

**The Death Penalty and Selected Factors  
from the  
*In Our Own Words 2000* Research Study**

**Prepared on July 25<sup>th</sup>, 2001**

In Our Own  
Words





# Letter from the Project Sponsors

Dear Friends,

Our foundation is pleased to support the *In Our Own Words 2000 Research* program, a large-scale, social science research study of Americans with an emphasis on identifying core values and beliefs which connect people of diverse personal orientation and persuasions.

We recognize the importance of the death penalty issue as a contemporary version of the paradigm of judgment and retribution that has been with humanity for centuries. As an important indicator of belief systems, we included the question: “*To what extent do you support having a death penalty in any state of the U.S.?*” in this large national research study.

The factors included in this report were chosen since they seem to have some conceptual relationship to the death penalty question. As a practical matter, this report was not intended to be a comprehensive analysis of all strategic factors. As you can see from the list of questions, included in the appendix, many factors were included that can be applied to developing national media, political, and social strategies around the death penalty, as well as other vital concerns.

In addition to this research program, we are supporting a global campaign to encourage people to act on the greater wisdom of their hearts. Toward this end, we have supported the development of a media campaign, “*Messages: Awakening the Heart of Humanity*” and a strategic social initiative, “*Decade of the Heart*”. The first expression of these programs is focused on forgiveness and reconciliation that could also be synergistic with a campaign on the death penalty.

We hope this report will be of value to you and your work.

In service and friendship,

Alex Kochkin and Tish Van Camp,  
Founding Directors  
Foundation for Global Awakening



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# Introduction

This document explores the differences and similarities found among eight different typologies of Americans, (identified by the *In Our Own Words 2000 Research* study), who responded to the question:

**“To what extent do you support having a death penalty in any state of the U.S.?”**

Trained interviewers read the question to each survey respondent over the phone, and then described all five response options: (1 = Strongly Support; 2 = Somewhat Support; 3 = Neither Support nor Oppose; 4 = Somewhat Oppose; 5 = Strongly Oppose)

## Research Sample and Method

During the early part of the year 2000, over 1,600 interviews were completed with American householders over 18 years of age. The interviews averaged 43 minutes in length and covered a wide range of questions on beliefs, attitudes, values, spirituality, and lifestyle. A professional research company using highly trained interviewers gathered the data using a computer-aided interviewing system. The sample design rigorously controlled for age, gender and geography, defined on the 12 standard U.S. Census regions. The overall margin for error in this study is +/- 2.5% at a 95% confidence level.

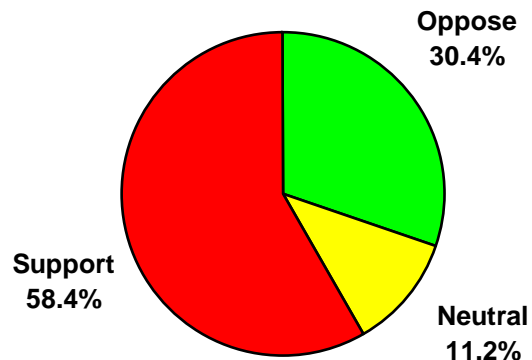
A team of social scientists and other professionals were responsible for design, implementation, analysis, review, and reporting of this major research program. All data collection was performed by a professional research organization.

## Important Note

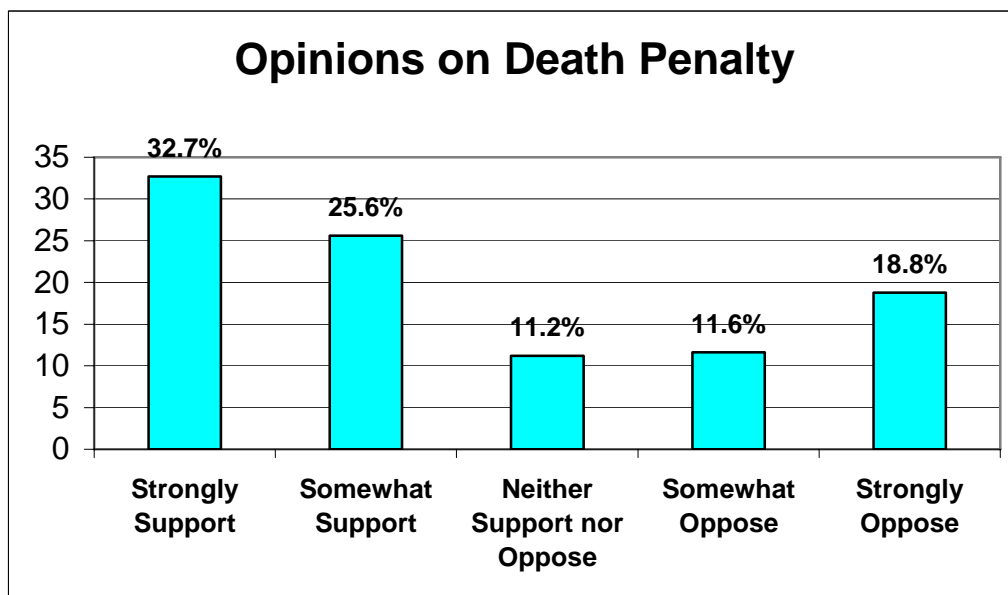
The margin for error on the death penalty question by itself is +/- 3.0% at a 95% confidence level. This is because the question was added to the survey after the study began, and only 1,064 of the survey respondents were actually asked this question.

# Overall Opinion on the Death Penalty

“To what extent do you support having a death penalty in any state of the U.S.?”



Overall, 58.4% of the research sample supported the death penalty, 11.2% were neutral, and 30.4% opposed it. A more detailed breakdown of opinions is presented in the table below. 32.7% of the research sample strongly supported the death penalty, 25.6% somewhat supported it, 11.2% were neutral, 11.6% somewhat opposed it, and 18.8% strongly opposed it.



# Death Penalty and 8 American Typologies

As part of this ground-breaking national research, a typology was developed for the *In Our Own Words* 2000 Research program. This typology system is a means of categorizing and differentiating eight sub-groups of the U.S. population -- each having different sets of qualities or tendencies based on various values and beliefs. The typology was developed using univariate and multivariate statistical approaches, multiple indicators, and tested for replicability throughout.

By examining both the average score on the death penalty question by itself, *with the patterns* of relationships found between the 8 types, the death penalty question, and 12 other statistically relevant questions, we found that the types tended to fall into two groups:

The four types who *least supported* having a death penalty (those scoring average or above on the death penalty question #G800mr) are:

- Working for a New Life of Wholeness (WNL)
- Persisting Through Adversity (PA)
- Seeking Community Transformation (SCT)
- Connecting through Self Expression (CSE)

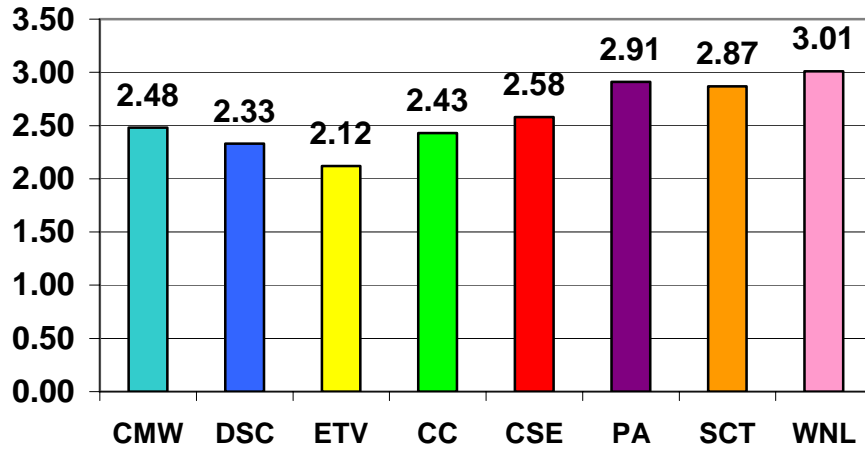
The four types who *most supported* having a death penalty (those scoring below average on question #G800mr) are:

- Centered in a Material World (CMW)
- Conservative and Cautious (CC)
- Disengaged from Social Concerns (DSC)
- Embracing Traditional Values (ETV)



The bar chart below presents the average rating on the death penalty question for each of the eight types.

Average Rating on Death Penalty - Within Each Type



<b>CMW</b>	Centered in a <b>M</b> aterial <b>W</b> orld	<b>CSE</b>	Connecting through <b>S</b> elf- <b>E</b> xpression
<b>DSC</b>	Disengaged from <b>S</b> ocial <b>C</b> oncerns	<b>PA</b>	Persisting through <b>A</b> dversity
<b>ETV</b>	Embracing <b>T</b> raditional <b>V</b> alues	<b>SCT</b>	Seeking <b>C</b> ommunity <b>T</b> ransformation
<b>CC</b>	Cautious and <b>C</b> onservative	<b>WNL</b>	Working for a <b>N</b> ew <b>L</b> ife of <b>W</b> holeness

Item	G800mr
<b>N</b>	1070
<b>Mean</b>	2.58
<b>Std. Dev.</b>	1.50
<b>Median</b>	2.00

# The 8 American Typologies

The following descriptions are short capsule summaries. A more detailed overview of the \* Types is included in the IOOW 2000 Executive Summary, “What Brings Us Together” and more extensively in the IOOW 2000 Main Report.

## Embracing Traditional Values

This is a fairly conservative group of people who are living the traditional notion of the “American Dream.” They are materially successful, believe strongly in God, go to church, and feel that family is important. Spirituality for these people involves following the teaching of a specific spiritual or religious teacher, practicing prayer or meditation regularly, or believing that traditional spiritual literature tells the literal truth. As such, established spiritual institutions help this group maintain what works for them. This type tends not to believe that a global awakening is taking place, nor will this make the world a better place. They are also skeptical of technology, and generally experience good health and well-being. The median age for this group is 46 years; the median annual income is \$50,590. The majority (75%) is married, and over half (57%) are male. Generally, this group has completed four years of college. (12% of the population.)

## Cautious and Conservative

This is a group of people who believe strongly in God, and who subscribe to fundamental religious values. In this sense, they are very similar to the “Embracing Traditional Values” type. One aspect of this group’s makeup involves feeling somewhat distanced from others. They are less ready than other types to freely reach out to others who have a different spiritual outlook. This group doesn’t want to have its thinking or beliefs challenged. They also have very conservative social and political values, and tend to be less open to or trusting of others. This group somewhat believes that a global awakening is taking place, and that it will make the world a better place. They are least likely to feel the need for personal spiritual growth, and most believe there is only one correct way to live. Just under half (47%) of this group is married. The median age for this group is 43; the median annual income is \$37,830, and slightly over half (55%) are male. In addition, this group tends to have a completed fewer years of formal education than other types. (10% of the population.)

## Disengaged from Social Concerns

This is a group of politically moderate loners whose general outlook on life is somewhat negative. Compared to other types, they tend to be disinterested in volunteering at either a local or international level. This type is least comfortable in reaching out to others. Interestingly, this type also has the most access to the Internet at home (85%). This suggests that they may be more comfortable interacting with others via technology (versus to face-to-

face). This group most believes that their spiritual needs are not being met. This group also has a higher incidence of depression and non-family violence. They do not believe that a global awakening is taking place, nor will it make the world a better place. While they recognize a need for spiritual growth, they are not likely to participate in personal growth activities, and are less spiritually inclined than other types. The majority of this group is male (59%) and many are single (38%). The median age for this group is 37; the median annual income is \$41,020. Generally, this group has completed high school and some college. (14% of population)

### **Persisting through Adversity**

This group has a strong positive outlook and believes in connecting to God through the self. They tend to look within themselves for spiritual direction and sustenance. This group most feels (more than any other types) that we should each attend to our own spiritual growth, and they also feel we need to become more conscious of and connected to all aspects of ourselves. Even though this group does experience some feelings of distance from others, and has experienced the most family trauma and problems in general, they value personal growth and expressing their creativity. This group somewhat believes that a global awakening is taking place, and that it will make the world a better place. They are tolerant and interested in making a difference. They are most likely to use alternative health care, and to use marijuana and alcohol. It may be that this group is trying to break through cultural or social limitations. This group has the largest number of children per household. The median age for this group is 34; 56% are female, 40% are single, and the median annual income is \$42,170. In addition, this group tends to have completed fewer years of formal education than other types. (9% of the population)

### **Connecting through Self-Exploration**

The self is the doorway to connection for this group. Spirituality for these people involves connecting to God or a higher spiritual consciousness through yourself; they believe it is important to teach our children to feel connected to earth, people, and all life; and that we are all just looking to be loved and accepted as human beings. They are extremely interested in personal growth activities and seek a wide range of means, both conventional and unconventional, to achieve personal growth. This predominantly female (63%) group believes in a sacred connection to all aspects of our lives. They moderately believe that global awakening is taking place, and that it will make the world a better place. This group tends to be altruistic, have a positive outlook on life, and to be least likely to suffer health problems. Over half (53%) are married, and they have the fewest number of children in the household. The median age for this group is 42; the median annual income is \$53,250. Generally, this group has completed four years of college. (12% of the population)

### **Seeking Community Transformation**

This group embraces a *combination* of two different spiritual outlooks. They tend to both exercise their spirituality in traditional ways and look within themselves for spiritual

direction and sustenance. In contrast to the “Working for a New Life of Wholeness/WNL” type presented next, the SCT group tends not to see themselves as separate from God or a higher spiritual consciousness. Connection with others and unity with all of life are also dominant qualities of this type. They are most interested in making a difference and most likely to give to charity. They strongly believe that global awakening is taking place, and that it will make the world a better place. This group is optimistic and compassionate, and wants to be more personally involved in creating a better world. Over half of this group is married (57%) and the overwhelming majority of this group is female (75%). The median age is 49; the median annual income is \$46,090. In addition, this group tends to have completed high school plus some college. (12% of the population)

### **Working for a New Life of Wholeness**

While working hard to establish a strong material foundation for themselves and their families, this group may not have ready access to new avenues for personal growth. While they tend to rely on traditional forms of expressing spirituality, they also acknowledge an internal spiritual connection. However, unlike the “Seeking Community Transformation/SCT” group they seem to maintain a distinction between themselves and God or a higher consciousness, holding these as separate from each other. This may reflect a less integral approach to spirituality and life. They also tend to feel somewhat isolated and distant from others. Nevertheless, this group (which is least likely to have been born in the U.S.), embraces a global perspective that allows them to acknowledge the importance of spirituality in their lives. They also embrace traditional values from their cultures that may give them more social permission to express themselves spiritually. This group is aligned with global awakening in that (more than any other type) they most believe that global awakening is taking place, and that it will make the world a better place. Less than half (43%) of this group is married. The median age for this group is 43; 52% are female, and the median annual income is \$35,190. In addition, this group, generally, has completed a high school education. (16% of the population)

### **Centered in a Material World**

This type is the most materially successful of all the types. Like those who are described as “Disengaged from Social Concerns/DSC”, this type also is not as concerned with their spiritual growth, nor in expressing spirituality in any form or manner. While this group does not feel distanced from others, they are unlikely to be wanting to personally involved in creating a better world, and are unlikely to think that nations should help those in need. It may be that the material world, as it is, is just fine for materialists. Just under half (47%) of this group is married. The median age for this group is 45; 56% are male, and the median annual income is \$55,500. This group tends to have completed high school and some college. (14% of the population)



## Breakdown of Death Penalty Responses by the 8 Types

The following table summarizing responses by the 8 types in relation to opinions on the death penalty consolidated into “Support / Neutral / Oppose” categories. The table below presents a cross-tabulation of responses on the death penalty question by the eight spiritual Types. This table can be read either horizontally (in rows), vertically (in columns), or cell-by-cell.

**TABLE 1: RESPONSES BY G800MRT: TO WHAT EXTENT DO YOU SUPPORT HAVING A DEATH PENALTY IN ANY STATE OF THE U.S.?**

		G800MRT: TO WHAT EXTENT DO YOU SUPPORT HAVING A DEATH PENALTY IN ANY STATE OF THE U.S.? (T)			Total	
		1 Support	2 Neutral	3 Oppose		
TYPE	<b>CMW</b>	Count	93	19	41	153
		Row %	60.8%	12.4%	26.8%	100.0%
		Col%	14.9%	15.8%	12.6%	14.3%
		% of Total	8.7%	1.8%	3.8%	14.3%
	<b>DSC</b>	Count	93	23	34	150
		Row %	62.0%	15.3%	22.7%	100.0%
		Col%	14.9%	19.2%	10.4%	14.0%
		% of Total	8.7%	2.1%	3.2%	14.0%
	<b>ETV</b>	Count	106	8	27	141
		Row %	75.2%	5.7%	19.1%	100.0%
		Col%	17.0%	6.7%	8.3%	13.2%
		% of Total	9.9%	.7%	2.5%	13.2%
<b>CC</b>	Count	75	7	33	115	
	Row %	65.2%	6.1%	28.7%	100.0%	
	Col%	12.0%	5.8%	10.1%	10.7%	
	% of Total	7.0%	.7%	3.1%	10.7%	
<b>CSE</b>	Count	82	20	36	138	
	Row %	59.4%	14.5%	26.1%	100.0%	
	Col%	13.1%	16.7%	11.0%	12.9%	
	% of Total	7.7%	1.9%	3.4%	12.9%	
<b>PA</b>	Count	45	12	38	95	
	Row %	47.4%	12.6%	40.0%	100.0%	
	Col%	7.2%	10.0%	11.7%	8.9%	
	% of Total	4.2%	1.1%	3.5%	8.9%	
<b>SCT</b>	Count	49	13	39	101	
	Row %	48.5%	12.9%	38.6%	100.0%	
	Col%	7.8%	10.8%	12.0%	9.4%	
	% of Total	4.6%	1.2%	3.6%	9.4%	
<b>WNL</b>	Count	82	18	78	178	
	Row %	46.1%	10.1%	43.8%	100.0%	
	Col%	13.1%	15.0%	23.9%	16.6%	
	% of Total	7.7%	1.7%	7.3%	16.6%	
Total	Count	625	120	326	1071	
	Row %	58.4%	11.2%	30.4%	100.0%	
	Col%	100.0%	100.0%	100.0%	100.0%	
	% of Total	58.4%	11.2%	30.4%	100.0%	

**Row 1:** Of all the respondents who are the *CMW type* (Centered in the Material World), 60.8% supported the death penalty, 12.4% were neutral, and 26.8% opposed it.

**Column 1:** Of all the respondents who *supported* the death penalty, 14.9% are the *CMW type*, 14.9% are the *DSC type*, 17.0% are the *ETV type*, 12.0% are the *CC type*, 13.1% are the *CSE type*, 7.2% are the *PA type*, 7.8% are the *SCT type*, and 13.1% are the *WNL type*.

**Cell 1:** In the first cell at the upper left, data for the 93 respondents who *BOTH supported* the death penalty and are the *CMW type*, can be read either of two ways, depending on context and emphasis.

For example, one could say that 14.9% of those people who *supported* the death penalty *ALSO* are the *CMW type*. This same set of 93 responses could also be interpreted that 60.8% of those who are the *CMW type* *ALSO supported* the death penalty.

**Totals:** The number of responses *within* each cell are added up for each row and column, and presented as both *total counts* and *percent of total*. So in the table above, 153 respondents are the *CMW type* (14.3% of 1071 total), and 625 respondents *supported* the death penalty (58.4% of 1071 total). Each cell count is also expressed as percent of total. So in the first cell at the upper left, 93 respondents make up 8.7% of the total (1071).

## Detailed Breakdown of Death Penalty Opinions by 8 Types

The table below presents a more detailed percentage breakdown (within each type) for all ratings (1 Strongly Support through 5 Strongly Oppose).

		G800MR: TO WHAT EXTENT DO YOU SUPPORT HAVING A DEATH PENALTY IN ANY STATE OF THE U.S.?					Total	
		1 Strongly Support	2 Somewhat Support	3 Neither Support nor Oppose	4 Somewhat Oppose	5 Strongly Oppose		
TYPE	<b>CMW</b>	Count	52	41	19	17	24	153
		% within TYPE	34.0%	26.8%	12.4%	11.1%	15.7%	100.0%
	<b>DSC</b>	Count	59	34	23	16	18	150
		% within TYPE	39.3%	22.7%	15.3%	10.7%	12.0%	100.0%
	<b>ETV</b>	Count	57	49	8	14	13	141
		% within TYPE	40.4%	34.8%	5.7%	9.9%	9.2%	100.0%
	<b>CC</b>	Count	49	26	7	9	25	116
		% within TYPE	42.2%	22.4%	6.0%	7.8%	21.6%	100.0%
	<b>CSE</b>	Count	40	42	20	9	27	138
		% within TYPE	29.0%	30.4%	14.5%	6.5%	19.6%	100.0%
	<b>PA</b>	Count	25	19	12	14	23	93
		% within TYPE	26.9%	20.4%	12.9%	15.1%	24.7%	100.0%
	<b>SCT</b>	Count	23	26	13	18	20	100
		% within TYPE	23.0%	26.0%	13.0%	18.0%	20.0%	100.0%
	<b>WNL</b>	Count	45	37	18	27	51	178
		% within TYPE	25.3%	20.8%	10.1%	15.2%	28.7%	100.0%
	Total	Count	350	274	120	124	201	1069
		% within TYPE	32.7%	25.6%	11.2%	11.6%	18.8%	100.0%



## Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	53.563 <sup>a</sup>	14	.000
Likelihood Ratio	54.146	14	.000
Linear-by-Linear Association	28.533	1	.000
N of Valid Cases	1071		

a. 0 cells (.0%) have expected count less than 5. The minimum expected count is 10.64.

The table above shows the results of a Chi-Square test. Chi Square is a statistical test used to determine the extent to which responses on one question may (or may not) be dependent upon (or related to) responses on another question.

The test indicates systematic differences for the eight Types across G800 [ $\chi^2(4) = 53.563, p < .05$ ].

The computed value of Chi-Square for these two questions is 53.563. The “significance” of this value is .000 (or less than 0.01%). This means that the odds of finding the current pattern of responses to these two questions *by chance alone* is less than 0.01%.

As a general rule of thumb, the most noteworthy significance values are .05 or less. In other words, statistical patterns and relationships which *occur by chance alone 5% of the time (or less)* are those which are the most strong, important, meaningful, and worthy of attention (due to the fact that they are quite “real” – and not really due to chance).

# Death Penalty Related to Other Questions

## Demographics

ANOVAs conducted on 16 different Demographic variables revealed mostly non-significant main effects and post-hoc (group difference) tests.

The few general trends found in these data are:

- Women show lower support for the death penalty than men.
- Lower income respondents (under \$15,000 annually) show less support than higher income respondents (\$75,000 to \$100,000 annually).
- “Liberals” show less support than “Moderates”, who show less support than “Conservatives”.

## Attitudes

ANOVA and CHI-SQUARE tests conducted on selected Attitudinal/Behavioral measures revealed many systematic differences for the 8 Types across question G800: *“To what extent do you support having a death penalty in any state of the U.S.?”* Measures that showed statistically significant systematic differences in ratings across G800 included:

- “There is a good balance between the traditional and the modern in my community”.
- “As a child or teenager, were you ever assaulted by a parent, for example, being hit or kicked to the point of physical injury such as bruising or cuts”?
- “I offer forgiveness to those who do me wrong”.
- “For me, forgiveness feels like letting go of an uncomfortable burden”.
- “Maintaining law and order is the most important issue today”.
- “There is a global awakening to higher consciousness taking place these days”.
- “Over the next 10 years, social and spiritual awakening will make the world a better place to live”.

- “Have you ever experienced a sense of the sacred in everything around you or experienced everything as being spiritually connected together as one”?
- “Spirituality Index” (*factors NOT included in the 8 Typology scales*).
- “I prefer watching television or films that have positive or ‘uplifting’ themes”.
- In addition, two significant items (tested by ANOVA) which are not significant (tested by Chi-Square) included:
  - “I want a world where people live by traditional values”.
  - “Interacting with other cultures broadens our horizons”.
- Lastly, there was one significant item (tested by ANOVA) which is also significant (tested by Chi-Square).
- “We should be tolerant of all lifestyles and groups”.

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## Specific Analyses of Related Questions

In addition to examining how the 8 Typologies responded to the death penalty question by itself, we also looked at how their ratings related to 12 other conceptually questions in the survey. By looking at responses to *two* questions (simultaneously), we were able to discover how the eight types compared to each other due to similar/different attitudes, beliefs, and personal characteristics.

The following section supplements this report with graphics showing specific relationships between responses to the Death Penalty question (#G800mr) and the twelve questions listed below.

***“To what extent do you support having a death penalty in any state of the U.S.?” – G800*** by:

- “My community is too diverse in its beliefs”. (C025)
- “There is a good balance between the traditional and the modern in my community”. (C040)
- “As a child or teenager, were you ever assaulted by a parent, for example, being hit or kicked to the point of physical injury such as bruising or cuts”? (N025)
- “I offer forgiveness to those who do me wrong”. (A090)
- “For me, forgiveness feels like letting go of an uncomfortable burden”. (A195)
- “Maintaining law and order is the most important issue today”. (C050)
- “There is a global awakening to higher consciousness taking place these days”. (A180)
- “Over the next 10 years, social and spiritual awakening will make the world a better place to live”. (C100)
- “Have you ever experienced a sense of the sacred in everything around you or experienced everything as being spiritually connected together as one”? (E035)
- “Spirituality Index” (items NOT included in the 8 Typologies)
- “I wish there were more uplifting news stories”. (M005)
- “I prefer watching television or films that have positive or ‘uplifting’ themes”. (M015)

## ”Support Death Penalty & My Community is Too Diverse”

### Overview

The following graphic plots summarize the responses given by the eight types on two different questions. Each question is first displayed separately, and then both questions are displayed together to show their relation to each other.

**“To what extent do you support having a death penalty in any state of the U.S.?”**

[Rated 1 (Strongly Support) to 5 (Strongly Oppose), question #G800mr]

**“My community is too diverse in its beliefs”**

[Rated 1 (Strongly Disagree) to 5 (Strongly Agree), question #C025]

### Types Defined

The table below lists the names and abbreviations for each of the eight types.

<b>CMW</b>	Centered in a <b>M</b> aterial <b>W</b> orld	<b>CSE</b>	Connecting through <b>S</b> elf- <b>E</b> xpression
<b>DSC</b>	Disengaged from <b>S</b> ocial <b>C</b> oncerns	<b>PA</b>	Persisting through <b>A</b> dversity
<b>ETV</b>	Embracing <b>T</b> raditional <b>V</b> alues	<b>SCT</b>	Seeking <b>C</b> ommunity <b>T</b> ransformation
<b>CC</b>	Cautious and <b>C</b> onservative	<b>WNL</b>	Working for a <b>N</b> ew <b>L</b> ife of <b>W</b> holeness

### Descriptive Statistics Defined

The descriptive statistics for the two questions are listed in the table below:

Items	G800mr	C025
<b>Mean</b>	2.58	1.71
<b>Std. Dev.</b>	1.50	0.91
<b>Median</b>	2.00	1.00

The **mean** is simply the average score for a question.

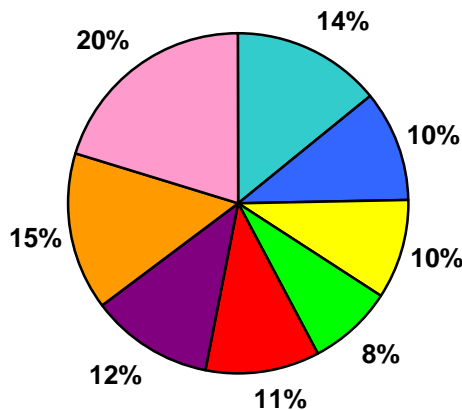
The **standard deviation (std.dev.)** is the extent to which scores ‘spread out’ around the mean. A higher standard deviation indicates that scores vary widely around the mean, while a lower standard deviation indicates that scores cluster close to the mean.

The **median** is the mid-point of a distribution of scores (the point that divides the distribution in half). So for example, the 1,610 respondents to our survey ranged from age 18 to age 92. The **mean** (average) age was 45.7 years, and the **median** (mid-point) age was 43.4 years. The mean age is slightly higher than the median age because we have a few more older people in our sample than younger people. Thus, the **median** provides the better estimate of the midpoint for age (i.e. the “center of gravity”) in the slightly skewed distribution of respondent ages.

**“To what extent do you support having a death penalty in any state of the U.S.?”**

32% of all respondents oppose having a death penalty. The graph below shows how the percent of those who *opposed* the death penalty is distributed across all eight types.

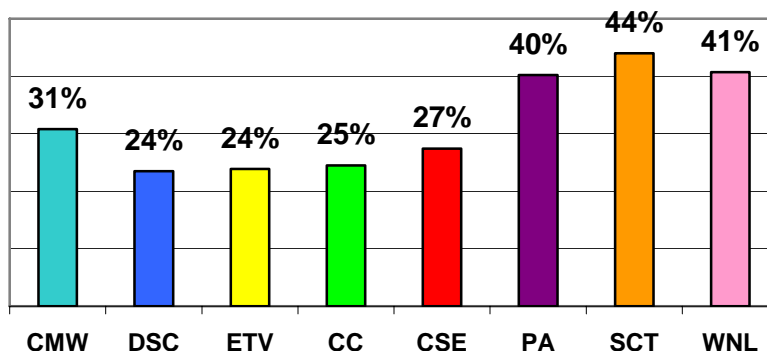
Percent Who "Oppose" Across All Types



<b>CMW</b>	Centered in a <b>M</b> aterial <b>W</b> orld	<b>CSE</b>	Connecting through <b>S</b> elf- <b>E</b> xpression
<b>DSC</b>	Disengaged from <b>S</b> ocial <b>C</b> oncerns	<b>PA</b>	Persisting through <b>A</b> dversity
<b>ETV</b>	Embracing <b>T</b> raditional <b>V</b> alues	<b>SCT</b>	Seeking <b>C</b> ommunity <b>T</b> ransformation
<b>CC</b>	Cautious and <b>C</b> onservative	<b>WNL</b>	Working for a <b>N</b> ew <b>L</b> ife of <b>W</b> holeness

For example, the pie chart above shows that the WNL-type accounted for 20% of the 32% of all respondents who opposed the death penalty. The bar graph below shows the percentage within each type who opposed the death penalty. Within the WNL-type a full 41% opposed it.

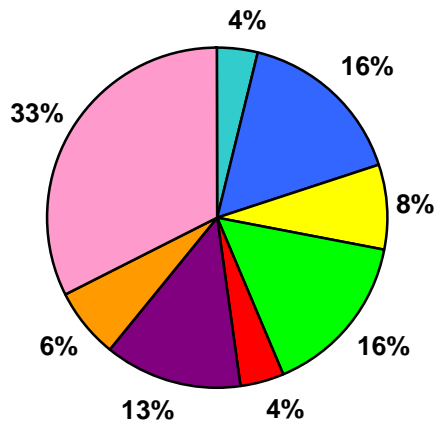
Percent Who "Oppose" Within Each Type



### “My community is too diverse in its beliefs”

31% of all respondents agreed that their community is too diverse in its beliefs. The graph below shows how the percent of agreement to this question is distributed across all eight types.

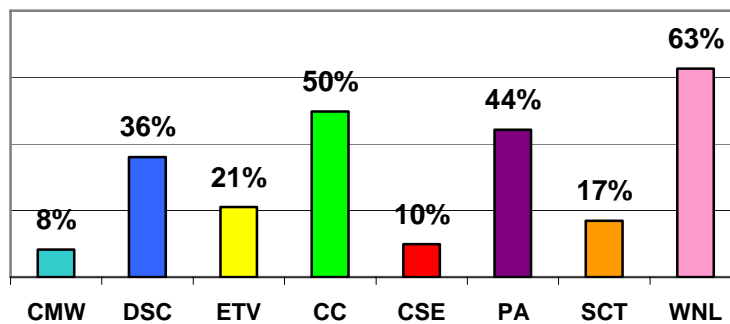
Percent Who "Agree" Across All Types



<b>CMW</b>	Centered in a <b>M</b> aterial <b>W</b> orld	<b>CSE</b>	Connecting through <b>S</b> elf- <b>E</b> xpression
<b>DSC</b>	Disengaged from <b>S</b> ocial <b>C</b> oncerns	<b>PA</b>	Persisting through <b>A</b> dversity
<b>ETV</b>	Embracing <b>T</b> raditional <b>V</b> alues	<b>SCT</b>	Seeking <b>C</b> ommunity <b>T</b> ransformation
<b>CC</b>	Cautious and <b>C</b> onservative	<b>WNL</b>	Working for a <b>N</b> ew <b>L</b> ife of <b>W</b> holeness

For example, the pie chart above shows that the WNL-type accounted for 33% of the 31% of all respondents who agreed with this question. The bar graph below shows the percentage within each type who agreed that their community is too diverse in its beliefs. Within the WNL-type a full 76% agreed.

Percent Who "Agree" Within Each Type





## Crosstabs

The table below presents a cross-tabulation of responses for two questions. This table can be read either horizontally (in rows), vertically (in columns), or cell-by-cell.

25: MY COMMUNITY IS TOO DIVERSE IN ITS BELIEFS. (T) by  
G800MRT: TO WHAT EXTENT DO YOU SUPPORT HAVING A DEATH PENALTY IN ANY STATE OF THE U.S.? (T)

		G800MRT: TO WHAT EXTENT DO YOU SUPPORT HAVING A DEATH PENALTY IN ANY STATE OF THE U.S.? (T)			Total	
		1 Support	2 Neutral	3 Oppose		
C025: MY COMMUNITY IS TOO DIVERSE IN ITS BELIEFS. (T)	1 Disagree	Count	369	70	185	624
		Row%	59.1%	11.2%	29.6%	100.0%
		Col %	60.7%	59.3%	58.7%	59.9%
		% of Total	35.4%	6.7%	17.8%	59.9%
	2 Neutral	Count	44	14	29	87
		Row%	50.6%	16.1%	33.3%	100.0%
		Col %	7.2%	11.9%	9.2%	8.4%
		% of Total	4.2%	1.3%	2.8%	8.4%
	3 Agree	Count	195	34	101	330
		Row%	59.1%	10.3%	30.6%	100.0%
		Col %	32.1%	28.8%	32.1%	31.7%
		% of Total	18.7%	3.3%	9.7%	31.7%
Total		Count	608	118	315	1041
		Row%	58.4%	11.3%	30.3%	100.0%
		Col %	100.0%	100.0%	100.0%	100.0%
		% of Total	58.4%	11.3%	30.3%	100.0%

**Row 1:** Of all the respondents who *disagreed* with question C025 (my community is too diverse), 59.1% supported the death penalty, 11.2% were neutral, and 29.6% opposed it.

**Column 1:** Of all the respondents who *supported* the death penalty, 60.7% disagreed that their community is too diverse in its beliefs, 7.2% were neutral, and 32.1% agreed.

**Cell 1:** In the first cell at the upper left, data for the 369 respondents who BOTH *supported* the death penalty and *disagreed* with their community being too diverse, can be read either of two ways, depending on context and emphasis.

For example, one could say that 60.7% of those people who *supported* the death penalty ALSO *disagreed* that their community was too diverse. This same set of 369 responses could also be interpreted that 59.1% of those who *disagreed* their community was too diverse ALSO *supported* the death penalty.

**Totals:** The number of responses *within* each cell are added up for each row and column, and presented as both *total counts* and *percent of total*. So in the table above, 624 respondents *disagreed* that their community is too diverse (59.9% of 1041 total), and 608 respondents *supported* the death penalty (58.4% of 1041 total). Each cell count is also expressed as percent of total. So in the first cell at the upper left, 369 respondents make up 35.4% of the total (1041).

## Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	3.413 <sup>a</sup>	4	.491
Likelihood Ratio	3.256	4	.516
Linear-by-Linear Association	.075	1	.785
N of Valid Cases	1041		

a. 0 cells (.0%) have expected count less than 5. The minimum expected count is 9.86.

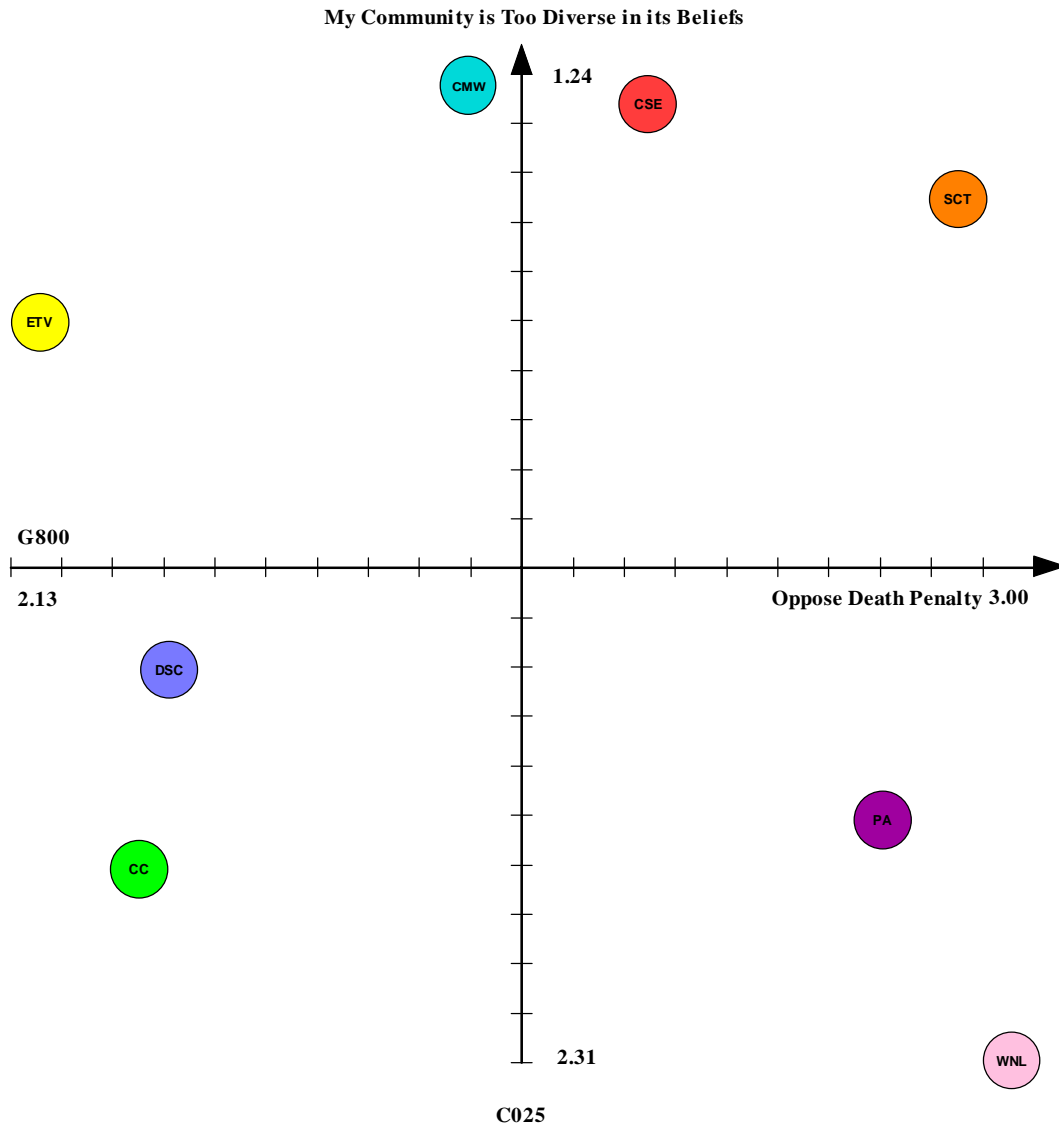
The table above shows the results of a Chi-Square test. Chi Square is a statistical test used to determine the extent to which responses on one question may (or may not) be dependent upon (or related to) responses on another question.

The test failed to indicate systematic differences for C025 across G800 [ $\chi^2(4) = 3.413$ ,  $p > .05$ ].

The computed value of Chi-Square for these two questions is 3.413. The “significance” of this value is .491 (or 49.1%). This means that the odds of finding the current pattern of responses to these two questions *by chance alone* is 49.1%.

As a general rule of thumb, the most noteworthy significance values are .05 or less. In other words, statistical patterns and relationships which *occur by chance alone 5% of the time (or less)* are those which are the most strong, important, meaningful, and worthy of attention (due to the fact that they are quite “real” – and not really due to chance).

**“Support Death Penalty & My Community is Too Diverse”**  
 (RELATION BETWEEN BOTH ITEMS)



<b>CMW</b>	Centered in a <b>M</b> aterial <b>W</b> orld	<b>CSE</b>	Connecting through <b>S</b> elf- <b>E</b> xpression
<b>DSC</b>	Disengaged from <b>S</b> ocial <b>C</b> oncerns	<b>PA</b>	Persisting through <b>A</b> dversity
<b>ETV</b>	Embracing <b>T</b> raditional <b>V</b> alues	<b>SCT</b>	Seeking <b>C</b> ommunity <b>T</b> ransformation
<b>CC</b>	Cautious and <b>C</b> onservative	<b>WNL</b>	Working for a <b>N</b> ew <b>L</b> ife of <b>W</b> holeness

The upper-right quadrant shows two types (CSE, SCT) who rated both questions the highest.

The lower-left quadrant shows two types (DSC,CC) who rated both questions the lowest.

The upper-left quadrant shows two types (CMW, ETV) who believe that their community is too diverse in its beliefs, but who are not opposed to the death penalty (compared to many other types).

The lower-right quadrant shows two types (PA, WNL) who are opposed to the death penalty, but who do not believe that their community is too diverse in its beliefs (compared to many other types).



## ”Support Death Penalty & Good Balance Between Traditional and Modern”

### Overview

The following graphic plots summarize the responses given by the eight types on two different questions. Each question is first displayed separately, and then both questions are displayed together to show their relation to each other.

*“To what extent do you support having a death penalty in any state of the U.S.?”*  
[Rated 1 (Strongly Support) to 5 (Strongly Oppose), question #G800mr]

*“There is a good balance between the traditional and the modern in my community”*  
[Rated 1 (Strongly Disagree) to 5 (Strongly Agree), question #C040]

### Types Defined

The table below lists the names and abbreviations for each of the eight types.

<b>CMW</b>	Centered in a <b>M</b> aterial <b>W</b> orld	<b>CSE</b>	Connecting through <b>S</b> elf- <b>E</b> xpression
<b>DSC</b>	Disengaged from <b>S</b> ocial <b>C</b> oncerns	<b>PA</b>	Persisting through <b>A</b> dversity
<b>ETV</b>	Embracing <b>T</b> raditional <b>V</b> alues	<b>SCT</b>	Seeking <b>C</b> ommunity <b>T</b> ransformation
<b>CC</b>	Cautious and <b>C</b> onservative	<b>WNL</b>	Working for a <b>N</b> ew <b>L</b> ife of <b>W</b> holeness

### Descriptive Statistics Defined

The descriptive statistics for the two questions are listed in the table below:

Items	G800mr	C025
<b>Mean</b>	2.58	1.71
<b>Std. Dev.</b>	1.50	0.91
<b>Median</b>	2.00	1.00

The **mean** is simply the average score for a question.

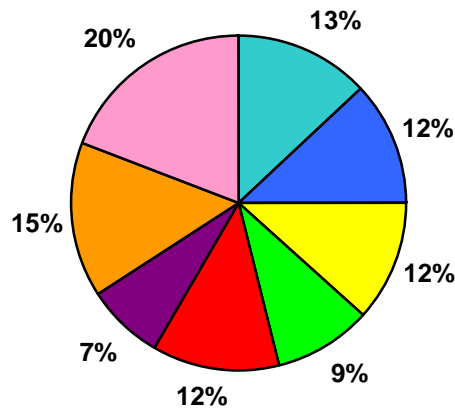
The **standard deviation (std.dev.)** is the extent to which scores ‘spread out’ around the mean. A higher standard deviation indicates that scores vary widely around the mean, while a lower standard deviation indicates that scores cluster close to the mean.

The **median** is the mid-point of a distribution of scores (the point that divides the distribution in half). So for example, the 1,610 respondents to our survey ranged from age 18 to age 92. The **mean** (average) age was 45.7 years, and the **median** (mid-point) age was 43.4 years. The mean age is slightly higher than the median age because we have a few more older people in our sample than younger people. Thus, the **median** provides the better estimate of the midpoint for age (i.e. the “center of gravity”) in the slightly skewed distribution of respondent ages.

**“There is a good balance between the traditional and the modern in my community”**

64% of all respondents agreed that there is a good balance between the traditional and the modern in their community. The graph below shows how the percent of agreement to this question is distributed across all eight types.

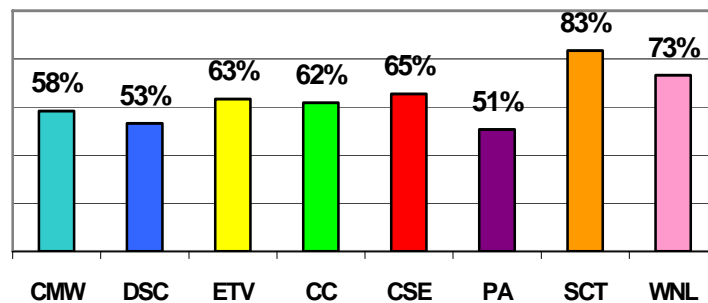
Percent Who "Agree" Across All Types



<b>CMW</b>	Centered in a <b>M</b> aterial <b>W</b> orld	<b>CSE</b>	Connecting through <b>S</b> elf- <b>E</b> xpression
<b>DSC</b>	Disengaged from <b>S</b> ocial <b>C</b> oncerns	<b>PA</b>	Persisting through <b>A</b> dversity
<b>ETV</b>	Embracing <b>T</b> raditional <b>V</b> alues	<b>SCT</b>	Seeking <b>C</b> ommunity <b>T</b> ransformation
<b>CC</b>	Cautious and <b>C</b> onservative	<b>WNL</b>	Working for a <b>N</b> ew <b>L</b> ife of <b>W</b> holeness

For example, the pie chart above shows that the WNL-type accounted for 20% of the 64% of all respondents who agreed with this question. The bar graph below shows the percentage within each type who agreed that their community has a good balance between the traditional and the modern. Within the WNL-type a full 73% agreed.

Percent Who "Agree" Within Each Type



**Crosstabs**

The table below presents a cross-tabulation of responses for two questions. This table can be read either horizontally (in rows), vertically (in columns), or cell-by-cell.

**40: THERE IS A GOOD BALANCE BETWEEN THE TRADITIONAL AND THE MODERN IN MY COMMUNITY. (T) by G800MRT: TO WHAT EXTENT DO YOU SUPPORT HAVING A DEATH PENALTY IN ANY STATE OF THE U.S.? (T)**

		G800MRT: TO WHAT EXTENT DO YOU SUPPORT HAVING A DEATH PENALTY IN ANY STATE OF THE U.S.? (T)			Total	
		1 Support	2 Neutral	Oppose		
C040: THERE IS A GOOD BALANCE BETWEEN THE TRADITIONAL AND THE MODERN IN MY COMMUNITY. (T)	1 Disagree	Count	159	16	73	248
		Row %	64.1%	6.5%	29.4%	100.0%
		Col %	26.6%	14.0%	23.0%	24.1%
		% of Total	15.5%	1.6%	7.1%	24.1%
	2 Neutral	Count	50	19	31	100
		Row %	50.0%	19.0%	31.0%	100.0%
		Col %	8.4%	16.7%	9.8%	9.7%
		% of Total	4.9%	1.8%	3.0%	9.7%
	3 Agree	Count	388	79	213	680
		Row %	57.1%	11.6%	31.3%	100.0%
		Col %	65.0%	69.3%	67.2%	66.1%
		% of Total	37.7%	7.7%	20.7%	66.1%
Total		Count	597	114	317	1028
		Row %	58.1%	11.1%	30.8%	100.0%
		Col %	100.0%	100.0%	100.0%	100.0%
		% of Total	58.1%	11.1%	30.8%	100.0%

**Row 1:** Of all the respondents who *disagreed* with question C040 (there is a good balance between traditional & modern in my community), 64.1%% supported the death penalty, 6.5% were neutral, and 29.4% opposed it.

**Column 1:** Of all the respondents who *supported* the death penalty, 26.6% disagreed that there is a good balance between traditional & modern their community, 8.4% were neutral, and 65% agreed.

**Cell 1:** In the first cell at the upper left, data for the 159 respondents who BOTH *supported* the death penalty and *disagreed* that their community has a good balance between the traditional & modern, can be read either of two ways, depending on context and emphasis.

For example, one could say that 26.6% of those people who *supported* the death penalty ALSO *disagreed* that their community has a good balance of traditional & modern. This same set of 159 responses could also be interpreted that 64.1% of those who *disagreed* their community has a good balance of traditional & modern ALSO *supported* the death penalty.

**Totals:** The number of responses *within* each cell are added up for each row and column, and presented as both *total counts* and *percent of total*. So in the table above,

248 respondents disagreed that there is a good balance in their community (24.1% of 1028 total), and 597 respondents supported the death penalty (58.1% of 1028 total). Each cell count is also expressed as percent of total. So in the first cell at the upper left, 159 respondents make up 15.5% of the total (1028).

**Chi-Square Tests**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	13.636 <sup>a</sup>	4	.009
Likelihood Ratio	13.498	4	.009
Linear-by-Linear Association	1.349	1	.245
N of Valid Cases	1028		

a. 0 cells (.0%) have expected count less than 5. The minimum expected count is 11.09.

The table above shows the results of a Chi-Square test. Chi Square is a statistical test used to determine the extent to which responses on one question may (or may not) be dependent upon (or related to) responses on another question.

The test indicated systematic differences for C040 across G800 [ $\chi^2(4) = 13.636, p < .05$ ].

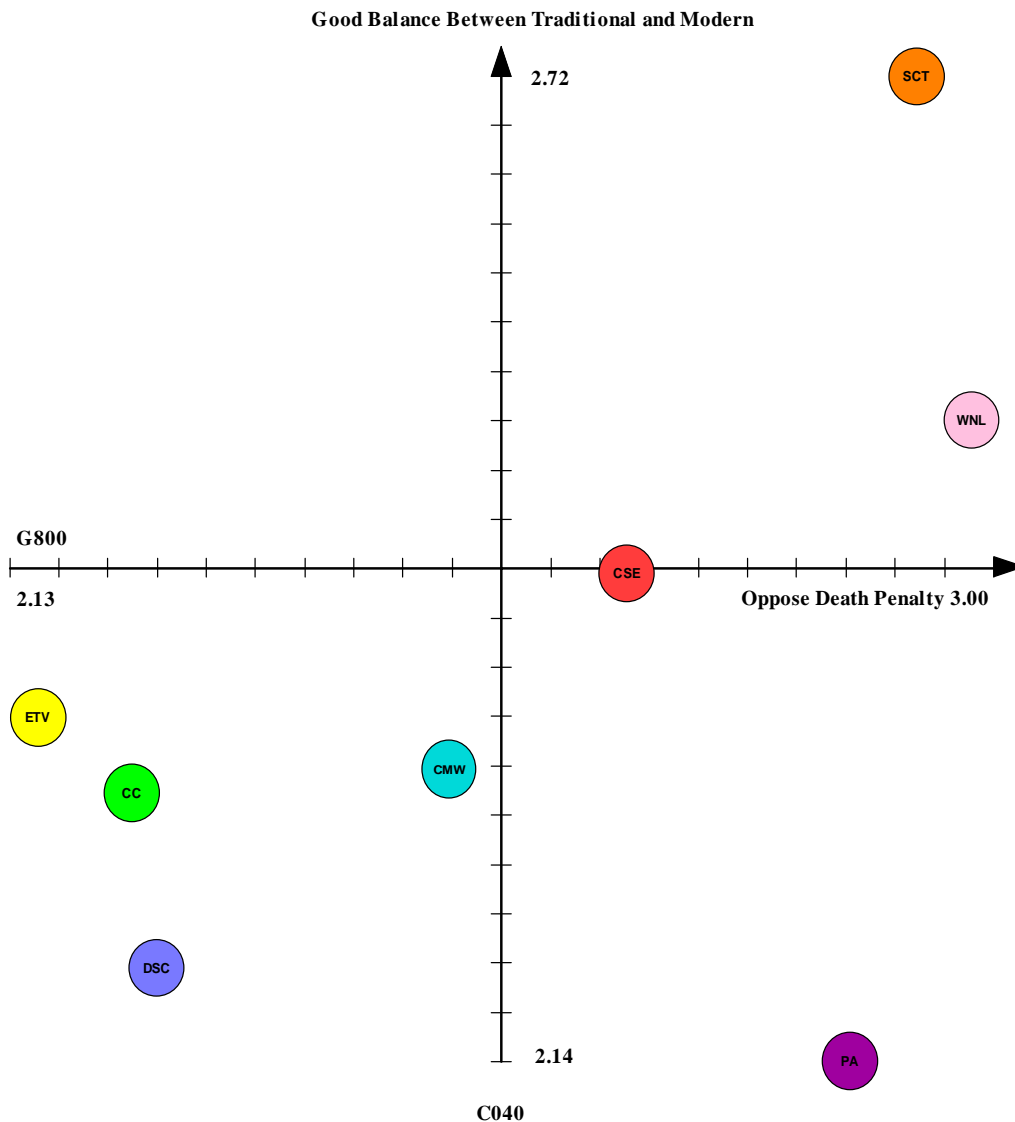
The computed value of Chi-Square for these two questions is 13.636. The “significance” of this value is .009 (or 0.9%). This means that the odds of finding the current pattern of responses to these two questions *by chance alone* is 0.9%.

As a general rule of thumb, the most noteworthy significance values are .05 or less. In other words, statistical patterns and relationships which *occur by chance alone 5% of the time (or less)* are those which are the most strong, important, meaningful, and worthy of attention (due to the fact that they are quite “real” – and not really due to chance).



## “Support Death Penalty & Good Balance Between Traditional and Modern”

(RELATION BETWEEN BOTH ITEMS)



<b>CMW</b>	Centered in a <b>M</b> aterial <b>W</b> orld	<b>CSE</b>	Connecting through <b>S</b> elf- <b>E</b> xpression
<b>DSC</b>	Disengaged from <b>S</b> ocial <b>C</b> oncerns	<b>PA</b>	Persisting through <b>A</b> dversity
<b>ETV</b>	Embracing <b>T</b> raditional <b>V</b> alues	<b>SCT</b>	Seeking <b>C</b> ommunity <b>T</b> ransformation
<b>CC</b>	Cautious and <b>C</b> onservative	<b>WNL</b>	Working for a <b>N</b> ew <b>L</b> ife of <b>W</b> holeness

The upper-right quadrant shows three types (SCT, WNL, CSE) who rated both questions the highest.

The lower-left quadrant shows four types (ETV, CMW, CC, DSC) who rated both questions the lowest.

The lower-right quadrant shows one type (PA) who is opposed to the death penalty, but who does not believe that there is a good balance between the traditional and the modern in their community (compared to many other types).



## ”Support Death Penalty & Childhood Trauma”

### Overview

The following graphic plots summarize the responses given by the eight types on two different questions. Each question is first displayed separately, and then both questions are displayed together to show their relation to each other.

“To what extent do you support having a death penalty in any state of the U.S.?”  
[Rated 1 (Strongly Support) to 5 (Strongly Oppose), question #G800mr]

“As a child or teenager, were you ever assaulted by a parent, for example being hit or kicked to the point of physical injury such as bruising or cuts?”  
[Rated Y/N, question #N025]

### Types Defined

The table below lists the names and abbreviations for each of the eight types.

<b>CMW</b>	Centered in a <b>M</b> aterial <b>W</b> orld	<b>CSE</b>	Connecting through <b>S</b> elf- <b>E</b> xpression
<b>DSC</b>	Disengaged from <b>S</b> ocial <b>C</b> oncerns	<b>PA</b>	Persisting through <b>A</b> dversity
<b>ETV</b>	Embracing <b>T</b> raditional <b>V</b> alues	<b>SCT</b>	Seeking <b>C</b> ommunity <b>T</b> ransformation
<b>CC</b>	Cautious and <b>C</b> onservative	<b>WNL</b>	Working for a <b>N</b> ew <b>L</b> ife of <b>W</b> holeness

### Descriptive Statistics Defined

The descriptive statistics for the two questions are listed in the table below:

Items	G800mr	C025
<b>Mean</b>	2.58	1.71
<b>Std. Dev.</b>	1.50	0.91
<b>Median</b>	2.00	1.00

The **mean** is simply the average score for a question.

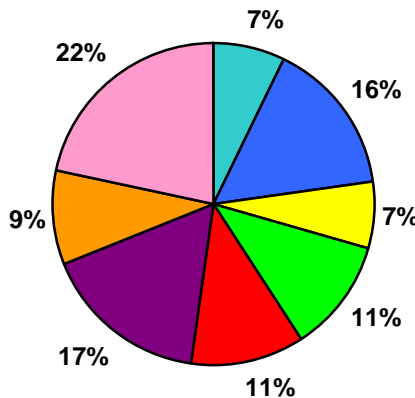
The **standard deviation (std.dev.)** is the extent to which scores ‘spread out’ around the mean. A higher standard deviation indicates that scores vary widely around the mean, while a lower standard deviation indicates that scores cluster close to the mean.

The **median** is the mid-point of a distribution of scores (the point that divides the distribution in half). So for example, the 1,610 respondents to our survey ranged from age 18 to age 92. The mean (average) age was 45.7 years, and the median (mid-point) age was 43.4 years. The mean age is slightly higher than the median age because we have a few more older people in our sample than younger people. Thus, the median provides the better estimate of the midpoint for age (i.e. the “center of gravity”) in the slightly skewed distribution of respondent ages

**“As a child of teenager, were you ever assaulted by a parent, for example being hit or kicked to the point of physical injury such as bruising or cuts?”**

12% of all respondents indicated that they had experienced childhood trauma / assault. The graph below shows how the percent of agreement to this question is distributed across all eight types.

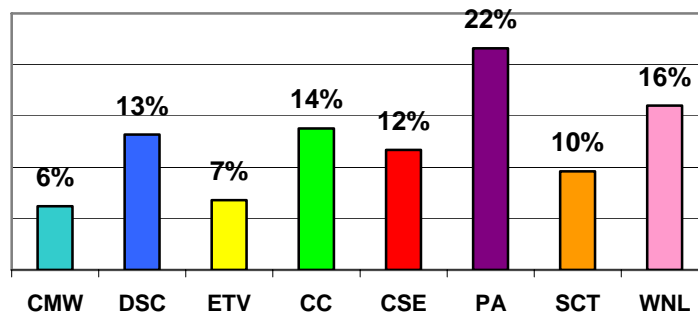
Percent Who "Agree" Across All Types



<b>CMW</b>	Centered in a <b>M</b> aterial <b>W</b> orld	<b>CSE</b>	Connecting through <b>S</b> elf- <b>E</b> xpression
<b>DSC</b>	Disengaged from <b>S</b> ocial <b>C</b> oncerns	<b>PA</b>	Persisting through <b>A</b> dversity
<b>ETV</b>	Embracing <b>T</b> raditional <b>V</b> alues	<b>SCT</b>	Seeking <b>C</b> ommunity <b>T</b> ransformation
<b>CC</b>	Cautious and <b>C</b> onservative	<b>WNL</b>	Working for a <b>N</b> ew <b>L</b> ife of <b>W</b> holeness

For example, the pie chart above shows that the WNL-type accounted for 22% of the 12% of all respondents who agreed with this question. The bar graph below shows the percentage within each type who agreed that they have experienced childhood trauma / assault. Within the WNL-type 16% agreed.

Percent Who "Agree" Within Each Type



**Crosstabs**

The table below presents a cross-tabulation of responses for two questions. This table can be read either horizontally (in rows), vertically (in columns), or cell-by-cell.

**: AS A CHILD OR TEENAGER, WERE YOU EVER BEEN ASSAULTED BY A PARENT, FOR EXAMPLE BEING HIT OR KICKED TO THE POINT OF PHYSICAL INJURY SUCH AS BRUISING OR CUTS? (D) by G800MRT: TO WHAT EXTENT DO YOU SUPPORT HAVING A DEATH PENALTY IN ANY STATE OF THE U.S.? (T)**

		G800MRT: TO WHAT EXTENT DO YOU SUPPORT HAVING A DEATH PENALTY IN ANY STATE OF THE U.S.? (T)			Total	
		1 Support	2 Neutral	3 Oppose		
N025: AS A CHILD OR TEENAGER, WERE YOU EVER BEEN ASSAULTED BY A PARENT, FOR EXAMPLE BEING HIT OR KICKED TO THE POINT OF PHYSICAL INJURY SUCH AS BRUISING OR CUTS? (D)	1 Yes	Count	56	23	48	127
		Row %	44.1%	18.1%	37.8%	100.0%
		Col %	9.2%	19.3%	14.8%	12.0%
		% of Total	5.3%	2.2%	4.6%	12.0%
	2 No	Count	555	96	276	927
		Row %	59.9%	10.4%	29.8%	100.0%
		Col %	90.8%	80.7%	85.2%	88.0%
		% of Total	52.7%	9.1%	26.2%	88.0%
Total		Count	611	119	324	1054
		Row %	58.0%	11.3%	30.7%	100.0%
		Col %	100.0%	100.0%	100.0%	100.0%
		% of Total	58.0%	11.3%	30.7%	100.0%

**Row 1:** Of all the respondents who answered yes to question N025 (were you ever assaulted), 44.1% supported the death penalty, 18.1% were neutral, and 37.8% opposed it.

**Column 1:** Of all the respondents who *supported* the death penalty, 9.2% were assaulted, and 90.8% were not.

**Cell 1:** In the first cell at the upper left, data for the 56 respondents who BOTH *supported* the death penalty and *were* assaulted, can be read either of two ways, depending on context and emphasis.

For example, one could say that 9.2% of those people who *supported* the death penalty ALSO *were* assaulted. This same set of 56 responses could also be interpreted that 44.1% of those who *were* assaulted ALSO *supported* the death penalty.

**Totals:** The number of responses *within* each cell are added up for each row and column, and presented as both *total counts* and *percent of total*. So in the table above, 127 respondents *agreed* that they were assaulted (12.0% of 1054 total), and 611 respondents *supported* the death penalty (58.0% of 1054 total). Each cell count is also expressed as percent of total. So in the first cell at the upper left, 56 respondents make up 5.3% of the total (1054).

## Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	13.082 <sup>a</sup>	2	.001
Likelihood Ratio	12.524	2	.002
Linear-by-Linear Association	7.774	1	.005
N of Valid Cases	1054		

a. 0 cells (.0%) have expected count less than 5. The minimum expected count is 14.34.

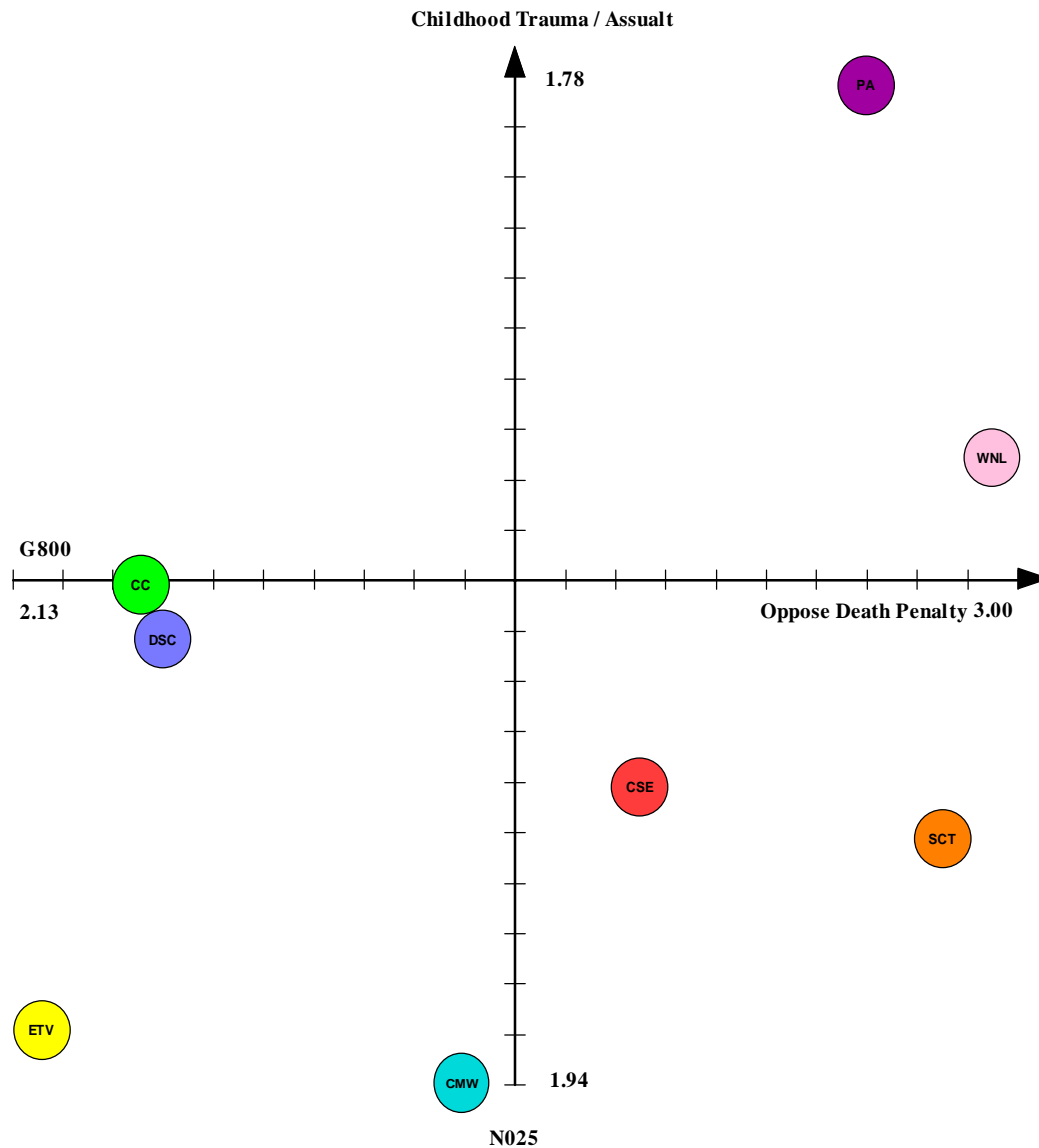
The table above shows the results of a Chi-Square test. Chi Square is a statistical test used to determine the extent to which responses on one question may (or may not) be dependent upon (or related to) responses on another question.

The test indicated systematic differences for N025 across G800 [ $\chi^2(4) = 13.082, p < .05$ ].

The computed value of Chi-Square for these two questions is 13.082. The “significance” of this value is .001 (or 0.1%). This means that the odds of finding the current pattern of responses to these two questions *by chance alone* is 0.1%.

As a general rule of thumb, the most noteworthy significance values are .05 or less. In other words, statistical patterns and relationships which *occur by chance alone 5% of the time (or less)* are those which are the most strong, important, meaningful, and worthy of attention (due to the fact that they are quite “real” – and not really due to chance).

**“Support Death Penalty & Childhood Trauma”**  
(RELATION BETWEEN BOTH ITEMS)



<b>CMW</b>	Centered in a <b>M</b> aterial <b>W</b> orld	<b>CSE</b>	Connecting through <b>S</b> elf- <b>E</b> xpression
<b>DSC</b>	Disengaged from <b>S</b> ocial <b>C</b> oncerns	<b>PA</b>	Persisting through <b>A</b> dversity
<b>ETV</b>	Embracing <b>T</b> raditional <b>V</b> alues	<b>SCT</b>	Seeking <b>C</b> ommunity <b>T</b> ransformation
<b>CC</b>	Cautious and <b>C</b> onservative	<b>WNL</b>	Working for a <b>N</b> ew <b>L</b> ife of <b>W</b> holeness

The upper-right quadrant shows two types (PA, WNL) who rated both questions the highest.

The lower-left quadrant shows four types (CC, DSC, ETV, CMW) who rated both questions the lowest.

The lower-right quadrant shows two types (CSE, SCT) who are opposed to the death penalty, but who do not believe that they have experienced childhood trauma / assault (compared to many other types).





## ”Support Death Penalty & Offer Forgiveness”

### Overview

The following graphic plots summarize the responses given by the eight types on two different questions. Each question is first displayed separately, and then both questions are displayed together to show their relation to each other.

*“To what extent do you support having a death penalty in any state of the U.S.?”*

[Rated 1 (Strongly Support) to 5 (Strongly Oppose), question #G800mr]

*“I offer forgiveness to those who do me wrong”*

[Rated 1 (Strongly Disagree) to 5 (Strongly Agree), question #A090]

### Types Defined

The table below lists the names and abbreviations for each of the eight types.

<b>CMW</b>	Centered in a <b>M</b> aterial <b>W</b> orld	<b>CSE</b>	Connecting through <b>S</b> elf- <b>E</b> xpression
<b>DSC</b>	Disengaged from <b>S</b> ocial <b>C</b> oncerns	<b>PA</b>	Persisting through <b>A</b> dversity
<b>ETV</b>	Embracing <b>T</b> raditional <b>V</b> alues	<b>SCT</b>	Seeking <b>C</b> ommunity <b>T</b> ransformation
<b>CC</b>	Cautious and <b>C</b> onservative	<b>WNL</b>	Working for a <b>N</b> ew <b>L</b> ife of <b>W</b> holeness

### *Descriptive Statistics Defined*

The descriptive statistics for the two questions are listed in the table below:

Items	G800mr	C025
<b>Mean</b>	2.58	1.71
<b>Std. Dev.</b>	1.50	0.91
<b>Median</b>	2.00	1.00

The **mean** is simply the average score for a question.

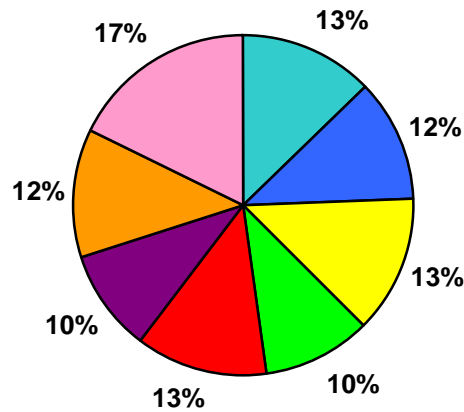
The **standard deviation (std.dev.)** is the extent to which scores ‘spread out’ around the mean. A higher standard deviation indicates that scores vary widely around the mean, while a lower standard deviation indicates that scores cluster close to the mean.

The **median** is the mid-point of a distribution of scores (the point that divides the distribution in half). So for example, the 1,610 respondents to our survey ranged from age 18 to age 92. The **mean** (average) age was 45.7 years, and the **median** (mid-point) age was 43.4 years. The mean age is slightly higher than the median age because we have a few more older people in our sample than younger people. Thus, the **median** provides the better estimate of the midpoint for age (i.e. the “center of gravity”) in the slightly skewed distribution of respondent ages.

## “I offer forgiveness to those who do me wrong”

90% of all respondents agreed that they offer forgiveness to those who do them wrong. The graph below shows how the percent of agreement to this question is distributed across all eight types.

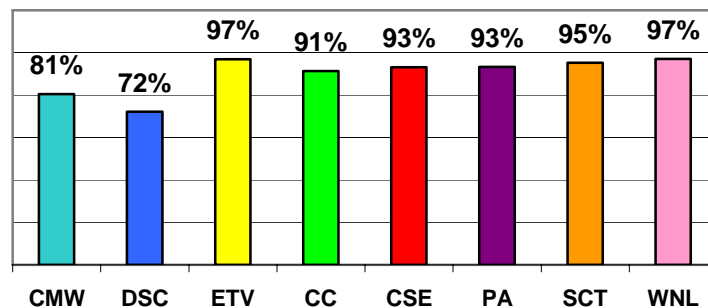
Percent Who "Agree" Across All Types



<b>CMW</b>	Centered in a <b>M</b> aterial <b>W</b> orld	<b>CSE</b>	Connecting through <b>S</b> elf- <b>E</b> xpression
<b>DSC</b>	Disengaged from <b>S</b> ocial <b>C</b> oncerns	<b>PA</b>	Persisting through <b>A</b> dversity
<b>ETV</b>	Embracing <b>T</b> raditional <b>V</b> alues	<b>SCT</b>	Seeking <b>C</b> ommunity <b>T</b> ransformation
<b>CC</b>	Cautious and <b>C</b> onservative	<b>WNL</b>	Working for a <b>N</b> ew <b>L</b> ife of <b>W</b> holeness

For example, the pie chart above shows that the WNL-type accounted for 17% of the 90% of all respondents who agreed with this question. The bar graph below shows the percentage within each type who agreed that they offer forgiveness to those who do them wrong. Within this WNL-type a full 97% agreed.

Percent Who "Agree" Within Each Type



**Crosstabs**

The table below presents a cross-tabulation of responses for two questions. This table can be read either horizontally (in rows), vertically (in columns), or cell-by-cell.

**Q: I OFFER FORGIVENESS TO THOSE WHO DO ME WRONG. (T) by  
G800MRT: TO WHAT EXTENT DO YOU SUPPORT HAVING A DEATH PENALTY IN ANY STATE OF THE U.S.? (T)**

		G800MRT: TO WHAT EXTENT DO YOU SUPPORT HAVING A DEATH PENALTY IN ANY STATE OF THE U.S.? (T)			Total	
		1 Support	2 Neutral	3 Oppose		
A090: I OFFER FORGIVENESS TO THOSE WHO DO ME WRONG. (T)	1 Disagree	Count	55	3	12	70
		Row %	78.6%	4.3%	17.1%	100.0%
		Col %	8.8%	2.5%	3.7%	6.6%
		% of Total	5.1%	.3%	1.1%	6.6%
	2 Neutral	Count	25	11	8	44
		Row %	56.8%	25.0%	18.2%	100.0%
		Col %	4.0%	9.2%	2.5%	4.1%
		% of Total	2.3%	1.0%	.7%	4.1%
	3 Agree	Count	542	106	306	954
		Row %	56.8%	11.1%	32.1%	100.0%
		Col %	87.1%	88.3%	93.9%	89.3%
		% of Total	50.7%	9.9%	28.7%	89.3%
Total		Count	622	120	326	1068
		Row %	58.2%	11.2%	30.5%	100.0%
		Col %	100.0%	100.0%	100.0%	100.0%
		% of Total	58.2%	11.2%	30.5%	100.0%

**Row 1:** Of all the respondents who *disagreed* with question A090 (I offer forgiveness to those who do me wrong), 78.6% supported the death penalty, 4.3% were neutral, and 17.1% opposed it.

**Column 1:** Of all the respondents who *supported* the death penalty, 8.8% disagreed that they offer forgiveness to those who do them wrong, 4.0% were neutral, and 87.1% agreed.

**Cell 1:** In the first cell at the upper left, data for the 55 respondents who BOTH *supported* the death penalty and *disagreed* with they offer forgiveness to those who do them wrong, can be read either of two ways, depending on context and emphasis.

For example, one could say that 8.8% of those people who *supported* the death penalty ALSO *disagreed* that they offer forgiveness to those who do them wrong. This same set of 55 responses could also be interpreted that 78.6% of those who *disagreed* they offer forgiveness to those who do them wrong ALSO *supported* the death penalty.

**Totals:** The number of responses *within* each cell are added up for each row and column, and presented as both *total counts* and *percent of total*. So in the table above, 70 respondents *disagreed* that they offer forgiveness (6.6% of 1068 total), and 622 respondents *supported* the death penalty (58.2% of 1068 total). Each cell count is

also expressed as percent of total. So in the first cell at the upper left, 5 respondents make up 5.1% of the total (1068).

#### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	22.813 <sup>a</sup>	4	.000
Likelihood Ratio	22.467	4	.000
Linear-by-Linear Association	11.400	1	.001
N of Valid Cases	1068		

a. 1 cells (11.1%) have expected count less than 5. The minimum expected count is 4.94.

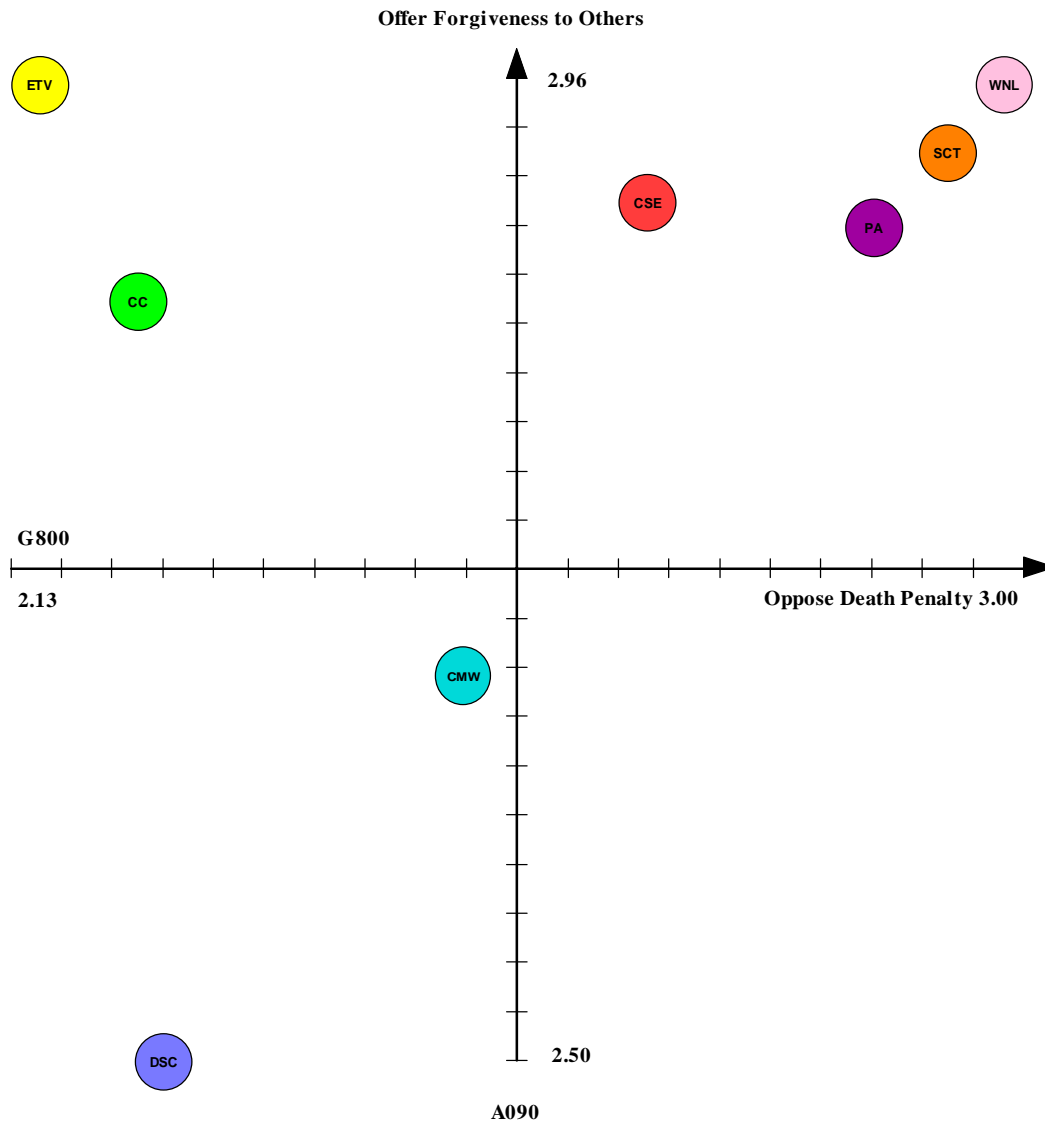
The table above shows the results of a Chi-Square test. Chi Square is a statistical test used to determine the extent to which responses on one question may (or may not) be dependent upon (or related to) responses on another question.

The test indicated systematic differences for A090 across G800 [ $\chi^2(4) = 22.813, p < .05$ ].

The computed value of Chi-Square for these two questions is 22.813. The “significance” of this value is .000 (or less than 0.01%). This means that the odds of finding the current pattern of responses to these two questions *by chance alone* is less than 0.01%.

As a general rule of thumb, the most noteworthy significance values are .05 or less. In other words, statistical patterns and relationships which *occur by chance alone 5% of the time (or less)* are those which are the most strong, important, meaningful, and worthy of attention (due to the fact that they are quite “real” – and not really due to chance).

**“Support Death Penalty & Offer Forgiveness”**  
(RELATION BETWEEN BOTH ITEMS)



<b>CMW</b>	Centered in a <b>M</b> aterial <b>W</b> orld	<b>CSE</b>	Connecting through <b>S</b> elf- <b>E</b> xpression
<b>DSC</b>	Disengaged from <b>S</b> ocial <b>C</b> oncerns	<b>PA</b>	Persisting through <b>A</b> dversity
<b>ETV</b>	Embracing <b>T</b> raditional <b>V</b> alues	<b>SCT</b>	Seeking <b>C</b> ommunity <b>T</b> ransformation
<b>CC</b>	Cautious and <b>C</b> onservative	<b>WNL</b>	Working for a <b>N</b> ew <b>L</b> ife of <b>W</b> holeness

The upper-right quadrant shows four types (WNL, SCT, CSE, PA) who rated both questions the highest.

The lower-left quadrant shows two types (DSC, CMW) who rated both questions the lowest.

The upper-left quadrant shows two types (ETV, CC) who offer forgiveness to others, but who are not opposed to the death penalty (compared to many other types).



## ”Support Death Penalty & Forgiveness Feels Like Letting Go of a Burden”

### Overview

The following graphic plots summarize the responses given by the eight types on two different questions. Each question is first displayed separately, and then both questions are displayed together to show their relation to each other.

*“To what extent do you support having a death penalty in any state of the U.S.?”*  
[Rated 1 (Strongly Support) to 5 (Strongly Oppose), question #G800mr]

*“For me, forgiveness feels like letting go of an uncomfortable burden”*  
[Rated 1 (Strongly Disagree) to 5 (Strongly Agree), question #A195]

### Types Defined

The table below lists the names and abbreviations for each of the eight types.

<b>CMW</b>	Centered in a <b>M</b> aterial <b>W</b> orld	<b>CSE</b>	Connecting through <b>S</b> elf-Expression
<b>DSC</b>	Disengaged from <b>S</b> ocial <b>C</b> oncerns	<b>PA</b>	Persisting through <b>A</b> dversity
<b>ETV</b>	Embracing <b>T</b> raditional <b>V</b> alues	<b>SCT</b>	Seeking <b>C</b> ommunity <b>T</b> ransformation
<b>CC</b>	Cautious and <b>C</b> onservative	<b>WNL</b>	Working for a <b>N</b> ew <b>L</b> ife of Wholeness

### Descriptive Statistics Defined

The descriptive statistics for the two questions are listed in the table below:

Items	G800mr	C025
<b>Mean</b>	2.58	1.71
<b>Std. Dev.</b>	1.50	0.91
<b>Median</b>	2.00	1.00

The mean is simply the average score for a question.

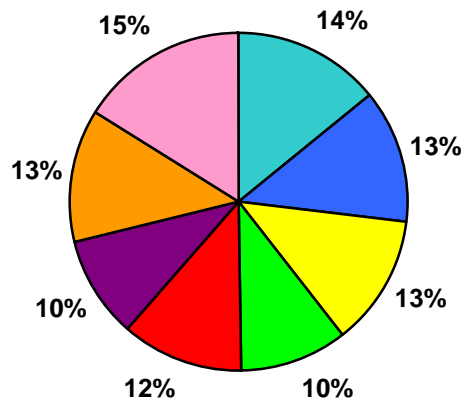
The standard deviation (std.dev.) is the extent to which scores ‘spread out’ around the mean. A higher standard deviation indicates that scores vary widely around the mean, while a lower standard deviation indicates that scores cluster close to the mean.

The median is the mid-point of a distribution of scores (the point that divides the distribution in half). So for example, the 1,610 respondents to our survey ranged from age 18 to age 92. The mean (average) age was 45.7 years, and the median (mid-point) age was 43.4 years. The mean age is slightly higher than the median age because we have a few more older people in our sample than younger people. Thus, the median provides the better estimate of the midpoint for age (i.e. the “center of gravity”) in the slightly skewed distribution of respondent ages.

## ”For me, forgiveness feels like letting go of an uncomfortable burden”

89% of all respondents agreed that forgiveness feels like letting go of an uncomfortable burden. The graph below shows how the percent of agreement to this question is distributed across all eight types.

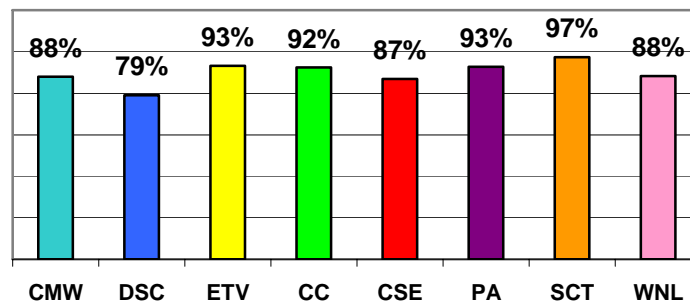
Percent Who "Agree" Across All Types



<b>CMW</b>	Centered in a <b>M</b> aterial <b>W</b> orld	<b>CSE</b>	Connecting through <b>S</b> elf- <b>E</b> xpression
<b>DSC</b>	Disengaged from <b>S</b> ocial <b>C</b> oncerns	<b>PA</b>	Persisting through <b>A</b> dversity
<b>ETV</b>	Embracing <b>T</b> raditional <b>V</b> alues	<b>SCT</b>	Seeking <b>C</b> ommunity <b>T</b> ransformation
<b>CC</b>	Cautious and <b>C</b> onservative	<b>WNL</b>	Working for a <b>N</b> ew <b>L</b> ife of <b>W</b> holeness

For example, the pie chart above shows that the WNL-type accounted for 15% of the 89% of all respondents who agreed with this question. The bar graph below shows the percentage within each type who agreed that they offer forgiveness to those who do them wrong. Within this WNL-type a full 88% agreed.

Percent Who "Agree" Within Each Type





**Crosstabs**

The table below presents a cross-tabulation of responses for two questions. This table can be read either horizontally (in rows), vertically (in columns), or cell-by-cell.

**95: FOR ME, FORGIVENESS FEELS LIKE LETTING GO OF AN UNCOMFORTABLE BURDEN. (T) by G800MRT: TO WHAT EXTENT DO YOU SUPPORT HAVING A DEATH PENALTY IN ANY STATE OF THE U.S.? (T)**

			G800MRT: TO WHAT EXTENT DO YOU SUPPORT HAVING A DEATH PENALTY IN ANY STATE OF THE U.S.? (T)			Total
			1 Support	2 Neutral	3 Oppose	
A195: FOR ME, FORGIVENESS FEELS LIKE LETTING GO OF AN UNCOMFORTABLE BURDEN. (T)	1 Disagree	Count	47	1	28	76
		Row %	61.8%	1.3%	36.8%	100.0%
		Col %	7.5%	.8%	8.7%	7.1%
		% of Total	4.4%	.1%	2.6%	7.1%
	2 Neutral	Count	24	3	7	34
		Row %	70.6%	8.8%	20.6%	100.0%
		Col %	3.9%	2.5%	2.2%	3.2%
		% of Total	2.3%	.3%	.7%	3.2%
	3 Agree	Count	552	114	288	954
		Row %	57.9%	11.9%	30.2%	100.0%
		Col %	88.6%	96.6%	89.2%	89.7%
		% of Total	51.9%	10.7%	27.1%	89.7%
Total	Count	623	118	323	1064	
	Row %	58.6%	11.1%	30.4%	100.0%	
	Col %	100.0%	100.0%	100.0%	100.0%	
	% of Total	58.6%	11.1%	30.4%	100.0%	

**Row 1:** Of all the respondents who *disagreed* with question A195 (forgiveness feels like letting go), 61.8% supported the death penalty, 1.3% were neutral, and 36.8% opposed it.

**Column 1:** Of all the respondents who *supported* the death penalty, 7.5% disagreed that forgiveness feels like letting go, 3.9% were neutral, and 88.6% agreed.

**Cell 1:** In the first cell at the upper left, data for the 47 respondents who BOTH *supported* the death penalty and *disagreed* that forgiveness feels like letting go, can be read either of two ways, depending on context and emphasis.

For example, one could say that 7.5% of those people who *supported* the death penalty ALSO *disagreed* that forgiveness feels like letting go. This same set of 47 responses could also be interpreted that 61.8% of those who *disagreed* that forgiveness feels like letting go ALSO *supported* the death penalty.

**Totals:** The number of responses *within* each cell are added up for each row and column, and presented as both *total counts* and *percent of total*. So in the table above, 76 respondents *disagreed* that forgiveness feels like letting go (7.1% of 1064 total), and 623 respondents *supported* the death penalty (58.6% of 1064 total). Each cell count is also expressed as percent of total. So in the first cell at the upper left, 47 respondents make up 4.4% of the total (1064).

## Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	10.530 <sup>a</sup>	4	.032
Likelihood Ratio	14.588	4	.006
Linear-by-Linear Association	.026	1	.871
N of Valid Cases	1064		

a. 1 cells (11.1%) have expected count less than 5. The minimum expected count is 3.77.

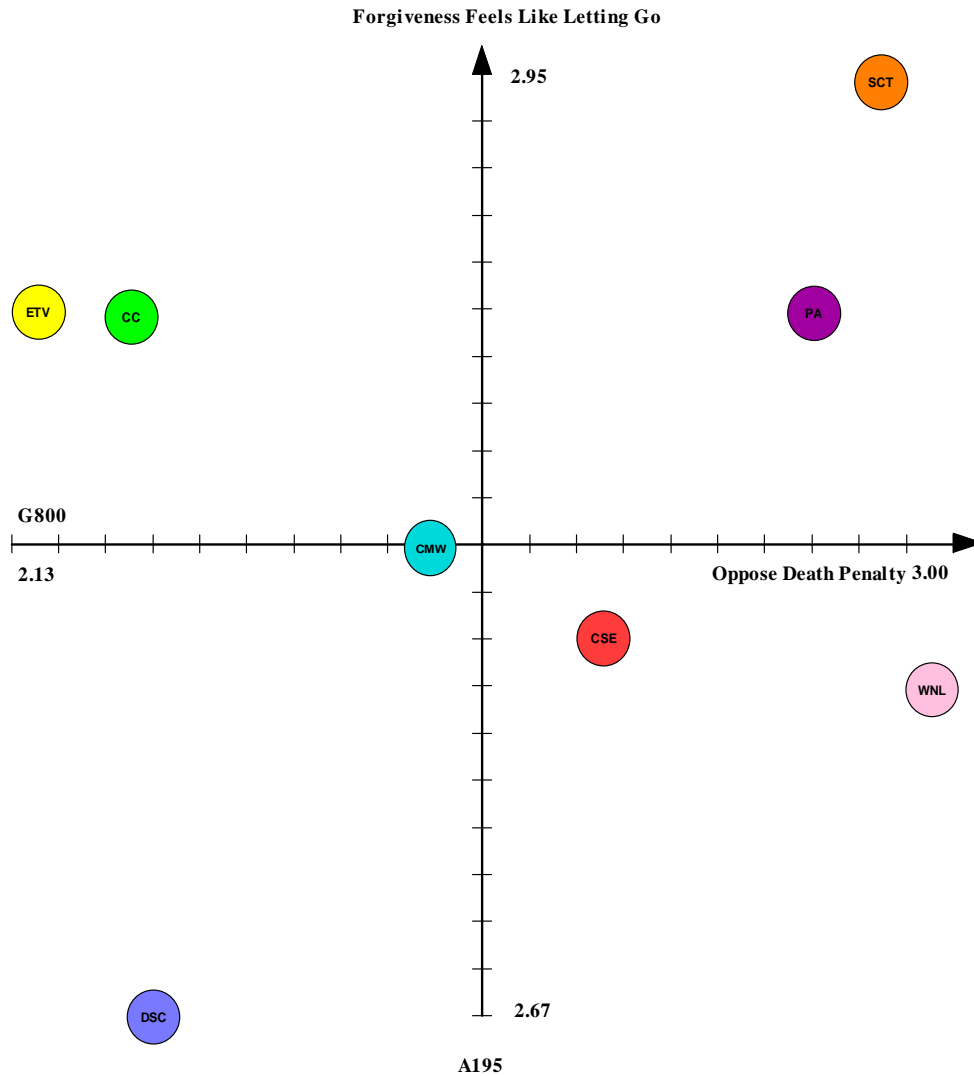
The table above shows the results of a Chi-Square test. Chi Square is a statistical test used to determine the extent to which responses on one question may (or may not) be dependent upon (or related to) responses on another question.

The test indicated systematic differences for A195 across G800 [ $\chi^2(4) = 10.530, p < .05$ ].

The computed value of Chi-Square for these two questions is 10.530. The “significance” of this value is .032 (or 3.2%). This means that the odds of finding the current pattern of responses to these two questions *by chance alone* is 3.2%.

As a general rule of thumb, the most noteworthy significance values are .05 or less. In other words, statistical patterns and relationships which *occur by chance alone 5% of the time (or less)* are those which are the most strong, important, meaningful, and worthy of attention (due to the fact that they are quite “real” – and not really due to chance).

## ”Support Death Penalty & Forgiveness Feels Like Letting Go” (RELATION BETWEEN BOTH ITEMS)



<b>CMW</b>	Centered in a <b>M</b> aterial <b>W</b> orld	<b>CSE</b>	Connecting through <b>S</b> elf- <b>E</b> xpression
<b>DSC</b>	Disengaged from <b>S</b> ocial <b>C</b> oncerns	<b>PA</b>	Persisting through <b>A</b> dversity
<b>ETV</b>	Embracing <b>T</b> raditional <b>V</b> alues	<b>SCT</b>	Seeking <b>C</b> ommunity <b>T</b> ransformation
<b>CC</b>	Cautious and <b>C</b> onservative	<b>WNL</b>	Working for a <b>N</b> ew <b>L</b> ife of <b>W</b> holeness

The upper-right quadrant shows two types (SCT, PA) who rated both questions the highest.

The lower-left quadrant shows two types (DSC, CMW) who rated both questions the lowest.

The upper-left quadrant shows two types (ETV, CC) who believe that forgiveness feels like letting go of an uncomfortable burden, but who are not opposed to the death penalty (compared to many other types).

The lower-right quadrant shows two types (CSE, WNL) who are opposed to the death penalty, but who do not believe that forgiveness feels like letting go of an uncomfortable burden (compared to many other types).



## "Support Death Penalty & Maintaining Law and Order is Most Important Issue"

### Overview

The following graphic plots summarize the responses given by the eight types on two different questions. Each question is first displayed separately, and then both questions are displayed together to show their relation to each other.

*"To what extent do you support having a death penalty in any state of the U.S.?"*

[Rated 1 (Strongly Support) to 5 (Strongly Oppose), question #G800mr]

*"Maintaining law and order is the most important issue today"*

[Rated 1 (Strongly Disagree) to 5 (Strongly Agree), question #C050]

### Types Defined

The table below lists the names and abbreviations for each of the eight types.

<b>CMW</b>	Centered in a <b>M</b> aterial <b>W</b> orld	<b>CSE</b>	Connecting through <b>S</b> elf- <b>E</b> xpression
<b>DSC</b>	Disengaged from <b>S</b> ocial <b>C</b> oncerns	<b>PA</b>	Persisting through <b>A</b> dversity
<b>ETV</b>	Embracing <b>T</b> raditional <b>V</b> alues	<b>SCT</b>	Seeking <b>C</b> ommunity <b>T</b> ransformation
<b>CC</b>	Cautious and <b>C</b> onservative	<b>WNL</b>	Working for a <b>N</b> ew <b>L</b> ife of <b>W</b> holeness

### Descriptive Statistics Defined

The descriptive statistics for the two questions are listed in the table below:

Items	G800mr	C025
<b>Mean</b>	2.58	1.71
<b>Std. Dev.</b>	1.50	0.91
<b>Median</b>	2.00	1.00

The **mean** is simply the average score for a question.

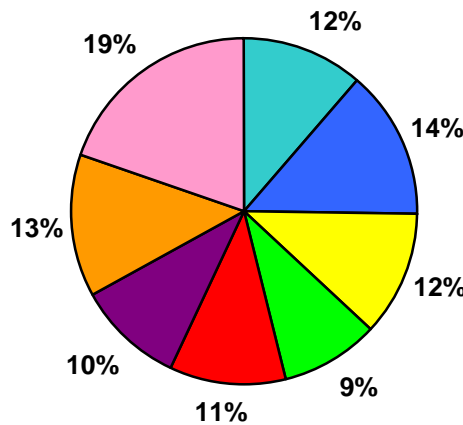
The **standard deviation (std.dev.)** is the extent to which scores 'spread out' around the mean. A higher standard deviation indicates that scores vary widely around the mean, while a lower standard deviation indicates that scores cluster close to the mean.

The **median** is the mid-point of a distribution of scores (the point that divides the distribution in half). So for example, the 1,610 respondents to our survey ranged from age 18 to age 92. The **mean** (average) age was 45.7 years, and the **median** (mid-point) age was 43.4 years. The mean age is slightly higher than the median age because we have a few more older people in our sample than younger people. Thus, the **median** provides the better estimate of the midpoint for age (i.e. the "center of gravity") in the slightly skewed distribution of respondent ages.

**“Maintaining law and order is the most important issue today”**

68% of all respondents agreed that maintaining law and order is the most important issue today. The graph below shows how the percent of agreement to this question is distributed across all eight types.

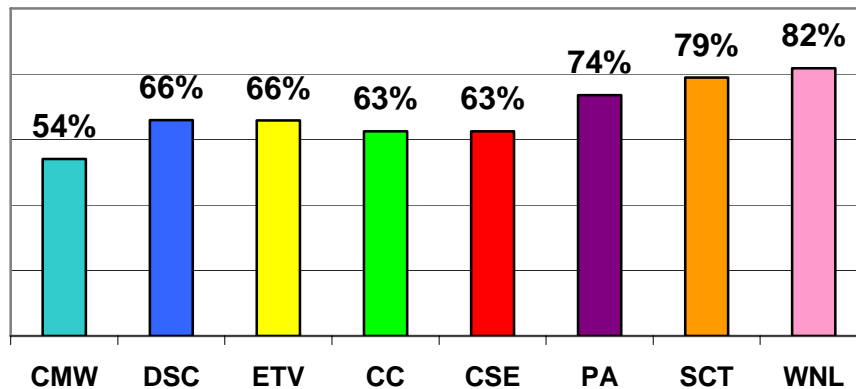
Percent Who "Agree" Across All Types



<b>CMW</b>	Centered in a <b>M</b> aterial <b>W</b> orld	<b>CSE</b>	Connecting through <b>S</b> elf- <b>E</b> xpression
<b>DSC</b>	Disengaged from <b>S</b> ocial <b>C</b> oncerns	<b>PA</b>	Persisting through <b>A</b> dversity
<b>ETV</b>	Embracing <b>T</b> raditional <b>V</b> alues	<b>SCT</b>	Seeking <b>C</b> ommunity <b>T</b> ransformation
<b>CC</b>	Cautious and <b>C</b> onservative	<b>WNL</b>	Working for a <b>N</b> ew <b>L</b> ife of <b>W</b> holeness

For example, the pie chart above shows that the WNL-type accounted for 19% of the 68% of all respondents who agreed with this question. The bar graph below shows the percentage within each type who agreed that maintaining law and order is most important. Within this WNL-type a full 82% agreed.

Percent Who "Agree" Within Each Type



**Crosstabs**

The table below presents a cross-tabulation of responses for two questions. This table can be read either horizontally (in rows), vertically (in columns), or cell-by-cell.

**J50: MAINTAINING LAW AND ORDER IS THE MOST IMPORTANT ISSUE TODAY. (T) by G800MRT: TO WHAT EXTENT DO YOU SUPPORT HAVING A DEATH PENALTY IN ANY STATE OF THE U.S.? (T)**

		G800MRT: TO WHAT EXTENT DO YOU SUPPORT HAVING A DEATH PENALTY IN ANY STATE OF THE U.S.? (T)			Total	
		1 Support	2 Neutral	3 Oppose		
C050: MAINTAINING LAW AND ORDER IS THE MOST IMPORTANT ISSUE TODAY. (T)	1 Disagree	Count	122	31	102	255
		Row %	47.8%	12.2%	40.0%	100.0%
		Col %	19.6%	25.8%	31.4%	23.9%
		% of Total	11.4%	2.9%	9.6%	23.9%
	2 Neutral	Count	32	14	16	62
		Row %	51.6%	22.6%	25.8%	100.0%
		Col %	5.2%	11.7%	4.9%	5.8%
		% of Total	3.0%	1.3%	1.5%	5.8%
	3 Agree	Count	467	75	207	749
		Row %	62.3%	10.0%	27.6%	100.0%
		Col %	75.2%	62.5%	63.7%	70.3%
		% of Total	43.8%	7.0%	19.4%	70.3%
Total		Count	621	120	325	1066
		Row %	58.3%	11.3%	30.5%	100.0%
		Col %	100.0%	100.0%	100.0%	100.0%
		% of Total	58.3%	11.3%	30.5%	100.0%

**Row 1:** Of all the respondents who *disagreed* with question C050 (maintaining law & order is most important), 47.8% supported the death penalty, 12.2% were neutral, and 40.0% opposed it.

**Column 1:** Of all the respondents who *supported* the death penalty, 19.6% disagreed that maintaining law & order is most important, 5.2% were neutral, and 75.2% agreed.

**Cell 1:** In the first cell at the upper left, data for the 122 respondents who BOTH *supported* the death penalty and *disagreed* with their community being too diverse, can be read either of two ways, depending on context and emphasis.

For example, one could say that 19.6% of those people who *supported* the death penalty ALSO *disagreed* that maintaining law & order is most important. This same set of 122 responses could also be interpreted that 47.8% of those who *disagreed* that maintaining law & order is most important ALSO *supported* the death penalty.

**Totals:** The number of responses *within* each cell are added up for each row and column, and presented as both *total counts* and *percent of total*. So in the table above, 255 respondents *disagreed* that maintaining law & order is most important (23.9% of 1066 total), and 621 respondents *supported* the death penalty (58.3% of 1066 total). Each cell count is also expressed as percent of total. So in the first cell at the upper left, 122 respondents make up 11.4% of the total (1066).

## Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	25.656 <sup>a</sup>	4	.000
Likelihood Ratio	23.766	4	.000
Linear-by-Linear Association	16.820	1	.000
N of Valid Cases	1066		

a. 0 cells (.0%) have expected count less than 5. The minimum expected count is 6.98.

The table above shows the results of a Chi-Square test. Chi Square is a statistical test used to determine the extent to which responses on one question may (or may not) be dependent upon (or related to) responses on another question.

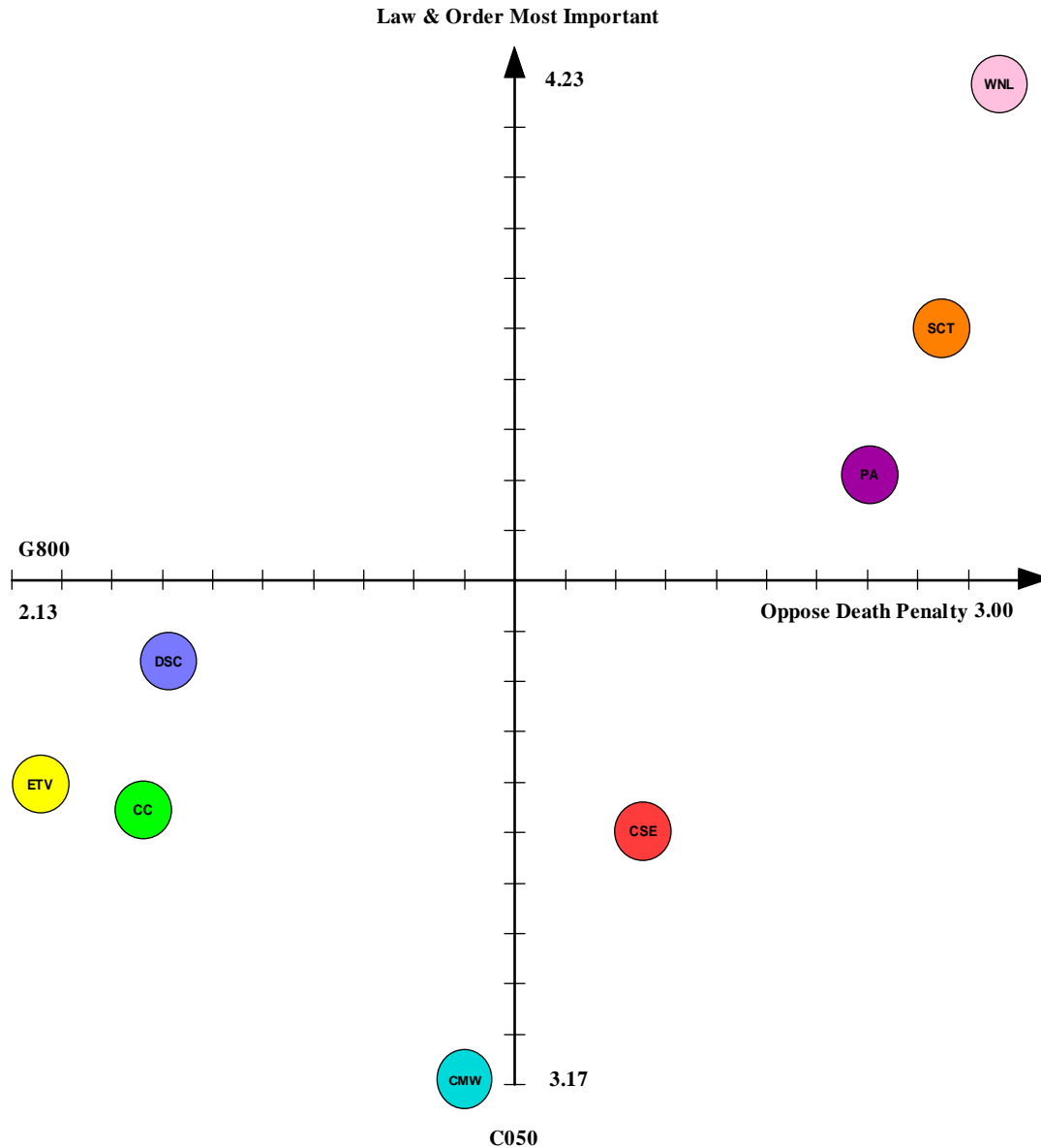
The test indicated systematic differences for C050 across G800 [ $\chi^2(4) = 25.656, p < .05$ ].

The computed value of Chi-Square for these two questions is 25.656. The “significance” of this value is .000 (or less than 0.01%). This means that the odds of finding the current pattern of responses to these two questions *by chance alone* is less than 0.01%.

As a general rule of thumb, the most noteworthy significance values are .05 or less. In other words, statistical patterns and relationships which *occur by chance alone 5% of the time (or less)* are those which are the most strong, important, meaningful, and worthy of attention (due to the fact that they are quite “real” – and not really due to chance).



**“Support Death Penalty & Law and Order Most Important”**  
 (RELATION BETWEEN BOTH ITEMS)



<b>CMW</b>	Centered in a <b>M</b> aterial <b>W</b> orld	<b>CSE</b>	Connecting through <b>S</b> elf- <b>E</b> xpression
<b>DSC</b>	Disengaged from <b>S</b> ocial <b>C</b> oncerns	<b>PA</b>	Persisting through <b>A</b> dversity
<b>ETV</b>	Embracing <b>T</b> raditional <b>V</b> alues	<b>SCT</b>	Seeking <b>C</b> ommunity <b>T</b> ransformation
<b>CC</b>	Cautious and <b>C</b> onservative	<b>WNL</b>	Working for a <b>N</b> ew <b>L</b> ife of <b>W</b> holeness

The upper-right quadrant shows three types (WNL, SCT, PA) who rated both questions highest.

The lower-left quadrant shows four types (DSC, ETC, CC, CMW) who least agreed with both items.

The lower-right quadrant shows one type (CSE) who opposes the death penalty, but who does not feel that maintaining law & order is the most important issue (compared to many other types).



## ”Support Death Penalty & Global Awakening is Taking Place”

### Overview

The following graphic plots summarize the responses given by the eight types on two different questions. Each question is first displayed separately, and then both questions are displayed together to show their relation to each other.

*“To what extent do you support having a death penalty in any state of the U.S.?”*

[Rated 1 (Strongly Support) to 5 (Strongly Oppose), question #G800mr]

*“There is a global awakening to higher consciousness taking place these days”*

[Rated 1 (Strongly Disagree) to 5 (Strongly Agree), question #A180]

### Types Defined

The table below lists the names and abbreviations for each of the eight types.

<b>CMW</b>	Centered in a <b>M</b> aterial <b>W</b> orld	<b>CSE</b>	Connecting through <b>S</b> elf-Expression
<b>DSC</b>	Disengaged from <b>S</b> ocial <b>C</b> oncerns	<b>PA</b>	Persisting through <b>A</b> dversity
<b>ETV</b>	Embracing <b>T</b> raditional <b>V</b> alues	<b>SCT</b>	Seeking <b>C</b> ommunity <b>T</b> ransformation
<b>CC</b>	Cautious and <b>C</b> onservative	<b>WNL</b>	Working for a <b>N</b> ew <b>L</b> ife of Wholeness

### *Descriptive Statistics Defined*

The descriptive statistics for the two questions are listed in the table below:

Items	G800mr	C025
<b>Mean</b>	2.58	1.71
<b>Std. Dev.</b>	1.50	0.91
<b>Median</b>	2.00	1.00

The **mean** is simply the average score for a question.

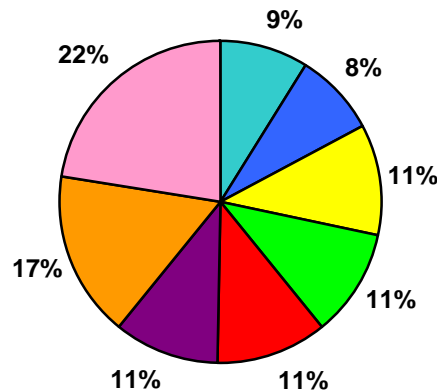
The **standard deviation (std.dev.)** is the extent to which scores ‘spread out’ around the mean. A higher standard deviation indicates that scores vary widely around the mean, while a lower standard deviation indicates that scores cluster close to the mean.

The **median** is the mid-point of a distribution of scores (the point that divides the distribution in half). So for example, the 1,610 respondents to our survey ranged from age 18 to age 92. The **mean** (average) age was 45.7 years, and the **median** (mid-point) age was 43.4 years. The mean age is slightly higher than the median age because we have a few more older people in our sample than younger people. Thus, the **median** provides the better estimate of the midpoint for age (i.e. the “center of gravity”) in the slightly skewed distribution of respondent ages.

## “There is a global awakening to higher consciousness taking place these days”

57% of all respondents agreed that global awakening is taking place. The graph below shows how the percent of agreement to this question is distributed across all eight types.

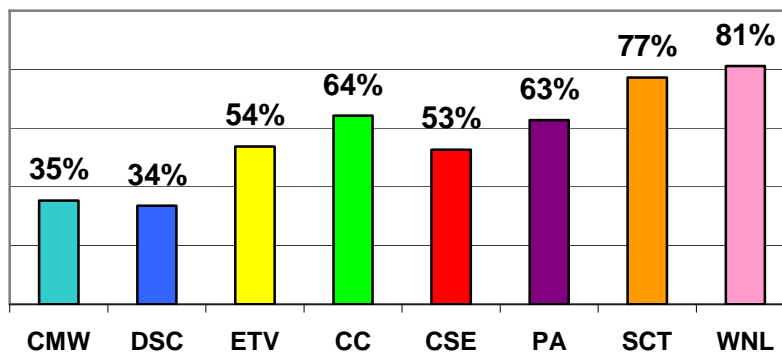
Percent Who "Agree" Across All Types



<b>CMW</b>	Centered in a <b>M</b> aterial <b>W</b> orld	<b>CSE</b>	Connecting through <b>S</b> elf- <b>E</b> xpression
<b>DSC</b>	Disengaged from <b>S</b> ocial <b>C</b> oncerns	<b>PA</b>	Persisting through <b>A</b> dversity
<b>ETV</b>	Embracing <b>T</b> raditional <b>V</b> alues	<b>SCT</b>	Seeking <b>C</b> ommunity <b>T</b> ransformation
<b>CC</b>	Cautious and <b>C</b> onservative	<b>WNL</b>	Working for a <b>N</b> ew <b>L</b> ife of <b>W</b> holeness

For example, the pie chart above shows that the WNL-type accounted for 22% of the 57% of all respondents who agreed with this question. The bar graph below shows the percentage within each type who agreed that global awakening is taking place. Within this WNL-type a full 81% agreed.

Percent Who "Agree" Within Each Type



## Crosstabs

The table below presents a cross-tabulation of responses for two questions. This table can be read either horizontally (in rows), vertically (in columns), or cell-by-cell.

**80: THERE IS A GLOBAL AWAKENING TO HIGHER CONSCIOUSNESS TAKING PLACE THESE DAYS. (T) by G800MRT: TO WHAT EXTENT DO YOU SUPPORT HAVING A DEATH PENALTY IN ANY STATE OF THE U.S.? (T)**

			G800MRT: TO WHAT EXTENT DO YOU SUPPORT HAVING A DEATH PENALTY IN ANY STATE OF THE U.S.? (T)			Total
			1 Support	2 Neutral	3 Oppose	
A180: THERE IS A GLOBAL AWAKENING TO HIGHER CONSCIOUSNESS TAKING PLACE THESE DAYS. (T)	1 Disagree	Count	217	19	76	312
		Row %	69.6%	6.1%	24.4%	100.0%
		Col %	36.4%	16.2%	25.5%	30.9%
		% of Total	21.5%	1.9%	7.5%	30.9%
	2 Neutral	Count	65	24	38	127
		Row %	51.2%	18.9%	29.9%	100.0%
		Col %	10.9%	20.5%	12.8%	12.6%
		% of Total	6.4%	2.4%	3.8%	12.6%
	3 Agree	Count	314	74	184	572
		Row %	54.9%	12.9%	32.2%	100.0%
		Col %	52.7%	63.2%	61.7%	56.6%
		% of Total	31.1%	7.3%	18.2%	56.6%
Total		Count	596	117	298	1011
		Row %	59.0%	11.6%	29.5%	100.0%
		Col %	100.0%	100.0%	100.0%	100.0%
		% of Total	59.0%	11.6%	29.5%	100.0%

**Row 1:** Of all the respondents who *disagreed* with question A180 (a global awakening is taking place), 69.6% supported the death penalty, 6.1% were neutral, and 24.4% opposed it.

**Column 1:** Of all the respondents who *supported* the death penalty, 36.4% disagreed that a global awakening is taking place, 10.9% were neutral, and 31.1% agreed.

**Cell 1:** In the first cell at the upper left, data for the 217 respondents who BOTH *supported* the death penalty and *disagreed* that a global awakening is taking place, can be read either of two ways, depending on context and emphasis.

For example, one could say that 36.4% of those people who *supported* the death penalty ALSO *disagreed* that a global awakening is taking place. This same set of 217 responses could also be interpreted that 69.6% of those who *disagreed* that a global awakening is taking place ALSO *supported* the death penalty.

**Totals:** The number of responses *within* each cell are added up for each row and column, and presented as both *total counts* and *percent of total*. So in the table above, 312 respondents *disagreed* that a global awakening is taking place (30.9% of 1011 total), and 596 respondents *supported* the death penalty (59.0% of 1011 total). Each cell count

is also expressed as percent of total. So in the first cell at the upper left, 217 respondents make up 21.5% of the total (1011).

#### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	27.943 <sup>a</sup>	4	.000
Likelihood Ratio	28.572	4	.000
Linear-by-Linear Association	11.776	1	.001
N of Valid Cases	1011		

a. 0 cells (.0%) have expected count less than 5. The minimum expected count is 14.70.

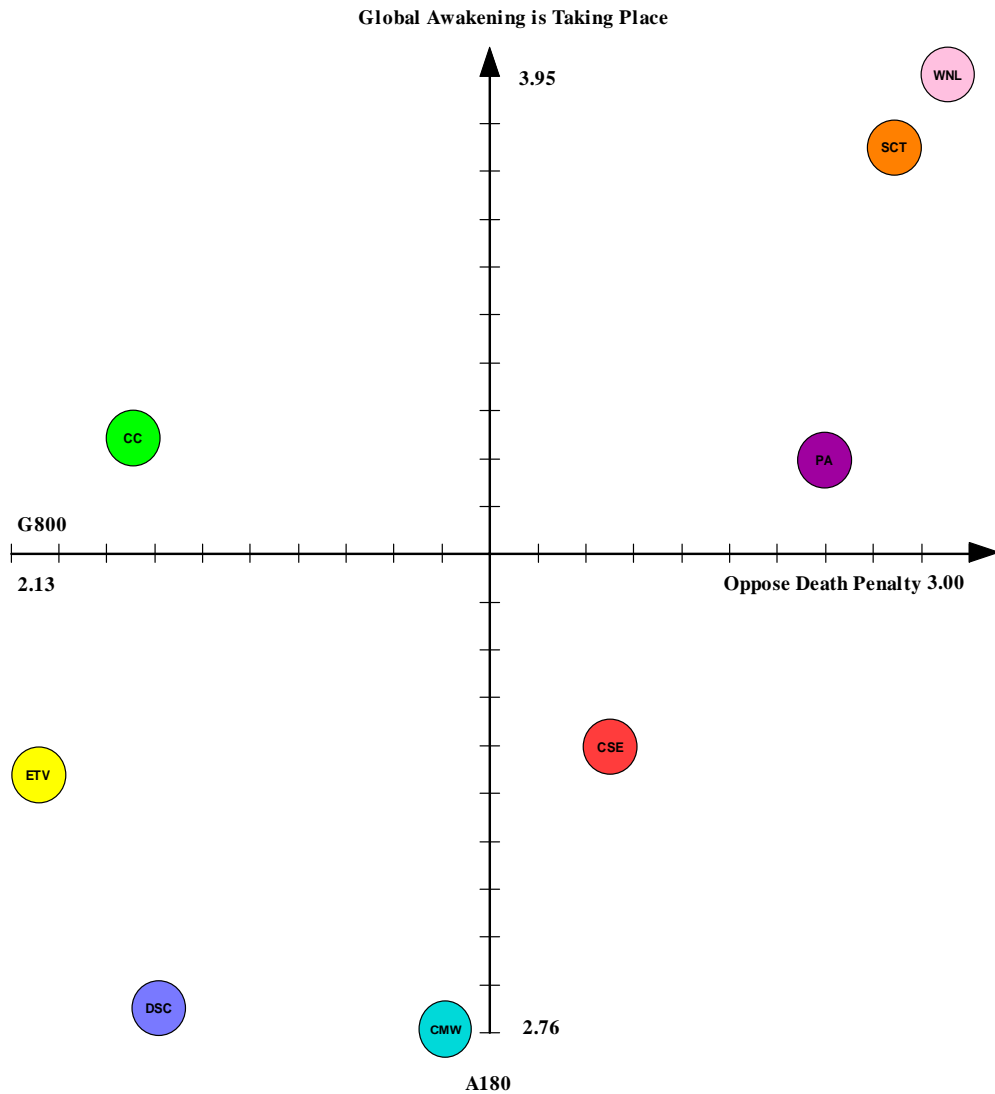
The table above shows the results of a Chi-Square test. Chi Square is a statistical test used to determine the extent to which responses on one question may (or may not) be dependent upon (or related to) responses on another question.

The test indicated systematic differences for A180 across G800 [ $\chi^2(4) = 27.943, p < .05$ ].

The computed value of Chi-Square for these two questions is 27.943. The “significance” of this value is .000 (or less than 0.01%). This means that the odds of finding the current pattern of responses to these two questions *by chance alone* is 0.01%.

As a general rule of thumb, the most noteworthy significance values are .05 or less. In other words, statistical patterns and relationships which *occur by chance alone 5% of the time (or less)* are those which are the most strong, important, meaningful, and worthy of attention (due to the fact that they are quite “real” – and not really due to chance).

**“Support Death Penalty & Global Awakening is Taking Place”**  
 (RELATION BETWEEN BOTH ITEMS)



<b>CMW</b>	Centered in a <b>M</b> aterial <b>W</b> orld	<b>CSE</b>	Connecting through <b>S</b> elf- <b>E</b> xpression
<b>DSC</b>	Disengaged from <b>S</b> ocial <b>C</b> oncerns	<b>PA</b>	Persisting through <b>A</b> dversity
<b>ETV</b>	Embracing <b>T</b> raditional <b>V</b> alues	<b>SCT</b>	Seeking <b>C</b> ommunity <b>T</b> ransformation
<b>CC</b>	Cautious and <b>C</b> onservative	<b>WNL</b>	Working for a <b>N</b> ew <b>L</b> ife of <b>W</b> holeness

The upper-right quadrant shows three types (WNL, SCT, PA) who rated both questions highest.

The lower-left quadrant shows three types (ETV, DSC, CMW) who rated both questions lowest.

The upper-left quadrant shows one types (CC) who believes global awakening is taking place, but who is not opposed to the death penalty (compared to many other types).

The lower-right quadrant shows one type (CSE) who is opposed to the death penalty, but who does not believe that global awakening is taking place (compared to many other types).





## ”Support Death Penalty & Global Awakening Will Make the World Better Place”

### Overview

The following graphic plots summarize the responses given by the eight types on two different questions. Each question is first displayed separately, and then both questions are displayed together to show their relation to each other.

*“To what extent do you support having a death penalty in any state of the U.S.?”*

[Rated 1 (Strongly Support) to 5 (Strongly Oppose), question #G800mr]

*“Over the next 10 years, social and spiritual awakening will make the world a better place to live”*

[Rated 1 (Strongly Disagree) to 5 (Strongly Agree), question #C100]

### Types Defined

The table below lists the names and abbreviations for each of the eight types.

<b>CMW</b>	Centered in a <b>M</b> aterial <b>W</b> orld	<b>CSE</b>	Connecting through <b>S</b> elf- <b>E</b> xpression
<b>DSC</b>	Disengaged from <b>S</b> ocial <b>C</b> oncerns	<b>PA</b>	Persisting through <b>A</b> dversity
<b>ETV</b>	Embracing <b>T</b> raditional <b>V</b> alues	<b>SCT</b>	Seeking <b>C</b> ommunity <b>T</b> ransformation
<b>CC</b>	Cautious and <b>C</b> onservative	<b>WNL</b>	Working for a <b>N</b> ew <b>L</b> ife of <b>W</b> holeness

### *Descriptive Statistics Defined*

The descriptive statistics for the two questions are listed in the table below:

Items	G800mr	C025
Mean	2.58	1.71
Std. Dev.	1.50	0.91
Median	2.00	1.00

The **mean** is simply the average score for a question.

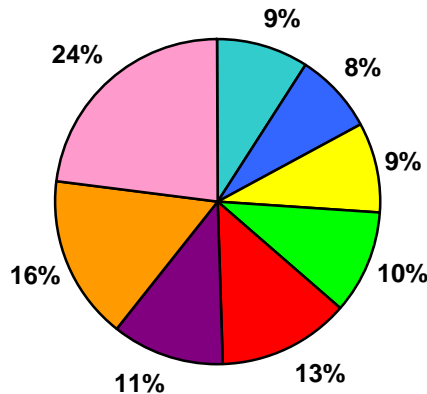
The **standard deviation (std.dev.)** is the extent to which scores ‘spread out’ around the mean. A higher standard deviation indicates that scores vary widely around the mean, while a lower standard deviation indicates that scores cluster close to the mean.

The **median** is the mid-point of a distribution of scores (the point that divides the distribution in half). So for example, the 1,610 respondents to our survey ranged from age 18 to age 92. The **mean** (average) age was 45.7 years, and the **median** (mid-point) age was 43.4 years. The mean age is slightly higher than the median age because we have a few more older people in our sample than younger people. Thus, the **median** provides the better estimate of the midpoint for age (i.e. the “center of gravity”) in the slightly skewed distribution of respondent ages.

**“Over the next 10 years, social and spiritual awakening will make the world a better place to live”**

57% of all respondents agreed that global awakening will make the world a better place to live. The graph below shows how the percent of agreement to this question is distributed across all eight types.

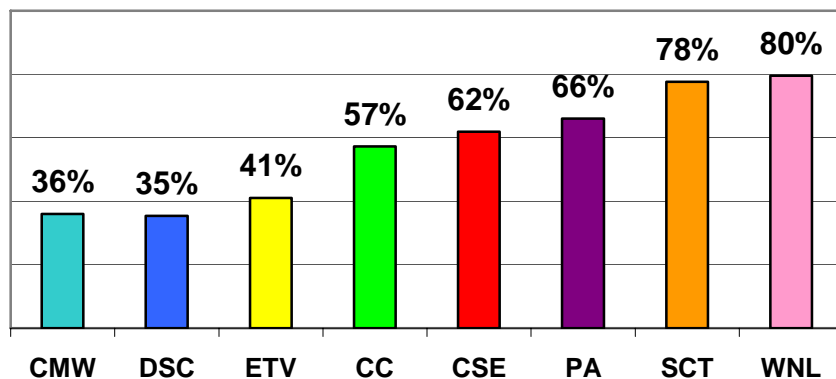
Percent Who "Agree" Across All Types



<b>CMW</b>	Centered in a <b>M</b> aterial <b>W</b> orld	<b>CSE</b>	Connecting through <b>S</b> elf- <b>E</b> xpression
<b>DSC</b>	Disengaged from <b>S</b> ocial <b>C</b> oncerns	<b>PA</b>	Persisting through <b>A</b> dversity
<b>ETV</b>	Embracing <b>T</b> raditional <b>V</b> alues	<b>SCT</b>	Seeking <b>C</b> ommunity <b>T</b> ransformation
<b>CC</b>	Cautious and <b>C</b> onservative	<b>WNL</b>	Working for a <b>N</b> ew <b>L</b> ife of <b>W</b> holeness

For example, the pie chart above shows that the WNL-type accounted for 24% of the 57% of all respondents who agreed with this question. The bar graph below shows the percentage within each type who agreed that global awakening will make the world a better place to live. Within this WNL-type a full 80% agreed.

Percent Who "Agree" Within Each Type



**Crosstabs**

The table below presents a cross-tabulation of responses for two questions. This table can be read either horizontally (in rows), vertically (in columns), or cell-by-cell.

**J: OVER THE NEXT 10 YEARS, SOCIAL AND SPIRITUAL AWAKENING WILL MAKE THE WORLD A BETTER PLACE TO LIVE. (T)  
G800MRT: TO WHAT EXTENT DO YOU SUPPORT HAVING A DEATH PENALTY IN ANY STATE OF THE U.S.? (T)**

		G800MRT: TO WHAT EXTENT DO YOU SUPPORT HAVING A DEATH PENALTY IN ANY STATE OF THE U.S.? (T)			Total	
		1 Support	2 Neutral	3 Oppose		
C100: OVER THE NEXT 10 YEARS, SOCIAL AND SPIRITUAL AWAKENING WILL MAKE THE WORLD A BETTER PLACE TO LIVE. (T)	1 Disagree	Count	232	30	70	332
		Row %	69.9%	9.0%	21.1%	100.0%
		Col %	37.9%	25.4%	22.0%	31.7%
	2 Neutral	Count	69	24	39	132
		Row %	52.3%	18.2%	29.5%	100.0%
		Col %	11.3%	20.3%	12.3%	12.6%
	3 Agree	Count	311	64	209	584
		Row %	53.3%	11.0%	35.8%	100.0%
		Col %	50.8%	54.2%	65.7%	55.7%
	Total	Count	612	118	318	1048
		Row %	58.4%	11.3%	30.3%	100.0%
		Col %	100.0%	100.0%	100.0%	100.0%
% of Total		58.4%	11.3%	30.3%	100.0%	

**Row 1:** Of all the respondents who *disagreed* with question C100 (awakening will make the world better), 69.9% supported the death penalty, 9.0% were neutral, and 22.0% opposed it.

**Column 1:** Of all the respondents who *supported* the death penalty, 37.9% disagreed that awakening will make the world better, 11.3% were neutral, and 50.8% agreed.

**Cell 1:** In the first cell at the upper left, data for the 232 respondents who BOTH *supported* the death penalty and *disagreed* that awakening will make the world better, can be read either of two ways, depending on context and emphasis.

For example, one could say that 37.9% of those people who *supported* the death penalty ALSO *disagreed* that awakening will not make the world better. This same set of 232 responses could also be interpreted that 69.9% of those who *disagreed* that awakening will make the world better ALSO *supported* the death penalty.

**Totals:** The number of responses *within* each cell are added up for each row and column, and presented as both *total counts* and *percent of total*. So in the table above, 332 respondents *disagreed* that a global awakening will make the world better (31.7% of 1048 total), and 612 respondents *supported* the death penalty (58.4% of 1048 total). Each cell count is also expressed as percent of total. So in the first cell at the upper left, 232 respondents make up 22.1% of the total (1048).

## Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	33.224 <sup>a</sup>	4	.000
Likelihood Ratio	32.925	4	.000
Linear-by-Linear Association	24.668	1	.000
N of Valid Cases	1048		

a. 0 cells (.0%) have expected count less than 5. The minimum expected count is 14.86.

The table above shows the results of a Chi-Square test. Chi Square is a statistical test used to determine the extent to which responses on one question may (or may not) be dependent upon (or related to) responses on another question.

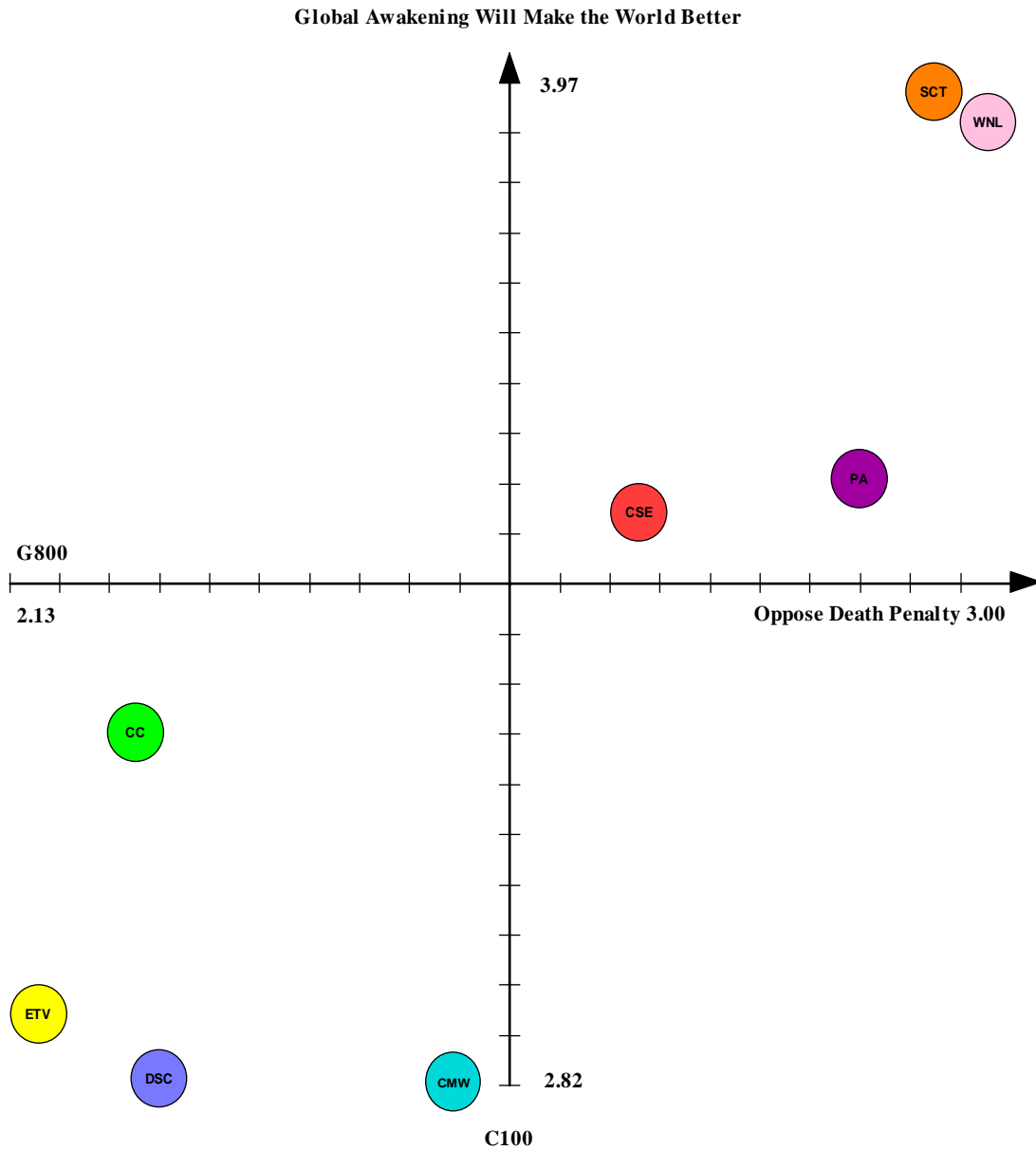
The test indicated systematic differences for C025 across G800 [ $\chi^2(4) = 33.224, p < .05$ ].

The computed value of Chi-Square for these two questions is 33.224. The “significance” of this value is .000 (or less than 0.01%). This means that the odds of finding the current pattern of responses to these two questions *by chance alone* is less than 0.01%.

As a general rule of thumb, the most noteworthy significance values are .05 or less. In other words, statistical patterns and relationships which *occur by chance alone 5% of the time (or less)* are those which are the most strong, important, meaningful, and worthy of attention (due to the fact that they are quite “real” – and not really due to chance).

# “Support Death Penalty & Global Awakening Will Make the World A Better Place”

(RELATION BETWEEN BOTH ITEMS)



<b>CMW</b>	Centered in a <b>M</b> aterial <b>W</b> orld	<b>CSE</b>	Connecting through <b>S</b> elf- <b>E</b> xpression
<b>DSC</b>	Disengaged from <b>S</b> ocial <b>C</b> oncerns	<b>PA</b>	Persisting through <b>A</b> dversity
<b>ETV</b>	Embracing <b>T</b> raditional <b>V</b> alues	<b>SCT</b>	Seeking <b>C</b> ommunity <b>T</b> ransformation
<b>CC</b>	Cautious and <b>C</b> onservative	<b>WNL</b>	Working for a <b>N</b> ew <b>L</b> ife of <b>W</b> holeness

The upper-right quadrant shows four types (WNL, SCT, CSE, PA) who rated both questions highest.

The lower-left quadrant shows four types (CC, ETV, DSC, CMW) who rated both questions lowest.



## ”Support Death Penalty & Experienced Sense of Sacred in Everything”

### Overview

The following graphic plots summarize the responses given by the eight types on two different questions. Each question is first displayed separately, and then both questions are displayed together to show their relation to each other.

*“To what extent do you support having a death penalty in any state of the U.S.?”*

[Rated 1 (Strongly Support) to 5 (Strongly Oppose), question #G800mr]

*“Have you ever experienced a sense of the sacred in everything around you or perceived everything as being spiritually connected together as one?”*

[Rated Y/N, question #E035]

### Types Defined

The table below lists the names and abbreviations for each of the eight types.

<b>CMW</b>	Centered in a <b>M</b> aterial <b>W</b> orld	<b>CSE</b>	Connecting through <b>S</b> elf- <b>E</b> xpression
<b>DSC</b>	Disengaged from <b>S</b> ocial <b>C</b> oncerns	<b>PA</b>	Persisting through <b>A</b> dversity
<b>ETV</b>	Embracing <b>T</b> raditional <b>V</b> alues	<b>SCT</b>	Seeking <b>C</b> ommunity <b>T</b> ransformation
<b>CC</b>	Cautious and <b>C</b> onservative	<b>WNL</b>	Working for a <b>N</b> ew <b>L</b> ife of <b>W</b> holeness

### *Descriptive Statistics Defined*

The descriptive statistics for the two questions are listed in the table below:

Items	G800mr	C025
<b>Mean</b>	2.58	1.71
<b>Std. Dev.</b>	1.50	0.91
<b>Median</b>	2.00	1.00

The **mean** is simply the average score for a question.

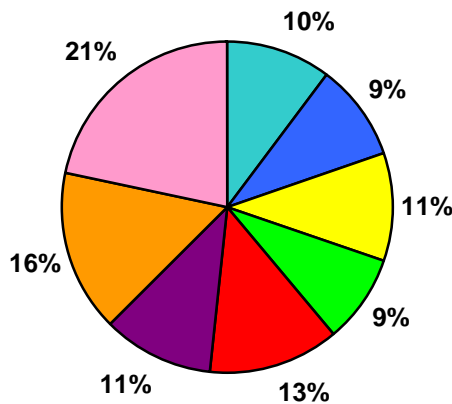
The **standard deviation (std.dev.)** is the extent to which scores ‘spread out’ around the mean. A higher standard deviation indicates that scores vary widely around the mean, while a lower standard deviation indicates that scores cluster close to the mean.

The **median** is the mid-point of a distribution of scores (the point that divides the distribution in half). So for example, the 1,610 respondents to our survey ranged from age 18 to age 92. The **mean** (average) age was 45.7 years, and the **median** (mid-point) age was 43.4 years. The mean age is slightly higher than the median age because we have a few more older people in our sample than younger people. Thus, the **median** provides the better estimate of the midpoint for age (i.e. the “center of gravity”) in the slightly skewed distribution of respondent ages.

**“Have you ever experienced a sense of the sacred in everything around you or perceived everything as being spiritually connected together as one?”**

56% of all respondents agreed that they have experienced a sense of the sacred in everything. The graph below shows how the percent of agreement to this question is distributed across all eight types.

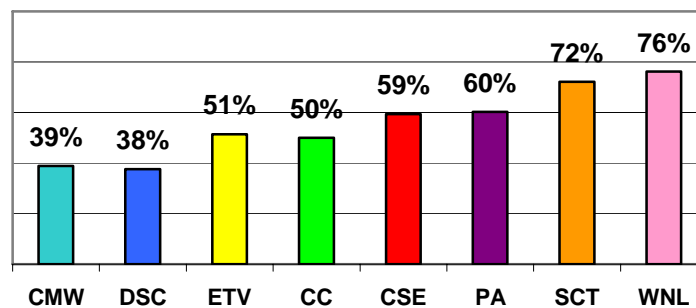
Percent Who "Agree" Across All Types



<b>CMW</b>	Centered in a <b>M</b> aterial <b>W</b> orld	<b>CSE</b>	Connecting through <b>S</b> elf- <b>E</b> xpression
<b>DSC</b>	Disengaged from <b>S</b> ocial <b>C</b> oncerns	<b>PA</b>	Persisting through <b>A</b> dversity
<b>ETV</b>	Embracing <b>T</b> raditional <b>V</b> alues	<b>SCT</b>	Seeking <b>C</b> ommunity <b>T</b> ransformation
<b>CC</b>	Cautious and <b>C</b> onservative	<b>WNL</b>	Working for a <b>N</b> ew <b>L</b> ife of <b>W</b> holeness

For example, the pie chart above shows that the WNL-type accounted for 21% of the 56% of all respondents who agreed with this question. The bar graph below shows the percentage within each type who agreed that they have experienced a sense of the sacred in everything. Within the WNL-type a full 76% agreed.

Percent Who "Agree" Within Each Type





**Crosstabs**

The table below presents a cross-tabulation of responses for two questions. This table can be read either horizontally (in rows), vertically (in columns), or cell-by-cell.

**HAVE YOU EVER EXPERIENCED A SENSE OF THE SACRED IN EVERYTHING AROUND YOU OR PERCEIVED EVERYTHING SPIRITUALLY CONNECTED TOGETHER AS ONE? (D) by G800MRT: TO WHAT EXTENT DO YOU SUPPORT HAVING A DEATH PENALTY IN ANY STATE OF THE U.S.? (T)**

		G800MRT: TO WHAT EXTENT DO YOU SUPPORT HAVING A DEATH PENALTY IN ANY STATE OF THE U.S.? (T)			Total	
		1 Support	2 Neutral	3 Oppose		
E035: HAVE YOU EVER EXPERIENCED A SENSE OF THE SACRED IN EVERYTHING AROUND YOU OR PERCEIVED EVERYTHING AS BEING SPIRITUALLY CONNECTED TOGETHER AS ONE? (D)	1 Yes	Count	280	66	221	567
		Row %	49.4%	11.6%	39.0%	100.0%
		Col %	45.9%	59.5%	69.5%	54.6%
		% of Total	26.9%	6.4%	21.3%	54.6%
	2 No	Count	330	45	97	472
		Row %	69.9%	9.5%	20.6%	100.0%
		Col %	54.1%	40.5%	30.5%	45.4%
		% of Total	31.8%	4.3%	9.3%	45.4%
Total		Count	610	111	318	1039
		Row %	58.7%	10.7%	30.6%	100.0%
		Col %	100.0%	100.0%	100.0%	100.0%
		% of Total	58.7%	10.7%	30.6%	100.0%

**Row 1:** Of all the respondents who *agreed* with question E035 (have you ever experienced a sense of the sacred in everything around you), 49.4% supported the death penalty, 11.6% were neutral, and 39.0% opposed it.

**Column 1:** Of all the respondents who *supported* the death penalty, 45.9% agreed that they have experienced a sense of the sacred in everything, and 54.1% disagreed.

**Cell 1:** In the first cell at the upper left, data for the 280 respondents who BOTH *supported* the death penalty and *agreed* that they have experienced a sense of the sacred in everything, can be read either of two ways, depending on context and emphasis.

For example, one could say that 45.9% of those people who *supported* the death penalty ALSO *agreed* that they have experienced a sense of the sacred in everything. This same set of 280 responses could also be interpreted that 49.4% of those who *agreed* that they have experienced a sense of the sacred in everything ALSO *supported* the death penalty.

**Totals:** The number of responses *within* each cell are added up for each row and column, and presented as both *total counts* and *percent of total*. So in the table above, 567 respondents *agreed* that they have experienced a sense of the sacred in everything (54.6% of 1039 total), and 610 respondents *supported* the death penalty (58.7% of 1039 total). Each cell count is also expressed as percent of total. So in the first cell at the upper left, 280 respondents make up 26.9% of the total (1039).

## Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	48.140 <sup>a</sup>	2	.000
Likelihood Ratio	49.060	2	.000
Linear-by-Linear Association	47.971	1	.000
N of Valid Cases	1039		

a. 0 cells (.0%) have expected count less than 5. The minimum expected count is 50.43.

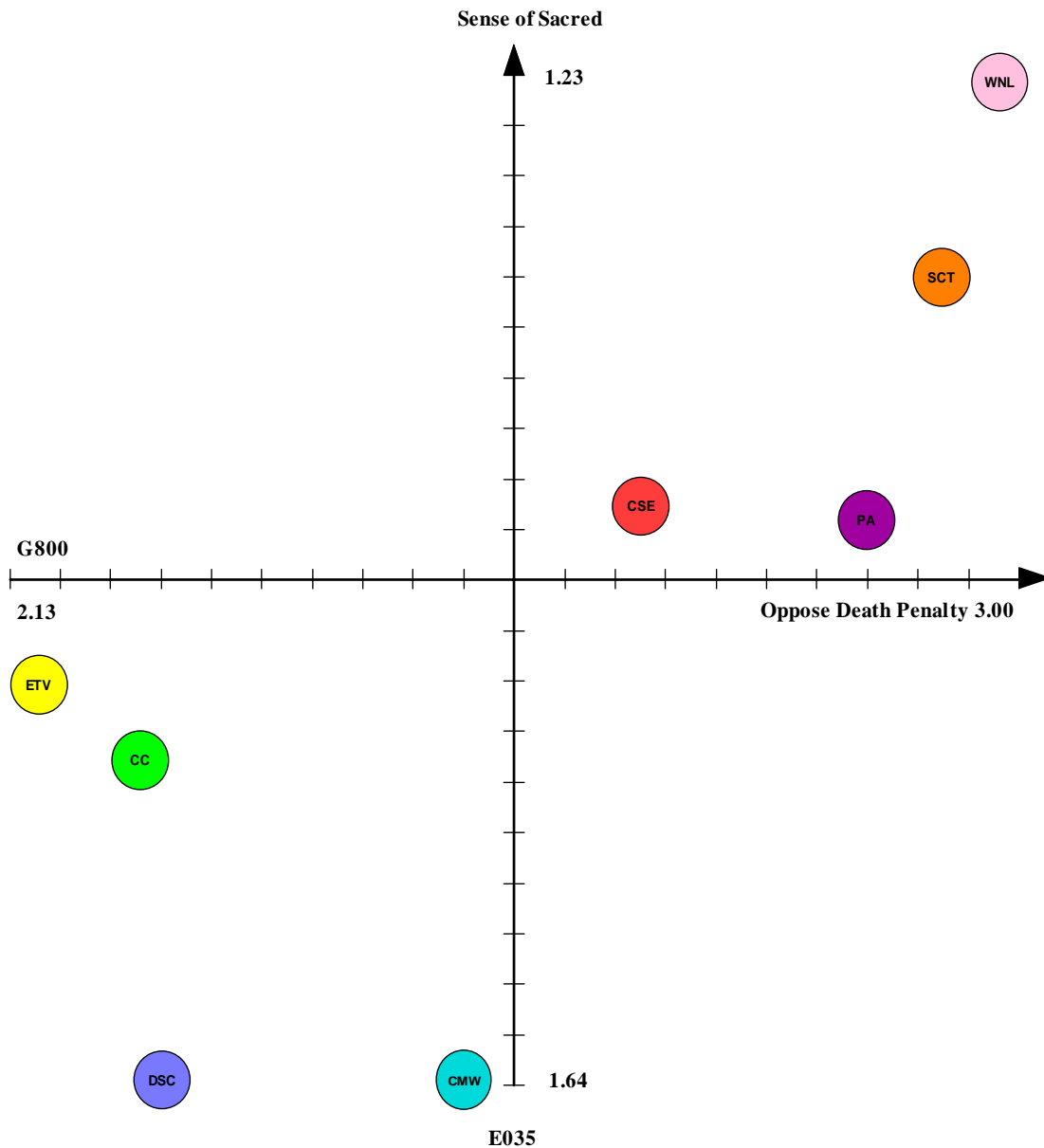
The table above shows the results of a Chi-Square test. Chi Square is a statistical test used to determine the extent to which responses on one question may (or may not) be dependent upon (or related to) responses on another question.

The test indicated systematic differences for E035 across G800 [ $\chi^2(4) = 48.140, p < .05$ ].

The computed value of Chi-Square for these two questions is 48.140. The “significance” of this value is .000 (or less than 0.01%). This means that the odds of finding the current pattern of responses to these two questions *by chance alone* is less than 0.01%.

As a general rule of thumb, the most noteworthy significance values are .05 or less. In other words, statistical patterns and relationships which *occur by chance alone 5% of the time (or less)* are those which are the most strong, important, meaningful, and worthy of attention (due to the fact that they are quite “real” – and not really due to chance).

**“Support Death Penalty & Sense of Sacred”**  
(RELATION BETWEEN BOTH ITEMS)



<b>CMW</b>	Centered in a <b>M</b> aterial <b>W</b> orld	<b>CSE</b>	Connecting through <b>S</b> elf- <b>E</b> xpression
<b>DSC</b>	Disengaged from <b>S</b> ocial <b>C</b> oncerns	<b>PA</b>	Persisting through <b>A</b> dversity
<b>ETV</b>	Embracing <b>T</b> raditional <b>V</b> alues	<b>SCT</b>	Seeking <b>C</b> ommunity <b>T</b> ransformation
<b>CC</b>	Cautious and <b>C</b> onservative	<b>WNL</b>	Working for a <b>N</b> ew <b>L</b> ife of Wholeness

The upper-right quadrant shows four types (WNL, SCT, CSE, PA) who rated both questions highest.

The lower-left quadrant shows four types (CC, ETV, DSC, CMW) who rated both questions lowest.



## ”Support Death Penalty & ‘Spirituality Index’”

### Overview

The following graphic plots summarize the responses given by the eight types on two different questions. Each question is first displayed separately, and then both questions are displayed together to show their relation to each other.

*“To what extent do you support having a death penalty in any state of the U.S.?”*

[Rated 1 (Strongly Support) to 5 (Strongly Oppose), question #G800mr]

*“Spirituality Index comprised of 8 items that are not used in defining any of the IOOW types”*

[Rated 1 (Strongly Disagree) to 5 (Strongly Agree), SPINDEX]

### Types Defined

The table below lists the names and abbreviations for each of the eight types.

<b>CMW</b>	Centered in a <b>M</b> aterial <b>W</b> orld	<b>CSE</b>	Connecting through <b>S</b> elf- <b>E</b> xpression
<b>DSC</b>	Disengaged from <b>S</b> ocial <b>C</b> oncerns	<b>PA</b>	Persisting through <b>A</b> dversity
<b>ETV</b>	Embracing <b>T</b> raditional <b>V</b> alues	<b>SCT</b>	Seeking <b>C</b> ommunity <b>T</b> ransformation
<b>CC</b>	Cautious and <b>C</b> onservative	<b>WNL</b>	Working for a <b>N</b> ew <b>L</b> ife of <b>W</b> holeness

### Descriptive Statistics Defined

The descriptive statistics for the two questions are listed in the table below:

Items	G800mr	C025
<b>Mean</b>	2.58	1.71
<b>Std. Dev.</b>	1.50	0.91
<b>Median</b>	2.00	1.00

The **mean** is simply the average score for a question.

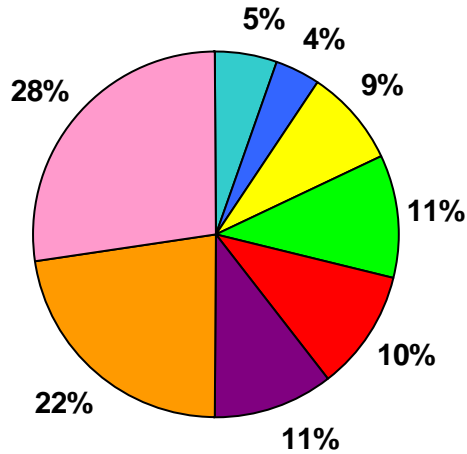
The **standard deviation (std.dev.)** is the extent to which scores ‘spread out’ around the mean. A higher standard deviation indicates that scores vary widely around the mean, while a lower standard deviation indicates that scores cluster close to the mean.

The **median** is the mid-point of a distribution of scores (the point that divides the distribution in half). So for example, the 1,610 respondents to our survey ranged from age 18 to age 92. The **mean** (average) age was 45.7 years, and the **median** (mid-point) age was 43.4 years. The mean age is slightly higher than the median age because we have a few more older people in our sample than younger people. Thus, the **median** provides the better estimate of the midpoint for age (i.e. the “center of gravity”) in the slightly skewed distribution of respondent ages.

### “Spirituality Index”

This index was divided into thirds (trichotomized into bottom, middle and top thirds) The graph below shows how the top third on this index is distributed across all eight types.

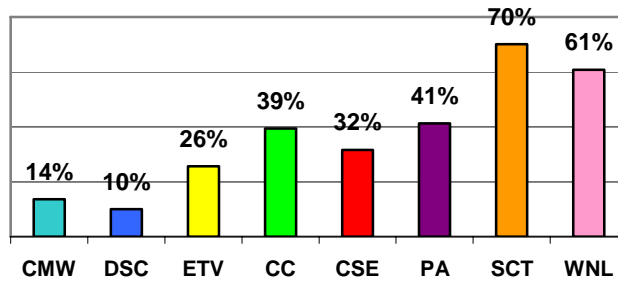
Top Third on Index Across All Types



<b>CMW</b>	Centered in a <b>M</b> aterial <b>W</b> orld	<b>CSE</b>	Connecting through <b>S</b> elf- <b>E</b> xpression
<b>DSC</b>	Disengaged from <b>S</b> ocial <b>C</b> oncerns	<b>PA</b>	Persisting through <b>A</b> dversity
<b>ETV</b>	Embracing <b>T</b> raditional <b>V</b> alues	<b>SCT</b>	Seeking <b>C</b> ommunity <b>T</b> ransformation
<b>CC</b>	Cautious and <b>C</b> onservative	<b>WNL</b>	Working for a <b>N</b> ew <b>L</b> ife of <b>W</b> holeness

For example, the pie chart above shows that the WNL-type accounted for 28% of the top third of all respondents on the Spirituality Index. The bar graph below shows the percentage within each type who were in the top third. Within the WNL-type a full 70% scored in the top third.

Percent Scoring in Top Third Within Each Type



**Crosstabs**

The table below presents a cross-tabulation of responses for two questions. This table can be read either horizontally (in rows), vertically (in columns), or cell-by-cell.

**NDEX3 by  
G800MRT: TO WHAT EXTENT DO YOU SUPPORT HAVING A DEATH PENALTY IN ANY STATE OF THE U.S.? (T)**

			G800MRT: TO WHAT EXTENT DO YOU SUPPORT HAVING A DEATH PENALTY IN ANY STATE OF THE U.S.? (T)			Total
			1 Support	2 Neutral	3 Oppose	
SPINDEX3 Spirituality Index	Low	Count	235	31	75	341
		Row %	68.9%	9.1%	22.0%	100.0%
		Col %	37.6%	26.1%	23.0%	31.9%
		% of Total	22.0%	2.9%	7.0%	31.9%
	Moderate	Count	204	45	100	349
		Row %	58.5%	12.9%	28.7%	100.0%
		Col %	32.6%	37.8%	30.7%	32.6%
		% of Total	19.1%	4.2%	9.3%	32.6%
	High	Count	186	43	151	380
		Row %	48.9%	11.3%	39.7%	100.0%
		Col %	29.8%	36.1%	46.3%	35.5%
		% of Total	17.4%	4.0%	14.1%	35.5%
Total		Count	625	119	326	1070
		Row %	58.4%	11.1%	30.5%	100.0%
		Col %	100.0%	100.0%	100.0%	100.0%
		% of Total	58.4%	11.1%	30.5%	100.0%

**Row 1:** Of all the respondents who *scored low* on the questions in the Spirituality Index (8 questions related to spirituality), 68.9% supported the death penalty, 9.1% were neutral, and 22.0% opposed it.

**Column 1:** Of all the respondents who *supported* the death penalty, 37.6% score low the Spirituality Index, 32.6% scored moderate, and 29.8% scored high.

**Cell 1:** In the first cell at the upper left, data for the 235 respondents who BOTH *supported* the death penalty and *scored low* on the Spirituality Index, can be read either of two ways, depending on context and emphasis.

For example, one could say that 37.6% of those people who *supported* the death penalty ALSO *scored low* on the Spirituality Index. This same set of 235 responses could also be interpreted that 68.9% of those who *scored low* on the Spirituality Index ALSO *supported* the death penalty.

**Totals:** The number of responses *within* each cell are added up for each row and column, and presented as both *total counts* and *percent of total*. So in the table above, 341 respondents scored *low* on the Spirituality Index (31.9% of 1070 total), and 625 respondents *supported* the death penalty (58.4% of 1070 total). Each cell count is also

expressed as percent of total. So in the first cell at the upper left, 235 respondents make up 22.0% of the total (1070).

**Chi-Square Tests**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	33.660 <sup>a</sup>	4	.000
Likelihood Ratio	33.615	4	.000
Linear-by-Linear Association	31.629	1	.000
N of Valid Cases	1070		

a. 0 cells (.0%) have expected count less than 5. The minimum expected count is 37.92.

The table above shows the results of a Chi-Square test. Chi Square is a statistical test used to determine the extent to which responses on one question may (or may not) be dependent upon (or related to) responses on another question.

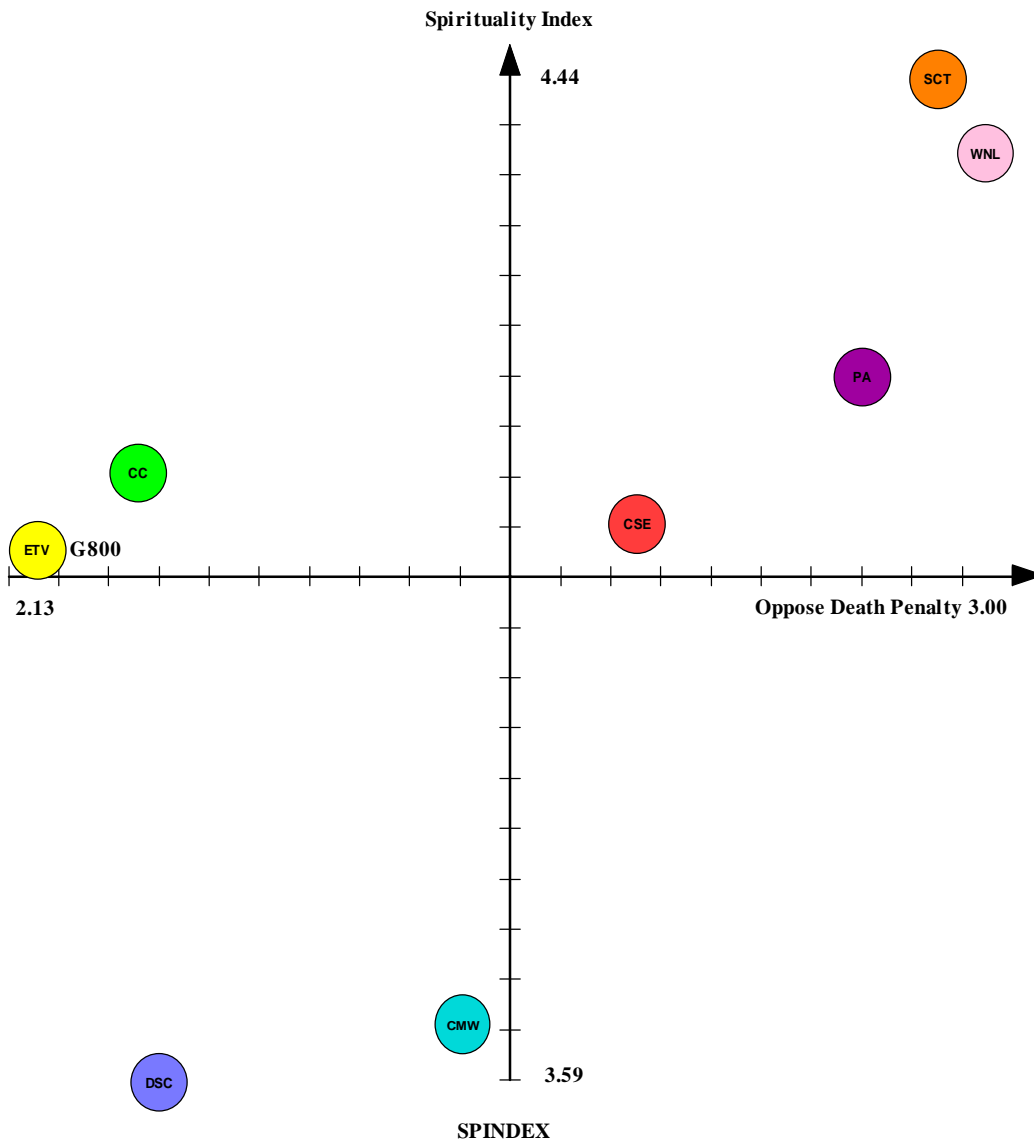
The test indicated systematic differences for the Spirituality Index across G800 [ $\chi^2(4) = 33.660, p < .05$ ].

The computed value of Chi-Square for these two questions is 33.660. The “significance” of this value is .000 (or less than 0.01%). This means that the odds of finding the current pattern of responses to these two questions *by chance alone* is less than 0.01%.

As a general rule of thumb, the most noteworthy significance values are .05 or less. In other words, statistical patterns and relationships which *occur by chance alone 5% of the time (or less)* are those which are the most strong, important, meaningful, and worthy of attention (due to the fact that they are quite “real” – and not really due to chance).



**“Support Death Penalty & ‘Spirituality Index’”**  
 (RELATION BETWEEN BOTH ITEMS)



<b>CMW</b>	Centered in a <b>M</b> aterial <b>W</b> orld	<b>CSE</b>	Connecting through <b>S</b> elf- <b>E</b> xpression
<b>DSC</b>	Disengaged from <b>S</b> ocial <b>C</b> oncerns	<b>PA</b>	Persisting through <b>A</b> dversity
<b>ETV</b>	Embracing <b>T</b> raditional <b>V</b> alues	<b>SCT</b>	Seeking <b>C</b> ommunity <b>T</b> ransformation
<b>CC</b>	Cautious and <b>C</b> onservative	<b>WNL</b>	Working for a <b>N</b> ew <b>L</b> ife of <b>W</b> holeness

The upper-right quadrant shows four types (SCT, WNL, PA, CSE) who scored high on both items.

The lower-left quadrant shows two types (DCS, CMW) who scored low on both items.

The upper-left quadrant shows two types (ETV, CC) who scored high on the Spirituality Index, but who are not opposed to the death penalty (compared to many other types).



## ”Support Death Penalty & Wish for More Uplifting News”

### Overview

The following graphic plots summarize the responses given by the eight types on two different questions. Each question is first displayed separately, and then both questions are displayed together to show their relation to each other.

*“To what extent do you support having a death penalty in any state of the U.S.?”*

[Rated 1 (Strongly Support) to 5 (Strongly Oppose), question #G800mr]

*“I wish there were more uplifting news stories”*

[Rated 1 (Strongly Oppose) to 5 (Strongly Support), question #M005]

### Types Defined

The table below lists the names and abbreviations for each of the eight types.

<b>CMW</b>	Centered in a <b>M</b> aterial <b>W</b> orld	<b>CSE</b>	Connecting through <b>S</b> elf- <b>E</b> xpression
<b>DSC</b>	Disengaged from <b>S</b> ocial <b>C</b> oncerns	<b>PA</b>	Persisting through <b>A</b> dversity
<b>ETV</b>	Embracing <b>T</b> raditional <b>V</b> alues	<b>SCT</b>	Seeking <b>C</b> ommunity <b>T</b> ransformation
<b>CC</b>	Cautious and <b>C</b> onservative	<b>WNL</b>	Working for a <b>N</b> ew <b>L</b> ife of <b>W</b> holeness

### Descriptive Statistics Defined

The descriptive statistics for the two questions are listed in the table below:

Items	G800mr	C025
Mean	2.58	1.71
Std. Dev.	1.50	0.91
Median	2.00	1.00

The **mean** is simply the average score for a question.

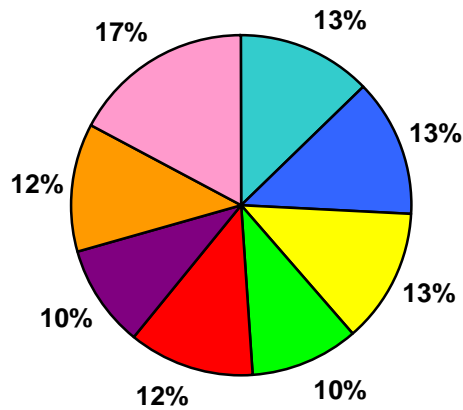
The **standard deviation (std.dev.)** is the extent to which scores ‘spread out’ around the mean. A higher standard deviation indicates that scores vary widely around the mean, while a lower standard deviation indicates that scores cluster close to the mean.

The **median** is the mid-point of a distribution of scores (the point that divides the distribution in half). So for example, the 1,610 respondents to our survey ranged from age 18 to age 92. The **mean** (average) age was 45.7 years, and the **median** (mid-point) age was 43.4 years. The mean age is slightly higher than the median age because we have a few more older people in our sample than younger people. Thus, the **median** provides the better estimate of the midpoint for age (i.e. the “center of gravity”) in the slightly skewed distribution of respondent ages.

## “I wish there were more uplifting news stories”

90% of all respondents agreed that they wish there were more uplifting news stories. The graph below shows how the percent of agreement to this question is distributed across all eight types.

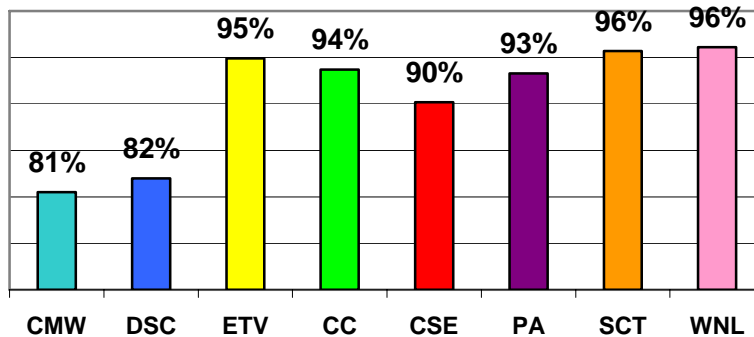
Percent Who "Agree" Across All Types



<b>CMW</b>	Centered in a <b>M</b> aterial <b>W</b> orld	<b>CSE</b>	Connecting through <b>S</b> elf- <b>E</b> xpression
<b>DSC</b>	Disengaged from <b>S</b> ocial <b>C</b> oncerns	<b>PA</b>	Persisting through <b>A</b> dversity
<b>ETV</b>	Embracing <b>T</b> raditional <b>V</b> alues	<b>SCT</b>	Seeking <b>C</b> ommunity <b>T</b> ransformation
<b>CC</b>	Cautious and <b>C</b> onservative	<b>WNL</b>	Working for a <b>N</b> ew <b>L</b> ife of <b>W</b> holeness

For example, the pie chart above shows that the WNL-type accounted for 17% of the 90% of all respondents who agreed with this question. The bar graph below shows the percentage within each type who agreed that they wish there were more uplifting news stories. Within the WNL-type a full 96% agreed.

Percent Who "Agree" Within Each Type



**Crosstabs**

The table below presents a cross-tabulation of responses for two questions. This table can be read either horizontally (in rows), vertically (in columns), or cell-by-cell.

**M005: I WISH THERE WERE MORE UPLIFTING NEWS STORIES. (T) by  
G800MRT: TO WHAT EXTENT DO YOU SUPPORT HAVING A DEATH PENALTY IN ANY STATE OF THE U.S.? (T)**

		G800MRT: TO WHAT EXTENT DO YOU SUPPORT HAVING A DEATH PENALTY IN ANY STATE OF THE U.S.? (T)			Total	
		1 Support	2 Neutral	3 Oppose		
M005: I WISH THERE WERE MORE UPLIFTING NEWS STORIES. (T)	1 Disagree	Count	26	2	12	40
		Row %	65.0%	5.0%	30.0%	100.0%
		Col %	4.2%	1.7%	3.8%	3.8%
		% of Total	2.5%	.2%	1.1%	3.8%
	2 Neutral	Count	33	10	19	62
		Row %	53.2%	16.1%	30.6%	100.0%
		Col %	5.3%	8.5%	6.0%	5.9%
		% of Total	3.1%	.9%	1.8%	5.9%
	3 Agree	Count	563	105	288	956
		Row %	58.9%	11.0%	30.1%	100.0%
		Col %	90.5%	89.7%	90.3%	90.4%
		% of Total	53.2%	9.9%	27.2%	90.4%
Total		Count	622	117	319	1058
		Row %	58.8%	11.1%	30.2%	100.0%
		Col %	100.0%	100.0%	100.0%	100.0%
		% of Total	58.8%	11.1%	30.2%	100.0%

**Row 1:** Of all the respondents who *disagreed* with question M005 (I wish there were more uplifting news stories), 65.0% *supported* the death penalty, 5.0% were neutral, and 30.0% opposed it.

**Column 1:** Of all the respondents who *supported* the death penalty, 4.2% disagreed that they wished there were more uplifting news, 5.3% were neutral, and 90.5% agreed.

**Cell 1:** In the first cell at the upper left, data for the 26 respondents who BOTH *supported* the death penalty and *disagreed* that they wished there were more uplifting news, can be read either of two ways, depending on context and emphasis.

For example, one could say that 4.2% of those people who *supported* the death penalty ALSO *disagreed* that they wished there were more uplifting news. This same set of 26 responses could also be interpreted that 65.0% of those who *disagreed* that they wished there were more uplifting news ALSO *supported* the death penalty.

**Totals:** The number of responses *within* each cell are added up for each row and column, and presented as both *total counts* and *percent of total*. So in the table above, 40 respondents *disagreed* that they wished there were more uplifting news stories (3.8% of 1058 total), and 622 respondents *supported* the death penalty (58.8% of 1058 total). Each cell count is also expressed as percent of total. So in the first cell at the upper left, 26 respondents make up 2.5% of the total (1058).

## Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	3.370 <sup>a</sup>	4	.498
Likelihood Ratio	3.536	4	.472
Linear-by-Linear Association	.011	1	.917
N of Valid Cases	1058		

a. 1 cells (11.1%) have expected count less than 5. The minimum expected count is 4.42.

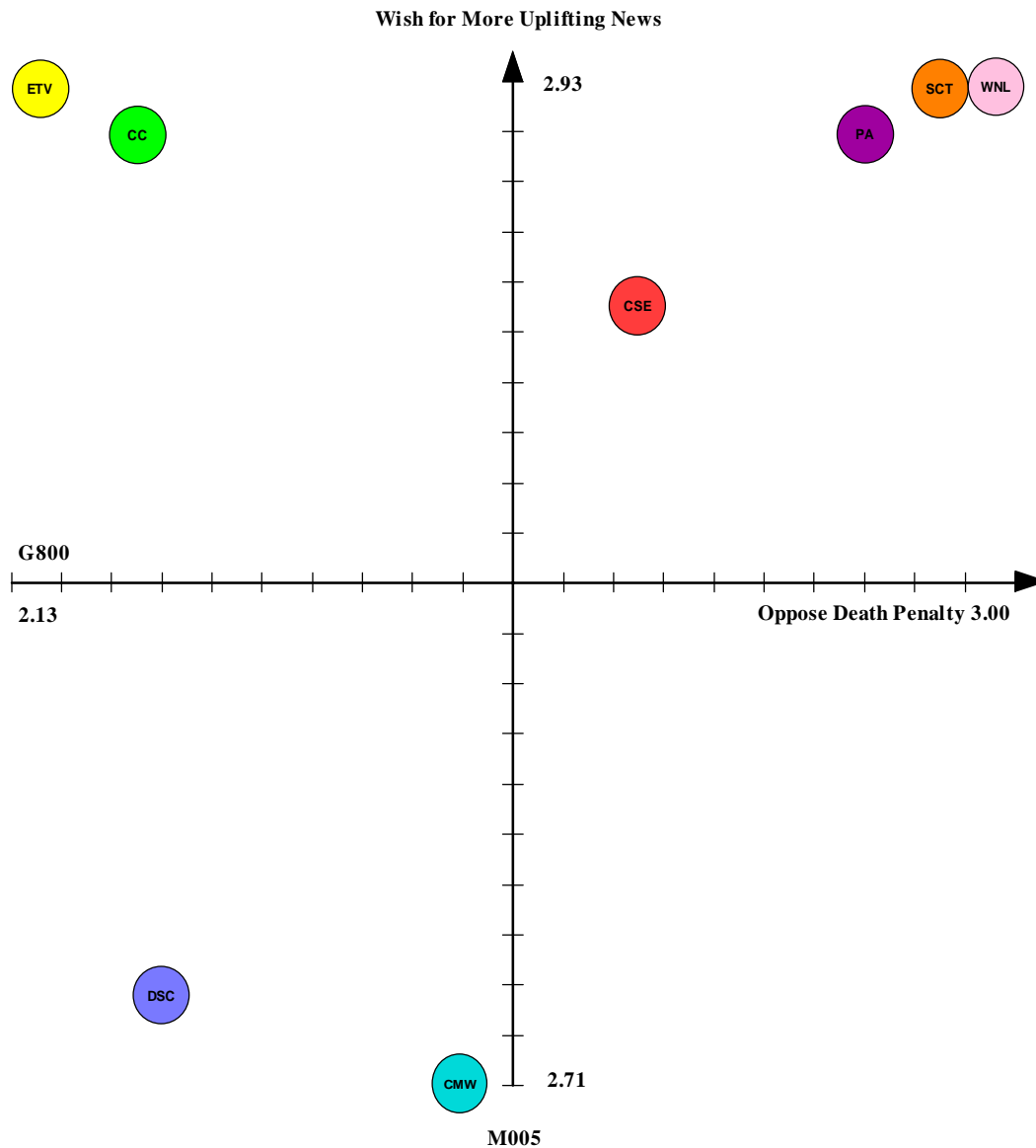
The table above shows the results of a Chi-Square test. Chi Square is a statistical test used to determine the extent to which responses on one question may (or may not) be dependent upon (or related to) responses on another question.

The test indicated no systematic differences for M005 across G800 [ $\chi^2(4) = 3.370$ ,  $p > .05$ ].

The computed value of Chi-Square for these two questions is 3.370. The “significance” of this value is .498 (or 49.8%). This means that the odds of finding the current pattern of responses to these two questions *by chance alone* is 49.8%.

As a general rule of thumb, the most noteworthy significance values are .05 or less. In other words, statistical patterns and relationships which *occur by chance alone 5% of the time (or less)* are those which are the most strong, important, meaningful, and worthy of attention (due to the fact that they are quite “real” – and not really due to chance).

**“Support Death Penalty & Wish for More Uplifting News”**  
 (RELATION BETWEEN BOTH ITEMS)



<b>CMW</b>	Centered in a <b>M</b> aterial <b>W</b> orld	<b>CSE</b>	Connecting through <b>S</b> elf- <b>E</b> xpression
<b>DSC</b>	Disengaged from <b>S</b> ocial <b>C</b> oncerns	<b>PA</b>	Persisting through <b>A</b> dversity
<b>ETV</b>	Embracing <b>T</b> raditional <b>V</b> alues	<b>SCT</b>	Seeking <b>C</b> ommunity <b>T</b> ransformation
<b>CC</b>	Cautious and <b>C</b> onservative	<b>WNL</b>	Working for a <b>N</b> ew <b>L</b> ife of <b>W</b> holeness

The upper-right quadrant shows four types (SCT, WNL, PA, CSE) who rated both questions highest.

The lower-left quadrant shows two types (DSC, CMW) who rated both questions lowest.

The upper-left quadrant shows two types (CC, ETV) who are not as opposed to the death penalty, but who do wish there were more uplifting news stories (compared to many other types).





## ”Support Death Penalty & Prefer Uplifting Television and Films”

### Overview

The following graphic plots summarize the responses given by the eight types on two different questions. Each question is first displayed separately, and then both questions are displayed together to show their relation to each other.

*“To what extent do you support having a death penalty in any state of the U.S.?”*

[Rated 1 (Strongly Support) to 5 (Strongly Oppose), question #G800mr]

*“I prefer watching television programs or films that have positive or ‘uplifting’ themes”*

[Rated 1 (Strongly Oppose) to 5 (Strongly Support), question #M015]

### Types Defined

The table below lists the names and abbreviations for each of the eight types.

<b>CMW</b>	Centered in a <b>M</b> aterial <b>W</b> orld	<b>CSE</b>	Connecting through <b>S</b> elf- <b>E</b> xpression
<b>DSC</b>	Disengaged from <b>S</b> ocial <b>C</b> oncerns	<b>PA</b>	Persisting through <b>A</b> dversity
<b>ETV</b>	Embracing <b>T</b> raditional <b>V</b> alues	<b>SCT</b>	Seeking <b>C</b> ommunity <b>T</b> ransformation
<b>CC</b>	Cautious and <b>C</b> onservative	<b>WNL</b>	Working for a <b>N</b> ew <b>L</b> ife of <b>W</b> holeness

### *Descriptive Statistics Defined*

The descriptive statistics for the two questions are listed in the table below:

Items	G800mr	C025
<b>Mean</b>	2.58	1.71
<b>Std. Dev.</b>	1.50	0.91
<b>Median</b>	2.00	1.00

The **mean** is simply the average score for a question.

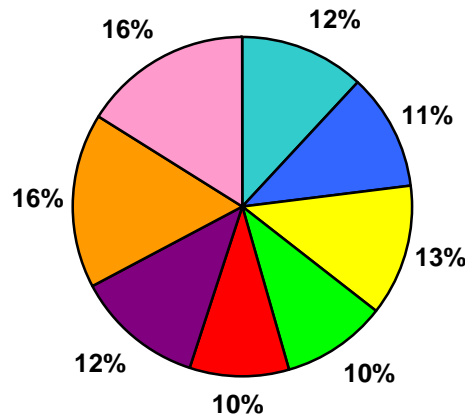
The **standard deviation (std.dev.)** is the extent to which scores ‘spread out’ around the mean. A higher standard deviation indicates that scores vary widely around the mean, while a lower standard deviation indicates that scores cluster close to the mean.

The **median** is the mid-point of a distribution of scores (the point that divides the distribution in half). So for example, the 1,610 respondents to our survey ranged from age 18 to age 92. The **mean** (average) age was 45.7 years, and the **median** (mid-point) age was 43.4 years. The mean age is slightly higher than the median age because we have a few more older people in our sample than younger people. Thus, the **median** provides the better estimate of the midpoint for age (i.e. the “center of gravity”) in the slightly skewed distribution of respondent ages.

### “I prefer watching television programs or films that have positive or ‘uplifting’ themes”

86% of all respondents agreed that they prefer watching uplifting television and films. The graph below shows how the percent of agreement to this question is distributed across all eight types.

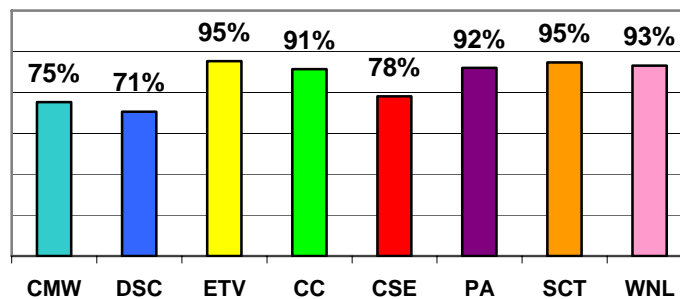
Percent Who "Agree" Across All Types



<b>CMW</b>	Centered in a <b>M</b> aterial <b>W</b> orld	<b>CSE</b>	Connecting through <b>S</b> elf- <b>E</b> xpression
<b>DSC</b>	Disengaged from <b>S</b> ocial <b>C</b> oncerns	<b>PA</b>	Persisting through <b>A</b> dversity
<b>ETV</b>	Embracing <b>T</b> raditional <b>V</b> alues	<b>SCT</b>	Seeking <b>C</b> ommunity <b>T</b> ransformation
<b>CC</b>	Cautious and <b>C</b> onservative	<b>WNL</b>	Working for a <b>N</b> ew <b>L</b> ife of <b>W</b> holeness

For example, the pie chart above shows that the WNL-type accounted for 16% of the 86% of all respondents who agreed with this question. The bar graph below shows the percentage within each type who agreed that they prefer watching uplifting television and films. Within the WNL-type a full 96% agreed.

Percent Who "Agree" Within Each Type



**Crosstabs**

The table below presents a cross-tabulation of responses for two questions. This table can be read either horizontally (in rows), vertically (in columns), or cell-by-cell.

**015: I PREFER WATCHING TELEVISION PROGRAMS OR FILMS THAT HAVE POSITIVE OR 'UPLIFTING' THEMES. (T) by G800MRT: TO WHAT EXTENT DO YOU SUPPORT HAVING A DEATH PENALTY IN ANY STATE OF THE U.S.? (T)**

		G800MRT: TO WHAT EXTENT DO YOU SUPPORT HAVING A DEATH PENALTY IN ANY STATE OF THE U.S.? (T)			Total	
		1 Support	2 Neutral	3 Oppose		
M015: I PREFER WATCHING TELEVISION PROGRAMS OR FILMS THAT HAVE POSITIVE OR 'UPLIFTING' THEMES. (T)	1 Disagree	Count	33	1	22	56
		Row %	58.9%	1.8%	39.3%	100.0%
		Col %	5.3%	.8%	6.8%	5.3%
		% of Total	3.1%	.1%	2.1%	5.3%
	2 Neutral	Count	38	27	22	87
		Row %	43.7%	31.0%	25.3%	100.0%
		Col %	6.1%	22.7%	6.8%	8.2%
		% of Total	3.6%	2.5%	2.1%	8.2%
	3 Agree	Count	551	91	279	921
		Row %	59.8%	9.9%	30.3%	100.0%
		Col %	88.6%	76.5%	86.4%	86.6%
		% of Total	51.8%	8.6%	26.2%	86.6%
Total		Count	622	119	323	1064
		Row %	58.5%	11.2%	30.4%	100.0%
		Col %	100.0%	100.0%	100.0%	100.0%
		% of Total	58.5%	11.2%	30.4%	100.0%

**Row 1:** Of all the respondents who *disagreed* with question M015 (I prefer watching television or films with uplifting themes), 58.9% supported the death penalty, 1.8% were neutral, and 39.3% opposed it.

**Column 1:** Of all the respondents who *supported* the death penalty, 5.3% disagreed that they prefer watching television or films with uplifting themes, 6.1% were neutral, and 88.6% agreed.

**Cell 1:** In the first cell at the upper left, data for the 33 respondents who BOTH *supported* the death penalty and *disagreed* that they prefer watching television or films with uplifting themes, can be read either of two ways, depending on context and emphasis.

For example, one could say that 5.3% of those people who *supported* the death penalty ALSO *disagreed* that they prefer watching television or films with uplifting themes. This same set of 33 responses could also be interpreted that 58.9% of those who *disagreed* that they prefer watching television or films with uplifting themes ALSO *supported* the death penalty.

**Totals:** The number of responses *within* each cell are added up for each row and column, and presented as both *total counts* and *percent of total*. So in the table above, 56 respondents *disagreed* that they prefer watching television or films that have uplifting

themes (5.3% of 1064 total), and 622 respondents *supported* the death penalty (58.5% of 1064 total). Each cell count is also expressed as percent of total. So in the first cell at the upper left, 33 respondents make up 3.1% of the total (1064).

**Chi-Square Tests**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	42.230 <sup>a</sup>	4	.000
Likelihood Ratio	34.875	4	.000
Linear-by-Linear Association	1.448	1	.229
N of Valid Cases	1064		

a. 0 cells (.0%) have expected count less than 5. The minimum expected count is 6.26.

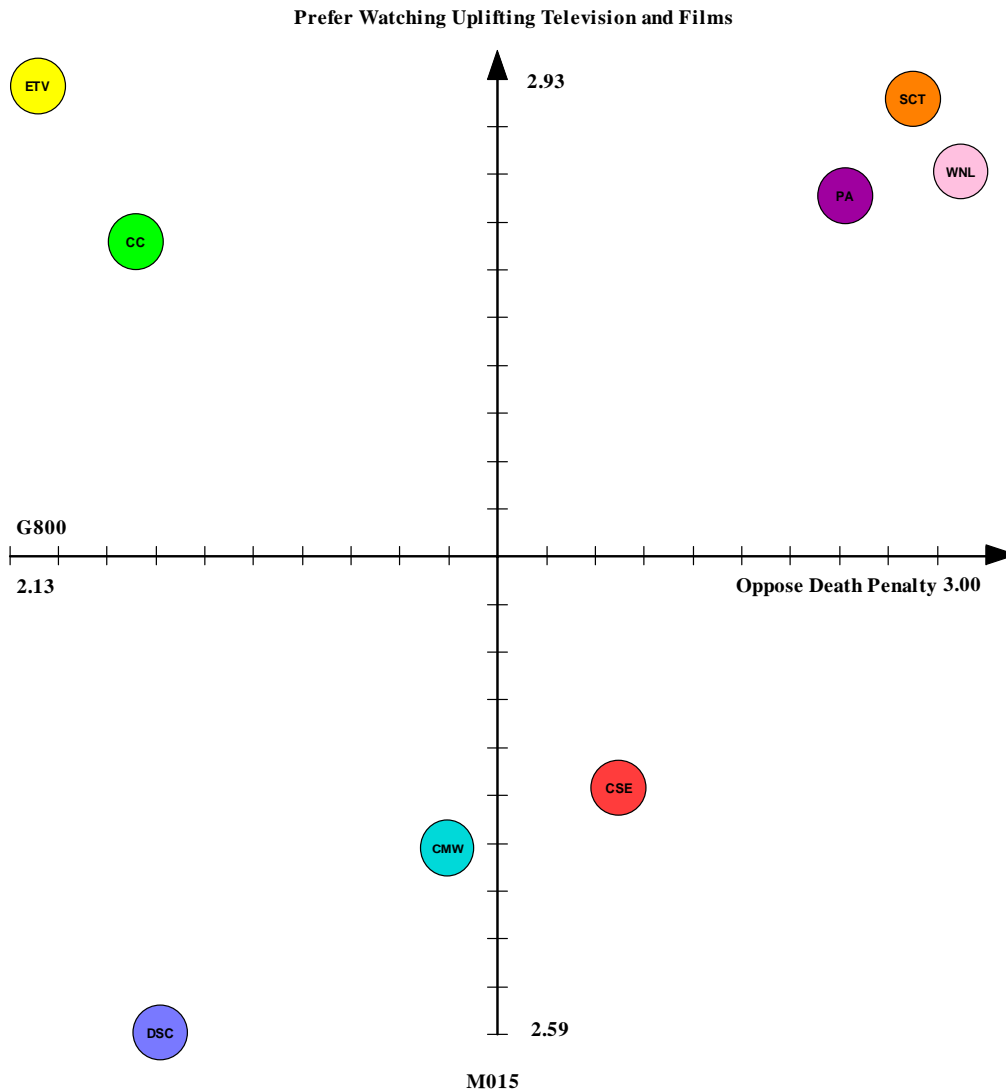
The table above shows the results of a Chi-Square test. Chi Square is a statistical test used to determine the extent to which responses on one question may (or may not) be dependent upon (or related to) responses on another question.

The test indicated systematic differences for M015 across G800 [ $\chi^2(4) = 42.230, p < .05$ ].

The computed value of Chi-Square for these two questions is 42.230. The “significance” of this value is .000 (or less than 0.01%). This means that the odds of finding the current pattern of responses to these two questions *by chance alone* is less than 0.01%.

As a general rule of thumb, the most noteworthy significance values are .05 or less. In other words, statistical patterns and relationships which *occur by chance alone 5% of the time (or less)* are those which are the most strong, important, meaningful, and worthy of attention (due to the fact that they are quite “real” – and not really due to chance).

## “Support Death Penalty & Prefer Uplifting Television and Films” (RELATION BETWEEN BOTH ITEMS)



<b>CMW</b>	Centered in a <b>M</b> aterial <b>W</b> orld	<b>CSE</b>	Connecting through <b>S</b> elf- <b>E</b> xpression
<b>DSC</b>	Disengaged from <b>S</b> ocial <b>C</b> oncerns	<b>PA</b>	Persisting through <b>A</b> dversity
<b>ETV</b>	Embracing <b>T</b> raditional <b>V</b> alues	<b>SCT</b>	Seeking <b>C</b> ommunity <b>T</b> ransformation
<b>CC</b>	Cautious and <b>C</b> onservative	<b>WNL</b>	Working for a <b>N</b> ew <b>L</b> ife of <b>W</b> holeness

The upper-right quadrant shows three types (SCT, WNL, PA) who rated both questions highest.

The lower-left quadrant shows two types (DSC, CMW) who rated both questions lowest.

The upper-left quadrant shows two types (CC, ETV) who are not as opposed to the death penalty, but who do prefer watching uplifting television and films (compared to many other types).

The lower-right quadrant shows one type (CSE) who is opposed to the death penalty, but who does not prefer to watch uplifting television and films (compared to other types).

# What Brings Us Together:

## *A presentation of the In Our Own Words 2000 Research Program*

### **Americans Have More In Common Than They Think**

A new study called *In Our Own Words*, completed by *Fund For Global Awakening (FFGA)*, a non-profit organization based in Northern California, reveals a caring American public that is much more connected through spiritual beliefs and attitudes than most people may be aware of today. *FFGA* launched this landmark survey to address the national conversation in our culture regarding politics, leadership, ethics and values --and their relationship to spirituality and the common good.

The study explores ways in which Americans are aware of and engaged with an awakening or opening to a deeper and broader personal and societal connection with each other and creation. Eight different typologies were identified among Americans.

At a time of heightened uncertainty in our world, it would be natural to think that people are generally distrustful and disenchanted with one another, their world, and their future. However, the *IOOW 2000 Research* suggests otherwise.

The study found that an overwhelming majority (85%) of respondents feel, simply, that underneath it all we're all connected as one. Almost as many (81%) believe that our earth is a unique kind of living organism, and as a whole system is fundamentally alive. This sense of profound connection and unity, transcending beliefs specific to religions and other cultural institutions, indicates a basis for a commonality that bridges these perceived differences. The study demonstrates ways in which spirituality can be a deeper common thread than most people may recognize.

*IOOW* indicated that on the whole, Americans are willing to commit their time and money to help others less fortunate, both at home and worldwide. Looking at service on an international level, practically all respondents (93%) said they believe helping those in need is one of the most important things nations can do within the global community. It is clear that people want to create a better world. In general, they have a strong sense of belonging to their community. They are tolerant of others and often welcome diversity. A majority is willing to trust others and believe that people are caring. The participants in the *IOOW* study revealed a solid unity to a mutual spirituality and greater consciousness.

## Spirituality and a Greater Consciousness

Exploring the connection between spirituality and social consciousness, the study found that most Americans (73%) have been directly aware of or individually influenced by the presence of God or a higher consciousness. More than half (55%) say they have experienced a sense of the sacred in everything around them or perceived everything as being spiritually connected.

This sense of the sacred, recognition of the presence of divinity, and profound connection of oneness, give validity to the perception that religion does not have the same meaning as spirituality, as was once believed. *IOOW* confirmed that religion is but a subset of the larger connection of spirituality—that while two-thirds of Americans attend church, synagogue or mosque, there is nevertheless a deeper spiritual bond that transcends religious cultures. And while a majority of Americans practice meditation and prayer, not all of them do so in church. More than a third have changed their denominations and just as many felt their spiritual needs are not being met.

Though 85% of respondents feel the need to experience spiritual growth in their lives, clearly Americans are seeking spiritual enlightenment and a more positive outlook in day-to-day life. For example, tired of the constant exposure to life's downside, an overwhelming majority (90%) of respondents wished there were more uplifting news stories. Nearly as many people felt there were too many negative or dark themes on television shows, and said they preferred watching programs and films that have positive or uplifting themes.

Well over half (57%) of those we spoke with believe there is a “global awakening” to higher consciousness taking place these days. This emerging movement toward a new awareness of a greater consciousness that we all may share and not be aware of, was further demonstrated by the significant majority that believes that consciousness or some kind of life force existed before the universe came into being.

Clearly the study shows our basic need for love and acceptance. Of those interviewed, 94% recognized that we all want to experience inner peace. But the bottom line for 85% of all respondents is that we are all just looking to be loved and accepted as human beings.

## Compassion and Service

The survey suggested that Americans are, by and large, a reflective and compassionate society, wanting to do what is right as they examine their own life journey. Almost all who responded (93%) believe that every person has a purpose in life. These same respondents said self-reflection and self-knowledge were crucial for them, to become conscious of and connected to all aspects of their own selves.

At the personal level, 91% said they would like to be involved more personally in creating a better world at whatever local or global level they can. The *In Our Own Words* data suggests that

Americans are indeed working to create a better world. More than half (56%) of all respondents volunteer personal time for purposes outside of the family, such as charitable causes. More than three quarters (80%) of those interviewed make charitable contributions, giving most often to religious and spiritual organizations and to charities that serve the hungry and needy.

An important component of the study was to address forgiveness in our culture, and how it defines a creative energy and clarity that can be applied to our personal lives, our work, and even how we govern ourselves as a society. All the people we interviewed acknowledged that forgiveness and reconciliation allow us to accomplish so much more in our lives. Indeed the majority says they do forgive others, even if doing so is not always simple. Forgiving others, they say, is freeing; it's as if they had let go of an uncomfortable burden. Also indicative of a heart-connected nation is the fact that almost 89% reported that they were touched when they read or heard about the hardship of others.

### **Community and Diversity**

Most of those we interviewed for the *In Our Own Words* study said they had a strong sense of belonging and feeling connected to others in their local community. We found that overall, Americans are trusting; only slightly less than a third feel that most people cannot be trusted. Those we spoke with appear to welcome diversity and to have a high degree of tolerance. For instance 94% of participants believe that interacting with other cultures broadens our horizons. Most (86%) feel that to have a successful community we don't have to all agree, while 69% thought that we should be tolerant of all lifestyles and groups even if we don't like what they do. Almost two-thirds (64%) of the study's participants report a balance between the traditional and the modern in their community.

### **Politics, Ethics and Family Values**

When asked if they prefer that the politicians for whom they vote hold the same moral and ethical values as they do, slightly more than three out of four (82%) participants say they should. Nearly two-thirds (64%) prefer that politicians hold higher and more evolved moral and ethical values than they do.

Family was the most important priority for most (94%) people. Practically all respondents believe that family values are the basis for a successful society. Most (84%) participants also fear that children and youth are allowed too much freedom today, with 78% saying they want a world where people live by traditional values. However, only 36% agreed with the statement that there is basically only one correct way to live. For 68% of those with whom we spoke, maintaining law and order is the most important issue today. Even more (89%) respondents think greed is the greatest problem of our society. Finally, 51% say they prefer a less complicated way of living.

### **Future Outlook**

The *In Our Own Words* survey found that Americans share a positive perspective on life. Most people (87%) think that everyone should look at life as a glass half full rather than half empty;



an equal number agreed that good eventually prevails. A significant number (71%) believe that it is possible to see the world around them with the freshness of a child's eyes.

And while only 36% of participants thought that people have become kinder and more compassionate over the course of history, 80% believe that most people are genuinely caring. Almost two-thirds (64%) of all respondents believe that the statement "what goes around comes around" is how the universe really works.

Participants were optimistic about the future. Well over half (55%) believe that most children are not worried about their future. Many more (79%) are confident that, no matter what happens in the future, we will adapt to it. Asked to reflect on the future over the next 10 years, 57% said they thought that social and spiritual awakening will make the world a better place to live.

When asked about our future and technology, over a third (37%) believe that during the next 10 years, technological breakthroughs will take care of the environmental problems we face. Even more people (46%) were optimistic that technology will help foster trust among people by increasing communication and most (85%) believe that the more information and knowledge they have at their fingertips, the better their life will be.

## In Conclusion

People of all walks of life are creating and expressing new values and ideas which reflect views of reality that have much in common with many ancient spiritual and healing traditions, as well as with current scientific insights. As this new wave of ideas and values moves through all areas of human endeavor, people are connecting to a more complete and integrated understanding of consciousness, of the physical body, and of the universe's nature. The caring American public revealed through *In Our Own Words* shares core values and the hope of us all connecting on a deeper level. By identifying core connections between cultural-societal polarities, IOOW is providing a basis to develop strategies to support new paradigm work in America and ultimately, across the globe.

### A Few Details of the IOOW 2000 Research study

During the early part of the year 2000, over 1,600 interviews were completed with American householders over 18 years of age. The interviews averaged 43 minutes in length and covered a wide range of questions on beliefs, attitudes, values, spirituality, and lifestyle. A professional research company using highly trained interviewers gathered the data using a computer-aided interviewing system. The sample design rigorously controlled for age, gender and geography, defined on the 12 standard U.S. Census regions. The overall margin for error in this study is +/- 2.5% at a 95% confidence level. A team of social scientists and other professionals were responsible for design, implementation, analysis, review, and reporting of this major research program.

# What Brings Us Together

*A presentation of the IOOW 2000 Research Program*

In Our Own  
Words



## Questions Grouped by Category

The following questions are those asked as part of the large-scale national study completed in early 2000. They have been organized here by concept categories for convenience to the reader.

Q #	Survey Question	Scale
<b>Social Beliefs and Attitudes</b>		
<b><i>Compassion and Service</i></b>		
A010	I would like to be involved more personally in creating a better world at whatever local or global level I can.	S1-5
A046	I believe that helping those in need is one of the most important things nations can do within the global community.	S1-5
D130	Do you or any members of your household make any charitable contributions?	YN
D135	(If D130=Y) Which of the following describes a charity to which you or any members of your household make contributions?	CAT
D140	(If D130=Y) Which of the following amounts best describes your total household contributions over the past year?	CAT
D210	Do you or any members of your household volunteer personal time for purposes outside of the family like charitable causes?	YN
<b><i>Connection and Tolerance</i></b>		
C030	I have a strong sense of belonging and feeling connected to others in my local community.	S1-5
C035	I sometimes think of moving elsewhere because I feel that I don't belong where I am.	S1-5
A020	People don't seem to connect to each other these days.	S1-5
A225	Interacting with other cultures broadens our horizons.	S1-5
F020	It is important to teach our children to feel a connection to the earth, people, and all life.	S1-5
A075	I often feel lonely and cut off from those around me.	S1-5
A030	Most people cannot be trusted.	S1-5
C010	To have a successful community we don't all have to agree.	S1-5
C040	There is a good balance between the traditional and the modern in my community.	S1-5
C005	We should be tolerant of all lifestyles and groups even if we don't like what they do.	S1-5
C025	My community is too diverse in its beliefs.	S1-5
A080	I feel judged by most others around me.	S1-5
<b><i>Forgiveness</i></b>		
A040	I find it easy to let go of emotional hurt inflicted by others.	S1-5

Q #	Survey Question	Scale
S110	If we could forgive and reconcile all our past hurts and conflicts, we could all	S1-5
A205	accomplish so much more.	
A195	For me, forgiveness feels like letting go of an uncomfortable burden.	S1-5
A090	I offer forgiveness to those who do me wrong.	S1-5
G800	To what extent do you support having a death penalty in any state of the U.S.?	CAT

## Work and Money

A215	I believe it is important to love the work I do.	S1-5
G045	One of the most important achievements in life is to acquire a higher standard of living.	S1-5
G030	All I want out of life is getting by day-to-day.	S1-5
G010	My main goal in life is to make a lot of money.	S1-5
G005	My main priority is to succeed in my job, business or profession.	S1-5
G055	The things I own aren't all that important to me.	S1-5
G056	Which of the following best describes how important is it for you currently to work hard now to secure your future financial security?	CAT

## Perspectives on Life

A050	I want a world where people live by traditional values.	S1-5
C050	Maintaining law and order is the most important issue today.	S1-5
A025	There is basically only one correct way to live.	S1-5
L010	I take risks that most people don't ever take.	S1-5
A055	I like to have my thinking and beliefs challenged.	S1-5
A085	I believe that good eventually prevails.	
A175	Greed is one of our greatest problems as a society.	S1-5
A235	I prefer a less complicated way of living with less technology for everyone.	S1-5
F010	I believe that it is possible to see the world around me with the freshness of a child's eyes	S1-5
A100	The statement 'What goes around comes around' is how the universe really works.	S1-5
A130	People have become kinder and more compassionate over the course of history.	S1-5
F015	My family is my most important priority.	S1-5
A065	I believe that most people are genuinely caring.	S1-5
F005	Children and youth are allowed too much freedom today.	S1-5
F030	Family values are the basis for a successful society.	S1-5
G020	I want to accomplish great things in life.	S1-5
A185	Everyone should look at life as a glass half full rather than half empty.	S1-5

### *Future Outlook on World and Life*

A240	No matter what happens in the future, we will adapt to it.	S1-5
S060	Science eventually will be able to explain everything.	S1-5
C055	I am well prepared for natural or man-made disasters such as floods, hurricanes, tornadoes and earthquakes.	S1-5
C065	Which of the following is the greatest threat to the future of the world?	CAT
F025	I believe that most children are not worried about their future.	S1-5
A160	Technology will help foster trust among people by increasing communication.	S1-5
A140	I believe that the more information and knowledge I have at my fingertips, the better my life will be.	S1-5

Q #	Survey Question	Scale
<b><i>The Next Ten Years</i></b>		
C095	During the next 10 years, technological breakthroughs will take care of the environmental problems facing us today.	S1-5
C075	I am concerned that humanity is headed for serious problems and disasters in the next 10 years.	S1-5
C090	Over the next 10 years, I believe that life will go on much the same way as it always has, but with small or minor improvements	S1-5
C100	Over the next 10 years, social and spiritual awakening will make the world a better place to live.	S1-5

## Lifestyle and Media

<b><i>Personal Growth</i></b>		
A170	It is important that we each attend to our own personal growth.	S1-5
G025	One of the most important things in my life is expressing my own creativity.	S1-5
L075	Do you read books for inspiration and personal growth?	YN
L080	(If L075=Y) Which of the following best describes how often you read traditional religious material for inspiration and personal growth?	CAT
L081	(If L075=Y) Which of the following best describes how often you read metaphysical, New Age or healing books for inspiration and personal growth?	CAT
L082	(If L075=Y) Which of the following best describes how often you read poetry, novels, or short stories for inspiration and personal growth	CAT
L065	Have you ever attended a New Age cultural event, expo or fair?	
L070	(If L065=Y) Which of the following best describes how frequently you have attended New Age cultural events, expos or fairs?	L070
L095	Have you ever participated in self-help, personal growth groups or classes?	YN
L100	(L095=Y) Which of the following best describes how often you participated in self-help, personal growth groups or classes?	CAT
L115	Have you ever made use of psychics, channellers or mediums for personal or business guidance?	YN
L120	(If L115=Y) Which of the following best describes how often you use psychics, channellers, or mediums for personal or business guidance?	CAT
<b><i>Leisure Activities</i></b>		
L030	My favorite pastime is reading a good book.	S1-5
L035	I prefer activities that are done around my home.	S1-5
L040	Going for a drive is one of my favorite activities.	S1-5
L045	I enjoy socializing away from home	S1-5
L050	Quiet contemplation is one of my favorite pastimes.	S1-5
L056	Which of the following best describes how often have you traveled outside of the United States and Canada for personal reasons or pleasure in the past two years?	CAT
L015	I especially like to spend time in nature.	S1-5
L025	What, if any, physical activities do you enjoy?	OE
<b><i>Media Habits</i></b>		
M020	How many days a week do you personally watch television?	OE
M025	Typically, what is the least amount of television you personally watch per day in hours?	OE
M026	Typically, what is the most amount of television you personally watch per day in hours?	OE
M030	How many days a week do you watch local news on television?	OE
M040	How many days a week do you watch national or international news on television?	OE
M050	Do you have cable or satellite television installed at home?	YN
M052	What are the names of your three favorite television channels (broadcast affiliation)?	OE

Q #	Survey Question	Scale
M070	What are your three favorite television programs?	OE
M080	What are your three favorite movies?	OE
M055	How many days a week do you listen to the radio?	OE
M065	What kind of programming do you primarily listen to on the radio?	MR
L104	Do you purchase books for your own personal use?	YN
M075	What are your three favorite magazines?	OE

### ***Media Beliefs & Attitudes***

M005	I wish there were more uplifting news stories.	S1-5
M010	There are too many negative or 'dark' themes on television shows these days.	S1-5
M015	I prefer watching television programs or films that have positive or 'uplifting' themes.	S1-5
A110	Reading or hearing about the hardship of others always touches my heart.	S1-5

### ***Special Topics***

M054	Assuming the products and services were what I wanted, I would prefer to purchase from businesses that solidly supported global awakening.	S1-5
M053	When watching television, I would like to see creatively produced 30-second messages which are not connected to any religious institution on themes about spiritual awareness such as forgiveness and connection to all life.	S1-5
M111	If there were a low-cost online internet service which was entirely dedicated to personal and global transformation for a more compassionate and caring world, was not commercially oriented, and offered a wide range of news and information, interactive discussion services, e-mail, as well as comprehensive Internet access, would you be interested in subscribing?	YN
M112	(If M111=N) Which of the following best describes why you would not be interested in this service?	CAT

### ***Computer and Internet Usage***

M095	(If M085>=1) Do you have access to the Internet at home?	YN
M096	Do you have access to the Internet at work?	YN
M100	(If M095=Y or M096=Y) Do you like to browse the Internet?	YN
M105	How much do you use the Internet each week?	CAT
M085	How many computers do you have at home?	OE
M090a	(If M085=0) Do you plan to have a home computer in the next six months?	YN
M090b	(If M085>=1) Do you plan to add another home computer in the next six months?	YN
M110	(If M085>=1) For what activities do you use your computer at home?	MR

## **Health and Well Being**

### ***Current Health Status***

L085	Have you ever participated in professional counseling or psychotherapy sometime in your life?	YN
L090	(If L085=Y) Which of the following best describes how often you participated in professional counseling or psychotherapy in your life?	CAT
N070	Thinking about your overall health status, are you currently experiencing any serious problems with your health?	YN
N071	(If N070=Y) Would you say you experience serious health problems:	CAT
N075	In the past 2 years has there been a serious physical or mental health crisis with any member of your immediate family?	YN

## IOOW 2000 RESEARCH QUESTIONS BY CATEGORY

Q #	Survey Question	Scale
N090	Thinking about your overall emotional life, are you currently experiencing any serious problems with your emotional relations?	YN
N095	(If N090=Y) Would you say you experience serious emotional problems:	CAT
N100	(If D054=Y) Thinking about your general job history, are you currently experiencing any serious problems with your worklife?	YN
N120	At any point in the past four weeks, have you felt so sad and unhappy that nothing could cheer you up?	YN
N125	(If N120=Y) Would you say you have this experience:	CAT
N130	At any point in the past four weeks, have you felt so anxious and agitated that nothing could calm you down?	YN
N135	(If N130=Y) Would you say you have this experience:	CAT
G120	Have you ever used tobacco products?	YN
G130	Have you ever used alcohol?	YN
G135	(If G130=Y) Would you say you drink alcohol:	CAT
G140	Have you ever used marijuana?	YN
G145	(If G140=Y) Would you say you use marijuana:	CAT
G150	Have you ever used LSD, mescaline or psilocybin?	YN
G160	Have you ever used cocaine, methamphetamines, or ecstasy?	YN

### ***Trauma and Negative Life Experiences***

N025	As a child or teenager, were you ever been assaulted by a parent, for example being hit or kicked to the point of physical injury such as bruising or cuts?	YN
N030	(If N025=Y) Would you say you had this experience:	CAT
N055	Have you ever experienced a physical assault from someone who was not a member of your family?	YN
N035	At any time in your life, have you ever lived in a place that was a war zone or armed conflict, or have you been at some point a combatant?	YN
N050	Have you ever been in a major accident like a car crash or plane crash?	YN

### ***Alternative Health Care Practices***

L125	Do you currently use vitamins and nutritional supplements as a part of your personal health strategy?	YN
L145	Have you used chiropractic care, massage, Rolfing, or other visceral or skeletal manipulation in the last 2 years?	YN
L155	Have you used naturopathy, homeopathy, or herbal medicine as an alternative healing method in the last two years?	YN
L160	Have you used acupuncture as an alternative healing method in the past two years?	YN
L170	Have you ever used energy or faith healing as an alternative healing method in the past two years?	YN
L171	(If L170=Y) Which of the following best describes how frequently you used energy or faith healing in the last 2 years?	CAT

## **Spirituality and Religion**

### ***Spiritual & Religious Practices***

S045	I practice meditation or prayer regularly.	S1-5
S055	I follow the teachings of a specific spiritual or religious leader.	S1-5
D075	Do you attend church services or other meetings of a religious organization?	Y/N
D080	(If D075=Y) Which of the following best describes how long you have attended the meetings of your current church or religious organization?	CAT

Q #	Survey Question	Scale
D085	(If D075=Y) Which of the following best describes how frequently you attend services or meetings at this church or religious organization?	CAT
D090	Have you ever changed your religion or denomination in your lifetime?	Y/N
D070	Which of the following best describes your religious affiliation?	CAT
S010	Going to church, synagogue, or mosque gives me the opportunity to make and maintain social contacts.	S1-5
<b><i>Spiritual &amp; Religious Beliefs</i></b>		
S050	I believe that traditional religious literature tells the literal truth.	S1-5
S090	Whether we recognize it or not, we all just want to connect to God or a higher spiritual consciousness.	S1-5
S015	To me religion and spirituality are not the same thing.	S1-5
S080	The best way to connect to God or a higher spiritual consciousness is through yourself.	S1-5
S031	I believe that God or a higher spiritual consciousness is something separate from me.	S1-5
S070	I believe in God or a higher spiritual consciousness	S1-5
S040	I feel that my spiritual needs are not currently being met.	S1-5
S030	Whether I am aware of it or not, I believe that God or a higher spiritual consciousness is present everywhere	S1-5
G085	Do you believe that consciousness or some kind of life-force existed before the universe came into being?	YN
<b><i>The Spiritual Self</i></b>		
A145	The bottom line is that we are all just looking to be loved and accepted as human beings.	S1-5
A125	I believe that every person has a purpose in life.	S1-5
A150	We all want to experience inner peace.	S1-5
A210	We all need to become more conscious of and connected to all aspects of our own selves.	S1-5
S095	Do you feel the need in your life to experience spiritual growth?	YN
<b><i>Global Awakening</i></b>		
A001	Our earth is a unique kind of living organism and as a whole system is fundamentally alive.	S1-5
A115	Underneath it all, we're all connected as one.	S1-5
A180	There is a global awakening to higher consciousness taking place these days.	S1-5
E005	Have you ever been directly aware of or personally influenced by the presence of God or a higher spiritual consciousness?	YN
E010	(If E005=Y) Would you say you have this experience:	CAT
E035	Have you ever experienced a sense of the sacred in everything around you or perceived everything as being spiritually connected together as one?	YN
E040	(If E035=Y) Would you say you have this experience:	CAT

## Expanded Consciousness and Non-ordinary Experiences

E135	Has your child demonstrated wisdom or abilities far beyond his or her life experience or years?	CAT
E050	Have you seen a light without a physical source which seemed to fill the whole space around you but was not due to any kind of medical condition?	YN
E051	(If E050=Y) Would you say you have this experience:	CAT

## IOOW 2000 RESEARCH QUESTIONS BY CATEGORY

Q #	Survey Question	Scale
E055	While awake, have you ever seen, heard, or felt something which seemed real, but you realized in retrospect was not really there in the same way as ordinary everyday objects?	YN
E056	(If E055=Y) Would you say you have this experience:	CAT
E095	Have you ever known people's thoughts without being told, known their feelings without having to see or hear them, or known about events before they happen?	YN
E096	(If E095=Y) Would you say you have this experience:	CAT
E045	Have you ever had a near-death experience, which is an unusual or special conscious experience (while awake) occurring at the time of a major life-threatening event such as a major accident or a medical emergency?	YN
E046	(If E045=Y) Would you say you have this experience:	CAT
E075	Have you ever had an out-of-body experience, while awake, in which you find yourself floating above your body or seemed to be flying to a place other than where you are physically?	YN
E076	(If E075=Y) Would you say you have this experience:	CAT
E105	Do you personally know anyone who has encountered extraterrestrial beings?	YN
E115	Have you ever had an experience of being thrust into an alternative reality?	YN
E116	(If E115=Y) Would you say you have this experience:	CAT
E140	Have you ever felt as though you were receiving the thoughts and inner expressions of your pets or other non-human animals?	YN
E141	(If E140=Y) Would you say you have this experience:	CAT

### Political

D115	Which of the following best describes the likelihood that you will be voting in the year 2000 presidential election?	CAT
D120	(If D115=1 or D115=2) If the election were held tomorrow, which one of the following presidential candidates would you vote for?	CAT
A007	I prefer that the politicians I vote for hold higher and more evolved moral and ethical values than my own.	S1-5
A006	I prefer that the politicians I vote for hold the same moral and ethical values I do.	S1-5
D125	Regardless of your actual voter registration, how would you describe your political orientation?	CAT
D129	Which of the following best describes your political ideology?	CAT

### Demographics

#### **Education, Age, Gender, & Residency**

D035	What is the highest grade or year of school you completed?	CAT
D005	When is your birthday? (M/D/Y)	OE
D006	What is your age?	OE
D007	Would you be willing to tell me which of the following best describes your age range?	CAT
Age	Computed age from date of birth and survey date.	--
D010	Gender?	CAT
D031	How long have you lived in the state you currently reside in?	OE

#### **Ethnicity**

D015	Which racial or ethnic background best describes you?	CAT
D016	Are you of Spanish or Hispanic origin?	YN



Q #	Survey Question	Scale
D020	Were you born in the United States?	YN
D030	(If D020=N) In what country were you born?	OE
<b><i>Household/Family Size</i></b>		
D040	Which of the following best describes your current marital status?	CAT
D045	How many children reside in your household?	OE
D046	(If D045=1) What is the child's age?	OE
D047	(If D045>1) What are the children's ages?	OE
<b><i>Employment, Income and Ownership</i></b>		
D054	Are you currently employed?	YN
D055	(If D054=Y) Are you currently employed by a private for profit company, a private not-for-profit organization, a governmental agency or department, self-employed in your own business, or working without pay in your family business?	CAT
D056	(If D054=N) Are you currently retired, out of work for more than 1 year, out of work for less than 1 year, unable to work, a student, or a homemaker?	CAT
D057	(If D054=N) Are you currently looking for work?	YN
D060	Which of the following best describes your current occupation?	CAT
D061	(If D060 >1) Which of the following best describes the type of industry in which you work?	CAT
D065	Are you a veteran?	YN
D069	Regardless if you are currently employed full-time for someone else or not, are you an owner or co-owner of a business?	YN
D105	Do you have personal ownership in any real estate or property?	YN
D110	Including all possible sources of income, what was the total income for your household last year?	OE
D111	Including all possible sources of income, which of the following ranges best describes the total income for your household last year?	CAT





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In Our Own  
Words



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## Research Products and Services

The IOOW 2000 Research program includes a wide range of strategic factors designed to support national strategies for innovative media communications, policy and governance, Internet, and other cultural and social initiatives. Specialized analysis, custom research and shared cost, multi-client research services are available.

Over 20 separate statistical studies on spirituality and social and cultural values and beliefs were included with IOOW 2000 Research as well as over 20 texts which covered a wide of range of historical, social, spiritual, religious, and political subjects.