

# What Brings Us Together

A Presentation of the IOOW 2000 Research Program



## *Executive Briefing & Summary of Results*



*“In our ways, spiritual consciousness is the highest form of politics. We must live in harmony with the natural world and recognize that excessive exploitation can only lead to our own destruction. We cannot trade the welfare of our future generations for profit... We are instructed to carry love for one another, and to show great respect for all beings of the earth. ...Our energy is the combined will of all people with the spirit of the natural world, to be of one body, one heart, and one mind.”*

*—Leon Shenandoah, Fire Keeper of the Central Fire for the Haudenosaunee (Iroquois) Confederacy*



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# Introduction and Scope of Research

*In its broadest sense, the IOOW 2000 Research Program provides a meaningful bridge between diverse groups of Americans who may currently believe we are so hopelessly divided that they cannot see how deeply united we actually are.*

*The research supports the observation that we are in the midst of a shift in consciousness of unprecedented proportions.*

*Fund For Global Awakening (FFGA)*, a non-profit education and research organization dedicated to innovative social-cultural solutions, is pleased to introduce the *In Our Own Words 2000 Research Program (IOOW)*. “*What Brings Us Together*” is the first major presentation of results from the large-scale IOOW social science research study, which articulates common core values and beliefs of Americans from diverse backgrounds and persuasions.

Conceived in 1993, this groundbreaking study is based on interviews conducted in 2000 with over 1,600 householders who were scientifically selected to statistically represent current American society. Each participant answered more than 210 questions covering a broad range of topics. This executive briefing and the multi-volume full report afford a surprising look at American views on politics, leadership, business, ethics, and spirituality—and their important relationship to individuals, society, and the common good.

The underlying goal of this research study, and the program of which it is a part, is to document and communicate new perspectives on our society that transcend current social, cultural, and political divisions in order to bring about a more compassionate and positive world. Subsequent phases of this program will include further statistical research, in-depth personal interviews, workshops, and broadcast television programming to heighten awareness of how ordinary people are becoming more spiritually aware of their connection to society, nature, and the cosmos. As part of its overall effort to promote healing and reconciliation, *FFGA* has developed a media campaign, *Messages: Awakening the Heart of Humanity*, and a strategic social initiative, *Decade of the Heart*.

## Applications of the Research

The rigorous standards observed in data collection and analysis, as well as the extraordinary depth and breadth of the survey instrument, give the *IOOW 2000* research exceptional reliability, validity, and usefulness for a broad range of applications.

One of the study’s major contributions to social research is its innovative typology, a revolutionary classification system which offers startling insight into eight American types, providing a valuable tool with which

organizations, institutions, businesses, and policy and opinion makers can develop strategies informed by a profound understanding of current American values and aspirations.

## Survey Sampling, Methods, and Standards

The *In Our Own Words 2000* research team completed over 1,600 interviews with American householders over 18 years of age. The sample of respondents was closely controlled by age, gender, and geography for each of the 12 standard U.S. Census regions. This is a degree of representativeness seldom achieved in survey research. The overall margin of error is  $\pm 1.5\%$  to  $\pm 2.4\%$  at a 95% confidence level. Each interview took approximately 43 minutes and covered over 210 questions on beliefs, values, and attitudes concerning society, work, spirituality, media, health, and lifestyle.

A team of social scientists and other research professionals was responsible for the design, implementation, analysis, review, and reporting of this major research program. A professional research company employing highly trained telephone interviewers gathered the data using a computer-aided interviewing system. The proper use of well-constructed and validated assessment instruments is governed by the standards established by The American Psychological Association, The National Council on Measurement in Education, and The American Educational Research Association. These standards arise from traditionally accepted psychometric concepts regarding relevant forms of reliability and validity. The usefulness and credibility of *IOOW 2000* research data and analyses are supported by the project's rigorous adherence to these standards, which are outlined in the opposite table.

## Comparative Research

The *IOOW 2000 Research Program* also includes comparative summaries and reviews of survey data and other research across many related studies of American values and beliefs concerning ethics, spirituality, and the Internet, which have been conducted by other research foundations, pollsters, academic institutions, and independent researchers. This additional body of work is summarized in this executive briefing and covered more extensively in the *IOOW 2000* full report.

### A Few Technical Notes: Standards for Reliability & Validity

#### Criterion-related validity

- Each scale correlates .20 or higher with at least one relevant criterion variable (i.e., scores on each scale can predict other measures).

#### Construct validity

- Given conceptual descriptions of the constructs measured by the scales, subject matter experts are able to sort every item into its correct scale (i.e., experts in this field of research agree on the items that belong in a given scale).
- Each scale correlates .70 or higher with other measures accepted as being valid measures of the same construct (i.e., scale scores match the scores obtained from other similar scales).
- Each scale correlates .50 or lower with any scale that does not measure the same construct (i.e., scale scores do not match scores obtained from other different scales).
- Each item in a scale correlates more highly with that scale than with any other scale (i.e., items in a scale predict that scale's score better than items not in that scale).
- Each item in a scale correlates more highly with that scale than does any other item not in that scale (i.e., items not in a scale do not predict that scale's score as well as items in that scale).

#### Content validity

- Each scale represents a set of beliefs, attitudes, or behaviors important to the study (i.e., each scale measures a meaningful area germane to the research).
- Each scale is seen by experts as within the scope of interest (i.e., experts in this field of research agree that each scale is relevant to the study).

#### Across-item consistency

- Each scale has an alpha coefficient of .70 or higher (i.e., scores on items in a scale are statistically consistent with each other).

# Highlights of Results

## Examples of Categories in IOOW 2000 Research

### Social Beliefs and Attitudes

- Compassion and Service
- Connection and Tolerance
- Forgiveness

### Perspectives on Life

- Work and Money
- Future Outlook, World, and Life
- The Next Ten Years

### Lifestyle and Media

- Personal Growth
- Leisure Activities
- Media Habits and Attitudes
- Computers and Internet

### Health and Well Being

- Current Health and Well Being
- Traumatic Life Experiences
- Health and Wellness Practices

### Spirituality, Religion, and Consciousness

- Practices and Beliefs
- Spiritual Self
- Higher Consciousness
- Social and Spiritual Awakening

### Politics

- Political Affiliation and Ideology
- Voting
- Ethics and Values of Leaders

### Demographics

- Age, Gender, and Children
- Income and Education
- Employment and Occupation
- Housing and Ownership
- Race, Ethnicity, and Birthplace
- Geographic and Related Data

## Overview

This executive briefing highlights selected results from the *IOOW 2000 Research Program's* recent study. The wide range of themes explored are summarized in the opposite table. These themes were chosen to provide a complete framing of the *IOOW* typology. Countless other issues and ideas that beg to be explored will be covered in future phases of the research. The massive data collection of the *IOOW 2000* study was conducted in a way that ensured an exceptionally accurate representation of American households. As part of the analysis of this groundbreaking research, *FFGA's* social scientists developed a new typology of attitudes, values, and behaviors which offers a surprising and widely useful snapshot of American culture at the beginning of the third millennium. The typology was constructed from over 210 survey items, using advanced univariate and multivariate statistical approaches and multiple indicators, and was tested for replicability throughout. The survey also included over 30 demographic and geographic variables, plus key media and political questions. The scope and depth of the survey questions enable a complex understanding of American society that exceeds the capabilities of most social science research.

In fact, one of the most useful and widely applicable contributions of the *IOOW 2000* research study is its innovative typology. The project's exhaustive process of scientific analysis resulted in the identification of eight types of respondents, which, by extrapolation from the large survey sample, represent newly defined types of Americans who share similar values, attitudes, and beliefs.

At a time of heightened uncertainty, it is natural to assume that people are generally distrustful and disenchanted with one another, their world, and their future. *IOOW* research study findings suggest otherwise. The study found that an overwhelming majority (85%) of Americans agree that "underneath it all, we're all connected as one." Nearly as many believe that our earth is a unique kind of living organism and as a whole system is fundamentally alive. In its highest application, this universal sense of interconnection could provide a context broad enough to bridge the differences in our society that are currently the bases for conflict. Focusing on the eight types of people identified in the *IOOW* research suggests new ways in which differences can be transcended, commonalities reinforced, and a more positive culture encouraged.

## Connection and Community

The U.S. has a highly diverse population—more diverse than nearly any nation at any time in history. Its fast-paced, complex society presents challenges to creating and maintaining community. Nevertheless, most Americans (73%) report that they have a strong sense of belonging and feel connected to others in their local community. Ninety-three percent agree that it is important to teach our children to feel connected to the earth, people, and all life. Only 28% of respondents report they feel lonely and cut off from those around them.

The two types of respondents who report the least sense of community are those whose general outlook on life is somewhat negative and isolating, and those who have a generally positive outlook but tend to look at the world from a primarily self-referencing perspective.

The two types who report feeling the greatest sense of community are those who embrace a combination of different perspectives, and those living the traditional “American dream” who are materially successful, believe strongly in God, go to church, and feel that family is important.

## Diversity and Tolerance

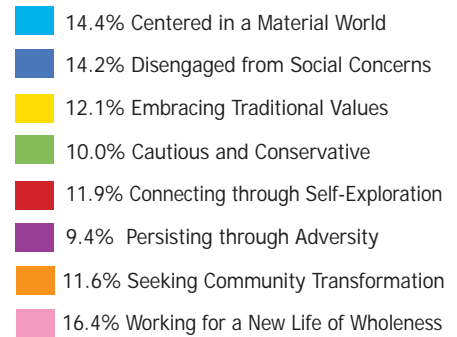
Americans welcome diversity and have a high degree of tolerance. Most (94%) believe that interacting with other cultures broadens our horizons. Most (86%) believe that to have a successful community, we don't all have to agree. Many (68%) agree that we should be tolerant of all lifestyles and groups even if we don't like what they do. Less than a third (31%) find their community too diverse in its beliefs. Another recent study found that only 13% of Americans say tension between racial and ethnic groups is a big problem in their community.

## Making a Positive Difference

Nearly all respondents (93%) say they believe helping those in need is one of the most important things nations can do within the global community. Almost as many agree that they would like to be involved more personally in creating a better world at whatever local or global level they could. Americans express a willingness to commit their time and money to help others less fortunate, both at home and worldwide: more than half (56%) report that they volunteer personal time for purposes outside of the family, such as charitable causes. Over three quarters (80%) report that they make charitable contributions, giving most often to religious and spiritual organizations and to charities that serve the hungry and needy.

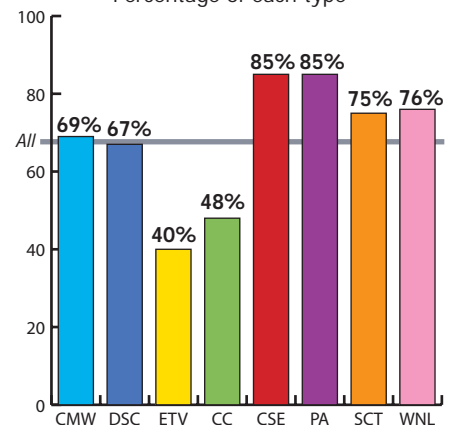
### The 8 American Types

Percentage of U.S. Households

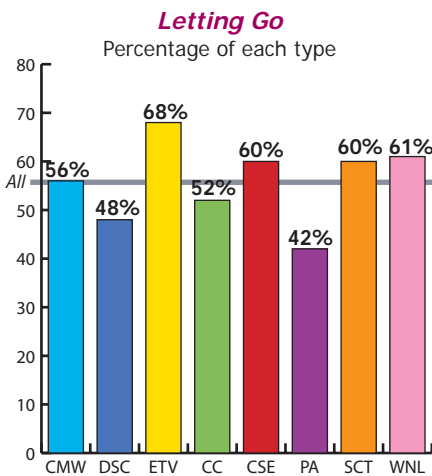


### Diversity and Tolerance

Percentage of each type

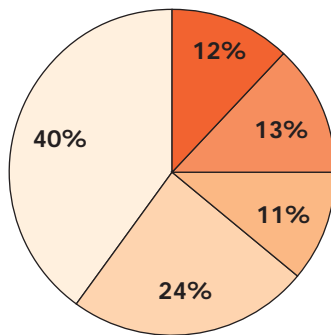


68% of all respondents believe that  
“We should be tolerant of all lifestyles and groups even if we don't like what they do.”



56% of all respondents say "I find it easy to let go of emotional hurt inflicted by others."

**Politics, Ethics, & Values**  
Percentage of all respondents



"I prefer that the politicians I vote for hold higher and more evolved moral and ethical values than I do."

- Strongly Disagree
- Somewhat Disagree
- Neutral
- Somewhat Agree
- Strongly Agree

**The 8 American Types**

Percentage of U.S. Households

- 14.4% Centered in a Material World
- 14.2% Disengaged from Social Concerns
- 12.1% Embracing Traditional Values
- 10.0% Cautious and Conservative
- 11.9% Connecting through Self-Exploration
- 9.4% Persisting through Adversity
- 11.6% Seeking Community Transformation
- 16.4% Working for a New Life of Wholeness

**Forgiveness and Compassion**

Forgiveness and compassion provide alternatives to conflict and anger at all levels of society. A majority of Americans (90%) say they offer forgiveness to those who do them wrong, and nearly as many agree that forgiving feels like letting go of an uncomfortable burden. Even more acknowledge that if we could forgive and reconcile all our past hurts and conflicts, we could accomplish so much more. Slightly more than half (56%) of respondents report they find it easy to let go of emotional hurt inflicted by others; yet, a similar percentage (58%) of all respondents say they support a death penalty in the U.S.

Although forgiveness and compassion are generally perceived to be associated with organized religion, among the 56% of respondents who say they find it easy to let go of emotional hurt inflicted by others, there is no significant difference between those who attend church or other religious services (58%) and those who do not (51%). Conversely, among those who say it is *not* easy to let go of emotional hurt, 39% attend religious services and 47% do not.

**Letting Go**

Of the eight types, two types report they find it more difficult to let go of emotional hurt. One type has a generally negative outlook on life and relatively little interest in social concerns or spirituality; the other type has a more positive outlook and tends to look within for spiritual direction. In contrast, two other types report that it is *easier* to let go of emotional hurt. One type is most likely to have been born outside the U.S., identifies with working hard, has a high regard for inner spirituality, and relies on traditional forms of spiritual expression; the other is conservative in outlook, is materially successful, lives a traditional form of the "American dream," and strongly identifies with family.

**Politics, Ethics, and Values**

Americans are concerned about moral and ethical values when it comes to elected leaders. Asked if they prefer that the politicians for whom they vote hold the *same* moral and ethical values as they do, 82% answer yes; 64% prefer that politicians hold *higher* and more evolved moral and ethical values than their own. Asked to describe their political orientation, 1/3 report Democrat, 1/3 Republican, and the remaining 1/3 are independent, non-affiliated, and other. In describing their political ideology, 9% of those surveyed rate themselves most conservative, 37% conservative, 35% moderate, 16% liberal, and 3% most liberal.

## New Awareness for Business and Media

Many Americans favor business and media that support global awakening and spiritual awareness in contexts that are not religious. Assuming the products or services are what they want, 62% of all interviewees report they would prefer to purchase from businesses that support global awakening.

An overwhelming majority (90%) of respondents wish there were more uplifting news stories. Just slightly fewer (87%) feel there are too many negative or “dark” themes on television shows. Most (86%) say they prefer watching television programs or films that have positive or “uplifting” themes. Over half (57%) say that they would like to see creatively produced 30-second television messages (which are not connected to any religious institution) on themes associated with spiritual awareness, such as forgiveness and connection to all life.

## Lifestyles and Personal Activities

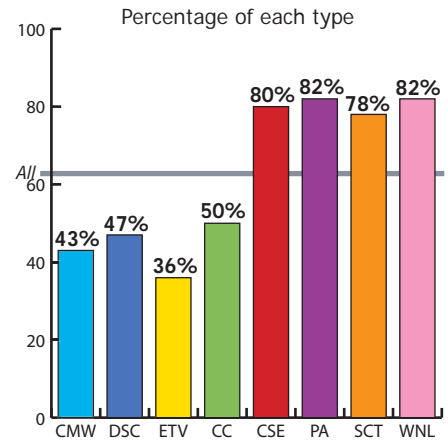
Most people (90%) report that they like to spend time in nature. Respondents’ favorite non-sedentary activities are running, jogging, walking, and bicycling. Favored sedentary activities are reading a good book, quiet contemplation, or going for a drive. While many (77%) prefer activities that are done around their homes, a slightly higher percentage (79%) also enjoy socializing away from home. Most (65%) report that over the past two years they did not travel abroad, and only about a third (35%) of respondents say they traveled outside the U.S. and Canada for pleasure.

The survey analysis also demonstrates that respondents who are disengaged from social concerns and have a more negative perspective on life are least likely to spend time reading a good book, whereas those who are seeking community transformation are most likely to do so. The latter group is also more likely to want to spend time in nature, whereas the most cautious and conservative type is not as interested. These examples suggest ways in which the types derived from this study offer dimensions of understanding and value to the research beyond simple, single-item response percentages.

## Alternatives to Conventional Healthcare

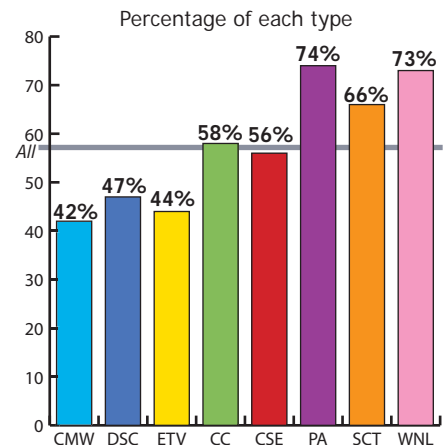
Americans are turning increasingly to alternative therapies to meet their healthcare needs. Researchers define alternative health care as medical interventions not widely taught at U.S. medical schools or generally available at U.S. hospitals. These interventions include homeopathy,

### New Awareness—Business



62% of all respondents say that “Assuming the products and services were what I wanted, I would prefer to purchase from businesses that solidly supported global awakening.”

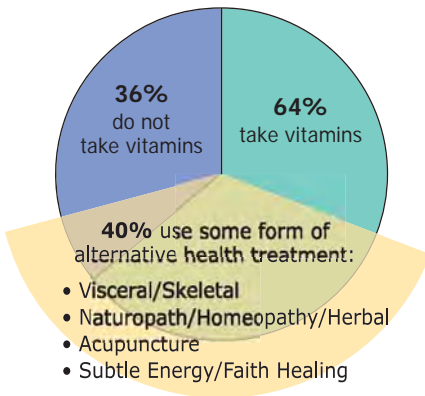
### New Awareness—Media



57% of all respondents agree that “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.”

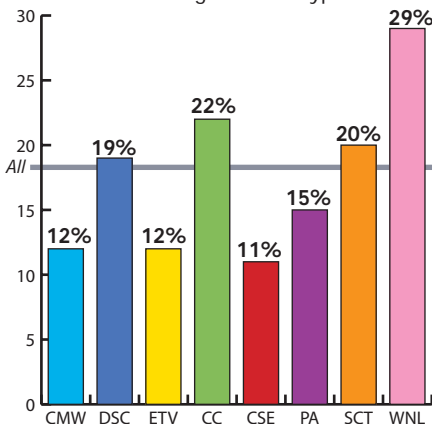
**Alternative Health/Vitamins**

Percentage of all respondents



**Serious Problems with Health**

Percentage of each type



When thinking about their overall health status, 18% of all respondents are currently experiencing serious problems with their health.

**The 8 American Types**

Percentage of U.S. Households



chiropractic, acupuncture, faith healing, herbal remedies, and others. Estimates of what Americans have spent annually on alternative therapies range from \$21 billion to \$33 billion (1996 estimate). Of those who use alternative medicine, practically all use it to complement their conventional health practices.

The IOOW 2000 research study found that nearly two-thirds of Americans (64%) use vitamins and nutritional supplements as part of their personal health strategy. Forty-four percent report having used some form of muscular or skeletal bodywork, herbal medicine, acupuncture, subtle energy work, or faith-based alternatives to conventional health care. The most consistent users of all forms of alternative healthcare (including vitamins and all other alternatives) tend to be those who most frequently support an integral approach to life and to community transformation. This group tends to integrate traditional ways of expressing spirituality with an internal spiritual direction. The group that is identified with persisting against adversity also tends to use naturopathic, faith or subtle energy-based therapy, and acupuncture more than other types. In contrast, the most infrequent users of all types of alternative healthcare tend to be successful, materially oriented, and more disconnected from social concerns.

**Physical and Emotional Wellness**

Asked about their overall health, 18% of respondents report that they are experiencing serious problems. Asked about the most recent four weeks, 10% to 14% percent report that they have serious emotional problems, such as feeling so sad and unhappy that nothing could cheer them up, or feeling so anxious and agitated that nothing could calm them down. Eleven percent of respondents report having serious difficulties in their work life. Overall, a third (33%) report that in the past two years, immediate family members have experienced a serious physical or mental health crisis. Finally, a third of respondents (32%) say they have participated in professional counseling or psychotherapy at some time in their life.

To add to this picture, respondents were asked about whether they had ever used alcohol or controlled substances. A majority (83%) had used alcohol. More than half (63%) had used tobacco products. One third (34%) had used marijuana and 13% reported having used controlled substances other than marijuana.

Respondents who report the highest incidence of physical health problems (29%) tend to be the type described as having most likely been born outside the U.S., working hard to establish a new life, having a high

regard for inner spirituality, and yet relying on traditional forms of spiritual expression. Those who report the lowest incidence of physical health problems (11%) tend to be the type most identified with a focus on inner self-awareness and exploration.

Those reporting the highest incidence of emotional problems (19%) are those who are persistent in trying to create a more positive life for themselves yet who also may face greater adversity in life than other types. The two types that report the lowest incidence of emotional problems (11%) are identified with inner-self orientation and those who embrace traditional values and enjoy a materially good lifestyle.

### Reading and Self-Help for Personal Growth

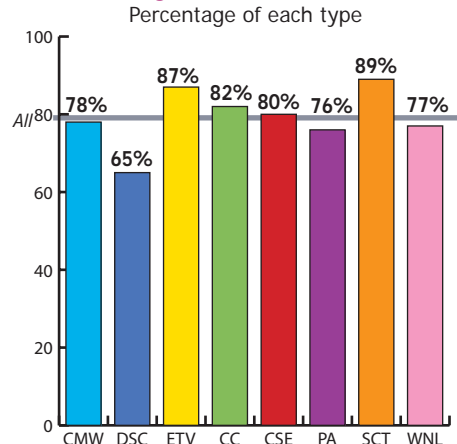
Magazines and books on self-help and spirituality (which seem to be closely linked to personal growth) have flooded the market. Given this trend, it is not surprising that almost all (96%) respondents believe it is important that they each attend to their own personal growth. Furthermore, a majority (79%) say that expressing their creativity is one of the most important things in their life. Despite the predominance of visual media in our society, Americans still read books—and most prefer nonfiction. The IOOW 2000 research study found that 76% of respondents report having read books for inspiration and personal growth more than once. Sixty-three percent report having read traditional religious material more than once. Over half of Americans (59%) report having read poetry, novels, or short stories for inspiration and personal growth more than once. Finally, 24% of respondents report having read books on metaphysics or healing more than once.

### Computers, the Internet, and Society

Computers and the Internet have given rise to extensive networks of online communities and an unprecedented access to information. The IOOW study found that 60% of American households have at least one computer, that 12% of them plan to get another in the next six months, and that 17% of those who do not have a computer plan to get one. The study also found that 46% of respondents who own a home computer also have Internet access at both work and home, 34% have access only at home, 8% have access only at work, and 12% have no access at all.

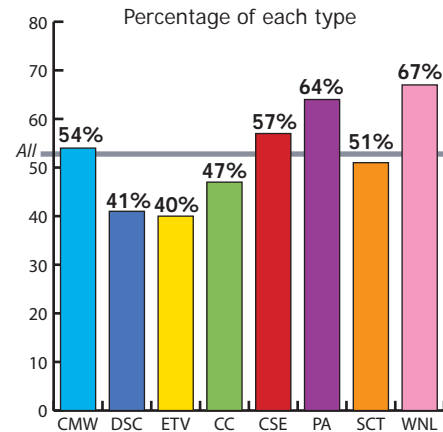
Respondents who own a computer at home are those most identified as the type of people who are seeking community through self-exploration. Those most likely to have Internet access (at home or work) are those more centered in a material outlook of the world.

#### Reading for Personal Growth



79% of all respondents read books for inspiration and personal growth.

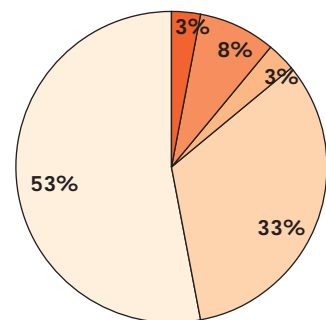
#### New Internet Service



53% of all respondents would be interested in subscribing to a low-cost internet service dedicated to personal and global transformation for a more compassionate and caring world.

#### Information & Knowledge

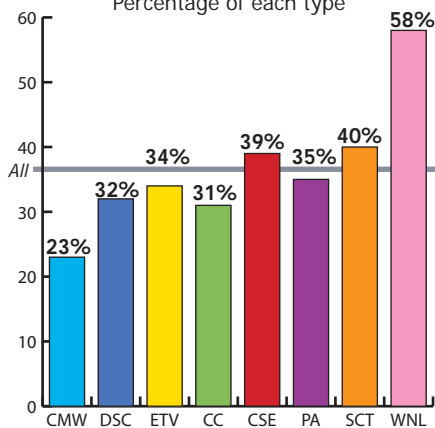
Percent of All Respondents



"I believe that the more information and knowledge I have at my fingertips, the better my life will be."

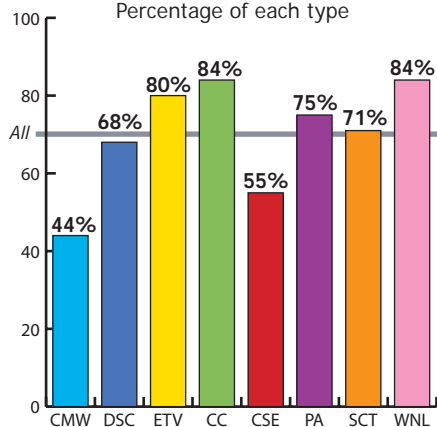
- Strongly Disagree
- Somewhat Disagree
- Neutral
- Somewhat Agree
- Strongly Agree

**Technology & Environment**  
Percentage of each type



37% of all respondents agree that "During the next ten years, technological breakthroughs will take care of the environmental problems facing us today."

**Concern about the Future**  
Percentage of each type



70% of all respondents agree that "I am concerned that humanity is headed for serious problems and disasters in the next ten years."

**The 8 American Types**  
Percentage of U.S. Households

- 14.4% Centered in a Material World
- 14.2% Disengaged from Social Concerns
- 12.1% Embracing Traditional Values
- 10.0% Cautious and Conservative
- 11.9% Connecting through Self-Exploration
- 9.4% Persisting through Adversity
- 11.6% Seeking Community Transformation
- 16.4% Working for a New Life of Wholeness

The Internet has the potential to become an important tool with which to embrace an awakening new consciousness and stimulate the evolution of society. Whether they have Internet access or not, 53% (approximately 54 million households) say they would be interested in subscribing to a new type of Internet service that is dedicated to personal and global transformation and that is not commercially oriented.

**Global Change and Information Technology**

A majority (85%) of respondents believe that the more information and knowledge they have at their fingertips, the better their lives will be. Yet less than half (46%) are optimistic that technology will help foster trust among people by increasing communication. This raises further questions as to whether we will use the Internet as a vital tool through which people can envision and create a deeper, broader personal connection with each other and their world. Perhaps by encouraging integral and more spiritually aware perspectives of ourselves, each other, and the cosmos, the structures of our society—such as the Internet—will come to reflect and reinforce new ways of creating a positive future.

Respondents who most believe that technology will help foster trust and that having more information will make life better tend to be most identified with working to create a new life of wholeness for themselves. Those who least believe this are most identified with traditional, material values and lifestyles.

**Future Concerns**

Overall, Americans are generally optimistic about the future. Seventy-nine percent are confident that no matter what happens in the future, humankind will adapt to it. It is worth noting that 55% of the respondents believe that most children are not worried about their future. Only a small minority (17%) believe that science will eventually be able to explain everything, and slightly over a third (37%) believe that during the next ten years technological breakthroughs will take care of the environmental problems facing us today. Overall, Americans believe that the three major threats to the future of the world are disease epidemics, terrorism, and world war.

The data suggest that as a society we do not share a clear sense of what future to create. Respondents were asked three questions about our future during the next ten years. These questions, asked independently of each other, focused on whether life will go on pretty much the same, whether people are concerned that humanity is headed for serious prob-

lems, or whether a social or spiritual awakening will make the world a better place. While there were similar distributions of responses to each of these questions, an interesting overlap of patterns is apparent. There are three shared patterns between these three questions: one, those who are concerned about serious problems in the future and who see little change on the horizon; two, those who are concerned about serious future problems and who see social and spiritual awakening making the world a better place to live; and three, those who see life not changing much, yet see the possibility of a global awakening making the world a better place to live.

## Spirituality and Religion

Data from the *IOOW 2000 Research Program* and various other research studies show that over 90% of Americans believe in God or a higher spiritual consciousness. This is in dramatic contrast to countries where only a minority hold this belief. Most Americans (78%) claim to practice meditation or prayer, and almost two thirds (64%) say they follow the teachings of a specific spiritual or religious teacher. Many (70%) attend church services or other meetings of a religious organization. For more than two-thirds of Americans (67%), going to church, synagogue, or mosque gives them the opportunity to make and maintain social contacts.

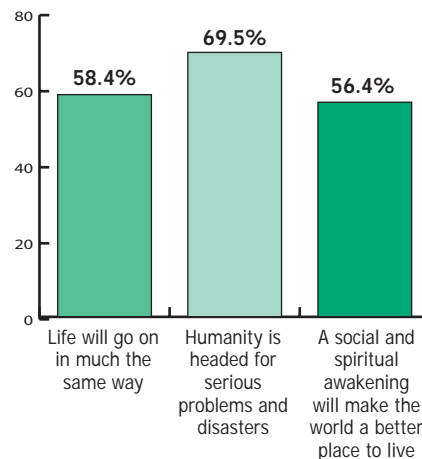
The *IOOW* study team also created an index of spirituality based on analyses of eight questions. Two types (SCT and WNL) scored highest on this index. One type includes those most concerned with positive change in the world and creating a more integral society, and the other type includes those more likely to be new to the U.S. and who are working to create a new life of wholeness for themselves and their families. The two types that scored lowest (CMW and DSC) are those who identify with a material outlook on life and those who are disengaged from social concerns.

Throughout recent history, religion and spirituality have often been equated. When asked, 61% of Americans say religion and spirituality are not the same.

## A Sense of the Sacred

In its exploration of the connection between spirituality and consciousness, the *IOOW 2000* research study found that most Americans (73%) report being 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 per-

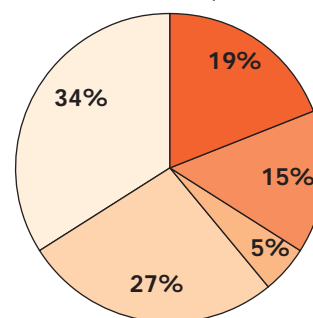
**"In the Next Ten Years..."**  
Percentage of all respondents



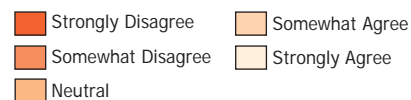
### Shared patterns:

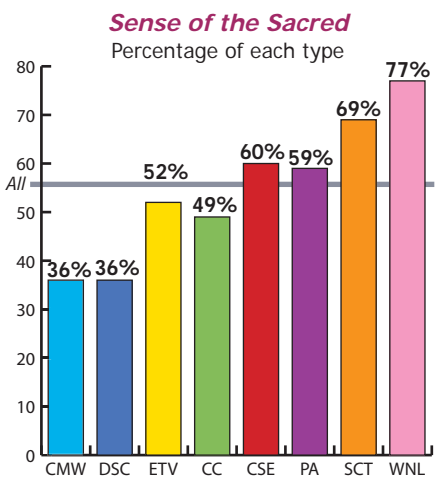
- *Those concerned about serious problems, yet see little change*
- *Those concerned about serious problems, yet see an awakening making the world better*
- *Those who see little change, yet see an awakening making the world better*

**Spirituality & Religion**  
Percent of All Respondents



"To me, religion and spirituality are not the same thing."





55% of all respondents have experienced a sense of the sacred in everything around them or have perceived everything as being spiritually connected together as one.

ceived everything as being spiritually connected. Data from *IOOW 2000* and other studies show that roughly 40% to 60% of Americans report having had non-ordinary states of consciousness such as near-death experiences, out-of-body experiences, awareness of other presences not ordinarily visible, precognition, and related experiences.

The *IOOW 2000* research study also offers new insight on the relationship between attendance at church services or religious meetings and the experience of God or a sense of the sacred. For example, 84% of respondents who attend church services or religious meetings report having been directly aware of or personally influenced by the presence of God or a higher spiritual consciousness. Forty-seven percent of respondents who do not attend church services or meetings report the same experience.

Furthermore, 60% of those who attend church services or religious meetings report experiencing a sense of the sacred in everything around them, while 44% of those who do not attend report experiencing a sense of the sacred in everything around them. These findings provide a fresh perspective on how Americans experience spirituality, independent of religious institutions. The sense of the sacred, recognition of the presence of divinity, and general feeling of spiritual connection or oneness that is experienced independently of regular attendance at church, temple, mosque, or religious meetings gives validity to the thesis that religion does not have the same meaning as spirituality. The findings of the *IOOW* study support the idea that organized religion is but one pathway for people to explore or express innate spirituality.

## Global Awakening

The *IOOW 2000 Research Program* documents a nascent spirituality among Americans—one that bridges perceived differences between those who identify with traditional religion and those who do not. Even among those types who express the least concern with spirituality, a need for spiritual growth is acknowledged.

That 57% of Americans agree a “global awakening to higher consciousness” is taking place and that a nearly identical percentage agree that in ten years social or spiritual awakening will make the world a better place suggests a startlingly high level of agreement concerning spirituality. The present study reveals that most Americans want to address spiritual growth and to be more aware of their personal connection to higher consciousness. That over 80% of respondents acknowledge that the earth as a whole is a living system carries profound implications for humanity’s

### The 8 American Types

Percentage of U.S. Households

- 14.4% Centered in a Material World
- 14.2% Disengaged from Social Concerns
- 12.1% Embracing Traditional Values
- 10.0% Cautious and Conservative
- 11.9% Connecting through Self-Exploration
- 9.4% Persisting through Adversity
- 11.6% Seeking Community Transformation
- 16.4% Working for a New Life of Wholeness

practical relationship with the biosphere. Almost two-thirds of people want elected leaders to have moral and ethical values at a higher level than their own and prefer businesses and media that support global awakening.

Taken together, these factors provide strong evidence that our culture is ready to embrace and encourage a new dialogue and innovative societal structures that are founded on tolerance, compassion, a universal connectedness, and a belief in working toward the greater common good.

The choice is ours: work to create a positive, compassionate, and enlightened future, or not. More people from all walks of life are now exploring and expressing a more encompassing understanding of themselves, higher consciousness, community, the earth, and the cosmos. The *IOOW 2000 Research Program* provides an important new tool to help form new social and cultural perspectives and to implement new strategies for a more positive future.

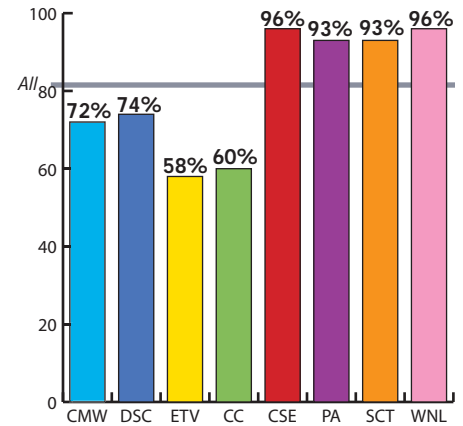
## Conclusion of Highlights

This section has provided a brief overview of selected concepts and themes covered by the *In Our Own Words 2000* research study. A more in-depth and detailed examination of the factors covered by the current research study are presented in the full research report.

The following section summarizes the background and interpretation of the eight American types identified by the project team.

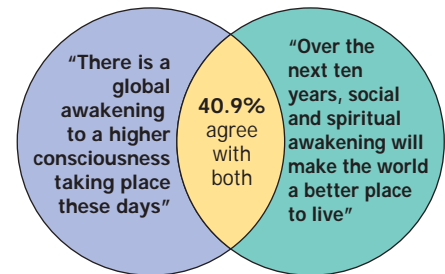
### Earth is a Living Organism

Percentage of each type



81% of all respondents agree that "Our earth is a unique kind of living organism and as a whole is fundamentally alive."

### Global Awakening

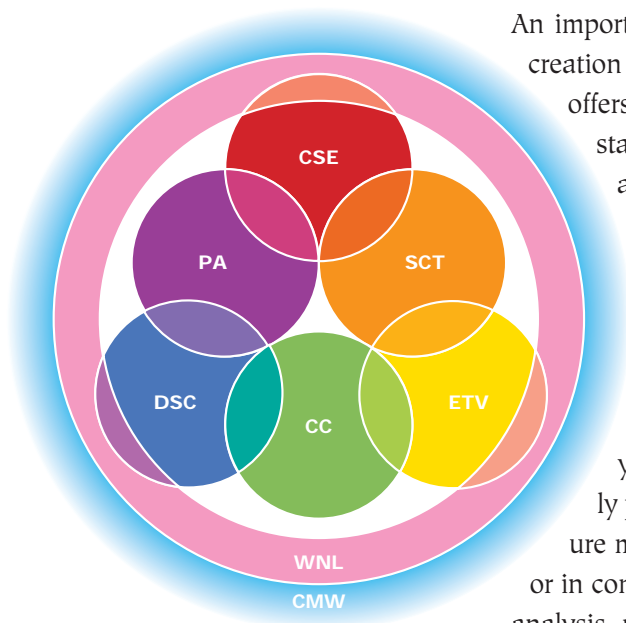


*While nearly the same percentage of Americans acknowledge global awakening, some see it occurring now, yet do not believe it will make a future difference. Others believe it could make the world better but do not see it taking place now. Nevertheless, 41% believe it is taking place and see it making the world a better place.*

# Eight American Types

## IOOW Typology Overview

An important contribution of the *IOOW 2000 Research Program* is the creation of a new typology of attitudes, values, and behaviors that offers a context in which individuals and society can better understand themselves. The typology was developed using univariate and multivariate statistical approaches and multiple indicators, and was tested for replicability throughout. The typologic system is a means of categorizing and differentiating groups, each possessing different traits. A “trait” is a personal characteristic that is relatively persistent and stable across people, places, and time. This particular typologic system identifies eight groups of people within the U.S. population over 18 years of age. Traits determine an individual’s behavior to a fairly predictable extent. A typologic system is simply a way to measure multiple traits, and determine to what extent traits exist (singly or in combination) within the population at large. In the present study analysis, many conceptual possibilities were tested, eventually yielding eight different types of Americans. These types are all based on statistically reliable scales using 30 key variables drawn from the entire set of over 210 questions. The questions that did not constitute final typology scales were then used to provide a more enriched portrayal of America in the year 2000.



### The 8 American Types

Percentage of U.S. Households

- 14.4% Centered in a Material World
- 14.2% Disengaged from Social Concerns
- 12.1% Embracing Traditional Values
- 10.0% Cautious and Conservative
- 11.9% Connecting through Self-Exploration
- 9.4% Persisting through Adversity
- 11.6% Seeking Community Transformation
- 16.4% Working for a New Life of Wholeness

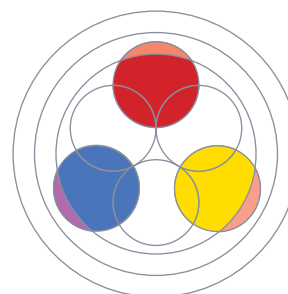
## Strategic Maps

Conflicts often arise when people believe they are too different from one another to find common ground. The *IOOW* typology identifies positive commonalities among groups and can be used to help stimulate positive social change and greater awareness of innate spirituality on a societal scale. The *IOOW* typology provides a valuable conceptual map showing greater connection than may be apparent among the many diverse tendencies in American society. Through extensive statistical and graphical analyses, conceptual maps were produced to show both differences and commonalities among Americans. This in turn provides strategic support for the development of new social, cultural, and policy initiatives. Before describing each typology, this next section explains briefly how the types were identified.

## Three Basic Traits

After extensive exploratory analysis, three basic tendencies or traits became apparent. A person who scored high (above average) on only one of these three basic traits was identified as one of the following three basic types. Together, these three types account for 38.2% of U.S. households.

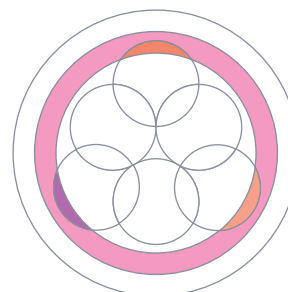
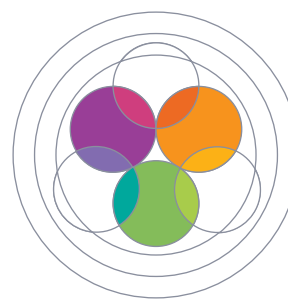
- **DSC** 14.2% “Disengaged from Social Concerns”
- **ETV** 12.1% “Embracing Traditional Values”
- **CSE** 11.9% “Connecting through Self-Exploration”



## Combinations of Two Basic Traits

These three basic types by themselves cannot adequately reflect the diversity that makes up society. Analysis also demonstrated combinations of these basic traits. A person who scored high on two of these basic traits was identified as one of the following “paired” types. Together, these three “paired” types account for 31.0% of U.S. households.

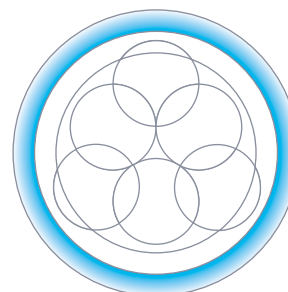
- **PA** 9.4% “Persisting through Adversity”
- **SCT** 11.6% “Seeking Community Transformation”
- **CC** 10.0% “Cautious and Conservative”



## All Three Basic Traits in Combination

A person who scored high on all three of the basic traits was identified as the following “combination” type, which represents 16.4% of the U.S. households.

- **WNL** 16.4% “Working for a New Life of Wholeness”



## Least Expressed Traits

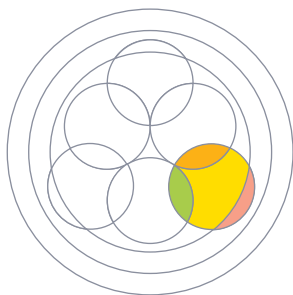
A person who scored low (below average) on all three of the basic traits, was identified as the following type, which represents 14.4% of U.S. households.

- **CMW** 14.4% “Centered in a Material World”

## Sketches of the Eight Types

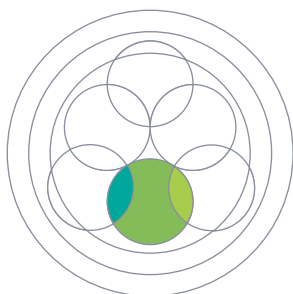
The analysis described above yielded a total of eight types which are briefly described in the following eight sketches.

## Short Sketches of the Eight Types



### Embracing Traditional Values (ETV)

This is a fairly conservative group of people who are living the traditional ideal 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 religious literature tells the literal truth. As such, established religious institutions help this group maintain what works for them. This type tends not to believe that a global awakening is taking place, nor that it will 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. On average, this group has completed four years of college. (This type constitutes 12.1% of U.S. households.)

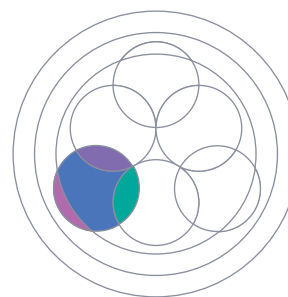


### Cautious and Conservative (CC)

This is a group of people who believe strongly in God and subscribe to fundamental religious values. In this sense, they are very similar to the “Embracing Traditional Values” type. Another characteristic of this group is 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 does not want to have its thinking or beliefs challenged. They also have 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. Similar to the “Persisting through Adversity” (PA) group, the CC group tends to have completed fewer years of formal education than other types. (This type constitutes 10.0% of U.S. households.)

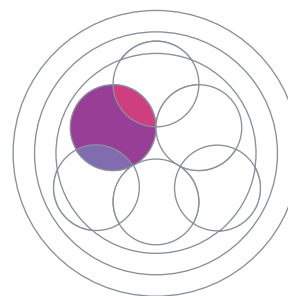
## Disengaged from Social Concerns (DSC)

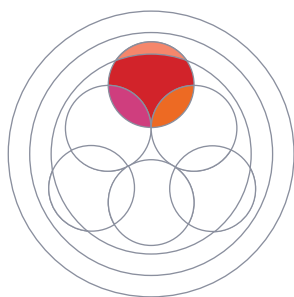
This is a group of politically moderate, socially reserved individuals whose general outlook on life is somewhat negative. Compared to other types, they tend to be disinterested in volunteering at either a local or international level. This type is least comfortable in reaching out to others. Interestingly, 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 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 that it will 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. On average, this group has completed high school and some college. (This type constitutes 14.2% of U.S. households.)



## Persisting through Adversity (PA)

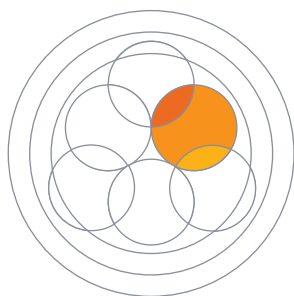
This group has a strong positive outlook and believes in connecting to God through the self. They tend to look within themselves for spiritual direction and sustenance. This group feels (more than any other type) that we should each attend to our own spiritual growth, and that we need to become more conscious of and connected to all aspects of ourselves. Even though this group does report experiencing some feeling 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 try alternative health care as well as 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. (This type constitutes 9.4% of U.S. households.)





## Connecting through Self-Exploration (CSE)

The self is the doorway to connection for this group. Spirituality for these people involves connecting to God or a higher spiritual consciousness through oneself; 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 conventional and unconventional means 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. On average, this group has completed four years of college. (This type constitutes 11.9% of U.S. households.)

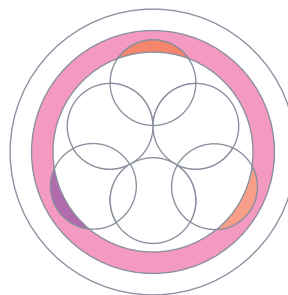


## Seeking Community Transformation (SCT)

This group embraces a combination of two different spiritual outlooks. They tend to exercise their spirituality in traditional ways and to look within themselves for spiritual direction and sustenance. Compared to the “Working for a New Life of Wholeness” (WNL) type, this group makes less of a distinction between God or a higher spiritual consciousness and themselves. 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. Like the WNL type, 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. (This type constitutes 11.6% of U.S. households.)

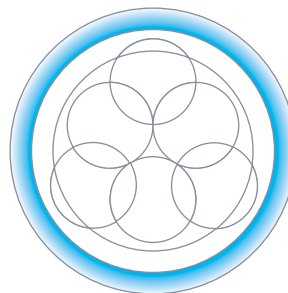
## Working for a New Life of Wholeness (WNL)

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 make 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 which may provide additional social permission to embrace spirituality. This group, like the SCT group, is most likely to 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. This group, on average, has completed a high school education. (This type constitutes 16.4% of U.S. households.)

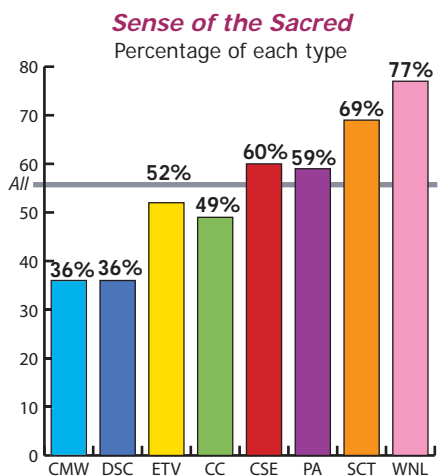


## Centered in a Material World (CMW)

This type is the most materially successful of all the types. Like those who are described as “Disengaged from Social Concerns” (DSC), this type is not as concerned with their spiritual growth, nor in expressing spirituality in any form. While this group does not seem socially distanced from others, they are unlikely to want to be 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 those materially oriented. 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. (This group constitutes 14.4% of the U.S. households.)



# Applications of IOOW Typology



55% of all respondents have experienced a sense of the sacred in everything around them or have perceived everything as being spiritually connected together as one.

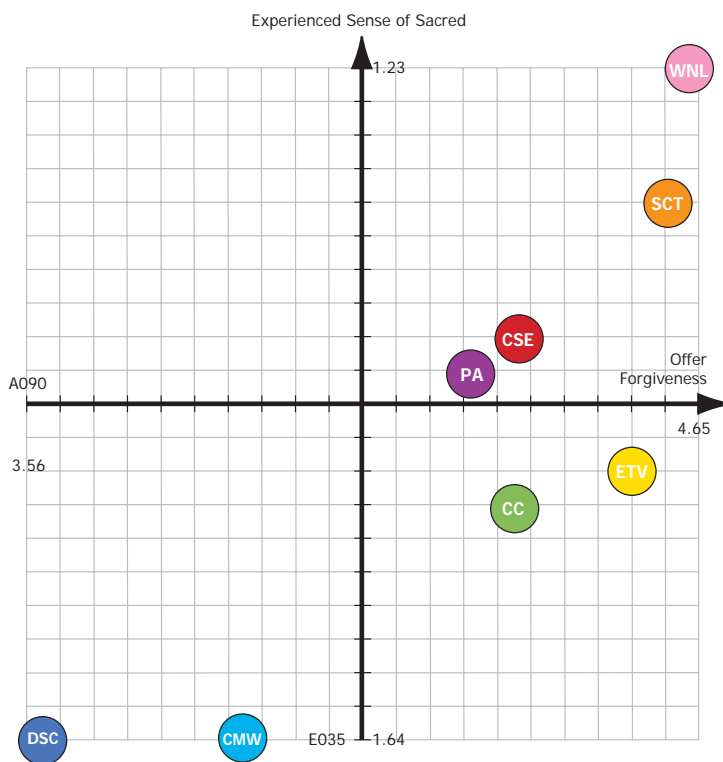
## Introduction to Examples

The eight types presented in the previous section can be used in various analyses that generate a deeper interpretation and understanding of IOOW 2000 research data. Simple reporting question-by-question percentages often misses more interesting and complex patterns. To refine their understanding of how Americans think, feel, and act, the study team examined the relationships of the eight types to various combinations of questions. One technique used to visually map factors is the x-y quadrant graph. In the X-Y graphs shown in this briefing, each circle of color represents one of the eight types—for example, the pink circle for WNL (“Working for a New Life of Wholeness”), blue for DSC, and so on.

## Forgiveness and Connection Factors

In this example, the horizontal X-axis shown in the graph below represents each of the eight type’s average score for item A090 (“I offer for-

*“Have Experienced a Sense of the Sacred in Everything Around Me” and “I Offer Forgiveness to Those Who Do Me Wrong”*  
**Relation Between Both Items**



### The 8 American Types Percentage of U.S. Households

- 14.4% Centered in a Material World
- 14.2% Disengaged from Social Concerns
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- 10.0% Cautious and Conservative
- 11.9% Connecting through Self-Exploration
- 9.4% Persisting through Adversity
- 11.6% Seeking Community Transformation
- 16.4% Working for a New Life of Wholeness

givenness to those who do me wrong”). The vertical Y-axis represents each type’s average score for item E035 (“Have you ever experienced a sense of the sacred in everything around you or perceived everything as being spiritually connected together as one?”).

The graph shows that for item A090 (X-axis, or forgiveness), the DSC type (blue circle) scored lowest, and the WNL type (pink) scored highest. For item E035 (Y-axis, or connection), the DSC and CMW types (blue and teal) scored lowest, and the WNL type (pink) again scored highest.

The point where the X and Y axes intersect is the midpoint (halfway mark) for each item. Types that score above the midpoint on the Y-axis (item E035) are plotted above the horizontal (X-axis) line, and types that score below the midpoint on the Y-axis are plotted below the horizontal line. Similarly, types that score above the midpoint on the X-axis item (A090) are plotted to the right of the vertical (Y-axis) line, and types that score below the midpoint on the X-axis are plotted to the left of the vertical line. The distance (from lowest to highest) between each type on the graph is based on the average score for the questionnaire item.

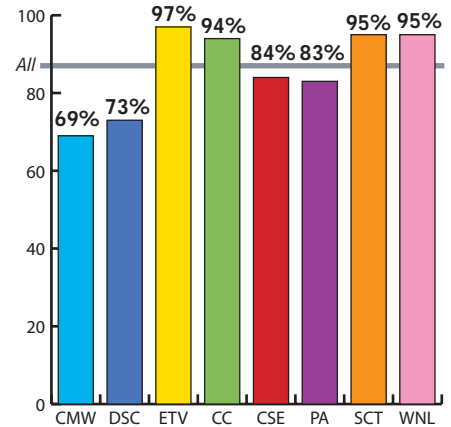
A quick glance at the preceding X-Y graph shows four types (WNL, SCT, CSE, and PA) clustered in the upper right quadrant. All four had high scores (above the midpoint) on item E035—meaning all four types agree they had experienced a sense of the sacred in everything around them. Four remaining types (ETV, CC, DSC, and CMW) scored much lower on E035 (below the midpoint) and appear on the bottom half of the graph—meaning they had experienced a sense of the sacred in everything around them far less than the other types.

Six types (WNL, SCT, ETV, CSE, CC, and PA) cluster on the right of the graph midpoint of A090—meaning all six types agree more that they offer forgiveness to those who do them wrong. Two remaining types (CMW and DSC) on the left side of the graph have much lower scores (below the midpoint) on A090—meaning they agree far less than the other six types (that they offer forgiveness to those who do them wrong).

### Spiritual Growth and Needs

A vast majority of Americans feel a need for spiritual growth. The bar chart to the right shows the percentage of each type who feel this need. When asked whether their spiritual needs were currently being met, two types (WNL and DSC) showed much less agreement here than the other types. This data is displayed in the pie chart at right.

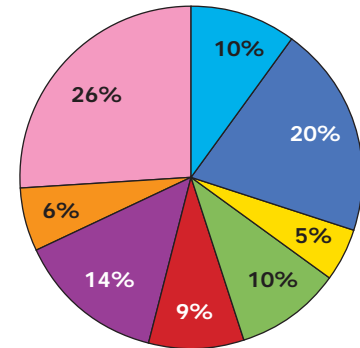
**Need for Spiritual Growth**  
Percentage of each type



86% of all respondents agreed with the question, “Do you feel the need in your life to experience spiritual growth?”

**“I feel that my spiritual needs are not currently being met.”**

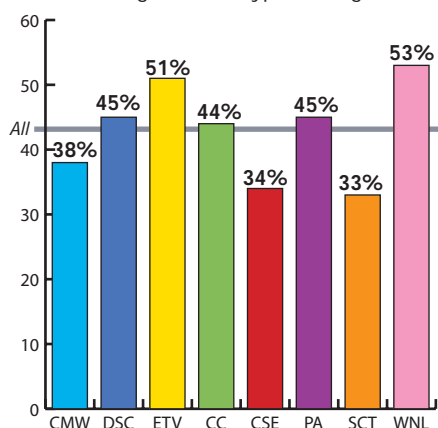
Distribution of respondents agreeing across all types



33% of all respondents agreed that they feel their spiritual needs are not being met. The graph above shows how the percent of agreement is distributed across all eight types.

**“We All Want to Connect to God or a Higher Spiritual Consciousness”  
and “I Believe God/Spiritual Consciousness is Separate from Me”**  
*Relation Between Both Items*

**Higher Consciousness Separate from Me**  
Percentage of each type who agree

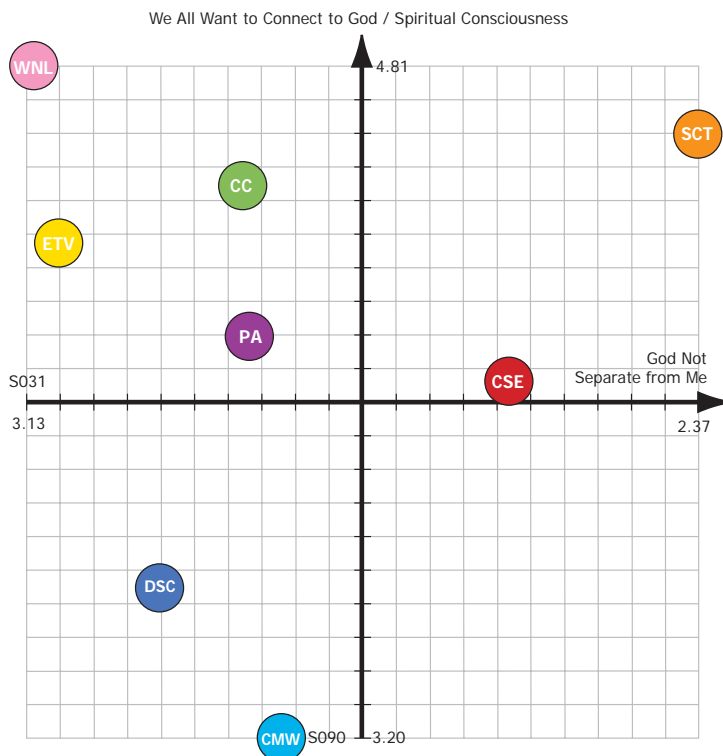


43% of all respondents agreed that “God or a higher spiritual consciousness is something separate from me.”

**The 8 American Types**

Percentage of U.S. Households

- 14.4% Centered in a Material World
- 14.2% Disengaged from Social Concerns
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- 9.4% Persisting through Adversity
- 11.6% Seeking Community Transformation
- 16.4% Working for a New Life of Wholeness



**Desire to Connect and Separation**

Six out of eight types agree strongly that we all want to connect to God or a higher spiritual consciousness. Only the DSC and CMW types gave this question a low rating. Six out of eight types also tend to feel that God or a higher spiritual consciousness is something *separate* from themselves. Uniquely, the SCT and CSE are two types that have the strongest belief that God or a higher consciousness is *not* something *separate* from themselves.

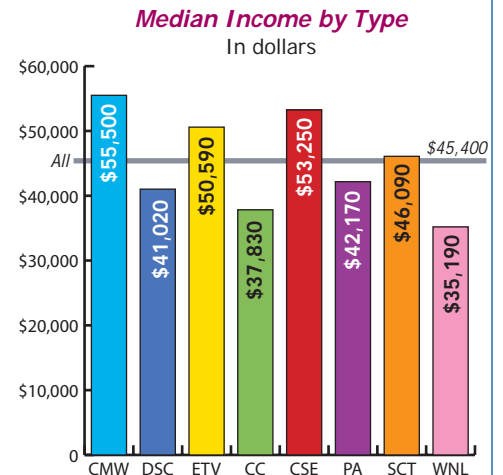
The X-Y graph above shows the relationship of the eight types to these two questions. Note that those who gave lower ratings to S031 are plotted to the right—indicating that they do *not* feel that God or higher spiritual consciousness is separate from themselves. The desire for connection to higher consciousness is strong, given that most types appear in the top half of the graph.

### Example of Demographics

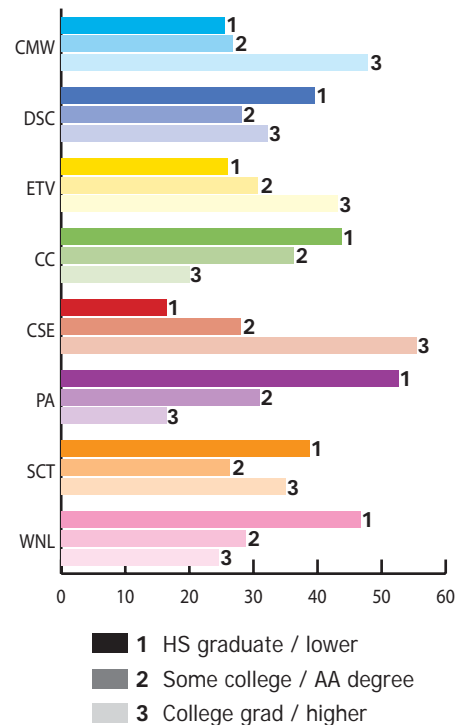
The median total household income of all respondents is \$45,400. Median household incomes range from a high of \$55,500 for the CMW type to a low of \$35,190 for the WNL type. The opposite chart shows the median income for each of the eight types.

The horizontal bar chart below shows the levels of education achieved by each type. The three types who have the most college education are CSE (55%), CMW (48%), and ETV (43%). The three types who have the least formal education (predominantly high school) are PA (53%), WNL (47%), and CC (44%). Of all the types, 18.8% of the WNL group have not completed high school; on the opposite extreme, 15.1% of the CMW type have attended or completed graduate school.

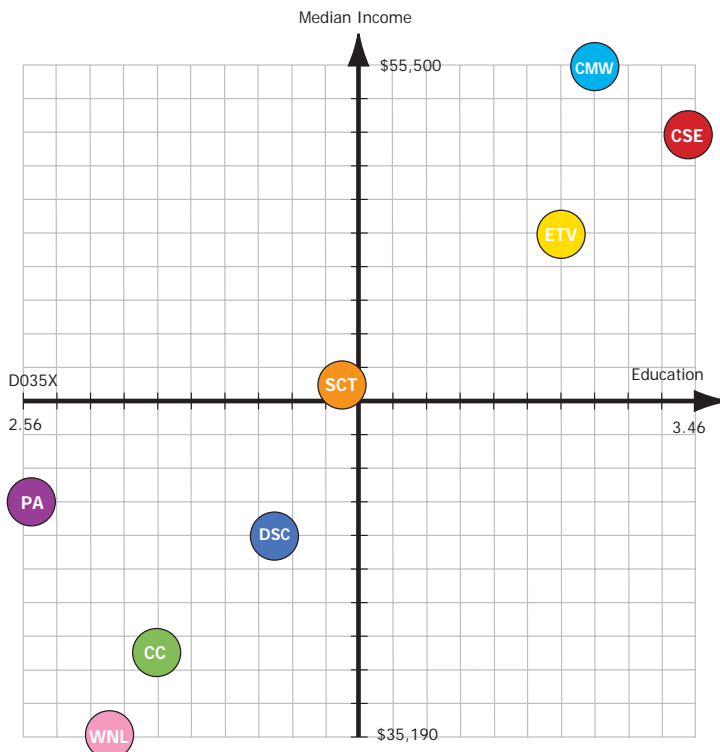
The X-Y graph below maps the relationship of each of the eight types to income and education. The nearly straight line pattern which runs from lower left to upper right illustrates the close connection between these two closely related factors. The CC and WNL groups show the lowest levels of education and income, while the CSE and CMW types show the highest levels for these two demographic variables.



Highest Level of Education by Type



Median Income and Education  
Relation Between Both Demographics



# Comparison with Other Research

## Articles and Books

**1) Astin, J. A.** (1998). Why Patients use Alternative Medicine: Results of a National Study. *Journal of the American Medical Association*. 279, 19. 1548-53.

**2) Couper, D.** (1998). Forgiveness in the community: Views from an Episcopal priest and former chief of police. In Enright, R. & North, J. (Eds.) *Exploring Forgiveness*. Madison, WI: University of Wisconsin Press. 121-130.

**3) Eisenberg, D.,** Davis, R., Ettner, S. Appel, S. Wilkey, S., Van Rompay, M., Kessler, R. (1998). "Trends in alternative medicine use in the United States, (1990-1997)." *Journal Of the American Medical Association*. 280, 1569-1575.

**4) Eisenberg, D.,** Kessler, R., Foster, C., Norlock, R. Calkins, D. & Delbanco, T. (1993). "Unconventional medicine in the United States." *The New England Journal of Medicine*. 246-252.

**5) Enright, R.** and North, J. (1998). Introducing forgiveness. In Enright, R. & North, J. (Eds.). *Exploring Forgiveness*. Madison, WI: University of Wisconsin Press.

**6) Genia Vicky** The Spiritual Experience Index: Revision and Reformulation. *Review of Religious Research*, Vol. 38 No. 4 (June, 1997), and pp: 344-61.

**7) Hoffmann, J.** (1998). Confidence in Religious Institutions and Secularization: Trends and Implications. *Review of Religious Research*, Vol.39 No.4. 321-43.

**8) Inglehart, R.,** Basanez, M. and Moreno, A. (1998). Human values and beliefs: A cross-cultural source-book. Ann Arbor, MI: University of Michigan Press.

**9) North, J.** (1998). The 'ideal' of forgiveness: A philosopher's exploration. In Enright, R. & North, J. (Eds.) *Exploring Forgiveness*. Madison, WI: University of Wisconsin Press. 15-34

**10) Scott, R.** (posted 2.1.99). The Practice of Forgiveness.

## Purpose

This section of the executive briefing shows excerpts from two literature reviews and selections from the comparative survey tables that appear in the full report. The sidebars in this section show the major sources included in the current *IOOW 2000* study phase.

In developing questions for the *IOOW 2000* survey, in 1999 and early 2000 the study team reviewed over fifty articles, books, and published survey research which focused on spirituality, health, well-being, ethics, values, religion, and the Internet. Many of the books reviewed represent extensive research by their authors. The surveys chosen were those readily identified through literature and Internet searches which pertained to the major concept categories in the *IOOW* study.

## Literature Review

Highly informative summaries, covering the key points and approaches used by the authors, were written for each source reviewed by the study team. These summaries are included in the full report along with extensive tables comparing relevant data from published surveys. The sum-

### **UCLA Center for Communication Policy (2000). The UCLA Internet Report: "Surveying the digital future." Los Angeles: University of California at Los Angeles Center for Communication Policy.**

This study surveys a number of characteristics of Internet use at the end of the 20th century. It first establishes that two out of three Americans have access to the Internet. The Internet is primarily used for e-mail and web surfing. E-mail has become an important means of communication among Americans. Web surfing, particularly access to news outlets and entertainment information, has somewhat reduced the use of television. Shopping is becoming the next important use of the Internet.

The Internet is generally seen under a positive light. A majority finds it to be a helpful technology and believes that it has made the world a better place. It is credited with improving family communication, providing more information in the political process, facilitating the establishment and maintenance of contacts with friends and providing an important source of information.

Adults believe that children spend about the right amount of time on the Internet. They believe that Internet use does not hurt their grades or their social life. They are concerned about the possibility of accessing improper information and want to help their children's

**Taylor, E. (1999). *Shadow Culture: Psychology and spirituality in America*. Washington, DC: Counterpoint.**

This book provides an excellent historical reference for spirituality in America and traces psychology's parallel, if not interconnected, lineage as well. Taylor historicizes what he calls the current "cultural awakening." This awakening may well be America's third "Great Awakening," which, he argues, springs from the counterculture of the 1960s. Taylor sees this counterculture as a "shadow culture," one that exists alongside mainstream or traditional institutional culture. An "array of discrete individuals who live and think differently from the mainstream, but who participate in its daily activities" make up this shadow culture (9). Psychedelic drugs have shaped this new awakening, as has Jungian psychology, somatic theory, "techniques of the human potential movement" and Eastern spiritual practices (8-9).

America's current awakening has an "inherently psychological character," Taylor claims. "Its content has to do with the integration of the mind and body, and with the connection between physical and mental health" (8). An "explosion of interest in esoteric and mystical traditions," spiritual "eclecticism," and an emphasis on subjective experience further characterize it (7).

Taylor points out that America is a religious nation with a penchant for millennialism. He points to the first Great Awakening of the colonial period and the second great awakening following the birth of the nation as evidence for this claim. American also has a strong visionary tradition is manifest in the many religious groups that have emerged. The Religious Society of Friends, the United Society of

maries and tables are organized into different conceptual categories: Beliefs and Attitudes, Health and Well-being, Spirituality and Religion, Consciousness, and Media and the Internet. All reference citations are organized by author, subject, and IOOW survey question category.

## Review and Comparison with Other Surveys

Additional statistical surveys were also summarized with concise abstracts describing researchers, sponsors, methodology, sample size and type, and approximate calendar period for the data collection.

The tables on the following pages are excerpted from the full report and show how individual questions and basic results are displayed for IOOW 2000 and other surveys. In most cases, simple percentages are shown for ease of comparison. This was necessary since very little of the published research gave more detailed analysis for either single or multiple variables.

In the first table on the following page, questions are shown from IOOW, Pew, Barna, and Gallup surveys under the category of "Politics and Leadership." The percentages indicate similar agreement among the

**11) Shriver, D. (1998).** Is there forgiveness in politics? Germany, Vietnam, and America. In Enright, R. & North, J. (Eds.) *Exploring Forgiveness*. Madison, WI: University of Wisconsin Press. 131-149.

**12) Tutu, D.** Without forgiveness there is no future. Enright, R. & North, J. (Eds.) (1998). *Exploring Forgiveness*. Madison, WI: University of Wisconsin Press. Xiii-xiv.

**13) Utne Reader** (March-April 1999):

Creedon, J. (1999, March-April). To hell and back. *Utne Reader*, 56-59.

Dowrick, S. (1999, March-April). The art of letting go. *Utne Reader*, 46-50.

Gelernter, D. (1999, March-April). What do murderers deserve? *Utne Reader*, 52-53.

Layton, M. (1999, March-April). Apology not accepted. *Utne Reader*, 45-50.

Mitchell, E. (1999, March-April). The decade of atonement. *Utne Reader*, 58-59.

Steiner, A. (1999, March-April). Mother knows best. *Utne Reader*, 51.

Stimpson, C. (1999, March-April). The victim's dilemma. *Utne Reader*, 54-55.

Van Biema, D. (1999, April 5). Should all be forgiven? Giving up that grudge could be good for your health. *Time*.

**14) Zinnbauer, B.,** Pargament, K., Cole, B., Rye, M., Butter, E., Belavich, T. Hippm K., Scott, A., Kadar, J. (1997). Religion and Spirituality: Unfuzzing the Fuzzy. *Journal for the Scientific Study of Religion*, 549-64.

**15) Elgin, D. (1997).** *Collective Consciousness and Cultural Healing*. The Fetzer Institute.

**16) Elgin, D. & LeDrew, C. (1997).** *Global Consciousness Change: Indicators of an Emerging Paradigm*. The Simple Living Network.

**17) Fetzer Institute** and National Institute on Aging Working Group. (1999, October). Multidimensional measurement of religiousness/spirituality for use in health research. Kalamazoo, MI; Fetzer Institute: General Social Survey (GSS) 1997-1998.

**18) Forman, R.,** Davison, K., & Jorgensen, S. (1997). *Grassroots Spirituality*. The Forge Institute and Fetzer Institute.

**19) Hubbard, Barbara Marx.** (1998). *Conscious evolution: Awakening the power of our social potential*. Novato, CA: New World Library.

**20) Kornfield, J.** (1990). *Buddhist Meditation and Consciousness Research*. Institute for Noetic Sciences.

**21) Ray, P.** (1996). *The Integral Culture Survey*. Sausalito, CA: Institute of Noetic Sciences.

**22) Institute for Noetic Sciences.** *The scientific Exploration of Consciousness: Toward and Adequate Epistemology*. Herman Willis W. and Quincey, Christian de. Research report Causality Project CP-6. Institute of Noetic Sciences.

**23) Griffin, David Ray** (1997). *Parapsychology, philosophy, and spirituality: A postmodern exploration*. Albany, NY: SUNY Press.

**24) Harman, Willis** (1998). *Global Mind Change*. San Francisco: Berrett-Koehler Publishers, Inc.

**25) Roof, W.C.** (1999). *Spiritual Marketplace*. Princeton, NJ: Princeton University Press.

**26) Taylor, E.** (1999). *Shadow Culture: Psychology and spirituality in America*. Washington, DC: Counterpoint.

**27) Wuthnow, R.** (1998). *After heaven: Spirituality in America since the 1950s*. Berkeley, CA: University of California Press.

questions shown. These comparisons are useful because they show similar response patterns for similar items between *IOOW* and other research. In addition, questions not asked in the *IOOW* survey but which were asked by other researchers are included by category. The result is an extensive overview of contemporary survey research into American attitudes, values, and spirituality.

Future phases of the *IOOW 2000 Research Program* will include annual updates of recent books and articles as well as additional comparisons of new survey research.

excerpts from <i>Politics and Leadership</i>		
SOURCE	QUESTION	% AGREE
IOOW-D115	Which of the following best describes the likelihood that you will be voting in the year 2000 presidential election?	84%
Pew 98	I feel it's my duty as a citizen to always vote.	89%
IOOW-A007	I prefer that the politicians I vote for hold higher and more evolved moral and ethical values than my own.	64%
IOOW-A006	I prefer that the politicians I vote for hold the same moral and ethical values I do.	82%
Barna 2000	Living with high degree of integrity is desirable for my future.	81%
Gallup	Percentage of Americans that are satisfied with the honesty and standards of behavior in this country today. (p. 100)	20%
Gallup	Percentage that feel a person must have strong moral values to be an effective president. 1998	61%
Gallup	Percentage ranked personal and moral values as most important for a future president. 1994	83%
Gallup Online	How important is it for the president to provide moral leadership. 1999: "very"	73%

excerpts from <i>Health and Wellness</i>		
SOURCE	QUESTION	% AGREE
IOOW-N070	Thinking about your overall health status, are you currently experiencing any serious problems with your health?	18%
IOOW-N075	In the past 2 years has there been a serious physical or mental health crisis with any member of your immediate family?	33%
IOOW-L125	Do you currently use vitamins and nutritional supplements as part of your personal health strategy?	64%
IOOW-L145	Have you used chiropractic care, massage, Rolfing, or other visceral or skeletal manipulation in the past 2 years?	29%
Ray	Chiropractic	16%
	Massage (p. 49)	6%
IOOW-L155	Have you ever used naturopathy, homeopathy, or herbal medicine as an alternative healing method in the last 2 years?	23%
Eisenberg-98	Homeopathy	3%
	Herbal medicine (p. 1572)	12%
IOOW-L170	Have you used energy or faith healing as an alternative healing method in the past two years?	10%
Eisenberg 98	Energy healing	4%
	Spiritual healing by others (p. 1572)	7%

### excerpts from *Media Beliefs and Attitudes*

SOURCE	QUESTION	% AGREE
IOOW - M005	I wish there were more uplifting news stories.	90%
IOOW - M010	There are too many negative or "dark" themes on television shows these days.	87%
IOOW - M015	I prefer watching television programs or films that have positive or "uplifting" themes.	86%
Barna 1998	In a given week, percentage of adults who turn off a TV program because they don't like the values or viewpoint it represents	52%
Gallup Online	When watching series or made-for TV movies on these networks, have you ever been shocked by something you saw, or not? Yes:	52%
Pew M	Satisfied with the choice of things you can see on TV these days - 1994	57%

### excerpts from *Global Awakening and Spirituality*

SOURCE	QUESTION	% AGREE
IOOW - S090	Whether we recognize it or not, we all just want to connect to God or a higher spiritual consciousness.	83%
Barna 2000	Having a close, personal relationship with God is a top priority.	70%
IOOW-S015	To me religion and spirituality are not the same thing.	61%
IOOW-S080	The best way to connect to God or a higher spiritual consciousness is through your self.	79%
IOOW-S031	I believe that God or a higher spiritual consciousness is something separate from me.	43%
IOOW-S070	I believe in God or a higher spiritual consciousness.	95%
Gallup 97	Believe in God or Higher Power	95%
Barna-1996T	Believe that God exists. (p. 18)	93%
World Values	Do you believe in God?	96%
IOOW-S040	I feel that my spiritual needs are not currently being met.	33%
GSS	Extent to which believe they are spiritual person - Moderate to Very	66%
IOOW-S095	Do you feel the need in your life to experience spiritual growth?	86%
Gallup 98	Feel the need to experience spiritual growth. (Up from 56% in 1984) (p. 66; 78)	82%
IOOW-A001	Our earth is a unique kind of living organism and as a whole system is fundamentally alive.	81%
Ray	We need to treat the planet as a living system	87%
IOOW-A180	There is a global awakening to higher consciousness taking place these days.	57%
IOOW-E005	Have you ever been directly aware of or personally influenced by the presence of God or a higher spiritual consciousness?	73%
Gallup 1996	Very conscious of the presence of God at some time. (p. 66; 72)	82%
	Had a religious experience—that is, a particularly powerful, sudden religious insight or awakening.	36%
IOOW-E035	Have you ever experienced a sense of the sacred in everything around you or perceived everything as being spiritually connected together as one?	55%
GSS	I am spiritually touched by the beauty of creation. (Cited in Fetzer p. 93)	71%
	Had a life-changing religious experience (Cited in Fetzer p. 93)	39%
Gallup	Those who report unusual and inexplicable spiritual experiences ranging from out-of-body travel to dreams and visions in which the individual meets God. (p. 66)	43%

### Survey Research from Other Sources

**1) Barna** April 26, 2000. Americans Identify What They Want Out of Life.

**2) BarnaT** Barna, George. (1996). Index of Leading Spiritual Indicators.

**3) Eisenberg93** Eisenberg, D., Kessler, R., Foster, C., Norlock, R. Calkins, D. & Delbanco, T. (1993). "Unconventional medicine in the United States."

**4) Eisenberg98** Eisenberg, D., Davis, R., Ettner, S. Appel, S. Wilkey, S., Van Rompay, M., Kessler, R. (1998). "Trends in alternative medicine use in the United States."

**5) Gallup** Gallup, G., Jr. & Lindsay, D.M. (1999). Surveying the religious landscape.

**6) Gallup Online** Online archives of The Gallup Organization.

**7) GSS** From Fetzer Institute/National Institute on Aging Working Group. (1999, October).

**8) NPR** NPR/Kaiser/Kennedy School Technology Survey.

**9) NTIA** U.S. Department of Commerce. (2000). Falling through the Net.

**10) Pew98** Pew Values Update: American social beliefs. (1997).

**11) Pew1 2000** Tracking online life. (2000).

**12) PewST 2000** Straight Talk From Americans. (2000).

**13) PewN** New Internet Users: November 1998. (2000, March).

**14) Pew** Who's not online: August 2000.

**15) Pew Tech** The Pew Research Center for the People and the Press. (1999, July).

**16) PewM** The Pew Research Center for the People and the Press. (1998, June).

**17) Ray** Ray, P.H. (1996). The integral culture survey. Research Report 96-A.

**18) Roof** Roof, W.C. (1999). Spiritual Marketplace.

**19) UCLA** The UCLA Internet Report: Surveying the Digital Future. Spring 2000.

**20) World Values Survey** Inglehart, R, Basanez, M. & Moreno, A. (1998).

# Overview of Full Report

## WHAT BRINGS US TOGETHER CONTENTS OF FULL RESEARCH REPORT

### VOLUME 1: EXECUTIVE BRIEFING and SUMMARY OF RESULTS

- 1.0 Introduction and Scope of Research
- 1.1 Highlights of Results
- 1.2 Methods
- 1.3 Eight American Types
- 1.4 Comparison with Other Research
- 1.5 Overview of Full Report
- 1.6 Conclusion and Future Extension of the IOOW Research Program

### VOLUME 2: PRESENTATION OF FINDINGS & DISCUSSION

- 2.0 Introduction
- 2.1 Summaries by Question Category
- 2.2 Single and Paired Variable Analyses
- 2.3 Profiles of the Eight American Types
- 2.4 Typology by Question Categories and Key Variables

### VOLUME 3: TECHNICAL REPORT

- 3.0 Introduction
- 3.1 Survey Methodology
  - Survey Instrument
  - Sampling
  - Data Collection
  - Data Preparation
  - Data Analysis
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- 3.2 Development of Typology
- 3.3 Questionnaire by Order Asked
- 3.4 Questions by Category
- 3.5 Open-ended Responses
- 3.6 Supplementary Geo-demographics
- 3.7 Data Map
- 3.8 Call Outcomes

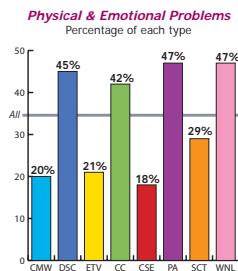
## Excerpts: Wellness, Politics, and Demographics

This section displays brief excerpts and samples from the *IOOW 2000* full report. The outline of this multi-volume report appears in the sidebars of this section. The full report contains a comprehensive description of why and how the *IOOW* study was conducted, how the data were collected and analyzed, and an in-depth exploration of the study findings. In addition to tabular and graphic presentations of single and cross-tab-

## Wellness & Alternative Healthcare

### Wellness Issues for the Eight Types

When responding to questions concerning incidence of both physical and emotional problems, half of the *IOOW* types report many more difficulties than others. As can be seen in the opposite chart, the DSC, CC, PA, and WNL types show over twice the incidence of physical or emotional problems compared to most other types.



34% of all respondents reported currently experiencing physical or emotional problems.

### Use of Alternative Healthcare by Type

Healthcare costs are increasing dramatically in the U.S. While alternatives to conventional healthcare are being explored, very little systematic research has been done on how various types of people could most benefit from specific kinds of physical/emotional therapies. As a first step toward understanding more about how the incidence of physical or emotional problems among the various types relates to how much they use alternative healthcare therapies, the research team plotted two indices in the quadrant graph below.

*"Use Alternative Health Treatments" and "Report Current Physical or Emotional Problems" Relation Between Both Demographics*



### The 8 American Types

Percentage of U.S. Households

- 14.4% Centered in a Material World
- 14.2% Disengaged from Social Concerns
- 12.1% Embracing Traditional Values
- 10.0% Cautious and Conservative
- 11.9% Connecting through Self-Exploration
- 9.4% Persisting through Adversity
- 11.6% Seeking Community Transformation
- 16.4% Working for a New Life of Wholeness

VOL. 2 WELLNESS & ALTERNATIVE HEALTHCARE

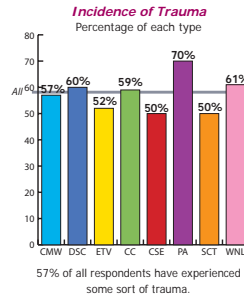
**Analysis of Health Problems by Type**

Overall, 34% of Americans report having had some sort of serious physical or emotional problems. However, the IOOW research data suggest clear differences among the eight types regarding the incidence of physical or emotional problems among them.

**Cross-Tabulation of Health Problems**

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

Type		No Phys/Emot Problems	Have Phys/Emot Problems	Total
CENTERED IN A MATERIAL WORLD (CMW)	Count	180	45	225
	Row %	80.0%	20.0%	100.0%
	Col %	17.3%	8.5%	14.4%
DISENGAGED FROM SOCIAL CONCERNS (DSC)	Count	122	100	222
	Row %	55.0%	45.0%	100.0%
	Col %	11.8%	18.9%	14.2%
EMBRACING TRADITIONAL VALUES (ETV)	Count	147	40	187
	Row %	78.6%	21.4%	100.0%
	Col %	14.2%	7.6%	11.9%
CAUTIOUS AND CONSERVATIVE (CC)	Count	92	66	158
	Row %	58.2%	41.8%	100.0%
	Col %	8.9%	12.5%	10.1%
CONNECTING THROUGH SELF-EXPLORATION (CSE)	Count	154	34	188
	Row %	81.9%	18.1%	100.0%
	Col %	14.8%	6.4%	12.0%
PERSISTING THROUGH ADVERSITY (PA)	Count	76	68	144
	Row %	52.8%	47.2%	100.0%
	Col %	7.3%	12.9%	9.2%
SEEKING COMMUNITY TRANSFORMATION (SCT)	Count	130	52	182
	Row %	71.4%	28.6%	100.0%
	Col %	12.5%	9.8%	11.6%
WORKING FOR A NEW LIFE OF WHOLENESS (WNL)	Count	137	123	260
	Row %	52.7%	47.3%	100.0%
	Col %	13.2%	23.3%	16.6%
TOTAL	Count	1038	528	1566
	Row %	66.3%	33.7%	100.0%
	Col %	100.0%	100.0%	100.0%



**Incidence of Trauma**

Given the wide differences among types in frequency of physical or emotional problems, IOOW researchers next explored the extent to which each type reported being exposed to trauma—given that trauma can impact physical or emotional health.

A “trauma index” was created to separate respondents who reported experiencing any of the following events from those who did not:

- Physical assault from a parent
- Physical assault from someone not a family member
- Being involved in a major accident
- Been in a war zone or a combatant

With a slight exception for the DSC type, no significant differences were found in exposure to trauma. Therefore trauma (as measured by this index) could not really account for the differences in physical or emotional health seen in the bar chart on the opposite page. Other factors had a much closer connection to physical and emotional health factors.

**VOLUME 4: SPECIAL TOPICS**

- 4.0 Introduction
- 4.1 Summary of Special Topics — Papers and Bulletins
- 4.2 Outlook on Life and General Attitudes, Behaviors, and Values
- 4.3 Global Awakening
- 4.4 Computers, Internet and Technology
- 4.5 Charitable Giving
- 4.6 Future Outlook
- 4.7 Higher Consciousness and Sacred Connection
- 4.8 Negative Life Experiences
- 4.9 Religion and Spirituality
- 4.10 Business and Media
- 4.11 Forgiveness / Compassion
- 4.12 Non-Ordinary Experiences
- 4.13 Alternative Medicine and Health
- 4.14 Death Penalty Opinions
- 4.15 Political / Civil Leadership
- 4.16 Demographics and Geographics

**VOLUME 5: COMPARISON WITH OTHER RESEARCH**

- 5.0 Introduction
- 5.1 Citations by Source and Topic
- 5.2 Narrative Summaries by Source and Topic
- 5.3 Comparative Table of 25 American Surveys

**VOLUME 6: PRESENTATIONS**

- 6.1 Point Reyes Station, July 2001
- 6.2 San Francisco/Bay Area, November-December 2001

**VOLUME 7: TABLES OF RESPONSE DATA**

- 7.0 Introduction
- 7.1 Questions by Category
- 7.2 Tables of Frequencies of Responses for All Variables — Percentages, Counts, Medians, Means, Multiple Responses

ulated variables, the full report offers various other visual analyses, such as multiple factor maps showing the relationship of the eight types to statistically relevant sets of variables. These findings, analyses, and associated graphics are invaluable aids in developing strategies for public communications, policy, creative content, media, and a wide range of other applications. The text accompanying each section provides a clear interpretive narrative and commentary on numerous sets of variables and their relationships with one another and the study typology.

The illustrations in this portion of the executive briefing show excerpts from the “Wellness and Alternative Healthcare” and “Politics, Ethics, and Leadership” sections of the IOOW 2000 full report. The full report presents a detailed look at many issues and factors related to physical

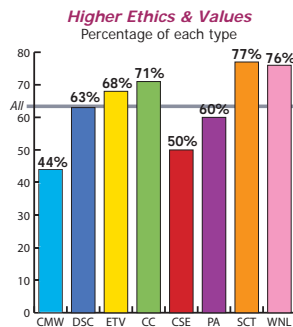
and emotional health, outlook on life, and lifestyles of 21<sup>st</sup>-century American households. The full report makes effective use of multiple data analyses and presentation techniques to illustrate key differences and similarities among Americans regarding a breadth of issues, from healthcare to media coverage, political leadership to spirituality, and a wide range of moral and ethical values.

Lastly, a comprehensive look at America's beliefs, attitudes, and behaviors would not be complete without a thorough examination of demographics. Demographics alone are usually insufficient for developing strategies and track-

LEADERSHIP, ETHICS, & VALUES

VOL. 2

## Leadership, Ethics, and Values



64% of respondents say that "I prefer that the politicians I vote for hold higher and more evolved moral and ethical values than my own."

As discussed, Americans are very concerned about moral and ethical values when it comes to elected leaders. Within each IOOW type, a majority of people prefer that politicians hold higher and more evolved ethical and moral positions than their own. This preference is strongest in the ETV, SCT, and WNL types.

Overall, 81.6% of respondents who said they were likely to vote in 2000 agreed that politicians should hold the *same* moral and ethical values as themselves (A006). 64% of those likely to vote say that politicians should hold *higher* and *more evolved* moral and ethical values than their own (A007). As seen in the cross-tabulation chart, nearly the same percentage of Americans (59.7%) who said they were *not* likely to vote also want politicians to hold higher and more evolved ethical and moral values.

The x-y graph below maps the eight types by preference that politicians hold the same values, and by likelihood to vote in 2000.

**"Likelihood of Voting in the 2000 Presidential Election" and "Prefer Politicians Hold Same Moral and Ethical Values I Do" Relation Between Both Items**



**A007: I prefer that the politicians I vote for hold higher and more evolved moral and ethical values than my own.**

	Disagree	Neutral	Agree	Total
<b>LIKELY</b>	Count: 334	Count: 124	Count: 813	Count: 1271
	Row %: 26.3%	Row %: 9.8%	Row %: 64.0%	Row %: 100.0%
	Col %: 87.9%	Col %: 70.5%	Col %: 84.9%	Col %: 83.9%
	% of Total: 22.1%	% of Total: 8.2%	% of Total: 53.7%	% of Total: 83.9%
<b>UNLIKELY</b>	Count: 46	Count: 52	Count: 145	Count: 243
	Row %: 18.9%	Row %: 21.4%	Row %: 59.7%	Row %: 100.0%
	Col %: 12.1%	Col %: 29.5%	Col %: 15.1%	Col %: 16.1%
	% of Total: 3.0%	% of Total: 3.4%	% of Total: 9.6%	% of Total: 16.1%
<b>TOTAL</b>	Count: 380	Count: 176	Count: 958	Count: 1514
	Row %: 25.1%	Row %: 11.6%	Row %: 63.3%	Row %: 100.0%
	Col %: 100.0%	Col %: 100.0%	Col %: 100.0%	Col %: 100.0%
	% of Total: 25.1%	% of Total: 11.6%	% of Total: 63.3%	% of Total: 100.0%

**D115: Which of the following best describes the likelihood that you will be voting in the Year 2000 Presidential election?**

ing social trends; even lifestyle and life-cycle analyses do not offer adequate insight. The IOOW study offers a new perspective based on core values and beliefs that have direct bearing on creating a sustainable future. Looking at one variable at a time is like peering through a narrow keyhole. The IOOW 2000 Research Program offers a uniquely deep and comprehensive understanding through its powerful combination of demographics, revolutionary typology, and an extensive cross-section of questions on beliefs, attitudes, and behaviors. The IOOW typology and its use in the innovative analysis presented in this study provides a conceptual map of American society that supports the development of new social, cultural, and public policy initiatives.

VOL. 2

DEMOGRAPHICS: AGE & GENDER

Age and Gender

The median age for all respondents was 43 years; the chart at right shows the median age for each of the eight types. The two lowest median ages are 34 years for the PA group and 37 years for the DSC group. The median ages for the two oldest types are 49 years for SCT and 46 years for ETV.

Overall, the entire sample of over 1,600 respondents is 52% female and 48% male. Final weighting to calibrate the respondent sample by age, gender, and geography nearly matches the U.S. Census, which reports 48.3% male and 51.7% female for Americans over 18 years of age.

The chart in the middle shows the gender breakdown for each of the eight American types. Four of the eight types have a higher proportion of females (CSE 63%, PA 56%, SCT 75%, and WNL 52%), and four types have a higher proportion of males (CMW 56%, DSC 59%, ETV 57%, and CC 55%).

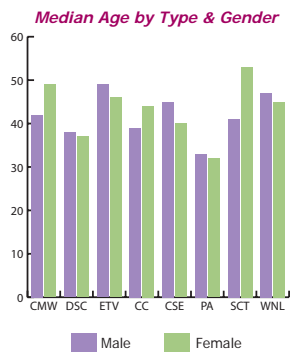
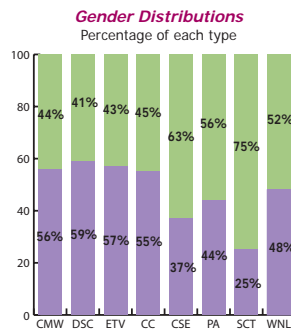
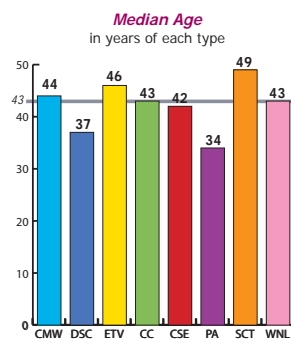
The lowermost chart presents the median age for each type by gender. Four of the eight types (DSC, ETV, PA, and WNL) are only one or two years different in age by gender. Two types (CC and CSE) show a moderate 4- or 5-year difference in median age. The largest difference in age is seen in two groups in which females are much older than males. In the CMW type, men have a median age of 41.3 years and women, 48.8 years. In the SCT type where this difference is even greater, men have a median age of 41.1 years and women, 52.7 years.

Marital Status and Children

Overall, most Americans report being married (48.9%) or single (23.6%). The rest are either divorced (11.6%), widowed (9.6%), separated (3.6%), or living in an unmarried relationship (2.7%). For marital status within most types, the proportion of men to women is nearly equal. An exception to this is seen in those who are widowed, 73.4% of whom are female and 26.6% male. This may likely be due to a younger mortality age for men.

The ETV type is most likely to be married (79.0%) and has the lowest incidence of divorce (5.6%) compared to all other types, whose divorce rate ranged from 10% to 15%. Those most likely to be single and never married are the DSC (38.3%) and PA (40.4%) types.

Over half of all respondents (60.4%) report having no children residing in their household; 17.3% report having one child, 13.4% have two children, 5.7% have three, and 3.2% have more than three children residing at home.



# Conclusion

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Eight years after this project was originally conceived, we are excited by the findings of the work as they reflect a new model of integral research and analysis that identifies important social and attitudinal commonalities which have rarely been quantified. Building from these commonalities may be the key to solving many social and environmental problems.

The *IOOW 2000 Research Program* study offers a depth of insight into American beliefs, values, and attitudes that is seldom achieved in social science research. Its analysis of popular perceptions of work, money, lifestyles, media, health, spirituality, religion, politics, and higher states of being may inspire all of us—especially policy and opinion makers, and others in positions of leadership—to change our assumptions about what constitutes the American character.

The multi-volume full report and periodic bulletins and updates will enable individuals, businesses, and political, social, cultural, environmental, marketing, religious, professional, and recreational organizations to develop new strategies, initiatives, and programs that are informed by the most current analyses of American values and aspirations. Working together, we can make those aspirations and positive visions a common reality.

For more information on the research program, to arrange for copies of the full report, bulletins, or to arrange for a special presentation or customized study for your own organization, please see the contact information at the end of this briefing.

We invite you to contact us to discuss and explore ways to apply, communicate, and further expand the *In Our Own Words 2000 Research Program* as an important new tool to help form new perspectives and implement strategies for a more positive future.

Thank you.

Alexander S. Kochkin and Patricia M. Van Camp  
Directors  
Fund For Global Awakening

## Future Extension of the Research

As extensive as the present study may be, there are many future opportunities for cooperative and shared-cost research with other organizations. The following points briefly summarize additional research and communications work that have been anticipated:

### Ongoing Statistical Research

In meeting the needs of various organizations, the typology defined by the *IOOW 2000* study will be refined and expanded by further national-level data collection and analysis. Provision for shared-cost and multi-client needs has already been made.

### In-depth Interviews and Group Discussions

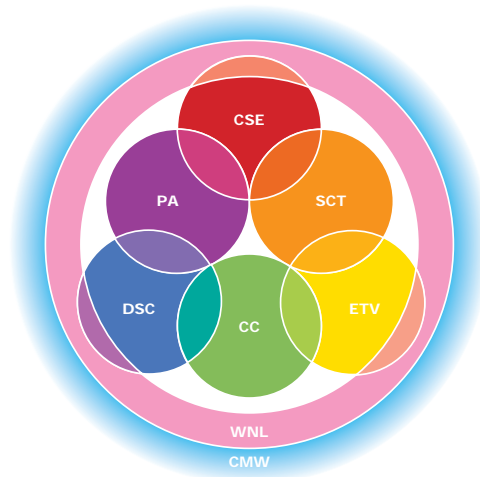
Further research can be naturally extended and expanded from the data and evaluation already achieved by engaging selected respondents in a series of new interviews. The new rounds of interviews can be readily tailored to meet the needs of other organizations and clients. The typology scales create a means by which to screen individual candidates for further in-depth interviews and facilitated group discussions. Focus groups and videotaped in-home interviews have also been anticipated.

### Television and Other Communications

To communicate the insights and creative value of the *IOOW 2000* results, highlights from interviews and group discussions about the eight types can be prepared for both popular broadcast television and video-based programming, tailored to specific applications. Showing people speaking *in their own words* about their awakening to new ways of being, based on compassion and a growing awareness of the connectedness of all life, can offer fresh perspectives that bridge differences within society and can lead to powerful and creative solutions. As these people speak and share their stories, they become living proof of how individuals and society as a whole can embody a greater capacity to embrace diversity. A periodical bulletin and book have also been planned.

### Young People

In all these future activities, special attention will be paid to young people in their teens and early twenties, in applying this work to serve the growing new consciousness and their personal and social needs.





# Questions Asked 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
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## Social Beliefs and Attitudes

### *Compassion and Service*

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

### *Connection and Tolerance*

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

### *Forgiveness*

A040	I find it easy to let go of emotional hurt inflicted by others.	S1-5
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Q #	Survey Question	Scale
A205	If we could forgive and reconcile all our past hurts and conflicts, we could all accomplish so much more.	S1-5
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.	S1-5
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

### ***Personal Growth***

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

### ***Leisure Activities***

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

### ***Media Habits***

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
<b><i>Media Beliefs &amp; Attitudes</i></b>		
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
<b><i>Special Topics</i></b>		
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
<b><i>Computer and Internet Usage</i></b>		
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

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 & 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

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>Household/Family Size</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>Employment, Income and Ownership</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

### Scale Legend

S1-5	Scale of 1-5
CAT	Categorical Responses
OE	Open Ended Response
YN	Yes/No Response
MR	Multiple Responses

# Contact



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## Program Capabilities

Please feel free to contact us for further information on applications, consulting, and workshops, or to explore opportunities for shared-cost, multi-client research.

- Copies of full report and research bulletins
- National survey design and data collection
- In-depth interviewing
- Focus groups
- Workshops
- Advanced statistical and psychometric analysis
- Strategic consulting for media, policy, and social initiatives
- Shared-cost, multi-client research services

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## What Brings Us Together

A Presentation of the IOOW 2000 Research Program

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*We are not human  
beings having a  
spiritual experience,  
but rather spiritual  
beings having a  
human experience.*

—Pierre Teilhard de Chardin



## *Notes*



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