

/r/religion 2025 census

/r/religion census

Welcome to the /r/religion 2025 census results, long edition!

NAVIGATION:

- All data can be found [here](#)
- A presentation of the raw, untrimmed data can be viewed [here](#)*
- Watch a presentation of 'highlights' [here](#)
- Find the full workflow & changelog [here](#)
- Check out the tabs on the left to browse by section

**this is hosted on a paid service that won't be maintained forever, but anything in the Google/Reddit ecosystems will remain available*

FOREWORD

Firstly, a profound apology that this took so long - various circumstances got in the way. I hope that this analysis will make the wait at least somewhat worthwhile. In this document, you will find a deeper exploration of the results, where responses have been visualised by affiliation or denomination. There are a few additional analyses in here pertaining to things like conversions and denominational shifts, as well as reflections on the questions themselves and how /r/religion interpreted them. Some visualisations are interactive. A summary is provided for each section.

You can find the rationale for this census in the [original post](#). In brief, I thought the community might be interested in the demographics of those who visit and post on the /r/religion subreddit. The space is rather unique given its global interfaith status, and as a regular visitor I was curious about the types of people who visit and perhaps how this might compare with other communities. To do this, I read a few papers on sociological survey design and modelled the census to the best of my abilities according to those parameters, drawing heavily from existing resources like the [Pew RLS](#) and the [ISSP](#). I'm also very grateful to /u/vayyiqra, who was kind enough to give me some feedback on the content, and to the mods without whom this endeavour would not have been possible. Please note that I am *not* a social scientist,

so it is entirely likely that there are issues and oversights within this analysis. My hope is that this might represent the first of a series, where prior iterations can inform the content of the next edition such that the census continually improves. Thank you to everyone who participated and especially to those who offered feedback - I have responded to everyone individually in the [dataframe](#), but you will find some general reflections on the limitations in the write-up below, too.

Religion itself is challenging to define and this was especially true of a census catering to users from so many different backgrounds. Using what I read about established sociological frameworks for religion, I decided to split the survey into three sections: affiliation & upbringing, beliefs, and practices. An additional three optional sections were available to complete, pertaining to subreddit usage, user demographics (age, sexuality etc.) and various 'fluff' questions. These are presented sequentially, but you can use the tabs on the left to navigate to individual sections or questions.

AFFILIATION & UPBRINGING

This initial section was designed to assess the religious affiliation of /r/religion users, as well as how that might relate to how they were raised. Religious identity is multifaceted, with religions ascribing different importance to facets like belief, practice, or cultural identity. This is particularly pronounced for ethnoreligions, where belonging may not translate to a strict set of beliefs. Likewise, those who are raised within or adjacent to a religion may have adopted cultural facets without considering themselves to be active 'practitioners' of this religion. Users were therefore asked to describe the religion they 'belong to', with later questions included to qualify the nature of their relationship to religion.

>> B1 Do you regard yourself as belonging to any particular religion, even if non-practicing?

The census received 236 responses, two of which were removed for being duplicate or troll responses. You can find the full, untrimmed dataframe [here](#). ~53,000 people viewed the post on Reddit, and 416 of those clicked through to the survey. Considering that conversion rates were rather low, it is possible that these data are not wholly representative of the subreddit. Feedback is welcome regarding whether the survey structure or content might have been off-putting.

The majority of respondents could be described as religious: 187 respondents described themselves as belonging to a particular religion, representing >80% of the cohort.

>> B2 If you answered 'yes' to the above question, which of these most closely represents the religion that you consider yourself to be a member of? The next question will ask about denominations, where you can be more specific.

Deciding upon the list of religions for inclusion was challenging. It needed to be inclusive enough that a wide breadth of users felt able to respond, but not so broad or hyperspecific as to be overwhelming. The list was more extensive than most of those in existing surveys, but was still somewhat limited - some suggestions from the feedback included Unitarian Universalism as an independent entity, separating out the 'occult religions' (currently under WWTSO), and including 'earth religions' to encompass religions like Gaianism. You can find the full list of suggestions in the [feedback](#). Please feel free to add your own feedback by commenting on the [Reddit post](#).

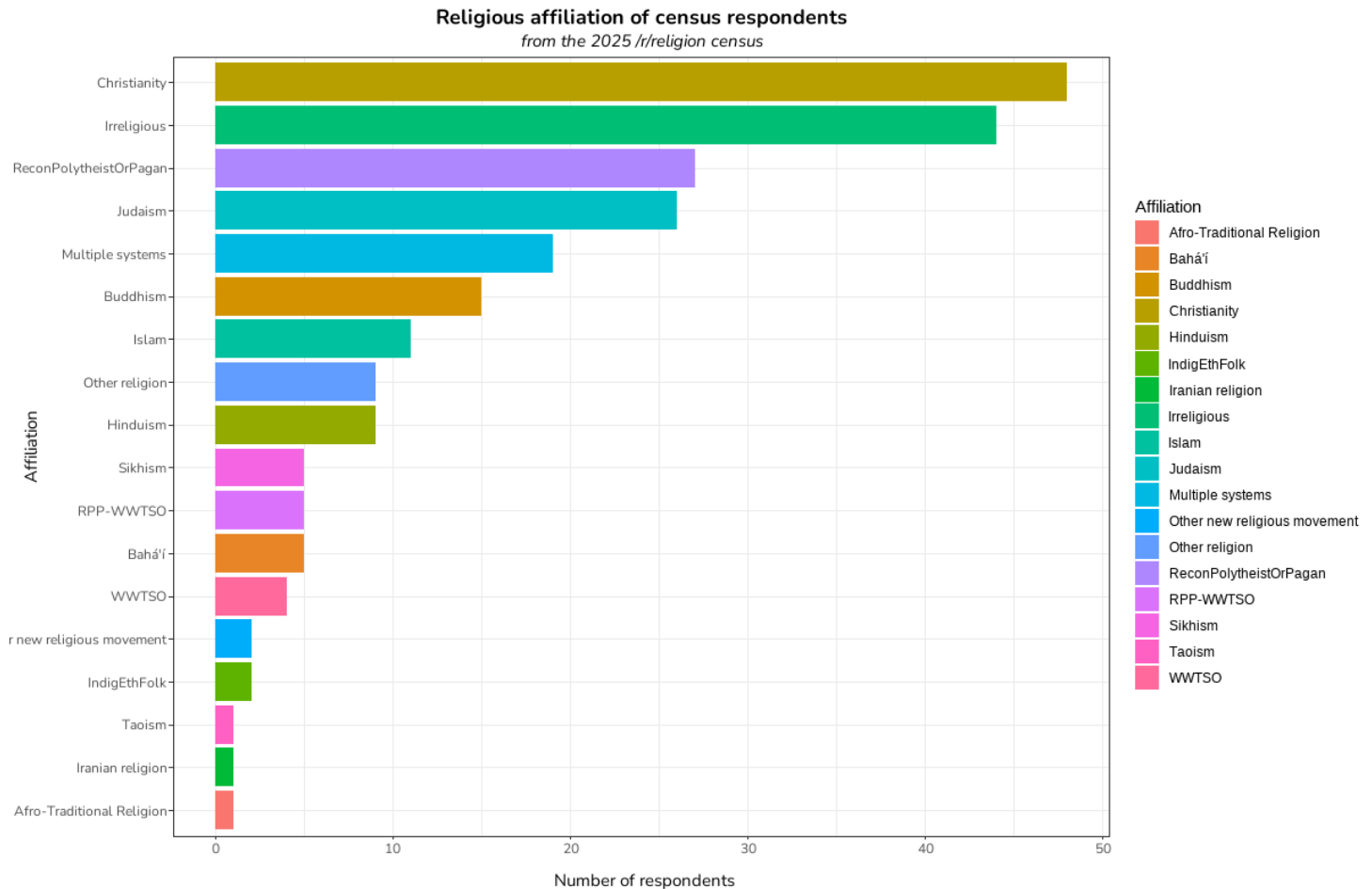
A total of 36 independent religious affiliations were reported, rising to ~44 when including 'other religion'. For ease of plotting and analysis, some of these were 'collapsed' - 19 respondents who reported belonging to multiple systems were listed under 'multiple systems', and 5 respondents who reported belonging to both reconstructionist polytheism/paganism (ReconPolyOrPagan, RPP) and witchcraft, Wicca, Thelema, Satanism, or other occult religion (WWTSO) were listed under 'RPP-WWTSO'. Initially, I had planned to analyse these both as their own independent entity and as 'additive' properties (e.g. someone who belongs to Judaism and Hinduism would be included in the stats for both, rather than inclusion as an independent entity within 'multiple systems'). However, I decided this would ultimately be too time-consuming. If this is an analysis that you would like to see, please let me know on Reddit.

TABLE B1.1			
BELIEF	SINGLE RB	MULTIPLE RB	TOTAL
Christianity	48	8	56
Irreligious	44	2	46
Recon. polytheism or pagan (RPP)	27	10	37

Judaism	26	3	29
Buddhism	15	4	19
Other religion	9	4	13
Islam	11	2	13
Hinduism	9	2	11
Wicca, witchcraft, Satanism, occult (WWTSO)	4	9	11
Bahá'í	5	2	7
Sikhism	5	0	5
Indigenous, ethnic, or folk (IEF)	2	2	4
Taoism	1	5	6
Other new religious movement	2	3	5
Afro-traditional religion (ATR)	1	2	3
Iranian religion	1	0	1

A plot of these affiliations is visible below and under question B3. Affiliations that were not represented from the initial list were Shinto, Confucianism, and Jainism. The majority of affiliations contained respondents who listed themselves as belonging to multiple religions, with the exception of Sikhism (n=5) and Iranian religion (n=1). The low numbers, especially for Iranian religion, make it difficult to conclude how strongly represented these faiths are in 'multiple religious belonging'. Other affiliations with relatively low overlap to others included irreligiosity (2/46), Judaism (3/29), Christianity (8/56), and Islam (2/13). This is consistent with their status as monotheist religions.

Affiliations with the highest level of overlap were Taoism (5/6), WWTSO (9/13), and Afro-Traditional religion (2/3). As above, RPP-WWTSO crossover was sufficiently high as to warrant creation of another category which can be seen in some of the plots below. In all of these cases, the majority of respondents belonging to these systems also belonged to at least one other system. It may be that this reflects how these affiliations are understood by respondents as well as their theological compatibility with other systems - e.g. Taoism being applied as a 'philosophy', 'deity work' playing a role in some forms of witchcraft, or Bahá'í's system of progressive revelation making it more open to syncretic understandings. See also question B5.

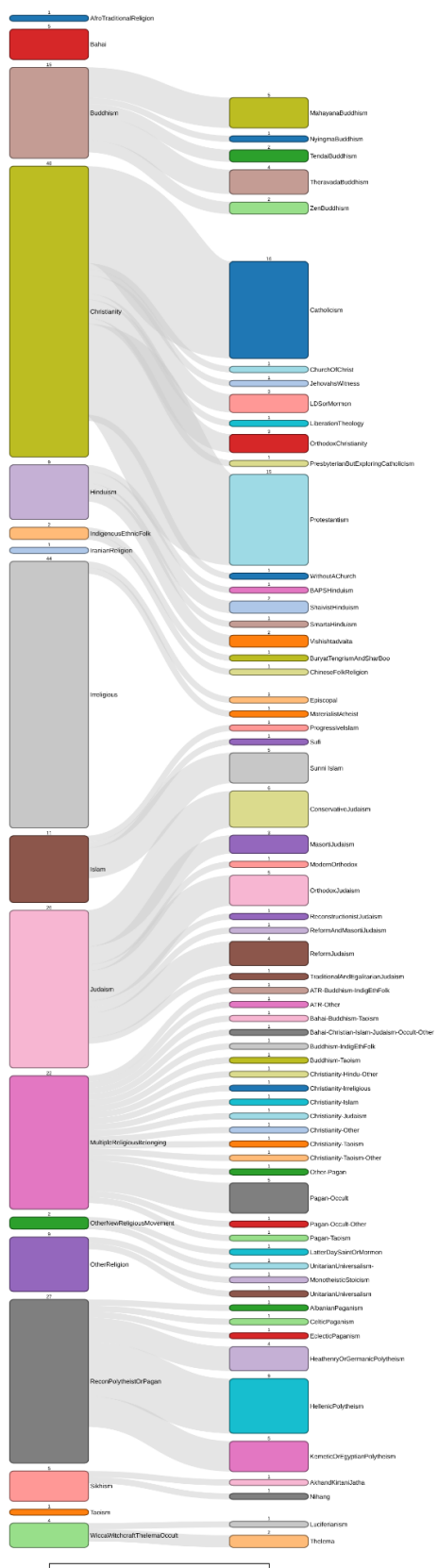


The largest group of respondents were Christians, followed by the irreligious. Other strongly represented groups ($n > 10$) were reconstructionist polytheists/pagans, Jews, Buddhists, and Muslims.

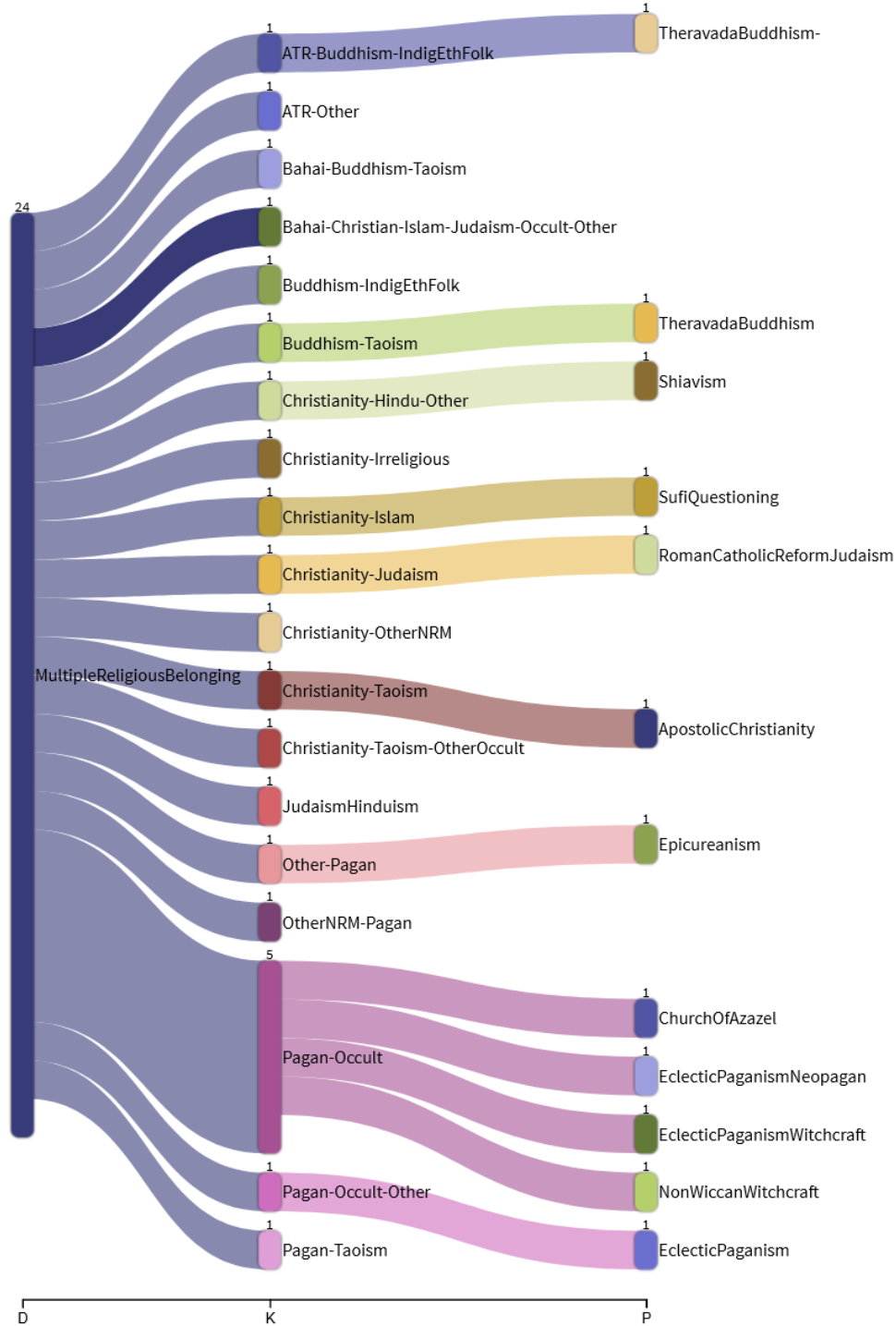
>> B3 Do you belong to a particular denomination of this religion? (...) If your religion is grouped in the above list (e.g. Thelema), please specify it here.

As this question was formatted as a write-in, it elicited a huge variety of responses. I had to make some executive decisions when 'cleaning' the data for plotting. Denominations with similar phrasing were collapsed. In some cases, e.g. for many Protestants, these were manually sorted (e.g. Christian | Anglican -> Christian | Protestant | Anglican). This presented particular challenges for groups like LDS/Mormons, who reported a variety of affiliations. I decided to respect self-reporting rather than re-group, but please note that this may appear to under-represent LDS on the following plots. You can

find further discussion around LDS classification in the [feedback](#), as well as notes on individual changes made in the [changelog](#). Denominations and sub-denominations are plotted as Sankey diagrams below. For those from multiple systems, their affiliation is listed under ‘denomination’. I apologise that this image is difficult to read. Find a higher-resolution version [here](#) or a semi-interactive version [here](#).



With sub-denominations included. See also [higher-resolution](#) or [interactive versions](#) of this plot.



Above you can see just those from 'multiple systems', which were not included in the prior plot.

>> B4 If you belong to a religion not listed, please add it here and include any relevant denominations or qualifiers as specified above.

Those who described themselves as belonging to a religion not listed (typically ‘other religion’) reported their affiliations as follows. Some did affiliate with a religion but clarified that status further:

TABLE B4.1		
Affiliation	Denomination	Details
Other NRM	Reform Mormon	Agnostic Reform Mormon
ATR, Other religion	-	Animism
Other religion	-	Religion of One
WWTSO	-	Eldritch Cultist
Other religion	-	Gnostic
Bahá’i, Christianity, Judaism, Islam, WWTSO, Other religion	-	Abrahamic Classical Theist
Other religion	-	Pantheist
Other religion	Monotheistic Stoicism	Monotheistic Stoicism
Christianity, Other NRM	The Church of Jesus Christ of Latter-Day Saints	The Church of Jesus Christ of Latter-Day Saints
Other religion	-	Neoplatonism
RPP, Other religion	Epicureanism	Epicureanism
Other religion	-	Judeo-Paganism
RPP-WWTSO	Eclectic Paganism	Unitarian Universalism
Buddhism, IndigEthFolk	Theravada Buddhism	A mix of cultural traditions worldwide
Other religion	-	Gaian

One individual (from ‘Albanian paganism’) was reclassified under reconstructionist polytheist or pagan.

Some of these groupings were reported differently by other respondents. For example, several of the LDS/Mormon respondents classified themselves exclusively under ‘Christianity’. Likewise, at least one Hellenic polytheist classified themselves as a Neoplatonist, although this philosophy has numerous interpretations so their religious beliefs/practices may be quite different. Some other religions listed were entirely unique to a respondent, e.g. Religion of One.

>> B5 Do you consider yourself to belong to more than one religion, or that your spiritual beliefs are informed by more than one religious background?

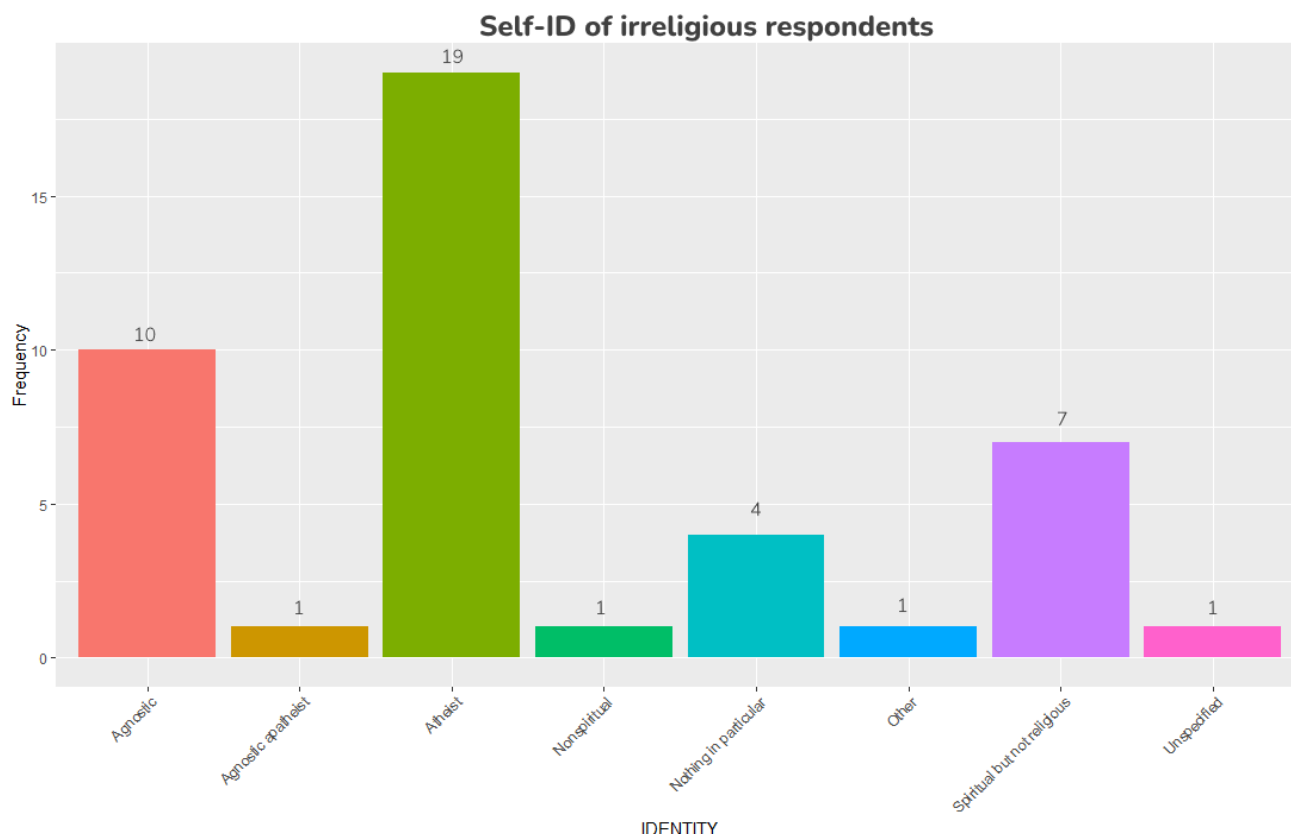
63 of the 234 respondents responded ‘yes’ to this, although only 24 respondents described themselves as belonging to more than one religion. 16 were unsure, 131 responded ‘no’, and 23 were not religious. This may reflect the phrasing of the question, where respondents may consider their beliefs or practices to be ‘informed’ by another system but may not necessarily think of themselves as ‘belonging to’ it.

>> B6 If you are not affiliated with a religion, which of these options best describes you?

This question represents one of the major limitations of the survey, which is reflected in much of the feedback received. It only allowed for a single response, and it was not obvious to most respondents that a write-in option was available. As such, representation of affiliations such as ‘agnostic atheist’ is lower than it might otherwise be. These data can be compared to question B14, which did allow for multiple affiliations and perhaps better-captures the landscape of irreligiosity.

Of those who described themselves as not affiliated with a particular religion:

TABLE B6.1	
IDENTITY	FREQUENCY
Agnostic	10
Agnostic apatheist	1
Atheist	19
Nonspiritual	1
Nothing in particular	4
Other	1
Spiritual but not religious	7
Unspecified	1



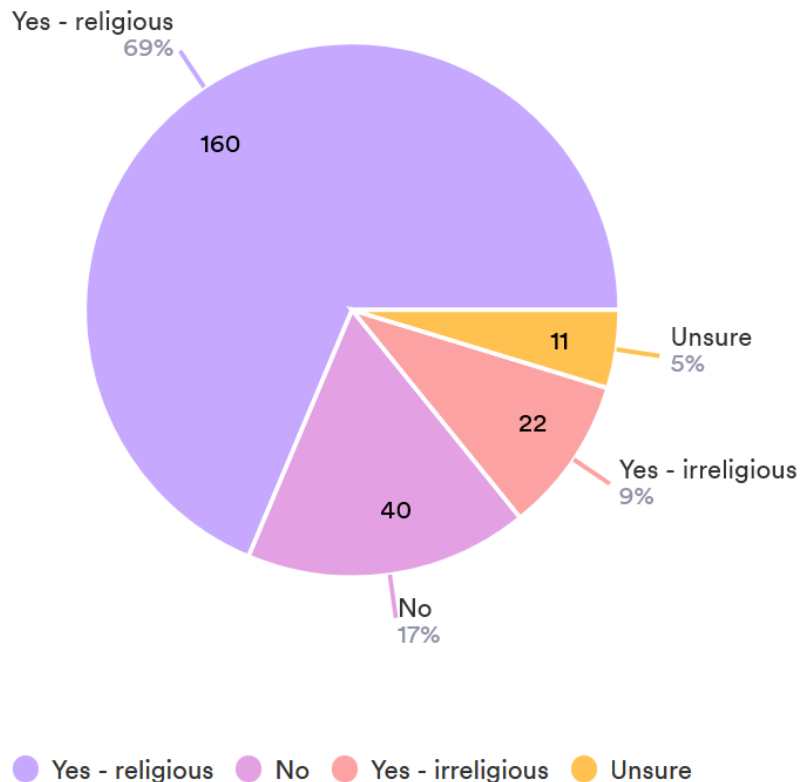
(See [workflow page 35](#) for an additional plot of these identities including those who affiliate with a religion, n = 59 rather than n = 44).

>> B7 Thinking of your childhood, were you raised according to any particular religion or belief system relating to spirituality?

[The art of asking questions about religion](#) (Sullivan, Voas, and Brown 2012) alludes to the idea that religion is a somewhat nebulous concept and that religious belonging can pertain to belief, practice, or to cultural membership (e.g. being raised with certain traditions or being born into an ethnoreligion). There is a dichotomy here between cultural belonging and socialisation, and studies have shown disparities upon differences in how questions are phrased (see: ‘born into’ which implies more cultural belonging vs. brought up in which implies more socialisation). Studies also suggest that asking an initial question about religious upbringing before following it with a query about specifics can prompt a greater degree of atheist or irreligious responses, possibly due to the higher perceived ‘acceptability’ of providing a negative answer. This question was therefore modelled after the 2012-wave BCS70, aiming to balance these two facets, with follow-up questions intended to qualify the nature of

religiosity for each respondent whether that corresponds to beliefs, practices, or identity. 'System relating to spirituality' was an addition of my own. This was intended to capture those who may have been raised outwith formal religion but with facets that the respondent might consider to be relevant, or for those who were raised 'formally' atheist (distinguished from those simply raised without religion). Despite these attempts, it is possible that this question was insufficiently inclusive, and several respondents noted in their [feedback](#) that because their upbringing was more 'cultural' in nature they were unsure if it was an appropriate response. (See [workflow/changelog](#) page 27. for how respondents defined this)

The majority of respondents (160/234) were raised with some form of religion.



>> B8 If you answered 'yes' to the above, which religion or belief system were you raised into?

As this was a write-in question, it elicited an enormous variety of responses and required some data cleaning, which has been documented in the [changelog](#). There were several comments touching upon the idea of being raised ‘culturally’ religious rather than necessarily following religious beliefs ([pg. 139](#)). **The majority of respondents (122/234) were raised within Christianity.** An interactive Sankey diagram visualising religious shifts from upbringing to today is visible [here](#), which can also be found in image format below.

All reported religious upbringings are listed in Table B8.1, which is further stratified by denomination in Table B8.2. Note that denominational data may be somewhat limited by self-reporting. An overwhelming majority of respondents (just over half) reported some kind of Christian upbringing, although some of these individuals described their upbringing as more ‘culturally Christian’ so it is possible that these statistics misrepresent the actual prevalence (see [workflow/changelog](#) pg. 139). **Of these, the majority were raised in Protestant Christianity** (although it is important to note that many of these were manually classified after reporting a denomination which I understood to be Protestant, e.g. ‘Methodist’ was grouped as such). After Protestantism, in equal number were in Catholic vs. unspecified denominations, and a few were raised in movements like LDS or JW. Two individuals were from mixed-denomination Christian backgrounds.

The second-largest group was those raised outside of a system, which expands if we aggregate those with individuals who reported an ‘irreligious’ upbringing. If we assume that this upbringing was atheist, we can increase this number even more. **This mirrors the largest two groups within current religious affiliation (Christianity and irreligiosity).**

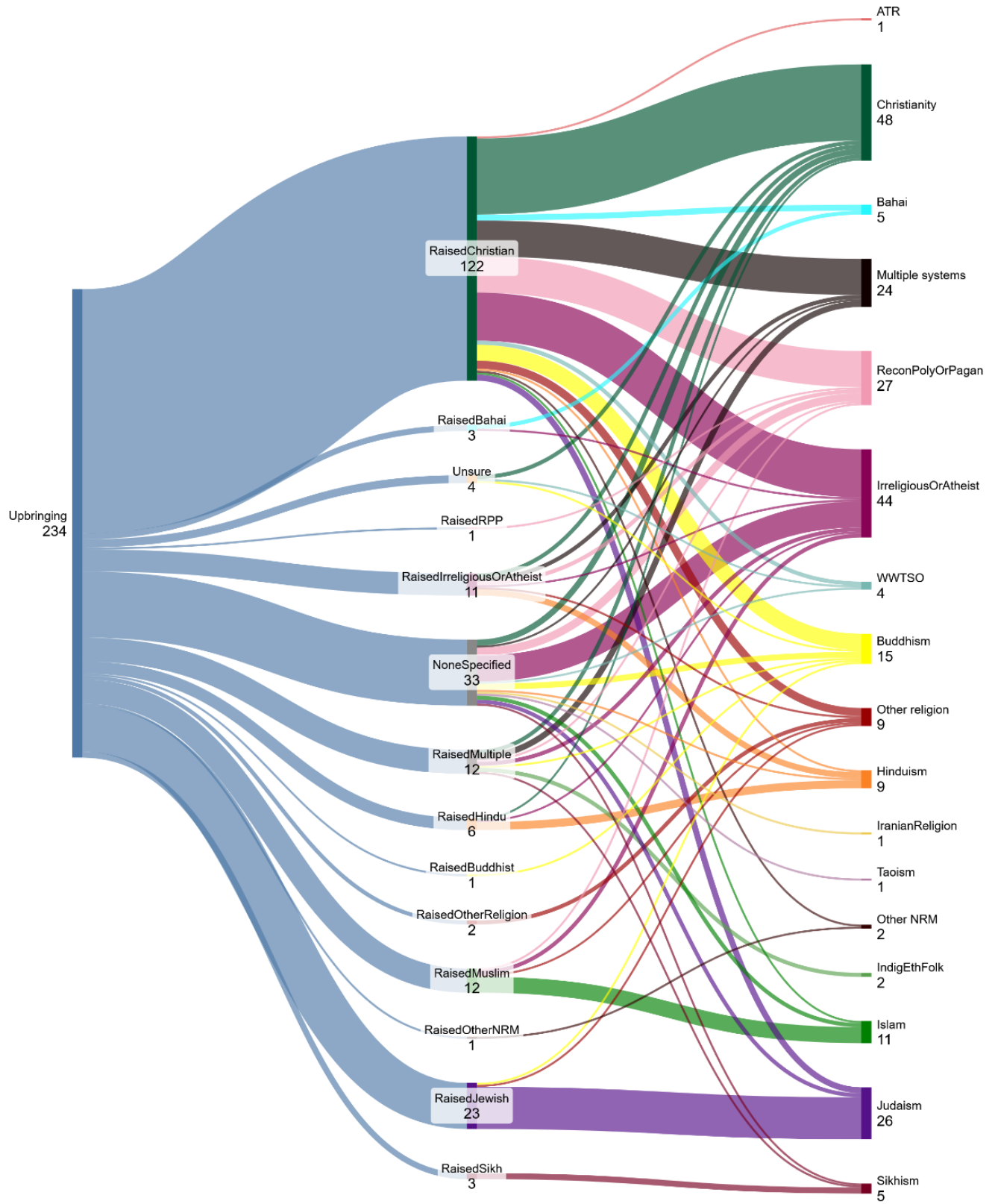
Judaism, followed by Islam, were the next largest faiths represented in the ‘raised in’ category. Quite a large number of religions reported by respondents as their current affiliation were either not reported here or reported in very low numbers (Taoism, WWTSO, reconstructionist polytheism or paganism). From this, we might conclude that most respondents in these religions converted to them.

TABLE B8.1	
RAISED IN	NUMBER
Christianity	122
Not raised in a system	33

Judaism	23
Islam	12
Multiple religious belonging	11
Hinduism	6
Atheism	5
Unsure	5
Irreligious	4
Bahá'í	3
Sikhism	3
Antitheism	1
Buddhism	1
Other NRM	1
Other religion	1
Reconstructed polytheism or pagan	1
Romantic pantheism	1

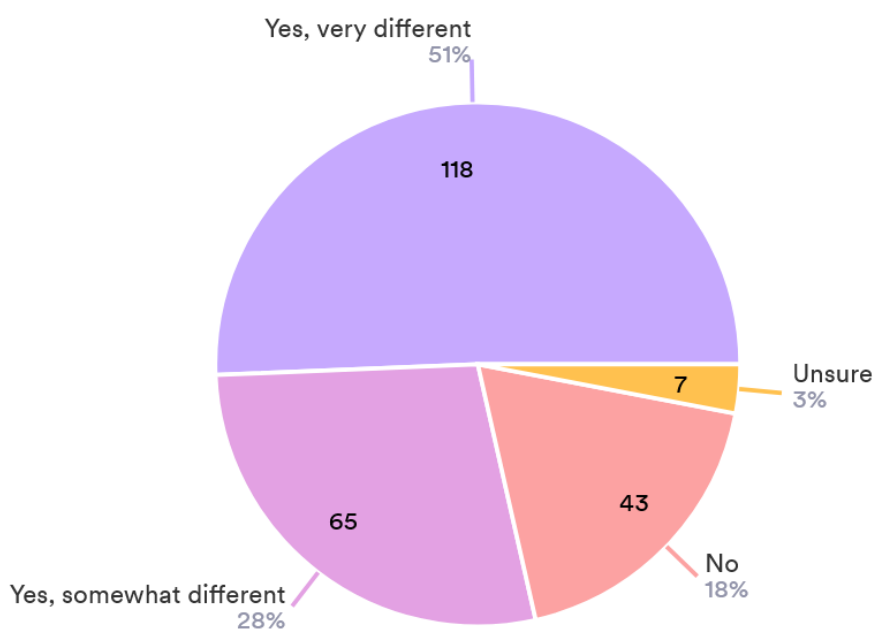
TABLE B8.2		
RAISED IN	DENOMINATION	NUMBER
Christianity	Protestant	45
Christianity	Unspecified	35
Christianity	Catholic	33
Christianity	LDS or Mormon	5
Christianity	Jehovah's Witness	3
Christianity	Catholic & Anglican	1
Christianity	Catholic & Episcopalian	1
Other new religious movement	LDS or Mormon	1
Not raised in a system	N/A	33
Islam	Unspecified	9
Islam	Sunni	2

Islam	Folk Islam, Javanism	1
Judaism	Reform	8
Judaism	Unspecified	5
Judaism	Conservative	5
Judaism	Orthodox	2
Judaism	Reform & Atheist	1
Judaism	Secular	1
Judaism	Modern Orthodox	1
Atheism	N/A	5
Unsure	N/A	5
Irreligious	N/A	4
Bahá'í	Unspecified	3
Sikhism	Unspecified	3
Hinduism	Unspecified	2
Hinduism	BAPS	1
Hinduism	Mixed denomination	1
Hinduism	Smarta Brahmin	1
Hinduism	Vishishtadvaita	1
Antitheism	Unspecified	1
Buddhism	Theravada Buddhism	1
Multiple systems	Atheism & Chinese Folk Religion	1
Multiple systems	Catholic & Pagan	1
Multiple systems	Christianity & Judaism	1
Multiple systems	Judaism & Hinduism	1
Multiple systems	Pagan, witchcraft, & Buddhism	1
Multiple systems	Sikhism & Hinduism	1
Multiple systems	Tengerism, Buddhism, & Christianity	1
Other religion	Unitarian Universalist	1
Reconstructed polytheism or paganism	Albanian pagan	1
Romantic Pantheism	Unspecified	1



>> B9 Are your religious or spiritual beliefs different now to those you were raised with?

The question above alludes to these shifts, but a majority of respondents described their current religious or spiritual beliefs as different to those they were raised with. However, some respondents did also clarify that they were uncertain what was meant by ‘different’, and that variance in views might not correspond to something akin to a full conversion or even denominational changes. This is perhaps best illustrated by three irreligious respondents who described their views as ‘very different’, but who listed no specific upbringing. There is clearly a distinction between religious understanding and belonging that this question might miss. Several pieces of [feedback](#) also suggested that future surveys ask about conversion, which might help to qualify this distinction with more clarity.



I decided to explore the landscape of religious shifts more closely after noticing that some upbringings seemed more prone to shifts than others. For example, a large number of those raised Christian seemed to shift to other religions or to irreligiosity later in life (see above [Sankey](#)), whereas those raised Jewish almost exclusively stayed Jewish, though it is possible that this distinction reflects Judaism’s status as an ethnoreligion. Similarly, Islam had high ‘retention rates’, whereas the majority of Buddhists in the census had converted from another religion.

	ATR	Bahai	Buddhism	Christianity	Hinduism	Iranian religion	Islam	IEF	Irreligious, atheist, or antitheist	Judaism	Multiple systems	Other NRM	Other religion	RPP	Sikhism	Taoism	WWTSO	None specified	Unsure	full
ATR	0.00	0.00	0.00	100.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	100
Bahai	0.00	40.00	0.00	60.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	100
Buddhism	0.00	0.00	6.67	53.33	0.00	0.00	0.00	0.00	0.00	6.67	6.67	0.00	0.00	0.00	0.00	0.00	0.00	20.00	6.67	100
Christianity	0.00	0.00	0.00	79.17	2.08	0.00	0.00	0.00	4.17	0.00	4.17	0.00	0.00	0.00	0.00	0.00	0.00	6.25	4.17	100
Hinduism	0.00	0.00	0.00	11.11	44.44	0.00	0.00	0.00	33.33	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	11.11	0.00	100
Iranian religion	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	100.00	0.00	100
Islam	0.00	0.00	0.00	9.09	0.00	0.00	72.73	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	18.18	0.00	100
IEF	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	100.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	100
Irreligious or atheist	0.00	2.27	0.00	54.55	2.27	0.00	4.55	0.00	2.27	0.00	4.55	0.00	0.00	0.00	0.00	0.00	0.00	29.55	0.00	100
Judaism	0.00	0.00	0.00	11.54	0.00	0.00	0.00	0.00	0.00	80.77	0.00	0.00	0.00	0.00	0.00	0.00	0.00	7.69	0.00	100
Multiple systems	0.00	0.00	0.00	75.00	0.00	0.00	0.00	0.00	8.33	0.00	12.50	0.00	0.00	0.00	0.00	0.00	0.00	4.17	0.00	100
Other NRM	0.00	0.00	0.00	50.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	50.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	100
Other religion	0.00	0.00	0.00	44.44	0.00	0.00	11.11	0.00	11.11	11.11	0.00	0.00	22.22	0.00	0.00	0.00	0.00	0.00	0.00	100
RPP	0.00	0.00	0.00	66.67	0.00	0.00	3.70	0.00	7.41	0.00	3.70	0.00	0.00	3.70	0.00	0.00	0.00	14.81	0.00	100
Sikhism	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	20.00	0.00	0.00	0.00	60.00	0.00	0.00	20.00	0.00	100
Taoism	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	100.00	0.00	100
WWTSO	0.00	0.00	0.00	50.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	25.00	25.00	100
																				1700

This table represents the proportion of conversions for each religion, with current affiliation on the left and upbringing along the top. NB Irreligious, atheist, or antitheist were collapsed into a single category. Numbers represent the proportion of individuals raised within each religion - for example, 100% of those who currently affiliate with ATR (n = 1) were raised within Christianity, and 40% of those affiliating with Bahá'í (n = 5) were raised within Bahá'í whereas 60% were raised in Christianity. As a majority of respondents were raised within Christianity, this map illustrates relatively high conversion rates to other religions but may also be biased towards the sample (see demographics later on). Particularly common religious 'destinations' for former Christians included 'multiple systems' (many of whom were some flavour of syncretic Christian e.g. Christianity & Taoism), irreligiosity, or reconstructionist polytheist/pagan.

Very few Buddhists listed their religious upbringing as Buddhists although it is important to note that many came from 'multiple systems' which included Buddhism alongside other systems such as Taoism or indigenous, ethnic, or folk religion. Christian upbringing was another common source for Buddhists.

I did initially plan to do some statistics to see whether there was a significant association between any particular religion and conversion, but ultimately did not feel confident enough in selecting a test given the relatively low numbers in this census. However, page 37 of the [workflow/changelog](#) contains a more detailed breakdown of certain denominational shifts.

>> B10 Please use this box to express any nuance, quibbles, or frustration with the above list e.g. if you do not feel you were represented. I sincerely apologise for any oversights :)

You can find all responses to this question in the [dataframe](#), alongside individual responses to these. Frequent topics of contention were:

- INCLUSION OF RELIGIONS:

Question B2 asked for one's religious belonging, containing a pre-defined list of religions for respondents to affiliate with as well as a write-in for those who did not see themselves represented in the list. Some suggestions were the inclusion of 'earth' religions like Jainism and animism, as well as inclusion of Unitarian Universalism. Some other feedback stated that they would like for more polytheist affiliations to be included or for a general 'pagan' option. To clarify, the 'reconstructionist polytheist or pagan' option was intended as a catch-all for this wide breadth of religions, with the associated examples included for demonstrative purposes rather than as an exhaustive list. Unfortunately, I think the list of polytheist/pagan traditions is too long to include a complete spectrum of these, but I am open to further feedback on how to make this question more inclusive. Furthermore, the language 'reconstructionist polytheist or pagan' was confusing to some, who understood the question to mean solely reconstructionists. In fact, this language was used to expand the scope of the question, as some reconstructionist polytheists do not care for the term 'pagan' and prior studies have indicated the difficulty of capturing this population. Finally, the inclusion of LDS/Mormons was somewhat contentious. A separate category was not included for LDS/Mormons as I assumed that this denomination would affiliate under Christianity. In fact, LDS/Mormon respondents variously defined themselves as Christians, 'other religion', or 'other NRM'. Some were disappointed that LDS/Mormon was not a separate category, but I was concerned that making such a category would reinforce the perceived distinction from Christianity that the same respondents were concerned about. Ultimately it was interesting to see how LDS/Mormon respondents chose to self-ID, but perhaps this could be solved in future censuses by including this group under Christianity as an example alongside Catholicism, Protestantism etc. Thoughts welcome.

- RELIGIOUS BELONGING:

The initial question, phrased as 'belonging to a religion' 'even if non-practicing', was listed as such to include those who might affiliate with a religious grouping but whose

belonging might be grounded more in culture or ethnicity than beliefs. Nonetheless, some feedback suggested that the questions were premised on religion being 'belief first'. Although the later questions on belief, practice, and self-identity were intended to stratify the nature of religious affiliation, I recognise that there are places where phrasing could have been changed and I am open to specific suggestions on how to optimise this for any future census.

- DENOMINATIONS:

These were self-determined and sometimes manually (re)classified, which may have introduced errors or reduced clarity ([pg. 27/28](#)). Note that denominational affiliations may be understood differently according to geography e.g. UK vs. US Reform Judaism.

- RELIGIOUS SHIFTS:

While the majority of respondents listed their beliefs as 'different' to those they were raised with, several pieces of feedback expressed uncertainty about this question and the degree to which changes were relevant. A common request was a question about conversions, which may help to distinguish the magnitude of change. Further, upbringing itself was difficult to qualify, with many respondents listing 'cultural' upbringing or interfaith upbringings that were difficult to separate into strict categories. Future surveys could account for this kind of identity.

- MULTIPLE SYSTEMS:

A substantial portion (24/234) of respondents reported their religious affiliation within more than one system, which included overlap between some religions and irreligiosity. For ease of plotting, these were 'collapsed' into groupings like MRB and RPP-WWTSO, though this flattening may obscure important distinctions in the data. Initially I had intended to analyse this grouping in an additive manner as well, but did not have time. If there is a specific question which you would like to see this for, please let me know on Reddit.

- IRRELIGIOSITY:

The 'unaffiliated' question required an exclusive choice of atheist/agnostic/etc., and most users did not recognise that a write-in option was available. This meant that question B6 does not explore the spectrum of irreligiosity within the cohort sufficiently and groupings like agnostic atheism may be under-represented. See also B14. Ambiguity over upbringing (irreligious vs. atheist vs. none etc.) could be clarified.

AFFILIATION & UPBRINGING SUMMARY:

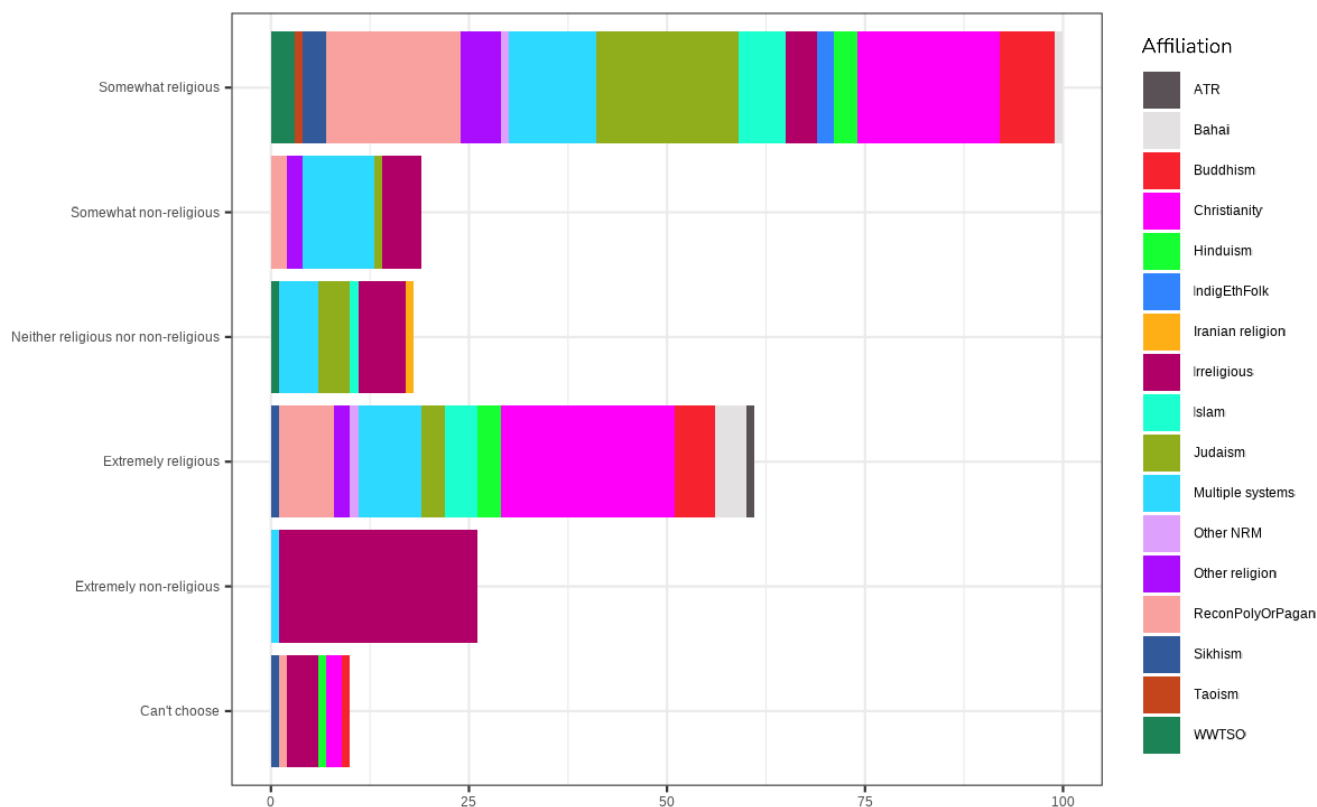
36 affiliations and 56 denominations were reported. The vast majority of survey respondents were religious with the largest group being Christian, although the second-largest grouping within the survey were the irreligious. Most ‘unaffiliated’ respondents identified as agnostic followed by atheist, although this question’s format was flawed and is better-explored in B14. The majority of respondents stated that their religious or spiritual beliefs were informed by more than one religion, but only 24/234 actually listed affiliation with more than one religion, illustrating the distinction between belonging and understanding. Most respondents came from a Christian background with the majority of those coming from Protestantism, although a substantial proportion of those raised in Christianity shifted to other affiliations later in life such as irreligiosity or reconstructionist polytheism/paganism. The majority of respondents stated that their religious beliefs were different to those they were raised with, and this proportion was higher than the number of actual affiliation or denomination shifts seen.

BELIEFS

While ‘affiliation and upbringing’ aimed to characterise religious belonging, the beliefs section (and the following section on practices) was intended to explore the nature of religious identity for each respondent. Not all religions are theistic, nor do all religions place the same emphasis on belief, which this analysis attempted to explore via per-affiliation stratification. A question on perceived self-religiosity was also included to compare religious identity and theism independently. Finally, a question on ‘non-religious’ beliefs was included. Broadly, this section aimed to examine how respondents understand and relate to the term ‘religious’.

>> B11 Regardless of whether you regard yourself as a member of a particular religion, which of these options best describes you?

The majority of respondents (~70%) regard themselves as at least somewhat religious, although this is slightly lower than the ~80% who consider themselves to ‘belong to’ a religion. Likewise, some unaffiliated (‘irreligious’) respondents describe themselves as somewhat religious. This discrepancy may reflect cultural and/or ethnic religious belonging as well as how religiosity vs. membership is understood. This can be broken down by affiliation as follows:



My apologies for the rather unpleasant colours. The options for palettes which discriminate strongly between large numbers of categories were somewhat limited. Question options were pulled from the ISSP and 2023 European Social Survey, with qualification (*Regardless..*) intended to include religiosity understood separately from affiliation.

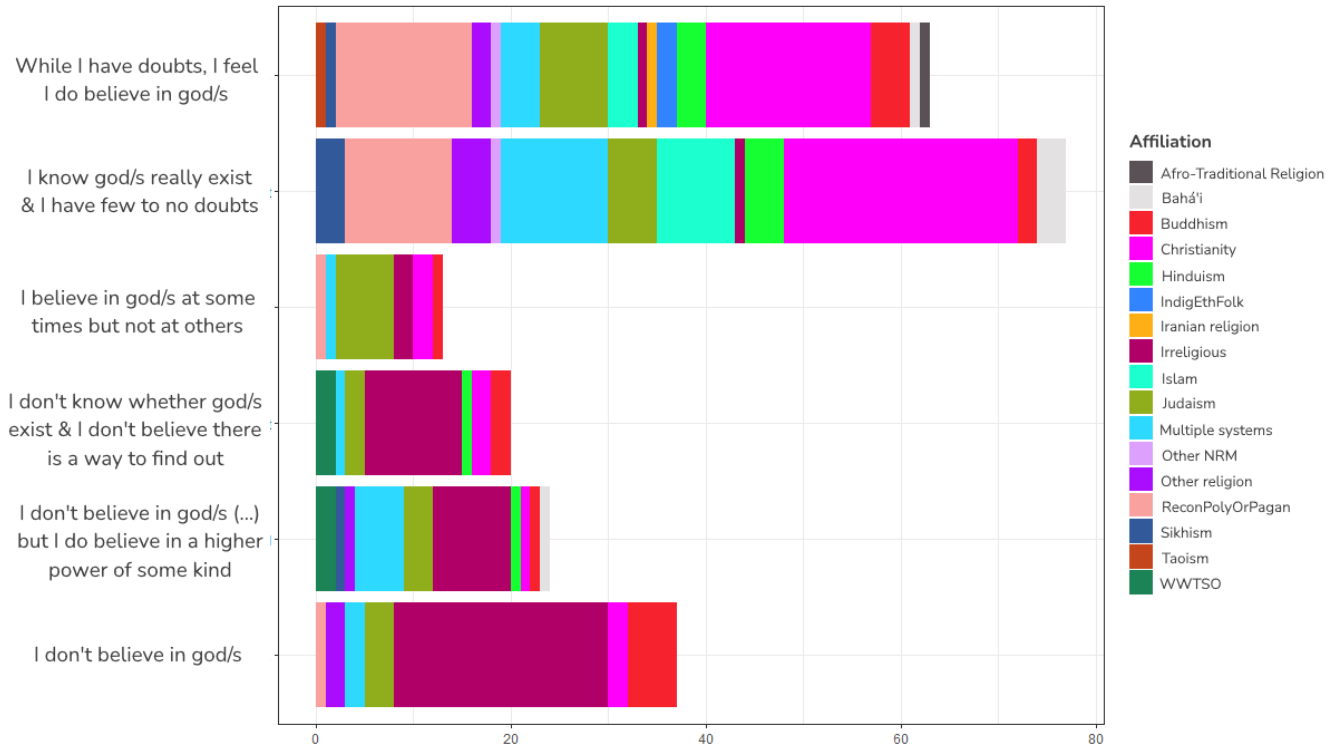
What 'religious' means to an individual will be rather idiosyncratic, but the majority of respondents were at least somewhat religious, with a substantial number defining themselves as 'extremely religious'. Interestingly, some 'unaffiliated/irreligious' individuals identified themselves as somewhat religious, which may pertain to beliefs outwith a particular religious system (e.g. 'spiritual but not religious'). Unsurprisingly, the vast majority of 'extremely non-religious' respondents were from the irreligious category, many of these corresponding to self-identified atheists. Almost all Christians, Muslims, Sikhs, Hindus, and reconstructionist polytheists/pagans were at least somewhat religious. A large portion of Jews were also at least somewhat religious, but a subset identified themselves more ambiguously ('neither religious nor non-religious'). Almost all Bahá'í respondents described themselves as extremely religious.

>> B12 This question is about theism. Do you believe in a god or gods?

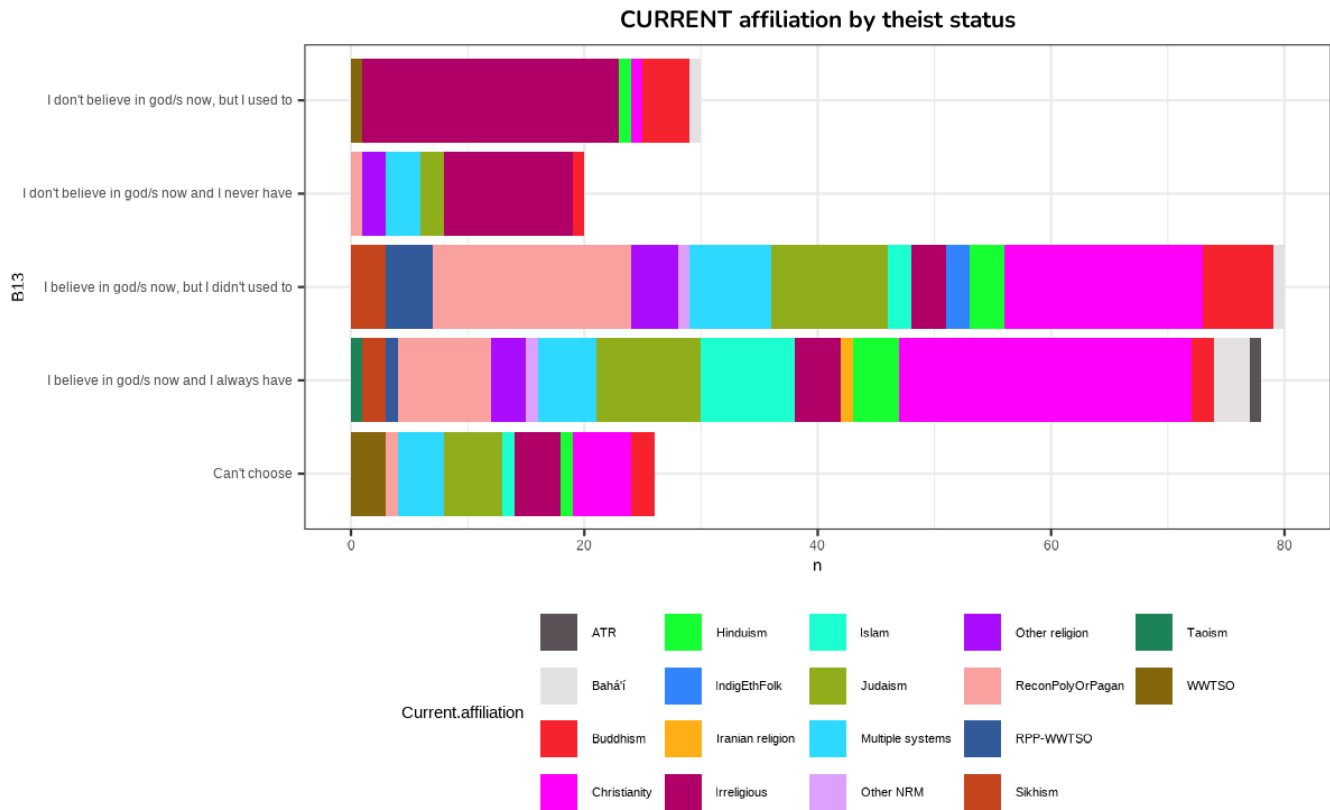
Most (~66%) respondents to the survey could be described as theists, increasing to ~73% if we include those with intermittent belief. 10% believe in some kind of higher power that they do not define as god/s, 16% explicitly do not believe in a god or gods, and 8% are unsure. A few pieces of feedback hinted at the idea that belief in god/s may not tell the full story - one user clarified that they live as if God exists, but do not necessarily describe themselves as a theist. Another explained that they *“don’t have an issue with belief in gods... I’ve described it as ‘Gods are stories, and stories matter’. They don’t need to be real to have power and meaning in one’s life”*. The approach to theism here is therefore a little simplistic, which will be touched on later in this section. This question was taken from the ISSP.

Unsurprisingly, the majority of those describing a lack of belief or an uncertainty around belief were in the unaffiliated ‘irreligious’ category, probably representing atheists and agnostics. There was a trend towards higher representation of Christians, Muslims, and reconstructionist polytheists/pagans within the ‘theist’ categories. Note that since reconstructionist polytheists/pagans were strongly represented within the ‘multiple systems’ category, the spectrum of beliefs here may be somewhat masked, and there were some atheopagans within ‘multiple systems’. Interestingly, few affiliations or denominations agreed completely. For example, Jews and Buddhists were represented within every category, and this did not appear to exhibit a strong denominational bias - both Orthodox Jews and Mahayana Buddhists could be found within the atheist (‘don’t believe’) and ‘strong’ theist (‘few to no doubts’) categories.

Refer to page 40 onwards of the [workflow/changelog](#) to see a detailed breakdown of every grouping by affiliation and denomination.

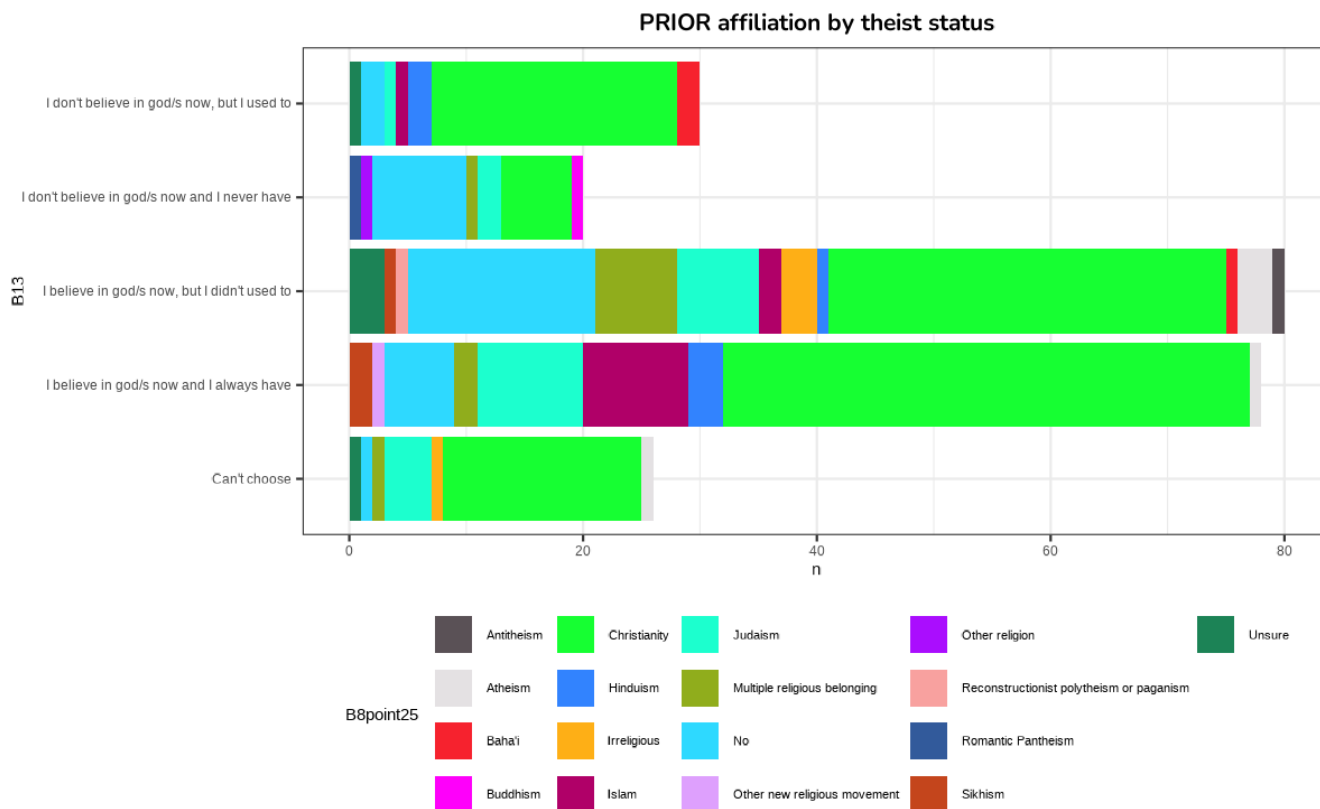


>> B13 Which of these best describes your belief about god/s?



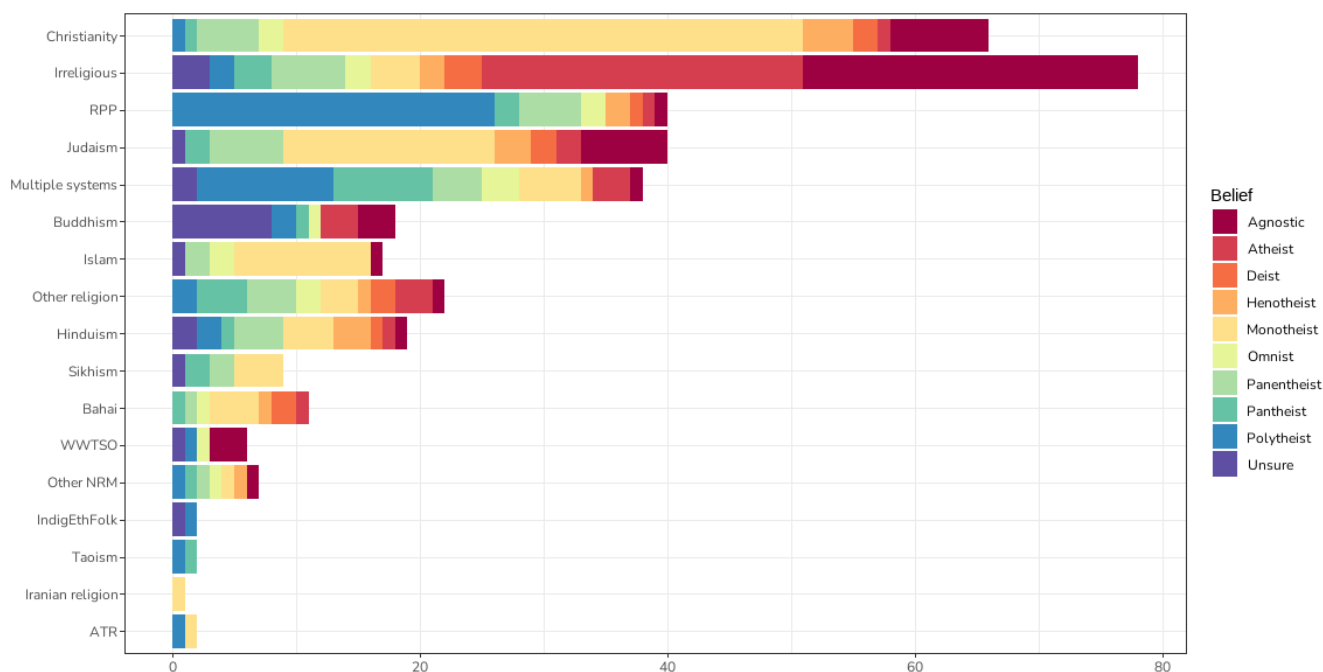
This question was cribbed almost verbatim from the ISSP. Unsurprisingly, the non-theist categories were dominated by those who describe themselves as irreligious (unaffiliated), although intriguingly those who did not affiliate with a religion were found within every category including the 'lifelong theists'. Sikhs, Iranian religion, Bahá'í, Taoists, Other NRM, and ATR were exclusively theists (though note the low numbers for some of these groupings limiting inference). Christians, Muslims, reconstructionist polytheists/pagans, and Hindus were majority theists. Groups who exhibited more ambiguity were Jews (again possibly related to Judaism's status as an ethnoreligion and its various understandings of God) and Buddhists (who were all over the map but were perhaps rather let down by a lack of available options to describe their beliefs - more on that later).

This was also plotted by upbringing:

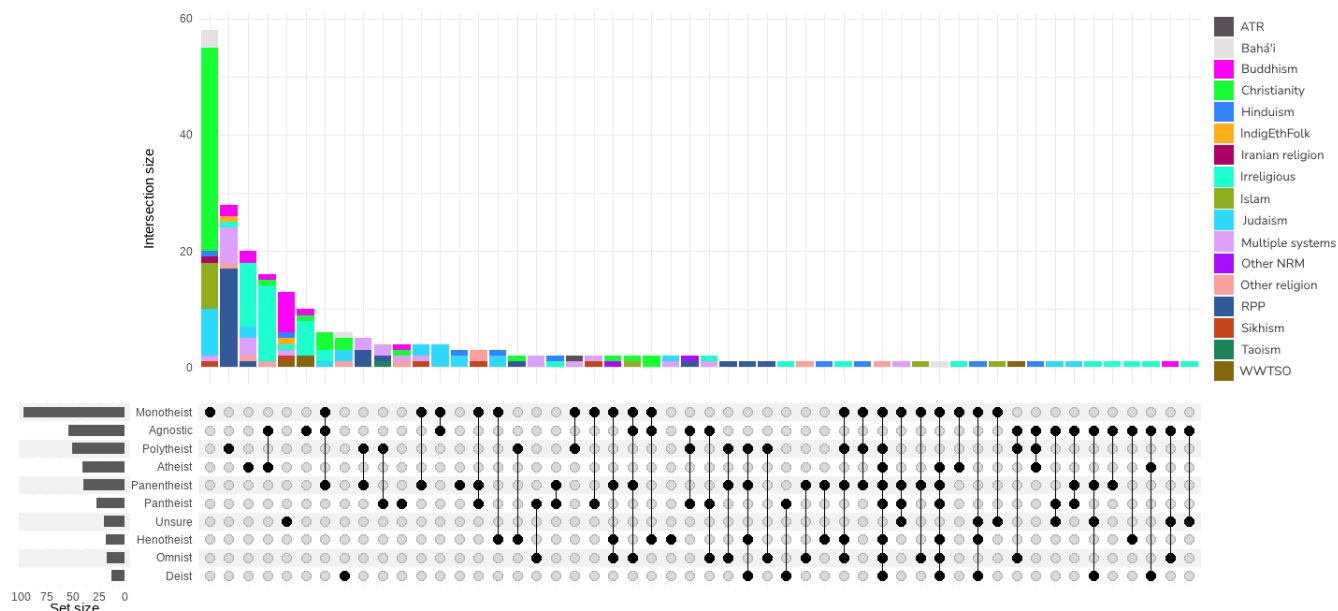


Obviously, this was enormously biased by Christianity thanks to the sample being dominated by those from a Christian background. Perhaps plotting this as a proportion would have been preferable.

This plot is a little confusing, as there are a variety of identifiers for upbringing including 'no' (i.e. 'not raised with a specific religion or belief system pertaining to religion or spirituality'), 'irreligious' (those who said they were raised in an explicitly irreligious manner), and smaller categories for 'atheist' and 'antitheist'. Aggregating these doesn't seem simple, as there is a split within this category between those who never believed, those who have developed theist beliefs later in life, and those who have always believed in spite of a non-religious upbringing (whether that is non-specific or atheist). Interestingly, the largest group (n = 80) appear to 'newly' be theists. I wonder if this is why they are on /r/religion :) Note also the group who describe themselves as irreligious but hold theist beliefs, illustrating a disparity between belief and religiosity. Editorialising aside, you can find a detailed by-denomination breakdown of three key groupings (those who believe in god/s now and always have, those who believe now but didn't previously, and those who don't believe now but used to) and their backgrounds in pages 46-50 of the [workflow/changelog](#).



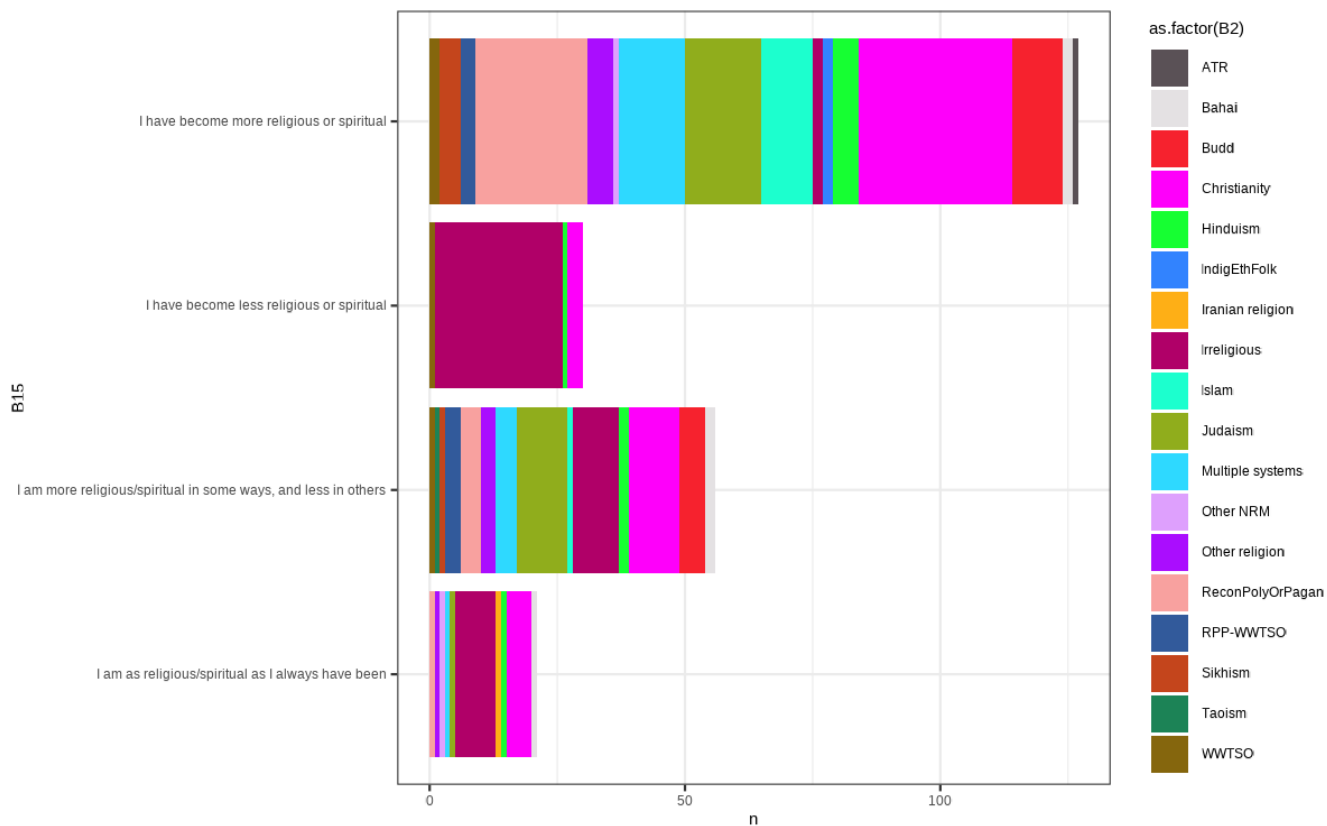
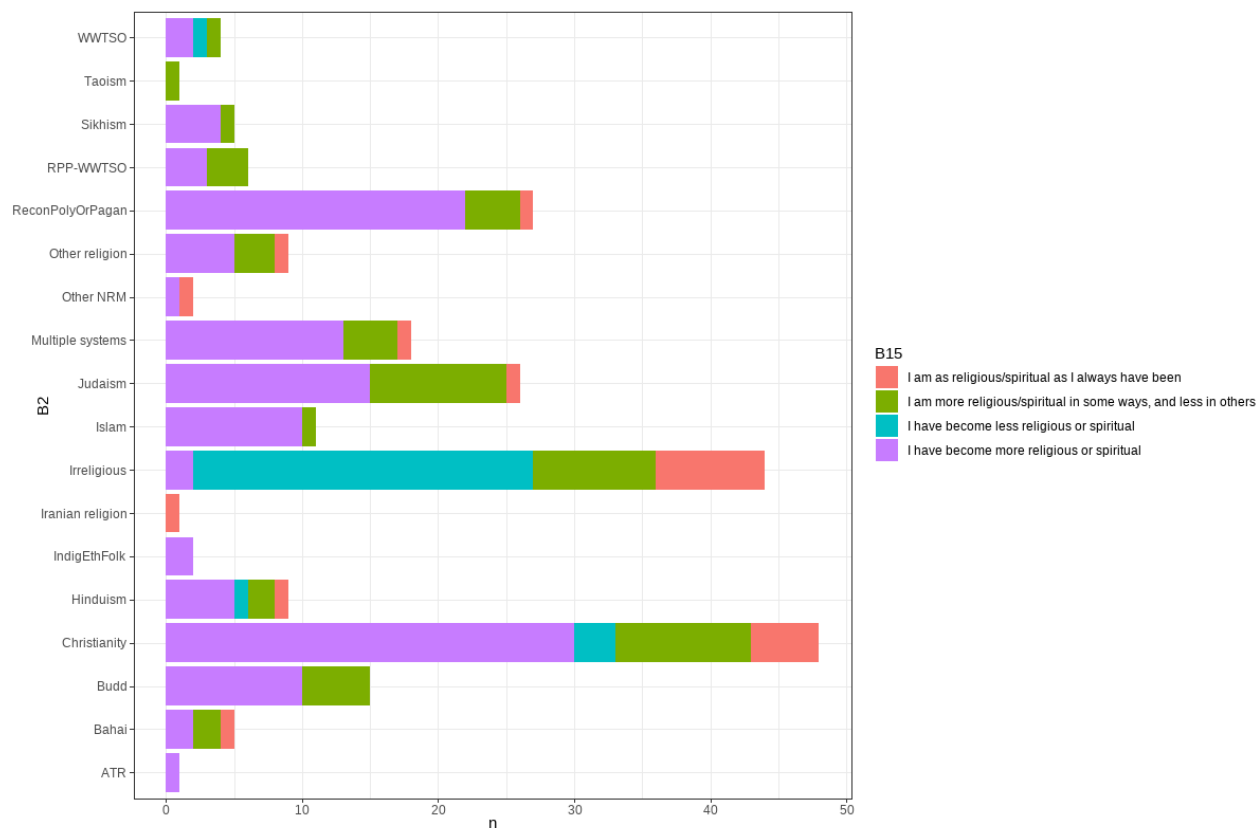
I thought about plotting these as a proportion but since these are additive, it doesn't make a huge amount of sense (e.g. many of the irreligious are atheists AND agnostic). Indeed, these were the two most-represented beliefs within this grouping, although a broad spectrum of alternative theist beliefs was represented at lower frequency within this grouping. The stacked barplot is therefore perhaps also a little misleading and a grouped one is provided for comparison. Perhaps plotting by belief and stratifying by affiliation would be preferable. Unsurprisingly, monotheism was highly represented within Christianity, Judaism, Bahá'í, Sikhism, and Islam. Buddhists were highly represented within the 'unsure' category for reasons explained above. As might be expected, polytheism was strongly represented in the reconstructionist polytheist/pagan grouping but also within 'multiple systems', largely representing polytheists/pagans who affiliate with additional religions. Interestingly, Hinduism was fairly split across a variety of beliefs, and other affiliations also held some surprises including polytheist Christians (I believe this respondent was LDS/Mormon).



This plot perhaps describes the spectrum of beliefs a little better than bar plots (I did try this by denomination but it was ultimately too difficult to parse). It reports the most common sets of beliefs and the affiliations contained within them. **The three most common beliefs were ‘pure’ monotheism (dominated by Christians, Muslims, and Jews), followed by ‘pure’ polytheism (dominated by reconstructionist polytheists/pagans and ‘multiple systems) and ‘pure’ atheism (dominated by the irreligious).** ‘Pure’ is used to describe the fact that this was the sole selection of the respondent. Further groupings represent overlapping beliefs, which were largely idiosyncratic per-user as evidenced by the large number of singletons towards the right-hand side of the plot. Relatively common combinations included agnostic atheism (dominated by the irreligious, and ultimately a better representation of beliefs than the earlier question on irreligious affiliations), monotheist-agnostic-panentheists (dominated by Christians), and polytheist-pantheists or polytheist-panentheists both dominated by reconstructionist polytheists/pagans and ‘multiple systems’. A few alternative versions of these plots are available at page 58 of the [workflow/changelog](#).

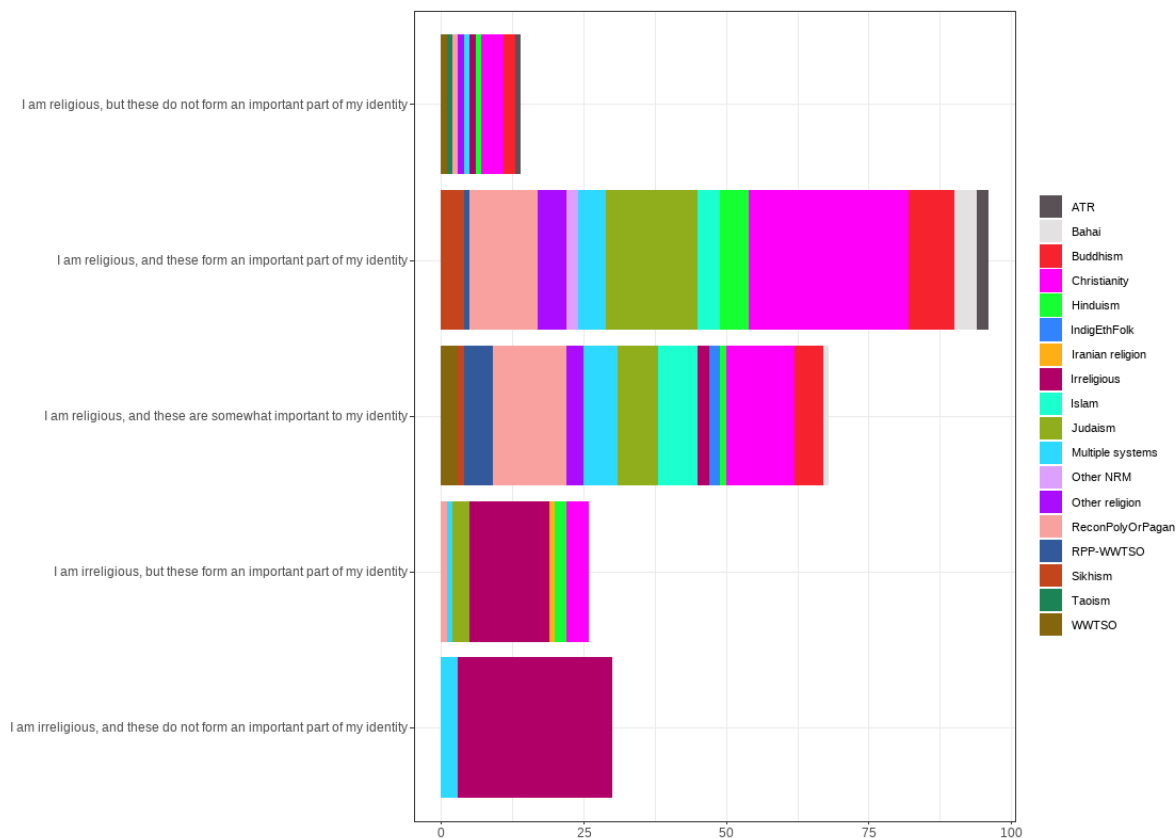
>> B15 Which of these best describes your religious beliefs over the course of your lifetime?

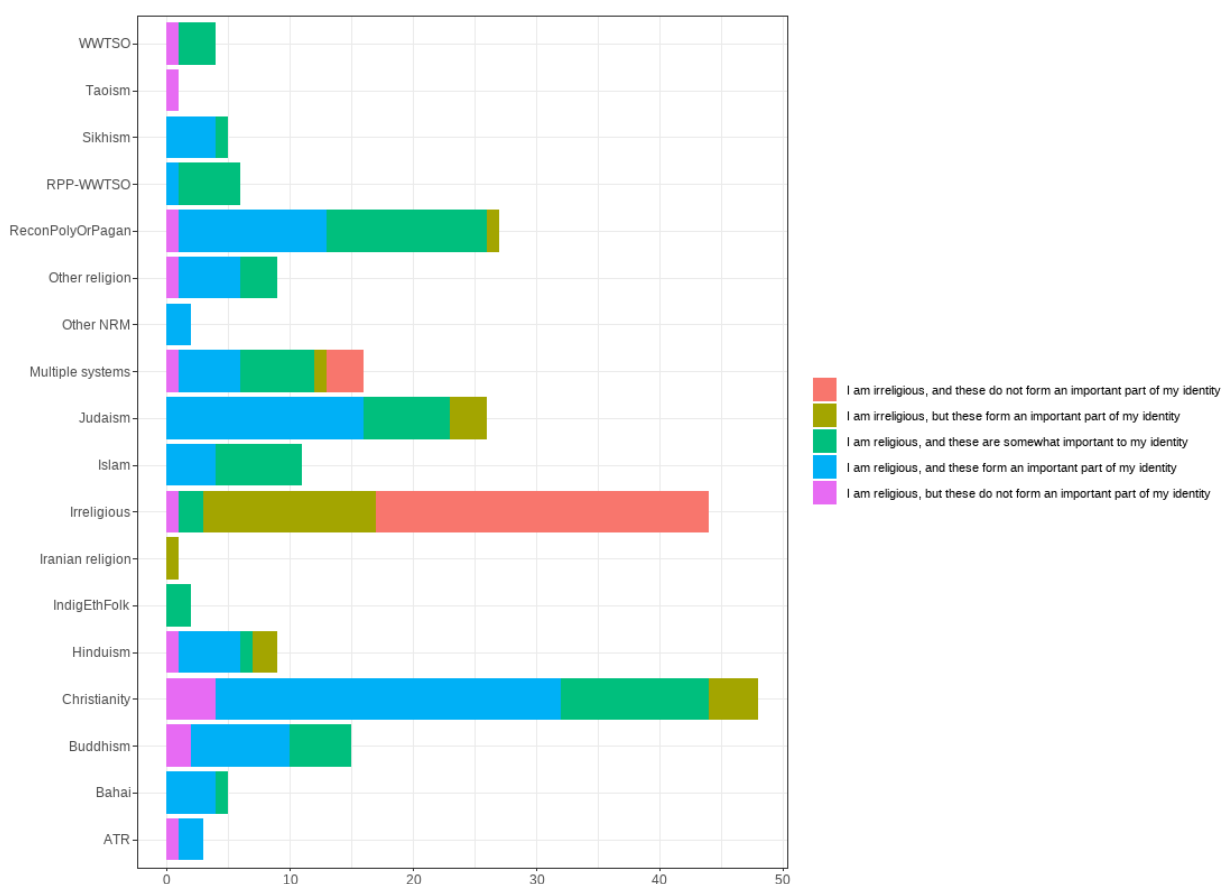
This question was adapted from the Pew RLS, combining independent questions on religion and spirituality. The use of ‘beliefs’ might represent a limitation in this context.



Again, perhaps these would have been nicer as proportions of each affiliation. Striking features include an **increase in religiosity for most groups within the census**, although a portion of almost every affiliation described a more ambiguous relationship with religion or spirituality. **The irreligious were the exception to this**, probably representing the contingent of ex-[religion] (largely Christianity, inferring from prior responses) atheists who frequent the subreddit. Interestingly, one of the largest affiliations to have become more spiritual or religious over time were the reconstructionist polytheists/pagans. Almost all of this group were not raised within their current religion. The increased religiosity of RPP respondents makes sense in this context, as a large proportion of this group deliberately elected to engage with their religion. The overlap between ‘multiple systems’ and RPP may also explain the relatively high proportion of this group within the increased religiosity category. Finally, most of the Jewish respondents are split across two categories, having either become more religious or reporting a more ambivalent relationship to religiosity.

>> B16 Do you consider religion, spirituality, or religious belonging to form an important part of your life and identity?

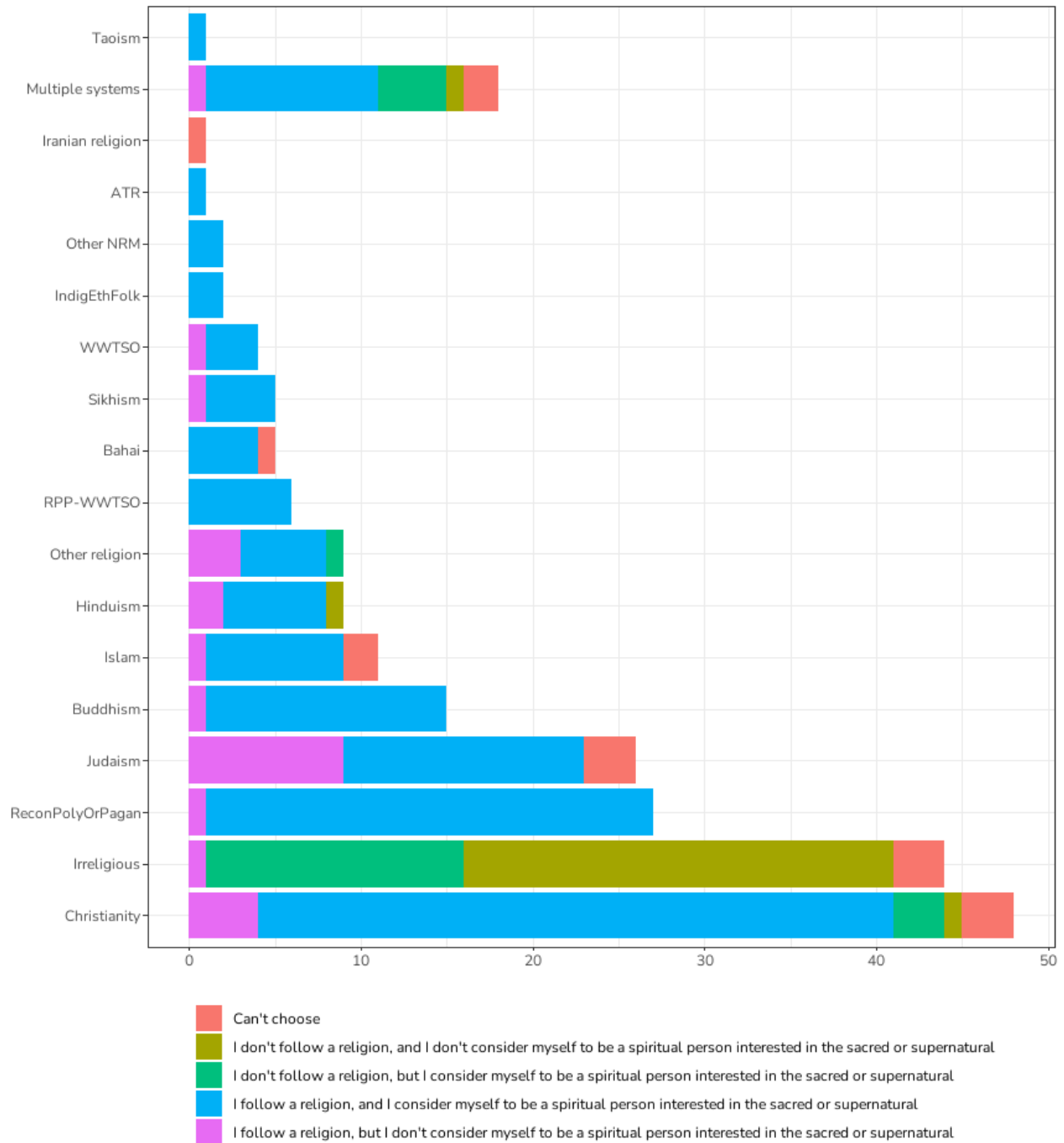


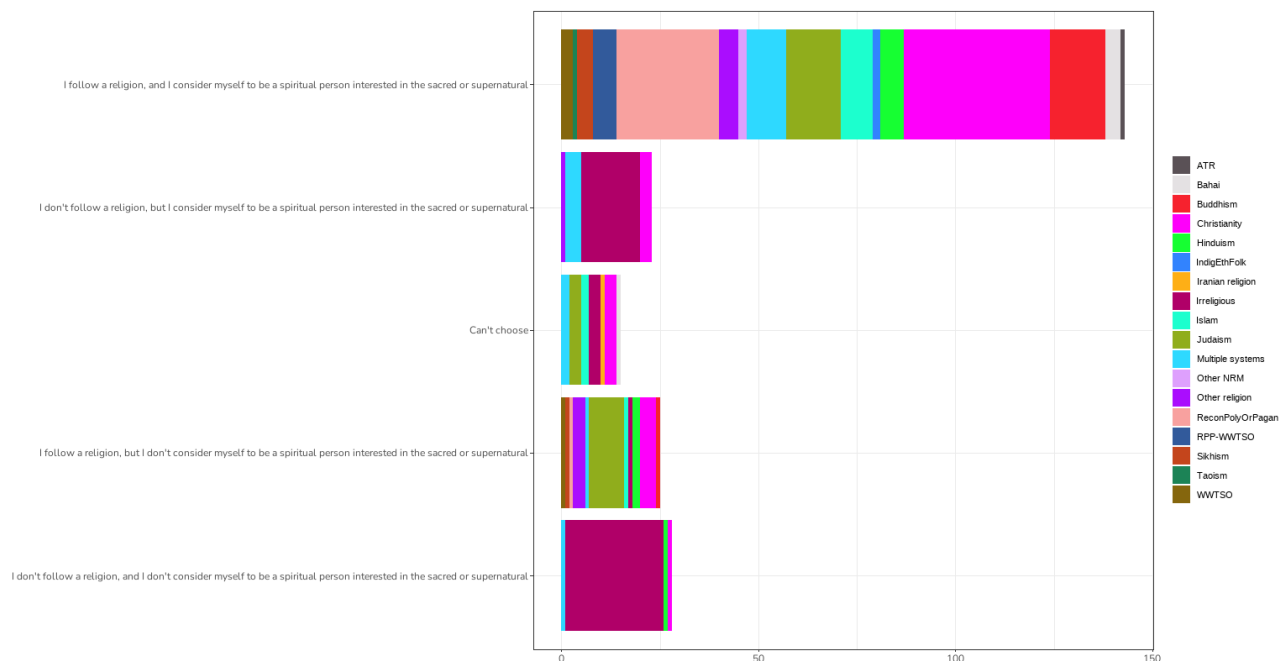


Most religious respondents described their religious affiliation as at least somewhat important to their identity. A few subgroups e.g. within Judaism, Christianity, and Hinduism also reported importance of their religious affiliation in spite of irreligiosity; this probably reflects cultural belonging (which is in part why this question was included). The irreligious were largely split between those who did not consider religiosity to be an important part of their identity and those whose irreligiosity was an important, definitive characteristic (perhaps the distinction between atheists and Atheists).

>> B17 Which of these best describes you?

This question, cribbed almost verbatim from the ISSP, was included to capture the idea that ‘spiritual or supernatural’ beliefs can sometimes be understood outside of the context of religion. The follow-up to this (B18) was to allow respondents to clarify these ideas further.





The vast majority of respondents considered themselves to be interested in the sacred or supernatural, including almost half of the irreligious respondents. There was some feedback expressing uncertainty over what constitutes ‘sacred or supernatural’ (see the next question for more on this), and ‘interest’ for irreligious respondents may either correspond to beliefs or practices that could be considered ‘spiritual but not religious’ or an academic interest that does not translate to belief, practice, or identity. Notably, a higher proportion of Jews described themselves as *not* interested in the sacred or supernatural. This may correspond to both the atheist Jewish respondents and those who clarified that they did not see a distinction between God and the ‘supernatural’. See the next question as well as individual responses in the [dataframe](#) to read these ideas in full.

>> B18 Do you hold any spiritual or supernatural beliefs that you do not consider to be religious in nature? If so, please include example(s) below.

52 of 234 respondents provided a response to this question. They can be viewed individually in the [dataframe](#), but I have additionally grouped them (somewhat arbitrarily) under different categories - ‘no’ (as in, no separation), ‘reincarnation or rebirth’, ‘non-human entities and ghosts’, ‘practices’, ‘experiences’, and ‘views about the world and consciousness’.

'No'

Numerous users responded with 'no', despite this question being fully optional 😊 Some users clarified this further, explaining that they do not see beliefs described as sacred or supernatural as separate from religion:

"No, I only believe in G-d and don't believe in any supernatural forces/powers. Everything is controlled by G-d at will"

"Hot take but "spiritual but not religious isn't real that's just diet religion"

"No, my understanding is that the formal and informal religions of the world are the source of spiritual and supernatural beliefs so, for me, there is no separation"

"My spiritual/supernatural beliefs are not inherently tied to my religion, it's just that my religion provides them with some practical context"

"Most of my beliefs are fairly intertwined with my religion but it's difficult to know where the line is"

"N/A, I consider all beliefs about the spiritual/supernatural to be inherently religious in nature"

On the flip side, another user expressed that they hold beliefs about God but do not consider them to be religious in nature:

"I have a set of defined beliefs about God, but they do not come from an existing religion and I have no religious community"

Two other users described these beliefs as more philosophical:

"No, they are more philosophical views"

"Depends on if you count philosophy or not. I came to religion through rigorous philosophical argument, not the other way around. So Monism, nomological arguments and contingency arguments are more philosophy than traditional religion, but they form a core part of my practice"

Reincarnation or rebirth

Several users described their beliefs in reincarnation and/or rebirth, although of course it is worth noting that these beliefs do exist within religions, too. (Hence my unwillingness to define 'supernatural' in the question, as I wanted to avoid prescriptivism and was interested in how respondents might perceive this). One Buddhist user picked up on this distinction. This may warrant a discussion around how the spiritist conception of 'reincarnation' and 'past lives' differ somewhat from the Buddhist ideas of rebirth.

"There might be more lives after this one in different worlds"

"I don't hold supernatural beliefs according to the doctrine of Buddhism, but many non-practitioners would consider rebirth, karma, and the 6 realms as supernatural"

"I believe in ghosts, reincarnation, Heaven, and animism"

"I respect and follow beliefs and practices about tapu (New Zealand culture, particularly Maori culture). I sometimes believe in reincarnation of a sort, and the idea that everything is of one essence".

Non-human entities & ghosts

"Chaos magic and the occult, belief in aliens if that counts per your guidelines"

"I fully believe in the existence of both tulpas as well as many forms of cryptids such as a form of Wendigo and Skinwalker"

"Other than God, angels, prophets, jinn/devils and miracles in the past, I do not believe in supernatural or spiritual things"

"I believe in ghosts and your afterlife being dependent on your own beliefs"

"I believe in ghosts, reincarnation, Heaven, and animism"

"I believe in the possibility of ghosts of the dead, but I don't worship them"

"Aliens?"

"Mediumship and aliens"

"Ghosts"

Practices

The next two sections refer to things that people either *do* or *experience* that they consider to be spiritual/supernatural, but not religious. Once again, practices that others might consider to be religious in nature are included (e.g. shamanism is part of some indigenous religions).

"Ways to get rid of the evil eye and some good luck charms aren't really religious, just more cultural"

"Chaos magick and the occult, belief in aliens if that counts per your guidelines"

"Reiki master"

"Shamanism"

"Evil eye, Karma"

"I practice a secular form of witchcraft"

"Magic"

"The Occults pretty cool"

"Mediumship and aliens"

"Ceremonial meditation practices, nature meditation, and energy focus exercises help direct the mind and placebo effect to interesting levels that border on the spiritual"

Experiences

"A few times in my life I have experienced precognition of events that took place within the same hour as my precognition"

"Intense mystical experience, independent from organised religion"

"Being visited by the deceased in dreams"

Views about the world & consciousness

This is admittedly a little bit of an 'other/misc' section, but this category agglomerates general views about both the world (e.g. how divinity manifests within it) or about consciousness and perception.

"Life is a Blueprint that reflects why I exist"

"I am a panpsychist"

"God is nature and divinity is increasing"

"All of my religious beliefs centre around the 'cogito ergo sum' but take it further that the fact I can think means that though it seems like consciousness is an emergent property, that means that at some level it must be a property of the universe, insofar as it was the first act, and that while there was a God then, there is not now"

"I believe in luck and I think it might be related to God's plan"

"There is a human spirit. It's probably just a weird fluke of cerebral electro-chemistry. I'm sure it ends when the power goes down. But for the fleeting moment that is a human lifetime, I can be concerned with it"

"Simulation hypothesis"

"I like to consider the Gaia Hypothesis, which deposits that the entire planet earth functions as a super living organism. I don't know whether I truly believe it, but I like to entertain the idea"

"Belief in the dignity of consciousness"

The spectrum of beliefs and practices represented here is interesting in that they illustrate the fuzziness of the boundary between 'religious', 'spiritual', and related terms like 'supernatural'. This question was left intentionally vague, as the boundaries of these terms will vary according to the individual, and there are some examples (such as shamanism, karma, or reincarnation) which would qualify as religious beliefs to some but may not be understood that way by others. Ultimately I think this illustrates why the term 'spiritual but not religious' is so contentious as it is vague and many do not see a separation between 'spirituality' and religion. Given the spectrum of beliefs/practices, though, I do think it demonstrates that the term has utility insofar as it tells us how an individual understands religion and places oneself in relation to it.

BELIEFS SUMMARY:

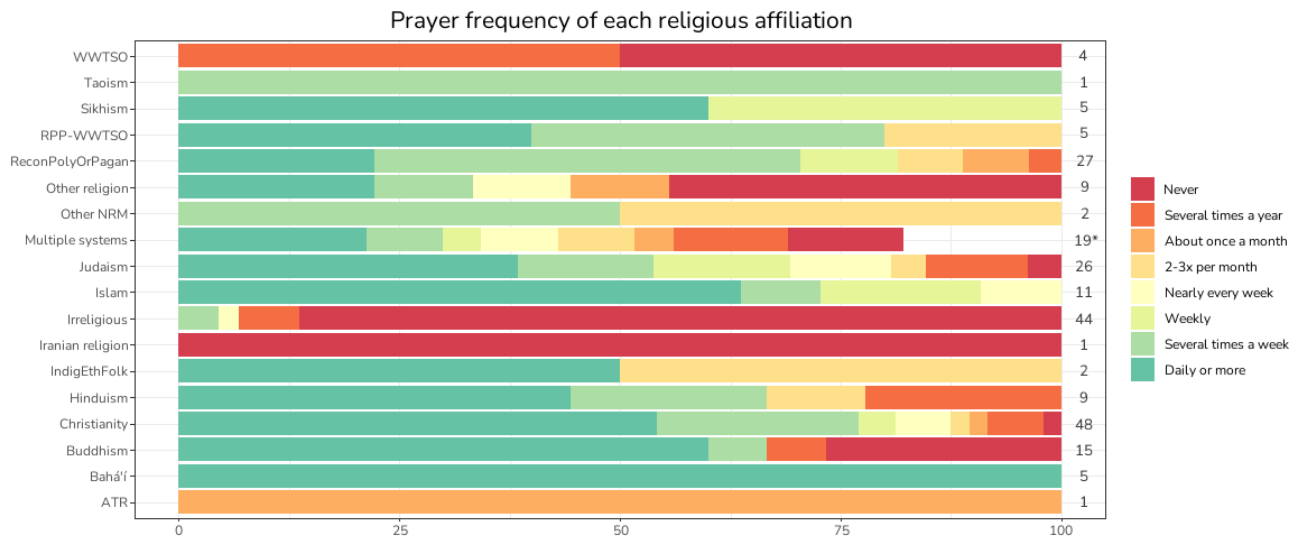
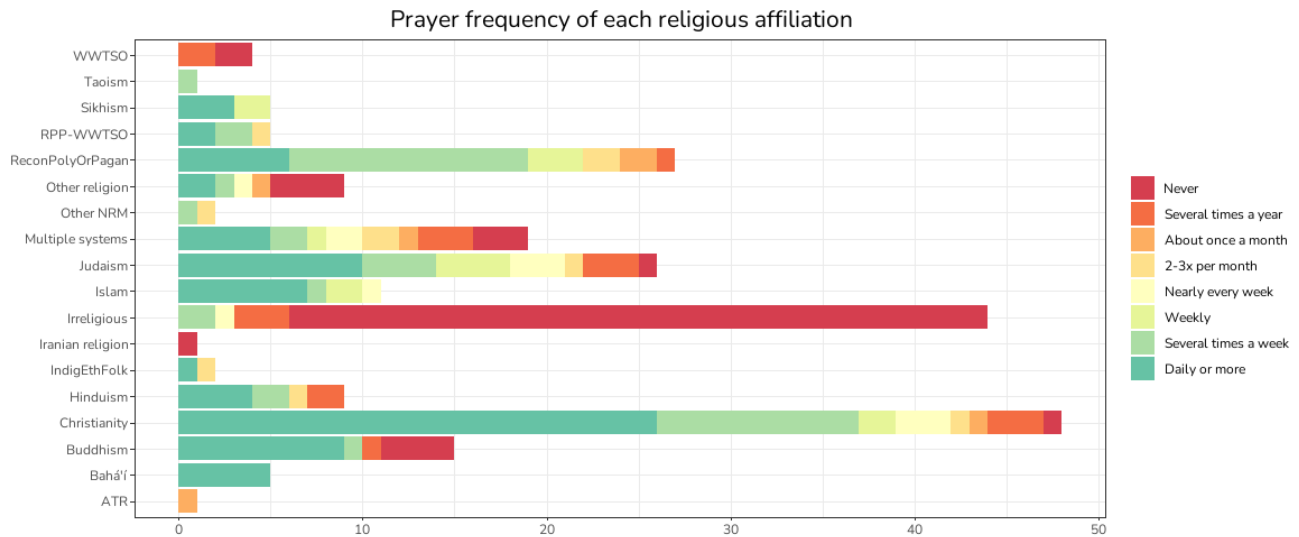
Most respondents (70%) self-described as at least somewhat religious, and a slight majority (66%) of respondents were theists. Theists were split fairly evenly between those who have always believed in god/s and those who have arrived at it later in life. Some disparities existed for irreligious individuals

or those who practice an atheist religion. A broad spectrum of beliefs was present within each denomination, with **monotheism, atheism, and polytheism being the most commonly represented within this cohort. Most affiliations described themselves as becoming more religious over the course of their life, and most respondents described religion as playing an important role in their identity**, which was also true of irreligiosity for a large portion of the irreligious. **The majority of respondents described themselves as ‘interested in the sacred or supernatural’**, although how this was defined varied distinctly. A list of beliefs and practices that respondents considered to sit outwith religion presented a diverse milieu including everything from the more religion-adjacent (karma, reincarnation) to the potentially more oblique (aliens, ghosts).

Limitations of this section include an insufficiently diverse spectrum of beliefs, particularly those catering to Buddhists. Transtheism and animism could be included in future surveys. Some respondents also expressed uncertainty around the phrasing of the questions e.g. the definition of ‘spiritual’, ‘sacred’, or ‘supernatural’ was not clear to everyone. Phrasing was left somewhat intentionally open, as providing strict definitions may be unintentionally prescriptive; enforcing a particular definition might exclude religions which understand terms differently which could bias the results. In a similar vein, though this section (and the following section) was intended to stratify the nature of religiosity (beliefs vs. practice vs. identity), some respondents commented that the questions felt as if religiosity was too premised on belief. I am open to further discussion around how the census questions could be re-worked to be more inclusive.

PRACTICES

>> P1 On average, how often do you pray?

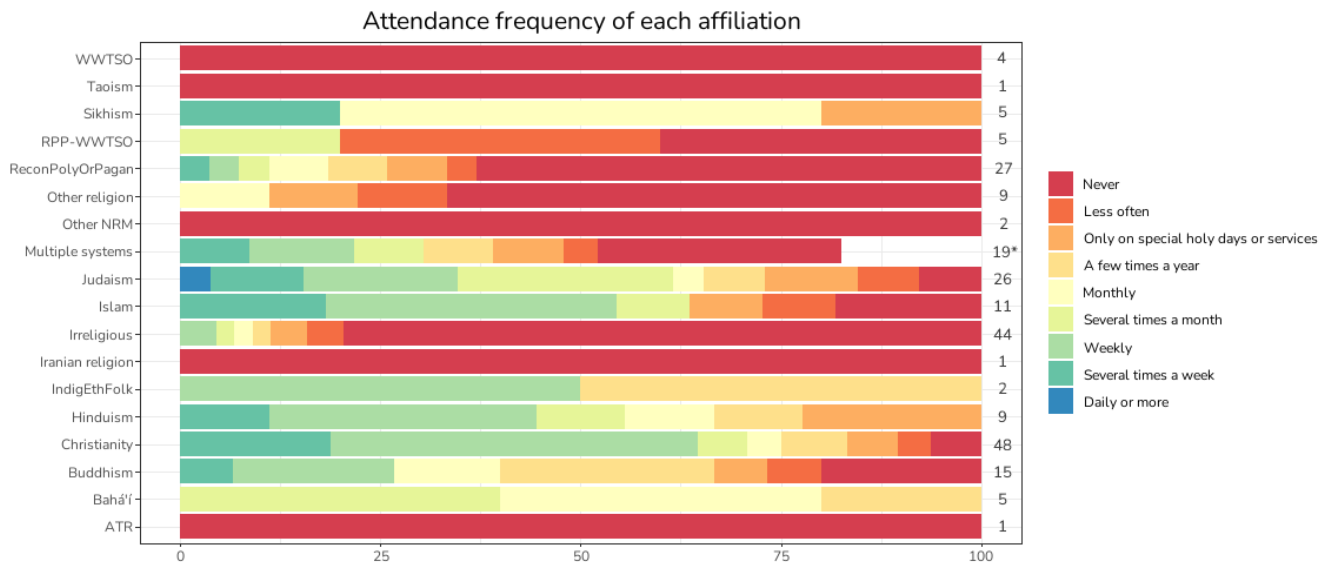
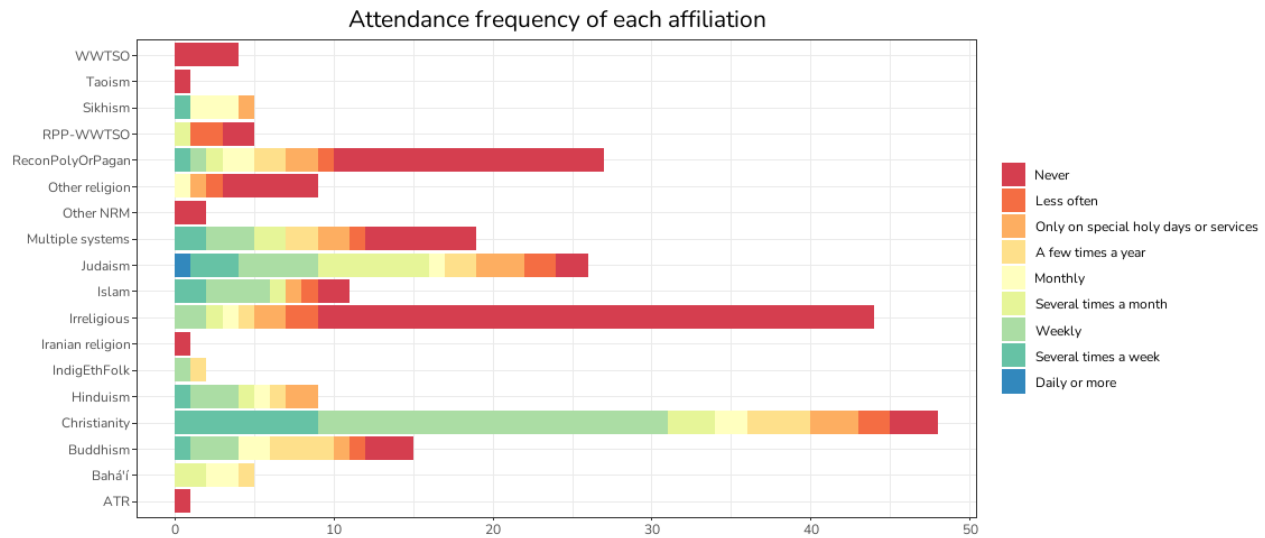


Note that a definition of 'prayer' was not included for aforementioned reasons re: prescriptivism, but some respondents expressed uncertainty over this (e.g. whether things like blessings 'count' as prayer). I decided to leave this up to the individual since definitions may vary per religion.

The majority of our cohort (58%) pray at least once a week, with most of those (34% of the entire cohort) engaging in daily prayer. This comprised 80 respondents praying daily or more, 41 several times a week, and 14 weekly. This isn't entirely surprising given that most of the cohort can be described as theists, but the irreligious are still fairly well-represented, with 23% of the cohort never engaging with prayer at all. The remaining 19% of respondents engaged in less frequent prayer - 11 nearly every week, 10 2-3x per month, 6 about once a month, and 17 several times a year.

Plotting these by affiliation reveals that those least likely to pray were (unsurprisingly) the irreligious, as well as witchcraft, Wicca, Satanism, Thelema, or occult religion (WWTSO), 'other religion', and Buddhists (although interestingly, a majority of Buddhists did report daily prayer). More frequent prayer was reported by Bahá'í (all five of whom pray daily or more), Sikhism, Islam, and Christianity. This is also plotted as a proportion for ease of visualisation, though please note the annotations reflecting cohort sizes - some affiliations contained rather low numbers of respondents so may not be representative.

>> P2 Excluding events like weddings and funerals, how often do you attend in-person services and meetings?



This question was adapted from the Pew RLS. Attendance frequency was generally a little lower than prayer frequency, with a substantial portion of the entire cohort (37%) saying that they never attend in-person services. A further ~27% attend weekly or more, ~15% monthly or more, ~13% less often, and 8% explicitly only on 'special holy days or services'. Christians seemed some of the most likely to attend

in-person services although it is important to note that this is likely biased by availability; several reconstructionist polytheist/pagan respondents reported that they *would* attend services but that the dispersed nature of these religious communities often precludes these forms of meetings. Future surveys could include an option for online meetings to be more inclusive of communities which operate in this manner, as well as of respondents who may choose online engagement due to other factors like disability.

I was intrigued that some reconstructionist polytheist/pagan respondents did report regular attendance at services, and I was curious whether this reflected greater in-person community opportunity for a particular religion within this grouping. Inspection of the data showed that this did not seem to be the case, and that in-person meetings were dispersed across reconstructionist polytheist/pagan religions.

TABLE P2.1		
Denomination	Subdenomination	Frequency
Non-Wiccan Witchcraft	-	Several times a month
Eclectic Paganism	Unitarian Universalism	Weekly
Epicureanism	Epicureanism	Several times a week
Neoplatonic Hellenism	-	Monthly
Heathenry	-	Several times a month
Heathen	Spiritualism	Several times a week
Hellenic Paganism	-	Monthly
-	-	Weekly

Likewise, several irreligious/unaffiliated respondents described attendance at services. The characteristics of these respondents are documented in Table P2.2 below:

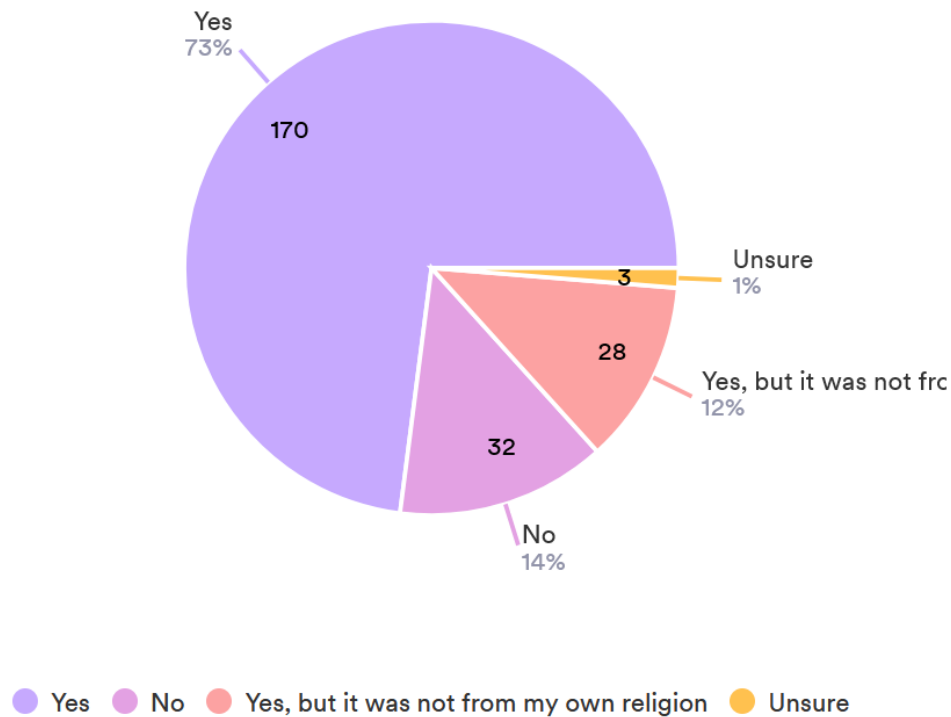
TABLE P2.2			
Affiliation	Religiosity	Frequency	Primary affiliation
Irreligious	Extremely non-religious	Monthly	Atheist
Irreligious	Neither religious nor non-religious	Only on special holy days or services	Agnostic

Irreligious	Somewhat non-religious	Weekly	Spiritual, but not religious
Irreligious	Somewhat non-religious	Weekly	Agnostic
Christianity - Irreligious	Somewhat non-religious	Only on special holy days or services	Nothing in particular
Irreligious	Somewhat religious	Less often	Agnostic
Irreligious	Extremely non-religious	A few times a year	Atheist
Irreligious	Neither religious nor non-religious	Several times a month	Agnostic
Irreligious	Extremely non-religious	Only on special holy days or services	Atheist

Strictly speaking, the 'affiliation' in column 1 corresponds to 'N/A - not affiliated with a religion' although I have referred to this grouping as 'irreligious' throughout the survey. This may explain some of the apparent discrepancies e.g. 'irreligious' -> 'somewhat religious' for a respondent who identifies themselves as 'spiritual but not religious'. Nonetheless, I am curious as to which services are attended by these individuals and how it fits into the spectrum of irreligiosity.

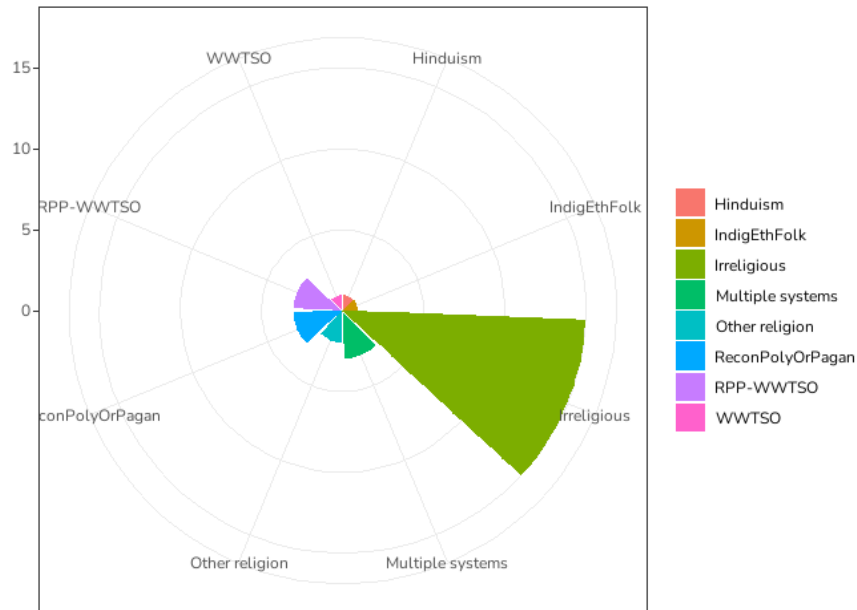
All of these individuals also celebrate religious holidays (though only one in a religious manner). In the more detailed 'beliefs' section, 6 of them self-describe as atheists, and 7 don't believe in god/s. I'm curious as to (for example) why the 'irreligious, extremely non-religious, don't believe in god/s, atheist' attends monthly services. This likely comes down to a terminology issue and perhaps reflects differing understandings of 'irreligious', but I'm intrigued by how such respondents interpret their attendance. Perhaps the attendance serves a social function, but there is no belief behind it which they interpret to mean irreligious. While different religions understand the role of belief differently, perhaps it is worth pointing out that all but one have some form of Christian background, which might reinforce the idea that belief is understood as a necessary facet of religiosity for these individuals. This is of course entirely speculative and I am interested in hearing further discussion around this on Reddit.

>> P3 During the past 12 months have you read or listened to the recording of any holy scripture such as the Bible, Buddhist sutra, Quran, Sruti, Torah, or other religious scripture?



A vast majority of respondents (85%!) reported that they had engaged with religious scripture in the last 12 months, although a small portion of these (12% of the entire cohort) were reading texts that were not from their own religion. These individuals are plotted below, primarily corresponding to irreligious respondents. This might relate to either pure academic interest or a more eclectic spiritual path which may not be understood within the boundaries of a single religion by the respondent.

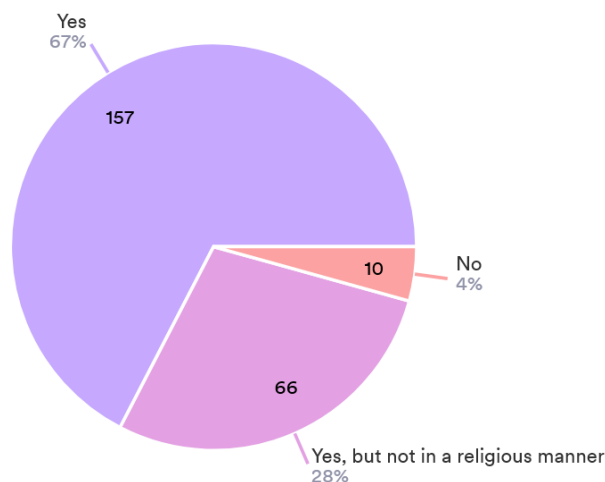
Who is (solely) reading texts outwith their own scripture?

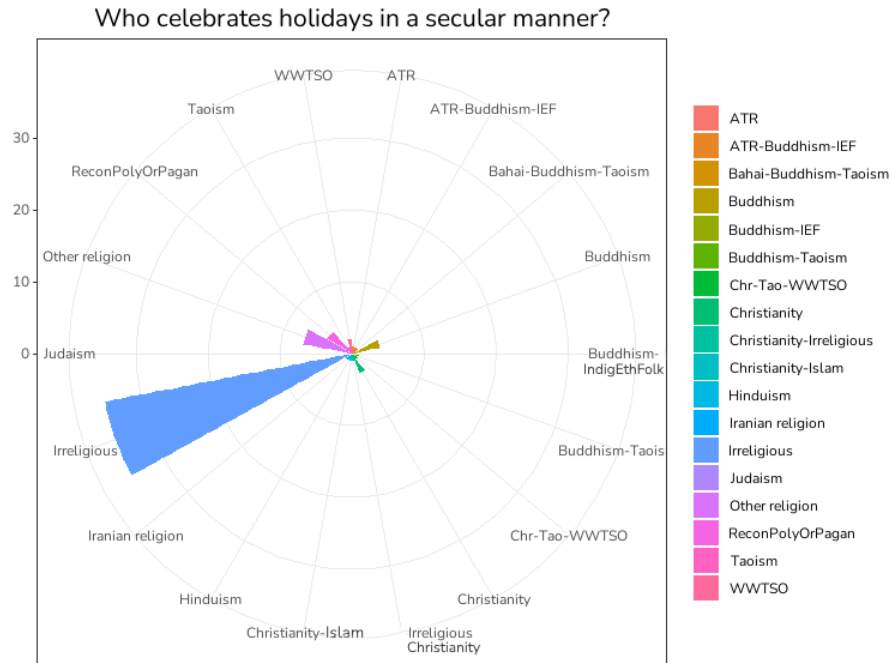


Note that those who read their own scripture *and* scripture from other religions are masked by the original query, which was pulled directly from the ISSP. Future surveys could clarify this distinction.

>> P4 Do you observe any religious holidays or participate in any religious celebrations?

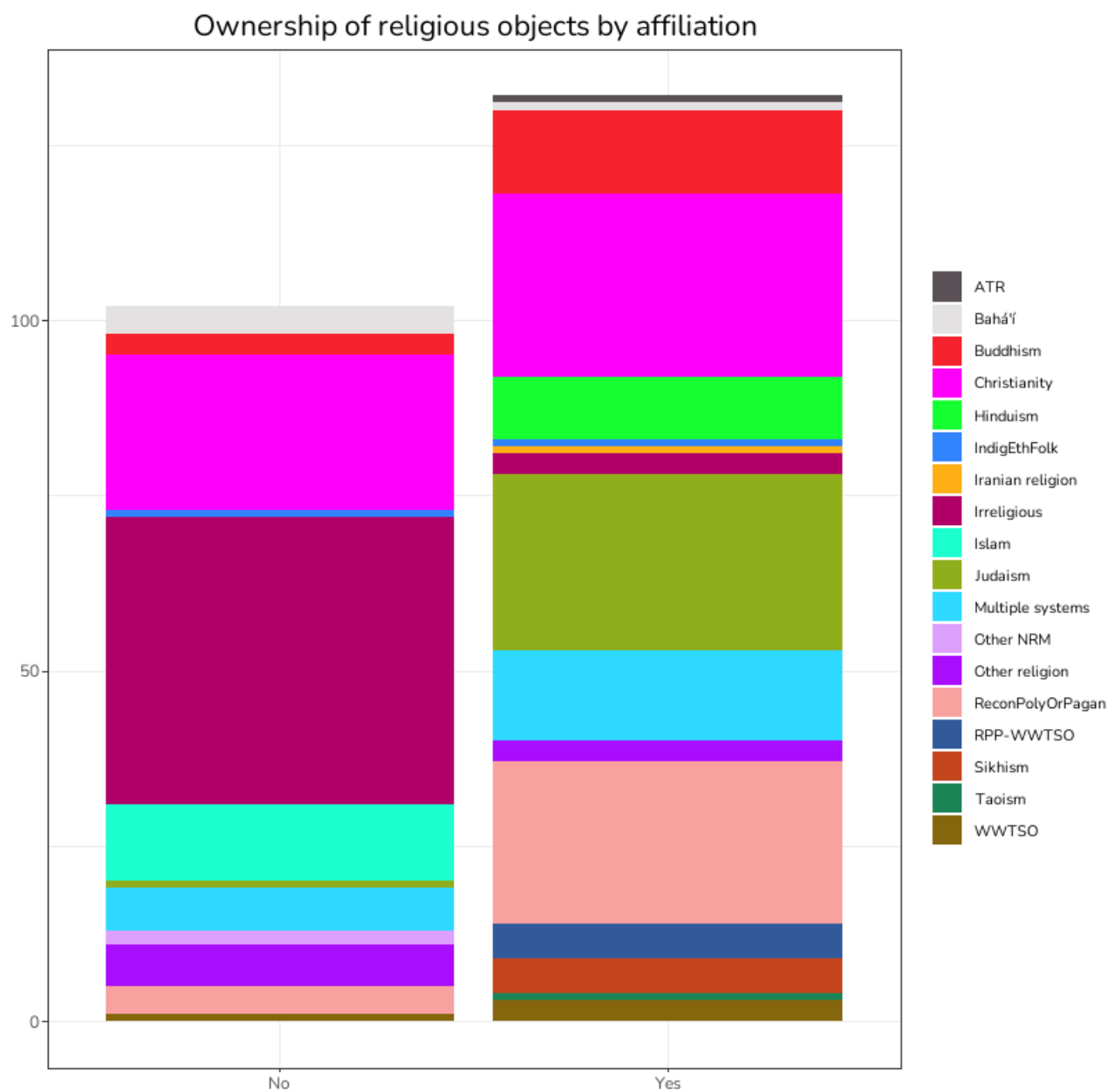
A vast majority of respondents (96%) engage with religious holidays or celebrations in some form, remarkably even the atheists. A further plot exploring the landscape of 'secular' celebration revealed that indeed, most respondents celebrating in this manner were irreligious.





'Multiple systems' was not collapsed in this case as the subset made for easier plotting (those affiliations including hyphens would otherwise be grouped within 'multiple systems'). A smattering of religious affiliations were represented in the 'secular celebration' grouping. Those with 3 or more respondents were Christianity, 'other religion', Buddhism, and RPP. Future surveys could include an option for those who celebrate both secular and religious holidays, as indicated by the feedback.

>> P5 For religious reasons do you have in your home a shrine, altar, or religious object on display such as a crucifix, icon, menorah, mezuzah, etc.?

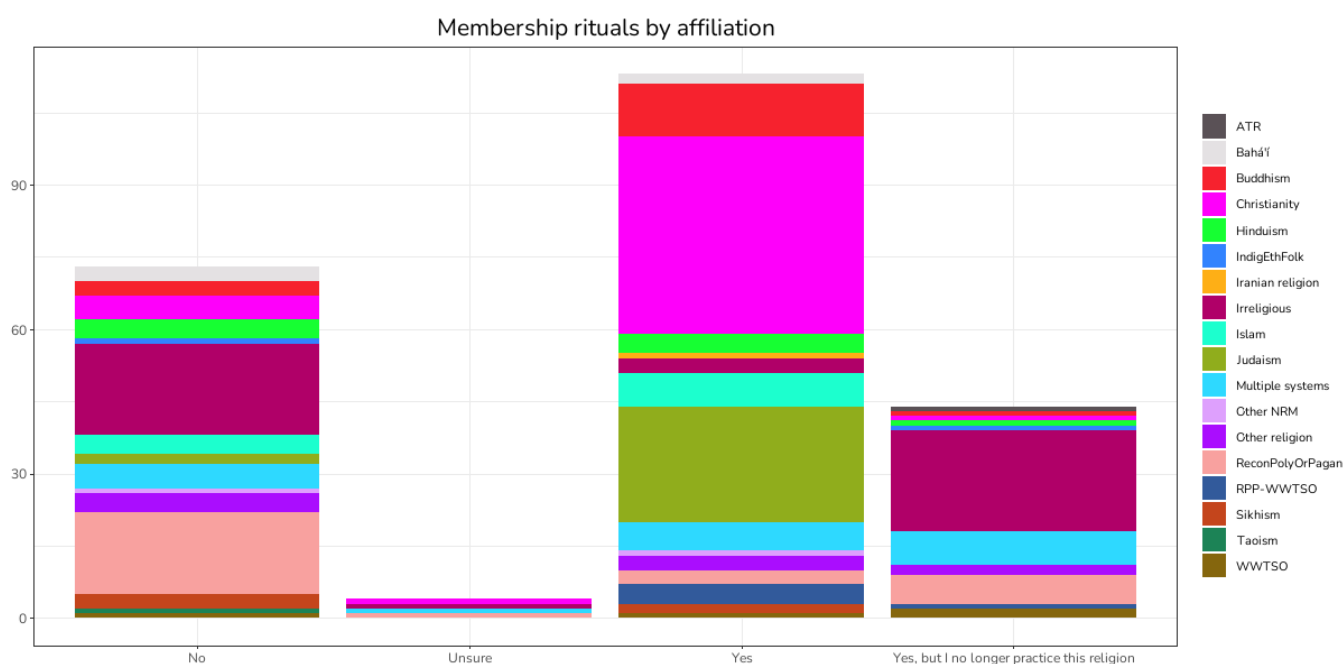


This question was from the ISSP. A **slight majority (57%) of respondents did report owning some kind of religious object, shrine, altar etc.** Groups more likely to own a religious item were those identifying as Jewish, Hindu, Buddhists, polytheist/pagan, WWTSO and RPP-WWTSO. This makes sense for certain religions: idols for Hindu home worship, Buddhist shrines like butsudan, or

polytheist/pagan and occult altars. I am unclear on the relevance of home items (Judaica?) for Jews but I look forward to being enlightened by the Reddit post. Affiliations far less likely to own religious items were Muslims (perhaps related to aniconism), the irreligious, and the Bahá'í. Christians were split evenly between the two, approximately corresponding to an imperfect Orthodox or Catholic vs. Protestant divide.

Since most reconstructionist polytheist/pagan respondents did not attend regular services and several expressed a desire to, it is particularly sensical that these individuals would be more likely to own religious items, as they may engage in more home-based practice and may own items pertinent to that.

>> P6 Have you undertaken any rituals affirming membership of a religion?

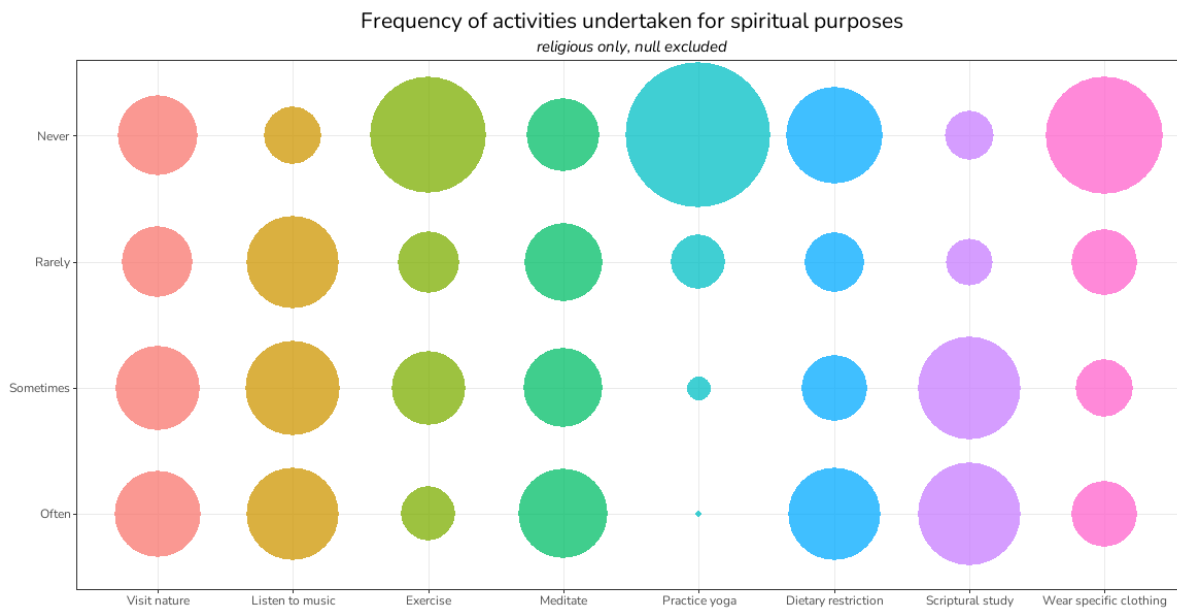


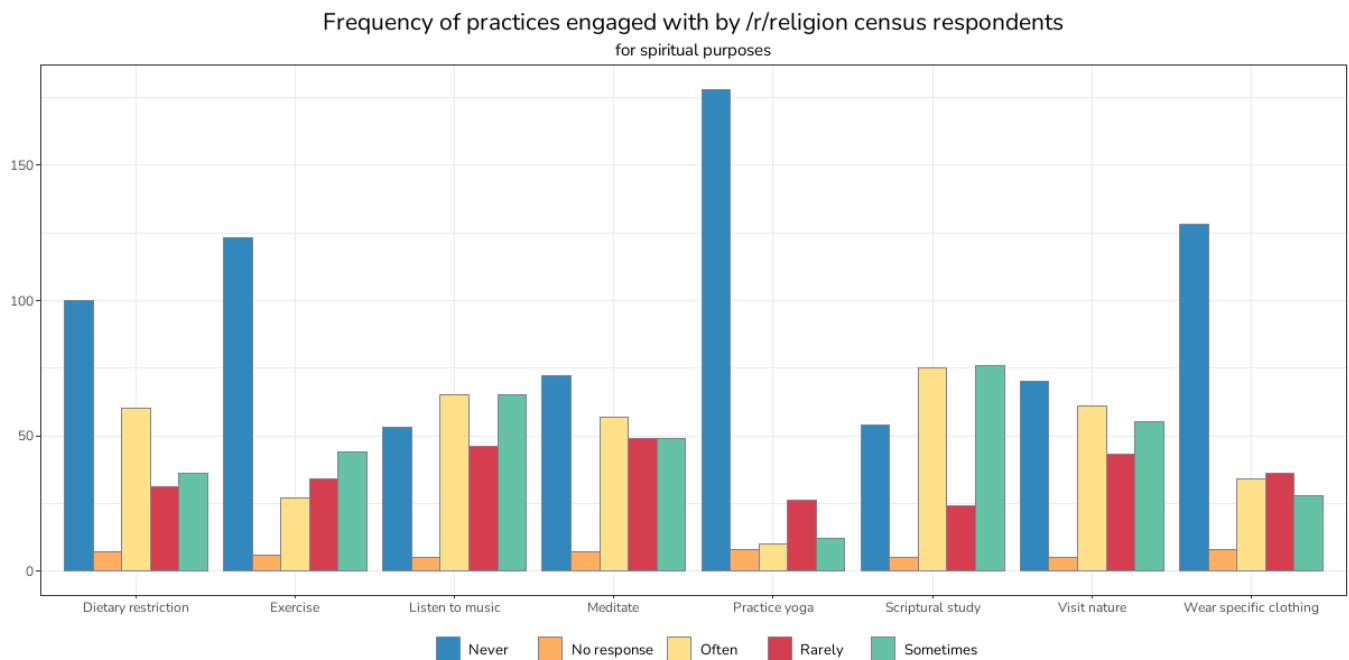
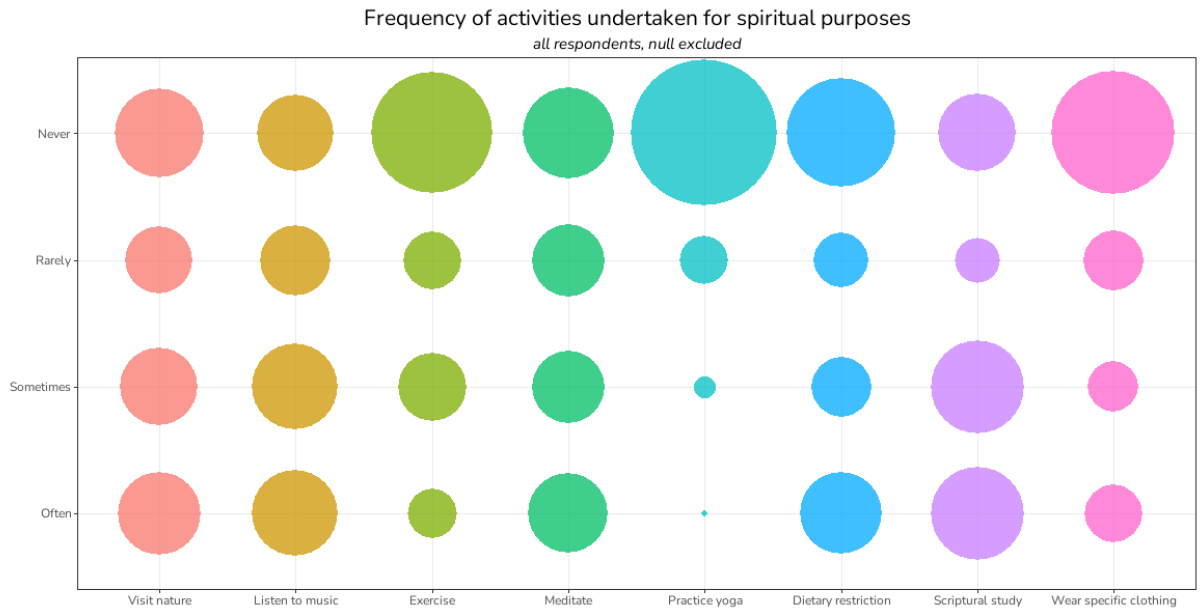
A small correction, as the initial question referred to a Bat Mitzvah but I was informed by one respondent that this was not a good example (see the [dataframe](#) for more details). It is unclear whether this incorrect information influenced the responses, but the majority of Jews (and Christians) reported participation in some form of initiation ritual, as indeed **most (67%) of the cohort had**. However, a substantive portion of these (19% of the cohort) no longer practice aforementioned religion, with most of those being irreligious or RPP respondents who were originally baptised into Christianity.

Reconstructionist polytheists/pagans (RPP) were much less likely to engage in initiation rituals, perhaps reflecting availability of these if the question on services is anything to go by, although intriguingly this trend reversed for those practicing polytheism/paganism alongside a WWTSO religion (RPP-WWTSO). A slightly increased number of Buddhists had participated in an initiation/affirmation ritual as compared to their un-initiated counterparts. No clear trend was observed for respondents from other affiliations. Note that this does not distinguish between past and current initiations, which future surveys ought to account for (e.g. someone baptised Christian who subsequently initiates into another religion).

>> P7 How often do you partake in the following activities for religious or spiritual reasons?

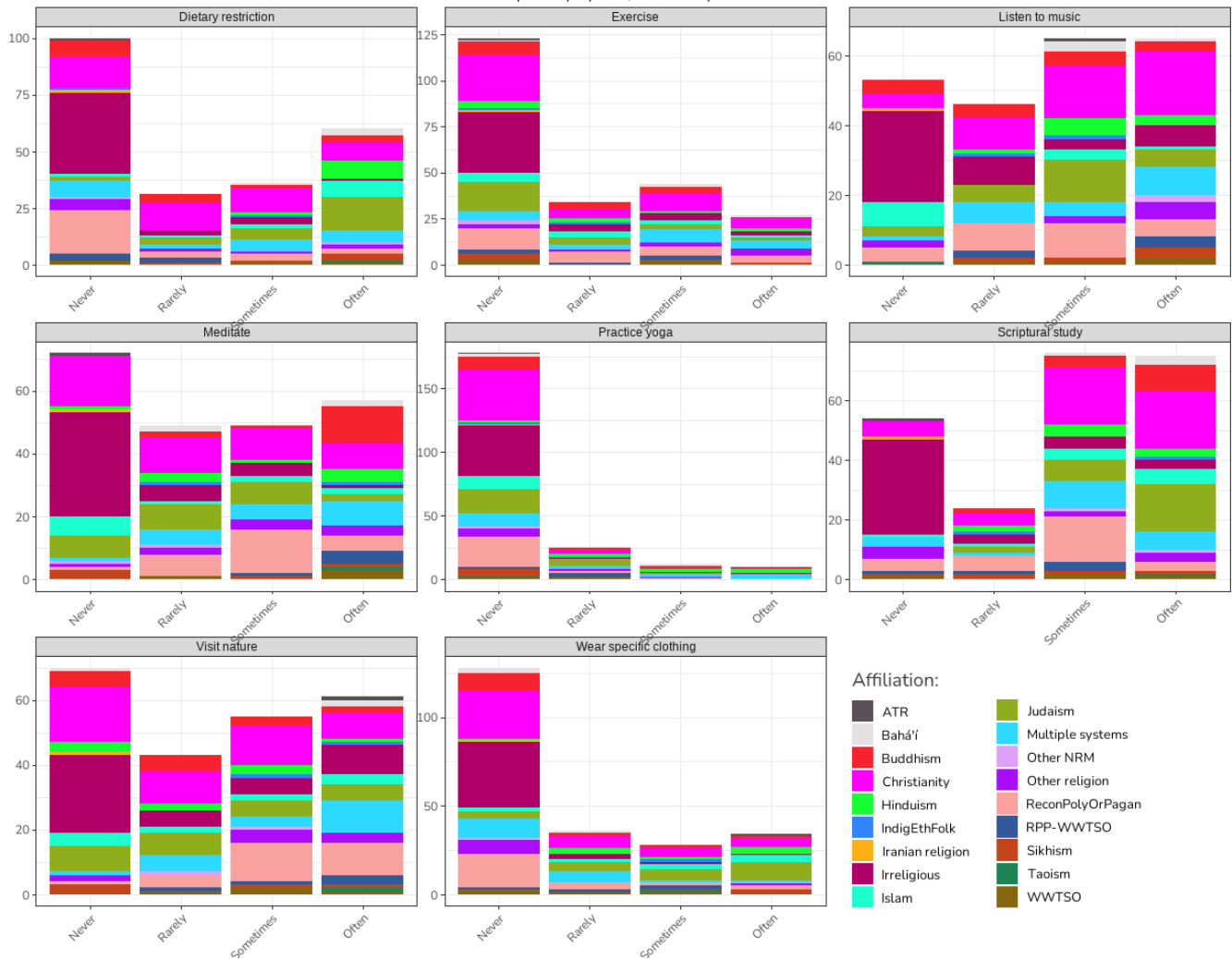
This question, cribbed from the Pew RLS, was one of the least satisfactory in terms of plot-making and I'm still not happy with what was produced. I played around with some correlation plots for a while but ultimately concluded that it's probably better to eschew potentially dodgy statistical design and just post the (rather sad-looking) plots to speak for themselves. Empty responses (null) are excluded.



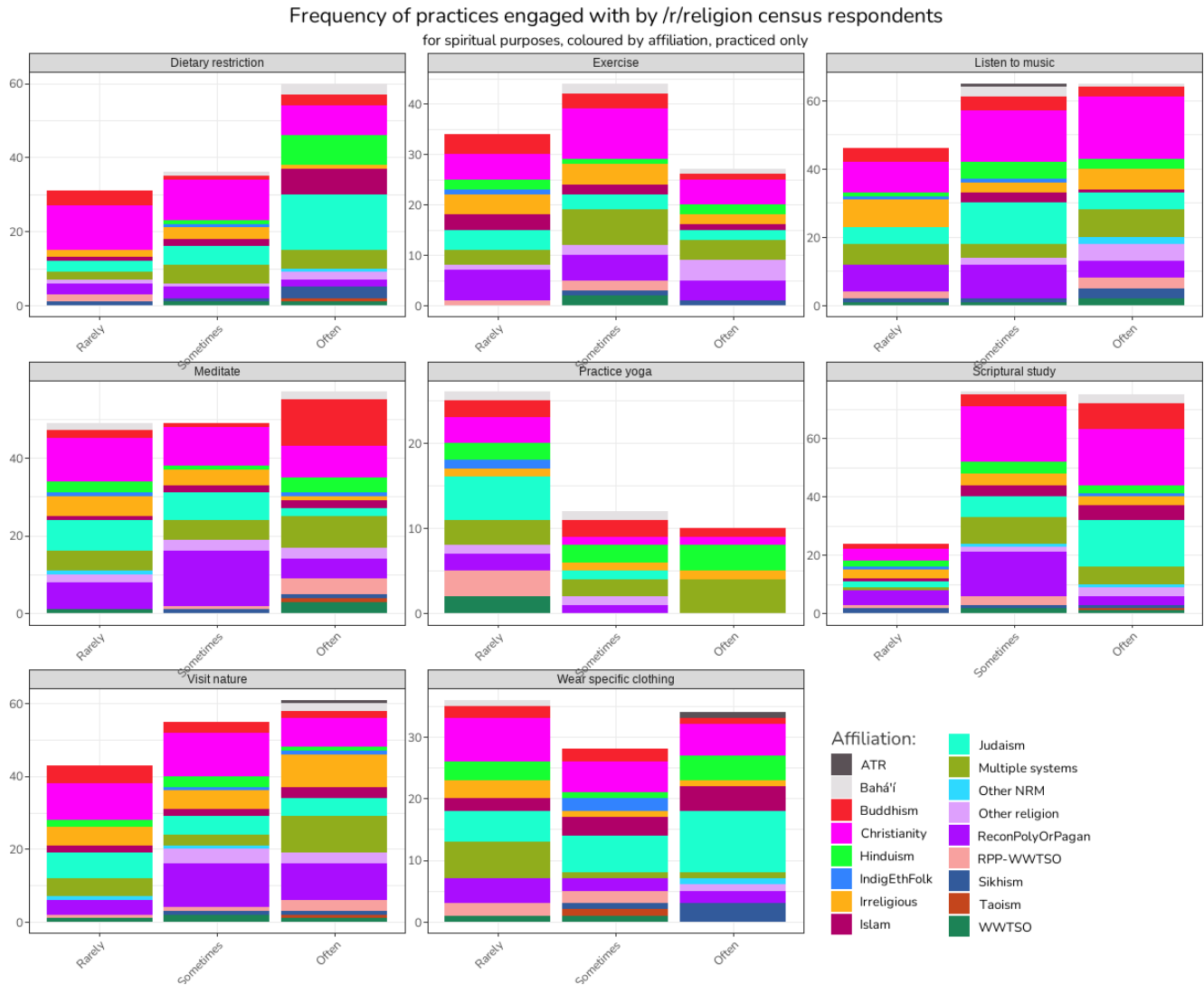


These are simply the same data represented in slightly different ways, with one plot excluding the irreligious (little difference here). The most frequent practice was scriptural study, and the least frequent practice being yoga. Varying feedback was received on this note - some respondents indicated that yoga was too specific to one religion to warrant inclusion here, whereas others requested an expansion of this category for additional forms of yoga.

Frequency of practices engaged with by /r/religion census respondents
for spiritual purposes, coloured by affiliation



Many of the listed practices (particularly dietary restriction, exercise, yoga, and specific clothing) were dominated by those who never engage with them for spiritual purposes. For better visualisation of those affiliations that *do* engage in these activities, a plot with the 'never' grouping removed:



Rather unhappy with these plots and ought to have included a version with proportions per affiliation. Let me know if you would like to see this. Bear in mind that comparisons are limited by the relative sample size within each affiliation. I hope that this is readable (there is a grouped version in the [workflow/changelog](#) but I'm not convinced it is much more interpretable than the above).

A few pieces of [feedback](#) stated that they were unsure how to answer the question as they were uncertain as to whether something counted 'for religious or spiritual purposes', whether they should respond with frequency if they engaged with these activities for non-spiritual purposes (no), and indeed some respondents identifying themselves as 'extremely non-religious' atheists stated that they engaged with some of these activities for spiritual purposes. It remains a possibility that these irreligious atheist respondents engage with these practices in a context that they consider to be spiritually relevant but

not *religious* - however, given the confusion in the feedback it may be fair to consider that the '*for spiritual or religious purposes*' was not understood by all respondents. Thus, read these plots with caution, if you can stand to look at them.

Unsurprisingly, **irreligious respondents were less likely to engage with the listed practices for religious or spiritual reasons**, although there are exceptions as mentioned above. Christian practice seemed to be rather idiosyncratic and few definitive trends were observed. Christians were represented in all categories but tended to practice yoga far less and wear specific clothing for spiritual purposes less. A slight trend towards more frequent scriptural study and a slight trend towards less frequent meditation were also present in the Christian grouping of this cohort.

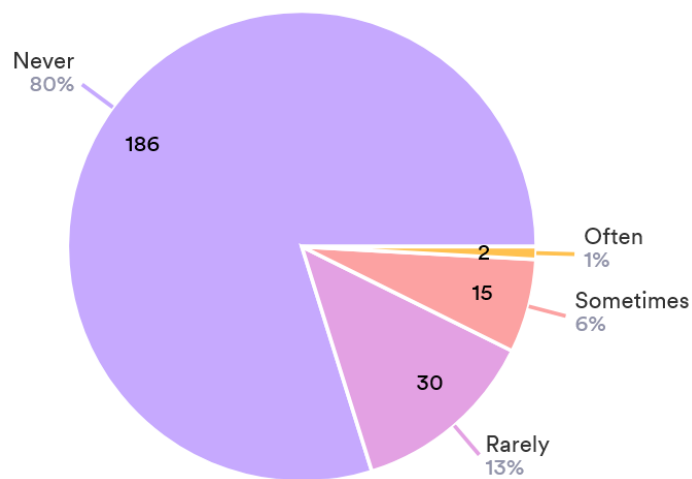
Jews, Hindus, and Muslims appeared to be more likely to engage with **dietary restrictions** (consistent with dietary laws & practices e.g. kosher, Yom Kippur, ahimsa, vrata, halal, Ramadan) whereas reconstructionist polytheists/pagans were less likely to do so. **Exercise** was a relatively uncommon practice for all affiliations and no clear trend in engagement by affiliation was observed. **Listening to music** was somewhat more common but markedly less so for Muslims. Jews, Hindus, Christians, reconstructionist polytheists/pagans, and to an extent Sikhs and those from 'other religion' were more likely to listen to music for spiritual or religious purposes. **Meditation** was a moderately common practice which was slightly less frequent (though not uncommon) for Christians and Jews, and uncommon for Sikhs. Reconstructionist polytheists/pagans (RPP) were likely to engage with meditation relatively frequently, which became very frequent for reconstructionist polytheists/pagans who also affiliate with witchcraft, Wicca, Satanism, Thelema, or another occult religion (WWTSO). This was also true of those with a sole WWTSO affiliation, pointing to the importance of meditation within this admittedly broad grouping. As might be expected, Buddhists were much more likely to engage with frequent meditation. No clear trend was observed for other affiliations (or the numbers were too small to draw firm conclusions). **Yoga** was the least frequently practiced of the selection, with a bias towards more frequent engagement from Hindus and those from 'multiple systems'. **Scriptural study** was the most common practice for respondents to report engaging with; the majority of Jews, Christians, Muslims, Hindus, Bahá'í, and RPP-WWTSO practice this at least sometimes. Reconstructionist polytheists/pagans were slightly less likely to practice this, which may be explained by the lack of formal 'scripture' in some religions under this umbrella e.g. those with oral histories. Of all practices, **visiting nature** seemed to be the one most popular with the irreligious/unaffiliated for religious or spiritual purposes although the majority of the group still reported never visiting nature for this reason.

Reconstructionist polytheists/pagans, RPP-WWTSO, WWTSO, and 'multiple systems' (a group with substantial RPP overlap) were more likely to visit nature, possibly reflecting animist beliefs within these affiliations - or even a lack of formal worship space(as alluded to in former questions) necessitating outdoor ritual. Finally, **wearing specific clothing** was a relatively uncommon practice, particularly for Christians and reconstructionist polytheists/pagans. Sikhs, Jews, and Muslims were more likely to wear specific clothing for religious or spiritual purposes. Hindus and those from indigenous, ethnic, or folk religion (n = 2, these respondents representing Tengerism & Shar Boo and Chinese Folk religion) were somewhat likely to wear specific clothing for this purpose.

Obviously, none of this has been statistically validated, although I did play around with some correlations in vain. If I can interest you in a [dataframe](#), let me know.

>> P8 Do you ever participate in the organisation of atheists or non-believers, such as the Humanist Society?

This question, adapted from the Pew RLS, was somewhat flawed in that it did not include an online-only option (alluded to above re: in-person meetings), and it did not properly account for members of atheist religions. In my haste to accommodate the irreligious, I neglected to phrase this properly thus it is possible that these data are not representative. Nonetheless, attendance of such events was uncommon.



>> As before, please use this box to express any nuance, quibbles (...)

All responses to this question can be found in the [dataframe](#), alongside individual replies to those responses. Several broad trends emerged within this feedback. Definition of terms was a key issue, with several respondents remaining uncertain about whether a certain practice ‘counted’. While these questions were left open to limit prescriptivism and bias, future surveys could potentially clarify this or provide more options. Likewise, the frequencies being cribbed from several surveys led to inconsistent phrasing, with some questions using absolute timeframes (weekly, daily etc.) and others leaning more ambiguous (often, rarely). Future surveys should be updated to use the former for improved specificity. Several questions around in-person event attendance would have benefited from an ‘online only’ option to make the census more inclusive. Finally, a request to include clerical status was made, which may provide interesting insight into the beliefs and practices of ‘laypeople’ versus clergy.

PRACTICES SUMMARY:

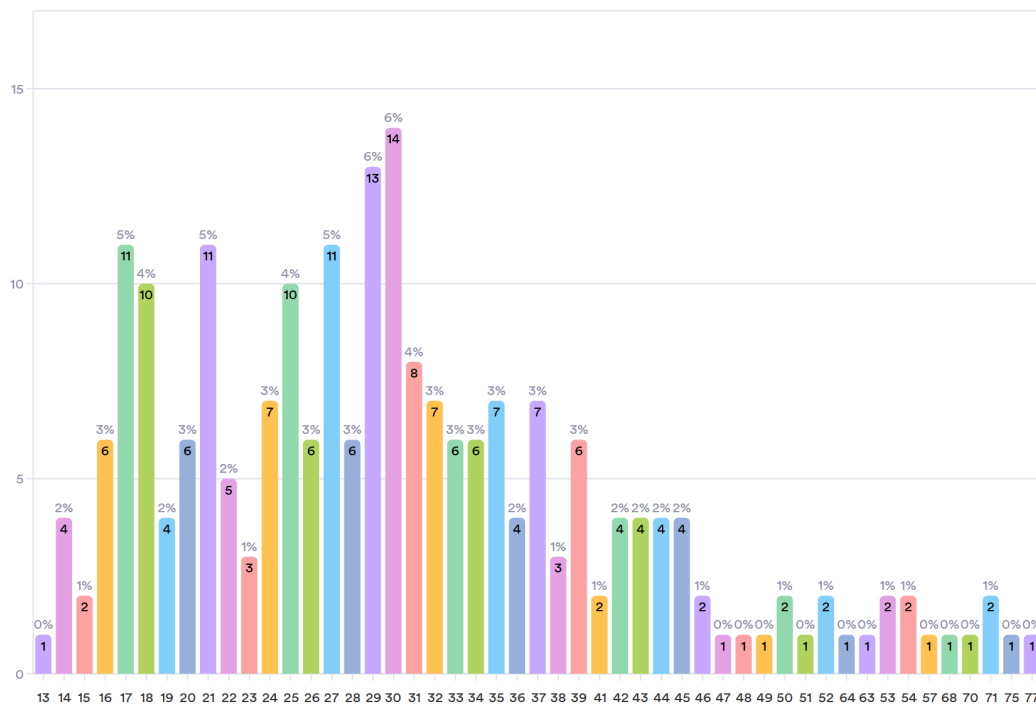
The majority of respondents (58%) pray at least once a week, with affiliation-related biases in frequency. Attendance at services was slightly less frequent though still common, especially for Christians. It was less common for reconstructionist polytheists/pagans, although several members of this grouping reported that this was due to lack of availability rather than willingness. A large majority of respondents (85%) had read religious scripture within the last 12 months. An enormous majority (96%) engage with religious holidays or celebrations of some kind, with 67% of the cohort doing so for religious reasons and 28% celebrating in a secular way. Ownership of a religious object or shrine/altar was relatively common and especially so amongst Jews, Hindus, Buddhists, reconstructionist pagans/polytheists (RPP), witchcraft, Wicca, Satanism, Thelema, or occult religion (WWTSO), or RPP-WWTSO. Catholic and Orthodox Christians were more likely to own a religious object than their Protestant or non-denominational counterparts. Initiation/affirmation rituals were relatively common, moreso amongst Christians, Jews, RPP-WWTSO, and Buddhists. Reconstructionist polytheists/pagans were less likely to have undergone such a ritual. Practices across each affiliation were idiosyncratic, with general trends towards less frequent yoga (largely except for Hindus) and more frequent scriptural study. Practices were ‘zero-inflated’ with high proportions of respondents never engaging with them, although there were affiliation-related biases visible within each (e.g. increased dietary restriction

frequency for Jews, Hindus, and Muslims). Participation in atheist/nonbeliever meetings was uncommon.

DEMOGRAPHIC DATA

As understanding of religion can differ according to various life circumstances - particularly one's geography and culture - this section was included to present a broad overview of /r/religion's demographic composition. Some surveys included questions on race, politics, and ethnicity - however, I decided to forgo those as I felt that calibrating available choices for a global census might be challenging (compare how 'liberal' is understood in different parts of the world). Options for gender & sexuality were fairly constrained for similar reasons.

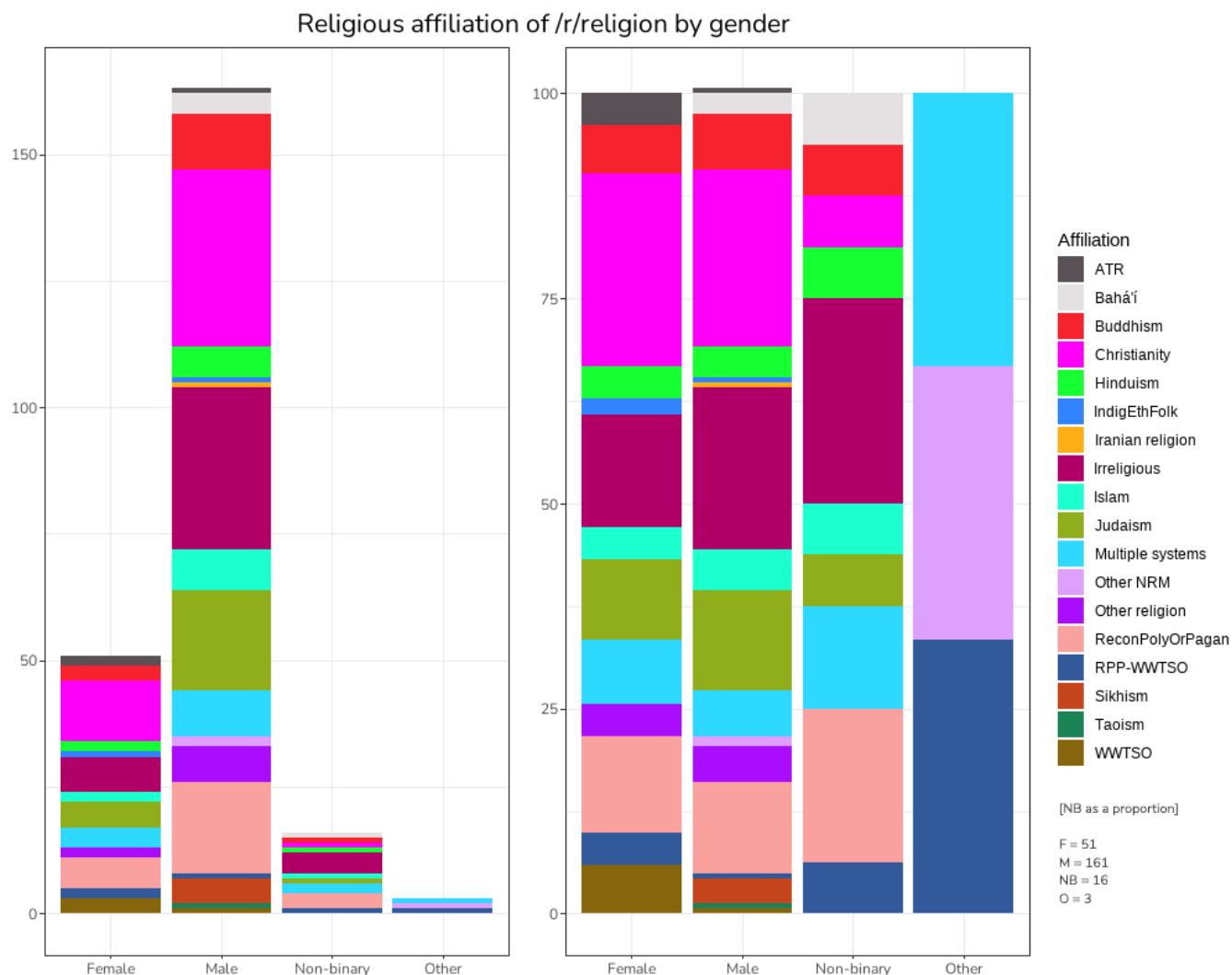
>> D1 How old are you?



An enormous range of ages was present within the cohort, although most respondents were between 20 to 40 years of age.

>> D2 What is your gender?

Assuming that the admittedly small sample size is representative, **/r/religion** is **enormously male-dominated**, with 70% of respondents identifying as male. 22% identified as female, 7% as non-binary, and 1% as 'other' gender.

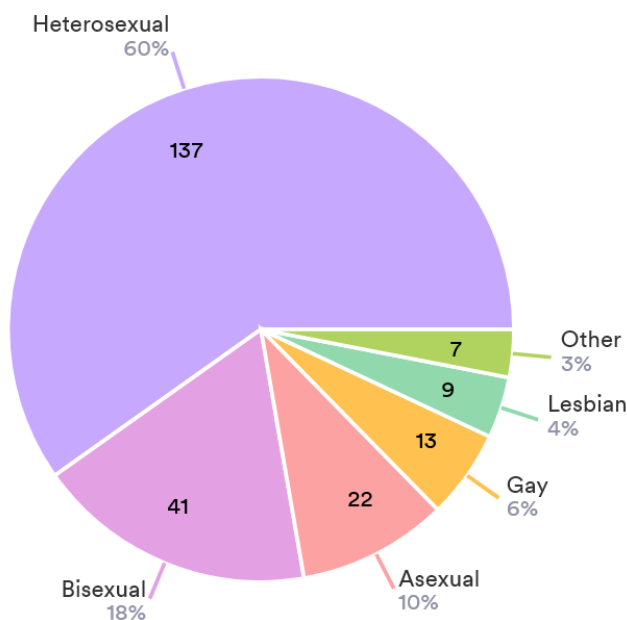


Genders were fairly balanced according to affiliation. There was a slight increase in irreligious, reconstructionist polytheist/pagan, and Bahá'í within the non-binary grouping but this is unlikely to be significant due to the low numbers reported (n = 16). Witchcraft, wicca, Satanism, Thelema or other occult religion also skewed somewhat more female and all Sikh respondents were male, although again the low sample size precludes any conclusions. Perhaps this gender bias is worth bearing in mind when engaging in future subreddit discussions about misogyny :) ~~enough editorialising, moving on...~~ This is also potentially interesting considering that some studies suggest women exhibit higher religiosity,

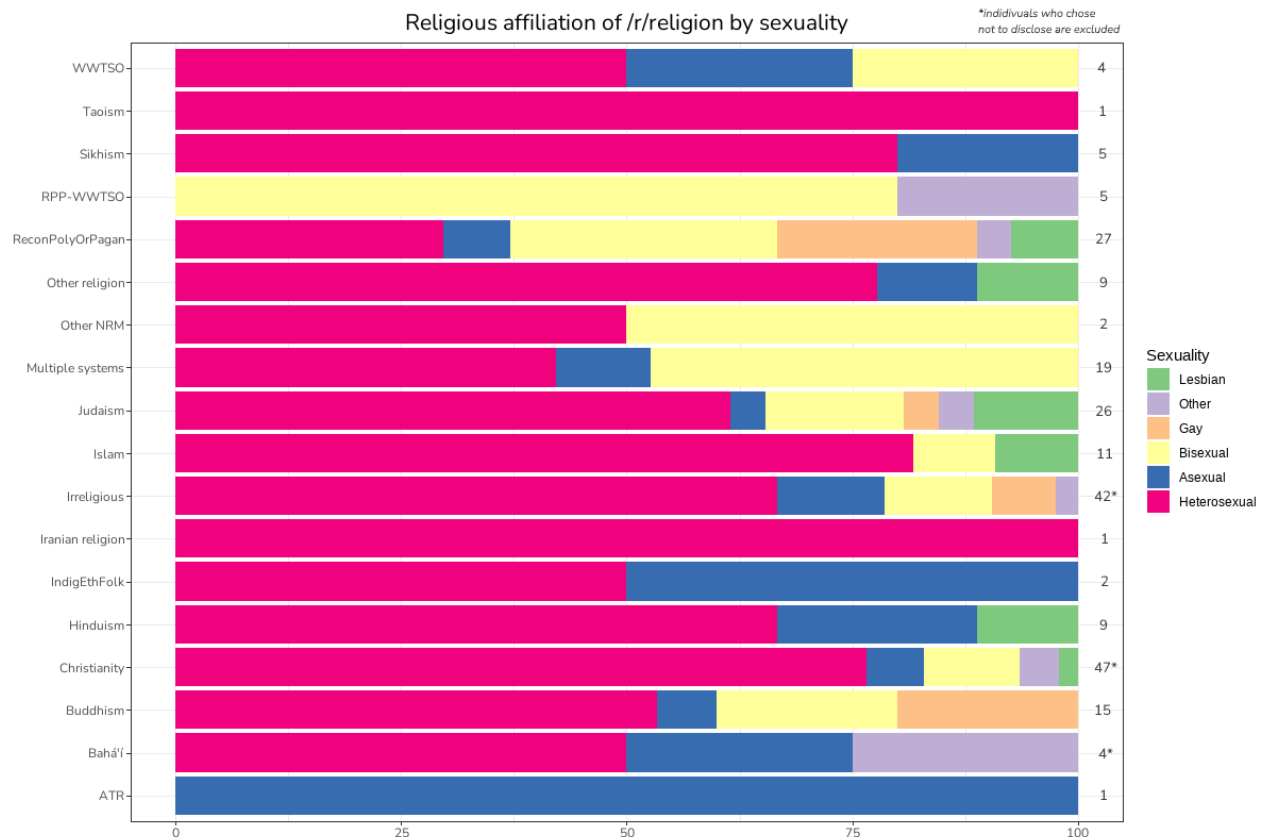
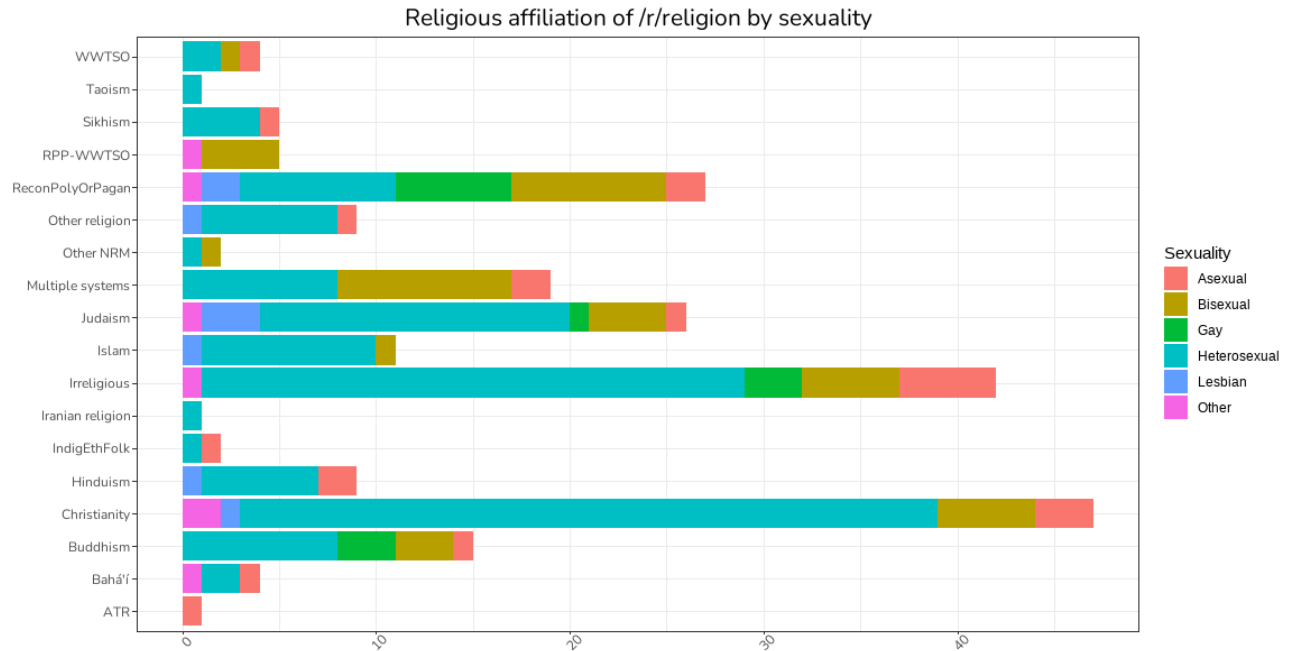
though this is cohort-dependent. It may reflect the nature of the platform or how genders choose to engage with religious topics.

>> D3 What is your sexual orientation?

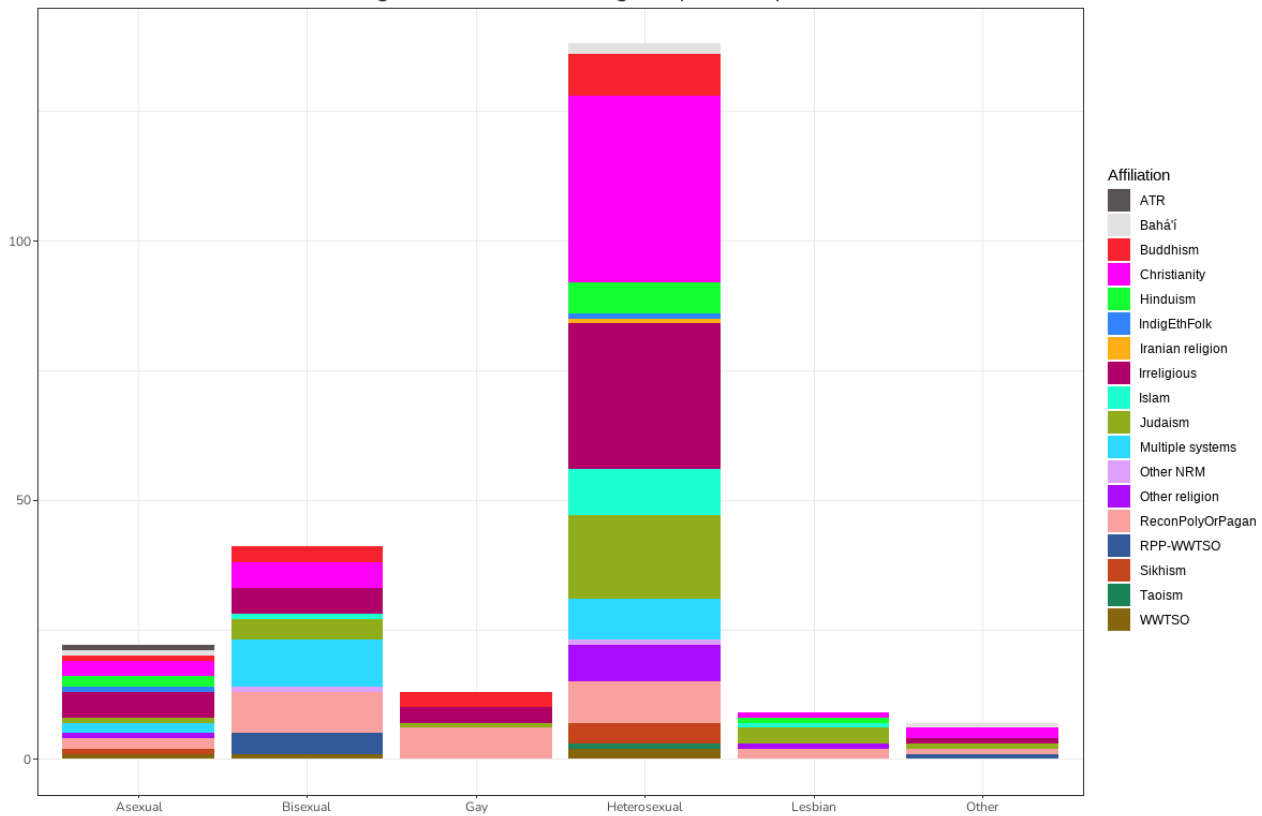
This question, as with all the questions within the demographic section, was optional to preserve the comfort of respondents who may not feel willing to disclose more potentially sensitive personal details. As such, a handful of respondents elected not to answer this question, although >95% of the cohort did. Heterosexuality was the most common sexuality (60%) reported by /r/religion census respondents, followed by bisexuality (18%), asexuality (10%), gay (6%), lesbian (4%), and other (3%). While dominant, heterosexual representation was somewhat lower than some social studies on this topic, although the anonymous nature of the survey may have encouraged greater openness. Some studies have shown that younger individuals are less likely to identify as heterosexual, thus the age skew in this cohort may also have played a role. Note that this list is somewhat limited - for example, it is possible to be both bisexual and asexual or indeed aromantic. Thus it is possible that some sexualities (including heterosexuality) are slightly masked by its inclusion.



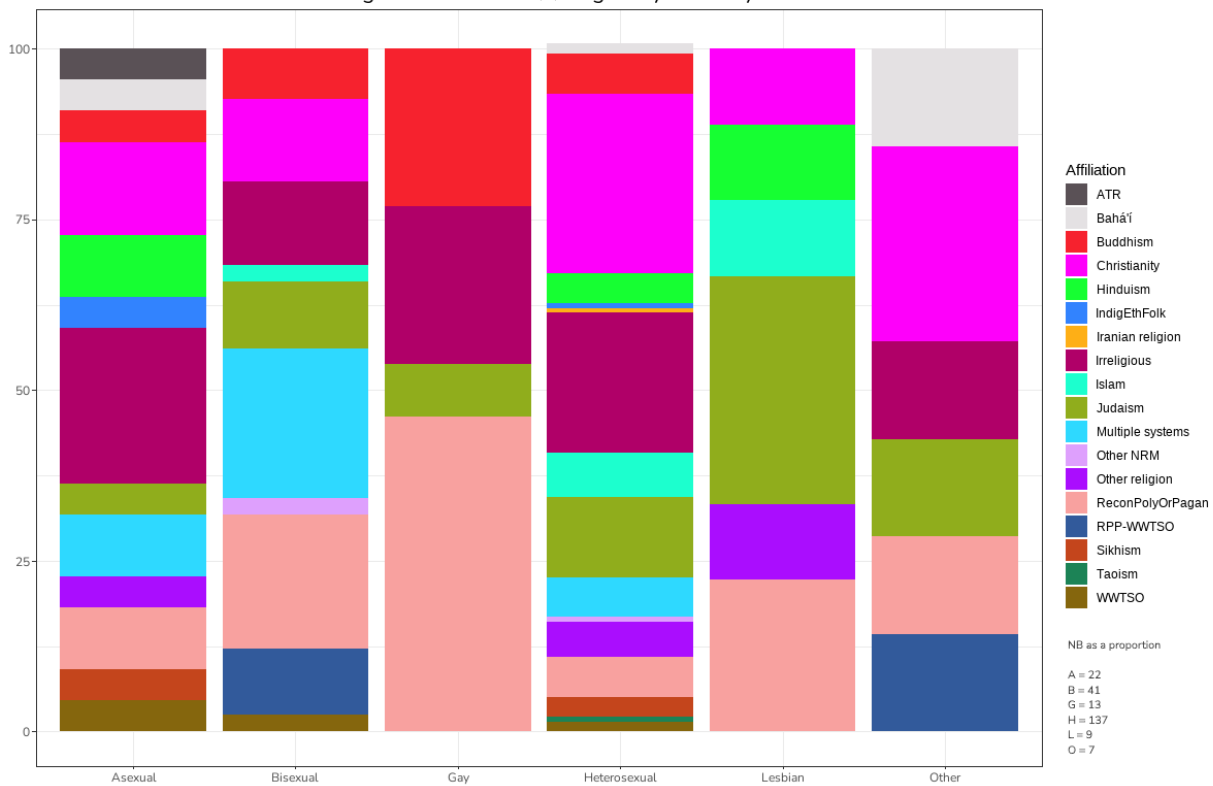
Sexuality was also plotted by affiliation, and affiliation by sexuality:



Religious affiliation of /r/religion by sexuality



Religious affiliation of /r/religion by sexuality



The proportion plots ought to be interpreted with caution, as the low sample size within some of the groupings can inspire somewhat misleading conclusions (are most of /r/religion's Buddhists gay men?! Are most of the Jewish respondents lesbians?! (no). There was a slight trend towards increased representation of reconstructivist polytheists/pagans in non-heterosexual groupings and very few gay respondents were from Abrahamic backgrounds, but in general affiliations were fairly balanced. This is perhaps interesting considering the frequency of discussions around religious homophobia or transphobia in the subreddit. In spite of this, all of the 'big three' Abrahamic religions within this survey had some degree of non-heterosexual and transgender representation.

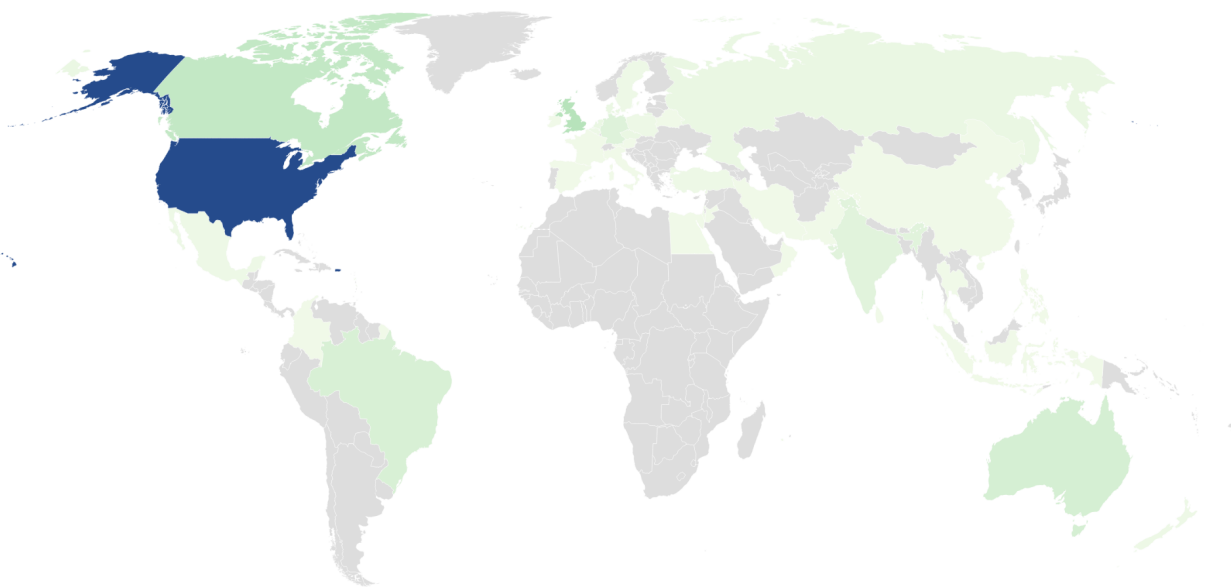
>> D4 Which country are you from?

Note that positions plotted on the maps are not exact; this census did not collect data on location outwith the country of residence. Points were jittered to visualise separate affiliations more readily.

Where in the world are /r/religion users?

From the 2025 /r/religion subreddit census

1 116



Created with Datawrapper

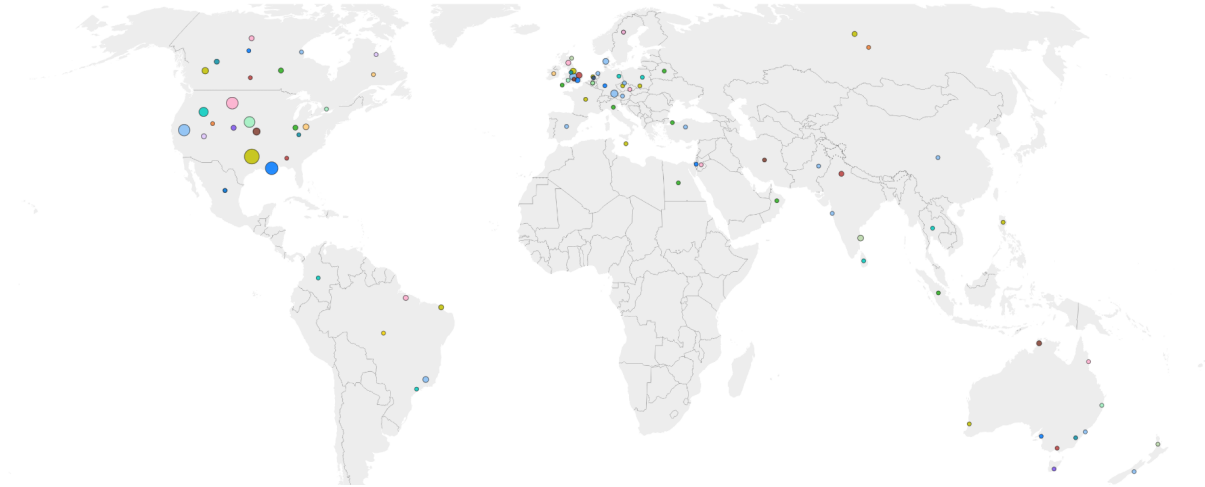
Find an interactive version of this map [here](#). The majority of respondents were from the USA.

Plotted below are maps representing the location of each affiliation from the survey to stratify this further. The first plot has those from ‘multiple systems’/‘multiple religious belonging’ in the US combined, whereas the second places them individually but does not specify their exact affiliation. Find the interactive versions [here](#) and [here](#), where you can click the legend to filter by affiliation.

Per-country location of /r/religion subreddit users, by affiliation

from the 2025 /r/religion subreddit census

ATR Bahá'í Buddhism Christianity Hinduism IndigEthFolk Iranian religion Irreligious Islam Judaism Multiple systems Other NRM Other religion RPP-WWTSO ReconPolyOrPagan Sikhism Taoism WWTSO

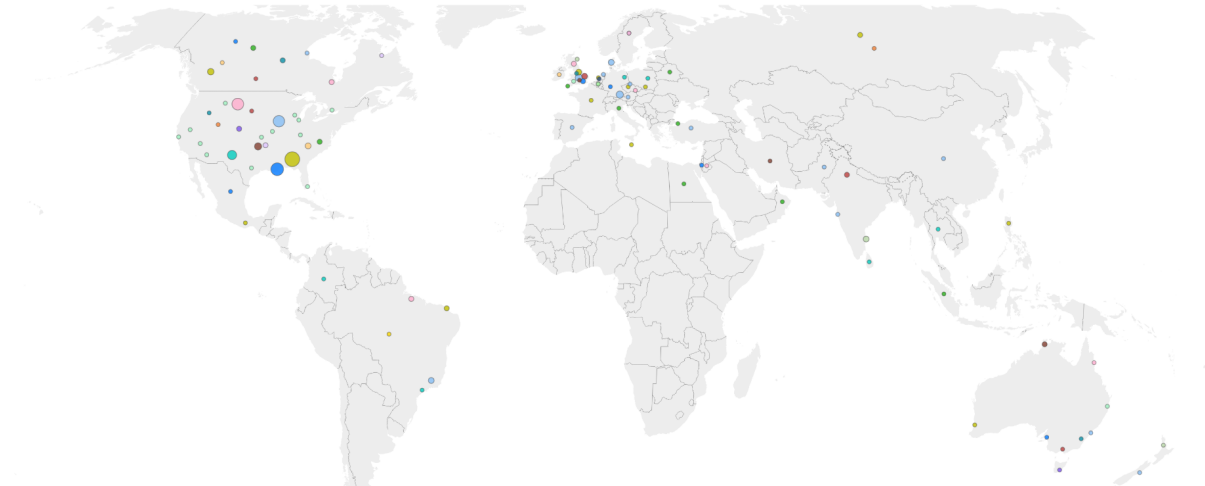


NB: Position within country is random
Created with Datawrapper

Per-country location of /r/religion subreddit users, by affiliation

from the 2025 /r/religion subreddit census

ATR Bahá'í Buddhism Christianity Hinduism IndigEthFolk Iranian religion Irreligious Islam Judaism Multiple systems Other NRM Other religion RPP-WWTSO ReconPolyOrPagan Sikhism Taoism WWTSO



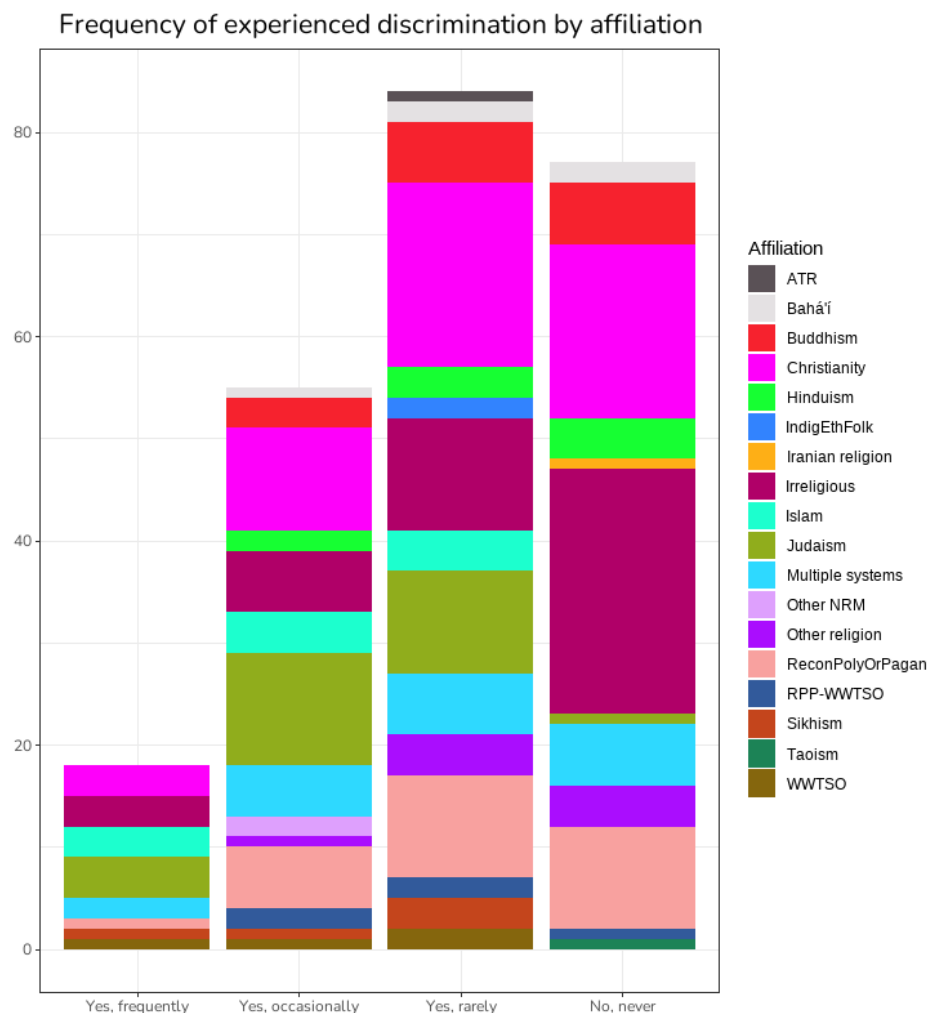
NB: Position within country is random
Created with Datawrapper

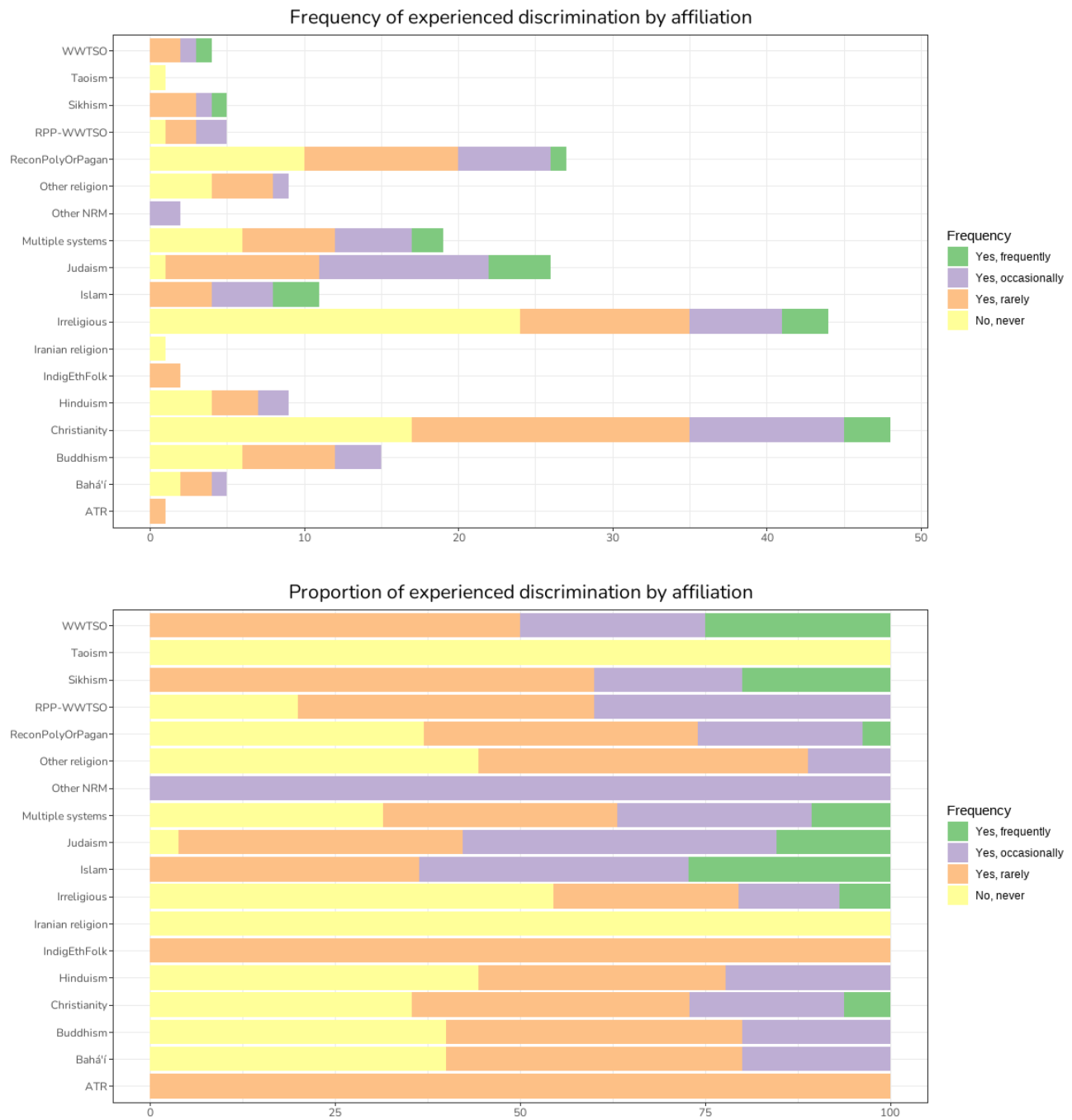
>> D5 Which country do you currently reside in?

I am going to be totally frank and confess that I did not make the same plots for both of these questions because the data were so similar. 26 respondents changed their country of residence, and you can examine the [dataframe](#) columns D4 and D5 if you would like to see who moved where. Briefly:

Russia to Netherlands, France to US, US to UK, India to US, Italy to Germany, Jordan to Lebanon, Sri Lanka to Czechia, NZ to US, Brazil to US, Germany to Austria, Philippines to Hong Kong, Colombia to France, US to UK, Canada to US, India to UAE, Mexico to US, UK to Thailand, India to UK, Brazil to US, Brazil to US, Brazil to Portugal, Turkey to France, Belarus to Canada, Australia to UK, Germany to Netherlands, US to Turkey

>> D6 Regardless of whether you consider yourself to be religious, have you experienced discrimination for your beliefs?





A majority of respondents had experienced at least some discrimination (8% frequently, 24% occasionally, and 36% rarely) whereas the remaining 33% had never experienced discrimination. Irreligious respondents were some of the least likely to experience discrimination. (note Taoism, ATR are $n = 1$). All Muslims, all Sikhs, and almost all Jews within the cohort had experienced some form of

religion-related discrimination. Jews and Muslims were more likely to have experienced frequent discrimination, which is likely to relate to both high levels of societal antisemitism and Islamophobia. Prior questions also indicated that respondents from these affiliations were somewhat more likely to wear specific clothing related to their religion, which may increase visibility leading to increased incidence of discrimination. However, inspecting the dataframe did not reveal a strong relationship between these two variables.

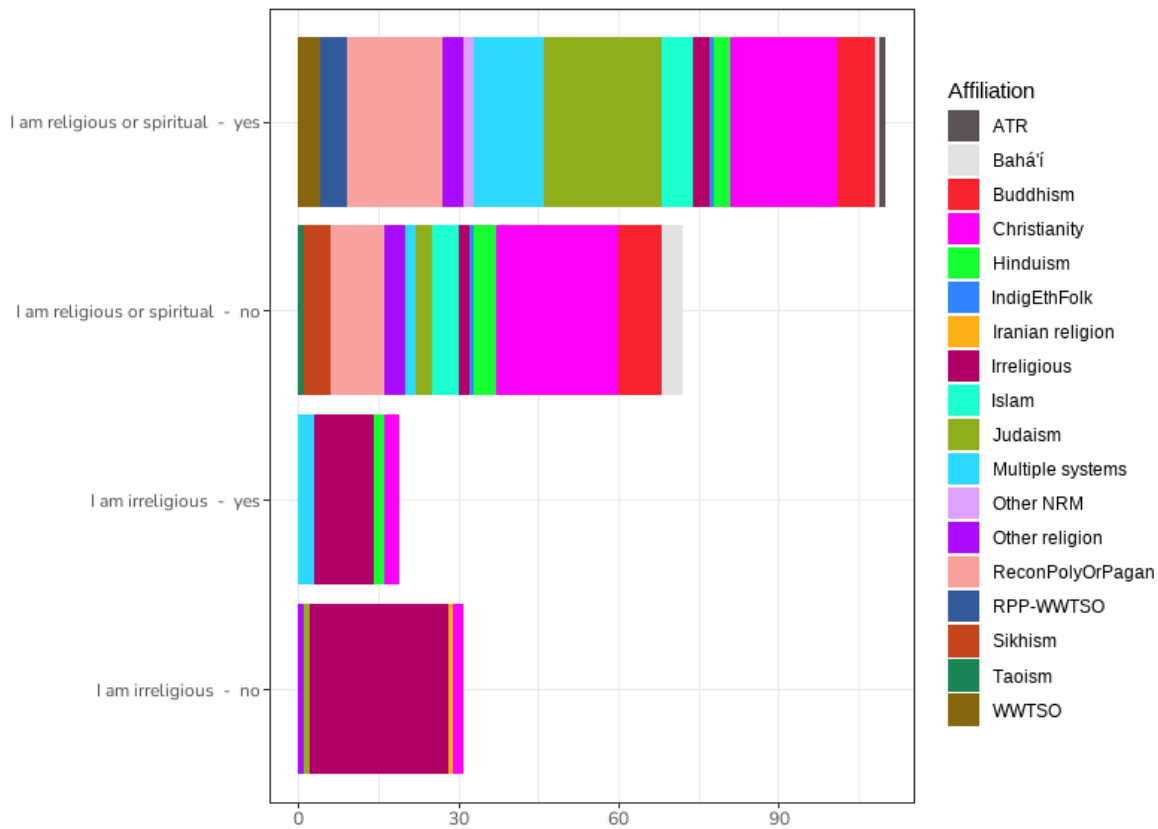
One major limitation of this question, alluded to in the [feedback](#), was the use of ‘for your beliefs’ rather than ‘for your religion’ or similar. This phrasing was chosen to cover those who may have experienced discrimination for irreligiosity, but in doing so this question implies a certain form of discrimination which may not cover all religious discrimination. Jews experienced some of the most frequent discrimination within the cohort, but antisemitism relates both to ethnicity and to religion and the use of ‘beliefs’ does not readily capture this (nor does it necessarily capture Judaism given the heavier emphasis on orthopraxy for many within this affiliation). Future surveys should utilise more inclusive language (affiliation?) to more effectively interrogate the landscape of discrimination. Further questions could also be added to qualify the nature of discrimination, e.g. relating to beliefs, practice, ethnicity, etc., as well as its sources.

>> D7 Do you ever conceal your beliefs from others for fear of judgement or discrimination?

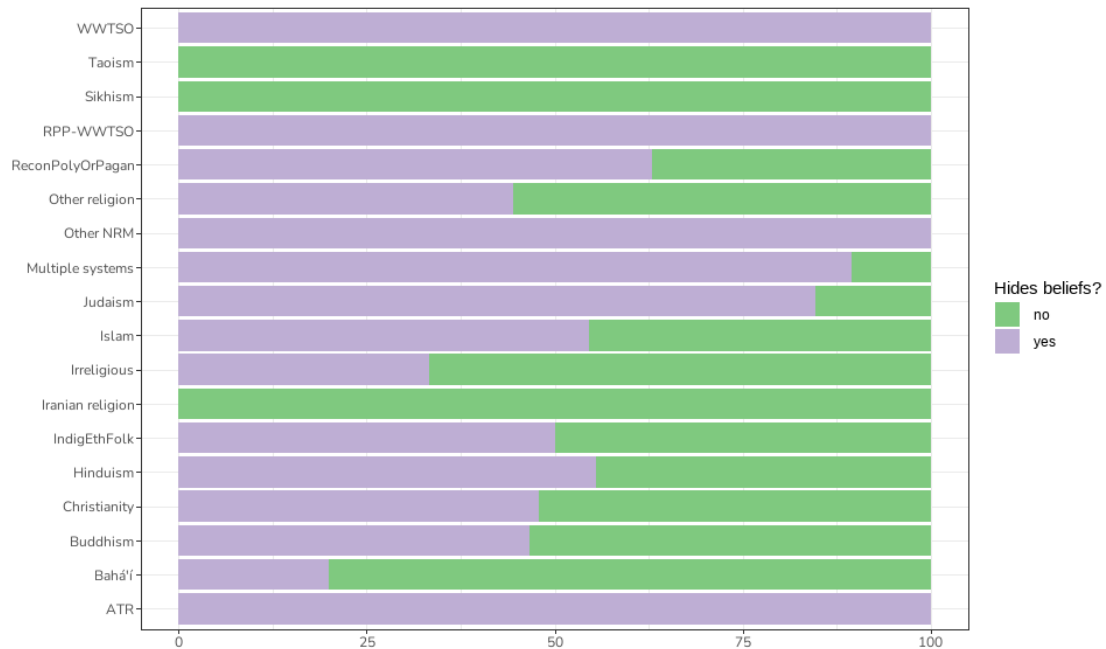
See above re: limitations around language of ‘belief’. **Just over half of the cohort had concealed their beliefs due to discrimination** (129 vs. 102 respondents). Irreligious respondents were far less likely to conceal their beliefs from others due to fear of discrimination, consistent with the lower discrimination experienced by this cohort observed in question D6, although I suppose it is possible that the lack of belief within systems like atheism was not perceived as a ‘belief’ per the question phrasing. As before, even when accounting for the mistake in phrasing, **Jews were strongly overrepresented within those who had concealed their beliefs for fear of discrimination**. Reconstructionist polytheists/pagans and associated affiliations like RPP-WWTSO and ‘multiple systems’ were also overrepresented within this grouping alongside WWTSO, perhaps indicative of a societal intolerance towards religions understood as pagan, occult, or adjacent. Sikhs and Bahá’i were less likely to conceal their beliefs (in spite of all Sikhs having experienced religious discrimination) although note that $n = 5$ for both of these affiliations. Plotting by proportion really highlights how common this behaviour was for Jewish respondents. :(

See also the workflow document for alternative versions of these plots.

Frequency of belief-concealing behaviour by affiliation



Proportion of belief-concealing behaviour by affiliation



DEMOGRAPHICS SUMMARY:

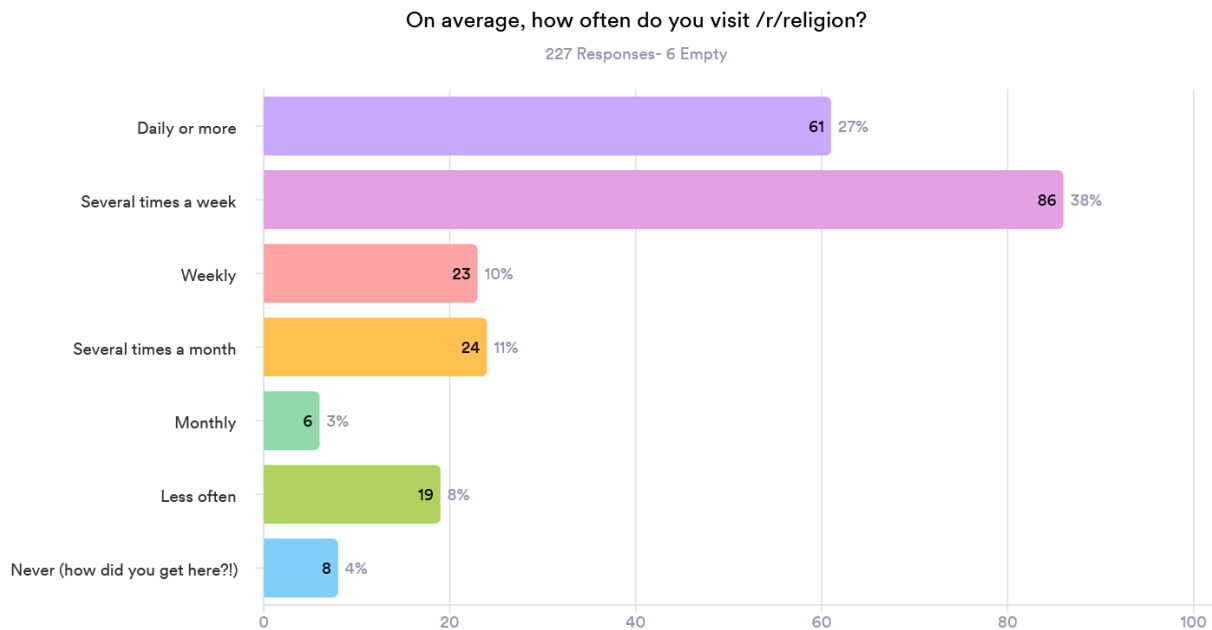
Limitations in this section include the restricted range of available sexualities and genders, the lack of questions around ethnicity, politics, or race (these were considered but I ultimately decided that they might be too challenging to calibrate for a global survey), and notably the language around discrimination and 'beliefs' as alluded to above.

The age range of the subreddit is wide, though respondents were most frequently between the ages of 20 and 40. A large majority (70%) of respondents were male, and most (60%) were heterosexual. Few clear relationships between affiliation and gender or sexuality were observed. The majority of respondents were from the USA, with the UK and Canada representing other common locations for respondents to hail from. A majority of respondents had experienced some form of religion-related discrimination, which was particularly pronounced for Jews, Sikhs, and Muslims. Likewise, a slight majority of respondents reported concealing their beliefs for fear of discrimination. This was particularly noticeable for reconstructionist polytheists/pagans, RPP-WWTSO, and especially Jews.

SUBREDDIT USAGE

Little to add on this section - its inclusion was primarily for the benefit of the mods, although the final question includes a summary of the feedback and limitations noted by respondents.

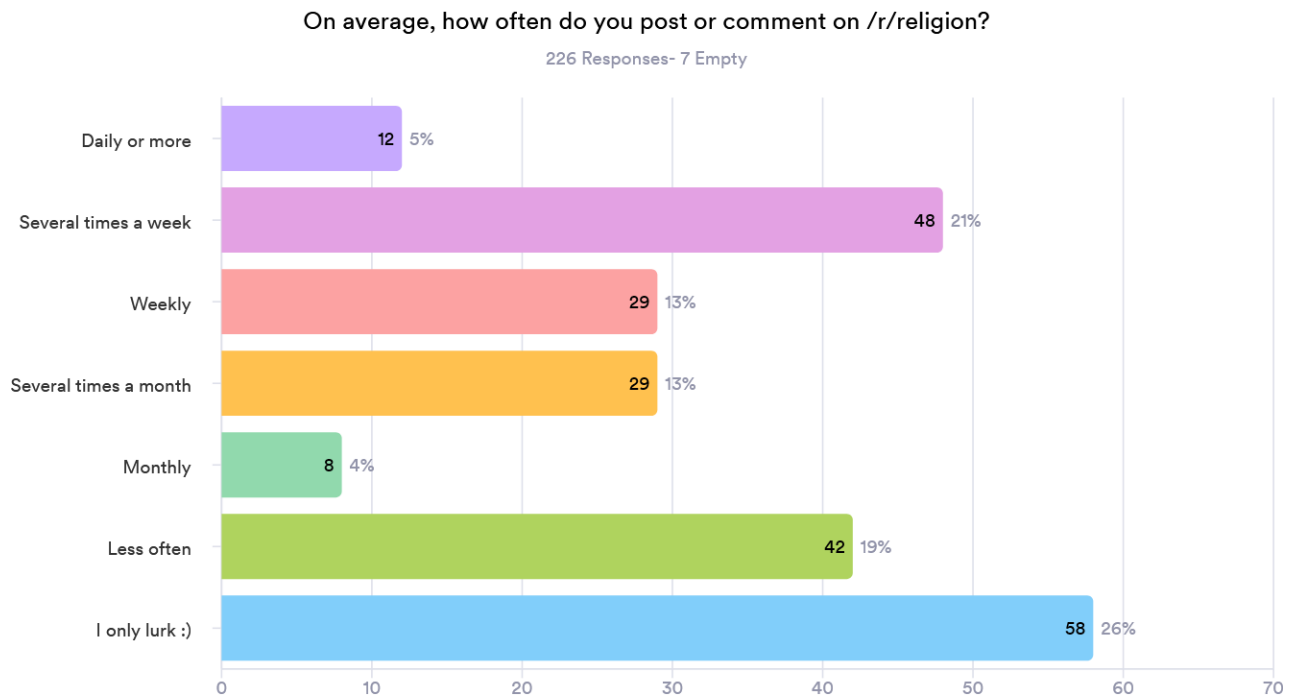
>> D8 On average, how often do you visit /r/religion?



Most of our respondents could be considered subreddit 'regulars'. Given the enormous disparity between the numbers of those who had viewed the Reddit post vs. the number of responses, it perhaps makes sense that those more engaged in the community would feel greater willingness to participate in community events, although perhaps there are ways to increase this for future censuses. Eight individuals (three Christians, three irreligious, one Hindu, one Buddhist) said that they never visit /r/religion. I considered removing them from the dataframe for analysis but ultimately decided that their impact was probably not large enough to warrant it.

If you're a regular who chose not to respond to this census for a particular reason, please feel free to let me know how I could make the census more accessible or inclusive by responding to the [Reddit post](#).

>> D9 On average, how often do you post or comment on /r/religion?



Although most respondents were regular visitors to the subreddit, a surprising proportion (42%) were 'lurkers', commenting less often than monthly or not at all. (NB graph from untrimmed responses)

>> D10 Do you regularly visit, post, or comment on other communities on Reddit focused on spiritual beliefs (e.g. /r/Judaism, /r/atheism, /r/pagan)? If so, please list them below.

The full list of subreddits visited ($n = 129$) is [here](#)! I had grand plans of doing a network analysis for this, but the production of this report was so delayed that I decided it would be best to eschew it in the interest of time. I do apologise. Of note, the most commonly visited subreddit ($n = 30$) was /r/Judaism. More respondents indicated regular visits to that subreddit than there were Jews in the cohort, so hats off to the mods for running a welcoming space :) although it is possible that its inclusion in the question as an example may have introduced a recall bias. Other popular subreddits included /r/Buddhism, /r/Christianity, and /r/Catholicism.

>> D11 This is the first time that /r/religion has hosted a census. Do you have any feedback on the structure or content of this survey?

As with the prior two ‘nuance’ questions, all responses to this can be found in the [dataframe](#), alongside individual replies to these responses. Many of these limitations have been covered in the prior sections, including but not limited to: quibbles around which religions should be included and their groupings (particularly for RPP, RPP-WWTSO, and WWTSO), definitional confusion, accommodation for ethnoreligions and for cultural belonging, limited options for certain systems (e.g. animism, Buddhism and transtheism, irreligiosity and its various iterations), shifts in beliefs vs. conversions, options for congregational events e.g. online events, and accommodation for those from multiple systems.

Feedback also suggested questions on a few topics:

- Specific practices

Though a section on practices did aim to evaluate this, this provided highly ‘zero-inflated’ data and several respondents indicated uncertainty around whether their practices ‘counted’ (one example provided was whether *niggunim* would be included under ‘listen to music’). Structuring the census this way makes quantitative analysis easier but may lead to a loss of nuance, thus a write-in section to clarify the scope of these practices may be warranted, depending on the kind of data /r/religion is interested in. On a related note, some respondents suggested that folk religions and practices were not well-represented, and this could provide one space through which they could be better-understood especially if these practices fall outwith the scope of ‘formal’ religion.

- Afterlife & creation

Almost included thanks to its presence in surveys like the ISSP, but eventually eschewed for brevity. Other questions included in such surveys asked about things like faith healing, which I decided to forgo for brevity, but that might relate to ‘specific practices’.

- Politics, ethnicity, race

Several established surveys examine demographic factors like political status, education level and ethnicity, but most of these surveys are limited to a particular country. As this survey was open to respondents from across the world, I was not confident in my ability to make a sufficiently inclusive survey. One respondent pointed out that even denominations are understood differently between countries, and I can imagine this

might also be true of political ideologies. Perhaps someone with greater experience in this field could contribute if this is a desirable facet of future censuses, or perhaps the scope of these questions could be limited to those with religious crossover e.g. borrowing from the ISSP's question around the role of secularism in government. Though it didn't appear in the feedback, I would be especially interested to hear responses about interfaith relationships and scriptural literalism.

- Views on other religions

Again, this appeared in surveys like the ISSP but did not ultimately include this for brevity and because of the limitations associated with analysing long-form responses. Since this was a common suggestion, though (alongside 'your favourite other religion'), perhaps its inclusion in future censuses would be warranted.

- Deeper questions on the 'why'

Several pieces of feedback, particularly one very thoughtful write-up from a Bahá'í respondent (UID_109), reflected on how to interrogate religious identity and understanding at a deeper level. The scope of this census was intended to provide a snapshot of religious affiliation, upbringing, belief, and practice rather than explore the religious understanding of respondents to the fullest extent, and a more qualitative ethnographic approach would probably be more appropriate than the simplistic survey laid out here. Nonetheless, several respondents did express interest in seeing future questions exploring such topics e.g. 'why do you pray'. Establishing an analytic pipeline for such responses is probably beyond my skillset (as evidenced from the poor job I have done for all of the above), but if users of /r/religion have relevant expertise then it seems like this would be a welcome addition to a future census.

This is not an exhaustive list - please do see the dataframe for all feedback. Obviously, this survey was highly limited in scope and I thoroughly apologise for the above oversights. I hope that this first census at least provides an initial framework through which future surveys can be designed and improved.

SUBREDDIT SUMMARY:

A limited number of those who saw the post responded to the survey (234 of ~53, 000!). Most respondents were regular visitors to the subreddit and a substantial portion of those post/comment weekly or more, but 'lurkers' were also highly represented (42%) within the cohort. Respondents visit a wide variety of related subreddits with /r/Judaism being the most popular of those reported.

>> F2 Name an individual who has had a positive impact on your personal beliefs. This question is intentionally broad: they might be a religious scholar, a philosopher, or even someone in your life. You do not need to be religious to answer this, and you are welcome to include additional details as to why you chose them.

As above, I felt that removing the context of many of these replies would have done them a disservice, so rather than plot them or present a frequency table you can [read them all here](#). A few religious figures or philosophers appear more than once (shoutout Plato), but the replies were largely very idiosyncratic.

>> F3 Not including religious scripture, what's your favourite book?

Not including religious scripture, what's your favourite book?

Right now it's Tanakh

...

As many of the received responses were not in line with the question (see above & see also the preponderance of 'I don't read' responses) (~~it was an optional question!!!!~~), I was rather aggressive with data trimming. You can see the full list of responses with their provided context in the original dataframe, and any changes made are documented as always in the [log](#). Apologies to those who responded with a TTRPG as your favourite book, or who couldn't choose a favourite.

The trimmed responses are represented in the wordcloud below. I do apologise for the readability. TL;DR: we're all massive Tolkien fans (based). (Is this a win for Catholicism? Discuss).

Dragula by Bram Stoker
 Blankets by Craig Thompson Semiosis by Sue Burke
 The Cuckoo's Egg by Clifford Stoll Earthsea by Ursula Le Guin
 How God Became King by N. T. Wright Imajica by Clive Barker
 The Colour of Magic by Terry Pratchett East of Eden by John Steinbeck
 The Prophet by Khalil Gibran Contribution to the Critique by Karl Marx Science of Logic by Hegel
 The Name Of The Wind by Patrick Rothfuss Alice in Wonderland by Lewis Carroll
 Mere Christianity by C.S. Lewis Spinal Catastrophism by Thomas Moynihan Three Body Problem by Cixin Liang
 The Stand by Stephen King The Years of Rice and Salt by Stanley Robinson Heir to the Empire by Timothy Zahn
 The Art and Thought Of Heraclitus by Heraclitus The Girl From The Sea by Molly Ostertag
 Red Storm Rising by Tom Clancy The Adventures of Huckleberry Finn by Mark Twain
 American Gods by Neil Gaiman Murder On The Orient Express by Agatha Christie In Search of Lost Time by Marcel Proust
 For Colored Girls by Ntozake Shange The Reappearance of Rachel Price by Holly Jackson The Book Of Basketball by Bill Simmons
 Tess of the d'Urbervilles by Thomas Hardy The Hitchhikers' Guide to the Galaxy by Douglas Adams Excession by Iain M Banks
 As I Lay Dying by William Faulkner Decline and Fall of the Roman Empire by Edward Gibbon Warlord Chronicles series by B Cornwell
 Culture Series by Iain M Banks Illusions: The Adventures of a Reluctant Messiah by Richard Bach The Stone Face by William Gardner Smith
 The Picture of Dorian Gray by Oscar Wilde You by Caroline Kepnes From Dawn to Decadence by Jacques Barzun
 Foundation by Isaac Asimov The Half Has Never Been Told: Slavery and the Making of American Capitalism by Edward E. Baptist Diaspora by Greg Egan
 Redwall Series by Brian Jacques The Blind Watchmaker by Richard Dawkins Frankenstein by Mary Shelley
 The Crying of Lot 49 by Thomas Pynchon The Emperor's Soul by Brandon Sanderson
 The Crystal Cave by Mary Stewart Don Quixote by Miguel de Cervantes The Last Unicorn by Peter S Beagle
 Blindsight by Peter Watts Flowers For Algernon by Daniel Keyes Holes by Louis Sachar
 Fallout: Equestria by Kkat Anna Karenina by Leo Tolstoy
 The Hobbit by JRR Tolkien
 The Lord Of The Rings by JRR Tolkien
 The Iliad by Homer The Odyssey by Homer
 The Hitchhiker's Guide to the Galaxy by Douglas Adams Discworld by Terry Pratchett
 Sun and Steel by Mishima Physics by Aristotle Wolf Brother by Michelle Paver City by Simak Outwitting History by A Lansky
 Friday by Robert A Heilein Crime and Punishment by Dostoevsky Anything by Terry Pratchett
 A Short Stay In Hell by Stephen L Peck Moby Dick by Herman Melville Black Athena by Martin Bernal
 Best Served Cold by Joe Abercrombie The Silmarillion by JRR Tolkien Emergency Room by Caroline B. Cooney
 The Life of Saint Silouan The Fifth Season by NK Jemisin
 Howl's Moving Castle by Diana Wynn Jones Good Omens by Terry Pratchett & Neil Gaiman Lectio Divina
 The Man Who Was Thursday by GK Chesterton The Sovereignty of Good by Iris Murdoch
 Braiding Sweetgrass by Robin Wall Kimmerer The Enchanted Wood by Enid Blighton
 To Kill a Mockingbird by Harper Lee Life of Pi by Yann Martel Where the Red Fern Grows by Wilson Rawl
 Mystic and Rider by Sharon Shinn Harry Potter and The Methods of Rationality by Eliezer Yudkowsky Oathbringer by Brandon Sanderson
 The Marvelous Land of Oz by L Frank Baum Las venas abiertas de America Latina by Eduardo Galeano
 Jojo's Bizarre Adventure by Hirohiko Araki Man Of The Beatitudes by Luciana Frassati Gawronska Gravity's Rainbow by Thomas Pynchon
 House Of Leaves by Mark D Danielewski The Secret Voice of Gina Zhang by Dori Jones Yang Matilda by Roald Dahl
 Street of Crocodiles by Bruno Schulz Bhai Sahib Bhai Randhir Singh Ji's Autobiography The City & The City by China Miéville
 Little Prince by Antoine de Saint-Exupéry All the Light We Cannot See by Anthony Doerr
 The Secret Garden by Enid Blighton Babel, or the Necessity of Violence by RF Kuang The First Law by Joe Abercrombie
 Pierre and Luce by Romain Rolland The Magician's Apprentice by Trudi Canavan 1984 by George Orwell
 To Kill A Mockingbird by Harper Lee A Realist Theory of Science by Roy Bhaskar Five Survive by Holly Jackson
 Magister Ludi by Herman Hesse A Game of Thrones by George RR Martin
 Interview With The Vampire by Anne Rice
 An Inspector Calls by JB Priestly The Great Gatsby by F Scott Fitzgerald
 The Princess Bride by William Goldman
 Dune by Frank Herbert Up The Line by Robert Silverberg
 The Scar by China Miéville

>> F4 Name a musician you've been enjoying lately:

As above (questions F2 and F3) re: data cleaning. These responses were rather more idiosyncratic, with very few musicians receiving more than one vote. Shoutout Ichiko Aoba, I think she's a very interesting artist. 🐙🌀✨

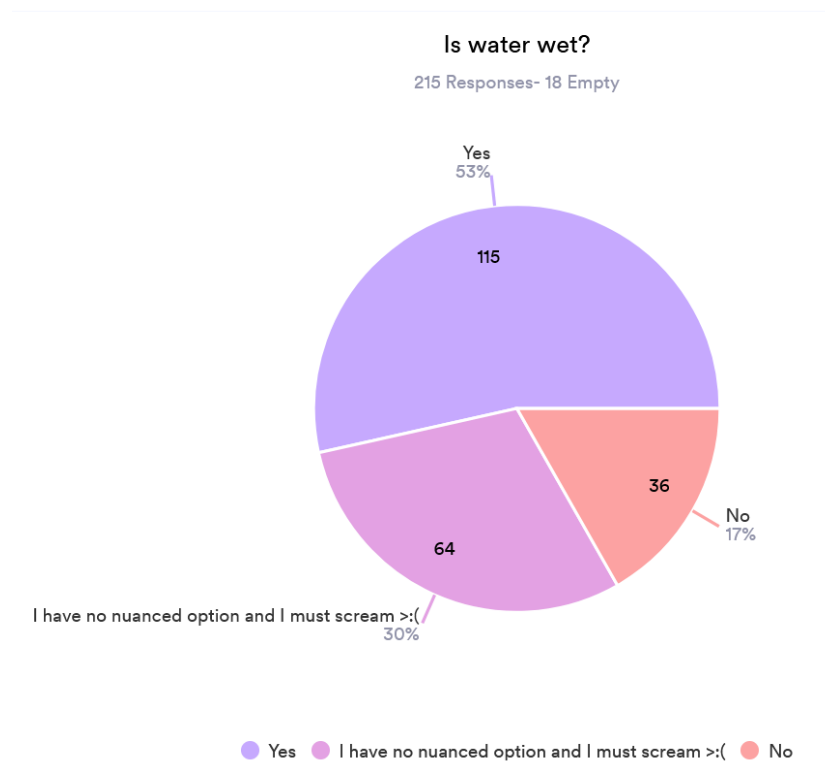


>> F5 Is water wet?

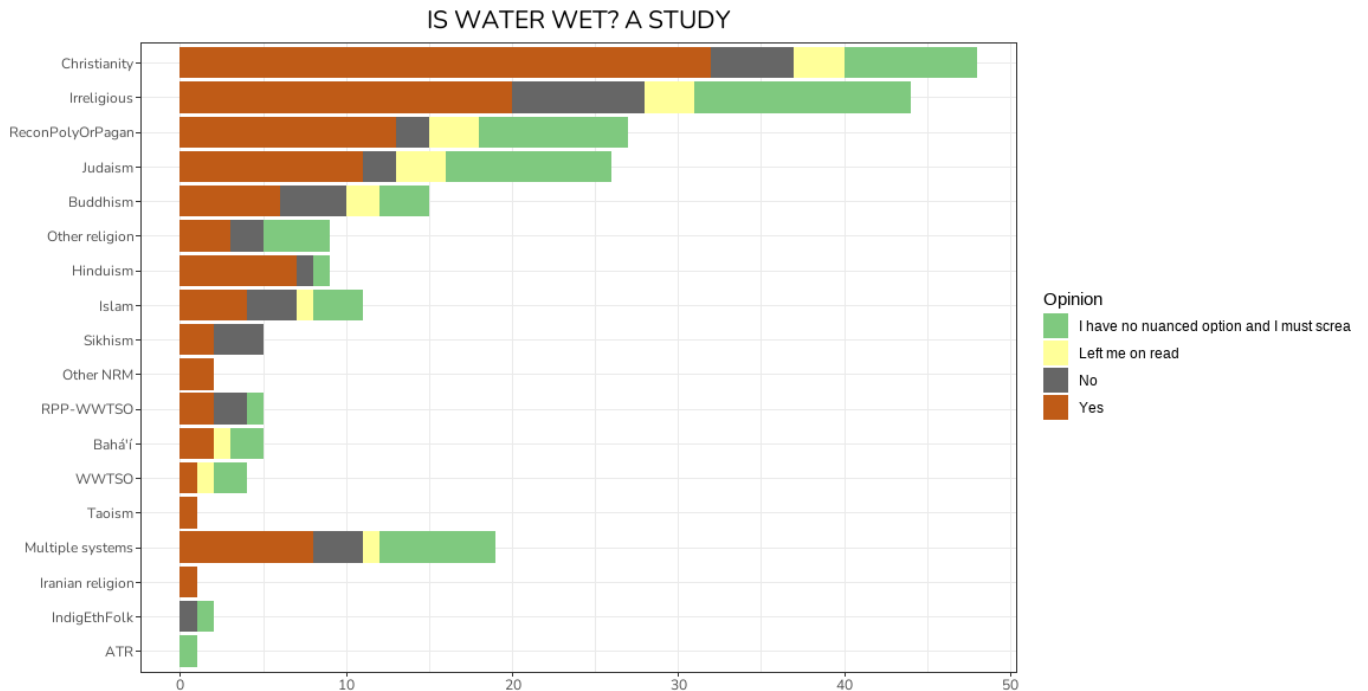
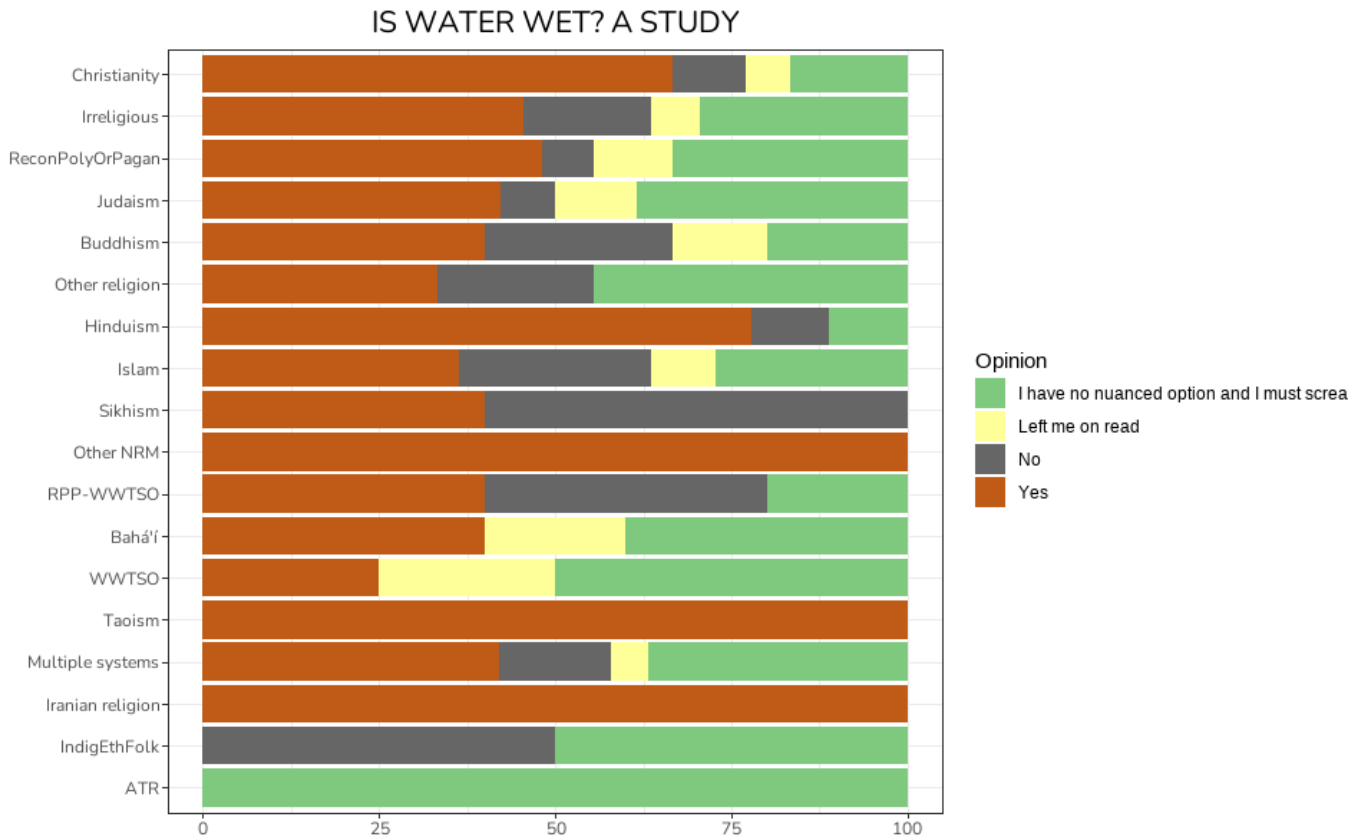
And finally, the answers to the question you've all been waiting for.

Just under 92% of respondents decided to weigh in on this, with the other ~8% presumably deciding that they could not pass judgement on a matter of such critical importance.

It was a hard-fought battle, but ultimately the denizens of /r/religion decided that water... is wet. 🤖

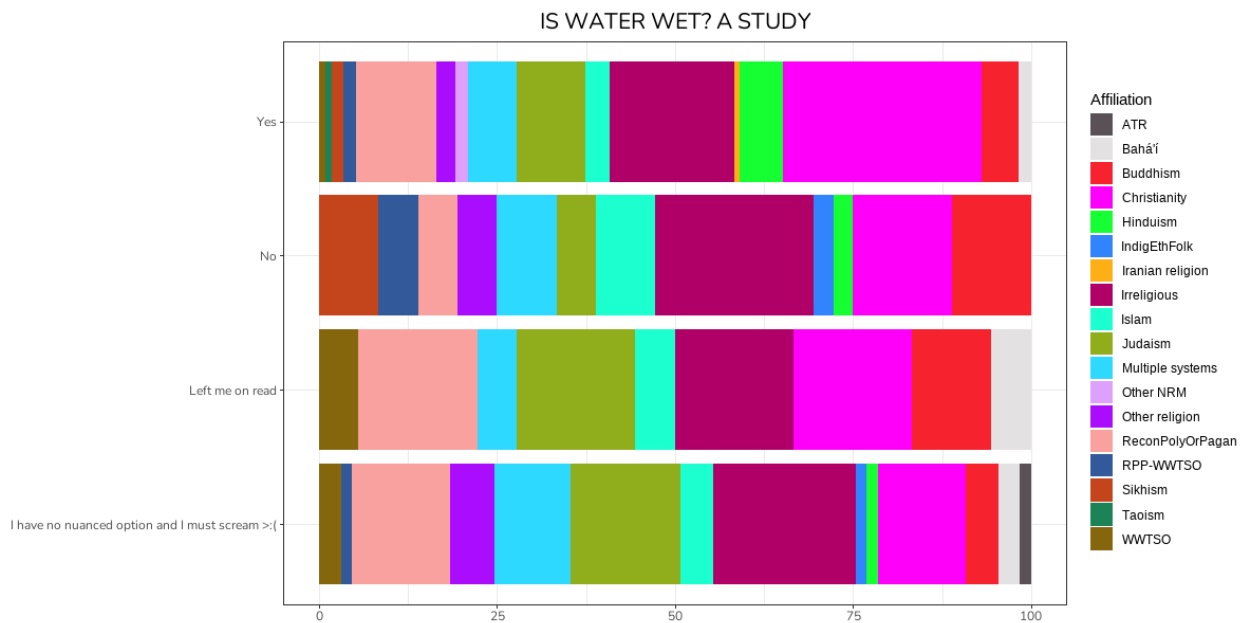
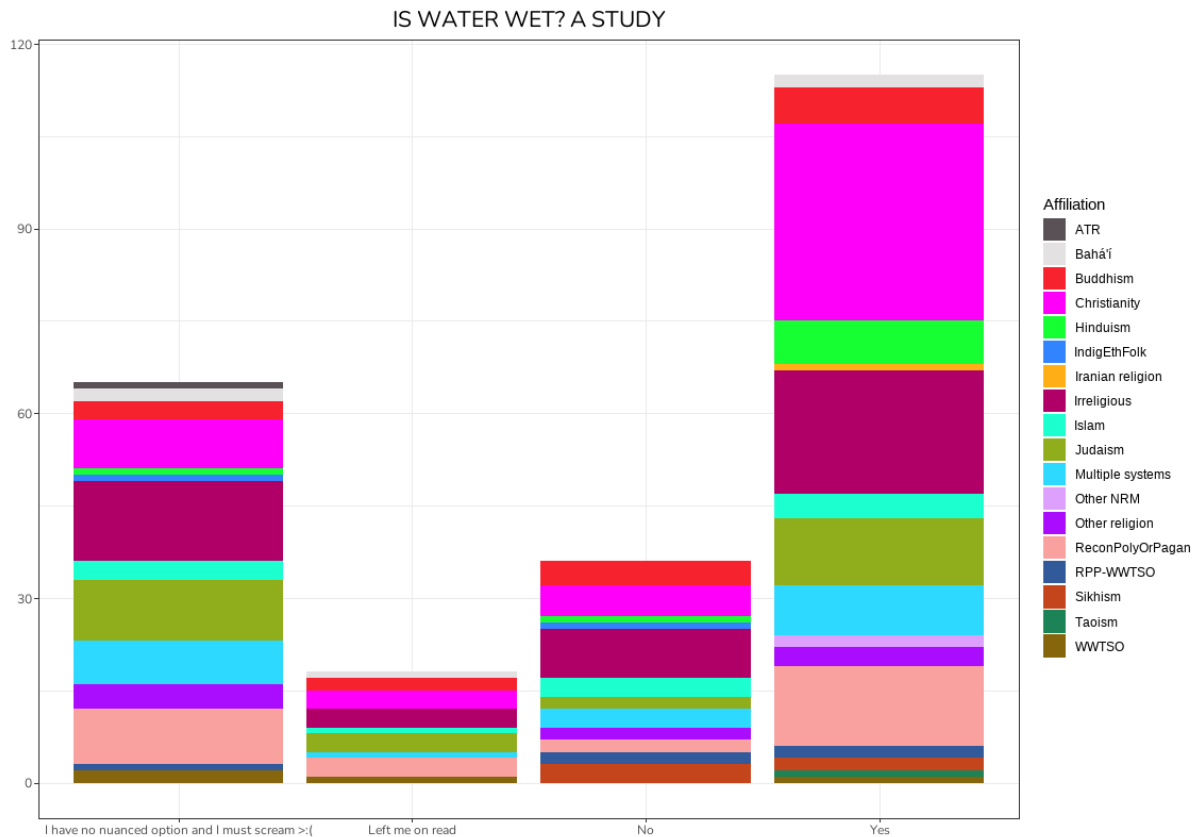


If you'd like, you can waste even more of your time (congratulations on making it to page ~80, by the way) and examine these responses stratified by denomination. Who are the heretics?



I suppose we could argue that Jews, polytheists/pagans, & 'multiple systems' are more nuance-oriented.

And for one last time, let's look at that horrific polychrome palette in all its glory, capturing each grouping by denomination in case you find this format easier to interpret:



Does this analysis tell us anything important? I don't think so. Feel free to duke it out in the comments.

FINAL THOUGHTS

If you made it this far, thank you so much for taking the time to read this analysis and for tolerating such profoundly amateur attempts at survey design and data visualisation. My hope is that this survey as well as the feedback provided will supply the foundation for potential future censuses - if that is something the community desires, that is! Please let me know in the [post comments](#). Maybe you never want to see another stacked barplot ever again, and that is perfectly valid.

Limitations have been discussed in prior sections and I remain keenly aware that [structure and phrasing can significantly bias results](#) in this sort of study. There may very well also be errors within this analysis. Therefore I would welcome further feedback on the structure, content, and format of this census as well as the delivery of the results.

There were several questions and analyses that I would have liked to include, but which I ultimately eschewed due to time constraints or uncertainty around design. While I can't make any guarantees, please feel free to ask if there is a specific plot or analysis that you would like to see. If you happen to be handy with statistics or dataviz yourself, the dataframes are provided for you to download and I am happy to add any additional analyses to this document. A note that while I'm certainly interested in seeing future censuses, I'm not necessarily saying that I will be the one to host these - my hope is that this will be an 'open source' project which community members can collaborate on.

Deepest apologies again for the extreme delay in returning these results to you. I hope that this was an interesting read, and I look forward to seeing any discussion that this invites.