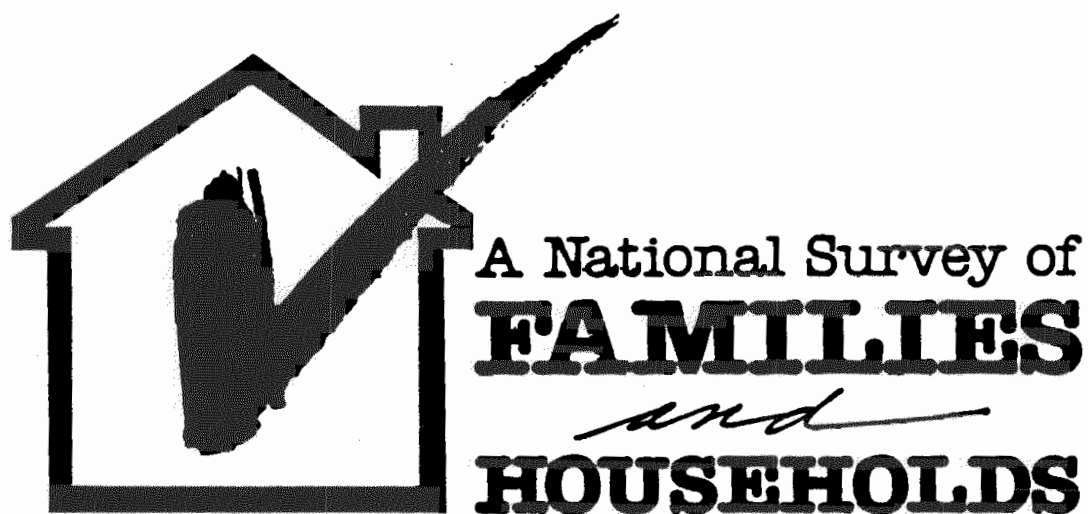


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NSFH Working Paper No. 8



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July 1989

The National Survey of Families and Households was funded by grant HD 21009 from the Center for Population Research of the National Institute of Child Health and Human Development, and the analysis was supported under HD 22433, using facilities provided under HD 05876.

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During the past quarter-century it has become very common for unmarried couples to live together. In earlier papers (Bumpass and Sweet, 1989; Bumpass, Sweet, and Cherlin, 1989) we have documented levels, trends, and differentials in non-marital cohabitation, and have discussed the relationship between increasing cohabitation and decreasing marriage rates. Nearly half of persons entering first marriages in the late 1980s have cohabited prior to marriage, most of them with the person that they married. Well over half of persons who remarry live with a partner between their marriages. It is clear that what has been normatively proscribed in the past has now become the modal pattern. In this paper we examine patterns of acceptance of cohabitation within the adult population at large, using information collected in the 1987-88 National Survey of Families and Households.

NSFH respondents were asked a series of attitude and opinion items dealing with a variety of family-related matters. Included were two questions concerning approval of cohabitation:

- e1359k It is all right for an unmarried couple to live together as long as they have plans to marry.
- e1360h It is all right for an unmarried couple to live together even if they have no interest in considering marriage.

Respondents were asked to indicate their approval or disapproval on a five-point scale ranging from strongly agree to strongly disagree.

Table 1 shows the distribution of responses to each of these questions for the entire sample of American adults. (There was a non-response rate of about 5.5 percent for each

item.) Twenty-seven percent of respondents agreed that it was all right for an unmarried couple to cohabit even if they have no interest in considering marriage. Only about one-quarter of those who agreed said that they "strongly" agreed. Persons who disagreed, however, tended to be more adamant: twenty-seven percent strongly disagreed and an additional 21 percent disagreed. The remaining one-quarter said that they neither agreed nor disagreed.

These two separate items were included because we thought that respondents might differentiate their approval of cohabitation depending on the circumstances. We expected that cohabitation would be considerably more acceptable as a step in the process of getting married than it would in the absence of an interest in marrying. The data do not support this. There appears to be more approval in the absence of an interest in marrying than when the couple has plans to marry. Twenty-two percent approve of cohabitation by a couple with plans to marry, compared to 27 percent when there is no interest in marrying. On the other hand there is somewhat less disapproval when the couple has plans to marry - 42 percent disapprove compared to 47 percent if there is no interest in marrying.

Table 2 shows the cross-classification of the two items. We had expected that the items would permit us to construct a scale of approval of cohabitation, with those who approved of cohabitation in the absence of an interest in marriage at one extreme and persons who disapproved even for couples who planned marriage at the other. We expected that nearly all persons who approved of cohabitation for couples who had no interest in marrying would also approve for couples who were planning to get married. Obviously this is not the case. As already noted, the proportion approving of cohabitation in the absence of an interest in marriage is higher than the proportion approving if the

couple has plans to marry. In addition, more than half of those who approved if the couple had no interest in marrying expressed less approval (in the neutral or disapprove categories) for couples planning to marry. We do find that about one-quarter of the respondents who disapprove of cohabitation in the absence of an interest in marriage are more accepting if the couple has plans to marry (12 percent approve and 16 percent are in the neutral category). Thirty-four percent of all respondents expressed disapproval under both conditions.

There are at least five alternative explanations of this anomaly:

1. Since the two items were not contiguous within the questionnaire, it is possible that the intervening questions contaminated the answers to the second cohabitation item (1360k). It is difficult to imagine why this would be the case. The intervening items were attitudes and opinions regarding other family issues. None of them appear to be leading the respondent in any particular direction.

2. Since these attitude items were part of a self-administered questionnaire that was at the very end of a long interview, many respondents may have been hurrying through the questionnaire, checking off answers at random, just to get it over with. This, however, seems unlikely because it appears that the responses to other items in the sequence relate to one another in the expected ways.

3. Some people may view cohabitation very differently than marriage. They may feel that cohabitation is acceptable for persons who are not interested in or not able to marry. But marriage is preferable, and if a couple plans to marry they ought to get married, rather than "set up housekeeping" before marriage. Some, who have no objection in principle to cohabitation may, however, believe that pre-marital cohabitation is

detrimental to a marriage.

4. There may be a problem in question wording. Respondents who approve of, or are tolerant of, cohabitation in general without respect to marriage plans, may have read an "only" into question 1360k - i.e., "It is all right for an unmarried couple to live together (ONLY IF) they have plans to marry." This is not an unreasonable thing for a thoughtful respondent to have done, if they interpreted the words "as long as" to mean "only."

5. Finally, persons who reject, or are skeptical of, the whole idea of marriage might express a high level of approval of cohabitation in the absence of an interest in marriage, but disapprove of cohabitation among couples who plan marriage, not because they disapprove of cohabitation, but because they disapprove of marriage.

There is no evidence of any problem with the question regarding approval of cohabitation if the couple is not interested in marrying. It appears that respondents agree with this item are expressing more or less unconditional approval of cohabitation. If there is a problem, it is with the question on approval if the couple has plans to marry. It is possible that this item was misinterpreted by some respondents, but it is also likely that attitudes toward cohabitation are more complicated than we had believed.

We have also created a composite measure of acceptance of cohabitation from the two items. A person is regarded as approving of cohabitation if he or she agrees with either or both of the two items. Such a person can reasonably be regarded as more approving or accepting of cohabitation than one who agrees with neither. This begs the question of the ordering of responses approving of one, but not the other. Whatever the source of the anomalous pattern of responses to the separate items, this seems to be better

overall measure of acceptance of cohabitation than either of the component items.

Later in the paper, we will offer some further speculation on the sources of this unexpected pattern of responses to the two cohabitation approval items. Appendix A reports an analysis of differences in response to these items.

Differentials in the Approval of Cohabitation

In this section we will look at differentials in approval of cohabitation among social and demographic subpopulations. We have run the analyses predicting agreement with each of the separate cohabitation approval items, as well as with the composite measure. We will discuss primarily the results for the composite measure (where approval of cohabitation is defined in terms of approval of EITHER of the two items), with comments on differences in the effects on the separate items where appropriate.

The results are presented in Table 3, which shows differentials in the approval of cohabitation in relation to a set of basic social and demographic characteristics, including:

- age
- current marital status
- education
- race/ethnicity
- sex
- whether ever borne or fathered a child

After looking at these differentials, we will examine variation in approval of cohabitation in relation to religious preference and church attendance, and also to characteristics of the place of residence. Finally, we will examine variation in approval of cohabitation in relation to attitudes toward marriage.

Table 3 and the later tables reporting differentials in approval of cohabitation show the results of dummy variable regression analyses predicting the percent of the sub-group

that expresses approval. The variation is reported in terms of deviations from the overall sample mean, which for the composite measure is 38.1 percent. The column labeled "Gross Deviation" is the crude or unadjusted deviation of the category mean from the sample mean. The column labeled "Net Deviation" is the category deviation from the mean, after adjusting for the confounding effects of other variables included in the model.

Age:

Not surprisingly, young people are more accepting of cohabitation than older people. Somewhat more than half of persons under age 25 express approval of cohabitation. This compares with about one-fifth of those age 65 and older. Younger people have other characteristics, such as higher levels of education and being unmarried, which are also associated with approval of cohabitation. When the effects of these other characteristics are controlled, the youngest age group's level of approval of cohabitation is reduced. However, the pattern at older ages is not affected at all. Persons under age 35 tend to approve of cohabitation, while those age 45 and older tend to disapprove. Those in between (age 35-44) are intermediate.

Age is inversely related to each of the cohabitation approval items. The effect of age on approval is steeper for the "no interest in marrying" measure. The relationship with the plans to marry variable is essentially flat beyond age 35.

Marital status:

Those who are married or widowed are less likely to approve than those who are separated, divorced, or never married. The differentials are quite large with married persons about 5 points below the mean and divorced persons about 13 points above the mean (net of other characteristics). Never married persons are slightly less accepting of

cohabitation than separated or divorced persons.

The higher level of approval for divorced and separated persons is more pronounced for the "no interest in marriage" variable than for the "plans to marry" one.

Education:

The education pattern is U-shaped with persons who did not complete high school and those who graduated from college being more likely to express approval of cohabitation than high school graduates or college drop outs. There is an 10 point differential between persons with 17 or more years of education (the most approving category) and high school graduates (the least approving group).

There is a difference in relationship between education and approval of cohabitation for the two conditions. Persons with less than a high school education have a very high level of approval when there are plans to marry (8 points higher than for high school graduates). There is rather little variation among the higher education groups. In contrast, approval when there is "no interest in marrying" is highest for those with a college education.

Thus for the least educated, who have the highest levels of actual cohabitation, approval of cohabitation is greatest in a situation where there are plans to marry. This suggests that they may tend to regard cohabitation as either a normal stage in the process of getting married or as an acceptable behavior for couples who want to marry, but who cannot or should not because of external factors such as economic uncertainty. That they do not have a higher than average level of approval for couples with no interest in marriage suggests that they tend to hold more traditional family attitudes. Persons with a college education, on the other hand, are more likely to accept cohabitation in the

absence of marriage plans. This undoubtedly reflects more liberal attitudes toward non-traditional behavior. But why are college-educated persons not more likely than average to approve of cohabitation by couples who plan marriage. One possibility is that because they tend to be economically better off and in more stable economic circumstances, they are unlikely to be in (or imagine others to be in) situations where marriage is desirable, but not feasible. Another possibility is that more literate respondents read questions more carefully, and were more likely to interpret "as long as" to mean "only if."

Race/ethnicity:

There is only a very small black/white differential. When other characteristics are not considered, Blacks are three points more likely than whites to approve of cohabitation. However, they are two points less approving of cohabitation when other characteristics are controlled. Mexican American, and especially Puerto Ricans, are considerably more approving than either whites or blacks.

Majority whites are six points more likely than blacks to approve of cohabitation when there is no interest in marrying, but three points less likely to approve when there are marriage plans. Similarly, Mexican Americans are much more likely to approve when there are marriage plans but less likely when there are not. Puerto Ricans are more approving than average in either situation. This pattern is consistent with the interpretation of the education pattern presented above.

Sex:

Men are nine points more likely to approve of cohabitation than women. When other characteristics are controlled, this difference is reduced slightly to seven points. The sex differential is identical for the two approval variables.

Parental status:

After adjusting for compositional differences, there is no difference in approval of cohabitation between parents and non-parents for the composite measure or for either of the two separate items.

**Religious Differentials in Approval and
Experience of Cohabitation**

Next we will consider religious differentials in approval of cohabitation. NSFH respondents were asked their present religious preference. This was coded into some fifty or so religious denominations and residual groups or "families" of religious denominations. We are able to identify 14 fairly specific denominations or closely related "families" of denominations which have enough sample cases for statistical estimation. There are four additional categories - no religious preference, miscellaneous Christian groups, non-Christian religions (other than Jews), and not ascertained either because a response was not obtained or the response that was obtained was not codable.

Some of these "denominations" are comprised of several distinct subgroups that vary greatly along a liberalism - conservatism continuum. Examples include the various synods of Lutherans or the Southern Baptists and the American Baptists. (Note there are often large differences in beliefs and opinions within a given congregation, as well as among congregations of the same (sub) denomination.) In an attempt to capture some of this intra-denominational variation in orientation respondents were asked their level of agreement or disagreement with:

1360h. I regard myself as a religious fundamentalist.

(Because it proved impossible to translate, this question was not asked in interviews conducted in the Spanish language.)

In the analysis of religious variation in family attitudes we subdivide six of the Christian denominations according to the answer to the fundamentalism item (1360h). The groups that were subdivided were Baptists, Lutherans, Methodists, "Protestants - no denomination given," "Christians," and Other Christian Denominations (not elsewhere classified). This produced a 24-category classification of religious "denominations" which is presented in Table 4.

Most of the denominations are self-explanatory, but a few require some explanation. "Protestant" refers to persons who answered the religious preference question as "Protestant," and who did not give a further denominational specification when probed, "What specific denomination is that?" "Christian" refers to persons who said that they belonged to "The Christian Church," Disciples of Christ, Church of Christ, or simply answered "Christian." Some of the latter are probably inappropriately included in this category. "Pentecostal" includes The Assembly of God, Church of God, any response including the word "Pentecostal" and several other small denominations. "Adventists" include Jehovah's Witness, Seventh Day Adventists, and other smaller denominations. "Holiness" includes Church of the Nazarene and a variety of other smaller groups. (Smaller denominations were combined into families according to the classification of Melton, 1977.) "Other Christian" is a residual category including persons who said that they were some other specific Christian denomination. This is a very heterogeneous category, including many specific denominations and families of denominations for which there were not enough cases to estimate reliable estimates. (Most of the groups included in the residual category are quite conservative, although it also includes more liberal groups such as Unitarians, as well as members of "Community Churches" and other non-

denominational congregations.)

(Appendix B includes some information on the denominational distribution of people who regard themselves as fundamentalists, as well as analyses of social and demographic differentials in agreement with the "fundamentalism" and two "doctrinal" items, as well as differentials in church attendance.

The net effect of religious denomination on approval of cohabitation (composite measure), listed in order from high to low approval, is:

Jewish	19.8
None	19.2
Episcopalian	9.9
Catholic	3.8
Presbyterian	3.1
"Protestant" non-fundamentalist	1.5
Methodist - non-fundamentalist	0.7
Lutheran - non-fundamentalist	-.5
Methodist - fundamentalist	-.9
Non-Christian	-1.7
Other Christian - non-fundamentalist	-3.8
United Church of Christ	-4.1
"Christian" non-fundamentalist	-4.6
Lutheran - fundamentalist	-6.1
Baptist - non-fundamentalist	-6.3
Baptist - fundamentalist	-10.6
Holiness	-10.7
"Protestant" fundamentalist	-11.5
Adventist	-13.4
Mormon	-13.6
Other Christian - fundamentalist	-14.4
"Christian" fundamentalist	-15.8
Pentecostal	-23.3
NA	4.5

Persons with no religious preference and Jews have a much higher level of approval of cohabitation than any of the other groups. Among the Christian groups, Episcopalians have the highest level of approval. The next highest level of approval is found among

Catholics whose approval is similar to Presbyterians, but somewhat higher than the other "main-line" (non-fundamentalist) Protestant groups (Methodists, Lutherans, and United Church of Christ), as well as "Protestants" and "Christians" who do not report being fundamentalists.

Within each of the six "groups" in which fundamentalists are distinguished from non-fundamentalists, approval of cohabitation is higher for the non-fundamentalists. For all but the Methodists, the difference is quite substantial.

The lowest levels of approval for cohabitation are for Pentecostals, "Christian" fundamentalists, Mormons, and Adventists. The fundamentalist groups all have lower than average levels of approval of cohabitation. The non-fundamentalist Baptists have about the same level of approval as the fundamentalist Lutherans.

There is more intergroup variation in the approval of cohabitation in the absence of interest in marriage than when there are plans to marry. The rank ordering of the groups is strikingly similar for the two conditions. There are a few differences in ranking, but it is difficult to make anything of them. (See Table 4.)

Differentials by Church Attendance

There are large differentials in the approval of cohabitation by frequency of church attendance. (See bottom panel of Table 4.) Persons who never attend church have a crude rate of approval of cohabitation that is 15 points above the mean, while those who attend church weekly are 17 points below the mean level of acceptance of cohabitation. When other characteristics (including religious denomination) are controlled the church attendance differential is attenuated, but is still very large. Persons who attend church weekly are

about 22 points less likely to approve of cohabitation than those who never attend church (reduced from the 33 point crude difference).

There is not much of a difference among the three least frequent attender categories. There are larger differences between those attending weekly versus those attending one to three times a month, and between those attending one to three times a month and those attending less frequently.

Denominational differences tend to persist, although they are somewhat attenuated, when church attendance is controlled. Members of fundamentalist religious groups (or, more accurately, persons who classify themselves as fundamentalists) tend to attend church more frequently and to express less approval of cohabitation. In those cases, the effect of denomination is reduced quite a bit. Catholics tend to attend church more regularly than average. When church attendance is controlled, the effect of being Catholic further increases approval of cohabitation.

Religion and church attendance were also run as an interaction variable in a model with the basic variables. Each religious group was subdivided by whether church attendance was once a week or more or less than once a week. There were 9 religious groups that had at least 100 cases in the smaller of the two church attendance subgroups. The differences in approval of cohabitation (composite variable), net of characteristics included in the basic model, were:

	Church <Weekly	Church Weekly	Difference	N
Catholic	11.7	- 5.6	17.3	1488
Baptist-fundamentalist	- 0.2	-18.6	18.4	367
Baptist-other	- 2.0	-16.1	14.1	410
Lutheran-other	4.9	-13.6	18.5	150
Methodist-other	5.3	-13.7	19.0	244
Methodist-fund	- 0.3	- 4.0	3.7	114
Mormon	- 4.0	-22.0	18.0	139
Pentecostal	-10.4	-29.2	18.8	116

(The N shown is the number of cases in the smaller of the two church attendance categories.)

The differences are concentrated in the 14 to 20 point range, with one group (Fundamentalist Methodists) below that level. It appears that it is not too much of a distortion to consider religious preference and church attendance additively.

Doctrinal Variation in Approval and Experience of Cohabitation

Whatever their denominational preference, NSFH respondents were asked their level of agreement or disagreement with these statements:

1360d. The Bible is the answer to all important human problems.

1359j. The Bible is God's word and everything happened or will happen exactly as it says.

An alternative way of looking at religious variation in approval of cohabitation is to examine the additive effects of religious denomination, fundamentalism and two doctrinal items which were included in the NSFH. Results of such an analysis are presented in Table 5. Both of the "doctrinal" items, as well as the fundamentalism

measure, are strongly related to approval of cohabitation in the expected direction, when religious denomination and other characteristics of the respondent are not taken into account. However, after religious denomination is included, their effects are greatly reduced. The two doctrinal items completely eliminate the effect of "fundamentalism." This provides support for the validity of the fundamentalism measure. Net of denomination, persons who agree with the literal interpretation of the Bible are 5 points, and those who agree that the Bible is the answer to the world's problems are 9 points, less likely to approve of cohabitation. Denominational differences, however, are only slightly attenuated by the inclusion of fundamentalism and the two doctrinal items.

Variation by Region and Metropolitan Status

There are large regional differences in approval of cohabitation (See Table 6). Approval is highest in the Northeast and lowest in the South. The differential between the two extreme regions is 14 points. After controls for differences in social and demographic characteristics, the difference is reduced to about 10 points. The level of approval in the North Central region is very similar to that in the South. The level in the West, after adjusting for other characteristics of the population is intermediate between the high level in the Northeast and the low level in the South and North Central regions.

Approval of cohabitation also varies by size and type of place of residence. The level of approval is highest in the largest metropolitan areas, and tends to decrease as size of place decreases. When characteristics of the population are controlled, the differentials by size of place are attenuated. However, the central cities of the largest metropolitan areas still have the highest rate of approval, and persons living in the smallest, most remote areas still have the lowest level of approval. There is relatively little variation

among the categories between these two extremes.

It is likely that some of the regional and type of area variation in approval of cohabitation is due to religious variation. Persons living in the South tend to belong to relatively conservative denominations such as Southern Baptists and other fundamentalist groups who would tend to disapprove of cohabitation. Persons in the West and North East are more likely to have no religious preference, or to belong to the more liberal religious groups, and to attend church less frequently. These differences may account for some of the variation by region and type of place. The last two columns of Table 6 show regional and type of place differentials with additional controls for religious denomination (Net 2) and religious denomination and church attendance (Net 3). Regional and metropolitan area differentials are attenuated considerably when religious preference and church attendance are controlled.

Differentials in Approval of Cohabitation by Attitudes Toward Marriage

Earlier, it was suggested that attitudes toward cohabitation under different conditions may vary depending on the respondent's "view of marriage." There were several attitudinal items relating to perceptions of marriage, three of which were:

- 1359b. It is better for a person to get married than to go through life being single.
- 1360f. Married couples ought to overlook isolated occasions of sexual unfaithfulness.
- 1359e. Marriage is a lifetime relationship and should never be ended except under unusual circumstances.

The response options for these items, as for the cohabitation approval items, were

a five point scale ranging from strongly agree to strongly disagree. Each of these items was added, one at a time, to the variables in the basic model in predicting approval of cohabitation. Their net effects are shown in Table 7.

The relationship between approval of cohabitation and agreement with the statement that "it is better to be married than to go through life single" is very different for the two cohabitation approval items. The minority (one-sixth of the sample) who disagree with this statement has a much higher level of approval of cohabitation in the absence of an interest in marrying than those who agree. On the other hand they, as well as those who are neutral on the marriage item, have a lower level of approval of cohabitation for couples planning marriage.

Similarly, disagreement with the "marriage is for a lifetime" item is strongly associated with approval of cohabitation for couples with no interest in marriage, but is not associated with approval of cohabitation when there are plans to marry.

Finally, those who believe that occasional sexual indiscretions should be forgiven are much more likely to approve of cohabitation under both conditions.

Thus it appears that those who are less enthusiastic about marriage, those who do not think that "marriage is forever," and who are more tolerant of sexual unfaithfulness are much more likely to approve of cohabitation in the absence of the couple's interest in marriage. This is hardly surprising. On the other hand, they tend to be less likely to approve of cohabitation for couples with marriage plans. One likely explanation for this is that they tend to be skeptical of the wisdom of marriage. They don't approve of cohabitation by couples planning marriage because they don't approve of couples planning marriage. Alternatively, because the issue is more salient for them, they may have tended

to read the question more carefully, and interpreted the "as long as" to mean "only if."

Conclusion

In addition to collecting cohabitation histories, the National Survey of Families and Households asked questions concerning the acceptability of cohabitation under two conditions: for a couple with plans to marry and for a couple with no interest in marriage. About a quarter of the adult population has cohabited at some point in their lives, and among younger persons the proportion is considerably higher. Despite the increased prevalence of non-marital cohabitation, its acceptability continues to be quite low. About one adult in four approves of cohabitation in the absence of plans to marry, and about two in five expressed approval of at least one of the two cohabitation items.

We have explored variation among social subpopulations in the acceptance of cohabitation. People who are under age 35 and those who are not currently married are more accepting of cohabitation than older people and people who are married. Men are more accepting than women. The relationship with education and race/ethnicity is more complex. University education is associated with a higher level of approval of cohabitation for couples with no interest in marriage, but very low education is associated with approval if the couple has plans to marry. A similar pattern is found for race/ethnicity. Members of minority groups appear to be more approving for couples planning marriage, but less approving if there is no interest in marriage. We suggest that one explanation for this has to do with subgroup differentials in the feasibility of marriage - people with few economic resources, who tend to live more precarious lives, may feel that while marriage is generally preferable, cohabitation is an appropriate adaptation when a couple wants to

marry, but for whatever reason does not find it possible.

Religion has an important influence on views of cohabitation. There is great variation in approval among members of different religious denominations, with additional variation associated with "fundamentalist" religious views. There is also large variation in approval of cohabitation by frequency of church attendance, which persist within denominations. Religious preference, religious views, and religious participation all make a difference.

There is also a surprising amount of regional variation, net of other characteristics of the population. Persons living in the Northeastern and Western regions have strikingly higher levels of approval than people living in the South and Midwest. Religious differences explain a portion of this regional variation.

We began to explore the "effects" of views of marriage on approval of cohabitation, finding that those who did not feel that being married was inherently preferable to being single, who did not agree that "marriage is forever," and who are tolerant of sexual unfaithfulness express a higher level of approval of cohabitation, especially in the absence of marriage plans.

The two cohabitation approval items asked on the NSFH do not scale neatly. There appears to be a higher level of approval of cohabitation in the absence of an interest in marriage than when the couple plans to marry. We offer some speculation as to why that is the case. We conclude that it is due in part to a problem of question wording, but is also probably due to the complexity of attitudes toward both marriage and cohabitation.

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Table 1. Distribution of Responses to Questions Regarding Approval of Cohabitation In Two Situations

	Couple Has No Interest in Marrying	Couple Has Plans to Marry
Strongly Agree	7.4	4.7
Agree	19.3	17.9
Neither Agree nor Disagree	26.0	34.8
Disagree	21.3	21.3
Strongly Disagree	26.1	21.4
Total	100.0 (12,304)	100.0 (12,290)

Table 2. Cross-classification of Approval of Cohabitation for Couples with No Interest in Marriage and for Couples with Plans to Marry

All Right if No Interest in Marriage	All Right if Plan to Marry			Total
	Agree	Middle	Disagree	
Agree	1343	1201	700	3244
Middle	708	2088	367	3163
Disagree	683	937	4116	5736
Total	2734	4226	5183	12132

Distribution of Approval if There Are Plans to Marry by Level of Approval If There is No Interest in Marriage

All Right if No Interest in Marriage	All Right if Plan to Marry			Total
	Agree	Middle	Disagree	
Agree	41.4	37.0	21.6	100.0
Middle	22.4	66.0	11.6	100.0
Disagree	11.9	16.3	71.8	100.0

Table 3. Differentials in Approval of Cohabitation

	Composite Measure			No Interest in Marriage	Plans to Marry
	N	Gross	Net	Net	Net
<25	1909	16.2	11.0	5.7	7.3
25-29	1384	10.7	9.8	6.7	6.4
30-34	1487	11.3	11.4	10.5	4.6
35-39	1312	3.8	4.7	7.3	- 2.1
40-44	1092	1.9	2.7	5.9	- 1.7
45-54	1638	- 9.6	- 7.9	- 7.2	- 2.4
55-64	1464	-13.6	-11.3	-10.5	- 3.8
65+	1834	-18.6	-16.9	-13.5	- 8.5
Marital Status					
Currently married	7391	- 5.9	- 4.6	- 4.2	- 2.4
Separated	307	9.4	9.6	11.2	6.1
Divorced	1001	12.7	13.6	13.6	2.7
Widowed	882	-16.9	- 1.2	- .6	- 1.3
Never Married	2540	17.0	7.4	5.7	5.8
Education					
<12	2566	- 1.5	3.7	- .1	6.0
12	4580	- 3.8	- 3.1	- 2.1	- 2.5
13-15	2689	3.8	- 1.5	.0	- 2.2
16	1527	4.2	2.3	2.8	1.1
17+	759	5.9	7.1	7.6	.2
Race/ethnicity					
Black	1308	1.8	- 2.2	- 4.7	2.1
Non-hispanic White	9791	- 1.4	- .2	.8	- 1.3
Mexican American	496	12.0	6.5	- 3.2	10.8
Puerto Rican	132	19.2	12.1	9.4	10.3
Other	393	7.0	1.0	- 2.4	8.0
Sex					
Male	5723	4.6	3.8	3.1	3.0
Female	6397	- 4.1	- 3.5	- 2.8	- 2.6
Ever Borne/Fathered Child					
None	3605	11.2	1.2	.8	.2
Some	8515	- 4.8	- .5	- .3	- .1
Mean			38.1	26.7	22.5

Table 4. Differentials in Approval of Cohabitation by Religious Preference and Church Attendance

	<u>Composite Measure</u>			<u>No</u>	<u>Plans to</u>	
	<u>N</u>	<u>Gross</u>	<u>Net1</u>	<u>Interest in</u> <u>Marriage</u> <u>Net</u>	<u>Marry</u> <u>Net</u>	
None	958	26.5	19.2	90.6	20.0	4.2
Catholic	3277	4.6	3.8	6.0	.9	3.0
Jewish	297	15.9	19.8	13.0	19.2	10.2
Baptist						
- fundamentalist	853	-12.4	-10.6	-5.8	-8.8	-4.1
- non-fundamentalist	1541	-3.8	-6.3	-7.1	-5.2	-3.0
Lutheran						
- fundamentalist	153	-11.2	-6.1	-1.6	-11.3	.2
- non-fundamentalist	522	-1.6	-.5	-1.0	-.2	1.8
Methodist						
- fundamentalist	270	-9.8	-.9	-.2	-2.3	.0
- non-fundamentalist	912	-2.3	.7	-1.4	1.5	.3
Episcopalian	282	8.4	9.9	7.8	8.1	6.8
Presbyterian	458	-1.0	3.1	1.9	3.7	1.7
Mormon	314	-18.0	-13.6	-10.1	-9.2	-6.7
United Church of Christ	208	-8.2	-4.1	-5.1	-5.3	-.6
Pentecostal "Christian"	354	-22.4	-23.3	-16.8	-16.8	-13.4
- fundamentalist	180	-13.4	-11.5	-7.0	-10.5	-1.7
- non-fundamentalist	537	2.4	1.5	-3.1	1.9	-2.3
Other Christian						
- fundamentalist	76	-21.2	-14.4	-7.8	-18.1	-4.4
- non-fundamentalist	189	-4.3	-3.8	-5.3	-2.8	-4.1
Non-Christian	108	4.6	-1.7	-1.9	4.3	-7.5
Not Ascertained/ Not Codable	98	3.6	4.5	3.4	5.2	4.0
Church Attendance						
Never	2756	15.2		12.2		
1-2 times per yr	1650	12.5		8.8		
3-9 times per yr	1129	8.5		6.4		
1-3 times per month	2041	.8		-.7		
once a week or more	4391	-16.8		-12.2		
N/A	1153	-1.2		-1.4		
Mean		38.1			26.7	22.5

Table 5. Additive Effects on Approval of Cohabitation (Composite Measure)
of Religious Denomination, "Fundamentalism," and Two Doctrinal Items

(net of the effects of age, sex, marital status,
education, parental status, and race/ethnicity)

Denomination	N	Deviation		
		Gross	Net1	Net2
None	930	27.0	19.0	15.8
Catholic	3005	3.8	3.8	1.9
Jewish	287	16.7	19.8	16.9
Baptist	2319	-6.3	-7.8	-4.6
Lutheran	658	-3.2	-1.8	-1.6
Methodist	1143	-3.9	.4	-.1
Episcopalian	280	8.6	9.9	7.7
Presbyterian	448	-1.4	3.1	1.8
Mormon	196	-17.6	-13.6	-13.5
United Church of Christ	296	-17.6	-13.6	-13.5
"Christian"	297	-7.8	-7.8	-6.0
Pentecostal	327	-21.7	-23.3	-17.5
Holiness	107	-15.1	-10.6	-8.4
Adventist	115	-15.0	-13.3	-8.6
"Protestant"	700	-1.0	-1.8	-.7
Other Christian Denom.	256	-9.1	-6.8	-5.7
Other Non-Christian	105	4.5	-1.8	-5.0
Not Ascertained	93	2.9	4.6	3.7
Fundamentalist				
No	8869	3.6		.1
Yes	2878	-11.0		-.4
Literal Bible				
No	5702	9.1		2.5
Yes	5865	-8.8		-2.4
Bible is Answer				
No	6531	8.8		3.8
Yes	4902	-11.4		-5.0

Table 6. Variation in Approval of Cohabitation by Region and Metropolitan Status

	N	Gross	Net1	Net2	Net3
Region					
Northeast	2636	8.1	8.0	5.6	4.8
North Central	3037	-3.0	-2.6	-3.1	-2.4
South	4097	-6.0	-4.5	-3.2	-2.4
West	2350	5.3	2.1	3.3	1.9
Type of Residence					
Metropolitan Area					
1,000,000 +					
Core	3288	7.0	3.4	2.3	1.8
Fringe	2013	1.0	.9	.3	-.4
250,000-999,999	2807	-1.8	-1.9	-1.3	-1.0
50,000-249,999	969	-3.2	-.7	-.1	-.4
Non-Metropolitan					
Place of 20,000 in County					
Adjacent to Met County	408	-3.2	-3.4	-2.3	-.6
Not Adjacent to Met County	469	-1.0	1.6	1.2	.4
Place of 2,500 -19,999 in County					
Adjacent to Met County	995	-6.0	-2.0	-.8	.1
Not Adjacent to Met County	704	-7.4	-2.8	-1.7	-.8
No Urban Place in County					
Adjacent to Met County	259	-5.9	-2.1	-3.5	-3.7
Not Adjacent to Met County	208	-12.1	-7.9	-5.1	-3.2

Net1 basic model

Net2 basic model plus religious denomination

Net3 basic model plus religious denomination plus church attendance

Table 7. Net Effects of Marriage Attitudes on Approval of Cohabitation

(Variables included one at a time in a model with age, education, race/ethnicity, marital status, sex, and parental status)

	All right if Couple Has		Composite Measure
	No Interest in Marriage	Plans to Marry	
Better to Be Married			
1 Strongly Agree	-3.1	3.8	-.6
2 Agree	-2.5	4.1	.0
3 Neither	-.9	-3.8	-2.6
4 Disagree	8.0	-3.0	5.3
5 Strongly Disagree	12.3	-4.2	8.1
Marriage is for a Lifetime			
1 Strongly Agree	-6.1	-2.0	-6.1
2 Agree	-.6	1.6	.6
3 Neither	2.2	-1.4	.8
4 Disagree	17.5	4.6	16.1
5 Strongly Disagree	22.6	-.6	19.0
Forgive Sexual Indiscretions			
1 Strongly Agree	14.4	16.0	19.2
2 Agree	14.2	16.0	20.5
3 Neither	2.2	-2.0	.3
4 Disagree	-.9	.6	-.3
5 Strongly Disagree	-5.8	-5.4	-7.6

APPENDIX A

Differentials in the Pattern of Responses to the
Two Cohabitation Items

This Appendix examines the pattern of responses to the two cohabitation approval items in more detail. What characteristics are associated with giving different responses to the two cohabitation approval items? To address this question, we ran three sets of regressions, reported in the three columns in Table A. The dependent variables are:

Difference (Column 1) This regression predicts the signed difference between the responses to items e1359h (No interest in marriage) and e1360k (Plans to Marry). Since the lower the value, the higher the level of approval, a positive value of the difference means that the respondent expressed more approval of cohabitation when the couple has plans to marry (e1360k) than when there is no interest in marrying (e1359h). A negative value means that there is greater approval if there is no interest in marrying. Thus a minus 2 value indicates that the respondent was two scale points more approving of cohabitation when there is no interest in marriage than when there are marriage plans.

The distribution of the values of this difference is:

-4	1.5
-3	1.3
-2	5.7
-1	13.0
0	53.1
+1	16.8
+2	6.3
+3	1.5
+4	.7

Total	100.0

Hence, somewhat more than half of all respondents did not differentiate their level of approval. About a quarter gave greater approval if the couple has marriage plans, and somewhat less than a quarter gave greater approval if the couple has no interest in marrying. Most respondents who did differentiate approval between the two conditions had responses that differed by only one scale point. Eight percent gave responses to the plans to marry variable that were two or more scale points lower than for the no interest in marriage variable, and 8 percent were two or more points higher for the no interest in marrying variable.

Greater Approval if Couple Has Marriage Plans (Column 2) This regression predicts the probability (percentage) that there is greater approval if the couple has marriage plans than if there is no interest in marrying.

Greater Approval if Couple Has No Interest in Marriage (Column 3) This regression predicts the probability (percentage) that there is greater approval if the couple has no interest in marrying.

The regressions in columns 2 and column 3 predict the probability that the value of one of the cohabitation items is greater than the value of the other. In each case, those respondents who gave the same response to each item are given a value of "0" just as are those respondents who gave the item a lesser value.

The first regression that was run included basic social and demographic characteristics as predictors. Then, in order to assess the degree to which differences in the "views" of marriage might be affecting the response pattern, three measures of attitudes toward marriage were added, one at a time, to this the basic variables. Finally, in order to assess the effect of personal experience with cohabitation on the response pattern, prior cohabitation experience is added to the basic variables.

Summary of Sub-population Differences in the
Conditions under which Cohabitation Is More Acceptable.

More Approval if There Are Plans to Marry	More Approval if the Couple Has No Interest in Marrying
- the young (<30)	- middle ages (very untrue for those 45+)
- the old (45+)	
- never married persons (very untrue for divorced)	- divorced persons
- persons with <12 years of education	- 16+ years of education (very untrue for <12)
	- (very untrue for Blacks)
- those who believe that marriage is a lifetime relationship that should not be broken	- those who disagree that marriage is lifetime relationship
- those who agree that it is better to be married	- those who disagree that it is better to be married
	- those who believe that spouse's sexual indiscretions should be forgiven
- those who cohabited with their first spouse	- those who cohabited with first spouse or with someone else

Thus, respondents who are under 25 or 55 and older, those who are never married, those who have less than a high school education, hispanics and persons of other races are more likely than average to express a higher level of approval when there are marriage plans. These are the types of respondents who differentiate their level of approval, and whose ranking is in the "expected" order. Persons in the middle ages and those who are divorced are less likely to express a higher level of approval when there are marriage plans.

The results for expressing greater approval when there is no interest in marriage are similar, but not identical. Respondents age 30 to 44 are more likely to express a higher level of approval if there is no interest in marrying, as are divorced persons and those with post-graduate education. These are the types of persons who differentiate their approval by reason for cohabitation and whose ranking is not in the "expected" order. Older respondents, those with less than a high school education, and blacks are less likely than average to report greater approval when there is no interest in marrying.

The variables relating to the respondent's view of marriage also affect the response pattern. Those who disagree that "marriage is a lifetime relationship, those who disagree that it is "better to be married," and those who agree that one should "forgive a spouse's occasional sexual indiscretions" are considerably more likely to be more approving of cohabitation if the couple has no interest in marriage than if they are planning marriage. This is consistent with both the idea that these cohabitation attitudes are complex and intertwined with views of marriage, and with the notion that some respondents may have read an "only if" into the item regarding approval of cohabitation if the couple is planning marriage.

Finally, those respondents who have themselves experienced cohabitation are much more likely than those who have not to give a higher level of approval in situations where there is no interest in marrying than where there are plans to marry. It does not matter whether they lived with their first spouse prior to marriage or whether they have lived only with someone else (either before their first marriage began or after it ended).

This is consistent with a tendency of those with cohabitation experience to reject marriage in general, or with a tendency for them to believe that cohabitation is an acceptable alternative to marriage, but one that is incompatible with a subsequent marriage.

Table A. Differentials in Response Pattern to the Two Cohabitation Approval Items

	Difference	More Approval if Plan Marriage	More Approval if No Interest
Mean	.02	25.3%	21.6%
Age			
<25	.06	3.2	
25-29	-.03	.2	2.3
30-34	-.12	-2.4	7.0
35-39	-.21	-6.5	7.2
40-44	-.20	-4.8	5.2
45-54	.07	.3	-4.7
55-64	.14	3.3	-5.4
65+	.15	3.1	-9.5
Marital Status			
Married	.04	-.3	-2.2
Separated	-.08	-1.0	3.6
Divorced	-.21	-4.0	10.1
Widowed	-.01	-.7	2.8
Never Married	.01	2.9	1.3
Education			
<12	.14	3.6	-3.1
12	.00	-.1	-.2
13-15	-.05	-1.4	.4
16	-.08	-2.7	2.3
17+	-.14	-1.0	5.7
Race			
Black	.12	1.0	-3.2
Non-Hispanic White	-.03	-.8	.8
Mexican American	.21	6.5	-3.7
Puerto Rican	.00	3.8	2.7
Other	.19	6.7	-5.2
Sex			
Male	.01	.4	.2
Female	-.01	-.3	-.2
Children Born/Fathered			
None	-.02	.2	.8
Some	.01	-.1	-.3

-continued-

Table A - Continued

These variables were added one at a time to the basic model:

Marriage is a Lifetime Relationship

	Difference	More Approval if Plan Marriage	More Approval if No Interest
Strongly agree	.09	1.5	-4.7
Agree	.06	2.6	-.6
Neither	-.09	-4.8	2.6
Disagree	-.28	-7.5	10.7
Strongly disagree	-.56	-7.0	21.8

Better to Be Married

	Difference	More Approval if Plan Marriage	More Approval if No Interest
Strongly agree	.18	4.6	-4.3
Agree	.13	4.4	-4.8
Neither	-.06	-3.6	1.0
Disagree	-.22	-4.7	9.4
Strongly disagree	-.42	-5.7	12.6

Should Forgive Spouse's Sexual Indiscretion

	Difference	More Approval if Plan Marriage	More Approval if No Interest
Strongly agree	-.06	-.9	5.4
Agree	.01	4.5	4.9
Neither	-.06	-2.5	1.4
Disagree	.05	2.5	-1.4
Strongly disagree	-.01	-2.0	-1.4

Cohabitation Experience

	Difference	More Approval if Plan Marriage	More Approval if No Interest
With First Spouse	-.08	2.4	10.4
With Someone Else	-.16	-1.3	10.0
Never Cohabited	.04	-.1	-3.3

APPENDIX B**SOME DIFFERENCES AMONG RELIGIOUS DENOMINATIONS IN THE NSFH
FUNDAMENTALISM AND DOCTRINAL ITEMS**

Table B-1. Differentials in Agreement with Fundamentalism" and "Doctrine" Items

	N	1360H Fundamentalist		1395J Literal Bible		1360D Bible is Answer	
		Gross	Net	Gross	Net	Gross	Net
Age							
<25	1891	-11.0	- 9.6	- 7.9	- 2.8	-11.2	- 9.0
25-29	1367	- 3.2	- 2.6	- 0.6	2.1	- 3.1	- 1.5
30-34	1473	- 3.0	- 2.2	- 4.3	- 1.8	- 5.6	- 3.2
35-39	1308	- 4.3	- 3.2	- 7.5	- 5.1	- 7.0	- 4.5
40-44	1074	- 0.8	0.1	- 5.3	- 3.6	- 5.8	- 3.4
45-54	1616	2.0	1.6	0.6	- 1.6	- 0.7	- 1.6
55-64	1430	6.0	4.6	6.8	2.5	8.6	6.0
65+	1787	13.1	10.7	15.1	8.2	21.2	15.4
Marital Status							
Married	7276	1.4	1.0	1.4	2.3	0.6	1.6
Separated	299	4.8	- 0.6	9.7	- 1.7	6.6	- 3.9
Divorced	992	- 3.1	- 4.2	- 2.7	- 3.8	- 3.5	- 4.5
Widowed	865	13.4	2.0	17.3	3.0	23.9	5.2
Never Married	2514	- 8.2	- 2.0	- 9.8	- 6.1	- 9.4	- 4.1
Education							
<12	2516	9.5	5.0	19.2	14.0	19.6	12.7
12	4507	1.0	1.0	4.2	3.9	1.0	1.1
13-15	2653	- 3.6	- 0.6	- 8.4	- 5.7	- 7.7	- 3.9
16	1522	- 4.8	- 3.4	-14.2	-11.7	-11.9	- 9.0
17+	749	-12.6	-12.4	-25.1	-22.4	-20.2	-17.4
Race							
Black	1271	11.0	11.1	23.0	21.4	23.2	22.6
Non-Hispanic White	9664	- 1.5	- 1.7	- 3.1	- 2.9	- 3.5	- 3.4
Mexican-American	493	- 3.2	- 2.4	- 0.5	- 3.2	9.1	6.2
Puerto Rican	131	- 0.8	1.0	20.0	18.3	13.0	11.4
Other	387	5.4	8.2	- 3.4	- 0.0	- 4.6	- 1.3
Sex							
Male	5650	- 1.9	- 1.0	- 4.3	- 2.6	- 4.6	- 3.2
Female	6296	1.7	1.0	3.9	2.4	4.1	2.9
Children Ever Born/Fathered							
None	3559	- 6.9	- 1.5	- 9.6	- 3.4	- 8.3	- 0.6
Some	8387	3.0	0.7	4.2	1.5	3.5	0.3
Mean							
		25.0		50.7		44.2	

Note: N's are shown for E1360D regression. Others differ slightly. Fundamentalism question was not asked in Spanish language interviews. Those cases are skipped in FUND regression only.

Table B-2. Variation Among Denominations in the NSFH
Fundamentalism and Doctrinal Items

	Percent Agreeing		Percent Fundamentalist	
	e1360d	e1359j	Agree	Strongly Agree
	Bible is the Answer	Literal Bible		
None	13.0	19.9	5.5	1.6
Catholic	33.8	42.7	20.1	4.7
Jewish	10.5	16.6	10.2	3.2
Episcopalian	30.2	24.8	11.4	3.4
Presbyterian	40.8	42.9	21.6	4.7
United Church of Christ	48.9	54.6	24.2	3.8
Mormon	42.8	54.4	29.4	8.2
Pentecostal	84.1	89.2	55.7	29.8
Holiness	75.5	82.9	58.7	24.1
Adventist	91.5	91.9	39.7	19.5
Baptist				
- non-fundamentalist	54.1	66.7		
- fundamentalist	90.2	92.7	(36.3)	(35.9)
Lutheran				
- non-fundamentalist	30.5	42.6		
- fundamentalist	76.0	82.9	(23.2)	(19.3)
Methodist				
- non-fundamentalist	32.9	38.8		
- fundamentalist	76.0	76.8	(23.7)	(27.5)
"Christian"				
- non-fundamentalist	42.8	50.6		
- fundamentalist	83.6	83.1	(30.4)	(38.6)
"Protestant"				
- non-fundamentalist	30.6	39.7		
- fundamentalist	92.9	94.0	(25.5)	(41.4)
Other Christian				
- non-fundamentalist	31.2	39.1		
- fundamentalist	85.8	81.2	(29.2)	(42.9)
Other Non-Christian	20.7	30.3	24.7	9.8
NA	52.5	56.1	24.4	7.2

- continued -

Table B-2 - Continued

Column 1: Percent strongly agreeing or agreeing with:
 "The Bible is the answer to all important human problems. (1360d)

Column 2: Percent strongly agreeing or agreeing with:
 "The Bible is God's word and everything happened or will
 happen exactly as it says." (1359j)

Column 3: Percent strongly agreeing or agreeing with:
 "I regard myself as a religious fundamentalist. (1360h)

Column 4: Percent strongly agreeing with :
 "I regard myself as a religious fundamentalist. (1360h)

The numbers in parentheses for groups in which fundamentalists and
 non-fundamentalists are distinguished:

Column 3: The percent of the whole group (e.g., Baptists) who answered
 that they were fundamentalists (strongly agree or agree)

Column 4: Of those who are responded that they were fundamentalists
 (agree or strongly agree) percent who strongly agree.

Table B-3. Denominational Distribution of "Fundamentalists"

	Percent of those who:		Percent of All Respondents
	Agree or Strongly Agree	Strongly Agree	
None	1.8	1.6	8.1
Catholic	20.7	14.9	25.8
Jewish	1.0	1.0	2.5
Baptists	29.2	32.4	20.1
Lutherans	5.3	3.2	5.7
Methodists	9.4	8.0	9.8
Episcopalians	1.1	1.0	2.4
Presbyterians	3.4	2.3	3.9
Mormon	3.0	2.6	2.6
United Church of Christ	1.7	.8	1.7
Pentecostal	6.3	10.5	2.8
"Christian"	2.9	3.5	2.5
Holiness	2.1	2.7	0.9
Adventist	1.6	2.4	1.0
"Protestant"	6.2	8.0	6.1
Other Christian Denomination	2.6	3.4	2.2
Other Non-Christian	.9	1.1	.9
Not Ascertained	.8	.7	.8
Total	100.0	100.0	100.0

Table B-4. Differentials in the Proportion of Persons Reporting Attending Church Once a Week or More

Grand Mean = 36.4

	N	Gross	Net
Age			
under 25	2024	-12.8	-8.0
25-29	1459	-7.1	-8.1
30-34	1575	-6.1	-7.6
35-39	1381	.2	-2.3
40-44	1144	-1.0	-2.9
45-54	1736	2.2	.7
55-64	1602	8.2	6.7
65+	2044	14.7	16.8
Marital Status			
Married	7923	4.6	3.0
Separated	339	-7.3	-7.5
Divorced	1055	-11.5	-10.3
Widowed	957	11.1	-2.4
Never Married	2691	-12.1	-2.8
Education			
<12	2834	-.7	-9.4
12	4923	-.4	-1.8
13-15	2826	-1.8	3.6
16	1589	4.2	9.9
17+	793	2.4	12.1
Race/ethnicity			
Black	1437	2.6	5.6
Non-hispanic White	10389	-.9	-1.6
Mexican American	553	6.8	8.6
Puerto Rican	147	9.0	11.2
Other	439	1.2	4.8
Sex			
Male	6151	-5.8	-5.1
Female	6814	5.2	4.6
Children Ever Born/Fathered			
None	3798	-8.8	-1.2
Some	9166	3.6	.5
Region			
Northeast	2811	-3.4	-3.2
North Central	3231	2.6	3.4
South	4384	3.2	2.7
West	2538	-5.2	-5.4

- continued -

Table B-4 continued

Religion	N	Gross	Net
None	1024	-34.4	-27.9
Catholic	3495	9.1	10.9
Jewish	316	-26.1	-30.5
Baptist			
- fundamentalist	864	20.4	16.5
- non-fundamentalist	1703	-9.0	-8.1
Lutheran			
- fundamentalist	1157	18.9	15.4
- non-fundamentalist	570	-6.1	-6.0
Methodist			
- fundamentalist	277	5.0	-2.0
- non-fundamentalist	968	-9.6	-13.5
Episcopalian	295	-10.4	-12.1
Presbyterian	485	-3.8	-8.1
Mormon	3771	9.5	20.5
United Church of Christ	227	-5.6	-9.5
"Protestant"			
- fundamentalist	183	24.6	23.3
- non-fundamentalist	587	-18.2	-16.2
Pentecostal	383	31.2	31.6
Holiness	119	19.0	17.4
Adventist	137	39.0	37.7
"Christian"			
- fundamentalist	86	33.7	29.7
- non-fundamentalist	197	-7.0	-7.2
Other Christian Denomination			
- fundamentalist	76	32.7	29.2
- non-fundamentalist	204	6.3	8.4
Other Non-Christian	117	7.0	7.8
NA	108	-4.0	-4.3
Type of Residence			
Metropolitan Area			
1,000,000 +			
Core	3528	-3.0	-1.9
Fringe	2161	-1.4	-2.3
250,000-999,999	2964	1.9	1.3
50,000-249,999	1094	-2.4	-2.1
Non-Metropolitan			
Place of 20,000 in County			
Adjacent to Met County	433	7.1	5.9
Not Adjacent to Met County	491	-6.4	-2.9
Place of 2,500-19,999 in County			
Adjacent to Met County	1044	5.2	4.3
Not Adjacent to Met County	745	6.2	4.8
No Urban Place in County			
Adjacent to Met County	271	-6.9	-3.4
Not Adjacent to Met County	232	10.3	7.6

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