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One-in-Five U.S. Adults Were Raised in Interfaith Homes

A closer look at religious mixing in American families

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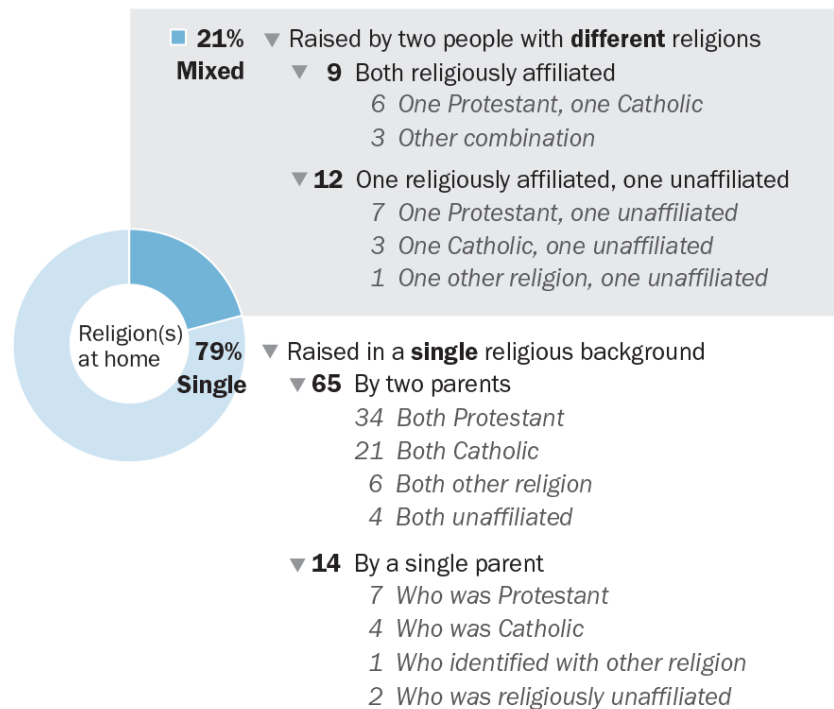
A closer look at religious mixing in American families

Roughly one-in-five U.S. adults were raised with a mixed religious background, according to a new Pew Research Center study. This includes about one-in-ten who say they were raised by two people, both of whom were religiously affiliated but with different religions, such as a Protestant mother and a Catholic father, or a Jewish mother and a Protestant stepfather. An additional 12% say they were raised by one person who was religiously affiliated (e.g., with Protestantism, Catholicism, Judaism or another religion) and another person who was religiously unaffiliated (atheist, agnostic or “nothing in particular”).

To be sure, religiously mixed backgrounds remain the exception in America. Eight-in-

ten U.S. adults say they were raised within a single religion, including two-thirds who say they were raised by two people who shared the same religion (or both of whom were religiously unaffiliated) and an additional 14% who say they were raised by a single parent.

In U.S., one-in-five raised with mixed religious background



Note: Results repercentaged to exclude nonresponse.

Source: 2014 Religious Landscape Study recontact survey conducted March 17-May 6, 2015.

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But the number of Americans raised in interfaith homes appears to be growing. Fully one-quarter of young adults in the Millennial generation (27%) say they were raised in a religiously mixed family. Fewer Generation Xers (20%), Baby Boomers (19%) and adults from the Silent and Greatest generations (13%) say they were raised in such a household.

The religious backgrounds of young adults also stand out in other ways. For example, nearly one-quarter of Millennials (24%) say they were raised by at least one parent who was a religious “none,” including 15% who were raised by one religiously affiliated person and one unaffiliated person; 6% who say they were raised by two parents, both of whom were unaffiliated; and 3% who were raised by a single parent who was unaffiliated with any religion. By contrast, only 11% of adults in the Silent and Greatest generations say they had one or more religiously unaffiliated parents.

In addition, only a quarter of Millennials (24%) say they were raised by two Protestant parents, once the archetype of an American family. Twice as many adults in the Silent and Greatest generations (48%) say they were raised by two Protestants.

Millennials more likely to have been raised in households with mixed religious identities

	Silent / Greatest gen. (born before 1946)	Baby Boomer (b. 1946- 1964)	Gen. X (b. 1965- 1980)	Millennial (b. 1981- 1996)
	%	%	%	%
Raised by two people w/different religions	13	19	20	27
Both religiously affiliated	6	9	8	12
<i>One Protestant, one Catholic</i>	5	6	6	7
<i>Other combination</i>	1	2	2	5
One religiously affiliated, one unaffiliated	8	11	12	15
<i>One Protestant, one unaffiliated</i>	5	8	7	8
<i>One Catholic, one unaffiliated</i>	2	3	3	5
<i>One other religion, one unaffiliated</i>	0	0	2	1
Raised in single religious background	87	81	80	73
By two parents	77	69	64	56
<i>Both Protestant</i>	48	40	30	24
<i>Both Catholic</i>	23	22	23	18
<i>Both other religion</i>	3	5	7	8
<i>Both unaffiliated</i>	3	3	5	6
By single parent	9	12	16	17
<i>Who was Protestant</i>	7	6	8	8
<i>Who was Catholic</i>	1	4	5	5
<i>Who identified with other religion</i>	1	0	1	1
<i>Who was unaffiliated</i>	<u>1</u>	<u>1</u>	<u>2</u>	<u>3</u>
	100	100	100	100

Note: All results repercentaged to exclude nonresponse.

Source: 2014 Religious Landscape Study recontact survey conducted March 17-May 6, 2015.

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What is the impact of coming from a religiously mixed or matched background? Here, the survey reveals several patterns:

- **Religious “nones”:** Americans are most likely to identify in adulthood as religiously unaffiliated if they were raised exclusively by a parent or parents who were unaffiliated themselves. Indeed, among adults who say they were raised either by a single parent who had no religion or by two people who were both religious “nones,” a solid majority (62%) identify as “nones” today.

But there also are many “nones” who come from religiously mixed backgrounds. Nearly four-in-ten of those who say they had one parent who identified with a religion and another parent who was religiously unaffiliated describe themselves as “nones” today (38%). And one-quarter of those raised by a Protestant and a Catholic are now religiously unaffiliated (26%). One-in-five people who were raised exclusively by Catholics are religious “nones” today, as are 14% of those who say they were raised solely by Protestants.

Six-in-ten raised exclusively by ‘nones’ identify as ‘nones’ today, matching retention rate for those raised exclusively by Catholics

Among those raised with single religion
(i.e., by single parent who was ___
or by two parents who were both ___)

	Current religious identity			
	Protestant	Catholic	Unaffiliated	Other
Protestant	79%	3	14	4
Catholic	16	62	19	3
Unaffiliated	28	7	62	3

Among those raised with mixed religious background
(i.e., by two parents who did NOT have the same
religion, one of whom was ___ and the other ___)

	Current religious identity			
	Protestant	Catholic	Unaffiliated	Other
Protestant, Catholic	38	29	26	7
Religiously affiliated, religiously unaffiliated	42	11	38	9
Protestant, unaffiliated	56	3	34	7
Catholic, unaffiliated	20	32	42	5

Note: Results repercentaged to exclude nonresponse.

Source: 2014 Religious Landscape Study recontact survey conducted March 17-May 6, 2015.
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- **Catholics:** Most people raised solely by Catholics (62%) continue to identify as Catholics in adulthood, which is on par with the share of those raised solely by “nones” who remain religiously unaffiliated today. But those raised by one Catholic parent and one non-Catholic parent have less than a 50-50 chance of identifying with Catholicism as adults. Among U.S. adults from a mixed Protestant/Catholic background, for example, just 29% identify as Catholics today, while 38% are Protestants and 26% are “nones.” And among those with a joint Catholic/religiously unaffiliated upbringing, 32% identify with Catholicism today, while 42% are religious “nones” and 20% are Protestants.
- **Protestants:** Eight-in-ten people raised exclusively within Protestantism continue to identify as Protestants today. And 56% of those raised by a Protestant parent and a religiously unaffiliated parent now identify as Protestants.

But many Americans who were raised by at least one Protestant have left the specific denomination of their Protestant parent or parents. For example, just 24% of all people raised by one Protestant and one religious “none” still identify with their Protestant parent’s denominational family – e.g., as a Baptist if the parent was a Baptist.

(For more detail on how this study defines and analyzes religious mixing, including with respect to Protestant denominational families, see sidebar on page 18.)

- **Mother knows best:** Most Americans who were raised by a biological or adoptive mother and father say their parents played an equal role in their religious upbringing. But among the roughly four-in-ten adults who say one of their parents (either biological or adoptive) was “more” responsible for their religious upbringing, far more name their mother than their father.

Moms seem to have been especially influential in the religious upbringing of people from interfaith families. Nearly half (46%) of those raised by parents affiliated with two different religions say their mother was primarily responsible for their religious upbringing, while just 7% say their father took primary responsibility; the rest say both parents played equally important roles in their religious upbringing (41%) or give some other answer, such as that they were not raised in any religion (3%). Among Americans who were raised by one religiously affiliated parent and one “none,” nearly two-thirds (63%) say their mother was mainly responsible for their religious upbringing as a child.

Most say their parents shared equally in their religious upbringing, but if one was mainly responsible, it was usually mom

Who was more responsible for your religious upbringing?

	Mother	Father	Both equally	Not raised in a religion
All raised by biological or adoptive parents	33%	5	58	3
Parents had same religion	26	5	66	2
Both Protestant	28	5	66	
Both Catholic	29	6	64	
Both religiously unaffiliated	12	3	58	23
Parents had different religions	56	6	31	6
Both affiliated, but with different religions	46	7	41	3
<i>One Protestant, one Catholic</i>	47	6	44	2
One affiliated, one unaffiliated	63	5	22	9
<i>One Protestant, one unaffiliated</i>	63	3	23	10
<i>One Catholic, one unaffiliated</i>	67	7	18	8

Note: Based on those raised by biological or adoptive mother and father. Don't know/refused responses not shown.

Source: 2014 Religious Landscape Study recontact survey conducted March 17-May 6, 2015.

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Perhaps as a result of the leading role mothers often play in the religious upbringing of their children, adults from religiously mixed backgrounds are more likely to adopt their mother's faith than to follow in their father's religious footsteps. Fully 48% of those whose parents had different religious identities now identify with their mother's religion, while 28% identify with their father's religion and 24% identify with neither. Among those from mixed religious backgrounds who say their mother was mainly responsible for their religious upbringing, roughly six-in-ten (59%) now identify with their mother's faith.

Those from mixed religious backgrounds more likely to adopt mother's religion as their own

Based on those from religiously mixed backgrounds raised by two biological or adoptive parents

	Currently identify with ...		
	... mother's religion	... father's religion	... neither
All from religiously mixed backgrounds	48%	28	24
Mother more responsible for religious upbringing	59	23	18
Father more responsible/both equally	35	35	30

Note: Religiously mixed backgrounds includes being raised by two parents (biological or adoptive) who belonged to different religions or one parent who was religiously affiliated and one parent who was unaffiliated. Results repercentaged to exclude nonresponse.

Source: 2014 Religious Landscape Study recontact survey conducted March 17-May 6, 2015.

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These are among the latest findings from the Pew Research Center's 2014 U.S. Religious Landscape Study. The study and this report – the fifth in a series – were made possible by The Pew Charitable Trusts, which received support for the project from Lilly Endowment Inc.

The first report on the Landscape Study, based on a telephone survey of more than 35,000 adults, examined the [changing religious composition](#) of the U.S. public and documented the fluidity of religion in the U.S., where roughly one-third of adults now have a religious identity different from the one in which they say they were raised and where more than a quarter of those who are married or living with a romantic partner are in religiously mixed relationships. The second report described the [religious beliefs, practices and experiences](#) of Americans. A [third report](#), which focused on the degree to which religiously observant people live their day-to-day lives in a distinctive manner, drew on the national telephone survey but was based primarily on a supplemental survey among participants in Pew Research Center's American Trends Panel, a

nationally representative group of randomly selected U.S. adults surveyed online and by mail. The [fourth report](#), which drew on the national telephone survey but relied primarily on questions asked in a follow-up (“recontact”) survey of 5,000 respondents who originally completed the national telephone poll, continued to explore the fluidity and churn within American religion by assessing how people choose new congregations.

This report, like the fourth, relies in part on results from the original telephone survey but is based primarily on results from the recontact survey. It examines the mixing of religious faiths in U.S. families as well as how the dynamics of religion and family life in America are different in religiously mixed environments than in religiously homogeneous situations.

A note on terminology

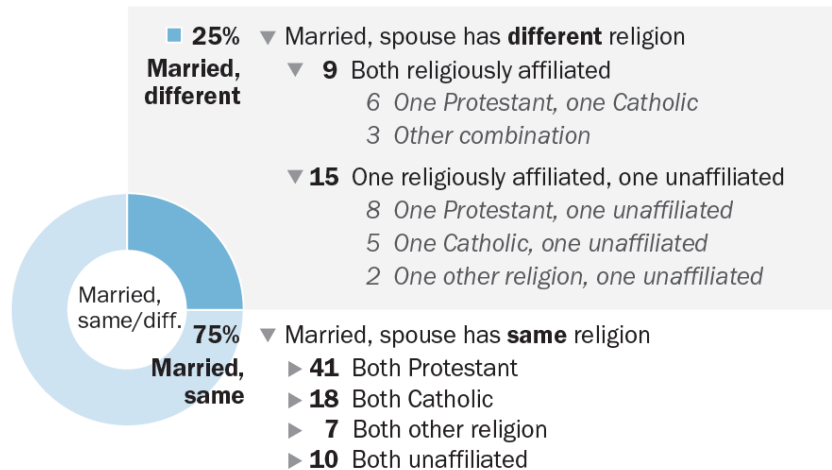
The survey included a few simple questions that asked respondents about who raised them. The questions were designed to obtain basic information as to whether the respondent had been raised by a single person or by multiple people and, in the case of those raised by multiple people, to ascertain who those people were (for example, biological parents, adoptive parents, a biological parent and a stepparent, grandparents or other relatives). Throughout this report, the terms “parent” and “parents” are used as shorthand to refer to the person or people who raised the respondent, regardless of their biological relationship to the respondent. A few of the analyses reported here are based only on those raised by two biological or adoptive parents, and they are clearly labeled as such.

The study does not include detailed questions about how respondents’ parents were related to each other. It did not ask, for instance, whether they were ever married. It did not ask if they divorced. It also did not ask about the atmosphere and environment of the respondent’s childhood home life. Of course, all of these factors, and many more, may be important determinants of religious outcomes. In short, the study was limited in scope, designed to obtain baseline information about the prevalence of mixing religions and basic information about the religious dynamics of religiously mixed households. It is not meant to be a definitive guide as to what sorts of factors and child-rearing practices produce particular kinds of religious outcomes in adulthood.

Religion most salient in religiously matched families, but not necessarily a source of discord in religiously mixed families

Today, one-quarter of married adults say their spouse does not share their religion. Nearly one-in-ten married adults (9%) are religiously affiliated and say their spouse identifies with a different religion, while 15% are in marriages pairing one religiously affiliated spouse with another who is religiously unaffiliated.¹

One-quarter of married adults are in religiously mixed marriages



Note: Based on those who are currently married. Results repercentaged to exclude nonresponse.

Source: 2014 Religious Landscape Study conducted June 4-Sept. 30, 2014. "One-in-Five U.S. Adults Were Raised in Interfaith Homes"

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¹ For a more comprehensive discussion of religious mixing in marriage and domestic partnerships, see Chapter 2 of "[America's Changing Religious Landscape](#)." Note, however, that the analysis there employs a different definition of religious mixing and is based on both those who are married *and* those who are currently living with a romantic partner. This report focuses only on those who are married.

Adults who are currently in religiously mixed marriages are far less religious compared with religiously affiliated adults married to a spouse of the same faith. Indeed, more than three-quarters of religiously affiliated people who are married to spouses of the same religion (77%) are highly religious, according to an index incorporating four common measures of religious observance (frequency of worship attendance, frequency of prayer, belief in God and the self-described importance of religion in one's life).² Meanwhile, only about half of religiously affiliated people in mixed marriages exhibit high levels of religious commitment (including 54% of those married to a spouse who has a different religion and 51% of those married to a religious "none").³

Religious intermarriage linked with lower rates of religious observance

Level of religious observance among those who are now married

	Respondent and spouse both affiliated with same faith	Respondent religiously affiliated, spouse also affiliated but with different faith	Respondent religiously affiliated, spouse unaffiliated	Respondent religiously unaffiliated, spouse affiliated	Respondent and spouse both unaffiliated
<i>Religious observance index</i>	%	%	%	%	%
High	77	54	51	13	9
Medium	19	34	35	29	24
Low	<u>4</u>	<u>12</u>	<u>15</u>	<u>58</u>	<u>67</u>
	100	100	100	100	100
<i>Respondent and spouse talk about religion ...</i>					
A lot	36	20	11	8	7
Some	42	42	41	33	29
Not much/not at all	22	38	48	58	63
Don't know/refused	<u><1</u>	<u><1</u>	<u><1</u>	<u>1</u>	<u><1</u>
	100	100	100	100	100

Note: Figures for religious observance reflect scores on an index that combines four common measures of religious commitment – self-assessment of religion's importance in one's life, frequency of worship attendance, frequency of prayer and belief in God. For complete details on how the index was created, see <http://www.pewresearch.org/fact-tank/2016/02/29/how-religious-is-your-state/>.

Source: For religious observance figures, 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. For figures about religious conversation, 2014 Religious Landscape Study recontact survey conducted March 17-May 6, 2015.

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Religious conversations also are more common among religiously affiliated spouses who share the same faith than among those in religiously mixed marriages.

² For full details on how the index is constructed, see "[How religious is your state?](#)"

³ The data cannot prove which direction the causal arrow points. Religious intermarriage may lead to decreased religiosity. Alternatively, people who are not particularly religious to begin with may be more likely to marry a spouse with a different religion.

Furthermore, the data show that adults in religiously mixed marriages who are currently raising minor children are far less likely to participate in religious activities with their children, compared with those married to spouses of the same religion. For example, more than three-quarters of parents married to spouses of the same faith say they pray or read scripture with their children, and seven-in-ten say they send their children to religious education programs, such as Sunday school. Those in religiously mixed marriages are much less likely to do these things.

Similarly, when asked about the religious dynamics of their childhood, adults who were raised in interfaith households say religion was a less prominent feature in their lives when they were growing up, compared with those in religiously matched families. For example, among those raised by religiously affiliated parents who shared the same faith, half (52%) say religion was very important to their family when they were growing up; 43% say religion was very important to them, personally, during their childhood; and 36% say their parents talked about religion “a lot” when they were children. People raised in religiously mixed households – or exclusively by religious “nones” – are considerably less likely to say religion was a salient feature of their childhood in these ways.

Those from religiously mixed backgrounds less likely to say religion was salient in their lives when they were growing up

	Religion very important to respondent when growing up	Religion very important to respondent's family when growing up	Parents talked “a lot” about religion when respondent was child
Total	37%	45	31
Raised w/single, religiously affiliated background	43	52	36
Raised w/mixed background, both parents affiliated but w/different religions	30	34	27
Raised w/mixed background, one religiously affiliated parent and one unaffiliated	24	24	15
Raised w/single, religiously unaffiliated background	9	9	5

Note: Figures about the frequency with which parents discussed religion based only on those who were raised by more than one person. The “raised w/single” background rows include those who were raised by two people who shared the same religion (or no religion) as well as those who were raised by a single parent.

Source: 2014 Religious Landscape Study recontact survey conducted March 17-May 6, 2015. “One-in-Five U.S. Adults Were Raised in Interfaith Homes”

But while religion is a more salient feature of life in religiously matched families, the survey finds few signs of widespread religious discord in mixed-faith families. Nearly three-quarters of those raised by parents from different religious backgrounds say their parents disagreed little, if at all, about religion. And most people who are in religiously mixed marriages today say it is uncommon for them to have religious disagreements with their spouse.

Little sign of discord in mixed-faith families

<i>When you were growing up, how much did your parents disagree about religion? (based on those raised by two people)</i>	Raised with single, religiously affiliated background	Raised with mixed background, both parents affiliated but with different religions	Raised with mixed background, one religiously affiliated parent & one unaffiliated	Raised with single, religiously unaffiliated background
	%	%	%	%
A lot	3	6	11	5
Some	8	15	13	8
Not much/not at all	85	73	73	82
Don't know/refused	<u>3</u>	<u>6</u>	<u>3</u>	<u>6</u>
	100	100	100	100

<i>How much do you and your spouse disagree about religion? (based on those who are currently married)</i>	Respondent and spouse both affiliated with same faith	Respondent religiously affiliated, spouse also affiliated but w/different faith	Respondent religiously affiliated, spouse unaffiliated	Respondent religiously unaffiliated, spouse affiliated	Respondent and spouse both unaffiliated
	%	%	%	%	%
A lot	3	7	11	9	4
Some	16	21	25	19	10
Not much/not at all	81	71	62	72	87
Don't know/refused	<u><1</u>	<u>1</u>	<u>2</u>	<u>1</u>	<u>0</u>
	100	100	100	100	100

Source: 2014 Religious Landscape Study recontact survey conducted March 17-May 6, 2015.

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Sidebar: Religiously mixed marriages and contemporary child rearing

How are parents who are currently in religiously mixed marriages raising their children? While this is an enticing question, it is not an easy one to answer. The answers given by survey respondents on this topic often depend on which member of the family you ask. For example, in religiously mixed marriages that combine one religiously affiliated spouse and another who is a religious “none,” the religiously affiliated half of such pairings overwhelmingly say their child is being raised in a religion (82%), while just 16% say their child is being raised with no religion. By contrast, among the religiously unaffiliated spouses in such relationships, nearly four-in-ten say their child is being raised with no religion.

This is not the only example in which perceptions about religion and family life depend on the eye of the beholder. The survey also shows, for example, that wives are much more likely than husbands to say they (wives) are primarily responsible for the religious upbringing of their children. Indeed, when asked who is more responsible for their children’s religious upbringing, wives are more likely to say they are by a 15-to-1 margin (29% vs. 2%). Husbands are much more evenly divided on this question; 15% acknowledge that their wives take the lead in this regard, but 9% say they themselves are most responsible for their children’s religious upbringing.⁴

While this study would ideally delve more deeply into the religious upbringing of current minor children (and not just how current adults say they were raised as children), these differing perspectives make that a challenge.

Religion is not the only area where men and women have different perspectives about a variety of family dynamics. For example, a previous [Pew Research Center analysis](#) shows that mothers in two-parent households are more likely to say they do more at home and for their families (e.g., handling household chores, managing children’s schedules, etc.) than fathers are to say their spouse or partner does more.

Religion in marriage, child rearing – in the eye of the beholder

Based on married parents/guardians of minor children currently residing in respondent’s home

	Religiously affiliated respondent married to unaffiliated spouse	Religiously unaffiliated respondent married to affiliated spouse
<i>How is your child being raised?</i>	%	%
In a religion/more than one religion	82	58
In no religion	16	38
Other/don’t know	1	4
	100	100

	Husbands	Wives
<i>Who is more responsible for religious upbringing of your child/children?</i>	%	%
Wife	15	29
Husband	9	2
Both equally	75	68
Other/depends/don’t know	1	1
	100	100

Note: In this analysis, “parents” are those who say they are currently the parent or guardian of a minor child residing in their household. The survey did not ask married parents whether their spouse is the parent/guardian of the child residing in their household. Thus, readers should bear in mind that in some cases, the child’s other parent is someone other than the respondent’s spouse.

Source: 2014 Religious Landscape Study recontact survey conducted March 17-May 6, 2015.

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⁴ The survey did not ask married people whether their spouse is a man or a woman; this analysis assumes that male respondents are married to female spouses and vice versa. While it is possible that some respondents are in [same-sex marriages](#), these marriages are [estimated to make up a small percentage of all U.S. marriages](#) and thus would likely have minimal effect on these figures.

Religion seen as less important for successful marriage than shared interests, satisfying sex, fair division of household labor

Among those surveyed (including those who are married and those who are not), 44% say having shared religious beliefs is “very important” for a successful marriage, which is about the same share that says having an adequate income is key to a successful marriage. Considerably larger shares say shared interests, a satisfying sexual relationship and an equitable division of household chores are crucial for a successful marriage.

The data also show that religion appears to be a fairly minor

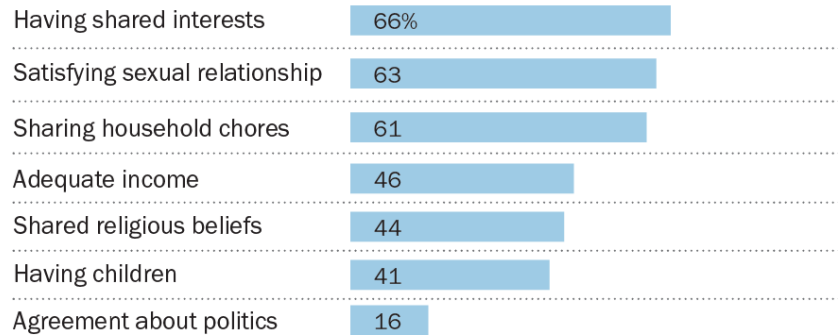
factor in the way Americans choose their spouses. Among those who are currently married, 27% say their spouse’s religion was a “very important” factor in deciding whether to marry them. An additional one-in-five (21%) say their spouse’s religion was a “somewhat important” factor, while half (51%) say their spouse’s religion was “not too” or “not at all” important in deciding whether to get married. Among those who are *not* currently married, one-third say a potential spouse’s religion would be a “very important” factor in deciding whether to marry that person, if they were considering marriage.

There are, however, certain groups in the population who attach a lot of importance to the role of religion in marriage. Among those who are highly religious themselves, for example, nearly two-thirds say shared religious beliefs are very important for a successful marriage. And half of highly religious unmarried adults say a potential spouse’s religion would be a very important factor in deciding whether to marry that person.

For more detail on the study’s findings about religion in marriages and family life, see Chapter 2.

For a successful marriage, religion more important than politics, less important than sex or shared interests

% who say each is “very important” for a successful marriage



Source: 2014 Religious Landscape Study recontact survey conducted March 17-May 6, 2015.

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Other key findings from the survey include:

- The vast majority of people raised by one religiously affiliated parent and one religious “none” say their mother identified with a religion while their father was religiously unaffiliated. Indeed, of all adults raised by one religious “none” and one religiously affiliated parent, just 17% say their father was religiously affiliated and their mother was religiously unaffiliated. These findings are consistent with [other research](#) showing that women are generally more religious than men.
- Two-thirds of Americans raised by one religiously affiliated parent and one religious “none” say their religiously affiliated parent was most responsible for their religious upbringing, while very few – just 3% – say their religiously unaffiliated parent took the lead. This is partly because when one parent or another takes the lead role in the religious upbringing of children, the mother is named as the lead parent far more often than the father. (For more detail, see the discussion on page 7 above.)
- Just as U.S. adults are far more likely to say mothers rather than fathers took primary responsibility for their religious upbringing, wives are seen as somewhat more religious than husbands. While most married people say they and their spouse are about equally religious, those who say one partner is more religious than the other mostly say it is the wife – not the husband – who is most religious in their marriage.

In religiously affiliated/unaffiliated combinations, far more unaffiliated were fathers than mothers

Based on those raised by one religiously affiliated parent and one religious “none”

Religious affiliation of parents	%
Mother affiliated, father unaffiliated	83
Mother Protestant	55
Mother Catholic	23
Mother other faith	6
Father affiliated, mother unaffiliated	17
Father Protestant	7
Father Catholic	7
Father other faith	3
	100

Person mainly responsible for respondent’s religious upbringing was ...

Religiously affiliated parent	66
Mother	62
Father	4
Religiously unaffiliated parent	3
Mother	2
Father	1
Both equally	22
Not raised in religion (VOL.)	9
Don’t know	1
	100

Note: Findings about the religious affiliation of parents are based on those raised by two biological parents, a biological parent and a stepparent, or by adoptive parents. The findings about which parent was mainly responsible for the respondent’s religious upbringing are based on those raised by two biological or adoptive parents.

Source: 2014 Religious Landscape Study recontact survey conducted March 17-May 6, 2015.

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- Among adults who were raised in a single-religion household, those for whom religion was a salient feature of their childhood (i.e., those who say their parents talked about religion and that religion was important to them personally and to their families when growing up) are most likely to identify with the religion of their parent or parents today.

A note on how the study defines religious mixing

There are many possible ways to define religiously mixed families. In this report, a **religiously mixed couple** consists of either two people who have different religious identities (e.g., one identifies religiously as Jewish and the other as Catholic) or one person who identifies with a religion (e.g., Protestantism, Islam, Buddhism or any other faith) and another person who identifies as religiously unaffiliated (i.e., as atheist, agnostic or “nothing in particular”). For married respondents, this report uses the term **intermarried** as a synonym for religiously mixed couples. Two people who have the same religious identity are referred to as a **religiously matched couple**.

Pairings that combine people from different Protestant denominational families (e.g., a Methodist and a Lutheran, or a Baptist and a nondenominational Protestant) are *not* treated as religiously mixed couples in this report. This analytical decision has important consequences for the figures reported here. If couples pairing Protestants from different denominational families were treated as religiously mixed, then the study’s estimate of the share of adults with a religiously mixed upbringing would be significantly higher, since 6% of adults were raised by Protestants from different denominational families.

The report uses this conservative approach to estimating religious mixing because the substantive importance of intra-Protestant combinations is not always clear. Some may involve individuals from denominations with deep historical, theological and cultural differences. In other cases, individuals from nominally distinct Protestant denominations may have much in common, religiously.

If complete information about the exact denominational affiliation of respondents (and their parents and spouses) always were available, it might be possible, theoretically, to classify some intra-Protestant pairings as highly or “truly” mixed and others as not. But many Protestants are unable or unwilling to identify with a specific denomination. For example, they may describe themselves as “just a Lutheran” rather than saying they belong to a specific Lutheran denomination, such as the Lutheran Church-Missouri Synod (an evangelical Protestant denomination) or the Evangelical Lutheran Church In America (a mainline Protestant denomination). Indeed, in the Religious Landscape Study’s national telephone survey, more than one-third of Protestants offered this kind of vague religious affiliation.

For all these reasons, in the absence of complete information about the denominational affiliation of all respondents, this report errs on the side of adopting a conservative approach to estimating religious mixing by treating Protestantism as a single religious category.

Respondents are defined as having been raised in a **single religious background** if they say they were raised either by a single parent or by two people who had the same religious identity as each other, as described above. Respondents raised in a **mixed religious background** are those who say they were raised by two people who did not have the same religion as each other.

1. Links between childhood religious upbringing and current religious identity

People from mixed religious backgrounds take a variety of spiritual paths as adults, with many adopting their mother's religion as their own, some choosing to identify with their father's faith, and still others opting for neither. Indeed, the survey makes clear that many Americans – even among those raised in a single religion – ultimately adopt a religious identity that is completely different than the faith of their parents.

But one pattern regarding the passing on of religious identity from one generation to the next is clear: Among those who were raised in a single religious background (especially within Protestantism), the family's religious commitment is closely linked with retaining one's religion into adulthood. Those adults who say religion was very important to their family while growing up and whose parents frequently discussed religion are more likely than others to continue to identify with their parents' religion as adults.

The remainder of this chapter provides additional detail on the current religious identity of people raised in a variety of religious backgrounds, and explores the likelihood of carrying one's parents' religion into adulthood.

Protestant, Catholic, ‘none’: Current religious identity of those raised in variety of combinations

Among those who say they were raised exclusively by Protestants, roughly eight-in-ten now identify with Protestantism, including 80% of those raised by two Protestant parents and 75% of those raised by a single parent who was Protestant. Most who were raised exclusively by Protestants but who no longer identify as such are now religious “nones,” with smaller numbers now identifying with Catholicism or other religions.

Among those raised by one Protestant and one religious “none,” 56% now identify with Protestantism, while one-third are religiously unaffiliated (34%). Those who were raised by a Protestant and a Catholic, meanwhile, are divided among those who now identify with Protestantism (38%), Catholicism (29%) and no religion (26%).

Among those raised exclusively by Protestants, eight-in-ten are Protestants today

Based on those raised by at least one Protestant parent

	All	Raised by two people – both Protestant	Raised by two people – one Protestant, one Catholic	Raised by two people – one Protestant, one unaffiliated	Raised by single Protestant person
	%	%	%	%	%
Christian	79	84	71	63	81
Protestant	71	80	38	56	75
Catholic	6	2	29	3	4
Other Christian	2	1	4	4	2
Non-Christian faith	3	3	3	3	1
Unaffiliated	18	13	26	34	18
	100	100	100	100	100
Sample size	2,905	1,838	339	357	319
Share of everyone raised by a Protestant (%)	100	61	11	13	13
Share of total population (%)	56	34	6	7	7

Note: Results repercentaged to exclude nonresponse.

Source: 2014 Religious Landscape Study recontact survey conducted March 17-May 6, 2015.

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Roughly six-in-ten people who were raised exclusively by Catholics now identify with Catholicism, including 62% of those who were raised by two Catholic parents and 58% of those raised by a single parent who was Catholic. By comparison, only about three-in-ten people raised by one Catholic and one non-Catholic parent identify with Catholicism today, including 32% of those raised by one Catholic parent and one religious “none” and 29% of those who come from a mixed Catholic/Protestant background.

Among those raised by one Catholic parent and one non-Catholic parent, roughly one-third identify as Catholics today

Based on those raised by at least one Catholic parent

	All	Raised by two people – both Catholic	Raised by two people – one Catholic, one Protestant	Raised by two people – one Catholic, one unaffiliated	Raised by single Catholic person
	%	%	%	%	%
Christian	74	79	71	53	79
Protestant	20	16	38	20	18
Catholic	52	62	29	32	58
Other Christian	2	1	4	1	2
Non-Christian faith	3	2	3	4	<1
Unaffiliated	23	19	26	42	21
	100	100	100	100	100
Sample size	1,706	1,016	339	159	145
Share of everyone raised by a Catholic (%)	100	59	17	9	11
Share of total population (%)	37	22	6	3	4

Note: Results repercentaged to exclude nonresponse.

Source: 2014 Religious Landscape Study recontact survey conducted March 17-May 6, 2015.

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Analysis of the data shows that among those who were raised by one Catholic parent and one Protestant parent, those whose mother was Catholic are much more likely to be Catholics as adults. Nearly four-in-ten people raised by a Catholic mother and a Protestant father (38%) now identify with Catholicism, compared with just 14% among those with a Catholic father and a Protestant mother.

In Catholic/Protestant pairings, Catholic mothers apparently more effective at passing on the faith

Based on those raised by two biological or adoptive parents

	Mother Catholic, father Protestant	Father Catholic, mother Protestant
<i>Current religious identity</i>	%	%
Catholic	38	14
Protestant	29	49
Other faith	4	11
None	<u>30</u>	<u>25</u>
	100	100
Sample size	162	148

Note: Results repercentaged to exclude nonresponse.

Source: 2014 Religious Landscape Study recontact survey conducted March 17-May 6, 2015.

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Nearly two-thirds of people raised by two religious “nones” (63%) are also religiously unaffiliated today. Among those raised by one unaffiliated parent and one Protestant parent, there are more who now identify with Protestantism (56%) than as religious “nones” (34%), though just 24% identify with their Protestant parent’s denominational family (e.g., as Baptists if their Protestant parent was Baptist). Respondents raised by one religiously unaffiliated parent and one Catholic parent are now divided between those who identify as “nones” (42%) and those who identify as Catholics (32%), with a considerable minority also identifying as Protestants (20%).

Most people raised by two religious ‘nones’ are religiously unaffiliated today

Based on those raised by at least one religiously unaffiliated parent

	All	Raised by two people – both unaffiliated	Raised by two people – one unaffiliated, one Protestant	Raised by two people – one unaffiliated, one Catholic
	%	%	%	%
Christian	51	36	63	53
Protestant	38	29	56	20
Catholic	10	7	3	32
Other Christian	4	0	4	1
Non-Christian faith	3	1	3	4
Unaffiliated	46	63	34	42
	100	100	100	100
Sample size	830	200	357	159
Share of everyone raised by a religious “none” (%)	100	23	41	20
Share of total population (%)	17	4	7	3

Note: Results repercentaged to exclude nonresponse.

Source: 2014 Religious Landscape Study recontact survey conducted March 17-May 6, 2015.
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In single-religion families, religious intensity linked with passing on religious identity

Looking only at those who were raised within a single religious tradition (i.e., by two people who shared the same religion or by a single parent), adults who say religion was an important part of their life growing up are more likely to say they now have the same religious affiliation as their parents. Among people with an exclusively Catholic background, for instance, three-quarters of those who say religion was very important to their family while they were growing up (73%) describe themselves as Catholics today, compared with just 38% among those who say religion was “not too” or “not at all” important to their families. Similarly, among adults with an exclusively Protestant background, nine-in-ten of those who say their parents talked a lot about religion (89%) are Protestants today, compared with 67% among those who say their parents did not discuss religion very much.

Whether one was raised by two people who shared the same faith or by a single parent seems to have little effect on whether that person carries the religion of his or her parent or parents into adulthood.⁵ Among adults who were raised by two Catholic parents, for instance, 62% describe themselves as Catholics today, as do 58% of those raised by a single parent who was Catholic.

⁵ The survey did not ask respondents whether the people who raised them were married to each other; undoubtedly, some respondents who say they were raised by two biological or adoptive parents had parents who were divorced, while others had parents who were never married.

Among those raised in single religious background (especially Protestantism), those whose childhood most steeped in religion most likely to retain parents' faith

	Now Catholic	Now Protestant	Now unaffiliated	Now other	N
<i>Among those with exclusively Catholic background</i>					
	%	%	%	%	
Two Catholic parents	62	16	19	3=100	1,016
Single parent	58	18	21	2	145
Parents talked about religion a lot	69	15	14	2	293
Some	69	13	16	2	436
Not much/not at all	48	21	26	5	272
Religion very important to respondent growing up	73	18	6	3	455
Somewhat important	68	14	16	1	449
Not too/not at all important	34	15	46	5	249
Religion very imp. to respondent's family growing up	73	12	12	2	575
Somewhat important	53	20	25	2	442
Not too/not at all important	38	22	33	7	138
<hr/>					
	Now Protestant	Now Catholic	Now unaffiliated	Now other	N
<i>Among those with exclusively Protestant background</i>					
	%	%	%	%	
Two Protestant parents	80	2	13	4=100	1,838
Single parent	75	4	18	3	319
Parents talked about religion a lot	89	1	8	2	606
Some	77	3	15	5	779
Not much/not at all	67	3	21	9	440
Religion very important to respondent growing up	89	2	6	3	896
Somewhat important	79	4	13	4	858
Not too/not at all important	53	1	38	9	394
Religion very imp. to respondent's family growing up	85	2	10	3	1,025
Somewhat important	75	3	17	5	835
Not too/not at all important	64	4	26	6	282

Note: Based on those who were raised by a single parent or by two parents who shared the same religion. Results repercentaged to exclude nonresponse.

Source: 2014 Religious Landscape Study recontact survey conducted March 17-May 6, 2015.

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2. Religion in marriages and families

Adults in religiously mixed marriages are, by and large, less religious than their counterparts who are married to spouses who share their faith. They attend religious services less often, pray less frequently, tend to be less likely to believe in God with absolute certainty and are less inclined to say religion is very important in their lives.

People in religiously mixed marriages also discuss religious matters with their spouses less frequently than those who are in religiously matched marriages. Religion does not, however, appear to be the source of much strife in mixed relationships; while those in mixed marriages report somewhat higher levels of disagreement about religion, majorities nonetheless say religious disagreements are not common in their marriages.

When asked about what kinds of things are important for a successful marriage, 44% of adults say shared religious beliefs are “very important.” By this metric, shared religion is seen as more important for a good marriage than shared political attitudes, but substantially less important than shared interests, good sex and a fair division of household labor. There are, however, significant subsets of the population who place a higher priority on religion within marriage; most people who are highly religious themselves say shared religious faith is critical to a good marriage, and women are much more likely than men to say the religion of a prospective spouse is likely to factor prominently in a decision about whether to get married.

The data also show that when parents attend religious services, they mostly do so with their children – especially if they are in a religiously matched marriage. Religiously affiliated parents married to spouses who share their faith also are more likely than intermarried parents to pray or read scripture with their children.

The remainder of this chapter explores attitudes about and experiences with religion in family life.

Religiously intermarried people are generally less religious than those married to spouse with same religion

Religiously affiliated people in mixed marriages tend to be less religious than those who are married to spouses who share their religious identity. Among Catholics married to other Catholics, for instance, seven-in-ten are highly religious, according to an index of key measures used to determine levels of religious observance in the Religious Landscape Study (including frequency of worship attendance, frequency of prayer, belief in God and self-described importance of religion in one's own life). By comparison, only about half of Catholics married to non-Catholics are highly religious.

Those in mixed marriages generally less religious than those married to spouse who shares same religion

% who are highly religious among married people who are ...

	Married to spouse w/same religion	Married to spouse w/other religion	Married to religiously unaffiliated spouse
<i>Respondent's religion</i>	%	%	%
Protestant	82	58	59
Catholic	70	56	46
Unaffiliated	n/a	13	9

Note: "Highly religious" refers to those who score "high" on an index of religious observance created by combining four common measures of religious commitment – self-assessment of religion's importance in one's life, frequency of worship attendance, frequency of prayer and belief in God. For complete details on how the index was created, see <http://www.pewresearch.org/fact-tank/2016/02/29/how-religious-is-your-state/>. Source: 2014 U.S. Religious Landscape Study, conducted June 4-Sept. 30, 2014. "One-in-Five U.S. Adults Were Raised in Interfaith Homes"

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Of course, it is impossible to know for sure the direction of the causal arrow in the relationship between religious observance and religious intermarriage. Marrying someone from a different faith might serve to make people less religious. Alternatively, it could be that people who are not particularly religious to begin with are more likely to marry a spouse with a different religion. Or it could be some combination of both factors.

In any case, while intermarriage is linked with lower rates of religious observance among those who are affiliated with a religion, there is little evidence that the relationship goes in the opposite direction for those who are religiously unaffiliated. That is, being married to a religiously affiliated spouse seems to have little impact on the religiosity of religious "nones." Just 13% of religious "nones" married to a religiously affiliated spouse are highly religious, which is only modestly higher than the 9% of "nones" married to fellow "nones" who are highly religious.

For a successful marriage, shared religious beliefs prized about as much as adequate income, less than sex and shared interests

Overall, 44% of U.S. adults say shared religious beliefs are “very important” for a successful marriage. By that metric, religion is seen as about as important for a successful marriage as is having an adequate income or having children, and it is considered less important than having shared interests, a satisfying sexual relationship or an equitable distribution of housework.

Among married people, the survey finds big differences in the perceived importance of religion depending on the nature of one’s marriage. Nearly two-thirds of religiously affiliated respondents with spouses who share their faith (64%) say shared religious beliefs are key to a successful marriage. Far fewer married people in interfaith relationships see shared religious beliefs as central to a successful marriage.

Shared interests, good sex, sharing of chores seen as keys to successful marriage

% in each group who say _____ is very important for a successful marriage

	All adults	NET ALL MARRIED adults	Both spouses affiliated w/same religion	Both affiliated, but w/different religions	One spouse affiliated, one unaffiliated	Both spouses unaffiliated	All UNMARRIED adults
	%	%	%	%	%	%	%
Having shared interests	66	64	65	68	57	64	68
Satisfying sexual relationship	63	61	63	60	57	60	65
Sharing household chores	61	56	55	57	58	62	65
Adequate income	46	42	43	40	42	41	51
Shared religious beliefs	44	47	64	24	17	16	41
Having children	41	43	51	37	32	19	39
Agreement on politics	16	16	17	16	13	13	16

Source: 2014 Religious Landscape Study recontact survey conducted March 17-May 6, 2015.
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The data also show that among those who are highly religious – including both married and unmarried respondents – shared religious beliefs are prized in marriage almost as much as shared interests and about as much as a satisfying sex life and sharing household chores. Far smaller shares of those who are not highly religious see shared religious beliefs as essential for a good marriage. Having children also is seen as critical for a good marriage by more of those who are highly religious than those who are not.

Among those who are highly religious, shared religious beliefs near top of list of keys to successful marriage

% in each group who say _____ is very important for a successful marriage

High religious observance	Medium religious observance	Low religious observance
1. Shared interests (69%)	1. Sharing household chores (64%)	1. Satisfying sexual relationship (65%)
2. Shared religious beliefs (64%)	2. Shared interests (62%)	2. Shared interests (63%)
3. Satisfying sexual relationship (63%)	3. Satisfying sexual relationship (60%)	3. Sharing household chores (60%)
4. Sharing household chores (60%)	4. Adequate income (46%)	4. Adequate income (41%)
5. Having children (50%)	5. Having children (37%)	5. Having children (22%)
6. Adequate income (48%)	6. Shared religious beliefs (25%)	6. Agreement on politics (14%)
7. Agreement on politics (18%)	7. Agreement on politics (13%)	7. Shared religious beliefs (12%)

Note: Categories of religious observance are based on an index created by combining four common measures of religious commitment – self-assessment of religion’s importance in one’s life, frequency of worship attendance, frequency of prayer and belief in God. For complete details on how the index was created, see <http://www.pewresearch.org/fact-tank/2016/02/29/how-religious-is-your-state/>.

Source: 2014 Religious Landscape Study recontact survey conducted March 17-May 6, 2015.

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While nearly half of married people say shared religious faith is crucial for a successful marriage, just 27% of married adults say their spouse's religion was, in fact, a "very important" factor in deciding whether to marry them specifically. Roughly a third of religiously affiliated adults who are married to someone of the same faith (36%) say their spouse's religion factored prominently in their decision to marry, while far fewer intermarried adults – and just one-in-twenty religious "nones" married to fellow "nones" – say the same.

Most in religiously mixed marriages say spouse's religion was not important factor in decision to marry

How important a factor was your spouse's religion in deciding whether to marry them?

	Very important %	Somewhat important %	Not too / not at all important %	Don't know %
All married people	27	21	51	1=100
Both affiliated w/same religion	36	26	37	1
Both affiliated but w/different religions	18	17	65	<1
One affiliated, one unaffiliated	10	10	80	1
Both unaffiliated	5	10	84	<1

Source: 2014 Religious Landscape Study recontact survey conducted March 17-May 6, 2015.

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Among those who are *not* currently married, the survey finds the religion of a potential spouse is more important to women than it is to men.

Nearly four-in-ten women say their potential spouse's religion would be a "very important" factor if they were considering marriage, while just 26% of single men say the same.

Not surprisingly, the data also show that the religion of a potential spouse would be far more important to highly religious people than to single people who are not highly religious. Still, even among the highly religious, roughly a quarter say the religion of their prospective spouse would be only "somewhat important" to their decision, and one-in-five say it would be "not too" or "not at all" important.

More unmarried women than men say religion would be important factor in choosing potential spouse

If you were considering marriage, how important a factor do you think your potential spouse's religion would be in deciding whether to marry them?

	Very important	Somewhat important	Not too/not at all important	Don't know
	%	%	%	%
All unmarried adults	33	29	36	2=100
Women	39	29	29	2
Men	26	29	43	1
<i>Religious observance index</i>				
High	52	27	19	2
Medium	18	35	47	<1
Low	11	28	59	2

Note: Categories of religious observance are based on an index created by combining four common measures of religious commitment – self-assessment of religion's importance in one's life, frequency of worship attendance, frequency of prayer and belief in God. For complete details on how the index was created, see <http://www.pewresearch.org/fact-tank/2016/02/29/how-religious-is-your-state/>.

Source: 2014 Religious Landscape Study recontact survey conducted March 17-May 6, 2015.

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Among both men and women, more say women are the more religious half in marriage

Roughly six-in-ten married people say they and their spouses are about equally religious. This includes about three-quarters of “nones” married to spouses who are also religiously unaffiliated and nearly two-thirds of religiously affiliated adults married to a spouse from the same religion. Only about half of religiously affiliated adults married to someone from a different religion (46%) say they and their spouse are equally religious, and just 36% of those in a marriage combining one religiously affiliated spouse and one religious “none” say both spouses are equally religious.

Among those in this latter type of relationship, it is typically the religiously affiliated spouse who is described as more religiously observant than the unaffiliated spouse. The data also show that in marriages in which one spouse is more religious than the other, wives generally are seen as more religious than husbands. About one-third of married women say they are more religious

Six-in-ten married people say they and their spouse are equally religious

% in each group who say their spouse is ...

	Equally religious as them	More religious or less religious	Don't know
	%	%	%
All married adults	59	41	1=100
Both unaffiliated	74	26	<1
Both affiliated w/same religion	65	35	1
Both affiliated, but w/different religions	46	53	1
One affiliated, one unaffiliated	36	64	1

Source: 2014 Religious Landscape Study recontact survey conducted March 17-May 6, 2015.

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Husbands and wives agree: If anything, wives are more religious

% in each group who say their spouse is ...

	More religious than them	Less religious	Equally religious	Don't know
	%	%	%	%
Married women	8	33	59	<1
Married men	30	10	59	1

Source: 2014 Religious Landscape Study recontact survey conducted March 17-May 6, 2015.

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than their husbands, while a similar share of husbands say their wives are more religious than them. By contrast, just 8% of women and 10% of men say the husband is more religious in their marriage.⁶

Most religiously affiliated people with spouses who share their religion say they attend religious services with their spouse. Attending services at a house of worship together is far less common among people married to a spouse from a different religion. And among married “nones” whose spouses are also religiously unaffiliated, most say they rarely or never attend religious services at all.

Spouses who share same religion mostly go to religious services together

When you attend religious services, is it typically with your spouse, or not?

	Yes	No	Don't know	Seldom/never attend worship services
	%	%	%	%
All married adults	57	15	<1	27=100
Both affiliated w/same religion	75	12	<1	12
Both affiliated, different religions	45	28	1	26
One affiliated, one unaffiliated	22	25	1	52
<i>Respondent affiliated, spouse unaffiliated</i>	21	43	<1	36
<i>Respondent unaffiliated, spouse affiliated</i>	24	7	1	68
Both unaffiliated	11	7	<1	81

Note: The “seldom/never attend” column includes those who declined to say how often they attend religious services.

Source: 2014 Religious Landscape Study recontact survey conducted March 17-May 6, 2015.

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⁶ The survey did not ask married people whether their spouse is a man or a woman; this analysis assumes that male respondents are married to female spouses and vice versa. While it is possible that some respondents are in [same-sex marriages](#), these marriages are [estimated to make up a small percentage of all U.S. marriages](#) and thus would likely have minimal effect on these figures.

Religious disagreement relatively uncommon, even in intermarriages

Within marriages, religious discussion is most common among religiously affiliated adults who have spouses affiliated with the same religion. Nearly eight-in-ten (78%) in this group say they talk about religion “a lot” or “some” with their spouse; religious discussions are less common among those married to a spouse with a different religion (or no religion) and among religious “nones” married to fellow “nones.”

Religious *disagreement* is most common in religiously mixed marriages; for example, one-third of those in marriages pairing a religious “none” with a religiously affiliated spouse have at least some disagreements about religion. Still, in all kinds of marital combinations, religious discord is the exception rather than the rule; majorities in all types of pairings say they disagree with their spouse about religion “not much” or “not at all.”

Spouses who share a religion more likely to discuss religion on a regular basis

How much do you and your spouse talk about religion, if at all?

	NET A	A lot	Some	Not much	Not at all
	lot/some	%	%	%	%
All married adults	67	27	40	25	7
Both affiliated w/same religion	78	36	42	19	3
Both affiliated, different religions	62	20	42	29	9
One affiliated, one unaffiliated	46	9	37	39	14
<i>Respondent affiliated, spouse unaffiliated</i>	51	11	41	36	13
<i>Respondent unaffiliated, spouse affiliated</i>	41	8	33	42	16
Both unaffiliated	36	7	29	40	23

Note: Those who said “don’t know” or refused to answer are not shown.

Source: 2014 Religious Landscape Study recontact survey conducted March 17-May 6, 2015.

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Little marital discord about religion, though intermarried couples disagree somewhat more often

How much do you and your spouse disagree about religion, if at all?

	NET A	A lot	Some	Not much	Not at all
	lot/some	%	%	%	%
All married adults	21	5	17	33	45
Both affiliated w/same religion	19	3	16	35	46
Both affiliated, different religions	28	7	21	29	42
One affiliated, one unaffiliated	32	10	22	29	39
<i>Respondent affiliated, spouse unaffiliated</i>	36	11	25	29	34
<i>Respondent unaffiliated, spouse affiliated</i>	28	9	19	29	43
Both unaffiliated	13	4	10	36	51

Note: Those who said “don’t know” or refused to answer are not shown.

Source: 2014 Religious Landscape Study recontact survey conducted March 17-May 6, 2015.

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Intermarried parents participate in fewer religious activities with their children

Most parents attend worship services at least a few times a year, and their children typically attend with them. About two-thirds of all parents of children currently under 18 (65%) usually attend worship services with their kids, including roughly eight-in-ten evangelical (83%) and Catholic (78%) parents and two-thirds of mainline Protestant parents (67%). Religiously unaffiliated parents are less likely to attend religious services at all; roughly seven-in-ten (69%) say they seldom or never attend church (or did not answer the question about attendance).

Among married parents, those who share their spouse's religious affiliation are among the most likely to attend worship services with their children (83%). Intermarried parents and "nones" married to other "nones" are less likely to attend religious services, but when they do, they also mostly say they take their kids with them.

Two-thirds of parents usually attend worship services with their children

When you attend religious services, is it typically with your child/children, or not?

	Yes %	No %	Don't know %	Seldom or never attend worship services %
All parents	65	8	1	27=100
Protestant	77	8	<1	15
<i>Evangelical</i>	83	7	<1	10
<i>Mainline</i>	67	6	1	27
Catholic	78	8	1	13
Unaffiliated	23	7	2	69
<i>Among married parents ...</i>				
Both affiliated with same religion	83	6	1	11
Both affiliated but with different religions	72	7	0	22
One affiliated, one unaffiliated	43	6	<1	50
<i>Respondent affiliated, spouse unaffiliated</i>	59	6	0	35
<i>Respondent unaffiliated, spouse affiliated</i>	28	7	1	64
Both unaffiliated	19	4	0	77

Notes: In this analysis, "parents" are those who say they are currently the parent or guardian of a minor child residing in their household. The survey did not ask married parents whether their spouse is the parent/guardian of the child residing in their household. Thus, readers should bear in mind that in some cases, the child's other parent is someone other than the respondent's spouse.

The "seldom/never attend" column includes those who declined to say how often they attend religious services.

Source: 2014 Religious Landscape Study recontact survey conducted March 17-May 6, 2015.

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Religiously affiliated parents married to spouses who share their faith are most likely to pray or read scripture with their children and to send them to religious education programs. They also are more likely than others to say they do volunteer work with their children, though the gaps between religiously affiliated parents married to a spouse of the same faith and other kinds of couples are relatively modest on this question.

Most parents pray with their children, send them to religious education

	Pray or read scripture with your children	Send children to Sunday school/religious education	Home school or religious school instead of public	Do volunteer work together
All parents/guardians	63	55	15	46
Protestant	79	71	16	49
<i>Evangelical</i>	85	77	19	50
<i>Mainline</i>	63	59	11	49
<i>Historically black</i>	85	73	13	41
Catholic	64	50	18	43
Unaffiliated	28	27	7	37
<i>Among married parents ...</i>				
Both affiliated w/same religion	77	70	19	53
Both affiliated but w/different religions	60	52	18	46
One affiliated, one unaffiliated	43	38	12	45
<i>Respondent affiliated, spouse unaffiliated</i>	54	44	13	46
<i>Respondent unaffiliated, spouse affiliated</i>	33	33	11	45
Both unaffiliated	18	16	6	36

Note: In this analysis, "parents" are those who say they are currently the parent or guardian of a minor child residing in their household. The survey did not ask married parents whether their spouse is the parent/guardian of the child residing in their household. Thus, readers should bear in mind that in some cases, the child's other parent is someone other than the respondent's spouse.

Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. "One-in-Five U.S. Adults Were Raised in Interfaith Homes"

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Methodology

This report is based on results from two surveys – a national telephone survey of more than 35,000 adults that was the centerpiece of the Pew Research Center’s [2014 U.S. Religious Landscape Study](#), and a 2015 “recontact” survey in which 5,000 Landscape Study respondents were recontacted and asked additional questions. Full methodological details about the 2014 survey are included in Pew Research Center’s report “[America’s Changing Religious Landscape](#).” The remainder of this section provides details about how the recontact survey was conducted.

Interviewing for the recontact survey was done under the direction of Abt SRBI March 17 to May 6, 2015. Interviews were conducted in English and Spanish; 2,013 respondents were interviewed on a landline telephone and 2,987 were interviewed on a cellphone.

Sample design

Respondents who participated in the 2014 Religious Landscape Study's original telephone survey were sorted into 15 recontact strata based on a variety of religious and demographic characteristics. In order to support the analytical goals of the project, certain groups (e.g., religiously intermarried respondents) were oversampled, while others were undersampled (see tables). After data collection, the data were weighted (as described below) such that all 15 strata are represented in roughly their proper proportion in the study's final, weighted estimates.

Sampling strata

	2014 Religious Landscape Study		Recontact survey		
	Unweighted N	Weighted share	Unweighted N	Unweighted share	Weighted share
<i>Strata including married/partnered evangelical Protestants, religious "nones," Catholics and mainline Protestants whose spouse/partner identifies with one of these four religious identity categories that is different than the respondent's own</i>					
1: Respondent is a mainline Protestant who was raised Catholic	141	<1	53	1	1
2: Respondent is an evangelical Protestant who was raised as religious "none" and now has a spouse/partner who is a mainline Protestant or a religious "none"	54	<1	17	<1	<1
3: Respondent is a mainline Protestant who was raised as religious "none"	59	<1	25	1	<1
4: Respondent is evangelical Protestant who has a spouse/partner who is Catholic	288	1	92	2	1
5: Respondent is religious "none" who has a spouse/partner who is an evangelical Protestant	270	1	111	2	1
6: Other combinations	3,630	10	1,379	28	12
<i>Strata including anyone who has a spouse/partner who has the same religious identity as the respondent, anyone who is not married or living with a partner, as well as all other respondents not covered in strata 1-6</i>					
7: Respondent is religious "none," is the parent of minor child, and has a spouse/partner who is also a religious "none"	714	2	175	4	3
8: Respondent is mainline Protestant, is the parent of minor child, has a spouse/partner who is also a mainline Protestant, and was NOT raised Catholic or as religious "none"	426	1	142	3	2
9: Respondent is mainline Protestant and was raised Catholic	502	1	108	2	2
10: Respondent is evangelical Protestant and was raised as religious "none"	492	1	148	3	2
11: Respondent is mainline Protestant and was raised as religious "none"	232	1	94	2	1
12: Respondent is member of historically black Protestant tradition and attends religious services a few times a year or less	471	2	141	3	2
13: Respondent is member of historically black Protestant tradition and attends religious services at least once a month	1,432	5	192	4	5
14: Respondent is Catholic, parent of a minor child, and has spouse/partner who is also Catholic	1,046	4	170	3	5
15: All others	<u>25,314</u>	<u>72</u>	<u>2,153</u>	<u>43</u>	<u>64</u>
	35,071	100	5,000	100	100

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Weighting

The national results included in this report are based on weighted estimates. The weighting was conducted in two stages. The first stage in the weighting process was the calculation of base weights, which was accomplished by multiplying the final base weight from the 2014 Religious Landscape Study's original telephone survey by the inverse of the subsampling rate in the recontact survey. This step was carried out separately for each of the 15 recontact strata. For details on how the base weights were calculated in the 2014 Religious Landscape Study, see the [methodological appendix](#) in "[America's Changing Religious Landscape](#)."

The second stage of the weighting calibrated the base-weighted data to demographic benchmarks for the population covered by the survey (U.S. adults). This was performed via iterative proportional fitting (or "raking"). The raking procedure aligned survey respondents to population benchmarks on the following dimensions:

- Gender by age
- Gender by education level
- Education level by age
- Race/ethnicity
- Telephone service
- Population density
- State of residence
- Religious affiliation

The demographic benchmarks for age, gender, education level, race, and state came from an analysis of the Census Bureau's 2013 American Community Survey (ACS) one-year estimates, which was the most current data source available at the time the 2014 Religious Landscape Study data were weighted. The ACS parameters were calculated for adults ages 18 and older residing in households in the U.S., excluding those living in institutionalized group quarters. The population density parameter was derived from Census 2010 data and filtered on adults ages 18 and older residing in the U.S. The benchmark for religious affiliation was based on weighted estimates of self-reported data from the 2014 Religious Landscape Study. The telephone service parameter was constructed from model-based estimates released by the National Center for Health Statistics for July-December 2013, projected to the year 2014. These estimates were based on adults, ages 18 and older, living in households with a telephone (either landline or cell). The completion rate for this study was 37.2%. Taken with the response rate to the original 2014 Religious Landscape Study, the cumulative response rate of the new survey is 3.9%.

Design effect and margins of error

Weighting and survey design features that depart from simple random sampling tend to result in a loss of precision in survey estimates. This loss of precision, known as the design effect, is incorporated in all margins of error, standard errors and tests of statistical significance included in this report.

Generally speaking, larger sample sizes are associated with smaller margins of sampling error, and smaller sample sizes are associated with larger margins of error. The margin of error for national estimates from this survey is +/- 2.0 percentage points. Many of the analyses in this report as based on subgroups of respondents (e.g., those who provided complete information about the religion of their parents, or on respondents with a particular kind of

religious background), which have larger margins of error. The accompanying table presents sample sizes and corresponding margins of error for some of the groups commonly discussed in this report. Sample sizes and margins of error for other groups are available upon request.

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

Sample sizes and margins of error for religious traditions

	Sample size	Margin of error (+/- percentage points)
Full sample	5,000	2.0
Raised with single religious background	3,834	2.2
Raised by Protestant parent/parents	2,157	3.0
Raised by Catholic parent/parents	1,161	4.1
Raised by religiously unaffiliated parent(s)	272	8.4
Raised with mixed religious background	1,002	4.5
One Protestant parent, one Catholic parent	339	7.9
One Protestant parent, one unaffiliated parent	357	7.5
One Catholic parent, one unaffiliated parent	159	11.3
<i>Respondent married and...</i>		
Respondent & spouse both affil. w/same religion	1,577	3.4
Both affiliated, but w/different religions	494	6.5
One affiliated, one unaffiliated	821	4.6
Respondent affiliated, spouse unaffiliated	377	6.6
Respondent unaffiliated, spouse affiliated	444	6.4
Respondent & spouse both religiously unaffiliated	259	8.1

Source: 2014 U.S. Religious Landscape Study recontact survey conducted March 17-May 6, 2015.

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FINAL TOPLINE
2014 U.S. RELIGIOUS LANDSCAPE STUDY
RECONTACT SURVEY
March 17-May 6, 2015
N=5,000

NOTE: FOR FULL QUESTION WORDING, SEE THE SURVEY QUESTIONNAIRE

QUESTIONS Q.A1-Q.A4 PREVIOUSLY RELEASED

ASK ALL:

Q.B1 Thinking about when you were growing up, who were you raised by? Just stop me when I get to the right response. Were you raised **MOSTLY [READ IN ORDER]**?

by your biological mother and father [OR]
 by a biological parent and a stepparent [OR]
 by two adoptive parents [OR]
 by a single parent [OR]
 in another way, such as by your grandparents or other family members
[VOL. – DO NOT READ] Don't know/Refused

ASK IF RAISED BY A BIOLOGICAL PARENT AND A STEPPARENT:

Q.B2a Were you raised by **[READ IN ORDER]**?

your mother and stepfather [OR]
 your father and stepmother
[VOL. – DO NOT READ] in another way (**SPECIFY**)
[VOL. – DO NOT READ] Don't know/Refused

ASK IF RAISED BY SINGLE PARENT:

Q.B2b Were you raised by **[READ IN ORDER]**?

your mother
 your father [OR]
 someone else (**SPECIFY**)
[VOL. – DO NOT READ] Don't know/Refused

ASK IF RAISED IN A DIFFERENT WAY:

Q.B2c **IF RESPONDENT GIVES OPEN ENDED ANSWER IN Q.B1 ENTER IT HERE, OTHERWISE READ:** When you were growing up, who were you raised by?

One parent or guardian (**SPECIFY**)
 More than one parent or guardian (**SPECIFY**)
 Number of guardians is unclear (**SPECIFY**)
[VOL. – DO NOT READ] Don't know/Refused

NOTE: COMBINED RESULTS FOR Q.B1 THROUGH Q.B2c ARE SUMMARIZED BELOW**BASED ON TOTAL**

Mar 17-May 6

2015

85	NET Raised by two or more people
76	Biological mother and father
5	Biological mother and stepfather
1	Biological father and stepmother
1	Two adoptive parents
3	Raised by two or more people-other arrangement
13	NET Raised by a single person
11	Single mother
1	Single father
2	Other
1	Number of guardians is unclear
<1	Don't know/Refused (VOL.)

ASK IF R WAS RAISED BY MOTHER/STEPMOTHER AND FATHER/STEPFATHER OR TWO ADOPTIVE PARENTS [N=4,277]:

Q.B3 Which of your parents was more responsible for your religious upbringing? Your [mother/stepmother], your [father/stepfather], or did they share this about equally?

Mar 17-May 6

2015

34	Mother/stepmother
5	Father/stepfather
56	Shared about equally
4	Not raised in any religion (VOL.)
<1	Undesignated ⁷
1	Don't know/Refused (VOL.)

INTERVENING QUESTIONS (HISP1 THROUGH Q.B13) ASKED ABOUT THE RACE AND RELIGION OF THE PARENT(S) OF THE RESPONDENT. FULL QUESTION WORDING AVAILABLE IN THE SURVEY QUESTIONNAIRE

⁷ For some questions asked of a subset of eligible respondents and filtered on previous questions subject to backcoding, the term "undesignated" is used to denote those respondents who did not receive the question even though they should have received it.

SUMMARY TABLE: PARENT RELIGION**BASED ON RESPONDENTS WHO GAVE COMPLETE INFORMATION ABOUT THE RELIGION OF THE PERSON OR PEOPLE WHO RAISED THEM [N=4,852]**

Mar 17-May 6

2015

21	NET Raised by two people w/different religions
9	Both religiously affiliated
6	One Protestant, one Catholic
3	Other combination
12	One religiously affiliated, one religious "none"
7	One "none," one Protestant
3	One "none," one Catholic
1	One "none," one other religion
79	NET Raised in single religious background
65	By two parents
34	Both Protestant
21	Both Catholic
6	Both other religion
4	Both "none"
14	By single parent
7	Who was Protestant
4	Who was Catholic
1	Who identified with other religion
2	Who was "none"

NO Q.B14**ASK IF R HAD MORE THAN ONE PARENT [N=4,393]:**

Q.B15 When you were growing up how much did your parents [or guardians] talk about religion, if at all?

Mar 17-May 6

2015

31	A lot
37	Some
24	Not much
7	Not at all
1	Undesignated
1	Don't know/Refused (VOL.)

ASK IF R HAD MORE THAN ONE PARENT [N=4,393]:

Q.B16 As far as you know, how much did your parents [or guardians] disagree with each other about religion, if at all?

Mar 17-May 6

2015

5	A lot
9	Some
24	Not much
57	Not at all
1	Undesignated
4	Don't know/Refused (VOL.)

ASK ALL:

Q.B17 When you were growing up, how important was religion to you personally– very important, somewhat important, not too important, or not at all important?

Mar 17-May 6

2015

37	Very important
35	Somewhat important
18	Not too important
9	Not at all important
1	Don't know/Refused (VOL.)

ASK ALL:

Q.B18 And when you were growing up, how important was religion to your family– very important, somewhat important, not too important, or not at all important? **IF RESPONDENT SAYS IT WAS IMPORTANT FOR ONE PARENT BUT NOT BOTH, ASK:** How important was religion to your family overall?

Mar 17-May 6

2015

45	Very important
35	Somewhat important
14	Not too important
6	Not at all important
1	Don't know/Refused (VOL.)

ASK ALL:

Q.B19 Do you think of yourself as having been raised in more than one religion, or not?

Mar 17-May 6

2015

11	Yes, raised in more than one religion
87	No, not raised in more than one religion
1	Raised in no religion (VOL.)
<1	Don't know/Refused (VOL.)

ASK IF R WAS RAISED IN MORE THAN ONE RELIGION [N=516]:Q.B20 In what way were you raised in more than one religion? **(SPECIFY)****NOTE: RESULTS MAY NOT SUM TO 100% OR TO SUBTOTALS INDICATED BECAUSE MULTIPLE RESPONSES WERE PERMITTED**

Mar 17-May 6

2015

49	NET Exposure to multiple faiths
31	Family members of various religions
7	Was taught/studied multiple religions
5	Close friend/neighbors of various religions
4	Went to religious school/camp/etc. for a different religion
3	Exposure – miscellaneous
28	NET Multiple faiths at one time
9	Went to multiple churches at the same time
3	Practiced elements of multiple faiths
2	Went to church different from own
2	Accepted beliefs from multiple religions
1	All religions are the same/all religions are right
1	Open minded/spiritual but not religious
10	Other multiple faiths at once
18	NET Religious switching
11	Respondent/family switched religions
4	Respondent/family switched churches
3	Other switching
7	Unclear
1	No answer

ASK ALL:

Q.B21 Do you CURRENTLY think of yourself as belonging to more than one religion, or not?

Mar 17-May 6

2015

6	Yes, think of self as belonging to more than one religion
90	No, do not belong to more than one religion
3	Not part of any religion (VOL.)
1	Don't know/Refused (VOL.)

ASK IF R CURRENTLY IN MORE THAN ONE RELIGION [N=318]:Q.B22 In what way do you think of yourself as belonging to more than one religion? (**SPECIFY**)**NOTE: RESULTS MAY NOT SUM TO 100% OR TO SUBTOTALS INDICATED BECAUSE MULTIPLE RESPONSES WERE PERMITTED**Mar 17-May 6
2015

57	NET Multiple faiths at one time
14	All religions are the same/all religions are right
12	Went/go to multiple churches at the same time
10	Accept beliefs from multiple religions
5	Open minded/spiritual but not religious
4	Practiced/practice elements of multiple faiths
3	Went/go to church different from own
11	Other multiple faiths at once
13	NET Religious switching
8	Respondent/family switched religions
4	Searching for a new religion
1	Respondent/family switched churches
12	NET Exposure to multiple faiths
7	Family members of various religions
2	Was taught/studied/studies multiple religions
1	Close friend/neighbors of various religions
2	Exposure - miscellaneous
12	Unclear
7	No answer

QUESTIONS Q.C1-Q.C13 PREVIOUSLY RELEASED**READ TO ALL:** Moving on to our last topic, we have some questions about marriage and raising children**ASK ALL:**

Q.D1 Here is a list of things which some people think make for a successful marriage. Please tell me, for each one, whether you think it is very important, somewhat important, or not important for a successful marriage. First, how important is **[INSERT ITEM; RANDOMIZE a-f, c should never be first, g should always be last]** for a successful marriage – very important, somewhat important, or not important? Next, how important is **[INSERT ITEM; RANDOMIZE a-f, c should never be first, g should always be last]** for a successful marriage? How about **[INSERT ITEM; RANDOMIZE a-f, c should never be first, g should always be last]**.

READ EVERY FEW ITEMS AND AS NECESSARY: How important is this for a successful marriage—very important, somewhat important, or not important?

	Very <u>important</u>	Somewhat <u>important</u>	Not <u>important</u>	(VOL.) <u>DK/Ref.</u>
Mar 17-May 6, 2015				
a. an adequate income	46	45	7	1
b. agreement on politics	16	48	35	2
c. a satisfying sexual relationship	63	33	3	1
d. sharing household chores	61	34	4	1
e. having children	41	32	25	2
f. having shared interests	66	32	2	<1
g. shared religious beliefs	44	38	17	1

READ TO ALL MARRIED/LIVING WITH PARTNER ⁸

Last year you told us you were [married/living with a partner].

ASK ALL MARRIED/LIVING WITH PARTNER [N=3,574]:

Q.D2 Would you say your [spouse/partner] is [READ IN ORDER TO RANDOM HALF OF SAMPLE, REVERSE ORDER OF 1 AND 2 TO OTHER HALF OF SAMPLE]:

Mar 17-May 6

2015

19	More religious than you
21	Less religious than you
58	About as religious as you
1	[VOL. – DO NOT READ] No longer married/no longer together
1	[VOL. – DO NOT READ] Don't know/Refused

ASK ALL CURRENTLY MARRIED/LIVING WITH PARTNER THAT ATTEND RELIGIOUS SERVICES AT LEAST A FEW TIMES A YEAR [N=2,344]:

Q.D3 When you attend religious services, is it typically with your [spouse/partner], or not?

Mar 17-May 6

2015

77	Yes
23	No
1	Don't know/Refused (VOL.)

ASK ALL CURRENTLY MARRIED/LIVING WITH PARTNER [N=3,533]:

Q.D4 How much do you and your [spouse/partner] talk about religion, if at all?

Mar 17-May 6

2015

25	A lot
40	Some
26	Not much
8	Not at all
<1	Don't know/Refused (VOL.)

ASK ALL CURRENTLY MARRIED/LIVING WITH PARTNER [N=3,533]:

Q.D5 How much do you and your [spouse/partner] disagree about religion, if at all?

Mar 17-May 6

2015

5	A lot
16	Some
33	Not much
45	Not at all
1	Don't know/Refused (VOL.)

⁸ Data on respondent's marital status for questions Q.D2 through Q.D6b drawn from 2014 U.S. Religious Landscape Study. See corresponding [topline](#) for full results for the question (MARITAL).

ASK IF MARRIED [N=3,166]:

Q.D6a Thinking about when you got married, how important a factor was your spouse's religion in deciding whether to marry them? Was it **[READ LIST]**

Mar 17-May 6

2015

27	Very important
21	Somewhat important
17	Not too important or
34	Not at all important
1	[VOL. – DO NOT READ] Don't know/Refused

ASK IF UNMARRIED [N=1,808]:

Q.D6b If you were considering marriage, how important a factor do you think your potential spouse's religion would be in deciding whether to marry them? Would it be **[READ LIST]**? **[INTERVIEWER INSTRUCTION: IF RESPONDENT SAYS THEY ARE CURRENTLY MARRIED, ASK "Thinking about when you got married, how important a factor was your spouse's religion in deciding whether to marry them? Was it [AND THEN RE-READ LIST]?"**

Mar 17-May 6

2015

33	Very important
29	Somewhat important
17	Not too important or
19	Not at all important
2	[VOL. – DO NOT READ] Don't know/Refused

READ TO ALL PARENTS [N=1,419]⁹:

Last year you told us you were the parent or guardian of [a child/children] under 18 living in your home.

ASK ALL PARENTS WHO ATTEND RELIGIOUS SERVICES AT LEAST A FEW TIMES A YEAR [N=974]¹⁰:

Q.D7 When you attend religious services, is it typically with [this child/any of these children], or not?

Mar 17-May 6

2015

88	Yes
11	No
1	Don't know/Refused (VOL.)

ASK ALL PARENTS [N=1,419]:

Q.D8 Would you say you are more responsible for your [child's/children's] religious upbringing, that your [spouse/partner/child's other parent/children's other parent] is more responsible for their religious upbringing, or do you share this about equally?

Mar 17-May 6

2015

26	Respondent does more
8	Spouse/partner/other parent does more
64	Share about equally
<1	Someone else does it (VOL.)
<1	Depends on which child/parent (VOL.)
1	There is no other parent (VOL.)
1	Don't know/Refused (VOL.)

⁹ Data on parenthood drawn from 2014 U.S. Religious Landscape Study. See the corresponding [topline](#) for full results for the question (CHILDREN).

¹⁰ Frequency of attendance at religious services drawn from 2014 U.S. Religious Landscape Study. See corresponding [topline](#) for full results for the question (ATTEND).

ASK IF PARENT AND AFFILIATED WITH A RELIGION [N=1,035]:

Q.D9a Are you raising your [child/children] in:

Mar 17-May 6

2015

86	Your current religion [OR]
1	another religion [OR]
3	more than one religion [OR]
8	with no religion
<1	[VOL. – DO NOT READ] Some children in your current religion and some not
1	[VOL. – DO NOT READ] Don't know/Refused

ASK IF PARENT AND UNAFFILIATED [N=384]:

Q.D9b Are you raising your [child/children] in:

Mar 17-May 6

2015

31	A religion [OR]
9	more than one religion [OR]
56	with no religion
1	[VOL. – DO NOT READ] Depends on which child
4	[VOL. – DO NOT READ] Don't know/Refused

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2014 RELIGIOUS LANDSCAPE STUDY (RLS-II)

TOPLINE

June 4-September 30, 2014

N=35,071

Note: figures may not sum to 100 due to rounding. Some questions previously released with the [first](#), [second](#) or [third](#) report on the Religious Landscape Study's findings.

ASK IF R IS PARENT/GUARDIAN OF CHILDREN UNDER 18 YEARS:

Q.K10 As I read a list, please tell me if you do any of the following things with **[IF ONE CHILD, INSERT: your child; IF MORE THAN ONE CHILD, INSERT: your children]**. First, do you **[INSERT IN ORDER]**? Next, do you **[INSERT NEXT ITEM]**?

a. Pray or read the Scripture with **[IF ONE CHILD, INSERT: your child; IF MORE THAN ONE CHILD: any of your children]**?

		Yes	No	Don't know/ Refused (VOL)	Total	Sample size
Total with children in home	2014	63	36	*	100	8,366
	2007	63	36	1	100	10,705
Evangelical tradition	2014	85	15	*	100	2,175
	2007	81	19	*	100	2,851
Mainline tradition	2014	63	37	*	100	1,218
	2007	61	38	1	100	1,861
Historically black Protestant tradition	2014	85	15	0	100	487
	2007	77	22	*	100	670
Catholic	2014	64	36	*	100	1,761
	2007	63	37	*	100	2,678
Mormon	2014	93	7	0	100	242
	2007	91	9	0	100	249
Jewish	2014	49	51	*	100	184
	2007	41	59	0	100	167
Other faiths	2014	34	66	0	100	129
	2007	40	59	1	100	126
Unaffiliated	2014	28	72	*	100	1,744
	2007	31	68	1	100	1,502

Orthodox Christian, Jehovah's Witness, Other Christian, Muslim, Buddhist, Hindu not shown due to insufficient sample size.

ASK IF R IS PARENT/GUARDIAN OF CHILDREN UNDER 18 YEARS:

Q.K10 As I read a list, please tell me if you do any of the following things with **[IF ONE CHILD, INSERT: your child; IF MORE THAN ONE CHILD, INSERT: your children]**. First, do you **[INSERT IN ORDER]**? Next, do you **[INSERT NEXT ITEM]**?

- b. Send **[IF ONE CHILD, INSERT: your child; IF MORE THAN ONE CHILD, INSERT: any of your children]** to Sunday school or another religious education program?

		Yes	No	Don't know/ Refused (VOL)	Total	Sample size
Total with children in home	2014	55	44	1	100	8,366
	2007	60	40	1	100	10,705
Evangelical tradition	2014	77	23	1	100	2,175
	2007	79	21	*	100	2,851
Mainline tradition	2014	59	41	1	100	1,218
	2007	62	37	*	100	1,861
Historically black Protestant tradition	2014	73	27	*	100	487
	2007	77	22	1	100	670
Catholic	2014	50	49	1	100	1,761
	2007	51	48	*	100	2,678
Mormon	2014	87	13	0	100	242
	2007	90	10	0	100	249
Jewish	2014	62	38	0	100	184
	2007	56	44	0	100	167
Other faiths	2014	37	61	1	100	129
	2007	41	59	0	100	126
Unaffiliated	2014	27	72	*	100	1,744
	2007	35	64	1	100	1,502
Orthodox Christian, Jehovah's Witness, Other Christian, Muslim, Buddhist, Hindu not shown due to insufficient sample size.						

ONE-IN-FIVE U.S. ADULTS WERE RAISED IN INTERFAITH HOMES

ASK IF R IS PARENT/GUARDIAN OF CHILDREN UNDER 18 YEARS:

Q.K10 As I read a list, please tell me if you do any of the following things with **[IF ONE CHILD, INSERT: your child; IF MORE THAN ONE CHILD, INSERT: your children]**. First, do you **[INSERT IN ORDER]**? Next, do you **[INSERT NEXT ITEM]**?

c. home school or send **[IF ONE CHILD, INSERT: your child; IF MORE THAN ONE CHILD, INSERT: any of your children]** to a religious school instead of a public school?

		Yes	No	Don't know/ Refused (VOL)	Total	Sample size
Total with children in home	2014	15	85	1	100	8,366
	2007	15	85	1	100	10,705
Evangelical tradition	2014	19	80	1	100	2,175
	2007	18	81	1	100	2,851
Mainline tradition	2014	11	88	1	100	1,218
	2007	10	89	1	100	1,861
Historically black Protestant tradition	2014	13	86	1	100	487
	2007	11	89	*	100	670
Catholic	2014	18	81	*	100	1,761
	2007	20	79	1	100	2,678
Mormon	2014	11	89	0	100	242
	2007	6	94	0	100	249
Jewish	2014	32	68	0	100	184
	2007	27	73	0	100	167
Other faiths	2014	14	85	1	100	129
	2007	10	90	0	100	126
Unaffiliated	2014	7	92	1	100	1,744
	2007	7	93	1	100	1,502
Orthodox Christian, Jehovah's Witness, Other Christian, Muslim, Buddhist, Hindu not shown due to insufficient sample size.						

ASK IF R IS PARENT/GUARDIAN OF CHILDREN UNDER 18 YEARS:

Q.K10 As I read a list, please tell me if you do any of the following things with **[IF ONE CHILD, INSERT: your child; IF MORE THAN ONE CHILD, INSERT: your children]**. First, do you **[INSERT IN ORDER]**? Next, do you **[INSERT NEXT ITEM]**?

d. and **[IF ONE CHILD, INSERT: your child; IF MORE THAN ONE CHILD, INSERT: any of your children]** do volunteer work together?

	Yes	No	Don't know/ Refused (VOL)	Total	Sample size
Total with children in home	46	54	*	100	8,366
Evangelical tradition	50	50	*	100	2,175
Mainline tradition	49	50	1	100	1,218
Historically black Protestant tradition	41	58	*	100	487
Catholic	43	56	1	100	1,761
Mormon	71	29	0	100	242
Jewish	50	49	1	100	184
Other faiths	52	48	0	100	129
Unaffiliated	37	63	*	100	1,744
Orthodox Christian, Jehovah's Witness, Other Christian, Muslim, Buddhist, Hindu not shown due to insufficient sample size.					