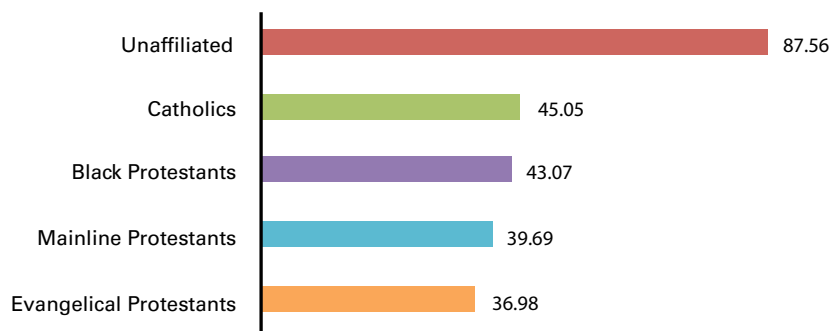


Figure 36. Support Same-sex Civil Union

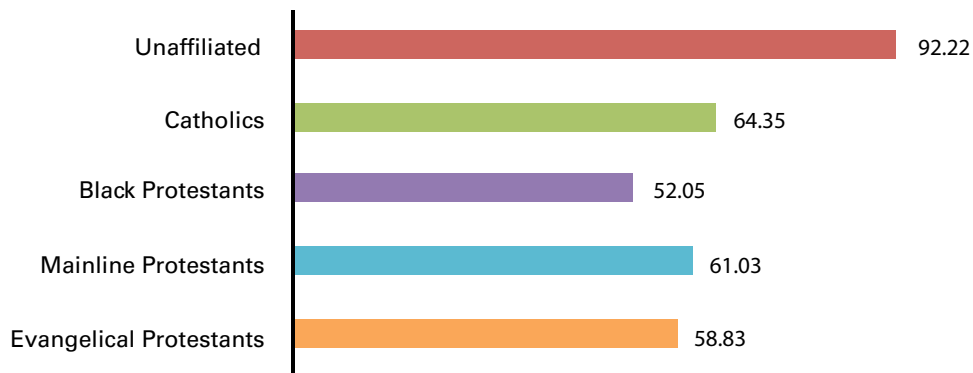
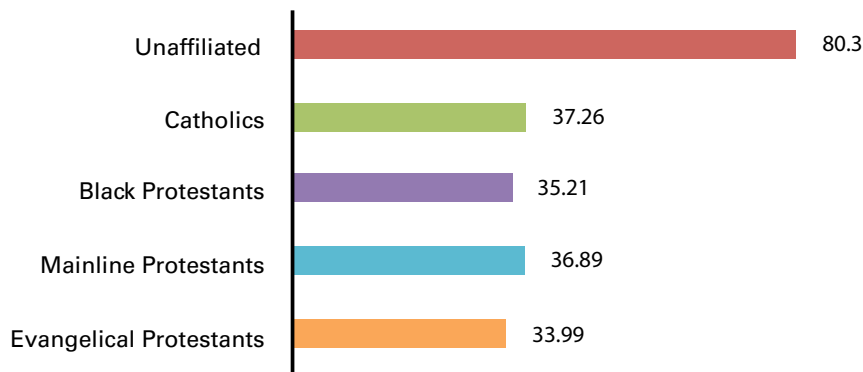


Figure 37. Support For Adoption By Same-sex Couples



Overall, the unaffiliated, higher educated, and politically liberal seem to eschew the distinction between gays' and lesbians' employment rights and their marriage/family rights. Politically conservative, less educated, and religiously affiliated individuals appear to maintain a division between lesbians' and gay's right to equal employment and their right to marry and raise children. As the mean education level in America continues to rise and more individuals cast off prior religious affiliations, we could begin to see support for gays' and lesbians' right to marry and adopt rise to levels similar to the support for their right to equal employment.

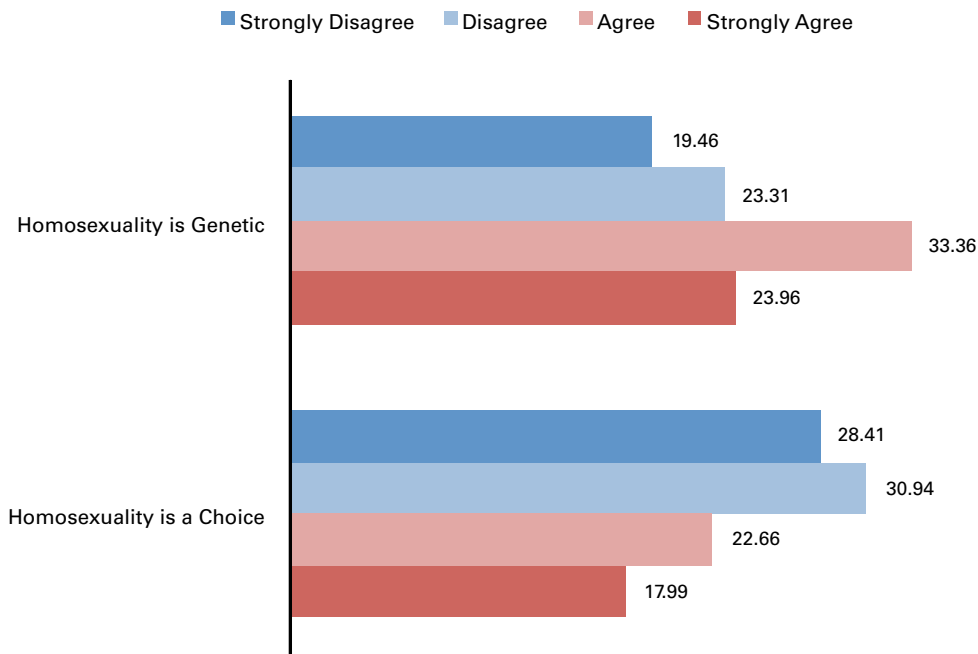
ATTITUDES TOWARD HOMOSEXUALITY IN THE UNITED STATES: THE POWER OF A PERCEIVED CAUSE

Andrew L. Whitehead

The extent to which Americans support equal rights for gays and lesbians is closely tied to whether a person believes homosexuality is genetic or a choice. We find that:

- Less than half of Americans (40.65%) think homosexuality is a choice (Fig. 38)
- While over half of Americans (57.32%) believe homosexuality is genetic (Fig. 38)

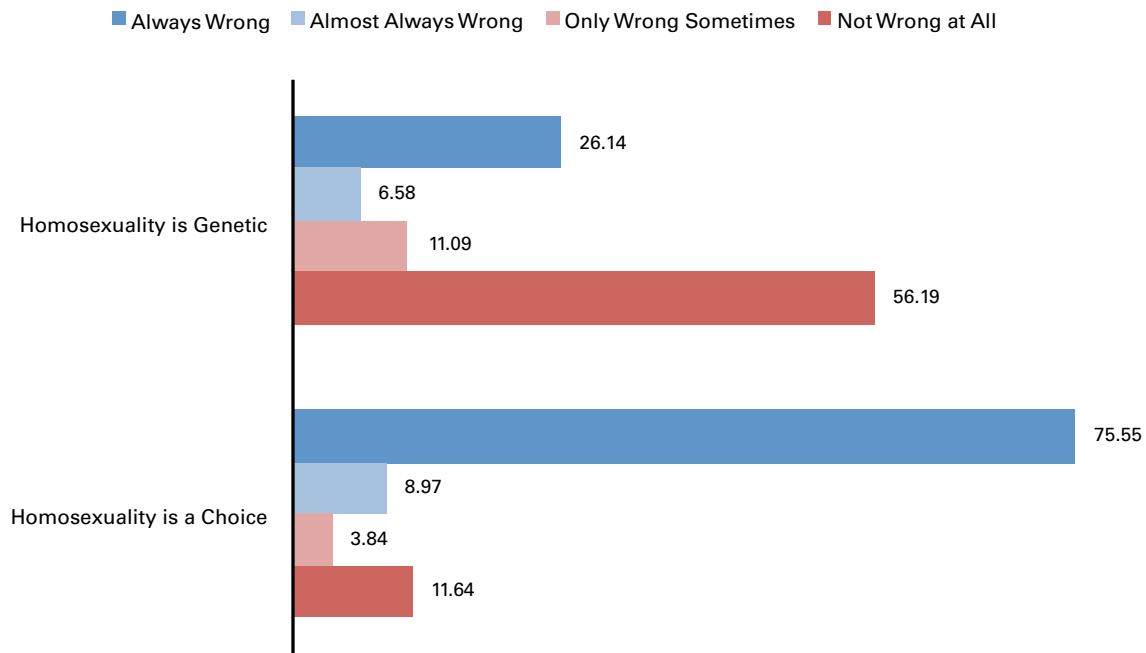
Figure 38. Attitudes Toward The Perceived Cause Of Homosexuality



In addition, we find:

- Individuals who believe homosexuality is a choice are much more likely to label it “always wrong” (Fig. 39)
- Those who think genetics determines sexual orientation are much more likely to deem homosexuality as morally acceptable (Fig. 39)

Figure 39. Morality Of Homosexuality And Attribution Beliefs



We also find that:

- Individuals who believe homosexuality is a choice are more likely to oppose same-sex marriage while those who believe genetics determines orientation are more likely to support same-sex marriage (Fig. 39)
- A similar relationship holds for attitudes toward same-sex civil unions (Fig. 40)
- Believing homosexuality is a choice leads to viewing adoption by same-sex couples as morally wrong while viewing homosexuality as genetic encourages the opposing view (Fig. 41)
- Attribution beliefs also relate to policy views: Viewing homosexuality as genetic encourages strong opposition to a national law banning gay marriage while viewing it as a choice is associated with support for such a law (Fig. 42)

Figure 40. Support Same-sex Marriage

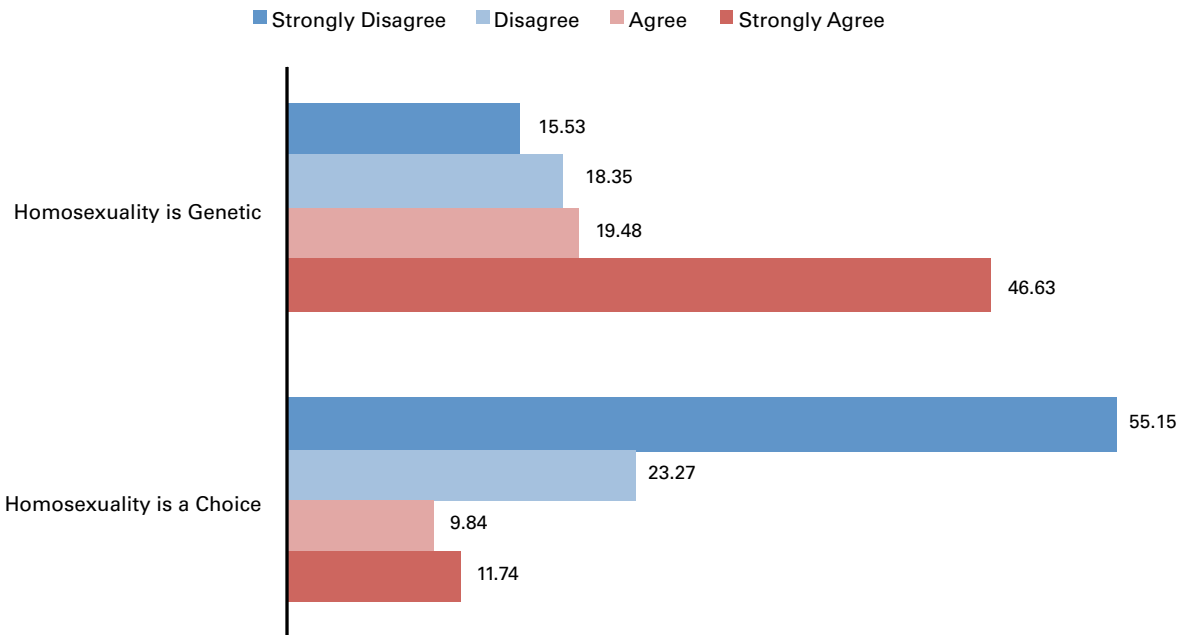


Figure 41. Support Same-sex Civil Unions

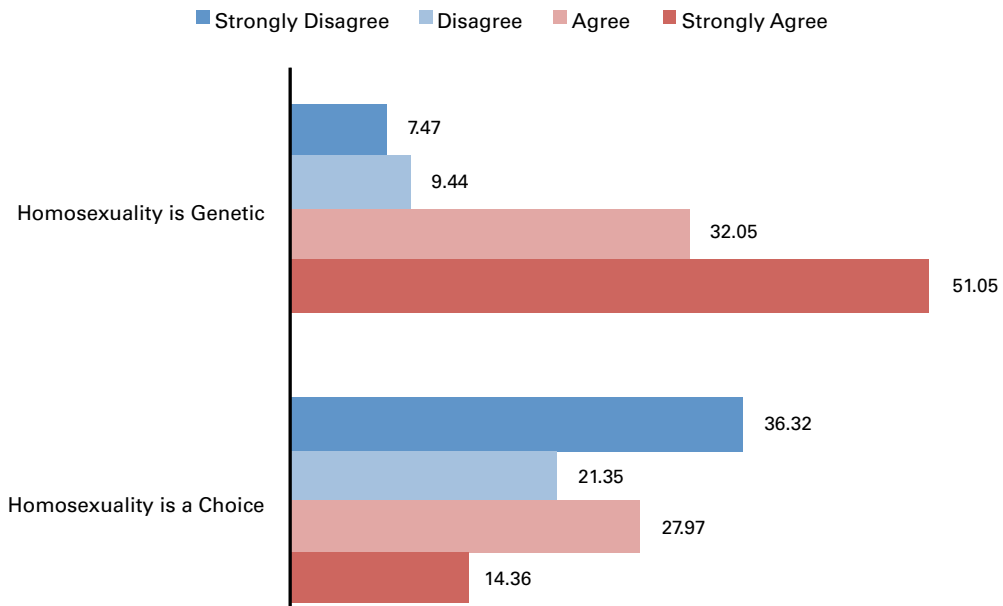
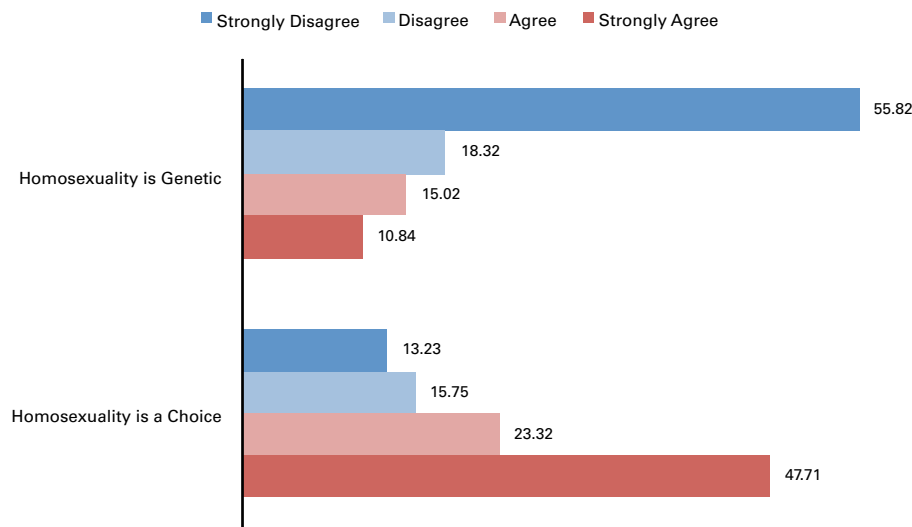


Figure 42. Attitudes Toward Adoption By Same-sex Couples

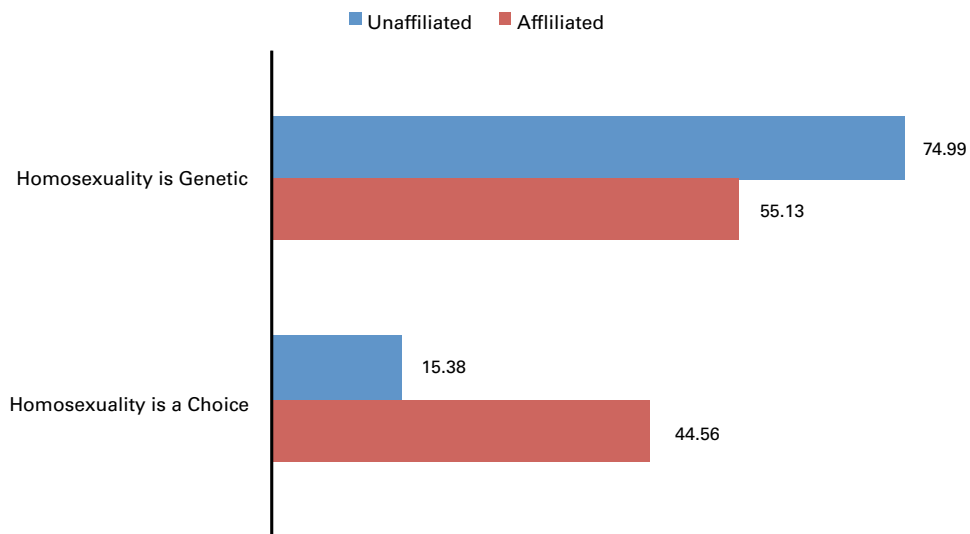


Figure 43. Support Law Banning Gay Marriage



These findings indicate the importance of individuals’ views toward the perceived cause of homosexuality. While there is no conclusive evidence from the scientific community concerning the cause of homosexuality, the possibility of finding one does raise interesting possibilities. If a “gay gene” is found, we might expect attitudes toward gays and lesbians to grow more favorable. However, if such a discovery is not forthcoming, large portions of the American public will continue to view homosexuality as the result of a choice, implicitly holding lesbians and gays responsible for their orientation. Americans’ beliefs about the cause of homosexuality may also shift independent from any scientific evidence. Fig. 44 suggests that those who do not affiliate with any religious denomination are much more likely to agree that homosexuality is the result of genetics and much less likely to agree that gays and lesbians choose their sexual orientation. Therefore, increasing numbers of religiously unaffiliated individuals in the United States could shift public opinion on the perceived cause of homosexuality.

Figure 44. Religious Affiliation And Attitudes Toward Cause Of Homosexuality



METHODOLOGY REPORT: THE VALUES AND BELIEFS OF THE AMERICAN PUBLIC

F. Carson Mencken

The findings of the study are based on 1,714 completed self-administered surveys nationwide among adults age 18 and over. The following description details the sampling methodology for recruitment, send-out, interim follow-ups, and return rates for the completed questionnaires. The study was conducted by the Gallup Organization on behalf of Baylor University.

Sampling Design for Recruitment Wave III

Gallup used a mixed-mode sampling design (telephone and self-administered mailed surveys) for Wave I (2005), Wave II (2007), and Wave III (2010) of this study. First, Gallup completed 1000 telephone interviews with a national sample of the general population of adults, 18 years of age and older. The sample used was a random digit telephone sample drawn from telephone exchanges serving the continental United States. In order to avoid various sources of bias, a random digit procedure designed to provide representation of both listed and unlisted (including not-yet-listed) numbers was used. 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 order.

This selection procedure produces a sample that is superior to random selection from a frame of listed telephone households, and the superiority is greater to the degree that the assignment of telephone numbers to households is made independently of their publication status in the directory. Random number selection within banks ensures that all numbers within a particular bank (whether listed or unlisted) have the same likelihood of inclusion in the sample, and that the sample so generated will represent all residential (non-institutional) telephone households in the appropriate proportions.

At each household randomly selected, a Gallup interviewer attempted to conduct an interview with a selected person in the household (adult, age 18 and over who had the most recent birthday). A three-call design was used for this survey (one initial call plus two additional call-backs). Selected questions from the self-administered survey including frequency of church attendance were included in the telephone survey.

At the conclusion of the telephone survey, respondents were told that Gallup was conducting an important study on American values and beliefs and asked if they would be willing to participate in this study. In appreciation of their participation, potential respondents to the mail survey were offered a \$5.00 incentive to complete the self-administered questionnaire and return it to Gallup. If a respondent agreed, they were asked their mailing address. Of the 1,000 respondents in the telephone survey, 744 agreed to participate, though not all agreed to give the interviewer their address. In total, 704 of the 744 who initially agreed to participate also agreed to disclosing their address for mailing purposes. Mailed surveys were sent out daily following the previous night's recruitment interview.

In addition to the RDD phase, Gallup also mailed 1,852 questionnaires to Gallup's national RDD database (households who have been pre-selected in a random-digit dialing sample design). The recruitment phase was conducted during the period of September 15-October 4, 2010.

Self-Administered Survey

The self-administered survey consisted of a 16-page booklet including a cover page entitled, "The Values and Beliefs of the American Public – A National Study." A total of 2,556 questionnaires, including a cover letter explaining the study's objectives along with a number to call if they had any questions or comments, were mailed to the adults who agreed to participate in the study. Gallup then followed up to these households with a letter

thanking them for agreeing to participate and asking for their cooperation. A follow-up reminder postcard was sent to all those who agreed to participate. A second complete mailing was also utilized for the national RDD and database sampling frame to those who did not respond to the initial mailing.

Of the 704 respondents to the telephone survey, 512 completed and returned the questionnaire. Of the 1,852 RDD database respondents, 1,202 respondents completed and returned the questionnaire. Gallup closed the check-in of mailed questionnaires on November 30, 2010. For results based on the final sample of 1,714, one can say with 95% confidence that the error attributable to sampling and other random effects could be plus or minus four percentage points. In addition to sampling error, question wording and practical difficulties in conducting surveys can introduce error or bias in the findings of opinion polls.

Table 5. Sample Return Rate And Recruitment Data

	Total Number Screened	Number of Respondents who agreed to mailing	Percent who Agreed to mailing	Number who completed and returned questionnaire	Percent who completed and returned questionnaire	Return rate based on total sample contacted
RDD National Recruitment	1,000	704	70.4	512	72.7	51.2
RDD National Database Recruitment	2,500	1,852	74.1	1,202	64.9	48.1
Overall	3,500	2,556	73.0	1,714	67.1	49.0

APPENDIX A: AUTHOR BIOGRAPHIES

Dr. Kevin D. Dougherty is Associate Professor of Sociology and a research fellow at the Institute for Studies of Religion at Baylor University. His research focuses on American religion, specifically religious organizations. Topics explored in his research include leadership, affiliation patterns, racial and ethnic composition, participation, growth, and decline. His published work appears in leading academic journals such as *Social Problems* and the *Journal for the Scientific Study of Religion*, and has been featured in popular media such as *USA Today* and National Public Radio. Currently, he is a principal investigator with Mitchell J. Neubert and Jerry Z. Park on the National Study of Religion and Entrepreneurial Behavior funded by the National Science Foundation.

Scott Draper is a researcher in the Department of Sociology at Baylor University. His research mainly focuses on contemporary expressions of religiosity. His work has appeared in *Journal for the Scientific Study of Religion*, *Sociological Forum*, and *Sociological Spectrum*, as well as the book *What Americans Really Believe* (Baylor University Press, 2008). Other research interests include the sociology of art and media, adolescent deviance, and cognitive styles.

Aaron Franzen is a researcher in the Department of Sociology at Baylor University, specializing in religion, identity, and politics. His published work has appeared in journals such as *Sociology of Religion* and popular magazines such as *Christianity Today*. His current research focuses on how one's moral views, political views and attitudes about science are impacted by frequent Bible reading.

Dr. Paul Froese is an Associate Professor of Sociology and a research fellow in the Institute for Studies of Religion at Baylor University. He is the lead author of *America's Four Gods: What we say about God and what that says about us* (Oxford University Press, 2010). His first book *The Plot to Kill God: Findings from the Soviet Experiment in Secularization* (University of California Press, 2008) won the distinguished book award from the Society for the Scientific Study of Religion. Dr. Froese has also published widely in the field of sociology with articles appearing in journals such as *Social Forces*, *Political Research Quarterly*, *Review of Religious Research*, *Religion, State, and Society* and the *Journal for the Scientific Study of Religion*. In addition, he writes more popular pieces about religion, ideology, and politics in outlets such as *USA Today* and the *Huffington Post*.

Brandon Martinez is a researcher in the Department of Sociology at Baylor University. His research mainly focuses on religion, race, and politics. Projects he is currently working on cover the relationship between religion and racial attitudes, and how the belief in supernatural evil impacts one's religious commitment. Prior to coming Baylor, Brandon earned his Master of Theology and served in ministry for two years.

Dr. F. Carson Mencken is Professor of Sociology and Director of the Baylor Religion Survey. His current research focuses on civic engagement patterns among the highly religious. His expertise is in the field of survey research and statistical methods. Dr. Mencken has published over 40 articles in professional journals and collaborated on several books. His research has been featured in a wide variety of media outlets, including *USA Today*, *Huffington Post*, *Voice of America*, and *Coast-to-Coast AM*.

Dr. Mitchell J. Neubert is an Associate Professor of Management and Entrepreneurship at Baylor University and the Chavanne Chair of Christian Ethics in Business. His teaching and research focus on equipping leaders to lead individuals, teams, and organizations in a virtuous manner that results in positive change. He is the lead investigator on a multi-year National Science Foundation grant titled the National Study of Religion and Entrepreneurial Behavior. He has co-authored a cutting-edge *Principles of Management* textbook focused on exploring innovative ways to manage that positively influence multiple forms of well-being for multiple stakeholders. He also has published in prestigious academic journals including *Human Relations*, *Journal of Applied Psychology*, *Journal of Business Venturing*, *Leadership Quarterly*, and *Personnel Psychology*.

Dr. Jerry Z. Park is Associate Professor of Sociology and a research fellow at the Institute for Studies of Religion at Baylor University. His research focuses on American religion, race relations, and culture. His research includes religious attitudes among scientists, racial inequality explanations and religion, civic participation and volunteering, and Asian American religions and cultural identities. He has published in leading academic journals such as *Social Forces* and *the Journal for the Scientific Study of Religion*, and has been featured in popular media such as *USA Today*. Currently, he is a principal investigator with Mitchell J. Neubert and Kevin D. Dougherty on the National Study of Religion and Entrepreneurial Behavior funded by the National Science Foundation.

Andrew L. Whitehead is a researcher in the Department of Sociology at Baylor University and a research fellow in the Baylor Institute for the Studies of Religion. He specializes in religion, organizations, and sexuality and gender. His published work appears in journals such as the *Journal for the Scientific Study of Religion*, *Social Science Quarterly*, and *Sociology of Religion*. His ongoing research investigates the intersection of religion and attitudes toward homosexuality and examines responses to lesbians and gays at both the individual and organizational levels.

APPENDIX B: SURVEY QUESTIONNAIRE

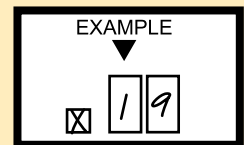
The survey instrument used in this study begins on the next page.

THE VALUES AND BELIEFS OF THE AMERICAN PUBLIC
— A NATIONAL STUDY —

INSTRUCTIONS

Please carefully follow the steps below when completing this survey.

- Use a blue or black ink pen that does not soak through the paper.
- Make solid marks that fit in the response boxes (make no stray marks on the survey).



I. RELIGIOUS BEHAVIORS AND ATTITUDES

1 With what religious family, if any, do you most closely identify? (Please mark only one box.)

- Adventist
- African Methodist
- Anabaptist
- Asian Folk Religion
- Assemblies of God
- Baha'i
- Baptist
- Bible Church
- Brethren
- Buddhist
- Catholic/Roman Catholic
- Christian & Missionary Alliance
- Christian Reformed
- Christian Science
- Church of Christ
- Church of God
- Church of the Nazarene
- Congregational
- Disciples of Christ
- Episcopal/Anglican
- Hindu
- Holiness
- Jehovah's Witnesses
- Jewish
- Latter-day Saints
- Lutheran
- Mennonite
- Methodist
- Muslim
- Orthodox (Eastern, Russian, Greek)
- Pentecostal
- Presbyterian
- Quaker/Friends
- Reformed Church of America/Dutch Reformed
- Salvation Army
- Seventh-day Adventist
- Sikh
- Unitarian Universalist
- United Church of Christ
- Non-denominational Christian
- No religion → *Skip to Question 3*
- Other (please specify)
- Don't know

2 If possible, please provide the specific name of your denomination. For example, if you are Baptist, are you Southern Baptist Convention, American Baptist Churches in the USA, or some other Baptist denomination?

Name of denomination:

Don't know

3 How religious do you consider yourself to be?

- Not at all religious
- Not too religious
- Somewhat religious
- Very religious
- I don't know

4 How often do you attend religious services at a place of worship?

- Never → *Skip to Question 10*
- Less than once a year
- Once or twice a year
- Several times a year
- Once a month
- 2-3 times a month
- About weekly
- Weekly
- Several times a week

5 What is the full name of your current place of worship? (Please write your answer in the space below. If you attend more than one place of worship, please refer to the one you attend most often.)

6 Where is this place of worship located? (Please write in whatever information you know. If exact address is not known, please give a description of the location, such as the building name or the nearest street or intersection.)

Street:

City:

State:

ZIP Code:

7 How long have you attended your current place of worship?

- 1 year or less
- 2-4 years
- 5-9 years
- 10-19 years
- 20 or more years

8 During the last year, approximately how much money (if any) did you and other family members in your household contribute to your current place of worship?

- Under \$100
- \$100 - \$499
- \$500 - \$999
- \$1,000 - \$1,999
- \$2,000 - \$2,999
- \$3,000 - \$3,999
- \$4,000 - \$4,999
- \$5,000 - \$5,999
- \$6,000 - \$6,999
- \$7,000 - \$7,999
- \$8,000 - \$8,999
- \$9,000 - \$9,999
- \$10,000 or more

9 On average, how many people attend services at your current place of worship? Just your best estimate will do.

- Less than 100
- 100-299
- 300-799
- 800-999
- 1,000-1,999
- 2,000 or more
- I don't know

10 Outside of attending religious services, about how often do you spend time alone reading the Bible, Koran, Torah, or other sacred book?

- Never
- Less than once a year
- Once or twice a year
- Several times a year
- Once a month
- 2-3 times a month
- About weekly
- Weekly
- Several times a week or more often

11 About how often do you spend time alone praying outside of religious services?

- Never
- Only on certain occasions
- Once a week or less
- A few times a week
- Once a day
- Several times a day

12 How well do the following terms describe your religious identity?

	Very well ▼	Somewhat well ▼	Not very well ▼	Not at all ▼
a. Bible-Believing	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. Born-Again	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. Charismatic	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. New Age.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e. Evangelical	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
f. Fundamentalist.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
g. Mainline Christian	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
h. Pentecostal.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
i. Seeker	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
j. Spiritual	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
k. Theologically Conservative	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
l. Theologically Liberal	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
m. Traditional.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

13 How often did you participate in the following religious or faith-based activities in the last month?

	Not at all ▼	1-2 times ▼	3-4 times ▼	5 or more times ▼
a. Church social gatherings like fellowships or potlucks	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. Religious education programs, such as Bible study or Sunday school.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. Choir practice or other musical programs	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. Discussion groups about faith in the workplace	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e. Faith-based programs related to starting or running a small business	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
f. Witnessing/sharing your faith	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
g. Community prayer group or Bible study.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
h. Faith-based programs not affiliated or sponsored by a congregation (e.g., prison ministry, homeless shelter, etc.).....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
i. Other kinds of religious or faith-based activities (<i>please specify</i>).....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

14 How many of your friends:

	All ▼	Most ▼	About half ▼	A few ▼	None ▼
a. Attend your place of worship	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. Attend a different place of worship	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. Do not attend religious services.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

15 Please indicate your level of agreement with the following statements.

	Strongly agree ▼	Agree ▼	Disagree ▼	Strongly disagree ▼
a. All of the religions in the world are equally true.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. All around the world, no matter what religion they call themselves, people worship the same God.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. The earth itself is a living, thinking being.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

16 How likely is it that life after death is:

Very likely Somewhat likely Not at all likely Do not believe in life after death

- | | | | | |
|---|--------------------------|--------------------------|--------------------------|--------------------------|
| a. A union with God | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| b. A reunion with loved ones..... | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| c. Re-incarnation into another life form | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| d. A life of eternal reward or eternal punishment | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

17 Which one statement comes closest to your personal beliefs about the Bible? (Please mark only one box.)

- The Bible means exactly what it says. It should be taken literally, word-for-word, on all subjects.
- The Bible is perfectly true, but it should not be taken literally, word-for-word. We must interpret its meaning.
- The Bible contains some human error.
- The Bible is an ancient book of history and legends.
- I don't know

18 Which one statement comes closest to your personal beliefs about God? (Please mark only one box.)

- I have no doubts that God exists
- I believe in God, but with some doubts
- I sometimes believe in God
- I believe in a higher power or cosmic force
- I don't know and there is no way to find out
- I am an atheist → *Skip to Question 23*
- I have no opinion

19 Based on your personal understanding, what do you think God is like?

Strongly agree Agree Disagree Strongly disagree

- | | | | | |
|---|--------------------------|--------------------------|--------------------------|--------------------------|
| a. Concerned with the well-being of the world | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| b. Angered by my sins | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| c. Directly involved in world affairs..... | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| d. Concerned with my personal well-being | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| e. Directly involved in my affairs | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| f. Angered by human sins | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

20 How well do you feel that each of the following words describe God in your opinion?

Very well Somewhat well Not very well Not at all

- | | | | | |
|--------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| a. Absolute | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| b. Critical..... | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| c. Fatherly | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| d. Punishing | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| e. Just..... | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| f. Wrathful..... | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| g. Forgiving | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| h. Severe | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

21 Please indicate your level of agreement with the following statements.

Strongly agree Agree Disagree Strongly disagree

	▼	▼	▼	▼
a. I have a warm relationship with God	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. God knows when I need support.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. I feel that God is generally responsive to me	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. God seems impersonal to me	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e. God seems to have little or no interest in my personal problems	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
f. God seems to have little or no interest in my personal affairs.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
g. God sometimes seems responsive to my needs, but sometimes not.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
h. God's reactions to me seem to be inconsistent	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
i. I feel loved by God	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
j. God loves all living beings.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
k. God's love is eternal.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
l. God's love never fails	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
m. God sometimes seems very warm and other times very cold to me.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

22 How much would you consider each of the following as a service to God?

Very much Somewhat A little bit Not at all

	▼	▼	▼	▼
a. Volunteering at your place of worship	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. Spending time with family	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. Giving money to your place of worship.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. Doing your job	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e. Personal devotional activities (Bible study, prayer, etc.).....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
f. Enjoying leisure time or entertainment	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

23 In your opinion, does each of the following exist?

Absolutely Probably Probably not Absolutely not

	▼	▼	▼	▼
a. The Devil/Satan.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. Heaven	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. Hell	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. Purgatory.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e. Armageddon.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
f. Angels.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
g. Demons	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

24 Have you ever been protected from harm by a guardian angel?

- Yes
- No → *Skip to Question 26*

25 If yes, would you please briefly describe your experience?

26 Do you practice meditation?

- Yes
- No → *Skip to Question 28*

27 Do you currently practice:

- | | Yes
▼ | No
▼ |
|--|--------------------------|--------------------------|
| a. Mindfulness meditation | <input type="checkbox"/> | <input type="checkbox"/> |
| b. TM (transcendental meditation) | <input type="checkbox"/> | <input type="checkbox"/> |
| c. Tibetan Buddhist meditation | <input type="checkbox"/> | <input type="checkbox"/> |
| d. Zen Buddhist meditation | <input type="checkbox"/> | <input type="checkbox"/> |
| e. Meditation as a part of practicing yoga | <input type="checkbox"/> | <input type="checkbox"/> |
| f. Jewish meditation | <input type="checkbox"/> | <input type="checkbox"/> |
| g. Christian meditation | <input type="checkbox"/> | <input type="checkbox"/> |
| h. Other (<i>please specify</i>) | <input type="checkbox"/> | <input type="checkbox"/> |

II. HEALTH AND SPIRITUALITY

28 Overall Health

- | | None
▼ | 1-10 days
▼ | 11-20 days
▼ | 21-29 days
▼ | All 30 days
▼ |
|---|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| a. Now thinking about your physical health, which includes physical illness and injury, for how many days during the past 30 days was your physical health not good? | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| b. Now thinking about your mental health, which includes stress, depression, and problems with emotions, for how many days during the past 30 days was your mental health not good? | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| c. During the past 30 days, for about how many days did poor physical or mental health keep you from doing your usual activities, such as self-care, work, or recreation? | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| d. During the past 30 days, for about how many days did pain make it hard for you to do your usual activities, such as self-care, work, or recreation? | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| e. During the past 30 days, for about how many days have you felt sad, blue, or depressed? | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| f. During the past 30 days, for about how many days have you felt worried, tense, or anxious? | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| g. During the past 30 days, for about how many days have you felt very healthy and full of energy? | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

29 Please indicate how often you have done each of the following.

- | | Never
▼ | Once
▼ | Occasionally
▼ | Often
▼ |
|---|--------------------------|--------------------------|--------------------------|--------------------------|
| a. Prayed to God to receive healing for an illness or injury | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| b. Prayed to God for another person's healing from an illness or injury | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| c. Asked others to pray to God for your healing from an illness or injury | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| d. Given a laying-on-of-hands for an illness or injury | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| e. Participated in a prayer group, prayer chain, or prayer circle that prayed for other people's healing from illness or injury | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

30 Have you ever sought the help of someone, other than a physician/nurse, who calls themselves a "healer"?

- Yes
- No → *Skip to Question 32*

31 If yes, what type of healer was this person?

32 Please indicate your level of agreement with each of the following statements if you were to suffer a serious illness or injury that required care – would you:

	Strongly agree ▼	Agree ▼	Disagree ▼	Strongly disagree ▼
a. Only seek medical care and not prayer	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. Only seek prayer as a last resort	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. Only seek medical care as a last resort	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. Seek both medical care and prayer at the onset	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

33 Over the past month, how often have you:

	Never ▼	Rarely ▼	Sometimes ▼	Often ▼	Very often ▼
a. Felt nervous, anxious, or on edge	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. Thought too much about pointless matters	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. Been afraid something terrible would happen if you did not perform certain rituals	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. Felt that it is not safe to trust anyone	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e. Not been able to stop or control worrying	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
f. Felt compelled to perform certain actions, for no justifiable reason	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
g. Became anxious doing things because people were watching	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
h. Been plagued by thoughts or images that you cannot get out of your mind ..	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
i. Repeated simple actions that realistically did not need to be repeated	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
j. Thought too much about things that would not bother other people	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
k. Feared that you might do something to embarrass yourself in a social situation	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
l. Endured intense anxiety in social or performance situations	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
m. Felt that people were taking advantage of you	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
n. Worried too much about different things	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
o. Felt like you were being watched or talked about by others	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

34 Please indicate how strongly you agree or disagree with the following statements.

	Strongly agree ▼	Agree ▼	Disagree ▼	Strongly disagree ▼
a. I desire to discover who I really am	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. I seldom think about the meaning of life	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. There is more to life than physical well-being	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. It is useless to try to discover the purpose of my life	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e. I believe in ultimate truth in life	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
f. It is important to have a significant philosophy of life	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
g. I do not believe there is any ultimate meaning in life	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
h. I seek out opportunities to attain eternal wisdom for life	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
i. Material well-being is essential to find fulfillment in life	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
j. Finding answers to the mysteries of life is not relevant to my life's goal	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

III. WORK

35 Are you currently employed full-time, part-time, or do any work as a volunteer?

- Yes → *Continue with Question 36*
- No → *Skip to Question 39*

36 Please indicate how often the following statements apply to you.

	Never ▼	Seldom ▼	Sometimes ▼	Often ▼	Always ▼
a. I view my work as a partnership with God	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. I see connections between my worship and my work	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. I view my work as a mission from God	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. I pursue excellence in my work because of my faith	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e. I view my work as part of God's plan to care for the needs of people.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

37 To what extent do you agree with the following statements about your work?

	Strongly agree ▼	Agree ▼	Disagree ▼	Strongly disagree ▼
a. I often approach my tasks in unique ways	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. In general, I do not like my job	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. I rarely question the value of established procedures	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. I rarely put myself in positions in which I might lose something important to me.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e. I don't mind taking chances with things that are important to me.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
f. All in all, I am satisfied with my job.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
g. I am proud of the work I do	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

38 The following are statements an individual may have about the organization for which they work. Regarding your current employer:

	Strongly agree ▼	Agree ▼	Disagree ▼	Strongly disagree ▼
a. I really feel as if this organization's problems are my own	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. I do not feel a strong sense of "belonging" to my organization.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. I do not feel "emotionally attached" to my organization.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. This organization has a great deal of personal meaning to me.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

39 Have you ever started a new business?

Yes

No

40 Are you currently trying to start a new business?

Yes

No

IF YOU HAVE STARTED A NEW BUSINESS (YES IN Q. 39) OR IF YOU ARE CURRENTLY TRYING TO START A NEW BUSINESS (YES IN Q. 40), PLEASE ANSWER QUESTION 41. OTHERWISE, SKIP TO QUESTION 42.

41 Which one of the following best describes your primary reason for starting or trying to start a new business?

Take advantage of a business opportunity

No better choices for work

Respond to a social need

Work for yourself

Other (*please specify*)

42 By your best guess, to what extent does your place of worship encourage its participants to do the following?

	Strongly discourages ▼	Discourages ▼	Encourages ▼	Strongly encourages ▼	Is not concerned ▼	Does not apply ▼
a. Start a business	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. Make a profit in business.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

IV. MORALITY AND POLITICS

43 If you were unsure of what was right or wrong in a particular situation, how would you decide what to do?

Would you: *(Please mark only one box.)*

- Do what would make you feel happy
- Do what would help you to get ahead
- Follow the advice of an authority, such as a parent, relative, or person you respect
- Do what you think God or scripture tells you is right

44 How do you feel about the morality of the following?

	Always wrong ▼	Almost always wrong ▼	Only wrong sometimes ▼	Not wrong at all ▼
a. Abortion, if the pregnancy is the result of rape	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. Sexual relations between two adults of the same sex	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. Government bailout of major banks and corporations	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. Divorce, if children are present.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e. Adoption of children by homosexual couples	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
f. Embryonic stem cell research	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
g. War	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

45 For whom did you vote in the 2008 presidential election?

- John McCain
- Barack Obama
- Someone else
- Did not vote

46 How would you describe yourself politically?

- Extremely conservative
- Conservative
- Leaning conservative
- Moderate
- Leaning liberal
- Liberal
- Extremely liberal

47 Do you think of yourself as Republican, Democrat, or Independent?

- Strong Republican
- Moderate Republican
- Leaning Republican
- Independent
- Leaning Democrat
- Moderate Democrat
- Strong Democrat

48 How much would you say that you trust the following people or groups?

	A lot ▼	Some ▼	Only a little ▼	Not at all ▼
a. People in general	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. Your neighbors	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. Your coworkers.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. Strangers.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e. People who do not believe in God.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

49 Some people think that the government in Washington is trying to do too many things that should be left to individuals and private businesses. Others disagree and think that the government should do even more to solve our country's problems. Still, others have opinions somewhere in between. Which one of the following statements best applies to you?

- Government should do more
- Government does too much
- Agree with both

50 Please describe how you feel about homosexuality for the following statements.

	Strongly agree ▼	Agree ▼	Disagree ▼	Strongly disagree ▼
a. Homosexuals should have equal employment opportunities	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. Homosexuals should be allowed to legally marry	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. People choose to be homosexuals	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. Homosexuals should be allowed civil unions	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e. People are born either as homosexual or heterosexual	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
f. I personally know someone who is homosexual	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
g. This country needs a law banning gay marriage	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

V. MEDIA

51 On an average day, about how many hours per day do you:

	Less than 1 hour per day ▼	1-3 hours per day ▼	4-7 hours per day ▼	8-10 hours per day ▼	More than 10 hours per day ▼
a. Watch television	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. Surf the Internet (not including e-mail)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. Listen to talk radio	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. Read newspapers/magazines	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e. Listen to music on the radio	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

52 When watching television, have your religious beliefs ever been offended by negative comments made on:

	Yes ▼	No ▼
a. Crime dramas (e.g., <i>CSI</i>)	<input type="checkbox"/>	<input type="checkbox"/>
b. Medical dramas (e.g., <i>House</i> , <i>Grey's Anatomy</i>)	<input type="checkbox"/>	<input type="checkbox"/>
c. Reality TV shows (e.g., <i>American Idol</i> , <i>The Bachelor</i> , or <i>The Biggest Loser</i>)	<input type="checkbox"/>	<input type="checkbox"/>
d. Comedic "news" shows (e.g., <i>The Daily Show</i> or <i>The Colbert Report</i>)	<input type="checkbox"/>	<input type="checkbox"/>
e. Comedic sitcoms (e.g., <i>The Office</i>)	<input type="checkbox"/>	<input type="checkbox"/>
f. Cable news shows (e.g., Bill O'Reilly, Keith Olbermann)	<input type="checkbox"/>	<input type="checkbox"/>
g. Religious programming (e.g., the <i>700 Club</i>)	<input type="checkbox"/>	<input type="checkbox"/>
h. Evening news programs (e.g., CBS Evening News)	<input type="checkbox"/>	<input type="checkbox"/>

53 Media portrayals of religious traditions and beliefs have made you:

	Yes ▼	No ▼
a. Believe more in evolution than creationism	<input type="checkbox"/>	<input type="checkbox"/>
b. Believe in medical miracles that cannot be explained by science	<input type="checkbox"/>	<input type="checkbox"/>
c. Believe that Muslims are more likely to be terrorists	<input type="checkbox"/>	<input type="checkbox"/>
d. Vote in an election	<input type="checkbox"/>	<input type="checkbox"/>
e. Believe that Evangelical Christians are intolerant of others	<input type="checkbox"/>	<input type="checkbox"/>
f. A supporter of gay marriage	<input type="checkbox"/>	<input type="checkbox"/>

VI. DEMOGRAPHICS

54 What is your gender?

- Male
- Female

55 What is your date of birth?

/ /
M M D D Y Y Y Y

56 Are you a citizen of the United States of America?

- Yes
- No

57 Which of the following BEST describes the place where you now live?

- A large city
- A suburb near a large city
- A small city or town
- A rural area
- Don't know

58 If you are employed, which of the following best describes your place of employment?

- A for-profit private company, business, or individual
- A non-profit, tax-exempt, or charitable organization
- Local, state, or federal government
- Self-employed
- Working without pay in a family business or farm
- Not currently employed → *Skip to Question 63*

59 What is your job title?

60 How many hours did you work last week?

- If none, mark here
- (*Write in a number*)

61 About how many people work for your employer (including part-time and full-time employees at all locations)?

- 1-49
- 50-499
- 500-1,999
- 2,000 or more

62 Is your current employer a locally-owned business?

- Yes
- No
- I'm not sure

	Yes ▼	No ▼
63 What is your race? <i>(You can mark "yes" to more than one.)</i>		
a. White	<input type="checkbox"/>	<input type="checkbox"/>
b. Black or African-American	<input type="checkbox"/>	<input type="checkbox"/>
c. American Indian or Alaska Native	<input type="checkbox"/>	<input type="checkbox"/>
d. Asian	<input type="checkbox"/>	<input type="checkbox"/>
e. Native Hawaiian or other Pacific Islander	<input type="checkbox"/>	<input type="checkbox"/>
f. Some other race <i>(please specify)</i>	<input type="checkbox"/>	<input type="checkbox"/>
<input style="width: 200px; height: 15px;" type="text"/>		

64 If you are Hispanic or Latino, which of the following are you?

- I am not Hispanic or Latino
- Mexican, Mexican-American, Chicano
- Puerto Rican
- Cuban
- Other Hispanic, Latino, or Spanish origin group
- I don't know

65 What is the highest level of education you have completed? *(Please mark only one box.)*

- 8th grade or less
- 9th-12th grade (no high school diploma)
- High school graduate
- Some college
- Trade/Technical/Vocational training
- College graduate
- Postgraduate work/Degree

66 If you did not do any work last week for pay or profit, what is the reason?

- I am a homemaker
- I am a student
- I am retired
- I have a disability or injury
- I am looking for work
- I was on vacation or leave
- Other

67 How many children do you have?

- If none, mark here
- (Write in a number)*

68 How many children under the age of 18 currently live in your household?

- If none, mark here
- (Write in a number)*

69 What is your current marital status?

- Married
- Living as married
- Separated
- Divorced
- Widowed
- Never married

70 By your best estimate, what was your total household income last year, before taxes?

- \$10,000 or less
- \$10,001 - \$20,000
- \$20,001 - \$35,000
- \$35,001 - \$50,000
- \$50,001 - \$100,000
- \$100,001 - \$150,000
- \$150,001 or more

VII. DESTINY

71 Would your friends and family most likely describe you as:

	Very much so ▼	A little bit ▼	No so much ▼	Not at all ▼
a. Creative	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. Outgoing	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. Shy.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. Humble	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e. Giving.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
f. Upbeat	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
g. Curious.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

72 In general, how happy are you with your life as a whole these days?

- Very happy
- Somewhat happy
- Somewhat unhappy
- Very unhappy

73 Please describe your feelings for each of the following statements about people's life chances in general.

	Strongly agree ▼	Agree ▼	Disagree ▼	Strongly disagree ▼
a. Some people are meant to be rich, and some people are meant to be poor	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. Anything is possible for those who work hard.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. Some people are born lucky.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. Everyone starts out with the same chances in life.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e. God has a plan for all of us.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
f. The world is controlled by a few powerful people.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
g. It makes no difference which political party is in power.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
h. Success is achieved by ability rather than luck	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

74 The following questions are about how much control you have over your life.

	Strongly agree ▼	Agree ▼	Disagree ▼	Strongly disagree ▼
a. Usually, I know how to get around the rules	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. My failures are usually due to a lack of effort on my part	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. My choices in life are very limited right now.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. I know God has a plan for me	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e. My future is in my hands.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
f. I am searching for my purpose in life	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
g. Most days, I awaken with a sense of excitement about the day's possibilities.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
h. I am in control of my own fate and fortune.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

75 Please answer the following.

	Strongly agree ▼	Agree ▼	Disagree ▼	Strongly disagree ▼
a. Most of the people I know have jobs that make a real contribution to society	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. People who go into careers like nursing, teaching, or ministry should be admired for that career choice	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. Able-bodied people who are out of work shouldn't receive unemployment checks if they are passing up jobs they can do.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. Finance (banking, investment, etc.) is a field where people get rich without making a real contribution to society.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

This completes the survey. Please make sure you have answered all of the questions relevant to you and then send the survey back in the envelope provided. Thank you for your participation!



Media inquiries: Office of Media Communications
(254) 710-1961 | mediacomm@baylor.edu | www.baylor.edu/news

Baylor University | College of Arts and Sciences | Department of Sociology
One Bear Place #97326 | Waco, Texas 76798-7326 | (254) 710- 1165 | FAX: (254) 710-1175 | www.baylor.edu/sociology

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