CREDITS

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The present materials document outcomes from the RIFREM 2016: Religious Beliefs and Practices in Mexico National Survey, based on a 3000-person, randomly selected sample designed to be representative of the general population.

The objective is to gain an understanding of the religious beliefs and practices of the Mexican people, including in different regions and with regard to major religions.

Outcomes are presented in five sections: “Changing Religion,” “Identity and Religious Commitment,” “Religious Practices,” “Key Beliefs” and “Perceptions on Religion and the Public Sphere.”

This survey constitutes a primary resource for undertaking a deeper analysis of this important social issue.
What does the survey shed light on?

It describes religious belief- and practices-modes that characterize the people of Mexico.

It compares behaviors and characteristics that allow for an understanding of Mexico’s major religious groups.

It demonstrates religiosity profile characteristics in different national regions.
It captures reconfigurations between religious affiliations to a given church and individual identification with beliefs, practices and values.

It contributes to an understanding of how religion is changing in Mexico, describing the growth of certain religions and opinions with regard to values of tolerance and pluralism.
Religious Change

- High
- Emerging
- Slow/moderate

Regions
- Northwest Mexico
- North, Northeast and Gulf Region
- Central Mexico
- Western and North Central Mexico
- Pacific South and Southeast Mexico

Mexico Gulf
OBJECTIVE
Establish information about nationwide as well as regional beliefs and religious practices to allow for a comparative analysis within rural and urban populations as well as major religious affiliations in Mexico, in accordance with census information.

POPULATION
The Mexican population over eighteen years of age, belonging to four religious affiliations: Roman Catholic, Evangelical (Protestant and Pentecostal), Biblical/Paraprottestant (Jehovah’s Witnesses, Seventh-Day Adventists and Mormons) and no religious affiliation. Jewish and Islamic religions, etc., were omitted from the total Mexican population sample.

SAMPLE
155 municipal jurisdictions in 32 states (or state-like districts; i.e.,100% of federal jurisdictions sampled).

SAMPLING POINTS
AGEBs: 253 as a sample of 59,193.

SAMPLING TECHNIQUE
Random stratified sub-sample and proportional selection by size.

SURVEY GATHERING TECHNIQUE
In-person home visits guaranteeing interviewee anonymity.
SURVEY PERIOD
29 October to 30 November 2016.

DESIGNED SAMPLE SIZE
3 000 cases.

CONFIDENCE LEVEL
95%

MARGIN OF STATISTICAL ERROR
±2.5%

REPRESENTATIVE SAMPLES

• National

• In five regions:

  NORTHWEST
  Baja California, Baja California Sur, Sinaloa and Sonora

  NORTH, NORTHEAST AND THE GULF REGION
  Coahuila, Chihuahua, Durango, Nuevo León, Tamaulipas and Veracruz

  CENTRAL MEXICO
  Mexico City, Hidalgo, Mexico State, Morelos, Puebla and Tlaxcala

  CENTER WEST AND CENTER NORTH
  Aguascalientes, Colima, Guanajuato, Jalisco, Michoacán, Nayarit, Querétaro, San Luis Potosí and Zacatecas

  PACIFIC SOUTH AND SOUTHEAST
  Campeche, Chiapas, Guerrero, Oaxaca, Quintana Roo, Tabasco and Yucatán

• Rural/urban condition

• Four religious affiliation groups
  Catholics, Protestants and Evangelicals, other Biblical/Para-protestant and those unaffiliated).
Religious affiliation

DISTRIBUTION OF THE “NON-CATHOLIC” RELIGIOUS PREFERENCES, MEXICO 2010

<table>
<thead>
<tr>
<th>Religious preference</th>
<th>Absolute</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Catholics</td>
<td>92,924,489</td>
<td>82.7</td>
</tr>
<tr>
<td>Historical protestants</td>
<td>820,744</td>
<td>0.7</td>
</tr>
<tr>
<td>Pentecostal and neopentecostal</td>
<td>1,782,021</td>
<td>1.6</td>
</tr>
<tr>
<td>La Luz del Mundo</td>
<td>188,326</td>
<td>0.2</td>
</tr>
<tr>
<td>Other evangelicals</td>
<td>5,595,116</td>
<td>5.0</td>
</tr>
<tr>
<td>Seventh Day Adventists</td>
<td>661,878</td>
<td>0.6</td>
</tr>
<tr>
<td>Mormons</td>
<td>314,932</td>
<td>0.3</td>
</tr>
<tr>
<td>Jehovah’s Witnesses</td>
<td>1,561,086</td>
<td>1.4</td>
</tr>
<tr>
<td>Judaic</td>
<td>67,476</td>
<td>0.1</td>
</tr>
<tr>
<td>Other religions</td>
<td>105,415</td>
<td>0.1</td>
</tr>
<tr>
<td>Unaffiliated</td>
<td>5,262,546</td>
<td>4.7</td>
</tr>
<tr>
<td>Non specified</td>
<td>3,052,509</td>
<td>2.7</td>
</tr>
</tbody>
</table>

Major census-based religious affiliation categories
AGGREGATE NATIONAL RESULTS

I  Changing religion
II  Identity and religious commitment
III  Religious practices
IV  Key beliefs
V  Perceptions on religion and the public sphere
To what religions do they belong?
Why did they change religions?
How many members of their family have adopted another religion?
Changing religion
Do you belong to a religion?
Representative data from national total

Yes 95.1%
No 4.9%

Comparative results by region

Northwest
No 8%
Sí 92%

North, Northeast and the Gulf Region
No 6.1%
Sí 93.9%

Central Mexico
No 3.7%
Sí 96.3%

Center West and Center North
No 1.9%
Sí 98.1%

Pacific South and Southeast
No 8.1%
Sí 91.9%

If you do not belong to a religion, indicate why
Representative data from national total

4.3% 14.1%
10.5% 14.7%
8.5% 7.8%
15.5% 8.2%
9.3% 5.3%
1.8%
Comparative results by region

Northwest

North, Northeast and the Gulf Region

Central Mexico

Center West and Center North

Pacific South and Southeast

- All religions are false
- I'm a free-thinker
- I'm atheist
- I'm agnostic
- That's the way my family raised me
- I follow “traditions/customs”
- I only study the Bible
- I do not believe in any religious authority and I hold my own beliefs
- I'm looking for a religion that works for me
- I'm spiritual but not religious
- Other (please specify)
Have you converted from or left a religion?
Representative data from national total

Yes
10.4%

What was your previous religion?
**RELIGION**

- Catholic
- Jehovah's Witnesses
- Unspecified Christian
- Unspecified Evangelical
- The Church of Jesus Christ of Latter-Day Saints (the Mormons)
- The Church of the Living God, Column and Support of the Truth, Light of the World
- Pentecostal
- 7th-Day Adventists
- No professed religion
- Church of Christ
- The Christian Evangelical Pentecostal Church
- Baptist
- Assembly of God
- House of Prayer
- Methodists
- Christian Friendship
- The Church of God
- The Church of Apostolic Faith in Jesus Christ
- Church of the Universal Kingdom of God
- Presbyterian
- The Apostolic Roman Catholic Church
- The Independent Pentecostal Brotherhood
- The Spiritual Christian Church
- The Church of God in Mexico Center of Faith, Hope and Love of the Revival Missionary Crusade
- Traditionalist Christian
- Other

**Comparative results by region**

- **Northwest**
  - Yes: 10.6%
  - No: 89.4%

- **North, Northeast and the Gulf Region**
  - Yes: 13.1%
  - No: 86.9%

- **Central Mexico**
  - Yes: 12.3%
  - No: 87.7%

- **Center West and Center North**
  - Yes: 4.5%
  - No: 95.5%

- **Pacific South and Southeast**
  - Yes: 11.8%
  - No: 88.2%

**Comparative by religion**

- **Catholics**
  - Yes: 4.8%
  - No: 95.2%

- **Paraprotestants**
  - Yes: 40.2%
  - No: 59.8%

- **Evangelicals**
  - Yes: 38.5%
  - No: 61.5%

- **Unaffiliated**
  - Yes: 50.2%
  - No: 49.8%
What was the main reason you converted to a new religion/abandoned religion?

Representative data from national total

- Not satisfied with your previous religion: 13.2%
- Found a meaning to life in your current religion: 2.5%
- Became convinced that this is the true religion: 8.9%
- Experienced a crisis (emotional, economic, a divorce) and found God: 17.0%
- Your current religion interprets the Bible more accurately: 9.3%
- Your current religion provides economic assistance and solidarity: 10.5%
- Your new religion helped you recover from addiction: 4.7%
- Your family converted: 16.8%
- No religion satisfies you: 1.3%
- You decided to seek the truth on your own: 0.4%
- You are put off by the church’s rules and dogmas: 8.4%
- Another reason, why?: 7.2%
Comparative results by region

Northwest

North, Northeast and the Gulf Region

Central Mexico

Center West and Center North

Pacific South and Southeast
Not satisfied with your previous religion
Found a meaning to life in your current religion
Became convinced that this is the true religion
Experienced a crisis (emotional, economic, a divorce) and found God
Your current religion interprets the Bible more accurately
Your current religion provides economic assistance and solidarity
Your new religion helped you recover from addiction
Your family converted
No religion satisfies you
You decided to seek the truth on your own
You are put off by the church’s rules and dogmas
Another reason, why?
Why do you think people convert to a new religion?
Representative data from national total

- They're disappointed with their church
- They aren't satisfied with their church
- They've been brainwashed
- The new church offered them economic incentives
- They don't know their own religion
- Personal decision
- Another reason, why?
Comparative results by region

Northwest

22.1%
12.8%
15.6%
10.5%

North, Northeast and the Gulf Region

3.6%
28.1%
12.6%
6.8%

Central Mexico

1.4%
20%
8.5%
23.9%
12.9%

Center West and Center North

7.1%
17.5%
18.7%
16.8%

Pacific South and Southeast

2.7%
29%
11%
21.1%
13.6%
14.8%
7.8%
**Comparative by religion**

**Catholics**

- They're disappointed with their church: 4.3%
- They aren't satisfied with their church: 24.4%
- They've been brainwashed: 16%
- The new church offered them economic incentives: 19.5%
- They don't know their own religion: 19.5%
- Personal decision: 13.5%

**Paraprotstants**

- They're disappointed with their church: 16%
- They aren't satisfied with their church: 30.6%
- They've been brainwashed: 19.4%
- The new church offered them economic incentives: 16.9%
- They don't know their own religion: 16.9%
- Personal decision: 3.9%

**Evangelicals**

- They're disappointed with their church: 3.7%
- They aren't satisfied with their church: 22.9%
- They've been brainwashed: 23.2%
- The new church offered them economic incentives: 13.6%
- They don't know their own religion: 13.6%
- Personal decision: 1.9%

**Unaffiliated**

- They're disappointed with their church: 3.3%
- They aren't satisfied with their church: 10.3%
- They've been brainwashed: 33.6%
- The new church offered them economic incentives: 9.9%
- They don't know their own religion: 7.5%
- Personal decision: 18.4%
Does everyone in your immediate family belong to the same religion?

Representative data from national total

**Yes**
78.5%

**No**
21.5%

**Comparative results by region**

Northwest
- No: 28.6%
- Sí: 71.4%

North, Northeast and the Gulf Region
- No: 30%
- Sí: 70%

Central Mexico
- No: 17.9%
- Sí: 82.1%

Center West and Center North
- No: 11.8%
- Sí: 88.2%

Pacific South and Southeast
- No: 27.4%
- Sí: 72.6%
Comparative by religion

- **Catholics**
  - Yes: 83.4%
  - No: 16.6%

- **Paraprotestants**
  - Yes: 64.6%
  - No: 35.4%

- **Evangelicals**
  - Yes: 60.1%
  - No: 39.9%

- **Unaffiliated**
  - Yes: 30.2%
  - No: 69.8%
How do they identify as believers and what degree of commitment do they hold to their churches
II
Identity and religious commitment
How do you identify yourself in religious terms?

Representative data from national total

- Catholic out of tradition: 41.8%
- Catholic out of conviction: 28.3%
- Practicing believer: 5.3%
- Believer in your own way: 2%
- Do not practice religion: 17.9%
- Spiritual without belonging: 2%
- Agnostic: 0.4%
- Indifferent: 0.7%
- Atheist: 0.5%
- Other identification (please specify): 1.1%
Comparative results by region

Northwest

North, Northeast and the Gulf Region

Central Mexico

Center West and Center North

Pacific South and Southeast
Comparative by religion

Catholics

- Catholic out of tradition: 17.8%
- Catholic out of conviction: 4.8%
- Practicing believer: 26.9%
- Believer in your own way: 11.5%
- Do not practice religion: 18.4%
- Spiritual without belonging: 0.2%
- Agnostic: 0.1%
- Indifferent: 0.1%
- Atheist: 0.2%
- Other identification (please specify): 0.1%

Paraprotestants

- Catholic out of tradition: 1.8%
- Catholic out of conviction: 1.1%
- Practicing believer: 5.6%
- Believer in your own way: 5%
- Do not practice religion: 11.9%
- Spiritual without belonging: 0.9%
- Agnostic: 2.2%
- Indifferent: 0.3%
- Atheist: 0.5%
- Other identification (please specify): 0.2%

Evangelicals

- Catholic out of tradition: 2.5%
- Catholic out of conviction: 5.6%
- Practicing believer: 12.5%
- Believer in your own way: 2.5%
- Do not practice religion: 3.1%
- Spiritual without belonging: 0.9%
- Agnostic: 1.3%
- Indifferent: 0.3%
- Atheist: 0.9%
- Other identification (please specify): 0.3%

Unaffiliated

- Catholic out of tradition: 0.3%
- Catholic out of conviction: 1.4%
- Practicing believer: 0.3%
- Believer in your own way: 22.5%
- Do not practice religion: 10.5%
- Spiritual without belonging: 5%
- Agnostic: 0.3%
- Indifferent: 0.3%
- Atheist: 0.6%
- Other identification (please specify): 0.2%
Were you baptized/initiated and/or married in the church?
Representative data from national total

**Comparative results by region**
Percentage who responded YES

- **Northwest**
  - Baptized/initiated: 40.3%
  - Married in the church: 40.4%
  - Other religious rites: 93.3%

- **North, Northeast and the Gulf Region**
  - Baptized/initiated: 41.9%
  - Married in the church: 48.3%
  - Other religious rites: 94%

- **Central Mexico**
  - Baptized/initiated: 51.7%
  - Married in the church: 56.3%
  - Other religious rites: 95.6%

- **Center West and Center North**
  - Baptized/initiated: 81.3%
  - Married in the church: 62.1%
  - Other religious rites: 98.2%

- **Pacific South and Southeast**
  - Baptized/initiated: 24.9%
  - Married in the church: 44.4%
  - Other religious rites: 88.8%
How often do you currently attend religious services (i.e., mass or prayer sessions)?
Representative data from national total

- Every day or almost every day: 6.3%
- Every week: 25.5%
- Every month: 13.1%
- Occasionally (important celebrations): 10.8%
- Never: 44.3%
What non-church-based religious practices do Mexicans undertake, and how frequently?
III
Religious practices
Which of the following activities do you practice?

**Representative data from national total**

- **Pilgrimages to sanctuaries**
  - Yes: 1.2%
  - No: 47.9%
  - Didn’t respond: 50.9%

- **Cleansings with spiritual healers (yerberos, curanderos, brujos, santeros, espiritistas, shamans)**
  - Yes: 1%
  - No: 87%
  - Didn’t respond: 12%

- **Bible reading and study**
  - Yes: 0.9%
  - No: 47%
  - Didn’t respond: 52.1%

- **Energy rituals during the equinox at sacred sites like pyramids or natural sanctuaries**
  - Yes: 0.8%
  - No: 92.6%
  - Didn’t respond: 6.6%

- **Indigenous rituals, dances or temascal baths (sweat lodges)**
  - Yes: 0.8%
  - No: 93.4%
  - Didn’t respond: 5.8%

- **Gifts of the Holy Spirit**
  - Yes: 0.8%
  - No: 92.6%
  - Didn’t respond: 6.6%

- **Yoga, meditation and other Eastern spiritual practices**
  - Yes: 0.7%
  - No: 93.6%
  - Didn’t respond: 5.7%

- **Internet prayer chains on cell phones or mobile devices**
  - Yes: 0.7%
  - No: 86%
  - Didn’t respond: 13.3%

- **Contact with a guardian angel**
  - Yes: 0.8%
  - No: 86.3%
  - Didn’t respond: 12.9%
Comparative results by region

Percentage who responded YES

Pilgrimages to sanctuaries
- Northwest: 45.1%
- North, Northeast and the Gulf Region: 51.4%
- Central Mexico: 52.1%
- Center West and Center North: 55.6%
- Pacific South and Southeast: 53.1%

Cleansings with spiritual healers (yerberos, curanderos, brujos, santeros, espiritistas, shamans)
- Northwest: 17.6%
- North, Northeast and the Gulf Region: 5.3%
- Central Mexico: 14.6%
- Center West and Center North: 12%
- Pacific South and Southeast: 11%

Bible reading and study
- Northwest: 62.8%
- North, Northeast and the Gulf Region: 49.5%
- Central Mexico: 52%
- Center West and Center North: 49.8%
- Pacific South and Southeast: 49.9%

Energy rituals during the equinox at sacred sites like pyramids or natural sanctuaries
- Northwest: 4.9%
- North, Northeast and the Gulf Region: 3.7%
- Central Mexico: 12%
- Center West and Center North: 3.6%
- Pacific South and Southeast: 6.3%

Indigenous rituals, dances or temascal baths (sweat lodges)
- Northwest: 7.9%
- North, Northeast and the Gulf Region: 2.7%
- Central Mexico: 7.4%
- Center West and Center North: 5.5%
- Pacific South and Southeast: 5.5%

Gifts of the Holy Spirit
- Northwest: 33.9%
- North, Northeast and the Gulf Region: 31.8%
- Central Mexico: 31.8%
- Center West and Center North: 34.5%
- Pacific South and Southeast: 40%

Yoga, meditation and other Eastern spiritual practices
- Northwest: 3.7%
- North, Northeast and the Gulf Region: 4.9%
- Central Mexico: 7.8%
- Center West and Center North: 3.7%
- Pacific South and Southeast: 9.3%

Internet prayer chains on cell phones or mobile devices
- Northwest: 13.4%
- North, Northeast and the Gulf Region: 6.6%
- Central Mexico: 15.4%
- Center West and Center North: 16%
- Pacific South and Southeast: 19.1%

Contact with a guardian angel
- Northwest: 12.7%
- North, Northeast and the Gulf Region: 13.4%
- Central Mexico: 12.6%
- Center West and Center North: 9.9%
- Pacific South and Southeast: 21.8%
Comparative by religion
Percentage who responded YES

Pilgrimages to sanctuaries
- Catholics: 8.4%
- Paraprotestants: 9%
- Evangelicals: 8.5%
- Unaffiliated: 59%

Cleansings with spiritual healers (yerberos, curanderos, brujos, santeros, espiritistas, shamans)
- Catholics: 13.4%
- Paraprotestants: 5.5%
- Evangelicals: 2.7%
- Unaffiliated: 12.9%

Bible reading and study
- Catholics: 26.3%
- Paraprotestants: 88.4%
- Evangelicals: 87.6%
- Unaffiliated: 49.9%

Energy rituals during the equinox at sacred sites like pyramids or natural sanctuaries
- Catholics: 9.2%
- Paraprotestants: 4.7%
- Evangelicals: 2.1%
- Unaffiliated: 6.8%

Indigenous rituals, dances or temascal baths (sweat lodges)
- Catholics: 6%
- Paraprotestants: 5.5%
- Evangelicals: 3%
- Unaffiliated: 5.9%

Gifts of the Holy Spirit
- Catholics: 7.6%
- Paraprotestants: 45.7%
- Evangelicals: 42.6%
- Unaffiliated: 33.5%

Yoga, meditation and other Eastern spiritual practices
- Catholics: 8%
- Paraprotestants: 4.8%
- Evangelicals: 4%
- Unaffiliated: 5.7%

Internet prayer chains on cell phones or mobile devices
- Catholics: 5.8%
- Paraprotestants: 14.5%
- Evangelicals: 13.8%
- Unaffiliated: 13.8%

Contact with a guardian angel
- Catholics: 6.3%
- Paraprotestants: 6%
- Evangelicals: 3.7%
- Unaffiliated: 14.3%
Do you have a religious altar in your home?

Representative data from national total

Yes 54.8%

No 44.7%

Didn’t respond 0.6%

Comparative results by region

Northwest

No 56.3%

Yes 43.7%

North, Northeast and the Gulf Region

No 54.2%

Yes 45.8%

Central Mexico

No 27.7%

Yes 72.3%

Center West and Center North

No 53.8%

Yes 46.2%

Pacific South and Southeast

No 47.5%

Yes 52.5%
Comparative by religion

- **Catholics**
  - Yes: 63.6%
  - No: 36.4%
- **Paraprotestants**
  - Yes: 0.9%
  - No: 99.1%
- **Evangelicals**
  - Yes: 6%
  - No: 94%
- **Unaffiliated**
  - Yes: 8.6%
  - No: 91.4%

Altar dedicated to...

- 59.4%
- 11.1%
- 18.2%
- 8.3%
- 0.1%
- 0.1%
- 0.1%
- 1%
- 1.3%
- 0.3%
- 1.3%
Virgen of Guadalupe
Virgen Mary
Your guardian angel
Christ
Santa Muerte
Patron saint of the parish/town
Folk saint (Juan Soldado, Malverde, San Simon or Maximon, San Pascual Bailon, etc.)
Esoteric saint or guru (Saint Germain, light beings, gurus and ascended masters, others)
“Shine to the Ancestors” (Santería practice)
Prenda de muerto (Santería practice where a Nganga, vessel or other container represents the deceased)
Other
What do Mexicans believe?
IV
Key beliefs
Do you think ... exists?

Representative data from national total

- **God or a higher being**
  - Sí: 1.1%
  - No: 2.7%
  - Didn’t respond: 96.2%

- **Reincarnation (being reborn after death)**
  - Sí: 4.4%
  - No: 44.5%
  - Didn’t respond: 51.1%

- **Eternal life**
  - Sí: 2.8%
  - No: 25.4%
  - Didn’t respond: 71.7%

- **The power of the Holy Spirit**
  - Sí: 2%
  - No: 12.2%
  - Didn’t respond: 85.8%

- **The Bible as a source of absolute truth**
  - Sí: 3%
  - No: 20.4%
  - Didn’t respond: 76.6%

- **The Virgen of Guadalupe**
  - Sí: 1.1%
  - No: 19.1%
  - Didn’t respond: 79.8%

- **Ghosts, apparitions and poltergeists**
  - Sí: 2.7%
  - No: 72.7%
  - Didn’t respond: 24.6%

- **The Devil**
  - Sí: 3.2%
  - No: 44%
  - Didn’t respond: 52.8%

- **Contact with extraterrestrials**
  - Sí: 3.4%
  - No: 83.9%
  - Didn’t respond: 12.7%
Comparative results by region
Percentage who responded YES

God or a higher being
- Northwest: 97.7%
- North, Northeast and the Gulf Region: 98.5%
- Central Mexico: 96%
- Center West and Center North: 98%
- Pacific South and Southeast: 95.6%

Reincarnation (being reborn after death)
- Northwest: 61.4%
- North, Northeast and the Gulf Region: 58.3%
- Central Mexico: 50.2%
- Center West and Center North: 48.5%
- Pacific South and Southeast: 48.8%

Eternal life
- Northwest: 80.8%
- North, Northeast and the Gulf Region: 77.1%
- Central Mexico: 73.2%
- Center West and Center North: 68.7%
- Pacific South and Southeast: 66%

The power of the Holy Spirit
- Northwest: 87.4%
- North, Northeast and the Gulf Region: 93.3%
- Central Mexico: 86.4%
- Center West and Center North: 82.9%
- Pacific South and Southeast: 87.8%

The Bible as a source of absolute truth
- Northwest: 76.8%
- North, Northeast and the Gulf Region: 81.3%
- Central Mexico: 78.7%
- Center West and Center North: 81%
- Pacific South and Southeast: 72.6%

The Virgen of Guadalupe
- Northwest: 69.1%
- North, Northeast and the Gulf Region: 89.1%
- Central Mexico: 83.4%
- Center West and Center North: 78.5%
- Pacific South and Southeast: 75.8%

Ghosts, apparitions and poltergeists
- Northwest: 25.4%
- North, Northeast and the Gulf Region: 27.4%
- Central Mexico: 25.5%
- Center West and Center North: 21%
- Pacific South and Southeast: 28.8%

The Devil
- Northwest: 60.6%
- North, Northeast and the Gulf Region: 59%
- Central Mexico: 49.8%
- Center West and Center North: 53.1%
- Pacific South and Southeast: 52.1%

Contact with extraterrestrials
- Northwest: 10.5%
- North, Northeast and the Gulf Region: 14.6%
- Central Mexico: 14.3%
- Center West and Center North: 10.3%
- Pacific South and Southeast: 17.2%
Comparative by Religion
Percentage who responded YES

<table>
<thead>
<tr>
<th>Topic</th>
<th>Catholics</th>
<th>Evangelicals</th>
<th>Paraprotstants</th>
<th>Unaffiliated</th>
</tr>
</thead>
<tbody>
<tr>
<td>God or a higher being</td>
<td>71.4%</td>
<td>99.3%</td>
<td>99.1%</td>
<td>98.4%</td>
</tr>
<tr>
<td>Reincarnation (being reborn after death)</td>
<td>30.8%</td>
<td>36.3%</td>
<td>34.2%</td>
<td>56.9%</td>
</tr>
<tr>
<td>Eternal life</td>
<td>33.8%</td>
<td>84%</td>
<td>84.2%</td>
<td>74.9%</td>
</tr>
<tr>
<td>The power of the Holy Spirit</td>
<td>35.2%</td>
<td>83.3%</td>
<td>78.6%</td>
<td>91.2%</td>
</tr>
<tr>
<td>The Bible as a source of absolute truth</td>
<td>33.7%</td>
<td>84.7%</td>
<td>88.8%</td>
<td>80.7%</td>
</tr>
<tr>
<td>The Virgen of Guadalupe</td>
<td>24.7%</td>
<td>0%</td>
<td>0%</td>
<td>93.4%</td>
</tr>
<tr>
<td>Ghosts, apparitions and poltergeists</td>
<td>28.2%</td>
<td>15.1%</td>
<td>15.3%</td>
<td>26.3%</td>
</tr>
<tr>
<td>The Devil</td>
<td>46.9%</td>
<td>56.2%</td>
<td>63.3%</td>
<td>54.6%</td>
</tr>
<tr>
<td>Contact with extraterrestrials</td>
<td>24.7%</td>
<td>4.2%</td>
<td>5.4%</td>
<td>13.5%</td>
</tr>
</tbody>
</table>

Legend:
- Catholics
- Evangelicals
- Paraprotstants
- Unaffiliated
To what do you attribute your stability, success or failure in life?

Representative data from national total

- **Destiny**: 2.4%
- **Luck**: 0.6%
- **Personal effort**: 5.7%
- **God's will**: 8.5%
- **Social conditions**: 4%
- **Karma**: 35.9%
- **Compliance with God's laws**: 42.8%
- **Wouldn't know/Didn't respond**: 84%
Comparative results by region

Northwest

North, Northeast and the Gulf Region

Central Mexico

Center West and Center North

Pacific South and Southeast
Comparative by religion

Catholics

Paraprotestants

Evangelicals

Unaffiliated

- Destiny
- Luck
- Personal effort
- God's will
- Social conditions
- Karma
- Compliance with God's laws
- Wouldn't know/Didn’t respond
What do you think about the role of religion in the public sphere? About civil (specifically, non-religious) liberties? Current secular policy and human rights?
V
Perceptions on religion and the Public Sphere
Do you agree or disagree with the following statements or situations?

Representative data from national total

- Members of any religious group should have the same rights as all other citizens: 90.4% agree, 0.3% disagree, 1.1% unsure
- Public schools should teach religious content and values: 60.6% agree, 37.3% disagree, 1.3% unsure
- Sex education in public schools: 79.5% agree, 18.4% disagree, 0.4% unsure
- A law permitting same-sex marriage: 65.2% agree, 29.1% disagree, 3.3% unsure
- The right of gay couples to adopt: 71.7% agree, 23.7% disagree, 3% unsure
- Legal abortion: 31.3% agree, 62.1% disagree, 5.4% unsure
- Churches owning mass-media outlets: 27.5% agree, 67.9% disagree, 3.5% unsure
Gender diversity in textbooks (i.e. texts that do not acknowledge biological differences between men and women)

Observance of traditional Catholic celebrations (like graduation masses or Christmas pageants) at public schools

Set up altars to the dead at public schools

Candidates for public positions using religious symbols to attract votes

Churches rendering accounts to the tax authority

Religions openly participating in electoral policy

- Yes
- No
- I don't care/I'm not interested
- Don’t know
**Comparative results by region**

Percentage who responded YES

- **Members of any religious group should have the same rights as all other citizens**
  - 92.3%
  - 92.7%
  - 88.2%
  - 93.2%
  - 93.7%

- **Public schools should teach religious content and values**
  - 62.7%
  - 69%
  - 57.2%
  - 58.3%
  - 61%

- **Sex education in public schools**
  - 71.5%
  - 84.2%
  - 83.3%
  - 81.8%
  - 77.7%

- **A law permitting same-sex marriage**
  - 24.8%
  - 28.3%
  - 33.3%
  - 30.7%
  - 31.8%

- **The right of gay couples to adopt**
  - 18.4%
  - 23.2%
  - 26.6%
  - 25.5%
  - 28.8%

- **Legal abortion**
  - 34.2%
  - 22%
  - 39.3%
  - 32.3%
  - 39.8%

- **Churches owning mass-media outlets**
  - 41.1%
  - 29.1%
  - 23.6%
  - 23.9%
  - 32.7%
Northwest
North, Northeast and the Gulf Region
Central Mexico
Center West and Center North
Pacific South and Southeast

Gender diversity in textbooks (i.e. texts that do not acknowledge biological differences between men and women)

- 64.7%
- 76.3%
- 71%
- 78.1%
- 76.8%

Observance of traditional Catholic celebrations (like graduation masses or Christmas pageants) at public schools

- 66.5%
- 77.1%
- 72.7%
- 72.6%
- 66.4%

Set up altars to the dead at public schools

- 67.3%
- 79.9%
- 78.2%
- 74.5%
- 70.8%

Candidates for public positions using religious symbols to attract votes

- 12.2%
- 8.2%
- 8.9%
- 7.8%
- 6.1%

Churches rendering accounts to the tax authority

- 56.9%
- 61.8%
- 59.9%
- 53.8%
- 62.8%

Religions openly participating in electoral policy

- 24.4%
- 24.9%
- 19.4%
- 17.7%
- 23.2%
Comparative by religion
Percentage who responded YES

Members of any religious group should have the same rights as all other citizens
- 85.8%
- 93.6%
- 88.7%
- 91.6%

Public schools should teach religious content and values
- 35.7%
- 48%
- 51.9%
- 64.3%

Sex education in public schools
- 73.7%
- 60.8%
- 63.6%
- 83.5%

A law permitting same-sex marriage
- 41.4%
- 8.7%
- 10.7%
- 31.9%

The right of gay couples to adopt
- 34.7%
- 8.1%
- 10.1%
- 25.7%

Legal abortion
- 44.3%
- 25.5%
- 28.3%
- 33.2%

Churches owning mass-media outlets
- 24.5%
- 35.1%
- 35.9%
- 27.9%
Gender diversity in textbooks (i.e., texts that do not acknowledge biological differences between men and women)
- Catholics: 65.7%
- Paraprotestants: 51.9%
- Evangelicals: 53.4%
- Unaffiliated: 76%

Observance of traditional Catholic celebrations (like graduation masses or Christmas pageants) at public schools
- Catholics: 41.2%
- Paraprotestants: 32.1%
- Evangelicals: 23.2%
- Unaffiliated: 78.8%

Set up altars to the dead at public schools
- Catholics: 52.1%
- Paraprotestants: 20%
- Evangelicals: 22.4%
- Unaffiliated: 83.2%

Candidates for public positions using religious symbols to attract votes
- Catholics: 7.1%
- Paraprotestants: 9.7%
- Evangelicals: 5.5%
- Unaffiliated: 8.9%

Churches rendering accounts to the tax authority
- Catholics: 57.1%
- Paraprotestants: 57.7%
- Evangelicals: 56%
- Unaffiliated: 59.1%

Religions openly participating in electoral policy
- Catholics: 19.2%
- Paraprotestants: 24%
- Evangelicals: 20.5%
- Unaffiliated: 21.4%
The profile of religious change in Mexico

Mexico continues to be a majority Catholic country. It supports strong collective rituality linked to Catholic tradition with high participation indices when it comes to the veneration of the Virgin Mary and saints, alongside syncretic rituals like feast days, altars, pilgrimages and the system of ‘mandas’ (e.g., performing a pilgrimage or other devotion in exchange for divine intercession).

It is undergoing slow but sustained religious change characterized by:

- A shrinking Catholic population.
- Expanding Evangelical and Paraprotestant religions.
- Greater numbers of unaffiliated.

In light of increasing religious diversification, it is not key beliefs that are differentiating distinct religious followers; the Catholic hegemony is based on rites and everyday practices identified as national culture. These also constitute an element of tension between Catholics and Evangelical/Paraprotestant minorities.
Religious diversity in Mexico brings the added challenge of transition to a culture of religious plurality.

It demands new, inclusive narratives and rituals reflecting religious diversity that is still largely Christian but now characterized by a marked variety of devotional practices.

It also demands a new laicism that responds to a healthy division between churches and state, as well as the creation of values and institutions that promote a pluralist culture of respect for social and religious minorities.

In general there is a recognition of the human right to religious freedom.

We perceive a laicized attitude when it comes to a division between the political and religious realms.

When it comes to public issues like reproductive rights and family models, there are different positions among different believers and non-believers that are derived from their ethical frameworks.

There are similarities between Evangelicals, Paraprottestants and a wide swathe of Catholics. They share a perception of common threats (e.g., feminism and the LGBTI-rights movement, etc.), even as they compete for followers.

School spaces are a tension area for the inclusion of diversity.
The Catholic profile

Catholics are increasingly distancing themselves from institutional norms, preferring to think of themselves as Catholic “by tradition” and believers “in their own way.”

“By tradition” Catholics are both ritualists and tend to include other religious paradigms in their observances. Additionally, they are increasingly autonomous in their positions when it comes hierarchical church teachings. This is Catholicism handed down by tradition whose links to religious belonging are maintained through identification with a societal majority or cultural heritage—and not due to any given conviction regarding beliefs.

Catholics are most likely to identify themselves as “believers in their own way.” This notion describes their notable permeability to heterodox beliefs and practices, such as belief in reincarnation, or practicing indigenous- and/or esoteric-origin ritual cleansings. This is also reflected in resistance to conservative church hierarchy positions on issues like sex- and gender-education in schools, abortion, same-sex marriage, etc.
The Evangelical profile (i.e., Protestants and Pentecostals) and the Para-protestant profile (i.e., Jehovah’s Witnesses, Seventh-Day Adventists and Mormons)

These denominations have grown largely due to conversion processes since members’ “former religion” (i.e., Catholicism) “no longer satisfied them” and “they found new meaning in life.”

Their faithful evince a highly committed religiosity that is typical of first-generation minority believers.

They also evince greater commitment levels to institutions as well as high ritual frequency indices.

They are orthodox and evince less permeability to heterodox beliefs or practices in relation to their stated creed.

The unaffiliated profile

This is not synonymous with “non-believers” or atheists but rather relates to “unaffiliated believers” or “non-church spiritual” subjects.

Atheism rates within this group are minimal.

This group practices a variety of individualized, if diffuse spiritualities, including Gnosticism, Spiritism, esoterism, “customs,” free-thinking, Eastern religious paths, new-ageism, neo-Indianism and neo-paganism.