

NOVEMBER 2021

THIRD EDITION

RELIGIOUS FREEDOM INDEX

*American Perspectives on
the First Amendment*



BECKET
Religious Liberty for All

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Recommended Citation

The Becket Fund for Religious Liberty, November 2021. “Religious Freedom Index: American Perspectives on the First Amendment”

2021 RELIGIOUS FREEDOM INDEX

*American Perspectives on the
First Amendment*



BECKET
Religious Liberty for All

**RELIGIOUS
FREEDOM
INDEX**

American
Perspectives on the
First Amendment
Third Edition

About the Becket Fund for Religious Liberty

This report is published by the Becket Fund for Religious Liberty, a nonprofit, public-interest legal and educational institute with a mission to protect the free expression of all faiths. Becket exists to vindicate a simple but frequently neglected principle: Because the religious impulse is natural to human beings, religious expression is natural to human culture. We advance that principle in three arenas—the courts of law, the court of public opinion, and the academy—both in the United States and abroad.

At Becket we like to say we’ve defended the religious rights of people from “A to Z,” from Anglicans to Zoroastrians. Our supporters represent a myriad of religions, but they all share our common vision of a world where religious freedom is respected as a fundamental human right that all are entitled to enjoy and exercise. In defending these ideas, in theory and in practice, we find ourselves at the crossroads of church and state.

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Acknowledgements

This survey and analysis are made possible through the Templeton Religion Trust, the Our Sunday Visitor Foundation, the Maclellan Foundation, and the many supporters of the Becket Fund for Religious Liberty’s defense of religious freedom for all. We also wish to acknowledge our research partner, Heart+Mind Strategies, and Dr. Dee Allsop for their work in identifying the need for this Index and partnership in its development, and Dr. Jacqueline Rivers for her guidance and insight into contemporary religious issues.



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The background of the page is a full-page image. The left half shows a dark, turbulent sky with heavy, dark grey clouds. A bright light source, likely the sun, is breaking through the clouds near the horizon, creating a strong glow and illuminating the undersides of the clouds. The right half of the image is a lighter, more ethereal version of the same scene, with the sky appearing much brighter and the clouds more wispy. The horizon line is visible in the lower third of the image, showing a dark silhouette of land or a city skyline across a body of water.

Executive Summary

After a uniquely divisive year, Americans rebuild consensus around support for religious freedom pushing the Index score to a new high.

For many Americans, 2021 signified a hopeful beginning of moving on after a difficult 2020 characterized by division, unrest, and uncertainty. At a national and individual level, Americans are in various stages of recovery from the effects of the pandemic and a tumultuous election year. The Index questions help us to see how the events of these last few years have impacted opinion on foundational freedoms. We are excited to see the beginnings of trends in American opinion in this third edition of the Religious Freedom Index, after two years of establishing a baseline. The additional questions asked in the Index survey, some unique to this year and some repeated from previous years, provide greater detail into these changes, alongside insights into unexplored areas of religious freedom opinion.

The Religious Freedom Index is designed to give a holistic view of changes in American attitudes on religious liberty by surveying a nationally representative sample of 1,000 American adults each year. The questions asked in the Index cover a wide spectrum of religious liberty protections under the First Amendment. The responses to these questions statistically group into six dimensions: 1) Religious Pluralism, 2) Religion and Policy, 3) Religious Sharing, 4) Religion in Society, 5) Church and State, and 6) Religion in Action. The composite Index score is the average score of these dimensions. In addition to the Index questions, each year we include supplemental survey questions to probe Americans' views on timely or special topics.

As the urgent problems of the previous year shift into new and unexpected trials this year, the Index results offer positive news both for

the current state of American freedom and for its future. This year's Index composite score of 68 represents an increase of two points from last year. Behind this two-point increase, respondents increased positive religious liberty views on 20 of 21 Index questions from last year and brought 15 of 21 to new highs. In terms of dimension, this two point overall increase came from every dimension rising two or three points from last year, and three of the dimensions reaching new all-time highs while the other three matched previous highs.

The additional questions in the Index survey this year asked Americans about the role of religion in education, the place of religious speech in the public square, the relationship between government and faith-based organizations, and of course, the continuing implications for religious exercise of the COVID-19 pandemic.

With the Index reaching a new high, we see Americans bouncing back from an especially divisive year with newfound confidence in their support for a wide spectrum of religious freedom principles.

Importantly, this new high was consistent across the series of sixteen questions that make up the bulk of the Index. All sixteen of those questions but one saw Americans coming out of a 2020 dip to support religious freedom at levels equal to, or exceeding, those from 2019. And, encouragingly, we observed a positive shift toward more intense, or confident, support for religious freedoms. More Americans said that they completely supported these varied components of religious freedom; there was an average four-point increase in this top-box response across these 16 Index questions. On all of these 16 questions but one, this year more

respondents indicated complete acceptance and support, the highest level of acceptance and support, than any other response option.

This promising principal finding from our 2021 Index leads us to several questions. What attitudes, environments, and events influenced this bounce back in support for religious freedom? How does this more robust, principled support manifest in real-world applications of religious practice? How likely is it that this renewed support will be maintained or exceeded in future years?

What are the nuances or differences among different demographics, and how similarly do Americans perceive religious freedom? Some of these questions we will explore in this report, and others will help us as we formulate additional questions in the years to come.

Our exploration of this year's Index is categorized by three themes that connect the results across individual Index questions and additional questions in the survey. These themes are:

2021 Key Findings

1

Americans want a fair shake for faith-based organizations:

Americans value faith-based organizations and want the government to partner with them on fair and equal terms.

2

Americans value religious voices in national conversation:

Even in heated national debates, Americans want faith-based opinions and worldviews to be heard.

3

Agreeing on the essentials, Americans prioritize houses of worship in a pandemic:

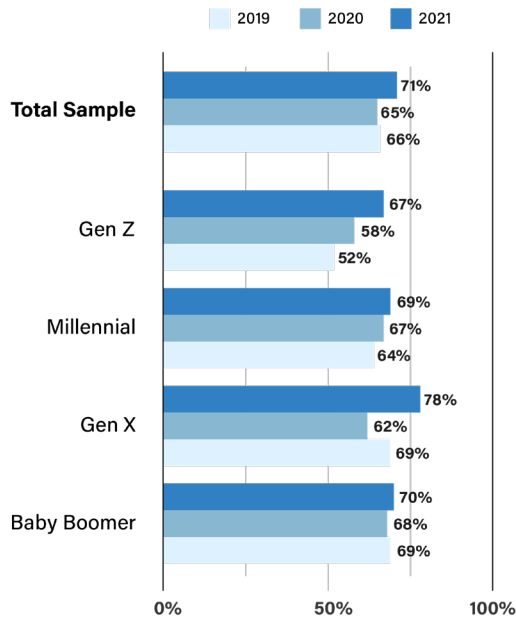
Americans continue to value religion during the pandemic, with most saying houses of worship provide essential services.

Americans want a fair shake for faith-based organizations

The faithful exercise religious freedom when their beliefs compel them to build and contribute to organizations that work to solve the problems their communities face. In this year's Index and additional questions, Americans supported these organizations and their equal treatment as they worked alongside the government to solve our community's challenges.

Religious organizations' eligibility for government funding opportunities:

Religious organizations should be just as eligible to receive government funds as non-religious organizations:



The most significant increase in support for religious freedom on an individual Index question was seen in those who said that religious organizations that provide services to help in the community should be just as eligible to receive government funds as nonreligious organizations. Alignment with this position increased six points since last year to 71 percent.

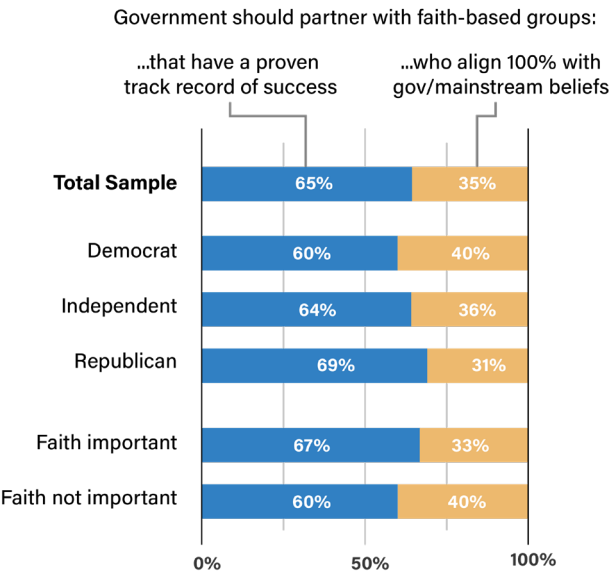
Support for equal funding opportunities rose among Gen X, Millennial, and Gen Z respondents. Since 2019, support among each subgroup increased five points or more. Gen Z respondents stick out for their consistent six-point or more increase in support each year since 2019, with a nine-point increase this past year.

Alongside these increases, we see broad support for the government partnership with faith-based organizations based on results, not ideology or beliefs. The survey asked whether the government should limit partnerships with faith-based groups to those who completely align with the government's beliefs, or whether government should make partnership decisions based on organizations' results, even when beliefs of the faith-based organization and the government may be at odds. Nearly two-thirds, 65 percent, of respondents said the government should partner with faith-based organizations based on success, not alignment of beliefs.

Despite heated contemporary debates on government and faith-based organization partnerships, support for partnering based on

results, not beliefs, spanned many unexpected subgroups. Majorities of Republican, Democrat, and Independent respondents all said government should partner with faith-based organizations based on results rather than beliefs. So too did majorities of respondents who said faith was not very or not at all important, and respondents with no religious affiliation.

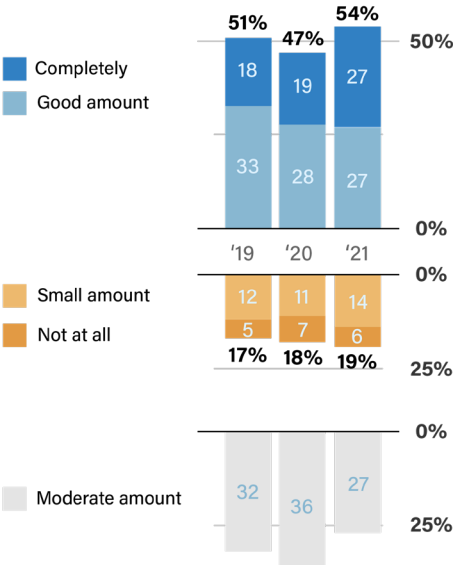
Criteria for government partnerships with faith-based organizations:



Underpinning this increase in support for the role of faith-based organizations and preference for partnership independent of ideological alignment, Americans increasingly expressed appreciation for the contributions of religion and people of faith to society. A seven-point increase from last year in those who said they appreciate the contributions of religion and people of faith completely or a good amount pushed this level of appreciation to 54 percent. Those who said they completely appreciate these contributions, the highest degree of appreciation, increased nearly eight points since last year.

Appreciation for contributions of religion and people of faith:

To what degree would you say you personally, appreciate the contributions religion and people of faith make to our country and to our society?



Americans value religious voices in national conversation

While civility and openness to other viewpoints in conversation about controversial topics seems to have become a rare occurrence, Americans still want religious voices to take part in these essential conversations.

So many of these conversations focus on competing solutions to the problems our country faces. More and more, Americans seem to see people of faith in particular as part of the solution to those problems. Each year of the Index, more respondents have said that people of faith are part of the solution to these issues, not part of the problem. This year, nearly two-thirds of respondents said that people of faith are part of the solution, a five-point increase since 2019.

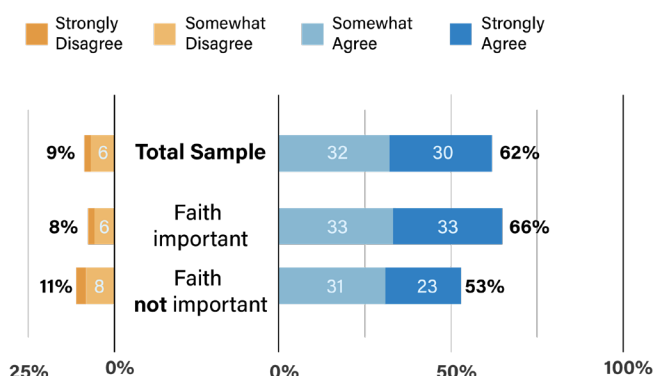
More Americans this year also include the ability to share religious ideas in the public square as part of their definition of religious liberty. Eighty-three percent of respondents said that the freedom to express or share religious beliefs with others is an important or absolutely essential part of religious freedom. For the first time, a majority of respondents, 52 percent, said that this freedom was absolutely essential, up nine points since last year.

Beyond sharing beliefs, Americans want people of faith to be free to share religious ideas in the public square. Even when it comes to controversial topics, 62 percent of respondents agree or strongly agree that people with religiously based opinions on

controversial topics should be free to voice them in public. Notably, majorities agreed regardless of whether the respondent said faith was personally important. Sixty-six percent of those who said faith was at least somewhat important agreed on this question, and still 53 percent who said faith was not at all or not very important agreed.

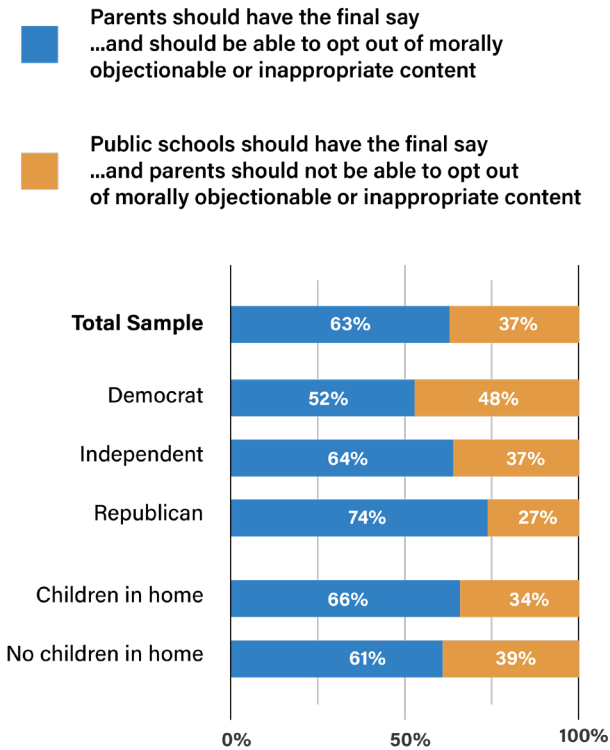
Religious voices in public conversation about controversial topics:

People with religiously based opinions in controversial topic discussions should be free to voice them in public.



One notable area of consensus on the importance of religious voices was the role of parents in public education. When administrators' or educators' views of what should be part of public school curriculum conflict with parents' views, respondents think parents' views should have the final say. Nearly two-thirds of respondents (63 percent) said that parents are the primary educators of their children and should be free to opt their children out of elements of public school curricula that they find morally objectionable.

Parents' voices and public education curriculum:



This opinion crossed many subgroups. Majorities of Democrat, Independent, and Republican respondents all sided with this opinion, though to varying degrees. Among Democrats, a slight majority, 52 percent, sided with this opinion, compared with 64 percent of Independents and 74 percent of Republicans. Whether respondents had children in the home or not had little impact on opinion—66 percent of those who had children in the home sided with this opinion compared to 61 percent of those without children.

Agreeing on the essentials, Americans prioritize houses of worship in a pandemic

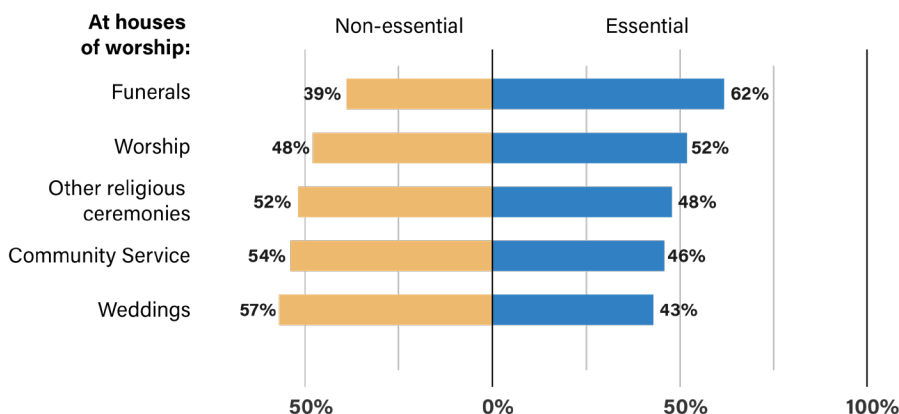
Nearly two years into the coronavirus pandemic, religious belief and government restrictions continue to find areas of tension and conflict. Last year's debates focused heavily on whether houses of worship could be closed amidst lockdowns across the country. This year, opinions on houses of worship solidify, alongside emerging conversations about vaccine mandates.

When it comes to which activities are considered essential in a pandemic, respondents were most likely to include activities at houses of worship. Fifty-two percent of Americans said that worship at a house of worship should be considered essential, and 62 percent said that funerals at houses of worship should be considered essential. Of all activities listed, these were the only two that a majority of respondents said should be considered essential activities. Still, other religious activities at houses of worship were considered essential

by more respondents than other, nonreligious activities. More than 40 percent of Americans considered weddings, community service, and other religious ceremonies at houses of worship as essential. Meanwhile, fewer than 40 percent considered graduations, protests, celebrations, exercise, sporting events, or concerts/performances at venues other than houses of worship as essential. Concerts/performances were considered essential by the lowest number of respondents—only 23 percent.

Responses differed significantly among respondents of different generations, political affiliations, and ethnicities. Among generations, the only generation to consider each of the religious activities to be essential was Generation X. A majority of Republican respondents considered each of the religious activities at houses of worship to be essential; the only religious activities considered essential

Activities at houses of worship during a pandemic:



by majorities of Democrats and Independents were funerals. Black and Hispanic respondents were more likely to say that religious activities were considered essential, in some cases exceeding the total sample by as much as eight or nine points.

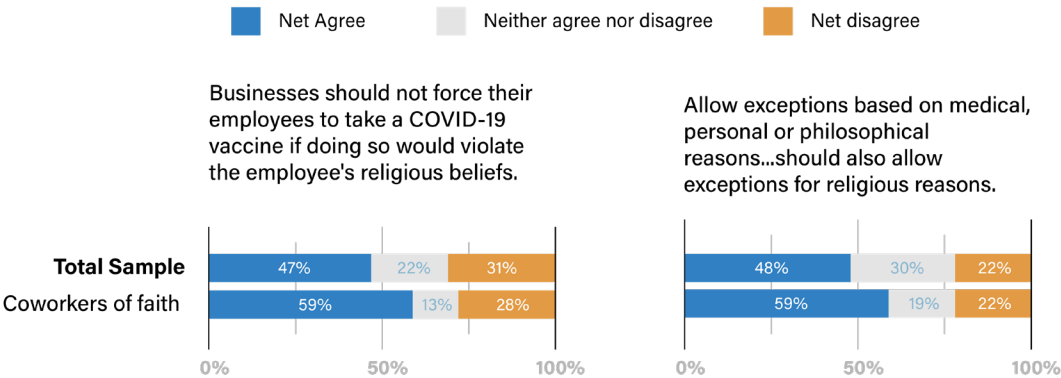
On the question of exemptions for COVID-19 vaccine mandates, more Americans do than do not support vaccine mandate exemptions for religious reasons, and those who work with people of faith support religious exemptions in higher numbers.

Half of the sample was asked about vaccine mandates in employment when imposed by the employer, and the other half was asked

about vaccine mandates in employment when imposed by the government. A majority of respondents, 51 percent, agreed that businesses should allow religious exemptions to vaccine mandates when imposed by the employer, and a plurality, 47 percent, supported religious exemptions when the mandate came from the government.

Majorities of respondents with coworkers who were people of faith agreed that businesses should not impose vaccine mandates on those with religious objections, regardless of whether the mandate came from the employer or the government. Among respondents who did not have coworkers who were people of faith, only a plurality agreed.

Religious exemptions to vaccine mandates imposed by the government:



Methodology Overview






The Religious Freedom Index includes data gathered in an annual online poll in fall 2021 of a nationally representative sample of American adults (n=1,000) conducted by an independent research company, Heart+Mind Strategies. The poll includes 21 questions that contribute to the Index, asked with the same language and in the same order every year. The poll also includes additional questions that are not calculated in any of the Index dimensions and change from year to year based on current events. The polling takes place each year between late September and early October.

In the original year of Index polling, 2019, Heart+Mind Strategies constructed the Index and dimensions via factor, path, and conceptual analysis, including second-factor modeling. Each dimension is calculated by using and scoring individual responses to questions included in each dimension. Within each dimension, the scores on individual responses are used to calculate a summated

score for that dimension and re-scaled from 0 to 100. The average of all six of the dimension scores is then used to create the final Index score.

The six individual dimensions and overall Index use a scale from 0 to 100, where 0 indicates complete opposition for the principle of religious freedom at issue and 100 indicates robust support for the same principle.

The Becket Fund for Religious Liberty did not participate in the gathering or coding of responses, or in the scale construction. Rather, Becket contributed its broad expertise representing people of all faiths in religious liberty cases to ensure that the polling instrument broadly reflected America’s many diverse religious experiences and the full spectrum of religious liberty issues. Becket produces the final report, disseminates the findings, and engages the public in discussions on the Index and religious freedom.

	2019	2020	2021
 MODE	Online Survey	Online Survey	Online Survey
 LENGTH	15 minutes	15 minutes	15 minutes
 DATES	October 2-10, 2019	September 30-October 8, 2020	September 29-October 7, 2021
 AUDIENCE	n=1,000	n=1,000	n=1,000
 GEOGRAPHY	USA, nationally representative	USA, nationally representative	USA, nationally representative

Religious Pluralism

Degree personally accept: Freedom for people to choose a religion, if they want to

Degree personally accept: Freedom to practice a religion in daily life without facing discrimination or harm from others

Degree personally accept: Freedom to pray or worship without fear of persecution

Degree personally accept: Tolerance and respect of a broad array of ideas and beliefs about God

Degree personally accept: Freedom to practice one's religious beliefs even if they are contrary to accepted majority practices

Religious Sharing

Degree personally accept: Freedom to express or share religious beliefs with others

Degree personally accept: Freedom of individuals to preach the doctrine of their faith to others

Religion and Policy

Degree personally accept: Freedom for people to run their business or private organizations according to their religious beliefs

Degree personally accept: The freedom to believe that certain behaviors and activities are immoral, sinful, and should be avoided in our society

Degree personally accept: The freedom for any individual or group to believe that marriage is the union of a man and woman without having to worry about facing discrimination, penalties, or fines from government.

Degree personally accept: The freedom for people to rely on their personal religious beliefs to guide their voting decisions—which candidates to vote for and how to vote on different issues.

Degree personally accept: Freedom for religious groups or organizations to make their own employment and leadership decisions without government interference

Degree personally accept: Freedom for religious organizations and leaders to discuss political topics and to endorse or oppose political candidates

Religion in Action

Degree personally accept: Freedom for people or groups to choose not to participate in actions or work that violates their sincere religious beliefs and conscience

Degree personally accept: Freedom of employees to practice their faith at work by wearing religious clothing or refusing to work on certain days of the week

Degree personally accept: Freedom to practice one's religion in daily life or at work even if it creates an imposition or inconvenience for others

Religion in Society

Belief: People of Faith/Religion are a part of the solution

Perception of self-acceptance of people of faith

Perception of personal appreciation of people of faith

Church & State

Agreement that religious organizations that provide services to help in the community should be just as eligible to receive government funds as non-religious organizations that provide the same kind of services in the community

Agreement that the government should be able to use religious symbols or language in public displays (statues, murals, etc.), because religion has played an important role in our country's history and culture

2021 Index Results

The Index rebounds to a new high after a year of intense polarization and division, with respondents expressing the highest level of support for religious freedom yet.



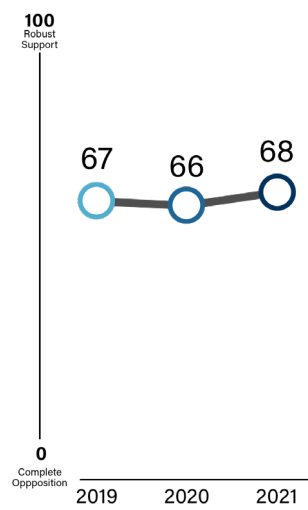
2021 Index Results

After a year of uncertainty and intense polarization, Americans in 2021 moved toward increased support across a wide range of religious liberty principles. The Index increased two points since last year to a new high of 68. Every individual dimension also increased since last year, and three of the six dimensions—Religion and Policy, Religion in Action, and Religion in Society—reached new three-year highs. Religious Pluralism continued to lead the dimensions with a score of 80, while Church and State maintained its place at the bottom with a score of 58. The hierarchy of dimensions between the top and bottom stayed the same as well.

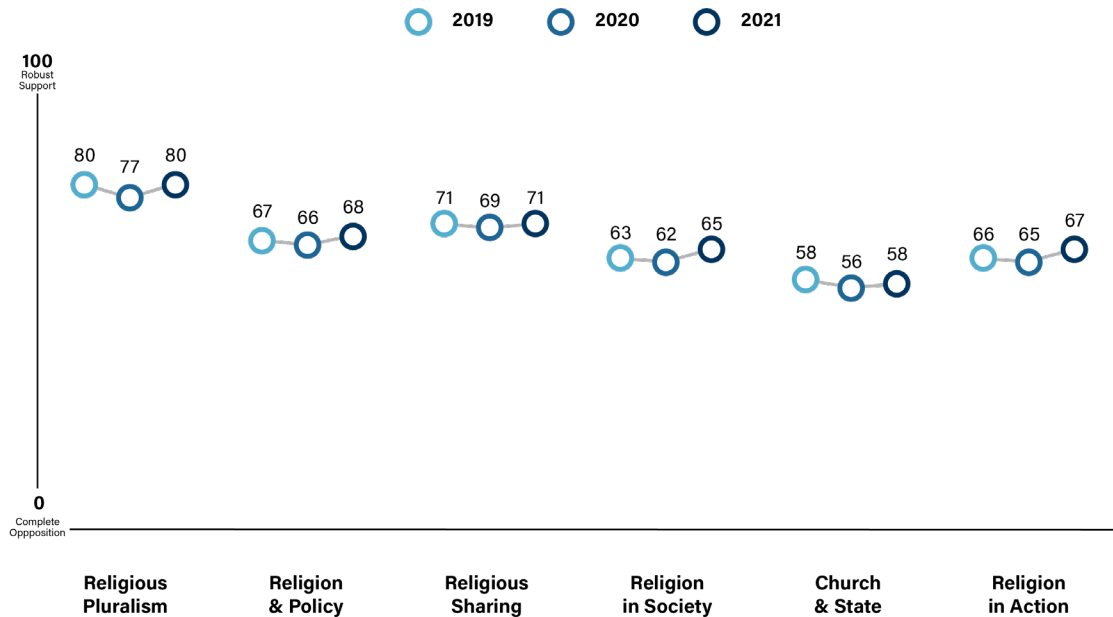
Within individual questions, small changes added up to the increases seen in dimension scores. Underlying many of these small changes in the total amount of support, etc., were more significant increases in the intensity of support, with more respondents choosing

the most definitive or intense response option, such as completely accept and support. The average change in those who completely accepted and supported 16 items that make up a significant portion of the Index, was a four-point increase from 2020. This year, in all but one of those 16 items, more respondents chose the most intense response option than the second most intense response option—an indication of confidence and stability in each of those positions.

This consistent increase across dimensions and in the portion of respondents choosing the highest intensity response option point to the potential for a continued upward trend in years to come. Though from year to year those changes may be slight, in the first three years of Index tracking, we have already seen shifts that merit conversation and exploration beyond popular headlines and talking points.



Index Dimension Scores



Religious Pluralism: 80

How do respondents view the basic rights to hold beliefs about God, adhere to a religion, and live out the basic tenets of that religion in their daily life?

Religion in Society: 65

How does religion contribute to a healthy society and how do people feel about the efforts of religion to make contributions within society?

Religion and Policy: 68

What is the proper place for religion when it intersects with law and policy?

Church and State: 58

What are the boundaries of interactions between government and religion?

Religion Sharing: 71

When someone follows a religion, to what extent should they be free to share their religion and beliefs with others?

Religion in Action: 67

How free are individuals to practice their beliefs beyond the walls of their homes or places of worship?

The background of the page features a close-up, low-angle shot of the American flag waving in the wind. The flag's stars and stripes are clearly visible. In the background, the white, classical architecture of the US Capitol building is visible, including its iconic dome and columns. The lighting is bright, suggesting a sunny day.

2021 Index Findings

Americans show they are beginning to move forward after a whirlwind year by returning to and even exceeding pre-pandemic levels of support for religious freedom.

After a divisive year, Americans expressed newfound confidence in their support for a wide spectrum of religious freedom principles, pushing the Index to an all-time high.

As Americans look for long-term solutions to the problems raised by unprecedented changes and unrest of the past year, Americans exceeded their prior levels of commitment to principles of religious freedom. Each dimension of the Index returned to or exceeded 2019 levels, pushing the overall composite score to a new high. None of the 21 questions that compose the Index decreased at a statistically significant level, but many increased at a statistically significant level.

Many of these small shifts in total support were accompanied by significant shifts in respondent confidence. Instead of choosing the second most intense response option of support, such as somewhat accept and support, or appreciate a good amount, respondents frequently shifted toward the most intense response option, such as completely accept and support, or appreciate completely. On a series of 16 questions asking the level of acceptance and support for various freedoms, not only did the total amount of acceptance and support increase on every question, but on all but one question more respondents chose completely accept and support than somewhat accept and support.

The responses to the Index questions, combined with the responses to the additional questions unique to this year's survey, show Americans making room for religion and religious people as they move forward after a year of unpredictability and change.

This year's survey asked respondents about new and fast-evolving religious liberty conflicts, like those related to the COVID-19 pandemic and refugee crisis, alongside long-standing and incrementally developing issues, such as religious education and government partnerships with faith-based organizations.

From the Index and additional questions, and across the total sample and individual demographics, we find evidence of three key findings from this year's survey:

2021 Key Findings:

Americans want a fair shake for faith-based organizations:

Americans value faith-based organizations and want the government to partner with them on fair and equal terms.

Americans value religious voices in national conversation:

Even in heated national debates, Americans want faith-based opinions and worldviews to be heard.

Agreeing on the essentials, Americans prioritize houses of worship in a pandemic:

Americans continue to value religion during the pandemic, with most saying houses of worship provide essential services.

Americans want a fair shake for faith-based organizations

As society continues to face acute and urgent problems—from the pandemic to economic hardships to the immigration crisis—religious belief pushes many Americans to form, participate in, and contribute to organizations aimed at improving other’s lives. This year’s Index saw an increase in support for equal treatment and opportunities for these organizations, especially as they partner with government. One potential driver of this trend could be an increasing appreciation for religion and people of faith. Not only do respondents show greater appreciation, but they also show desire for participation of religious people and organizations in some of the country’s biggest current challenges.

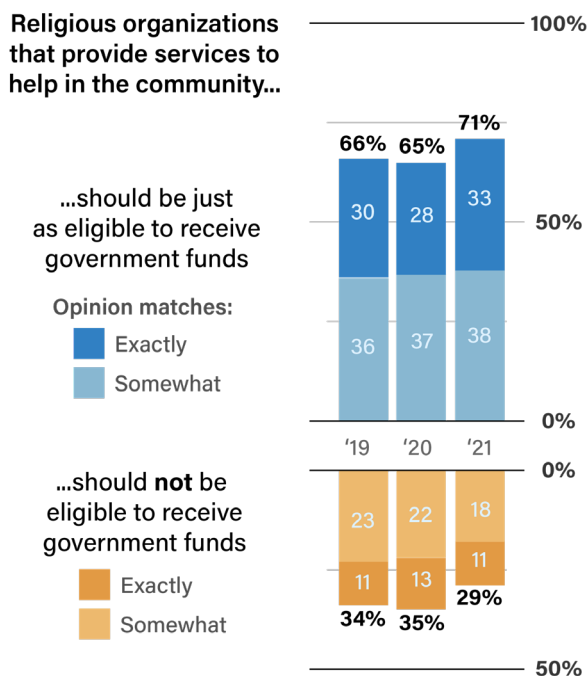
A level playing field is a preferred playing field

Exercising religious belief regularly moves people of faith out of their places of worship and congregations and into their communities and charitable organizations where they work on solutions ranging from poverty to healthcare to hunger and more. These faith-based organizations are a way for these individuals to live their beliefs. This year more Americans support equal opportunities for these organizations, wherever that motivation comes from. We saw an increase in support for government making funding available

to religious organizations on equal footing with nonreligious organizations, as well as significant support for the benefits of these relationships overall.

In past years, 65 percent of respondents said that religious organizations helping their communities should be just as eligible to receive government funds as nonreligious organizations, but this year that level of support increased six points to 71 percent.

Religious organizations and access to government funding opportunities:



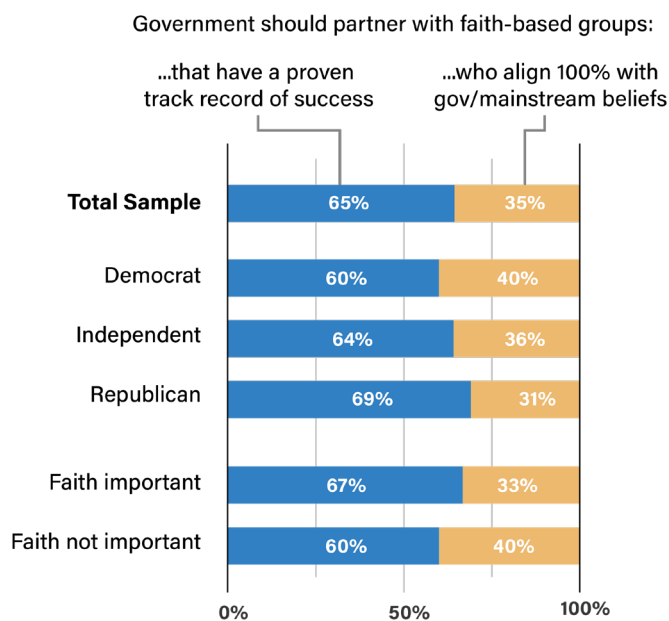
Support for equal funding opportunities for religious non-profits has gradually increased across younger generations in the past three years. Portions of

Gen Z, Millennial, and Gen X respondents supporting equal opportunity have all increased since 2019 by five points or more. Gen Z respondents have increased their support in this area by at least six points every year.

Recently, faith-based organizations working with the government have seen their long-standing partnerships at risk or completely ended not so much for being religious in nature but for their specific religious beliefs. Instead of choosing between nonreligious and religious partners, the government has made distinctions between religious partners based on beliefs that are in or out of the mainstream. However, nearly two-thirds (65 percent) of respondents said that government should partner with faith-based organizations even if their beliefs differ from the mainstream.

Public support for faith-based partnerships crossed many unexpected demographic lines. Even 60 percent of respondents who said that faith was not very or not at all important said that government partnerships should be based on an organization's results, not its individual beliefs. Although a greater portion of Republican respondents (69 percent) sided with government partnerships based on success, not beliefs, 64 percent of Independents and 60 percent of Democrats also shared this opinion. Similarly, a greater portion of Christian respondents took this position (68 percent), but so did

Criteria for government partnerships with faith-based organizations:



61 percent of non-Christian respondents, and 53 percent of religious None (Atheists, Agnostics, and nothing in particular) respondents.

This high level of support for government and faith-based partnerships comes just four months after a highly publicized, unanimous Supreme Court ruling on the issue. In *Fulton v. City of Philadelphia*, Philadelphia ended its partnership with an over-100-year-old Catholic foster-care ministry because of the ministry's religious belief in traditional marriage. The Supreme Court, however, ruled 9-0 that Philadelphia's actions were unconstitutional. Fifty-one percent of respondents said they support this Supreme Court decision, with nearly a

third stating they strongly support it. Only 21 percent said they opposed the decision and just over a quarter said they neither support nor opposed it.

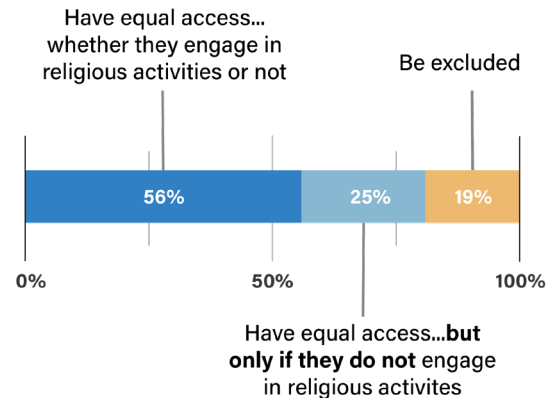
Religious private schools also see support

Religious private schools often find themselves caught up in conflicts about their relationship with the government and funding for students. The Supreme Court has faced this question multiple times in the past few terms and will do so again this year in *Carson v. Makin*. When asked about access to government funding programs, a majority of respondents (56 percent) said that religiously affiliated schools should have equal access to these programs regardless of whether they engage in religious activities or not. Only 25 percent said that religiously affiliated schools should have access if they are religious in name only and do not participate in religious activities, and 19 percent said religious schools should be excluded from such programs.

However, this was an area where partisan affiliation mattered significantly. Nearly a majority of Democrat respondents (49 percent) said religious schools should have equal access regardless of whether they engage in religious activities, compared to 53 percent of Independents and 65 percent of Republicans.

Religious private schools and access to government funding programs:

If a state has a program that provides financial assistance to private schools or students attending private schools, religiously affiliated schools should:



Equal treatment fueled by increased appreciation

One would expect increases in support for policies benefitting faith-based organizations to be backed up by changes in feelings toward these groups and individuals. In this year's Index, we saw just that.

Each year the Index asks how respondents value contributions of religion, people of faith, and religious organizations, both generally and in specific applications. This year, a majority of respondents said that they appreciate the contributions of religion and people of faith, completely or a good amount, a seven-point increase from last year (47 to 54 percent). The portion of respondents who indicated the highest level of appreciation increased nearly eight

points from 19 percent in 2020 to 27 percent in 2021.

Among respondents of different generations, Millennial (born 1981-1996) and Generation X (born 1965-1980) respondents showed the most significant increases in appreciation for religion and people of faith. Fifty-three percent of Millennial respondents said they appreciate religion and contributions of people of faith completely or a good amount, a 12-point increase from last year. Sixty-one percent, more than three fifths, of Generation X respondents said the same, a 16-point increase from last year. In both cases, this level of appreciation increased from 2019 as well, with Millennial respondents showing a seven-point bump, and Generation X respondents showing a 14-point bump. The portion of Gen Z respondents indicating they appreciate the contributions of religion and people of faith completely or a good amount has dropped each year since 2019, but the change is not statistically significant.

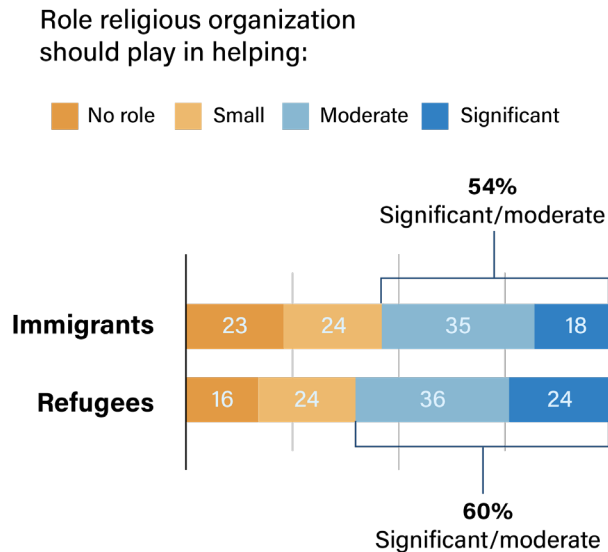
Similar increases from 2020 were seen across respondents of different political affiliations as well. Levels of appreciation increased by eight points or more for Democrat, Independent, and Republican respondents. Just under a majority of Democrat respondents, 50 percent, a slight majority of Independent respondents, 51 percent, and a strong majority of Republican respondents, 68 percent said they appreciate the contributions of religion and people of faith completely or a good amount.

Religious organizations, refugees, and immigrants

Beyond general appreciation, respondents indicated a desire for religious organizations' involvement in challenges specific to this year. In two of the most pressing and fast-developing humanitarian crises of the past 12 months, the immigration crisis on the southern border and refugee crisis in Afghanistan, Americans want religious organizations to continue playing key roles. A majority of respondents said that religious organizations should play a significant or moderate role in helping both immigrants and refugees in the U.S.

Half of the total sample was asked about religious organizations helping immigrants, and the other half was asked about refugees. Respondents were more likely to say that religious organizations should play a significant or moderate role in helping refugees than immigrants—60 percent of those who were asked about refugees to 54 percent of those who were asked about immigrants. Nearly identical portions of respondents for either question said that religious organizations should have a moderate or small role, the middle position—those at the poles, no role at all or a significant role, were the difference. Twenty-four percent of respondents asked about refugees said religious organizations should have a significant role compared to 18 percent of those asked about immigrants. Twenty-three percent of respondents asked about immigrants said religious organizations should have no role compared to only 16 percent of respondents asked about refugees.

Immigrant and refugee crises and the role of religious organizations:



Respondents of differing levels of education viewed the question about religious organizations’ role in helping immigrants quite differently. Those with a bachelor’s degree or more were much more likely than those with some college, a high school diploma, or less than a high school diploma to say that religious organizations should play a significant or moderate role (64 percent).

Similar majorities of both Democrats and Republicans thought religious organizations should have a significant or moderate role in helping both immigrants and refugees. Independents, however, were much more likely to say that religious organizations should help refugees, 63

percent, than they were to say that they should help immigrants, 41 percent.

Responses to racial justice among faith communities

One area where respondents still want to see more action from faith communities is racial justice. Respondents who indicated that faith was an important part of their life were asked this year and last year to rate their faith community’s response to issues of racial equality and justice. This year a greater portion of respondents rated their faith community’s response as poor and a smaller portion rated their faith community’s response as excellent.

Since in both years a significant block of respondents rated their faith community's response as neither good nor bad, this year we asked a follow-up question of this block. Of those who responded neither good nor bad, 29 percent said that issues of racial equality and justice had not been major issues in their area, 27 percent said that their faith community's response had been mixed, and 25 percent said that their faith community simply had not addressed those issues. One positive sign was that 21 percent of those who rated their faith community's response as neither good nor bad said that their faith community was doing just right. Only 8 percent said their faith community avoided the issues due to past failures.

As the country continues to face challenges often handled most effectively by local organizations, Americans seem to show increasing confidence that organizations motivated by faith can make significant societal contributions. When it comes to government partnerships with private organizations, Americans want to see faith-based groups treated equally.

Americans value religious voices in national conversation

Increasingly, it seems that just about any topic can quickly morph into an intensely polarizing national debate, with the loudest voices dominating media coverage. Concerns about media bias, social media “echo chambers,” and “cancel culture” raise the question of whether Americans welcome viewpoints different than their own. This year’s survey shows that Americans generally support broad freedom of religious expression and welcome religious viewpoints in the public square, even in conversations about controversial topics. Despite our heated national conversations, a majority of Americans still believe that we respect each other, including those with different religious beliefs.

A seat at the table for religious perspectives

Each year, more respondents said that people of faith and religion are part of the solution than the problem when dealing with the issues facing our country. The portion of respondents who said religion is part of the solution, not the problem, increased 5 points since 2019 to 61 percent. The increase among those who said people of faith are part of the solution was even greater, with a five-point increase to 64 percent.

In addition to questions about support for specific freedoms, the Index survey also asks about respondents’ definitions of what constitutes religious freedom. In 2021, 83 percent of respondents said that the freedom to express or share religious beliefs with others

is an important or absolutely essential part of religious freedom. Within that group, there was an uptick in terms of how intensely Americans think this freedom should be included and protected as part of religious freedom. For those who answered that it was absolutely essential, the survey demonstrated a significant jump, from 48 percent in 2019 and 43 percent in 2020 to 52 percent in 2021.

There was also a jump in the portion of respondents who said the freedom for employees to practice their faith at work by wearing religious clothing or not working on certain days of the week is an absolutely essential part of religious freedom, from 39 percent in 2019 and 37 percent in 2020 to 43 percent in 2021.

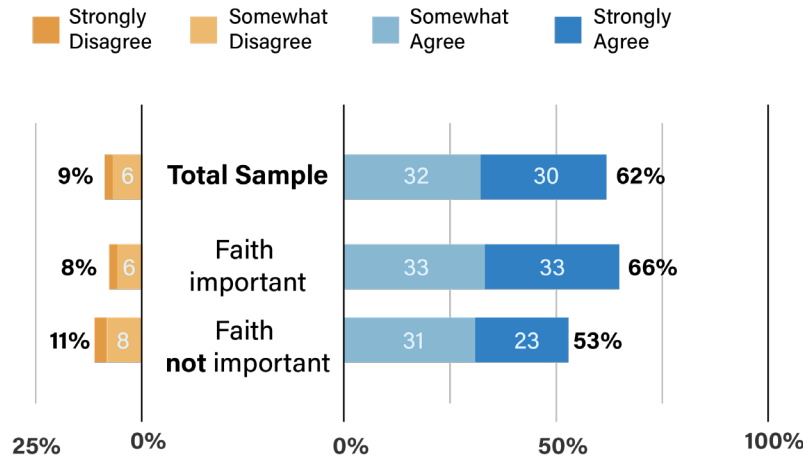
A majority of Americans (62 percent) also agree or strongly agree that people with religiously based opinions about controversial topics should be free to voice them in public. Support for this freedom was strong whether or not faith is important in respondents’ own lives: Majorities of both respondents who indicated that faith was important (66 percent) and those who indicated that it was not (53 percent) agreed that religiously based opinions had a place in the public conversation.

Acceptance of religious opinions varies with setting and speaker

While Americans generally welcome holding and expressing religiously based opinions on controversial topics, this support can vary depending on who is speaking and in what context. This year’s survey looked at religious speech in contexts of public education, work, and healthcare.

Religious voices in public conversation about controversial topics:

People with religiously based opinions in controversial topic discussions should be free to voice them in public.



Public education and parents' voices

Public schools across the country face conflicts between parents' and administrators' views on what their children should learn. In these conflicts, Americans place higher priority on parents' views than schools' views when it comes to matters of appropriate curriculum. A majority (63 percent) of respondents said their opinion was reflected in the statement that parents are the primary educators of their children and should be free to opt their children out of elements of public-school curriculum that they find morally objectionable.

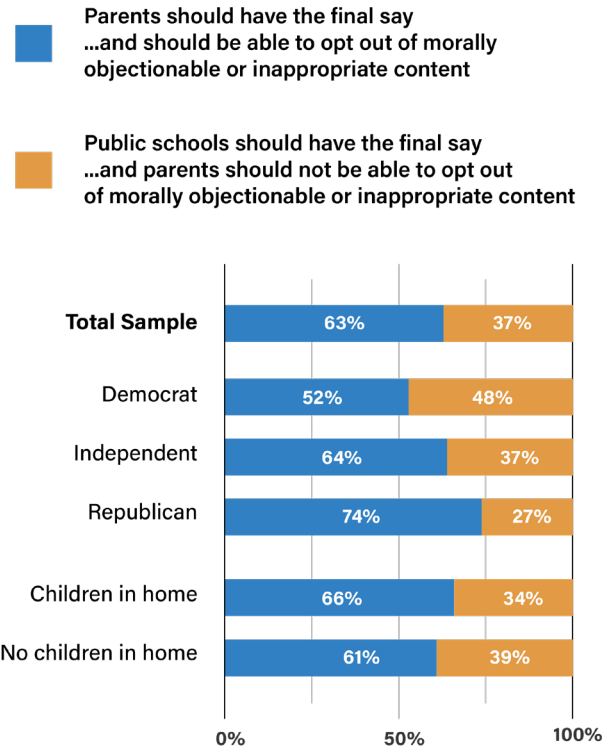
Support for parents' voices in public education remained high whether the respondents had children in the home or not—66 percent of respondents with children and 61 percent of

those without said the parents should have the final say on what their children are taught. Support similarly remained strong across respondent education levels, with 65 percent of respondents with less than a high school education, a high school diploma, or some college saying that parents should have the final say, and 57 percent of those with a bachelor's degree or higher choosing this position.

Majorities of Democrat, Independent, and Republican respondents agreed that parents' voices matter, but to different degrees. Republican respondents were the most supportive of parents' voices, with 74 percent siding with the statement and 44 percent saying their view was exactly reflected. Nearly two-thirds of Independent respondents, 64 percent, sided with the statement that parents are primary educators. Democrats show the

least alignment with this statement at 52 percent, with a third saying that their opinion was somewhat reflected.

Parents' voices and public education curriculum:



Public universities and viewpoint diversity

On public university campuses, Americans appear to prioritize students' religious rights over professors or institutions. Sixty-three percent agreed or strongly agreed that religious student groups should have a place on public university campuses, equal to other student organizations, and 60 percent strongly agree or somewhat agree that religious student groups

should be free to choose leaders who adhere to the teachings of their faith.

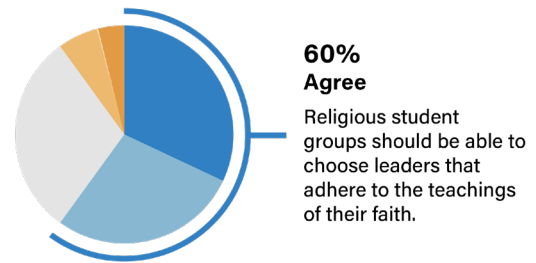
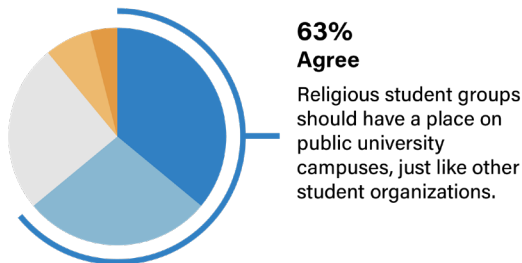
A majority of respondents (58 percent) agreed or strongly agreed that public universities should ensure philosophical and religious diversity among students and professors on campus. When asked if professors should be free to share their religious beliefs on controversial issues inside or outside the classroom, a plurality (44 percent) agreed or strongly agreed. When asked, however, if professors should be free to share their religious beliefs on sexual orientation and gender identity, 34 percent agreed or strongly agreed, while 35 percent disagreed or strongly disagreed.

Respondents from the generation most commonly in college right now, Generation Z, differed from other generations in surprising ways on this question. Half of the total sample was asked about professors sharing their religious beliefs generally, and the other half was asked about sharing religious beliefs about sexual orientation and gender identity. Gen Z respondents were the most supportive of professors sharing their religious beliefs about sexual orientation and gender identity (47 percent), and the second-most supportive of professors sharing their religious beliefs on controversial topics generally (47 percent).

They were also the most consistent in their responses between the two questions. Although a majority of Gen X respondents agreed that professors should be free to share their religious beliefs generally (55 percent), only a third said the same for sharing religious beliefs about sexual orientation and gender identity—a 22-point difference. A plurality

Religious student groups and leadership decisions on public university campuses

Strongly Disagree Somewhat Disagree Neither Somewhat Agree Strongly Agree



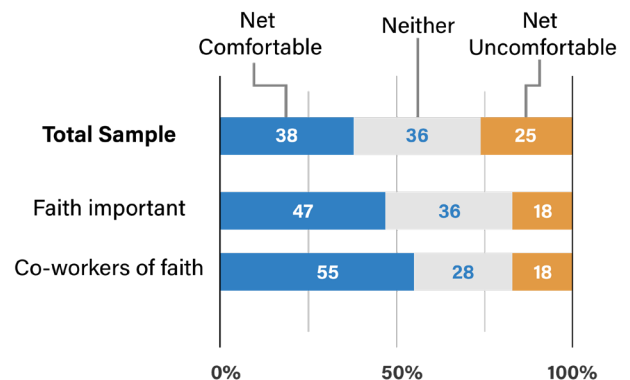
of Baby Boomer respondents disagreed that public university professors should be free to share their religious beliefs on controversial topics, both generally and about sexual orientation and gender identity.

Religious views in the workplace

When the workplace is the public space, and religion is the topic, respondents expressed mixed levels of both comfort and discomfort. Notably, those who indicated that faith was personally important appeared to report higher rates of comfort discussing religious topics at work. While a plurality (38 percent) of all respondents reported being very or somewhat comfortable discussing religious topics at work, among people of faith this response rose to 47 percent. Those who actually worked with people of faith also expressed higher levels of comfort with discussing religious topics. A majority of respondents with coworkers who are people of faith said they were very or somewhat comfortable with discussing religious topics at work (55 percent) compared to only 34 percent among those who said they did not have coworkers of faith.

Comfort discussing religious topics in the workplace

How comfortable or uncomfortable are you discussing religious topics at work?



In healthcare settings, although respondents are much more split about the religious beliefs of healthcare providers, respondents showed strong consensus for respecting patients' religious beliefs. More than two-thirds of respondents agreed that healthcare systems and practitioners should respect patients' religious beliefs.

Respondents of different political affiliations found agreement on this principle with more than two-thirds of Democrat, Independent, and Republican respondents strongly or somewhat agreeing. Although strong majorities of Christian, non-Christian, and no faith affiliation respondents agreed that patients' religious beliefs should be respected, a greater portion of religious Nones agreed (66 percent) than non-Christian respondents. Christian respondents agreed in the greatest portion at 72 percent.

Americans want pluralism but expect discord

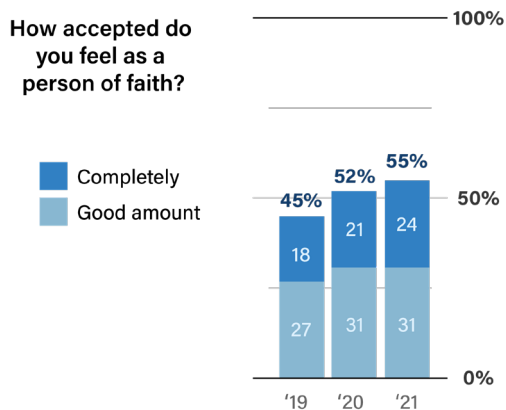
Although respondents express personal support for others' ability to share their opinions, they seem less confident in the ability of their fellow Americans to do so. Although a majority said there should be a place for religious opinions, only a plurality believes we do a good job respecting each other's humanity (40 percent), and only 11 percent strongly agreed. A similar contingent thinks that religious voices respect nonreligious voices in controversial discussions (40 percent) and that nonreligious voices respect religious voices (39 percent). A greater plurality (44 percent) think that most people will discriminate against people of different races, religions, or sexual orientations if given the opportunity.

A much smaller portion of politically Independent respondents than Democrat or Republican respondents agreed that Americans do a good job of recognizing each other's humanity. Just over a third of Independent respondents agreed compared to 43 percent of Democrat respondents and 48 percent of Republican respondents. Republican

respondents showed the greatest difference in whether religious and nonreligious people respect each other's opinions with 49 percent agreeing that religious people respect nonreligious voices but only 34 percent agreeing that nonreligious people do the same.

Despite this skepticism toward others' levels of tolerance, those who indicated that faith was important in their lives increasingly report more feelings of acceptance in society. Fifty-five percent of people of faith responded that they felt completely or a good amount accepted in society as a person of faith, up from 45 percent in 2019.

Feelings of acceptance among those who indicated faith was personally important



Protecting religious speech and opinions in the national conversation will lead to stronger protections for religious exercise and action. Like other forms of free speech, Americans show support for principles of religious speech but occasionally struggle applying those principles to individual situations and controversies.

Agreeing on the essentials, Americans prioritize houses of worship in a pandemic

As the coronavirus pandemic continues to unfold and dominate the news cycle, the areas where government restrictions and religious beliefs conflict also evolve. Last year, as lockdowns continued across the country, much of the debate focused on whether or not houses of worship could be closed. This year, as opinions on houses of worship solidify, new conversations about vaccine mandates and other restrictions emerge.

Majority say houses of worship provide essential services

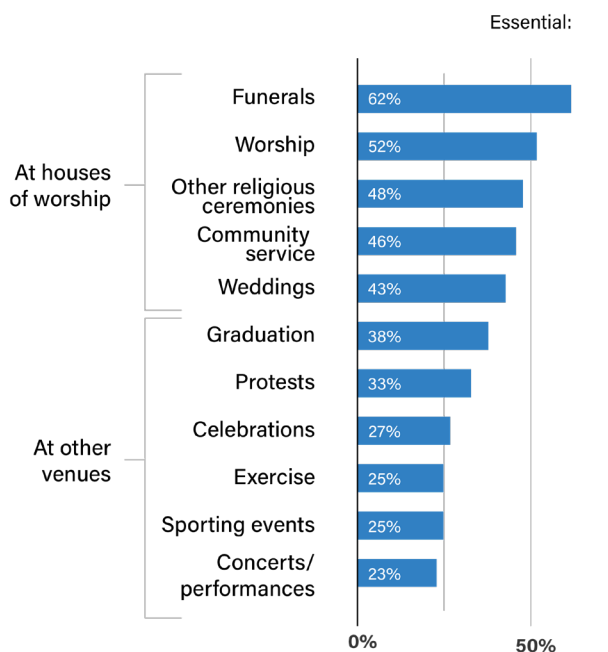
A majority of respondents (52 percent) said that gathering for worship at houses of worship should be considered an essential activity during the pandemic. In addition to worship, respondents were asked whether or not a variety of other activities both at houses of worship and elsewhere should be considered essential. The greatest portion of respondents, 62 percent, said that gatherings for funerals at houses of worship should be considered essential activities. The smallest portion of respondents, 23 percent, said that gatherings for concerts, plays, or performances should be considered essential.

Nearly eight in ten (79 percent) respondents said that at least one of the types of gatherings at houses of worship for religious purposes should be considered essential. More than half also

said that at least one of the types of gatherings at different venues for nonreligious purposes should be considered essential.

For each of the options listed, Baby Boomer and older respondents were more likely to say that the activity should be considered a nonessential activity. Within younger generations, as the respondents' age increased, so did the portion who indicated that activities at houses of worship should be considered essential activities. Respondents of Generation X stick out for their frequency in considering activities at houses of worship as essential. A majority of Generation X respondents selected gathering for worship, weddings, funerals, community service, and other religious ceremonies at houses of worship as essential. They were the only generation of

Essential activities at different venues during a pandemic:



respondents where a majority marked each of these options as essential. No generation of respondents reached a majority selecting any of the nonreligious gatherings—for protests, graduations, celebrations, exercise, sporting events, or concerts—as essential.

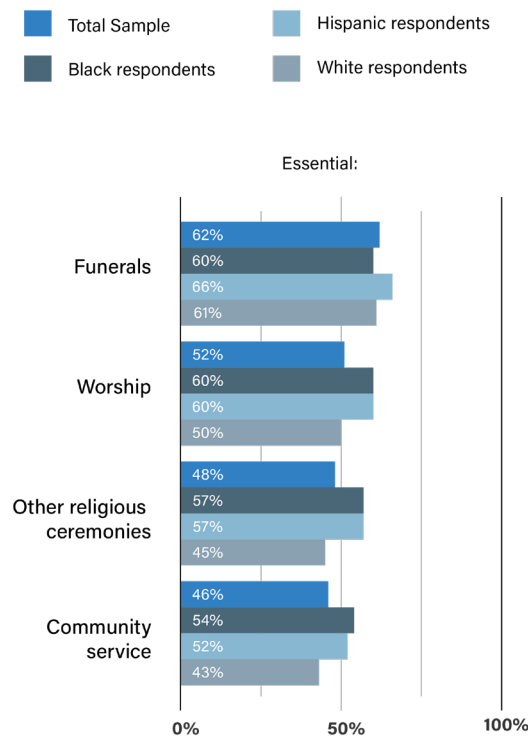
Respondents of different political affiliations differed significantly on opinions of which activities should be considered essential or not. For each type of gatherings at houses of worship, a majority of Republicans said the activity should be considered essential. Only one type of gathering at houses of worship was considered essential by a majority of Democrats or Independents—funerals. None of the nonreligious gatherings were considered essential by a majority of respondents of any political affiliation.

Black and Hispanic respondents were also more supportive of gatherings at houses of worship. A majority of Black and Hispanic respondents said that gatherings at houses of worship for worship, funerals, community service, and other religious ceremonies (all religious gatherings listed except weddings), should be considered essential services.

Black and Hispanic respondents were more likely than white respondents to say that gatherings at houses of worship for worship, other religious ceremonies (baptisms, religious meals, coming of age rituals, etc.), and community service should be considered essential activities. For each of these types of gatherings at houses of worship, nearly equal portions of Black and Hispanic respondents indicated that the activity should be considered essential. Where 60 percent of Black and Hispanic

respondents said that gatherings for worship should be considered essential, 50 percent of White respondents said the same—a 10-point difference. Black and Hispanic respondents were also 9 to 11 points more likely than White respondents to say gatherings for community service at houses of worship should be considered essential. Similarly, Black and Hispanic respondents were 12 points more likely than White respondents to say that gatherings for other religious ceremonies and rituals (baptisms, religious meals, coming of age rituals, etc.) at houses of worship should be considered essential. None of the nonreligious gatherings were considered essential by a

Ethnicity and views on whether activities at houses of worship should be considered essential:



majority of Black or Hispanic respondents. This year's survey also asked again whether houses of worship or businesses should be given higher priority to keep open. Last year a majority said that both businesses and houses of worship should be given equal priority, and near equal portions of respondents sided with either side. This year, just under a majority said that houses of worship and businesses should be given equal priority. Of those who chose one side or the other, however, more said houses of worship should be given higher priority.

Americans empathize with religious coworkers

Now that restrictions on houses of worship have lifted across the country, conflicts between religion and government now focus on religious exemptions, particularly to vaccine mandates.

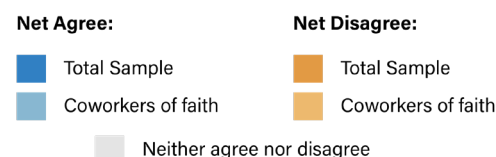
Half of the sample was asked about vaccine mandates in employment when imposed by the employer, and the other half was asked about vaccine mandates in employment when imposed by the government. A majority of respondents, 51 percent, agreed that businesses should allow religious exemptions to vaccine mandates when imposed by the employer, but only a plurality, 47 percent, agreed when the mandate came from the government.

In cases when the employer offers exemptions for other reasons, 54 percent of respondents agreed that the employer should offer religious exemptions when the vaccine mandate comes from the employer, and 48 percent (a plurality) agreed when the mandate comes from the government.

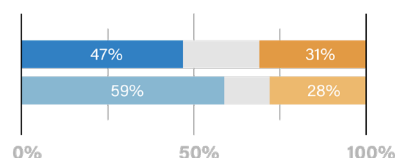
In either situation, whether the mandate comes from the employer or the government, a greater portion of respondents said employees shouldn't be terminated because they choose not to be vaccinated for religious reasons.

Having people of faith in social circles at work seemed to impact respondents' opinions on vaccine mandates. Majorities of respondents with coworkers who were people of faith agreed that businesses should not impose vaccine mandates on those with religious objections, regardless of whether the mandate came from the employer or the

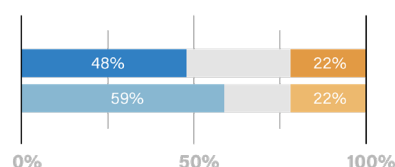
Religious exemptions to vaccine mandates imposed by government:



Businesses should not force their employees to take a COVID-19 vaccine if doing so would violate the employee's religious beliefs.



Allow exceptions based on medical, personal or philosophical reasons...should also allow exceptions for religious reasons.



government. Among respondents who did not have coworkers who were people of faith, only a plurality agreed. When an employer offered exemptions for reasons not tied to religion, respondents with coworkers of faith were 11 points more likely to say that the employer should offer religious exemptions when the employer imposed the mandate, and 11 points more likely when the government imposed the mandate.

Since the pandemic has led to many changes of opinion on broader issues, the survey also asked whether respondents' opinion on religious exemptions in general had changed over the course of the pandemic. A plurality of respondents, 49 percent, said that they had become neither more nor less sympathetic to religious exemptions over the course of the pandemic. A greater portion of respondents said they had become less sympathetic to religious exemptions than those who said they

had become more sympathetic—although this is within the survey's margin of error.

Although among respondents of different political affiliations the greatest portion still said that their sympathy for religious exemptions had not changed, those who said their opinion had changed moved in different directions depending on their affiliation. More than a third of Democrat respondents said they became less sympathetic to religious exemptions over the course of the pandemic, compared to only a fifth who said they had become more sympathetic. Among Independent respondents, 29 percent said they became less sympathetic compared to 19 percent who said they became more sympathetic. Republicans who said their opinion changed moved in the opposite direction—37 percent became more sympathetic to religious exemptions and 17 percent became less sympathetic.

2021 Dimension Analysis

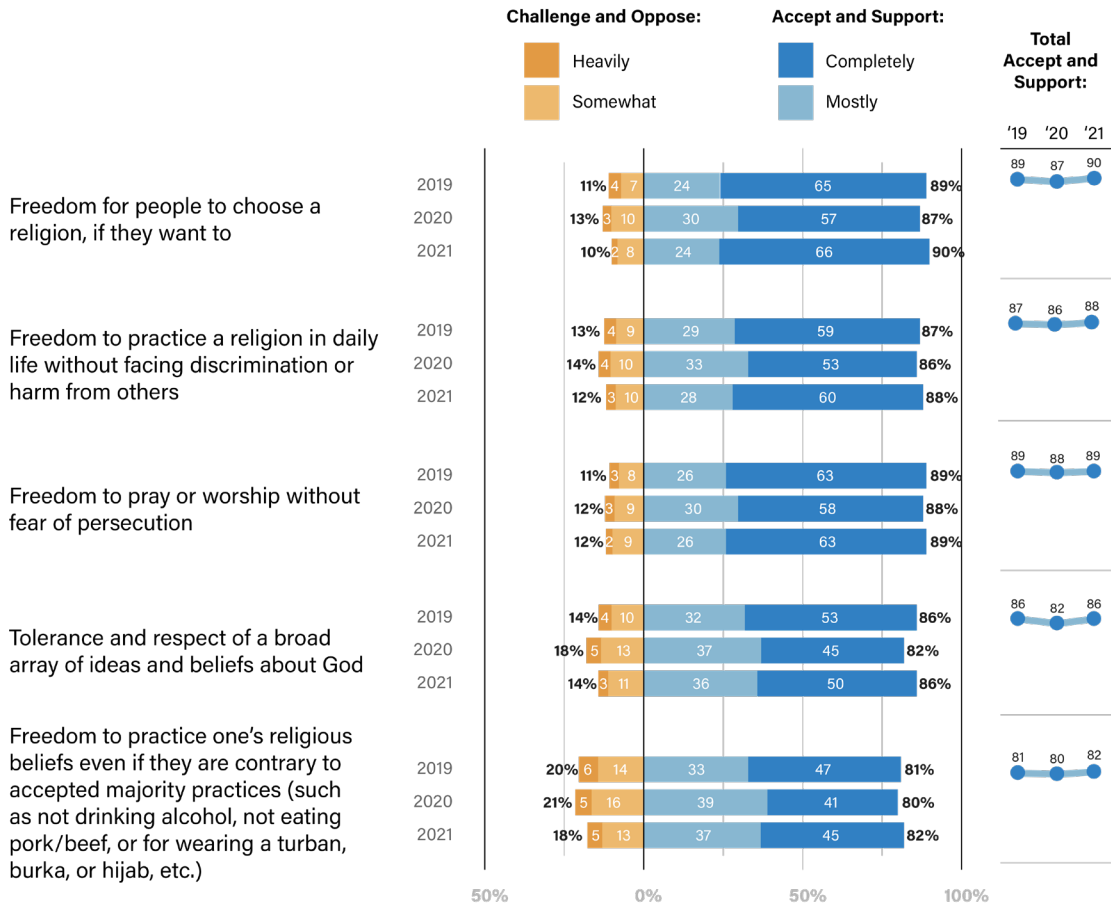
The background of the slide is a photograph of a large, empty church interior. The architecture features high, vaulted ceilings with multiple layers of arches. Tall, narrow windows are visible on the left side, allowing natural light into the space. Rows of wooden pews are arranged in the foreground and middle ground, leading towards the altar area in the distance. The overall atmosphere is one of grandeur and openness.

Religious Pluralism

The Religious Pluralism dimension asks respondents about how different belief systems and practices can simultaneously exist in society. They address the freedom to choose to follow a religion, or no religion at all, and what it means to live out that choice in daily life.

Religious Pluralism Question Results

To what degree do you personally accept and support versus challenge and oppose:



Religious Pluralism

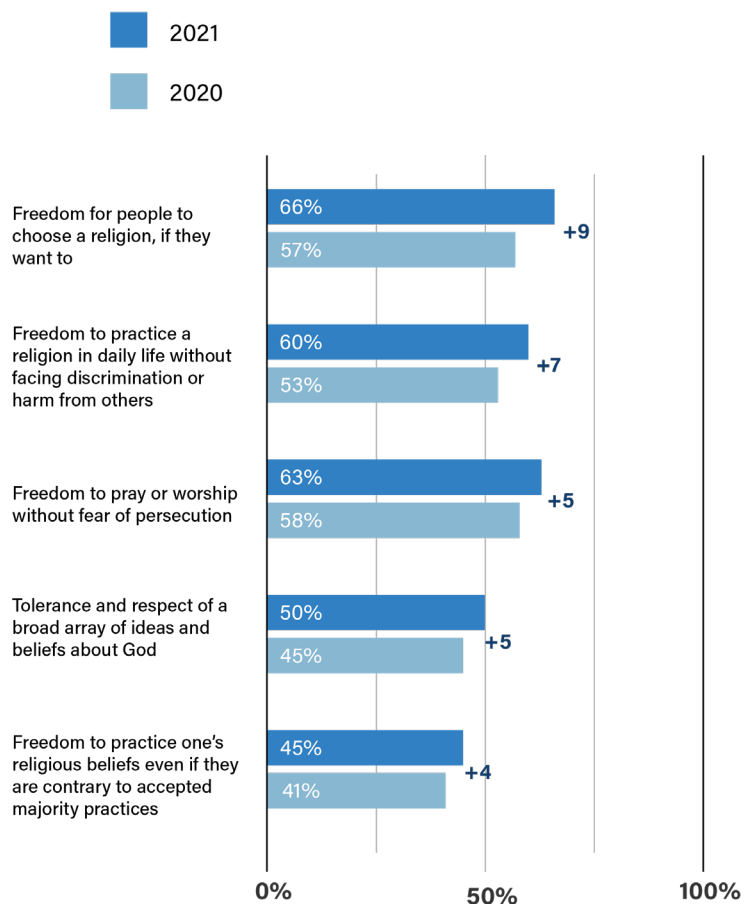
Dimension Discussion

Americans value tolerance and acceptance of others' religious beliefs, and they want a society that allows robust and broad religious freedoms. As in years past, in 2021, the items in the Religious Pluralism Dimension were the most widely and strongly supported across the dimensions. After a statistically significant dip in support in 2020—when the dimension was nonetheless still the most supported of Index dimensions, with a score of 77—the level of support for Religious Pluralism returned this year to its 2019 level of high support of 80. Moreover, several questions saw higher levels of support than in 2019, and we observed an increased intensity of support for several questions. Additional survey questions bolster a conclusion that Americans highly value religious pluralism.

While each of the dimension's questions saw slight bumps in support, every question saw significant jumps of at least four points in support from 2020 to 2021 among the

highest intensity response, “completely accept and support.” Complete acceptance and support of the freedom for people to choose a religion increased nine points to 66 percent, to practice a religion in daily life without facing discrimination or harm

One-year change in responses of “completely accept and support”



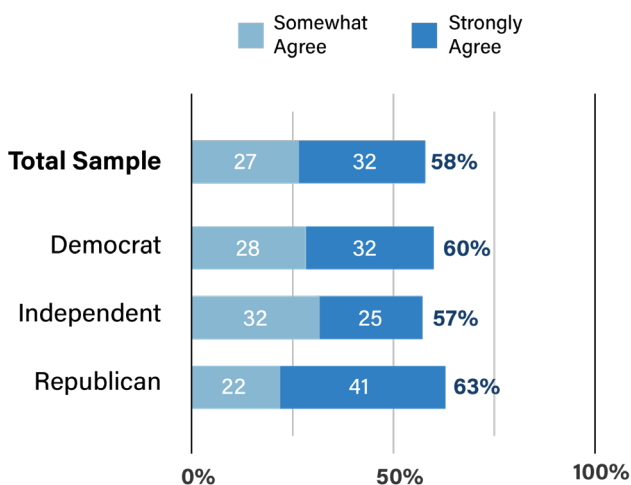
from others increased seven points to 60 percent, to pray or worship without fear of persecution increased five points to 63 percent, tolerance and respect of a broad array of ideas and beliefs about God increased five points to 50 percent, and to practice one's religious beliefs even if they are contrary to accepted majority practices (such as not drinking alcohol, not eating pork/beef, or wearing a turban, burka, or hijab, etc.) increased four points to 45 percent. On the importance of tolerance and respect of a broad array of ideas and beliefs about God, 86 percent of respondents mostly or completely accepted and supported, up four points from 2020.

This year, we asked additional survey questions that probed levels of support for religious pluralism in real-world applications. When asked about public education, a strong majority of respondents said that they see parents as the primary educators of their children and that parents should be allowed to opt their children out of public school curriculum content that they object to on moral grounds. There was the most alignment with this statement among Republicans, at 74 percent, and the least alignment among Democrats, at 52 percent. However, it was notable that a majority of respondents among Democrats, Republicans, and Independents agreed with this statement, a principle which allows religiously based beliefs a place in public education.

When it comes to colleges and universities, Americans also favor viewpoint diversity. A majority of respondents, 58 percent, agreed or strongly agreed that public universities should strive for philosophical and religious diversity on campus among students and professors. Support for this viewpoint diversity crossed party lines: 57 percent of Independent, 60 percent of Democrat, and 63 percent of Republican respondents agreed or strongly agreed.

Religious and philosophical diversity as a goal for public university campuses

Public universities should strive to ensure philosophical and religious diversity on campus among both students and professors.



These survey responses, along with the Index data, suggest that Americans are strongly committed to tolerance of many religious beliefs. However, responses to one

survey question suggest that Americans, while themselves committed to tolerance, do not have the same faith in wider society. A plurality, 44 percent, agree or strongly agree that most people will discriminate against people of different races, religions, or sexual orientations if given the opportunity. As questions included in other dimensions will reinforce, Americans appear to struggle with what they perceive as conflicts between religious beliefs and the threat of discrimination.

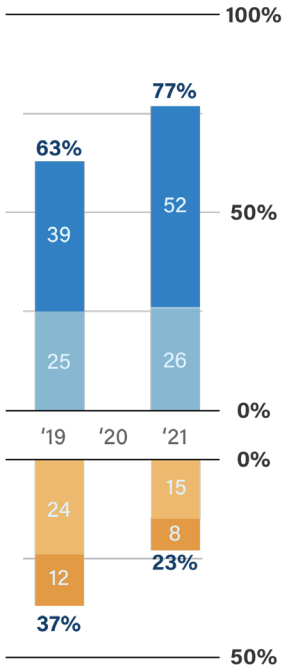
There are undoubtedly many factors that influence the way Americans view religious freedom and its various components, but it is clear from this year's responses that Americans support a pluralistic society.

Other changes in Index responses suggest that Americans are truly becoming more accepting of people of faith in the public square. Between 2019 and 2021, the Index showed a sizable increase of people of faith reporting fewer experiences of discrimination based on faith. In 2019, 63 percent of respondents who are people of faith reported never or almost never experiencing discrimination based on religion. In 2021, that percentage jumped to 77 percent. In addition, people of faith reported higher levels of feeling accepted in society this year: 55 percent reported feeling completely or a good amount accepted in society, up from 45 percent in 2019.

Frequency of discrimination among those who indicated faith was personally important

As a person of faith, which of the following best describes the frequency with which you have been treated differently, been denied service at a store, lost a job or been penalized by the government because of your religious beliefs or practices?

- Never
- Once or twice
- Few times/year
- Many times/year



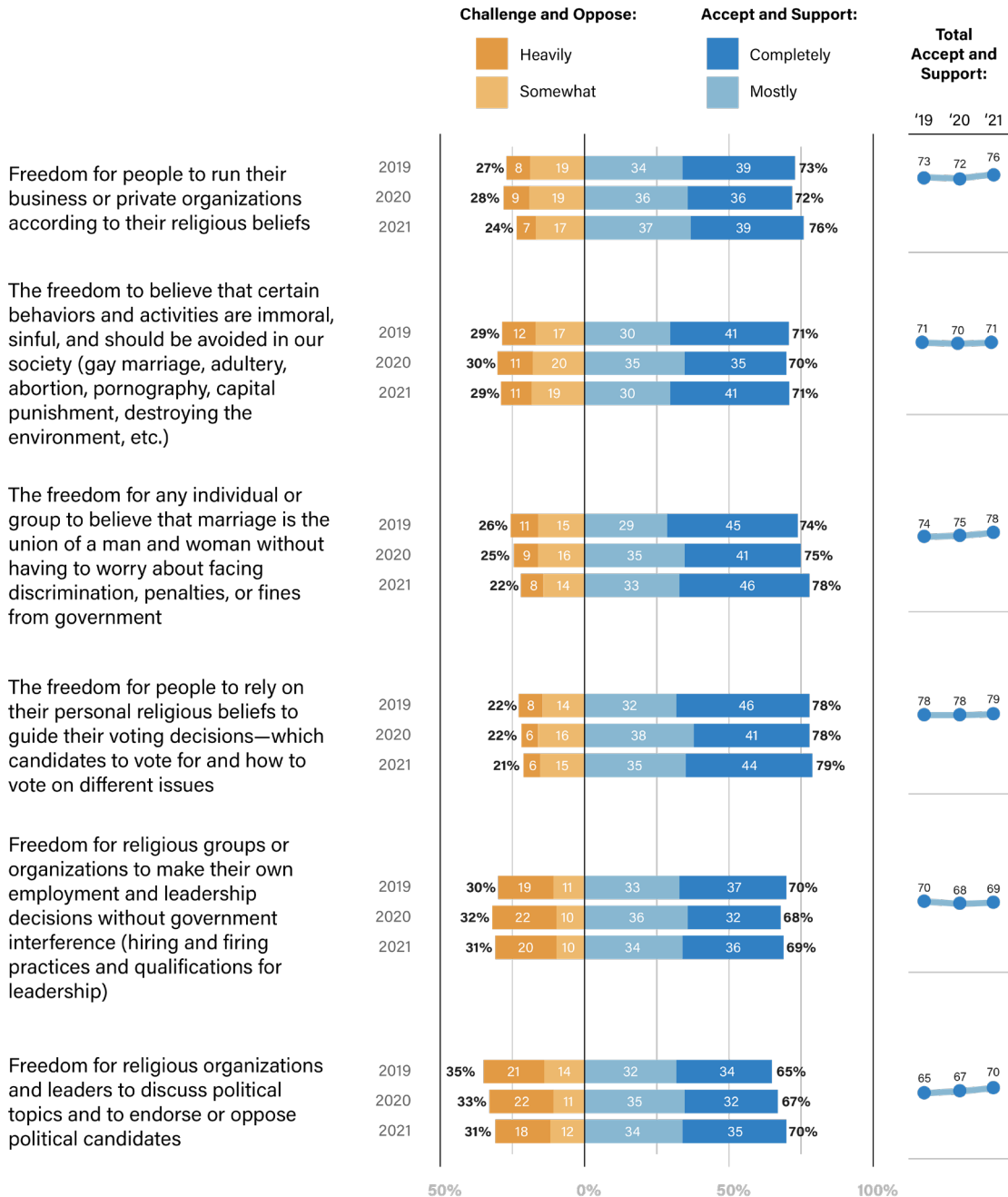
Religion and Policy

The Religion and Policy dimension covers a wide range of religious practice and belief. It asks about the interactions of government, private organizations, and individuals with religion. Many of the questions in this dimension relate to current religious freedom debates.



Religion and Policy Question Results

To what degree do you personally accept and support versus challenge and oppose:



Religion and Policy Dimension Discussion

The Religion and Policy dimension asks about the interactions between religious beliefs and the practices of individuals, organizations, and the government. Often at the core of religious liberty debates, these principles include the freedom to run businesses and private organizations according to religious beliefs, the freedom for religious groups and organizations to make their own employment and leadership decisions, and the freedom to believe in the morality of certain behaviors like traditional marriage without facing government penalties.

This year, the Religion and Policy Dimension reached its highest score yet, 68, a two-point increase from 2020.

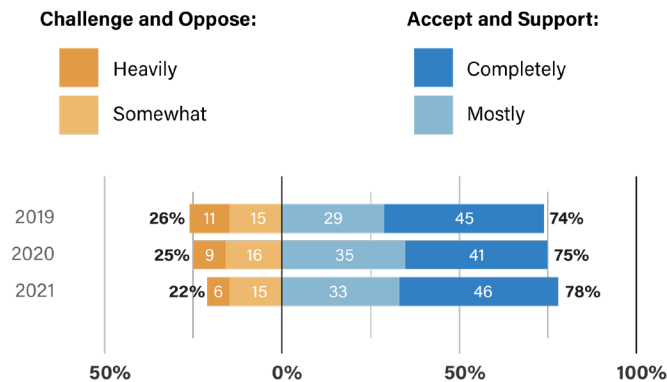
Several questions in the Religion and Policy Dimension drove this higher dimension score from 2020 to 2021. We saw a return to 2019 levels of support for the freedom to believe certain behaviors and activities are immoral, sinful, and should be avoided in our society. Seventy-one percent, the same as in 2019, mostly or completely accepted this freedom, up from 70 percent in 2020. Again, we saw a rise in intensity of support: a six-point increase in support among those who said they completely accept this freedom, from 35 percent in

2020 to 41 percent in 2021. Similarly, there was a three-point increase, from 75 percent in 2020 to 78 percent in 2021, in respondents who mostly or completely accepted the freedom for any individual or group to believe that marriage is the union of a man and woman without having to worry about facing discrimination, penalties, or fines from government. Support has risen four points since 2019 on this question.

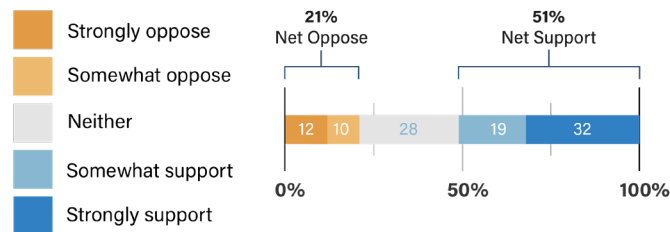
A related question specific to 2021 asked whether respondents supported the U.S. Supreme Court's ruling in the *Fulton v. Philadelphia* case, where the Court ruled that it was unconstitutional for the City of Philadelphia to shut down a religious foster-care ministry because of its belief in traditional marriage. A majority, 51 percent, supported the Court's decision, and 32 percent strongly supported the decision. Only 21 percent opposed the decision, with just over a quarter neither supporting nor opposing. Along with the Index data from questions touching on the definition of marriage, this suggests that Americans support the freedom for people to hold religious beliefs about marriage and to operate their organizations in alignment with those beliefs.

Questions about marriage beliefs and the Supreme Court's decision in *Fulton v. Philadelphia*

The freedom for any individual or group to believe that marriage is the union of a man and woman without having to worry about facing discrimination, penalties, or fines from government



Support and opposition to the Supreme Court's decision in *Fulton v. Philadelphia*



In principle, Americans strongly support the freedom for people to run their business or private organizations according to their religious beliefs. In 2021, 76 percent said they completely or mostly accept and support this freedom, up from 72 percent in 2020. On a question not included in the Index, 57 percent said they completely or mostly accept and support the freedom for religious employers to require their employees to live in accordance with the organization's religious beliefs.

When it comes to seeing this freedom in practice, specifically in healthcare organizations, however, that support decreases. An additional question found that a plurality of 44 percent strongly or somewhat agree that hospitals and healthcare systems run by religious organizations should be allowed to set policies and standards of care that reflect the organization's religious beliefs. Fewer, 33 percent, strongly or somewhat agree that religious healthcare providers

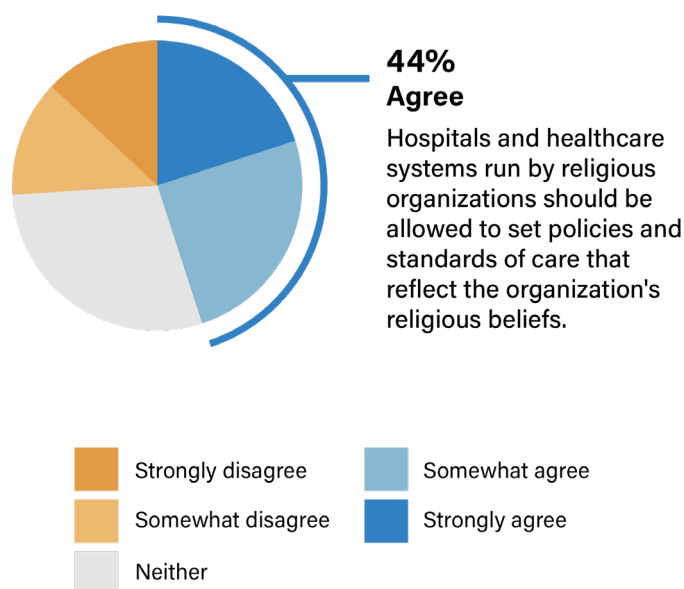
should be able to terminate an employee who violates policy with regard to the organization's religious beliefs—39 percent strongly or somewhat disagreed. This tension, however, might be more of a reflection of American attitudes toward employer/employee relationships than toward religion—an equal plurality, 39 percent, also strongly or somewhat disagreed that healthcare providers should be able to terminate an employee who refuses to participate in a medical practice or procedure due to religious beliefs.

How the religious beliefs of individuals and organizations interact with the government is inevitably connected with who holds government power. The Index asks about voting practices and how much freedom religious leaders should have to

discuss politics or candidates. Seventy-nine percent mostly or completely accepted the freedom for people to rely on their personal religious beliefs to guide their voting decisions—which candidates to vote for and how to vote on different issues. Seventy percent also mostly or completely accepted the freedom for religious organizations and leaders to discuss political topics and to endorse or oppose political candidates, a three-point increase from 2020.

Heightened tensions during a presidential election year may have impacted the support for voting practices as they relate to religious beliefs and organizations. It will be interesting to follow these trends to see how support for or against religious organizations discussing political issues fares, as elections come and go.

Religious healthcare organizations and policies related to their religious beliefs



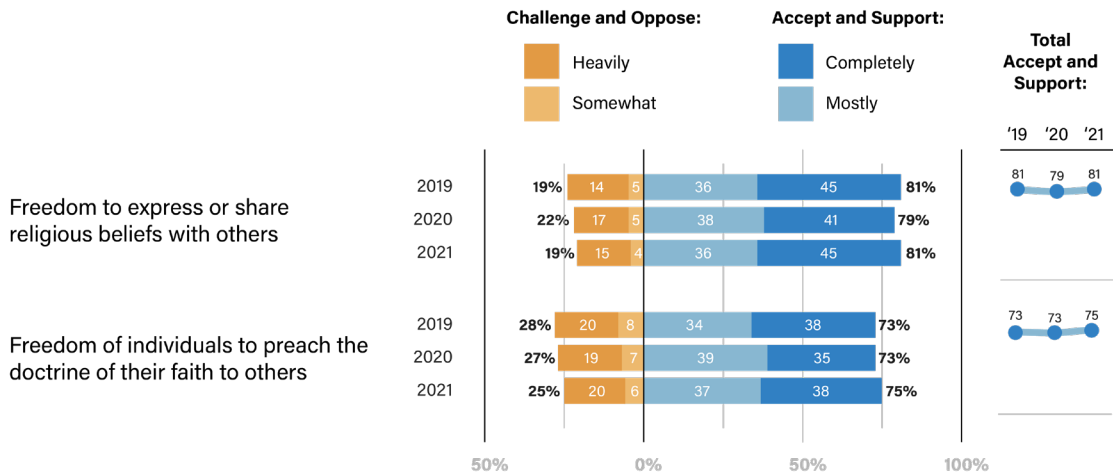


Religious Sharing

The Religious Sharing dimension considers the exchange of religious ideas in the public square. Closely tied to freedom of speech, this dimension provides insights into unique aspects of communication in American society.

Religious Sharing Question Results

To what degree do you personally accept and support versus challenge and oppose:



Religious Sharing

Dimension Discussion

Taken as a whole, the Religious Sharing dimension provides a picture of how Americans view interactions between people of different religious beliefs or of no religious belief at all. As in past years, answers to questions in this dimension demonstrated that Americans are very supportive of expressive religious freedoms in principle, including the freedom to share religious beliefs with others and the freedom to preach religious doctrine to others. This year's Index shows Americans returning to their previous levels of high support for religious sharing, indicating that 2020's struggles may have impacted responses from that year.

A strong majority of Americans support the freedom of individuals to preach the doctrine of their faith to others. Seventy-five percent mostly or completely accept and support this freedom. Thirty-eight percent completely accept and support this freedom, up three points from 2020, a return to 2019 levels of complete support. An even larger majority of 81 percent of respondents said they completely or mostly accept the freedom to express or share religious beliefs with others, including 45 percent who completely accept it, a four-point increase from 2020 and another return to 2019 levels of complete support.

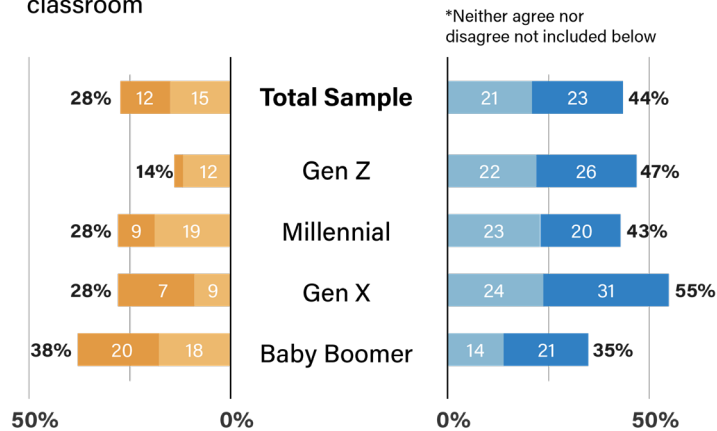
This broad support for free speech when it comes to religious views, however, has its tensions. This year, we asked about several real-world applications of the principle of religious sharing. A majority, 58 percent of Americans, believed public colleges and universities should have philosophical and religious diversity on campus. But only 44 percent strongly agreed or agreed that professors at these universities should have the freedom to share their religious beliefs on controversial issues inside and outside of the classroom, and still fewer, only 34 percent, strongly agreed or agreed that professors at public universities should have the freedom to share their religious beliefs on sexual orientation and gender identity inside and outside of the classroom.

Interestingly, older respondents were significantly more likely to support professors sharing their religious beliefs on controversial issues in general than on sexual orientation and gender identity specifically. Half the total sample was asked the question about professors' religious beliefs in general and half was asked about professors' religious beliefs pertaining to sexual orientation and gender identity. Among Gen Z respondents, support was highest and uniform between the two questions—47 percent, a plurality, strongly

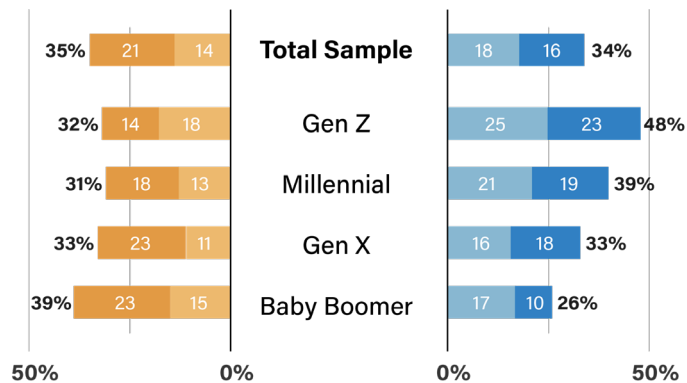
Professors freedom to share religious beliefs on controversial topics

Strongly Disagree Somewhat Disagree Somewhat Agree Strongly Agree

Professors at public universities should have the freedom to share their religious beliefs on controversial issues inside and outside of the classroom



Professors at public universities should have the freedom to share their religious beliefs on sexual orientation and gender identity inside and outside of the classroom



agreed or agreed for both. Millennial respondents supported professors' freedom to share their beliefs at 43 percent, with a small dip to 39 percent when it came to sharing beliefs about sexual orientation and gender identity. Among Gen X respondents, however, while 55 percent supported professors' freedom to share their beliefs on controversial issues, only 33 percent supported them when it comes to talking about sexual orientation and gender identity. Baby Boomers and the Silent Generation showed similarly disparate levels of support between the two questions.

The tension shows in public schools, as well. Though Americans broadly support parents' authority when it comes to educating their children (also discussed in the Religious Pluralism Dimension), it is not clear how strongly Americans support parents' influence on specific school practices. A majority of respondents, 54 percent, shared the opinion that public schools should be able to require students

and staff to use a person's preferred gender pronouns.

The tension between principles and their real-world applications indicates that Americans have a bit of "catching up" to do—the ideals are there, but the execution could use some work. Forty percent think that Americans do a pretty good job of recognizing each other's humanity when it comes to controversial topics; 40 percent think religious people respect nonreligious voices in controversial topic discussions, and 39 percent think nonreligious people respect religious voices in these discussions. While not majorities, still more respondents chose these positive responses than negative ones. Moreover, a majority, 62 percent, strongly agree or agree that people with religiously based opinions in controversial topic discussions should be free to voice them in public. Perhaps Americans would benefit from knowing that their fellow Americans generally share their commitment to freedom of religious expression.

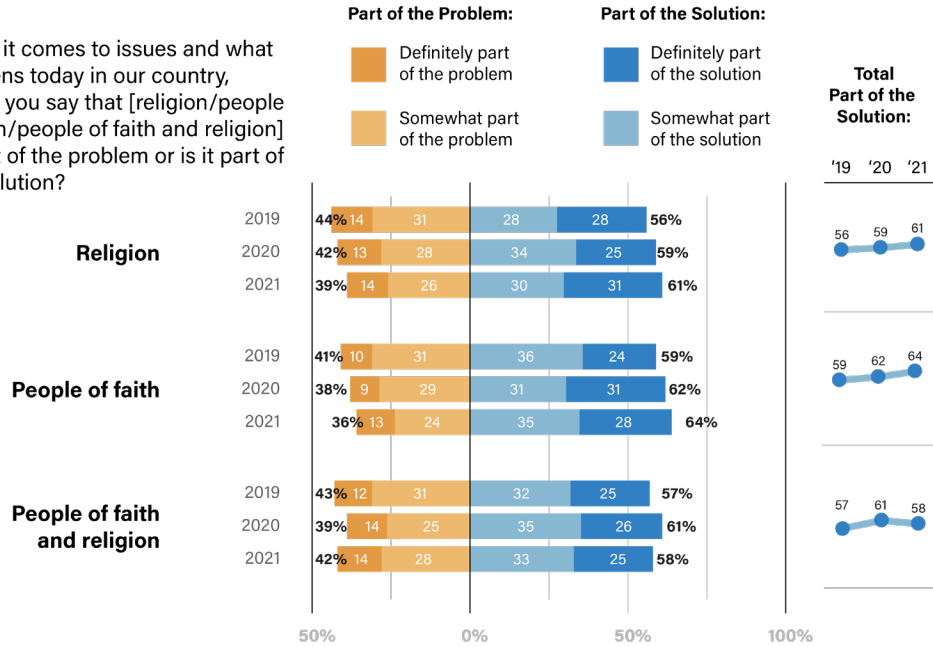
An aerial photograph of Central Park in New York City at night. The park is a large, dark green space with winding paths and a small body of water in the lower right. It is surrounded by a dense urban landscape of skyscrapers, many of which are illuminated with warm lights, creating a glowing effect against the dark sky. The image is split vertically, with the left half being a lighter, more faded version of the same scene.

Religion in Society

The Religion in Society dimension directly asks respondents to evaluate the contributions of religion and people of faith to society. It gives context to religious participation in civil society.

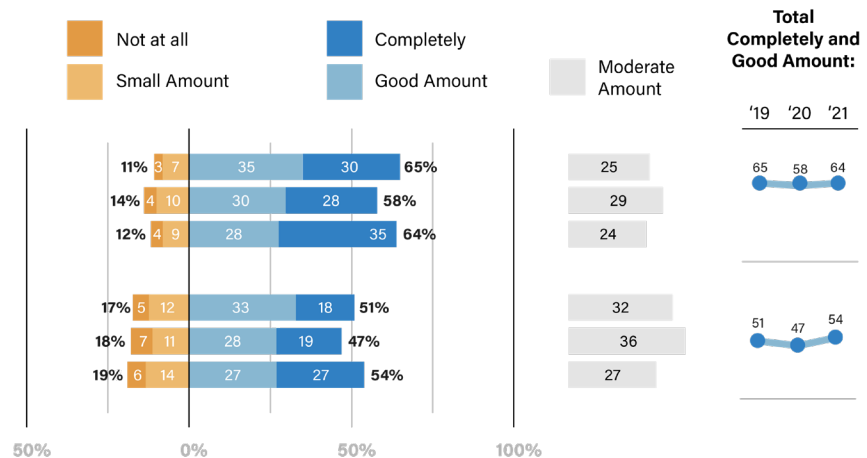
Religion in Society Question Results

When it comes to issues and what happens today in our country, would you say that [religion/people of faith/people of faith and religion] is part of the problem or is it part of the solution?



How accepting do you feel you are personally toward people of faith in supporting their ability to believe and live according to their beliefs?

To what degree would you say you personally appreciate the contributions religion and people of faith make to our country and to our society?



Religion in Society

Dimension Discussion

The results in the Religion in Society dimension seem to underlie the increased support for religious freedom applications found elsewhere in the Index. These questions ask about feelings of acceptance, appreciation, and contributions that show both how much investment Americans feel comfortable placing in religion and how much they feel society receives in turn.

The Religion in Society Dimension increased three points from 2020, driven mainly by increases in personal acceptance and appreciation of people of faith. At 65, this year's score is the highest yet and puts the score closer to the Religion in Action and Religion and Policy dimensions.

One of the largest year-over-year increases across dimensions occurred on the question asking respondents to what degree they personally appreciate the contributions of religion and people of faith to our country and society. Those who said they appreciate religion and people of faith's contributions completely or a good amount jumped seven points to 54 percent. This was the highest level of the Index's three years. This question also saw significant movement in those who indicated that they completely appreciate these contributions; an eight-

point jump moved this response to more than a quarter of all respondents.

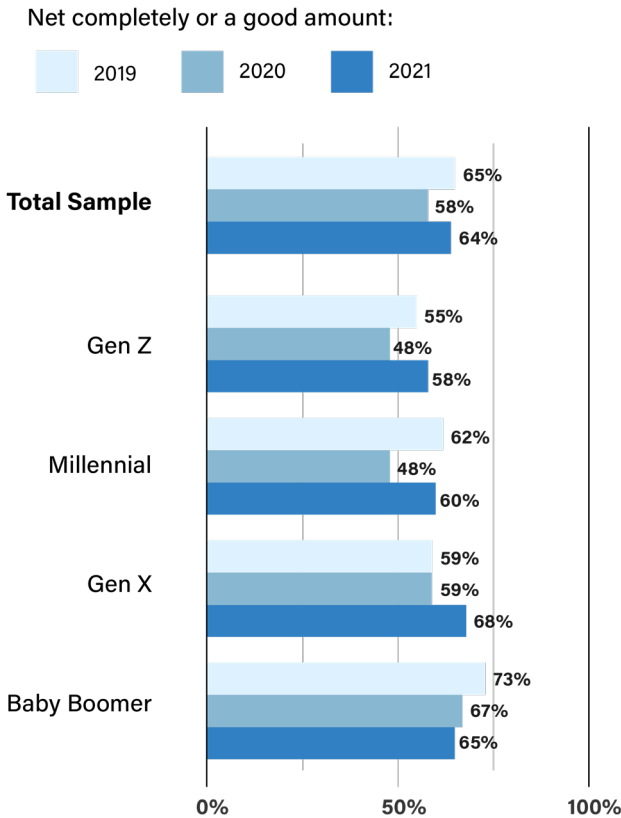
When it comes to acceptance of people of faith and their ability to live their beliefs, a similar jump of six points brought this question nearly back to its 2019 high. Again, there was a sizable jump on the most intense response option; a seven-point increase brought the portion of respondents who completely accept people of faith living according to their beliefs to more than a third (35 percent).

Much of the increase in acceptance of people of faith stemmed from respondents younger than Baby Boomers. Each of these age groups, Gen X, Millennial, and Gen Z, saw a nearly 10-point increase in those who accepted people of faith's ability to live according to their beliefs (see figure on following page). Millennial and Gen X respondents showed a significant increase in appreciation for people of faith, but appreciation was down among Gen Z respondents.

Respondents who indicated that faith was important to them were asked how accepted they feel in society. Since 2019, the portion of respondents who said they feel accepted completely or a good amount

has steadily increased to 55 percent. This represents a 10-point increase in feelings of acceptance since the Index's first year.

Feelings of acceptance toward people of faith among different generations of respondents:



Agreement with people of faith and religion being part of society's solutions maintained or slightly increased from last year's gains. On this question, respondents were randomly assigned to one of three subgroups and asked whether (1) people of faith, (2) religion, or (3) people of faith and

religion are part of the solution or problem for issues in our country. Since the Index's first year, the portion of respondents who see people of faith as part of the solution increased five percent, those who see religion as part of the solution increased five percent, and those who see religion and people of faith together as part of the solution increased one percent. Last year we noted significant gains in the portion of respondents who indicated the most intense response option (definitely part of the solution) when asked about people of faith. This year a similar increase of six points was seen for the most intense response option for those asked about religion.

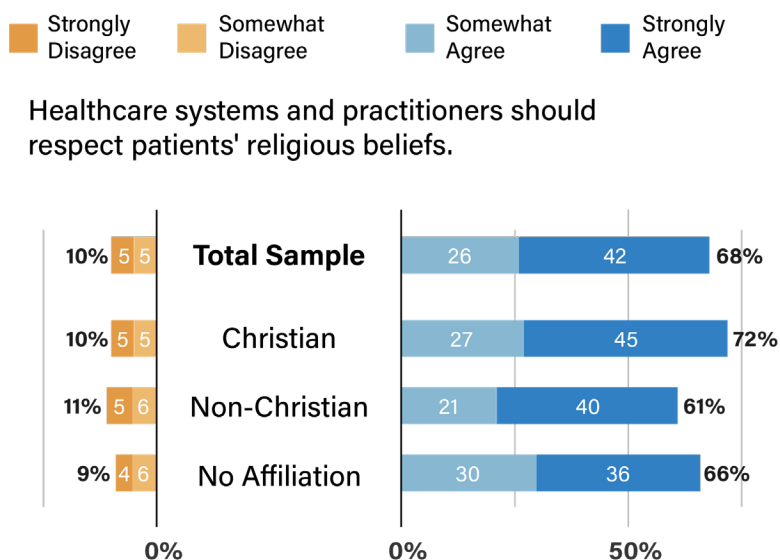
One area where respondents want people of faith to feel especially welcome is in healthcare. More than two-thirds of respondents agreed that healthcare systems and practitioners should respect patients' religious beliefs. This high degree of agreement stood regardless of the importance of faith in the respondents' life and whether they affiliated with a religious tradition or not. Two thirds of those who were either atheist or agnostic agreed that religious beliefs should be respected in healthcare. Interestingly, more than a third of respondents said religion played no role at all in their healthcare decisions.

Another indication that people of faith and religion might hold a place of greater acceptance and appreciation than one might otherwise expect can be seen in opinions on vaccine mandates. As noted in the Key Findings, Americans are divided about religious exemptions to vaccine mandates in employment. However, respondents who work with people of faith do not experience this same division and are much more likely to support religious exemptions. Among all respondents, 54 percent said that employers should offer religious exemptions to an employer-imposed vaccine mandate if other exemptions exist, and 48 percent say the same for government-imposed mandates. Among respondents who have coworkers who are people of faith, support for religious exemptions jumps 11 points, to 65 percent for employer mandates and 59 percent for government mandates.

On controversial matters of current debate, Americans also hope that religious people will find their voices welcome. Sixty-two percent of respondents said that people with religiously based opinions

in controversial topic discussions should be free to voice them in public. And nearly equal portions said that religious people respect nonreligious opinions on controversial topics (40 percent) as said that nonreligious people respect religious voices (39 percent).

Respect for religious patients' beliefs



The results of the Religion in Society dimension, along with related questions outside the Index, indicate a positive trend for making room for religious people in society. The small year-over-year shifts, strengthened by shifts to the most supportive response options, point to continued increases in years to come.



Church and State

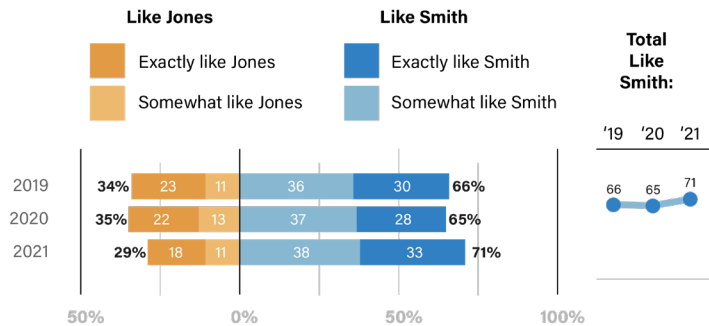
The Church and State dimension surveys respondents about the interactions between government and religion. In asking about government funding and government speech, it draws out opinions on the Constitution's Establishment Clause.

Church and State Question Results

Smith believes religious organizations that provide services to help in the community (e.g., soup kitchens, homeless shelters, etc.) should be just as eligible to receive government funds as non-religious organizations that provide the same kind of services in the community.

Jones believes religious organizations that provide services to help in the community should not be eligible to receive government funds because they don't pay taxes.

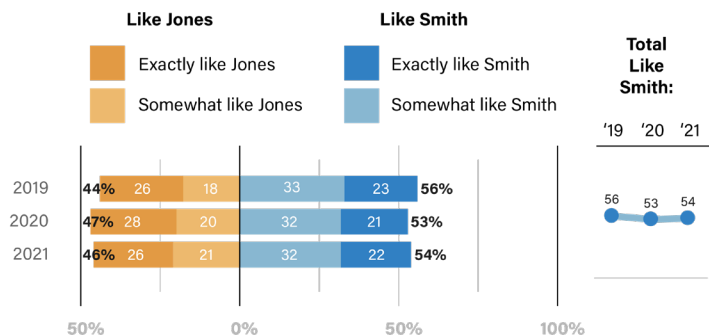
Is your opinion...?



Smith believes the government should be able to use religious symbols or language in public displays (statues, murals, etc.), because religion has played an important role in our country's history and culture.

Jones believes the government should not be able to use religious symbols or language in public displays (statues, murals, etc.), because such displays are promoting religion and government should not be involved in promoting religion.

Is your opinion...?



Church & State

Dimension Discussion

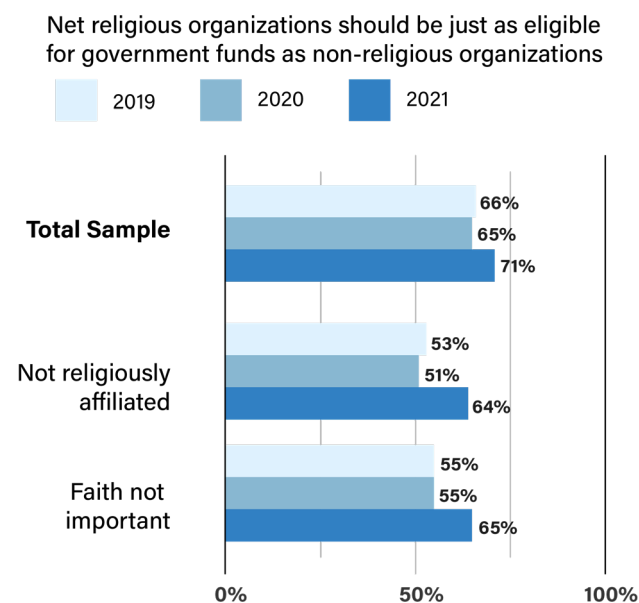
A government meant to reflect the people it represents, and one large enough to work with its citizens to improve their lives, inevitably interacts with the religion and religious organizations. The balancing test of healthy church-and-state separation seems to be an area where Americans opinions are starting to slightly diverge depending on context. When it comes to government funding, respondents increasingly want religious organizations to have equal access. But respondents remain more divided on the government's use of religious symbols or language.

The most significant shift among Index questions this year happened on the question asking whether or not respondents thought religious organizations providing services to help the community should be eligible for government funding on an equal basis with nonreligious organizations. The six-point jump to 71 percent saying that religious organizations should be eligible for government funding opportunities came with a five-point increase in those choosing the highest intensity response

option, that the statement exactly reflected their opinion.

With this large change, one might expect to see similar shifts in the dimension's other question regarding whether or not religious symbols or language should be allowed in public displays. Instead, opinion remained relatively stable from last year, with a majority (54 percent) saying their opinion was most reflected in the statement that the government should be able to use religious symbols and language in public displays.

Changes among those with no religious affiliation or indicated faith was not personally important



Some of the changes in opinion on these two questions came from a surprising subgroup—respondents who did not indicate that faith was personally important, and those with no religious affiliation. Over the last three years, respondents of faith maintained strong and largely unchanged support for equal access to government funds and for religious symbols in public displays. By contrast, respondents who did not indicate that faith was personally important increased their support for equal access to government funds by ten points since 2019. Among the same group, support for religious symbols in public displays decreased nine points over the same period. Respondents with no religious affiliation showed similar changes since 2019 on these two questions, with support for equal access to government funds increasing nine points, and support for religious symbols decreasing seven points.

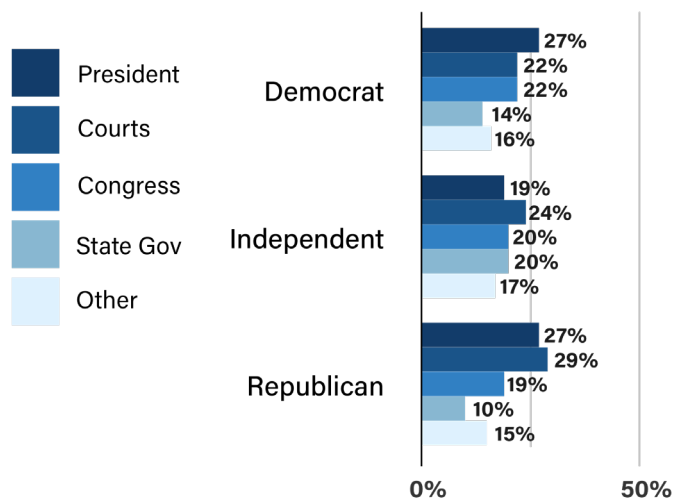
Beyond striking the proper balance as government interacts with religion, each branch and level of government is charged with upholding the Constitution and its protections for religious freedom. This year we asked respondents who in government should lead the way in protecting religious freedom. Respondents were most likely to say that the president or

the courts should play the leading role in protecting religious freedom. A slightly smaller portion said that Congress should play the leading role, and the smallest portions said state governments or others.

Democrats were most likely to say that the president should play the leading role in defending religious freedom, while Independents and Republicans were most likely to choose the courts. Independent respondents were least-likely to choose state governments. Notably, Independents' second least likely choice was the president.

Government roles in protecting religious freedom

Who in the government do you think should play the leading role in protecting religious freedom?



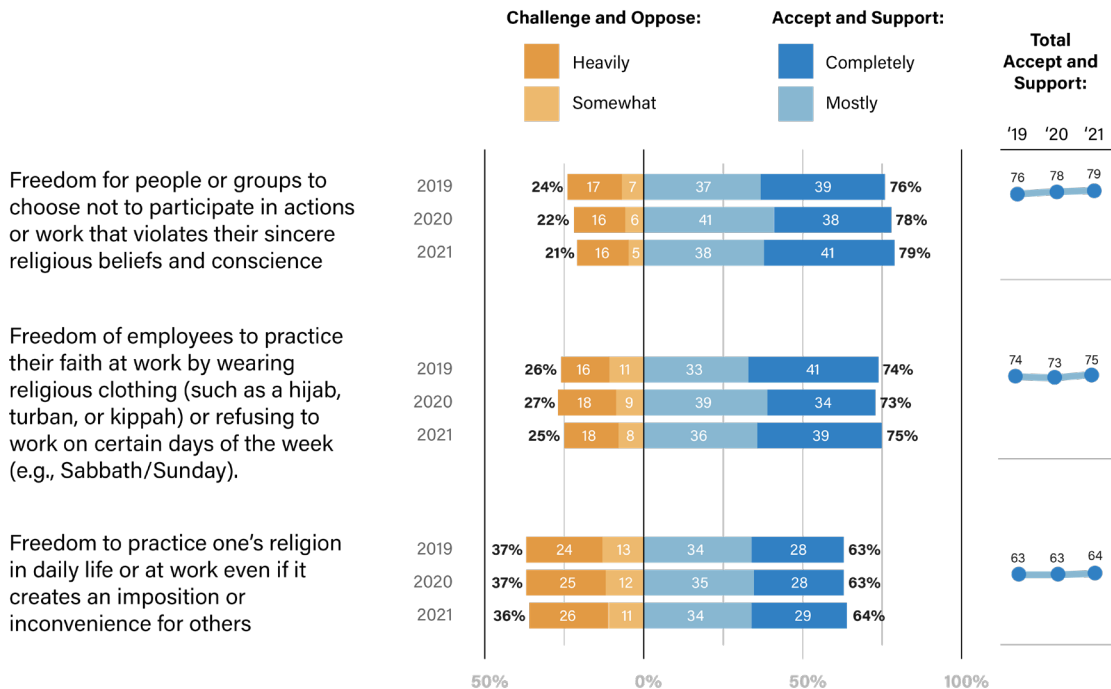


Religion in Action

The Religion in Action dimension reveals opinions about public acceptance of religious expression – especially from minority traditions – in the public square. It asks about religious practice across a variety of contexts and situations.

Religion in Action Question Results

To what degree do you personally accept and support versus challenge and oppose:



Religion in Action

Dimension Discussion

As work, school, and home life continue to blend in unique ways during the pandemic, the way that religious experience and exercise influence Americans' actions in the workplace and public settings takes on new meaning and raises new questions. The three questions that form the Religion in Action dimension saw slight upticks from the past year, which pushed the overall dimension score slightly higher.

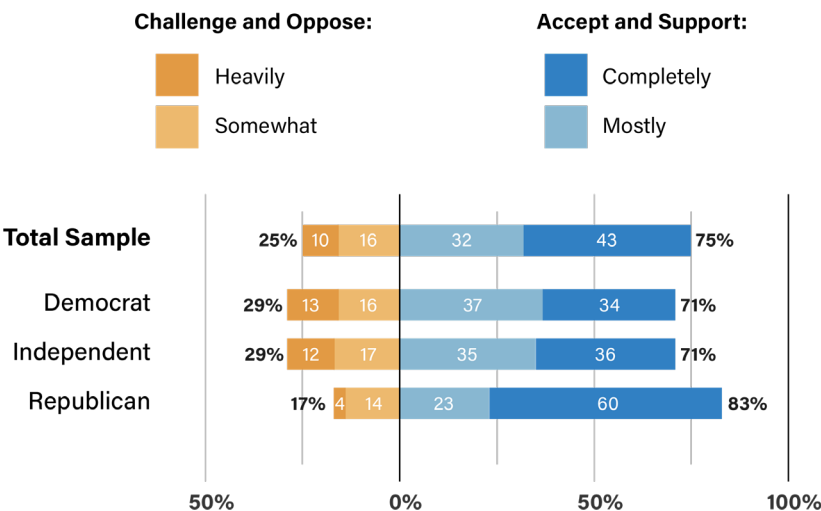
On each of the three questions in this dimension, strong majorities support freedom of expression of religious belief in the workplace or other public settings. The highest level of support, a slight

increase from last year and the year before, was for the freedom of people or groups not to participate in actions or work that violate their sincere religious beliefs and conscience.

This year we also asked whether healthcare workers with religious objections should be free to decline to participate in abortion procedures. Three quarters of respondents said they accept and support the freedom for conscientious objection in the abortion context. Although Republicans were the most supportive in this area, more than 70 percent of Democrat and Independent respondents also accepted and supported

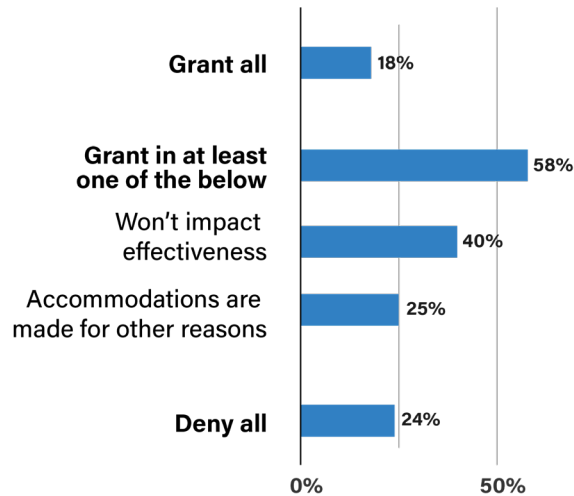
Healthcare workers with religious objections to abortion

Freedom for healthcare workers with religious objections to abortion not to participate in abortion procedures



Religious accommodations in the military

When service members with specific religious dress and grooming standards request accommodations to the military standards, the military should:



the freedom not to participate in abortion procedures.

One unique workplace experiencing significant change regarding accommodations for religious exercise is the military. This year we asked respondents whether the military should grant accommodations for service members whose faith requires them to practice personal grooming standards or wear clothing that differs from military requirements. Seventy-six percent of respondents agreed that at least some religious accommodations to dress and grooming standards should be granted, including 58 percent who supported accommodations that would not affect military effectiveness or in situations where the military granted accommodations

for other nonreligious reasons, and an additional 18 percent who said religious accommodations for all reasons should be granted. Only 24 percent said that the military should deny all accommodation requests.

The inherently restrictive prison setting presents its own unique questions about balancing religious exercise with other government interests. Because some of the highest profile litigation of the past few years has centered around prisoners' access to clergy during executions, we asked respondents about clergy access in this year's survey. Nearly two-thirds of respondents said that a prisoner's clergy member should be allowed to be physically present during an execution, either inside or outside the execution chamber. Equal

portions (44 percent) said that clergy should also be allowed to pray out loud or to have nondisruptive physical contact, such as holding the prisoner’s hand or laying hands on the prisoner’s head. Only 15 percent of respondents said that none of these forms of clergy participation should be allowed.

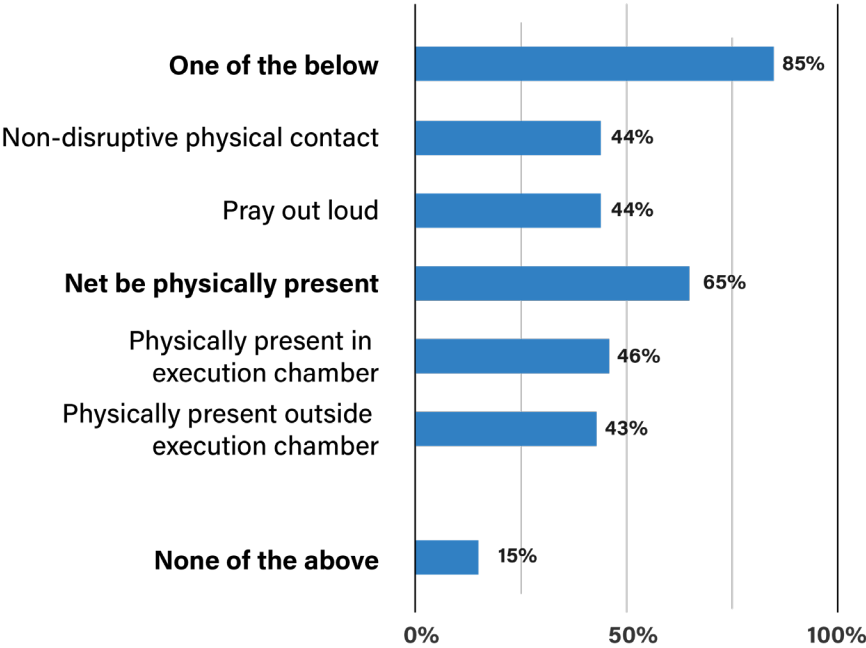
Gen Z and Millennial respondents were more likely than older respondents to support some form of prisoners’ access to clergy. Only 12 and 11 percent,

respectively, of respondents from these generations said that no clergy access should be allowed, compared to 19 percent of Gen X respondents and 18 percent of Baby Boomer and older respondents.

Although they differed on which forms of accommodation they thought should be allowed, similar portions of Democrat and Republican respondents (86 and 88 percent respectively) said that some form clergy access should be allowed.

Religious accommodations in the death chamber

Should be allowed for clergy attending prisoners during executions:





Conclusion

Support for religious liberty in America in 2021 is alive and well. This year's Index showed the highest overall composite score of any year. Notably, we observed a shift to higher-intensity support across many Index questions, indicating that Americans are stronger and more confident in their support of religious liberty. After a tumultuous 2020, when the Index saw a small but consistent dip in support, this return to 2019 levels—and in some cases, record highs—is a welcome observation.

Americans increasingly see the value of religious organizations and people of faith. More Americans said that they appreciate the contributions of people of faith this year, an attitude that extended into practical implications about the government's relationship with faith-based organizations. Overall, respondents support equal treatment and funding opportunities for faith-based organizations, and they support government partnering with effective faith-based organizations even when those organizations' religious beliefs do not completely align with government or mainstream ideas.

This open attitude toward faith-based organizations was accompanied by strong support for religious voices in public, national conversations. A majority of Americans think that people with religious opinions on controversial topics should be

free to voice them in public. The majority of respondents also support viewpoint diversity on college campuses, as well as parents' rights as the primary educators of their children. There are tensions with religious pluralism, however. While Americans support broad expressive religious freedoms in principle, they are less comfortable with certain real-world applications of this freedom, especially in circumstances relating to sexual orientation and gender identity.

More familiarity with religion and people of faith seems to increase support for religious freedom in certain situations. While only a plurality of Americans said they were comfortable discussing religious topics at work, respondents who said they had coworkers who were people of faith reported much higher levels of comfort when discussing religious topics at work. Those who worked with people of faith were also more supportive of religious exemptions to vaccine mandates.

Finally, an area where we saw significant differences among Americans of different demographics was in questions relating to the COVID-19 pandemic. While more of the total sample rated religious activities as essential compared to nonreligious activities, those who most consistently and strongly rated religious activities as essential were Republicans, Generation X,

and Black and Hispanic respondents—a noteworthy observation, considering the disparate impact the pandemic has had on minority communities.

A pandemic, an election year, and social unrest no doubt contributed to last year’s dip in support for religious liberty. This year’s Index findings bring us to overall higher levels of support and are encouraging, especially as we see more

people of faith reporting higher levels of acceptance in society and lower rates of religiously based discrimination. Next year’s Index findings will show whether this high support for religious liberty increases. Additionally, we will consider how to ask supplemental questions to better assess Americans’ attitudes toward religion and religious freedom, including the impact of interactions with religion and people of faith.

Appendix A: Demographic Data

Gender	2021	2020	2019
Male	46%	47%	49%
Female	54%	53%	51%
Age			
18-24	11%	13%	13%
25-34	19%	17%	18%
35-44	18%	17%	17%
45-54	14%	16%	17%
55-64	16%	17%	17%
65+	23%	20%	19%
Race/Ethnicity			
White	63%	62%	64%
Hispanic	17%	17%	16%
Black	12%	13%	12%
Asian	6%	6%	6%
Multi race	1%	2%	2%
Other	1%	1%	1%
Region			
New England	5%	4%	5%
Middle Atlantic	13%	14%	13%
East North Central	14%	15%	15%
West North Central	6%	6%	7%
South Atlantic	20%	21%	20%
East South Central	6%	6%	6%
West South Central	12%	11%	12%
Mountain	8%	7%	7%
Pacific	16%	16%	16%

Employment Status	2021	2020	2019
EMPLOYED (NET)	50%	49%	48%
Employed full-time	34%	34%	33%
Employed part-time	8%	9%	11%
Self-employed	7%	6%	5%
Not employed	12%	13%	11%
Retired	25%	24%	26%
Student	4%	4%	4%
Stay-at-home spouse or partner	7%	9%	9%
Decline to answer	1%	2%	2%

Education

HIGH SCHOOL OR LESS (NET)	39%	40%	36%
Less than high school	2%	2%	2%
Some high school	8%	9%	5%
High school graduate	30%	28%	29%
SOME COLLEGE (NET)	31%	32%	34%
Some college, but no degree	20%	19%	20%
Associate's Degree	11%	13%	14%
Bachelor's degree	20%	19%	17%
POSTGRADUATE (NET)	11%	9%	13%
Master's degree	9%	9%	9%
Professional degree	1%	1%	2%
Doctorate degree	1%	-	2%

Marital Status

Married or civil union	44%	43%	44%
Single, never married	30%	33%	30%
Divorced	11%	8%	10%
Separated	2%	2%	3%
Widow/Widower	5%	5%	5%
Living with partner	7%	8%	8%
Decline to answer	1%	2%	2%

No. of Children (<18) in Household	2021	2020	2019
None	63%	67%	68%
Children in HH	34%	28%	27%
Mean	0.6	0.5	0.6
Decline to answer	4%	6%	5%
Registered to Vote			
Yes	84%	83%	80%
No	15%	13%	18%
Not sure	2%	4%	2%
Political Party ID			
Democrat	37%	34%	35%
Independent	26%	24%	24%
Republican	27%	30%	27%
Libertarian	2%	2%	2%
Something else	2%	2%	2%
Not sure	4%	5%	6%
Decline to answer	3%	4%	5%
Ideology			
Conservative (NET)	38%	41%	37%
Very Conservative	14%	14%	12%
Somewhat Conservative	12%	12%	11%
Lean Conservative	12%	15%	13%
Moderate	15%	17%	13%
Liberal (NET)	36%	30%	35%
Very Liberal	13%	9%	13%
Somewhat Liberal	14%	13%	14%
Lean Liberal	10%	8%	9%
Not Sure	9%	9%	10%
Decline to answer	3%	3%	5%

Member of Church, Synagogue, Mosque, Temple	2021	2020	2019
Yes	40%	43%	41%
No	60%	57%	59%

Frequency of Attendance (Pre-COVID in 2020)

Never	32%	32%	30%
Seldom	25%	28%	29%
About once a month	16%	13%	13%
Almost every week	14%	13%	13%
At least once a week	14%	14%	15%

People of faith in social circle

My family	65%	58%	67%
My friends	55%	46%	52%
My co workers	20%	14%	20%
Other associates	14%	9%	13%
I don't have any people of faith in my social circle	17%	26%	16%

Religious Affiliation

Christian (NET)	61%	65%	66%
Catholic	21%	22%	23%
Protestant	19%	19%	21%
Other Christian	12%	11%	14%
Evangelical	4%	6%	5%
The Church of Jesus Christ of Latter-day Saints	2%	3%	1%
Jehovah's Witness	2%	1%	1%
Orthodox	1%	2%	1%
Non-Christian (NET)	34%	31%	29%
Agnostic	12%	14%	12%
Jewish	3%	2%	3%
Muslim	2%	2%	1%
Buddhist	1%	2%	2%
Hindu	1%	-	1%
Other	16%	12%	11%
Atheist	5%	4%	4%

Appendix B: Methodology

Survey Methodology

- The Religious Freedom Index (RFI) is created from data gathered in an annual online poll of a nationally representative sample of American adults 18+ (n=1,000). The poll explores Americans' attitudes on religious freedom and tolerance. Respondents for this survey are those who have volunteered to participate in online surveys and polls. To ensure representation matching the US population, the survey screens a sample that is representative by gender, age, ethnicity/race, and region matching US Census figures.
- All sample surveys and polls, whether or not they use probability sampling, are subject to multiple sources of error which are most often not possible to quantify or estimate. Online opt-in panels such as the one used for this study do not use probability sampling and accordingly the strict calculation of sampling error is not typically done. In the hypothetical case of a perfectly random sample and no response or measurement errors, a sample of this size (n=1000) would produce a margin of error of $\pm 3.1\%$ at a 95% confidence interval. Margins of error for subgroups would be higher.

Index Construction

- The poll includes 21 questions that contribute to the Index. The poll also includes additional questions that are not calculated in any of the Index dimensions and may change from year-to-year based on current events. The polling is scheduled to take place each year between mid-September and mid-October.
- Heart and Mind Strategies constructed The Religious Freedom Index: American Perspectives on the First Amendment via factor, path and conceptual analysis including second-factor modeling. The index contains 6 dimensions. Each dimension is calculated by using and scoring individual responses to questions identified on page 3. Within each dimension, the scores on individual responses are used to calculate a summated score for that dimension and re-scaled from 0 to 100. The average of all six of the dimension scores is then used to create the final Index indicator.
- The index uses a scale that ranges from 0 to 100, where 0 indicates no support for the principle of religious freedom at issue and 100 indicates complete support for the same principle.

Becket did not participate in the gathering or coding of responses, or in the scale-construction. Rather, Becket contributed its broad expertise representing people of all faiths in religious liberty cases to ensure that the polling instrument broadly reflected America's many diverse religions and the full spectrum of religious liberty issues.

Religious Pluralism

Degree personally accept: Freedom for people to choose a religion, if they want to

Degree personally accept: Freedom to practice a religion in daily life without facing discrimination or harm from others

Degree personally accept: Freedom to pray or worship without fear of persecution

Degree personally accept: Tolerance and respect of a broad array of ideas and beliefs about God

Degree personally accept: Freedom to practice one's religious beliefs even if they are contrary to accepted majority practices

Religious Sharing

Degree personally accept: Freedom to express or share religious beliefs with others

Degree personally accept: Freedom of individuals to preach the doctrine of their faith to others

Religion and Policy

Degree personally accept: Freedom for people to run their business or private organizations according to their religious beliefs

Degree personally accept: The freedom to believe that certain behaviors and activities are immoral, sinful, and should be avoided in our society

Degree personally accept: The freedom for any individual or group to believe that marriage is the union of a man and woman without having to worry about facing discrimination, penalties, or fines from government.

Degree personally accept: The freedom for people to rely on their personal religious beliefs to guide their voting decisions—which candidates to vote for and how to vote on different issues.

Degree personally accept: Freedom for religious groups or organizations to make their own employment and leadership decisions without government interference

Degree personally accept: Freedom for religious organizations and leaders to discuss political topics and to endorse or oppose political candidates

Religion in Action

Degree personally accept: Freedom for people or groups to choose not to participate in actions or work that violates their sincere religious beliefs and conscience

Degree personally accept: Freedom of employees to practice their faith at work by wearing religious clothing or refusing to work on certain days of the week

Degree personally accept: Freedom to practice one's religion in daily life or at work even if it creates an imposition or inconvenience for others

Religion in Society

Belief: People of Faith/Religion are a part of the solution

Perception of self-acceptance of people of faith

Perception of personal appreciation of people of faith

Church & State

Agreement that religious organizations that provide services to help in the community should be just as eligible to receive government funds as non-religious organizations that provide the same kind of services in the community

Agreement that the government should be able to use religious symbols or language in public displays (statues, murals, etc.), because religion has played an important role in our country's history and culture

Appendix C: Interview Schedule

2021 Religious Freedom Annual Index

Prepared for: The Becket Fund
Interview Dates: September 29-October 7, 2021
Audience: n=1,000

Note: A "**" indicates a percentage of less than 1%, a "-" indicates a percentage of 0% or non-response.
Numbers may not add up to 100% due to rounding.
Unweighted data only – no adjustments.

Index Questions highlighted

INDEX

	2021	2020	2019
Base: All Respondents	1,000	1,000	1,000
Religious Freedom Index	68	66	67
Religious Pluralism	80	77	80
Religious Sharing	71	69	71
Religious and Policy	68	66	67
Religion in Action	67	65	66
Religion in Society	65	62	63
Church & State	58	56	58

SECTION 200: RELIGIOUS FREEDOM

Q209. How important is religion in your own life?

	2021	2020	2019
Base: All Respondents	1,000	1,000	1,000
EXTREMELY/ VERY IMPORTANT (NET)	47%	41%	43%
EXTREMELY/ VERY/ SOMEWHAT IMPORTANT (NET)	67%	62%	70%
Extremely important	23%	21%	22%
Very important	23%	19%	21%
Somewhat important	21%	22%	27%
NOT VERY/ NOT AT ALL IMPORTANT (NET)	33%	38%	30%
Not very important	12%	16%	13%
Not at all important	21%	21%	17%

	2021	2020	2019
Base: Have Religious Affiliation	827	822	833
EXTREMELY/ VERY IMPORTANT (NET)	56%	49%	51%
EXTREMELY/ VERY/ SOMEWHAT IMPORTANT (NET)	80%	74%	82%
Extremely important	28%	26%	26%
Very important	28%	23%	25%
Somewhat important	24%	24%	30%
NOT VERY/ NOT AT ALL IMPORTANT (NET)	20%	26%	18%
Not very important	10%	16%	11%
Not at all important	10%	11%	8%

	2021	2020	2019
Base: Have No Religious Affiliation	173	178	167
EXTREMELY/ VERY IMPORTANT (NET)	3%	-	3%
EXTREMELY/ VERY/ SOMEWHAT IMPORTANT (NET)	8%	9%	14%
Extremely important	1%	-	1%
Very important	2%	-	2%
Somewhat important	5%	9%	11%
NOT VERY/ NOT AT ALL IMPORTANT (NET)	92%	91%	86%
Not very important	20%	20%	23%
Not at all important	72%	71%	63%

	2021	2020	2019
Base: Person of Faith (1): Religion is Extremely/Very/Somewhat Important (Q209) and Not Atheist or Other (Q140)	661	606	680
EXTREMELY/ VERY IMPORTANT (NET)	70%	67%	63%
EXTREMELY/ VERY/ SOMEWHAT IMPORTANT (NET)	100%	100%	100%
Extremely important	35%	35%	32%
Very important	35%	32%	30%
Somewhat important	30%	33%	37%
NOT VERY/ NOT AT ALL IMPORTANT (NET)	-	-	-
Not very important	-	-	-
Not at all important	-	-	-

	2021	2020	2019
Base: Person of Faith (2): Religion is Extremely/Very/Somewhat Important (Q209)	674	622	703
EXTREMELY/ VERY IMPORTANT (NET)	69%	65%	61%
EXTREMELY/ VERY/ SOMEWHAT IMPORTANT (NET)	100%	100%	100%
Extremely important	35%	34%	32%
Very important	35%	31%	30%
Somewhat important	31%	35%	39%
NOT VERY/ NOT AT ALL IMPORTANT (NET)	-	-	-
Not very important	-	-	-
Not at all important	-	-	-

HQ209. Faith Status

	2021	2020	2019
Base: All Respondents	1,000	1,000	1,000
Person of Faith	67%	62%	70%
Not a Person of Faith	33%	38%	30%

Q220A. Who in the government do you think should play the leading role in protecting religious freedom?

	2021	2020	2019
Base: All Respondents	1,000	-	-
The President	24%	-	-
Courts	24%	-	-
Congress	20%	-	-
State Governments	16%	-	-
Other	16%	-	-

SECTION 300: PEOPLE OF FAITH / RELIGION

Q301. When it comes to issues and what happens today in our country, would you say that **religion** is part of the problem or is it part of the solution?

Please note: Individual items may not add up exactly to netted figures due to rounding.

	2021	2020	2019
Base: Split Third A	331	334	334
PART OF THE SOLUTION (NET)	61%	59%	56%
Definitely part of the solution	31%	25%	28%
Somewhat part of the solution	30%	34%	28%
PART OF THE PROBLEM (NET)	39%	41%	44%
Somewhat part of the problem	26%	28%	31%
Definitely part of the problem	14%	13%	14%

Q303. When it comes to issues and what happens today in our country, would you say that **people of faith** are part of the problem or part of the solution?

	2021	2020	2019
Base: Split Third B	335	333	333
PART OF THE SOLUTION (NET)	64%	62%	59%
Definitely part of the solution	28%	31%	24%
Somewhat part of the solution	35%	31%	36%
PART OF THE PROBLEM (NET)	36%	38%	41%
Somewhat part of the problem	24%	29%	31%
Definitely part of the problem	13%	9%	10%

Q305. When it comes to issues and what happens today in our country, would you say that **people of faith and religion** are part of the problem or part of the solution?

	2021	2020	2019
Base: Split Third C	334	333	334
PART OF THE SOLUTION (NET)	58%	61%	57%
Definitely part of the solution	25%	26%	25%
Somewhat part of the solution	33%	35%	32%
PART OF THE PROBLEM (NET)	42%	39%	43%
Somewhat part of the problem	28%	25%	31%
Definitely part of the problem	14%	14%	12%

Q310B. Now, thinking about just you...how accepting do you feel **you are personally** toward people of faith in supporting their ability to believe and live according to their beliefs?

	2021	2020	2019
Base: All Respondents	1,000	1,000	1,000
COMPLETELY / GOOD AMOUNT (NET)	64%	58%	65%
COMPLETELY / GOOD / MODERATE AMOUNT (NET)	88%	86%	90%
MODERATE / SMALL AMOUNT (NET)	33%	39%	32%
Completely	35%	28%	30%
A good amount	28%	30%	35%
A moderate amount	24%	29%	25%
A small amount	9%	10%	7%
Not at all	4%	4%	3%

Q320B. And, to what degree would you say **you personally** appreciate the contributions religion and people of faith make to our country and to our society?

	2021	2020	2019
Base: All Respondents	1,000	1,000	1,000
COMPLETELY / GOOD AMOUNT (NET)	54%	47%	51%
COMPLETELY / GOOD / MODERATE AMOUNT (NET)	81%	82%	83%
MODERATE / SMALL AMOUNT (NET)	41%	47%	44%
Completely	27%	19%	18%
A good amount	27%	28%	33%
A moderate amount	27%	36%	32%
A small amount	14%	11%	12%
Not at all	6%	7%	5%

SECTION 400: DEFINITIONS AND BENEFITS OF FREEDOM OF RELIGION

Q400. People have different beliefs about what religious freedom includes. For each of the following elements, please indicate the degree to which **you believe** it is part of what should be included and protected in religious freedom.

Note: Statements are listed in the order in which they appeared in the questionnaire.

<i>SUMMARY TABLE OF TOP BOX (ABSOLUTELY ESSENTIAL)</i>	2021	2020	2019
Base: All Respondents	1,000	1,000	1,000
01. Freedom for people to choose a religion, if they want to	68%	61%	67%
02. Freedom to practice a religion in daily life without facing discrimination or harm from others	64%	57%	65%
03. Freedom to express or share religious beliefs with others	52%	43%	48%
04. Freedom to pray or worship without fear of persecution	69%	61%	67%
05. Freedom of individuals to preach the doctrine of their faith to others	39%	37%	40%
06. Freedom for people to run their business or private organizations according to their religious beliefs	40%	36%	40%
07. Tolerance and respect of a broad array of ideas and beliefs about God	53%	49%	55%
08. The freedom to believe that certain behaviors and activities are immoral, sinful, and should be avoided in our society (gay marriage, adultery, abortion, pornography, capital punishment, destroying the environment, etc.)	40%	37%	42%
09. Freedom for people or groups to choose not to participate in actions or work that violates their sincere religious beliefs and conscience	43%	40%	43%
10. The freedom for any individual or group to believe that marriage is the union of a man and woman without having to worry about facing discrimination, penalties, or fines from government	47%	43%	47%
11. The freedom for people to rely on their personal religious beliefs to guide their voting decisions—which candidates to vote for and how to vote on different issues	45%	43%	45%
12. Freedom to practice one's religious beliefs even if they are contrary to accepted majority practices (such as not drinking alcohol, not eating pork/beef, or for wearing a turban, burka, or hijab, etc.)	48%	46%	48%
13. Freedom of employees to practice their faith at work by wearing religious clothing (such as a hijab, turban, or kippah) or	43%	37%	39%

refusing to work on certain days of the week (e.g., Sabbath/Sunday)			
14. Freedom for religious groups or organizations to make their own employment and leadership decisions without government interference (hiring and firing practices and qualifications for leadership)	36%	32%	36%
15. Freedom for religious organizations and leaders to discuss political topics and to endorse or oppose political candidates	35%	29%	32%
16. Freedom to practice one's religion in daily life or at work even if it creates an imposition or inconvenience for others	33%	27%	32%
17. Freedom for religious groups or organizations to require their members or employees to live in accordance with the groups' religious beliefs	-	28%	-
18. Freedom to not work on certain days of the week (e.g. Sabbath/Sunday), even if it means the employer has to adjust schedules or make other changes	35%	34%	-
19. Freedom for religious employers to require their employees to live in accordance with the organization's religious beliefs.	26%	-	-
20. Freedom for healthcare workers with religious objections to abortion not to participate in abortion procedures	42%	-	-

<i>SUMMARY TABLE OF TOP 2 BOX (ABSOLUTELY ESSENTIAL/IMPORTANT PART) (NET)</i>	2021	2020	2019
Base: All Respondents	1,000	1,000	1,000
01. Freedom for people to choose a religion, if they want to	89%	86%	89%
02. Freedom to practice a religion in daily life without facing discrimination or harm from others	90%	85%	87%
03. Freedom to express or share religious beliefs with others	83%	79%	81%
04. Freedom to pray or worship without fear of persecution	91%	86%	89%
05. Freedom of individuals to preach the doctrine of their faith to others	76%	74%	72%
06. Freedom for people to run their business or private organizations according to their religious beliefs	77%	71%	75%
07. Tolerance and respect of a broad array of ideas and beliefs about God	87%	82%	85%
08. The freedom to believe that certain behaviors and activities are immoral, sinful, and should be avoided in our society (gay marriage, adultery, abortion, pornography, capital punishment, destroying the environment, etc.)	72%	69%	71%
09. Freedom for people or groups to choose not to participate in actions or work that violates their sincere religious beliefs and conscience	80%	77%	78%
10. The freedom for any individual or group to believe that marriage is the union of a man and woman without having to worry about facing discrimination, penalties, or fines from government	77%	74%	76%
11. The freedom for people to rely on their personal religious beliefs to guide their voting decisions—which candidates to vote for and how to vote on different issues	78%	75%	75%
12. Freedom to practice one's religious beliefs even if they are contrary to accepted majority practices (such as not drinking alcohol, not eating pork/beef, or for wearing a turban, burka, or hijab, etc.)	83%	79%	80%
13. Freedom of employees to practice their faith at work by wearing religious clothing (such as a hijab, turban, or kippah) or refusing to work on certain days of the week (e.g., Sabbath/Sunday)	78%	75%	72%
14. Freedom for religious groups or organizations to make their own employment and leadership decisions without government interference (hiring and firing practices and qualifications for leadership)	67%	66%	69%

15. Freedom for religious organizations and leaders to discuss political topics and to endorse or oppose political candidates	66%	64%	63%
16. Freedom to practice one's religion in daily life or at work even if it creates an imposition or inconvenience for others	67%	63%	64%
17. Freedom for religious groups or organizations to require their members or employees to live in accordance with the groups' religious beliefs	-	65%	-
18. Freedom to not work on certain days of the week (e.g. Sabbath/Sunday), even if it means the employer has to adjust schedules or make other changes	73%	70%	-
19. Freedom for religious employers to require their employees to live in accordance with the organization's religious beliefs.	53%	-	-
20. Freedom for healthcare workers with religious objections to abortion not to participate in abortion procedures	77%	-	-

<i>SUMMARY TABLE OF BOTTOM 2 BOX (NOT A VERY IMPORTANT PART/DEFINITELY NOT IMPORTANT) (NET)</i>	2021	2020	2019
Base: All Respondents	1,000	1,000	1,000
01. Freedom for people to choose a religion, if they want to	11%	15%	11%
02. Freedom to practice a religion in daily life without facing discrimination or harm from others	10%	15%	13%
03. Freedom to express or share religious beliefs with others	17%	21%	19%
04. Freedom to pray or worship without fear of persecution	9%	14%	11%
05. Freedom of individuals to preach the doctrine of their faith to others	24%	26%	28%
06. Freedom for people to run their business or private organizations according to their religious beliefs	23%	29%	25%
07. Tolerance and respect of a broad array of ideas and beliefs about God	14%	18%	15%
08. The freedom to believe that certain behaviors and activities are immoral, sinful, and should be avoided in our society (gay marriage, adultery, abortion, pornography, capital punishment, destroying the environment, etc.)	28%	31%	29%
09. Freedom for people or groups to choose not to participate in actions or work that violates their sincere religious beliefs and conscience	20%	23%	22%
10. The freedom for any individual or group to believe that marriage is the union of a man and woman without having to worry about facing discrimination, penalties, or fines from government	24%	26%	24%
11. The freedom for people to rely on their personal religious beliefs to guide their voting decisions—which candidates to vote for and how to vote on different issues	22%	25%	25%
12. Freedom to practice one's religious beliefs even if they are contrary to accepted majority practices (such as not drinking alcohol, not eating pork/beef, or for wearing a turban, burka, or hijab, etc.)	17%	21%	20%
13. Freedom of employees to practice their faith at work by wearing religious clothing (such as a hijab, turban, or kippah) or refusing to work on certain days of the week (e.g., Sabbath/Sunday)	23%	25%	28%
14. Freedom for religious groups or organizations to make their own employment and leadership decisions without government	33%	34%	31%

interference (hiring and firing practices and qualifications for leadership)			
15. Freedom for religious organizations and leaders to discuss political topics and to endorse or oppose political candidates	34%	37%	37%
16. Freedom to practice one's religion in daily life or at work even if it creates an imposition or inconvenience for others	33%	37%	36%
17. Freedom for religious groups or organizations to require their members or employees to live in accordance with the groups' religious beliefs	-	35%	-
18. Freedom to not work on certain days of the week (e.g. Sabbath/Sunday), even if it means the employer has to adjust schedules or make other changes	28%	30%	-
19. Freedom for religious employers to require their employees to live in accordance with the organization's religious beliefs.	48%	-	-
20. Freedom for healthcare workers with religious objections to abortion not to participate in abortion procedures	23%	-	-

Q406. To what degree do you personally accept and support versus challenge and oppose each of the items just covered?

Note: Statements are listed in the order in which they appeared in the questionnaire.

<i>SUMMARY TABLE OF TOP BOX (COMPLETELY ACCEPT AND SUPPORT)</i>	2021	2020	2019
Base: All Respondents	1,000	1,000	1,000
01. Freedom for people to choose a religion, if they want to	66%	57%	65%
02. Freedom to practice a religion in daily life without facing discrimination or harm from others	60%	53%	59%
03. Freedom to express or share religious beliefs with others	45%	41%	45%
04. Freedom to pray or worship without fear of persecution	63%	58%	63%
05. Freedom of individuals to preach the doctrine of their faith to others	38%	35%	38%
06. Freedom for people to run their business or private organizations according to their religious beliefs	39%	36%	39%
07. Tolerance and respect of a broad array of ideas and beliefs about God	50%	45%	53%
08. The freedom to believe that certain behaviors and activities are immoral, sinful, and should be avoided in our society (gay marriage, adultery, abortion, pornography, capital punishment, destroying the environment, etc.)	41%	35%	41%
09. Freedom for people or groups to choose not to participate in actions or work that violates their sincere religious beliefs and conscience	41%	38%	39%
10. The freedom for any individual or group to believe that marriage is the union of a man and woman without having to worry about facing discrimination, penalties, or fines from government	46%	41%	45%
11. The freedom for people to rely on their personal religious beliefs to guide their voting decisions—which candidates to vote for and how to vote on different issues	44%	41%	46%
12. Freedom to practice one's religious beliefs even if they are contrary to accepted majority practices (such as not drinking alcohol, not eating pork/beef, or for wearing a turban, burka, or hijab, etc.)	45%	41%	47%
13. Freedom of employees to practice their faith at work by wearing religious clothing (such as a hijab, turban, or kippah) or refusing to work on certain days of the week (e.g., Sabbath/Sunday).	39%	34%	41%

14. Freedom for religious groups or organizations to make their own employment and leadership decisions without government interference (hiring and firing practices and qualifications for leadership).	36%	32%	37%
15. Freedom for religious organizations and leaders to discuss political topics and to endorse or oppose political candidates.	35%	32%	34%
16. Freedom to practice one's religion in daily life or at work even if it creates an imposition or inconvenience for others	29%	28%	28%
17. Freedom for religious groups or organizations to require their members or employees to live in accordance with the groups' religious beliefs.	-	29%	-
18. Freedom to not work on certain days of the week (e.g. Sabbath/Sunday), even if it means the employer has to adjust schedules or make other changes.	35%	32%	-
19. Freedom for religious employers to require their employees to live in accordance with the organization's religious beliefs.	29%	-	-
20. Freedom for healthcare workers with religious objections to abortion not to participate in abortion procedures	43%	-	-

<i>SUMMARY TABLE OF TOP 2 BOX (COMPLETELY/MOSTLY ACCEPT AND SUPPORT) (NET)</i>	2021	2020	2019
Base: All Respondents	1,000	1,000	1,000
01. Freedom for people to choose a religion, if they want to	90%	87%	89%
02. Freedom to practice a religion in daily life without facing discrimination or harm from others	88%	86%	87%
03. Freedom to express or share religious beliefs with others	81%	79%	81%
04. Freedom to pray or worship without fear of persecution	89%	88%	89%
05. Freedom of individuals to preach the doctrine of their faith to others	75%	73%	73%
06. Freedom for people to run their business or private organizations according to their religious beliefs	76%	72%	73%
07. Tolerance and respect of a broad array of ideas and beliefs about God	86%	82%	86%
08. The freedom to believe that certain behaviors and activities are immoral, sinful, and should be avoided in our society (gay marriage, adultery, abortion, pornography, capital punishment, destroying the environment, etc.)	71%	70%	71%
09. Freedom for people or groups to choose not to participate in actions or work that violates their sincere religious beliefs and conscience	79%	78%	76%
10. The freedom for any individual or group to believe that marriage is the union of a man and woman without having to worry about facing discrimination, penalties, or fines from government	78%	75%	74%
11. The freedom for people to rely on their personal religious beliefs to guide their voting decisions—which candidates to vote for and how to vote on different issues	79%	78%	78%
12. Freedom to practice one's religious beliefs even if they are contrary to accepted majority practices (such as not drinking alcohol, not eating pork/beef, or for wearing a turban, burka, or hijab, etc.)	82%	80%	81%
13. Freedom of employees to practice their faith at work by wearing religious clothing (such as a hijab, turban, or kippah) or refusing to work on certain days of the week (e.g., Sabbath/Sunday)	75%	73%	74%
14. Freedom for religious groups or organizations to make their own employment and leadership decisions without government interference (hiring and firing practices and qualifications for leadership)	69%	68%	70%

15. Freedom for religious organizations and leaders to discuss political topics and to endorse or oppose political candidates	70%	67%	65%
16. Freedom to practice one's religion in daily life or at work even if it creates an imposition or inconvenience for others	64%	63%	63%
17. Freedom for religious groups or organizations to require their members or employees to live in accordance with the groups' religious beliefs	-	65%	-
18. Freedom to not work on certain days of the week (e.g. Sabbath/Sunday), even if it means the employer has to adjust schedules or make other changes	71%	71%	-
19. Freedom for religious employers to require their employees to live in accordance with the organization's religious beliefs.	57%	-	-
20. Freedom for healthcare workers with religious objections to abortion not to participate in abortion procedures	75%	-	-

<i>SUMMARY TABLE OF BOTTOM 2 BOX (SOMEWHAT/HEAVILY CHALLENGE AND OPPOSE) (NET)</i>	2021	2020	2019
Base: All Respondents	1,000	1,000	1,000
01. Freedom for people to choose a religion, if they want to	10%	13%	11%
02. Freedom to practice a religion in daily life without facing discrimination or harm from others	12%	14%	13%
03. Freedom to express or share religious beliefs with others	19%	22%	19%
04. Freedom to pray or worship without fear of persecution	12%	12%	11%
05. Freedom of individuals to preach the doctrine of their faith to others	25%	27%	28%
06. Freedom for people to run their business or private organizations according to their religious beliefs	24%	28%	27%
07. Tolerance and respect of a broad array of ideas and beliefs about God	14%	18%	14%
08. The freedom to believe that certain behaviors and activities are immoral, sinful, and should be avoided in our society (gay marriage, adultery, abortion, pornography, capital punishment, destroying the environment, etc.)	29%	30%	29%
09. Freedom for people or groups to choose not to participate in actions or work that violates their sincere religious beliefs and conscience	21%	22%	24%
10. The freedom for any individual or group to believe that marriage is the union of a man and woman without having to worry about facing discrimination, penalties, or fines from government	22%	25%	26%
11. The freedom for people to rely on their personal religious beliefs to guide their voting decisions—which candidates to vote for and how to vote on different issues	21%	22%	22%
12. Freedom to practice one's religious beliefs even if they are contrary to accepted majority practices (such as not drinking alcohol, not eating pork/beef, or for wearing a turban, burka, or hijab, etc.)	18%	21%	20%
13. Freedom of employees to practice their faith at work by wearing religious clothing (such as a hijab, turban, or kippah) or refusing to work on certain days of the week (e.g., Sabbath/Sunday)	25%	27%	26%
14. Freedom for religious groups or organizations to make their own employment and leadership decisions without government interference (hiring and firing practices and qualifications for leadership)	31%	32%	30%

15. Freedom for religious organizations and leaders to discuss political topics and to endorse or oppose political candidates	31%	33%	35%
16. Freedom to practice one's religion in daily life or at work even if it creates an imposition or inconvenience for others	36%	37%	37%
17. Freedom for religious groups or organizations to require their members or employees to live in accordance with the groups' religious beliefs	-	35%	-
18. Freedom to not work on certain days of the week (e.g. Sabbath/Sunday), even if it means the employer has to adjust schedules or make other changes	29%	29%	-
19. Freedom for religious employers to require their employees to live in accordance with the organization's religious beliefs.	43%	-	-
20. Freedom for healthcare workers with religious objections to abortion not to participate in abortion procedures	25%	-	-

SECTION 500: RELIGION IN THE PUBLIC SPHERE

Q560. When it comes to allowing gatherings of people during the coronavirus pandemic, should the government give higher priority to keeping open [2020: reopening] houses of worship, like synagogues, mosques, and churches, or higher priority to keeping open [2020: reopening] businesses, like malls, restaurants, and retail stores?

	2021	2020	2019
Base: 2021 All Respondents / 2020 Split Sample A	1,000	495	-
PLACES OF BUSINESS (NET)	24%	22%	-
Places of business should have much higher priority than houses of worship	12%	14%	-
Places of business should have somewhat higher priority than houses of worship	12%	8%	-
Houses of worship and places of business should be prioritized the same	49%	57%	-
HOUSES OF WORSHIP (NET)	27%	21%	-
Houses of worship should have somewhat higher priority than places of business	11%	9%	-
Houses of worship should have much higher priority than places of business	16%	13%	-

Q548. During the coronavirus pandemic, governments imposed restrictions on public and private gatherings based on whether they were designated as essential or non-essential activities. For each of the following activities, do you think that the activity should be considered a non-essential activity or an essential activity?

<i>SUMMARY TABLE OF SHOULD BE CONSIDERED AN ESSENTIAL ACTIVITY</i>	2021	2020	2019
Base: All Respondents	1,000	-	-
GATHERINGS FOR RELIGIOUS ACTIVITIES (NET)	79%	-	-
Gathering for funerals at houses of worship	62%	-	-
Gathering for worship at houses of worship	52%	-	-
Gathering for other religious ceremonies and rituals (baptisms, religious meals, coming of age rituals, etc.)	48%	-	-
Gathering for community services work at houses of worship	46%	-	-
Gathering for weddings at houses of worship	43%	-	-
GATHERINGS FOR NON-RELIGIOUS ACTIVITIES (NET)	62%	-	-
Gathering for a graduation ceremony	38%	-	-
Gathering for a protest seeking greater social justice	33%	-	-
Gathering for celebrations, parties or other social events at a restaurant or event center	27%	-	-
Gathering for exercise at a gym or fitness center	25%	-	-
Gathering for a sporting event at a stadium	25%	-	-
Gathering for a concert, play or other performance at a venue, theater or hall	23%	-	-
NON-RELIGIOUS GATHERINGS (Mean # of Punches)	1.7	-	-
RELIGIOUS GATHERINGS (Mean # of Punches)	2.5	-	-

<i>SUMMARY TABLE OF SHOULD BE CONSIDERED A NON-ESSENTIAL ACTIVITY</i>	2021	2020	2019
Base: All Respondents	1,000	-	-
GATHERINGS FOR NON-RELIGIOUS ACTIVITIES (NET)	92%	-	-
Gathering for a concert, play or other performance at a venue, theater or hall	77%	-	-
Gathering for a sporting event at a stadium	75%	-	-
Gathering for exercise at a gym or fitness center	75%	-	-
Gathering for celebrations, parties or other social events at a restaurant or event center	73%	-	-
Gathering for a protest seeking greater social justice	67%	-	-
Gathering for a graduation ceremony	62%	-	-
GATHERINGS FOR RELIGIOUS ACTIVITIES (NET)	87%	-	-
Gathering for weddings at houses of worship	57%	-	-
Gathering for community services work at houses of worship	54%	-	-
Gathering for other religious ceremonies and rituals (baptisms, religious meals, coming of age rituals, etc.)	52%	-	-
Gathering for worship at houses of worship	48%	-	-
Gathering for funerals at houses of worship	39%	-	-
<i>NON-RELIGIOUS GATHERINGS (Mean # of Selections)</i>	4.3	-	-
<i>RELIGIOUS GATHERINGS (Mean # of Selections)</i>	2.5	-	-

Q550. To what extent, if at all, does religious faith play a role in making healthcare decisions for you and your family?

	2021	2020	2019
Base: All Respondents	1,000	-	-
A GREAT DEAL / SOMEWHAT (NET)	43%	-	-
A great deal	20%	-	-
Somewhat	24%	-	-
NOT VERY MUCH / NOT AT ALL (NET)	57%	-	-
Not very much	21%	-	-
Not at all	36%	-	-

Q552. Please indicate if you agree or disagree with each of the following statements.

<i>SUMMARY TABLE OF STRONGLY/ SOMEWHAT AGREE (NET)</i>	2021	2020	2019
Base: All Respondents	1,000	-	-
Healthcare systems and practitioners should respect patients' religious beliefs.	68%	-	-
Hospitals and healthcare systems run by religious organizations should be allowed to set policies and standards of care that reflect the organization's religious beliefs.	44%	-	-
Healthcare providers should be able to terminate an employee who refuses to participate in a medical practice or procedure due to religious beliefs.	34%	-	-
Doctors, nurses and other healthcare practitioners should be legally required to participate in medical practices or procedures even if they violate their religious beliefs (e.g. abortion, gender transition surgery, sterilizations, etc.).	33%	-	-
Religious healthcare providers should be able to terminate an employee who violates policy with regard to the organization's religious beliefs.	33%	-	-

<i>SUMMARY TABLE OF STRONGLY/ SOMEWHAT DISAGREE (NET)</i>	2021	2020	2019
Base: All Respondents	1,000	-	-
Healthcare providers should be able to terminate an employee who refuses to participate in a medical practice or procedure due to religious beliefs.	39%	-	-
Religious healthcare providers should be able to terminate an employee who violates policy with regard to the organization's religious beliefs.	39%	-	-
Doctors, nurses and other healthcare practitioners should be legally required to participate in medical practices or procedures even if they violate their religious beliefs (e.g. abortion, gender transition surgery, sterilizations, etc.).	38%	-	-
Hospitals and healthcare systems run by religious organizations should be allowed to set policies and standards of care that reflect the organization's religious beliefs.	26%	-	-
Healthcare systems and practitioners should respect patients' religious beliefs.	10%	-	-

Q564A. Some businesses, of their own accord, are requiring their employees to receive the COVID-19 vaccine. Please indicate if you agree or disagree with each of the following statements relating to these businesses and their employees:

<i>SUMMARY TABLE OF STRONGLY/ SOMEWHAT AGREE (NET)</i>	2021	2020	2019
Base: Split Half A	500	-	-
When these employers allow exceptions to the vaccine requirement based on medical, personal or philosophical reasons, they should also allow exceptions to the vaccine requirement based on religious reasons.	54%	-	-
Businesses should not force their employees to take a COVID-19 vaccine if doing so would violate the employee's religious beliefs.	51%	-	-
Employees who decline to receive a COVID-19 vaccine for religious reasons should be fired from their jobs.	32%	-	-

<i>SUMMARY TABLE OF STRONGLY/ SOMEWHAT DISAGREE (NET)</i>	2021	2020	2019
Base: Split Half A	500	-	-
Employees who decline to receive a COVID-19 vaccine for religious reasons should be fired from their jobs.	46%	-	-
Businesses should not force their employees to take a COVID-19 vaccine if doing so would violate the employee's religious beliefs.	28%	-	-
When these employers allow exceptions to the vaccine requirement based on medical, personal or philosophical reasons, they should also allow exceptions to the vaccine requirement based on religious reasons.	22%	-	-

Q564B. Some businesses, as mandated by the government, are requiring their employees to receive the COVID-19 vaccine. Please indicate if you agree or disagree with each of the following statements relating to these businesses and their employees:

<i>SUMMARY TABLE OF STRONGLY/ SOMEWHAT AGREE (NET)</i>	2021	2020	2019
Base: Split Half B	500	-	-
When these employers allow exceptions to the vaccine requirement based on medical, personal or philosophical reasons, they should also allow exceptions to the vaccine requirement based on religious reasons.	48%	-	-
Businesses should not force their employees to take a COVID-19 vaccine if doing so would violate the employee's religious beliefs.	47%	-	-
Employees who decline to receive a COVID-19 vaccine for religious reasons should be fired from their jobs.	35%	-	-

<i>SUMMARY TABLE OF STRONGLY/ SOMEWHAT DISAGREE (NET)</i>	2021	2020	2019
Base: Split Half B	500	-	-
Employees who decline to receive a COVID-19 vaccine for religious reasons should be fired from their jobs.	38%	-	-
Businesses should not force their employees to take a COVID-19 vaccine if doing so would violate the employee's religious beliefs.	31%	-	-
When these employers allow exceptions to the vaccine requirement based on medical, personal or philosophical reasons, they should also allow exceptions to the vaccine requirement based on religious reasons.	22%	-	-

Q566 Which comes closest to describing how your feelings about religious exemptions have changed over the course of the pandemic?

	2021	2020	2019
Base: All Respondents	1,000	-	-
MORE SYMPATHETIC TO RELIGIOUS EXEMPTIONS (NET)	24%	-	-
Significantly more sympathetic to religious exemptions	13%	-	-
Somewhat more sympathetic to religious exemptions	11%	-	-
Neither more or less sympathetic to religious exemptions	49%	-	-
LESS SYMPATHETIC TO RELIGIOUS EXEMPTIONS (NET)	26%	-	-
Somewhat less sympathetic to religious exemptions	11%	-	-
Significantly less sympathetic to religious exemptions	16%	-	-

Q572. Please read the following statements and indicate whether you agree or disagree.

<i>SUMMARY TABLE OF STRONGLY/ SOMEWHAT AGREE (NET)</i>	2021	2020	2019
Base: All Respondents (*Split Sample n=500/n=500)	1,000	-	-
Religious student groups should have a place on public university campuses, just like other student organizations.	63%	-	-
Religious student groups should be able to choose leaders that adhere to the teachings of their faith.	60%	-	-
Religious student groups should have a place on public high school campuses, just like other student organizations.	59%	-	-
Public universities should strive to ensure philosophical and religious diversity on campus among both students and professors.	58%	-	-
Professors at public universities should have the freedom to share their religious beliefs on controversial issues inside and outside of the classroom.*	44%	-	-
Professors at public universities should have the freedom to share their religious beliefs on sexual orientation and gender identity inside and outside of the classroom.*	34%	-	-

<i>SUMMARY TABLE OF STRONGLY/ SOMEWHAT DISAGREE (NET)</i>	2021	2020	2019
Base: All Respondents (*Split Sample n=500/n=500)	1,000	-	-
Professors at public universities should have the freedom to share their religious beliefs on sexual orientation and gender identity inside and outside of the classroom.*	35%	-	-
Professors at public universities should have the freedom to share their religious beliefs on controversial issues inside and outside of the classroom.*	27%	-	-
Religious student groups should have a place on public high school campuses, just like other student organizations.	12%	-	-
Religious student groups should have a place on public university campuses, just like other student organizations.	12%	-	-
Public universities should strive to ensure philosophical and religious diversity on campus among both students and professors.	11%	-	-
Religious student groups should be able to choose leaders that adhere to the teachings of their faith.	11%	-	-

Q574. How much of a role should religious organizations play in helping immigrants in the U.S.?

	2021	2020	2019
Base: Split Half A	501	-	-
A SIGNIFICANT / MODERATE ROLE (NET)	54%	-	-
A significant role	18%	-	-
A moderate role	35%	-	-
A SMALL ROLE / NO ROLE AT ALL (NET)	46%	-	-
A small role	24%	-	-
No role at all	23%	-	-

Q574A. How much of a role should religious organizations play in helping refugees in the U.S.?

	2021	2020	2019
Base: Split Half B	499	-	-
A SIGNIFICANT / MODERATE ROLE (NET)	60%	-	-
A significant role	24%	-	-
A moderate role	36%	-	-
A SMALL ROLE / NO ROLE AT ALL (NET)	40%	-	-
A small role	24%	-	-
No role at all	16%	-	-

Q578. In 2018, the City of Philadelphia attempted to shut down a religious foster care ministry

because of the ministry's belief in traditional marriage. The Supreme Court unanimously ruled that Philadelphia's actions were unconstitutional, and the foster care ministry should remain open. Do you support or oppose the Supreme Court's decision in this case?

	2021	2020	2019
Base: All Respondents	1,000	-	-
SUPPORT (NET)	51%	-	-
Strongly support	32%	-	-
Somewhat support	19%	-	-
Neither support nor oppose	28%	-	-
OPPOSE (NET)	21%	-	-
Somewhat oppose	10%	-	-
Strongly oppose	12%	-	-

Q580. Which of the following is the closest to your opinion on government partnerships with faith-based groups?

	2021	2020	2019
Base: All Respondents	1,000	-	-
Government should partner with faith-based groups that have a proven track record of success, even if the faith-based group's religious beliefs are sometimes at odds with government/mainstream beliefs and norms.	65%	-	-
Government should only partner with faith-based groups who align 100% with government/mainstream beliefs and norms, even if the faith-based group has a proven track record of success.	35%	-	-

Q575. How would you rate your own faith community's response to issues of racial equality and justice?

My faith community has done a(n):

	2021	2020	2019
Base: Person of Faith	674	622	-
EXCELLENT / GOOD JOB (NET)	45%	48%	-
Excellent job of responding to issues of racial equality and justice	16%	18%	-
Good job of responding to issues of racial equality and justice	29%	29%	-
Neither good nor bad job of responding to issues of racial equality and justice	38%	40%	-
POOR / VERY POOR JOB (NET)	16%	12%	-
Poor job of responding to issues of racial equality and justice	9%	7%	-
Very poor job of responding to issues of racial equality and justice	8%	5%	-

Q576A. Why did you say that your faith community has done a neither good nor bad job of responding to issues of racial equality and justice? *Please select all that apply.*

	2021	2020	2019
Base: Answered Neither (Q575=3)	259	-	-
Racial equality and justice have not been major issues in my area	30%	-	-
Some members of my faith community have done a good job addressing these issues, but others have done very poorly	27%	-	-
My faith community has not addressed racial equality and justice issues	25%	-	-
My faith community is doing just right in addressing racial equality and justice issues	21%	-	-
My faith community avoids action due to a poor history with racial equality and justice issues	8%	-	-
Other	10%	-	-

Q582. In some states, the government provides financial assistance to private schools and/or students attending private schools. Many private schools are also religiously affiliated. In these situations, which comes closest to your own opinion?

If a state has a program that provides financial assistance to private schools or students attending private schools:

	2021	2020	2019
Base: All Respondents	1,000	-	-
EQUAL ACCESS (NET)	81%	-	-
Religiously affiliated schools should have equal access to those programs, regardless of whether they engage in religious activities or not	56%	-	-
Religiously affiliated schools should have equal access to those programs, but only if they do not engage in religious activities	25%	-	-
Religiously affiliated schools should be excluded from those programs, even if they do not engage in religious activities	19%	-	-

Q585. Some religions require their members to follow specific dress and grooming standards, such as wearing specific clothing or not cutting hair. The military also requires its members to follow specific dress and grooming standards, such as being clean shaven and wearing a uniform.

In some cases, religious and military standards conflict. When service members with specific religious dress and grooming standards request accommodations to the military standards, in your opinion what should the military do? Select all of the below that you think are appropriate courses of action.

	2021	2020	2019
Base: All Respondents	1,000	-	-
GRANT SOME ACCOMMODATIONS (NET)	58%	-	-
Grant the accommodation if the military can make the accommodation without impacting the service member's effectiveness.	40%	-	-
Grant the accommodation if the military makes accommodations for other reasons	25%	-	-
Deny all accommodation requests to dress and grooming standards to maintain uniformity	24%	-	-
Grant all accommodation requests to dress and grooming standards to allow religious exercise	18%	-	-

Q587. People have different views about the level of access to clergy that should be allowed for condemned prisoners during their executions. Select all of the below that you think should be allowed for clergy attending prisoners during executions:

	2021	2020	2019
Base: All Respondents	1,000	-	-
BE PHYSICALLY PRESENT (NET)	65%	-	-
Be physically present outside the execution chamber	46%	-	-
Be physically present in the execution chamber	43%	-	-
Non-disruptive physical contact (such as holding hand, laying hands on head, etc.)	44%	-	-
Pray out loud	44%	-	-
None of the above	15%	-	-

SECTION 600: LIVING WITH DIFFERENCES

Q620. Thinking about the government funding of religious organizations that provide services to the community, please review the two hypothetical opinions below and indicate which one comes closest to your own.

Smith believes religious organizations that provide services to help in the community (e.g., soup kitchens, homeless shelters, etc.) **should be just as eligible to receive government funds as non-religious organizations** that provide the same kind of services in the community.

Jones believes religious organizations that provide services to help in the community **should not be eligible to receive government funds** because they don't pay taxes.

Is your opinion...?

	2021	2020	2019
Base: All Respondents	1,000	1,000	1,000
SMITH (NET)	71%	65%	66%
Exactly like Smith	33%	28%	30%
Somewhat like Smith	38%	37%	36%
JONES (NET)	29%	35%	34%
Somewhat like Jones	18%	22%	23%
Exactly like Jones	11%	13%	11%

Q621. Now, thinking about the government's use of religious symbols and/or language in public displays, please review the two hypothetical opinions below and indicate which one comes closest to your own.

Smith believes the government should be **able to use** religious symbols or language in public displays (statues, murals, etc.), because religion has played an important role in our country's history and culture.

Jones believes the government should **not be able to use** religious symbols or language in public displays (statues, murals, etc.), because such displays are promoting religion and government should not be involved in promoting religion.

Is your opinion...?

	2021	2020	2019
Base: All Respondents	1,000	1,000	1,000
SMITH (NET)	54%	53%	56%
Exactly like Smith	22%	21%	23%
Somewhat like Smith	32%	32%	33%
JONES (NET)	46%	47%	44%
Somewhat like Jones	26%	28%	26%
Exactly like Jones	21%	20%	18%

Q630 Please review the two hypothetical opinions below and indicate which one comes closest to your own.

Smith believes that parents are the primary educators of their children and should have final say on what their children are taught in public school. If public school parents oppose part of the local public school curriculum because they believe it to be morally objectionable or inappropriate, they should be able to opt their children out of objectionable or inappropriate content.

Jones believes that public schools are responsible for shaping the next generation of citizens and should have final say on what children are taught in school. If public school parents oppose part of the local public school curriculum because they believe it to be morally objectionable or inappropriate, they should not be able to opt their children out of objectionable or inappropriate content.

Is your opinion...?

	2021	2020	2019
Base: All Respondents	1,000	-	-
SMITH (NET)	63%	-	-
Exactly like Smith	28%	-	-
Somewhat like Smith	34%	-	-
JONES (NET)	37%	-	-
Somewhat like Jones	24%	-	-
Exactly like Jones	13%	-	-

Q631 Please review the two hypothetical opinions below and indicate which one comes closest to your own.

Smith believes that gender identity is a controversial topic. Public schools should not be allowed to implement policies to require students and employees to use a person's preferred gender pronouns. These policies disrespect students and employees who disagree with the school administration.

Jones believes that gender identity is settled science. Public schools should be allowed to implement policies to require students and employees to use a person's preferred gender pronouns. These policies ensure that all people are treated with dignity and respect.

Is your opinion...?

	2021	2020	2019
Base: All Respondents	1,000	-	-
SMITH (NET)	46%	-	-
Exactly like Smith	21%	-	-
Somewhat like Smith	25%	-	-
JONES (NET)	54%	-	-
Somewhat like Jones	30%	-	-
Exactly like Jones	24%	-	-

SECTION 700: DISCRIMINATORY BEHAVIOR(S) FREQUENCY

Q730. As a person of faith, which of the following best describes the frequency with which you have been treated differently, been denied service at a store, lost a job or been penalized by the government because of your religious beliefs or practices?

	2021	2020	2019
Base: Person of Faith	674	-	703
ALL THE TIME/FEW TIMES A YEAR (NET)	23%	-	37%
That kind of thing happens all the time—many times over the course of a year	8%	-	12%
That kind of thing happens a few times a year	15%	-	24%
NEVER/ALMOST NEVER (NET)	77%	-	63%
That kind of thing has happened once or twice in my lifetime	26%	-	25%
That kind of thing has never happened	52%	-	39%

Q735. Please review the statements below and indicated the degree to which you agree or disagree.

<i>SUMMARY TABLE OF STRONGLY/ SOMEWHAT AGREE (NET)</i>	2021	2020	2019
Base: All Respondents	1,000	-	-
People with religiously-based opinions in controversial topic discussions should be free to voice them in public.	62%	-	-
Most people will discriminate against people of different races, religions or sexual orientations if given the opportunity.	44%	-	-
Religious people respect non-religious voices in controversial topic discussions.	40%	-	-
Americans do a pretty good job of recognizing each other's humanity when it comes to controversial topics.	40%	-	-
Non-religious people respect religious voices in controversial topic discussions.	39%	-	-

<i>SUMMARY TABLE OF STRONGLY/ SOMEWHAT DISAGREE (NET)</i>	2021	2020	2019
Base: All Respondents	1,000	-	-
Americans do a pretty good job of recognizing each other's humanity when it comes to controversial topics.	28%	-	-
Religious people respect non-religious voices in controversial topic discussions.	25%	-	-
Non-religious people respect religious voices in controversial topic discussions.	25%	-	-
Most people will discriminate against people of different races, religions or sexual orientations if given the opportunity.	24%	-	-
People with religiously-based opinions in controversial topic discussions should be free to voice them in public.	9%	-	-

SECTION 800: DISCRIMINATORY BEHAVIOR(S) FREQUENCY

Q801. How much does faith influence your political beliefs and behaviors?

	2021	2020	2019
Base: All Respondents	1,000	1,000	1,000
COMPLETELY / GOOD AMOUNT (NET)	30%	27%	30%
COMPLETELY / GOOD / MODERATE AMOUNT (NET)	53%	52%	55%
MODERATE / SMALL AMOUNT (NET)	37%	41%	43%
Completely	12%	10%	12%
A good amount	18%	17%	17%
A moderate amount	23%	24%	25%
A small amount	14%	17%	18%
Not at all	33%	32%	28%

Q802. How **accepted** do you feel in society as a person of faith?

	2021	2020	2019
Base: Person of Faith	674	622	703
COMPLETELY / GOOD AMOUNT (NET)	55%	52%	45%
COMPLETELY / GOOD / MODERATE AMOUNT (NET)	86%	84%	82%
MODERATE / SMALL AMOUNT (NET)	42%	45%	51%
Completely	24%	21%	18%
A good amount	31%	31%	27%
A moderate amount	31%	32%	37%
A small amount	11%	13%	15%
Not at all	3%	3%	4%

Q805. Do you happen to be a member of a church, synagogue, mosque or temple?

	2021	2020	2019
Base: All Respondents	1,000	1,000	1,000
Yes	40%	43%	41%
No	60%	57%	59%

Q806. How often, if at all, do you attend church, synagogue, mosque or temple (either in-person, watch on TV, or view online)? [2021] / Thinking about before the outbreak of the coronavirus, how often did you attend church, synagogue, mosque or temple? [2020] / How often do you attend church, synagogue, mosque or temple? [2019]

	2021	2020	2019
Base: All Respondents	1,000	1,000	1,000
WEEKLY (NET)	28%	28%	28%
WEEKLY / MONTHLY (NET)	44%	40%	40%
At least once a week	14%	14%	15%
Almost every week	14%	13%	13%
About once a month	16%	13%	13%
SELDOM / NEVER (NET)	56%	60%	60%
Seldom	25%	28%	29%
Never	32%	32%	30%

Q808. How important has faith or religion been to you during the coronavirus outbreak?

	2021	2020	2019
Base: All Respondents	1,000	1,000	-
EXTREMELY / VERY / SOMEWHAT IMPORTANT (NET)	64%	62%	-
EXTREMELY / VERY IMPORTANT (NET)	45%	40%	-
Extremely important	22%	20%	-
Very important	24%	19%	-
Somewhat important	19%	22%	-
JUST A LITTLE / NOT AT ALL IMPORTANT (NET)	36%	38%	-
Just a little important	11%	12%	-
Not at all important	26%	26%	-

Q808A. Why did you say that faith or religion has been [INSERT RESPONSE FROM Q808] to you during the coronavirus outbreak?

[TO BE CODED AND ANALYZED IN FINAL REPORT]

Q814. How comfortable or uncomfortable are you with discussing religious topics at work?

	2021	2020	2019
Base: All Respondents	1,000	-	-
COMFORTABLE (NET)	38%	-	-
Very comfortable	20%	-	-
Somewhat comfortable	18%	-	-
Neither comfortable nor uncomfortable	36%	-	-
UNCOMFORTABLE (NET)	26%	-	-
Somewhat uncomfortable	11%	-	-
Very uncomfortable	14%	-	-

Q815. Please indicate where, if at all, you have people of faith in your social circle.

	2021	2020	2019
Base: All Respondents	1,000	1,000	1,000
PEOPLE OF FAITH IN CIRCLE (NET)	83%	74%	84%
My family	65%	58%	67%
My friends	55%	46%	52%
My co-workers	20%	14%	20%
Other associates	14%	9%	13%
I don't have any people of faith in my social circle	17%	26%	16%

Q140. Which of the following best describes your religious affiliation?

	2021	2020	2019
Base: All Respondents	1,000	1,000	1,000
CHRISTIAN (NET)	61%	65%	66%
Catholic	21%	22%	23%
Protestant	19%	19%	21%
Other Christian	12%	11%	14%
Evangelical	4%	6%	5%
The Church of Jesus Christ of Latter-day Saints [2020-2021] / Mormon [2019]	2%	3%	1%
Orthodox	1%	2%	1%
Jehovah's Witness	2%	1%	1%
Mainline	-	-	-
NON-CHRISTIAN (NET)	34%	31%	29%
Agnostic (not affiliated with any religion)	12%	14%	12%
Jewish	3%	2%	3%
Buddhist	1%	2%	2%
Muslim	2%	2%	1%
Hindu	1%	-	1%
Other	16%	12%	11%
Atheist	5%	4%	4%

SECTION 100: QUOTAS + SCREENING
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Q101. HIDDEN QUESTION – 9 PT REGION

	2021	2020	2019
Base: All Respondents	1,000	1,000	1,000
New England	5%	4%	5%
Middle Atlantic	13%	14%	13%
East North Central	14%	15%	15%
West North Central	6%	6%	7%
South Atlantic	20%	21%	20%
East South Central	6%	6%	6%
West South Central	12%	11%	12%
Mountain	8%	7%	7%
Pacific	16%	16%	16%

Q106. HIDDEN - COMPUTED AGE

	2021	2020	2019
Base: All Respondents	1,000	1,000	1,000
18-34 (NET)	30%	30%	30%
18-24	11%	13%	13%
25-34	19%	17%	18%
35-54 (NET)	32%	33%	34%
35-44	18%	17%	17%
45-54	14%	16%	17%
55+ (NET)	38%	37%	36%
55-64	16%	17%	17%
65+	23%	20%	19%

Q110. What is your gender?

	2021	2020	2019
Base: All Respondents	1,000	1,000	1,000
Male	46%	47%	49%
Female	54%	53%	51%

Q131. HIDDEN - COMBINED ETHNICITY

	2021	2020	2019
Base: All Respondents	1,000	1,000	1,000
Hispanic	17%	17%	16%
White, Non-Hispanic	63%	62%	64%
Black, Non-Hispanic	12%	13%	12%
Asian, Non-Hispanic	6%	6%	6%
Multi-Race, Non-Hispanic	1%	2%	2%
Other, Non-Hispanic	1%	1%	1%

SECTION 1000: DEMOGRAPHICS

Q1000. Are you currently registered to vote?

	2021	2020	2019
Base: All Respondents	1,000	1,000	1,000
Yes	84%	83%	80%
No	15%	13%	18%
Not sure	2%	4%	2%

Q1005. In politics today, do you usually think of yourself as a...?

	2021	2020	2019
Base: All Respondents	1,000	1,000	1,000
Republican	27%	30%	27%
Democrat	37%	34%	35%
Independent	26%	24%	24%
Libertarian	2%	2%	2%
Something else	2%	2%	2%
Not sure	4%	5%	6%
Decline to answer	3%	4%	5%

Q1015/Q1016/Q1017. Combined Ideology

	2021	2020	2019
Base: All Respondents	1,000	1,000	1,000
CONSERVATIVE (NET)	38%	41%	37%
Very Conservative	14%	14%	12%
Somewhat Conservative	12%	12%	11%
Lean Conservative	12%	15%	13%
Moderate	15%	17%	13%
LIBERAL (NET)	36%	30%	35%
Lean Liberal	10%	8%	9%
Somewhat Liberal	14%	13%	14%
Very Liberal	13%	9%	13%
NOT SURE / DECLINE TO ANSWER (NET)	12%	12%	15%
Not sure	9%	9%	10%
Decline to answer	3%	3%	5%

Q1025. What is the last grade of formal education you have completed?

	2021	2020	2019
Base: All Respondents	1,000	1,000	1,000
HIGH SCHOOL OR LESS (NET)	39%	40%	36%
Less than high school (8th grade or less)	2%	2%	2%
Some high school (9th-12th grade)	8%	9%	5%
High school graduate	30%	28%	29%
SOME COLLEGE (NET)	31%	32%	34%
Some college, but no degree	20%	19%	20%
Associate's Degree (Vocational / Technical)	11%	13%	14%
Bachelor's degree	20%	19%	17%
POSTGRADUATE (NET)	11%	9%	13%
Master's degree	9%	9%	9%
Professional degree	1%	1%	2%
Doctorate degree	1%	-	2%
Prefer not to answer	-	-	-

Q1030. Which of the following best describes your current employment status?

	2021	2020	2019
Base: All Respondents	1,000	1,000	1,000
EMPLOYED (NET)	50%	49%	48%
Employed full-time	34%	34%	33%
Employed part-time	8%	9%	11%
Self-employed	7%	6%	5%
Not employed	12%	13%	11%
Retired	25%	24%	26%
Student	4%	4%	4%
Stay-at-home spouse or partner	7%	9%	9%
Prefer not to answer	1%	2%	2%

Q1035. Which of the following best describes your marital status?

	2021	2020	2019
Base	1,000	1,000	1,000
Single, never married	30%	33%	30%
Married or civil union	44%	43%	44%
DIVORCED / SEPARATED / WIDOWED (NET)	18%	15%	17%
Divorced	11%	8%	10%
Separated	2%	2%	3%
Widow/Widower	5%	5%	5%
Living with partner	7%	8%	8%
Prefer not to answer	1%	2%	2%

Q1040. How many children under the age of 18 live in your household?

	2021	2020	2019
Base: All Respondents	1,000	1,000	1,000
None	63%	67%	68%
1-4 (NET)	32%	28%	26%
1	17%	14%	12%
2	11%	9%	10%
3	4%	3%	3%
4	1%	1%	2%
5+	1%	-	1%
Decline to answer	4%	6%	5%
<i>MEAN</i>	<i>0.6</i>	<i>0.5</i>	<i>0.6</i>

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Recommended Citation

The Becket Fund for Religious Liberty, November 2021. “Religious Freedom Index: American Perspectives on the First Amendment”



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INDEX**

American
Perspectives on the
First Amendment
Third Edition



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