

Cultural Research Center



American Worldview Inventory 2024 (Release #4)

New Research Reveals the Limitations of Christian Evangelicalism in American Society

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The cultural awareness sparked by the COVID pandemic and the 2024 presidential campaign has led millions of Americans to realize just how depraved American society has become. Corrupt politicians, dishonest journalists and media outlets, broken social institutions, immoral religious leaders, unconstitutional government programs and policies, and more, have generated non-stop headlines highlighting the decadence of American society and the demise of the United States.

The depth of the depravity is shocking. But the deterioration of this once-great nation begs the fundamental question: How did we get here? What happened to so quickly introduce new philosophies of life and ways of living that radically depart from the historical Judeo-Christian moorings and consensus of America?

The indisputable cultural decline is a direct result of the spiritual collapse of Christianity in the nation, according to veteran researcher Dr. George Barna, Director of Research at the Cultural Research Center at Arizona Christian University.

Citing data from recent studies from the Cultural Research Center, Barna notes that even cultural analysts not typically inclined to offer spiritual explanations, such as Tucker Carlson,¹ have recently arrived at the same conclusion.

The Demise of Evangelicals

Most significantly, the research shows that much of this steep cultural decline flows from the dramatic transformation in the evangelical community of the United States in the past 30 years.

In reality, evangelicals are far fewer in number than typically reported, often are far less biblical in their thinking than one might think, and tend to vote in far fewer numbers than expected. Although more conservative on moral issues, as a whole evangelicals reflect fewer lifestyle differences from the culture than often thought. Surprisingly, most evangelical do not possess a biblical worldview—only about one-third do. In fact, the data strongly suggests that evangelicals are more likely to be shaped by the culture around them than they are to influence or “evangelize” it.

The National Association of Evangelicals defines evangelicals as people who recognize their sinful life, rely upon Jesus Christ for their redemption, and receive practical life guidance and wisdom from the Bible in their quest to live under the lordship of Jesus.

What is an Evangelical? **Evangelicals take the Bible seriously and believe in Jesus Christ as Savior and Lord.** The term “evangelical” comes from the Greek word *euangelion*, meaning “the good news” or the “gospel.” Thus, the evangelical faith focuses on the “good news” of salvation brought to sinners by Jesus Christ.² (emphasis added)

Media reports commonly cite that anywhere from 25% to as many as 40% of American adults are evangelicals. But those figures are suspect. Most statistics regarding the incidence of evangelicals are based on self-reporting. It is also common for journalists and cultural analysts to deem survey data of self-identified “born-again Christians” and self-identified “evangelical Christians” as the same group, even though theologically speaking, they are not.³

Using the NAE framework to evaluate evangelicalism in the United States today, Barna incorporated data from the *American Worldview Inventory 2024*, the Cultural Research Center’s annual national survey about faith and worldview, to analyze the state of evangelicals in America. This research-driven analysis uncovers an unexpected portrait of American evangelicals.

The Number of Evangelical Christians in the United States.

Compared to the inflated estimates of evangelical Christians consistently provided by the media, a more rigorous estimate based upon survey data from a representative sample of the national adult population provides a more reliable view. The *American Worldview Inventory 2024* indicates that only 10% of adults qualify as evangelicals, using survey data consistent with the NAE description of evangelicals. That projects a national population of 25 to 30 million adults who are actually evangelicals, according to the NAE criteria.

Compared to the nation’s adult population, the demographic profile of evangelicals shows them to be older than average (median age is 54); more likely to be married to their first spouse (48% compared to the national average of 34%); less likely to be single and never married (16%, roughly half of the national norm of 31%); white (74%); and from households with slightly higher pre-tax income (median \$56,600 per year). They have a typical level of education (36% are graduates of a four-year college).

Many of their lifestyle choices are significantly different than those of the non-evangelical population. For instance, they are substantially less likely to identify as LGBTQ (3%, compared to the U.S. norm of 12%). Fewer evangelicals are military veterans than the national average (7% versus 11%). They are somewhat less likely to be recovering addicts (10%; national average is 14%). They are less than half as likely as other adults to have been part of an abortion (7% among evangelicals, 16% among non-evangelicals). They are less likely to live in the northeastern (10%) or western states (16%), and comparatively more likely to be located in the southern states (52%).

The Faith and Worldview of Evangelicals

Evangelicals, for the most part, embrace many matters that are clearly spelled out in the Bible. To their credit, an overwhelming majority evangelicals have adopted some foundational biblical truths. Specifically, the research shows that more than nine out of 10 evangelicals believe:

- God is the all-knowing, all-powerful, just, and perfect Creator of the universe who still rules the world today;
- God is the basis of all truth, and those truths are conveyed to us through the Bible;
- the purpose of life is to fully know, love, and serve God with all your heart and soul, mind and strength;

- the universe was created by God;
- Jesus Christ is an important guide for their life;
- that Satan exists—he is real and influential;
- all humans are born into sin and can only escape the consequences of sin through Jesus Christ.

A large share of the theologically-defined evangelical segment rejects a number of perspectives popular within other worldviews. One example is the view held by Secular Humanists, Wiccans, and Satanists, among others, that “as long as you do no harm to others, you can do whatever you want.” While half of non-evangelicals have adopted such thinking, it is common to just one out of five evangelicals.

In like manner, three-fourths of evangelicals dismiss the popular idea that animals, plants, water, and the wind all have a unique spirit. That notion is embraced by almost six out of 10 adults who attend an evangelical church. Seven out of 10 adults who are not theologically-defined evangelicals—a group that is a full 90% of the nation’s adult population—adopts this view.

Beliefs about absolute moral truth are pivotal for any society. While evangelicals are far from monolithic on this point—and the disagreement on this matter within the evangelical camp is a matter of grave concern—about seven out of 10 evangelicals reject the idea that truth is subjective and individual.

However, almost half of the adults attending evangelical churches (44%) believe that there is no absolute moral truth that is pertinent to everyone in all situations. It is even more dire among the non-evangelical public: Just one out of every four people (24%) in that vast population reject the idea that moral truth is always subjective and conditional.

Beliefs and Lifestyles Are Substantially Different Among Theological Evangelicals, Evangelical-Church Attenders, and Non-Evangelical Adults			
Belief Measured	Theological Evangelicals	Attend Evang. Church	Non-Evangelical
As long as you do no harm to others, you can do whatever you want	19%	35%	46%
Animals, plants, water, and the wind all have unique spirits	26%	56%	69%
People are basically good	54%	61%	64%
You consciously and consistently try to avoid sinning because you know it breaks God's heart	71%	53%	28%
You do not believe that determining moral truth is up to each individual or that there are no moral absolutes that apply to everyone, all the time	72%	44%	24%
While on earth, Jesus Christ was fully divine and fully human, but He did not sin, like other people	78%	49%	30%
You are passionately pro-life	78%	65%	36%
You have a unique, God-given calling or purpose	79%	62%	32%
Every moral choice either honors or dishonors God	80%	68%	26%
Success is best defined as consistent obedience to God	83%	47%	14%
Satan is real and influences people's lives	92%	73%	32%
Universal purpose of life for all people, regardless of their culture, socioeconomic status, or faith is to know, love, serve God with all your heart, mind, strength, and soul	92%	61%	26%
Jesus Christ is an important guide for your life	95%	90%	62%
The basis of truth is God, as revealed in the Bible	96%	77%	35%
The universe was created by God	97%	81%	43%
God is the all-knowing, all-powerful, just, and perfect Creator of the universe, who still rules the world today	97%	75%	42%
People are born into sin, and can only be saved from the consequences of sin by Jesus Christ	100%	58%	15%
After you die you know you will go to Heaven, but only because you have confessed your sins and accepted Jesus Christ as your savior	100%	68%	26%
The Bible is the true word of God	100%	76%	38%

Source: *American Worldview Inventory 2024*, conducted by Cultural Research Center at Arizona Christian University, January 2024, N=2,000 adults 18 or older.

Evangelicals further separate themselves from the rest of the public through their moral views and behaviors. The Cultural Research Center study found that a huge majority of evangelicals practice what many would deem to be “traditional” or biblical morality.

Given scenarios to respond to, evangelicals were far more likely than most Americans to reject situations in which lying, stealing, and aborting a child took place. More than four out of five evangelicals also rejected the morality of “gay marriage” and of consensual sexual relations between members of the opposite sex to whom they are not legally married. In sharp contrast, only minorities of the public deemed the scenarios depicting lying, unmarried sexual relations, gay marriage, and aborting a child to be morality unacceptable.

Evangelical Morality is at Odds with the Moral Choices of Most Americans		
It is NOT morally acceptable to:	Evangelicals	Non-Evangelicals
Tell a falsehood of minor consequence in order to protect your personal best interests or reputation	81%	45%
Have an abortion for any reason other than to protect the life of the mother or child	82%	33%
Have consensual sexual relations with someone of the opposite sex to whom you are not legally married	84%	30%
Decide to not repay a loan because the person lending the money has not yet asked to be repaid and does not need the money back, but the borrower does	84%	65%
Endorse two people of the same biological sex getting married	86%	32%

Source: *American Worldview Inventory 2024*, conducted by Cultural Research Center at Arizona Christian University, January 2024, N=2,000 adults 18 or older.

Despite that stellar slate of biblical beliefs owned by evangelicals, it is easy to be deceived by those views. Similarly, it is tempting to dismiss any theological concerns about evangelicals by noting that they are nine times more likely than the typical American to possess the biblical worldview (35% versus 4% respectively). But that comparison masks another crucial spiritual revelation about evangelicals: namely, that two out of every three evangelicals do not possess a worldview and lifestyle that is consistently in harmony with basis biblical teachings.

In fact, the *AWVI 2024* research points out that the dominant worldview among Christian evangelicals remains [Syncretism](#).⁴ Very few evangelicals were defined by a worldview other than the biblical worldview or Syncretism. Nearly two-thirds of evangelicals (64%) qualified as Syncretists.

To truly understand the evangelical community, one must address the contradiction between a segment that embraces so many core biblical teachings, yet fails to have a Christ-like philosophy of life. Part of the explanation lies in the fact that a biblical worldview demands a coherent spiritual perspective that results in a lifestyle robustly aligned with those beliefs.

It is one thing to say you believe the Bible is God's word, and that it is true and relevant, but something else altogether to possess a comprehensive understanding of what the Bible says and consistently put those beliefs into practice.

The research does not suggest that evangelicals are anti-biblical or even biblically illiterate (as is true for many self-identified Christians who are not evangelicals). The study instead reveals that while evangelicals often get the "big picture" of Christianity, they struggle to apply core principles to everyday situations, and are too often victims of catchy slogans and feel-good behaviors promoted by a culture propelled by competing worldviews.

Examples of such unintentional miscues include three-fourths of evangelicals adopting the Mormon view that a married couple can be bonded to each other for eternity. Nearly as many evangelicals believe it is always in a person's best interest to follow their natural instincts, even though the Bible teaches that we should not be driven by feelings and assumptions. Two out of three evangelicals have adopted the widespread judgmentalism that suggests people must earn respect and kindness; it should not be automatic. That, of course, is opposed to the biblical commands to love others, to treat them as you want to be treated, and to recognize others as made in the image of God.

Similarly, some beliefs and behaviors are embraced by large numbers of evangelicals, but not at levels to make them commonplace within the evangelical community.

For example, millions of evangelicals, do not vote (a practice of every good citizen and those seeking to serve their community); believe the animist and Eastern mystical perspective that that animals, plants, the wind, and water have unique spirits; do not pay much, if any, attention to news about politics and government that affects our lives; and who read the Bible on occasion, but not on a daily basis, even though the Bible encourages us to immerse ourselves in God's words to us.

So, while evangelicals agree on the topline beliefs that journalists and most pastors assume are the definition and the evidence of the theological solidarity of evangelicals, the truth is quite different. Dig a bit below the surface, to the place where culture meets—and influences—faith, and you find a population that is confused by the countless expressions, themes, actions, and exhortations that have risen to popularity in our secularized society. In a world that has elevated feelings to status beyond that of facts, evangelicals are apparently only a little bit less vulnerable to a lifestyle driven by emotion than are people of other faith inclinations.

Beliefs and Lifestyles that Large Numbers of Theological Evangelicals Get Wrong, according to the Bible	
Belief/Behavior Measured	
Biblically inaccurate beliefs/behaviors:	Theological Evangelicals
It is possible for a married couple to be bonded to each other for eternity	76%
It is always in your best interest to follow your natural instincts	71%
People must earn respect and kindness; it should not be automatic	65%
A messiah has been promised; you are confident He will make His initial visit to earth to save His people	62%
Humans have no right to dominate animals, plants, or nature; we are supposed to live in harmony and interdependence with them	54%
Believes people are basically good	54%

Biblically correct beliefs/behaviors embraced by too few evangelicals:	Theological Evangelicals
Possess the biblical worldview	35%
Read or study the Bible every day, other than at church services/ events	41%
Very active in their Christian faith	42%
Pay "a lot" or "quite a bit" of attention to news about politics, government	42%
Qualify as a SAGE Con (Spiritually Active, Governance Engaged Conservative Christian)	44%
Intentionally refuses to buy specific products or services because of the company's position on an issue that matters to you	52%
Do not believe that animals, plants, wind, and water have a unique spirit, just like human beings do	60%
Vote in all general and all/most primary elections	67%

Source: *American Worldview Inventory 2024*, conducted by Cultural Research Center at Arizona Christian University, January 2024, N=2,000 adults 18 or older.

Evangelicals and Their Churches

The idea of a denomination or even individual churches being “evangelical” has lost much of its definition and certainty in the past quarter-century. When adults who describe themselves as Christians are asked what type of church or denomination they attend, with “evangelical” as one of eight options, 11% of adults claim to usually attend an evangelical church. However, among those individuals, only one-third (34%) meet the theological criteria of “evangelical.”

Among adults who regularly attend evangelical churches, close to two-thirds (62%) are not born-again, meaning they do not believe with certainty that after they die, they will live eternally in Heaven, but only because they have confessed their sins and accepted Jesus Christ as their savior, rather than for any other reason.

Further, among those who typically attend an evangelical church, some of their beliefs are decidedly unbiblical:

- Half believe that people can earn eternal salvation through their good works.
- About half (45%) also contend that there is no absolute moral truth.
- Four of 10 are unable to identify a God-given purpose for their life, or believe that human beings are born into sin and need Jesus Christ to save them from the consequences.
- Unexpectedly large minorities of adults at evangelical churches reject the biblical nature and character of God (24%), worship spirits other than the God of the Bible (26%), and admit they are afraid to die (27%).
- A stunning number—15%—revealed that they occasionally cast spells on other people.

Given these insights, it is not surprising to find that only one-eighth of the adults who regularly attend evangelical churches (13%) have a biblical worldview.

On the other hand, adults whose beliefs qualify them as evangelicals are spread through a wide variety of Christian churches. Only 35% of the theologically-defined evangelicals usually attend an evangelical church. Among the other two-thirds, 15% can be found in mainline churches, 14% in Pentecostal churches, and 21% in independent or non-denominational congregations. Very small numbers of evangelicals attend Catholic (3%) or traditionally black churches (2%).

And contrary to the media’s depiction of the politics represented by people in evangelical churches, just one-third are very likely to vote in the 2024 general election, only half are consistently conservative in their socio-political views, and one out of every five prefers socialism to capitalism. Those outcomes are substantially different from the results among people who theological positions qualify them as evangelicals, regardless of the type of church they attend.

Political Inclinations of Evangelicals

Theologically-defined evangelicals are no more likely than anyone else to be attentive to news about politics and government: four out of 10 (42%) say they pay “a lot” or “quite a bit” of attention to such news. They also are equally likely to other adults to participate in non-violent acts of disobedience—something that 30% say they would undertake. And they are less prone to participating in public rallies, and demonstrations (5% versus 14% of non-evangelicals).

However, there are some noteworthy differences in social and political considerations that distinguish evangelicals from non-evangelicals.

It starts with their ideological perspective, which is undoubtedly influenced by their theological views. Evangelicals are more than twice as likely as other adults to claim to land on the right side of the political continuum. A slight majority of evangelicals embrace the “consistently conservative” label (53%) compared to just one-quarter of non-evangelical individuals (23%).

Evangelicals are also somewhat more likely than other people to vote in elections. While not quite half of non-evangelical adults (48%) vote in all or most elections, two out of every three evangelicals (67%) typically vote.

One of the most important and intriguing voting blocs in America is SAGE Cons—the Spiritually Active, Governance Engaged Conservative Christians. That segment represents 8% of all voters, but emerged as the biggest concentration of Trump voters in both the 2016 and 2020 elections.⁵ Nearly half of evangelicals (44%) qualify as SAGE Cons. Put differently, most SAGE Cons (55%) are theologically-defined evangelicals.

The conservative political impulse of evangelicals was evident in the January study, when the Cultural Research Center asked which presidential candidate people would vote for. Nationally, Donald Trump led Joe Biden 36% to 31%, with 11% opting for Robert F. Kennedy, Jr. The picture was significantly different among evangelicals: 61% were backing Trump, 8% sided with Biden, and 10% backed Kennedy. Among non-evangelicals, the race showed a dead heat between Presidents Trump and Biden (34% each), with Kennedy trailing at 11%.

Beyond elections, evangelicals are more likely than other Americans to express their sociopolitical preferences by boycotting products and services. Half of all evangelicals (52%) have done so, compared to four out of 10 non-evangelicals (42%). Similarly, evangelicals are more likely to engage people who hold significantly different political points of views. While four out of 10 non-evangelicals avoid people with vastly different beliefs, attitudes, opinions, and views, the same is true for three out of 10 evangelicals (30%).

The Complexity of Patterns of Faith

The both research fascinated and frightened lead researcher George Barna, who serves as the Director of Research at the Cultural Research Center of Arizona Christian University.

“Identifying evangelicals and then developing an understanding of the mind and heart of the group is not a simple task,” the veteran researcher admitted. “There is little uniformity to the belief patterns and lifestyle choices of evangelicals. The entire faith matrix of America is frighteningly complex. Other studies I have conducted underscore how unique each person’s faith journey is, and that journey both shapes and is shaped by a person’s belief structure and religious practices.”

“How many people realize that a substantial majority of all non-evangelicals in this country (62%) are self-identified Christians?” Barna inquired. “That means most of the people who describe and think of themselves as Christians either do not embrace Jesus as their savior, or the Bible as God’s true and relevant words for their life, or the responsibility of sharing the opportunity to be saved from sin by Jesus. In fact, the largest share of that group rejects all three of those evangelical—and biblical—standards!”

“How many observers of faith in America realize that most theologically-defined evangelicals do not even attend what are considered to be evangelical churches?” Barna continued. “That raises numerous questions about the influence of unbiblical—or, at a minimum, non-evangelical—perspectives taught to evangelicals in non-evangelical churches that alter the theological beliefs and lifestyle choices of evangelicals. That may help to explain the contradictions embedded in the belief structures of

otherwise biblically literate adults, rendering their faith a well-intentioned but spiritually untenable jumble of biblical, cultural, and emotional choices. It might also give insight into the lack of unity among evangelicals today, partially revealing why the cohesion that characterized evangelicals in the 1970s and 1980s has largely disappeared.”

Pushed to explain why media reports continue to treat the evangelical voting bloc as a major influence on elections, Barna opined that most journalists are ill-informed about the realities of the evangelical community.

“First,” he explained, “most journalists inaccurately define who evangelicals are. Second, few journalists discuss evangelicals on the basis of data. Third, those who do rely on data are studying information based on improper definitions. Fourth, research has shown that a large share of the more influential journalists, or those serving influential media outlets, do not have positive views of the Christian faith and Christians. They are therefore comfortable seeing evangelicals as a group to be feared, a group that seeks theocratic rule in America, and thus a group to be thwarted by all means for the sake of democracy. Of course, evangelicals do not pose any threat to democracy, they do not want a theocracy, and their numbers are significant but in no way dominant.”

As Barna noted, “Making sense of all of these data points is so complicated, and raises so many nuanced insights, it is endlessly interesting, but also perplexing and alarming. Unfortunately, it seems that complexity often leads us to seek the simplest analyses and conclusions, causing us to settle for comforting, if inaccurate, big-picture narratives.”

This tendency, he said, is particularly common within the world of church-based ministry, where large numbers of people with substantially varying perspectives and experiences come together to receive what amounts to one-size-fits-all teaching prescriptions.

“Our recent research among pastors found that they generally believe they are doing a great job of facilitating a biblical worldview among their congregants,” Barna commented. “However, this research, along with some of the congregational studies we have done related to worldview, highlight the fact that simply teaching Bible stories from the pulpit is, in itself, inadequate to form a biblical worldview.”

Asked how pastors might approach worldview development more effectively, Barna continued to draw from the Cultural Research Center’s ongoing worldview studies as the basis of his response.

“First, because worldview is formed before the age of 13,” the ACU professor explained, “pastors who teach adults have to dismantle the existing, unbiblical views of most congregants.”

He continued, “Once that is accomplished, then the pastor has to replace that thinking with a robust, application-oriented understanding of biblical perspectives, connecting all of the principles to each other.”

As Barna pointed out, “Biblical principles are not meant to exist in a vacuum, independent of other biblical principles. They must be integrated into a holistic understanding and practice of a Christ-like existence.”

Barna also pointed out one of the weaknesses in much of the political reporting related to alleged evangelicals.

“Media reports generally mislead readers by reporting data representing self-reported evangelicals,

most of whom do not meet the kind of theological criteria used in our research. Or they report on people who attend what the individual considers to be an evangelical church,” Barna explained. “This research, however, points out that most of the people who qualify theologically as evangelicals do not attend what might be deemed an evangelical church.”

As Barna reminds us, “When consuming media reports about evangelicals, it is wise to be cautious about who the media have defined as members of that segment.”

About the Cultural Research Center

The Cultural Research Center at Arizona Christian University in Glendale, Arizona, conducts the annual *American Worldview Inventory* as well as other nationwide surveys regarding worldview and cultural transformation. National studies completed by the Cultural Research Center (CRC) have investigated topics related to family, values, lifestyle, spiritual practices, and politics.

One of the groundbreaking efforts by CRC has been the worldview-related surveys conducted among the ACU student population. The first-of-its-kind *ACU Student Worldview Inventory* is administered to every ACU student at the start of each academic year, and a final time just prior to graduation. The results of that student census enable the University to track and address the worldview development of its students from a longitudinal perspective.

CRC is guided by Dr. George Barna, Director of Research, and Dr. Tracy Munsil, Executive Director. Like ACU, CRC embraces biblical Christianity. The Center works in cooperation with a variety of Bible-centric, theologically conservative Christian ministries and remains politically non-partisan. Results from past surveys conducted by CRC and information about the Cultural Research Center are available at www.CulturalResearchCenter.com. Further information about Arizona Christian University is available at www.ArizonaChristian.edu.

About George Barna and *Raising Spiritual Champions: Nurturing Your Child’s Heart, Mind and Soul*

In addition to being a professor at Arizona Christian University and Director of Research of the Cultural Research Center at ACU, George Barna is a veteran researcher of 40-plus years and author of 60 books. His most recent book is *Raising Spiritual Champions: Nurturing Your Child’s Heart, Mind and Soul*, which immediately became a bestseller on Amazon upon its release in late 2023.

Raising Spiritual Champions, published by [Arizona Christian University Press](http://ArizonaChristianUniversityPress.com) in collaboration with Family Research Council (Washington, D.C.) and Texas-based [Fedd Books](http://FeddBooks.com), covers a variety of topics helpful to parents and Christian leaders. The volume includes research-based descriptions of how a child’s worldview develops; the relationships between worldview and discipleship; how parents can develop a simple plan to guide their child to a biblical worldview, and how to become a disciple of Jesus Christ; the role churches and godly church leaders can play in that process; measuring the worldview of children; and more.

For more information about *Raising Spiritual Champions* visit www.RaisingSpiritualChampionsBook.com. For information about discounts for quantity orders, email info@culturalresearchcenter.com.

References

1. See remarks delivered by Tucker Carlson on July 15, 2024 to the Heritage Foundation at their “Policy Fest” event in Milwaukee, WI. Accessible at: https://youtu.be/y2h_QKAiAIE
2. <https://www.nae.org/what-is-an-evangelical/>

3. Tracking data from the Cultural Research Center shows that the incidence of born-again Christians in America—i.e., people who believe they will live eternally in God’s presence after they die, solely because they have acknowledged and confessed their sins, and accepted Jesus Christ as their savior—is currently 32%. However, while evangelicals are born-again, most born-again people are not evangelicals. In other words, 22% of adults are born-again but not evangelical, while 10% are both evangelical and born-again. See "What Does It Mean When People Say They Are Christian?" (*American Worldview Inventory 2021 Report #6* 08/31/2021) available at: https://www.arizonachristian.edu/wp-content/uploads/2021/08/CRC_AWVI2021_Release06_Digital_01_20210831.pdf
4. Syncretism is a worldview that combines core beliefs and behaviors from a variety of well-defined worldviews, such as Marxism, Secular Humanism, Eastern Mysticism, and Postmodernism, into an individualized, customized blend. Syncretism is the dominant worldview in the United States, with more than nine out of 10 adults characterized by this cut-and-paste approach to developing a philosophy of life. The prevalence of Syncretism was first reported in “America’s Dominant Worldview-Syncretism” (*American Worldview Inventory 2021 Report #1* 04/13/21). More insights on Syncretism are included in subsequent *American Worldview Inventory* reports, available at www.CulturalResearchCenter.com.
5. The Cultural Research Center at Arizona Christian University is the source of data on SAGE Cons. To better understand the role of SAGE Cons in the 2016 election, see *The Day Christians Changed America*, George Barna, Metaformation: Ventura, CA, 2017. For data and analysis regarding SAGE Cons in the 2020 election, see reports archived at www.CulturalResearchCenter.com.