

AN EXAMINATION OF *PEOPLES OF THE BOOK* CONCERNING
THEIR SELF-INTERPRETATIONS OF THE SYMBOLISM OF
RELIGION

A
Dissertation
Presented to the
Graduate School of Education
at Alliant International University

In Partial Fulfillment
of the Requirements for the Degree of
Doctor of Education

by
Jill S. Porter
San Diego, 2006

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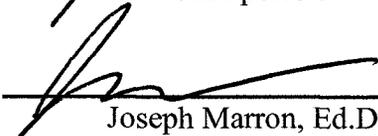
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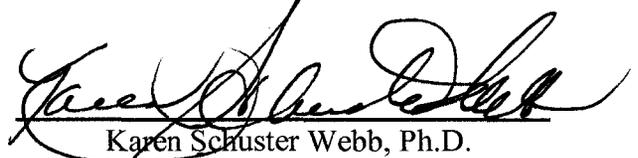


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Abstract of Dissertation

AN EXAMINATION OF *PEOPLES OF THE BOOK* CONCERNING
THEIR SELF-INTERPRETATIONS OF THE SYMBOLISM OF
RELIGION

by

Jill S. Porter, Ed.D.

Alliant International University

Committee Chairperson: Jerold Miller, Ed.D.

This study was conducted to ascertain the self-interpretations of religious symbolism of individuals who followed Christianity, Islam, and Judaism to determine what, if any, were the unifying factors of these self-interpretations and where these self-interpretations differed. Data for this study were collected qualitatively through phenomenological methodology using the grounded-theory technique and compared across five demographic areas. Christians, Muslims, and Jews from the same culture held remarkably similar beliefs. Directions for further research and implications for curricula design and development were discussed.

DEDICATION

To all those who work for the advancement of peace and
understanding in the world.

ACKNOWLEDGMENTS

During this process I have learned that the dissertation is a compilation of the sacrifices of many people and not a document written by one lone individual. Therefore, I have many people to acknowledge and thank.

I would first like to thank Dr. Joel Levine for assisting me with the development of this research study. He brought forth a study that lay hidden in my interests and that will help me to achieve my goal of changing the perception of the current world view.

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Chapter 1

INTRODUCTION

Religion has always been part of society. Throughout history, it has expressed the deepest questions that human beings can ask and has taken a central place in the lives of virtually all civilizations and cultures. Going back to the dawn of human consciousness, religion can be found at every turn (George, 2003).

While this may be true of the past, what about the present and the future? In recent times, technology and science have changed individuals' view of the world radically, leading some to say that people have entered a new stage of human existence: a global existence (George, 2003).

It is not difficult to make a list of horrible conflicts in Western civilization that have occurred in the name of religion. Christians persecuted Jews, pagans, and heretics for centuries. Both Muslims and Christians performed many atrocities during the Crusades. Protestants and Catholics have seemingly been in constant conflict. Contemporary terrorism and the response to it is an ever-increasing dilemma (George, 2003).

Most, if not all, religions espouse peace as a fundamental value; most, if not all, have a reflective side. Yet religion also inflames passions and helps to motivate and direct action. Religion can promote a sense of entitlement and stubbornness about ulti-

mate truths. It also marks out the world—that is, a religious tradition provides a community with identity, sometimes leading to an “us-versus-them” mentality. While religion almost always proclaims that it values peace, it is often a significant factor in conflict between individuals, groups, tribes, and nations (Peters, 2003).

Must religion inevitably promote, foster, or even create violence and bloody conflict? The answer is certainly not. In reflecting on the clashes between human beings, religious studies often assist in understanding why people are fighting and what they are fighting for. So often people simply do not know the answers to these questions, and not caring often comes soon after not knowing. In reflecting on influential figures like Gandhi and Martin Luther King, Jr. (among so many others), religious studies also helps people to understand how and why someone religious might fight for peace.

Is religion about passion, division, arrogance, and self-righteousness? The answer is sometimes; however, many great figures in human history have argued that religion is truly about tolerance, inclusiveness, universals, and respect. Studying war and peace—both the conflict and the overcoming of it—teaches invaluable lessons for the world, which is still so troubled by old divisions and terrifying violence (Slater, 1978).

Scholars differ about what religion exactly is, but most would agree that the vast majority of humankind participates in activities that one would call religious (Slater, 1978). Even in secular societies like many European nations and the United States, religion still plays a profound role. In America, for example, a substantial majority of

people (often over 90%, depending on the survey) proclaim a belief in God; a significant majority participates in religious services on a regular basis (Banton, 1966).

Political leaders in the United States often espouse their religious views openly, arguing that religion is an important part of the national ethos, and a significant portion of the voting public clearly supports this view. On another level, many people reject religion but call themselves spiritual, which suggests that religious rites, rituals, and symbols (as interpreted by the individual) still play a significant role in many people's lives. Even in the secular Western world, religion remains a powerful social and cultural force, turning up everywhere, even in places where one would least expect to find it (Campbell, 2001).

The modern West is increasingly open to global influence, and scholars are finding that the rest of the world also takes religion very seriously. Encounters between cultures and religions take place every day in businesses, schools, and neighborhoods. Wherever one turns, one confronts a striking diversity of religious perspectives openly expressed in the multicultural world. In the current global society, the ability to understand the religious beliefs of others is crucial for successfully making one's way in life, no matter what path one chooses.

Background of the Problem

Religious rituals and symbols are not just superficial representations for the core beliefs of a religious tradition; ritual practices and symbols form identity and sustain tradition. Some would even suggest that religious ideas, beliefs, and faith would have no energy without rituals and symbols (Durkheim, 2001).

In the book *Man's Search for Meaning*, Victor Frankl (1997) described his experience in a Nazi concentration camp. According to Frankl, survival, even in the most horrifying circumstances, depends as much on maintaining purpose and meaning as it does on taking in food and water. Frankl's experience allowed him to see that people need a sense of purpose and meaning to exist—a reason to keep eating and drinking. If people do not have this sense, they attempt to find it and a failed search leads them to despair or even death.

When one starts observing what religious people do, one can only be struck by wonder and curiosity. Why in the world do religious people perform certain actions? Why would someone walk hundreds of miles to bathe in a river? Why do people go to so much trouble to eat the right food at the right time? How does someone arrive at the point where he/she feels that a divine spirit is speaking to him/her? These questions are addressed through close attention to, and then interpretation of, ritual.

The examination of rituals and symbols are not limited to the precincts of a church, temple, or mosque. Even for the most secular among us, rituals guide life. Everyday activities guided by rules and conventions seem to offer people both practical results and a sense of meaning and structure. For the religious person, there seems to be a deep connection between religious practice and the way life is lived (Geertz, 1979).

As scholars, people might talk about the importance of ritual this way: Religious ritual is practice in the same sense as practicing a jump shot or a dance routine. However, religious rituals are practice not just for a game or performance—they are

practice for the whole of one's life. As a consequence, when one studies religious ritual, one gains a deep understanding of the way another person lives, thinks, and acts.

Statement of the Problem

The problem addressed by this study was the perceived differences of individuals who followed Christianity, Judaism, and Islam and how these self-interpretations correlated to each discipline. The study of religious symbols has a long and rich history (Eliade & Mairet, 1991). Many studies and works have been written regarding the culture and customs of the *Peoples of the Book* (Smart, 1983). These studies have been accomplished from the observations of the researcher. However, little is known about the Peoples of the Book's self-interpretations of religious symbolism. How do the Peoples of the Book view religious symbolism? How do these self-interpretations correlate across Christianity, Judaism, and Islam? This study was conducted to ascertain the self-interpretations of the Peoples of the Book.

Purpose of the Study

This study was conducted to ascertain the self-interpretations of religious symbolism of individuals who followed Christianity, Islam, and Judaism to determine what, if any, were the unifying factors of these self-interpretations and where these self-interpretations differed.

Importance of the Study

The results of this study could be used as an instrument to develop curricula in comparative religious studies, global education, and peace education courses. As a result of this study, an understanding of the self-interpretations of the Peoples of the Book should be obtained. Further, these self-interpretations should lead to an understanding of the unifying factors of the Peoples of the Book. Since the results of this study will be available to the leaders of each tradition, a greater understanding of other traditions will be obtained. Due to the cultural diversity of each institution surveyed, a deeper and richer cultural understanding will be achieved both within each tradition and across traditions.

Research Questions

The research question addressed was the following: *To what extent do the self-interpretations correlate across Christianity, Judaism, and Islam?* This question had three subparts:

1. What are the self-interpretations of religious symbolism of individuals who follow Christianity?
2. What are the self-interpretations of religious symbolism of individuals who follow Judaism?
3. What are the self-interpretations of religious symbolism of individuals who follow Islam?

Methodology

This section is into divided into the four subsections. They are (a) description of the data, (b) description of the instruments used for gathering these data, (c) discussion of the participants from whom the data were collected, and (d) discussion of how the data were analyzed.

Description of Different Types of Data

Data for this study were collected qualitatively through phenomenological methodology using the grounded-theory technique. Phenomenological methodology seeks to understand human behavior from the participant's frame of reference (Moran & Mooney, 2002). The grounded-theory technique is a systematic set of procedures to develop an inductively derived grounded theory about a phenomenon (Moustakas, 1994).

Description of the Instruments Used for Gathering Data

Numerous media were used to conduct qualitative research. These include interviews, observations, documents, and audio or videotapes. (Rubin & Rubin, 2004). Although these media may be used in quantitative studies as well, a qualitative study uses an open approach to allow the participants to direct the formulation rather than applying a preconstructed code or scale to the phenomena.

In this regard, for this study a survey questionnaire was developed to ascertain each participant's self-interpretation of religious symbolism. The survey questionnaire was developed with three sections: (a) one designed as a closed-form section with 10 multiple-choice questions, (b) one section with closed-form responses designed to collect demographic information, and (c) one section with 5 open-form questions designed to obtain self-interpretations of religious symbolism (Fowler, 2001). In addition to the data collected by the survey questionnaire, a series of individual interviews were conducted to provide a greater depth of detail on each respondents self-interpretations of religious symbolism.

*Discussion of the Participants From Whom
Data Were Collected*

Participants of this study were drawn from the populations of two churches, two mosques, and two synagogues. The criteria for inclusion in this study were that each participant must be an adult (18 years of age or older), a member of the religious institution surveyed, and a regular attending member of that religious institution.

Prospective participants for the interviews were sought from the leaders of a mosque, synagogue, orthodox Christian church, and a nondenominational church. Those leaders identified as potential interview subjects were invited to participate in the interviews. Those accepting the invitation were scheduled for an interview that was mutually agreeable to the participant and researcher in which a series of open-ended questions concerning self-interpretations of religious symbolism questions were posed.

Discussion of How Data Were Analyzed

The data were analyzed in two categories. These were closed-form and open-form responses.

Closed-form responses. Analysis of the data included the use of descriptive and inferential statistics. Results are reported using descriptive statistics that include the mean responses as well as detailed reporting of each commonality of the respondents' attitude from the survey questionnaire. Responses were organized demographically in terms of culture, gender, age, and length of time each respondent had been in each religion.

Open-form responses. The raw data from open form responses were analyzed using the grounded-theory technique to determine common themes or threads. Once the common themes were identified, the responses were grouped according to the theme or commonality. Frequencies of responses of each theme or thread were then computed. The data are presented by theme or common thread, frequency, and are demographically based on the number of respondents providing input in that theme or common thread.

Responses that did not fit any common thread or theme are reported as additional information. These data are presented in a separate section from the section containing the common themes or threads.

Theoretical Framework

The theoretical framework chosen for this study includes Carl Jung's (1936) theory of archetypes, William James's (1910) theory of personal religious experience and pragmatism, and Clifford Geertz's (1966) theory of symbolic anthropology. Jungian psychology postulates that dreams and visions, fairy tales, myths, and rituals come from a place deep inside of all people—a level of the psyche or being that connects them as well. Jung named this realm the *collective unconscious*. He observed universal patterns in the collective unconscious, which he called *archetypes*. Archetypes produce images and experiences of meaning (Jung, 1959). The archetypal approach to religious symbolism has the advantage of separating symbols from their traditional theological context without underestimating their emotional appeal and potential for meaning. In that way, the archetypal analysis provides a way to integrate the study of various religions within a common framework (Jung, 1959).

James's (1997) theory was chosen due to the nature of the research questions proposed in this study. The self-interpretations of religious symbolism of Christians, Jews, and Muslims lend themselves to a multitude of varied experiences. Examining these self-interpretations and identifying the unifying factors of these self-interpretations might help people to live fuller and better lives.

William James (1842-1910) was the first psychologist and philosopher to distinguish between institutional religion and personal religion. Institutional religion refers to the religious group or organization and plays an important part in a society's culture. Personal religion, in which the individual has a mystical experience, can be experienced

regardless of the culture (James, 1902). Some of the important claims that he made in this regard are the following:

1. Religious genius (experience) should be the primary topic in the study of religion rather than religious institutions, since institutions are merely the social descendant of genius.

2. The intense, even pathological varieties, of experience (religious or otherwise) should be sought by psychologists because they represent the closest thing to a microscope of the mind—that is, they show in drastically enlarged form the normal processes of things.

3. In order to usefully interpret the realm of common, shared experience and history, each individual must make certain “over-beliefs” in things which, while they cannot be proven on the basis of experience, help people to live fuller and better lives (James, 1902).

The final theorist/theory was chosen for the possible cultural implications of the results of the data. By identifying the unifying factors of the self-interpretations of individuals who follow Christianity, Judaism, and Islam, mutual cultural understanding could be enhanced. Clifford Geertz (1926-) is associated with symbolic anthropology, which is concerned with studying the meaning that beliefs, behaviors, institutions, and symbols have for members of a culture. Geertz is part of the humanistic study of religion. That is, “to study a culture adequately, one must understand fully the meaning that a system of symbols and actions have for a group of cultural actors” (Geertz, 2002,

p. 5). Further, Geertz (1966) defined culture as “an elaborate interconnected system of symbols” (p. 40).

Chapter 2

LITERATURE REVIEW

The study of religious symbols has a long and rich history (Geertz, 1979). Many studies have been conducted and works written regarding the cultures and customs of the Peoples of the Book. However, little is known about the Peoples of the Book's self-interpretations of religious symbolism. Although little has been written directly regarding these self-interpretations, the phenomenon is related to three distinct bodies of research: (a) the definition and discussion of religion as a symbolic culture, (b) the history of the Peoples of the Book, and (c) the philosophical study regarding self-interpretation as a viable tool to understanding the similarities and differences of the Peoples of the Book. This chapter will discuss these bodies of research.

Definition and Discussion of Religion as a Symbolic Culture

Carl Jung (1875-1961) divided the human psyche into three parts. The first is ego, which Jung identified as the *conscious mind*. Closely related to the ego is the *personal unconscious*, which includes anything that is not presently conscious but could be. The personal unconscious includes both memories that are easily brought to mind and memories that have been suppressed. Jungian psychology postulates that dreams and

visions, fairy tales, myths, and rituals come from a place deep inside each person's psyche. This area of the psyche is the reservoir of innate knowledge and experiences with which a species is born. Humanity can never be directly conscious of this realm, yet this realm influences all of a person's experiences and behaviors, most especially the emotional ones; however, a person can only know about it indirectly by looking at those influences as metaphors. Jung (1953, p. 73) named this third realm "the collective consciousness." Jung observed universal patterns in the collective consciousness that he called *archetypes*. He also referred to them as *imagos*, but archetype is the most commonly known term. Jung (1992) postulated that symbols were not the creation of the mind but rather the capacity within the mind to organize and connect symbols to any other symbols. Further, Jung held that the connected meanings between the symbols constitute a symbol in themselves. Archetypes produce and organize images and experiences of meaning. The archetypal approach to religious symbolism has the advantage of separating symbols from their traditional theological context without underestimating their emotional appeal and potential for meaning. In this way, archetypal analysis provides a way to integrate the study of various religions within a common framework.

Literature suggests a return to the study and importance of symbols as a way to understand the mode of thought that precedes discourse and logical reasoning, yet is still an essential function of human consciousness. Eliade and Mairet (1991) wrote in their book, *Images and Symbols: Studies in Religious Symbolism*, that

the obsolescence of "scientism" in philosophy, the revival of interest in religion since the first world war, many poetic developments and, above all, the

researchers of surrealism, have drawn the attention of the public in general to the symbol, regarded as an autonomous mode of cognition. (p. 9)

Symbolism is the systematic use of symbols as abstracted representations of concepts or objects and the relationships between (Lacey, 1996). Many cultures have developed complex symbolic systems that assign certain attributes to specific things. For example, the English language is symbolic. People who speak English use symbols called letters to form symbols called words to represent objects or concepts. Religion can also be described as a language of concepts related to human spirituality. In his chapter, "Religion as a Cultural System," Geertz (1979) defined religion as

- (1) a system of symbols which acts to
- (2) establish powerful, pervasive, and long-lasting moods and motivations in men by
- (3) formulating conceptions of a general order of existence and
- (4) clothing these conceptions with such an aura of factuality that
- (5) moods and motivations seem uniquely realistic. (p. 28)

The interpretation of symbols in religion has an important role in comparing individuals who follow Christianity, Judaism, and Islam.

Religious symbolism is the term used to describe the use of symbols (archetypes, art, events, natural phenomena, or supernatural phenomena) by a religion for various purposes. A religion may view a given religious text, ritual, or work of art as a symbol of some idea or concept that the religion finds powerful or persuasive. For example, an icon of the Virgin Mary could be a symbol that would represent the mother archetype. According to Jung (1959), the mother archetype is a person's way of recognizing a certain relationship—that of "mothering." The Coptic Church views the Virgin Mary as the ideal mother of God. She is the personification of what the ideal woman

should be. For the Coptic Church, a woman should be chaste and obedient; she should ascribe to be a good and nurturing mother.

Literature has suggested that the above example of the Virgin Mary as the personification of the ideal mother is a religious interpretation. Religious interpretation and religious self-interpretation define a section of religion-related studies where attention is given to aspects of perception—where religious symbolism and the self-image of those who hold religious views have important bearing on how others perceive their particular belief system and its adherents (Eliade & Mairé, 1991).

Scholars have suggested the study of religious symbols can be either universalist, as a fundamental component of comparative religion and mythology, or in localized scope, within the confines of a religion's limits and boundaries. The study of the essential symbolism of an image or idea is often removed from the need to be explicit or conformist to the confines of a single religion. Of late, the universalist scope of comparative religion has gained in esteem among religious scholars, and this inclusive view provides a common foundation for inter-religious dialogue (Ariarajah, 1997).

The History of the Peoples of the Book

The term *Peoples of the Book* is used to describe three Abrahamic religions (Judaism, Christianity, and Islam) that derive from a common Semitic tradition and trace their adherents to the Prophet Abraham (Abram) as the Patriarch. For the adherents, the term *the Book* symbolizes the divine scripture, such as the Torah, Bible, and Qur'an. (Armstrong, 1994).

The origins of the Abrahamic religions are vague. The only source delineating the origin of the Peoples of the Book is the book of Genesis of the Hebrew Bible.

According to rabbinic tradition, Genesis was written by Moses approximately 1500 BCE. However, archaeologists have found no direct evidence to support or refute the Genesis account of the origins of the Peoples of the Book (Armstrong, 1994).

Even though there are other notable figures referred to in the Book prior to Abraham, Abraham is described as the first figure who was not of divine origin, is not claimed to be the sole genetic forbearer of humanity, is well documented, and is accepted by the Peoples of the Book as playing some role in founding their common civilizations (Barnavi, 2003).

According to accounts of the book, Abraham had eight sons by three different women. In some of the literary sources, all three women were referred to as Abraham's wives. However, there are many accounts that Abraham was married to his first wife Sarai (Sarah), had a child with her hand-maiden Hagar, and married the third woman (Keturah) after Sarai's death. The differences seem to be in the linguistic translation of wife and concubine and in the cultural interpretation of birthrights at the time (Esposito, 2004).

According to Genesis from the Hebrew Bible, Abraham is the Patriarch of the Peoples of the Book. He lived approximately from 2166 BCE to 1991 BCE. He was married to Sarai, who was barren. Abraham had a child by Sarai's handmaiden Hagar, the Egyptian; this child was named Ishmael. According to the myth, Sarai became enraged that Hagar gave birth and sent her away. Approximately 16 years later, Sarai

gave birth to a son who was named Isaac. The question of lineage has been discussed in many texts. According to cultural tradition, lineage was a covenant between Abraham and God, passed paternally from father to son. Jewish tradition holds that Ishmael was born out of wedlock; therefore, Isaac was the first son of Abraham. Ishmael had 12 sons who became the Ishmaelite or Hagarites. They are commonly referred to as the Twelve tribes of Ishmael. According to the Qur'an, the Prophet Mohammad traces his lineage back to the second son of Ishmael, Kedar; however, there is textual evidence that traces the Prophet Mohammad's lineage back to Ishmael's oldest son Nabajoth. Isaac had two twin sons named Esau and Jacob. According to the Genesis account, Esau sold his birthrights for a bowl of lentil soup. Jacob was renamed Israel and had 12 sons, who are commonly known as the Twelve Tribes of Israel. For visual delineation of the tribes from Abraham, see appendix A, Lineage of the Peoples of the Book (Telushkin, 2001).

Judaism

The origins of Judaism are obscure. The only documentary source regarding the origins of Judaism is the Genesis book of the Hebrew Bible. According to this account, the principles of Judaism were gradually revealed to a line of patriarchs, from Adam to Jacob/Israel. According to rabbinic tradition, these principles were passed from generation to generation through an oral tradition. This prebiblical period is known as the *patriarchal period* that began with Abraham; the period ended with the 12 children of Jacob/Israel. According to the biblical account, these children became the fathers of the 12 tribes of Israel. It is important to note that some scholars and historians have

disputed the accuracy of the Genesis account of the patriarchal period, because there is an absence of independent archaeological evidence confirming or refuting the biblical patriarchal narratives (Flanders, Crapps, & Smith, 1973).

The religion was established some time in the second millennium BCE, with most estimates arriving at around 1500 BCE, when Moses received the Ten Commandments on Mt. Sinai. Jewish theology is based on the Tanakh (Hebrew Bible). Jewish historians have suggested that the Tanakh was gradually canonized from 200 BCE to 700 CE (Bright, 1981). Also during this time frame was the period of the Tannaim (approximately 70-200 CE). The Tannaim were a group of rabbis who debated and organized the Jewish oral laws. The decisions of the Tannaim are contained in the Mishnah, Beraita, Tosefta, and other Midrash compilations. After the period of the Tannaim came the period of the Amoraim, which consisted of the rabbis and scholars who developed the Gemara section of the Talmud (approximately 220-500 CE). During the latter part of the Amoraim, the redaction of the Talmud Yerushalmi (Talmud of the land of Israel) was completed.

The next period of time is referred to as the Savoraim and is marked in the beginning by the main redaction of the Talmud Bavli (Babylonian Talmud). During this period, the Jews in Israel were living under the oppressive rule of the Byzantines; therefore, the sages of Persia put the Talmud in its final form. According to historians, this form of the Talmud was slightly edited over the next 200 years but basically has remained in this redacted form (Kalmin, 1994). For further information and detail

relating to some important dates in the history of Judaism, refer to appendix B (Telushkin, 2001).

Christianity

Literature has suggested that Christianity originated in Palestine approximately toward the end of the 1st century CE. Historians suggest that Christianity began as a reformed branch of Judaism (Armstrong, 1994). Historically, the contemporary Orthodox church stands in direct continuity with the earliest Christian communities founded in regions of the eastern Mediterranean by the apostles of Jesus. The subsequent destinies of Christianity in those areas were shaped by the transfer (320 CE) of the imperial capital from Rome to Constantinople by Constantine I. As a consequence, during the first 8 centuries of Christian history, most major intellectual, cultural, and social developments in the Christian church also took place in that region. For example, all ecumenical councils of that period met either in Constantinople or in the vicinity.

Missionaries coming from Constantinople converted the Slavs and other peoples of eastern Europe to Christianity (Bulgaria, 864; Russia, 988) and translated scripture and liturgical texts into the vernacular languages used in the various regions. Thus, the liturgy, traditions, and practices of the church of Constantinople were adopted by all and still provide the basic patterns and ethos of contemporary Orthodoxy (Platt, 1989).

These developments, however, were not always consistent with the evolution of western Christianity, where the bishop of Rome, or pope, came to be considered the successor of the apostle Peter and head of the universal church by divine appointment.

Eastern Christians were willing to accept the pope only as first among patriarchs. This difference in approach explains the various incidents that grew into a serious estrangement. One of the most vehement disputes concerned the filioque clause of the Nicene Creed, which the Western church added unilaterally to the original text (Ferguson, 2003).

The Nicene Creed is the statement of faith that is used in most churches. Basically, ecumenical councils were formed to bring conformity to the belief system. It was hoped that by memorizing this summary of the faith, lay people, without extensive theological training, would still be able to recognize deviations from orthodox Christianity. This creed was first officially published at the First Council of Nicea in 325 and modified at the First Council of Constantinople in 381. Although the Son and the Spirit are said to have their eternal origin from the Father, the Son, the eternal Divine Logos (John 1:1) is *generated* (*born* or *begotten*) of the Father, while the Spirit *proceeds* from the Father. These statements are made in reference to the being of God, from all eternity, *before all ages*, in the words of the Nicene Creed. With regard to creation, God is said to send his Son and his Spirit. It was argued that Jesus was sent from the Father and became human. However, it was interpreted that Jesus was inferior to the Father. The controversy lies in that the Orthodoxy held that Jesus was completely and entirely divine, while the Roman Church held that Jesus was not entirely divine. The Roman Catholic church added the words “and the Son” (the filioque clause) to the description of the Holy Spirit, in what many have argued is a violation of the Canons of the Third Ecumenical Council (421 AD). Those words were not included by the Council of

Nicaea nor of Constantinople, and most Eastern Orthodox theologians consider their inclusion to be a heresy (Johnson, 1979).

The second Ecumenical Council (381 AD) had expanded and completed the Nicene Creed begun at the first Ecumenical Council (325 AD). The third Ecumenical Council (431 AD) had forbidden any further changes to it, except by another ecumenical council. By this time, the text of the Nicene Creed had acquired a certain definitive authority of ecumenical value and importance. During the development of this creed, a discussion of what constitutes the essence of God as Father, the Son, and the Holy Spirit. The dispute began when a discussion of the divinity of Jesus divided the Council. Christians from early times have made some important distinctions.

The schism developed gradually. The first major breach came in the 9th century when the pope refused to recognize the election of Photius as patriarch of Constantinople. Photius, in turn, challenged the right of the papacy to rule on the matter and denounced the filioque clause as a Western innovation. The mounting disputes between East and West reached another climax in 1054, when mutual anathemas were exchanged (i.e., Great Schism). The sacking of Constantinople by the Fourth Crusade (1204) intensified Eastern hostility toward the West. Attempts at reconciliation at the councils of Lyon (1274) and Florence (1438-1439) were unsuccessful. When the Western papacy defined itself as infallible (First Vatican Council, 1870), the gulf between East and West grew wider. Only since the Second Vatican Council (1962-1965) has the movement reversed, bringing serious attempts at mutual understanding (Johnson, 1979).

The Orthodox church recognizes as authoritative the decisions of the seven ecumenical councils that met between 325 and 787 CE and defined the basic doctrines on the Trinity and the Incarnation. In later centuries, Orthodox councils also made doctrinal definitions on Grace (1341 and 1351 CE) and took a stand in reference to Western teachings. The Orthodox church accepts the early traditions of Christianity, including the same sacraments as the Roman Catholic church—although in the Orthodox church infants receive the Eucharist and confirmation—and the episcopate and the priesthood, understood in the light of apostolic succession. Married men may become priests, but bishops and monks may not marry. The veneration of Mary as Mother of God is central to Orthodox worship, and the intercession of saints is emphasized in the Orthodox liturgical tradition (Platt, 1989).

After an early controversy on the subject, the images or icons of Christ, the Virgin Mary, and the saints are now seen as visible witnesses to the fact that God has taken human flesh in the person of Jesus. The liturgy used by the Orthodox church is known as the Byzantine Rite. It has been translated from Greek into many languages, including the Old Church Slavonic that is used by the Russian Orthodox church. The liturgy is always sung, and communion is distributed to the congregation in both kinds (i.e., bread and wine; Webber, 1992).

Monasticism, which had its origins in the Christian East (i.e., Egypt, Syria, Cappadocia) has since been considered in the Orthodox church as a prophetic ministry of men and women, showing through their mode of life the action of the Holy Spirit. The

monastic republic of Mount Athos, Greece, is still viewed among Orthodox Christians as a center of spiritual vitality (Platt, 1989).

The Orthodox church has been generally quite open to the contemporary ecumenical movement. One by one, the autocephalous churches have all joined the Protestant-initiated World Council of Churches without modifying their own view on Christian unity but considering the council as an acceptable forum for dialogue and cooperation with other Christians. The recent steps taken by the Roman Catholic church and the decrees of the Second Vatican Council were seen by the Orthodox as promising groundwork for the future, and this positive reaction was witnessed by several meetings between Orthodox and Catholic leaders, including participation by Vatican representatives in ceremonies marking the 1000th anniversary of Russian Christianity in 1988 (Webber, 1992). For further information and detail relating to some important dates in the history of Christianity, appendix C.

Islam

Islamic scholars agree that Islam began as a small community of believers in Arabia in the 7th century and rapidly became one of the major world religions. The core of this faith is the belief that Muhammad (c. 570-632), a respected businessman in Mecca, received revelations from God that have been preserved in the Qur'an. The heart of this revealed message is the affirmation that there is no god but Allah, and Muhammad is the messenger of God (Ahmed, 1988). The term *Islam* comes from the Arabic word-root s-l-m, which has a general reference to peace and submission.

Specifically, Islam means submission to the will of God, and a Muslim is one who makes that submission (Ahmed).

This submission or act of Islam means living a peaceful life of faith and practice, as defined in the Qur'an, and participating in the life of the community of believers.

The core of this Islamic life is usually said to be the Five Pillars of Islam: (a) publicly bearing witness to the basic affirmation of faith, (b) saying prescribed prayers five times a day, (c) fasting during the month of Ramadan, (d) giving a tithe or alms for support of the poor, and (e) making a pilgrimage to Mecca at least once during the believer's lifetime if possible (Voll, 1994).

Muslims believe that Islam is the basic monotheistic faith proclaimed by prophets throughout history. The Qur'an is not seen as presenting a new revelation but rather as providing a complete, accurate, and therefore final record of the message that had already been given to Abraham, Jesus, and other earlier prophets. As the basis for a historical community and tradition of faith, however, Islam began in Mecca with the life and work of Muhammad in the early 7th century (Esposito, 2002).

Muhammad's life as a preacher and leader of a community of believers had two major phases. He proclaimed his message in a city in which the majority did not accept his teachings. Mecca was a major pilgrimage center and sanctuary in the existing polytheism of Arabia, and the proclamation of monotheism threatened this whole system. The message presented in the Meccan period emphasized the general themes of affirmation of monotheism and warnings of the Day of Judgment. Muhammad did not set

out to establish a separate political organization, but the nature of the message represented a major challenge to the basic power structures of Mecca (Esposito, 1991).

The second phase of Muhammad's career and the early life of the Muslim community began when Muhammad accepted an invitation from the people in Yathrib, an oasis north of Mecca, to serve as their arbiter and judge. In 622 Muhammad and his followers moved to Yathrib; this emigration, or *hijrah*, was of such significance that Muslims use this date as the beginning of the Islamic calendar. The oasis became known as the City of the Prophet, or simply al-Medina (the city; Esposito, 1991).

In Muslim tradition, the sociopolitical community that was created in Medina provides the model for what a truly Islamic state and society should be. In contrast to tribal groups, the new community, or *ummah*, was open to anyone who made the basic affirmation of faith, and loyalty to the *ummah* was to supersede any other loyalty, whether to clan, family, or commercial partnership. The political structure of the new community was informal. Although Muhammad had great authority as the messenger of God, he could not assume a position as a sovereign monarch because he was only human and only a messenger. The emphasis on the sole sovereignty of God provides an important foundation for Islamic political thinking throughout the centuries, challenging both theories of monarchy and absolutism, as well as later theories of popular sovereignty (Lapidus, 1990).

In this early era, the characteristically Islamic sense of the *ummah* or community of believers, rather than a concept of church or state, was firmly established as the central institutional identification for Muslims. In this way, Islam is frequently

described as a way of life rather than as a religion separate from politics or other dimensions of society. In Medina Muhammad provided leadership in all matters of life, but Muslims carefully distinguish the teachings that are the record of revelation and recorded in the Qur'an from the guidance Muhammad provided as a person. Because of his role as the messenger of God, Muhammad's own personal actions and words have special prestige. In addition to the Qur'an, the accounts of these, called *hadith*, provide the basis for a second source of guidance for believers, the Sunnah of the Prophet (Lapidus, 1990).

By the time of Muhammad's death in 632 CE, the new Muslim community was successfully established. Mecca had been defeated and incorporated into the *ummah* in important ways. The Ka'ba, a shrine in Mecca that had been the center of the polytheistic pilgrimage, was recognized as an altar built by Abraham. Mecca became both the center of pilgrimage for the new community and the place toward which Muslims faced when they performed their prayers.

When Muhammad died, Muslims faced the challenge of creating institutions to preserve the community. Muslims believe that the revelation was completed with the work of Muhammad, who is described as the seal of the prophets. The leaders after Muhammad were described only as *khalifahs* (caliphs) and not as prophets themselves. The first four caliphs were companions of the Prophet, and their period of rule (632-661) is described by the majority of Muslims as the age of the Rightly Guided Caliphate. This was an era of expansion during which Muslims conquered the Sasanid (Persian) Empire and took control of the north African and Syrian territories of the

Byzantine (Eastern Roman) Empire. The Muslim community was transformed from a small city-state controlling much of the Arabian Peninsula into a major world empire extending from northwest Africa to central Asia (Esposito, 1995). For further information and detail relating to some important dates in the history of Islam, refer to appendix D.

Humanism

The first area regarding self-interpretation as a viable tool to understanding the similarities and differences of the Peoples of the Book is from a humanistic perspective. Humanism is a broad category of active ethical philosophies that affirm the dignity and worth of all people. Humanism asserts that truth and knowledge can best be discovered by an individual through reason and factual analysis. Humanists tend to endorse a recognition of a universal morality based on the commonality of the fundamental nature and substance of humans, as well as the range of human behavior that is believed to be invariant over long periods of time and across very different cultural contexts (Fowler, 1999).

Humanism is generally traced back to the Renaissance beginning in Florence, Italy, in the last decades of the 14th century. It revived the study of the Latin and Greek languages and caused the resultant revival of the studies of science, philosophy, art, and poetry of classical antiquity.

The revival or rebirth was based upon interpretations of Roman and Greek texts, whose emphasis upon art and the senses marked a great change from the contemplation

upon the Biblical values of humility, introspection, and passivity (or “meekness”). Beauty was held to represent a deep inner virtue and value and was “an essential element in the path towards God” (Schulz, 2004, p. 62). The crisis of Renaissance humanism came with the trial of Galileo, which forced the choice between basing the authority of one’s beliefs on one’s observations or upon religious teaching. The trial made the contradictions between humanism and traditional religion visibly apparent to all, and humanism was branded a “dangerous doctrine” (Schulz).

Renaissance humanists believed that the liberal arts (art, grammar, rhetoric, oratory, history, poetry, using classical texts, and the studies of all of the above) should be practiced by all levels of “rich-ness.” They also approved of self, human worth and individual dignity (Walter, 1997).

Religious humanism is the branch of humanism that embraces some form of theism, deism, supernaturalism or religiosity, although not necessarily organized religion as such (Schulz, 2004). Religious Humanists maintain that most human beings have personal and social needs that can only be met by religion. Religious Humanists assert that the true substance of religion is the role that it plays in the lives of individuals and the life of the community. Doctrines may differ from denomination to denomination and new doctrines may replace old ones, but the purpose that religion serves for people remains the same. Because humanism defines the substance of a thing as that which is most lasting and universal, then the function of religion is universal (Herrick, 2005).

Since humanism asserts that truth and knowledge can best be discovered by an individual through reason and factual analysis, then a qualitative research study of the self-interpretations of religious symbolism of the Peoples of the Book would be viable.

Phenomenology

The second area of study regarding self-interpretation as a viable tool to understanding the similarities and differences of the peoples of the book is from a phenomenological perspective. Phenomenology is a philosophical tradition that is included under the general category of Continental Philosophy. Phenomenology refers to the philosophical movement beginning with Franz Brentano (1838-1917) and especially associated with Edmund Husserl (1859-1938). Husserl proposed that the world of objects and ways in which individuals direct themselves toward and perceive those objects is normally conceived of in what he called the “natural attitude,” which is characterized by a belief that objects materially exist and exhibit properties that the individuals see as emanating from them. Husserl proposed a new way of looking at objects by examining how humanity, in the many ways of being intentionally directed toward objects, actually constitutes them (as distinguished from materially creating objects or objects merely being figments of the imagination; Kockelmans, 1994). In the phenomenological attitude, the object ceases to be something simply external and ceases to be seen as providing indicators about what it is; it becomes a grouping of perceptual and functional aspects that imply one another under the idea of a particular object or type. The notion of objects as real is not expelled by phenomenology, but rather “bracketed”

as a way in which objects are regarded instead of a feature that exists in an object's essence, founded in the relation between the object and the perceiver.

In order to better understand the world of appearances and objects, Phenomenology attempts to identify the invariant features of how objects are perceived and pushes attributions of reality into their role as an attribution about the things individuals perceive (or an assumption underlying how individuals perceive objects; Bell, 1990). Basically, what Phenomenology does is to take the intuitive experience of phenomena (i.e., what presents itself to an individual in conscious experience) as its starting point and tries to extract the essential features of experiences and the essence of what that individual experiences. The philosophy is based on the premise that reality consists of objects and events as consciously perceived by human beings. It is the job of the phenomenological researcher to describe these objects and events of the individual in order to ascertain whether any commonalities exist or not.

The interpretation of symbols in religion has an important role in comparing individuals who follow Christianity, Judaism, and Islam. The self-interpretation of religious symbolism and the self-image of those who hold religious views have important bearing on how others perceive their particular belief system and its adherents (Andresen, 2002). Through studying the self-interpretations of religious symbolism of the Peoples of the Book, a common foundation for inter-religious dialogue could be established. In order to adequately compare and contrast these self-interpretations, a humanistic study with a phenomenological researcher is warranted.

Chapter 3

STUDY METHODOLOGY

This study was conducted qualitatively using the grounded-theory technique. There are several advantages to studying the self-interpretations of religious symbolism of individuals who follow *The Book* qualitatively rather than quantitatively. In areas that have been little studied, the first step in analysis is determining the issues that need to be understood. A qualitative study lays the groundwork for later quantitative study that will provide more validity and reliability to the assessment of the relevant factors.

There is also a more fundamental advantage to qualitative research. The positivistic nature of quantitative analysis reduces rich human experiences to simplified variables. For example, the significance that an individual attaches to a particular religious symbol becomes a degree of numeric variables. A qualitative description of this significance gives greater expression to the phenomenology of the self-interpretation of the symbol or event. This will provide greater understanding and empathy for the individuals who follow *The Book*. Further it will provide the individuals themselves with greater understanding and empathy for themselves and others who follow *The Book*.

The more interactive nature of qualitative interviewing allows for feedback from respondents and interviewees regarding the accuracy of the results. Although such a

process compromises scientific validity, it increases the richness and phenomenological accuracy of the study (Kazdin, 1998).

Qualitative research stems from two separate, time-tested traditions. The first source is the philosophical school of phenomenology, which emphasizes the need to understand the individual's experience from within. That is, a critical element of understanding human emotion and behavior is relating to the person's subjective experience of the world rather than objectivizing the experience. Second, sociological and anthropological investigators have conveyed the importance of becoming involved in the context of the subject of the study. From positivistic perspective, qualitative techniques lessen the researcher's ability to clearly and objectively conceptualize the phenomenon. While the study of the hard sciences may require only an objective microscope, the richness and depth of human experience necessitates that the researcher enters the world of the participant in order to make sense of that world (Kazdin, 1998).

There are numerous media used to conduct qualitative research. These include interviews, observation, documents, and audio- or videotapes (Kazdin, 1998). Although these media may be used in quantitative studies as well, a qualitative study uses an open approach to allow the participant to direct the formulation rather than applying a pre-constructed code or scale to the phenomenon.

There are several methods to ensure that the more subjective approach did not render the data of the present study invalid. First, the researcher made explicit her perspective and biases regarding the area of study. Generally, one researches an area that

bears some interest and relevance to one's own life experience. Openness regarding this connection allows oneself as well as the reader to fairly assess the conclusions.

Second, the researcher used several sources to check the conclusions. The participants themselves provided feedback regarding the researcher's themes and conclusions. Although the participants were also biased, inasmuch as the goal of this study was to capture their self-interpretations, their feedback was essential and invaluable. Additionally, leaders in Christianity, Judaism, and Islam were used to corroborate or question the results of the study.

There are a number of different techniques to analyze the generated raw data, including grounded theory, ethnography, phenomenology, life history, and conversational analysis (Strauss & Corbin, 1990). This study used the grounded-theory technique of data analysis. This technique entailed three stages of data analysis. The first stage was a very general overview of the material called *open coding*. The interviews and surveys were combed for discrete incidents, phenomena, or events that hinted at common themes in the participants' experiences. Each type of phenomenon was coded so that similar phenomena could be gathered across participants. Analysis assessed the dimensions of each category. For instance, there was a description of the frequency of the appearance of each variable.

In the second stage of the grounded-theory technique, the researcher performed *axial coding*. The goal of this stage was to identify possible connections between the separate categories of phenomena.

In the final stage of data analysis using the grounded-theory technique, the researcher performed *selective coding*. This process entailed the conceptualization of the categories and their interrelations. In this study selective coding was used within each religion of the Peoples of the Book. This process was used to show the interrelations of the self-interpretations of religious symbolism across Christianity, Judaism, and Islam. A central theory was developed along with corollary explanations of the pattern of relationships among these self-interpretations.

Participants

The 50 participants for this study were drawn from the populations of each of the following religious institutions: a Coptic church, a Protestant church, a Conservative synagogue, a Reform synagogue, a revival mosque, and a conservative mosque for a total survey pool of 300 participants. The criteria for inclusion in the study were that each participant must be over the age of 18 years and a regular attendee of his or her religious institution. Each institution was chosen for its culturally diverse population with the intention that the diversity would enrich and enhance the results of the study.

The first religious institution at which 50 participants were surveyed was a Coptic Orthodox Church. This church was established in 1974 and was the second Coptic Orthodox Church to be established in California. The population of this church was 80% Egyptian. The church served over 400 families. Additional participants were surveyed from the sister church in Cairo, Egypt. This church was established approximately in the 2nd century after the Common Era. The population was 90%

Egyptian. These surveys were delivered and returned by the lead deacon of the California church.

At the second religious institution, a nondenominational Protestant church, 50 participants were surveyed. This church has been located in southern California for 25 years. The population was approximately 55% Caucasian and 30% Hispanic. The church served over 200 families in the San Diego County area.

The third religious institution where 50 participants were surveyed was a Reform Jewish synagogue. This synagogue is considered to be San Diego's oldest and largest Jewish congregation, with roots dating to 1861 when San Diego was a frontier settlement. The population of this synagogue was predominantly American, but it claimed to have direct ties to Israel.

The fourth religious institution from which participants were surveyed was a Conservative Jewish synagogue. Historically, the San Diego Jewish community of the early 20th century possessed only one house of worship, a Reform temple. In 1905, as the time for the High Holy Days approached, the Reform congregation agreed to share its facilities. Orthodox services would take place first, followed by the Reform service. All went well for Rosh Hashanah; however, on Yom Kippur the Reform congregation refused to wait for the conclusion of the lengthy Orthodox service. The Orthodox group was forced to leave, and the service was completed at the home of Elias Jacobson. It was at his home that the decision was made to establish an Orthodox congregation. During the Sukkoth holiday that year, every Jew in town was invited to attend a mass

meeting at Castle Hall on Sixth Street; nearly every Jewish family had a representative there. At this meeting the Conservative congregation was established.

The fifth religious institution from which 50 participants were surveyed was considered a revival mosque. The Ahmadiyya Movement was established in 1889 by Hadhrat Mirza Ghulam Ahmad (1835-1908) in a small and remote village, Qadian, in Punjab, India. He claimed to be the expected reformer of the latter days, the Awaited One of the world community of religions (the Mahdi and Messiah). The movement that he started is an embodiment of the benevolent message of Islam in its pristine purity: peace, universal brotherhood, and submission to the will of God. The members of this mosque were chosen because 65% of the adult population was from Pakistan, 20% was from Bangladesh, and the remaining population was American and Hispanic. Further, it is this branch of Islam that claims that its members removed Jesus from the cross, nurtured him back to health, and kept him safe in Pakistan.

The sixth and final religious institution from 50 participants were surveyed was a conservative mosque that was established over 30 years ago. The approximately 1,300-member population of this mosque was 50% Egyptian, 30% Pakistani, and 10% Algerian. Since September 11, 2001, this particular mosque has been the target of hate crimes.

Participants to Be Interviewed

In addition to the surveys, individual leaders representing each religious institution were interviewed to gain a greater depth and understanding of religious

symbolism. The first participant to be interviewed was a Coptic priest. Born and raised in Zeitun, Cairo, Egypt, this male participant was 56 years old. His educational background included a bachelor of arts degree (B.A.) in world history from Ans Sham University in Cairo and a master's degree in universal teaching and theology from St. Mark's University in Alexandria, Egypt. He was ordained as a priest in 1985. This participant came to the United States in 1997 and has remained in his particular church and position for this time. At the time of the interview, he had been married for 30 years, and he and his wife had no children.

The second participant to be interviewed had been the pastor of his church for 18 years. He was married and had two sons and a daughter. He graduated from Northern Illinois University and Bethel Seminary. His goal was to build community involvement and promote interfaith understanding.

The third individual to be interviewed was a 59-year-old rabbi who was born and raised in the southern California area. His educational background included a B.A. in history from the University of California at Los Angeles. He held a master's degree in Hebrew literature from Hebrew University in Jerusalem, Israel. He was ordained as a rabbi in 1973. He was married with three children.

The fourth individual to be interviewed was a graduate of Hebrew University with a master of arts (M.A.) degree in Jewish philosophy, as well a teaching license obtained in 1994. A dedicated Torah teacher, she was a founding member of Yakar Jerusalem (Center for Tradition and Creativity) in 1992, serving as Associate Director of the institution; Director of Women's Beit Midrash; and full-time teacher, specializing

in Chassidic literature and teachings. A founding faculty member of Ta Shma (an organization promoting Jewish pluralism among college students and young Jewish leadership), this rabbi was also an interfaith dialogue activist, leading an annual Passover retreat in Dharamsala, India, the headquarters of the Tibetan People in Exile. At the time of the interview, she held the position of lecturer of rabbinic literature at the Ziegler School of the University of Judaism in Los Angeles.

The fifth individual interviewed was a 39-year-old Imam. This participant was born and raised in Algeria. His educational background included a bachelor of arts (B.A.) degree in Islamic history from Bouakouir, Algeria. He was married and had three daughters. At the time of the interview, he has been in the United States for a little over 4 years and had been in his current position for a little over a year.

The final participant to be interviewed was a 59-year-old Imam who was born and raised in Pakistan. He attended college at the University of Cairo. In 1999 he moved with his family to Baltimore, Maryland, where he earned many awards for his work in interfaith understanding. In 2005 he moved to the southern California region with his wife and daughter.

Procedure

First, the leaders of the prospective religious institutions to be surveyed were contacted by telephone and email for an initial screening to ascertain that they were appropriate for, and comfortable with, the nature of the study. After the initial meeting, a second meeting was set up to discuss and agree on specific procedures. It was

determined that the definition of *regular attendance* would be those members who attended the religious institution with 80% regularity during the previous year.

Second, surveys were developed in a three-part format (see appendix E). The first section of the survey consisted of 20 closed-ended questions in multiple-choice form. These questions were divided into each area included in religious symbolism: archetypes, sacred writings and artwork, events, and/or natural phenomena. Questions 7 and 8 of the survey asked about the participant's religious text. The term *religious text* was used in place of the more common term *scripture*. *Webster's Dictionary* defines the term scripture as, "the sacred writings of the Jews, identical with the Old Testament of the Christians" (Guralnik, 2002, p. 864). Most Muslims consider the Qur'an as the holy book or sacred text. They do not refer to the Qur'an as a work of scripture; therefore, the term *religious text* has replaced the term *scripture* for clarity.

Section I-D of the surveys, labeled *Phenomena*, was based on the philosophy of Emanuel Kant. For Kant (1787), phenomena constitute the world as people experience it. A phenomenon is an observable event. Humans cannot, according to Kant, know things in themselves—only things as they experience them. Thus, philosophy should concern itself with understanding the process of experience itself, especially a special experience. The purpose of these questions on the survey were to elicit each participant's interpretation of symbolic phenomena.

The second section of the survey consisted of five open-ended questions. These questions were designed to elicit the participants' self-interpretation of the religious

symbols in their lives and what meaning those symbols had for them. The third section consisted of five demographic questions.

Surveys were delivered to the religious leader of each institution and retrieved after a period of 21 days. This period included 3 consecutive weeks of holy Sabbath days. For example, both Jews and Muslims have their services on Friday; Christians have their services on Sunday. Therefore, this period of time included 3 consecutive Fridays and 3 consecutive Sundays. The specific religious leaders verified the attendance and gave the survey questionnaires to those individuals who qualified for participation in the study. The surveys were picked up during the 4th week by the researcher.

Data Analysis

Each question in the first section of the surveys was tallied with results reported according to frequencies of mean and mode in each question. Further, results were cross-tallied according to demographic commonalities. For example, a result might be stated as, “Out of 100 total females surveyed, 15 Coptic Egyptian women answered *a* to question #2 regarding who they believed Mary was. This finding coincided with 15 Egyptian Muslim women who also answered *a*.”

The researcher then used *open coding*. The interviews and surveys were combed for discrete incidents, phenomena, or events that hinted at common themes in the participants’ experiences. Each type of phenomenon was coded so that similar phenomena could be gathered across participants. Analysis also assessed the dimensions in each category of archetypes, sacred writings and artwork, events, and/or natural

phenomena. For instance, there is a description of the frequency of the appearance of each variable.

In the second stage of the grounded-theory technique, the researcher performed *axial coding*. The goal of this stage was to identify possible connections between the separate categories of phenomena.

In the final stage of data analysis of the grounded-theory technique, the researcher performed *selective coding*. This process entails the conceptualization of the categories and their interrelations. In this study selective coding was used within each religion of the Peoples of the Book. This process was used to show the interrelations of the self-interpretations of religious symbolism across Christianity, Judaism, and Islam. A central theory was developed, along with corollary explanations of the pattern of relationships among these self-interpretations.

Chapter 4

RESULTS

This study examined in detail the self-interpretation of the Peoples of the Book. The results in this chapter were gathered from surveys distributed at six religious institutions. Fifty participants were drawn from the populations of each of the following religious institutions—a Coptic church, a Protestant church, a conservative synagogue, a reform synagogue, a revival mosque, and a conservative mosque for a total survey pool of 300 subjects. The criteria for inclusion in the study were that each participant had to be over the age of 18 years and a regular attendee of his or her religious institution. Surveys were delivered to each institution and retrieved after a period of 21 days. Eighty-three surveys were retrieved from the religious institutions; 81 surveys were determined to be valid, for a return rate of 27%.

The results are presented in four groupings, based on the categories established by the research question. These areas are (a) the self-interpretations of religious symbolism of individuals who followed Christianity, (b) the self-interpretations of religious symbolism of individuals who followed Judaism, (c) the self-interpretations of religious symbolism of individuals who followed Islam, and (d) the self-interpretations of religious symbolism of the participants when considering five demographic areas.

Self-Interpretations of Religious Symbolism of Participants Who Followed Christianity

Fifty surveys each were delivered to clergy at a Coptic church and at a nondenominational church. Of those, 31 completed surveys were returned from the Coptic church and 8 from the nondenominational church. Completed surveys within the category of Christianity constituted 13% of the total surveys. The breakdown of responses for these participants is summarized in Table 1. Figure 1 is a graphic representation of the self-interpretations of religious symbolism by individuals who followed Christianity.

Self-Interpretations of Religious Symbolism of Participants Who Followed Judaism

Fifty surveys each were delivered to the rabbis of a reform and a conservative synagogue. Of those, 8 completed surveys were returned from the reform synagogue and 2 from the conservative synagogue. Completed and returned surveys within the category of Judaism constituted 3% of the total surveys. The breakdown of responses for these participants is summarized in Table 2. Figure 2 is a graphic representation of the self-interpretations of religious symbolism by individuals who followed Judaism.

Self-Interpretations of Religious Symbolism of Participants Who Followed Islam

Fifty surveys each were delivered to the imams at their respective mosques. Of those, 33 completed surveys were returned from both mosques. Two of the completed

Table 1

Summary of Christian Participants' Responses to Survey (N = 39)

Question	%
Archetypes	
1. I believe God:	
Is a being that exists but does not intervene in daily events	1
Is a being that exists and intervenes in daily events	85
Is a spiritual symbol that represents an ideal	0
Other	2
2. I believe Mary:	
Was an actual woman chosen by God and impregnated by the Holy Spirit	98
Is a mythical symbol of what the ideal woman and mother should strive to be like	2
Might have been an actual woman, but most likely a symbol in a metaphoric story attempting to teach humanity a lesson	0
Other	0
3. I believe Joseph:	
Was an actual man, betrothed to Mary, and followed a prophetic dream to flee to Egypt	98
Is a mythical symbol of what the ideal man and father should strive to be like	2
Might have been an actual man, but most likely a symbol in a metaphoric story attempting to teach humanity a lesson	0
Other	0
4. I believe Jesus:	
Was an actual person, the Son of God, and completely divine	65
Was an actual person, part human and part divine	3
Was an actual person who was important, but his life and events are exaggerated	0
Other	22
5. I believe Mohammed:	
Was a prophet in a long line of prophets	8
A man who began one of the major religious traditions after experiencing a miracle	12
An important man in history; however, his life and events are exaggerated	25
Other	2

Table 1 (*Continued*)

Question	%
Sacred Writings and Artwork	
6. When I think of religious symbols, my first thought is:	
They give me a sense of connection to something larger than myself	39
They give me a framework of morality and hope	10
They are a physical representation of my personal relationship with God	40
I do not think about religious symbols or their meaning	3
Other	8
7. I believe the religious text I know best (the Bible, Qur'an, Tanakh, etc.) is:	
A work that is divinely written and accurate	90
A divinely inspired work of mythology	10
A work of metaphor to teach lessons of how I should conduct my life	0
A work of fiction	0
Other	0
8. I read my religious text:	
At least one time per day	39
Whenever I get the chance	35
When I feel the need to connect to God or when I have questions about life or a certain subject	15
Only during study groups	0
Other	11
9. I display religious symbols:	
In my daily life by displaying them in my home or place of work	70
In my daily life by displaying them only in my home	10
Only on special holidays	0
I do not display religious symbols	8
Other	2
10. The religious symbol I display is:	
An icon	63
A mezzuzah	0
The 99 Good Names of Allah	0
I do not display religious symbols	28
Other	4

Table 1 (Continued)

Question	%
Events	
11. I pray:	
At least one time per day	58
At least five times per day	5
At least one time per week	10
Only at gatherings such as religious services when I am with like-minded people	3
Other	24
12. When I pray, I use the following symbols to assist me:	
A candle	5
A noal (prayer rug)	0
Cross or rosary	24
Symbols are not necessary to my prayer ritual	60
Other	11
13. How often to you wear a religious symbol identifying your religious affiliation?	
Daily	39
Sometimes	30
Only for special occasions	5
Never	18
Other	8
14. The religious symbol I wear is:	
A skullcap such as a yarmulke/kippah, esharb, or jilbab/hijab/tarha	1
An article of clothing such as a tallit with tzitzit (fringes) or ihram	8
Jewelry with a religious symbol such as a cross, fish, chai, crescent and star, or Magen David	62
I do not wear anything that draw attention to my religious affiliation	17
Other	13
15. How often do you fast?	
Once per month	0
Only for special occasions	10
According to the laws of my religious tradition	70
Never	12
Other	8

Table 1 (*Continued*)

Question	%
<hr/>	
16. I fast:	
As a symbolic gesture of sacrifice	20
To purify my body	28
To fulfill the laws of my faith	19
I do not fast	9
Other	24
<hr/>	
Phenomena	
17. I believe miracles:	
Happen and are the divine intervention of a supreme being	90
Are uncommon events that cannot be explained by scientific methods, but are not divine	0
Are common and used as symbols and metaphors to explain the unexplainable	2
Do not happen	0
Other	8
18. I believe angels:	
Are ethereal, benevolent beings created from light that do not possess free will	28
Appear in human form, act as ministers of God and the agents of revelation	45
Are actually metaphors for the various laws of nature	0
Do not really exist	0
Other	0
19. I believe mysticism:	
Is part of my religion based on the pursuit of spiritual truth as it is gradually revealed to the heart and mind of the individual	50
Is knowledge that has come down as a revelation to elect saints from a remote past and preserved by only a privileged few	0
A direct experience of God attained through prayer, fasting/self-denial, and alms giving	10
Is not part of my religion or belief system	30
Other	5

Table 1 (Continued)

Question	%
20. I believe Heaven:	
Is a physical place for humanity following the resurrection of the dead.	58
Is a physical place like Eden for those who do good deeds	3
Is a metaphor and symbol for peaceful conditions on a new Earth	2
Does not really exist	0
Other	37
21. I believe Hell:	
Is a physical place where eternal punishment is given depending on the level of evil done in life	48
Is the world of the dead	5
Is a waiting area where one is judged based on one's life's deeds.	2
Does not really exist	0
Other	45

Note. Percentages do not always total 100% because some respondents declined to answer some questions.

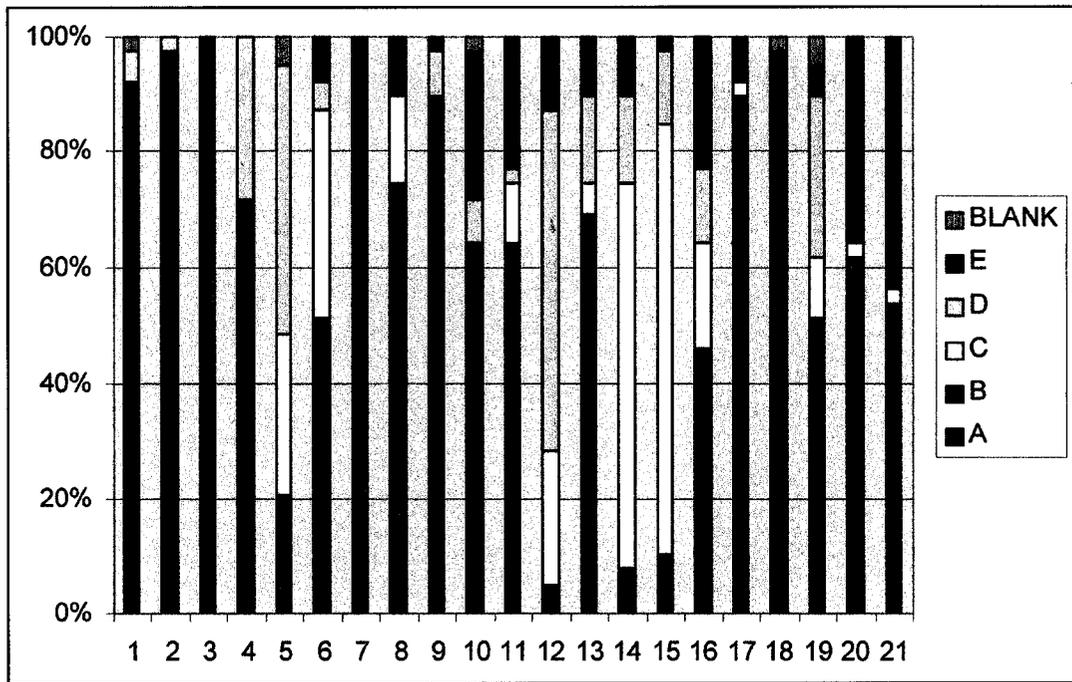


Figure 1. Total responses from participants practicing Christianity. X axis = percentage of responses; Y axis = survey question number; legend refers to response choices for questions.

Table 2

Summary of Jewish Participants' Responses to Survey (N = 10)

Question	%
Archetypes	
1. I believe God:	
Is a being that exists but does not intervene in daily events	10
Is a being that exists and intervenes in daily events	0
Is a spiritual symbol that represents an ideal	90
Other	0
2. I believe Mary:	
Was an actual woman chosen by God and impregnated by the Holy Spirit	0
Is a mythical symbol of what the ideal woman and mother should strive to be like	0
Might have been an actual woman, but most likely a symbol in a metaphoric story attempting to teach humanity a lesson	80
Other	20
3. I believe Joseph:	
Was an actual man, betrothed to Mary, and followed a prophetic dream to flee to Egypt	10
Is a mythical symbol of what the ideal man and father should strive to be like	0
Might have been an actual man, but most likely a symbol in a metaphoric story attempting to teach humanity a lesson	70
Other	20
4. I believe Jesus:	
Was an actual person, the Son of God, and completely divine	0
Was an actual person, part human and part divine	0
Was an actual person who was important, but his life and events are exaggerated	90
Other	10
5. I believe Mohammed:	
Was a prophet in a long line of prophets	20
A man who began one of the major religious traditions after experiencing a miracle	30
An important man in history; however, his life and events are exaggerated	30
Other	20

Table 2 (Continued)

Question	%
Sacred Writings and Artwork	
6. When I think of religious symbols, my first thought is:	
They give me a sense of connection to something larger than myself	50
They give me a framework of morality and hope	10
They are a physical representation of my personal relationship with God	0
I do not think about religious symbols or their meaning	10
Other	20
7. I believe the religious text I know best (the Bible, Qur'an, Tanakh, etc.) is:	
A work that is divinely written and accurate	60
A divinely inspired work of mythology	0
A work of metaphor to teach lessons of how I should conduct my life	0
A work of fiction	0
Other	40
8. I read my religious text:	
At least one time per day	0
Whenever I get the chance	10
When I feel the need to connect to God or when I have questions about life or a certain subject	0
Only during study groups	50
Other	40
9. I display religious symbols:	
In my daily life by displaying them in my home or place of work	20
In my daily life by displaying them only in my home	70
Only on special holidays	10
I do not display religious symbols	0
Other	0
10. The religious symbol I display is:	
An icon	0
A mezzuzah	80
The 99 Good Names of Allah	0
I do not display religious symbols	0
Other	20

Table 2 (Continued)

Question	%
Events	
11. I pray:	
At least one time per day	10
At least five times per day	0
At least one time per week	10
Only at gatherings such as religious services when I am with like-minded people	50
Other	30
12. When I pray, I use the following symbols to assist me:	
A candle	20
A noal (prayer rug)	0
Cross or rosary	0
Symbols are not necessary to my prayer ritual	70
Other	10
13. How often to you wear a religious symbol identifying your religious affiliation?	
Daily	10
Sometimes	60
Only for special occasions	0
Never	20
Other	10
14. The religious symbol I wear is:	
A skullcap such as a yarmulke/kippah, esharb, or jilbab/hijab/tarha	0
An article of clothing such as a tallit with tzitzit (fringes) or ihram	0
Jewelry with a religious symbol such as a cross, fish, chai, crescent and star, or Magen David	60
I do not wear anything that draw attention to my religious affiliation	20
Other	10
15. How often do you fast?	
Once per month	0
Only for special occasions	0
According to the laws of my religious tradition	30
Never	60
Other	10

Table 2 (Continued)

Question	%
<hr/>	
16. I fast:	
As a symbolic gesture of sacrifice	10
To purify my body	0
To fulfill the laws of my faith	19
I do not fast	70
Other	0
<hr/>	
	Phenomena
17. I believe miracles:	
Happen and are the divine intervention of a supreme being	10
Are uncommon events that cannot be explained by scientific methods, but are not divine	30
Are common and used as symbols and metaphors to explain the unexplainable	30
Do not happen	0
Other	30
18. I believe angels:	
Are ethereal, benevolent beings created from light that do not possess free will	0
Appear in human form, act as ministers of God and the agents of revelation	0
Are actually metaphors for the various laws of nature	10
Do not really exist	60
Other	30
19. I believe mysticism:	
Is part of my religion based on the pursuit of spiritual truth as it is gradually revealed to the heart and mind of the individual	40
Is knowledge that has come down as a revelation to elect saints from a remote past and preserved by only a privileged few	0
A direct experience of God attained through prayer, fasting/self-denial, and alms giving	0
Is not part of my religion or belief system	50
Other	10

Table 2 (Continued)

Question	%
20. I believe Heaven:	
Is a physical place for humanity following the resurrection of the dead.	0
Is a physical place like Eden for those who do good deeds	0
Is a metaphor and symbol for peaceful conditions on a new Earth	10
Does not really exist	70
Other	20
21. I believe Hell:	
Is a physical place where eternal punishment is given depending on the level of evil done in life	0
Is the world of the dead	0
Is a waiting area where one is judged based on one's life's deeds.	0
Does not really exist	90
Other	10

Note. Percentages do not always total 100% because some respondents declined to answer some questions.

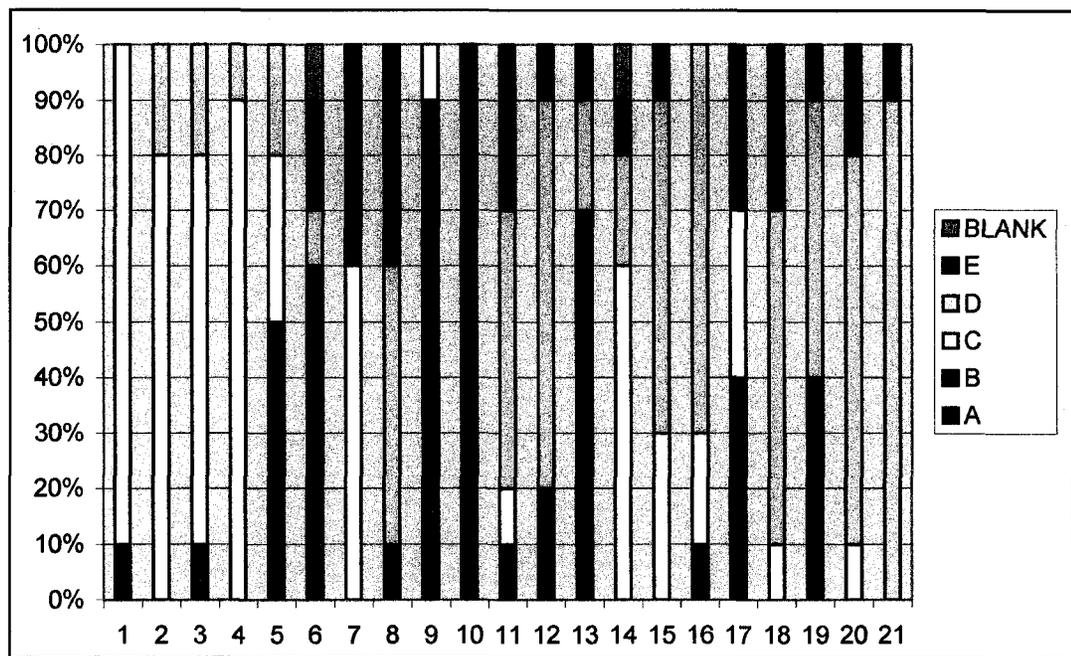


Figure 2. Total responses from participants practicing Judaism. X axis = percentage of responses; Y axis = survey question number; legend refers to response choices for questions.

surveys were deemed invalid because the respondents were under the age of 18. Completed surveys within the category of Islam constituted 10% of the total surveys. The breakdown of responses for these participants is summarized in Table 3. Figure 3 is a graphic representation of the self-interpretations of religious symbolism by individuals who followed Islam.

Self-Interpretations of Religious Symbolism of Participants With Respect to Demographics

This section deals with statistical data related to the four demographic factors of participants' gender, age, education level, and cultural identification to answer the following question: *What is the relationship between participants' self-interpretations of religious symbolism when considering four demographic factors?* Significant findings in the similarities of responses were indicated with respect to age and culture. Figures 4-25 illustrate participants's responses related to demographic data. Figures 4 and 5 relate to gender; Figures 6-12, to age; Figures 13-16, to education level; and Figures 17-25, to cultural identification. Response percentages by question can be found in appendix F. With respect to level of education, it should be noted that no participants chose the category of vocational training.

Results of Interviews

In addition to the surveys, leaders representing each religious institution were interviewed individually to gain a greater depth of understanding of religious

Table 3

Summary of Muslim Participants' Responses to Survey (N = 31)

Question	%
Archetypes	
1. I believe God:	
Is a being that exists but does not intervene in daily events	8
Is a being that exists and intervenes in daily events	45
Is a spiritual symbol that represents an ideal	4
Other	48
2. I believe Mary:	
Was an actual woman chosen by God and impregnated by the Holy Spirit	32
Is a mythical symbol of what the ideal woman and mother should strive to be like	0
Might have been an actual woman, but most likely a symbol in a metaphoric story attempting to teach humanity a lesson	0
Other	68
3. I believe Joseph:	
Was an actual man, betrothed to Mary, and followed a prophetic dream to flee to Egypt	39
Is a mythical symbol of what the ideal man and father should strive to be like	0
Might have been an actual man, but most likely a symbol in a metaphoric story attempting to teach humanity a lesson	2
Other	59
4. I believe Jesus:	
Was an actual person, the Son of God, and completely divine	4
Was an actual person, part human and part divine	4
Was an actual person who was important, but his life and events are exaggerated	14
Other	78
5. I believe Mohammed:	
Was a prophet in a long line of prophets	55
A man who began one of the major religious traditions after experiencing a miracle	4
An important man in history; however, his life and events are exaggerated	0
Other	41

Table 3 (Continued)

Question	%
Sacred Writings and Artwork	
6. When I think of religious symbols, my first thought is:	
They give me a sense of connection to something larger than myself	10
They give me a framework of morality and hope	14
They are a physical representation of my personal relationship with God	42
I do not think about religious symbols or their meaning	10
Other	24
7. I believe the religious text I know best (the Bible, Qur'an, Tanakh, etc.) is:	
A work that is divinely written and accurate	65
A divinely inspired work of mythology	4
A work of metaphor to teach lessons of how I should conduct my life	4
A work of fiction	0
Other	27
8. I read my religious text:	
At least one time per day	49
Whenever I get the chance	41
When I feel the need to connect to God or when I have questions about life or a certain subject	5
Only during study groups	0
Other	5
9. I display religious symbols:	
In my daily life by displaying them in my home or place of work	45
In my daily life by displaying them only in my home	10
Only on special holidays	0
I do not display religious symbols	25
Other	20
10. The religious symbol I display is:	
An icon	6
A mezzuzah	0
The 99 Good Names of Allah	29
I do not display religious symbols	26
Other	39

Table 3 (Continued)

Question	%
Events	
11. I pray:	
At least one time per day	6
At least five times per day	80
At least one time per week	5
Only at gatherings such as religious services when I am with like-minded people	3
Other	6
12. When I pray, I use the following symbols to assist me:	
A candle	0
A noal (prayer rug)	3
Cross or rosary	0
Symbols are not necessary to my prayer ritual	45
Other	24
13. How often to you wear a religious symbol identifying your religious affiliation?	
Daily	29
Sometimes	26
Only for special occasions	6
Never	22
Other	17
14. The religious symbol I wear is:	
A skullcap such as a yarmulke/kippah, esharb, or jilbab/hijab/tarha	29
An article of clothing such as a tallit with tzitzit (fringes) or ihram	0
Jewelry with a religious symbol such as a cross, fish, chai, crescent and star, or Magen David	10
I do not wear anything that draw attention to my religious affiliation	22
Other	35
15. How often do you fast?	
Once per month	0
Only for special occasions	4
According to the laws of my religious tradition	82
Never	0
Other	14

Table 3 (Continued)

Question	%
<hr/>	
16. I fast:	
As a symbolic gesture of sacrifice	20
To purify my body	20
To fulfill the laws of my faith	46
I do not fast	0
Other	14
<hr/>	
	Phenomena
17. I believe miracles:	
Happen and are the divine intervention of a supreme being	90
Are uncommon events that cannot be explained by scientific methods, but are not divine	0
Are common and used as symbols and metaphors to explain the unexplainable	3
Do not happen	4
Other	4
18. I believe angels:	
Are ethereal, benevolent beings created from light that do not possess free will	68
Appear in human form, act as ministers of God and the agents of revelation	5
Are actually metaphors for the various laws of nature	0
Do not really exist	0
Other	27
19. I believe mysticism:	
Is part of my religion based on the pursuit of spiritual truth as it is gradually revealed to the heart and mind of the individual	6
Is knowledge that has come down as a revelation to elect saints from a remote past and preserved by only a privileged few	4
A direct experience of God attained through prayer, fasting/self-denial, and alms giving	6
Is not part of my religion or belief system	32
Other	40

Table 3 (Continued)

Question	%
20. I believe Heaven:	
Is a physical place for humanity following the resurrection of the dead	24
Is a physical place like Eden for those who do good deeds	39
Is a metaphor and symbol for peaceful conditions on a new Earth	17
Does not really exist	0
Other	20
21. I believe Hell:	
Is a physical place where eternal punishment is given depending on the level of evil done in life	48
Is the world of the dead	0
Is a waiting area where one is judged based on one's life's deeds.	20
Does not really exist	0
Other	32

Note. Percentages do not always total 100% because some respondents declined to answer some questions.

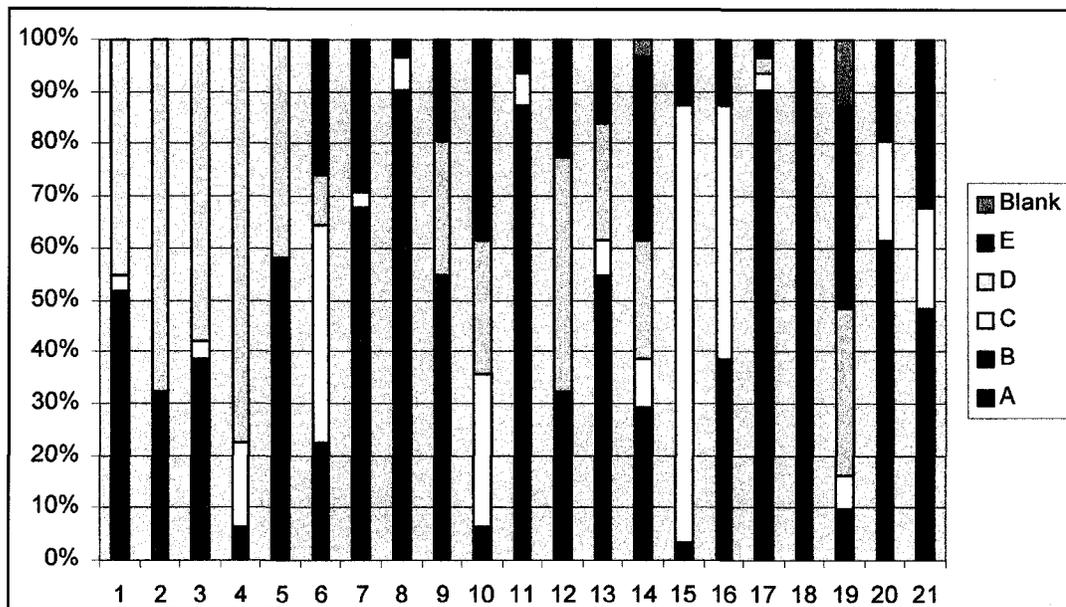


Figure 3. Total responses from participants practicing Islam. X axis = percentage of responses; Y axis = survey question number; legend refers to response choices for questions.

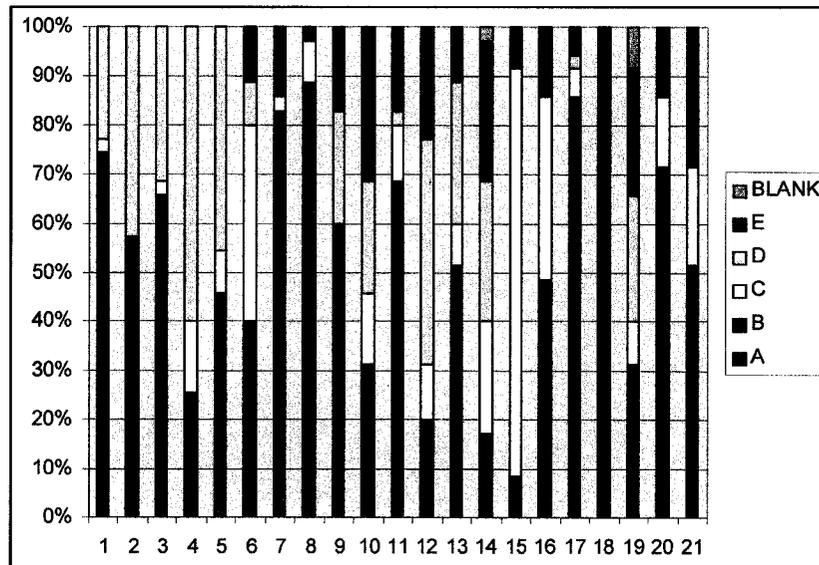


Figure 4. Participants' responses to survey questions by gender: Male. X axis = percentage of responses; Y axis = survey question number; legend refers to response choices for questions.

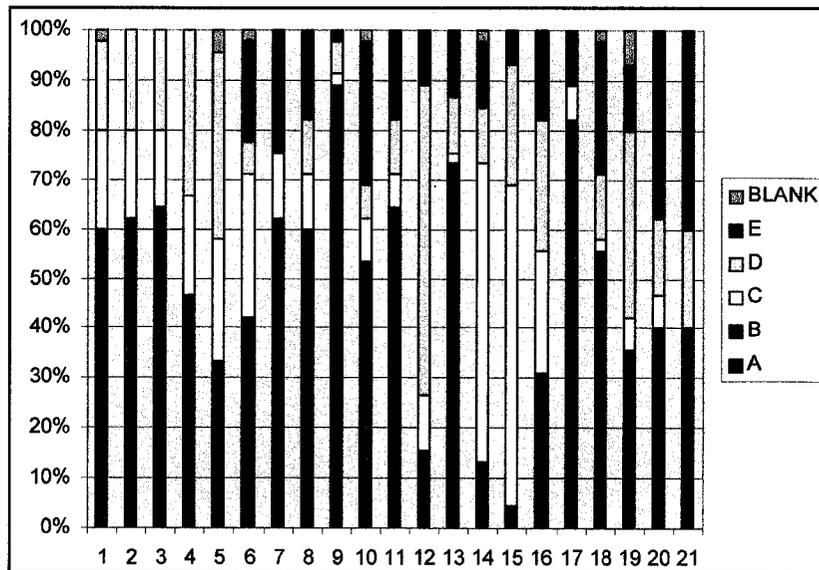


Figure 5. Participants' responses to survey questions by gender: Female. X axis = percentage of responses; Y axis = survey question number; legend refers to response choices for questions.

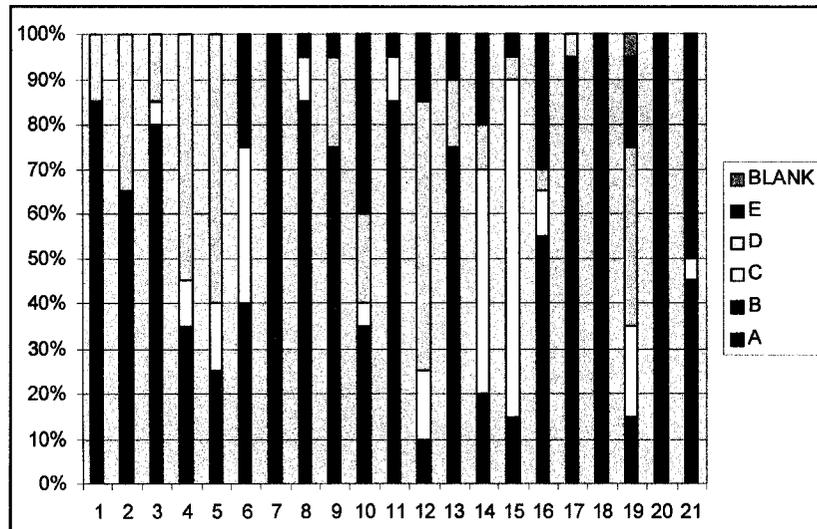


Figure 6. Participants' responses to survey questions by age: 18-21. X axis = percentage of responses; Y axis = survey question number; legend refers to response choices for questions.

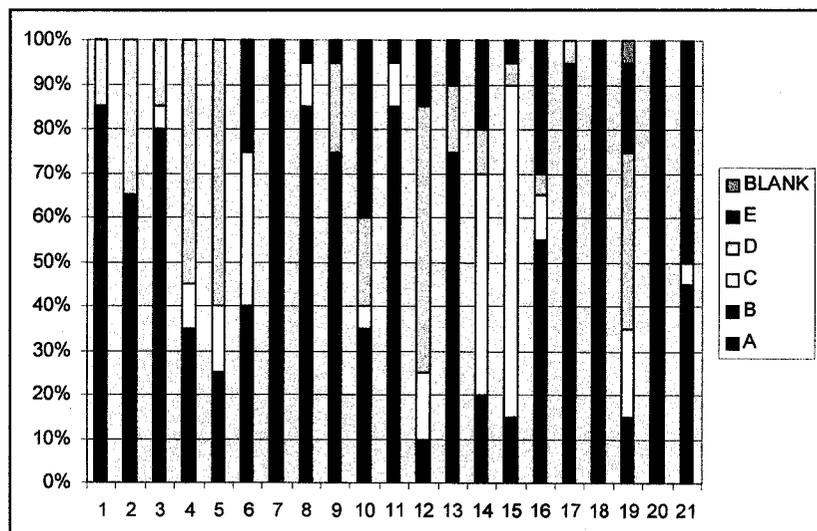


Figure 7. Participants' responses to survey questions by age: 22-30. X axis = percentage of responses; Y axis = survey question number; legend refers to response choices for questions.

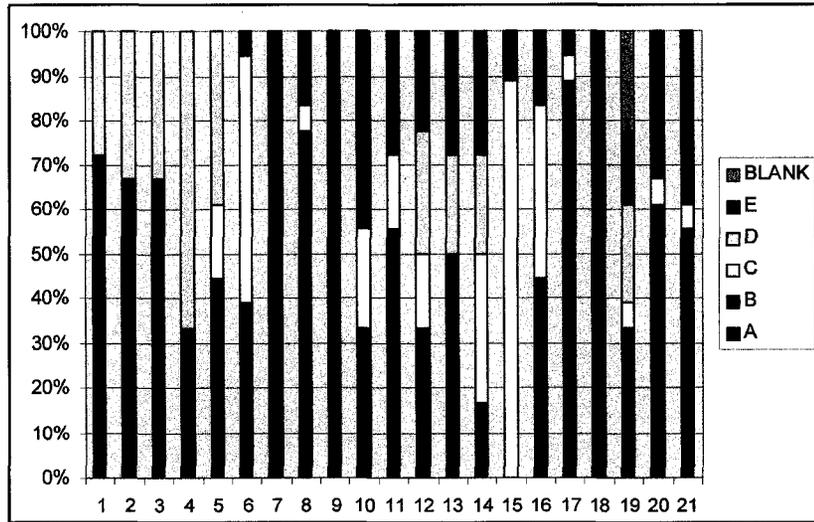


Figure 8. Participants' responses to survey questions by age: 31-40. X axis = percentage of responses; Y axis = survey question number; legend refers to response choices for questions.

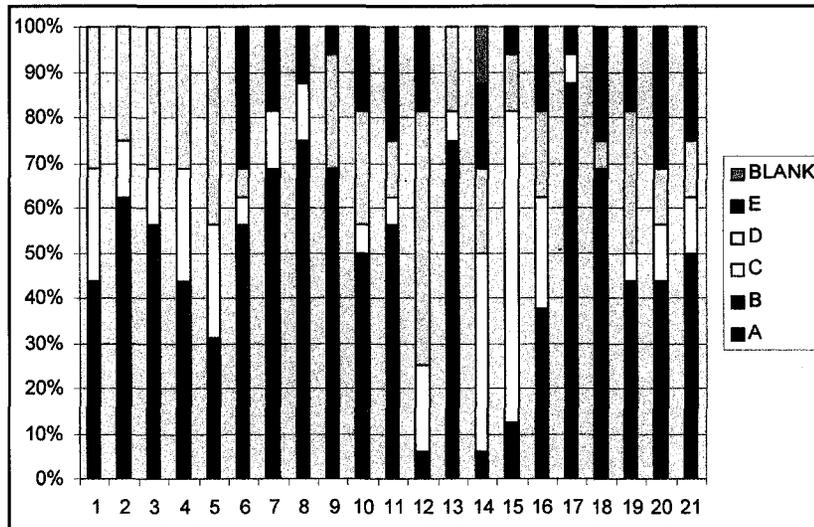


Figure 9. Participants' responses to survey questions by age: 41-50. X axis = percentage of responses; Y axis = survey question number; legend refers to response choices for questions.

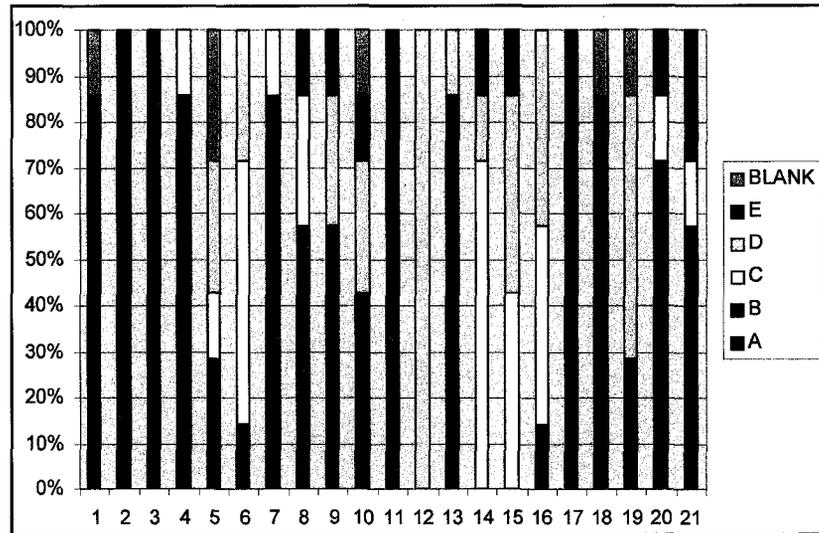


Figure 10. Participants' responses to survey questions by age: 51-60. X axis = percentage of responses; Y axis = survey question number; legend refers to response choices for questions.

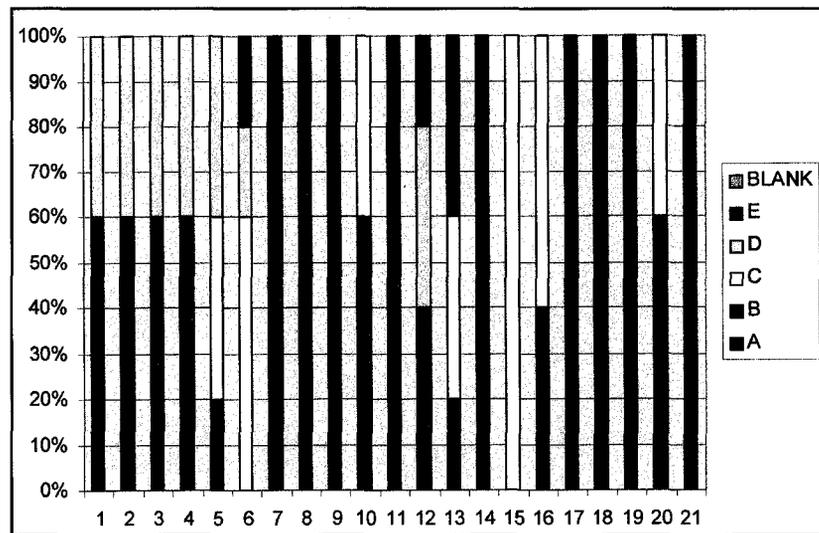


Figure 11. Participants' responses to survey questions by age: 61-70. X axis = percentage of responses; Y axis = survey question number; legend refers to response choices for questions.

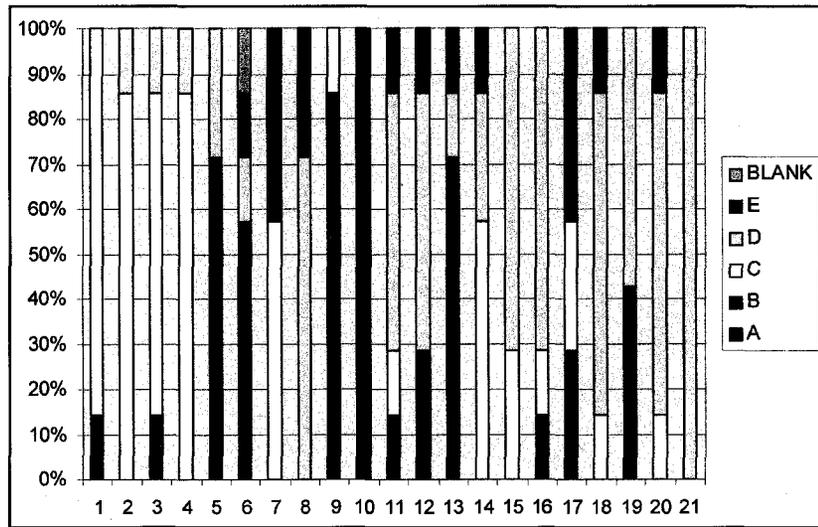


Figure 12. Participants' responses to survey questions by age: 71 and above. X axis = percentage of responses; Y axis = survey question number; legend refers to response choices for questions.

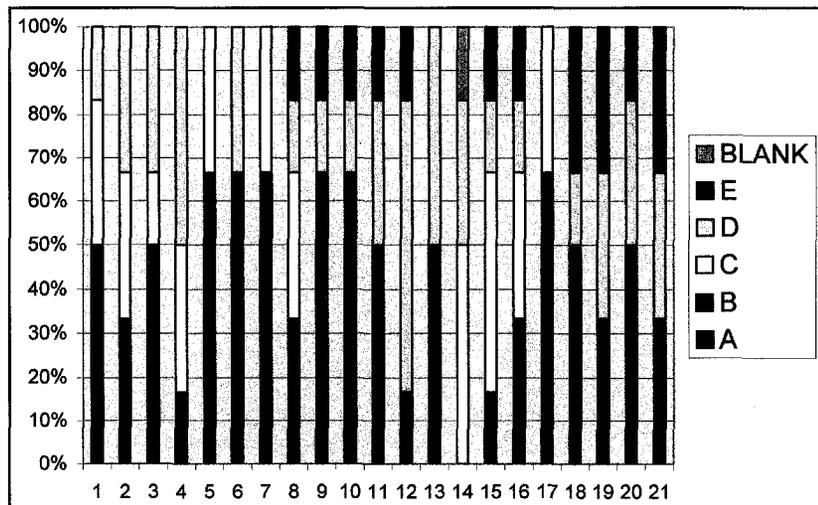


Figure 13. Participants' responses to survey questions by level of education: High school graduate. X axis = percentage of responses; Y axis = survey question number; legend refers to response choices for questions.

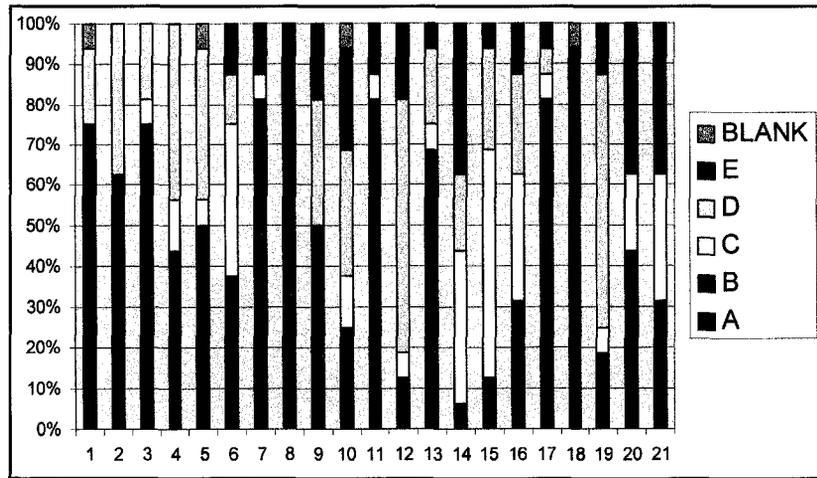


Figure 14. Participants' responses to survey questions by level of education: Some college. X axis = percentage of responses; Y axis = survey question number; legend refers to response choices for questions.

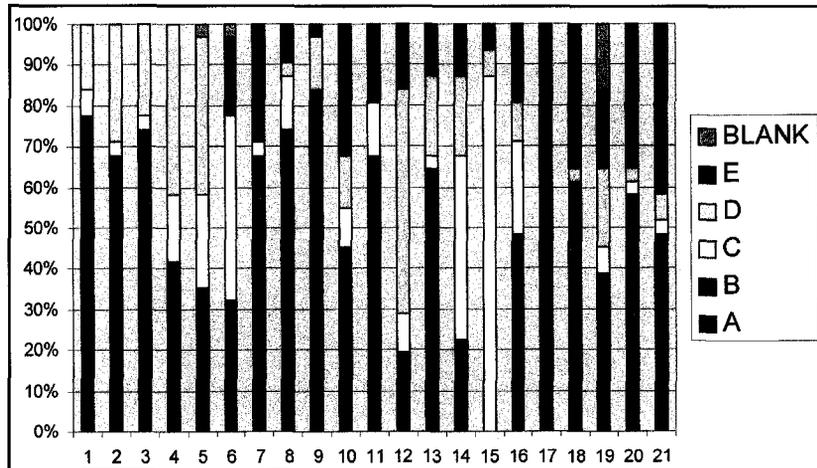


Figure 15. Participants' responses to survey questions by level of education: College graduate. X axis = percentage of responses; Y axis = survey question number; legend refers to response choices for questions.

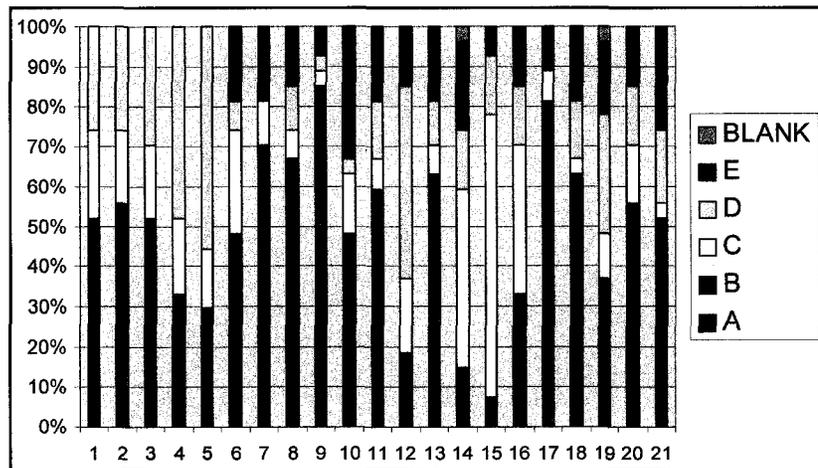


Figure 16. Participants' responses to survey questions by level of education: Postgraduate work. X axis = percentage of responses; Y axis = survey question number; legend refers to response choices for questions.

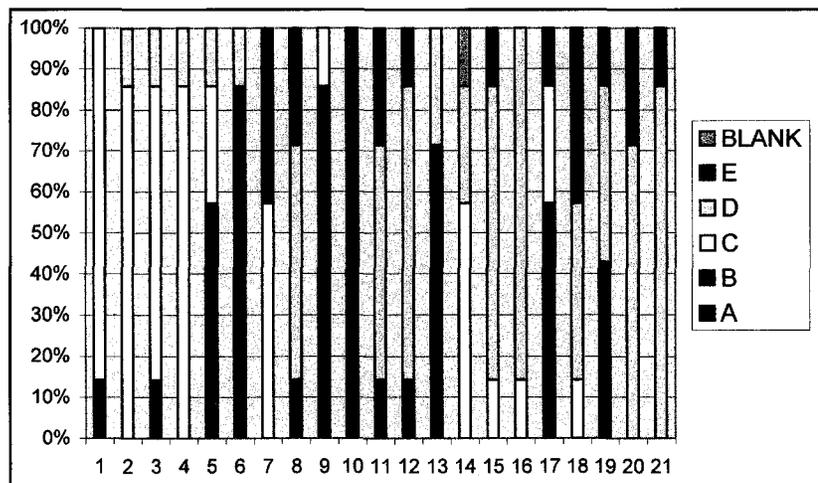


Figure 17. Participants' cultural identification: American Jewish, Jewish/Democratic. X axis = percentage of responses; Y axis = survey question number; legend refers to response choices for questions.

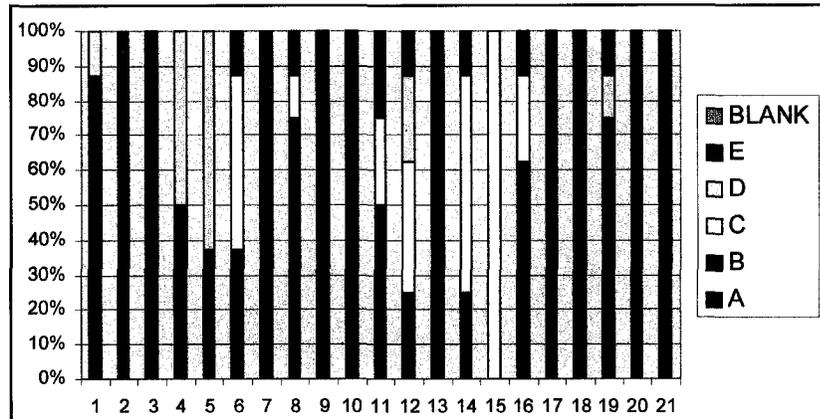


Figure 18. Participants' cultural identification: Coptic American, Coptic Christian. X axis = percentage of responses; Y axis = survey question number; legend refers to response choices for questions.

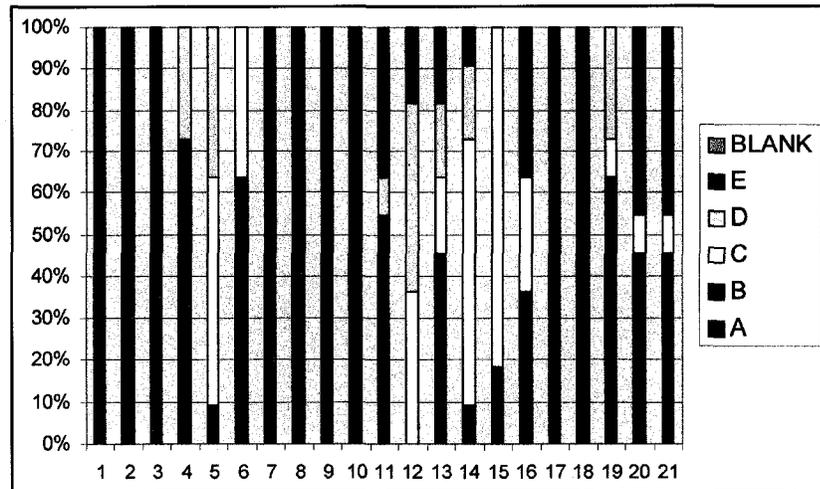


Figure 19. Participants' responses to survey questions by cultural identification: Egyptian. X axis = percentage of responses; Y axis = survey question number; legend refers to response choices for questions.

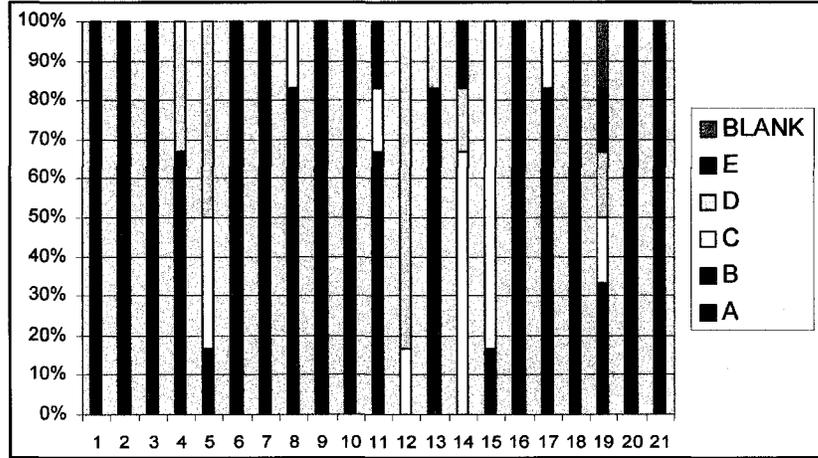


Figure 20. Participants' cultural identification: Egyptian American. X axis = percentage of responses; Y axis = survey question number; legend refers to response choices for questions.

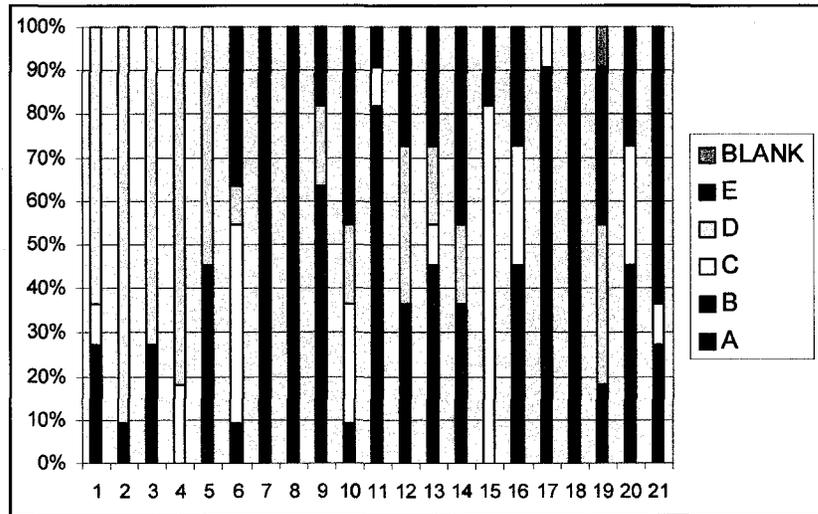


Figure 21. Participants' responses to survey questions by cultural identification: Western Islamic. X axis = percentage of responses; Y axis = survey question number; legend refers to response choices for questions.

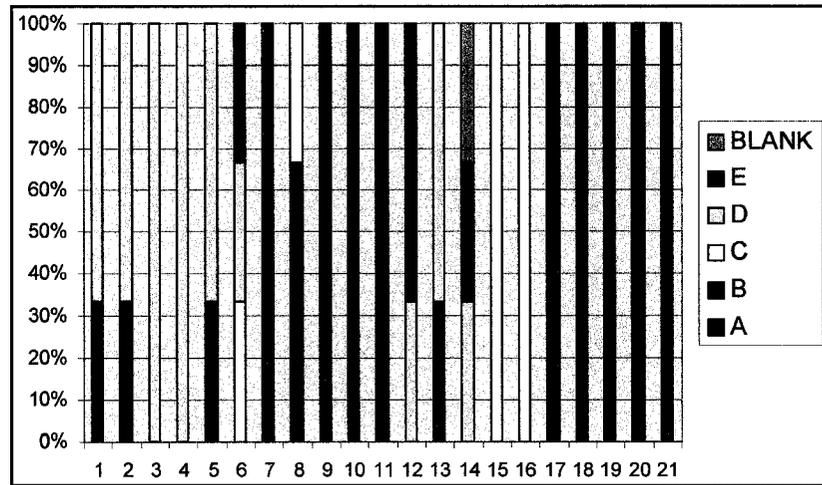


Figure 22. Participants' cultural identification: Muslim. X axis = percentage of responses; Y axis = survey question number; legend refers to response choices for questions.

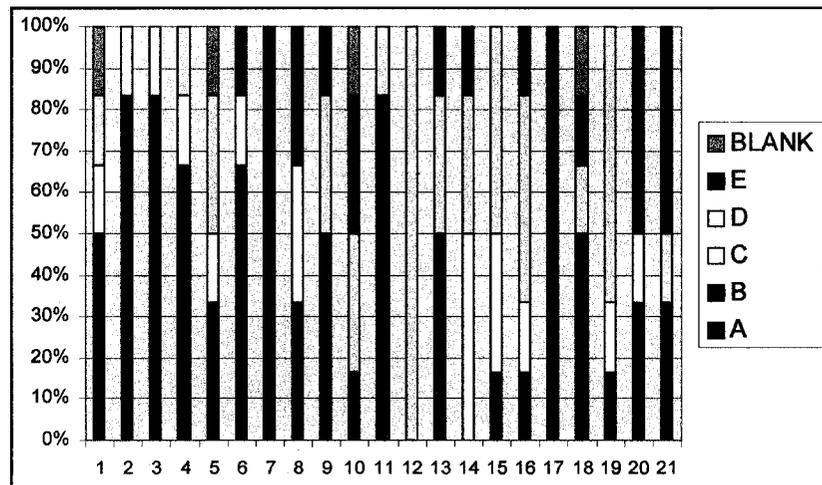


Figure 23. Participants' responses to survey questions by cultural identification: North American, American. X axis = percentage of responses; Y axis = survey question number; legend refers to response choices for questions.

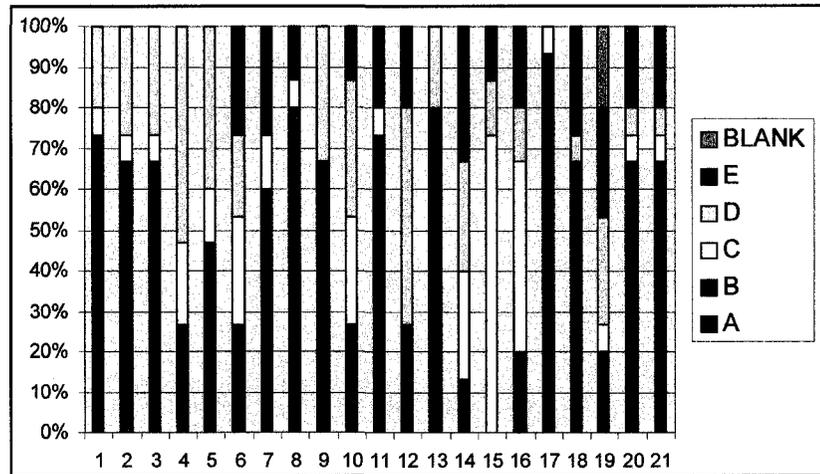


Figure 24. Participants' cultural identification: Other. X axis = percentage of responses; Y axis = survey question number; legend refers to response choices for questions.

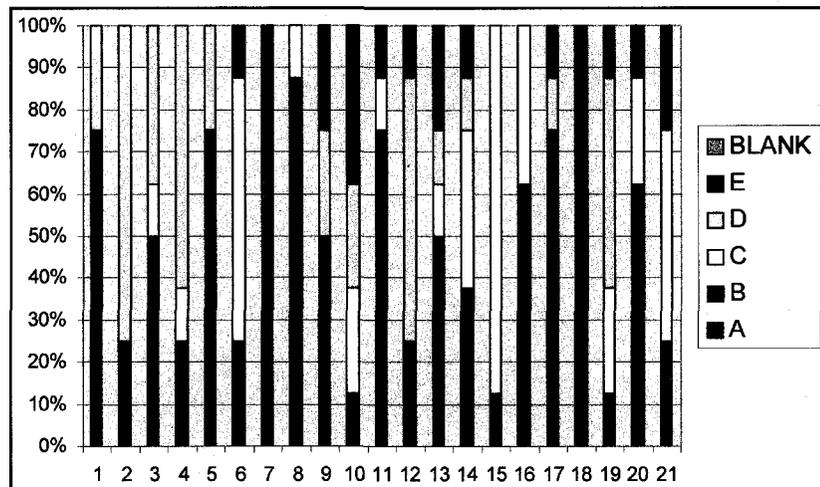


Figure 25. Participants' responses to survey questions by cultural identification: Pakistan/American, American Pakistani. X axis = percentage of responses; Y axis = survey question number; legend refers to response choices for questions.

symbolism. Four of the six clergy indicated that religious symbolism had a deep and significant meaning for them in the administration of their duties. One of the imams indicated that symbols were not part of the Islamic experience; he said, “It is our goal to shed any association with symbols and concentrate on Allah.”

For indeterminate reasons, the nondenominational minister halted the interview after question #3: *What is your educational background? Within your field of study did you have any courses on religious symbolism? Or religious symbols and their meaning?* The other five clergy indicated that no courses were offered in their field of studies. Answers ranged from a direct no to, “Unfortunately, there were no courses offered on religious symbolism—not even psychology of religion at the time I was in school.” Results are discussed in depth in chapter 5.

Chapter 5

SUMMARY, CONCLUSIONS, DISCUSSION, AND RECOMMENDATIONS

The purpose of this chapter is to summarize the information presented in this study, draw some conclusions from the data analysis, and discuss possible implications. Recommendations for further research are presented.

Summary

While Christianity, Judaism, and Islam advocate peace as a general rule, the history of these religions indicates constant friction and violence (Gopin, 2000). One does not have to go any further than the news and current events to understand that there are problems among Christians, Jews, and Muslims. As of February 2006, Denmark had temporarily withdrawn its ambassadors from Syria, Iran, and Indonesia because their safety was at risk in the wake of a Danish newspaper's publication of satirical drawings of the Prophet Muhammad. Israel and the United States denounced the President of Russia for extending an invitation to the newly elected Hamas leaders of Palestine. Hamas officials do not recognize the state of Israel. The United States does not recognize Hamas as a legitimate government due to the group's extremist Muslim

stance. In August 2005, Pat Robertson, host of Christian Broadcasting Network's "The 700 Club" and founder of the Christian Coalition of America, called for the assassination of Venezuelan President Hugo Chavez (Harris, 2005). Several books have already been written describing the conflicts of the Peoples of the Book, and many more are being written that devote time to these conflicts.

The issues addressed by this study were the self-interpretations of individuals who followed Christianity, Judaism, and Islam and how these self-interpretations correlated to each discipline. The study of religious symbols has a long and rich history (Eliade & Mairret, 1991). Many studies and works have been written regarding the culture and customs of the Peoples of the Book (Smart, 1983). However, little is known about the Peoples of the Book's self-interpretations of religious symbolism. How do the Peoples of the Book view religious symbolism? How do these self-interpretations correlate across Christianity, Judaism, and Islam?

This study was conducted qualitatively using the grounded-theory technique to study the self-interpretations of religious symbolism of individuals who followed The Book. The study relied mainly on anonymous surveys and interviews of leaders from those six religious institutions surveyed. Fifty participants were drawn from the populations of each of the following religious institutions: a Coptic church, a Protestant church, a conservative synagogue, a Reformed synagogue, a revival mosque, and a conservative mosque total survey pool = 300). The criteria for inclusion in the study were that each participant had to be over the age of 18 and a regular attendee of his or her religious institution. Each institution was chosen for its culturally diverse population.

This diversity enriched and enhanced the results of the study. Surveys were delivered to each institution and retrieved after a period of 21 days. This period included 3 consecutive weeks of holy Sabbath days. For example, Muslims have their religious services on Friday, Jews on Friday night-Saturday, while Christians have their religious services on Sunday. Therefore, this period of time included 3 consecutive weekends. The surveys were picked up during the 4th week.

The results of this study will be used as an instrument to develop curricula in comparative religious studies, global education, and peace education courses. As a result of this study, an understanding of the self-interpretations of the Peoples of the Book was obtained. Further, these self-interpretations should lead to an understanding of the unifying factors of the Peoples of the Book.

For example, when asked about their belief in angels, 90% of the Christian and Muslim participants answered that they believed angels are ethereal, benevolent beings created from light that do not possess free will. Within the cultural category, 100% of the participants who selected the cultural category of Egyptian chose the same response. There were many Coptic and Muslim participants within the demographic category of Egyptian. When asked why they observed a period of fasting, the responses of “to fulfill the laws of my faith” had similar percentages across the religious traditions.

Because the results of this study were available to the leaders of each tradition, a greater understanding of the other traditions was obtained. Due to the cultural diversity of each institution surveyed, a richer cultural understanding was achieved both within each tradition and across traditions. For example, the clergyman of the Coptic church

was an Egyptian male who came to the United States when he was 5 years old and had not returned to Egypt since that time. During his interview, he stated that the information from this survey offered him the opportunity to create a dialogue with his parents and the older members of his church. They talked about their experiences and the traditions that came with them from their motherland. The information from this survey made him more aware of the reasons behind their actions. He said that he had changed some of his behaviors due to this new awareness.

In addition to the surveys, leaders representing each religious institution were interviewed individually to gain a greater depth and understanding of religious symbolism. Four of the six clergy indicated that religious symbolism had a deep and significant meaning for them in the administration of their duties. One of the imams indicated that symbols were not part of the Islamic experience. He said, "It is our goal to shed any association with symbols and concentrate on Allah." For indeterminate reasons, the nondenominational minister halted the interview after question #3: *What is your educational background? Within your field of study did you have any courses on religious symbolism? Or religious symbols and their meaning?*

When asked the questions, *Within your field of study did you have any courses on religious symbolism? Or religious symbols and their meaning?* five of the six clergy indicated that no courses were offered in their field of studies. Answers ranged from a direct no to, "Unfortunately, there were no courses offered on religious symbolism. Not even psychology of religion at the time I was in school.

While the leaders of their respective religious institutions felt this study was important, they also felt that the survey instrument was too long, with the open-ended questions especially difficult for second-language learners to complete within the allotted time frame. It was suggested that for future research, a higher response rate could be obtained if the survey instrument contained only the closed-ended questions.

Conclusions

The following conclusions, based on the questions of research and findings of the study, are suggested. First, it is imperative that within the many fields of higher education addressing the different genres of religious and humanistic studies, a course regarding the interpretation of religious symbolism should be taught. Of the six clergy interviewed, one held a B.A. degree, four held M.A. degrees, and one held a Ph.D. degree in clinical psychology. Five of the six stated that they had not had any course within their fields that referred to religious symbolism; these included courses such as the psychology and philosophy of religion, comparative religious studies, and history of religions. All six clergy stated that they held a new and different perspective on the other traditions.

Even though they were all rooted in the same foundations, the clergy felt that their perceptions were focused more on the differences rather than the similarities of their traditions. Further, one clergyman stated that this study gave him a new perspective on the identity development needed for the second generation of immigrants in his congregation. Due to this study, he felt his second-generation congregants did not have

a clear cultural identity. He further stated that it would be interesting to see if there was a distinction between the older and younger generations with regard to their interpretations of religious symbolism to determine what extent of cultural confusion existed. He noticed that his younger congregants did not fully identify with their American counterparts; however, they also did not identify to their home country. By studying the self-interpretation of religious symbolism, possible results could be used to bridge the cultural gap of peoples and generations. The results could thus have a profound impact on communications within like cultures while bringing a greater awareness to those individuals from other cultures.

Each clergyman graduated from a college that emphasized a multicultural or liberal arts educational environment on a culturally diverse campus. However, their programs lacked an area of study that could have helped to broaden their minds and to enhance their careers. By studying the unifying factors of religious symbolism, the divisiveness that occurs in each tradition of the Peoples of the Book could have been minimized or eradicated. Further, their groups of friends and educational cohorts came from the same cultural background. One clergyman said that he had not been exposed to students from the other traditions. He felt that had he been more aware of the similarities of the traditions, he would have been able to ease the fear and blame that came from the post-September 11 attacks.

Alliant International University (AIU) is an example of this type of liberal arts program and promotes a diverse international campus environment. The mission statement of the university reads as follows:

At Alliant International University, we sometimes refer to ourselves as “a family of schools,” and this is true in several ways. The two schools that came together to form Alliant were each innovative institutions with distinctive missions of their own. Those missions have been handed down to their offspring, Alliant, and still remain compelling today. From United States International University, we have inherited an enduring commitment to internationalism. From the California School of Professional Psychology, we have gained strong convictions about how professionals should be educated and how important it is for them to develop multi-cultural competence. (AIU, n.d., p. 1)

In AIU’s 2005-2006 catalogue, seven courses involving multicultural or intercultural factors were offered. These courses were offered in the School of Arts and Sciences, the School of Psychology, and the Graduate School of Education on the San Diego campus. Not one of these courses addressed religious symbolism. Further, in an interview, Dr. Herb Baker, Program Director for the California School of Professional Psychology (personal communication, September 5, 2006), a college within AIU, Dr. Baker stated that the psychology courses are focused more on the overall results of the sociocultural and psychocultural impacts rather than the specific stimuli. He believed that the self-interpretation of religious symbolism would be an interesting and helpful addition to the courses offered. Dr. Baker also stated that he felt it would be interesting to see how the self-interpretation of religious symbolism affects identity development. Studying the self-interpretations of religious symbolism could provide an avenue of empowerment for the individual.

The search for identity through empowerment is common to all humans. It varies as people become targets of discrimination along with changing patterns of migration, needs for agricultural and factory labor, political or ethnic dominance, and the control of resources. Developmental psychologist Erik Erikson (1902-1994) made

- Peters, F. E. (2003). *The monotheists: Jews, Christians, and Muslims in conflict and competition, Vol. 2, The words and will of God*. Princeton, NJ: Princeton University Press.
- Platt, W. C. (1989). The African Orthodox Church: An analysis of its first decade. *Church History*, 58(4), 474-488.
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- Walter, N. (1997). *Humanism: What's in the word*. London: Rationalist Press.
- Webber, F. R. (1992). *Church symbolism: An explanation of the more important symbols of the Old and New Testament: The primitive, the medieval and the modern church*. Detroit: Omnigraphics.
- Wood, D. (2003). *Old turtle and the broken truth*. Singapore: Scholastic.

about a more balanced awareness of those individuals within the various groups. For example, within the cultural identification of Egyptian, 100% of the participants stated that miracles happen and are the divine intervention of a supreme being. The largest traditions that identified themselves as Egyptian were Coptic Christians and Muslims. Therefore, a unifying factor of these two diverse religious traditions that should be discussed would be that both Christians and Muslims of Egypt hold the belief that miracles happen and are the divine intervention of a supreme being. Further, the unifying factors found in the results of this study could be included in futuristic educational trends and developments.

Peace education is a current trend in many educational systems and institutions. The Teachers College Peace Education Program at Columbia University has been a leader in providing the evidence and articulating the rationale for the development and dissemination of peace education in teacher education for elementary and secondary schools, as well as nonformal education. The underlying philosophy is the concept of unity within diversity. The focus of this concept is a world community in which local loyalties are compatible with a wider allegiance to humankind as a whole. Using The Teachers College model, a program providing a certificate of completion for educators could be developed incorporating the fundamental concepts in peace education, comparative education, global education, and communication, symbols, and culture within the framework of peace education. The coursework for this certificate should include the completion of 12 units of work at the graduate level. These classes would build upon one another. For example, scope and sequence of this certificate program would

include a first course, PCED6101, Philosophy of Peace Education (3 units). The syllabus for this course should include, but not be limited to, the study of perception, humanism in education, existentialism in education, and phenomenology.

The second course, PCED6102, History and Foundations of Peace Education (3 units), should include an in-depth study of the history of peace education and those historical figures who have been influential in the implementation of peaceful methods and strategies. The third course, PCED6103, should be designed in two parts (3 units): one part to address the needs of elementary grades and another for secondary grades. The content and activities of this course should be focused on creating a classroom culture of peace. Not only would this course focus on the philosophy and works of giants in the field such as Emerson and Dewey, but it would also provide specific strategies to help teachers change the perceptions of the students. For example, one goal of peace education is to get students to change their focus from the negative to the positive (i.e., a change in perception). A very simple strategy to accomplish this goal involves the process of correcting papers (i.e., spelling tests and math papers). When grading papers, the teacher marks the correct answers instead of the incorrect answers. This simple shift in the grading process allows a child to focus on what he or she does correctly and not what he or she does incorrectly. Another component of this course should be the provision of classroom literature aligned with the state standards while promoting a culture of peace. A good example of a book for the elementary grades is *Old Turtle and the Broken Truth* by Douglas Wood (2003). For the older students, *The Way of the Peaceful Warrior* by Dan Millman (2000), could be assigned as independent reading.

Another course, PCED6104, Special Topics, should provide students with an opportunity to explore an area of interest they select. For example, a course of study involving travel could be arranged between the student and his or her advisor. Another alternative could be an in-depth study of a person who has shaped the modern world through his or her actions, or a student could choose to define and delineate the history of the United Nations (UN) and the effectiveness of the UN Charter. Finally, a student could choose to analyze conflict resolution and peace education at his/her school site. These are examples of the many possibilities that a course such as Special Topics could address. To earn a certificate in Peace Education, a student would be required to complete a total of three required courses and one elective.

The third conclusion is that leaders within the faith community should establish a program of educational and professional growth with the emphasis in unity within diversity. For example, of the clergy interviewed, the nondenominational minister held a B.A. in English degree from Illinois State University. He was ordained within his own tradition and ecumenical community and had no postgraduate education. The interview revealed that he did not have knowledge of the history of the other two traditions of the Peoples of the Book. As the interview progressed, his frustration level was raised to the point where he became combative and ended the interview by espousing the view that the Peoples of the Book consisted only of the Christians and Jews. When asked where the Muslims came from, he stated that they were the result of the devil. He seemed unaware of the story of Abraham and Sarah that included Ishmael. Further, of the six clergymen interviewed, when asked what factors led them to become a religious

leader, he was the only one who stated that he wanted to have followers. If this minister completed educational and/or professional growth courses emphasizing the history and similarities of the Peoples of the Book, he would be better able to serve his congregants in a more productive way. Instead of spreading false or inaccurate information that the Muslims are from the devil, he could teach his congregants that they, along with the Muslims, are a part of the history of the Peoples of the Book and therefore connected. Further, he should have been taught the history of his own tradition. By having professional growth classes in identity development and peace education, he could serve his congregants better by modeling a different perception. Instead of having followers, he could model an independent and secure nature, thereby allowing his congregants to become independent religious seekers.

Discussion

Religion has always been part of society. Throughout history, it has expressed the deepest questions that human beings can ask and has taken a central place in the lives of virtually all civilizations and cultures. Going back to the dawn of human consciousness, religion can be found at every turn (George, 2003).

While this may be true of the past, is there reason to believe it will also be true in the present and the future? In recent times, technology and science have changed individuals' view of the world radically, leading some to say that people have entered a new stage of human existence: a global existence (George, 2003).

It is not difficult to make a list of conflicts in Western civilization that have occurred in the name of religion. Christians have persecuted Jews, pagans, and heretics for centuries. Both Muslims and Christians performed many atrocities in the name of religion during the Crusades. Protestants and Catholics have seemingly been in constant conflict. Contemporary terrorism and the response to it is an ever-increasing dilemma (George, 2003).

Most, if not all, religions espouse peace as a fundamental value; most, if not all, have a reflective side. Yet religion also inflames passions and helps to motivate and direct action. Religion can promote a sense of entitlement and stubbornness about ultimate truths. It also marks out the world—that is, a religious tradition provides a community with identity, sometimes leading to an “us-versus-them” mentality. While the dogma of religion almost always proclaims it values peace, it is often a significant factor in conflict between individuals, groups, tribes, and nations (Peters, 2003).

Must religion inevitably promote, foster, or even create violence and bloody conflict? The answer is certainly not. In reflecting on the clashes between human beings, religious studies often assist in understanding why people are fighting and what they are fighting for. Too often people simply do not know the answers to these questions, and not caring often comes soon after not knowing. In reflecting on influential figures like Gandhi and Martin Luther King, Jr. (among so many others), religious studies help people to understand how and why someone religious might fight for peace.

Is religion about passion, division, arrogance, and self-righteousness? The answer is sometimes; however, many great figures in human history have argued that

religion is truly about tolerance, inclusiveness, universals, and respect. Studying war and peace—both the conflict and the overcoming of it—teaches invaluable lessons for the world, which is still so troubled by old divisions and terrifying violence (Slater, 1978).

This study has focused on the unifying factors of the self-interpretations of the Peoples of the Book. If people are truly entering a new stage of human existence, as George (2003 suggested, then it is the individual human who must be the focus of the study. The results of this study have focused on the individual and the unifying factors of the self-interpretations of that individual, and the results were amazing. These results can now be used to implement new curricula that will assist educators in providing a healthy and safe environment for their students. These results aid the educator as an agent of change, and this change is essential to overcome the history of violence that threatens the new existence: a global existence.

Recommendations

While the results of this study are valuable, further research is indicated. Using this study as a model, lateral studies could be established.

Recommendation #1

Denominations and subgroups of the Peoples of the Book could be surveyed to determine their self-interpretations of religious symbolism. There are very important implications that could come from a lateral study of the different denominations and

subgroups of the Peoples of the Book. For example, different age groups could be studied to determine how different generations interpret religious symbolism. These results could be used in identity development, or the self-interpretations of an older generation could assist compassionate care providers such as hospice workers and living assisted care providers with an added awareness to aid their clients. Further, the results of the unifying factors of the self-interpretation of religious symbolism could assist grief counselors by showing that there is a connection between humans.

Recommendation #2

A lateral study could be done where participants from other religions were surveyed to determine how the extent of one tradition's self-interpretation of religious symbolism correlates to the self-interpretations of those who study Christianity, Judaism, and Islam. For example, Hindus, Buddhists, and Jainists could be surveyed to determine how they view religious symbolism. These results could be compared to the self-interpretations of the Peoples of the Book to bring a more unifying understanding of world religions.

As society continues to change and evolve, structures within society need to evolve as well. By studying the unity of the self-interpretations of the peoples of the global society, solutions could be sought and established to create a humanistic global society based on mutual awareness and respect. In areas where a mutual solution cannot be established, an agreement to disagree on the issues could resolve the tension between cultures and societies. However, by focusing on and teaching the unifying factors of the

Peoples of the Book, an evolutionary change in thinking will begin to challenge myths and stereotypes, change perceptions, and create a humanistic global society.

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APPENDICES

APPENDIX A

LINEAGE OF THE PEOPLES OF THE BOOK

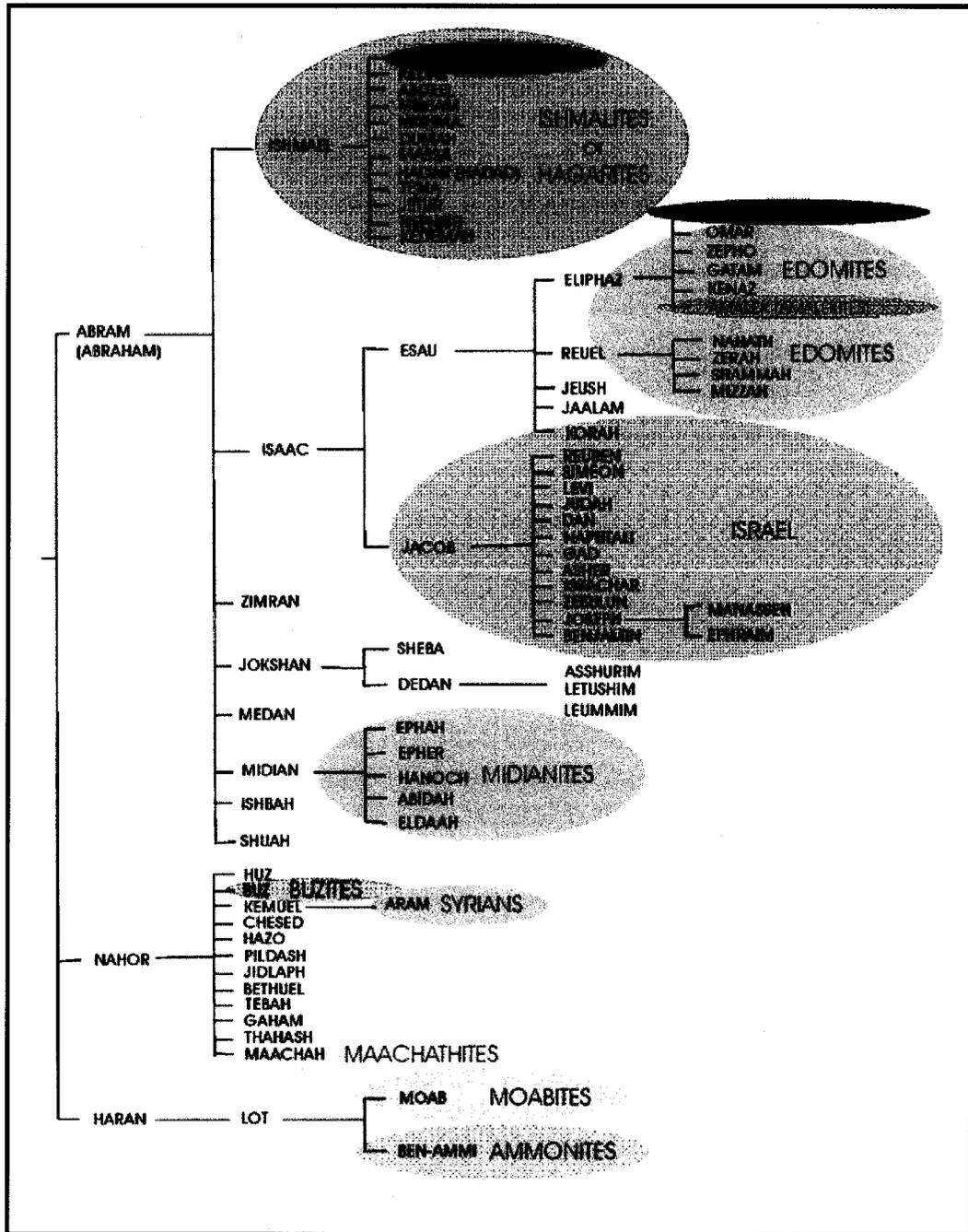


Figure A1. Lineage of the Peoples of the Book. Taken from *Jewish Literacy: The Most Important Things to Know About the Jewish Religion, Its People, and Its History*, by J. Telushkin, 2001, New York: William Morrow.

APPENDIX B

TIMELINE AND IMPORTANT DATES IN JEWISH HISTORY

TIMELINE AND IMPORTANT DATES IN JEWISH HISTORY¹

Prebiblical History

- 1200-1000 BCE: Adam and Eve are created (this is year 1 of the Jewish calendar).
2831 BCE: Adam dies.
2704 BCE: Noah is born.

Ancient Israelite Religion

- 1813 BCE: Abraham is born.
1743 BCE: Origin of the “Abrahamic covenant”
1713 BCE: Isaac is born.
1677 BCE: Isaac is prepared as sacrifice; Sarah dies.
1653 BCE: Jacob, son of Isaac, grandson of Abraham is born.
1638 BCE: Abraham dies.
1590 BCE: Isaac blesses Jacob instead of his brother Esau.
1569 BCE: Jacob marries Leah.
1533 BCE: Isaac dies.
1429 BCE: Egyptian enslavement of the Hebrews begins.
1393 BCE: Moses is born.
1314 BCE: Moses sees the burning bush.

¹From *Jewish Literacy: The Most Important Things to Know About the Jewish Religion, Its People, and Its History*, by J. Telushkin, 2001, New York: William Morrow. Dates regarding biblical figures and events cannot be confirmed or corroborated by archeological evidence.

- 1280 BCE: Exodus from Egypt
- 1240 BCE: After establishing the Ark at Shiloh near Shechem, Joshua goes into Jerusalem.
- 1200-1000 BCE: Period of the Judges (Israel)—Jerusalem is a Canaanite city.
- 1000-587 BCE: Monarchical period in Israel
- 1010-970 BCE: The reign of King David, who makes Jerusalem his capital
- 970-931 BCE: Solomon builds the first Temple on Mount Moriah.
- 931 BCE: The Northern Kingdom (Israel) secedes from the Southern Kingdom (Judah).
- 750-725 BCE: Israelite Prophets Amos, Hosea, and Isaiah
- 722-721 BCE: Northern Kingdom (Israel) is destroyed by Assyrians; 10 tribes were exiled. These tribes are known as the 10 lost tribes.
- 620 BCE: Josiah (Judean King); Deuteronomic Reforms
- 587/586 BCE; Southern Kingdom (Judah) and First Temple destroyed; Babylonian exile.

Judaism After the Babylonian Exile

- 541 BCE: First Jews return from Babylon in small numbers to rebuild Jerusalem and its walls. Seventy years of exile are terminated; Cyrus the Great, Cyrus Charter of Human Rights.
- 520-515 BCE: The Temple of Jerusalem is rebuilt (“Second”).
- 520 BCE: The Judean Prophet Haggai emerges.
- 500 BCE: The idea of a political/military-religious/moral leader develops (the Messiah).
- 450-400 BCE: Reformation is led by Ezra and Nehemiah. The Torah (Pentateuch) begins to gain recognition as Scripture.

- 425 BCE: First Purim Celebration
- 333-331 BCE: Alexander the Great conquers the land of Israel.
- 250 BCE: Septuagint translation of the Torah into Greek
- 200-135 CE: The Jewish Qumran community was established/early form of the Maccabees, predecessors to the Essenes. The Tanakh begins to form.
- 166-160 BCE: Jewish Maccabean revolt against restrictions on the practice of Judaism and desecration of the Temple. As a result of this revolt, the Temple was rededicated and the first Chanukah was celebrated (164 BCE).
- 142-129 BCE: Jewish autonomy under Hasmoneans (aka Maccabees)
- 63 BCE: Pompey (Rome) annexes the land of Israel.
- 37-34 BCE: Herod the Great (Jewish Roman Ruler of the land of Israel)
- 37 BCE: Herod captures Jerusalem and marries the Hasmonean princess Mariamne I.
- 20 BCE: Herod creates the Temple Mount and begins to rebuild the Temple in Jerusalem.

Common Era

- 10 BCE-30 CE: The Jewish sages Hillel and Shammai begin debates of the Torah, which initiated the two schools of scholarly thought.
- 37 CE: Josephus, Jewish leader and historian, is born.
- 66-73 CE: First Jewish Revolt against Rome
- 69 CE: Emperor Vespasian give Yochanan be Zakkai permission to establish a Jewish Center of Study that would become the central locale for rabbinic Judaism.
- 70 CE: Destruction of Jerusalem and the Second Temple

- 73 CE: Last stand at Masada
- 90-150 CE: The third section of the Tanakh is discussed and canonized.
- 114-117 CE: Jewish revolts against Rome and Egypt. The Great Synagogue and the Great Library in Alexandria are burned and destroyed.
- 200 CE: The Mishna is redacted under Judah the Prince.
- 212 CE: Roman Emperor Caracalla allows free Jews within the empire to become full Roman citizens.
- 220 CE: Babylonian Jewish Academy founded at Sura by Rab Babylonian scholar).
- 220-470 CE: The Amoraim, or Mishna Scholars, flourish. The Amoraim's commentary, along with the Mishna, comprise the Talmud.
- 250- : Babylonian Jews flourish under the rule of the Persian King Shapur I.
- 359 CE: The Hillel create a new calendar based on the lunar year.
- 368 CE: The Jerusalem Talmud is compiled.
- 370-425 CE: The Hillel founds Beit Hillel, a school emphasizing tolerance and patience. (School uses the sage Hillel's rules to interpret the Torah.)
- 426 CE: The Babylonian Talmud is redacted.
- 500 CE: Considered to be the end of the Rabbinic Period of Talmud Development.
- 500 CE: After conquering Italy in 493, Ostrogoth king Theodoric issues an edict safeguarding the Jews and ensuring their right to determine civil disputes and freedom of worship.

APPENDIX C

HISTORICAL DATES OF EARLY CHRISTIANITY

HISTORICAL DATES OF EARLY CHRISTIANITY¹

20 BCE:	Herod rebuilds the temple of Jerusalem.
6 BCE:	Jesus is born in Bethlehem.
4 BCE:	Herod dies and his sons split the reign.
6 CE:	The Kingdom of Judea is annexed to Rome.
14 CE:	Tiberius becomes the Emperor of Rome.
26 CE:	Pontius Pilate is appointed prefect of Judea.
27 CE:	John the Baptist preaches in Judea.
29 CE:	John the Baptist is beheaded by Herod's son Herod Antipas.
30 CE:	Jesus is crucified by the Romans. James becomes the leader of the "Christians."
33 CE:	Saul converts to Christianity and changes his name to Paul.
37 CE:	Tiberius dies and Caligula succeeds him.
40 CE:	The Jewish philosopher Philo of Alexandria reconciles Judaism with Greek philosophy. Paul declares Christianity a universal religion and spreads the gospel throughout the Mediterranean.
41 CE:	Caligula is succeeded by Claudius.
49 CE:	Paul preaches in Corinth, Greece. Emperor Claudius expels Christians from Rome.
54 CE:	Claudius is succeeded by Nero.
60 CE:	The earliest gospels are composed.

¹Compiled by Jill S. Porter. Dates regarding biblical figures and events cannot be confirmed or corroborated by archeological evidence.

- 62 CE: Paul is executed in Rome. James, the brother of Jesus, is executed by the Sadducees.
- 63 CE: Joseph of Arimathea travels to Glastonbury on the first Christian mission to Britain.
- 64 CE: Peter is crucified in Rome. Nero sets fire to Rome and blames the Christians for it.
- 66 CE: Jews, led by the Zealots, start a revolt against Rome in Palestine. Thaddeus establishes the Christian church in Armenia.
- 67 CE: Linus is elected first bishop (pop) of Rome. The Jewish general Josephus deserts to the Romans.
- 68 CE: Nero commits suicide and is succeeded by Vespasianus. Roman troops destroy the Essene monastery at Qumran (Dead Sea).
- 70 CE: Titus defeats the Jews, captures Jerusalem, destroys the Temple, and expels the Jews from the region. The Pharisees expel Christians from their institutions.
- 71 CE: Mark the Evangelist introduces Christianity in Egypt. He founds the Coptic Church and establishes the first school of catechism.
- 74 CE: The Sicarii commit mass suicide at Masada, the last Jewish stronghold.
- 75 CE: Judea, Galilea, and Samaria are renamed "Palestina" by the Romans.
- 79 CE: Vaspasianus is succeeded by Tito.
- 80 CE: The Jewish historian Josephus writes the "Jewish Antiquities."
- 90 CE: Rabbi be Zaccai fixes the canon of the Hebrew scriptures for the Jews.
- 93 CE: Emperor Domitian orders the persecution of the Christians.
- 110 CE: Ignatius of Antioch writes to the Smyrnaeans that the Christian church is *katholikos* (universal). Christians are referred to as "Catholics."

- 135 CE: Telesphorus (the Bishop of Rome) institutes the birthday of Jesus (Christmas) as a Christian holiday. The “Apocalypse of Peter” prescribes that sinners will be punished in Hell.
- 138 CE: Antoninus Pius succeeds Hadrian. Repels the anti-Jewish laws.
- 140 CE: The Sanhedrin is reorganized at Usha, in Galilee, under Simon II, the patriarch of the west.
- 150 CE: The four Gospels of the New Testament assume their final form.
- 161 CE: Marcus Aurelius becomes the Roman emperor.
- 180 CE: The bishop of Gaul, Irenaeus, writes against Gnosticism. The Didascalia, a school of Christian theology opens in Alexandria.
- 196 CE: Byzantium falls to the Roman emperor Septimus Severus.
- 200 CE: Hippolytus writes Philosophoumena a refutation of all heresies.
- 230 CE: Pope Urban I justifies the ownership of property by the church, the elevation of bishops, and the excommunication of heretics.
- 235 CE: The Egyptian (Coptic) philosopher Origen writes that the Roman empire is a divine will.
- 246 CE: Paul of Thebes retreats to the Egyptian desert and becomes the first Christian hermit.
- 250 CE: Plotinus (Roman philosopher) synthesizes Platonism and Aristotelianism (Neoplatonism).
- 276 CE: Mani is crucified by the Sassanids for trying to incorporate Judaism, Christianity, and Zoroastrianism into one religion called Manichaeism.
- 303 CE: Emperor Diocletian orders a general persecution of the Christians.
- 305 CE: Diocletian retires/abdicates to his palace in Split (Croatia).
- 312 CE: Roman Emperor Constantine converts to Christianity.

- 313 CE: Constantine ends the persecution of Christians (edict of Milan) and recognizes the Christian church. Cathedral is built in Edessa.
- 318 CE: Arius preaches in Alexandria that Jesus was human and not divine (Arianism). Pachomius organizes a community of ascetics at Tabennis in Egypt. This is the beginning of Christian Monasticism.
- 323 CE: Constantine builds a church to the Apostle Peter on the Roman cemetery where Peter is buried in Rome (Vatican).
- 325 CE: The First Council of Nicaea; development of the Nicene Creed.
- 330 CE: Constantine moves the capital of the empire to Constantinople.
- c. 343-398 CE: First schism over Arianism.
- 381 CE: The Nicene Creed was accepted.
- 395 CE: Empire permanently split into Eastern and Western halves, following the death of Theodosius I.
- c. 404-415 CE: Second schism over John Chrysostom.
- 451 CE: The Council of Chalcedon. The Patriarchs of Alexandria, Antioch, and Jerusalem rejected the Council. Church begins divergent practices. The Coptic Orthodox is founded.
- c. 482-519 CE: Third schism regarding Zeno's Henotikon.
- 1054 CE: The East-West Schism (Great Schism)

APPENDIX D

HISTORICAL DATES OF ISLAM

HISTORICAL DATES OF ISLAM¹

- c. 570 CE: Approximate Birth of Muhammad
- c. 610 CE: Muhammad receives first vision in a cave near Mecca.
- c. 610-622 CE: Muhammad preaches in Mecca.
- 622 CE: Hijira: Islamic calendar begins (Anno Hegirae [AH]).
- 624 CE: The battle of Badr: Muslims successfully attack Meccan caravans at Badr.
- 625 CE: Muslims are defeated by Meccans at Uhud.
- 630 CE: Muslims capture Mecca. Ka'ba is cleansed; pilgrimage rites are Islamicized, Arabian tribes vow allegiance to Muhammad.
- 632 CE: Death of Muhammad. Abu Bakr is chosen as caliph.
- 632-633 CE: Wars of *ridda* (apostasy) restore allegiance to Islam.
- 633 CE: *Futuhāt* (Muslim conquests) begin.
- c. 633-642 CE: Muslim armies conquer Egypt, Syria, Palestine, Mesopotamia, and parts of Persian and Byzantine empires.
- c. 650 CE: Caliph Uthman has the Qur'an written down.
- 657 CE: Battle of Siffin. Mu'awiya, governor of Syria, claims the caliphate.
- 661-750 CE: Beginning of Umayyad Caliphate.
- 680 CE: Death of Husayn marks the beginning of the Shi'at sect.
- c. 685-705 CE: Reign of Abd al-Malik. Arabic becomes official written language, and Arab coinage is established.
- c. 700-800 CE: Groups of ascetics and mystics begin to form.

¹Compiled by Jill S. Porter.

- 732 CE: Muslim empire is at its zenith.
- 747 CE: Umayyads are defeated.
- 754 CE: Madinat al-Salam, City of Peace (Baghdad), becomes the capital of the Abbasid empire.
- 755 CE: Umayyad dynasty is founded in Cordoba, Spain.
- 765 CE: Division within the Shi'ites. The more extreme factions are established.
- c. 800 CE: Written form of the Hadith are compiled. Sicily comes under Muslim rule.
- c. 813-833 CE: Reign of Ma'mun. Theological controversy whether the Qur'an is created by man or Allah and is eternal or not. Center for translation of texts from Greek to Arabic is founded in Baghdad.
- 908 CE: First Fatimid caliph in Tunisia
- 945 CE: The Buyids (Persians) invade Baghdad and take power from caliph.
- 969 CE: Fatimids gain power in Egypt. Cairo is founded.
- 980-1037 CE: Life of Avicenna, Iranian physician and Aristotelian philosopher
- 996-1021 CE: Druze form of Islam is established.
- 1030 CE: Umayyad caliphate in Spain is defeated by the Reconquista.
- 1055 CE: Seljuk Turks conquer the Abbasids and take Baghdad.
- c. 1000 CE: Reconquista conquers more of Spain; Sicily falls to the Normans; Crusader kingdoms are established in Palestine and Syria.
- 1071 CE: Seljuk Turks defeat Byzantines at Battle of Manzikert.
- 1090 CE: The Assassin sect of Islam forms at Alamut, in the Persian mountains.
- 1099 CE: Christian Crusaders conquer Jerusalem.

- c. 1100-1200 CE: The turuq sects of Islam are founded (Sufi or mystic).
- 1126-1198 CE: Life of Averroes, Muslim philosopher who attempted to integrate Islam and Greek thought.
- 1171 CE: Saladin begins conquests in Egypt. Fatimid rule ends in Egypt.
- 1174 CE: Saladin declares himself Sultan of Egypt and Syria.
- 1193 CE: Death of Saladin; most Crusader states return to Islam.
- 1258 CE: Mongols capture Baghdad. End of Abbasid caliphate.
- c. 1281-1324 CE: Ottoman Empire is founded. Missionary Sufi's and Muslim merchants move into southeast Asia.
- 1366 CE: Capital of Ottoman Empire moved from Bursa to Adrianople.
- 1453 CE: Mehmet Fatih conquers Constantinople. Unites Ottoman Empire. Sultan becomes Byzantine Emperor.
- 1501 CE: Shi'ism becomes official religion in Persia.
- 1516 CE: Ottomans conquer Syria and Egypt.
- 1517 CE: Ottomans control Mecca and Medina.
- 1520-1566 CE: Rule of Suleyman the Magnificent. Ottoman Empire reaches its zenith.
- c. 1600-1700 CE: Venetians, Hapsburgs, and Russians divide European Ottoman lands.
- c. 1700 CE: The kingdom of Saudi Arabia is established by Muhammad Abd al-Wahhab, who rejects Sufism and all innovation.
- 1798 CE: Napoleon's expedition into Egypt
- 1805 CE: Egypt becomes independent of the Ottomans. Muhammad Ali becomes governor and extends Egypt's borders into western Arabia and northern Sudan.
- c. 1807-1876 CE: Tanzimat period

- 1830 CE: Greece regains independence from Ottomans.
- c. 1850 CE: Non-Muslim Ottoman citizens granted equality with Muslims.
- 1858 CE: Last Mughal in India is deposed. India comes under British rule.
- 1876-1908 CE: Reign of Abd al-Hamid II; autocratic and religiously conservative period in Ottoman rule.
- 1882-1952 CE: Egypt is occupied by the British.
- 1908-1918 CE: Last decade of Ottoman rule; rise of the nationalistic “Young Turks”
- 1918 CE: Fall of the Ottoman Empire; League of Nations grants Britain mandatory status over Palestine and Iraq. France received Lebanon and Syria.
- 1923 CE: Republic of Turkey is established with Mustafa Kemal Ataturk as first President.
- 1928 CE: Ikhwan al-Muslimun (Muslim Brothers) is founded in Egypt.
- 1945 CE: Indonesia becomes independent Muslim republic.
- 1947 CE: Pakistan founded as an Islamic nation.
- 1979 CE: Shah of Iran is overthrown by Ayatullah Ruhullah Khumayni who establishes strict fundamentalist rule of Shi’a principles.
- c. 1990 CE: Taliban come to Power in Afghanistan.
- 2001 CE: Muslim extremists attack the United States.
- c. 2003 CE: Iraq is occupied by the United States.

APPENDIX E

SURVEY WITH COVER LETTER

COVER LETTER

Dear Participant,

Thank you for taking your time to complete this survey. Your input and opinions are very important. Religious Symbolism is the term used to describe the use of symbols (archetypes, acts, artwork, events, or natural phenomena) by a religion for various purposes. The intent of this survey is to discover what religious symbols you use and what they mean to you. Your answers, comments, and information will remain completely anonymous.

Sincerely,

Jill S. Porter
Doctoral Student
Alliant International University

Survey Questionnaire Regarding Religious Symbolism

Section I — Please circle the letter next to the statement that is closest to your belief.

Ia – Archetypes:

1. I believe in God:

- a. Is a being that exists but does not intervene in daily events.
- b. Is a being that exists and intervenes in daily events.
- c. Is a spiritual symbol that represents an ideal.
- d. Other _____

2. I believe Mary:

- a. Was an actual woman chosen by God and impregnated by the Holy Spirit.
- b. Is a mythical symbol of what the ideal woman and mother should strive to be like.
- c. Might have been an actual woman, but most likely a symbol in a metaphoric story attempting to teach humanity a lesson.
- d. Other _____

3. I believe Joseph:

- a. Was an actual man, betrothed to Mary, and followed a prophetic dream to flee to Egypt.
- b. Is a mythical symbol of what the ideal man and father should strive to be like.
- c. Might have been an actual man, but most likely a symbol in a metaphoric story attempting to teach humanity a lesson.
- d. Other _____

4. I believe Jesus:

- a. Was an actual person, the Son of God and completely divine.
- b. Was an actual person, part human and part divine.
- c. Was an actual person who was important, but his life and events are exaggerated.
- d. Other _____

5. I believe Mohammad:

- a. Was a Prophet in a long line of Prophets.
- b. A man who began one of the major religious traditions after experiencing a miracle.
- c. An important man in history. However, his life and events are exaggerated.
- d. Other _____

Ib – Sacred Writings and Artwork:

6. When I think of religious symbols, my first thought is:
- a. They give me a sense of connection to something larger than myself.
 - b. They give me a framework of morality and hope.
 - c. They are a physical representation of my personal relationship with God.
 - d. I do not think about religious symbols or their meaning.
 - e. Other _____
7. **I believe the religious text I know best (the Bible, Qur'an, Tanakh, etc.) is:**
- a. A work that is divinely written and accurate.
 - b. A divinely inspired work of mythology.
 - c. A work of metaphor to teach lessons of how I should conduct my life.
 - d. A work of fiction.
 - e. Other _____
8. **I read my religious text:**
- a. At least one time per day.
 - b. Whenever I get the chance.
 - c. When I feel the need to connect to God or when I have questions about life or a certain subject.
 - d. Only during study groups.
 - e. Other _____
9. **I display religious symbols:**
- a. In my daily life by displaying them in my home or place of work.
 - b. In my daily life by displaying them only in my home.
 - c. Only on special holidays.
 - d. I do not display religious symbols.
 - e. Other _____
10. **The religious symbol I display is:**
- a. An icon
 - b. A mezzuzah
 - c. The 99 Good Names of Allah
 - d. I do not display religious symbols.
 - e. Other _____

Ic – Events

11. I pray:

- a. At least one time per day
- b. At least five times per day
- c. At least one time per week
- d. Only at gatherings such as religious services when I am with like-minded people.
- e. Other _____

12. When I pray I use the following symbols to assist me:

- a. A candle
- b. A *noal* (prayer rug)
- c. A cross or rosary
- d. Symbols are not necessary to my prayer ritual.
- e. Other _____

13. How often do you wear a religious symbol identifying your religious affiliation:

- a. Daily
- b. Sometimes
- c. Only for special occasions
- d. Never
- e. Other _____

14. The religious symbol I wear is:

- a. A skullcap such as a *Yarmulke/Kippah*, *Esharb*, or *Jilbab/Hijab/tarha*
- b. An article of clothing such as a *tallit* with *tzitzit* (fringes), or *ihram*.
- c. Jewelry with a religious symbol such as a cross, fish, *chai*, crescent and star, or *Magen David*.
- d. I do not wear anything that draws attention to my religious affiliation.
- e. Other _____

15. How often do you fast?

- a. Once per month
- b. Only for special occasions
- c. According to the laws of my religious tradition
- d. Never
- e. Other _____

16. I fast:

- a. As a symbolic gesture of sacrifice
- b. To purify my body.

- c. To fulfill the laws of my faith.
- d. I do not fast.
- e. Other _____

Id – Phenomena

17. I believe miracles:

- a. Happen and are the divine intervention of a supreme being.
- b. Are uncommon events that cannot be explained by scientific methods, but are not divine.
- c. Are common and used as symbols and metaphors to explain the unexplainable.
- d. Do not happen.
- e. Other _____

18. I believe angels:

- a. Are ethereal, benevolent beings created from light that do not possess free will.
- b. Appear in human form, act as the ministers of God and the agents of revelation.
- c. Are actually metaphors for the various laws of nature and do not really exist.
- d. Do not really exist.
- e. Other _____

19. I believe mysticism:

- a. Is part of my religion based on the pursuit of spiritual truth as it is gradually revealed to the heart and mind of the individual.
- b. Is knowledge that has come down as a revelation to elect saints from a remote past, and preserved only by a privileged few.
- c. Is a direct experience of God attained through prayer, fasting and self-denial, and alms-giving.
- d. Is not part of my religion or belief system.
- e. Other _____

20. I believe Heaven:

- a. Is a physical place for humanity following the resurrection of the dead.
- b. Is a physical place like Eden for those who do good deeds.
- c. Is a metaphor and symbol for peaceful conditions on a new Earth.
- d. Does not really exist.
- e. Other _____

21. I believe Hell:

- a. Is a physical place where eternal punishment is given depending on the level of evil done in life.
- b. Is the world of the dead.
- c. Is a waiting area where one is judged based on one's life's deeds.
- d. Does not really exist.
- e. Other _____

Section II – In your own words, please respond to the following questions. If there is not enough space for you to completely respond, please feel comfortable to attach additional sheets of paper.

- 1. How do you feel when you are wearing and/or using your religious symbol(s)? What meaning does it/do they have for you?**

- 2. How do you feel when you see a person wearing a religious symbol(s) that is different from your religious tradition?**

- 3. When you are wearing and or using your religious symbol(s), how do you think other people perceive you?**

- 4. What is/are your religious ritual(s)? Please describe your ritual(s), the religious symbols you use during your ritual(s), how you use them, and what they mean to you.**

5. Please describe the religious symbols you display in your home, and what they mean to you.

Section III – Demographic Information

1. **What is your gender?** M F

2. **What is your age?**
 - a. 18-21 d. 41-50 g. 71 and above
 - b. 22-30 e. 51-60
 - c. 31-40 f. 61-70

3. **What is the highest level of education you have achieved?**
 - a. High school graduate
 - b. Some college
 - c. College graduate
 - d. Post-graduate
 - e. Vocational training

4. **What culture do you most identify with?** _____

5. **What religious tradition do you practice?**
 - a. Christianity
 - b. Islam
 - c. Judaism

(Prepared by Jill S. Porter.)

APPENDIX F
RESPONSES TO SURVEY BY GENDER, AGE, EDUCATION,
AND CULTURAL IDENTITY

RESPONSES TO SURVEY BY GENDER¹

Ia. Archetypes

1. I believe God:

- a. Is a being that exists but does not intervene in daily events.
F—1% M—9%
- b. Is a being that exists and intervenes in daily events.
F—58% M—66%
- c. Is a spiritual symbol that represents an ideal.
F—20% M—3%
- d. Other
F—19% M—22%

(2% of females chose not to answer this question.)

2. I believe Mary:

- a. Was an actual woman chosen by God and impregnated by the Holy Spirit.
F—62% M—58%
- b. Is a mythical symbol of what the ideal woman and mother should strive to be like.
F—0% M—0%
- c. Might have been an actual woman, but most likely a symbol in a metaphoric story attempting to teach humanity a lesson.
F—18% M—0%
- d. Other:
F—20% M—42%

3. I believe Joseph:

- a. Was an actual man, betrothed to Mary, and followed a prophetic dream to flee to Egypt.
F—64% M—62%

¹Prepared by Jill S. Porter.

- b. Is a mythical symbol of what the ideal man and father should strive to be like.
F—0% M—2%
- c. Might have been an actual man, but most likely a symbol in a metaphoric story attempting to teach humanity a lesson.
F—16% M—2%
- d. Other
F—20% M—14%

4. I believe Jesus:

- a. Was an actual person, the Son of God and completely divine.
F—43% M—24%
- b. Was an actual person, part human and part divine.
F—5% M—1%
- c. Was an actual person who was important, but his life and events are exaggerated.
F—20% M—15%
- d. Other
F—32% M—60%

5. I believe Mohammad:

- a. Was a Prophet in a long line of Prophets.
F—18% M—40%
- b. A man who began one of the major religious traditions after experiencing a miracle.
F - 14% M—5%
- c. An important man in history; however, his life and events are exaggerated.
F—23% M—10%
- d. Other
F—37% M—45%

(8% of females declines to answer this question.)

Ib. Sacred Writings and Artwork

6. When I think of religious symbols, my first thought is:

- a. They give me a sense of connection to something larger than myself.
F—31% M—25%
- b. They give me a framework of morality and hope.
F—11% M—15%
- c. They are a physical representation of my personal relationship with God.
F—30% M—40%
- d. I do not think about religious symbols or their meaning.
F—5% M—9%
- e. Other
F—21% M—11%

(2% of the female respondents declined to answer this question)

7. I believe the religious text I know best (the Bible, Qur'an, Tanakh, etc.) is:

- a. A work that is divinely written and accurate.
F—62% M—80%
- b. A divinely inspired work of mythology.
F—0% M—2%
- c. A work of metaphor to teach lessons of how I should conduct my life.
F—12% M—2%
- d. A work of fiction.
F—0% M—0%
- e. Other
F—26% M—16%

8. I read my religious text:

- a. At least one time per day.
F—35% M—40%

- b. Whenever I get the chance.
F—25% M—48%
- c. When I feel the need to connect to God or when I have questions about life or certain subject.
F—11% M—9%
- d. Only during study groups.
F—11% M—0%
- e. Other
F—18% M—2%

9. I display religious symbols:

- a. In my daily life by displaying them in my home or place of work.
F—65% M—42%
- b. In my daily life by displaying them only in my home.
F—23% M—18%
- c. Only on special holidays.
F—2% M—0%
- d. I do not display religious symbols.
F—7% M—22%
- e. Other
F—3% M—18%

10. The religious symbol I display is:

- a. An icon.
F—35% M—31%
- b. A mezzuzah.
F—20% M—0%
- c. The 99 Good Names of Allah
F—9% M—15%
- d. I do not display religious symbols.
F—5% M—24%

- e. Other
F—29% M—31%

(2% of the female respondents declined to answer this question)

IC. Events

11. I pray:

- a. At least one time per day.
F—40% M—20%
- b. At least five times per day.
F—25% M—49%
- c. At least one time per week.
F—6% M—11%
- d. Only at gatherings such as religious services when I am with like-minded people.
F—11% M—2%
- e. Other
F—18% M—18%

12. When I pray I use the following symbols to assist me:

- a. A candle.
F—9% M—0%
- b. A noal (prayer rug).
F—6% M—20%
- c. Cross or rosary.
F—10% M—11%
- d. Symbols are not necessary to my prayer ritual.
F—61% M—47%
- e. Other
F—14% M—22%

13. How often do you wear a religious symbol identifying your religious affiliation?

- a. Daily.
F—33% M—29%
- b. Sometimes.
F—40% M—22%
- c. Only for special occasions.
F—2% M—9%
- d. Never.
F—10% M—29%
- e. Other.
F—15% M—11%

14. The religious symbol I wear is:

- a. A skullcap such as a yarmulke/kipah, esharb, or jilbab/hijab/tarha
F - 11% M—15%
 - b. An article of clothing such as a tallit with tzitzit (fringes), or ihram.
F—2% M—2%
 - c. Jewelry with a religious symbol such as a cross, fish, chai, crescent and star, or Magen David.
F—60% M—23%
 - d. I do not wear anything that draws attention to my religious affiliation.
F—11% M—29%
 - e. Other
F—14% M—29%
- (2% of the female and 2% of the male respondents declined to answer this question)

15. How often do you fast?

- a. Once per month.
F—0% M—0%
- b. Only for special occasions.
F -5% M—9%

c. According to the laws of my religious tradition.

F—64% M—72%

d. Never.

F—25% M—0%

e. Other

F—6% M—9%

16. I fast:

a. As a symbolic gesture of sacrifice.

F—18% M—20%

b. To purify my body.

F—13% M—29%

c. To fulfill the laws of my faith.

F—24% M—36%

d. I do not fast.

F—27% M—0%

e. Other

F—18% M—15%

Id. Phenomena

17. I believe miracles:

a. Happen and are the divine intervention of a supreme being.

F—75% M—85%

b. Are uncommon events that cannot be explained by scientific methods, but are not divine.

F—7% M—0%

c. Are common and used as symbols and metaphors to explain the unexplainable.

F—5% M—6%

d. Do not happen.

F—0% M—1%

- e. Other
F—13% M—8%

18. I believe angels:

- a. Are ethereal, benevolent beings created from light that do not possess free will.
F—20% M—62%
- b. Appear in human form, act as the ministers of God and the agents of revelation.
F—35% M—12%
- c. Are actually metaphors for the various laws of nature.
F—2% M—0%
- d. Do not really exist.
F—15% M—0%
- e. Other
F—25% M—26%

(3% of the female respondents declined to answer this question)

19. I believe mysticism:

- a. Is part of my religion based on the pursuit of spiritual truth as it is gradually revealed to the heart and mind of the individual.
F—35% M—29%
- b. Is knowledge that has come down as a revelation to elect saints from a remote past and preserved only by a privileged few.
F—0% M—2%
- c. A direct experience of God attained through prayer, fasting and self-denial, and alms-giving.
F—5% M—9%
- d. Is not part of my religion or belief system.
F—38% M—26%
- e. Other
F—14% M—25%

(8% of the female and 9% of the male respondents declined to answer this question)

20. I believe Heaven:

- a. Is a physical place for humanity following the resurrection of the dead.
F—29% M—46%
- b. Is a physical place like Eden for those who do good deeds.
F—11% M—25%
- c. Is a metaphor and symbol for peaceful conditions on a new Earth.
F - 6% M—15%
- d. Does not really exist.
F—15% M—14%
- e. Other
F—39% M—0%

21. I believe Hell:

- a. Is a physical place where eternal punishment is given depending on the level of evil done in life.
F—36% M—49%
- b. Is the world of the dead.
F—4% M—2%
- c. Is a waiting area where one is judged based on one's life's deeds.
F—0% M—20%
- d. Does not really exist.
F—20% M—29%
- e. Other
F—40% M—0%

RESPONSES TO SURVEY BY AGE²

Ia. Archetypes

1. I believe God:

- a. Is a being that exists but does not intervene in daily events.

18-21 years—0%	41-50 years—0%	71 years old and above—14%
22-30 years—5%	51-60 years—14%	
31-40 years—5%	61-70 years—0%	

- b. Is a being that exists and intervenes in daily events.

18-21 years—86%	41-50 years—43%	71 years old and above—0%
22-30 years—80%	51-60 years—72%	
31-40 years—57%	61-70 years—60%	

- c. Is a spiritual symbol that represents an ideal.

18-21 years—0%	41-50 years—26%	71 years old and above—86%
22-30 years—0%	51-60 years—0%	
31-40 years—0%	61-70 years—0%	

- d. Other

18-21 years—14%	41-50 years—31%	71 years old and above—0%
22-30 years—15%	51-60 years—0%	
31-40 years—28%	61-70 years—40%	

(14% of the 51- to 60-year-old respondents declined to answer this question)

2. I believe Mary:

- a. Was an actual woman chosen by God and impregnated by the Holy Spirit.

18-21 years—42%	41-50 years—62%	71 years old and above—15%
22-30 years—65%	51-60 years—100%	
31-40 years—68%	61-70 years—60%	

- b. Is a mythical symbol of what the ideal woman and mother should strive to be like.

18-21 years—0%	41-50 years—0%	71 years old and above—0%
22-30 years—0%	51-60 years—0%	
31-40 years—0%	61-70 years—0%	

²Prepared by Jill S. Porter.

c. Might have been an actual woman, but most likely a symbol in a metaphoric story attempting to teach humanity a lesson.

18-21 years—0%	41-50 years—13%	71 years old and above—85%
22-30 years—0%	51-60 years—0%	
31-40 years—0%	61-70 years—0%	

d. Other:

18-21 years—58%	41-50 years—25%	71 years old and above—0%
22-30 years—35%	51-60 years—0%	
31-40 years—32%	61-70 years—40%	

3. I believe Joseph:

a. Was an actual man, betrothed to Mary, and followed a prophetic dream to flee to Egypt.

18-21 years—58%	41-50 years—0%	71 years old and above—14%
22-30 years—80%	51-60 years—100%	
31-40 years—68%	61-70 years—60%	

b. Is a mythical symbol of what the ideal man and father should strive to be like.

18-21 years—0%	41-50 years—43%	71 years old and above—0%
22-30 years—0%	51-60 years—0%	
31-40 years—0%	61-70 years—0%	

c. Might have been an actual man, but most likely a symbol in a metaphoric story attempting to teach humanity a lesson.

18-21 years—0%	41-50 years—26%	71 years old and above—72%
22-30 years—4%	51-60 years—0%	
31-40 years—0%	61-70 years—0%	

d. Other

18-21 years—42%	41-50 years—31%	71 years old and above—14%
22-30 years—16%	51-60 years—0%	
31-40 years—32%	61-70 years—40%	

4. I believe Jesus:

a. Was an actual person, the Son of God, and completely divine.

18-21 years—14%	41-50 years—38%	71 years old and above—0%
22-30 years—30%	51-60 years—71%	
31-40 years—42%	61-70 years—60%	

- b. Was an actual person, part human and part divine.
- | | | |
|----------------|-----------------|---------------------------|
| 18-21 years—0% | 41-50 years—6% | 71 years old and above—0% |
| 22-30 years—4% | 51-60 years—15% | |
| 31-40 years—0% | 61-70 years—0% | |
- c. Was an actual person who was important, but his life and events are exaggerated.
- | | | |
|-----------------|-----------------|----------------------------|
| 18-21 years—15% | 41-50 years—25% | 71 years old and above—86% |
| 22-30 years—11% | 51-60 years—14% | |
| 31-40 years—0% | 61-70 years—0% | |
- d. Other
- | | | |
|-----------------|-----------------|----------------------------|
| 18-21 years—71% | 41-50 years—31% | 71 years old and above—14% |
| 22-30 years—55% | 51-60 years—0% | |
| 31-40 years—68% | 61-70 years—40% | |

5. I believe Mohammad:

- a. Was a prophet in a long line of prophets.
- | | | |
|-----------------|-----------------|----------------------------|
| 18-21 years—58% | 41-50 years—19% | 71 years old and above—29% |
| 22-30 years—25% | 51-60 years—14% | |
| 31-40 years—39% | 61-70 years—0% | |
- b. A man who began one of the major religious traditions after experiencing a miracle.
- | | | |
|-----------------|-----------------|----------------------------|
| 18-21 years—13% | 41-50 years—12% | 71 years old and above—42% |
| 22-30 years—0% | 51-60 years—15% | |
| 31-40 years—5% | 61-70 years—20% | |
- c. An important man in history; however, his life and events are exaggerated.
- | | | |
|-----------------|-----------------|---------------------------|
| 18-21 years—15% | 41-50 years—27% | 71 years old and above—0% |
| 22-30 years—15% | 51-60 years—13% | |
| 31-40 years—17% | 61-70 years—40% | |
- d. Other
- | | | |
|-----------------|-----------------|----------------------------|
| 18-21 years—14% | 41-50 years—42% | 71 years old and above—29% |
| 22-30 years—60% | 51-60 years—28% | |
| 31-40 years—39% | 61-70 years—40% | |

(29% of 51- to 60-year-old respondents declined to answer this question)

Ib—Sacred Writings and Artwork:

6. When I think of religious symbols, my first thought is:

- a. They give me a sense of connection to something larger than myself.
- | | | |
|-----------------|-----------------|----------------------------|
| 18-21 years—29% | 41-50 years—31% | 71 years old and above—42% |
| 22-30 years—36% | 51-60 years—14% | |
| 31-40 years—28% | 61-70 years—0% | |
- b. They give me a framework of morality and hope.
- | | | |
|-----------------|-----------------|----------------------------|
| 18-21 years—29% | 41-50 years—28% | 71 years old and above—16% |
| 22-30 years—4% | 51-60 years—0% | |
| 31-40 years—11% | 61-70 years—0% | |
- c. They are a physical representation of my personal relationship with God.
- | | | |
|-----------------|-----------------|---------------------------|
| 18-21 years—28% | 41-50 years—4% | 71 years old and above—0% |
| 22-30 years—35% | 51-60 years—57% | |
| 31-40 years—56% | 61-70 years—60% | |
- d. I do not think about religious symbols or their meaning.
- | | | |
|-----------------|-----------------|----------------------------|
| 18-21 years—14% | 41-50 years—7% | 71 years old and above—13% |
| 22-30 years—0% | 51-60 years—39% | |
| 31-40 years—0% | 61-70 years—20% | |
- e. Other
- | | | |
|-----------------|-----------------|----------------------------|
| 18-21 years—0% | 41-50 years—31% | 71 years old and above—15% |
| 22-30 years—25% | 51-60 years—0% | |
| 31-40 years—5% | 61-70 years—20% | |

(14% of respondents 71 years old and above declined to answer this question)

7. I believe the religious text I know best (the Bible, Qur'an, Tanakh, etc.) is:

- a. A work that is divinely written and accurate.
- | | | |
|-----------------|------------------|---------------------------|
| 18-21 years—71% | 41-50 years—69% | 71 years old and above—0% |
| 22-30 years—85% | 51-60 years—86% | |
| 31-40 years—68% | 61-70 years—100% | |
- b. A divinely inspired work of mythology.
- | | | |
|-----------------|----------------|---------------------------|
| 18-21 years—15% | 41-50 years—0% | 71 years old and above—0% |
| 22-30 years—0% | 51-60 years—0% | |
| 31-40 years—0% | 61-70 years—0% | |

- c. A work of metaphor to teach lessons of how I should conduct my life.
- | | | |
|----------------|-----------------|----------------------------|
| 18-21 years—0% | 41-50 years—12% | 71 years old and above—58% |
| 22-30 years—0% | 51-60 years—14% | |
| 31-40 years—0% | 61-70 years—0% | |
- d. A work of fiction.
- | | | |
|----------------|----------------|---------------------------|
| 18-21 years—0% | 41-50 years—0% | 71 years old and above—0% |
| 22-30 years—0% | 51-60 years—0% | |
| 31-40 years—0% | 61-70 years—0% | |
- e. Other
- | | | |
|-----------------|-----------------|----------------------------|
| 18-21 years—14% | 41-50 years—19% | 71 years old and above—42% |
| 22-30 years—15% | 51-60 years—0% | |
| 31-40 years—32% | 61-70 years—0% | |

8. I read my religious text:

- a. At least one time per day.
- | | | |
|-----------------|------------------|---------------------------|
| 18-21 years—29% | 41-50 years—38% | 71 years old and above—0% |
| 22-30 years—40% | 51-60 years—29% | |
| 31-40 years—39% | 61-70 years—100% | |
- b. Whenever I get the chance.
- | | | |
|-----------------|-----------------|---------------------------|
| 18-21 years—57% | 41-50 years—37% | 71 years old and above—0% |
| 22-30 years—45% | 51-60 years—29% | |
| 31-40 years—39% | 61-70 years—0% | |
- c. When I feel the need to connect to God or when I have questions about life or a certain subject.
- | | | |
|-----------------|-----------------|---------------------------|
| 18-21 years—14% | 41-50 years—13% | 71 years old and above—0% |
| 22-30 years—10% | 51-60 years—28% | |
| 31-40 years—4% | 61-70 years—0% | |
- d. Only during study groups.
- | | | |
|----------------|----------------|----------------------------|
| 18-21 years—0% | 41-50 years—0% | 71 years old and above—71% |
| 22-30 years—0% | 51-60 years—0% | |
| 31-40 years—0% | 61-70 years—0% | |
- e. Other
- | | | |
|-----------------|-----------------|----------------------------|
| 18-21 years—0% | 41-50 years—12% | 71 years old and above—29% |
| 22-30 years—5% | 51-60 years—14% | |
| 31-40 years—18% | 61-70 years—0% | |

9. I display religious symbols:

- a. In my daily life by displaying them in my home or place of work.
18-21 years—58% 41-50 years—50% 71 years old and above—14%
22-30 years—60% 51-60 years—42%
31-40 years—61% 61-70 years—100%
- b. In my daily life by displaying them only in my home.
18-21 years—13% 41-50 years—19% 71 years old and above—72%
22-30 years—45% 51-60 years—16%
31-40 years—21% 61-70 years—0%
- c. Only on special holidays.
18-21 years—0% 41-50 years—0% 71 years old and above—14%
22-30 years—0% 51-60 years—0%
31-40 years—0% 61-70 years—0%
- d. I do not display religious symbols.
18-21 years—15% 41-50 years—24% 71 years old and above—0%
22-30 years—10% 51-60 years—28%
31-40 years—0% 61-70 years—0%
- e. Other
18-21 years—14% 41-50 years—7% 71 years old and above—0%
22-30 years—5% 51-60 years—14%
31-40 years—18% 61-70 years—0%

10. The religious symbol I display is:

- a. An icon.
18-21 years—29% 41-50 years—38% 71 years old and above—0%
22-30 years—25% 51-60 years—42%
31-40 years—32% 61-70 years—60%
- b. A mezzuzah.
18-21 years—0% 41-50 years—12% 71 years old and above—86%
22-30 years—0% 51-60 years—29%
31-40 years—0% 61-70 years—0%
- c. The 99 Good Names of Allah.
18-21 years—13% 41-50 years—7% 71 years old and above—0%
22-30 years—5% 51-60 years—15%
31-40 years—23% 61-70 years—40%

d. I do not display religious symbols.

18-21 years—16%	41-50 years—24%	71 years old and above—0%
22-30 years—20%	51-60 years—0%	
31-40 years—0%	61-70 years—0%	

e. Other

18-21 years—42%	41-50 years—19%	71 years old and above—14%
22-30 years—40%	51-60 years—0%	
31-40 years—45%	61-70 years—0%	

(14% of the 51- to 60-year-old respondents declined to answer this question)

Ic. Events

11. I pray:

a. At least one time per day.

18-21 years—0%	41-50 years—38%	71 years old and above—15%
22-30 years—55%	51-60 years—42%	
31-40 years—11%	61-70 years—40%	

b. At least five times per day.

18-21 years—71%	41-50 years—18%	71 years old and above—14%
22-30 years—30%	51-60 years—56%	
31-40 years—36%	61-70 years—40%	

c. At least one time per week.

18-21 years—0%	41-50 years—6%	71 years old and above—0%
22-30 years—10%	51-60 years—0%	
31-40 years—16%	61-70 years—0%	

d. Only at gatherings such as religious services when I am with like-minded people.

18-21 years—0%	41-50 years—13%	71 years old and above—56%
22-30 years—0%	51-60 years—0%	
31-40 years—0%	61-70 years—0%	

e. Other

18-21 years—29%	41-50 years—25%	71 years old and above—15%
22-30 years—5%	51-60 years—0%	
31-40 years—21%	61-70 years—20%	

12. When I pray I use the following symbols to assist me:

- a. A candle.
- | | | |
|----------------|-----------------|----------------------------|
| 18-21 years—0% | 41-50 years—65% | 71 years old and above—29% |
| 22-30 years—0% | 51-60 years—0% | |
| 31-40 years—5% | 61-70 years—0% | |
- b. A noal (prayer rug).
- | | | |
|-----------------|-----------------|---------------------------|
| 18-21 years—15% | 41-50 years—0% | 71 years old and above—0% |
| 22-30 years—10% | 51-60 years—0% | |
| 31-40 years—29% | 61-70 years—40% | |
- c. Cross or rosary.
- | | | |
|-----------------|-----------------|---------------------------|
| 18-21 years—0% | 41-50 years—19% | 71 years old and above—0% |
| 22-30 years—15% | 51-60 years—0% | |
| 31-40 years—16% | 61-70 years—0% | |
- d. Symbols are not necessary to my prayer ritual.
- | | | |
|-----------------|------------------|----------------------------|
| 18-21 years—70% | 41-50 years—56% | 71 years old and above—56% |
| 22-30 years—60% | 51-60 years—100% | |
| 31-40 years—28% | 61-70 years—40% | |
- e. Other
- | | | |
|-----------------|-----------------|----------------------------|
| 18-21 years—15% | 41-50 years—19% | 71 years old and above—15% |
| 22-30 years—15% | 51-60 years—0% | |
| 31-40 years—22% | 61-70 years—20% | |

13. How often do you wear a religious symbol identifying your religious affiliation:

- a. Daily.
- | | | |
|-----------------|-----------------|----------------------------|
| 18-21 years—42% | 41-50 years—38% | 71 years old and above—15% |
| 22-30 years—0% | 51-60 years—29% | |
| 31-40 years—18% | 61-70 years—20% | |
- b. Sometimes.
- | | | |
|----------------------------|-----------------|----------------------------|
| 18-21 years—0% | 41-50 years—37% | 71 years old and above—56% |
| 22-30 years—10% | 51-60 years—56% | |
| 31-40 years—61-70 years—0% | | |

- c. Only for special occasions.
- | | | |
|-----------------|-----------------|---------------------------|
| 18-21 years—16% | 41-50 years—6% | 71 years old and above—0% |
| 22-30 years—15% | 51-60 years—0% | |
| 31-40 years—32% | 61-70 years—40% | |
- d. Never.
- | | | |
|-----------------|-----------------|----------------------------|
| 18-21 years—42% | 41-50 years—19% | 71 years old and above—16% |
| 22-30 years—60% | 51-60 years—15% | |
| 31-40 years—21% | 61-70 years—0% | |
- e. Other
- | | | |
|-----------------|-----------------|----------------------------|
| 18-21 years—0% | 41-50 years—0% | 71 years old and above—15% |
| 22-30 years—15% | 51-60 years—0% | |
| 31-40 years—29% | 61-70 years—40% | |

14. The religious symbol I wear is:

- a. A skullcap such as a yarmulke/kippah, esharb, or jilbab/hijab/tarha.
- | | | |
|-----------------|-----------------|---------------------------|
| 18-21 years—0% | 41-50 years—6% | 71 years old and above—0% |
| 22-30 years—20% | 51-60 years—0% | |
| 31-40 years—11% | 61-70 years—60% | |
- b. An article of clothing such as a tallit with tzitzit (fringes), or ihram.
- | | | |
|----------------|-----------------|---------------------------|
| 18-21 years—0% | 41-50 years—0% | 71 years old and above—0% |
| 22-30 years—0% | 51-60 years—0% | |
| 31-40 years—7% | 61-70 years—20% | |
- c. Jewelry with a religious symbol such as a cross, fish, chai, crescent and star, or Magen David.
- | | | |
|-----------------|-----------------|----------------------------|
| 18-21 years—42% | 41-50 years—44% | 71 years old and above—58% |
| 22-30 years—50% | 51-60 years—71% | |
| 31-40 years—32% | 61-70 years—0% | |
- d. I do not wear anything that draws attention to my religious affiliation.
- | | | |
|-----------------|-----------------|----------------------------|
| 18-21 years—43% | 41-50 years—19% | 71 years old and above—27% |
| 22-30 years—10% | 51-60 years—15% | |
| 31-40 years—22% | 61-70 years—0% | |
- e. Other
- | | | |
|-----------------|-----------------|----------------------------|
| 18-21 years—15% | 41-50 years—19% | 71 years old and above—15% |
| 22-30 years—20% | 51-60 years—14% | |
| 31-40 years—28% | 61-70 years—20% | |

(12% of the 41- to 50-year-old respondents declined to answer this question)

15. How often do you fast?

- a. Once per month.
- | | | |
|----------------|----------------|---------------------------|
| 18-21 years—0% | 41-50 years—0% | 71 years old and above—0% |
| 22-30 years—0% | 51-60 years—0% | |
| 31-40 years—0% | 61-70 years—0% | |
- b. Only for special occasions.
- | | | |
|-----------------|-----------------|---------------------------|
| 18-21 years—0% | 41-50 years—12% | 71 years old and above—0% |
| 22-30 years—15% | 51-60 years—0% | |
| 31-40 years—0% | 61-70 years—0% | |
- c. According to the laws of my religious tradition.
- | | | |
|-----------------|------------------|----------------------------|
| 18-21 years—86% | 41-50 years—69% | 71 years old and above—29% |
| 22-30 years—75% | 51-60 years—71% | |
| 31-40 years—89% | 61-70 years—100% | |
- d. Never.
- | | | |
|----------------|-----------------|----------------------------|
| 18-21 years—0% | 41-50 years—13% | 71 years old and above—71% |
| 22-30 years—5% | 51-60 years—15% | |
| 31-40 years—0% | 61-70 years—0% | |
- e. Other
- | | | |
|-----------------|-----------------|---------------------------|
| 18-21 years—14% | 41-50 years—6% | 71 years old and above—0% |
| 22-30 years—5% | 51-60 years—14% | |
| 31-40 years—11% | 61-70 years—0% | |

16. I fast:

- a. As a symbolic gesture of sacrifice.
- | | | |
|-----------------|-----------------|----------------------------|
| 18-21 years—29% | 41-50 years—19% | 71 years old and above—15% |
| 22-30 years—25% | 51-60 years—15% | |
| 31-40 years—18% | 61-70 years—0% | |
- b. To purify my body.
- | | | |
|-----------------|-----------------|---------------------------|
| 18-21 years—0% | 41-50 years—19% | 71 years old and above—0% |
| 22-30 years—30% | 51-60 years—0% | |
| 31-40 years—27% | 61-70 years—40% | |

- c. To fulfill the laws of my faith.
- | | | |
|-----------------|-----------------|----------------------------|
| 18-21 years—57% | 41-50 years—24% | 71 years old and above—14% |
| 22-30 years—10% | 51-60 years—43% | |
| 31-40 years—37% | 61-70 years—60% | |
- d. I do not fast.
- | | | |
|----------------|-----------------|----------------------------|
| 18-21 years—0% | 41-50 years—19% | 71 years old and above—71% |
| 22-30 years—5% | 51-60 years—42% | |
| 31-40 years—0% | 61-70 years—0% | |
- e. Other
- | | | |
|-----------------|-----------------|---------------------------|
| 18-21 years—14% | 41-50 years—19% | 71 years old and above—0% |
| 22-30 years—30% | 51-60 years—0% | |
| 31-40 years—18% | 61-70 years—0% | |

Id. Phenomena

17. I believe miracles:

- a. Happen and are the divine intervention of a supreme being.
- | | | |
|-----------------|------------------|---------------------------|
| 18-21 years—71% | 41-50 years—81% | 71 years old and above—0% |
| 22-30 years—95% | 51-60 years—100% | |
| 31-40 years—89% | 61-70 years—80% | |
- b. Are uncommon events that cannot be explained by scientific methods, but are not divine.
- | | | |
|----------------|----------------|----------------------------|
| 18-21 years—0% | 41-50 years—5% | 71 years old and above—29% |
| 22-30 years—0% | 51-60 years—0% | |
| 31-40 years—0% | 61-70 years—0% | |
- c. Are common and used as symbols and metaphors to explain the unexplainable.
- | | | |
|-----------------|----------------|----------------------------|
| 18-21 years—56% | 41-50 years—6% | 71 years old and above—29% |
| 22-30 years—0% | 51-60 years—0% | |
| 31-40 years—5% | 61-70 years—0% | |
- d. Do not happen.
- | | | |
|----------------|----------------|---------------------------|
| 18-21 years—0% | 41-50 years—0% | 71 years old and above—0% |
| 22-30 years—5% | 51-60 years—0% | |
| 31-40 years—0% | 61-70 years—0% | |

- e. Other
- | | | |
|-----------------|-----------------|----------------------------|
| 18-21 years—15% | 41-50 years—8% | 71 years old and above—42% |
| 22-30 years—0% | 51-60 years—0% | |
| 31-40 years—6% | 61-70 years—20% | |

18. I believe angels:

- a. Are ethereal, benevolent beings created from light that do not possess free will.
- | | | |
|-----------------|-----------------|---------------------------|
| 18-21 years—86% | 41-50 years—31% | 71 years old and above—0% |
| 22-30 years—35% | 51-60 years—15% | |
| 31-40 years—44% | 61-70 years—80% | |
- b. Appear in human form, act as the ministers of God and the agents of revelation.
- | | | |
|-----------------|-----------------|---------------------------|
| 18-21 years—0% | 41-50 years—30% | 71 years old and above—0% |
| 22-30 years—25% | 51-60 years—56% | |
| 31-40 years—24% | 61-70 years—20% | |
- c. Are actually metaphors for the various laws of nature.
- | | | |
|----------------|----------------|----------------------------|
| 18-21 years—0% | 41-50 years—0% | 71 years old and above—15% |
| 22-30 years—0% | 51-60 years—0% | |
| 31-40 years—0% | 61-70 years—0% | |
- d. Do not really exist.
- | | | |
|----------------|----------------|----------------------------|
| 18-21 years—0% | 41-50 years—5% | 71 years old and above—70% |
| 22-30 years—0% | 51-60 years—0% | |
| 31-40 years—0% | 61-70 years—0% | |
- e. Other
- | | | |
|-----------------|-----------------|----------------------------|
| 18-21 years—14% | 41-50 years—26% | 71 years old and above—15% |
| 22-30 years—40% | 51-60 years—15% | |
| 31-40 years—32% | 61-70 years—0% | |

(14% of the 51- to 60-year-old respondents declined to answer this question)

19. I believe mysticism:

- a. Is part of my religion based on the pursuit of spiritual truth as it is gradually revealed to the heart and mind of the individual.
- | | | |
|-----------------|-----------------|----------------------------|
| 18-21 years—42% | 41-50 years—38% | 71 years old and above—43% |
| 22-30 years—15% | 51-60 years—29% | |
| 31-40 years—34% | 61-70 years—60% | |

- b. Is knowledge that has come down as a revelation to elect saints from a remote past and preserved only by a privileged few.
- | | | |
|-----------------|----------------|---------------------------|
| 18-21 years—16% | 41-50 years—6% | 71 years old and above—0% |
| 22-30 years—0% | 51-60 years—0% | |
| 31-40 years—0% | 61-70 years—0% | |
- c. A direct experience of God attained through prayer, fasting and self-denial, and alms giving.
- | | | |
|-----------------|----------------|---------------------------|
| 18-21 years—0% | 41-50 years—6% | 71 years old and above—0% |
| 22-30 years—20% | 51-60 years—0% | |
| 31-40 years—5% | 61-70 years—0% | |
- d. Is not part of my religion or belief system.
- | | | |
|-----------------|-----------------|----------------------------|
| 18-21 years—0% | 41-50 years—31% | 71 years old and above—57% |
| 22-30 years—40% | 51-60 years—57% | |
| 31-40 years—22% | 61-70 years—0% | |
- e. Other
- | | | |
|-----------------|-----------------|---------------------------|
| 18-21 years—42% | 41-50 years—19% | 71 years old and above—0% |
| 22-30 years—20% | 51-60 years—0% | |
| 31-40 years—17% | 61-70 years—40% | |

(5% of the 22- to 30-year-old respondents, 22% of the 31- to 40-year-old respondents, and 14% of the 51- to 60-year-old respondents declined to answer this question)

20. I believe Heaven:

- a. Is a physical place for humanity following the resurrection of the dead.
- | | | |
|-----------------|-----------------|---------------------------|
| 18-21 years—29% | 41-50 years—25% | 71 years old and above—0% |
| 22-30 years—50% | 51-60 years—71% | |
| 31-40 years—28% | 61-70 years—60% | |
- b. Is a physical place like Eden for those who do good deeds.
- | | | |
|-----------------|-----------------|---------------------------|
| 18-21 years—29% | 41-50 years—19% | 71 years old and above—0% |
| 22-30 years—15% | 51-60 years—0% | |
| 31-40 years—33% | 61-70 years—0% | |
- c. Is a metaphor and symbol for peaceful conditions on a new Earth.
- | | | |
|-----------------|-----------------|----------------------------|
| 18-21 years—13% | 41-50 years—12% | 71 years old and above—14% |
| 22-30 years—0% | 51-60 years—15% | |
| 31-40 years—6% | 61-70 years—40% | |

d. Does not really exist.

18-21 years—0%	41-50 years—13%	71 years old and above—72%
22-30 years—0%	51-60 years—0%	
31-40 years—0%	61-70 years—0%	

e. Other

18-21 years—29%	41-50 years—31%	71 years old and above—14%
22-30 years—35%	51-60 years—14%	
31-40 years—33%	61-70 years—0%	

21. I believe Hell:

a. Is a physical place where eternal punishment is given depending on the level of evil done in life.

18-21 years—29%	41-50 years -50%	71 years old and above—0%
22-30 years—40%	51-60 years—58%	
31-40 years—50%	61-70 years—40%	

b. Is the world of the dead.

18-21 years—0%	41-50 years -0%	71 years old and above—0%
22-30 years—5%	51-60 years—0%	
31-40 years—5%	61-70 years—20%	

c. Is a waiting area where one is judged based on one's life's deeds.

18-21 years—29%	41-50 years -12%	71 years old and above—0%
22-30 years—5%	51-60 years—13%	
31-40 years—6%	61-70 years—0%	

d. Does not really exist.

18-21 years—0%	41-50 years -13%	71 years old and above—100%
22-30 years—0%	51-60 years—0%	
31-40 years—0%	61-70 years—0%	

e. Other

18-21 years—42%	41-50 years—25%	71 years old and above—0%
22-30 years—50%	51-60 years—29%	
31-40 years—39%	61-70 years—40%	

RESPONSES TO SURVEY BY EDUCATION LEVEL³

Ia. Archetypes

1. I believe God:

- a. Is a being that exists but does not intervene in daily events.
- | | |
|-------------------------|----------------------|
| High school graduate—0% | Some college—12% |
| College graduate—4% | Postgraduate work—4% |
| Vocational training—0% | |
- b. Is a being that exists and intervenes in daily events.
- | | |
|--------------------------|-----------------------|
| High school graduate—50% | Some college—63% |
| College graduate—74% | Postgraduate work—48% |
| Vocational training—0% | |
- c. Is a spiritual symbol that represents an ideal.
- | | |
|--------------------------|-----------------------|
| High school graduate—34% | Some college—0% |
| College graduate—6% | Postgraduate work—22% |
| Vocational training—0% | |
- d. Other
- | | |
|--------------------------|-----------------------|
| High school graduate—16% | Some college—20% |
| College graduate—16% | Postgraduate work—26% |
| Vocational training—0% | |

(5% of the respondents with some college experience declined to answer this question)

2. I believe Mary:

- a. Was an actual woman chosen by God and impregnated by the Holy Spirit.
- | | |
|--------------------------|-----------------------|
| High school graduate—34% | Some college—62% |
| College graduate—68% | Postgraduate work—56% |
| Vocational training—0% | |

³Prepared by Jill S. Porter.

b. Is a mythical symbol of what the ideal woman and mother should strive to be like.

High school graduate—0%	Some college—0%
College graduate—0%	Postgraduate work—0%
Vocational training—0%	

c. Might have been an actual woman, but most likely a symbol in a metaphoric story attempting to teach humanity a lesson.

High school graduate—32%	Some college—0%
College graduate—3%	Postgraduate work—18%
Vocational training—0%	

d. Other:

High school graduate—34%	Some college—38%
College graduate—29%	Postgraduate work—26%
Vocational training—0%	

3. I believe Joseph:

a. Was an actual man, betrothed to Mary, and followed a prophetic dream to flee to Egypt.

High school graduate—50%	Some college—75%
College graduate—74%	Postgraduate work—49%
Vocational training—0%	

b. Is a mythical symbol of what the ideal man and father should strive to be like.

High school graduate—0%	Some college—0%
College graduate—0%	Postgraduate work—2%
Vocational training—0%	

c. Might have been an actual man, but most likely a symbol in a metaphoric story attempting to teach humanity a lesson.

High school graduate—18%	Some college—6%
College graduate—4%	Postgraduate work—18%
Vocational training—0%	

d. Other

High school graduate—32%	Some college—19%
College graduate—22%	Postgraduate work—30%
Vocational training—0%	

4. I believe Jesus:

- a. Was an actual person, the Son of God and completely divine.
High school graduate—18% Some college—31%
College graduate—39% Postgraduate work—32%
Vocational training—0%
- b. Was an actual person, part human and part divine.
High school graduate—0% Some college—13%
College graduate—2% Postgraduate work—0%
Vocational training—0%
- c. Was an actual person who was important, but his life and events are exaggerated.
High school graduate—32% Some college—12%
College graduate—18% Postgraduate work—19%
Vocational training—0%
- d. Other
High school graduate—50% Some college—44%
College graduate—41% Postgraduate work—49%
Vocational training—0%

5. I believe Mohammad:

- a. Was a prophet in a long line of prophets.
High school graduate—32% Some college—38%
College graduate—29% Postgraduate work—19%
Vocational training—0%
- b. A man who began one of the major religious traditions after experiencing a miracle.
High school graduate—36% Some college—12%
College graduate—7% Postgraduate work—11%
Vocational training—0%
- c. An important man in history; however, his life and events are exaggerated.
High school graduate—32% Some college—6%
College graduate—22% Postgraduate work—15%
Vocational training—0%

- d. Other
- | | |
|-------------------------|-----------------------|
| High school graduate—0% | Some college—38% |
| College graduate—40% | Postgraduate work—55% |
| Vocational training—0% | |

(4% of the respondents with some college and 2% who were college graduates declined to answer this question)

Ib. Sacred Writings and Artwork

6. When I think of religious symbols, my first thought is:

- a. They give me a sense of connection to something larger than myself
- | | |
|--------------------------|-----------------------|
| High school graduate—50% | Some college—25% |
| College graduate—20% | Postgraduate work—38% |
| Vocational training—0% | |
- b. They give me a framework of morality and hope.
- | | |
|--------------------------|-----------------------|
| High school graduate—18% | Some college—13% |
| College graduate—12% | Postgraduate work—10% |
| Vocational training—0% | |
- c. They are a physical representation of my personal relationship with God.
- | | |
|-------------------------|-----------------------|
| High school graduate—0% | Some college—37% |
| College graduate—46% | Postgraduate work—25% |
| Vocational training—0% | |
- d. I do not think about religious symbols or their meaning.
- | | |
|--------------------------|----------------------|
| High school graduate—32% | Some college—13% |
| College graduate—0% | Postgraduate work—7% |
| Vocational training—0% | |
- e. Other
- | | |
|-------------------------|-----------------------|
| High school graduate—0% | Some college—12% |
| College graduate—20% | Postgraduate work—18% |
| Vocational training—0% | |

(2% of the respondents who were college graduates declined to answer this question)

7. I believe the religious text I know best (the Bible, Qur'an, Tanakh, etc.) is:

- a. A work that is divinely written and accurate.
- | | |
|--------------------------|-----------------------|
| High school graduate—68% | Some college—75% |
| College graduate—68% | Postgraduate work—70% |
| Vocational training—0% | |
- b. A divinely inspired work of mythology.
- | | |
|-------------------------|----------------------|
| High school graduate—0% | Some college—6% |
| College graduate—0% | Postgraduate work—0% |
| Vocational training—0% | |
- c. A work of metaphor to teach lessons of how I should conduct my life.
- | | |
|--------------------------|-----------------------|
| High school graduate—32% | Some college—7% |
| College graduate—2% | Postgraduate work—11% |
| Vocational training—0% | |
- d. A work of fiction.
- | | |
|-------------------------|----------------------|
| High school graduate—0% | Some college—0% |
| College graduate—0% | Postgraduate work—0% |
| Vocational training—0% | |
- e. Other
- | | |
|-------------------------|-----------------------|
| High school graduate—0% | Some college—12% |
| College graduate—30% | Postgraduate work—19% |
| Vocational training—0% | |

8. I read my religious text:

- a. At least one time per day.
- | | |
|--------------------------|-----------------------|
| High school graduate—34% | Some college—15% |
| College graduate—51% | Postgraduate work—32% |
| Vocational training—0% | |
- b. Whenever I get the chance.
- | | |
|-------------------------|-----------------------|
| High school graduate—0% | Some college—6% |
| College graduate—33% | Postgraduate work—38% |
| Vocational training—0% | |
- c. When I feel the need to connect to God or when I have questions about life or a certain subject.
- | | |
|--------------------------|----------------------|
| High school graduate—32% | Some college—7% |
| College graduate—14% | Postgraduate work—6% |
| Vocational training—0% | |

- d. Only during study groups.

High school graduate—18%	Some college—0%
College graduate—2%	Postgraduate work—8%
Vocational training—0%	

- e. Other

High school graduate—16%	Some college—12%
College graduate—10%	Postgraduate work—16%
Vocational training—0%	

9. I display religious symbols:

- a. In my daily life by displaying them in my home or place of work.

High school graduate—50%	Some college—42%
College graduate—68%	Postgraduate work—49%
Vocational training—0%	

- b. In my daily life by displaying them only in my home.

High school graduate—18%	Some college—8%
College graduate—16%	Postgraduate work—36%
Vocational training—0%	

- c. Only on special holidays.

High school graduate—0%	Some college—0%
College graduate—0%	Postgraduate work—2%
Vocational training—0%	

- d. I do not display religious symbols.

High school graduate—14%	Some college—30%
College graduate—12%	Postgraduate work—2%
Vocational training—0%	

- e. Other

High school graduate—18%	Some college—20%
College graduate—2%	Postgraduate work—9%
Vocational training—0%	

10. The religious symbol I display is:

- a. An icon.

High school graduate—34%	Some college—25%
College graduate—35%	Postgraduate work—38%
Vocational training—0%	

- b. A mezzuzah.
- | | |
|--------------------------|-----------------------|
| High school graduate—32% | Some college—0% |
| College graduate—10% | Postgraduate work—10% |
| Vocational training—0% | |
- c. The 99 Good Names of Allah.
- | | |
|-------------------------|-----------------------|
| High school graduate—0% | Some college—13% |
| College graduate—10% | Postgraduate work—14% |
| Vocational training—0% | |
- d. I do not display religious symbols.
- | | |
|--------------------------|----------------------|
| High school graduate—18% | Some college—30% |
| College graduate—13% | Postgraduate work—4% |
| Vocational training—0% | |
- e. Other
- | | |
|--------------------------|-----------------------|
| High school graduate—16% | Some college—26% |
| College graduate—32% | Postgraduate work—34% |
| Vocational training—0% | |

(6% of respondents with some college experience declined to answer this question)

Ic. Events

11. I pray:

- a. At least one time per day.
- | | |
|--------------------------|-----------------------|
| High school graduate—16% | Some college—25% |
| College graduate—39% | Postgraduate work—30% |
| Vocational training—0% | |
- b. At least five times per day.
- | | |
|--------------------------|-----------------------|
| High school graduate—34% | Some college—56% |
| College graduate—29% | Postgraduate work—30% |
| Vocational training—0% | |
- c. At least one time per week.
- | | |
|-------------------------|----------------------|
| High school graduate—0% | Some college—7% |
| College graduate—12% | Postgraduate work—8% |
| Vocational training—0% | |

d. Only at gatherings such as religious services when I am with like-minded people.

High school graduate—34%	Some college—0%
College graduate—0%	Postgraduate work—13%
Vocational training—0%	

e. Other

High school graduate—16%	Some college—12%
College graduate—20%	Postgraduate work—19%
Vocational training—0%	

12. When I pray I use the following symbols to assist me:

a. A candle.

High school graduate—0%	Some college—5%
College graduate—6%	Postgraduate work—2%
Vocational training—0%	

b. A noal (prayer rug).

High school graduate—18%	Some college—7%
College graduate—14%	Postgraduate work—15%
Vocational training—0%	

c. Cross or rosary.

High school graduate—0%	Some college—7%
College graduate—10%	Postgraduate work—19%
Vocational training—0%	

d. Symbols are not necessary to my prayer ritual.

High school graduate—64%	Some college—61%
College graduate—54%	Postgraduate work—47%
Vocational training—0%	

e. Other

High school graduate—18%	Some college—20%
College graduate—16%	Postgraduate work—15%
Vocational training—0%	

13. How often do you wear a religious symbol identifying your religious affiliation:

a. Daily.

High school graduate—32%	Some college—44%
College graduate—26%	Postgraduate work—30%
Vocational training—0%	

b. Sometimes.

High school graduate—18%	Some college—25%
College graduate—39%	Postgraduate work—32%
Vocational training—0%	

c. Only for special occasions.

High school graduate—0%	Some college—6%
College graduate—2%	Postgraduate work—8%
Vocational training—0%	

d. Never.

High school graduate—50%	Some college—20%
College graduate—21%	Postgraduate work—10%
Vocational training—0%	

e. Other

High school graduate—0%	Some college—5%
College graduate—12%	Postgraduate work—20%
Vocational training—0%	

14. The religious symbol I wear is:

a. A skullcap such as a yarmulke/kippah, esharb, or jilbab/hijab/tarha.

High school graduate—0%	Some college—6%
College graduate—20%	Postgraduate work—10%
Vocational training—0%	

b. An article of clothing such as a tallit with tzitzit (fringes), or ihram.

High school graduate—0%	Some college—0%
College graduate—2%	Postgraduate work—2%
Vocational training—0%	

c. Jewelry with a religious symbol such as a cross, fish, chai, crescent and star, or Magen David.

High school graduate—50%	Some college—38%
College graduate—46%	Postgraduate work—48%
Vocational training—0%	

d. I do not wear anything that draws attention to my religious affiliation.

High school graduate—34%	Some college—18%
College graduate—20%	Postgraduate work—14%
Vocational training—0%	

e. Other

High school graduate—0%	Some college—38%
College graduate—12%	Postgraduate work—22%
Vocational training—0%	

(16% of respondents who were high school graduates and 4% with postgraduate work declined to answer this question)

15. How often do you fast?

a. Once per month.

High school graduate—0%	Some college—0%
College graduate—0%	Postgraduate work—0%
Vocational training—0%	

b. Only for special occasions

High school graduate—16%	Some college—12%
College graduate—0%	Postgraduate work—8%
Vocational training—0%	

c. According to the laws of my religious tradition.

High school graduate—50%	Some college—57%
College graduate—88%	Postgraduate work—70%
Vocational training—0%	

d. Never

High school graduate—18%	Some college—25%
College graduate—4%	Postgraduate work—14%
Vocational training—0%	

- e. Other

High school graduate—16%	Some college—6%
College graduate—8%	Postgraduate work—8%
Vocational training—0%	

16. I fast:

- a. As a symbolic gesture of sacrifice.

High school graduate—34%	Some college—12%
College graduate—26%	Postgraduate work—11%
Vocational training—0%	
- b. To purify my body.

High school graduate—0%	Some college—19%
College graduate—23%	Postgraduate work—21%
Vocational training—0%	
- c. To fulfill the laws of my faith.

High school graduate—32%	Some college—31%
College graduate—21%	Postgraduate work—38%
Vocational training—0%	
- d. I do not fast.

High school graduate—18%	Some college—26%
College graduate—10%	Postgraduate work—15%
Vocational training—0%	
- e. Other

High school graduate—16%	Some college—12%
College graduate—20%	Postgraduate work—15%
Vocational training—0%	

Id. Phenomena

17. I believe Miracles:

- a. Happen and are the divine intervention of a supreme being.

High school graduate—50%	Some college—81%
College graduate—90%	Postgraduate work—74%
Vocational training—0%	

- b. Are uncommon events that cannot be explained by scientific methods, but are not divine.
- | | |
|--------------------------|----------------------|
| High school graduate—18% | Some college—0% |
| College graduate—0% | Postgraduate work—7% |
| Vocational training—0% | |
- c. Are common and used as symbols and metaphors to explain the unexplainable.
- | | |
|--------------------------|----------------------|
| High school graduate—32% | Some college—7% |
| College graduate—0% | Postgraduate work—8% |
| Vocational training—0% | |
- d. Do not happen.
- | | |
|-------------------------|----------------------|
| High school graduate—0% | Some college—5% |
| College graduate—0% | Postgraduate work—0% |
| Vocational training—0% | |
- e. Other
- | | |
|-------------------------|-----------------------|
| High school graduate—0% | Some college—7% |
| College graduate—10% | Postgraduate work—11% |
| Vocational training—0% | |

18. I believe angels:

- a. Are ethereal, benevolent beings created from light that do not possess free will.
- | | |
|--------------------------|-----------------------|
| High school graduate—34% | Some college—38% |
| College graduate—39% | Postgraduate work—40% |
| Vocational training—0% | |
- b. Appear in human form, act as the ministers of God and the agents of revelation.
- | | |
|--------------------------|-----------------------|
| High school graduate—18% | Some college—37% |
| College graduate—22% | Postgraduate work—23% |
| Vocational training—0% | |
- c. Are actually metaphors for the various laws of nature.
- | | |
|-------------------------|----------------------|
| High school graduate—0% | Some college—0% |
| College graduate—0% | Postgraduate work—3% |
| Vocational training—0% | |
- d. Do not really exist.
- | | |
|--------------------------|-----------------------|
| High school graduate—28% | Some college—0% |
| College graduate—3% | Postgraduate work—15% |
| Vocational training—0% | |

- e. Other

High school graduate—32%	Some college—17%
College graduate—36%	Postgraduate work—19%
Vocational training—0%	

(8% of respondents with some college experience declined to answer this question)

19. I believe mysticism:

- a. Is part of my religion based on the pursuit of spiritual truth as it is gradually revealed to the heart and mind of the individual.

- | | |
|--------------------------|-----------------------|
| High school graduate—34% | Some college—19% |
| College graduate—39% | Postgraduate work—34% |
| Vocational training—0% | |

- b. Is knowledge that has come down as a revelation to elect saints from a remote past and preserved only by a privileged few.

- | | |
|-------------------------|----------------------|
| High school graduate—0% | Some college—0% |
| College graduate—0% | Postgraduate work—4% |
| Vocational training—0% | |

- c. A direct experience of God attained through prayer, fasting and self-denial, and alms giving.

- | | |
|-------------------------|-----------------------|
| High school graduate—0% | Some college—6% |
| College graduate—6% | Postgraduate work—13% |
| Vocational training—0% | |

- d. Is not part of my religion or belief system.

- | | |
|--------------------------|-----------------------|
| High school graduate—32% | Some college—63% |
| College graduate—20% | Postgraduate work—29% |
| Vocational training—0% | |

- e. Other

- | | |
|--------------------------|-----------------------|
| High school graduate—32% | Some college—12% |
| College graduate—19% | Postgraduate work—20% |
| Vocational training—0% | |

(16% of respondents who were college graduates and 8% with postgraduate work declined to answer this question)

20. I believe Heaven:

- a. Is a physical place for humanity following the resurrection of the dead.
High school graduate—34% Some college—38%
College graduate—36% Postgraduate work—38%
Vocational training—0%
- b. Is a physical place like Eden for those who do good deeds.
High school graduate—0% Some college—6%
College graduate—22% Postgraduate work—18%
Vocational training—0%
- c. Is a metaphor and symbol for peaceful conditions on a new Earth.
High school graduate—0% Some college—18%
College graduate—3% Postgraduate work—14%
Vocational training—0%
- d. Does not really exist.
High school graduate—32% Some college—0%
College graduate—3% Postgraduate work—15%
Vocational training—0%
- e. Other
High school graduate—34% Some college—38%
College graduate—36% Postgraduate work—15%
Vocational training—0%

21. I believe Hell:

- a. Is a physical place where eternal punishment is given depending on the level of evil done in life.
High school graduate—34% Some college—31%
College graduate—41% Postgraduate work—49%
Vocational training—0%
- b. Is the world of the dead.
High school graduate—0% Some college—0%
College graduate—8% Postgraduate work—2%
Vocational training—0%
- c. Is a waiting area where one is judged based on one's life's deeds.
High school graduate—0% Some college—31%
College graduate—2% Postgraduate work—2%

RESPONSES TO SURVEY BY CULTURAL IDENTITY⁴

Ia. Archetypes

1. I believe God:

- | | |
|--|-----------------------------|
| <p>a. Is a being that exists but does not intervene in daily events.</p> | |
| North American/American—0% | Egyptian—0% |
| Egyptian American—0% | Muslim—0% |
| Pakistan/American, American Pakistani—12% | Islamic/Western Islamic—0% |
| Coptic American, Coptic Christian, Coptic Orthodox—12% | |
| American Jewish, Jewish/Democratic—15% | Other—8% |
| | |
| <p>b. Is a being that exists and intervenes in daily events.</p> | |
| North American/American—50% | Egyptian—100% |
| Egyptian American—100% | Muslim—33% |
| Pakistan/American, American Pakistani—63% | Islamic/Western Islamic—28% |
| Coptic American, Coptic Christian, Coptic Orthodox—76% | |
| American Jewish, Jewish/Democratic—85% | Other—64% |
| | |
| <p>c. Is a spiritual symbol that represents an ideal.</p> | |
| North American/American—18% | Egyptian—0% |
| Egyptian American—0% | Muslim—0% |
| Pakistan/American, American Pakistani—0% | Islamic/Western Islamic—8% |
| Coptic American, Coptic Christian, Coptic Orthodox—0% | |
| American Jewish, Jewish/Democratic—0% | Other—8% |
| | |
| <p>d. Other</p> | |
| North American/American—14% | Egyptian—0% |
| Egyptian American—0% | Muslim—67% |
| Pakistan/American, American Pakistani—25% | Islamic/Western Islamic—64% |
| Coptic American, Coptic Christian, Coptic Orthodox—12% | |
| American Jewish, Jewish/Democratic—0% | Other—20% |

(18% of the North American/American participants declined to answer this question)

2. I believe Mary:

- | | |
|---|----------------------------|
| <p>a. Was an actual woman chosen by God and impregnated by the Holy Spirit.</p> | |
| North American/American—82% | Egyptian—100% |
| Egyptian American—0% | Muslim—0% |
| Pakistan/American, American Pakistani—12% | Islamic/Western Islamic—0% |
| Coptic American, Coptic Christian, Coptic Orthodox—100% | |
| American Jewish, Jewish/Democratic—15% | Other—6% |

⁴Prepared by Jill S. Porter.

b. Is a mythical symbol of what the ideal woman and mother should strive to be like.

North American/American—0%	Egyptian—0%
Egyptian American—100%	Muslim—34%
Pakistan/American, American Pakistani—63%	Islamic/Western Islamic—28%
Coptic American, Coptic Christian, Coptic Orthodox—0%	Other—66%
American Jewish, Jewish/Democratic—0%	

c. Might have been an actual woman, but most likely a symbol in a metaphoric story attempting to teach humanity a lesson.

North American/American—18%	Egyptian—0%
Egyptian American—0%	Muslim—0%
Pakistan/American, American Pakistani—0%	Islamic/Western Islamic—8%
Coptic American, Coptic Christian, Coptic Orthodox—0%	Other—8%
American Jewish, Jewish/Democratic—85%	

d. Other:

North American/American—0%	Egyptian—0%
Egyptian American—0%	Muslim—66%
Pakistan/American, American Pakistani—25%	Islamic/Western Islamic—64%
Coptic American, Coptic Christian, Coptic Orthodox—0%	Other—20%
American Jewish, Jewish/Democratic—0%	

3. I believe Joseph:

a. Was an actual man, betrothed to Mary, and followed a prophetic dream to flee to Egypt.

North American/American—82%	Egyptian—91%
Egyptian American—100%	Muslim—0%
Pakistan/American, American Pakistani—50%	Islamic/Western Islamic—28%
Coptic American, Coptic Christian, Coptic Orthodox—100%	Other—68%
American Jewish, Jewish/Democratic—14%	

b. Is a mythical symbol of what the ideal man and father should strive to be like.

North American/American—0%	Egyptian—9%
Egyptian American—0%	Muslim—0%
Pakistan/American, American Pakistani—0%	Islamic/Western Islamic—0%
Coptic American, Coptic Christian, Coptic Orthodox—0%	Other—0%
American Jewish, Jewish/Democratic—0%	

c. Might have been an actual man, but most likely a symbol in a metaphoric story attempting to teach humanity a lesson.

North American/American—18%	Egyptian—0%
Egyptian American—0%	Muslim—0%
Pakistan/American, American Pakistani—12%	Islamic/Western Islamic—0%
Coptic American, Coptic Christian, Coptic Orthodox—0%	Other—4%
American Jewish, Jewish/Democratic—71%	

d. Other

North American/American—0%	Egyptian—0%
Egyptian American—0%	Muslim—100%
Pakistan/American, American Pakistani—38%	Islamic/Western Islamic—72%
Coptic American, Coptic Christian, Coptic Orthodox—0%	Other—28%
American Jewish, Jewish/Democratic—15%	

4. I believe Jesus:

- a. Was an actual person, the Son of God and completely divine.
- | | |
|--|----------------------------|
| North American/American—50% | Egyptian—72% |
| Egyptian American—68% | Muslim—0% |
| Pakistan/American, American Pakistani—12% | Islamic/Western Islamic—0% |
| Coptic American, Coptic Christian, Coptic Orthodox—50% | Other—28% |
| American Jewish, Jewish/Democratic—0% | |
- b. Was an actual person, part human and part divine.
- | | |
|---|----------------------------|
| North American/American—18% | Egyptian—0% |
| Egyptian American—0% | Muslim—0% |
| Pakistan/American, American Pakistani—17% | Islamic/Western Islamic—0% |
| Coptic American, Coptic Christian, Coptic Orthodox—0% | Other—0% |
| American Jewish, Jewish/Democratic—0% | |
- c. Was an actual person who was important, but his life and events are exaggerated.
- | | |
|---|-----------------------------|
| North American/American—15% | Egyptian—0% |
| Egyptian American—0% | Muslim—0% |
| Pakistan/American, American Pakistani—13% | Islamic/Western Islamic—18% |
| Coptic American, Coptic Christian, Coptic Orthodox—0% | Other—20% |
| American Jewish, Jewish/Democratic—86% | |
- d. Other
- | | |
|--|-----------------------------|
| North American/American—17% | Egyptian—18% |
| Egyptian American—32% | Muslim—100% |
| Pakistan/American, American Pakistani—62% | Islamic/Western Islamic—82% |
| Coptic American, Coptic Christian, Coptic Orthodox—50% | Other—52% |
| American Jewish, Jewish/Democratic—14% | |

5. I believe Mohammad:

- a. Was a prophet in a long line of prophets.
- | | |
|--|-----------------------------|
| North American/American—0% | Egyptian—0% |
| Egyptian American—18% | Muslim—34% |
| Pakistan/American, American Pakistani—62% | Islamic/Western Islamic—45% |
| Coptic American, Coptic Christian, Coptic Orthodox—12% | Other—48% |
| American Jewish, Jewish/Democratic—29% | |
- b. A man who began one of the major religious traditions after experiencing a miracle.
- | | |
|--|----------------------------|
| North American/American—32% | Egyptian—9% |
| Egyptian American—0% | Muslim—0% |
| Pakistan/American, American Pakistani—13% | Islamic/Western Islamic—0% |
| Coptic American, Coptic Christian, Coptic Orthodox—26% | Other—0% |
| American Jewish, Jewish/Democratic—29% | |
- c. An important man in history; however, his life and events are exaggerated.
- | | |
|---|----------------------------|
| North American/American—18% | Egyptian—54% |
| Egyptian American—32% | Muslim—0% |
| Pakistan/American, American Pakistani—0% | Islamic/Western Islamic—0% |
| Coptic American, Coptic Christian, Coptic Orthodox—0% | Other—12% |
| American Jewish, Jewish/Democratic—27% | |

d. Other

North American/American—32%	Egyptian—37%
Egyptian American—50%	Muslim—66%
Pakistan/American, American Pakistani—25%	Islamic/Western Islamic—55%
Coptic American, Coptic Christian, Coptic Orthodox—62%	Other—40%
American Jewish, Jewish/Democratic—15%	

(18% of the North American/American participants chose to decline to answer this question)

Ib. Sacred Writings and Artwork

6. When I think of religious symbols, my first thought is:

a. They give me a sense of connection to something larger than myself.

North American/American—68%	Egyptian—37%
Egyptian American—82%	Muslim—0%
Pakistan/American, American Pakistani—0%	Islamic/Western Islamic—0%
Coptic American, Coptic Christian, Coptic Orthodox—25%	Other—20%
American Jewish, Jewish/Democratic—71%	

b. They give me a framework of morality and hope.

North American/American—0%	Egyptian—28%
Egyptian American—0%	Muslim—0%
Pakistan/American, American Pakistani—25%	Islamic/Western Islamic—10%
Coptic American, Coptic Christian, Coptic Orthodox—13%	Other—8%
American Jewish, Jewish/Democratic—14%	

c. They are a physical representation of my personal relationship with God.

North American/American—14%	Egyptian—35%
Egyptian American—0%	Muslim—32%
Pakistan/American, American Pakistani—63%	Islamic/Western Islamic—45%
Coptic American, Coptic Christian, Coptic Orthodox—50%	Other—24%
American Jewish, Jewish/Democratic—0%	

d. I do not think about religious symbols or their meaning.

North American/American—0%	Egyptian—0%
Egyptian American—0%	Muslim—34%
Pakistan/American, American Pakistani—0%	Islamic/Western Islamic—7%
Coptic American, Coptic Christian, Coptic Orthodox—0%	Other—20%
American Jewish, Jewish/Democratic—15%	

e. Other

North American/American—18%	Egyptian—0%
Egyptian American—18%	Muslim—32%
Pakistan/American, American Pakistani—12%	Islamic/Western Islamic—43%
Coptic American, Coptic Christian, Coptic Orthodox—12%	Other—28%
American Jewish, Jewish/Democratic—0%	

7. I believe the religious text I know best (the Bible, Qur'an, Tanakh, etc.) is:

- | | |
|---|-----------------------------|
| a. A work that is divinely written and accurate. | |
| North American/American—82% | Egyptian—72% |
| Egyptian American—100% | Muslim—100% |
| Pakistan/American, American Pakistani—88% | Islamic/Western Islamic—55% |
| Coptic American, Coptic Christian, Coptic Orthodox—100% | Other—60% |
| American Jewish, Jewish/Democratic—0% | |
| b. A divinely inspired work of mythology. | |
| North American/American—0% | Egyptian—0% |
| Egyptian American—0% | Muslim—0% |
| Pakistan/American, American Pakistani—12% | Islamic/Western Islamic—0% |
| Coptic American, Coptic Christian, Coptic Orthodox—0% | Other—0% |
| American Jewish, Jewish/Democratic—0% | |
| c. A work of metaphor to teach lessons of how I should conduct my life. | |
| North American/American—0% | Egyptian—0% |
| Egyptian American—0% | Muslim—0% |
| Pakistan/American, American Pakistani—0% | Islamic/Western Islamic—0% |
| Coptic American, Coptic Christian, Coptic Orthodox—0% | Other—14% |
| American Jewish, Jewish/Democratic—58% | |
| d. A work of fiction. | |
| North American/American—0% | Egyptian—0% |
| Egyptian American—0% | Muslim—0% |
| Pakistan/American, American Pakistani—0% | Islamic/Western Islamic—0% |
| Coptic American, Coptic Christian, Coptic Orthodox—0% | |
| American Jewish, Jewish/Democratic—0% | Other—0% |
| e. Other | |
| North American/American—18% | Egyptian—28% |
| Egyptian American—0% | Muslim—0% |
| Pakistan/American, American Pakistani—0% | Islamic/Western Islamic—45% |
| Coptic American, Coptic Christian, Coptic Orthodox—0% | Other—26% |
| American Jewish, Jewish/Democratic—42% | |

8. I read my religious text:

- | | |
|--|-----------------------------|
| a. At least one time per day. | |
| North American/American—0% | Egyptian—55% |
| Egyptian American—32% | Muslim—32% |
| Pakistan/American, American Pakistani—12% | Islamic/Western Islamic—55% |
| Coptic American, Coptic Christian, Coptic Orthodox—50% | Other—52% |
| American Jewish, Jewish/Democratic—15% | |
| b. Whenever I get the chance. | |
| North American/American—32% | Egyptian—27% |
| Egyptian American—50% | Muslim—36% |
| Pakistan/American, American Pakistani—76% | Islamic/Western Islamic—45% |
| Coptic American, Coptic Christian, Coptic Orthodox—25% | Other—28% |
| American Jewish, Jewish/Democratic—0% | |

- c. When I feel the need to connect to God or when I have questions about life or a certain subject.
- | | |
|--|----------------------------|
| North American/American—32% | Egyptian—0% |
| Egyptian American—18% | Muslim—32% |
| Pakistan/American, American Pakistani—12% | Islamic/Western Islamic—0% |
| Coptic American, Coptic Christian, Coptic Orthodox—12% | Other—8% |
| American Jewish, Jewish/Democratic—0% | |
- d. Only during study groups.
- | | |
|---|----------------------------|
| North American/American—0% | Egyptian—0% |
| Egyptian-American—0% | Muslim—0% |
| Pakistan/American, American Pakistani—0% | Islamic/Western Islamic—0% |
| Coptic American, Coptic Christian, Coptic Orthodox—0% | Other—0% |
| American Jewish, Jewish/Democratic—56% | |
- e. Other
- | | |
|--|----------------------------|
| North American/American—36% | Egyptian—18% |
| Egyptian American—0% | Muslim—0% |
| Pakistan/American, American Pakistani—0% | Islamic/Western Islamic—0% |
| Coptic American, Coptic Christian, Coptic Orthodox—13% | Other—12% |
| American Jewish, Jewish/Democratic—29% | |

9. I display religious symbols:

- a. In my daily life by displaying them in my home or place of work.
- | | |
|---|-----------------------------|
| North American/American—18% | Egyptian—91% |
| Egyptian American—68% | Muslim—32% |
| Pakistan/American, American Pakistani—15% | Islamic/Western Islamic—62% |
| Coptic American, Coptic Christian, Coptic Orthodox—100% | Other—32% |
| American Jewish, Jewish/Democratic—29% | |
- b. In my daily life by displaying them only in my home.
- | | |
|---|----------------------------|
| North American/American—32% | Egyptian—9% |
| Egyptian American—32% | Muslim—0% |
| Pakistan/American, American Pakistani—25% | Islamic/Western Islamic—0% |
| Coptic American, Coptic Christian, Coptic Orthodox—0% | Other—30% |
| American Jewish, Jewish/Democratic—56% | |
- c. Only on special holidays.
- | | |
|---|----------------------------|
| North American/American—0% | Egyptian—0% |
| Egyptian American—0% | Muslim—0% |
| Pakistan/American, American Pakistani—0% | Islamic/Western Islamic—0% |
| Coptic American, Coptic Christian, Coptic Orthodox—0% | Other—0% |
| American Jewish, Jewish/Democratic—15% | |
- d. I do not display religious symbols.
- | | |
|---|-----------------------------|
| North American/American—32% | Egyptian—0% |
| Egyptian American—0% | Muslim—0% |
| Pakistan/American, American Pakistani—25% | Islamic/Western Islamic—19% |
| Coptic American, Coptic Christian, Coptic Orthodox—0% | Other—32% |
| American Jewish, Jewish/Democratic—0% | |

e. Other	
North American/American—18%	Egyptian—0%
Egyptian American—0%	Muslim—68%
Pakistan/American, American Pakistani—25%	Islamic/Western Islamic—19%
Coptic American, Coptic Christian, Coptic Orthodox—0%	Other—0%
American Jewish, Jewish/Democratic—0%	

10. The religious symbol I display is:

a. An icon.	
North American/American—18%	Egyptian—63%
Egyptian American—68%	Muslim—0%
Pakistan/American, American Pakistani—12%	Islamic/Western Islamic—10%
Coptic American, Coptic Christian, Coptic Orthodox—75%	Other—28%
American Jewish, Jewish/Democratic—0%	
b. A mezzuzah.	
North American/American—0%	Egyptian—0%
Egyptian American—0%	Muslim—0%
Pakistan/American, American Pakistani—0%	Islamic/Western Islamic—0%
Coptic American, Coptic Christian, Coptic Orthodox—0%	Other—0%
American Jewish, Jewish/Democratic—100%	
c. The 99 Good Names of Allah	
North American/American—0%	Egyptian—0%
Egyptian American—0%	Muslim—0%
Pakistan/American, American Pakistani—26%	Islamic/Western Islamic—28%
Coptic American, Coptic Christian, Coptic Orthodox—0%	Other—24%
American Jewish, Jewish/Democratic—0%	
d. I do not display religious symbols.	
North American/American—32%	Egyptian—0%
Egyptian American—0%	Muslim—0%
Pakistan/American, American Pakistani—24%	Islamic/Western Islamic—17%
Coptic American, Coptic Christian, Coptic Orthodox—0%	Other—30%
American Jewish, Jewish/Democratic—0%	
e. Other	
North American/American—32%	Egyptian—37%
Egyptian American—32%	Muslim—100%
Pakistan/American, American Pakistani—38%	Islamic/Western Islamic—45%
Coptic American, Coptic Christian, Coptic Orthodox—25%	Other—12%
American Jewish, Jewish/Democratic—0%	

(18% of the North American/American participants chose to leave this question blank)

Ic. Events

11. I pray:

- a. At least one time per day.
- | | |
|--|----------------------------|
| North American/American—68% | Egyptian—55% |
| Egyptian American—68% | Muslim—0% |
| Pakistan/American, American Pakistani—12% | Islamic/Western Islamic—0% |
| Coptic American, Coptic Christian, Coptic Orthodox—50% | Other—12% |
| American Jewish, Jewish/Democratic—15% | |
- b. At least five times per day.
- | | |
|---|-----------------------------|
| North American/American—15% | Egyptian—0% |
| Egyptian American—0% | Muslim—100% |
| Pakistan/American, American Pakistani—63% | Islamic/Western Islamic—82% |
| Coptic American, Coptic Christian, Coptic Orthodox—0% | Other—54% |
| American Jewish, Jewish/Democratic—0% | |
- c. At least one time per week.
- | | |
|--|----------------------------|
| North American/American—0% | Egyptian—0% |
| Egyptian American—14% | Muslim—0% |
| Pakistan/American, American Pakistani—13% | Islamic/Western Islamic—8% |
| Coptic American, Coptic Christian, Coptic Orthodox—25% | Other—8% |
| American Jewish, Jewish/Democratic—0% | |
- d. Only at gatherings such as religious services when I am with like-minded people.
- | | |
|---|----------------------------|
| North American/American—17% | Egyptian—7% |
| Egyptian American—0% | Muslim—0% |
| Pakistan/American, American Pakistani—0% | Islamic/Western Islamic—0% |
| Coptic American, Coptic Christian, Coptic Orthodox—0% | Other—0% |
| American Jewish, Jewish/Democratic—56% | |
- e. Other
- | | |
|--|-----------------------------|
| North American/American—0% | Egyptian—38% |
| Egyptian American—18% | Muslim—0% |
| Pakistan/American, American Pakistani—12% | Islamic/Western Islamic—10% |
| Coptic American, Coptic Christian, Coptic Orthodox—25% | Other—20% |
| American Jewish, Jewish/Democratic—29% | |

12. When I pray I use the following symbols to assist me:

- a. A candle.
- | | |
|--|----------------------------|
| North American/American—0% | Egyptian—0% |
| Egyptian American—0% | Muslim—0% |
| Pakistan/American, American Pakistani—0% | Islamic/Western Islamic—0% |
| Coptic American, Coptic Christian, Coptic Orthodox—25% | Other—0% |
| American Jewish, Jewish/Democratic—15% | |
- b. A noal (prayer rug).
- | | |
|---|-----------------------------|
| North American/American—0% | Egyptian—0% |
| Egyptian American—0% | Muslim—0% |
| Pakistan/American, American Pakistani—25% | Islamic/Western Islamic—36% |
| Coptic American, Coptic Christian, Coptic Orthodox—0% | Other—28% |
| American Jewish, Jewish/Democratic—0% | |

- c. Cross or rosary.
- | | |
|--|----------------------------|
| North American/American—0% | Egyptian—36% |
| Egyptian American—18% | Muslim—0% |
| Pakistan/American, American Pakistani—0% | Islamic/Western Islamic—0% |
| Coptic American, Coptic Christian, Coptic Orthodox—37% | Other—0% |
| American Jewish, Jewish/Democratic—0% | |
- d. Symbols are not necessary to my prayer ritual.
- | | |
|--|-----------------------------|
| North American/American—100% | Egyptian—45% |
| Egyptian American—82% | Muslim—32% |
| Pakistan/American, American Pakistani—63% | Islamic/Western Islamic—36% |
| Coptic American, Coptic Christian, Coptic Orthodox—26% | Other—52% |
| American Jewish, Jewish/Democratic—70% | |
- e. Other
- | | |
|--|-----------------------------|
| North American/American—0% | Egyptian—29% |
| Egyptian American—0% | Muslim—68% |
| Pakistan/American, American Pakistani—12% | Islamic/Western Islamic—28% |
| Coptic American, Coptic Christian, Coptic Orthodox—12% | Other—20% |
| American Jewish, Jewish/Democratic—15% | |

13. How often do you wear a religious symbol identifying your religious affiliation:

- a. Daily.
- | | |
|--|-----------------------------|
| North American/American—0% | Egyptian—18% |
| Egyptian American—50% | Muslim—32% |
| Pakistan/American, American Pakistani—25% | Islamic/Western Islamic—28% |
| Coptic American, Coptic Christian, Coptic Orthodox—75% | Other—32% |
| American Jewish, Jewish/Democratic—11% | |
- b. Sometimes.
- | | |
|---|-----------------------------|
| North American/American—50% | Egyptian—27% |
| Egyptian American—32% | Muslim—0% |
| Pakistan/American, American Pakistani—25% | Islamic/Western Islamic—17% |
| Coptic American, Coptic Christian, Coptic Orthodox—0% | Other—48% |
| American Jewish, Jewish/Democratic—56% | |
- c. Only for special occasions.
- | | |
|---|-----------------------------|
| North American/American—0% | Egyptian—18% |
| Egyptian American—0% | Muslim—0% |
| Pakistan/American, American Pakistani—12% | Islamic/Western Islamic—10% |
| Coptic American, Coptic Christian, Coptic Orthodox—0% | Other—0% |
| American Jewish, Jewish/Democratic—0% | |
- d. Never.
- | | |
|---|-----------------------------|
| North American/American—32% | Egyptian—18% |
| Egyptian American—18% | Muslim—68% |
| Pakistan/American, American Pakistani—13% | Islamic/Western Islamic—17% |
| Coptic American, Coptic Christian, Coptic Orthodox—0% | Other—20% |
| American Jewish, Jewish/Democratic—29% | |

e. Other

North American/American—18%	Egyptian—19%
Egyptian American—0%	Muslim—0%
Pakistan/American, American Pakistani—25%	Islamic/Western Islamic—18%
Coptic American, Coptic Christian, Coptic Orthodox—25%	
American Jewish, Jewish/Democratic—0%	Other—0%

14. The religious symbol I wear is:

a. A skullcap such as a yarmulke/kippah, esharb, or jilbab/hijab/tarha.

North American/American—0%	Egyptian—9%
Egyptian American—0%	Muslim—0%
Pakistan/American, American Pakistani—38%	Islamic/Western Islamic—36%
Coptic American, Coptic Christian, Coptic Orthodox—0%	
American Jewish, Jewish/Democratic—0%	Other—12%

b. An article of clothing such as a tallit with tzitzit (fringes), or ihram.

North American/American—0%	Egyptian—0%
Egyptian American—0%	Muslim—0%
Pakistan/American, American Pakistani—0%	Islamic/Western Islamic—0%
Coptic American, Coptic Christian, Coptic Orthodox—25%	
American Jewish, Jewish/Democratic—0%	Other—0%

c. Jewelry with a religious symbol such as a cross, fish, chai, crescent and star, or Magen David.

North American/American—50%	Egyptian—63%
Egyptian American—68%	Muslim—0%
Pakistan/American, American Pakistani—27%	Islamic/Western Islamic—0%
Coptic American, Coptic Christian, Coptic Orthodox—62%	
American Jewish, Jewish/Democratic—58%	Other—28%

d. I do not wear anything that draws attention to my religious affiliation.

North American/American—32%	Egyptian—19%
Egyptian American—14%	Muslim—32%
Pakistan/American, American Pakistani—13%	Islamic/Western Islamic—18%
Coptic American, Coptic Christian, Coptic Orthodox—0%	
American Jewish, Jewish/Democratic—27%	Other—28%

e. Other

North American/American—18%	Egyptian—9%
Egyptian American—18%	Muslim—32%
Pakistan/American, American Pakistani—12%	Islamic/Western Islamic—46%
Coptic American, Coptic Christian, Coptic Orthodox—13%	
American Jewish, Jewish/Democratic—0%	Other—32%

(32% of Muslims and 15% of American Jewish, Jewish/Democratic respondents declined to answer this question)

15. How often do you fast?

a. Once per month.		
North American/American—0%		Egyptian—0%
Egyptian American—0%		Muslim—0%
Pakistan/American, American Pakistani—0%		Islamic/Western Islamic—0%
Coptic American, Coptic Christian, Coptic Orthodox—0%		
American Jewish, Jewish/Democratic—0%		Other—0%
b. Only for special occasions.		
North American/American—18%		Egyptian—19%
Egyptian American—18%		Muslim—0%
Pakistan/American, American Pakistani—12%		Islamic/Western Islamic—0%
Coptic American, Coptic Christian, Coptic Orthodox—33%		
American Jewish, Jewish/Democratic—0%		Other—0%
c. According to the laws of my religious tradition.		
North American/American—32%		Egyptian—81%
Egyptian American—82%		Muslim—100%
Pakistan/American, American Pakistani—88%		Islamic/Western Islamic—81%
Coptic American, Coptic Christian, Coptic Orthodox—100%		
American Jewish, Jewish/Democratic—15%		Other—72%
d. Never.		
North American/American—50%		Egyptian—0%
Egyptian American—0%		Muslim—0%
Pakistan/American, American Pakistani—0%		Islamic/Western Islamic—0%
Coptic American, Coptic Christian, Coptic Orthodox—0%		
American Jewish, Jewish/Democratic—70%		Other—16%
e. Other		
North American/American—0%		Egyptian—0%
Egyptian American—0%		Muslim—0%
Pakistan/American, American Pakistani—0%		Islamic/Western Islamic—19%
Coptic American, Coptic Christian, Coptic Orthodox—0%		
American Jewish, Jewish/Democratic—15%		Other—12%

16. I fast:

a. As a symbolic gesture of sacrifice.		
North American/American—0%		Egyptian—19%
Egyptian American—32%		Muslim—0%
Pakistan/American, American Pakistani—48%		Islamic/Western Islamic—18%
Coptic American, Coptic Christian, Coptic Orthodox—25%		
American Jewish, Jewish/Democratic—0%		Other—8%
b. To purify my body.		
North American/American—18%		Egyptian—18%
Egyptian American—50%		Muslim—0%
Pakistan/American, American Pakistani—24%		Islamic/Western Islamic—28%
Coptic American, Coptic Christian, Coptic Orthodox—37%		
American Jewish, Jewish/Democratic—0%		Other—12%

- c. To fulfill the laws of my faith.
- | | |
|--|-----------------------------|
| North American/American—14% | Egyptian—24% |
| Egyptian American—0% | Muslim—100% |
| Pakistan/American, American Pakistani—38% | Islamic/Western Islamic—26% |
| Coptic American, Coptic Christian, Coptic Orthodox—26% | Other—48% |
| American Jewish, Jewish/Democratic—15% | |
- d. I do not fast.
- | | |
|---|----------------------------|
| North American/American—50% | Egyptian—0% |
| Egyptian American—0% | Muslim—0% |
| Pakistan/American, American Pakistani—0% | Islamic/Western Islamic—0% |
| Coptic American, Coptic Christian, Coptic Orthodox—0% | Other—12% |
| American Jewish, Jewish/Democratic—85% | |
- e. Other
- | | |
|--|-----------------------------|
| North American/American—18% | Egyptian—39% |
| Egyptian American—18% | Muslim—0% |
| Pakistan/American, American Pakistani—0% | Islamic/Western Islamic—26% |
| Coptic American, Coptic Christian, Coptic Orthodox—12% | Other—20% |
| American Jewish, Jewish/Democratic—0% | |

Id. Phenomena

17. I believe miracles:

- a. happen and are the divine intervention of a supreme being.
- | | |
|--|-----------------------------|
| North American/American—82% | Egyptian—100% |
| Egyptian American—82% | Muslim—100% |
| Pakistan/American, American Pakistani—75% | Islamic/Western Islamic—90% |
| Coptic American, Coptic Christian, Coptic Orthodox—62% | Other—92% |
| American Jewish, Jewish/Democratic—15% | |
- b. Are uncommon events that cannot be explained by scientific methods, but are not divine.
- | | |
|---|----------------------------|
| North American/American—0% | Egyptian—0% |
| Egyptian American—0% | Muslim—0% |
| Pakistan/American, American Pakistani—0% | Islamic/Western Islamic—0% |
| Coptic American, Coptic Christian, Coptic Orthodox—0% | Other—0% |
| American Jewish, Jewish/Democratic—43% | |
- c. Are common and used as symbols and metaphors to explain the unexplainable.
- | | |
|---|-----------------------------|
| North American/American—0% | Egyptian—0% |
| Egyptian American—18% | Muslim—0% |
| Pakistan/American, American Pakistani—0% | Islamic/Western Islamic—10% |
| Coptic American, Coptic Christian, Coptic Orthodox—0% | Other—8% |
| American Jewish, Jewish/Democratic—27% | |

- d. Do not happen.
- | | |
|---|----------------------------|
| North American/American—0% | Egyptian—0% |
| Egyptian-American—0% | Muslim—0% |
| Pakistan/American, American Pakistani—13% | Islamic/Western Islamic—0% |
| Coptic American, Coptic Christian, Coptic Orthodox—0% | Other—0% |
| American Jewish, Jewish/Democratic—0% | |
- e. Other
- | | |
|--|----------------------------|
| North American/American—18% | Egyptian—0% |
| Egyptian-American—0% | Muslim—0% |
| Pakistan/American, American Pakistani—12% | Islamic/Western Islamic—0% |
| Coptic American, Coptic Christian, Coptic Orthodox—38% | Other—0% |
| American Jewish, Jewish/Democratic—15% | |

18. I believe angels:

- a. Are ethereal, benevolent beings created from light that do not possess free will.
- | | |
|--|-----------------------------|
| North American/American—0% | Egyptian—45% |
| Egyptian American—32% | Muslim—68% |
| Pakistan/American, American Pakistani—75% | Islamic/Western Islamic—72% |
| Coptic American, Coptic Christian, Coptic Orthodox—25% | Other—32% |
| American Jewish, Jewish/Democratic—0% | |
- b. Appear in human form, act as the ministers of God and the agents of revelation.
- | | |
|--|----------------------------|
| North American/American—50% | Egyptian—27% |
| Egyptian American—18% | Muslim—0% |
| Pakistan/American, American Pakistani—0% | Islamic/Western Islamic—9% |
| Coptic American, Coptic Christian, Coptic Orthodox—63% | Other—36% |
| American Jewish, Jewish/Democratic—0% | |
- c. Are actually metaphors for the various laws of nature.
- | | |
|---|----------------------------|
| North American/American—0% | Egyptian—0% |
| Egyptian-American—0% | Muslim—0% |
| Pakistan/American, American Pakistani—0% | Islamic/Western Islamic—0% |
| Coptic American, Coptic Christian, Coptic Orthodox—0% | Other—0% |
| American Jewish, Jewish/Democratic—15% | |
- d. Do not really exist.
- | | |
|---|----------------------------|
| North American/American—18% | Egyptian—0% |
| Egyptian American—0% | Muslim—0% |
| Pakistan/American, American Pakistani—0% | Islamic/Western Islamic—0% |
| Coptic American, Coptic Christian, Coptic Orthodox—0% | Other—4% |
| American Jewish, Jewish/Democratic—43% | |
- e. Other
- | | |
|--|-----------------------------|
| North American/American—14% | Egyptian—38% |
| Egyptian American—50% | Muslim—32% |
| Pakistan/American, American Pakistani—25% | Islamic/Western Islamic—19% |
| Coptic American, Coptic Christian, Coptic Orthodox—12% | Other—28% |
| American Jewish, Jewish/Democratic—42% | |

(18% of the North American/American participants declined to answer this question)

19. I believe mysticism:

a. Is part of my religion based on the pursuit of spiritual truth as it is gradually revealed to the heart and mind of the individual.

North American/American—18%	Egyptian—64%
Egyptian American—32%	Muslim—0%
Pakistan/American, American Pakistani—12%	Islamic/Western Islamic—9%
Coptic American, Coptic Christian, Coptic Orthodox—75%	Other—20%
American Jewish, Jewish/Democratic—42%	

b. Is knowledge that has come down as a revelation to elect saints from a remote past and preserved only by a privileged few.

North American/American—0%	Egyptian—0%
Egyptian American—0%	Muslim—0%
Pakistan/American, American Pakistani—0%	Islamic/Western Islamic—9%
Coptic American, Coptic Christian, Coptic Orthodox—0%	Other—0%
American Jewish, Jewish/Democratic—0%	

c. A direct experience of God attained through prayer, fasting and self-denial, and alms giving.

North American/American—14%	Egyptian—8%
Egyptian American—18%	Muslim—0%
Pakistan/American, American Pakistani—26%	Islamic/Western Islamic—0%
Coptic American, Coptic Christian, Coptic Orthodox—0%	Other—8%
American Jewish, Jewish/Democratic—0%	

d. Is not part of my religion or belief system.

North American/American—78%	Egyptian—38%
Egyptian American—18%	Muslim—0%
Pakistan/American, American Pakistani—50%	Islamic/Western Islamic—36%
Coptic American, Coptic Christian, Coptic Orthodox—13%	Other—24%
American Jewish, Jewish/Democratic—37%	

e. Other

North American/American—0%	Egyptian—0%
Egyptian American—14%	Muslim—100%
Pakistan/American, American Pakistani—12%	Islamic/Western Islamic—34%
Coptic American, Coptic Christian, Coptic Orthodox—12%	Other—28%
American Jewish, Jewish/Democratic—15%	

(18% of Egyptian Americans, 10% of Islamic/Western Islamic respondents, and 20% of respondents in the “other” category declined to answer this question).

20. I believe Heaven:

a. Is a physical place for humanity following the resurrection of the dead.

North American/American—32%	Egyptian—37%
Egyptian American—82%	Muslim—0%
Pakistan/American, American Pakistani—25%	Islamic/Western Islamic—28%
Coptic American, Coptic Christian, Coptic Orthodox—75%	Other—28%
American Jewish, Jewish/Democratic—0%	

- b. Is a physical place like Eden for those who do good deeds.
- | | |
|---|-----------------------------|
| North American/American—0% | Egyptian—8% |
| Egyptian American—0% | Muslim—68% |
| Pakistan/American, American Pakistani—37% | Islamic/Western Islamic—17% |
| Coptic American, Coptic Christian, Coptic Orthodox—0% | Other—40% |
| American Jewish, Jewish/Democratic—0% | |
- c. Is a metaphor and symbol for peaceful conditions on a new Earth.
- | | |
|---|-----------------------------|
| North American/American—18% | Egyptian—8% |
| Egyptian American—0% | Muslim—0% |
| Pakistan/American, American Pakistani—26% | Islamic/Western Islamic—27% |
| Coptic American, Coptic Christian, Coptic Orthodox—0% | Other—6% |
| American Jewish, Jewish/Democratic—0% | |
- d. Does not really exist.
- | | |
|---|----------------------------|
| North American/American—0% | Egyptian—0% |
| Egyptian American—0% | Muslim—0% |
| Pakistan/American, American Pakistani—0% | Islamic/Western Islamic—0% |
| Coptic American, Coptic Christian, Coptic Orthodox—0% | Other—6% |
| American Jewish, Jewish/Democratic—71% | |
- e. Other
- | | |
|--|-----------------------------|
| North American/American—50% | Egyptian—47% |
| Egyptian American—18% | Muslim—32% |
| Pakistan/American, American Pakistani—12% | Islamic/Western Islamic—28% |
| Coptic American, Coptic Christian, Coptic Orthodox—25% | Other—20% |
| American Jewish, Jewish/Democratic—29% | |
21. I believe Hell:
- a. Is a physical place where eternal punishment is given depending on the level of evil done in life.
- | | |
|--|-----------------------------|
| North American/American—32% | Egyptian—46% |
| Egyptian American—50% | Muslim—100% |
| Pakistan/American, American Pakistani—25% | Islamic/Western Islamic—28% |
| Coptic American, Coptic Christian, Coptic Orthodox—38% | Other—68% |
| American Jewish, Jewish/Democratic—0% | |
- b. Is the world of the dead.
- | | |
|--|----------------------------|
| North American/American—0% | Egyptian—0% |
| Egyptian American—0% | Muslim—0% |
| Pakistan/American, American Pakistani—0% | Islamic/Western Islamic—0% |
| Coptic American, Coptic Christian, Coptic Orthodox—37% | Other—0% |
| American Jewish, Jewish/Democratic—0% | |
- c. Is a waiting area where one is judged based on one's life's deeds.
- | | |
|---|----------------------------|
| North American/American—0% | Egyptian—8% |
| Egyptian American—0% | Muslim—0% |
| Pakistan/American, American Pakistani—50% | Islamic/Western Islamic—8% |
| Coptic American, Coptic Christian, Coptic Orthodox—0% | Other—4% |
| American Jewish, Jewish/Democratic—0% | |

d. Does not really exist.

North American/American—18%	Egyptian—0%
Egyptian American—0%	Muslim—0%
Pakistan/American, American Pakistani—0%	Islamic/Western Islamic—0%
Coptic American, Coptic Christian, Coptic Orthodox—0%	
American Jewish, Jewish/Democratic—85%	Other—8%

e. Other

North American/American—50%	Egyptian—46%
Egyptian American—50%	Muslim—0%
Pakistan/American, American Pakistani—25%	Islamic/Western Islamic—64%
Coptic American, Coptic Christian, Coptic Orthodox—25%	
American Jewish, Jewish/Democratic—15%	Other—20%