



Global Poll Finds that Religion and Culture are Not to Blame for Tensions between Islam and the West

The global public believes that tensions between Islam and the West arise from conflicts over political power and interests and not from differences of religion and culture, according to a BBC World Service poll across 27 countries.

While three in ten (29%) believe religious or cultural differences are the cause of tensions, a slight majority (52%) say tensions are due to conflicting interests.

The poll also reveals that most people see the problems arising from intolerant minorities and not the cultures as a whole. While 26 percent believe fundamental differences in cultures are to blame, 58 percent say intolerant minorities are causing the conflict – with most of these (39% of the full sample) saying that the intolerant minorities are on both sides.

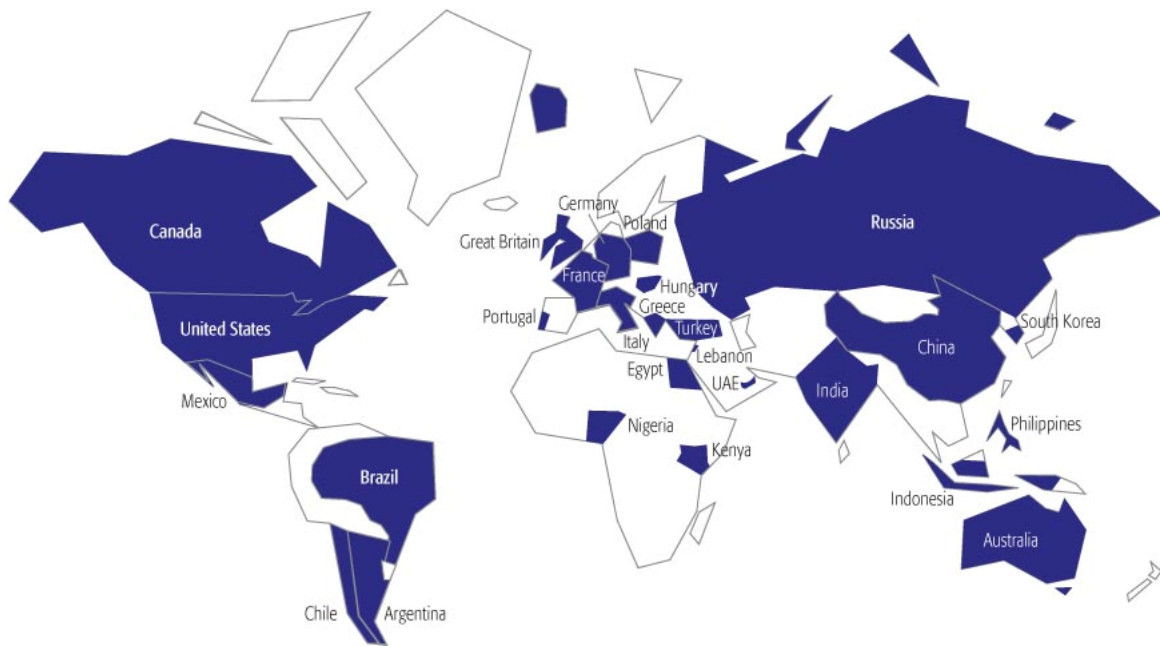
The idea that violent conflict is inevitable between Islam and the West is mainly rejected by Muslims, non-Muslims and Westerners alike. While more than a quarter of all respondents (28%) think that violent conflict is inevitable, twice as many (56%) believe that “common ground can be found.”

The survey of over 28,000 respondents across 27 countries was conducted for the BBC World Service by the international polling firm GlobeScan together with the Program on International Policy Attitudes (PIPA) at the University of Maryland. GlobeScan coordinated the fieldwork between November 2006 and January 2007.

“Most people around the world clearly reject the idea that Islam and the West are caught in an inevitable clash of civilizations,” said Steven Kull, director of the Program on International Policy Attitudes at the University of Maryland.

Doug Miller, president of GlobeScan, added: “Perhaps the strongest finding is that so many people across the world blame intolerant minorities on both sides for the tensions between Islam and the West.”

Participating Countries



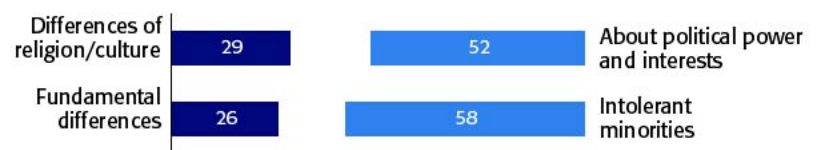
Views in More Detail

Asked about the source of tensions between Islam and the West, the most common view in 24 of the 27 countries surveyed is that they arise “from conflicts about political power and interests”—endorsed by 52 percent overall. Another three in ten (29%) say that tensions primarily arise from “differences of religion and culture.” This is the dominant view in one country (Nigeria), while two countries have equal numbers taking both points of view (Kenya and Poland).

Respondents were also asked whether tensions arise from fundamental differences between the cultures as a whole or from intolerant minorities. Only 26 percent say they are due to differences in culture, while 58 percent attribute these tensions to intolerant minorities—with 39 percent saying that these intolerant minorities are on both sides, 12 percent saying they are primarily on the Muslim side, and 7 percent saying they are mostly on the Western side. The view that the problem arises from intolerant minorities is found in 25 of the 27 countries surveyed, while two countries are equally divided between the two points of view (Brazil and the UAE).

Cause of Tensions between Islam and the West

Average of 27 Countries



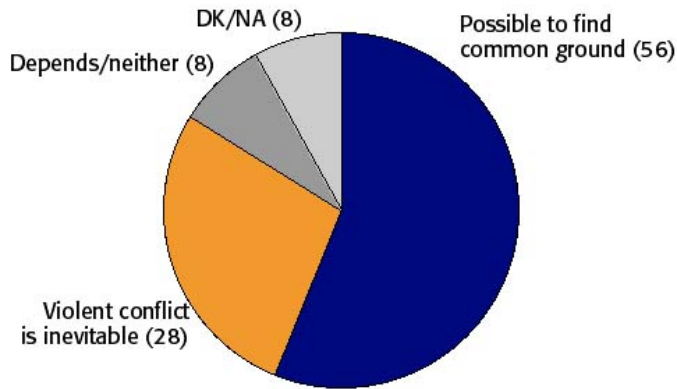
Base: Representative sample of 27,000 adults in 27 countries

Asked whether “violent conflict is inevitable” between Muslim and Western cultures or whether “it is possible to find common ground,” an average of 56 percent say that common ground can be found between the two cultures, which is the most common

response in 25 countries. On average almost three in ten (28%) think violent conflict is inevitable; Indonesia is the only country where this view predominates, while views are divided in the Philippines.

Views of the Relationship between Muslim and Western Cultures

Average of 27 Countries



Base: Representative sample of 27,000 adults in 27 countries

The belief that it is possible to find common ground between Islam and the West rises with education from 46 percent among those with no formal education to 64 percent among those with post secondary education.

The minority of people who believe that tensions between Islam and the West arise from differences of religion and culture are much more likely to believe that violent conflict is inevitable compared to those who think the problem derives from issues of political power or intolerant minorities.

A belief that violent conflict is inevitable is somewhat more common among Muslims (35 percent) than Christians (27 percent) or others (27 percent). But overall, 52 percent of the 5,000 Muslims surveyed say it is possible to find common ground, including majorities in Lebanon (68%) and Egypt (54%) as well as pluralities in Turkey (49%) and the United Arab Emirates (47%). Even in religiously divided Nigeria, a large majority of Muslims (63%) believe it is possible to find common ground, while Christians are divided on the question. Only in Indonesia do a slim majority (51%) of Muslims take the view that violent conflict is inevitable.

Countries with the largest majorities believing that Islam and the West can find common ground include Italy (78%), Great Britain (77%), Canada (73%), Mexico (69%) and France (69%). A strong majority of Americans (64%) also think it is possible to find common ground, though about a third (31%) believe violent conflict is inevitable. Pluralities in the Philippines (42%) and India (35%) agree that common ground can be found, despite the former’s Muslim insurgency and the latter’s history of sectarian strife.

In all but three countries, citizens are more likely to think that tensions between Islam and the West arise from “conflicts about political power and interests” than from “differences of religion and culture”. A majority (56%) in Nigeria—a country that has suffered clashes between its Muslim and Christian communities—say that tensions primarily arise from religion and culture, including 51 percent of Christians and 59 percent of Muslims. Kenyans and Poles are divided on the question.

Worldwide, Muslims (55%) are somewhat more certain than Christians (51%) that the problem mostly derives from political conflict. This is a widely held view in Lebanon (78%), Egypt (57%), Indonesia (56%) and Turkey (55%) as well as in the United Arab Emirates (48% vs. 27% cultural differences).

Respondents were asked not only their religious affiliation but also the extent to which their religion plays a strong role in how they approach political and social issues. Results were then analyzed to assess whether the views of people who are more religious (regardless of their affiliation) differ from people who are less so. The analysis shows no consistent pattern. In a few countries, those who are more religious are somewhat more likely to say that conflict is inevitable (Turkey, Hungary), but in more countries such people are slightly more likely to say that it is possible to find common ground (Argentina, Chile, Nigeria, Poland). Those who are more religious are more likely to see the problem arising from culture in France, South Korea, and Turkey, but more likely to attribute it to conflicts of power in Hungary, UAE and the Philippines. So globally, there is no consistent effect.

In total 28,389 citizens in Argentina, Australia, Brazil, Canada, Chile, China, Egypt, France, Germany, Great Britain, Greece, Hungary, India, Indonesia, Italy, Kenya, Lebanon, Mexico, Nigeria, Philippines, Poland, Portugal, Russia, South Korea, Turkey, United Arab Emirates, and the United States were interviewed between 3 November 2006 and 16 January 2007. Polling was conducted for the BBC World Service by the international polling firm GlobeScan and its research partners in each country. In 10 of the 27 countries, the sample was limited to major urban areas. The margin of error per country ranges from +/-2.5 to 4 percent. For more details, please see the Methodology section or visit www.globescan.com or www.pipa.org.

For detailed country results please see page 6 (with charts on pages 13-15).

GlobeScan Incorporated is a global public opinion and stakeholder research consultancy with offices in Toronto, London, and Washington. GlobeScan conducts custom research and annual tracking studies on global issues. With a research network spanning 50+ countries, GlobeScan works with global companies, multilateral agencies, national governments, and non-government organizations to deliver research-based insights for successful strategies.

The Program on International Policy Attitudes (PIPA) is a joint program of the Center on Policy Attitudes and the Center for International and Security Studies at the University of Maryland. PIPA undertakes research on attitudes in publics around the world on a variety of international issues and publishes the website/webzine WorldPublicOpinion.org.

The BBC exists to enrich people's lives with great programmes and services on television, radio and online that inform, educate and entertain. Its vision is to be the most creative, trusted organization in the world. BBC reporters and correspondents at home and abroad can be called on for expert coverage across a huge range of subject areas. With over sixty foreign bureaux, the BBC has the largest newsgathering operation in the world. BBC World Service provides international news, analysis and information in English and 32 other languages.

Backgrounder

EUROPE

Great Britain: A very large majority (77%) of Britons say that it is possible to find common ground between Muslim and Western cultures; only 15 percent see violent conflict as inevitable. A modest 52 percent majority thinks conflicts over political power and interests are primarily responsible for tensions between Islam and the West; 29 percent believe differences of religion and culture are primarily responsible, and 9 percent say both. Seven in ten (70%) say “intolerant minorities on both sides” are the primary cause of current tensions—the highest response recorded among the study’s 27 countries. Another 8 percent blame an intolerant Muslim minority, and 1 percent an intolerant Western minority. Only 9 percent think fundamental cultural differences are responsible.

Germany: A large plurality of Germans (49%) think that it is possible to find common ground between Muslim and Western cultures, but a sizable 39 percent thinks violent conflict is inevitable—the highest percentage among the European countries polled. A clear majority (55%) says that the tensions between Islam and the West arise primarily from conflicts about political power and interests, not about religion. Sixty – eight percent see the conflicts arising from intolerant minorities, with 44 percent saying “intolerant minorities on both sides;” another 20 percent choosing an intolerant Muslim minority; and 4 percent saying an intolerant Western minority. Only 25 percent blame fundamental differences between the cultures.

France: The French—like the English and Italians—emphatically reject the idea that conflict between Islam and the West is inevitable. Sixty-nine percent say it is possible to find common ground between Western and Islamic cultures; only 23 percent say conflict is inevitable. Asked about the causes of tensions, just 29 percent see them as primarily arising from differences of religion and culture, while a 56 percent majority see them as based on power conflicts (with 11% saying “both”). Offered four options, an exceptionally high 68 percent say that global tensions between Islam and the West are caused primarily by “intolerant minorities on both sides.” Another 17 percent say “an intolerant Muslim minority” is primarily responsible. Only 7 percent blame fundamental cultural differences.

Russia: Russians tend to agree with the rest of the world that Muslim and Western cultures are capable of finding common ground. Forty-nine percent of Russians hold this view, while just 23 percent consider violent conflict to be inevitable. A slight majority also rejects the idea that tensions between Islam and the West are the result of religious and cultural differences. Fifty-three percent of Russians believe that these tensions arise from conflicts over political power and interests; only 19 percent blame culture. Given the option of naming fundamental cultural differences or intolerant minorities as the cause of tensions between Islam and the West, just 18 percent prefer the cultural explanation. Nearly six in ten (59%) blame intolerant minorities, with the largest number citing minorities on both sides (40%) rather than just Muslim (13%) or Western (6%) minorities.

Italy: More than three out of four Italians—78 percent—say it is possible to find common ground between Muslim and Western cultures, the greatest number of all

the European publics polled. A very small minority—14 percent—sees conflict as inevitable. Fifty-eight percent see conflicts over political power and interests as the primary causes of tensions between Islam and the West; 22 percent cite religious and cultural differences. Offered four options, a 45 percent plurality blames “intolerant minorities on both sides” for current tensions; another 18 percent blame an intolerant Muslim minority, and 1 percent an intolerant Western minority. Twenty-three percent blame fundamental cultural differences.

Portugal: Two in three Portuguese (66%) think common ground can be found between Muslim and Western cultures, with only 26 percent saying that violent conflict is inevitable. A modest majority of 52 percent think the tensions between Islam and the West arise more from conflicts about political power and interests, but a third (34%) see them as arising more from differences of religion and culture (both, 11%). In answer to a question with four options, a bare majority of 52 percent see the current tensions as caused more by intolerant minorities (on both sides, 40%; on the Muslim side, 10%; on the Western side, 2%). Thirty-nine percent attribute the tensions more to fundamental cultural differences.

Poland: Forty-six percent of Poles think it possible to find common ground between Muslim and Western cultures, while 19 percent think violent conflict is inevitable (34 percent decline to answer). Poles are unique in that they are divided on whether tensions between Islam and the West arise more from differences of religion and culture (34%) or from conflicts about political power and interests (37%). But, given four options only 18 percent think these tensions are caused more by fundamental differences between the two cultures, while 46 percent blame intolerant minorities, with 33 percent citing “intolerant minorities on both sides” as the biggest cause of current tensions; another 11 percent blame an intolerant Muslim minority, and 2 percent an intolerant Western minority.

Hungary: While Hungarians’ positions are consistent with the global trends, they are unique in that these positions are held by relatively modest pluralities. A 42 percent plurality thinks it is possible to find common ground in the relationship between Muslim and Western cultures, while 27 percent thinks violent conflict is inevitable (31 percent declined to choose either response). Similarly, 42 percent thinks the tensions between and Islam and the West arise more from conflicts over political power than from differences of religion and culture (25%). Thirty-nine percent see intolerance (of minorities) as the primary cause of global tensions, whether on both sides (20%), on the Muslim side (12%), or on the Western side (7%). Twenty-nine percent blame fundamental differences between the two cultures.

Greece: Sixty-two percent of Greeks think it is possible to find common ground between Muslim and Western cultures; only 26 percent see violent conflict as inevitable. Fifty-nine percent see the tensions as primarily arising from conflicts about political power and interests; only 23 percent say that differences of religion and culture are primarily at fault. A 49 percent plurality views “intolerant minorities on both sides” as responsible for tensions; another 11 percent blame an intolerant Muslim minority, and 4 percent an intolerant Western minority. Eleven percent say instead that tensions are based on fundamental cultural differences.

ASIA

Indonesia: Indonesians are unique in that a slight majority (51%) say that violent conflict between Islam and the West is inevitable, while 40 percent believes that it is possible for the two sides to find common ground. However only 35 percent say global tensions between Islam and the West are due to “fundamental differences between the two cultures,” while 55 percent attribute it to the intolerance of minorities: 28 percent hold intolerant Muslims responsible, 23 percent blame both sides, and 4 percent blame Western minorities. Further, when asked about the source of tensions between Islam and the West, only 35 percent blame them on “differences in religion and culture” while a majority (56%) blames them on conflicts over political power and interests.

China: The Chinese public tends to agree that Muslim and Western cultures can find common ground. Half of Chinese respondents believe this while only one-third (34%) feels that violent conflict between the two is inevitable. More than three in five (62%) say that “conflicts about political power and interests” are responsible for the tensions between Islam and the West; very few (14%) blame cultural or religious differences. Similarly, a majority (53%) of Chinese respondents select the intolerance of minorities as the chief cause of current tensions between Islam and the West, while just 19 percent attribute them to fundamental differences between the two cultures. One-third (33%) blames intolerant minorities “on both sides;” 11 percent an intolerant Western minority, and 9 percent an intolerant Muslim minority.

India: The most common view among Indians is that Muslim and Western cultures can find common ground (35%) but a significant number feel that conflict between the two is inevitable (24%). Indian views about the source of tensions between Islam and the West are also somewhat mixed, with many not taking a position. About a third (32%) say that tensions arise from conflicts over political power and interests, while a quarter (25%) blame differences in religion and culture. Similarly, while 43 percent of Indians believe that intolerant minorities are the cause of current tensions between Islam and the West, 27 percent cite fundamental differences between the two cultures. Among those who blame intolerant minorities, nineteen percent specify a Muslim minority, while smaller numbers say an intolerant Western minority (12%) or intolerance on both sides (12%).

Australia: Most Australians believe that it is possible for Muslim and Western cultures to find common ground. Sixty-eight percent hold this view, while just 26 percent think “violent conflict is inevitable.” Half of Australians (50%) believe tensions between Islam and the West arise primarily from conflicts about political power and interests, while considerably fewer (35%) feel “differences of religion and culture” are the source. Asked to identify the main cause of current global tensions between Islam and the West, a very large majority (80%) selects intolerant minorities, including 68 percent who blame minorities “on both sides.” Very few Australians (14%) attribute these tensions to fundamental differences between the two cultures.

South Korea: South Koreans generally feel that Muslim and Western cultures are capable of finding common ground. A significant majority (57%) believes that such agreement is possible and just 29 percent say that violent conflict is inevitable. More

than three in five Koreans (61%) attribute tensions between Islam and the West to “conflicts about political power and interests.” Only 32 percent say that these tensions have arisen from religious and cultural differences. A large majority (72%) sees intolerance by minorities as the main cause of current global tensions between Islam and the West, including 46 percent who blame “both sides.” Very few Koreans blame only an intolerant Western (16%) or Muslim (10%) minority for the tensions. Less than one-quarter (24%) of Koreans think fundamental cultural differences are responsible.

Philippines: The public in the Philippines stand out in that it is divided over whether Muslim and Western cultures can find common ground. While 42 percent of Filipinos believe that it is possible for the two cultures to find areas of agreement, 39 percent think that violent conflict is inevitable. A slight majority (51%) believes that tensions between Islam and the West arise from conflicts over political power and interests but more than a third (36%) blames religious and cultural differences. Asked to identify the main reason for current global tensions between Islam and the West, a majority of Filipinos (50%) blames intolerant minorities, while just 36 percent cite fundamental cultural differences. Filipinos generally say intolerant minorities on both sides (42%), are responsible, rather than an intolerant Muslim (6%) or Western (2%) minority.

MIDDLE EAST

Lebanon: Among the Middle Eastern publics surveyed, the Lebanese are the most optimistic that Muslim and Western cultures can find common ground. More than two out of three (68%) Lebanese hold this view while only a quarter (26%) believes that violent conflict between Muslim and Western cultures is inevitable. The Lebanese overwhelmingly (78%) attribute current tensions between Islam and the West to conflicts over political power and interests rather than differences in religion or culture. Similarly, most Lebanese (59%) blame the tensions on intolerant minorities, whether such minorities are from both sides (24%), Western (20%), or Muslim (15%). Only about one-third (35%) of Lebanese believes these tensions are rooted in “fundamental differences between these two cultures.”

Egypt: A majority (54%) of Egyptians believes that Muslim and Western cultures can find common ground, though a somewhat high percentage (43%) think that violent conflict between Islam and Western cultures is inevitable. Asked about the causes of tension between Islam and the West, 57 percent cite conflicts over political power and interests rather than differences of religion and culture (36%). Most Egyptians (59%) also blame such tensions on “intolerant minorities” from both sides (24%), Muslim (20%), or Western (15%). A significant minority (39%) of Egyptians, however, believes fundamental differences between Islam and Western cultures are the main source of the “current global tensions between Islam and the West.” This is higher than any other public polled in the Middle East.

Turkey: Almost half (49%) of Turks believe that it is possible for Muslim and Western cultures to find common ground, while nearly a third (29%) think that violent conflict between Islam and the West is inevitable. Asked about the source of tensions between Islam and the West, a majority (55%) of Turks attributes them to

political power and interests rather than religious and cultural differences (23%). A majority of Turks (57%) blame current tensions between Islam and the West on intolerant minorities. Among those who blame intolerance, 35 percent say it is found on “both sides” and 20 percent say “an intolerant Western minority.” Only a limited number (2%) of Turks blame “an intolerant Muslim minority.” About a quarter (23%) of Turks believes that tensions arise out of fundamental differences between these two cultures.

United Arab Emirates: A significant portion of the public in the United Arab Emirates rejects the notion that conflict between Islam and the West cannot be avoided, believing instead the two cultures can find common ground. A plurality (47%) of Emiratis holds this optimistic view, while slightly more than a quarter (27%) says that violent conflict between Muslim and Western cultures is inevitable. A plurality (48%) of Emiratis also believes that the tensions between Islam and the West are generated by conflicts over political power and interests rather than differences in religion or culture. Only 27% think that these tensions “arise from differences in religion and culture.” However, Emiratis seem divided about whether the tensions between Islam and the West are caused more by fundamental differences between the two (37%) or by the intolerance of minorities (38%). Of those who blame minorities, most fault both sides (20%), while very few hold either a Western minority (11%) or a Muslim minority (7%) responsible.

NORTH AMERICA

United States: Twice as many Americans believe that Muslim and Western cultures can find common ground than say that violent conflict is inevitable. A large majority (64%) feels the two cultures can find areas of agreement while just 31 percent believe that violence is inevitable. Nearly half (49%) of Americans believe the tensions between Islam and the West result from conflicts about political power and interests, yet a significant number (38%) also say that these tensions arise from “differences in religion and culture.” Asked whether fundamental differences or the intolerance of minorities was the main cause of current tensions between Islam and the West, nearly three-quarters (73%) of Americans blame intolerant minorities, whether on both sides (54%), Muslim (12%) or Western (7%). Only 17 percent say that “fundamental differences” between the two are responsible.

Canada: More than seven in ten Canadians believe common ground can be found between Muslim and Western cultures. Seventy-three percent say that common ground can be found, while just 16 percent believe that violent conflict is inevitable. A significant majority (56%) of Canadians sees “conflicts about political power and interests” as the source of tensions between Islam and the West, while fewer than three in ten (29%) believe they arise from religious and cultural differences. Three in four Canadians (74%) also see intolerant minorities as a primary reason for tensions between Islam and the West compared to just 19 percent who blame cultural differences. Fifty-five percent of Canadians fault intolerant minorities on both sides, far more than those who specifically cite a Muslim (12%) or Western (7%) minority.

LATIN AMERICA

Argentina: More Argentines believe that Muslim and Western cultures can find common ground than feel that violent conflict between the two is inevitable. Forty-six percent in Argentina believe it is possible to find common ground, while just 29 percent take the opposing viewpoint that conflict is unavoidable. A significant majority (58%) sees the tensions between Islam and the West as the result of conflicts over “political power and interests.” Very few (18%) attribute these tensions to “differences of religion and culture.” Asked to identify whether fundamental differences between Islam and the West or intolerance by specific minority groups has given rise to tensions between the two cultures, just 26 percent select fundamental differences. Forty-four percent assigns responsibility to intolerant minorities, including 37 percent who blame minorities “on both sides.”

Brazil: A large number of Brazilians feel that Muslim and Western cultures are capable of finding common ground. A majority (60%) believes that reaching this understanding is possible, nearly twice as many as those who feel that “violent conflict is inevitable” (31%). However, Brazilians are less confident about the source of tensions between Islam and the West. While a plurality (42%) sees these tensions as the product of “conflict about political power and interests,” 28 percent hold religious and cultural differences responsible. Brazilians appear even more conflicted when asked to choose whether fundamental differences between Islam and the West or intolerance by minority groups are the primary cause of global tensions. Respondents are divided about this: 39 percent select intolerant minorities (including 32 percent who choose intolerant minorities on both sides), while 36 percent name “fundamental differences between the two cultures.”

Chile: Chileans tend to reject the idea that Muslim and Western cultures face inevitable violent conflict and instead believe that they can find common ground. A plurality (45%) believes that common ground is attainable, while just 30 percent see violent conflict between the two cultures as inescapable. Nearly half (49%) of Chileans believe that global tensions between Islam and the West arise from conflicts over political power and interests. Fewer than three in ten (28%) in Chile attribute these tensions to “differences of religion and culture” between the two. Similarly, Chileans see intolerant minorities as the primary cause of global tensions between Islam and the West: 41 percent say these minorities are responsible, including 29 percent who blame minorities “on both sides.” Again, only 30 percent feel that fundamental differences between Islam and the West are the source of these global tensions.

Mexico: Most Mexicans feel that common ground can be established between Muslim and Western cultures. A large majority (69%) believes that the two can find common ground. Just one in ten (11%) says that violent conflict is inevitable. Mexicans are similarly certain that tensions between the two cultures result from conflicts over political power and interests, not inherent religious and cultural differences. Seventy-two percent take the view that political and power-driven conflicts are the primary source of these tensions, while just 14 percent believe they stem from differences in religion and culture. Furthermore, an equally large majority (73%) of Mexicans sees the intolerance of minority groups as a source of tension

between Islam and the West, including two-thirds (67%) who blame minorities on both sides. Just 12 percent blame such tensions on “fundamental differences.”

AFRICA

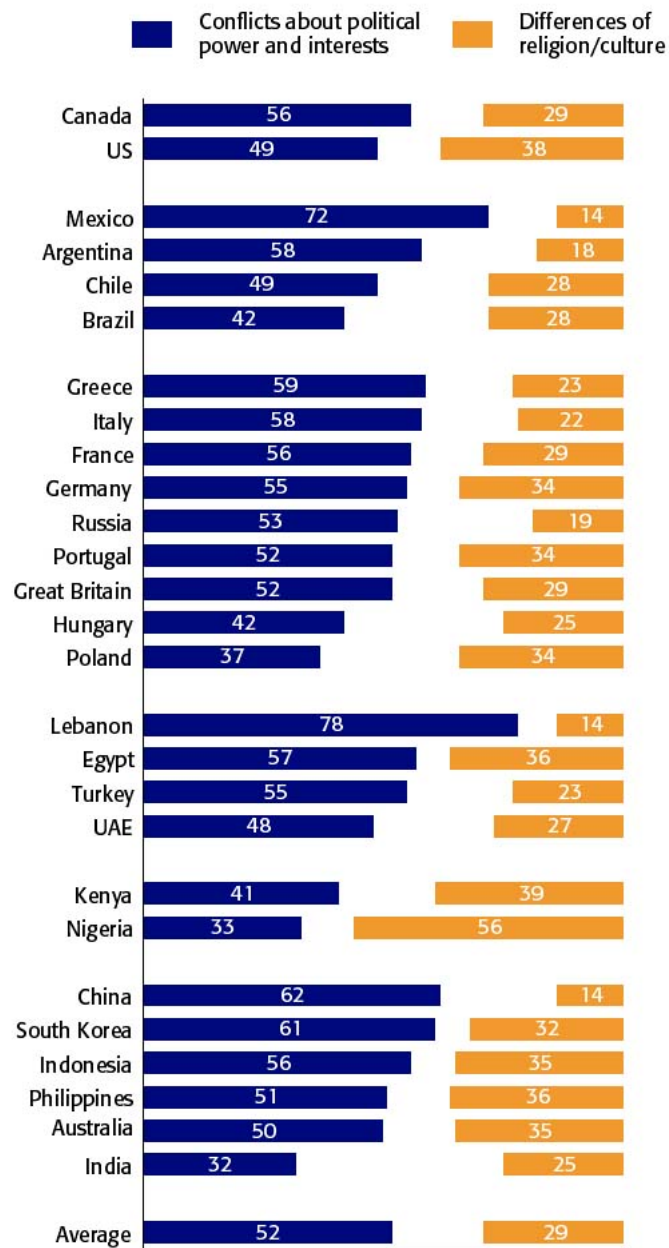
Kenya: Only a plurality (46%) of Kenyans believe Muslim and Western cultures can put aside their differences, while a significant number (35%) believe violent conflict between the two “is inevitable.” Kenyans are somewhat divided on the source of tensions between Islam and the West. Thirty-nine percent say tensions between the two groups arise mainly from “differences of religion and culture,” while 41 percent cite “conflicts about political power and interests.” Kenyan opinion is mixed about whether current Islam-West tensions should be attributed to fundamental differences between the two cultures or the attitudes of intolerant minorities. While a plurality (42%) says intolerant minorities are responsible, one-third (34%) chooses “fundamental differences between these two cultures.” Kenyans are more likely to identify “an intolerant Muslim majority” (20%) as the source of such tensions than minorities on “both sides” (14%) or a “Western minority” (8%).

Nigeria: A majority of Nigerians (53%) feel Muslim and Western cultures can find common ground, while 37 percent say violent conflict between the two is inevitable. Nigerian Muslims were more optimistic about this than Christians. Sixty-three percent of Nigerian Muslims say such agreement is possible and only 31 percent say violence is inevitable. Christian Nigerians, in contrast, were equally divided about the possibility of common ground or the inevitability of violence (43% each). A majority of Nigerians overall (56%), including majorities of both Muslims (59%) and Christians (51%), believes that tensions between Islam and the West arise more from “differences of religion and culture” than conflicts over political power and interests. In none of the other countries polled, did a majority chose cultural differences over political ones. Only one-third (33%) of all Nigerians believe tensions between Islam and the West arise out of conflicts over political power. Half (50%) of Nigerians feel that current global tensions between Islam and the West are caused more by “fundamental differences between these two cultures,” rather than by “intolerant minorities” on both sides (42%). Nigerian Muslims (55%) were more likely than their Christian counterparts (43%) to identify fundamental differences as the source of global tensions. More Nigerian Christians name “an intolerant Muslim minority” (23%) as the source of tensions, and more Muslims identify “an intolerant Western minority” (18%). Similar numbers of Christian (20%) and Muslim (18%) respondents, however, indicate that minorities “on both sides” are responsible for current global tensions.

Detailed Results

Views on the Cause of Tensions between Islam and the West

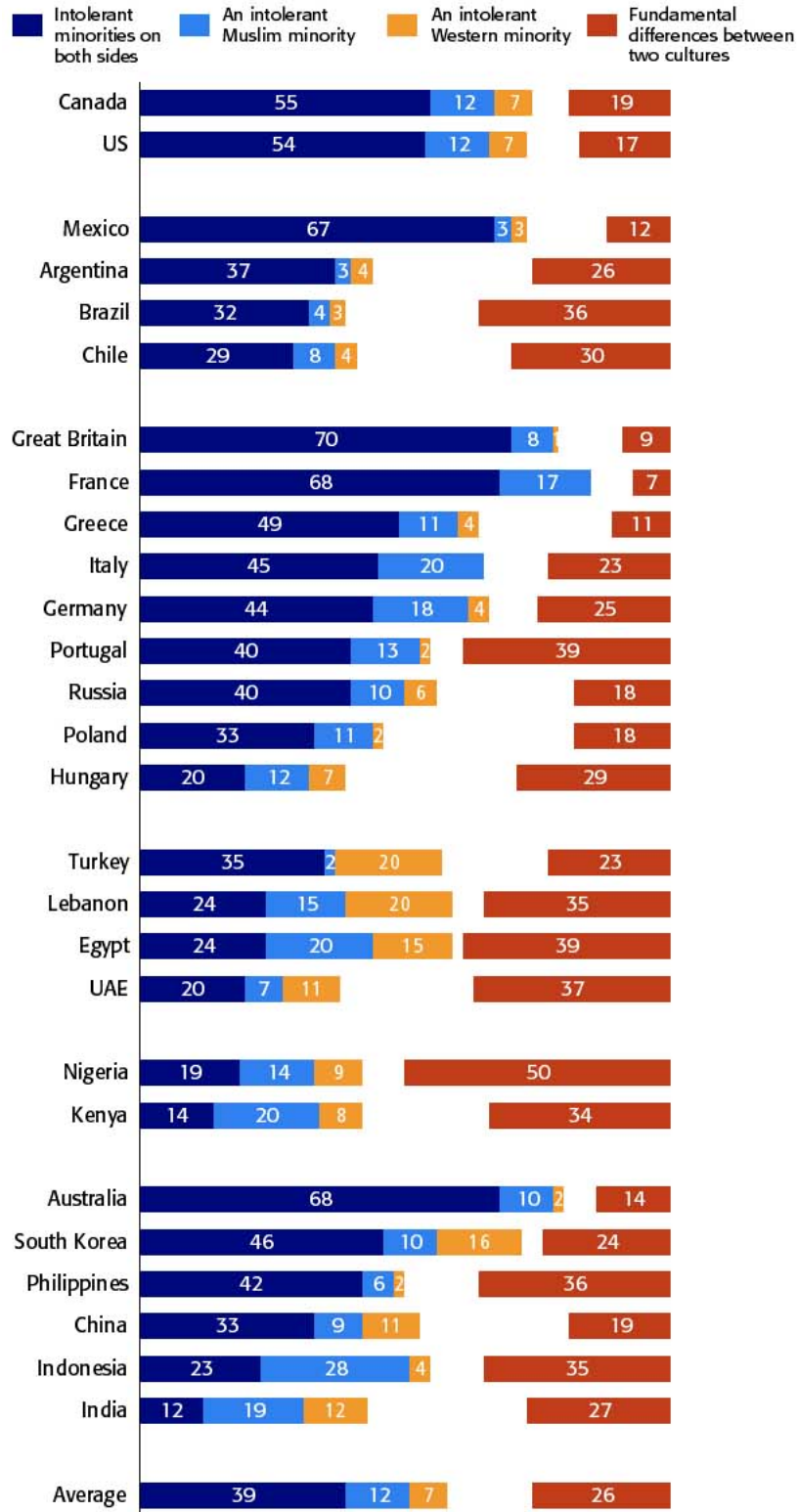
By Country



The white space in this chart represents "Both," "Neither," and "DK/NA."

Views on the Cause of Current Global Tensions between Islam and the West

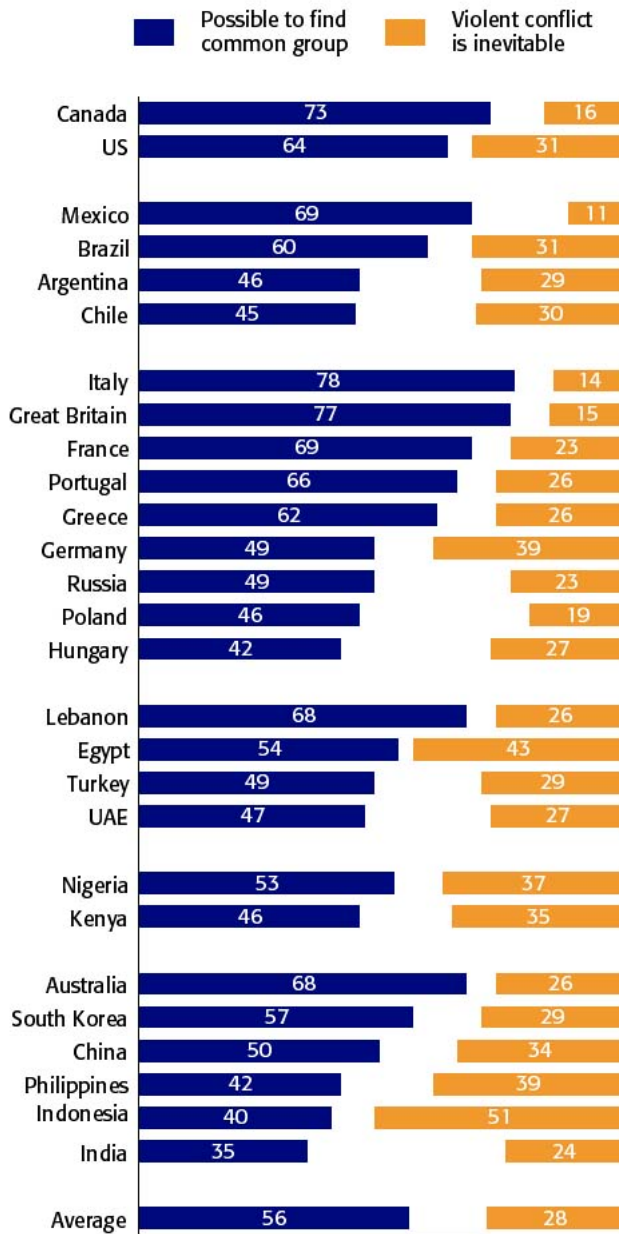
By Country



The white space in this chart represents "All equally," "None/other," and "DK/NA."

Views of the Relationship between Muslim and Western Cultures

By Country



The white space in this chart represents "Depends," "Neither," and "DK/NA."

Questionnaire

M4. Thinking about the relationship between Muslim and Western cultures do you think that violent conflict is inevitable or that it is possible to find common ground?

- 01 Violent conflict is inevitable
- 02 Possible to find common ground
- VOLUNTEERED DO NOT READ
- 03 Depends
- 04 Neither
- 99 DK/NA

M5. Thinking about the tensions between Islam and the West—do you think they arise more from differences of religion and culture or from conflicts about political power and interests?

[Interviewer Note: If they say both equally, prompt with, “Which do you believe is more important?”]

- 01 Differences of religion and culture
- 02 Conflicts about political power and interests
- VOLUNTEERED DO NOT READ
- 03 Both equally (accept if volunteered after prompt)
- 04 Neither (accept if volunteered after prompt)
- 99 DK/NA

M6. Would you say that the current global tensions between Islam and the West are caused more by . . . READ IN ORDER

[Interviewer Note: If they say both equally, prompt with, “Which do you believe is more important?”]

- 01 Fundamental differences between these two cultures as a whole
- 02 An intolerant Muslim minority
- 03 An intolerant Western minority
- 04 Intolerant minorities on both sides
- VOLUNTEERED DO NOT READ
- 05 All equally (accept if volunteered after prompt)
- 06 None / Other (accept if volunteered after prompt)
- 99 DK/NA

Methodology

Country	Sample Size (unweighted)	Field dates	Sample	Survey methodology	Type of sample
Argentina	1004	Nov 23-29, 2006	18+	Face-to-face	National
Australia	1004	Dec 08-19, 2006	18+	Telephone	National
Canada	1008	Dec 15, 2006 – Jan 16, 2007	18+	Telephone	National
Brazil	800	Nov 17 - Dec 02, 2006	18+	Face-to-face	Urban ¹
Chile	1000	Nov 03 -14, 2006	18+	Face-to-face	Urban ²
China	1800	Nov 14-27, 2006	18+	Telephone	Urban ³
Egypt	1000	Nov 10-24, 2006	18+	Face-to-face	Urban ⁴
France	1001	Nov 23 - Dec 01, 2006	15+	Telephone	National
Germany	1002	Nov 13 - Dec 05, 2006	16+	Telephone	National
Great Britain	1000	Dec 21, 2006 - Jan 09, 2007	18+	Telephone	National
Greece	1000	Nov 30 – Dec 09, 2006	18+	Telephone	National
Hungary	1062	Nov 27 - Dec 11, 2006	16+	Face-to-face	National
India	1616	Dec 05-13, 2006	18+	Face-to-face	National
Indonesia	1000	Dec 13-24, 2006	17+	Face-to-face	Urban ⁵
Italy	1020	Nov 15-24, 2006	18+	Telephone	National
Kenya	1002	Nov 13-22, 2006	18+	Face-to-face	National
Lebanon	1200	Dec 06-22, 2006	18+	face-to-face	Urban ⁶

Mexico	1000	Dec 11-17, 2006	18+	Face-to-face	National
Nigeria	1000	Nov 10-16, 2006	18+	Face-to-face	National
Philippines	1000	Nov 18 - Dec 06, 2006	18+	Face-to-face	National Capital Region ⁷
Poland	1015	Dec 01-04, 2006	18+	Face-to-face	National
Portugal	1000	Dec 02-18, 2006	18+	Face-to-face	Urban ⁸
Russia	1006	Nov 24 - Dec 05, 2006	18+	Face-to-face	National
South Korea	1032	Nov 10 - Dec 01, 2006	19+	Face-to-face	National
Turkey	1000	Nov 10-28, 2006	15+	Face-to-face	Urban ⁹
United Arab Emirates	817	Nov 12 - Dec 04, 2006	18+	Face-to-face	Urban ¹⁰
USA	1000	Dec 08-28, 2006	18+	Telephone	National

¹ In Brazil the survey was conducted in Belo Horizonte, Brasília, Curitiba, Porto Alegre, Recife, Rio de Janeiro, Salvador, and São Paulo, representing 17.8% of the total population.

²In Chile the survey was conducted in Antofagasta, Arica, Calama, Chiguayante, Chillán, Concepción, Copiapó, Iquique, Coquimbo, Coronel, Curicó, Gran Santiago (includes San Bernardo and Puente Alto), La Serena, Linares, Los Angeles, Lota, Osorno, Ovalle, Puerto Montt, Quillota, Quilpué, Rancagua, San Antonio, Talca, Talcahuano, Temuco, Valdivia, Valparaíso, Villa Alemana, Viña, representing 70% of the total population.

³In China the survey was conducted in Beijing, Chengdu, Guangzhou, Hangzhou, Shanghai, Shenyang, Wuhan, Xi'an, and Zhengzhou, representing 36% of the total urban population.

⁴In Egypt the survey was conducted in urban areas of Cairo, Giza, Shobra Al Khema and Alexandria representing 21% of the total population.

⁵In Indonesia the survey was conducted in Bandung, Jakarta, Medan, Semarang, and Surabaya, representing 7% of the total population.

⁶In Lebanon the survey was conducted in Akkar, Aley, Baabda-Maten, Baalbak, Batroun, East Center, Eastern Suburbs, Jbeil, Jezzine, Keserwan, Koura, Nabatieh, Rashaya, Shouf, Sidon, Tripoli, Tyre, West Center, Western Bekaa, Western suburbs, Zahle, Zgharta, representing geographic country.

⁷In the Philippines the survey was conducted in the National Capital Region representing 27% of the total urban population.

⁸In Portugal the survey was conducted in Almada, Amadora, Barga, Beja, Castelo Branco, Évora, Faro, Guarda, Leiria, Lisboa, Loures, Oeiras, Porto, Santarém, Setúbal, Vila Nova Famalicão, Vila Nova Gaia, Viseu, representing geographical country.

⁹In Turkey the survey was conducted in Adana, Ankara, Antalya, Bursa, Diyarbakir, Erzurum, Istanbul, Izmir, Konya, Samsun, and Zonguldak, representing 30% of the total population.

¹⁰In United Arab Emirates the survey was conducted in urban areas mainly Dubai, Abu Dhabi and Sharjah, representing 61% of the total population.