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**EXPLORING THE RELIGIOUS PREFERENCE
OF RECENT IMMIGRANTS TO THE UNITED STATES:
EVIDENCE FROM THE NEW IMMIGRANT SURVEY PILOT**

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1. INTRODUCTION

In the United States, immigration and religion are inextricably linked. Religious liberty – the freedom to practice any religion and, equally, to reject all religion – is a founding principle of the United States. Generations of immigrants have come to the United States in order to freely practice their religion or, alternatively, in order to free themselves from all religion, whether imposed legally or culturally. The religious composition of the U.S. population thus reflects the evolving history of infringements on religious liberty around the world and the steadfast American freedoms.

Although the religious composition of the native-born U.S. population has been studied in a systematic and rigorous way, owing principally to the General Social Survey (GSS) which since 1972 has collected data based on probability samples (Davis and Smith 1992; Davis, Smith, and Marsden 1999; Smith 1988), comparable studies of the foreign-born population have been hampered due to the lack of data based on probability samples of immigrants or foreign-born persons drawn from well-defined populations. Equally important, the lack of data has made it impossible to address major questions about the effects of living in the United States on the spiritual biography of immigrants and, reciprocally, the effects of immigration on the spiritual life of the United States.

The New Immigrant Survey, the first large-scale survey of a probability sample of new legal immigrants, which will go into the field in late 2001, promises to remedy the situation by providing high-quality public-use data on the religious life of immigrants and their children, both at the start of their legal permanent residence and over time as they adjust to the United States. The Pilot for the New Immigrant Survey, based on a probability sample of persons admitted to permanent residence in July and August of 1996, asked two questions on religion, one on religious preference, the other on frequency of attending services. This paper utilizes the data on religious preference to paint a portrait of the religious composition of recent new legal immigrants.

We begin by reporting the percentage distribution of new adult immigrants by their

religious preference. As will be seen, there are four major results: First, approximately two-thirds of the new immigrants are Christian, substantially below the 82 percent of the native-born surveyed in the General Social Survey of 1996. Second, the proportion Catholic among the new immigrants is 42 percent, almost twice as large as among the native-born (22 percent). Third, the proportion reporting themselves outside the Judaeo-Christian fold is over four times larger among recent immigrants than among the native-born (17 versus 4 percent). Fourth, 15 percent of the new immigrants report no religion, a larger fraction than among the native-born (12 percent).

The composition of religious preference among recent immigrants reflects social and economic circumstances in both the United States and countries around the world, and it reflects the pathways for obtaining U.S. legal permanent residence. Accordingly, we explore the links between religious preference, on the one hand, and origin country and visa type, on the other. The largest visa category is that for spouses of U.S. citizens, and, because the NIS-P include data on whether the couple has been married more than two years and on the sponsor's nativity, it is possible to examine patterns of religious preference by marital duration and sponsor nativity.

The schooling attainment of new immigrants is an important indicator of the skills and attributes they bring with them, and thus we also examine educational attainment among the new immigrants by religious preference. Moreover, the schooling differential between spouses is an important feature of the childrearing environments provided by mixed-nativity and immigrant families; accordingly, we examine patterns of assortative mating among two types of couples (for which sample size permits closer scrutiny), those in which a U.S. citizen sponsored the immigration of a spouse and those who obtained employment-based visas.

The results presented here must be interpreted with caution, for they are based on a sample of not quite a thousand immigrants, and thus results involving few cases are not robust. On the other hand, results involving categories in which respondents are numerous – such as immigrants from Mexico or the Philippines, or Catholics, or the employment and spouse-of-U.S.-citizen visa types – are more robust. The full New Immigrant Survey will have a sample

size of ten-thousand, ample enough to support very fine distinctions and relationships in the data. For now, many of the results linking religious preference to visa type or schooling are best regarded as suggestive.

Finally, we emphasize that all of these results pertain to a point near the beginning of the immigrant's new life as a permanent resident of the United States. Much will change with the passage of time – schooling attainment among both immigrants and their spouses, perhaps religious preference itself. Twenty years later, the results may be quite different.

2. DATA SOURCE: THE NEW IMMIGRANT SURVEY PILOT (NIS-P)

Efforts to describe and understand the religious experience of immigrants to the United States – both at admission and over time, as they adjust to their new surroundings – have long been stymied by the lack of appropriate data. There are several fundamental problems with existing data on immigrants -- the failure to distinguish between legal immigrants, illegal immigrants, temporary migrants, and other foreign-born; the lack of information on the provisions of U.S. immigration law by which immigrants obtain visas (family reunification, job skills, refugee status, diversity); sampling designs that yield unrepresentative samples; small sample sizes, especially damaging given the considerable heterogeneity among different immigrant groups; and, finally, the inability to study immigrants and their children over time. Given that many immigrants subsequently return to their home countries (or leave for new countries), existing surveys include only those who decide to remain -- a very selective subsample of those who originally migrated to the United States.

Over the past 20 to 25 years, as awareness grew of the severe deficiencies in the available data, a new vision for collecting data began to emerge. With contributions from many scholars, policymakers, and panels assembled in both the public and private sectors -- e.g., panels of the National Academy of Sciences, the National Institutes of Health, the Rockefeller Foundation -- a new plan was formulated for collecting immigrant data that would enable research that substantially advances understanding of the social and economic characteristics of immigrants

and the effects of immigration in the United States. This new plan -- the New Immigrant Survey (NIS) -- has a prospective-retrospective design in which large probability samples are drawn from new cohorts of legal permanent resident aliens, using the administrative records of the Immigration and Naturalization Service (INS). Sampled immigrants will be interviewed immediately after admission to permanent resident status and re-interviewed periodically thereafter; information will be collected on the sampled immigrants' spouses and family and household members, including their children, both the immigrant children they brought with them and the U.S. citizen children born to them in the United States.¹

Because such a design had never been tried before, a pilot -- the NIS-P -- was carried out, with support from National Institutes of Health, the National Science Foundation, and the Immigration and Naturalization Service. The pilot survey both confirmed the soundness of the design, highlighted the importance of contacting sampled immigrants immediately after admission to permanent residence, and provided new information on immigrants never before available.

The data used in this chapter are drawn from the NIS Pilot. The NIS-P is based on a random sample of all immigrants admitted to legal permanent residence in July and August of 1996. The survey cycle consisted of a baseline interview and interviews after six and twelve months (with a randomly chosen subset also interviewed at three months after the baseline interview). The sampling design, procedures for locating sampled immigrants, and further details about response rates and information collected are described in Jasso, Massey, Rosenzweig, and Smith (2000abc).

¹ The first cohort to be surveyed in the New Immigrant Survey is the Fiscal Year 2002 cohort, which includes persons who become legal permanent resident aliens in the period from 1 October 2001 to 30 September 2002. The sample to be drawn consists of 10,000 adult immigrants (drawn from among both "principal" immigrants -- those who qualify for an immigrant visa under U.S. law -- and immigrants who obtained their visas as accompanying spouses of principal immigrants) and 1,000 children who are principal immigrants (and therefore would not be covered in the households of sampled adult immigrants). Information will be obtained about both the sampled immigrant and members of the immigrant's family and household.

The NIS-P included two religion questions, one on religious preference, the other on frequency of attending services. The two questions are similar to those in the General Social Surveys (GSS). The response categories, however, were more refined in the NIS-P than in the (pre-1998) GSS; for example, the NIS-P question on religious preference added Muslim, Buddhist, and Hindu to the (pre-1998) GSS response categories (Catholic, Protestant, Jewish, no religion). The religion questions were asked at the twelve-month round; the number of adult immigrants interviewed at that round was 985.²

3. RELIGIOUS PREFERENCE AMONG NEW IMMIGRANTS

3.1. Overview of Religious Preference

Table 1 reports religious preference among new immigrants aged 18 or over at admission to permanent residence.³ As shown, almost two-thirds (64.7 percent) expressed a preference for a Christian religion. Not surprisingly, given the immigrant concentrations from Mexico, Latin America, and the Philippines, the largest contingent expressed a preference for Catholicism (42 percent). The proportions reporting a preference for an Orthodox or a Protestant religion were 4.2 and 18.6 percent, respectively. The next largest religious grouping was Muslim, preferred by 8 percent of the immigrants. Immigrants reporting themselves as Muslim, Buddhist, or Hindu together comprise 15 percent. Another 15 percent of the sample reported a preference for no religion.⁴

² The religious preference question asked: “What is your religious preference? Is it Catholic, Protestant, Muslim, Jewish, Buddhist, Hindu, some other religion, or no religion?” Respondents who replied, “Other,” were asked to specify the religion. The attendance question asked: “How often do you attend religious services?” There were ten response categories, ranging from “Never” to “Every day”.

³ The NIS-P sample oversampled immigrants with employment-based visas, who represent a small subset of the cohort (approximately 11 percent of adult immigrants) but one in which there is great interest. Accordingly, all estimates for cross-visa groupings are based on weighted data.

⁴ These data sharpen the preliminary description in Jasso, Massey, Rosenzweig, and Smith (2000b). That earlier report was based on the respondents’ declared preferences among the response categories, and included approximately 15 percent in the “Other” category. The

– Table 1 about here --

Overall, the figures in Table 1 signal the continuing attractiveness of the United States as a place of tolerance for both diversity of religious expression and freedom from religion.

3.2. Comparison of Recent Immigrants with the U.S. Native-Born and Foreign-Born Population

To compare the NIS-P recent immigrants with both the native-born population and the foreign-born population in the United States, we use data from the 1996 General Social Survey.⁵ The GSS public-use microdata include the responses to the response categories separately identified in the question (Protestant, Catholic, Jew) but not the specific religion specified by the 4 percent of respondents who declared a preference for an “Other” religion.⁶ The frequency distribution for these “Other” religions, kindly made available by the GSS office, includes the three religions separately identified in the NIS-P (Muslim, Buddhist, Hindu), plus some Eastern Orthodox and Protestant affiliations (including the category with the largest number of responses – “Christian,” with 37 responses out of 143), as well as some Native American religions. The GSS office was unable to provide this information in such a way that we could incorporate it into the microdata file. Therefore, to establish comparability between the NIS-P and the 1996 GSS,

specific religions named by respondents in the “Other” category recently became available, and we coded them. The overwhelming majority consisted of denominations usually classified as Protestant (that is, post-Reformation Christian), plus some Eastern Orthodox religions and a sprinkling of other religions. The specific religious preference with the largest number of responses was “Christian,” named by 34 out of 140 respondents who declared “Other”. The new information resulted in the separate Orthodox category in Table 1, which numbers 4 percent, and a substantial increase in the Protestant category, from 8.8 percent in the earlier research report to 18.6 percent in Table 1. The proportion in the “Other” category shrank from 15 percent to 1.4 percent. An important question for future research involves the behavioral mechanisms by which individuals declare a preference for a grouping like “Protestant” or instead declare “Other”. Such research requires asking the traditional question with response categories as well as asking everyone a follow-up question about the specific religion they prefer.

⁵ Thus, we update the comparison reported in Jasso, Massey, Rosenzweig, and Smith (2000b), which was based on the then-most-recent GSS data, namely, the data for 1994.

⁶ GSS data also provide further detail on the specific denomination or affiliation of Protestant and Jewish respondents, but we do not make use of those data here, as the NIS-P does not provide comparable detail (except for those Christians who declared themselves “Other”).

we combine the NIS-P Muslim, Buddhist, and Hindu categories with the “Other” to form an expanded “Other” category. Note that the Protestant category is underestimated in the GSS, as some Protestants are included in the “Other” category; note also that Eastern Orthodox Christians in the GSS are included in the “Other” category.

Comparison with the native-born population in the United States suggests that religious preference among recent immigrants is indeed distinctive (Table 2).^{7,8} First, the proportion Christian, which is 65 percent among the immigrants, is substantially larger among the native-born – at least 82 percent.⁹ Second, the proportion Catholic is almost twice as large among the immigrants as among the native-born – 42 percent versus 22 percent. Third, the proportion reporting themselves outside the classical Judaeo-Christian fold is more than four times greater among recent immigrants than among the native-born – 16.7 percent versus 4 percent.¹⁰ Fourth, the proportion reporting no religion is somewhat larger among the immigrants than among the native-born – 15 percent versus 11.6 percent.

– Table 2 about here –

If future immigrant cohorts display similar patterns of religious preference – and if these patterns do not change significantly over the lifecourse, or if emigration is nonrandom with respect to religion – then the religious landscape in the United States may be substantially

⁷ In the sampling design of the 1996 GSS, the probability of selection varies inversely with the number of adults in sampled households. Accordingly, we report estimates based on weighted data.

⁸ The GSS interviews only persons living in noninstitutionalized settings, and thus the probability of selection for college students depends on their living arrangements. We recalculated all estimates reported in this section for the subset of respondents in both the NIS-P and the GSS who are 25 years of age and older. The results do not differ appreciably, and, given that all the other analyses are based on respondents 18 and older, we report in Table 2 the results for the 18+ groups. A version of Table 2 based on the 25+ group is available from the authors.

⁹ This figure of 82 percent is an underestimate as some cases in the GSS “Other” category involve Christian religions.

¹⁰ This is a conservative estimate, given that the NIS-P figures in the “Other” column contain only persons who are neither Christian nor Jewish while the GSS figures include some Christians.

altered, with larger fractions favoring Catholicism and religions outside the Judaeo-Christian fold and a nontrivial no-religion contingent.

Table 2 also reports religious preference among the foreign-born interviewed in the 1996 GSS. This group differs from the NIS-P immigrants in three fundamental ways: (i) it is a group of undifferentiated foreign-born, including not only permanent resident aliens but potentially also legal nonimmigrants, former immigrants who naturalized, and illegal aliens; (ii) it is heterogeneous in year of entry to the United States and of admission to a particular visa status; and (iii) given that the GSS only interviews in English, the sample is sufficiently fluent in English that an interview can be carried out. Nonetheless, despite the differences between the GSS foreign-born and the NIS-P samples, religious preference in the two samples is remarkably similar. Only in the Protestant category is there a discrepancy, with the proportion Protestant in the foreign-born sample at least 8 percentage points larger than in the recent immigrant sample.

Interestingly, the 1996 GSS sample is substantially closer to the NIS-P sample than is the 1994 GSS sample (Jasso, Massey, Rosenzweig, and Smith 2000b:70, Table 8). If the difference in the composition of religious preference between the 1994 GSS and the 1996 GSS samples signals a trend, then this trend warrants scrutiny. At this time we may speculate that the same mechanisms which motivate persons to immigrate to the United States motivate previous immigrants to remain in the United States, or that, given that 57 percent of the recent immigrants in the NIS-P's twelve-month round were already living in the United States and adjusting their status from a temporary to a permanent immigration status, the GSS and NIS-P samples would be predictably similar. Alternatively, we may speculate that the family-reunification character of U.S. law governing the selection of immigrants ensures similarities between recent and previous immigrants, although, of course, not all immigrants receive their visas by dint of kinship.

Table 2 also provides religious-preference estimates for the subset of NIS-P immigrants who were interviewed in English. At first blush, it would seem that this subset provides a better comparison to the GSS sample, given that the GSS only interviews in English. However, the English-interviewee subset of the NIS-P represents immigrants who *prefer* to be interviewed in

English rather than immigrants who are fluent in English; that is, the NIS-P interview language is based on language preference rather than language ability. Thus, the comparison is less than ideal. Nonetheless, it is interesting that the proportion Catholic differs substantially between the NIS-P English-interviewees and the GSS foreign-born sample – 27.3 percent versus 40.3 percent. These figures are consistent with a number of mechanisms: (i) Catholics who do not speak English are more likely to leave the United States, (ii) Catholics prefer to speak in their native language even if they know English; and (iii) Catholics learn English as their stay lengthens. Whether these mechanisms are at work, and the strength of their operation, are matters that the New Immigrant Survey, with its large sample and longitudinal design, will be able to address.

Additional hints in Table 2 point to a link between knowledge of English, or at least the preference to be interviewed in English, and the preference for no religion – while 15 percent of the sample report a preference for no religion, only 8 percent of those interviewed in English do so. It may be that becoming American means becoming religious (or, alternatively, becoming free to declare a religious preference), but further exploration of that link must await the larger sample size of the NIS.

4. RELIGIOUS PREFERENCE AND ORIGIN COUNTRY

Table 3 reports the top five origin countries for NIS-P immigrants in each religious grouping, including no religion.¹¹ The estimates in Table 3 may be thought of as answers to the question, What is the likely origin country of recent immigrants of a specific religious preference? As shown, Mexico is the top provider of both Catholics (27.6 percent) and Protestants (12.4 percent), with Jamaica a close second as provider of Protestants (12 percent).¹²

¹¹ Caution is necessary in interpreting these figures because of the small sample size in some cases.

¹² We may say, for example, that there is a 28 percent chance that a recent Catholic immigrant is from Mexico and a 12 percent chance that a recent Protestant immigrant is from Mexico.

The Philippines is the second top provider of Catholics (12.6 percent) and the fourth provider of Protestants (5.5 percent). Jewish, Eastern Orthodox Christian, and Hindu immigrants are overwhelmingly single-source groups -- 70 percent of Jews and 57 percent of Eastern Orthodox Christians originating in countries of the former Soviet Union and 60 percent of Hindus originating in India. In contrast, only 12 percent of Protestant immigrants originate in the top origin country (Mexico). In an intermediate place are Buddhists, whose top origin countries (Taiwan and Thailand) send 21 percent and 19 percent, respectively, and Muslims, whose top origin country (Pakistan) contributes 18 percent.

-- Table 3 about here --

Buddhists are also drawn from Vietnam, China, and, to a lesser extent, Japan; and Muslims are also drawn from Bangladesh (10.6 percent) and Jordan (9.4 percent), with Iran and India each providing around 6 percent. Interestingly, Iran is the source for almost equal percentages of Jews and Muslims (though not equal numbers). Finally, the former Soviet Union, besides providing most of the Jewish and Eastern Orthodox Christian immigrants, also provides the top share of immigrants with no religion (23 percent), although it is closely followed by China (22 percent), and, more distantly, by Vietnam (7.2 percent), which also provides 5.5 percent of Catholics, and Mexico (6.6 percent), which also provides the largest proportions of Catholics and Protestants.

Table 4 provides a complementary view, presenting, for selected countries, the percentage distributions across religious group. The estimates in Table 4 may be thought of as answers to the question, What is the likely religious preference of immigrants from a specific origin country? As shown, the country with the largest proportion Catholic among its immigrants is Poland (92 percent), followed by Peru (86.8 percent), the Dominican Republic (86.4 percent), the Philippines (82.1 percent), and Mexico (77.8 percent). The country with the largest proportion Protestant among its immigrants is Jamaica (83.4 percent), followed by the United Kingdom (54.7 percent) and Korea (52.5 percent). At the other extreme, the country with the largest percentage of no-religion immigrants is China (63.5 percent), followed more than

twenty percentage points behind by Taiwan (40.6 percent) and the Former Soviet Union (37 percent), with the United Kingdom, Vietnam, Canada, and El Salvador each registering 20-27 percent of their immigrants in the no-religion group.

-- Table 4 about here --

Deeper insight into these figures requires additional questions and longitudinal tracking, as will be provided by the full New Immigrant Survey. Such data will shed light both on response effects and changes over the lifecourse. For example, among immigrants from China, the former Soviet Union, and Vietnam, the no-religion statement may be accurate or instead may reflect the lifelong habit of keeping religion a secret; moreover, even if accurate, it may change over time. Similarly, those immigrants declaring a preference for Catholicism may change their religion or even reject religion altogether.

Overall, Table 4 provides dramatic evidence of the universality of the Christian religions – whose Catholic and Protestant versions are represented among immigrants from almost all countries -- and of the no-religion option, which is also exercised universally.

5. RELIGIOUS PREFERENCE AND VISA CLASS OF ADMISSION

As noted earlier, the observed configuration of religious preference also reflects the pathways by which persons gain legal permanent residence in the United States. The NIS-P respondents hold a total of 78 distinct visa types. In this paper, we group the visas into 9 major visa classes, plus a residual category. The nine visa classes include the two major numerically-unlimited visa types available to adults -- spouse of U.S. citizen and parent of U.S. citizen -- and include as well the major numerically-limited family-reunification classes -- spouse of permanent resident alien and sibling of U.S. citizen -- and the employment-based classes, plus the refugee class and the diversity-based category (whose visas are also known as "lottery" visas).¹³ The oversampling of employment-based immigrants makes it possible to further

¹³ For further information on U.S. immigration law, see the *Statistical Yearbook of the Immigration and Naturalization Service* and the websites of the U.S. Immigration and

subdivide employment-based immigrants according to whether the respondent is the principal immigrant (the immigrant who qualified on the basis of job skills) or the spouse of the principal immigrant.

Additionally, the visa type makes it possible to subdivide the spouses of U.S. citizens according to whether they have been married less than or more than two years;¹⁴ longer-married immigrants in this group may be the spouses of persons who were legalized under the provisions of the Immigrant Reform and Control Act of 1986 (IRCA) and who have become naturalized citizens. Thus, the religious composition of the longer-married couples may be less representative of current trends. All the spouses of permanent resident aliens in the cohort have been married for more than two years, and, like the longer-married spouses of U.S. citizens, may include spouses of IRCA-amnestied immigrants.¹⁵

5.1. Religious Preference by Visa Class of Admission

Table 5 reports the top five major visa classes for each religious preference group, including the no-religion group. The estimates in Table 5 may be thought of as answers to the question, What is the likely visa class of recent immigrants of a specific religious preference? As shown, the answer is unambiguous. The two top visa classes represented in all the religion groups are newly-married spouse of U.S. citizen and refugee/asylee. The proportion holding the newlywed spouse-of-U.S.-citizen visa is in the range of 22-29 percent among Catholics, Protestants, Muslims, Buddhists, and Hindus, and exceeds that number among Eastern Orthodox Christians, 42 percent of whom are among the newlywed spouses. Meanwhile, over two-thirds of the Jewish immigrants hold refugee/asylee visas; and 20 percent of the no-religion immigrants

Naturalization Service and of the U.S. Department of State Visa Office. For further detail on visa class of admission in the New Immigrant Survey and the NIS-P, see Jasso, Massey, Rosenzweig, and Smith (2000abc).

¹⁴ This reflects the conditional immigrant visas awarded to spouses married less than two years under the provisions of the Immigration Marriage Fraud Amendments of 1986.

¹⁵ This visa category usually has large backlogs, and thus new immigrants admitted with this visa type are seldom newlyweds. For example, in June 2001, the most recent priority date for which visas are being issued to spouses of permanent resident aliens is September 1996.

also hold refugee/asylee visas. Note, however, that combining the newlywed and longer-married spouses of U.S. citizens makes the spouse-of-U.S.-citizen visa the top category for the no-religion immigrants.

-- Table 5 about here --

The newlywed-spouse category is also in second place among the no-religion immigrants and in third place among the Jewish immigrants. These figures underscore the well-known fact that the spouse-of-U.S. citizen visa is the “workhorse” of U.S. immigration (29 percent of the adult immigrants in the NIS-P are spouses of U.S. citizens). Other results worth noting in Table 5 include the nontrivial fractions of employment-based principals in several categories and the dominance of Catholic immigration by spouses (not only spouses of U.S. citizens but also spouses of permanent resident aliens). As well, the estimates in Table 5 raise further questions which cannot be answered without larger sample sizes (again, the full NIS will enable such further research). For example, it is curious that only one religious grouping – Buddhist – includes both employment-principals and employment-spouses among the top 5 visa classes, other groupings including only employment-principals (Jewish, Eastern Orthodox Christian, Protestant, Muslim, and the no-religious group) or only employment-spouses (Hindu). Mechanisms that may be operating include a correlation between marital status and religious preference – such that single employment-principals are over- or under-represented among certain religious groups – and mixed-religion marriages. Finally, note the dearth of employment-based visas among Catholics. This could be due to their hyper-attractiveness in the marriage market and/or to their hypoattractiveness in the job market.

Table 6.a provides a complementary view, reporting, for each of the major visa classes, the proportions in each religious-preference group. As shown, the proportion Catholic within visa classes ranges from 11.6 percent among diversity-based immigrants to 60 percent among spouses of permanent resident aliens; the proportion Catholic among newly-married spouses of U.S. citizens is 42 percent and among parents of U.S. citizens it is 47.5 percent. These figures suggest that residents and citizens of the United States who marry and sponsor the immigration

of foreign-born spouses are either themselves Catholic or choose mates who are Catholic, and that among former immigrants who naturalize, Catholics are likely to seek to bring their parents to the United States. While these figures are suggestive, they raise new questions which cannot yet be answered. For example, it would be important to learn whether among immigrants, and *ceteris paribus*, Catholics are more likely to naturalize than persons of other or no religion, and whether among naturalized immigrants, again *ceteris paribus*, Catholics are more likely to sponsor the immigration of their parents. Note that as the New Immigrant Survey becomes institutionalized, and information is collected five, ten, fifteen years after immigration, it will be possible to answer these questions for sampled immigrant cohorts. Similarly, it would be important to learn whether among the native-born, Catholics are more likely to marry foreign-born persons or whether U.S. native-born who marry foreign-born persons are more likely to marry Catholics. These questions go to the heart of both family values and the universality of Catholicism.

– Table 6.a about here --

A different way to approach Table 6.a is to look closely at the visa classes in which selected religious-preference groupings – those with abundant sample size – are over- or underrepresented, relative to their proportion in the whole sample. Accordingly, we examine the four groups with the largest sample sizes – Catholics, Protestants, Muslims, and no-religion immigrants. The proportion Catholic is lower than in the whole sample -- lower, that is, than 42 percent -- in all the separately-identified major visa classes except the spouses of U.S. citizens and permanent resident aliens and the parents of U.S. citizens. Protestants, who constitute 18.6 percent of the whole sample, are overrepresented among the employment-based (27 percent among principals and 24 percent among spouses of principals) and diversity immigrants (21 percent) and underrepresented among the siblings of U.S. citizens (3.1 percent). Muslims, who are 8 percent of the sample, are overrepresented among diversity immigrants (25.6 percent) and parents of U.S. citizens (13.6 percent) and underrepresented among longer-married spouses of U.S. citizens (3.3 percent) and refugees (3.9 percent). Finally, no-religion immigrants, who

constitute 15 percent of the sample, are overrepresented among refugee, sibling, and employment-based immigrants and underrepresented among spouses of permanent resident aliens and newlywed spouses of U.S. citizens.

Thus, among employment principals, the largest proportions are Catholic, Protestant, and of no religion, but of these only the Protestant and no-religion immigrants are overrepresented.

Finally, note the differences between newlywed and longer-married spouses of U.S. citizens. The newlywed group, which constitutes 72.8 percent of the spouses, is substantially less Catholic than is the longer-married group – 42 percent versus 59 percent – more Muslim (10.4 percent versus 3.3 percent), and somewhat less likely to be in the no-religion group (9.8 percent versus 14.8 percent).

To further explore the relationships between religious preference and visa type, we report in Tables 6.b and 6.c, the visa-specific proportions separately for men and women. Except among employment immigrants and Catholics, the sample sizes are small, and caution should be exercised in discussing and interpreting these figures.

– Tables 6.b and 6.c about here –

Among recently-married spouses of U.S. citizens, immigrant bridegrooms are substantially more likely than immigrant brides to be Catholic – 52 versus 37 percent. This large difference of fifteen percentage points suggests that the pool of U.S. women who marry foreign-born mates differs importantly from the pool of U.S. men who marry foreign-born mates. This is consistent with the finding reported in Jasso, Massey, Rosenzweig, and Smith (2000ab) that the two subsets differ significantly in educational attainment, with U.S. citizen men (and their immigrant brides) averaging 2.4 more years of schooling than U.S. citizen women (and their immigrant bridegrooms). The new information on religion suggests that the profile of U.S. citizen women who marry foreign-born mates is a more Catholic one and one with lower schooling attainment than that of U.S. citizen men who marry foreign-born mates.

In contrast, among longer-married couples, including both spouses of U.S. citizens and of permanent resident aliens, the proportion Catholic is larger among immigrant women than

among immigrant men. However, the sample sizes are smaller, and we refrain from discussing them here, except to say that the full NIS, with its large sample, will make it possible to explore the questions raised by this result – for example, whether it reflects the continuing effects of IRCA, etc.

Immigrants with employment-based visas also display interesting gender-related patterns of religious preference. While among principals (those who qualified for the visa on the basis of their job or job skills) the proportion Catholic is 13 percentage points higher among women than among men (39.6 versus 26.5 percent), the opposite is true for spouses of employment-based principals, with the proportion Catholic among men exceeding that among women by 7 percentage points (25.7 versus 18.8 percent). Restricting attention to married principals does not alter the results; the proportion Catholic among married male principals is 27 percent and among married female principals it is 44 percent.

To gain additional insight, we contrast the proportion female among the Catholic and nonCatholic subsets within the set of all employment-based principals. While women constitute over one-third (36.8 percent) of the Catholic employment-based principals, they do not reach a quarter (24.1 percent) of the nonCatholic ones. As above, incorporating marital status does not alter the Catholic-nonCatholic differential. Among married employment-based principals, the proportion female is 16 and 29 percent, respectively, in the nonCatholic and Catholic subsets; among the nonmarried, the corresponding figures are 40 and 53 percent.

Meanwhile, among the spouses of employment-based principals, the proportion female is lower among Catholics (60.9 percent) than among nonCatholics (72 percent); and the proportion Catholic is lower among women (17.3 percent) than among men (25.7 percent).

Thus, there are two unanswered questions, one concerning the religious preference of employment-based immigrants, the other concerning the possibility that religiously-mixed marriages may be more common among employment-based immigrants. Again, the full NIS, which will collect information from spouses of sampled respondents as well as from the respondents themselves will enable exploring these marriage and religion patterns.

Finally, Tables 6.b and 6.c indicate that, of the Catholic parents sponsored, almost two-thirds (64.3 percent) are mothers. Thus, if parents and children have the same religion, Catholics are more likely to sponsor mothers than fathers. Of course, this may be due to the greater longevity of mothers relative to fathers or to a propensity to sponsor widowed parents, who, again due to differential life expectancy, are more likely to be mothers.

5.2. Nativity of the Sponsors of Immigrant Spouses

The NIS-P collected information on the nativity of the sampled immigrant's visa sponsor. Thus, among the immigrant spouses of U.S. citizens it is possible to contrast religious preference not only between newlywed and longer-married couples but also between couples in which the sponsor is a native-born U.S. citizen and couples in which the sponsor is a naturalized immigrant. The sample sizes are substantially smaller, and in this section, though we present full tabulations, we discuss only the results for newlywed couples, which are based on generous sample size.

Table 7.a reports the religious-preference distributions for the four duration/nativity subsets. As shown, among newlywed couples, the proportion Catholic among the immigrant spouses is substantially larger for native-born sponsors than for foreign-born sponsors. Thus, native-born U.S. citizens who marry foreign-born persons and come to live in the United States soon after their marriage are more likely to choose a Catholic mate than are naturalized U.S. citizens in a similar situation.

– Table 7.a about here –

Tables 7.b and 7.c report the same information separately by sex. A fortiori, we restrict attention to the newlywed group. The major findings are: (i) U.S. citizen women are more likely to choose a Catholic mate than are their male U.S. citizen counterparts (57.5 versus 40.4 percent among native-born and 44.4 versus 25.6 percent among foreign-born); and (ii) native-born U.S. citizens are more likely to choose a Catholic mate than naturalized U.S. citizens (57.5 versus 44.4 percent among women and 40.4 percent versus 25.6 percent among men). There are other hints in Tables 7.b and 7.c – e.g., involving Muslim and no-religion immigrants – but sample

size does not support further discussion.

– Tables 7.b and 7.c about here –

6. RELIGIOUS PREFERENCE AND EDUCATIONAL ATTAINMENT

6.1. Schooling among New Legal Immigrants

Table 8 reports the average years of schooling completed among recent immigrants aged 25 and over, by religious preference. Among men, the figures range from 12.1 years (among Catholics) to 16.4 years (among Buddhists); among women, the span is from 10.8 (among Muslims) to 15.4 (among Hindus). Thus, the schooling differential across religious-preference groups is over four years among men – and approximately the difference between high school and college graduation. Among women, the schooling differential is slightly larger (4.6 years) and approximately one year lower on the schooling continuum.

– Table 8 about here --

The most educated immigrants are, among men, Buddhists and Muslims, with 16.4 and 15.1 average years of schooling, respectively, while among women, the most educated are Hindus, Orthodox Christians, and those of no religion, with 15.4, 15, and 14.8 average years of schooling, respectively. Those with the lowest schooling are, among men, Catholics (12.1 years), followed closely by Hindus (12.2 years) and, at almost a year more of schooling, on average, Jews (13.1 years). Among women, those with the least schooling are Muslims (10.8 years), followed by Catholics (11.4 years) and Protestants (12.1 years).

Although sample sizes are small in several cases (see Table 8), the figures suggest an overall pattern in which Catholics and Protestant women have relatively low schooling, as do Muslim women, and the most educated immigrants are from newer religions on the American landscape – men of Buddhist, Muslim, and other Eastern religions and women of Hindu and Christian Orthodox religion, as well as no-religion women.

A further interesting result in Table 8, but, again, one whose analysis requires larger sample size, involves the possible assortative mating effects. While Orthodox and Catholic

Christians, and no-religion immigrants, have a small sex differential in schooling (e.g., two-tenths of one year among the Orthodox), immigrants of Muslim, Buddhist, and Hindu religion have larger sex differentials in schooling, ranging from 4.3 years between Muslim men and women to 3.2 between Hindu men and women. Interestingly, the direction of the differential differs, with Muslim and Buddhist men outschooling women, but Hindu women outschooling men.

6.2. Schooling Attainment by Visa Category

To further explore educational attainment among recent immigrants, we report, in Table 9.a, the average schooling completed by visa class and in Tables 9.b and 9.c the same information for men and women separately. Table 9.a presents, in the rightmost column, labeled “All”, the average years of schooling completed by visa class. The most educated immigrants tend to be employment-based principals, their spouses, the spouses of U.S. citizens, and diversity-based immigrants. The high schooling of the spouses of employment-based principals and of the newlywed spouses of U.S. citizens reflects assortative mating mechanisms, given the high average schooling of employment-based principals and also of U.S. citizens. The high schooling of diversity-based immigrants reflects the educational requirement for diversity-based principals (a high-school diploma or its equivalent, or two years of work experience, within the past five years, in an occupation requiring at least two years of training or experience) and, again, of assortative mating.¹⁶

– Tables 9.a, 9.b, and 9.c about here --

Given the gender differences in Table 8 as well as the earlier finding of a sex differential in schooling among the spouses of U.S. citizens, we do not discuss Table 9.a but move immediately to the two sex-specific tables. Again, we begin with the rightmost column, labeled

¹⁶ For further detail on the schooling of recent new immigrants, see Jasso, Massey, Rosenzweig, and Smith (2000abc). Because public-use Census/CPS data do not provide information on visa status or date of admission to current visa status and, meanwhile, public-use INS data do not provide the schooling of new legal immigrants, the NIS-P provides the first data ever collected on the schooling of a probability sample drawn from a cohort of legal immigrants.

“All”. Immigrant women (Table 9.c) display the expected patterns exactly: the most educated immigrant women are employment-based principals (17 years), employment-based spouses (15.3 years), newlywed spouses of U.S. citizens (14.6 years), and diversity immigrants (14.6 years). Immigrant men, however, deviate from the pattern in that spouses of U.S. citizens are not in the top group (newlywed or otherwise); among men, the most educated are employment-based principals (16.8 years), employment-based spouses (15.6 years), diversity immigrants (14.8 years), and sibling immigrants (14.3 years). This is not surprising, given the earlier finding of sex-specific pools of U.S. citizens sponsoring immigrant spouses.

Next, we examine differences across religious-preference groups. We restrict attention to religious-preference groups with at least 15 respondents; among both women and men, the religious-preference groups satisfying this criterion are all three Christian groups, Muslims, Buddhists, and the no-religion group (Table 8). Table 9.b indicates that (i) employment-based principals and spouses are among the top four best-educated visa classes among all six religion-based groups except Buddhists, (ii) newlywed spouses of U.S. citizens are among the top four among Orthodox Christian, Muslims, and Buddhist immigrants, and (iii) diversity-based immigrants are among the top four only among Muslims and Buddhists. Among women (Table 9.c), (i) employment-based principals are among the top four best-educated visa classes among all the religion groups except Buddhists, (ii) employment-based spouses are among the top four among all religion groups except Protestants and Buddhists, (iii) newlywed spouses of U.S. citizens are among the top four only among Catholics, Protestants, and the no-religion group, and (iv) diversity immigrants are among the top four best-educated visa classes among all religion groupings except Orthodox Christians.

There is also substantial variability in schooling within visa categories, even within the employment-based principal group. Here, we focus on visa classes with large sample sizes, especially the employment-based (who were oversampled) and spouses of U.S. citizens. For example, average schooling attainment of employment-based principals ranges from 14 to 24 years among men (a span of 10 years of completed schooling, from Jewish men to Other-religion

men), and from 12.3 to 20.5 years among women (a range of over 8 years, from Buddhist women to no-religion women). The schooling of newlywed spouses of U.S. citizens also ranges substantially, among both immigrant brides and immigrant bridegrooms. Among newlywed immigrant bridegrooms (Table 9.b), schooling ranges from 5 years for the Hindu and the Other-religion groups to 17.5 in the Buddhist group; among newlywed immigrant brides (Table 9.c), schooling ranges from 10 years for the Other-religion group to 18.3 among Hindus.

6.3. Assortative Mating by Schooling, within Religious-Preference Subsets

A final question concerns assortative mating. Tables 9.b and 9.c provide hints about assortative mating among employment-based immigrants, under the assumptions that single and married principals are similar and that husbands and wives have the same religion. Those assumptions, however, may be unrealistic. A more direct way to explore assortative mating in schooling across religious-preference groups is to look at married couples, given that the NIS-P obtained information on the schooling of the respondent's spouse, although religious preference is available only for the sampled immigrant.

We restrict attention to married couples in which both the sampled immigrant and his/her spouse are aged 25 or older and in which there at least 15 couples in each subset of couples defined by the sampled immigrant's visa type and religious preference. Four sets of married couples are obtained in this way, comprising Catholic and Protestant employment-based immigrants, separately by whether the wife or husband is the principal immigrant.¹⁷

Table 10 reports the average schooling completed by the husbands and wives in these couples. The information for each set of couples is contained in the diagonals. For example, in couples in which the sampled immigrant is Catholic and the wife is the principal immigrant, the average schooling is 16.3 years for the wife-principals and 14.9 years for the husband-accompanying-spouses.

¹⁷ This procedure is described in detail in Jasso, Massey, Rosenzweig, and Smith (2000a:455). Note that the couple is classified by the religious preference of the sampled immigrant, who can be either the principal or the accompanying spouse and either male or female.

– Table 10 about here –

As shown, the spousal schooling differential is about 1.5 years among these couples, tending to almost two years only in one subset, that involving Protestant wife-principals. The direction of the differential is interesting: While among Catholics, the principal is the more highly-schooled, regardless of gender, among Protestants, the husband is always the more highly-schooled, on average, regardless of immigration status. In the entire set of couples with employment-based visas, average schooling is higher among husbands than among wives, regardless of which spouse is the principal, but the differential is attenuated when the wife is the principal (Jasso, Massey, Rosenzweig, and Smith 2000a:456). Our new results suggest that the attenuation in the schooling differential may be due to Catholic couples.

This type of analysis, sharpened still further by looking at the distribution of couple-specific schooling differentials and incorporating information about the religious preference of both spouses, will be made possible by the large sample size of the NIS.

7. CONCLUSION

The Pilot for the New Immigrant Survey makes it possible, for the first time, to examine religious preference among a probability sample of new legal immigrants. The data suggest that recent new immigrants, early in the immigrant career, have a distinctive religious-preference profile, a profile different from that among the native-born: First, approximately two-thirds of the new immigrants are Christian, substantially below the 82 percent of the native-born surveyed in the General Social Survey of 1996. Second, the proportion Catholic among the new immigrants is 42 percent, almost twice as large as among the native-born (22 percent). Third, the proportion reporting themselves outside the Judaeo-Christian fold is over four times larger among recent immigrants than among the native-born (17 versus 4 percent). Fourth, 15 percent of the new immigrants report no religion, a larger fraction than among the native-born (12 percent).

Examination of religious preference by country of origin underscores the universality of

Christian religions – Catholic and Protestant versions are represented among immigrants from almost all countries – and the preference for no religion is also exercised universally. In contrast, Jewish and Hindu immigrants are overwhelmingly single-source groups, with 70 percent of the Jewish immigrants originating in countries of the former Soviet Union and 60 percent of Hindu immigrants in India. While the largest subset of Catholics come from Mexico (nearly 28 percent), Mexico ranks only fifth in the proportion Catholic among a country’s immigrants, after Poland (92 percent), Peru (87 percent), the Dominican Republic (86 percent), and the Philippines (82 percent).

For all religious-preference groups except the Jewish one, the most widely used visa type is marriage to a U.S. citizen. This is not surprising, given this visa’s role as the workhorse of U.S. immigration. NIS-P data also suggest the possibility of gender-and-visa patterns within religious-preference groups, but the sample sizes are small and thus sharp analysis must await the full NIS data. For example, U.S. citizen women are substantially more likely to choose a Catholic mate than are their male U.S. citizen counterparts (58 versus 40 percent), and native-born U.S. citizens are more likely to choose a Catholic mate than are naturalized U.S. citizens (58 versus 44 percent among women and 40 versus 26 percent among men).

With respect to educational attainment, the data indicate that, among recent new immigrants, Catholics of both sexes, Hindu men, and Protestant and Muslim women have relatively low schooling. The best educated immigrants are men of Buddhist, Muslim, and other Eastern religions and women who are Hindu, Christian Orthodox, or prefer no religion.

A closer look at educational attainment by visa category suggests wide variation within visa category, by gender, and across religious-preference subsets. For example, the average years of schooling completed among employment-based principals ranges from 14 to 24 years among men (from Jewish men to Other-religion men) and from 12 to 21 years among women (from Buddhist women to no-religion women).

Finally, the data enable a preliminary look at the schooling differential between spouses among Catholic and Protestant employment-based immigrants. We find that among Catholics

the principal, who qualified for the employment-based visa, is more highly schooled than the accompanying spouse, regardless of gender, while among Protestants, the husband is more highly schooled than the wife, regardless of which spouse is the principal.

Whether and how these results change over time – as some immigrants leave, others find that their religious propensities need not be kept secret, and still others change their religious preference – is a matter which only longitudinal data, of the sort to be collected in the full New Immigrant Survey, can illuminate.

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Table 1. Percentage Distributions of Religious Preference by Sex: NIS-P Adult Immigrants

Religious Preference	Men	Women	All
Jewish	2.4	2.8	2.6
Christian – Catholic	40.7	42.9	41.9
Christian – Orthodox	4.2	4.1	4.2
Christian – Protestant	18.2	18.8	18.6
Muslim	8.1	7.8	8.0
Buddhist	4.1	4.02	4.04
Hindu	3.8	3.0	3.4
Other	2.1	.8	1.4
No religion	15.1	14.8	15.0
No response	1.3	1.0	1.2
Total	100.0	100.0	100.0
N	457	519	976

Notes: Estimates are for adults aged 18 and older and are based on weighted data. The Protestant category includes persons who identified their religion as “Other” and who provided a specific affiliation which is Christian but neither Catholic nor Orthodox; see text for details.

Table 2. Religious Preference, by Nativity and Sex: U.S. Native- and Foreign-Born Population in 1996 and NIS-P 1996 Immigrants

Religious Preference	Native-Born, GSS 1996			Foreign-Born, GSS 1996			NIS-P 1996 Immigrants			NIS-P 1996 Immigrants Interviewed in English		
	Men	Women	All	Men	Women	All	Men	Women	All	Men	Women	All
Jewish	1.7	2.4	2.1	2.7	2.7	2.7	2.4	2.8	2.6	1.8	1.8	1.8
Catholic	24.7	20.9	22.7	39.8	39.3	40.3	40.7	42.8	41.9	23.6	30.2	27.3
Orthodox	---	---	---	---	---	---	4.2	4.1	4.2	4.4	3.8	4.1
Protestant	54.9	63.2	59.4	21.8	32.3	26.6	18.2	18.8	18.6	28.9	25.5	27.0
Other	3.8	4.4	4.1	19.2	14.4	16.9	18.1	15.6	16.7	32.0	28.6	30.1
No religion	14.8	8.9	11.6	16.5	12.1	14.5	15.1	14.8	15.0	7.6	8.3	8.0
No response	0.2	0.1	0.1	0	0	0	1.3	1.0	1.2	1.6	1.8	1.7
Total	100	100	100	100	100	100	100	100	100	100	100	100
<i>N</i>	1158	1497	2655	123	115	238	457	519	976	215	231	446

Notes: All estimates are for persons aged 18 and older. Estimates are based on weighted data. Column percentages sum to 100.

Table 3. Top Five Origin Countries of Each Religious-Preference Group, with Percent from Each Country: NIS-P 1996 Adult Immigrants

Religious Preference							
Jewish	Catholic	Orthodox	Protestant	Muslim	Buddhist	Hindu	No Religion
Former Soviet U. 70.4	Mexico 27.6	Former Soviet U. 56.9	Mexico 12.4	Pakistan 18.4	Taiwan 21.4	India 59.8	Former Soviet U. 23.0
Argentina 6.7	Philippines 12.6	Ethiopia 9.7	Jamaica 12.0	Bangladesh 10.6	Thailand 19.5	Guyana 12.1	China 22.1
Israel 6.7	Poland 7.4	Romania 7.4	Former Soviet U. 6.2	Jordan 9.4	Vietnam 16.7	Trinidad 9.2	Vietnam 7.2
Iran 5.2	Dominican Rep. 6.1	Yugoslavia 7.4	Philippines 5.5	Iran 6.0	China 11.0	Nepal 6.3	Mexico 6.6
Nigeria 5.2	Vietnam 5.5	Lebanon 4.2 Turkey 4.2	Ghana 4.4	India 5.6	Japan 5.2	Kenya 4.0 Suriname 4.0	Taiwan 5.0
25	376	38	197	74	40	32	166

Notes: Estimates are for adults aged 18 and older and are based on weighted data. Sample sizes appear in bottom row.

Table 4. Religious Preference among NIS-P Adult Immigrants, by Country of Birth

Country of Birth	Religious Preference									N
	Jewish	Catholic	Orth.	Prot.	Muslim	Buddhist	Hindu	Other	No rel.	
China	0	5.9	0	12.6	0	8.5	0	9.6	63.5	73
Taiwan	0	0	0	6.2	0	46.9	0	6.2	40.6	23
India	0	11.4	0	11.4	12.4	3.8	56.2	4.9	0	30
Korea	0	37.7	0	52.5	0	0	0	0	9.8	18
Philippines	0	82.1	0	15.8	0	0	0	0	2.1	70
Vietnam	0	53.1	0	3.1	0	15.6	0	3.1	25.0	32
Mexico	0	77.8	0	15.5	0	0	0	0	6.6	116
Dom. Rep.	0	86.4	0	4.6	0	0	0	0	9.1	22
Poland	0	92.0	4.0	0	0	0	0	0	4.0	35
FSU	19.6	3.7	25.4	12.4	0	1.4	0	.4	37.0	80
Canada	0	43.3	0	32.2	0	0	0	0	24.4	30
El Salvador	0	62.9	0	17.2	0	0	0	0	19.8	23
Jamaica	0	11.5	0	83.4	0	0	0	0	5.0	21
UK	0	18.7	0	54.7	0	0	0	0	26.7	25
Pakistan	0	0	0	0	91.6	0	0	8.4	0	19
Peru	0	86.8	0	6.6	0	6.6	0	0	0	18
Other	2.3	32.5	4.9	23.2	17.7	4.9	4.0	.8	9.8	322
All immigrants	2.6	42.4	4.2	18.8	8.0	4.1	3.4	1.4	15.1	957

Notes: Estimates are for adults aged 18 and older and are based on weighted data. Row percentages sum to 100 percent.

Table 5. Top Five Major Visa Classes for Each Religious-Preference Group, with Percent from Each Visa Class: NIS-P Adult Immigrants

Religious Preference							
Jewish	Catholic	Orthodox	Protestant	Muslim	Buddhist	Hindu	No Religion
Ref 67.4	Sp-Citz(<2) 22.2	Sp-Citz(<2) 42.1	Sp-Citz(<2) 23.2	Sp-Citz(<2) 28.8	Sp-Citz(<2) 23.3	Sp-Citz(<2) 24.1	Ref 19.8
Emp-Prin 5.9	Sp-Citz(>2) 11.6	Div 29.2	Emp-Prin 10.6	Div 18.6	Sib-Citz 20.0	Par-Citz 16.1	Sp-Citz(<2) 14.4
Sp-Citz(<2) 5.2	Sp-PRA 11.6	Ref 9.7	Sp-Citz(>2) 9.4	Par-Citz 13.6	Ref 13.3	Sib-Citz 12.1	Emp-Prin 11.1
Sp-PRA 5.2	Par-Citz 9.0	Emp-Prin 6.5	Ref 8.0	Sp-PRA 6.8	Emp-Prin 6.7 Emp-Sp 6.7	Sp-PRA 8.0	Sp-Citz(>2) 8.1
Div 5.2	Ref 6.8	Par-Citz 3.2	Par-Citz 7.3 Sp-PRA 7.3	Emp-Prin 6.3	Sp-PRA 6.7 Div 6.7	Emp-Sp 8.0	Sib-Citz 8.1
25	376	38	197	74	40	32	166

Notes: Estimates are for adults aged 18 and older and are based on weighted data. Sample sizes appear in bottom row.

Table 6.a. Religious Preference among New Immigrants Aged 18 Years and Over, by Visa Class of Admission: NIS-P 1996 Cohort Sample

Class of Admission	Religious Preference									N
	Jewish	Catholic	Orth.	Prot.	Muslim	Buddhist	Hindu	Other	No rel.	
Spouse of U.S. Citizen, Married < 2 Years	0.6	42.3	8.0	19.6	10.4	4.3	3.7	1.2	9.8	163
Spouse of U.S. Citizen, Married > 2 Years	0	59.0	0	21.3	3.3	1.6	0	0	14.8	61
Spouse of Permanent Resident Alien	1.7	60.0	0	16.7	6.7	3.3	3.3	1.7	6.7	60
Parent of U.S. Citizen	0	47.5	1.7	17.0	13.6	1.7	6.8	0	11.9	59
Sibling of U.S. Citizen, Principal and Spouse	0	34.4	0	3.1	3.1	18.8	9.4	3.1	28.1	32
Employment-based, Principal	2.1	30.2	3.7	27.0	6.9	3.7	1.6	2.1	22.8	189
Employment-based, Spouse	2.6	20.9	2.6	24.4	5.2	6.1	6.1	5.2	27.0	115
Refugee/asylee, Principal and Spouse	16.9	27.3	3.9	14.3	3.9	5.2	0	0	28.6	77
Diversity-based, Principal and Spouse	2.3	11.6	20.9	20.9	25.6	4.6	0	2.3	11.6	43
Other	1.2	53.3	1.2	19.2	5.4	1.8	4.2	1.8	12.0	167
All Immigrants	2.6	42.4	4.2	18.8	8.0	4.1	3.4	1.4	15.1	966

Notes: Row percentages sum to 100 percent. Estimates for "All Immigrants" based on weighted data.

Table 6.b. Religious Preference among Immigrant Men Aged 18 Years and Over, by Visa Class of Admission: NIS-P 1996 Cohort Sample

Class of Admission	Religious Preference									N
	Jewish	Catholic	Orth.	Prot.	Muslim	Buddhist	Hindu	Other	No rel.	
Spouse of U.S. Citizen, Married < 2 Years	0	51.6	4.8	17.7	11.3	3.2	3.2	1.6	6.4	62
Spouse of U.S. Citizen, Married > 2 Years	0	56.2	0	21.9	0	3.1	0	0	18.8	32
Spouse of Permanent Resident Alien	0	30.0	0	20.0	0	10.0	20.0	0	20.0	10
Parent of U.S. Citizen	0	52.6	0	15.8	10.5	0	15.8	0	5.3	19
Sibling of U.S. Citizen, Principal and Spouse	0	23.5	0	5.9	0	29.4	5.9	5.9	29.4	17
Employment-based, Principal	2.2	26.5	4.4	27.9	9.6	2.9	2.2	2.9	21.3	136
Employment-based, Spouse	0	25.7	0	40.0	2.9	11.4	5.7	5.7	8.6	35
Refugee/asylee, Principal and Spouse	15.8	34.2	2.6	15.8	2.6	2.6	0	0	26.3	38
Diversity-based, Principal and Spouse	4.0	8.0	28.0	16.0	32.0	4.0	0	4.0	4.0	25
Other	0	52.6	1.3	15.4	7.7	0	3.8	3.8	15.4	78
All Immigrants	2.4	41.2	4.2	18.4	8.2	4.1	3.8	2.2	15.3	452

Notes: Row percentages sum to 100 percent. Estimates for "All Immigrants" based on weighted data.

Table 6.c. Religious Preference among Immigrant Women Aged 18 Years and Over, by Visa Class of Admission: NIS-P 1996 Cohort Sample

Class of Admission	Religious Preference									N
	Jewish	Catholic	Orth.	Prot.	Muslim	Buddhist	Hindu	Other	No rel.	
Spouse of U.S. Citizen, Married < 2 Years	1.0	36.6	9.9	20.8	9.9	5.0	4.0	1.0	11.9	101
Spouse of U.S. Citizen, Married > 2 Years	0	62.1	0	20.7	6.9	0	0	0	10.3	29
Spouse of Permanent Resident Alien	2.0	66.0	0	16.0	8.0	2.0	0	2.0	4.0	50
Parent of U.S. Citizen	0	45.0	2.5	17.5	15.0	2.5	2.5	0	15.0	40
Sibling of U.S. Citizen, Principal and Spouse	0	46.7	0	0	6.7	6.7	13.3	0	26.7	15
Employment-based, Principal	1.9	39.6	1.9	24.5	0	5.7	0	0	26.4	53
Employment-based, Spouse	3.8	18.8	3.8	17.5	6.2	3.8	6.2	5.0	35.0	80
Refugee/asylee, Principal and Spouse	18.0	20.5	5.1	12.8	5.1	7.7	0	0	30.8	39
Diversity-based, Principal and Spouse	0	16.7	11.1	27.8	16.7	5.6	0	0	22.2	18
Other	2.2	53.9	1.1	22.5	3.4	3.4	4.5	0	9.0	89
All Immigrants	2.8	43.3	4.2	19.0	7.9	4.1	3.0	0.8	15.0	514

Notes: Row percentages sum to 100 percent. Estimates for "All Immigrants" based on weighted data.

**Table 7.a. Religious Preference among Immigrant Spouses of U.S. Citizens, by Marital Duration and Sponsor Nativity:
NIS-P 1996 Cohort Sample**

Marital Duration/ Sponsor Nativity	Religious Preference									N
	Jewish	Catholic	Orth.	Prot.	Muslim	Buddhist	Hindu	Other	No rel.	
A. Married Less Than 2 Years										
U.S. Citizen Sponsor Native-born	1.0	47.8	6.5	19.6	7.6	5.4	1.1	0	10.9	92
U.S. Citizen Sponsor Foreign-born	0	31.6	8.8	21.0	15.8	3.5	8.8	3.5	7.0	57
B. Married More Than 2 Years										
U.S. Citizen Sponsor Native-born	0	52.2	0	26.1	0	0	0	0	21.7	23
U.S. Citizen Sponsor Foreign-born	0	65.6	0	18.8	6.2	3.1	0	0	6.2	32

Notes: Row percentages sum to 100 percent. The proportions with native-born spouses are 61.7 percent among the newly-married and 41.8 percent among the longer-married couples.

**Table 7.b. Religious Preference among Immigrant Husbands of U.S. Citizens, by Marital Duration and Sponsor Nativity:
NIS-P 1996 Cohort Sample**

Marital Duration/ Sponsor Nativity	Religious Preference									N
	Jewish	Catholic	Orth.	Prot.	Muslim	Buddhist	Hindu	Other	No rel.	
A. Married Less Than 2 Years										
U.S. Citizen Sponsor (Wife) Native-born	0	57.5	5.0	17.5	10.0	2.5	2.5	0	5.0	40
U.S. Citizen Sponsor (Wife) Foreign-born	0	44.4	5.6	16.7	11.1	5.6	5.6	5.6	5.6	18
B. Married More Than 2 Years										
U.S. Citizen Sponsor (Wife) Native-born	0	58.8	0	17.6	0	0	0	0	23.5	17
U.S. Citizen Sponsor (Wife) Foreign-born	0	50.0	0	30.0	0	10.0	0	0	10.0	10

Notes: Row percentages sum to 100 percent. Immigrant husbands represent 41.7 percent of the immigrant spouses of U.S. citizens. Among these immigrant husbands, the proportions with native-born spouses are 69 percent among the newly-married and 63 percent among the longer-married.

**Table 7.c. Religious Preference among Immigrant Wives of U.S. Citizens, by Marital Duration and Sponsor Nativity:
NIS-P 1996 Cohort Sample**

Marital Duration/ Sponsor Nativity	Religious Preference									N
	Jewish	Catholic	Orth.	Prot.	Muslim	Buddhist	Hindu	Other	No rel.	
A. Married Less Than 2 Years										
U.S. Citizen Sponsor (Husband) Native-born	1.9	40.4	7.7	21.2	5.8	7.7	0	0	15.4	52
U.S. Citizen Sponsor (Husband) Foreign-born	0	25.6	10.3	23.1	18.0	2.6	10.3	2.6	7.7	39
B. Married More Than 2 Years										
U.S. Citizen Sponsor (Husband) Native-born	0	33.3	0	50.0	0	0	0	0	16.7	6
U.S. Citizen Sponsor (Husband) Foreign-born	0	72.7	0	13.6	9.1	0	0	0	4.6	22

Notes: Row percentages sum to 100 percent. Immigrant wives represent 58.3 percent of the immigrant spouses of U.S. citizens. Among these immigrant wives, the proportions with native-born spouses are 57.1 percent among the newly-married and 21.4 percent among the longer-married.

Table 8. Average Years of Schooling among New Immigrants Aged 25 Years and Over, by Religious Preference: NIS-P 1996 Cohort Sample

Religious Preference	Men		Women		All	
	Mean (SD)	N	Mean (SD)	N	Mean (SD)	N
Jewish	13.1 (2.7)	10	14.4 (2.0)	12	13.8 (2.4)	22
Christian -- Catholic	12.1 (4.9)	125	11.4 (5.7)	161	11.7 (5.4)	286
Christian -- Orthodox	14.8 (3.0)	18	15.0 (3.7)	17	14.9 (3.3)	35
Christian -- Protestant	13.6 (4.2)	86	12.1 (5.0)	76	12.8 (4.7)	162
Muslim	15.1 (6.9)	32	10.8 (5.7)	26	12.9 (6.6)	58
Buddhist	16.4 (2.8)	19	12.5 (3.5)	19	14.4 (3.7)	38
Hindu	12.2 (5.7)	13	15.4 (2.9)	13	13.7 (4.8)	26
Other	15.2 (6.9)	10	14.4 (3.6)	6	15.0 (5.8)	16
No religion	14.2 (4.3)	60	14.8 (4.7)	83	14.6 (4.6)	143
All Immigrants	13.5 (4.9)	373	12.5 (5.3)	413	12.9 (5.1)	786
<i>N</i>	373		413		786	

Note: Estimates are based on weighted data.

Table 9.a. Average Years of Schooling among New Immigrants Aged 25 Years and Over, by Religious Preference and Visa Class of Admission: NIS-P 1996 Cohort Sample

Class of Admission	Religious Preference									All
	Jewish	Catholic	Orth.	Prot.	Muslim	Buddhist	Hindu	Other	No rel.	
Spouse of U.S. Citizen, Married < 2 Years	18.0	13.8	15.1	13.4	15.0	13.7	13.0	7.5	15.7	14.0
Spouse of U.S. Citizen, Married > 2 Years	---	11.8	---	13.8	19.0	21.0	---	---	14.0	12.9
Spouse of Permanent Resident Alien	16.0	9.2	---	8.0	13.8	15.0	14.0	16.0	10.8	10.1
Parent of U.S. Citizen	---	5.7	7.0	7.4	5.5	10.0	13.5	---	10.6	7.2
Sibling of U.S. Citizen, Principal and Spouse	---	13.4	---	12.0	12.0	16.2	15.0	12.0	12.7	13.7
Employment-based, Principal	14.2	15.5	17.1	16.3	17.6	14.6	16.7	24.0	18.8	16.8
Employment-based, Spouse	14.3	14.5	16.7	14.9	14.5	14.3	16.0	17.0	16.5	15.4
Refugee/asylee, Principal and Spouse	13.0	13.7	15.7	10.8	6.0	12.5	---	---	14.5	13.1
Diversity-based, Principal and Spouse	16.0	15.3	13.3	13.8	15.5	17.0	---	18.0	15.4	14.7
Other	---	11.8	21.0	13.4	13.2	10.5	11.7	15.0	11.6	12.5
All Immigrants	13.8	11.7	14.9	13.8	13.3	14.4	13.7	12.9	14.6	12.9

Note: Estimates for "All Immigrants" are based on weighted data.

Table 9.b. Average Years of Schooling among Immigrant Men Aged 25 Years and Over, by Religious Preference and Visa Class of Admission: NIS-P 1996 Cohort Sample

Class of Admission	Religious Preference									All
	Jewish	Catholic	Orth.	Prot.	Muslim	Buddhist	Hindu	Other	No rel.	
Spouse of U.S. Citizen, Married < 2 Years	---	13.1	14.3	11.9	17.3	17.5	5.0	5.0	13.5	13.2
Spouse of U.S. Citizen, Married > 2 Years	---	9.8	---	12.6	---	21.0	---	---	15.0	11.8
Spouse of Permanent Resident Alien	---	14.7	---	9.5	---	15.0	14.0	---	10.0	12.6
Parent of U.S. Citizen	---	5.2	---	13.7	3.0	---	14.0	---	16.0	8.3
Sibling of U.S. Citizen, Principal and Spouse	---	15.8	---	12.0	---	16.2	19.0	12.0	11.2	14.3
Employment-based, Principal	14.0	14.8	16.8	16.8	17.6	16.2	16.7	24.0	17.9	16.8
Employment-based, Spouse	---	14.6	---	15.7	19.0	15.8	18.0	17.0	15.0	15.6
Refugee/asylee, Principal and Spouse	12.5	13.3	16.0	9.8	12.0	12.0	---	---	14.4	12.9
Diversity-based, Principal and Spouse	16.0	14.0	13.6	13.2	16.5	18.0	---	18.0	13.0	14.8
Other	---	13.0	20.0	16.0	13.7	---	5.0	15.0	11.8	13.4
All Immigrants	13.1	12.1	14.8	13.6	15.1	16.4	12.2	15.2	14.2	13.5

Note: Estimates for "All Immigrants" are based on weighted data.

Table 9.c. Average Years of Schooling among Immigrant Women Aged 25 Years and Over, by Religious Preference and Visa Class of Admission: NIS-P 1996 Cohort Sample

Class of Admission	Religious Preference									All
	Jewish	Catholic	Orth.	Prot.	Muslim	Buddhist	Hindu	Other	No rel.	
Spouse of U.S. Citizen, Married < 2 Years	18.0	14.5	15.4	14.4	12.2	11.8	18.3	10.0	16.2	14.6
Spouse of U.S. Citizen, Married > 2 Years	---	13.9	---	15.2	19.0	---	---	---	12.3	14.2
Spouse of Permanent Resident Alien	16.0	8.7	---	7.4	13.8	15.0	---	16.0	11.5	9.5
Parent of U.S. Citizen	---	5.9	7.0	4.7	6.3	10.0	12.0	---	9.7	6.2
Sibling of U.S. Citizen, Principal and Spouse	---	12.0	---	---	12.0	16.0	13.0	---	14.5	13.1
Employment-based, Principal	15.0	16.7	19.0	14.8	---	12.3	---	---	20.5	17.0
Employment-based, Spouse	14.3	14.5	16.7	14.1	13.6	12.3	15.6	17.0	16.7	15.3
Refugee/asylee, Principal and Spouse	13.5	14.2	15.5	11.6	0.0	12.7	---	---	14.5	13.3
Diversity-based, Principal and Spouse	---	18.0	12.5	14.2	12.5	16.0	---	---	16.0	14.6
Other	---	10.9	22.0	11.6	12.0	10.5	15.0	---	11.0	11.7
All Immigrants	14.4	11.4	15.0	12.1	10.8	12.5	15.4	14.4	14.8	12.5

Note: Estimates for "All Immigrants" are based on weighted data.

Table 10. Average Years of Schooling among Married Employment-Based NIS-P 1996 Immigrants Aged 25+, by Religious Preference and Whether Wife or Husband Is Principal Immigrant

	Wives	Husbands
A. Catholic		
Principal	16.3	16.1
Accompanying spouse	14.5	14.9
B. Protestant		
Principal	13.3	16.4
Accompanying spouse	14.9	15.2

Notes: Married couples appear in the diagonals. Sample sizes for the four subsets of married couples are: Catholic employment-based/wife-principal, 15; Catholic employment-based/husband-principal, 36; Protestant employment-based/wife-principal, 19; Protestant employment-based/husband-principal, 37.