

Appendix F Friends

Data from local meetings and churches within the Society of Friends (Quakers) is shown in this study in eight “family groups.” Many Friends have worked for years for the unity of their movements. But there are also theological and practical differences within the community. The Friends community has evolved in the last sixty years with many new unifications and divisions.

Friends’ data was combined in the 1971, 1980, and 2000 studies. Member and adherent data in the 2000 was estimated for local situations by a division of national totals.

The current study more closely resembles the 1952 and 1990 studies that were also broken down by family group. The 1952 study did not include two groups. The 1990 study combined the Central Yearly Meeting with the Alaska Yearly Meeting as “Independent Evangelical.” The latter has since become part of the Evangelical Friends Church. The 1990 study also divided local unaffiliated meetings. Some with a more conservative stance were reported with the Independent Evangelical group, while others with a more liberal stance or unprogrammed meeting style were reported with the “Independent” Yearly Meetings. Since assignments of unaffiliated meetings to other groupings may be prejudicial, all unaffiliated meetings are listed together in the current study.

Friends’ member and adherent data is collected by regional Yearly Meetings. Even for those that belong to larger fellowships, date, definitions, and type of data collected may vary among Yearly Meetings. Many local worship meetings may be “preparatory meetings” or worship groups that meet regularly, but have no formal organization or may have their member data joined to other local groups. This accounts for large number of meetings or churches reported with “zero” members.

Four Yearly Meetings and several local meetings belong to both the Friends General Conference and the Friends United Meeting. Because of this significant dual affiliation, these churches and meetings are shown as a separate family group. To determine total congregations and adherents for either the General Conference or the United Meeting it is necessary to combine the data for the individual group with that for the dual group.

For those desiring to see a comparative picture of the entire Friends community, one should combine all eight family groups. (This total does include a handful of additional dual affiliations that are noted in the discussions for each family group in Appendix A.)

Thanks are extended to the Friends World Committee for Consultation – Section of the Americas, and to officers of many Yearly Meetings for generous help in compiling this information.

Appendix G Hindu Groups

In 2009, The Institute for the Study of American Religion (ISAR) was asked to do a census of the American Hindu Community, the first such attempt to count to do an assessment of the number of individuals who are affiliated with the burgeoning and now highly visible Hindu religious facilities that have since 1965 appeared in every state of the Union. Responsibility for overseeing this project was accepted by Dr. Constance Jones, a sociologist and professor at the California Institute of Integral Studies in San Francisco, with the work on the census carried out by the ISAR staff. The effort was funded by a grant from the John Templeton Foundation through a request by the Association of Religion Data Archives (ARDA) based at Pennsylvania State University.

Preliminary Considerations: The term “Hinduism” is among the most contested in the field of religious studies. It arose as a designation of the various religious strains that were found by Westerners on the Indian Subcontinent in the eighteenth century. The term has been met with a range of acceptance by the modern Hindu community but has come to be used by most Indians in the modern West to apply to that range of religions currents that originated on the Indian subcontinent, apart from the three large strains whose adherents have come to be seen as constituting separate religious communities—Jainism, Hinduism, and Sikhism. The Hindu community is tied together by its use of a number of ancient holy texts (most notably the Vedas, the Upanishads, the Mahabharata, the Puranas, etc.), acknowledgement of a number of deities discussed in these texts, and the creation of temples at which rituals are performed and holy days observed.

There being no body which regularly collects data on Hindu religious groups, ISAR originally planned to gather the basic data by mail. As the original mailings met with an almost universal lack of response, that plan was scrapped and replaced with an effort to phone each groups and interview a local representative. Thus, in 2009 a list of all the known Hindu temples (some 450) in the United States was compiled and beginning in January 2010, an attempt was made to call each local temple and interview the president, a priest serving the temple, or local knowledgeable board member. That process continued through the fall. In the process of contacting the temples, several hundred additional temples were discovered and a picture of the overall organization of the community as of the fall of 2010 emerged. That overall organization is presented below.

It is to be noted that most temples do not make or keep counts on their membership (with many having no formal membership) nor on the larger community of support (constituency). Temples regularly reported membership as a range (200 to 500) and often as family units (100 to 150 families), with an understanding that the average size of a family unit was four. For most temples, membership consisted of those individuals or families who regularly supported the temples by their time, attendance, and gifts, but overwhelmingly, the temple served a far larger group of