

People's Democratic Republic of Algeria
Ministry of Higher Education and Scientific Research
Mohamed Kheider University of BISKRA
Faculty of Letters and Languages
Department of Letters and Foreign Languages
English Division



Religion in America from Worship to Secularism

Dissertation submitted to the Department of Letters and Foreign Languages in partial requirement for the fulfillment of Master degree in British and American studies.

Option: Literature and Civilization

Submitted by:

BENAOUA Zakarya

Supervised by:

Mr. TEMAGOULT Slimane

June 2015

Dedication

I would like to dedicate this master dissertation to my dear parents, my brothers, Kamel, Mohammed, Chihebeddine and Riad, my sister, Warda for their support and aided me to finish my studies. In addition, I cannot forget to thank my friends Abd Alghani, Abd Alhamid and all my classmates, especially my best friend Chettouh Badreddine, and I would like to thank again all my family members and everyone who tried to help me from all over the world including my facebook friends.

Acknowledgments

First of all, I thank “Allah”, the only who is given me the patience and courage to finish my study. I want to give my best and grateful thanks to my supervisor Mr.Temagoult for his help, support, guidance and his positive criticism as well.

I don't forget also my addressing to Mr. Bouhitem and Mr. Boukhama. I would like to express my deepest appreciation for the University of Mohamed Kheider- Biskra which gives me the chance and the opportunity to continue my master degree here. Also all the professors who trained and taught me during the last two years.

ملخص

هذا البحث، يعنون ويسلط الضوء على الدين في أمريكا و أهميته و المساهمة في بناء الاعتقادات الأمريكية و أيضا كيف أن الأمريكيين تحولوا من العبادة إلى العلمانية خلال الخمسين سنة الماضية. وتوضح هذه المسألة خلال هذه الفترة من الزمن مع الإحصاءات التي أخذت من اختبار مختلف استطلاعات الرأي في الدولة التي تظهر في بعض الرسوم البيانية والأرقام والجداول والخرائط توزيع السكان الأميركيين حسب انتماءاتهم الدينية والتنوع فضلا عن الحضور أسبوعيا حسب كل الانتماء الديني خلال عطلة نهاية الأسبوع على سبيل المثال يوم الجمعة بالنسبة للمسلمين بحضور المساجد، السبت لليهود في المعابد اليهودية، يوم الأحد بالنسبة للمسيحيين في الكنائس. يقسم العمل إلى أربع فصول، الأول مخصص للمقدمة العامة عن هذا الموضوع، بعد تعرفنا على المسألة، هدف الدراسة، فرضية، المنهجية في بداية هذا البحث. الفصل الثاني عن الخلفية العامة التاريخية على الأديان في أمريكا وكذلك الانتماء والتنوع الديني. بالإضافة إلى وضع الدين في النظام السياسي الأمريكي. الفصل الثالث هو دراسة إحصائية عن الأديان في أمريكا التي تتألف من العبادة وأماكن العبادة وجوانب العبادة في الولايات المتحدة أيضا التوعية الدينية والعطلات. الفصل الأخير خصص للحرية الفردية في أمريكا بما فيها علمنة الدين ، في التحول من العبادة إلى العلمانية وأسباب ونتائج هذا السلوك الاجتماعي أو الديني.

Abstract

This study, addresses and sheds light about religion in America and its importance and contributing to build the American faith and also how the Americans shifted from worship to secularism during the last fifty years by illustrating this issue during this period of time with statistics that had been taken and tested from different polls in the states as it shows in some graphs, figures, tables and maps of the distribution of the U.S populations according to their religious affiliations and diversity as well as the attending of weekly services according to each religious affiliation throughout the weekend for instance Friday for Muslims in which they attend mosques, Saturday for Jews at synagogues and Sunday for Christians at churches. The work is divided into four chapters; the first one is devoted to a general introduction about the subject, after we identified the issue, the aim of the study, the hypothesis and the methodology at the very beginning of this study, the second chapter is about the historical background and general over view about religions in America as well as religious affiliation and diversity. In addition to the status of religion in the American political system. The third chapter is a statistical study of religions in America which consists worship, places of worship and aspects of worship in the USA also holidays and religious awareness. The last chapter is about freedom and individualism in the American religion including secularization of America, the shift from worship to secularism and causes and consequences of this religious or social behaviour.

List of Abbreviations

UCC: United Church of Christ

BCA: Buddhist Church of America

LDS: the Church of Jesus Christ of Latter-day Saints

PBS: The Public Broadcasting Service

NBC: The National Broadcasting Company

D.C: District of Columbia

BCE: Before the Common Era

BBC: British Broadcasting Corporation

List of Figures

Figure 1: When they worship, page 23

Figure 2: Number of weekend services, page 24

Figure 3: Attendance at weekend worship services, page 25

Figure 4: Lots of seats, page 26

Figure 5: United church of Christ congregational and locations, page 29

Figure 6: Growth of religiously unaffiliated, page 39

Table of contents

Dedication	I
Acknowledgements	II
Abstract	III
List of Abbreviations	V
List of Figures	VI

Chapter One

General Introduction

Introduction	1
1-1.Definition of the issue	1
1-2.Aim of the study	3
1-3.Research questions	3
1-4.Hypotheses.....	3
1-5.Significance of the study	3
1-6.Limitation of the study	4
1-7.Methodology	4
1-8.Literature review	4
1-9.Structure of the work	5

Chapter Two

Historical background of religions in America

Introduction	7
2-1.General overview about religion in America.....	8
2-2.Religious Affiliation in America	11
2-2-1- Christianity.....	11
2-2-2- Islam	11
2-2-3- Judaism.....	12
2-2-4- Hinduism.....	13
2-2-5- Buddhism.....	13
2-2-6- Unaffiliated.....	14
2-3.Diversity of religions in American.....	14
2- 3-1.Denominational Diversity.....	15
2-3-2.Compositional Diversity.....	15
2-3-3.Diversity of Practice.....	15
2-3-4.Tolerance	16
2-4.The Status of Religion in the American Political System	17
Conclusion.....	20

Chapter three

A Statistical Study of Religions in America

Introduction.....	22
3-1.Worship in the American Religion.....	23
3-2.Numbers of Churches, Mosques and Places of Worship	27
3-2-1-Islam in USA – American Mosques	27
3-2-2-United Church of Christ Congregational and Locations.....	29
3-3.Aspects of the Worship in the US.....	30
3-3-1Practices.....	30
3-3-2Holidays.....	31
3-3-2-1-christian holidays.....	32
3-3-2-2-muslim holidays	33
3-3-2-3-jewish holidays	34
3-4.Holidays and Religious Awareness.....	35
Conclusion.....	36

Chapter Four

Freedom and Individualism in the American Religion “secularism”

Introduction	38
4-1-The Secularization of America.....	39
4-1-1.Brief history of non-religious or secularism movement.....	40
4-1-2.Numbers of Americans who have lost their religion	42
4-2-Secularization and the impotence of individualized Religion.....	42

4-3-The Transformation or the shift to worship to secularism.....	42
4-3-1.the dynamics of religious change.....	44
4-3-2.Who changes affiliation?	44
4-4-Causes and Consequences of this Shift.....	45
Conclusion.....	46
General Conclusion.....	47
Work cited page	50

Chapter One

General Introduction

Introduction

Religion can be a hot topic in our society. There are so many diverse views on God, Heaven, Hell, and hundreds of other religious aspects that they seem to be constantly debated. The U.S. is one of the most diverse, religious, high-income nations of the world.

Religion in the United States is characterized by a diversity of religious beliefs and practices. Various religious faiths have flourished, as well as perished, in the United States of America. A majority of Americans report that religion plays a "very important" role in their lives, a proportion unique among developed countries. The majority of Americans (73%) identify themselves as Christians and about 20% have no religious affiliation, in other words the United States of America classified and know as very religious and very secular country at the same time .

1-1-Definition of the issue

The issue of the religion in America seems to be a very crucial topic to deal with, because of the nature of the American society, as we know that America considered as one the largest and the more populated countries around the world as well as a country of the immigrations and deferent races from all over the world, so for this it is adopted many religions and beliefs. In addition to; that the Americans are more religious and secular in which they are seeking to find and create new religion to feel more freedom with, they are always trying to shift from worship to secularism to get more freedom in their own daily life.

The Religion in America passed through different periods of time and phases from the ancient founders till now or in other words we can say religion in America from worship to secularism. The former; Worship is an act of religious devotion usually directed towards a deity. Studying worship abstractly, one may contemplate the origin, fruits, and basic nature of worship, but fundamentally it can only be understood by being practiced. It is a conscious

awareness of one's inner nature within the greater ocean of conscious awareness belonging to other beings. It is an activity that focusing on one's own inner human nature, on the inner human nature of others past and present, and on the nature of divine beings and of God. It can be subdivided into prayer, which is a sending out, and meditation, which is a receiving, although in many traditions worship is seen as a melding of the two. It can also be subdivided into adoration, which is a worship of the prime divine (God), and veneration, which is a worship of saintly human beings, past and present (Charles 2010).

Whereas the later is the principle of the separation of government institutions and persons mandated to represent the state from religious institutions and religious dignitaries. One manifestation of secularism is asserting the right to be free from religious rule and teachings, or, in a state declared to be neutral on matters of belief, from the imposition by government of religion or religious practices upon its people. Another manifestation of secularism is the view that public activities and decisions, especially political ones, should be uninfluenced by religious beliefs and/or practices.

Secularism draws its roots from Greek and Roman philosophers such as Marcus Aurelius and Epicurus; from Enlightenment thinkers such as Denis Diderot, Voltaire, Baruch Spinoza, James Madison, Thomas Jefferson, and Thomas Paine; and from more recent freethinkers and atheists such as Robert Ingersoll and Bertrand Russell. The purposes and arguments in support of secularism vary widely. In European laicism, it has been argued that secularism is a movement toward modernization, and away from traditional religious values (also known as secularization). This type of secularism, on a social or philosophical level, has often occurred while maintaining an official state church or other state support of religion. In the United States, some argue that state secularism has served to a greater extent to protect religion and the religious from governmental interference, while secularism on a social level

is less prevalent. Within countries as well, differing political movements support secularism for varying reasons.

1-2-Aim of the study

This study aims to contribute to the ongoing theoretical debate on the change of American religion for instance from Worship to Secularism, by showing the beliefs and practices of American people in their own daily life and how do they become increasingly deviate toward secularism and shed the light on the causes and the reasons behind this shift.

1-3-Research Question

This study makes a broad attempt to clarify and to investigate the secularization of America, how and why do the Americans change their religious behavior from worship to secularism?

1-4-Hypothesis

If Americans are giving up gradually with religion because it is no more functional, and through the time have become more secularists.

1-5-Significance of the study

The significance of my study is to show how do the Americans believe in the theory of changing their way of life recurrently even their beliefs and practices in the religion, this changing depends on the time and the place because the American mentality is built according to philosophical theories by noticing the conversion from worship to secularism among the Americans because secularism or secularization is known as the fastest and the widespread religion in the USA in the latest few years.

1-6-Limitation of the study

I m going to limit my research from 1960's till now, because in this period there are more changes occurred in beliefs and practices of the American religion from worship to secularism by causes and reasons that led this converting in the last fifty years for example the emerge of technology, internet and globalization in the Americans daily life.

1-7-Methodology

The research consists of two components: a qualitative approach of data gathering and analysis is used including an analysis of documents, articles, magazines, videos, interviews ...etc, by mentioning the conversion of the religion in American from Worship to Secularism. Besides, the quantitative approach in which we seek to show the percentage of the religious and non-religious people around the state by using and giving some statistical documents like graphs schedules, and percentage with explanation of this data with specific analysis.

This study examines how Americans practice their faith in their everyday lives. It focuses upon the religious practices of American Christians and identifies some similarities with various religious practices of other American religious groups, including Jews and Muslims... etc.

The method is descriptive and analytical by using the tools of quantitative approach to analyze the American society in terms of statistics.

1-8-Literature Review

According to Gallup Poll 2007, found that 86% of Americans believe in a god, with 8% saying they are not sure, and 6% saying they don't believe in a god.

Using data from a 1958 poll of American graduate students, Rodney Stark examined religiosity among graduate students in the sciences, discovering those who attend elite

institutions are the least likely to have a religious affiliation or regularly participate in worship services, views he revised in later work (Stark 1963, 2003).

In addition to some theories of an earlier secularization debate (P.L. Berger, D. Martin, B. Wilson), the works of post-secularists (R. Finke, R. Stark, W. Bainbridge, W. Hadden), neosecularists (S. Bruce, D. Yamane), or of those authors focused on the multidimensional nature of the secularization phenomenon (K. Dobbelaere, J. Casanova, M. Chaves, P. Beyer).

Above all the works cited in the literature review, I think that the issue deserves another study from the religious behavior of the American society, that's why I am going to shed the light on the issue again.

1-9-Structure of the work

The study consists four chapters, the first as a general introduction; the second is historical background of the religion in America. The third one is about statistical study of the religion in the USA. The last chapter or the forth one is to shed the light on the Freedom and the private life in the American religion and at the end to conclude my research with a general conclusion about the issue.

Chapter two

Historical background of religions in America

Introduction

Nowadays Religion in America has become a very crucial topic to deal with, because America is well known through its religious diversity and various human races that caused by the vast waves of immigration from all over the world and continents, so basically the crusades of the middle ages have a very important role in which they inspired their religious ideals that led this specific situation of the Americans faiths, beliefs and practices throughout the history.

The chapter is an over view about religion in America in which we try to shed light about the origin of the religion in the USA and how they inspire their faith throughout the history by showing some features of the new world experience in religious aspects then religious affiliation in the Americans life, by counting some major types of religions that are existing over there, the moving to the religious diversity, at the end of the chapter we talk about the status of religion in the American political system by showing the overlapping between religion and political system and how much do the politicians are identifying themselves to such religious faith or belief and if they are really identifying themselves as atheist or non-affiliated by separating the religion from the state or by using their faiths to conduct and solve political issues.

2-1-General overview about religion in America

The First Amendment in the American constitution protects religious freedom in two different ways: It forbids or doesn't allow to the Congress to establish a national religion and prohibits Congress from passing any law that restricts or impedes the freedom of Americans to practice their faith and belief however they wish.

The religious origins of American colonization are very ancient and are also part of the broader history of Christianity in the Western world. The Crusades of The Middle Ages are very important part of that story, for they helped to inspire the desire for exploration and contact with The Near and Far East. The Crusades have also an indirect contribution to the forces that led to the Reformation, and other religious practices such as the prosecution of witches, fear and oppression of heretics, and various other negative—as well as many positive—religious impulses were transmitted by the colonists across the seas.

The Protestant Reformation itself, begun by Martin Luther, is probably one of the largest events that impacted on Europe and then on its colonies in modern times. The Reformation set off, among other things, a shattering conflict between the different Protestant groups and the Roman Catholic Church, a conflict that was often played out on bloody battlefields between nations that adhered to the Roman faith and those that had broken away. Lesser conflicts, such as those that continue to plague such places as Northern Ireland, Eastern Europe, and the Middle East, are further dimensions of that great religious struggle that has been going on for four hundred years or more(Henry J. Sage, 2007-2010).

The reformations made troubles that gave birth played a direct role in the colonization of America, and is basically the notable thing that made English puritans escape from the intolerable conditions in England. That struggle in turn had its root in the English Reformation, by which King Henry VIII separated the English church from Rome. By that time Protestantism itself had further subdivided into different sects, beliefs and churches, and

much of the religious heterogeneous or disharmony in the early modern period occurred among Protestant sects as well as between Catholics and Protestants.

Americans nowadays are inheritors of traditions and ideals passed down from the early Puritan settlers. Early in this century the German sociologist Max Weber wrote a book called *The Protestant Ethic and the Spirit of Capitalism*. Under various rubrics—the Yankee work ethic.

From the Congregational religion, the Puritans have a large contribution in the political structure, initiating what is known as the “New England town meeting,” a still viable form of direct democracy. That localized means of government, whose origins were religious. Similarly, in the southern colonies, where the Anglican Church was dominant, the county, or parish, was the basic structure of church rule and therefore also of political rule. Government by county instead of by township or village is still the norm of classification in much of the South. Perhaps the most important legacy of religious attitudes that developed in colonial America was the desire of the colonists not to let religious differences infect the political process as had for so long been the case in Europe (Prof. Kevin Schultz, Department of History, UIC College of Liberal Arts and Sciences).

To say that religion played a large role in American history is an understatement, and religion was an important factor in bringing early colonists to America. Whether they were Puritans escaping what they saw as Anglican persecution, Anglicans settling for the glory of God and country, German pietists’, Dutch reformers, Quakers, Catholics or whatever brand of Christianity they practiced, many early colonists came here for religious purposes, and they brought their faith, beliefs and religious attitudes with them.

The varieties of religious attitudes in the colonies were very popular: Puritans in Massachusetts, who practiced the Congregational religion and made it part of their political structure; Quakers in Pennsylvania, whose faith influenced the way they treated Indians, and

who issued the first formal criticism of slavery in America; Catholics in Maryland, who passed a law of religious toleration, only to repeal it when religious conflict sharpened. All colonies had strong religious values and strict practices; even Virginia Anglicans accepted readily the notion that the state should support the established religion. A part of the taxes Virginians paid went to the parish to pay Anglican ministers and other church personnel.

The American colonists knew that religious wars had torn Europe apart from the time of the Reformation, in which it passed through bloody events as the Thirty Years War, the English Civil War, and the fights between Catholics and Protestants in France. All of these events convinced the colonials that if they brought their religious instability and conflicts to America and allowed them to continue, their lives would become as full of bloody persecutions as those they had left behind.

Gradually a sense of religious homogeneous and harmony began to emerge, and also this harmony was interrupted from time to time in the course of American history (as when the immigration waves and Irish Catholics began to arrive in large numbers in the 1800s), by the time of the American Revolution Americans had decided that they wanted a life without or free of religious strife. Just as Roger Williams, a dissenter from the Massachusetts Bay Puritan colony, argued that the state had no right to dictate or oblige religious practice to its citizens, many more leaders such as Jefferson, Madison, and others urged that a line of separation between church and state be established and made permanent, as was done in the First Amendment to the Constitution (Henry J. Sage, 2007-2010).

It would be wrong, however, to think of religion in America as a completely oppressive institution. For example, the poetry of Anne Bradstreet and see how her religious faith could bear her up in time of great sorrow, such as in the poem she wrote on the burning of her house. Preachers such as Jonathan Edwards are remembered for their “fire and brimstone”

sermons, and in fact the very term fire and brimstone comes from Edwards's "Sinners in the Hands of an Angry God (Henry J. Sage, 2007-2010).

2-2- Religious Affiliation in America

2-2-1- Christianity

Christianity is the most popular religion in the United States, with around 73% of polled Americans identifying themselves as Christian in 2012. This is down from 86% in 1990, and slightly lower than 78.6% in 2001. About 62% of those polled claim to be members of a church congregation. The United States has the largest Christian population in the world, with nearly 247 million Christians, although other countries have higher percentages of Christians among their populations

All Protestant denominations accounted for 51.3%, while Roman Catholicism by itself, at 23.9%, was the largest individual denomination. A Pew study categorizes white evangelicals, 26.3% of the population, as the country's largest religious cohort; another study estimates evangelicals of all races at 30–35%. The Church of Jesus Christ of Latter-day Saints (LDS Church) is the fourth largest church in the United States, and the largest church originating in the U.S. Christianity was introduced to the Americas as it was first colonized by Europeans beginning in the 16th and 17th centuries. Immigration further increased Christian numbers. Today most Christian churches are Mainline Protestant, Evangelical, or Roman Catholic (Wikipedia, the free encyclopedia.html).

2-2-2- Islam

The number of Muslims in America has risen in the last half-century through immigration, procreation, and conversion. About two-thirds of the total is immigrants from Muslim countries, mostly the Middle East, along with their descendants. The vast majority of

the others are American converts, mostly Afro-Americans. If the Muslim community continues to grow at the present rate, by the coming few years Islam will be the second largest religion in the United States

Although Islam is one of the world's greatest religions, numbering nearly a billion adherents or about a fifth of the world's population, it is not normally associated with the United States. But Islam is also an American religion. It has about three million adherents in this country [some authorities estimate 5 million] making it larger than say, the total membership of the Episcopal Church, or that of the United Church. About six hundred mosques and other Islamic centers are currently functioning throughout the country; the heaviest concentration is in the East Coast, the Midwest, the South and California (Syed Dr. Yvonne Y. Haddad, 1997).

2-2-3- Judaism

Most Jewish immigrants to America came from Eastern Europe between 1880 and 1924, when the Congress severely restricted entry. Compared to Europe, the United States was an accepting environment, conducive to social integration. Its public education system and growing economy provided ample avenues for upward mobility. Overall during the 20th century, Jews assimilated and became economically successful.

A paradox of the United States is its simultaneous modernism and inordinate religiosity. Despite its overwhelmingly Christian culture, America is tolerant of diverse religions, allowing its Jewish citizens to flow in any direction of their choosing (Allan Mazur, 2007).

2-2-4- Hinduism

Now, forty-five years after the change in the immigration laws, a substantial Hindu community has emerged in America. Unlike the Buddhist community, which is largely structured around a number of sectarian organizations analogous to Christian denominations, the largest segment of the American Hinduism community has been given shape around the hundreds of temples, each an autonomous entity unto itself. Most temples belong to one of the larger family traditions (called sampradayas in Hinduism).

As the Hindu population in America has emerged, it has not been evenly distributed across the country. Clusters of Indian Americans have formed in relatively close proximity to their entry points, America's international airports in New York, Washington, D.C., Atlanta, Miami, Houston, Chicago, Los Angeles, and San Francisco. Approximately a third of all Hindus in the United States are found in two clusters in a mere three states, California New York and New Jersey (J. Gordon Melton and Constance A. Jones, April 7-10, 2011).

2-2-5- Buddhism

The Buddhist Churches of America (BCA) is the oldest major institutional form of Buddhism in the United States. Its Japanese American members are among the nation's Buddhist pioneers, who have the most experience with the challenges involved in creating American forms of the dharma. For over a century, BCA Buddhists followed classic patterns of religious adaptation by immigrants. They brought received philosophies, institutions, ritual practices, and customs to the New World, where they selectively retained, abandoned, and adjusted them to make them work in a new culture. As was the case among Catholics and Jews, their course was determined largely by trial and error and was driven by perennial forces such as Anglicization, generational change, and the gradual movement up from the margins of society into the middle-class mainstream. (Richard Hughes Seager , 1999)

2-2-6 Unaffiliated

Encompassing at least agnosticism, atheism, deism, secular humanism, and general secularism, non-religious Americans represent about a third of the population. Non-religious Americans tend to be more politically liberal. A related group is religiously unaffiliated Americans, sometimes referred to as "none's". About a fifth of Americans are unaffiliated. Since the late 1980s, many independent polls have shown rapid growth in the number of unaffiliated Americans, and secular organizations have experienced increases in membership. Many Americans who are affiliated or identify with a religion do not think of themselves as religious or believe in their religions' theology (<http://Irreligion in the United States - Wikipedia, the free encyclopedia.html>).

2-3-The Religious Diversity in America

There are four components of American religious diversity in the twentieth century: (1) denominational diversity, (2) compositional diversity, (3) diversity of practice, and (4) tolerance. Denominational diversity declined as Protestant domination of the religious landscape gave way to, first, Judeo-Christian America, then, more recently, to a fuller array of religious affiliation (including 14 percent who now prefer no religion).

Compositional diversity has actually decreased as the ethnic and class composition of groups has diversified. Data on practice (other than the frequency of it) is scarce, but the available evidence indicates that practice has become more standardized over time with the Christian form of a regularly scheduled service presided over by a professional clergy person who gives a speech is becoming widespread even in traditions that do not traditionally feature that form of religious practice. Finally, religious tolerance has substantially increased over time.³ Diversity in America religion (Michael Hout & Claude S. Fischer, August 2001).

2-3-1- Denominational Diversity

The denominations are Protestant, Christian denominations in the United States are usually divided in three large groups, Evangelical Protestantism, Mainline Protestantism and Roman Catholicism. There are also Christian denominations that do not fall within either of these groups, such as Eastern Orthodoxy, but they are much smaller. A 2004 survey of the United States identified the percentages of these groups as 26.3%: Evangelical), 22%: Roman Catholics, and 16%: Mainline Protestant (Green, John C. 18th June, 2007).

In a Statistical Abstract of the United States, based on a 2001 study of the self-described religious identification of the adult population, the percentages for these same groups are 28.6%: Evangelical, 24.5%: Roman Catholics, and 13.9%: Mainline Protestant (Kosmin, Barry A.; Egon Mayer; Ariela Keysar, 2001).

2-3-2- Compositional Diversity

Religious composition varies from place to place considerably. Zelinsky (1961).noted that there was a great diversity of religious bodies in the U.S., and that this diversity was matched by the heterogeneity of religious composition at the county level. Further, he found that the religious groups he examined exhibited remarkably different distributions across the country.

2-3-3- Diversity of Practice

The great diversity of religion in the U.S. is also reflected in religious practices. For instance, most Americans (54%) say they attend religious services fairly regularly (at least once or twice per month), with about four-in-ten (39%) saying they attend worship services

every week. Frequent church attendance is particularly common among Jehovah's Witnesses (82% of whom attend church at least once a week), Mormons (75%) and members of historically black (59%) and evangelical (58%) Protestant churches. By comparison, attendance at religious services is a less common practice among Catholics (42% of whom say they attend church at least once a week) and members of mainline Protestant churches (34%). Even smaller numbers of Hindus (24%), Buddhists (17%), Jews (16%) and the unaffiliated (5%) say they attend religious services at least once a week (U.S. Religious Landscape Survey, June 2008, p 12).

2-3-4- Tolerance

Religious tolerance is an important example of intergroup cohesion. Religious tolerance connotes a perception of general openness and hospitality toward dissimilar religious others. The literature has mainly operationalized religious tolerance as 1) attitudes regarding the "truth" of other religions and 2) whether people from other religious traditions are "good" people.

Conceptualization of religious intolerance as an attitude of disrespect for other religions. One benefit of this attitudinal operationalization of religious tolerance is that it maintains the possibility of applying to a broader set of circumstances (such as voting behavior, hiring practices, and who one befriends) than more narrow assessments of the truth of other religions (Jung's, 2011).

Religious culture may be associated with opportunities and access to social capital that benefit individuals differently. This makes the U.S. a unique place to study religion for its diversity and the tolerance associated with such religious diversity or pluralism (Lisa Marie Jordan, P 03).

2-4-The Status of Religion in the American Political System

Religion influences American politics to a degree not seen in other developed countries. Despite the constitutional firewall between church and state, national politicians hardly ever give a major speech without invoking religion. The president is forever asking God to bless America, sending his prayers to victims of disasters, hosting religious leaders, and extolling religious values. Such advocacy of religion is unheard of in Europe but that may be because the majority is no longer religious and because voting members of the native population (as distinct from immigrants) are not very devout. In America, religion is much more a part of public life whatever the constitution says.

So religion is embroiled in American political life and that magnifies the apparent significance of religion in people's everyday lives. According to wits, U.S. conservatives went to war in Afghanistan to separate religion from politics abroad while striving to unite religion and politics at home (Nigel Barber, 07/20/2012).

Religion's impact on political life raises countless debates. What role should religion play in domestic and international politics? Should religion be denied a political role? Should religious organizations and individuals be tolerated in the political realm, segregated to the private sphere, or suppressed altogether? By allowing religious organizations or political parties to play an active role in politics does one run the risk of creating an intolerant political system?

Here Hollenbeck examines the relationship between liberalism and religious freedom, the role of religion in a pluralistic society, the privatization of religion, the relationship between Catholic theology, relativism and absolute truth, and solidarity and human dignity. The second part addresses the contemporary debates in American politics concerning the role of religion in public life, the privatization of religion in domestic politics, the benefits of religion for civil society.

The argument over the place of religion in American politics has become as nationally identifiable as baseball. The primary inquiry concerning religion in American politics is whether or not America is a “Christian nation.” There are two fundamental and opposing answers to this classic question. The first is “no.” The nation has no established religion whatsoever as is clearly outlined in the very first amendment of American constitution. However, according to a recent survey by the First Amendment Center, fully 55% of the population believes that the U.S. Constitution establishes it as a “Christian nation” (Thomas Oliver , Oct 15, 2007). The second possible answer addresses the nature of the democratic republic and suggests that if the majority of the country is Christian then the answer would be “yes.”

While the founding fathers did not assert or establish any particular religion—an action that was certainly calculated and reasonably executed—the democratic republic which they also constructed allows for any group able to mobilize to provide influence (Reimer Neil, 1968 p 38). While there is no religion constitutionally established in American politics, the republic supports a pluralism which allows for any religion to be influential. This then poses another crucial question. Since Christianity is the most influential religion in the nation, and then it is plausible that the nation is “Christianly” motivated.

The United States has no nationally established religion because no religion was constituted by the framers of the constitution. While not shunning religion, they greatly valued individual rights and knew the danger an established religion could do to those rights (Reimer 38). Many of the founding fathers personally and politically condoned a secularist state. Thomas Jefferson, Benjamin Franklin, and James Madison were founding fathers who practiced religion in their personal lives but recognized the dangers of organized religion.

These men were all intellectuals of European descent who were influenced by and ultimately contributors to the Enlightenment ideals of their age, particularly the idea of individualism and unalienable human rights (Gaustad, Edwin S, 1996. P 27).

These concepts were embraced by the founding fathers and they worked tirelessly to ensure they would be embedded in the political roots of the country. Thus, when it came to religion, regardless of their personal religious preferences, it was imperative the nation be free from any establishment that would infringe on individual rights (Gaustad 85). Their opposition toward religion came on two fronts—the political and philosophical. That is to say, while they had their own personal difficulties with religion, they also knew that the relationship between government and religion was a significantly delicate one (Gaustad 86).

One of the founding fathers, James Madison, perceived religious diversity to be beneficial to his republican dream. He saw the multiplicity of different religious sects throughout the nation as ensuring religious liberty, in the same manner that the multiplicity of social, political, and economic interests ensured civil freedom (Reimer 38). Madison understood that secularism would benefit the population rather than harm it. He expressed that while uniformity might appear to contribute to a peaceful and functioning society, in fact it works against this goal. On the other hand, a religiously diverse population could advance individual freedom without interfering with civil decorum and harmony (Reimer 38).

Madison was a strong advocate of the republican government. Though he understood the difficulties of creating a republic as large and diverse as what the United States would be, he recognized that, “though it is more difficult to form a republican government in an extensive country than in a city, there is more facility when once it is formed, of preserving it steady and uniform, without tumult and faction” (Reimer 38). By advocating for a republican government where all the interests and rights of every class would be represented, and by understanding that the fundamental principle of that republic be that men cannot be justly

bound by laws which they have no part in making, Madison contributed to the creation of a secularist nation.

Conclusion

Since the late of the twentieth century, the history of religion in America seems as crucial issue to deal with, so it really has a specific experience that characterized the US from other countries around the world, because of its religious diversity and exceptions in which it is a country of different races, immigrations, exceptional and successful political system and so on, for this it adopted various faiths and beliefs.

A majority of Americans report that religion plays a "very important" role in their lives, a proportion unique among developed nations. Many faiths have flourished in the United States, including those spanning the country's multicultural immigrant heritage, as well as those founded within the country; these have led the United States to become one of the most religiously diverse countries in the world.

Chapter three

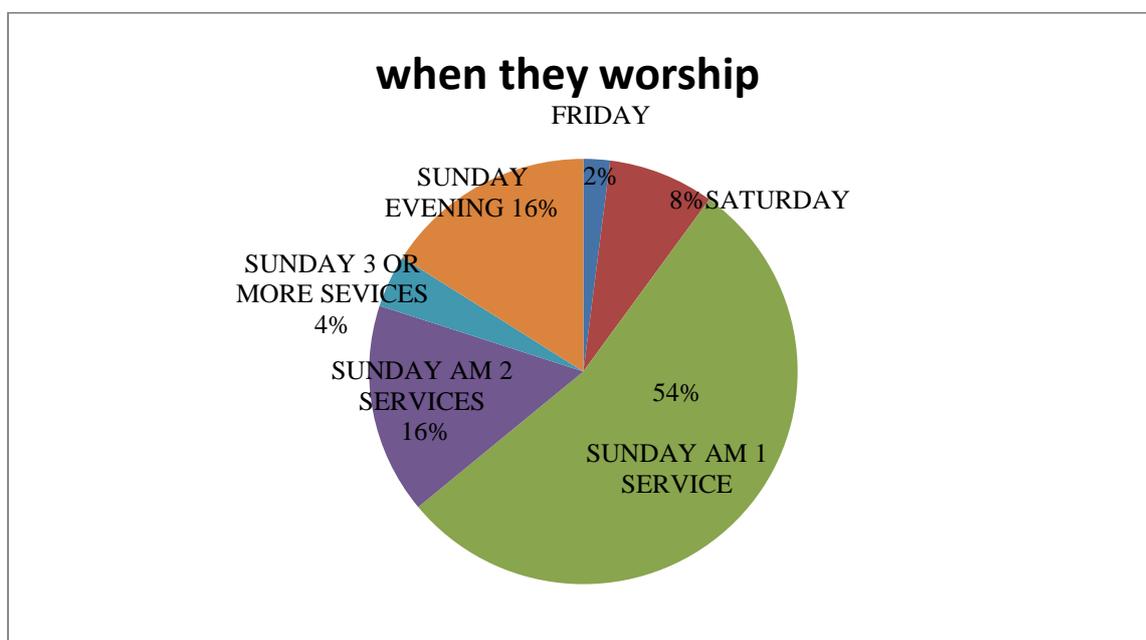
**Statistical Study of Religions in
America**

Introduction

This chapter is about worship in the religion of the American population. It is basically a statistical chapter which includes specific graphs with percentages of worshipers and when do they worship, numbers of places of worship and their distribution all over the united states of America including churches for Christians, mosques for Muslims and synagogues for Jews and different religious holidays that they celebrate during the year and how they practice their faith by praying, fasting and worshiping among individuals and groups.

3-1.Worship in the American Religions

Worship is the focal, most quintessential demonstration of religion and the real setting in which gather to develop in their faith. The 2010 FACT survey gives a preview of the United States at worship crosswise over denominations and faith bunches. It incorporates reactions from 11,077 haphazardly picked individual congregations from more than 100 different faith gatherings, including most major Protestant gatherings, Roman, Orthodox Christians, Conservative and Reform Jews and Muslims.

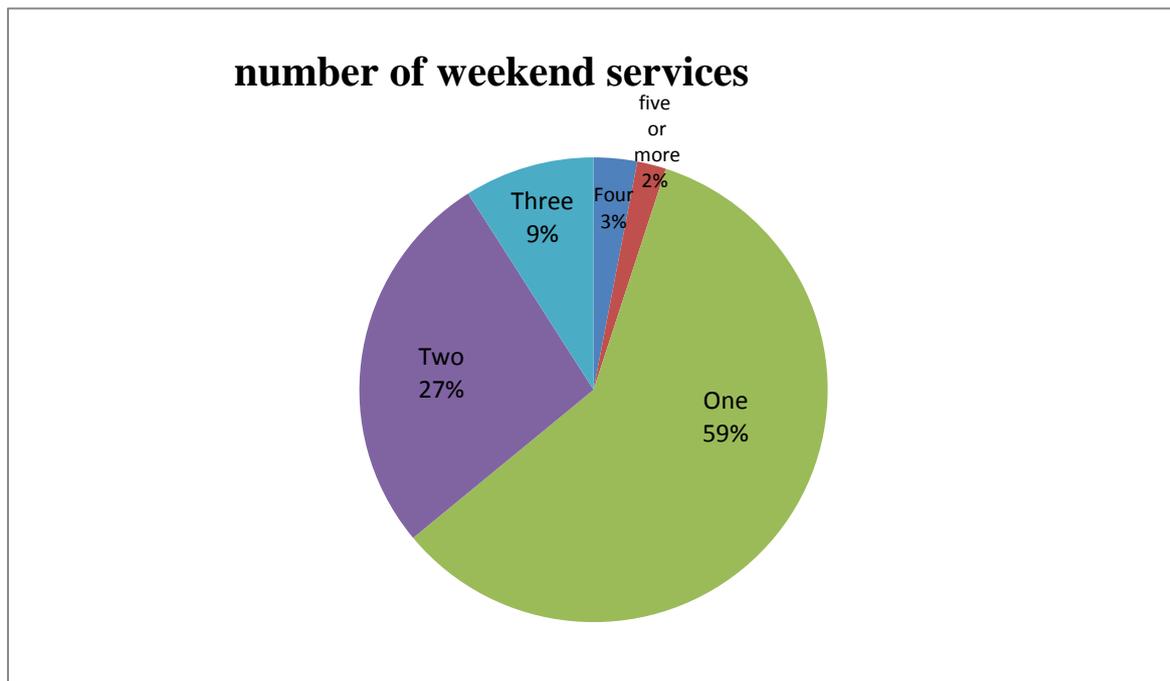


% of Congregations

Figure 1: Source: Facts on Worship, 2010

Worship is no more restricted to Sunday morning at 11:00 AM, notwithstanding for Christians. Although as Figure 1 shows, Sunday morning is still the most well-known time for worship with about three-fourths of assemblies (congregations) having one or more services around then, 2 percent worship on Friday evening (generally Muslims and Jews), 8 percent worship on Saturdays (mostly Jews, Seventh-day Adventists and Roman Catholics, yet some

Protestants too), and 16 percent worship on Sunday evenings or nighttimes. Congregations that impart a building speak to about 1/3 of this last group. Around 2/3 of the rest are congregations offering an extra nighttime service for their individuals, while a 1/3 are those with an extra early evening service.



% of Congregations

Figure 2: Source: facts on Worship, 2010

While the dominant part of congregations in Figure 2, 59 percent hold one and only service every weekend, over a quarter around 27 percent goes to two services each weekend, though around 9 percent are hold three services every weekend also and around 14 percent hold three or more. So these numbers of weekend services are for all the worshipers from distinctive religious affiliations including Christianity, Islam, Judaism, Hinduism and Buddhism (Marjorie H.Royle, 2010).

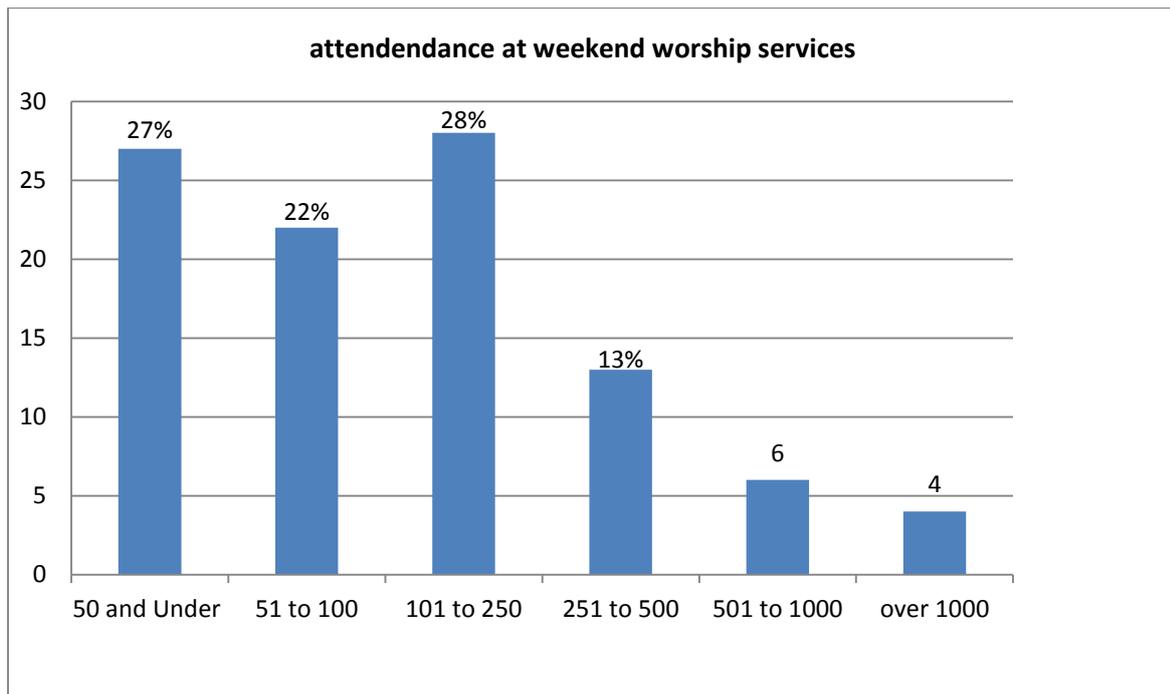


Figure 3: Source: facts on Worship, 2010

In spite of mega churches with more than 1,000 in attendance earn media consideration, most congregations worship in much smaller gatherings, as in Figure 3. About 1/2 of all congregations report having less than 100 participants in worship on any given weekend (Marjorie H.Royle, 2010).

At the other hand, 10 percent report having more than 500 in worship. This does not imply that 10 percent of all assemblages have a worship administration with 500 or all the more in participation, then again. Because around 40 percent of congregations report having more than one week by week benefit, the number attending are divided among the quantity of services.

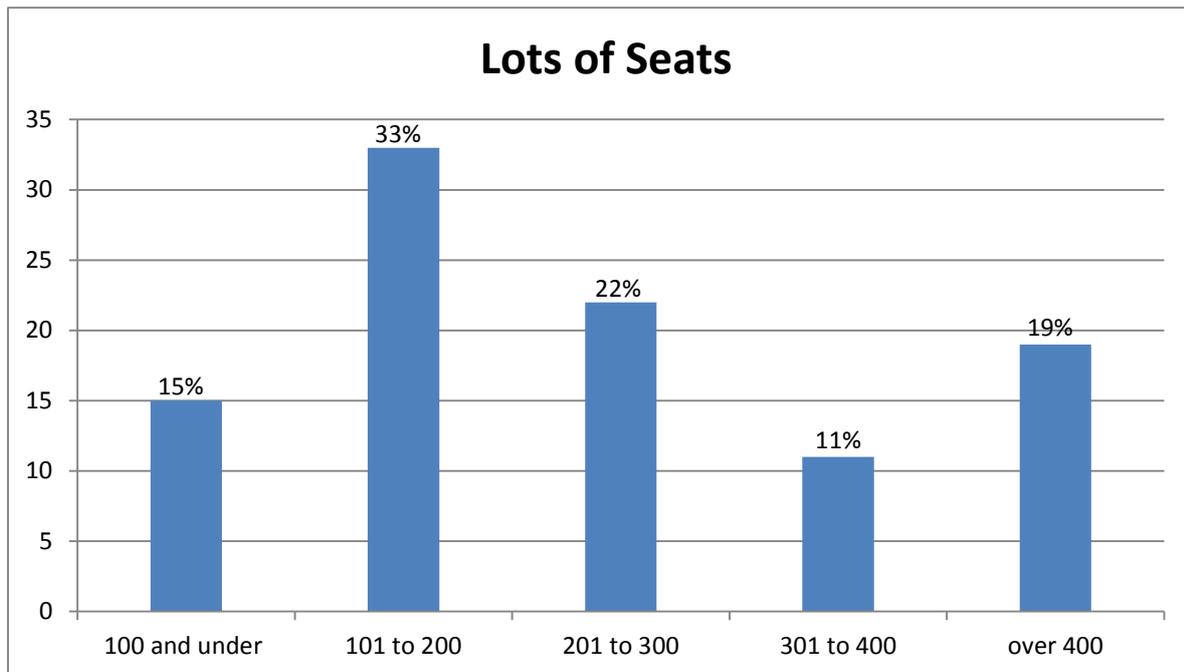


Figure 4: Source: Facts on Worship, 2010

Attendees have no problem finding a place to sit in most congregations, as can be seen in Figure 4. With a middle normal attendance of 100 and a middle seating limit of 225, most religious congregations have seats enough for all. When asked about their seating limit and capacity, most pioneers agreed, with 40 percent saying their seating was "just about right," and just 12% adage they had less seating limit than they need and 7 percent saying significantly less. An excess of space is a much more prominent issue than insufficient, with 26 percent saying they have more than they require and another 15 percent adage they have a great deal more.

Finding a place to park is a bigger issue than finding a place to sit, with about a 1/3 of all congregations needing additional places to park. Fifteen percent of congregations say they have substantially less parking than they require, and another 19 percent have less of what they require, albeit 16% and 9%, separately, have more and a great deal more than they require.

US congregations worship in an astonishing number of languages. Around 10% of congregations use a dialect other than English at any rate occasionally in their worship. About a large portion of these are formal dialects, including Hebrew, Latin, Greek, Arabic, and Persian. Half are dialects used to contact new foreigners. Spanish is the most well-known second dialect with 5% of assemblages saying that they utilize it in love. Moreover, assemblages reported utilizing Korean and 22 other south and East Asian dialects, 8 dialects from the Pacific Islands, 15 European, 13 African, 5 Native American, 2 Caribbean, and American Sign Language for an aggregate of 66 distinct dialects. While this number is still well beneath the assessed 400 dialects talked in the US, it without a doubt would be bigger if all US gatherings had been incorporated and speaks to a critical push to connect with worker groups.

Among Protestants, twice the same number of preservationist as Old-line Protestants report utilizing a dialect other than English, with almost 10% of Conservatives, 6% of Nondenominational Protestants and about 5% of Old-line Protestants reporting utilization of another dialect. Around 7% of Peace holy places and Holiness groups report utilizing another dialect (Marjorie H.Royle2010).

3-2.Numbers of Churches, Mosques and Places of Worship

3-2-1-Islam in USA – American Mosques

More than 1,200 mosques and Islamic focuses have existed in this nation, as per a study directed in the last piece of the 1990s, however less than 100 were really outlined as mosques. The review uncovered that most Islamic gatherings in the United States started in structures that had been developed for different purposes – flame stations, theaters, stockrooms, and shops. The circumstance changed, nonetheless, after 1965 when the first

substantial scale deluge of Muslims from different nations went to the United States. Mosques then started to be assembled for the sole motivation behind helping the Muslim group as places of love and group focuses.

The immense assortment of religious differences and ethnicity among American Muslims today is reflected in the mixture of building outline and association. The picture taker and writer of mosque structural engineering, Dr. Omar Khalidi, a senior exploration researcher at the Aga Khan Program in Islamic Architecture at the Massachusetts Institute of Technology in Cambridge, clarifies the three sorts of mosque structural planning that now prosper in the United States. First and foremost, there are mosques that exemplify a customary outline transplanted from one – or a few – Islamic terrains," Dr. Khalidi calls attention to. "Second, there are those that speak to a reinterpretation of custom, infrequently joined with components of American structural planning. Third are the outlines that are totally creative, similar to those of the Islamic Society of North America's central station in Plainfield, Indiana."Most of the mosques in every one of the three classes likewise work as classrooms, libraries, gathering focuses, bookshops, kitchens, and social corridors, even as private condo.

Another critical thought in mosque structural engineering is the space for ladies to love. In America, ladies by and large are an essential piece of mosque exercises and assume an exceptionally dynamic part in the Muslim group. In a common American Muslim family, the whole family turns out for love, requiring separate space for ladies, ordinarily at a mezzanine level that makes the two sexual orientations are worshipping in two levels for instance man in the down stairs and ladies in the up.

3-2-2-United Church of Christ Congregational and Locations

Toward the end of 2012, there were 5,154 active gathering (congregations) of the United Church of Christ with about 998,906 individuals. Houses of worship and members were moved to a great extent in the Midwestern/ Northern states of Illinois, Pennsylvania, Wisconsin, and Ohio and the New England states of Connecticut and Massachusetts with 53% of membership in these six states alone (Allan 2007).

Figure 5 shows the distribution of UCC chapels all through the United States starting 2010. A 2013 accurate list of congregations and participation statistics by Conference can be found in the 2013 (UCC Yearbook, p. 692).

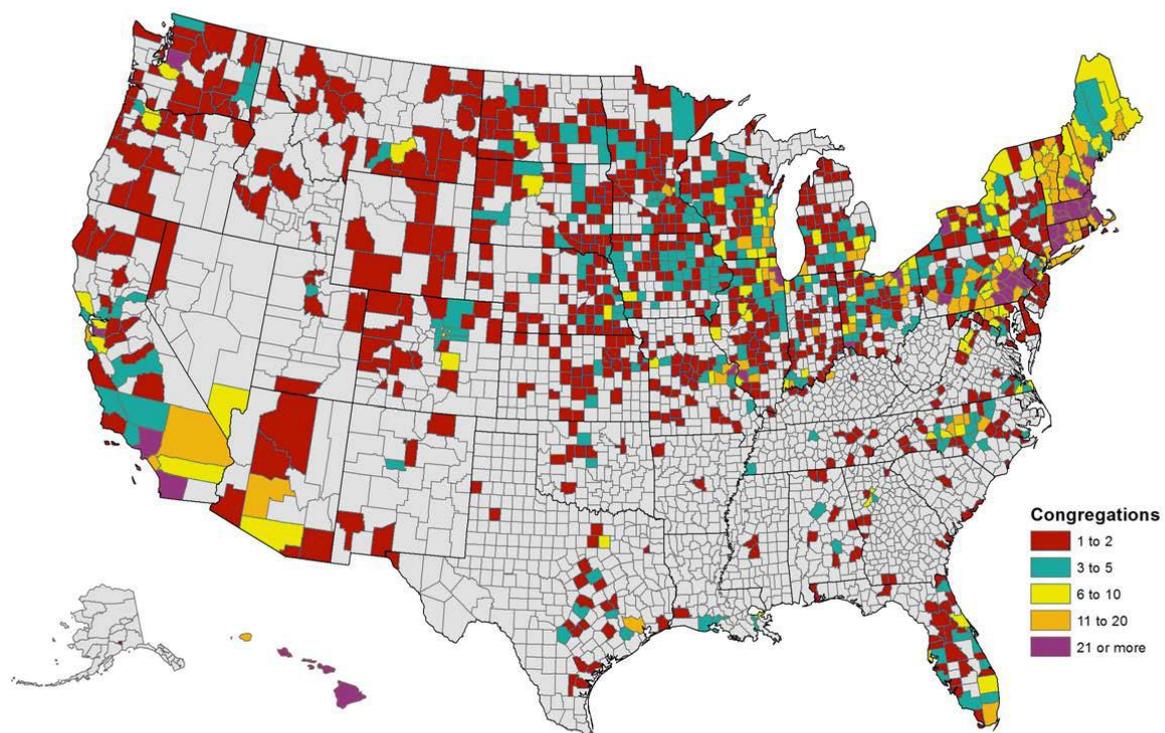


FIGURE 5: Location of United Church of Christ Congregations in the U.S.(2010)

3-3-Aspects of the Worship in the US

3-3-1-Practices

The act of publicly regarding the divine is central in many religions. Religious Americans assemble frequently in all way of venues to practice their beliefs. Islam, Judaism, and Christianity every put aside one day of the week on which they commonly assemble for worship: Friday for Muslims, Saturday for Jews, and Sunday for Christians. Furthermore, every religion keeps up its own calendar of exceptional occasions like holidays and feasts; the later area on religious occasions portrays some of these in detail. All Americans, religious or not, recognize the privileges of their peers to watch the religion of their choice. This is progressively genuine notwithstanding when uncommon observances of religious holidays meddle with the regular operations of society, for example, conventional business or school hours (Ahlstrom 1972).

In American Christianity, the genuine worship practices of diverse groups or denominations fluctuate broadly. A "denomination" is a gathering of religious congregations united under a typical confidence and name and sorted out under a single administrative hierarchy. The term is essentially used to portray Christian churches. For instance, Roman Catholic and Episcopalian church services are firmly ritualized or "liturgical," while some Protestant places of worship have an all the more free-streaming or "improvisational" worship style. This part depicts the structure of different denomination' worship services and discusses about the impacts of the cultural and the social ideals of development and voluntarism on how these worship practices have evolved in the United States (Blake, Daniel 2006)

3-3-2-Holidays

Religious holidays_ the word signifies "holy day"_ or feast days are especially important in American religions, as they are everywhere. Every religion, in accordance with its roots and its overall group of devotees, keeps up its own particular schedule of feasts each the year, when the community assembles to worship together. This is similarly valid for Christianity, Islam, and Judaism. This section depicts some of the major holydays in the Christian, Muslim, and Jewish conventions and discusses about how they are comprehended and even, at times, celebrated—by the more extensive American society.

Religious holydays ought to be precisely recognized from secular American occasions or holyday. The United States watches national or "federal" holidays, most remarkably including the Fourth of July—the American Independence Day—and Thanksgiving, remembering the joint harvest festival of the earliest settlers and the Native Americans who helped the newcomers survive their first year in a strange area. As a result of the Christian origins of the United States, two Christian holidays; Christmas and Easter—are likewise holidays that most Americans celebrate, whether they stamp the religious centrality of those days.

As opposed to Christmas and Easter, the holidays of non-Christian religious customs are obscure to most Americans. At this time, no different religious holidays are seen as secular holidays in the United States; Jewish and Muslim observances remain entirely religious. While the United States government does not perceive these observances as federal occasions or holidays, under federal law managers must allow individuals from every religious traditions time off work or school to watch their specific holidays. State and nearby governments likewise have the ability to allow time off for the holidays of different religions when it is regarded prudent to do so; for instance, in Brookline, Massachusetts, a city with an

high Jewish population, some Jewish occasions are official school holidays on the grounds that participation on those days would be low.

3-3-2-1-Christian Holidays

The calendar of Christian contains numerous feasts, some of which differ in significance according to denomination. For all Christians, the two most vital Christian holidays are Christmas and Easter. Christmas is celebrated on December the twenty-fifth (25th), it recognizes commemorates Jesus' birth to the world. Easter, celebrated on a Sunday in the early spring, observes Jesus' resurrection or becoming alive once again. To check these celebrations, Christians go to particular church services and assemble with family, companions and friends as well.

In Christian holy places, each of these holidays is gone before by a season of readiness and took after by a season of festival and celebration. Amid Advent, the four weeks prior Christmas, Christians recollect the occasions paving the way to the conception of Jesus and sit tight cheerfully for his nearing once more in their souls and hearts. The start of Advent marks the Christian "new year." During Lent, the forty (40) days before Easter, Christians pray and fast in atonement for their sins and in solidarity with Jesus' suffering and demise as they plan to commend his resurrection and their salvation from their sins. The "Christmas season" is praised for twelve days after Christmas and the "Easter season" for fifty days. These seasons check the high purposes of the Christian year; numerous Christians who don't go attend to week after week worship gathering do return for Christmas and Easter.

Other than being the two most notable Christian religious holydays, Christmas and Easter are likewise celebrated by most secular and non-rehearsing Christian Americans. Christmas is perceived as a federal feast by the United States government; most American

organizations hope to give workers time off around Christmas and Easter, whether they are Christians or not. As at Thanksgiving, Americans accumulate with their more extended family and companions. Secular festivals of Christmas and Easter ordinarily neglect their religious importance and overlook the relating seasons of spiritual planning. For instance, the custom of giving blessings and gifts at Christmas reviews the endowments that the Bible says were offered to Jesus upon his own birth; American culture has adopted the act of giving endowments at Christmas but disregards the root of this practice. Likewise, the American stock market generally closes on the Friday before Easter, when Christians mark the day on which Jesus passed away. Also, kids' "Easter egg hunts," however their origins are Christian, are delighted in by both Christians and non-Christians. In these ways, secular and non-honing Christian Americans praise these Christian occasions while minimizing their religious centrality. (Blake, Daniel,2006).

3-3-2-2-Muslim Holidays

Alongside Muslims around the globe, American Muslims celebrate conventional Muslim holydays. The Muslim timetable or calendar, similar to the Christian and Jewish datebooks, contains two holydays. All Muslims are obliged to commend two specific feasts, and this remains true in the United States too.

The primary holiday, Eid ul-Fitr, or the "breaking of the fast of Ramadan," is known as the "Lesser Feast." It denotes the end of Ramadan, a month containing memories of numerous heavenly events in the history of Islam. Muslims watch this month by fasting amid daylight hours. The second, Eid ul-Adha, or the "feast of sacrifice," is known as the "Great Feast." It commemorates the ability of the Prophet Ibrahim (referred to among Christians and Jews as Abraham) to yield or sacrifice his son Ismael (Ishmael) as indicated by God's orders

and the substitution of a sheep for Ismael. Eid ul-Adha additionally denotes the end of the "Hajj," the yearly pilgrimage to Mecca. When they can bear or afford to do so, Muslims watch this feast by sacrificing domestic animals, for the most part sheep, and giving the meat to those in need. (Blake, Daniel, 2006).

Despite the fact that these and all Muslim holidays stay new to most non-Muslim Americans, awareness of them is progressing. For instance, in the 1990s, President Clinton started facilitating festivals in the White House to mark Eid ul- Fitr. As Americans' interests for Islam develops, they may start to give careful consideration to why and how Muslims praise their holidays.

3-3-2-3-Jewish Holidays

Taking after the custom of Jews around the globe, American Jews too have a rich yearly timetable of religious festivals. Specifically, American Jews commend two major occasions as the "High Holidays": Rosh Hashanah and Yom Kippur.

Rosh Hashanah marks the Jewish New Year. On this day, Jews blow a trumpet like ram's horn or "shofar;" they typically cast away their transgressions or their sins and arrangement changes to make in their lives amid the New Year. Yom Kippur, the "Day of Atonement," takes after ten days after Rosh Hashanah. On this day and the days paving the way to it, Jews approach God's absolution for their sins, and they ask forgiveness and pardoning from individuals they have wronged in the previous year. With this spiritual "housecleaning," Jews set themselves up for the year ahead.

In spite of the fact that these two Jewish celebrations are obscure to most Americans, numerous Americans have known about Hanukkah, maybe on the grounds that it happens around the same time as Christmas. This eight-day "festival of Lights" reviews the rededication of the Jewish Temple in Jerusalem in the year 165 BCE, when the Temple flame

smoldered for eight days despite the fact that the supply of sacred olive oil was sufficient to fuel it for one day. Celebrations rotate around the ceremonial lighting of eight-fanned candelabra or "menorah" also exchanging presents and gifts, playing with a toy called a dreidel, and eating uncommon meals cooked in olive oil.

One indication of the expanding awareness with celebrations like Hanukkah, at any rate in American shopper culture, is the accessibility of Hanukkah greeting and welcome cards available to be purchased nearby Christmas cards. As Americans start to notice such evidence of different religious conventions over the span of their day by day lives, they may start to ask into the significance and reason for these festivals. (Blake, Daniel 2006)

3-4-Holidays and Religious Awareness

Clearly, Christians, Jews, and Muslims praise diverse holidays in different ways. Be that as it may, the acts of the customs do uncover similarities; for instance, every one of the three religions accentuate petition to God, prayer and fasting at different focuses in their festal cycles. Since it is frequently simpler to investigate religious practices than religious beliefs, American schools show kids about religions' holidays to build and increase awareness of the various religions practiced the United States. Understanding into the similarities and contrasts between religions is gradually leading to great comprehension and appreciation of the religions.

Once more, while religious holidays have essential influence in the lives of Americans, specific religious observances are not embraced by the United States government. Despite the fact that the government recognizes Christmas as a federal holy-day, it doesn't advance the religious way of any holiday. Maybe, its part is to ensure the right of each American to worship as he or she wants to do. Most Americans take after some religion and

understand that the majority of their fellow populations or citizens do the same; also they regard the observation of the practices and festivals of different traditions, including holidays, as the activity of religious freedom. (Religious Practice in the United States).

Conclusion

This chapter has attempted to show how the study of lived religion in the United States reveals both the great variety of religious practices and the powerful influence of American culture upon those practices and mentioning religious ceremonies that most of the American practices during the holydays and weekend services like attending to places of worship weekly in order to worship and practice their faiths and beliefs for instance Friday for Muslims, Saturday for Jews and Sunday for Christians .

Chapter Four

Freedom and Private Life in the American Religion “secularism”

Introduction

In this chapter I will talk about the freedom and private life in the American religions, in which I am trying to shed light about secularization of the United States of America by giving a brief history of non-religious people or secularism movement including numbers of those who have lost their religions, also the secularization and the impotence of individualized religion, in addition how the Americans shifting from worship to secularism.

4-1-The Secularization of America

The number of Americans who don't relate to any religion keeps on growing at a fast pace. One-fifth of the U.S. population – and 33% of grown-ups under 30 – are religiously unaffiliated today, the most elevated rates ever in Pew Research Center surveying. In the recent five years alone, the unaffiliated have expanded from a little more than 15% to just under 20% of all U.S. grown-ups. Their positions now incorporate more than 13 million self-depicted nonbelievers (atheists) and rationalists (agnostics) (almost 6% of the U.S. open), and additionally about 33 million individuals who say they have no specific religious affiliation (14%).

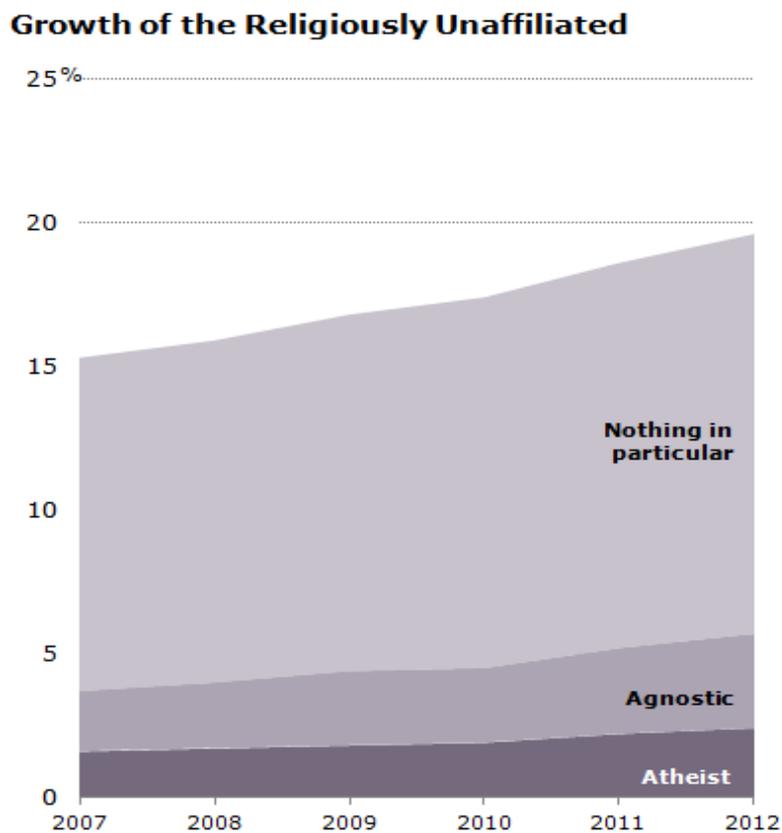


Figure 6, Source: Pew research center, 2012

This vast and developing gathering of Americans is less religious than the general population everywhere on numerous ordinary measures, including recurrence of attendance at religious services and the level of significance they join to religion in their lives.

However, another overview by the Pew Research Center's Forum on Religion and Public Life, directed mutually with the PBS TV program Religion and Ethics News Weekly, finds that a considerable lot of the country's 46 million unaffiliated grown-ups are religious or spiritual somehow. 2/3 of them say they have faith in God (68%). More than half say they regularly feel a profound association with nature and the earth (58%), while more than a third order themselves as "spiritual" however not "religious" (37%), and one-in-five (21%) say they pray recurrently. Furthermore, most religiously unaffiliated Americans imagine that churches and different religious organizations advantage society by fortifying group bonds and aiding poor people (Pew research center).

4-1-1-A Brief History of Non-Religion or Secularism Movement

On family, workmanship, instruction, law, and legislative issues, "culture wars" between religious traditionalists (conservatives) and secular progressives in the United States have gotten a blast of reputation since the 1980s. Protestant "fundamentalists" have frequently accused its adversaries for "seclur humanism," showing their challenge against hostile to religious or anti-religious current society, against Godless profound quality, and against secular politics issues. Regardless of their experience of a few setbacks, for example, in Scopes Trial, conservatives still duplicate battles for their own religious reason (Thomas 2007).

Meanwhile, secularism in the United States has been becoming a bit stronger minority movement than ever before. In 2002, Secular Coalition for America was founded by Atheist

Alliance International, Institute for Humanist Studies, Secular Student Alliance, and Secular Web (Internet Infidels), as “the first national lobbying organization representing the interests of atheists, humanists, freethinkers, and Americans”. Secularistic organizations are corporate, though are minorities, of powerful political and economic sectors in the United States today. In addition, secularism is already spread and ubiquitous among educated people today.

Moreover, secularism is more and more familiar in our social life. An interreligious couple may hold a secular wedding ceremony for each other’s pragmatic compromise; their children may choose a non-religious course of life without any—or with more than two—religious backgrounds in their spiritual quest. A BBC documentary program, “A Brief History of Disbelief” has just been brought to public television by the Independent Production Fund on May 4, 2007, with a promotional copy of “the first ever television exploration of the idea that God doesn’t exist” in the United States of America (Ahlstrom 1972).

Historically, secularists have taken a stand against discrimination, sectarianism, and “theocracy” based on religion. They joined “culture wars” not only for their own individual freedom of/from belief, conscience, and life stance, but also against the religionists’ social and political hegemony over civic life of the rest of U.S. citizens who were supposed to be potential secularists. On the secularists’ part, except for several militant groups, its movement has not necessarily attacked the enemies’ religious lifestyles or their existence itself, but objected to irrational powers that intruded upon their daily secular lives (Albanese 1999) .

The following discussion begins with some conceptual problems of secularism in order to bring our subject matters first to doctrinal secularism. Then, a history of American secularism (Ethical Culture movements and of Humanism movements) is to be illustrated as a brief reference to what the secularists actually conducted and contended on Religion. Finally,

some social significance of secularism within the cultural and historical settings of the United States is to be considered. (SHOJI IPPEI 2007 p 97 , 98)

4-1-2-Number of Americans who have lost their Religion

A new survey shows in stark relief that what some are calling the Great Decline of religion in America continues: Since 2012, the U.S. has about 7.5 million more Americans who are no longer active in religion., in 2015 General Social Survey was released. The GSS is the Gold Standard for Sociological surveys. Funded by the National Science Foundation, this multimillion-dollar study gives us the most accurate data on American society including religion (Tobin Grant 2015).

Each percentage point increase represents a growth of 2.5 million adults. So a 3-point rise in secularity, for example, means that about 7.5 million people left religion since 2012.).

4-2-Secularization and the Impotence of Individualized Religion

The secularization paradigm combines two things: an assertion about changes in the presence and nature of religion, and a collection of related explanations of those changes. It is not a universally applicable scientific law, but a description and explanation of the past of European societies and their settler offspring. Contrary to often repeated caricatures, it is not a simple evolutionary model and does not imply a single uniform future—but it does suppose that there are “socio-logics” to societal changes. Some changes go together; others do not. For example, feudal societies can have effective state churches; culturally diverse liberal democracies cannot. And that is not an accident, it can be explained by fundamental features of the latter sort of society. (Steve Bruce 2003 p 35).

4-3-The Transformation or the Shift from Worship to Secularism

Secularization has a long history of theory relating to the idea that religion will become less powerful as a social institution with the progress of “modernity.”(The ARDA , association of religion data archives) .

Secularization is understood as the endogenous transformation of a society from close identification with religious values towards one that identifies predominantly with nonreligious (secular) values. Religious identity is defined as the adherence to a religion and the importance of this religion for one's self-concept. Abandoning religious identity and identifying with “secular” or “consumerist” values is thus not the same as ceasing to believe in basic religious principles.

A person identifying with secular values, in terms of the World Value Surveys, may well state that she believes in God. But we would expect such a person to admit that God is not very important in her life and that she attends church less frequently than a person identifying with religious, immaterial values (Voas, 2009).

Less attendance at church is a revealed preference of a secular identity not only because attendance interferes with consumer activities (the Sunday football match) but also because the sermon may try to refocus the congregation on immaterial values and to depreciate the pleasure derived from material consumption. Secularization is one characteristic feature of the broader process of modernization, i.e. the general change of values associated with economic development. (Holger Strulik_ May 2012 p 1).

Religion in the United States is often described as a vibrant marketplace where individuals pick and choose religions that meet their needs, and religious groups are compelled to compete for members. The Landscape Survey confirms that, indeed, there is a remarkable amount of movement by Americans from one religious group to another. Together

with other sources of change in religious affiliation, such as immigration and fertility rates, this shifting helps account for the great dynamism of American religion. Looking only at changes from one major religious tradition to another (e.g., from Protestantism to Catholicism, or from Judaism to no religion), more than one-in-four U.S. adults (28%) have changed their religious affiliation from that in which they were raised (Luis 2008).

4-3-1. The Dynamics of Religious Change

The unaffiliated group provides a good example of the high degree of religious movement that has taken place in the U.S. Overall, 3.9% of the adult population reports being raised without any particular religious affiliation but later affiliating with a religious group.

However, more than three times as many people (12.7% of the adult population overall) were raised in a particular faith but have since become unaffiliated with any religious group. A similar dynamic is at work within Catholicism, but with very different results. Overall, 2.6% of the U.S. adult population has switched their affiliation to Catholic after being raised in another faith or in no faith at all. But nearly four times as many people (10.1% of the adult population overall) were raised in the Catholic Church but have since left for another faith or for no faith at all (Voas, 2009).

4-3-2. Who Changes Affiliation?

The most significant demographic differences in rates of affiliation change are found among the different racial and ethnic groups in the U.S. For example, about a third (35%) of Latinos and a similar number of Asians (37%) report having changed their religious affiliation from that in which they were raised.

These rates are significantly lower than those seen for both blacks (42%) and whites (45%). Though the rates of change in affiliation among the different age groups are fairly

comparable, there are interesting generational differences in the types of affiliation changes people undergo. Among people age 70 and older, for instance, more than half of people who have changed affiliation have switched affiliation from one family to another within a religious tradition (e.g., from one Protestant denominational family to another). Among those under age 30, by contrast, roughly three-quarters of those who have changed affiliation left one religious tradition for another (e.g., left Protestantism for Catholicism) or for no religion at all.

4-4-Causes and Consequences of this Shift

- Social differentiation: roles previously played by religious institutions are taken over by other institutions i.e. the State, welfare, education, medicine

- Societalisation: Shift from local to national, disrupts transmission of traditional shared values, allows people space to “opt out”, religion less public performance more “private consolation” and plausibility of a single “sacred-canopy” is challenged

- Rationalization: increase in “technical” means-ends thinking relative to ultimate ends thinking, Judaeo-Christianity (partly) removed God from the world (in a sense creating the secular) and Protestantism went even further (Wolfgang Iversen copyright, 1996).

Conclusion

Secularization refers to the historical process in which religion loses social and cultural significance. As a result of secularization the role of religion in modern societies becomes restricted. In secularized societies faith lacks cultural authority, religious organizations have little social power, and public life proceeds without reference to the supernatural. Secularization captures a long-term societal change, but it has consequences for religion itself.

General Conclusion

According to what we have seen in the fourth chapters and the reliable sources throughout this study, so we can say that the hypothesis in which we suggested if Americans are giving up gradually with religion because it is no more functional, and through the time they became more secularists.

The basic important feature of religion in America that the USA is known as one of the largest countries in the world either through its population background or its religious affiliation and diversity, this diversity always leads American people to get and think more about religious freedom, in other words we can say that America is the most religious and secular state in the world at the same time because Americans have a very strong ties with the religious issues and are very believers in the spiritual and supernatural things, as well as are considering according to the polls and the statistics of the research centers s one of the most diverse countries in the faith matters, also a very secular nation in which they have a total freedom in a such field because the united states of America has no official religion in the American constitution for this they are shifting from one religion to another or from religious citizens (worshippers) to non-religious (secularists) .

In addition to that, throughout the research we discussed about religious identity in the USA and how they shifting their faith from worship to secularism, basically this shifting depends on the American mentality and their way of thinking because Americans are always seeking for change in their way of life by changing works, partners, states for example moving from one state to another specially from the east to the west because there is an American theory in which it says the more we go west the we are American or it's called the theory of mobility or movement even they could change their faith and religious affiliation easily just for happiness or what we called hedonism The term "hedonism," from the Greek word (*hēdonē*) for pleasure, refers to several related theories about what is good for us, how

we should behave, and what motivates us to behave in the way that we do. All hedonistic theories identify pleasure and pain as the only important elements of whatever phenomena they are designed to describe. Ethical hedonism is the idea that all people have the right to do everything in their power to achieve the greatest amount of pleasure possible to them, assuming that their actions do not infringe on the equal rights of others.

One-fifth of Americans are religiously unaffiliated — higher than at any time in recent U.S. history — and those younger than 30 especially seem to be drifting from organized religion. A third of young Americans say they don't belong to any religion, especially when the president Barak Obama had reformed and passed a law, in which allows for the same sex marriage or the gay marriage in the most of the states in America for this most of the gay in America preferring to get rid of their religious ties, their faith in religions and even their religious affiliation as well.

Most people lost their faith in politicians and America's political institutions long ago. Now, they're abandoning organized religion. The trend has existed for some time. According to statistics released by Gallup in 2012, fewer Americans than ever before have a great deal of confidence in organized religion.

An NBC/Wall Street Journal poll showed that things haven't turned around over the last two years. According to NBC reporter Carrie Dann, One in five Americans say religion does not play an important role in their lives, a new NBC/WSJ journal poll shows – the highest percentage since the poll began asking participants about their focus on faith in 1997.

I believe that most of the Americans are becoming a bit far away from their religious affiliation and faith in their daily life, so basically this religious transformation or shifting depends on the new way of life that the Americans are experiencing nowadays they are giving up gradually of their affiliation because it is no more functional, and through the time they are shifting from worship to secularism by getting rid of attending their weekly services and

congregations for example Friday for Muslims, Saturday for Jews and Sunday for Christians, but the majority of those who are losing their religion are Christians because is known as the first religion in the USA according to the polls in the last few years.

Works cited

1-Books

Ahlstrom, Sydney E. *A Religious History of the American People*. New Haven:

Yale. University Press, 1972. pdf. Print.

Albanese, Catherine L. *America: Religions and Religion*. 3d ed. Belmont, Calif.:

Wadsworth, 1999.18 oct 2014.pdf.

Allan Mazur, *A Statistical Portrait of American Jews into the 21st Century*, 2007

Asad, Talal. *Formations of Secular: Christianity, Islam, Modernity*, Stanford,

California (2003): Stanford University Press 2003. Web. 12 Oct 2014.

Charles H. Lippy and Peter W. Williams. *Encyclopedia of Religion in America*

(2010). A Division of SAGE Washington, D.C. Print.pdf.

Diane L. Moore 2010 "*Guidelines for Teaching About Religion in K-12 Public*

Schools in the United States" Produced by the AAR Religion in th

Schools Task Force; Chair. Copyright © 2010 American Academy of, pdf.

Green, John C. "THE American religious landscape and political attitudes: a baseline for

2004 " university of akron.pdf.

J. Gordon Melton And Constance A. Jones Reflections on Hindu Demographics in

America: An Initial Report on the First American Hindu Census A paper presented at

the Association for the Study of Religion, Economics & Culture meeting in

Washington, D.C., April, 2011.pdf.

Kosmin, Mayer and Keysar (2001-12-19). *American Identification Survey, 2001*.

The Graduate Center of the City University of New York New York. p. 13.

Lisa Marie Jordan. Religious Adherence And Diversity In The United States. *Florida State University*.pdf.

Luis Lugo, Sandra Stencel et al, U.S. Religious Landscape Survey Religious Beliefs and Practices: Diverse and Politically Relevant June 2008 Pew Forum on Religion & Public Life.

Mark A. Chaves. “ *More Americans Have No Religious Preference* ” : Key Finding from the 2012 General Social Survey Michael Hout, University of California, Berkeley Claude S. Fischer, University of California.pdf.

Mark Chaves. “ *The Decline of American Religion?* ” Duke University. Copyright Association of Religion Data Archives (1998).pdf. Print.

Marjorie H. Royle “ *American Congregations 2010 FACTs on Worship* ” : 2010 .

Michael Hout and Claude S. Fischer . *Religious Diversity in America, 1940-2000* ” University Of California, Berkeley.pdf.

Nigel Barber, “ *Why Religion Rules American Politics* ”, 2012.pdf.

Richard Hughes Seager, “ *Buddhism in America* ” .(Columbia contemporary American religion series)1999.pdf.

Syed Dr. Yvonne Y. Haddad “ *A Century of Islam in America* ” Reprinted from Hamdard Islamicus 1997 Muslim World.pdf.

Shoji Ippei, *Secularism In America ; A Brief History Of Non-Religion Movement*,2007.

Yamane, D. *Secularization on Trial: In Defense of a Neosecularization Theory* (1997): in:

Journal for Scientific Study of Religion . 36 (1) (1997). Print.

Kosmin, Barry A.; Egon Mayer; Ariela Keysar surveys for 1990 and 2001 from the Graduate

School and University Center, 2001.

2-Websites

<http://www.census.gov/compendia/statab/cats/population/religion.html>. Web.12

Oct 2014.

<http://Berkeley., Duke University>. March 2013. web. 05 Nov 2014.

<http://usa.usembassy.de/society-religion.htm>. Web.12 Oct 2014.

http://en.wikipedia.org/wiki/Religion_in_the_United_States. Web.12 Oct 2014.

<http://www.pewforum.org/2014/07/16/how-americans-feel-about-religious-groups>.

Web.12 Oct 2014.

<http://Irreligion in the United States - Wikipedia, the free encyclopedia.html>. Web.15

may 2015.

<http:// The ARDA , association of religion data archives.com>.web.08 may 2015.

3-Reports

Pew research center 2010 about religious issues .

Thomas, Oliver. "So what does the Constitution say about religion?(NEWS)." *USA Today*

(Oct, 2007). Academic ASAP. Gale. VALE - Brookdale Community College.

Tobin Grant Religion News Service 2015.

4-Articles

Nigel Barber, Why Religion Rules American Politics, 07/20/2012.

U.S. Religious Landscape Survey, Religious Beliefs and Practices, June 2008.

5-Documentary Movies

America is becoming secularized-how- -youtube-mp4- December, 2014.

Americans Say More Religion In U.S. Would Be Positive- Youtube-Mp4- March, 2015.

How religion came to be and why it's here now –youtube-mp4- January, 2015.

Religion Dying In America - Youtube- Mp4- Report - March, 2015.

The Decline Of Religion in U.S- Youtube-Mp4- February, 2015.

The New Reformation; Worship and Religion In America –youtube-mp4- February, 2015.

The Religion Number Two in The U.S. May Surprise You-Youtube.Mp4- April,2015.