

Religious Perceptions in America

With an In-Depth Analysis of U.S. Attitudes Toward Muslims and Islam

GALLUP | The Coexist Foundation

Muslim West Facts Project

What the People Really Think



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Executive Summary

Americans' Perceptions of Muslims and Islam

Religious Perceptions in America: With an In-Depth Analysis of U.S. Attitudes Toward Muslims and Islam is a study of Americans' opinions regarding a number of world religions with a special focus on Islam and Muslims. The results are based on the Gallup World Religion Survey, which explores Americans' opinions of four major religions — Buddhism, Christianity, Islam, and Judaism — and their followers. This analysis examines Americans' self-reported level of prejudice toward members of those faiths.

Of the faiths Gallup asked Americans about, Islam elicits the most negative views. A slight majority of Americans (53%) say their opinion of the faith is either “not too favorable” (22%) or “not favorable at all” (31%). When asked about their level of knowledge about Islam, many Americans tell Gallup they have either “very little knowledge” (40%) or “none at all” (23%). The study also reveals that Americans view Islam more negatively than they view Muslims.

When it comes to the followers of Islam, Americans are more than twice as likely to express negative feelings about Muslims as they are about Buddhists, Christians, and Jews. Forty-three percent of Americans admit to feeling at least “a little” prejudice toward Muslims, with 9% telling Gallup they feel “a great deal” of prejudice. Fifty-seven percent of Americans report they do not feel any prejudice.

The study also explores what Americans think most Muslims around the world believe. Majorities of Americans disagree with the statements that most Muslims are accepting of other religions (66%) and that Christians' and Muslims' religious beliefs are basically the same (68%). While a majority of Americans (70%) agree that most Muslims want peace, more than one in four (27%) disagree. Additionally, 81% of the American public disagrees with the statement that most Muslims believe women and men should have equal rights, and 47% disagree with the statement that most Muslims around the world are accepting of others from different races.

**Variables Associated
With Self-Reported
Prejudice Toward
Muslims**

Gallup used multivariate logistic regression to examine the attitudes and characteristics significantly associated with Americans' self-reports of feeling "a great deal" of prejudice toward Muslims. Among the top variables, respondents who report "a great deal" of prejudice toward Jews are about 32 times as likely to report the same level of prejudice toward Muslims. Furthermore, respondents who say Muslims' and Christians' beliefs are not the same and those who say their opinion of Islam is "not favorable at all" are almost five times as likely to report "a great deal" of prejudice toward Muslims. Respondents who disagree with the statement that most Muslims around the world want peace, as well as those who disagree that most Muslims are accepting of other racial groups, are more than twice as likely to express "a great deal" of prejudice.

Notably, those who report they do not know a Muslim are twice as likely to express "a great deal" of prejudice. Counterintuitively, knowing the name of Islam's prophet makes someone more than twice as likely to express "a great deal" of prejudice. Self-reported attendance of a religious service less than once a week is also associated with reporting "a great deal" of, or extreme, prejudice.

**Variables Associated
With No Prejudice
Toward Muslims**

The variable most strongly associated with no self-reported prejudice toward Muslims is no self-reported prejudice toward Jews. Those who report feeling no prejudice toward Jews are more than 11 times as likely to report feeling the same about Muslims. Americans who say they view Islam very favorably are more than twice as likely to report feeling no prejudice toward Muslims. Americans who agree most Muslims believe in equal rights for women and those who agree most Muslims want peace are also more than twice as likely to report feeling no prejudice toward Muslims. Americans who say they attend religious services more than once a week are more than twice as likely to say they feel no prejudice toward Muslims, countering popular assumptions that religious devotion contributes to having negative opinions about people of another faith.

Foreword

In a historic speech at Cairo University, U.S. President Barack Obama stated, “The interests we share as human beings are far more powerful than the forces that drive us apart.” The Cairo speech, intended to launch a new chapter in U.S.-Muslim relations, emphasized the need for mutual respect and understanding. Several high-level efforts, most notably the United Nations Alliance of Civilizations, strive to build bridges between religions and cultures. In addition to international programs, countless initiatives at the local level aim to bring citizens of various backgrounds together to build trust and social cohesion.

However, bridge-building across religions and cultures will require concerted efforts not only from heads of state, but also from citizens through people-to-people diplomatic efforts. Therefore, it is important for leaders and policy-makers engaged in Muslim outreach to understand the American public’s perceptions of Muslims and Islam. This study explores questions such as, “Is Americans’ self-reported prejudice toward Muslims pervasive?” “Is there any relationship between Americans’ prejudice toward Muslims and their prejudice toward Jews?” “Are Americans’ perceptions about Muslims’ attitudes toward gender equality associated with prejudice?” The data shed light on these questions and many more.

Gallup’s studies of more than 40 predominantly Muslim countries and the U.S. reveal Americans and many of the world’s Muslims already share much common ground upon which to foster dialogue. Muslims in the countries surveyed tell Gallup that what they admire most about the West are technology and democracy. When Americans are asked to describe what they most admire about the West, their top responses are the same as Muslims’, in reverse order. Additionally, Americans and Muslims around the world strongly support eradicating extremism and majorities within both groups view religion as an important part of their lives.

This report is one in a series of reports produced by the Muslim West Facts Project. We would like to thank our Muslim West Facts Project partners, the Coexist Foundation, for supporting the dissemination of Gallup’s independent research, including this report.

We would also like to acknowledge the work of the many people who made this research possible, starting with Magali Rheault, Mohamed Younis, Sofia Kluch, Eric Olesen, and Ken Kluch for their tireless effort on the writing and analysis in this report. In addition, we are indebted to Jim Clifton, Gale Muller, Frank Newport, Steve Hanway, and Robi Manchin for their review and constructive feedback. Our gratitude also goes to Julie Ray, Samantha Allemang, Ben Klima, Jessica Stutzman, and Bryant Ott for contributing their invaluable talents to editing and design.

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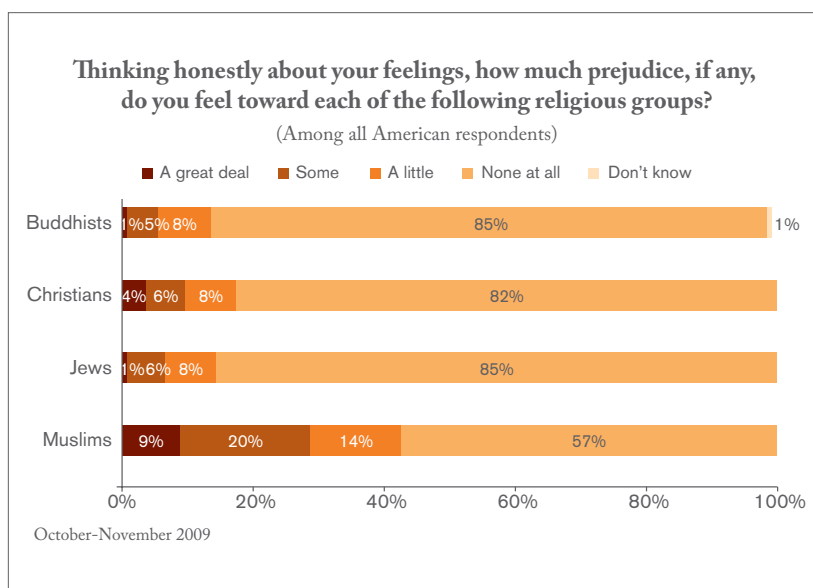
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Section 1: U.S. Opinions of Muslims and Islam — Overview

Americans Express the Most Prejudice Toward Muslims

The term *prejudice* is often defined as a preconceived opinion or bias (against or in favor of) relating to a particular group. It is important to distinguish prejudice from discrimination. The latter is the act of denying rights or resources to groups based on such a bias. In America today, prejudice on religious, racial, or ethnic grounds usually carries a social stigma.

Gallup findings show 43% of Americans admit to feeling at least “a little” prejudice toward Muslims and 57% say they do not feel any prejudice toward Muslims. But when asked about other religious groups, Americans are less likely to report feeling some level of prejudice. Americans are more than twice as likely to express negative feelings toward Muslims as they are toward Buddhists, Christians, and Jews. More than 1 in 10 Americans say they feel some level of prejudice (either “a great deal,” “some,” or “a little”) toward Buddhists (14%), Christians (18%), and Jews (15%). Few Americans (4% or less) say they feel “a great deal” of prejudice toward these three religious groups; as a point of comparison, 9% of Americans say they feel that much prejudice toward Muslims.



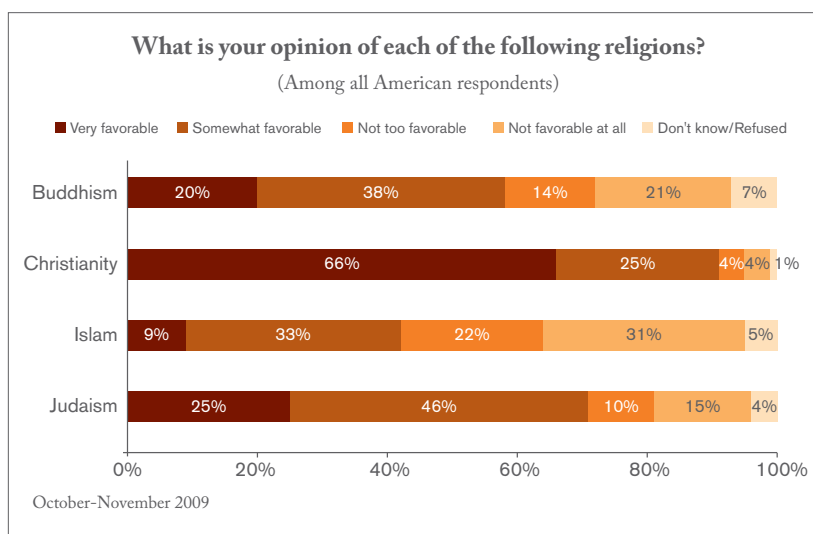
Islam Is the Most Negatively Viewed Religion

Gallup’s findings show that Islam is the religion (among those asked about) that elicits the most negative views. Fifty-three percent of Americans say their opinion of Islam is either “not too favorable” (22%) or “not favorable at all” (31%). Minorities of Americans view Christianity, Judaism, and Buddhism unfavorably.

Islam is the religion (among those asked about) that elicits the most negative views.

SECTION 1: U.S. OPINIONS OF MUSLIMS AND ISLAM — OVERVIEW

The results also reveal that Americans dislike Islam even more than they dislike Muslims. Fifty-three percent of Americans say they have unfavorable opinions of the Islamic faith and 29% report feeling the two strongest degrees of prejudice — either “a great deal” or “some” — toward Muslims. This phenomenon — where the American public expresses more negative attitudes toward the faith than toward its followers — also applies to Judaism and Buddhism. For example, 25% of Americans report unfavorable opinions of Judaism, while 7% say they feel either “a great deal” or “some” prejudice toward Jews. However, in light of the U.S. administration’s current efforts to reach out to Muslims around the world, the gap between Americans’ perceptions of Islam and Muslims is particularly relevant.



Americans Admit to Knowing Little About Islam

While Muslims elicit such negative attitudes, a majority of Americans (63%) say they have either “very little knowledge” (40%) or “none at all” (23%) of Islam. Thirty-four percent of Americans say they have “some knowledge” and 3% report having “a great deal of knowledge” about Islam. Not surprisingly, most Americans say they have either “some knowledge” (27%) or “a great deal of knowledge” (67%) of Christianity and few report having either “very little knowledge” (4%) or “none at all” (2%) of this religion.

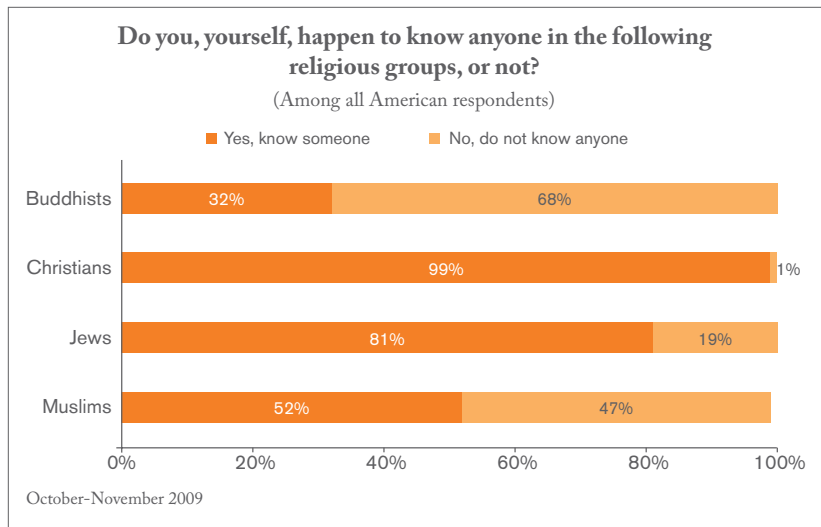
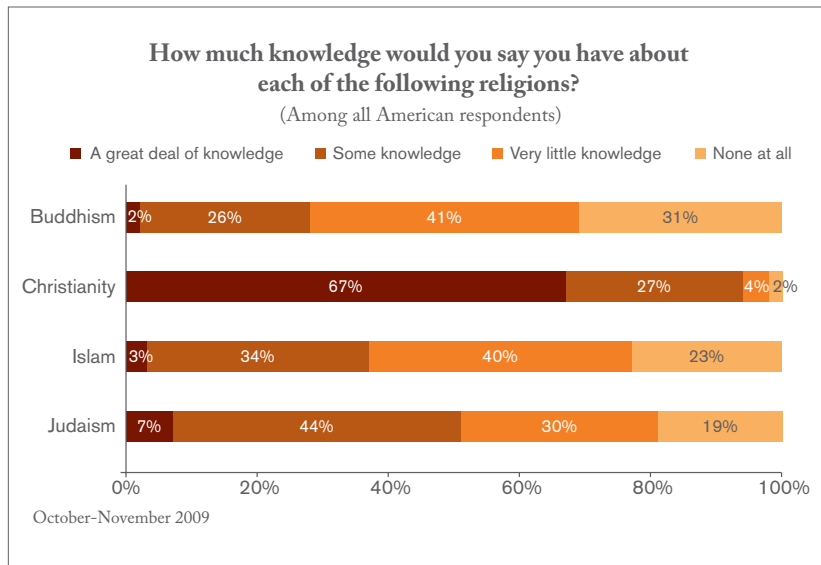
Americans also say they know little about Buddhism and, to a lesser extent, about Judaism. Seventy-two percent of respondents say they have “very little knowledge” (41%) or “none at all” (31%) of Buddhism, while about one-half report having “very little knowledge” (30%) and “none at all” (19%) of Judaism. But pervasive negative attitudes toward the followers of these religions do not accompany a lack of knowledge about the faiths.

While Muslims elicit such negative attitudes, a majority of Americans (63%) say they have either “very little knowledge” (40%) or “none at all” (23%) of Islam.

SECTION 1: U.S. OPINIONS OF MUSLIMS AND ISLAM — OVERVIEW

Additionally, a slight majority of Americans (52%) tell Gallup they personally know a Muslim. As points of comparison, 32% of Americans report knowing a Buddhist and 81% say they personally know a Jew. In the case of Islam, the media's portrayal of the faith may play a role in forming negative perceptions as personal knowledge of the faith is limited to a relatively narrow segment of the American public.

According to Media Tenor, a research firm that monitors and analyzes media coverage of key issues, Islam is not only the religion that is the most frequently mentioned in television news in the United States, but also a significant share of this coverage is negative. While 14% of statements about religion in television news referred to Christianity, references to Islam accounted for 36% of all statements analyzed by Media Tenor between January and August 2009. In addition, the tone of the coverage of statements about Islam (40%) was twice as likely to be negative than the statements made about Christianity (20%). Further, Media Tenor's analysis shows that two-thirds of the television coverage about Islam associates Muslims with extremism. In light of the preponderance of negative media coverage of Islam, Gallup's findings suggest it is the observed behavior of fringe elements that may shape Americans' unfavorable attitudes toward Muslims.

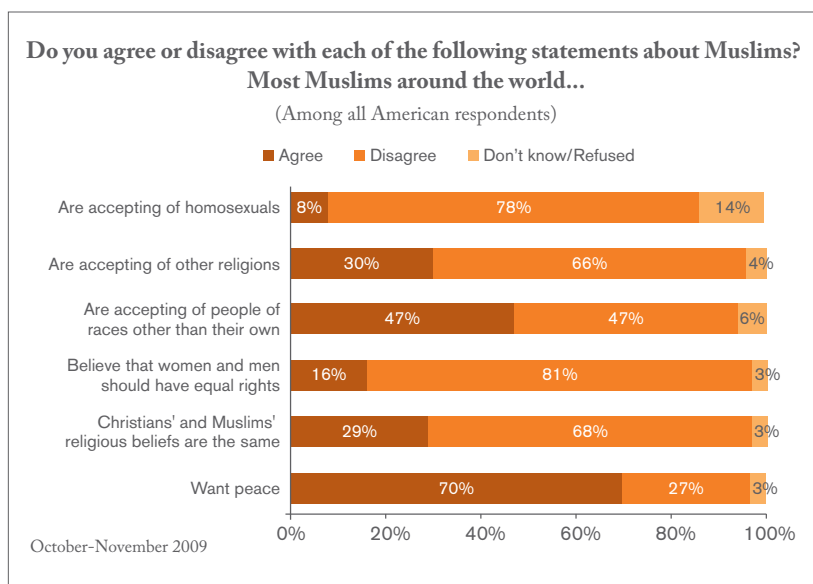


SECTION 1: U.S. OPINIONS OF MUSLIMS AND ISLAM — OVERVIEW

Intolerance and Inequality of Women Are Common American Perceptions of Muslims

Although a majority of Americans (70%) agree that most Muslims around the world want peace, perceptions that most Muslims are intolerant are widespread. About 8 in 10 Americans (78%) disagree that most Muslims accept homosexuals, while 8% agree. Sixty-six percent disagree that most Muslims around the world accept other religions and 30% agree. Sixty-six percent disagree that most Muslims around the world accept people of races other than their own and 47% agree. Further, the American public is largely unconvinced most Muslims believe in gender equality — 81% of respondents disagree that most Muslims around the world think both sexes should have equal rights and 16% agree.

When asked whether they agree with the statement that Muslims are accepting of people of races other than their own, Americans are divided: 47% disagree and 47% agree. Further, the American public is largely unconvinced most Muslims believe in gender equality — 81% of respondents disagree that most Muslims around the world think both sexes should have equal rights and 16% agree.



The Perception Gap

Of all the negative American perceptions of Muslims, one of the most commonly held is that of gender inequality. The U.S. media often portray Muslim women as victims, which may explain why Americans' perceptions of their inferior status in Muslim societies are so widespread. In a survey of photographs of Muslims in the American press, nearly three-quarters (73%) of the women were depicted in “passive” capacities, compared with less than one-sixth (15%) of the men. In photographs of the Middle East, the role of victim is the most frequently cast for women. Women were six times (42%) more likely to be portrayed as victims than were men (7%).¹

1 Kamalipour, Y. (1995). *The U.S. Media and the Middle East: image and perception*. Westport, Connecticut: Praeger Publishers.

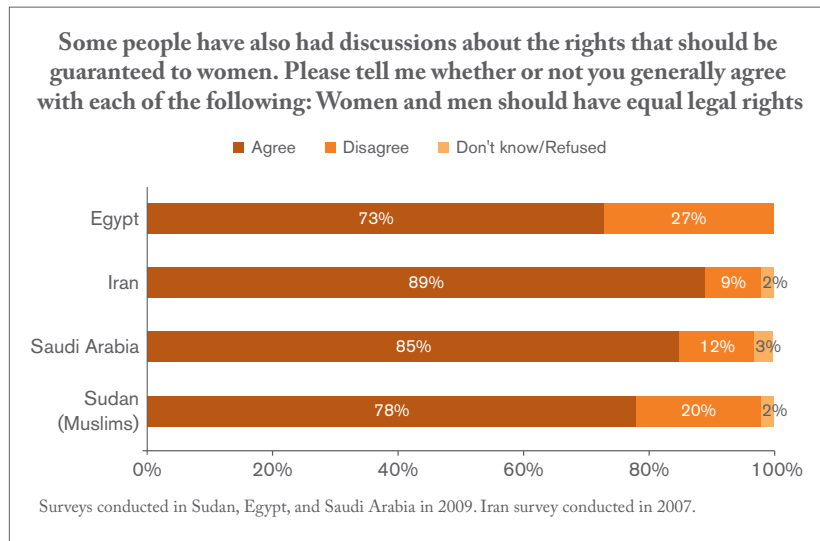
SECTION 1: U.S. OPINIONS OF MUSLIMS AND ISLAM — OVERVIEW

However, findings from Gallup surveys conducted in more than 35 predominantly Muslim countries reveal that majorities of respondents (including men) in most of those countries agree that women and men should have equal legal rights.

In Sudan, 78% of Muslims agree that women and men should have equal legal rights. In Saudi Arabia, Iran, and Egypt, majorities of respondents express similarly high levels of support

for “equal legal rights.” Women and men in all four countries express support for equal legal rights for both sexes. In Saudi Arabia, a country known for strict enforcement of Islamic principles, 86% of women and 84% of men agree that both sexes should have equal legal rights.

These findings starkly illustrate the gap between what many Americans believe Muslims think and what Muslims actually think. The reverse is also true. Gallup’s research regarding Americans’ attitudes on whether the Bible should be a source of legislation, to cite just one example, is in contravention to many widely held presumptions throughout the Muslim world about Americans’ views on such issues. This suggests that a more accurate information exchange between communities is an essential first step toward improving relations.



Section 2: Prejudice and Non-Prejudice Toward Muslims

For this portion of the analysis, *prejudiced* refers to those who report feeling “a great deal” of prejudice against one (or more) of the religious groups studied. *Non-prejudiced* refers to those who report feeling no prejudice at all (“none at all”).

Using multivariate logistic regression, Gallup scientists calculated odds ratios to determine the contribution, all else being equal, that a number of demographic variables and attitudes make to a respondent’s likelihood to express “a great deal” of prejudice as well as evincing no prejudice toward Muslims. For the section about prejudice, these ratios describe how much having a given characteristic increases the likelihood that a respondent expresses prejudice in comparison to not having that characteristic, while holding all other measured variables constant. The same is true for the non-prejudice section, except that expressing no prejudice is the focus of the analysis.²

Variables Associated With Self-Reported Prejudice

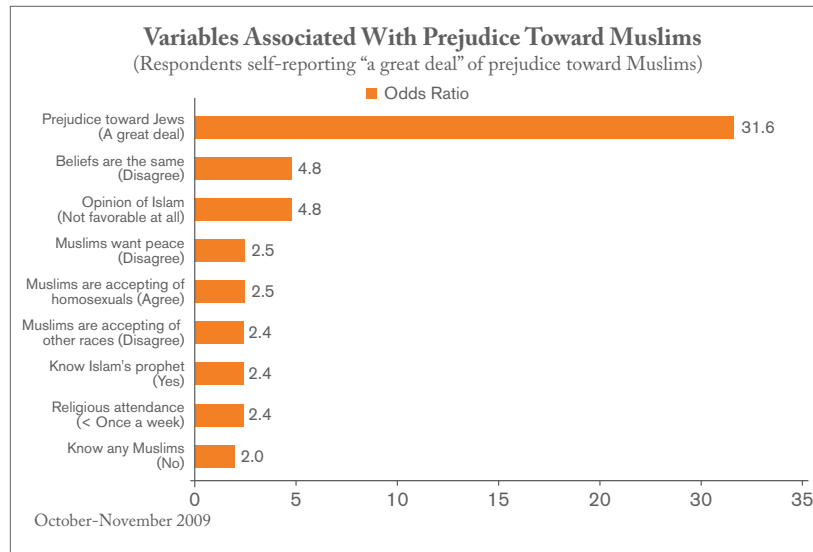
Links Between Anti-Jewish and Anti-Muslim Prejudice

The variable most strongly linked to self-reported prejudice toward Muslims is self-reported prejudice toward Jews. Respondents who say they feel “a great deal” of prejudice — or extreme prejudice — toward Jews are about 32 times as likely to report feeling “a great deal” of prejudice toward Muslims. While Jewish-Muslim relations sometimes suffer because of the turbulence of the Israeli-Palestinian conflict, among other reasons, these findings point to an area of potential cooperation for the two communities in addressing a common concern of prejudice toward each group. Previous Gallup research indicates that, compared with other religious groups in the U.S., Muslim Americans and Jewish Americans are most similar in terms of political ideology, education, and political party identification.³

The variable most strongly linked to self-reported prejudice toward Muslims is self-reported prejudice toward Jews.

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- 2 It is important to note that odds ratios and logistic regressions describe correlation and not “cause.” For example, a belief that Muslims do not want peace increases the likelihood of expressing prejudice, all else being equal, but does not mean that one causes the other. This finding only shows that the two variables are related statistically. When a variable has no significant relationship to prejudice or non-prejudice, it means that the given variable does not increase or decrease the likelihood of prejudice or non-prejudice, when all other measured variables are held constant. This does not mean that the variable is not related to prejudice; it just means that it does not contribute anything beyond what the other measured variables already do in explaining prejudice. For a full list of measured variables used in the logistic regression, see Appendix B.
 - 3 *Muslim Americans: A National Portrait*

SECTION 2: PREJUDICE AND NON-PREJUDICE TOWARD MUSLIMS



Opinions of Islam and Beliefs Ascribed to Muslims

“I don’t hate Muslims, I hate Islam.” A well-known quote from Dutch politician Geert Wilder exemplifies a frequently held attitude in some circles. Such a position rests on the belief that one can be inclusive of Muslims as individuals, yet maintain a negative view of Islam as a faith. However, when examining the variables associated with self-reported prejudice toward Muslims, the data show that respondents who describe their opinion of Islam as “not favorable at all” are almost five times as likely to say they feel “a great deal” of prejudice toward Muslims. Thus, one of the strongest variables linked with self-reported prejudice toward Muslims is having a particularly negative view of Islam.

In America, negative opinions of Islam may be the result of attributing beliefs or worldviews to Muslims that are opposed to commonly held American

One of the strongest variables linked with self-reported prejudice toward Muslims is having a particularly negative view of Islam.

cultural values. Such views attributed to Muslims are often presented to American audiences as religiously mandated by Islam. Two attitudes associated with self-reported prejudice are related to what Americans perceive most Muslims around the world believe. While 70% of Americans agree with the statement that most Muslims want peace, those who disagree (27%) are more than twice as likely to self-report feeling “a great deal” of prejudice toward Muslims.

SECTION 2: PREJUDICE AND NON-PREJUDICE TOWARD MUSLIMS

Another variable associated with self-reported prejudice that relates to Muslim-attributed beliefs is the perception that Muslims are not accepting of individuals of races other than their own. Respondents who disagree that Muslims are accepting of other races are more than twice as likely to report feeling “a great deal” of prejudice toward Muslims.

Familiarity and Religious Service Attendance

Other variables linked to self-reported prejudice toward Muslims highlight the influence that interpersonal experiences have and the degree to which respondents perceive Muslims’ religious beliefs as similar to those of Christians. For example, respondents who do not happen to personally know a Muslim, 47% of Americans, are twice as likely to self-report feeling “a great deal” of prejudice toward Muslims.

Furthermore, respondents who disagree with the statement that Muslims’ and Christians’ beliefs are “basically the same” are nearly five times as likely to self-report “a great deal” of prejudice toward Muslims. Twenty-nine percent of Americans agree that Muslims’ and Christians’ religious beliefs are “basically the same.”

An interesting and counterintuitive finding is that respondents are more than twice as likely to self-report prejudice if they know the name of the prophet of Islam. This suggests that feeling “a great deal” or extreme prejudice toward Muslims is not borne out of the absence of any information about Muslims, but rather arises from being exposed to negative media coverage of Islam and its followers.

Finally, respondents are more than twice as likely to self-report “a great deal” of prejudice toward Muslims if they say they attend a religious service less than once a week, which suggests that religious practice makes people less likely to express extreme prejudice.

Examining variables associated with self-reported prejudice illuminates only part of the story. It is important to note that, like all other social groups, “the prejudiced” are not monolithic. What motivates one respondent to feel a certain degree of prejudice may not be the same as what motivates another respondent to express the same view.

However, examining the different variables discussed can inform policy-makers, as well as civil society and religious leaders, wishing to engage the issue of religious prejudice in the United States in a more empirical manner.

Variables Associated With Non-Prejudice

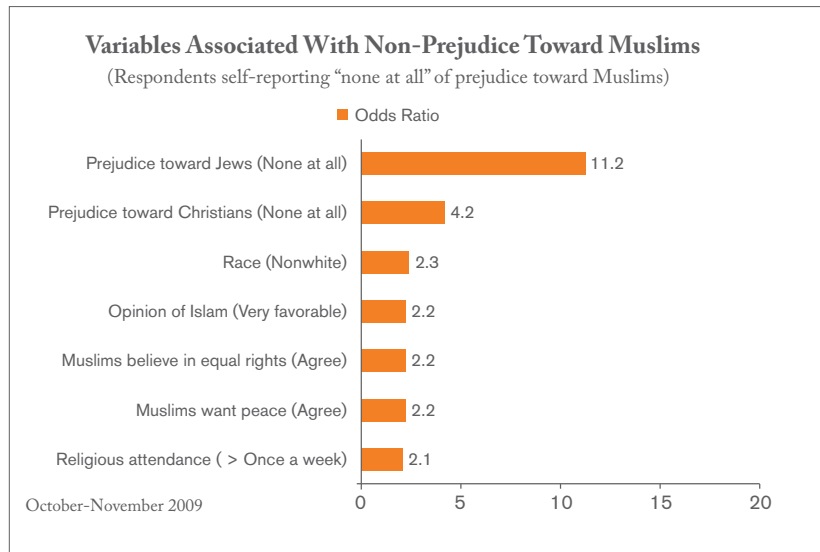
This report would be incomplete without examining the key variables associated with self-reports of “non-prejudice.” It is

Those who report feeling no prejudice toward Jews are more than 11 times as likely to feel the same about Muslims.

important to distinguish between someone who claims no prejudice toward a particular group and someone who has favorable opinions of that group. One can hold neutral, non-positive views of a group without feeling prejudice toward it. Respondents can also hold negative perceptions of a group and also claim to feel no prejudice toward it. Our report analyzes self-reported prejudice, and the absence of it, to study bias against, not the popularity of, Muslims. In the following analysis, we do not examine people who see Muslims positively, but those who claim no negative bias against them.

Tolerance of the Abrahamic Faiths

In light of our analysis of the variables associated with self-reported prejudice toward Muslims, some of those linked with “non-prejudice” will be unsurprising. By far, the attitude most strongly associated with no self-reported prejudice toward Muslims is no self-reported prejudice toward Jews. Those who report feeling no prejudice toward Jews are more than 11 times as likely to feel the same about Muslims. Although, to a lesser degree, the same pattern is

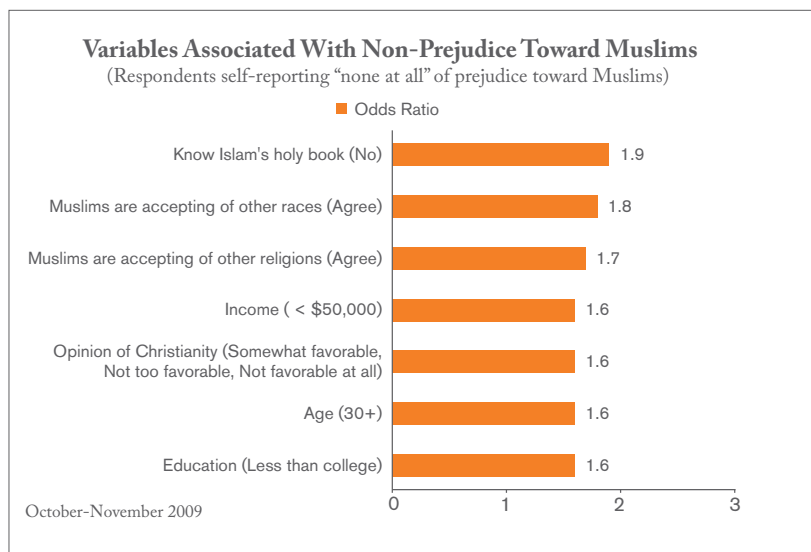


evident in attitudes toward Christians. Those who report no prejudice toward Christians are more than four times as likely to also report no prejudice toward Muslims.

SECTION 2: PREJUDICE AND NON-PREJUDICE TOWARD MUSLIMS

Tolerance Can Be Selective

That said, Gallup's findings also indicate that those who do not have a very favorable view of Christianity are slightly more likely to say they feel no prejudice toward Muslims. While this may seem to contradict the finding on reported acceptance toward Christians, as noted previously, feeling no prejudice against a group is not the same as having favorable views of that group's religion.



Favorability of Islam Versus Familiarity With Muslims

Just as those who view Islam unfavorably are more likely to report prejudice toward Muslims, those who view Islam positively are more likely to report no prejudice. Surprisingly, a positive view of Islam is associated with no prejudice, whereas personally knowing a Muslim is not. This is especially interesting because, as noted earlier, not knowing a Muslim increases the likelihood of feeling extreme prejudice toward followers of Islam. This suggests that personal affiliation with a Muslim may help to soften extreme prejudice, but is not enough to eliminate it. This finding is noteworthy in light of Muslim diversity. Muslims encompass many different nationalities, ethnic and cultural groups, speak many languages, and practice distinct customs. Because the only thing the group has in common is a belief in Islam, it seems logical that a person's opinion of the faith will be among the most powerful variables associated with one's opinion of the group, while knowing one member of the group is not. One's perception of the faith is as strongly associated with tolerance, as is one's perception of the characteristics of the faith group in general. Those who associate attributes such as gender issues, peace, and interfaith acceptance with Muslims are more likely to claim no prejudice against the faith group.

A positive view of Islam is associated with no prejudice, whereas personally knowing a Muslim is not.

SECTION 2: PREJUDICE AND NON-PREJUDICE TOWARD MUSLIMS

The analysis of familiarity and favorability of Islam and Muslims also reveals, counterintuitively, that those who do not know the name of Islam's holy book are about twice as likely to say they have no prejudice toward Muslims. In contrast, as discussed earlier, knowing the name of the prophet is associated with feeling "a great deal" or extreme prejudice toward Muslims. This finding further suggests that Americans' default position, absent of any information, is to have no prejudice and that extreme prejudice is learned.

Demographic Variables Associated With Non-Prejudice

The strongest demographic variable associated with self-reports of non-prejudice against Muslims is identifying as nonwhite, though race identification does not emerge as a significant variable related to reporting "a great deal" of prejudice.

The other demographic variable associated with self-reports of no prejudice is attending a religious service more than once a week. Those who report attending a religious service this frequently are more than twice as likely to report feeling no prejudice toward Muslims. It is interesting to note that a significant variable associated with extreme prejudice is not attending a religious service weekly. At the same time, those who do not have a very favorable view of Christianity are slightly more likely to say they feel no prejudice toward Muslims. These two variables, perhaps more than any other, illustrate that the group defined as "non-prejudiced" is not monolithic. For some, a commitment to their faith may foster acceptance, while for others, not having a high regard for Christianity is associated with feeling no prejudice toward followers of Islam.



Conclusion

Our study examines the degree of prejudice Americans feel toward a number of faith groups. It also examines variables associated with Americans' self-reported prejudice or lack of prejudice toward Muslims. Some of the report's key points are:

- **Of the four faith groups asked about, Americans express the most prejudice toward Muslims.** The American public is more than twice as likely to report having negative feelings toward Muslims as toward Buddhists, Christians, or Jews.
- **Self-reported prejudice toward Jews is most strongly associated with “a great deal” of prejudice toward Muslims.** Though some see Muslims and Jews as representing competing loyalties in the Middle East conflict, prejudice toward Jews is associated not with solidarity, but disdain for Muslims.
- **Frequent religious service attendance is associated with reports of “no prejudice.”** While some assume that commitment to one's faith makes one less accepting of followers of another, our findings suggest the opposite. Those who report attending a religious service more than once a week are more than twice as likely to report no prejudice and more than half as likely to report extreme prejudice versus those who attend less often.
- **A favorable opinion of Islam is associated with “no prejudice,” whereas personally knowing a Muslim is not.** This suggests that if Islam's teachings are not discussed accurately, social interaction with Muslims may not be enough to overcome prejudice.

Other Gallup research shows that while Americans (just like Muslims around the world) think the interaction between Western and Muslim societies is getting worse, the quality of the relationship between the two sides is important. Such findings, combined with those from the current study, suggest that some Americans' negative attitudes toward Muslims do not preclude a desire to improve relations with Muslim societies.



Methodology

The Gallup Panel: The Gallup World Religion Survey was administered through the Gallup Panel. The Gallup Panel was created in 2004 as a proprietary, probability-based longitudinal panel of U.S. households selected by random-digit-dial (RDD) sampling methods. Panel households are recruited via an outbound phone interview and agree to participate in an average of three surveys per month via phone, Web, or mail. There are no incentives or financial rewards for participating in the panel, though several token thank-you gifts are sent throughout the year. As with any longitudinal design, the Gallup Panel is affected by attrition. The monthly attrition rate averages between 2% and 3%. As of November 2009, membership in the Gallup Panel consisted of approximately 61,715 panelists aged 13 and older, representing 49,052 U.S. households.

Once enrolled, Gallup Panel members are assigned to receive surveys via phone, Web, or mail. Respondents included in the current study were contacted by phone only.

The Gallup World Religion Survey: The Gallup World Religion Survey was administered via phone to a representative random sample of 1,002 adults in the U.S. (aged 18 and older). The Gallup World Religion Survey was fielded from Oct. 31 to Nov. 13, 2009.

Response Rates: Overall, the total number of completed surveys used in the analysis for this report is 1,002. In total, 1,874 phone interviews were attempted with current panel members. In response, a total of 1,002 panel members completed the interview. While the overall survey completion rate equals 53.5%, the overall response rate for the survey should take into account the selection and composition of the Gallup Panel participants. As noted in Rookey, Hanvey, and Dillman (2008), the Gallup Panel initial RDD recruitment has a response rate of 27%. Approximately 55% of those who agree to participate are ultimately enrolled in the Gallup Panel. Therefore, the cumulative response rate for the first wave is 7.9% (27% x 55% x 53.5%).

Margin of Error: The design effect-adjusted margin of error for the overall study is ± 3.4 percentage points.

Appendix A: Results

How much knowledge would you say you have about each of the following religions? Buddhism

	Sample Size & Percentages	
Base	1,002	100%
None at all	313	31%
Very little knowledge	407	41%
Some knowledge.....	257	26%
A great deal of knowledge	25	2%
Don't know.....	-	-
Refused.....	-	-

How much knowledge would you say you have about each of the following religions? Christianity

	Sample Size & Percentages	
Base	1,002	100%
None at all	18	2%
Very little knowledge	42	4%
Some knowledge.....	271	27%
A great deal of knowledge	670	67%
Don't know.....	1	-
Refused.....	-	-

How much knowledge would you say you have about each of the following religions? Islam

	Sample Size & Percentages	
Base	1,002	100%
None at all	226	23%
Very little knowledge	399	40%
Some knowledge.....	346	34%
A great deal of knowledge	30	3%
Don't know.....	1	-
Refused.....	-	-

APPENDIX A: RESULTS

How much knowledge would you say you have about each of the following religions? Judaism

	Sample Size & Percentages	
Base	1,002	100%
None at all	192	19%
Very little knowledge	302	30%
Some knowledge.....	439	44%
A great deal of knowledge	69	7%
Don't know.....	-	-
Refused.....	-	-

What is your opinion of each of the following religions? Buddhism

	Sample Size & Percentages	
Base	1,002	100%
Not favorable at all	210	21%
Not too favorable.....	141	14%
Somewhat favorable	385	38%
Very favorable.....	199	20%
Don't know.....	41	4%
Refused.....	26	3%

What is your opinion of each of the following religions? Christianity

	Sample Size & Percentages	
Base	1,002	100%
Not favorable at all	40	4%
Not too favorable.....	41	4%
Somewhat favorable	248	25%
Very favorable.....	662	66%
Don't know.....	4	-
Refused.....	7	1%

APPENDIX A: RESULTS

What is your opinion of each of the following religions? Islam

Sample Size &
Percentages

Base	1,002	100%
Not favorable at all	308	31%
Not too favorable.....	224	22%
Somewhat favorable	335	33%
Very favorable.....	93	9%
Don't know.....	25	3%
Refused.....	17	2%

What is your opinion of each of the following religions? Judaism

Sample Size &
Percentages

Base	1,002	100%
Not favorable at all	156	15%
Not too favorable.....	97	10%
Somewhat favorable	459	46%
Very favorable.....	250	25%
Don't know.....	23	2%
Refused.....	17	2%

Thinking honestly about your feelings, how much prejudice, if any, do you feel toward each of the following religious groups? Buddhists

Sample Size &
Percentages

Base	1,002	100%
None at all	849	85%
A little	83	8%
Some.....	54	5%
A great deal	7	1%
Don't know.....	7	1%
Refused.....	1	-

APPENDIX A: RESULTS

Thinking honestly about your feelings, how much prejudice, if any, do you feel toward each of the following religious groups? Christians

	Sample Size & Percentages	
Base	1,002	100%
None at all	824	82%
A little	78	8%
Some.....	62	6%
A great deal	36	4%
Don't know.....	1	-
Refused.....	-	-

Thinking honestly about your feelings, how much prejudice, if any, do you feel toward each of the following religious groups? Muslims

	Sample Size & Percentages	
Base	1,002	100%
None at all	575	57%
A little	142	14%
Some.....	195	20%
A great deal	87	9%
Don't know.....	3	-
Refused.....	1	-

Thinking honestly about your feelings, how much prejudice, if any, do you feel toward each of the following religious groups? Jews

	Sample Size & Percentages	
Base	1,002	100%
None at all	851	85%
A little	77	8%
Some.....	60	6%
A great deal	15	1%
Don't know.....	-	-
Refused.....	-	-

APPENDIX A: RESULTS

Do you, yourself, happen to know anyone in the following religious groups, or not? Buddhists

	Sample Size & Percentages	
Base	1,002	100%
Yes, know someone	318	32%
No, do not know anyone	680	68%
Don't know	4	-
Refused	-	-

Do you, yourself, happen to know anyone in the following religious groups, or not? Christians

	Sample Size & Percentages	
Base	1,002	100%
Yes, know someone	987	99%
No, do not know anyone	14	1%
Don't know	1	-
Refused	-	-

Do you, yourself, happen to know anyone in the following religious groups, or not? Muslims

	Sample Size & Percentages	
Base	1,002	100%
Yes, know someone	526	52%
No, do not know anyone	470	47%
Don't know	6	1%
Refused	-	-

Do you, yourself, happen to know anyone in the following religious groups, or not? Jews

	Sample Size & Percentages	
Base	1,002	100%
Yes, know someone	808	81%
No, do not know anyone	193	19%
Don't know	1	-
Refused	*	-

APPENDIX A: RESULTS

Do you agree or disagree with each of the following statements about Muslims? Most Muslims around the world want peace.

	Sample Size & Percentages	
Base	1,002	100%
Agree	702	70%
Disagree.....	266	27%
Don't know.....	30	3%
Refused.....	4	-

Do you agree or disagree with each of the following statements about Muslims? Christians' and Muslims' religious beliefs are basically the same.

	Sample Size & Percentages	
Base	1,002	100%
Agree	290	29%
Disagree.....	676	68%
Don't know.....	32	3%
Refused.....	3	-

Do you agree or disagree with each of the following statements about Muslims? Most Muslims around the world are accepting of other religions.

	Sample Size & Percentages	
Base	1,002	100%
Agree	303	30%
Disagree.....	660	66%
Don't know.....	37	4%
Refused.....	1	-

Do you agree or disagree with each of the following statements about Muslims? Most Muslims around the world believe that women and men should have equal rights.

	Sample Size & Percentages	
Base	1,002	100%
Agree	158	16%
Disagree.....	812	81%
Don't know.....	31	3%
Refused.....	1	-

APPENDIX A: RESULTS

Do you agree or disagree with each of the following statements about Muslims? Most Muslims around the world are accepting of people of races other than their own.

	Sample Size & Percentages	
Base	1,002	100%
Agree	474	47%
Disagree.....	465	47%
Don't know.....	60	6%
Refused.....	3	-

Do you agree or disagree with each of the following statements about Muslims? Most Muslims around the world are accepting of homosexuals.

	Sample Size & Percentages	
Base	1,002	100%
Agree	77	8%
Disagree.....	782	78%
Don't know.....	133	13%
Refused.....	11	1%

Do you happen to know the name of Islam's holy book?

	Sample Size & Percentages	
Base	1,002	100%
Yes	747	75%
No	251	25%
Don't know.....	4	-
Refused.....	-	-

APPENDIX A: RESULTS

What is the name of Islam's holy book?

Sample Size &
Percentages

Base	747	100%
Other.....	16	2%
Don't know.....	7	1%
Refused.....	-	-
None/Nothing.....	-	-
Hold	-	-
Quran.....	724	97%
Muhammad.....	-	-
Allah.....	-	-

Do you happen to know the name of Islam's prophet?

Sample Size &
Percentages

Base	1,002	100%
Yes	637	64%
No	356	35%
Don't know.....	8	1%
Refused.....	-	-

What is the name of Islam's prophet?

Sample Size &
Percentages

Base	637	100%
Other.....	12	2%
Don't know.....	10	2%
Refused.....	-	-
None/Nothing.....	1	-
Hold	-	-
Quran.....	1	-
Muhammad.....	561	88%
Allah.....	51	8%

Appendix B: Regression Variables

PREJUDICE

<i>Variables</i>	<i>Odds</i>
Q3D. Prejudice toward Jews (A great deal)	31.6*
Q5B. Beliefs are the same (Disagree)	4.8*
Q2C. Opinion of Islam (Not favorable at all)	4.8*
Q5F. Muslims are accepting of homosexuals (Agree)	2.5*
Q5A. Muslims want peace (Disagree)	2.5*
Q7. Know Islam's prophet (Yes)	2.4*
Religious attendance (< Once a week)	2.4*
Q5E. Muslims are accepting of other races (Disagree)	2.4*
Age (30+)	2.3
Q2B. Opinion of Christianity (Not favorable at all)	2.2
Q5C. Muslims are accepting of other religions (Disagree)	2.0
Q4C. Know any Muslims (No)	2.0*
Political affiliation (Republican/Lean Republican)	1.6
Gender (Male)	1.5
Q3B. Prejudice toward Christians (A great deal)	1.4
Christian (evangelical)	1.4
Income (\$50,000+)	1.1
Q6. Know Islam's holy book (No)	1.0
Q5D. Muslims believe in equal rights (Disagree)	0.9
Education (High school or less)	0.8
Race (White)	0.8
Q1C. Knowledge of Islam (None at all)	0.8
Religious preference (non-religious)	0.7
Q2D. Opinion of Judaism (Not favorable at all)	0.4
Religious preference (Jewish)	0.0

For the full question wording, please refer to Appendix C.

* Significant at $p < .05$, which indicates that the variable has a significant unique contribution to the regression model (that is, after statistically controlling for the effect of all other variables in the model).

NON-PREJUDICE

<i>Variables</i>	<i>Odds</i>
Q3D. Prejudice toward Jews (None at all).....	11.2*
Q3B. Prejudice toward Christians (None at all).....	4.2*
Race (Nonwhite).....	2.3*
Q2C. Opinion of Islam (Very favorable).....	2.2*
Q5D. Muslims believe in equal rights (Agree).....	2.2*
Q5A. Muslims want peace (Agree).....	2.2*
Religious attendance (> Once a week).....	2.1*
Q6. Know Islam's holy book (No).....	1.9*
Q5E. Muslims are accepting of other races (Agree).....	1.8*
Q5C. Muslims are accepting of other religions (Agree).....	1.7*
Q2B. Opinion of Christianity (Somewhat favorable, Not too favorable, Not favorable at all).....	1.6*
Age (30+).....	1.6*
Education (Less than college).....	1.6*
Income (< \$50,000).....	1.6*
Q1C. Knowledge of Islam (A great deal of knowledge).....	1.5
Religious preference (non-religious).....	1.5
Q4C. Know any Muslims (Yes).....	1.4
Q5B. Beliefs are the same (Agree).....	1.1
Christian (non-evangelical).....	1.0
Gender (Male).....	0.9
Political affiliation (Republican/Lean Republican).....	0.9
Q7. Know Islam's prophet (Yes).....	0.7
Q2D. Opinion of Judaism (Very favorable).....	0.7
Q5F. Muslims are accepting of homosexuals (Disagree).....	0.6
Religious preference (Non-Jewish).....	0.3

For the full question wording, please refer to Appendix C.

* Significant at $p < .05$, which indicates that the variable has a significant unique contribution to the regression model (that is, after statistically controlling for the effect of all other variables in the model).

Appendix C: Questionnaire

- Q1 QID:56451 How much knowledge would you say you have about each of the following religions? _____
[(If code 1 in SA, display A-D)/(If code 2 in SA, display D-A)]
- 1 None at all
 - 2 Very little knowledge
 - 3 Some knowledge
 - 4 A great deal of knowledge
- Q1A QID:56452 Buddhism
Q1B QID:56453 Christianity
Q1C QID:56454 Islam
Q1D QID:56455 Judaism
-

- Q2 QID:56456 What is your opinion of each of the following religions? _____
[(If code 1 in SA, display A-D)/(If code 2 in SA, display D-A)]
- 1 Not favorable at all
 - 2 Not too favorable
 - 3 Somewhat favorable
 - 4 Very favorable
 - 8 Don't know
- Q2A QID:56457 Buddhism
Q2B QID:56458 Christianity
Q2C QID:56459 Islam
Q2D QID:56460 Judaism
-

- Q3 QID:56461 Thinking honestly about your feelings, how much prejudice, if any, do you feel towards each of the following religious groups? _____
[(If code 1 in SA, display A-D)/(If code 2 in SA, display D-A)]
- 1 None at all
 - 2 A little
 - 3 Some
 - 4 A great deal
- Q3A QID:56462 Buddhists
Q3B QID:56463 Christians
Q3C QID:56464 Muslims
Q3D QID:56465 Jews

APPENDIX C: QUESTIONNAIRE

- Q4 QID:56466 Do you, yourself, happen to know anyone in the following religious groups, or not? _____
[(If code 1 in SA, display A-D)/(If code 2 in SA, display D-A)]
 1 Yes, know someone
 2 No, do not know anyone
- Q4A QID:56467 Buddhists
 Q4B QID:56468 Christians
 Q4C QID:56469 Muslims
 Q4D QID:56470 Jews
-

- Q5 QID:56471 Do you agree or disagree with each of the following statements about Muslims?

[(If code 1 in SA, display A-F)/(If code 2 in SA, display F-A)]
 1 Agree
 2 Disagree
 8 Don't know
- Q5A QID:56472 Most Muslims around the world want peace.
 Q5B QID:56473 Christians' and Muslims' religious beliefs are basically the same.
 Q5C QID:56474 Most Muslims around the world are accepting of other religions.
 Q5D QID:56475 Most Muslims around the world believe that women and men should have equal rights.
 Q5E QID:56476 Most Muslims around the world are accepting of people of races other than their own.
 Q5F QID:56477 Most Muslims around the world are accepting of homosexuals.
-

- Q6 QID:56478 Do you happen to know the name of Islam's holy book?
 1 Yes
 2 No

(If code 1 in Q6:)

- Q6_T QID:56479 Name of Islam's holy book:
 (Fill in response) *(Allow 100 characters)* [TO BE CODED]

APPENDIX C: QUESTIONNAIRE

Q7 QID:56480 Do you happen to know the name of Islam's prophet?
1 Yes
2 No

(If code 1 in Q7:)

Q7_T QID:56481 Name of Islam's prophet:
(Fill in response) *(Allow 100 characters)* [TO BE CODED]

P4 QID:32763 We are always trying to improve our questionnaires and would like you to rate your interest in the questions we asked about today. Please use a five-point scale, where 5 is extremely interesting and 1 is not at all interesting. You may use any of the numbers 1, 2, 3, 4, or 5.
5 Extremely interesting
4
3
2
1 Not at all interesting
8 (DK)
9 (Refused)

(VALIDATE PHONE NUMBER AND THANK RESPONDENT BY SAYING:)

No QID:32764 Again, this is _____, with the Gallup Panel of _____. I would like to thank you
QTag for your time. Our mission is to "help people be heard," and we appreciate your continued participation in the Gallup Panel.



