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FOURTH EDITION

RELIGIOUS FREEDOM INDEX

*American Perspectives on
the First Amendment*

2022 RELIGIOUS FREEDOM INDEX

*American Perspectives on the
First Amendment*



BECKET
Religious Liberty for All

**RELIGIOUS
FREEDOM
INDEX**

American
Perspectives on the
First Amendment
Fourth Edition

About the Becket Fund for Religious Liberty

This report is published by the Becket Fund for Religious Liberty, a nonprofit, public-interest law firm with a mission to protect the free expression of all faiths. Becket exists to vindicate a simple but frequently neglected principle: the religious impulse is natural to human beings and religious expression is natural to human culture. We advance that principle in three arenas – the courts of law, the court of public opinion, and academia – 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 various religious traditions, 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

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Executive Summary

Even with COVID-19's diminishing role, the continued presence of political polarization, cultural change, and economic struggle made 2022 a challenging year for many Americans. The fourth edition of the Religious Freedom Index reveals how this unusual year impacted public opinion on religion and religious liberty nationwide.

The Index is designed to give a holistic view of American attitudes toward religious freedom by surveying a nationally representative sample of approximately 1,000 American adults each year. The survey consists of 21 annually repeating questions that cover a broad range of topics, from the rights of religious people to practice their respective faiths to the role of government in protecting and promoting religious beliefs. The responses to these questions break down 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 calculated by taking the average of these six dimensions, with a score of 0 representing complete opposition and a score of 100 representing robust support.

In addition to the 21 repeating Index questions, the survey contains additional questions that differ from year to year and ask Americans about timely or special topics. This year, the additional questions covered the role of religion in education, business, and healthcare; the perception of religion and religious people; First Amendment basics; religious freedom in prison; Native Americans' religious freedom; and the benefits of faith.

As we transition into 2023, the Index shows that American support for religious freedom is at a crossroads: embracing pluralistic instincts or rejecting this nation's exceptional nature. Despite the unique challenges posed to religious groups in 2022, American support for religious freedom remained strong – this year's composite score of 68 ties last year's as the highest ever. In the 21 Index questions, support and opposition waxed and waned in approximately equal measure. The most meaningful difference was an increase in support for religious pluralism, building off last year's growth. But three points decreases in Religion and Policy and Religion in Society and broader demographic trends suggest advocates for religious freedom have work to do. The following themes prevailed in the results of this year's Index:

2022 Key Findings:

Americans embrace diversity of faith:

Support for the right to choose and practice the religion of your choice has never been higher.

Rediscovering human dignity and civil rights:

Broad unfamiliarity with constitutional protections opens the door for civic education.

Finding consensus in protecting minorities:

Americans are most protective of religious minorities, with a unified majority expressing the need to make room for lesser-known religious groups.

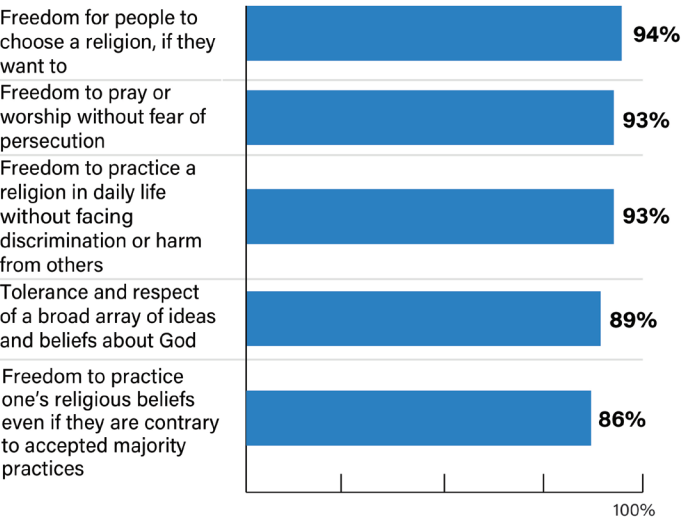
Americans embrace diversity of faith

In recent years, Americans have worked to build a culture that recognizes and celebrates unique differences. This year’s results show that this culture of acceptance extends to religion and faith identities.

Building on last year’s three-point increase, this year saw the highest-ever support for Religious Pluralism. Total support and intense support (“complete and total acceptance”) reached record highs for each of the dimension’s five freedoms.

This year’s record score (84) is even more impressive considering that in 2020 support for Religious Pluralism dipped to 77 before rebounding to 80 in 2021. In the last two years, intense support for the five freedoms encompassed in Religious Pluralism rose between nine and 16 percent. Data for total

Support for Religious Pluralism
Net completely/mostly accept and support:



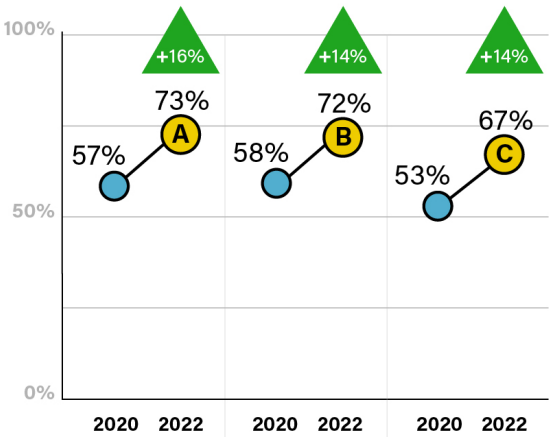
support tells a similar story; support rose between five and nine percent for all five freedoms, with three of the freedoms above exceeding 90 percent.

There was no meaningful difference in support among people of faith and people of no faith, and Americans of all religions recognized the importance of religious pluralism for society. Religious pluralism

Americans support for religious pluralism increased.

Percentage of Americans who completely Accept & Support:

- A** Freedom for people to choose a religion, if they want to
- B** Freedom to worship without facing fear of persecution
- C** Freedom to practice a religion in daily life without facing discrimination



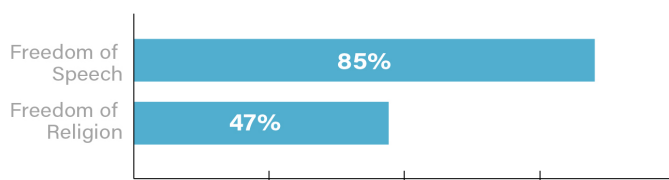
bridged political and ideological differences too – Republicans, Democrats, and Independents all expressed unwavering support. The same held true for conservatives, liberals, and moderates.

Across generations, and categories that typically show wide variation, every group exceeded last year's average score of 80.

Rediscovering human dignity and civil rights

As this year's record-high Index composite score demonstrates, Americans favor the preservation of religious freedom as a basic civil right in all spheres of society, whether in education, business, or healthcare. But

Percentage of Americans who can name the following freedoms as explicitly stated in the First Amendment:



as a self-governing nation, it is important that Americans not only support religious freedom but also understand its roots in our Constitution and why it is a fundamental human right.

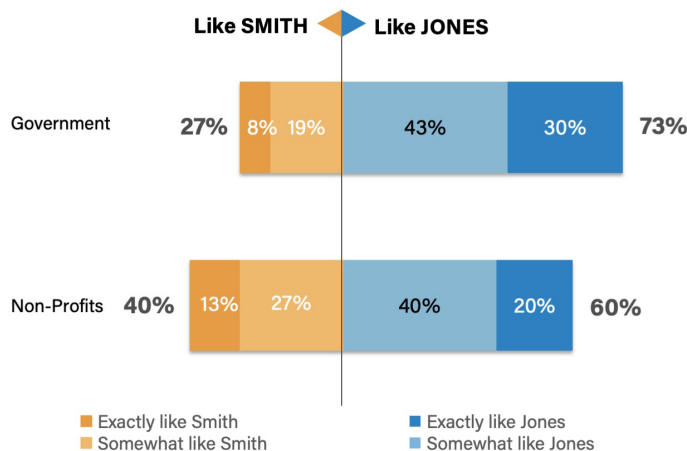
With that in mind, this year's Index included an additional question that asked respondents to identify the five rights contained in the First Amendment. Americans showed a promising familiarity with free speech – 85 percent of Americans correctly identified it as protected by the First Amendment. But only 47 percent of Americans correctly identified

Religious Organizations cannot be replaced by Government or Non-Profits

Which of the following opinions is closest to your own?

SMITH thinks that recent scandals within religious groups prove that religion is often harmful and toxic to society. He believes that the purposes of religious organizations are better served by [SPLIT SAMPLE: government/non-profits].

JONES thinks that, despite recent scandals within religious groups, religion is still a great benefit for society at large. He believes that religious organizations are not more prone to scandals and toxic behavior than other parts of society, and believes that their unique spiritual benefits could not be replaced by [SPLIT SAMPLE: government/non-profits].



religious freedom as protected by the First Amendment, suggesting that advocates for religious freedom have an opportunity to educate the broader public on key constitutional rights.

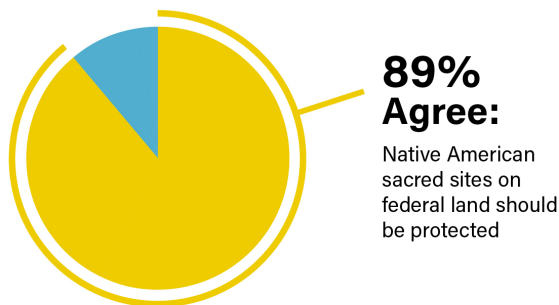
Despite this, Americans continue to value religious voices. When asked, a majority of Americans agreed that “religion is still a great benefit for society at large” and neither the government (73 percent) nor nonprofits (60 percent) could replace the “unique spiritual benefits” that religion provides.

Finding consensus in protecting minorities

Many of this year’s most encouraging findings are found in responses to the Index’s additional questions. As shown in past years, American society views religious freedom as an essential civil right, particularly prioritizing the protection of minority faiths.

Nearly 90 percent of Americans support protecting Native American sacred sites on federal land. Perhaps most notably, strong support for these protections (57 percent) exceeds strong opposition (three percent) by nearly 20 to 1.

The Index also asked respondents about allowing Native Americans to continue their longtime religious use of peyote, a psychedelic



drug prohibited by federal law. Eighty-one percent of respondents supported protecting the Native American religious practice, with those who strongly support (45 percent) outnumbering those who strongly oppose (six percent) more than 7 to 1.

Across all measured demographic groups (including gender, age, generation, ethnicity, marital status, children in household, faith status, frequency of attendance at houses of worship, political party, or ideology), strong majorities supported Native Americans on both questions.

Other questions asking about the rights of business owners to act in accordance with their religious views found little to no variation in support, regardless of whether the owners were members of a majority religion (Christianity) or a minority one (Islam or Judaism). These questions confirm that most Americans see religious freedom as the inheritance of all Americans, not just Christians.

Methodology Overview






The Religious Freedom Index includes data gathered in an annual online poll in fall 2022 of a nationally representative sample of American adults (n=1,004) 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 has 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 to 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. Instead, Becket contributed its broad expertise representing people of all faiths in religious freedom cases to ensure that the polling instrument broadly reflected America’s diverse religious experiences and the full spectrum of religious freedom issues. Becket produces the final report, disseminates the findings, and engages the public in discussions on the Index and religious freedom.

		2019	2020	2021	2022
	MODE	Online Survey	Online Survey	Online Survey	Online Survey
	LENGTH	15 minutes	15 minutes	15 minutes	15 minutes
	DATES	October 2-10, 2019	September 30-October 8, 2020	September 29-October 7, 2021	September 28-October 5, 2022
	AUDIENCE	n=1,000	n=1,000	n=1,000	n=1,004
	GEOGRAPHY	USA, nationally representative	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

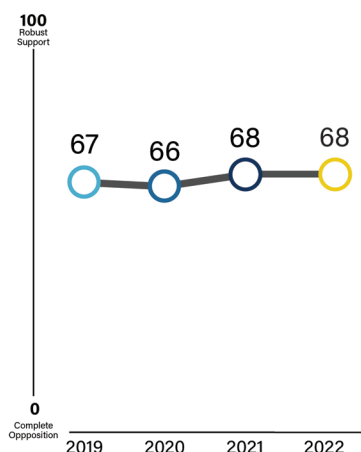
Church & State

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

2022 Index Results





Maintaining last year’s record score of 68, this year’s Index demonstrates that American support for religious freedom has held strong despite the political division and economic difficulties of 2022. The most important change from last year was the four-point increase in Religious Pluralism, which reached a new all-time high of 84. While Religion and Policy and Religion in Society both decreased by three points, Religion and Policy dropped to 65, and Religion in Society returned to its 2020 score of 62. Church and State (56) decreased two points (also returning to its 2020 score) and both Religious Sharing (72) and Religion in Action (68) increased one point, but these changes were within the margin of error and too small to draw overarching conclusions.

Building on last year’s three-point increase, the Religious Pluralism results continue a

strong upward trend that began in 2021.

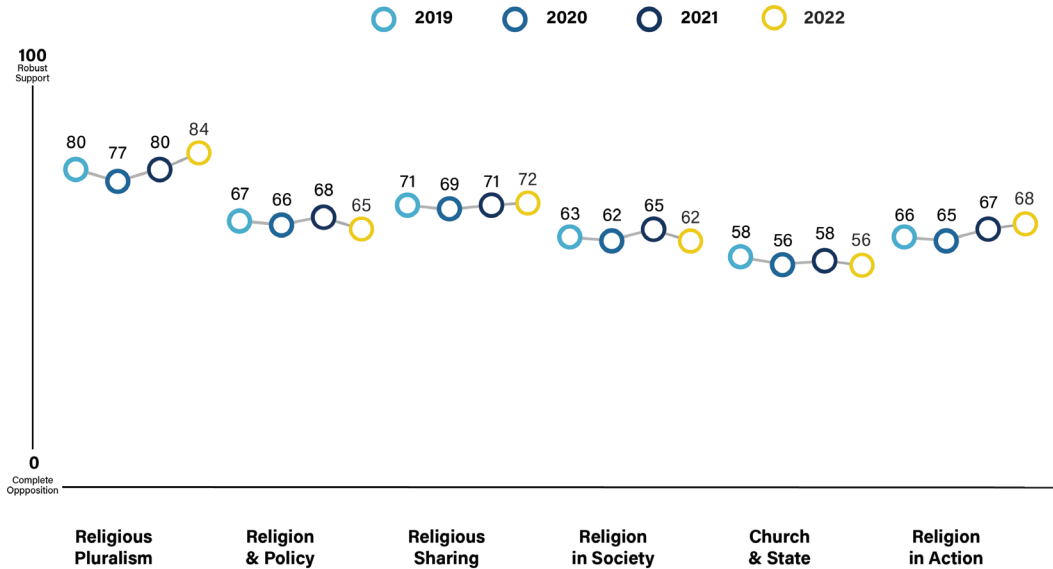
Total support and intense support increased for all five freedoms included in the Religious Pluralism dimension, and three of the freedoms saw intense support rise by over five percent. Even though particular applications of religious liberty remain controversial, the increase in support for religious pluralism across the board shows that Americans’ “live and let live” mentality extends to religion.

The decreases in Religion and Policy and Religion in Society reverse the previous year’s promising trend and tell a different story. All six freedoms in Religion and Policy saw intense support decline, some by as much as five percent. Additionally, total support decreased for five of the six freedoms, some by as much as eight percent, while the remaining freedom saw no change. Two of the three freedoms in the Religion in Society dimension saw both intense support or appreciation and total support or appreciation decline, with the public perception of religion and religious people reaching record lows.

This trend stands out from all the meaningful changes in this year’s Index. Support for religious liberty in private skyrocketed, but support for religious freedom in public or where it affects others declined. The following pages contain a more detailed analysis of each dimension.

The Index dimensions and scaled scores are as follows:

Index Dimension Scores



Religious Pluralism: 84

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, especially when those beliefs and practices may be outside the mainstream?

Religion and Policy: 65

What is the proper place for religion when it intersects with law and policy? To what extent should the government be able to influence the religious practices of nonprofit organizations or businesses that partner with the government to provide public services?

Religion Sharing: 72

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

Religion in Society: 62

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

Church and State: 56

What are the boundaries of interactions between government and religion?

Religion in Action: 68

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

2022 Dimension Analysis

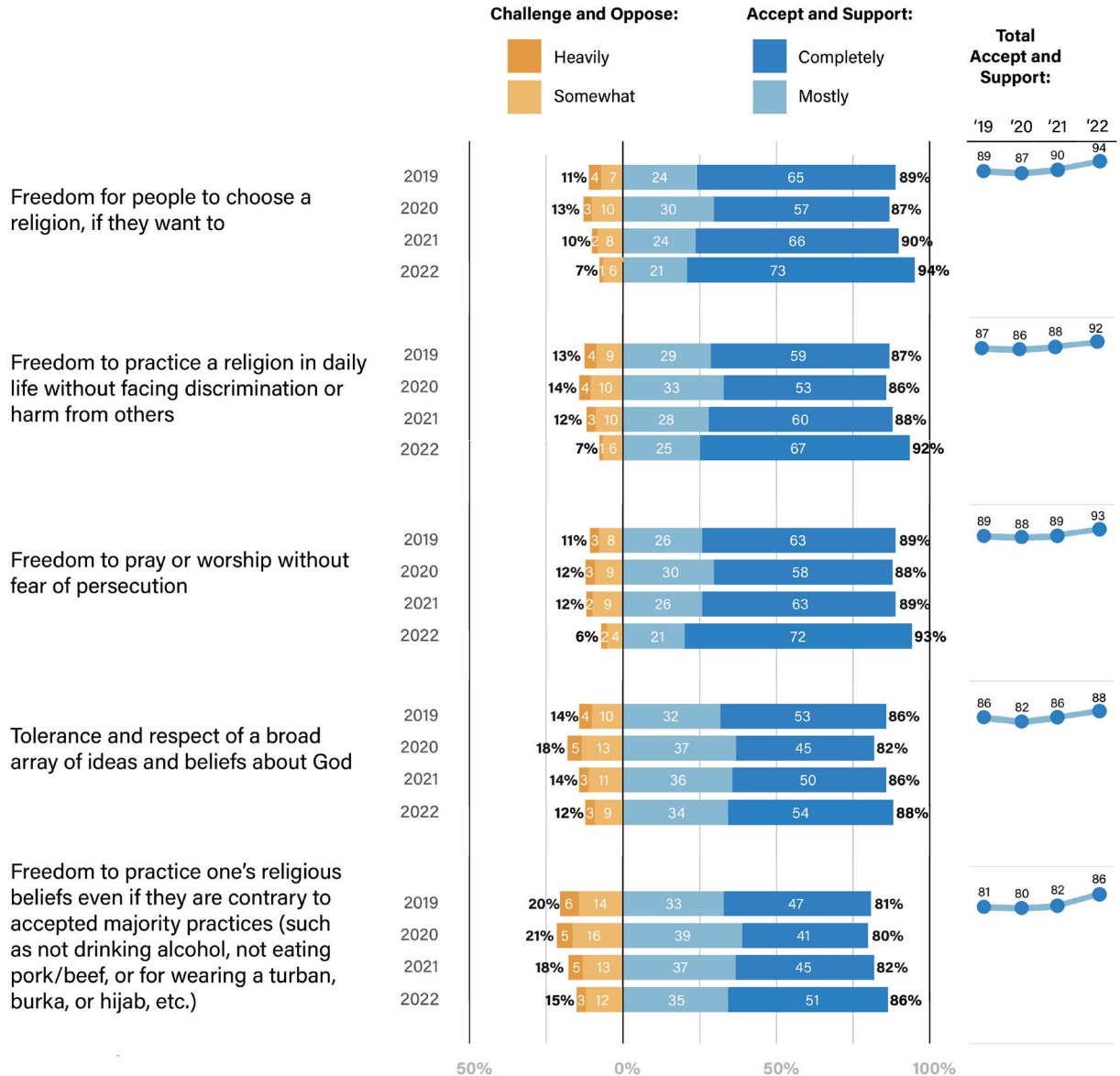
The image shows the interior of a large, modern church. The architecture features high, vaulted ceilings made of brick and concrete, with a series of tall, narrow windows that allow natural light to filter in. Rows of wooden pews are arranged on the floor, leading towards a simple altar area at the far end. The overall atmosphere is one of spaciousness and tranquility.

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:



Americans continue to enthusiastically support religious pluralism. The Religious Pluralism dimension reached a new overall high score of 84, a rise of four points from 2021. Support for all questions in this dimension eclipsed 2021's numbers, both in absolute numbers and intensity – a good sign for years to come. Given the four-year trend towards increased support for pluralism, we expect American support to remain strong and possibly increase in future editions of the Index.

The largest growth in high-intensity support (where respondents agreed that they “completely accept and support” a freedom) was for the freedom to pray and worship without fear of persecution, which rose by nine points to 72 percent. The freedom to practice religion in daily life without facing discrimination or harm and the freedom to choose a religion both rose by seven points to 67 percent and 73 percent, respectively.

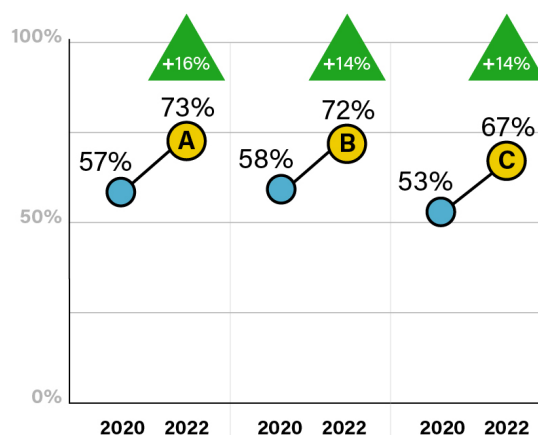
The smallest growth in high-intensity support was for tolerance and respect of a broad array of beliefs about God. This support still grew by four points, to 54 percent. However, the increase in intense support for pluralism across all questions by a minimum of four percentage points indicates that American's support for religious diversity is robust and increasing.

The rising tide of support for religious pluralism cuts across generational boundaries. Coming off notable increases in 2021, enthusiastic support for the freedoms (1) to practice a religion without facing discrimination or harm, (2) to pray or worship without fear of persecution, and (3) to choose a religion had the most dramatic leaps of seven, nine, and seven points, respectively. These dramatic surges, as well as smaller bumps in the freedom to practice beliefs contrary to majority practices and tolerance of different ideas about God,

Americans support for religious pluralism increased.

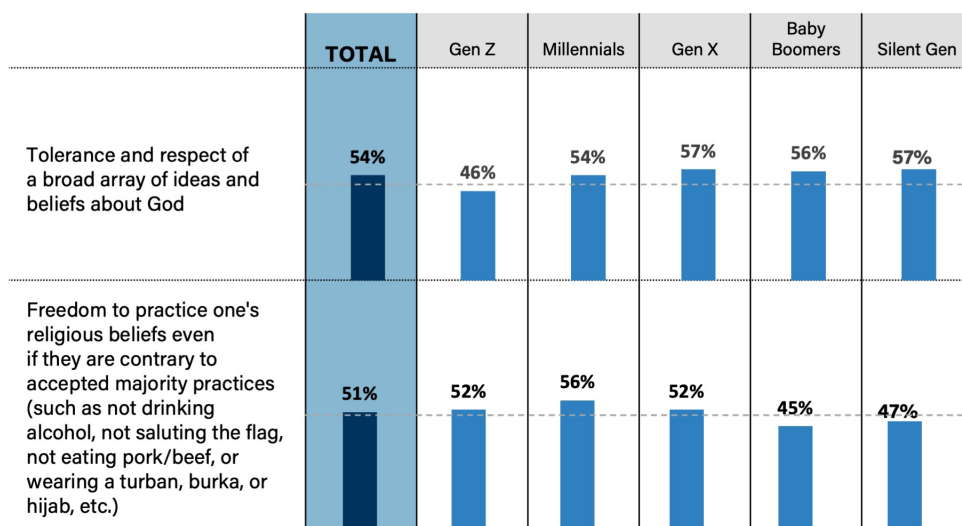
Percentage of Americans who completely Accept & Support:

- A** Freedom for people to choose a religion, if they want to
- B** Freedom to worship without facing fear of persecution
- C** Freedom to practice a religion in daily life without facing discrimination



Religious Pluralism by Generation

Net completely accept and support:



boosted Gen Z's score and helped push support for pluralism to its highest point yet.

Younger generations – Gen Z, Millennials, and Gen X – were the most ardently supportive (“completely acceptive and supportive”) of freedom to practice beliefs contrary to majority practices. Yet Gen Z's lagging support for freedom to choose a religion (only 63 percent “completely accept or support” this freedom, 10 points below average) and tolerance of different ideas about God (46 percent completely accept or support this freedom, eight points below average) still make them less supportive of religion overall than the broader population.

Other generations followed a similar pattern, albeit less dramatically. Both Baby Boomers (eight percent) and Millennials (11 percent)

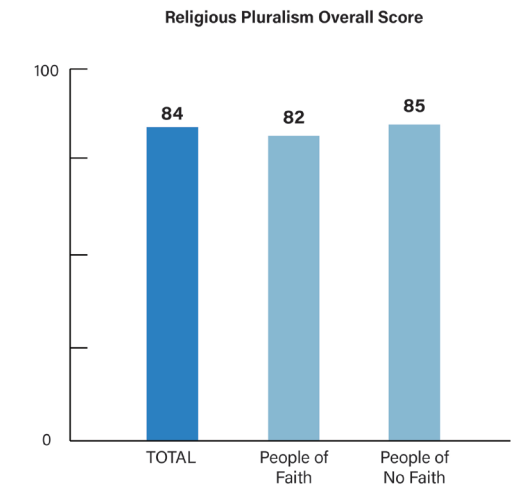
saw a significant increase in their complete acceptance and support for the freedom to pray or worship without fear of persecution. In contrast, Gen X saw its complete support for the freedom to choose a religion increase by 11 points. Total support for religious pluralism – those who completely or mostly accept and support the five freedoms in this dimension – saw small but consistent increases.

Unlike other dimensions, a respondent's self-identified faith status was not predictive of a respondent's score; respondents who identify as people of faith and respondents who do not identify as people of faith had nearly identical views towards Religious Pluralism. Across the five freedoms in this dimension, only one question had a significant difference between people of faith and people of no faith: people

of faith (90 percent) were more supportive of tolerance and respect for a broad array of ideas and beliefs about God than people of no faith (85 percent).

Exposure to faith, however, proved to be very predictive – which is to say, personal relationships matter. People of no faith who nevertheless had people of faith in their social circles scored eight points higher on the Religious Pluralism dimension than people of no faith who had no religious people in their social circles. There were significant differences in acceptance and support for all five freedoms in the Religious Pluralism dimension.

Despite the division, dissatisfaction, and polarization that sometimes characterized 2022, American support for religious pluralism increased meaningfully. Even



though other aspects of religious freedom remain controversial, there is a broad consensus that people should have the right to both follow the religion of their choice and live it out in their daily lives.

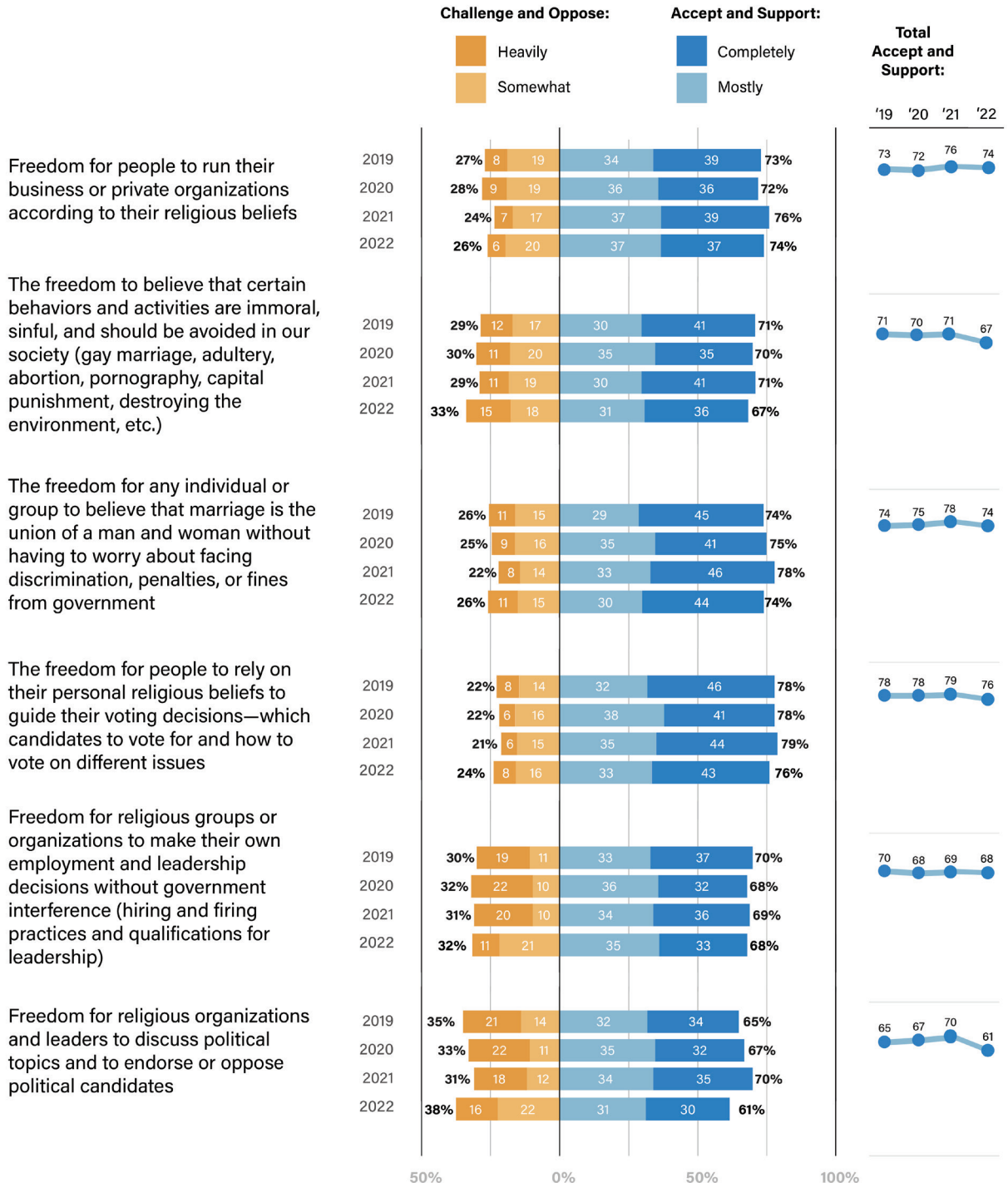


Religion and Policy

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:



The Religion and Policy dimension covers the interaction of religious beliefs and practices with law and public policy. This year, the Religion and Policy dimension is at its lowest score since tracking began, a decline of three points from 2021. Several trends in this dimension mirrored the broader Index. First, people of faith were more supportive of every freedom in the Religion and Policy dimension score than people of no faith, both in absolute numbers and intensity. Second, Gen Z’s support for the six freedoms in this dimension lagged that of the other generations.

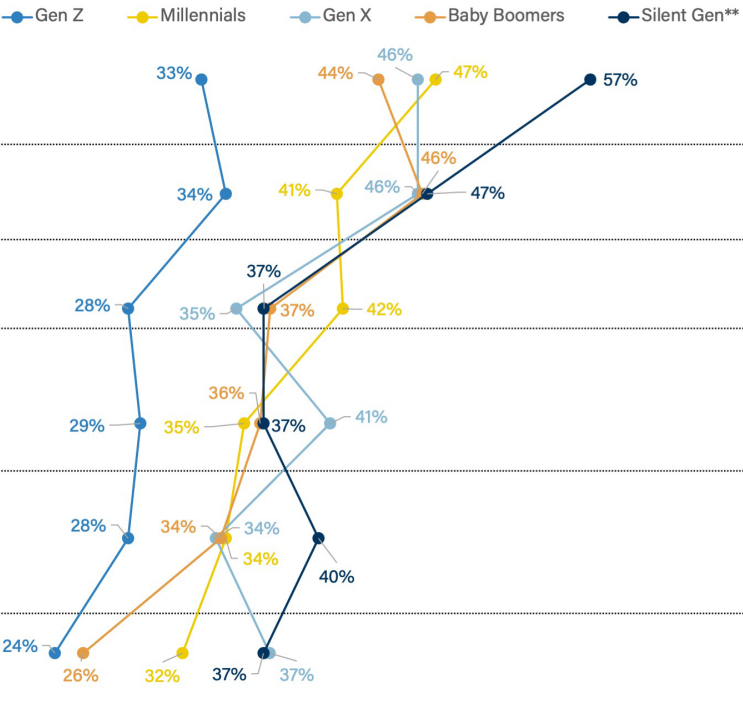
Of the six freedoms in the Religion and Policy dimension, Gen Z’s full support

(“completely accepting and supportive”) was five to 11 percent below the total sample. Millennials were the generation most supportive of letting people run their private organizations according to their religious beliefs, while Gen X was more intensely supportive of letting individuals believe that certain behaviors or activities are immoral, sinful, and should be avoided in society than other generations.

The data detailing overall support (completely or mostly accepting and supportive) tells a similar story. For most of the freedoms included in this dimension, Gen Z was slightly less supportive than the broader sample. For

Religion and Policy by Generation
Net completely accept and support:

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	TOTAL
	44%
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	43%
Freedom for people to run their business or private organizations according to their religious beliefs	37%
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.)	36%
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)	33%
Freedom for religious organizations and leaders to discuss political topics and to endorse or oppose political candidates	30%



example, Gen Z was eight percent less supportive than the entire sample of the right to believe that marriage is the union between a man and a woman without facing government retribution, while the Silent Generation, on the other hand, was 16 percent more supportive.

A few freedoms, however, stand out from this overall trend. First, all generations scored evenly for the freedom for religious groups or organizations to make their own employment and leadership decisions without government interference. Second, Gen Z was close to the average on the freedom for religious organizations and leaders to discuss political topics and to endorse or oppose political candidates (Baby Boomers, surprisingly, lagged five percent behind the total sample).

Respondents were also polled in additional questions about the interaction between religious freedom and same-sex marriage in business, education, and healthcare, as well as about religious accommodations in prison, in schools, and in the workplace. Americans reached a broad consensus on the question of whether business owners should be allowed to act according to their religious beliefs and refrain from offering services for same sex weddings. Approximately 70 percent of all respondents sided with the business owner regardless of his or her religion or offered services. People of faith were generally more likely to side with the business owner and were more fervent in

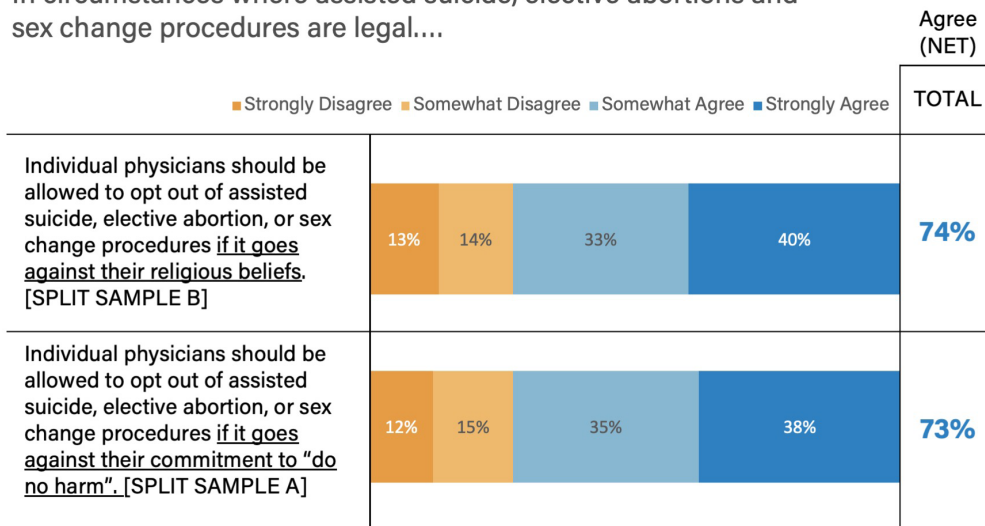
their agreement, while Gen Z was more likely to side against the business owner.

To address the question of religious conscience in healthcare, respondents were randomly assigned to one of two subgroups. Each group answered one of the following questions: (1) whether individual physicians should be allowed to opt-out of assisted suicide, elective abortion, or sex change procedures if it goes against their religious beliefs or (2) whether individual physicians should be able to opt-out of assisted suicide, elective abortion, or sex change procedures if it goes against their commitment to “do no harm.” Regardless of how you ask, nearly 3 in 4 Americans (73 percent) support allowing doctors to opt-out of medical procedures that go against their conscience.

Finally, respondents were asked what rights private religious schools should be granted. A majority agreed that a private religious school should have the right to require all student clubs to uphold the teachings of the private schools, including the orthodox belief that sex is reserved for traditional marriage. There was little variation on whether the private religious school was a K-12 school (56 percent) or a college (55 percent). Despite a year characterized by cultural conflict and political challenges, the American public continues to support policies that promote religious freedom.

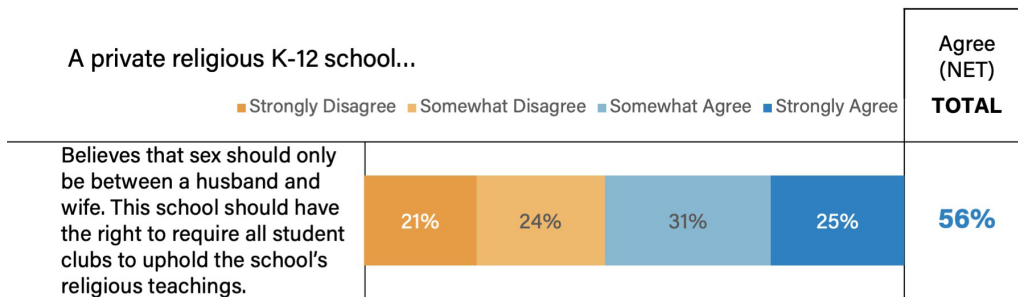
Religious Freedom for Physicians

In circumstances where assisted suicide, elective abortions and sex change procedures are legal...

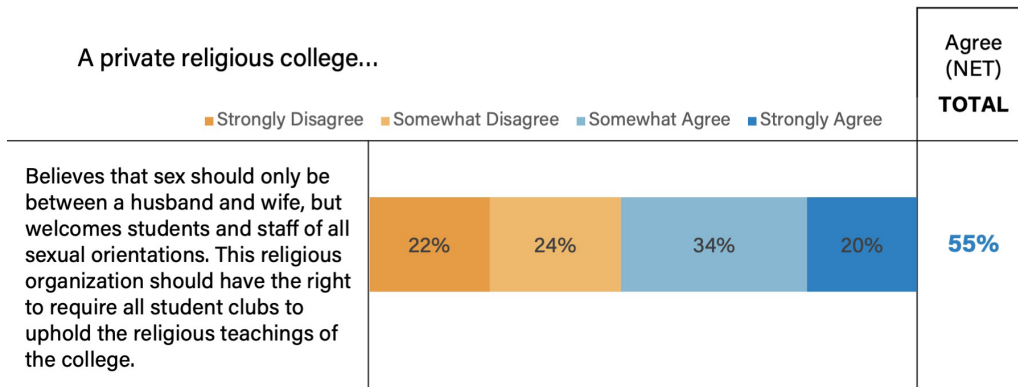


The Rights of Student Clubs at Private Religious Schools

A private religious K-12 school...



A private religious college...



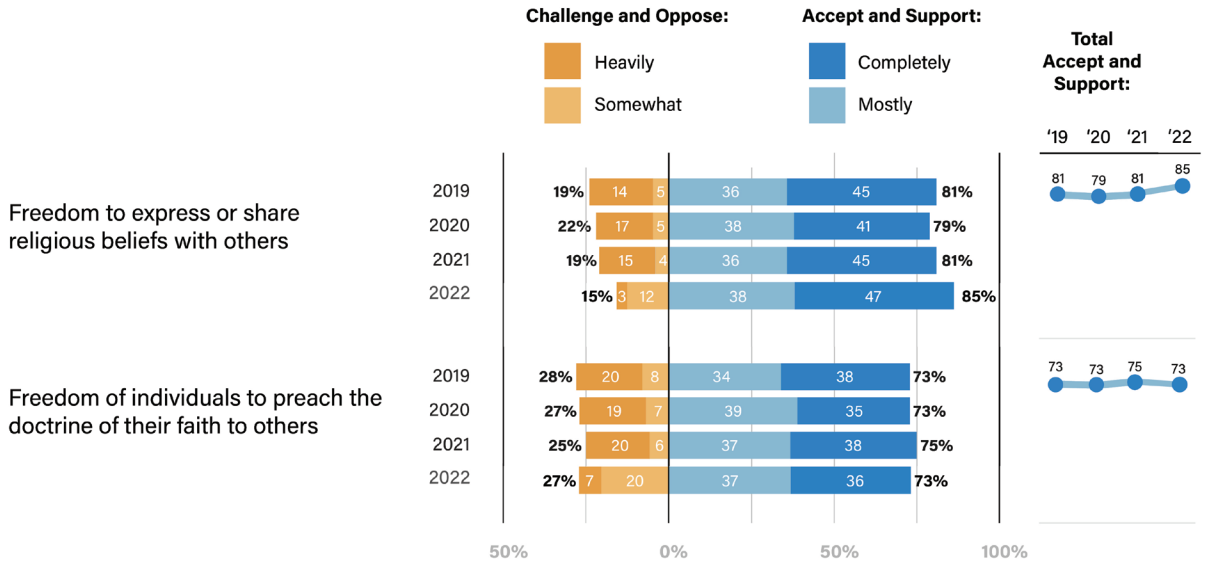


Religious Sharing

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:



The Religious Sharing dimension measures how Americans with different perspectives on religion interact with each other and how strongly they support the right of religious expression. The 2022 Index found that Americans still believe that religious people are welcome in the public square.

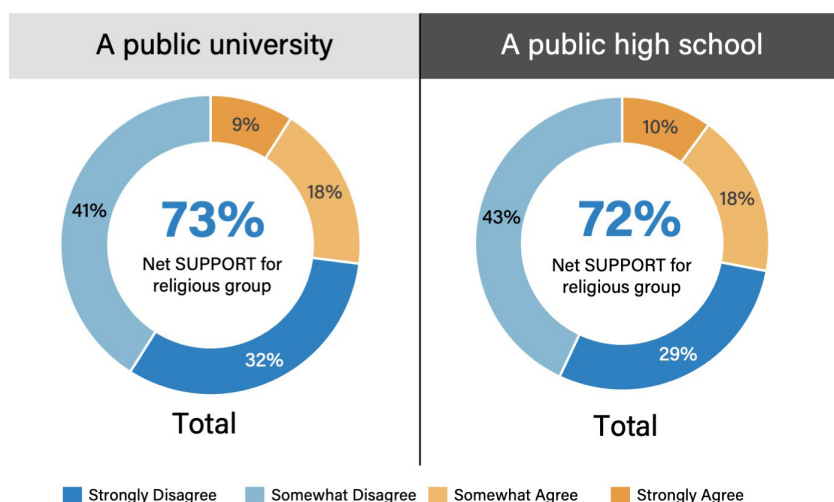
People of faith were overall more supportive of religious sharing, possibly because faith makes one more likely to value religious expression. As in previous years, a strong majority supported the rights of religious people to express and share religious beliefs with others. A slight increase from last year, 47 percent of respondents were completely accepting

and supportive, while 38 percent of respondents were mostly accepting and supportive (thus 85 percent of respondents were supportive). Strong support rose to 53 percent among people of faith, while strong support fell to 36 percent among people of no faith. Total support rose to 88 percent among people of faith and fell to 79 percent among people of no faith.

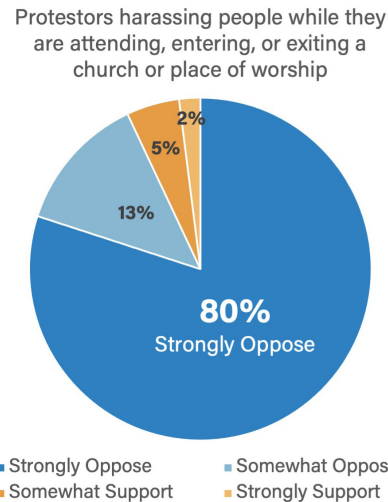
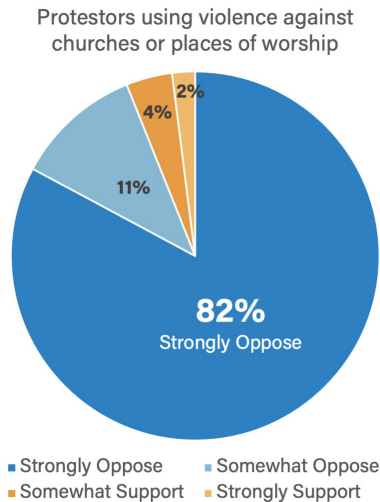
Similarly, a strong majority also supported the right of religious people to preach their faith to others, though people of faith and people of no faith had divergent responses. Roughly equivalent to previous years, 73 percent of respondents were overall supportive: 36 percent were

Religious Groups on Campus Requiring Faithful Leaders

A religious group forms on campus and requires its leadership to be members in good standing of its faith community (e.g., refraining from premarital and homosexual sex, gambling, drinking, and smoking). Because of these requirements, this religious student organization should be kicked off campus. Do you...?



Opposing Violence and Harassment at Places of Worship



completely accepting and supportive, and 37 percent were mostly accepting and supportive. Intense support is higher among people of faith (43 percent) and lower among people of no faith (24 percent). Total support follows the same trend: 81 percent among people of faith and 59 percent among people of no faith.

When asked about religious sharing in practice, Americans held similarly supportive views. For instance, there was widespread agreement that a religious student group should not be kicked off campus for requiring its leadership to be members in good standing of its faith community (e.g., refraining from premarital and homosexual sex, gambling, drinking, and smoking). It made little difference whether the public educational institution was a high school (72 percent) or a university (73 percent).

Following a tumultuous year, the American people agree strongly that places of worship and those who attend places of worship should not be subject to harassment or violence. An overwhelming majority of the sample, 94 percent, opposed violence at places of worship. Likewise, 93 percent of respondents opposed harassing people who are attending, entering, or exiting places of worship.

While many of the results are similar to previous years', it is notable that Millennials are the generation most favorable to religious sharing. As Millennials' careers progress to leadership positions, this affinity for religious sharing may make religious people, and especially religious employees, more willing to share their religious identities.

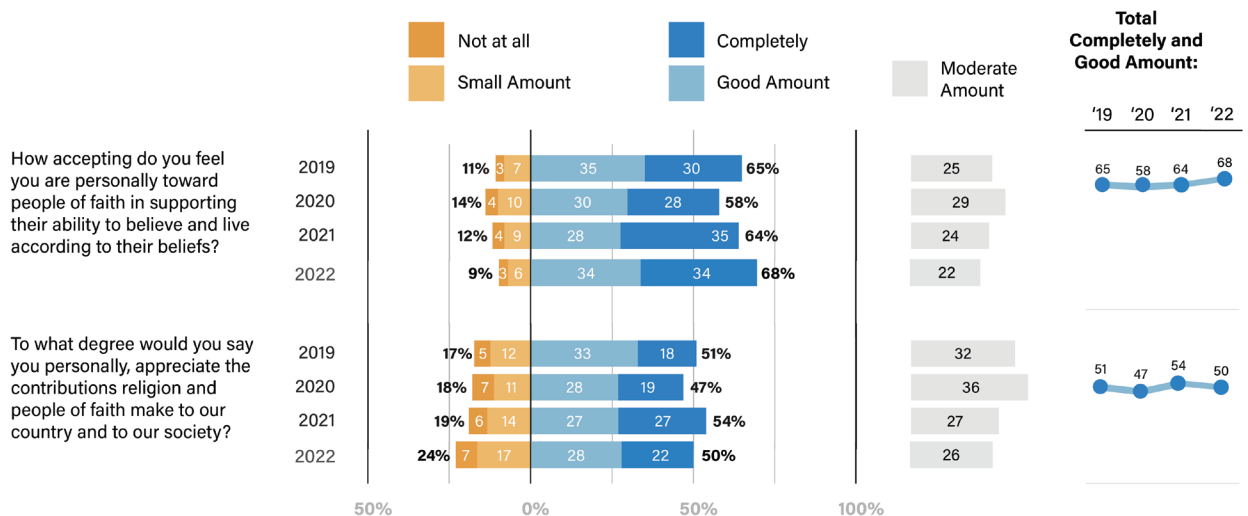
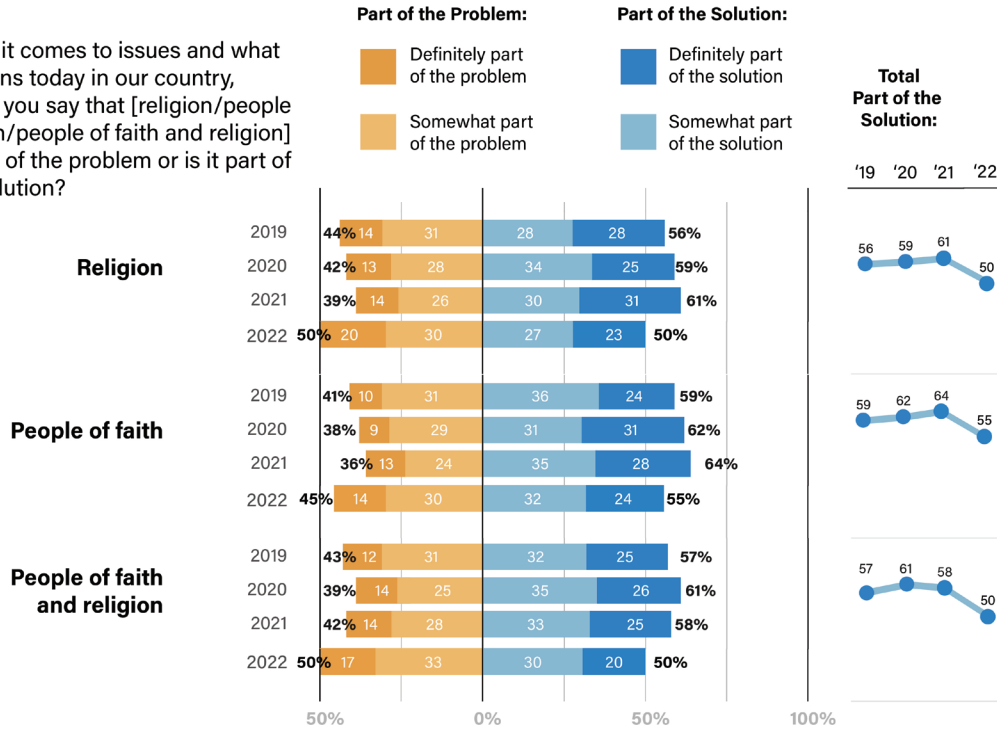
An aerial photograph of Central Park in New York City, showing the dense greenery of the park and the surrounding skyscrapers of Manhattan. The image is split vertically: the left half is faded and serves as a background for the text, while the right half is in sharp focus, showing the park's paths, trees, and the glowing lights of the city at night.

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?



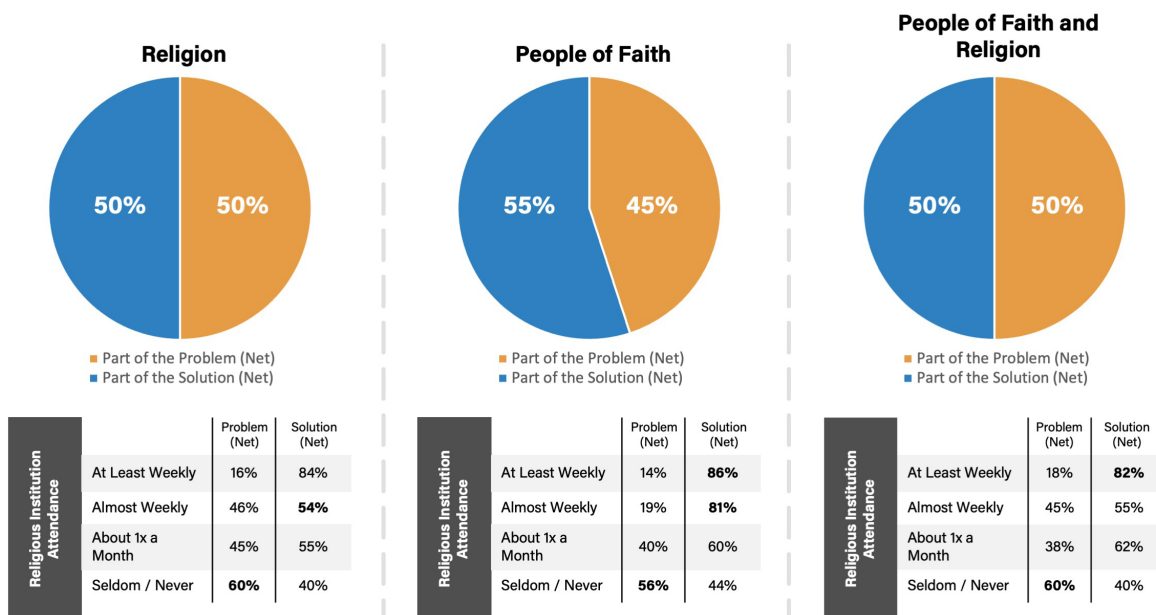
The Religion in Society dimension provides a broad overview of how Americans assess the societal contributions of religion and religious people. It also illustrates how individuals personally feel towards their neighbors of faith. These questions ask respondents about their feelings of acceptance and appreciation towards religion and people of faith, as well as their evaluation of whether religion provides a net good for society.

The Religion in Society dimension decreased by three points from 2021, mostly due to a drop in the view that religion and people of faith are part of the solution to the issues impacting the country. At 62, this year's score returned to the 2020 score, one point below the 2019 score. As with other dimensions, people of faith scored much higher than the total sample, and people of no faith scored the lowest.

One goal of this dimension is to gauge how Americans view religion and religious people. To accomplish this goal, 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. The percentage of respondents that viewed religion or religious people as being part of the solution is at the lowest levels since the Religious Freedom Index began tracking this question in 2019. Last year, 61 percent answered that religion was part of the solution, 64 percent said the same for people of faith, and 58 percent said the same for people of faith and religion. This year, those respective numbers dropped to 50 percent (an 11 percent decrease), 55 percent (a nine percent decrease), and 50 percent (an eight percent decrease).

Part of the Problem or Part of the Solution?

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 are part of the problem or part of the solution?



Answers diverged based on how often respondents attended a house of worship. Respondents who attended a house of worship at least once a week overwhelmingly said all three of the subcategories were part of the solution. Among respondents who attended a house of worship almost weekly, 81 percent said people of faith were part of the solution, but much smaller majorities saw religion (54 percent) and people of faith and religion (55 percent) as part of the solution. This suggests that the word “religion” has a negative connotation for this group of respondents.

Among respondents who attended houses of worship less frequently, opinion was more evenly divided. Just a slim majority of respondents who attended a house of worship approximately once a month said all three categories were part of the solution. Finally, a slim majority of respondents who seldom or never attend a house of worship identified all three categories as being part of the problem.

With fewer religious Americans, and non-

religious Americans holding a less favorable view of religion and religious Americans, one likely consequence of current demographic trends is that religion may play a smaller role in American culture, especially when religion contradicts current social mores.

However, Americans continue to see religion as indispensable. A majority of Americans agreed that “religion is still a great benefit for society at large,” and neither the government (73 percent) nor nonprofits (60 percent) could replace the “unique spiritual benefits” that religion provides. A similar number (74 percent) of respondents said that patients and families should have access to healthcare facilities that share their beliefs on controversial topics such as assisted suicide, elective abortion, and sex change procedures, suggesting that Americans continue to respect the important role religion plays in the everyday lives of people of faith. Despite political divides, Americans still believe that there should be space for people of faith to follow their religious teachings on matters of contention.



Church and State

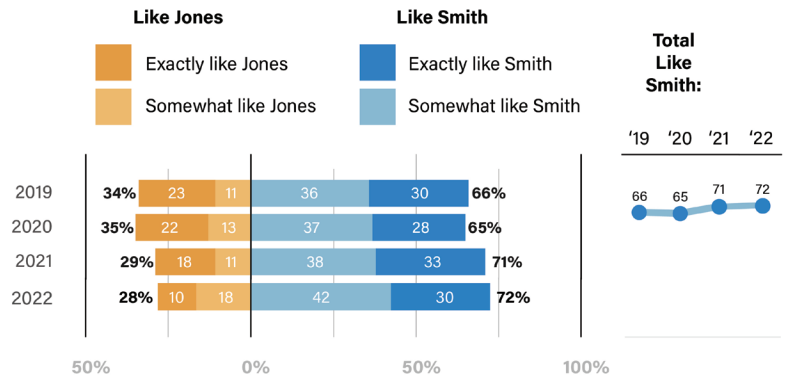
The Church and State dimension surveys respondents about the interactions between government and religion. In asking about government funding and government speech, it draws out opinions on the Constitution's Establishment Clause.

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.

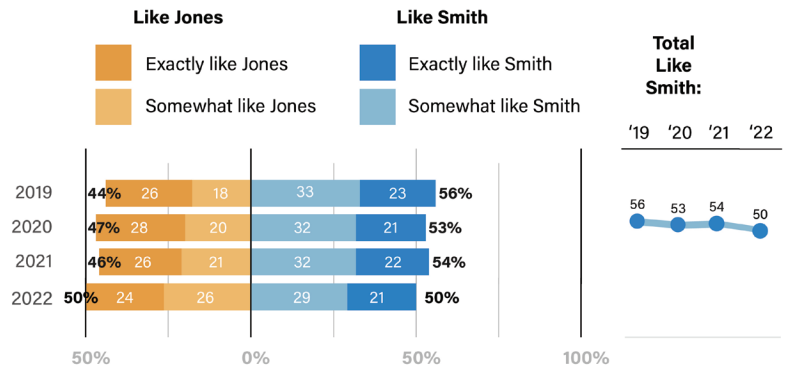
Is your opinion...?



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...?



Even in a country like the United States, where there is a strong tradition of pluralism, religious autonomy, and church-state separation, a government performing its basic duties will inevitably interact with religion and religious organizations. The Church and State dimension measures views on the government's relationship with religion. The dimension focuses on government use of religious symbols or language in public displays and government's involvement with religious organizations that provide services to the community. At 56, the Church and State dimension decreased two points from 2021, reverting to the 2020 score.

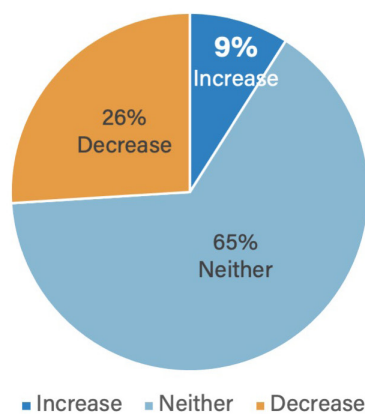
Respondents were asked to rate their agreement with the statement that “religious organizations that provide services to help in the community (e.g., soup kitchens, homeless shelters, etc.) should be just as eligible to receive government funds as non-religious organizations.” Like in previous years, 72 percent agreed, suggesting that Americans still think that faith-based organizations have a vital role to play in civil society and should be able to receive the same benefits and funding as their secular counterparts. This number was higher among people of faith (78 percent) and lower among people of no faith (60 percent).

Respondents also answered questions about real-world interactions between church and state. After months of Covid

restrictions and precautions, respondents were asked to describe how government actions towards places of worship affected their trust in government. Most respondents (65 percent) said the government's actions had no impact, but nearly three times as many respondents said the government's actions decreased trust (26 percent) compared to those who said the government's actions increased their trust (nine percent). These numbers suggest that the pandemic increased skepticism of government's ability to safeguard – and respect – places of worship.

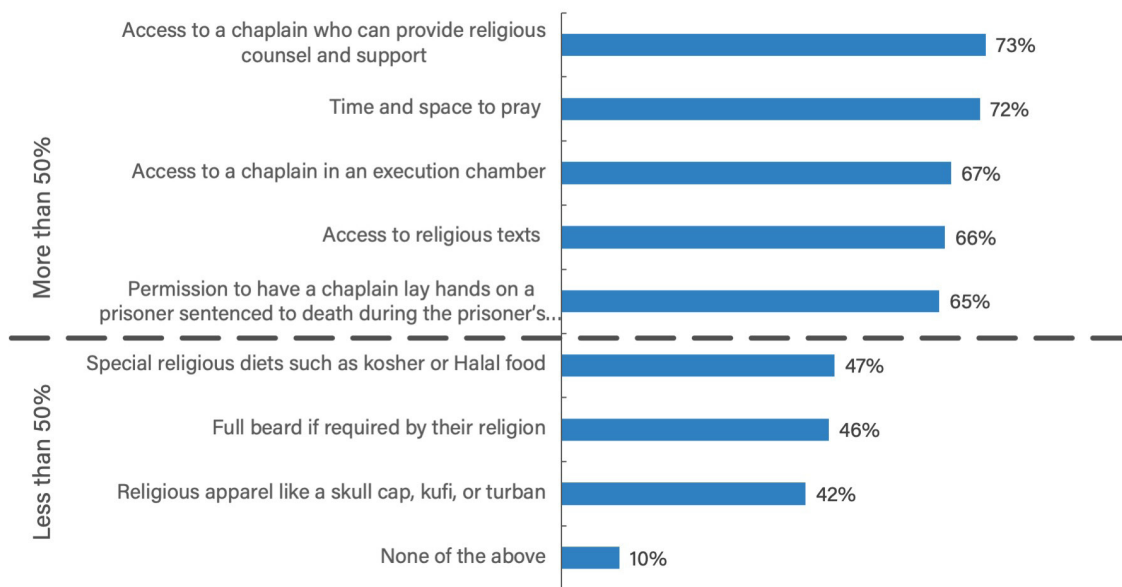
Trust in Government Post-pandemic

Reflecting on the events of the COVID-19 pandemic, did the government's treatment of places of worship and religious communities increase or decrease your trust in government authorities?



Religious Liberty for Prisoners

People have different views about the extent to which prisoners should retain their religious liberty. Which of the following should be permitted? Select all that apply.



When asked about religious freedom for prisoners, respondents provided a diverse set of answers. On the one hand, substantial majorities agreed that prisoners should have time and space to pray (72 percent), access to religious texts (66 percent), access to a chaplain both generally (73 percent) and in an execution chamber (67 percent), and permission to have a chaplain lay hands on a prisoner in the prisoner's final moments before execution (65 percent). This suggests that broad swaths of the American public think prisoners should be extended some level of religious freedom.

On the other hand, less than half of respondents thought prisoners should have access to special religious diets such as kosher or Halal food (47 percent) or religious apparel like skull caps, kufis, and turbans (42 percent). Keeping with that trend, less than half of respondents thought prisoners should be allowed to grow a full beard if it is required by their religion (46 percent).

The support for prayer time and religious texts, but not kosher food or religious apparel, suggests that, despite Americans' strong support for minority faiths, their

perception of what accommodations prisons should grant may be colored by mainstream religious practices. These mixed results may suggest that Americans embrace a harsh view of incarceration where prisoners are deprived of any treatment perceived as “special,” unusual, or difficult for the prison system to accommodate.

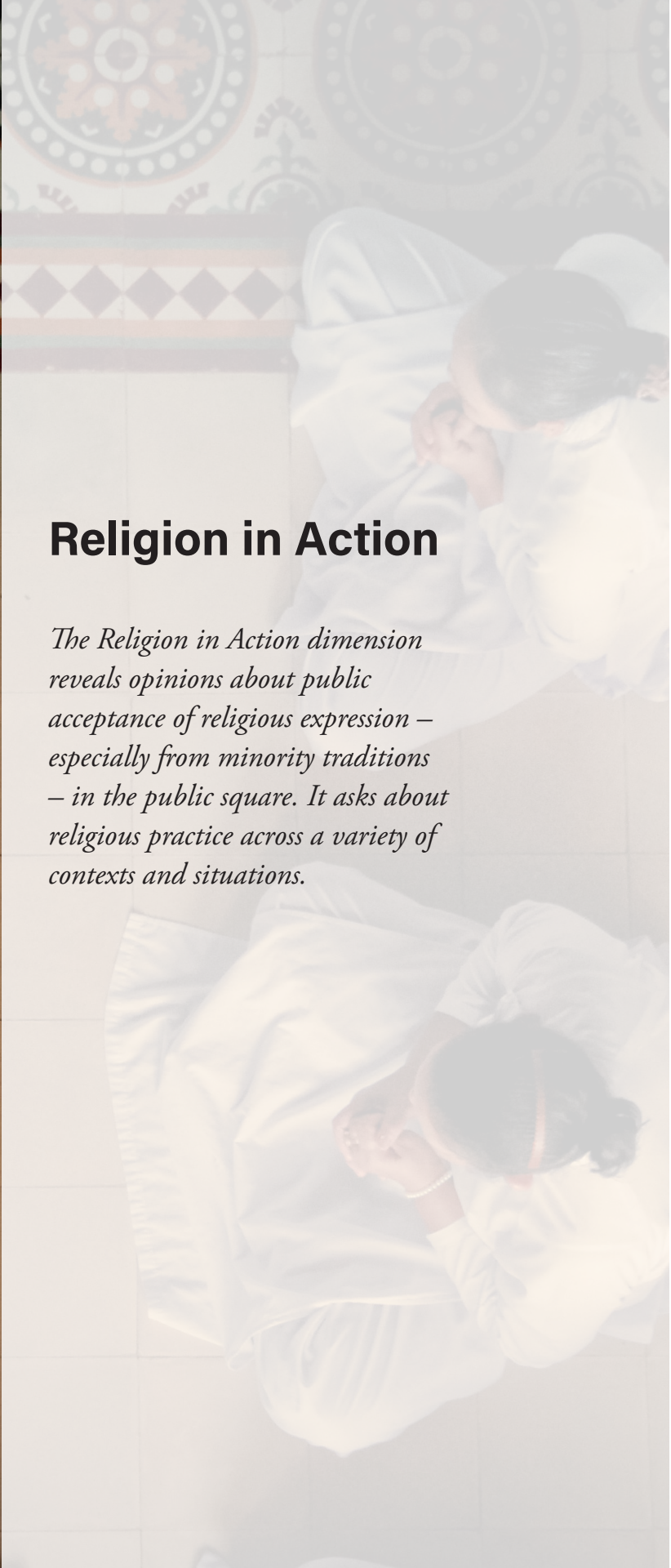
This year’s results for Church and State show that Americans remain divided

on the ways in which the government should interact with religious institutions and symbols of faith. As in previous years, Americans are more supportive of religious freedom when it is private and aligned with current social customs rather than when it is public or contradicts current social customs. As religious practices continue to change in a post-Covid era, it will be interesting to see how the public’s views evolve.



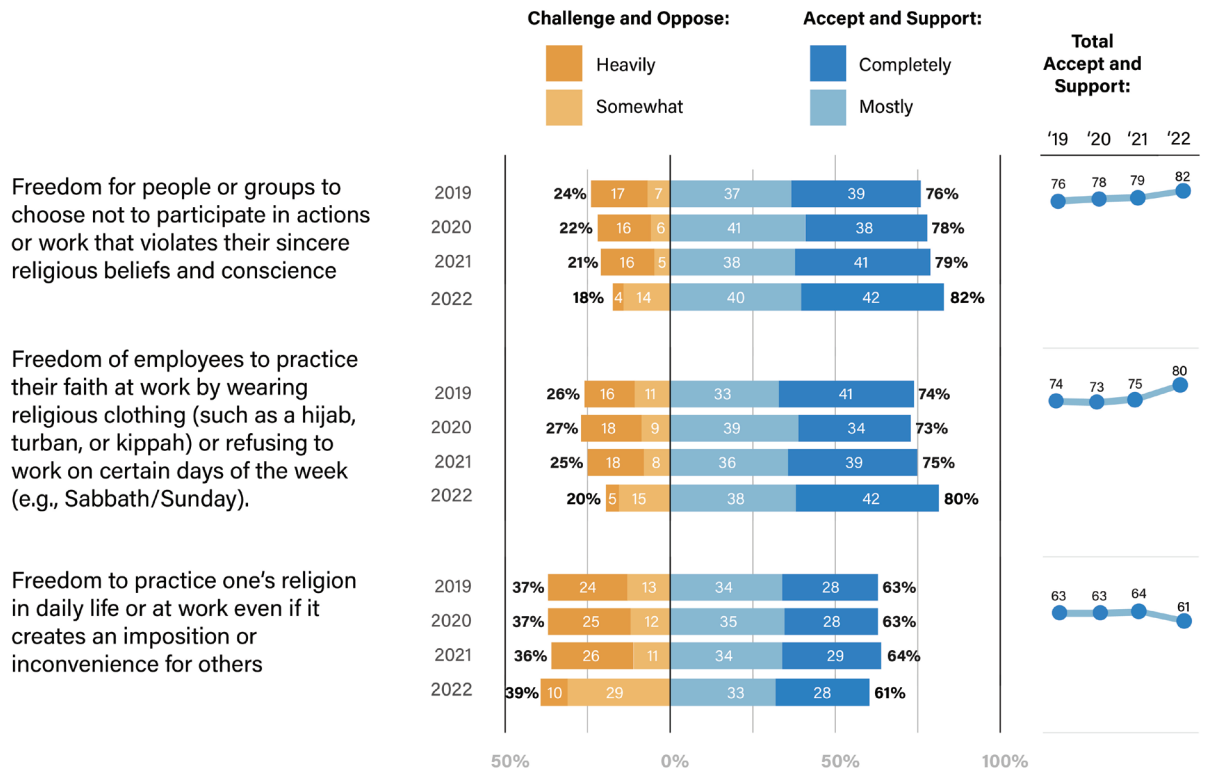
Religion in Action

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:

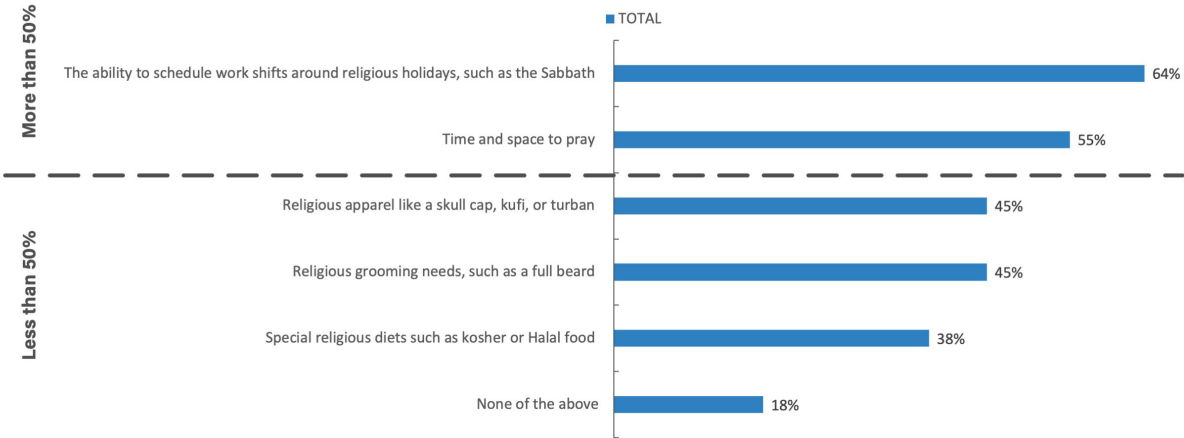


During the height of the COVID-19 pandemic, work-from-home policies and the reliance on videoconferences rendered many questions surrounding religious life in the workplace pointless. It is heartening to see that, amidst the return to in-person work, this year's Religion in Action score increased slightly, from a score of 67 in 2021 to 68 in 2022.

Interestingly, younger respondents scored higher for religion in action than their older counterparts, perhaps reflecting a shift from old-fashioned workplace norms towards a “brings your whole self to work” mentality. Gen Z scored the highest for all three rights included in this dimension, while the Silent Generation scored the lowest. The general trend is unmistakable: support for Religion in Action increased with each younger generation.

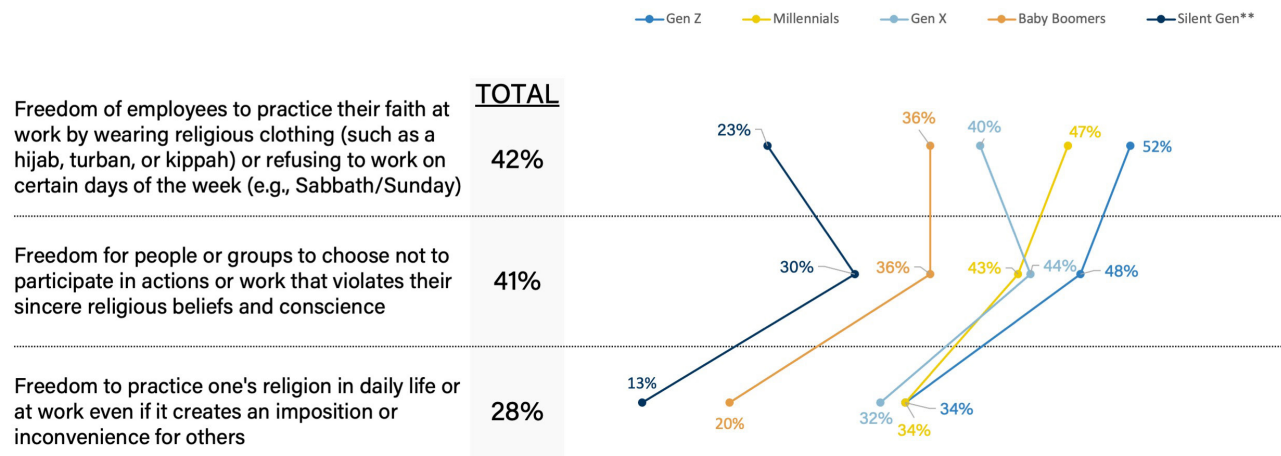
In one question this year, we drilled down on Americans’ support for general principles by asking which accommodations businesses should generally be required to provide to employees. Respondents strongly (64 percent) supported the ability to schedule work shifts around religious holidays, and more than half believed that employees should be permitted time and space to pray. But only 45 percent supported requiring businesses to oblige religious grooming and clothing requirements, such as the need for a full beard or a skull cap, and only 38 percent agreed that special religious diets (such as kosher or halal food) should be accommodated. These trends mirror the trend found in Church and State, where respondents were much less likely to support permitting uncommon religious practices in prison.

Accommodations businesses should be required to provide to their employees:



Religion in Action (Completely Accept & Support Only)

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



More Americans (25 percent) believe that all the above accommodations should be required than none of them (18 percent), but the divide between workplace shift arrangements and other on-the-job accommodations is notable. As the question specified requirements placed on businesses, it is likely that support for businesses adopting these accommodations voluntarily is higher.

In line with the results of the Dimension, we found that Gen Z was vastly more supportive of required accommodations: more than a third (37 percent) selected all five options. In comparison, only ten percent selected none, and each option saw at least 50 percent support. Holiday scheduling reached 71 percent support, the highest of any level. Interestingly,

Millennials saw much higher than average support (64 percent) for requiring businesses to provide time and space to pray, topping Gen X by five points. Baby Boomers, however, flipped the nationwide average on its head: 25 percent were against requiring any accommodations. In comparison, only 17 percent supported all the accommodations.

The continuing support for Religion in Action suggests that Americans think their fellow citizens should be free to practice their religions beyond the walls of their homes or their places of worship. As Americans embrace our nation's diversity of faith traditions, Americans remain committed to pluralism.

The background of the slide is a photograph of an American flag waving in the wind, with a brick building visible in the lower right corner. The left half of the image is covered by a solid blue overlay.

2022 Key Findings

For years, pollsters have noted a slow decline in American religiosity, and this year's Index data tells a similar story. Each year, the survey asks respondents to rate how important religion is in their lives. This year, the percentage of Americans who rated religion as extremely or very important in their life (38 percent) reached an all-time low, down nine percent from 2021 (47 percent) and five percent from 2019 (43 percent).

Other demographic questions about respondents' faith follow this trend. While the percentage of respondents who attend a house of worship at least once a week remained constant (27 percent), the number of respondents who attend a house of worship at least once a month (35 percent) hit an all-time low for the Index, down nine percent since its 2021 high (44 percent) and five percent since 2019 (40 percent).

Americans embrace diversity of faith

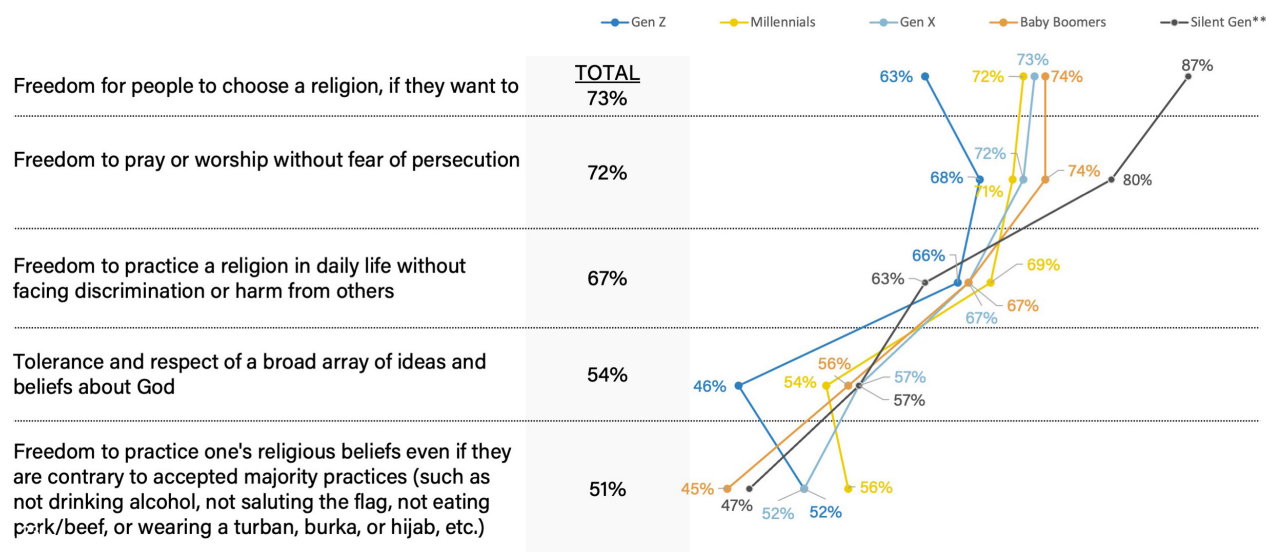
While fewer Americans identify as religious, the majority (65 percent) continue to identify as people of faith. Most Americans continue to embrace religious freedom, regardless of their faith status. This year's Index, with a composite score of 68, tied 2021's Index for the highest one yet. Support for Religious Pluralism surged by four points, showing that Americans embrace a diverse, pluralistic society. Our findings show that Americans are committed to protecting the rights of minority faith groups and ensuring that all Americans, regardless of their religious beliefs, can exercise and share their faith.

As mentioned earlier, Religious Pluralism showed notable increases in both total and intense support. This record support is likely durable; not only did each of the dimension's

Religious Pluralism by Generation

Net Completely Accept & Support

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

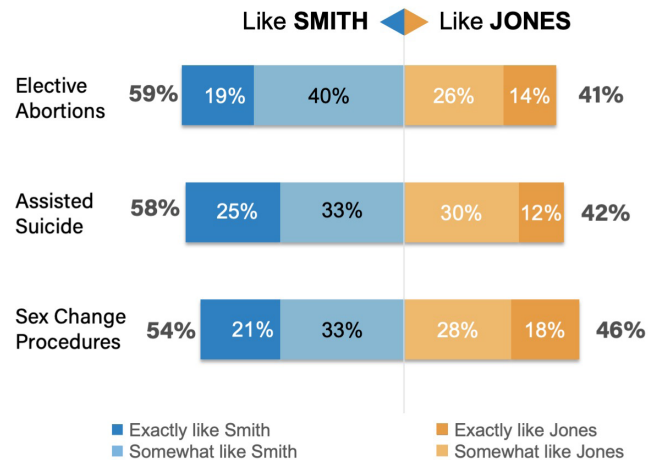


Should the Government Require Private Businesses to Support Services that Violate their Religious Convictions?

Which of the following opinions is closest to your own?

SMITH thinks that the government should not require privately-owned businesses with ethical or religious convictions that forbid them from supporting [SPLIT SAMPLE: assisted suicide/elective abortions/sex change procedures] to pay for, insure, offer, or support those services. Smith believes this is the best way to protect conscience rights and diverse beliefs in the public square.

JONES thinks that the government should require privately-owned businesses with ethical or religious convictions that forbid them from supporting [SPLIT SAMPLE: assisted suicide/elective abortions/sex change procedures] to pay for, insure, offer, or support those services. Jones believes this is necessary to ensure that everyone has access to essential healthcare services.



five freedoms display record-high total support, but intense support has surged for all five freedoms in the past two years. But unlike other dimensions, a respondent's faith status proved to be of little predictive value. Instead, younger generations, especially Gen Z, proved less supportive of religious pluralism overall.

The additional questions also evidence solid support for religious pluralism. For example, a majority agreed with the statement that "the government should not require privately-owned businesses with ethical or religious convictions" to support elective abortions (59 percent), assisted suicide (58 percent), or sex change procedures (54 percent).

Despite overall decreases in personal

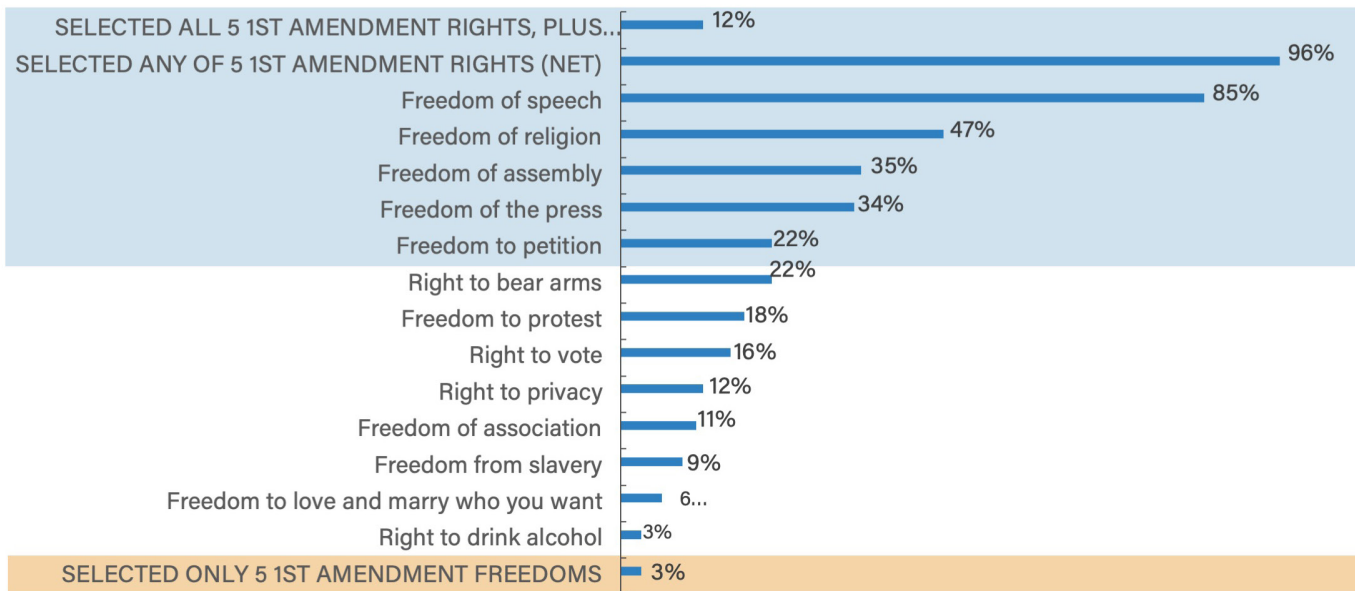
religiosity, Americans still understand that religion deserves respect and protection. Especially as America grows more religiously diverse, this virtue of pluralism will prove to be necessary for maintaining a stable, healthy, and welcoming society. The fact that Americans embrace a diversity of faith at record levels should give us hope for the future of this country.

Rediscovering human dignity and civil rights

The additional questions of this year's Index found that many Americans are unaware of the First Amendment's protections for religious freedom. In contrast to Americans' widespread awareness of freedom of speech

Freedoms Explicitly Stated in the First Amendment. (Only 3% of all respondents identified only the 5 correct freedoms, while 12% selected both all five freedoms and additional freedoms.)

Which of the following freedoms are explicitly stated in the First Amendment? Select all that apply.



(85 percent), less than half (47 percent) of Americans are aware that the First Amendment protects religious freedom. Americans with higher levels of education showed only slightly better knowledge of the First Amendment: barely half (51 percent) of Americans with a post-graduate degree were aware that the First Amendment protects religious freedom.

Constitutional knowledge isn't the only way to gauge Americans' understanding of how their faith integrates with their civic life. In this year's Index, as in 2020, we measured the role of faith in Americans' voting decisions. Compared to 2020, registered voters were six percent more likely to say faith had little to no influence on their vote in the 2022 elections (55 percent in 2022, 61 percent in 2020). Even people of faith were much more likely to say faith had little to no

influence in their voting than in 2020 (46 percent in 2022, 38 percent in 2020). This may represent, in part, a rise in concerns over economic conditions during a period of inflation and poor market performance.

Even with the shrinking role of faith in individual lives and Americans' lack of knowledge of their First Amendment religious freedom protections, respondents who described themselves as people of faith maintained that faith has a distinctly positive effect on their lives. Among other things, respondents of faith said that their religion or place of worship is a source of meaning (84 percent), improves their contentment/happiness/fulfillment (82 percent), exposes them to different points of view (74 percent), increases the number of close relationships/friends in their life (60 percent), brings them into new social circles (57 percent), and

makes them feel more connected to people with different views/cultural backgrounds/beliefs (49 percent, versus a mere 2% who said it made them feel less connected)). On religion's societal effect, most Americans agreed that "religion is still a great benefit for society at large" and neither the government (73 percent) nor nonprofits (60 percent) could replace the "unique spiritual benefits" that religion provides. These Index findings confirm other reported research on the benefits of faith.

Finding consensus in protecting minorities

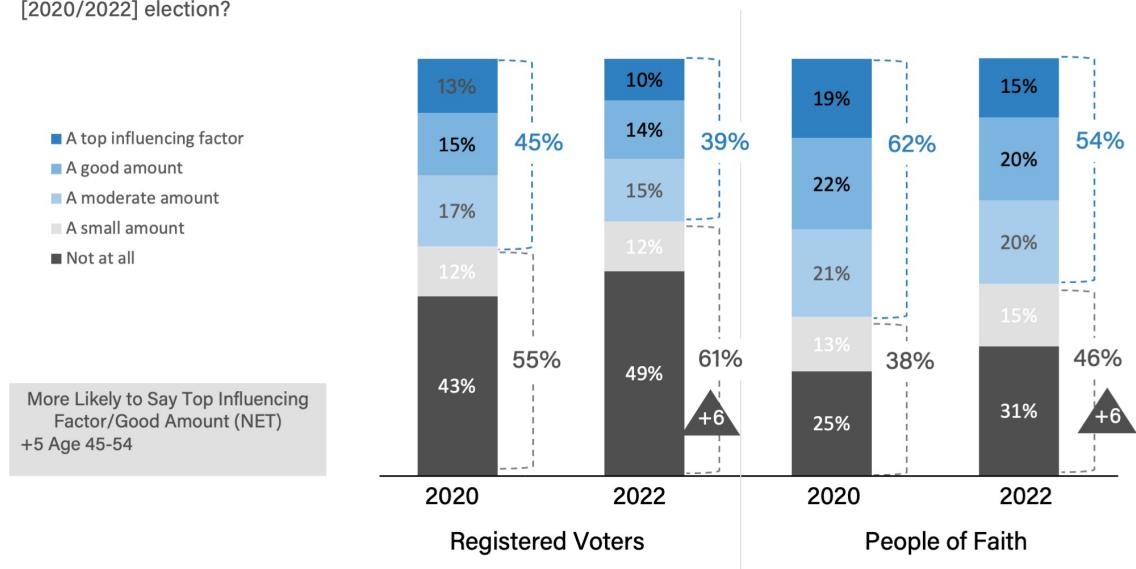
While Americans remain divided over many of today's pressing issues, there is one principle that a vast majority agrees with: the protection of minority religions. The 2022

Index shows that Americans overwhelmingly unify around making space for lesser-known religions in public life.

For example, one additional question asked respondents to measure their support for protections of Native American religious use of peyote. 81 percent of the overall sample answered in support, with 45 percent saying they "strongly agree" with safeguarding this minority religious practice. The even broader consensus came when respondents were asked about their level of support for protecting Native American religious sites on federal land. Overall, 89 percent responded in support of protections, with 57 percent answering that they "strongly support" preserving Native American sacred sites. All in all, Americans overwhelmingly agree that the government should not interfere with the

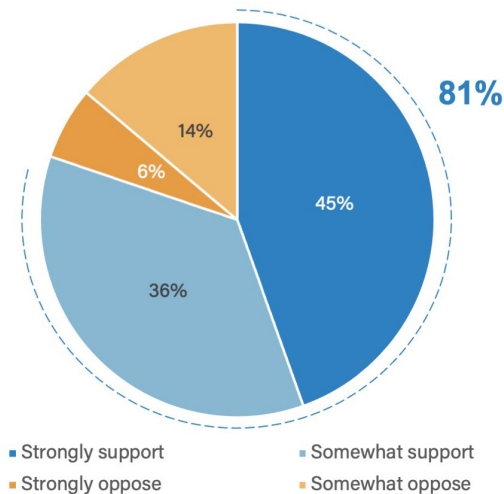
Faith's Influence on Voting

How much will your faith influence your decision of which candidate to vote for in the [2020/2022] election?



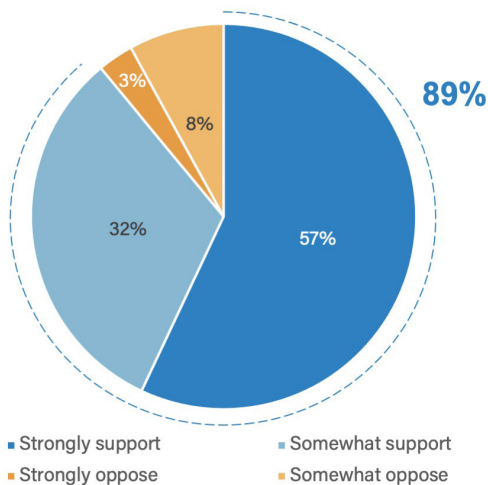
Maintaining Protections for Native American Religions' Use of Peyote

Native Americans have a long history of using peyote, a cactus plant found in the Southwest, as a religious sacrament. Because the active ingredient in peyote is a psychedelic drug, federal law generally prohibits its use. But for over 60 years, the law has recognized an exception for Native American religious sacraments. To what extent do you support or oppose maintaining protections for Native American religions' use of peyote?



Protecting Native American Sacred Sites on Federal Land

Native American religious practices often center on specific spiritual places, or "sacred sites." Because of the Nation's history of taking over Native American lands, many of those sacred sites are now on federal land. To what extent do you support or oppose protecting Native American sacred sites on federal land?



longstanding religious traditions of Native American groups.

The support for minority religions does not end there. Another set of questions asked respondents about their approval of minority religions in the workplace. One question asked if employers should be required to accommodate religious holidays (like the Sabbath) for their employees; 64 percent answered that they should.

To test potential biases against minority religions, several questions randomized the religious identity of a hypothetical business owner who refuses to offer a service for a same-sex wedding due to their religious convictions. Roughly 7 in 10 Americans supported the business owner's right to act on their beliefs, regardless of whether the business owner in question was Muslim, Jewish, or Christian. Overall, respondents broadly agreed that the U.S. government should protect the ability of minority religions to live out their faith in the public square.

Despite the strong support for minority religions, respondents who identified as religious non-Christians reported feeling less accepted in society than in 2021. This year, 14 percent of religious

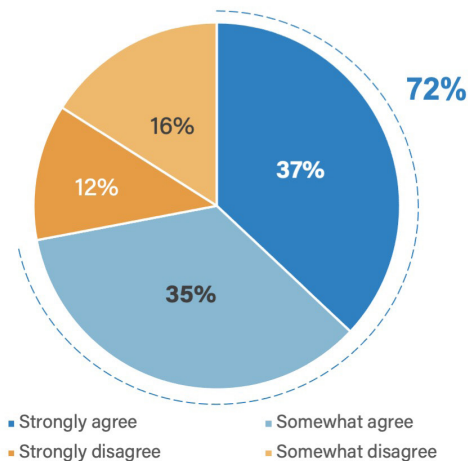
non-Christians reported that they felt only “a small amount” or “not at all” welcomed in society, a 6-point jump from last year’s Index. Many factors could explain this increase, including targeted attacks on minority religious groups (like Orthodox Jews) throughout some of America’s largest cities.

The split between minority religious adherents feeling less accepted in society and the widespread support for minority religious freedom suggests that there is a gap between Americans’ perception of support for minorities and the actions they take to accept them. The noted gap between support for Religious Pluralism and Religion and Policy dimensions may indicate that while Americans genuinely want to welcome minority faiths, the controversy around legal protections for religious freedom leaves religious

Protecting Orthodox Jewish Restaurateurs

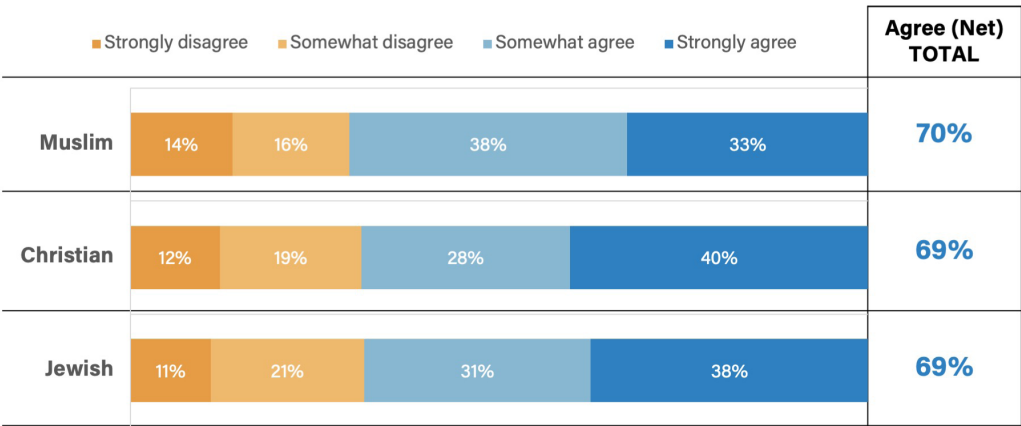
Please review the following statement and indicate to what extent you agree or disagree:

An Orthodox Jewish person owns a restaurant that specializes in kosher foods. He holds religious beliefs that prohibit same-sex marriage but welcomes everyone to eat at his restaurant. When a same-sex couple asks for him to cater their wedding, he says he would be happy to serve them in his restaurant, but that he cannot take part in a ceremony that violates his religious beliefs. The restaurant owner should be allowed to act according to his religious beliefs.



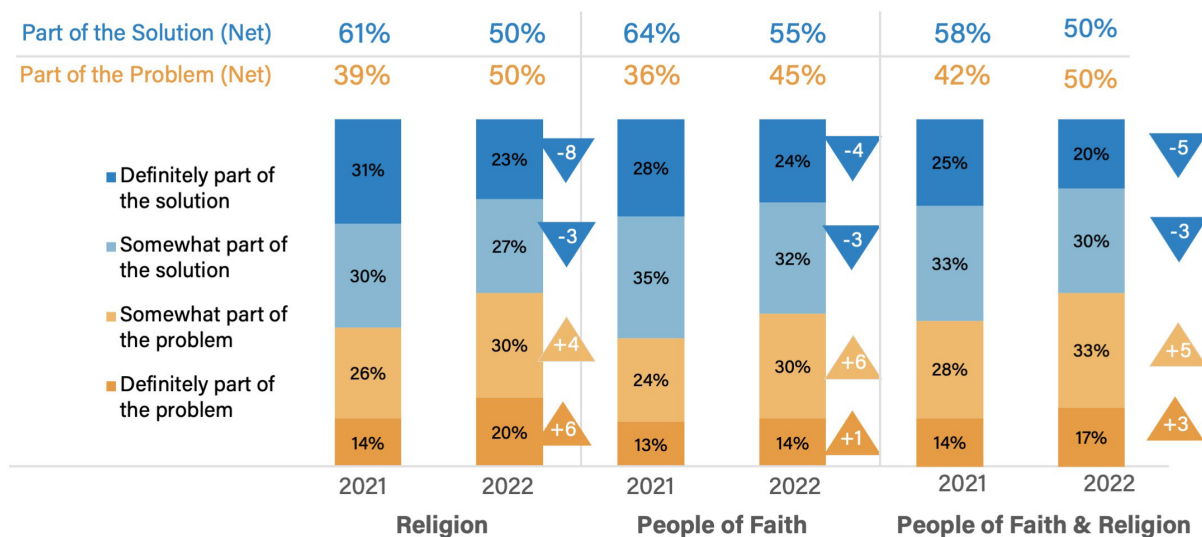
Protecting the Religious Freedom of Website Designers

To what extent do you agree or disagree:
A [SPLIT SAMPLE: Muslim/Christian/Jewish] website designer is asked by a couple to design a website celebrating their same-sex wedding. She explains that while she would be happy to design a different website for them, she cannot agree to design a website celebrating a same-sex wedding, as her religion teaches that marriage is between a man and a woman, and her designs would be considered an endorsement of that behavior. The website designer should be allowed to act according to her religious beliefs.



Part of the Problem or Part of the Solution? 2021-2022

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 are part of the problem or part of the solution?



minorities wanting more concrete protections. Alternatively, minorities returning to the workplace and civic life as society re-opens may be experiencing a loss of pandemic-era solidarity and encountering alienating restrictions or discrimination in public spaces.

Regardless, the data suggest that there is a unique opportunity for Americans to match their outward support for minority religious groups with tangible action. A majority of Americans agree that minority religions have a rightful seat at the table of religious liberty, but ensuring that people of minority faiths get the memo may require more than theoretical support.

Conclusion

The most important takeaway from this

report is that Americans remain supportive of religious freedom even though numerous measurements from both the Index and outside sources suggest that Americans are becoming less religious.

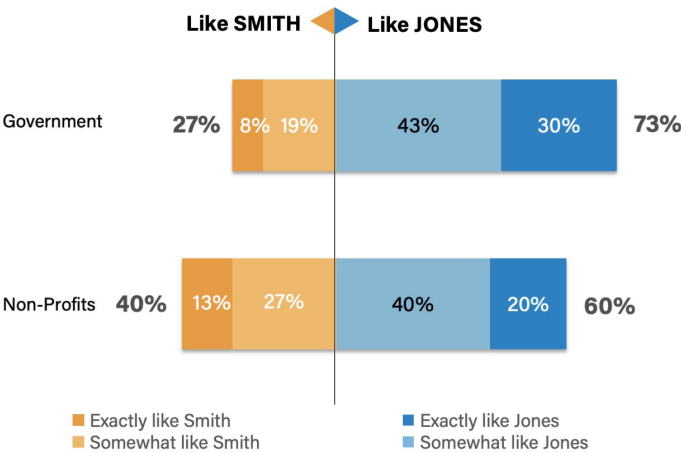
This year's Index tells a story as complex as our nation itself. Indeed, we find concerning signs, as confidence in religion as part of the solution to society's problems dips to record lows, and nearly 1 in 4 Americans (24 percent) report having little to no appreciation of the contributions people of faith make to society (up five percent since 2021 and seven percent since 2019). In a different 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 for issues in our country.

Religious Organizations cannot be replaced by Government or Non-Profits

Which of the following opinions is closest to your own?

SMITH thinks that recent scandals within religious groups prove that religion is often harmful and toxic to society. He believes that the purposes of religious organizations are better served by [SPLIT SAMPLE: government/non-profits].

JONES thinks that, despite recent scandals within religious groups, religion is still a great benefit for society at large. He believes that religious organizations are not more prone to scandals and toxic behavior than other parts of society, and believes that their unique spiritual benefits could not be replaced by [SPLIT SAMPLE: government/non-profits].



The percentage of respondents who answered in the affirmative dropped to 50 percent (an 11 percent decrease from 2021), 55 percent (a nine percent decrease from 2021), and 50 percent (an eight percent decrease from 2021), respectively, the lowest levels since the Religious Freedom Index began tracking this question in 2019.

Most Americans, however, still agree that religion is a beneficial – and irreplaceable – part of our society and support the core rights that empower people of faith to live by their beliefs. Driven by rising support for pluralism, the Index retains its all-time high score of 68.

Although Americans’ may sometimes struggle to place religious freedom in the Constitution, this year’s Index demonstrates that religious freedom maintains broad public appeal. But it also shows the growing tension between cultural support for religious pluralism and the robust legal protections that make it possible. All Americans – including those who adhere to minority faiths or have seen their religious beliefs fall out of societal popularity – need robust protections for the free exercise of religion. In the years ahead, the Index will continue to explore how Americans bridge the gap between beliefs and action, as well as examine how religious communities respond to the shifting cultural climate.

Appendix A: Interview Schedule

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

	2022	2021	2020	2019
Base: All Respondents	1,004	1,000	1,000	1,000
Religious Freedom Index	68	68	66	67
Religious Pluralism	84	80	77	80
Religious Sharing	72	71	69	71
Religion and Policy	65	68	66	67
Religion in Action	68	67	65	66
Religion in Society	62	65	62	63
Church and State	56	58	56	58

SECTION 200: RELIGIOUS FREEDOM

Q209. How important is religion in your own life?

	2022	2021	2020	2019
Base: All Respondents	1,004	1,000	1,000	1,000
EXTREMELY/ VERY IMPORTANT (NET)	38%	47%	41%	43%
EXTREMELY/ VERY/ SOMEWHAT IMPORTANT (NET)	65%	67%	62%	70%
Extremely important	19%	23%	21%	22%
Very important	19%	23%	19%	21%
Somewhat important	26%	21%	22%	27%
NOT VERY/ NOT AT ALL IMPORTANT (NET)	35%	33%	38%	30%
Not very important	14%	12%	16%	13%
Not at all important	22%	21%	21%	17%
Question not asked	NA	NA	NA	NA

	2022	2021	2020	2019
Base: Have Religious Affiliation	795	827	822	833
EXTREMELY/ VERY IMPORTANT (NET)	48%	56%	49%	51%
EXTREMELY/ VERY/ SOMEWHAT IMPORTANT (NET)	79%	80%	74%	82%
Extremely important	24%	28%	26%	26%
Very important	24%	28%	23%	25%
Somewhat important	31%	24%	24%	30%
NOT VERY/ NOT AT ALL IMPORTANT (NET)	21%	20%	26%	18%
Not very important	12%	10%	16%	11%
Not at all important	9%	10%	11%	8%

	2022	2021	2020	2019
Base: Have No Religious Affiliation	209	173	178	167
EXTREMELY/ VERY IMPORTANT (NET)	3%	3%	-	3%
EXTREMELY/ VERY/ SOMEWHAT IMPORTANT (NET)	11%	8%	9%	14%
Extremely important	1%	1%	-	1%
Very important	1%	2%	-	2%
Somewhat important	9%	5%	9%	11%
NOT VERY/ NOT AT ALL IMPORTANT (NET)	89%	92%	91%	86%
Not very important	21%	20%	20%	23%
Not at all important	68%	72%	71%	63%
Question not asked	NA	NA	NA	NA

	2022	2021	2020	2019
Base: Person of Faith (1): Religion is Extremely/Very/Somewhat Important (Q209) and Not Atheist or Other (Q140)	625	661	606	680
EXTREMELY/ VERY IMPORTANT (NET)	61%	70%	67%	63%
EXTREMELY/ VERY/ SOMEWHAT IMPORTANT (NET)	100%	100%	100%	100%
Extremely important	30%	35%	35%	32%
Very important	30%	35%	32%	30%
Somewhat important	39%	30%	33%	37%
NOT VERY/ NOT AT ALL IMPORTANT (NET)	-	-	-	-
Not very important	-	-	-	-
Not at all important	-	-	-	-

	2022	2021	2020	2019
Base: Person of Faith (2): Religion is Extremely/Very/Somewhat Important (Q209)	649	674	622	703
EXTREMELY/ VERY IMPORTANT (NET)	59%	69%	65%	61%
EXTREMELY/ VERY/ SOMEWHAT IMPORTANT (NET)	100%	100%	100%	100%
Extremely important	30%	35%	34%	32%
Very important	30%	35%	31%	30%
Somewhat important	41%	31%	35%	39%
NOT VERY/ NOT AT ALL IMPORTANT (NET)	-	-	-	-
Not very important	-	-	-	-
Not at all important	-	-	-	-

HQ209. Faith Status

	2022	2021	2020	2019
Base: All Respondents	1,004	1,000	1,000	1,000
Person of Faith	65%	67%	62%	70%
Not a Person of Faith	35%	33%	38%	30%

Q225. Which of the following freedoms are explicitly stated in the First Amendment? *Select all that apply.*

	2022	2021	2020	2019
Base: All Respondents	1,004	-	-	-
5 First Amendment Freedoms (NET)	96%	-	-	-
Freedom of speech	85%	-	-	-
Freedom of religion	47%	-	-	-
Freedom of assembly	35%	-	-	-
Freedom of the press	34%	-	-	-
Freedom to petition	22%	-	-	-
Right to bear arms	22%	-	-	-
Freedom to protest	18%	-	-	-
Right to vote	16%	-	-	-
Right to privacy	12%	-	-	-
Freedom of association	11%	-	-	-
Freedom from slavery	9%	-	-	-
Freedom to love and marry who you want	6%	-	-	-
Right to drink alcohol	3%	-	-	-

Q230. Which of the following freedoms are currently facing the greatest threats? *Choose up to 3.*

	2022	2021	2020	2019
Base: All Respondents	1,004	-	-	-
5 First Amendment Freedoms (NET)	69%	-	-	-
Freedom of speech	47%	-	-	-
Freedom of religion	25%	-	-	-
Freedom of the press	13%			
Freedom of assembly	7%	-	-	-
Freedom to petition	4%	-	-	-
Right to bear arms	46%	-	-	-
Right to privacy	34%			
Right to vote	27%			
Freedom to love and marry who you want	27%	-	-	-
Freedom to protest	20%	-	-	-
Freedom from slavery	6%	-	-	-
Freedom of association	5%	-	-	-
Right to drink alcohol	2%			

Q235. Should government officials be required to hold certain religious beliefs?

	2022	2021	2020	2019
Base: All Respondents	1,004	-	-	-
Yes	16%	-	-	-
No	84%	-	-	-

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.

	2022	2021	2020	2019
Base: Split Third A	337	331	334	334
PART OF THE SOLUTION (NET)	50%	61%	59%	56%
Definitely part of the solution	23%	31%	25%	28%
Somewhat part of the solution	27%	30%	34%	28%
PART OF THE PROBLEM (NET)	50%	39%	41%	44%
Somewhat part of the problem	30%	26%	28%	31%
Definitely part of the problem	20%	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?

	2022	2021	2020	2019
Base: Split Third B	332	335	333	333
PART OF THE SOLUTION (NET)	55%	64%	62%	59%
Definitely part of the solution	24%	28%	31%	24%
Somewhat part of the solution	32%	35%	31%	36%
PART OF THE PROBLEM (NET)	45%	36%	38%	41%
Somewhat part of the problem	30%	24%	29%	31%
Definitely part of the problem	14%	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?

	2022	2021	2020	2019
Base: Split Third C	335	334	333	334
PART OF THE SOLUTION (NET)	50%	58%	61%	57%
Definitely part of the solution	20%	25%	26%	25%
Somewhat part of the solution	30%	33%	35%	32%
PART OF THE PROBLEM (NET)	50%	42%	39%	43%
Somewhat part of the problem	33%	28%	25%	31%
Definitely part of the problem	17%	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?

	2022	2021	2020	2019
Base: All Respondents	1,004	1,000	1,000	1,000
COMPLETELY / GOOD AMOUNT (NET)	69%	64%	58%	65%
COMPLETELY / GOOD / MODERATE AMOUNT (NET)	90%	88%	86%	90%
MODERATE / SMALL AMOUNT (NET)	28%	33%	39%	32%
Completely	34%	35%	28%	30%
A good amount	34%	28%	30%	35%
A moderate amount	22%	24%	29%	25%
A small amount	6%	9%	10%	7%
Not at all	3%	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?

	2022	2021	2020	2019
Base: All Respondents	1,004	1,000	1,000	1,000
COMPLETELY / GOOD AMOUNT (NET)	50%	54%	47%	51%
COMPLETELY / GOOD / MODERATE AMOUNT (NET)	76%	81%	82%	83%
MODERATE / SMALL AMOUNT (NET)	44%	41%	47%	44%
Completely	22%	27%	19%	18%
A good amount	28%	27%	28%	33%
A moderate amount	26%	27%	36%	32%
A small amount	17%	14%	11%	12%
Not at all	7%	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.

SUMMARY TABLE OF TOP BOX (ABSOLUTELY ESSENTIAL)	2022	2021	2020	2019
Base: All Respondents	1,004	1,000	1,000	1,000
01. Freedom for people to choose a religion, if they want to	76%	68%	61%	67%
02. Freedom to practice a religion in daily life without facing discrimination or harm from others	71%	64%	57%	65%
03. Freedom to express or share religious beliefs with others	50%	52%	43%	48%
04. Freedom to pray or worship without fear of persecution	74%	69%	61%	67%
05. Freedom of individuals to preach the doctrine of their faith to others	38%	39%	37%	40%
06. Freedom for people to run their business or private organizations according to their religious beliefs	38%	40%	36%	40%
07. Tolerance and respect of a broad array of ideas and beliefs about God	57%	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.)	38%	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	44%	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	43%	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	41%	45%	43%	45%
12. Freedom to practice one's religious beliefs even if they are contrary to accepted majority practices (such as not drinking	53%	48%	46%	48%

alcohol, not eating pork/beef, or for wearing a turban, burka, or hijab, etc.)				
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)	42%	43%	37%	39%
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)	32%	36%	32%	36%
15. Freedom for religious organizations and leaders to discuss political topics and to endorse or oppose political candidates	29%	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	28%	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	36%	35%	34%	-
19. Freedom for religious employers to require their employees to live in accordance with the organization's religious beliefs.	20%	26%	-	-
20. Freedom for healthcare workers with religious objections to abortion not to participate in abortion procedures	38%	42%	-	-

<i>SUMMARY TABLE OF TOP 2 BOX (ABSOLUTELY ESSENTIAL/IMPORTANT PART) (NET)</i>	2022	2021	2020	2019
Base: All Respondents	1,004	1,000	1,000	1,000
01. Freedom for people to choose a religion, if they want to	94%	89%	86%	89%
02. Freedom to practice a religion in daily life without facing discrimination or harm from others	93%	90%	85%	87%
03. Freedom to express or share religious beliefs with others	86%	83%	79%	81%
04. Freedom to pray or worship without fear of persecution	94%	91%	86%	89%
05. Freedom of individuals to preach the doctrine of their faith to others	71%	76%	74%	72%
06. Freedom for people to run their business or private organizations according to their religious beliefs	75%	77%	71%	75%
07. Tolerance and respect of a broad array of ideas and beliefs about God	89%	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.)	68%	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	82%	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	73%	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	75%	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.)	85%	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)	80%	78%	75%	72%
14. Freedom for religious groups or organizations to make their own employment	65%	67%	66%	69%

and leadership decisions without government 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	59%	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	63%	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%	73%	70%	-
19. Freedom for religious employers to require their employees to live in accordance with the organization's religious beliefs.	46%	53%	-	-
20. Freedom for healthcare workers with religious objections to abortion not to participate in abortion procedures	70%	77%	-	-

<i>SUMMARY TABLE OF BOTTOM 2 BOX (NOT A VERY IMPORTANT PART/DEFINITELY NOT IMPORTANT) (NET)</i>	2022	2021	2020	2019
Base: All Respondents	1,004	1,000	1,000	1,000
01. Freedom for people to choose a religion, if they want to	6%	11%	15%	11%
02. Freedom to practice a religion in daily life without facing discrimination or harm from others	7%	10%	15%	13%
03. Freedom to express or share religious beliefs with others	14%	17%	21%	19%
04. Freedom to pray or worship without fear of persecution	6%	9%	14%	11%
05. Freedom of individuals to preach the doctrine of their faith to others	29%	24%	26%	28%
06. Freedom for people to run their business or private organizations according to their religious beliefs	25%	23%	29%	25%
07. Tolerance and respect of a broad array of ideas and beliefs about God	11%	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.)	32%	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	18%	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	27%	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	25%	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.)	15%	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)	20%	23%	25%	28%
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)	35%	33%	34%	31%

15. Freedom for religious organizations and leaders to discuss political topics and to endorse or oppose political candidates	41%	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	37%	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	27%	28%	30%	-
19. Freedom for religious employers to require their employees to live in accordance with the organization's religious beliefs.	54%	48%	-	-
20. Freedom for healthcare workers with religious objections to abortion not to participate in abortion procedures	30%	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>	2022	2021	2020	2019
Base: All Respondents	1,004	1,000	1,000	1,000
01. Freedom for people to choose a religion, if they want to	73%	66%	57%	65%
02. Freedom to practice a religion in daily life without facing discrimination or harm from others	67%	60%	53%	59%
03. Freedom to express or share religious beliefs with others	47%	45%	41%	45%
04. Freedom to pray or worship without fear of persecution	72%	63%	58%	63%
05. Freedom of individuals to preach the doctrine of their faith to others	36%	38%	35%	38%
06. Freedom for people to run their business or private organizations according to their religious beliefs	37%	39%	36%	39%
07. Tolerance and respect of a broad array of ideas and beliefs about God	54%	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.)	36%	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%	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	44%	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	43%	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 saluting the flag, not eating pork/beef, or for wearing a turban, burka, or hijab, etc.)	51%	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	42%	39%	34%	41%

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).	33%	36%	32%	37%
15. Freedom for religious organizations and leaders to discuss political topics and to endorse or oppose political candidates.	30%	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	28%	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%	35%	32%	-
19. Freedom for religious employers to require their employees to live in accordance with the organization's religious beliefs.	22%	29%	-	-
20. Freedom for healthcare workers with religious objections to abortion not to participate in abortion procedures	38%	43%	-	-

<i>SUMMARY TABLE OF TOP 2 BOX (COMPLETELY/MOSTLY ACCEPT AND SUPPORT) (NET)</i>	2022	2021	2020	2019
Base: All Respondents	1,004	1,000	1,000	1,000
01. Freedom for people to choose a religion, if they want to	93%	90%	87%	89%
02. Freedom to practice a religion in daily life without facing discrimination or harm from others	93%	88%	86%	87%
03. Freedom to express or share religious beliefs with others	85%	81%	79%	81%
04. Freedom to pray or worship without fear of persecution	94%	89%	88%	89%
05. Freedom of individuals to preach the doctrine of their faith to others	73%	75%	73%	73%
06. Freedom for people to run their business or private organizations according to their religious beliefs	73%	76%	72%	73%
07. Tolerance and respect of a broad array of ideas and beliefs about God	89%	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.)	67%	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	81%	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	74%	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	77%	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 saluting the flag, not eating pork/beef, or for wearing a turban, burka, or hijab, etc.)	85%	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)	79%	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%	69%	68%	70%

15. Freedom for religious organizations and leaders to discuss political topics and to endorse or oppose political candidates	62%	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	61%	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	74%	71%	71%	-
19. Freedom for religious employers to require their employees to live in accordance with the organization's religious beliefs.	49%	57%	-	-
20. Freedom for healthcare workers with religious objections to abortion not to participate in abortion procedures	71%	75%	-	-

<i>SUMMARY TABLE OF BOTTOM 2 BOX (SOMEWHAT/HEAVILY CHALLENGE AND OPPOSE) (NET)</i>	2022	2021	2020	2019
Base: All Respondents	1,004	1,000	1,000	1,000
01. Freedom for people to choose a religion, if they want to	7%	10%	13%	11%
02. Freedom to practice a religion in daily life without facing discrimination or harm from others	7%	12%	14%	13%
03. Freedom to express or share religious beliefs with others	15%	19%	22%	19%
04. Freedom to pray or worship without fear of persecution	6%	12%	12%	11%
05. Freedom of individuals to preach the doctrine of their faith to others	27%	25%	27%	28%
06. Freedom for people to run their business or private organizations according to their religious beliefs	27%	24%	28%	27%
07. Tolerance and respect of a broad array of ideas and beliefs about God	11%	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.)	33%	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	19%	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	26%	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	23%	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.)	15%	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)	21%	25%	27%	26%
14. Freedom for religious groups or organizations to make their own employment and leadership decisions without government interference (hiring	31%	31%	32%	30%

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	38%	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	39%	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	26%	29%	29%	-
19. Freedom for religious employers to require their employees to live in accordance with the organization's religious beliefs.	51%	43%	-	-
20. Freedom for healthcare workers with religious objections to abortion not to participate in abortion procedures	29%	25%	-	-

SECTION 500: RELIGION IN THE PUBLIC SPHERE

Q583. Now, consider the following proposed or existing actions being taken regarding elective abortion. For each, do you support or oppose that action? And would that be strongly or somewhat?

<i>SUMMARY TABLE OF TOP 2 BOX (STRONGLY/SOMEWHAT SUPPORT) (NET)</i>	2022	2021	2020	2019
Base: All Respondents	1,004	-	-	-
The government requiring pregnancy resource centers that provide free alternatives to abortion to post messages that conflict with their sincerely held beliefs	26%			
Protestors harassing people while they are entering and exiting an abortion facility	9%	-	-	-
Protestors harassing people while they are entering and exiting a pregnancy resource center that provides free alternatives to elective abortion or other pro-life religious ministries	9%	-	-	-
Protestors using violence against pregnancy resource centers that provide free alternatives to elective abortion or other pro-life religious ministries	8%	-	-	-
Protestors harassing people while they are attending, entering, or exiting a church or place of worship	7%	-	-	-
Protestors using violence against abortion facilities	7%	-	-	-
Protestors using violence against churches or places of worship	6%	-	-	-

<i>SUMMARY TABLE OF BOTTOM 2 BOX (STRONGLY/SOMEWHAT OPPOSE) (NET)</i>	2022	2021	2020	2019
Base: All Respondents	1,004	-	-	-
Protestors using violence against churches or places of worship	94%	-	-	-
Protestors using violence against abortion facilities	93%	-	-	-
Protestors harassing people while they are attending, entering, or exiting a church or place of worship	93%	-	-	-
Protestors using violence against pregnancy resource centers that provide free alternatives to elective abortion or other pro-life religious ministries	92%	-	-	-
Protestors harassing people while they are entering and exiting a pregnancy resource center that provides free alternatives to elective abortion or other pro-life religious ministries	91%	-	-	-
Protestors harassing people while they are entering and exiting an abortion facility	91%	-	-	-
The government requiring pregnancy resource centers that provide free	74%	-	-	-

alternatives to abortion to post messages that conflict with their sincerely held beliefs				
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Q584. Since the Supreme Court's decision to overturn Roe v. Wade was leaked to the public on May 2, 2022, have you heard or read about any pro-life groups or pregnancy resource centers that provide free alternatives to abortion across the U.S. being attacked or vandalized?

	2022	2021	2020	2019
Base: All Respondents	1,004	-	-	-
Yes	37%	-	-	-
No	63%	-	-	-

Q588. In circumstances where assisted suicide, elective abortions and sex change procedures are legal, to what extent would you agree or disagree with each of the following?

<i>SUMMARY TABLE OF TOP 2 BOX (STRONGLY/SOMEWHAT AGREE) (NET)</i>	2022	2021	2020	2019
Base: All Respondents	1,004	-	-	-
Patients and families should have access to healthcare facilities that share their beliefs about controversial procedures such as assisted suicide, elective abortion, or sex change procedures.	74%			
Individual physicians should be allowed to opt out of assisted suicide, elective abortion, or sex change procedures if it goes against their religious beliefs. [SPLIT SAMPLE B]	73%			
Individual physicians should be allowed to opt out of assisted suicide, elective abortion, or sex change procedures if it goes against their commitment to "do no harm". [SPLIT SAMPLE A]	73%			
Hospitals and healthcare systems which have ethical objections or are run by religious organizations should be allowed to refuse to perform elective abortions.	62%	-	-	-
Medical students should be able to opt out of instruction regarding physician-assisted suicide, elective abortions, and sex change procedures during training.	59%	-	-	-
Hospitals and healthcare systems with religious objections to assisted suicide, elective abortions, and sex change procedures should be allowed to only employ medical professionals who agree with that position.	50%	-	-	-

<i>SUMMARY TABLE OF BOTTOM 2 BOX (STRONGLY/SOMEWHAT DISAGREE) (NET)</i>	2022	2021	2020	2019
Base: All Respondents	1,004	-	-	-

Hospitals and healthcare systems with religious objections to assisted suicide, elective abortions, and sex change procedures should be allowed to only employ medical professionals who agree with that position.	50%	-	-	-
Medical students should be able to opt out of instruction regarding physician-assisted suicide, elective abortions, and sex change procedures during training.	41%	-	-	-
Hospitals and healthcare systems which have ethical objections or are run by religious organizations should be allowed to refuse to perform elective abortions.	38%	-	-	-
Individual physicians should be allowed to opt out of assisted suicide, elective abortion, or sex change procedures if it goes against their commitment to “do no harm”. [SPLIT SAMPLE A]	27%	-	-	-
Individual physicians should be allowed to opt out of assisted suicide, elective abortion, or sex change procedures if it goes against their religious beliefs. [SPLIT SAMPLE B]	27%	-	-	-
Patients and families should have access to healthcare facilities that share their beliefs about controversial procedures such as assisted suicide, elective abortion, or sex change procedures.	26%	-	-	-

Q589. Reflecting on the events of the COVID-19 pandemic, did the government’s treatment of places of worship and religious communities increase or decrease your trust in government authorities?

	2022	2021	2020	2019
Base: All Respondents	1,004	-	-	-
Increase	9%	-	-	-
Neither	65%	-	-	-
Decrease	26%	-	-	-

Q590. The following is a list of actions that state and local governments took during the COVID-19 pandemic that impacted religious liberty. To what extent do you support or oppose each action?

<i>SUMMARY TABLE OF TOP 2 BOX (STRONGLY/SOMEWHAT SUPPORT) (NET)</i>	2022	2021	2020	2019
Base: All Respondents	1,004	-	-	-
Requiring everyone at in-person gatherings at houses of worship to wear face masks	65%			
Limiting the number of people who could attend in-person gatherings at houses of worship	55%			
Requiring everyone at in-person gatherings at houses of worship to show proof of vaccination	45%			
Prohibiting in-person gatherings at houses of worship	43%	-	-	-
Prohibiting drive-in worship services at houses of worship	26%	-	-	-

<i>SUMMARY TABLE OF BOTTOM 2 BOX (STRONGLY/SOMEWHAT OPPOSE) (NET)</i>	2022	2021	2020	2019
Base: All Respondents	1,004	-	-	-
Prohibiting drive-in worship services at houses of worship	74%	-	-	-
Prohibiting in-person gatherings at houses of worship	57%	-	-	-
Requiring everyone at in-person gatherings at houses of worship to show proof of vaccination	55%	-	-	-
Limiting the number of people who could attend in-person gatherings at houses of worship	45%	-	-	-
Requiring everyone at in-person gatherings at houses of worship to wear face masks	35%	-	-	-

Q592. Native Americans have a long history of using peyote, a cactus plant found in the Southwest, as a religious sacrament. Because the active ingredient in peyote is a psychedelic drug, federal law generally prohibits its use. But for over 60 years, the law has recognized an exception for Native American religious sacraments.

To what extent do you support or oppose maintaining protections for Native American religions' use of peyote?

	2022	2021	2020	2019
Base: All Respondents	1,004	-	-	-
SUPPORT (NET)	81%	-	-	-
Strongly support	45%	-	-	-
Somewhat support	36%	-	-	-
OPPOSE (NET)	19%	-	-	-
Somewhat oppose	14%	-	-	-
Strongly oppose	6%	-	-	-

Q593. Native American religious practices often center on specific spiritual places, or “sacred sites.” Because of the Nation’s history of taking over Native American lands, many of those sacred sites are now on federal land.

To what extent do you support or oppose protecting Native American sacred sites on federal land?

	2022	2021	2020	2019
Base: All Respondents	1,004	-	-	-
SUPPORT (NET)	89%	-	-	-
Strongly support	57%	-	-	-
Somewhat support	32%	-	-	-
OPPOSE (NET)	11%	-	-	-
Somewhat oppose	8%	-	-	-
Strongly oppose	3%	-	-	-

Q594. People have different views about the extent to which prisoners should retain their religious liberty. Which of the following should be permitted? *Select all that apply.*

	2022	2021	2020	2019
Base: All Respondents	1,004	-	-	-
Access to a chaplain who can provide religious counsel and support	73%	-	-	-
Time and space to pray	72%	-	-	-
Access to a chaplain in an execution chamber	67%	-	-	-
Access to religious texts	66%	-	-	-
Permission to have a chaplain lay hands on a prisoner sentenced to death during the prisoner’s final moments of life	65%	-	-	-
Special religious diets such as kosher or Halal food	47%	-	-	-
Full beard if required by their religion	46%	-	-	-
Religious apparel like a skull cap, kufi, or turban	42%	-	-	-
None of the above	10%	-	-	-

Q595A. Consider a **private religious K-12 school** whose purpose is to educate students in secular matters and in the core tenets of a particular faith. Please review the following scenarios and indicate to what extent you agree or disagree.

SUMMARY TABLE OF TOP 2 BOX (STRONGLY/SOMEWHAT AGREE) (NET)	2022	2021	2020	2019
Base: All Respondents	1,004	-	-	-
A private religious K-12 school believes that sex should only be between a husband and wife. This school should have the right to require all student clubs to uphold the school’s religious teachings.	56%			

A private religious K-12 school hires teachers of many faiths and beliefs but requires them to sign a code of conduct that contains a promise to publicly uphold the school's religious teachings, including the belief that gender is a biological reality created by God and cannot be changed. The school should be allowed to discipline or fire a teacher who publicly advocates for sex change procedures.	53%			
A private religious K-12 school integrates its religious beliefs into its academic curriculum, teaching academic subjects from a religious perspective. This school should be eligible to receive government grants available to secular private schools.	52%	-	-	-
A private religious K-12 school hires teachers of many faiths and beliefs but requires them to sign a code of conduct that contains a promise to publicly uphold the school's religious teachings, including the belief that marriage is between one man and one woman. The school should be allowed to discipline or fire a teacher who publicly supports same-sex marriage.	49%	-	-	-
A private religious K-12 school believes that sex should only be between a husband and wife. This school should have the right to require all students and staff to agree to follow the school's religious beliefs and refrain from sex outside of heterosexual marriage.	48%	-	-	-

<i>SUMMARY TABLE OF BOTTOM 2 BOX (STRONGLY/SOMEWHAT DISAGREE) (NET)</i>	2022	2021	2020	2019
Base: All Respondents	1,004	-	-	-
A private religious K-12 school believes that sex should only be between a husband and wife. This school should have the right to require all students and staff to agree to follow the school's religious beliefs and refrain from sex outside of heterosexual marriage.	52%	-	-	-
A private religious K-12 school hires teachers of many faiths and beliefs but requires them to sign a code of conduct that contains a promise to publicly uphold the school's religious teachings, including the belief that marriage is between one man and one woman. The school should be allowed to discipline or fire a teacher who publicly supports same-sex marriage.	51%	-	-	-
A private religious K-12 school integrates its religious beliefs into its academic curriculum, teaching academic subjects from a religious	48%	-	-	-

perspective. This school should be eligible to receive government grants available to secular private schools.				
A private religious K-12 school hires teachers of many faiths and beliefs but requires them to sign a code of conduct that contains a promise to publicly uphold the school's religious teachings, including the belief that gender is a biological reality created by God and cannot be changed. The school should be allowed to discipline or fire a teacher who publicly advocates for sex change procedures.	47%	-	-	-
A private religious K-12 school believes that sex should only be between a husband and wife. This school should have the right to require all student clubs to uphold the school's religious teachings.	44%	-	-	-

Q595B. Consider a **private religious college** that is run according to the beliefs of a specific faith. Please review the following scenarios and indicate to what extent you agree or disagree.

<i>SUMMARY TABLE OF TOP 2 BOX (STRONGLY/SOMEWHAT AGREE) (NET)</i>	2022	2021	2020	2019
Base: All Respondents	1,004	-	-	-
A private religious college believes that sex should only be between a husband and wife, but welcomes students and staff of all sexual orientations. This religious organization should have the right to require all student clubs to uphold the religious teachings of the college.	55%			
A private religious college integrates its religious beliefs into its academic curriculum, offering a religious perspective on academic subjects. This college should be eligible to receive government grants available to secular private colleges.	53%			
A private religious college hires professors with many different faith practices and beliefs but requires them to agree to publicly uphold the college's religious teachings, including the belief that gender is a biological reality created by God and cannot be changed. This college should be allowed to discipline or fire a professor who publicly advocates for sex change procedures.	51%	-	-	-
A private religious college hires professors of many faiths and beliefs but requires them to sign a code of conduct and promise to publicly uphold the college's religious teachings, including the belief that marriage is between one man and one woman. The college should be allowed to discipline or fire a professor who publicly supports same-sex marriage.	50%	-	-	-
A private religious college's faith teaches that marriage is sacred, and sexual activity should only be between a husband and wife. The college should have the right to require students and staff to agree to follow the college's religious beliefs and refrain from sex outside of heterosexual marriage.	49%	-	-	-

<i>SUMMARY TABLE OF BOTTOM 2 BOX (STRONGLY/SOMEWHAT DISAGREE) (NET)</i>	2022	2021	2020	2019
Base: All Respondents	1,004	-	-	-
A private religious college's faith teaches that marriage is sacred, and sexual activity should only be between a husband and wife. The college should have the right to require students and staff to agree to follow the college's religious beliefs and refrain from sex outside of heterosexual marriage.	51%	-	-	-
A private religious college hires professors of many faiths and beliefs but requires them to sign a code of conduct and promise to publicly uphold the college's religious teachings, including the belief that marriage is between one man and one woman. The college should be allowed to discipline or fire a professor who publicly supports same-sex marriage.	50%	-	-	-
A private religious college hires professors with many different faith practices and beliefs but requires them to agree to publicly uphold the college's religious teachings, including the belief that gender is a biological reality created by God and cannot be changed. This college should be allowed to discipline or fire a professor who publicly advocates for sex change procedures.	49%	-	-	-
A private religious college integrates its religious beliefs into its academic curriculum, offering a religious perspective on academic subjects. This college should be eligible to receive government grants available to secular private colleges.	47%	-	-	-
A private religious college believes that sex should only be between a husband and wife, but welcomes students and staff of all sexual orientations. This religious organization should have the right to require all student clubs to uphold the religious teachings of the college.	45%	-	-	-

Q596. Please review the following statements and indicate to what extent you agree or disagree.

<i>SUMMARY TABLE OF TOP 2 BOX (STRONGLY/SOMEWHAT AGREE) (NET)</i>	2022	2021	2020	2019
Base: All Respondents	Varies	-	-	-
An Orthodox Jewish person owns a restaurant that specializes in kosher foods. He holds religious beliefs that prohibit same-sex marriage but welcomes everyone to eat at his restaurant. When a same-sex couple asks for him to cater their wedding, he says he would be happy to serve them in his restaurant, but that he cannot take part in a ceremony that violates his religious beliefs. The restaurant owner should be allowed to act according to his religious beliefs.	72%	-	-	-
A Christian photographer earns her living doing portrait and wedding photography. When a same-sex couple asks her to photograph their wedding, she explains that while she would be happy to take portraits of them, she cannot agree to photograph a gay wedding, as her religion teaches that marriage is between a man and a woman, and her photography would be considered an endorsement of that behavior. The photographer should be allowed to act according to her religious beliefs. [SPLIT SAMPLE]	70%	-	-	-
A Muslim photographer earns her living doing portrait and wedding photography. When a same-sex couple asks her to photograph their wedding, she explains that while she would be happy to take portraits of them, she cannot agree to photograph a gay wedding, as her religion teaches that marriage is between a man and a woman, and her photography would be considered an endorsement of that behavior. The photographer should be allowed to act according to her religious beliefs. [SPLIT SAMPLE]	70%			
A Muslim florist is asked by a couple to sell custom bouquets for their wedding. He explains that while he would be happy to sell them standardized bouquets, he cannot agree to sell them custom bouquets celebrating a same-sex wedding, as his religion teaches that marriage is between a man and a woman, and his designs would be considered an endorsement of that behavior. The florist should be allowed to act according to his religious beliefs. [SPLIT SAMPLE]	70%	-	-	-

A Christian florist is asked by a couple to sell custom bouquets for their wedding. He explains that while he would be happy to sell them standardized bouquets, he cannot agree to sell them custom bouquets celebrating a same-sex wedding, as his religion teaches that marriage is between a man and a woman, and his designs would be considered an endorsement of that behavior. The florist should be allowed to act according to his religious beliefs. [SPLIT SAMPLE]	70%	-	-	-
A Muslim website designer is asked by a couple to design a website celebrating their same-sex wedding. She explains that while she would be happy to design a different website for them, she cannot agree to design a website celebrating a same-sex wedding, as her religion teaches that marriage is between a man and a woman, and her designs would be considered an endorsement of that behavior. The website designer should be allowed to act according to her religious beliefs. [SPLIT SAMPLE]	70%	-	-	-
A Jewish website designer is asked by a couple to design a website celebrating their same-sex wedding. She explains that while she would be happy to design a different website for them, she cannot agree to design a website celebrating a same-sex wedding, as her religion teaches that marriage is between a man and a woman, and her designs would be considered an endorsement of that behavior. The website designer should be allowed to act according to her religious beliefs. [SPLIT SAMPLE]	69%	-	-	-
A Christian website designer is asked by a couple to design a website celebrating their same-sex wedding. She explains that while she would be happy to design a different website for them, she cannot agree to design a website celebrating a same-sex wedding, as her religion teaches that marriage is between a man and a woman, and her designs would be considered an endorsement of that behavior. The website designer should be allowed to act according to her religious beliefs. [SPLIT SAMPLE]	69%			
A Jewish photographer earns her living doing portrait and wedding photography. When a same-sex couple asks her to photograph their wedding, she explains that while she would be happy to take portraits of them, she cannot agree to photograph a gay wedding, as her religion teaches that marriage is between a man and a woman, and her photography would be considered an	68%	-	-	-

endorsement of that behavior. The photographer should be allowed to act according to her religious beliefs. [SPLIT SAMPLE]				
A Jewish florist is asked by a couple to sell custom bouquets for their wedding. He explains that while he would be happy to sell them standardized bouquets, he cannot agree to sell them custom bouquets celebrating a same-sex wedding, as his religion teaches that marriage is between a man and a woman, and his designs would be considered an endorsement of that behavior. The florist should be allowed to act according to his religious beliefs. [SPLIT SAMPLE]	67%	-	-	-

<i>SUMMARY TABLE OF BOTTOM 2 BOX (STRONGLY/SOMEWHAT DISAGREE) (NET)</i>	2022	2021	2020	2019
Base: All Respondents	Varies	-	-	-
A Jewish florist is asked by a couple to sell custom bouquets for their wedding. He explains that while he would be happy to sell them standardized bouquets, he cannot agree to sell them custom bouquets celebrating a same-sex wedding, as his religion teaches that marriage is between a man and a woman, and his designs would be considered an endorsement of that behavior. The florist should be allowed to act according to his religious beliefs. [SPLIT SAMPLE]	33%	-	-	-
A Jewish photographer earns her living doing portrait and wedding photography. When a same-sex couple asks her to photograph their wedding, she explains that while she would be happy to take portraits of them, she cannot agree to photograph a gay wedding, as her religion teaches that marriage is between a man and a woman, and her photography would be considered an endorsement of that behavior. The photographer should be allowed to act according to her religious beliefs. [SPLIT SAMPLE]	32%	-	-	-
A Christian website designer is asked by a couple to design a website celebrating their same-sex wedding. She explains that while she would be happy to design a different website for them, she cannot agree to design a website celebrating a same-sex wedding, as her religion teaches that marriage is between a man and a woman, and her designs would be considered an endorsement of that behavior. The website designer should be allowed to act according to her religious beliefs. [SPLIT SAMPLE]	31%	-	-	-

A Jewish website designer is asked by a couple to design a website celebrating their same-sex wedding. She explains that while she would be happy to design a different website for them, she cannot agree to design a website celebrating a same-sex wedding, as her religion teaches that marriage is between a man and a woman, and her designs would be considered an endorsement of that behavior. The website designer should be allowed to act according to her religious beliefs. [SPLIT SAMPLE]	31%	-	-	-
A Muslim website designer is asked by a couple to design a website celebrating their same-sex wedding. She explains that while she would be happy to design a different website for them, she cannot agree to design a website celebrating a same-sex wedding, as her religion teaches that marriage is between a man and a woman, and her designs would be considered an endorsement of that behavior. The website designer should be allowed to act according to her religious beliefs. [SPLIT SAMPLE]	30%	-	-	-
A Christian florist is asked by a couple to sell custom bouquets for their wedding. He explains that while he would be happy to sell them standardized bouquets, he cannot agree to sell them custom bouquets celebrating a same-sex wedding, as his religion teaches that marriage is between a man and a woman, and his designs would be considered an endorsement of that behavior. The florist should be allowed to act according to his religious beliefs. [SPLIT SAMPLE]	30%	-	-	-
A Muslim florist is asked by a couple to sell custom bouquets for their wedding. He explains that while he would be happy to sell them standardized bouquets, he cannot agree to sell them custom bouquets celebrating a same-sex wedding, as his religion teaches that marriage is between a man and a woman, and his designs would be considered an endorsement of that behavior. The florist should be allowed to act according to his religious beliefs. [SPLIT SAMPLE]	30%	-	-	-
A Muslim photographer earns her living doing portrait and wedding photography. When a same-sex couple asks her to photograph their wedding, she explains that while she would be happy to take portraits of them, she cannot agree to photograph a gay wedding, as her religion teaches that marriage is between a man and a woman, and her photography would be considered an endorsement of that behavior. The photographer should be allowed to act	30%	-	-	-

according to her religious beliefs. [SPLIT SAMPLE]				
A Christian photographer earns her living doing portrait and wedding photography. When a same-sex couple asks her to photograph their wedding, she explains that while she would be happy to take portraits of them, she cannot agree to photograph a gay wedding, as her religion teaches that marriage is between a man and a woman, and her photography would be considered an endorsement of that behavior. The photographer should be allowed to act according to her religious beliefs. [SPLIT SAMPLE]	30%	-	-	-
An Orthodox Jewish person owns a restaurant that specializes in kosher foods. He holds religious beliefs that prohibit same-sex marriage but welcomes everyone to eat at his restaurant. When a same-sex couple asks for him to cater their wedding, he says he would be happy to serve them in his restaurant, but that he cannot take part in a ceremony that violates his religious beliefs. The restaurant owner should be allowed to act according to his religious beliefs.	28%	-	-	-

Q597. Provided that health and safety are not endangered, which of the following accommodations do you think businesses should generally be required to provide their employees?

	2022	2021	2020	2019
Base: All Respondents	1,004	-	-	-
The ability to schedule work shifts around religious holidays, such as the Sabbath	64%	-	-	-
Time and space to pray	55%	-	-	-
Religious apparel like a skull cap, kufi, or turban	45%	-	-	-
Religious grooming needs, such as a full beard	45%	-	-	-
Special religious diets such as kosher or Halal food	38%	-	-	-
None of the above	18%	-	-	-

Q598. Please read the following statement and indicate to what extent you agree or disagree.

A public **[SPLIT SAMPLE: university/high school]** permits students to form officially recognized groups. A religious group forms on campus and requires its leadership to be members in good standing of its faith community (e.g., refraining from premarital and homosexual sex, gambling, drinking, and smoking). Because of these requirements, this religious student organization should be kicked off campus.

Do you...?

	2022	2021	2020	2019
SPLIT SAMPLE A: UNIVERSITY	502	-	-	-
AGREE (NET)	27%	-	-	-
Strongly agree	9%	-	-	-
Somewhat agree	18%	-	-	-
DISAGREE (NET)	73%	-	-	-
Somewhat disagree	32%	-	-	-
Strongly disagree	41%	-	-	-

	2022	2021	2020	2019
SPLIT SAMPLE B: HIGH SCHOOL	502	-	-	-
AGREE (NET)	28%	-	-	-
Strongly agree	10%	-	-	-
Somewhat agree	18%	-	-	-
DISAGREE (NET)	72%	-	-	-
Somewhat disagree	29%	-	-	-
Strongly disagree	43%	-	-	-

Q599. Some people believe that faith-based nonprofits, such as churches and charitable organizations, should not be allowed to hold a nonprofit tax status if they act in certain ways. Which actions, if any, do you think nonprofits should be permitted to do? *Select all that apply.*

	2022	2021	2020	2019
Base: All Respondents	1,004	-	-	-
Provide information and care to women who are pregnant.	53%	-	-	-
Aid immigrants in need, regardless of whether they are in the country legally.	41%	-	-	-
Teach that marriage is between a man and a woman only.	30%	-	-	-
Hire only those who are willing to abide by religious guidelines.	29%	-	-	-
Take a position on political questions (such as abortion or gun control).	28%	-	-	-
Hire only those who are part of their faith.	26%	-		
Persuade women not to have an abortion.	25%	-	-	-
None of the above	27%	-	-	-

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...?

	2022	2021	2020	2019
Base: All Respondents	1,004	1,000	1,000	1,000
AGREE WITH SMITH (NET)	72%	71%	65%	66%
Exactly like Smith	30%	33%	28%	30%
Somewhat like Smith	42%	38%	37%	36%
AGREE WITH JONES (NET)	28%	29%	35%	34%
Somewhat like Jones	18%	18%	22%	23%
Exactly like Jones	10%	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.g

Is your opinion...?

	2022	2021	2020	2019
Base: All Respondents	1,004	1,000	1,000	1,000
AGREE WITH SMITH (NET)	50%	54%	53%	56%
Exactly like Smith	21%	22%	21%	23%
Somewhat like Smith	29%	32%	32%	33%
AGREE WITH JONES (NET)	50%	46%	47%	44%
Somewhat like Jones	26%	26%	28%	26%
Exactly like Jones	24%	21%	20%	18%

Q635. Which of the following opinions is closest to your own?

Smith thinks that the government should not require privately-owned businesses with ethical or religious convictions that forbid them from supporting **[SPLIT SAMPLE: assisted suicide/elective abortions/sex change procedures]** to pay for, insure, offer, or support those services. Smith believes this is the best way to protect conscience rights and diverse beliefs in the public square.

Jones thinks that the government should require privately-owned businesses with ethical or religious convictions that forbid them from supporting **[MATCH SPLIT SAMPLE: assisted suicide/elective abortions/sex change procedures]** to pay for, insure, offer, or support those services. Jones believes this is necessary to ensure that everyone has access to essential healthcare services.

Is your opinion...?

	2022	2021	2020	2019
SPLIT SAMPLE A: ASSISTED SUICIDE	337	-	-	-
AGREE WITH SMITH (NET)	58%	-	-	-
Exactly like Smith	25%	-	-	-
Somewhat like Smith	33%	-	-	-
AGREE WITH JONES (NET)	42%	-	-	-
Somewhat like Jones	30%	-	-	-
Exactly like Jones	12%	-	-	-

	2022	2021	2020	2019
SPLIT SAMPLE B: ELECTIVE ABORTIONS	332	-	-	-
AGREE WITH SMITH (NET)	59%	-	-	-
Exactly like Smith	19%	-	-	-
Somewhat like Smith	40%	-	-	-
AGREE WITH JONES (NET)	41%	-	-	-
Somewhat like Jones	26%	-	-	-
Exactly like Jones	14%	-	-	-

	2022	2021	2020	2019
SPLIT SAMPLE C: SEX CHANGE PROCEDURES	335	-	-	-
AGREE WITH SMITH (NET)	54%	-	-	-
Exactly like Smith	21%	-	-	-
Somewhat like Smith	33%	-	-	-
AGREE WITH JONES (NET)	46%	-	-	-
Somewhat like Jones	28%	-	-	-
Exactly like Jones	18%	-	-	-

Q636. Which of the following opinions is closest to your own?

Smith thinks that recent scandals within religious groups prove that religion is often harmful and toxic to society. He believes that the purposes of religious organizations are better served by **[SPLIT SAMPLE: government / non-profits]**.

Jones thinks that, despite recent scandals within religious groups, religion is still a great benefit for society at large. He believes that religious organizations are not more prone to scandals and toxic behavior than other parts of society, and believes that their unique spiritual benefits could not be replaced by **[SPLIT SAMPLE: government / non-profits]**.

Is your opinion...?

	2022	2021	2020	2019
SPLIT SAMPLE A: GOVERNMENT	502	-	-	-
AGREE WITH SMITH (NET)	27%	-	-	-
Exactly like Smith	8%	-	-	-
Somewhat like Smith	19%	-	-	-
AGREE WITH JONES (NET)	73%	-	-	-
Somewhat like Jones	43%	-	-	-
Exactly like Jones	30%	-	-	-

	2022	2021	2020	2019
SPLIT SAMPLE B: NON-PROFITS	502	-	-	-
AGREE WITH SMITH (NET)	40%	-	-	-
Exactly like Smith	13%	-	-	-
Somewhat like Smith	27%	-	-	-
AGREE WITH JONES (NET)	60%	-	-	-
Somewhat like Jones	40%	-	-	-
Exactly like Jones	20%	-	-	-

SECTION 800: RELIGIOUSITY

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

	2022	2021	2020	2019
Base: All Respondents	1,004	1,000	1,000	1,000
A TOP INFLUENCING FACTOR / GOOD AMOUNT (NET)	25%	30%	27%	30%
A TOP INFLUENCING FACTOR / GOOD / MODERATE AMOUNT (NET)	45%	53%	52%	55%
MODERATE / SMALL AMOUNT (NET)	37%	37%	41%	43%
A top influencing factor	10%	12%	10%	12%
A good amount	15%	18%	17%	17%
A moderate amount	20%	23%	24%	25%
A small amount	17%	14%	17%	18%
Not at all	38%	33%	32%	28%

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

	2022	2021	2020	2019
Base: Person of Faith	649	674	622	703
COMPLETELY / GOOD AMOUNT (NET)	55%	55%	52%	45%
COMPLETELY / GOOD / MODERATE AMOUNT (NET)	84%	86%	84%	82%
MODERATE / SMALL AMOUNT (NET)	42%	42%	45%	51%
Completely	19%	24%	21%	18%
A good amount	35%	31%	31%	27%
A moderate amount	29%	31%	32%	37%
A small amount	13%	11%	13%	15%
Not at all	3%	3%	3%	4%

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

	2022	2021	2020	2019
Base: All Respondents	1,004	1,000	1,000	1,000
Yes	39%	40%	43%	41%
No	61%	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]

	2022	2021	2020	2019
Base: All Respondents	1,004	1,000	1,000	1,000
WEEKLY (NET)	27%	28%	28%	28%
WEEKLY / MONTHLY (NET)	35%	44%	40%	40%
At least once a week	15%	14%	14%	15%
Almost every week	12%	14%	13%	13%
About once a month	8%	16%	13%	13%
SELDOM / NEVER (NET)	65%	56%	60%	60%
Seldom	30%	25%	28%	29%
Never	35%	32%	32%	30%

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

	2022	2021	2020	2019
Base: All Respondents	1,004	1,000	1,000	1,000
PEOPLE OF FAITH IN CIRCLE (NET)	83%	83%	74%	84%
My family	70%	65%	58%	67%
My friends	58%	55%	46%	52%
My co-workers	19%	20%	14%	20%
Other associates	15%	14%	9%	13%
I don't have any people of faith in my social circle	17%	17%	26%	16%

Q816. Has your religion or place of worship...?

<i>SUMMARY TABLE OF YES</i>	2022	2021	2020	2019
Base: Attends Church Seldom or More	654	-	-	-
Been a source of meaning	76%	-	-	-
Improved your contentment / happiness / fulfillment	73%	-	-	-
Exposed you to different points of view	68%	-	-	-
Increased the number of close relationships / friends in your life	53%	-	-	-
Brought you into new social circles or groups	52%	-	-	-

<i>SUMMARY TABLE OF NO</i>	2022	2021	2020	2019
Base: Attends Church Seldom or More	654	-	-	-
Brought you into new social circles or groups	48%	-	-	-
Increased the number of close relationships / friends in your life	47%	-	-	-
Exposed you to different points of view	32%	-	-	-

Improved your contentment / happiness / fulfillment	27%	-	-	-
Been a source of meaning	24%	-	-	-

Q817. Does your religious community make you feel more or less connected to people with different views / cultural backgrounds / beliefs?

	2022	2021	2020	2019
Base: Member of a Religious Community	391	-	-	-
More connected	48%	-	-	-
Neither more nor less connected	50%	-	-	-
Less Connected	2%	-	-	-

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

	2022	2021	2020	2019
Base: All Respondents	1,004	1,000	1,000	1,000
CHRISTIAN (NET)	63%	61%	65%	66%
Catholic	22%	21%	22%	23%
Protestant	20%	19%	19%	21%
Other Christian	14%	12%	11%	14%
Evangelical	4%	4%	6%	5%
The Church of Jesus Christ of Latter-day Saints [2020-2021] / Mormon [2019]	2%	2%	3%	1%
Orthodox	*	1%	2%	1%
Jehovah's Witness	1%	2%	1%	1%
Mainline	-	-	-	-
NON-CHRISTIAN (NET)	31%	34%	31%	29%
Agnostic (not affiliated with any religion)	15%	12%	14%	12%
Jewish	2%	3%	2%	3%
Buddhist	1%	1%	2%	2%
Muslim	1%	2%	2%	1%
Hindu	*	1%	-	1%
Other	11%	16%	12%	11%
Atheist	5%	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

SECTION 100: QUOTAS + SCREENING

Q101. HIDDEN QUESTION – 9 PT REGION

	2022	2021	2020	2019
Base: All Respondents	1,004	1,000	1,000	1,000
New England	5%	5%	4%	5%
Middle Atlantic	13%	13%	14%	13%
East North Central	14%	14%	15%	15%
West North Central	7%	6%	6%	7%
South Atlantic	20%	20%	21%	20%
East South Central	6%	6%	6%	6%
West South Central	12%	12%	11%	12%
Mountain	8%	8%	7%	7%
Pacific	16%	16%	16%	16%

Q106. HIDDEN - COMPUTED AGE

	2022	2021	2020	2019
Base: All Respondents	1,004	1,000	1,000	1,000
18-34 (NET)	28%	30%	30%	30%
18-24	12%	11%	13%	13%
25-34	17%	19%	17%	18%
35-54 (NET)	33%	32%	33%	34%
35-44	17%	18%	17%	17%
45-54	16%	14%	16%	17%
55+ (NET)	39%	38%	37%	36%
55-64	17%	16%	17%	17%
65+	22%	23%	20%	19%

Q110. What is your gender?

	2022	2021	2020	2019
Base: All Respondents	1,004	1,000	1,000	1,000
Male	48%	46%	47%	49%
Female	52%	54%	53%	51%

Q131. HIDDEN - COMBINED ETHNICITY

	2022	2021	2020	2019
Base: All Respondents	1,004	1,000	1,000	1,000
Hispanic	16%	17%	17%	16%
White, Non-Hispanic	64%	63%	62%	64%
Black, Non-Hispanic	12%	12%	13%	12%
Asian, Non-Hispanic	6%	6%	6%	6%
Multi-Race, Non-Hispanic	1%	1%	2%	2%
Other, Non-Hispanic	1%	1%	1%	1%

SECTION 1000: DEMOGRAPHICS

Q1000. Are you currently registered to vote?

	2022	2021	2020	2019
Base: All Respondents	1,004	1,000	1,000	1,000
Yes	85%	84%	83%	80%
No	13%	15%	13%	18%
Not sure	2%	2%	4%	2%

1000A. How much will your faith influence your decision of which candidate to vote for in the 2022 election?

	2022	2021	2020	2019
Base: Registered Voters	855	-	833	-
A TOP INFLUENCING FACTOR / GOOD / MODERATE AMOUNT (NET)	39%	-	45%	-
A TOP INFLUENCING FACTOR / GOOD AMOUNT (NET)	24%	-	28%	-
A top influencing factor	10%	-	13%	-
A good amount	14%	-	15%	-
A moderate amount	15%	-	17%	-
NOT AT ALL / A SMALL AMOUNT (NET)	61%	-	55%	-
A small amount	12%	-	12%	-
Not at all	49%	-	43%	-

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

	2022	2021	2020	2019
Base: All Respondents	1,004	1,000	1,000	1,000
Republican	25%	27%	30%	27%
Democrat	36%	37%	34%	35%
Independent	27%	26%	24%	24%
Libertarian	2%	2%	2%	2%
Something else	3%	2%	2%	2%
Not sure	5%	4%	5%	6%
Decline to answer	2%	3%	4%	5%

Q1015/Q1016/Q1017. Combined Ideology

	2022	2021	2020	2019
Base: All Respondents	1,004	1,000	1,000	1,000
CONSERVATIVE (NET)	36%	38%	41%	37%
Very conservative	10%	14%	14%	12%
Somewhat conservative	13%	12%	12%	11%
Lean conservative	13%	12%	15%	13%
Moderate	18%	15%	17%	13%
LIBERAL (NET)	36%	36%	30%	35%
Lean liberal	10%	10%	8%	9%
Somewhat liberal	13%	14%	13%	14%
Very liberal	12%	13%	9%	13%
NOT SURE / DECLINE TO ANSWER (NET)	11%	12%	12%	15%
Not sure	8%	9%	9%	10%
Decline to answer	3%	3%	3%	5%

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

	2022	2021	2020	2019
Base: All Respondents	1,004	1,000	1,000	1,000
HIGH SCHOOL OR LESS (NET)	34%	39%	40%	36%
Less than high school (8th grade or less)	1%	2%	2%	2%
Some high school (9th-12th grade)	5%	8%	9%	5%
High school graduate	28%	30%	28%	29%
SOME COLLEGE (NET)	33%	31%	32%	34%
Some college, but no degree	20%	20%	19%	20%
Associate's Degree (Vocational / Technical)	13%	11%	13%	14%
Bachelor's degree	23%	20%	19%	17%
POSTGRADUATE (NET)	10%	11%	9%	13%
Master's degree	8%	9%	9%	9%
Professional degree	2%	1%	1%	2%
Doctorate degree	1%	1%	-	2%
Prefer not to answer	-	-	-	-

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

	2022	2021	2020	2019
Base: All Respondents	1,004	1,000	1,000	1,000
EMPLOYED (NET)	48%	50%	49%	48%
Employed full-time	32%	34%	34%	33%
Employed part-time	9%	8%	9%	11%
Self-employed	7%	7%	6%	5%
Not employed	13%	12%	13%	11%
Retired	24%	25%	24%	26%
Student	4%	4%	4%	4%
Stay-at-home spouse or partner	9%	7%	9%	9%
Prefer not to answer	2%	1%	2%	2%

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

	2022	2021	2020	2019
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Base: All Respondents	1,004	1,000	1,000	1,000
Single, never married	32%	30%	33%	30%
Married or civil union	42%	44%	43%	44%
DIVORCED / SEPARATED / WIDOWED (NET)	16%	18%	15%	17%
Divorced	10%	11%	8%	10%
Separated	1%	2%	2%	3%
Widow/Widower	4%	5%	5%	5%
Living with partner	9%	7%	8%	8%
Prefer not to answer	1%	1%	2%	2%

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

	2022	2021	2020	2019
Base: All Respondents	1,004	1,000	1,000	1,000
None	69%	63%	67%	68%
1-4 (NET)	26%	32%	28%	26%
1	13%	17%	14%	12%
2	9%	11%	9%	10%
3	3%	4%	3%	3%
4	1%	1%	1%	2%
5+	1%	1%	-	1%
Decline to answer	4%	4%	6%	5%
<i>MEAN</i>	<i>0.5</i>	<i>0.6</i>	<i>0.5</i>	<i>0.6</i>

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