

Gilani's Gallopedia©

# Gallopedia

From Gilani Research Foundation

July 2013, issue # 282\*

Compiled on a weekly basis since January 2007

Gilani's Gallopedia is a weekly Digest of Opinions in a globalized world - one window on global opinion polling compiled by Gilani Research Foundation

## Who are we?

**Gilani's Gallopedia** is a weekly digest of opinions in a globalized world. It provides a one window access to Global Opinion Polls on a weekly basis. It is produced by a team of researchers led by Dr. Ijaz Shafi Gilani, and is a not for profit public service. It is co-edited by Mohammad Zubair and Sara Salam.

Our name reflects the rapid pace at which global polls are brought to the community of pollsters and other interested readers. Gilani's Gallopedia is not related to any polling agency and makes its selection from any publically available poll based on its relevance to our reader's interests. Over the years it has reported polls conducted by over **350** agencies and institutions.

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**Topic of the week:** (Click for details)

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**Asia zone**  
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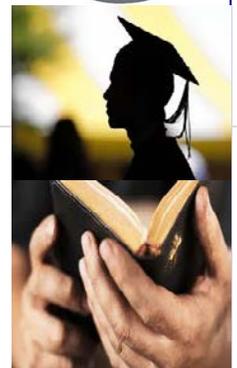


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**Topic of the week-**  
**Attitudes towards Religion**

Countries are represented in blue; Polling organizations are represented in pink. For reference to source of each poll clicks to detail are provided in the text

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\*Archives: Gilani's Gallopedia has been compiled on a weekly basis since January 2007. Previous material is available upon request. Please contact [sara.salam@gilanifoundation.com](mailto:sara.salam@gilanifoundation.com)



## Asia zone

► MIDDLE EAST & NORTH AFRICA; WEST ASIA; SOUTH ASIA; NORTH ASIA; EAST ASIA

### ► WEST ASIA

282-1 **Half of Iranians Lack Adequate Money for Food, Shelter** (Click for Details)

(Iran) Iranian residents' election of moderate cleric Hassan Rouhani to the presidency has been widely interpreted as evidence of their desire for meaningful change in the country. Rouhani will preside over an increasingly distressed population: Half of Iranians say there have been times in the past year when they have had trouble paying for adequate shelter and for food their families needed. In each case, the 50% figure is the highest among 19 populations in the Middle East and North Africa region that Gallup surveyed in 2012 and 2013. (Gallup USA)

July 1, 2013

4.13 Society » Social Problems



282-2 **Survey reveals growing public apprehension over democratic process** (Click for Details)

(Turkey) A recent survey by the MetroPOLL Strategic and Social Research Center reveals that the Turkish public is increasingly concerned about the government encroachment into democratic space with a perception of lifestyle interference gaining in strength. (MetroPOLL)

June 16, 2013

1.3 Domestic Politics » Governance

### ► SOUTHEAST ASIA

282-3 **85% of Filipino adults personally experienced the impacts of climate change** (Click for Details)

(Philippines) The First Quarter 2013 Social Weather Survey, fielded over March 19-22, 2013, found 85% of Filipino adults saying they have personally experienced the impacts of climate change (SWS)

June 25, 2013

4.14 Society » Environment



## Euro Americas zone

► EAST EUROPE, WEST EUROPE; NORTH AMERICA; LATIN AMERICA & AUSTRALASIA

### ► WEST EUROPE

282-4 **Survey on Housing Costs** (Click for Details)

(UK) In Ipsos MORI survey for the Chartered Institute of Housing has found that a third of people (33%) with rent or mortgage payments are concerned that they won't be able to make these payments next year. (Ipsos Mori)

June 26, 2013

3.2 Economy » Consumer Confidence/Protection

4.13 Society » Social Problems



## ► NORTH AMERICA

282-5 **'Borders First' a Dividing Line in Immigration Debate** (Click for Details)

(USA) As the Senate works toward a compromise on immigration reform, the emerging proposal addresses two widely-held public goals. Broad majorities – across party lines – continue to support a path to legalization for undocumented immigrants. And large majorities also say this legislation must include increased border security. (Gallup USA)

June 23, 2013

[4.8 Society » Immigration](#)



282-6 **Favorable Views of Business, Labor Rebound** (Click for Details)

Favorable opinions of both business corporations and labor unions have rebounded from record lows reached in the summer of 2011. (Pew Research Center)

June 27, 2013

[3.1 Economy » Perceptions on Performance/ Well-Being](#)

282-7 **Canada's Changing Religious Landscape** (Click for Details)

(Canada) Canadian census and survey data shows that more Canadians belong to minority faiths than ever before. In addition, the number of Canadians with no religious affiliation has been rising, and attendance at religious services has been dropping. (Pew Research Center)

June 27, 2013

[4.1 Society » Religion](#)

282-8 **Americans Wary of Health Law's Impact** (Click for Details)

(USA) Americans are more negative than positive about the healthcare law's future impact on their family and on the U.S. in general. Forty-two percent say that in the long run, the law will make their family's healthcare situation worse; 22% say it will make it better. And almost half believe the law will make the healthcare situation in the U.S. worse; 34% say it will make it better. (Gallup USA)

June 27, 2013

[4.11 Society » Health](#)



282-9 **Americans Reject Size Limit on Soft Drinks in Restaurants** (Click for Details)

Americans, by 69% to 30%, say they would vote against a law that limits the size of soft drinks and other sugary beverages served in restaurants to no more than 16 ounces. (Gallup USA)

June 26, 2013

[4.7 Society » Morality, Values & Customs / Lifestyle](#)

282-10 **Half in U.S. Support Publicly Financed Federal Campaigns** (Click for Details)

(USA) Half of Americans say they would personally vote for a law that establishes government funding of federal campaigns, while 44% would vote against it. (Gallup USA)

June 24, 2013

[1.1 Domestic Politics » Elections](#)

282-11 **Americans Say Economy Is Top Worry for Nation's Future** (Click for Details)

Economic issues dominate Americans' concerns about the nation's future. Americans say the economy (17%) is their greatest worry or concern for the future of the United States, followed by the federal debt (11%). Five percent or more also mention jobs and international wars and conflicts. (Gallup USA)

June 28, 2013

[3.2 Economy » Consumer Confidence/Protection](#)

[3.1 Economy » Perceptions on Performance/ Well-Being](#)

282-12 **Older Baby Boomers More Positive About Their Finances** (Click for Details)

Baby boomers at the older end of their generation feel better about their finances than do those at the younger end. The percentage of Americans who agree that they have "more than enough money to do what you want to do" rises across the baby-boom years of 49 to 67 and continues to increase as adults move into their 80s -- suggesting no pending era of increased financial angst as the huge baby boomer generation moves into retirement age. (Gallup USA)

June 27, 2013

[3.2 Economy » Consumer Confidence/Protection](#)

282-13 **Growth of the Nonreligious** (Click for Details)

About half of Americans say the growing number of "people who are not religious" is bad for American society. But a similar share say either that this trend is good or that it does not make much difference, according to a new survey by the Pew Research Center. (Pew Research Center)

July 02, 2013

[4.1 Society » Religion](#)

282-14 **Americans Say Graduates' Jobs Status Key to College Choice** (Click for Details)

Americans are as likely to say the percentage of graduates who are able to get a good job is the most important factor in choosing which college or university to attend as they are to say the price. Far fewer care about the graduation rate. (Gallup USA)

June 28, 2013

[3.3 Economy » Employment Issues](#)

282-15 **In U.S., 43% of Uninsured Unaware They Must Get Coverage** (Click for Details)

(USA) The vast majority of Americans, 81%, say they are aware of the 2010 Affordable Care Act's (ACA's) requirement that most Americans must carry health insurance or pay a fine. Americans who are currently uninsured -- those most directly affected by this requirement -- are much less likely to be aware of the provision, with 56% saying they know about it and 43% saying they are unaware. (Gallup USA)

June 28, 2013

[4.11 Society » Health](#)

282-16 **Americans' Confidence in U.S. Medical System Drops** (Click for Details)

Thirty-five percent of Americans have a great deal or quite a lot of confidence in the U.S. medical system, down from 41% last year and the lowest since 2008. The current reading is also at the lower end of the range seen since Gallup first asked about the medical system in 1993. (Gallup USA)

June 25, 2013

[4.11 Society » Health](#)

► **AUSTRALASIA**282-17 **Thrills, spills and lycra: tuning in for the Tour de France** (Click for Details)

(New Zealand) With the 2013 Tour de France starting this Saturday night (AEST), cycling fans around Australia are bracing themselves for some serious sleep deprivation. Despite live broadcasts of the race going to air in the late evening and running into the pre-dawn hours, 21% of Australians aged 14+ will tune in at least some of the time, according to the latest figures from Roy Morgan Research. (Roy Morgan)



June 28, 2013

[4.15 Society » Sports](#)

282-18 **Focus groups: Australians go for glasses while more Kiwis wear contacts** (Click for Details)

(Australia) Australians are 13% more likely than New Zealanders to use some form of optical correction, the latest research from Roy Morgan—based on interviews with over 30,000 people on both sides of the Tasman—shows. However contact lenses are the choice for a higher proportion of Kiwis. (Roy Morgan)

June 28, 2013

[4.7 Society » Morality, Values & Customs / Lifestyle](#)

► **MULTI-COUNTRY SURVEYS**282-19 **U.S. Approval Down in Senegal, South Africa, Tanzania** (Click for Details)

As President Barack Obama seeks to engage the African continent with a weeklong trip to Senegal, South Africa and Tanzania, he will face residents who have lost some faith in U.S. leadership. Residents in all three countries remain less enthused with U.S. leadership than they were in 2009 and 2010, during the first two years Obama was in office. In Senegal, Obama's first stop, approval of U.S. leadership was at 80% in 2012, down from 2009, when it had shot up to 87%. (Gallup USA)



June 28, 2013

[2.6 Foreign Affairs & Security » US image](#)

282-20 **Climate Change and Financial Instability Seen as Top Global Threats** (Click for Details)

Publics around the world are concerned about the effect of global climate change and international financial instability, with majorities in many of the nations surveyed saying these are major threats to their countries. But Islamic extremism is also a serious concern, particularly in the United States, Europe and sub-Saharan Africa. In contrast, relatively few consider American or Chinese power and influence a major threat to their countries. (Pew Research Center)

June 24, 2013

[4.7 Society » Environment](#)

## Topic of the week:

### **Attitudes towards Religion**

► This issue provides two interesting poll findings and buzz monitoring on this subject.

## 1. Canada's Changing Religious Landscape

### **"Nones" and Religious Minorities on the Rise, Religious Attendance in Decline**

June 27, 2013

OTTAWA— As part of their national anthem, "O Canada," Canadians sing: "God keep our land glorious and free." The official French version of the song also contains a religious refrain, proclaiming that the nation is ready to carry both the sword "and the cross." But while Canadians have sung these verses for decades, the country's religious landscape has been changing. A new Pew Research Center analysis of Canadian census and survey data finds that more Canadians belong to minority faiths than ever before. In addition, the number of Canadians with no religious affiliation has been rising, and attendance at religious services has been dropping.

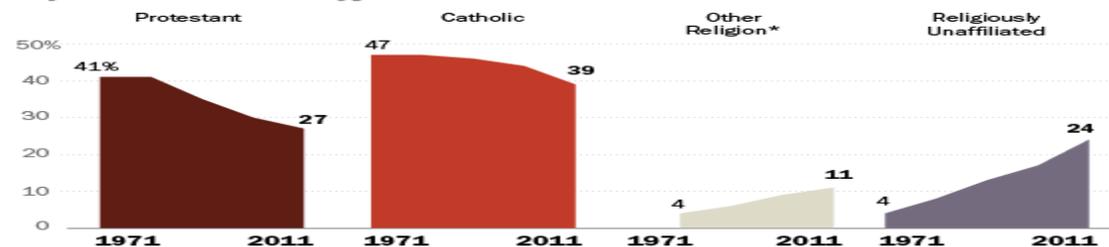


### **Canada's Changing Religious Composition**

Two-thirds of Canadians (including adults and children) identify either as Catholic or as Protestant, but both Christian groups have seen substantial erosion in their shares of the Canadian public, according to the analysis by the Pew Research Center's Forum on Religion & Public Life. The percentage of Canadians who identify as Catholic has dropped from 47% to 39% over the last four decades, while the share that identifies as Protestant has fallen even more steeply, from 41% to 27%.

**Canada's Religious Composition, 1971-2011**

% of Canadians who identify as ...



Sources: 1971-2001 Canada census; 2011 National Household Survey

\*Data for the "Other Religion" category in 1971 are not shown because the figure is not comparable with the figures for 1981-2011. Percentages may not add to 100 due to rounding.

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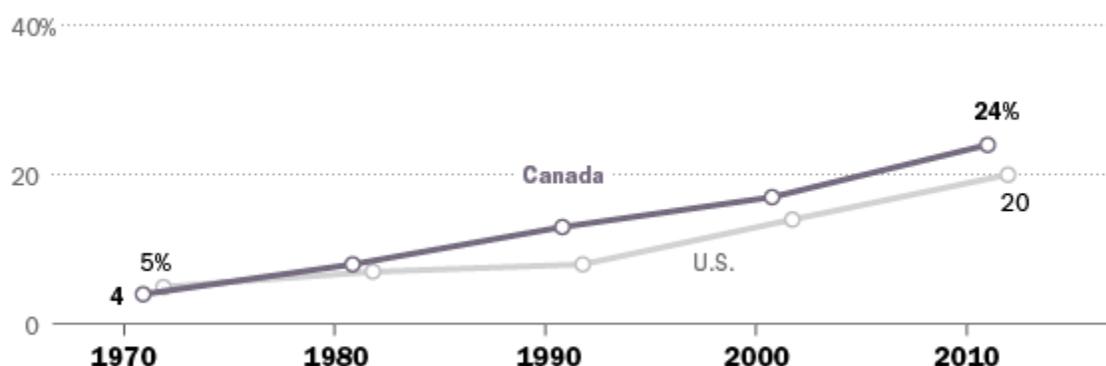
Concurrently, the number of Canadians who belong to other religions – including Islam, Hinduism, Sikhism, Buddhism, Judaism and Eastern Orthodox Christianity – is growing. Collectively, these smaller religious

groups account for more than one-in-ten Canadians (11%) as of 2011, up from not quite one-in-twenty (4%) in 1981.

In addition, the number of Canadians who do not identify with any religion has been rising rapidly in recent decades, going from 4% in 1971 to nearly a quarter (24%) in 2011. The increase in religiously unaffiliated Canadians is similar, in some respects, to the rise of this group – sometimes referred to as the “nones” – in the United States. In both countries, only about one-in-twenty adults were religiously unaffiliated in the early 1970s. Disaffiliation began to rise markedly in Canada during the 1980s and in the United States during the 1990s. And over the past decade, both countries have seen a rapid increase in adults who say they have no religious affiliation.

## Growth of the Religiously Unaffiliated in Canada and the U.S.

*% of population that identifies as religiously unaffiliated*



Sources: U.S. General Social Survey 1972-2012; 1971-2001 Canada census; 2011 National Household Survey  
 Figures for the U.S. are for adults only (ages 18 years and older); figures for Canada include adults and children.

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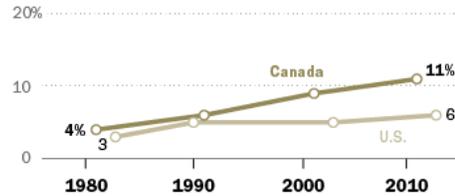
## Differences with the United States

While there are some similarities, there also are important differences between the religious trends in Canada and the U.S. In Canada, both the Catholic and Protestant shares of the population have been falling (see Canada's Religious Composition, 1971-2011 graph above). In the United States, by contrast, the Catholic share of the population has held fairly steady in recent decades (at roughly one-quarter), while the Protestant share has been declining, falling from more than two-thirds of U.S. adults in the 1960s to about 50% today.

Also, the share of the population that belongs to faiths other than Catholicism and Protestantism has grown much faster in Canada than in the United States. In the early 1980s, only about one-in-twenty adults in either country was affiliated with religious traditions other than Protestantism or Catholicism. As of 2011, however, about one-in-ten Canadians (11%) self-identify as Muslim, Sikh, Hindu, Buddhist, Jewish or an adherent of other religions (including Orthodox Christianity). By contrast, the share of U.S. adults who belong to these smaller religious groups has increased more slowly over the last 30 years, reaching 6% in 2012.

**Growth of Religions Other Than Protestantism and Catholicism in Canada and the U.S.**

*% of population that identifies as something other than Catholic or Protestant*



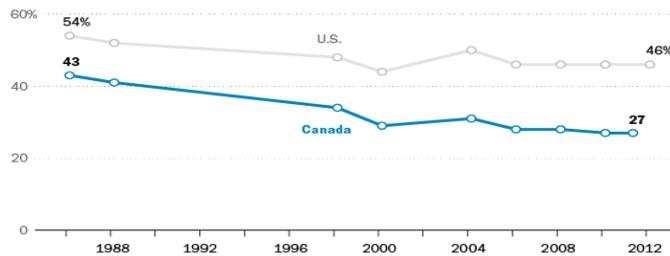
Sources: U.S. General Social Survey 1972-2012; 1971-2001  
Canada census; 2011 National Household Survey. Figures for the U.S. are for adults only (ages 18 years and older); figures for Canada include adults and children.

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In addition, the rise of the “nones” in Canada has been accompanied by a substantial drop in religious commitment in the Canadian public, while key measures of religious commitment in the U.S. have remained relatively stable or declined only modestly.<sup>5</sup> For example, in 1986, more than four-in-ten Canadian adults ages 15 and older (43%) and five-in-ten U.S. adults ages 18 and older (54%) said they attended religious services at least once a month, according to General Social Surveys conducted in both countries. (See methodology for more details.) By 2010, the figure for Canadian adults had fallen 16 percentage points, to 27%, while the share of U.S. adults who reported going to worship services at least once a month had declined by eight points, to 46%.

**Religious Attendance in Canada and the U.S., 1986-2012**

*% who say they attend religious services at least once a month*



Sources: U.S. General Social Survey 1986-2012; Canadian General Social Survey 1986-2011  
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Moreover, regional variations in disaffiliation are greater across Canada than across the United States. For instance, the share of the population that is religiously unaffiliated in British Columbia in Western Canada (44%) is more than twice as high as the share in Atlantic Canada (16%) and three times higher than in Quebec (12%), according to Statistic Canada’s 2011 National Household Survey, the most recent data available.<sup>7</sup> In the United States, by comparison, the percentage of unaffiliated adults in different regions is closer, ranging from 26% in the Western states to 15% in the South, according to aggregated data from Pew Research surveys conducted in 2012.

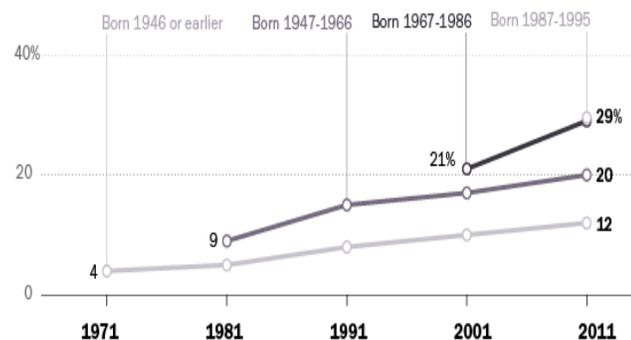
## Growth of Canada's religiously Unaffiliated

### Generational Differences

Both in Canada and in the United States, an important factor behind the growth of the religiously unaffiliated is generational replacement, the gradual supplanting of older generations by newer ones.<sup>8</sup> Recent generations of Canadians are significantly less affiliated than earlier generations. For example, 29% of Canadians born between 1967 and 1986 have no religious affiliation as of 2011, 17 percentage points higher than Canada's oldest living generation (born 1946 or earlier) and nine points higher than Canadians born between 1947 and 1966. Canadians born between 1987 and 1995 – which includes the youngest generation of adults, who are still coming of age – have rates of disaffiliation similar to the previous generation of Canadians (29% unaffiliated, as of 2011) as well as to the youngest cohort of Americans for which data is available (ages 18-29); a third (32%) of the U.S. cohort is unaffiliated, as of 2012).

#### Trends in Canadian Disaffiliation, by Generation

% of each age cohort that is religiously unaffiliated



Sources: 1971-2001 Canada census; 2011 National Household Survey

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In Canada, disaffiliation has increased markedly within some generations as they have aged. For example, one-in-ten Canadians born between 1947 and 1966 had no religious affiliation in 1981, but one-in-five are unaffiliated as of 2011. Even Canada's older adults (those born in 1946 or earlier) have experienced gradual increases in disaffiliation; their rate of disaffiliation has gone from the single digits in the 1970s to double digits in recent years. In the U.S., by contrast, the share of people with no religious affiliation has been fairly stable within each generation over time (though disaffiliation has ticked up slightly among American Baby Boomers – those born between 1946 and 1964 – and Gen Xers – those born between 1965 and 1980).

### Demographic Groups

The rise of the “nones” in Canada, as in the United States, has cut across many demographic groups. It has taken place among women and men; college



graduates and people with less education; immigrants and non-immigrants; and younger, middle-aged and older adults. At the same time, there are some significant differences in rates of disaffiliation within each of these groups. For example, Canadian men (like U.S. men) are more likely to be unaffiliated than their female counterparts. About 26% of men and

22% of women in Canada have no religious affiliation as of 2011.

A gap gradually has emerged between single adults and married Canadians. In 1971, their rates of religious affiliation were roughly equal: Just 4% of married people and 5% of single adults were religiously unaffiliated. By 2011, 27% of unmarried Canadians have no religious affiliation, compared with 19% of married Canadians.

College-educated Canadians are somewhat less likely to have a religious affiliation than Canadians without a college degree. This difference, however, has narrowed over time, from an eight-point gap in 1971 (12% of college graduates vs. 4% of those with less education) to a two-point gap in 2011 (23% of college graduates vs. 21% of those without a college degree).

Immigrants have become increasingly unaffiliated over time. Only 7% of foreign-born adults in Canada had no religious affiliation in 1971. By 2011, 20% of this group is unaffiliated. (By comparison, 10% of foreign-born U.S. residents had no religious affiliation in 2010.) Much of this change may be attributed to increased immigration from East Asia, especially China, which has the world's largest population of religiously unaffiliated people.

In addition, the gap between younger Canadians and older adults has been growing. In 1971, the percentage of Canadians with no religious affiliation was about the same among younger, middle-aged and senior adults. But as of 2011, 29% of young adults (ages 25-44) have no religious affiliation, compared with 20% of middle-aged adults (ages 45-64) and 12% of senior adults (ages 65 and older).

The demographic profile of the religiously unaffiliated in Canada is similar to their profile in the United States: In both countries, young adults, males, single adults and college graduates are more likely to be religious "nones" than older adults, females, married people and those with less education – though disaffiliation has occurred among all these groups of Canadians.

**Trends in Disaffiliation, by Demographic Group**  
*% who describe themselves as religiously unaffiliated among ...*

	1971	1981	1991	2001	2011
	%	%	%	%	%
<b>Canadian general public</b>	4	8	13	17	24
Men	5	9	15	19	26
Women	3	6	11	15	22
Married*	4	7	11	15	19
Unmarried*	5	8	15	19	27
College graduate*	12	12	14	18	23
Some college or less*	4	6	12	16	21
Native-born	4	7	13	17	25
Foreign-born	7	10	14	18	20
Younger adults (Ages 25 to 44)	5	9	15	20	29
Middle-aged adults (Ages 45 to 64)	4	5	9	14	20
Senior adults (Ages 65 or older)	2	3	6	9	12

Sources: 1971-2001 Canada census, 2011 National Household Survey.  
 \*2011 Canada General Social Survey  
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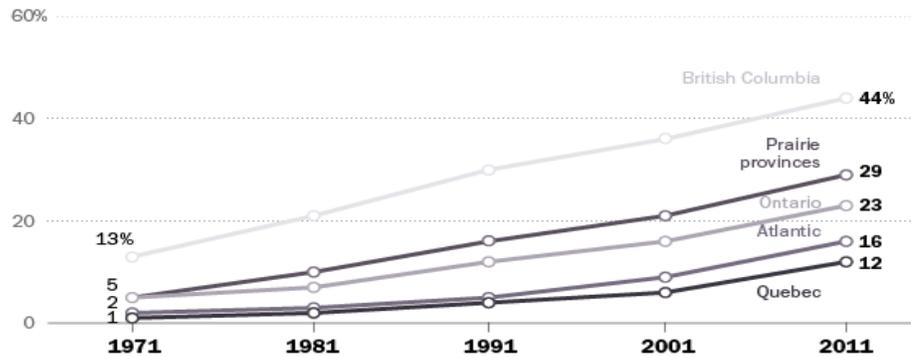
## Regional Differences

The proportion of residents with no religious affiliation is highest in Canada's Western regions, particularly British Columbia. More than four-in-ten residents of British Columbia (44%) are religiously unaffiliated, an

increase of 31 percentage points over the past four decades. (By comparison, 26% of adults in the Western United States are unaffiliated, the highest level of any U.S. region.)

### Trends in Canadian Disaffiliation, by Region

% of each region's population that is religiously unaffiliated



Sources: 1971-2001 Canada census; 2011 National Household Survey

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A marked increase in disaffiliation also has occurred in Canada's Prairie provinces and in Ontario, where about one-in-twenty residents (5%) had no religious affiliation in 1971; as of 2011, about a quarter of Ontario (23%) and Prairie residents (29%) are religiously unaffiliated.<sup>12</sup> The share of religious "nones" is lower in Atlantic Canada, where it has risen from 2% in 1971 to 16% in 2011.

The lowest rate of disaffiliation is in the province of Quebec, which is known for its Roman Catholic roots. From 1971 through 2001, the share of Quebec's population with no religious affiliation changed slowly. But in the past decade, the share of the province's population that has no religious affiliation climbed sharply, reaching 12% of Quebec residents in 2011.

## Growth of Canada's Religious Minorities

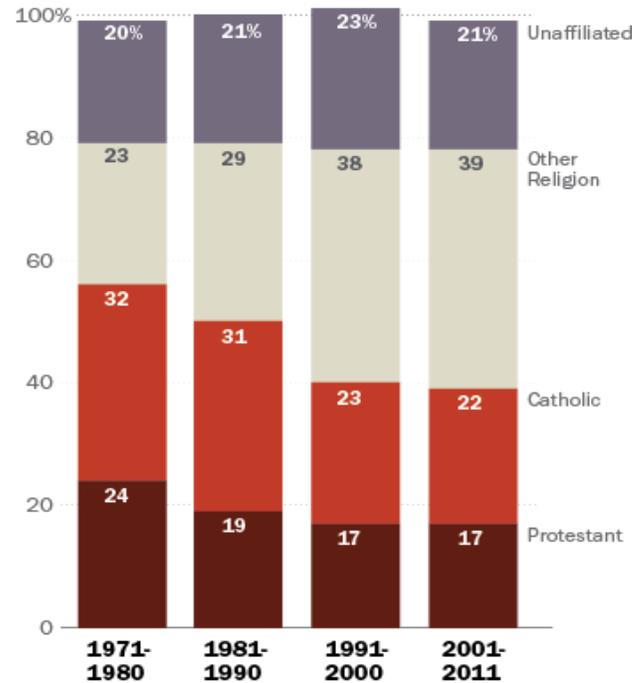
### Immigration

About 20% of Canada's current population was born in some other country. With such a large presence, immigrants have had a substantial impact on Canada's religious landscape (as in the United States, where immigrants – including those who are unauthorized – make up an estimated 13% of the total population.)<sup>13</sup>

In the 1970s and 1980s, Canada's foreign-born population was smaller, largely European and overwhelmingly Christian. In recent years, however, rising numbers of immigrants – nearly half of Canada's immigrant population – have come from Asia, Africa and the Middle East. In the U.S., by comparison, three-in-ten of all foreign-born residents have come from these three regions.

**Religious Composition of Immigrants in Canada, by Decade of Arrival**

*% of immigrant population that identifies as ...*



Source: 2011 National Household Survey  
 Percentages are calculated from unrounded numbers and may not add to 100 due to rounding.

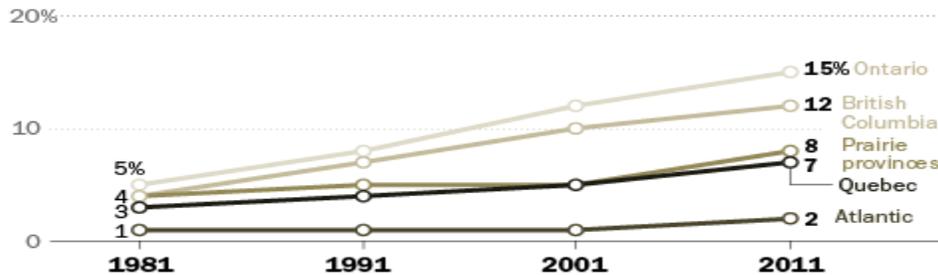
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As the geographic origins of Canadian immigrants have shifted, so has their religious makeup. A majority of immigrants (56%) who arrived during the 1970s were either Catholic or Protestant, while about a quarter were affiliated with other religious traditions, including Eastern Orthodox Christianity, Islam, Buddhism, Sikhism, Hinduism, and Judaism. Since 2001, about four-in-ten (39%) new Canadian immigrants have belonged to these religious minorities, the same as the share of new immigrants (also 39%) who identify as either Catholic or Protestant. Because immigrants comprise more than a fifth of Canada's population, the rising share of immigrants who belong to religious minorities has had a substantial impact on the religious composition of the overall population.

**Regional Differences** The growth of minority faiths, however, has not occurred to the same extent across all of Canada. Rising numbers of immigrants in metropolitan areas such as Toronto, Vancouver and Montreal has made these cities (and their provinces) particularly religiously diverse.

**Share of Canadians Belonging to Other Religions, by Region**

*% of population in each region that identifies with faiths other than Protestantism and Catholicism*



Sources: 1971-2001 Canada census; 2011 National Household Survey

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Ontario has experienced the most significant increase in affiliation with minority religions. The share of Ontario residents who identify with faiths other than Protestantism or Catholicism has risen from about 5% in 1981 to 15% in 2011. Nearly as many British Columbians (12%) belong to these other religions. Religious minorities make up somewhat smaller shares of the public in Canada's Prairie provinces (8%) and Quebec (7%), while only about 2% of the population in Canada's Atlantic provinces belong to non-Protestant or non-Catholic faiths, as of 2011.

**Decline in Canadians' Attendance at Religious Services**

Self-reported rates of attendance at religious services have dropped significantly in Canada in recent decades. The steepest declines occurred in the 1980s and 1990s, followed by more modest declines during the most recent decade, according to data from the Canadian General Social Surveys.<sup>14</sup> The drop in self-reported church attendance in Canada is more pronounced than in the United States, where attendance measures in the public overall have remained relatively stable or declined just modestly in recent years.<sup>15</sup>

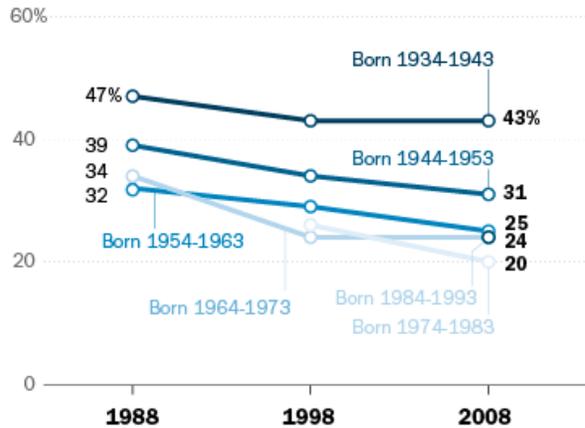
**Generational Decline**

Like the rising number of religiously unaffiliated adults, the decline in attendance at religious services is driven in part by generational replacement. Younger generations of Canadians report attending religious services less frequently than do older generations.<sup>16</sup> This is seen clearly when Canadians are divided into 10-year cohorts by year of birth. For example, 43% of Canadians born between 1934 and 1943 reported that they attended religious services at least once a month in 2008. But only 31% of the subsequent cohort (born 1944-1953) said they attended religious services monthly or more in the same year. Younger cohorts (born 1954 and later) reported attending religious services even less frequently.

In addition, self-reported rates of attendance have been dropping in some cohorts over time. For example, in the 1988 Canadian General Social Survey, nearly four-in-ten Canadians (39%) born from 1944 to 1953 said they attended religious services at least once a month. Two decades later, in 2008, 31% of the same cohort reported attending religious services that often. Similar declines have occurred in other generations of Canadians.

### Trends in Religious Attendance, by Generation

% of Canadians ages 15 and older who attend religious services at least once a month



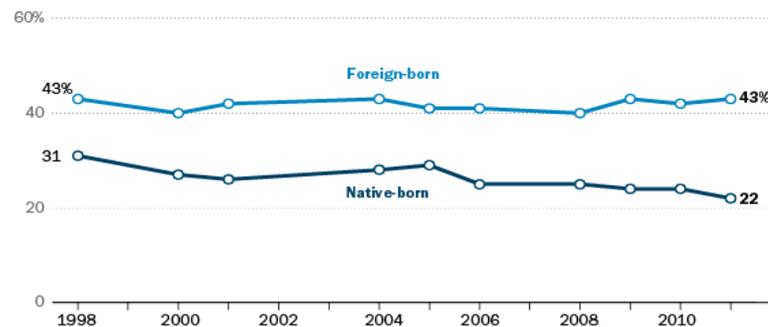
Source: Canada General Social Surveys  
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### Immigration's Role

While immigration has contributed to the rise of Canada's "nones," immigrants do not appear to have contributed to Canada's decline in self-reported attendance at religious services. On the contrary, religious attendance is higher among immigrants than among the general public, and it has been fairly stable: 43% of immigrants report in 2011 that they attend religious services at least once a month, the same share as in 1998. By contrast, 22% of native-born Canadians in 2011 say they attend religious services at least once a month, down from 31% in 1998.

### Trends in Religious Attendance, by Nativity

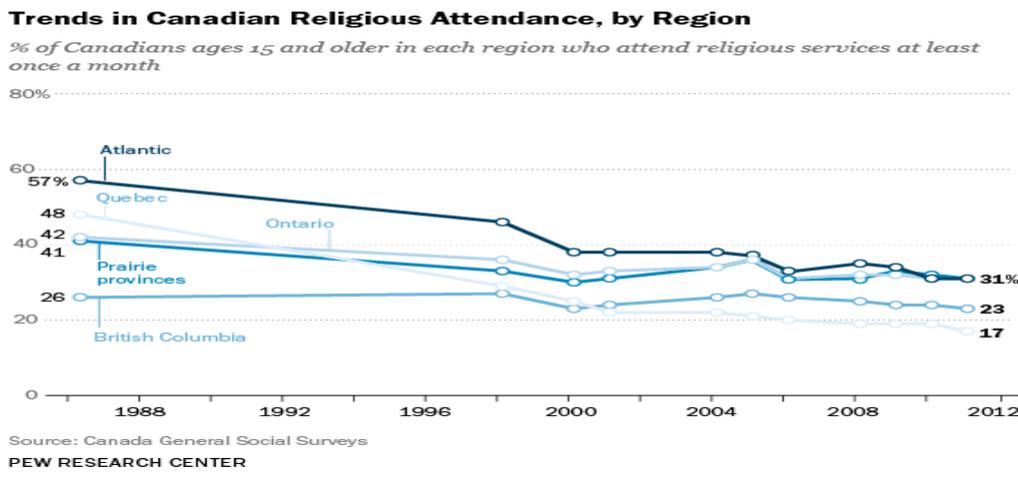
% of Canadians ages 15 and older who attend religious services at least once a month



Source: Canada General Social Surveys  
PEW RESEARCH CENTER

## Declines in Atlantic Canada and Quebec

Like disaffiliation, the decline in religious attendance in Canada has been greater in some regions than in others. In Canada as a whole, the share of the population that reports attending religious services at least once a month dropped by 16 percentage points between 1986 and 2011, according to Canadian General Social Surveys. In Canada's Atlantic provinces, the decline over the same period was 26 points. Quebec also experienced a steep decline: In 1986, nearly half (48%) of Quebec residents said they attended religious services at least once a month. By 2011, about one-in-six Quebecers (17%) reported attending religious services at least once a month, a drop of 31 points.



Declines in self-reported church attendance have been less substantial in Ontario and the Prairie provinces. Several of these provinces had about a 10-point fall-off in religious attendance rates between 1986 and 2011. However, attendance rates have remained fairly stable in British Columbia, albeit at a comparatively low level. In 2011, about a quarter of British Columbians (23%) said they attended religious services at least once a month, about the same as in 1986 (26%).

## Methodology

### Canada Data

The Canadian data used for estimates in this report come from three sources – the Canadian census (1971, 1981, 1991 and 2001), the 2011 National Household Survey, and Canadian General Social Surveys (1986, 1988, 1998, 2000, 2004, 2006, 2008, 2009, 2010 and 2011).

*Canadian Census.* Unlike the U.S. census, the decennial Canadian census included a question about religious affiliation through 2001. The census estimates in this Pew Research report were drawn from a microdata subsample of the Canadian census downloaded from the Minnesota Population Center's Integrated Public Use Microdata Series, International: Version 6.1 [Machine-readable database].

*National Household Survey.* The 2011 National Household Survey (NHS) collected information about religion. Unlike in previous decades, when a religion question was included in the census, in 2011 it was part of a voluntary survey among 4.5 million randomly selected households, of which roughly 2.65 million households participated in the survey. Statistics Canada has



indicated that some groups – immigrants, ethnic minorities, non-English or non-French speakers and aboriginals – may be underrepresented among participants in the voluntary survey. Despite these challenges, the NHS represents the best data source for religious affiliation in Canada in 2011. NHS survey estimates are available from [Statistics Canada's website](#).

*Canadian General Social Surveys.* Canada's General Social Surveys are nationally representative, annual surveys conducted by Statistics Canada. Each wave contains 20,000 or more interviews. Surveys are conducted by telephone in English and French, targeting Canadians ages 15 and older living in Canada's 10 provinces. Public data sets were obtained from Statistics Canada for 2000, 2004, 2006, 2008, 2009, 2010 and 2011. All computations on these microdata were conducted by the Pew Research Center, and the responsibility for the use and interpretation of the data is entirely that of the author. Religious attendance estimates for 1986, 1988 and 1998 were drawn from a 2000 Statistics Canada report by Warren Clark.

#### *U.S. Data*

U.S. estimates were drawn from General Social Surveys (1972, 1980, 1988, 1990, 1998, 2000, 2004, 2006, 2008, 2010 and 2012).<sup>17</sup> The [General Social Survey in the U.S.](#) is a project of the independent research organization NORC at the University of Chicago, with principal funding from the National Science Foundation.

#### *Methodological Assumptions*

*Canada's Atlantic Provinces.* In the census data set, a detailed religion variable for the Atlantic provinces was unavailable for 1991 and 2001; therefore, national estimates for these years do not include these smaller provinces, which account for less than 10% of Canada's population. Comparisons to Statistics Canada census tables for these years demonstrate few differences in the religious distribution of Canada as a whole when the Atlantic provinces are excluded. All census estimates use Statistics Canada population weights.

*Age Groups.* Comparisons between Canadian General Social Surveys and U.S. General Social Surveys are not exact because Canada's GSS includes respondents ages 15-17, while the U.S. GSS represents adults 18 and older. Because the public data files for Canada's General Social Survey are divided into 10-year segments, respondents younger than 18 could not be excluded from the analysis. However, people ages 15 to 17 make up less than 5% of Canada's population, and their exclusion from this analysis would not substantially alter general findings. Additionally, it is important to note that estimates from the Canadian census are for the entire population, while U.S. survey estimates are only for adults 18 and older.

*Religion Questions.* GSS questions on religion are different in Canada and the U.S. The religious affiliation question in the Canadian census and the 2011 National Household Survey is, "What is your (or this person's) religion?" Canadians are provided with some response options but can also write in a response. By contrast, the U.S. General Social Surveys ask, "What is your religious preference? Is it Protestant, Catholic, Jewish, some other religion, or no religion?" For religious attendance, the Canadian General Social Surveys ask, "How often do you attend religious services in the past 12 months? Was it at least once a week, at least once a month, a few times a year, at least once a year, or not at all?" In the U.S. GSS, religious attendance is measured with the question, "How often do you attend religious services?" with probes for attendance levels provided by the interviewer when necessary.

*Religiously Unaffiliated.* In earlier years, the Canadian GSS did not ask religiously unaffiliated respondents about attendance at worship services. In recent years, about 3% of Canadians with no religious affiliation have said they attend services at least once a month. Consequently, it appears to be unlikely that religious attendance estimates for Canada in the earlier years would have been markedly different if the unaffiliated had been asked about their religious attendance.

Source: <http://www.pewforum.org/Geography/Canadas-Changing-Religious-Landscape.aspx>

## 2. Growth of the Nonreligious

### Many Say Trend is bad for American Society

July 02, 2013

About half of Americans say the growing number of “people who are not religious” is bad for American society. But a similar share say either that this trend is good or that it does not make much difference, according to a new survey by the Pew Research Center.



In recent years, Pew Research surveys have found evidence of a gradual decline in religious commitment in the U.S. public as a whole. For example, there has been a modest uptick over the past decade in the share of U.S. adults who say they seldom or never attend religious services. The number of Americans who do not identify with any religion also has grown in recent years; indeed, about one-fifth of the public overall – and a third of adults under age 30 – are religiously unaffiliated as of 2012. Fully a third of U.S. adults say they do not consider themselves a “religious person.” And two-thirds of Americans – affiliated and unaffiliated alike – say religion is losing its influence in Americans’ lives.

The new, nationwide survey by the Pew Research Center’s Forum on Religion & Public Life asked Americans whether having “more people who are not religious” is a good thing, a bad thing, or doesn’t matter for American society. Many more say it is bad than good (48% versus 11%). But about four-in-ten (39%) say it does not make much difference. Even among adults who do not identify with any religion, only about a quarter (24%) say the trend is good, while nearly as many say it is bad (19%); a majority (55%) of the unaffiliated say it does not make much difference for society.

### The Growth of the Nonreligious in America: Good or Bad?

*% of U.S. adults who say “more people who are not religious” is a good thing, bad thing, or doesn’t make much difference for American society*



Source: Pew Research Center survey March 21-April 8, 2013. Q7c. Those who gave no response are not shown.

PEW RESEARCH CENTER

These findings are from a nationwide survey of 4,006 adults conducted March 21-April 8, 2013. The margin of error is plus or minus 2.1 percentage points.

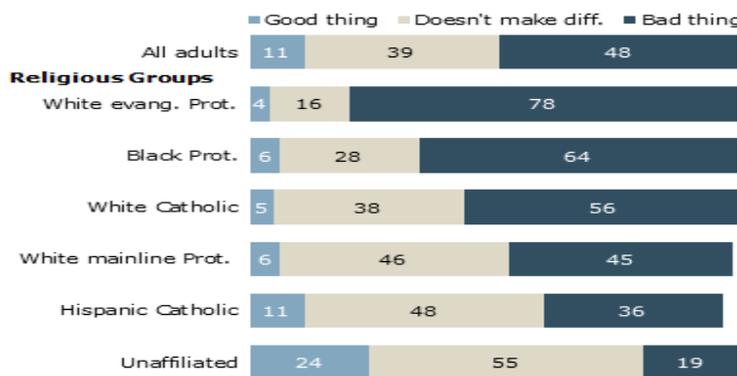
Members of all the major U.S. religious groups with large enough samples for analysis are more inclined to see this development as a bad than good thing for society. White evangelical Protestants are especially likely to say the growing number of people who are not religious is a bad thing, with nearly eight-in-ten (78%) holding this view. Majorities of black Protestants (64%) and white non-Hispanic Catholics (56%) say the same. Fewer than one-in-ten in each of the three groups says this trend is a good thing for society.

The balance of opinion also is lopsided among white mainline Protestants, among whom 45% say the increase in those who are not religious is a bad thing, just 6% say it is a good thing, and 46% say it doesn't make much difference for society.

Among Hispanic Catholics, 36% say it is bad for society, 11% say it is good for society, and about half (48%) say the trend does not matter.

**Effect of Having More People Who Are Not Religious in American Society**

*% of U.S. adults who say "more people who are not religious" is good thing, bad thing, or doesn't make much difference for American society*



Source: Pew Research Center survey March 21-April 8, 2013. Q7c. Those who gave no response are not shown.  
PEW RESEARCH CENTER

While those with no religious affiliation are less negative than other U.S. adults in their assessment of this trend, only about a quarter of the religiously unaffiliated (24%) say it is a good thing that more people are not religious. About as many (19%) say it is a bad thing, and a 55% majority says it does not make much difference for society.

Americans who attend religious services regularly are particularly likely to say that the growing number of people who are not religious is a bad thing for society. About seven-in-ten (69%) people who attend worship services at least once a week say this trend is a bad thing, compared with about a third (35%) of those who attend services less often who say the same.

The difference between weekly attenders and those who attend less often holds across nearly all major religious groups, including white evangelical Protestants, white mainline Protestants, black Protestants and white non-Hispanic Catholics. But there is no statistically significant difference in views on this question between Hispanic Catholics who attend Mass at least once a week and those who attend less often.

**Views About Growth of the Nonreligious, by Gender and Generation**

*% of U.S. adults who say "more people who are not religious" is a good thing, bad thing, or doesn't make much difference for American society*

	Good thing %	Doesn't make much difference %	Bad thing %	DK %	=100
Men	12	40	46	2	=100
Women	10	38	49	3	=100
18-29	15	50	33	3	=100
30-49	10	41	46	2	=100
50-64	10	31	57	2	=100
65 and older	7	34	54	4	=100

**Among all with religious affiliation**

18-29	8	43	47	2	=100
30-49	7	39	52	3	=100
50-64	7	27	64	2	=100
65 and older	6	31	59	4	=100

Source: Pew Research Center survey March 21-April 8, 2013. Q7c. Figures may not add to 100% due to rounding.

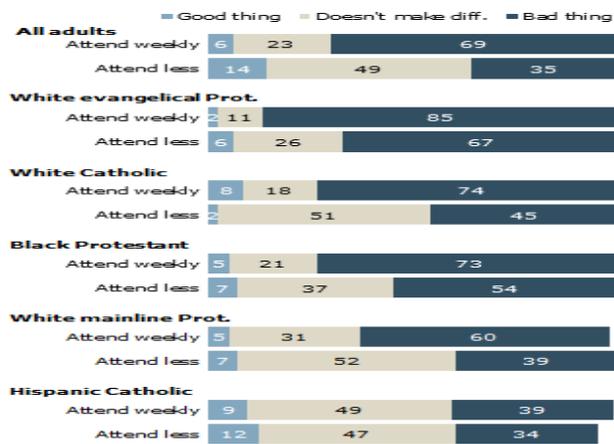
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Men and women hold similar views on this question. At least four-in-ten of both groups say it is a bad thing that more people are not religious.

Younger adults (ages 18 to 29) are less inclined than older cohorts to consider the increase in people who are not religious to be a bad thing for society. A third of adults under age 30 say this trend is a bad thing for society. By contrast, a majority of adults ages 50 and older consider the trend a bad thing.

**Views About Growth of the Nonreligious, by Worship Service Attendance**

*% of U.S. adults who say "more people who are not religious" is a good thing, bad thing, or doesn't make much difference for American society*



Source: Pew Research Center survey March 21-April 8, 2013. Q7c. Those who gave no response are not shown.

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Younger adults also are less likely than their older counterparts to be affiliated with a religion. However, the association with age tends to hold even among those who have a religious affiliation. Among adults ages 18 to 29 who have a religious affiliation, 47% say having more people who are not religious is a bad thing for society, compared with roughly six-in-ten among their counterparts ages 50 and older.

### About the Survey

This report is based on telephone interviews conducted March 21-April 8, 2013, among a national sample of 4,006 adults, 18 years of age or older, living in all 50 U.S. states and the District of Columbia (2,002 respondents were interviewed on a landline telephone, and 2,004 were interviewed on a cell phone). Interviews were completed in English and Spanish by live, professionally trained interviewing staff under the direction of Princeton Survey Research Associates International.

A combination of landline and cell random digit dial (RDD) samples were used to reach a representative sample of all adults in the United States who have access to either a landline or cell phone. Both samples were disproportionately stratified to increase the incidence of African-American and Hispanic respondents. Within each stratum, phone numbers were drawn with equal probabilities. The landline samples were list-assisted and drawn from active blocks containing three or more residential listings, while the cell samples were not list-assisted but were drawn through a systematic sampling from dedicated wireless 100-blocks and shared service 100-blocks with no directory-listed landline numbers. Both the landline and cell RDD samples were disproportionately stratified by county based on estimated incidences of African-American and Hispanic respondents.



Several stages of statistical adjustment or weighting are used to account for the complex nature of the sample design. The weights account for numerous factors, including (1) the different, disproportionate probabilities of selection in each strata, (2) the overlap of the landline and cell RDD sample frames, and (3) differential non-response associated with sample demographics.

Statistical results are weighted to correct known demographic discrepancies, including disproportionate stratification of the sample. The table shows the unweighted sample sizes and the error attributable to sampling that would be expected at the 95% level of confidence for different groups in the survey.

The survey's *margin of error* is the largest 95% confidence interval for any estimated proportion based on the total sample – the one around 50%. For example, the margin of error for the entire sample is  $\pm 2.1$  percentage points. This means that in 95 out of every 100 samples drawn using the same methodology, estimated proportions based on the entire sample will be no more than 2.1 percentage points away from their true values in the population. Sampling errors and statistical tests of significance used in this report take into account the effect of weighting. 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.

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**Margins of Error**

	<b>Sample size</b>	<b>Plus or minus percentage points</b>
All adults	4,006	+/-2.1
White, non-Hispanic	2425	+/-2.7
Black, non-Hispanic	646	+/-5.0
Hispanic	615	+/-4.9
Protestant	1,960	+/-3.0
White evangelical	697	+/-5.0
White mainline	527	+/-5.9
Black Protestant	488	+/-5.8
Catholic	897	+/-4.2
White Catholic	497	+/-5.7
Hispanic Catholic	325	+/-6.6
Unaffiliated	741	+/-4.8

The margins of error are reported at the 95% level of confidence and are calculated by taking into account the average design effect for each subgroup.

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Source: <http://www.pewforum.org/growth-of-the-nonreligious-many-say-trend-is-bad-for-american-society.aspx>

## Gilani's Gallopedia (2007-2013)

### A Quantitative Analysis

A quantitative analysis of global polls monitored during the 4 year period January 2007 – January 2013

#### KEY STATISTICS

- 1- Number of Surveys (*a selection on key political and social issues*):  $\approx$  6,805 polls during the period 2007-2013
- 2- Subjects of Interest (*we have made a list of 125 subjects, further grouped into 9 broad categories, namely: **Governance, Globalization** (inclusive of global economic issues) **Global Conflicts** (conflict zones), **Global leaders** (USA and Emerging powers), **Global Environment, Family, Religion, and other miscellaneous***)
- 3- Number of **countries** covered by one or more surveys:  $\approx$  178 during the period 2007-2013
- 4- Number **polling organizations** whose polls have been cited:  $\approx$  358 during the period 2007-2013

