

CREDITS

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Sample design and application

Demoskópica México

Graphic design and Illustration

Hijos del Nopal

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INTRODUCTION

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.

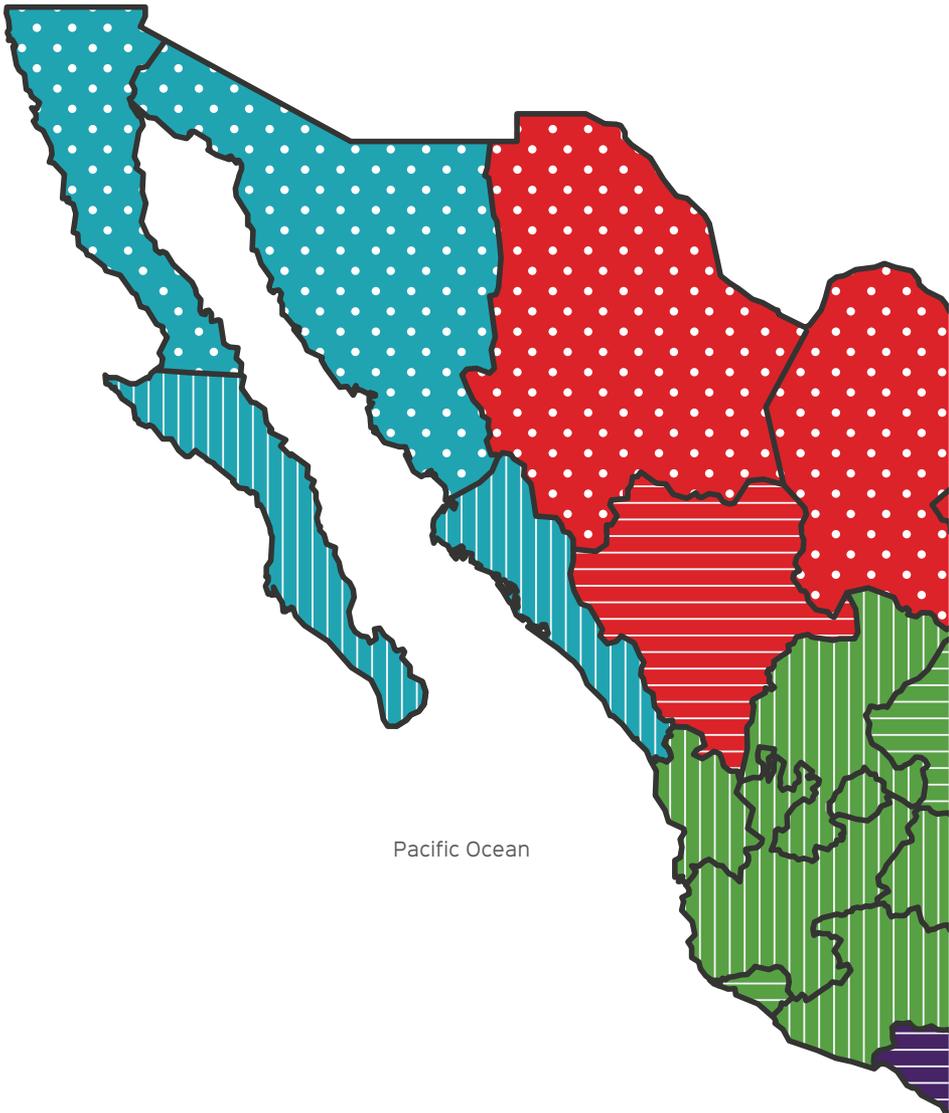


It captures reconfigurations between religious affiliations to a given church and individual identification with beliefs, practices and values.

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 *of the regions and their subregions*



Source: Produced by Alberto Hernández and Carlos V. Ruelas, based on project data "Perfiles y tendencias del cambio religioso en México 1950-2000 (Base NE)", from the CGP y V, INEGI 1950-2000.

Religious Change



High



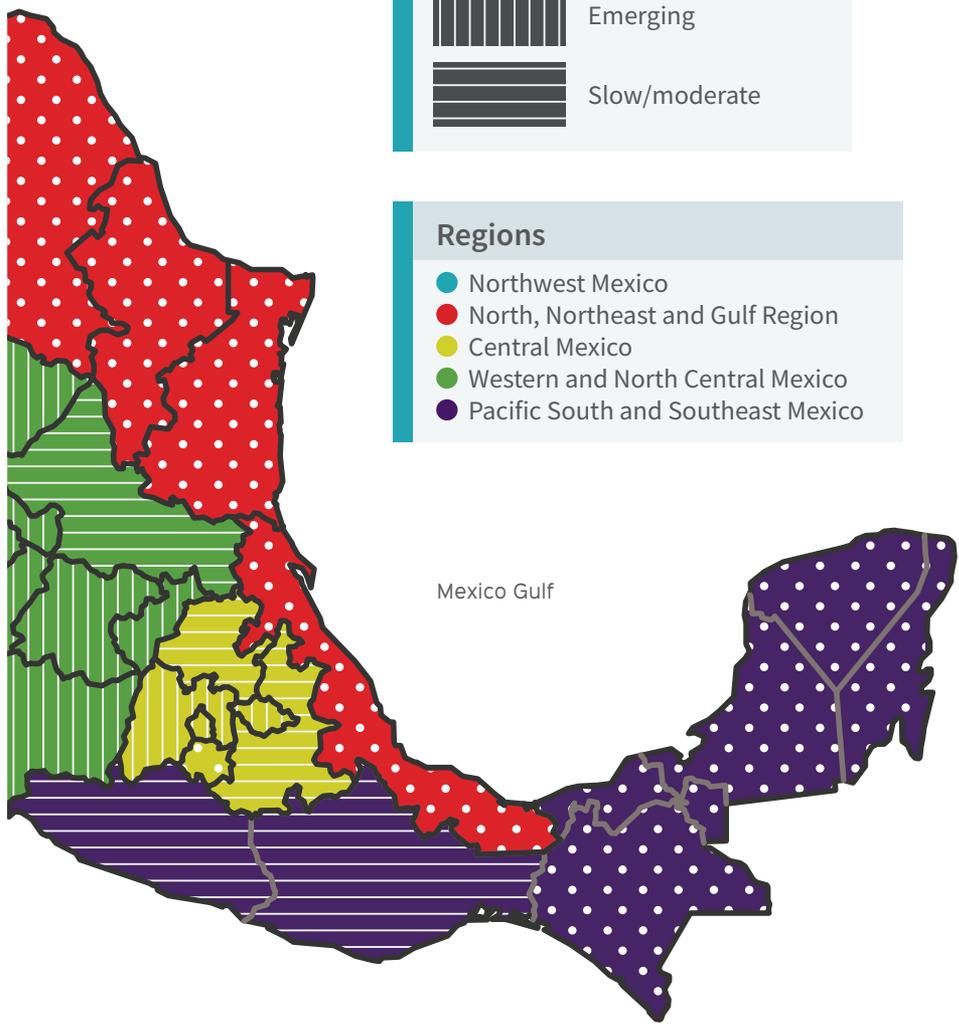
Emerging



Slow/moderate

Regions

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





Methodological Description

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.

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POPULATION

The Mexican population over eighteen years of age, belonging to four religious affiliations: Roman Catholic, Evangelical (Protestant and Pentecostal), Biblical/Paraprotestant (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.

Rural jurisdictions: 47 as a sample of 187,722.

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

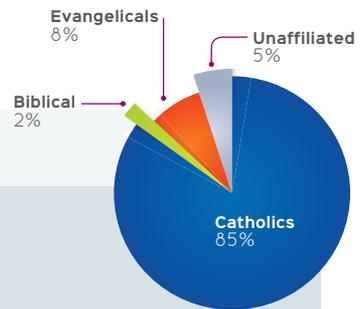
3 000 cases.

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

Aguaascalientes, Colima, Guanajuato, Jalisco, Michoacán, Nayarit, Querétaro, San Luis Potosí and Zacatecas

PACIFIC SOUTH AND SOUTHEAST

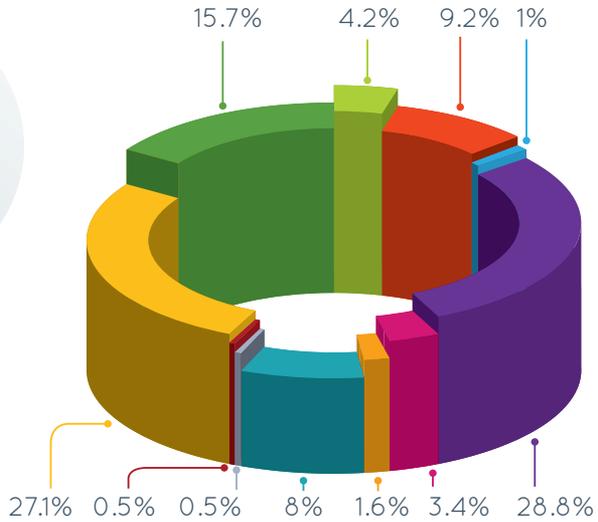
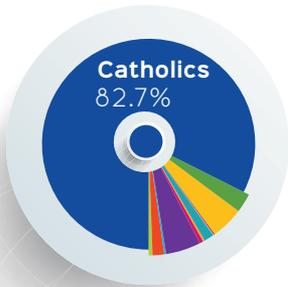
Campeche, Chiapas, Guerrero, Oaxaca, Quintana Roo, Tabasco and Yucatán

- 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 2010¹



Religious preference

Absolute

%

● Catholics	92 924 489	82.7
● Historical protestants	820 744	0.7
● Pentecostal and neopentecostal	1 782 021	1.6
● La Luz del Mundo	188 326	0.2
● Other evangelicals	5 595 116	5.0
● Seventh Day Adventists	661 878	0.6
● Mormons	314 932	0.3
● Jehovah's Witnesses	1 561 086	1.4
● Judaic	67 476	0.1
● Other religions	105 415	0.1
● Unaffiliated	5 262 546	4.7
● Non specified	3 052 509	2.7

Source: XII Censo de Población y Vivienda 2010, INEGI, <http://www.inegi.org.mx>

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?

I Changing religion



Do you belong to a religion?

Representative data from national total



No
4.9%

COMPARATIVE RESULTS BY REGION



Northwest



North, Northeast and the Gulf Region



Central Mexico



Center West and Center North



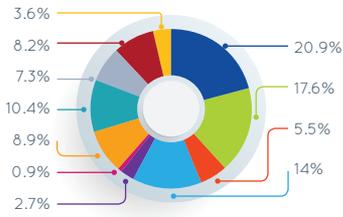
Pacific South and Southeast

If you do not belong to a religion, indicate why

Representative data from national total



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)

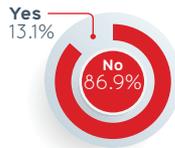
RELIGION

- 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 Pentecost 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



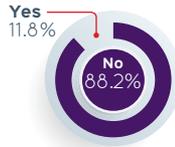
North, Northeast and the Gulf Region



Central Mexico



Center West and Center North



Pacific South and Southeast

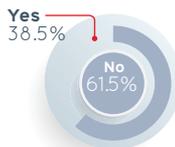
COMPARATIVE BY RELIGION



Catholics



Paraprotestants



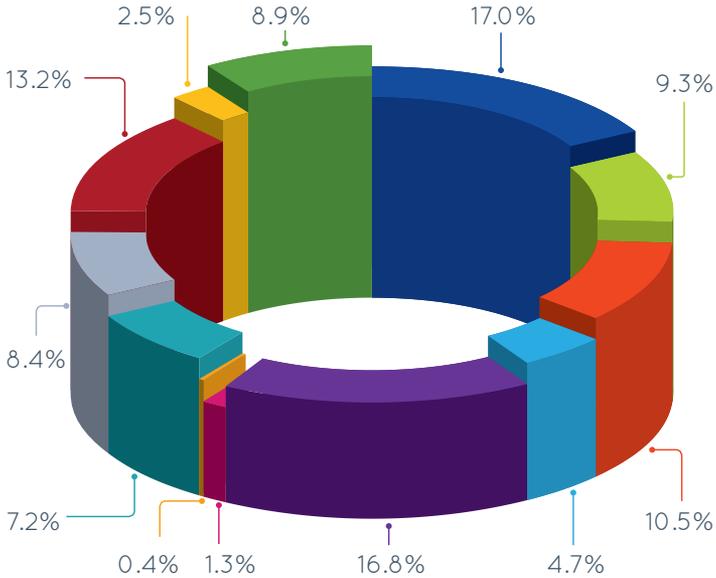
Evangelicals



Unaffiliated

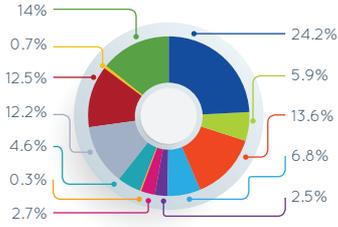
What was the main reason you converted to a new religion/abandoned religion?

Representative data from national total



- 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?

COMPARATIVE RESULTS BY REGION



Northwest



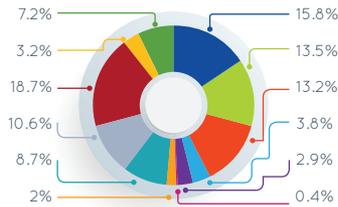
North, Northeast and the Gulf Region



Central Mexico



Center West and Center North

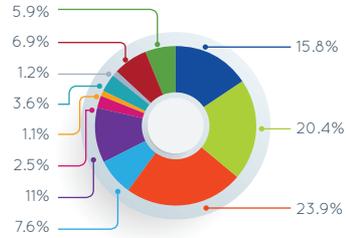


Pacific South and Southeast

COMPARATIVE BY RELIGION



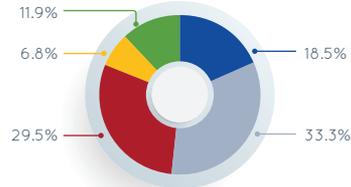
Catholics



Paraprotestants



Evangelicals

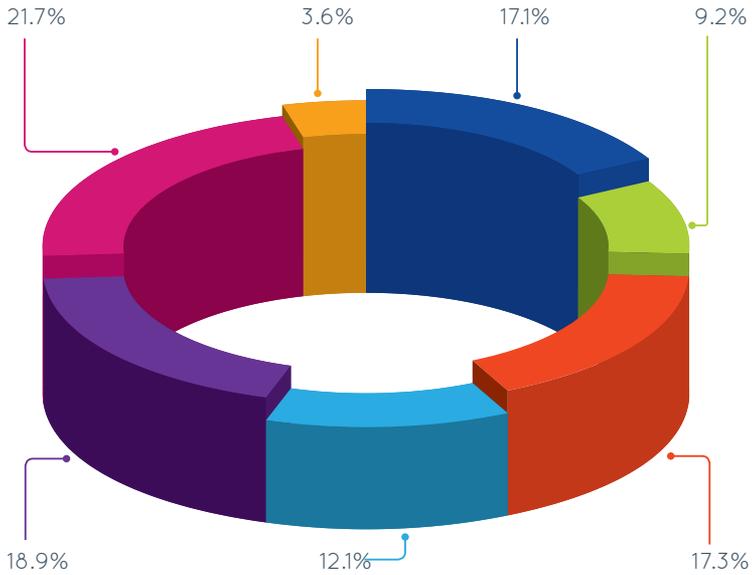


Unaffiliated

- 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

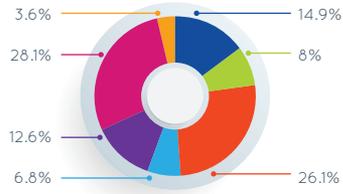


- They're disappointed with their church
- They aren't satisfied with their church
- They've been brainwashed
- The new church offered them economic incentives
- They don't know their own religion
- Personal decision
- Another reason, why?

COMPARATIVE RESULTS BY REGION



Northwest



North, Northeast and the Gulf Region



Central Mexico



Center West and Center North



Pacific South and Southeast

COMPARATIVE BY RELIGION



Catholics



Paraprotestants



Evangelicals



Unaffiliated

- 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?

Does everyone in your immediate family belong to the same religion?

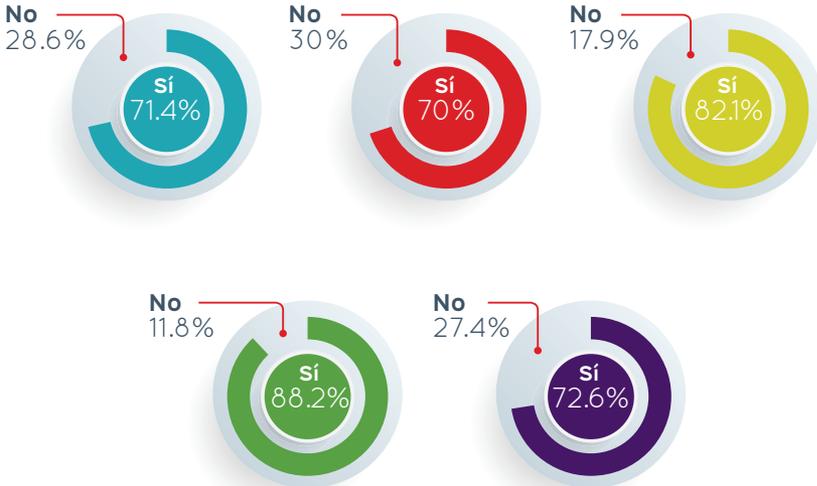
Representative data from national total

Yes
78.5%

No
21.5%



COMPARATIVE RESULTS BY REGION



- Northwest
- North, Northeast and the Gulf Region
- Central Mexico
- Center West and Center North
- Pacific South and Southeast

COMPARATIVE BY RELIGION



- Catholics
- Paraprotestants
- Evangelicals
- Unaffiliated

How do they identify as believers and what degree of commitment do they hold to their churches

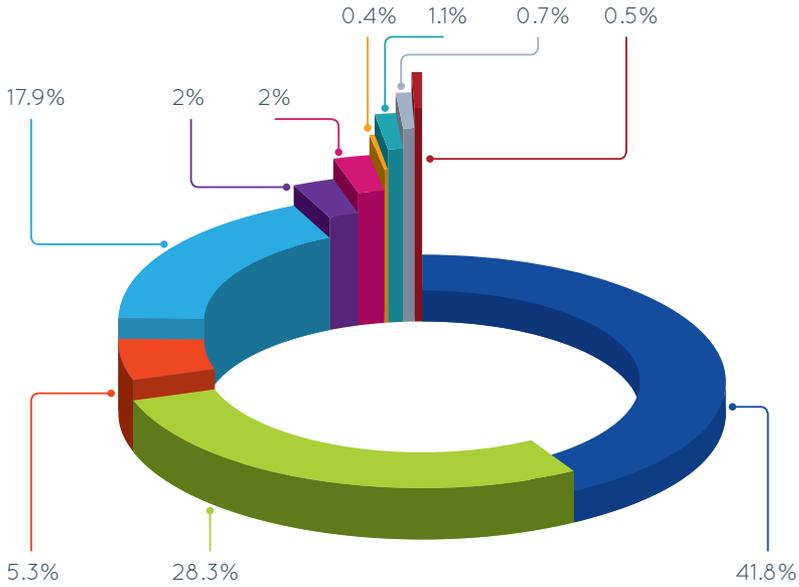
II

Identity and religious commitment



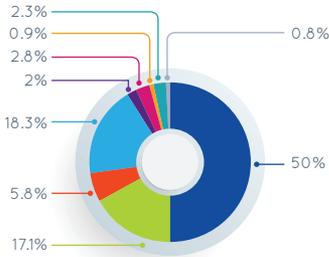
How do you identify yourself in religious terms?

Representative data from national total

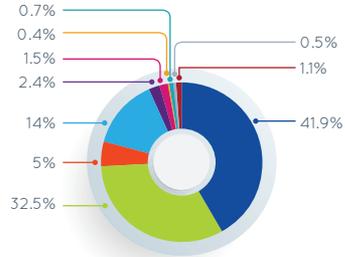


- Catholic out of tradition
- Catholic out of conviction
- Practicing believer
- Believer in your own way
- Do not practice religion
- Spiritual without belonging
- Agnostic
- Indifferent
- Atheist
- Other identification (please specify)

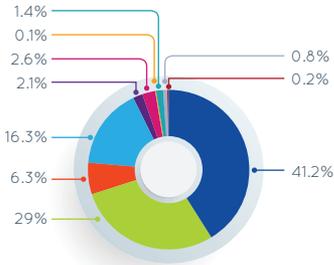
COMPARATIVE RESULTS BY REGION



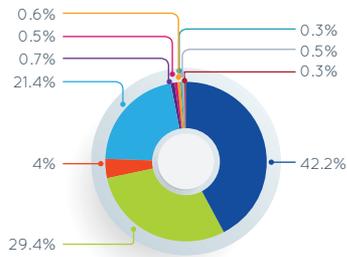
Northwest



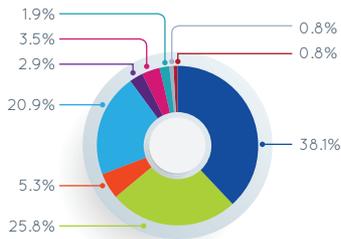
North, Northeast and the Gulf Region



Central Mexico

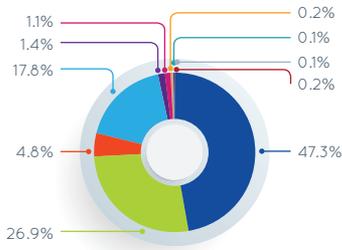


Center West and Center North

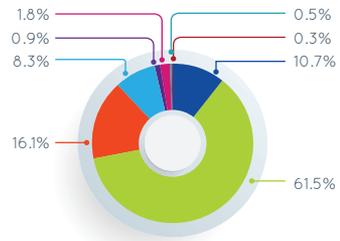


Pacific South and Southeast

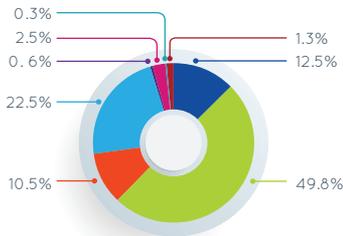
COMPARATIVE BY RELIGION



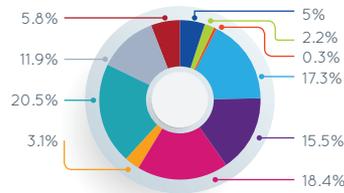
Catholics



Paraprotestants



Evangelicals



Unaffiliated

- Catholic out of tradition
- Catholic out of conviction
- Practicing believer
- Believer in your own way
- Do not practice religion
- Spiritual without belonging
- Agnostic
- Indifferent
- Atheist
- Other identification (please specify)

Were you baptized/initiated and/or married in the church?

Representative data from national total



**Baptized/
initiated**

94.6%



**Married in
the church**

52.7%



**Other religious
rites**

53%

COMPARATIVE RESULTS BY REGION

Percentage who responded YES



40.3%
40.4%
93.3%

Northwest



41.9%
48.3%
94%

North, Northeast
and the Gulf Region



51.7%
56.3%
95.6%

Central Mexico



81.3%
62.1%
98.2%

Center West and
Center North



24.9%
44.4%
88.8%

Pacific South
and Southeast

- Baptized/initiated
- Married in the church
- Other religious rites

COMPARATIVE BY RELIGION

Percentage who responded YES



Catholics



Paraprotestants



Evangelicals

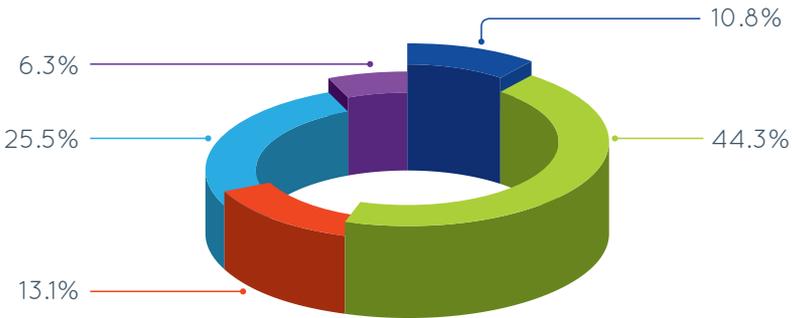


Unaffiliated

- Baptized/initiated
- Married in the church
- Other religious rites

How often do you currently attend religious services (i.e., mass or prayer sessions)?

Representative data from national total

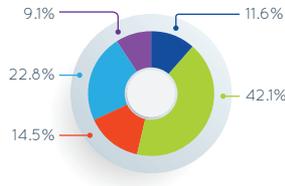


- Every day or almost every day
- Every week
- Every month
- Occasionally (important celebrations)
- Never

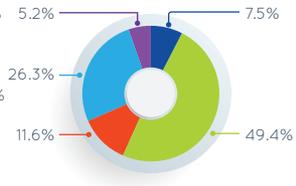
COMPARATIVE RESULTS BY REGION



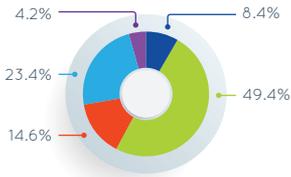
Northwest



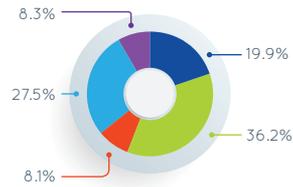
North, Northeast and the Gulf Region



Central Mexico

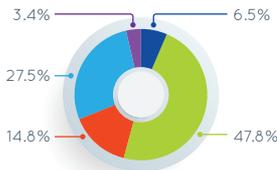


Center West and Center North

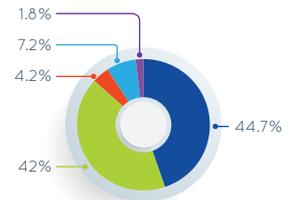


Pacific South and Southeast

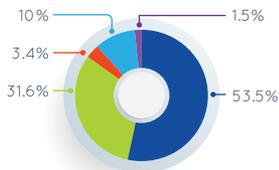
COMPARATIVE BY RELIGION



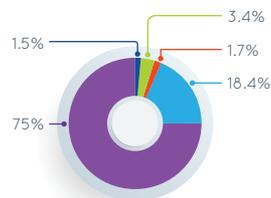
Catholics



Paraprotestants



Evangelicals



Unaffiliated

What non-church-based religious practices do
Mexicans undertake, and how frequently?

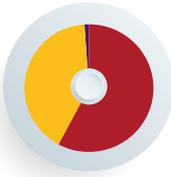
III

Religious practices



Which of the following activities do you practice?

Representative data from national total



1.2%
47.9%
50.9%

Pilgrimages to sanctuaries



1%
87%
12%

Cleansings with spiritual healers (yerberos, curanderos, brujos, santeros, espiritistas, shamans)



0.9%
47%
52.1%

Bible reading and study



0.8%
92.6%
6.6%

Energy rituals during the equinox at sacred sites like pyramids or natural sanctuaries



0.8%
93.4%
5.8%

Indigenous rituals, dances or temascal baths (sweat lodges)



0.8%
66.1%
33.1%

Gifts of the Holy Spirit



0.7%
93.6%
5.7%

Yoga, meditation and other Eastern spiritual practices



0.7%
86%
13.3%

Internet prayer chains on cell phones or mobile devices



0.8%
86.3%
12.9%

Contact with a guardian angel

Yes

No

Didn't respond

COMPARATIVE RESULTS BY REGION

Percentage who responded YES



45.1%
51.4%
52.1%
55.6%
53.1%

Pilgrimages to sanctuaries



17.6%
5.3%
14.6%
12%
11%

Cleansings with spiritual healers (yerberos, curanderos, brujos, santeros, espiritistas, shamans)



62.8%
49.5%
52%
49.8%
49.9%

Bible reading and study



4.9%
3.7%
12%
3.6%
6.3%

Energy rituals during the equinox at sacred sites like pyramids or natural sanctuaries



7.9%
2.7%
7.4%
5.5%
5.5%

Indigenous rituals, dances or temascal baths (sweat lodges)



33.9%
31.8%
31.8%
34.5%
40%

Gifts of the Holy Spirit



3.7%
4.9%
7.8%
3.7%
9.3%

Yoga, meditation and other Eastern spiritual practices



13.4%
6.6%
15.4%
16%
19.1%

Internet prayer chains on cell phones or mobile devices



12.7%
13.4%
12.6%
9.9%
21.8%

Contact with a guardian angel

- Northwest
- North, Northeast and the Gulf Region

- Central Mexico
- Center West and Center North
- Pacific South and Southeast

COMPARATIVE BY RELIGION

Percentage who responded YES



Pilgrimages to sanctuaries



Cleansings with spiritual healers (yerberos, curanderos, brujos, santeros, espiritistas, shamans)



Bible reading and study



Energy rituals during the equinox at sacred sites like pyramids or natural sanctuaries



Indigenous rituals, dances or temascal baths (sweat lodges)



Gifts of the Holy Spirit



Yoga, meditation and other Eastern spiritual practices



Internet prayer chains on cell phones or mobile devices



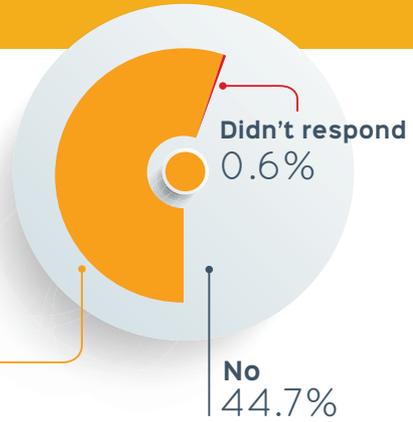
Contact with a guardian angel



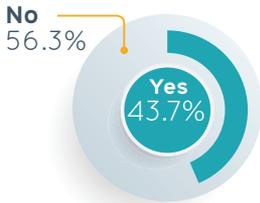
Do you have a religious altar in your home?

Representative data from national total

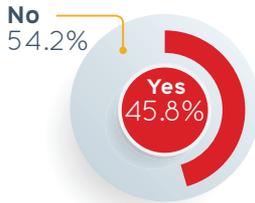
Yes
54.8%



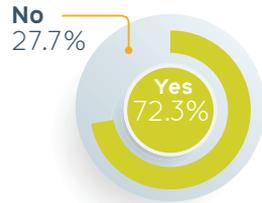
COMPARATIVE RESULTS BY REGION



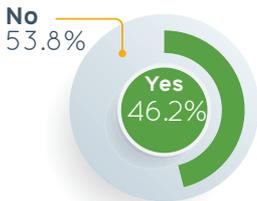
Northwest



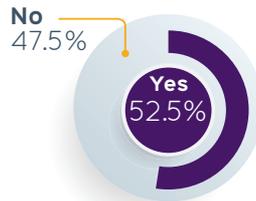
North, Northeast
and the Gulf Region



Central Mexico

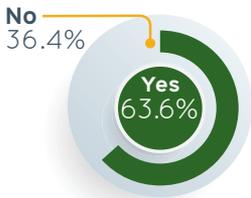


Center West and
Center North



Pacific South
and Southeast

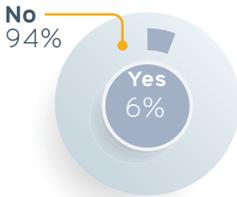
COMPARATIVE BY RELIGION



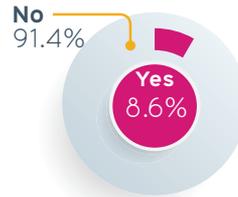
Catholics



Paraprotestants

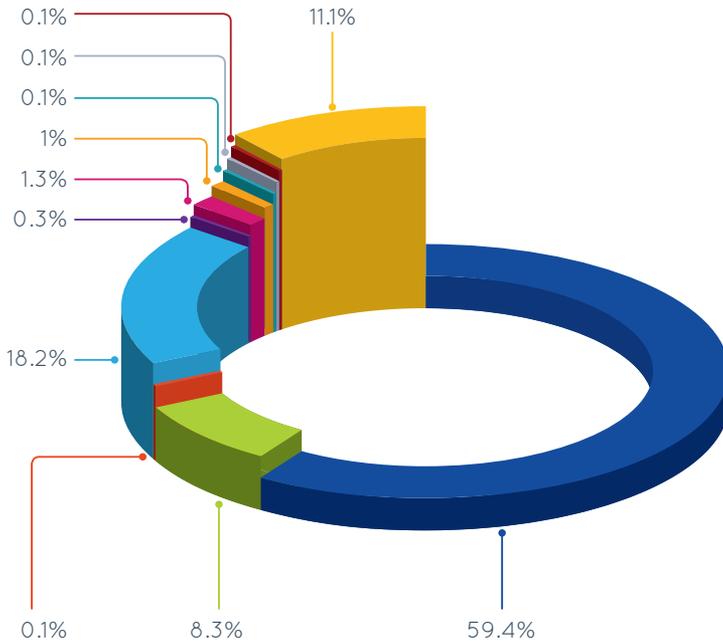


Evangelicals



Unaffiliated

ALTAR DEDICATED TO...



-
- 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



1.1%
2.7%
96.2%

God or a higher being



4.4%
44.5%
51.1%

Reincarnation (being reborn after death)



2.8%
25.4%
71.7%

Eternal life



2%
12.2%
85.8%

The power of the Holy Spirit



3%
20.4%
76.6%

The Bible as a source of absolute truth



1.1%
19.1%
79.8%

The Virgen of Guadalupe



2.7%
72.7%
24.6%

Ghosts, apparitions and poltergeists



3.2%
44%
52.8%

The Devil



3.4%
83.9%
12.7%

Contact with extraterrestrials

● Sí

● No

● Didn't respond

COMPARATIVE RESULTS BY REGION

Percentage who responded YES



97.7%
98.5%
96%
98%
95.6%

God or a higher being



61.4%
58.3%
50.2%
48.5%
48.8%

Reincarnation (being reborn after death)



80.8%
77.1%
73.2%
68.7%
66%

Eternal life



87.4%
93.3%
86.4%
82.9%
87.8%

The power of the Holy Spirit



76.8%
81.3%
78.7%
81%
72.6%

The Bible as a source of absolute truth



69.1%
89.1%
83.4%
78.5%
75.8%

The Virgen of Guadalupe



25.4%
27.4%
25.5%
21%
28.8%

Ghosts, apparitions and poltergeists



60.6%
59%
49.8%
53.1%
52.1%

The Devil



10.5%
14.6%
14.3%
10.3%
17.2%

Contact with extraterrestrials

● Northwest
● North, Northeast and the Gulf Region

● Central Mexico
● Center West and Center North
● Pacific South and Southeast

COMPARATIVE BY RELIGION

Percentage who responded YES



God or a higher being



Reincarnation (being reborn after death)



Eternal life



The power of the Holy Spirit



The Bible as a source of absolute truth



The Virgin of Guadalupe



Ghosts, apparitions and poltergeists



The Devil

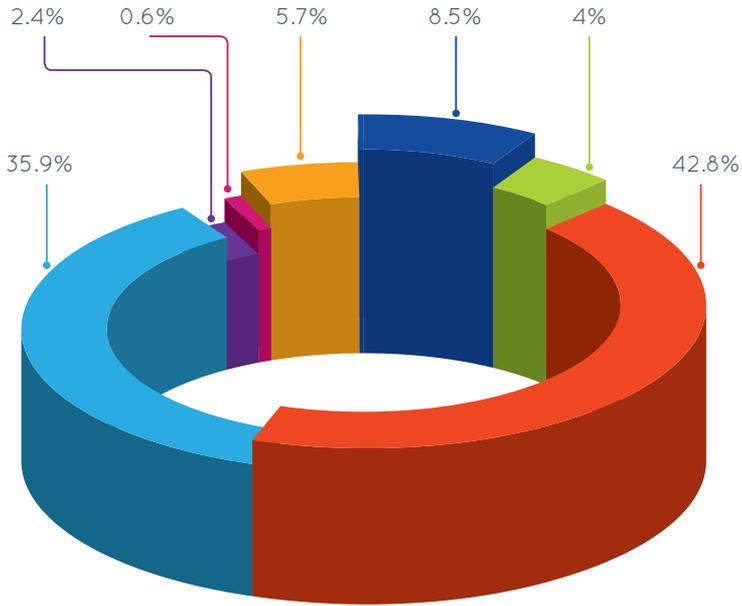


Contact with extraterrestrials



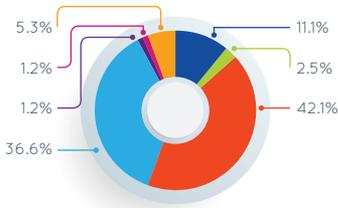
To what do you attribute your stability, success or failure in life?

Representative data from national total

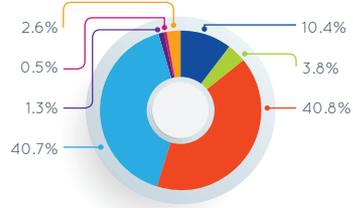


- Destiny
- Luck
- Personal effort
- God's will
- Social conditions
- Karma
- Compliance with God's laws
- Wouldn't know/Didn't respond

COMPARATIVE RESULTS BY REGION



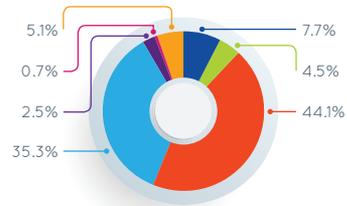
Northwest



North, Northeast
and the Gulf Region



Central Mexico



Center West and
Center North

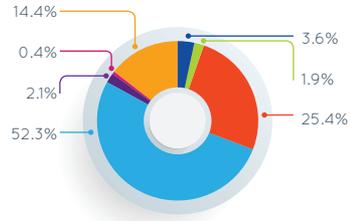


Pacific South
and Southeast

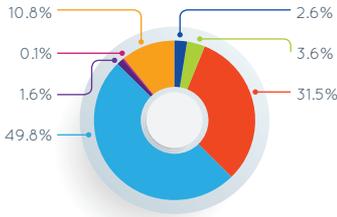
COMPARATIVE BY RELIGION



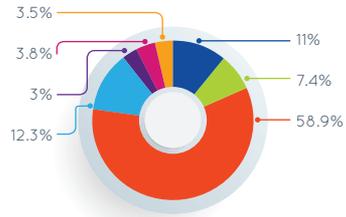
Catholics



Paraprotestants



Evangelicals



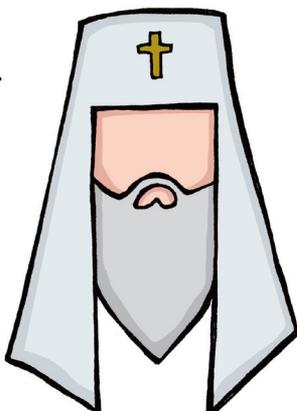
Unaffiliated

- 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



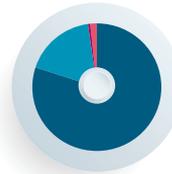
1.1%
0.3%
8.2%
90.4%

Members of any religious group should have the same rights as all other citizens



1.3%
0.8%
37.3%
60.6%

Public schools should teach religious content and values



1.7%
0.4%
18.4%
79.5%

Sex education in public schools



3.3%
2.4%
65.2%
29.1%

A law permitting same-sex marriage



3%
1.6%
71.7%
23.7%

The right of gay couples to adopt



5.4%
1.2%
62.1%
31.3%

Legal abortion



3.5%
1.1%
67.9%
27.5%

Churches owning mass-media outlets



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



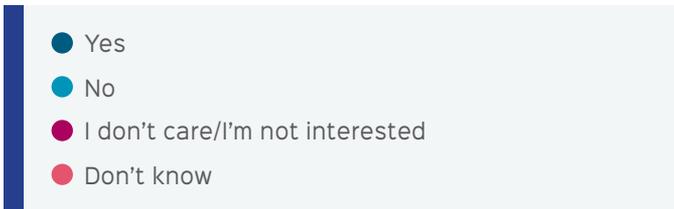
Candidates for public positions using religious symbols to attract votes



Churches rendering accounts to the tax authority



Religions openly participating in electoral policy



COMPARATIVE RESULTS BY REGION

Percentage who responded YES



92.3%
92.7%
88.2%
93.2%
93.7%

Members of any religious group should have the same rights as all other citizens



62.7%
69%
57.2%
58.3%
61%

Public schools should teach religious content and values



71.5%
84.2%
83.3%
81.8%
77.7%

Sex education in public schools



24.8%
28.3%
33.3%
30.7%
31.8%

A law permitting same-sex marriage



18.4%
23.2%
26.6%
25.5%
28.8%

The right of gay couples to adopt



34.2%
22%
39.3%
32.3%
39.8%

Legal abortion



41.1%
29.1%
23.6%
23.9%
32.7%

Churches owning mass-media outlets



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

- Northwest
- North, Northeast and the Gulf Region
- Central Mexico
- Center West and Center North
- Pacific South and Southeast

COMPARATIVE BY RELIGION

Percentage who responded YES



85.8%
93.6%
88.7%
91.6%

Members of any religious group should have the same rights as all other citizens



35.7%
48%
51.9%
64.3%

Public schools should teach religious content and values



73.7%
60.8%
63.6%
83.5%

Sex education in public schools



41.4%
8.7%
10.7%
31.9%

A law permitting same-sex marriage



34.7%
8.1%
10.1%
25.7%

The right of gay couples to adopt



44.3%
25.5%
28.3%
33.2%

Legal abortion

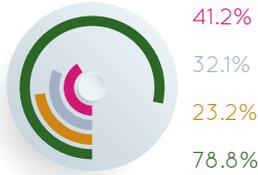


24.5%
35.1%
35.9%
27.9%

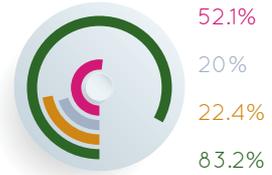
Churches owning mass-media outlets



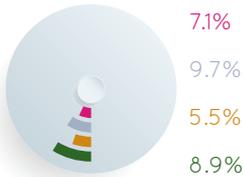
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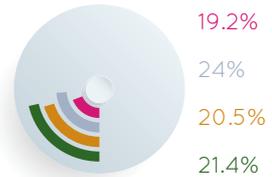
Set up altars to the dead at public schools



Candidates for public positions using religious symbols to attract votes



Churches rendering accounts to the tax authority



Religions openly participating in electoral policy

- Catholics
- Paraprotestants
- Evangelicals
- Unaffiliated



Conclusions

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.



Diversity's challenges to democratic Mexico

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, Paraprotestants 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 Paraprotestant 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.

